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V. T. H. Parry

V T H Parry
Director of Central Library Services
and Goldsmiths' Librarian

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A Critical Study

of the

GUHYASAMĀJA TANTRA

by

Francesca Fremantle

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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 134), supplied on microfilm.
- CI** MS in Cambridge University Library (Add. 901);
- C2** described as another copy from the same manuscript (Add. 1329); both supplied on microfilm. These two MSS are almost identical, and are simply referred to as C except where differences occur.

Tibetan Blockprints:

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

Commentary:

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

BOOKS AND ARTICLES CITED

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 " " ed. Bagchi; Darbhanga, 1965.
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 yāna Works; G.O.S.XLIV, 1929.
- PK Pañcakrama by Nāgārjuna, ed. de la Vallée Poussain;
 Louvain, 1896.
- Sek Sekoddeśatikā by Naṣapāda, ed. Carelli; G.O.S.XC, 1941.
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INTRODUCTIONMaterials

This edition of the Sanskrit text, referred to as S, is based on four manuscripts and on the edition by B. Bhattacharyya. Of the manuscripts used by Bhattacharyya, three are in India, and the fourth is described as belonging to Cambridge University Library, presumably one of those which I also have used; however, the variant readings noted by him are entirely inconsistent with these two MSS, which do in fact correspond to a large extent, although not absolutely, to his notes referring to a manuscript belonging to the Asiatic Society of Bengal. Although Bhattacharyya mentions the Tibetan translation of the Tantra, he did not make use of it, and many of the readings he has chosen are at variance with it. In addition he has made certain alterations according to his own views, the major example being the insertion of a fifth Goddess, Irṣyarati, in the 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. Jayawāl Research Institute, where work on its publication is believed to be in progress; as it is still unpublished, references are given only to the Tibetan version.

Returning to the Tantra itself, for the Tibetan translation, referred to as T, I have used the editions of Peking, sNar-thañ and Lhasa; these give the translation by Śradhā-kar-varman and Rin-chen-bzañ-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 'yāvatyāḥ', '-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 paraphrasing which is often necessary for better intelli-

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

Origins

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

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

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

The date of the Guhyasamāja is still an unsolved problem, to which I do ^{not} propose to add more speculation. The opinions of earlier scholars varied from Bhattacharyya's 3rd. Century to Winternitz's 8th.-10th. Century. Contemporary Japanese scholars place it in the late 8th. Century. At present, investigation into the date of the Tantras is being done by Alex Wayman, who, in evidence which he has not yet published in detail, arrives at the conclusion that the Guhyasamāja's earliest 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 Indrabhūtis, 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 (nirmāṇakāya), 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. mām pa fid): in context it is best translated 'sameness', referring to the unity and uniformity of all existence in the ultimate Void-nature, but its practical expression is the alternative translation, 'equanimity'. This consideration indicates one aspect of the 'teaching which is opposed to the world'; another is well expressed by J. Naudou when he says: 'Le scandale et le paradoxe ont été de tout temps dans l'Inde un mode d'expression de la transcendance. La réalité complexe dépasse nos catégories mentales et verbales; mettre les mots en contradiction avec eux-mêmes revient d'une certaine manière à exprimer l'indicible.' ('Bouddhistes 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 (śāstra). The expression of a deity, or of some particular action or quality, in sound. Often refers to the deities themselves, and to the practiser.

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

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

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

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 deities, to the yogin, and to any aspect of the practice. In symbolic language it means the male organ.

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

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

sādhaka (sgrub pa po). Practiser of sādhana.

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

siddhi (dnos 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	(Vajrabhātviśvarī)	Locanā
Family name (kula)	Hatred (dveṣa)	Delusion (moha)
Symbol (mudrā)	vajra	wheel
Colour	dark blue	white
Element	space	water
Sphere of sense (viṣaya)	touch	form
Skandha	consciousness (vijñāna)	form (rūpa)
Kleśa	hatred	delusion
Wisdom (jñāna)	Dharma-realm (dharmadhātu)	mirror-like (ādarśa)
Centre (cakra)	heart	head

Ratnasambhava	Amitābha	Amoghasiddhi
Ratnaketu Ratnaśrī	Amitāyus Vajra Speech Vajra Dharma	
Māmaki	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 (irṣyā)
equanimity, same- ness (samatā)	discriminating (pratyaवेक्षण)	active (kriyāनुष्ठान)
navel	throat	genitals

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

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas took his place at the centre of the great maṇḍala of all the Tathāgatas, and the Tathāgatas Akṣobhya, Ratnaketu, Amitāyus, Aśoghasiddhi 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 Vajrasattva.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER TWO

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

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

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

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

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

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

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

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

and explained the enlightened state of mind like this:

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

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

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

Mind of Enlightenment, hail to thee!

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

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

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

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

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

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

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Akṣobhya.

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

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

this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Ratnaketu.

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

7 Since the dharmas are unarisen there is no substance and no meditation,

through union with the state of space² --

thus it is called "substance".

So said the Blessed Tathāgata Vajra Amitāyus.

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

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 this,³ merge it all together, and by non-dual unification with the whole visualise an image at the centre; visualise the Great Symbol of Vairocana with the nature of Body, Speech and Mind, then visualise the Great Symbol of Vajra Body, Speech and Mind as the Supreme Symbol of Akṣobhya, and as the Great Symbol of Ratnaketu, the Light of Amitāyus, and the Great Symbol of Amoghasiddhi,⁴ Visualise the Possessor of Vajra Body, Speech and Mind, sapphire-coloured, fiercely blazing, distorted and terrifying, a vajra in his hand; the colour of the moon and crystal, with piled-up hair and a crown, brightly blazing, holding a wheel in his hand, adorned with many adornments; golden as the Rose-apple River, enveloped by clouds of Buddhas, in his hand imagine a great nine-pointed vajra; emerald-hued, adorned with vajra-flames, imagine a jewel in his hand and clouds of light all around; visualise the ruby-coloured Vajra Passion, Lord of burning desire, brightly blazing, a lotus in his hand; visualise the form of Amoghavajra, shining with the five rays, gentle, holding a sword in his hand, in the maṇḍala of the Buddhas.

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

OM DHARMADHĀTUSVABHĀVĀTMOKO'HAM⁵

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

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

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

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

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

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

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 sādaka who desires his mother, sister and daughter, attains entire siddhi, the Dharma-nature of the supreme Mahāyāna; enjoying the Mother of the Lord Buddha, he is not defiled, but that wise one, free from dualistic thought, attains the Buddha-nature.^I

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

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

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

At this the Bodhisattvas, as many as the specks of dust in the 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'HAM^I

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 dwelling,⁴ 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 SARVATATHĀGATAPŪJĀVAJRASVABHĀVĀTMAKO'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-I7 Visualise a moon maṇḍala at the centre of space, and visualising the forms of the Buddhas begin the subtle yoga.¹⁰ Imagine a mustard-seed at the tip of the nose, and in the mustard-seed the universe of moving and unmoving beings, the dwelling of wisdom, delightful, secret, created by wisdom. At the centre of space imagine the sun maṇḍala,¹¹ and place the word 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.¹² 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.

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

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

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: 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:~~
 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 HŪM, 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 Samaya?

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 Maṅḍala?

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

What is meditation on recollection of Body?

28 That Body of all the Buddhas, filled with the five skandhas, -- may mine too become such through the nature of the Buddha-Body!

What is meditation on recollection of Speech?

29 That Speech of Vajradharma, sure and perfect, -- may my speech too become such, like the Dharma-Holder!

What is meditation on recollection of Mind?

30 That Mind of Śāmantabhadra, 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 Rantaketu¹ 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 Va 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 Jewel², 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.

10-12 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.

13-14 Understanding the five kinds⁷ of day-lotus (padma) and night-lotus (utpala)^{and the three kinds of jasmine}, 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.

15-23 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 Tathāgatas, 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, 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, and they will become like the Wishing-²gen, filled with an ocean of treasure, they will become great Sages, Sons of all the Buddhas. This should be known as the true sacred law of the Family of Delusion in the ocean of all

Families.

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

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

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

I6-I8 At the centre of space visualise the maṇḍala of Buddhas, and transform it into Vajra Amogha; visualise the forms of all the Buddhas as the vajra dwelling of false speech, and deceive all the Jinas and all the dwellings of the Jinas; this is the pure sky-like 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, 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:

2I 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:

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

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

Then 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 vajra³; 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 heart⁴, 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 Vidya Queen, meditate on the vajra union, and gaze on her impassioned with impassioned look: this is the Samaya mandala.

20-21 Then Vajradhara the King, Son of all the Tathagatas, 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 Tathagata, Vajra Body, Speech and Mind, entered the samadhi called "Supreme personification of the vajra mantras of all the Tathagatas", and proclaimed this chapter on the personification of the vajra vidyas, the mantras of all the Tathagatas.

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, AH is the selflessness of enlightenment which leads to Vajra Speech, HUM 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 Tathagatas.

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

Here is the essence of Vajra Wisdom: BHRUM.

4-5 Visualise HUM at the centre of a Vajra mandala,³ OM at the centre of a bright mandala, and AH at the centre of a Dharma mandala, 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, AH is the Speech of the Buddhas, HUM 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".

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

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

13-15 At the centre of space visualise the holy Dharma maṇḍala, and having created the personification of your mantra, place the syllable ĀḤ in his throat; meditating on Lokeśvara, visualise a great vajra in the five colours; after creating the samaya-being and wisdom-being, visualise the Samaya of Speech and the five great 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".

16-18 At the centre of space visualise the holy Vajra maṇḍala, and having created the personification of your mantra, place the syllable HŪM in his heart; the vajra wisdom should visualise this great Samaya essence in the five colours, as the dwelling of the Jina of all Vajras⁷; he will become like Vajra Mind, the Teacher, ocean of the qualities of wisdom, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

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

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

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

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

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

23 At the centre of space visualise the syllable THLĪM 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 sādhana of the Buddha-perceptions among all siddhis¹⁰. 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 Ratnaketu¹¹, 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 Lokēśvara 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 vajra¹², 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 dharmas whose essential nature is pure and free from dualistic thought, equal like space, this play is created in meditation. In a great wilderness adorned with fruit and flowers, or on a lonely mountain, all siddhis will be attained. **MAṆ** -- meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind^I, you will become like Mañjuvajra; with purified nature² you will shine with a brilliant light for hundreds of miles, adorned with all adornments, and can never be seen by Brahma, Rudra and the other gods.

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

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

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

The samādhi called "Wheel Samaya".

10-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 OM as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Bodhisattva, bright as the rising sun, golden as the Rose-apple River. Visualise AH 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 HŪM 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 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 sādhana of the supreme Wisdom.⁶ At the centre of the Vajra maṇḍala in space, visualise the wisdom-form of Akṣobhya, and visualising a vajra in your hand become a Vidyādhara of the Vajra; visualising the great Vajra Family, unified with the body of the Vajra, the vajra wisdom should perform this sādhana of the supreme Vajra. Visualise Ratnavajra at the centre of the Jewel maṇḍala in space, and visualising a jewel in your hand become a Vidyādhara of the Jewel; visualising the great Jewel Family, unified with the body of the Jewel, the vajra wisdom should perform this sādhana of the supreme Jewel. Visualise Amitāyus at the centre of the Dharma maṇḍala in space, and visualising a lotus in your hand become a Vidyādhara of the Lotus; visualising the great Lotus Family, unified with the body of the Dharma, the vajra wisdom should perform this sādhana of the supreme Lotus. Visualise the wisdom-form of Amogha at the centre of the Samaya maṇḍala⁷ in space, and visualising a sword in your hand become a Vidyādhara of the Sword; visualising the great Samaya Family, unified with the body of the Samaya, the vajra wisdom should perform this sādhana of the supreme Samaya.

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

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

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 Body⁹ possessing all the divine forms, and visualising in your hand the object to be accomplished, you will become like the Vajra. Offering the supreme worship of the three secret Samayas, attain success, this is the collection of the secret essence of all Buddhas.

So said the Blessed One, the Great Secret Samaya.

43-48 With the great sacred law of human flesh attain the supreme Three Vajras, with excrement and urine become a Vidya-dhara 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 HŪM 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 Samayas, meditating on the Vajra Body, you will become a Vidya-dhara 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 samsāra 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^{I0}, the arising of upasādhana, the sacred law whose object is sādhanā, and mahāsādhana 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 (samvara); 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 vajra wisdom, and the wise Bodhisattvas who exist for the sake of all beings, bowing down before the great Teacher, the Sage, the Vajra-holder, aim of all, worshipped him wise in the Samaya truth and sang this vajra song:

3-8 O divine way of Buddhas! O highest way of enlightenment! O peaceful way of Dharma! O certain way of Mantra!

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

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

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

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.

16-25 Complete enlightenment of Vajra Body, examination of substance and non-substance, is called the Buddha Body, it is called the chanting of Body; complete enlightenment of Samaya Speech, examination of sound and non-sound, is called Vajra Speech, it is called the chanting of Speech; complete enlightenment of Samaya Mind, examination of the steady 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 (Amoghā) 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, dwelling ⁱⁿ body, speech and mind, placing sentient beings in the ocean of Passion, -- this is called the chanting of Passion; the thought arising from Vajra Hatred, dwelling in body, speech and mind, placing

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

So said the Blessed One, Mahāpuruṣa-Samaya.

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

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 twofold¹⁰, emanation and withdrawal should be done distinguishing between the three Vajra Bodies: worshipping your body^{II} through the essence of Body, your mind through the essence of Mind, and your speech through the essence of Speech, you will attain the state of worship. Visualise the Five Vajras with the circle of the great maṇḍala, and in the centre visualise the Lord as your own form possessing the three Vajra Bodies, then having imagined the form of your Vajra mantra in the four maṇḍalas with the four colours, meditate on the meaning of the mantras in the heart; in vajra¹² meditation perform the four vajra Acts, for this is the everlasting secret of all mantras: for peace, Locanā, for prosperity, the Vajra Lotus-bearer, for subjugation, Vairocana, and for the fierce Acts the Vajra Wrathful One; this is the secret of all Vajras, arising from the Three Bodies, manifested as the play of action of all mantras.

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

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

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".

51-55 At the centre of space visualise a wheel adorned with vajra flames, Vairocana possessing all the divine aspects, and imagine Vajrasattva of great fame appearing from the Samaya of the Three Times, holding in his ^{hand} a vajra which emits sparks of fire; distinguishing between the Vajra forms, draw together the beings from the ten directions on rays of light and make them enter your body; then the friend of supreme wisdom should send out all the Vajras: May all the Buddhas, Yogins of Body, Speech and Mind, hear me!^{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".

64 ^{I8} 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, Mahādharms and Vajrasattvas, and that place will be blessed by all the Buddhas for three immeasurable ages.

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

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

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 Māmaki,²⁴ 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.

99-110 Imagine the great Wrathful One Yamāntaka, three-headed, violent and shining, black in colour, harsh, fearful to fear itself; imagine the great Wrathful One Aparājita, loudly laughing, three-headed, blazing and emitting sparks of fire; the yogin should always imagine the great Wrathful One Haya-grīva, blazing like the fire which consumes the ages, three-headed, stamping out evil-doers; the great Wrathful One Vajra-Amṛta, agitated and emitting sparks of fire, like a blazing vajra, violent, fearful to fear itself; imagine the great Wrathful One Ṭakkirāja, the wisdom of desire, three-headed, causing 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 Nīladanḍa, 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 Saṁaya-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 Yamāntaka".

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 Saṁaya".

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 Vajradanḍa 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-I61 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.

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

Then the Blessed Tathāgata Amitāyus entered the samādhi called "Vajra born of Amita" and brought forth from his vajra body, speech and mind this great Vajra Wrathful One, Padmasambhava²: NAMAḤ etc.

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

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

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

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, Takkirāja: 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 yantras⁴.

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

26-27 As soon as this was said, all the maidens with great magic powers, naked, their hair flowing loose, contemplated Vajrasattva. Binding with the vajra hook and noose the Lord of all Tathāgatas, trod underfoot by Vajrasattva⁵, 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 beams of the noose and vajra hook. By means of the great maṇḍala, uniting the body and speech of the Buddha, Vajrasattva the great King is certainly always captured. By the Wheel, the Lotus and the great Vajra, meditating on the indestructible Three Vajras, all mantras will be captured with the vajra hook and the other different hooks. Having visualised the personification of your mantra, peaceful, with the nature of all the Vajras, capture the best of human maidens by a vajra hook in her heart; she will certainly always be captured by means of the maṇḍala of air. Visualise the great form of Vairocana in a moon maṇḍala and imagine Śaci standing there; by the action of Vajra-Amṛta, if you recite his mantra fifty times, she will certainly always be captured. Visualise the great form of the vajra hook, in the vajra maṇḍala, the colour of fierce vajra flames, and a sky-maiden will be captured. Visualise the Wrathful Vajra Samaya who dwells in the Vajra underworld, and a demon maiden will be captured with the spear, vajra hook and noose. Putting chalk or red earth in your mouth when the moon is in eclipse, attain success by means of the vajra hook. Whatever name of the gods you write, Brahma, Rudra and so on, they will approach overcome with fear, according to the word of Vajra Speech. Visualise Meñju-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: Oṃ etc.

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

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

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

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

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

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; wearing clothes⁷ wet with water, with an angry mind, naked and with hair flowing loose, frightening and wild, tread the image underfoot and destroy even the realm of space itself.

54-58 Perform the fierce Acts in a shrine of the Mothers,⁸ 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 Amṛtakundali cut off the wicked and cruel, even the noble Buddha himself, with vajra yoga. This is the visualisation of the dagger: imagine the upper part as that Samaya himself and from the heart to the feet as a vajra dagger. By means of vajra meditation even a Buddha will certainly be stabbed, when Vajrasattva the great King strikes with the dagger he will quickly die.

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

66-67 Join the bases of the thumbs in the form of mutual embrace, and strike the vajra dagger into the dwelling of Vairocana;¹⁰ 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 Bodhi-sattvas, the transfixing of Vajra Body, Speech and Mind, has been taught; this is the transfixing of all mantras, born of truth, bestowing Body, Speech and Mind, the gathering of the truth of mantras.

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.

12-18² Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or śūdra caste^{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 sidhi; 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 sidhi of the Vajra-Holder, for this is the unbreakable sacred law of all siddhis: with excrement, urine and the other sacred substances, through the union of the two organs, ultimate reality is attained, the peaceful state of Buddha-enlightenment.

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

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

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

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

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 storms and so on arise while a maṇḍala is being drawn, make the 'fang' mudrā and bring to mind the Enemy of Evil; as soon as they see it, whatever emanations the Buddhas or Bodhisattvas have created will disappear or else be destroyed; the Buddhas, Bodhisattvas and any other wicked beings will die, there is no doubt.

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

32-33 With the practice of the Wisdom-being visualise the image in the centre; wise in mantra, put a woman, complete with every adornment and characterised by every quality, in the four 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 Jambu river. Eat food, excrement or meat, chanting mantras according to the rite, and the Buddhas will not see you.

So said the Blessed One, Mahāvajradhara.

39-48 Taking excrement according to the rite, put it in a covered skull-bowl⁶, chanting the mantra a hundred and eight times the sun-like Buddhas will not see you; taking the flesh of dogs or horses or human flesh according to the rite, 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 Vidyā King, and on Amitāyus in the practice of the Vidyā Queen; meditation on the Wisdom of Amogha for the mantras which perform all Acts, and indeed for all mantras meditation on Vajrasattva. So he said. In the tantras of the mantras of yakṣiṇīs, Yamāntaka should be 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 sāhāna of the Great Samaya, is taught for the good of sādhanakas.

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: HŪM
HAḤ ĀḤ JHAḤ.

68-71 Even the realm of space, lifeless and devoid of all thought, even Vajrasattva himself, is made to descend by the ritual. HŪM is Vajrasattva himself, HAḤ is Vajra Body, ĀḤ is the King, the Dharma-Holder, these are the secret words; JHAḤ 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 enemy with chaff and coal from a burning-ground, naked and with your hair flowing loose, destroy even the three worlds; making an image of the enemy with ashes from a burning-ground, with one thousand, one hundred and eight recitations he will die, there is no doubt; making it with various kinds of meat, the flesh of cows, horses and dogs, in a three-cornered maṇḍala, even the Vajra with certainly perish; with human flesh, the Vajra-produced destruction of all is taught, for this is the irresistible destroyer of all enemies; making an image of the enemy with the excrement and urine of those who follow the great Dharma, wrathfully burn it in a fire of thorn-wood, and even the Buddha will certainly perish. So he said. Making an image of the enemy with earth from both banks of a river, fill all its limbs, the size of a sesamum-seed, with poisonous thorns with the words of arousing on them, and even the Buddha will certainly perish. So he said. Black mustard-seeds, salt, oil, poison and thorn-apple, these are taught as the supreme destroyers of all the Buddhas. Wearing clothes wet with char-coal, with a wrathful mind, treading the image underfoot, he will certainly be 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 haḥāhala 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: HŪM.

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: ĪH.

I08-I10 Boils, ulcers, pox, and any other known diseases, vanish just by this meditation, according to the word of Vajrapāni; visualise it at the centre of a great eight-petalled lotus, pure as the moon, enveloped in the five rays of light; for drawing in, the Samaya is black, and for arousing it is white: this is the secret abode of meditation, secret faultless wisdom.

Here are the mantra syllables, the vajra essences which cure sickness from within and without: ^{I2}

JINAJIK ĀROLIK VAJRADHEK

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.

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

I20-I21 Although the dharmas are like a dream, unarisen in their essential nature, self-purified reality, yet vajra illusion is taught: sādhas, intent on meditation and mantra, Buddhas and Bodhisattvas, always dream dreams in two different ^{I3} ways.

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 Vajrasattva, Vajra Dharma of great fame, or the renowned Secret Vajra; the great Buddhas and Vajra-possessing Bodhisattvas bow down, you dream dreams such as this, granting siddhi of body, speech and mind. If you dream of a charming maiden of the gods, complete with all adornments, or of young boys and girls, you will attain siddhi; you dream clearly of all the Buddhas of the ten directions in their own lands, and with minds full of joy they bestow the delightful treasury of Dharma; established in vajra meditation, with the sacred law of yoga you see your body in the Wheel of Dharma, surrounded by all the Buddhas; with the sacred law of meditation,

blessed by all the Buddhas, you see many pleasure-groves and gardens, adorned by maidens of the gods; you dream that you are consecrated by the Buddhas and Bodhisattvas, you dream that you are worshipped by the great Vidyadhara 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 canḍālas, 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.¹⁴

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

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

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

Then all the Blessed Tathāgatas, their eyes open wide with great joy, said to the Tathāgata, the Body, Speech and Mind of all Tathāgatas: it is wonderful, O Blessed One, that the Buddha-dharmas as well as all the dharmas pervade the realm of space!

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

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

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

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

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

The maṇḍala of the Body of all Tathāgatas.

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

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

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 vajra dwelling. Having made the supreme¹ maṇḍala 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:

13 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.

14-19 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 secret³.

20-23 And he said: the mantra-being should perform the most wonderful vajra secret: having captured all the Buddhas by the Wrathful King⁴, 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-wood⁶, 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 Mind⁸, in the five places; if this done, the Sons of the Indestructible Three Vajras, overcome with fear, will bestow their blessing on the wise Vajrasattva⁹. 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, ¹⁰urine, 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 VIRA 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: ¹¹with 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, ¹²then 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 ¹³him 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 ¹³mind he should make him eat semen or excrement, thus siddhi is not hard to attain. ¹⁴These 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 ¹⁵is 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,¹⁵ and you will dwell among the Buddhas. So he said.

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

54 At the centre of space visualise the syllable BRĪḤ 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 KHAḤ DHĪḤ .

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

Here is the dwelling of the Vajra secret ones:

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

Here is the arousing of the essence of all the Vajras:¹⁸

AM.

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 HŪḤ 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, **VIḤ**.

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**.

76-79 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 Jambu river; in the siddhis of invisibility and so on, you become the Lord Vajradhara;²² in the siddhis of the Yakṣa King, you become a Lord of Vidyādharas.

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

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

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

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

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

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

88-92 Make according to the rite a large image, white-coloured, with piled-up hair and a crown, bound by the mantra vow, and taking a sixteen-year-old girl, fair-faced, wide-eyed, adorned with every adornment, practise the Vidyā vow; imagine her with the vajra signs of the Body of Bliss of Locanā, knowing the rituals of mudrā and mantra, well instructed in the mantra-tantras; make her the Consort of the Tathāgata, established in Buddha-enlightenment; he who

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 mudrā,²⁴ the meditation of the Vajras of the three syllables; thus the all-knowing Buddhas will rejoice, there is no doubt. With undistracted thought the sādḥaka should always beg alms in the forest, overcome with fear they will offer him heavenly food; he himself is the Three Vajras, he transcends death and becomes immortal, the vajra syllable.²⁵ Taking a woman of the gods or serpents, yakṣas or demons, or a human woman, practise the Vidyā vow kept by the wisdom of the Three Vajras; this is the great, the secret reality, of all mantras, born of the wisdom of the Three Vajras, entrance to Buddha-enlightenment.

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

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:

II-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):

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

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

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

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

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

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

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

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

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

Then 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 dākinīs:

24-25 Eat excrement, urine and blood, and always drink wine, and kill by the yoga of the vajra dākinīs, 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 body 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 mind⁴, for this is taught as the sacred law of those who possess the indestructible Three Vajras.

So said the Blessed One, Samantasundara, Vajrasattva.

Then 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 combined⁵, 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 heros, who have the nature of the Three Vajra Bodies, rejoice. Whoever meditates on this, a Bodhisattva of great fame, brightly shining, will attain siddhi of the Three Bodies in seven days.

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

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

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

46 If you desire supreme enlightenment do not perform mudrās with the hands; even the 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 Iocanā is called earth, Mānaki 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 Ratnaketa, 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".

HŪM HRIḤ KHAḤ

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 Vajrapāni, 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 Vajrapāni, 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 Vajrapāni, 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 Vajrapāni, 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 Vajrapāni, Lord of all Tathāgatas, brought forth

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

64 I will accomplish the good, bliss of body, speech and mind, born from the vajra dwelling of the three secrets. Otherwise one loses everything. ^{II}

Then Vajrapāni, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this Vajrasattva vow of all sādhanas:

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

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

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

Then Vajrapāni, 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 Vajrapāni, 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 Vajrapāni, Lord of all Tathāgatas, brought forth 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 Vajrapāni, 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 Vajrapāni, 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 Vajrapāni and remained silent.

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

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

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

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

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

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

Then the Blessed Tathāgata Vajrapāni entered the samā-
dhi called "Vajra glory of the enjoyment of all desires", and
with the Samaya circle, enjoying the Consort of all the Tathā-
gatas, was silent. Then the whole realm of space became filled
with the seed of the Samaya Vajra Body, Speech and Mind of all
Tathāgatas, like a jar full of vajra water, and all the sen-
tient beings born from the Samaya of the Three Bodies in that
vajra realm of space were touched by the vajra glory and be-
came Tathāgatas, Arhats, perfect Buddhas, with the wisdom of
the Three Vajras, and from that moment all sentient beings
were consecrated as Samantabhadra by the Vajra Body, Speech
and Mind of all Tathāgatas.

Then the Tathāgata Vajrapāni said to all the Tathā-
gatas: O Blessed Tathāgatas, do you understand the sameness
of all the Buddha-dharmas? Then the Tathāgatas said to Vajra-
pāni, 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 Vajrapāni, Lord of all Tathāgatas; O Blessed One,
O Sugata, how wonderful it is that Buddha-enlightenment is
understood through words of passion! Then Vajrapāni, 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 Vajrapāni 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

1 'He is Blessed because he possesses all good fortune (bhāgyasampannatvād) and because he overcomes all opposition (aśeṣavipakṣabhāṅjanāc ca); the Tathāgatas are those who have reached the tathatā, and the Essence of their Body, Speech and Mind is Mahāvajradhara; his Consort is Wisdom (prajñā), who is the vagina (bhaga) because of the overcoming of defilements (kleśabhāṅjanāt).' (IGb) This is Pr's basic interpretation of the opening sentence, with which it deals at great length, including the quotation of verses on the symbolic meaning of the 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, Lokeśvara, Vajrapāṇi, Ākāśagarbha, Maitreya, Locanā, Māmakī, Paṇḍarāvāsini, Samaya-Tārā, Mañjuśrī, Rūpa-viṣaya, Śabdaviṣaya, Gandhaviṣaya, Rasaviṣaya, Sparsaviṣaya, and Samantabhadra.

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

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

seats in the visualisation of the Buddhas (literally 'the bright maṇḍala and so on', see Ch.II note 3.) (I6b-I7a).

5 Vidya, 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 AḤ HŪM; the term vidyāpuruṣa is explained both in Pr and in the Uttaratantra 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 FK 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, Pāṇḍaravāsī 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 Ratnasambhava, Hayagrīva emanating from Amitābha, and Amṛtakundali 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: FK 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 na 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' ('padā', 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 'saṅhāra' 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 aim 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' (sūksmayoga) which is treated more fully in Ch.6 (see Ch.6 note 10), taught 'in order to still the mind'; Pr interprets the passage at length in terms of prāṇāyāma, visualisation and sexual yoga (33b-34b).

7 Pr interprets the yoga maṇḍala as the double-vajra maṇḍala of Amoghasiddhi ('yogamaṇḍalaḥ viśvavajraḥ'), 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 sūksmayoga. Two interpretations of the final verse are given: the ordinary meaning (neyārtha) is that the previously visualised Buddhas are transformed into Akṣobhya, the Vajra; and the real meaning (nītārtha) is that the four maṇḍalas are the four elements, which arise from the Vajra or Light (prabhāsvara). (34b-35b).

CHAPTER FOUR

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

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 *Māmakī* (the vajra) and *Locanā* (the eye) are reversed so that they are situated next to their usual partners (*Māmakī* with *Ratnasambhava* since *Akṣobhya* is in the centre). (37b-38a).

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

CHAPTER FIVE

1 Pr describes this speech as 'teaching in words which are opposed to the world' ('*lokaviruddhalāpena*'): *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 *vepukāra* (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: '*hr̥dayasthā mahādevī yogino yogadhāriṇī / jananī sarva-buddhānāṃ vajradhātviśvari 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 '*anu-rāgana*' 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 Uttaratānta 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 ślokas 12 and 13, 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).

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

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

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

15 A difficult phrase, which occurs again in Ch 13 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 Uttaratantra which describes the sense-desires as consisting of pleasure, pain and a combination of both ('rūpaśabdādayaḥ kāmāḥ sukhaduḥkhebhayātmakāḥ'). '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 'liṅga' is that which is absorbed within it ('liyate'), 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 (gubhyābhiṣeka) which is the result of the secret or supreme worship; Ratnaketu's name is accordingly interpreted as 'ratna' meaning bodhicitta plus 'ketu' meaning vajra, and he is called 'bhagavān' because he is resting in the bhaga through desire for the consecration of bodhicitta (67a). (See next note.)
- 2 Pr: 'Vajra' is the absolute and 'Jewel' the relative truth (68b).
- 3 The meaning of this line is obscure. Pr interprets 'twenty-five' as consisting of the twenty-five deities, -- the word 'year' does not appear in the Sanskrit although it does in the Tibetan; for 'animals', Pr says the word is used because it means 'sideways' or 'on the side' ('śabdasya pārśva-vācivāt') -- '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 samāhi-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 dual his purpose will not be accomplished. (86b).

7 'uniting the two truths'; 'all beings' are the sādḥaka, sādḥya and so on, or else the worldly and transcendent siddhis. (87a).

8 The Sanskrit, two Tibetan versions, and Pr are at variance over this line, hence the ambiguity of the translation. The meaning of 'impassioned' is 'not being detached from the three realms', and 'impassioned look' means 'arousing the thought by all beings in the three realms that these are our parents' (87b). The Vidyā Queen is Prajñāpāramitā. Samaya is Mahāvajradhara.

CHAPTER ELEVEN

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

(91b-92a)

7 Here 'Vajras' refers to the Family of Akṣobhya, who is their Jina; his 'dwelling' is the mahāmudrā form (92a).

8 'wisdom' is interpreted as 'the moving and unmoving', and its maṇḍala is the three worlds; the yogin 'makes all beings unsubstantial' by placing KHAM, the mantra of space, 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 prāpāyāna' and means 'inexpressible' (93b).

10 The Buddha-perceptions are 'the divine eye and so on', see Chapter 12, śloka 55-59; these do not in fact correspond to the five senses, but they are interpreted as such in the following verses (śloka 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 Lokēśvara, the sense of taste; 'Samaya OM' is Sarvanivaraṇaviskambhin, 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).

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

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

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

CHAPTER TWELVE

1 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' ('vipmūtra-') 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 'samsthāpayati': the 'pure ones' are the Buddhas of the Lotus Family in the form of means (upāya), and 'supreme worship' is the Goddesses in the form of wisdom (prājñā), -- these

masses of 'mantras' and 'mudrās' consecrate the sādaka with the nature of his own Lord ('svādhipatitvena sādakam abhigñāntīti'). (102a).

6 Vairocana.

7 The double-vajra maṇḍala.

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

9 'Mahāvajradhara, who gives birth to the forms of Vairocana and so on'; the expression 'sarvākāravāropetaṃ' occurs frequently, and indicates that the deity in question is conceived as the totality of the five aspects ^{of} Buddhahood. (104b).

10 These terms are elaborated in the Uttaratāntra, 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 (ṣaḍaṅga), which is also called 'nectar of wisdom'; Pr describes sevā as 'the purified form of the deity', 'contemplation of the Void' and 'contemplation of the enlightenment-mind'. Upasādhana is a continuation of this process, the visualisation of the deity in the yogin's heart, described in the previous Chapter, and its worship; sādhana is the creation of the wisdom and samādhi-beings, it is performed with the enjoyment of all the senses, with the practice of haṭhayoga, with the four Acts and all the other rituals described in the Tantra, and it results in the attainment of the Vajra Body, Speech and Mind; mahāsādhana is the final consecration, peace, the accomplishment of the aim of others. (108b-II3a).

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

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

13 Vajra Samaya is Mahādhara. These three different periods of time are for yogins of strong, medium and weak powers (II3b).

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

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

CHAPTER THIRTEEN

1 'non-dual wisdom' ('jñānavajram advayajñānam'). 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 HŪM; 'mantra-placing' (nyāsa) is the visualisation of these mantras in body, speech and mind, which are the 'three divisions', all contained in Vajradhara. (II7a).

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; 'emanation 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 'samputa' is problematic; it occurs several times in descriptions of rituals in the Commentary and in the text itself, and seems to represent the object (sādhya), possibly in the form of two diagrams or images (yantra) joined together, or else as a covered vessel; here it clearly stands for the 'enemy'. Unfortunately the photographed Pr is almost illegible here, and the Tibetan version does not exactly follow it, but there appear to be two separate stages: firstly visualising the enemy killing other sentient beings who are to be regarded as potential Buddhas (Pr has 'ripuṇā' or possibly 'ripuṇāḥ', which may be meant as a variant to 'samputa'), and then destroying the enemy by the ritual of separating the samputa (T: kha sbyar dbye ba). (I22b) Also see note 23, and Ch.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 'cūrpikaromi' ('pulverise'). (I24b).

I6 Pr: 'the wrathful deities in the upper region'; this is the ninth of the ten directions, containing eight Uṣṇiṣa deities corresponding to the eight directions on the horizontal plane. See ślokas I56-I58. These deities are described in IBI pp.299-302.

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

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

I9 The maṇḍala of water, for the peaceful Acts.

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

21 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 uditaḥ'; it is not clear which verb 'darśanenaiva' qualifies. (I30b),

23 Pr has 'ripuḥ' 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 ('apakāri'), which is interpreted as 'thinking "he is a killer of all the Buddhas, all beings"' ('sarvabuddhānāṃ sarvasattvānāṃ so'pakāriti dhyātva'). Pr says the enemy is to be visualised 'udghātita-samputaḥ' (T: 'dgra boḥi kha sbyar phye bar bsgom no'), 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' (ābhāsatrāyam), 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 107 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 unusual way; 'Vajra Body' (verse 7) is interpreted here as Amoghasiddhi. (I37a-I39a).

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

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

4 Here Pr explains 'samputakāyena samputayantreṇa ...' and describes the ritual as follows: draw the image of the sādḥya with yellow pigment on a leaf, write his name on it, then cover it with another 'yantra' and tread on it with your foot marked with a vajra hook, reciting the mantra. (I48b). Also see Chapter I3 śloka 44, note I3.

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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. (I51a).

7 This line does not appear in either Tibetan version.

8 'the Mothers' are named as the Goddesses Brāhmaṇī, Vaiṣṇavī, Rudrāṇī, Indrāṇī, Kauberī, Vārāhī and Cāmuṇḍī.

9 Tibetan 'tsham ṅam' is an unusual word, and in the Peking blockprint looks like 'tsham dam'; approximations to both appear in the dictionaries, with various and sometimes contradictory meanings, the most likely are Das: 'tshom ṅams' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham ṅams -- ḥjigs stans ḥjigs par byed paḥi gśī'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; Pr interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.

10 According to Pr; in the familiar expression '-padākrāntam', 'pada' is here taken to mean 'place' or 'dwelling', i.e. the sādhya's body, speech and mind centres in verses 66, 68 and 70 respectively. The first lines of these three verses are interpreted as the ritual of sexual union, in which the whole action takes place, but they could also be understood 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 'mahātmanaḥ' 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 ('śarāvasampute kapālasampute'); in śloka 40 however, 'samputa' 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 *Antābha* (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).

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

11 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.)

12 Sickness caused by faults (doṣa) or by magic acts.

13 The 'two ways' are with signs (nimitta) and without signs; 'Buddhas' are interpreted as the sādḥakas who practise mantra, and 'Bodhisattvas' as those who are 'intent on the innermost self' ('adhyātmaparāyanāḥ'). (I77b).

14 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).

15 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 'rdo 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 Nisumbha.

5 'Samaya' is interpreted as the vajra or purified aspect of the spheres of sense, by means of which the yogin worships the 'Three Vajras', the Buddhas of past, present and future. (I87a).

6 Combining both S and T (neither appears in Pr); they are interpreted as the five objects of the senses. (I87b).

7 Pr: 'without the mudrā'.

8 Pr explains that this is in order to protect the mantras, which are the deities in the maṇḍala, from evils arising from the five elements; S 'samaya', T 'dam tshig', seems to stand for 'citta'/'thugs': see notes on the S variants, the version chosen is that of Pr and is confirmed by T, but the Tibetan Pr and D have both 'thugs' and 'dam tshig'. (I88a-b).

9 Following T (see also note 3 to verse I9); Pr gives

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 ... ne bar ni hgyur te ...') (I88b).

IO Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyañjanam/tshod na), meat is ordinary food (bhakṣyam/bzah ba), and oil is wine (surā/chañ). (I89a).

II Pr: the meaning is that the teacher should strike the Tathāgatas with the bodhicitta-seed resulting from his union with his mudrā, in order to make them bestow consecration on the disciple. (I90a).

I2 'Locanā and so on' (I90aḡ).

I3 From T; S has 'vajra yoga' and Pr 'vajra master' ('vajrādhipo vajrācāryaḡ'). (I9Ib).

I4 'the four elements, earth and so on' (I9Ib).

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

18. From S; of the Tibetan, N has 'AMH' and the others 'AH'.

19 From Pr; confused in the Sanskrit manuscripts, even in the Commentary the distinction between the sādḥaka, his object and the deity is unclear; 'bāla' is interpreted as 'young', an epithet of Mañjuśrī, but the variant 'bālabuddhiḥ' could apply to the victim in the sense of 'ignorant' and would fit the Tibetan equally well. (I95b-I96a).

20 Pr: this is a ritual for teaching vinaya by showing the Buddha maṇḍala to the sinner who is to be converted; Pr also interprets the Three Vajras as the sinners ('sādhyabhūtān duṣṭān'). (I96a-b).

21 Combining S and T in accordance with Pr, which explains the 'work' as the consecration of body, speech and mind. (I99a).

22 From S; T has 'like the light of Mañjuśrī' (see Appendix for D which agrees with S); Here, according to Pr, Vajradhara does not mean the supreme Buddha, but one who has power over the vajra-ḍākinīs; two types of siddhi are distinguished: 'invisibility', or the realisation of non-substantiality, is defined as the vajra-ḍākinīs, also connected with the siddhis of body, speech and mind in the previous verse, and the 'Yakṣa King' is defined as the worldly ḍākinīs, or the worldly or lower siddhis, which is also a definition of 'vidyā', therefore one who has power over them is a 'vidyādhara'. (I99b).

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 'he transcends' 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: 'trivajrātṃ yogī atikramet mānuṣyabhāvaṃ abhivhavati / naśyati / nāśam prakṛtaṃ śarīraṃ tat parāvṛtṭya / vajravat abhedyam / avinaśyaṃ bhavati /') (201a-b).

CHAPTER SEVENTEEN

1 'the vajra secret' is the four sacred laws (samaya-catuṣṭayan, 'vajracatuṣṭayan') 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 'anutisṭhet' to complete the meaning of the first line; the 'maṇḍala of the three worlds' is Mahāvajradhara's maṇḍala, the light or the void. (205b).

4 This is 'the work of mind' ('cittakriyā'): greed or longing, wishing harm, and wrong thoughts; as in the two previous verses, it is purified by identification with the void. Pr reads '-dhiḥ' for '-dark', 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. (205a)

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

7 'consecration' is added in Pr ('adhiṣṭhānam ... kāryam'); the purpose of this 'first action' is to see all one's activities of body, speech and mind as sacred. (208a).

8 Pr: the Teacher ('mahāvajrātmā 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 sādaka'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 Paṇḍarā and Samaya-Tārā.

CHAPTER ONE

Om namah śrīvajrasattvāya/

evam mayā śrutam ekasmin samaye bhagavān sarvatathāgata-
kāyavākcittahrdayavajrayeṣidbhageṣu vijahāra / anabhi-
lāpyānabhilāpyabuddhakṣetrasumeruparamāpurajāḥsamair
bodhisattvair mahāsattvair / tadyathā / samayavajrepa ca^I
bodhisattvena mahāsattvena / kāyavajrepa ca bodhisattvena
mahāsattvena / vāgvajrepa ca bodhisattvena mahāsattvena /
cittavajrepa ca bodhisattvena mahāsattvena / samādhivaj-
repa ca bodhisattvena mahāsattvena / jāyavajrepa ca²
bodhisattvena mahāsattvena / pṛthivīvajrepa ca bodhi-
sattvena mahāsattvena / ābvajrepa ca bodhisattvena mahā-
sattvena / tejovajrepa ca bodhisattvena mahāsattvena /
vāyuvajrepa ca bodhisattvena mahāsattvena / ākāśavajrepa
ca bodhisattvena mahāsattvena / rūpavajrepa ca bodhi-
sattvena mahāsattvena / śabdavajrepa ca bodhisattvena
mahāsattvena / gandhavajrepa ca bodhisattvena mahā-
sattvena / rasavajrepa ca bodhisattvena mahāsattvena /
spraṣṭavyavajrepa ca bodhisattvena mahāsattvena /⁴
dharma dhātuvajrepa ca bodhisattvena mahāsattvena / evam
pramukhair anabhilāpyānabhilāpyair buddhakṣetrasumeru-
paramāpurajāḥsamair bodhisattvair mahāsattvair ākāśa-

CHAPTER ONE

rgya gar akad du/śrī guhya samādsa mahā tantra rādsā māna/
bod akad du/dpal gsañ ba ḥdus pa śes bya ba rgyud kyi rgyal
pe chen pe/

dpal rdo rje sems dpaḥ la phyag ḥtahal le/

ḥdi akad bḍag giṣ thos pa dus gcig na/beom ldan ḥdas de bāin
gśeḡs pa thams caḥ kyi sku dañ gsuñ dañ thugs kyi sñiñ pe rdo
rje btsun meḥi bhaga la bśugs so/brjod kyiṣ mi lañ baḥi yañ
brjod kyiṣ mi lañ baḥi sañs rgyas kyi śiñ gi rdul phra rab
sñed kyi byañ chub sems dpaḥ sems dpaḥ chen pe la/ḥdi lta ste/
byañ chub sems dpaḥ sems dpaḥ chen pe dam tahig rdo rje dañ/
byañ chub sems dpaḥ sems dpaḥ chen pe sku rdo rje dañ/byañ chub
sems dpaḥ sems dpaḥ chen pe gsuñ rdo rje dañ/byañ chub sems
dpaḥ sems dpaḥ chen pe thugs rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ
chen pe tiñ ne ḥdsin rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ
chen pe rgyal ba rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ chen
pe sa rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ chen pe chu
rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ chen pe me rdo rje
dañ/byañ chub sems dpaḥ sems dpaḥ chen pe rluñ rdo rje dañ/byañ
chub sems dpaḥ sems dpaḥ chen pe nam mkhaḥ rdo rje dañ/byañ
chub sems dpaḥ sems dpaḥ chen pe gsugs rdo rje dañ/byañ chub
sems dpaḥ sems dpaḥ chen pe sgra rdo rje dañ/byañ chub sems
dpaḥ sems dpaḥ chen pe dri rdo rje dañ/byañ chub sems dpaḥ sems
dpaḥ chen pe ro rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ chen
pe reg bya rdo rje dañ/byañ chub sems dpaḥ sems dpaḥ chen pe chos
kyi dbyiñs kyi no bo fid rdo rje dañ/de dag la soga paḥi byañ
chub sems dpaḥ sems dpaḥ chen pe brjod kyiṣ mi lañ baḥi/brjod

dhātusamā^Ikyātais ca tathāgataiḥ / tadyathā / akṣobhya-
 vajreṇa ca² tathāgatena / vairocana²vajreṇa ca tathā-
 gatena / ratnaketu³vajreṇa ca tathāgatena / amitābha-
 vajreṇa ca tathāgatena / amoghavajreṇa ca tathāgatena /
 evaṃ premukhaiḥ sarvākāśadhātusamā^Ikyātais ca tathā-
 gatais tadyathāpi nāma tilabimbam iva paripūrṇaḥ
 sarvākāśadhātuḥ saṃdrśyate sma /

atha bhagavān mahāvairocana⁴vajras tathāgataḥ sarvatathā-
 gatanahārāganāyāṃ nāma samādhiḥ samāpānnaḥ⁵ / taṃ sarva-
 tathāgatavyūhaṃ svakāyavāk⁵cittavajreṣu praveśayān āsa /
 atha te sarvatathāgatā bhagavataḥ sarvatathāgatakāyavāk-
 cittavajrādhīpateḥ paritoṣa⁶pārthaḥ svabimbāni strī-
 bimbāny abhinirmāya bhagavato mahāvairocana⁶sya kāyā⁷d
 abhiniṣkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa /
 ke cit mānakyākāreṇa / ke cit paṇḍaravāsinyākāreṇa / ke
 cit samayātārākāreṇa samsthitā abhūvan / tatra ke cit
 rūpasvabhāvākāreṇa / ke cit śabdasvabhāvākāreṇa / ke cit
 gandhasvabhāvākāreṇa⁸ / ke cit rasasvabhāvākāreṇa / ke cit
 sparśasvabhāvākāreṇa samsthitā abhūvan / atha khalu
 akṣobhyas tathāgataḥ sarvatathāgatakāyavāk⁸cittahr̥daya-
 vajrayeṣidbhageṣu virajaskaṃ caturasraṃ mahāsamaya-
 maṇḍalam adhiṣṭhāpayān āsa /

kyis mi lan baḥi saṅs rgyas kyi zin gi rdul phra rab sñed
 rnam dan/de bzin gsegs pa nam mkhaḥi dbyiṅs dan mñam pa la
 ḥdi 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 ḥod dpag tu
 med pa dan/de bzin gsegs pa rdo rje gdon mi za ba dan/de dag
 la sogs pa nam mkhaḥi dbyiṅs thams cad dan mñam paḥi de bzin
 gsegs pa rnam dan/thabs gcig tu bzugs pa ni ḥdi lta ste/dper
 na til gyi gañ bu bzin du/de bzin gsegs pa thams cad kyis nam
 mkhaḥi dbyiṅs thams cad sin tu gañ bar snañ bar gyur to/

de nas bcom ldan ḥdas de bzin gsegs pa rdo rje rnam par snañ
 mdzad chen po/de bzin gsegs pa thams cad kyi ḥdod chags chen
 poḥi tshul ses bya baḥi tin ne ḥdzin la sñoms par zugs nas/
 de bzin gsegs paḥi bkod pa de dag thams cad ḥid kyi sku la
 zugs par mdzad do/de nas de bzin gsegs pa de dag thams cad kyis/
 bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsuñ dan
 thugs kyi bdag po yons su mñes par bya baḥi phyir/ḥid kyi sku
 bud med kyi gzugs su mñon par sprul nas/bcom ldan ḥdas rnam par
 snañ mdzad chen poḥi sku las mñon par byuñ bar gyur to/de la
 la la ni saṅs rgyas spyān lta bu/la la ni māmakī lta bu/la la
 ni gos dkar mo lta bu/la la ni dam tshig sgröl ma lta bu/la la
 ni gzugs kyi no bo lta bu/la la ni sgraḥi no bo lta bu/la la ni
 driḥi no bo lta bu/la la ni roḥi no bo lta bu/la la ni reg gi
 no bo lta bu/der yañ dag par gnas 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 sñiñ po rdo rje btsun moḥi bhaga la dam tshig
 chen poḥi kyiil ḥkhor rdul med pa gru bzir byin gyis brlabs pa ni/

svaccha^Itatsvabhāva^Inānārūpa^Isamantata^I /
 buddha²mēghasamākīrṇa³sphuliṅgagahanākūla³ /
 svacchādimaṇḍalair⁴yukta⁴sarvatāthāgata⁴para⁴ // I

atha bhagavān sarvatathāgatakāyavāk⁵cittavajrādhīpati⁵
 sarvatathāgata⁵māṇḍalamadhye⁵prati⁵ṣṭhāpayān⁵āsa /
 atha khalu akṣobhya⁶tathāgata⁶ / ratnaketus⁶tathāgata⁶/
 amitāyus⁶tathāgata⁶ / amoghasiddhis⁶tathāgata⁶ / vai-
 rocanas⁶tathāgata⁶ / bodhicittavajrasya⁶tathāgatasya⁶
 hṛdaye⁶vijahāra /

atha bhagavān bodhicittavajras⁷tathāgata⁷sarvatathā-
 gata⁷bhibhavanavajra⁷nāma⁷śamādhi⁷śamāpanna⁷ / sama-
 antarasamāpannasya⁷ca⁷bhagavata⁷sarvatathāgata⁷ādhipate⁷/
 athā⁷ra⁷sarvākāśadhātū⁷sarvatathāgata⁷vajrasya⁷sa-
 m⁷prīto⁷'bhūt / atha yāvanta⁷sarvākāśadhātusa⁷sthitā⁷
 sarvasattvā⁸ sarve⁸te⁸vajrasattvādhi⁸ṣṭhānena⁸sarvatathā-
 gatasukhasaumanasyalābhino⁸'bhūvan /

atha bhagavān bodhicittavajras⁹tathāgata⁹sarvatathā-
 gata⁹kāyavāk⁹cittavajrasamayodbhavavajra⁹nāma⁹śamādhi⁹
 śamāpadyenā⁹mahāvīdyāpuruṣamūrti⁹sarvatathāgata⁹mantrā-
 dhi⁹ṣṭhānena⁹adhi⁹ṣṭhāpayān⁹āsa / sama⁹antarādhi⁹ṣṭhitanātre⁹
 sa⁹eva⁹bhagavān⁹bodhicittavajras⁹tathāgata⁹sarvatathā-
 kāreṇa¹⁰sarvatathāgata¹⁰isa¹⁰ndrāyate¹⁰ama¹⁰ / atha¹⁰akṣobhya-
 pramukhā¹¹sarvatathāgata¹¹bhagavato¹¹vairocanasya¹¹hṛdayād
 abhini¹¹ṣkramya¹¹idam¹¹udāna¹¹udānaya¹¹ṇāsu¹¹ /

gsal ba de yi no bo fid / sna tshogs gzugs kyil kun tu rgyas /
 sans rgyas sprin gyis kun tu khyab/pod zer hphro ba mañ po hkrug/
 gsal ba la sogs dkyil hkhor ldan/de bzin gsegs pa kun gyi gnas/ I
 de nas bcom ldan h̄das de bzin gsegs pa thams cad kyil sku dan
 gsun dan thugs rdo rjeñi bdag po de/de bzin gsegs pa thams cad
 kyil dkyil hkhor chen poñi dbus su bzag par gyur to/de nas de
 bzin gsegs pa mi bskyod pa dan/de bzin gsegs pa rin chen dpal
 dan/de bzin gsegs pa tshe dpag tu med pa dan/de bzin gsegs pa
 gdon mi za bar grub pa dan/de bzin gsegs pa rnam par snañ mdzad
 rnams/de bzin gsegs pa byañ chub kyil sems rdo rjeñi thugs la
 zugs so/de nas bcom ldan h̄das de bzin gsegs pa byañ chub kyil
 sems rdo rje/de bzin gsegs pa thams cad zil gyis snon pa rdo
 rje zes bya bañi tiñ ne h̄dzin la sñoms par zugs so/bcom ldan
 h̄das de bzin gsegs pa thams cad kyil bdag po sñoms par zugs ma
 thag tu/de nas nam mkhañi dbyiñs h̄di thams cad de bzin gsegs pa
 thams cad kyil rdo rjeñi no 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 bzin gsegs pa
 thams cad kyil bde ba dan yid bde ba thob par gyur to/de nas bcom
 ldan h̄das de bzin gsegs pa byañ chub kyil sems rdo rje/de bzin
 gsegs pa thams cad kyil sku dan gsun dan thugs rdo rje dam tshig
 h̄byuñ ba rdo rje zes bya bañi tiñ ne h̄dzin la sñoms par zugs nas/
 rig pa chen poñi skyes buñi gzugs h̄di/de bzin gsegs pa thams cad
 kyil snags kyil byin gyis brlabs kyis byin gyis brlabs so/byin gyis
 brlabs ma thag tu/bcom ldan h̄das byañ chub kyil sems rdo rje de
 bzin gsegs pa de fid zal gsum pa lta bur/de bzin gsegs pa thams
 cad kyis gzigs par gyur to/de nas de bzin gsegs pa mi bskyod pa
 la sogs pa/bcom ldan h̄das rnam par snañ mdzad kyil thugs kha nas
 byuñ ste/ched du brjod pa h̄di ched du brjod do/

aho hi sarvabuddhānāṃ bodhicittappravartanaṃ /
 sarvatāthāgataṃ guhyaṃ apratarkyaṃ anālayaṃ // ^I 2

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājan āganya
 bhagavantaḥ ² bodhicittavajraṃ sarvatathāgatapūjāspha-
 samayatattvaratnamaghaiḥ saṃpūjya praṇipatyaiṃ bhūḥ /

bhāṣasva bhagavan tattvaḥ vajrasārasamuccayaṃ /
 sarvatāthāgataṃ guhyaṃ samājan guhyasambhavaṃ // 3

atha bhagavān bodhicittavajras tathāgatas tān sarva-
 tathāgatān evaṃ āha / sādhu sādhu bhagavantaḥ ³ sarva-
 tathāgatāḥ / kiṃ tu sarvatathāgatānāṃ api saṃśaya-
 karaṇaṃ kuto'nyeṣāṃ bodhisattvānāṃ iti / aha bhagavantaḥ
 sarvatathāgatā āścaryaprāptā abhūtaprāptāḥ sarva-
 tathāgatānāṃ śāyachettāraḥ bhagavantaḥ sarvatathāgata-
 svāmināṃ papracchuh / yad bhagavān evaṃ gupaviśiṣṭe'
 pi sarvatathāgataparṣadi sarvatathāgata⁴kāyavāk⁵citta-
 guhyaṃ nirdeṣṭuṃ notsa⁶heta / tad bhagavān sarvatathā-
 dhiṣṭhānaḥ kṛtvā sarvatathāgatavajrasaṃśaya-
 padaiḥ sukhasaumanasyānubhavanārthaḥ yāvat sarvatathā-
 gatajñānābhijñā⁷ phalāvāptihetoḥ saṃprakāśayatv iti /

e maḥo 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 ñid 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 sñin po ḥdus pa yi / de ñid 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 no mtshar du gyur/
 rmad du gyur te/the tshom thams cad gcod 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 pa 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/

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatādhyeṣaṇāṃ viditvā jñānapradīpa-
vajraṃ nāma samādhiṃ samāpadyedaṃ dveṣakīlānāntraparama-
sārahṛdayaṃ svakāyavākcittavajrebhya niścārayān āsa /
VAJRADHRIK / athāsmiṃ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / akṣobhya-
mahāmudrāsanyogaparamapadena kṛṣṇasitaraktākāreṇa⁴
sarvatathāgatakāyavākcittavajre niṣīdayān āsa /

atha bhagavān sarvatathāgatasamayasaṃbhavavajraṃ nāma
samādhiṃ samāpadyedaṃ mahakūlaparamasārahṛdayaṃ sva-
kāyavākcittavajrebhya niścārayān āsa / JINAJIK /
athāsmiṃ bhāṣitamātre sa eva bhagavān sarvatathāgata-
kāyavākcittavidyāpuruṣaḥ / vairocana mahāmudrāsanyoga-
paramapadena sitakṛṣṇaraktākāreṇa sarvatathāgatakāya-
vākcittavajrasya purato niṣīdayān āsa /

atha bhagavān sarvatathāgataratnasamāhāvavajrasriyaṃ
nāma samādhiṃ samāpadyedaṃ cintāmaṇīkūlaparamasāra-
hṛdayaṃ svakāyavākcittavajrebhya niścārayān āsa /
RATNADHRIK / athāsmiṃ bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / ratnaketu-
mahāmudrāsanyogagaganaparamapadena pītasitakṛṣṇākāreṇa
sarvatathāgatakāyavākcittavajrasya dakṣiṇe niṣīdayān
āsa /

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 gsol ba ḥtab pa de mkhyen nas/ye ses kyi sgron na rdo
rje ses bya baḥi tin ne ḥdzin la sñoms par zugs te/ze sdan gi
rigs kyi snags mchog gi sñin poḥi sñin po ḥdi ḥid kyi sku dan
gsun dan thugs rdo rje las phyuñ no/ BADZRADHRIK / de nas ḥdi
phyuñ na thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad kyi
sku dan gsun dan thugs kyi rig paḥi skyes bu de ḥid/mi bskyed
paḥi phyag rgya chen por sbyor baḥi thabs kyi/nag po dkar po
dmar poḥi tshul du/de bzin gsegs pa thams cad kyi sku dan gsun
dan thugs rdo rje la bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi dan tshig
ḥbyuñ ba rdo rje ses bya baḥi tin ne ḥdzin la sñoms par zugs
te/gti mug gi rigs kyi mchog gi sñin poḥi sñin po ḥdi/ḥid kyi
sku dan gsun dan thugs rdo rje las phyuñ no/ DZINADZIK / de nas
ḥdi phyuñ na thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad
kyi sku dan gsun dan thugs kyi rig paḥi skyes bu/rnam par
snañ mdzad kyi phyag rgya chen por sbyor baḥi thabs kyi/dkar
po nag po dmar poḥi tshul du/de bzin gsegs pa thams cad kyi sku
dan gsun dan thugs rdo rjeḥi spyen snar bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi rin po che
ḥbyuñ baḥi rdo rje dpal ses bya baḥi tin ne ḥdzin la sñoms par
zugs te/yid bzin gyi nor buḥi rigs kyi mchig gi sñin poḥi sñin
po ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las phyuñ no/
RATNADHRIK / de nas ḥdi phyuñ na thag tu/bcom ldan ḥdas de bzin
gsegs pa thams cad kyi sku dan gsun dan thugs kyi rig paḥi
skyes bu/rin chen dpal kyi phyag rgya chen por sbyor bas nam
mkhaḥi gnas kyi/ser po nag po dkar poḥi tshul du/de bzin gsegs
pa thams cad kyi sku dan gsun dan thugs rdo rjeḥi lho phyogs
su bzugs so/

atha bhagavān sarvatathāgatamahārāgasaṃbhavavajraṃ¹
 nāma samādhiṃ samāpadyedaṃ² rāgakulaparamasārahṛdayaṃ
 svakāyavākittavajrebhya niścārayān āsa / ĀROLIK /
 athāsmiṃ bhāṣitamātre sa eva bhagavān sarvatathāgata-
 kāyavākittavidyāpuruṣaḥ / lokaśvaramahāvidyādhipati-
 mahāmudrāsamyoḡaparamapadena raktasitakṛṣṇākāreṇa
 sarvatathāgatakāyavākittavajrasya pṛṣṭhato niṣīdayān
 āsa /

atha bhagavān sarvatathāgatānoghasaṃayasāṃbhavavajraṃ
 nāma samādhiṃ samāpadyedaṃ² saṃyākarṣṇapakulaparamasāra-
 hṛdayaṃ svakāyavākittavajrebhya niścārayān āsa /
 FRAJNĀDERK / athāsmiṃ bhāṣitamātre sa eva bhagavān
 sarvatathāgatakāyavākittavidyāpuruṣaḥ / anoghavajrā³-
 mahāmudrāsamyoḡaparamapadena haritasitakṛṣṇākāreṇa
 sarvatathāgatakāyavākittavajrasya uttare niṣīdayān
 āsa /

⁴dveṣamohaṣ tathā rāgaś cintāmapisamayas tathā /
 kulā hy ete tu vai pañca kāmamokṣaprasādhakāḥ // ⁴

atha bhagavān sarvatathāgatavajradharānūrāgaṣasamayaḥ⁵
 nāma samādhiṃ samāpadyemaṃ sarvavajradharāgrānabhiṣiṃ
 svakāyavākittavajrebhya niścārayān āsa / DVEṢARATI /
 athāsyāṃ viniṣṭamātrāyāṃ sa eva bhagavān sarvatathā-
 gatakāyavākittavidyāpuruṣaḥ strīrūpadhāro bhūtvā
 pūrvakoṇe⁷ niṣīdayān āsa /

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi ḥdod chags
 chen poḥi rgyun ḥbyuñ ba rdo rje źes bya baḥi tiñ ne ḥdzin la
 sñoms par źugs nas/ḥdod chags kyi rigs kyi mchog gi sñiñ poḥi
 sñiñ po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ
 ne/ ĀROLIK /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/ḥjig rten dbeñ phyug gi rig paḥi bdag poḥi
 phyag rgya chen por sbyor baḥi thabs kyis/dmar po nag po dkar
 poḥi tshul du/de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ
 thugs rdo rjeḥi rgyab tu bźugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi grub pa
 gdon mi za baḥi mchog dam tshig ḥbyuñ baḥi rdo rje źes bya baḥi
 tiñ ne ḥdzin la sñoms par źugs te/dam tshig ḥgugs paḥi rigs
 kyi mchog gi sñiñ poḥi sñiñ po ḥdi/ñid kyi sku dañ gsuñ dañ
 thugs rdo rje las phyuñ ne/ PRADZĀDHRĪK / 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/grub pa gdon mi za baḥi
 phyag rgya chen por sbyor baḥi thabs kyis/ljañ ku dañ nag po
 dañ dkar poḥi tshul du/de bzin gsegs pa thams cad kyi sku dañ
 gsuñ dañ thugs rdo rjeḥi byañ phyogs su bźugs so/

źe sdañ gti mug ḥdod chags dañ/ yid bzin nor bu dam tshig ste/
 rigs lñar gtogs pa ḥdi rñams kyis/ḥdod dañ thar pa rab sgrub paḥo/ ⁴

de nas yan bcom ldan ḥdas de bzin gsegs pa thams cad kyi rdo rje
 ḥdzin rjes su mñes par byed paḥi dam tshig ces bya baḥi tiñ ne
 ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams cad kyi btsun
 moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ
 ne/ DVEṢARATI / 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/śar phyogs
 kyi grwar bźugs so/

atha bhagavān sarvatathāgatānurāgaṇavajraṃ nāma samādhiṃ
 samāpadyemāṃ sarvatathāgatāgramahiṣiṃ svakāyavākciṭṭa-
 vajrebhyaḥ niścārayān āsa / MOHARATI / athāsyāṃ viniṣṭa-
 mātrāyāṃ sa eva bhagavān sarvatathāgatakāyavākciṭṭavidyā-
 puruṣaḥ strīrūpadharo bhūtvā ¹ dakṣiṇakoṇe niṣīdayān āsa /

atha bhagavān sarvatathāgatarāgadharānurāgaṇavajraṃ nāma
 samādhiṃ samāpadyemāṃ sarvatathāgatarāgadharāgramahiṣiṃ
 svakāyavākciṭṭavajrebhyaḥ niścārayān āsa / RĀGARATI /
 athāsyāṃ viniṣṭamātrāyāṃ sa eva bhagavān sarvatathā-
 gatakāyavākciṭṭavidyāpuruṣaḥ strīrūpadharo bhūtvā
 pāścimakoṇe niṣīdayān āsa /

atha bhagavān sarvatathāgatakāyavākciṭṭasamvādanavajraṃ
 nāma samādhiṃ samāpadyemāṃ sarvatathāgataprajñādhārāgra-
 mahiṣiṃ svakāyavākciṭṭavajrebhyaḥ niścārayān āsa /
 VAJRARATI / athāsyāṃ viniṣṭamātrāyāṃ sa eva bhagavān
 sarvatathāgatakāyavākciṭṭavidyāpuruṣaḥ strīrūpadharo
 bhūtvā uttarakoṇe niṣīdayān āsa / ⁴ sarvatathāgatāgra-
 mahiṣīsaṃpat /

atha bhagavān ⁵ vairocanaṇavajraṃ nāma samādhiṃ samāpadyemāṃ ⁶
 sarvatathāgatamaṇḍalādhiṣṭhānaṃ ⁷ nāma mahākrodhaṃ sva-
 kāyavākciṭṭavajrebhyaḥ niścārayān āsa / YAMĀNTAKRIT /
 athāsmiṃ viniṣṭamātre sa eva bhagavān sarvatathāgate-
 kāyavākciṭṭavidyāpuruṣo vajrasamayasaṃtrāsanākāreṇa

de nas bcom ldan ḥdas de bzin gsegs pa thams cad mñes par byed
 paḥi rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par zugs nas/
 de bzin gsegs pa thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku
 dañ gsuñ dañ thugs rdo rje las phyuñ no/ 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 bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi ḥdod chags
 ḥdzin pa rjes su chags par byed paḥi rdo rje zes bya baḥi tiñ
 ne ḥdzin la sñoms par zugs te/de bzin gsegs pa thams cad kyi
 ḥdod chags ḥdzin paḥi btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ
 dañ thugs rdo rje las phyuñ no/ RĀGARATI /de nas ḥdi phyuñ ma
 thag tu/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
 gsuñ dañ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gzugs
 ḥdzin par gyur te/nub phyogs kyi grwar bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
 gsuñ dañ thugs slu ba rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms
 par zugs nas/de bzin gsegs pa thams cad kyi zes rab ḥchan baḥi
 btsun moḥi mchog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las
 phyuñ no/ 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 bzugs so/de bzin gsegs pa thams cad kyi
 btsun moḥi mchog dam tshig phun sum tshogs paḥo/

de nas bcom ldan ḥdas rnam par sñan mdzad rdo rje ḥkhor lo zes
 bya baḥi tiñ ne ḥdzin la sñoms par zugs nas/de bzin gsegs pa
 thams cad kyi dkyil ḥkhor byin gyis rlob pa zes bya baḥi khro bo
 chen po ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/
 YAMĀNTAKRIT /de nas ḥdi phyuñ ma thag tu/bcom ldan ḥdas de bzin
 gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi rig paḥi skyes

pūrvadvāre niṣīdayān āsa /

atha bhagavān sarvatathāgatābhisaṃbodhivajrap nāma
 samādhiṃ samāpadyemaṃ sarvatathāgatamaṇḍalādhiṣṭhānaṃ
 nāma mahākrodhaṃ svakāyavākciṭṭavajrebhya niścārayān
 āsa / PRAJÑĀNTAKRIT / athāsmiṃ viniṣṭamātre sa eva
 bhagavān sarvatathāgatakāyavākciṭṭavidyāpuruṣo vajra-
 samayasamtrāsanākāreṇa dakṣiṇadvāre niṣīdayān āsa /

atha bhagavān ³sarvatathāgatadharmarāt⁴nākaraṃ nāma
 samādhiṃ samāpadyemaṃ sarvatathāgatarāgadharamaṇḍalā-
 dhiṣṭhānaṃ nāma mahākrodhaṃ svakāyavākciṭṭavajrebhya
 niścārayān āsa / PADMĀNTAKRIT / athāsmiṃ viniṣṭamātre
 sa eva bhagavān sarvatathāgatakāyavākciṭṭavidyāpuruṣaḥ
 sarvatathāgatavāgākāreṇa pāścimadvāre niṣīdayān āsa /

atha bhagavān sarvatathāgatakāyavākciṭṭavajrap nāma
 samādhiṃ samāpadyemaṃ sarvatathāgatakāyavākciṭṭa-
 maṇḍalādhiṣṭhānaṃ nāma mahākrodhaṃ svakāyavākciṭṭa-
 vajrebhya niścārayān āsa / VIGHNĀNTAKRIT / athāsmiṃ
 viniṣṭamātre sa eva bhagavān sarvatathāgatakāya-
 vākciṭṭavidyāpuruṣaḥ sarvatathāgatakāyavākciṭṭākāreṇa
 uttaradvāre niṣīdayān āsa /

sarvatathāgatakāyavākciṭṭasamtoṣaṇamaṇḍalasaṃmayasattvāḥ/⁶

sarvatathāgatasamādhimaṇḍalādhiṣṭhānapaṭalaḥ prathamāḥ /

bu de fid/de bzin gsegs pa thams cad bsheṅs par byed paḥi tshul
 du śar phyogs kyi sgor bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi mñon par
 byañ chub pa rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par žugs
 nas/de bzin gsegs pa thams cad kyi dkyil ḥkhor byin gyis rlob
 paḥi khro bo chen po ḥdi/fid kyi sku dan gsuñ dan thugs rdo rje
 las phyuñ no/ PRADŽĀNTAKRIT /de nas ḥdi phyuñ ma thag tu/bcom
 ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs
 kyi rig paḥi skyes bu de fid/rdo rjeḥi dan tshig bsheṅs paḥi
 tshul du/lho phyogs kyi sgor bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi chos rin po
 che ḥbyuñ gnas rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par
 žugs nas/de bzin gsegs pa thams cad kyi ḥdod chags ḥchañ baḥi
 dkyil ḥkhor byin gyis rlob pa zes bya baḥi khro bo chen po ḥdi/
 fid kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/ PADMĀNTA-
 KRIT /de nas ḥdi phyuñ ma thag tu/bcom ldan ḥdas de bzin gsegs
 pa thams cad kyi sku dan gsuñ dan thugs kyi rig paḥi skyes bu
 de fid/de bzin gsegs pa thams cad kyi gsuñ gi tshul du/nub phyogs
 kyi sgor bzugs so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
 gsuñ dan thugs rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par
 žugs nas/de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs
 kyi dkyil ḥkhor byin gyis rlob pa zes bya baḥi khro bo chen po
 ḥdi/fid kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/

BIGHNĀNTAKRIT /de nas ḥdi phyuñ ma thag tu/bcom ldan ḥdas de bzin
 gsegs pa thams cad kyi sku dan gsuñ dan thugs kyi rig paḥi skyes
 bu de fid/de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs
 kyi tshul du/byañ phyogs kyi sgor bzugs so/

de bzin gsegs pa thams cad kyi sku dan gsuñ dan thugs mñes par
 byed pa dan/dkyil ḥkhor gyi dan tshig sams dpaḥ rñams so/

de bzin gsegs pa thams cad kyi tiñ ne ḥdzin gyi dkyil ḥkhor byin
 gyis rlob pa zes bya baḥi leḥu sto dan paḥo/

atha bhagavantaḥ sarvatathāgatāḥ bhagavataḥ sarvatathā-
gatakāyavākcittā^Idhipateḥ pūjāḥ kṛtvā prapītyaiva
āhuḥ /

bhāṣasva bhagavan sārāḥ kāyavākcittam uttamaḥ /
sarvatathāgataḥ guhyaḥ bodhicittam anuttaram // I

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatānāḥ adhyeṣaṇāḥ viditvā sarvabodhi-
sattvānāḥ cetasaiva cetā²parivitarikaḥ ājñāya tān
bodhisattvān evam āha / utpādayantu bhavantaḥ cittaḥ
kāyākāreṇa kāyaḥ cittākāreṇa cittaḥ vākpravyābhāreṇeti/
atha te mahābodhisattvāḥ sarvatathāgatakāyavākcittā³
ākāśākāreṇa saṃyojya idam udānam udānāyāḥ āsuh /

aho hi samantabhadrasya kāyavākcittavajrapāḥ /
anutpādaprayogeṇa utpādo'yaḥ pragīyate // 2

atha bhagavān sarvatathāgatakāyavākcittavajras tathā-
gataḥ sarvatathāgatābhisambodhinayavajraḥ nāna samādhiḥ
samāpadyetaḥ bodhicittam udājabhāra /

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā /
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate // 3

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

sku dan gsuñ dan thugs kyi mchog/de bzin gsegs pa kun gyi gsañ/
bla na med paḥi byañ chub sems/bcom ldan sñiñ po bśad du gsol/ I

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
gsuñ dan thugs rdo rjeḥi bdag pos/de bzin gsegs pa thams cad
kyi gsol ba btab pa mkhyen ciñ/byañ chub sems dpaḥ thams cad
kyi sems kyi yons su rtog pa yañ thugs kyi mkhyen nas/byañ
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 brjod pa
lta bur skyed cig/de nas byañ chub sems dpaḥ sems dpaḥ chen po
de dag gis/de bzin gsegs pa thams cad kyi sku dan gsuñ dan
thugs nam mkhaḥ lta bu sbyar nas/ched du brjod pa ḥdi ched du
brjod do/

e maḥo kun tu bzañ po yi / sku dan gsuñ 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
gsuñ dan thugs rdo rje de bzin gsegs pa/de bzin gsegs pa thams
cad kyi mñon par rdzogs par byañ chub paḥi tshul rdo rje zes
bya baḥi tin ne ḥdsin la sñoms par zugs te/byañ chub kyi sems
ḥdi gsuñs so/

dños po med pas sgom pa med / bagom par bya ba sgom pa min /
de ltar dños po dños med pas / sgom pa dmigs su med paḥo / 3

ity āha bhagavān sarvatathāgatakāyavākścittavajras
tathāgataḥ /

atha bhagavān vairocanaś sarvatathāgatā-
bhisamayavajraṃ nāma samādhiḥ samāpadyedaṃ bodhi-
cittam udājahāra /

sarvabhāvavigataḥ skandhadhātva-

āyatanagrāhyagrāhakavarjitaḥ /

dharmanairātmyasamatayā svacittam

ādyanutpannaḥ sūnyatāsvabhāvaḥ // 4

ity āha bhagavān vairocanaś sarvatathāgataḥ /

atha bhagavān akṣobhyavajras tathāgataḥ sarvatathā-
gatākṣayavajraṃ nāma samādhiḥ samāpadyedaṃ bodhi-
cittam udājahāra /

anutpannā ime bhāvā na dharmā na ca dharmatā /

ākāśam iva nairātmyam idaṃ bodhinayaṃ dr̥ḥam // 5

ity āha bhagavān akṣobhyavajras tathāgataḥ /

atha bhagavān ratnaketuś sarvatathā-
gatanairātmyavajraṃ nāma samādhiḥ samāpadyedaṃ bodhi-
cittam udājahāra /

abhāvāḥ sarvadharmā dharmalakṣaṇavarjitāḥ /

dharmanairātmyasambhūtā idaṃ bodhinayaṃ dr̥ḥam // 6

ity āha bhagavān ratnaketuś sarvatathāgataḥ /

atha bhagavān amitayurva¹ś tathāgataḥ² jñānārciḥ-
pradīpavajraṃ nāma samādhiḥ samāpadyedaṃ bodhicittam
udājahāra /

zes bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsun
dan thugs rdo rje de bzin gsegs pas gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad de
bzin gsegs pa thams cad kyi mñon par rtogs pa rdo rje zes bya
baḥi tin ne ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi
gsuns so/

dños po thams cad dan bral ba/phuñ po khams dan skye mched dan/
gsun dan ḥdzin pa rnam spañs pa/chos bdag med pa mñam fid pas/
rañ sems gdod nas ma skyes pa / steñ pa fid kyi rañ bzin no / 4

zes bcom ldan ḥdas de bzin gsegs pa rnam par snañ mdzad kyis
gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa mi bskyod pa de bzin
gsegs pa thams cad kyi mi zad paḥi rdo rje zes bya baḥi tin
ne ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuns so/

dños po ḥdi rnam ma skyes pa / chos dan chos fid med pa ste /
nam khaḥ lta bur bdag med pa/byañ chub tshul ḥdi brtan paḥo/ 5

zes bcom ldan ḥdas de bzin gsegs pa mi bskyod pas gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa rin chen dpal de bzin
gsegs pa thams cad kyi bdag med pa rdo rje zes bya baḥi tin
ne ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuns so/

chos rnam thams cad dños med cin/chos kyi mtshan fid
rnam par spañs /
bdag med chos las kun tu byuñ/byañ chub tshul ḥdi brtan paḥo/ 6

zes bcom ldan ḥdas de bzin gsegs pa rin chen dpal gyis gsuns so/

de nas bcom ldan ḥdas de bzin gsegs pa tsho dpag tu med pa ḥed
ser ḥbar ba rdo rje sgron ma zes bya baḥi tin ne ḥdzin la sñoms
par zugs te/byañ chub kyi sems ḥdi gsuns so/

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

7

ity āha bhagavān amitāyurvajras tathāgataḥ /
atha bhagavān amoghasiddhivajras tathāgataḥ sarva-
tathāgatābhibhavanavajraṃ nāma samādhiḥ samāpadyedaṃ
bodhicittam udājahāra /

prakṛtiprabhāsvarā dharmā ādisuddhā nabhaḥsamāḥ /
na bodhir nabhisamayam idaṃ bodhinayaṃ dr̥ḥam //

8

ity āha bhagavān amoghasiddhivajras tathāgataḥ /
atha khalu maitreyapramukhā mahābodhisattvāḥ sarva-
tathāgatakāyavākṛcittaguhyadharmatattvākṣaraṃ śrutvā
āścaryaprāptā adbhutaprāptā idaṃ udānam udānayaṃ āsuḥ /

aho buddha aho dharmā aho dharmasya² deśanā³ /
śuddhatattvārtha śuddhārtha bodhicitta namo'stu te // 9
dharmanairātmyasambhūta buddhabodhiprapūrika /
nirvikalpa nirālamba bodhicitta namo'stu te // 10
samantabhadra sarvārtha⁴ bodhicittappravartaka /
bodhicarya mahāvajra⁵ bodhicitta namo'stu te // 11
cittaṃ tathāgataṃ śuddhaṃ kāyavākṛcittava⁶ /
buddhabodhiprapeta⁷ ca bodhicitta namo'stu te // 12

bodhicittapaṭala dvitīyaḥ /

ma skyes pa yi chos rnams la / no bo med de sgom paḥḥḥ med /
nam mkhaḥi tshul du sbyor ba yis/dños po dag tu rab tu bsgrags / 7

zes bcom ldan ḥdas de bzin gsegs pa tshe dpag tu med pas gsuḥḥ so/
de nas bcom ldan ḥdas de bzin gsegs pa grub pa gdon mi za ba
de bzin gsegs pa thams cad zil gyis gnon po rdo rje zes bya baḥi
tiñ ne ḥdzin la sñoms par zugs te/byañ chub kyi sems ḥdi gsuḥḥ so/

chos rnams rañ bzin ḥod gsal ba/gdod nas dag pa nam mkhaḥ bzin/
byañ chub med cin mñon rtogs med/byañ chub tshul ḥdi brtan paḥo / 8

zes bcom ldan ḥdas de bzin gsegs pa grub pa gdon mi za baḥ
gsuḥḥ so/

de nas byams pa la sogs pa byañ chub sems dpaḥ sems dpaḥ chen po
rnams/de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
gsaḥ baḥi chos kyi de kho na fid kyi yi ge thos nas no mtshar
du gyur/rmad du gyur te/ched du brjod pa ḥdi ched du brjod do/

e maḥe saḥḥ rgyas e maḥo chos / chos bśad pa ni no mtshar che /
yañ dag don ni dag paḥi don / byañ chub sems la phyag ḥtshal lo / 9
bdag med pa yi chos las byuñ/saḥḥ rgyas byañ chub rdzogs mdzad pa/
rnam par mi rtog dmigs su med/byañ chub sems la phyag ḥtshal lo / 10
kun tu bzañ po thams cad don / byañ chub sems ni rab bskor ba /
byañ chub spyod pa rdo rje che/byañ chub sems la phyag ḥtshal lo / 11
dag pa de bzin gsegs paḥi thugs/sku dañ gsuñ thugs rdo rje ḥdzin/
saḥḥ rgyas byañ chub rab ston pa/byañ chub sems la

phyag ḥtshal lo / 12

byañ chub sems kyi leḥu ste gñis paḥo /

CHAPTER THREE

atha bhagavān sarvatathāgata^Ikāyavāk^Icittavajras tathā-
gataḥ sarvatathāgataspharaṇameghavajr²avyūhaṃ nāma
samādhiṃ samāpadyedaṃ vajravyūhaṃ nāma samādhipaṭalam
udājahāra /

OM SŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO'HAM /

ākāśadhātumadhyasthaṃ bhāvayed buddhamanḍalam /
rasnimeghamahavyūhaṃ buddhajvālāsanaprabham // I
pañcaraśmisamākīrṇaṃ samantāt parimanḍalam /
pañcakāmagupākīrṇaṃ pañcopahāraṇaḍḍitam // 2
bhāvayitvā samāsena bimbaṃ madhye vibhāvayet /
vairocana mahāmudrāṃ kāyavāk³cittalakṣitāṃ // 3
kāyavāk³cittavajrasya mudrāṃ cātha vibhāvayet /
akṣobhyapravarāṃ mudrāṃ saṃhārad⁴vayayogataḥ // 4
ratnaketurmahāmudrāṃ amitāyuprabhākārīṃ /
amoghasiddhimahāmudrāṃ bhāvayed buddhamanḍale // 5
indranīlaprabhākāraṃ kāyavāk⁴cittavajriṇaṃ /
vajrahastaṃ mahājvālaṃ vikaṭotkaṭabhīṣaṇaṃ // 6
sphaṭikenduprabhākāraṃ jaṭāmukutaṃanḍitam /
cakrahastaṃ mahājvālaṃ nānālakṣārabhūṣitaṃ // 7
jāmbūnadaprabhākāraṃ buddhameghasamakulam /
navasūla⁵ṃ mahāvajraṃ pāṇau tasya vibhāvayet // 8
marakaṭaprabhākāraṃ vajrajvālāvibhūṣitaṃ /
has⁶te ratnaṃ vibhāvayitvā jvālāmeghaṃ samantataḥ // 9

CHAPTER THREE

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 ḥphro baḥi sprin bkod pa rdo rje zes bya baḥi tin ne
ḥdzin la sñoms par zugs te/rdo rje bkod pa zes bya baḥi tin
ne ḥdzin gyi leḥu ḥdi gsun so/

OM SŪNYATĀDZÑĀNABĀDZRASVABHĀBĀTMAKOHAM /

nam mkhaḥi dbyins kyi dbus gnas par/saṃs rgyas dkyil ḥkhor
sgom pa ni /
ḥph² zer sprin gyi bkod pa che/saṃs rgyas ḥbar baḥi ḥod dan mñam/ I
ḥod zer sna lñas kun tu khyab/ kun nas yons su zlum po ste /
ḥdod paḥi yon ten 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 snaṃ mdsad phyag rgya che/sku gsun thugs kyis
mtshan paḥo / 3
sku gsun thugs ni rdo rje yi/ phyag rgya chen po bsgom par bya/
2 bsdus dan gcig tu sbyor ba yis/mi bskyod pa yi rgya mchog dan/ 4
ākon mchog dpal gyi rgya chen dan/tahe dpag med paḥi ḥod byed dan/
thogs med grub paḥi rgya chen rnam/saṃs rgyas dkyil ḥkhor
bsgom par bya / 5
sku gsun thugs kyi rdo rje can / indranīlaḥi kha dog ḥdra /
rab ḥbar phyag na rdo rje bsnams/rnam par gtsigs la
ḥjigs ḥjigs lta/ 6
śel dan zla baḥi ḥod ḥdra ba/thor tshugs cod pan gyis brgyan pa/
rab ḥbar phyag na ḥkhor lo bsnams/sna tshogs rgyan gyis
mdzes par brgyan/ 7
ḥdzambu chu boḥi gser ḥod ḥdra/saṃs rgyas sprin gyis
kun tu ḥkhrigs/
de yi phyag na rdo rje che / rtse mo dgu ba rnam par bsgom / 8
margata yi ḥod ḥdra ba / rdo rje ḥbar bas rnam par brgyan /
kun tu ḥbar baḥi sprin gyis khyab/phyag na rin chen
bsnams par bsgom/ 9

padmarāgaprabhākāraṃ^I dīptaḥ gadharaṃ prabhūm /
 padmahastaṃ mahājvalāṃ bhāvayed rāgavajriṇam // IO
 pañcaraśmiprabhākāraṃ² bimban amoghavajriṇam /
 khaḍgahastadharaṃ saumyaṃ bhāvayed buddhamanḍale³// II

atha bhagavān kāyavākṣittavajras tathāgataḥ dharmadhātu-
 svabhāvavajraṃ nāma samādhiḥ samāpadyetaḥ kāyavākṣittā-
 dhiṣṭhānanantram udājahāra /

OM DHARMADHĀTUSVABHĀVĀTMAKO'HAM /

pañcavarṇaṃ mahāratnaṃ sarṣapasthūlamātrakaṃ /
 nāsikāgre prayatnena bhāvayed yogataḥ sadā // I2
 sthiraṃ tu sphārayed ratnaṃ asthiraṃ naiva
 sphārayet /
 sphārayet pravaraḥ meghair buddhajvalā-
 samaprabhaiḥ⁵//I3
 cakravajranahārātnaiḥ⁷ padmakhaḍgadharaḥ⁸ yudhaiḥ⁹ /
 bodhisattvanahāmeghaiḥ sphārayet spheranātmakam // I4
 ākāśadhātumadhyasthaṃ¹⁰ candramanḍalam ālikhet /
 svacchamanḍalanadhyasthaṃ bhāvayet cakramanḍalam //I5
 padmananḍalasaṃkāśaṃ^{II} bhāvayet padmabhāvanaiḥ /
 ratnananḍalasaṃkāśaṃ bhāvayet ratnatatparaḥ // I6
 yogamanḍalasaṃbhūtaḥ likhet ākāśasaṃnidhan /
 ete vai pravaraḥ buddhāḥ kāyavākṣittabhāvanaiḥ^{I2} /
 manḍala^{I3} vajrasaṃbhūtaḥ sarvajñākāśalābhinaḥ // I7

^{I4} vajravyūho nāma samādhipaṭalas tṛtīyaḥ /

padmarāgaḥ mdog ḥdra ba / gtsa bo ḥdod cnags ḥbar ba mñah /
 rab ḥbar phyag na padma barams/ḥdod cnags rdo rje can bsgom bya/IO
 ḥod zer sna lñahḥi ḥod ḥdraḥi sku/gdon mi za ba rdo rje can/
 ḥi ba phyag na ral gri bsnams sañs rgyas dkyil ḥkhor
 bsgom par bya/ II
 de nas bcom lñan ḥdas de bzin gsegs pa thams cad kyi sku dan
 gsuñ dan thugs rdo rje de bzin gsegs pa chos kyi dbyiñs kyi no
 bo fid rdo rje zes bya baḥi tin ne ḥdzin la sñoms par žugs te/
 sku dan gsuñ dan thugs byin gyis rlob paḥi sñags ḥdi gsuñs so/

OM DHARMADHĀTUSVABHĀVĀTMAKOHAM /

rin chen chen po kha dog lña/yuñs kar gyi ni ḥbru tshad tsam/
 sna yi rtse mor nan tan du/rnal ḥbyor gyis ni rtag tu bsgom/ I2
 rin chen brtan par gyur nas spro/brtan par ma gyur yod mi spro/
 sañs rgyas ḥbar ba ḥdra baḥi ḥod/mchog rab sprin rñams
 spro bar bya/ I3
 ḥkhor lo rdo rje rin chen dan/ padma ral gri mtshon chen ḥdzin/
 byañ chub sems dpāḥi sprin chen rñams/spro baḥi bdag fid
 can gyis spro/ I4
 nam mkhaḥi dbyiñs kyi dbus gnas par/zla baḥi dkyil ḥkhor
 bri bar bya/
 gsal baḥi dkyil ḥkhor dbus gnas par/ḥkhor loḥi dkyil ḥkhor
 bsgom par bya/ I5
 padmaḥi dkyil ḥkhor ḥdra bar ni/padma sgom pas bsgom par bya/
 rin chen dkyil ḥkhor ḥdra bar ni/rin chen brtson pas
 bsgom par bya/ I6
 sbyor baḥi dkyil ḥkhor las byuñ ba/nam mkhaḥ ḥdra bar bri bar bya/
 ḥdi dag sañs rgyas rab kyi mchog/sku gsuñ thugs ni bsgoms pa yis/
 dkyil ḥkhor rdo rje las byuñ ba/thams cad mkhyen paḥi tshul
 ḥthob paḥo / I7

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

CHAPTER FOUR

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamyā
 bhagavantaḥ sarvatathāgatakāyavākṣittavajrādhipatim
 anena stotraraḥṇādhyeṣitavantaḥ /

sarvatāthāgataḥ śāntaḥ sarvatāthāgatālayam /
 sarvadharmāgranairātmyaḥ deśa maṇḍalam uttamaḥ // I
 sarvalakṣaṇasampūrṇaḥ sarvalakṣaṇavarjitam /
 samantabhadrakāyāgraḥ bhāṣa maṇḍalam uttamaḥ // 2
 śāntadharmāgrasaṃbhūtaḥ jñānacaryāviśodhakaḥ /
 samantabhadravācāgraḥ bhāṣa maṇḍalam uttamaḥ // 3
 sarvasattvamaḥcittaḥ śuddhaḥ prakṛtinirmalam /
 samantabhadracittāgraḥ bhāṣa maṇḍalaḥ sāratho // 4
 atha vajradharaḥ śāstā trilokas tu tridhātukaḥ /
 trilokavaravajrāgras trilokāgrānuśāsakaḥ // 5
 bhṛṅgate maṇḍalaḥ ramaḥ sarvatāthāgatālayam /
 sarvatāthāgataḥ cittaḥ maṇḍalaḥ maṇḍalākṛtim // 6
 athātaḥ saṃpravakṣyāmi cittamaṇḍalam uttamaḥ /
 cittavajrapratikāśaḥ kāyavākṣittamaṇḍalam // 7
 navena suniyuktena supramāṇena cārūṇā /
 sūtreṇa sūtrayet prājñāḥ kāyavākṣittabhāvanaiḥ // 8
 dvēdaśahastaḥ prakurvīta cittamaṇḍalam uttamaḥ /
 caturasaḥ caturdvāraḥ catuṣkoṇaḥ prakalpayet // 9
 tasyābhyantaraś cakram ālikhet parimaṇḍalam /
 mudrānyāsaḥ tataḥ kuryād vidhidṛṣṭena karmaṇā // IO
 tasya madhye likhet vajram indranīlasamaḥprabham /
 pañcasūlaḥ 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 ḥi ba / de bzin gsegs pa kun gyi gnas /
 chos kun bdag med pa yi mchog/dkyil ḥkhor dam pa bsad du gsol/ I
 mtshan rname thams cad yañ dag rdzogs/mtshan min thams cad
 yañ dag spans/
 kun tu bzañ po sku yi mchog/dkyil ḥkhor dam pa bsad du gsol/ 2
 ḥi 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 cen kun gyi sems chen po / rañ bzin dag ciñ dri ma med /
 kun bzañ thugs mchog kha lo sgyur/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
 rname dgaḥ bsad/ 6
 de nas thugs kyi dkyil ḥkhor mchog/thugs kyi rdo rje rab ḥdra ba/
 sku dañ gsuñ dañ thugs rname kyi/dkyil ḥkhor rab tu bsad par bya/7
 lus ḥag sems ni bsgoms pa yis/ses rab can gyis thig gdab pa/
 thig skud sar pa legs bkal ba/tshad ma rab tu mdzes pa yis/ 8
 thugs kyi dkyil ḥkhor dam pa ste/khru ni bcu gnis tshad du bya/
 ḥos bzi dañ ni grwa bzir ldan / sgo bzi par ni rab tu brtag / 9
 de yi dbus su ḥkhor lo ni / rab tu zlum 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 pa dag kyañ rab ḥjigs byed/ II

I
 pūrveṇa ca mahācakraṃ vajrajvālāvibhūṣitam /
 dakṣiṇena mahāratnaṃ sphuliṅgagahaṇākūlam // I2
 paścimena mahāpadmaṃ padmarāgasamaprabham /
 uttaraṇa mahākhaḍgaṃ rāsmijvālākūlaṃ likhet // I3
 pūrvakoṇe likhen netraṃ meghamādhyasamaprabham /
 dakṣiṇena tato vajraṃ māmakīkūlasambhavam // I4
 paścimena likhet padmaṃ sakandaṃ vikacānaṃ /
 uttaraṇotpalaṃ kuryān nilābhram iva śobhanam // I5
 ālikhet pūrvadvāre tu mudgaraṃ jvālasuprabham /
 dakṣiṇenālikhet danḍaṃ vajrajvālādisuprabham // I6
 paścimenālikhet padmaṃ khaḍgajvālāprabhākaram /
 uttaraṇa likhet vajraṃ vajrakuṇḍalivajriṇam // I7
 parisphuṭaṃ tu vijñāya maṇḍalaṃ cittam uttamaṃ // I8
 pūjāṃ kurvīta yatnena kāyavākṣittapūjanaiḥ //
 ṣoḍaśābdikāṃ prāpya yoṣitāṃ kṁntisuprabhām /
 gandhapuṣpākulīkṛtvā tasya madhye tu kāmāyeta // I9
 samadhiṣṭhya ca tāṃ prājñāḥ māmakīṃ guṇamekhalām /
 arjeda buddhapadaṃ saunyam ākāśadhātvalaṅkṛtam // 20
 viṣṇūtraśukraraktādīn devatānāṃ nivedayet /
 evaṃ tuṣyanti sambuddhā bodhisattvā mahāyāsāḥ // 21

IO

sarvatathāgatacittamaṇḍalapaṭalaś 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 ḥkhrigs/ I2
 padma chen po nub phyogs su / padmarāgaḥi kha dog ḥdra /
 ral gñi chen po byañ phyogs su/ḥod zer mañ pos rab tu ḥkhrigs/ I3
 dbus na sprin dan ḥdra baḥi ḥod/sḥyan ni śar gyi grva du bri/
 kāmaki 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 ta / śar phyogs sgor ni bri bar bya /
 rdo rje ḥbar sogs ḥod bzañ ba/be con lho yi phyogs su bri / I6
 padma ḥbar ba ḥod byed pa / nub kyi phyogs su bri bar bya /
 rdo rje ḥkhyil ba rdo rje can/byañ gi phyogs su rdo rje bri/ I7
 thugs kyi dkyil ḥkhor dam pa de/yonḥ su gsal bar śes byas nas/
 lus dan ḥag sems mchod pa yis/nan tan du ni mchod par bya / I8
 bud med rab tu mdzāns bzañ ba/lo grañs bcu drug lon pa ni/
 dri dan me tog ḥphreñ brgyan te/yon tan ska rags māmakiḥ/ I9
 śes rab can gyis byin brlabs la/de yi dbus su mñes par bya/
 sañs rgyas zi baḥi gñas spros pas/nam mkhaḥi dbyiñs ni
 rab tu brgyan/ 20
 bzañ 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 gñeḡs pa thams cad kyi thugs kyi dkyil ḥkhor gyi
 leḡu ste bzi paḡo/

atha¹ sarvatathāgatakāyavāk-

cittavajradharo rājā sarvāgryo bhāvanasvarah /
²sarvacaryāgradharsārthah bhāṣate caryalakṣaṇam // 1
³nirvikalpārthasambhūta⁴ rāgadveṣaṇa⁵śhākulāh /
⁶sādhyanti⁷ pravaraṇā siddhiḥ⁸ agrayānān⁹ anuttaraṇā // 2
 caṇḍālavapukārādya māpārthārthacintakāh /
 sādhyanti agrayāne'smin mahāyāne hy anuttare // 3
 ānantaryaprabhṛtayaḥ¹⁰ sattvā mahāpāpākr̥tā¹¹ api /
¹²sādhyanti buddhayāne'smin mahāyānamahobodhadhau // 4
 ācāryanindanaparā naiwa sādhyanti sādhanā /
 prāpātīpātīnaḥ¹³ sattvā mṛṣāvādaratās ca ye // 5
 paradravyaratā nityaḥ¹⁴ nityaḥ kāmaratās ca ye /
 vipmūtrāhārakṛtyārthī bhavyās te khalu sādhanā // 6
 mātrbhaginīputrīṣā ca kāmayed yas tu sādhanāh /
 sa siddhiḥ vipulāḥ¹⁵ gacched mahāyānāgradhermatām // 7
 mātarāḥ¹⁵ buddhaaya vibhoḥ kāmayan na ca lipyate /
 sādhyate tasya buddhatvaḥ¹⁶ nirvikalpasya dhimatāh // 8

atha khalu sarvanivarapaviskambhiprabhṛtayo mahābodhisattvā
 ācāryaprāptā adbhutaprāptāh / kim ayaḥ bhagavaṇ sarvatathā-
 gatasvāmī sarvatathāgataparṣaṇmaṇḍalamadhye¹⁶ durbhāṣitavacan-
 odāharaḥ bhāṣate / atha te sarvatathāgatāh sarvanivarapavi-
 skambhiprabhṛtīnāḥ¹⁷ mahābodhisattvānāḥ¹⁸ vacanaṁ upasrūtya tān
 bodhisattvān evaṁ āhuḥ / alaḥ kulaputrā mā¹⁹ evaḥ vocata /

de nas de bzin gsegs pa ni / kun gyi sku dan suñ thugs kyi /
 rdo rje pchañ bañi rgyal po ni/gnas kyi dbañ pnyug kun mchog gis/
 spyod pa kun mchog chos kyi don/spyod pañi mtshan ñid bkaḥ
 stsal to / I
 rnam par mi rtog don las byuñ/ñdod chags ze siañ gti mug rigs/
 theg pa mchog ni bla med pañi/dños grub rab mchog sgrub par byed/2
 rigs ñan smig ma mkhan la sogs/gsod don don gñer sems pa rnams/
 theg chen bla na med pa yi/theg mchog ñdi la ḥgrub par ḥgyur/ 3
 sems can mtshams med la sogs pañi/sdig pa chen po byed pa yañ/
 rdo rje theg pa rgya mtsho che/theg pa mchog ni ñdi la ḥgrub/ 4
 sñiñ nas slob dpon smod pa dag/besgrubs kyañ ḥgrub par yod mi ḥgyur/
 srog gcod pa yi sems can gañ/brdzun du smra la dgaḥ ba dan / 5
 gñan gyi nor la chags pa dan/rtag tu ñdod pa spyod gañ dan /
 ośāñ gci zas su za ba ste / de dag sgrub pañi snod du ḥgyur / 6
 ma dan srin mo bu mo la / sgrub pa pos ni mñes byas na /
 theg chen mchog gi chos ñid kyid/dños grub rgya che des ḥthob bo/ 7
 sañs rgyas gtso boñi yum dag la/rnam par mi rtog blo can gyis/
 mñes par byas kyañ mi bagos te/de ni sañs rgyas ḥgrub par ḥgyur/ 8

de nas sgrib pa thams cad rnam par sel ba la sogs pa byañ chub
 sems dpaḥ sems dpaḥ chen po rnams ño mtshar du gyur rmad du gyur
 te/bcom ldan ḡas de bzin gsegs pa thams cad kyid bdag po ciñi
 slad du de bzin gsegs pa thams cad kyid ḥkhor gyi nañ du ñdi lta
 buñi tshig ñan pa gsuñ zes gsol to/de nas de bzin gsegs pa thams
 cad kyis/sgrib pa thams cad rnam par sel ba la sogs pañi byañ
 chub sems dpaḥ sems dpaḥ chen po rnams kyid tshig gñan nas/byañ
 chub sems dpaḥ de dag la ñdi skad ces bkaḥ stsal to/rigs kyid bu
 rnams thoñ de skad ma zer cig/

iyas sā dharmatā śuddhā buddhānāṃ sārājñānīnāṃ /
sāradharmārthasambhūtā eṣā bodhicārīpadam // 9

atha khaly anabhilāpyānabhilāpyabuddhakṣetrasūmeruparamaṇu-
rajaṣamā bodhisattvā⁴ bhītāḥ saṃtrastā mūrcchitā abhūvan /
atha bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān evam
āhuḥ / utthāpayatu bhagavann etaṃ mahābodhisattvān / atha
bhagavān sarvatathāgatakāyavākiccittavajras tathāgata ākāśa-
samatādvayavajras nāma samādhiḥ samāpannaḥ / sananantara-
samāpannaśya ca bhagavataḥ sarvatathāgatakāyavākiccittavajrā-
dhipateḥ prabhayā spr̥ṣṭamātrāḥ / atha te mahābodhisattvāḥ⁵
sveṣu sveṣv āśanasthāneṣu sthitā abhūvan / atha te sarva-
tathāgatā āścaryaprāptā adbhutaprāptāḥ prītyodvelaprāptā
evaḥ⁷ dharmaghoṣam akārṣuḥ /

aho dharmā aho dharmā aho⁸ dharmārthasambhava /
dharmasūddhārtha nairātmya⁹ vajrarāja namo namaḥ // 10
kāyavākiccittasasūddha ākāśasamatālaya /
nirvikāra nirābhāsa vajrakāya namo namaḥ // 11
citta tathāgata śreṣṭha tryadhvathavartina /
dhātubhūta mahākāśa¹⁰ ākāśapatha¹¹ namo namaḥ // 12
ākāśakāyasambhūta ākāśapathavartaka /
ākāśacitta dharmāgra caryāpada namo'stu te // 13

sanantacaryāgrapaṭalaḥ pañcamah /

sñiñ po ye śes can rnam kyī / sañs rgyas chos ñid dag pa ñdi/
sñiñ po chos kyī don las byuñ/byañ chub spyod pañi gnas ñdi yin/ 9

de nas yañ brjod kyis mi lañ bañi yañ brjod kyis mi lañ bañi
sañs rgyas kyī žiñ ri rab la sogṣ pañi rdul phra rab sñied kyī
byañ chub sems dpaḥ rnam ḥjigs skrag nas brgyal bar gyur to/
de nas bcom ldan ḥdas de bžin gśegs pa thams cad kyis/byañ chub
sems dpaḥ de dag brgyal bar gyur pa gzigs nas/bcom ldan ḥdas de
bžin gśegs pa thams cad kyī sku dañ gsuñ dañ thugs kyī bdag po
la/ñdi skad ces gsol to/bcom ldan ḥdas byañ chub sems dpaḥ
sems dpaḥ chen po ñdi dag blañ bar gsol/de nas bcom ldan ḥdas
de bžin gśegs pa thams cad kyī sku dañ gsuñ dañ thugs rdo rje
de bžin gśegs pa/nam mkhaḥ dañ mñam pa gñis su med pañi rdo rje
žes bya bañi tiñ ñe ḥdzin la sñoms par žugs so/sñoms par žugs
ma thag tu bcom ldan ḥdas sku dañ gsuñ dañ thugs rdo rjeñi bdag
poñi ḥod kyis reg pa tsam gyis/de nas byañ chub sems dpaḥ sems
dpaḥ chen po de dag rañ rañ gi stan la gnas par gyur to/de nas
de bžin gśegs pa thams cad ño mtshar du gyur/rmad du gyur/āgyes
pas khyab par gyur nas/chos kyī dbyañs ñdi skad ces gsuñs so/
e maḥo chos e maḥo chos / e maḥo chos kyī don ḥbyuñ ba /
chos don dag pa bdag med pa / rdo rje rgyal po phyag ḥtshal ḥdud/10
sku dañ gsuñ thugs rab tu dag/nam mkhaḥ dañ ni mñam ñid gnas/
rnam par mi ḥgyur snañ ba med/rdo rjeñi sku la phyag ḥtshal ḥdud/11
thugs ni de bžin gśegs pañi gtsc/dus gsum dag gi lam du byuñ/
nam mkhaḥ chen po dbyiñs gyur pa/nam mkhañi lam la phyag
ḥtshal ḥdud/ 12
nam mkhañi sku las yañ dag byuñ/nam mkhañi lam la gnas pa po/
nam mkhañi thugs te chos kyī mchog/spyod pañi gnas la phyag
ḥtshal ḥdud/ 13

kun tu spyod pa mchog gi leḥu ste lña paḥo/

CHAPTER SIX

atha khalu akṣobhyavajras tathāgataḥ sarvatathāgatakāya-
vākci^Ittaguhyavajraṃ nāma samādhiṃ samāpadyedaṃ cittādhi-
ṣṭhānamantram udājahāra/

OM sarvatathāgatacittavajrasvabhāvātmake 'ham //

atha bhagavān vairocana²vajras tathāgato virajapadavajraṃ
nāma samādhiṃ samāpadyedaṃ kāyādhiṣṭhānamantram udājahāra/

OM sarvatathāgatakāyavajrasvabhāvātmake 'ham //

atha bhagavān amitāyus³ tathāgataḥ samatādvayavajraṃ nāma
samādhiṃ samāpadyedaṃ vāgadhiṣṭhānamantram udājahāra/

OM sarvatathāgatavāgvajrasvabhāvātmake 'ham //

trivajraṃ tathāgataḥ guhyaṃ padaṃ padavibhāvanam/
niṣpādayed ebhiḥ pravarair mantralakṣaṇalakṣitam// I

atha bhagavān ratnaketus tathāgataḥ jñānapradīpavajraṃ
nāma samādhiṃ samāpadyedaṃ mantram udājahāra/

OM sarvatathāgatānurāgaṇavajrasvabhāvātmake 'ham //

atha bhagavān amoghasiddhivajras tathāgataḥ amoghavajraṃ
nāma samādhiṃ samāpadyedaṃ mantram udājahāra/

OM sarvatathāgatapūjāvajrasvabhāvātmake 'ham //

pañcakāmaguṇair buddhān pūjayed vidhivat sadā/
pañcopahārapūjābhir laghu buddhatvam āpnuyāt// 2

ityāha bhagavān sarvatathāgatakāyavākci^{II}ttavajrādhipatir
vajradnaraḥ/atha bhagavān sarvatathāgatakāyavākci^{II}ttavajrā-

CHAPTER SIX

de nas de bzin gsegs pa rdo rje mi bskyod pa/de bzin gsegs
pa thams cad kyi sku dañ gsuñ dañ thugs kyi gsañ ba rdo rje
zes bya baḥi tiñ ne ḥdzin la sñoms par zugs te/thugs byin
gyis rlob paḥi sñags ḥdi gsuñs so/

OM sarbatathāgatatsittabadzrasvabhābātmakeham/

de nas bcom ldan ḥdas de bzin gsegs pa rdo rje sñam par sñam
mdzad/rdul dañ bral baḥi gñas rdo rje zes bya baḥi tiñ ne
ḥdzin la sñoms par zugs te/sku byin gyis rlob paḥi sñags ḥdi
gsuñs so/

OM sarbatathāgatakāyabadzrasvabhābātmakeham/

de nas bcom ldan ḥdas de bzin gsegs pa tshē dpag tu med pa/
ññam pa ñid mi gñis paḥi rdo rje zes bya baḥi tiñ ne ḥdzin la
sñoms par zugs te/gsuñ byin gyis rlob paḥi sñags ḥdi gsuñs so/

OM sarbatathāgatābagbadzrasvabhābātmakeham/

rdo rje gsum po de bzin gsegs paḥi gsañ/
gñas ni gñas kyi rnam par bsgom par bya/
sñags kyi mtshan gyis śin tu mtshan byas la/
mchog rab ḥdi yis bsgrub pa ñid du bya/ I

de nas bcom ldan ḥdas de bzin gsegs pa dkon mchog dpal/ye ses
sgron ma rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par zugs
te/sñags ḥdi gsuñs so/

OM sarbatathāgatānurāgaṇabadzrasvabhābātmakeham/

de nas bcom ldan ḥdas de bzin gsegs pa grub pa rdo rje gdon mi
za ba/rdo rje gdon mi za ba zes bya baḥi tiñ ne ḥdzin la sñoms
par zugs te/sñags ḥdi gsuñs so/

OM sarbatathāgatapūdzābadzrasvabhābātmakeham/

rtag tu ḥdod paḥi yon tan lñas/saṅs rgyas tshul bzin mchod par bya/
mchod pa rnam pa lña rñams kyis/myur du saṅs rgyas ñid thob ḥgyur/2
zes bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ

dhipatir vajradhara idam sarvatathāgatamantrarahasyam
 udājahāra/^I

mantranidhyaptikāyena vācā manasi coditaḥ /
 sādhayet pravaraṃ siddhiṃ manaḥsaṃtoṣaṃapriyaṃ // 3
 cittanidhyaptinairātmyaṃ vācākāyavibhāvanam /
 niṣpādayet trisaṃyogam ākāśasamatālayam // 4
 kāyavākcittanidhyapteḥ svabhāvo nopalabhyate /
 mantramūrtiprayogaḥ na bodhir na ca bhāvanā // 5
 vicāryedaṃ samāsenā kāyavākcittalakṣaṇam /
 bhāvayed bodhisamyaḃ samādhiṃ mantrakalpitaṃ // 6
 atha vajradharaḥ śrīman sarvatathāgatārcitaḥ /
 sarvabuddhāgrasarvajño bhāṣate bhāvanottamaṃ // 7
 ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /
 buddhabimbaṃ prabhāvitvā sūksamayogaṃ samārabhet // 8
 nāsāgre sarṣapaṃ cintet sarṣape sacarācaram /
 bhāvayej jñānapadaṃ ramaṃ rahasyaṃ jñānakalpitaṃ // 9
 ākāśadhātumadhyasthaṃ bhāvayet sūryamaṇḍalam/
 buddhabimbaṃ vibhāvitvā padaṃ tasyopari nyaset // 10

HŪM

II

ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /
 locanākārasaṃyogaṃ vajrapadme vibhāvayet // II
 ākāśadhātumadhyasthaṃ bhāvayed ratnamaṇḍalam /
 ādiyogaṃ prayatnena tasyopari vibhāvayet // 12
 I3 ākāśadhātumadhyasthaṃ bhāvayed raśmimaṇḍalam /
 arjed buddhapadaṃ saumyaṃ parivāraṃ viśeṣataḥ // 13
 nīlotpaladalākāraṃ pañcaśūlaṃ viśeṣataḥ /
 yavamātraṃ prayatnena nāsikāgre vicintayet // 14

thugs kyi bdag po rdo rje ḥchañ bas gsuñs so/de nas beom ldan
 ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi
 bdag po rdo rje ḥdzin kyis/de bzin gsegs pa thams cad kyi snags
 kyi gsañ ba ḥdi gsuñs so/
 snags la dmigs paḥi lus dañ ni/nag dañ yid kyis bskul nas su/
 yid ni dgaḥ zin mgu ba yi / dnos grub rab mchog bsgrub par bya/ 3
 sens la dmigs pa bdaḥ med pa/nag dañ lus kyañ rnam par bsgom/
 nam mkhaḥ bzin du mñam paḥi gnas/sbyor ba rnam gsum bsgrub par bya/4
 lus dañ nag dañ sem dmigs na/no bo fid ni dmigs su med/
 snags kyi lus su sbyor ba la/byañ chub med cin sgom paḥañ med/ 5
 sku gsuñ thugs kyi mtshan fid ni/ḥdi ni mdr na rnam dpyad nas/
 snags kyis brtags paḥi tiñ ne ḥdzin/byañ chub sbyor ba bsgom par
 de nas dpal ldan rdo rje ḥdzin/de bzin gsegs pa kun gyis mchod/ bya/6
 sañs rgyas kun mchog kun mkhyañ gyis/sgom paḥi mchog ni tkaḥ stal to/7
 nam mkhaḥi dbyiñs kyi dbus gnas par/zla baḥi dkyil ḥkhor bsgom par
 sañs rgyas gzugs ni rab bsgoms nas/phra moḥi sbyor ba kun tu tsañ/8
 sna yi rtse mor yuñs kar bsam/ḥgro dañ mi ḥgro yuñs kar la/
 ye ses gnas ni ḥams dgaḥ ba/gsañ baḥi ye ses kyis brtags bsgom/ 9
 nam mkhaḥi dbyiñs kyi dbus gnas par/ñi maḥi dkyil ḥkhor bsgom par
 sañs rgyas sku yi gnas bsgoms te/de yi steñ du gnas gzag go/ bya/ 10

HŪM

nam mkhaḥi dbyiñs kyi dbus gnas par/gsal baḥi dkyil ḥkhor bsgom par
 spyen gyi tshul du sbyor ba la/rdo rje pad mo rnam par bsgom/ bya/ II
 nam mkhaḥi dbyiñs kyi dbus gnas par/rin chen dkyil ḥkhor bsgom par
 mchog gi sbyor ba nan tan gyis/de yi steñ du yonñs su bsgom/ bya/ 12
 nam mkhaḥi dbyiñs kyi dbus gnas par/ḥod kyi dkyil ḥkhor bsgom par
 sañs rgyas tshul ni zi ba spro/ḥkhor yañ khyad par dag tu spro/ bya/ 13
 ud pal mthiñ kaḥi mdog ḥdra ba/rtse mo lña ba khyad par du/
 nas kyi ḥbru tsañ nan tan gyis/sna yi rtse mor rnam par bsam/ 14

canakāsthipramāṇaṃ tu aṣṭa¹ patraṃ sakeśaram /
 nāsikāgra idaṃ śasta² bhāvayed bodhiparāyaṇaṃ // 15
 cakrādīnāṃ viśeṣena bhāvanāṃ tatra kalpayet /
 si³dhyate bodhipadaṃ rama⁴ṃ sarvasiddhiguṇālayam // 16
 sṛjet tatra samāsena buddhān⁵ bodhipratīṣṭhitān /
 niścārayed dharmapadaṃ kāyavākcittalakṣitam // 17
 atha vajradharaḥ śrīman sarvatattvārthadeśakaḥ /
 sarvacaryāgrasaṃsuddhaḥ bhāṣate guhyam uttamaṃ // 18
 ṣaṣṭhān bhāvayet prājño rūpāśabdaraśānvitaḥ /
 guhyatattvamahāpūjāṃ saṃpūjya ca vibhāvayet // 19
 viṣṇūṣṭhān āhāraḥkṛtyārthaṃ kuryāt siddhiphalārthinaḥ /
 si⁷dhyate 'nuttaraṃ tattvaṃ buddhabodhim anāvilaṃ // 20
 māṃsāhāraḥkṛtyārthaṃ mahāmāṃsaṃ prakalpayet /
 si⁸dhyate kāyavākcittaṃ rahasyaṃ sarvasiddhiṣu // 21
 hastimāṃsaṃ heyamāṃsaṃ śvānamāṃsaṃ tathottamaṃ /
 bhakṣed āhāraḥkṛtyārtham anyad annaṃ tu na ca bhakṣayet /
 priyo bhavati buddhānāṃ bodhisattvānāṃ dhīmatām // 22
 anena khalu yogena laghu buddhatvam āpnuyāt /
 kāmadhātviśvaro¹⁰ loke sa bhavet padakarmakṛt // 23
 tejasvī balavān śreṣṭhaḥ kāntimān priyadarśanaḥ /
 II
 vaśam ānayed imaṃ lokaṃ darśane naiva coditaḥ // 24
 idaṃ tat sarvabuddhānāṃ rahasyaṃ bodhim uttamaṃ /
 mantraguhyam idaṃ tattvaṃ¹² kāyavākcittalanghitaṃ¹³ // 25

kāyavākcittādhiṣṭhānapaṭalaḥ ṣaṣṭhaḥ /

tsa na ka yi ḥbru tsaṃ la/ḥdab ma brgyad pa ge sar bcas/
 sna yi rtse mor ḥdi śis te/bsgoms pas byañ chub gzol bar ḥgyur/ 15
 ḥkhor lo la sogs khyad par du/sgom pa der ni brtag par bya/
 dnos grub thams cad yon tan gnas/nams dgaḥ byañ chub gnas
 ḥgrub ḥgyur/ 16
 sañs rgyas byañ chub gnas rnams ni/de ru mdor na spro bar bya/
 sku gsuñ thugs kyis mtshan pa yi/chos kyi tahig rnams
 rab tu brjod/ 17
 de nas dpal ldan rdo rje ḥdzin/de fid don kun ston pa pos/
 spyod pa kun mchog legs dag pa/gsañ baḥi dam pa bkaḥ stsal to/ 18
 gsugs dañ sgra dañ ror ldan pa/śes rab can gyis zla drug bsgom/
 gsañ baḥi de fid mchod chen gyis/legs par mchod nas bsgom par bya/19
 dnos grub ḥbras bu ḥdod pa yis/zas su bsañ gci zos na ni/
 sañs rgyas byañ chub skyon med pa/yañ dag bla med grub par ḥgyur/20
 zas su śa rnams za ba dañ / śa chen dag ni rab brtags na /
 sku dañ gsuñ thugs gsañ ba yi/dnos grub thams cad ḥgrub par ḥgyur/21
 glañ poḥi śa dañ rta yi śa / de bzin dam pa khyi yi śa /
 zas kyi phyir ni bzaḥ bar bya/zas gzan dag ni ma zas na/
 byañ chub sems dpaḥ blo can dañ/sañs rgyas rnams ni mñes par ḥgyur/22
 ḥdi lta bu yi sbyor ba yis / myur du sañs rgyas fid thob ḥgyur/
 ḥdod khams dbaḥ phyug ḥjig rten na/go ḥphañ las ni byed par ḥgyur/23
 gtso bo gzi can stobs dañ ldan/mdaḥs bzañ mthoñ na yid du ḥoñ/
 mthoñ ba tsaṃ gyis bskul med par/ḥjig rten ḥdi dag dbaḥ du ḥgyur/24
 ḥdi ni sañs rgyas thams cad kyis/gsañ ba byañ chub dam pa ste/
 yañ dag śnags kyis gsañ ba ḥdi / ius nag sems las ḥdaḥ baḥo / 25

sku dañ gsuñ dañ thugs byin gyis rlob paḥi leḥu ste drug paḥo/

CHAPTER SEVEN

atha bhagavān sarvatathāgatakāyavākṛcittādhipatir mahā-
^I samayatattvamāntracaryāgrasambodhipaṭalam udājahāra/
 sarvakāmopabhogais ca sevyaṁānair yatheccchataḥ /

anena khalu yogena laghu buddhatvam āpnuyāt // I
 sarvakāmopabhogais tu sevyaṁānair yatheccchataḥ /
² svādhidaivatayogena svaḥ parāṁś ca pūjayet // 2
 duḥkarair niyamais tīvrāiḥ sevyaṁānair na sidhyati/
³ sarvakāmopabhogais tu sevayāṁś cāśu sidhyati // 3
 bhikṣāśinā na japtavyaḥ na ca bhakṣyarato bhavet/
⁴ japeṇ mantram abhinnāṅgaḥ sarvakāmopabhogakṛt // 4
 kāyavākṛcittasausthityaḥ prāpya bodhiḥ samaśnute/
 anyathākālamaraṇaḥ pacyate narake dhruvam // 5
 buddhāś ca bodhisattvāś ca mantracaryāgracāriṇaḥ/
⁵ prāptā dharmākṣaraḥ śreṣṭhaḥ sarvakāmopasevanaiḥ// 6
⁶ sevayet kāmagunān pañca jñānārthī rāgiṇaḥ sadā /
⁸ toṣayed bodhisattvāṁś ca rāgayed bodhisauriṇān // 7
 rūpaḥ vijñāya trividhaḥ pūjayet pūjanātmakaḥ /
⁹ sa eva bhagavān viśvo buddho vairocanaīlayaḥ // 8
¹⁰ śabdaḥ trividhaḥ vijñāya devatānāḥ nivedayet /
¹¹ sa eva bhagavān viśvo buddharatnākaraḥ prabhuḥ// 9
¹² gandhaḥ vijñāya trividhaḥ bulhādīnaḥ nivedayet/
¹³ sa eva bhagavān viśvo rāgadharmadharaḥ prabhuḥ// 10
 rasaḥ jñātvā tu trividhaḥ devatānāḥ nivedayet/
¹⁴ sa eva bhagavān viśvo buddho ya amoghavajravān// 11
¹⁵ sparsaḥ jñātvā tu trividhaḥ svakulasya nivedayet/
 sa eva bhagavān vajrī akṣobhyākāralābhinaḥ // 12

CHAPTER SEVEN

de nas bcom ldan ḥdas de bñin gāegs pa thams cad kyi sku dañ
 gsuñ dañ thugs kyi bdag pos/dam tshig chen poḥi de kho na ñid
 snags kyi spyod paḥi mchog mñon par rdzo paḥi byañ chub paḥi
 leḥu ḥdi gsuñs so/

ḥdod paḥi loñs spyod thams cad le/ji ltar ḥdod par bsten na ni/
 ḥdi lta bu yi sbyor ba yis/sañs rgyas myur du thob par ḥgyur/ I
 ḥdod paḥi loñs spyod thams cad ni/ji ltar ḥdod pas bsten bya ste /
 rañ gi lha yi sbyor ba yis/bdag ñañ gñan la mchod par bya/ 2
 dkaḥ thub sdom pa mi bzad pas/bsten kyaḥ ḥgrub par mi ḥgyur gyi/
 ḥdod paḥi loñs spyod thams cad la/bsten namyur du ḥgrub par ḥgyur/ 3
 sloñs mo za žiñ ma bzla ste/sloñs moḥañ dgaḥ bar mi byaḥo/
 ḥdod pa kun la loñs spyod ciñ/snags kyi yan lag ma ñams bzlas/ 4
 lus dañ ñag dañ sems rñams ni/bde bar gñas na byañ chub ḥthob/
 gñan du dus mi ḥchi ba dañ/dnyal bar ñes par sreg par ḥgyur/ 5
 sañs rgyas byañ chub sems dpaḥ dañ/snags kyi spyod pa mchog
 spyod rñams/
 chos mchog mi gyo brñes pa yañ/ḥdod pa thams cad bsten pas so/ 6
 chags can ye śes ḥdod pa yis/rtag tu ḥdod yon lña rñams bsten/
 byañ chub sems dpaḥ mñes par bya/byañ chub ñi ma chags par bya/ 7
 gsugs la rñam gsum śes byas nas/mchod par byed pas mchod par bya/
 de ñid bcom ldan sna tshogs pa/sañs rgyas rñam par snañ mdzad gñi/ 8
 sgra la rñam gsum śes byas nas/lha rñams la ni dbul bar bya/
 de ñid bcom ldan sna tshogs pa/sañs rgyas rin chen ḥbyuñ gñas gtso/9
 dri la rñam gsum śes byas nas/sañs rgyas sogs la dbul bar bya/
 de ñid bcom ldan sna tshogs pa/ḥdod chags chos kyi ḥbyuñ gñas gtso/10
 ro la rñam gsum śes byas nas/lha rñams la ni dbul bar bya/
 de ñid sañs rgyas sna tshogs pa/sañs rgyas thogs med rdo rje ḥñin/11
 reg la rñam gsum śes byas nas/bdag gi rigs la dbul bar bya/
 de ñid bcom ldan rdo rje can/mi bakyoḍ pa yi tshul brñes paḥo/ 12

- I
rūpaśabdaraśādīnāṃ sadā cittaṃ niyojayet /
idaṃ tat sarvabuddhānāṃ guhyaṃ sārāsamuccayaṃ// I3
2
rūpaśabdādibhir mantrī devatāṃ bhāvayet sadā/
athavā bhāvayet tatra kulabhedavibhāvanāḥ // I4
3 4
buddhānusmṛtisamyogād dharmānusmṛtibhāvanā/
bhāvanā kāyavākacittaṃ vajrānusmṛtibhāvanā // I5
5
kulānusmṛtisamyogāt krodhānusmṛtibhāvanā /
6
devatānusmṛtisamyogād bhāvayan bodhim āpnuyāt// I6
7
8 9
śodasābdikāṃ, prāpya yoṣitāṃ rūpasuprabhāṃ/
pracchante prārābhet pūjāṃ adhiṣṭhānapadais
10 II tribhiḥ// I7
tathāgatamahābhāryāṃ locanādīn vibhāvayet /
12
dvayendriyasaṃpatyā buddhasiddhim avāpnuyāt// I8
13
HŪḥkāraṃ OMkāraṃ ca ĀḤkāraṃ PHAṬ vikalpayet/
pañcaraśmīsamākīrṇaṃ padmavajraṃ ca bhāvayet// I9
14
candraṃśum iva saḥjvalāṃ bhāvayet tāṃ manoranāṃ/
buddhānusmṛtiyogādīn bhāvayed bodhikāṅkṣiṇaḥ// 20
- tatra kathāṃ buddhānusmṛtibhāvanā /
15
bhage līṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
romakūpāgravivare buddhameghān sphared budhaḥ// 21
- tatra kathāṃ dharmānusmṛtibhāvanā /
bhage līṅgaṃ pratiṣṭhāpya vajradharmaṃ vibhāvayet/
romakūpāgravivare dharmameghān sphared budhaḥ// 22
- tatra kathāṃ vajrānusmṛtibhāvanā /
bhage līṅgaṃ pratiṣṭhāpya vajrasattvaṃ vibhāvayet/
romakūpāgravivare vajrameghān sphared budhaḥ// 23
- tatra kathāṃ kulānusmṛtibhāvanā /
bhage līṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
romakūpāgravivare kulameghān sphared budhaḥ// 24

- gzugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sñiṅ po btus paḥo/ I3
gzugs sgra dri sogs sṅags pa yis/lha fid du ni rtag tu bsgom/
yaṅ na de la sgom pa ni/rigs kyi tshul du rnam par bsgom/ I4
saṅs rgyas rjes su dran par sbyor/chos ni rjes su dran sgom pa/
rdo rje rjes su dran sgom pa/sku daṅ gsuṅ daṅ thugs rnams sgom/I5
rigs ni rjes su dran par sbyor/khro be rjes su dran sgom pa/
lha ni rjes su dran par sbyor/bsgoms na byaṅ chub thob par ḥgyur/I6
buḍ med gzugs ldan mdzāns bzaṅ ba/lo graṅs bcu drug lon pa la/
byin gyis brlabs kyi gnas gsam gyis/āben par mchod pa rab tu
brtsam/ I7
de bzin gsēgs paḥi btsun moḥi mchog/spyan la sogs par bsgom par bya/
dbaṅ po gñis ni nñam sbyar bas/saṅs rgyas dños grub thob par ḥgyur/I8
yi ge HŪḥ daṅ OM daḡ daṅ/ ĀḤ daṅ PHAṬ kyaṅ rab brtag bya/
ḥod zer rnam lāns khyab pa yi/pad ma rdo rje bsgom par bya/ I9
ḥbar bcas zla ḥod bzin du dkar/yid du ḥoṅ be bsgom bar bya/
saṅs rgyas rjes dran sbyor la sogs/byaṅ chub ḥdod pas bsgom par
bya/ 20
- de la saṅs rgyas rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / saṅs rgyas gzugs ni bsgom par bya /
ba spu rnams kyi bu ga nas/mkhas pas saṅs rgyas sprin rnams spro/21
- de la chos rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / 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 źes na/
bha ga la ni liṅ ga bźag / rdo rje sems dpaḥ 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 źes na/
bha ga la ni liṅ ga bźag / saṅs rgyas gzugs ni rab tu bsgom/
ba spu rnams kyi bu ga nas/mkhas pas rigs kyi sprin rnams spro/ 24

tatra kathaṃ krodhānusmṛtibhāvanā /

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

tatra kathaṃ samayānusmṛtibhāvanā /

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

tatra kathaṃ maṇḍalānusmṛtibhāvanā /

dvayendriyasamāpatyā svaretas tu vicakṣaṇaḥ/
niścārayet sadā yogī maṇḍalān maṇḍalākārān// 27

tatra kathaṃ kāyānusmṛtibhāvanā /

yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūritam/
buddhakāyasvabhāvena mamāpi tādrśaṃ bhavet// 28

tatra kathaṃ vāganusmṛtibhāvanā /

yad eva vajradharmasya vācā niruktisappadā/
mamāpi tādrśī vācā bhaved dharmadharopamaḥ// 29

tatra kathaṃ cittānusmṛtibhāvanā /

yac cittam samantabhadrasya guhyakendrasya dhimatam/
mamāpi tādrśam cittam bhaved vajradharopanam// 30

tatra kathaṃ śattvānusmṛtibhāvanā /

yac cittam sarvasattvānāṃ kāyavākcittalakṣitam/
mamāpi tādrśam cittam ākāśasamasāripam// 31

tatra kathaṃ sarvamantramūrtikāyavākcittānusmṛtibhāvanā/
yat kāyaṃ mantravajrasya vācā kāyavibhāvanam/
mamāpi tādrśam nityam bhaven mantradharopanam// 32

de la khro bo rjes su dran pa ji ltar sgom zes na/

bha ga la ni liṅ ga bžag / khro boḥi dbaṅ po rab tu bsgom /
ba spu rnams kyi bu ga nas/mkhas pas khro boḥi sprin rnams spro/25

de la dam tshig rjes su dran pa ji ltar sgom zes na/

bdag gi rdo rje pad mar ldan/dbaṅ po gñis ni mñam sbyar te/
raṅ gi khu baḥi thigs pa yis/saṅs rgyas rdo rje sems dpaḥ mchod/26

de la dkyil ḥkhor rjes su dran pa ji ltar sgom zes na/

dbaṅ po gñis ni mñam bžag ste/mkhas pas raṅ gi khu ba dag/
rnal ḥbyor pas ni rtag tu dbyun/dkyil ḥkhor dkyil ḥkhor 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 lña yis rab tu rgyas/
saṅs rgyas sku yi raṅ bžin gyis/bdag kyaṅ de daṅ ḥdrar gyur cig/28

de la gsuṅ rjes su dran pa ji ltar sgom zes na/

rdo rje chos kyi gsuṅ gaṅ yin/gsuṅ de nes tshig phun sum tshogs/
bdag gi tshig kyaṅ de ḥdra ste/chos ḥdzin pa daṅ ḥdrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom zes na/

gaṅ baḥi bdag po blo ldan pa/kun tu bzaṅ poḥi thugs gaṅ yin/
rdo rje ḥdzin pa lta bur ni/bdag gi sems kyaṅ de ḥdrar gyur/ 30

de la sems can rjes su dran pa ji ltar sgom zes na/

sems can kun gyi sems gaṅ yin/sku daṅ gsuṅ daṅ thugs kyi mtshan/
de ni saṅs rgyas thams cad kyi/mkhaḥ daṅ mtshuṅs par spyod gyur
cig / 31

de la snags thams cad kyi gzugs daṅ sku daṅ gsuṅ daṅ thugs

rjes su dran pa ji ltar sgom zes na/

snags kyi rdo rje sku gaṅ yin/gsuṅ gis sku yaṅ rnam sgom pa/
bdag kyaṅ rtag tu de ḥdra bar/ snags ḥdzin pa daṅ mñam gyur cig/ 32

tatra katham samyānusmṛtibhāvanā /

^I samayāt kṣaī d̄ retam vidhiṇā pibet phalakāṅkṣayā/
² mārayet tāthāgataṃ vyūhaṃ sutarāṃ siddhim āpnuyāt//33

tatra katham prajñāpāramitāsamyānusmṛtibhāvanā/
³

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

tatra katham anutpādānusmṛtibhāvanā /

prakṛtiprabhāsvaraṃ sarvaṃ nirpimittaṃ nirākṣaram/
na dvayaṃ nādvayaṃ śāntaṃ khasadrśaṃ sunirmalam// 35

tatra katham dveṣakulādīpūjānusmṛtibhāvanā/
⁵

dvādaśābdikāṃ prāpya yoṣitāṃ sthiracetasām/
kulayogaprabhedena svasūkreṇa prapūjayet// 36

⁶ anena tāthāgataṃ kāyaṃ ⁷ cittaṃ vajradharasya ca/
⁸ vācā ⁹ dharmadharāgrasya prāpyatehaiva janmani// 37

¹⁰ kāyavākcittasamsiddhir ye cānye hīnajāḥ smṛtāḥ/
¹¹ ¹² sidhyanti tasya jāṇena trivajrābhedyabhāvanaiḥ// 38

¹³ ¹⁴ mantracaryāgrapaṭalaḥ saptaṃ /

de la dam tshig rjes su dran pa ji ltar sgom zes na/
dam tshig khu phyuñ cho ga bzin/hbras bu h̄od pas btuñ bar bya/
de bzin gsegs paḥi tshogs bsad na/dnos grub cad tu h̄thob par h̄gyur/ 33

de la ses rab kyi pha rol tu phyin paḥi dam tshig rjes su
dran pa ji ltar sgom zes na/
rañ bzin gyis ni h̄od gsal ba/thams cad ma skyes zag pa med/
byañ chub med ciñ mñon rtogs med/khams kyañ med ciñ h̄byuñ bañan med/ 34

de la ma skyes pa rjes su dran pa ji ltar sgom zes na/
thams cad rañ bzin h̄od gsal ba/mtshan med mi h̄gyur nam mkhaḥ bzin/
gñis med gñis su med min ži/sin ta dri med nam mkhaḥ bzin/ 35

de la žemlañ gi rigs la sogḥ paḥi 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
h̄dis ni de bzin gsegs paḥi sku/rdo rje h̄dzin paḥi thugs dañ ni/
chos h̄dzin mchog gi gsuñ dag kyañ/tshe h̄di ñid la thob par h̄gyur/ 37
sku dañ gsuñ dañ thugs kyañ h̄grub/gañ gñan phra mor bsad pa rnams/
rdo rje mi phyed gsum bsgoms te/bzlas pa tsem gyis de h̄grub h̄gyur/38

śhags kyi spyod pa mchog gi leḥu ste bdun paḥo/

CHAPTER EIGHT

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

²
vajrasattva mahāyāna ākāśacaryaviśodhaka /
³
samantabhadracaryāgra deśa pūjāṃ jinottama // 1
⁴ ⁵
rāgadveṣamahāmoha vajrayānapradeśaka /
ākāśadhātukalpāgra ghoṣa pūjāṃ jinālaya // 2
⁶
mokṣamārgaprapetāra triyānapathavartaka /
⁷
buddhasaubhāgyasuddhātma bhāṣa pūjāṃ narottama // 3
bodhicittaviśālākṣa dharmacakrapravartaka /
kāyavākcittasaṃsuddha vajrayāna namo'stu te // 4
atha vajradhara rājā sarvākāśamanākṣaraḥ /
sarvābhiṣekasarvārthaḥ sarveśo sarvaratnadhṛk // 5
pūjāṃ tathāgatiṃ śreṣṭhāṃ trivajrābhedyasaṃsthitāṃ/
kāyavākcittasaubhāgyāṃ bhāṣate jinasambhavaṃ // 6
prāpya kanyāṃ viśālākṣiṃ rūpayauvanamaṇḍitāṃ /
⁸ ⁹
pañcaviṃśatikāṃ gṛhya tiryagbhyo'pi prakalpayet // 7
śucau vivikte pṛthivīpradeśe
¹⁰
jinātmaśāntaśivālaye ca /
¹¹
viṣṇūtratoyādivilepanaṃ vā
kurvīta śāśvaj jinapūjanaṭop // 8
stanāntaraṃ yāvāc chikhāntamadhye
¹²
caraṇāntare cāpi nyased vidhijñāḥ /
nābhikaṭiḡuhye jinātmajanāṃ
¹³
nyāsaṃ prakuryāt kulapañcakānāṃ // 9

CHAPTER EIGHT

de nas bcom ldan ḡas de bzin ḡeḡs pa rdo rje dkon mchog
dpal gyis/bcom ldan ḡas de bzin ḡeḡs pa thams cad kyi
bdag poḡbañ phyug dam pa rdo rje ḡdzin pa chen po la/bstod
paḡi rgyal po ḡdis ḡsol ba btab be/

rdo rje sems dpag theg pa che/nam mkhaḡi spyod pa rnam sbyoñ ba/
kun tu bseñ poḡi spyod pa mchog/rgyal mchog mchod pa bśad du ḡsol/1
ḡdod chags ze sdañ gti mug che/rdo rje theg pa rab ston pa/
nam mkhaḡi dbyiñs dañ mtshuñs paḡi mchog/rgyal ḡzi mchod pa
bśad du ḡsol/ 2
thar baḡi lam ni rab ston pa/theg pa ḡsum gyi lam la ḡnas/
sañs rgyas skal mchog dag paḡi bdag/mi menog mchod pa bśad du ḡsol/3
byañ chub sems ni rgyas paḡi spyan/chos kyi ḡkhor lo rab bskor ba/
sku dañ ḡsuñ thugs śin tu dag/phyag ḡtshal rdo rje theg pa laḡo/ 4
de nas rgyal po rdo rje ḡdzin/thams cad nam mkhaḡ mi ḡgyur che/
thams cad dbañ bekur kun gyi don/kun dbañ rdo rje rin chen ḡdzin/5
de bzin ḡeḡs paḡi mchod paḡi mchog/rdo rje mi phyed ḡsum ḡnas pa/
sku dañ ḡsuñ dañ thugs skal mchog/rgyal ba ḡbyuñ bar ḡgyur ba bśad/6
na chuñ ḡzon nu mig yañs pa / ḡzugs ḡzañ ḡzon pas brgyan pa ni/
lo ḡrañs ḡi śu lña lon rñed / byol soñ las kyañ rab tu brtag / 7

sa phyogs ḡtsañ zin rnam par dben paḡam/
rgyal ḡid skyes zi zi baḡi ḡnas rnam su/
bśañ ḡci chu la sogs pas byug paḡam/
rgyal ba mchod phyir rtag par rab tu bya/ 8
nu maḡi dbus par spyi ḡtsug mthaḡ yi bar/
cho ḡa śes pas yañ na rkañ paḡi bar/
lte ba rked pa ḡsañ bar rgyal baḡi sras/
rigs lña rnam ni ḡgod paḡ rab tu bya/ 9

ākāśadhātumadhyasthaṃ bhāvayed jñānesāgaram /
 ātmānaṃ candramadhyasthaṃ bhāvayed hṛdaye budhaḥ // I 10
 saṃhāraṃ ca prakurvīta yadīccheḥ chāntāvajradhṛk/
 catūratnamayaṃ stūpaṃ raśmimālāvibhūṣitam // II
 jñānodadhiṃ tripathebhya ālayaṃ tu vicintayet/
 svaromakūpavivare pūjāmeghān sphared budhaḥ // I2
 padmaṃ pañcavidhaṃ jñātvā utpalaṃ ca vicakṣaṇaḥ/
 jātiṃ ca trividhaṃ jñātvā devatānāṃ nivedayet // I3
 karṇikārasya kusumaṃ mallikāyūthikāṃ tathā /
 karavīrasya kusumaṃ dhyātvā pūjāṃ prakalpayet // I4
 yojanaśatavistāraṃ bhāvayed cakramaṃḍalam /
 kulānāṃ tat prakurvīta sadā nyāsaṃ vicakṣaṇaḥ /
 padmaṃ vajraṃ tathā khadgaṃ utpalaṃ bhāvayed budhaḥ // I5
 yojanakoṭivistāraṃ caturasraṃ suśobhanam /
 catūratnamayaṃ caityaṃ svacchaṃ prakṛtinirmalam/
 bhāvayed ālayaṃ prājñāḥ kulānāṃ pūjahetunā // I6
 pañcakāmaguṇaiḥ pūjāṃ yādasīḥ ca samārabhet /
 ratnavastrādibhir nityaṃ pūjayed bodhikāṅkṣayā/
 pañcopahārapūjāgrair devatāṃ toṣayet sadā // I7
 kanyāṃ ratnākariṃ śreṣṭhāṃ nānaratnādyaḥkṛtāṃ/
 dadyād vai sarvabuddhānāṃ siddhaye 'tīvasādhane // I8
 saptaratnair idaṃ kṛtvā paripūrṇaṃ vicakṣaṇaḥ/
 dadyāt pratidinaṃ prājño dānārthaṃ siddhikāṅkṣayā // I9
 adhipatimudrāṃ samādhāya buddhamāḍalamadhyataḥ/
 dadyāt sparśasamāyogaṃ buddhānāṃ rāgabuddhināṃ // 20
 ākāśadhātumadhyasthaṃ bhāvayed vyūhamāḍalam /
 svabimbaṃ tathāgatamayaṃ vipmūtraḥ pūjayed gurum // 21

nam mkhaḥi dbyiṅs kyi dbus gnas par/yeses rgya ntsho bsgom par bya/
 bdag fid zla baḥi dbus gnas par/mkhas pas sñiñ khar bsgom par bya/10
 zi ba rdo rje ḥdzin ḥdod na/ bsdū ba dag kyañ rab tu bya /
 rin chen sna bziḥi mchod rten la/ḥod zer ḥphreñ bas
 rnam par brgyan/ II
 ye ses rgya ntsho dus gsum gyi/gnas de yin par rnam par bsam/
 bdag gi ba spuḥi bu ga nas/mkhas pas mchod paḥi sprin rnams spro/I2
 mkhas pas utpala dag kyañ / padma rnam pa lñar ses bya /
 dsāti rnam gsum ses 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 tsem du/ḥkhor loḥi dkyil ḥkhor
 bsgom byas la/
 rnam par mkhas pas rtag par ni/rigs rnams rab tu ḍgod par bya/
 de bñin padmo rdo rje dañ / ral gri utpal mkhas pas bsgom / I5
 dpag tshad bye baḥi khyon tsem du/gru bñi sñin tu mizes pa yi/
 mchod rten rin chen sna bñi pa / gsal sñin rañ bñin dri ma med /
 rigs rnams thams cad mchod paḥi phyir/ses rab can gyis
 gnas su bsgom/ I6
 ḥdod paḥi yon tan lña rnams kyis/de la mchod pa rgya ntsho brtsam/
 rin chen na bsaḥ la sogs pas/byañ chub ḥdod pas rtag tu mchod/
 mchod pa rnam lña mchog rnams kyis/rtag tu lha rnams mñes par bya/I7
 rin chen ḥbyuñ gnas na chuñ mchog/rin chen sna tshogs
 mchog gis brgyan/
 sgrub tsho rab tu ḥgrub paḥi phyir/saṅs rgyas kun la dbul bar bya/I8
 sñiñ ḥdi rin chen sna bdun gyis/mkhas pa dag gis yons bkañ la/
 dños grub ḥdod pas sbyin paḥi phyir/ñin re ses rab can gyis dbul/I9
 bdag poḥi phyag rgyar mñam biag la/saṅs rgyas dkyil ḥkhor
 dbus dag tu/
 ḥdod chags blo can saṅs rgyas la/reg paḥi sbyor ba dbul bar bya/ 20
 nam mkhaḥi dbyiṅs kyi dbus gnas par/dkyil ḥkhor bkod pa
 bsgom par bya/
 de bñin gāgs pa bdag gi lus/bla na bñañ dañ gci bas mchod/ 21

¹yōṣitaṃ prāpya subhagāṃ cāruvāktrāṃ suśobhanām /
 adhiṣṭhānapadaṃ dhyātvā tattva-pūjāṃ prakalpayet /
³gṛhya śukraṃ viśālākṣo bhakṣayed dr̥ḍhabuddhimān // 22
 idaṃ tat sarvaṃantrāṇāṃ kāyavākcittapūjanam /
⁵mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānavajriṇān // 23

⁶vipmūtrasamayapaṭalo'ṣṭamaḥ /

bzin bzañ 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 bzañ 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 can gyi gsañ/snags rnams dnos grub byed par gsuñs/23

bsañ gciḥi dam tahig gi leḥu ste brgyad paḥo/

CHAPTER NINE

atha vajradhara rājā sarvākāśamahākṣaraḥ /	
sarvābhīṣekacaryāgrāḥ sarvārtho paramośvaraḥ //	I
kāyavākcittasambhogāḥ trivajrābhedyamaṇḍalam /	
ghoṣate paramaḥ rāmyaḥ rahasyaḥ buddhajñāninām //	2
ākāśadhātumadhyasthaḥ bhāvayed buddhamanḍalam /	
akṣobhyavajraḥ prabhāvitvā pāpau vajraḥ vibhāvayet //	3
spḥulingagehanādīptaḥ pañcarasānīprapūritam /	
buddhāḥ tryadhvathān dhyātvā tatra vajreṇa	
kāyavākcittasambhogāḥ naṣṭaḥ vajreṇa cūrṇayet //	4
bhāvayet paramaḥ dhyānaḥ cittasiddhisamāvaham //	5
anena guhyavajreṇa sarvasattvān vighātayet /	
jayante 'kṣobhyavajrasya buddhakṣetre jinaurasāḥ //	6
dveṣakulatattvasamayo'yaḥ jñeyaḥ sarvakulārṇavaḥ /	
atha vajradhāro rājājñānanokṣaprasādhakaḥ /	
svabhāvasuddhanirlepo bodhicaryāpradesakaḥ /	
bhāṣate samayaḥ tattvaḥ buddhabodhiprasādhakam //	7
ākāśadhātumadhyasthaḥ bhāvayec cakramanḍalam /	
vairocanaḥ vibhāvitvā sarvabuddhān vibhāvayet //	8
sarvaratnaprayogeṇa vajrabhāṣāṇā prakalpayet /	
harāṇaḥ sarvadravayāṇāḥ trivajreṇa vibhāvayet //	9
bhavanti cintāmaṇisāḥ dravyodadhīprapūritāḥ /	
aurasāḥ sarvabuddhānāḥ bhavanti munipuṅgavaḥ //	10
mohakulatattvasamayo'yaḥ jñeyaḥ sarvakulārṇavaḥ /	

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 gsun 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 bśad/ 2
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
bgom par bya/
rdo rje ni bskyod rab bsgoms nas/lag tu rdo rje bgom par bya/ 3
ḥod ḥphro maṅ po ḥbar ba daṅ/ḥod zer sna lñas rab tu gaṅ/
jus gsum pa yi saṅs rgyas rñams/bsgoms nas rdo rjes phye mar brlag/4
sku gsun 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/5
rdo rje gsaṅ ba ḥdi lta bus/ sems can thams cad bśad na ni/
mi bskyod saṅs rgyas zin dag tu/rgyal baḥi sras su sbye 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 bo 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
bgom 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 gzuḅs ni rab tu brtag/
nor rñams thams cad phrogs nas 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 sbye bu mchog tu ḥgyur/10
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 /
 guhyasuddhanirālamba udghoṣayati maṇḍalam // II
 ākāśadhātumadhyasthaḥ bhāvayet padmaṇḍalam/
 amitāyur² prabhāvitvā buddhaiḥ sarvaḥ prapūrayet// I2
 yośidākārasaṃyog³ sarveṣāṃ tatra bhāvayet /
 catuṣsamayayogena idaṃ vajranayottamaḥ // I3
 dvayendriyaprayogena sarvāṃ tān upabhuñjayet /
 idaṃ tat sarvavajrāṇāṃ trikāyābhedyabhāvanam // I4
⁴ rāgakuḷatattvasamayo'yaḥ bhāvanīyas tu mantriṇā⁵ /

 atha vajradharo rājā vajramantrārthasādhakaḥ /
 jñānasambhūtanairātmya idaṃ vacanam abravīt // I5
 ākāśadhātumadhyasthaḥ bhāvayed buddhaṇḍalam /
 vajrāmoghaḥ prabhāvitvā sarvabuddhāṃ tu bhāvayet//I6
 mṛṣāvādaḥ vajrapadaḥ sarvabimbān vibhāvayet /
 viśaṃvādayeḥ jinān sarvāṃ tathā sarvajinālayān // I7
 idaṃ tat sarvabuddhānāṃ vāgākāśaṃ sunirmalam /
 mantrasiddhikaraḥ proktaḥ rahasyaḥ jñānabuddhinām//I8
⁶ samayākaraṇakuḷatattvasamayo'yaḥ prerapīyo yathārthataḥ/

 atha vajradharo rājā trivajrābhedyajinālayaḥ /
 siddhivajraprapetāra⁸ idaṃ vacanam abravīt // I9
 ākāśadhātumadhyasthaḥ bhāvayet samayaṇḍalam /
 ratnaketuḥ prabhāvitvā sarvabimbair⁹ idaṃ spharet/
 pāruṣyavacanādyaḥ tu sevayāḥ jñānam āpnuyāt // 20
 ityāha bhagavān sarvatathāgatavajravṛyūhaḥ /

de nas rgyal po rdo rje ḥdzin/ḥdod chags thar pa rab sgrub pa/
 gsañ ba dag pa dmigs med pas/dkyil ḥkhor rab tu bkaḥ stsal to/ II
 nam mkhaḥi dbyiñs kyi dbus gnas par/pad maḥi dkyil ḥkhor
 bsgom par bya/
 dpag med tsho ni rab bsgoms te/saṅs rgyas rnams kyis
 thams cad dgañ/ I2
 bud med lta bur sbyar ba ni/ dam tshig bzi yi sbyor ba yis /
 thams cad de ru bsgom par bya/ḥdi ni rdo rjeḥi tshul mehog go/ I3
 dbaḥ 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 yañ dag paḥo dam tshig ste/
 sñags pa rnams kyis bsgom par byaḥo/

 de nas rgyal po rdo rje ḥdzin/rdo rje sñags kyi don sgrub pa/
 ḥdag med ye śes las byuñ bas/gsuñ ni ḥdi skad bkaḥ stsal to/ I5
 nam mkhaḥi dbyiñs 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 dañ/rgyal ba thams cad bslu bar bya/I7
 ḥdi ni saṅs rgyas thams cad kyi/nam mkhaḥi gsuñ ste dri med pa/
 ye śes blo can kun gyi gsañ/sñags kyi dños grub thob par bśad/ I8
 ḥdi ni dam tshig ḥgugs paḥi rigs kyi dam tshig gi de kho na ñid
 de/don ji lta ba bzin du spro bar byaḥo/

 de nas rgyal po rdo rje ḥdzin/rdo rje mi phyed gsum rgyal gnas/
 rdo rje dños grub rab ston pas/gsuñ ni ḥdi skad bkaḥ stsal to/ I9
 nam mkhaḥi dbyiñs kyi dbus gnas par/dam tshig dkyil ḥkhor
 bsgom par bya/
 dkon mehog dpal ni rab bsgoms te/gzugs rnams kun gyis ḥdi dag dgañ/
 rtsub paḥi ñag la sogs pa ni/bsten na ye śes thob par ḥgyur/ 20
 beom ldan ḥdas de bzin gśegs pa thams cad kyi rdo rje bkod pas
 de skad ces bkaḥ stsal to/

atha khalu sarvatathāgatasamayavajraketupramukhās te
mahābodhisattvā āścaryaprāptā adbhutaprāptā idaṃ vāg-¹
vajraghoṣam akārṣuḥ / kim ayaṃ bhagavān sarvatathā-
gatādhipatiḥ traidhātukavyativṛttaḥ sarvalokadhātu-
vyativṛttaḥ sarvatathāgatasarvabodhisattvaparīṣanmadhye
abhūtavākpathavajrapadaḥ bhāṣate sma /²

atha bhagavantaḥ sarvatathāgatās tān anābhilāpyānābhi-
lāpyabuddhakṣetrasumeruparamāṇurajaṣṣanān sarvatathā-
gatasamayavajraketupramukhān mahābodhisattvān evam
āhuḥ / mā kulaputrā imāḥ hīnasaṃjñāḥ jugupsitasamjñāḥ
cotpādayathā⁴ / tat kasmād dhetoḥ / agracaryā kulaputrā⁵
yaduta bodhisattvacaryā kulaputrā yaduta mantracaryā /⁶
tad yathāpi nāma kulaputrā ākāśaḥ sarvatrānugataḥ /
ākāśānugatāni sarvadharmāni tāni na kāmadhātusthitāni
na rūpadhātusthitāni nārūpyadhātusthitāni na caturmahā-
bhūtasthitāni / evam eva kulaputrāḥ sarvadharmā anu-
gantavyāḥ / idaṃ arthavaśaḥ vijñāya⁷ tathāgatāḥ sattvānām⁸
āśayaṃ vijñāya tato dharmāḥ deśayanti / evam eva kula-
putrā ākāśapadaniruktyā te tathāgatasamayā anugantavyāḥ/
tad yathāpi nāma kulaputrāḥ kāṇḍaḥ ca mathanīyaḥ ca
puruṣaḥastavyāyāmaḥ ca pratītya dhūmaḥ prādur bhavati /
agnim abhivartayati / sa cāgnir na kāṇḍasthito na
mathanīyasthito na puruṣaḥastavyāyāmasthitaḥ / evam eva
kulaputrāḥ sarvatathāgatavajrasamayā anugantavyāḥ /
gamaṇāgamaṇādyair iti /

de nas yañ de bzin gsegs pa thams cad kyi dam tshig gi rdo rje
dpal la sogs pañi byañ chub sems dpañ sems dpañ chen po rnams/
no mthar du gyur ciñ rmad du gyur nas rdo rjeñi tsnig ñdi skad
ces smras so/bcom ldan ñdas de bzin gsegs pa thams cad kyi bdag
po/khams gsum las ñdas śiñ ñjig rten thams cad las ñdas pas/
de bzin gsegs pa thams cad dan/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 slad du gsuñs/
de nas bcom ldan ñdas de bzin gsegs pa thams cad kyis/brjod kyis
mi lañ bañi yañ brjod kyis mi lañ bañi sañs rgyas kyi źiñ ñi
ri rab kyi rdul phra mo sñed kyi/de bzin gsegs 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 dan/smad pañi ñdu śes de lta bu yañ ma skyed
caig/de ciñi phyir źe 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
bzin gsegs pañi spyod pañi/rigs kyi bu ñdi lta ste/dper na nam
mkhañ ni thams cad kyi rjes su soñ 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 bzi la yañ mi gnas so/rigs kyi
bu chos thams cad kyañ de ltar rjes su rig par byaño/de bzin
gsegs pa rnams ni don gyi dbañ de lta bu mkhyen ciñ/sems can
rnams kyi bsam pa mkhyen nas chos ñchad par mdzad do/rigs kyi bu
de ltar nam mkhañi tshig ñes par brjod pas/de bzin gsegs pañi
dam tshig de dag rjes su rig par byaño/rigs kyi bu ñdi lta ste/
dper na gtsub śiñ dan gtsub stan dan miñi lag pa bskyod pañi
rkyen gyis du ba ñbyuñ źiñ 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 bzin du de bzin gsegs

atha te sarvabodhisattvā āścaryaprāptā adbhutaprāptā
vismayotphullalocanā idaṃ ghoṣam akārṣuḥ /

I
mahābhuteṣu dharmeṣu ākāśasadr̥ṣeṣu ca /
nirvikalpeṣu śuddheṣu samvṛtis tu pragīyate // 2I

paramārth^aśuddhatattvārthasamayo nāma navamaḥ paṭalaḥ /

pa thams cad kyi rdo rjeḥi dam tshig ḡgro ba dañ ḡon ba
la sogs pa rjes su rig par byaḡo/
de nas byañ chub sems dpaḡ de dag no mtshar du gyur/rmad
du gyur nas/dam zin mig gdañs te tshig ḡdi skad ces smos so/
rmad byuñ chen poḡi chos rnams ni/nam mkhaḡi dañ ni
mtshuñs pa dañ/
rnam par mi rtog dag pa las/kun rdzob tu yañ bśad pa mtshar/ 2I

don dam paḡi dag pa de kho na fiid kyi don gyi dam tshig
leḡu ste dgu paḡo/

CHAPTER TEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgāmya^I
 bhagavantaḥ² mahāsamayavajratattvābhisambodhikāyavāk-
 cittaḡuḡyaḡ tathāgatāḡ namasyaivam āhuḡ /

bnāḡasva bhagavaḡs tattvaḡ mantrasārasamuccayam/
 kāyavākcittagūnyākhyāḡ mahāsiddhinayottamam//iti/ I
 atha vajradhara rājā sarvakleśārḡavaprabhuḡ /
 dīptacaḡḡo⁶ viśālākḡa idaḡ vacanam abravīt // 2
 kāyavākcittavajrāḡḡ kāyavākcittabhāvanam /
 nirvikalpa³ nirālambaḡ samatā na kvacit sthitam// 3

atha bhagavān svabhāvasuddhas tathāgatāḡ pāramitāmantra-
 nayavajraḡ nāma samādhiḡ samāpannaḡ tāḡs ca sarvatathā-
 gatān evam āha / asti bhagavantaḡ sarvatathāgatā
 akḡobhyapramukhāḡ sarvatathāgatā⁷ anekavidyākōḡiniyuta-
 śatasahasraīḡ sarvasattvārthakriyānāḡakaḡ pradarsāyanti/
 daśadiglokadhātuparyavasāneḡu pañcakāmagūpaiḡ kriḡanti⁹
 ramante pravīcārāyanti/ na ca te mantracaryābhiyuktam¹⁰
 avalokayanti / tat kasmād dhetoḡ / niḡpanno batāyaḡ¹¹
 tathāgatamantracaryānāyadharme / tat teḡḡāḡ manāsat-
 puruḡḡāḡḡ vyavalokanārtham idaḡ sarvatathāgatakāyavāk-
 cittavajrarahasyāḡ sarvamantrahḡdayasaḡcodanaḡ nāma¹³
 paramagūnyāḡ sarvatathāgatakāyavākcittasamayāvalambanaḡ¹⁵
 sarvavajradhara¹⁴ kāyavākcittasamayāvalambanaḡ sarvadharma-
 dharakāyavākcittasamayāvalambanaḡ svakāyavākcitta-
 vajrebhyo vāk¹⁶ pāthaniruktyā idaḡ mantrasamuccayam udā-
 janāra / OM ĀH HŪM /¹⁷

CHAPTER TEN

de nas bcom ldan ḡdas de bzin ḡsegs pa thams cad yaḡ ḡdus te/
 bcom ldan ḡdas dam tshig chen poḡi rdo rje de kho na ḡid mḡon
 par rdzogs par byaḡ chub pa sku daḡ ḡsuḡ daḡ thugs ḡsaḡ ba
 de bzin ḡsegs pa la phyag ḡtshal te/ḡdi skad ces ḡsol to/
 de ḡid ḡḡags ḡḡiḡ kun bsdus pa/sku daḡ ḡsuḡ thugs ḡsaḡ bar bsgrags/
 dḡos grub chen poḡi tshul gyi mchog/yaḡ dag bcom ldan bśad du ḡsol/I
 de nas rgyal po rdo rje ḡdzin/ḡon moḡs kun gyi rgya mtsho ḡtso/
 ḡdar ba drag po spyen yaḡs pas/ḡsuḡ niḡdi skad bkaḡ stsal te/ 2
 luḡ daḡ ḡag daḡ sems rnames ni/rnam par mi rtog mi dmigs pa/
 ḡaḡ naḡaḡ mi ḡnas mḡam pa ḡid/sku ḡsuḡ thugs kyi rdo rjer sgom/ 3

de nas bcom ldan ḡdas de bzin ḡsegs pa raḡ bzin gyis dag pa
 pha rol tu phyin pa ḡḡags kyi tshul rdo rje źes bya baḡi tiḡ ḡe
 ḡdzin la ḡḡoms par źugs nas/de bzin ḡsegs de dag thams cad la
 ḡdi skad ces bkaḡ stsal to/bcom ldan ḡdas de bzin ḡsegs pa thams
 cad/mi bskyod pa la sogs pa de bzin ḡsegs pa thams cad rig pa
 bye ba khrag khrig brgya ston du ma daḡ thabs ḡcig tu/sems can
 thams cad kyi don bya ba la rol ba ston par mdzad de/phyogs bcuḡi
 ḡjig rten gyi khams mthas klas par ḡdod paḡi yon tan lḡa rnames
 kyis rol ciḡ dgyes par yoḡs su spyod pa yod kyaḡ/de dag ḡḡags
 spyod pa la mḡon par brtson pa rnames la/kye ma ḡdi dag ni de bzin
 ḡsegs pa thams cad kyi ḡḡags kyi spyod paḡi tshul gyi/chos rdzogs
 par gyur to ḡḡam nas spyen ras kyis mi ḡtsho ste/de bas na skyes
 bu dam pa de dag la spyen ras kyis btsaḡ baḡi phyir/de bzin ḡsegs
 pa thams cad kyi sku daḡ ḡsuḡ daḡ thugs rdo rjeḡi ḡsaḡ ba/ḡḡags
 thams cad kyi ḡḡiḡ po kun tu bskul bar byed pa źes bya ba/rab tu
 ḡsaḡ ba de bzin ḡsegs pa thams cad kyi sku daḡ ḡsuḡ daḡ thugs kyi
 dam tshig la dmigs pa/rdo rje ḡdzin thams cad kyi sku daḡ ḡsuḡ daḡ

athāsmīn bhāṣitamātre sarvabuddhāḥ sa-aurasāḥ /
 kampaṭā mūrccāḥ āpede vajrasattvam anusmaran // 4
 atha vajrapāṇiḥ sarvatathāgatādhipatir imaṃ samayam
 udājahāra /
 ākāśadhātumadhyasthaṃ bhāvayed vyūhamaṇḍalam /
 HŪMkāraṃ tatra madhyasthaṃ svabimbena prakalpayet // 5
 vajraraśmimahādīptaṃ visphurantaṃ vicintayet /
 buddhānāṃ kāyavākciṭṭaṃ hr̥taṃ tena vibhāvayet // 6
 sa bhavet tat kṣaṇād eva kāyavākciṭṭavajradhr̥k /
 vajrasattvo mahārāja sarvāgraḥ paramēśvaraḥ // 7
 svamaṇḍalaṃ svavajreṇa niṣpādanavidhir bhavet /
 idaṃ tat sarvabuddhānāṃ sārāṃ vajrasamuccayam // 8
 svamantrapuruṣaṃ dhyātvā catuṣṭhāneṣu rūpaṭaḥ /
 trimukhākārayogena trivarnaṇa vibhāvayet // 9
 ityāha bhagavān vajrasamayāḥ /
 tatredaṃ paramavajrarahasyam /
 hr̥dayamadhyagataṃ sūkṣmaṃ maṇḍalānāṃ vibhāvanam /
 tasya madhyagataṃ cinted akṣaraṃ paramaṃ padam // 10
 pañcaśūlaṃ mahāvajraṃ bhāvayed yogataḥ sadā /
 cintayet trīṇi vajrāṇi vajrāṅkuśaprayogataḥ // 11
 hr̥dayaṃ tāḍayet tena devatāṃ vā pracodayet /
 idaṃ tat sarvavajrāṇāṃ buddhabodhiprasādhanaṃ // 12
 vajrapadmakulādyais tu vajrāṅkuśavibhāvanam /
 codenaṃ hr̥daye proktaṃ idaṃ vāṭakasaṃbhavam // 13

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 nes par brjod
 pas sñags ḥedus pa ḥdi lta bu gsuñs so/ OM AH HŪM /
 de nas ḥdi ni gsuñs taem gyis/saṅs rgyas sras 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 gēgs pa thams cad kyi bdag pos/
 dam tshig ḥdi gsuñs so/
 nam mkhaḥi dbyiñs 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/drañs 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 bsdus pa yin/ 8
 rañ sñags skyes bur bsgoms nas ni/gnas bzi rnames su gzugs kyi tshul/
 žal gsum lta buḥi sbyor ba yis/kha dog gsum du rab tu bsgom/ 9
 bcom ldan ḥdas rdo rje dam tshig gis de skad ces bkaḥ stsal to/
 de la ḥdi ni rdo rje mchog gi gsañ baḥo/
 sñiñ khaḥi dbus su phra mo yi/dkyil ḥkhor rnames 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 bas bsgom par bya/
 rdo rje kyo baḥi sbyor ba yis/rdo rje gsum rnames bsgom par bya/ 11
 de yis sñiñ khar brdab byas te/lha rnames 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 bśad/ḥdi ni rol moḥi ḥbyuñ ba ste/ 13

saptāhaṃ yāvat kurvīta idaṃ vajranayottamaṃ /
 sidhyate kāyavākciṭṭaṃ rahasyaṃ jñānavajrīṇāṃ // I4
 vyavalokayanti varadā bhītāḥ saṃtrastamānasāḥ /
 dadanti vipulāḥ siddhiṃ manasantoṣaṇapriyāṃ // I5
 buddhās ca bodhisattvāsca mantracaryāgrasādhakāḥ/
 atikrāmed yadi mohātmā tad antaḥ tasya jīvitam // I6
 atha vajradhara rājā trilokāgrānuśāsakāḥ /
 trilokavaravajrāgra idaṃ ghoṣam akārṣīt // I7
 yāvanto mantrapuruṣās trivajrajñānapūritāḥ /
 dvayendriyaprayogena sarvabhāvavikalpanam //
 idaṃ tat sarvabuddhānāṃ mantrasamayabhāvanam // I8
 vidyeśvarīpraviṣṭeṣu vajrasaṃyogabhāvanā /
 raktāṃ raktekṣaṇāṃ vikṣed idaṃ samayamaṇḍalam // I9
 atha vajradhara rājā sarvatathāgatātmajaḥ /
 sarvābhiṣekabuddhāgra idaṃ vacanam abravīt // 20
 lokadhātuṣu sarveṣu yāvatyō yoṣitāḥ sṛtāḥ /
 mahāmudrādiyogena sarvās tā upabhuñjayet /
 sphared buddhapadaṃ tatra asaṃkhyakoṭivajrīṇāṃ // I10 I11 21
 ityāha bhagavān bodhisamayāḥ /
 anena prāpnuyād bodhiṃ trivajrākāśasannibhāṃ /
 sa bhaved vajrasattvāyur bodhisattvo jinodadhīḥ // I12 I13 22

sarvatathāgatādayasaṃcodano nāma daśamaḥ paṭalaḥ /

rdo rje yi ni tshul mchog ḥdi / ḥag bdun bar du byas na ni /
 ye śes rdo rje can gyi gsañ/sku dañ gsuñ thugs ḥgrub par ḥgyur/I4
 mchog stsol ba dag rnam par gzigs/yid ni ḥjigs śiñ skrag gyur nas/
 yid la ngu źiñ dgaḥ ḥgyur baḥi/dños grub rgya chen ster bar ḥgyur/I5
 sañs rgyas byañ chub sems dpaḥ rnam/sñags kyi spyod paḥi
 mchog sgrub pas/
 rmoñs pas ḥdaḥ bar byas na ni / de yi srog ni der zad ḥgyur / I6
 de nas rgyal po rdo rje ḥdzin/rdo rje gsum gyi ston pa mchog/
 ḥjig rten gsum mchog rdo rje gtsos/gsuñ ni ḥdi skad bkaḥ stsal to/I7
 sñags kyi skyes bu ji sñed pa / rdo rje gsum gyi ye śes rdzogs /
 dbañ po gñis kyi sbyor ba yis/dños po thams cad brtag par bya /
 ḥdi ni sañs rgyas thams cad kyi/sñags kyi dam tshig ḥgom paḥo/ I8
 rig naḥi dbañ phyug ḥugs pa la/rdo rjeḥi sbyor ba/ḥgom źiñ/
 chags la chags pas blta bar bya/ḥdi ni dam tshig dkyil ḥkhor ro/I9
 de nas rgyal po rdo rje ḥdzin/de bzin gśeḡs pa kun gyi sras/
 thams cad dbañ bskur sañs rgyas gtsos/gsuñ ni ḥdi skad
 bkaḥ stsal to/ 20
 ḥjig rten khams ni thams cad na/bud med ji sñed yod pa kun/
 phyags rgya che sogs sbyor ba yis/de dag thams cad ḥe bar spyad/
 bye ba grañs med rdo rje ḥdzin/sañs rgyas gñas ni der spro bya/ 21
 bcom ldan ḥdas byañ chub kyi dam tshig gyis de skad ces bkaḥ
 stsal to/
 rdo rje gsum po mkhaḥ ḥdra baḥi/byañ chub di yis thob par ḥgyur/
 byañ chub sems dpaḥ rgyal rgya mtsho/rdo rje sems dpaḥi
 tshe deḡ ḥthob/ 22

de bzin gśeḡs pa thams cad kyi sñiñ po bskul ba źes bya baḥi
 leḡu ste bcu paḥo/

atha bhagavān^I kāyavākci²tta³vajras tathāgataḥ sarvatathāgata-
vajramantrapuruṣottamaḥ nāma samādhiḥ⁴ samāpadyedaḥ sarva-
tathāgatamantravajravidyāpuruṣapaṭalam udājahāra /⁵

trivajrākṣaramantrāgrair mahāmudrā⁶ vibhāvanam /
kartavyaḥ jñānavajreṇa sarvabodhisamāvahanam // I
OMkāraḥ jñānahṛdayaḥ kāyavajrasamāvahanam /
Āḥkāraḥ bodhinairātmyaḥ vāg⁷vajrasamāvahanam /
HŪMkāraḥ kāyavākci⁸ttaḥ trivajrābhedyasamāvahanam // 2
ityāha bhagavān sarvatathāgata⁹kāyavākci¹⁰tta¹⁰mantrapuruṣaḥ/

khavajramadhyagataḥ cintet maṇḍalaḥ sarvavajrajanam/
II
BHRUMkāraḥ bhāvayet tatra vajrameghaspharāvahanam // 3
tatredaḥ jñānavajrahṛdayam / BHRUM /
I2
vajramaṇḍalamadhyasthaḥ HŪMkāraḥ tu prabhāvayet /
svacchamaṇḍalamadhyastham OMkāraḥ tu vicintayet // 4
I3
dharmamaṇḍalamadhyastham Āḥkārasya prabhāvanam /
BHRUMkāram ālayaḥ dhyātvā trivajrotpattibhāvanā // 5
ityāha bhagavān guhyasamayaḥ /

I4
hṛdayaḥ tryadhvabuddhebhyaḥ kāyavākci¹⁴tta¹⁴rañjanam/
OMkāraḥ buddhakāyāgryam / OM /
I5
HŪMkāraḥ buddhavākpatham / Āḥ /
HŪMkāraḥ cittajñānaugham / HŪM /
idaḥ bodhinayottamaḥ // 6
idaḥ tat sarvabuddhānām buddhabodhiprasādhakam /
nirmitaḥ jñānavajreṇa buddhahetuphalodayam // 7
ete vai buddhapuruṣā mantravidyeta kīrtitāḥ /
niṣpādanādisamayaiḥ trivajrābhedyabhāvanaiḥ // 8
I6
sarvatathāgata¹⁶kāyavākci¹⁶tta¹⁶samayatat¹⁶vajjñānavajrādhiṣṭhāna-

de nas bcom ldan ḥdas sku dañ gsuñ dañ thugs rdo rje de bzin
gsegs pa de bzin gsegs pa thams cad kyi rdo rjeḥi snags kyi
skyes bu mchog ces bya baḥi tiñ ne ḥdzin la sñoms par žugs
te/de bzin gsegs pa thams cad kyi snags kyi rdo rje rig paḥi
skyes buḥi leḥa ḥdi gsuñs so/
rdo rje gsum yig snags kyi mchog/phyag rgya chen po rnam sgom pa/
byañ chub thams cad thob byaḥi phyr/ye ses rdo rje dag gis bya/ I
OM ni ye ses sñiñ po ste / rdo rje sku ni thob byed paḥo
Āḥ ni byañ chub bdag med pa / rdo rje gsuñ ni thob byed paḥo /
HŪM ni sku gsuñ thugs ŋid de/rdo rje mi phyed gsum thob paḥo / 2
bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ
thugs kyi snags kyi skyes bus de skad ces bkah 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 sñiñ poḥo/ BHRUM /
rdo rjeḥi dkyil ḥkhor dbus gnas par/HŪM žes 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 ḥbyuñ bsgom par bya/5
sñiñ po dus gsum sañs rgyas kyi/sku gsuñ thugs ni mñes byed pa/
OM ni sañs rgyas sku yi mchog/OM/Āḥ ni sañs rgyas gsuñ gi lam/Āḥ/
HŪM ni ye ses thugs kyi ḥjin/HŪM/byañ chub tshul mchog ḥdi yin te/6
ḥdi ni sañs rgyas thams cad kyi/sañs rgyas byañ chub rab sgrub pa/
ye ses rdo rjes sprul ba ste/ sañs rgyas rgyu dañ ḥbras bu ḥbyuñ/7
ḥdi dag sañs rgyas skyes bu ste/snags kyi rig pa žes kyañ bsgrags/
rdo rje mi phyed gsum bsgoms paḥi/dam tshig dag gis rdzogs
par ḥgyur / 8
de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs kyi dam
tshig de kho na ŋid kyi ye ses rdo rje byin gyis rlob paḥi dpal

hetur nāma samādhiḥ /

vivikṭeṣu ca ranyeṣu idaṃ yogaṃ samārabhet /
 sidhyate kāyavākciṭṭaṃ pakṣaikena na saṃśayaḥ // 9
 khavajramadhyagataṃ cintet svacchamaṇḍalam uttamam/
 niṣpādyā svamantrasamayam OMkāraṃ hṛdaye nyaset // 10
 pañcaraśmimahāmeghān vairocanaḡrabhāvanaiḥ /
 anena kāyaṃ buddhasya vajravairocanaḡdadhiḥ // II
 sidhyate pakṣamātreṇa buddhakāyasamaḡrabhaḥ /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 12
 ityāha bhagavān kāyavajraguḡyaḥ / sarvatathāgatakāya-
 vajraraśmivyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet dharmamaṇḍalam uttamam/
 niṣpādyā svamantrapuruṣam Āḡkāraṃ vākpathe nyaset// 13
 pañcavarṇaṃ mahāvajraṃ lokeśvaraḡrabhāvanaiḥ /
 niṣpādyā samayaññānaṃ vāksamayaprapañcakam // 14
 dharmavākpathasamārūḡho dharmavajrasano bhavet /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 15
 ityāha bhagavān vāḡvajraguḡyaḥ / sarvatathāgatavāḡvajra-
 samayasambhavo nāma samādhiḥ /

khavajramadhyagataṃ cintet vajramaṇḍalam uttamam/
 niṣpādyā svamantrapuruṣaḡ HŪMkāraṃ cittasamsthitam//16
 mahāsamayatattvaḡ vai pañcavarṇaṃ vibhāvayet /
 kartavyaṃ jñānavajreṇa sarvavajrajñānālayam // 17
 vajracittasamaḡ śāstā bhavej jñānaguḡḡdadhiḥ /
 trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // 18
 ityāha bhagavān vajracittaguḡyaḥ / sarvatathāgatakāya-
 vākciṭṭasamayavajro nāma samādhiḥ /

śeṣ bya baḡi tiḡ ne ḡdzin to/

dben ḡiḡ rab tu fiams dgaḡ bar/sbyor ba ḡdi ni kun brtsams na/
 rdo rje sku daḡ gsuḡ daḡ thugs/zla ba phyed kyis fies par ḡgrub/ 9
 gsal baḡi dkyil ḡkhor dam pa ni/nam mkhaḡ rdo rjeḡi dbus bsam ste/
 raḡ gi sḡags kyi dam tshig bskyed/yi ge OM ni sḡiḡ khar gḡag/ 10
 ḡod zer lḡa yi sprin chen po/rnam par snaḡ mḡzad mchog tu bsgom/
 ḡdi yis saḡs rgyas rname kyi sku/rdo rje rnam snaḡ rgya
 mtshor ḡgyur / II
 ye śeṣ lḡa lḡan bsten na ni/saḡs rgyas sku ni ḡdra baḡi mdog/
 rdo rje skal pa gsum du gnas/zla ba phyed kyis ḡgrub par ḡgyur/ 12
 bcom lḡan ḡdas sku rdo rje gsaḡ bas de skad ces bkaḡ stsal to/
 de bḡin gḡeḡs pa thams cad kyi sku rdo rje ḡod zer bkod pa
 śeṣ bya baḡi tiḡ ne ḡdzin to/

chos kyi dkyil ḡkhor dam pa ni/nam mkhaḡ rdo rjeḡi dbus su bsam/
 raḡ gi sḡags kyi skyes bu bskyed/Āḡ ni ḡag gi lam gḡag ste/ 13
 kha dog lḡa yi padma che / ḡjig rter) dbaḡ mchog bsgoms pa yis/
 dam tshig ye śeṣ rdzogs byas te/tshig gi dam tshig lḡa yi mchog/14
 chos kyi tshig gi lam gnas pa/rdo rje choḡ daḡ mtshuḡs par ḡgyur/
 ye śeṣ lḡa lḡan bsten na ni/rdo rje skal pa gsum du gnas / 15
 bcom lḡan ḡdas rdo rjeḡi gsuḡ gsaḡ bas de skad ces bkaḡ stsal to/
 de bḡin gḡeḡs pa thams cad kyi gsuḡ rdo rjeḡi dam tshig ḡbyuḡ
 ba śeṣ bya baḡi tiḡ ne ḡdzin to/

rdo rjeḡi dkyil ḡkhor dam pa ni/nam mkhaḡ rdo rjeḡi dbus su bsam/
 raḡ sḡags skyes bu rdzogs byas la/sems la yi ge HŪM gnas pa/ 16
 dam tshig chen po ḡdi fiid ni/kha dog rnam lḡa bsgom par bya/
 rdo rje kun daḡ rgyal baḡi gnas/ye śeṣ rdo rje dag gis bya / 17
 ston pa rdo rjeḡi thugs ḡdra ba/ye śeṣ yon tan rgya mtshor ḡgyur/
 ye śeṣ lḡa lḡan bsten na ni/rdo rje skal pa gsum du gnas / 18
 bcom lḡan ḡdas rdo rjeḡi thugs gsaḡ bas de skad ces bkaḡ stsal to/
 de bḡin gḡeḡs pa thams cad kyi sku daḡ gsuḡ daḡ thugs kyi dam
 tshig rdo rje śeṣ bya baḡi tiḡ ne ḡdzin to/

mahāvajraṃ samādhyāya jñānaṃaṇḍalamadhyataḥ /
 KHAMkāraṃ sarvakāyeṣu khavajrajñānasamo bhavet // 19
 / KHAM /
 buddhais ca bodhisattvais ca pūjyamāno muhur muhuḥ/
 tiṣṭhet trikalpasamayam buddhair api na drāyate // 20
 ityāha bhagavān khavajrasamayam / kāyavākciṭṭāntardhāna-
 sambhavavyūhamāli nāma samādhiḥ /
 dhyātvā svamantrapuruṣam vajraṃaṇḍalamadhyataḥ /
 hr̥daye HŪMkāravajrākhyam kṛtvā rāsmivibhāvanam // 21
 / HŪM /
 mañjuśrīsamayasambhogam kāyavākciṭṭavajriṇam /
 sa bhaved bodhisattvātmā daśabhūmipratīṣṭhitam // 22
 bodhisattvajñānasamayacandravajro nāma samādhiḥ /
 khadhātumadhyagataṃ dhyātvā THLĪMkāraṃ jvāla-
 paramāstravajrakāyena vajrakāyasamo bhavet // 23
 / THLĪM /
 khavajrasamayavyūhālayo nāma samādhiḥ /
 buddhābhijñāgrasamayaiḥ vajradharasamo bhavet /
 idaṃ tat sarvasiddhīnāṃ buddhābhijñāgrasādhanam // 24
 khadhātumadhyagatā cinted buddhamāṇḍalam uttamam/
 vajrasattvaṃ prabhāvitvā jñānaṃ OMkāraṃ prabhāvayet //
 / OM /
 trivajrasamayadhyānena trivajrākṣobhyasamo bhavet // 25
 ityāha bhagavān akṣobhyavajraḥ /

ye śes dkyil ḥkhor dbus su ni/rdo rje chen po bagom par bya/
 lus rnams kun la KHAM dmigs na/rdo rje ye śes mkhaḥ mñam ḥgyur/ 19
 / KHAM /
 sañs rgyas byañ chub sems dpaḥ yis/yañ dañ yañ du mchod pa dañ/
 skal pa gsum du dam tshig gnas/sañs rgyas kyis kyañ gzigs
 mi ḥgyur/ 20
 bcom ldan ḥdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ
 stsal to/sku dañ gsuñ dañ thugs mi snañ ba ḥbyuñ ba bkod paḥi
 ḥphrenñ ba śes bya baḥi tiñ ne ḥdzin to/
 rdo rjeḥi dkyil ḥkhor dbus su ni/rañ snags skyes bu rab bsama nas/
 sñiñ khar rdo rje HAM śes pa/bzag ste ḥod zer rnam par bsgom/ 21
 / HAM /
 ḥjam dpal dam tshig loñs spyod la/sku gsuñ thugs kyis rdo rje can/
 sa bcu dag la gnas pa yi / byañ chub sems dpaḥ de ḥgyur ro / 22
 byañ chub sems dpaḥi ye śes kyis dam tshig rdo rje zla ba śes bya
 baḥi tiñ ne ḥdzin to/
 ḥod zer ḥbar baḥi yi ge THLĪM/nam mkhaḥi dbyiñs kyis dbus su bsam/
 mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku dañ ḥdra
 bar ḥgyur/ 23
 / THLĪM /
 nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas śes bya baḥi
 tiñ ne ḥdzin to/
 sañs rgyas mñon śes dam tshig mchog/rdo rje ḥchañ dañ ḥdra
 bar ḥgyur/
 ḥdi ni dños grub thams cad kyis/sañs rgyas mñon śes mchog
 sgrub paḥo/24
 nam mkhaḥi dbyiñs kyis dbus gnas par/sañs rgyas dkyil ḥkhor
 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 ḥgyur/25
 bcom ldan ḥdas rdo rje mi bskyod paḥ de skad ces bkaḥ stsal to/

¹ akṣobhyasamakāyena ² vākcittāgradhāriṇaḥ /
³ lokadhātuṣu ⁴ sarveṣu ⁵ pūjyate 'kṣobhyavajriṇa // 26
 akṣobhyasamakāyābhisambhāvavajro nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
⁶ ākāśavajraḥ ⁷ prabhāvitvā ⁸ ratnOMkāraḥ ⁹ prabhāvayet /
 / OM /
 trivajrasamayadhyānena trivajraketusamo bhavet // 27
 ityāha bhagavān ratnaketuvajraḥ /
 kāyavākcittavajreṇa ratnaketusamaprabhaḥ /
⁸ sa bhaved bodhinairātmyajñānaguhyasamālayaḥ // 28
⁹ ratnasamayasaṃbhogavajro nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
¹⁰ lokaśvaraḥ ¹¹ prabhāvitvā ¹² dharmOMkāraḥ ¹³ prabhāvayet /
 / OM /
 trivajrasamayadhyānena trivajrāmitasamo bhavet // 29
 ityāha bhagavān amitavajraḥ /
^{II} kāyavākcittavajreṇa ¹⁴ amitābhasamaprabhaḥ /
 sa bhavet sarvasattvānāḥ mahāyānapathodayaḥ // 30
¹² ¹³ amitagunavajraprabhāsaśrīr nāma samādhiḥ /
 khadhātumadhyagataḥ cinted buddhamanḍalam uttamam/
 vajrotpalaḥ ¹⁵ prabhāvitvā ¹⁶ samayOMkāraḥ ¹⁷ prabhāvayet /
 / OM /
 trivajrasamayadhyānena trivajrāmoghasamo bhavet // 31
 ityāha bhagavān amoghavajraḥ /
 kāyavākcittavajreṇa vajrāmoghasamaprabhaḥ /
 sa bhavej jñānodadhiḥ śrīman sarvasattvārtha-
¹⁴ sambhavaḥ // 32
 amoghasamayaraśmijñānāgrasambhavo nāma samādhiḥ /

mi bskyod pa yi sku ḥdra dan/gsuñ dan thugs mchog ḥdra ba ḥdzin/
 ḥjig rten khams rnames thams cad du/mi bskyod rdo rjes mchod
 par ḥgyur / 26
 bcom ldan ḥdas mi bskyod paḥi sku dan mñam par mñon par ḥbyuñ
 baḥi dam tshig rdo rje ḥes bya baḥi tiñ ne ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
 nam mkhaḥi rdo rje rab bsgoms la/rin chen OM ni bsam par bya/
 / OM /
 rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
 ḥdrar ḥgyur / 27
 lus dan ḥag sems rdo rje yis/dkon mchog dpal gyi ḥod dan ḥdra/
 de ni bdag med byañ chub dan/ye ḥes gsañ ba ḥdir gnas ḥgyur / 28
 bcom ldan ḥdas de bzin gāega pa rdo rje dkon mchog dpal gyis
 de skad ces bkaḥi stsal to/rin po cheḥi dam tshig loṅs spyod pa
 rdo rjeḥi tshul ḥes bya baḥi tiñ ne ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
 ḥjig rten dbañ phyug rab bsgoms la/chos kyi OM ni bsgom par bya/
 / OM /
 rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
 ḥdrar ḥgyur / 29
 dan ḥag sems rdo rje yis/ḥod dpag med dan ḥdra bar ḥgyur /
 de ni sems can thams cad kyi/theg chen lam ni ḥbyuñ bar ḥgyur / 30
 bcom ldan ḥdas rdo rje tsho dpag tu med pas de skad ces bkaḥi
 stsal to/yon tan dpag tu med pa rdo rje ḥod kyi dpal ḥes bya
 baḥi tiñ ne ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/saṅs rgyas dkyil ḥkhor 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 ḥgyur / 31
 lus dan ḥag sems rdo rje yis/rdo rje thogs med ḥdra baḥi ḥod/
 de ni dpal ldan ye ḥes mtsho/sems can kun don ḥbyuñ bar ḥgyur / 32
 bcom ldan ḥdas rdo rje gdon mi za bas de skad ces bkaḥi stsal to/

I
 khadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
 vairocanavajraṃ prabhāvitvā trikāyā²OMkāraṃ prabhāvayet/
 / OM OM OM /
 3
 trivajrasamayadhyānena vairocanavajrasamo bhavet // 33
 ityāha bhagavān vairocanavajraḥ /
 kāyavākciṭṭavajreṇa vairocanasamaprabhaḥ /
 sa bhavej jñānasambodhis trikāyābhedyasādhaḥ // 34
 4
 kāyavākciṭṭāmbanāsambodhivajro nāma samādhiḥ /
 parvateṣu vivikteṣu nadīpravaṇeṣu ca /
 śmaśānādiṣvapi kāryam idaṃ dhyānasamuccayam // 35
 akṣobhyajñānavajrādīn dhyātvā khavajramadhyataḥ/
 pañcābhjñāprayogeṇa sthāne buddhāgrabhāvanā // 36
 ityāha bhagavān mahāvajrasamayavajrābhijñāḥ /
 pañca~~ṣaṣṭha~~ mahāvajraṃ pañcajvālāvibhūṣitam /
 5
 pañcasthānaprayogeṇa vajrābhijñāsamo bhavet // 37
 svamantraṃ bhāvayec cakraṃ sphuliṅgagahanākulam/
 6
 pañcavajraprayogeṇa vajrābhijñāsamo bhavet // 38
 7
 khavajramadhyagataṃ cakraṃ buddhajvālāsamaprabham/
 dnyātvā buddhapraveśena buddhāśrayasamo bhavet // 39
 8
 buddhamaṇḍalamadhyasthaṃ svakāye vairocanaṃ nyaset/
 9
 OMkāraṃ hṛdaye dhyātvā mantravijñānabhāvanā // 40
 10
 nirodhavaḥragataṃ cittaṃ yadā tasya prajāyate /
 II
 sa bhavec cintāmaṇiḥ śrīmān sarvabuddhāgradhāraḥ // 41
 budhamaṇḍalamadhyasthaṃ vajrākṣobhyaṃ prabhāvayet/
 HŪMkāraṃ hṛdaye dhyātvā cittabindugataṃ nyaset // 42

gdon mi za baḥi dam tshig ḥod zer gyi ye śes kyi mchog ḥbyun ba
 źes bye baḥi tiñ ne ḥdzin to/
 nam mkhaḥi dbyins kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
 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 ḥgyur / 33
 lus dañ ḥag yid rdo rje yis/rnam par snañ mdzad ḥdra baḥi ḥe
 de ni ye śes rdzogs byañ chub/sku gsum mi phyed sgrub byed ḥgyur/34
 bcom ldan ḥdas rdo rje rnam par snañ mdzad kyis de skad ces
 bkaḥ stsal to/lus dañ ḥag dañ yid dmigs pa mñon par byañ chub
 pa rdo rje źes bye baḥi tiñ ne ḥdzin to/
 rnam par dben paḥi ri bo dañ/kluñ dañ ḥbab chu rnams dañ ni/
 dur gyi khrod la sogs par yañ/bsam gtan bsdus pa ḥdi dag bsgom/ 35
 mi bskyod ye śes dag la sogs/rdo rje nam mkhaḥi dkyil du bsam/
 mñon śes lña poḥi sbyor ba yis/saṅs rgyas mchog gi gnas su bsgom/36
 bcom ldan ḥdas dam tshig chen poḥi rdo rje mñon par mkhyen pas
 de skad ces bkaḥ stsal to/
 rdo rje chen po rtse lña po/ḥbar ba lña yis rnam par brgyan /
 gnas lña dag tu sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 37
 me stag mañ po ḥkhrug pa yi/rañ snags ḥkhor lo bsgom par bya/
 rdo rje lña yi sbyor ba yis/rdo rje mñon śes ḥdra bar ḥgyur/ 38
 rdo rje nam mkhaḥi dkyil ḥid du/ḥkhor lo saṅs rgyas ḥbar ḥod ḥdra/
 saṅs rgyas ḥjug par rab bsgoms na/saṅs rgyas gnas dañ ḥdra
 bar ḥgyur / 39
 saṅs rgyas dkyil ḥkhor dbus gnas par/bdag gi lus la snañ
 mdzad gźag /
 sñiñ khar yi ge OM bsams la/snags la rnam par śes pa bsgom / 40
 ḥgog paḥi rdo rje sems ḥid du/gañ tshe de la skye ḥgyur na/
 saṅs rgyas kun gyi mchog ḥdzin pa/yid bźin dpal ldan lta bur ḥgyur/41
 saṅs rgyas dkyil ḥkhor dbus gnas par/rdo rje mi bskyod
 rab tu bsgoms/
 sñiñ khar yi ge HŪM bsgoms nas/sems ni thig ler gyur bar gźag/ 42

I
 buddhamaṇḍalamadhyasthaṃ amitāyuraṃ prabhāvayet/
 2
 Āḥkāraṃ hr̥daye dhyātvā vajrabindugataṃ nyaset // 43
 idaṃ tat samayāgrāgraṃ trivajrabhedyabhāvanam /
 nirodhasamayajñānaṃ buddhasiddhisamāvahanam // 44
 khavajradhātumadhyasthaṃ bhāvayet svacchamaṇḍalam/
 3
 OMkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 45
 khavajradhātumadhyasthaṃ bhāvayet dharmamaṇḍalam/
 Āḥkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 46
 khavajradhātumadhyasthaṃ bhāvayed vajramaṇḍalam/
 HŪmkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 47
 4
 ityāha bhagavān trivajrakalpasamayā /
 5
 6
 yataḥ prabhṛtir imaṃ yogaṃ kāyavākcittavaḥjriṇaḥ /
 7
 paṭhed vā cintayed vāpi so'pi vajradhara bhavet // 48

sarvatathāgatamantrasamayatatvavajravidyāpuruṣottama-
 paṭala ekādaśaḥ /

saṅs rgyas dkyil ḥkhor ḍbus gnas par/tshe dpag med pa rab tu bsgom/
 sñiñ khar yi ge Āḥ bsams te/ rdo rje thig ler gyur bar gźag/ 43
 ḥdi ni dam tshig mchog gi mchog/rdo rje ni phyed gsum bsgom pa/
 ḥgog paḥi dam tshig ye śes te/saṅs rgyas ḍnos grub thob ḥgyur ba/44
 rdo rje nam mkhaḥi ḍbyiñs gnas par/gsal baḥi dkyil ḥkhor
 bsgom par bya/
 lus ḥag sems la yi ge OM / bsams na de ni skal par gnas / 45
 rdo rje nam mkhaḥi ḍbyiñs gnas par/chos kyi dkyil ḥkhor
 bsgom par bya/
 lus ḥag sems la yi ge Āḥ / bsams na de ni skal par gnas / 46
 rdo rje nam mkhaḥi ḍbyiñs gnas par/rdo rjeḥi dkyil ḥkhor
 bsgom par bya/
 lus ḥag sems la yi ge HŪM / bsams na de ni skal par gnas / 47
 bcom ldan ḥdas rdo rje gsum gyi rtog paḥi dam tshig gis de skad
 śes bkaḥi steal to/
 sku dañ gsuñ thugs rdo rje yi/rnal ḥbyor ḥdir gyur phyin chad ni/
 klog gam yañ na sems kyañ ruñ/de yañ rdo rje ḥdzin ḥdrar ḥgyur/48

de bzin gśeḡs pa thams cad kyi sñags kyi dam tshig de kho na fid
 rdo rjeḥi rig paḥi skeyes bu mchog gi leḥu ste bcu gcig paḥo/

atha vajradharāḥ śāstā sraṣṭā jñānāgrasādhakāḥ /
 trivajrasamayātattvaḥ vāgvajraḥ udāharat // I
 khatūlyasambhūteṣu nirvikalpasvabhāviṣu /
 svabhāvasūddhadharmeṣu nāṣako'yaḥ prabhāvyate // 2
 mahāṭavīpradeśeṣu phalapuṣpādyaḥkṛte /
 parvate vijāne sādhyāḥ sarvasiddhisamuccayan // 3
 / MAṂ⁴ /
 kāyavākṣittavajreṣu mañjuvajraprabhāvanā /
 spharaṇāḥ kāyavākṣittite mañjuvajrasamo bhavet // 4
 yojanaśatavistāraḥ prabhayā dīptavajrayā /
 ābhāsayati sūddhātmā sarvālakṣārabbhūṣitaḥ /
 brahmarudrāḥ devā na paśyanti kadā cana // 5
 mañjuvajrāgrasamayāntardhānakarī nāma samādhiḥ /
 vipmūtrapañcasamayais trivajrābhedyasambhavaib /
 kṛtvā trilohasaphitaḥ mukhe prakṣipyā bhāvayet // 6
 abhedyāḥ sarvabuddhānāḥ cittaḥ tatra prabhāvayet /
 sa bhavet tatksaṇād eva mañjuvajrasamaprabhāḥ // 7
 svamantreṇa prabhāvitvā cakraḥ sphuliṅgasuprabham /
 ālayaḥ sarvabuddhānāḥ dhyātvā buddhasamo bhavet // 8
 ṣaṭtriṃśatsumerūṇāḥ yāvantaḥ paramāṇavaḥ /
 bhavanti tasyānucarāḥ sarve vajradharopamaḥ // 9
 cakrasamayo nāma samādhiḥ /
 svamantreṇa mahāvajraḥ dhyātvā maṇḍalamadhyataḥ /
 ālayaḥ sarvavajrāṇāḥ cintya vajrasamo bhavet // IO
 ṣaṭtriṃśatsumerūṇāḥ yāvantaḥ paramāṇavaḥ /
 yoṣitās tasya tāvanyo bhaviṣyanti guṇālayāḥ /
 traidhātukamahāvajro bhaved rudranamaskṛtaḥ // II
 ← vajrasamatā nāma samādhiḥ /

de nas ston pa rdo rje ḥḍsin/skyed pa ye śes mchog agrub pa/
 dam tshig de ḥid rdo rje gsum/rdo rje gsuñ gis bkaḥ stsal pa/ I
 mkhaḥ dañ mtshuñs par mñam gyur pa/rnam par mi rtog no bo ḥid/
 chos rnams rañ bzin dag pa las/ rol mo ḥdi dag rab tu bsgom / 2
 dgon pa chen poḥi sa phyogs su/me togs ḥbras bu sogs kyis brgyan/
 ri bo dben paḥi sa phyogs su/dños grub thams cad bsdud pa bsgrub/3
 / MAṂ /
 lus dañ ḥag sens rdo rje la / rdo rje ḥjam pa rab tu bsgom /
 lua dañ ḥag sens la spros pas/ rdo rje ḥjam pa ḥdra bar ḥgyur / 4
 dpag tshad brgya yi khyon tsaḥ du/rdo rje ḥbar baḥi ḥod rab gis/
 rgyan rnams kun gyis brgyan pa yi/dag paḥi bdag ḥid snañ bar ḥgyur/
 tshans pa drag po la sogs lhas/ nams kyañ mthoñ bar mi nus so / 5
 rdo rje ḥjam pa mchog gi dam tshig mi snañ ba zes bya baḥi
 tiñ ne ḥdzin to/
 rdo rje mi phyed gsum las byuñ / bñañ gci dam tshig lña rnams ni /
 lcags gsum las byuñ ldan byas te/khar bcug nas ni bsgom par bya/ 6
 sañs rgyas kun gyi mi phyed paḥi/ thugs ni de ru rab bsgoms na /
 rdo rje ḥjam paḥi ḥod ḥdra bar / de ma thag tu de ḥgyur ro / 7
 ḥkhor lo ḥod ḥphre mdañs mchog can/rañ gi snags kyis rab bsgoms nas/
 sañs rgyas thams cad bñugs paḥi gnas/bsgoms na sañs rgyas
 ḥdra bar ḥgyur/ 8
 ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 rdo rje ḥdzin dañ ḥdra ba kun / de yi rjes su ḥbrañ bar ḥgyur / 9
 ḥkhor loḥi dam tshig ces bya baḥi tiñ ne ḥdzin to/
 rdo rje chen po rañ snags kyis/dkyil ḥkhor dbus su rab bsgoms nas/
 rdo rje kun gyi gnas yin par / bsams na rdo rje ḥdra bar ḥgyur / 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 ḥgyur /
 drag po dag gis phyag byas pa /khams gaum rdo rje chen por ḥgyur/II
 rdo rje dam tshig ces bya baḥi tiñ ne ḥdzin to/

padmaṣ svamantravaireṇa dhyātvā aṣṭadalaṣ mahat /
 ālayaṣ sarvadharmāṇāṣ cintya dharmasamo bhavet // I2
 ṣaṭtriṣaṣatsumerūṇāṣ yāvantaṣ paramāṇavaṣ /
 samsthāpayati śuddhātṁā buddhapūjāgramaṇḍale // I3
 padmasanātā nāma samādhiḥ /

tiṣṭhet trikalpasamayaṣ sevayaṣ pañcajñāninām /
 daśadiksarvabuddhānāṣ ²triguhyāṣ paryupāsate // I4
 svamantraṣ bhāvayet khaḍgaṣ pañcarasūmisamaprabhaṣ /
 pāṇau gṛhya viśālākṣaṣ ³trivajravidyādharo bhavet // I5
 traidhātukamahapūjyo daityabrahmendranamaskṛtaṣ /
 trisāhaśaikamahāsūro bhaved guhyadharottamaṣ // I6
 yad abhilaṣati cittena kāyavākṣittavajriṇaṣ /
 dadāti tādrāṣ ⁴siddhiṣ ⁵cittavajraprabhāvitām // I7
 sarvakhaḍgottama nāma samādhiḥ /

OMkāraṣ gulikāṣ dhyātvā canakāsthīpramāṇataṣ /
 madhye svadevatābimbaṣ mukhe cintya vibhāvayet // I8
 sa bhavet tatṣaṇḍā eva bodhisattvasamaprabhaṣ /
 uditādityasaṅkāśo jāmbūnādasamaprabhaṣ // I9
 AHkāraṣ gulikāṣ dhyātvā canakāsthīpramāṇataṣ /
 madhye svadevatābimbaṣ mukhe cintya vibhāvayet // 20
 sa bhavet tatṣaṇḍā eva bodhijñānasamaprabhaṣ /
 uditādityasaṅkāśo jāmbūnādasamaprabhaṣ // 21
 HŪMkāraṣ gulikāṣ dhyātvā canakāsthīpramāṇataṣ /
 madhye svadevatābimbaṣ mukhe cintya vibhāvayet // 22
 sa bhavet tatṣaṇḍā eva vajrakāyasamaprabhaṣ /
 uditādityasaṅkāśo jāmbūnādasamaprabhaṣ // 23
 khadhātusvacchamadhyasthaṣ vairocanaṣ prabhāvayet /
 haste cakraṣ prabhāvitvā cakravidyādharo bhavet // 24
 mahācakrakulaṣ dhyātvā idaṣ ⁸jñānāgrasādhanam /

padma chen po ḥḍab bgryad la / rañ śnags rdo rje bsams nas su /
 chos rnam kun gyi gnas yin par/bsams na chos dañ ḥdra bar ḥgyur / I2
 ri rab sum cu rtsa drug gi / ḥdul phran ji śned yod pa yi /
 sañs rgyas mchod mchog dkyil ḥkhor du/dag paḥi bḍag fid
 ḥjog par byed / I3
 padmo mñan pa fid ces bya baḥi tiñ ne ḥḍzin to/

ye śes lña ldan rab bsten na / bakal pa gsum du yun du gnas /
 phyogs bcuḥi sañs rgyas thams cad kyi/gsañ ba gsum la
 bñen bkur byed / I4
 ḥod zer lña yi mdog ḥdraḥi ḥod/rañ gi śnags kyis ral gri bsgom/
 mig yañs lag na thogs na ni / rdo rje gsum rig ḥḍzin par ḥgyur / I5
 khams gsum kun gyis rab mchod cin/tahañs dbañ lha min phyag byas pa/
 stoñ gsum na ni gcig bu ba / ni mchog gsañ ba ḥḍzin par ḥgyur / I6
 gañ rnam ḥḍod dañ bsaṇ pa dag/ sku gsuñ thugs kyi rdo rje ḥḍzin/
 rdo rje thugs las rab tu byuñ / de lta bu yi dños grub ster / I7
 ral gri thams cad kyi deṇ pa źes bya baḥi tiñ ne ḥḍzin to/

OM ni ril bu tsanakahi / ḥbru 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 dpaḥi ḥod ḥdrar ḥgyur /
 fi ma śar baḥi ḥod ḥdra źiñ / dzambu chu boḥi gser gyi mdog / I9
 AH ni ril bu tsanakahi / ḥbru 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 śes ḥod ḥdrar ḥgyur /
 fi ma śar baḥi ḥod ḥdra źiñ / dzambu chu boḥi gser gyi mdog / 21
 HŪM ni ril bu tsanakahi / ḥbru 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 rjeḥi sku dañ ḥod ḥdrar ḥgyur /
 I fi ma śar baḥi ḥod ḥdra źiñ / dzambu chu boḥi gser gyi mdog / 23
 mkhaḥ dbyiñs gsal baḥi dbus gnas par/rnam par snañ mdzad
 rab tu bsgom /
 lag tu ḥkhor lo rab bsgoms na/ḥkhor loḥi rig pa ḥḍzin par ḥgyur / 24
 ḥkhor lo chen poḥi rigs bsgoms te/sañs rgyas sku ni rab sbyor źiñ/

kartavyaṃ jñānavajreṇa ^I buddhakāyāgrayogataḥ //	25
khadhātuvaajramadhyasthaṃ jñānakṣobhyaṃ prabhāvayet /	
haste vajraṃ prabhāvitvā vajravidyādharo bhavet //	26
mahāvajrakulaṃ dhyātvā idaṃ vajrāgrasādhanam /	
kartavyaṃ jñānavajreṇa vajrakāyāgrayogataḥ //	27
khadhāturatnamadhyasthaṃ ratnavajraṃ prabhāvayet /	
haste ratnaṃ prabhāvitvā ratnavidyādharo bhavet //	28
mahāratnakulaṃ dhyātvā idaṃ ratnāgrasādhanam /	
kartavyaṃ jñānavajreṇa ratnakāyāgrayogataḥ //	29
khadhātudharmamadhyastham ² anitāyup ³ prabhāvayet /	
haste padmaṃ prabhāvitvā padmavidyādharo bhavet //	30
mahāpadmakulaṃ dhyātvā idaṃ padmāgrasādhanam /	
kartavyaṃ jñānavajreṇa dharmakāyāgrayogataḥ //	31
khadhātusamayamadhyasthaṃ amoghāgraṃ prabhāvayet /	
haste khaḍgaṃ prabhāvitvā khaḍgavidyādharo bhavet //	32
mahāsamayakulaṃ dhyātvā idaṃ samyāgrasādhanam /	
kartavyaṃ jñānavajreṇa kāyasamayayogataḥ //	33
trīśūlajñānāṅkuśādayaḥ sādhyā vajraprabhedataḥ /	
sidhyanti tasya dhyānena kāyavākciittasādhanaiḥ //	34
ity āha bhagavān mahāsamaya ⁵ siddhivajraḥ /	
catuspathaikavṛkṣe vā ekalinge śivālaye /	
sādhayet sādako nityaṃ vajrākaraṇaṃ viśeṣataḥ //	35
triyogamantrapuruṣaṃ dhyātvā triyogavajriṇam /	
āṅkuśaṃ kāyavākciittaṃ buddhānāṃ jñānabuddhinām //	36
vāyavyamaṇḍalāgrasthaṃ buddhākaraṇam uttamaṃ /	
daśadiksamayasambhūta ⁶ vajreṇākṛṣyopabhuñjayet //	37
khadhātusamayavajrākaraṇam /	
vairocanamahācakraṃ dhyātvāṅkuśaṃ jinālayam /	
vajrapadmātibhiḥ kāryaṃ samayākaraṇam ⁷ uttamaṃ //	38

ye śeṣe hḍi ni rab sgrub pa / ye śeṣe rdo rje dag gis bya /	25
mkhaḥ dbyiṅs rdo rje dbus gnas par/ye śeṣe ni bskyod rab bsgoms te/	
lag tu rdo rje rab bsgoms na/rdo rjeḥi rig pa ḥdzin par ḥgyur/	26
rdo rje chen poḥi rigs bsgoms te/rdo rjeḥi skur ni rab sbyor zin/	
rdo rje mchog hḍi sgrub pa ni / ye śeṣe rdo rje dag gis bya /	27
mkhaḥ dbyiṅs rin-chen dbus gnas par/rin chen rdo rje rab tu bsgom/	
lag tu rin chen rab bsgoms na /rin chen rig pa ḥdzin par ḥgyur/	28
rin po che yi rigs bsgoms nas/rin chen skur ni rab sbyor zin/	
rin chen mchog hḍi sgrub pa ni / rdo rje ye śeṣe dag gis bya /	29
mkhaḥ dbyiṅs chos kyi dbus gnas par/tshe dpag med pa rab tu bsgom/	
lag tu padme rab bsgoms na / padmoḥi rig pa ḥdzin par ḥgyur /	30
padmoḥi rigs chen bsgoms nas su/chos kyi skur ni rab sbyor zin/	
padmoḥi mchog hḍi sgrub pa ni / ye śeṣe rdo rje dag gis bya /	31
mkhaḥ dbyiṅs dam tshig dbus gnas par/gdon ni za baḥi ye śeṣe bsgom/	
lag tu ral gri rab bsgoms na/ral griḥi rig pa ḥdzin par ḥgyur /	32
dam tshig chen poḥi rigs bsgoms nas/thogs med dam tshig rab	
sbyor zin /	
dam tshig mchog hḍi sgrub pa ni / ye śeṣe rdo rje dag gis bya /	33
rtse gaum ye śeṣe lcags kyu sogs/rdo rje khyad par gyis bsgrubs na/	
sku gsun thugs kyi sgrub pa yis/bsam gtan des ni ḥgrub par ḥgyur/34	
bcom ldan ḥdas dam tshig chen poḥi dnos grub rdo rjes de skad	
ces bkaḥ stal to/	
lam gyi bzi mdoḥam śin gcig drun/atshan na gcig dan zi gnas su/	
rdo rje dgug paḥi khyad par gyis/sgrub pa pos ni dag tu bsgrub/	35
sbyor gsum rdo rje can rnams kyi/sbyor gsum shags kyi skeyes bu bsam/	
saṅs rgyas ye śeṣe blo ldan gyi / sku gsun thugs kyi kyo ba btañ/36	
rluṅ gi dkyil ḥkhor mchog gnas pa/saṅs rgyas dgug pa dam pa yān/	
dam tshig las byuṅ phyogs bcu pa/rdo rjes bkug nas ḥe bar spyod/37	
nam mkhaḥi dbyiṅs kyi rdo rje dam tshig dgug paḥi cho gaḥo/	
rnam par snañ mdzad ḥkhor lo che/rdo rje padmo la sogs pas /	
rgyal gnas lcags kyu bsams nas ni/dam tshig dgug mchog kyo bas bya/38	

traidhātukasamayākaraṇam /

- sarvākāraṇopetaṃ buddhabimbaṃ ^Ivibhāvayet /
 pāṇau kāyavākciṭṭam ²anukūśādin ³vibhāvayet /
 anena khalu yogena sa bhavet ⁴padakarmakṛt // 39
 sarvākāraṇopetaṃ kāyavajraṃ ⁵vibhāvayet /
 jihvāvajraprayogena dhyātvā ⁶vāgvajrasame bhavet // 40
 sarvākāraṇopetaṃ buddhakāyaṃ ⁷vibhāvayet /
 hastasthasādhyam japyam ca dhyātvā vajrasame bhavet // 41
 triguhyasamayapūjāgrīṃ pūjāṃ pūjya ¹⁰prasādhayet /
 idam ^{II}tat sarvabuddhānāṃ sārāṃ guhyasamuccayam // 42
 ity āha bhagavān mahāguhyasamayāḥ /
- mahāmāṃsasamayāgreṇa sādhyet trivajraṃ uttamam /
 vipmūtrasamayāgreṇa bhaved vidyādharāḥ prabhuḥ // 43
 hastisamayamāṃsena pañcābhijñātvam āpnuyāt /
 aśvasamayamāṃsena ¹²antardhānādhipatir bhavet // 44
 śvānasamayamāṃsena sarvasiddhiprasādhanaṃ /
 gomāṃsasamayāgreṇa vajrākaraṇam uttamam // 45
 alābhe sarvamāṃsānāṃ dhyātvā ¹³sarvaṃ vikalpayet /
 anena vajrayogena sarvabuddhair adhiṣṭhyate // 46
 sarvākāraṇopetaṃ kāyavākciṭṭavajriṇam /
 hṛdaye jñānasamayāṃ mukute vajrāgradhāriṇam // 47
 prīṇaṇaṃ sarvabuddhānāṃ idam samayanayottamaṃ /
 kartavyaṃ samayāgreṇa sarvasiddhikaraṇam param // 48
 sarvasamayajñānavajrāhāro nāma samādhiḥ /
- ¹⁴jihvāsamayavajrāgre dhyātvā ¹⁵HOMkāravajriṇam /
¹⁶pañcāmṛtaprayogena bhakṣayaṃ trivajratvam āpnuyāt // 49

khams gsum gyi dam tshig dgug paḥo/

- rnam paḥi mchog rnam kun ldan paḥi/saṅs rgyas sku ni
 rnam bsgoms la /
 lag tu sku dan gsuñ thugs kyi/ kyo ba la sogs rab tu bsgom /
 ḥdi dag lta buḥi sbyor ba yis/de ni gnas las byed par ḥgyur / 39
 rnam paḥi mchog rnam kun ldan paḥi/rdo rjeḥi sku ni
 rnam bsgoms la /
 rdo rjeḥi sbyor bas lce bsgoms na/rdo rjeḥi gsuñ dan
 ḥdra bar ḥgyur / 40
 rnam paḥi mchog rnam kun ldan paḥi/saṅs rgyas sku ni
 rnam bsgoms la /
 lag tu bsgrub bya bsams nas ni/rdo rje dan ni ḥdra bar ḥgyur/ 41
 gsuñ gsum dam tshig mchod paḥi mchog/mchod pas mchod nas
 rab tu bsgrub /
 ḥdi ni saṅs rgyas thams cad kyi/gsuñ baḥi sñin po bsodus pa yin/ 42
 bcom ldan ḥdas gsuñ ba chen poḥi dam tshig gis de skad ces
 gsuñs so/
- śa chen dam tshig mchog gis ni / rdo rje gsum mchog bsgrub par bya/
 bsañ gci dam tshig mchog gis ni/rig pa ḥdzin paḥi gtso bor ḥgyur/43
 glañ poḥi śa yi dam tshig gis/ mñon śes lña dag thob par ḥgyur /
 rta śa dag gi dam tshig gis / ni snañ ba yi bdag por ḥgyur / 44
 khyi śa dag gi dam tshig gis/dnos grub thams cad ḥgrub par ḥgyur/
 ba lañ śa yi dam tshig gis /rdo rje dgug paḥi mchog tu ḥgyur / 45
 śa rnam thams cad meḍ na yan/thams cad bsams pas rnam par brtag/
 rdo rje sbyor ba ḥdi byas na/saṅs rgyas thams cad byin gyis rlob/46
 rnam paḥi mchog rnam kun ldan pa/sku gsuñ thugs ni rdo rje can/
 sñin khar ye śes dam tshig dan/dbu rgyan rdo rje mchog ḥdzin pa/47
 saṅs rgyas thams cad sñes ḥgyur ba/dam tshig mchog gis bya ba ni/
 dnos grub thams cad ḥgrub paḥi mchog/dam tshig mchog gis rab tu bya/
 dam tshig thams cad ye śes rdo rjer gyur pa śes bya baḥi
 tin ne ḥdzin to/ 48
- lce yi dam tshig rdo rje mchog / rdo rje can gyis HOM bsgoms ta/
 bdud rtsi lña yi sbyor ba yis / zos na rdo rje gsum thob ḥgyur /49

Āhkarānārasamayam idam vajranayottamaṃ /
 anena khalu yogena vajrasattvasamo bhavet // 50
 samayavajrāṃṣṭamālinī nāma samādhiḥ /
 trivajrasamayasi¹ddhyagre bhavet trikāyavajriṇaḥ /
 daśadikṣarvasattvānāḥ bhavet cintāmaṇyodadhiḥ /
 avabhāsayati vajrātmā lokadhātum samantataḥ // 51
 cakrasamayasi²ddhyagre buddhakāyasamo bhavet /
 vicaret samantataḥ siddho gaṅgāvālukasarvataḥ // 52
 sarveṣu samayāgreṣu vidyādharaprabhur bhavet /
 sarvasamayasi³ddhyagre kāyavajraprabhāvataḥ // 53
 antardhāneṣu sarveṣu sāhasraikāvabhāśakaḥ /
 harate sarvabuddhānāḥ bhunkte kanyāḥ surāgrajām // 54
 gaṅgāvālukasamān buddhāḥ trivajrālayasamsthitaḥ /
 paśyate cakṣurvajreṇa svahastaikaḥ yathāmalam // 55
 gaṅgāvālukasamāḥ kṣetraḥ ye śabdāḥ saḥ prakīrtitāḥ /
 śrīpṛṣṭy abhijñā⁴rthataḥ śrotrastham iva sarvataḥ // 56
 gaṅgāvālukasamāḥ kṣetraḥ kāyavāk⁵cittalakṣaṇam /
 sa vetti sarvasattvānāḥ cittākhyāḥ nāṭakodbhavam // 57
 gaṅgāvālukasamāḥ kalpaiḥ saṃsārasthitisambhavam /
 pūrvanivāśasamayāḥ dinatrayam iva smaret // 58
 gaṅgāvālukasamāḥ kāyaiḥ buddhameghādya⁶lakṣṇaiḥ /
 gaṅgāvālukasamān kalpān spharad⁷ rddhyagravajriṇaḥ // 59
 ity āha bhagavān samayābhijñāḥ /
 vajracakṣur vajrasārotraḥ vajracittaḥ vajranivāśaḥ⁸
 vajraṃddhiś ceti /
 buddhābhijñā⁹sthasamsiddhau buddhakāyasamo bhavet /
 gaṅgāvālukasamāḥ ca parivāśaiḥ parivṛtāḥ /
 vicaret kāyavāk¹⁰cittavajro lokadhātum samantataḥ // 60

Āh dan OM gyi dam tshig kyan/ndi ni rdo rjeḥi tshul mchog ste/
 hdi lta bu yi sbyor ba yis / rdo rje ni phyed hdra bar hgyur/ 50
 rdo rjeḥi dam tshig bdud rtsi phren ba zes bya baḥi
 tin ne hdzin to/
 I
 rdo rje dam tshig gsum grub mchog/sku gsum rdo rje can du hgyur/
 phyogs bcuḥi sens can thams cad kyi/nor bu yid bzin
 rgya mtshor hgyur/
 hjiḡ rten khams ni thams cad du/rdo rjeḥi bdag fid snañ bar byed/51
 hkhor loḥi dam tshig grub paḥi mchog/saḥs rgyas sku dan
 hdra bar hgyur /
 gaṅgaḥi bye sñed thams cad du/ grub pa kun tu rnam par spyod/ 52
 dam tshig dam pa thams cad kyi/rig pa hdzin paḥi gtso bor hgyur/
 rdo rjeḥi sku ni rab bsgoms pas/thams cad dam tshig mchog
 tu hgrub / 53
 mi snañ gyur pa thams cad la/ston khams dag ni snañ bar byed/
 saḥs rgyas kun las hphrog pa dan/lha yi bu mo mchog la spyod/ 54
 gaṅgaḥi bye sñed saḥs rgyas rnam/rdo rje gsum gyi gnas bzugs pa/
 ran lag skyu ru ra bzag bzin/rdo rje mig gis mthon bar hgyur / 55
 gaṅgaḥi bye sñed zin rnam na/ sgra bsgags pa ni ji sñed pa/
 mñon ses rna bas thos pa ni / rna baḥi druñ na hkhō³ pa bzin / 56
 gaṅgaḥi bye sñed zin dag gi/sens can kun gyi sens rnam ni /
 sku gsun thugs kyis mtshan pa yi/rol mo las byun sens rig hgyur/57
 bskal pa gaṅgaḥi bye sñed du / hkhor ba dag na gnas pa yi /
 snon gyi gnas kyi gtan tshigs rnam/zag gsum lon pa bzin du dran/58
 gaṅgaḥi bye ma sñed kyi lus/saḥs rgyas sprin la sogs brgyan pa/
 bskal pa gaṅgaḥi bye sñed du/rdo rje rdzu hphrul mchog gis hgens/59
 beom ldan hdas dam tshig mñon par mkhyen pas de skad ces
 bkaḥ stsal to/
 de la mñon par ses pa lha ni/rdo rjeḥi spyan dan/rdo rjeḥi sñan
 dan/rdo rjeḥi thugs dan/rdo rjeḥi gnas dan/rdo rjeḥi rdzu hphrul lo/
 saḥs rgyas mñon ses lha don hgrub/saḥs rgyas sku dan hdra bar hgyur/
 gaṅgaḥi bye sñed graḥs med paḥi/hkhor gyis yons su bskor nas su/
 rdo rjeḥi sku dan gsun thugs kyis/hjiḡ rten khams kun
 orgod par hgyur/60

- sevāsamayasam̐yogam upasādhanaśambhavam /
 sādhanārthasam̐yam ca mahāsādhanaśaturthakam // 61
 vijñāya vajrabhedena tataḥ karm-āpi sādhayet /
 sevāsamādhisaṃyogam bhāvayed bodhim uttamam // 62
 upasādhanaśiddhyagre vajrāyatanavicāraṇam /
 sādhanā codanaṃ proktaṃ mantrādhipatibhāvanam // 63
 mahāsādhanaśakāleṣu bimbaṃ svamantravajriṇaḥ /
 mukuṭe'dhipatiṃ dhyātvā śidhyate jñānavajriṇaḥ // 64
 sevājñānāmṛtensiva kartavyaṃ sarvataḥ sadā /
 eṣo hi sarvamantrāṇāṃ mantratattvārthasādhakaḥ // 65
 mahāṭavīpradeśeṣu vijaneṣu mahatsu ca /
 girigahvarakūleṣu sadā śiddhir avāpyate // 66
 ity āha bhagavān mahāsādhanaśvajraḥ /
 atha vajracatuṣkeṇa sevā kāryā dṛḍhavrataiḥ /
 trivajrakāyasametena bhāvayan śiddhiḥ śnute // 67
 catuṣsaṃdhyāprayogeṇa pañcasthāneṣu buddhimān /
 Oṃkāraṃ⁷ jñānavajreṇa dhyātvā saṃvaram⁸ ādiśet // 68
 dināni sapta pakṣaṃ ca māsam⁹ adhyardham eva ca /
 utpādyā vajrasam̐yam laghu śiddhir avāpyate // 69
 vistareṇa mayā proktaṃ dinabhedam^{II} pracodanam /
 pakṣābhyantarataḥ śiddhir uktā guhyāgrasambhavaḥ // 70
 tatredam upasādhanaśaṃvaraviṣayam /
^{I2} buddhakāyadharaḥ śrīman trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya karotu kāyavajriṇaḥ // 71
 daśadikṣaṃsthītā buddhāś trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya kurvantu kāyavajriṇaḥ // 72
 tatredam sādhanasaṃvaraviṣayam /
 dharmo vai vākpathaḥ śrīman trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaṃ me'dya karotu vāgvajriṇaḥ // 73

- bsñen paḥi dam tshig sbyor ba dan/ñe bar sgrub pa ḥbyun ba dan/
 sgrub paḥi don gyi dam tshig dan/sgrub pa chen po dag dan bzi/ 61
 rdo rjeḥi bye brag śes byas la/de nas las rnams bsgrub par bya/
 bsñen paḥi tin ḥdzin rab sbyor ba/byan chub mchog ni
 bsgom par bya/ 62
 ñe bar sgrub pa grub mchog la/rdo rje skye mched rnam par dpyad/
 śnags kyi bdag po bsgoms pa yis/sgrub paḥi tshe na
 bskul bar gsuñs/ 63
 sgrub pa chen po byed paḥi tshe/rañ śnags rdo rje can gyi gzugs/
 dbu rgyan la ni bdag po bsam/ye śes rdo rje ḥgrub par ḥgyur/ 64
 bsñen paḥi ye śes bdud rtsi dag/thams cad du ni rtag par bya/
 ḥdi ni śnags rnams thams cad kyi/śnags kyi de fid don sgrub paḥo/65
 dgon pa chen poḥi sa phyogs dan/ rab tu rnam par dben pa dan /
 ri bo nags ḥdab chu ḥogs su / rtag tu dños grub thob par ḥgyur/ 66
 bcom ldan ḥdas rdo rje sgrub pa chen pos de skad ces bkaḥ stsal to/
 yan na rdo rje bzi dag gas/brtul zugs brtan pas bsñen par bya/
 sku gsum mñam pa fid gyur pa/bsgoms na dños grub thob par ḥgyur/ 67
 dus bzi dag tu rab sbyor bas / blo dan ldan pas gnas lñar ni /
 ye śes rdo rje yi ge Oṃ / bsgoms na sdom pa yin par bśad / 68
 zag bdun dan ni zla phyed dan/zla gcig zla ba phyed dan gñis/
 rdo rje dam tshig bsgrebs na ni/dños grub nyur du thob par ḥgyur/69
 zag grañs bye brag rab bskul ba/na yis rgyas par rab tu bstan/
 gsañ ba mchog las byun ba la/zla ba phyed kyis ḥgrub par gsuñs/ 70
 de la ḥdi ni ñe bar sgrub paḥi sdom paḥi yul lo/
 sañs rgyas sku ḥdzin dpal dan ldan/rdo rje mi phyed gsum ḥbyed 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 paḥi
 sañs rgyas rnams/
 de la sku yis mtshan pa yi/byin gyis brlabs kyis gnas mdzad do/ 72
 de la ḥdi ni sgrub paḥi sdom paḥi yul lo/
 chos kyi gsuñ lam dpal dan ldan/rdo rje mi phyed gsum ḥbyed pa/
 byin gyis brlabs kyi gnas byas te/rdo rje gsuñ dan ldan par bya/73

daśādikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya kurvantu ¹vāgvajriṇaḥ // 74
 tatredaḥ mahāsādhanaśaṃvaraṃviśayaḥ /
 cittavajradharaḥ śrīmān trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya karōtu ³cittavajriṇaḥ // 75
 daśādikṣaṃsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ /
 adhiṣṭhānapadaḥ me'dya kurvantu ⁴cittavajriṇaḥ // 76
 buddho vā vajradharmo vā vajrasattvo'pi vā yadi /
 atikrameḍ yadi mohātmā sphuṭeyur nātra saṃśayaḥ // 77

⁵sarvatathāgatavajrayogasamayāsādhanaḡranirdeśapaṭalo
 dvādaśaḥ /

rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bźugs
 saṅs rgyas rnams/
 de la gsuṅ las byuṅ ba yi/byin gyis brlabs kyis gnas mdzad do/ 74
 de la ḡdi ni sgrub pa chen poḡi sdom paḡi yul lo/
 rdo rjeḡi thugs ḡdzin dpal daṅ ldan/rdo rje mi phyed gsum ḡbyed pa/
 byin gyis brlabs kyi gnas byas te/rdo rje thugs daṅ ldan par bya/75
 rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bźugs
 saṅs rgyas rnams/
 de la thugs las byuṅ ba yi/byin gyis brlabs kyis gnas mdzad do/ 76
 saṅs rgyas rdo rje sems dpāḡ ḡam/yaṅ na chos kyi sems dpāḡaṅ ruṅ/
 rmoṅs pas ḡdaḡ bar byed na ni/tshal bar ḡgas par ḡdon mi za/ 77

de bźin ḡsegs pa thans cad kyi rdo rjeḡi sbyor baḡi dam tshig
 sgrub paḡi mchog bstan paḡi leḡu ste bcu ḡṅis paḡo/

atha
 bhagavantaḥ sarvatathāgatā jñānavajrāgradhāriṇaḥ/
 sarvasattvārthasambhūtā bodhisattvāś ca ² dhimataḥ // I
 prāṇipatyā mahāśāstriṇā munīṇā sarvārthavajriṇā /
 pūjyā samayatattvajñāṇā vajraghoṣam udirayan // 2
 aho buddhanayaṃ divyam aho bodhinayottanam /
 aho dharmanayaṃ śāntam aho mantranayaṃ dīrgham // 3
 anutpanneṣu dharmeṣu svabhāvātīśayeṣu ca /
 nirvikalpeṣu bhūteṣu jñānotpādaḥ pragīyate // 4
 bhāṣasva bhagavan ramaṃ sarvamantrasamuccayam /
 vajrajāpaṃ mahājñānaṃ trikāyābhedyamaṇḍalam // 5
 prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ /
 jāpavajraprayogeṇa sarvabuddhair adhiṣṭhyate // 6
¹⁰ kulānāṃ sarvamantrāṇāṃ kāyavākciṭṭalakṣaṇam /
 mantrajāpaṃ praghoṣādya śrāvantu jñānasāgarāḥ // 7
¹² buddhāś tryadhvasambhūtāḥ kāyavākciṭṭavajriṇaḥ /
 samprāptā jñānam atulaṃ vajramantraprabhāvanair // itī / 8
 atha vajradharaḥ śāstā khavajrajñānasambhavaḥ /
 kartā sraṣṭā varāgrāgryō vajrajāpaṃ udāharat // 9
 sarvamantrārthajāpeṣu trivajrābhedyalakṣaṇam /
¹⁵ tribhedāvajraparyanto nyāso'yaṃ trivajram ucyate // 10
 ity āha ca /
 trividhaṃ sphuraṇaṃ kāryaṃ kāyavākciṭṭasamnidhau /
 anena jāpavajreṇa ¹⁶ trivajraciṭṭasamo bhavet // II
¹⁷ buddhānāṃ kāyavākciṭṭaṃ dhyātvā pūjāgrakalpanam /
 kartavyaṃ jñānavajreṇa trivajraciṭṭasamo bhavet // 12
 buddhānāṃ kāyavākciṭṭaṃ dhyātvā pūjāgrakalpanam /
¹⁸ ¹⁹ kartavyaṃ jñānavajreṇa idaṃ bodhisamāvaham // 13
 aḥhāvā sphuraṇaṃ kāryaṃ tribhedena prati prati /
 kāyavākciṭṭanairātmyaṃ jñānacittena saṃspharet // 14

de nas bcom ldan bde gēge kun/ ye śes rdo rje mchog ḥdzin pa /
 sams can kun don yañ dag ḥbyuñ/byañ chub sams dpaḥ blo ldan gyis/I
 thub pa don kun rdo rje can / ston pa che la phyag ḥtshal nas /
 dam tshig de fid mkhyen pa la/mshed de rdo rjeḥi dbyaṅs ḥdi gsuṅs/2
 e maḥo saṅs rgyas tshul re bzan/e maḥo byañ chub tshul gyi mchog/
 e maḥo ches kyi tshul re śi/e maḥo śnags kyi tshul re brtan / 3
 na skyes pa yi chos rnam ni / no ba fid kyis khyad par can /
 rnam par ni rtog yañ dag rig/ ye śes ḥbyuñ ba rab tu bśad / 4
 yid ḥoñ śnags rnam kun bśad pa/ rdo rje bzlas pa ye śes che /
 sku gsum ni phyed dkyil ḥkhor dañ/saṅs rgyas ye śes thob ḥgyur ba/5
 rdo rje ni phyed gsum bśoms paḥi/rdo rje bzlas paḥi sbyor ba yis/
 saṅs rgyas kun gyis byin gyis rlob/rigs dañ gsañ śnags
 thams cad kyi / 6
 sku dañ gsuñ dañ thugs kyi mtshan/gsañ śnags slos pa ḥdi rin gsuṅs/
 ye śes rgya mtaho gsaṃ pa dañ/sku gsuñ thugs kyi rdo rje can / 7
 saṅs rgyas dus gsum las byuñ rnam/rdo rje śnags ni rab bśoms pas/
 ye śes nīam med thob ḥgyur ba/bcom ldan ḥdas kyis bśad du geol/ 8
 de nas ston pa rdo rje ḥdzin/nam mkhaḥ rdo rje ye śes ḥbyuñ/
 byed skyed dam pa mchog gi gtsos/rdo rje bzlas pa ḥdi gsuṅs so/ 9
 śnags kyi don kun bzlas pa ni/rdo rje ni phyed gsum gyis mtshan/
 rdo rje dbye ba gsum gyi mthar/bkod pa rdo rje gsum śes bya / 10
 sku gsuñ thugs kyi gnas rnam su/spro ba rnam pa gsum dag bya/
 rdo rje bzlas pa ḥdi yis na/rdo rje gsum gyi thugs ḥdrar ḥgyur/ II
 saṅs rgyas rnam kyi sku gsuñ thugs/bśoms nas mchod paḥi
 mchog brtag pa/
 ye śes rdo rjes byas na ni/rdo rje gsum gyi thugs ḥdrar ḥgyur/ 12
 saṅs rgyas rnam kyi sku gsuñ thugs/bśams nas mchod paḥi
 mchog brtag pa/
 ye śes rdo rjes rab tu bya / ḥdi ni byañ chub mchog thob paḥo / 13
 yañ na dbye ba rnam gsum gyis / so so dag tu spro bar bya /
 sku dañ gsuñ thugs bśag med pa/ye śes sams kyis yañ dag spro / 14

uccārayan spharēd vajrā^I samāptau sphāram ācāret/
 idaṃ tat sarvabuddhāṃ jñānonmīlita cakṣuṣāṃ // 15
³kāyavajrābhisambodhir bhāvābhāvevicāraṇam /
 buddhakāya iti proktaḥ kāyajāpaḥ sa ucyate // 16
⁴vāksamayābhisambodhiḥ śabdāśabdavicāraṇam /
 vāgvajra iti prokto vāgjāpaḥ sa ucyate // 17
 cittasamayāsambodhiḥ sthitavajrāvicāraṇam /
 vajracittam iti proktaḥ cittaajāpaḥ sa ucyate // 18
⁶ārthānugamajāpeṇa niḥsvabhāvena cāruṇā /
⁷vicāraṇam tryādhvabuddhebhyo ratnajāpaḥ sa ucyate // 19
 sphuraṇam kāyameghena buddhakṣetrāt samantataḥ /
 gamanāgamana vajrārtham anoghajāpaḥ sa ucyate // 20
⁹śrīṇoti mantrākṣarapadaṃ svavajrōdghuṣṭmaṇḍalam /
 krodhasamayājñānena krodhajāpaḥ sa ucyate // 21
 kāmārtham viḥvalībhūtān sarvatrāṇahitaiṣiṇaḥ /
 sattvān mohapade sthāpya mohajāpa iti śrītaḥ // 22
¹⁰rāgavajrōdbhavaṃ vācāṃ kāyavākciittasamsthitaṃ /
¹¹sattvān rāgōdadhīpade sthāpya rāgajāpa iti śrītaḥ // 23
 dveṣavajrōdbhavaṃ cittaṃ kāyavākciittasamsthitaṃ /
 sattvān dveṣālaye sthāpya dveṣajāpaḥ sa ucyate // 24
 trivajrasamayattvaṃ madhyaṃ samayavajriṇāṃ /
¹²tad eva samayavajrāṇāṃ jāpo napuṣsaka ucyate // 25
¹³vajrādhipatayaḥ sarve rāgatattvārthabhāvakaḥ /
 kurvanti rāgajāṃ bodhiḥ sarvasattvahitaiṣiṇīm // 26
 locanādyā mahāvīdyā nityaṃ kāmārthatatparāḥ /
 sidhyanti kāmabhogaḥ tu sevyaṃānair yathecchataḥ // 27
 mōhasamayāsambhūtā vidyārājāno vajriṇaḥ /
 napuṣsakapade siddhā dadanti siddhim uttamāṃ // 28
 krodhā dveṣālaye jātā nityaṃ māraṇatatparāḥ /
¹⁴sidhyanti māraṇārtheṇa sādhakasyāgradharmiṇaḥ // 29

brjed nas rdo rje spro ba ni/rdzogs nas rab tu bsdu bar bya /
 ḥdi ni ye śes spyen phyē baḥi/saṅs rgyas rnam ni kun gyi yin/ 15
 sku yi rdo rje rdzogs byaṅ chub/dṅos daṅ dṅos med rnam dpyad pa/
 saṅs rgyas sku śes bya bar bśad/de ni sku yi bzlas par bśad / 16
 geuṅ gi dam tshig rdzogs byaṅ chub/sgra daṅ sgra min rnam dpyad pa/
 geuṅ gi rdo rje śes bśad de / de ni geuṅ gi bzlas par bśad / 17
 thugs kyi dam tshig rdzogs byaṅ chub/gnas paḥi rdo rje
 rnam dpyad pa/
 thugs kyi rdo rje śes bya ste/de ni thugs kyi bzlas par bśad / 18
 don kyi rjes ḥgro bzlas pa ni / no bo ḥid med bśaṅ po yis /
 dus geum saṅs rgyas rnam dpyad pa/de ni rin chen bzlas par bśad/19
 saṅs rgyas śiṅ rnam thams cad du/sku yi sprin rnam spro ba daṅ/
 bśud ciṅ byon pa rdo rjeḥi don/ de ni thogs med bzlas par bśad/ 20
 khro boḥi dam tshig ye śes kyis/raṅ gi rdo rjeḥi dkyil ḥkhor grags/
 sṅags kyi yi geḥi tshig thos pa/de ni khro boḥi bzlas par bśad/ 21
 ḥdod paḥi don gyis myos gyur pa/kun tu skyob ciṅ phan par dgeḥ/
 sems can gti mug gnas la ḥjog/ de ni gti mug bzlas par bśad / 22
 ḥdod chags rdo rje las byuṅ tshig/lus daṅ ḥag sems la gnas paḥi/
 sems can ḥdod chags mtshor gnas bśag/de ni ḥdod chags bzlas
 par bśad / 23
 śe sdaṅ rdo rje las byuṅ sems/lus daṅ ḥag sems la gnas paḥi /
 sems can śe sdaṅ gnas la bśag/ de ni śe sdaṅ bzlas par bśad / 24
 dam tshig de ḥid rdo rje geum / dbu ma dam tshig rdo rje can /
 de ḥid dam tshig rdo rje yi / bzlas pa ma niṅ śes bya ḥo / 25
 ḥdod chags de ḥid don bśom pa / rdo rje bśag po thams cad ni /
 sems can kun la phan ḥdod paḥi/ḥdod chags byaṅ chub
 rdzogs par mdzad/26
 rig pa chen mo spyen la sogs/rtag tu ḥdod paḥi don brtson pa/
 ḥdod paḥi loṅs spyod dag gis ni/ji ltar ḥdod pa bsten na ḥgrub/ 27
 gti mug dam tshig las byuṅ ba/ rig paḥi rgyal po rdo rje can /
 ma niṅ dag gi gnas grub pa / dṅos grub dam pa rab tu ster / 28
 khro bo śe sdaṅ gnas las skyes/gsoḍ la rtag tu brtson pa dag /
 sgrub pa mchog gi chos can la/gsoḍ paḥi don gyis ḥgrub par ḥgyur/29

ity āha bhagavān mahāpuruṣasamayā /
 hṛdi madhyagataṃ cakraṃ bhāvayej jñānacakriṇāṃ^I /
 svacchamaṇḍalamadhyasthaṃ² madhye cakrārthabhāvanā // 30
 hṛdi madhyagataṃ vajraṃ bhāvayej jñānavajriṇāṃ³ /
 vajramaṇḍalamadhyasthaṃ vajraṃ mantrārthabhāvanā // 31
 hṛdi madhyagataṃ ratnaṃ bhāvayed ratnajñānināṃ³ /
 ratnamaṇḍalamadhyasthaṃ ratnaṃ mantrārthabhāvanā // 32
 hṛdi madhyagataṃ padmaṃ bhāvayet padmajñānināṃ³ /
 dharmamaṇḍalamadhyasthaṃ padmaṃ mantrārthabhāvanā // 33
 hṛdi madhyagataṃ khaḍgaṃ bhāvayet khaḍgajñānināṃ⁴ /
 samayamaṇḍalamadhyasthaṃ khaḍgaṃ mantrārthabhāvanā // 34
 sarvamaṇḍalapārśveṣu pañcabuddhān nivesāyet /
 pañcaraśmiprabhedena sphārayan bodhir⁶ avāpyate // 35
 sphuraṇaṃ sarvamantrāṇāṃ dvidhābhedena kīrtitam /
 trikāyavajrabhedena saṃhārasphuraṇaṃ bhavet // 36
 kāyaṃ⁷ svabhāvakāyena cittaṃ cittaśvabhāvataḥ /
 vācaṃ vācasvabhāvena pūjya pūjāṃ avāpnuyāt // 37
 mahāmaṇḍalacakreṇa pañcavajravibhāvanā⁸ /
 madhye tv adhipatiṃ dhyātvā svabimbaṃ trikāyavajriṇāṃ // 38
 bimbaṃ svamantrāṇāṃ rasya maṇḍalānāṃ catuṣṭayaṃ⁹ /
 caturvarṇena saṃkalpya hṛdi mantrārthabhāvanā // 39
 vajracatuṣṭayaṃ karma karoti dhyānavajriṇaḥ /
 eṣo hi sarvamantrāṇāṃ rahasyaṃ paramasāśvatam // 40
 śāntike locanākārāḥ¹⁰ pauṣṭike padmavajriṇaḥ¹⁰ /
 vāsye vairocanaḥ padmaṃ vajrakrodho'bhicāraḥ // 41
 idaṃ tat sarvavajrāṇāṃ¹¹ guhyaṃ trikāyasaṃbhavam /
 nirmitaṃ¹² sarvamantrāṇāṃ kriyānāṭakalakṣitam // 42

bcen ldan ḥdas skyes bu chen poḥi dam tshig gis de skad ces
 bkab stsal te/
 ye śes ḥkhor lo can rnam kyī/ḥkhor lo sñin khaḥi dbus su bsgom/
 gsal baḥi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi
 don bsgom no / 30
 ye śes rdo rje can rnam kyī/rdo rje sñin khaḥi dbus su bsgom/
 rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi sñags don
 bsgom par bya / 31
 rin chen ye śes can rnam kyī/rin chen sñin khaḥi dbus su bsgom/
 rin chen dkyil ḥkhor dbus gnas par/rin chen sñags don
 bsgom par bya / 32
 padmo ye śes can rnam kyī/padmo sñin khaḥi dbus su bsgom /
 ches kyī dkyil ḥkhor dbus gnas par/padmoḥi sñags don
 bsgom par bya / 33
 ral gri ye śes can rnam kyī/ral gri sñin khaḥi dbus su bsgom/
 dam tshig dkyil ḥkhor dbus gnas par/ral griḥi sñags don
 bsgom par bya / 34
 dkyil ḥkhor kun gyi nos rnam su/saṅs rgyas lña rnam dgod par bya/
 ḥod ser lña 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 bsgrags/
 sku gsum rdo rje bye brag gis / spro ba daṅ ni bsdu ba bya / 36
 lus kyis sku yi ḥo bo ḥid / saṅs kyis thugs kyī ḥo bo ḥid /
 ḥag gis gsum gi ḥo bo ḥid/mchod nas mchod paḥi gnas su ḥgyur/ 37
 dkyil ḥkhor chen poḥi ḥkhor lo yis/rdo rje lña rnam bsgom par bya/
 dbus su bdag po bsams nas ni / sku gsum rdo rje raṅ gi gzugs / 38
 raṅ sñags rdo rjeḥi gzugs dag gis/dkyil ḥkhor rnam pa bzi dag tu/
 kha dog rnam bñir kun brtags la/sñin khar sñags kyī don bsgom na/39
 rdo rje rnam pa bñi yi las / bsam gtan rdo rje can dag byed /
 ḥdi ni sñags rnam thams cad kyī/gsaṅ ba rab tu bzaṅ po yin/ 40
 śi ba la ni spyen gyi tshul/ rgyas la rdo rje padma can /
 dbaṅ la rnam par sñags mñsad gnas/rdo rje khro bo mñon 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 nos mtshan paḥo/ 42

abhaktivādināḥ sattvā nindakācāryavajriṇāḥ /
 anyeṣāṃ api duṣṭānam idaṃ kāryaṃ pracodanam // 43
 ity āha bhagavān mahājñānacakravajraḥ /
 traidhātukasthitān ²sattvān buddhakāye vibhāvayet/
 sampuṭodghāṭitān ³kṛtvā tataḥ karmaprasādhanam // 44
 khadhātumadhyagataḥ vajraḥ pañcaśūlaḥ caturmukhaḥ/
 sarvākāravāropetaḥ vajrasattvaḥ vibhāvayet // 45
 tryadhvasamayasaṃbhūtaḥ buddhacakraḥ vibhāvayet /
 dakṣiṇapāpāva idaṃ kāryaṃ buddhacakraḥ mahābalaḥ // 46
 sattvān daśadikṣaṃbhūtān buddhakāyaprabhedataḥ /
 saṃhṛtya piṇḍayogena svakāye tān praveśayet // 47
 sphuraṇaṃ tu puṇaḥ kāryaṃ buddhānāṃ jñānacākriṣāṃ/
 kruddhān krodhākulān dhyātvā vikaṭotkaṭabhīṣanān // 48
 nānāpraharaṇahastāgrān mārāṇārthārthacintakān /
 ghātayanto mahāduṣṭān vajrasattvaṃ api svayan // 49
 buddhaḥ ⁶trikāyavaradaḥ ⁶trivajrālayamaṇḍalāḥ ⁷/
 dadāti siddhiṃ mohātmā mriyate nātra saṃśayaḥ /
 dināni sapte daṣaḥ kāryaṃ buddhasyāpi na sidhyati // 50
 vajrasamayajñānājñācakro nāma samādhiḥ ⁸ /

khavajramadhyagataḥ cakraḥ vajrajvālāvibhūṣitam/
 sarvākāravāropetaḥ vairocanaḥ prabhāvayet // 51
 tryadhvasamayasaṃbhūtaḥ ⁹vajrasattvaḥ ¹⁰mahāyasaḥ ¹⁰/
 vajraḥ sphulingagahanaḥ pāpau tasya vibhāvayet // 52
 sattvān daśadikṣaṃbhūtān vajrakāyaprabhedataḥ /
 saṃhṛtya raśmiyogena svakāye tān praveśayet /
 sphuraṇaṃ sarvavajrāṇāṃ kāryaṃ jñānāgrabandhunā ¹¹ // 53
 śrīpantu sarvabuddhātmā kāyavākācittayogināḥ /
 ahaṃ vajradharaḥ śrīmaṇ ājñācakraprayojakaḥ ¹² // 54

na dad smra baḥi sams can dan/ rdo rje slob dpon smod pa dan /
 gdug paḥi sams can gñan rnams laḥan/rab tu bskul ba ḥdi byaḥo/ 43
 beom ldan ḥdas ye śes chen poḥi ḥkhor lo rdo rjes de skad
 cen bkaḥ stsal to/
 khams gsum gnas paḥi sams can rnams/saṃs rgyas skur ni rab bsgoms la/
 dgra bos bsad par bsams nas su/de nas las rnams brtsam par bya/ 44
 nam mkhaḥi dbyiṃs kyi dbus gnas par/rdo rje rtse lña kha bzi pa/
 rnam paḥi mchog rnams kun dan ldan/rdo rje sams dpar
 rnam par bsgom/ 45
 dus gsum dam tshig las byuñ ba/saṃs rgyas ḥkhor lo rnam bsgoms la/
 saṃs rgyas ḥkhor lo stobs po che/ lag pa gyas pas ḥdi byaḥo / 46
 phyogs bcu nas byuñ sams can rnams/saṃs rgyas sku yi bye brag gis/
 bsdu te goñ buḥi tshul gyis su/rañ gi lus la de dag gzug ^I / 47
 saṃs rgyas ye śes ḥkhor lo can/ slar yañ spro ba rab tu bya /
 khro bas ḥhrugs paḥi khro bo rnams/mi sdug ḥjige su
 ruñ baḥi gzugs/ 48
 rtsheon cha sna tshogs mchog ḥdzin pa/gsoḍ paḥi don gyis don sams pa/
 rdo rje sams dpaḥ rañ fid dam/ gdug pa chen po gsoḍ par byed / 49
 saṃs rgyas sku gsum mchog stsol baḥo/rdo rje gsum gyi dkyil ḥkhor gnas/
 ŋi na bdun du ḥdi byas na / saṃs rgyas dnos grub ster ba ḥgyur /
 rmons pas grub pa mi st r na / ḥchi bar ḥdi ni gdon mi za / 50
 rdo rjeḥi dam tshig ye śes kyi bkaḥi ḥkhor lo śes bya ba
 tiñ ne ḥdzin to/
 nam mkhaḥi dbyiṃs kyi dbus su ni/ḥkhor lo rdo rje ḥbar bas brgyan/
 rnam paḥi mchog ni kun dan ldan/rnam par snañ mdzad rab tu bsgom/51
 dus gsum dam tshig las byuñ ba/rdo rje sams dpaḥ grags chen ni /
 rdo rje me stag ḥphro ba can/de yi phyag na bsams par bsgom / 52
 phyogs bcu nas byuñ sams can rnams/rdo rje sku yi khyad par gyis/
 ḥod zer tshul gyis bsdu nas ni / de dag bdag gi lus la gzud /
 spro ba rdo rje thams cad kyi / ye śes mchog gi gñen gyis bya / 53
 sku gsum thugs kyi sbyor ba can/saṃs rgyas thams cad bdag la gson/
 bdag ni dpal ldan rdo rje ḥdzin/bkaḥ yi ḥkhor lo rab sbyor ba / 54

vajreṇādīptavapuṣā sphārayāmi trikāyajān /
 laṅghayed yadi samayaṃ viśīryate nātra saṃśayaḥ // 55
 cakrasamayajñānavajro nāma samādhiḥ /

khavajramadhyagataṃ cinted buddhamanḍalavajrinam/
 yamāntakaṃ mahācakraṃ svavajrākhyam prakalpayet // 56
 buddhāṃ ca tryadhvasambhūtān praviṣṭāṃ trikāya-
 maṇḍale /
 punas tu sphārayed buddhān yamāntakākārasaṃnibhān // 57
 sattvaṃ tryadhvasambhūtān ripūṇaṃ duṣṭacetasaṃ /
 ghātitaṃ bhāvayet kruddha idaṃ vajrājñemaṇḍalam // 58
 sarvasamayasaṃbhavayamāntakātrikāyajñānavajro nāma
 samādhiḥ /

kāyavākacittavajrais tu svamantrārthaguṇena vā /
 athavoṣṭīṣasamayaiḥ ājñācakraprayojanān // 59
 rakṣārthaṃ sarvamantrāṇaṃ kāryaṃ jñānāgravajriṇaḥ /
 idaṃ tat sarvavajrāṇaṃ bodhirakṣārthaṃ veyate // 60
 ity āha bhagavān bodhicittaḥ /

khavajramadhyagataṃ dharmāṃ vairocanaḥgrasaṃbhavam/
 dhyātvā trikāyasamayam āsanaṃ tu prakalpayet // 61
 khadhātum sarvabuddhais tu paripūrṇaṃ vibhāvayet/
 II
 svamantrākṣarapadaṃ jñānaṃ cittākāraṃ prakalpayet // 62
 punas tu saṃhared buddhān cittamātrāprabhāvitān /
 I2 I3
 cittavajram iti kṛtvā trikāye tān praveśayet // 63
 ity āha bhagavān khavajrasamayāḥ / vajramantraratna-
 praṇyotakaro nāma samādhiḥ /

sarvākāraavaropetaṃ vajrasattvaṃ prabhāvayet /
 buddhāṃ tu kramaśaḥ sthāpya jalasyopari caṃkramet/
 I5
 samāpādaprayogeṇa mūrdhni pādavibhāvanam // 64
 ity āha bhagavān svabhāvasuddhaḥ / vajrodadhipadākṛānto
 nāma samādhiḥ /

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

sañs rgyas dkyil ḥkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su bsam/
 géin rje géed kyi ḥkhor lo che/ rañ gi rdo rje yin par brtag / 56
 dus gsum sañs rgyas sams dpaḥ rnam/aku gsum dkyil ḥkhor
 bāugs pa dag /
 géin rje géed kyi mdog ḥdra ba/alar yañ sañs rgyas spre bar bya/57
 dus gsum la bāugs sams can dan/gdug sams can gyi dgra bo rnam/
 khros pas thams cad gnod par bsgom/ḥdi ni rdo rje bkaḥi
 dkyil ḥkhor / 58
 dam tshig thams cad las byuñ ba géin rje géed kyi sku gsum gyi
 ye śes rdo rje śes bya baḥi tiñ ne ḥdzin to/

sku gsum thugs kyi rdo rje ḥam/ rañ sñags don gyi yon tan nas /
 yañ na gtsug terdam tshig gi/ bkaḥ yi ḥkhor lo sbyar bar bya / 59
 sñags kun bsuñ phyir ye śes mchog/rdo rje can gyis bya ba ste/
 ḥdi ni rdo rje thams cad kyi/byañ chub bsuñ 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 sñañ mdzad sku mchog las/
 byuñ baḥi sku gsum dam tshig dag/bsams nas gdon du de rab brtag/61
 mkhaḥ dbyins sañs rgyas thams cad kyis/yons su gañ bar
 rnam par bsgom /
 rañ sñags yi geḥi gnas ye śes/thugs kyi rnam par bsgom par bya /62
 sañs rgyas rnam ni sams tsam du/bsgoms nas alar yañ rab tu bsdu/
 thugs kyi rdo rjer byas paḥi phyir/sku gsum la ni de dag gzud/ 63
 rdo rjeḥi sñags rin po che rab tu sñañ bar byed pa śes bya baḥi
 tiñ ne ḥdzin to/

rnam paḥi mchog rnam kun ldan paḥi/rdo rje sams dpaḥ rab tu bsgom/
 sañs rgyas rim bñin bkod nas ni/chu yi steñ du bcag par bya /
 rkañ pa mñam bñag sbyor ba yis/spyi boḥi steñ du rkañ pa bsgom/ 64
 beom ldan ḥdas no bc fid dag pas de skad ces bkaḥ stsal to/
 rdo rje rgya mtsho rkañ pas gnon pa śes bya baḥi tiñ ne ḥdzin to/

mānendramañḍalam dhyātvā madhye krodhakulam nyaset/
 karmavajrapadākrāntaṃ mūrdhni tasya prabhāvayet // 65
 ity āha ca / sarvatīrthyaparapravādistambhanavajro
 nāma samādhiḥ /

krodhākāraṃ trivajrāgrān pītakiñjalkasaṃnibhān /
 girirāja iva sarvān dhyātvā mūrdhni prabhāvayet /
 buddhasainyam ¹api ²stambhen nṛpater nātra saṃśayaḥ // 66
 ity āha bhagavān sarvatathāgatakāyavākcittasaṃbhavaḥ /
 sarvasainyastambhano nāma samādhiḥ /

ripusaṃtrāsanasaṃmayā³ idaṃ dhyānaṃ prakalpayet /
 atikramed yadi buddhō⁴ vā sphuṭate nātra saṃśayaḥ // 67
 ity āha bhagavān trivajrasamayaḥ /
 HŪMkarakīlakaṃ dhyātvā pañcaśūlapramāṇataḥ /
 vajrakīlaṃ kṛtaṃ tena hṛdaye⁵daṃ prabhāvayet /
 buddhasainyam api kruddhaṃ nāsaṃ gacchen na saṃśayaḥ // 68
 ripum⁵chāpakāro nāma samādhiḥ /

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

dbañ chen dkyil ḥkhor bsgoms nas ni/dbus su khro bo rnam b'zag la/
 las kyi rdo rje rkañ pa yis / de yi spyi bor gnon par bsgom / 65
 mu stegs can dañ phas kyi rgol ba thams cad kyi ḥkhrul ḥkhor
 gnon pa zes bya baḥi tin ne ḥdzin to/

^I
 rdo rje gsum mchog khro boḥi tshul/ gesar ser poḥi ndog ḥdra ba /
 thams cad ri yi rgyal po ltar /bsams nas spyi bor rab tu bsgom /
 sañs rgyas dpuñ yañ gnon byed na/mi dbañ la ni dogs pa med / 66
 bcom ldan ḥdas de b'zin gsegs pa thams cad kyi sku dañ gsuñ dañ
 thugs las byuñ bas de skad ces bkaḥ stsal to/dpuñ thams cad
 gnon pa zes bya baḥi tin ne ḥdzin to/

dgra bo skrag paḥi dam tshig gi/bsam gten rab tu brtag pa ḥdi /
 sañs rgyas dag gis ḥdas na yañ/ ḥgas par ḥgyur ba gdon mi za / 67
 bcom ldan ḥdas rdo rje gsum gyi dam tshig gis de skad ces gsuñs so/
 HŪM las phur bu bsam pa ni / rtse lña pa yi tshad du ste /
 rdo rje phur bu de yis ni / sñin khar de ni rab bsgoms na /
 khros pas sañs rgyas dpuñ dag kyañ/ḥjig par ḥgyur ba gdon mi za/68
 dgra rmañs par byed pa zes bya baḥi tin ne ḥdzin to/

groñ nam yañ na groñ khyer ram / ljons dag tu ni rab sbyor ba /
 nad kun spon baḥi zi ba yañ / ḥdis ni rtag tu sbyar bar bya / 69
 rdo rje rtse mo lña pa ni / bar anañ dag la rab tu bsgom /
 sreg paḥi bskal pa ltar bsams na/slar yañ rab tu bsdu bar bya / 70
 spro ba dag kyañ de nas bya / rin chen yid b'zin nor buḥi ḥod /
 chos kyi sprin ni begoms nas kyañ/dbañ bskur ba ni yañ dag bya/ 71
 rdo rjeḥi bsam gten ḥdi yis ni/dgañ dkaḥ ba yañ rab tu ḥgens /
 sbyin paḥi rdo rje rab tu bsgom/yid b'zin nor bu dpal ldan ḥgyur/72
 sañs rgyas sprin dañ chos chen dañ/rdo rje sems dpaḥ der spro bya/
 bskal pa gsum gyi yun gmas sñin/sañs rgyas thams cad byin gyis rlob/
 ḥdi ni sañs rgyas thams cad kyi/gsañ baḥi sku ste skyon med paḥi/73
 nad thams cad med par byed pa rdo rje ḥbyuñ ba zes bya baḥi
 tin ne ḥdzin to/

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

khadhātumadhyagataṃ cintet śāntimaṇḍalam uttamam /
 bimbaṃ vairocanaṃ dhyātvā⁴ śvahrdaye'rthinaṃ nyaset // 76
 khadhātum locanāgrais tu paripūrṇaṃ vibhāvayet /
 saṃhṛtya rāsmipiṇḍena ārambhāsyā nipātayet // 77
 romakūpāgravivarair buddhameghān spharēd vratī /
 abhiṣekaṃ tadā tasya buddhameghā dādanti hi /
 anena vajrasamayāḥ śrīmaṇ bhavati tatksaṇāt // 78
 buddhasamayameghavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet māhendramaṇḍalam śubham/
 bimbaṃ dharmadharaṃ⁶ dhyātvā⁷ hrdaye'rthinaṃ nyaset // 79
 khadhātubhavanaṃ ramaṃ paṇḍarākhyaiḥ prapūrayet /
 saṃhared rāsmipiṇḍena ratnacintāmaṇḍalprabham /
 kāyavākciṭtanilaye⁹ arthinedaṃ nipātayet // 80
 romakūpāgravivarair ratnameghān spharēd vratī /
 bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 81
 anena dhyānavajreṇa duḥpūro'pi prapūryate /
 sa bhavec cintāmaṇiḥ śrīmaṇ dānavajraprasādhakaḥ // 82
 dharmameghasamayavyūho nāma samādhiḥ /

khadhātumadhyagataṃ cintet vajracandra^{II}rdhamaṇḍalam/
 bimbaṃ^{I2} khavajradharmāgraṃ arthinaṃ^{I3} hrdaye nyaset // 83
 budhais ca bodhisattvais ca paripūrṇaṃ khamaṇḍalam/
 pañcārāsmiprayogeṇa tejas tatra nipātayet // 84

bsam gtan las byuñ dam bcas pas/ gnas gañ du ni yañ dag spyod /
 bsam gtan sbyor ba ḥdi yis ni/gnas na sañs rgyas byin gyis rlob/74
 rdo rje bdud rtsi rgyal po che/ rdo rje phur bu rab tu bsgom /
 me stag ḥbar ba ḥdra ba : s/phyogs bcuḥi dkyil ḥkhor gdab par bye/75
 ḥgro ba ḥdul ba ḥi ba rdo rje ḥes bya baḥi tiñ ne ḥdzin to/

ḥi baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyiñs kyi dbus su bsam/
 rnam par snañ mdzad gzugs bsams nas/rañ gi thugs khar
 ḥdod pa bzag / 76
 spyen la sogs pa mchog rnam kyi/akhaḥ dbyiñs yoñs su
 gañ bar bsgom /
 badus nas ḥod kyi goñ bu yis/ nad pa la ni dbab par bya / 77
 ba spuḥi bu ga nas sañs rgyas/sprin rnam brtul ḥugs can gyis spro/
 sañs rgyas sprin rnam de yi tsho/de la dbaṅ bskur rab tu^I stsol/
 nad pa rdo rje dam tshig gis / skad cig gis ni dpal ldan ḥgyur /78
 sañs rgyas kyi dam tshig bkod paḥi sprin ḥes bya baḥi tiñ ne
 ḥdzin to/

zla baḥi dkyil ḥkhor dbus su ni/dbaṅ chen dkyil ḥkhor dam pa bsam/
 chos ḥdzin pa yi gzugs bsams nas/sñiñ khar ḥdod pa gzag par bya/79
 mkhaḥ dbyiñs gnas ni ñam dgaḥ bar/dkar me ḥes byas rab tu dgañ/
 ḥod kyi goñ bur badus nas ni / yid bñin nor bu rin chen ḥod /
 lus dañ nag dañ sems pas la / ḥdod pa la de dbab par bya / 80
 ba spuḥi bu ga nas rin chen/sprin rnam brtul ḥugs can gyis spro/
 chos kyi sprin rnam bsgoms nas su/dbaṅ bskur ba ni yañ dag bya/81
 rdo rje bsam gtan ḥdi yis ni / dgañ dkaḥ ba yañ rab tu ḥgeñs /
 sbyin paḥi rdo rje sgrub pa de/yid bñin nor bu dpal ldan ḥgyur/ 82
 chos kyi sprin gyi dam tshig bkod pa ḥes bya baḥi tiñ ne ḥdzin to/
 nam mkhaḥi dbyiñs kyi dbus su ni/rdo rjeḥi zla gam dkyil ḥkhor bsam/
 rdo rje nam mkhaḥ chos mdun gzugs/ḥdod pa sñiñ khar gzag par bya/83
 sañs rgyas byañ chub sems dpaḥ yis/nam mkhaḥi dkyil ḥkhor
 yoñs su gañ /
 ḥod zer lña yi sbyor ba yis / de ni gzi brjid dbab par bya / 84

sa bhavet tatksañād eva sarvabuddhamanojñakāḥ /
 mañjuśrītulyasaṃkāśaḥ sa bhavet padakarmakṛt // 85
 dadanti ca prahr̥ṣṭātma³ abhiṣekaḥ mahotsavam /
 vaśamānayatī jagat sarvaḥ⁵ darśanenaiva coditaḥ⁵ // 86

ratnasamayameghavyūho nāma samādhiḥ /

khavajraṃ rākṣasaḥ krūraiḥ⁶ pracandaiḥ krodhadārupaiḥ/
 śṛgālair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet//87
 āgneyamaṇḍalasthaṃ tu bhāvayed ripavaḥ sadā /

apakāri sarvabuddhānaṃ dhyātvā yogaṃ prayojayet// 88

antramajjā⁷ rudhirādyaṃ sarvair ākṛṣṭaṃ prabhāvayet/
 nānapraharaṇadharākṛāntaṃ⁸ bhāvayed mriyate ripuḥ // 89

buddho vajradhara vāpi yady anena prabhāvayate /

pakṣābhyantarapūrṇena mriyate nātra saṃśayaḥ // 90

vajrameghasamayavyūho nāma samādhiḥ /

trimukhaṃ vairocanaṃ cintet śaratkaṇḍasamaṇḍitam/
 sitakṛṣṇamahāraktaṃ jaṭāmukutaṃmaṇḍitam // 91

trimukhaṃ vajriṇaṃ cintet kṛṣṇarakṣasitānaṃ /

jaṭāmukutaḍharāṃ dīptaṃ lokadhātusamākulaṃ // 92

trimukhaṃ rāgiṇaṃ cinted raktakṛṣṇasitānaṃ /

jaṭāmukutaṣaṃbhogaṃ bhāvayan sidhyate dhruvam // 93

cakraṃ vajraṃ mahāpadmaṃ⁹ dākṣiṇapāṇau vibhāvayet /

ṣaḍbhujān bhāvayed vajrān nānapraharaṇadharān
 śubhān // 94

locanāṃ trimukhāṃ cintet sarvasattvahiṭaiṣiṇīm/
 sitakṛṣṇamahāraktaṃ cārurūpāṃ prabhāvayet // 95

khavajranetriṃ mahārājñīm trimukhāṃ bhāvayet sadā/
 kṛṣṇarakṣasitākārāṃ cārurūpāṃ vibhābhavayet // 96

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de ni de na theg tu yañ / sañs rgyas kun gyi thugs su byon /
 ḥjam dpal gyi ni mdog dañ ḥdra/gnas las byed par de ḥgyur ro/ 85
 dbaṅ bskur ba ni dgaḥ ston che/dgyes paḥi bdag fiid de^I stsol bas/
 bltas tsaṃ skyed pa fiid kyis kyaḥ/ḥgro ba thams cad

dbaṅ du ḥgyur / 86

rin po cheḥi dam tshig gi sprin bkod pa zes bya baḥi tiñ ne

ḥdzin to/

nam mkhaḥ rdo rje srin po ni / drag ciñ khro la rab gtum dañ /

wa dañ bya reg sna tshogs dañ/bya rgod khyi yis gañ bar bsgom/ 87

ne yi dkyil ḥkhor dbus gnas par/dgra bo rnams ni skrag par bsgom/
 sañs rgyas kun la gnod byed pa/bsams nas rnal ḥbyor sbyar bar bya/88

mtshon cha sna tshogs thogs² pas mnan/rgyu na khrag dañ rkañ la soga/
 thams cad drañs par rnam bsgoms te/bsgoms na dgra rnams

ḥchi bar ḥgyur / 89

gal te de ltar rab bsgoms na/sañs rgyas rdo rje ḥdzin pa yañ /

zla ba phyed ni tshun chad kyis/ḥchi bar ḥgyur bar gdon mi za / 90

rdo rje dam tshig gi sprin bkod pa zes bya baḥi tiñ ne ḥdzin to/

rnam par snañ mdsad žal gsum pa/ston kaḥi sprin gyi mdog ḥdra bsaṃ/
 dkar po nag po rab tu dmar/thor tshugs dbu³ rgyan dag gis brgyan/91

rdo rje can ni žal gsum baṃ / nag po dkar po dmar poḥi žal /

ḥbar baḥi thor tshugs dbu rgyan can/ḥjig rten khams rnams

ḥkhrug byed paḥo/ 92

ḥdod chags can ni žal gsum bsaṃ/dmar po nag po dkar poḥi žal /

thor tshugs dbu rgyan loñs spyod can/bsgoms na ñes par

ḥgrub par ḥgyur / 93

ḥkhor lo rdo rje padmo che/gyas paḥi phyag tu bsnams par bsgom/
 rdo rje phyag drug mtshon cha ni/bzañ po sna tshogs

bsnams par bsgom/ 94

sens can kun la phen bzed na / spyan ni žal gsum dag tu bsaṃ /

dkar po nag po rab dmar ba/mdses paḥi gzugs su rab tu bsgom / 95

mkhaḥ skyes spyan ni rgyal mo che/žal gsum du ni rtag par bsgom/
 gnag dañ dkar dañ dmar baḥi tshul/mdzes paḥi gzugs su

rnam par bsgom / 96

96

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vāgvajrānetriṃ mahārājñiṃ trimukhāṃ bhāvayet sadā/
 raktasitakṛṣṇāgrāṃ cāruvarṇāṃ vibhāvayet // 97
 vajrotpaladharāṃ vidyāṃ trimukhāṃ kāntisuprabhāṃ/
 pītakṛṣṇasitākārāṃ bhāvayañ jñānaṃ āpnuyāt // 98
 yamāntakāṃ mahākrodhāṃ trimukhāṃ krū³ṣasuprabhāṃ/
 bhayasyāpi bhayaṃ tīkṣṇāṃ kṛṣṇavarṇāṃ vibhāvayet// 99
 aparājitaṃ mahākrodhaṃ aṭṭāṭṭahāsanādinaṃ /
 trimukhāṃ sphulingagahanāṃ visphurantaṃ vicintayet//100
 hayagrīvaṃ mahākrodhāṃ kalpoddāhaṃ iva⁴ prabhaṃ /
 trimukhāṃ duṣṭapadākṛantaṃ bhāvayed yogataḥ sadā //101
 vajrāṃṣṭaṃ mahākrodhāṃ sphulingākulacetasaṃ /
 dīptavajranibhaṃ krūraṃ bhayasyāpi bhayapradam // 102
 ṭakkijñānaṃ mahākrodhāṃ trimukhāṃ tribhayapradam/
 caturbhujāṃ bhayasyāgrāṃ ṭakkirājaṃ prabhāvayet // 103
 mahābalaṃ mahāvajraṃ trailokyārthāntahāriṇam /
 nāsakaṃ sarvaduṣṭāṇāṃ trimukhāṃ bhāvayet sadā // 104
 nīladaṇḍāṃ mahākrodhāṃ trailokyasya bhayapradam /
 trimukhāṃ trivajrasambhūtaṃ tīkṣṇajvālaṃ prabhāvayet//105
 vajrācalaṃ mahākrodhāṃ kekaraṃ vajrasambhavam /
 khaḍgapāsadharaṃ saumyaṃ trimukhāṃ bhāvayed vratī//106
 ekākṣaraṃ mahōṣṇiṣāṃ visphurantaṃ samantataḥ /
 trimukhāṃ⁷ cakriṇāṃ dīptaṃ bhāvayed dhyānamaṇḍalam//107
 sumbhaṃ jñānāgradharaṃ krūraṃ bhayodadhiseṃaprabham/
 trimukhāṃ jvālārcivapuṣāṃ bhāvayed dhyānamaṇḍalam//108
 tejorāsījayoṣṇiṣā¹⁰ ye cānye mantracakriṇāḥ¹¹ /
 ebhiḥ samayasambhogair bhāvanīyāḥ prati prati // 109
 amitāni samādhīni mantrāṇāṃ samudāhṛtāḥ¹² /
 ekaikasya tu krodhasya kha¹³ ūrdhvaṃ viśiṣyate // 110
 khadhātumadhyagataṃ cinte svacchamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vairocanaṃ prabhāvayet // III

chu skyes spyan ni rgyal no che/zal gsum du ni rnam par begom/
 dmar dañ gnag dañ dkar ba ste/kha dog mdzes par rnam par begom/ 97
 rig ma rdo rje udpal benams / zal gsum rab tu gsal bañi mdañs /
 ser dañ gnag dañ dkar bañi zal/bsgoms na ye śes thob par ḥgyur/ 98
 khro bo chen po rje gśed/ zal gsum drag poñi ḥod bzañ ba /
 rnon po ḥjigs pañāñ ḥjigs par byed/kha dog nag po rab tu bsgom/ 99
 gñan gyis ni thub khro bo che/drag tu bzad pañi sgra ḥbyin pa/
 zal gsum ḥod ser mañ po dag /rab tu ḥphro ba rnam par bsam / 100
 khro bo chen po rta mgrin ni/ bskal pañi me bzin rab tu ḥbar/
 zal gsum gdug pa zabs kyis mnan/sbyor ba can gyis rtag tu bsgom/101
 rdo rje ni ḥchi khro bo che / ḥod zer ḥphro ba rab tu ḥkhrug /
 drag po ḥkhor lo ḥbar ba ḥdra/ḥjigs pa dag kyañ ḥjigs par byed/102
 ḥdod pañi ye śes khro bo che / zal gsum pa ni ḥjigs par byed /
 phyag bñi ḥjigs par byed pañi mchog/ṭakki rgyal po rab tu bsgom/103
 stobs po che ni rdo rje che / ḥjig rten gsum gyi mun sel ba /
 gdug pa thams cad ḥjoms par byed/zal gsum par ni rtag par begom/104
 khro bo chen po dbyig sñon can/khams gsum dag ni ḥjigs par byed/
 zal gsum rdo rje gsum las byuñ/ḥbar ba rnon po can du bsgom / 105
 rdo rje mi gyo khro bo che / rdo rje las byuñ mig^I yo ba /
 ži ba ral gri žags pa benams/brtul žugs can gyis zal gsum bsgom/106
 gtsug tor chen po yi ge gcig / ḥod zer dag ni kun tu ḥphro /
 zal gsum ḥbar ba ḥkhor lo can/bsam gtan dkyil ḥkhor bsgom par bye/107
 gnod mdzes ye śes mchog ḥdzin pa/ḥjigs pañi rgya mtshe yañ dag byed/
 zal gsum ḥbar ba ḥod ḥphro can/bsam gtan dkyil ḥkhor bsgom par bye/108
 gzi brjid phuñ po gtsug tor rgyal/gañ gñan sñags kyi ḥkhor lo can/
 dam tshig loñs spyod ḥdi rname kyis/so so dag tu bsgom par bya/ 109
 tiñ ne ḥdzin ni dpag med pa / sñags rname kyi ni bñad pa yin /
 khro bo dag ni re re yañ / nam mkhañi steñ du śin tu ḥphags / 110
 nam mkhañi dbyiñs kyi dbus gnas par/gsal bañi dkyil ḥkhor dam pa bsam/
 sañs rgyas gzugs ni rab bsgoms la/rnam par sñañ mdzad
 rnam par bsam / III

svacchaṃ candranibhaṃ śāntaṃ nānāraśmīsamaprabhaṃ /
 ādarśam iva saṃbhūtaṃ traidhātukasya maṇḍalam /
 sarvālaṃkāraracitaṃ dhyātvā bodhiṃ sa paśyati // II2
 anena buddhamāhātmyaṃ sarvalōkavaśaṅkaram /
 prāpyate janmaṇihaiva dhyānavajraprabhāvanaiḥ // II3
 vairocanasamayasaṃbhavacāruvajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajramaṇḍalam uttamam /
 buddhabimbaṃ prabhāvitvā vajrasattvaṃ vibhāvayet // II4
 svacchakāyanibhaṃ kruddhaṃ nānājvālasamaprabhaṃ /
 sarvākāravāropetaṃ sarvālaṃkārabhūṣitam /
 dhyātvā jñānapadaṃ śāntaṃ laghu vajratvaṃ āpnuyāt // II5
 anena vajramāhātmyaṃ sarvasattvavaśaṅkaram /
 prāpyate janmaṇihaiva dhyānavajrapracōditaḥ // II6
 sarvavajrasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam /
 buddhabimbaṃ prabhāvitvā dharmasattvaṃ vicintayet // II7
 svacchakāyadharaṃ saumyaṃ sarvālaṃkārabhūṣitam /
 raśmīmeghamahācakraṃ visphuranataṃ vibhāvayet // II8
 anena dharmamāhātmyaṃ trikāyābhedyasaṃbhavam /
 prāpyate janmaṇihaiva jñānodadhivibhūṣaṇam // II9
 dharmasattvasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cintec candramaṇḍalam uttamam /
 buddhabimbaṃ prabhāvitvā locanāgrīṃ vibhāvayet // I20
 cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitaṃ /
 sarvalakṣaṇasampūrṇāṃ śrīmāyāgradhāriṇīm // I21

gsal zin zi ba zla ba bzin / ḥod zer sna tshogs ḥdra baḥi ḥod /
 ne lon lta bur yan dag byun / khams gsum dag gi dkyil ḥkhor du /
 rgyan rnam kun gyis brgyan pa dag/bsams na de yis
 byan chub mthoñ / II2
 bsam gtan rdo rje rab bsgom pa/ḥdi yis sans rgyas che baḥi bdag/
 ḥjig rten thams cad dbaṅ byed pa/tshe ḥdi fid kyis
 ḥthob par ḥgyur / II3
 rnam par snañ mdsad kyī dam tshig ḥbyun ba mdes paḥi rdo rje
 zes bya baḥi tin ne ḥdzin to/
 rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyins kyī dbus su bsam/
 sans rgyas gsugs ni rab bsgoms la/rdo rje sems dpaḥ
 rnam par bsam / II4
 khros pa gsar baḥi lus dan ḥdra/ḥbar ba sna tshogs mñam paḥi ḥod/
 rnam paḥi mchog rnam kun dan ldan/rgyan rnam kun gyis
 rnam par brgyan /
 zi baḥi ye zes gas bsgoms na/nyur du rdo rje fid thob ḥgyur / II5
 bsam gtan rdo rje rab bskul ba/ḥdis ni rdo rjeḥi bdag fid che/
 sems can thams cad dbaṅ byed pa/tshe ḥdi fid la thob par ḥgyur / II6
 dam tshig thams cad ḥbyun ba mdes paḥi rdo rje zes bya baḥi
 tin ne ḥdzin to/
 chos kyī dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 sans rgyas gsugs ni rab bsgoms la/chos kyī sems dpaḥ
 rnam par bsgom / II7
 gsar baḥi lus ḥdzin zi ba ni/rgyan rnam kun gyis rnam par brgyan/
 ḥod zer sprin gyī ḥkhor lo che/rnam par ḥphro ba rab tu bsgom / II8
 ḥdi yis chos kyī bdag fid che/ sku gsum miphyed las byun ba /
 ye ses rgya mshes rnam par brgyan/tshe ḥdi fid la thob par ḥgyur / II9
 chos kyī sems dpaḥi dam tshig ḥbyun baḥi rdo rje zes bya baḥi
 tin ne ḥdzin to/
 zla baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 sans rgyas gsugs ni rab bsgoms la/spyan gyī mchog ni rnam par
 bsgom / I20
 zal bzañ spyen ni rab tu yan/sna tshogs rgyan gyis rnam par brgyan/
 mtshan rnam thams cad rab tu rdsogs/bud med sgyu maḥi mchog ldan pa
 I21

pāpau prabhāvayec cakram traidhātukavaśamkaram/
sarvasiddhikaram jñānam cakram cintāmaṇipradam// I22
locanāsamayahastāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintec caṅdramaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā khavajrāgrīṃ prabhāvayet// I23
cāruvaktrāṃ viśālākṣīṃ nīlotpalasamaprabhām /
sarvalakṣaṇasampūrṇāṃ khamāyāgrīṃ prabhāvayet// I24
pāpau nīlotpalaṃ raktam traidhātukanamaskṛtam /
buddhabodhikaram divyaṃ rahasyaṃ siddhivajriṇām // I25
khamātpratnarāsmimeghavajrāhlādanavati nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā dharmavajriṃ prabhāvayet// I26
cāruvaktrāṃ viśālākṣīṃ padmarāgendrasaṃnibhām /
māyālakṣāgrasambhūtāṃ rāgaraktadharapriyām /
sarvalakṣaṇasampūrṇāṃ sarvālakṣārabhūṣitām // I27
pāpau raktotpalaṃ divyaṃ sarvabuddhaprabhāvitam/
dharmajñānakaram divyaṃ guhyaṃ samayavajriṇām // I28
dharmsamayatatvābhisambodhidarsānavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet siddhimaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā tāragrīṃ tu prabhāvayet// I29
cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitām /
pītavaraṇanibhām dhyātvā strīśāṭhyamanadotsukām// I30
pāpau prabhāvayed vṛaktam utpalaṃ pītasānibham/
vajrasamādhisambhūtāṃ sarvasattvanamaskṛtam // I31
samayatārāgravatī nāma samādhiḥ /

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

rdo rjeḥi dkyil ḥkhor ḥod mchog can/mkhaḥi dbyins rdo rjeḥi
dbus su bsam /
saṅs rgyas gzugs ni rab bsgoms nas/nam mkhaḥi rdo rje rab
mchog bsgom / I23
śal bzaṅs sryan ni rab tu yaṅs/ udpal mthiṅ kaḥi mdog ḥdra ba /
mtshan rnams thams cad rab tu rdzogs/nam mkhaḥi rdo rje mchog
rab bsgom / I24
khams gsum dag gis phyag byas pa/saṅs rgyas byaṅ chub byed paḥi mchog/
dños grub rdo rje can gyi gsaṅ/udpal sño dmar phyag na bsnams/ 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
śal bzaṅ sryan ni rab tu yaṅs/ padmarāgeḥi mdog ḥdra ba /
sgyu mas mtshan paḥi mchog las byuṅ/ḥdod chags chags pa ḥdzin
sdug pa /
mtshan fid thams cad yoṅs rdzogs śiṅ/rgyan rnams kun gyis
brgyan pa yi/ I27
saṅs rgyas thams cad rab bsgoms pa/chos kyi ye śes ḥbyuṅ gñas mchog/
dam tshig rdo rje can gyi gsaṅ/ udpal dmar po phyag na bsnams/ I28
chos kyi dam tshig de kho na fid 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
śal bzaṅ sryan ni rab tu yaṅs/sna tahogs 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 /
udpal ser poḥi mdog ḥdra baḥi/gsal ba phyag na bsnams par bsgom/I31
dam tshig sgrol ma mchog dan ldan pa źes bya baḥi tiṅ ne ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā yamāntakāgraṃ vibhāvayet // I32
 sphuliṅga-gaḥanaṃ dīptaṃ saṃkrudḍhaṃ bhāyamaṇḍalam/
 raktākṣaṃ daṣṭrāvikaṭaṃ khaḍgapāṇiṃ vibhāvayet // I33
 mukuṭe vairocanaḥpadam dhyātvā tuṣyati vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo² jñānavajriṇāṃ // I34
 yamāntakasphuraṇāvabhāsavayūho nāma samādhiḥ /

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

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā hayavajraṃ prabhāvayet // I38
 sphuliṅga-gaḥanaṃ krudḍhaṃ viṣphurantaṃ samantataḥ/
 sarvaduṣṭapadākṛantaṃ raktavarṇaṃ vicintayet // I39
 mukuṭe 'mitasambuddhaṃ dhyātvā tuṣyanti vajriṇaḥ /
 eṣo hi sarvakrodhānāṃ samayo¹⁰ jñānavajriṇāṃ // I40
 hayagrīvotpattisambhavavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā vajrāmṛtaṃ prabhāvayet // I41
 sphuliṅga-gaḥanaṃ dīptaṃ vajrameghasamākulam /
 krudḍhaṃ sarogaṇaṃ kṛṣṇaṃ tikṣṇadamṣṭraṃ prabhāvayet // I42
 mukuṭe 'kṣobhyasamayam dhyātvā tuṣyati¹² krodhadhṛk /
 eṣo hi sarvakrodhānāṃ samayo duratikṛāṇāṃ // I43
 amṛtasamayasaṃbhavavajro nāma samādhiḥ /

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/gs'in rje gs'ed mchog
 rnam par bsgom / I32
 ḥbar baḥi ḥod zer maḥ po ḥphro/ḥjigs paḥi dkyil ḥkhor rab tu khros/
 spyen dmar mche ba rnam par gtsigs/phyag na ral gri tenams
 par bsgom / I33
 snaḥ mdsad dbu rgyan rnam bsgoms na/rdo rje can ni dgyes par ḥgyur/
 ḥdi ni ye śes rdo rje can / khro bo kun gyi dam tshig yin / I34
 gs'in rje gs'ed kyi spro baḥi snaḥ ba bkod pa bsgom pa śes bya
 baḥi tiḥ ne ḥdzin to/

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/gs'an gyis ni thub rab bsgom pa / I35
 ḥbar baḥi ḥod zer maḥ po can/sbrul gyis brgyan zin ska rags can/
 rdo rje dgyes pa ḥjigs ḥjigs lta/kha dog dkar po rab tu bsgom / I36
 mi bskyod dam tshig dbu rgyan la/bsams na rdo rje can dag mñes/
 ḥdi ni ye śes blo can gyi / khro bo kun gyi dam tshig go / I37
 gs'an gyis ni thub paḥi rdo rje bkod pa śes bya baḥi tiḥ ne ḥdzin to/

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/rdo rje rta ni rab tu bsgom / I38
 khro boḥi ḥod zer maḥ po dag / thams cad du ni rnam par ḥphro /
 gdug pa thams cad śabs kyi mne kha dog dmar po rnam par bsam / I39
 rdzogs saṅs dpag med dbu rgyan bsgoms na rdo rje can dag mñes/
 ḥdi ni rdo rje ye śes can / khro bo kun gyi dam tshig yin / I40
 rta skyed pa ḥbyun ba rnam par bkod pa śes bya baḥi tiḥ ne ḥdzin to/

fi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/rdo rje mi ḥchi rab tu bsgom / I41
 ḥbar baḥi ḥod zer maḥ po ḥphro/rdo rjeḥi sprin rnam kun tu ḥkhrug/
 khros śin khro bcas gnag pa daḥ/mche ba rnon po rab tu bsgom / I42
 mi bskyod dam tshig dbu rgyan la/bsoms na khro bo ḥdzin mñes ḥgyur/
 ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go / I43
 mi ḥchi baḥi dam tshig ḥbyun ba rdo rje śes bya baḥi tiḥ ne
 ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
 buddhabimbaṃ prabhāvitvā ṭakkisattvaṃ prabhāvayet // I44
 krūraṃ vikṛtadēhāgraṃ bhayasyāpi bhayaṃkaram /
 sarvālaṃkārasampūrṇaṃ 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
 sphulingagahanaṃ dīptaṃ trivajrālayamaṇḍalam /
 krūraṃ pāsadharaṃ kruddhaṃ bhāvayed balavajriṇam // I48
 mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
 eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I49
 4
 tribalavajro nāma samādhiḥ /

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

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

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/ṭakki rgyal po rab tu bsgom/ I44
 khro bo ḥjigs paḥi cha lugs gtum/ḥjigs pa dag kyaṅ ḥjigs par byed/
 rgyan rname thame cad yoṅs su rdzogs/rdo rje ḥod bzaṅ
 bsgom par bya/ I45
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
 ḥdi ni khro bo thame cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I46
 bsam gtan rdo rje rdzogs par byaṅ chub pa dgaḥ ba ḥes bya baḥi
 tiṅ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/stobs po che ni rab tu bsgom/ I47
 ḥbar baḥi ḥod zer maṅ po ḥphro/rdo rje gsum gyi gnas dkyil ḥkhor/
 khros śiṅ khros pa ḥags pa ḥdzin/rdo rje stobs chen bsgom par bya/I48
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
 ḥdi ni khro bo thame cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I49
 rdo rje gsum gyi stobs ḥes bya baḥi tiṅ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/rdo rje śhon po rnam par bsgom/I50
 khro bo ḥjigs paḥi cha lugs can/ḥjigs pa dag kyaṅ ḥjigs par byed/
 gzugs ni rab tu gnag la rno/ rgya mtsho nag po skyed par byed /
 ḥbar baḥi ḥod zer maṅ po ḥphro/rdo rje dbyug thogs bsgom par bya/I51
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
 ḥdi ni khro bo thame cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I52
 rdo rje dbyug paḥi dam tshig mchog dan ldan pa ḥes bya baḥi
 tiṅ ne ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
 saṅs rgyas gzugs ni rab bsgoms la/mi gyo mchog ni rnam par bsgom/I53
 khros śiṅ ḥjigs paḥi zur gyis lta/ḥkhrugs pa ral gri ḥags pa bsname/
 ḥbar baḥi ḥod zer maṅ po ḥphro/ mi gyo rdo rje can du bsgom / I54
 mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
 ḥdi ni khro bo thame cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I55

khavajradhāmsamayapadākrānto nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// 156

sarvalakṣanasampūrṇaṃ cakrajvālāparivṛtam /
uṣṇīṣacakrasamayam viśphurantaṃ prabhāvayet // 157

mukute'kṣobhyasamayam dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // 158

uṣṇīṣasamayavidyā¹balacakro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vajrasumbhaṃ prabhāvayet// 159

tīkṣṇajvālārcivapuṣaṃ sphurantaṃ meghavajriṇam /
vajrahastaṃ mahājvālaṃ bhāvayan siddhim āpnuyāt // 160

mukute'kṣobhyasamayam dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // 161

vajrasamayasumbhavajro nāma samādhiḥ /

nirodhakrodhacakraṇa buddhacakraṇiṣeviṇā /
samādhivajrajñānāni sidhyante vajramaṇḍalāt // 162

⁶vajrasamayavyūhatattvārthabhāvanāsamboधिपाठाला
trayodaśaḥ /

rdo rje nam mkhaḥ dbyiṅs kyi dam tshig ḡabs kyis gnon pa ḡes
bya baḡi tin ne ḡdzin to/

ñi maḡi dkyil ḡkhor dam pa ni/nam mkhaḡi rdo rjeḡi dbus su bsam/
saṅs rgyas ḡzugs ni rab bḡgoms la/rig paḡi ḡkhor lo rab tu bḡgom/156
mtshan rname thams cad yoṅs su rdzogs/ḡkhor lo ḡbar bas
yoṅs su bakor/
ḡteug tor ḡkhor lo sgyur dam t.ñig/rnam par ḡphro ba rab tu
bḡgom / 157

mi bakyoḡ dam tshig dbu rgyan la/bḡgoms na rab tu mḡes par ḡgyur/
ḡdi ni khro bo thams cad kyi / ḡdaḡ bar dkaḡ baḡi dam tshig go/ 158
ḡteug tor gyi dam tshig rig paḡi stobs ḡkhor lo ḡes bya baḡi
tin ne ḡdzin to/

ñi maḡi dkyil ḡkhor dam pa ni/nam mkhaḡi rdo rjeḡi dbus su bsam/
saṅs rgyas ḡzugs ni rab bḡgoms la/rdo rje sumbha rab tu bḡgom/ 159
ne lce rnon pe ḡbar baḡi sku/ rdo rjeḡi sprin ni rab tu ḡphro/
phyag na rdo rje rab ḡbar ba/bḡgoms na dḡos grub thob par ḡgyur/160
mi bakyoḡ dam tshig dbu rgyan la/bḡgoms na rab tu mḡes par ḡgyur/
ḡdi ni khro bo thams cad kyi / ḡdaḡ bar dkaḡ baḡi dam tshig go/ 161
rdo rjeḡi dam tshig sumbha rab tu ḡbyuṅ ba ḡes bya baḡi tin ne
ḡdzin to/

ḡgeg pa khro boḡi ḡkhor lo ni/ saṅs rgyas ḡkhor lo bsten pa yis/
tin ḡdzin rdo rje ye ḡes rname/rdo rjeḡi dkyil ḡkhor ḡgrub
par ḡgyur / 162

rdo rje dam tshig bkod pa de kho na ñid kyi don bḡgom pa mḡon
par byañ chub pa ḡes bya baḡi leḡu ste bcu gsum paḡo/

atha bhagavān sarvatathāgatasaṃmayādhipatir mahāvajradharāḥ
 sāntīsamayāgraṃ nāma samādhiḥ samāpadyemāṃ sarvatathā-
 gatābhāryāṃ svakāyavākācittacājrebhyaḥ nīścārayān /
 OM RU RU SPHURU JVALA TIṢṬHA SIDDHALOCANE SARVĀRTHA-
 SĀDHANI SVĀHĀ /

athāśyāṃ gītamātrāyāṃ sarvasampanmanīṣiṇāḥ /
 tuṣṭā harṣaṃ āpede buddhavajraṃ anusmaran // 1
 buddhānāṃ sāntījananī sarvakarmaprasādhani /
 mṛtasamjīvanī proktā vajrasamayacodanī // 2
 ity āha ca /

atha bhagavān trikāyasaṃmayakrodhavajraḥ bhāvābhāvasamaya-
 vajraṃ nāma samādhiḥ samāpadyemāṃ sarvavajradharāgra-
 mahiṣiṇāṃ svakāyavākācittavajrebhyaḥ nīścārayān /
 OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA
 GHĀTAYA GHUṬṬINI SVĀHĀ /

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

atha bhagavān mahārāgasamayāvalokanāṃ nāma samādhiḥ
 samāpadyemāṃ dharmakāyāgābhāryāṃ svakāyavākācittavajre-
 bhyaḥ nīścārayān /

OM KATĪ VIKATĪ NIKATĪ KATAKATĪ KAROṬAVĪRYE SVĀHĀ /
 athāśyāṃ gītamātrāyāṃ vajradharmāgradhāriṇāḥ /
 tuṣṭā dhyānam āpede vajradharmam anusmaran // 5
 dharmapuṣṭibalāṃ nityaṃ nahākośavatī sadā /
 karoti jāpamātreṣa vāgvajravāco yathā // 6

de nas bcom ldan ḥdas de bzil 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 bzil gsegs pa
 thams cad kyi btsun moḥi mchog ḥdi/ḥid kyi sku dañ gsun dañ
 thugs rdo rje las phyun no/

OM RU RU SPHURU JVALA TIṢṬHA SIDDHALOTSANE SARVA ĀRTHASĀDHANI
 SVĀHĀ /

de nas ḥdi ni gsun tsam gyis/ḥbyor pa kun la dgyes pa rnam/
 mñes śiñ rab tu dgyes gyur nas/saḥs rgyas rdo rje rjes su dran/ 1
 saḥs rgyas rnam kyi ḥi ḥbyun ba/las rnam thams cad rab sgrub cin/
 rdo rjeḥi dam tshig skul aḥad na/śi ba sos par byed par gsun/ 2

de nas bcom ldan ḥdas sku gsun 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/ḥid kyi sku dañ gsun dañ thugs rdo rje las phyun no/

OM ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA
 GHUṬṬINI SVĀHĀ /

de nas ḥdi ni gsun tsam gyis/sku gsun dbyer med rdo rje can/
 mñes paḥi spyen ni gdaḥs nas su/rdo rjeḥi thugs ni rjes su dran/ 3
 rdo rje sruñ baḥi sbyor ba la/las rnam rtag tu rab sgrub pa/
 rdo rje chen po ḥjigs fen 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/ches kyi
 skuḥi btsun moḥi mchog ḥdi ḥid kyi sku dañ gsun dañ thugs rdo
 rje las phyun no/

OM KATĪ BIKATĪ NIKATĪ KATAKATĪ SVĀHĀ /

de nas ḥdi ni gsun tsam gyis/rdo rje chos mchog ḥdzin pa rnam/
 mñes nas bśam 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 bzil du/bzlas pa tsam gyis byed par ḥbyur/ 6

atha bhagavān samantasamayasambhavavajraṃ nāna samādhiṃ
samāpadyemāṃ samaya²sattvāgrabhāryāṃ svakāyavākitta-
vajrebhyo niścārayan /

OM TARE TUTTARE TURE SVĀHĀ /

athāsyaṃ gītamātrāyaṃ sarvabuddhā mahātmajaḥ /

harṣitā jñānaṃ āpede vajrakāyaṃ anuśaraṇa // 7

buddhavajramahāsainyaṃ sattvadhātum samantataḥ /

karoti dāsavat sarvaṃ niśceṣṭya vaśakṛt³ kṣepāt // 8

ity āha ca /

atha bhagavān sarvatathāgatakāyavākittavajras tathāgataḥ
vimalaraśmimēghāvajraṃ nāna samādhiṃ samāpadyemāṃ vajra-
yamāntakamehāvajrakrodhaṃ svakāyavākittavajrebhyo niś-
cārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM KHA KHA KHĀHI KHĀHI
SARVADUṢṬASATTVADANAKA ASIMUSALAPARASUPĀSAHASTA CATURBHUJA
CATURMUKHA ṢAṬCARAṆA ĀGACCHA ĀGACCHA SARVADUṢṬAPRĀṆĀPA-
HĀRIṆE MAHĀVIGHNAGHĀTAKA VIKRĪTĀNANA SARVABHŪTABHAYANĀKARA
AṬṬĀṬTAHĀSANĀDINE VYĀGHRACARMANIVASANA KURU KURU SARVA-
KARMĀNI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM
ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIR-
MATHA SARVADUṢṬĀN PRAVEṢAYA PRAVEṢAYA MAṆḌALAMADHYE VAI-
VASVATAJĪVITĀNTAKARA MAMA SARVAKĀRYAṆ KURU KURU DAHA DAHA
PACA PACA MĀ VILAMBA MĀ VILAMBA SAMAYAM ANUSMARA HŪM HŪM
PHAṬ PHAṬ SPHOṬAYA SPHOṬAYA SARVĀN NĀṢAYA RĪPŪN KARA KARA
SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN KIṆ CIRĀYASI MAMA SARVĀ-
RTHĀN SĀDHAYA SVĀHĀ /

athāsmiṃ bhāṣitamātre sarve buddhā mahāyāsāḥ /

bhītāḥ saptraśtanāso vajracittān anuśaraṇa // 9

kapālaṃ nirvraṇaṃ prāpya cārurūpamā iṣṭiṇaṃ /

pādākrāntagataṃ kṛtvā mantrān etaṃ anuśareṭ // 10

de nas beom ldan ḥdas dam tshig kun nas ḥbyuñ ba zes bya baḥi
tiñ ne ḥdzin la sñoms par žugs nas/ dam tshig sems dpaḥi btsun
moḥi mehog ḥdi/ñid kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ
no/

OM TARE TUTTARE TURE SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṃs rgyas kun bḍag che las skyes/

mñes śiñ ye śes thob gyur nas/rdo rjeḥi sku ni rjes su dran/ 7

saṃs rgyas rdo rje sde chen dañ/sems can khams ni ma lus pa/

skad cig gis ni bran bzin du/ thams cad gyo med dbañ du byed/ 8

ces beom ldan ḥdas kyis gsuñs so/

de nas beom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ

gsuñ dañ thugs rdo rje de bzin gsegs pa/dri ma med paḥi ḥod zer

gyi sprin rdo rje zes bya baḥi tiñ ne ḥdzin la sñoms par žugs

nas/rdo rje gsin rjeḥi gsed po chen po rdo rje khro bo ḥdi/ñid

kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM KHA KHA KHĀHI KHĀHI

SARBADUṢṬASATTVADANAKA ASIMUSALAPARASUPĀSAHASTA TSATUREHUDZA

TRATURMUKHA ṢAṬSARAṆA ĀGATSTSHA ĀGATSTSHA SARBADUṢṬAPRĀṆĀPA-

HĀRIṆE MAHĀBIGHNAGHĀTAKA BIKRĪTĀNANA SARBABHŪTABHAYANĀKARA

AṬṬĀṬTAHĀSANĀDINE BYĀGHRATSARMANIBASANA KURU KURU SARBKARMĀNI

TSHINDA TSHINDA SARBAMANTRĀN BHINDA BHINDA PARAMUDRĀM ĀKARṢAYA

ĀKARṢAYA SARBABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARBADUṢṬĀN

PRAVEṢAYA PRAVEṢAYA MAṆḌALAMADHYE BAIBASVATADZĪBITĀNTAKARA

MAMA SARBKĀRYAṆ KURU KURU DAHA DAHA PATSA PATSA MĀ BILAMBA MĀ

BILAMBA SAMAYAMANUSMARA HŪM HŪM PHAṬ PHAṬ BISPHOṬAYA BISPHOṬAYA

SARBĀN NĀṢAYA RĪPŪN KARA KARA SARBĀSĀPARIPŪRAKA HE HE BHAGAVAN

KIṆTSIRĀYASI MAMA SARBA ARTHĀN SĀDHAYA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṃs 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 ma² gas pa/gsugs mizes yid ḥoñ rñed pa la /

rkañ pas mnan paḥi tshul byas nas/snags ḥdi rjes su dran par bya/ 10

lccanāṃ māmakīṃ cāpi mahāvajrakulocceyām /

¹ trīṇ vārān samuccārya dhruvam ākr̥ṣyate kṣaṇāt // II
ity āha bhagavān² cittavajraḥ /

atha bhagavān vairocnavajras tathāgataḥ samayaraśmi-
gahanāgraṃ nāma samādhiṃ samāpadyemaṃ aṃṭasamayavajra-
krodhaṃ svakāyavākṣittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / NAMO VAJRAKRODHĀYA
MAHĀDAMṢṬROTĀTABHAIRAVĀYA ASIMUSALAPARASUPĀSAHASTĀYA OM
AMṚITAKUṆḌALĪ KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA
BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHO-
ṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆĀPATIJĪVITĀNTAKARĀYA
SVĀHĀ /

athāsmin bhāṣitamātre sarve buddhā mahāyāsāḥ /
mūrchitā bhayan āpede vajrakāyaṃ anusmaran // I2
sarvamantraprayogeṣu vajroccāṭanakarmaṇi /
uccāṭayati vidhinā buddhasainyaṃ api svayaṃ // I3

atha bhagavān ratnaketus tathāgato buddharaśmivajraḥ
nāma samādhiṃ samāpadyemaṃ vajrāparājitamahākrodhaṃ sva-
kāyavākṣittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HŪM JIHA RIṬIṬṬA
HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

athāsmin³ gītamātre tu sarve buddhā mahātma⁴jāḥ /
bhītaḥ samtrastamanaso bodhicittam anusmaran // I4
rākṣasavyāḍakrūreṣu mahābhayaśanākule /
karoti vidhivat karma vajracittaprayujjanāt // I5

atha bhagavān amitāyus tathāgato'mitasambhavavajraḥ nāma
samādhiṃ samāpadyemaṃ padmasambhavanahāvajrakrodhaṃ sva-
kāyavākṣittavajrebhyaḥ niścārayan /

mānakīḥam spyen 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 tahig gi ḥod zer stug poḥi mehog ces bya baḥi tiñ ñe ḥdzin
la sñoms par žugs nas/khro bo mi ḥchi baḥi dam tahig ḥdi/ñid
kyi ḥpā sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKṢITTABADZRĀNĀM / NAMO BADZRĀKRODHĀYA
MAHĀDAMṢṬROTĀTABHAIRABĀYA ASIMUSALAPARASUPĀSAHASTĀYA OM
AMṚITAKUṆḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA
HANA HANA DAHA DAHA GARDZA GARDZA BISPHOṬAYA BISPHOṬAYA
SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆĀPATIDZĪBITĀNTAKARĀYA SVĀHĀ /

de nas ḥdi ni gsuñs tsam gyis/saṅs rgyas grags pa chen po kun/
brgyal śiñ rab tu ḥjigs gyur nas/rdo rjeḥi sku ni rjes su dran/ I2
sñags rñams kun gyi sbyor ba dāñ/rdo rje bskrad paḥi las rñams la/
saṅs rgyas ñid kyi dpuñ dag kyañ/tahul bzin byas na skrod paḥgyur/I3
de nas bcom ldan ḥdas de bzin gsegs pa rin chen tog/saṅs rgyas
kyi ḥod zer rdo rje žes bya baḥi tiñ ñe ḥdzin la sñoms par žugs
nas/rdo rje khro bo gśan gyis mi thub pa ḥdi/ñid kyi sku dañ gsuñ
dañ thugs rdo rje las phyuñ ño/

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

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

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HŪM HŪM HŪM TARULA
 VIRULA SARVAVIṢAGHĀTAKA JVALITASPHULINGA AṬṬĀṬṬAHĀSA
 KESARISAṬṬOPATAṆKĀRA VAJRAKHURANIRGHĀTANA CALITAVASUDHĀ-
 TULA NIŚVĀSAMĀRUTOKṢIPTADHARAṆĪDHARA BHĪṢAṆĀṬṬĀṬṬAHĀSA
 APARIMITABALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA
 BUDDHA BUDDHA HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN CHINDA
 CHINDA SIDDHIM ME DĪSĀ ĀVEŚAYA SARVAJVARAPĪSĀCĀN SARVA-
 GRAHNSVAPRATIHATO BHAVA VAJRADAṆṢṬRA KIṆ CIRĀYASI IDAṆ
 DUṢṬAGRAHAṆ DUṢṬASARPAṆ VĀ DHUNA DHUNA MATHA MATHA MARDA
 MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA BANDHA BUDDHADHARMA-
 SAṄGHANUJÑĀTAM KARMA KURU SĪGHRAM HAYAGRĪVĀYA PHAṬ VAJRĀYA
 PHAṬ VAJRAGĀTRĀYA PHAṬ VAJRAṆETRĀYA PHAṬ VAJRADAṆṢṬRĀYA
 PHAṬ VAJRAKHURĀYA PHAṬ VAJRAKHURANIRGHĀTANĀYA PHAṬ PARA-
 MANTRAVINĀŚĀYA PHAṬ TRAILOKYABHAYANĀKĀRĀYA PHAṬ SARVAKAR-
 NSVAPRATIHATĀYA PHAṬ VAJRAKULASANTRĀSANĀYA PHAṬ HŪM HŪM
 HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /

athāsmiṇ¹ niścāritamātre dharmavejra²mahāgrajāḥ /

bhīṭaḥ saṃmūrccam āpede jñānarājam anusmaran // 16

khadhātup viśasaṃpūrṇaḥ vajrahalāhelaprabham /

karoti nirviṣaḥ sarvaḥ krodharājapracodanaḥ // 17

ity āha ca /

atṣa bhagavān amoghasiddhis tathāgataḥ amoghasamayasaḥ-

bhavaketuvajraḥ nāma samādhīḥ samāpadyeṣaḥ nīlavajra-

daṇḍakrodharājaḥ svakāyavākcittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM EHYEHI BHAGAVAN

NĪLAVAJRADAṆḌA 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 SARVAKAR-

MĀṆĪ CHINDA CHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMAJJA-

RUDHIRAPRIYA EHYEHI BHAGAVAN SARVAVIGHNĀNI SARVAVIDYĀNI

SARVAMANTRĀNI SARVAMŪLAKARMĀNI KRĪTRIMAVISĀDĪNI SARVAGRAHĀN

NAMAḤ SAMANTAKĀYABĀKṢITSITTABADZRĀNĀM / OM HŪM HŪM HŪM TARULA

BIRULA SARBABIṢAGHĀTAKA DZVALITABISPHULINGA AṬṬĀṬṬAHĀSA

KESARISAṬṬOPATAṆKĀRA BADZRAXHURANIRGHĀTANA TSALITABASUDHĀTULA

NIŚVĀSAMĀRUTOKṢIPTADHARAṆĪDHARA BĪṢAṆA AṬṬĀṬṬAHĀSA APARAMITA-

BALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA

HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN TSHINDA TSHINDA SIDDHIM ME

DĪSĀ ĀVEŚAYA SARBADZVARAPĪSĀTSĀN SARBAGRAHESU APRATIHATO BHABA

BADZER DAṆṢṬRA KIṆ TSIRĀYASI IDAṆ DUṢṬAGRAHAṆ DUṢṬASARPAṆ^{VĀ} DHUNA

DHUNA MATHA MATHA MARDA MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA

BANDHA BUDDHA DHARMA SAṄGHA ANUDZÑĀTAM KARMA KURU HAYAGRĪBĀYA

PHAṬ BADZRĀYA PHAṬ BADZBAGĀTRĀYA PHAṬ BADZRAṆETRĀYA PHAṬ

BADZRADANṢṬRĀYA PHAṬ BADZRAXHURĀYA PHAṬ BADZRAKHURANIRGHĀTANĀYA

PHAṬ TRAILOKYABHAYANĀKĀRĀYA PHAṬ SARBAKARMEṢU APRATIHATĀYA PHAṬ

BADZRAKULASANTRĀSANĀYA PHAṬ HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ SVĀHĀ /

de nas ḥdi ni geuṅs tsem gyis/chos kyi rdo rje che mchog skeyes/

ḥjigs sīn rab tu brgyal ḥar ḥgyur/ye śes rgyal po rjes su dran/ 16

mkhaḥ dbyiṅs dug gis yōṅs gaṅ ba/rdo rje halahalāḥi ḥod /

khro boḥi rgyal po bskul ba yis/dug rname thams cad meḍ par byed/17

de nas bcom ldan ḥdas de bñin gśeḡe pa gdon mi za bar grub pa

gdon mi za baḥi dam tshig ḥbyuṅ ba dpal rdo rje źes bya baḥi

tiṅ ne ḥdzin la sñoms par źugs nas/rdo rje be con sñon po khro

boḥi rgyal po ḥdi/ñid kyi sku daṅ geuṅ daṅ thugs rdo rje las

phyuṅ no/

NAMAḤ SAMANTAKĀYABĀKṢITSITTABADZRĀNĀM / OM EHYEHI BHAGAVAN NĪLA-

BADZRADANṢṬA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀ-

PAYA KRAMA KRAMA BHAGAVAN BĀYUBEGENA BHŪTĀN SĪGHRAM DAHA DAHA

DARA DARA BAHA BAHA PATSA PATSA MATHA MATHA PĀṬAYA PĀṬAYA MAṬA

MAṬA MOṬĀPAYA MOṬĀPAYA SARBAKARMĀṆĪ TSHINDA TSHINDA BHAKṢAYA

BHAKṢAYA MEDAM ASYA MEDAMADDZARUDHIRAPRIYA EHYEHI BHAGAVAN

SARBABIGHNĀNI SARBABIDYĀNI SARBAMANTRĀNI SARBAMŪLAKARMĀNI

KRĪTRIMABIṢĀDĪNI SARBAGRAHĀN HANA HANA BHĀṆḌA BHĀṆḌZA MARDA

HANA HANA BHAÑJA BHAÑJA MARDĀ MARDĀ IDAM ME KĀRYAM SĀDHAYA
 HŪM NĪLĀYA NĪLĀVAJRADAṆḌĀYA TURU TURU VIGHNAVĪNĀYAKA
 NĀŚĀYA NĀŚĀYA HURU HURU DĪPTACAṆḌĀYA SARVĀSATRŪṆĀM HRDAY-
 ĀNI PĪDAYA CHINDA CHINDA PARAVĪDYĀNĀM CHEDAKA HŪM VĪDYĀNĀM
 ŚĪṢṬĀKA SMARA SAMAYAM VAJRADHARAVĀCANAM MARMĀNI NIKRINTAYA
 HŪM HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU
 PHAṬ PHAṬ HŪM HŪM KRĪTĀNTĀYA DEVARŚIVĪDRĀPAKĀYA HANA HANA
 VAJRADAṆḌĒNA SVĀHĀ /

athāsmiṇ bhāṣitamātre sarvaduṣṭāgrasambhavaḥ /

bhītāḥ samtrastamanaso vajrasattvaṃ anusmaran // 18

jāpanāṣṭasātenāyaḥ kroddharājo mahāyāsah /

ghātakāḥ sarvaduṣṭānāṃ vidhicākraprāyojanaiḥ // 19

ity āha ca /

atha bhagavān akṣobhyaḥ tathāgataḥ samantaneghaśriyaḥ
 nāma sanādhīḥ samāpadyemaḥ mahābalavajraḥ svakāyavāk-
 cittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM HŪM HŪM HŪM PHAṬ
 PHAṬ PHAṬ OM UGRASŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM
 JYOTINĪRNĀDA HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA
 SVĀHĀ /

athāsmiṇ bhāṣitamātre sarve nāgā mahābalāḥ /

bhītāḥ samtrastamanasāḥ trikāyavajraṃ anusmaran // 20

jāpamātraprayogaṇa sarvakarmāṇi sādhayet /

anāvṛṭṭisamaye pātayed vārimaṇḍalam // 21

atha bhagavān samantanirghātavajraḥ nāma sanādhīḥ samā-
 padyemaḥ sarvatathāgataḥ takkīrājaḥ mahākrodhaḥ svakāya-
 vākittavajrebhyaḥ niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM ṬAKKI HŪM JAḤ /

athāsmiṇ bhāṣitamātre sarvabuddhā mahātmaajāḥ /

bhītāḥ samayam āpede trivajrakāyam anusmaran // 22

līṅgaḥ dakṣiṇapādena vajrasattvaprayogataḥ /

trivajramantracakreṇa sarvamantrākaraṇaḥ bhavet // 23

MARDĀ IDAM ME KĀRYAM SĀDHAYA HŪM NĪLĀYA NĪLĀBADZRADAṆḌĀYA TURU
 TURU BIGHNAM BINĀYAKA NĀŚĀYA NĀŚĀYA HURU HURU DĪPTATSANḌĀYA
 SARVĀSATRŪṆĀM HRIDAYĀNI PĪDAYA TSHINDA TSHINDA PARABĪDYĀNĀM
 TSHEDAKA HŪM BĪDYĀNĀM ŚĪṢṬĀKA SAMAYAMANUSMARA BADZRADHARA-
 BATSANAM MARMĀNI NIKRINTA HŪM HANA HANA DAHA DAHA KURU KURU
 TURU TURU HURU HURU PHAṬ PHAṬ HŪM HŪM KRĪTĀNTĀYA DEBARĪṢI-
 BĪDRĀPAKĀYA HANA HANA BADZRADAṆḌĒNA SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/gdug paḥi mchog las byuñ ba kun/
 yid ni ḥjigs śiñ rab skrag nas/sems dpaḥi rdo rje rjes su dran/ 18
 khro boḥi rgyal po grags chen ḥdi/brgya rtsa brgyad du bzlas pa dan/
 cho gaḥi tshul bzin bskul ba yis/gdug pa thams cad gsod par ḥgyur/19
 de nas bcom ldan ḥdas de bzin gségs pa mi bskyod pas/kun nas
 sprin dpal zés bya baḥi tiñ ne ḥdzin la sñoms par zugs nas/rdo
 rje stobs po che ḥdi ñid kyi sku dan gsuñ dan thugs rdo rje las
 phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OM HŪM HŪM HŪM PHAṬ PHAṬ
 PHAṬ UGRASŪLAPĀNI HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM DZYOTINĪRNĀDA
 HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ OM MAHĀBALĀYA SVĀHĀ /

de nas ḥdi ni gsuṅs ma thag/stobs po che yi klu rnams kun /
 yid ni ḥjigs śiñ rab skrag nas/sku gsum rdo rje rjes su dran/ 20
 bzlas pa tsam gyi sbyor ba yis/las rnams thams cad sgrub par byed/
 than pa byuñ baḥi dus na yañ/chu yi dkyil ḥkhor ḥbebs par byed/ 21
 de nas bcom ldan ḥdas kun tu ḥjoms pa rdo rje zés bya baḥi tiñ
 ne ḥdzin la sñoms par zugs nas/de bzin gségs pa thams cad kyi
 ṭakkiḥi rgyal po khro bo chen po ḥdi/ñid kyi sku dan gsuñ dan
 thugs rdo rje las phyuñ ño/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / ṬAKKI HŪM DZAḤ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas bdag ñid chen po kun/
 ḥjigs śiñ dam tshig ldan gyur nas/rdo rje sku gsum rjes su dran/22
 rdo rje sems dpaḥi sbyor ba yis/līṅga rkeñ pa gyas pas mnan/
 rdo rje gsum gyi śnags dag gis/śnags rnams thams cad ḥgugs
 paḥi mchog/ 23

atha bhagavān jñānamālāmbuvajraṃ nāma samādhiṃ samāpad-
yemaṃ acalavajracanḍasamayam svakāyavākṣittavajrebhyo
niscārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM ACALA KĀṆA CAṆḌA
NATṬA MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA 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 DUṢṬAḤ BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI
MAHAVIṢAMAVAJRA SPHOṬAYA SPHOṬAYA HŪM HŪM HŪM TRIBALI-
TARAṄGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ACALACETA SPHOṬAYA
SPHOṬAYA HŪM HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA ŚĀTAYA
PARAMANTRĀN ĀM ĀM HĀM MĀM ŚUDHYATU LOKAS TUṢYATU VAJRI
NAMOSTVAPRATIHATABALEBHYAḤ JVĀLAYA TRĀṬA ASAHA NAMAH
SVĀHĀ /

athāsmiṃ bhāṣitamātre sarve devāḥ sakṛṣṇakārāḥ /
mūrcchitās trastamanaso vajrakāyam anusmaran // 24
anena krodhamantreṇa mahādevādayaḥ surāḥ /
bhītāḥ samputākāyena ākrṣyanti maharddhikāḥ // 25

atha bhagavān samayavijṛmbhitavajraṃ nāma samādhiṃ samā-
padyemaṃ sarvavajradharasamayam samayasumbhamahākrodham
svakāyavākṣittavajrebhyo niscārayan /

³OM SUMBHA NISUMBHA HŪM GRĪṆA GRĪṆA HŪM GRĪṆĀPAYA GRĪṆĀPAYA
HŪM ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪM PHAṬ /

athāsmiṃ bhāṣitamātre sarvakanyā maharddhikāḥ /
muktakeśā vivastrātmā vajrasattvam anusmaran // 26
vajrasattvapadākrāntaḥ sarvatathāgatādhipam /
vajrāṅkuśapāśena sarvakanyākaraṣaṇam param // 27

de nas bcom ldan ḥdas ye śes kyi ḥphren baḥi chuḥi rdo rje źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/mi gyo baḥi rdo rje
gtum poḥi dam tshig ḥai/ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ ṅo/

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / ATSALA KĀṆA TSAṆḌA NATṬA
MATṬA MATṬA MOTṬA MOTṬA ŚATṬA ŚATṬA TAṬṬA TAṬṬA HANA HANA DAHA
DAHA MOHA MOHA MOHAKARA HASA HASA MADZRAHĀSAM KURU HASA HASA
MARDARATA MARDARATA GARJA GARJA HANA HANA BANDHA BANDHA
TIṢṬHA TIṢṬHA ĀBESAYA ĀBESAYA MAHĀMANTRAPĀLAKA DHUNA DHUNA
TIṆI TIṆI KHĀDA KHĀDA BIGHNĀN MĀRAYA MĀRAYA DUṢṬAḤ BHAKṢA BHAKṢA
SARVĀN KURU KURU KIRI KIRI MAHĀBIṢAMABADZRA SPHOṬAYA SPHOṬAYA
HŪM HŪM HŪM TRIBALITARAṄGANARTAKA ĀM ĀM ĀM HĀM HĀM HĀM ATSALA-
TSEṆA SPHOṬAYA SPHOṬAYA HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA
ŚĀTAYA PARAMANTRĀN ĀM ĀM HĀM HĀM ŚUDHYATU LOKA TUṢYATU BADZRI
NAMOSTU ĀPRATIHATABALEBHYA DVĀLAYA TRĀṬA ASAHA NAMA SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/lha rnama ḥkhor du bcas pa kun/
brgyal źiṅ yid ni rab skrag nas/rdo rjeḥi sku ni rjes su dran/ 24
khro bo chen poḥi sñags ḥdi yis/lha chen dag la sogs paḥi lha/
mthu chen dag kyaṅ skrag gyur nas/kha sbyar lus su ḥgugs par ḥgyum/25
de nas bcom ldan ḥdas dam tshig rnam par ḥphrul ba rdo rje źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams
cad kyi dam tshig khro bo chen po gnod mdzes ḥdi/ḥid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

OM SUMBHA NISUMBHA HŪM GRĪṆA GRĪṆA HŪM GRĪṆĀPAYA GRĪṆĀPAYA
HŪM ĀNAYA HO BHAGAVAN BIDYĀRĀDZA HŪM PHAṬ /

de nas ḥdi ni gsuṅs tsam gyis/bu mo mthu chen thams cad ni/
skra bśig gos daṅ bral gyur nas/rdo rje sems dpaḥ rjes su dran/ 26
rdo rje sems dpaḥi źabs kyis mnar/de bźin gśegs pa kun bdag poḥi/
rdo rje lcags kyu źags pa yis/bu mo rnama ni ḥgugs paḥi mchog/ 27

atha bhagavān mahāsamayatattvotpattivajraṃ nāma samādhiṃ
 samāpadyedaṃ mahāsamayat^Itrivajraguhyavākṣamayatattvapadaṃ
 svakāyavākṣittavajrebhyo niścārayan /

buddhāvajratrikāyeṣu vajrasattvavibhāvanā /
 pāśavajrāṅkuśadharair buddhākarṣaṇam uttamam // 28
 buddhavākṣāyayogena mahācākraprayogataḥ /
 vajrasattvo mahārājā dhruvam ākrṣyate sadā // 29
 cakrapadmamahāvajrais trivajrābhedyabhāvanaiḥ /
 vajrāṅkuśaprabhedena sarvamantrākaraṇaṃ param³ // 30
 svamantrapuruṣaṃ dhyātvā sarvavajramayaṃ śivam /
 kanyāṃ tu mānuṣiṃ śreṣṭhāṃ hr̥dvajrāṅkuśayogataḥ // 31
 vātamaṅḍalāyogena dhruvam ākrṣyate sadā /
 vairocana mahābimbaṃ bhāvayec candramaṅḍalam // 32
 śaciṃ tatra sthitāṃ cinted vajrāmṛtaprayogataḥ /
 pañcāśavārān uccārya dhruvam ākrṣyate sadā // 33
 vajrāṅkuśamahābimbaṃ tikṣṇajvālāsamaprabham /
 vajramaṅḍalikaṃ dhyātvā khakanyākaraṇam uttamam // 34
 svakrodhavajrasamayaṃ vajrapētālavāsinam /
 sūlavajrāṅkuśapāśair daityakanyākaraṇaṃ param⁵ // 35
 gāirikāṃ khaṭikāṃ vāpi vajrāṅkuśaprayogataḥ /
 candroparāgasamaye mukhe prakṣipyā sādhayet // 36
 brahmādirudradevānāṃ⁸ nāma yasya likhet svayam /
 āgacchanti bhayatrastā vāgvajravaco yathā // 37
 sarvākāravaroḥpetāṃ mañjuvajraṃ vibhāvayet /
 yamāntakaṃ mahākrodhaṃ vajrāṅkuśaṃ vicintayet /
 kalpoddāhamahācakraṃ dhyātvā yakṣiṃs tu bhūñjayet // 38

ity āha ca /

de nas bcom ldan ḥdam dam tshig chen poḥi de kho na fid ḥbyuñ
 ba rdo rje zēs bya baḥi tiñ ne ḥdzi. la sñoms par zugs nas/dam
 tshig chen poḥi rdo rje gsum gyi gsañ ba gsuñ gi dam tshig gi
 de kho na fid kyi gnas ḥdi/fid kyi sku dañ gsuñ lañ thugs rdo
 rje las phyuñ ño/
 sañs rgyas rdo rje sku gsum la/rdo rje sems 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 sems dpaḥ rgyal po che/rtag tu nes 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 zi ba/rañ sñags skye bu bsgoms nas ni/
 mi yi bu mo mchog rnames kyi/sñiñ khar rdo rje kyo ba sbyor/ 31
 rluñ gi dkyil ḥkhor sbyor ba yis/nes par rtag tu ḥgugs par ḥgyur/
 zla baḥi dkyil ḥkhor dag la ni/rnam par snañ mdzad gzugs
 chen bsgom/ 32
 de na śatsi gnas par bsam / rdo rje mi ḥchiḥi sbyor ba yis/
 lan grañs lña bcu brjod na ni/nes par rtag tu ḥgugs par ḥgyur/ 33
 rdo rje kyo ba gzugs 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 /
 sūla rdo rje kyo baḥi gnas / lha min bu mo ḥgugs paḥi gnas / 35
 btsag gam rdo rgyus dag kyañ ruñ/rdo rje kyo baḥi sbyor ba yis/
 zla ba gzas ni zin paḥi tshē/khar bcug nas ni bsgrub par bya/ 36
 tshans pa drag po la sogs lha/rañ gi min rnames bris nas ni/
 rdo rje gsuñ gi bkaḥ bñin 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 gñin 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 mantrābhedenā sarvathā /
 ākarṣaṇapadaṃ proktaṃ na cen nāśam avāpnuyāt // 39
 vajrasattvo mahārājā codaniyo ~~mukermuhub~~ /
 sa eva sarvamantrāṇāṃ rājā paramasāśvataḥ // 40

atha bhagavān samantavijr̥mbhitajñānavajraṃ nāma samādhiḥ
 samāpadyemāṃ vajraikajaṭaṃ nāma mahā^Iamayarājāvāgvajrāgr̥iṃ
 svakāyavāk-cittavajrebhyo niścārayan /

OM ŚŪLINI SVĀHĀ /

athāsyāṃ bhāṣitamātrāyāṃ nāgakanyā maharddhikāḥ /
 dahyamānā vivastrātmā buddhabodhin anusmaran // 41
 anayā mantravidyayā sarve ākr̥ṣyanti pannagāḥ /
 nāgakanyāṃ viśālākṣiṃ samayākṣyopabhuñjayet // 42

atha bhagavān gaganasamayasaṃbhavavajraṃ nāma samādhiḥ
 samāpadyemāṃ mahādhar... amayavajrabhṛkūṭiṃ svakāyavāk-
 cittavajrebhyo niścārayan /

OM BHAYANĀSANI TRĀSANI TRĀSA TRĀSAYA BHRKŪṬI TAṬI VAIRĀṬI

ŚVETA ŚVETA JAṬINI SVĀHĀ /

athāsyāṃ gītamātrāyāṃ sarvavidyādharātma³jāḥ /
 kampitā bhayam āpede jñānavajraṃ anusmaran // 43
 vidyādharamahākanyāṃ calatkanakakuṇḍalām /
 ākr̥ṣya samayādyaena anayā mantravidyayā // 44
 nirodhavajrarājena niṣpannenāgracāruṇā /
 trivajrajñānasambhūtāḥ kṣaṇād ākr̥ṣyanti sarvataḥ // 45
 athavā sarvakrodhānāṃ lakṣajāpēna mantriṇāḥ /
 sarvakarmakarāḥ proktā vijaneṣu mahatsu ca // 46
 ācāryanindanaparā mahāyānāgrānindakāḥ /
 māraṇiṇyāḥ prayatnena athavā sthānacālanam /
 anena bodhiḥ paramāṃ mantrasiddhiḥ ca prāpnuyāt // 47

kun gyi phyag rgyaḥi khyad par dan/snags kyi khyad par thams cad du/
 dgug par dag ni thabs su gsun/gzan du byas na ḥjig par ḥgyur/ 39
 rdo rje sems dpaḥ rgyal po che/yañ dan yañ du bskul bar bya/
 de fid snags rnams thams cad kyi/rgyal po mchog tu rtag paḥo/ 40
 de nas beam ldan ḥdas nam mkhaḥ kun du rnam par ḥphrul baḥi ye ses
 rdo rje zes bya baḥi tiñ ne ḥdzin la snoms par zugs nas/rdo rje
 thor tshugs gcig ma dam tshig chen po gzan gyis mi thub paḥi gsun
 rdo rjeḥi mchog ḥdi/fid kyi sku dan gsun dan thugs rdo rje las
 phyuñ no/

OM ŚŪLINI SVĀHĀ /

de nas ḥdi ni gsun tsam gyis/klu yi bu mo mthu chen rnams /
 tshig pargyur ciñ gos dan bral/sans 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 ne bar spyad par bya / 42
 de nas beam ldan ḥdas nam mkhaḥi dam tshig ḥbyuñ ba rdo rje zes
 bya baḥi tiñ ne ḥdzin la snoms par zugs nas/chos chen poḥi dam
 tshig rdo rje khro gfer ma ḥdi/fid kyi sku dan gsun dan thugs
 rdo rje las phyuñ no/

OM SARBABHAYANĀSAYA TRĀSANI TRĀSA TRĀSAYA BHERAṬI BHRĪKŪṬI TAṬI
 BAIṬAṬI ŚVETA ŚVETA DZAṬINI SVĀHĀ /

de nas ḥdi ni gsun tsam gyis/ rig pa ḥdzin paḥi bu mo kun /
 rab tu ḥdar bar gyur nas kyañ/ ye ses 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 dan ni / dam tshig la sogs pa yis dgug/ 44
 ḥgog paḥi rdo rje rgyal po ni/yons su rdzogs pa mdzes mchog gis/
 ye ses rdo rje gsum las byuñ/ kun nas de ma thag tu ḥgugs / 45
 yañ na khro bo thams cad ni / dben paḥi gnas 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 dan / theg pa chen po smod pa dag /
 nan tan du ni gsad par bya / yañ na gis nas spo bar bya /
 ḥdi yis byañ chub mchog dan ni/snags kyi dnos grub thob par ḥgyur/47

ity āha ca /

daśadiksarvasāt¹vānāṃ kāyavākcittaghātanam /
 bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetasām // 48
 rudhirārdrāṃ salilārdrāṃ viṣmūtrārdrāṃ va kārayet/
 prāvṛtya līṅgam ākrāmya krodharājāṃ prayojayet /
 śatāṣṭaparipūrṇena dhruvaṃ buddho'pi śīryate // 49

ity āha ca /

salilārdragataṃ vastraṃ kṛtvā krodhāgrabandhanāt /
 līṅgaṃ ²vāmapadenākramya dhruvaṃ buddho'pi naśyati // 50
 viṣmūtrārdragataṃ vastraṃ pūtīgandhājugupsitam /
 prāvṛtya mantram āvartec chuṣyate mriyate kṣaṇāt // 51
 bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasaṅkīlam/
 śatāṣṭavārān uccārya vajrasattvo'pi śīryate // 52

ity āha ca /

salilārdragataṃ vastraṃ prāvṛtya kruddhacetasā /
 nagno muktaśikho bhūtvā vikaṭotkaṭasambhramāḥ /
 līṅgaṃ pādēna cākramya khadhātum api naśyate // 53

ity āha ca /

mātrgṛhe śmaśāne vā sūnyaveśmani catuṣpathe /
 ekalīṅgaikavṛkṣe vā abhicāraṃ samārabhet // 54
 mānuṣāsthimayaṃ kīlam aṣṭāṅgulapramāṇataḥ /
 śatāṣṭavārān ³abhimantrya aridvāreṣu gopayet // 55
 buddhas trikāyavarādo jñānājñānavivarjitaḥ /
 pakṣābhyantarapūrṇena bhraśyate mriyate'pi vā // 56
 kapālaṃ paripūrṇaṃ vā prāpya ⁴vijño viśeṣataḥ /
 likhen mantrapadeṣṭa tatra jāpayā vajrabhāṣayā // 57
 aridvāre'thavā grāme gopya ⁵uccāṭayed dhruvam /
 tālapatre'thavānyatra krodhamantraṃ samālikhet /
 arigṛhe'thavā dvāre gopya naśyate ⁶śuśyati // 58

ity āha bhagavān mahāsamaya⁶ketuvajraḥ /

zes bcom ldan ḥdas rdo rje ḥchan chen pos gsuṅs so/yaṅ gsuṅs pa/
 phyogs bcuḥi sams can thams cad kyi/lus dan ḥag sams gsad par ni/
 gdug sams ldan paḥi dgra rnam la/cho ga bzin du begom par bya/ 48
 khrag dan chu yis gser paḥam / bśan gcis gser bar byas paḥi gos/
 bgos nas līṅga rkaṅ pas mnan / khro boḥi rgyal po sbyar bar bya/
 brgya rtsa brgyad ni yons bzlas na/saṅs rgyas kyaṅ ni nes par ḥjig/49
 yaṅ gsuṅs pa/

chu yis gos ni gser bar byas / khro bo mchog gis bcins pa yis /
 lha chen rkaṅ gyon gyis mnan na/saṅs rgyas dag kyaṅ nes par ḥjig/50
 bśan gcis gser bar byas paḥi gos/ nan pa rul ba dri mnan pa /
 bgos te śnags ni bzlas byas na/skad cig gis skams ḥchi bar ḥgyur/51
 thal baḥi skyo mas gser paḥi gos/bgoss na khro bas ḥkhrugs bzin du/
 brgya rtsa brgyad du bzlas nas ni/rdo rje sams dpaḥan
 ḥjig par ḥgyur/ 52

yaṅ gsuṅs pa/

gcer bur phud de skra bśig la/ḥjigs paḥi tshul du gtsigs śin ḥgyur/
 rkaṅ pas līṅga mnan na ni/nam mkhaḥi dbyins kyaṅ ḥjig par ḥgyur/ 53
 ma moḥi gnas sam dur khrod dam/khaṅ ston dan ni bzi mo dan /
 mshan goig dan ni śin gcig drun/mnon par spyod pa brtsam par bya/54
 mi rus las byas phur bu ni / sor brgyad pa yi tshad dag la /
 brgya rtsa brgyad du bzlas byas te/dgra boḥi sgo khar sbas na ni/55
 saṅs rgyas sku gsum mchog sbyin pa/śes dan mi śes rnam spaṅs pa/
 zla ba phyed ni tshun chad kyi/skams sam yaṅ na ḥchi bar ḥgyur/56
 yaṅ na thod pa gaṅ ba dag / khyed par du ni mkhas pas btsal /
 der ni śnags kyi tshig bris te/rdo rjeḥi tshig gis bzlas par bya/57
 dgra yi sgoḥam gron dag tu / sbas na nes par skrod par ḥgyur /
 talaḥi lo maḥam gzan laḥan run/khro boḥi śnags ni kun bris la/
 dgra yi gron nam sgo dag tu/sbas na ḥchiḥam bkams par ḥgyur/ 58
 bcom ldan ḥdas dam tshig chen poḥi dpal rdo rjes de skad ces
 bkaḥ sśal to/

atha bhagavān sarvatathāgatakāyavākṣittanibandhanavajraṃ
 nāma samādhiṃ samāpadyemaṃ sarvatraidhātukakāyavākṣitta-
 kīlanamantraṃ nāma svakāyavākṣittavajrebhyo nīścārayan /
 OM GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAṬ KĪLAYA KĪLAYA
 SARVAPĀPĀN PHAṬ HŪM HŪM HŪM VAJRAKĪLAYA VAJRADHARA ĀJŪNĀ-
 PAYATI KĀYAVĀKṢITTAVAJRAṃ KĪLAYA HŪM PHAṬ /

athāsmiṃ bhāṣitamātre sarve ²buddhā maharddhikāḥ /
 mūrcchitā bhayam āpannāḥ khavajracittam anusmaran // 59
 mānuṣāsthimayaṃ kīlam athavā khadirāgrajam /
 ayomayakṛtāṃ kīlaṃ trivajrakāyavināśanam // 60
 vajrasattvaṃ samādhāya sphulingākulasuprabham /
 trivajrakāyaparyantaṃ bimbaṃ dhyātvā prayojayet // 61
 vairocana mahāmudrāṃ athavā rāgavajriṇāḥ /
 yamāntakamahāmudrāṃ dhyātvā trivajrakīlanam // 62
 kuṇḍalāmṛtavajreṇa duṣṭakrūrānikṛntanam /
 kartavyaṃ vajrayogena buddhasyāpi mahātmanāḥ // 63
 hṛdayaṃ yāvat pādāntaṃ vajrakīlavibhāvanam /
 ūrddhvaṃ tad eva samayaṃ idaṃ kīlavijṛmbhitam // 64
 dhyānavajraprayogeṇa dhruvaṃ buddho'pi kīlyate /
 vajrasattvo mahārājā kīlayan kriyate laghu // 65

atha bhagavān mahāvairocanaḥ ⁴kāyavijṛmbhitavajraṃ nāma
 samāpadyemaṃ kāyasamayākṣepavajrakīlanamantraṃ svakāya-
 vākṣittavajrebhyo nīścārayan /

OM CHINDA CHINDA HANA HANA DAHA DAHA DIPTAVAJRACAKRA
 HŪM PHAṬ /

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dan
 gsun dan thugs nes par ḥchin ba rdo rje zes bya baḥi tin ne
 ḥdzin la sfoms par zugs nas/rdo rje khams gsum pa thams cad
 kyi sku dan gsun dan thugs gnon pa zes bya baḥi snags ḥdi/
 ḥid kyi sku dan gsun dan thugs rdo rje las phyun no/
 OM GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAṬ PHAṬ KĪLAYA
 KĪLAYA SARVAPĀPĀN PHAṬ PHAṬ HŪM HŪM HŪM BADZRAKĪLAYA BADZRA-
 DHARA ĀDZŪNĀPAYATI KĀYAVĀKṢITTABADZRA KĪLAYA HŪM HŪM HŪM
 PHAṬ PHAṬ /

de nas ḥdi ni gsuns na thag / saṅs rgyas rdzu ḥphrul chen po kun/
 brgyal zin rab tu ḥjigs gyur nas/nam akhaḥ rdo rje thugs
 dren ḥgyur / 59
 mi rus las byas phur buḥam / yan na sen lden rtse las skyes/
 lcags las byas paḥi phur bu dag/rdo rje sku gsum ḥjig par byed/ 60
 ḥod ḥphro ḥkhrug cin mdzns bzan baḥi/rdo rje sems dpar mḥam bzag la/
 rdo rje sku ni gsum gyi mthar/gsuga brān bsans nas sbyar bar bya/61
 rnam par snan mdzad rgya chen nam/yan na ḥdod chags rdo rje can/
 gsin rje gsed kyi rgya chen dag/bsans na rdo rje gsum yan gnong/ 62
 rdo rje bdud rtai ḥkhyil ba yis/gdug cin khro ba tshar bcad la/
 saṅs rgyas bdag ḥid chen po yan/rdo rjeḥi sbyor bas bya ba yin/ 63
 sḥin kha nas ni rkan paḥi mthar/rdo rje phur bu rnam par bsgom/
 gon duḥan dam tshig de ḥid bya/ḥdi ni phur buḥi rnam ḥphrul yin/ 64
 bsam gtan rdo rjeḥi sbyor ba yis/saṅs rgyas dag kyan nes par ḥdebs/
 rdo rje sems dpaḥ rgyal po che/phur bus btab na myur du ḥchi/ 65
 de nas bcom ldan ḥdas rnam par snan mdzad chen po/sku rnam par
 ḥphrul ba zes bya baḥi tin ne ḥdzin la sfoms par zugs nas/skuḥi
 dan tshig tshar nam gyis gnong pa zes bya baḥi snags ḥdi/ḥid kyi
 sku dan gsun dan thugs rdo rje las phyun no/
 OM BADZRA TSHINDA TSHINDA HANA HANA DAHA DAHA DIPTABADZRETSAKRA
 HŪM PHAṬ /

anyonyaveṣṭanākāraṃ aṅguṣṭhapadamīlanam /
 vairocanapadākrāntaṃ vajrakīlanipātanaṃ // 66
 hatamātre mahāsattve trikāyavajrasambhavaḥ /
 uttiṣṭhet samayāgreṇa na cen nāśapadaḥ bhāvet^I // 67

atha bhagavān lokesvaro vāgvijrabhitavajraṃ nāma samādhiḥ
 samāpadyemaṃ vāksamayākṣepakīlanamantraṃ svakāyavākci-
 tta-
 vajrebhyo nīścārayan /

OM HRIḤ BHUR BHUVAḤ /
 vikasitajñānapadmēna² vajrāṅguliniveśanam /
 rāgavajrapadākrāntaṃ vajrakīlanipātanaṃ // 68
 hatamātre mahāvajre trikāyā⁵malasambhavaḥ /
 uttiṣṭhet⁶ hatamātreṇa na cen nāśapadaḥ bhāvet^I // 69

atha bhagavān mahāvajradharas cittavijrabhitavajraṃ nāma
 samādhiḥ samāpadyemaṃ cittasamayākṣepakīlanamantraṃ sva-
 kāyavākci-
 tta-
 vajrebhyo nīścārayan /

OM VAJRARĀJA HŪM /
 pañcaśūlanibandhena sphulingākulabhāvanam /
 cittavajrapadākrāntaṃ vajrakīlanipātanaṃ // 70
 hatamātre mahāvajre trivajrā⁵malasambhavaḥ /
 uttiṣṭhet⁶ hatamātreṇa na cen nāśapadaḥ bhāvet^I // 71
 samyagvidhānamārgēṇa kāyavākci-
 tta-
 yogataḥ /
 khadhātuva-
 jraparyantaḥ kilāyen nātra saṃśayaḥ // 72

ity āha bhagavān mahāvajrakīlaḥ /

atha buddhās trikāyāgrāḥ sattvadhātuhitaiṣiṇaḥ /
 tuṣṭāḥ prāmodyasaṃprāptā idaṃ ghoṣam akārāyan⁹ // 73

phan tshun dkrī baḥi tshul du bya/mthe bo gzi ni rab tu bsdam/
 rnam par snaḥ mdzad tshul gnas te/rdo rje phur bus nes par gdab/66
 btab ma thag tu sems dpaḥ che / rdo rje sku gsum las byun ba /
 dam tshig mchog gis ldan bar ḥgyur/yaḥ na ḥchi baḥi gnas su ḥgyur/67
 de nas bcom ldan ḥdas ḥjig rten dḥan phyug gsun rnam par ḥphrul
 ba rdo rje zes bya baḥi tin ne ḥdzin la sñoms par zugs nas/gsun
 gi dam tshig tsham nam gnon pa rdo rjeḥi snags ḥdi/ñid kyi sku
 dan gsun dan thugs rdo rje las phyun no/

OM HRI BHUR BHUBA /

ye ses padmo kha phye ba / rdo rje sor mo nes par gzag /
 ḥdod chags rdo rjeḥi tshul gnas te/rdo rjeḥi phur bu nes
 par ḥdebs / 68

btab ma thag tu rdo rje che / sku gsum dri med las byun ba /
 btab pa tsam gyis ldan bar ḥgyur/yaḥ na ḥchi baḥi gnas su ḥgyur/69
 de nas bcom ldan ḥdas rdo rje ḥdzin chen po/thugs rnam par ḥphrul
 ba rdo rje zes bya baḥi tin ne ḥdzin la sñoms par zugs nas/thugs
 kyi dam tshig tsham nam gyis gnon paḥi snags ḥdi/ñid kyi sku dan
 gsun dan thugs rdo rje las phyun no/

OM BADZARĀDZA HŪM /

rtse mo lna par bcins nas ni/ḥod ḥphro maḥ po ḥkhrigs par bsgom/
 rdo rje thugs kyi tshul gnas te/rdo rje phur bus nes par gdab/ 70
 btab pa tsam gyis rdo rje che / rdo rje dri med gsum las byun /
 btab ma thag tu ldan bar ḥgyur/yaḥ na ḥchi baḥi gnas su ḥgyur/ 71
 sku gsun thugs kyi sbyor ba yis/cho ga legs par byas nas ni/
 mkheḥ dbyins rdo rje mthas klas par/phur bus ḥdebs par gdon mi ze/72
 bcom ldan ḥdas rdo rje phur bu chen pos de skad ces bkaḥ stsal to/
 de nas saḥs rgyas sku gsum mchog/sems can khams la phan mdzad pa/
 mñas sin rab tu dgyes gyur nas/gsun ni ḥdi skad bkaḥ stal to/ 73

aho vajrapadaṃ śreṣṭhaṃ aho sārāsamuccayaṃ /
 aho dharmapadaṃ śāntaṃ aho vajravidāraṇaṃ // 74
 kīlanaṃ sarvabuddhānāṃ bodhisattvāṃ mahāyāśāṃ /
 kāyavākcittavajrāṇāṃ kīlanaṃ samudāhṛtaṃ // 75
 idaṃ tat sarvamantrāṇāṃ kīlanaṃ tattvasambhavaṃ /
 kāyavākcittavaradaṃ mantratattvasamuccayaṃ // iti /76

kāyavākcittādbhutamantrākaraṇaviṣṭhitarājo 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 rnam/phur bus gdab pa yañ dag bśad/ 75
 ḥdi ni sñags rnam 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/

atha vajradharo rājā sarvākāśo mahākṣaraḥ /
 sarvābhiṣekasarvajño vāgvajraḥ^I udirayan // I
 dvādaśābdikāḥ kanyā² caṇḍālasya mahātmanaḥ /
 sādhayet sādako nityaḥ vijaneṣu viśeṣataḥ // 2
 viṇmūtrasamayādyena caturasraḥ vidhānataḥ /
 maṇḍalaḥ kārayet tatra vajramaṇḍalabhāvanaiḥ³ // 3
 sarvalakṣaṇasaṃsuddhāḥ cāruvaktrāḥ suśobhanāḥ /
 sarvālaṅkārasaṃpūrṇāḥ anke sthāpya vibhāvayet // 4
 pañcamaṇḍalacakreṇa buddhabimbavibhāvanam /
 bhāvayet pūjāpadaḥ⁴ rāmyaḥ rahasyaḥ mantracākriṇāḥ⁵ // 5
 vairocana mahābimbaḥ kāyavāk cittavajriṇam /
 dhyānamantraprayogeṇa bhaved buddhasaṃprabhaḥ // 6
 nīlotpaladalākārāḥ rajakasya mahātmanaḥ /
 kanyāḥ tu sādhayen nityaḥ vajrasattvaprayogataḥ // 7
 tad eva vidhisamyogaḥ kṛtvā karma samārabhet /
 eṣo hi sarvamantrāṇāḥ samayo duratikramaḥ // 8
 sa bhavet tatksaṇād eva vajrasattvasaṃprabhaḥ /
 sarvadharmasāmo rājā kāmamokṣaprasādhakaḥ⁶ // 9
 cāruvaktrāḥ viśālākṣiṇāḥ naṭakanyāḥ suśobhanāḥ /
 sādhayet sādako nityaḥ vajradharmavibhāvanaiḥ // 10
 sa bhaved vajradharmātmā daśabhūmi pratīṣṭhitāḥ /
 vākṣamayadharo rājā sarvāgraḥ parameśvaraḥ // II
 brahmakṣatriyavaiśyāṇāḥ kanyāḥ sūdrakulodbhavāḥ /
 sādhayet vajradharmātmā idaṃ guhyasaṃvahanam // 12
 astam ite tu vajrārke sādhanāḥ tu samārabhet /
 aruṇodgamavelāyāḥ sidhyate sādhanottamaiḥ // 13

de nos rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ ni ḥgyur che/
 thams cad dbaḥ bskur kun mkhyen pas/rdo rjeḥi gsuḥ ni bkaḥ stsal pa/I
 sma sa can gyi bdag ḥid che / bu mo lo graḥs bcu gñis pa /
 dben paḥi gñas su khyad par du/sgrub pa pos ni rtag tu bsgrub/ 2
 bsaḥ 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 bzaḥ la bzin yan mdzes/
 rgyan rnam thams cad yons rdzogs pa/paḥ par bzag nas
 rnam par bsgom/ 4
 dkyil ḥkhor lna yi ḥkhor lo yis/saḥs rgyas rnam su rnam par bsgom/
 snags kyi ḥkhor lo can gyi gsaḥ/ mchod paḥi gñas ni ḥams
 dgaḥ bsgom / 5
 sku gsuḥ thugs ni rdo rje can/rnam par snaḥ mdzad sku chen po/
 bsam gtan snags kyi sbyor ba yis/saḥs rgyas kyi ni ḥod ḥdrar ḥgyur/6
 rdo rje sems dpaḥi sbyor ba yis/btso blag mkhan ni bdag ḥid che/
 bu mo udpal mthiḥ khaḥi mdog/ḥdra ba dag ni rtag tu bsgrub / 7
 sbyor baḥi cho ga de ḥid ni/byas nas las rnam brtsam par bya/
 ḥdi ni snags rnam thams cad kyi/dam tshig sin tu ḥdaḥ dkaḥ baḥo/8
 de ni de ma thag tu yan / rdo rje sems dpaḥi ḥod ḥdrar ḥgyur /
 rgyal po chos rnam kun dan mtsnuḥs/ḥdod dan thar pa rab bsgub pa/9
 rdo rje chos ni rnam bsgoms pas/ gar mkhan bu mo rab mdzes sin/
 bzin bzaḥ mig ni dkyus rin ba/sgrub pa pos ni rab tu bsgrub / 10
 de ni rdo rje chos kyi bdag / sa bcu la ni gñas par ḥgyur /
 rgyal po gsuḥ gi dam tshig ḥdzin/maḥ bdag dam pa kun gyi mchog/ II
 bram ze rgyal rigs rjeḥu yi rigs/dmaḥs rigs las byuḥ bu mo ni/
 rdo rje chos bdag bsgub par bya/ḥdi ni gsaḥ ba thob byed paḥo/ 12
 rdo rje ḥi ma nub nas ni / sgrub pa kun tu brtsam par bya /
 skya reḥs ḥchar baḥi dus su ni/sgom paḥi mchog gis ḥgrub par ḥgyur/13

sarvālakṣarasampūrṇāṃ gandhapuṣpavibhūṣitām /
 dhyātvā tu vajrasattvāgrīṃ laghu siddhim avāpnuyāt // I4
 sa bhavet trikāyavarado buddhalakṣaṇalakṣitaḥ /
 yojanaśatavistāram avabhāsam karoty assu // I5
 dvayendriyaprayogaṇa sarvayogān samārabhet /
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I6
 viṣmūtrasamayam bhakṣet yadiccheth siddhiṃ vajriṇaḥ /
 eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I7
 viṣmūtrasamayādyena dvayendriyaprayogataḥ /
 sidhyate 'nuttaram tattvaṃ buddhabodhipadam śivam // I8
 ity āha bhagavān kāmamokṣasamayavajraḥ /

atha bhagavān mahāsamayavajrakrodhaṃ nāma samādhiṃ samā-
 padyemaṃ sarvatathāgatavajrasaṃtrāsanakrodhaṃ svakāya-
 ← vākcittavajrebhyo niścārayan /

OM HRIḤ ŚTRĪḤ VIKRĪTĀNANA SARVASATRŪN NĀSAYA STAMBHAYA
 HŪM HŪM PHAṬ PHAṬ SVĀHĀ /

viṣarudhiraśanyuktaṃ lavanaṃ rājikan tathā /
 kaṇṭhakāgneu juheth krudhaḥ kanyānāmapadaḥ saha // I9
 madhyāhne 'rdharātre vā idam śasyati sarvathā /
 trikoṇe tu juheth prājñā² śṭasahasraṃ vidhānataḥ // 20
 dinatrayam idam kāryam kanyānāṃ phalaḥ³ /
 stambhanaṃ bhavate tena trikalpāsaṃkhyam api sadā // 21
 buddho dhārmadharo vāpi vajrasattvo 'pi vā yadi /
 atikrameḍ yadi mohātmā tad antaṃ tasya jīvitam // 22
 caturdaśyāṃ tathāṣṭabhyāṃ gr̥hyāṅgāraṃ śmaśānataḥ /
 abhimantrya vidhānena dāyakaḥ⁵ sa bhaveth sadā // 23

rgyan rname thams cad yons su rdzogs/epos dan me tog
 rname kyis brgyan/
 rdo rje sems dpaḥ mchog bsgoms na/grub pa myur du ḥthob par ḥgyur/I4
 ḥdi ni sku gsum mchog sbyin pa/saṅs rgyas mtshan gyis
 mtshan par ḥgyur/
 dpeg tshad brgya yi khyon tsem du/de yi ḥod kyaṅ snaṅ bar byed/ I5
 dbaṅ po gñis ni sbyor ba yis/sbyor ba thams cad brtsam par bya/
 ḥdi ni dños grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ I6
 rdo rje can gyi grub ḥdod na/bśaṅ gc̣iḥi dam tshig bzaḥ bar bya/
 ḥdi ni dños grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ I7
 bśaṅ gc̣iḥi dam tshig la sogs pas/dbaṅ po gñis kyi sbyor ba yis/
 saṅs rgyas byaṅ chub gnas śi ba/de fid bla na med pa ḥgrub / I8
 bcom ldan ḥdas ḥdod pa dan thar paḥi dam tshig rdo rjes de skad
 ces bkaḥ stsal to/
 de nas bcom ldan ḥdas dam tshig chen poḥi rdo rje khro bo źes
 bya baḥi tiṅ ne ḥdzin la sñoms par źugs nas/de bźin gśegs pa
 thams cad kyi rdo rje kun tu skrag par byed paḥi rdo rje khro bo
 ḥdi/fid kyi sku dan gsuṅ dan thugs rdo rje las phyuṅ no/
 OM HRIḤ ŚTRĪ VIKRĪTA ĀNANA SARBASATRŪN NĀSAYA STAMBHAYA
 HŪM HŪM PHAṬ PHAṬ SVĀHĀ /
 dug ni khrag dan kun tu sbyar / lan tshwa ske tshes yuṅs mar te /
 khro śin tsher maḥi me la bsreg/bu moḥi miṅ dan tshig tu bcas/ I9
 fi ma guṅ nam nam phyed na / ḥdi ni yon ye rab tu śis /
 śes rab can gyis gru gsum du/stoṅ rtsa brgyad ni tshul bźin bsreg/20
 bu mo dag gi don gyi puḥir / ḥdi ni fi ma gsum du bya /
 bskal pa graṅs med gsum du yaṅ/de yis rtag tu gnor par ḥgyur/ 21
 saṅs rgyas sam ni chos ḥdzin paḥam/yaṅ na rdo rje sems dpaḥaṅ ruṅ/
 gal te rmons pas ḥdas na ni / de yi tshes ni der zad ḥgyur / 22
 bcu bźiḥam yaṅ na tshes brgyad la/dur khrod sol ba blaṅs nas ni/
 cho ga bźin du sñags btab na / de ni rtag tu ster bar ḥgyur / 23

rekhāṃ^I dadyāt tu dhyānena mantrajñō yasya kasya cit /
 śatroḥ pratikṛtiṃ kṛtvā mriyate nātra saṃśayaḥ // 24
 mudgaraṃ dhyānayogena pātayan patati dhruvam /
 HŪṂkārajvālasamyuktaṃ dīptavajraṃ prabhāvayet /
 nāśakaḥ sarvaduṣṭānāṃ vajrapāṅikulaḥ smṛtaḥ // 25
 khaṭikāṅgārādibhir lekhyā puruṣaṃ vāthavā striyam/
 kuṭhāraṃ pāpau bhāvitvā grīvāṃ chinnāṃ vibhāvayet //26
 buddhā³ trikāyaratnāgrāḥ⁵ sarvasattvahiṭaiṣiṇaḥ /
 anena hanyate vāpi mriyate nātra saṃśayaḥ // 27
 karmavajramahādīptaṃ sphuliṅgagahanākulam /
 madhye vajraṃ vibhāvitvā vāristambhanam uttamam // 28
 maṇḍale likhyamāne tu vātādyāṃ yadi jāyate /
 daṣṭrāmudrāṃ tato baddhvā duṣṭasāstrum anusnaret // 29
 buddhais ca bodhisattvais ca nirmitaṃ vāpi yad bhavet/
 śīryate dṛṣṭamātreṇa na cen nāśaṃ samāpnuyāt // 30
 buddhās ca bodhisattvās ca ye cānye duṣṭajantavaḥ /
 trāsītās tena mantreṇa mriyante nātra saṃśayaḥ // 31
 tatredaṃ sarvatathāgatamantrarahasyahṛdayam /

/ PHAṬ /

jñānasattvaprayogena madhye bimbaṃ prabhāvayet /
 catuṣṭhāneṣu mantrajñō yoṣitāṃ sthāpayet sadā // 32
 sarvālakṣarāṣṭraṇāṃ sarvalakṣaṇalakṣitāṃ /
 padmaṃ prasāritaṃ kṛtvā idaṃ mantraṃ vibhāvayet // 33

/ HŪṂ /

pañcāśmiprabhaṃ dīptaṃ bhāvayed yōgavajriṇam /
 svakāyavākcittavajreṣu pātayan bodhim āpnuyāt // 34
 sa bhavet tatkaṣṇād eva⁸ vairocanaśamaprabhaḥ /
 vajrasattvo mahārāja⁹ buddhas trikāyavajradhṛk // 35

^{IO} sarvasattvotpādanāvajro nāma samādhiḥ /

śnags śes pa yis gañ ruñ baḥi/dgra yi gzugs brñan byas nas su/
 bsam gtan dag gis bris na ni/hchi bar ḥgyur bar gdon mi za/ 24
 tho ba bsam gtan sbyor ba yis/phab na nes par ltuñ bar ḥgyur/
 HŪṂ ni rab tu ḥbar dañ bcas/rdo rje ḥbar ba rab tu bsgom /
 phyag na rdo rjeḥi rigs dran te/gdug pa thams cad ḥjig par byed/25
 rdo rgyus sol ba la sogs pas/skyes paḥam bud med gzugs bris la/
 lag par sta re bsams nas su/mid pa bcans par raam par bsgom / 26
 sañs rgyas sku gsum rin chen mchog/sems can kun la phan ḥdod pa/
 ḥdi yis snad^I par ḥgyur baḥam / śi bar ḥgyur bar gdon mi za / 27
 las kyi rdo rje rab ḥbar ba / me stag mañ po ḥkhrigs pa can /
 dbus su rdo rje bsams na ni/chu rnam mnan paḥi mchog yin no/ 28
 dkyil ḥkhor dag ni ḥdri ba na/rluñ la sogs pa byuñ na ni /
 mche baḥi phyag rgya bcans nas su/gdug paḥi dgra ni dran par bya/29
 sañs rgyas byañ chub sems dpaḥ yis/gañ zig sprul par gyur pa yañ/
 mthoñ ba tsam gyis ḥgag ḥgyur te/gñan du byas na ḥjig par ḥgyur/30
 sañs rgyas byañ chub sems dpaḥ dañ/skye bo gdug pa gñan dag kyañ/
 śnags ḥdis skrag par byas na ni/hchi bar ḥgyur bar gdon mi za/ 31
 de la ḥdi ni śnags thams cad kyi gsañ baḥi sñiñ poḥo/

/ PHAṬ /

ye śes sems dpaḥi sbyor ba yis/dbus su gzugs ni bsgom par bya/
 śnags śes pa yis gñas bñi ru / bud med rtag tu gñag par bya / 32
 rgyan rnam thams cad yonś su rdzogs/mtshan rnam thams cad
 kyis mtshan cin/
 padmo rab tu rgyas byas nas/śnags ḥdi rnam par bsgom par bya/ 33

/ HŪṂ /

ḥod zer lña ni rab ḥbar baḥi /rdo rje can gyi sbyor ba bsgom /
 rañ lus ḥag sems rdo rje la/phab na byañ chub thob par ḥgyur / 34
 de ni de ma thag tu yañ / rnam par snañ ḥdsad ḥod ḥdra śiñ /
 rdo rje sems dpaḥ rgyal po che/sañs rgyas sku gsum rdo rje ḥdaiñ/35
 sems dpaḥ thams cad skyed pa rdo rje zos bya baḥi tiñ ne ḥdaiñ to/

yoṣitāṃ prāpya vidhinā cāruvaktrāṃ hitaiṣiṇīm /
 pracchane prārabhet pūjāṃ guhyāṃ gr̥hya vibhaksayet // 36
 sa bhavet tatksañād eva mañjuśrītulyatejasa² /
 antardhānādhipāḥ śrīmān jāmbunadasamaprabhaḥ // 37
 bhakṣyaṃ vā athavā viṣṭaṃ māṃsaṃ vāpi praveśayet /
 abhimantrya vidhānena bhakṣya buddhair na dr̥śyate // 38
 ity āha ca mahāvajradharaḥ /

viṣṭaṃ⁵ gr̥hya vidhānena śarāvasampute nyaset /
 śatāṣṭavārān samcodya buddhasūryair na dr̥śyate // 39
 śvānamāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ vidhānataḥ /
 gr̥hya samputayogena bhakṣayāṃs tair na dr̥śyate // 40
 viṣṭena saha saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 41
 mahāmāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 42
 śvānamāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 43
 gomāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitāḥ /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 44
 prāṇakair viṣṭasaṃbhūtair gulikāṃ kārayed vratī /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 45
 karpūracandanair yuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 46
 rocanāgarusaṃyuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena bhaved vajramahābalaḥ // 47
 karpūrakumkumair yuktāṃ gulikāṃ trilohaveṣṭitām /
 dvayendriyaprayogena sarvabuddhair na dr̥śyate // 48
 ity āha ca /

adhiṣṭhāya mahāmudrāṃ yasya kasya⁶ cid vajriṇaḥ /
 sa bhavet tādr̥śaḥ śrīmān mahābalaparākramaḥ // 49

bzin bzañ phan par ḥdod pa yi / bud med rñed na cho ga bzin /
 dben par mchod pa brtsam par bya/gsañ ba blañs nas bzaḥ bar bya / 36
 de ni de ma thag tu yañ / ḥjam dpal dañ ni gzi brjid mñam /
 mi snañ bdag po dpal dañ ldan/dm̄bu gser gyi mdāñs ḥdrar ḥgyur / 37
 bsañ baḥam yañ na bzañ baḥam / śa dag kyañ ni gzug par bya /
 cho ga bzin du bsañags nas ni/zos na sañs rgyas kyis mi mthoñ / 38
 āes bcom ldan ḥdas rdo rje ḥchañ chen pos de skad ces bkāḥ stsal to /

bśaṅ ba cho ga bzin blañs nas/kham phor sbyar mar gzag par bya /
 brgya rtsa brgyad du bskul na ni/sañs rgyas ñi mas mi mthoñ ño / 39
 khyi yi śa dañ rta śa dañ / śa chen dag ni cho ga bzin /
 blañs nas sbyor bañi thabs kyis ñi/zos na de yis mi mthoñ ño / 40
 bśaṅ dañ lhan cig sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 41
 khyi yi śa dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 42
 śa chen dañ ni sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 43
 ba lañ śa dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 44
 bśaṅ ba las byuñ arog chags las/brtul žugs can gyis ril bu bya /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 45
 ga pur tsan dañ sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 46
 gi waḥ¹ agaru sbyar bañi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/rdo rje stobs po cher ḥgyur ro / 47
 ga pur guñkun sbyar ba yi / ril bu lcags gsum gyis dkris pa /
 dbaṅ po gñis kyi sbyor ba yis/sañs rgyas kun gyis mi mthoñ ño / 48
 rdo rje ḥdzin pa gañ yañ ruñ/phyag rgya chen por byin brlabs nas /
 de ni de ḥdrañi dpal ldan bañi/stobs chen pha rol gnon par ḥgyur / 49

yojanakoṭṭisampūrṇam ūrdhvaṃ vajragatir bhavet /
 trisāhasragatiḥ śrīmaṇ bhaved buddhasamaprabhaḥ // 50
 kāmadhātusthitāṃ kanyāṃ surabhogāṃ kulavratāṃ^I /
 rūpadhātusthitāṃ vāpi kāmayeta mahābalaḥ // 51
 ity āha bhagavān samayāntardhānamahāvajraḥ /

atha buddhāḥ prahr̥ṣṭātma² bhrāntacittā maṇiṣiṇaḥ /
 vismayotphullanayanā idam ghoṣam udīrayan // 52
 aho suvismayam idam aho guhyapādākṣaram³ /
 aho svabhāvasaṃsuddham aho dharmaṃ sunirmalam//iti/ 53
 atha vajradharaḥ śāstā sraṣṭā kartā mahākṣaraḥ /
 buddho vajro mahādharmo vajraghoṣam⁴ ākārayat⁵ // 54
 sattvavajraprayogeṇa toṣaṇaṃ⁶ vajradhāriṇāṃ /
 buddhabodhiprabhedena toṣaṇaṃ⁷ buddhavajriṇāṃ // 55
 vajralocanābimbādyaḥ uṣṇiṣārādhanāṃ smṛtan /
 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 yogamantrāṇāṃ⁹ śāstāṃ mūrdhni pracodanam // 59
 ity āha bhagavān mahāsamayaḥ¹⁰ /

anena dhyānavajreṇa mantrārādhanamaṇḍalam /
 sādhakāṇāṃ nitaṃ proktaṃ mahāsamayasādhanam // 60
 atha vajradharaḥ śāstā sarvadharmeśvaraḥ prabhuḥ /
 kāyavākciittasaṃsuddho jñānavajraṃ udīrayan // 61

dpag tshad bye ba rdzogs pa yi/steñ du rdo rje ḡgro bar ḡgyur/
 ston gsun bgröd paḡi dpal ldan pa/saḡs rgyas ḡod dañ
 ḡdra bar ḡgyur/ 50
 ḡdod khams gnas paḡi bu mo dañ/lha yi loḡs spyod rigs brtul ḡugs/
 yañ na ḡzugs khams gnas pa/la/stobs chen gyis ni ḡdod pa spyad/ 51
 bcom ldan ḡdas dam tshig ni snañ baḡirdo rje chen pos de skad
 ces bkaḡ stsal to/
 de nas saḡs rgyas rab ḡgyes bdag/sens ḡkhrul yid la dbañ ba rnames/
 no mtshar gyur ciñ spyan ḡdañs nas/gsuñ ni ḡdi skad bkaḡ stsal to/52
 e maḡo ḡdi rab no mtshar che / e maḡo gsañ gnas mi ḡgyur ba /
 e maḡo no bo fid kyis dag / e maḡo śin tu dri med chos / 53
 de nas ston pa rdo rje ḡdzin / skyed pa byed pa mi ḡgyur che /
 saḡs rgyas rdo rje chos chen pos/rdo rjeḡi gsuñ du bkaḡ stsal pa/54
 sens dpag rdo rjeḡi sbyor ba yis/rdo rje ḡdzin rnames mñes par ḡgyur/
 saḡs rgyas byañ chub rab dbye ba/saḡs rgyas rdo rje can
 mñes ḡgyur / 55
 rdo rje spyan gyi ḡzugs la sogs/gtsug tor ḡjog par byed par bśad/
 khro boḡi nañ na de mchog ste/saḡs rgyas rdo rje rab ḡgom paḡo/56
 rig paḡi rgyal² po chos mchog rnames/dkon mchog dpal ni
 rnam par bsgom /
 rig paḡi rgyal mo sbyor ba la/tahe dpag med pa rab tu bsgom / 57
 thams cad las byed śnags rnames la/gdon mi za baḡi ye śes bsgom/
 śnags rnames thams cad fid la ni/rdo rje sens dpag rnam par bsgom/58
 śes gsuñs so/
 gnod sbyin mo yi śnags rgyud la/gśin rje ḡśed ni brtag par bya/
 śnags rnames thams cad fid la ni/spyi bo ḡnas ni bskul ba śis/ 59
 bcom ldan ḡdas dam tshig chen pos de skad ces bkaḡ stsal to/
 bsam gtan ḡkhor lo de yis ni/śnags mñes pa yi dkyil ḡkhor dag/
 dam tshig chen po sgrub byed pa/sgrub pa po la phan par gsuñ/ 60
 de nas ston pa rdo rje ḡdzin/gtso bo chos rnames kun dbañ phyug/
 sku dañ gsuñ thugs yonś dag pas/ye śes rdo rje bkaḡ stsal to / 61

parvatāgreṣu ranyeṣu vijaneṣu vaneṣu ca /
 dhānavajraṃ prakurvīta jāpamantraprayogataḥ // 62
 vajrasattvādayaḥ sarve mantradhyānapracoditāḥ /
 kurvanti citrakarmāni vāk^Ikarmavaco yathā // 63
 vajradharmamahābimbaṃ padmarāgasamaprabham /
 kāyavāk²cittavajreṣu trīsthāne kulakalpanam // 64
 āveśanavidhiṃ sarvaṃ kārayan sidhyate dhruvam /
 stobhastambhamahādīvyam āryabhaumacaturthakam /
 kartavyaṃ siddhivajreṇa evam sidhyati śāśvatam // 65
 dvādaśā⁵bdikāṃ kanyāṃ pūrṇāṃ vā dvādaśābdikāṃ /
 sarvā⁵śāntāṃ pūrṇāṃ gṛhyāveśaṃ prakalpayet // 66
 vidhānāni tu sarvāni kṛtvā karma prasādhanam /
 anyathā nāsyam āpnoti traidhātukeṣu jantuṣu // 67

tatremāni hṛdayamantrākṣarapadāni /

/ HŪM HAḤ ĀḤ JHAIḤ /

khadhātum api niśceṣṭaṃ sarvakalpavivarjitam /
 āveśayati vidhinā vajrasattvam api svayam // 68
 HŪM⁶kāre vajrasattvātma HAḤ⁶kāre kāyavajriṇaḥ /
 ĀḤ⁶kāre dharmadhara rājā idam guhyapadaṃ dr̥gham // 69
 JHAIḤ⁷kāreṇa stobhanaṃ proktaṃ bhṛāmanam kemaṇam smṛtan/
 eṣo hi sarvastobhānāṃ rahasyo'yaṃ pragīyate // 70

ity āha ca /

nastamātraṃ dvihastaṃ vā yāvad dhastāṣṭapañcakam /
 uttiṣṭhanti bhayatrastā vajrerājapracoditāḥ /
 tathaiva sarvaṃ yathā pūrvam idam guhyasamāveham/iti/71
 atha vajradhara rājā sarvatathāgatādhipaḥ /
 trikāyapadaśā⁸suddha idam ghoṣam udīreyaṃ // 72
 anekāgragatenāpi idam kāryaṃ dr̥ghavratāḥ /
 kartavyaṃ nānya⁹-yogena sarvaduṣṭavidāraṇam // 73
 śatroḥ pratikṛtiṃ kṛtvā citāṅgāratuṣādibhiḥ /
 nagno muktaśikho bhūtvā trailokyam api nāśayot // 74

ri rtse fiams 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/
 gsuñ gi las kyi bkaḥ bzin du/las rnams sna tshogs byed par ḥgyur/63
 rdo rje chos kyi gzugs ehen po / padmarāgaḥi ḥod ḥdra ba /
 sku gsuñ 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 ehen po/ ḥphags las bzi po dag kyañ ni/
 rdo rje grub pa dag gis bya / de ltar byas na rtag par ḥgrub / 65
 bu no le 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 gzan da byas na ni/khams gsum skye bos dpyas par ḥgyur/ 67

de la sñiā poḥi snags kyi yi geḥi tshig ḥdi rnams so/

/ HŪM HAḤ ĀḤ DZHAIḤ /

nam mkheḥi khams ni sems med cin/rtog pa thams cad rnam spans dañ/
 rdo rje sems dpaḥ bdag fid kyañ / cho ga bzin du byas na ḥbab / 68
 HŪM 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 tsem mam khru doḥem / khru brgyad tsem mam lha tsam da/
 rdo rje sems dpaḥ rab bskul na/ḥjigs sñi 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 gsēgs pa kun gyi bdag /
 sku gsum gnas ni yons dag pas/ gsuñ ni ḥdi skad bkaḥ stsal to / 72
 rtse gcig ma gyur pa yis kyañ/brtul zugs brtan pas ḥdi dag bya/
 sbyor ba gzan 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/
 akra bsig gcer bur byuñ nas ni/khams gsum dag kyañ ḥjig par byed/74

śatroḥ pratikṛtiḥ kṛtvā śmaśānacitibhasmanā /
 sahasrāṣṭaśātenāpi mriyate nātra saṁśayaḥ // 75
 gomāṁsabhayamāṁsena śvānamāṁsena citriṇā /
 trikoṇamaṇḍale kāryaḥ dhruvaḥ vajro'pi naśyati // 76
 mahāmāṁsena sarveṣāṁ nāśanaḥ vajrajaḥ smṛtaḥ /
 eṣo hi sarvaśāstrūṇāṁ nāśako dāruṇaḥ smṛtaḥ // 77
 śatroḥ pratikṛtaḥ kṛtvā vipmūtreṇāgradharmāṇāḥ /
 kaṇṭhakāgnau juhet kruddho dhruvaḥ buddho'pi naśyati // 78
 ity āha ca /
 śatroḥ pratikṛtiḥ kṛtvā nadīśrotobhayaḥ³ api /
 tilamātram api sarvāṅgaḥ kaṇṭhakair viśasaṁbhavaib/
 pūrayec codanapadair dhruvaḥ buddho'pi naśyati // 79
 ity āha ca /
 rājikaḥ lavaṇaḥ tailaḥ viṣaḥ dhattūrakaḥ tathā /
 mārāṇāṁ sarvabuddhānāṁ idaṁ śreṣṭhataṁ smṛtaḥ // 80
 aṅgārādragataḥ vastraḥ prāvṛtya krodhacetasaḥ⁴ /
 līṅgaḥ pādēnkrāmya rakṣasair gr̥hyate dhruvaḥ // 81
 prakṛtiḥ asthicūrṇena viṣeṇa rudhireṇa ca /
 kṛtvā tu gr̥hyate śīghraḥ vajrasattvo'pi dāruṇaḥ // 82
 līṅgaḥ rājikasamyuktaḥ vipmūtreṇāpi pūritaḥ /
 pādākrāntagataḥ kṛtvā mahādāhena⁵ gr̥hyate // 83
 ity āha ca / tatredaṁ sarvatathāgatavajramahākrodha-
 samayahṛdayam /
 NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HULU HULU TIṢṬHA TIṢṬHA
 TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA
 VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVĪNĀYAKĀN MAHĀGAṆAPATI-
 ← JIVITĀNTAKARĀYA HŪM PHAṬ /
 homaḥ vāsthavā dhyānaḥ kāyavākcittabhīndanam⁶ /
 kartavyaḥ nānyacittena idaṁ mārāṇāṁ uttamam // 84
 vajrasattvaḥ mahākṛūraḥ vikaṭotkṛābhīṣaṇam /
 kuṭhāramudgarahastaḥ dhyātvā dhyānaḥ prakalpayet // 85

dur khrod ro bsregs thal ba yis/dgra yi gzugs brīan byas nas ni/
 stoñ rtsa brgyad du bzlas pas kyañ/hchi bar hgyur bar gdon mi za/75
 dkyil hkhor gru gaum byas pa la / ba lañ śaḥam rta yi śa /
 khyi yi śaḥam sna tshogs kyis / rdo rjeñ gdon mi za bar h̄jig/ 76
 śa chen gyis ni thams cad kyī / rdo rje las byuñ h̄jig par bśad/
 h̄di ni dgra rnama thams cad kyī / h̄jig^I pa śin tu mi bzad yin / 77
 dgra yi gzugs brīan byas na ni/bśañ gci dag gi chos mchog can/
 tsher mañi me la khros nas bsregs/saṁs rgyas dag kyañ nes par h̄jig/78
 chu boñi hgram gñis sa yis kyañ/dgra yi gzugs brīan byas nas ni/
 til hbru tsam gyis yan lag kun/dug las byuñ bañi tsher ma yis/
 bskul bañi tshig dañ bcas pas dgañ/saṁs rgyas dag kyañ
 nes par h̄jig/ 79
 ske tshē lan tshwa hbru mar dañ/dug dañ dadura dag ni/
 saṁs rgyas thams cad bśad^I pa la/h̄di dag mchog tu gyur par bśad/ 80
 sol khus gser bañi gos dag ni / gyon te sems ni khros nas su /
 rkañ pañ līṅga mnan nas ni / sriñ pos h̄khyer bar gdon mi za / 81
 rus phye khrag dañ dug rnama kyis/gzugs brīan rab tu byas na ni/
 rdo rje sems dpañ drag po yañ/myur ba dag tu h̄khyer bar h̄gyur/ 82
 ske tshē bśañ gci sbyar ba yis/ līṅga yoñs su gañ bar ni /
 blugs la rkañ pas rab mnan na/tsha ba chen pos btab par h̄gyur/ 83
 de la h̄di ni de bzin gsegs pa thams cad kyī dam tshig chen poñi
 rdo rje khro boñi sñin poñi/
 NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀNĀM / OM HULU HULU TIṢṬHA TIṢṬHA
 BANDHA BANDHA HANA HANA DAHA DAHA PATSA PATSA GARDZA GARDZA
 BISPHOṬAYA BISPHOṬAYA SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBI-
 TĀNTAKARĀYA HŪM PHAṬ /
 abyin sreg yañ na bśam gtan dag / lus dañ nag sems h̄jig pa ste /
 ma yeñs pa yi sems kyis bya / h̄di ni gsod pañi mchog yin no / 84
 rdo rje sems dpañ khro bo che/rnam par bgrad pa h̄jigs h̄jigs lta/
 sta re tho ba phyag na bśams/bśams nas bśam gtan rab tu bya/ 85

tatredaṃ mahākṛūrakrodhasamayam /

khadhātum paripūrṇaṃ tu sarvabuddhaiḥ prabhāvayet /
 ghātitaṃ tena duṣṭena dhyātvā mriyate tatkṣaṇāt // 86
 buddhaiś ca bodhisattvaiś ca paripūrṇaṃ vibhāvayet /
 ghātitaṃ¹ duṣṭasattvena mriyate vajradharaḥ svayam //87
 cintayet purato mantrī ripuṃ buddhāpakāriṇam /
 bhītaḥ bhayākulaṃ cinten mriyate nātra saṃśayaḥ // 88
 rākṣasair vividhaiḥ krūrāiḥ pracandāiḥ krodhadāruṇaiḥ/
 trāsitaṃ bhāvayet tena mriyate vajradharaḥ svayam //89
 ulūkaiḥ kākegr̥dhraiś ca śṛgālair dīrghatunḍakaiḥ /
 bhakṣitaṃ bhāvayet² tais tu dhruvaṃ buddho'pi naśyati//90
 kṛṣṇasarpaṃ mahākṛūraṃ 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 pracandena urasi tāḍayed vratī /
⁴bhraśyate jīvitāc chatrur vajradharavaco yathā // 93
⁵sphālanam kuṭṭanam cintet kuṭhārādyādivajriṇaiḥ /
 mriyate trikāyavarado vajrasattvo'pi dāruṇaḥ // 94
 rākṣasādyāni mantrāṇi devatāni ca kilayet /
 eṣo hi mārāṇagrāgraḥ samayo duratikramaḥ // 95
 skandhavajreṇa yāvantaḥ sattvās tiṣṭhanti maṇḍale/
⁶ghātanātmagatān cinted evaṃ tuṣyanti nānyathā // 96
 budano vajradharaḥ śāstā vajradharmo'pi⁷ vajriṇaḥ /
 mriyate dhyānayoḡena cittavajravaco yathā // 97
⁸ity āna bhagavān mahākṛūrasamayavajrakrodhaḥ /

de la ḥḍi ni drag po chen poḥi khro boḥi dam tehig go/
 mkhaḥ dbyiṅs thams cad saṅs rgyas kyis/yoṅs su gaṅ bar rab tu bsgom/
 gdug pa¹ ye yis bsad par ni / bsams na de ma thag tu ḥchi / 86
 saṅs rgyas byaṅ chub sems dpaḥ yis/yoṅs su gaṅ bar bsgoms nas ni/
 gdug paḥi sems pas bsad na ni / rdo rje ḥdzin pa ḥid kyaṅ ḥchi/ 87
 saṅs rgyas gnod byed dgra rname la/skrag ciṅ ḥjigs pas
 dkrugs par ni/
 sṅags mkhan gyis ni mdun bsams na/ḥchi bar ḥgyur bar gdon mi za/88
 srin po khro bo saṅs 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 rname te /
 de yis zos par bsams na ni / saṅs rgyas dag kyaṅ ḥes par ḥjig/ 90
 sbrul gnag rab tu khro bo ni/ḥjigs pa dag kyaṅ ḥjigs par byed/
 dug gi mehog gi dam tshig ni/dpral bar bsams na khyad ḥphags paḥi/
 sbrul des zos par bsams na ni/saṅs rgyas dag kyaṅ ḥes par ḥjig/ 91
 phyogs bcuḥi sems can thams cad la/yams sam gnod par byed pa rname/
 ḥjigs pa ḥes par ḥbebs paḥi mehog/ḥḍi ni bskul baḥi mehog yin no/92
 tho ba rab tu drag po yis / brtul zugs can gyis sṅiṅ khar brdeg/
 rdo rje ḥdzin paḥi bkaḥ bzin du/dgra boḥi srog ni med par ḥgyur/ 93
 rdo rje sta re la sogs pas / gṣeg ciṅ gtub par bsams na ni /
 sku gsum gyi ni mehog sbyin pa/ rdo rje sems dpaḥ drag poḥaṅ ḥchi/94
 beruṅ ba la sogs sṅags rname daṅ/lha rname kyaṅ ni phur bus gdab/
 ḥḍi ni gsod par byed paḥi mehog/dam tehig ṣin tu ḥdaḥ dkaḥ baḥo/ 95
 rdo rjeḥi phuṅ pos ji tsam du / sems can dkyil ḥkhor gnas pa la /
 bsad bdag ḥid gtogs bsams na ni/mḥes par ḥgyur te gṣan du min/ 96
 ston pa saṅs rgyas rdo rje ḥdzin/rdo rje chos daṅ rdo rje can/
 rdo rje thags kyi bkaḥ bzin du/bsam gtan sbyor bas ḥchi bar ḥgyur/97
 bcom 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 bhayapradam/^I
 kṛṣṇaṃ jvālākulaṃ kruddhaṃ dvijihvaṃ daṃṣṭramālinam//100

tatredaṃ krūranāgacodanahrdayam /

/ KHAM /

²vaktramadhyagataṃ cinted viṣaṃ halāhalaprabham /
 dahantam agnivarṇaṃ ca bhāvayaṃś calate dhruvam // IOI

tatredaṃ sarvaviṣākaraṇahrdayam /

/ HRĪḤ /

traidhātukasthitaṃ sarvaṃ viṣaṃ vividhasambhavam /
 hr̥taṃ tu bhāvayet tena patamānaṃ vicintayet // IO2
 sa bhavet tatksaṇād eva viṣodadhitudāruṇaḥ /
 spr̥ṣṭamātre jagat sarvaṃ nāśayen nātra saṃśayaḥ³ // IO3
 maṇḍūkavṛścikādīni sarpāni vividhāni ca /
 kartavyāni vidhānena yogotpattikalakṣaṇaiḥ // IO4

tatredaṃ sarvaviṣamahāsaṃkramaṇahrdayam /

/ OM /

⁴dr̥ṣṭivajravaṣādīni ye cānye viṣadāruṇaḥ /
 ākr̥ṣyā⁵ jñānavajreṇa prerāṇaṃ khavajramaṇḍale // IO5

ity āha bhagavān mahāviṣasamayavajraḥ /

tatredaṃ viṣasamayacikitsanavajrahrdayam /

/ HŪM /

hr̥dayaṃ⁹ idaṃ mahāvajraṃ sitavarṇaṃ vicintayet /^{IO}
 nāsmimeghaṃ mahādīptaṃ candrāṃsum iva sītalam // IO6

de nas rgyal po rdo rje ḥdzia/thams cad nam mkhaḥ thub chen po/
 thams cad dbaḥ bskur rdzogs saṅs rgyas/ye śes rdo rjes
 e maḥo ṅo bo fid kyis dag / rdo rje theg pa bla na med /
 ma skyes pa yi chos rnames la/rgyal ba rnames kyis skye bar bstan/99

de la ḥdi ni las phran tshogs kyi rdo rje gsaṅ baḥo/
 sbrul ni mi sdug ḥjigs byed pa/nag po ḥbar ba ḥkhrug ciṅ khro/
 lce gñis mche baḥi ḥphren can ni/rdo rgyus dag gam sol bas bri/ IOO

de la ḥdi ni klu khro bo bskul baḥi sñiṅ poḥo/

/ KHAM /

^Irdo rjeḥi dbus na ḥdug par bsam / dug ni halahala mtshuṅs /
 sreg paḥi me yi kha dog bñin / bsgoms na ḥgul bar gdon mi za / IOI

de la ḥdi ni dug thams cad ḥbyin paḥi sñiṅ poḥo/

/ HRĪḤ /

raam pa sna tshogs las byuṅ dug/khams gsum na ni gnas pa kun/
 de yis khyer bar bsgoms nas ni/ḥbab par gyur par rnam par bsam/ IO2
 de ni de na thag tu yaṅ / mi bzad dug gi rgya mtshor ḥgyur /
 reg na thag tu skye bo kun / ḥjig pa ḥdi la the tshom med / IO3
 sdig pa rus sbal la sogs daṅ/sbrul rnames sna tshogs pa dag kyaṅ/
 sbyor ba ḥbyuṅ baḥi mtshan fid kyis/cho ga bñin du rab tu bye/ IO4

de la ḥdi ni dug thams cad ḥpho baḥi sñiṅ poḥo/

/ OM /

lta ba rdo rjeḥi dug la sogs / gñan yaṅ mi bzad pa yi dug /
 nam mkhaḥ rdo rjeḥi dkyil ḥkhor du/bsams na ye śes rdo rjes ḥdren/IO5
 bcom ldan ḥdas dug gi dam tshig chen po rdo rjes de skad ces
 bkaḥ stsal to/

de la ḥdi ni dug gso baḥi dam tshig rdo rjeḥi sñiṅ poḥo/

/ HŪM /

rdo rje chen poḥi sñiṅ po ḥdi / kha dog dkar por rnam par bsam /
 ḥod kyi sprin ni śin tu ḥbar / zla baḥi ḥod zer bñin du bsil / IO6

catuṣṭhānaprayogena saṃharann¹ uttiṣṭhati kṣaṇāt /
 dvitrīṇ vārāṇ prabhāvitvā cha²rdayantaṃ vicintayet /
 khadhātum³ viśasampūrṇaṃ nirviṣaṃ kurute kṣaṇāt // IO7
 ity āha ca /

tatreḍaṃ sarvopaviṣākarṣaṇahrdayam

/ ĀḤ /

gaṇḍapiṭakalūtās ca ye cānye vyādhayaṃ smṛtāḥ /
 naśyanti dhyānamātreṇa vajrapāṇivaco yathā // IO8
 aṣṭapatraṃ mahāpadmaṃ śāsāṅkaṃ iva nirmalam /
 tatra madhyagataṃ cintet pañcarāsmiprapūritam // IO9
 saṃhāre⁵ kṛṣṇasamayāṃ codane sitasāṃnibham /
 idaṃ dhyānapadaṃ guhyaṃ rahasyaṃ jñānanirmalam // IO10

tatremāni bāhyādyātmikavyādhicikitsāvajrahṛdayamantra-
 kṣarapadāni /

/ JINAJIK ĀROLIK VAJRADHĪK /

yad evākṣarapadam iṣṭaṃ bhaved bhaktiguṇāvaham /
 bhāvayet tādrśaṃ bimbaṃ⁶ vyādhivajrapracodanaḥ // IO11
 vānarākārasamayam athavā śvānasambhavam /
 svakāyavākciṭṭapade⁷ niścarantaṃ vicintayet // IO12
 cakraṃ vā athavā vajraṃ dhyātvā vajrapade sthitaḥ /
 kāyavākciṭṭasamayāṃ cūrṇitaṃ tena bhāvayet // IO13
 tataḥ prabhṛti sambuddhā bodhisattvā mahāyāsāḥ /
 adhiṣṭhānapadaṃ ramaṃ dadanti hr̥ṣṭacakṣuṣāḥ // IO14

ity āha ca /

svakāyavākciṭṭavajreṣu buddhameghān vicintayet /
 vajrarājāmahāmeghaṃ bhāvayan¹⁰ vyādhimokṣaṇam //iti/ IO15
 daśadiksarvabuddhānāṃ¹¹ bodhisattvaṃs ca dhīmatāṃ /
 kruddhān¹³ bhāvayet¹⁴ tasya māraṇaṃ pāramārthikam // IO16

gnas bāi dag tu sbyor ba yis/ de ma thag tu ḥbyuñ bar ḥgyur/
 lan gaum legs par sgom pa ni/ skyugs pa dag tu rnam bsams na/
 nam mkhaḥi khams kun gañ ba yañ/de ma thag tu dug med ḥgyur/ IO7
 zes de skad bkaḥ stsal to/

de la ḥdi ni ḥe baḥi dug thams cad drañbaḥi sñiñ poḥo/

/ ĀḤ /

ḥbras dañ phol mig ḥbrum bu dañ/gañ gñan nad du bśad pa rnams/
 phyag na rdo rjeḥi bkaḥ bñin du/bsams pa tsam gyis med par ḥgyur/IO8
 padma chen po ḥdab ma brgyad / zla ba bñin du dri ma med /
 de yi dbus na ḥdug bsam pa / ḥod zer lña ni rdzogs paḥo / IO9
 sdud pa na ni dam tshig gnag / bskul ba na ni dkar po ḥdra /
 bsam gtan gnas na gsañ ba ḥdi / ye śes dri med gsañ chen yin / IO10

de la ḥdi ni phyi nañ ḡi nad rnams gso baḥi rdo rje sñiñ poḥi
 sñags kyi yi geḥi tshig rnams so/

/ DZINADZIK ĀROLIK BADZRADHĪK /

nad kyi rdo rje bskul ba yis / yi geḥi tshig ni gañ ḥdod pa /
 dad pas yon tan thob ḥgyur ba/de ḥdraḥi gzugs ni bsgom par bya/ IO11
 dam tshig spreḥu dañ ḥdra baḥam/yañ na khyi las byuñ baḥañ ruñ/
 rañ gyi lus ḥag sams gnas las / byuñ ba dag tu rnam par bsam / IO12
 ḥkhor loḥam ni rdo rjeḥañ ruñ/bsgoms na rdo rjeḥi go ḥphañ gnas/
 lus dañ ḥag sams dam tshig rnams/des ni phye mar brlag par bsgom/IO13
 de nas brtsams te rdzogs sañs rgyas/byañ chub sams dpaḥ grags
 chen rnams /
 byin rlabs go ḥphañ dam pa dag/dgyes paḥi spyān gyis rab tu stsol/IO14
 ḥdi skad ces kyañ bkaḥ stsal to/
 rañ lus ḥag 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/ IO15
 phyogs bcuḥi sañs rgyas thams cad dañ/blo ldan byañ chub
 sams dpaḥ dag/
 de la khros par bsams na ni / ḥchi bar byed pa dam pa yin / IO16

anena dhyānayogena karmajaṃ vāpi yat smṛtam /
 śatāṣṭajāpayogena ^I dinaiḥ saptair vinaśyati // II7
 athavā svamantrarājena vajradhyānavidhiḥ smṛtaḥ /
 eṣo hi sarvavyādhiṇaṃ samayo duratikramaḥ // II8
 atha vajradhara rājā jñānāṅkuśamahādyutiḥ /
 kāmamokṣamahāvajra idaṃ vacanam abravīt // II9
 svapnopameṣu dharmeṣu anutpādasvabhāviṣu /
 svabhāvasuddhatattveṣu bhrāntivajraḥ pragiyate // I20
 paśyanti sādhakā nityaṃ japadhyānārthatatparāḥ /
 buddhaś ca bodhisattvaś ca dvidhābhedenā darśanam // I21

tatreḍaṃ mahāsvapnasamayapadam /
 bodhijñānāgrasaṃprāptam paśyati ³ ⁴ buddhasuprabham /
 buddhasaṃbhogakāyaṃ vā ātmānaṃ laghu paśyati // I22
 traidhātukamaḥāsattvaiḥ pūjyamānaṃ sa paśyati /
 buddhaiś ca bodhisattvaiś ca pañcakāmaguṇair ⁵ dhruvam/
 pūjitaṃ paśyate bimbaṃ mahājñānasamaṃprabham // I23
 vajrasattvamahābimbaṃ vajradharmamahā⁶śāsam /
 svabimbaṃ paśyate svapne guhyavajramahā⁷śāsam // I24
 praṇamanti mahābuddhā bodhisattvaś ca vajriṇaḥ ⁸ /
 drakṣyate idrśāṃ ⁹ svapnāṃ ⁹ kāyavākciṭtasiddhidāṃ // I25
 sarvālaṃkārasaṃpūrṇaṃ surakanyaṃ manoramam /
¹⁰ dāraḥ kān dārikāḥ paśyan sa siddhim adhiḡacchati // I26
 daśadiksarvabuddhānaṃ kṣetrasthān paśyate dhruvam/
 daḍanti hr̥ṣṭacittātma dharmagañjaṃ manoramam // I27
 dharmacakraḡataṃ kāyaṃ sarvabuddhaiḥ parivṛtam /
 paśyate yogasaṃmāye dhyānavajrapratīṣṭhitāḥ // I28
 āramodyānavividhān surakanyaḡdyalaṃkr̥tāṃ /
 paśyate dhyānasamāye sarvabuddhair adhiṣṭhitaḥ ¹² // I29

bsam gtan sbyor ba ḡdi dag gis/las skyes sa yaṅ gaṅ grags pa/
 brgya rtsa brgyad bzlas sbyor ba yis/fi ma bdun gyis
 ḡjig par ḡgyur/II7
 yaṅ na bdag gi snags rgyal gyis/rdo rjeḡi bsam gtan cho ga bsam/
 ḡdi nā nad rnams thams cad kyi/dam tshig śin tu ḡdaḡ dkaḡ baḡo/II8
 de nas rgyal po rdo rje ḡdāin/ ye śes kyo ba ḡod po che /
 ḡdod daṅ thar pa rdo rje ches/ ^Igsuṅ ni ḡdi skad bkaḡ stsal to/ II9
 chos rnams rmi lam lta bu ste/ no bo fid kyis ma skyes śin /
 raṅ bzin dag pa de fid la / ḡkhrul paḡi rdo rje rab tu gsuṅ / I20
 bsam gtan bzlas pa ²don brtson paḡi/sgrub pa pos ni rtag tu mthoṅ/
 saṅs rgyas byaṅ chub sems dpaḡ rnams/dbye ba rnam pa ḡlis
 su mthoṅ / I21
 de la ḡdi ni rmi lam chen poḡi dam tshig gi gnas te/
 byaṅ chub ye śes mchog thob pas/saṅs rgyas ḡod ni bzaṅ por mthoṅ/
 saṅs rgyas rdzogs loṅs spyod pa yi/skur yaṅ bdag fid
 myur du mthoṅ/ I22
 sems can chen po khams gaṃ pas/mchod pa byed par des mthoṅ no/
 ye śes chen poḡi ḡod ḡdraḡi gaugs/saṅs rgyas byaṅ chub
 sems dpaḡ yis/
 ḡdod paḡi yon ṭan lta rnams kyis/rtag tu mchod pa byed par mthoṅ/I23
 rdo rje sems dpaḡi gzugs chen daṅ/grags pa chen po rdo rje chos/
 gsaṅ ba rdo rje grags pa cher/rmi lam dag na raṅ gzugs mthoṅ/ I24
 byaṅ chub sems dpaḡ rdo rje can/saṅs rgyas chen po phyag ḡthal baḡi/
 rmi lam ḡdi ḡdra mthoṅ ḡgyur ba/sku gsuṅ thugs kyi dnos grub ster/I25
 rgyan rnams thams cad yons rdzogs paḡi/lha yi bu mo yid ḡoṅ daṅ/
 khyeḡu daṅ bu mo dag mthoṅ na/de ni dnos grub ḡthob par ḡgyur/ I26
 phyogs beḡi saṅs rgyas thams cad kyaṅ/ziṅ na bzugs par
 nes par mthoṅ/
 thugs ni dgyes par gyur nas kyaṅ/chos mdzod yid du ḡoṅ ba stsol/I27
 chos kyi ḡkhor lo sgyur baḡi lus/saṅs rgyas kun gyis yons bskor ba/
 bsam gtan rdo rje la gnas paḡi/dam tshig sbyor bas mthoṅ bar ḡgyur/I28
 kun dgaḡ ra ba skyed mos tshal/lha yi bu mo sogs pas rgyan/
 saṅs rgyas kun gyis byin brlabs pas/bsam gtan dam tshig can
 gyis mthoṅ / I29

buddhais ca bodhicattvais ca abhiṣīktaṃ sa paśyati /
vidyādharamahārājaiḥ pūjyamānaḥ sa paśyati // I30

ity āha ca /

vividhān vajrasambhūtan svapnān paśyati nirmalān /
sidhyate 'nuttaraṃ tasya kāyavākṣittavajrajam // I31
caṇḍālaśvānayoḡādīn paśyati yadi vajradhīḥ /
sidhyate cittaṇilayaṃ vajrasattvasya dhīmataḥ // I32

tatreḍaṃ svapnavicāraḥ samayahṛdayam /

svacittaṃ cittaṇidhyaptau sarve dharmāḥ pratiṣṭhitāḥ/
khavajrasthā hy amī dharmā na dharmā na ca dharmatā // I33

atha bhagavantaḥ sarvatathāgatā āścaryaprāptā adbhuta-
prāptāḥ sarvatathāgata kāyavākṣittasamayasamśayachettāraṃ
vajrasattvaṃ papracchuḥ / kim idaṃ bhagavan

niḥsvabhāveṣu dharmeṣu dharmatattvam udāhṛtam /
aho vismayasambhūtam ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyavākṣittavajrapāṇis tathāgataḥ sarva-
tathāgatān evam āha / bhagavantaḥ sarvatathāgatāḥ /
ākāśaṃ na kena cid dharmeṣa samyuktaṃ nāpy asamyuktaṃ na
cākāśasyaivaṃ bhavati / sarvagato 'haṃ sarvatrānudarśī ca/
evam eva bhagavantaḥ sarvatathāgatāḥ sarvadharmāḥ svapnāḥ
svapnasamayasaṃbhūtāś cānugantavyāḥ / tadyathāpi nāma
bhagavantaḥ sarvatathāgatāḥ / ākāśam anirūpyam anidarśanam
apratighṇam / evam eva bhagavantaḥ sarvatathāgatāḥ sarva-
dharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarva-
tathāgatāḥ sarvadharmakāyavākṣittavajrapadasamayaṃ sarva-

saṃs rgyas byañ chub sems dpaḥ yis/de ni mñon par dbañ bskur mthoñ/
rig ḥdzin rgyal po chen po yis/mchod pa byed par des mthoñ ño/ I30
yañ geuṃs pa/

rdo rje las byuñ sna tshogs paḥi/rmi lam dri ma med mthoñ na/
sku geuñ thugs kyi rdo rje las/skyes pa bla med ḥgrub par ḥgyur/I31
gdol pa khyi yi sbyor la sogs/ gal te rdo rje blos mthoñ na /
blo ldan rdo rje sems dpaḥ yi/sems kyi gñas ni ḥgrub par ḥgyur/ I32

de la ḥdi ni rmi lam rnam par dpyad paḥi dam tshig gi sñin poḥo/
rañ sems rñams ni dmigs pa la/chos rñams thams cad rab tu gñas/
nam mkhaḥ rdo rjeḥi gñas sems ḥdi/chos med chos ñid med paḥo/ I33

de nas bcom ldan ḥdas de bñin gñeḡs pa thams cad ño mtshar du
gyur rmad du gyur nas/de bñin gñeḡs pa thams cad kyi sku dañ
geuñ dañ thugs kyi dam tshig gi the tshom gcod pa rdo rje sems
dpaḥ la źus pa/bcom ldan ḥdas ḥdi ci źes lags/
chos rñams ño bo med pa la / chos kyi de ñid kun bśad pa /
e maḥo ño mtshar las byuñ ba/nam mkhaḥ la ni nam mkhaḥ sgom/ I34

de nas bcom ldan ḥdas de bñin gñeḡs pa thams cad kyi sku dañ
geuñ dañ thugs phyag na rdo rje de bñin gñeḡs pas/de bñin gñeḡs
pa thams cad la ḥdi skad ces geuñs so/bcom ldan ḥdas de bñin gñeḡs
pa thams cad/nam mkhaḥ ni chos gañ dañ yañ mi ldan te/mi ldan pa
yañ na 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 bñin du bcom ldan
ḥdas de bñin gñeḡs 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
bñin gñeḡs pa thams cad/ḥdi lta ste/dper na nam mkhaḥ brtag tu
med ciñ bltar mi snañ ba thogs pa med pa de bñin du/bcom ldan ḥdas
de bñin gñeḡs pa thams cad chos thams cad kyañ rjes su rtogs par
byaḥo/bcom ldan ḥdas de bñin gñeḡs pa thams cad/ḥdi lta ste/dper
na lus dañ ñag dañ sems dañ chos thams cad rdo rjeḥi gñas kyi dam

trānugatam ekasvabhāvaṃ yaduta cittasvabhāvaṃ / yaś ca
kāyavākcittadhātur ākāśadhātuś cādvyam etad advaidhī-
karam / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ /
ākāśadhātusthitāḥ sarvasattvāḥ^I sa cākāśadhātur na kāma-
dhātusthito na rūpadhātusthito nārūpadhātusthito yaś ca
dharmas² traidhātuke na sthitas tasyotpādo nāsti yasyot-
pādo nāsti nāsau kena cid dharmeṇa sambhāvyaṭe / tasmāt
tarni bhagavantaḥ sarvatathāgatā niḥsvabhāvāḥ sarva-
dharmā iti /

tadyathāpi nāma bhagavantaḥ sarvatathāgatā bodhicittaṃ
sarvatathāgatajñānotpādanavajrapadakaram / tac ca bodhi-
cittaṃ na kāyasthitaṃ na vāksthitaṃ na cittasthitaṃ /
yaś ca dharmas traidhātuke na sthitas tasyotpādo nāsti /
idaṃ sarvatathāgatajñānotpādanavajrapadam /

na ca bhagavantaḥ sarvatathāgatāḥ svapnasyaivaṃ bhavati /
ahaṃ traidhātuke svapnapadaṃ darśayeyam / na ca puruṣaa-
yaivaṃ bhavati / ahaṃ svapnaṃ paśyeyam iti / sā ca trai-
dhātukakriyā svapnopamā svapnasadrśī svapnasambhūtā /
evam eva bhagavantaḥ sarvatathāgatā yāvanto daśadiksarva-
lokadhātuṣu buddhās ca bodhisattvās 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 sams kyi ño bo ñid do/lus dañ ñag dañ sams kyi
khams gañ yin pa dañ/nam mkhañi khams de dag gñis su med cin
gñis su byar med do/bcom ldan ñdas de bñin gñeḡs pa thams cad/
ñdi lta ste/dper na sams can thams cad nam mkhañi khams la gñas
te/nam mkhañi khams de yañ ñdod pañi khams na gñas pa yañ ma yin/
gñugs kyi khams na gñas pa yañ ma yin/gzugs med pañi khams na
gñas pa na yin te/chos gañ khams gsum na mi gñas 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 gñeḡs pa thams cad/
chos thams cad ño bo ñid med paño/
kye bcom ldan ñdas de bñin gñeḡs pa thams cad/ñdi lta ste/dper na
byañ chub kyi sams ni de bñin gñeḡs pa thams cad kyi ye śes ñbyuñ
ba rdo rjeñi gñas byed pa ste/byañ chub kyi sams de yañ lus la
mi gñas ñag la mi gñas sams la mi gñas so/chos gañ khams gsum na
mi gñas pa de la skye ba med do/ñdi ni ye śes ñbyuñ ba rdo rjeñi
gñas yin no/
kye bcom ldan ñdas de bñin gñeḡs pa thams cad/rmi lam de ñibdag
gis khams gsum du rmi lam mthoñ bar byaño sñam du mi sams so/
mi yañ bdag gis rmi lam mthoñ ño sñam du mi sams so/khams gsum
gyi bya ba de rñams kyañ/rmi lam lta bu/rmi lam dañ ñdra ba/rmi
lam las byuñ baño/de bñin du bcom ldan ñdas de bñin gñeḡs pa
thams cad/phyogs bcuñi ñjig rten gyi khams kyi sañs rgyas dañ/
byañ chub sams dpañ ji sñed pa rñams dañ/sams can ji sñed pa
thams cad kyañ/rmi lam la bdag med pañi gñas su rjes su rtogs
par byaño/bcom ldan ñdas de bñin gñeḡs pa thams cad/ñdi lta ste/
dper na yid bñin gyi nor bu rin po che ni/rin po che thams cad
kyi gtso bo yon tan thams cad dañ ldan pa ste/rin po che thams
cad kyi gtso bo yon tan thams cad dañ ldan pa gañ yin pa de la/
sams can gañ dag gis gser ram rin po cheñam ñnul yañ ruñ ste/gañ

cintitamātreṇaiva sampādayāti / tac ca ratnādyaṃ na citta-
sthitam na cintāmaṣṭhitam / evam eva bhagavantaḥ sarva-
tathāgatāḥ sarvadharmā² buddhadharmā anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgatāḥ prahaṣotphullalocanāḥ
sarvatathāgatakāyavākścittavajraṃ tathāgatam evam ānuḥ /
āścaryaṃ bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu³
sarvadharmeṣu buddhadharmāḥ samavasaraṇaṃ gacchanti / atha⁴
te sarvabuddhabodhisattvā bhagavato vajrapāṇes tathāgatasya
pādayoḥ prapīpatyaivam ānuḥ / yad bhagavatā sarvamantra-
vajrasiddhisamuccayaṃ bhāṣitaṃ tāni ca sarvamantravajra-
samuccayasiddhīni kutra sthitāni⁵ /

atha vajrapāṇis teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca
sādhakāraṃ dattvā tān sarvatathāgatān evam āha / na bhaga-
vantaḥ sarvatathāgatāḥ sarvamantrasiddhīni sarvamantra-
kāyavākścittasthitāni / tat kasya hetoḥ / paramārthataḥ
kāyavākścittamantrasiddhīnāṃ asaṃbhavāt / kiṃtu bhagavantaḥ
sarvatathāgatāḥ sarvamantrasiddhīni sarvabuddhadharmāṇi
svakāyavākścittavajrasthitāni / tac ca kāyavākścittavajraṃ
na kāmādhātusthitam na rūpadhātusthitam nārūpadhātusthitam /
na cittaṃ kāyasthitam na kāyaṃ cittasthitam na vāk citta-
sthitā na cittaṃ vāksthitam / tat kasya hetoḥ ākāśavat
svabhāvasuddhatvāt /

ba bslans pa de dag thams cad bsams pa tsam gyis ḥbyor ba byed
de/rin po che la sogs pa de dag kyañ sems la yañ mi gñas/yid
bñin gyi nor bu la yañ gñas pa ma yin no/de bñin du bcom ldan
ḥdas de bñin gñeḡs pa thams cad chos thams cad dan/saṅs rgyas
kyi chos thams cad kyañ rjes su rtogs par byaḥo/

de nas bcom ldan ḥdas de bñin gñeḡs pa de dag thams cad rab tu
dgyes pañi ḡḡan gñans nas/de bñin gñeḡs pa thams cad kyi sku
dan ḡsuñ dan thugs rdo rje de bñin gñeḡs pa la ḥdi skad ces ḡsol
to/bcom ldan ḥdas ḡaṅ nam mkhañi khams kyi rjes su ḥbrañ bañi
chos thams cad la^I saṅs rgyas kyi chos rñams rjes su ḥbrañ ba
de no mtshar to/de nas saṅs rgyas dan byañ chub sems dpaḥ de dag
thams cad kyis/bcom ldan ḥdas phyag na rdo rje de bñin gñeḡs
pañi saḡs ḡñis la phyag ḡtshal nas ḥdi skad ces ḡsol to/ḡaṅ
bcom ldan ḥdas khyed kyis saḡs thams cad kyi rdo rjeñi dños
grub mdor tadus te ḡsuñs saḡs thams cad kyi rdo rje mdor
bdus pañi dños grub de dag ḡaṅ la gñas/

de nas phyag na rdo rje de bñin gñeḡs pa thams cad dan/byañ chub
sams dpaḥ de dag thams cad la/legs so zes bya ba byin nas/de
bñin gñeḡs pa thams cad la ḥdi skad ces ḡsuñs so/bcom ldan ḥdas
de bñin gñeḡs pa thams cad saḡs kyi dños grub thams cad ni/sku
dan ḡsuñ dan thugs la mi gñas so/de ciñi phyir ze na/
ḥoñ kyañ bcom ldan ḥdas de bñin gñeḡs pa thams cad saḡs kyi
dños grub thams cad dan/saṅs rgyas kyi chos thams cad ni bdag gi
lus dan ḡag dan sems rdo rje la ni gñas so/lus dan ḡag dan sems
rdo rje de dag kyañ/ḡdod pañi khams na mi gñas ḡzugs kyi khams
na mi gñas ḡzugs med pañi khams na mi gñas/sams kyañ lus la mi
gñas lus kyañ sems la mi gñas/ḡag kyañ sems la mi gñas sems kyañ
ḡag la mi gñas so/ de ciñi phyir ze na/nam mkhañ ltar no bo ñid
dag pañi phyir ro/

atha te sarvatatnāgatāḥ sarvatathāgatakāyavākcittavajram
 evam ānuḥ / sarvatathāgatadharmā bhagavan kutra sthitāḥ
 kva vā sambhūtāḥ / vajrasāttva āha / svakāyavākcitta-
 samsthitāḥ svakāyavākcittasambhūtāḥ / bhagavantaḥ sarva-
 tatnāgatā ānuḥ / ²cittaḥ kutra sthitam / ākāśasthitam /
 ākāśaḥ kutra sthitam / na kvacit / atha te sarvabuddha-
 bodhisattvā āścaryaprāptā adbhutaprāptāḥ svacittadharmatā-
 vināraḥ dhyāyāntas ³tūṣṇīḥ sthitā abhūvan /

sarvacittasamayasaravajrasambhūtir nāma paṭalaḥ pañcadaśaḥ /

de nas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs
 rdo rje la ḥdi skad ces gsol to/bcom ldan ḥdas ie bzin gsegs pa
 thams cad kyi chos gañ ¹na gnas gañ nas byun/dpal rdo rje sems
 dpas bkaḥ stsal pa/rañ gi lus dan ḥag dan sems las byun no/bcom
 ldan ḥdas de bzin gsegs pa thams cad kyi gsol pa/sems gañ na
 gnas bkaḥ stsal pa /nam mkhaḥ la gnas so gsol pa/nam mkhaḥ gañ
 na gnas/bkaḥ stsal pa/gañ na yañ mi gnas so/de nas sañs rgyas
 da_ḥ byañ chub sems dpaḥ de dag no mtshar du gyur rmad du gyur
 nas/rañ gi sems kyi chos fid la gnas nas sems śiñ can mi smra
 bar ḥkhod par gyur to/

sens can thams cad kyi dam tsñig gi sñiñ poḥi rdo rje ḥbyun ba
 zes bya baḥi leḥu ste bco lna paḥo/

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atha bhagavantaḥ sarvatathāgataḥ punaḥ samājam āgāmya
bhagavantaḥ sarvatathāgatakāyavākṣittavajraṃ tathāgataḥ
sarvatathāgatakāyavākṣittavajrapadair adhyeṣya sarva-
tathāgataratnavajrapūjāvīyūhaiḥ pūjāyām āsuḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramaṇḍala-
siṃhasamayārājavyūhaṃ nāma samādhiṃ samāpadyedaṃ vajra-
kāyamaṇḍalaṃ sarvabuddhānāṃ svakāyavākṣittavajrebhya
udājahāra /

athātaḥ sampravakṣyāmi kāyamaṇḍalam uttamam /
cittavajrapratikāśaṃ sarvamaṇḍalam uttamam // I
ṣoḍaśahastaṃ prakurvīta caturasraṃ suśobhanam /
maṇḍalaṃ sarvabuddhānāṃ kāyavajrapratisthitam // 2
tasyābhyantaraś cakram ālikhed vidhivajrayā /
mudrāvajrapadaṃ kuryān mantrāṇāṃ guhyam uttamam // 3
madhye vairocanaḥ padam akṣobhyādīś cālikhet /
kāyavākṣittavajrāgrīn sarvakoṇe niveśayet /
krodhāś cālikhed dvāri mahābalaparākramān // 4
pūjāṃ kurvīta mantrajño guhyavajraprabhāvitān /
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ // 5
avaśyam eva dātavyaṃ vipmūtrādyaṃ viśeṣataḥ /
eṣo hi sarvamantrāṇāṃ 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 yañ ḥdus par
gyur nas/bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bzin gsegs pa la/de bzin gsegs pa
thams cad kyi sku dañ gsuñ dañ 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 tshogs kyi mchod pa byas so/
de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pa/rdo rje
thams cad kyi dkyil ḥkhor señ geḥi dam tshig gi rgyal po zes
bya baḥi tiñ ne ḥdzin la sñoms par zugs nas/rdo rjeḥi skuḥi
dkyil ḥkhor ḥdi sañs rgyas thams cad kyi sku dañ gsuñ dañ thugs
rdo rje las phyuñ no/
de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
dkyil ḥkhor rñams ni kun gyi mchog/legs par rab tu bsad par bya/ I
khru ni bcu drug tshed du bya / gru bzi lham pa rab tu mdzes /
sañs rgyas kun gyi dkyil ḥkhor te/sku yi rdo rje rab tu gnas/ 2
de yi nañ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /
sñags rñams kun gyi gsañ ba mchog/phyag rgya rdo rjeḥi gnas su bya/3
dbus su rñam par snañ mdzad gnas/mi bskyod pa la sogs pañan bri/
sku dañ gsuñ thugs rdo rje mchog/grva rñams kun tu dgod par bya/
stobs chen pha rol gnon pa yi / khro bo rñams kyañ sgor briḥo / 4
rdo rje gsañ ba rab bagoms pas/ mchod pa sñags ses pa yis bya /
ḥdi ni sñags rñams thams cad kyi/dam tshig sin tu ḥdaḥ dkaḥ baḥo/5
bsañ dañ gei ba la sogs pa / bye brag tu ni nes par dbul /
ḥdi ni sñags rñams 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 gsuñ rdo
rje thams cad kyi dam tshig sprin bkod pa zes bya baḥi tiñ ne
ḥdzin la sñoms par zugs nas/gsuñ rdo rjeḥi dkyil ḥkhor ḥdi fid
kyi sku dañ gsuñ dañ thugs rdo rje las phyuñ no/

athātaḥ sampravakṣyāmi vānmaṇḍalam uttamam /
 cittavajrapratikāṣaṃ sarvamaṇḍalam uttamam // 7
 viṃśatihastaṃ prakurvīta caturasraṃ vidhānataḥ /
 catuṣkoṇaṃ caturdvāraṃ sūtrayed vajrabhāvanaiḥ // 8
²tasya madhye mahācakram ālikhet parimaṇḍalam /
 sarvamudrāḥ³ samāsenā ālikhet vidhitatparaḥ // 9
 amitāyur mahāmudrāṃ tasya madhye niveśayet /
 tad eva vajrapadaṃ ramaṃ sarveṣāṃ parikalpayet // 10
 parisphuṭaṃ vadhānena kṛtvā maṇḍalam uttamam /
 guhyapūjāṃ tataḥ kuryād evaṃ tuṣyanti vajriṇaḥ // 11
 viṃmūtrasūkrasamayaiḥ pūjya siddhir avāpate /
 eṣo hi sarvabuddhānāṃ samayo duratikramaḥ // 12
 sarvatathāgatavānmaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ samantameghavyūhaṃ
 nāma samādhiḥ samāpadyedaṃ paramaguhyamaṇḍalarahasyaṃ
 svakāyavākṣittavajrebhya udājahāra /⁵

yasya vajradharāgrasya madhye bimbaṃ samālikhet /
 bhaven⁶ maṇḍalapadaṃ tasya kāyavākṣittaguhyajam // 13
 sarvatathāgatakāyavākṣittavajrapadaññānarahasyo'yaṃ
 paramaguhyāḥ /⁷

atha bhagavān vajrapāṇis tathāgataḥ sarvamaṇḍalacakra-
 sambhavaṃ nāma samādhiḥ samāpadyedaṃ sarvamaṇḍalakāya-
 vākṣittaguhyavajraṃ svakāyavākṣittavajrebhya udājahāra /⁸
 tato maṇḍalamantaraḥ / mantrākṣarahrdayasūtrākṣarapadāni /
 /⁹ OM ĀḤ HŪM /

pātanaṃ vajrasūtrasya rajasyāpi nipātanaṃ /
 na kāryaṃ mantrasattvena kārayan bodhir durlabha¹⁰ // 14

de nas gsun gi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
 dkyil ḥkhor rnam ni kun gyi mchog/legs par rab tu bśad par bya/ 7
 khru ni fi ūḥi tshad du bya / gru bāi lham pa cho ga bzin /
^Igrva bāi pa la sgo bāi par / rdo rje bsgoms pas thig gdab bo / 8
 de dbus ḥkhor 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
 tsho dpag med kyi phyag rgya che/de yi dbus su gśag par bya/
 rdo rje gnas mchog de fiid du / thams cad yons su dgod par bya/ 10
 yons su gsal bar cho ga bzin / dkyil ḥkhor dam pa byas nas ni/
 de nas gsañ baḥi mehod pa bya/ḥon tañ rdo rje can dag mñes / 11
 bśaṅ gci khu baḥi dam tshig gis/mehod na dños grub thob par ḥgyur/
 ḥdi ni sañs rgyas thams cad kyi/dam tshig śin tu ḥdah dkaḥ baḥo/12
 de bzin gśegs pa thams cad kyi gsun gi dkyil ḥkhor ro/
 de nas bcom ldan ḥdas phyag na rdo rje de bzin gśegs pa/kun nas
 sprin gyi tshogs rdo rje 'zes bya baḥi tiñ ne ḥdzin la sñoms par
 'zugs nas/rab tu gsañ baḥi dkyil ḥkhor gsañ ba ḥdi/fiid kyi sku
 dañ gsun dañ thugs rdo rje las phyun no/
 rdo rje ḥdgin mchog gañ yin paḥi/gzugs ni dbus su legs bris pa/
 de yi dkyil ḥkhor gnas su ḥgyur/sku gsun thugs kyi gsañ las byun/13
 ḥdi ni de bzin gśegs pa thams cad kyi sku dañ gsun dañ thugs rdo
 rjeḥi gnas ye śes gsañ ba yin te rab tu gsañ baḥo/
 de nas phyag na rdo rje de bzin gśegs pa dkyil ḥkhor thams cad
 kyi ḥkhor lo ḥbyun ba 'zes bya baḥi tiñ ne ḥdzin la sñoms par 'zugs
 nas/dkyil ḥkhor thams cad kyi sku dañ gsun dañ thugs rdo rjeḥi
 gsañ ba ḥdi/fiid kyi sku dañ gsun dañ thugs rdo rje las phyun no/
 de la ḥdi ni rdo rjeḥi dkyil ḥkhor gyi sñags kyi sñin poḥi thig
 gdab paḥi yi geḥi gnas rnam so/

/ OM ĀḤ HŪM /

rdo rjeḥi thig ni gdab pa dañ / tshon rtsi dag ni dgye ba dag /
²sñags kyi sems dpas mi bya ste/byas na byañ chub rñed par dkaḥ/ 14

tasmāt samayaividhēnājñō¹vatārya² mantradevatān /
 adhiṣṭhānapadaṃ dhyātvā maṇḍalanāṃ vikalpanam // 15
 vairocanamahārājaṃ locanāṃ cāvātārayet /
 kāyamaṇḍalapadaṃ rāmyaṃ kāyavajraguṇāvaham // 16
 vajradharmamahārājaṃ³ svadharmayāvātārayet /
 idaṃ tat sarvamantrāṇāṃ⁴ rahasyaṃ paramasāśvatanam // 17
 vajrasattvamahārājaṃ māmakiṃ cāvātārayet /
 idaṃ tat sarvamantrāṇāṃ rahasyaṃ paramādbhutam // 18
 evaṃ kṛtena sāmniḍhyaṃ svayam eva menīṣiṇaḥ /
 āgatya guhyaparemaṃ likhanti haṛṣānvitāḥ⁵ // 19
 ity āha ca /
 kartavyaṃ mantrasiddhena⁶ va⁷raguhyaṃ mahādbhutam /
 ākṛṣya krodharājena sarvabuddhāṃ tu pūjayet // 20
 trikālaṃ⁷ samayapūjā trivajrāmala⁸vajriṇaḥ /
 kartavyaṃ trivajrayogena mantrasiddhipravartanam // 21
 ity āha ca /
 sarveṣāṃ eva mantrāṇāṃ baliṃ dadyān mahādbhutam /
 vipmūtranāṃsatailaṃ ca pañcamaṃ cittasambhavam // 22
 śukreṇa sarvamantrāṇāṃ⁸ pūṣaṇaṃ samudāhṛtam /
 eṣo hi samayaḥ śreṣṭho buddhabodhiprapūrakāḥ // 23
 sūtrasya pātanam idaṃ svayam eva samācāret /
 vairocanaṃ prabhāvitvā vajrasattvaṃ vibhāvayet // 24
 athavāmṛtavajrākhyāṃ śiṣyaṃ vajramahādyutim /
 vibhāvayet karmapadaṃ sarvabuddhanīṣevitam // 25
 pañcabuddhamahārājaṃ sūtraṃ vajragataṃ nyaset /
 eṣo hi sarvabuddhāṇāṃ rahasyaṃ paramādbhutam // 26
 pañcaviṃśatibhedena rajasyāpi nipātanam /
 idaṃ tat sarvavajrāṇāṃ rahasyaṃ bodhim uttamaṃ // 27
 sarveṣāṃ eva mantrāṇāṃ vajrahūṃkārabhāvanā /
 kāyavākṣamayaṃ⁹ divyaṃ¹⁰ pañvasthāneṣu bhāvayet // 28

de bas dam tshig tshul ées pas/snags kyi lha rnams phab nas su/
 byin gyis brlabs kyi¹ 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 hoñ/rdo rje sku yi yon tan hthob/ 16
 rdo rje chos ni rgyal po che / rañ gi chos mas dbab par bya /
 hdi ni snags rnams thams cad kyi/gsañ ba rab tu rtag pa yin / 17
 rdo rje sems dpaḥ rgyal po che / māmaki yañ dbab par bya /
 hdi ni snags rnams thams cad kyi/gsañ ba rmad du byuñ baḥo / 18
 de ltar byas na byin rlob cin / yid la dbañ ba fid gségs te /
 rab tu dgyes par gyur nas ni / gsañ ba dag² gi mchog kyañ stsol/ 19
 hdi skad kyañ gsuñ so/
 snags kyi sems dpaḥ bya ba ni / rdo rje gsañ ba rmad po che /
 khro bohi rgyal pos bkug nas ni/saṅs rgyas thams cad mchod par bya/20
 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 gsuñ so/
 snags rnams thams cad fid la yañ/rmad du byuñ baḥi gtor ma dbul/
 bsañ gci éa dan hbru mar dan / sems las byuñ baḥi tsandan dan / 22
 khu ba dag gis snags rnams kun/tshim par hgyar bar kun tu bsad/
 hdi ni dam tshig mchog yin te/saṅs rgyas byañ chub rdzogs
 byed paḥo / 23
 thig gdab pa yi cho ga hdi / bdag fid gañ tshes spyod pa na /
 rnam par snañ mdzad bsgoms nas su/rdo rje sems dpaḥ rab tu bsgom/24
 yañ na rdo rje mi hchir grags / slob ma rdo rje hod po che /
 saṅs rgyas kun gyis bsten pa yi/las kyi go hphañ bsgom par bya/ 25
 saṅs rgyas rgyal chen lha rnams ni/rdo rjeḥi thig skud dag la dgod/
 hdi ni saṅs rgyas thams cad kyi/gsañ ba rab tu rmad byuñ baḥo/ 26
 rnam pa fi su rtsa lñar ni / tshon rtsi dag kyañ rnam par bsgom/
 hdi ni saṅs rgyas thams cad kyi/gsañ ba byañ chub dam pa yin / 27
 snags rnams thams cad fid la yañ/rdo rje HŪM ni bsgom par bya/
 sku dan gsuñ dan dam tshig mchog/gnas lña dag tu bsgom par bya/ 28

evaṃ kṛtena sāmānīdhyāṃ trivajrābhedyavajrajāḥ /
 kurvanti bhayaśāstrastāḥ vajrasattvasya dhīmataḥ // 29
 nyāsaṃ kalāśavajrāṇāṃ mantratantrādhipaiḥ smṛtam /
 vajrasattvasamādhīstāḥ kalpayed dr̥ḥhabuddhimān // 30
 homaṃ kurvīta mantrajñāḥ sarvasiddhiphalārthinaḥ /
 vipmūtramāṃsatailādyair āhutiṃ pratipādayet // 31
 pūrṇāṃ vajrāhutiṃ dadyāt trivajrābhedyacakriṇān /
⁴madhye svadevatābimbā dhyātvā ⁵vaktre nipātayet // 32

ity āha ca /

dvayendriyaprayogeṇa juhuyād ⁶aṣṭāśataḥ budhaḥ /
^{hi}ṣo/sarvabuddhānāṃ samayo duratikramaḥ // 33
 vairocanaḥ prayogeṇa śiṣyāṃ trivajrasaṃbhavam /
 āḥkāraṃ kāyavākcitte dhyātvā vajreṇa gr̥hyate // 34
 vajrasattvamahārājā vairocana mahāyāsāḥ /
 kāyavākcittasamayam adhiṣṭhānaṃ dadānti hi // 35

tatreḍaṃ mahāmaṇḍalapraveśanavajrapadam /

/ ĀḤ KHAṂ VĪRA HŪM /

sarvasamayakāyavākcittahṛdayamantravajro'yaṃ /

tatreḍaṃ mahāvajrābhīṣekaguhyajñānarahasyam /

khadhātuṃ sarvabuddhais tu paripūrṇaṃ vibhāvayet /

⁸vādyagandhamahāmeghair bhāvayed vajragotrādhipā // 36

ity āha ca /

¹⁰trivajrakāyamantrais tu sarṣapais tāḍayed vratī /

abhīṣekaṃ tadā tasya svayam eva dadānti hi // 37

athavā bhāvayed buddhān vajrasattvasamādhinā /

kalāśān samayāgrais tu dhāritān bhāvayed budhaḥ // 38

vajravairocanaṃ cintec ^{II}chīṣyāṃ dr̥ḥhamatiṃ sadā /

nyāsaṃ kurvīta mantrajñāḥ kāyavākcittavajriṇāḥ // 39

de ltar rtag tu byas na ni /rdo rje ni phyed gsum las skyes /

rdo rje sems dpaḥ blo ldan pa/hjigs śin skrag nas byin rlob mdzad/29

rdo rje bum pa gzag pa ni / śāgs rgyud bdag pos śes bya ste /

rdo rje sems dpaḥ tiñ ḥdzin gnas/brtan paḥi blos ni

brtag par bya / 30

dnos grub kun ^Igyi ḥbras ḥdod paḥi/śāgs śes pas ni sbyin sreg bya/

bśaṅ gci ḥbru nar śa la sogs / sbyin sreg tu ni doul bar bya / 31

rdo rje ni phyed gsum dag la /rdo rje ²gaur baḥi sbyin sreg dbul/

dbus su ran gi lha yi gaugs / bsams te šal du dbab par bya / 32

ḥdi skad kyaṅ gsuṅs so/

dbaṅ po gñis kyi dam tshig gis/sbyin sreg brgya rtsa brgyad du bya/

ḥdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdeḥ dkaḥ baḥo/33

rnam snaṅ mdzad kyi sbyor ba yis/slob ma rdo rje gsum las byuñ/

ĀḤ ni lus daṅ ḥag sems la / bsgoms nas rdo rjes ³gsuñ bar bya / 34

rgyal chen rdo rje sems dpaḥ daṅ/grags chen rnam par snaṅ mdzad dag/

aku gsuñ thugs kyi dam tshig tu/byin gyis briabs ni rab tu gsol/35

de la ḥdi ni dkyil ḥkhor chen por ḥjug paḥi rdo rje ⁴tshig go/

/ ĀḤ KHAṂ BĪRA HŪM /

ḥdi ni dam tshig thams cad kyi lus daṅ ḥag daṅ sems rdo rjeḥi

śñin poḥo/

de la ḥdi ni rdo rje chen poḥi dbaṅ bakur baḥi gsaṅ baḥi ye śes

gsaṅ baḥo/

saṅs rgyas kun gyis nam mkhaḥi khams/yoṅs su gaṅ bar rab tu bsgom/

rdo rjeḥi rigs ni ḥdzin pa yis/śil śñan dri yi sprin rnam bsgom/36

ḥdi skad kyaṅ gsuṅs so/

rdo rje sku gsum śāgs kyis ni/yuṅs kar dag gis brdeg par bya /

de la de yi tshe na ni / bdag fid dbaṅ bakur rab tu stsol / 37

rdo rje sems dpaḥi tiñ ḥdzin gyis/yaṅ na saṅs rgyas bsgom par bya/

bum pa dam tshig mchog rnam hys/bzuñ bar mkhas pa dag gis bsgom/38

rdo rje rnam par snaṅ mdzad bsam/ slob ma rtag tu blo brtan la /

lus daṅ ḥag sems rdo rje can / śāgs śes pas ni dgod par bya / 39

tatredaṃ sarvābhiṣekarahasyaṃ sarvācāryavāgvajrodīraṇaṃ /
 abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtaṃ /
 dadāmi sarvabuddhānāṃ triguhyavajrasambhavam // 40

tatredaṃ sarvasiṣyamaḥāvajraprārthanāvidhirahasyaṃ /
 bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ /
 mamāpi trāṇanārthāya khavajrādā dadāhi me // 41

abhiṣekaṃ tadā tasya dadyāt prahr̥ṣṭacetasaḥ /
 devatābimbayogena hr̥daye 'dhipatiḥ nyaset // 42

⁴darśayen maṇḍalaṃ tasya vajrasīṣyasya dhimataḥ /
 samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtaṃ // 43

prāṇināś ca tvayā ghātyā vaktavyaṃ ca nr̥ṣāvacaḥ /
 adattaṃ ca tvayā grāhyaṃ sevāṇāṃ yositāṃ api // 44

anena vajramārgeṇa sarvasattvān pracodayet /
 eṣo hi sarvabuddhānāṃ samayaḥ paramasāśvataḥ // 45

ity āha ca /

mantraṃ dadyāt tadā tasya mantracodanabhāṣitaḥ /
 samādhiṃ mantrarājasya dattvā guhyaṃ samārabhet // 46

śukraṃ vāpy athavā viṣṭam abhimantrya vidhānataḥ /
 bhakṣayed vajrayogena evaṃ siddhir na durlabhā // 47

⁹catvāry ete mahāguhyā rahasyāḥ sarvavajriṇāṃ /
 strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā // 48

tatredaṃ sarvavajramanḍalamantrārādhanarahasyaṃ /
 hastimāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ ca bhakṣayet /
 dadyād vai sarvamantrāṇāṃ evaṃ tuṣyanti nāyakāḥ // 49

pratyahaṃ vajrasīṣyasya darśayen maṇḍalaṃ budhaḥ /
 viṣmūtramāṃsakṛtyena vajraguhyapadena ca /
 Omkāraṃ sarvamantrāṇāṃ dhyātvā jvalati tatksaṇāt // 50

de la ḥdi ni dbaṅ bskur thams cad kyi gsaṅ ba slob dpon thams
 cad kyi rdo rjeḥi tshig tu smra bar byaḥo/
 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 po sbyin/40
 de la ḥdi 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 phyi.r/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/sfiṅ khar bdag po gzag par bya / 42

rdo rje slob ma blo ldan /a/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 tshig kyaṅ
 smra bar bya /
 ma byin par yaṅ khyod kyis loṅ/bud med dag kyaṅ bsten par bya/ 44

rdo rjeḥi lam ni ḥdi dag gis/sems can thams cad bskul bar bya/ 45

ḥdi ni saṅs rgyas thams cad kyi/dam tshig mchog tu rtag paḥo/
 ḥdi skad kyaṅ gsuṅs te/
 śnags kyis bskul ba smras pa yis/de la śnags kyaṅ sbyin par bya/
 śnags 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 bśnags nas ni/
 rdo rjeḥi bloṅ ni bzaḥ bar bya/ ḥon taṅ dnos grub rñed mi dkaḥ / 47

rnam pa ḥdi bzi gsaṅ chen te / rdo rje can ni kun gyi gsaṅ /
 śnags kyi ḥkhor lo bud med gzugs/sems can don spyod phyir gnas paḥo/48

de la ḥdi ni rdo rjeḥi dkyil ḥkhor thams cad kyi śnags kyi
 mñes par bya ba gsaṅ baḥo/
 glaṅ poḥi śa daṅ rta yi śa / śa chen dag kyaṅ bzaḥ bya zin /
 śnags 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 /
 śnags rnams kun gyi yi ge Om/bsgoms na de ma thag tu ḥbar / 50

ity āha ca bhagavān mahāmantravidyāpuruṣaḥ^I /
 sādhanam sarvasiddhīnā mahāsamayasādhanam /
 sādhanīyaḥ prayatnena buddhabodhim api svayam // 51
 antardhānam balaṁ vīryam vajrākaraṇam uttamam /
 sidhyate maṇḍalē² sarvaṁ kāyavajravaco yathā // 52
 vipmūtraḥ ca mahāmāsaḥ samabhāgaḥ tu kārayet /
 śarāvasaṃpuṭe sthāpya buddhaiḥ saha³ saṃvaset // 53

ity āha ca /

tatreḍaṃ sarvaguhyavajrakīrkaramahāsādhanapadaṃ varam /
 khavajramadhyagataṃ cintet HRIḤkāraṃ jvālasuprabham /
 khadhātum sarvabuddhaiḥ tu⁴ paripūṣaṃ vibhāvayet /
 kāyavākciṭṭapadaṃ teṣāṃ tatra mantrā nipātayet // 54

tatreḍaṃ kāyavākciṭṭamantravajrādhiṣṭhānapadam /
 / ĀḤ KHAḤ DHĪḤ⁵ /
 vajrapāṇimahābimbaṃ padmapāṇimahādyutiṃ /
 aparājitamahābimbaṃ dhyātvā guhyapadaṃ nyaset // 55

tatreḍaṃ vajraguhyapadam /
 sūryamaṇḍalamadhyastham akṣobhyaṃ vā prakalpayet /
 amitāyurmahācakraṃ⁶ vajravairocanaṃ tathā /
 codayed hṛdaye sarvān tivrādūkhair mahādyutiṃ⁸ // 56

tatreḍaṃ sarvavajrahṛdayasaṃcodanam /
 / ĀḤ /
 mahāsūlair mahāvajrair ankuṣair vividhair⁹ varaiḥ /
 codayed vidhivā vajraṃ buddhabodhiḥ prasidhyati // 57

ity āha ca /
 parvateṣu ca ramyeṣu dvīpeṣu vividheṣu ca /
 pakṣābhyantarapūrṇena dhruvaṃ¹⁰ buddhatvam āpnuyāt // 58

beom lden ḥdas snags kyi rig paḥi^I skyes bu chen pos de skad ces
 bkaḥ steal to/
 dños grub thams cad sgrub pa dan/dam tshig chen po sgrub pa dan/
 saṅs rgyas byañ chub ſid dag kyaṅ/nan tan du ni bsgrub par bya/ 51
 mi snañ stobs dan brtson ḥgrus dan/rdo rje dgug paḥi mchog dag kyaṅ/
 rdo rje sku yi bkaḥ bzin du/dkyil ḥkhor dag gis thams cad ḥgrub/ 52
 beañ gci dan ni sa chen rnam / cha ni mñam par byas nas su /
 kham phor sbyar nar bñag na ni/saṅs rgyas kun dan lhan cig ḥkhod/ 53
 ḥdi skad ces kyaṅ gsuṅs te/

de la ḥdi ni gsañ ba thams cad kyi rdo rje mñag gzug pa rab tu
 sgrub paḥi tshig gi mchog go/
 HRIḤ ni ḥbar baḥi ḥod bzañ po/nam mkhaḥi rdo rjeḥi dbus su bsaṃ/
 saṅs rgyas kun gyis nam mkhaḥi kham/yons su gañ bar rnam par bsgom/
 de yi sku gsuṅ thugs kyi gnas/ der ni snags kyis² dbab par bya / 54
 de la ḥdi ni sku dan gsuṅ dan thugs kyi snags kyi rdo rje byin
 gyis rlob paḥi sñin poḥo/

/ ĀḤ KHAḤ DHĪḤ /

phyag na rdo rjeḥi gzugs chen dan/phyag na padmo ḥod chen dan/
 gñan gyis mi thub gzugs chen dan/bsgoms nas gsañ baḥi gnas gzag go/55
 de la ḥdi ni rdo rje gsañ baḥi gnas so/
 ſi maḥi dkyil ḥkhor dbus gnas par/mi bskyod pa ni rab tu brtag/
 tshe dpag med paḥi ḥkhor lo che/rdo rje snañ mñad de bzin te /
 ḥod chen sdug bñal chen po yis/thams cad sñin pos bskul bar bya/56
 de la ḥdi ni rdo rjeḥi sñin po thams cad bskul baḥo/

/ ĀḤ /

mduñ rtse che dan rdo rje che/lcags kyu sna tshogs mchog rnam kyis/
 rdo rje cho ga bzin bskul na/saṅs rgyas byañ chub rab tu ḥgrub/ 57
 ḥdi skad ces kyaṅ gsuṅs so/
 ſams dgaḥ ba yi ri dag dan / chu gliñ rnam pa sna tshogs su /
 zla ba phyed ni tshun chad kyis/saṅs rgyas thob pa gdon mi za / 58

śaṭtriṃśatsumerūpāṃ yāvantaḥ paramāṇavaḥ /
 parivāragāṇās tasya sidhyanti bodhivajriṇaḥ // 59
 daśadiksarvabuddhānāṃ buddhakṣetrāṇi kramāyet /
 dhārmāṇaṃ śrīṇoti gāmbhīryaṃ buddhabhūmiḥ ca prāpnuyāt // 60
 ity āha ca bhagavān mahāsamayavajrahāsaḥ /
 tatredaṃ sarvakiṃkaraguhyavajrarahasyam /
 vajrasattvamahājñānaṃ vāg³vajraharaṇaṃ tathā /
 kāyavajramahānyāsaḥ kiṃkaraṇaṃ codayet sadā // 61
 tatredaṃ vajrajñānacākramantracatuḥsamayapadam / samaya-
 codanaṃ samayapreraṇaṃ samayamaṇṭraṇaṃ samayabandhanaṃ
 ceti /
 khadhātūṃ vipulāṃ śuddhaṃ sarvadharmavivarjitam /
 kurvanti piṇḍarūpeṇa⁶ vajrādbhutarūpiṇaṃ⁷ // 62
 ity āha bhagavān sarvabuddhaikaputro vajramahāsattvaḥ /
 buddhaṃ vā vajrasattvaṃ vā yadīcched vaśamānitum /
 cintayed idaṃ mahāguhyaṃ trivajrāgradharaṇaṃ mahat // 63
 khavajramadhyagataṃ cintet mañjuvajraṃ mahābalaṃ /
 pañcabāṇaprayogeṇa⁹ mukuṭāgraṃ ca saṃsphaṇḍet // 64
 pañcasthāneṣu mantrajñāṇaḥ krūṭavajreṇa pātayet /
 mūrccnitaṃ¹⁰ bhāvayet trastaṃ¹⁰ bālabuddhir mahāyāsaḥ¹² // 65
 pakṣam ekam idaṃ dhyānaṃ dhyātavyaṃ guhyacodanaḥ /
 rahasyaṃ sarvamantrāṇāṃ gītaṃ vajrārthabuddhinā // 66
 khavajramadhyagataṃ cinted buddhamanḍalam uttamam /
 HŪMkāravajramantrādyais trivajrādīn prabhāvayet // 67
 OMkārāṇaṃ cakṣurgataṃ dhyātva¹⁴ darsayed idaṃ vidhānataḥ /
 paśyate sarvamantrāṇāṃ bimbaṃ trikāyavajriṇāṃ // 68
 kṣuttrṣādyair mahākleśair idaṃ yogaṃ vicintayet /
 bhraśyante sarvadukkhāni cittavajravāco yathā // 69

ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
 de yi ḥkhor tshogs lhan cig tu/ḥkhor lo can gyi byañ chub ḥgrub/ 59
 phyogs beuḥi sañs rgyas thams cad kyi/sañs rgyas śiñ du
 ḥgro bar ḥgyur/
 zab moḥi chos kyañ thos ḥgyur śiñ/sañs rgyas sa yañ
 ḥthob par ḥgyur/ 60
 bcom ldan ḥdas dam tshig rdo rje bñad pas de skad ces bkaḥ stsal to/
 de la ḥdi ni mñag gñug pa thams cad kyi gsañ baḥi rdo rje gsañ baḥo/
 rdo rje sems dpaḥ ye śes che / de bñin gsuñ gi rdo rje ḥdzin /
 rdo rje sku yi dgod pa ches / mñag gñug pa dag rtag tu bskul / 61
 de la ḥdi ni rdo rje ye śes ḥkhor lo sñags kyi dam tshig gi gñas
 so/dam tshig bskul ba dañ/dam tshig gtoñ ba dañ/dam tsnig bod pa
 dañ/dam tshig beñ baḥo/
 mkhaḥ dbyiñs rgya chen dag pa ni/chos rñams thams cad rñam par spañs/
 goñ buḥi tabul gyis byed pa ni/rdo rje rñad byuñ gzugs can no / 62
 bcom ldan ḥdas sañs rgyas thams cad kyi bu gcig pa rdo rje sems
 dpaḥ chen pos de skad ces bkaḥ stsal to/
 sañs rgyas rdo rje sems dpaḥaṇ ruñ/gal te dbañ du bya ḥdod na /
 rdo rje mchog gsum ḥdzin pa che / gsañ ba chen po ḥdi bñam no / 63
 rdo rje ḥjam pa stobs po che / nam mkhaḥ rdo rjeḥi dbus su bñam /
 mdaḥ lñaḥi sbyor ba dag gis ni/dbu rgyan rñse no yañ dag spro / 64
 gñas lña dag tu sñags śes pas / rdo rje khro bos rab tu dbab /
 sñans śiñ brgyal bar begom pa ni/byis paḥi blo ni grags chen gyis/65
 bñam gtan ḥdi ni zla phyed du/gsañ baḥi bskul ba dag gis bñgom /
 sñags rñams kun gyis rab gsañ ba/rdo rjeḥi don gyi blo yis gsañs/66
 sañs rgyas dkyil ḥkhor mchog dag ni/nam mkhaḥ rdo rjeḥi dbus bñam pa
 sñags kyi rdo rje HŪM la sogs / rdo rje gsum la sogs par begom / 67
 OM ni mig gi dbus bñams nas / ḥdi dag cho ga bñin du bñtan /
 sñags rñams kun gyi gzugs dag ni/sku gsum rdo rje can du mthoñ/ 68
 bkres skom la sogs ñon moñs che/sbyor ba ḥdi ni rñam bñams na /
 rdo rje thugs kyi bkaḥ bñin du/sdug bññal thams cad byañ bar ḥgyur/69

vairocanamahābimbaṃ dhyātvā sarvārthasampadam /
 VAṂkāraṃ vaktraḡataṃ dhyātvā OMkāraṃ jihvagataṃ
 nyaset // 70
 ālayaṃ sarvabhakṣyāṇāṃ cintāmaṇivibhūṣitam /
 sarvaduḡkhaharaṃ sāntaṃ jñānavajraprabhāvitam // 71
 ity āha bhagavāṃś cintāmaṇivajraḡ /

atha bhagavān vajrapāṇis tathāgataḡ mahāvīravajratathā-
 gataḡ^I vajrabhāvanāpadāgraṃ² vāgvajrebhyo niścārayan³ /
 / VĪḡ /

khavajramadhyagataṃ cinted buddhamaṇḡalasuprabham /
 tī.vajrakāyayogena niṣpādyedaṃ vicintayet // 72
 sarvālaṃkārasampūrṇaṃ pītaṃ vajravijṇmbhitam /
 jaṭāmukutaḡdharaṃ sāntaṃ dhyātvā sarvaṃ samārabhet // 73
 vīravajrormimālā nāma samādhiḡ /

atha bhagavān vajradharaḡ samantanirghoṣavajraṃ nāma samā-
 dhiḡ samāpadyedaṃ mahāvajrabhāvanāpadaṃ svakāyavākitta-
 vajrebhyo niścārayan /
 / CUM /

khavajramadhyagataṃ cintet sūryamaṇḡalam uttamaṃ /
 buddhameghān vidhānena trivajraṇ⁴ sumahāyaśān // 74
 pātanaṃ kāyavākittē⁵ cūndavajriṃ⁶ vibhāvayet /
 sarvālaṃkārasampūrṇaṃ sitavarṇaṃ prabhāvayet /
 vajrasattvamanārājaṃ dhyātvā mantrapadaṃ nyaset // 75
 vajrasamayajñānaraśmiḡ⁷ nāma samādhiḡ /

atha bhagavān vajrapāṇis tathāgataḡ sarvāsāvajrasambhogaṃ
 nāma samādhiḡ samāpadyedaṃ samādhicakraṇayaṃ⁸ svakāyavāk-
 cittavajrebhyo niścārayan /
 / JAM /

khavajramadhyagataṃ cinted buddhamaṇḡalam uttamam /
 sarvabuddhāṃ⁹ vidhānena pātayed vajrabhāvanaiḡ // 76

rnam par snañ mdzad gzugs chen po/bsams na don rnams thams cad ḡbyor/
 BAṂ ni kha yi nañ du bsgom / OM ni lce la ḡdug par bsam / 70
 bzeḡ bar bya ba kun gyi gnas / yid bzin nor bus brgyan pa ste /
 śī ba sdug bsñal thams cad sei / ye śes rdo rje las byuñ baḡo / 71
 bcom ldan ḡdas yid bzin gyi nor bus de skad ces bkaḡ stsal to/
 de nas bcom ldan ḡdas ḡyag na rdo rje de bzin ḡseḡs pa dpaḡ bo
 chen po rdo rje de bzin ḡseḡs pas/rdo rje bsgom paḡi tshig gi
 mchog rdo rjeḡi ḡsuñ las phyuñ ño/

/ BI /

sañs rgyas dkyil ḡkhor ḡod bzañ po/nam mkhaḡ rdo rjeḡi dbus su bsam/
 rdo rje sku gsum sbyor ba yis/bskyed de ḡdi ni rnam par bsam / 72
 rgyan rnams thams cad yoñs rdzogs pa/cuñ zad ser po rdo rje ḡgyiñ/
 źi ba thor tshugs dbu rgyan can/bsams nas thams cad brtsam par bya/73
 rdo rje dpaḡ bo rlabs kyi phreñ ba źes bya baḡi tiñ ñe ḡdzin to/
 de nas bcom ldan ḡdas kun nas dbyañs rdo rje źes bya baḡi tiñ ñe
 ḡdzin la sñoms par źugs nas/rdo rje chen po bsgom paḡi tshig ḡdi/
 ñid kyi sku dañ ḡsuñ dañ thugs rdo rje las phyuñ ño/

/ TSUM /

ñi maḡi dkyil ḡkhor dam pa ni/nam mkhaḡ rdo rjeḡi dbus su bsam/
 sañs rgyas sprin gyi cho ga yis^I/ rdo rje gsum gyi grags chen ni/ 74
 lus dañ ñag dañ sems la dbab / bskul byed rdo rje ma bsgom mo /
 rgyan rnams thams cad yoñs rdzogs pa/kha dog dkar mor rab tu bsgom/
 rdo rje sems dpaḡ rgyal po che/bsams la sñags kyi tshig² ḡgod do/ 75
 rdo rjeḡi dam tshig ye śes kyi ḡod zer źes bya baḡi tiñ ñe ḡdzin to/
 de nas bcom ldan ḡdas ḡyag na rdo rje de bzin ḡseḡs pa/bsam pa
 thams cad rdo rje loñs spyod pa źes bya baḡi tiñ ñe ḡdzin la sñoms
 par źugs nas/tiñ ñe ḡdzin gyi ḡknor loḡi tshul ḡdi/ñid kyi sku dañ
 ḡsuñ dañ thugs rdo rje las phyuñ ño/

/ DZAM /

sañs rgyas dkyil ḡkhor dam pa dag/nam mkhaḡi dbyiñs kyi dbus su bsam/
 sañs rgyas kun gyi cho ga yis / rdo rje bsgom pas dbab par bya / 76

niṣpādayed mahāyakṣaṃ jambhalaṃ dravyasādhakam /
 yakṣarūpadharaṃ śāntaṃ jaṭāmukutaṃ vajriṇam // 77
 pañcabuddhān vidhānena pañcasthāneṣu bhāvayet /
 vajrāmṛtodakaṃ tasya dadyād dhyānapade sthitaḥ // 78
 vajrasattvaṃ vidhānena mukuṭe tasya vicintayet /
 evaṃ tuṣyāti yakṣendro jambhaleन्द्रो mahādyaṭiḥ // 79
 vajrasamayamūdrādravyārādhana ketuśrīr nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgato vajrakāmapabhogaśriyaṃ
 nāma samādhiṃ samāpadyedaṃ sarvayakṣiṇīsamayavajrapadaṃ
 svakāyavākittavajrebhyo niścārayan /

/ KṢIṂ /

khavajradhātumadhyasthaṃ caturasraṃ suśobhanam /
 6 caturatnamayaṃ sarvaṃ puṣpagandhasamākulam // 80
 khadhātuṃ sarvayakṣiṇyaḥ paripūrṇaṃ vicintayet /
 7 pātayet trivajrayogena bimbaṃ ekaṃ vicintayet // 81
 trikarmavajrayogena dhyānaṃ tasya vicintayet /
 mañjuvajrasamādhistho mukuṭe krodhaṃ prabhāvayet /
 8 hrdaye mantrapadaṃ dhyātvā vajrayogaṃ samārabhet // 82
 sarvayakṣiṇīsamatāvihārabhāvanavajro nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramantra-
 siddhivijrmbhitavajraṃ nāma samādhiṃ samāpadyemāṃ hīna-
 siddhiṃ svakāyavākittavajrebhyo niścārayan /

10- kayavākittasamsiddhā buddharūpadharaprabhāḥ /
 II jambūnadaprabhākārā hīnasiddhisamāśritāḥ // 83
 antardhānādisamsiddhau bhaved vajradharaḥ prabhuḥ /
 yakṣarājādisamsiddhau bhaved vidyādharaḥ prabhuḥ // 84

dzambhala ni nor sgrub pa / gnod sbyin chen po bskyed par bya /
 77 ʼi ba gnod sbyin gzugs ḥdzin pa/thor tshugs dbu rgyan rdo rje can/
 saṅs rgyas lña yi cho ga yis / gnas lña dag tu bsgom par bya /
 rdo rje bdud rtsiḥi chu de yis/bsam gtan gnas la ḥdug la dbul/ 78
 rdo rje sems dpaḥi cho ga yis / dbu rgyan de la rnam par bsam /
 de ltar byas na gnod sbyin dbaṅ/gnod gnas dbaṅ po ḥod chen mñes/ 79
 rdo rje dam tshig gi phyag rgya rdzas sgrub paḥi tog gi dpal
 ʼes bya baḥi tiṅ ne ḥdzin to/

de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pa/rdo rje
 ḥdod pa ñe bar lonṣ spyod paḥi dpal ʼes bya baḥi tiṅ ne ḥdzin la
 sñoms par ʼzugs nas/gnod sbyin moḥi rdo rjeḥi dam tshig gi tshig
 ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ño/

/ KṢIṂ /

mkhap dbyiṅs rdo rjeḥi dbus gnas par/gru bzi lham pa rab tu bzaṅ/
 thams cad rin chen bzi las byas/me tog spos kyis kun tu ḥkhrigs/ 80
 gnod sbyin mo ni thams cad kyis/nam mkhaḥi dbyiṅs ni gaṅ 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 ḥjam paḥi tiṅ ḥdzin gnas / dbu rgyan la ni khro bo bsgom /
 sñiṅ khar sñags kyi tshig bsgoms la/rdo rjeḥi sbyor ba

brtsam par bya/ 82

gnod sbyin mo thams cad daṅ mñam pa ñid du gnas pa bsgom paḥi
 rdo rje ʼes bya baḥi tiṅ ne ḥdzin to/
 de nas bcom ldan ḥdas phyag na rdo rje de bzin gsegs pa/rdo rjeḥi
 sñags thams cad kyi dños grub kyi rnam par ḥphrul pa rdo rje ʼes
 by baḥi tiṅ ne ḥdzin la sñoms par ʼzugs nas/dños grub phra mo ḥdi/
 ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ño/
 sku daṅ gsuṅ thugs yaṅ dag ḥgrub/saṅs rgyas gzugs ḥdzin ḥod bzaṅ po/
 dzambu chu boḥi gser ḥod ḥdra / dños grub phra mo dag la gnas / 83
 mi snaṅ la sogs yaṅ dag grub / ḥjam paḥi ḥod daṅ ḥdra bar ḥgyur /
 gnod sbyin rgyal po grub pa che/rig ḥdzin dag gi dbaṅ por ḥgyur/ 84

tatremāni sarvavajrasiddhirūpaguhyamantrasiddhīni /
 sarvāṇi cārurūpāṇi mantrasiddhimanīṣitaiḥ /
 prīṇayanti darśanenaiva lokadhātum samantataḥ // 85
 uṣṇīṣaḥ sarvasiddhīnāṃ bhavec cintāmaṇiprabhuḥ /
 buddhabodhikaraṃ śreṣṭhaṃ buddhavajraprabhāvitam // 86
 ity āha bhagavān sarvāsāparipūrakavajraḥ /

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ sarva-
 tathāgatakāyavākcittavajraavidyāvratasemādānacaryaṃ sva-
 kāyavākcittavajrebhyo niścārayan /

kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam /
 svarūpeṇaiva tat kāryam evaṃ siddhir avāpyate // 87

tatredaṃ svakāyavākcittavidyāvratam /

jaṭāmukutaḍharāṃ bimbaṃ sitavarṇanidhaṃ mahat /
 kārayed vidhivat sarvaṃ mantrasaṃvarasaṃvṛtam // 88

ṣoḍaśābdikāṃ gṛhya sarvālaṃkārabhūṣitām /
 cāruvaktrāṃ viśālākṣīṃ prāpya vidyāvratam caret // 89

locanāpadasaṃbhogair² vajracinnāis³ tu bhāvayet /
 mudrāmantravidhānājñāṃ⁴ mantratantrasuśikṣitām // 90

kārayet tathāgatīm bhāryāṃ buddhabodhipratīṣṭhitām/
 guhyapūjāṃ prakurvīta catuṣsaṃdhyāṃ mahāvratī // 91

kandamūlaphalāḥ sarvaṃ bhojyaṃ bhakṣyaṃ samācaret/
 evaṃ buddho bhavec chīghraṃ mahājñānodadhiḥ prabhuḥ/
 ṣaṃmāsenaiva tat sarvaṃ prāpnuyān nātra saṃśayaḥ // 92

parasvahaṇaṃ nityaṃ ghātanaṃ ca mahādbhutam /
 rāgavajrapadaṃ bhūktaṃ idaṃ saṃvarasaṃvṛtam // 93

de la ḥdi ni rdo rjeḥi dnos grub thams cad kyi gzugs gsañ baḥi
 dnos grub rnams so/
 śnags kyi dnos grub thob pa yi/mdzes paḥi gzugs rnams thams cad ni/
 ḥjig rten khams ni thams cad du/mthoñ ba fid kyis dgaḥ bar ḥgyur/85
 gteug tor thams cad grub pa ni/yid bzin nor buḥi bdag por ḥgyur/
 sañs rgyas byañ chub byed paḥi mchog/sañs rgyas rdo rje

rab sgom paḥo/86

bcem ldan ḥdas bsaṃ pa thams cad yonḥ su rdzogs par byed paḥi
 rdo rjes de skad ces bkaḥ 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
 kyig rig paḥi brtul ḥugs yañ dag par len paḥi spyod pa ḥdi/fid kyi
 sku dañ gsuñ dañ thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyi rdo rje rnams/lus dañ ḥag sems sgom pa ni/
 rañ tshul fid kyis de byas te/de ltar dnos grub ḥthob par ḥgyur/ 87

de la ḥdi ni sku dañ gsuñ dañ thugs rdo rjeḥi rig paḥi brtul
 ḥugs so/

thor tshugs dbu rgyan can gyi gzugs/chen po kha dog dkar po ḥdra/
 śnags kyi sdom pas kun tu bsdams/cho ga bzin du thams cad bya / 88

lo grañs bcu drug lon pa ni / rgyan rnams kun gyis rnam par klubs/
 bzin sdug mig gi dkyus riñ ba/rñed nas rig paḥi brtul ḥugs spyad/89

spyen gyi go ḥphañ loñs spyod ciñ/rdo rjeḥi mtshan mas bsgom par bya/
 phyag rgya śnags kyi cho ga śes/śnags kyi rgyud rnams

legs par bslabs/90

de bzin gsegs paḥi btsun mor bya/sañs rgyas byañ chub la rab gnas/
 brtul ḥugs chen poñus bzir ni / gsañ baḥi mchod pa rab tu bya / 91

sdon bu rtsa ba ḥbras bu yi / bzaḥ dañ bcaḥ ba spyad par bya /
 ḥon tañ myur du sañs rgyas ḥgyur/bdag po ye śes rgya mtsho che /

zla ba drug gis de dag kun / gdon mi za bar ḥthob par ḥgyur / 92
 rtag tu gsañ gyi nor rku zin / bsaḍ paḥañ rmad du byuñ ba dañ /

ḥdod chags rdo rjeḥi gnas spyad pa/sdom pa ḥdis ni kun tu bsdams/93

rāgavajrāṅkuśīṃ bhāryāṃ māmakiṃ guṇamekhalām /
 vāgvajrāgracittebhya idam^I yujyati sarvathā // 94
 svamudrāṃ vāthavā cinted dhyānaṃ tryakṣaravejriṇām/
²evaṃ buddhā api sarvajñāḥ prīṇante nātra saṃśayaḥ // 95
³vanē bhikṣāṃ bhrameṇ nityaṃ sādḥako dṛḡhaniścayaḥ /
 dadanti bhayaśaṃtrastā bhojanaṃ divyamaṇḍitam /
 atikrameṣṭ⁴ trivajrātma nāśaṃ vajrākṣaraṃ bhavet // 96
 suriṃ nāgiṃ mahāyakṣiṃ asuriṃ mānuṣiṃ api /
 prāpya vidyāvratam kāryaṃ trivajrajñānasevitam // 97
 idam tat sarvamantrāṇāṃ guhyatattvamahānayaṃ /
⁵trivajrajñānasambhūtaṃ buddhabodhipraveśakam // 98
 ity āha bhagavān sarvatathāgatavidyāvratasamayatatva-
 vajraḥ /

sarvasiddhimaṇḍalavajrābhisaṃbodhir nāma paṭalaḥ ṣoḍaśaḥ/

ḥḍeḍ chags rdo rje leags kyu mo / yen tan lug rgyud mānaki /
 gsuñ gi rdo rje thugs mchog la / ḥḍi 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/mfies par ḥgyur ba gdon mi za/ 95
 sgrub pa po ni blo brtan pas / nags tshal dag tu bsod sñoms bsalañ/
 kha zas bzañ po bstar ba dag / de dag skrag nas ster bar ḥgyur /
 rdo rjeḥi bḍag fid gsum ḥdas nas/rdo rjeḥi yi ge ḥjig par ḥgyur/ 96
 lha mo klu mo gnoḍ sbyin mo / lha na yin nam mi moḥañ run /
 rñeḍ nas rig paḥi brtul źugs bya/rdo rje gsum gyi ye śes bsten/ 97
 ḥḍi ni snags rnam thams cad kyil/de fid gsañ baḥi tshul chen yin/
 rdo rje gsum gyi ye śes ḥbyun/sañs rgyas byañ chub rab ḥjug paḥo/98
 beom ldan ḥdas de bñin gśeḡs pa thams cad kyil rig paḥi brtul źugs
 kyil dam tshig gi de kho na fid kyil rdo rjes de skad ces bkaḥ
 stsal to/

dños grub thams cad kyil dkyil ḥkhor rdo rje mñon par byañ chub
 pa śes bya baḥi leḥu ste bcu drug paḥo/

atha bhagavantah sarvatathāgatāḥ puṇaḥ saṁjān āgānya
 bhagavantah sarvatathāgatakāyavākācittavajras tathāgataḥ
 I adhyeṣitavantah /

akṣobhya²vajra mahājñāna vajradhātu mahābudha /
 trimaṇḍala trivajrāgra ghoṣag³ḥya nāmo'stu te // I
 vairocana mahāsuddha vajrasānta mahārāt⁴ /
 prakṛtiprabhāsvarāgrāgra deśavajra nāmo'stu te // 2
 ratnarāja sugāmbhīrya khavajrakāśānirmala /
 svabhāvasuddha nirlepa kāyavajra nāmo'stu te // 3
 vajrāmita mahārāja nirvikalpa khavajradhṛk /
 rāgapāramitāprāpta bhāṣavajra nāmo'stu te // 4
 aneghava⁶vajra saṁbuddha sarvasāparipūraka /
 śuddhasvabhāvasaṁbhūta vajrasattva nāmo'stu te // 5
 ebhiḥ stotrapadaḥ śāntaiḥ sarvabuddhapraceditaiḥ/
 saṁstūyād vajrasaṁbhogā⁷ḥ se'pi⁸ buddhasaṁ bhavet// 6
 atha vajradharaḥ śāntā sarvabuddhānukampakaḥ /
 vajraguhyapadaḥ śuddhaḥ vāgvajra⁹udīrayan // 7
 aho hi sarvabuddhānāḥ dharmadhātumahākṣaram /
 prakṛtiprabhāsvaraḥ śuddhaḥ khadhātun iva nirmalam/ 8

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṁ sarvabuddha-
 kāyavajrasamayaḥ svakāyavākācittavajrebhyaḥ niścārayan¹⁰ /
 samayacatuṣṭayaḥ rakṣyaḥ buddhair jñānodadhiprabhaiḥ/
 mahānāṣaḥ sadā bhakṣyaḥ idaṁ samayaḥ uttanam // 9

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṁ sarvabuddha-
 vāgvajrasamayaḥ svakāyavākācittavajrebhyaḥ niścārayan /

de nas bcom ldan ḥdas de bzin gsegs pa thams cad yaṅ ḥdus nas/
 bcom ldan ḥdas de bzin gsegs pa thams cad kyi sku daṅ gsun daṅ
 thugs rdo rje de bzin gsegs pa la gsol ba btab pa/

mi bskyod rdo rje ye ses che / rdo rje dbyiṅs ni mkhas pa che /
 rdo rje gsum mchog dkyil ḥkhor gsum/gsaṅ baḥi dbyaṅs la
 phyag ḥtshal lo/ I
 rnam par snaṅ mdzad dag pa che / rdo rje ḥi ba dgaṅ ba che /
 raṅ bzin ḥod gsal mchog gi mchog/ston pa rdo rje phyag ḥtshal lo/2
 rin chen rgyal po rab tu zad / rdo rje nam mkhaḥ dri ma med /
 raṅ 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^I gsun la phyag ḥtshal lo/4
 don yod rdo rje rdzogs saṅs rgyas/bsam pa thams cad rdzogs mdzad pa/
 dag pa ḥo bo ḥid las byuṅ / rdo rje sems dpaḥ phyag ḥtshal lo / 5
 saṅs rgyas kun gyis bskul ba yi/bstod tshig ḥi ba ḥdi rnam kyis/
 rdo rje loṅs spyod bstod na ni/de yaṅ saṅs rgyas ḥdra bar ḥgyur/ 6
 de nas ston pa rdo rje ḥdzin / saṅs rgyas kun la rjes brtse ba /
 rdo rje gsaṅ ba gsun dag pa / rdo rjeḥi gsun ni bkaḥ stsal to / 7
 e maḥo saṅs rgyas thams cad kyi / chos kyi dbyiṅs ni yi ge che /
 raṅ bzin ḥod gsal yons su dag/nam mkhaḥi dbyiṅs bzin dri ma med/ 8

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 saṅs rgyas thams cad kyi sku rdo rjeḥi dam tshig ḥdi/ḥid kyi sku
 daṅ gsun daṅ thugs rdo rje las phyuṅ ḥo/
 saṅs rgyas ye ses rgya mtsho yi/dam tshig bzi ni bsruṅ bar bya /
 ḥa 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/
 saṅs rgyas thams cad kyi gsun rdo rjeḥi dam tshig ḥdi/ḥid kyi sku
 daṅ gsun daṅ thugs rdo rje las phyuṅ ḥo/

saṃyacatuṣṭayaṃ rakṣyaṃ vāg¹vajrasaṃhāṅgāraṃ /
vipuṣṭraṃ sadā bhakṣyaṃ idaṃ guhyaṃ mahādbhutaṃ // IO

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ² sarvavajra-
dharacittavajrasamayaṃ svakāyavākiccittavajrebhyaḥ niścārayan /
saṃyacatuṣṭayaṃ rakṣyaṃ vajrasattvaṃ maharddhikaṃ /
rudhiraṃ śukrasaṃyuktaṃ sadā bhakṣyaṃ dṛḍhavrataṃ // II
kāyavākiccittavajrāṇāṃ samayo'yaṃ mahādbhutaḥ /
śāśvataḥ sarvabuddhāṇāṃ saṃrakṣyo vajradhāribhiḥ³ // I2
yaś ceṇaṃ⁴ samayaṃ rakṣed vajrasattvo mahādyutiḥ /
kāyavākiccittagataṃ tasya buddho bhavati tatkaṇṭhat // I3

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ pratyekabuddha-
samayavajraṃ svakāyavākiccittavajrebhyaḥ niścārayan /
deśanā kāyikī teṣāṃ kāyavajrapratīṣṭhitā /
sattvāvatāraṇaśīlasamayaḥ paramaśāśvataḥ⁵ // I4

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ śrāvakaśīkṣā-
samayaṃ svakāyavākiccittavajrebhyaḥ niścārayan /
daśakuśalān karmapathān kurvanti jñānavarjitāḥ /
hīnādhimuktikāś sarve samayo'yaṃ mahādbhutaḥ // I5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ brahmasamayaṃ
svakāyavākiccittavajrebhyaḥ niścārayan /
mohanā⁶rgaṇa yat karma karoti bhayaḥ bhairavaṃ /
buddhabodhiprapetāraṃ bhavate kāyavajratā⁷ // I6

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ rudrasamayaṃ
svakāyavākiccittavajrebhyaḥ niścārayan /
traidhātukasthitāṃ sarvān aṅganāṃ⁸ trivajrasaṃbhavaṃ /
kāmayed⁸ vividhair bhāvaiḥ samayaḥ paramādbhutaḥ // I7

dam tshig bzhi po bsrul bar bya / gsun gi rdo rje yi ge ches /
bsan gci dag ni rtag tu bzah / hdi ni gsan ba rmad byun baḥo / IO
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
rdo rje hzin thams cad kyi dam tshig hdi/ñid kyi sku dan gsun
dan thugs rdo rje las phyun no/
rdo rje sems dpaḥ rdzu hphrul ches/dam tshig tzi po bsrul bar bya/
khrag dan khu ba sbyar ba dag/brtul zugs brtan pas rtag tu bzah/II
sku gsun thugs kyi rdo rje yi / dam tshig hdi ni rmad po che /
sans rgyas kun gyi brtag pa hdi/rdo rje hzin gyis bsrul bar bya/I2
gan zig dam tshig hdi smun ba / rdo rje sems dpaḥ ḥod po che /
de yi sku gsun thugs rtogs paḥo/de ma thag tu sans rgyas ḥgyur/ I3
de nas phyag na rdo rje de bzin 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 kyis ston pa ni / rdo rjeḥi sku la rab tu gnas /
sams can gsun baḥi nan tshul te/dam tshig mchog tu rtag paḥo / I4
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
ñan thos kyi balab paḥi 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 spans pa rnams /
dman par mos pa thams cad kyi / dam tshig hdi ni rmad po che / I5
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
tshans paḥi dam tshig hdi/ñid kyi sku dan gsun dan thugs rdo rje
las phyun no/
gti mug las kyi lam gan rnams / byed pa ḥjigs sin mi sdug pa /
sans rgyas byan chub ston pa ste / sku yi rdo rje ñid du ḥgyur/ I6
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
drag poḥi 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 baḥo/I7

atha vajrapāṇiḥ sarvatathāgatādhipatir viṣṇusamayā
svakāyavākcittavajrebhyo niścārayan /

yāvantaḥ sattvasambhūtās trikāyābhedyasaṁsthitāḥ/
mārayed dhyānavajreṇa ²kāvajradhātum api svayam // 18

atha vajrapāṇiḥ sarvatathāgatādhipatis trivajrasamayā
svakāyavākcittavajrebhyo niścārayan /

kāyavajro bhaved brahmā vāgvajras tu mahēśvaraḥ /
cittavajradhāro rājā saiva viṣṇur maharddhikaḥ // 19

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvayakṣiṇī-
samayā svakāyavākcittavajrebhyo niścārayan /

asṛkpiṣitāhārā nityaṁ kāmaparāḥ striyaḥ /
ārādhayen mahāvajrasamayair ebhir durāsadaḥ // 20

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvabhujagendra-
rājāsamayā svakāyavākcittavajrebhyo niścārayan /

paśūnyakṣīrāhārāḥ kāmagandhāparāś ca tāḥ //
sādhayet samayair ebhir anyathā kliśyate dhruvam // 21

atha vajrapāṇiḥ sarvatathāgatādhipatir asurakanyāsanamayā
svakāyavākcittavajrebhyo niścārayan /

krūrā nānābharākrāntā gandhapuṣṭopabhogajāḥ /
samayo vajrapātāle ⁴durdānto ⁵vajrabhairavaḥ // 22

atha vajrapāṇiḥ sarvatathāgatādhipati rākṣasastrīsamayā
svakāyavākcittavajrebhyo niścārayan /

kapālāsthidhūpatailavṛsayā prīṇaṁ mahat /
⁷samayā sarvabhūtānāṁ pavitro'yaṁ mahārākṣt // 23

ās nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
khyab hjug gi dam tshig hdi/hid kyi sku dan gsun dan thugs rdo
rje las phyun no/

sems can las byun ji sñed pa / dbyer med sku gsun la gnas pa /
rdo rje mkhaḥ dbyins bdag hid kyan/bsam gtan rdo rjes gsad par bya/E

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
rañ gi dam tshig gi rdo rje hdi/hid kyi sku dan gsun dan thugs
rdo rje las phyun no/

sku yi rdo rje tshans par hgyur/gsun gi rdo rje dban phyug che/
thugs kyi rgyal po rdo rje hzin/de hid khyab hjug rdzu hphrul che/19

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
gsod sbyin mo thams cad kyi dam tshig hdi/hid kyi sku dan gsun
dan thugs rdo rje las phyun no/

khrag dan sa ni za ba dan / rtag tu gzan gyi bud med spyod /
dam tshig dkaḥ ba hdi rname kyi / rdo rje chen po mñes par bya/ 20

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
kluḥi rgyal po thams cad kyi dam tshig hdi/hid kyi sku dan gsun
dan thugs rdo rje las phyun no/

ḥe ma hthun ba phra ma can / de dag hdod dan dri la hbed /
dam tshig qdis ni bsgrub par bya/gzan du nes par ñon mñes hgyur/ 21

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
lha ma yin gyi bu moḥi dam tshig hdi/hid kyi sku dan gsun dan
thugs rdo rje las phyun no/

snro zin na rgyal gsod pas non/epos dan me tog spyod la dgyes /
rdo rje sa ḥog dam tshig ste /gñe dkaḥ rdo rje hñigs byed paḥo/ 22

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
arin mo rname kyi dam tshig hdi/hid kyi sku dan gsun dan thugs
rdo rje las phyun no/

thod rus bdug paḥi hbru mar dan / zag gis rab tu dgaḥ bar hgyur/
hbyun po kun gyi dam tshig ste/taḥ byed qdi ni lon chen byed / 23

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradākīnī-
samayaḥ svakāyavākittavajrebhyaḥ niścārayan /

vinmūtrarudhiraḥ bhakṣed madyādīṃś ca pibet sadā /
vajradākīniyogena nārāyet padalakṣaṇaiḥ // 24

svabhāvenaiva saṃbhūtā vicaranti tridhātuke /
ācāret samayaḥ kṛtanaḥ sarvasattvahiṭaiḥ¹ // 25

sarvatraidhātukavājrasamayasaṃavasaraṇo nāna samādhiḥ/
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyasiddhisamaya-
vajraḥ svakāyavākittavajrebhyaḥ niścārayan /

kāyikaḥ trividhaḥ sarvaḥ kārayed vajrasaṃbhavan /
buddhakāyākarāḥ nityaḥ sattvadhātōḥ samantataḥ // 26

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ vāksiddhisamaya-
vajraḥ svakāyavākittavajrebhyaḥ niścārayan /

vākkarmapadaḥ kṛtanaḥ trailokyāmalamaṇḍalan /
vāksiddhipadarāṇyo'yaḥ samayo dūrātikramaḥ // 27

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ cittavajrasiddhi-
samayaḥ svakāyavākittavajrebhyaḥ niścārayan /

manovajrasamayaḥ sarvaḥ bhāvayed dr̥ghavajradhṛk /
eṣo hi samayaḥ proktaḥ trivajrābhedyavajriṇām // 28

ity āha bhagavaṇ samantasundaro vājrasattvaḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvaśāntavajra-
sārasamayaḥ svakāyavākittavajrebhyaḥ niścārayan /

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
rdo rje mkhaḥ ḡgro na thams cad kyi dam tshig ḡdi/ḡfid kyi sku dan
gsun dan thugs rdo rje las phyuḥ ḡno/

bśāḥ gci dan ni khraḡ dag bśāḥ / chaḥ la sogs paḥāḥ rtag tu btuḥ/
rdo rje mkhaḥ ḡgroḡi sbyor ba yis/gnas kyi mtshan ḡfid kyi bsad bye/24
ḡno bo ḡfid kyi kun ḡbyuḥ ba/khams gsum dag na rnam par spyod /
sens can kun la phan ḡdod paḡi/dam tshig na lus spyad par bya/ 25
khams gsum pa thams cad kyi rdo rjeḡi dam tshig gi rjes su ḡbraḥ
ba ses bya baḡi tin ḡe ḡdzin to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
lus kyi dnos grub kyi dam tshig ḡdi/ḡfid kyi sku dan gsun dan
thugs rdo rje las phyuḥ ḡno/

lus kyi rnam gsum thams cad ni / rdo rje las ni byed par bya /
sens can khams ni thams cad du/rtag par saḡs rgyas sku byed paḡo/26
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
ḡag gi dnos grub kyi dam tshig ḡdi/ḡfid kyi sku dan gsun dan thugs
rdo rje las phyuḥ ḡno/

tshig gi las lam na lus par / khams gsum dri med dkyil ḡkhor te/
tshig gi dnos grub yid ḡoḡ ḡdi/dam tshig ḡin tu ḡdaḡ dkaḡ baḡo/ 27

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
sens rdo rjeḡi dam tshig gi dnos grub ḡdi/ḡfid kyi sku dan gsun
dan thugs rdo rje las phyuḥ ḡno/

yid kyi rdo rjeḡi raḡ bzin kun / rdo rje brtan pa ḡdzin pas bsgom/
rdo rje ni phyed gsum ldan gyi/dam tshig ḡśad pa ḡdi yin no / 28
bcom ldan ḡdas kun tu mdzes ḡgaḡ rdo rje sens dpas de skad ces
bkeḡ stsal to/

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
śnags thams cad kyi rdo rjeḡi śāḡḡ poḡi dam tshig ḡdi/ḡfid kyi
sku dan gsun dan thugs rdo rje las phyuḥ ḡno/

¹buddhāṃś ca bodhisattvaṃś ca pratyekajñāśrāvakāṃś
tathā /
kāyavākcittasamyogair vandayan nāśan āpnuyāt // 29

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvatathāgata-
kāyavākcittavajradhyānasamayaḥ svakāyavākcittavajrebhyo
niścārayan /

vajrasattvasya sarvatra kāyavākcittamaṇḍalē³ /
dhyānaḥ trivajrayogena dhyātavyaḥ mantrajāpinā // 30

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvanantravajra-
sādhanasamayasamvaraḥ svakāyavākcittavajrebhyo niścārayan/
sattvadhātuḥ samāsena dhyānavajreṇa codayet /
trivajravandanāgrāgryāḥ⁴ samayo vajrasambhavaḥ // 31

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sevāsādhanaepasādha-
nanahāsādhanaśamayasamvaraḥ svakāyavākcittavajrebhyo niścā-
cārayan /

khadhātuḥ vipṣūtravajreṇa paripūrṇaḥ⁵ vicintayet /
dadyāt tryādhvabuddhebhyaḥ⁶ samayaḥ paranaśāsvataḥ // 32

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajrāntar-
dhānasamayaḥ svakāyavākcittavajrebhyo niścārayan /
kāmayet pratidinaḥ vajrīḥ⁷ catuḥsandhyaḥ yathottanaḥ/
dravyaḥ vāpi haren nityaḥ⁸ samaye vajrapūrakaḥ // 33

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ khauidyādhara-
samayaḥ svakāyavākcittavajrebhyo niścārayan /
kāyavākcittavajrāṇāṃ mukūṭe dhyānaḥ vicintayet /
trivajrasamayaḥ sarvaiḥ kruddhair jetuḥ na śakyate // 34

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvanantradhara-

śaṅś rgyas byañ chub sems dpañ dan/rañ rgyal ñan thos de bñin te/
sku gsuñ thugs su sbyor ba ni/phyag ḥtshal na ni ma ruñ ḥgyur/ 29
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
de bñin gśeḡs pa thams cad kyi sku dan gsuñ dan thugs rdo rjeḥi
bsam gtan gyi dam tshig ḥdi/ñid kyi sku dan gsuñ dan thugs rdo
rje las phyuñ ño/

kun tu rdo rje sems dpañ yi / sku gsuñ thugs kyi dkyil ḥkhor la/
bsam gtan rdo rje gsum sbyor baś/śnags zlos pas ni bsam gtan bya/30
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
śnags sgrub paḥi dam tshig dan śdom pa ḥdi/ñid kyi sku dan gsuñ
dan thugs rdo rje las phyuñ ño/

mdor na sems can khams rñams ni/bsam gtan rdo rjes bskul bar bya/
rdo rje gsum gyi phyag ḥtshal mchog/dam tshig rdo rje las byuñ baḥo/31
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
bñen pa dan/sgrub pa dan/ñe bar sgrub pa dan/sgrub pa chen poḥi
śdom pa ḥdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ ño/
rdo rje bñañ gcis nam mkhaḥi dbyñs/yoñs su gañ bar rñam par bsam/
dus gsum rdo rje dag la dbul / dam tshig rab tu rtag paḥo / 32

de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
rdo rje mi śnañ ba thams cad kyi dam tshig ḥdi/ñid kyi sku dan
gsuñ dan thugs rdo rje las phyuñ ño/

dus bñir ji ltar mchog bñin du / rdo rje mo ni ñin re spyad /
yañ na rdzas kyañ rtag tu dbrog/dam tshig rdo rje rdzogs byed paḥo/33
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
nam mkhaḥi rig ḥdzin gyi dam tshig ḥdi/ñid kyi sku dan gsuñ dan
thugs rdo rje las phyuñ ño/

sku gsuñ thugs kyi rdo rje ni / dbu rgyan dag la bsam gtan bsam/
rdo rje gsum gyi dam tshig ste/khros pa rñams kyis mi thub po / 34
de nas phyag na rdo rje de bñin gśeḡs pa thams cad kyi bñag pos/
śnags ḥchañ las dan po pa thams cad kyi dam tshig ḥdi/ñid kyi sku
dan gsuñ dan thugs rdo rje las phyuñ ño/

dikarmikasamayam svakāyavākcittavajrabhyo niścārayan /
^I bhojane kāyavajrasya bahir vajradharasya ca /
 vajradharṇe² sadā kāryam³ sūtrodghāṭanavidhikriyā // 35

ity āha bhagavān svabhāvasūddhavajraḥ /
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradhara-
 svakāyavākcittahṛdayavajrasamatā vicintya tūṣṭim abhūt/

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumerupara-
 māpurajāḥsamā bodhisattvā mahāsattvāḥ sarvatathāgatān
 prapīpatyaiva āhuḥ /

kim ayaḥ bhagavān sarvatathāgatādhipatir vajradharaḥ
 sarvatathāgatabodhisattvaparaṣaṇṇapāḍalamadhye tūṣṭi-
 bhāvenādhipāyati /

atha⁴ bhagavantaḥ sarvatathāgatās tēn sarvabodhisattvān
 evam āhuḥ /

kāyavākcittavajrānupalabdhisvabhāvākṣarapadaḥ kulaputrā
 ayaḥ sarvatathāgatakāyavākcittavajrādhipatiḥ⁵ hiṣvabhā-
 vākṣarapadaḥ vicārya tūṣṭiḥbhāvena vyavasthitaḥ / aya
 ca kulaputrāḥ sarvatathāgatādhipatēś cintayā etad abhūt/

kāyākṣaram anutpannaḥ vākcittam⁶ alakṣaṇam /

khavajrakalpanābhūtaḥ mithyāsangrahasaṅgraham //iti/ 36

atha mañjuśrīpramukhā⁷ mahābodhisattvās tēn sarvatathā-
 gatān evam āhuḥ /

mā bhagavantaḥ sarvatathāgatā vāgvajrapadaḥ mithyāsam-
 udāyena kalpayatha / tat kasmād dhetoḥ / sarvatathāgata-
 vajradhātuśvabhāvacaritagatānugatiko'yaḥ sarvatathāgata-
 kāyavākcittavajrādhipatiḥ / tat kasmād dhetoḥ / santi
 brahmādyā mahābodhisattvā mahābodhisattvāḥ⁸ kājñānasamprāptāḥ

sku yi rdo rje kha zas la / phyi rol rdo rje ḥdzin pa dañ /
 mdo gdon cho gaḥi bya ba la / rtag par rdo rje chos su bya / 35
 beom ldan ḥdas ḥo bo fid dag pa rdo rjes de skad ces bkah 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 dañ gsuñ dañ thugs kyi rdo rje
 mñam pa fid rnam par dgoñs nas cañ mi gsuñ bar gyur to/

de nas yañ brjed du med paḥi yañ brjed du med paḥi sañs rgyas kyi
 zin ri rab kyi rdul rab tu phra ba dañ mñam paḥi byañ chub sems
 dpaḥ sems dpaḥ chen po rnam kyis/de bzin gsegs pa thams cad la
 phyag ḥtshañ nas ḥdi skad ces gsol to/

beom ldan ḥdas de bzin gsegs pa thams cad kyi bdag po ḥdi ciḥi
 slad du/de bzin gsegs pa thams cad dañ byañ chub sems dpaḥi ḥkhor
 gyi nañ du cañ mi gsuñ bar bzugs so/

de nas beom ldan ḥdas de bzin gsegs pa thams cad kyis/byañ chub
 sems dpaḥ de dag thams cad la ḥdi skad ces bkah stsal to/

rigs kyi bu de bzin gsegs pa thams cad kyi sku dañ gsuñ dañ thugs
 kyi bdag po ḥdi/sku dañ gsuñ dañ thugs rdo rjeḥi ḥo bo fid dmigs
 su med paḥi yi geḥi tshig la/ḥo bo fid med paḥi yi geḥi tshig
 brjed nas/cañ mi gsuñ 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 na skyes pa / gsuñ dañ thugs kyañ mtshan na med /
 nam mkhaḥ rdo rje rtog las byuñ/log par gsuñ bas zin pa yin / 36

de nas ḥjam dpal la sogs paḥi byañ chub sems dpaḥ sems dpaḥ chen
 po rnam kyis/de bzin gsegs pa da dag la/ḥdi skad ces gsol te/
 beom ldan ḥdas de bzin gsegs pa thams cad/gsuñ rdo rjeḥi tshig la
 phyin ci log kun ḥbyuñ 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 dbyiñs kyi ḥo bo fid spyod par ḥgyur ba
 gsegs pa dañ byon paḥi rjes su ḥgroḥo/de ciḥi slad du ze na/
 tshañs pa la sogs pa byañ chub sems dpaḥ sems dpaḥ chen po/mñon

sarvadharmalakṣaṇasvabhāvaṃ ajānānta evaṃ vikalpayanti /
 kim ayaṃ sarvatathāgatamahāvajrātmā sarvatathāgatadharmā-
 vajratattvaṃ anabhijñāya guhyākṣaraṃ nirdiśatīti /
 atha bhagavantaḥ sarvatathāgatās tān bodhisattvān evaṃ
 āhuḥ /

tiṣṭhantu tāvad bhavanto mahābodhisattvā vayan api sarva-
 tathāgatakāyavākṣittavajraguhyākṣaraṃ prāpya kāyavākṣitta-
 bodhiṃ na jānīmahe / tat kasmād dhetoḥ / niḥsvabhāvākṣara-
 sambhūto³ nutpādavajrābhisaṃbodhiḥ / yāvantaḥ kulaputrāḥ
 sattvāḥ sattvasaṃgrahaṇa saṃgrhītāḥ sarve te⁴ bodhiprati-
 ṣṭhitāḥ buddhavajrāḥ / tat kasmād dhetoḥ / kāyavākṣitta-
 vajrajñānaprāptā batāmī⁵ sattvās trikāyavajradharmatān
 upādāya /

atha vajrapāṇiḥ sarvatathāgatakāyavākṣittavajrādhipatis
 tān sarvatathāgatān bodhisattvāṃś caivaṃ āha /

svabhāvasūddhanairātmye dharmadhātunirālaye /

kalpanā vajrasambhūtā gīyate na ca gīyate //

37

atha bhagavantaḥ sarvatathāgatā bhagavantaḥ mahāvajra-
 pāṇiḥ sarvatathāgatasvāmiṇaḥ namaskṛtyaivaṃ āhuḥ /
 kuta imāni bhagavan sarvatathāgatakāyavākṣittavajra-
 siddhīni samavasānti kva vā pratiṣṭhitāni /
 sarvatathāgatādhipatir vajradharaḥ prāha /
 svakāyavākṣittavajrasamatāsantānavajrapratiṣṭhitāni
 bhagavantaḥ sarvatathāgatāḥ sarvasiddhīni sarvavajra-
 jñānāni sarvaṃ yāvat traidhātukam iti /
 sarvatathāgatāḥ procuḥ / sarvatathāgatakāyavākṣitta-

par śes pa chen poḥi ye śes thob pa rnam chos thams cad kyi
 mtshan fid kyi no bo fid mi śes nas ḥdi sḥam du rnam par rtog
 ste/ci rdo rjeḥi bdag fid ḥdi de bzin gsegs pa thams cad kyi
 chos thams cad kyi rdo rjeḥi de kho na fid yons su ma śes nas/
 gsañ baḥi yi ge rnam ḥchad dam sḥam du sems pa yañ mchis so/
 de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi/byañ chub
 sems dpaḥ de dag la ḥdi skad ces bkaḥ steal to/
 byañ chub sems dpaḥ khyed rnam lta ci smos te/ned de bzin gsegs
 pa thams cad kyi/sku dañ gsuñ dañ thugs rdo rjeḥi gsañ ba mi
 ḥgyur ba rñed paḥaṃ sku dañ gsuñ dañ thugs kyi byañ chub mi śes
 so/de ciḥi phyir ze na/skye ba med paḥi rdo rje mñon par byañ
 chub pa ni/no bo fid med pa mi ḥgyur ba las byuñ baḥo/rigs kyi bu
 sems can chen poḥi khoṃs su gtogs paḥi sems can ji sñed yod pa
 de dag thams cad byañ chub la gnas pa sañs rgyas rdo rjeḥo/de
 ciḥi phyir ze na/skye ba sems can de dag ni sku gsum rdo rjeḥi
 chos fid kyi phyir/sku dañ gsuñ dañ thugs rdo rjeḥi ye śes thob paḥo/
 de nas phyag rdo rje de bzin gsegs pa thams cad kyi sku dañ
 gsuñ dañ thugs rdo rjeḥi bdag pos/de bzin gsegs pa thams cad dañ/
 byañ chub sems dpaḥ de dag la ḥdi skad ces gsuñs so/
 rañ bzin dag ciñ bdag med pa / chos kyi dbyiñs ni gnas med pa /
 rtog pa rdo rje las byuñ ba / smra bar byed pa smra ma yin / 37

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyi/bcom ldan
 ḥdas de bzin gsegs pa phyag na rdo rje chen po la phyag ḥtshal nas
 ḥdi skad ces gsol te/bcom ldan ḥdas de bzin gsegs pa thams cad kyi
 sku dañ gsuñ dañ thugs rdo rjeḥi dños grub ji lter yañ dag par
 ḥjug /gañ na gnas/de bzin gsegs pa thams cad kyi bdag po rdo rje
 ḥdzin pas gsuñs pa/bcom ldan ḥdas de bzin gsegs pa thams cad kyi
 dños grub thams cad dañ/thams cad mkhyen pa dañ kham gsum ji sñed
 pa dag/rañ gi sku dañ gsuñ dañ thugs kyi rgyud kyi rdo rje la gnas
 so/de bzin gsegs pa thams cad kyi slar gsol pa/bcom ldan ḥdas

vajrasiddhīni sarvatraidhātukaṃ ca bhagavan kutra sthitam/
 sarvatathāgate, mānādhipatiḥ āha / ākāśadhātupratīṣṭhitāni
 bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavākciṭṭa-
 I
 siddhīni sarvatraidhātukaṃ ca /
 sarvatathāgatāḥ procuḥ / ākāśaḥ² kutra sthitam /
 vajradharaḥ prāha / na kvacit /
 atha te sarvatathāgatā bodhisattvās cāścaryapṛāptā
 adbhutapṛāptā imaḥ³ ghoṣaṃ akāraṃḥ /

aho vajra aho vajra aho vajrasya deśanā /
 yatra na kāyavākciṭṭaḥ tatra rūpaḥ vibhāvayate // 38
 atha vajradharaḥ śāstā sarvabuddhanamaskṛtaḥ /
 trivajrāgramahāgrāgras trivajraparameśvaraḥ /
 bhāṣate sarvasiddhīnāḥ vidyāpuruṣabhāvanām // 39
 khavajradhātumadhyasthaḥ bhāvayed buddhamapḍalaṃ/
 kāyavajraṃ prabhāvitvā vajraṃ mūrdhni prabhāvayet// 40
 trimukhaḥ trikāyasambhūtaḥ visphurantaḥ vicintayet/
 vajracakradharaḥ dhyātvā śīghraḥ bodhim avāpnuyāt //41
 kulabhedena sarveṣāṃ idaṃ guhyaṃ vicintayet /
 anyathā bhāvanā teṣāḥ siddhir bhavati nottamā // 42
 ity āha bhagavan vidyāpuruṣavajraguhyāḥ /

⁴
 tridhātubhūtaḥ mahārājñīḥ pṛīṇayanti vicintayet /
 evaṃ tuṣyanti te vṛṣabhā vajrakāyatrilakṣītāḥ // 43
 yaś cedaḥ bhāvayet kaś cid bodhisattvo mahāyāsāḥ /
 trikāyasiddhim āpnoti saptāhena mahādyutiḥ // 44

atha bhagavan vajrapāṇiḥ sarvatathāgatādhipatiḥ punar
 api kāyavākciṭṭavajrasamuccayaguhyarabhasyaḥ svakāyavāk-
 ciṭṭavajrebhyaḥ niścārayan /

de bzin gsegs pa thams cad kyi sku dan gsun dan thugs rdo rjeḥi
 dnos grub dan/khams gsum thams cad gan na gnas/de bzin gsegs pa
 thams cad kyi bdag po ye ses rdo rjeḥi bdag pos gsuns pa/bcom ldan
 ḥdas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs kyi
 dnos grub dan/khams gsum pa thams cad ni nam mkhaḥ la gnas so/
 de bzin gsegs pa thams cad kyis gsol pa/nam mkhaḥ gan na gnas/
 de bzin gsegs pa thams cad kyi bdag pos gsuns pa/gan na yan ma
 yin no/

de nas byañ chub sems dpaḥ de dag no mtshar du gyur rmad du gyur
 nas/

e maḥo rdo rje e rdo rje / e maḥo 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 ḥdzin / saṅs rgyas kun gyis phyag byas nas/
 rdo rje gsum mchog mchog chen mchog/rdo rje gsum gyi dbañ phyug mchog/
 rig paḥi skyes bu sgom pa yi / dnos grub kun ni bsad par mdzad / 39
 mkhaḥ dbyins rdo rjeḥi dbus gnas par/saṅs rgyas dkyii ḥkhor

bsgom par bya /
 rdo rjeḥi sku ni rab bsgoms nas/spyi bor rdo rje rab tu bsgom / 40
 zal gsum sku gsum las byuñ ba / rnam par ḥphro ba bsam par bya /
 rdo rje ḥkhor lo ḥdzin bsam na/byañ chub myur du thob par ḥgyur/ 41
 thams cad rigs kyi bye brag gis / gsañ ba ḥdi ni rnam par bsam /
 gzan du rnam par bsgoms na ni/ de dag dnos grub mchog mi ḥgyur / 42
 bcom ldan ḥdas rig paḥi skyes bu rdo rje gsañ bas de skad ces
 bkaḥ stsal to/

khams gsum las byuñ rgyal mo che/mfies par byed ma rnam bsams nas/
 rdo rje sku gsum gyis mtshan pa/khyu mchog des ni mfies par ḥgyur/43
 gan zig ḥdi dag sgom pa yi / byañ chub sems dpaḥ grags chen rnams/
 zag bdun gyis ni gzi che baḥi/sku gsum dnos grub thob par ḥgyur/ 44

de nas yan bcom ldan ḥdas kyis sku dan gsun dan thugs rdo rje
 badus paḥi gsañ ba ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las
 phyuñ no/

kāyavākciṭṭasamayā mahāmudrārthakalpā^I /

bhāvayed vidhivat sarvān kṣaṇād buddhatvam āpnuyāt // 45

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakakāyavākciṭṭarāhasayā svakāyavākciṭṭavajrebhyaḥ

niścārayan /

hastamudrāṃ na badhniyād yadīched² bodhim uttamān /

amayā sarvaṇṭrāṇāṃ nātikramyo jinair api // 46

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
buddhasamayā svakāyavākciṭṭavajrebhyaḥ niścārayan /

vipmūtrasūkrarakṭānāṃ jugupsāṃ naiva kārayet /

bhakṣayed vidhinā nityam idaṃ guhyāṃ trivajrajam // 47

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-
vajrasamayā svakāyavākciṭṭavajrebhyaḥ niścārayan /

traidhātukapathe rāmye yāvāntyo yeṣitāḥ smṛtāḥ /

kāmayed vidhivat sarvā vāgvajrair na jugupsāyēt // 48

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-
vajrasamayā svakāyavākciṭṭavajrebhyaḥ niścārayan /

yāvāntāḥ sarvasamayās trivajrakāyasaṃsthitāḥ /

prīṇayēt⁵ trivajrasamayāś cittavajraṃ na jugupsāyēt // 49

ity āha bhagavāṃs trivajrasamayāḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgataguhyavajraṃ svakāyavākciṭṭavajrebhyaḥ niścārayan /

pañcaskandhāḥ samāseṇa pañcabuddhāḥ prakīrtitāḥ /

vajrāyatanāny eva bodhisattvāgramaṇḍalam // iti / 50

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-
dhātukācakraḥ svakāyavākciṭṭavajrebhyaḥ niścārayan /

prthivī loṣanā khyātā abdhātur māmakī smṛtā /

⁷ tejas tu pāṇḍarā khyātā vāyus tāraḥ prakīrtitā /

khavajradhātusamayāḥ saiva vajradharāḥ smṛtāḥ // 51

sku gsun thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
cho ga bzin du kun begoms na/akad cig gis ni saṅs rgyas ṭhob/ 45
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus dan ḥag
dan sams gsaṅ ba ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las
phyun no/

gal te byañ chub mchog ḥlod na/lag paḥi phyag rgya mi bein no/
shags rnam kun gyi dam tshig ḥdi/rgyal ba rnam kyaṅ mi ḥdaḥo/ 46
de nas yaṅ phyag na rdo rjes saṅs rgyas thams cad kyi dam tshig
ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las phyun no/

bśaṅ gei khu ba khraḥ rnam ni / smad pa dag du yon mi bya /
cho ga bzin du rtag tu bzaḥ / gsaṅ ḥdi rdo rje gsum byun yin / 47
de nas yaṅ bcom ldan ḥdas phyag na rdo rjes gsun rdo rjeḥi dam
te' ig ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las phyun no/

khams gsum dag gi lam mchog na / bud med ji sḥed yod pa rnam /
thams cad cho ga bzin du spyad / gsun gi rdo rje mi smad do / 48
de nas yaṅ phyag na rdo rjes thugs kyi dam tshig ḥdi/ḥid kyi sku
dan gsun dan thugs rdo rje las phyun no/

rdo rje sku gsun^I la gnas pa / dam tshig ji sḥed 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 ḥdas dam tshig chen po gsum gyi dam tshig gis de skad
ces bkaḥ stsal to/

de nas yaṅ phyag na rdo rje de bzin gśeḡs pa thams cad kyi bdag
pos/de bzin gśeḡs pa thams cad kyi gsaṅ baḥi rdo rje ḥdi/ḥid kyi
sku dan gsun dan thugs rdo rje las phyun no/
mdor na phuṅ po lña rnam ni / saṅs rgyas lñar ni rab tu bsgrags /
rdo rjeḥi skye mched ḥid dag kyaṅ/byañ chub sams dpaḥi

dkyil ḥkhor mchog/50

de nas phyag na rdo rjes khams gsum gyi ḥkhor lo ḥdi/ḥid kyi sku
dan gsun dan thugs rdo rje las phyun no/

sa ni spyan śes bya ba yin / chu yi khams ni māmakī /
dkar dan srol na śes bya ba / me dan phuṅ du rab tu bsgrags /
mnaḥ dbyiṅs rdo rje dam tshig ni/rdo rje ḥdzin pa de ḥid yin / 51

kāyavākcittasamayā mahāmudrārthakalpā¹ /

bhāvayed vidhivat sarvān kṣaṇād buddhatvaṃ āpnuyāt // 45

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakakāyavākcittarahaṣyaḥ svakāyavākcittavajrebhyo

niścārayan /

hastamudrāṃ na badhniyād yadicched² bodhim uttamān /

saṃyag sarvaṃ trāṇāṃ nātikramyo jinair api // 46

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
buddhasamayā svakāyavākcittavajrebhyo niścārayan /

viṃmūtrasukraraktānāṃ jugupsāṃ naiva kārayet /

bhakṣayed vidhinā nityam idaṃ guhyaṃ trivajrajāṃ // 47

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāg-
vajrasamayā svakāyavākcittavajrebhyo niścārayan /

traidhātukapathe ranye yāvantyo yeṣitaḥ sṛtāḥ /

kāmayed vidhivat sarvā vāgvajrair na jugupsāyēt // 48

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api citta-
vajrasamayā svakāyavākcittavajrebhyo niścārayan /

yāvantaḥ sarvasamayāḥ trivajrakāyasasṛthitāḥ /

prīṇayēt⁵ trivajrasamayāḥ cittavajraṃ na jugupsāyēt // 49

ity āha bhagavaṃs trivajrasamayāḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgataguhyavajraṃ svakāyavākcittavajrebhyo niścārayan /

pañcaskandhāḥ samāsena pañcabuddhāḥ prakīrtitāḥ /

vajrāyatanāny eva bodhisattvāgramaṇḍalam // iti / 5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api trai-
dhātuka⁶cakraṃ svakāyavākcittavajrebhyo niścārayan /

prthivī loṇā khyātā abdhātur māmakī sṛtā /

⁷tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /

khavajradhātusamayāḥ saiva vajradharāḥ sṛtāḥ // 51

sku gsuñ thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
cho ga bzin du kun bsgoms na/skad cig gis ni sañs rgyas ṅthob/ 45
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus dan ṅag
dan sems gsañ ba ḥdi/ñid kyi sku dan gsuñ dan thugs rdo rje las
phyuñ no/

gal te byañ chub mchog ḥdod na/lag paḥi phyag rgya mi bciñ no/
sṅags rnam kun gyi dam tshig ḥdi/rgyal ba rnam kyañ mi ḥdaḥo/ 46
de nas yañ phyag na rdo rjes sañs rgyas thams cad kyi dam tshig
ḥdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/

bśaṅ gci khu ba khrag rnam ni / smād pa dag du yon mi bya /
cho ga bzin du rtag tu bzaḥ / gsañ ḥdi rdo rje gsum byañ yin / 47
de nas yañ bcom ldan ḥdas phyag na rdo rjes gsuñ rdo rjeḥi dam
tshig ḥdi/ñid kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/
khams gsum dag gi lam mchog na / bud med ji sñed yod pa rnam /
thams cad cho ga bzin du spyad / gsuñ gi rdo rje mi smād do / 48

de nas yañ phyag na rdo rjes thugs kyi dam tshig ḥdi/ñid kyi sku
dan gsuñ dan thugs rdo rje las phyuñ no/

rdo rje sku gsuñ^I 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 smād do / 49

bcom ldan ḥdas dam tshig chen po gsum gyi dam tshig gis de skad
ces bkaḥ stsal to/

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/de bzin gsegs pa thams cad kyi gsañ baḥi rdo rje ḥdi/ñid kyi
sku dan gsuñ dan thugs rdo rje las phyuñ no/

mdor na phuñ po lha rnam ni / sañs rgyas lhar ni rab tu bsgrags /
rdo rjeḥi skye mched ñid dag kyañ/byañ chub sems dpaḥi

dkiyil ḥkhor mchog/50

de nas phyag na rdo rjes khams gsum gyi ḥkhor lo ḥdi/ñid kyi sku
dan gsuñ dan thugs rdo rje las phyuñ no/

sa ni spyañ zes bya ba yin / chu yi khams ni māmaki /
dkar dan sgrol ma zes bya ba / me dan rluñ du rab tu bsgrags /
mkhaḥ dbyiñs rdo rje dam tshig ni/rdo rje ḥdzin pa de ñid yin / 51

ity āha bhagavān sarvatathāgatabhuvanēsvaro mahāvajrasattvaḥ/
 atha bhagavān sarvatathāgatakāyavākcittavajras tathāgatāḥ
 sarvatathāgatasaṁtāvihāraṁ nāma samādhiḥ samāpannāḥ /
 samāpadya ca sarvatathāgataparṣanmaṇḍalam avalokya tūṣṭin
 abhūt /

atha khalu maitreya bodhisattvo mahāsattvaḥ sarvatathā-
 gatān prapityaiva āha / sarvatathāgatakāyavākcitta-
 vajrārāhasyaguhyasaṁjābhīṣikte bhagavān vajrācāryaḥ
 sarvatathāgatāḥ sarvabodhisattvaḥ ca kathāḥ draṣṭavyāḥ/
 sarvatathāgatāḥ prāhuḥ / bodhicittavajra iva kulaputra
 sarvatathāgatāḥ sarvabodhisattvaḥ ca draṣṭavyāḥ / tat
 kasmād dhetoḥ / bodhicittas cācāryas cādvaṣaṁ etad advai-
 dhikāraṁ / yāvat kulaputra saṅkṣepa kathayānaḥ /
 yāvanto daśadiglokadhātuṣu buddhās ca bodhisattvaḥ ca
 tiṣṭhanti dhriyante yāpayanti ca sarve te triṣkālan
 āgatya tam ācāryaḥ sarvatathāgatapūjābhīḥ saṁpūjya³ sva-
 buddhakṣetraḥ prakrānti / evaṁ ca vāgvajrākṣarapadaḥ
 niścārayanti / pitāsmākaḥ sarvatathāgatānāḥ mātāsmākaḥ
 sarvatathāgatānāḥ⁴ yāvac chāstāsmākaḥ sarvatathāgatānāḥ /
 tadnyathāpi nāma kulaputra yāvanto buddhā bhagavanto
 daśasu dikṣu viharanti / teṣāḥ ca buddhānāḥ bhagavatāḥ
 yāvat kāyavākcittavajraḥ puṇyaskandhaḥ /⁵ ācāryasyaika-
 romaḥ kūpāgravivare viśiṣṭyate / tat kasmād dhetoḥ /⁶ bodhi-
 cittaḥ kulaputra sarvabuddhajñānānāḥ sārabbhūtaḥ utpatti-
 yāvat sarvajñajñānākaraṁ iti /

bcom ldan ḥdas de bzin gsegs pa thams cad kyi gnas kyi dban
 phyug rdo rje sems dpaḥ caen pos de skad ces bkaḥ stsal to/
 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 mlam pa fid la gnas pa zes bya baḥi tin ne ḥdzin la
 sñoms par zugs so/sñoms par zugs nas kyan de bzin gsegs pa thams
 cad kyi ḥkhor gyi dkyil ḥkhor la gzigs nas can mi gsun bar gyur to/
 de nas yan byan chub sems dpaḥ sems dpaḥ caen po byams pas/de bzin
 gsegs pa thams cad la phyag ḥtshal nas ḥdi skad ces gsol to/bcom
 ldan ḥdas de bzin gsegs pa thams cad kyi sku dan gsun dan thugs
 rdo rjeḥi gasḥ ba gasḥ ba ḥpus par mlon par dban bskur baḥi slob
 dpon la/de bzin gsegs pa thams cad dan/byan chub sems dpaḥ thams
 cad kyi ji ltar bita bar baḥi/rigs kyi bu de bzin gsegs pa thams
 cad dan/byan chub sems dpaḥ rnam kyi byan chub kyi sems rdo rje
 bzin du bita bar byaḥo/de ciḥi phyir ze na/slob dpon ni byan chub
 kyi sems dan mlam zin rnam par gñis su dbyer sed do/rigs kyi bu
 mdoḥbetan na/phyogs bcuḥi ḥjig rten gyi khams na saḥs rgyas dan
 byan chub sems dpaḥ ji sñed ḥknod cin ḥtsho ba skyon ba de dag
 thams cad dus gsun du byon nas/slob dpon de la de bzin gsegs pa
 thams cad kyi mchod pas yan dag par mchod nas/saḥs rgyas kyi zin
 der yan ḥgro zin ḥag rdo rjeḥi yi ge yan ḥdi skad du ḥbyin to/
 bdag cag de bzin gsegs pa/kyi paḥo/bdag cag de bzin gsegs pa
 thams cad kyi maḥo/zes bya ba nas/bdag cag de bzin gsegs pa thams
 cad kyi ston paḥo/zes bya baḥi bar duḥo/ḥdi lta ste/dper na rigs
 kyi bu saḥs rgyas bcom ldan ḥdas phyogs bcu na ji sñed bzugs pa
 dan/saḥs rgyas bcom ldan ḥdas de rnam kyi sku dan gsun dan thugs
 rdo rje las byun baḥi bsod nam kyi phun po/ji sñed pa de bas kyan
 slob dpon gyi ba spuḥi bu ga gcig gi bsod nam khyad par du ḥphags
 so/de ciḥi phyir ze na/rigs kyi bu/byan chub kyi sems ni saḥs
 rgyas kyi yeḥes kyi sñin por gyur paḥo/skye baḥi gnas su gyur pa
 nas/thams cad mknyen paḥi ye ses kyiḥbyun gnas yin paḥi bar duḥo/

atha khalu maitreya bodhisattvo mahāsattvo bhītaḥ sar-
trastamanasas tūṣṇīm abhūt /

atha khalv akṣobhyas tathāgato ratnaketus tathāgato'
mitābhas¹ tathāgato'moghasiddhis tathāgato vairocanas
tathāgataḥ sarva²vajradharasiddhisamayālabanavajraḥ nāna
samādhiḥ samāpadyaitān sarvabodhisattvān āmantrayate sma/
śrāvantu bhagavantaḥ sarvabodhisattvā ye 'pi te daśasu
dikṣu buddhā bhagavantas tryadhvavajrajñānasapbhūtās te'
pi³ guhyasamājācāryaḥ āgātya pūjāyanti naraskurvanti ca /
tat kaṣṭhā dhetoḥ / śāstā sarva⁵bodhisattvānāṃ sarvatathā-
gatānāṃ ca sa eva bhagavān mahāvajradharaḥ sarvabuddha-
jñānādhipatir iti /

atha te sarve mahābodhisattvās tān sarvatathāgatān evaṃ
āhuḥ / sarvatathāgatakāyavākiccittasiddhīni bhagavantaḥ
kutra sthitāni⁶ / sarvatathāgataḥ prāhuḥ / trikāyaguhyā⁷
kāyavākiccittavajrācāryasya kāyavākiccittasthitāni / mahā-
bodhisattvāḥ prāhuḥ / kāyavākiccittaguhyavajraḥ kutra
sthitam / na kvacit /

atha te mahābodhisattvā ācāryaprapṛtā adbhutaprapṛtāḥ
tūṣṇīmathitā abhūvan /

atha bhagavān vajrapāṇis tathāgataḥ guhyavajrasamādhā
vyutthāya sarvatathāgatān sarvabodhisattvāṃs cāmantrayate
sma / śrāvantu bhagavantaḥ sarvatathāgataḥ sarvabodhi-
sattvāḥ ca sarvatathāgatabodhisapbhavavajraḥ nāna samādhi-
mahā
maṇḍalam /

atha khalu sarvatathāgatā bodhisattvāḥ ca kṛtāñjalipuṭā
bhagavantaḥ vajradharam evaṃ āhuḥ /

de nas yañ byañ chub sems dpaḥ byams pa yid ḥjigs śiñ skrag nas
cañ ni sara bar gyur to/

de nas de bzin gsegs^{pa}/mi bskyod pa dan/de bzin gsegs pa dkon mchog
dpal dan/de bzin gsegs pa ḥod dpaḥ to pa dan/de bzin gsegs pa
gdon ni za bar grub pa dan/de bzin gsegs pa rnam par snañ mdzad
rnams/rdo rje ḥdzin thams cad kyi dños grub kyi dam tshig la
dmigs pa rdo rje ies bya baḥi tiñ ne ḥdzin la sñoms par žugs nas/
byañ chub sems dpaḥ de dag thams cad la bkaḥ stsal pa/byañ chub
sems dpaḥ khyed rnams thams cad non cig/gañ yañ phyogs bcuḥi sañs
rgyas bcom ldan ḥdas dus gum gyi rdo rjeḥi ye ses las byuñ ba de
rnams kyañ/gsañ ba ḥdus paḥi slob dpon dan phrad na mchod pa byed
cin phyag ḥtshal to/de ciḥi phyar se na/de fid ston pa yin bcom
ldan ḥdas rdo rje ḥdzin pa yin/sañs rgyas thams cad kyi ye ses
kyi bñag po yin paḥi phyar ro/

de nas byañ chub sems dpaḥ chen po de dag thams cad kyis/de bzin
gsegs pa thams cad la ḥdi skad ces gsol to/bcom ldan ḥdas de bzin
gsegs pa thams cad kyi sku dan gsuñ dan thugs kyi dños grub rnams
ci la gnas/de bzin gsegs pa thams cad kyis bkaḥ stsal pa/sku gum
gsañ baḥi sku dan gsuñ dan thugs ni/rdo rje slob dpon gyi lus dan
ñag dan sems rdo rje la gnas so/byañ chub sems dpaḥ chen po rnams
kyis gsol pa/lus dan ñag dan sems rdo rje gañ la gnas/gañ la yañ
ni gnas so/de nas byañ chub sems dpaḥ de dag ño atkar du gyur
rnad du gyur nas cañ ni sara bar ḥkhod do/

de nas bcom ldan ḥdas phyag na rdo rje/de bzin gsegs paḥi gsañ
baḥi rdo rjeḥi tiñ ne ḥdzin las bñeñs nas/de bzin gsegs pa thams
cad dan/byañ chub sems dpaḥ rnams la bos te bkaḥ stsal pa/de bzin
gsegs pa thams cad dan byañ chub sems dpaḥ khyed thams cad/de bzin
gsegs pa thams cad kyi byañ chub kyi sems kun ḥbyuñ ba ies bya
baḥi tiñ ne ḥdzin gyi dkyil ḥkhor non cig/

de nas yañ de bzin gsegs pa dan/byañ chub sems dpaḥ de dag thams
cad kyis thal mo sbyar nas/bcom ldan ḥdas la ḥdi skad ces gsol to/

deśayatu bhagavān deśayatu sugato mahāmaṇḍalam iti /
 khadhātumadhyagataṃ cintec caturasraṃ suśobhanam /
 buddhamaṇḍalayogena dhyānavajraṃ pracodayet // 52
 vajramaṇḍaladhyānena āsanaṃ sarvacākriṣṇāṃ /
 pūjāṃ tenaiva vidhinā kurvīta natimān sadā // 53
 ācāryaṃ hṛdaye dhyātvā abhiṣekaṃ sanārabhet /
 khadhātum sarvabuddhais tu paripūrṇaṃ vicintayet /
 pātayed vidhivat sarvān abhiṣekapadais tribhiḥ // 54
 anena bodhim² āpnoti sarvasattvahiṣṇiṇāṃ /
 sidhyate kāyavākcittaṃ sarvasiddhimahādbhutaṃ // 55
 sarvabuddhabodhisattvasaṃyacakraṃ nāma dhyānamaṇḍalam /
 atha khalu vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api
 sarvatathāgatavajrayogaṃ nāma kāyavākcittavajraguhyam
 svakāyavākcittavajrebhyaḥ niścārayan /
 / ཨུམ་ མའིམ་ ཀམ་ /
 khadhātumadhyagataṃ cinted asthimāṃsādimāṇḍalam /
 trikāyavākcittahṛdayaṃ vajrasattvaṃ vibhāvayet // 56
 krūraṃ vikṛtaṃ saṃkrudhaṃ nīlotpalasaṃprabham /
 caturbhujam vidhānena kapālahastaṃ vibhāvayet // 57
 pañcaramiprabhodyotam svajihvāṃ bhāvayed vratī /
 dhyānavajraprayogena rudh rākaraṇam uttamaṃ // 58
 triśūlaṃ vajrasamayam kilakaṃ dāruṇottamaṃ /
 pīḍayed vajrayogena buddhakāyam api svayam // iti / 59
 atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vajrāhā-
 rasamayākṛtyārthaṃ svakāyavākcittavajrebhyaḥ niścārayan /
 annaṃ vāthavā pānam yat kiṃcid bhakṣayed vratī /
 viṣṇūtraṃsāyogena vidhivat parikalpayet // 60

beom ldan ḥdas dkyil ḥkhor chen po bśad du gsol/bde bar gśeḡe pa
 bśad du gsol/
 nam mkhaḡi dbyiṅs su ḡbus bśam pa/gru bśi lham pa rab tu mdes/
 saṅs rgyas dkyil ḥkhor sbyor ba yis/bsam gtan rdo rje
 rab bskul bya/ 52
 rdo rje dkyil ḥkhor bśam gtan gyis/ḡkhor lo can kun bśugs par bya/
 mchod paḡi cho ga de fid kyis/blo daṅ ldan pas rtag tu bya / 53
 slob dpon sfiṅ khar rab bśoms nas/dbaṅ bskur ba ni brtsam par bya/
 saṅs rgyas kun gyis nam mkhaḡi dbyiṅs/yoṅs su gaṅ bar rnam bśoms la/
 dbaṅ bskur ba yi gnas gsam gyis/thams cad cho ga bśin du dbab / 54
 sans can kun la phan ḡdod paḡi/byaṅ chub ḡdi yis ḡbab ḡgyur ziṅ/
 no mtaḡar chen poḡi dṅos grub kun/sku gsam thugs ni ḡgrub
 par ḡgyur / 55
 saṅs rgyas daṅ byaṅ chub sans dpaḡ kyi dam tshig gi ḡkhor lo zes
 bya ba/bsam gtan gyi dkyil ḡkhor ro/
 de nas yaṅ phyag na rdo rje de bśin gśeḡe pa thams cad kyi rdo rje
 sbyor ba zes bya ba/sku daṅ gsam daṅ thugs rdo rjeḡi gsaṅ ba ḡdi/
 fid kyi sku daṅ gsam daṅ thugs rdo rje las phyuṅ no/
 / ཨུམ་ མའིམ་ ཀམ་ /
 śa rus la sogs dkyil ḡkhor ni/nam mkhaḡi dbyiṅs kyi ḡbus su bśam/
 sku daṅ gsam thugs gsam sfiṅ po/rdo rje sans dpaḡ bśom par bya/ 56
 drag po ni sdug khros pa ni / utpal aṅon poḡi kha dog ḡdra /
 phyag bśi pa yi cho ga yis / phyag na thod pa banams par bśom / 57
 ḡd zer lha rnam yaṅ dag byuṅ/raṅ lce brtul śugs can gyis bśom/
 bśam gtan rdo rje sbyor ba yis/khrag draṅ ba ni mchog yin no / 58
 rtse gsam rdo rje dam tshig daṅ/ phur bu drag po mchog dag gis/
 saṅs rgyas fid kyi sku dag kyaṅ/rdo rjeḡi sbyor bas ḡdab par bya/59
 de nas yaṅ phyag na rdo rjes rdo rjeḡi kha sas kyi dam tshig gi
 bya ba ḡdi/fid kyi sku daṅ gsam daṅ thugs rdo rje las phyuṅ no/
 bśaḡ baḡam btuṅ ba gaṅ cuṅ zad/brtul śugs can gyis gaṅ bśaḡ ba /
 bśaṅ gci śa yi sbyor ba yis / cho ga bśin du yoṅs su brtab / 60

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākṣittavajrapūjāgrāyaḥ svakāyavākṣitta-
vajrebhyaḥ niścārayan /

pañcopathārapūjāgrāḥ pūjanāḥ ca prakalpayet /

eṣo hi sarvavajrāṇāḥ samayo duratikramāḥ // 61

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākṣittapūjārahasyaḥ svakāyavākṣitta-
vajrebhyaḥ niścārayan /

dvayendriyaprayogena svasūkrādiparigrāhaḥ /

pūjayed vidhivat sarvān buddhabodhiḥ avāpnuyāt // 62

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākṣittasaḥvaraḥ svakāyavākṣittavajrebhyaḥ
niścārayan /

sattvadhātor anantasya nātāḥ samayadhāriṇīm /

kāmayet trivajrasamayāḥ saḥvaro'yaḥ mahādbhutaḥ // 63

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakasaḥvaravajraḥ svakāyavākṣittavajrebhyaḥ niścārayan /

kāyavākṣittasaḥbhogāḥ trigubhyālayavajrajaḥ /

sādhayāmy ahaḥ bhadraḥ nāsāyen nātra sarvathā // 64

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakavajrasattvasaḥvaraḥ svakāyavākṣittavajrebhyaḥ
niścārayan /

vitastis tṛṇaḥ atikramya mūrdhni maṇḍalakalpanā /

oṃkāraḥ madhyagataḥ dhyātvā pañcāṅgatanipātanaḥ // 65

anena vajrayogena tejasvī bhavate kṣapāt /

kāyavākṣittasausthityaḥ bhavate nātra saḥsrayaḥ // 66

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarva-
nāntradharakāyavākṣittagubhyaḥ svakāyavākṣittavajrebhyaḥ
niścārayan /

caityakarmaḥ na kurvīta na ca pustakavācānaḥ /

maṇḍalaḥ naiva kurvīta na trivajrāgrāvandanaḥ // 67

de nas yañ phyag na rdo rjes de bzin gsegs pa thams cad kyi sku
dan gsun dan thugs rdo rje mchod paḥi mchog ḥdi/ḥid kyi sku dan
gsun dan thugs rdo rje las phyun no/

mchod paḥi yo byad mchog lña ni/mchod pas de dag mchod par bya /
ḥdi ni rdo rje thams cad kyi / dan tshig sin tu ḥdaḥ dkaḥ baḥo / 61

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi sku dan
gsun dan thugs kyi mchod pa gsun ba ḥdi/ḥid kyi sku dan gsun dan
thugs rdo rje las phyun no/

dban pe gñis kyi sbyor ba yis / bdag gi khu ba la sogs pa /

cho ga bzin du kun mchod na / sañs rgyas byañ chub thob par ḥgyur/62

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi spyod
pa/lus dan ḥag dan sañs kyi sdom pa ḥdi/ḥid kyi sku dan gsun dan
thugs rdo rje las phyun no/

sañs can khams rñams mthab yas kyi/dan tshig ḥdzin paḥi ma rñams la/
dan tshig gsun gyi rdo rjes spyod/sdom pa ḥdi ni rñad po che / 63

de nas yañ phyag na rdo rjes sgrub pa po thams cad kyi sdom paḥi
rdo rje ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las phyun no/

lus dan ḥag sañs ions spyod kyi/ gsun ba gsun gñas rdo rje skyes/
bzan po dag gis bgrub par bya/ḥdir ni yon ye ḥjig par ḥgyur / 64

de nas yañ phyag na rdo rjes sgrub pa po thams cad kyi rdo rje
sañs dpahī sdom pa ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje las
phyun no/

mtho gañ tsam gyis dpags par ni/spyi ber dkyil ḥkhor brtag par bya/
oṃ ni dbus su gñas beñs nas / bdud rtsi lña po dbab par bya / 65

rdo rjeḥi sbyor ba ḥdi yis ni / skad cig daggis gñi can ḥgyur /
lus dan ḥag sañs bder gñas pa / ḥgyur bar ḥdi ni dogs pa med / 66

de nas yañ phyag na rdo rjes shags ḥdzin pa thams cad kyi lus dan
ḥag dan sañs kyi gsun ba ḥdi/ḥid kyi sku dan gsun dan thugs rdo rje
las phyun no/

mchod rten dag gi las ni bya / glegs bam klag paḥan mi bya zin /

dkyil ḥkhor dag kyan yon mi bya/rdo rje gsun mchog phyag mi byaḥo/67

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvaviśāpahāra-
stambhanākarṣaṇaguhyaḥ svakāyavākittavajrebhyaḥ niś-
cārayan /

/ OM /

cakramadhyagataḥ sthāpya sitāśujvālanālinam /

pītāśuraśmīgahanam bhāvayet pītasannibham /

trivajrarāśmisanayair bīje'yaḥ triguhyaśabhavaḥ // 68

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyavākittarakṣā-
cakraṃ mantravajrasaṃyuktam svakāyavākittavajrebhyaḥ
niścārayan /

OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA
DAHA AMṚTE HŪM PHAṬ SVAHĀ /

bhūrjagatrādiṣu cakraṃ karmavajrapratīṣṭhitam /

hāṃkāraṃ madhyagataḥ kṛtvā nāma madhye samālikhet // 69

mantrākṣarapadaibḥ saṃyak manḍitaḥ sthāpayet sadā /

eso hi sarvamantrāṇāṃ triguhyālayaśabhavaḥ // 70

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ vajrāñjanapadaḥ
svakāyavākittavajrebhyaḥ niścārayan /

catuspathaikavṛkṣe ca mātrsthāne śivālaye /

vajrāñjanapadaḥ tatra kapāle pātayet sadā // 71

mahātālaḥ rūchiraḥ viṣṭaḥ padmasūtrārkaḥālana vartitaḥ
kṛtvā kṛpapatardāśyān ardharaṭrau vajrāñjanaḥ pātayed
budhaḥ / tatraivāṣṭasāṭābhimantritaḥ kṛtvā trividhā
siddhir bhavatiṭy āha bhagavan samantabhadraḥ /

atha bhagavantaḥ sarvatathāgatā vajrapāṇiḥ sarvatathā-
gatādhipatin evam āhuḥ / katibhir bhagavan guhyākṣaraibḥ
samānvāgatāḥ te bodhicattvā mahāsattvā ya idam sarva-
tathāgatacaryāvajraṃ sarvatathāgataguhyaśanayaḥ śraddhā-
syanti bhāvayisyanti ca /

de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
dug thams cad bbyin paḥam gaon pa dan ḥdren paḥi gsañ ba ḥdi/fid
kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/

/ OM /

ḥod ser dkar peḥi phren ba can/ḥkhor loḥi dbus su chud par bzag/
ḥod ser ser po ḥkhrigs pa ni / ser po lta bur bsgom par bya /
rder gsum ḥod ser dam tshig gi/sa bon gsañ geum las byuñ baḥo/ 68

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/lus dan ḥag dan sams sruñ baḥi ḥkhor loḥi sḥags rdo rje dan
ldan pa ḥdi/fid kyi sku dan gsuñ dan thugs rdo rje las phyuñ no/

OM HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA
AMṚTE HŪM PHAṬ /

gro ga la sogḥ ḥkhor lo ni / las kyi rdo rje la gnas par /
HAN ni dbus su bzag nas su / nāñ ni dbus su bri bar bya / 69

sḥagskyi yi geḥi tshigs rnam kyis/brgyan te rtag tu gzag par bya/
ḥdi ni sḥags rnam thams cad kyi/gsañ ba gsum gyi gnas bsdus paḥo/70

de nas yañ phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/rdo rje andzaniḥi dam tshig ḥdi/fid kyi sku dan gsuñ dan thugs
rdo rje las phyuñ no/

lam gyi bñi mdo śiñ gcig druñ / na moḥi gnas sam śi gnas su /
de ru rdo rje andzana / thod par rtag tu dbab par bya / 71

tshil chen po dan khrag dan gsañ ba dan padmoḥi skud pa dan
arkaḥi skud pas me nar gyi śiñ po byas la/tshes fi śu dguḥi
nam phyed na/rdo rje andzana dbal par byaḥo/de fid la sḥags brgya
rtaḥ brgyaḥ btab na/dños grub rnam pa gsum du ḥgyur ro/ḥes bcom
ldan ḥdas kun tu bzañ pos gsuñ so/

de nas bcom ldan ḥdas de bzin gsegs pa thams cad kyis/phyag na
rdo rje de bzin gsegs pa thams cad kyi bdag po la ḥdi skad ces
geol to/bcom ldan ḥdas gsañ baḥi yi ge du dan ldan na byañ chub
sams dpaḥ sams dpaḥ chen po de dag/de bzin gsegs pa thams cad kyi
gsañ baḥi dam tshig gi spyod paḥi rdo rje ḥdi la dad ciñ sgom par

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathā-
gatān evaṃ āha / triguhyākṣarair bhagavantāḥ sarvatathā-
gatāḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ
sarvatathāgatabodhicaryāvajraṃ śraddhāsyanti bhāvayisyanti
ca /

sarvatathāgatāḥ prāhuḥ / katamais tribhiḥ /
vajradharāḥ prāha / sarvatathāgatakāyavajreṇa / sarva-
tathāgatavāgvajreṇa / sarvatathāgatacittavajreṇa / ebhis
tribhiḥ /

atha te sarvatathāgatā bhagavato vajrapāṇeḥ pādāyor
nipatyā tūṣṇiḥ sthitā abhūvan /
atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathāgatān
bodhisattvāṃś cāmantrayate sma / bhūtapūrvāḥ bhagavantāḥ
sarvatathāgatā anābhilāpyānābhilāpyabuddhakṣetrusumera-
paramāṇavarajaḥsamāḥ kalpāḥ kṣiṇā yāvād bhagavato dīpaṅka-
rasya tathāgatasyārhatāḥ saṃyaksambuddhasyātikrāntasya
kāśyapasyāpi mahāmuner abhisambuddhasya na bhāṣitan / tat
kasmād dhetoḥ / abhavyā bhagavantāḥ sattvā asya mahāguhya-
padārthasya tena kālena tena samayena mayā na bhāṣitan /
api tu bhagavantāḥ sarvatathāgatā asmin guhyasamāje
buddhabodhiḥ kṣaṇalavanahūrtensiva niṣpādayanti / yad
anekair gaṅgānadīvalukāsamaḥ kalpair ghaṭayanto vyā-
yacchanto bodhisattvā bodhiḥ na prāpnuvanti / tad ihaiva
janmani guhyasamājabhirato bodhisattvaḥ sarvatathāgatānāḃ
buddha itī saṃkhyāḃ gacchati /
atha te ²bodhisattvā idaṃ vāgvajrākṣarapadaḃ śrutvā pra-
rodāyān āsuḥ / atha te sarvatathāgatāḃ 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 rñus so/bcom ldan h̄das
de bzin gsegs pa thams cad gsañ bañi yi ge gsum dan ldan na byañ
chub sans dpañ /de bzin gsegs pa thams cad kyi spyod pañi rdo rje
gañ yin pa de la dad ciñ sgeom par hgyur ro/de bzin gsegs pa thams
cad kyi gaol pa/gsum po gañ zig lags/rdo rje h̄dzin pas bkañ stsal
pa/de bzin gsegs pa thams cad kyi sku rdo rje dan/de bzin gsegs pa
thams cad kyi gsuñ rdo rje dan/de bzin gsegs pa thams cad kyi
thugs rdo rje ste gsum no/de nas de bzin gsegs pa de dag thams cad
kyis/bcom ldan h̄das phyag na rdo rje la phyag htshal nas cañ mi
gsuñ bar gyur te/
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
de bzin gsegs pa thams cad dan/byañ chub sans dpañ de dag la bkañ
stsal pa/bcom ldan h̄das de bzin gsegs pa thams cad/sñon byuñ ba
brjod kyis mi lañ bañi yañ brjod kyis mi lañ bañi/saṅs rgyas kyi
ñiñ rdal rab tu phra ba dan mñam pañi bskal pa yañ h̄das nas/gañ
bcom ldan h̄das de bzin gsegs pa dgra bcom pa yañ dag par rdzogs
pañi saṅs rgyas nar ne ndrad h̄das pa nas thub pa chen po hod srun
mñon par saṅs rgyaspañi bar gyis kyañ na gsuñs so/de ciñi phyir
ñe na/bcom ldan h̄das gsañ ba chen poñi gnas kyi don bśad pa de/
deñi tsho deñi dus na sans can rñams la skal ba med pañi phyir ro/
hon kyañ bcom ldan h̄das de bzin gsegs pa thams cad kyi gsañ ba
h̄dus pa h̄di la/skad cig thañ cig yud tsem gyis saṅs rgyas kyi
byañ chub rdzogs par byed do/gaṅgañi klun gi bye ma du na sñed
kyi bskal par byañ chub sans dpañ rñams kyis h̄bad ciñ btsal kyañ
byañ chub thob par mi hgyur ba de/gsañ ba h̄dus pa la mñon par dgañ
bañi byañ chub sans dpañ tsho h̄di fid la de bzin gsegs pa rñams
kyi saṅs rgyas ñes bya bañi grañs su h̄groho/
de nas byañ chub sans dpañ de dag gis gsuñ rdo rjeñi yi geñi tshig
h̄di thes nas rab tu ñus so/de nas de bzin gsegs pa de dag thams cad
kyis byañ chub sans dpañ de rñams la h̄di skad ces bkañ stsal to/

nā bhagavantaḥ mahābodhisattvāḥ prarodayatha mā triduhkham
¹ utpādayatha / atha te mahābodhisattvās tān sarvatathāgatān
 evam āhuḥ / kathaḥ² bhagavantaḥ sarvatathāgatā na prarodā-
 mahe / kathaḥ³ triduhkham notpādayāmahe / tat kasmād
 dhetoḥ / abhavyā bhagavantaḥ triguhyākṣaram / abhavyā
 bhagavantaḥ⁴ teṣāṃ nāmasravanenāpi /
 sarvatathāgatā prābuḥ / sāmānyākṣarapadaḥ kulaputrā yathā
 bhavadbhir na jñātaḥ na śrutam / tathāsmābhir api sarva-
 tathāgataiḥ sarvabodhisattvaiś ca kulaputrās te guhyākṣarā
 na samprāptā⁵ nābhisaṃbuddhāś ca / tat kasmād dhetoḥ / tri-
 guhyākṣaravisuddhatvāt /
 atha te sarvabodhisattvās tūṣṭiḥ vyavasthitā abhūvan /
 atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavāk-
 cittavaḥjrayoṣidbhagoṣu vijehāra /

atha sā sarvatathāgatacittadayitā māmakī bhagavantaḥ
 sarvatathāgatādhipatiḥ mahāvajradharam ebhir vajradhara-
 kāmaratipūjāgrākṣarapadaḥ prītyā⁶ stanuyām āsa /

tvam vajracitta bhuvaneśvara sattvadhāto
 trāyāhi māṃ ratimanojñamahārthakāmāḥ /
 kāmāhi māṃ janaka .sattvanahāgrabandho
 yadicchase jīvitu mahya nātha //

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atha sā buddhalocanā sarvatathāgatakāyadayitā bhagavantaḥ
 sarvatathāgatādhipatiḥ mahāvajradharam ebhir⁹ vajrakāma-
 ratipūjāgrākṣarapadaḥ sukhasaumanasyaprītyā stanuyām āsa /

tvam vajrakāya¹⁰ bahusattvapriyā¹¹ jñācaḥ
 buddhārthabodhiparamārthahitānudarāśī /
¹² rāgeṇa rāgasamayāṃ mama kāmayaśva
 yadicchase jīvitu mahya nātha //

73

byañ chub sems dpaḥ khyed rnam ma ṅu śig/edug bñal gsum la na
 sgon śig/de nas de bñin gśeḡ pa thams cad la/byañ chub sems dpaḥ
 de rnam kyis ḥāi skad ces gsol to/beom ldan ḥdas de bñin gśeḡ pa
 thams cad/ji lter na ṅu barbgyi/ji lter sdug bñal gsum ni sgon
 par bgyi/de ciḥi phyir ōe na/gsañ baḥi yi geḥi miñ tsañ thos paḥi
 skal ba yañ na mchis so/de bñin gśeḡ pa thams cad kyis bkaḥ stsal
 pa/de skad na rar cig/yi ge ni thum mon ste/rigs kyi bu khyed
 rnam kyis ji lter ni ōes pa dañ na thos pa de bñin du/ñed de bñin
 gśeḡ pa thams cad dañ byañ chub sems dpaḥ thams cad kyis kyañ/
 rigs kyi bu gsañ baḥi yi ge ḥāi dag na thos śiñ mñon par sañs ma
 rgyas so/de ciḥi phyir ōe na/gsañ baḥi yi ge rnam par dag paḥi
 phyir ro/do nas byañ chub sems dpaḥ de dag thams cad ni smra bar
 gnas par gyur to/de nas beom ldan ḥdas de bñin gśeḡ pa thams cad/
 de bñin gśeḡ pa thams cad kyi sku dañ gsuñ dañ thugs rdo rjeḥi
 btsun moḥi bhaga la bñugs so/

de nas de bñin gśeḡ pa thams cad kyi sku dañ gsuñ dañ thugs kyi
 btsun mos/beom ldan ḥdas de bñin gśeḡ pa thams cad kyi bdag po
 rdo rje ḥdzin chen po la dgaḥ bas bstod pa/

sens can khams na gnas kyi dbañ phyug khyed ni rdo rjeḥi thugs/
 dgaḥ ba yid ḥon don chen ḥdod pas bdag la bskyab tu gsol/
 mgon po gal te de riñ bdag ni gson par mchis bñed na/

sens can yab chen gñon mchog bdag la dgyes par mñed du gsol/ 72

de nas de bñin gśeḡ pa thams cad kyi sku dañ gsuñ dañ thugs kyi

btsun mo māmakī/beom ldan ḥdas de bñin gśeḡ pa thams cad kyi
 bdag po rdo rje ḥdzin pa chen p. la/rdo rje ḥdod paḥi dgaḥ baḥi
 mched paḥi mchog yi geḥi tshig ḥdis yañ dag par bstod do/

rdo rjeḥi sku khyod bkaḥ yi ḥkhor lo sens can kun la phen/
 sañs rgyas don du byañ chub don dam rjes su phen ston pa/
 mgon po gal te de riñ bdag ni gson par mchis bñed na/

ḥdod chags dam tshig chags pas bdag la dgyes par mñed du gsol/ 73

atha sã lokesvaradayitã kãvãkãcittavajranetri bhagavanta
 sarvatathãgatãdhipatiã mahãvajradhara² kãnepabhogasanayaã
 stanuyã ãsa /

tvã vajravãca sakãlãya hitãnukãpi
 lokãrthakãryakarãpe sada sampravãttãh /
 kãmãhi mã suratacãryã samantabhadra
 yadãcchãse jãvitu mahya nãtha //

74

atha sã sarvatathãgatakãvãkãcittãsanayãvajradayitã
 bhagavanta sarvatathãgatãdhipatiã mahãvajradharaã anaya
 sarvatathãgatasukhasãmanasyãprityã stanuyã ãsa /

tvã vajrakã³ã sanayãgra mahãhitãrtha
 sambuddhãvãstãtilakãh sãnatãnukãpi /
 kãmãhi mã gupãnidhiã bahurãtnabhũtã⁵
 yadãcchãse jãvitu mahya nãtha //

75

atha bhagavãn vajrapãnis tathãgatah sarvakãnepabhoga-
 vajrasãriyaã nãma sanãdhiã samãpannas tã sarvatathãgata-
 dayitã samayacakreãã kãmayãns tũspã abhũt / athãyaã
 sarvãkãsadhãtuã sarvatathãgatakãvãkãcittavajrasãnaya-
 sukreãã paripũrão vajrodakãparipũrãkumbha ãva samsthitã'
 bhũt / athãsmãn vajrãkãsadhãtau ye sattvãã trikãyasãnaya-
 sambhũtãã tã vajrasãriyã sampravãttãh sarve te tathãgatã
 arhantaã samyaksambuddhãã trivajrajãnãno'bhũvan / tataã
 prabhãrti sarvasattvãã samantabhadraã samantabhadraã iti
 sarvatathãgatakãvãkãcittavajrenãbhããiktã abhũvan /

de nas bcom lãan hãas de bzin gãegs pa thams cad kyi bdag po la/
 hjiã rten gyi dbãã phyug gi sku dãã gsuã dãã thugs rão rjeã
 spyã gyis/rão rje hãzin pa chen po la hãed pa la ãe bar lãã
 spyãd paã dãã tshig gis yaã dag par bstãd pa/
 khyãd ni rão rjeã gsuã ste kun la phan ãin thugs brtse ba/
 hjiã rten dag gi dgos paã don mdzãd pa la rtag tu brtson/
 ngen po gal te de riã bdag ni gãã par mchis bzed na/
 rab dgaã spyãd pa kun tu bzaã 1 bdag la dgyes par mdzãd du gsol/74
 de nas de bzin gãegs pa thams cad kyi sku dãã gsuã dãã thugs kyi
 dãã tshig rão rjeã btsun mos/bcom lãan hãas de bzin gãegs pa
 thams cad kyi bdag po rão rje hãzin chen po la/de bzin gãegs pa
 thams cad kyi bãe ba dãã yid bde baã dgaã ba hãã bstãd do/
 khyãd ni rão rje hãed pa dãã tshig mchog gi phan don che/
 yaã dag rdzogs sãã rgyas kyi gsuã mchog mãã pa ãid gzig pa/
 ngen po gal te de riã bdag ni gãã par mchis bzed na/
 yen tan rin chen mãã peã gter gyur bdag la dgyes par mdzãd du gsol/75

de nas bcom lãan hãas phyag na rão rje de bzin gãegs pa hãed chags
 thams cad ãe bar lãã spyãd paã rão rjeã dpal ães byã baã tãã
 ãe hãzin la sããã par ãugs nas/de bzin gãegs pa thams cad kyi
 btsun mo de dag la dãã tshig gi hãher los hãed pa spyãd cãã cãã
 ni gsuã bar gyur to/de nas nam mkhãã dbyãã hãã dag thams cad la
 de bzin gãegs pa thams cad kyi sku dãã gsuã dãã thugs rão rjeã
 dãã tshig gi khu bas yãã su gãã ste/bum pa rão rje chus gãã ba
 ltar gãã par gyur to/de nas rão rje nam mkhãã dbyãã hãã na gãã
 sãã can sku gsum gi dãã tshig las/yaã dag par byuã ba de rnãã
 rão rjeã dpal gyis reg nas/thams cad de bzin gãegs pa dgra bcom
 pa yaã dag par rdzogs paã sãã rgyas rão rje gsum gyi ye ães can
 du gyur to/de nas brtseãã te sãã can thams cad kun tu bzaã po/
 kun tu bzaã po ães/de bzin gãegs pa thams cad kyi sku dãã gsuã
 dãã thugs rão rjes dbãã bekur bar gyur to/

atha vajrapāṇis¹ tathāgatas tām sarvatathāgatām evam āha /
 dr̥ṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmasamatā/
 atha te sarvatathāgatāḥ vajrapāṇiḥ sarvatathāgatādhipatiḥ
 evam āhuḥ / dr̥ṣṭā bhagavan dr̥ṣṭā sugata² sarvatathāgata-
 vajrajñānasamatāvajrajñānacaryeti /

atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatayoṣid-
 bhageṣv abhiniṣkranya bhagavantaḥ mahāvajrapāṇiḥ sarva-
 tathāgatādhipatiḥ tathāgatan evam āhuḥ / ācāryaḥ bhaga-
 vann ācāryaḥ sugata yatra hi nāna rāgākṣarapadair buddha-
 bodhir anugantavyeti /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tām sarvatathā-
 gatām evam āha / mā bhagavantaḥ sarvatathāgatā evaḥ
 vadatha / tat³ kasmād dhetoḥ / khavajrasamayatyatvāt
 sarvadharmāṇāḥ / na rūpaskandho na vedanāskandho na
 saṃjñāskandho na saṃskāraṃskandho na vijñānaṃskandho na
 dhātur nāyatanaḥ na rāgo na dveṣo na moho na dharma
 nādha a iti / atha te sarvatathāgatās tūṣṭiḥ abhūvan /

atha bhagavān vajrapāṇis tām sarvatathāgatām bodhi-
 sattvāṃś cāmantrayate sma / ālocayantu bhagavantaḥ sarva-
 tathāgatāḥ sarvalokadhātusv idaṃ sarvatathāgatākāyavāk-
 cittavajraguhyam / tat³ kasmād dhetoḥ / bhavyā batāṃ⁴
 daśadikṣaṃsthitā bodhisattvā mahāsattvā aśya dharmas-
 paryāyasya / atha vajrapāṇiḥ sarvatathāgatādhipatiḥ
 vajradharmam⁵ āmantrayate sma / udgṛhāṇa⁶ kulaputra idaṃ
 sarvatathāgatasamayattvaḥ tvaḥ hi sarvatathāgatair
 dharmeśvaravajra⁷ ity abhiṣiktaḥ /

de nas de bzin gsegs pa phyag na rdo rjes de bzin gsegs pa de dag
 thams cad la hdi skad ces bkaḥ stsal to/beom ldan ḥdas de bzin
 gsegs pa thams cad chos thams cad kyi nān pa fid mthoñ nān/de nas
 de bzin gsegs pa thams cad kyi/phyag na rdo rje de bzin gsegs pa
 thams cad kyi bdag po la hdi skad ces gsol te/beom ldan ḥdas de
 bzin gsegs pa thams cad kyi rdo rje ye ses kyi spyod pa mthoñ
 I
 legs so/bde bar gsegs pa mthoñ legs so/
 de nas beom ldan ḥdas de bzin gsegs pa thams cad/de bzin gsegs pa
 thams cad kyi btsun neḥi bhaga las nān par byuñ nas/beom ldan
 ḥdas de bzin gsegs pa phyag na rdo rje chen po la hdi skad ces
 gsol to/gaṅ ḥdod chags kyi yi geḥi tshig gi saṅs rgyas kyi byañ
 chub rjes su rtogs pa de ni beom ldan ḥdas ḥo mshar to/bde bar
 gsegs pa ḥo mshar to/de nas phyag na rdo rje de bzin gsegs pa
 thams cad kyi bdag pos/de bzin gsegs pa de dag thams cad la hdi
 skad ces gsuṅs so/beom ldan ḥdas de bzin gsegs pa thams cad de
 skad na zer cig/de⁴ ciḥi phyir se na/chos thams cad ni nān akhaḥi
 rdo rjeḥi dam tshig ḥaṅ mshuṅs paḥi phyir/gzugs kyi phuṅ po na
 yin/tshor baḥi phuṅ po na yin/ḥdu ses kyi phuṅ po na yin/ḥdu byed
 kyi phuṅ po na yin/raam par ses paḥi phuṅ po na yin/khams na yin/
 skye mched na yin/de bzin du ḥdir ḥdod chags na yin/ḥe sdañ na yin/
 gti mug na yin/chos na yin chos na yin pa yañ na yin no/de nas de
 bzin gsegs pa de dag thams cad cañ ni gsuṅ bar gyur to/

de nas beom ldan ḥdas de bzin gsegs pa phyag na rdo rjes/de bzin
 gsegs pa thams cad ḥaṅ/byañ chub saṅs dpaḥ de rnam la bkaḥ stsal
 pa/khyed rnam kyi ḥjig rten gyi khams thams cad du de bzin gsegs
 pa thams cad kyi sku ḥaṅ gsuṅ ḥaṅ thugs rdo rje hdi bago bar gyis
 sig/de ciḥi phyir se na/phyogs beu na gnas paḥi byañ chub saṅs
 dpaḥ de rnam chos kyi rnam graṅs hdi la skal ba yod paḥi phyir ro/
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
 rdo rje chos la bkaḥ stsal pa/rigs kyi bu/de bzin gsegs pa thams
 cad kyi dam tshig gi de kho na fid hdi suñ sig/khyed kyañ de bzin

atha vajradharmo bodhisattve mahāsattvas¹ tathāstv iti
kṛtvā tūṣṇīm abhūt /

atha te² sarvatathāgatās trivajrasattvākṣareṣu kāyavāk-
cittaṃ praveśayām āsuḥ / atha vairocanaḥ tathāgataḥ
sarvatraidhātukakāyāvajreṣu³ viharan / sarvatathāgata-
kāyasamatām adhyālambya tūṣṇīm abhūt / atha vāgvajras
tathāgataḥ sarvatraidhātukavāgvajreṣu⁴ viharan / sarva-
tathāgatavākṣamatām adhyālambya tūṣṇīm abhūt / atha
vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu viharan/
sarvatathāgatacittasamatām adhyālambya tūṣṇīm abhūt /
idaṃ avocat⁵ //

sarvatathāgataseneyasavaravajradhīṣṭhānapataḥ
saptadaśaḥ /

gāgs pa thams cad kyis chos kyi dbaṅ phyug rdo rje ṅes dbaṅ
bakur ro/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po rdo rje
chos kyis de bāin du bgyiḥo/ṅes gsol nas caṅ mi gsuṅ bar gyur to/
de nas de bāin gāgs pa thams cad rdo rje sems dpaḥ yi ge gsun
la raṅ gi sku daṅ gsuṅ daṅ thugs ṅugs par gyur to/de nas de bāin
gāgs pa sku rdo rje nam par snaṅ mṅad/khams gsun thams cad kyi
lus rdo rje/gnas śiṅ/de bāin gāgs pa thams cad kyi sku mṅam pa
ñid la dmigs nas caṅ mi gsuṅ bar gyur to/de nas de bāin gāgs pa
gsuṅ rdo rje khams gsun thams cad kyi ṅag rdo rje la gnas śiṅ/de
de bāin gāgs pa thams cad kyi gsuṅ mṅam pa ñid la dmigs nas caṅ
mi gsuṅ bar gyur to/de nas de bāin gāgs pa phyag na rdo rje khams
gsun thams cad kyi sems rdo rje la gnas śiṅ/de bāin gāgs pa thams
cad kyi thugs mṅam pa ñid la dmigs nas caṅ mi gsuṅ bar gyur to/
de skad ces bkaḥ stsal to/

de bāin gāgs pa thams cad kyi dam tshig daṅ/sdon pa rdo rjeḥi
byin gyis brlabs kyi rgyal po ṅes bya baḥi leḥu ste bcu bdun paḥo/

CHAPTER 05p.174

- 1 G ca nāma throughout this passage
- 2 G japa-
- 3 B āyu- PG ? atha-
- 4 G sparśa

p.176

- 1 G -ādhnā-
- 2 G ca nāma throughout passage
- 3 GBF anītavajreṇa
- 4 G -vajraṇ
- 5 P -padya ca C -padyate
- 6 GB omit mahā
- 7 B hr̥daye
- 8 G omits this clause

p.178

- 1 G ca
- 2 G agni- CP agna-
- 3 GP -jvalan C -jvalanam
- 4 C pūrvaṇ P -laprayuktan
- 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.180

- 1 all anāvilen emended from Fr and T
- 2 B mahā-
- 3 C adds sādhu sādhu vajrapāṇiḥ sādhu sādhu gahyākaraḥ
- 4 GP -ābhisekakāya
- 5 B -vajra-
- 6 G -ate CP -āta
- 7 GCP -jñāvāptiphalaṇetoh

p.182

- 1 GB omit mantra
- 2 P -samudrā- and in following passages
- 3 GCP -siḥ

- 4 GCP add sarvatathāgatakāyavākittavajrasya
5 CP add -mantra- and in following passages
6 B -cittasya

p. 184

- I C -samaya-
2 all vajra- em.Pr T
3 C -an māna
4 all MSS corrupt in this śloka, e.g. B
tathāgata for tathā
5 CP -saṃbhavavajraṃ
6 C dharmarati
7 CP dakṣiṇa- G sarvatathāgatakāyavākittavajre See Translation note 10.

p. 186

- I GCP pūrva-
2 GB omit -tathāgata-
3 C -rūpa-
4 G omits
5 all mahā em. Pr T
6 PC -āṃ and in following passages
7 B omits " " " "

p. 188

- I CP -nayavajraṃ
2 CP -vajraṃ
3 B omits sarvatathāgata-
4 G -vaśāṅkarīṃ
5 C -aṃ dharmā-
6 G -saṃbhāṣaṇa- CP -saṃyogesaṃtosaṇa-

CHAPTER TWOp. 190

- I C -cittadharmā / (śloka 1)
2 G citta- P cetakan ā- C cetakarmā-
3 GB -cittākāśā-

p. 192

- I CP -ābha-
2 GCP add sarvatathāgata-

p. 194

- I G suvisū-
2 GC saṅghasya
3 C darśanā
4 G sattvārtha

- 5 B mahābedhi vajracitta
6 CP -vajriṇaḥ
7 G -pradātā

CHAPTER THREEp. 196

- I GB omit sarvatathāgata- C adds -guhya-
2 GB omit -vajra-
3 C mahāśāśnisuṃpāṇḍitaṃ
4 P saṃbhārādvaya- GB saṃbhārādvaya- C omits
5 C navaratnaḥ
6 G ratnahastaḥ C adds mahā-

p. 198

- I GB jaṭāmukutaṃpāṇḍitaṃ
2 CP viśvaṃ
3 G -laṃ
4 all add -vajra- em.Pr T also PK and Sādḥ.
5 GCP -sthala-
6 G vajra-
7 GB -meghaḥ
8 GB -kośa- G -rāga- P -kāya- em.Pr T
9 GCP -varā-
10 all vajra- em.Pr T
II CP japa-
12 CP -sādḥ-
13 G -la-
14 CP add sarvatathāgatasamantasphuraṇāvabhāsa-

CHAPTER FOURp. 200

- I GC -guhya-
2 G sarvala-
3 P sāratho
4 G ghoṣaṃpāṇḍalaṃ uttamaṃ
5 G suvisuddhena
6 C a-
7 B caturatnaḥ catuṣkoṣaḥ caturāvāraḥ

p. 202

- I GB tu
2 P -jvalaṃ
3 GB -lojjvalaṃ /
4 C tathā
5 C vijñāna-

- 6 G -lāp
 7 G adhivestya B ad' s'phya
 8 G prajñā B prajñā
 9 G -śayā C2 mahaujasā
 10 G adds -guhyakāyavāk- P adds -kāyavāk-
 G " " and omits sarvatathāgata-

CHAPTER FIVE

p. 204

- I GCP add bhagavān
 2 all dharmas- em.Pr T
 3 C omits nir-
 4 G -tām
 5 BCP -mahākulā G -mahākulām
 6 G -yet
 7 G -e hyanu- CP -ām
 8 CP -ām
 9 B maṇḍalā-
 10 GB omit
 11 G -kṛto'pi ca
 12 CP te'pi sarvata sidhyanti mahāyāne'grasādhanā
 13 G ye paradraavyābhiratā
 14 G -kṛtyā ye
 15 B mātā
 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 bodhisattvacari-
 3 GBP omit-sumeru-
 4 P adds mahāsattvā
 5 G omits mahā
 6 B omits
 7 B adds dharmāṇā
 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 SIX

p.208

- I B -vajraguhyā
 2 B kāyavākcittamantram
 3 GCP -yurvajras
 4 GB add sarvatathāgata-
 5 G śuddha
 6 G -varjita
 7 GCP anurāgamantram
 8 GCP pūjāmantram
 9 CP -eṣa and omit buddhān
 10 B vidhinā

p.210

- I GCP here have the mantra: oṃ sarvatathāgata-
 kāyavākcittavajrasvabhāvātma'ham
 2 P -e
 3 G - anti saṃ-
 4 G bodhicitte ca bhāvanā
 B bodhir eva vibhāvanā reconstructed from T
 G bodhisattvavibhāvanā
 P ? na vibhāvanā
 5 CP daśamāna
 6 GCP vidhi-
 7 all -ānvitā em.Pr T
 8 GCP vi-
 9 G jñānadaṃ
 10 B omits
 11 all cakra- em.Pr
 12 B -padmaṃ CP vajranye'tha
 13 here G and MSS have an extra verse which is not
 in Pr or T:
 ākāśadhātumadhyasthaṃ bhāvayet padmamaṇḍalam/
 (GB)padmākārasaṃnyogaṃ bhāvayed rāgavajriṇam //
 (CP)padmarāgaprabhākaraṃ

p.212

- I GB spaṣṭaṃ CP śāstraṃ em.T
 2 CP -parāyaṇaṃ G bodhitatparaṃ
 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 vibhaksayet em.Pr T
 B na cānaṃ vi- CP na cānaṃ tu vi-
 9 CPG -tvās ca
 IO GB para-
 II G sammānayed imaṃ loke CP ime loke
 B darśaniyo bhavel loke em.Pr T
 I2 B adds 'sva-
 I3 G -lakṣitam

CHAPTER SEVEN

p.214

- 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 vijño
 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.216

- I all citte em.Pr T
 2 all sparsā- " " "
 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 -padasmṛtiḥ
 IO G -bhāsāṃ BCP -bhāṣāṃ
 II G -nāṃ vā B -nābodhibhāvanā em.Pr T
 CP " - ayet

- I2 B buddhīndriya-
 I3 all yaṅkāraṇ ca vikalpayet em.Pr T
 I4 G vajrā-
 I5 G [dvayendriyasamāpatyā] and in śloka 22-25

p.218

- I G niḥsā-
 2 GBP -karān
 3 G vāco with corresponding masc.terminations
 4 G tadvad
 5 GCP cittaṃ
 6 C sarvamantra-

p.220

- I G samayākṣarendravīdhina vidhivat phalakaṅkṣiṇaḥ
 2 GCP mānayet
 3 GCP -śrayāḥ (Bagchi -śravāḥ)
 4 G vāntaḥ BC cāntaḥ
 5 GB omit-ādi-
 6 B tena
 7 BCP -yavākci-
 8 BC vāca- GP vācaḥ
 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 -śamohavajra 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 -jaṃ B -kaṃ
 II GCP viśuddha-
 I2 G valgāntare C sparsāntare
 I3 B prakurvan

p.224

- I 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 bhāvayec cakramaṇḍalam
 9 G -ec cāmarāṃ B cāmalāṃ CP cālam em.Pr T
 10 G svacchāṃ B svacchāṃ CP ? em. Pr T
 11 GB yādaviṃ " " " " "
 12 B pūjayet
 13 G tīvrasādhakāḥ B strivaśāvasā CP ? " " "
 14 C ṣṣya P kṛtaṃ
 15 GBP -āb̄dhi- C -ādi- em.Pr T
 16 B sarva-
 17 GB arci-
 18 G -dāya
 19 GB -inā
 20 P sūcayēd
 21 GC buddha-
 22 GB omit sva-
 23 G vidhibhiḥ pūjayenti ye

p.226

- I G ~~ṣṣya~~ samprāpya MSS corrupt, em.Pr T
 2 P cārukāṃ B cārukāṃti
 3 all guhya em.Pr T
 4 B -vajrakam
 5 BCP -paraṃ

CHAPTER NINEp.228

- I all sarvavit em.Pr T
 2 GBP -yogaṃ C -samāyoga em.Pr T
 3 GP omit pra-
 4 G -ākīrṇaṃ
 5 G buddhasya prabhutāṃ dhyātvā
 B 2 prabhāvitvā em.Pr T
 6 G -yogaṃ
 7 GB -aṣṭa-

- 8 G -aṃ
 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 jā-
 14 all -pravartakaḥ em.Pr T
 15 G vajra-
 16 G -aṃ
 17 G mohakulasamaṃ tattvaṃ jñeyaṃ sarvakulodbhavaḥ

p.230

- I GB -moha-
 2 GC -ābhaṃ
 3 GCP -buddhānaṃ B -bhūtānaṃ em.T (Pr -mantrāṇaṃ)
 4 G rāgakulasamāyogaṃ bhāvanīyaṃ ...
 5 BCP -inēti
 6 G -kulaṃ prerāṇīyaṃ ...
 7 G -dyavajriṇaṃ
 8 G -tā ca
 9 C saṅgha-

p.232

- I BP vākpathavajra- C bodhisattvakathāvajra-
 2 GC -riktān B -rikṣāṃ P -rakṣāṃ em.Pr
 3 GCP ṣadbhutavākyaṃrtha-
 4 B -thāḥ C -thā
 5 BG rāga-
 6 BG agra-
 7 G adds sarva-
 8 GCP add sarva-

p.234

- I C -guṇeṣu
 2 P -samayeṣu C -smṛteṣu

CHAPTER TENp.236

- I 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 -sattvānāṃ prati kri-
 8 G omits pra-
 9 GCP add sarvalokadhātuṣu
 10 GB parivārayanti
 11 C kasya hetor
 12 GB -dharmatattve C-dharmais
 13 GB -mantra- CP -mantravajra-
 14 CP add -guhya-
 15 GCP add mahā-
 16 P vākyapada-
 17 all HŪM OM ĀḤ SVĀHĀ em.Pr T

p.238

- I C -eṣa
 2 G saḥau-
 3 B idaṃ
 4 GC buddha-
 5 C buddhabimba
 6 CP hṛdaṃ
 7 G -aḥ
 8 C -ārthaḥ
 9 all svamantreṇa em. Pr T
 10 B -mantrāṇāṃ
 11 GB add kha-
 12 CP guhya-
 13 G yogavit
 14 all -bhedataḥ em. Pr T
 15 G -ādyāṃ B -ādyān
 16 G -bimba-
 17 all cakra- em.Pr T
 18 G -karābhyāṃ 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 sattvānāṃ
 10 GB -yā-
 11 CP -iṅā

- I2 all -āgre em.Pr T
 I3 all -citta " " "

CHAPTER ELEVENp.242

- I P adds sarvatathāgata-
 C " " " -guhya-
 2 G omits sarvatathāgata-
 3 GB omit -mantra- CP add -vidyā-
 4 CP -eṣaṃ
 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
 10 G -gaṃ
 11 P bhaṃ B G2 ? trūṃ C omits
 12 all have the mantras in this and the following two
 lines in the order OM ĀḤ HŪM em.Pr T
 13 GB vibhāvanā
 14 CP sarva-
 15 G vākpathaṃ tathā and omits repeat of mantras
 16 all omit -kāyavāk- G also omits -citta- em.Pr T

p.244

- I B -vajra-
 2 B -aḥ
 3 G -a-
 4 GC -vākyaśānā-
 5 B -aḥ
 6 C omits vāg-
 7 CP add -vajra-
 8 G adds sa
 9 CP sarvajñāgu-
 10 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 pañcābhijñāsanā em. Pr T

- 9 G -buddhānāṃ
 10 GB vajra-
 11 GC jñānakāraṃ
 12 CP -rājaḥ
 *13 CP -ho
 *14 B -vajra-

p.248

- 1 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 trāṃ
 8 G -vajrasanāvahaḥ
 9 GCP add -ketu-
 10 G vi-
 11 GBP -āyuh
 12 G omits -guṇa-
 13 GCP -āva-
 14 CP add -sambhava-

p.250

- 1 C viśuddha-
 2 G triroṃ- B trayoṃ- C trik-āravajra 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-
 10 G citte
 11 G -sādhakaḥ

p.252

- 1 G -ābhaṃ B amitavajraṃ
 2 GB citta-
 3 B hūṃ-
 4 G -jñāna-
 5 CP yat G yaḥ prabhūtaṃ
 6 CP idaṃ
 7 P -dharopama C -dharodharmasambhavat

CHAPTER TWELVEp.254

- 1 GCP udājahāra
 2 G -dhātu-
 3 CP -samayasūtreṣu-
 4 CP muḥ B omits
 5 all siddhā- em. Pr T
 6 CP sva-
 7 C vajra-
 8 all citta- em. Pr T 9 CP brahma-

p.256

- 1 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

- 1 GCP cakra-
 2 G -padma-
 3 GCP -ābhaṃ
 4 B -bhāva-
 5 CP -siddhisamaya-
 6 G -aḥ
 7 B param

p.260

- 1 CP pra-
 2 BCP -cittāṅku-
 3 e -īni bhā-
 4 G para-
 5 C2 -guṇo-
 6 CP pra-
 7 G triguhyakā-
 8 C -tvāṅkuśavajra-
 9 this śloka is omitted in G and MSS, reconstructed
 from Pr and T
 10 GCP -bhāv-
 11 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 -jñāvasataḥ
 6 G kāryaiḥ
 7 G dṛḍhāgra-
 8 G -vāpī CP -vānisa
 9 B -is tu
 I0 G -vāgvajro

p.264

- I CP omit sva-
 2 CP tantra- G sarvamantrārtha-
 3 B sarassu
 4 G -kuleṣu CP -kuñjeṣu
 5 C mahā siddhiḥ ca prāpyate
 6 G P? -mantreṇa
 7 G -a- CP -kāravajreṇa
 8 GBP āviśet C samādhiviśet em.Pr
 9 GB apyabdham
 I0 CP add -satva-
 II GB -dapracoditaḥ
 I2 all MSS corrupt in thesethree passages, see Tr.
 note I4. Reconstructed from Pr and FK.
 I3 G -lakṣitaḥ
 I4 G vākya-

p.266

- I G tasya
 2 G vākpathodbhavan
 3 GB kurvantu
 4 G cittasambhavāḥ CP tripathodbhavan B repeats,
 ending the second time: cittasambhavan
 5 B omits sarva-
 P " " -tathāgatavajra-
 GC omit " " " -yoga-

CHAPTER THIRTIETHp.268

- I G -cār-
 2 G dhīmantah CP vāntah
 3 G -tāraḥ
 4 G sattvā-
 5 GC pūjā-
 6 B -sattvan
 7 G dharmeṣu
 8 G -dharma-
 9 GB japan
 I0 C adds tām
 II G -ātha vajrajāpan udāharan
 I2 B adds sa-
 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 -aḥ
 2 GCP ādiśet
 3 C kāyavākiccittavajrasambodhibhāvaḥ vicāraṇam
 and omits next two lines
 4 G vākyaśāyasaḥ-
 5 B nekṣaś
 6 G athā-
 7 B -artha-
 8 CP -āgro
 9 G -air ghuṣṭa-
 I0 G -aḥ
 II GP rāgapade C rāgapathānām
 I2 GCP sarva-
 I3 GCP -cintakāḥ
 I4 G sevyaṇair yathecchataḥ B omits

p.272

- I G -vajripām CP -vajraḥ
 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
 10 G -am
 11 all -mantrāṇāṃ em. Pr T
 12 all jñānavajreṇa " " "

p.274

- I PG -e C -an B -ān 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-
 10 GCP -ān
 11 G -buddhinā
 12 G -bhedataḥ

p.276

- I GB -mayājñāvajro
 2 GB kha-
 3 G saḥ-
 4 GB add -sāmānya-
 5 GB -kāyajñāvajro
 6 G athavā paṣṣyasamaye
 7 G -vartanam
 8 GBP -ān
 9 all -buddhāṇāṃ em. Pr T
 10 GB -vajrāgraḥ
 11 G omits sva-
 12 GB -spharet CP ? em. Pr T
 13 all -vajra- " " "
 14 B jñātvā
 15 G samayodakapra-

p.278

- I G stambhe B trasyen
 2 G mriyate
 3 G -e
 4 G -aḥ and omits vā B mūrddhā

- 5 G -e tad vibhā-
 6 G -mahāpahāro
 7 all -sādā- em. Pr T
 8 all add -sattva- em. Pr T

p.280

- I all -vajreṇa em. Pr T
 2 all dāvajā- " " "
 3 G -vijaya-
 4 G hṛdaye'tha pravinyaset
 5 G -ane
 6 GB -paraḥ
 7 G -e vā'tha vinyaset B -epyaṭha vi-
 8 BCP -dān
 9 G arthine tacca nivedayet
 10 CP -ārtha-
 11 G -ārtha- Bagchi -ārka-
 12 B sva-
 13 G -ino hṛdi vi-

p.282

- I G para-
 2 G -āti
 3 CP -ānaḥ
 4 G -sukaḥ BCP -sukāḥ em. Pr
 5 G -ān
 6 G caṇḍaiḥ krodhasudāraṇaiḥ slight differences
 in all MSS
 7 G sarvākṣṣṭaḥ
 8 G -dharair ākrānto mri-
 9 GB savya-

p.284

- I G -iṃ ca B -ī mahā-
 2 G -ākāraḥ
 3 G kruddha-
 4 GB ivodbhavam CP ? em. Pr T
 5 GB -rājaḥ
 6 G -ārthārthadhāriṇam CP -yadhātuhāriṇam
 7 GGP vajriṇāḥ
 8 G -e
 9 all -suprabham em. Pr T
 10 GBP -aḥ
 11 GP -vajri-
 12 B samudīrayan I3 G bahutve tu vi-

p.286

- 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 -rasmi- 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 -binhaṃ
 9 GCP -bhāvayet
 IO B vajradhāriṇām
 II CP -pādana-
 I2 CP -anti

p.292

- I GB -keśā-
 2 B -pradam
 3 F -am uttamam
 4 CP trivajramahābalo

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 niscārayām 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 dvitrin
 2 GCP add bodhi-
 3 G bhāṣita-
 4 G -yaśāḥ
 5 G -am anusmaran CP -prapūjanāt

p.302

- I G viniḥarta-
 2 GB -ā

p.304

- I CP -vajra-
 2 B -yaśāḥ

p.306

- I B gita-
 2 GB mantra-
 3 G has the usual om namaḥ etc. GP have just
 kāyavākoittavajraṇām /
 4 G -āṅgā
 5 GB vajra-

p.308

- I G omits tri-

- 2 C -vākyaprayogeṇa
 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

- I GP C? -sarpāparājitavāg-
 2 B vinissṛta-
 3 G -āṅgā
 4 all -rājam em. Pr T
 5 CP -jāpena

p.312

- I all -buddhānaṃ em Pr T
 2 GB pādēna cākramya
 3 G uccārya
 4 B vidhijño
 5 G -ayate CP -anaṃ
 6 B -hetu-

p.314

- I GB -vajraṃ and omit nāma
 2 all vajrā em. Pr T
 3 P -cakra-
 4 G adds sva-

p.316

- I 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

- I GB -ā
 2 GB -āḥ

CHAPTER FIFTEENp.320

- I G samudīrayat
 2 G adds tāḥ
 3 G -sādh- CP vajrakulavibhā-
 4 B cintyaṃ
 5 GBP -vajri-
 6 GCP -dharo

p.322

- I B ātmanaḥ 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 -itaḥ
 3 G -ās
 4 all -vajra- em. Pr T
 5 G -āḥ
 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 akārṣit
 6 GB sarva-
 7 all buddhavajriṇām em.Pr T

8 G vajracāriṇām BCP vajradhāriṇām em.Pr T
 9 G sastambhaṃ vipra-
 IO GCP -vajraḥ

p.330

I G vākya-vajra-
 2 GB -mahāvajraḥ
 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 -ayaṃ tena
 3 nipātaṇaṃ 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 yadi
 8 G vyāḍa-
 9 CP -dharo

p.336

I B sarva-
 2 CP cakra-
 3 G adds ityāha ca
 4 G duṣṭa-
 5 B -yanti
 6 GB -cakreṇa
 7 G omits -samaya-
 8 CP -sā nāma
 9 GB -e taṃ

IO CP -bhāv-
 II GCP nirmalam

p.338

I G tatra tiṣṭhate
 2 B chand- G ched- CP ? em. Pr T
 3 CP add api
 4 G sarvaviṣa-
 5 G -harot
 6 G vyādhim viśvavajra-
 7 CP -ena niścaranti
 8 GB omit -vāk-
 9 G -ga-
 IO G -yed
 II GBF vajra- C cakra- em. Pr T
 I2 CP -ā G -asudhī-
 I3 G -o
 I4 G -atas

p.340

I G saptadinair
 2 GB -āṃ
 3 BCP -ante In the following śloka, -ati,
 -ate, -anti, -ante all occur
 4 GCP jñāna-
 5 G api
 6 G -śayan
 7 all -yaśāḥ em. Pr T
 8 B cakriṇaḥ
 9 G -aṃ
 IO G dārakaṃ dārikān
 II G -aṃ
 I2 G -ān

p.342

I CP -śekaṃ
 2 CP -dhr̥k
 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

- I G -anti
 2 G omits buddhadharmā
 3 G -sareṣu
 4 B buddha-
 5 CP add kva vā sambhūtā

p.348

- I CP -dharāḥ prāha
 2 G svakāyavākittavajraḥ
 3 G -aps

CHAPTER SIXTEENp.350

- I G -siddhi-
 2 CP -emaḥ
 3 G niścārayām āsa
 4 G -īn samā-
 5 CP -eṣu
 6 G -ān samā-
 7 G -krodhānāḥ BCP -cakrānāḥ em. Pr T
 8 CP -dharmānāḥ

p.352

- I P vākya-
 2 all have an extra śloka between 8 and 9:
 svavānmaṇḍalapadaḥ vāgvajraguṇāvahanam /
 vajradharmamahārājaḥ vidyeṣam avatārayet //
 G vākya-vajra- , vidyeṣam
 B svakāya-
 3 G -āḥ
 4 B -emaḥ
 5 G niścārayām 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

- I B -sā-
 2 B samaya-
 3 G sadharmāḥ cāva-
 4 B -buddhānāḥ
 5 G hariṣā- B haviṣā-

- 6 G -e ca
 7 GB trikālasamaye
 8 all prāṇa- em. Pr T
 9 all add -citta-
 10 GB omit

p.356

- I GB -ānvitaiḥ
 2 G -aḥ
 3 GB -ādyaḥ samācāret CP ? em. Pr T
 4 here all continue with the passage equivalent
 to śl.47 (śukraḥ ...) - 60 (... kramayet),
 which I have re-arranged according to Pr and T.
 B has it in both places, and variants are
 noted as BI and B2.
 5 B vajre CP ? G vajreṇa pā- em.Pr T
 6 GB ayutam
 7 G dadāti
 8 CP vādyagandhādīsamayair meghaughāḥ bhāvayed
 budhaḥ/
 9 G -śrotra-
 10 B -kāyavajra-
 11 G śiṣyo dṛḍhamatis tadā

p.358

- I G -ālaya-
 2 G -ābhīṣeka-
 3 all -aḥ em. T
 4 all have an additional line before this:
 mantrākṣarapadaḥ dattvā samayaḥ ca vidhānataḥ/
 5 B -ayed
 6 GCP vajra-
 7 B -mantrān
 8 B -ṣaṇṣaiḥ
 9 G kṛtvā vajranahā- BI kṛtvā yatra
 10 G BI -aḥ
 11 all add śvannāṣaḥ but B2 omits and also omits
 mahānāṣaḥ

p.360

- I all add -vajra- em. Pr T
 2 B -aḥ
 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
10 B2 siddhim avāp-

p.362

- I G kārayet
2 B vajra-
3 G vākya-
4 B -vajra- GCP -cakram catuḥ-
5 all vimalam ... en. Pr T
6 GCP add tri-
7 GBP -aḥ
8 GCP mahāvajradharāḥ
9 GB tu saṃsmaret
10 B -aḥ
11 B -ī CI P -i C2 G -iḥ en.Pr
12 G -aḥ P -o
13 GP kartavyaḥ
14 G -eta vi-
15 G -eta
16 G naśyanti CP bhasyante
17 B -varo

p.364

- I G -aḥ
2 G addis -vajra-
3 G niścārayān āsa and throughout. MSS -an/at/et/
4 GB -ātmā mahāyāsāḥ
5 B -aḥ
6 P candra-
7 CP -raśmināḥ G vajraraśmijñānasamayāḥ
8 GCP -vajra-
9 B -a-

p.366

- I CP -nam
2 B -maṇḍitam
3 G omits vi-
4 B tuśyanti yakṣendṛā
5 GBP C2 omit -mudrā- CI -samudravayā-
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- ...
11 B -śuddhā
368
1 G -ena lo-
2 G -gī CP -gi
3 G -aḥ
4 G -o
5 B bhukte G guptam

p.370

- I GB pūjayati
2 G pañcabuddhās ca
3 B -aḥ
4 GCP -ed yadi vajrā-
5 B -cakra-

CHAPTER SEVENTEENp.372

- I GCP add anena stotraraśjena
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 niścārayān āsa and throughout, MSS -an/at/et

374

- I G vākya-
2 GCP omit sarva-
3 B -rapaiḥ
4 b cedam
5 B sarva-
6 G -mātreṇa
7 GCP suratavihvalān
8 B tri-

p.376

- I G -vajrā-
2 GCP omit kha-
3 GBP sarvayakṣeyakṣiṇī-

- 4 G -pātrāliḥ
 5 G -ā CP -as̄ cāti-
 6 G -aḥ 7 B samayo'yaḥ ... pavitra vajra-

p.378

- 1 CP -siddhi-
 2 GB -ā
 3 G omits -vajra-
 4 G -kārya-
 5 G vākya-karmakṛtaḥ
 6 BC -samayaḥ
 7 GB -bhadro
 8 B bodhi-

p.380

- 1 BCP add na
 2 GCP omit -jina-
 3 CP -aḥ
 4 G -aḥ
 5 B -bhāv-
 6 B tripatha-
 7 B mantri GCP vajri em.T
 8 G copaharet

p.382

- 1 GCP bhaj-
 2 G -aiḥ CP -a B dharmavajra em.Pr
 3 G -ā CP -aḥ
 4 G bhagavān sarvatathāgatādhipatis tām ...
 5 CP omit niḥ-
 6 G -cittapadalakṣ-
 7 CP omit mahā-
 8 G -tuṣṭavacarita-

p.384

- 1 B ajānamānā
 2 B avijñāya
 3 G -ta an-
 4 B bodhipranīcitā buddhatejaḥ
 5 B -eme
 6 B -dhara-
 7 B -ādhipatis kāya-

p.386

- 1 GCP add vajra-
 2 GB add bhagavan
 3 GB dharmā-

- 4 all omit tri- em. Pr T

- 5 G -aḥ

p.388

- 1 G -ān
 2 GCP siddhiḥ
 3 G -yate
 4 B -jñāna-
 5 G -anti vajra-
 6 B adds -samaya- GCP -kasamuccayavajraḥ
 7 G pāñḍarākyā bhavet tejo ...
 B pāñḍarākyā ca tejor tārā vāyuh ...

p.390

- 1 GB omit -rahasya-
 2 B ālambya 3 G adds sva
 4 GCP omit phrase from pāṇḍ
 5 G adds sa ca puṅgavakāṇḍha
 6 GCP kasya hetoh

p.392

- 1 GB -āyus
 2 GCP omit -vajra- GP -dharma-
 3 GCP add sarve
 4 GB -ābhīṣiktaḥ ācāryaḥ
 5 GCP add -buddha-
 6 GBP add kva vā sambhūtāni
 7 G -aḥ sarvatathāgatakāya- G and Mas all have many slight variants.
 8 GCP add -sattva-
 9 G omis samādhi-

p.394

- 1 B -vajripān
 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 -aḥ sva-

p.396

- 1 B -mantrāṇāḥ
 2 G kāye
 3 G saṁśayo

4 GCP -maṇḍala-

p.398

1 GB bhruṃ CP ? en.Pr T

2 G omits tri-

3 B adds sva-

4 B dhyātvā

5 GB -tūlena

6 B -sapta-

p.400

1 GCP add yaduta

2 GCP add mahā-

p.402

1 G samut-

2 G adds te

3 GB na duḥkham ut-

4 G -anto'ntaśo nāma MSS corrupt, conjectural emendation.

5 GCP add -buddha-

6 B adds bhavanti

7 B omits ebhir ... -padaiḥ

8 G samstūyān and in following cases; emendation from Pr and majority of MSS.

9 GCP add sarva-

10 B vajra-

11 GCP -āṅka-

12 G -aṃ

p.404

1 GCP kāyāvasthitanetrī

2 B adds sarva-

3 G -kāya

4 B sugatā-

5 GCP -tam

6 GCP tri-

7 G -a

p.406

1 B sarvatathāgatādhīpatī

2 G omits sarvatathāgata-

3 C kasya hetoḥ

4 B -eme

5 B -pāṇim

6 B adds tvam

7 B -rāja GCP -vajrageja

NOTES ON THE TIBETAN TEXTp.197

1 Pek omits badzra

2 all have extra half line: tshogs gñis dai ni ldan pa yiś / (not in D)

p.199

1 Pek che

2 N L chos

p.201 Pek N sbyer bap.203

1 Pek rig

p.205

1 Pek N ḥdod pa

2 Pek dgos L gos

3 N gnas

p.207

1 Pek N L dbyins (Pr and D: dbyens)

p.225

1 Pek spyod pa

2 N L bśi

p.249

1 N L ḥod bzañ

p.255

1 Pek N rab

p.257

1 This line is omitted in NLPek but appears in D

p.259

1 Pek gyis

p.263

1 N L dnos grub

2 Pek sbyor

3 Pek L ḥdi

4 Pek ḥkhor ba

p.277

1 NLPek have an extra half line: mkhañ dbyins rdo rjeñi dbus gnas par/

(not in D)

p.408

- 1 Cp add evam astu
- 2 GB add bhagavantah
- 3 GBP -tattva-
- 4 B adds -vācitta-
- 5 B vijahāran and in following sentences.
- 6 CP -vāgvajra-
- 7 P adds -kāyavāk-
- 8 B -dayitām
- 9 GB add bhagavān
- 10 B adds -vajra-

p.279

I N mchog

p.283

- 1 emended from rtsol (Pr D stsol)
- 2 N Pek thugs
- 3 Pek na

p.285

I emended from ni gyo (D: zur gyis blta)

p.299

- 1 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 tshig

p.323

I Pek N sa

p.325

I Pek N gsan bar

p.327

I Pek gi hwan

p.329

I Pek po N pa (Pr D: ba)

I emended from mo (Pr D: po)

p.331

I E 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 bañi 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 gsañ

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 gsañ (Pr: gañ)
3 " " rdo rje (Pr: rdo rjes)
4 " " dam tshig (Pr: tshig)
5 Pek ñuñs N ñuñ

p.359

I NLPek have extra half line, also in D but not Pr:
shags kyi yi geñi tshig byin la/
2 Pek N tshog
3 ñdi skad kyañ gsuñs 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 rman bsañ la/

p.373

I Pek N gsum

p.385

I N L kyi

p.389

I emended from gsuñ (D: gsum)

p.391

I Pek omits from mñon ... to ...dañ/

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 hkhor lo

CHAPTER TWO

verse 7 nam mkhañi gnas kyis.../hdis ni dnos por.../
p.I93, line 25-6 ye ses hod zer sgron ma rdo rje ses...
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 hbar hod byed/...
v.I9-20 dri dan me tog brgyan byas te/de dbus su ni
hdod pa bya/
yon tan ske rags māmaki/ses rab can gyis de
byin bslabs/
zi ba spro bya sans rgyas gnas/...

CHAPTER SIX

v.3 snags dmigs pa yi lus kyis ni/nag dan yid la
bskul byas pas/
v.I2 dan pañi sbyor ba...
v.I5 .../byañ chub gzol bas bsgom par bya/

v.I7 .../bsdu bas der ni spro bar bya/
.../chos kyis gnas ni rab tu dbyun/
v.22 .../gian zas bzah bar yan mi bya/

CHAPTER SEVEN

v.8 .../mchod pañi bdag ñid can mchod bya/
v.I6 dam tshig for lha ni
v.I9 .../phañ kyañ rnam par brtagpar bya/
v.31 dbag gi sems kyañ de hdra ñin/mkhañ dan...
v.36 rigs kyis sbyor bañi rab dbye bas/...

CHAPTER EIGHT

v.22 .../de ñid mchod pa...

CHAPTER NINE

p.229, line 15 hdi ni rigs kyis rgya mtsho las ze dan...
...de kho nar ses par byaño/
v.I7 brdzun gyi ñag ni rdo rjeñi gnas/thams cad...

CHAPTER TEN

v.I0 dkyil hkhor rnams kyis thugs ka yi/dbus chud
phra mo rnam bsgom bya/
de yi bdus su chud par ni/yi ge mchog gi
tshig bsam mo/
v.I2 .../lha yan rab tu bskul...
v.I9 chags ñin chags pañi lta bas blta/...

CHAPTER ELEVEN

after v.5 bcom ldan hñas dam tshig gsum gyi gsañ bas
hdi skad ces bkañ atsal to/
v.8 bskyed pa la sogs dam tshig dag/rdo rje gsum
mi phyed bsgoms pas/
after v.8 ... byin gyis rlob pañi rgyu zes...
v.I4 kha dog lha pa rdo rje che/
after v.26 ...mi bskyed pañi dam tshig mñon par...
v.27 .../rdo rje gsum gyi tog...
In these passages bcom ldan hñas... corresponds

- in position to S ity āha...
 v.29 rdo rje udpal...
 v.4I dehi sems ḡgogs paḡi rdo rjer chud/gaḡ 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.../hūḡ yig rdo rje can bsgoms te/
 v.50 .../rdo rje sems dpaḡ ḡdra...
 v.70 phyogs kyi naḡ las dños grub gsuḡs/gaḡ ba
 mchog las byuḡ rñams kyi/
 v.65 bsñen pa ye źes bdud rtsis bya/...
 v.7I-2 saḡs rgyas sku ḡdzin dpal daḡ ldan/rdo rje
 gsum daḡ mi phyed dños/
 bdag la byin gyis brlab gñas deḡ/sku yi rdo
 rjes mdzad du gsol/
 phyogs beur bźugs paḡi saḡs rgyas rñams/
 rdo rje gsum daḡ mi phyed dños/
 bdag la byin gyis brlab gñas deḡ/sku yi rdo
 rjes mdzad du gsol/

The two following passages follow the same pattern.

CHAPTER THIRTEEN

- v.2I ...źes pa yis/raḡ gi rdo rjes bsgrags dkyil
 ḡkhor/
 v.37 lus ni.../sems ni.../
 ḡag ni gsuḡ gi raḡ bźin gyis/...
 v.50 dños grub ster ḡgyur rmoḡs bdag ñid/ḡdi la
 the tshom mi byaḡo/
 ḡdi ni ñin źag bdun bya ste/baḡs rgyas kyi
 kyaḡ mi ḡgrub bo/
 v.60 ...don źes bya/
 after v63 bcom ldan ḡdas nam mkbaḡi rdo rjes de skad
 ces bkaḡ stsal to/

- v.65 ...khro bo rigs...
 v.68 saḡs rgyas dpwaḡ ni khros pa yaḡ/...
 v.79 nam mdaḡi rdo rjeḡi dños gñas par/...
 v.86 dgyes paḡi bdag ñid can dñan bskur/ḡgaḡ ston
 chen po stsol bar mdzad/
 mthon ba ñid kyi byuḡ ba yi/ḡgro ba ...
 v.88rtag par bsgom/
 v.94 ...drug bzaḡ po ni/atshon cha sna...
 v.97 gsuḡ rdo rje spyas rgyal mo che/...
 v.102 drag po rdo rje
 v.106 ...sur gyis blta/
 v.137 ...ye źes rdo rje can/...
 v.146 etc..../bsgoms na.mñes pa rab tu ḡphel/

CHAPTER FOURTEEN

- v.3 .../rdo rje gsum ni mi phyed pa/
 v.23 ...ḡgugs par byed/
 v.33 ...ḡbar ba rnon po...
 v.34 ...kyo źags pas/...ḡgugs paḡi mchog/
 p.3II, line 7 omits gźan gyis mi thub paḡi
 p.3I5, line 4 ...kyi lus daḡ ḡag daḡ yid phur bus ḡdab paḡi
 sñags rdo rje ḡdi/
 " 27 ...tsham nam gyi rdo rjeḡi phur buḡi sñags ḡdi/
 and p.3I7, line 7
 v.66 ...gñas mñan te/... similarly in v.68,70
 v.67 /...ñams paḡi gñas su mi ḡgyur naḡo/
 similarly in v.69,7I

CHAPTER FIFTEEN

- v.40 blaḡs nas kha sbyar sbyor ba yis/...
 v.56 .../gtsaug tor mñes par...
 v.59 thams cad sbyor baḡi sñags rñams la/spyi bo
 du ni bskul ba źis/
 v.65 ...ḡphags paḡi sa ni bźi po dag/

- v.71 rdo rje rgyal po rab..../
 v.75 ston brgya rtsa brgyad balas pas kyan/...
 v.78 chos mchog can gyi bñan gci las/dgra yi...
 v.101 kha yi nan du de bñan ñin/...
 v.105 .../ye ñes rdo rjes bkug nas hjug/
 v.107 lan gñis lan gsum rab bagoms nas/...
 v.128 ...hkhor lor gnas pañi lus/...
 v.133 ran sams sams ni ...
 p.345, line 16 .../ñdi ni de bñin gñegs pa thams cad kyi
 hbyun bar byed pa rdo...
 p.349, line 1 de nas de bñin gñegs pa de dag gis de bñin...
 " " 4 .../ran gi lus dan ñag dan sams la gnas so/
 ran gi ...

CHAPTER SIXTEEN

extra verse between verses 8 and 9:

ñid kyi sku yi dkyil khor gnas/rdo rjeñi gsuñ gi yon tan
 bskyed/
 rgyal po chen po rdo rje chos/rig pañi dbañ po hjug par bya/

v.19:

de ltar byas pas myur du ran/rab dan yid dbañ rñams rab
 byon nas/
 rab tu dgyes par gyur pa rñams/gsañ ba mchog ni ñdri bar
 byed/

- v.20 snags grub pa yis.../
 sams
 v.22 .../lña pa las byun ba dan/
 v.27 ñi ñu rtsa lñañi bye brag gis/...rñam ar dgye/
 v.28 mchog gi sku gsuñ thugs dam tshig/...
 v.33 dbañ po gñis ni rab sbyor bas/...
 v.40 .../...rdo rje ñdzin par byed/
 v.36 .../yuns kar brtul ñugs can gyis brdeg/
 v.54 .../der ni snags la ...
 v.59 hkhor gyi tshogs rñams de dag ni/byañ chub
 rdo rje can grub hgyur/

- v.84 .../gtso bo rdo rje hcham du hgyur/
 p.369, line 2 ...snags kyi ñnos grub...
 v.85 ...ñnos grub yid hñañ bañi/mdzes...
 v.96 rdo rjeñi gsum bdag ñid ñdas na/hjig cññ rdo rjeñi
 yi ger hgyur/

CHAPTER SEVENTEEN

- v.9 sams rgyas ye ñes mtsho ñod kyi/...
 p.375, line 4 ...thams cad kyi thugs rdo rjeñi dam tshig...
 v.16 gti mug lam gyis las gañ rñams/...
 p.377, line 7 .../rdo rje gsum gyi dam tshig...
 v.20 .../rtag tu bud med ñdod mchog gñol/
 p.377, line 17 .../kluñi dbañ poñi rgyal mo thams cad ...
 v.25 phan par ñdod pas spyad par bya/...
 v.26 .../rdo rje yan dag hbyun bar bya/
 p.383, line 17-19 .../sku dan gsuñ dan thugs rdo rjeñi ñmigs
 su med pañi ño bo ñid mi hgyur bañi gnas la gañ ño
 bo ñid la mi hgyur bañi gnas rñam par dpyad nas
 can mi gsuñ bar ñzugs so/
 p.387, line 7 rdo rje ñdzin pas bkañ stsal pa/...
 " " 10 ...nas/dbyans ñdi dag brjod do/
 " " 29 ...bcom lñan ñdas phyag na rdo rje de bñin
 gñegs pa thams cad kyi bdag pos sku...
 p.389, line 3 ...rdo rje de bñin gñegs pa thams cad kyi
 bdag pos ...
 Similarly in all the following passages up to v.67.
 p.391, line 13 ...bgyi/de bñin gñegs pa thams cad bkañ
 stsal pa/...
 p.393, line 12 de ñid de bñin gñegs pa thams cad dan/byañ
 chub sams dpañ thams cad kyiston pa...
 v.58 lña yi ñod zer rab gsal bañi/rañ ...
 v.64 ...bya/min na thams cad hjig par hgyur/
 p.403, line 23 ...thams cad kyi thugs kyi btsun mo mñmakis...

p.407,line 6 ...thams cad kyi ye ses mñam pa ñid dan/
 rdo rje ...
 " " 26 ...rdo rje gsñ ba hdi...
 p.409,line 6 omits ...sku rdo rje...
