

A Critical Study
of the
GUHYASAMĀJA TANTRA

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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 I34),
supplied on microfilm.
- CI MS in Cambridge University Library (Add. 90I);
- C2 described as another copy from the same manuscript
(Add. I329); 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-than 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 Pradīpodyotanānāmāṭikā 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 bzañ po, Śrījñānākara and
Lhas btsas; Vol.60, No.2650, in the Tokyo-Kyoto
photographic reprint of the Peking edition Tibetan
Tripitaka.

INTRODUCTION

Materials

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, *Īrṣyarati*, in the maṇḍala (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. Jayaswāl 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-thaṅ and Lhasa; these give the translation by Śraddhākaravarman and Rin-chen-bzaṅ-po, revised by ḥGos 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 '-et' 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, '-ātmā' as both sing. and pl. nom., 'yoṣitā/āḥ/ām', 'yāvantyāḥ' for 'yāvatyaḥ', '-inām' for '-īnām' gen. pl., 'śāstṛam/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; anusvāra 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 para hrasing 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 Buddhaśrījñāna 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 vyākhyātantra was composed in the 5th. Century, and that the mūlatantra 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-tantra.

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 (nirmānakāya), while speech and mind represent the spiritual and absolute natures (saṃbhoga- 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' (adhyātmika/

nañ gi bdag ñid), 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 (cakra), 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 correspondencies 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 saṃsāra 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 ñid): 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 Kaśmīriens' p.II7). 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 (śaṅgṣ). 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.

yogin (rnal hbyor 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 dieties, 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 interprets 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.

samādhī (tiñ ne 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 sādhanā.

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 (viśaya)	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	Amitāyus	
Ratnaśrī	Vajra Speech	
	Vajra Dharma	
Māmakī	Pāṇḍaravāsini	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 (īrṣyā)
equanimity, same- ness (samatā)	discriminating (pratyaवेक्षणा)	active (kriyāनुष्ठाना)
navel	throat	genitals

ENGLISH TRANSLATION

CHAPTER ONE

Homage to Vajrasattva!

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 sesamum-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-Loanā, some as Māmakī, 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 ⁴crystal-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, Amoghasiddhi 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:

One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol (mahāmudrā) of Akṣobhya, with a black, white and red form, sat in the place of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the Samaya of all the Tathāgatas" 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 Vidyā of the Body, Speech and Mind of all Tathāgatas, 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 Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra splendour of the jewel-birth of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of the Wishing-gem: RATNADHERK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme celestial state of union with the Great Symbol of Ratnaketu, with a yellow, black and white form,⁷ sat down to the south of the Vajra Body, Speech and Mind of all Tathāgatas.

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

Lokeśvara,⁸ Lord of the Great Vidyā, with a red, black and white form, sat down to the west of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi 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: PRAJÑĀDHRK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, 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 Tathāgatas.

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 samādhi called "The Samaya who is loved by the Vajra-holder of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Vajra-holder: DVEṢARATI. 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 eastern corner.

Then the Blessed One entered the samādhi called "The Vajra who is loved by the Tathāgata" and brought forth from his vajra body, speech and mind this great Consort of the Tathāgata: MOHARATI. 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 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: RĀGARATI. 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: YAMĀNTAKṚT. 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.

explained the enlightened state of mind like this:

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
syllables which are the essence of the dharmas of the
ret body, speech and mind³ of all the Tathāgatas, were
uck with wonder and amazement, and sang this song of praise:

Wonderful is the Buddha, wonderful is the Dharma,
wonderful is the teaching of the Dharma!
pure in essence, purified,⁴

Mind of Enlightenment, hail to thee!

Born of the dharmas without self,

fulfilling Buddha-enlightenment,
free from thought and object of thought,

Mind of Enlightenment, hail to thee!

Samantabhadra, good of all,

arousing the Mind of Enlightenment,
enlightened action, supreme Vajra,

Mind of Enlightenment, hail to thee!

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 ex-
 plained 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",

CHAPTER THREE

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 SUNYATĀJNĀNAVAJRASVABHĀVĀTMAKO'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^{in the maṇḍala of Buddhas.}, Visualise the Possessor of Vajra Body, Speech and Mind⁴, 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 DHARMADHĀTUSVABHĀVĀTMOKO'HAM⁵

I2-I7⁶ 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.

CHAPTER FOUR

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
dharmaś.

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 dharmaś 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 dwell-
ing of all Tathāgatas, the maṇḍala of the Mind of all Tathā-
gatas 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.^I

II-I7 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-Kuṇḍali².

I8-2I 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

CHAPTER FIVE

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 sādḥaka 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, Sarvanivaraṇaviskambhin 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 Sarvanivaraṇaviskambhin, 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 Sumeru 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:

- IO 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!
- II Pure Body, Speech and Mind, abode of sameness with space,
immutable, unmanifest, homage to the Vajra Body!
- I2 Supreme Mind of Tathāgatas, arising in the three times'
path,
realm of vast space, homage to the path of space!
- I3 Born from the Body of space, dwelling in the Path of
space,
Mind of space, supreme Dharma, foundation of the
practice, homage to thee!
-

CHAPTER SIX

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 SARVATATHĀGATACITTAVAJRASVABHĀVĀTMAKO'HAM¹

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

OM SARVATATHĀGATAKĀYAVAJRASVABHĀVĀTMAKO'HAM²

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

OM SARVATATHĀGATAVĀGVAJRASVABHĀVĀTMAKO'HAM³

I Create the dwelling⁴, 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 SARVATATHĀGATĀNURĀGAṆAVAJRASVABHĀVĀTMAKO'HAM⁵

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

OM SARVATATHĀGATAFŪJĀVAJRASVABHĀVĀTMAKO'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,^{II} and place the word HŪM 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.^{I2} At the centre of space imagine the maṇḍala of light, and emit the peaceful Buddha-dwelling. Visualise each with their particular retinue. 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.

I8 Then glorious Vajradhara, Teacher of all truth, spoke of the supreme secret, the best and purest of all practices:

I9-25 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,^{I3} 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,^{I4} he will become splendid, powerful, exalted, radiant, delightful to behold; without rituals of arousing,^{I5} 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.

CHAPTER SEVEN

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 ~~offer it to the deities~~ 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 deities³, 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 Samaya⁴, -- meditating thus one attains enlightenment. Taking a beautiful sixteen-year-old girl, in solitude begin worship with the three foundations of blessing⁵; 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 Śamaya?

26 Uniting the two organs, with his vajra joined to the lotus⁷, he should worship the Buddhas and Vajrasattvas with drops of his seed.

What is meditation on recollection of the Maṇḍala?

27 Uniting the two organs, the skillful yogin should always emit his seed, the maṇḍala in the form of a maṇḍala.

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 Samantabhadra, 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 Samaya?

33 He who desires the result should drink semen produced from the sacred union⁸ and slay the host of Tathāgatas, and he will attain ultimate siddhi.

What is meditation on recollection of the Samaya 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.

CHAPTER EIGHT

Then the Blessed Tathāgata Rantaketu^I entreated Blessed Mahāvajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, Supreme Ruler, with this royal song of praise:

I Vajrasattva, Mahāyāna, purifying practice of space,
highest practice of Samantabhadra,

reveal the worship, O Supreme Jina!

2 Teacher of the Vajra Way, Passion, Hatred and Delusion,
supreme in likeness to space,

reveal the worship, O Source of Jinas!

3 Guide on the path of liberation, abiding in the three-
fold Way, pure with the blessedness of the Buddhas,

reveal the worship, O Supreme Man!

4 Mind of Enlightenment, open-eyed, turning the Wheel
of Dharma, pure in Body, Speech and Mind,

homage to thee, O Vajrayāna!

5-6 Then Vajradhara the King, infinite unchanging space,
universal consecration, aim of all, Ruler of all, Holder of
Vajra and Jewel,² spoke of the supreme worship of the Tathā-
gatas, based on the indestructible Three Vajras, blessedness
of Body, Speech and Mind, the birthplace of the Jinas:

7-9 Taking a twenty-five-year-old girl, wide-eyed, adorned with youth and beauty, also visualise the animals³. In a clean and deserted place, a peaceful shrine, the Son of the Jinas⁴ should always prepare the ointment of excrement, urine, water and so on for the worship of the Jinas; knowing the ritual, he should place the Five Families, the Sons of the Jinas, on the forehead, the throat, the heart, the navel and the genitals⁵.

IO-I2 The wise one⁶, possessor of vajra peace, should visualise the Ocean of Wisdom at the centre of Space, and imagine

himself at the centre of the moon; he should visualise a shrine made of the four jewels, garlanded with rays of light, as the dwelling of the Oceans of Wisdom of the three times; he should send out clouds of worship from his pores, and, if he wishes, gather them together into his heart.

I3-I4 Understanding the five kinds⁷ of day-lotus (padma) and the three kinds of jasmine and night-lotus (utpala), the skillful one should offer them to the gods; imagining the karpikāra flower, the mallikā and yūthikā jasmines, and the oleander, he should offer worship.

I5-23 Visualising a wheel maṇḍala which extends for hundreds of miles, the skillful one should place the Families in it; in the same way the wise one should visualise the maṇḍala of the padma, the vajra, the sword and the utpala, extending for millions of miles, four-sided, very beautiful; the wise one should visualise a shrine made of the four jewels, clear and faultless in its nature, as the dwelling of the Families, for their worship. He should begin the ocean of worship with the five sense-desires, longing for enlightenment he should continually offer jewels, cloth and so on, and always please the deities by this great worship with the five offerings. To achieve ultimate siddhi he should offer to all the Buddhas a girl like a mine of jewels, adorned with many jewels; filling the maṇḍala with the seven jewels, he who is skillful and wise, desiring the siddhi of generosity, should offer them each day. United with the Symbol (mudrā) of the Lord at the centre of the Buddha-maṇḍala, he should offer the union of touch to the Buddhas whose mind is desire. At the centre of space he should visualise the maṇḍala array, his own body composed of the Tath-āgata, and worship the Teacher with excrement and urine. Taking a girl of good fortune, fair-faced and very beautiful, meditating on the foundation of blessing⁸ he should offer the worship of essence, and taking

semen 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.

CHAPTER NINE

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 (saṃbhoga) 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,^I 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 vajra,² 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;⁴ this is the pure sky-like Speech 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, all 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!

CHAPTER TEN

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, ^I 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 Sanaya of the Body, Speech and Mind of all Dharma-Holders, this collection of mantras:

OM ĀḤ HŪM.

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

Then Vajrapāṇi, 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;³ 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,⁴ 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.⁵ 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;⁷ this is meditation on the sacred laws of the mantras of all the Buddhas; entering the Vidyā 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 Symbol enjoy all these, and emit there the Buddha-dwelling of countless millions of Vajra-Possessors.

So said the Blessed One, Bodhisamaya.

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.

CHAPTER ELEVEN

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 Vajras², 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 maṇḍala³, 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.

688 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

the Buddhas; for these indeed are the Buddhas personified, 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-I2 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".

I3-I5 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 ones⁶; 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".

I6-I8 At the centre of space visualise the holy Vajra maṇḍala, and having created the personification of your mantra, place the syllable HŪṂ 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".

I9-20 Visualise a great vajra in the centre of the maṇḍala of wisdom,⁸ and visualise the syllable KHAṂ 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".

2I-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 (saṃbhoga) of Mañjuśrī.

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

23 At the centre of space visualise the syllable THLĪṂ 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".

24-25 With the supreme sacred laws of the Buddha-perceptions, become like Vajradhara, this is the supreme sādhanā of the Buddha-perceptions among all siddhis^{IO}. 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^{II}, 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 Lokeśvara 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".

31 At the centre of space visualise the holy maṇḍala of 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^{I2}, 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

attain vajra perception. Visualise a wheel shining with the 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^{I3}; when your mind enters the vajra state of suppression^{I4} you will become the glorious Wishing-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.

CHAPTER TWELVE

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

2-5 Among dharms 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. MAM -- meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind¹, 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-II 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

the grains of dust in thirty-six Sumerus shall be yours, all full of virtues, and you will become the Great Vajra of the three worlds, paid homage by Rudra.

The samādhi called "Vajra sameness".

I2-I3 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".

I4-I7 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".

I8-23 Visualise OM̐ 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 ĀḤ 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 HŪM̐ 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 t at very moment you will attain

the splendour of the Vajra Body, bright as the rising sun, 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 sādhanā 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 sādhanā 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 sādhanā 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 sādhanā 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 sādhanā 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.

35-37 By a crossroads or a single tree, or in a shrine containing a single image, the sādḥaka 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 Body 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 Vidyādhara 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,

possessing all the divine forms, in his heart the wisdom-being and samaya-being, and on his crown the Holder of the Supreme Vajra; the sādḥaka 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 ĀḤ and OM, 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 Sāmayas, meditating on the Vajra Body, you will become a Vidyādhara 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

body, speech and mind; as though it were but the passing 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 sevā^{IO}, 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 mahāsādhana 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^{II}, 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^{I2}, at the five places, the wise one, vajra wisdom, should visualise the syllable OM and proclaim the vow (saṃvara); creating

the Vajra Samaya^{I3} for a week, a fortnight, or a month and a 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^{I4}:

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^{I5}, if the deluded one does wrong he will split into pieces, there is no doubt.

CHAPTER THIRTEEN

I-2 Then all the Blessed Tathāgatas who possess supreme
^Ivajra 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 enlighten-
 ment! 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 at-
 tained, 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:

IO-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 emana-
 tion, by this vajra chant you will become like the Mind of
 the Three Vajras. Having meditated on the body, speech and

mind of the Buddhas, the vajra wisdom⁴ should offer in thought 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.

I6-25 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 Vajra⁵, 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 vajra⁶,-- 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, dwellingⁱⁿ 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

sentient beings in the abode of Hatred,-- this is called the 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 meaning of passion,⁸ 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 wisdom,⁹ 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

approach the maṇḍalas, then send them out by means of the five rays, and enlightenment will be attained; the emanation of all the mantras is twofold,¹⁰ emanation and withdrawal

should be done distinguishing between the three Vajra Bodies: worshipping your body¹¹ 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;¹² in vajra 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 enemy,¹³ 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

of the circle of wisdom, wrathful, enraged with anger, ugly and terrifying, bearing various weapons, their thoughts intent on killing,-- they destroy great evil-doers, even Vajrasattva 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".

5I-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!^{I5} I am glorious Vajradhara, who orders the circle of command, with the blazing 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 resembling Yamāntaka, and wrathfully imagine the evil-minded enemies, beings of the three times, slain: this is the maṇḍala

of command of the Vajras.

The samādhi called "Vajra wisdom of the Three Bodies 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 Samayas; ^{I6} 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.

^{I7} At the centre of space visualise the Dharma Body, 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".

^{I8} 64 Visualise Vajrasattva 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 together. 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 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 HŪM, 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, Mahādharmas 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

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

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 Pāṇḍarās, 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;

at that very moment he will know the thoughts of all the 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 Samayas".

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 enemy²³ 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 Māmaki²⁴, three-headed, black, white and red, lovely in form; imagine always the great

Queen Pāṇḍarā, three-headed, red, black and white, beautiful in colour; imagine Tārā holding a vajra night-lotus, three-headed, shining radiantly, yellow, black and white, and you will attain wisdom.

99-II0 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 threefold 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 Nīladaṇḍa, 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; Tejorāśi, 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.

III-II3 At the centre of space imagine the holy bright maṇḍala, and having visualised the form of the Buddha²⁵, transform 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".

II4-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".

I20-I22 At the centre of space imagine the holy moon maṇḍala, and having visualised the form of the Buddha, transform it 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".

I29-I31 At the centre of space imagine the holy siddhi maṇḍala²⁷, 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-possessor²⁸ 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 Yamantaka".

I35-I37 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Aparājita; 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 Aparājita".

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,

possessors of Vajra wisdom.

The samādhi called "The appearance of the birth of 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, and having visualised the form of the Buddha, transform it into Nīla-Vajra; imagine him angry²⁹, with terrifying appearance, fearful to fear itself, black-bodied, fierce, creating a black ocean, 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 Vajradaṇḍa Samaya".

I53-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 Vidyācakra³⁰; 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 Vidyās".

I59-I6I At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it 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.

CHAPTER FOURTEEN

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.

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

12-13 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.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra rays of the Buddha" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Aparājita: NAMAḤ etc. ''

I4-I5 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, Padmasaṃbhava²: NAMAḤ etc.

I6-I7 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 halāhala³.

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.

I8-I9 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.

20-21 As soon as this was said, all the powerful serpents, terrified and afraid in their hearts, contemplated the Three 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.⁴

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: OM 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,⁵ all the

maidens are captured.

Then the Blessed One entered the samādhi called "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 bearers 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

great Wrathful One Yamāntaka, the vajra hook, then visualising the great circle of fire which consumes the ages enjoy a 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,⁶ who is called Vajra Ekajaṭā: OM 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 Bhṛkuṭī: OM 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.

So said the Blessed One, Mahāvajradhara.

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; ⁷ 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 ⁸ a shrine of the Mothers, 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

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

So said the Blessed One, Glorious Vajra Mahāsamaya.

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 Yamāntaka and stab the Three Vajras; by means of Vajra Amṛtakunḍali 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 of¹⁰ Vairocana; 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 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 samādhi 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 Bodhisattvas, 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.

CHAPTER FIFTEEN

I Then Vajradhara the King, infinite unchanging space, universal consecration, knower of all, spoke vajra speech:

2-11 In a deserted place, the sādḥaka should always perform the special practice^I with a twelve-year-old caṇḍāla 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 practise 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 washermen'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 sādḥaka 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.

I2-18² Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or sūdra castes; ^{this accomplishes the secret} he should begin the sādḥana when the vajra sun

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

So 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.

I9-22 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

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 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: PHAT.

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 places⁴, 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 equal in splendour to Mañjuśrī, master of invisibility⁵, glorious, the colour of the golden Jāmbu 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, eating 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.

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 one, whose scope extends for millions of miles, wandering in the three thousand worlds; with the great strength of Mahābala 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 bewildered, 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 Vidya King, and on Amitāyus in the practice of the Vidya 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 visualised, 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 sādhakas.

61 Then 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
HAḤ ĀḤ JHAṬḤ.

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, HAḤ is Vajra Body, ĀḤ is the King, the Dharma-Holder, these are the secret words; JHAṬḤ 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.

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 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 the 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 hundred¹⁰ 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 map-ḍala, even the Vajra will 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 charcoal, with a wrathful mind, treading the image underfoot, he will certainly be siezed by rākṣasas; making an image with powdered bones, poison and blood, even the fierce Vajrasattva will quickly be siezed; 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 Tathāgatas: NAMAḤ 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 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 mantra-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

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 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: HŪṂ.

I06-I07 Visualise this great vajra essence, white in colour, 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 centres; ^{II}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: ĀḤ.

I08-II0 Boils, ulcers, pox, and any other known diseases, vanish just by this meditation, according to the word of Vajrapāṇi; 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: ^{I2}

JINAJIK ĀROLIK VAJRADHĀRK

III-II4 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.

II5-II8 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

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

II9-~~III~~ Then 'Vajrádhara the King, the Hook of Wisdom, brightly shining, the great Vajra of desire and liberation, spoke these words:

I20-I2I 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.
I3

Here is the great sacred law of dreams:

I22-I32 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 Vajra-sattva, 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 consecrated by the Buddhas and Bodhisattvas, you dream that you are 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

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 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 ^{dwelling} creates the vajra 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-jewel 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-jewel, 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, 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 ^{I5} 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 Dharma-nature of their minds remained contemplating in silence.

CHAPTER SIXTEEN

Then all the Blessed Tathāgatas gathered together again, 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 samā-dhi 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 samā-dhi 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-I2 Now I will proclaim the supreme maṇḍala of Speech,

resembling the maṇḍala of Mind, supreme among all maṇḍalas. Make a square of twenty cubits according to the rite, and in vajra meditation mark out four corners and four doors; in the middle draw a large round circle, and intent on the ritual draw all the symbols together: put the Great Symbol of Amitāyus in the centre, and place them all in that delightful maṇḍala vajra dwelling. Having made the supreme^{manḍala} very clearly according to the rite, then perform secret worship: thus the Vajra-possessors will rejoice; making offerings with the sacred five nectars, siddhi will be attained, for this is the unbreakable sacred law of all Buddhas.

The maṇḍala of the Speech of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds in all directions", and brought forth from his vajra body, speech and mind this most hidden secret of the maṇḍala:

I3 Whichever image, such as Vajradhara, you draw at the centre, you will become his maṇḍala dwelling, born of secret body, speech and mind.

This is the most hidden secret knowledge of the dwelling of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Production of all maṇḍala circles", and brought forth from his vajra body, speech and mind this secret vajra body, speech and mind of all maṇḍalas: here are the essences, the mantras of the vajra maṇḍalas, the syllables for laying the threads: OM AḤ HŪM.

I4-I9 Laying the vajra threads and distributing the powdered colours should not be done by the mantra-being², or enlightenment is hard to attain; therefore, he who knows the Samaya method, having made the mantra deities descend, visualising

the place of consecration should imagine the maṇḍalas. Make the great King Vairocana and Locanā descend: the delightful maṇḍala dwelling of Body, which brings about the qualities of Vajra Body; make the great King Vajra Dharma and his Dharma Consort descend: this is the everlasting secret of all mantras; make the great King Vajrasattva and Māmaki descend: this is the most wonderful secret of all mantras. If this is done, they come with blessing and power, and joyfully reveal the supreme secret.³

20-23 And he said: the mantra-being should perform the most wonderful vajra secret: having captured all the Buddhas by the Wrathful King,⁴ he should worship them: at sunrise, noon and sunset, with the yoga of the Three Vajras, he should perform the Samaya⁵ worship of the faultless Three Vajras, which achieves mantra siddhi. And he said: offer to all mantras the wondrous offerings, -- excrement and urine, meat and oil, and sandal-wood,⁶ the fifth, born of the mind, -- semen gives joy to all mantras, it is taught; this is the supreme sacred law, fulfilling Buddha-enlightenment.

24-35 By yourself⁷ perform this laying of thread; having visualised Vairocana imagine the disciple as Vajrasattva or famous Amṛtavajra, brilliant with vajra light, and visualise the place of ritual, attended by all the Buddhas; lay down the Five Buddhas, the great Kings, in the vajra threads, for this is the most wonderful secret of all Buddhas. Lay out also the powdered colours, in twenty-five sections, for this is highest enlightenment, the secret of all Vajras. For all the mantras, visualise vajra HŪM, divine Body, Speech and Mind,⁸ in the five places; if this done, the Sons of the Indestructible Three Vajras, overcome with fear, will bestow their blessing on the wise Vajrasattva.⁹ With undistracted mind, abiding in the samādhi of Vajrasattva, visualise placing the

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 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 $\bar{A}H$ 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: $\bar{A}H$ KHAM $\bar{V}I\bar{R}A$ HŪM. 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: ^{II}with the 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, ^{I2}then the knower of mantra should visualise the 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:

.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 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 mind^{I3} 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^{I5} is 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 sādhana of the great Samaya and Buddha-enlightenment 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^{I5}, and you will dwell among the Buddhas. So he said.

Here is the excellent word for the sādhana of all the secret vajra messengers:^{I6}

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: ĀḤ KHAM 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.^{I7}

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

^{I8}
ĀḤ.

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,

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 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 HŪM and so on; visualising OM in his eyes, show him this according to

the ritual,²⁰ 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 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

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

7679 At the centre of space visualise the holy Buddha 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: KṢIM.

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 bodies;²¹ 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 Buddha-body, and are golden as the Jāmbu river; in the siddhis of invisibility and so on, you become the Lord Vajradhara²²; in the siddhis of the Yakṣa King, you become a Lord of Vidyādharaś.

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 forms²³, 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 Locaṇā, 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

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 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 Māmaki girdled with virtues; or else, he should visualise his own mudra²⁴, 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 syllable²⁵. 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,

CHAPTER SEVENTEEN

Then all the Blessed Tathāgatas gathered together again and supplicated the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas:

I-5 Akṣobhya Vajra, supreme wisdom, vajra-realm,
great sage,

threefold maṇḍala, supreme Three Vajras,
secret speech, hail to thee!

Vairocana, supremely pure, vajra peace, great joy,
naturally luminous, greatest of the great,
vajra Teacher, hail to thee!

Ratnarāja, profound depth, vajra space without fault,
by nature pure and undefiled, Vajra Body,
hail to thee!

Vajra Amita, great King, without thought,
bearer of vajra space,
accomplished in transcendent passion, Vajra Speech,
hail to thee!

Amogha Vajra, perfect Buddha, fulfiller of all hopes,
born of intrinsic purity, Vajrasattva, hail to thee!

6 Praise the Vajra Bodies of Bliss with these peaceful words of praise, uttered by all the Buddhas, and you will become like the Buddhas.

7 Then Vajradhara the Teacher, compassionate to all the Buddhas, proclaimed vajra speech, the pure word of the vajra
secret:

8 Wonderful is the supreme syllable, the Dharma-realm
of all the Buddhas,
by nature luminous and pure, faultless as the realm
of space!

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

9 Buddhas, shining Oceans of Wisdom, should keep the four sacred laws, they should always eat human flesh: this is the supreme law.

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

10 The great syllables of Vajra Speech should keep the four sacred laws, they should always eat excrement and urine: this is the most wonderful secret.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Mind of all Vajradharas:

11-13 Vajra-beings with great magic powers should keep the four sacred laws, firm in their vows they should always eat blood mixed with semen: this most wonderful law of Vajra Body, Speech and Mind belongs forever to all Buddhas and should be kept by the followers of Vajradhara. Whoever keeps this sacred law, Vajrasattva of great splendour, attains insight into body, speech and mind, and becomes a Buddha at that moment.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the independent (pratyeka) Buddhas:

14 Theirs is the teaching concerning body, founded on the vajra body, conduct which causes incarnation as a sentient being, the everlasting sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the listening disciples (śrāvaka):

I5 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.

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

I6 Whatever action he performs through the path of delusion, fearful and terrible, becomes a guide to Buddha-enlightenment, the state of vajra body.

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

I7 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 Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Viṣṇu:

I8 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 Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the Three Vajras:

I9 Vajra Body becomes Brahmā, Vajra Speech is Maheśvara, and Mind, Vajradhara the King, is the great magician Viṣṇu.

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

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

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, 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 mind,⁴ for this is taught as the sacred law of those who possess the indestructible Three Vajras.

So said the Blessed One, Samantasundara, Vajrasattva.

Then Vajrapāṇi, 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 combined,⁵ you will fail.

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

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 Vajrapāṇi, Lord of all Tathāgatas, brought forth 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, 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 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 one⁸ 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-

sattvas:

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

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 sādhakas:

46 If you desire supreme enlightenment do not perform mudrās with the hands; even the Jinas 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

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 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 mind^{this} 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 Locanā 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

Family Son, all the Tathāgatas and Bodhisattvas should regard him as the Vajra Mind of Enlightenment, for the Mind of Enlightenment and the Teacher are one and indivisible. Let us explain briefly, O Family Son: all the Buddhas and Bodhisattvas who dwell and live and sustain in the world-realms of the ten directions, appearing in the three times, having worshipped the Teacher with the worship of all the Tathāgatas, go forth again to their own Buddha-lands and proclaim words of vajra speech like this: the Father of us, all the Tathāgatas! the Mother of us, all the Tathāgatas! the Teacher of us, all the Tathāgatas! Indeed, O Family Son, the merit of one pore of the Teacher is greater than the whole heap of merit arising from the vajra body, speech and mind of all the Blessed Buddhas who dwell in the ten directions, for the Mind of Enlightenment is the essence and the source of all the Buddha-wisdoms and the origin of omniscient wisdom.

Then the Bodhisattva-Mahāsattva Maitreya, terrified, his mind full of fear, was silent.

Then the Tathāgata Akṣobhya, the Tathāgata Ratnaketu, the Tathāgata Amitābha, the Tathāgata Amoghasiddhi and the Tathāgata Vairocana entered the samādhi called "Contemplation of the sacred laws of the siddhis of all Vajra-holders", and said to all the Bodhisattvas: May all the Blessed Bodhisattvas hear! -- all the Blessed Buddhas of the ten directions, born from the vajra wisdom of the three times, having come before the Teacher of the Guhyasamāja, worship and honour him, for he is the Teacher of all Bodhisattvas and Tathāgatas, he indeed is the Blessed One, Mahāvajradhara, Lord of all Buddha-wisdoms.

Then the great Bodhisattvas said to the Tathāgatas: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas exist? The Tathāgatas said: They exist in

the vajra body, speech and mind of the Vajra Teacher, who is Body, Speech and Mind, the Three Secret Bodies. The great Bodhisattvas said: Where does the Vajra of the Secret Body, Speech and Mind exist? -- Nowhere.

Then the great Bodhisattvas, overcome by wonder and amazement, remained silent.

Then the Blessed Tathāgata Vajrapāṇi arose from the samādhi of the Secret Vajra and said to all the Tathāgatas and Bodhisattvas: May all the Blessed Tathāgatas and Bodhisattvas hear the great maṇḍala of the samādhi called "Birthplace of the enlightenment of all Tathāgatas".

Then all the Tathāgatas and Bodhisattvas joined their hands in reverence and said to the Blessed One, Vajradhara: May the Blessed One, the Sugata, reveal the great maṇḍala! 52-55 Imagine it at the centre of space, four-sided, very beautiful; by means of the Buddha maṇḍala arouse the Vajra in meditation, and by meditation on the Vajra maṇḍala place all his circle there; the wise one should always perform worship with this ritual. Visualising the Teacher in your heart, begin the consecration: imagine space completely filled with all the Buddhas, and according to the rite make them all descend into the three places of consecration; by this means you will attain enlightenment for the good of all beings, and all the wonderful siddhis of body, speech and mind.

The maṇḍala of the samādhi called "Samaya circle of all the Buddhas and Bodhisattvas".

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of vajra body, speech and mind called "Vajra yoga of all Tathāgatas":

HŪṂ HRIḤ KHAṂ

56-59 At the centre of space imagine the maṇḍala of bone, ¹⁰

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 vow 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind ^{this} 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 Vajrapāṇi, Lord of all Tathāgatas, brought forth

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

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

Otherwise one loses everything.^{II}

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

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

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 mantra-holders:

67 Do not perform rituals at shrines, do not recite scrip-
tures, do not make maṇḍalas, and do not worship the supreme
Three Vajras.

Then Vajrapāṇi, 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 Vajrapāṇi, 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, the dwelling of the three secrets.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth¹² 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 Vajrapāṇi, 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 Vajrapāṇi, 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 Vajrapāṇi and remained silent.

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

gatas, through past ages as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, from the transcendent, perfectly enlightened Tathāgata and Arhat Dīpaṅkara to the fully enlightened great sage Kāśyapa, it was not taught, because at that time and that moment, O Blessed Ones, sentient beings were not destined for the meaning 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 counted 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 Blessed Tathāgatas, how can we not weep and arouse threefold sorrow, 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 Bodhisattvas, 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 Mahāvajradhara, Lord of all
Tathāgatas:

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 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
 Lokeśvara, 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!

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra glory of the enjoyment of all desires", and with the Samaya circle, enjoying the Consort of all the Tathāgatas, was silent. Then the whole realm of space became filled with the seed of the Samaya Vajra Body, Speech and Mind of all Tathāgatas, like a jar full of vajra water, and all the sentient beings born from the Samaya of the Three Bodies in that vajra realm of space were touched by the vajra glory and became 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 Tathāgatas: O Blessed Tathāgatas, do you understand the sameness of all the Buddha-dharmas? Then the Tathāgatas said to Vajrapāṇi, 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 Vajradharma: 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 Vajrapāṇi dwelt in the vajra mind of the three realms, and meditating upon sameness with the Mind of all Tathāgatas was silent.

So he said.

NOTES ON TRANSLATION

CHAPTER ONE

I 'He is Blessed because he possesses all good fortune (bhāgyasaṃpannatvād) and because he overcomes all opposition (aśeṣavipakṣabhañjanāc 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 (kleśabhañjanāt).' (IOb) 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 forty 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 EVAM.

2 Pr identifies them as follows: Sarvanivaraṇaviskambhin (here samaya refers to Akṣobhya's Family, to which he belongs), Kṣitigarbha, Lokēśvara, Vajrapāṇi, Ākāśagarbha, Maitreya, Locanā, Māmaki, Pāṇḍarāvāsini, Samaya-Tārā, Mañjuśrī, Rūpa-viṣaya, 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, Ratna-sambhava, Amitābha, Amoghaśiddhi 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.) (I6b-I7a).

5 Vidyā, although normally the mantra of a feminine deity (see Glossary), is interpreted here, as in Ch.II, as the mantra of Body, Speech and Mind: OM ĀḤ HŪM; the term vidyāpuruṣa is explained both in Pr and in the Uttaratāntra as the union of ultimate truth ('vidyā paramārthasatyam') and relative truth ('puruṣaḥ saṃvṛtīsatyam'), 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. (I8b)

6 For the wisdoms of the Tathāgatas see Chart; for the divine perceptions see Ch.I2 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, Pāṇḍaravāsīnī 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.

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 Ratna-sambhava, Hayagrīva emanating from Amitābha, and Amṛtakuṇḍali emanating from Amoghasiddhi. (24b-26b)

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 'bsgom par bya ba' translates 'bhāvya' not 'bhāvanā' and appears to have been taken from the Commentary, D has 'bsgom pa bsgom pa ma yin ſid'. 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 illusory 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'tshul' but D 'gnas') is the relative truth. (29b)

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

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

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 'saṃhāra' as Vajradhara. (31b).

4 Vajradhara is visualised in the form of 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 aims of the whole world and lead all beings to perfection. (32a).

5 'OM my own nature is the Dharma-realm.'

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 ('yogamaṇḍalaṃ viśvavajram'), 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

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

2 Amṛtakunḍalī (bdud rtsi ḥkhyil pa), his 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 Māmākī (the vajra) and Locanā (the eye) are reversed so that they are situated next to their usual partners (Māmākī 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 realisation of their unsubstantiality. (38a-39b).

CHAPTER FIVE

I Pr describes this speech as 'teaching in words which are opposed to the world' ('lokaviruddhalāpēna'): 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 veṇukāra (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

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 of the Families, and the 'Mother of the Buddha' is Prajñāpāramitā, -- here Pr quotes a śloka reminiscent of Hindu tradition: 'hṛdayasthā mahādevī yogino yogadhāriṇī / jananī sarva-buddhānāṃ 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 'OM my own nature is the Vajra Mind of all Tathāgatas.'
 2 'OM my own nature is the Vajra Body of all Tathāgatas.'
 3 'OM 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 'OM my own nature is the Vajra Passion of all Tathāgatas.'
 6 'OM 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 'anurāgaṇa' 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 G, C and P have an extra mantra (see S notes):

'OM my own nature is the Vajra Body, Speech and Mind of all Tathāgatas.'

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 Uttaratāntṛa 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 ḥkhor', which always means the moon maṇḍala,

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

I2 'Primary yoga is the three syllables, consisting of emanation, gathering together and remaining still.' (51b).

I3 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).

I4 'The work of one who does not return, the ripening and releasing of beings.' (53b).

I5 A difficult phrase, which occurs again in Ch I3 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

1 '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).

2 'threefold' is interpreted as 'lowest, medium and highest', and there a verse in the Uttaratāntra which describes the sense-desires as consisting of pleasure, pain and a combination of both ('rūpaśabdādayaḥ kāmāḥ sukhaduḥkṛbhayaṭmakāḥ'). '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 'līṅga' 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-

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. (64a).

CHAPTER EIGHT

1 This Chapter is concerned with the secret consecration (guhyābhiṣeka) 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 pārsva-vācītvāt') -- 'tiryac' 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 T 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 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

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 samādhi-being. Elsewhere 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 Tathāgatas, I am the natural self'; that is to say, if the sādḥaka feels a sense of duality 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 'thinking ^{by} all beings ^{that these} in the three realms are our parents' (87b). The Vajra 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 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 OM, 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 'pañcakam' for 'prapañcakam', 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 'prapañcakam' has a quite different meaning ('manifestation', 'development', etc.).

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 yōgin 'makes all beings unsubstantial' by placing KHAM, the mantra of space, on their bodies; he becomes invisible to the Buddhas because he is identical with them. (92b-93a).

9 From T, but all S read HŪM and Pr has HAḤ ; it is called 'a section of prāṇāyāma' 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 OM' is the seed-syllable which produces Vajrapāṇi, symbolising the sense of hearing; 'Jewel OM' is Ākāśagarbha, the sense of smell; 'Dharma OM' is Lokeśvara, the sense of taste; 'Samaya OM' is Sarvaṇīvaraṇaviskambhin, the sense of touch; and 'OM 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).

I3 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).

I4 'suppression' is equivalent to dhāraṇā, the fourth stage of the six stages of yoga, in which certain signs (nimitta) appear (these are described in the Uttaratāntra), associated with the Light (prabhāsvara). (99a).

I5 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 Mañjuvajra not only in your own body, speech and mind, but also with emanations into the body, speech and mind of the three worlds' (100b).

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. (101a).

3 The 'three metals' are gold, silver and copper, interpreted as the 'three lights' (ābhāsatraya); the 'five sacred substances' ('viṣṇumūtra-') are the five objects and organs of sense; the 'Three Vajras' means the mind, and 'mouth' is the Light (101a).

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 'saṁsthāpayati': 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

masses of 'mantras' and 'mudrās' consecrate the sādḥaka with the nature of his own Lord ('svādhīpatitvena sādḥakam abhi-
śīṅcantīti'). (IO2a).

6 Vairocana.

7 The double-vajra maṇḍala.

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

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 (ṣaḍāṅga), 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; sādḥana is the creation of the wisdom and samādhī-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.

I2 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).

I3 Vajra Samaya is Mahā^{vajra}dhara. These three different periods of time are for yogins of strong, medium and weak powers (II3b).

I4 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).

I5 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

I '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 'bhāṣasva 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 HŪḤ; 'mantra-placing' (nyāsa) is the visualisation of these mantras in body, speech and mind, which are the 'three divisions', all contained in Vajradhara. (II7a).

4 The sādḥaka '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 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; 'emation and withdrawal' belong to the stage of creation. (I21a-b).

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

I2 The mantra is the Samādhi-being, their meanings are the Acts which follow: here the deities and maṇḍalas do not conform to the usual scheme in the case of prosperity and subjugation; for prosperity, Pr reads 'vairocanapadam' in place of 'padmavajriṇaḥ' and interprets it as meaning Ratna-ketu, while for subjugation it has 'padmavajriṇaḥ' which is normal. (I22a).

I3 Following T. The Sanskrit 'saṃpuṭa' 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 'ripuṇā' or possibly 'ripūṇāḥ', which may be meant as a variant to 'saṃpuṭa'), and then destroying the enemy by the ritual of separating the saṃpuṭa (T: kha sbyar dbye ba). (I22b) Also see note 23, and Ch.I4 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 'śrīvantu sarvabuddhā mā(ṃ)'..., Pr however has '-ātma' which is interpreted as plural; 'sphārayāmi' is interpreted not in the usual

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

I6 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 horizontal plane. See ślokaś 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 Māmaki 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-jem (although the Wishing-jem often in fact refers to Ratnasambhava). ((I29b).

2I The maṇḍala of air, marked with a vajra ('vajralakṣitaṃ). In it one places Khavajra, who is Akṣobhya, and he who is preceded by Dharma, or Amitābha,— i.e. 'Amoghasiddhi (I30a-b).

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

23 Pr has 'ripuṃ' for 'ripavaḥ'; the nominative may perhaps be explained by the demand of the metre and by its proximity to the nominative in the next line ('apakārī'), which is interpreted as 'thinking "he is a killer of all the Buddhas, all beings"' ('sarvabuddhānāṃ sarvasattvānāṃ so'pakārīti dhyātvā'). Pr says the enemy is to be visualised 'udghātita-saṃpuṭaṃ' (T: 'dgra boḥi kha sbyar phye bar bsgom mo'), see note I3. (I31a).

24 Māmakī is called 'Eye of Vajra Space' in S, but 'Space-born Eye' in T, while Pāṇḍarā is called 'Eye of Vajra Speech' in S and 'Water-born Eye' in T (which suggests readings of 'khaja-' 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').

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 IO7 as Ekākṣara or Mahā-Uṣṇīṣa. (I35a).

31 'suppression': see Chapter II note I4; here 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 I) is Vairocana. Second is Māmakī of the Vajra Family, who is also to be considered as the Goddess of the Jewel Family. Third is Pāṇḍaravāsini of the Lotus Family; 'Dharma Body' here refers to Amitābha. Fourth is Tārā of the Samaya Family, 'Samaya-beings' also used in an (verse 7) unusual way; 'Vajra Body' 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 'saṃpuṭakāyena saṃpuṭayantreṇa ...' and describes the ritual as follows: draw the image of the sādhyā 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 I3 śloka 44, note I3.

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 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. (I5Ia).

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 Cāmuṇḍī.

9 Tibetan 'tsham nam' 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 rñams' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham rñams -- ḥjigs stans ḥjigs par byed paḥi gzi'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; Pr interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.

IO According to Pr; in the familiar expression '-padā-krāntam', 'pada' is here taken to mean 'place' or 'dwelling', i.e. the sādhyā'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 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 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 ('śarāvasaṃpuṭe kapālasaṃpuṭe'); in śloka 40 however, 'saṃpuṭa' 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

'expounding the truth of transcendence' and so on'. I have translated 'noble stage' from the S 'āryabhauma', although T has 'hphags las', and Pr 'āryapatha' and 'hphags lam', D however has 'hphags paḥi sa'. (I68b).

IO T leaves out the 'hundred', probably having read 'japa' for 'śata', but it is retained in Pr and D.

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 sādhanas 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 T. 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 'rdō rje' ('vajra') for 'maṇḍala' in verses I and 7. In these two maṇḍalas, 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 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 Nisumbhā.

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

a quite different interpretation, with 'kr̥te na' instead of 'kr̥tena': '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 ltar byas pa ni ... ñe bar mi hgyur te ...') (I88b).

I0 Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyañjanam/tshod ma), meat is ordinary food (bhakṣyam/bzah ba), and oil is wine (surā/chan). (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' ('vajrādhīpa vajrācāryaḥ'). (I91b).

I4 'the four elements, earth and so on' (I91b).

I5 This time interpreted as 'a lotus plate' ('padma-bhāṇḍe'); 'vipmūtram' stands for the five nectars and 'mahā-māṃsam' 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).

I8. From S; of the Tibetan, N has 'ĀMḤ' and the others 'ĀḤ'.

I9 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 'bālabuddhiṃ' 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 ('sādhya-bhūtān duṣṭān'). (I96a-b).

2I 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 'vidyā-dhara'. (I99b).

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. (201a).

25 Pr explains 'hetranscends' as 'he overcomes the human condition', and then has 'naśyati' -- 'he dies' -- for 'nāśam', 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: 'trivajrātma yogī atikramet mānuṣyabhāvam abhibhavati / naśyati / nāśam prākṛtaṁ śarīraṁ tat parāvṛtṭya / vajravat akṣaram abhedyam / avinaśyaṁ bhavati /') (201a-b).

CHAPTER SEVENTEEN

1 'the vajra secret' is the four sacred laws (śamaya-catuṣṭayam, 'vajracatuṣṭayam') 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 '-dhīḥ' for '-dhr̥k', 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

quotes but follows with an optative ('na praṇamet'); the correct meaning seems to be conveyed by the Tibetan. (206a)

6 This refers to the flow of nectar (amṛta) which culminates sādhanā, and is to be performed 'for the well-being of the sādhanaka's body, speech and mind'; here 'Samaya' is interpreted as 'the ills that accompany ('samāyati') the body from birth ('trivajraṃ śarīram')'. (207b).

7 'consecration' is added in Pr ('adhiṣṭhānam ... kār-yam'); 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 deśakaḥ') (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. (214a)

10 The maṇḍala is the sādhanaka'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 kuryāt' -- '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 Pāṇḍarā and Samaya-Tārā.

SANSKRIT AND TIBETAN TEXTS

CHAPTER ONE

OM namaḥ śrīvajrasattvāya/

evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata-
kāyavākcittahrdayavajrayeṣṭidbhageṣu vijahāra / anabhi-
lāpyānabhilāpyabuddhakṣetrasumeruparamāpurajaḥsamair
bodhisattvair mahāsattvair / tadyathā / samayavajreṇa ca^I
bodhisattvena mahāsattvena / kāyavajreṇa ca bodhisattvena
mahāsattvena / vāgvajreṇa ca bodhisattvena mahāsattvena /
cittavajreṇa ca bodhisattvena mahāsattvena / samādhivaj-
reṇa ca bodhisattvena mahāsattvena / jayavajreṇa ca²
bodhisattvena mahāsattvena / pṛthivīvajreṇa ca bodhi-
sattvena mahāsattvena /³ abvajreṇa ca bodhisattvena mahā-
sattvena / tejovajreṇa ca bodhisattvena mahāsattvena /
vāyuvajreṇa ca bodhisattvena mahāsattvena / ākāśavajreṇa
ca bodhisattvena mahāsattvena / rūpavajreṇa ca bodhi-
sattvena mahāsattvena / śabdavajreṇa ca bodhisattvena
mahāsattvena / gandhavajreṇa ca bodhisattvena mahā-
sattvena / rasavajreṇa ca bodhisattvena mahāsattvena /
⁴ sprāṣṭavyavajreṇa ca bodhisattvena mahāsattvena /
dharmadhātuvajreṇa ca bodhisattvena mahāsattvena / evaṃ
pramukhair anabhilāpyānabhilāpyair buddhakṣetrasumeru-
paramāpurajaḥsamair bodhisattvair mahāsattvair ākāśa-

CHAPTER ONE

rgya gar skad du/śrī guhya samādza mahā tantra rādza nāma/
 bod skad du/dpal gsañ ba ḥdus pa źes bya ba rgyud kyi rgyal
 pe chen po/

dpal rdo rje sams dpah la phyag ḥtshal le/

ḥdi skad bdag gis thos pa dus gcig na/beom ldan ḥdas de bzin
 gsēga pa thams cad kyi sku dañ gsuñ dañ thugs kyi sñiñ pe rdo
 rje btsun moḥi bhaga la bzugs so/brjod kyi mi lañ baḥi yañ
 brjod kyi mi lañ baḥi sañs rgyas kyi źiñ gi rdul phra rab
 sñed kyi byañ chub sams dpah sams dpah chen po la/ḥdi lta ste/
 byañ chub sams dpah sams dpah chen po dam tahig rdo rje dañ/
 byañ chub sams dpah sams dpah shen pe sku rdo rje dañ/byañ chub
 sams dpah sams dpah chen po gsuñ rdo rje dañ/byañ chub sams
 dpah sams ^{chen po} dpah/thugs rdo rje dañ/byañ chub sams dpah sams dpah
 chen po tiñ ne ḥdzin rdo rje dañ/byañ chub sams dpah sams dpah
 chen po rgyal ba rdo rje dañ/byañ chub sams dpah sams dpah chen
 po sa rdo rje dañ/byañ chub sams dpah sams dpah chen po chu
 rdo rje dañ/byañ chub sams dpah sams dpah chen po ne rdo rje
 dañ/byañ chub sams dpah sams dpah chen po rluñ rdo rje dañ/byañ
 chub sams dpah sams dpah chen po nam mkhaḥ rdo rje dañ/byañ
 chub sams dpah sams dpah chen po gzugs rdo rje dañ/byañ chub
 sams dpah sams dpah chen po sgra rdo rje dañ/byañ chub sams
 dpah sams dpah chen po dri rdo rje dañ/byañ chub sams dpah sams
 dpah chen po ro rdo rje dañ/byañ chub sams dpah sams dpah chen
 po reg bya rdo rje dañ/byañ chub sams dpah sams dpah chen po chos
 kyi dbyiñs kyi no bo fid rdo rje dañ/de dag la sogā paḥi byañ
 chub sams dpah sams dpah chen po brjod kyi mi lañ baḥi ^{yañ}/brjod

dhātusamākhyā^Itaiś ca tathāgataiḥ / tadyathā / akṣobhya-
 vajreṇa ca tathā²gatena / vairocana³vajreṇa ca tathā-
 gatena / ratnaketu³vajreṇa ca tathāgatena / amitā³bha-
 vajreṇa ca tathāgatena / amoghavajreṇa ca tathāgatena /
 evaṃ pramukhaiḥ sarvākāśadhātusamākhyā^Itaiś ca tathā-
 gataiś tadyathāpi nāma tilabimbam iva paripūrṇaḥ
 sarvākāśadhātuḥ saṃdrśyate sma /

atha bhagavān mahāvairocana⁴vajras tathāgataḥ sarvatathā-
 gatamahārāga⁴nasya nāma samādhi⁵ḥ samāpā⁵naḥ / taṃ sarva-
 tathāgatavyūhaṃ svakāyavāk⁵cittavajreṣu praveśayām āsa /
 atha te sarvatathāgatā bhagavataḥ sarvatathāgatakāyavāk-
 cittavajrādh⁶ipateḥ paritoṣa⁷nārthaṃ svabimbāni strī-
 bimbāny abhinirmāya bhagavato mahāvairocana⁶sya kāyā⁷d
 abhiniṣkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa /
 ke cit māmakyākāreṇa / ke cit pāṇḍaravāsinyākāreṇa / ke
 cit samayatārākāreṇa saṃsthitā abhūvan / tatra ke cit
 rūpasvabhāvākāreṇa / ke cit śabdasvabhāvākāreṇa / ke cit
 gandhasvabhāvākāreṇa / ke cit rasasvabhāvākāreṇa / ke cit
 sparśasvabhāvākāreṇa saṃsthitā abhūvan / atha khalu
 akṣobhyas tathāgataḥ sarvatathāgatakāyavāk⁸cittahr̥daya-
 vajrayeṣidbhageṣu virajaskaṃ caturasraṃ mahāsamaya-
 maṇḍalam adhiṣṭhāpayām āsa /

kyis mi lañ bañi sañs rgyas kyi zin gi rdul phra rab sñed
 rnams dan/de bzin gsegs pa nam mkhañi dbyins dan mñam pa la
 ñdi lta ste/de bzin gsegs pa rdo rje mi bskyod pa dan/de bzin
 gsegs pa rdo rje rnam par snañ mdzad dan/de bzin gsegs pa rdo
 rje rin chen dpal dan/de bzin gsegs pa rdo rje ñod dpag tu
 med pa dan/de bzin gsegs pa rdo rje gdon mi za ba dan/de dag
 la sogs pa nam mkhañi dbyins thams cad dan mñam pañi de bzin
 gsegs pa rnams dan/thabs gcig tu bzugs pa ni ñdi lta ste/dper
 na til gyi gañ bu bzin du/de bzin gsegs pa thams cad kyis nam
 mkhañi dbyins thams cad sin tu gañ bar snañ bar gyur to/

de nas bcom ldan ñdas de bzin gsegs pa rdo rje rnam par snañ
 mdzad chen po/de bzin gsegs pa thams cad kyi ñdod chags chen
 poñi tshul ñes bya bañi tin ñe ñdzin la sñoms par zugs nas/
 de bzin gsegs pañi ñkod pa de dag thams cad ñid kyi sku la
 zugs par mdzad do/de nas de bzin gsegs pa de dag thams cad kyis/
 bcom ldan ñdas de bzin gsegs pa thams cad kyi sku dan gsuñ dan
 thugs kyi bdag po yons su mñes par bya bañi phyir/ñid kyi sku
 bud med kyi gzugs su mñon par sprul nas/bcom ldan ñdas rnam par
 snañ mdzad chen poñi sku las mñon par byuñ bar gyur to/de la
 la la ni sañs rgyas spyen lta bu/la la ni māmaki lta bu/la la
 nigos dkar mo lta bu/la la ni dam tshig sgrol mā lta bu/la la
 ni gzugs kyi ño bo lta bu/la la ni sgrañi ño bo lta bu/la la ni
 driñi ño bo lta bu/la la ni roñi ño bo lta bu/la la ni reg gi
 ño bo lta bu/der yañ dag par gñas par gyur to/de nas de bzin
 gsegs pa mi bskyod pas/de bzin gsegs pa thams cad kyi sku dan
 gsuñ dan thugs kyi sñin po rdo rje btsun moñi bhaga la dam tshig
 chen poñi dkyil ñkhor rdul med pa gru bzir byin gyis brlabs pa ni/

svaccha^I tatsvabhāva^I nānārūpa^I samantataḥ /
 buddha² meghasamākīrṇa² sphulingagahanākūla³ /
 svacchādimaṇḍalair⁴ yukta⁴ sarvatāthāgata⁴ para⁴ // I

atha bhagavān sarvatathagatakāyavākacittavajrādhīpatiḥ
 sarvatathāgata⁵ māṇḍalamadhye pratiṣṭhāpayān āsa /
 atha khalu akṣobhya⁶ tathāgataḥ / ratnaketus tathāgataḥ/
 amitāyus tathāgataḥ / amoghasiddhis tathāgataḥ / vai-
 rocanas tathāgataḥ / bodhicittavajrasya tathāgatasya
 hṛdaye vijahāra /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathā-
 gatābhibhavanavajra⁷ nāma samādhi⁷ samāpannaḥ / saman-
 antarasamāpannasya ca bhagavata⁷ sarvatathāgatādhipateḥ/
 athāya⁷ sarvākāśadhātu⁷ sarvatathāgatavajramayaḥ sa-
 sthite'bhūt / atha yāvanta⁷ sarvākāśadhātusamsthitā⁷
 sarvasattvā⁸ sarve⁸ te vajrasattvādhiṣṭhānena sarvatathā-
 gatasukhasaumanasyalābhino'bhūvan /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathā-
 gatakāyavākacittavajrasamayodbhavavajra⁹ nāma samādhi⁹
 samāpadyemā⁹ mahāvidyāpuruṣamūrti⁹ sarvatathāgatamantra⁹-
 dhiṣṭhānam adhiṣṭhāpayān āsa / samanantarādhiṣṭhitamātre
 sa eva bhagavān bodhicittavajras tathāgatas trimukhā-
 kāreṇa sarvatathāgataiḥ saṃdṛśyate sma / atha¹⁰ akṣobhya-
 pramukhā^{II} sarvatathāgatā bhagavato^{II} vairocanasya hṛdayād
 abhiniṣkramya idam udānam udānayān āsuh /

gsal ba de yi ño bo ñid / sna tshogs gzugs kyis kun tu rgyas /
 sañs rgyas sprin gyis kun tu khyab/ñod zer ñphro ba mañ po ñkhrug/
 gsal ba la sogs dkyil ñkhor ldan/de bñin gñegs pa kun gyi gnas/ I

de nas bcom ldan ñdas de bñin gñegs pa thams cad kyi sku dañ
 gsuñ dañ thugs rdo rjeñi bdag po de/de bñin gñegs pa thams cad
 kyi dkyil ñkhor chen poñi dbus su bñag par gyur to/de nas de
 bñin gñegs pa mi bskyod pa dañ/de bñin gñegs pa rin chen dpal
 dañ/de bñin gñegs pa tshe dpag tu med pa dañ/de bñin gñegs pa
 gdon mi za bar grub pa dañ/de bñin gñegs pa rnam par snañ mdzad
 rnams/de bñin gñegs pa byañ chub kyi sems rdo rjeñi thugs la
 ñugs so/de nas bcom ldan ñdas de bñin gñegs pa byañ chub kyi
 sems rdo rje/de bñin gñegs pa thams cad zil gyis snon pa rdo
 rje ñes bya bañi tiñ ñe ñdzin la sñoms par ñugs so/bcom ldan
 ñdas de bñin gñegs pa thams cad kyi bdag po sñoms par ñugs ma
 thag tu/de nas nam mkhañi dbyiñs ñdi thams cad de bñin gñegs pa
 thams cad kyi rdo rjeñi ño bor gnas par gyur to/de nas nam mkhañi
 dbyiñs thams cad na gnas pañi sems can ji sñed pa de dag thams
 cad rdo rjeñi sems dpañi byin gyis brlabs kyis/de bñin gñegs pa
 thams cad kyi bde ba dañ yid bde ba thob par gyur to/de nas bcom
 ldan ñdas de bñin gñegs pa byañ chub kyi sems rdo rje/de bñin
 gñegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rje dam tshig
 ñbyuñ ba rdo rje ñes bya bañi tiñ ñe ñdzin la sñoms par ñugs nas/
 rig pa chen poñi skyes buñi gzugs ñdi/de bñin gñegs pa thams cad
 kyi sñags kyi byin gyis brlabs kyis byin gyis brlabs so/byin gyis
 brlabs ma thag tu/bcom ldan ñdas byañ chub kyi sems rdo rje de
 bñin gñegs pa de ñid ñal gsum pa lta bur/de bñin gñegs pa thams
 cad kyis gzigs par gyur to/de nas de bñin gñegs pa mi bskyod pa
 la sogs pa/bcom ldan ñdas rnam par snañ mdzad kyi thugs kha nas
 byuñ ste/ched du brñod pa ñdi ched du brñod do/

aho hi sarvabuddhānāṃ bodhicittappravartanam /
 sarvatathāgataṃ guhyam apratarkyaṃ ^Ianālayam // 2

atha bhagavantaḥ sarvatathāgataḥ punaḥ samājam āgama
 bhagavantaṃ ²bodhicittavajraṃ sarvatathāgatapūjāspharaṇa-
 samayatattvaratnameghaiḥ saṃpūjya praṇipatyaivam āhuḥ /

bhāṣasva bhagavan tattvaṃ vajrasārasamuccayam /
 sarvatathāgataṃ guhyam samājam guhyasambhavam // 3

atha bhagavān bodhicittavajras tathāgatas tān sarva-
 tathāgatān evaṃ āha / sādhu sādhu bhagavantaḥ ³sarva-
 tathāgataḥ / kiṃ tu sarvatathāgatānāṃ api saṃśayakaro'
 yaṃ kuto'nyeṣāṃ bodhisattvānāṃ iti / atha bhagavantaḥ
 sarvatathāgata āścaryaprapṛtā adbhutaprapṛtāḥ sarva-
 tathāgatasamśayachettāraṃ bhagavantaṃ sarvatathāgata-
 svāmināṃ papracchuḥ / yad bhagavān evaṃ guṇaviśiṣṭe'
 pi sarvatathāgataparṣadi sarvatathāgata⁴kāyavāk⁵citta-
 guhyaṃ nirdeṣṭuṃ notsa⁶heta / tad bhagavān sarvatathā-
 dhiṣṭhānaṃ kṛtvā sarvatathāgatavajrasamayasaṃbhava-
 padaiḥ sukhasaumanasyānubhavanārthaṃ yāvat sarvatathā-
 gatajñānābhijñā⁷phalāvāptihetoḥ saṃprakāśayatv iti /

e naḥo saṅs rgyas thams cad kyi/byañ chub sems ni rab byuñ ba/
de bzin gsegs pa kun gyi gsañ / rab tu mi rtog gnas med paḥo / 2

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yañ gcig tu
ḥdus nas/bcom ldan ḥdas de bzin gsegs pa byañ chub kyi sems rdo
rje la/de bzin gsegs pa thams cad kyi mchod pa spros pa de kho
na ḥid kyi dam tshig rin po cheḥi sprin gyis yañ dag par mchod
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 ḥid 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/ḥoñ
kyañ ḥdi ni de bzin gsegs pa thams cad kyañ the tshom skye bar
byed pa yin na/byañ chub sems dpaḥ gzan rnams lta ci smos/de
nas bcom ldan ḥdas de bzin gsegs pa thams cad ḥo mtshar du gyur/
rmaḍ du gyur te/the tshom thams cad geod 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 yañ de bzin gsegs pa thams cad kyi ḥkhor du/de bzin gsegs pa
thams cad kyi sku dan gsuñ dan thugs kyi gsañ ba ston par mi 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
dan yid bde ba myoñ ba bgyi ba nas/de bzin gsegs pa thams cad
kyi ye ses dan/mñon par ses paḥi ḥbras bu thob par bgyi baḥi bar
gyi phyir yañ dag par bstan du gsol/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi rdo rje dam

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatādhyeṣaṇāṃ viditvā jñānapradīpa-
vajraṃ nāma samādhiṃ samāpadyedaṃ dveṣakṣilamāntraparama-
sārahṛdayaṃ svakāyavākcittavajrebhyaḥ niścārayām āsa /
VAJRADHṚK / athāsmiṇ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / akṣobhya-
mahāmudrāsāṃyogaparamapadēna³ kṛṣṇasitaraktākāreṇa⁴
sarvatathāgatakāyavākcittavajre niṣīdayām āsa /

atha bhagavān sarvatathāgatasamayasambhavavajraṃ nāma
samādhiṃ samāpadyedaṃ mohakulā⁵paramasārahṛdayaṃ sva-
kāyavākcittavajrebhyaḥ niścārayām āsa / JINAJIK /
athāsmiṇ bhāṣitamātre sa eva bhagavān sarvatathāgata-
kāyavākcittavidyāpuruṣaḥ / vairocana mahāmudrāsāṃyoga-
paramapadēna sitakṛṣṇaraktākāreṇa sarvatathāgatakāya-
vākcittavajrasya⁶ purato niṣīdayām āsa /

atha bhagavān sarvatathāgataratnasambhavavajrasīriyaṃ
nāma samādhiṃ samāpadyedaṃ cintāmaṇikulaparamasāra-
hṛdayaṃ svakāyavākcittavajrebhyaḥ niścārayām āsa /
RATNADHṚK / athāsmiṇ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / ratnaketu-
mahāmudrāsāṃyogagaganaparamapadēna pītasitakṛṣṇākāreṇa
sarvatathāgatakāyavākcittavajrasya dakṣiṇe niṣīdayām
āsa /

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi sku dan
 gsun dan thugs rdo rje de b̄zin ḡsegs pa/de b̄zin ḡsegs pa thams
 cad kyi¹ gsol ba² ŋtab pa de mkhyen nas/ye³ ŋes kyi sgron ma rdo
 rje ŋes bya ba⁴hi tin⁵ ne h̄dzin la s̄ñoms par žugs te/ze⁶ sdan gi
 rigs kyi snags mcheg gi s̄ñin po⁷hi s̄ñin po h̄di⁸ ŋid kyi sku dan
 gsun dan thugs rdo rje las phyu⁹n ne/ BADZRADHRIK / de nas h̄di
 phyu¹⁰n ma thag tu/bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi
 sku dan gsun dan thugs kyi rig pa¹¹hi skyes bu de ŋid/mi bskyed
 pa¹²hi phyag rgya chen por sbyor ba¹³hi thabs kyi/nag po dkar po
 dmar po¹⁴hi tshul du/de b̄zin ḡsegs pa thams cad kyi sku dan gsun
 dan thugs rdo rje la b̄zugs so/

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi dam tshig
 h̄byu¹⁵n ba rdo rje ŋes bya ba¹⁶hi tin¹⁷ ne h̄dzin la s̄ñoms par žugs
 te/gti mug gi rigs kyi mcheg gi s̄ñin po¹⁸hi s̄ñin po h̄di/ŋid kyi
 sku dan gsun dan thugs rdo rje las phyu¹⁹n ne/ DZINADZIK / de nas
 h̄di phyu²⁰n ma thag tu/bcom ldan h̄das de b̄zin ḡsegs pa thams cad
 kyi sku dan gsun dan thugs kyi rig pa²¹hi skyes bu/rnam par
 snan mdzad kyi phyag rgya chen por sbyor ba²²hi thabs kyi/dkar
 po nag po dmar po²³hi tshul du/de b̄zin ḡsegs pa thams cad kyi sku
 dan gsun dan thugs rdo rje²⁴hi spyen snar b̄zugs so/

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi rin po che
 h̄byu²⁵n ba²⁶hi rdo rje dpal ŋes bya ba²⁷hi tin²⁸ ne h̄dzin la s̄ñoms par
 žugs te/yid b̄zin gyi nor bu²⁹hi rigs kyi mchig gi s̄ñin po³⁰hi s̄ñin
 po h̄di/ŋid kyi sku dan gsun dan thugs rdo rje las phyu³¹n ne/
 RATNADHRIK / de nas h̄di phyu³²n ma thag tu/bcom ldan h̄das de b̄zin
 ḡsegs pa thams cad kyi sku dan gsun dan thugs kyi rig pa³³hi
 skyes bu/rin chen dpal kyi phyag rgya chen por sbyor bas nam
 mkha³⁴hi gnas kyi/ser po nag po dkar po³⁵hi tshul du/de b̄zin ḡsegs
 pa thams cad kyi sku dan gsun dan thugs rdo rje³⁶hi lhe phyogs
 su b̄zugs so/

atha bhagavān sarvatathāgatamahārāga¹sambhavavajraṃ
 nāma samādhiṃ samāpadyedaṃ² rāgakulaparamasārahṛdayaṃ
 svakāyavākcittavajrebhyaḥ niścārayān āsa / ĀROLIK /
 athāsmiṇ bhāṣitamātre sa eva bhagavān sarvatathāgata-
 kāyavākcittavidyāpuruṣaḥ / lokaśvaramahāvidyādhipati-
 mahāmudrāsanyogaparamapadena raktasitakṛṣṇākāreṇa
 sarvatathāgatakāyavākcittavajrasya prṣṭhato niṣīdayān
 āsa /

atha bhagavān sarvatathāgatāmoghasamayāsambhavavajraṃ
 nāma samādhiṃ samāpadyedaṃ samayākarṣaṇapakulaparamasāra-
 hṛdayaṃ svakāyavākcittavajrebhyaḥ niścārayān āsa /
 PRAJÑĀDHĪK / athāsmiṇ bhāṣitamātre sa eva bhagavān
 sarvatathāgatakāyavākcittavidyāpuruṣaḥ / amoghavajrā³-
 mahāmudrāsanyogaparamapadena haritasitakṛṣṇākāreṇa
 sarvatathāgatakāyavākcittavajrasya uttaro niṣīdayān
 āsa /

⁴dveṣamohaḥ tathā rāgaś cintāmaṇisaṁayas tathā /
 kulā hy ete tu vai pañca kāmamokṣaprasādhakāḥ // 4

atha bhagavān sarvatathāgatavajradharānūrāgaṇasamayā⁵
 nāma samādhiṃ samāpadyemaṃ sarvavajradharāgramahiṣiṃ
 svakāyavākcittavajrebhyaḥ niścārayān āsa / DVEṢARATI /
 athāsyāṃ viniṣṭamātrāyāṃ sa eva bhagavān sarvatathā-
 gatakāyavākcittavidyāpuruṣaḥ strīrūpadhare bhūtvā
 pūrvakoṇe⁷ niṣīdayān āsa /

de nas bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi ḥḍod chags
 chen poḥi rgyun ḥbyuṇ ba rdo rje 'jes bya baḥi tiṇ ṇe ḥḍzin la
 sṇoms par 'zugs nas/ḥḍod chags kyi rigs kyi mchog gi sṇiṇ poḥi
 sṇiṇ po ḥḍi/ḥiḍ kyi sku ḍaṇ gsuṇ ḍaṇ thugs rdo rje las phyuṇ
 ṇe/ **ĀROLIK** /de nas ḥḍi phyuṇ ma thag tu/bcom ldan ḥḍas de b'zin
 g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ thugs kyi rig paḥi
 skyes bu de ḥiḍ/ḥjig rten ḍbaṇ phyug gi rig paḥi ḍdag poḥi
 phyag rgya chen por sbyor baḥi thabs kyis/dmar po nag po dkar
 poḥi tshul ḍu/de b'zin g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ
 thugs rdo rjeḥi rgyab tu b'zugs so/

de nas bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi grub pa
 gdon mi za baḥi mchog ḍam tshig ḥbyuṇ baḥi rdo rje 'jes bya baḥi
 tiṇ ṇe ḥḍzin la sṇoms par 'zugs te/ḍam tshig ḥgugs paḥi rigs
 kyi mchog gi sṇiṇ poḥi sṇiṇ po ḥḍi/ḥiḍ kyi sku ḍaṇ gsuṇ ḍaṇ
 thugs rdo rje las phyuṇ ṇe/ **PRADZÑĀDHRIK** / de nas ḥḍi phyuṇ ma
 thag tu/bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi sku ḍaṇ
 gsuṇ ḍaṇ thugs kyi rig paḥi skyes bu/grub pa gdon mi za baḥi
 phyag rgya chen por sbyor baḥi thabs kyis/ljaṇ ku ḍaṇ nag po
 ḍaṇ dkar poḥi tshul ḍu/de b'zin g'segs pa thams cad kyi sku ḍaṇ
 gsuṇ ḍaṇ thugs rdo rjeḥi byaṇ phyogs su b'zugs so/

'je ḍḍaṇ gti mug ḥḍod chags ḍaṇ/ yid b'zin ner bu ḍam tshig ste/
 rigs lṇar gtogs pa ḥḍi rṇams kyis/ḥḍod ḍaṇ thar pa rab sgrub paḥo/

de nas yaṇ bcom ldan ḥḍas de b'zin g'segs pa thams cad kyi rdo rje
 ḥḍzin rjes su mṇes par byed paḥi ḍam tshig ces bya baḥi tiṇ ṇe
 ḥḍzin la sṇoms par 'zugs nas/rdo rje ḥḍzin thams cad kyi btsun
 moḥi mchog ḥḍi/ḥiḍ kyi sku ḍaṇ gsuṇ ḍaṇ thugs rdo rje las phyuṇ
 ṇe/ **DVEṢARATI** / de nas ḥḍi phyuṇ ma thag tu/bcom ldan ḥḍas de
 b'zin g'segs pa thams cad kyi sku ḍaṇ gsuṇ ḍaṇ thugs kyi rig paḥi
 skyes bu de ḥiḍ/buḍ med kyi gzugs ḥḍzin par gyur te/'sar phyogs
 kyi grwar b'zugs so/

atha bhagavān sarvatathāgatānūrāgaṇavajraṃ nāma samādhiṃ
 samāpadyemān sarvatathāgatāgramahiṣiṃ svakāyavākcitta-
 vajrebhyaḥ niścārayān āsa / MOHARATI / athāsyān viniṣṭa-
 mātṛāyān sa eva bhagavān sarvatathāgata-kāyavākcittavidyā-
 puruṣaḥ strīrūpadharaḥ bhūtvā dakṣiṇakoṇe niṣīdayān āsa /

atha bhagavān sarvatathāgatarāgaḍharānūrāgaṇavajraṃ nāma
 samādhiṃ samāpadyemān sarvatathāgatarāgaḍharāgramahiṣiṃ
 svakāyavākcittavajrebhyaḥ niścārayān āsa / RĀGARATI /
 athāsyān viniṣṭamātṛāyān sa eva bhagavān sarvatathā-
 gata-kāyavākcittavidyāpuruṣaḥ strīrūpadharaḥ bhūtvā
 pāścimakoṇe niṣīdayān āsa /

atha bhagavān sarvatathāgata-kāyavākcittasamvādanavajraṃ
 nāma samādhiṃ samāpadyemān sarvatathāgataprajñādhara-
 gra-mahiṣiṃ svakāyavākcittavajrebhyaḥ niścārayān āsa /
 VAJRARATI / athāsyān viniṣṭamātṛāyān sa eva bhagavān
 sarvatathāgata-kāyavākcittavidyāpuruṣaḥ strīrūpadharaḥ
 bhūtvā uttarakoṇe niṣīdayān āsa /⁴ sarvatathāgatāgra-
 mahiṣīśampat /

atha bhagavān⁵ vairocanaṇavajraṃ nāma samādhiṃ samāpadyemān⁶
 sarvatathāgatamaṇḍalādhiṣṭhānaṃ⁷ nāma mahākrodhaṃ sva-
 kāyavākcittavajrebhyaḥ niścārayān āsa / YAMĀNTAKṚT /
 athāsmiṇ viniṣṭamātre sa eva bhagavān sarvatathāgata-
 kāyavākcittavidyāpuruṣo vajrasamayasaṃtrāsana-kāreṇa

de nas bcom ldan ḥdas de bzin gsegs pa thams cad mñes par byed
 paḥi rdo rje źes bya baḥi tiñ ñe ḥdzin la sñoms par źugs nas/
 de bzin gsegs pa thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku
 dañ gsuñ dañ thugs rdo rje las phyuñ ño/ MOHARATI /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
 gzugs ḥdzin par gyur te/lho phyogs kyi grwar bźugs 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 źes bya baḥi tiñ
 ñe ḥdzin la sñoms par źugs te/de bzin gsegs pa thams cad kyi
 ḥdod chags ḥdzin paḥi btsunmoḥi mchog ḥdi/ñid kyi sku dañ gsuñ
 dañ thugs rdo rje las phyuñ ño/ 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 gzugs
 ḥdzin par gyur te/nub phyogs kyi grwar bźugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
 gsuñ dañ thugs slu ba rdo rje źes bya baḥi tiñ ñe ḥdzin la sñoms
 par źugs nas/de bzin gsegs pa thams cad kyi źes rab ḥchañ baḥi
 btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
 phyuñ ño/ BADZRARATI /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 gzugs ḥdzin par gyur te/
 byañ phyogs kyi grwar bźugs so/de bzin gsegs pa thams cad kyi
 btsun moḥi mchog dam tshig phun sum tshogs paḥe/

de nas bcom ldan ḥdas rnam par snañ mdzad rdo rje ḥkhor lo źes
 bya baḥi tiñ ñe ḥdzin la sñoms par źugs nas/de bzin gsegs pa
 thams cad kyi dkyil ḥkhor byin gyis rlob pa źes bya baḥi khre bo
 chen po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/
 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

pūrvadvāre niṣīdayām āsa /

atha bhagavān sarvatathāgatābhisambodhivajra^Im nāma
samādhiṃ samāpadyemaṃ sarvatathāgatamaṇḍalādhiṣṭhānaṃ
nāma mahākrodhaṃ² svakāyavākci²tta²vajrebhya² niścārayām
āsa / PRAJÑĀNTAKṚT / athāsmi²n viniṣṭamātre sa eva
bhagavān sarvatathāgata²kāyavākci²tta²vidyāpuruṣo vajra-
samayasam²trāsana²kāreṇa dakṣiṇadvāre niṣīdayām āsa /

atha bhagavān sarvatathāgata³dharma⁴ratnākaraṃ nāma
samādhiṃ samāpadyemaṃ sarvatathāgata⁵ragadharamaṇḍalā-
dhiṣṭhānaṃ nāma mahākrodhaṃ svakāyavākci⁵tta⁵vajrebhya⁵
niścārayām āsa / PADMĀNTAKṚT / athāsmi⁵n viniṣṭamātre
sa eva bhagavān sarvatathāgata⁵kāyavākci⁵tta⁵vidyāpuruṣaḥ
sarvatathāgata⁵vāgākāreṇa pāścimadvāre niṣīdayām āsa /

atha bhagavān sarvatathāgata⁶kāyavākci⁶tta⁶vajraṃ nāma
samādhiṃ samāpadyemaṃ sarvatathāgata⁶kāyavākci⁶tta-
maṇḍalādhiṣṭhānaṃ nāma mahākrodhaṃ svakāyavākci⁶tta-
vajrebhya⁶ niścārayām āsa / VIGHNĀNTAKṚT / athāsmi⁶n
viniṣṭamātre sa eva bhagavān sarvatathāgata⁶kāya-
vākci⁶tta⁶vidyāpuruṣaḥ sarvatathāgata⁶kāyavākci⁶tta⁶kāreṇa
uttaradvāre niṣīdayām āsa /

sarvatathāgata⁶kāyavākci⁶tta⁶sam⁶toṣaṇamaṇḍalasa⁶maya⁶sattvāḥ/

sarvatathāgatasamādhi⁶maṇḍalādhiṣṭhānapaṭalaḥ prathamah /

bu de ñid/de bñin gñegs pa thams cad bsñens par byed pañi tshul
du áar phyogs kyi sgor bñugs so/

de nas bcom ldan ñdas de bñin gñegs pa thams cad kyi mñon par
byañ chub pa rdo rje ñes bya bañi tiñ ñe ñdzin la sñoms par ñugs
nas/de bñin gñegs pa thams cad kyi dkyil ñkhor byin gyis rlob
pañi khre bo chen po ñdi/ñid kyi sku ñañ gsuñ ñañ thugs rdo rje
las phyuñ ño/ PRADZÑĀNTAKRIT /de nas ñdi phyuñ ma thag tu/bcom
ldan ñdas de bñin gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs
kyi rig pañi skyes bu de ñid/rdo rjeñi ñam tshig bsñens pañi
tshul du/lho phyogs kyi sgor bñugs so/

de nas bcom ldan ñdas de bñin gñegs pa thams cad kyi chos rin po
che ñbyuñ gnas rdo rje ñes bya bañi tiñ ñe ñdzin la sñoms par
ñugs nas/de bñin gñegs pa thams cad kyi ñdeñ chags ñchan bañi
dkyil ñkhor byin gyis rlob pa ñes bya bañi khre bo chen po ñdi/
ñid kyi sku ñañ gsuñ ñañ thugs rdo rje las phyuñ ño/ PADMĀNTA-
KRIT /de nas ñdi phyuñ ma thag tu/bcom ldan ñdas de bñin gñegs
pa thams cad kyi sku ñañ gsuñ ñañ thugs kyi rig pañi skyes bu
de ñid/de bñin gñegs pa thams cad kyi gsuñ gi tshul du/nub phyogs
kyi sgor bñugs so/

de nas bcom ldan ñdas de bñin gñegs pa thams cad kyi sku ñañ
gsuñ ñañ thugs rdo rje ñes bya bañi tiñ ñe ñdzin la sñoms par
ñugs nas/de bñin gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs
kyi dkyil ñkhor byin gyis rlob pa ñes bya bañi khre bo chen po
ñdi/ñid kyi sku ñañ gsuñ ñañ thugs rdo rje las phyuñ ño/

BIGHNĀNTAKRIT /de nas ñdi phyuñ ma thag tu/bcom ldan ñdas de bñin
gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs kyi rig pañi skyes
bu de ñid/de bñin gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs
kyi tshul du/byañ phyogs kyi sgor bñugs so/

de bñin gñegs pa thams cad kyi sku ñañ gsuñ ñañ thugs mñes par
byed pa ñañ/dkyil ñkhor gyi ñam tshig sams dpañ rnams so/

de bñin gñegs pa thams cad kyi tiñ ñe ñdzin gyi dkyil ñkhor byin
gyis rlob pa ñes bya bañi leñu ste ñañ paño/

atha bhagavantaḥ sarvatathāgataḥ bhagavataḥ sarvatathā-
gatakāyavākcittā^Idhipateḥ pūjāṃ kṛtvā prapīpatyaivam
āhuḥ /

bhāṣasva bhagavan sāraṃ kāyavākcittam uttamaṃ /
sarvatathāgataṃ guhyaṃ bodhicittam anuttaraṃ // I

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatānāṃ adhyeṣaṇāṃ viditvā sarvabodhi-
sattvānāṃ cetasaiva² cetāḥparivīṭarkam ājñāya tān
bodhisattvān evam āha / utpādayantu bhavantaḥ cittam
kāyākāreṇa kāyaṃ cittākāreṇa cittam vākpravyāhāreṇeti/
atha te mahābodhisattvāḥ sarvatathāgatakāyavākcittā³ny
ākāśākāreṇa saṃyojya idam udānam udānayaṃ āsuh /

ahē hi samantabhadrasya kāyavākcittavajriṇaḥ /
anutpādaprayogeṇa utpādo'yaṃ pragīyate // 2

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatābhisaṃbodhinayavajraṃ nāma samādhiṃ
samāpadyedaṃ bodhicittam udājahāra /

abhāve bhāvanābhāve bhāvanā naiva bhāvanā /
iti bhāve na bhāvaḥ syād bhāvanā nopalabhyate // 3

CHAPTER TWO

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs kyi bdag po la/ bcom ldan ḥdas de bzin gsegs pa
thams cad kyi mched pa byas te/phyag ḥtshal nas ḥdi skad ces
gsol to/

sku dan gsun dan thugs kyi mchog/de bzin gsegs pa kun gyi gsan/
bla na med paḥi byan chub sems/bcom ldan sñin po bśad du gsol/ I

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs rdo rjeḥi bdag pos/de bzin gsegs pa thams cad
kyi gsol ba btab pa mkhyen cin/byan chub sems dpaḥ thams cad
kyi sems kyi yons su rtog pa yan thugs kyi mkhyen nas/byan
chub sems dpaḥ de dag la/ḥdi skad ces bkaḥ stsal yo/khyed kyi
sams lus lta bu dan/lus sems lta bu dan/sams tshig tu brjed pa
lta bur skyed cig/de nas byan chub sems dpaḥ sems dpaḥ chen po
de dag gis/de bzin gsegs pa thams cad kyi sku dan gsun dan
thugs nam mkhaḥ lta bu sbyar nas/ched du brjed pa ḥdi ched du
brjed de/

e maḥe kun tu bzan po yi / sku dan gsun thugs rdo rje can /
skye ba med paḥi tshul gyis su/skye ba ḥdi ni rab tu bsgrags/ 2

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs rdo rje de bzin gsegs pa/de bzin gsegs pa thams
cad kyi mñon par rdzogs par byan chub paḥi tshul rdo rje zes
bya baḥi tin ne ḥdzin la sñoms par zugs te/byan chub kyi sems
ḥdi gsuns 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 paḥo / 3

ity āha bhagavān sarvatathāgatakāyavākścittavajras
tathāgataḥ /

atha bhagavān vairocanaś tathāgataḥ sarvatathāgata-
bhisaṃsaya vajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

sarvabhāvavigataḥ skandhadhātva-

āyatanagrāhyagrāhakavarjitaṃ /

dharmanairātmyasamatayā svacittam

ādyanutpannaṃ śūnyatāsvabhāvam // 4

ity āha bhagavān vairocana vajras tathāgataḥ /

atha bhagavān akṣobhya vajras tathāgataḥ sarvatathā-
gataḥ kṣaya vajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

anutpannā ime bhāvā na dharmā na ca dharmatā /

ākāśam iva nairātmyam idaṃ bodhinayaṃ dṛḍham // 5

ity āha bhagavān akṣobhya vajras tathāgataḥ /

atha bhagavān ratnaketu vajras tathāgataḥ sarvatathā-
gatanairātmya vajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

abhāvāḥ sarvadharmā dharmalakṣaṇavarjitāḥ /

dharmanairātmyasambhūtā idaṃ bodhinayaṃ dṛḍham // 6

ity āha bhagavān ratnaketu vajras tathāgataḥ /

atha bhagavān amitāyur^I vajras tathāgataḥ jñānārciḥ²-
pradīpavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam
udājahāra /

'jes bcom ldan 'hdas de b'zin g'segs pa thams cad kyi sku dan gsun
 dan thugs rdo rje de b'zin g'segs pas gsuns so/
 de nas bcom ldan 'hdas de b'zin g'segs pa rnam par snañ mdzad de
 b'zin g'segs pa thams cad kyi mñon par rtogs pa rdo rje 'jes bya
 bañi tiñ ñe 'hdzin la sñoms par 'zugs te/byañ chub kyi sems 'hdi
 gsuns so/

dños po thams cad dan bral ba/phuñ po khams dan skye mched dan/
 gzuñ dan 'hdzin pa rnam spañs pa/chos bdag med pa mñam fid pas/
 ran sems gdod nas ma skyes pa / steñ pa fid kyi ran b'zin ne / 4

'jes bcom ldan 'hdas de b'zin g'segs pa rnam par snañ mdzad kyi
 gsuns so/
 de nas bcom ldan 'hdas de b'zin g'segs pa mi bskyod pa de b'zin
 g'segs pa thams cad kyi mi zad pañi rdo rje 'jes bya bañi tiñ
 ñe 'hdzin la sñoms par 'zugs te/byañ chub kyi sems 'hdi gsuns so/

dños po 'hdi rnams ma skyes pa / chos dan chos fid med pa ste /
 nam mkhañ lta bur bdag med pa/byañ chub tshul 'hdi brtan pañe/ 5

'jes bcom ldan 'hdas de b'zin g'segs pa mi bskyod pas gsuns so/
 de nas bcom ldan 'hdas de b'zin g'segs pa rin chen dpal de b'zin
 g'segs pa thams cad kyi bdag med pa rdo rje 'jes bya bañi tiñ
 ñe 'hdzin la sñoms par 'zugs te/byañ chub kyi sems 'hdi gsuns so/

chos rnams thams cad dños med ciñ/chos kyi mtshan fid
 rnam par spañs /
 bdag med chos las kun tu byuñ/byañ chub tshul 'hdi brtan pañe/ 6

'jes bcom ldan 'hdas de b'zin g'segs pa rin chen dpal gyis gsuns so/
 de nas bcom ldan 'hdas de b'zin g'segs pa tshe dpag tu med pa 'hed
 zer 'hbar ba rdo rje sgron ma 'jes bya bañi tiñ ñe 'hdzin la sñoms
 par 'zugs te/byañ chub kyi sems 'hdi gsuns so/

anutpanneṣu dharmeṣu na bhāvo na ca bhāvanā /
ākāśapadayogena iti bhāvaḥ pragīyate //

7

ity āha bhagavān amitāyurvajras tathāgataḥ /
atha bhagavān amoghasiddhivajras tathāgataḥ sarva-
tathāgatabhībhavanavajraṃ nāma samādhiṃ samāpadyedaṃ
bodhicittam udājahāra /

prakṛtiprabhāsvarā dharmā ādiśuddhā nabhaḥsamāḥ /
na bodhir nābhisaṃyam idaṃ bodhinayaṃ ārḍham //

8

ity āha bhagavān amoghasiddhivajras tathāgataḥ /
atha khalu maitreyapramukhā mahābodhisattvāḥ sarva-
tathāgatakāyavākciṭṭaguhyadharmatattvākṣaraṃ śrutvā
āścaryaaprāptā adbhutaprāptā idaṃ udānam udānayaṃ āsuh /

aho buddha aho dharma aho dharmasya² deśanā³ /
śuddhatattvārtha śuddhārtha bodhicitta namo'stu te // 9
dharmanairātmyasambhūta buddhabodhiprapūra /
nirvikalpa nirālamba bodhicitta namo'stu te // 10
samantabhadra sarvārtha⁴ bodhicittappravartaka /
bodhicarya mahāvajra⁵ bodhicitta namo'stu te // 11
cittaṃ tathāgataṃ śuddhaṃ kāyavākciṭṭavajradhṛk⁶ /
buddhabodhiprapetā⁷ ca bodhicitta namo'stu te // 12

bodhicittapaṭalo dvitīyaḥ /

ma skyes pa yi chos rnams la / ne be med de sgom pañan med /
nam mkhañi tshul du sbyor ba yis/dños pe dag tu rab tu bsgrags/ 7

ñes beom ldan ñdas de bñin gñegs pa tshe dpag tu med pas gsuñs so/
de nas beom ldan ñdas de bñin gñegs pa grub pa gdon mi za ba
de bñin gñegs pa thams cad zil gyis gñon po rdo rje ñes bya bañi
tiñ ne ñdzin la sñoms par zugs te/byañ chub kyi sams ñdi gsuñs so/

chos rnams ran bñin ñod gsal ba/gdod nas dag pa nam mkhañ bñin/
byañ chub med cin mñon rtogs med/byañ chub tshul ñdi brtan pañe/ 8

ñes beom ldan ñdas de bñin gñegs pa grub pa gdon mi za bañ
gsuñs so/

de nas byams pa la sogs pa byañ chub sams dpag sams dpag chen pe
rnams/de bñin gñegs pa thams cad kyi sku ñan gsuñ ñan thugs kyi
gsañ bañi chos kyi de kho na ñid kyi yi ge thos nas ne mtshar
du gyur/rnad du gyur te/ched du brjod pa ñdi ched du brjod do/

e mañe sañs rgyas e mañe chos / chos bsad pa ni ne mtshar che /
yañ dag don ni dag pañi don / byañ chub sams la phyag ñtshal lo/ 9
bdag med pa yi chos las byuñ/sañs rgyas byañ chub rdzogs mdzad pa/
rnam par mi rtog dmigs su med/byañ chub sams la phyag ñtshal lo/ 10
kun tu bzañ pe thams cad den / byañ chub sams ni rab bskor ba /
byañ chub spyod pa rdo rje che/byañ chub sams la phyag ñtshal lo/ 11
dag pa de bñin gñegs pañi thugs/sku ñan gsuñ thugs rdo rje ñdzin/
sañs rgyas byañ chub rab ston pa/byañ chub sams la

phyag ñtshal lo/ 12

byañ chub sams kyi leñu ste gñis pañe/

CHAPTER THREE

atha bhagavān sarvatathāgata^Ikāyavākcittavajras tathā-
gataḥ sarvatathāgataspharaṇameghavajra²vyūhaṃ nāma
samādhiṃ samāpadyedaṃ vajravyūhaṃ nāma samādhipaṭalam
udājahāra /

OM SŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO'HAM /

ākāśadhātunadhyasthaṃ bhāvayed buddhamaṇḍalam /
raśmimeghamahāvyūhaṃ buddhajvālāsamaprabhaṃ // I
pañcaraśmisamākīrṇaṃ samantāt parimaṇḍalam /
pañcakāmaguṇākīrṇaṃ ³pañcopahāramanḍitam // 2
bhāvayitvā samāsena bimbaṃ madhye vibhāvayet /
vairocanamahāmudrāṃ kāyavākcittalakṣitāṃ // 3
kāyavākcittavajrasya mudrāṃ cātha vibhāvayet /
akṣobhyaprarāṇaṃ mudrāṃ saṃhāra⁴dvaya⁴yogataḥ // 4
ratnaketurmahāmudrāṃ amitāyuprabhākarīm /
amoghasiddhimahāmudrāṃ bhāvayed buddhamaṇḍale // 5
indranīlaprabhākāraṃ kāyavākcittavajriṇaṃ /
vajrahastaṃ mahājvālaṃ vikaṭotkatabhīṣaṇaṃ // 6
sphatikenduprabhākāraṃ jaṭāmukuṭamanḍitam /
cakrahastaṃ mahājvālaṃ nānālaṃkārabhūṣitaṃ // 7
jāmbūnadaprabhākāraṃ buddhameghasamākulaṃ /
navasūla⁵ṃ mahāvajraṃ pāpau tasya vibhāvayet // 8
marakaṭaprabhākāraṃ vajrajvālāvibhūṣitaṃ /
haste⁶ ratnaṃ vibhāvitvā jvālāmeghaṃ samantataḥ // 9

CHAPTER THREE

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad kyi sku dan
 gsun dan thugs rdo rje de b̄zin ḡsegs pa/de b̄zin ḡsegs pa thams
 cad kyi h̄phre baḥi sprin bkod pa rdo rje zes bya baḥi tin ne
 h̄dzin la sñoms par zugs te/rdo rje bkod pa zes bya baḥi tin
 ne h̄dzin gyi leḥu h̄di gsuns so/

OM ŚŪNYATĀDZŪNĀNABĀDZRASVABHĀBĀTMAKOHAM /

nam mkhaḥi dbyins kyi dbus gnas par/saṅs rgyas dkyil h̄khor
 sgom pa ni /
 h̄od zer sprin gyi bkod pa che/saṅs rgyas h̄bar baḥi h̄od dan mñam/ 1
 h̄od zer sna lñas kun tu khyab/ kun nas yons su zlum pe ste /
 h̄dod paḥi yon tan lña yis khyab/mchod pa rnam pa lñas brgyan pa/ 2
 mder na de ltar bsgoms nas su/ gzugs ni dbus su bsgom par bya/
 rnam par snaṅ mdzad phyag rgya che/sku gsun thugs kyi
 mtshan paḥe / 3
 sku gsun thugs ni rdo rje yi/ phyag rgya chen pe bsgom par bya/
 2 bsdus dan gcig tu sbyor ba yis/mi bskyod pa yi rgya mchog dan/ 4
 dkon mchog dpal gyi rgya chen dan/tahe dpag med paḥi h̄od byed dan/
 thegs med grub paḥi rgya chen rnams/saṅs rgyas dkyil h̄khor
 bsgom par bya / 5
 sku gsun thugs kyi rdo rje can / indranilaḥi kha deg h̄dra /
 rab h̄bar phyag na rdo rje bsnams/rnam par gtsigs la
 h̄jigs h̄jigs lta/ 6
 sel dan zla baḥi h̄od h̄dra ba/thor tshugs cod pan gyis brgyan pa/
 rab h̄bar phyag na h̄khor le bsnams/sna tshogs rgyan gyis
 mdzes par brgyan/ 7
 h̄dzambu chu boḥi gser h̄od h̄dra/saṅs rgyas sprin gyis
 kun tu h̄khrigs/
 de yi phyag na rdo rje che / rtse mo dgu ba rnam par bsgom / 8
 margata yi h̄od h̄dra ba / rdo rje h̄bar bas rnam par brgyan /
 kun tu h̄bar baḥi sprin gyis khyab/phyag na rin chen
 bsnams par bsgom/ 9

padmarāgaprabhākāraṃ^I dīptarāgadharāṃ prabhum /
 padmahastaṃ mahājvālaṃ bhāvayed rāgavajriṇaṃ // IO
 pañcaraśmiprabhākāraṃ² bimbam amoghavajriṇaṃ /
 khaḍgahastadharāṃ saumyaṃ bhāvayed buddhamaṇḍale³// II

atha bhagavān kāyavākcittavajras tathāgataḥ dharmadhātu-
 svabhāvavajraṃ nāma samādhiṃ samāpadyedaṃ kāyavākcittā-
 dhiṣṭhānamantram udājahāra /

OM DHARMADHĀTU⁴SVABHĀVĀTMAKO'HAM /

pañcavarṇaṃ mahāratnaṃ sarṣapasthūlamātrakaṃ /
 nāsikāgre prayatnena bhāvayed yogataḥ sadā // I2
 sthiraṃ tu sphārayed ratnaṃ asthiraṃ naiva
 sphārayet / sphārayet⁵
 sphārayet pravarair meghair buddhajvālā-
 samaprabhaiḥ//I3
 cakravajramahārātnaiḥ⁷ padmakhaḍgadharāyudhaiḥ⁸ /
 bodhisattvamahāmeghaiḥ⁹ sphārayet spharaṇātmakāḥ // I4
 ākāśadhātumadhyasthaṃ¹⁰ cāndramaṇḍalam ālikhet /
 svacchamaṇḍalamadhyasthaṃ bhāvayet cakramaṇḍalam //I5
 padmaṇḍalasaṃkāśaṃ^{II} bhāvayet padmabhāvanaiḥ /
 ratnaṇḍalasaṃkāśaṃ bhāvayet ratnatatparaḥ // I6
 yogamaṇḍalasaṃbhūtaṃ likhet ākāśasaṃnidhau /
 ete vai pravarā buddhāḥ^{I2} kāyavākcittabhāvanaiḥ /
 maṇḍala^{I3} vajrasaṃbhūtaḥ sarvajñākāralābhinaḥ // I7

I4
 vajravyūho nāma samādhipaṭalas tṛtīyaḥ /

padmarāgaḥi mdog ḥdra ba / gtso bo ḥdod chags ḥbar ba mñah /
 rab ḥbar phyag na padma bñams/ḥdod chags rdo rje can bagom bya/IO
 ḥod zer sna lñahī ḥod ḥdraḥi sku/gdon ni za ba rdo rje can/
 zi ba phyag na ral gri bñams/saṅs rgyas dkyil ḥkhor

bagom par bya/ II

de nas bcom ldan ḥdas de bzñiñ gśeḡs pa thams cad kyi sku dan
 gsun dan thugs rdo rje de bzñiñ gśeḡs pa chos kyi dbyiñs kyi no
 bo fid rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par zugs te/
 sku dan gsun dan thugs byin gyis rlob paḥi sñags ḥdi gsun so/

OM DHARMADHĀTUSVABHĀRĀTMAKOḤAM /

rin chen chen po kha dog lña/yuṅs kar gyi ni ḥbru tahad tsam/
 sna yi rtse mor nan tan du/rnal ḥbyor gyis ni rtag tu bagom/ I2
 rin chen brtan par gyur nas spro/brtan par na gyur yod ni spro/
 saṅs rgyas ḥbar ba ḥdra baḥi ḥod/mchog rab sprin rnams

spro bar bya/ I3

ḥkhor lo rdo rje rin chen dan/ padma ral gri mtshon chen ḥdzin/
 byañ chub sems dpāḥi sprin chen rnams/spro baḥi bdag fid

can gyis spro/ I4

nam mkhaḥi dbyiñs kyi dbus gnas par/zla baḥi dkyil ḥkhor

bri bar bya/

gaal baḥi dkyil ḥkhor dbus gnas par/ḥkhor loḥi dkyil ḥkhor

bagom par bya/ I5

padmaḥi dkyil ḥkhor ḥdra bar ni/padma sgom pas bagom par bya/

rin chen dkyil ḥkhor ḥdra bar ni/^Irin chen brtson pas

bagom par bya/ I6

sbyor baḥi dkyil ḥkhor las byun ba/nam mkhaḥ ḥdra bar bri bar bya/

ḥdi dag saṅs rgyas rab kyi mchog/sku gsun thugs ni bagoms pa yis/

dkyil ḥkhor rdo rje las byun ba/thams cad mkhyen paḥi tshul

ḥthob paḥo / I7

rdo rje bkod pa zes bya baḥi tiñ ne ḥdzin gyi leḥu ste gsum paḥo/

CHAPTER FOUR

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgmya
^I
 bhagavantaḥ sarvatathāgatakāyavākcittavajrādhīpatim
 anena stotrarājenādhyeṣitavantaḥ /

sarvatāthāgataḥ śāntaḥ sarvatāthāgatālayam /
 sarvadharmāgranairātmyaḥ deśa maṇḍalam uttamam // I
²
 sarvalakṣaṇasampūrṇaḥ sarvālakṣaṇavarjitam /
 samantabhadrakāyāgraḥ bhāṣa maṇḍalam uttamam // 2
 śāntadharmāgrasambhūtaḥ jñānacaryāviśodhakaḥ /
³
 samantabhadravācāgraḥ bhāṣa maṇḍalam uttamam // 3
 sarvasattvamahācittaḥ śuddhaḥ prakṛtinirmalam /
⁴
 samantabhadracittāgraḥ bhāṣa maṇḍalam sārathē // 4
 atha vajradharaḥ śāstā trilokaḥ tu tridhātukaḥ /
 trilokavaravajrāgras trilokāgrānuśāsakaḥ // 5
 bhāṣate maṇḍalam ramaṇaḥ sarvatāthāgatālayam /
 sarvatāthāgataḥ cittaḥ maṇḍalam maṇḍalākṛtim // 6
 athātaḥ sampravakṣyāmi cittamaṇḍalam uttamam /
 cittavajrapratīkāśaḥ kāyavākcittamaṇḍalam // 7
⁵ ⁶
 navena suniyuktena supramāṇena cārūṇā /
 sūtreṇa sūtrayet prājñāḥ kāyavākcittabhāvanaiḥ // 8
 dvādaśahastaḥ prakurvīta cittamaṇḍalam uttamam /
⁷
 caturasraḥ caturdvāraḥ catuṣkoṇaḥ prakalpayet // 9
 tasyābhyantaraś cakram ālikhet parimaṇḍalam /
 mudrānyāsaḥ tataḥ kuryād vidhidṛṣṭena karmaṇā // IO
 tasya madhye likhet vajraṁ indranīlasamaprabham /
 pañcaśūlaḥ mahājvālaḥ bhayaśyāpi bhayaṅkaram // II

CHAPTER FOUR

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yañ ḥdus nas/
 bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ
 thugs kyi bdag po la/bstod paḥi rgyal po ḥdis gsol ba btab bo/

de bzin gsegs pa kun zi ba / de bzin gsegs pa kun gyi gnas /
 chos kun bdag med pa yi mchog/dkyil ḥkhor dam pa bsad du gsol/ I
 mtshan rnams thams cad yañ dag rdzogs/mtshan min thams cad

yañ dag spañs/
 kun tu bzañ po sku yi mchog/dkyil ḥkhor dam pa bsad du gsol/ 2

zi baḥi chos ni mchog las byuñ/ye ses spyod^I pa rnam sbyoñ ba/
 kun tu bzañ po gsuñ gi mchog/dkyil ḥkhor dam pa bsad du gsol/ 3

sems can kun gyi sems chen po / rañ bzin dag cin dri ma med /
 kun bzañ thugs mchog kha lo agyur/dkyil ḥkhor dam pa bsad du gsol/ 4

de nas ston pa rdo rje ḥdzin/ḥjig rten gsum pa khams gsum pa/
 ḥjig rten gsum mchog rdo rje gtso/ḥjig rten gsum mchog ston pa po/ 5

de bzin gsegs pa kun gyi gnas/de bzin gsegs pa kun gyi thugs/
 dkyil ḥkhor dkyil ḥkhor rab ḥdra ba/dkyil ḥkhor rab tu

ñams dgaḥ bsad/ 6
 de nas thugs kyi dkyil ḥkhor mchog/thugs kyi rdo rje rab ḥdra ba/

sku dañ gsuñ dañ thugs rnams kyi/dkyil ḥkhor rab tu bsad par bya/ 7
 lus ñag sems ni bsgoms pa yis/ses rab can gyis thig gdab pa/

thig skuḥ sar pa legs bkal ba/tshad ma rab tu mdzes pa yis/ 8
 thugs kyi dkyil ḥkhor dam pa ste/khru ni beu gñis tshad du bya/

ños bzi dañ ni grva bzir ldan / sgo bzi par ni rab tu brtag / 9
 de yi dbus su ḥkhor lo ni / rab tu slum po bri bar bya /

de nas las kyi cho ga ni / mthoñ 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 paḥdag kyañ rab ḥjigs byed/ II

pūrveṇa ca mahācakraṃ vajrajvālāvibhūṣitam /	I	
dakṣiṇeṇa mahāratnaṃ sphuliṅgagahāṇākulaṃ //	2	I2
paścimeṇa mahāpadmaṃ padmarāgasamaprabhaṃ /		
uttareṇa mahākhaḍgaṃ raśmijvālākulaṃ likhet //	3	I3
pūrvakoṇe likhet netraṃ meghamadhyasamaprabhaṃ /		
dakṣiṇeṇa tato vajraṃ māmakīkulasambhavam //	4	I4
paścimeṇa likhet padmaṃ sakandaṃ vikacānaṃ /		
uttareṇotpalaṃ kuryān nīlābhraṃ iva śobhaṇaṃ //		I5
ālikhet pūrvadvāre tu mudgaraṃ jvālasuprabhaṃ /		
dakṣiṇenālikhet daṇḍaṃ vajrajvālādisuprabhaṃ //		I6
paścimenālikhet padmaṃ khaḍgajvālāprabhākaraṃ /		
uttareṇa likhet vajraṃ vajrakuṇḍalivajriṇaṃ //		I7
parisphuṭaṃ tu vijñāya maṇḍalaṃ cittam uttamaṃ //	5	
pūjāṃ kurvīta yatnena kāyavākciṭṭapūjanaḥ //		I8
śoḍaśābdikāṃ prāpya yoṣitaṃ kāntisuprabhaṃ /		
gandhapuṣpākulīkṛtvā tasya madhye tu kāmāyeta //	6	I9
samādhiṣṭhya ca tāṃ prājñāṃ māmakīṃ guṇamekhalāṃ /	7	
arjyaṃ buddhapadaṃ saumyaṃ ākāśadhātvalaṃkṛtaṃ //	8	20
vipmūtraśukraraktādīn devatānāṃ nivedāyeta /		
evaṃ tuṣyanti sambuddhā bodhisattvā mahāyaśāḥ //	9	21

IO
sarvatathāgataciṭṭamaṇḍalapaṭalaś caturthaḥ /

ḥkhor lo chen po śar phyogs su/rdo rje ḥbar bas rnam par brgyan/
 I
 rin chen chen po lho phyogs su/ḥod zer mañ pos rab tu ḥkhriga/ I2
 padma chen po nub phyogs su / padmarāgaḥi kha dōg ḥdra /
 ral gri chen po byañ phyogs su/ḥod zer mañ pos rab tu ḥkhriga/ I3
 dbus na sprin dan ḥdra baḥi ḥod/spyan ni śar gyi grva du bri/
 māmakī yi rigs ḥbyuñ baḥi / rdo rje de bzin lho phyogs su / I4
 padma kha bye sdon bur bcas / nub phyogs su ni bri bar bya /
 utpal mdzes pa byañ phyogs su/mthiñ kha sprin dan ḥdra bar bri/ I5
 tho ba ḥbar ba ḥod gsal ba / śar phyogs sgor ni bri bar bya /
 rdo rje ḥbar sogs ḥod ḥzañ ba/be con lho yi phyogs su bri / I6
 padma ḥbar ba ḥod byed pa / nub kyī phyogs su bri bar bya /
 rdo rje ḥkhyil ba rdo rje can/byañ gi phyogs su rdo rje bri/ I7
 thugs kyī dkyil ḥkhor dam pa de/yonḥ su gsal bar śes byas nas/
 lus dan ṅag sems mchod pa yis/nan tan du ni mchod par bya / I8
 bud med rab tu mdañs bzañ ba/lo-graṅs bcu drug lon pa ni /
 dri dan me tog ḥphren brgyan te/yon tan ska rags māmakīr/ I9
 śes rab can gyis byin brlabs la/de yi dbus su mñes par bya/
 sañs rgyas zi baḥi gnaḥ spros pas/nam mkhaḥi dbyiñs ni
 rab tu brgyan/ 20
 bsañ gci khu ba khrag la sogs/lha rñams la ni dbul bar bya/
 de ltar byas nas sañs rgyas dan/byañ chub sems dpaḥ grags
 chen mñes / 21

de bzin gśegs pa thams cad kyī thugs kyī dkyil ḥkhor gyi
 leḥu ste bzi paḥo/

CHAPTER FIVE

^I
atha sarvatathāgatakāyavāk-

cittavajradhare rājā sarvāgrya bhuvaneśvaraḥ /
²sarvacaryāgradharmārthaḥ bhāṣate caryalakṣaṇam // I
³nirvikalpārthasambhūta⁴ rāga⁵dveṣamohakulāḥ /
⁶sādhayanti pravarāṇaḥ siddhiṃ agrayānaḥ⁷ anuttaraḥ⁸ // 2
 caṇḍālaveṇukārādyā māra⁹nārthārthacintakāḥ /
 sādhyanti agrayāne'smin mahāyāne hy anuttare // 3
 ānantaryaprabhṛtayo¹⁰ sattvā mahāpāpakṛtā¹¹ api /
¹²sādhyanti buddhayāne'smin mahāyānamahodadhau // 4
 ācāryanindanaparā naiva sādhyanti sādhanā /
 prāṇātipātinaḥ sattvā mṛṣāvādaratāś ca ye // 5
¹³paradravyarataḥ nityaṃ nityaṃ kāmāratāś ca ye /
 viṣmūtrāhārakṛtyārthī¹⁴ bhavyāś te khalu sādhanā // 6
 mātṛbhaginīputrīṣā ca kāmāyedaś tu sādhakāḥ /
 sa siddhiṃ vipulāṃ gacched mahāyānāgradharmatām // 7
 mātaraṇaḥ¹⁵ buddhasya vibheḥ kāmāyānaś ca lipyate /
 sādhyate tasya buddhatvaṃ nirvikalpasya dhīmataḥ // 8

atha khalu sarvanivarāṇaviskambhiprabhṛtayo mahābodhisattvā
 āścaryapraptaḥ adbhutapraptaḥ / kim ayaṃ bhagavān sarvatathā-
 gatasvāmī sarvatathāgataparśanmaṇḍalamadhye¹⁶ durbhāṣitavacan-
 odāhāraṃ bhāṣate / atha te sarvatathāgatāḥ sarvanivarāṇavi-
 skambhiprabhṛtīnāṃ¹⁷ mahābodhisattvānāṃ¹⁸ vacanam upaśrutyā tān
 bodhisattvān evaṃ āhuḥ / alaṃ kulaputrā mā¹⁹ evaṃ vocata /

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de nas de bzin gsegs pa ni / kun gyi sku dan gsun thugs kyi /
 rdo rje hchan bañi rgyal po ni/gnas kyi dbañ phyug kun mchog gi/
 spyod pa kun mchog chos kyi don/spyod pañi mtshan fid bkañ
 stsal to / I
 rnam par mi rtog don las byun/hdod chags ze sdañ gti mug rigs/
 theg pa mchog ni bla med pañi/dñes grub rab mchog sgrub par byed/2
 rigs nan smig na mkhan la sogs/gsod don don gñer sems pa rnams/
 theg-chen bla na med pa yi/theh mchog hdi la hgrub par hgyur/ 3
 sems can mtshams med la sogs pañi/sdig pa chen po byed pa yañ/
 rdo rje theg pa rgya mtsho che/theh pa mchog ni hdi la hgrub/ 4
 sñin nas slob dpon smod pa dag/bgrubs kyañ hgrub par yod mi hgyur/
 srog gcod pa yi sems can gañ/brdzun du smra la dgañ ba dan / 5
 gzan gyi nor la chags pa dan/rtag tu hdod pa spyod gañ dan /
 bsan gci zas su za ba ste / de dag sgrub pañi snod du hgyur / 6
 ma dan srin ma bu mo la / sgrub pa pos ni mñes byas na /
 theg chen mchog gi chos fid kyi/dñes grub rgya che des hthob bo/ 7
 sañs rgyas gtso boñi yum dag la/rnam par mi rtog blo can gyis/
 mñes par byas kyañ mi bsgos te/de ni sañs rgyas hgrub par hgyur/ 8
 de nas sgrib pa thams cad rnam par sel ba la sogs pa byañ chub
 sems dpañ sems dpañ chen po rnams no mtshar du gyur rmad du gyur
 te/bcom ldan das de bzin gsegs pa thams cad kyi bdag po ciñi
 slad du de bzin gsegs pa thams cad kyi hkhör gyi nañ du hdi lta
 buñi tshig nan pa gsun zes gsol to/de nas de bzin gsegs pa thams
 cad kyi/sgrib pa thams cad rnam par sel ba la sogs pañi byañ
 chub sems dpañ sems dpañ chen po rnams kyi tshig gsan nas/byañ
 chub sems dpañ de dag la hdi skad ces bkañ stsal to/rigs kyi bu
 rnams thon de skad ma zer cig/

iyam sā dharmatā śuddhā buddhānāṃ sārājñānīnām /
sāradharmārthasambhūtā eṣā^I bodhicārīpadam² //

9

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumeruparamapu-
rajaḥsamā bodhisattvā⁴ bhītāḥ samtrastā mūrcchitā abhūvan /
atha bhagavantaḥ sarvatathāgatās tām sarvabodhisattvān evam
āhuḥ / utthāpayatu bhagavann etaṃ mahābodhisattvān / atha
bhagavān sarvatathāgatakāyavākścittavajras tathāgata ākāśa-
samatādvayavajraṃ nāma samādhiṃ samāpannaḥ / samanantara-
samāpannasya ca bhagavataḥ sarvatathāgatakāyavākścittavajrā-
dhipateḥ prabhayā sprṣṭamātrāḥ / atha te mahābodhisattvāḥ⁵
sveṣu⁶ sveṣv āsanasthāneṣu sthitā abhūvan / atha te sarva-
tathāgatā āścaryaprapṛptā adbhutaprapṛtāḥ prītyodvelaprapṛptā
evam⁷ dharmaghoṣam akārṣuḥ /

aho dharma aho dharma aho dharmārthasambhava /
dharmaśuddhārtha nairātmya⁹ vajrarāja namo namaḥ // 10
kāyavākścittasamśuddha ākāśasamatālaya /
nirvikāra nirābhāsa vajrakāya namo namaḥ // 11
citta tathāgata śreṣṭha tryadhvapathavartina /
dhātubhūta mahākāśa¹⁰ ākāśapātha¹¹ namo namaḥ // 12
ākāśakāyasambhūta ākāśapāthavartaka¹² /
ākāśacitta dharmāgra caryāpada namo'stu te // 13

samantacaryāgrapaṭalaḥ pañcamah /

sñin po ye ses can rnams kyi / sañs rgyas chos ñid dag pa ñdi/
sñin po chos kyi don las byun/byañ chub spyod pañi gnas ñdi yin/ 9

de nas yañ brjod kyis mi lañ bañi yañ brjod kyis mi lañ bañi
sañs rgyas kyi ñin ri rab la sogs pañi rdul phra rab sñed kyi
byañ chub sams dpañ rnams ñjigs skrag nas brgyal bar gyur to/
de nas bcom ldan ñdas de bñin gñegs pa thams cad kyis/byañ chub
sams dpañ de dag brgyal bar gyur pa gzigs nas/bcom ldan ñdas de
bñin gñegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi bdag po
la/ñdi skad ces gsol to/bcom ldan ñdas byañ chub sams dpañ
sams dpañ chen po ñdi dag blañ bar gsol/de nas bcom ldan ñdas
de bñin gñegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rje
de bñin gñegs pa/nam mkhañ dañ mñam pa gñis su med pañi rdo rje
zes bya bañi tiñ ñe ñdzin la sñoms par ñugs so/sñoms par ñugs
ma thag tu bcom ldan ñdas sku dañ gsuñ dañ thugs rdo rjeñi bdag
poñi ñod kyis reg pa tsam gyis/de nas byañ chub sams dpañ sams
dpañ chen po de dag rañ rañ gi stan la gnas par gyur to/de nas
de bñin gñegs pa thams cad ño mtshar du gyur/rmad du gyur/dgyes
pas khyab par gyur nas/chos kyi dbyaṅs ñdi skad ces gsuñs so/
I

e maño chos e maño chos / e maño chos kyi don ñbyuñ ba /
chos don dag pa bdag med pa / rdo rje rgyal po phyag ñtshal ñdud/IO
sku dañ gsuñ thugs rab tu dag/nam mkhañ dañ ni mñam ñid gnas/
rnam par mi ñgyur snañ ba med/rdo rjeñi sku la phyag ñtshal ñdud/II
thugs ni de bñin gñegs pañi gtso/dus gsum dag gi lam du byuñ/
nam mkhañ chen po dbyiṅs gyur pa/nam mkhañi lam la phyag

ñtshal ñdud/ 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

ñtshal ñdud/ I3

kun tu spyod pa mchog gi leñu ste lña paño/

CHAPTER SIX

atha khalu akṣobhyavajras tathāgataḥ sarvatathāgatakāya-
^I
 vākciṭtaguhyavajraṃ nāma samādhiṃ samāpadyedaṃ ciṭṭādhi-
 ṣṭhānamantram udājahāra/

OM sarvatathāgataciṭṭavajrasvabhāvātma'ham //

atha bhagavān vairocānavajras tathāgato virajapadavajraṃ
²
 nāma samādhiṃ samāpadyedaṃ kāyādhiṣṭhānamantram udājahāra/

OM sarvatathāgatakāyāvajrasvabhāvātma'ham //

atha bhagavān amitāyus³ tathāgataḥ⁴ samatādvayavajraṃ nāma
 samādhiṃ samāpadyedaṃ vāgadhiṣṭhānamantram udājahāra/

OM sarvatathāgataavāgvajrasvabhāvātma'ham //

trivajraṃ tathāgataḥ⁵ guhyaṃ padaṃ padavibhāvanam/
⁶
 niṣpādayed ebhiḥ pravarair mantralakṣaṇalakṣitam// I

atha bhagavān ratnaketus tathāgataḥ jñānapradīpavajraṃ
⁷
 nāma samādhiṃ samāpadyedaṃ mantram udājahāra/

OM sarvatathāgatānurāgaṇavajrasvabhāvātma'ham //

atha bhagavān amoghasiddhivajras tathāgataḥ amoghavajraṃ
⁸
 nāma samādhiṃ samāpadyedaṃ mantram udājahāra/

OM sarvatathāgatapūjāvajrasvabhāvātma'ham //

pañcakāmaguṇair⁹ buddhān pūjayed vidhivat¹⁰ sadā/
 pañcopahārapūjābhir laghu buddhatvam āpnuyāt// 2

ityāha bhagavān sarvatathāgatakāyavākciṭṭavajrādhipatir
 vajradharaḥ/atha bhagavān sarvatathāgatakāyavākciṭṭavajrā-
¹¹

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de nas de bzin gsegs pa rdo rje mi bskyod pa/de bzin gsegs
 pa thams cad kyi sku dan gsun dan thugs kyi gsañ ba rdo rje
 zes bya bañi tin ne hdzin la snoms par zugs te/thugs byin
 gyis rlob pañi snags hdi gsuns so/

OM sarbatathāgatatsittabadzrasvabhābātmakoham/
 de nas bcom ldan hñas de bzin gsegs pa rdo rje rnam par snan
 mdzad/rdul dan bral bañi gnas rdo rje zes bya bañi tin ne
 hdzin la snoms par zugs te/sku byin gyis rlob pañi snags hdi
 gsuns so/

OM sarbatathāgatakāyabadzrasvabhābātmakoham/
 de nas bcom ldan hñas de bzin gsegs pa tshe dpag tu med pa/
 mñam pa fid mi gñis pañi rdo rje zes bya bañi tin ne hdzin la
 snoms par zugs te/gsun byin gyis rlob pañi snags hdi gsuns so/

OM sarbatathāgatabāgbadzrasvabhābātmakoham/
 rdo rje gsum po de bzin gsegs pañi gsañ/
 gnas ni gnas kyi rnam par bsgom par bya/
 snags kyi mtshan gyis sin tu mtshan byas la/
 mchog rab hdi yis bgrub pa fid du bya/ I

de nas bcom ldan hñas de bzin gsegs pa dkon mchog dpal/ye ses
 sgron ma rdo rje zes bya bañi tin ne hdzin la snoms par zugs
 te/snags hdi gsuns so/

OM sarbatathāgatānurāgañabadzrasvabhābātmakoham/
 de nas bcom ldan hñas de bzin gsegs pa grub pa rdo rje gdon mi
 za ba/rdo rje gdon mi za ba zes bya bañi tin ne hdzin la snoms
 par zugs te/snags hdi gsuns so/

OM sarbatathāgatapūdzābadzrasvabhābātmakoham/
 rtag tu hdod pañi yon tan lñas/saṅs rgyas tshul bzin mchod par bya/
 mchod pa rnam pa lña rñams kyi/myur du saṅs rgyas fid thob hgyur/2
 zes bcom ldan hñas de bzin gsegs pa thams cad kyi sku dan gsun dan

dhīpatir vajradhara idaṃ sarvatathāgatamantrarahasyam
^I
 udājahāra/

²
 mantranidhyaptikāyena vācā manasi coditaḥ /
 sādhayet pravarāṃ siddhiṃ manaḥsaṃtoṣaṇapriyāṃ // 3
 cittanidhyaptinairātmyaṃ vācākāyavibhāvanam /
³
 niṣpādayet trisaṃyogam ākāśasamātālayam // 4
 kāyavākcittanidhyapteḥ svabhāvo nopalabhyate /
⁴
 mantramūrtiprayogeṇa na bodhir na ca bhāvanā // 5
⁵
 vicāryedaṃ samāśena kāyavākcittalakṣaṇam /
⁶
 bhāvayed bodhisamyaṃ samādhiṃ mantrakalpitaṃ // 6
⁷
 atha vajradharaḥ śrīman sarvatathāgatārcitaḥ /
 sarvabuddhāgrasarvajño bhāṣate bhāvanottamam // 7
 ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /
⁸
 buddhabimbaṃ prabhāvitvā sūkṣmayogaṃ samārabhet // 8
 nāsāgre sarṣapaṃ cintet sarṣape sacarācaram /
⁹
 bhāvayej jñānapadaṃ ramaṇyaṃ rahasyaṃ jñānakalpitaṃ // 9
 ākāśadhātumadhyasthaṃ bhāvayet sūryamaṇḍalam/
 buddhabimbaṃ vibhāvitvā padaṃ tasyopari nyaset // 10

¹⁰
 HŪM

^{II}
 ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /
¹²
 locanākārasamyaṃ vajrapadme vibhāvayet // 11
 ākāśadhātumadhyasthaṃ bhāvayed ratnamaṇḍalam /
 ādiyogaṃ prayatnena tasyopari vibhāvayet // 12
¹³
 ākāśadhātumadhyasthaṃ bhāvayed rāśmimaṇḍalam /
 arjṇe buddhapadaṃ saumyaṃ parivāraṃ viśeṣataḥ // 13
 nīlotpaladalākāraṃ pañcaśūlaṃ viśeṣataḥ /
 yavamātraṃ prayatnena nāsikāgre vicintayet // 14

thugs kyi bdag po rdo rje hchan bas gsuns so/de nas bcom ldan
 hdas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs kyi
 bdag po rdo rje hdzin kyi/de bzin gsegs pa thams cad kyi snags
 kyi gsan ba hdi gsuns so/
 snags la dmigs pañi lus dan ni/nag dan yid kyi bskul nas su/
 yid ni dgañ zin ngu ba yi / dños grub rab mchog bsgrub par bya/ 3
 sems la dmigs pa bdag med pa/nag dan lus kyan rnam par bsgom/
 nam mkhañ bzin du mñam pañi gnas/sbyor ba rnam gsum bsgrub par bya/
 lus dan nag dan sems dmigs na/no bo ñid ni dmigs su med/
 snags kyi lus su sbyor ba la/byañ chub med ein sgom pañan med/ 5
 sku gsun thugs kyi mtshan ñid ni/hdi ni mdor na rnam dpyad nas/
 snags kyi brtags pañi tin ne hdzin/byañ chub sbyor ba bsgom par
 de nas dpal ldan rdo rje hdzin/de bzin gsegs pa kun gyis mchod/ bya/6
 sañs rgyas kun mchog kun mkhyan gyis/sgom pañi mchog ni khañ stsal to/7
 nam mkhañi dbyins kyi dbus gnas par/zla bañi dkyil hkhor bsgom par
 sañs rgyas gzugs ni rab bsgoms nas/phra moñi sbyor ba kun tu brtsam/8
 sna yi rtse mor yuns kar bsam/hgro dan mi hgro yuns kar la/
 ye ses gnas ni ñams dgañ ba/gsan bañi ye ses kyi brtags bsgom/ 9
 nam mkhañi dbyins kyi dbus gnas par/ñi mañi dkyil hkhor bsgom par
 sañs rgyas sku yi gnas bsgoms te/de yi steñ du gnas gñag go/ bya/10

HUM

nam mkhañi dbyins kyi dbus gnas par/gsal bañi dkyil hkhor bsgom par
 spyen gyi tshul du sbyor ba la/rdo rje pad mo rnam par bsgom/ bya/11
 nam mkhañi dbyins kyi dbus gnas par/rin chen dkyil hkhor bsgom par
 mchog gi sbyor ba nan tan gyis/de yi steñ du yons su bsgom/ bya/12
 nam mkhañi dbyins kyi dbus gnas par/hod kyi dkyil hkhor bsgom par
 sañs rgyas tshul ni zi ba spro/hkhor yañ khyad par dag tu spro/ bya/13
 ud pal mthiñ kañi mdog hdra ba/rtse mo lña ba khyad par du/
 nas kyi hbru tsam nan tan gyis/sna yi rtse mor rnam par bsam/ 14

- canakāsthipramāṇaṃ tu aṣṭa¹ patraṃ sakeśa²saram /
 nāsikāgra idaṃ śastaṃ bhāvayed bodhiparāyaṇaḥ // 15
 cakrādīnāṃ viśeṣeṇa bhāvanāṃ tatra kalpayet /
 si³ddhyate bodhipadaṃ rāyaṃ sarvasiddhiguṇālayaṃ // 16
 s⁴ṛjjet tatra samāseṇa buddhān⁵ bodhipratīṣṭhitān /
 niścārayed dharmapadaṃ kāyavākcittalakṣitam // 17
 atha vajradharaḥ śrīmān sarvatattvārthadeśakaḥ /
 sarvacarya⁶grasaṃśuddhaṃ bhāṣate guhyam uttamaṃ // 18
 śaṃmāsān bhāvayet prājño rūpaśabdaraśānvitaḥ /
 guhyatattvamaḥpūjāṃ sampūjya ca vibhāvayet // 19
 vipmūtra āhāra⁷kṛtyārthaṃ kuryāt siddhiphalārthinaḥ /
 si⁷ddhyate 'nuttaraṃ tattvaṃ buddhabodhim anāvilaṃ // 20
 māṃsāhāra⁷kṛtyārthaṃ mahāmāṃsaṃ prakalpayet /
 si⁷ddhyate kāyavākcittaṃ rahasyaṃ sarvasiddhiṣu // 21
 hastimāṃsaṃ hayamāṃsaṃ śvānamāṃsaṃ tathottamaṃ /
 bhakṣed āhāra⁸kṛtyārthaṃ anyad annaṃ tu na ca bhakṣayet // 22
 priyo bhavati buddhānāṃ bodhisattvānāṃ dhīmatāṃ // 22
 anena khalu yogena laghu buddhatvaṃ āpnuyāt // 23
 kāmādhātviśvaro¹⁰ loka sa bhavet padakarmakṛt // 23
 tejasvī balavān śreṣṭhaḥ kāntimān priyadarśanaḥ // 24
 II
 vaśaṃ ānayed imaṃ lokaṃ darśane naiva coditaḥ // 24
 idaṃ tat sarvabuddhānāṃ rahasyaṃ bodhim uttamaṃ /
 mantra¹²guhyaṃ idaṃ tattvaṃ¹³ kāyavākcittalaṅghitaṃ // 25

kāyavākcittādhiṣṭhānapaṭalaḥ ṣaṣṭhaḥ /

tsa na ka yi hbru tsam la/hdab ma brgyad pa ge sar bcas/
 sna yi rtse mor hdi sis te/bagoms pas byañ chub gzol bar hgyur/ I5
 hkhor lo la sogs khyad par du/sgom pa der ni brtag par bya/
 dños grub thams cad yon tan gnas/nams dgañ byañ chub gnas
 hgrub hgyur/ I6
 sañs rgyas byañ chub gnas rnams ni/de ru mdor na spro bar bya/
 sku gsun thugs kyis mtshan pa yi/choa kyi tshig rnams
 rab tu brjod/ I7
 de nas dpal ldan rdo rje hdzin/de fid don kun ston pa pos/
 spyod pa kun mchog legs dag pa/gsañ bañi dam pa bkañ stsal to/ I8
 gzugs dañ sgra dañ ror ldan pa/ses rab can gyis zla drug bsgom/
 gsañ bañi de fid mchod chen gyis/legs par mchod nas bsgom par bya/I9
 dños grub hbras bu hdod pa yis/zas su bsañ gci zos na ni/
 sañs rgyas byañ chub skyon med pa/yañ dag bla med grub par hgyur/20
 zas su sa rnams za ba dañ / sa chen dag ni rab brtags na /
 sku dañ gsun thugs gsañ ba yi/dños grub thams cad hgrub par hgyur/21
 glañ poñi sa dañ rta yi sa / de bzin dam pa khyi yi sa /
 zas kyi phyir ni bzañ bar bya/zas gzan dag ni ma zas na/
 byañ chub sems dpañ blo can dañ/sañs rgyas rnams ni mñes par hgyur/22
 hdi lta bu yi sbyor ba yis / myur du sañs rgyas fid thob hgyur/
 hdod khams dbañ phyug hjig rten na/go hphañ las ni byed par hgyur/23
 gtso bo gzi can stobs dañ ldan/mdañs bzañ mthoñ na yid du poñ/
 mthoñ ba tsam gyis bakul med par/hjig rten hdi dag dbañ du hgyur/24
 hdi ni sañs rgyas thams cad kyi/gsañ ba byañ chub dam pa ste/
 yañ dag snags kyi gsañ ba hdi / lus nag sems las hdañ bañ / 25

sku dañ gsun dañ thugs byin gyis rlob pañi leñu ste drug pañ /

CHAPTER SEVEN

atha bhagavān sarvatathāgatakāyavākścittādhipatir mahā-
^Isamayaṭṭattvamantracaryāgrasaṃbodhipaṭalam udājahāra/

sarvakāmopabhogais ca sevyamānair yathecchataḥ /
 anena khalu yogena laghu buddhatvam āpnuyāt // I
 sarvakāmopabhogais tu sevyamānair yathecchataḥ /
²svādhidaivatayogena svaṃ parāṃś ca pūjayet // 2
 duṣkarair niyamais tīvraiḥ sevyamānair na sidhyati/
³sarvakāmopabhogais tu sevayāṃś cāśu sidhyati // 3
 bhikṣāsīnā na japtavyaṃ na ca bhaikṣyarato bhavet/
⁴japen mantram abhinnāṅgaṃ sarvakāmopabhogakṛt // 4
 kāyavākścittasausthityaṃ prāpya bodhiṃ samaśnute/
 anyathākālamaraṇaṃ pacyate narake dhruvam // 5
 buddhāś ca bodhisattvāś ca mantracaryāgracāriṇaḥ/
⁵prāptā dharmākṣaraṃ śreṣṭhaṃ sarvakāmopasevanaiḥ// 6
⁶sevayet kāmagaṇān pañca jñānārthī ⁷rāgiṇaḥ sadā /
⁸toṣayed bodhisattvāṃś ca rāgayed bodhisauriṇān // 7
 rūpaṃ vijñāya trividhaṃ pūjayet pūjanātmakaḥ /
⁹sa eva bhagavān ¹⁰viśvo ¹¹buddho ¹²vairocanaḥ // 8
 śabdaṃ trividhaṃ ¹³vijñāya ¹⁴devatānāṃ ¹⁵nivedayet /
 sa eva bhagavān ¹⁶viśvo ¹⁷buddharatnākaraḥ ¹⁸prabhuḥ// 9
 gandhaṃ ¹⁴vijñāya ¹⁵trividhaṃ ¹⁶buddhādīnaṃ ¹⁷nivedayet/
 sa eva bhagavān ¹⁶viśvo ¹⁷rāgadharmadharāḥ ¹⁸prabhuḥ// 10
 rasaṃ jñātvā tu trividhaṃ devatānāṃ nivedayet/
¹⁷sa eva bhagavān ¹⁸viśvo ¹⁹buddho ²⁰ya amoghavajravān// II
 sparśaṃ jñātvā tu trividhaṃ svakulasya nivedayet/
 sa eva bhagavān vajrī akṣobhyākāralābhinaḥ // 12

CHAPTER SEVEN

de nas bcom ldan h̄das de b̄zin ḡs̄egs pa thams cad kyi sku dan
 gsun̄ dan thugs kyi bdag pos/dam tshig chen poḥi de kho na n̄id
 sn̄ags kyi spyod paḥi mchog m̄non par rdzogs paḥi byañ chub paḥi
 leḥu ḥdi gsun̄s so/

ḥdod paḥi loṅs spyod thams cad la/ji ltar ḥdod par bsten na n̄i/
 ḥdi lta bu yi sbyor ba yis/saṅs rgyas myur du thob par ḥgyur/ I
 ḥdod paḥi loṅs spyod thams cad n̄i/ji ltar ḥdod pas bsten bya ste/
 ran̄ gi lha yi sbyor ba yis/bdag dan̄ ḡzan la mchod par bya/ 2
 dkaḥ thub sdom pa mi bzad pas/bsten kya n̄ ḥgrub par mi ḥgyur gyi/
 ḥdod paḥi loṅs spyod thams cad la/bsten namyur du ḥgrub par ḥgyur/ 3
 sloṅs mo za zin̄ ma bzla ste/sloṅs moḥaṅ dgaḥ bar mi byaḥo/
 ḥdod pa kun la loṅs spyod cin̄/sn̄ags kyi yan̄ lag mā n̄ams bzlas/ 4
 lus dan̄ n̄ag dan̄ sems rnams ni/bde bar gn̄as na byañ chub ḥthob/
 ḡzan du dus mi ḥchi ba dan̄/dmyal bar n̄es par sreg par ḥgyur/ 5
 saṅs rgyas byañ chub sems dpaḥ dan̄/sn̄ags kyi spyod pa mchog
 spyod rnams/
 chos mchog mi gyo br̄ies pa yan̄/ḥdod pa thams cad bsten pas so/ 6
 chags can ye śes ḥdod pa yis/rtag tu ḥdod yon l̄ha rnams bsten/
 byañ chub sems dpaḥ n̄ies par bya/byañ chub n̄i ma chags par bya/ 7
 gzugs la rnam gsum śes byas nas/mchod par byed pas mchod par bya/
 de n̄id bcom ldan sna tshogs pa/saṅs rgyas rnam par sn̄aṅ mdzad ḡzi/ 8
 sgra la rnam gsum śes byas nas/lha rnams la ni dbul bar bya/
 de n̄id bcom ldan sna tshogs pa/saṅs rgyas rin chen ḥbyun̄ gn̄as gtso/9
 dri la rnam gsum śes byas nas/saṅs rgyas sogs la dbul bar bya/
 de n̄id bcom ldan sna tshogs pa/ḥdod chags chos kyi ḥbyun̄ gn̄as gtso/10
 ro la rnam gsum śes byas nas/lha rnams la ni dbul bar bya/
 de n̄id saṅs rgyas sna tshogs pa/saṅs rgyas thogs med rdo rje ḥdzin/11
 reg la rnam gsum śes byas nas/bdag gi rigs la dbul bar bya/
 de n̄id bcom ldan rdo rje can/mi bskyod pa yi tshul br̄ies paḥo/ 12

- I
- rūpaśabdarasādīnāṃ sadā cittam niyojayet /
- idam tat sarvabuddhānāṃ guhyaṃ sārasmuccayam// I3
- 2
- rūpaśabdādibhir mantrī devatāṃ bhāvayet sadā/
- athavā bhāvayet tatra kuḷabhedavibhāvanaiḥ // I4
- 3 4
- buddhānusmṛtisamyogād dharmānusmṛtibhāvanā/
- bhāvanā kāyavākcittam vajrānusmṛtibhāvanā // I5
- 5
- kuḷānusmṛtisamyogāt krodhānusmṛtibhāvanā /
- 6
- devatānusmṛtisamyogād bhāvayan bodhim āpnuyāt// I6
- 7
- śoḍaśābdikāṃ prāpya yoṣitāṃ rūpasuprabhām/
- 8 9
- pracchanne prārabhet pūjām adhiṣṭhānapadais
- 10 11
- tathāgatamahābhāryāṃ locanādīn vibhāvayet / tribhiḥ// I7
- 12
- dvayendriyasamāpatyā buddhasiddhim avāpnuyāt// I8
- 13
- HŪṃkāraṃ OMkāraṃ ca ĀḤkāraṃ PHAṬ vikalpayet/
- pañcaraśmisamākīrṇaṃ padmavajraṃ ca bhāvayet// I9
- 14
- candiraṃśum iva sajjvālāṃ bhāvayet tāṃ manoramām/
- buddhānusmṛtiyogādīn bhāvayed bodhikāṅkṣiṇaḥ// 20
- tatra katham buddhānusmṛtibhāvanā /
- 15
- bhage līṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
- romakūpāgravivare buddhameghān sphared budhaḥ// 21
- tatra katham dharmānusmṛtibhāvanā /
- bhage līṅgaṃ pratiṣṭhāpya vajradharmaṃ vibhāvayet/
- romakūpāgravivare dharmameghān sphared budhaḥ// 22
- tatra katham vajrānusmṛtibhāvanā /
- bhage līṅgaṃ pratiṣṭhāpya vajrasattvaṃ vibhāvayet/
- romakūpāgravivare vajrameghān sphared budhaḥ// 23
- tatra katham kuḷānusmṛtibhāvanā /
- bhage līṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
- romakūpāgravivare kuḷameghān sphared budhaḥ// 24

gzugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/
 hdi ni sañs rgyas thams cad kyi/gsañ bañi sñiñ po btus paño/ I3
 gzugs sgra dri sogs sñags pa yis/lha fid du ni rtag tu bsgom/
 yañ na de la sgom pa ni/rigs kyi tshul du rnam par bsgom/ I4
 sañs rgyas rjes su dran par sbyor/chos ni rjes su dran sgom pa/
 rdo rje rjes su dran sgom pa/sku dañ gsuñ dañ thugs rnams bsgom/I5
 rigs ni rjes su dran par sbyor/khro bo rjes su dran sgom pa/
 lha ni rjes su dran par sbyor/bsgoms na byañ chub thob par bgyur/I6
 bud med gzugs ldan mdams bzañ ba/lo grañs bcu drug lon pa la/
 byin gyis brlabs kyi gnas gsum gyis/dben par mchod pa rab tu
 brtsam/ I7
 de bzin gsegs pañi btsun moñi mcheg/spyan la sogs par bsgom par bya/
 dbañ po gñis ni mñam sbyar bas/sañs rgyas dños grub thob par bgyur/I8
 yi ge HÜM dañ OM dag dañ/ AH dañ PHAT kyañ rab brtag bya/
 ñod zer rnam lñas khyab pa yi/pad ma rdo rje bsgom par bya/ I9
 ñbar bcas zla ñod bzin du dkar/yid du ñoñ ba bsgom bar bya/
 sañs rgyas rjes dran sbyor la sogs/byañ chub ñdod pas bsgom par
 bya/ 20

 de la sañs rgyas rjes su dran pa ji ltar sgom zes na/
 bha ga la ni liñ ga bzag / sañs rgyas gzugs ni bsgom par bya /
 ba spu rnams kyi bu ga nas/mkhas pas sañs rgyas sprin rnams spro/21

 de la chos rjes su dran pa ji ltar sgom zes na/
 bha ga la ni liñ ga bzag / rdo rje chos ni bsgom par bya /
 ba spu rnams kyi bu ga nas/mkhas pas chos kyi sprin rnams spro/ 22

 de la rdo rje rjes su dran pa ji ltar sgom zes na/
 bha ga la ni liñ ga bzag / rdo rje sems dpañ rnam par bsgom/
 ba spu rnams kyi bu ga nas/rdo rje sprin rnams spro bar bya/ 23
 de la rigs rjes su dran pa ji ltar sgom zes na/
 bha ga la ni liñ ga bzag / sañs rgyas gzugs ni rab tu bsgom/
 ba spu rnams kyi bu ga nas/mkhas pas rigs kyi sprin rnams spro/ 24

tatra katham krodhānusmṛtibhāvanā /

bhage līṅgaṃ pratiṣṭhāpya krodheśvaraṃ vibhāvayet/
romakūpāgravivare krodhameghān sphared budhaḥ// 25

tatra katham samayānusmṛtibhāvanā /

svavajraṃ padmasaṃyuktaṃ dvayendriyaprayogataḥ/
svaretobhindubhir buddhān vajrasattvāṃś ca pūjayet//26

tatra katham maṇḍalānusmṛtibhāvanā /

dvayendriyasamāpatyā svaretas tu vicakṣaṇaḥ/
¹niścārayet sadā yogī maṇḍalān maṇḍalākārān// ²27

tatra katham kāyānusmṛtibhāvanā /

yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūritaṃ/
buddhakāyasvabhāvena mamāpi tādṛśaṃ bhavet// 28

tatra katham vāganusmṛtibhāvanā /

yad eva vajradharmasya vācā³ niruktisāmpadā/
mamāpi tādṛśī vācā bhaved dharmadharopamā// 29

tatra katham cittānusmṛtibhāvanā /

yac cittam samantabhadrasya guhyakendrasya dhīmataḥ/
mamāpi tādṛśaṃ⁴ cittam bhaved vajradharopanam// 30

tatra katham sattvānusmṛtibhāvanā /

yac cittam sarvasattvānāṃ kāyavākçittalakṣitam/
mamāpi tādṛśaṃ⁵ cittam ākāśasamasāriṇam// 31

tatra katham sarvamantramūrtikāyavākçittānusmṛtibhāvanā/

yat kāyaṃ mantravajrasya vācā⁶ kāyavibhāvanam/
mamāpi tādṛśaṃ⁵ nityaṃ⁶ bhaven mantradharopanam// 32

de la khro bo rjes su dran pa ji ltar sgom zes na/
 bha ga la ni lin ga bzag / khro bohi dban po rab tu bsgom /
 ba spu rnams kyi bu ga nas/mkhas pas khro bohi sprin rnams spro/25

de la dam tshig rjes su dran pa ji ltar sgom zes na/
 bdag gi rdo rje pad mar ldan/dban po gñis ni mñam sbyar te/
 ran gi khu bahi thigs pa yis/saṅs rgyas rdo rje sems dpaṅ mchod/26

de la dkyil hkhor rjes su dran pa ji ltar sgom zes na/
 dban po gñis ni mñam bzag ste/mkhas pas ran gi khu ba dag/
 rnal hbyor pas ni rtag tu dbyun/dkyil hkhor dkyil hkhor tshul
 du bya / 27

de la sku rjes su dran pa ji ltar sgom zes na/
 saṅs rgyas kun gyi sku gaṅ yin/phun po lha yis rab tu rgyas/
 saṅs rgyas sku yi ran bzün gyis/bdag kyaṅ de dan hdrar gyur cig/28

de la gsun rjes su dran pa ji ltar sgom zes na/
 rdo rje chos kyi gsun gaṅ yin/gsun de nes tshig phun sum tshogs/
 bdag gi tshig kyaṅ de hdra ste/chos hdzin pa dan hdrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom zes na/
 gaṅs bahi bdag po blo ldan pa/kun tu bzaṅ pohi thugs gaṅ yin/
 rdo rje hdzin pa lta bur ni/bdag gi sems kyaṅ de hdrar gyur/ 30

de la sems can rjes su dran pa ji ltar sgom zes na/
 sems can kun gyi sems gaṅ yin/sku dan gsun dan thugs kyi mtshan/
 de ni saṅs rgyas thams cad kyi/mkhaṅ dan mtshuṅs par spyod gyur
 cig / 31

de la snags thams cad kyi gzugs dan sku dan gsun dan thugs
 rjes su dran pa ji ltar sgom zes na/
 snags kyi rdo rje sku gaṅ yin/gsun gis sku yaṅ rnam sgom pa/
 bdag kyaṅ rtag tu de hdra bar/ snags hdzin pa dan mñam gyur cig/ 32

tatra katham samayānusmṛtibhāvanā /

^I samayāt kṣareḍ retam vidhinā pibet phalakāṅkṣayā/
² mārayet tāthāgataṁ vyūhaṁ sutarāṁ siddhim āpnuyāt//33

tatra katham prajñāpāramitāsamayānusmṛtibhāvanā/
³

prakṛtiprabhāsvarāḥ sarve anutpannā nirāśravāḥ/
⁴ na bodhir nābhisamayo na dhātur na ca sambhavaḥ// 34

tatra katham anutpādānusmṛtibhāvanā /

prakṛtiprabhāsvaraṁ sarvaṁ nirpimittam nirākṣaram/
 na dvayaṁ nādvayaṁ śāntam kṣaḍṛśam sunirmalam// 35

⁵
 tatra katham dveṣakulādiṣṭhānusmṛtibhāvanā/
 dvādaśābdikāṁ prāpya yoṣitāṁ sthiracetasāṁ/
⁶ kulayogaprabhedena svasūkreṇa prapūjayet// 36

⁷ anena tāthāgataṁ kāyaṁ cittam vajradharasya ca/
⁸ ⁹ vācāḥ dharmadharāgrasya prāpyatehaiva janmani// 37

¹⁰ kāyavākcittasamsiddhiḥ ye cānye hīnajāḥ smṛtāḥ/
¹¹ ¹² siddhyanti tasya jāpena trivajrābhedyabhāvanaiḥ// 38

¹³ ¹⁴
 mantracaryāgrapaṭalaḥ saptaṁ /

de la dam tshig rjes su dran pa ji ltar sgom zes na/
 dam tshig khu phyun cho ga bzin/hbras bu hdod pas btun bar bya/
 de bzin gségs pañi tshogs bsad na/dnos grub rab tu hthob par
 hgyur/ 33

de la ses rab kyi pha rol tu phyin pañi dam tshig rjes su
 dran pa ji ltar sgom zes na/
 ran bzin gyis ni hod gsal ba/thams cad ma skyes sag pa med/
 byan chub med cin mñon rtogs med/khams kyan med cin hbyun
 bañan med/ 34

de la ma skyes pa rjes su dran pa ji ltar sgom zes na/
 thams cad ran bzin hod gsal ba/mtshan med mi hgyur nam mkhañ bzin/
 gñis med gñis su med min zi/sin ta dri med nam mkhañ bzin/ 35

de la zesñan gi rigs la sogs pañi mchod pa rjes su dran pa
 ji ltar sgom zes na/
 bud med sems ni rab brtan pa/lo grañs bcu gñis lon rñed pa/
 rigs kyi sbyor bas rab bsgoms te/bdag gi khu bas mchod par bya/ 36
 hdis ni de bzin gségs pañi sku/rdo rje hdzin pañi thugs dañ ni/
 chos hdzin mchog gi gsun dag kyan/tshe hdi ñid la thob par hgyur/37
 sku dañ gsun dañ thugs kyan hgrub/gañ gzan phra mor bsad pa rñams/
 rdo rje mi phyed gsum bsgoms te/bzlas pa tsam gyis de hgrub hgyur/38

snags kyi spyod pa mchog gi leñu ste bdun pañi/

CHAPTER EIGHT

atha bhagavān ratnaketus tathāgato bhagavantaṃ sarva-
^Itathāgatakāyavākciṭṭādhīpatiṃ parameśvaraṃ mahāvajra-
 dharaṃ anena stotrarājenādhyeṣayāṃ āsa /

²vajrasattva mahāyāna ākāśacaryaviśodhaka /
³samantabhadracaryāgra deśa pūjāṃ jinottama // I
⁴rāgadveṣamahāmoha ⁵vajrayānapradeśaka /
 ākāśadhātukalpāgra ghoṣa pūjāṃ jinālaya // 2
⁶mokṣamārgaprapetāra triyānapathavartaka /
⁷buddhasaubhāgyasuddhātmā bhāṣa pūjāṃ narottama // 3
 bodhicittaviśālākṣa dharmacakrapravartaka /
 kāyavākciṭṭasaṃsuddha vajrayāna namo'stu te // 4

atha vajradhara rājā sarvākāśamahākṣaraḥ /
 sarvābhiṣekasarvārthaḥ sarveśo sarvaratnadhṛk // 5
 pūjāṃ tathāgatīṃ śreṣṭhāṃ trivajrābhedyasaṃsthitāṃ/
 kāyavākciṭṭasaubhāgyāṃ bhāṣate jinasambhavaṃ // 6
 prāpya kanyāṃ viśālākṣīṃ rūpayauvanamaṇḍitāṃ /
⁸pañcaviṃśatikāṃ ⁹grhya tiryagbhyo'pi prakalpayet // 7

śucau vivikte pṛthivīpradeśe
¹⁰jinātmajaśāntaśivālaye ca /
¹¹viṣmūtratoyādivilepanaṃ vā
 kurvīta śaśvaj jinapūjahetoḥ // 8
 stanāntaraṃ yāvāc chikhāntamādhye
¹²carāṇāntare cāpi nyased vidhijñāḥ /
 nābhikaṭīguhye jinātmajānāṃ
¹³nyāsaṃ prakuryāt kulapañcakānāṃ // 9

CHAPTER EIGHT

de nas bcom ldan ḥḍas de bzin gśegs pa rdo rje dkon mchog
 dpal gyis/bcom ldan ḥḍas de bzin gśegs pa thams cad kyi
 bdag poḍbañ phyug dam pa rdo rje ḥḍzin pa chen po la/batod
 paḥi rgyal po ḥḍis gsol ba btab be/

I

rdo rje sems dpaḥ theg pa che/nam mkhaḥi spyod pa rnam sbyon ba/
 kun tu bzañ poḥi spyod pa mchog/rgyal mchog mchod pa bśad du gsol/1
 ḥḍod chags ze sdañ gti mug che/rdo rje theg pa rab ston pa/
 nam mkhaḥi dbyins dañ mtshuns paḥi mchog/rgyal gzi 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 mchog mchod pa bśad du gsol/3
 byañ chub sems ni rgyas paḥi spyañ/chos kyi ḥkhor lo rab bskor ba/
 sku dañ gsun thugs śin tu dag/phyag ḥtshal rdo rje theg pa laḥo/ 4
 de nas rgyal po rdo rje ḥḍzin/thams cad nam mkhaḥ mi ḥgyur che/
 thams cad dbaḥ bskur kun gyi don/kun dbaḥ rdo rje rin chen ḥḍzin/5
 de bzin gśegs paḥi mchod paḥi mchog/rdo rje mi phyed gsum gnas pa/
 sku dañ gsun dañ thugs skal mchog/rgyal ba ḥbyun bar ḥgyur ba bśad/6
 na chuñ gzon nu mig yañs pa / gzugs gzañ gzon pas brgyan pa ni/
 lo grañs ŋi śu lña lon rñed / byol soñ las kyañ rab tu brtag / 7

sa phyogs gtsaḥ zin rnam par dben paḥam/
 rgyal ŋid skyes zi zi baḥi gnas rnams su/

" bśaḥ gci chu la sogs pas byug paḥam/
 rgyal ba mchod phyir rtag par rab tu bya/ 8
 nu maḥi dbus par spyi gtsug mthaḥ yi bar/
 cho ga śes pas yañ na rkañ paḥi bar/
 lte ba rked pa gsañ bar rgyal baḥi sras/
 rigs lña rnams ni dgod par rab tu bya/ 9

ākāśadhātumadhyasthaṃ bhāvayed jñānasāgarāṃ /
 ātmānaṃ candramadhyasthaṃ bhāvayed hr̥daye budhaḥ // I0
 saṃhāraṃ ca prakurvīta yadīccheḥ chāntāvajradhṛk/
 catūratnamayaṃ stūpaṃ raśmimālā²vibhūṣitam // II
 jñānodadhiṃ³ tripathebhya ālayaṃ tu vicintayet/
 svaromakūpavivare pūjāmeghān sphared budhaḥ // I2
 padmaṃ⁴ pañcavidhaṃ jñātvā utpalaṃ ca vicakṣaṇaḥ/
 jātiṃ⁵ ca trividhaṃ⁶ jñātvā devatānāṃ nivedayet // I3
 karpikārasya kusumaṃ mallikāyūthikāṃ tathā /
 karavīrasya kusumaṃ dhyātvā pūjāṃ prakalpayet // I4
 yojanaśatavistāraṃ bhāvayec cakramaṇḍalam /
 kulānāṃ⁷ tat prakurvīta sadā nyāsaṃ vicakṣaṇaḥ /
 padmaṃ vajraṃ tathā khadgaṃ utpalaṃ bhāvayed budhaḥ // I5
 yojanakoṭivistāraṃ⁸ caturasraṃ suśobhanaṃ /
 catūratnamayaṃ caityaṃ svacchaṃ prakṛtinirmalam/
 bhāvayed ālayaṃ⁹ prājñāḥ kulānāṃ pūjahetunā // I6
 pañcakāmaguṇaiḥ¹⁰ pūjāṃ¹¹ yādaśiṃ ca samārabhet /
 ratnavastrādibhir nityaṃ pūjayed bodhikāṅkṣayā/
 pañcopahārapūjāgrair devatāṃ¹² toṣayet sadā // I7
 kanyāṃ ratnākarīṃ śreṣṭhāṃ nānaratnādyaḥ kṛtāṃ/
 dadyād vai sarvabuddhānāṃ¹³ siddhaye 'tīvasādhane // I8
 saptaratnair idaṃ¹⁴ kṛtvā paripūrṇaṃ vicakṣaṇaḥ/
 dadyāt pratidinaṃ¹⁵ prājñā dānārthaṃ¹⁶ siddhikāṅkṣayā // I9
 adhipatimudrāṃ¹⁷ samādhāya buddhamāṇḍalamadhyataḥ/
 dadyāt sparśasamāyogaṃ¹⁸ buddhānāṃ¹⁹ rāgabuddhināṃ // 20
 ākāśadhātumadhyasthaṃ bhāvayed²⁰ vyūhamāṇḍalam /
 svabimbaṃ²¹ tathāgatamayaṃ vipmūtraḥ²² pūjayed gurum // 21
 svabimbaṃ²³ tathāgatamayaṃ vipmūtraḥ pūjayed gurum // 21

nam mkhañi dbyiñs kyi dbus gnas par/yeśes rgya mtshe bsgom par bya,
 bdag fid zla bañi dbus gnas par/mkhas pas sñiñ khar bsgom par bya/I
 zi ba rdo rje ḥdzin ḥdod na/ bsdu ba dag kyañ rab tu bya /
 rin chen sna bñiñi mchod rten'la/ḥod zer ḥphren bas
 rnam par brgyan/ I1
 ye śes rgya mtshe dus gsum gyi/gnas de yin par rnam par bsam/
 bdag gi ba spuñi bu ga nas/mkhas pas mchod pañi sprin rnams spre/I2
 mkhas pas utpala dag kyañ / padma rnam pa lñar śes bya /
 dzāti rnam gsum śes byas nas / lha rnams la ni dbul bar bya / I3
 me tog karṇikāra dañ / mallikā dañ yūthikā /
 me tog karabīra bsam / mchod pa thams cad rab tu brtag / I4
 dpag tshad brgya yi khyon tsam du/ḥkhor loñi dkyil ḥkhor
 bsgom byas la/
 rnam par mkhas pas rtag par ni/rigs rnams rab tu dgod par bya/
 de bñin padmo rdo rje dañ / ral gri utpal mkhas pas bsgom / I5
 dpag tshad bye bañi khyon tsam du/gru bñi śin tu mñes pa yi/
 mchod rten rin chen sna bñi pa / gsal ziñ rañ bñin dri ma med /
 rigs rnams thams cad mchod pañi phyir/śes rab can gyis
 gnas su bsgom/ I6
 ḥdod pañi yon tan lña rnams kyis/de la mchod pa rgya mtshe brtsam/
 rin chen na bzañ la segs pas/byañ chub ḥdod pas rtag tu mched/
 mchod pa rnam lña mchog rnams kyis/rtag tu lha rnams mñes par bya/I
 rin chen ḥbyuñ gnas na chuñ mchog/rin chen sna tshogs
 mchog gis brgyan/
 sgrub tshe rab tu ḥgrub pañi phyir/sañs rgyas kun la dbul bar bya/I
 ziñ ḥdi rin chen sna bdun gyis/mkhas pa dag gis yonñ bkañ la/
 dñes grub ḥdod pas sbyin pañi phyir/ñin re śes rab can gyis dbul/I9
 bdag poñi phyag rgyar mñam bñag la/sañs rgyas dkyil ḥkhor
 dbus dag tu/
 ḥdod chags blo can sañs rgyas la/reg pañi sbyer ba dbul bar bya/ 20
 nam mkhañi dbyiñs kyi dbus gnas par/dkyil ḥkhor bkod pa
 bsgom par bya/
 de bñin gśegs pa bdag gi lus/bla ma bñañ dañ gci bas mchod/ 2I

¹yeṣitaṃ prāpya subhagāṃ cāruvāktrāṃ suśobhanāṃ /
 adhiṣṭhānapadaṃ dhyātvā tattva-pūjāṃ prakalpayet /
³gṛhya śukraṃ viśālākṣo bhakṣayed dṛḍhabuddhimān // 22
 idaṃ tat sarvamantrāṇāṃ kāyavākcittapūjāṇaṃ /
⁵mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānavajriṇāṃ // 23

⁶viṣṇūtrasamayapaṭalo'sṭamaḥ /

bzin bzan sin tu mdzed pa yi/na chuñ skal ba mchog ldan pa/
byin gyis brlabs kyi gnas bsams te/saṅs rgyas mchod pa

rab tu brtag/

mig bzan brtan paḥi blo ldan pas/khu ba blaṅs nas bzaḥ bar bya/ 22
ḥdi ni snags rnams thams cad kyi/sku gsuñ thugs kyi mchod pa ste/
ye ses rdo rje caṅ gyi gsañ/snags rnams dños grub byed par gsuṅa/23

bsaṅ gciḥi dam tshig gi leḥu ste brgyad paḥo/

CHAPTER NINE

atha vajradhara rājā sarvākāśamahākṣaraḥ /
 sarvābhiṣekacaryāgrāḥ sarvārtho paramēśvaraḥ // I
 kāyavākciittasambhogam² trivajrābhedyamaṇḍalam /
 ghoṣate paramam rāmyam rahasyam buddhajñāninām // 2
 ākāśadhātumadhyastham³ bhāvayed buddhamāṇḍalam /
 akṣobhyavajram³ prabhāvitvā pāpau vajram vibhāvayet // 3
 sphuliṅgagahanādīptam⁴ pañcaraśmiprapūritam /
 buddhāṃś tryadhvapathān dhyātvā tatra vajreṇa⁵
 kūṛṇayet // 4
 kāyavākciittasambhogam⁶ naṣṭam vajreṇa kūṛṇitam /
 bhāvayet paramam dhyānam cittasiddhisamāvaham // 5
 anena guhyavajreṇa⁸ sarvasattvān⁹ vighātayet /
 jayante¹⁰ 'kṣobhyavajrasya buddhakṣetre jinaurasāḥ // 6
 II dveṣakulatattvasamayō'yaṃ jñeyaḥ sarvakulārṇavaḥ /
 I2

atha vajradhara rājājñānamokṣaprasādhakaḥ /
 svabhāvaśuddhanirlepo bodhicaryāpradeśakaḥ // I4
 bhāṣate samayaṃ tattvaṃ buddhabodhiprasādhakam // 7
 ākāśadhātumadhyastham^{I5} bhāvayed cakramaṇḍalam /
 vairocanaṃ vibhāvitvā sarvabuddhān vibhāvayet // 8
 sarvaratnaprayogeṇa vajrabimbān^{I6} prakalpayet /
 haraṇaṃ sarvadravyāṇāṃ trivajreṇa vibhāvayet // 9
 bhavanti cintāmaṇisamā dravyodadhiprapūritāḥ /
 aurasāḥ sarvabuddhānāṃ bhavanti munipuṅgavaḥ // I0
 I7 mohakulatattvasamayō'yaṃ jñeyaḥ sarvakulārṇave /

CHAPTER NINE

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/
 thams cad dbaṅ bskur spyod paḥi mchog/dbaṅ phyug dam pa
 kun don gyis/ I
 sku gsum thugs la loṅs spyod pa/rdo rje. mi phyed gsum dkyil ḥkhor/
 saṅs rgyas ye śes can gyi gsaṅ/ñams. dgah mchog ni rab tu bsad/ 2
 nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
 bsgom par bya/
 rdo rje mi bskyod rab bsgoms nas/lag tu rdo rje bsgom par bya/ 3
 ḥod ḥphro maṅ po ḥbar ba daṅ/ḥod zer sna lṅas rab tu gaṅ/
 dus gsum pa yi saṅs rgyas rñams/bsgoms nas rdo rjes phye mar brlag/4
 sku gsum thugs kyi loṅs spyod ni/rdo rjes phyer brlags med gyur pa,
 bsam gtan mchog de bsgoms na ni/thugs kyi dños grub thob par ḥgyur/
 rdo rje gsaṅ ba ḥdi lta bus/ sems can thams cad bsad na ni/
 mi bskyod saṅs rgyas zin dag tu/rgyal baḥi sras su skye bar ḥgyur/6
 ḥdi ni ze sdaṅ 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 ḥdzin/mi. śes thar pa rab sgrub pa/
 ño bə fid dag gos pa med / byaṅ chub spyod pa rab ston pas/
 saṅs rgyas byaṅ chub sgrub pa ni/yaṅ dag dam tshig bkaḥ stsal to/7
 nam mkhaḥi dbyiṅs kyi dbus gnas par/ḥkhor loḥi dkyil ḥkhor
 bsgom par bya/
 rnam par snaṅ mdzad rab bsgoms te/saṅs rgyas thams cad
 rnam par bsgom/ 8
 rin chen kun gyi sbyor ba yis/rdo rjeḥi gzugs ni rab tu brtag/
 nor rñams thams cad phrogs nās su/rdo rje gsum du rnam bsgoms na/9
 nor gyi rgya mtshos gaṅ ba yi/yid bzin nor bu ḥdra bar ḥgyur/
 saṅs rgyas kun gyi sras rñams daṅ/thub paḥi skyes bu mchog tu ḥgyur/1
 ḥdi ni rigs kyi rgya mtsho thams cad las/gti mug gi rigs kyi
 dam tshig yaṅ dag pa fid du śes par byaḥo/

atha vajradharo rājā rāgamokṣaprasādhakaḥ /
 guhyaśuddhanirālamba udghoṣayati maṇḍalam // II
 ākāśadhātumadhyasthaḥ bhāvayet pādmamaṇḍalam/
 amitāyūḥ² prabhāvitvā buddhaiḥ sarvaṃ prapūrayet // I2
 yoṣidākārasaṃyogaḥ sarveṣāṃ tatra bhāvayet /
 catuḥsamaya-yogena idaṃ vajranayottamaṃ // I3
 dvayendriyaprayogena sarvāṃs tān upabhuñjayet /
 idaṃ tat sarvavajrāṇāṃ³ trikāyābhedyabhāvanam // I4
⁴ rāgakulatattvasamayo'yaṃ bhāvanīyas tu mantriṇā⁵ /

atha vajradharo rājā vajramantrārthasādhakaḥ /
 jñānasambhūtanairātmya idaṃ vacanam abravīt // I5
 ākāśadhātumadhyasthaḥ bhāvayed buddhamaṇḍalam /
 vajrāmoghaḥ prabhāvitvā sarvabuddhāṃs tu bhāvayet // I6
 mṛṣāvādaṃ vajrapadaṃ sarvabimbān vibhāvayet /
 viśaṃvādayej jinān sarvāṃs tathā sarvajinālayān // I7
 idaṃ tat sarvabuddhānāṃ vāgākāśaṃ sunirmalam /
 mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānabuddhinām // I8
⁶ samayākarṣaṇakulatattvasamayo'yaṃ prerapīyo yathārthataḥ /

atha vajradharo rājā trivajrābhedyajinālayaḥ /
 siddhivajraprapetāra⁸ idaṃ vacanam abravīt // I9
 ākāśadhātumadhyasthaḥ bhāvayet samayamaṇḍalam /
 ratnaketuḥ prabhāvitvā sarvabimbair idaṃ spharet /
 pāruṣyavacanādyais tu sevayaṃ jñānam āpnuyāt // 20
 ityāha bhagavān sarvatathāgatavajravyūhaḥ /

de nas rgyal po rdo rje ḥdzin/ḥdod chags thar pa rab sgrub pa/
gsaṅ ba dag pa dmigs med pas/dkyil ḥkhor rab tu bkaḥ stsal to/ II
nam mkhaḥi dbyiṅs kyi dbus gnas par/pad maḥi dkyil ḥkhor

bsgom par bya/

dpag med tshe ni rab bsgoms te/saṅs rgyas rnams kyi

thams cad dgaṅ/ I2

bud med lta bur sbyar ba ni/ dam tshig bži yi sbyor ba yis /

thams cad de ru bsgom par bya/ḥdi ni rdo rjeḥi tshul mchog go/ I3

dbaṅ po gñis ni mñam sbyor bas/de dag thams cad ñe bar spyad/

ḥdi ni rdo rje thams cad kyi/mi phyed sku gsum sgom paḥo/ I4

ḥdi ni ḥdod chags kyi rigs kyi yaṅ dag paḥo dam tshig ste/

sñags pa rnams kyi bsgom par byaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje sñags kyi don sgrub pa/

bdag med ye śes las byuṅ bas/gsuṅ ni ḥdi skad bkaḥ stsal to/ I5

nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor

bsgom par bya/

rdo rje thogs med rab bsgoms te/saṅs rgyas thams cad

bsgom par bya/ I6

thams cad gzugs su rnam bsgoms nas/rdo rje tshig gi rdzun smra bas/

rgyal ba kun gyi gnas rnams daṅ/rgyal ba thams cad belu bar bya/I7

ḥdi ni saṅs rgyas thams cad kyi/nam mkhaḥi gsuṅ ste dri med pa/

ye śes blo can kun gyi gsaṅ/sñags kyi dños grub thob par bsad/ I8

ḥdi ni dam tshig ḥgugs paḥi rigs kyi dam tshig gi de kho na ñid

de/don ji lta ba bžin du spro barbyaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje mi phyed gsum rgyal gnas/

rdo rje dños grub rab ston pas/gsuṅ ni ḥdi skad bkaḥ stsal to/ I9

nam mkhaḥi dbyiṅs kyi dbus gnas par/dam tshig dkyil ḥkhor

bsgom par bya/

dkon mchog dpal ni rab bsgoms te/gzugs rnams kun gyis ḥdi dag dgaṅ/

rtsub paḥi ñag la sogs pa ni/bsten na ye śes thob par ḥgyur/ 20

beom ldan ḥdas de bžin gśegs pa thams cad kyi rdo rje bkod pas

de skad ces bkaḥ stsal to/

atha khalu sarvatathāgatasamayavajraketupramukhās te
mahābodhisattvā āścaryaprāptā^I adbhutaprāptā idam^I vāg-
vajraghoṣam akārṣuḥ / kim ayaṁ bhagavān sarvatathā-
gatādhipatiḥ² traidhātukavyativṛttaṁ sarvalokadhātu-
vyativṛttaṁ sarvatathāgatasarvabodhisattvaparaṣanmadhye³
abhūtavākpathavajrapadaṁ bhāṣate sma /

atha bhagavantaḥ sarvatathāgatās tān anabhilāpyānabhi-
lāpyabuddhakṣetrasumeruparamāṇurajaḥsamān sarvatathā-
gatasamayavajraketupramukhān mahābodhisattvān evaṁ
āhuḥ / mā kulaputrā imāṁ hīnaśaṁjñāṁ jugupsitasamjñāṁ
cotpādayatha⁴ / tat kasmād dhetoḥ⁵ / agracaryā kulaputrā⁶
yaduta bodhisattvacaryā kulaputrā yaduta mantracaryā /
tad yathāpi nāma kulaputrā ākāśaṁ sarvatrānugataṁ /
ākāśānugatāni sarvadharmāni tāni na kāmādhātusthitāni
na rūpadhātusthitāni nārūpyadhātusthitāni na caturmahā-
bhūtasthitāni / evaṁ eva kulaputrāḥ sarvadharmā anu-
gantavyāḥ⁷ / idam arthavaśaṁ vijñāya⁸ tathāgatāḥ sattvānām
āśayaṁ vijñāya tato dharmāṁ deśayanti / evaṁ eva kula-
putrā ākāśapadaniruktyā te tathāgatasamayā anugantavyāḥ/
tad yathāpi nāma kulaputrāḥ kāṇḍaṁ ca mathanīyaṁ ca
puruṣahastavyāyāmaṁ ca pratītya dhūmaḥ prādur bhavati /
agnim abhivartayati / sa cāgnir na kāṇḍasthito na
mathanīyasthito na puruṣahastavyāyāmasthitaḥ / evaṁ eva
kulaputrāḥ sarvatathāgatavajrasamayā anugantavyāḥ /
gamanāgamanādyair iti /

de nas yañ de b'zin g'segs pa thams cad kyi dam tshig gi rdo rje
 dpal la sogs pañi byañ chub sems dpañ sems dpañ chen po rnams/
 ñe mñhar du gyur ciñ rmad du gyur nas rdo rjeñi tshig ñdi skad
 ces smras so/bcom ldan ñdas de b'zin g'segs pa thams cad kyi bdag
 po/khams gsum las ñdas śiñ ñjig rten thams cad las ñdas pas/
 de b'zin g'segs pa thams cad ñañ/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/
 de nas bcom ldan ñdas de b'zin g'segs pa thams cad kyis/brjod kyis
 mi lañ bañi yañ brjod kyis mi lañ bañi sañs rgyas kyi zin ~~ñ~~
 ri rab kyi rdul phra mo śñed kyi/de b'zin g'segs pa thams cad kyi
 dam tshig gi rdo rje dpal la sogs pañi byañ chub sems dpañ sems
 dpañ chen po de dag la/ñdi skad ces bkañ stsal to/rigs kyi bu
 dman pañi ñdu śes ñañ/smad pañi ñdu śes de lta bu yañ ma skyed
 cañg/de ciñi phyir ze na/rigs kyi bu ñdi lta ste/sñags kyi spyod
 pa ni spyod pañi mchog go/ñdi lta ste/sñags kyi spyod pa ni de
 b'zin g'segs pañi spyod pañi/rigs kyi bu ñdi lta ste/dper na nam
 mkhañ ni thams cad kyi rjes su son ba ste/chos thams cad kyañ
 nam mkhañi khoñs su gtogs pañi/chos de dag thams cad kyañ ñdod
 pañi khams na mi gnas/gzugs kyi khams na mi gnas/gzugs med pañi
 khams na mi gnas/ñbyuñ ba chen po b'zi la yañ mi gnas so/rigs kyi
 bu chos thams cad kyañ de ltar rjes su rig par byaño/de b'zin
 g'segs pa rnams ni don gyi dbañ de lta bu mkhyen ciñ/sems can
 rnams kyi bsam pa mkhyen nas chos ñchad par mdzad de/rigs kyi bu
 de ltar nam mkhañi tshig ñes par brjod pas/de b'zin g'segs pañi
 dam tshig de dag rjes su rig par byaño/rigs kyi bu ñdi lta ste/
 dper na gtsub śiñ ñañ gtsub stan ñañ miñi lag pa bskyod pañi
 rkyen gyis du ba ñbyuñ zin me ñbyuñ bar ñgyur mod kyi/me de yañ
 gtsub śiñ la yañ mi gnas/gtsub stan la yañ mi gnas/miñi lag pa
 bskyod pa la yañ mi gnas so/rigs kyi bu de b'zin du de b'zin g'segs

atha te sarvabodhisattvā āścaryaprāptā adbhutaprāptā
vismayotphullalocanā idaṃ ghoṣam akārṣuḥ /

^I mahādbhuteṣu dharmeṣu ²ākāśasaḍṛśeṣu ca /
nirvikalpeṣu śuddheṣu saṃvṛtis tu pragīyate // 2I

paramārthśuddhatattvārthasamayo nāma navamaḥ paṭalaḥ /

pa thams cad kyi rdo rjeñi dam tshig hgro ba dan hon ba
 la sogs pa rjes su rig par byaño/
 de nas byañ chub sems dpañ de dag no mtshar du gyur/rmad
 du gyur nas/dam zin mig gdañs te tshig hdi skad ces smos so/
 rmad byun chen poñi chos rnams ni/nam mkhañi dan ni
 mtshuñs pa dan/
 rnam par mi rtog dag pa las/kun rdzob tu yañ bśad pa mtshar/ 2I

don dam pañi dag pa de kho na fñid kyi don gyi dam tshig
 leñu ste dgu paño/

CHAPTER TEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamyā^I
 bhagavantaḥ² mahāsamayavajratattvābhisambodhikāyavāk-
 cittaguhyam tathāgataḥ namasyaivam āhuḥ /
 bhāṣasva bhagavaṃs tattvaṃ mantrasārasamuccayam/³
 kāyavākcittaguhyākhyam mahāśiddhinayottamam//iti/ I
 atha vajradharo rājā sarvakleśārṇavaprabhuḥ /⁴
 dīptacaṇḍo⁵ viśālākṣa⁶ idaṃ vacanam abravīt // 2
 kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam /
 nirvikalpa⁷ nirālambaṃ samatā na kvacit sthitam// 3

atha bhagavān svabhāvasūddhas tathāgatāḥ pāramitāmantra-
 nayavajraṃ nāma samādhiṃ samāpannaḥ tāṃś ca sarvatathā-
 gatān evam āha / asti bhagavantaḥ sarvatathāgatā
 akṣobhyapramukhāḥ sarvatathāgatā anekavidyākoṭīniyuta-
 śatasahasraiḥ sarvasattvārthakriyānāṭakaṃ⁷ pradarsāyanti/⁸
 daśadiglokadhātuparyavasāneṣu pañcakāmaguṇaiḥ⁹ kṛṇṇanti
 ramante pravivācayanti/¹⁰ na ca te mantracaryābhiyuktam
 avalokayanti / tat kasmād dhetoḥ /^{II} niṣpanno batāyaṃ
 tathāgatamantracaryānāyadharme^{I2} / tat teṣāṃ mahāsat-
 puruṣāṇāṃ^{I3} vyavalokanārtham idaṃ sarvatathāgatakāyavāk-
 cittavajrarahasyaṃ^{I4} sarvamantrahrdayasaṃcodanaṃ nāma
^{I5} paramaguhyam sarvatathāgatakāyavākcittasamayāvalambanaṃ
 sarvavajradharakāyavākcittasamayāvalambanaṃ sarvadharmā-
 dharakāyavākcittasamayāvalambanaṃ svakāyavākcitta-
 vajrebhyo vāk^{I6} pāthaniruktyā idaṃ mantrasamuccayam udā-
 jahāra / OM AH HŪM /^{I7}

CHAPTER TEN

de nas bcom ldan h̄das de b̄zin ḡsegs pa thams cad yañ h̄dus te/
 bcom ldan h̄das dam tshig chen poñi rdo rje de kho na ñid mñon
 par rdzogs par byañ chub pa sku dañ gsuñ dañ thugs gsañ ba
 de b̄zin ḡsegs pa la phyag htshal te/h̄di skad ces gsol to/
 de ñid sñags sñiñ kun badus pa/sku dañ gsuñ thugs gsañ bar bsgraga/
 dños grub chen poñi tshul gyi mchog/yañ dag bcom ldan b̄sad du gsol/I
 de nas rgyal po rdo rje h̄dzin/ñon moñs kun gyi rgya mtaho gtso/
 h̄dar ba drag po spyān yañs pas/gsuñ ni h̄di skad bkañ stsal te/ 2
 luñ dañ ñag dañ sams rñams ni/rñam par mi rtog mi dmigs pa/
 gañ nañāñ mi gñāñ mñam pa ñid/sku gsuñ thugs kyi rdo rjer agom/ 3

de nas bcom ldan h̄das de b̄zin ḡsegs pa rañ b̄zin gyis dag pa
 pha rol tu phyin pa sñags kyi tshul rdo rje zes bya bañi tiñ ñe
 h̄dzin la sñoms par zugs nas/de b̄zin ḡsegs de dag thams cad la
 h̄di skad ces bkañ stsal to/bcom ldan h̄das de b̄zin ḡsegs pa thams
 cad/mi bskyod pa la sogs pa de b̄zin ḡsegs pa thams cad rig pa
 bye ba khrag khrig brgya ston du ma dañ thabs geig tu/sams can tha
 thams cad kyi don bya ba la rol ba ston par mdzad.de/phyogs bcuñi
 h̄jig rten gyi khams mthas klas par h̄dod pañi yon tan lña rñams
 kyis rol ciñ dgyes par yonñs su spyod pa yod kyañ/de dag sñags
 spyod pa la mñon par brtson pa rñams la/kye ma h̄di dag ni de b̄zin
 ḡsegs pa thams cad kyi sñags kyi spyod pañi tshul gyi/chos rdzogs
 par gyur to sñam nas spyān ras kyis mi htaho ste/de bas na skyes
 bu dam pa de dag la spyān ras kyis btsañ bañi phyr/de b̄zin ḡsegs
 pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeñi gsañ ba/sñags
 thams cad kyi sñiñ po kun tu bskul bar byed pa zes bya ba/rab tu
 gsañ ba de b̄zin ḡsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
 dam tshig la dmigs pa/rdo rje h̄dzin thams cad kyi sku dañ gsuñ dañ

athāsmi^In bhāṣitamātre sarvabuddhā²ḥ sa-aurasāḥ /
 kampitā mūrcchām āpede vajrasattvam anusmaran // 4
 atha vajrapāṇi³ḥ sarvatathāgatādhipatir imaṃ samayam
 udājahāra /
 ākāśadhātumadhyasthaṃ bhāvayed⁴ vyūhamaṇḍalam /
 Hūṃkāraṃ⁵ tatra madhyasthaṃ svabimbena prakalpayet // 5
 vajraraśmimahādīptaṃ visphurantaṃ vicintayet /
 buddhānāṃ⁶ kāyavākcittaṃ hr̥taṃ tena vibhāvayet // 6
 sa bhavet tat kṣaṇād eva kāyavākcittavajradhr̥k /
 vajrasattvo mahārāja⁷ sarvāgra⁸ḥ parameśvaraḥ // 7
 svamaṇḍalaṃ⁹ svavajreṇa niṣpādanavidhir bhavet /
 idaṃ¹⁰ tat sarvabuddhānāṃ sāraṃ vajrasamuccayam // 8
 svamantrapuruṣaṃ dhyātvā catuṣsthāneṣu rūpataḥ /
 trimukhākārayogena trivarṇeṇa vibhāvayet // 9
 ityāha^{II} bhagavān vajrasamayāḥ /

tatredaṃ paramavajrarahasyam /
 hr̥dayamadhyagataṃ^{I2} sūkṣmaṃ maṇḍalānāṃ vibhāvanam /
 tasya madhyagataṃ cinted akṣaraṃ paramaṃ padam // I0
 pañcaśūlaṃ^{I3} mahāvajraṃ bhāvayed yogataḥ sadā /
 cintayet^{I4} trīṇi vajrāṇi vajrāṅkuśaprayogataḥ // II
 hr̥dayaṃ^{I5} tādayet tena devatāṃ vā pracodayet /
 idaṃ^{I6} tat sarvavajrāṇāṃ buddhabodhiprasādhanam // I2
 vajrapadmakulādyais^{I7} tu vajrāṅkuśavibhāvanam /
 codanaṃ^{I8} hr̥daye proktaṃ idaṃ nāṭakasambhavam // I3

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/ñid kyi
 sku dañ gsuñ dañ thugs rdo rje lastshig gi lam ñes par brjod
 pas snags ḥādus pa ḥdi lta bu gsuñs so/ OM ĀH HŪM /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas aras dañ bcas pa kun/
 rab tu ḥdar zin brgyal bar gyur/rdo rje sems dpaḥ rjes su dran/ 4

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 dam tshig ḥdi gsuñs so/ -

nam mkhaḥi dbyiṅs kyi dbus gnas par/bkod paḥi dkyil ḥkhor
 bsgom par bya/

de yi dbus gnas yi ge HŪM / rañ gi gzugs su rab tu brtag / 5

rdo rjeḥi ḥod zer cher ḥbar ba/rnam par ḥphro baḥsam par bya/
 saṅs rgyas kyi ni sku gsuñ thugs/draṅs par de yis rnam bsgoms na/ 6

de ma thag tu der ḥgyur ba/sku gsuñ thugs kyi rdo rje ḥdzin/

rdo rje sems dpaḥ rgyal po che/kun gyi gtso bo dbaṅ phyug mchog/ 7

rañ gi dkyil ḥkhor rañ rdo rjes/skyed par byed paḥi tshul du ḥgyur/

ḥdi ni saṅs rgyas thams cad kyi/sñiñ po rdo rje bsduṣ pa yin/ 8

rañ snags skyes bur bsgoms nas ni/gnas bzi rnams su gzugs kyi tshul/

zal gsum lta buḥi sbyor ba yis/kha dog gsum du rab tu bsgom/ 9

bcom ldan ḥdas rdo rje dam tshig gi de skad ces bkaḥ stsal to/

de la ḥdi ni rdo rje mchog gi gsaṅ baḥo/

sñiñ khaḥi dbus su phra mo yi/dkyil ḥkhor rnams ni bsam par bya/

yi ge mchog tu gyur paḥi tshig/de yi dbus su bsam par bya/ 10

rdo rje chen po rtse lha pa / rtag tu sbyor pas bsgom par bya/

rdo rje kyo baḥi sbyor ba yis/rdo rje gsum rnams bsgom par bya/ 11

de yis sñiñ khar brdab byas te/lha rnams ji sñed bskul bar bya/

ḥdi ni rdo rje thams cad kyi/saṅs rgyas byaṅ chub rab bsgrub paḥo/ 12

rdo rje pad moḥi rigs la sogs/rdo rje kyo ba rnam bsgom zin/

sñiñ kha ru ni bskul bar bsad/ḥdi ni rol moḥi ḥbyuñ ba ste/ 13

saptāhaṃ yāvat kurvīta idaṃ vajranayottamam /
 sidhyate kāyavākcittaṃ rahasyaṃ jñānavajrinām // I4
 vyavalokayanti varadā bhītāḥ samtrastamānasāḥ /
 dadanti vipulāṃ siddhiṃ manasantoṣanapriyāṃ // I5
 buddhāś ca bodhisattvāśca mantracaryāgrasādhakāḥ/
 atikrāmed yadi mohātma^I tad antaṃ tasya jīvitam // I6
 atha vajradharo rājā trilokāgrānuśāsakaḥ /
 trilokavaravajrāgra² idaṃ ghoṣam akārṣīt // I7
 yāvanto mantrapuruṣās trivajrajñānapūritāḥ /
 dvayendriyaprayogeṇa sarvabhāvavikalpanam //
 idaṃ tat sarvabuddhānāṃ mantrasamayabhāvanam³ // I8
 vidyeśvarīpraviṣṭeṣu⁴ vajrasaṃyogabhāvanā⁵ /
 raktāṃ raktekṣaṇāṃ⁶ vīkṣed idaṃ samayamaṇḍalam// I9
 atha vajradharo rājā sarvatathāgatātmajaḥ /
 sarvābhiṣekabuddhāgra⁷ idaṃ vacanam abravīt// 20
 lokadhātuṣu sarveṣu yāvatyo⁸ yoṣitaḥ smṛtāḥ /
 mahāmudrādiyogena sarvās tā upabhūjījayet⁹ /
 sphared buddhapadaṃ tatra asaṃkhyākoṭivajrinām¹⁰// II 21
 ityāha bhagavān bodhisamayaḥ /

anena prāpnuyād bodhiṃ¹² trivajrākāśasaṃnibhām /
 sa bhaved vajrasattvāyur¹³ bodhisattvo jinodadhiḥ// 22

sarvatathāgataḥ dayasaṃcodano nāma daśamaḥ paṭalaḥ /

rdo rje yi ni tshul mchog hdi / zag bdun bar du byas na ni /
 ye ses rdo rje can gyi gsañ/sku dan gsun thugs hgrub par hgyur/I4
 mchog stsol ba dag rnam par gzigs/yid ni hjigs sin skrag gyur nas/
 yid la ngu zin dgañ hgyur bañi/dnos grub rgya chen ster bar hgyur/I5
 sañs rgyas byañ chub sems dpañ rnams/sñags kyi spyod pañi
 mchog sgrub pas/
 rmonś pas hdañ bar byas na ni / de yi srog ni der zad hgyur / I6
 de nas rgyal po rdo rje hdzin/rdo rje gsum gyi ston pa mchog/
 hjig rten gsum mchog rdo rje gtsos/gsun ni hdi skad bkañ stsal to/I7
 sñags kyi skyes bu ji sñed pa / rdo rje gsum gyi ye ses rdzogs /
 dbañ po gñis kyi sbyor ba yis/dnos po thams cad brtag par bya /
 hdi ni sañs rgyas thams cad kyi/sñags kyi dam tshig sgom paño/ I8
 rig mañi dbañ phyug zugs pa la/rdo rjeñi sbyor ba^{rab}sgom zin/
 chags la chags pas blta bar bya/hdi ni dam tshig dkyil hkhor ro/I9
 de nas rgyal po rdo rje hdzin/de bzin gségs pa kun gyi sras/
 thams cad dbañ bskur sañs rgyas gtsos/gsun ni hdi skad
 bkañ stsal to/ 20
 hjig 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 hdzin/sañs rgyas gnas ni der spro bya/ 21
 bcom ldan hdañ byañ chub kyi dam tshig gyis de skad ces bkañ
 stsal to/
 rdo rje gsum po mkhañ hdra bañi/byañ chub di yis thob par hgyur/
 byañ chub sems dpañ rgyal rgya mtsho/rdo rje sems dpañi
 tshe des hthob/ 22

de bzin gségs pa thams cad kyi sñin po bskul ba zes bya bañi
 leñu ste bcu paño/

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atha bhagavān¹ kāyavākci²tta³vajras⁴ tathāgataḥ⁵ sarvatathāgata-
vajra⁶mantrapuruṣottamaḥ⁷ nāma⁸ samādhiḥ⁹ samāpadyedaṁ¹⁰ sarva-
tathāgatamantravajra¹¹vidyāpuruṣapaṭalam¹² udājahāra /

trivajrākṣaramantrāgrair¹³ mahāmudrāvibhāvanam /
kartavyaṁ¹⁴ jñānavajreṇa¹⁵ sarvabodhisamāvahanam // I
OMkāraṁ¹⁶ jñāna¹⁷hṛdayaṁ¹⁸ kāyavajrasamāvahanam /
Āḥkāraṁ¹⁹ bodhinairātmyaṁ²⁰ vāg²¹vajrasamāvahanam //
HUMkāraṁ²² kāyavākci²³ttaṁ²⁴ trivajrābhedyasamāvahanam // 2
ityāha bhagavān²⁵ sarvatathāgata²⁶kāyavākci²⁷tta²⁸mantrapuruṣaḥ /

khavajramadhyagataṁ²⁹ cintet³⁰ maṇḍalaṁ³¹ sarvavajra³²jam /
BHRUMkāraṁ³³ bhāvayet³⁴ tatra³⁵ vajrameghaspharāvahanam // 3
tatredaṁ³⁶ jñānavajra³⁷hṛdayaṁ / BHRUM /
vajramaṇḍalamadhyasthaṁ³⁸ HUMkāraṁ³⁹ tu prabhāvayet /
svaechamaṇḍalamadhyasthaṁ⁴⁰ OMkāraṁ⁴¹ tu vicintayet // 4
dharmamaṇḍalamadhyasthaṁ⁴² Āḥkāra⁴³sya⁴⁴ prabhāvanam /
BHRUMkāraṁ⁴⁵ ālayaṁ⁴⁶ dhyātvā⁴⁷ trivajrotpattibhāvanā // 5
ityāha bhagavān⁴⁸ guhyasamayaḥ /

hṛdayaṁ⁴⁹ tryadhvabuddhebhyaḥ⁵⁰ kāyavākci⁵¹tta⁵²rañjanaṁ /
OMkāraṁ⁵³ buddhakāyāgryam / OM /
Āḥkāraṁ⁵⁴ buddhavākpatham / Āḥ /
HUMkāraṁ⁵⁵ cittajñānaugham / HUM /
idaṁ⁵⁶ bodhinayottamaṁ // 6
idaṁ⁵⁷ tat⁵⁸ sarvabuddhānāṁ⁵⁹ buddhabodhiprasādhakam /
nirmitaṁ⁶⁰ jñānavajreṇa⁶¹ buddha⁶²hetuphalodayaṁ // 7
ete⁶³ vai⁶⁴ buddhapuruṣā⁶⁵ mantravidyeti⁶⁶ kīrtitaḥ /
niṣpādanādisamayaiḥ⁶⁷ trivajrābhedyabhāvanaiḥ // 8
sarvatathāgata⁶⁸kāyavākci⁶⁹tta⁷⁰samayatattvajñānavajrādhiṣṭhāna-

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de nas bcom ldan ḥdas sku danḥ gsuḥ danḥ thugs rdo rje de bzin
 gsegs pa de bzin gsegs pa thams cad kyi rdo rjeḥi snags kyi
 skyes bu mchog ces bya baḥi tinḥ ne ḥdzin la sñoms par zugs
 te/de bzin gsegs pa thams cad kyi snags kyi rdo rje rig paḥi
 skyes buḥi leḥa ḥdi gsuḥs so/

rdo rje gsum yig snags kyi mchog/phyag rgya chen po rnam sgom pa/
 byaḥ chub thams cad thob byaḥi phyir/ye ses rdo rje dag gis bya/ I
 OM ni ye ses sñinḥ po ste / rdo rje sku ni thob byed paḥo /

ĀḤ ni byaḥ chub bdag med pa / rdo rje gsuḥ ni thob byed paḥo /
 HŪM ni sku gsuḥ thugs ḥid de/rdo rje mi phyed gsum thob paḥo / 2

bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku danḥ gsuḥ danḥ
 thugs kyi snags kyi skyes bus de skad ces bkaḥ stsal to/

nam mkhaḥ rdo rjeḥi dbus gnas par/dkyil ḥkhor rdo rje

kun skyes bsam/

rdo rjeḥi sprin ni ḥphro bskyed pa/de ru yi ge BHRUM bsam mo/ 3

de la ḥdi ni ye ses rdo rjeḥi sñinḥ poḥo/ BHRUM /

rdo rjeḥi dkyil ḥkhor dbus gnas par/HŪM zes bya ba rab tu bsgom/

gsal baḥi dkyil ḥkhor dbus gnas par/yi ge OM ni rnam par bsam/ 4

chos kyi dkyil ḥkhor dbus gnas par/yi ge ĀḤ ni rab tu bsgom/

yi ge BHRUM gyis gnas bsgoms te/rdo rje gsum ḥbyuḥ bsgom par bya/5

sñinḥ po dus gsum saḥs rgyas kyi/sku gsuḥ thugs ni mñes byed pa/

OM ni saḥs rgyas sku yi mchog/OM/ĀḤ ni saḥs rgyas gsuḥ gi lam/ĀḤ/

HŪM ni ye ses thugs kyi ḥjinḥ/HŪM/byaḥ chub tshul mchog ḥdi yin te/6

ḥdi ni saḥs rgyas thams cad kyi/saḥs rgyas byaḥ chub rab sgrub pa/

ye ses rdo rjes sprul ba ste/ saḥs rgyas rgyu danḥ ḥbras bu ḥbyuḥ/7

ḥdi dag saḥs rgyas skyes bu ste/snags kyi rig pa zes kyaḥ bsgrags/

rdo rje mi phyed gsum bsgoms paḥi/dam tshig dag gis rdzogs

par ḥgyur /

8

de bzin gsegs pa thams cad kyi sku danḥ gsuḥ danḥ thugs kyi dam

tshig de kho na ḥid kyi ye ses rdo rje byin gyis rlob paḥi dpal

hetur nāma samādhiḥ /

vivikteṣu ca ranyeṣu idaṃ yogaṃ samārabhet /
 sidhyate kāyavākciṭṭaṃ pakṣaikena na saṃśayaḥ // 9
 khavajramadhyagataṃ cintet svacchamaṇḍalam uttamam/
 niṣpāḍya svamantrasamayam OMkāraṃ hr̥daye nyaset // I0
 pañcaraśmimahāmeghān vairocanāgrabhāvanaiḥ /
 anena kāyaṃ buddhasya vajravairocanodadhiḥ // II
 sidhyate pakṣamātreṇa buddhakāyasamaprabhaḥ /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām ² // I2
 ityāha bhagavān kāyavajraguhyāḥ / sarvatathāgatakāya-
 vajraraśmivyūho nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
 niṣpāḍya svamantrapuruṣaṃ Āḥkāraṃ vākpathe nyaset// I3
 pañcavarṇaṃ mahāvajraṃ lokeśvarāgrabhāvanaiḥ /
 niṣpāḍya samaya³jñānaṃ vāksamayaprapañcakam // I4
 dharmavāk⁴pathasamārūḍho dharmavajrasamo bhavet /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām ⁵ // I5
 ityāha bhagavān vāgvajraguhyāḥ / sarvatathāgatavāgvajra-
 samayasambhavo nāma samādhiḥ /

khavajramadhyagataṃ cinted vajramaṇḍalam uttamam/
 niṣpāḍya svamantrapuruṣaṃ HŪMkāraṃ cittasaṃsthitam//I6
 mahasa⁷mayatattvaṃ vai pañcavarṇaṃ vibhāvayet /
 kartavyaṃ jñānavajreṇa sarvavajrajīnālayam // I7
 vajracittasaṃ⁸maḥ śāstā bhav⁹ej jñānagunodadhiḥ /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // I8
 ityāha bhagavān vajracittaguhyāḥ / sarvatathāgatakāya-
¹⁰
 vākciṭṭasamayavajro nāma samādhiḥ /

śes bya baḥi tiñ ne ḥdzin to/

dben zin rab tu fiams dgaḥ bar/sbyor ba ḥdi ni kun brtsams na/
 rdo rje sku dañ gsuñ dañ thugs/zla ba phyed kyis fies par ḥgrub/ 9
 gsal baḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus bsam ste/
 rañ gi snags kyi dam tshig bskyed/yi ge OM ni sñiñ khar gñag/ 10
 ḥod zer lña yi sprin chen po/rnam par snañ mdzaḍ mchog tu bsgom/
 ḥdi yis sañs rgyas rnams kyi sku/rdo rje rnam snañ rgya

mtshor ḥgyur / 11

ye śes lña ldan bsten na ni/sañs rgyas sku ni ḥdra baḥi mdog/
 rdo rje skal pa gsum du gnas/zla ba phyed kyis ḥgrub par ḥgyur/ 12
 bcom ldan ḥdas sku rdo rje gsañ bas de skad ces bkaḥ stsal to/
 de bzin gśegs 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 bskyed/ĀḤ ni ñag gi lam gñag ste/ 13
 kha dog lña yi padma che / ḥjig rten dbaḥ mchog bsgoms pa yis/
 dam tshig ye śes rdzogs byas te/tshig gi dam tshig lña yi mchog/14
 chos kyi tshig gi lam gnas pa/rdo rje choḍ dañ mtshuñs par ḥgyur/
 ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / 15
 bcom ldan ḥdas rdo rjeḥi gsuñ gsañ bas de skad ces bkaḥ stsal to/
 de bzin gśegs 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 HŪḤ gnas pa/ 16
 dam tshig chen po ḥdi ñid ni/kha dog rnam lña bsgom par bya/
 rdo rje kun dañ rgyal baḥi gnas/ye śes rdo rje dag gis bya / 17
 ston pa rdo rjeḥi thugs ḥdra ba/ye śes yon tan rgya mtshor ḥgyur/
 ye śes lña ldan bsten na ni/rdo rje skal pa gsum du gnas / 18
 bcom ldan ḥdas rdo rjeḥi thugs gsañ bas de skad ces bkaḥ stsal to/
 de bzin gśegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dam
 tshig rdo rje śes bya baḥi tiñ ne ḥdzin to/

mahāvajraṃ samādhāya jñāna^Imaṇḍalamadhyataḥ /

KHAM²kāraṃ sarvakāyeṣu khavajrajñānasamo bhavet // 19

/ KHAM /

buddhaiś ca bodhisattvaiś ca pūjyamāno muhur muhuḥ/

tiṣṭhet trikalpasamayaṃ buddhair api na drśyate// 20

ityāha bhagavān khavajrasamayaḥ / kāyavāk³cittāntardhāna⁴-
saṃbhavavyūhamāli⁵ nāma samādhiḥ /

dhyātvā svamantrapuruṣaṃ vajramaṇḍalamadhyataḥ /

hṛdaye HŪMkāravajrākhyam kṛtvā rāsmivibhāvanam // 21

/ HŪM /

mañjuśrīsamayasambhogam kāyavāk⁶cittavajriṇaḥ /

sa bhaved bodhisattvātmā daśabhūmipratiṣṭhitaḥ // 22

bodhisattvajñānasamayacandravajro nāma samādhiḥ /

khadhātumadhyagataṃ dhyātvā THLĪMkāraṃ jvāla-

paramāstra⁶vajrakāyena⁷ vajrakāyasamo bhavet // 23

/ THLĪM /

khavajrasamayavyūha^{*I3}layo nāma samādhiḥ /

buddhābhijñāgrasamaya⁸iḥ vajradharasamo bhavet /

idaṃ tat sarvasiddhīnāṃ buddhābhijñāgrasādhana⁹m// 24

khadhātumadhyagata^{*I4}ṃ cinted^{I0} buddhamāṇḍalam uttamam/

vajrasattvaṃ prabhāvitvā jñāna^{II}OMkāraṃ prabhāvayet //

/ OM /

trivajrasamayadhyānena trivajrākṣobhyasamo bhavet// 25

ityāha bhagavān akṣobhyavajra^{I2}ḥ /

ye śes dkyil h̄khor dbus su ni/rdo rje chen po bsgom par bya/
 lus rnams kun la KHAM dmigs na/rdo rje ye śes mkhaḥ mñam h̄gyur/ 19

/ KHAM /

saṅs rgyas byaṅ chub sems dpaḥ yis/yaṅ daṅ yaṅ du mchod pa daṅ/
 skal pa gsum du dam tshig gnas/saṅs rgyas kyis kyaṅ gzigs
 mi h̄gyur/ 20

bcom ldan ḥdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ
 stsal to/sku daṅ gsuṅ daṅ thugs mi snaṅ ba ḥbyuṅ ba bkod paḥi
 ḥphren ba śes bya baḥi tiṅ ne ḥdzin to/

rdo rjeḥi dkyil h̄khor dbus su ni/raṅ snags skyes bu rab bsama nas/
 sñiṅ khar rdo rje HAM śes pa/bzag ste ḥod zer rnam par bsgom/ 21

/ HAM /

ḥjam dpal dam tshig loṅs spyod la/sku gsuṅ thugs kyi rdo rje can/
 sa bcu dag la gnas pa yi / byaṅ chub sems dpaḥ de h̄gyur ro / 22
 byaṅ chub sems dpaḥi ye śes kyi dam tshig rdo rje zla ba śes bya
 baḥi tiṅ ne ḥdzin to/

ḥod zer ḥbar baḥi yi ge THLIM/nam mkhaḥi dbyiṅs kyi dbus su bsam/
 mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku daṅ ḥdra
 bar h̄gyur/ 23

/ THLIM /

nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas śes bya baḥi
 tiṅ ne ḥdzin to/

saṅs rgyas mñon śes dam tshig mchog/rdo rje ḥchaṅ daṅ ḥdra
 bar h̄gyur/

ḥdi ni dños grub thams cad kyi/saṅs rgyas mñon śes mchog
 sgrub paḥo/24

nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil h̄khor
 dam pa bsam/

rdo rje sems dpaḥ rab bsgoms la/ye śes OM ni bsgom par bya/

/ OM /

rdo rje dam tshig gsum bsgoms pas/mi bskyod rdo rje gsum
 ḥdrar h̄gyur/25

bcom ldan ḥdas rdo rje mi bskyod pas de skad ces bkaḥ stsal to/

¹akṣobhyasamakāyena vāk²cittāgradhāriṇaḥ /
 lokadhātuṣu sarveṣu pūjyate³ 'kṣobhyavajriṇa⁴ // 26
⁵akṣobhyasamakāyābhisambhavavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/
 ākāśavajraṃ prabhāvitvā ratn⁶OMkāraṃ prabhāvayet /
 / OM /

trivajrasamayadhyānena trivajraketusamo bhavet // 27
 ityāha bhagavān ratnaketu vajraḥ /

kāyavāk⁸cittavajreṇa ratnaketusamaprabhaḥ /
 sa bhaved bodhinairātmyajñānaguhyasamālayaḥ // 28
⁹ratnasamayasaṃbhogavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/
 lokaśvaraṃ prabhāvitvā dharm¹⁰OMkāraṃ prabhāvayet /
 / OM /

trivajrasamayadhyānena trivajrāmitasamo bhavet // 29
 ityāha bhagavān amitavajraḥ /

¹¹kāyavāk¹²cittavajreṇa amitābhasamaprabhaḥ /
 sa bhavet sarvasattvānāṃ mahāyānapathodayaḥ // 30
¹²amitagunavajraprabhāsaśrīr¹³ nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/
 vajrotpalaṃ prabhāvitvā samay¹⁴OMkāraṃ prabhāvayet /
 / OM /

trivajrasamayadhyānena trivajrāmoghasamo bhavet // 31
 ityāha bhagavān amoghavajraḥ /

kāyavāk¹⁴cittavajreṇa vajrāmoghasamaprabhaḥ /
 sa bhavej jñānodadhiḥ śrīman sarvasattvārtha-
 sambhavaḥ // 32
 amoghasamayaraśmijñānāgrasambhavo nāma samādhiḥ /

mi bskyod pa yi sku hdra dan/gsun dan thugs mchog hdra ba hdzin/
 hjig rten khams rnams thams cad du/mi bskyod rdo rjes mchod
 par hgyur / 26
 bcom ldan hdas mi bskyod pa'i sku dan mñam par mñon par hbyun
 ba'i dam tshig rdo rje zes bya ba'i tin ne hdzin to/
 nam mkha'i dbyins kyi dbus su ni/saṅs rgyas dkyil hkhor dam pa bsam,
 nam mkha'i rdo rje rab bsgoms la/rin chen OM ni bsam par bya/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
 hdrar hgyur / 27
 lus dan nag sems rdo rje yis/dkon mchog dpal gyi hod dan hdra/
 de ni bdag med byan chub dan/ye ses gsaṅ ba hdir gnas hgyur / 28
 bcom ldan hdas de bzin gségs pa rdo rje dkon mchog dpal gyis
 de skad ces bka'i stsal to/rin po che'i dam tshig loṅs spyod pa
 rdo rje'i tshul zes bya ba'i tin ne hdzin to/
 nam mkha'i dbyins kyi dbus su ni/saṅs rgyas dkyil hkhor dam pa bsam,
 hjig rten dba'i phyug rab bsgoms la/chos kyi OM ni bsgom par bya/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
 hdrar hgyur / 29
 lus dan nag sems rdo rje yis/hod dpag med dan hdra bar hgyur /
 de ni sems can thams cad kyi/theḡ chen lam ni hbyun bar hgyur/ 30
 bcom ldan hdas rdo rje tshe dpag tu med pas de skad ces bka'i
 stsal to/yon tan dpag tu med pa rdo rje hod kyi dpal zes bya
 ba'i tin ne hdzin to/
 nam mkha'i dbyins kyi dbus su ni/saṅs rgyas dkyil hkhor dam pa bsam/
 rdo rje padma la bsgoms la/dam tshig OM ni rab tu bsgom /

/ OM /

rdo rje dam tshig gsum bsgoms pas/rdo rje gdon mi za bar hgyur/ 31
 lus dan nag sems rdo rje yis/rdo rje thogs med hdra ba'i hod/
 de ni dpal ldan ye ses mtsho/sems can kun don hbyun bar hgyur/ 32
 bcom ldan hdas rdo rje gdon mi za bas de skad ces bka'i stsal to/

I
 khadhātumadhyagataṃ cinted buddhamanḍalam uttamam/
 vairocana vajraṃ prabhāvitvā trikāyā² OMkāraṃ prabhāvayet/
 / OM OM OM /
 3
 trivajrasamayadhyānena vairocana vajrasamo bhavet // 33
 ityāha bhagavān vairocana vajraḥ /
 kāyavāk citta vajreṇa vairocana samaprabhaḥ /
 sa bhaved jñāna samboḍhiḥ trikāyābhedyasādhakaḥ // 34
 4
 kāyavāk citta lambana samboḍhi vajro nāma samādhiḥ /

 parvateṣu vivikteṣu nadīprasa⁵ vaneṣu ca /
 śmaśānādiṣvapi kāryam idaṃ dhyāna samuccayam // 35
 akṣobhya jñāna vajrādīn dhyātvā khava jra madhyataḥ/
 pañcābhijñā prayogeṇa sthāne buddhāgrabhāvanā // 36
 ityāha bhagavān mahā vajra samaya vajrābhijñāḥ /

 pañcā⁶ māṇa mahā vajraṃ pañca jvālā vibhūṣitam /
 5
 pañca sthāna prayogeṇa vajrābhijñā samo bhavet // 37
 svamantraṃ bhāvayec cakraṃ sphuliṅga gahanākulam/
 6
 pañca vajra prayogeṇa vajrābhijñā samo bhavet // 38
 7
 khava jra madhyagataṃ cakraṃ buddha jvālā samaprabham/
 dhyātvā buddha praveśeṇa buddhāśraya samo bhavet // 39
 8
 buddha manḍalam adhyasthaṃ sva kāye vairocanaṃ nyaset/
 9
 OMkāraṃ hr̥daye dhyātvā mantra vijñāna bhāvanā // 40
 10
 nirodha vajra gataṃ cittaṃ yadā tasya prajāyate /
 II
 sa bhaved cintāmaṇiḥ śrī mān sarva buddhāgradhāra kaḥ // 41
 buddha manḍalam adhyasthaṃ vajra kṣobhyaṃ prabhāvayet/
 HūMkāraṃ hr̥daye dhyātvā citta bindu gataṃ nyaset // 42

gdon mi za bañi dam tshig ñod zer gyi ye ses kyi mchog ñbyun ba
 zes bya bañi tin ne ñdzin to/

nam mkhañi dbyins kyi dbus su ni/saṅs rgyas dkyil ñkhor dam pa bsaṃ
 rdo rje snañ mdzad rab bsgoms la/sku gsum OM ni rab tu bsgom/

/ OM /

rdo rje dam tshig gsum bsgoms pas/rnam par snañ mdzad mñam
 par ñgyur / 33

lus dañ ñag yid rdo rje yis/rnam par snañ mdzad ñdra bañi ñod/
 de ni ye ses rdzogs byañ chub/sku gsum mi phyed sgrub byed ñgyur/34

bcom ldan ñdas rdo rje rnam par snañ mdzad kyis de skad ces
 bkañ stsal to/lus dañ ñag dañ yid dmigs pa mñon par byañ chub
 pa rdo rje zes bya bañi tin ne ñdzin to/

rnam par dben pañi ri bo dañ/klun dañ ñbab chu rnam dañ ni/
 dur gyi khrod la sogs par yañ/bsaṃ gtan bsdus pa ñdi dag bsgom/ 35

mi bskyod ye ses dag la sogs/rdo rje nam mkhañi dkyil du bsaṃ/
 mñon ses lña poñi sbyor ba yis/saṅs rgyas mchog gi gnas su bsgom/36
 bcom ldan ñdas dam tshig chen poñi rdo rje mñon par mkhyen pas
 de skad ces bkañ stsal to/

rdo rje chen po rtse lña po/ñbar ba lña yis rnam par brgyan /
 gnas lña dag tu sbyor ba yis/rdo rje mñon ses ñdra bar ñgyur/ 37

me stag mañ po ñkhrug pa yi/rañ sñags ñkhor lo bsgom par bya/
 rdo rje lña yi sbyor ba yis/rdo rje mñon ses ñdra bar ñgyur/ 38

rdo rje nam mkhañi dkyil ñid du/ñkhor lo saṅs rgyas ñbar ñod ñdra/
 saṅs rgyas ñjug par rab bsgoms na/saṅs rgyas gnas dañ ñdra
 bar ñgyur / 39

saṅs rgyas dkyil ñkhor dbus gnas par/bdag gi lus la snañ
 mdzad gñag /

sñin khar yi ge OM bsams la/sñags la rnam par ses pa bsgom / 40

ñgog pañi rdo rje sams ñid du/gañ tshe de la skye ñgyur na/
 saṅs rgyas kun gyi mchog ñdzin pa/yid bñin dpal ldan lta bur ñgyur/41
 saṅs rgyas dkyil ñkhor dbus gnas par/rdo rje mi bskyod

rab tu bsgoms/
 sñin khar yi ge HŪṂ bsgoms nas/sams ni thig ler gyur bar gñag/ 42

- buddhamanḍalamadhyasthaṃ amitāyūṃ^I prabhāvayet/
 Āḥkāraṃ² hr̥daye dhyātvā vajrabindugataṃ nyaset // 43
 idaṃ tat samayāgrāgraṃ trivajrābhedyabhāvanam /
 nirodhasamayajñānaṃ buddhasiddhisamāvaham // 44
 khavajradhātumadhyasthaṃ bhāvayet svacchamanḍalam/
 OMkāraṃ³ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati // 45
 khavajradhātumadhyasthaṃ bhāvayet dharmamanḍalam/
 Āḥkāraṃ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati // 46
 HŪmkāraṃ⁴ kāyavākṣitte dhyātvā kalpaṃ sa tiṣṭhati// 47
 ityāha bhagavān trivajrakalpasamayāḥ /
 yataḥ⁵ prabhṛtir imaṃ⁶ yogaṃ kāyavākṣittavajrīṇaḥ /
 paṭhed⁷ vā cintayed vāpi so'pi vajradharo bhavet // 48

sarvatathāgatamantrasamayatatvavajravidyāpuruṣattama-
 paṭala ekādaśaḥ /

sañs rgyas dkyil h̄khor dbus gnas par/tshe dpag med pa rab tu bsgom/
 sñiñ khar yi ge ĀḤ bsams te/ rdo rje thig ler gyur bar gāg/ 43
 h̄di ni dam tshig mchog gi mchog/rdo rje mi phyed gsum bsgom pa/
 h̄gog pañi dam tshig ye śes te/sañs rgyas dños grub thob h̄gyur ba/44
 rdo rje nam mkhañi dbyiñs gnas par/gsal bañi dkyil h̄khor
 bsgom par bya/
 lus ñag sams la yi ge OM / bsams na de ni skal par gnas / 45
 rdo rje nam mkhañi dbyiñs gnas par/chos kyi dkyil h̄khor
 bsgom par bya/
 lus ñag sams la yi ge ĀḤ / bsams na de ni skal par gnas / 46
 rdo rje nam mkhañi dbyiñs gnas par/rdo rjeñi dkyil h̄khor
 bsgom par bya/
 lus ñag sams la yi ge HUM / bsams na de ni skal par gnas / 47
 bcom ldan h̄das rdo rje gsum gyi rtog pañi dam tshig gis de skad
 śes bkañ stsal to/
 sku dañ gsun thugs rdo rje yi/rnal h̄byor h̄dir gyur phyin chad ni/
 klog gam yañ na sams kyañ run/de yañ rdo rje h̄dzin h̄drar h̄gyur/48

de bzin gśegs pa thams cad kyi sñags kyi dam tshig de kho na fid
 rdo rjeñi rig pañi skyes bu mchog gi leñu ste btu gcig pañi/

- atha vajradharāḥ śāstā sraṣṭā jñānāgrasādhakāḥ /
 trivajrasamayatatvaṃ vāgvajraṃ udāharat^I // I
 khatulyasamābhūteṣu nirvikalpasvabhāviṣu /
 svabhāvasūddhadharmeṣu nāṭako'yaṃ prabhāvyate // 2
 mahāṭavīpradeśeṣu phalapuṣpādyaalakṛte /
 parvate vijane sādhyāṃ sarvasiddhisamuccayan³ // 3
 / MAṂ⁴ /
 kāyavākciṭṭavajreṣu mañjuvajraprabhāvanā /
 spharaṇaṃ kāyavākciṭṭe mañjuvajrasamo bhavet // 4
 yejanaśatavistāraṃ prabhayā dīptavajrayā /
 ābhāsayati⁵ sūddhātmā sarvālakṛārabhūṣitaḥ /
 brahmarudrādayo devā na paśyanti kadā cana // 5
 mañjuvajrāgrasamayāntardhānakarī nāma samādhiḥ /
 vipmūtrapañcasamayais⁶ trivajrābhedyasambhavaib /
 kṛtvā trilohasamhitāṃ mukhe prakṣipyā bhāvayet // 6
 abhedyāṃ sarvabuddhānāṃ cittaṃ tatra prabhāvayet /
 sa bhavet tatkṣaṇād eva mañjuvajrasamaprabhaḥ // 7
 svamantreṇa prabhāvitvā cakraṃ sphuliṅgasuprabham /
 ālayaṃ sarvabuddhānāṃ dhyātvā buddhasamo bhavet // 8
 ṣaṭtriṃśatsumerūpāṃ yāvantaḥ paramāṇavaḥ /
 bhavanti tasyānucarāḥ sarve vajradharopamāḥ // 9
 cakrasamaye⁷ nāma samādhiḥ /
 svamantreṇa mahāvajraṃ dhyātvā maṇḍalamadhyataḥ /
 ālayaṃ sarvavajrāṇāṃ⁸ cintya vajrasamo bhavet // IO
 ṣaṭtriṃśatsumerūpāṃ yāvantaḥ paramāṇavaḥ /
 yeṣitās tasya tāvāntyo bhaviṣyanti guṇālayāḥ /
 traidhātukamahāvajro⁹ bhaved rudranamaskṛtaḥ // II
 ← vajrasamatā nāma samādhiḥ /

CHAPTER TWELVE

de nas ston pa rdo rje h̄dzin/skyed pa 'ye śes mchog sgrub pa/
 dam tshig de h̄id rdo rje gsum/rdo rje gsun̄ gis bkañ stsal pa/ I
 mkhañ dan̄ mtshun̄s par mñam gyur pa/rnam par mi rtog no bo h̄id/
 chos rnams ran̄ bzin dag pa las/ rol mo h̄di dag rab tu bsgom / 2
 dgon pa chen peñi sa phyogs su/me togs h̄bras bu sogs kyis brgyan/
 ri bo dben pañi sa phyogs su/dños grub thams cad bsduñ pa bsgrub/3

/ MAM /

lus dan̄ nag sams rdo rje la / rdo rje h̄jam pa rab tu bsgom /
 lua dan̄ nag sams la spros pas/ rdo rje h̄jam pa h̄dra bar h̄gyur / 4
 dpag tshad brgya yi khyon tsam du/rdo rje h̄bar bañi h̄od rab gis/
 rgyan rnams kun gyis brgyan pa yi/dag pañi bdag h̄id snañ bar h̄gyur/
 tshañs pa drag po la sogs lhas/ nams kyan̄ mthoñ bar mi nus so / 5
 rdo rje h̄jam pa mchog gi dam tshig mi snañ ba śes bya bañi
 tin̄ ne h̄dzin to/

rdo rje mi phyed- gsum las byun̄ / bñan̄ gci dam tshig lña rnams ni /
 lcags gsum las byun̄ ldan byas te/khar bcug nas ni bsgom par bya/ 6
 sañs rgyas kun gyi mi phyed pañi/ thugs ni de ru rab bsgoms na /
 rdo rje h̄jam pañi h̄od h̄dra bar / de ma thag tu de h̄gyur ro / 7
 h̄khor lo h̄od h̄phre mñan̄s mchog can/rañ gi snags kyis rab bsgoms nas
 sañs rgyas thams cad bñugs pañi gnas/bsgoms na sañs rgyas

h̄dra bar h̄gyur/ 8

ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 rdo rje h̄dzin dan̄ h̄dra ba kun / de yi rjes su h̄brañ bar h̄gyur / 9
 h̄khor loñi dam tshig ces bya bañi tin̄ ne h̄dzin to/

rdo rje chen po ran̄ snags kyis/dkyil h̄khor dbus su rab bsgoms nas/
 rdo rje kun gyi gnas yin par / bsams na rdo rje h̄dra bar h̄gyur / IO
 ri rab sum cu rtsa drug gi / rdul-phran ji sñed yod pa yi /
 de sñed kyi ni bud med rnams / yon tan/^{can}gyi gnas su h̄gyur /
 drag po dag gis phyag byas pa /khams gsum rdo rje chen por h̄gyur/II
 rdo rje dam tshig ces bya bañi tin̄ ne h̄dzin te/

padmaṃ svamantravajreṇa dhyātvā aṣṭadalaṃ mahat /
 ālayaṃ sarvadharmāṇāṃ cintya dharmasame bhavet // I2
 ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /
 saṃsthāpayati śuddhātmā buddhapūjāgramaṇḍale // I3
 padmasamatā nāma samādhiḥ /

tiṣṭhet trikalpasamayaṃ sevayaṃ pañcajñānināṃ /
 daśadiksarvabuddhānāṃ ²triguhyāṃ paryupāsate // I4
 svamantraṃ bhāvayet khaḍgaṃ pañcaraśmisaṃprabhaṃ /
 pāṇau grhya viśālākṣaḥ ³trivajravidyādhara bhavet // I5
 traidhātukamahāpūjyo daityabrahmendraṇaṃaskṛtaḥ /
 trisāhasaika⁴amahāsūre bhaved ⁵guhyadharottamaḥ // I6
 yad abhilaṣati cittena kāyavāk⁶cittavajriṇaḥ /
 dadāti tādrśiṃ siddhiṃ cittavajraprabhāvitāṃ // I7
 sarvakhaḍgottamo nāma samādhiḥ /

OMkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // I8
 sa bhavet tatkṣaṇād eva bodhisattvasaṃprabhaḥ ⁶/
 uditādityasaṃkāśo jāmbūnadasaṃprabhaḥ // I9
 ĀḤkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 20
 sa bhavet tatkṣaṇād eva bodhi⁷jñāna⁷saṃprabhaḥ /
 uditādityasaṃkāśo jāmbūnadasaṃprabhaḥ // 21
 HŪMkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
 madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 22
 sa bhavet tatkṣaṇād eva vajrakāyasaṃprabhaḥ /
 uditādityasaṃkāśo jāmbūnadasaṃprabhaḥ // 23
 khadhātusvacchamadhyasthaṃ vairocanaṃ prabhāvayet /
 haste cakraṃ prabhāvitvā cakravidyādhara bhavet // 24
 mahācakrakulaṃ ⁸dhyātvā idaṃ jñānāgrasādhanaṃ /

padma chen po hdab bgryad la / ran snags rdo rje bsams nas su /
 chos rnam kun gyi gnas yin par/bsams na chos dan hdra bar hgyur / I2
 ri rab sum cu rtsa drug gi / rdul phran ji sñed yed pa yi /
 sañs rgyas mchod mcheg dkyil hkhor du/dag pañi bdag fid
 hjog par byed / I3

padme mñam pa fid ces bya bañi tiñ ne hdzin te/

ye ses lña ldan rab bsten na / bakal pa gsum du yun du gnas /
 phyogs bcuñi sañs rgyas thams cad kyi/gsañ ba gsum la.
 bsñen bkur byed/ I4

hed zer lña yi mdog hdrañi hed/rañ gi snags kyis ral gri bsgom/
 mig yañs lag na thogs na ni / rdo rje gsum rig hdzin par hgyur / I5
 khams gsum kun gyis rab mchod cin/tshañs dbañ lha min phyag byas pa
 stoñ gsum na ni gcig bu ba / mi mcheg gsañ ba hdzin par hgyur / I6
 gañ rnam hdod dan bsam pa dag/ sku gsuñ thugs kyi rdo rje hdzin/
 rdo rje thugs las rab tu byuñ / de lta bu yi dños grub ster / I7
 ral gri thams cad kyi dam pa zes bya bañi tiñ ne hdzin te/

OM ni ril bu tsanakahi / hbru tshad tsam du bsams nas ni /
 dbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / I8
 de ni de ma thag tu yañ/byañ chub sems dpañi hed hdrar hgyur /
 ñi ma sar bañi hed hdra zin / dzambu chu boñi gser gyi mdog / I9

AH ni ril bu tsanakahi / hbru tshad tsam du bsams nas ni /
 dbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 20
 de ni de ma thag tu yañ / byañ chub ye ses hed hdrar hgyur /
 ñi ma sar bañi hed hdra zin / dzambu chu boñi gser gyi mdog / 21

HUM ni ril bu tsanakahi / hbru tshad tsam du bsams nas ni /
 dbus su rañ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 22
 de ni de ma thag tu yañ / rdo rjeñi sku dan hed hdrar hgyur /
 I ñi ma sar bañi hed hdra zin / dzambu chu boñi gser gyi mdog / 23

mkhañ dbyiñs gsal bañi dbus gnas par/rnam par snañ mdzad
 rab tu bsgom /
 lag tu hkhor lo rab bsgoms na/hkhor loñi rig pa hdzin par hgyur/ 24
 hkhor lo chen poñi rigs bsgoms te/sañs rgyas skur ni rab sbyor zin/

- kartavyam jñānavajreṇa buddhakāyāgrayogataḥ // 25
 khadhātuvajramadhyastham jñānākṣobhyaṃ prabhāvayet /
 haste vajraṃ prabhāvitvā vajravidyādhare bhavet // 26
 mahāvajrakulam dhyātvā idam vajrāgrasāadhanam /
 kartavyam jñānavajreṇa vajrakāyāgrayogataḥ // 27
 khadhāturatnamadhyastham ratnavajraṃ prabhāvayet /
 haste ratnaṃ prabhāvitvā ratnavidyādhare bhavet // 28
 mahāratnakulam dhyātvā idam ratnāgrasāadhanam /
 kartavyam jñānavajreṇa ratnakāyāgrayogataḥ // 29
 khadhātudharmamadhyastham amitāyūṃ prabhāvayet /
 haste padmaṃ prabhāvitvā padmavidyādhare bhavet // 30
 mahāpadmakulam dhyātvā idam padmāgrasāadhanam /
 kartavyam jñānavajreṇa dharmakāyāgrayogataḥ // 31
 khadhātusamayamadhyastham amoghāgraṃ prabhāvayet /
 haste khaḍgaṃ prabhāvitvā khaḍgavidyādhare bhavet // 32
 mahāsamayakulam dhyātvā idam samayāgrasāadhanam /
 kartavyam jñānavajreṇa kāyasamayayogataḥ // 33
 trisūlajñānāṅkuśādayaḥ sādhyā vajraprabhedataḥ /
 sidhyanti tasya dhyānena kāyavākcittasādhanaibḥ // 34
 ity āha bhagavān mahāsamayasiddhivajraḥ /

- catuspathaikavṛkṣe vā ekalinge śivālaye /
 sādhayet sādhaḥ nityam vajrākaraṇam viśeṣataḥ // 35
 triyogamantrapuruṣaṃ dhyātvā triyogavajriṇam /
 aṅkuśaṃ kāyavākcittaṃ buddhānāṃ jñānabuddhināṃ // 36
 vāyavyamaṇḍalāgrastham buddhākaraṇam uttamam /
 daśadiksamayasambhūtaṃ vajrenākṛṣṭyopabhuñjayet // 37
 khadhātusamayavajrākaraṇam /

- vairocanamahācakraṃ dhyātvāṅkuśaṃ jinalayam /
 vajrapadmādibhiḥ kāryam samayākaraṇam uttamam // 38

ye ses hdi ni rab sgrub pa / ye ses rdo rje dag gis bya / 25
 mkhañ dbyins rdo rje dbus gnas par/ye ses mi bskyod rab bsgoms te/
 lag tu rdo rje rab bsgoms na/rdo rjeñi rig pa hdzin par hgyur/ 26
 rdo rje chen poñi rigs bsgoms te/rdo rjeñi skur ni rab sbyor zin/
 rdo rje mchog hdi sgrub pa ni / ye ses rdo rje dag gis bya / 27
 mkhañ dbyins rin-chen dbus gnas par/rin chen rdo rje rab tu bsgom/
 lag tu rin chen rab bsgoms na/rin chen rig pa hdzin par hgyur/ 28
 rin po che yi rigs bsgoms nas/rin chen skur ni rab sbyor zin/
 rin chen mchog hdi sgrub pa ni / rdo rje ye ses dag gis bya / 29
 mkhañ dbyins ches kyi dbus gnas par/tshe dpag med pa rab tu bsgom/
 lag tu padme rab bsgoms na / padmoñi rig pa hdzin par hgyur / 30
 padmoñi rigs chen bsgoms nas su/ches kyi skur ni rab sbyor zin/
 padmoñi mchog hdi sgrub pa ni / ye ses rdo rje dag gis bya / 31
 mkhañ dbyins dam tshig dbus gnas par/gdon mi za bañi ye ses bsgom/
 lag tu ral gri rab bsgoms na/ral griñi rig pa hdzin par hgyur / 32
 dam tshig chen poñi rigs bsgoms nas/thogs med dam tshig rab
 sbyor zin /
 dam tshig mchog hdi sgrub pa ni / ye ses rdo rje dag gis bya / 33
 rtse gsum ye ses lcags kyu sogs/rdo rje khyad par gyis bsgrubs na/
 sku gsun thugs kyi sgrub pa yis/bsam gtan des ni hgrub par hgyur/34
 bcom ldan hñas dam tshig chen poñi dños grub rdo rjes de skad
 ces bkañ stsal to/

lam gyi bñi mñeñam sñi gcig drun/mtshan ma gcig dan zi gnas su/
 rdo rje dgug pañi khyad par gyis/sgrub pa pos ni dag tu bsgrub/ 35
 sbyor gsum rdo rje can rñams kyi/sbyor gsum sñags kyi skyes bu bsam/
 sañs rgyas ye ses blo ldan gyi /-sku gsun thugs kyi kyo ba bñan/36
 rñun gi dkyil hñhor mchog gnas pa/sañs rgyas dgug pa dam pa yin/
 dam tshig las byun phyogs bcu pa/rdo rjes-bkug nas ñe bar spyod/37
 nam mkhañ dbyins kyi rdo rje dam tshig dgug pañi cho gaño/
 rñam par sñan mdzad hñhor lo che/rdo rje padmo la sogs pas /
 rgyal gnas lcags kyu bsams nas ni/dam tshig dgug mchog kyo bas bya/3

traidhātukasamayākaraṇam /

sarvākāraavaropetaṃ buddhabimbaṃ^I vibhāvayet /
 pāṇau kāyavākcittam² ankuśādīn³ vibhāvayet //
 anena khalu yogena sa bhavet⁴ padakarmakṛt // 39
 sarvākāraavaropetaṃ kāyavajraṃ⁵ vibhāvayet /
 jihvāvajraprayogena dhyātvā⁶ vāgvajrasame bhavet // 40
⁷ sarvākāraavaropetaṃ buddhakāyaṃ⁸ vibhāvayet /
 hastasthasādhyaṃ japyam ca dhyātvā vajrasame bhavet//41
 triguhyasamayapūjāgrīṃ⁹ pūjāṃ pūjya prasādhayet¹⁰ /
 idaṃ^{II} tat sarvabuddhānāṃ sāraṃ guhyasamuccayam // 42
 ity āha bhagavaṇ mahāguhyasamayaḥ /

mahāmāṃsasamayāgreṇa sādhayet trivajram uttamaṃ /
 viṣṇūtrasamayāgreṇa bhaved vidyādharasḥ prabhuḥ // 43
 hastisamayamāṃsena pañcābhijñātvam āpnuyāt /
 aśvasamayamāṃsena antardhānādhipatī^{I2} bhavet // 44
 śvānasamayamāṃsena sarvasiddhiprasādhanam /
 gomāṃsasamayāgreṇa vajrākaraṇam uttamaṃ // 45
 alābhe sarvamāṃsānāṃ dhyātvā^{I3} sarvaṃ vikalpayet /
 anena vajrayogena sarvabuddhair adhiṣṭhyate // 46
 sarvākāraavaropetaṃ kāyavākcittavajriṇam /
 hr̥daye jñānasamayaṃ mukuṭe vajrāgradhāriṇam // 47
 prīṇaṃ sarvabuddhānāṃ idaṃ samayanayottamaṃ /
 kartavyaṃ samayāgreṇa sarvasiddhikaraṃ param // 48
 sarvasamayajñānavajrāhāro nāma samādhiḥ /

jihvā^{I4} samayavajrāgre dhyātvā^{I5} HŪMkāravajriṇam /
 pañcāmṛtaprayogena^{I6} bhakṣayaṃs trivajratvam āpnuyāt//49

Āḥkāraṃkārasamayam idaṃ vajranayottamaṃ /
 anena khalu yogena vajrasattvasamo bhavet // 50
 samayavajrāmṛtamālinī nāma samādhiḥ /

trivajrasamayasi¹ddhyagre bhavet trikāyavajriṇaḥ /
 daśadiksarvasattvānāṃ² bhavet cintāmaṇyodadhiḥ /
 avabhāsayati vajrātmā lokadhātum samantataḥ // 51
 cakrasamayasi³ddhyagre buddhakāyasamo bhavet /
 vicaret samantataḥ siddhe gaṅgāvālukasarvataḥ // 52
 sarveṣu samayāgreṣu vidyādharaprabhur bhavet /
 sarvasamayasi⁴ddhyagre kāyavajraprabhāvataḥ // 53
 antardhāneṣu sarveṣu sāhasraikāvabhāsaḥ /
 harate sarvabuddhānāṃ⁴ bhunkte kanyāṃ surāgrajāṃ // 54
 gaṅgāvālukasamān buddhāṃs trivajrālayasaṃsthitān /
 paśyate cakṣurvajreṇa svahastaikaṃ yathāmalam // 55
 gaṅgāvālukasamāḥ kṣetraiḥ ye śabdāḥ saṃ prakīrtitāḥ /
 śṛṇoty abhijñā⁵rthataḥ śrotrastham iva sarvataḥ // 56
 gaṅgāvālukasamāḥ kṣetraiḥ kāyavāk⁵cittalakṣaṇam /
 sa vetti sarvasattvānāṃ cittākhyam nāṭakodbhavam // 57
 gaṅgāvālukasamāḥ kalpaiḥ saṃsārasthitisaṃbhavam /
 pūrvanivāśasamayam dinatrayam iva smaret // 58
 gaṅgāvālukasamāḥ kāyair⁶ buddhameghādya⁶lakṣṇair⁶ /
 gaṅgāvālukasamān kalpān sphared⁷ rddhyagravajriṇaḥ // 59
 ity āha bhagavān samayābhijñāḥ /

vajracakṣur vajrasārotram vajracittam vajranivāsaṃ⁸
 vajrarddhiś ceti /
 buddhābhijñā⁹rthasaṃsiddhau buddhakāyasamo bhavet /
 gaṅgāvālukasaṃkhyaiś ca parivānaiḥ parivṛtaḥ /
 vicaret kāyavāk¹⁰cittavajro lokadhātum samantataḥ // 60

Aḥ 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 phren ba zes bya baḥi
 tin ne ḥdzin to/

I

rdo rje dam tshig gsum grub mchog/sku gsum rdo rje can du ḥgyur/
 phyogs bcuḥi sems can thams cad kyi/nor bu yid bzin
 rgya mtshor ḥgyur/
 ḥjig rten khams ni thams cad du/rdo rjeḥi bdag fid snan bar byed/51
 ḥkhor loḥi dam tshig grub paḥi mchog/sans rgyas sku dan
 ḥdra bar ḥgyur /
 gangaḥi bye sñed thams cad du/ grub pa kun tu rnam par spyed/ 52
 dam tshig dam pa thams cad kyi/rig pa ḥdzin paḥi gtso ber ḥgyur/
 rdo rjeḥi sku ni rab bsgoms pas/thams cad dam tshig mchog
 tu ḥgrub / 53
 mi snan gyur pa thams cad la/ston khams dag ni snan bar byed/
 sans rgyas kun las ḥphrog pa dan/lha yi bu mo mchog la spyod/ 54
 gangaḥi bye sñed sans rgyas rnams/rdo rje gsum gyi gnas bzugs pa/
 ran lag skyu ru ra bzag bzin/rdo rje mig gis mthon bar ḥgyur / 55
 gangaḥi bye sñed zin rnams na/ sgra bsgrags pa ni ji sñed pa/
 mnon ses rna bas thos pa ni / rna baḥi³ drun na ḥkhor⁴ pa bzin / 56
 gangaḥi bye sñed zin dag gi/sems can kun gyi sems rnams ni /
 sku gsun thugs kyis mtshan pa yi/rol mo las byun sems rig ḥgyur/57
 bskal pa gangaḥi bye sñed du / ḥkhor ba dag na gnas pa yi /
 snon gyi gnas kyi gtan tshigs rnams/zag gsum lon pa bzin du dran/58
 gangaḥi bye na sñed kyi lus/sans rgyas sprin la sogs brgyan pa/
 bskal pa gangaḥi bye sñed du/rdo rje rdzu ḥphrul mchog gis ḥgeḥs/59
 bcem ldan ḥdas dam tshig mnon par mkhyen pas de skad ces
 bkaḥ stsal te/
 de la mnon par ses pa lna ni/rdo rjeḥi spyen dan/rdo rjeḥi snan
 dan/rdo rjeḥi thugs dan/rdo rjeḥi gnas dan/rdo rjeḥi rdzu ḥphrul lo/
 sans rgyas mnon ses lna den ḥgrub/sans rgyas sku dan ḥdra bar ḥgyur/
 gangaḥi bye sñed grans med paḥi/ḥkhor gyis yons su bskor nas su/
 rdo rjeḥi sku dan gsun thugs kyis/ḥjig rten khams kun
 brgod par ḥgyur/60

sevāsamayasamyogam upasādhanasambhavam /
 sādhanārthasamayam ca mahāsādhanacaturthakam // 61
 vijñāya vajrabhedena tataḥ karmāṇi sādhayet /
 sevāsamādhisamyogam bhāvayed bodhim uttamam // 62
 upasādhanasiddhyagre vajrāyatanavicāraṇam /
 sādhanā codanāṃ proktaṃ mantrādhīpatibhāvanam // 63
 mahāsādhanakāleṣu bimbaṃ svamantravajriṇaḥ /
 mukute^I dhipatiṃ dhyātvā siddhyate jñānavajriṇaḥ // 64
 sevājñānāmṛtenaiva kartavyaṃ sarvataḥ sadā /
 eṣo hi sarvamantrāṇāṃ man²tratattvārthasādhakaḥ // 65
 mahāṭavi³pradeśeṣu vijaneṣu mahatsu ca /
 girigahvarakūleṣu⁴ sadā siddhir avāpyate // 66
 ity āha bhagavān mahāsādhanavajraḥ /

atha vajracatuṣkeṇa sevā kāryā dṛḍhavrataiḥ /
 trivajrakāya⁶śametenā bhāvayan siddhiṃ ānute // 67
 catuṣsaṃdhyāprayogeṇa pañcasthāneṣu buddhimān /
 Oṃkāraṃ⁷ jñānavajreṇa dhyātvā saṃvaram ā⁸diśet // 68
 dināni sapta pakṣaṃ ca māsaṃ⁹ adhyardham eva ca /
 utpā¹⁰dyā vajrasamayam laghu siddhir avāpyate // 69
 vistareṇa mayā proktaṃ^{II} dinabhedam pracedanam /
 pakṣābhyantarataḥ siddhir uktā guhyāgrasambhava^{II}iḥ // 70

tatredam upasādhanasaṃvaraviṣayaṃ /

^{I2} buddhakāyadharāḥ śrīmān trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya karotu kāyavajriṇaḥ // 71
 daśadikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya kurvantu kāyavajriṇaḥ^{I3} // 72

tatredam sādhanasaṃvaraviṣayaṃ /

dharmo vai vākpathaḥ śrīmān trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya karotu vāg^{I4}vajriṇaḥ // 73

bañen pañi dam tshig sbyor ba dan/ñe bar sgrub pa hbyun ba dan/
 sgrub pañi don gyi dam tshig dan/sgrub pa chen po dag dan bñi/ 61
 rdo rjeñi bye brag ñes byas la/de nas las rnams bsgrub par bya/
 bañen pañi tin hñzin rab sbyor ba/byañ chub mchog ni
 bsgom par bya/ 62
 ñe bar sgrub pa grub mchog la/rdo rje skye mched rnam par dpyad/
 snags kyi bdag po bsgoms pa yis/sgrub pañi tshe na
 bskul bar gsun/ 63
 sgrub pa chen po byed pañi tshe/rañ snags rdo rje can gyi gzugs/
 dbu rgyan la ni bdag po bsam/ye ñes rdo rje hgrub par hgyur/ 64
 bañen pañi ye ñes bdud rtsi dag/thams cad du ni rtag par bya/
 hñi ni snags rnams thams cad kyi/snags kyi de ñid don sgrub pañi/65
 dgon pa chen poñi sa phyogs dan/ rab tu rnam par dben pa dan /
 ri be nags hñab chu ñogs su / rtag tu dñes grub thob par hgyur/ 66
 beom ldan hñas rdo rje sgrub pa chen pos de skad ces bkañ stsal te,
 yañ na rdo rje bñi dag gis/brtul zugs brtan pas bañen par bya/
 sku gsum mñam pa ñid gyur pa/bsgoms na dñes grub thob par hgyur/ 67
 dus bñi dag tu rab sbyor bas / ble dan ldan pas gnas lñar ni /
 ye ñes rdo rje yi ge OM / bsgoms na sdom pa yin par bsad / 68
 ñag bdun dan ni zla phyed dan/zla gcig zla ba phyed dan gñis/
 rdo rje dam tshig bsgrubs na ni/dñes grub myur du thob par hgyur/69
 ñag grañs bye brag rab bskul ba/ña yis rgyas par rab tu bstan/
 gsan ba mchog las byun ba la/zla ba phyed kyi hgrub par gsun/ 70
 de la hñi ni ñe bar sgrub pañi sdom pañi yul le/
 sañs rgyas sku hñzin dpal dan ldan/rdo rje mi phyed gsum hbyed pa/
 byin gyis brlabs kyi gnas byas te/rdo rje sku dan ldan par bya/ 71
 mi phyed rdo rje gsum bsgoms pas/phyogs bcur bzugs pañi
 sañs rgyas rnams/
 de la sku yis mtshan pa yi/byin gyis brlabs kyi gnas mdzad do/ 72
 de la hñi ni sgrub pañi sdom pañi yul le/
 ches kyi gsun lam dpal dan ldan/rdo rje mi phyed gsum hbyed pa/
 byin gyis brlabs kyi gnas byas te/rdo rje gsun dan ldan par bya/73

- daśadikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'^Idya kurvantu vāg²vajriṇaḥ // 74
- tatreḍaṃ mahāsādhanaśaṃvaraṇiṣayaṃ /
- cittavajradharaḥ śrīmān trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'³dya karōtu cittavajriṇaḥ // 75
- daśadikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'⁴dya kurvantu cittavajriṇaḥ // 76
- buddho vā vajradharmo vā vajrasattvo'pi vā yadi /
 atikrameḍ yadi mohātmaḥ sphuṭeyur nātra saṃśayaḥ // 77

⁵ sarvatathāgatavajrayogasamayāsādhanaāgranirdeśapaṭalo
 dvādaśaḥ /

rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bzugs
sañs rgyas rnams/
de la gsun las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 74
de la hdi ni sgrub pa chen pohi sdor pa hi yul lo/
rdo rje hi thugs hdzin dpal dan ldan/rdo rje mi phyed gsum hbyed pa,
byin gyis brlabs kyi gnas byas te/rdo rje thugs dan ldan par bya/75
rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bzugs
sañs rgyas rnams/
de la thugs las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 76
sañs rgyas rdo rje sems dpañ ham/yan na chos kyi sems dpañ run/
rmons pas hdañ bar byed na ni/tshal bar hgas par gdon mi za/ 77

de bzin gségs pa thams cad kyi sbyor baḥi dam tshig
sgrub paḥi mchog bstan paḥi leḥu -se bcu gñis paḥo/

atha

bhagavantaḥ sarvatathāgatā jñānavajrāgradhāriṇaḥ /
 sarvasattvārthasambhūtā bodhisattvāś ca dhīmataḥ // I
 prapīṭya mahāśāstriṃ munīṃ sarvārthavajriṇam /
 pūjya samayatattvajñam vajraghoṣam udīrayan // 2
 aho buddhanayaṃ divyam aho bodhinayottamam /
 aho dharmanayaṃ śāntam aho mantranayaṃ dṛḍham // 3
 anutpanneṣu dharmeṣu svabhāvātīśayeṣu ca /
 nirvikalpeṣu bhūteṣu jñānotpādaḥ pragīyate // 4
 bhāṣasva bhagavan ramaṇaṃ sarvamantrasamuccayam /
 vajrajāpaṃ mahājñānaṃ trikāyābhedyamaṇḍalam // 5
 prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ /
 jāpavajraprayogeṇa sarvabuddhair adhiṣṭhyate // 6
 I¹⁰ kulānāṃ sarvamantrāṇāṃ kāyavākcittalakṣaṇam /
 mantrajāpaṃ praghoṣādya śṛṇvantu jñānasāgarāḥ // 7
 I¹² I¹³ buddhāḥ tryadhvasambhūtaḥ kāyavākcittavajriṇaḥ /
 samprāptā jñānam atulaṃ vajramantraprabhāvanair//iti/8
 atha vajradharaḥ śāstā khavajrajñānasambhavaḥ /
 kartā sraṣṭā varāgrāgrya vajrajāpaṃ udāharat // 9
 sarvamantrārthajāpeṣu trivajrābhedyalakṣaṇam /
 I¹⁵ tribhedāvajraparyanto nyāso'yaṃ trivajram ucyate // I0

ity āha ca /

trividhaṃ sphuraṇaṃ kāryaṃ kāyavākcittasamnidhau /
 anena jāpavajreṇa I¹⁶ trivajracittasamo bhavet // II
 I¹⁷ buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam /
 kartavyaṃ jñānavajreṇa trivajracittasamo bhavet // I2
 buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam /
 I¹⁸ I¹⁹ kartavyaṃ jñānavajreṇa idaṃ bodhisamāvaham // I3
 aḥhāvā sphuraṇaṃ kāryaṃ tribhedena prati prati /
 kāyavākcittanairātmyaṃ jñānacittena saṃspharet // I4

CHAPTER THIRTEEN

de nas bcom ldan bde gsegs kun/ ye ses rdo rje mchog hdzin pa /
 sams can kun don yan dag hbyun/byan chub sams dpah ble ldan gyis/I
 thub pa don kun rdo rje can / ston pa che la phyag htshal nas /
 dam tshig de fid mkhyen pa la/mehod de rdo rje hi dbyans hdi gsuns/2
 e mahe sans rgyas tshul re bzah/e mahe byan chub tshul gyi mchog/
 e mahe chos kyi tshul re zi/e mahe snags kyi tshul re brtan / 3
 ma skyes pa yi chos rnams ni / no ba fid kyis khyad par can /
 rnam par mi rtog yan dag rig/ ye ses hbyun ba rab tu bsad / 4
 yid hon snags rnams kun bsadus pa/ rdo rje bzlas pa ye ses che /
 sku gsum mi phyed dkyil khhor dan/sans rgyas ye ses thob hgyur ba/5
 rdo rje mi phyed gsum bsagoms pa/ rdo rje bzlas pa/ sbyer ba yis/
 sans rgyas kun gyis byin gyis rlob/rigs dan gsan snags

thams cad kyi / 6
 sku dan gsun dan thugs kyi mtshan/gsan snags zlos pa hdi rin gsuns/
 ye ses rgya mtsho gsan pa dan/sku gsun thugs kyi rdo rje can / 7
 sans rgyas dus gsum las byun rnams/rdo rje snags ni rab bsagoms pas/
 ye ses niam med thob hgyur ba/bcom ldan hdas kyis bsad du gsol/ 8
 de nas ston pa rdo rje hdzin/nam mkhah rdo rje ye ses hbyun/
 byed skyed dam pa mchog gi gtsos/rdo rje bzlas pa hdi gsuns so/ 9
 snags kyi don kun bzlas pa ni/rdo rje mi phyed gsum gyis mtshan/
 rdo rje dbye ba gsum gyi mthar/bkod pa rdo rje gsum ses bya / 10

sku gsun thugs kyi gnas rnams su/spro ba rnam pa gsum dag bya/
 rdo rje bzlas pa hdi yis na/rdo rje gsum gyi thugs hdrar hgyur/ 11
 sans rgyas rnams kyi sku gsun thugs/bsagoms nas mchod pa/

mchog brtag pa/
 ye ses rdo rjes byas na ni/rdo rje gsum gyi thugs hdrar hgyur/ 12
 sans rgyas rnams kyi sku gsun thugs/bsams nas mchod pa/

mchog brtag pa/
 ye ses rdo rjes rab tu bya / hdi ni byan chub mchog thob pahe / 13
 yan na dbye ba rnam gsum gyis / so se dag tu spro bar bya /
 sku dan gsun thugs bdag med pa/ye ses sams kyis yan dag spro / 14

- uccārayan sphared vajrā^I samāptau samhāram ācāret/
 idaṃ tat sarvabuddhānāṃ jñānonmīlita cakṣuṣāṃ // 15
- ³kāyavajrābhisambodhir bhāvābhāvavicāraṇam /
 buddhakāya iti proktaḥ kāyajāpaḥ sa ucyate // 16
- ⁴vākṣamayaābhisambodhiḥ śabdāśabdavicāraṇam /
 vāgvajra iti prokto vāgjāpaḥ sa ucyate // 17
- cittasamayasaṃbodhiḥ sthitavajravavicāraṇam /
 vajracittam iti proktaḥ⁵ cittajāpaḥ sa ucyate // 18
- ⁶arthānugamajāpena niḥsvabhāvena cāruṇā /
 vicāraṇam tryādhvabuddhebhyo ratnajāpaḥ sa ucyate// 19
- sphuraṇam kāyameghena buddhakṣetrāt samantataḥ /
 gamanāgamanavajrārtham amoghajāpaḥ sa ucyate // 20
- śrīṇoti mantrākṣarapadaṃ svavajrōdghuṣṭmaṇḍalam /
 krodhasamayajñānena krodhajāpaḥ sa ucyate // 21
- kāmārtham vihvalībhūtān sarvatrāṇahitaiṣiṇaḥ /
 sattvān mohapade sthāpya mohajāpa iti smṛtaḥ // 22
- rāgavajrodbhavaṃ^{IO} vācā^{IO} kāyavākcittasaṃsthitāṃ /
 sattvān^{II} rāgōdadhipe sthāpya rāgajāpa iti smṛtaḥ// 23
- dveṣavajrodbhavaṃ cittam kāyavākcittasaṃsthitam /
 sattvān dveṣālaye sthāpya dveṣajāpaḥ sa ucyate // 24
- trivajrasamayatatattvaṃ madhyaṃ samayavajriṇāṃ /
 tad eva^{I2} samayavajrāṇāṃ jāpo napuṃsaka ucyate // 25
- vajrādhipatayaḥ sarve rāgatattvārthabhāvakāḥ^{I3} /
 kurvanti rāgajāṃ bodhiṃ sarvasattvahitaiṣiṇīm // 26
- locanādyā mahāvidyā nityaṃ kāmārthatatparāḥ /
 sidhyānti kāmabhogais tu sevyamānair yathecchataḥ// 27
- mōhasamayasaṃbhūtā vidyārājāno vajriṇaḥ /
 napuṃsakapade siddhā dadanti siddhim uttamāṃ // 28
- krodhā dveṣālaye jātā nityaṃ māraṇatātparāḥ /
 sidhyānti māraṇārtheṇa^{I4} sādhakasyāgradharmināḥ // 29

brjed nas rdo rje spro ba ni/rdzogs nas rab tu bsdu bar bya /
 hdi ni ye ses spyen phye bañ/saṅs rgyas rnam ni kun gyi yin/ I5
 sku yi rdo rje rdzogs byañ chub/dños dañ dños med rnam dpyad pa/
 saṅs rgyas sku zes bya bar bsad/de ni sku yi bzlas par bsad / I6
 gsun gi dam tshig rdzogs byañ chub/sgra dañ sgra min rnam dpyad pa/
 gsun gi rdo rje zes bsad de / de ni gsun gi bzlas par bsad / I7
 thugs kyi dam tshig rdzogs byañ chub/gnas pañi rdo rje
 rnam dpyad pa/
 thugs kyi rdo rje zes bya ste/de ni thugs kyi bzlas par bsad / I8
 don kyi rjes hgro bzlas pa ni / no bo ñid med bzāñ po yis /
 dus gsum saṅs rgyas rnam dpyad pa/de ni rin chen bzlas par bsad/I9
 saṅs rgyas zin rnam thams cad du/sku yi sprin rnam spro ba dañ/
 bzud ciñ byon pa rdo rjeñi don/ de ni thogs med bzlas par bsad/ 20
 khro boñi dam tshig ye ses kyi/rañ gi rdo rjeñi dkyil hñher grags/
 snags kyi yi geñi tshig thos pa/de ni khro boñi bzlas par bsad/ 21
 hdod pañi don gyis myos gyur pa/kun tu skyob ciñ phan par dgañ/
 sems can gti mug gnas la hñog/ de ni gti mug bzlas par bsad / 22
 hdod chags rdo rje las byuñ tshig/lus dañ ñag sems la gnas pañi/
 sems can hdod chags mtshor gnas bzag/de ni hdod chags bzlas
 par bsad / 23
 ze sdañ rdo rje las byuñ sems/lus dañ ñag sems la gnas pañi /
 sems can ze sdañ gnas la bzag/ de ni ze sdañ bzlas par bsad / 24
 dam tshig de ñid rdo rje gsum / dbu ma dam tshig rdo rje can /
 de ñid dam tshig rdo rje yi / bzlas pa ma niñ zes bya ñe / 25
 hdod chags de ñid don bsgom pa / rdo rje bdag po thams cad ni /
 sems can kun la phan hdod pañi/hdod chags byañ chub
 rdzogs par mdzad/2
 rig pa chen mo spyen la soga/rtag tu hdod pañi don brtson pa/
 hdod pañi loñs spyod dag gis ni/ji ltar hdod pa bsten na hñrub/ 27
 gti mug dam tshig las byuñ ba/ rig pañi rgyal po rdo rje can /
 ma niñ dag gi gnas grub pa / dñes grub dam pa rab tu ster / 28
 khro bo ze sdañ gnas las skyes/gsod la rtag tu brtson pa dag /
 sgrub pa mchog gi chos can la/gsod pañi don gyis hñrub par hñgyur/29

ity āha bhagavān mahāpuruṣasamayāḥ /	
hr̥di madhyagataṃ cakraṃ bhāvayej jñānacākriṇāṃ ^I /	
svacchamaṇḍalamadhyasthaṃ ² madhye cakrārthabhāvanā //	30
hr̥di madhyagataṃ vajraṃ bhāvayej jñānavajriṇāṃ ³ /	
vajramaṇḍalamadhyasthaṃ vajramantrārthabhāvanā //	31
hr̥di madhyagataṃ ratnaṃ bhāvayed ratnajñānināṃ ³ /	
ratnamaṇḍalamadhyasthaṃ ratnamantrārthabhāvanā //	32
hr̥di madhyagataṃ padmaṃ bhāvayet padmajñānināṃ ³ /	
dharmamaṇḍalamadhyasthaṃ padmamantrārthabhāvanā //	33
hr̥di madhyagataṃ khadgaṃ bhāvayet khadgajñānināṃ ⁴ /	
samayamaṇḍalamadhyasthaṃ khadgamantrārthabhāvanā //	34
sarvamaṇḍalapārsveṣu ⁵ pañcabuddhān niveśayet /	
pañcaraśmiprabhedena sphārayan bodhir ⁶ avāpyate //	35
sphuraṇaṃ sarvamantrāṇāṃ dvidhābhedena kīrtitam /	
trikāyavajrabhedena saṃhārasphuraṇaṃ bhavet //	36
kāyaṃ ⁷ svabhāvakāyena cittaṃ cittasvabhāvataḥ /	
vācaṃ vācasvabhāvena pūjya pūjāṃ avāpnuyāt //	37
mahāmaṇḍalacakreṇa ⁸ pañcavajravibhāvanā /	
madhye tv adhipatiṃ dhyātvā svabimbaṃ trikāyavajriṇāṃ //	38
bimbaṃ svamantravajrasya maṇḍalānāṃ ⁹ catuṣṭayaṃ /	
caturvarṇena saṃkalpya hr̥di mantrārthabhāvanā //	39
vajracatuṣṭayaṃ karma karoti dhyānavajriṇāḥ /	
eṣo hi sarvamantrāṇāṃ rahasyaṃ paramaśāśvatam //	40
śāntike locanākāraḥ ¹⁰ pauṣṭike padmavajriṇāḥ ¹⁰ /	
vaśye vairocanaḥ padmaṃ vajrakrodho'bhicāraḥ //	41
idaṃ tat sarvavajrāṇāṃ ¹¹ guhyaṃ trikāyasaṃbhavam /	
nirmitaṃ ¹² sarvamantrāṇāṃ kriyānāṭakalakṣitam //	42

bcom ldan h̄das skyes bu chen poḥi dam tshig gis de skad ces
 bkaḥ stsal te/
 ye śes ḥkhor lo can rnam kyī/ḥkhor lo sñiṅ khaḥi dbus su ḥsgom/
 gsal baḥi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi
 den ḥsgom no / 30
 ye śes rdo rje can rnam kyī/rdo rje sñiṅ khaḥi dbus su ḥsgom/
 rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi sñags don
 ḥsgom par bya / 31
 rin chen ye śes can rnam kyī/rin chen sñiṅ khaḥi dbus su ḥsgom/
 rin chen dkyil ḥkhor dbus gnas par/rin chen sñags don
 ḥsgom par bya / 32
 padmo ye śes can rnam kyī/padme sñiṅ khaḥi dbus su ḥsgom /
 chos kyī dkyil ḥkhor dbus gnas par/padmohi sñags don
 ḥsgom par bya / 33
 ral gri ye śes can rnam kyī/ral gri sñiṅ khaḥi dbus su ḥsgom/
 dam tshig dkyil ḥkhor dbus gnas par/ral griḥi sñags don
 ḥsgom par bya / 34
 dkyil ḥkhor kun gyi nos rnam su/saṅs rgyas l̄na rnam dgod par bya/
 ḥod zer l̄na yi bye brag gis/spro na byaṅ chub thob par ḥgyur / 35
 sñags rnam thams cad spro ba ni/bye brag rnam pa gñis su ḥsgrags/
 sku gsum rdo rje bye brag gis / spro ba daṅ ni b̄du ba bya / 36
 lus kyis sku yi ṅo bo ḥid / sems kyis thugs kyī ṅo bo ḥid /
 ṅag gis gsuṅ gi ṅo bo ḥid/mchod nas mchod paḥi gnas su ḥgyur/ 37
 dkyil ḥkhor chen poḥi ḥkhor lo yiṅ/rdo rje l̄na rnam ḥsgom par bya/
 dbus su b̄dag po bsama nas ni / sku gsuṅ rdo rje raṅ gi gzugs / 38
 raṅ sñags rdo rjeḥi gzugs dag gis/dkyil ḥkhor rnam pa b̄zi dag tu/
 kha dog rnam b̄zir kun brtags la/sñiṅ khar sñags kyī don ḥsgoma na/3
 rdo rje rnam pa b̄zi yi las / b̄sam gtan rdo rje can dag byed /
 ḥdi ni sñags rnam thams cad kyī/gsaṅ ba rab tu bzaṅ po yin/ 40
 ṅi ba la ni spyān gyi tshul/ rgyas la rdo rje padma can ḥ
 dbaṅ la rnam par s̄naṅ mdzad gnas/rdo rje khro be m̄non spyod la/ 41
 ḥdi ni rdo rje thams cad kyī / gsaṅ ba sku gsum las byuṅ ba /
 sñags rnam kun ni sprul pa ste/bya baḥi rol mos mtshan paḥo/ 42

abhaktivādināḥ sattvā nindakācāryavajriṇāḥ^I /
 anyeṣāṃ api duṣṭāṇaṃ idaṃ kāryaṃ pracodanam // 43
 ity āha bhagavān mahājñānacakravajraḥ /

traidhātukasthitān² sattvān buddhakāye vibhāvayet/
 samputodghāṭitān³ kṛtvā tataḥ karmaprasādhanam // 44
 khadhātumadhyagataṃ vajraṃ pañcaśūlaṃ caturmukham/
 sarvākāravaroṇetam vajrasattvaṃ vibhāvayet // 45
 tryadhvasamayasaṃbhūtaṃ buddhacakraṃ vibhāvayet /
 dakṣiṇapāṇav idaṃ kāryaṃ buddhacakraṃ mahābalaṃ // 46
 sattvān daśadikṣaṃbhūtān buddhakāyaprabhedataḥ /
 saṃhṛtya piṇḍayogena svakāye tān praveśayet // 47
 sphuraṇaṃ tu punaḥ kāryaṃ buddhānāṃ jñānacākriṇāṃ⁴/
 kruddhān krodhākulān dhyātvā vikaṭotkataḥbhīṣanān// 48
 nānāpraharaṇahastāgrān mārāṇāṃ⁵hācintakān /
 ghātayanto mahāduṣṭān vajrasattvaṃ api svayam // 49
 buddhaṃ⁶ trikāyavaradaś⁶ trivajrālayamaṇḍalāḥ⁷ /
 dadāti siddhiṃ mohātmā mriyate nātra saṃśayaḥ /
 dināni sapteḍaṃ kāryaṃ buddhasyāpi na sidhyati // 50
 vajrasamayajñānājñācakro⁸ nāma samādhiḥ /

khavajramadhyagataṃ cakraṃ vajrajvālāvibhūṣitam/
 sarvākāravaroṇetam vairocanaṃ prabhāvayet // 51
 tryadhvasamayasaṃbhūtaṃ⁹ vajrasattvaṃ¹⁰ mahāyaśāṃ¹⁰ /
 vajraṃ sphuliṅgagahanaṃ pāṇau tasya vibhāvayet // 52
 sattvān daśadikṣaṃbhūtān vajrakāyaprabhedataḥ /
 saṃhṛtya rāśmiyogena svakāye tān praveśayet /
 sphuraṇaṃ sarvavajrāṇāṃ^{II} kāryaṃ jñānāgrabandhunā // 53
 śṛṇvantu sarvabuddhātmā kāyavākacittayogināḥ /
 ahaṃ vajradharaḥ śrīmaṇ ājñācakraprayojakaḥ^{I2} // 54

ma dad smra bañi sams can dan/ rdo rje slob dpon smod pa dan /
 gdug pañi sams can gzan rnams lañan/rab tu bskul ba ñdi byaño/ 43
 bcom ldan ñdas ye ses chen poñi ñkhor lo rdo rjes de skad
 ces bkañ stsal to/

khams gsum gnas pañi sams can rnams/sañs rgyas skur ni rab bsgoms la
 dgra bos bsad par bsams nas su/de nas las rnams brtsam par bya/ 44
 nam mkhañi dbyiñs kyi dbus gnas par/rdo rje rtse lña kha bñi pa/
 rnam pañi mchog rnams kun dan ldan/rdo rje sams dpar

rnam par bsgom/ 45

dus gsum dam tshig las byuñ ba/sañs rgyas ñkhor lo rnam bsgoms la/
 sañs rgyas ñkhor lo stobs po che/ lag pa gyas pas ñdi byaño / 46
 phyogs bcu nas byuñ sams can rnams/sañs rgyas sku yi bye brag gis/
 bsdu te goñ buñi tshul gyis su/rañ gi lus la de dag gñug / 47
 sañs rgyas ye ses ñkhor lo can/ slar yañ spro ba rab tu bya /
 khro bas ñkhrugs pañi khro bo rnams/mi sdug ñjigs su

ruñ bañi gzugs/ 48

mtshon cha sna tshogs mchog ñdzin pa/gsod pañi don gyis den sams pa/
 rdo rje sams dpañ rañ ñid dam/ gdug pa chen po gsod par byed / 49
 sañs rgyas sku gsum mchog stsol baño/rdo rje gsum gyi ñkyil ñkhor gnas
 ñi ma bdun du ñdi byas na / sañs rgyas ñnos grub ster ba ñgyur /
 rmons pas grub pa mi ster na / ñchi bar ñdi ni gdon mi za / 50
 rdo rjeñi dam tshig ye ses kyi bkañi ñkhor lo ses bya ba
 tiñ ne ñdzin to/

nam mkhañi dbyiñs kyi dbus su ni/ñkhor lo rdo rje ñbar bas brgyan/
 rnam pañi mchog ni kun dan ldan/rnam par snañ mdzad rab tu bsgom/51
 dus gsum dam tshig las byuñ ba/rdo rje sams dpañ grags chen ni /
 rdo rje me stag ñphro ba can/de yi phyag na bsams par bsgom / 52
 phyogs bcu nas byuñ sams can rnams/rdo rje sku yi khyad par gyis/
 ñod zer tshul gyis bsdu nas ni / de dag bdag gi lus la gzud / 53
 spro ba rdo rje thams cad kyi / ye ses mchog gi gñen gyis bya / 53
 sku gsuñ thugs kyi sbyor ba can/sañs rgyas thams cad bdag la gson/
 bdag ni dpal ldan rdo rje ñdzin/bkañ yi ñkhor lo rab sbyor ba //54

vajreṇādīptavapuṣā sphārayāmi trikāyajān /

laṅghayed yadi samayaṃ viśīryate nātra saṃśayaḥ// 55
cakrasamayajñānavajro nāma samādhiḥ /

khavajramadhyagataṃ cinted buddhamanḍalavajriṇam/
yamāntakaṃ mahācakraṃ svavajrākhyam prakalpayet// 56
buddhāṃś ca tryadhvasambhūtān praviṣṭāṃś trikāya-
manḍale /

punaś tu sphārayed buddhān yamāntakākārasaṃnibhān// 57
sattvāṃś tryadhvasambhūtān ripūṇāṃ duṣṭacetasāṃ /

ghātītān bhāvayet kruddhā idaṃ vajrājñāmanḍalam // 58
sarvasamayasaṃbhavayamāntakātrikāyajñānavajro nāma
samādhiḥ /

kāyavākācittavajrais tu svamantrārthaguṇena vā /
athavoṣṇīṣasamayaiḥ ajñācakraprayojanāṃ // 59

rakṣārthaṃ sarvamantrāṇāṃ kāryaṃ jñānāgravajriṇaḥ/
idaṃ tat sarvavajrāṇāṃ bodhirakṣārthaṃ ucyate // 60
ity āha bhagavān bodhicittaḥ /

khavajramadhyagataṃ dharmaṃ vairocanaḥgrasaṃbhavam/
dhyātvā trikāyaśamayam āsanaṃ tu prakalpayet // 61

khadhātum sarvabuddhais tu paripūrṇaṃ vibhāvayet/
svamantrākṣarapadaṃ jñānaṃ cittākāraṃ prakalpayet// 62

punaś tu saṃhāred buddhān cittamātrāprabhāvitān /
cittavajram iti kṛtvā trikāye tān praveśayet // 63

ity āha bhagavān khavajrasamayāḥ / vajramantrarātna-
pradyotakaro nāma samādhiḥ /

sarvākāravaroṇaṃ vajrasattvaṃ prabhāvayet /

buddhāṃś tu kramaśāḥ sthāpya jalasyopari caṃkramet/
saṃpādaprayogena mūrdhni pādavibhāvanam // 64

ity āha bhagavān svabhāvasuddhaḥ / vajrodadhipadākrānto
nāma samādhiḥ /

gal te dam tshig las ḥdas na /rdo rje rab tu ḥbar ba yis /
 sku gsum las byuṅ dgas par bgyi/ḥig par ḥgyur bar gdon miḥtshal/55
 ḥkhor loḥi dam tshig ye ṣes rdo rje ṣes bya baḥi tiṅ ne ḥdzin to/

saṅs rgyas dkyil ḥkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su bsam,
 gśin rje gśed kyi ḥkhor lo che/ raṅ gi rdo rje yin par brtag / 56
 dus gsum saṅs rgyas sams dpah rnam/sku gsum dkyil ḥkhor

bḥugs pa dag /
 gśin rje gśed kyi mdog ḥdra ba/slar yaṅ saṅs rgyas spre bar bya/57
 dus gsum la bḥugs sams can dan/gdug sams can gyi dgra bo rnam/
 khros pas thams cad gsod par bsgom/ḥdi ni rdo rje bkaḥi

dkyil ḥkhor / 58
 dam tshig thams cad las byuṅ ba gśin rje gśed kyi sku gsum gyi
 ye ṣes rdo rje ṣes bya baḥi tiṅ ne ḥdzin to/

sku gsuṅ thugs kyi rdo rje ḥam/ raṅ sṅags don gyi yon tan nas /
 yaṅ na gtsug tordam tshig gi/ bkaḥ yi ḥkhor lo sbyar bar bya / 59
 sṅags kun bsuṅ phyir ye ṣes mchog/rdo rje can gyis bya ba ste/
 ḥdi ni rdo rje thams cad kyi/byaṅ chub bsuṅ baḥi don chen bya/ 60
 beom ldan ḥdas rdo rjes de skad ces bkaḥ stsal to/

nam mkhaḥ rdo rjeḥi dbus gnas par/chos kyi snaṅ mdzad sku mchog las
 byuṅ baḥi sku gsum dam tshig dag/bsams nas gdan du de rab brtag/61
 mkhaḥ dbyiṅs saṅs rgyas thams cad kyis/yons su gaṅ bar

rnam par bsgom /
 raṅ sṅags yi geḥi gnas ye ṣes/thugs kyi rnam par bsgom par bya /62
 saṅs rgyas rnam ni sams tsam du/bsagoms nas slar yaṅ rab tu bsdu/
 thugs kyi rdo rjer byas paḥi phyir/sku gsum la ni de dag gzud/ 63
 rdo rjeḥi sṅags rin po che rab tu snaṅ bar byed pa ṣes bya baḥi
 tiṅ ne ḥdzin to/

rnam paḥi mchog rnam kun ldan paḥi/rdo rje sams dpah rab tu bsgom/
 saṅs rgyas rim bḥin bkod nas ni/chu yi steṅ du bcag par bya /
 rkaṅ pa mṅam bḥag sbyor ba yis/spyi boḥi steṅ du rkaṅ pa bsgom/ 64
 beom ldan ḥdas no bo ḥid dag pas de skad ces bkaḥ stsal to/
 rdo rje rgya mtsho rkaṅ pas gnon pa ṣes bya baḥi tiṅ ne ḥdzin to/

māhendramanḍalam dhyātvā madhye krodhakulam nyaset/
 karmavajrapadākrāntaṃ mūrdhni tasya prabhāvayet // 65
 ity āha ca / sarvatīṣṭhyaparapravādistambhanavajro
 nāma samādhiḥ /

krodhākāraṃ trivajrāgrān pītakiñjalkasaṃnibhān /
 girirāja iva sarvān dhyātvā mūrdhni prabhāvayet /
 buddhasainyam api stambhen¹ nṛpater² nātra saṃśayaḥ // 66
 ity āha bhagavān sarvatathāgatakāyavākścittasaṃbhavaḥ /
 sarvasainyastambhano nāma samādhiḥ /

ripusaṃtrāsanaśamayaṃ³ idaṃ dhyānaṃ prakalpayet /
 atikrāmed yadi buddho⁴ vā sphuṭate nātra saṃśayaḥ // 67
 ity āha bhagavān trivajrasamayaḥ /
 HŪMkarakīlakaṃ dhyātvā pañcaśūlapramāṇataḥ /
 vajrakīlaṃ kṛtaṃ tena hṛdaye⁵daṃ prabhāvayet /
 buddhasainyam api kruddhaṃ nāśaṃ gacchen na saṃśayaḥ // 68
 ripumohāpakāro nāma samādhiḥ /

nagare vāthavā grāme viṣaye vā prayojayet /
 anena nityaṃ bhavec chāntiḥ sarvarogavivarjitā // 69
 antarīkṣagataṃ vajraṃ pañcaśūlaṃ prabhāvayet /
 kalpoddāham iva dhyātvā punaḥ saṃhāram ādiśet // 70
 sphuraṇaṃ ca punaḥ kāryaṃ ratnacintāmaṇiprabhaiḥ /
 bhāvayed dharmameghān vai abhiśekaṃ samādiśet // 71
 anena dhyānavajreṇa duḥpūro'pi prapūryate /
 sa bhavec cintāmaṇiḥ śrīmān dānavajraprabhāvakaḥ⁷ // 72
 buddhameghair mahādharmaṃ vajrasattvair ca tat
 spharet /
 trikalpāsaṃkhyeyasthānaṃ sarvabuddhair adhiṣṭhyate /
 idaṃ tat sarvabuddhānāṃ kāyaguhyam anāvilaṃ // 73
 sarvarogāpanayanavajrasaṃbhavo nāma samādhiḥ /

dbaṅ chen dkyil ḥkhor bsgoms nas ni/dbus su khro bo rnam, bḥag la/
 las kyi rdo rje rkaṅ pa yis / de yi spyi bor gnon par bsgom / 65
 mu stegs can daṅ phas kyi rgol ba thams cad kyi ḥkhrul ḥkhor
 gnon pa ḥes bya baḥi tiṅ ne ḥdzin to/

rdo rje gsum mchog khro boḥi tshul/ gesar ser poḥi mdog ḥdra ba /
 thams cad ri yi rgyal po ltar /bsams nas spyi bor rab tu bsgom /
 saṅs rgyas dpun yaṅ gnon byed na/mi dbaṅ la ni dogs pa med / 66
 bcom ldan ḥdas de bḥin gsḥgs pa thams cad kyi sku daṅ gsun daṅ
 thugs las byun bas de skad ces bkaḥ stsal to/dpun thams cad
 gnon pa ḥes bya baḥi tiṅ ne ḥdzin to/

dgra be skrag paḥi dam tshig gi/bsam gtan rab tu brtag pa ḥdi /
 saṅs rgyas dag gis ḥdas na yaṅ/ ḥgas par ḥgyur ba gdon mi za / 67
 bcom ldan ḥdas rdo rje gsum gyi dam tshig gis de skad ces gsunṅ se/
 HÜM las phur bu bsam pa ni / rtse lṅa pa yi tshad du ste /
 rdo rje phur bu de yis ni / sḥin khar de ni rab bsgoms na /
 khros pas saṅs rgyas dpun dag kyaṅ/ḥjig par ḥgyur ba gdon mi za/68
 dgrarṅs par byed pa ḥes bya baḥi tiṅ ne ḥdzin to/

greṅ nam yaṅ na greṅ khyer ram / lḥoṅs dag tu ni rab sbyor ba /
 nad kun spon baḥi ḥi ba yaṅ / ḥdis ni rtag tu sbyar bar bya / 69
 rdo rje rtse mo lṅa pa ni / bar snaṅ dag la rab tu bsgom /
 sreg paḥi bskal pa ltar bsams na/slar yaṅ rab tu bsdu bar bya / 70
 spro ba dag kyaṅ de nas bya / rin chen yid bḥin nor buḥi ḥod /
 chos kyi sprin ni bsgoms nas kyaṅ/dbaṅ bskur ba ni yaṅ dag bya/ 71
 rdo rjeḥi bsam gtan ḥdi yis ni/dgaṅ dkaḥ ba yaṅ rab tu ḥgeṅs /
 sbyin paḥi rdo rje rab tu bsgom/yid bḥin nor bu dpal ldan ḥgyur/72
 saṅs rgyas sprin daṅ chos chen daṅ/rdo rje sems dpaḥ der spro bya/
 bskal pa gsum gyi yun gnas sḥin/saṅs rgyas thams cad byin gyis rlob/
 ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sku ste skyon med paḥi/73
 nad thams cad med par byed pa rdo rje ḥbyun ba ḥes bya baḥi
 tiṅ ne ḥdzin to/

dhyānaja^Iena samādānaṃ yatra sthāne samācāret /
 anena dhyānayogena^Itiṣṭhan buddhair adhiṣṭhyate // 74
 vajrāmṛ²tamahārājaṃ vajrakīlaṃ prabhāvayet /
 nikhaned daśadikcakraṃ sphuliṅgajvālasaṃnibham // 75
 ity āha ca / jagadvinayaśāntivajro nāma samādhiḥ /

khadhātumadhyagataṃ cintet śāntimaṇḍalam uttamam /
 bimbaṃ vairocanaṃ dhyātvā⁴ śvahr̥daye'rthinaṃ nyaset//76
 khadhātum locanāgrais tu paripūrṇaṃ vibhāvayet /
 saṃhṛtya raśmipiṇḍena ārambhasya nipātay⁵et // 77
 roma⁶kūpāgravivarair buddhameghān sphared vratī /
 abhiṣekaṃ tadā tasya buddhameghā dadanti hi /
 anena vajrasamayāḥ śrīmaṇ bhavati tatkṣaṇāt // 78
 buddhasamayameghavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet māhendramaṇḍalam śubham/
 bimbaṃ dharmadharma⁶ṃ dhyātvā hr̥daye⁷'rthinaṃ nyaset// 79
 khadhātubhavanaṃ ramaṃ pāṇḍarākhyaiḥ prapūrayet /
 saṃhared raśmipiṇḍena ratnacintāmaṇiprabham⁸ /
 kāyavāk⁹cittanilaye arthinedaṃ nipātayet // 80
 roma⁶kūpāgravivarair ratnameghān sphared vratī /
 bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 81
 anena dhyānavajreṇa duḥpūro'pi prapūryate /
 sa bhavec cintāmaṇiḥ śrīmaṇ dānavajraprasādhakaḥ¹⁰// 82
 dharmameghasamayavyūho nāma samādhiḥ /

khadhātumadhyagataṃ cintet vajracandrā^{II}rdhamaṇḍalam/
 bimbaṃ^{I2} khavajradharmāgram arthina^{I3}ṃ hr̥daye nyaset // 83
 buddhaiś ca bodhisattvaiś ca paripūrṇaṃ khamāṇḍalam/
 pañcaraśmiprayogeṇa tejas tatra nipātayet // 84

bsam gtan las byun dam bcas pas/ gnas gan du ni yan dag spyed /
 bsam gtan sbyor ba hdi yis ni/gnas na sans rgyas byin gyis rlob/74
 rdo rje bdud rtsi rgyal po che/ rdo rje phur bu rab tu bsgom /
 me stag hbar ba hdra ba yis/phyogs bcuhi dkyil hkhon gdab par bya/75
 hgro ba hdul ba zi ba rdo rje zes bya bahi tin ne hdzin to/

zi bahi dkyil hkhon dam pa ni/nam mkhah dbyins kyi dbus su bsam/
 rnam par snan mdzad gzugs bsams nas/ran gi thugs khar
 hdod pa bzag / 76
 spyen la sogs pa mchog rnams kyi/mkhah dbyins yens su

gan bar bsgom /
 bsod nas hod kyi gon bu yis/ nad pa la ni dbab par bya / 77
 ba spuhi bu ga nas sans rgyas/sprin rnams brtul zugs can gyis spre/
 sans rgyas sprin rnams de yi tshe/de la dban bskur rab tu stael/
 nad pa rdo rje dam tshig gis / skad cig gis ni dpal ldan hgyur /78
 sans rgyas kyi dam tshig bkod pahi sprin zes bya bahi tin ne
 hdzin to/

zla bahi dkyil hkhon dbus su ni/dban chen dkyil hkhon dam pa bsam/
 chos hdzin pa yi gzugs bsams nas/snin khar hdod pa gzag par bya/79
 mkhah dbyins gnas ni nam dga bar/dkar me zes byas rab tu dgan/
 hod kyi gon bur bsod nas ni / yid bzin nor bu rin chen hod /
 lus dan nag dan sems gnas la / hdod pa la de dbab par bya / 80
 ba spuhi bu ga nas rin chen/sprin rnams brtul zugs can gyis spre/
 chos kyi sprin rnams bsgoms nas su/dban bskur ba ni yan dag bya/81
 rdo rje bsam gtan hdi yis ni / dgan dka ba yan rab tu hgens /
 sbyin pahi rdo rje sgrub pa de/yid bzin nor bu dpal ldan hgyur/ 82
 chos kyi sprin gyi dam tshig bkod pa zes bya bahi tin ne hdzin to/

nam mkhah dbyins kyi dbus su ni/rdo rje zla gam dkyil hkhon bsam/
 rdo rje nam mkhah chos mdun gzugs/hdod pa snin khar gzag par bya/83
 sans rgyas byan chub sems dpa yis/nam mkhah dkyil hkhon
 yens su gan /

hod zer lna yi sbyor ba yis / de ni gzi brjid dbab par bya / 84

sa bhavet tatkṣaṇād eva sarvabuddhamanojñakaḥ /
 mañjuśrītulyasaṃkāśaḥ sa bhavet pa^Iḍakarmakṛt // 85
 da²danti ca prahr³ṣṭātma³ abhiṣekaṃ mahots⁴avam /
 vaśamānayati jagat⁵ sarva⁵ṃ darśanenaiva codita⁵ḥ // 86
 ratnasamayameghavyūho nāma samādhiḥ /

khavajraṃ rākṣasaḥ krūraiḥ pra⁶caṇḍaiḥ kródhadāruṇaiḥ/
 śṛgālair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet//87
 āgneyamaṇḍalasthaṃ tu bhāvayed ripavaḥ sadā /
 apakāri sarvabuddhānāṃ dhyātvā yogaṃ prayojayet// 88
 antrama⁷jja—rudhirādyam sarvair ākr⁷ṣṭam prabhāvayet/
 nānāpraharaṇadharāk⁸rāntaṃ bhāvayed mriyate ripuḥ // 89
 buddho vajradharo vāpi yady anena prabhāv⁸yate /
 pakṣābhyantarapūrṇena mriyate nātra saṃśayaḥ // 90
 vajrameghasamayavyūho nāma samādhiḥ /

trimukhaṃ vairocanaṃ cintet śaratkāṇḍasamaprabham/
 sitakṣṣṇamahāraktaṃ jaṭāmukuṭamaṇḍitaṃ // 91
 trimukhaṃ vajriṇaṃ cintet kṣṣṇaraktasitānanam /
 jaṭāmukuṭadharaṃ dīptaṃ lokadhātusamākulam // 92
 trimukhaṃ rāgiṇaṃ cinted raktakṣṣṇasitānanam /
 jaṭāmukuṭasaṃbhogaṃ bhāvayan sidhyate dhruvam // 93
 cakraṃ vajraṃ mahāpadmaṃ dākṣiṇapāpau vibhāvayet /
 śaḍbhujān bhāvayed vajrān nānāpraharaṇadharān
 śubhān // 94
 locanāṃ trimukhāṃ cintet sarvasattvahiṭaiṣiṇīm/
 sitakṣṣṇamahāraktaṃ cārurūpāṃ prabhāvayet // 95
 khavajranetriṃ mahārājñīm trimukhāṃ bhāvayet sadā/
 kṣṣṇaraktasitākārāṃ cārurūpāṃ vibhābhavayet // 96

de ni de ma thag tu yañ / sañs rgyas kun gyi thugs su byon /
 hjam dpal gyi ni mdog dan hdra/gnas las byed par de hgyur ro/ 85
 dbaṅ bskur ba ni dgaḥ ston che/dgyes paḥi bdag fid de ^Istsol bas/
 bltas tsam skyed pa fid kyis kyañ/hgre ba thams cad

dbaṅ du hgyur / 86
 rin po cheḥi dam tshig gi sprin bkod pa zes bya baḥi tin ne
 hdzin to/

nam mkhaḥ rdo rje srin po ni / drag ciñ khro la rab gtum dan /
 wa dan bya rog sna tshogs dan/bya rged khyi yis gañ bar bsgom/ 87
 me yi dkyil hkhor dbus gnas par/dgra bo rnams ni skrag par bsgom/
 sañs rgyas kun la gnod byed pa/bsams nas rnal hbyor sbyar bar bya/88
 mtshon cha sna tshogs thogs ²pas mnan/rgyu ma khrag dan rkañ la soga
 thams cad drañs par rnam bsgoms te/bsgoms na dgra rnams

hchi bar hgyur / 89
 gal te de ltar rab bsgoms na/sañs rgyas rdo rje hdzin pa yañ /
 zla ba phyed ni tshun chad kyis/hchi bar hgyur bar gdon mi za / 90
 rdo rje dam tshig gi sprin bkod pa zes bya baḥi tin ne hdzin to/

rnam par snañ mdzaḍ žal gsum pa/ston kaḥi sprin gyi mdog hdra bsam/
 dkar po nag po rab tu dmar/thor tshugs dbu ³rgyan dag gis brgyan/91
 rdo rje can ni žal gsum bsam / nag po dkar po dmar poḥi žal /
 hbar baḥi thor tshugs dbu rgyan can/hjig rten khams rnams

hkhrug byed paḥo/ 92
 hdod chags can ni žal gsum bsam/dmar po nag po dkar poḥi žal /
 thor tshugs dbu rgyan leñs spyod can/bsgoms na nes par

hgrub par hgyur / 93
 hkhor lo rdo rje padmo che/gyas paḥi phyag tu bsams par bsgom/
 rdo rje phyag drug mtshon cha ni/bzañ po sna tshogs

bsams par bsgom/ 94
 sems can kun la phan bzéd ma / spyen ni žal gsum dag tu bsam /
 dkar po nag po rab dmar ba/mdzes paḥi gzugs su rab tu bsgom / 95
 mkhaḥ skyes spyen ni rgyal me che/žal gsum du ni rtag par bsgom/
 gnag dan dkar dan dmar baḥi tshul/mdzes paḥi gzugs su

rnam par bsgom / 96

vāgvajrā^Inetrīṃ mahārājñīṃ trimukhāṃ bhāvayet sadā/
 raktasitakṛṣṇā²grāṃ cāruvarṇāṃ vibhāvayet // 97
 vajrotpaladharāṃ vidyāṃ trimukhāṃ kāntisuprabhāṃ/
 pītakṛṣṇasitākārāṃ bhāvayañ jñānam āpnuyāt // 98
 yamāntakaṃ mahākrodhaṃ trimukhaṃ krūrā³suprabhaṃ/
 bhayasyāpi bhayaṃ tīkṣṇaṃ kṛṣṇavarṇaṃ vibhāvayet// 99
 aparājitaṃ mahākrodhaṃ aṭṭaṭṭahāsanādinam /
 trimukhaṃ sphuliṅgagahanaṃ visphurantaṃ vicintayet//100
 hayagrīvaṃ mahākrodhaṃ kalpoddāhaṃ iva⁴ prabhaṃ /
 trimukhaṃ duṣṭapadākrāntaṃ bhāvayed yogataḥ sadā //101
 vajrāmṛtaṃ mahākrodhaṃ sphuliṅgākulacetasaṃ /
 dīptavajranibhaṃ krūraṃ bhayasyāpi bhayapradam // 102
 ṭakkijñāna⁵ṃ mahākrodhaṃ trimukhaṃ tribhayapradam/
 caturbbhujāṃ bhayasyāgraṃ ṭakkirāja⁶ṃ prabhāvayet // 103
 mahābalaṃ mahāvajraṃ trailokyārthāntahāriṇam /
 nāśakaṃ sarvaduṣṭāṇāṃ trimukhaṃ bhāvayet sadā // 104
 nīladaṇḍaṃ mahākrodhaṃ trailokyasya bhayapradam /
 trimukhaṃ trivajrasambhūtaṃ tīkṣṇajvālaṃ prabhāvayet//105
 vajrācalaṃ mahākrodhaṃ kekaraṃ vajrasambhavam /
 khaḍgapāśadharāṃ saumyaṃ trimukhaṃ bhāvayed vratī//106
 ekākṣaraṃ mahošṇīṣaṃ visphurantaṃ samantataḥ /
 trimukhaṃ cakriṇaṃ⁷ dīptaṃ bhāvayed dhyāna⁸maṇḍalam//107
 sumbhaṃ jñānāgradharaṃ krūraṃ bhayodadhisaṃprabhaṃ/
 trimukhaṃ jvālārcivapuṣaṃ bhāvayed dhyāna⁹maṇḍalam//108
 tejorāśijayoṣṇīṣa¹⁰ ye cānye mantra¹¹cakriṇaḥ /
 ebhiḥ samayasambhogair bhāvanīyāḥ prati prati // 109
 amitāni samādhīni mantrāṇāṃ¹² samudāhṛtāḥ /
 ekaikasya tu krodhasya kha¹³ ūrdhvaṃ viśiṣyate // 110
 khadhātumadhyagataṃ cintet svacchamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vairocanaṃ prabhāvayet // III

chu skyes spyen ni rgyal mo che/’zal gsum du ni rnam par bsgom/
 dmar dan gnag dan dkar ba ste/kha dog mdzes par rnam par bsgom/ 97
 rig ma rdo rje udpal bsnams / ’zal gsum rab tu gsal ba’i mdans /
 ser dan gnag dan dkar ba’i ’zal/bsgoms na ye ses thob par hgyur/ 98
 khro bo chen po gsin rje gsed/ ’zal gsum drag po’i hod bzan ba /
 rnon po hjigs pa’han hjigs par byed/kha dog nag po rab tu bsgom/ 99
 gzan gyis mi thub khro bo che/drag tu bzad pa’i sgra hbyin pa/
 ’zal gsum hod zer man po dag /rab tu hphro ba rnam par bsam / 100
 khro bo chen po rta mgrin ni/ bskal pa’i me bzin rab tu hbar/
 ’zal gsum gdug pa zabs kyi mnan/sbyor ba can gyis rtag tu bsgom/101
 rdo rje mi hchi khro bo che / hod zer hphro ba rab tu hkhru /
 drag po hkhro lo hbar ba hdra/hjigs pa dag kyan hjigs par byed/102
 hdod pa’i ye ses khro bo che / ’zal gsum pa ni hjigs par byed /
 phyag bzhi hjigs par byed pa’i mchog/takki rgyal po rab tu bsgom/103
 stobs po che ni rdo rje che / hjig rten gsum gyi mun sel ba /
 gdug pa thams cad hjoms par byed/’zal gsum par ni rtag par bsgom/104
 khro bo chen po dbyig shon can/khams gsum dag ni hjigs par byed/
 ’zal gsum rdo rje gsum las byun/hbar ba rnon po can du bsgom / 105
 rdo rje mi gyo khro bo che / rdo rje las byun mig^I yo ba /
 zi ba ral gri zags pa bsnams/brtul zugs can gyis ’zal gsum bsgom/106
 gtsug tor chen po yi ge geig / hod zer dag ni kun tu hphro /
 ’zal gsum hbar ba hkhro lo can/bsam gtan dkyil hkhro bsgom par bya/10
 gnod mdzes ye ses mchog hdzin pa/hjigs pa’i rgya mtsho yan dag byed
 ’zal gsum hbar ba hod hphro can/bsam gtan dkyil hkhro bsgom par bya/1
 gzi brjid phun po gtsug tor rgyal/gan gzan snags kyi hkhro lo can/
 dam tshig lon spyod hdi rnams kyi/so so dag tu bsgom par bya/ 109
 tin ne hdzin ni dpag med pa / snags rnams kyi ni bzad pa yin /
 khro bo dag ni re re yan / nam mkha’i ste’ du sin tu hphags / 110
 nam mkha’i dbyins kyi dbus gnas par/gsal ba’i dkyil hkhro dam pa bsam
 sans rgyas zgugs ni rab bsgoms la/rnam par snan mdzad

rnam par bsam / III

svacchaṃ candranibhaṃ śāntaṃ nānāraśmisaṃaprabhaṃ/
 ādarsaṃ iva saṃbhūtaṃ traidhātukasya maṇḍalam /
 sarvālaṃkāraracitaṃ dhyātvā bodhiṃ sa paśyati // II2
 anena buddhamāhātmyaṃ sarvalōka^Ivaśaṃkaram /
 prāpyate janmaṇihaiva dhyānavajraprabhāvanaiḥ// II3
 vairocanasamayasaṃbhavacāruvajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajramaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vajrasattvaṃ vibhāvayet// II4
 svacchakāyanibhaṃ kruddhaṃ nānājvāla²saṃaprabhaṃ/
 sarvākāraavaropetaṃ sarvālaṃkārabhūṣitaṃ /
 dhyātvā jñānapadaṃ śāntaṃ laghu vajrat³vaṃ āpnuyāt// II5
 anena vajramāhātmyaṃ sarvasattvavaśaṃkaram /
 prāpyate janmaṇihaiva dhyānavajrapracōditaḥ // II6
 sarvavajrasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā dharmasattvaṃ vicintayet// II7
 svacchakāyadharan⁴ saumyaṃ sarvālaṃkārabhūṣitaṃ /
 raśmimeghamahācakra⁶ṃ visphuranataṃ vibhāvayet // II8
 anena dharmamāhātmyaṃ trikāyābhedyasaṃbhavam /
 prāpyate janmaṇihaiva jñānodadhivibhūṣaṇa⁷ṃ // II9
 dharmasattvasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cintec cāndramaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā locanāgrīṃ vibhāvayet // I20
 cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitaṃ /
 sarvalakṣaṇasaṃpūrṇā^{II} strīmayāgradhārīṇīṃ // I21

gsal zin zi ba zla ba bzin / hod zer sna tshogs hdra bahi hod /
me lon lta bur yan dag byun / khams gsum dag gi dkyil hkhor du /
rgyan rnams kun gyis brgyan pa dag/bsams na de yis

byan chub mthon / II2

bsam gtan rdo rje rab bsgom pa/hdi yis sans rgyas che bahi bdag/
hjig rten thams cad dban byed pa/tshe hdi fid kyis

hthob par hgyur / II3

rnam par snan mdzad kyi dam tshig hbyun ba mdzes bahi rdo rje
zes bya bahi tin ne hdzin to/

rdo rjehi dkyil hkhor dam pa ni/nam mkhahe dbyins kyi dbus su bsam/
sans rgyas gzugs ni rab bsgoms la/rdo rje sems dpah

rnam par bsam / II4

khros pa gsal bahi lus dan hdra/hbar ba sna tshogs mnam bahi hod/
rnam bahi mchog rnams kun dan ldan/rgyan rnams kun gyis

rnam par brgyan / II5

zi bahi ye ses gnas bsgoms na/myur du rdo rje fid thob hgyur / II5
bsam gtan rdo rje rab bskul ba/hdis ni rdo rjehe bdag fid che/
sams can thams cad dban byed pa/tshe hdi fid la thob par hgyur/ II6
dam tshig thams cad hbyun ba mdzes bahi rdo rje zes bya bahi
tin ne hdzin to/

ches kyi dkyil hkhor dam pa ni/nam mkhahe rdo rjehe dbus su bsam/
sans rgyas gzugs ni rab bsgoms la/ches kyi sems dpah

rnam par bsgom / II7

gsal bahi lus hdzin zi ba ni/rgyan rnams kun gyis rnam par brgyan/
hod zer sprin gyi hkhor lo che/rnam par hpbro ba rab tu bsgom / II8
hdi yis chos kyi bdag fid che/ sku gsum miphyed las byun ba /
yeses rgya mtshes rnam par brgyan/tshe hdi fid la thob par hgyur/II
chos kyi sems dpahi dam tshig hbyun bahi rdo rje zes bya bahi
tin ne hdzin to/

zla bahi dkyil hkhor dam pa ni/nam mkhahe rdo rjehe dbus su bsam/
sans rgyas gzugs ni rab bsgoms la/spyan gyi mchog ni rnam par

bsgom / I20

zal bzan spyen ni rab tu yans/sna tshogs rgyan gyis rnam par brgyan
mtshan rnams thams cad rab tu rdzogs/bud med sgyu mahi mchog ldan p
I21

pāṇau prabhāṇayec cakram traidhātukavaśaṃkaram/
 sarvasiddhikaram jñānam cakram cintāmaṇipradam^I// I22
 locanāsamaya²hastāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintec caṇḍramaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā khavajrāgrīṃ prabhāṇayet// I23
 cāruvaktrāṃ viśālākṣīṃ nīlotpalasamaṇiprabhāṃ /
 sarvalakṣaṇasampūrṇāṃ khamāyāgrīṃ prabhāṇayet// I24
 pāṇau nīlotpalaṃ⁴ raktaṃ traidhātukanamaskṛtaṃ /
 buddhabodhikaram divyaṃ rahasyaṃ siddhivajriṇām // I25
 khamāt⁵ratnaraśmimēghavajrāhlādanavati nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā dharmavajrīṃ prabhāṇayet// I26
 cāruvaktrāṃ viśālākṣīṃ padmarāgendrasaṃnibhāṃ /
 māyālakṣāgrasaṃbhūtāṃ rāgaraktad⁷harapriyāṃ //
 sarvalakṣaṇasampūrṇāṃ sarvālaṃkārabhūṣitāṃ // I27
 pāṇau raktotpalaṃ divyaṃ sarvabuddhaprabhāvitam/
 dharmajñānakaram divyaṃ guhyaṃ samaya⁸vajriṇām // I28
 dharmasamayatat⁹tvābhisaṃbodhidarśanavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet siddhimaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā tārāgrīṃ tu prabhāṇayet// I29
 cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitāṃ /
 pītavarṇanibhāṃ dhyātvā strīśāṭhyamanadotsukāṃ// I30
 pāṇau prabhāṇayed⁹ vyaktaṃ utpalaṃ pītaṃnibham/
 vajrasamādhisaṃbhūtaṃ^{IO} sarvasattvanamaskṛtaṃ^{IO} // I31
 samayatārāgravatī nāma samādhiḥ /

khams gsum dag ni dbaṅ byed pa/ ye śeś thams cad grub par byed/
 ḥkhor lo yid bzīn nor bu ster/phyag tu ḥkhor lo bsgom par bya/ I22
 spyān gyi dam tshig phyag gi mchog daṅ ldan pa źes bya baḥi
 tiṅ ne ḥdzin to/

rdo rjeḥi dkyil ḥkhor ḥod mchog can/mkhaḥi dbyiṅs rdo rjeḥi
 dbus su bsam /
 saṅs rgyas gzugs ni rab bsgoms nas/nam mkhaḥi rdo rje rab
 mchog bsgom / I23
 źal bzaṅs spyān ni rab tu yaṅs/ uḍpal mthiṅ kaḥi mdog ḥdra ba /
 mtshan rnams thams cad rab tu rdzogs/nam mkhaḥi rdo rje mchog
 rab bsgom / I24
 khams gsum dag gi phyag byas pa/saṅs rgyas byaṅ chub byed paḥi mchog
 dños grub rdo rje can gyi gsaṅ/uḍpal sño dmar phyag na bsams/ I25
 nam mkhaḥi yum gyi rin po che ḥod kyi sprin rdo rje tshim par
 byed pa źes bya baḥi tiṅ ne ḥdzin to/

chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/rdo rje chos ma rab tu bsgom/ I26
 źal bzaṅ spyān ni rab tu yaṅs/ padmarāgaḥi mdog ḥdra ba /
 sgyu mas mtshan paḥi mchog las byuṅ/ḥdod chags chags pa ḥdzin
 sdug pa /
 mtshan fiḍ thams cad yōṅs rdzogs śiṅ/rgyan rnams kun gyis
 brgyan pa yi/ I27
 saṅs rgyas thams cad rab bsgoms pa/chos kyi ye śeś ḥbyuṅ gñas mchog
 dam tshig rdo rje can gyi gsaṅ/ uḍpal dmar po phyag na bsams/ I28
 chos kyi dam tshig de khe na fiḍ mñon par byaṅ chub pa kun tu
 ston pa rdo rje źes bya baḥi tiṅ ne ḥdzin to/

dños grub dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/sgrol maḥi mchog ni bsgom
 par bya / I29
 źal bzaṅ spyān ni rab tu yaṅs/sna tshogs rgyan gyis rnam par brgyan
 kha dog ljaṅ ser ḥdra baḥi ḥod/bud med sgyu ma rab tu myos / I30
 rdo rje tiṅ ne ḥdzin las byuṅ/ sams can kun gyis phyag byas pa /
 uḍpal ser poḥi mdog ḥdra baḥi/gsal ba phyag na bsams par bsgom/I31
 dam tshig sgrol ma mchog daṅ ldan pa źes bya baḥi tiṅ ne ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā yamāntakāgraṃ vibhāvayet// I32
 sphuliṅga-gaḥanaṃ dīptaṃ saṃkruddhaṃ bhāyamaṇḍalam/
 raktākṣaṃ dāṃṣṭrāvikaṭaṃ khaḍgapāṇiṃ vibhāvayet// I33
 mukuṭe vairocanaṇḍapaḍaṃ dhyātvā tuṣyati vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo³ jñānavajriṇāṃ // I34
 yamāntakasphuraṇāvabhāsavayūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā aparājitākhyāṃ prabhāvayet//I35
 sphuliṅga-gaḥanaṃ dīptaṃ sarpamaṇḍitamekhalaṃ /
 vikarālaṃ vikaṭavajraṃ sitavarṇaṃ prabhāvayet // I36
 mukuṭe 'kṣobhyasamayāṃ dhyātvā tuṣyanti vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo jñānavajriṇāṃ // I37
 aparājitavajravayūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā⁶ hayavajraṃ prabhāvayet // I38
 sphuliṅga-gaḥanaṃ⁷ kruddhaṃ visphurantaṃ samantataḥ/
 sarvaduṣṭapadākṛāntaṃ raktavarṇaṃ⁸ vicintayet // I39
 mukuṭe⁹ 'mitasambuddhaṃ dhyātvā tuṣyanti vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo¹⁰ jñānavajriṇāṃ // I40
^{II}
 hayagrīvotpattisaṃbhavavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vajrāmṛtaṃ prabhāvayet // I41
 sphuliṅga-gaḥanaṃ dīptaṃ vajrameghasamākulaṃ /
 kruddhaṃ saroṣaṇaṃ kṛṣṇaṃ tikṣṇadaṃṣṭraṃ prabhāvayet//I42
 mukuṭe¹² 'kṣobhyasamayāṃ dhyātvā tuṣyati krodhadhṛk /
 eṣo hi sarvakrodhānāṃ samayo duratikṛamaḥ // I43
 amṛtasamayasaṃbhavavajro nāma samādhiḥ /

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/gñin rje gñed mchog
 rnam par bsgom/ I32
 ñbar bañi ñod zer mañ po ñphre/ñjigs pañi dkyil ñkhor rab tu khres,
 spyen dmar mche ba rnam par gtsigs/phyag na ral gri bsams
 par bsgom / I33
 snañ mdzad dbu rgyan rnam bsgoms na/rdo rje can ni dgyes par ñgyur,
 ñdi ni ye ñes rdo rje can / khro bo kun gyi dam tshig yin / I34
 gñin rje gñed kyi spro bañi snañ ba bkod pa bsgom pa ñes bya
 bañi tiñ ñe ñdzin to/

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/gñan gyis mi thub rab bsgom pa/I35
 ñbar bañi ñod zer mañ po can/sbrul gyis brgyan ñin ñka rags can/
 rdo rje dgyes pa ñjigs ñjigs lta/kha dog dkar po rab tu bsgom / I36
 mi bskyod dam tshig dbu rgyan la/bsams na rdo rje can dag mñes/
 ñdi ni ye ñes blo can gyi / khro bo kun gyi dam tshig go / I37
 gñan gyis mi thub pañi rdo rje bkod pa ñes bya bañi tiñ ñe ñdzin to

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/rdo rje rta ni rab tu bsgom / I38
 khro boñi ñod zer mañ po dag / thams cad du ni rnam par ñphre /
 gdug pa thams cad ñabs kyi mnan/kha dog dmar po rnam par bsam/ I39
 rdzogs sañs dpag med dbu rgyan la/bsgoms na rdo rje can dag mñes/
 ñdi ni rdo rje ye ñes can / khro bo kun gyi dam tshig yin / I40
 rta skyed pa ñbyun ba rnam par bkod pa ñes bya bañi tiñ ñe ñdzin to

ñi mañi dkyil ñkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/rdo rje mi ñchi rab tu bsgom/ I41
 ñbar bañi ñod zer mañ po ñphre/rdo rjeñi sprin rnams kun tu ñkhrug/
 khros ñin khro bcas gnag pa dan/mche ba rñon po rab tu bsgom / I42
 mi bskyod dam tshig dbu rgyan la/bsgoms na khro bo ñdzin mñes ñgyur/
 ñdi ni khro bo thams cad kyi / ñdah bar dkañ bañi dam tshig go/ I43
 mi ñchi bañi dam tshig ñbyun ba rdo rje ñes bya bañi tiñ ñe

ñdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā ṭakkisattvaṃ prabhāvayet// I44
 krūraṃ vikṛtadehāgraṃ^I bhayasyāpi bhayaṃ² karam /
 sarvālaṃkārasampūrṇaṃ³ bhāvayed vajrasuprabham // I45
 mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I46
 dhyānavajrasambodhiratir nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā mahābalaṃ prabhāvayet // I47
 sphuliṅgagahanaṃ dīptaṃ trivajrālayamaṇḍalam /
 krūraṃ pāśadharaṃ kruddhaṃ bhāvayed balavajriṇam// I48
 mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I49
⁴tribalavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā nīlavajraṃ prabhāvayet // I50
 kṛṣṇarūpadharaṃ tīkṣṇaṃ kṛṣṇodadhipravardhanam /
 sphuliṅgagahanaṃ dīptaṃ bhāvayed daṇḍavajriṇam // I51
 mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I52
 vajradaṇḍasamayāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā acalāgraṃ vibhāvayet // I53
 kekaraṃ vikṛtaṃ kruddhaṃ pāśakhaḍgadharākulam /
 sphuliṅgagahanaṃ dīptaṃ bhāvayed acalavajriṇam // I54
 mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I55

ñi mañi dkyil h̄khor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/takki rgyal po rab tu bsgom/ I44
 khro bo h̄jigs pañi cha lugs gtum/h̄jigs pa dag kyañ h̄jigs par byed/
 rgyan rnams thams cad yeñs su rdzogs/rdo rje ñod bzañ

bsgom par bya/ I45
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par h̄gyur/
 h̄di ni khro bo thams cad kyi / h̄dañ bar dkañ bañi dam tshig go/ I46
 bsam gtan rdo rje rdzogs par byañ chub pa dgañ ba zes bya bañi
 tiñ ñe h̄dzin to/

ñi mañi dkyil h̄khor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/stobs po che ni rab tu bsgom/ I47
 h̄bar bañi ñod zer mañ po h̄phro/rdo rje gsum gyi gnas dkyil h̄khor/
 khros śiñ khros pa zags pa h̄dzin/rdo rje stobs chen bsgom par bya/I48
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par h̄gyur/
 h̄di ni khro bo thams cad kyi / h̄dañ bar dkañ bañi dam tshig go/ I49
 rdo rje gsum gyi stobs zes bya bañi tiñ ñe h̄dzin to/

ñi mañi dkyil h̄khor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/rdo rje sñon po rnam par bsgom/I50
 khro bo h̄jigs pañi cha lugs can/h̄jigs pa dag kyañ h̄jigs par byed/
 gzugs ni rab tu gnag la rno/ rgya mtshe nañ po skyed par byed /
 h̄bar bañi ñod zer mañ po h̄phro/rdo rje dbyug thogs bsgom par bya/I51
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par h̄gyur/
 h̄di ni khro bo thams cad kyi / h̄dañ bar dkañ bañi dam tshig go/ I52
 rdo rje dbyug pañi dam tshig mchog dañ ldan pa zes bya bañi
 tiñ ñe h̄dzin to/

ñi mañi dkyil h̄khor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
 sañs rgyas gzugs ni rab bsgoms la/mi gyo mchog ni rnam par bsgom/I53
 khros śiñ h̄jigs pañi zur gyis lta/h̄khrugs pa ral gri zags pa bsanma/
 h̄bar bañi ñod zer mañ po h̄phro/ mi gyo rdo rje can du bsgom / I54
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par h̄gyur/
 h̄di ni khro bo thams cad kyi / h̄dañ bar dkañ bañi dam tshig go/ I55

khavajradhātusamayapadākrānto nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// I56
 sarvalakṣaṇasampūrṇaṃ cakrajvālāparivṛtam /
 uṣṇīṣacakraśamayam viśphurantaṃ prabhāvayet // I57
 mukuṭe 'kṣobhyasamayam dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I58
 uṣṇīṣasamayavidyā¹balacakro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vajrasumbhaṃ prabhāvayet// I59
 tīkṣṇajvālārcivapuṣaṃ sphurantaṃ meghavajriṇam /
 vajrahastaṃ mahājvālaṃ bhāvayan siddhim āpnuyāt // I60
 mukuṭe 'kṣobhyasamayam dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I61
 vajrasamayasumbhavajro nāma samādhiḥ /

nirodhakrodhacakraṇa buddhacakraṇiṣeviṇā /
 samādhivajrajañṇānāni sidhyante vajramaṇḍalāt // I62

⁶ vajrasamayavyūhatattvārthabhāvanāśambodhipaṭalas
 trayodaśaḥ /

rdo rje nam mkhañ dbyiñs kyi dam tshig zábs kyiñ gnón pa zés
bya bañi tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
sañs rgyas gzugs ni rab bsgoms la/rig pañi ðkhor lo rab tu bsgom/I5
mtshan rnams thams cad yonñs su rdzogs/ðkhor lo ðbar bas
yonñs su bskor/
gtsug tor ðkhor lo sgyur dam tshig/rnam par ðphro ba rab tu
bsgom / I5
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ðgyur/
ðdi ni khro bo thams cad kyi / ðdañ bar dkañ bañi dam tshig go/ I5
gtsug tor gyi dam tshig rig pañi stobs ðkhor lo zés bya bañi
tiñ ñe ðdzin to/

ñi mañi dkyil ðkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
sañs rgyas gzugs ni rab bsgoms la/rdo rje sumbha rab tu bsgom/ I5
me lce rnon pe ðbar bañi sku/ rdo rjeñi sprin ni rab tu ðphro/
phyag na rdo rje rab ðbar ba/bsgoms na dños grub thob par ðgyur/I6
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ðgyur/
ðdi ni khro bo thams cad kyi / ðdañ bar dkañ bañi dam tshig go/ I6
rdo rjeñi dam tshig sumbha rab tu ðbyuñ ba zés bya bañi tiñ ñe
ðdzin to/

ðgog pa khro boñi ðkhor lo ni/ sañs rgyas ðkhor lo bsten pa yis/
tiñ ðdzin rdo rje ye sés rnams/rdo rjeñi dkyil ðkhor ðgrub
par ðgyur / I62

rdo rje dam tshig bkod pa de kho na ñid kyi don bsgom pa mñon
par byañ chub pa zés bya bañi leñu ste bcu gsum pañe/

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atha bhagavān sarvatathāgatasamayādhipatir mahāvajradharaḥ
 śāntīsamayāgraṃ nāma samādhiṃ samāpadyemāṃ sarvatathā-
 gatabhāryāṃ svakāyavākcittacajrebhyo niścārayan² /
 OM RU RU SPHURU JVALA TIṢṬHA SIDDHALOCANE SARVĀRTHA-
 SĀDHANI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvasampanmanīṣiṇaḥ /
 tuṣṭā harṣaṃ āpede buddhavajraṃ anusmaran // I
 buddhānāṃ śāntījananī sarvakarmaprasādhani /
 mṛtasamjīvanī proktā vajrasamayacodanī // 2
 ity āha ca /

atha bhagavān trikāyasamayakrodhavajraḥ bhāvābhāvasamaya-
 vajraṃ nāma samādhiṃ samāpadyemāṃ sarvavajradharāgra-
 mahiṣiṃ svakāyavākcittavajrebhyo niścārayan /
 OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA
 GHĀTAYA GHUṬṬINI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ trivajrābhedyavajriṇaḥ /
 utphullacārunayanā vajracittam anusmaran // 3
 rakṣāvajraprayogeṣu nityaṃ karmaprasādhani /
 mahāvajrabhayārtānāṃ nityaṃ balakarī smṛtā // 4

atha bhagavān mahārāgasamayāvalokanaṃ nāma samādhiṃ
 samāpadyemāṃ dharmakāyāgrabhāryāṃ svakāyavākcittavajre-
 bhyo niścārayan /

OM KAṬE VIKATE NIKATE KATAMKATE KAROṬAVĪRYE SVĀHĀ /
 athāśyāṃ gītamātrāyāṃ vajradharmāgradhāriṇaḥ³ /
 tuṣṭā dhyānam āpede vajradharmam anusmaran // 5
 dharmapuṣṭibalaṃ nityaṃ nahakośavati sadā /
 karoti jāpamātreṇa vāgvajravāco⁴ yathā // 6

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de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi dam tshig
gi ḥdag po/rdo rje ḥdzin chen po ḥi baḥi dam tshig gi mchog ces
bya baḥi tin'ne ḥdzin la sñoms par ḥugs nas/de bzin gsegs pa
thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku dañ gsun dañ
thugs rdo rje las phyuñ no/

OM RU RU SPHURU DZVALA TIṢṬHA³ SIDDHALOTSANE SARBA ĀRTHASĀDHANI
SVĀHĀ /

de nas ḥdi ni gsunṣ tsam gyis/ḥbyor pa kun la dgyes pa rnams/
mñes śin rab tu dgyes gyur nas/saṅs rgyas rdo rje rjes su dran/ I
saṅs rgyas rnams kyi ḥi ḥbyuñ ba/las rnams thams cad rab sgrub cin/
rdo rjeḥi dam tshig skul mdzad na/śi ba sos par byed par gsunṣ/ 2
de nas bcom ldan ḥdas sku gsum gyi dam tshig rdo rje khro bo/
dños po dañ dños po med paḥi dam tshig rdo rje ḥes bya baḥi tin
ne ḥdzin la sñoms par ḥugs nas/rdo rje ḥdzin thams cad kyi btsun
moḥi mchog ḥdi/ñid kyi sku dañ gsun dañ thugs rdo rje las phyuñ no/

OM ŚAMKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA
GHUṬṬINI SVĀHĀ /

de nas ḥdi ni gsunṣ tsam gyis/sku gsum dbyer med rdo rje can/
mñes paḥi spyen ni gdaṅs nas su/rdo rjeḥi thugs ni rjes su dran/ 3
rdo rje sruñ baḥi sbyor ba la/las rnams rtag tu rab sgrub pa/
rdo rje chen po ḥjigs ñen la/rtag tu stobs ni byed par bśad/ 4
de nas bcom ldan ḥdas ḥdod chags chen poḥi dam tshig la gzigs
pa ḥes bya baḥi tin'ne ḥdzin la sñoms par ḥugs nas/chos kyi
skuḥi btsun moḥi mchog ḥdi ñid kyi sku dañ gsun dañ thugs rdo
rje las phyuñ no/

OM KAṬE BIKATE NIKATE KATAMKATE SVĀHĀ /

de nas ḥdi ni gsunṣ tsam gyis/rdo rje chos mchog ḥdzin pa rnams/
mñes nas bsam gtan thob gyur nas/rdo rjeḥi chos ni rjes su dran/ 5
rtag tu chos rgyas stobs mdzad pa/rtag tu mdzod po che dañ ldan/
rdo rje gsun gi bkaḥ bzin du/bzlas pa tsam gyis byed par ḥgyur/ 6

atha bhagavān samantasamayasam^Ibhavavajraṃ nāma samādhiṃ
samāpadyemāṃ samayaś²sattvāgrabhāryāṃ svakāyavāk³citta-
vajrebhyo niścārayan /

OM TĀRE TUTTĀRE TURE SVĀHĀ /

athāsyāṃ gītamātrāyāṃ sarvabuddhā mahātmajāḥ /
harṣitā jñānam āpede vajrakāyam anusmaran // 7
buddhavajramahāsa⁴inyāṃ sattvadhātum samantataḥ /
karoti dāsavat sarvaṃ niś⁵oṣṭaṃ vaśakṛt kṣaṇāt // 8
ity āha ca /

atha bhagavān sarvatathāgatakāyavāk⁶cittavajras tathāgataḥ
vimalaraśmim⁷eghāvajraṃ nāma samādhiṃ samāpadyemāṃ vajra-
yamāntakamahāvajrakrodhaṃ svakāyavāk⁸cittavajrebhyo niś-
cārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM KHA KHA KHĀHI KHĀHI
SARVADUṢṬASATTVADAMAKA ASIMUSALAPARAŚUPĀŚAHASTA CATURBHUJA
CATURMUKHA ṢAṬCARAṆA ĀGACCHA ĀGACCHA SARVADUṢṬAPRĀṆĀPA-
HĀRIṆE MAHĀVIGHNAGHĀTAKA VIKṚTĀNANA SARVABHŪTABHAYAMKARA
ATṬĀṬTAHĀSANĀDINE VIĀGHRACARMANIVASANA KURU KURU SARVA-
KARMĀṆI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM
ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIR-
MATHA SARVADUṢṬĀN PRAVEŚAYA PRAVEŚAYA MAṆḌALAMADHYE VAI-
VASVATAJĪVITĀNTAKARA MAMA SARVAKĀRYAṀ KURU KURU DAHA DAHA
PACA PACA MĀ VILAMBA MĀ VILAMBA SAMAYAM ANUSMARA HŪM HŪM
PHAT PHAT SPHOṬAYA SPHOṬAYA SARVĀN NĀŚAYA RIPŪN KARA KARA
SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN KIṀ CIRĀYASI MAMA SARVĀ-
RTHĀN SĀDHAYA SVĀHĀ /

athāsmiṇ bhāṣitamātre sarve buddhā mahāyaśāḥ /
bhūtāḥ saṃtrastamanaso vajracittam anusmaran // 9

kapālaṃ nirvraṇaṃ prāpya cārurūpamanīṣiṇaṃ /
pādākrāntagataṃ kṛtvā ⁶mantram etam anusmaret // 10

de nas bcom ldan ḥdas dam tshig kun nas ḥbyuñ ba źes bya baḥi
 tiñ ñe ḥdzin la sñoms par źugs 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 gsuñs tsam gyis/saṅs rgyas kun bḍag 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 bźin du/ thams cad gyo med dbaṅ du byed/ 8
 ces bcom ldan ḥdas kyis gsuñs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku dañ
 gsuñ dañ thugs rdo rje de bźin gśegs pa/dri ma med paḥi ḥod zer
 gyi sprin rdo rje źes bya baḥi tiñ ñe ḥdzin la sñoms par źugs
 nas/rdo rje gśin rjeḥi gśed po chen po rdo rje khro bo ḥdi/ñid
 kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM KHA KHA KHĀHI KHĀHI
 SARBADUṢṬASATVADAMAKA ASIMUSALAPARASUPĀSAHASTA TSATURBHUDZA
 TSATURMUKHA ṢATTSARAṆA ĀGATSTSHA ĀGATSTSHA SARBADUṢṬAPRĀNĀPA-
 HĀRIṆE MAHĀBIGHNAGHĀTAKA BIKRITĀNANA SARBABHŪTABHAYAMKARA
 ATṬĀṬṬAHĀSANĀDINE BYĀGHRATSARMANIBASANA KURU KURU SARBAKARMĀNI
 TSHINDA TSHINDA SARBAMANTRĀN BHINDA BHINDA PARAMUDRĀM ĀKARṢAYA
 ĀKARṢAYA SARBABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARBADUṢṬĀN
 PRABEṢAYA PRABEṢAYA MAṆḌALAMADHYE BAIBASVATADZĪBITĀNTAKARA
 MAMA SARBAKĀRYAM KURU KURU DAHA DAHA PATSA PATSA MĀ BILAMBA MĀ
 BILAMBA SAMAYAMANUSMARA HŪM HŪM PHAṬ PHAṬ BISPHOṬAYA BISPHOṬAYA
 SARBĀN NĀSAYA RIPŪN KARA KARA SARBĀSĀPARIPŪRAKA HE HE BHAGABAN
 KINTSIRĀYASI MAMA SARBA ARTHĀN SĀDHAYA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas grags pa chen po kun/
 ḥjigs śiñ kun tu skrag gyur nas/rdo rje sems dpaḥ rjes su dran/ 9
 thod pa ma chag ma gās pa/gzugs mdzes yid ḥoñ rñed pa la /
 rkañ pas mnan paḥi tshul byas nas/snags ḥdi rjes su dran par bya/ 10

locanām māmakiṃ cāpi mahāvajrakuloccayām /

^I trīṇ vārān samuccārya dhruvam ākr̥ṣyate kṣaṇāt // II
ity āha bhagavān² cittavajraḥ /

atha bhagavān vairocana vajras tathāgataḥ samayaraśmi-
gahanāgraṃ nāma samādhiṃ samāpadyemaṃ amṛtasamayavajra-
krodhaṃ svakāyavāk cittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / NAMO VAJRAKRODHĀYA
MAHĀDAMṢṬROTKAṬABHAIRAVĀYA ASIMUSALAPARĀŚUPĀŚAHASTĀYA OM
AMṚTAKUṆḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA
BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHO-
ṬAYA SARVAVIGHNAVINĀYAKĀN MAHĀGAṆAPATI JĪVITĀNTAKARĀYA
SVĀHĀ /

athāsmiṇ bhāṣitamātre sarve buddhā mahāyaśāḥ /

mūrcchitā bhayaṃ āpede vajrakāyaṃ anusmaran // I2

sarvamantraprayogeṣu vajroccāṭanākarmaṇi /

uccāṭayati vidhinā buddhasainyaṃ api svayaṃ // I3

atha bhagavān ratnaketus tathāgato buddharaśmivajraṃ
nāma samādhiṃ samāpadyemaṃ vajrāparājitamahākrodhaṃ sva-
kāyavāk cittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM HŪM JINA RIṬIṬṬA
HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

athāsmiṇ³ gītamātre tu sarve buddhā mahātma⁴jāḥ /

bhīṭāḥ samtrastamanaso bodhicittam anusmaran // I4

rākṣasavyāḍakrūreṣu mahābhayaśamākule /

karoti vidhivat karma vajracittaprayuñjanāt⁵ // I5

atha bhagavān amitāyus tathāgato mitasambhava vajraṃ nāma
samādhiṃ samāpadyemaṃ padmasambhavamahāvajrakrodhaṃ sva-
kāyavāk cittavajrebhyaḥ niścārayan /

nāmakīḥam spyān yañ ruñ / rdo rjeḥi rigs chen las byuñ ba /
lan gsum dag tu brjod na ni/de ma thag tu ñes par ḥgugs / II
bcom ldan ḥdas thugs rdo rjes de skad ces gsuñs so/

de nas bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad/
dam tshig gi ḥod zer stug poḥi mchog ces bya baḥi tiñ ñe ḥdzin
la sñoms par zugs nas/khro bo mi ḥchi baḥi dam tshig ḥdi/ñid
kyi ~~kyi~~ sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / NAMO BADZRAKRODHĀYA
MAHĀDAMSTROTĀTABHAIRABĀYA ASIMUSALAPARASUPĀŚAHASTĀYA OM
AMRITAKUNḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA
HANA HANA DAHA DAHA GARDZA GARDZA BISPHOTAYA BISPHOTAYA

SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBITĀNTAKARĀYA SVĀHĀ /
de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas grags pa chen po kun/
brgyal ñiñ rab tu ḥjigs gyur nas/rdo rjeḥi sku ni rjes su dran/ I2
sñags rnams kun gyi sbyor ba dañ/rdo rje bskrad paḥi las rnams la/
saṅs rgyas ñid kyi dpuñ dag kyañ/tshul bzin byas na skrod paḥgyur/I
de nas bcom ldan ḥdas de bzin gsegs pa rin chen tog/saṅs rgyas
kyi ḥod zer rdo rje zes bya baḥi tiñ ñe ḥdzin la sñoms par zugs
nas/rdo rje khro bo gñan gyis mi thub pa ḥdi/ñid kyi sku dañ gsuñ
dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM HŪM DZINA RIṬIṬṬA
HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas bdag ñid che skyes kun/
ḥjigs ñiñ kun tu skrag gyur te/byaṅ chub sems ni rjes su dran/ I4
srin po ma ruñs gtum po dañ / ḥjigs pa chen po ḥkhrugs pa dañ /
rdo rje sems kyis rab sbyar na/las rnams cho ga bzin du byed / I5
de nas bcom ldan ḥdas de bzin gsegs pa tshe dpag tu med pa/dpag
tu med pa rdo rje ḥbyuñ ba zes bya baḥi tiñ ñe ḥdzin la sñoms par
zugs nas/padmo ḥbyuñ ba rdo rje khro bo chen po ḥdi/ñid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYĀVĀKCITTAVAJRĀṆĀM / OM HŪM HŪM HŪM TARULA
 VIRULA SARVAVIṢAGHĀTAKA JVALITASPHULINGA ATṬĀṬṬAHĀSA
 KESARISATĀTOPAṬAṆKĀRA VAJRAKHURANIRGHĀTANA CALITAVASUDHĀ-
 TULA NIŚVĀSAMĀRUTOTKṢIPTADHARANĪDHARA BHĪṢAṆĀṬṬĀṬṬAHĀSA
 APARIMITABALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA
 BUDDHA BUDDHA HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN CHINDA
 CHINDA SIDDHIM ME DĪŚA ĀVEŚAYA SARVAJVARAPIŚĀCĀN SARVA-
 GRAHEṢVAPRATIHATO BHAVA VAJRADAMṢṬRA KIM CIRĀYASI IDAM
 DUṢṬAGRAHAM DUṢṬASARPAM VĀ DHUNA DHUNA MATHA MATHA MARDĀ
 MARDĀ PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA BANDHA BUDDHADHARMA-
 SAṆGHANUJÑĀTAM KARMA KURU SĪGHRAM HAYAGRĪVĀYA PHAṬ VAJRĀYA
 PHAṬ VAJRAGĀTRĀYA PHAṬ VAJRAINETRĀYA PHAṬ VAJRADAMṢṬRĀYA
 PHAṬ VAJRAKHURĀYA PHAṬ VAJRAKHURANIRGHĀTANĀYA PHAṬ PARA-
 MANTRAVINĀŚĀYA PHAṬ TRAILOKYABHAYAMKARĀYA PHAṬ SARVĀKARM-
 EṢVAPRATIHATĀYA PHAṬ VAJRAKULASAMTRĀSANĀYA PHAṬ HŪM HŪM
 HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /

athāsmi¹n niścāritamātre dharmavajrāmahāgrājāḥ /

bhītāḥ saṃmūrccham āpede jñānarājam anusmaran // I6

khadhātum viṣasaṃpūrṇaṃ vajrahalāhalaprabham /

karoti nirviṣaṃ sarvaṃ krodharājapracodanaiḥ // I7

ity āha ca /

atṛa bhagavān anoghasiddhis tathāgataḥ anoghasamayasaṃ-

bhavaketuvajraṃ nāma samādhiṃ samāpadyemaṃ nīlavajra-

daṇḍakrodharājaṃ svakāyavākcittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYĀVĀKCITTAVAJRĀṆĀM / OM EHYEHI BHAGAVAN

NĪLAVAJRADANḌA TURU TURU HULU HULU HĀ HĀ GULU GULU

GULĀPAYA GULĀPAYA KRAMA KRAMA BHAGAVAN VĀYUVEGENA BHŪTĀN

SĪGHRAM DAHA DAHA DARA DARA VAHA VAHA PACA PACA MATHA

MATHA PĀṬAYA PĀṬAYA MAṬA MAṬA MOṬĀPAYA MOṬĀPAYA SARVĀKAR-

MĀṆI CHINDA CHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMAJJA-

RUDHIRAPRIYA EHYEHI BHAGAVAN SARVAVIGHNĀNI SARVAVIDYĀNI

SARVAMANTRĀNI SARVAMŪLAKARMĀNI KRTRIMAVISĀDINI SARVAGRAHĀN

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM HŪM HŪM HŪM TARULA
 BIRULA SARBABIṢAGHĀTAKA DZVALITABISPHULINGA ATṬĀṬṬAHĀSA
 KESARISATĀṬOPATAMKĀRA BADZRĀKHURANIRGHĀTANA TSALITABASUDHĀTULA
 NISVĀSAMĀRUTOTKṢIPTADHĀRĀNĪDHARA BIṢAṆA ATṬĀṬṬAHĀSA ĀPARAMITA-
 BALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA
 HAYAGRĪBA KHĀDA KHĀDA PARAMANTRĀN TSHINDA TSHINDA SIDDHIM ME
 DIṢA ĀBESAYA SARBADZVARAPISĀTSĀN SARBAGRAHESU APRATIHATŌ BHABA
 BADZRADAMṢṬRA KIN TSIRĀYASI IDAM DUṢṬAGRAHAM DUṢṬASARPAN^{VĀ}/DHUNA
 DHUNA MATHA MATHA MĀRDA MĀRDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA
 BANDHA BUDDHA DHARMA SAṆGHA ANUDZÑĀTAM KARMA KURU HAYAGRĪBĀYA
 PHAṬ BADZRĀYA PHAṬ BADZRAGĀTRĀYA PHAṬ BADZANETRĀYA PHAṬ
 BADZRADAMṢṬRĀYA PHAṬ BADZRĀKHURĀYA PHAṬ BADZRĀKHURANIRGHĀTANĀYA
 PHAṬ TRAILOKYABHAYAMKARĀYA PHAṬ SARBAKARMEṢU APRATIHATĀYA PHAṬ
 BADZRĀKULASANTRĀSANĀYA PHAṬ HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /
 de nas ḥdi ni gsuṁs tsam gyis/chos kyi rdo rje che mchog skyes/
 ḥjigs śin rab tu brgyal bar ḥgyur/ye śes rgyal po rjes su dran/ 16
 mkhaḥ dbyiṁs dug gis yons gaṇ ba/rdo rje halahalaḥi ḥod. /
 khro boḥi rgyal po bskul ba yis/dug rnam s thams cad meḥ par byed/17
 de nas bcom ldan ḥdas de bñin gśegs pa gdon mi za bar grub pa
 gdon mi za baḥi dam tshig ḥbyuṁ ba dpal rdo rje źes bya baḥi
 tiṁ ne ḥdzin la sñoms par źugs nas/rdo rje be con sñon po khro
 boḥi rgyal po ḥdi/ñid kyi sku daṁ gsuṁ daṁ thugs rdo rje las
 phyuṁ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM EHYEHI BHAGABAN NĪLA-
 BADZRADAṆḌA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀ-
 PAYA KRAMA KRAMA BHAGABAN BĀYUBEGENA BHUTĀN ŚIGHRAM DAHA DAHA
 DARA DARA BAHA BAHA PATSA PATSA MATHA MATHA PĀṬAYA PĀṬAYA MAṬA
 MAṬA MOṬĀPAYA MOṬĀPAYA SARBAKARMĀNI TSHINDA TSHINDA BHAKṢAYA
 BHAKṢAYA MEDAM ASYA MEDAMADDZARUDHIRAPRIYA EHYEHI BHAGABAN
 SARBABIGHNANI SARBABIDYĀNI SARBAMANTRANI SARBAMŪLAKARMĀNI
 KRITRIMABIṢĀDINI SARBAGRAHĀN HANA HANA BHAṆDZA BHAṆDZA MĀRDA

HANA HANA BHAÑJA BHAÑJA MARDĀ MARDĀ IDAṂ ME KĀRYAM SĀDHAYA
 HŪM NĪLĀYA NĪLAVAJRADANḌĀYA TURU TURU VIGHNAVĪNĀYAKA
 NĀŚAYA NĀŚAYA HURU HURU DĪPTACANḌĀYA SARVAŚĀTRŪNĀM HRDAY-
 ĀNI PĪDAYA CHINDA CHINDA PARAVIDYĀNĀM CHEDAKA HŪM VIDYĀNĀM
 ŚIṢṬAKA SMARA SAMAYAM VAJRADHARAVĀCANAM MARMĀNI NIKṚNTAYA
 HŪM HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU
 PHAṬ PHAṬ HŪM HŪM KṚTĀNTĀYA DEVARṢIVIDRĀPAKĀYA HANA HANA
 VAJRADANḌENA SVĀHĀ /

athāsmiṇ bhāṣitamātre sarvaduṣṭāgrasambhavāḥ /

bhītāḥ samtrastamanaso vajrasattvam anusmaran // 18

japenāṣṭaśātenāyam krodharājo mahāyaśaḥ /

ghāṭakaḥ sarvaduṣṭānāṃ vidhicākraprayojanaibḥ // 19

ity āha ca /

atha bhagavān akṣobhyaś tathāgataḥ samantameghaśriyam
 nāma samādhiṃ samāpadyemaṃ mahābalavajraṃ svakāyavāk-
 cittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM HŪM HŪM HŪM PHAṬ
 PHAṬ PHAṬ OM UGRĀŚŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM
 JYOTINIRNĀDA HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA
 SVĀHĀ /

athāsmiṇ bhāṣitamātre sarve nāgā mahā²balāḥ /

bhītāḥ samtrastamanasaḥ trikāyavajraṃ anusmaran // 20

jāpamātraprayogena sarvakarmāṇi sādhayet /

anāvṛṣṭiśamaye pātayed vārimaṇḍalam // 21

atha bhagavān samantanirghātavajraṃ nāma samādhiṃ samā-
 padyemaṃ sarvatathāgataḥ takkirājaṃ mahākrodhaṃ svakāya-
 vākcittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM TAKKI HŪM JAḤ /

athāsmiṇ bhāṣitamātre sarvabuddhā mahātmaajāḥ /

bhītāḥ samayaṃ āpede trivajrakāyam anusmaran // 22

līṅgaṃ dakṣiṇapādeṇa vajrasattvaprayogataḥ /

trivajramantracakreṇa sarvamantrākarsaṇaṃ bhavet // 23

MARDA IDAM ME KĀRYAM SĀDHAYA HŪM NĪLĀYA NĪLĀBADZRADAṆḌĀYA TURU
 TURU BIGHNAM BINĀYAKA NĀSAYA NĀSAYA HURU HURU DĪPTATSANḌĀYA
 SARBAŚATRŪNĀM HRIDAYĀNI PĪḌAYA TSHINDA TSHINDA PARABIDYĀNĀM
 TSHEDAKA HŪM BIDYĀNĀM ŚIṢṬAKA SAMAYAMANUSMARA BADZRADHARA-
 BATSANAM MARMĀNI NIKRINTA HŪM HANA HANA DAHA DAHA KURU KURU
 TURU TURU HURU HURU PHAṬ PHAṬ HŪM HŪM KRITĀNTAYA DEBARIṢI-
 BIDRĀPAKĀYA HANA HANA BADZRADAṆḌENA SVĀHĀ /

de nas ḥdi ni gsuṁs tsam gyis/gdug paḥi mchog las byuṁ ba kun/
 yid ni ḥjigs śiṁ rab skrag nas/sems dpahī rdo rje rjes su dran/ 18
 khro boḥi rgyal po grags chen ḥdi/brgya rtsa brgyad du bzlas pa dai
 cho gaḥi tshul bzin bskul ba yis/gdug pa thams cad gsod parḥgyur/19
 de nas bcom ldan ḥdas de bzin gsegs pa mi bskyod pas/kun nas
 sprin dpal zes bya baḥi tiṁ ne ḥdzin la sñoms par zugs nas/rdo
 rje stobs po che ḥdi ḥid kyi sku dan gsuṁ dan thugs rdo rje las
 phyuṁ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HŪM HŪM HŪM PHAṬ PHAṬ
 PHAṬ UGRASŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM DZYTINĪRNĀDA
 HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA SVĀHĀ /

de nas ḥdi ni gsuṁs ma thag/stobs po che ^Iyi klu rnam kun /
 yid ni ḥjigs śiṁ rab skrag nas/sku gsum rdo rje rjes su dran/ 20
 bzlas pa tsam gyi sbyor ba yis/las rnam thams cad sgrub par byed/
 than pa byuṁ baḥi dus na yaṁ/chu yi dkyil ḥkhor ḥbebs par byed/ 21
 de nas bcom ldan ḥdas kun tu ḥjoms pa rdo rje zes bya baḥi tiṁ
 ne ḥdzin la sñoms par zugs nas/de bzin gsegs pa thams cad kyi
 takkiḥi rgyal po khro bo chen po ḥdi/ḥid kyi sku dan gsuṁ dan
 thugs rdo rje las phyuṁ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / TAKKI HŪM DZAḤ /

de nas ḥdi ni gsuṁs tsam gyis/saṁs rgyas bdag ḥid chen po kun/
 ḥjigs śiṁ dam tshig ldan gyur nas/rdo rje sku gsum rjes su dran/22
 rdo rje sems dpahī sbyor ba yis/linga rkaṁ pa gyas pas mnan/
 rdo rje gsum gyi snags dag gis/snags rnam thams cad ḥgugs
 paḥi mchog/ 23

atha bhagavān jñānamālāmbuvajraṃ nāma samādhiṃ samāpad-
yemaṃ acalavajracanḍasamayam svakāyavākcittavajrebhyo
niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM ACALA KĀṆA CANḌA
NAṬṬA MAṬṬA MAṬṬA MOṬṬA MOṬṬA ŚAṬṬA ŚAṬṬA TAṬṬA TAṬṬA
HANA HANA DAHA DAHA MOHA MOHA MOHAKARA HASA HASA VAJRA-
HĀSAM KURU HASA HASA MARDARATA MARDARATA GARJA GARJA HANA
HANA BANDHA BANDHA TIṢṬHA TIṢṬHA ĀVIŚA ĀVIŚA MAHĀMANTRA-
PĀLAKA DHUNA DHUNA TIṆI TIṆI KHĀDA KHĀDA VIGHNĀN MĀRAYA
MĀRAYA DUṢṬAM BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI
MAHAVIṢAMAVAJRA SPHOṬAYA SPHOṬAYA HŪM HŪM HŪM TRIBALI-
TARAṆGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ACALACETA SPHOṬAYA
SPHOṬAYA HŪM HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA ŚĀTAYA
PARAMANTRĀN ĀM ĀM HĀM MĀM ŚUDHYATU LOKAS TUṢYATU VAJRĪ
NAMOSTVAPRATIHATABALEBHIAH JVĀLAYA TRĀṬA ASAHA NAMAḤ
SVĀHĀ /

athāsmiṃ bhāṣitamātre sarve devāḥ sakṛṇkarāḥ /
mūrcchitās trastamanaso ²vajrakāyam anusmaran // 24
anena krodhamantreṇa mahādevādayaḥ surāḥ /
bhūtāḥ saṃpuṭakāyena ākrṣyanti maharddhikāḥ // 25

atha bhagavān samayavijṛmbhitavajraṃ nāma samādhiṃ samā-
padyemaṃ sarvavajradharasamayam samayasumbhamahākrodham
svakāyavākcittavajrebhyo niścārayan /

³OM SUMBHA NISUMBHA HŪM GRṆṆA GRṆṆA HŪM GRṆṆĀPAYA GRṆṆĀPAYA
HŪM ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪM PHAṬ /

athāsmiṃ bhāṣitamātre sarvakanyā maharddhikāḥ /
muktakeśā vivastrātmā ⁴vajrasattvam anusmaran // 26
vajrasattvapadākrāntam sarvatathāgatādhipam /
vajrāṅkuśapāśena ⁵sarvakanyākarsaṇam param // 27

de nas bcom ldan ḥdas ye śes kyi ḥphren baḥi chuḥi rdo rje śes
bya baḥi tin̄ ne ḥdzin la sñoms par ḡugs nas/mi gyo baḥi rdo rje
gtun poḥi dam tshig ḥdi/ḥid kyi sku dan̄ gsun̄ dan̄ thugs rdo rje
las phyun̄ no/

NAMAḤ SAMANTAKĪYABĀKTSITTABADZRĀNĀM / ATSALA KĀNA TSAṆḌA NATṬA
MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA TATṬA TATṬA HANA HANA DAHA
DAHA MOHA MOHA MOHAKARA HASA HASA BADZRAHĀSAM KURU HASA HASA
MARDARĀṬA MARDARĀṬA GARDZA GARDZA HANA HANA BANDHA BANDHA
TIṢṬHA TIṢṬHA ĀBESĀYA ĀBESĀYA MAHĀMANTRAPĀLAKA DHUNA DHUNA
TIN̄I TIN̄I KHĀDA KHĀDA BIGHNĀN MĀRAYA MĀRAYA DUṢṬAṆ BHAKṢA BHAKṢA
SARBAM KURU KURU KIRI KIRI MAHĀBIṢAṆABADZRA SPHOṬAYA SPHOṬAYA
HŪM HŪM HŪM TRIBALITARANGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ATSALA-
TSEṬA SPHOṬAYA SPHOṬAYA HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA
ŚĀṬAYA PARAMANTRĀM ĀM ĀM HĀM HĀM SUDDHYATU LOKA TUṢYATU BADZRĪ
NAMOSTU ĀPRATIHATABALEBHYA DZVĀLAYA TRĀṬA ASAHA NAMA SVĀHĀ /

de nas ḥdi ni gsun̄s tsam gyis/lha rnam ḥkhor du bcas pa kun/
brgyal zin̄ yid ni rab skrag nas/rdo rjeḥi sku ni rjes su dran/ 24
khro bo chen poḥi snags ḥdi yis/lha chen dag la sogs paḥi lha/
mthu chen dag kyan̄ skrag gyur nas/kha sbyar lus su ḥgugs par ḥgyun/25
de nas bcom ldan ḥdas dam tshig rnam par ḥphrul ba rdo rje śes
bya baḥi tin̄ ne ḥdzin la sñoms par ḡugs nas/rdo rje ḥdzin thams
cad kyi dam tshig khro bo chen po gnod mdzes ḥdi/ḥid kyi sku dan̄
gsun̄ dan̄ thugs rdo rje las phyun̄ no/

OM SUMBHA NISUMBHA HŪM GRIHṆA GRIHṆA HŪM GRIHṆĀPAYA GRIHṆĀPAYA
HŪM ĀNAYA HO BHAGAVAM BIDYĀRĀDZA HŪM PHAT /

de nas ḥdi ni gsun̄s tsam gyis/bu mo mthu chen thams cad ni/
skra bśig gos dan̄ bral gyur nas/rdo rje sems dpaḥ rjes su dran/ 26
rdo rje sems dpaḥi zabs kyis mnan/de bzin̄ gśegs pa kun bdag poḥi/
rdo rje lcags kyu zags pa yis/bu mo rnam ni ḥgugs paḥi mchog/ 27

atha bhagavān mahāsamayatattvotpattivajraṃ nāma samādhiṃ
 samāpādyedaṃ mahāsamayat^Itrivajraguhyavākṣamayatattvapadaṃ
 svakāyavākścittavajrebhyo niścārayan /

buddhāvajratrikāyeṣu vajrasattvavibhāvanā /

pāśavajrāṅkuśadharair buddhākarṣaṇam uttamam // 28

buddhavākkāyayogena mahācākraprayogataḥ /

vajrasattvo mahārājā dhruvam ākṛṣyate sadā // 29

cakrapadmamahāvajrais trivajrābhedyabhāvanaiḥ /

vajrāṅkuśaprabhedena sarvamantrākarṣaṇam pāram³ // 30

svamantrapuruṣaṃ dhyātvā sarvavajramayaṃ śivam /

kanyāṃ tu mānuṣiṃ śreṣṭhāṃ hr̥dvajrāṅkuśayogataḥ // 31

vātamaṇḍalāyogena dhruvam ākṛṣyate sadā /

vairocanamahābimbaṃ bhāvayec candramaṇḍalam // 32

śaciṃ tatra sthitāṃ cinted vajrāmṛtaprayogataḥ /

pañcāśavārān uccārya dhruvam ākṛṣyate sadā // 33

vajrāṅkuśamahābimbaṃ tikṣṇajvālāsamaprabham /

vajramaṇḍalikaṃ dhyātvā khakanyākarṣaṇam uttamam // 34

svakrodhavajrasamayaṃ vajrapātālavāsinam /

śūlavajrāṅkuśapāśair⁵ daityakanyākarṣaṇam pāram⁶ // 35

gairikāṃ khaṭikāṃ vāpi vajrāṅkuśaprayogataḥ /

candroparāgasamaye mukhe prakṣipyā sādhayet // 36

brahmā⁸dirudradevānāṃ⁹ nāma yasya likhet svayam /

āgacchanti bhayatrastā vāgvajravaco yathā // 37

sarvākāravaropetaṃ mañjuvajraṃ vibhāvayet /

yamāntakaṃ mahākrodhaṃ vajrāṅkuśaṃ vicintayet /

kalpoddāhamahācakraṃ dhyātvā yakṣiṃs tu bhuñjayet // 38

ity āha ca /

de nas bcom ldan h̄das dam tshig chen poḥi de kho na ḥid ḥbyuñ
 ba rdo rje źes bya baḥi tiñ ne ḥdzin la sñoms par źugs nas/dam
 tshig chen poḥi rdo rje gsum gyi gsañ ba gsuñ gi dam tshig gi
 de kho na ḥid kyi gnas ḥdi/ḥid kyi sku dañ gsuñ dañ thugs rdo
 rje las phyuñ ño/

sañs rgyas rdo rje sku gsum la/rdo rje sams dpaḥ rnam par bsgom/
 śags-pa rdo rje kyo ba ḥdzin/sañs rgyas dgug pa dam paḥo/ 28

sañs rgyas sku gsuñ sbyor ba yi/ḥkhor lo chen poḥi sbyor ba yis/
 rdo rje sams dpaḥ rgyal po che/rtag tu ñes par khugs par ḥgyur/ 29
 mi phyed rdo rje gsum bsgoms pas/ḥkhor lo padmo rdo rje che/
 rdo rje kyo baḥi khyad par gyis/sñags rnames thams cad

dgug paḥi mchog/30
 thams cad rdo rjeḥi dños źi ba/rañ sñags skye bu bsgoms nas ni/

mi yi bu mo mchog rnames kyi/sñiñ khar rdo rje kye ba sbyor/ 31

rluñ gi dkyil ḥkhor sbyor ba yis/ñes par rtag tu ḥgugs par ḥgyur/
 zla baḥi dkyil ḥkhor dag la ni/rnam par snañ mdañ dzugs

chen bsgom/ 32
 de na śatsi gnas par bsam / rdo rje mi ḥchiḥi sbyor ba yis/

lan grañs lña bcu brjod na ni/ñes par rtag tu ḥgugs par ḥgyur/ 33

rdo rje kyo ba dzugs 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 tshig ni/rdo rje sa ḥog gnas pa dag /
 śūla 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 dzas ni zin paḥi tshe/khar bcug nas ni bsgrub par bya/ 36

tshañs pa drag po la soḡs lha/rañ gi min rnames bris nas ni/
 rdo rje gsuñ gi bkaḥ bzin du/ḥjigs śiñ skrag nas ḥoñ bar ḥgyur/ 37

rnam paḥi mchog rnames kun ldan pa/rdo rje ḥjam pa rab tu bsgom/
 khro bo chen po gśin rje gśed/rdo rje kyo ba rnam par bsam /

bskal paḥi sreg paḥi ḥkhor lo che/bsgoms nas gnod sbyin

mo dag spyad/ 38

mudrābhedenā sarveṣāṃ mantrabhedenā sarvathā /
 ākarṣaṇapadaṃ proktaṃ na cen nāsam avāpnuyāt // 39
 vajrasattvo mahārājā codanīyo muburmuhuh /
 sa eva sarvamantrāṇāṃ rājā paramasāśvataḥ // 40

atha bhagavān samantavijṛmbhitajñānavajraṃ nāma samādhiṃ
 samāpadyemāṃ vajraikajaṭāṃ nāma mahā^Iśamayarājavāgvajrāgrīṃ
 svakāyavāk-cittavajrebhyaḥ niścārayan /

OM ŚŪLINI SVĀHĀ /

athāśyāṃ bhāṣita²mātrāyāṃ nāgakanyā maharddhikāḥ /
 dahyamānā vivastrā³tām buddhabodhim anusmaran // 41
 anayā mantravidyayā sarve ākrṣyanti pannagāḥ /
 nāgakanyāṃ viśālākṣīṃ samayākrṣyopabhuñjayet // 42

atha bhagavān gaganasamayasambhavavajraṃ nāma samādhiṃ
 samāpadyemāṃ mahādharmasamayavajrabhṛkuṭīṃ svakāyavāk-
 cittavajrebhyaḥ niścārayan /

OM BHAYANĀSANI TRĀSANI TRĀSA TRĀSAYA BHRKUṬI TAṬI VAIRAṬI
 ŚVETA ŚVETA JAṬINI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvavidyādhārātma⁴jāḥ /
 kampitā bhayam āpede jñānavajram anusmaran // 43
 vidyādharamahākanyāṃ calatkanakakuṇḍalām /
 ākrṣya samayādyena anayā mantravidyayā // 44
 nirodhavajrarā⁵jena niṣpannenāgracāruṇā /
 trivajrajñānasambhūtāḥ kṣaṇād ākrṣyanti sarvataḥ // 45
 athavā sarvakrodhānāṃ lakṣajāpena mantriṇāḥ /
 sarvakarmakarāḥ proktā vijaneṣu mahatsu ca // 46
 ācāryanindanaparā mahāyānāgranindakāḥ /
 māraṇīyāḥ prayatnena athavā sthānacālanam /
 anena bodhiṃ paramāṃ mantrasiddhiṃ ca prāpnuyāt // 47

kun gyi phyag rgyaḥi khyad par dañ/snags kyi khyad par thams cad du
 dgug par dag ni thabs su gsuṅs/gzān du byas na ḥjig par ḥgyur/ 39
 rdo rje sems dpah rgyal po che/yañ dañ yañ du bskul bar bya/
 deñid snags rnams thams cad kyi/rgyal po mchog tu rtag paḥo/ 40
 de nas beom ldan ḥdas nam mkhaḥ kun du rnam par ḥphrul baḥi ye śes
 rdo rje źes bya baḥi tiñ ne ḥdzin la sñoms par źugs nas/rdo rje
 thor tshugs geig ma dam tshig chen po gzān gyis mi thub paḥi gsuṅ
 rdo rjeḥi mchog ḥdi/ñid kyi sku dañ gsuṅ dañ thugs rdo rje las
 phyuñ ño/

OM SŪLINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/klu yi bu mo mthu chen rnams /
 tshig par gyur cin gos dañ bral/saṅs rgyas byañ chub rjes su dran/41
 snags kyi rig pa ḥdi yis ni /klu rnams thams cad ḥgugs par ḥgyur/
 klu yi bu mo mig bzañ dag / bkug nas ñe bar spyad par bya / 42
 de nas beom ldan ḥdas nam mkhaḥi dam tshig ḥbyuñ ba rdo rje źes
 bya baḥi tiñ ne ḥdzin la sñoms par źugs nas/chos chen poḥi dam
 tshig rdo rje khro gñer ma ḥdi/ñid kyi sku dañ gsuṅ dañ thugs
 rdo rje las phyuñ ño/

OM SARBABHAYANĀSAYA TRĀSANI TRĀSA TRĀSAYA -BHERAṬI BHERIKUṬI TAṬI
 BAIRAṬI ŚVETA ŚVETA DZAṬINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/ rig pa ḥdzin paḥi bu mo kun /
 rab tu ḥdar bar gyur nas kyañ/ ye śes rdo rje rjes su dran / 43
 rig pa ḥdzin paḥi bu mo mchog/gser gyi rna cha gyo ba rnams/
 snags kyi rig pa ḥdi dañ ni / dam tshig la sogs pa yis dgug/ 44
 ḥgog paḥi rdo rje rgyal po ni/yoṅs su rdzogs pa mdzes mchog gis/
 ye śes rdo rje gsum las byuñ/ kun nas de ma thag tu ḥgugs / 45
 yañ na khro bo thams cad ni / dben paḥi gñas ni chen po ru /
 snags pas ḥbum du bzlas byas na/las rnams thams cad byed par bśad/46
 rdo rje slob dpon smod pa dañ / theg pa chen po smod pa dag /
 nan tan du ni gsad par bya / yañ na gñas nas spo bar bya /
 ḥdi yis byañ chub mchog dañ ni/snags kyi dños grub thob par ḥgyur/47

ity āha ca /

daśadiksarvasattvānāṃ^I kāyavākcittaghātanam /
bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetasāṃ // 48

rudhirārdragataṃ salilārdragataṃ viṣmūtrārdragataṃ va kārayet/
prāvṛtya līṅgam ākramya krodharājaṃ prayojayet /
śatāṣṭaparipūrṇena dhruvaṃ buddho'pi śīryate // 49

ity āha ca /

salilārdragataṃ vastraṃ kṛtvā krodhāgrabandhanāt /
līṅgaṃ² vāmapādenākramya dhruvaṃ buddho'pi naśyati//50
viṣmūtrārdragataṃ vastraṃ pūṭigandhājūgupsitam /
prāvṛtya mantraṃ āvartec chuṣyate mriyate kṣapāt// 51
bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasaṃkulam/
śatāṣṭavārān uccārya vajrasattvo'pi śīryate // 52

ity āha ca /

salilārdragataṃ vastraṃ prāvṛtya kruddhacetasā /
nagno muktaśīkho bhūtvā vikaṭotkaṭasaṃbhramaḥ /
līṅgaṃ pādēna cākramya khadhātum api nāśayet // 53

ity āha ca /

mātrṅgrhe śmaśāne vā śūnyaveśmani catuṣpathe /
ekalīṅgaikavṛkṣe vā abhicāraṃ samārabhet // 54

mānuṣāsthimayaṃ kilam aṣṭāṅgulapramāṇataḥ /
śatāṣṭavārān³ abhimantrya aridvāreṣu gopayet // 55

buddhas trikāyavarado jñānājñānavivarjitaḥ /
pakṣābhyantarapūrṇena bhraśyate mriyate'pi vā // 56

kapālaṃ paripūrṇaṃ vā prāpya⁴ vijño viśeṣataḥ /
likhen mantrapadaṃ tatra jāpayā vajrabhāṣayā // 57

aridvāre'thavā grāme gopya uccāṭayēd⁵ dhruvam /
tālapatre'thavānyatra krodhamantraṃ samālikhet /

arigrhe'thavā dvāre gopya naśyati⁶ śuṣyati // 58

ity āha bhagavān mahāsamaya⁶ketuvajraḥ /

zes bcom ldan h̄das rdo rje h̄chan chen pos gsuṅs so/yaṅ gsuṅs pa/
 phyogs bcuḥi sems can thams cad kyi/lus daṅ ṅag sems gsad par ni/
 gdug sems ldan paḥi dgra rnams la/cho ga bzin du bsgom par bya/ 48
 khrag daṅ chu yis gser paḥam / bsaṅ gcis gser bar byas paḥi gos/
 bgos nas līṅga rkaṅ pas mnan / khro boḥi rgyal po sbyar bar bya/
 brgya rt̄sa brgyad ni yōṅs bzlas na/saṅs rgyas kyaṅ ni ṅes par h̄jig/49
 yaṅ gsuṅs pa/

chu yis gos ni gser bar byas / khro bo mchog gis bcīṅs pa yis /
 lha chen rkaṅ gyon gyis mnan na/saṅs rgyas dag kyaṅ ṅes par h̄jig/50
 bsaṅ gcis gser bar byas paḥi gos/ ṅaṅ pa rul ba dri mnan pa /
 bgos te sṅags ni bzlas byas na/skad cig gis skams h̄chi bar h̄gyur/51
 thal baḥi skyo mas gser paḥi gos/bgōs na khro bas h̄khrugs bzin du/
 brgya rt̄sa brgyad du bzlas nas ni/rdo rje sems dpaḥaṅ

h̄jig par h̄gyur/ 52

yaṅ gsuṅs pa/
 gcer bur phud de skra b̄sig la/h̄jigs paḥi tshul du gtsigs śiṅ h̄gyur/
 rkaṅ pas līṅga mnan na ni/nam mkhaḥi dbyiṅs kyaṅ h̄jig par h̄gyur/ 53
 ma moḥi gnas sam dur khrod dam/khaṅ stoṅ daṅ ni b̄zi mdo daṅ /
 mtshan goig daṅ ni śiṅ gcig druṅ/mṅon par spyod pa brtsam par bya/54
 mi rus las byas phur bu ni / sor brgyad pa yi tshad dag la /
 brgya rt̄sa brgyad du bzlas byas te/dgra boḥi sgo khar sbas na ni/55
 saṅs rgyas sku gsum mchog sbyiṅ pa/śes daṅ mi śes rnam spaṅs pa/
 zla ba phyed ni tshun chad kyis/bskams sam yaṅ na h̄chi bar h̄gyur/56
 yaṅ na thod pa gaṅ ba dag / khyad par du ni mkhas pas btsal /
 der ni sṅags kyi tshig bris te/rdo rjeḥi tshig gis bzlas par bya/57
 dgra yi sgoḥam groṅ dag tu / sbas na ṅes par skrod par h̄gyur /
 talah̄i lo maḥam gzan laḥaṅ ruṅ/khro boḥi sṅags ni kuṅ bris la/
 dgra yi groṅ ṅam sgo dag tu/sbas na h̄chiḥam bskams par h̄gyur/ 58
 bcom ldan h̄das dam tshig chen poḥi dpal rdo rjes de skad cea
 bkaḥ stsal to/

atha bhagavān sarvatathāgatakāyavākcittanibandhanavajraṃ
 nāma samādhiṃ samāpadyemaṃ sarvatraidhātukakāyavākcitta-
 kīlanamāntraṃ^I nāma svakāyavākcittavajrebhyo niścārayan /
 OM̐ GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAT̐ KĪLAYA KĪLAYA
 SARVAPĀPĀN PHAT̐ HŪM̐ HŪM̐ HŪM̐ VAJRAKĪLAYA VAJRADHARA ĀJÑĀ-
 PAYATI KĀYAVĀKCITTAVAJRAṃ KĪLAYA HŪM̐ PHAT̐ /

athāsmiṇ bhāṣitamātre sarve² buddhā maharddhikāḥ /
 mūrcchitā bhayaṃ āpannāḥ khavajracittam anusmaran//59
 mānuṣāsthimayaṃ kīlaṃ athavā khadirāgrajaṃ /
 ayomayakṛtaṃ kīlaṃ trivajrakāyavināśanam // 60
 vajrasattvaṃ samādhāya sphuliṅgākulasuprabham /
 trivajrakāyaparyantaṃ³ bimbaṃ dhyātvā prayojayet // 61
 vairocana mahāmudrāṃ athavā rāgavajriṇaḥ /
 yamāntakamahāmudrāṃ dhyātvā trivajrakīlanam // 62
 kuṇḍalāmṛtavajreṇa duṣṭakrūrānikṛntanam /
 kartavyaṃ vajrayogena buddhasyāpi mahātmanaḥ // 63
 hṛdayaṃ yāvat pādāntaṃ vajrakīlavibhāvanam /
 ūrddhvaṃ tad eva samayaṃ idaṃ kīlavijṛmbhitam // 64
 dhyānavajraprayogena dhruvaṃ buddho'pi kīlyate /
 vajrasattvo mahārājā kīlayaṃ mriyate laghu // 65

atha bhagavān mahāvairocanaḥ⁴ kāyavijṛmbhitavajraṃ nāma
 samāpadyemaṃ kāyasamayākṣepavajrakīlanamantraṃ svakāya-
 vākcittavajrebhyo niścārayan /
 OM̐ CHINDA CHINDA HANA HANA DAHA DAHA DĪPTAVAJRACAKRA
 HŪM̐ PHAT̐ /

de nas beom ldan h̄das de b̄zin ḡsegs pa thams cad kyi sku dan
 gsun dan thugs nes par h̄chin ba rdo rje z̄es bya baḥi tin̄ ne
 h̄dzin la s̄ñoms par z̄ugs nas/rdo rje khams gsum pa thams cad
 kyi sku dan gsun dan thugs gn̄on pa z̄es bya baḥi snags h̄di/
 ñid kyi sku dan gsun dan thugs rdo rje las phyun̄ no/

OM . GHA GHA GHĀTAYA GHĀTAYA SARBADUṢṬĀN PHAT PHAT KĪLAYA
 KĪLAYA SARBAPĀPĀM PHAT PHAT HŪM HŪM HŪM BADZRAKĪLAYA BADZRA-
 DHARA ĀDZÑĀPAYATI KĀYABĀKTSITTABADZRA KĪLAYA HŪM HŪM HŪM
 PHAT PHAT /

de nas h̄di ni gsun̄s ma thag / sañs rgyas rdzu h̄phrul chen po kun/
 brgyal zin̄ rab tu h̄jigs gyur nas/nam mkhaḥ rdo rje thugs
 dran h̄gyur / 59
 mi rus las byas phur buḥam / yañ na señ ldeñ rtse las skyes/
 lcags las byas paḥi phur bu dag/rdo rje sku gsum h̄jig par byed/ 60
 ḥod h̄phro. h̄khrug ciñ mdañs bzañ baḥi/rdo rje sems dpar mñam b̄zag la
 rdo rje sku ni gsum gyi mthar/gzugs brñan bsams nas sbyar bar bya/6
 rnam par snañ mdzad rgya chen nam/yañ na ḥdod chags rdo rje can/
 ḡs̄in rje ḡsed kyi rgya chen dag/bsams na rdo rje gsum yañ gn̄on/ 62
 rdo rje bdud rtai h̄khyil ba yis/gdug ciñ khro ba tshar b̄cad la/
 sañs rgyas bdag ñid chen po yañ/rdo rjeḥi sbyor bas bya ba yin/ 63
 s̄ñiñ kha nas ni rkañ paḥi mthar/rdo rje phur bu rnam par bsgom/
 goñ duḥaṇ dam tshig.de ñid bya/h̄di ni phur buḥi rnam h̄phrul yin/ 64
 bsam gtan rdo rjeḥi sbyor ba yis/sañs rgyas dag kyañ nes par h̄debs/
 rdo rje sems dpaḥ rgyal po che/phur bus btab na nyur du h̄chi/ 65
 de nas beom ldan h̄das rnam par snañ mdzad chen po/sku rnam par
 h̄phrul ba z̄es bya baḥi tin̄ ne h̄dzin la s̄ñoms par z̄ugs nas/skuḥi
 dam tshig tsham² nam gyis gn̄on pa z̄es bya baḥi snags h̄di/ñid kyi
 sku dan gsun dan thugs rdo rje las phyun̄ no/

OM BADZRA TSHINDA TSHINDA HANA HANA DAHA DAHA DIPTABADZRATSAKRA
 HŪM PHAT /

anyonyaveṣṭanākāram aṅguṣṭhapadamīlanam /
 vairoceanapadākrāntaṃ vajrakīlanipātanam // 66
 hatamātre mahāsattve trikāyavajrasambhavaḥ /
 uttiṣṭhet samayāgreṇa na cen nāśapadaṃ bhavet^I // 67

atha bhagavān lokesvaro vāgvijṛmbhitavajraṃ nāma samādhiṃ
 samāpadyemaṃ vāksamayākṣepakīlanamantraṃ svakāyavākciitta-
 vajrebhyo niścārayan /

OM HRIḤ BHUR BHUVAḤ /
 vikasitajñānapadmēna² vajrāṅguliniveśanam /
 rāgavajrapadākrāntaṃ vajrakīlanipātanam // 68
 hatamātre mahāvajre trikāyāmālasambhavaḥ /
 uttiṣṭhet⁶ hatamātreṇa na cen nāśapadaṃ bhavet^I // 69

atha bhagavān mahāvajradharas cittavijṛmbhitavajraṃ nāma
 samādhiṃ samāpadyemaṃ cittasamayākṣepakīlanamantraṃ sva-
 kāyavākciittavajrebhyo niścārayan /

OM VAJRARĀJA HŪM /
 pañcaśūlanibandhena⁷ sphulingākulabhāvanam /
 cittavajrapadākrāntaṃ vajrakīlanipātanam // 70
 hatamātre mahāvajre trivajrāmālasambhavaḥ /
 uttiṣṭhet⁶ hatamātreṇa na cen nāśapadaṃ bhavet^I // 71
 samyagvidhānamārgēṇa kāyavākciittayogataḥ /
 khadhātuvajraparyantaṃ kilāyen nātra saṃśayaḥ // 72
 ity āha bhagavān mahāvajrakīlaḥ /

atha buddhās trikāyāgrāḥ sattvadhātuhitaiṣiṇaḥ /
 tuṣṭāḥ prāmodyasaṃprāptā idaṃ ghoṣaṃ akārayan⁹ // 73

phan tshun dkri bañi tshul du bya/mthe bo gzi ni rab tu bsdam/
 rnam par sñan mdzad tshul gnas te/rdo rje phur bus ñes par gdab/66
 btab ma thag tu sams dpañ che / rdo rje sku gsum las byun ba /
 dam tshig mchog gis ldan bar hgyur/yañ na hchi bañi gnas su hgyur/67
 de nas bcom ldan hñas hjig rten dbañ phyug gsun rnam par hphrul
 ba rdo rje zes bya bañi tin ne hñzin la sñoms par zugs nas/gsun
 gi dam tshig tsham nam gnon pa rdo rjeñi sñags hñi/hñid kyi sku
 dan gsun dan thugs rdo rje las phyun ño/

OM HRI BHUR BHUBA /

ye ses padmo kha phye ba / rdo rje sor mo ñes par gzag /
 hñod chags rdo rjeñi tshul gnas te/rdo rjeñi phur bu ñes
 par hñebs / 68
 btab ma thag tu rdo rje che / sku gsum dri med las byun ba /
 btab pa tsam gyis ldan bar hgyur/yañ na hchi bañi gnas su hgyur/69
 de nas bcom ldan hñas rdo rje hñzin chen po/thugs rnam par hphrul
 ba rdo rje zes bya bañi tin ne hñzin la sñoms par zugs nas/thuga
 kyi dam tshig tsham nam gyis gnon pañi sñags hñi/hñid kyi sku dan
 gsun dan thugs rdo rje las phyun ño/

OM BADZRARADZA HUM /

rtse mo lña par bcins nas ni/hñod hñphro mañ po hñkhrigs par bsgom/
 rdo rje thugs kyi tshul gnas te/rdo rje phur bus ñes par gdab/ 70
 btab pa tsam gyis rdo rje che / rdo rje dri med gsum las byun /
 btab ma thag tu ldan bar hgyur/yañ na hchi bañi gnas su hgyur/ 71
 sku gsun thugs kyi sbyor ba yis/cho ga legs par byas nas ni/
 mkhañ dbyins rdo rje mñhas klas par/phur bus hñebs par gdon miza/72
 bcom ldan hñas rdo rje phur bu chen pos de skad ces bkañ stsal to/
 de nas sañs rgyas sku gsum mchog/sams can khams la phan mdzad pa/
 mñas sñiñ rab tu dgyes gyur nas/gsun ni hñi skad bkañ stal to/ 73

aho vajrapadaṃ śreṣṭhaṃ aho sārāsamuccayaṃ /
 aho dharmapadaṃ śāntaṃ aho vajravidāraṇaṃ // 74
 kilanaṃ sarvabuddhānāṃ bodhisattva^In mahāyaśā²n /
 kāyavākcittavajrāṇāṃ kilanaṃ samudāhṛtaṃ // 75
 idaṃ tat sarvamantrāṇāṃ kilanaṃ tattvasaṃbhavaṃ /
 kāyavākcittavaradaṃ mantratattvasamuccayaṃ // iti /76

kāyavākcittādbhutamantrākaraṇaviṣṇubhitarājo nāma
 samādhipaṭalaś caturdaśaḥ /

e maḥo gsañ baḥi gnas kyi mchog / e maḥo sñiñ po kun bsdus pa /
 e maḥo chos kyi gnas źi ba / e maḥo rdo rje rnam par ḥjoms / 74
 phur ḥdebs sañs rgyas thams cad dañ/byañ chub sems dpaḥ
 grags chen te /
 sku gsuñ thugs kyi rdo rje rnams/phur bus gdab pa yañ dag bśad/ 75
 ḥdi ni sñags rnams thams cad kyi/phur gdab de ñid las byuñ ba/
 sku gsuñ thugs ni mchog sbyin paḥi/sñags kyi de ñid don
 bsdus paḥo / 76

sku dañ gsuñ dañ thugs rmad du byuñ baḥi sñags kyis ḥgugs paḥi
 rnam par ḥphrul baḥi rgyal po źes bya baḥi leḥu ste bcu bźi paḥo/

CHAPTER FIFTEEN

atha vajradharo rājā sarvākāśe mahākṣaraḥ /	
sarvābhiṣekasarvajño vāgvajra ^I m ūdirayan //	I
dvādaśābdikāṃ kanyā ² m caṇḍālasya mahātmanaḥ /	
sādhayet sādha ³ ko nityaṃ vijaneṣu viśeṣataḥ //	2
vipmūtrasamayādyena caturasraṃ vidhānataḥ /	
maṇḍalaṃ kārayet tatra vajramaṇḍalab ³ hāvanaiḥ //	3
sarvalakṣaṇasaṃśuddhāṃ cāruvaktrāṃ suśobhanāṃ /	
sarvālaṃkārasaṃpūrṇāṃ anke sthāpya vibhāvayet //	4
pañcamaṇḍalacakreṇa buddhabimbavibhāvanam /	
bhāvayet pūjāpadaṃ ra ⁴ myaṃ rahasyaṃ mantrac ⁵ akriṇāṃ //	5
vairocanamahābimbaṃ kāyavākcittavajriṇaṃ /	
dhyānamantraprayogena bhaved buddhasamaprabhaḥ //	6
nīlotpaladalākārāṃ rajakasya mahātmanaḥ /	
kanyāṃ tu sādhayen nityaṃ vajrasattvaprayogataḥ //	7
tad eva vidhisamyogaṃ kṛtvā karma samārabhet /	
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ //	8
sa bhavet tatkṣaṇād eva vajrasattvasamaprabhaḥ /	
sarvadharmasā ⁶ mo rājā kāmamokṣaprasādhakaḥ //	9
cāruvaktrāṃ viśālākṣiṇīṃ nāṭakanyāṃ suśobhanāṃ /	
sādhayet sādha ³ ko nityaṃ vajradharmavibhāvanaiḥ //	10
sa bhaved vajradharmātmā daśabhūmipratīṣṭhitaḥ /	
vāksamayadharo rājā sarvāgraḥ parameśvaraḥ //	11
brahmakṣatriyavaiśyānāṃ kanyāṃ śūdrakulodbhavāṃ /	
sādhayed vajradharmātmā idaṃ guhyasamāvaham //	12
astam ite tu vajrārke sādhanāṃ tu samārabhet /	
arupodgamavelāyāṃ sidhyate sādhanottamaiḥ //	13

CHAPTER FIFTEEN

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ ni ḥgyur che/
 thams cad dbaṅ bskur kun mkhyen pas/rdo rjeḥi gsun ni bkaḥ stsal pa/I
 sma. śa can gyi bdag ḥid che / bu mo lo graṅs bcu gñis pa /
 dben paḥi gnas su khyad par du/sgrub pa pos ni rtag tu bsgrub/ 2
 bsaṅ gci dam tshig la sogs pa / de ru cho ga bzin du ni /
 dkyil ḥkhor gru bzi lham par bya/rdo rjeḥi dkyil ḥkhor sgom pa yis/3
 mtshan ḥid thams cad yons su dag/rab tu bzaṅ la bzin yaṅ mdzes/
 rgyan rnams thams cad yons rdzogs pa/paṅ par bzag nas
 rnam par bsgom/ 4
 dkyil ḥkhor lha yi ḥkhor lo yis/saṅs rgyas rnams su rnam par bsgom/
 snags kyi ḥkhor lo can gyi gsaṅ/ mchod paḥi gnas ni ḥams
 dgaḥ bsgom / 5
 sku gsun thugs ni rdo rje can/rnam par snaṅ mdzad sku chen po/
 bsam gtan snags kyi sbyor ba yis/saṅs rgyas kyi ni ḥod ḥdrar ḥgyur/6
 rdo rje sems dpaḥi sbyor ba yis/btse blag mkhan ni bdag ḥid che/
 bu mo udpal mthiṅ khaḥi mdog/ḥdra ba bdag ni rtag tu bsgrub / 7
 sbyor baḥi cho ga de ḥid ni/byas nas las rnams brtsam par bya/
 ḥdi ni snags rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/8
 de ni de ma thag tu yaṅ / rdo rje sems dpaḥi ḥod ḥdrar ḥgyur /
 rgyal po chos rnams kun daṅ mtshuṅs/ḥdod daṅ thar pa rab bsgrub pa/9
 rdo rje chos ni rnam bsgoms pas/ gar mkhan bu mo rab mdzes śin/
 bzin bzaṅ mig ni dkyus rin ba/sgrub pa pos ni rab tu bsgrub / 10
 de ni rdo rje chos kyi bdag / sa bcu la ni gnas par ḥgyur /
 rgyal po gsun gi dam tshig ḥdzin/mṅaḥ bdag dam pa kun gyi mchog/ 11
 bram ze rgyal rigs rjeḥu yi rigs/dmaṅs rigs las byuṅ bu mo ni/
 rdo rje chos bdag bsgrub par bya/ḥdi ni gsaṅ ba thob byed paḥo/ 12
 rdo rje ḥi ma nub nas ni / sgrub pa kun tu brtsam par bya /
 skya reṅs ḥchar baḥi dus su ni/sgom paḥi mchog gis ḥgrub par ḥgyur/13

sarvālaṃkārasampūrṇaṃ gandhapuṣpavibhūṣitaṃ /
 dhyātvā tu vajrasattvāgrīṃ laghu siddhim avāpnuyāt // I4
 sa bhavet trikāyavarado buddhalakṣaṇalakṣitaḥ /
 yojanaśatavistāram avabhāsaṃ karoty asau // I5
 dvayendriyaprayogeṇa sarvayogān samārabhet /
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I6
 vipṃūtrasamayam bhakṣet yadīcchet siddhiṃ vajriṇaḥ^I /
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I7
 vipṃūtrasamayādyena dvayendriyaprayogataḥ /
 sidhyate 'nuttaraṃ tattvaṃ buddhabodhipadaṃ śivam // I8
 ity āha bhagavān kāmamokṣasamayavajraḥ /

atha bhagavān mahāsamayavajrakrodhaṃ nāma samādhiṃ samā-
 padyemaṃ sarvatathāgatavajrasaṃtrāsanakrodhaṃ svakāya-
 ← vākcittavajrebhyo niścārayan /
 OM HRIḤ ṢṬRĪḤ VIKṚTĀNANA SARVASATRŪN NĀSAYA STAMBHAYA
 HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

viśarudhirasamyuktaṃ lavanaṃ rājikān tathā /
 kaṇṭhakāgnau juhet kruddhaḥ kanyānāmapadaīḥ saha // I9
 madhyāhne 'rdharātre vā idaṃ śasyati sarvathā /
 trikoṇe tu juhet prājño² śṭasahasraṃ vidhānataḥ // 20
 dinatrayam idaṃ kāryaṃ kanyānāṃ phalahetunā³ /
 stambhanaṃ bhavate tena trikalpāsaṃkhyam api sadā // 21
 buddho dhārmadharo⁴ vāpi vajrasattvo'pi vā yadi /
 atikrāmed yadi mohātmanā tad antaṃ tasya jīvitam // 22
 caturdaśyāṃ tathāṣṭabhyāṃ gr̥hyāṅgāraṃ śmaśānataḥ /
 abhimantrya vidhānena dāyakaḥ⁵ sa bhavet sadā // 23

rgyan rnams thams cad yons su rdzogs/spos dan me tog

rnam³ kyis brgyan/

rdo rje sems dpañ mchog bsgoms na/grub pa myur du hthob par hgyur/la

hdi ni sku gsum mchog sbyin pa/saṃs rgyas mtshan gyis

mtshan par hgyur/

dpag tshad brgya yi khyon tsam du/de yi hod kyan snan 'bar byed/ I5

dban po gn̄is ni sbyor ba yis/sbyor ba thams cad brtsam par bya/

ñdi ni ñnos grub thams cad kyi/dam tshig ñin tu ñdah dkañ baño/ I6

rdo rje can gyi grub hdod na/bśān geiḥi dam tshig bzah bar bya/

ñdi ni ñnos grub thams cad kyi/dam tshig áin tu ñdah dkañ baño/ I?

bsan gcishi dam tshig la sogs pas/dban po gñis kyi sbyor ba yis/

sañs rgyas byañ chub gnas í ba/de ñid bla na med pa hgrub / I8

bcom ldan h̄das h̄dod pa dan thar paḥi dam tshig rdo rjes de skad

ces bkañ stsal to/

de nas bcom ldan ḥdas dam tshig chen poḥi rdo rje khro bo ḥes

bya baŋi tiŋ ñe ɗɗain la sñoms par zuga nas/de bzin gsegs pa

thams cad kyi rdo rjekun tu skrag par byed pañi rdo rje khro bo

ñdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun no/

OM HRIH ŚTRĪ VIKRĪTA ĀNANA SARBAŚATRŪN NĀŚAYA STAMBHAYA

HUM HUM PHAT PHAT SVĀHĀ /

dug ni khrag dan kun tu sbyar / lan tshwa ske tshe yuns nar te /

khro sin tsher mahi ne la bsreg/bu mohi min dan tshig tu bcas/ I9

ñi ma guñ nam nam phyed na, / hdi ni yon ye rab tu sis /

śes rab can gyis gru gsum du/ston rtse brgyad ni tshul bāin bareg/20

bu mo dag gi don gyi phyir / ḥdi ni ṇi ma gsum du bya /

bskal pa grans med gsum du yan/de yis rtag tu gnong par hgyur/ 2I

saṅs rgyas sam ni chos ḥdzin paḥam/yaṅ na rdo rje sems dpahan ruṅ/

gal te rmonš pas h̄das na ni / d̄e yi tshe ni der zad hgyur / 22

bcu bziham yan na tshes bgyad la/dur khrod sol ba blang nas ni/

cho ga bzin du snags btab na / de ni rtag tu ster bar hgyur / 23

rekham^I dadyāt tu dhyānena mantrajño yasya kasya cit /
 śatroḥ pratikṛtiṃ kṛtvā mriyate nātra saṃśayaḥ // 24
 mudgaram dhyānayogena pātayan patati² dhruvam /
 HŪMkārajvālasamyuktaṃ dīptavajram prabhāvayet /
 nāśakaḥ sarvaduṣṭānāṃ vajrapāṇikulāḥ smṛtaḥ // 25
 khaṭikāṅgārādibhir lekhyā puruṣaṃ vāthavā striyam/
 kuṭhāraṃ pāṇau bhāvitvā grīvāṃ chinnāṃ vibhāvayet //26
 buddhā³ trikā⁴yaratnāgrā⁵ḥ sarvasattvahiṭaiṣiṇaḥ /
 anena hanyate vāpi mriyate nātra saṃśayaḥ // 27
 karmavajramahādīptaṃ sphuliṅgagahanākulam /
 madhye vajram vibhāvitvā vāristambhanam uttamam // 28
 maṇḍale likhyamāne tu vātādyam yadi jāyate /
 daṃṣṭrāmudrāṃ tato baddhvā duṣṭaśatrum anusmaret // 29
 buddhaiś ca bodhisattvaiś ca nirmitaṃ vāpi yad bhavet/
 śīryate dr̥ṣṭamātreṇa na cen nāśaṃ samāpnuyāt // 30
 buddhāś ca bodhisattvāś ca ye cānye duṣṭajāntavaḥ /
 trāsitās tena mantreṇa mriyante nātra saṃśayaḥ // 31
 tatredaṃ sarvatathāgatamantrarahasyahṛdayam /

/ PHAṬ /

jñānasattvaprayogena madhye bimbaṃ prabhāvayet /
 catuṣṭhāneṣu mantrajño yoṣitāṃ sthāpayet sadā // 32
 sarvālaṃkārasampūrṇāṃ sarvalakṣaṇalakṣitāṃ /
 padmaṃ prasāritaṃ kṛtvā idaṃ mantraṃ vibhāvayet // 33

/ HŪM /

pañcaraśmiprabhaṃ dīptaṃ bhāvayed yōgavajriṇam /
 svakāyavākcittavajreṣu pātayan bodhim āpnuyāt // 34
 sa bhavet tatkṣaṇād eva⁸ vairocanasamaprabhaḥ /
 vajrasattvo mahārāja⁹ buddhas trikāyavajradhṛk // 35
^{IO}sarvasattvotpādanāvajro^{II} nāma samādhiḥ /

snags ses pa yis gan run bahi/dgra yi gzugs brñan byas nas su/
 bsam gtan dag gis bris na ni/hchi bar hgyur bar gdon mi za/ 24
 tho ba bsam gtan sbyor ba yis/phab na nes par ltun bar hgyur/
 HŪM ni rab tu hbar dan bcas/rdo rje hbar ba rab tu bsgom /
 phyag na rdo rjeñi rigs dran te/gdug pa thams cad hjig par byed/25
 rdo rgyus sol ba la sogs pas/skyes pañam bud med gzugs bris la/
 lag par sta re bsams nas su/mid pa bcans par rnam par bsgom / 26
 sañs rgyas sku gsum rin chen mchog/sams can kun la phan hdod pa/
 hdi yis ^Isnad par hgyur bañam / si bar hgyur bar gdon mi za / 27
 las kyi rdo rje rab hbar ba / ne stag man po hkhriḡs pa can /
 dbus su rdo rje bsams na ni/chu rnams man pañi mchog yin no/ 28
 dkyil hkhor dag ni hdi ba na/rñun la sogs pa byun ha ni /
 mche bahi phyag rgya bcans nas su/gdug pañi dgra ni dran par bya/29
 sañs rgyas byañ chub sams dpañ yis/gañ zig sprul par gyur pa yañ/
 mthon ba tsam gyis hgag hgyur te/gzan du byas na hjig par hgyur/30
 sañs rgyas byañ chub sams dpañ dan/skye bo gdug pa gzan dag kyañ/
 snags hdis skrag par byas na ni/hchi bar hgyur bar gdon mi za/ 31
 de la hdi ni snags thams cad kyi gsan bahi sñin poñe/

/ PHAT /

ye ses sams dpañi sbyor ba yis/dbus su gzugs ni bsgom par bya/
 snags ses pa yis gnas bzñ ru / bud med rtag tu gzag par bya / 32
 rgyan rnams thams cad yons su rdzogs/mtshan rnams thams cad
 kyis mtshan cin/
 padmo rab tu rgyas byas nas/snags hdi rnam par bsgom par bya/ 33

/ HŪM /

hod zer lña ni rab hbar bahi /rdo rje can gyi sbyor ba bsgom /
 ran lus ñag sams rdo rje la/phab na byañ chub thob par hgyur / 34
 de ni de ma thag tu yañ / rnam par sñan mñad hod hdra sñin /
 rdo rje sams dpañ rgyal po che/sañs rgyas sku gsum rdo rje hdzin/35
 sams dpañ thams cad skyed pa rdo rje zes bya bahi tin ñe hdzin to/

yoṣitām prāpya vidhinā cāruvaktṛām hitaiṣiṇīm /
 pracchanne prārabhet pūjām guhyā^I gṛhya vibhakṣayet//36
 sa bhavet tatkṣaṇād eva mañjuśrītulyatejasa² /
 antardhānādhipaḥ³ śrīmān jāmbunadasamaprabhaḥ // 37
 bhakṣyaṃ vā athavā viṣṭaṃ māṃsaṃ vāpi praveśayet /
 abhimantrya vidhānena bhakṣya buddhair na dṛśyate// 38
 ity āha ca mahāvajradharaḥ /

viṣṭaṃ⁵ gṛhya vidhānena śarāvasaṃpuṭe nyaset /
 śatāṣṭavārān saṃcodya buddhasūryair na dṛśyate // 39
 śvānamāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ vidhānataḥ /
 gṛhya saṃpuṭayogena bhakṣayaṃs tair na dṛśyate // 40
 viṣṭena saha saṃyuktām gulikām trilohaveṣṭitām /
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 41
 mahāmāṃsena saṃyuktām gulikām trilohaveṣṭitām /
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 42
 śvānamāṃsena saṃyuktām gulikām trilohaveṣṭitām /
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 43
 gomāṃsena saṃyuktām gulikām trilohaveṣṭitām /
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 44
 prāpakair viṣṭasaṃbhūtair gulikām kārayed vratī/
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 45
 karpūracandanair yuktām gulikām trilohaveṣṭitām/
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 46
 rocanāgarusaṃyuktām gulikām trilohaveṣṭitām /
 dvayendriyaprayogeṇa bhaved vajramahābalaḥ // 47
 karpūrakumkumair yuktām gulikām trilohaveṣṭitām/
 dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 48
 ity āha ca /

adhiṣṭhāya mahāmudrām yasya kasya⁶ cid vajriṇaḥ /
 sa bhavet tādrśaḥ śrīmān mahābalaparākramaḥ // 49

bzin bzan phan par hdod pa yi/ bud med rned na cho ga bzin /
 dben par mchod pa brtsam par bya/gsan ba blans nas bzañ bar bya/ 36
 de ni de ma thag tu yañ / hjam dpal dan ni gzi brjid mñam /
 mi snan bdag po dpal dan ldan/dzambu gser gyi mdans hdrar hgyur/ 37
 bsan bañam yañ na bzañ bañam / sa dag kyañ ni gzug par bya /
 cho ga bzin du bsanags nas ni/zos na sañs rgyas kyis mi mthon/ 38
 ges bcom ldan hdas rdo rje hchan chen pos de skad ces bkañ stal to/
 bsan ba cho ga bzin blans nas/kham phor sbyar mar gzag par bya/
 brgya rtse brgyad du bskul na ni/sañs rgyas ñi mas mi mthon no/ 39
 khyi yi sa dan rta sa dan / sa chen dag ni cho ga bzin /
 blans nas sbyor bañi thabs kyis ni/zos na de yis mi mthon no/ 40
 bsan dan lhan eig sbyar ba yi/ril bu lcags gsum gyis dkris pa/
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 41
 khyi yi sa dan sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 42
 sa chen dan ni sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 43
 ba lan sa dan sbyar ba yi/ ril bu lcags gsum gyis dkris pa /
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 44
 bsan ba las byun srog chags las/brtul zugs can gyis ril bu bya/
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 45
 ga pur tsan dan sbyar ba yi / ril bu lcags gsum gyis dkris pa/
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 46
 gi wañ^I agaru sbyar bañi / ril bu lcags gsum gyis dkris pa /
 dbañ po gñis kyi sbyor ba yis/rdo rje stobs po cher hgyur ro/ 47
 ga pur gunkum sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbañ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthon no/ 48
 rdo rje hdzin pa gañ yañ run/phyag rgya chen por byin brlabs nas/
 de ni de hdrañi dpal ldan bañi/stobs chen pha rol gnon par hgyur/49

yojanakoṭisampūrṇam ūrdhvaṃ vajragatir bhavet /
 trisāhasragatiḥ śrīmaṇ bhaved buddhasamaprabhaḥ // 50
 kāmadhātusthitāṃ kanyāṃ surabhogaṃ kulav^Iratāṃ /
 rūpadhātusthitāṃ vāpi kāmayeta mahābalaḥ // 51
 ity āha bhagavān samayāntardhānamahāvajraḥ /

atha buddhāḥ prahr̥ṣṭātma²bhrāntacittā maṇiṣiṇaḥ /
 vismayotphullanayanā idam ghoṣam udīrayan // 52
 aho suvismayam idam aho guhyapā³dākṣaram /
 aho svabhāvasaṃśuddham aho dharmāṃ sunirmalam//iti/ 53
 atha vajradharaḥ śāstā sraṣṭā kartā mahākṣaraḥ /
⁴buddho vajro mahādharmaḥ vajraghoṣaṃ ⁵ākārayat // 54
⁶sattvavajraprayogeṇa toṣaṇaṃ ⁷vajradhāriṇāṃ /
 buddhabodhiprabhedena toṣaṇaṃ ⁸buddhavajriṇāṃ // 55
 vajralocanābimbādyair uṣṇīṣārādhanāṃ smṛtam /
 krodhānāṃ api tac chreṣṭhaṃ buddhavajraprabhāvanam//56
 vidyārājāgradharmāṇāṃ ratnaketu vibhāvanam /
 vidyārājñīprayogeṣu amitāyurvibhāvanam // 57
 sarvakarmikamantrāṇāṃ amoghajñānabhāvanam /
 sarveṣāṃ eva mantrāṇāṃ vajrasattvavibhāvanam // 58
 ity āha ca /

yakṣiṇīmantratāntrāṇāṃ yamāntakasyaiva kalpanam /
 sarveṣāṃ yogamantrāṇāṃ ⁹śāstaṃ mūrdhni pracodanam // 59
 ity āha bhagavān mahāsamayaḥ ¹⁰/

anena dhyānavajreṇa mantrārādhanamaṇḍalam /
 sādhanāṃ hitaṃ proktaṃ mahāsamayasādhanam // 60
 atha vajradharaḥ śāstā sarvadharmesvaraḥ prabhuḥ /
 kāyavākciittasaṃśuddho jñānavajram udīrayan // 61

dpag tshad bye ba rdzogs pa yi/steñ du rdo rje hgro bar hgyur/
 ston gsum bgrod pañi dpal ldan pa/saṅs rgyas ḥod dan
 ḥdra bar hgyur/ 50
 ḥdod khams gnas pañi bu mo dan/lha yi loṅs spyod rigs brtul ḡuga/
 yaṅ na gzugs khams gnas pa la/stobs chen gyis ni ḥdod pa spyad/ 51
 bcom ldan ḥdas dam tshig mi snañ bañir¹do rje chen pos de skad
 ces bkaḥ stsal to/

de nas saṅs rgyas rab dgyes bdag/sems ḥkhrul yid la dbaṅ^I ba rnams/
 no mtshar gyur ciñ spyān gdaṅs nas/gsuṅ ni ḥdi skad bkaḥ stsal to/52
 e maḥo ḥdi rab no mtshar che / e maḥo gsaṅ gnas mi hgyur ba /
 e maḥo no bo ñid kyis dag / e maḥo śin tu dri med chos / 53

de nas ston pa rdo rje ḥdzin / skyed pa byed pa mi hgyur che /
 saṅs rgyas rdo rje chos chen pos/rdo rjeñi gsuṅ du bkaḥ stsal pa/54
 sems dpaḥ rdo rjeñi sbyor ba yis/rdo rje ḥdzin rnams mñes par hgyur/
 saṅs rgyas byañ chub rab dbye ba/saṅs rgyas rdo rje can
 mñes hgyur / 55

rdo rje spyān gyi gzugs la sogs/gtsug tor ḥjog par byed par bśad/
 khro boñi nañ na de mchog ste/saṅs rgyas rdo rje rab sgom paḥo/56
 rig pañi rgyal² po chos mchog rnams/dkon mchog dpal ni
 rnam par bsgom /

rig pañi rgyal mo sbyor ba la/tshe dpag med pa rab tu bsgom / 57
 thams cad las byed śnags rnams la/gdon mi za bañi ye śes bsgom/
 śnags rnams thams cad ñid la ni/rdo rje sems dpaḥ rnam par bsgom/58
 zes gsuṅs so/

gnod sbyin mo yi śnags rgyud la/gśin rje gśed ni brtag par bya/
 śnags rnams thams cad ñid la ni/spyi bo nas ni bskul ba śis/ 59
 bcom ldan ḥdas dam tshig chen pos de skad ces bkaḥ stsal te/

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 gsuṅ/ 60
 de nas ston pa rdo rje ḥdzin/gtso bo chos rnams kun dbaṅ phyug/
 sku dan gsuṅ thugs yonś dag pas/ye śes rdo rje bkaḥ stsal to / 61

parvatāgreṣu ramyeṣu vijaneṣu vaneṣu ca /	
dhyānavajraṃ prakurvīta jāpamantraprayogataḥ //	62
vajrasattvādayaḥ sarve mantradhyānapracoditāḥ /	
kurvanti citrakarmāṇi vāk ^I karmavaco yathā //	63
vajradharmamahābimbaṃ padmarāgasamaprabhaṃ /	
kāyavāk ² cittavajreṣu t ³ risthāne kulakalpanam //	64
āveśanavidhiṃ sarvaṃ kārayan sidhyate dhruvam /	
stobhastambamahādīvyam āryabhaumacaturthakam /	
kartavyaṃ siddhivajreṇa evaṃ sidhyati śāśvatam //	65
dvādaśā ⁵ bdikāṃ kanyāṃ puṃṣaṃ vā dvādaśābdikam /	
sarvālakṣaṇasampūrṇaṃ gṛhyāveśaṃ prakalpayet //	66
vidhānāni tu sarvāṇi kṛtvā karma ⁴ prasādhanaṃ /	
anyathā hāsyam āpnoti traidhātukeṣu jantuṣu //	67
tatremāni hrdayamantrākṣarapadāni /	
/ HŪṂ HAḤ ĀḤ JHAṬḤ /	
khadhātum api niśceṣṭaṃ sarvakalpavivarjitam /	
āveśayati vidhinā vajrasattvaṃ api svayam //	68
HŪṂkāre ⁶ vajrasattvātmā HAḤkāre ⁶ kāyavajriṇaḥ /	
ĀḤkāre ⁶ dharmadharo rājā idam guhyapadaṃ dṛḍham //	69
JHAṬḤkāraṃ ⁷ stobhanaṃ proktaṃ bhrāmaṇaṃ kampanaṃ smṛtam/	
eṣo hi sarvastobhānāṃ rahasyo'yaṃ pragīyate //	70
ity āha ca /	
hastamātraṃ dvihastaṃ vā yāvad dhastāṣṭapañcakam /	
uttiṣṭhanti bhayatrastā vajrarājapracoditāḥ /	
tathaiva sarvaṃ yathā pūrvam idam guhyasamāvaham/iti/71	
atha vajradharo rājā sarvatathāgatādhipaḥ /	
trikāyapadaśā ⁸ suddha idam ghoṣam udīrayan //	72
anekāgragatenāpi idam kāryaṃ dṛḍhavrataiḥ /	
kartavyaṃ ⁹ nānya-yogena sarvaduṣṭāvidāraṇam //	73
śatroḥ pratikṛtiṃ kṛtvā citāṅgaratuṣāḍibhiḥ /	
nagno muktaśikho bhūtvā trailokyam api nāśayet //	74

ri rtse fñams ni dgaḥ ba dañ / nag tshal rab tu dben par ni /
 bsam gtan rdo rje rab bya ba/bzlas dañ snags kyi sbyor bas so/ 62
 rdo rje sems dpaḥ la sogs kun/snags kyi bsam gtan gyis bskul bas/
 gsun gi las kyi bkaḥ bzin du/las rnams sna tshogs byed par ḥgyur/63
 rdo rje chos kyi gzugs chen po /padmarāgaḥi ḥod ḥdra ba /
 sku gsun thugs kyi rdo rje la / gnas gsum du ni rigs brtag go / 64
 dbab paḥi cho ga thams cad ni / byas na gdon mi za bar ḥgrub /
 bskul dañ reñs dañ lha chen po/ ḥphags las bzi po dag kyañ ni/
 rdo rje grub pa dag gi bya / de ltar byas na rtag par ḥgrub / 65
 bu mo la grañs bcu gñis maḥam / khyeḥu lo grañs bcu gñis pa /
 mtshan fid thams cad yons rdzogs pa/bzuñ nas dbab parab tu brtag/66
 cho ga thams cad byas nas ni / las rnams rab tu bsgrub par bya /
 rnam pa gñan du byas na ni/khams gsum skye bos dpyas par ḥgyur/ 67

de la sñiñ poḥi snags kyi yi geḥi tshig ḥdi rnams so/

/ HŪṂ HAḤ ĀḤ DZHAIḤ /

nam mkhaḥi khams ni sems med cin/rtog pa thams cad rnam spañs dañ/
 rdo rje sems dpaḥ bdag fid kyañ / cho ga bzin du byas na ḥbab / 68
 HŪṂ ni rdo rje sems dpaḥi bdag / HA ni sku yi rdo rje can /
 ĀḤ ni chos ḥdzin rgyal po ste / ḥdi ni gsañ tshig bstan paḥo / 69
 DZHAIḤ ni bskul bar byed par bsad / ḥgul ba dañ ni gyo ba yin /
 ḥdi ni bskul ba thams cad kyi / gsañ ba yin par ḥdi rab bsad / 70
 khru gañ tsam nam khru doḥam / khru brgyad tsam nam lña tsam du/
 rdo rje sems dpaḥ rab bskul na/ḥjigs sñiñ bskrag nas ḥphar bar ḥgyur,
 sna ma bzin du thams cad ḥgyur / ḥdi ni gsañ ba thob paḥo / 71
 de nas rgyal po rdo rje ḥdzin / de bzin gségs pa kun gyi bdag /
 sku gsum gnas ni yons dag pas/ gsun ni ḥdi skad bkaḥ stsal to / 72
 rtse gcig ma gyur pa yis kyañ/brtul zugs brtan pas ḥdi dag bya/
 sbyor ba gñan min pas bya ba/gdug pa thams cad rnam gzig paḥo/ 73
 dur khrod sol dañ thub sogs las/dgra yi gzugs brñan byas nas ni/
 skra bsig gcer bur byuñ nas ni/khams gsum dag kyañ ḥjig par byed/74

- śatroḥ pratikṛtiṃ kṛtvā śmaśānacitibhasmanā /
 sahasrāṣṭaśatenāpi mriyate nātra saṃśayaḥ // 75
- gomāṃsahayamāṃsena śvānamāṃsena citriṇā /
 trikoṇamaṇḍale kāryaṃ dhruvaṃ vajro^I'pi naśyati // 76
- mahāmāṃsena sarveṣāṃ nāśanaṃ vajrajaṃ smṛtaṃ /
 eṣo hi sarvaśā²trūṇāṃ nāśako dāruṇaḥ smṛtaḥ // 77
- śatroḥ pratikṛtaṃ kṛtvā vipmūtrenāgradharmināṃ /
 kaṇṭhakāgnau juhet kruddho dhruvaṃ buddho^I'pi naśyati // 78
- ity āha ca /
 śatroḥ pratikṛtiṃ kṛtvā nadī³srotobhāyor api /
 tilamātram api sarvāṅgaṃ kaṇṭhakair viśasaṃbhavaiḥ /
 pūrayec codanapadair dhruvaṃ buddho^I'pi naśyati // 79
- ity āha ca /
 rājikaṃ lavaṇaṃ tailaṃ viṣaṃ dhattūrakaṃ tathā /
 mārāṇaṃ sarvabuddhānāṃ idaṃ śreṣṭhatamaṃ smṛtaṃ // 80
- aṅgārārdragataṃ vastraṃ prāvṛtya krodhacetasā⁴ḥ /
 līngaṃ pādenākramya rākṣasair gṛhyate dhruvaṃ // 81
- prakṛtim asthicūrṇena viṣeṇa rudhireṇa ca /
 kṛtvā tu gṛhyate śīghraṃ vajrasattvo^I'pi dāruṇaḥ // 82
- līngaṃ rājikasamyuktaṃ vipmūtrenāpi pūritaṃ /
 pādākrāntagataṃ kṛtvā mahādāhena gṛhyate // 83
- ity āha ca / tatredaṃ sarvatathāgatavajramahākrodha-
 samayaḥpdayam /
- NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM HULU HULU TIṢṬHA
 TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA
 VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVINĀYAKĀN MAHĀGAṆAPATI-
 ← JĪVITĀNTAKARĀYA HŪM PHAṬ /
- homaṃ vā⁶sthavā dhyānaṃ kāyavākcittabhīndanam /
 kartavyaṃ nānyacittena idaṃ mārāṇaṃ uttamam // 84
- vajrasattvaṃ mahākrūraṃ vikaṭotkatabhīṣaṇam /
 kuṭhāramudgarahastaṃ dhyātvā dhyānaṃ prakalpayet // 85

dur khrod ro bsregs thal ba yis/dgra yi gzugs brñan byas nas ni/
 ston rtza brgyad du bzlas pas kyan/hchi bar hgyur bar gdon mi za/75
 dkyil hkhor gru gsum byas pa la / ba lan saham rta yi sa /
 khyi yi saham sna tshogs kyis / rdo rjeñan gdon mi za bar hjig/ 76
 sa chen gyis ni thams cad kyi / rdo rje las byun hjig par bsad/
 hdi ni dgra rnam thams cad kyi / hjig^I pa sin tu mi bzad yin / 77
 dgra yi gzugs brñan byas na ni/bsan gci dag gi chos mchog can/
 tsher mahi me la khros nas bsregs/sans rgyas dag kyan nes par hjig/78
 chu bohi hgram gñis sa ya kyan/dgra yi gzugs brñan byas nas ni/
 til hbru tsam gyis yan lag kun/dug las byun bahi tsher ma yis/
 bakul bahi tshig dan bcas pas dgan/sans rgyas dag kyan

nes par hjig/ 79

ske tshe lan tshwa hbru mar dan/dug dan dadura dag ni/
 sans rgyas thams cad bsad^I pa la/hdi dag mchog tu gyur par bsad/ 80
 sol khus gser bahi gos dag ni / gyon te sems ni khros nas su /
 rkan pa linga mnan nas ni / sriñ pos hkhyer bar gdon mi za / 81
 rus phye khrag dan dug rnam kyis/gzugs brñan rab tu byas na ni/
 rdo rje sems dpañ drag po yan/myur ba dag tu hkhyer bar hgyur/ 82
 ske tshe bsan gci sbyar ba yis/ linga yons su gan bar ni /
 blugs la rkan pas rab mnan na/tsha ba chen pos btab par hgyur/ 83

de la hdi ni de bzñin gsegs pa thams cad kyi dam tshig chen poñi
 rdo rje khro bohi sin poñi/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM HULU HULU TIṢṬHA TIṢṬHA
 BANDHA BANDHA HANA HANA DAHA DAHA PATSA PATSA GARDZA GARDZA
 BISPHOṬAYA BISPHOṬAYA SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBI-
 TĀNTAKARĀYA HŪM PHAT /

sbyin sreg yan na bsam gtan dag / lus dan nag sems hjig pa ste /
 ma yens pa yi sems kyis bya / hdi ni gsod pañi mchog yin no / 84
 rdo rje sems dpañ khro bo che/rnam par bgrad pa hjigs hjigs lta/
 sta re tho ba phyag na bsams/bsams nas bsam gtan rab tu bya/ 85

tatredaṃ mahākrūrakrodhasamayam /

khadhātum paripūrṇaṃ tu sarvabuddhaiḥ prabhāvayet /
ghātitaṃ tena duṣṭena dhyātvā mriyate tatkṣaṇāt // 86

buddhaiś ca bodhisattvaiś ca paripūrṇaṃ vibhāvayet /
ghātitaṃ^I duṣṭasattvena mriyate vajradharaḥ svayam //87
cintayet purato mantriṃ ripuṃ buddhāpakāriṇam /

bhītaṃ bhayākulaṃ cinten mriyate nātra saṃśayaḥ // 88
rākṣasair vividhaiḥ krūrair praçaṇḍair krodhadāruṇair/
trāsitaṃ bhāvayet tena mriyate vajradharaḥ svayam //89
ulūkair kākagr̥dhraiś ca śṛgālair dīrghatuṇḍakaiḥ /

bhakṣitaṃ bhāvayet² tais tu dhruvaṃ buddho'pi naśyati//90
kṛṣṇasarpaṃ mahākrūraṃ bhayasyāpi bhayapradam /
dhyātvā viṣāgrasamayam lalāṭedaṃ viśiṣyate /

bhakṣitaṃ tena sarpeṇa dhruvaṃ buddho'pi naśyati // 91.
daśadiksarvasattvānāṃ īteś copadravasya vā /

³bhayaṃ nipātanaṃ śreṣṭham idaṃ codanam uttamam // 92
mudgareṇa praçaṇḍena urasi tāḍayed vratī /

⁴bhraśyate jīvitāc chatrur vajradharavaco yathā // 93
sphālanam kuṭṭhanam cintet kuṭhārādyādivajriṇair /

mriyate trikāyavarado vajrasattvo'pi dāruṇaḥ // 94
rākṣasādyāni mantrāṇi devatāni ca kilayet /

eṣo hi mārāṇāgrāgraḥ samayo duratikramaḥ // 95
skandhavajreṇa yāvanataḥ sattvās tiṣṭhanti maṇḍale/

⁶ghātanātmagatān cinted evaṃ tuṣyanti nānyathā // 96

buddho vajradharaḥ śāstā vajradharmo'pi⁷ vajriṇaḥ /

mriyate⁸ dhyānayogena cittavajravaco⁹ yathā // 97

ity aha bhagavān mahākrūrasamayavajrakrodhaḥ /

de la ḥdi ni drag po chen poḥi khro boḥi dam tshig go/
 mkhaḥ dbyinṣ thams cad saṅs rgyas kyis/yoṅs su gaṅ bar rab tu bsgom/
 gdug pa de^I yis bsad par ni / bsams na de ma thag tu ḥchi / 86
 saṅs rgyas byaṅ chub sams dpaḥ yis/yoṅs su gaṅ bar bsgoms nas ni/
 gdug paḥi sams pas bsad na ni / rdo rje ḥdzin pa ḥid kyaṅ ḥchi/ 87
 saṅs rgyas gnod byed dgra rnams la/skrag ciṅ ḥjigs pas
 dkrugs par ni/
 sṅags mkhan gyis ni mdun bsams na/ḥchi bar ḥgyur bar ḡdon mi za/88
 srin po ~~skro bo~~ sṅa tshogs pa/ gtum zin khro bo mi bzad pas /
 der ni skrag par byas bsams na / rdo rje ḥdzin pa ḥid kyaṅ ḥchi/89
 ḥug pa khwa daṅ bya rgod daṅ / mchu rin ba daṅ wa rnams te /
 de yis zos par bsams na ni / saṅs rgyas dag kyaṅ ḡes par ḥjig/ 90
 sbrul gnag rab tu khro bo ni/ḥjigs pa dag kyaṅ ḥjigs par byed/
 dug gi mchog gi dam tshig ni/dpral bar bsams na khyad ḥphags paḥi/
 sbrul des zos par bsams na ni/saṅs rgyas dag kyaṅ ḡes par ḥjig/ 91
 phyogs bcuḥi sams can thams cad la/yams sam gnod par byed pa rnams/
 ḥjigs pa ḡes par ḥbebs paḥi mchog/ḥdi ni bskul baḥi mchog yin no/92
 tho ba rab tu drag po yis / brtul zugs can gyis sṡin khar brdeg/
 rdo rje ḥdzin paḥi bkaḥ bzin du/dgra boḥi srog ni med par ḥgyur/ 93
 rdo rje sta re la sogs pas / gṡeg ciṅ gtub par bsams na ni /
 sku gsum gyi ni mchog sbyin pa/ rdo rje sams dpaḥ drag poḥaṅ ḥchi/94
 bsrin ba la sogs sṅags rnams daṅ/lha rnams kyaṅ ni phur bus ḡlab/
 ḥdi ni ḡsod par byed paḥi mchog/dam tshig zin tu ḥdaḥ dkaḥ baḥo/ 95
 rdo rjeḥi phun pos ji tsam du / sams can dkyil ḥkhor gnas pa la /
 bsad bdag ḥid gtogs bsams na ni/mḡes par ḥgyur te ḡzan du min/ 96
 ston pa saṅs rgyas rdo rje ḥdzin/rdo rje ches daṅ rdo rje can/
 rdo rje thugs kyi bkaḥ bzin du/bsam gtan sbyor bas ḥchi bar ḥgyur/97
 beom ldan ḥdas khro bo chen poḥi dam tshig khro bos de skad ces
 bkaḥ stsal to/

atha vajradharo rājā sarvākāśo mahāmuniḥ /
 sarvābhiṣekasambuddho jñānavajram udīrayan // 98
 aho svabhāvasaṃsuddhaṃ vajrayānam anuttaram /
 anutpanneṣu dharmeṣu utpattiḥ kathitā jinaiḥ // 99

tatredaṃ kṣudravajrakarmarahasyam /
 khaṭikāṅgāreṇa likhet sarpaṃ vikṛtaṃ tu bhaya^Ipradam/
 kṛṣṇaṃ jvālākulaṃ kruddhaṃ dvijihvaṃ daṃṣṭramālinam//100

tatredaṃ krūranāgacodanahr̥dayam /

/ KHAM /

vāktramadhyagataṃ cinted viṣaṃ halāhalaprabham /
 dahantam agnivarṇaṃ ca bhāvayaṃś calate dhruvam // IOI

tatredaṃ sarvaviṣākarṣaṇahr̥dayam /

/ HRĪḤ /

traidhātukasthitaṃ sarvaṃ viṣaṃ vividhasambhavam /
 hr̥taṃ tu bhāvayet tena patamānaṃ vicintayet // IO2
 sa bhavet tatkṣaṇād eva viṣodadhisudāruṇaḥ /
 spr̥ṣṭamātre jagat sarvaṃ nāśayen nātra saṃśayaḥ³ // IO3
 maṇḍūkavṛścikādīni sarpāṇi vividhāni ca /
 kartavyāni vidhānena yogotpattikalakṣaṇaiḥ // IO4

tatredaṃ sarvaviṣamahāsaṃkramaṇahr̥dayam /

/ OM /

dr̥ṣṭivajra⁴viṣādīni ye cānye viṣadāruṇaḥ /
 ākṛṣyā⁵ jñānavajreṇa⁶ prerāṇaṃ khavajramaṇḍale // IO5
 ity āha bhagavān mahāviṣasamayavajraḥ /

tatredaṃ viṣasa⁷mayacikitsānavajra⁸hr̥dayam /

/ HŪM /

hr̥dayaṃ⁹ idaṃ mahāvajram sitavarṇaṃ vicintayet^{IO} /
 rāśmimeghaṃ mahādīptaṃ candrāṃśum iva śī^{II}ṭalam // IO6

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ thub chen po/
thams cad dbaṅ bskur rdzogs saṅs rgyas/ye śes rdo rjes
bkaḥ stsal pa/ 98
e maḥo ṅo bo fiid kyis dag / rdo rje theg pa bla na med /
ma skyes pa yi chos rnams la/rgyal ba rnams kyis skye bar bstan/99

de la hdi ni las phran tshegs kyi rdo rje gsañ baḥo/
sbrul ni mi sdug ḥjigs byed pa/nag po ḥbar ba ḥkhrug ciñ khro/
lce gñis mche baḥi ḥphren can ni/rdo rgyus dag gam sol bas bri/ IOO
de la hdi ni klu khro bo bskul baḥi sñiñ poḥo/

/ KHAM /

I
rdo rjeḥi dbus na ḥdug par bsam / dug ni halahala mtshuṅs /
sreg paḥi me yi kha dog bzin / bsagoms na ḥgul bar gdon mi za / IOI

de la hdi ni dug thams cad hbyin pañi sñin poño/

/ HRIH /

rnam pa sna tshogs las byun dug/khams gsum na ni gnas pa kun/
 de yis khyer bar bsgoms nas ni/hbab par gyur par. rnam par bsam/ IO2
 de ni de ma thag tu yan / mi bzad dug gi rgya mtshor hgyur /
 reg ma thag tu sbye bo kun / hjig pa hdi la the tshom med / IO3
 sdig pa rus sbal la sogs dan/sbrul rnams sna tshogs pa dag kyan/
 sbyor ba hbyun bahi mtshan fid kyis/cho ga bzin du rab tu bya/ IO4

de la hdi ni dug thams cad hpho bahi snin pofo/

/ OM /

lta ba rdo rjeḥi dug la sogs / gḡan yaṇ mi bzad pa yi dug /
 nam mkhaḥ rdo rjeḥi dkyil ḥkhor du/bsams na ye ses rdo rjes ḥdren/105
 bcom ldan ḥdas dug gi dam tshig chen po rdo rjes de skad ces
 bkah stsal to/

de la ḥḍi ni dug gso baḥi ḍam tshig rdo rjeḥi sñin poḥo/

/ HŪM /

rdo rje chen poñi sñiñ po ñdi / kha dog dkar por rnam par bsam /
ñod kyi sprin ni śin tu ñbar / zla bañi ñod zer bñin du bsil / I06

catuṣṭhānaprayogena saṃharann^I uttiṣṭhati kṣaṇāt /
 dvitrīṇ vārāṇ prabhāvitvā cha²rdayantaṃ vicintayet /
 khadhātum³ viṣasampūrṇaṃ nirviṣaṃ kurute kṣaṇāt // IO7
 ity āha ca /

tatreḍaṃ sarvo⁴paviṣākarṣaṇahr̥dayam /
 / ĀḤ /

gaṇḍapiṭakalūtās ca ye cānye vyādhayaḥ smṛtāḥ /
 naśyanti dhyānamātreṇa vajrapāṇivaco yathā // IO8
 aṣṭapatraṃ mahāpadmaṃ śaśāṅkam iva nirmalam /
 tatra madhyagataṃ cintet pañcaraśmiprapūritam // IO9
 saṃhāre⁵ kṛṣṇasamayam codane sitasaṃnibham /
 idaṃ dhyānapadaṃ guhyaṃ rahasyaṃ jñānanirmalam // IIO

tatremāṇi bāhyādyātmikavyādhicikitsāvajrahṛdayamantra-
 kṣarapadāni /

/ JINAJIK ĀROLIK VAJRADHRK /

yad evākṣarapadam iṣṭaṃ bhaved bhaktigunāvaham /
 bhāvayet tādrśaṃ bimbaṃ⁶ vyādhivajrapracodanaḥ // III
 vānarākārasamayam athavā śvānasambhavam /
 svakāyavākci⁷tta⁷padē niścarantaṃ vicintayet // II2
 cakraṃ vā athavā vajraṃ dhyātvā vajrapade sthitaḥ /
 kāyavākci⁸tta⁸sa⁸mayaṃ cūrṇitaṃ tena bhāvayet // II3
 tataḥ prabhṛti saṃbuddhā bodhisattvā mahāyaśāḥ /
 adhiṣṭhānapadaṃ rāmyaṃ dadanti hr̥ṣṭacakṣuṣāḥ // II4
 ity āha ca /

svakāyavākci⁸tta⁸vajreṣu buddhameghāṇ vicintayet /
 vajrarājāmahāmeghaṃ bhāvayan⁹ vyādhimokṣaṇam //iti/ II5
 daśadiksarvabuddhānāṃ^{II} bodhisattvāṃś^{II2} ca dhīmatāṃ /
 kruddhaṃ^{II3} bhāvayet^{II4} tasya mārāṇaṃ pāramārthikam // II6

gnas bži dag tu sbyor ba yis/ de ma thag tu hbyun bar hgyur/
 lan gsum legs par sgom pa ni/ skyugs pa dag tu rnam bsams na/
 nam mkhañi khams kun gañ ba yañ/de ma thag tu dug med hgyur/ IO
 zes de skad bkañ stsal to/

de la hdi ni fie bañi dug thams cad dranbañi sñin poño/

/ IH /

hbras dañ phol mig hbrum bu dañ/gañ gzan nad du bsad pa rnams/
 phyag na rdo rjeñi bkañ bzin du/bsams pa tsam gyis med par hgyur/IO
 padma chen po hdab ma brgyad / zla ba bzin du dri ma med /
 de yi dbus na hdug bsam pa / hod zer lña ni rdzogs paño / IO
 sdud pa na ni dam tshig gnag / bskul ba na ni dkar po hdra /
 bsam gtan gnas na gsañ ba hdi / ye ses dri med gsañ chen yin / IIO

de la hdi ni phyi nañ gi nad rnams gso bañi rdo rje sñin poñi
 sñags kyi yi geñi tshig rnams so/

/ DZINADZIK ĀROLIK BADZRADHERIK /

nad kyi rdo rje bskul ba yis / yi geñi tshig ni gañ hdod pa /
 dad pas yon tan thob hgyur ba/de hdrañi gzugs ni bsgom par bya/ IIO
 dam tshig spreñu dañ hdra bañam/yañ na khyi las byuñ bañañ run/
 rañ gyi lus ñag sams gnas las / byuñ ba dag tu rnam par bsam / IIO
 hkhor loñam ni rdo rjeñañ run/bsgoms na rdo rjeñi go hphañ gnas/
 lus dañ ñag sams dam tshig rnams/dea ni phye mar brlag par bsgom/II
 de nas brtsams te rdzogs sañs rgyas/byañ chub sams dpañ grags
 chen rnams /
 byin rlabs go hphañ dam pa dag/dgyes pañi spyen gyis rab tu stsol/II
 hdi skad ces kyañ bkañ stsal to/

rañ lus ñag sams rdo rje la / sañs rgyas sprin^I dag rnam par bsam/
 rdo rje rgyal po sprin chen po/nad las thar par rnam par bsgom/ IIO
 phyogs bcuñi sañs rgyas thams cad dañ/blo ldan byañ chub

sams dpañ dag/

de la khros par bsams na ni / hchi bar byed pa dam pa yin / IIO

anena dhyānayogena karmajaṃ vāpi yat smṛtaṃ /
 śatāṣṭajāpayogena ^Idinaih saptair vinaśyati // II7
 athavā svamantrarājena vajradhyānavidhiḥ smṛtaḥ /
 eṣo hi sarvavyādhīnāṃ samayo duratikramaḥ // II8
 atha vajradharo rājā jñānāṅkuśamahādyutiḥ /
 kāmamokṣamahāvajra idaṃ vacanam abravīt // II9
 svapnopameṣu dharmeṣu anutpādasvabhāviṣu /
 svabhāvaśuddhatattveṣu bhrāntivajraḥ prajāyate // I20
 paśyanti sādhakā nityaṃ japadhyānārthatatparāḥ /
 buddhaś ²ca bodhisattvaś ²ca dvidhābhedenā darśanam // I21

tatredaṃ mahāsvapnasamayapadam /

bodhijñānāgrasamprāptam paśyati ³buddhasuprabham /
 buddhasambhogakāyaṃ vā ātmānaṃ laghu paśyati // I22
 traidhātukamahāsattvaiḥ pūjyamānaṃ sa paśyati /
 buddhaiś ca bodhisattvaiś ca pañcakāmaguṇair ⁵dhruvam/
 pūjitaṃ paśyate bimbaṃ mahājñānasamaprabham // I23
 vajrasattvamahābimbaṃ vajradharmamahā⁶yaśam /
 svabimbaṃ paśyate svapne guhyavajramahā⁷yaśam // I24
 praṇamanti mahābuddhā bodhisattvaś ca ⁸vajriṇaḥ /
 drakṣyate ⁹idrśān ⁹svapnān ⁹kāyavākcittasiddhidān // I25
 sarvālaṃkārasampūrṇaṃ surakanyaṃ manoramam /
¹⁰dāraḥ dārikāḥ paśyan sa siddhim adhigacchati // I26
 daśadiksarvabuddhānāṃ ^{II}kṣetrasthān paśyate dhruvam/
 dadanti hr̥ṣṭacittātma dharmagaṇjaṃ manoramam // I27
 dharmacakragataṃ kāyaṃ sarvabuddhaiḥ parivṛtaṃ /
 paśyate yogasamaye dhyānavajrapraṭiṣṭhitaḥ // I28
 āramodyānavividhān surakanyādyalaṃkārtān /
 paśyate dhyānasamaye sarvabuddhair adhiṣṭhitaḥ ^{I2}// I29

bsam gtan sbyor ba hdi dag gis/las skyes su yañ gañ grags pa/
 brgya rtza brgyad bzlas sbyor ba yis/ñi ma bdun gyis
 hñig par hgyur/II7
 yañ na bdag gi snags rgyal gyis/rdo rjeñi bsam gtan cho ga bsam/
 hdi ni nad rnams thams cad kyi/dam tshig sin tu hdañ dkañ baño/II8
 de nas rgyal po rdo rje hñain/ ye ses kyo ba hñod po che /
 hñod dan thar pa rdo rje ches/ gsun^I ni hdi skad bkañ stsal to/ II9
 chos rnams rmi lam lta bu ste/ ño bo ñid kyis ma skyes sin /
 rañ bñin dag pa de ñid la / hñhrul pañi rdo rje rab tu gsun / I20
 bsam gtan bzlas pa ðon² brtson pañi/sgrub pa pos ni rtag tu mthoñ/
 sañs rgyas byañ chub sems dpañ rnams/dbye ba raam pa gñis
 su mthoñ / I21
 de la hdi ni rmi lam chen poñi dam tshig gi gnas te/
 byañ chub ye ses mchog thob pas/sañs rgyas hñod ni bñan por mthoñ/
 sañs rgyas rdzogs loñs spyod pa yi/skur yañ bdag ñid
 myur du mthoñ/ I22
 sems can chen po khams gaum pas/mchod pa byed par des mthoñ ño/
 ye ses chen poñi hñod hñrañi gzugs/sañs rgyas byañ chub
 sems dpañ yis/
 hñod pañi yon ñan lña rnams kyis/rtag tu mchod pa byed par mthoñ/I23
 rdo rje sems dpañi gzugs chen dan/grags pa chen po rdo rje chos/
 gsañ ba rdo rje grags pa cher/rmi lam dag na rañ gzugs mthoñ/ I24
 byañ chub sems dpañ rdo rje can/sañs rgyas chen po phyag hñshal bañi/
 rmi lam hdi hñdra mthoñ hgyur ba/sku gsun thugs kyi dños grub ster/I25
 rgyan rnams thams cad yonñs rdzogs pañi/lha yi bu mo yid hñon dan/
 khyeñu dan bu mo dag mthoñ na/de ni dños grub hñthob par hgyur/ I26
 phyogs beuñi sañs rgyas thams cad kyañ/ñin na bzugs par
 ñes par mthoñ/
 thugs ni dgyes par gyur nas kyañ/chos mdzod yid du hñon ba stsal/I27
 chos kyi hñkhor lo sgyur bañi lus/sañs rgyas kun gyis yonñs bñkor ba/
 bsam gtan rdo rje la gnas pañi/dam tshig sbyor bas mthoñ bar hgyur/I28
 kun dgañ ra ba skyed mos tshal/lha yi bu mo sogs pas rgyan/
 sañs rgyas kun gyis byin brlabs pas/bsam gtan dam tshig can
 gyis mthoñ / I29

buddhaiś ca bodhisattvaiś ca abhiṣīktaṃ sa paśyati /
 vidyādharamahārājaiḥ pūjyamānaṃ sa paśyati // I30
 ity āha ca /

vividhān vajrasambhūtān svapnān paśyati nirmalān /
 sidhyate'nuttarāṃ tasya kāyavākcittavajrajaṃ // I31
 caṇḍālaśvānayogādīn paśyati yadi vajradhīḥ /
 sidhyate cittanilayaṃ vajrasattvasya dhīmataḥ // I32

tatreḍaṃ svapnavicāraṇasamayahr̥dayaṃ /
 svacittaṃ cittanidhyaptau sarve dharmāḥ pratiṣṭhitāḥ/
 khavajrasthā hy amī dharmā na dharmā na ca dharmatā//I33

atha bhagavantaḥ sarvatathāgatā āścaryaprāptā adbhuta-
 prāptāḥ sarvatathāgatakāyavākcittasāmayasaṃśayachettāraṃ
 vajrasattvaṃ papracchuḥ / kim idaṃ bhagavan

niḥsvabhāveṣu dharmeṣu dharmatattvaṃ udāhṛtaṃ /
 aho vismayasambhūtaṃ ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyavākcittavajrapāṇis tathāgataḥ sarva-
 tathāgatān evaṃ āha / bhagavantaḥ sarvatathāgatāḥ /
 ākāśaṃ na kena cid dharmeṇa saṃyuktaṃ nāpy asaṃyuktaṃ na
 cākāśasyaivaṃ bhavati / sarvagato'haṃ sarvatranūdarśī ca/
 evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarvadharmāḥ svapnāḥ
 svapnasamayasambhūtāś cānugantavyāḥ / tadyathāpi nāma
 bhagavantaḥ sarvatathāgatāḥ / ākāśaṃ anirūpyaṃ anidarśanam
 apratiḥham / evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarva-
 dharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarva-
 tathāgatāḥ sarvadharmakāyavākcittavajrapadasamayaṃ sarva-

sañs rgyas byañ chub sems dpañ yis/de ni mñon par dbaṅ bskur mthoṅ,
rig ḥdzin rgyal po chen po yis/mchod pa byed par des mthoṅ ño/ I36
yañ gsuñs pa/

rdo rje las byuñ sna tshogs paḥi/rmi lam dri ma med mthoṅ na/
sku gsuñ thugs kyi rdo rje las/skyes pa bla med ḥgrub par ḥgyur/I37
gdol pa khyi yi sbyor la sogs/ gal te rdo rje blos mthoṅ na /
blo ldan rdo rje sems dpañ yi/sems kyi gnas ni ḥgrub par ḥgyur/ I38

de la ḥdi ni rmi lam rnam par dpyad paḥi dam tshig gi sñiñ poḥo/
rañ sems rnams ni dmigs pa la/chos rnams thams cad rab tu gnas/
nam mkhaḥ rdo rjeḥi gnas sems ḥdi/chos med chos ñid med paḥo/ I39

de nas bcom ldan ḥdas de bzin gsegs pa thams cad ño mtshar du
gyur rmad du gyur nas/de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs kyi dam tshig gi the tshom gcod pa rdo rje sems
dpañ la zus pa/bcom ldan ḥdas ḥdi ci zes lags/
chos rnams ño bo med pa la / chos kyi de ñid kun bsad pa /
e maḥo ño mtshar las byuñ ba/nam mkhaḥ la ni nam mkhaḥ sgom/ I34

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs phyag na rdo rje de bzin gsegs pas/de bzin gsegs
pa thams cad la ḥdi skad ces gsuñs so/bcom ldan ḥdas de bzin gsegs
pa thams cad/nam mkhaḥ ni chos gañ dañ yañ mi ldan te/mi ldan pa
yañ ma yin no/nam mkhaḥ de ña ni chos thams cad du gtogs la/thams
cad kyi rjes su bltaḥo sñam du yañ mi sems so/de bzin du bcom ldan
ḥdas de bzin gsegs pa thams cad rmi lam lta bu dañ/rmi lam gyi
dam tshig las byuñ bar rjes su rtogs par byaḥo/bcom ldan ḥdas de
bzin gsegs pa thams cad/ḥdi lta ste/dper na nam mkhaḥ brtag tu
med ciñ bltar mi snañ ba thogs pa med pa de bzin du/bcom ldan ḥdas
de bzin gsegs pa thams cad chos thams cad kyañ rjes su rtogs par
byaḥo/bcom ldan ḥdas de bzin gsegs pa thams cad/ḥdi lta ste/dper
na lus dañ ñag dañ sems dañ chos thams cad rdo rjeḥi gnas kyi dam

trānugatam ekasvabhāvaṃ yaduta cittasvabhāvaṃ / yaś ca
 kāyavākcittadhātur ākāśadhātus cādvayam etad advaidhī-
 karam / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ /
 ākāśadhātusthitāḥ sarvas^Iattvāḥ sa cākāśadhātur na kāmā-
 dhātusthito na rūpadhātusthito nārūpadhātusthito yaś ca
 dharmas² traidhātuke na sthitas tasyotpādo nāsti yasyot-
 pādo nāsti nāsau kena cid dharmeṇa sambhāvyate / tasmāt
 tarhi bhagavantaḥ sarvatathāgatā niḥsvabhāvāḥ sarva-
 dharmā iti /

tadyathāpi nāma bhagavantaḥ sarvatathāgatā bodhicittaṃ
 sarvatathāgatajñānotpādanavajrapadakaram / tac ca bodhi-
 cittaṃ na kāyasthitam na vāksthitaṃ na cittasthitam /
 yaś ca dharmas traidhātuke na sthitas tasyotpādo nāsti /
 idaṃ sarvatathāgatajñānotpādanavajrapadam /

na ca bhagavantaḥ sarvatathāgatāḥ svapnasyaivaṃ bhavati /
 ahaṃ traidhātuke svapnapadaṃ darśayeyam / na ca puruṣas-
 yaivaṃ bhavati / ahaṃ svapnaṃ paśyeyam iti / sā ca trai-
 dhātukakriyā svapnopamā svapnasadrśī svapnāsambhūtā /
 evam eva bhagavantaḥ sarvatathāgatā yāvanto daśadiksarva-
 lokadhātuṣu buddhāś ca bodhisattvāś ca yāvantaḥ sarva-
 sattvāḥ sarve te svapnanairātmyapadenānugantavyāḥ /
 tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / cintāmaṇi-
 ratnaṃ sarvaratnapradhānaṃ sarvagunopetaṃ / yāc³ ca sattvāḥ
 prārthayanti suvarṇaṃ vā ratnaṃ vā raupyaṃ vā tat sarvaṃ

tshig ni/thams cad kyi rjes su soñ ba ño bo ñid gcig pañi phyir
 te ñdi lta ste sems kyi ño bo ñid do/lus ñaṅ ñaṅ ñaṅ sems kyi
 khams gañ yin pa ñaṅ/nam mkhañi khams de dag gñis su med ciñ
 gñis su byar. med do/bcom ldan ñdas de bñin gśegs pa thams cad/
 ñdi lta ste/dper na sems can thams cad nam mkhañi khams la gnas
 te/nam mkhañi khams de yañ ñdod pañi khams na gnas pa yañ ma yin/
 gzugs kyi khams na gnas pa yañ ma yin/gzugs med pañi khams na
 gnas pa ma yin te/chos gañ khams gsum na mi gnas pa de ni skye ba
 med do/gañ la skye ba med pa ñdi ni chos gañ gis kyañ brtag par
 mi nus so/de bas na bcom ldan ñdas de bñin gśegs pa thams cad/
 chos thams cad ño bo ñid med paño/

kye bcom ldan ñdas de bñin gśegs pa thams cad/ñdi lta ste/dper na
 byañ chub kyi sems ni de bñin gśegs pa thams cad kyi ye śes ñbyuñ
 ba rdo rjeñi gnas byed pa ste/byañ chub kyi sems de yañ lus la
 mi gnas ñag la mi gnas sems la mi gnas so/chos gañ khams gsum na
 mi gnas pa de la skye ba med do/ñdi ni ye śes ñbyuñ ba rdo rjeñi
 gnas yin no/

kye bcom ldan ñdas de bñin gśegs pa thams cad/rmi lam de niñdag
 gis khams gsum du rmi lam mthon bar byaño sñam du mi sems so/
 mi yañ ñdag gis rmi lam mthon ño sñam du mi sems so/khams gsum
 gyi bya ba de rnams kyañ/rmi lam lta bu/rmi lam ñaṅ ñdra ba/rmi
 lam las byuñ baño/de bñin du bcom ldan ñdas de bñin gśegs pa
 thams cad/phyogs bcuñi ñjig rten gyi khams kyi saña rgyas ñaṅ/
 byañ chub sems dpañ ji sñed pa rnams ñaṅ/sems can ji sñed pa
 thams cad kyañ/rmi lam la ñdag med pañi gnas su rjes su rtogs
 par byaño/bcom ldan ñdas de bñin gśegs 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 ñaṅ ldan pa ste/rin po che thams
 cad kyi gtso bo yon tan thams cad ñaṅ ldan pa gañ yin pa de la/
 sems can gañ dag gis gser ram rin po cheñam ññul yañ ruñ ste/gañ
 bo

cintitamātreṇaiva saṃpādayāti¹ / tac ca ratnādyam na citta-
 sthitam na cintāmaṇisthitam / evam eva bhagavantaḥ sarva-
 tathāgataḥ sarvadharmā² buddhadharmā anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgataḥ praharṣotphullalocanāḥ
 sarvatathāgatakāyavākciṭṭavajraṃ tathāgatam evam āhuḥ /
 āścaryam bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu³
 sarvadharmeṣu⁴ buddhadharmāḥ samavasaraṇam gacchanti / atha
 te sarvabuddhabodhisattvā bhagavato vajrapāṇes tathāgatasya
 pādayoḥ praṇipatyaiṣam āhuḥ / yad bhagavatā sarvamantra-
 vajrasiddhisamuccayam bhāṣitam tāni ca sarvamantravajra-
 samuccayasiddhīni kutra sthitāni⁵ /

atha vajrapāṇis teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca
 sādhu-kāraṃ dattvā tān sarvatathāgatān evam āha / na bhaga-
 vantaḥ sarvatathāgataḥ sarvamantrasiddhīni sarvamantra-
 kāyavākciṭṭasthitāni / tat kasya hetoḥ / paramārthataḥ
 kāyavākciṭṭamantrasiddhīnām asaṃbhavāt / kiṃtu bhagavantaḥ
 sarvatathāgataḥ sarvamantrasiddhīni sarvabuddhadharmāṇi
 svakāyavākciṭṭavajrasthitāni / tac ca kāyavākciṭṭavajraṃ
 na kāmādhātusthitam na rūpadhātusthitam nārūpadhātusthitam /
 na cittaṃ kāyasthitam na kāyam ciṭṭasthitam na vāk citta-
 sthitā na cittaṃ vāksthitam / tat kasya hetor ākāśavat
 svabhāvasuddhatvāt /

ba bsans pa de dag thams cad bsams pa tsam gyis hbyor ba byed
de/rin po che la sogs pa de dag kyan sems la yan mi gnas/yid
bzín gyi nor bu la yan gnas pa ma yin no/de bzín du bcom ldan
hdas de bzín gségs pa thams cad chos thams cad dan/sans rgyas
kyi chos thams cad kyan rjes su rtogs par byaḥo/

atha te sarvatathāgatāḥ sarvatathāgatakāyavākścittavajram
 evam āhuḥ / sarvatathāgatadharmā bhagavan kutra sthitāḥ
 kva vā sambhūtāḥ / vajrasāttva^I āha / svakāyavākścitta-
 samsthitāḥ svakāyavākścittasambhūtāḥ / bhagavantaḥ sarva-
 tathāgatā āhuḥ / cittaḥ² kutra sthitam / ākāśasthitam /
 ākāśam kutra sthitam / na kvacit / atha te sarvabuddha-
 bodhisattvā āścaryaprāptā adbhutaprāptāḥ svacittadharma-
 vihāraḥ dhyāyāntas³ tūṣṇīm sthitā abhūvan /

sarvacittasamayasāravajrasambhūtir nāma paṭalaḥ pañcadaśaḥ/

de nas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs
 rdo rje la hdi skad ces gsol to/bcom ldan hdas de bzin gsegs pa
 thams cad kyi chos gan¹ na gnas gan nas byun/dpal rdo rje sems
 dpas bkañ stsal pa/rañ gi lus dan nag dan sems las byun no/bcom
 ldan hdas de bzin gsegs pa thams cad kyi gsol pa/sams gan na
 gnas bkañ stsal pa /nam mkhañ la gnas so gsol pa/nam mkhañ gan
 na gnas/bkañ stsal pa/gan na yan mi gnas so/de nas sañs rgyas
 dan byan chub sems dpañ de dag no mtshar du gyur rmad du gyur
 nas/rañ gi sems kyi chos fid la gnas nas sems sin can mi smra
 bar khod par gyur to/

sams can thams cad kyi dam tshig gi sin poñi rdo rje hbyun ba
 zes bya bañi leñu ste bco lña pañ/

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atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamyā
 bhagavantaṃ sarvatathāgatakāyavākṣittavajraṃ tathāgataṃ
 sarvatathāgatakāyavākṣittavajrapadair adhyeṣya sarva-
 tathāgataratnavajrapūjāvyūhaiḥ pūjayām āsuh /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramaṇḍala-
^Isiṃhasamayarājavyūhaṃ nāma samādhiṃ samāpadyedaṃ vajra-
 kāyamaṇḍalaṃ sarvabuddhānāṃ svakāyavākṣittavajrebhya
³udājahāra /

athātaḥ sampravakṣyāmi kāyamaṇḍalam uttamam /
 cittavajrapratikāśaṃ sarvamaṇḍalam uttamam // I
 ṣoḍaśahastaṃ prakurvīta caturasraṃ suśobhanam /
 maṇḍalaṃ sarvabuddhānāṃ kāyavajrapratīṣṭhitam // 2
 tasyābhyantaraś cakram ālikhed vidhivajrayā /
 mudrāvajrapadaṃ kuryān mantraṇāṃ guhyam uttamam // 3
 madhye vairocanapadaṃ akṣobhyādīṃś⁴ cālikhet /
 kāyavākṣittavajrāgrīn sarvakoṇē⁵ niveśayet /
 krodhāṃś⁶ cālikhed dvāri mahābalaparākramān // 4
 pūjāṃ kurvīta mantrajño guhyavajraprabhāvitān /
⁷eṣo hi sarvamantraṇāṃ samayo duratikramaḥ // 5
 avaśyam eva dātavyaṃ vipmūtrādyāṃ viśeṣataḥ /
⁸eṣo hi sarvamantraṇāṃ samayaḥ kāyavajriṇāṃ // 6
 sarvatathāgatakāyamaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ sarvavāgvajrasamaya-
 meghavyūhaṃ nāma samādhiṃ samāpadyedaṃ vāgvajramaṇḍalaṃ
 svakāyavākṣittavajrebhya udājahāra /

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de nas bcom ldan ḥdas de bzin gsegs pa thams cad yan ḥdus par
gyur nas/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs rdo rje de bzin gsegs pa la/de bzin gsegs pa
thams cad kyi sku dan gsun dan thugs kyi rdo rjeḥi dam tshig
gis gsol ba btab nas/de bzin gsegs pa thams cad kyi rdo rje
rin chen gyi mchod paḥi ṭahogs kyis mchod pa byas so/

de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pa/rdo rje
thams cad kyi dkyil ḥkhor seṇ geḥi dam tshig gi rgyal po zes
bya baḥi tin ne ḥdzin la sñoms par zugs nas/rdo rjeḥi skuḥi
dkyil ḥkhor ḥdi saṇs rgyas thams cad kyi¹ sku dan gsun dan thugs
rdo rje las phyun no/

de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
dkyil ḥkhor rnams ni kun gyi mchog/legs par rab tu bsad par bya/ I
khru ni beu drug tshad du bya / gru bzi lham pa rab tu mdzes /
saṇs rgyas kun gyi dkyil ḥkhor te/sku yi rdo rje rab tu gnas/ 2
de yi naṇ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /
snags rnams kun gyi gsaṇ ba mchog/phyag rgya rdo rjeḥi gnas su bya/
dbus su rnam par snaṇ mdzad gnas/ni bskyod pa la sogs paḥaṇ bri/
sku dan gsun thugs rdo rje mchog/grva rnams kun tu dgod par bya/
stobs chen pha rol gnon pa yi / khro bo rnams kyaṇ sgor briḥo / 4
rdo rje gsaṇ ba rab bsgoms pas/ mchod pa snags ses pa yis bya /
ḥdi ni snags rnams thams cad kyi/dam tshig sin tu ḥdaḥ dkaḥ baḥo/5
bsaṇ dan gci ba la sogs pa / bye brag tu ni nes par dbul /
ḥdi ni snags rnams thams cad kyi/sku yi rdo rje las dam tshig/ 6
de bzin gsegs pa thams cad kyi skuḥi dkyil ḥkhor ro/

de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pas gsun^I rdo
rje thams cad kyi dam tshig sprin bkod pa zes bya baḥi tin ne
ḥdzin la sñoms par zugs nas/gsun rdo rjeḥi dkyil ḥkhor ḥdi fid
kyi sku dan gsun dan thugs rdo rje las phyun no/

athātaḥ sampravakṣyāmi vānmaṇḍalam uttamam /
 cittavajrapratikāśaṃ sarvamaṇḍalam uttamam // 7
 viṃśatihastaṃ prakurvīta caturasraṃ vidhānataḥ /
 catuskoṇaṃ caturdvāraṃ sūtrayed vajrabhāvanaiḥ // 8
²tasya madhye mahācakram ālikhet parimaṇḍalam /
 sarvamudrāḥ³ samāśena ālikhed vidhitatparaḥ // 9
 amitāyur mahāmudrāṃ tasya madhye niveśayet /
 tad eva vajrapadaṃ ramaṇaṃ sarveśaṃ parikalpayet // 10
 parisphuṭaṃ vadhānena kṛtvā maṇḍalam uttamam /
 guhyapūjāṃ tataḥ kuryād evaṃ tuṣyanti vajriṇaḥ // 11
 viṃmūtraśukrasamayaiḥ pūjya siddhir avāpyate /
 eṣo hi sarvabuddhānāṃ samayo duratikramaḥ // 12
 sarvatathāgatavānmaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ samantameghavyūhaṃ
 nāma samādhiṃ samāpadyedaṃ paramaguhyamaṇḍalarahasyaṃ
 svakāyavākciṭṭavajrebhya⁵ udājahāra /

yasya vajradharāgrasya madhye bimbaṃ samālikhet /
 bhaven⁶ maṇḍalapadaṃ tasya kāyavākciṭṭaguhyajam // 13
 sarvatathāgatakāyavākciṭṭavajrapadaññānarahasyo'yaṃ
 paramaguhyam /

atha bhagavān vajrapāṇis tathāgataḥ sarvamaṇḍalacakra-
 sambhavaṃ nāma samādhiṃ samāpadyedaṃ sarvamaṇḍalakāya-
 vākciṭṭaguhyavajraṃ⁸ svakāyavākciṭṭavajrebhya udājahāra /
 tato maṇḍalamantraḥ / mantrākṣaraḥṛdayasūtrākṣarapadāni /
 / ⁹OM IḤ HŪM /

pātanaṃ vajrasūtrasya rajasyāpi nipātanaṃ /
 na kāryaṃ mantrasattvena kārayan bodhir durlabha¹⁰ // 14

de nas gsun gi dkyil hkhor mchog/thugs kyi dkyil hkhor rab hdra ba
 dkyil hkhor rnams ni kun gyi mchog/legs par rab tu bsad par bya/ 7
 khru ni fi suhi tshad du bya / gru bzi lham pa cho ga bzin /

I
 grva bzi pa la sgo bzi par / rdo rje bsgoms pas thig gdab bo / 8

de dbus hkhor lo chen po ni / zlum po kun tu bri bar bya /

mdo ru phyag rgya thams cad ni/cho ga bzin du bri bar bya / 9

tshe dpag med kyi phyag rgya che/de yi dbus su gzag par bya/

rdo rje gnas mchog de fid du / thams cad yons su dgod par bya/ 10

yons su gsar bar cho ga bzin / dkyil hkhor dam pa byas nas ni/

de nas gsar bañi mchod pa bya/hon tan rdo rje can dag mñes / 11

bsar gei khu bañi dam tshig gis/mchod na dños grub thob par hgyur/

ñdi ni sans rgyas thams cad kyi/dam tshig sin tu hdañ dkañ baño/12

de bzin gsegs pa thams cad kyi gsun gi dkyil hkhor ro/

de nas bcom ldan hñas phyag na rdo rje de bzin gsegs pa/kun nas

sprin gyi tshogs rdo rje zes bya bañi tin ne hñzin la sñoms par

zugs nas/rab tu gsar bañi dkyil hkhor gsar ba ñdi/fid kyi sku

dañ gsun dañ thugs rdo rje las phyun ño/

rdo rje hñzin mchog gañ yin pañi/gzugs ni dbus su legs bris pa/

de yi dkyil hkhor gnas su hgyur/sku gsun thugs kyi gsar las byun/13

ñdi ni de bzin gsegs pa thams cad kyi sku dañ gsun dañ thugs rdo

rjeñi gnas ye ses gsar ba yin te rab tu gsar baño/

de nas phyag na rdo rje de bzin gsegs pa dkyil hkhor thams cad

kyi hkhor lo hbyun ba zes bya bañi tin ne hñzin la sñoms par zugs

nas/dkyil hkhor thams cad kyi sku dañ gsun dañ thugs rdo rjeñi

gsar ba ñdi/fid kyi sku dañ gsun dañ thugs rdo rje las phyun ño/

de la ñdi ni rdo rjeñi dkyil hkhor gyi snags kyi sñin poñi thig

gdab pañi yi geñi gnas rnams so/

/ OM AH HUM /

rdo rjeñi thig ni gdab pa dañ / tshon rtsi dag ni dgye ba dag /

snags kyi sams² dpas mi bya ste/byas na byañ chub rñed par dkañ/ 14

- tasmāt samaya¹vidhānājño'vatārya² mantradevatān /
 adhiṣṭhānapadaṃ dhyātvā maṇḍalānāṃ vikalpanam // 15
 vairocanamahārājaṃ locanāṃ cāvatārayet /
 kāyamaṇḍalapadaṃ ramaṇāṃ kāyavajraguṇāvaham // 16
 vajradharmamahārājaṃ svadharmayāvatārayet /
 idaṃ tat sarvamantrāṇāṃ³ rahasyaṃ paramasāśvatam // 17
 vajrasattvamahārājaṃ māmakiṃ cāvatārayet /
 idaṃ tat sarvamantrāṇāṃ⁴ rahasyaṃ paramādbhutam // 18
 evaṃ kṛtena sāmīdhyāṃ svayam eva maṇiṣiṇaḥ /
 āgatya guhyaparamaṃ likhanti harṣānvitāḥ⁵ // 19
 ity āha ca /
 kartavyaṃ mantrasiddheṇa⁶ vajraguhyāṃ mahādbhutam /
 ākṛṣya krodharājaṇa sarvabuddhāṃs tu pūjayet // 20
 trikālaṃ⁷ samayapūjā trivajrāmalavajriṇaḥ /
 kartavyaṃ trivajrayogena mantrasiddhipravartanam // 21
 ity āha ca /
 sarveṣāṃ eva mantrāṇāṃ baliṃ dadyān mahādbhutam /
 viṣṇūtramāṃsatailaṃ ca pañcamaṃ cittasaṃbhavam // 22
 śukreṇa sarvamantrāṇāṃ⁸ prīṇanaṃ samudāhṛtam /
 eṣo hi samayaḥ śreṣṭho buddhabodhiprapūrakaḥ // 23
 sūtrasya pātanam idaṃ svayam eva samācāret /
 vairocanaṃ prabhāvitvā vajrasattvaṃ vibhāvayet // 24
 athavāmṛtavajrākhyāṃ śiṣyaṃ vajramahādyutim /
 vibhāvayet karma⁹padaṃ sarvabuddhaniṣevitam // 25
 pañcabuddhamahārājaṃ sūtraṃ vajragataṃ nyaset /
 eṣo hi sarvabuddhānāṃ¹⁰ rahasyaṃ paramādbhutam // 26
 pañcaviṃśatibhedena rajasyāpi nipātanam /
 idaṃ tat sarvavajrāṇāṃ⁹ rahasyaṃ bodhim uttamam // 27
 sarveṣāṃ eva mantrāṇāṃ vajrahūmkārabhāvanā /
 kāyavāk⁹samayaṃ divyaṃ¹⁰ pañvasthāneṣu bhāvayet // 28

de bas dam tshig tshul ées pas/snags kyi lha rnams phab nas su/
 byin gyis brlabs kyi gnas bsgoms la/dkyil hkhor rnams ni
 rnam par brtag/ 15
 rgyal chen rnam par snañ mdzad dan/yañ na spyen ni dbab par bya/
 sku yi dkyil hkhor gnas yid hon/rdo rje sku yi yon tan hthob/ 16
 rdo rje chos ni rgyal po che / ran gi chos mas dbab par bya /
 hdi ni snags rnams thams cad kyi/gsañ ba rab tu rtag pa yin / 17
 rdo rje sems dpañ rgyal po che / māmaki yañ dbab par bya /
 hdi ni snags rnams thams cad kyi/gsañ ba rmad du byuñ bañ / 18
 de ltar byas na byin rlob cin / yid la dbañ ba ñid gsegs te /
 rab tu dgyes par gyur nas ni / gsañ ba dag² gi mchog kyañ stsol/ 19
 hdi skad kyañ gsuñs so/
 snags kyi sems dpañ bya ba ni / rdo rje gsañ ba rmad po che /
 khro boñi rgyal pos bkug nas ni/sañs rgyas thams cad mchod par bya/2
 rdo rje dri med gsum dag gi / dam tshig mchod pa dus gsum pa /
 rdo rje gsum gyi sbyor bas bya/snags kyi dños grub thob par byed/21
 hdi skad kyañ gsuñs so/
 snags rnams thams cad ñid la yañ/rmad du byuñ bañi gtor ma dbul/
 bsañ gci sa dan hbru mar dan / sems las byuñ bañi tsandan dan / 22
 khu ba dag gis snags rnams kun/tshim par hgyur bar kun tu bsad/
 hdi ni dam tshig mchog yin te/sañs rgyas byañ chub rdzogs
 byed pañ / 23
 thig gtab pa yi cho ga hdi / bdag ñid gañ tshe spyod pa na /
 rnam par snañ mdzad bsgoms nas su/rdo rje sems dpañ rab tu bsgom/24
 yañ na rdo rje mi hchir grags / slob ma rdo rje ñod po che /
 sañs rgyas kun gyis bsten pa yi/las kyi go hphañ bsgom par bya/ 25
 sañs rgyas rgyal chen lña rnams ni/rdo rjeñi thig skud dag la dgod/
 hdi ni sañs rgyas thams cad kyi/gsañ ba rab tu rmad byuñ bañ / 26
 rnam pa ñi su rtsa lñar ni / tshon rtsi dag kyañ rnam par bsgom/
 hdi ni sañs rgyas thams cad kyi/gsañ ba byañ chub dam pa yin / 27
 snags rnams thams cad ñid la yañ/rdo rje HÜM ni bsgom par bya/
 sku dan gsuñ dan dam tshig mchog/gnas lña dag tu bsgom par bya/ 28

- evaṃ kṛtena sām̐nidhyaṃ trivajrābhedyavajrajāḥ /
 kurvanti bhayasam̐trastāḥ vajrasattvasya dhīmataḥ // 29
 nyāsaṃ kalaśavajrāṇāṃ mantratantrā^Idhipaiḥ smṛtam /
 vajrasattvā²samādhisthā²ḥ kalpayed dṛḍhabuddhimān // 30
 homaṃ kurvīta mantrajñāḥ sarvasiddhiphalārthinaḥ /
 vip̐mūtramāṃsataillādyair āhutiṃ pratipādayet // 31
 pūrṇāṃ vajrāhutiṃ dadyāt trivajrābhedyacakriṇāṃ /
⁴madhye svadevatābimbaṃ dhyātvā ⁵vaktre nipātayet // 32
 ity āha ca /
 dvayendriyaprayogeṇa juhuyād aṣṭaśataṃ budhaḥ /
^{hi}ṣo/sarvabuddhānāṃ samayo duratikramaḥ // 33
 vairocanaprayogeṇa śiṣyaṃ trivajrasaṃbhavam /
 Āḥkāraṃ kāyavākचित्ते dhyātvā vajreṇa gr̥hyate // 34
 vajrasattvamahārājā vairocano mahāyaśāḥ /
 kāyavākचित्ताsamayam adhiṣṭhānaṃ dadānti ⁷hi // 35
 tatredaṃ mahāmaṇḍalapraveśanavajrapadam /
 / ĀḤ KHAṀ VĪRA HŪM /
 sarvasamayakāyavākचित्ताhr̥dayamantravajro'yam /
 tatredaṃ mahāvajrābhiṣekaguhyajñānarahasyam /
 khadhātum sarvabuddhais tu paripūrṇaṃ vibhāvayet /
⁸vādyagandhamahāmeghair bhāvayed vajragotrādhīḥ ⁹// 36
 ity āha ca /
 trivajrākāyamantrais tu sarṣapaḥ tādāyed vratī /
 abhiṣekaṃ tadā tasya svayam eva dadanti hi // 37
 athavā bhāvayed buddhān vajrasattvasamādhinā /
 kalaśān samayāgrais tu dhāritān bhāvayed budhaḥ // 38
 vajravairocanaṃ cintec ^{II}chiṣyaṃ dṛḍhamatiṃ sadā /
 nyāsaṃ kurvīta mantrajñāḥ kāyavākचित्ताvajriṇāḥ // 39

de ltar rtag tu byas na ni /rdo rje ni phyed gsum las skyes /
 rdo rje sams dpañ blo ldan pa/hjiga śin skrag nas byin rlob mdzad/29
 rdo rje bum pa gzag pa ni / snags rgyud bdag pos śes bya ste /
 rdo rje sams dpañ tiñ ḥdzin gnas/brtan pañi blos ni

brtag par bya / 30

dnos grub kun ^Igyi ḥbras ḥdod pañi/snags śes pas ni sbyin sreg bya/
 bśaṅ gci ḥbru mar śa la sogs / sbyin sreg tu ni dbul bar bya / 31

rdo rje ni phyed gsum dag la /rdo rje ²gañ bañi sbyin sreg dbul/
 dbus su rañ gi lha yi gzugs / bsams te źal du dbab par bya / 32

ḥdi skad kyañ gsuṅs so/

dbaṅ po gñis kyi dam tshig gis/sbyin sreg brgya rtša brgyad du bya/

ḥdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/33

rnam snañ mdzad kyi sbyor ba yis/slob ma rdo rje gsum las byuñ/

ĀḤ ni lus dañ ṅag sams la / bsgoms nas rdo rjes ³gzuñ bar bya / 34

rgyal chen rdo rje sams dpañ dañ/grags chen rnam par snañ mdzad dag/

sku gsuñ thugs kyi dam tshig tu/byin gyis brlabs ni rab tu gsol/35

de la ḥdi ni dkyil ḥkhor chen por ḥjug pañi rdo rje ⁴tshig go/

/ ĀḤ KHAM BĪRA HŪM /

ḥdi ni dam tshig thams cad kyi lus dañ ṅag dañ sams rdo rjeḥi
 sñiñ poḥo/

de la ḥdi ni rdo rje chen poḥi dbaṅ bakur bañi gsañ bañi ye śes
 gsañ baḥo/

saṅs rgyas kun gyis nam mkhañi khams/yoṅs su gañ bar rab tu bsgom/

rdo rjeḥi rigs ni ḥdzin pa yis/añ sñan dri yi sprin rnams bsgom/36

ḥdi skad kyañ gsuṅs so/

rdo rje sku gsum snags kyis ni ⁵yuṅs kar dag gis brdeg par bya /

de la de yi tshe na ni / bdag ḥid dbaṅ bakur rab tu stsol / 37

rdo rje sams dpañ tiñ ḥdzin gyis/yañ na saṅs rgyas bsgom par bya/

bum pa dam tshig mchog rnams byis/bzuñ bar mkhas pa dag gis bsgom/38

rdo rje rnam par snañ mdzad bsam/ slob ma rtag tu blo brtan la /

lus dañ ṅag sams rdo rje can / snags śes pas ni dgod par bya / 39

- tatredaṃ sarvābhiṣekarahasyaṃ sarvācāryavāgvajrodiraṇaṃ /
 abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtaṃ /
 dadāmi sarvabuddhānāṃ triguhyavajrasaṃbhavam // 40
- tatredaṃ sarvasiṣya²amahāvajraprārthanāvidhirahasyaṃ /
 bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ /
 mamāpi trāṇanāṛthāya khavajrādyā³ dadāhi me // 41
 abhiṣekaṃ tadā tasya dadyāt prahr̥ṣṭacetasaḥ /
 devatābimbayogena hṛdaye'dhipatiṃ nyaset // 42
- ⁴darśayen maṇḍalaṃ tasya vajrasīṣyasya dhīmataḥ /
 samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtaṃ // 43
 prāṇināś ca tvayā ghātyā vaktavyaṃ ca mṛṣāvacaḥ /
 adattaṃ ca tvayā grāhyaṃ sevanaṃ⁵ yoṣitāṃ api // 44
 anena vajramārgeṇa⁶ sarvasattvān⁷ pracodayet /
 eṣo hi sarvabuddhānāṃ samayaḥ paramaśāśvataḥ // 45
- ity āha ca /
 mantraṃ dadyāt tadā tasya mantracodanabhāṣita⁸ih /
 samādhiṃ mantrarājasya dattvā guhyaṃ samārabhet // 46
 śukraṃ vāpy athavā viṣṭam abhimantrya vidhānataḥ /
 bhakṣayed vajrayogena evaṃ siddhir na durlabhā // 47
- ⁹catvāry ete mahāguhyā¹⁰ rahasyāḥ¹⁰ sarvavajriṇāṃ /
 strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā // 48
- tatredaṃ sarvavajramaṇḍalamantrārādhanarahasyaṃ /
 hastimāṃsaṃ hayamāṃsaṃ¹¹ mahāmāṃsaṃ ca bhakṣayet /
 dadyād vai sarvamantrāṇāṃ evaṃ tuṣyanti nāyakāḥ // 49
 pratyahaṃ vajrasīṣyasya darśayen maṇḍalaṃ budhaḥ /
 viṇmūtramāṃsakṛtyena vajraguhyapadena ca /
 OMkāraṃ sarvamantrāṇāṃ dhyātvā jvalati tatkṣaṇāt // 50

de la ḥḍi ni dbaṅ bskur thams cad kyi gsaṅ ba slob dpon thams
 cad kyi rdo rjeḥi tshig tu smra bar baḥo/
 saṅs rgyas rnams ni thams cad kyi/rdo rje gsaṅ ba gsum las byuṅ/
 khams gsum dag gis phyag byas pa/rdo rje dbaṅ bskur chen posbyin/40
 de la ḥḍi ni slob ma thams cad kyis rdo rje chen poḥi gsol ba
 bya baḥi cho ga gsaṅ baḥo/
 byaṅ chub rdo rjes saṅs rgyas la/mchod chen ji ltar stsal ba bzin/
 bdag kyaṅ rab tu bsgral baḥi phyir/nam mkhaḥi rdo rje
 deṅ bdag stsol / 41
 de tshe de la dbaṅ bskur ba/rab tu dgyes nas stsol bar mdzad/
 lha yi gzugs kyi sbyor ba yis/sñiṅ khar bdag po gzag par bya / 42
 rdo rje slob ma blo ldan la^I/dkyil ḥkhor dag ni bstan par bya /
 saṅs rgyas kun gyis gsuṅs pa yi/dam tshig gsaṅ ba bsgrag par bya/ 43
 khyod kyis srog chags gsad par bya/brdzun gyi tshig² kyaṅ
 smra bar bya /
 ma byin par yaṅ khyod kyis loṅ/bud med dag kyaṅ bsten par bya/ 44
 rdo rjeḥi lam ni ḥḍi dag gis/sems can thams cad bskul bar bya³/
 ḥḍi ni saṅs rgyas thams cad kyi/dam tshig mchog tu rtag paḥo/ 45
 ḥḍi skad kyaṅ gsuṅs te/
 snags kyis bskul ba smras pa yis/de la snags kyaṅ sbyin par bya/
 snags kyi rgyal poḥi tiṅ ḥdzin daṅ/gsaṅ ba sbyin pa brtsam par bya/46
 khu baḥaṅ yaṅ na bsaṅ baḥaṅ ruṅ/cho ga bzin du bsṅags nas ni/
 rdo rjeḥi blos ni bzaḥ bar bya/ ḥon taṅ dños grub rñed mi dkaḥ / 47
 rnam pa ḥḍi bzi gsaṅ chen te / rdo rje can ni kun gyi gsaṅ /
 snags kyi ḥkhor lo bud med gzugs/sems can don spyod phyir gnas paḥo/48
 de la ḥḍi ni rdo rjeḥi dkyil ḥkhor thams cad kyi snags kyi
 mñes par bya ba gsaṅ baḥo/
 glaṅ poḥi śa daṅ rta yi śa / śa chen dag kyaṅ bzaḥ bya zin /
 snags rnams kun la dbul bar bya/de ltar byas na mgon po mñes / 49
 ñin re rdo rje slob ma la/mkhas pas dkyil ḥkhor bstan par bya /
 bsaṅ gci śa yi bya ba daṅ / rdo rje gsaṅ baḥi tshig dag gis /
 snags rnams kun gyi yi ge OM/bsgoms na de ma thag tu ḥbar / 50

ity āha ca bhagavān mahāmantra^Ividyāpuruṣaḥ^I /
 sādhanam sarvasiddhīnām mahāsamayasādhanam /
 sādhanīyam prayatnena buddhabodhim api svayam // 51
 antardhānam balaṃ vīryam vajrākaraṇam uttamam /
 sidhyate maṇḍale² sarvaṃ kāyavajravaco yathā // 52
 viṣmūtram ca mahāmāṃsam samabhāgam tu kārayet /
 śarāvasampute sthāpya buddhaiḥ saha³ samvaset // 53
 ity āha ca /

tatreḍaṃ sarvaguhyavajrakarmahāsādhanapadaṃ varam /
 khavajramadhyagataṃ cintet HRIḤkāraṃ jvālasuprabham /
 khadhātuṃ sarvabuddhais tū⁴ paripūrṇam vibhāvayet /
 kāyavākcittapadaṃ teṣāṃ tatra mantre nipātayet // 54

tatreḍaṃ kāyavākcittamantravajrādhiṣṭhānapadam /
 / ĀḤ KHAM DHĪḤ⁵ /
 vajrapāṇimahābimbaṃ padmapāṇimahādyutim /
 aparājitamahābimbaṃ dhyātvā guhyapadaṃ nyaset // 55

tatreḍaṃ vajraguhyapadam /
 sūryamaṇḍalamadhyastham akṣobhyaṃ vā prakalpayet /
 amitāyurmahācakraṃ⁶ vajravairocanaṃ tathā /
 codayed hṛdaye sarvān tīvraduḥkhair⁷ mahādyutīn⁸ // 56

tatreḍaṃ sarvavajrahṛdayasaṃcodanam /
 / ĀṂ. /
 mahāsūlair mahāvajrair aṅkuśair vividhair⁹ varaiḥ /
 codayed vidhivaḍ vajraṃ buddhabodhiḥ prasidhyati // 57

ity āha ca /
 parvateṣu ca rāmyeṣu dvīpeṣu vividheṣu ca /
 pakṣābhyantarapūrṇena dhruvaṃ¹⁰ buddhatvam āpnuyāt // 58

bcom ldan ḥdas snags kyi rig^I paḥi skyes bu chen pos de skad ces
bkaḥ stsal to/

dños grub thams cad sgrub pa dan/dam tshig chen po sgrub pa dan/
saṅs rgyas byaṅ chub ṅid dag kyaṅ/nan tan du ni bsgrub par bya/ [5
mi snaṅ stobs dan brtson ḥgrus dan/rdo rje dgug paḥi mchog dag kya
rdo rje sku yi bkaḥ bzin du/dkyil ḥkhor dag gis thams cad ḥgrub/ [5
bsaṅ gci dan ni sa chen rnams / cha ni mñam par byas nas su /
kham phor sbyar mar bzag na ni/saṅs rgyas kun dan lhan cig ḥkhod/ [5
ḥdi skad ces kyaṅ gsuṅs te/

de la ḥdi ni gsaṅ ba thams cad kyi rdo rje mñag gzug pa rab tu
sgrub paḥi tshig gi mchog go/

HRĪḤ ni ḥbar baḥi ḥod bzaṅ po/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas kun gyis nam mkhaḥi khams/yons su gaṅ bar rnam par bsgor
de yi sku gsuṅ thugs kyi gnas/ der ni snags kyi² dbab par bya / [5
de la ḥdi ni sku dan gsuṅ dan thugs kyi snags kyi rdo rje byin
gyis rlob paḥi sñin poḥo/

/ ĀḤ KHAM DHĪḤ /

phyag na rdo rjeḥi gzugs chen dan/phyag na padmo ḥod chen dan/
gzan gyis mi thub gzugs chen dan/bsgoms nas gsaṅ baḥi gnas gzag go/ [5
de la ḥdi ni rdo rje gsaṅ baḥi gnas so/

ñi maḥi dkyil ḥkhor dbus gnas par/mi bskyod pa ni rab tu brtag/
tshe dpag med paḥi ḥkhor lo che/rdo rje snaṅ mdzad de bzin te /
ḥod chen sdug bsñal chen po yis/thams cad sñin pos bskul bar bya/ [5
de la ḥdi ni rdo rjeḥi sñin po thams cad bskul baḥo/

.. / ĀḤ /

mdun rtse che dan rdo rje che/lcags kyu sna tshogs mchog rnams kyi/
rdo rje cho ga bzin bskul na/saṅs rgyas byaṅ chub rab tu ḥgrub/ [5
ḥdi skad ces kyaṅ gsuṅs so/

ñams dgaḥ ba yi ri dag dan / chu glin rnam pa sna tshogs su /

zla ba phyed ni tshun chad kyi/saṅs rgyas thob pa gdon mi za / [5

ṣaṭtriṃśatsumerūpāṃ yāvantāḥ paramāṇavaḥ /
 parivāraṇāś tasya sidhyanti bodhivajriṇāḥ // 59
 daśadīksarvabuddhānāṃ buddhakṣetrāṇi kramayet /
 dhārmam śrṇoti gāmbhīryam buddhabhūmiṃ ca prāpnuyāt // 60
 ity āha ca bhagavān mahāsamayavajrahāsaḥ /
 tatredaṃ sarvakiṃkaraguhyavajrarahasyam /
 vajrasattvamahājñānaṃ vāg³vajradharaṃ tathā /
 kāyavajramahānyāsaḥ kiṃkaraṃ codayet sadā // 61
 tatredaṃ vajrajñānacākramantracatuḥsamayapadam / samaya-
 codanaṃ samayapreraṇaṃ samayamantraṇaṃ samayabandhanaṃ
 ceti /
 khadhātuṃ vip⁵ulaṃ śuddhaṃ sarvadharmavivarjitam /
 kurvanti piṇḍarūpeṇa⁶ vajrādbhutarūpiṇāṃ⁷ // 62
 ity āha bhagavān sarvabuddhaikaputro⁸ vajramahāsattvaḥ /
 buddhaṃ vā vajrasattvaṃ vā yadīcched vaśamānitum /
 cintayed idaṃ mahāguhyaṃ trivajrāgradharaṃ mahat // 63
 khavajramadhyagataṃ cintet mañjuvajraṃ mahābalaṃ /
 pañcabāṇaprayogeṇa⁹ mukuṭāgraṃ ca saṃspharet // 64
 pañcasthāneṣu mantrajñāḥ krūravajreṇa pātayet /
 mūr¹⁰cchitaṃ bhāvayet trastaṃ¹⁰ bālabuddhir mahāyāsaḥ¹¹ // 65
 pakṣam ekam idaṃ dhyānaṃ dhyātavyaṃ guhyacodanaiḥ /
 rahasyaṃ sarvamantrāṇāṃ gītaṃ vajrārthabuddhinā // 66
 khavajramadhyagataṃ cinted buddhamāṇḍalam uttamaṃ /
 HŪMkāravajramantrādyais trivajrādīn prabhāvayet // 67
 OMkāraṃ cakṣurgataṃ dhyātvā darsayed¹⁴ idaṃ vidhānataḥ /
 paśyate¹⁵ sarvamantrāṇāṃ bimbaṃ trikāyavajriṇāṃ // 68
 kṣuttrṣādyair mahākleśair idaṃ yogaṃ vicintayet /
 bhraśyante¹⁶ sarvaduḥkhāni cittavajravāco¹⁷ yathā // 69

ri rab sum cu rtse drug gi / rdul phran ji sñed yod pa yi /
 de yi h̄khor tshogs lhan cig tu/h̄khor lo can gyi byañ chub h̄grub/ 5
 phyogs bcuñi sañs rgyas thams cad kyi/sañs rgyas zin̄ du
 h̄gre bar h̄gyur/
 zab moñi chos kyañ thos h̄gyur zin̄/sañs rgyas sa yañ
 h̄thob par h̄gyur/ 6
 bcom ldan h̄das dam tshig rdo rje bzad pas de skad ces bkañ stsal to
 de la h̄di ni mñag gzug pa thams cad kyi gsañ bañi rdo rje gsañ bañ/
 rdo rje sems dpañ ye ses che / de bzin̄ gsun̄ gi rdo rje h̄dzin /
 rdo rje sku yi dgod pa ches / mñag gzug pa dag rtag tu bskul / 61
 de la h̄di ni rdo rje ye ses h̄khor lo sñags kyi dam tshig gi gnas
 so/dam tshig bskul ba dañ/dam tshig gton̄ ba dañ/dam tshig bod pa
 dañ/dam tshig bcin̄ bañ/
 mkhañ dbyin̄s rgya chen dag pa ni/chos rnam thams cad rnam par spañ
 gon̄ buñi tshul gyis byed pa ni/rdo rje rmad byun̄ gzugs can no / 62
 bcom ldan h̄das sañs rgyas thams cad kyi bu gcig pa rdo rje sems
 dpañ chen pos de skad ces bkañ stsal to/
 sañs rgyas rdo rje sems dpañ run̄/gal te dbañ du bya h̄dod na /
 rdo rje mchog gsum h̄dzin pa che / gsañ ba chen po h̄di bsam mo / 63
 rdo rje h̄jam pa stobs po che / nam mkhañ rdo rjeñi dbus su bsam /
 mdañ lñañi sbyor ba dag gis ni/dbu rgyanrtse mo yañ dag spro / 64
 gnas lña dag tu sñags ses pas / rdo rje khro bos rab tu dbab /
 sñans zin̄ brgyal bar bsgom pa ni/byis pañi blo ni grags chen gyis/65
 bsam gtan h̄di ni zla phyed du/gsañ bañi bskul ba dag gis bsgom /
 sñags rnam kun gyis rab gsañ ba/rdo rjeñi don gyi blo yis gsun̄s/66
 sañs rgyas dkyil h̄khor mchog dag ni/nam mkhañ rdo rjeñi dbus bsam pa
 sñags kyi rdo rje HŪM la sogs / rdo rje gsum la sogs par bsgom / 67
 OM ni mig gi dbus bsams nas / h̄di dag cho ga bzin̄ du bstan /
 sñags rnam kun gyi gzugs dag ni/sku gsum rdo rje can du mthon̄/ 68
 bkres skom la sogs ñon mon̄s che/sbyor ba h̄di ni rnam bsams na /
 rdo rje thugs kyi bkañ bzin̄ du/sdug bsñal thams cad byañ bar h̄gyur/69

vairocanamahābimbaṃ dhyātvā sarvārthasampadam /

VAMkāraṃ vaktragataṃ dhyātvā OMkāraṃ jihvagataṃ

nyaset // 70

ālayaṃ sarvabhakṣyāṇāṃ cintāmaṇivibhūṣitam /

sarvaduḥkhaharaṃ śāntaṃ jñānavajraprabhāvitam // 71

ity āha bhagavāṃś cintāmaṇivajraḥ /

athā bhagavān vajrapāṇis tathāgataḥ mahāvīravajratathā-

gataḥ¹ vajrabhāvanā²padāgraṃ vāgvajrebhyo niścārayan³ /

/ VĪḤ /

khavajramadhyagataṃ cinted buddhamanḍalasuprabham /

trivajrakāyayogena niṣpādyedaṃ vicintayet // 72

sarvālaṃkārasampūrṇaṃ pītaṃ vajravijṛmbhitam /

jaṭāmukuṭadharaṃ śāntaṃ dhyātvā sarvaṃ samārabhet // 73

vīravajrormimālā nāma samādhiḥ /

atha bhagavān vajradharaḥ samantanirghoṣavajraṃ nāma samā-

dhiṃ samāpadyedaṃ mahāvajrabhāvanāpadam svakāyavāk-citta-

vajrebhyo niścārayan /

/ CUM /

khavajramadhyagataṃ cintet sūryamanḍalam uttamam /

buddhameghān vidhānena trivajrāṇ⁴ sumahāyaśān // 74

pātanaṃ kāyavāk-cittē⁵ cūḍavajrīṃ⁶ vibhāvayet /

sarvālaṃkārasampūrṇāṃ sitavarṇāṃ prabhāvayet /

vajrasattvamahārājaṃ dhyātvā mantrapadaṃ nyaset // 75

vajrasamayajñānaraśmī⁷ nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvāśāvajrasambhogam

nāma samādhiṃ samāpadyedaṃ samādhicākranayaṃ⁸ svakāyavāk-

cittavajrebhyo niścārayan /

/ JAM /

khavajramadhyagataṃ cinted buddhamanḍalam uttamam /

sarvabuddhāṇ⁹ vidhānena pātayed vajrabhāvanaiḥ // 76

rnam par snañ mdzad gzugs chen po/bsams na don rnams thams cad hbyor
 BAM ni kha yi nañ du bsgom / OM ni lce la hdug par bsam / 7
 bzañ bar bya ba kun gyi gnas / yid bzin nor bus brgyan pa ste /
 ši ba sdug bsñal thams cad sel / ye ses rdo rje las byun bañ / 71
 bcom ldan hñas yid bzin gyi nor bus de skad ces bkañ stsal to/
 de nas bcom ldan hñas phyag na rdo rje de bzin gñegs pa dpañ bo
 chen po rdo rje de bzin gñegs pas/rdo rje bsgom pañi tshig gi
 mchog rdo rjeñi gsuñ las phyuñ ño/

/ BĪ /

sañs rgyas dkyil hñhor ñod bzañ po/nam mkhañ rdo rjeñi dbus su bsam
 rdo rje sku gsum sbyor ba yis/bskyed de hñi ni rnam par bsam / 72
 rgyan rnams thams cad yonñ rdzogs pa/cuñ zad ser po rdo rje hñyin/
 ši ba thor tshugs dbu rgyan can/bsams nas thams cad brtsam par bya/7
 rdo rje dpañ bo rlabs kyi phreñ ba zes bya bañi tiñ ñe hñzin to/
 de nas bcom ldan hñas kun nas dbyañs rdo rje zes bya bañi tiñ ñe
 hñzin la sñoms par zugs nas/rdo rje chen po bsgom pañi tshig hñi/
 ñid kyi sku ñañ gsuñ ñañ thugs rdo rje las phyuñ ño/

/ TSUM /

ñi mañi dkyil hñhor ñam pa ni/nam mkhañ rdo rjeñi dbus su bsam/
 sañs rgyas sprin gyi cho ga yis^I/ rdo rje gsum gyi grags chen ni/ 74
 lus ñañ ñag ñañ sams la dbab / bñkul byed rdo rje ma bsgom mo /
 rgyan rnams thams cad yonñ rdzogs pa/kha dog dkar mor rab tu bsgom/
 rdo rje sams dpañ rgyal po che/bsams la sñags kyi tshig² dgod do/ 75
 rdo rjeñi ñam tshig ye ses kyi ñod zer zes bya bañi tiñ ñe hñzin to
 de nas bcom ldan hñas phyag na rdo rje de bzin gñegs pa/bsam pa
 thams cad rdo rje loñs spyod pa zes bya bañi tiñ ñe hñzin la sñoms
 par zugs nas/tiñ ñe hñzin gyi hñhor loñi tshul hñi/ñid kyi sku ñañ
 gsuñ ñañ thugs rdo rje las phyuñ ño/

/ DZAM /

sañs rgyas dkyil hñhor ñam pa ñag/nam mkhañi dbyiñs kyi dbus su bsam
 sañs rgyas kun gyi cho ga yis / rdo rje bsgom pas dbab par bya / 76

niṣpādayed mahāyakṣaṃ jambhalaṃ dravyasādhakam^I /
 yakṣarūpadharaṃ śāntaṃ jaṭāmukuṭāvajriṇam² // 77
 pañcabuddhān vidhānena pañcasthāneṣu bhāvayet /
 vajrāmṛtodakaṃ tasya dadyād dhyānapade sthitaḥ // 78
 vajrasattvaṃ vidhānena mukuṭe tasya³ vicintayet /
 evaṃ tuṣyāti yakṣendro jambhaleन्द्रो mahādyutiḥ⁴ // 79
 vajrasamayamūdrādravyārādhana⁵ketuśrīr nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgato vajrakāmopabhogaśriyaṃ
 nāma samādhiṃ samāpadyedaṃ sarvayakṣiṇīsamayavajrapadaṃ
 svakāyavākcittavajrebhyo niścārayan /

/ KṢIṆ /

khavajradhātumadhyasthaṃ caturasraṃ suśobhanaṃ /
⁶catūratnamayaṃ sarvaṃ puṣpagandhasamākulam // 80
 khadhātum sarvayakṣiṇyaḥ paripūrṇaṃ vicintayet /
⁷pātayet trivajrayogena bimbam ekaṃ vicintayet // 81
 trikarmavajrayogena dhyānaṃ tasya vicintayet /
 mañjuvajrasamādhistho mukuṭe krodhaṃ prabhāvayet /
 hr̥daye⁸ mantrapadaṃ dhyātvā vajrayogaṃ samārabhet // 82
 sarvayakṣiṇīsamatāvihārabhāvanavajro nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramantra-
 siddhivijṛmbhitavajraṃ nāma samādhiṃ samāpadyemāṃ hīna-
 siddhiṃ svakāyavākcittavajrebhyo niścārayan /

^{IO}kāyavākcittasam^{II}siddhā buddharūpadharaprabhāḥ /
 jāmbūnadaprabhākārā hīnasiddhisamāśritāḥ // 83
 antardhānādisamsiddhau bhaved vajradharaḥ prabhuḥ /
 yakṣarājādisamsiddhau bhaved vidyādharaḥ prabhuḥ // 84

dzambhala ni nor sgrub pa / gnod sbyin chen po bskyed par bya /
 ʒi ba gnod sbyin gzugs ʔdzin pa/thor tshugs dbu rgyan rdo rje can/ 7
 sañs rgyas lña yi cho ga yis / gnas lña dag tu bsgom par bya /
 rdo rje bdud rtsiʔi chu de yis/bsam gtan gnas la ʔdug la dbul/ 7
 rdo rje sems dpaʔi cho ga yis / dbu rgyan de la rnam par bsam /
 de ltar byas na gnod sbyin dbaʔ/gnod gnas dbaʔ po ʔod chen mñes/ 79
 rdo rje dam tshig gi phyag rgya rdzas sgrub paʔi tog gi dpal
 ʒes bya baʔi tiñ ne ʔdzin to/

de nas bcom ldan ʔdas phyag na rdo rje de bʒin gʒegs pa/rdo rje
 ʔdod pa ʔe bar loñs spyod paʔi dpal ʒes bya baʔi tiñ ne ʔdzin la
 sñoms par ʒugs nas/gnod sbyin moʔi rdo rjeʔi dam tshig gi tshig
 ʔdi/ʔid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

/ KṢIM /

mkhaʔ dbyiñs rdo rjeʔi dbus gnas par/gru bʒi lham pa rab tu bzañ/
 thams cad rin chen bʒi las byas/me tog spos kyis kun tu ʔkhrigs/ 80
 gnod sbyin mo ni thams cad kyis/nam mkhaʔi dbyiñs ni gañ bar bsam/
 I rdo rje gsum gyi sbyor bas dbab/gzugs ni gcig tu bsam par bya / 81
 lus gsum rdo rje bye brag gis / de yi bsam gtan bsgom par bya /
 rdo rje ʔjam paʔi tiñ ʔdzin gnas / dbu rgyan la ni khro bo bsgom /
 sñiñ khar sñags kyi tshig bsgoms la/rdo rjeʔi sbyor ba

brtsam par bya/ 82

gnod sbyin mo thams cad dañ mñam pa ñid du gnas pa bsgom paʔi
 rdo rje ʒes bya baʔi tiñ ne ʔdzin to/
 de nas bcom ldan ʔdas phyag na rdo rje de bʒin gʒegs pa/rdo rjeʔi
 sñags thams cad kyi dños grub kyi rnam par ʔphrul pa rdo rje ʒes
 by baʔi tiñ ne ʔdzin la sñoms par ʒugs nas/dños grub phra mo ʔdi/
 ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

sku dañ gsuñ thugs yañ dag ʔgrub/sañs rgyas gzugs ʔdzin ʔod bzañ po
 dzambu chu boʔi gser ʔod ʔdra / dños grub phra mo dag la gnas / 83
 mi snañ la sogs yañ dag grub / ʔjam paʔi ʔod dañ ʔdra bar ʔgyur /
 gnod sbyin rgyal po grub pa che/rig ʔdzin dag gi dbaʔ por ʔgyur/ 84

tatremāni sarvavajrasiddhirūpaguhyamantrasiddhīni /
 sarvāṇi cārurūpāṇi mantrasiddhimanīṣitaiḥ /
 prīṇayanti darśanena^Iiva lokadhātum samantataḥ // 85
 uṣṇīṣaḥ sarvasiddhīnām bhavec cintāmaṇiprabhuḥ /
 buddhabodhikaram śreṣṭham buddhavajraprabhāvitam // 86
 ity āha bhagavān sarvāsāparipūrakavajraḥ /

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ sarva-
 tathāgatakāyavākcittavajravidyāvratasamādānacaryam sva-
 kāyavākcittavajrebhyo niścārayan /

kāyavākcittavajrāṇām kāyavākcittabhāvanam /
 svarūpeṇaiva tat kāryam evaṃ siddhir avāpyate // 87

tatredaṃ svakāyavākcittavidyāvrataṃ /

jaṭāmukuṭadharam bimbam sitavarṇanibham mahat /
 kārayed vidhivat sarvaṃ mantrasaṃvarasaṃvṛtam // 88

ṣoḍaśābdikāṃ gṛhya sarvālaṃkārabhūṣitām /
 cāruvaktrām viśālākṣīm prāpya vidyāvrataṃ caret // 89

locanāpadasaṃbhoga²ir vajracihnā³is tū bhāvayet /
 mudrāmantravidhāna⁴jñāṃ mantratantrasuśikṣitām // 90

kārayet tathāgatīm bhāryām buddhabodhipratiṣṭhitām/
 guhyapūjām prakurvīta catuṣsaṃdhyāṃ mahāvratī // 91

kandamūlaphalaiḥ sarvaṃ bhojyaṃ bhakṣyaṃ samācaret/
 evaṃ buddho bhavec chīghraṃ mahājñānodadhiḥ prabhuḥ/
 ṣaṇmāsenaiva tat sarvaṃ prāpnuyān nātra saṃśayaḥ // 92

parasvaharaṇaṃ nityaṃ ghātanaṃ ca mahādbhūtam /
 rāgavajrapadaṃ bhuk⁵taṃ idaṃ saṃvarasaṃvṛtam // 93

de la hdi ni rdo rjehi dnos grub thams cad kyi gzugs gsañ bañi
dnos grub rnams so/

snags kyi dnos grub thob pa yi/mdzes pañi gzugs rnams thams cad ni,
hjig rten khams ni thams cad du/mthoñ ba ñid kyis dgañ bar hgyur/8
gtsug tor thams cad grub pa ni/yid bzin nor buñi bdag por hgyur/
sañs rgyas byañ chub byed pañi mchog/sañs rgyas rdo rje

rab sgom pañi/8

bcom ldan hñas bsam pa thams cad yons su rdzogs par byed pañi

rdo rjes de skad ces bkañ stsal to/

de gnas phyag na rdo rje de bzin gsegs pa de bzin gsegs pa thams cad
kyi bdag pos/de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs
kyi rig pañi brtul zugs yañ dag par len pañi spyod pa hdi/ñid kyi
sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyi rdo rje rnams/lus dañ ñag sams sgom pa ni/

rañ tshul ñid kyis de byas te/de ltar dnos grub hthob par hgyur/ 8

de la hdi ni sku dañ gsuñ dañ thugs rdo rjehi rig pañi brtul
zugs so/

thor tshugs dbu rgyan can gyi gzugs/chen po kha dog dkar po hñra/
snags kyi sdom pas kun tu bsams/cho ga bzin du thams cad bya / 8

lo grañs bcu drug lon pa ni / rgyan rnams kun gyis rnam par klubs/
bzin sdug mig gi dkyus rin ba/rñed nas rig pañi brtul zugs spyad/8

spyan gyi go hphañ loñs spyod cin/rdo rjehi mtshan mas bsgom par bya
phyag rgya snags kyi cho ga ses/snags kyi rgyud rnams

legs par bsalabs/90

de bzin gsegs pañi btsun mor bya/sañs rgyas byañ chub la rab gnas/

brtul zugs chen poñus bzir ni / gsañ bañi mchod pa rab tu bya / 91

sdoñ bu rtza ba hbras bu yi / bzañ dañ bcañ ba spyad par bya /

ñon tañ myur du sañs rgyas hgyur/bdag po ye ses rgya mtsho che /

zla ba drug gis de dag kun / gdon mi za bar hthob par hgyur / 92

rtag tu gzan gyi nor rku zin / bsad pañan rmad du byuñ ba dañ /

hdod chags rdo rjehi gnas spyad pa/sdom pa hdis ni kun tu bsams/93

rāgavajrāṅkuśīṃ bhāryāṃ māmakīṃ guṇamekhalāṃ /
 vāgvajrāgracittebhya idam yūjyati sarvathā // 94
 svamudrāṃ vāthavā cinted dhyānaṃ tryakṣaravajriṇām/
²evaṃ buddhā api sarvajñāḥ prīṇante nātra saṃśayaḥ //95
³vanē bhikṣāṃ bhramen nityaṃ sādḥako dṛḍhaniścayaḥ /
 dadanti bhayaśaṃtrastā bhojanaṃ divyamaṇḍitam /
 atikrame⁴t trivajrātmā nāśaṃ vajrākṣaraṃ bhavet // 96
 surīṃ nāgīṃ mahāyakṣīṃ asurīṃ mānuṣīṃ api /
 prāpya vidyāvratam kāryaṃ trivajrajñānasevitam // 97
 idam tat sarvamantrāṇāṃ guhyatattvamahānayaṃ /
⁵trivajrajñānasaṃbhūtaṃ buddhabodhipraveśakam // 98
 ity āha bhagavān sarvatathāgatavidyāvratasamayatatva-
 vajraḥ /

sarvasiddhimaṇḍalavajrābhisaṃbodhir nāma paṭalaḥ ṣoḍaśaḥ/

ḥdod chags rdo rje leags kyu mo / yon tan lug rgyud māmakī /
 gsun gi rdo rje thugs mchog la / ḥdi ni rnam pa kun tu rigs / 94
 bsam gtan yig gsum rdo rje can/rañ gyi phyag rgya sems kyis bsam/
 de ltar sañs rgyas kun mkhyen pa/mñes par ḥgyur ba gdon mi za/ 95
 sgrub pa po ni blo brtan pas / nags tshal dag tu bsed sñoms bsan/
 kha zas bzañ po bstar ba dag / de dag skrag nas ster bar ḥgyur /
 rdo rjeḥi bdag ñid gsum ḥdas nas/rdo rjeḥi yi ge ḥjig par ḥgyur/ 96
 lha mo klu mo gnod sbyin mo / lha ma yin nam mi moḥaṇ ruñ /
 rñed nas rig paḥi brtul źugs bya/rdo rje gsum gyi ye śes bsten/ 97
 ḥdi ni snags rnams thams cad kyi/de ñid gsañ baḥi tshul chen yin/
 rdo rje gsum gyi ye śes ḥbyuñ/sañs rgyas byaṇ chub rab ḥjug paḥe/98
 bcom ldan ḥdas de bźin gśegs pa thams cad kyi rig paḥi brtul źugs
 kyi dam tshig gi de kho na ñid kyi rdo rjes de skad ces bkaḥ
 stsal to/

dñes grub thams cad kyi dkyil ḥkhor rdo rje mñon par byaṇ chub
 pa źes bya baḥi leḥu ste bcu drug paḥe/

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamyā
bhagavantaḥ sarvatathāgatakāyavākścittavajraṃ tathāgatam
I adhyeṣitavantaḥ /

akṣobhya²vajra mahājñāna vajradhātu mahābudha /
trimaṇḍala trivajrāgra ghoṣagūhya³ namo'stu te // I
vairocana mahāśuddha vajrasānta mahārate⁴ /
prakṛtiprabhāsvarāgrāgra⁵ deśavajra namo'stu te // 2
ratnarāja sugāmbhīrya khavajrākāśanirmala /
svabhāvasūddha nirlepa kāyavajra namo'stu te // 3
vajrāmita mahārāja nirvikalpa khavajradhṛk /
rāgapāramitāprāpta bhāṣavajra namo'stu te // 4
amogha⁶vajra sambuddha sarvāśāparipūraka /
śuddhasvabhāvasambhūta vajrasattva namo'stu te // 5
ebhiḥ stotrapadaibḥ śāntaibḥ sarvabuddhapraceditaibḥ/
samstūyād vajrasambhogāḥ⁷ se'pi⁸ buddhasamo bhavet// 6
atha vajradharaḥ śāstā sarvabuddhānukampakaḥ /
vajraguhyapadaṃ śuddhaṃ vāgvajra⁹ udīrayan // 7
aho hi sarvabuddhānāṃ dharmadhātumahākṣaram /
prakṛtiprabhāsvaram śuddhaṃ khadhātum iva nirmalam/ 8

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-
kāyavajrasamayam svakāyavākścittavajrebhyo niścārayan¹⁰ /

samayacatuṣṭayam rakṣyam buddhair jñānodadhiprabhaiḥ/
mahāmāṃsam sadā bhakṣyam idaṃ samayam uttamam // 9

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-
vāgvajrasamayam svakāyavākścittavajrebhyo niścārayan /

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de nas bcom ldan ḥdas de bzin gsegs pa thams cad yañ ḥdus nas/
 bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ
 thugs rdo rje de bzin gsegs pa la gsol ba btab pa/

mi bskyod rdo rje ye ses che / rdo rje dbyiñs ni mkhas pa che /
 rdo rje gsum mchog dkyil ḥkhor gsum/gsañ baḥi dbyañs la

phyag ḥtshal lo/ I

rnam par snañ mdzad dag pa che / rdo rje zi ba dgaḥ ba che /
 rañ bzin ḥod gsal mchog gi mchog/ston pa rdo rje phyag ḥtshal lo/2
 rin chen rgyal po rab tu zab / rdo rje nam mkhaḥ dri ma med /
 rañ bzin dag pa gos pa med / rdo rje sku la phyag ḥtshal lo / 3

rdo rje dpag med rgyal po che/mi rtog nam mkhaḥ rdo rje ḥdzin /
 ḥdod chags pha rol phyin pa brñes/rdo rje ^Igsuñ la phyag ḥtshal lo/4

don yod rdo rje rdzogs sañs rgyas/bsam pa thams cad rdzogs mdzad pa/
 dag pa no bo ñid las byuñ / rdo rje sems dpag phyag ḥtshal lo / 5

sañs rgyas kun gyis bskul ba yi/bstod tshig zi ba ḥdi rnams kyis/
 rdo rje loñs spyod bstod na ni/de yañ sañs rgyas ḥdra bar ḥgyur/ 6

de nas ston pa rdo rje ḥdzin / sañs rgyas kun la rjes brtse ba /
 rdo rje gsañ ba gsuñ dag pa / rdo rjeḥi gsuñ ni bkaḥ stsal to / 7

e maḥo sañs rgyas thams cad kyi / chos kyi dbyiñs ni yi ge che /
 rañ bzin ḥod gsal yonñs su dag/nam mkhaḥi dbyiñs bzin dri ma med/ 8

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 sañs rgyas thams cad kyi sku rdo rjeḥi dam tshig ḥdi/ñid kyi sku
 dañ gsuñ dañ thugs rdo rje las phyuñ no/

sañs rgyas ye ses rgya mtsho yi/dam tshig bzi ni baruñ bar bya /
 sa chen rtag tu bzaḥ bar bya / ḥdi ni dam tshig mchog yin no / 9

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 sañs rgyas thams cad kyi gsuñ rdo rjeḥi dam tshig ḥdi/ñid kyi sku
 dañ gsuñ dañ thugs rdo rje las phyuñ no/

samayacatuṣṭayaṃ rakṣyaṃ vāg^Ivajramahākṣaraiḥ /
vinmūtraṃ sadā bhakṣyaṃ idaṃ guhyaṃ mahādbhutaṃ // I0

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ ²sarvavajra-
dharacittavajrasamayaṃ svakāyavāk²cittavajrebhyaḥ niścārayan/
samayacatuṣṭayaṃ rakṣyaṃ vajrasattvamaharddhikaiḥ/
rudhiraṃ śukrasaṃyuktaṃ sadā bhakṣyaṃ dṛḍhavrataiḥ//II
kāyavāk²cittavajrāṇāṃ samayo'yaṃ mahādbhutaḥ /
śāśvataḥ sarvabuddhānāṃ saṃrakṣyo vajradhāribhiḥ ³// I2
yaś ce⁴ṇaṃ samayaṃ rakṣed vajrasattve mahādyutiḥ /
kāyavāk⁴cittagataṃ tasya buddho bhavati tatkṣaṇāt // I3

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ pratyekabuddha-
samayavajraṃ svakāyavāk⁵cittavajrebhyaḥ niścārayan /
deśanā kāyikī teṣāṃ kāyavajrapra⁵tiṣṭhitā /
sā⁵ttyāvatāraṇaśīlasamayaḥ paramaśāśvataḥ // I4

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ śrāvakaśikṣā-
samayaṃ svakāyavāk⁶cittavajrebhyaḥ niścārayan /
daśakuśalān karmapathān kurvanti jñānavarjitāḥ /
hīnādhimuktikāś sarve samayo'yaṃ mahādbhutaḥ // I5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ brahmasamayaṃ
svakāyavāk⁶cittavajrebhyaḥ niścārayan /
mohamā⁶rgaṇa yat karma karoti bhaya⁶abhairavam /
buddhabodhipra⁶ṇetāraṃ bhavate kāyavajratā // I6

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rudrasamayaṃ
svakāyavāk⁷cittavajrebhyaḥ niścārayan /
traidhātukasthitāṃ sarvāṃ aṅganāṃ ⁷trivajrasaṃbhavāṃ/
kāmayed ⁸vividhair bhāvaiḥ samayaḥ paramādbhutaḥ // I7

dam tshig b'zi po bsrul bar bya / gsun gi rdo rje yi ge ches /
 b'san gci dag ni rtag tu bza / hdi ni gsan ba rmad byun ba / IO
 de nas phyag na rdo rje de b'zin gsegs pa thams cad kyi bdag pos/
 rdo rje hdzin thams cad kyi dam tshig hdi/ñid kyi sku dan gsun
 dan thugs rdo rje las phyun no/

rdo rje sems dpa rdzu hphrul ches/dam tshig b'zi po bsrul bar bya/
 khrag dan khu ba sbyar ba dag/brtul zugs brtan pas rtag tu bza/II
 sku gsun thugs kyi rdo rje yi / dam tshig hdi ni rmad po che /
 sans rgyas kun gyi brtag pa hdi/rdo rje hdzin gyis bsrul bar bya/12
 gan zig dam tshig hdi srul ba / rdo rje sems dpa hod po che /
 de yi sku gsun thugs rtogs pa / de ma thag tu sans rgyas hgyur/ I3
 de nas phyag na rdo rje de b'zin gsegs pa thams cad kyi bdag pos/
 ran sans rgyas kyi don gyi dam tshig hdi/ñid kyi sku dan gsun dan
 thugs rdo rje las phyun no/

de yi lus kyi ston pa ni / rdo rje hi sku la rab tu gnas /
 sems-can gzun ba hi nan tshul te/dam tshig mchog tu rtag pa / I4
 de nas phyag na rdo rje de b'zin gsegs pa thams cad kyi bdag pos/
 ñan thos kyi bslab pa hi dam tshig hdi/ñid kyi sku dan gsun dan
 thugs rdo rje las phyun no/

dge ba bcu yi las kyi lam / byed pa ye ses sans pa rnams /
 dman par mos pa thams cad kyi / dam tshig hdi ni rmad po che / I5
 de nas phyag na rdo rje de b'zin gsegs pa thams cad kyi bdag pos/
 tshan pa hi dam tshig hdi/ñid kyi sku dan gsun dan thugs rdo rje
 las phyun no/

gti mug las kyi lam gan rnams / byed pa hjigs sin mi sdug pa /
 sans rgyas byan chub ston pa ste / sku yi rdo rje ñid du hgyur/ I6
 de nas phyag na rdo rje de b'zin gsegs pa thams cad kyi bdag pos/
 drag po hi dam tshig hdi/ñid kyi sku dan gsun dan thugs rdo rje
 las phyun no/

khams gsum dag na gnas pa yi / bud med rdo rje las byun rnams /
 sna tshogs dnos pos spyad pa ni/dam tshig mchog tu rmad byun ba / I7

atha vajrapāṇiḥ sarvatathāgatādhipatir viṣṇusamayam
 svakāyavākcittavajrebhyo niścārayan /
 yāvantaḥ sattvasambhūtās trikāyābhedyasaṁsthitāḥ/
 mārayed dhyānavajreṇa kḥavajradhātum api svayam// 18

atha vajrapāṇiḥ sarvatathāgatādhipatis trivajrasamayam
 svakāyavākcittavajrebhyo niścārayan /
 kāyavajro bhaved brahmā vāgvajras tu maheśvaraḥ /
 cittavajradharo rājā saiva viṣṇur maharddhikaḥ // 19

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvāyākṣiṇī-
 samayam svakāyavākcittavajrebhyo niścārayan /
 asṛkpiśitāhārā nityam kāmāparāḥ striyaḥ /
 ārādhayen mahāvajrasamayair ebhir durāsadaih // 20

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvabhujagendra-
 rājñīsamayam svakāyavākcittavajrebhyo niścārayan /
 paśūnyakṣīrāhārāḥ kāmāgandhaparāś ca tāḥ /
 sādhayet samayair ebhir anyathā kliśyate dhruvam// 21

atha vajrapāṇiḥ sarvatathāgatādhipatir asurakanyāsamayam
 svakāyavākcittavajrebhyo niścārayan /
 krūrā nānābharākrāntā gandhapuṣpābhogajāḥ /
 samayo vajrapātāle durdānto vajrabhairavaḥ // 22

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rākṣasastrīsamayam
 svakāyavākcittavajrebhyo niścārayan /
 kapālāsthidhūpatailavasayāḥ prīṇanam mahat /
 7 samayaḥ sarvabhūtānāṁ pavitro'yaṁ mahārthakṛt // 23

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
khyab hjug gi dam tshig hdi/ñid kyi sku dan gsum dan thugs rdo
rje las phyun ño/

sems can las byun ji sñed pa / dbyer med sku gsum la gnas pa /
rdo rje mkhañ dbyins bdag ñid kyan/bsam gtan rdo rjes gsad par bya/1
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
rañ gi dam tshig gi rdo rje hdi/ñid kyi sku dan gsum dan thugs
rdo rje las phyun ño/

sku yi rdo rje tshañs par hgyur/gsum gi rdo rje dbañ phyug che/
thugs kyi rgyal po rdo rje hdzin/de ñid khyab hjug rdzu hphrul che/1
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
gnod sbyin mo thams cad kyi dam tshig hdi/ñid kyi sku dan gsum
dan thugs rdo rje las phyun ño/

khrag dan sa ni za ba dan / rtag tu gzán gyi bud med spyod /
dam tshig dkañ ba hdi rnams kyis / rdo rje chen po mñes par bya/ 2
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
kluñi rgyal po thams cad kyi dam tshig hdi/ñid kyi sku dan gsum
dan thugs rdo rje las phyun ño/

ho ma hthun ba phra ma can / de dag hdod dan dri la hbad /
dam tshig hdis ni bsgrub par bya/gzan du nes par ñon monñs hgyur/ 2
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
lha ma yin gyi bu moñi dam tshig hdi/ñid kyi sku dan gsum dan
thugs rdo rje las phyun ño/

khro zin na rgyal gsod pas non/spos dan me tog spyod la dgyes /
rdo rje sa hog dam tshig ste /gdul dkañ rdo rje hjigs byed paño/ 2
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
srin mo rnams kyi dam tshig hdi/ñid kyi sku dan gsum dan thugs
rdo rje las phyun ño/

thod rus bdug pañi hbru mar dan / zag gis rab tu dgañ bar hgyur/
hbyun po kun gyi dam tshig ste/dag byed hdi ni don chen byed / 23

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajraḍākinī-
samayaṃ svakāyavākcittavajrebhyaḥ niścārayan /

vipmūtrarudhiram bhakṣed madyādīṃś ca pibet sadā /
vajraḍākinīyogena mārayet padalakṣaṇaiḥ // 24

svabhāvenaiva sambhūtā vicaranti tridhātuke /
ācāret samayaṃ kṛtsnaṃ sarvasattvahiṭṣaṇṇaiḥ¹² // 25
sarvatraidhātukavā³jrasamayasaṃavasaraṇo nāma samādhiḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyasiddhisamaya-
vajraṃ svakāyavākcittavajrebhyaḥ niścārayan /

kāyikaṃ trividhaṃ sarvaṃ kārayed vajrasambhavam /
buddhakā⁴yākaraṃ nityaṃ sattvadhātōḥ samantataḥ // 26

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ vāksiddhisamaya-
vajraṃ svakāyavākcittavajrebhyaḥ niścārayan /

⁵vākkarmapadaṃ kṛtsnaṃ trailokyāmalamaṇḍalam /
vāksiddhipadaramyo'yaṃ samayo duratikramaḥ // 27

atha vajrapāṇiḥ sarvatathāgatādhipatiś cittavajrasiddhi-
samayaṃ svakāyavākcittavajrebhyaḥ niścārayan /

manovajra⁶mayam sarvaṃ bhāvayed dṛḍhavaajradhṛk /
eṣo hi samayaḥ proktaḥ trivajrābhedyavajrinām // 28
ity āha bhagavān samanta⁷sundaro vā⁸jrasattvaḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-
sārasamayaṃ svakāyavākcittavajrebhyaḥ niścārayan /

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
rdo rje mkhaḥ ḡgro ma thams cad kyi dam tshig ḡdi/ñid kyi sku dan
gsuñ dan thugs rdo rje las phyuñ ño/

bśaṅ gci dan ni khrag dag bzaḥ / chañ la sogs paḥaṅ rtag tu btuñ/
rdo rje mkhaḥ ḡgroḡi sbyor ba yis/gnas kyi mtshan ñid kyi bsad bya/
ño bo ñid kyi kun ḡbyuñ ba/khams gsum dag na rnam par spyod /
sems can kun la phan ḡdod paḡi/dam tshig ma lus spyad par bya/ 25
khams gsum pa thams cad kyi rdo rjeḡi dam tshig gi rjes su ḡbrañ
ba zes bya baḡi tiñ ñe ḡdzin to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
lus kyi dños grub kyi dam tshig ḡdi/ñid kyi sku dan gsuñ dan
thugs rdo rje las phyuñ ño/

lus kyi rnam gsum thams cad ni / rdo rje las ni byed par bya /
sems can khams ni thams cad du/rtag par saṅs rgyas sku byed paḡo/26

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
ñag gi dños grub kyi dam tshig ḡdi/ñid kyi sku dan gsuñ dan thugs
rdo rje las phyuñ ño/

tshig gi las lam ma lus par / khams gsum dri med dkyil ḡkhor te/

tshig gi dños grub yid ḡoñ ḡdi/dam tshig śin tu ḡdaḡ dkaḡ baḡo/ 27

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
sems rdo rjeḡi dam tshig gi dños grub ḡdi/ñid kyi sku dan gsuñ
dan thugs rdo rje las phyuñ ño/

yid kyi rdo rjeḡi rañ bzin kun / rdo rje brtan pa ḡdzin pas bsgom/

rdo rje mi phyed gsum ldan gyi/dam tshig gśad pa ḡdi yin no / 28

bcom ldan ḡdas kun tu mdzes dgaḡ rdo rje sems dpas de skad ces
bkaḡ stsal to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
śnags thams cad kyi rdo rjeḡi sñiñ poḡi dam tshig ḡdi/ñid kyi
sku dan gsuñ dan thugs rdo rje las phyuñ ño/

¹buddhāṃś ca bodhisattvāṃś ca pratyekajīnaśrāvakāṃś
tathā /
kāyavākcittasamyogair vandayan nāśam āpnuyāt // 29

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvatathāgata-
kāyavākcittavajradhyānasamayam svakāyavākcittavajrebhyo
niścārayan /

vajrasattvasya sarvatra kāyavākcittamaṇḍale³ /
dhyānam trivajrayogena dhyātavyam mantrajāpinā // 30

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-
sādhanaśamayasamvaram svakāyavākcittavajrebhyo niścārayan/
sattvadhātum samāśena dhyānavajreṇa codayet /
trivajravandanāgrāgryam⁴ samayo vajrasambhavaḥ // 31

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sevāsādhanepasādha-
namahāsādhanasamayasaṃvaram svakāyavākcittavajrebhyo niś-
cārayan /

khadhātum vipmūtravajreṇa paripūrṇam vicintayet⁵ /
dadyāt tryādhvabuddhebhyaḥ samayaḥ paramaśāśvataḥ⁶//32

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajrāntar-
dhānasamayam svakāyavākcittavajrebhyo niścārayan /
kāmayet pratidinam vajrīm⁷ catuḥsandhyam yathottamam/
dravyam vāpi⁸ haren nityam samayaḥ vajrapūrakaḥ // 33

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ khavidyādhara-
samayam svakāyavākcittavajrebhyo niścārayan /
kāyavākcittavajrāṇām mukuṭe dhyānam vicintayet /
trivajrasamayaiḥ sarvaiḥ kruddhair jetum na śakyate//34

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantradharā-

sañs rgyas byañ chub sems dpañ dan/rañ rgyal ñan thos de bzin te/
 sku gsun thugs su sbyor ba ni/phyag htshal na ni ma run hgyur/ 29
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 de bzin gsegs pa thams cad kyi sku dan gsun dan thugs rdo rjeñi
 bsam gtan gyi dam tshig hdi/ñid kyi sku dan gsun dan thugs rdo
 rje las phyun ño/

kun tu rdo rje sems dpañ yi / sku gsun thugs kyi dkyil hkhor la/
 bsam gtan rdo rje gsum sbyor bas/snags zlos pas ni bsam gtan bya/30
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 snags sgrub pañi dam tshig dan sdom pa hdi/ñid kyi sku dan gsun
 dan thugs rdo rje las phyun ño/

mdor na sems can khams rnams ni/bsam gtan rdo rjes bskul bar bya/
 rdo rje gsum gyi phyag htshal mchog/dam tshig rdo rje las byun bañ/3
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 bsñen pa dan/sgrub pa dan/ñe bar sgrub pa dan/sgrub pa chen poñi
 sdom pa hdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun ño/
 rdo rje bsañ gcis nam mkhañi dbyiñs/yoñs su gañ bar rnam par bsam/
 dus gsum rdo rje dag la dbul / dam tshig rab tu rtag pañ / 32
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 rdo rje mi snañ ba thams cad kyi dam tshig hdi/ñid kyi sku dan
 gsun dan thugs rdo rje las phyun ño/

dus bzir ji ltar mchog bzin du / rdo rje mo ni ñin re spyad /
 yañ na rdzas kyañ rtag tu dbrog/dam tshig rdo rje rdzogs byed pañ/3
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 nam mkhañi rig hdzin gyi dam tshig hdi/ñid kyi sku dan gsun dan
 thugs rdo rje las phyun ño/

sku gsun thugs kyi rdo rje ni / dbu rgyan dag la bsam gtan bsam/
 rdo rje gsum gyi dam tshig ste/khros pa rnams kyi mi thub po / 34
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 snags hchan las dan po pa thams cad kyi dam tshig hdi/ñid kyi sku
 dan gsun dan thugs rdo rje las phyun ño/

dikarmikasamayam svakāyavākciṭṭavajreḥbhyo niścārayan /
 bhojane kāyavajrasya bahir vajradharasya ca /
 vajradhar²me sadā kārya³m sūtrodghāṭanavidhikriyā // 35

ity āha bhagavān svabhāvaśuddhavaajrah /
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradhara-
 svakāyavākciṭṭahṛdayavajrasamatām vicintya tūṣṇīm abhūt/

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumerupara-
 mānurajaḥsamā bodhisattvā mahāsattvāḥ sarvatathāgatān
 prapipatyaiḥ āhuḥ /

kim ayaṃ bhagavān sarvatathāgatādhipatir vajradharaḥ
 sarvatathāgatabodhisattvaparśaṇmaṇḍalamadhye tūṣṇīm-
 bhāvenādhipāśrayati /

atha⁴ bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān
 evam āhuḥ /

kāyavākciṭṭavajrānupalabdhisvabhāvākṣarapadaṃ kulaputrā
 ayaṃ sarvatathāgata-kāyavākciṭṭavajrādhipatiḥ⁵ niḥsvabhā-
 vākṣarapadaṃ viśārya tūṣṇīmbhāvena vyavasthitaḥ / asya
 ca kulaputrāḥ sarvatathāgatādhipateś cintayā etad abhūt/

kāyākṣaram anuṭpannaṃ vākciṭṭa⁶m alakṣaṇam /

khavajrakalpanābhūtaṃ mithyāsaṃgrahasamgraham //iti/ 36

atha mañjuśrīpramukhā mahābodhisattvās tān sarvatathā-
 gatān evam āhuḥ /

mā bhagavantaḥ sarvatathāgatā vāgvajrapadaṃ mithyāsaṃ-
 udayena kalpayatha / tat kasmād dhetoḥ / sarvatathāgata-
 vajradhātusvabhāvacaritagatānugatiko'yaṃ sarvatathāgata-
 kāyavākciṭṭavajrādhipatiḥ / tat kasmād dhetoḥ / santi
 brahmādyā mahābodhisattvā mahābhijñāññānasamprāptāḥ

sku yi rdo rje kha zas la / phyi rel rdo rje ḥdzin pa dan /
 mde gdon cho gaḥi bya ba la / rtag par rdo rje chos su bya / 35
 bcom ldan ḥdas ṇo bo ḥid dag pa rdo rjes de skad ces bkaḥ stsal to,
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 rdo rje ḥdzin pa thams cad kyi sku dan gsun dan thugs kyi rdo rje
 mñam pa ḥid rnam par dgeṇs nas caṇ mi gsun bar gyur to/

de nas yaṇ brjod du med paḥi yaṇ brjod du med paḥi saṇs rgyas kyi
 zin ri rab kyi rdul rab tu phra ba dan mñam paḥi byaṇ chub sems
 dpaḥ sems dpaḥ chen po rnams kyi/de bzin gsegs pa thams cad la
 phyag ḥtshaḥ nas ḥdi skad ces gsol to/

bcom ldan ḥdas de bzin gsegs pa thams cad kyi bdag po ḥdi ciḥi
 slad du/de bzin gsegs pa thams cad dan byaṇ chub sems dpaḥi ḥkher
 gyi naṇ du caṇ mi gsun bar bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi/byaṇ chub
 sems dpaḥ de dag thams cad la ḥdi skad ces bkaḥ stsal to/

rigs kyi bu de bzin gsegs pa thams cad kyi sku dan gsun dan thugs
 kyi bdag po ḥdi/sku dan gsun dan thugs rdo rjeḥi-ṇo bo ḥid dmigs
 su med paḥi yi geḥi tshig la/ṇo bo ḥid med paḥi yi geḥi tshig
 brjod nas/caṇ mi gsun bar bzugs so/rigs kyi bu de bzin gsegs pa
 thams cad kyi bdag po ḥdi sems pa ni ḥdi sñam du gyur to/

sku ni mi ḥgyur ma skyes pa / gsun dan thugs kyaṇ mtshan ma med /
 nam mkhaḥ rdo rje rtog las byuṇ/log par gzun bas zin pa yin / 36

de nas ḥjam dpal la sogs paḥi byaṇ chub sems dpaḥ sems dpaḥ chen
 po rnams kyi/de bzin gsegs pa de dag la/ḥdi skad ces gsol te/
 bcom ldan ḥdas de bzin gsegs pa thams cad/gsun rdo rjeḥi tshig la
 phyin ci log kun ḥbyuṇ bar mi brtag tu gsol/de ciḥi slad du ze na/
 de bzin gsegs pa thams cad kyi bdag po ḥdi ni/de bzin gsegs pa
 thams cad kyi rdo rje dbyiṇs kyi ṇo bo ḥid spyod par ḥgyur ba
 gzegs pa dan byon paḥi rjes su ḥgroḥe/de ciḥi slad du ze na/
 tshaṇs pa la sogs pa byaṇ chub sems dpaḥ sems dpaḥ chen po/mñon

sarvadharmalakṣaṇasvabhāvam ajānānta^I evaṃ vikalpayanti /
 kim ayaṃ sarvatathāgatamahāvajrātma sarvatathāgatadharmā-
 vajratattvam anabhi²jñāya guhyākṣaraṃ nirdiśatīti /
 atha bhagavantaḥ sarvatathāgatās tān bodhisattvān evaṃ
 āhuḥ /

tiṣṭhantu tāvad bhavanto mahābodhisattvā vāyam api sarva-
 tathāgatakāyavāk³cittavajraguhyākṣaraṃ prāpya kāyavāk⁴citta-
 bodhiṃ na jānīmahe / tat kasmād dhetoḥ / niḥsvabhāvākṣara-
 sambhūto⁵ nutpādavajrābhisaṃbodhiḥ / yāvantaḥ kulaputrāḥ
 sattvāḥ sattvasaṃgrahena saṃgrhītāḥ sarve te⁶ bodhiprati-
 ṣṭhitāḥ buddhavajrāḥ / tat kasmād dhetoḥ / kāyavāk⁷citta-
 vajrajñānaprāptā batāmī⁸ sattvās trikāyavajradharmatām⁹
 upādāya /

atha vajrapāṇiḥ sarvatathāgata¹⁰kāyavāk¹¹cittavajrādhīpatī
 tān sarvatathāgatān bodhisattvāṃś caivam āha /

svabhāvasūddhanairātmye dharmadhātunirālaye /

kalpanā vajrasambhūtā gīyate na ca gīyate //

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atha bhagavantaḥ sarvatathāgatā bhagavantaṃ mahāvajra-
 pāṇiṃ sarvatathāgatasvāminam namaskṛtyaivam āhuḥ /
 kuta imāni bhagavaṃ sarvatathāgatakāyavāk¹²cittavajra-
 siddhīni samavasaranti kva vā pratiṣṭhitāni /
 sarvatathāgatādhipatir vajradharaḥ prāha /
 svakāyavāk¹³cittavajrasamatāsantānavajrapratiṣṭhitāni
 bhagavantaḥ sarvatathāgatāḥ sarvasiddhīni sarvavajra-
 jñānāni sarvaṃ yāvat traidhātukam iti /
 sarvatathāgatāḥ procuḥ / sarvatathāgatakāyavāk¹⁴citta-

par śes parchen poḥi ye śes thob pa rnam chos thams cad kyi
 mtshan ſid kyi no bo ſid mi śes nas ḥdi śām du rnam par rtog
 ste/ci rdo rjeḥi bdag ſid ḥdi de bzin gśegs pa thams cad kyi
 chos thams cad kyi rdo rjeḥi de kho na ſid yons su ma śes nas/
 gsaṅ baḥi yi ge rnam ḥchad dam śām du sams pa yaṅ mchis so/
 de nas bcom ldan ḥdas de bzin gśegs pa thams cad kyi/byaṅ chub
 sams dpaḥ de dag la ḥdi skad ces bkaḥ stsal to/ .

byaṅ chub sams dpaḥ khyed rnam lta ci smōs te/ned de bzin gśegs
 pa thams cad kyi/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba mi
 ḥgyur ba rñed paḥaṅ/sku daṅ gsuṅ daṅ thugs kyi byaṅ chub mi śes
 so/de ciḥi phyir ze na/skye ba med paḥi rdo rje mñon par byaṅ
 chub pa ni/no bo ſid med pa mi ḥgyur ba las byuṅ baḥo/rigs kyi bu
 sams can chen poḥi khons su gtogs paḥi sams can ji sñed yod pa
 de dag thams cad byaṅ chub la gñas pa saṅs rgyas rdo rjeḥo/de
 ciḥi phyir ze na/kye ma sams can de dag ni sku gsum rdo rjeḥi
 chos ſid kyi phyir/sku daṅ gsuṅ daṅ thugs rdo rjeḥi ye śes thob paḥo
 de nas phyag na rdo rje de bzin gśegs pa thams cad kyi sku daṅ
 gsuṅ daṅ thugs rdo rjeḥi bdag poś/de bzin gśegs pa thams cad daṅ/
 byaṅ chub sams dpaḥ de dag la ḥdi skad ces gsuṅs so/
 raṅ bzin dag ciṅ bdag med pa / chos kyi dbyins ^Ini gñas med pa /
 rtog pa rdo rje las byuṅ ba / smra bar byed pa smra ma yin / 37

de nas bcom ldan ḥdas de bzin gśegs pa thams cad kyi/bcom ldan
 ḥdas de bzin gśegs pa phyag na rdo rje chen po la phyag ḥtshal nas
 ḥdi skad ces gsol te/bcom ldan ḥdas de bzin gśegs pa thams cad kyi
 sku daṅ gsuṅ daṅ thugs rdo rjeḥi dños grub ji ltar yaṅ dag par
 ḥjug /gaṅ na gñas/de bzin gśegs pa thams cad kyi bdag po rdo rje
 ḥdzin pas gsuṅs pa/bcom ldan ḥdas de bzin gśegs pa thams cad kyi
 dños grub thams cad daṅ/thams cad mkhyen pa daṅ khams gsum ji sñed
 pa dag/raṅ gi sku daṅ gsuṅ daṅ thugs kyi rgyud kyi rdo rje la gñas
 so/de bzin gśegs pa thams cad kyi slar gsol pa/bcom ldan ḥdas

vajrasiddhīni sarvatraidhātukaṃ ca bhagavan kutra sthitam/
 sarvatathāgatajñānādhipatiḥ āha / ākāśadhātupratīṣṭhitāni
 bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavākciṭṭa-
^Isiddhīni sarvatraidhātukaṃ ca /
 sarvatathāgatāḥ procuḥ / ākāśaṃ² kutra sthitam /
 vajradharaḥ prāha / na kvacit /
 atha te sarvatathāgatā bodhisattvās cāścaryaprapṛptā
 adbhutaprapṛptā imaṃ³ ghoṣam akārṣuḥ /

aho vajra aho vajra aho vajrasya deśanā /
 yatra na kāyavākciṭṭaṃ tatra rūpaṃ vibhāvyaṭe // 38
 atha vajradharaḥ śāstā sarvabuddhanamaskṛtaḥ /
 trivajrāgramahāgrāgras trivajraparameśvaraḥ /
 bhāṣate sarvasiddhīnāṃ vidyāpuruṣabhāvanām // 39
 khavajradhātumadhyasthaṃ bhāvayed buddhamanḍalam/
 kāyavajraṃ prabhāvitvā vajraṃ mūrdhni prabhāvayet// 40
 trimukhaṃ trikāyasaṃbhūtaṃ visphurantaṃ vicintayet/
 vajracakradharaṃ dhyātvā śīghraṃ bodhim avāpnuyāt //41
 kulabhedena sarveṣāṃ idaṃ guhyaṃ vicintayet /
 anyathā bhāvanā teṣāṃ siddhir bhavati nottamā // 42
 ity āha bhagavān vidyāpuruṣavajraguhyāḥ /

⁴tridhātubhūtaṃ mahārājñīm prīṇayanti vicintayet /
 evaṃ tuṣyanti te vṛṣabhā vajrakāyatrīlakṣītāḥ⁵ // 43
 yaś cedam bhāvayet kaś cid bodhisattvo mahāyaśāḥ /
 trikāyasiddhim āpnoti saptāhena mahādyutiḥ // 44

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ punar
 api kāyavākciṭṭavajrasamuccayaguhyarahasyaṃ svakāyavāk-
 ciṭṭavajrebhyaḥ niścārayan /

de bzin gsegs pa thams cad kyi sku dan gsun dan thugs rdo rje
 dnos grub dan/khams gsum thams cad gan na gnas/de bzin gsegs pa
 thams cad kyi bdag po ye ses rdo rje bdag pos gsuns pa/bcom ldan
 hdas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs kyi
 dnos grub dan/khams gsum pa thams cad ni nam mkha la gnas so/
 de bzin gsegs pa thams cad kyi gsol pa/nam mkha gan na gnas/
 de bzin gsegs pa thams cad kyi bdag pos gsuns pa/gan na yan ma
 yin no/

de nas byan chub sems dpa de dag no mtshar du gyur rmad du gyur
 nas/

e ma ho rdo rje e rdo rje / e ma ho rdo rje yi bsad pa /

gan du lus dan nag sems med / de ru gzugs ni rnam par bsgom / 38

de nas ston pa rdo rje hdzin / sans rgyas kun gyis phyag byas nas/

rdo rje gsum mchog mchog chen mchog/rdo rje gsum gyi dban phyug mchog

rig pa hi skyes bu sgom pa yi / dnos grub kun ni bsad par mdzad / 39

mkha dbyan rdo rje dbus gnas par/sans rgyas dkyil khhor

bsgom par bya /

rdo rje sku ni rab bsgoms nas/spyi bor rdo rje rab tu bsgom / 40

zal gsum sku gsum las byun ba / rnam par hphro ba bsam par bya /

rdo rje khhor lo hdzin bsam na/byan chub myur du thob par hgyur/ 41

thams cad rigs kyi bye brag gis / gsan ba hdi ni rnam par bsam /

gzan du rnam par bsgoms na ni/ de dag dnos grub mchog ni hgyur / 42

bcom ldan hdas rig pa hi skyes bu rdo rje gsan bas de skad ces

bka stsal to/

khams gsum las byun rgyal mo che/mnes par byed ma rnam bsams nas/

rdo rje sku gsum gyis mtshan pa/khyu mchog des ni mnes par hgyur/43

gan zig hdi dag sgom pa yi / byan chub sems dpa grags chen rnams/

zag bdun gyis ni gzi che ba hi/sku gsum dnos grub thob par hgyur/ 44

de nas yan bcom ldan hdas kyi sku dan gsun dan thugs rdo rje

bsdus pa hi gsan ba hdi/nid kyi sku dan gsun dan thugs rdo rje las

phyun no/

kāyavākcittasamayaṃ mahāmudrārthakalpanā^I /

bhāvayed vidhivat sarvān kṣapād buddhatvam āpnuyāt//45
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 sādhakakāyavākcittarahasyaṃ svakāyavākcittavajrebhyo
 niścārayan /

hastamudrāṃ na badhniyād yadicched² bodhim uttamāṃ /
 samayaḥ sarvamantrāṇāṃ nātikramyo jinair api // 46
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 buddhasamayaṃ svakāyavākcittavajrebhyo niścārayan /
 vipmūtrasukraraktānāṃ jugupsāṃ naiva kārayet /

bhakṣayed vidhinā nityam idaṃ guhyaṃ trivajrajaṃ // 47
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-
 vajrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

traidhātukapathe rāmye yāvāntyo yoṣitaḥ smṛtāḥ /
 kāmāyēd vidhivat sarvā vāgvajrair na jugupsāyē³t // 48
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-
 vajrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

yāvāntaḥ sarvasamayaś⁴ trivajrakāyasaṃsthitāḥ /
 prīṇayē⁵t trivajrasamayaiś cittavajraṃ na jugupsayēt//49
 ity āha bhagavāṃś⁶ trivajrasamayaḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
 tathāgataguhyavajraṃ svakāyavākcittavajrebhyo niścārayan/
 pañcaskandhāḥ samāsenā pañcabuddhāḥ prakīrtitāḥ /

vajrāyatanāny eva bodhisattvāgramanḍalam // iti / 50
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-
 dhātukācakraṃ⁶ svakāyavākcittavajrebhyo niścārayan /

prthivī loṇanā khyātā abdhātur māmakī smṛtā /
⁷tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /

khavajradhātusamayaḥ saiva vajradharaḥ smṛtaḥ // 51

sku gsun thugs kyi dam tshig ni/phyag rgya chen poñi don rtogs pa/
 cho ga bzin du kun bsgoms na/skad cig gis ni sans rgyas hthob/ 45
 de nas phyag na rdo rjes sgrub pa po thams cad kyi lus, dan ñag
 dan sams gsan ba hdi/ñid kyi sku dan gsun dan thugs rdo rje las
 phyun no/

gal te byan chub mchog hdod na/lag pañi phyag rgya mi bein no/
 snags rnams kun gyi dam tshig hdi/rgyal ba rnams kyan mi hdañ/ 46
 de nas yan phyag na rdo rjes sans rgyas thams cad kyi dam tshig
 hdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun no/

bñan gci khu ba khrag rnams ni / smad pa dag du yon mi bya /
 cho ga bzin du rtag tu bzah / gsan hdi rdo rje gsum byun yin / 47
 de nas yan bcom ldan hñas phyag na rdo rjes gsun rdo rjeñi dam
 tshig hdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun no/

khams gsum dag gi lam mchog na / bud med ji sñed yod pa rnams /
 thams cad cho ga bzin du spyad / gsun gi rdo rje mi smad do / 48
 de nas yan phyag na rdo rjes thugs kyi dam tshig hdi/ñid kyi sku
 dan gsun dan thugs rdo rje las phyun no/

rdo rje sku gsum la gnas pa / dam tshig ji sñed yod pa kun /
 rdo rje gsum gyi dam tshig gis / ngu zin tshim pa rab tu bya /
 thugs kyi rdo rje mi smad do / 49

bcom ldan hñas dam tshig chen po gsum gyi dam tshig gis de skad
 ces bkañ stsal to/

de nas yan phyag na rdo rje de bzin gñegs pa thams cad kyi bdag
 pos/de bzin gñegs pa thams cad kyi gsan bañi rdo rje hdi/ñid kyi
 sku dan gsun dan thugs rdo rje las phyun no/

mdor na phun po lña rnams ni / sans rgyas lñar ni rab tu bsgrags /
 rdo rjeñi skye mched ñid dag kyan/byan chub sams dpañi

dkyil hñhor mchog/50

de nas phyag na rdo rjes khams gsum gyi hñhor lo hdi/ñid kyi sku
 dan gsun dan thugs rdo rje las phyun no/

sa ni spyan zes bya ba yin / chu yi khams ni māmaki /

dkar dan sgrol ma zes bya ba / me dan rluñ du rab tu bsgrags / 51
 mkhañ dbyins rdo rje dam tshig ni/rdo rje hñzin pa de ñid yin / 51

ity āha bhagavān sarvatathāgatabhuvanēsvaro mahāvajrasattvaḥ/
 atha bhagavān sarvatathāgatakāyavākścittavajras tathāgataḥ
 sarvatathāgatasamatāvihāraṃ nāma samādhiṃ samāpannaḥ /
 samāpadya ca sarvatathāgataparśanmaṇḍalam avalokya tūṣṇīm
 abhūt /

atha khalu maitreya bodhisattvo mahāsattvaḥ sarvatathā-
 gatān prapīṭyaiva āha / sarvatathāgatakāyavākścitta-
 vajrarā^Ihasyaguhyasamājābhiṣikte bhagavān vajrācāryaḥ
 sarvatathāgataiḥ sarvabodhisattvaiś ca kathāṃ draṣṭavyaḥ/
 sarvatathāgataḥ prāhuḥ / bodhicittavajra iva kulaputra
 sarvatathāgataiḥ sarvabodhisattvaiś ca draṣṭavyaḥ / tat
 kasmād dhetoḥ / bodhicittas cācāryas cādvayam etad advai-
 dhikāram / yāvat kulaputra saṃkṣepeṇa kathayāmaḥ /
 yāvanto daśadigloka²dhātūṣu buddhāś ca bodhisattvāś ca
 tiṣṭhanti dhriyante yāpayanti ca sarve te triṣkālam
 āgatya tam ācāryaṃ sarvatathāgatapūjābhiḥ saṃpūjya³ sva-
 buddhakṣetraṃ prakramanti / evaṃ ca vāgvajrākṣarapadaṃ
 niścārayanti / pitāsmākaṃ sarvatathāgatānāṃ mātāsmākaṃ
 sarvatathāgatānāṃ⁴ yāvac chāstāsmākaṃ sarvatathāgatānāṃ /
 tadyathāpi nāma kulaputra yāvanto buddhā bhagavanto
 daśasu dikṣu viharanti / teṣāṃ ca buddhānāṃ bhagavatāṃ
 yāvat kāyavākścittavajraḥ puṇyaskandhaḥ /⁵ ācāryasyaika-
 roma⁶kūpāgravivare viśiṣyate / tat kasmād dhetoḥ / bodhi-
 cittaṃ kulaputra sarvabuddhajñānānāṃ sārabhūtam utpatti-
 yāvat sarvajñajñānākaram iti /

bcom ldan ḥdas de bzin gségs pa thams cad kyi gnas kyi dbaṅ
 phyug rdo rje sems dpaḥ chen pos de skad ces bkaḥ stsal to/
 de nas bcom ldan ḥdas de bzin gségs pa thams cad kyi sku daṅ
 gsuṅ daṅ thugs rdo rje de bzin gségs pa/de bzin gségs pa thams
 cad kyi mñam pa ñid la gnas pa zes bya baḥi tiṅ ñe ḥdzin la
 sñoms par zugs so/sñoms par zugs nas kyaṅ de bzin gségs pa thams
 cad kyi ḥkhor gyi dkyil ḥkhor la gzigs nas caṅ mi gsuṅ bar gyur to/

de nas yaṅ byaṅ chub sems dpaḥ sems dpaḥ chen po byams pas/de bzin
 gségs pa thams cad la phyag ḥtshal nas ḥdi skad ces gsol to/bcom
 ldan ḥdas de bzin gségs pa thams cad kyi sku daṅ gsuṅ daṅ thugs
 rdo rjeḥi gsaṅ ba gsaṅ ba ḥdus par^I mñon par dbaṅ bskur baḥi slob
 dpon la/de bzin gségs pa thams cad daṅ/byaṅ chub sems dpaḥ thams
 cad kyis ji ltar blta bar bgyi/rigs kyi bu de bzin gségs pa thams
 cad daṅ/byaṅ chub sems dpaḥ rnams kyis byaṅ chub kyi sems rdo rje
 bzin du blta bar byaḥo/de ciḥi phyir ze na/slob dpon ni byaṅ chub
 kyi sems daṅ mñam zin rnam par gñis su dbyeṅ med do/rigs kyi bu
 mdorḥstan na/phyogs bcuḥi ḥjig rten gyi khams na saṅs rgyas daṅ
 byaṅ chub sems dpaḥ ji sñed ḥkhod ciṅ ḥtsho ba skyon ba de dag
 thams cad dus gsum du byon nas/slob dpon de la de bzin gségs pa
 thams cad kyi mchod pas yaṅ dag par mchod nas/saṅs rgyas kyi zin
 der yaṅ ḥgro zin ṅag rdo rjeḥi yi ge yaṅ ḥdi skad du ḥbyin to/
 bdag cag de bzin gségs pa^{thams cad}/kyi phaḥo/bdag cag de bzin gségs pa
 thams cad kyi maḥo/zes bya ba nas/bdag cag de bzin gségs pa thams
 cad kyi ston paḥo/zes bya baḥi bar duḥo/ḥdi ltā ste/dper na rigs
 kyi bu saṅs rgyas bcom ldan ḥdas phyogs bcu na ji sñed bzugs pa
 daṅ/saṅs rgyas bcom ldan ḥdas de rnams kyi sku daṅ gsuṅ daṅ thugs
 rdo rje las byuṅ baḥi bsod nams kyi phuṅ po/ji sñed pa de bas kyaṅ
 slob dpon gyi ba spuḥi bu ga gcig gi bsod nams khyad par du ḥphags
 so/de ciḥi phyir ze na/rigs kyi bu/byaṅ chub kyi sems ni saṅs
 rgyas kyi yeśes kyi sñin por gyur paḥo/skye baḥi gnas su gyur pa
 nas/thams cad mkhyen paḥi ye śes kyiḥbyuṅ gnas yin paḥi bar duḥo/

atha khalu maitreyo bodhisattvo mahāsattvo bhītaḥ sam-
trastamanasas tūṣṇīm abhūt /

atha khalv akṣobhyaḥ tathāgato ratnaketus tathāgato'
mitābhas^I tathāgato'moghasiddhis tathāgato vairocanaḥ
tathāgataḥ sarvavajradharasiddhisamayālambanavajraṃ nāma
samādhiṃ samāpadyaitān sarvabodhisattvān āmantrayate sma/
śrīvantu bhagavantaḥ sarvabodhisattvā ye'pi te daśasu
dikṣu buddhā bhagavantaḥ tryadhvavajrajñānasambhūtaḥ te'
pi³ guhyasamāja⁴cāryam āgatya pūjayanti namaskurvanti ca /
tat kasmād dhetoḥ / śāstā sarvabodhisattvānāṃ sarvatathā-
gatānāṃ ca sa eva bhagavān mahāvajradharaḥ sarvabuddha-
jñānādhipatir iti /

atha te sarve mahābodhisattvās tān sarvatathāgatān evam
āhuḥ / sarvatathāgata-kāyavākciittasiddhīni bhagavantaḥ
kutra sthitāni⁶ / sarvatathāgataḥ prāhuḥ / trikāyaguhyā⁷
kāyavākciittavajrācārasya kāyavākciittasthitāni / mahā-
bodhisattvāḥ prāhuḥ / kāyavākciittaguhyavajraṃ kutra
sthitam / na kvacit /

atha te mahābodhisattvā āścaryaprāptā adbhutaprāptāḥ
tūṣṇīṃsthitā abhūvan /

atha bhagavān vajrapāṇis tathāgataḥ guhyavajrasamādher
vyutthāya sarvatathāgatān sarvabodhisattvāṃś cāmantrayate
sma / śrīvantu bhagavantaḥ sarvatathāgataḥ sarvabodhi-
sattvāś ca sarvatathāgatabodhisambhava⁸vajraṃ nāma samādhi-
mahā⁹maṇḍalam /

atha khalu sarvatathāgatā bodhisattvāś ca kṛtāñjalipuṭā
bhagavantaḥ vajradharam evam āhuḥ /

de nas yañ byañ chub sams dpañ byams pa yid h̄jigs śin skrag nas
 cañ mi smra bar gyur to/
 de nas de b̄zin ḡsegs/^{pa}mi bskyod pa dañ/de b̄zin ḡsegs pa dkon mchog
 dpal dañ/de b̄zin ḡsegs pa h̄od dpag tu med pa dañ/de b̄zin ḡsegs pa
 gdon mi za bar grub pa dañ/de b̄zin ḡsegs pa rnam par snañ mdzad
 rnams/rdo rje h̄dzin thams cad kyi dños grub kyi dam tshig la
 dmigs pa rdo rje źes bya bañi tiñ ne h̄dzin la sñoms par źugs nas/
 byañ chub sams dpañ de dag thams cad la bkañ stsal pa/byañ chub
 sams dpañ khyed rnams thams cad ñon cig/gañ yañ phyogs bcuñi sañs
 rgyas bcom ldan h̄das dus gsum gyi rdo rjeñi ye śes las byuñ ba de
 rnams kyañ/gsañ ba h̄dus pañi slob dpon dañ phrad na mchod pa byed
 ciñ phyag h̄tshal to/de ciñi phyr źe na/de ñid ston pa yin bcom
 ldan h̄das rdo rje h̄dzin pa yin/sañs rgyas thams cad kyi ye śes
 kyi bdag po yin pañi phyr ro/

de nas byañ chub sams dpañ chen po de dag thams cad kyis/de b̄zin
 ḡsegs pa thams cad la h̄di skad ces gsol to/bcom ldan h̄das de b̄zin
 ḡsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dños grub rnams
 ci la gnas/de b̄zin ḡsegs pa thams cad kyis bkañ stsal pa/sku gsum
 gsañ bañi sku dañ gsuñ dañ thugs ni/rdo rje slob dpon gyi lus dañ
 ñag dañ sams rdo rje la gnas so/byañ chub sams dpañ chen po rnams
 kyis gsol pa/lus dañ ñag dañ sams rdo rje gañ la gnas/gañ la yañ
 mi gnas so/de nas byañ chub sams dpañ de dag ño m̄tshar du gyur
 rmad du gyur nas cañ mi smra bar h̄khod do/

de nas bcom ldan h̄das phyag na rdo rje/de b̄zin ḡsegs pañi gsañ
 bañi rdo rjeñi tiñ ne h̄dzin las b̄zeñs nas/de b̄zin ḡsegs pa thams
 cad dañ/byañ chub sams dpañ rnams la bos te b̄kañ stsal pa/de b̄zin
 ḡsegs pa thams cad dañ byañ chub sams dpañ khyed thams cad/de b̄zin
 ḡsegs pa thams cad kyi byañ chub kyi sams kun h̄byuñ ba źes bya
 bañi tiñ ne h̄dzin gyi dkyl h̄khor ñon cig/

de nas yañ de b̄zin ḡsegs pa dañ/byañ chub sams dpañ de dag thams
 cad kyis thal mo sbyar nas/bcam ldan h̄das la h̄di skad ces gsol to/

deśayatu bhagavān deśayatu sugato mahāmaṇḍalam iti /

khadhātumadhyagataṃ cintec caturasraṃ suśobhanam /
buddhamaṇḍalayogena dhyānavajraṃ pracodayet // 52

vajramaṇḍaladhyānena āsanaṃ sarvacākriṇāṃ /
pūjāṃ tenaiva vidhinā kurvīta matimān sadā // 53

ācāryaṃ hṛdaye dhyātvā abhiṣekaṃ samārabhet /
khadhātum sarvabuddhais tu paripūrṇaṃ vicintayet /
pātayed vidhivat sarvān abhiṣekapadais tribhiḥ // 54

anena bodhim² āpnoti sarvasattvahiṭṭaiḥ /
sidhyate kāyavākcittaṃ sarvasiddhimahādbhutam // 55
sarvabuddhabodhisattvasamayacakraṃ nāma dhyānamaṇḍalam /

atha khalu vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api
sarvatathāgatavajrayogaṃ nāma kāyavākcittavajraguhyam³
svakāyavākcittavajrebhyaḥ niścārayan /

/ HŪṂ⁴ HRĪḤ KHAṂ /

khadhātumadhyagataṃ cinted asthimāṃsādimaṇḍalam /
trikāyavākcittahṛdayaṃ⁵ vajrasattvaṃ⁶ vibhāvayet // 56

krūraṃ vikṛtaṃ saṃkruddhaṃ nīlotpalasamaprabham /
caturbhujam⁷ vidhānena kapālahastaṃ vibhāvayet // 57

pañcarasṃniprabhodyotāṃ svajihvāṃ bhāvayed vratī /
dhyānavajraprayogena⁸ rudhirākaraṇam uttamam // 58

triśūlaṃ vajrasamayaṃ kilakaṃ dāruṇottamam /
pīḍayed vajrayogena buddhakāyam api svayam // iti / 59

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vajrāhā-
rasamayākṛtyārthaṃ⁹ svakāyavākcittavajrebhyaḥ niścārayan /

annaṃ vāthavā pānaṃ yat kiṃcid bhakṣayed vratī /
vipmūtramāṃsayogena vidhivat parikalpayet // 60

beom ldan ḥdas dkyil ḥkhor chen po bśad du gsol/bde bar gśegs pa
bśad du gsol/

nam mkhaḥi dbyiṅs su dbus bśam pa/gru bźi lham pa rab tu mdzes/
saṅs rgyas dkyil ḥkhor sbyor ba yis/bśam gtan rdo rje

rab bskul bya/ 52

rdo rje dkyil ḥkhor bśam gtan gyis/ḥkhor lo can kun bźugs par bya/
mchod paḥi cho ga de ḥid kyis/blo daṅ ldan pas rtag tu bya / 53

slob dpon sñiṅ khar rab bsgoms nas/dbaṅ bskur ba ni brtsam par bya/
saṅs rgyas kun gyis nam mkhaḥi dbyiṅs/yoṅs su gaṅ bar rnam bsgoms la
dbaṅ bskur ba yi gnas gsum gyis/thams cad cho ga bźin du dbab / 54
sems can kun la phan ḥdod paḥi/byaṅ chub ḥdi-yis ḥbab ḥgyur źiṅ/
no mtshar chen poḥi dños grub kun/sku gsuṅ thugs ni ḥgrub

par ḥgyur / 55

saṅs rgyas daṅ byaṅ chub sems dpaḥ kyi daṅ tshig gi ḥkhor lo źes
bya ba/bśam gtan gyi dkyil ḥkhor ro/

de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi rdo rje
sbyor-ba źes bya ba/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba ḥdi/
ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ no/

/ HŪṂ HRĪḤ KHAM /

śa rus la sogs dkyil ḥkhor ni/nam mkhaḥi dbyiṅs kyi dbus su bśam/
sku daṅ gsuṅ thugs gsum sñiṅ pō/rdo rje sems dpaḥ bsgom par bya/ 56
drag po mi sdug khros pa ni / utpal sñen poḥi kha dog ḥdra /

phyag bźi pa yi cho ga yis / phyag na thod pa bśnams par bsgom / 57
ḥod zer lña rnams yaṅ dag byuṅ/raṅ lce brtul źugs can gyis bsgom/
bśam gtan rdo rje sbyor ba yis/khrag draṅ ba ni mchog yin no / 58

rtse gsum rdo rje daṅ tshig daṅ/ phur bu drag po mchog dag gis/
saṅs rgyas ḥid kyi sku dag kyaṅ/rdo rjeḥi sbyor bas gdab par bya/59

de nas yaṅ phyag na rdo rjes rdo rjeḥi kha zas kyi daṅ tshig gi
bya ba ḥdi/ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ no/

bzaḥ baḥam btuṅ ba gaṅ cuṅ zad/brtul źugs can gyis gaṅ bzaḥ ba /
bśaṅ gci śa yi sbyor ba yis / cho ga bźin du yoṅs su brtab / 60

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākścittavajrapūjāgryaṃ svakāyavākścitta-
vajrebhyaḥ niścārayan /

pañcopahārapūjāgraiḥ pūjanaṃ ca prakalpāyet /

eṣo hi sarvavajrāṇāṃ^I samaye duratikramaḥ // 61

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākścittapūjārahasyaṃ svakāyavākścitta-
vajrebhyaḥ niścārayan /

dvayendriyaprayogeṇa svasūkrādiparigrahaiḥ /

pūjayed vidhivat sarvān buddhabodhim avāpnuyāt // 62

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākścittasamvaraṃ svakāyavākścittavajrebhyaḥ
niścārayan /

sattvadhātor anantasya mātāṃ samayadhāriṇīm /

kāmāyet² trivajrasamayaiḥ samvaro'yaṃ mahādbhutaḥ // 63

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakasamvaravajraṃ svakāyavākścittavajrebhyaḥ niścārayan /

kāyavākścittasambhogam triguhyālayavajrajam /

sādhayāmy ahaṃ bhadraṃ³ nāśayen nātra sarvathā // 64

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakavajrasattvasamvaraṃ svakāyavākścittavajrebhyaḥ
niścārayan /

vitastimātram atikramya mūrdhni maṇḍalakalpanā /

Omkāraṃ madhyagataṃ dhyātvā pañcāṃṣtanipātanam // 65

anena vajrayogena tejasvī bhavate kṣaṇāt /

kāyavākścittasausthityaṃ bhavate nātra saṃśayaḥ // 66

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
māntradhara⁴kāyavākścittaguhyam svakāyavākścittavajrebhyaḥ
niścārayan /

caityakarma na kurvīta na ca pustakavācanam /

maṇḍalaṃ naiva kurvīta na trivajrāgravandanam // 67

de nas yañ phyag na rdo rjes de bzin gsegs pa thams cad kyi sku
dan gsun dan thugs rdo rje mchod pañi mchog ñdi/ñid kyi sku dan
gsun dan thugs rdo rje las phyun ño/

mchod pañi yo byad mchog lña ni/mchod pas de dag mchod par bya /
ñdi ni rdo rje thams cad kyi / dam tshig ñin tu ñdañ dkañ bañe / 61

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs kyi mchod pa gsañ ba ñdi/ñid kyi sku dan gsun dan
thugs rdo rje las phyun ño/

dbañ pe gñis kyi sbyor ba yis¹ / bdag gi khu ba la sogs pa² /
cho ga bzin du kun mchod na / sañs rgyas byañ chub thob par ñgyur/62

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi spyod
pa/lus dan ñag dan sams kyi sdom pa ñdi/ñid³ kyi sku dan gsun dan
thugs rdo rje las phyun ño/

sams can khams rnams mthañ yas kyi/dam tshig ñdzin pañi ma rnams la
dam tshig gsum gyi rdo rjes spyad/sdom pa ñdi ni rmad po che / 63

de nas yañ phyag na rdo rjes sgrub pa po thams cad kyi sdom pañi
rdo rje ñdi/ñid kyi sku dan gsun dan thugs rdo rje las phyun ño/
lus dan ñag sams loñs spyod kyi/ gsañ ba gsum gnas rdo rje skyes/
bzañ po bdag gis bsgrub par bya/ñdir ni yon ye ñjig par ñgyur / 64

de nañ yañ phyag na rdo rjes sgrub pa po thams cad kyi rdo rje
sams dpañi sdom pa ñdi/ñid kyi sku dan gsun dan thugs rdo rje las
phyun ño/

mtho gañ tsam gyis dpags par ni/spyi ber dkyil ñkhor brtag par bya/
Om ni dbus su gnas bsams nas / bdud rtsi lña po dbab par bya / 65

rdo rjeñi sbyor ba ñdi yis ni / skad cig daggis gzi can ñgyur /
lus dan ñag sams bder gnas pa / ñgyur bar ñdi ni dogs pa med / 66

de nas yañ phyag na rdo rjes snags ñdzin pa thams cad kyi lus dan
ñag dan sams kyi gsañ ba ñdi/ñid kyi sku dan gsun dan thugs rdo rje
las phyun ño/

mchod rten dag gi las mi bya / glegs bam klag pañañ mi bya zin /
dkyil ñkhor dag kyañ yon mi bya/rdo rje gsum mchog phyag mi byaño/67

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvaviṣāpahāra-
stambhanākarṣaṇaguhyam svakāyavākcittavajrebhyaḥ niś-
cārayan /

/ OM^I /

cakramadhyagataṁ sthāpya sitāṁśujvālamālinam /

pīṭāṁśuraśmigahanaṁ bhāvayet pīṭasannibham /

²trivajraraśmisaṁmayair bīje'yaṁ triguhyasaṁbhavaḥ// 68

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ ³kāyavākcittarakṣā-
cakram mantravajrasaṁyuktaṁ svakāyavākvittavajrebhyaḥ
niścārayan /

OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA
DAHA AMṚTE HUM PHAT SVĀHĀ /

bhūrjapatrādiṣu cakram karmavajrapratīṣṭhitam /

HAṁkāraṁ madhyagataṁ kṛtvā ⁴nāma madhye samālikhet// 69

mantrākṣarapadaḥ saṁyak maṇḍitaṁ sthāpayet sadā /

eṣo hi sarvamantrāṇāṁ triguhyālayasaṁbhavaḥ // 70

atha vajrapāṇiḥ sarvatathāgatādhipatir vajrāñjanapadaṁ
svakāyavākcittavajrebhyaḥ niścārayan /

cātuṣpathaikavṛkṣe ca mātṛsthāne śivālaye /

vajrāñjanapadaṁ tatra kapāle pātayet sadā // 71

mahātailaṁ rudhiraṁ viṣṭaṁ padmasūtrārkaṇālana vartitaṁ .

kṛtvā kṛṣṇacaturdaśyāṁ ardharātrau vajrāñjanaṁ pātayed

budhaḥ / tatraivāṣṭasā⁵tābhimantritaṁ kṛtvā trividhā

siddhir bhavatīty āha bhagavān samantabhadraḥ /

atha bhagavantaḥ sarvatathāgatā vajrapāṇiḥ sarvatathā-

gatādhipatiḥ evaṁ āhuḥ / katibhir bhagavan guhyākṣaraḥ

saṁānvāgatās te bodhisattvā mahāsattvā ya idaṁ sarva-

tathāgatacaryāvajraṁ sarvatathāgataguhyasaṁmayam śraddhā-

syanti bhāvayiṣyanti ca /

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
dug thams cad hbyin paḥam gnou pa dan ḥdren paḥi gsaṇ ba ḥdi/ḥid
kyi sku dan gsuṇ dan thugs rdo rje las phyuṇ no/

/ OM /

ḥod zer dkar poḥi phren ba can/ḥkhor loḥi dbus su chud par bzag/
ḥod zer ser po ḥkhrigs pa ni / ser po lta bur bsgom par bya /
rder gsum ḥod zer dam tshig gi/sa bon gsaṇ gsum las byuṇ baḥo/ 68
de nas yaṇ phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/lus dan nag dan sems sruṇ baḥi ḥkhor loḥi snags rdo rje dan
ldan pa ḥdi/ḥid kyi sku dan gsuṇ dan thugs rdo rje las phyuṇ no/
OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA
AMRITE HUM PHAT /

gro ga la sogs ḥkhor lo ni / las kyi rdo rje la gnas par /
HAM ni dbus su bzag nas su / miṇ ni dbus su bri bar bya / 69
snags kyi yi geḥi tshigs rnams kyi/brgyan te rtag tu gzag par bya/
ḥdi ni snags rnams thams cad kyi/gsaṇ ba gsum gyi gnas bsdus paḥo/70
de nas yaṇ phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/rdo rje andzanaḥi dam tshig ḥdi/ḥid kyi sku dan gsuṇ dan thugs
rdo rje las phyuṇ no/

lam gyi bzi mdo sin gcig druṇ / ma moḥi gnas sam zi gnas su /
de ru rdo rje andzana / thoḍ par rtag tu dbab par bya / 71
tshil chen po dan khrag dan gsaṇ ba dan padmoḥi skud pa dan
arkaḥi skud pas me mar gyi sin po byas la/tshes fi su dguḥi
nam phyed na/rdo rje andzana dbab par byaḥo/de ḥid la snags brgya
rtsa brgyad btab na/dnos grub rnam pa gsum du ḥgyur ro/zes bcom
ldan ḥdas kun tu bzaṇ pos gsuṇs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi/phyag na
rdo rje de bzin gsegs pa thams cad kyi bdag po la ḥdi skad ces
gsol to/bcom ldan ḥdas gsaṇ baḥi yi ge du dan ldan na byaṇ chub
sams dpaḥ sams dpaḥ chen po de dag/de bzin gsegs pa thams cad kyi
gsaṇ baḥi dam tshig gi spyod paḥi rdo rje ḥdi la dad cin sgom par

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathā-
 gatān evaṃ āha / triguhyākṣarair bhagavantaḥ sarvatathā-
 gatāḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ
 sarvatathāgatabodhicāryāvajraṃ śraddhāsyanti bhāvayiṣyanti
 ca /

sarvatathāgatāḥ prāhuḥ / katamais tribhiḥ /
 vajradharaḥ prāha /^I sarvatathāgatakāyavajreṇa / sarva-
 tathāgatavāgvajreṇa / sarvatathāgatacittavajreṇa / ebhis
 tribhiḥ /

atha te sarvatathāgatā bhagavato vajrapāṇeḥ pādayor
 nipatya tūṣṇīm sthitā abhūvan /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathāgatān
 bodhisattvāṃś cāmantrayate sma / bhūtapūrvam bhagavantaḥ
 sarvatathāgatā anabhilāpyāhabhilāpyabuddhakṣetruṣumeru-
 paramāṇavarajaḥsamāḥ kalpāḥ kṣīṇā yāvad bhagavato dīpaṅka-
 rasya tathāgatasyārhatāḥ saṃyaksambuddhasyātikrāntasya
 kāśyapasyāpi mahāmuner abhisambuddhasya na bhāṣitam / tat
 kasmād dhetoḥ / abhavyā bhagavantaḥ sattvā āsya mahāguhya-
 padārthasya tena kālena tena samayena mayā na bhāṣitam /
 api tu bhagavantaḥ sarvatathāgatā asmin guhyasamāje
 buddhabodhiṃ kṣaṇalavamuhūrtenaiva niṣpādayanti / yad
 anekair gaṅgānadīvālukāsamāiḥ kalpair ghaṭayanto vyā-
 yacchanto bodhisattvā bodhiṃ na prāpnuvanti / tad ihaiva
 janmani guhyasamājābhirato bodhisattvaḥ sarvatathāgatānāṃ
 buddha iti saṃkhyāṃ gacchati /

atha te² bodhisattvā idaṃ vāgvajrākṣarapadaṃ śrutvā pra-
 rodayāṃ āsuh / atha te sarvatathāgatās tān bodhisattvān
 evaṃ āhuḥ /

hgyur/de bzin gsegs pa thams cad kyi bdag po phyag na rdo rjes
 de bzin gsegs pa de dag la hdi skad ces gsun so/bcom ldan hdas
 de bzin gsegs pa thams cad gsañ bañi yi ge gsum dan ldan na byañ
 chub sems dpañ /de bzin gsegs pa thams cad kyi spyod pañi rdo rje
 gañ yin pa de la dad ciñ sgom par hgyur ro/de bzin gsegs pa thams
 cad kyi gsol pa/gsum po gañ zig lags/rdo rje hdzin pas bkañ stsal
 pa/de bzin gsegs pa thams cad kyi sku rdo rje dan/de bzin gsegs pa
 thams cad kyi gsun rdo rje dan/de bzin gsegs pa thams cad kyi
 thugs rdo rje ste gsum mo/de nas de bzin gsegs pa de dag thams cad
 kyi/bcom ldan hdas phyag na rdo rje la phyag htshal nas cañ mi
 gsun bar gyur to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 de bzin gsegs pa thams cad dan/byañ chub sems dpañ de dag la bkañ
 stsal pa/bcom ldan hdas de bzin gsegs pa thams cad/sñon byuñ ba
 brjod kyi mi lañ bañi yañ brjod kyi mi lañ bañi/saṅs rgyas kyi
 zin rdul rab tu phra ba dan mñam pañi bskal pa yañ hdas nas/gañ
 bcom ldan hdas de bzin gsegs pa dgra bcom pa yañ dag par rdzogs
 pañi saṅs rgyas mar me mdzad hdas pa nas thub pa chen po hod srun
 mñon par saṅs rgyas pañi bar gyis kyañ ma gsun so/de ciñi phyir
 ze na/bcom ldan hdas gsañ ba chen poñi gnas kyi don bsad pa de/
 deñi tshe deñi dus na sems can rnams la skal ba med pañi phyir ro/
 hen kyañ beom ldan hdas de bzin gsegs pa thams cad kyi gsañ ba
 hdus pa hdi la/skad cig thañ cig yud tsam gyis saṅs rgyas kyi
 byañ chub rdzogs pañ byed do/gaṅgañi klun gi bye ma du ma sñed
 kyi bskal par byañ chub sems dpañ rnams kyi hbad ciñ btsal kyañ
 byañ chub thob par mi hgyur ba de/gsañ ba hdus pa la mñon par dgañ
 bañi byañ chub sems dpañ tshe hdi ñid la de bzin gsegs pa rnams
 kyi saṅs rgyas zes bya bañi graṅs su hgroho/

de nas byañ chub sems dpañ de dag gis gsun rdo rjeñi yi geñi tshig
 hdi thos nas rab tu nus so/de nas de bzin gsegs pa de dag thams cad
 kyi byañ chub sems dpañ de rnams la hdi skad ces bkañ stsal to/

mā bhagavantaḥ mahābodhisattvāḥ prarodayatha mā triduhkham
¹utpādayatha / atha te mahābodhisattvās tān sarvatathāgatān
 evam āhuḥ / kathaṃ² bhagavantaḥ sarvatathāgatā na prarodā-
 mahe / kathaṃ³ triduhkham notpādayāmahe / tat kasmād
 dhetoḥ / abhavyā bhagavantaḥ triguhyākṣaram / abhavyā
 bhagavantaḥ⁴ teṣāṃ nāmaśravaṇenāpi /

sarvatathāgatā prāhuḥ / sāmānyākṣarapadaṃ kulaputrā yathā
 bhavadbhir na jñātaṃ na śrutam / tathāsmābhir api sarva-
 tathāgataiḥ sarva⁵bodhisattvaiś ca kulaputrās te guhyākṣarā
 na samprāptā⁶ nābhisaṃbuddhāś ca / tat kasmād dhetoḥ / tri-
 guhyākṣaraviśuddhatvāt /

atha te sarvabodhisattvās tūṣṇīm vyavasthitā abhūvan /
 atha bhagavantaḥ sarvatathāgataḥ sarvatathāgatakāyavāk-
 cittavajrayoṣidbhageṣu vijahāra /

atha sā sarvatathāgatacittadāyitā māmaki bhagavantaḥ
 sarvatathāgatādhipatiḥ mahāvajradharam⁷ ebhir vajradhara-
 kāmaratipūjāgrākṣarapadaḥ prītyā⁸ stanuyām āsa /

tvam vajracitta bhuvaneśvara sattvadhāto
 trāyāhi mām ratimanojñamahārthakāmaiḥ /
 kāmāhi mām janaka.sattvamahāgrabandho
 yadīcchase jīvitum mahya nātha //

72

atha sā buddhalocanā sarvatathāgatakāyadāyitā bhagavantaḥ
 sarvatathāgatādhipatiḥ mahāvajradharam⁹ ebhir vajrakāma-
 ratipūjāgrākṣarapadaḥ sukhasaumanasyapriyā stanuyām āsa /

tvam vajrakāya¹⁰ bahusattvapriyā¹¹jñācakṛa

buddhārthabodhiparamārthahitānudarśī /

rāgeṇa¹² rāgasamayam mama kāmayaśva

yadīcchase jīvitum mahya nātha //

73

byañ chub sams dpañ khyed rnams ma ñu śig/sdug bsñal gsum la ma
 sgom śig/de nas de bzin gśegs pa thams cad la/byañ chub sams dpañ
 de rnams kyis hdi skad ces gsol to/bcom ldan h̄das de bzin gśegs pa
 thams cad/ji ltar ma ñu barbḡyi/ji ltar sdug bsñal gsum mi sgom
 par bḡyi/de cihi phyr ze na/gsañ bañi yi geñi min tsam thos pañi
 skal ba yañ ma mchis so/de bzin gśegs pa thams cad kyis bkañ stsal
 pa/de skad ma zer cig/yi ge ni thun mon ste/rigs kyi bu khyed
 rnams kyis ji ltar mi śes pa dañ ma thos pa de bzin du/ñed de bzin
 gśegs pa thams cad dañ byañ chub sams dpañ thams cad kyis kyañ/
 rigs kyi bu gsañ bañi yi ge h̄di dag ma thos śin mñon par sañs ma
 rgyas so/de cihi phyr ze na/gsañ bañi yi ge rnam par dag pañi
 phyr re/de nas byañ chub sams dpañ de dag thams cad mi smra bar
 gnas par gyur to/de nas bcom ldan h̄das de bzin gśegs pa thams cad/
 de bzin gśegs pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeñi
 btsun moñi bhaga la bzugs so/

de nas de bzin gśegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
 btsun mos/bcom ldan h̄das de bzin gśegs pa thams cad kyi bdag po
 rdo rje h̄dzin chen po la dgañ bas bstod pa/
 sams can khams na gnas kyi dbañ phyug khyed ni rdo rjeñi thugs/
 dgañ ba yid hoñ don chen h̄dod pas bdag la bskyab tu gsol/
 ngon po gal te de rin bdag ni gson par mchis bz̄ed na/
 sams can yab chen gñen mchog bdag la dgyes par mdzad du gsol/ 72
 de nas de bzin gśegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
 btsun mo māmakis/bcom ldan h̄das de bzin gśegs pa thams cad kyi
 bdag po rdo rje h̄dzin pa chen po la/rdo rje h̄dod pañi dgañ bañi
 mchod pañi mchog yi geñi tshig h̄dis yañ dag par bstod do/
 rdo rjeñi sku khyod bkañ yi h̄khor lo sams can kun la phan/
 sañs rgyas don du byañ chub don dam rjes su phan ston pa/
 ngon po gal te de rin bdag ni gson par mchis bz̄ed na/
 h̄dod chags dam tshig chags pas bdag la dgyes par mdzad du gsol/ 73

atha sã lokesvaradayitã kãvavãkcittavajranetrĩ bhagavantam
sarvatathãgatãdhipatim mahãvajradharam² kãnopabhogasamayai
stanuyãm āsa /

tvam vajravāca sakalasya hitānukampĩ
lokārthakāryakarane sada sampravṛttaḥ /
kāmāhi mām suratacarya samantabhadra
yadīcchase jīvitum mahya nātha //

74

atha sã sarvatathãgatakãvavãkcittasamayavajradayitã
bhagavantam sarvatathãgatãdhipatim mahãvajradharam anayã
sarvatathãgatasukhasaumanasyaprītyã stanuyãm āsa /

tvam vajrakāma³ samayāgra mahāhitārtha
sambuddhavaṃśatilakaḥ⁴ sāmātānukampĩ /
kāmāhi mām guṇanidhim bahuratnabhūtā⁵
yadīcchase jīvitum mahya nātha //

75

atha bhagavān vajrapāṇis tathãgataḥ sarvakãnopabhoga-
vajrasãriyam nãma samãdhiṃ samāpannas tãṃ sarvatathãgata-
dayitãṃ samayacakreṇa kãmayams tũṣṇim abhūt / athãyam
sarvākãśadhātuḥ sarvatathãgatakãvavãkcittavajrasamaya-
śukreṇa paripūrṇo vajrodakaparipūrṇakumbha iva samsthito
bhūt / athãsmiṃ vajrākãśadhātau ye sattvās trikãyasamaya-
sambhūtās tē⁶ vajrasãriyã samspṛṣṭāḥ sarve te tathãgatā
arhantaḥ samyak sambuddhās trivajrajñānino⁷ bhūvan / tataḥ
prabhṛti sarvasattvāḥ samantabhadraḥ⁸ samantabhadra⁹ iti
sarvatathãgatakãvavãkcittavajrenābhiṣiktā abhūvan /

de nas bcom ldan ḥdas de b'zin g'segs pa thams cad kyi bdag po la/
 ḥjig rten gyi dbaṅ phyug gi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
 spyān gyis/rdo rje ḥdzin pa chen po la ḥdod pa la fie bar loṅs
 spyod paḥi dam tshig gis yaṅ dag par bstod pa/
 khyod ni rdo rjeḥi gsuṅ ste kun la phan zin thugs brtse ba/
 ḥjig rten dag gi dgos paḥi don mdzaḍ pa la rtag tu brtson/
 mgen po gal te de rin bdag ni gson par mchis b'zed na/
 rab dgaḥi spyod pa kun tu bzaṅ po bdag la dgyes par mdzaḍ du gsol/7/
 de nas de b'zin g'segs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
 dam tshig rdo rjeḥi btsun mos/bcom ldan ḥdas de b'zin g'segs pa
 thams cad kyi bdag po rdo rje ḥdzin chen po la/de b'zin g'segs pa
 thams cad kyi bde ba daṅ yid bde baḥi dgaḥi ba ḥdis bstod do/
 khyod ni rdo rje ḥdod pa dam tshig mchog gi phan don che/
 yaṅ dag rdzogs saṅs rgyas kyi gduṅ mchog mñam pa ḥid gzigs pa/
 mgon po gal te de rin bdag ni gson par mchis b'zed na/
 yon tan rin chen maṅ poḥi gter gyur bdag la dgyes par mdzaḍ du gsol/7/
 de nas bcom ldan ḥdas phyag na rdo rje de b'zin g'segs pa ḥdod chags
 thams cad fie bar loṅs spyod paḥi rdo rjeḥi dpal zes bya baḥi tin
 ne ḥdzin la sñoms par zugs nas/de b'zin g'segs pa thams cad kyi
 btsun mo de dag la dam tshig gi ḥkhor los ḥdod pa spyod cin caṅ
 ni gsuṅ bar gyur to/de nas nam mkhaḥi dbyiṅs ḥdi dag thams cad la
 de b'zin g'segs 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
 sems can sku gsum gi dam tshig las/yaṅ dag par byuṅ ba de rnams
 rdo rjeḥi dpal gyis reg nas/thams cad de b'zin g'segs pa dgra bcom
 pa yaṅ dag par rdzogs paḥi saṅs rgyas rdo rje gsum gyi ye ses can
 du gyur to/de nas brtsams te sems can thams cad kun tu bzaṅ po/
 kun tu bzaṅ po zes/de b'zin g'segs pa thams cad kyi sku daṅ gsuṅ
 daṅ thugs rdo rjes dbaṅ bskur bar gyur to/

atha vajrapāṇis¹ tathāgatas tān sarvatathāgatān evaṃ āha /
 dr̥ṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmasamatā/
 atha te sarvatathāgatāḥ vajrapāṇiṃ sarvatathāgatādhipatiṃ
 evaṃ āhuḥ / dr̥ṣṭā bhagavan dr̥ṣṭā sugata² sarvatathāgata-
 vajrajñānasamatāvajrajñānacaryeti /

atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatayoṣid-
 bhageṣv abhiniṣkrāmya bhagavantaḥ mahāvajrapāṇiṃ sarva-
 tathāgatādhipatiṃ tathāgataṃ evaṃ āhuḥ / āścaryam bhaga-
 vann āścaryam sugata yatra hi nāma rāgākṣarapadair buddha-
 bodhir anugantavyeti /

atha vajrapāṇiḥ sarvatathāgatādhipatis tān sarvatathā-
 gatān evaṃ āha / mā bhagavantaḥ sarvatathāgatā evaṃ
 vadatha / tat³ kasmād dhetoḥ / khavajrasamayatulyatvāt
 sarvadharmāṇāṃ / na rūpaskandho na vedanāskandho na
 saṃjñāskandho na saṃskāraskandho na vijñānaskandho na
 dhātur nāyatanaṃ na rāgo na dveṣo na moho na dharma
 nādharmā ity / atha te sarvatathāgatās tūṣṇīm abhūvan /

atha bhagavān vajrapāṇis tān sarvatathāgatān bodhi-
 sattvāṃś cāmantrayate sma / ālocayantu bhagavantaḥ sarva-
 tathāgatāḥ sarvalokadhātuṣv idaṃ sarvatathāgatakāyavāk-
 cittavajraguhyam / tat³ kasmād dhetoḥ / bhavyā batāmī⁴
 daśadikṣaṃsthita bodhisattvā mahāsattvā asya dharma-
 paryāyasya / atha vajrapāṇiḥ sarvatathāgatādhipatir
 vajradhārmam⁵ āmantrayate sma / udgrhāṇa⁶ kulaputra idaṃ
 sarvatathāgatasamayatatattvaṃ tvaṃ hi sarvatathāgatair
 dharmesvaravajra⁷ ity abhiṣiktaḥ /

de nas de b'zin g'segs pa phyag na rdo rjes de b'zin g'segs pa de dag
thams cad la h'di skad ces bkañ stsal to/bcom ldan h'das de b'zin
g'segs pa thams cad chos thams cad kyi mñam pa ñid mthoñ ñam/de nas
de b'zin g'segs pa thams cad kyis/phyag na rdo rje de b'zin g'segs pa
thams cad kyi bdag po la h'di skad ces gsol te/bcom ldan h'das de
b'zin g'segs pa thams cad kyi rdo rje ye ses kyi spyod pa mthoñ
lags so/bde bar g'segs pa mthoñ lags so/

de nas bcom ldan h'das de b'zin g'segs pa thams cad/de b'zin g'segs pa
thams cad kyi btsun meñi bhaga las mñon par byuñ nas/bcom ldan
h'das de b'zin g'segs pa phyag na rdo rje chen po la h'di skad ces
gsol to/gañ h'dod chags kyi yi geñi tshig gis sañs rgyas kyi byañ
chub rjes su rtogs pa de ni bcom ldan h'das ño mtshar to/bde bar
g'segs pa ño mtshar to/de nas phyag na rdo rje de b'zin g'segs pa
thams cad kyi bdag pos/de b'zin g'segs pa de dag thams cad la h'di
skad ces gsuñs so/bcom ldan h'das de b'zin g'segs pa thams cad de
skad ma zer cig/de ciñi phyir ze na/chos thams cad ni nam mkhañi
rdo rjeñi dam tshig dañ mtshuñs pañi phyir/gzugs kyi phuñ po ma
yin/tshor bañi phuñ po ma yin/hdu ses kyi phuñ po ma yin/hdu byed
kyi phuñ po ma yin/rnam par ses pañi phuñ po ma yin/khams ma yin/
skye mched ma yin/de b'zin du h'dir h'dod chags ma yin/ze sdañ ma yin/
gti mug ma yin/chos ma yin chos ma yin pa yañ ma yin no/de nas de
b'zin g'segs pa de dag thams cad cañ mi gsuñ bar gyur to/

de nas bcom ldan h'das de b'zin g'segs pa phyag na rdo rjes/de b'zin
g'segs pa thams cad dañ/byañ chub sems dpañ de rnams la bkañ stsal
pa/khyed rnams kyis h'jig rten gyi khams thams cad du de b'zin g'segs
pa thams cad kyi sku dañ gsuñ dañ thugs rdo rje h'di bsgo bar.gyis
sig/de ciñi phyir ze na/phyogs bcu na gnas pañi byañ chub sems
dpañ de rnams chos kyi rnam grañs h'di la skal ba yod pañi phyir ro/
de nas phyag na rdo rje de b'zin g'segs pa thams cad kyi bdag pos/
rdo rje chos la bkañ stsal pa/rigs kyi bu/de b'zin g'segs pa thams
cad kyi dam tshig gi de kho na ñid h'di zuñ sig/khyod kyañ de b'zin

atha vajradharmo bodhisattve mahāsattvas^I tathāstv iti
kṛtvā tūṣṇīm abhūt /

atha te² sarvatathāgatās trivajras³attvākṣareṣu kāyavāk-
cittaṃ praveśayām āsuḥ / atha vairocanaś tathāgataḥ
sarvatraidhātukakāyavajreṣu⁴ viharan / sarvatathāgata-
kāyasamatām adhyālambya tūṣṇīm abhūt / atha vāgvajras
tathāgataḥ sarvatraidhātukavāgvajreṣu⁵ viharan / sarva-
tathāgatavākṣamatām⁶ adhyālambya tūṣṇīm abhūt / atha
vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu viharan/
sarvatathāgata⁷cittasamatām⁸ adhyālambya tūṣṇīm abhūt /
idam avocat⁹//

sarvatathāgatasamayasaṃvaravajrādhiṣṭhānapaṭalaḥ^D
saptadaśaḥ /

gśegs pa thams cad kyis chos kyi dbaṅ phyug rdo rje źes dbaṅ
 bskur ro/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po rdo rje
 chos kyis de bźin du bgyiḥe/źes gsol nas caṅ mi gsuṅ bar gyur to/

de nas de bźin gśegs pa thams cad rdo rje sems dpaḥi yi ge gsum
 la raṅ gi sku daṅ gsuṅ daṅ thugs źugs par gyur to/de nas de bźin
 gśegs pa sku rdo rje rnam par snaṅ mdzad/khams gsum thams cad kyi
 la
 lus rdo rje/gnas śiṅ/de bźin gśegs pa thams cad kyi sku mñam pa
 řid la dmigs nas caṅ mi gsuṅ bar gyur to/de nas de bźin gśegs pa
 gsuṅ rdo rje khams gsum thams cad kyi řag rdo rje la gnas śiṅ/de
 de bźin gśegs pa thams cad kyi gsuṅ mñam pa řid la dmigs nas caṅ
 mi gsuṅ bar gyur to/de nas de bźin gśegs pa phyag na rdo rje khams
 gsum thams cad kyi sems rdo rje la gnas śiṅ/de bźin gśegs pa thams
 cad kyi thugs mñam pa řid la dmigs nas caṅ mi gsuṅ bar gyur to/
 de skad ces bkaḥ stsal to/

de bźin gśegs pa thams cad kyi dam tshig daṅ/sdom pa rdo rjeḥi
 byin gyis brlabs kyi rgyal po źes bya baḥi leḥu ste bcu bdun paḥo/

NOTES ON THE SANSKRIT TEXT

CHAPTER ONE

p.I74

- 1 G ca nāma throughout this passage
- 2 G japa-
- 3 B āyu- PC ? atha~
- 4 G sparsā

p.I76

- 1 G -ādhmā-
- 2 G ca nāma throughout passage
- 3 GBP amitavajreṇa
- 4 G -vajraṃ
- 5 P -padya ca C -padyate
- 6 GB omit mahā
- 7 B hr̥daye
- 8 G omits this clause

p.I78

- I G ca
- 2 G agni- CP agna-
- 3 GP -jvalam C -jvalanam
- 4 C pūrvam P -laprayuktaṃ
- 5 G omits mahā-
- 6 P -vajra-
- 7 G omits
- 8 G sarve ca tena B ca te tena
- 9 G -sattvā-
- 10 B khalv-
- II GB bodhicittavajrasya

p.I80

- 1 all anāvilam 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 -jñāvāptiphalahetoḥ

p.I82

- I GB omit mantra
- 2 P -samudrā- and in following passages
- 3 GCP -aiḥ

- 4 GCP add sarvatathāgatakāyavākcittavajrasya
 5 CP add -mantra- and in following passages
 6 B -cittasya

p. I84

- 1 C -samaya-
 2 all vajra- em. Pr T
 3 C -an nāma
 4 all MSS corrupt in this śloka, e.g. B
 tathāgata for tathā
 5 CP -saṃbhavavajraṃ
 6 C dharmarati
 7 CP dakṣiṇa- G sarvatathāgatakāyavākcitta-
 vajre See Translation note IO.

p. I86

- 1 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. I88

- 1 CP -nayavajraṃ
 2 CP -vajraṃ
 3 B omits sarvatathāgata-
 4 G -vaśaṅkarīṃ
 5 C -aṃ dharma-
 6 G -saṃbhāṣaṇa- CP -saṃyogasamtoṣaṇa-

CHAPTER TWOp. I90

- 1 C -cittadharma / (śloka I)
 2 G citta- P cetakam ā- C cetakarmā-
 3 GB -cittākāśā-

p. I92

- 1 CP -ābha-
 2 GCP add sarvatathāgata-

p. I94

- 1 G suviśu-
 2 GC saṅghasya
 3 C darsanā
 4 G sattvārtha

- 5 B mahābodhi vajracitta
- 6 CP -vajriṇaḥ
- 7 G -pradātā

CHAPTER THREE

p.196

- 1 GB omit sarvatathāgata- C adds -guhya-
- 2 GB omit -vajra-
- 3 C mahāraśmīsumanḍitam
- 4 P sambhārādvaya- GB sambhārādvaya- C omits
- 5 C navaratnaḥ
- 6 G ratnahastaḥ C adds mahā-

p.198

- I GB jaṭāmukutaṇḍitam
- 2 CP viśvam
- 3 G -lam
- 4 all add -vajra- em.Pr T also PK and Sādh.
- 5 GCP -sthala-
- 6 G vajra-
- 7 GB -meghaḥ
- 8 GB -kośa- C -rāga- P -kāya- em.Pr T
- 9 GCP -varā-
- IO all vajra- em.Pr T
- II CP japa-
- I2 CP -sādh-
- I3 G -la-
- I4 CP add sarvatathāgatasaṁantasphuraṇāvabhāsa-

CHAPTER FOUR

p.200

- 1 GC -guhya-
- 2 G sarvala-
- 3 P sārathē
- 4 G ghoṣamaṇḍalam uttamam
- 5 G suviśuddhena
- 6 C a-
- 7 B caturatnaḥ catuṣkoṇaḥ caturdvāraḥ

p.202

- 1 GB tu
- 2 P -jvalam
- 3 GB -lojjvalam /
- 4 C tathā
- 5 C vijñāna-

- 6 G -lāṃ
 7 G adhivēṣṭya B adhiṣṭhya
 8 G prajñāṃ B prajñā
 9 G -śayāḥ C2 mahaujasāḥ
 10 G adds -guhyakāyavāk- P adds -kāyavāk-
 G " " and omits sarvatathāgata-

CHAPTER FIVE

p. 204

- I GCP add bhagavān
 2 all dharma- em.Pr T
 3 C omits nir-
 4 G -tām
 5 BCP -mohākulāḥ G -mahākulām
 6 G -yet
 7 G -e hyanu- CP -ām
 8 CP -ām
 9 B maṇḍalā-
 10 GB omit
 11 G -krto'pi ca
 12 CP te'pi sarvata sidhyanti mahāyāne'grasādhane
 13 G ye paraḍravyābhiratā
 14 G -krtyā ye
 15 B mātām
 16 C omits dur-
 17 PC omit mahā
 18 GCP add āścarya-
 19 C mām evam etad avocat

p.206

- I BP eṣa C evaṃ Pr confirms G eṣā
 2 G -cari- C bodhisattvacarī-
 3 GBP omit -sumeru-
 4 P adds mahāsattvā
 5 G omits mahā
 6 B omits
 7 B adds dharmāṇāṃ
 8 B dharmasya dharmatā
 9 P dharmarāja C dharmavajrī
 10 CP mahācitta
 11 GB ākāśārtha CP ākāś(?p)atha em.Pr T
 12 C -cakra-

CHAPTER SIXp.208

- I B -vajraguhyam
- 2 B kāyavākcittamantram
- 3 GCP -yurvajras
- 4 GB add sarvatathāgata-
- 5 G śuddham
- 6 C -varjitam
- 7 GCP anurāgaṇamantram
- 8 GCP pūjāmantram
- 9 CP -epa and omit buddhān
- IO B vidhinā

p.210

- I GCP here have the mantra: om sarvatathāgata-
kāyavākcittavajrasvabhāvātmake'ham
- 2 P -e
- 3 G - anti sam-
- 4 G bodhicitte ca bhāvanā
B bodhir eva vibhāvanā
C bodhisattvavibhāvanā reconstructed from T
P ? na vibhāvanā
- 5 CP daśamāna
- 6 GCP vidhi-
- 7 all -ānvitāḥ em.Pr T
- 8 GCP vi-
- 9 G jñānaḥ
- IO B omits
- II all cakra- em.Pr
- I2 B -padmaḥ CP vajrāṇe'tha
- I3 here G and MSS have an extra verse which is not
in Pr or T:
ākāśadhātumadhyasthaḥ bhāvayet padmamaṇḍalam/
(GB)padmākārasusamyogaḥ bhāvayed rāgavajriṇam //
(CP)padmarāgaṇaprabhākāraḥ

p.212

- I GB spāṣṭam CP śāstraḥ em.T
- 2 CP -parāyaṇam G bodhitatparaḥ
- 3 CP -ante GB -ed
- 4 G mantra-
- 5 G buddhabodhipratīṣṭhitam
- 6 BCP -buddho G -bhūto em.Pr T

- 7 all bodhicittam em.Pr T
 8 G na cānyat tu vibhakṣayet em.Pr T
 B na cānaṃ vi- CP na cānnaṃ tu vi-
 9 CPG -tvāś ca
 IO GB para-
 II G sammānayed imaṃ loka CP ime loka
 B darśanīyo bhavel loka em.Pr T
 I2 B adds sva-
 I3 G -lakṣitam

CHAPTER SEVEN

p.2I4

- I G mahāsamuccayamantra-
 2 G parāṅgaiś ca pra-
 3 all sevyamāno em.Pr T
 4 G japamantrair abhinnāṇaḥ
 5 G -āsaṇaḥ B -ottara
 6 G -gān
 7 G -igaṇinaḥ
 8 G -iṇā BP -śauriṇā C -cāriṇaḥ em.Pr T
 9 G evaṃ and in following verses
 IO G vijñō
 II GB -canaḥ prabhuḥ CP -canaprabhuḥ em.Pr T
 I2 B -dataḥ
 I3 BG buddho P vibuddho
 I4 G vijñāya trividhaṃ gandhaṃ
 Bagchi: gandhaṃ jñātvā tu trividhaṃ
 I5 G -ādaḥ tu
 I6 G buddho
 I7 G bimbo buddho yo'moghavajrimān

p.2I6

- I all citte em.Pr T
 2 all sparśa- " " "
 3 G sañcodya
 4 G upasthānasmṛti-
 5 GP -yogena
 6 all samayā- em. Pr T
 7 G tāṃ tāṃ tacchaktikāṃ
 8 GCP -nam ā-
 9 C -padaśmṛtiḥ
 IO G -bhāsaṃ BCP -bhāṣāṃ
 II G -nāṃ vā B -nābodhibhāvanā em.Pr T
 CP " -ayet

- I2 B buddhīndriya-
 I3 all yaṅkāraṃ ca vikalpayet . em.Pr T
 I4 G vajrā-
 I5 G [dvayendriyasamāpatyā] and in ślokaś 22-25

p.218

- I G niḥsā-
 2 GBP -karān
 3 G vāco with corresponding masc.terminations
 4 G tadvad
 5 GCP cittam
 6 C sarvamantra-

p.220

- I G samayākṣarendravīdhina vidhivat phalakāṅkṣiṇaḥ
 2 GCP mānayet
 3 GCP -śrayāḥ (Bagchi -śravāḥ)
 4 G vāntam BC cāntam
 5 GB omit-ādi-
 6 B tena
 7 BCP -yavākci-
 8 BC vāca- GP vācam
 9 G -yete-
 IO G -au
 II CP tasya siddhyanti
 I2 BCP -air iti
 I3 PC add mahāsamaya-
 I4 G omits -āgra-

CHAPTER EIGHT

p.222

- I C adds -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 -jam B -kaṃ
 II GCP viśuddha-
 I2 G valgāntare C sparsāntare
 I3 B prakurvan

65224

1 G punaḥ B -eṣu ca
2 all -jvāla- em.Pr T
3 B trivajrebhya G striyaṃ sthāpya
Bagchi " prasthāpya
4 B vajra
5 GCP jātikāṃ
6 GCP kṛtvā
7 GP -ābhyāsa- C Bagchi -dhyāna-
8 CP gandhanaś ca śo- B bhāwayec cakramaṇḍalam
9 G -ec cāmaraṃ B cāmalaṃ CP cālam em.Pr T
IO G svacchāṃ B svacchāṃ CP ? em. Pr T
II GB yādaviṃ " " " " "
I2 B pūjayet
I3 G tīvrasādhakāḥ B strivaśāvasā CP ?" " "
I4 C kṛtya P kṛtam
I5 GBP -ābdhi- C -ādi- em.Pr T
I6 B sarva-
I7 GB arcī-
I8 G -dāya
I9 GB -inā
20 P sūcayed
21 GC buddha-
22 GB omit sva-
23 G vidhibhiḥ pūjayenti ye

p.226

1 G ~~tūṇaṃ~~ samprāpya MSS corrupt, em.Pr T
2 P cārukāṃ B cārukānti
3 all guhya em.Pr T
4 B -vajrakam
5 BCP -param

CHAPTER NINE

B228

1 all sarvavit em.Pr T
2 GBP -yogaṃ C -samāyoga em.Pr T
3 GP omit pra-
4 G -ākīrṇaṃ
5 G buddhasya prabhutāṃ dhyātva
B 2 prabhāvitvā em.Pr T
6 G -yogaṃ
7 GB -aṣṭa-

- 8 G -am
 9 B nipātayet
 10 G ye'pyasya tasya vajrasya
 11 G dveṣakulasamāyogaṃ In this and the corresponding
 lines after śl.10,14,18, all MSS omit one or more
 syllables in attempts to adapt to the metre.
 12 G -lonnatam
 13 G -jā jñā-
 14 all-pravartakaḥ em.Pr T
 15 C vajra-
 16 G -am
 17 G mohakulasamaṃ tattvaṃ jñeyaṃ sarvakulodbhavaḥ

p.230

- 1 GB -moha-
 2 GC -ābhaṃ
 3 GCP -buddhānaṃ B -bhūtānāṃ em.T (Pr -mantrāṇāṃ)
 4 G rāgakulasamāyogaṃ bhāvanīyaṃ ...
 5 BCP -īṇeti
 6 G -kulaṃ preranīyaṃ ...
 7 G -dyavajrīṇam
 8 G -tā ca
 9 C saṃgha-

p.232

- 1 BP vākpathavajra- C bodhisattvakathāvajra-
 2 GC -riktān B -rikṣāṃ P - rakṣāṃ em.Pr
 3 GCP ādbhutavākyaṃ artha-
 4 B -thāḥ C -thā
 5 BG rāga-
 6 BG agra-
 7 G adds sarva-
 8 GCP add sarva-

p.234

- 1 C -guṇeṣu
 2 P -samayeṣu C -smṛteṣu

CHAPTER TEN

p.236

- 1 G -tya
 2 G adds sarvatathāgatādhipatiṃ
 3 C -bhāva-
 4 G -āntakṛt pra- P -āntara-
 5 C ugra-
 6 CP -varṇo

- 7 GB omit -sattva- CP -sattvānām prati kri-
 8 G omits pra-
 9 GCP add sarvalokadhātuṣu
 IO GB parivārayanti
 II C kasya hetor
 I2 GB -dharmatattve C-dharmais
 I3 GB -mantra- CP -mantravajra-
 I4 CP add -guhya-
 I5 GCP add mahā-
 I6 P vākyapada-
 I7 all HŪM OM ĀḤ SVĀHĀ em.Pr T

p.238

- I C -eṣa
 2 G sahau-
 3 B idaṃ
 4 GC buddha-
 5 C buddhabimba
 6 CP hr̥daṃ
 7 G -aḥ
 8 C -ārthaḥ
 9 all svamantreṇa em. Pr T
 IO B -mantrāṇām
 II GB add kha-
 I2 CP guhya-
 I3 G yōgavit
 I4 all -bhedataḥ em. Pr T
 I5 G -ādyam B -ādyān
 I6 G -bimba-
 I7 all cakra- em.Pr T
 I8 G -karābhyām B -kulādyān

p.240

- I G mohāt
 2 G -am
 3 G -sādh-
 4 G viśve-
 5 C -dīpte-
 6 G B? -yet
 7 C bodhitaḥ
 8 GCP -drāprayo-
 9 B sattvānām
 IO GB -yā-
 II CP -iṇā

- I2 all -āgre em.Pr T
 I3 all -citta " " "

CHAPTER ELEVEN

p.242

- I P adds sarvatathāgata-
 C " " " -guhya-
 2 G omits sarvatathāgata-
 3 GB omit -mantra- CP add -vidyā-
 4 CP -emaṃ
 5 B omits -puruṣa- G -puruṣottama- and omits -vidyā-
 6 G vākya-
 7 G -yam āva-
 8 CP add -vidyā-
 9 G -gaṃ and in I3, I6, 23, 25, 39
 I0 G -gaṃ
 II P bhaṃ B C2 ? trūṃ C omits
 I2 all have the mantras in this and the following two
 lines in the order OM ĀḤ HŪṢ em.Pr T
 I3 GB vibhāvanā
 I4 CP sarva-
 I5 G vākpathaṃ tathā and omits repeat of mantras
 I6 all omit -kāyavāk- G also omits -citta- em.Pr T

p.244

- I B -vajra-
 2 B -aḥ
 3 G -a-
 4 GC -vākyasamā-
 5 B -aḥ
 6 C omits vāg-
 7 CP add -vajra-
 8 G adds sa
 9 CP sarvajñāgu-
 I0 CP add -saṃbhava- 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 paraśāstā
 7 CP add kha-
 8 all pañcābhijñāsamō em. Pr T

- 9 G -buddhānāṃ
 IO GB vajra-
 II GC jñānākāraṃ
 I2 CP -rājāḥ
 *I3 CP -ho
 *I4 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 trāmākāraṃ B ratnyākāraṃ CI ratnā- C2 raktā-
 7 G trām
 8 G -vajrasamāvahāḥ
 9 GCP add -ketu-
 IO G vi-
 II GBP -āyuh
 I2 G omits -guṇa-
 I3 GCP -āva-
 I4 CP add -saṃbhava-

p.250

- I C viśuddha-
 2 G triroṃ- B trayoṃ- C trikāravajra P trikāra
 3 B adds 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 -sādhakaḥ

p.252

- I G -ābhaṃ B amitavajraṃ
 2 GB citta-
 3 B hūṃ-
 4 G -jñāna-
 5 CP yat G yaḥ prabhūtaṃ
 6 CP idaṃ
 7 P -dharopame C -dharodharmasambhavat

CHAPTER TWELVEp.254

- I GCP udājahāra
- 2 G -dhātu-
- 3 CP -samayasūtreṣu-
- 4 CP muṣ B omits
- 5 all siddhā- em. Pr T
- 6 CP sva-
- 7 C vajra-
- 8 all citta- em. Pr T 9 CP brahma-

p.256

- I CP -vajrā-
- 2 CP guhyapūjyam upāsayet
- 3 G omits tri-
- 4 G omits -aika-
- 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 -ābhaṃ
- 4 B -bhāva-
- 5 CP -siddhisamaya-
- 6 G -aṃ
- 7 B param

p.260

- I CP pra-
- 2 BCP -cittāṅku-
- 3 G -īni bhā-
- 4 G para-
- 5 C2 -guṇo-
- 6 CP pra-
- 7 C triguhyakā-
- 8 C -tvāṅkuśavajra-
- 9 this śloka is omitted in G and MSS, reconstructed from Pr and T
- IO GCP -bhāv-
- II all -siddhīnāṃ em.Pr T
- 12 G -po
- 13 G sattvaṃ

- I4 CP -āgrasamaya-
 I5 P om-
 I6 G vajrasattvatvam āpnuyāt

p.262

- I G -artham
 2 all -buddhānām em.Pr T
 3 G -ante
 4 GCP -siddhīnām
 5 G -jñāvaśataḥ
 6 G kāryaiḥ
 7 G dṛḍhāgra-
 8 G -vāṇī CP -vānisa
 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 -kuñjeṣu
 5 C mahā siddhiṃ ca prāpyate
 6 G P? -mantreṇa
 7 G -a- CP -kāravajreṇa
 8 GBP āviśet C samādhiviśet em.Pr
 9 GB apyabdhāṃ
 IO CP add -satva-
 II GB -dapracoditaḥ
 I2 all MSS corrupt in thesethree passages, see Tr.
 note I4. Reconstructed from Pr and PK.
 I3 G -lakṣitam
 I4 G vākya-

p.266

- I G tasya
 2 G vākpathodbhavam
 3 GB kurvantu
 4 G cittasāmbhavāḥ CP tripathodbhavam B repeats,
 5 ending the second time: cittasāmbhavam
 5 B omits sarva-
 P " " -tathāgatavajra-
 GC omit " " " -yoga-

CHAPTER THIRTEENp.268

- I G -cār-
- 2 G dhīmantah CP vāmatah
- 3 G -tāraṃ
- 4 G sattvā-
- 5 GC pūjā-
- 6 B -sattvam
- 7 G dharmeṣu
- 8 G -dharma-
- 9 GB japan
- IO C adds tām
- II G -ātha vajrajāpam udāharan
- I2 B adds saṃ-
- I3 B -artha-
- I4 P -mantravajra-
- I5 G -de
- I6 G omits tri-
- I7 G omits whole śloka
- I8 G -pra-
- I9 B jāpa-

p.270

- I GB -aṃ
- 2 GCP ādiśet
- 3 C kāyavākcittavajrasaṃbodhibhāvaṃ vicāraṇam
and omits next two lines
- 4 G vākyasamayasaṃ-
- 5 B mokṣaś
- 6 G athā-
- 7 B -artha-
- 8 CP -āgro
- 9 G -air ghuṣṭa-
- IO G -aṃ
- II GP rāgapade C rāgapathānām
- I2 GCP sarva-
- I3 GCP -cintakāḥ
- I4 G sevyamānair yathecchataḥ B omits

p.272

- I G -vajriṇām CP -vajriṇaḥ
- 2 GB cakramantrārtha-
- 3 GCP -aḥ
- 4 G -aḥ

- 5 all sarva- em. Pr T
 6 G -im āpnute
 7 G kāyasvabhāvaḥ
 8 all -raśmi- em. Pr T
 9 BP -e
 IO G -am
 II all -mantrāpāṃ em. Pr T
 I2 all jñānavajreṇa " " "

p.274

- I PG -e C -am B -ām em. Pr T
 2 GBP sarvān
 3 C -ikaṃ P -itaṃ
 4 GCP -vajriṇāṃ
 5 G -āgrya-
 6 GB -ās
 7 G -e
 8 GB omit -jñāna-
 9 B -artha-
 IO GCP -ān
 II G -buddhinā
 I2 G -bhūdataḥ

p.276

- I GB -mayājñāvajro
 2 GB kha-
 3 G saṃ-
 4 GB add -sāmānya-
 5 GB -kāyājñāvajro
 6 G athavā pauṣyasamaye
 7 G -vartanam
 8 GBP -ām
 9 all -buddhānaṃ em. Pr T
 IO GB -vajrāgraṃ
 II G omits sva-
 I2 GB -spharet CP ? em. Pr T
 I3 all -vajra- " " "
 I4 B jñātvā
 I5 G samayodakapra-

p.278

- I G stambhe B trasyen
 2 G mriyate
 3 G -e
 4 G -aḥ and omits vā B mūrdhā

- 5 G -e tad vibhā-
 6 G -mahāpahāro
 7 all -sādh- em. Pr T
 8 all add -sattva- em. Pr T

p.280

- I all -vajreṇa em. Pr T
 2 all dhvajā- " " "
 3 G -vijaya-
 4 G hrdaye'tha pravinyaset
 5 G -ane
 6 GB -paraṃ
 7 G -e vā'tha vinyaset B -epyatha vi-
 8 BCP -dān
 9 G arthine tacca nivedayet
 IO CP -ārtha-
 II G -ārtha- Bagchi -ārka-
 I2 B sva-
 I3 G -ino hr̥di vi-

p.282

- I G para-
 2 G -āti
 3 CP -ānaḥ
 4 G -sukaḥ BCP -sukāh em. Pr
 5 G -ān
 6 G caṇḍaiḥ krodhasudāruṇaiḥ slight differences
 in all MSS
 7 G sarvākṛṣṭaṃ
 8 G -dharair ākrānto mri-
 9 GB savya-

p.284

- I G -īṃ ca B -ī mahā-
 2 G -ākārāṃ
 3 ④ kruddha-
 4 GB ivodbhavam CP ? em. Pr T
 5 GB -rājaṃ
 6 G -ārthārthadhāriṇaṃ CP -yadhātuhāriṇaṃ
 7 GCP vajriṇaṃ
 8 G -e
 9 all -suprabham em. Pr T
 IO GBP -aṃ
 II GP -vajri-
 I2 B samudīrayan I3 G bahutve tu vi-

p.286

- I CP -sattva-
- 2 G and MSS -bhayapradam (Bagchi as emended)
- 3 CP -sattvam
- 4 G -yogataḥ
- 5 C vajra-
- 6 CP -vajraṃ
- 7 B -itam P -anaḥ
- 8 CP -vajra-
- 9 CP -dhātu-
- IO G cakra-
- II G trikāyāgra-

p.288

- I C -bham
- 2 GB add -jñāna-
- 3 B buddha-
- 4 GCP cakram
- 5 GC khabhānu- all omit -raśmi- em.Pr T
- 6 G -jālā-
- 7 G -vara-
- 8 B -jñāninām
- 9 CP rakta
- IO BCP -ām

p.290

- I 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
- IO B vajradhāriṇām
- II CP -pādana-
- I2 CP -anti

p.292

- I GB -keśā-
- 2 B -pradam
- 3 P -am uttamam
- 4 CP trivajramahābale

p.294

- I B -cakra- G omits -samaya-
 2 G -cala- CP -dhara-
 3 CP -dhātu-
 4 B -maṇḍalam
 5 B jñāna-
 6 B adds sarva- G omits vajra-

CHAPTER FOURTEENp.296

- I GP omit sva-
 2 G niścārayām āsa and throughout Chapter, MSS
 and Pr have -an/at/et
 3 G -cār-
 4 CP -dharo

p.298

- I all omit -samaya- em. Pr T
 2 B -tattvā-
 3 B sādā
 4 GB add -vyūha-
 5 CP -āṃ and in following cases
 6 all -an em. Pr T

p.300

- I GCP dvitrīn
 2 GCP add bodhi-
 3 C bhāṣita-
 4 G -yaśāḥ
 5 G -am anusmaran CP -prapūjanāt

p.302

- I G viniṣṛta-
 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
 kāyavākcittavajrāṇām /
 4 G -āṅgā
 5 GB vajra-

p.308

- I G omits tri-

- 2 C -vākya prayogena
- 3 GB dhruvam
- 4 BCP -li- GB -saṃyoge
- 5 P C? -padair
- 6 GB uttamam
- 7 G gau-
- 8 GB -endra-
- 9 GB yasya nāma samālikhet

p.310

- 1 GP C? -sarpāparājitavāg-
- 2 B vinissṛta-
- 3 G -āṅgā
- 4 all -rājam em. Pr T
- 5 CP -jāpena

p.312

- 1 all -buddhānaṃ em Pr T
- 2 GB pādēna cākramya
- 3 G uccārya
- 4 B vidhiḥ
- 5 G -ayate CP -anaṃ
- 6 B -hetu-

p.314

- 1 GB -vajraṃ and omit nāma
- 2 all vajrā em. Pr T
- 3 P -cakra-
- 4 G adds sva-

p.316

- 1 G bhajet
- 2 G -e
- 3 CP -āṃś 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

CHAPTER FIFTEENp.320

- I G samudīrayat
- 2 G adda tāṃ
- 3 G -sādh- CP vajrakulavibhā-
- 4 B cintyaṃ
- 5 GBP -vajri-
- 6 GCP -dharo

p.322

- I B ātmanah G -dhiva-
- 2 CP atha
- 3 G -taḥ
- 4 CP rāja-
- 5 all dāsa- em. Pr T

p.324

- I GB dadāti dhyātvā tu
- 2 G -itaṃ
- 3 G -ās
- 4 all -vajra- em. Pr T
- 5 G -aḥ
- 6 CP vajrayoginam
- 7 G omits sva-
- 8 CP mañjuśrītulyatejasā
- 9 G -aḥ sambuddhakāya-
- IO CP vajra-
- II G -karo

p.326

- I G guhyāguhyaṃ vi-
- 2 G -aḥ
- 3 B -patiḥ
- 4 all omit, em. Pr T
- 5 G saṃgrhya vidhinā
- 6 G -yāpi

p.328

- I CP -putrām
- 2 G -ā'bhrā-
- 3 all -mahā- em.Pr T
- 4 GB śuddha-
- 5 B akārṣīt
- 6 GB sarva-
- 7 all buddhavajrinām em.Pr T

- 8 G vajracāriṇām BCP vajradhāriṇām em.Pr T
 9 G sastambhaṃ vipra-
 IO GCP -vajraḥ

p.330

- I G vākyaavajra-
 2 GB -mahāvajraṃ
 3 G tat
 4 G -bimbam
 5 G -śavarṣikāṃ
 6 CP -eṇa
 7 G aiḥ-
 8 G -ghoṣam
 9 G vā-

p.332

- I C buddho
 2 GB-krūrāṇām
 3 G -ga-
 4 G -sā
 5 GB mahāmeghena
 6 G -bheda-

p.334

- I G sarvaduṣṭena
 2 G -ayaṃs tena
 3 nipātanaṃ ripave śreṣṭham MSS have both
 bhayaṃ and ripave
 4 G naśyati jīvitāt śakraḥ
 5 all -dharma- em. Pr T
 6 GCP dyota-
 7 GB cakriṇaḥ CP vā yadī
 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 -cakreṇa
 7 G omits -samaya-
 8 CP -sā nāma
 9 GB -e taṃ

IO CP -bhāv-

II GCP nirmalam

p.338

I G taṭra tiṣṭhate

2 B chand- G ched- CP ? em. Pr T

3 CP add api

4 G sarvaviṣa-

5 G -haret

6 G vyādhiṃ viśvavajra-

7 CP -ena niścaranti

8 GB omit -vāk-

9 G -ga-

IO G -yed

II GBP vajra- C cakra- em. Pr T

I2 CP -ā G -asudhī-

I3 G -o

I4 G -atas

p.340

I G saptadinair

2 GB -āṃś

3 BCP -ante In the following śloka, -ati,
-ate, -anti, -ante all occur

4 GCP jñāna-

5 G api

6 G -śayam

7 all -yaśaḥ em. Pr T

8 B cakriṇaḥ

9 G -aṃ

IO G dāraṇaṃ dārikān

II G -aṃ

I2 G -ān

p.342

I CP -ṣekaṃ

2 CP -dhṛk

3 CP vāmataḥ

4 GB omit -samaya-

5 CP -vajras

6 G 'yaṃ

7 G apratipādyam

p.344

I all -dharmāḥ em. Pr T

2 G dharmadhātus

3 G ye

p.346

- 1 G -anti
- 2 G omits buddhadharma
- 3 G -sareṣu
- 4 B buddha-
- 5 CP add kva vā sambhūtā

p.348

- 1 CP -dharāḥ prāha
- 2 G svakāyavākcittavajraṃ
- 3 G -aṃs

CHAPTER SIXTEENp.350

- 1 G -siddhi-
- 2 CP -emaṃ
- 3 G niścārayāṃ āsa
- 4 G -īn samā-
- 5 CP -eṣu
- 6 G -ān samā-
- 7 G -krodhānāṃ BCP -cakrāṇāṃ em. Pr T
- 8 CP -dharmāṇāṃ

p.352

- 1 P vākya-
- 2 all have an extra śloka between 8 and 9:
svavānmaṇḍalapadaṃ vāgvajraguṇāvaham /
vajradharmamahārājaṃ vidyeṣam avatārayet //
G vākya vajra- , vidveṣam
B svakāya-
- 3 G -āṃ
- 4 B -emaṃ
- 5 G niścārayāṃ āsa CP niścālayan
- 6 BCP bhava-
- 7 all omit -pada- em. Pr T
- 8 GBP -guhyaḥ
- 9 all HŪM OM ĀḤ " " "
- 10 G -aḥ

p.354

- 1 B -sā-
- 2 B samaya-
- 3 G sadharmaṃ cāva-
- 4 B -buddhānāṃ
- 5 G hariṣā- B haviṣā-

- 6 G -e ca
 7 GB trikālasamaye
 8 all prāṇa- em. Pr T
 9 all add -citta-
 IO GB omit

p.356

- I GB -ānvitaiḥ
 2 G -aṃ
 3 GB -ādyaṃ samācāret CP ? em. Pr T
 4 here all continue with the passage equivalent
 to §1.47 (śukraṃ ...) - 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 vajreṇa pā- em.Pr T
 6 GB ayutam
 7 G dadāti
 8 CP vādyagandhādisamayair meghaughāṃ bhāvayed
 budhaḥ/
 9 G -śrotra-
 IO B -kāyavajra-
 II G śiṣyo dṛḍhamatis tadā

p.358

- I G -ālaya-
 2 G -ābhiṣeka-
 3 all -aṃ em. T
 4 all have an additional line before this:
 mantrākṣarapadaṃ dattvā samayaṃ ca vidhānataḥ/
 5 B -ayed
 6 GCP vajra-
 7 B -mantrān
 8 B -ṣaṇaiḥ
 9 G kṛtvā vajramahā- BI kṛtvā yatra
 IO G BI -aṃ
 II all add śvānamāṃsaṃ but B2 omits and also omits
 mahāmāṃsaṃ --

p.360

- I all add -vajra- em. Pr T
 2 B -aṃ
 3 G adds ca
 4 B ca
 5 all viḥ em. Pr T

- 6 GCP BI -bimbaṃ
 7 GCP BI -kha-
 8 BCP -im
 9 G BI -balaiḥ
 IO B2 siddhim avāp-

p.362

- I G kārayet
 2 B vajra-
 3 G vākya-
 4 B -vajra- GCP -cakram catuḥ-
 5 all vimalaṃ ... em. Pr T
 6 GCP add tri-
 7 GBP -aḥ
 8 GCP mahāvajradharaḥ
 9 GB tu saṃsmaret
 IO B -āṃ
 II B -ī CI P -i C2 G -iṃ em.Pr
 I2 G -āḥ P -o
 I3 GP kartavyaṃ
 I4 G -eta vi-
 I5 G -eta
 I6 G naśyanti CP bhasyante
 I7 B -varo

p.364

- I G -aṃ
 2 G adds -vajra-
 3 G niścārayāṃ āsa and throughout. MSS -an/at/et/
 4 GB -ātmā mahāyaśāḥ
 5 B -aṃ
 6 P candra-
 7 CP -raśmimāḥ G vajraraśmijñānasamayaṃ
 8 GCP -vajra-
 9 B -a-

p.366

- I CP -nam
 2 B -maṇḍitaṃ
 3 G omits vi-
 4 B tuṣyaṃti yakṣendra
 5 GBP C2 omit -mudrā- CI -samudravyā-
 6 CP candra-
 7 GCP omit three lines, but G gives the verse with
 a few differences in a note.

- 8 GP -a-
 9 GCP -buddha-
 10 P sva- ...
 II B -śuddhā
p.368
 1 G -ena lo-
 2 G -gī CP -gi
 3 G -aṃ
 4 G -o
 5 B bhunkte G gupt

p.370

- 1 GB pūjayati
 2 G pañcabuddhās ca
 3 B -eṣu
 4 GCP -ed yaḍi vajrā-
 5 B -cakra-

CHAPTER SEVENTEENp.372

- 1 GCP add anena stotrarājena
 2 B -jñāna mahāvajra
 3 GCP -vajra
 4 GCP -ta
 5 GB -ān dharmān
 6 B -siddhivajrasambhava
 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 -raṇaiḥ
 4 b cedam
 5 B sarva-
 6 G -mātreṇa
 7 GCP suratavihvalām
 8 B tri-

p.376

- 1 G -vajrā-
 2 GCP omit kha-
 3 GBP sarvayakṣayakṣipī-

- 4 G -pātrāliḥ
 5 G -ā CP -as cāti-
 6 G -aḥ 7 B samayo'yaṃ ... pavitro vajra-

p.378

- I CP -siddhi-
 2 GB -ā
 3 G omits -vajra-
 4 G -kārya-
 5 G vākyakarmakṛtaṃ
 6 BC -samayaṃ
 7 GB -bhadro
 8 B bodhi-

p.380

- I BCP add na
 2 GCP omit -jina-
 3 CP -aṃ
 4 G -aḥ
 5 B -bhāv-
 6 B tripatha-
 7 B mantrī GCP vajrī em.T
 8 G copaharet

p.382

- I 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 -tuṣṭavavacarita-

p.384

- I B ajānamānā
 2 B avijñāya
 3 G -ta an-
 4 B bodhipraṇiścitāṃ buddhatejaḥ
 5 B -eme
 6 B -dhara-
 7 B -ādhipatis kāya-

p.386

- I GCP add vajra-
 2 GB add bhagavan
 3 GB dharma-

4 all omit tri- em. Pr T

5 G -apāḥ

p.388

I G -ām

2 GCP siddhiḥ

3 G -yate

4 B -jñāna-

5 G -anti vajra-

6 B adds -samaya- GCP -kasamuccayavajraḥ

7 G pāṇḍarākhyā bhavet tejo ...

B pāṇḍarākhyā ca tejor tārā vāyuh ...

p.390

I GB omit -rahasya-

2 B ālambya 3 G adds sva

4 GCP omit phrase from yāvac

5 G adds sa ca puṇyaskandha

6 GCP kasya hetoḥ

p.392

I GB -āyus

2 GCP omit -vajra- GP -dharma-

3 GCP add sarve

4 GB -ābhiṣiktaḥ ācāryaḥ

5 GCP add -buddha-

6 GBP add kva vā sambhūtāni

7 G -aṃ sarvatathāgatakāya- G and Mss all have many slight variants.

8 GCP add -sattva-

9 G omis samādhi-

p.394

I B -vajriṇām

2 CP prāp-

3 B -samayavajraḥ GCP omit -vajra-

4 B hrīḥ

5 G -e

6 B -asya

7 CP kara-

8 all -mantra- em.Pr T

9 B -aṃ sva-

p.396

I B -mantrāṇām

2 G kāye

3 G saṃśayo

4 GCP -maṇḍala-

p.398

I GB bhrum CP ? em.Pr T

2 G omits tri-

3 B adds sva-

4 B dhyātvā

5 GB -tūlena

6 B -sapta-

p.400

I GCP add yaduta ..

2 GCP add mahā-

p.402

I G samut-

2 G adds te

3 GB na duḥkham ut-

4 G -anto'ntaśo nāma MSS corrupt, conjectural
emendation.

5 GCP add -buddha-

6 B adds bhavanti

7 B omits ebhir ... -padaiḥ

8 G samstūyām and in following cases; emendation
from Pr and majority of MSS.

9 GCP add sarva-

IO B vajra-

II GCP -āṅka-

I2 G -aṃ

p.404

I GCP kāyāvasthitanetrī

2 B adds sarva-

3 G -kāya

4 B sugatā-

5 GCP -tam

6 GCP tri-

7 G -a

p.406

I B sarvatathāgatādhipatis

2 G omits sarvatathāgata-

3 C kasya hetoḥ

4 B -eme

5 B -pāṇim

6 B adds tvam

7 B -rāja GCP -vajragaja

NOTES ON THE TIBETAN TEXTp.197

- I Pek omits badzra
 2 all have extra half line: tshogs gñis dan ni ldan pa yis/
 (not in D)

p.199

- I Pek che
 2 N L chos
p.201 Pek N sbyor ba

p.203

- I Pek rig

p.205

- I Pek N ḥdod pa
 2 Pek dgos L gos
 3 N gnas

p.207

- I Pek N L dbyins (Pr and D: dbyaṅs)

p.223

- I Pek spyod pa
 2 N L bñi

p.249

- I N L ḥod bzaṅ

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

- I N L dños grub
 2 Pek sbyor
 3 Pek L ḥdi
 4 Pek ḥkhor ba

p.277

- I NLPek have an extra half line:
 mkhaḥ dbyins rdo rjeñi dbus gnas par/
 (not in D)

p.408

- I Cp add evam astu
 - 2 GB add bhagavantah
 - 3 GBP -tattva-
 - 4 B adds -vākcitta-
 - 5 B vijahāran and in following sentences.
 - 6 CP -vāgvajra-
 - 7 P adds -kāyavāk-
 - 8 B -dayitām
 - 9 GB add bhagavān
 - IO B adds -vajra-
-

p.279

I N mchog

p.283

I emended from rtsol (Pr D stsol)

2 N Pek thugs

3 Pek na

p.285

I emended from mi gyo (D: zur gyis blta)

p.299

I N na

2 N gsan ba

p.305

I emended from yis (Pr D: yi)

p.307

I Pek agyur

p.311

I Pek N hod

p.321

I Pek N tshig

p.323

I Pek N la

p.325

I Pek N snan bar

p.327

I Pek gi hwam

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 pa'i sa)

p.333

I Pek gsan ba

p.335

I Pek N re

p.337

I NLPek have an extra half line, not in D:
mi bzad par ni hgyur baḥi dug/

p.339

I Pek N spyān

p.341

I N L gsum
2 Pek dran

p.347

I Pek las

p.349

I N L la

p.351

I Pek gsaṅ

p.353

I emended from gru (D: grva)
2 N L las (D: pas)

p.355

I emended from kyis (Pr: kyi)
2 " " gis

p.357

I Pek N gyis
2 emended from gsaṅ (Pr: gaṅ)
3 " " rdo rje (Pr: rdo rjes)
4 " " dam tshig (Pr: tshig)
5 Pek ṅuṅs N ṅuṅ

p.359

I NLPek have extra half line, also in D but not Pr:
sṅags kyi yi geḥi tshig byin la/
2 Pek N tshog
3 ḥdi skad kyaṅ gsuṅs te appears here instead
of after next line. (correct in D)

p.361

I emended from rigs (Pr and D: rig)
2 N L kyi (D: la)

p.365

- I Pek N yin
2 Pek N tshogs

p.367

- I all have extra half line:
gzugs kyi sprin dag rnam bsam la/

p.373

- I Pek N gsum

p.385

- I N L kyi

p.389

- I emended from gsun (D: gsum) ...

p.391

- I Pek omits from mnon ... to ...dan/

p.397

- I Pek yi
2 .. emended from pa (Pr: pas)
3 Pek ñid
4 emended from rdo rje (Pr and D rdo rjes)

p.407

- I Pek gnas
-

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.I83, line 9 ...sbyor ba mchog gi gnas kyis/
and similarly in the following passages.

p.I87, line 25 omits ḥkhor lo

CHAPTER TWO

verse 7 nam mkhaḥi gnas kyi.../ḥdis ni dños por.../

p.I93, line 25-6 ye śes ḥod zer sgron ma rdo rje śes...

verses 9-12 khyod for la

CHAPTER THREE

verse 3 bsgom par byas nas bsdus pa yis/...

v.4 bsdus pa gñis med sbyor ba yis/...

v.I4 ...rin chen ches/...mtshon cha...

CHAPTER FOUR

v.I7 padma ral gri ḥbar ḥod byed/...

v.I9-20 dri dan me tog brgyan byas te/de dbus su ni
ḥdod pa bya/
yon tan ske rags māmakī/śes rab can gyis de
byin bslabs/
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 ppaḥi sbyor ba...

v.I5 .../byañ shub gzol bas bsgom par bya/

v.17 .../bsdu bas der ni spro bar bya/
 .../chos.kyi gnas ni rab tu dbyun/
 v.22 .../gzan zas bzah bar yan mi bya/

- in position to S ity āha...
 v.29 rdo rje udpal...
 v.4I dehi sems ḡgogs paḡi rdo rjer chud/gaṅ tshe
 skye bar ḡgyur ba de/

CHAPTER TWELVE

- after v.II rdo rje mñam pa ñid ces...
 v.33 .../dam tshig skur ni rab sbyor pas/
 v.40 lce yi rdo rjeḡi sbyor bas bsgom/...
 after v.48 ...rdo rjeḡi zas źes...
 v.49 lce ni.../hūṃ yig rdo rje can bsgoms te/
 v.50 .../rdo rje sems dpaḡ ḡdra...
 v.70 phyogs kyi naṅ las dños grub gsuṅs/gaṅ ba
 mchog las byuṅ rnama kyis/
 v.65 bsñen pa ye śes bdud rtsis bya/...
 v.7I-2 saṅs rgyas sku ḡdzin dpal daṅ ldan/rdo rje
 gsum daṅ mi phyed dños/
 ... bdag la byin gyis brlab gnas deṅ/sku yi rdo
 rjes mdzad du gsol/
 phyogs bcuṛ bźugs paḡi saṅs rgyas rnama/
 rdo rje gsum daṅ mi phyed dños/
 bdag la byin gyis brlab gnas deṅ/sku yi rdo
 rjes mdzad du gsol/

The two following passages follow the same pattern.

CHAPTER THIRTEEN

- v.2I ...śes pa yis/raṅ gi rdo rjes bsgrags dkyil
 ḡkhor/
 v.37 lus ni.../sems ni.../
 ṅag ni gsuṅ gi raṅ bźin gyis/...
 v.50 dños grub ster ḡgyur rmoṅs bdag ñid/ḡdi la
 the tshom mi byaḡo/
 ... ḡdi ni ñin źag bdun bya ste/saṅs rgyas kyis
 kyaṅ mi ḡgrub bo/
 v.60 ...don źes bya/
 after v.63 bcom ldan ḡdas nam mkhaḡi rdo rjes de skad
 ces bkaḡ stsal to/

- v.65 ...khro bo rigs...
- v.68 ... sañs rgyas dpuñ ni khros pa yañ/...
- v.79.... nam mkhañi rdo rjeñi dbus gnas par/...
- v.86 dgyes pañi bdag ñid can dbañ bskur/dgañ ston.
chen po stsol bar mdzad/
mthon ba ñid kyis byuñ ba yi/hgro ba ...
- v.88rtag par bsgom/
- v.94 ...drug bzañ po ni/mtshon cha sna...
- v.97 gsuñ rdo rje spyañ rgyal mo che/...
- v.I02 drag po rdo rje
- v.I06 ...zur gyis blta/
- v.I37 ...ye ses rdo rje can/... ..
- v.I46 etc..../bsgoms na.mñes pa rab tu hphel/

CHAPTER FOURTEEN

- v.3 .../rdo rje gsum ni mi phyed pa/
- v.23 ...hgugs par byed/
- v.33 .../hbar ba rnon po...
- v.34 ...kyo zags pas/...hgugs pañi mchog/
- p.3II, line 7 omits gzan gyis mi thub pañi
- p.3I5, line 4 ...kyi lus dañ ñag dañ yid phur bus gdab pañi
sñags rdo rje hdi/
- " " 27 ...tsham ñam gyi rdo rjeñi phur buñi sñags hdi/
and p.3I7, line 7
- v.66 ...gnas mnan te/... similarly in v.68,70
- v.67 /...ñams pañi gnas su mñi hgyur nañi/
similarly in v.69,7I

CHAPTER FIFTEEN

- v.40 blañs nas kha sbyar sbyor ba yis/...
- v.56 .../gtsug tor mñes par...
- v.59 thams cad sbyor bañi sñags rnams la/spyi bo
du ni bskul ba sis/
- v.65 ...phags pañi sa ni bzì po dag/

- v.84 .../gtso bo rdo rje hchan du hgyur/
 p.369,line2 ...snags kyi dnos grub...
 v.85 ...dnos grub yid hon bahi/mdzes...
 v.96 rdo rjehi gsum bdag fid hdas na/hjig cin rdo rjehi
 yi ger hgyur/

CHAPTER SEVENTEEN

- v.9 sañs rgyas ye ses mtsho hod kyis/...
 p.375,line 4 ...thams cad kyi thugs rdo rjehi dam tshig...
 v.I6 gti mug lam gyis las gan rnams/...
 p.377,line 7 .../rdo rje gsum gyi dam tshig...
 v.20 .../rtag tu bud med hdod mchog gzol/
 p.377,line I7 .../kluhi dban pohi rgyal mo thams cad ...
 v.25 phan par hdod pas spyad par bya/...
 v.26 .../rdo rje yan dag hbyun bar bya/
 p.383,line I7-I9 .../sku dan gsun dan thugs rdo rjehi dmigs
 su med pañi no bo fid mi hgyur bahi gnas la gan no
 bo fid la mi hgyur bahi gnas rnam par dpyad nas
 can mi gsun bar bzugs so/
 p.387,line 7 rdo rje hdzin pas bkañ stsal pa/...
 " " IO ...nas/dbyañs hdi dag brjod do/
 " " 29 ...bcom ldan hdas phyag na rdo rje de bzin
 gzege pa thams cad kyi bdag pos sku...
 p.389,line 3 ...rdo rje de bzin gzege pa thams cad kyi
 bdag pos ...
 Similarly in all the following passages up to v.67.
 p.39I,line I3 ...bgyi/de bzin gzege pa thams cad bkañ
 stsal pa/...
 p.393,line I2 de fid de bzin gzege pa thams cad dan/byañ
 chub sems dpañ thams cad kyiston pa...
 v.58 lña yi hod zer rab gsal bahi/rañ ...
 v.64 ...bya/min na thams cad hjig par hgyur/
 p.403,line 23 ...thams cad kyi thugs kyi btsun mo mamakis...

p.407,line 6 ...thams cad kyi ye śes mñam·pa ñid dan/
rdo·rje ...

" " 26.. ...rdo rje gsāñ ba ḥdi...

p.409,line 6 omits ...sku rdo rje...
