A Critical Study
of the
GUHYASAMĀJA TANTRA

by
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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-thaṅ edition in the India Office Library.


L  Lhasa edition in Cambridge University Library.

D  sDe-dge edition in Cambridge University Library.

Commentary:

Fr  MS of Pradīpodyotananāmaṭīkā by Candrakīrti, in the K.P.Jayaswal Research Institute, Patna. Supplied on photostat.

Tibetan translation, sGron ma gsal bar byed pa, by Śraddhākāravarman, Rin chen bzaṅ 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

Jñānasiddhi by Indrabhūti, ed. Bhattacharyya: Two Vajra-
yāna Works; G.O.S.XLIV, 1929.
PK  Pañcakrama by Nāgārjuna, ed. de la Vallée Poussain;
     Louvain, 1896.
Sek  Sekoddeśāṭīkā by Naṭapāda, ed. Carelli; G.O.S.XC, 1941.
IT  Tucci, Indo-Tibetica (Vol. III); Rome.
     "  Glosses on the Guhyasamāja; Mélanges Chinois et Bouddhiques, III; Brussels.
IBI  Bhattacharyya, Introduction to Buddhist Iconography;
     Calcutta, 1968.
Roerich, The Blue Annals of gZhon-nu-dpal; Calcutta.
Naudou, Les Bouddhistes Kaśmīriens au Moyen Âge;
Das, Tibetan-English Dictionary; Calcutta 1902.
Chos-kyi-grags-pa, Tibetan-Chinese Dictionary; Peking.
Wayman, Early Literary History of the Buddhist Tantras;
INTRODUCTION

Materials

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 Jayaswal Research Institute, where work on its publication is believed to be in progress; as it is still unpublished, references are given only to the Tibetan version.

Returning to the Tantra itself, for the Tibetan translation, referred to as T, I have used the editions of Peking, sNar-thaṅ and Lhasa; these give the translation by Śraddhā-karavarman and Rin-chen-bzaṅ-po, revised by ḪGos 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 F 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 no other words, there is 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 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, '-āṭmā' as both sing. and pl. nom., 'yoṣitāḥ/āḥ/ām', 'yāvantyaḥ' for 'yāvatyaḥ', '-inām' for '-inām' gen. pl., 'śāstṛgam/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 danda in order to regularise this. Occasionally sandhi is disregarded even within a compound, and a few instances of double sandhi occur.

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

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

With a text of this sort, where almost every word may be given a special significance in the commentaries, it is essential to translate as literally as possible, without the para phrasing which is often necessary for better intelligi-
bility. It is therefore extremely difficult to produce a readable translation, and the translator's only excuse must be that this is equally true of the original Sanskrit and of the Tibetan. In spite of this difficulty, and the technical defects of its language, the Tantra is pervaded by the poetic qualities of the deep insight which it expresses, and I have tried to retain some of this quality, especially in the passages which describe visualisations and in the short songs of praise. Again with this intention, and, I believe, in accordance with the style of the original, I have avoided the use of technical or artificial-sounding terms. I have also avoided devices such as bracketed insertions in the text of the translation; wherever small additions have been necessary they are drawn from the commentary.

Origins

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

The Guhyasamāja is probably one of the earliest, and certainly among the most important, of Buddhist Tantras. Tradition holds it to have been revealed by the supreme Buddha, through the Bodhisattva Vajradhāra, to King Indrabhūti of Uḍḍiyāna (Urgyān), 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 Buddhasrī- 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 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 Lakṣīṅkarā 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 samsāra 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 (nirmanakāya), 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 attained by the practice of the Tantra; in reference to various passages, the comment-
tary explains that this teaching is secret because it is not understood by the followers of Hinayāna, 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 āid), 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 Mahāvajrakhara, Akṣobhya — since in this Tantra Akṣobhya is placed at the centre of the maṇḍala and is its Lord —, Vajrapāṇi, Samantabhada, 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, and their shapes and colours, are as follows:
In the Tantra itself, however, the fierce Acts are always described as being performed in the triangle, while subjugation takes place in the air-\textit{maṇḍala}. The Goddess Lokaṇā, 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 \textit{samsāra} must be used and transformed into enlightenment. In this connection, it may be re-
marked that the symbolic language of the Tantra operates on several levels: sometimes quite ordinary language is interpreted as sexual, while explicitly sexual terms are given a spiritual or meditational interpretation; most of the terms involved refer to orthodox yoga, which seems to disprove the common suspicion that this language was invented to disguise unconventional practices.

As for the other controversial elements in the Tantra, such as commands to kill, steal, lie, commit adultery and incest, eat excrement and so on, and defy all the rules of caste which were so powerful in the society where it originated, all these may certainly be interpreted as symbolic (see the notes on these terms as they occur). But there was surely a deeper intent behind such revolutionary teaching than mere symbolism. The principle of making use of all aspects of experience applies not only to pleasure, but also to the emotions of aversion and disgust. The Sanskrit word 'samatā' often appears (T mñam pa āid): 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: 'gurunindana' — 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 (aṇāgā). 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 ḩkhor). 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 ḩbyor). 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 ḷbyor 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.

vidyādharma (rig ḷdzin). '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 (sādhyā) 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 (tiṅ Ṇ ḷdzin). 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.


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

siddhi (dḥos 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.

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<th>Buddha</th>
<th>Akṣobhya</th>
<th>Vairocana</th>
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<tbody>
<tr>
<td>Other names</td>
<td>Vajra Mind</td>
<td>Vajra Body</td>
</tr>
<tr>
<td>Goddess</td>
<td>(Vajradhātviśvarī)</td>
<td>Locana</td>
</tr>
<tr>
<td>Family name</td>
<td>Hatred (dveṣa)</td>
<td>Delusion (moha)</td>
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<tr>
<td>(kula)</td>
<td>wheel</td>
<td></td>
</tr>
<tr>
<td>Symbol</td>
<td>vajra</td>
<td></td>
</tr>
<tr>
<td>(mudrā)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colour</td>
<td>dark blue</td>
<td>white</td>
</tr>
<tr>
<td>Element</td>
<td>space</td>
<td>water</td>
</tr>
<tr>
<td>Sphere of sense</td>
<td>touch</td>
<td>form</td>
</tr>
<tr>
<td>(viṣaya)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skandha</td>
<td>consciousness</td>
<td>form</td>
</tr>
<tr>
<td>(vijñāna)</td>
<td>(rūpa)</td>
<td></td>
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<tr>
<td>Kleśa</td>
<td>hatred</td>
<td>delusion</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Dharma-realm</td>
<td>mirror-like</td>
</tr>
<tr>
<td>(jñāna)</td>
<td>(dharmadhātu)</td>
<td>(ādarsa)</td>
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<tr>
<td>Centre</td>
<td>heart</td>
<td>head</td>
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<tr>
<td>(cakra)</td>
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<tr>
<td>Ratnasambhava</td>
<td>Amitabha</td>
<td>Amoghasiddhi</td>
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<td>Ratnaketu</td>
<td>Amitayus</td>
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<td>Ratnasri</td>
<td>Vajra Speech</td>
<td>Vajra Dharma</td>
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<td>Māmakī</td>
<td>Pāṇḍaravāsinī</td>
<td>Tārā</td>
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<tr>
<td>Wishing-gem</td>
<td>Passion (rāga)</td>
<td>Samaya</td>
</tr>
<tr>
<td>jewel</td>
<td>lotus</td>
<td>double-vajra sword</td>
</tr>
<tr>
<td>yellow</td>
<td>red</td>
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Homage to Vajrasattva!

Thus have I heard: once the Blessed One 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-Mahāsattvas 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. Some appeared there as Buddha-Locana, some as Māmakī, some as Pāṇḍaravāsinī, 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 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, Amoghasiddhi and Vairocana dwelt in the heart of the Tathāgata Bodhicittavajra.

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

Then the Blessed Tathāgata Bodhicittavajra entered the samādhi called "Vajra birth of the Samaya of the Vajra Body, Speech and Mind of all Tathāgatas", and consecrated this personification of the great vidyā with the blessing of the mantras of all the Tathāgatas, and at once the Blessed Tathāgata Bodhicittavajra himself was seen thrice-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 Sāmayas of all the Tathāgatas, so that they may experience the bliss and delight and attain the wisdoms and divine perceptions 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 Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol (mahāmudrā) of Akṣobhya, with a black, white and red form, sat in the place of the Vajra Body, Speech and Mind of all Tathāgatas.

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

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

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

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

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

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

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

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

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: YAMĀNTAKRT. 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: PRAJÑANTAKRT. 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: PADMĀNTAKRT. 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: VIGHNĀNTAKRT. 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 Samantabhādra, of Vajra Body, Speech and Mind!

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

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

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

Then the Blessed Tathāgata Vairocana entered the samādhi called "Vajra clear insight of all Tathāgatas", and explained the enlightened state of mind like this:
explained the enlightened state of mind like this:
By nature luminous are the dharmas,
from the beginning pure, like space,
there is neither enlightenment nor insight,
this is the sure way of enlightenment.
So said the Blessed Tathāgata Vajra Amoghasiddhi.
Then the great Bodhisattvas, Maitreya and so on, hearing
syllables which are the essence of the dharmas of the
ret body, speech and mind of all the Tathāgatas, were
ick with wonder and amazement, and sang this song of praise:
Wonderful is the Buddha, wonderful is the Dharma,
ousful is the teaching of the Dharma!
pure in essence, purified,
Mind of Enlightenment, hail to thee!
Born of the dharmas without self,
fulfilling Buddha-enlightenment,
free from thought and object of thought,
Mind of Enlightenment, hail to thee!
Samantabhadra, good of all,
arousing the Mind of Enlightenment,
enlightened action, supreme Vajra,
Mind of Enlightenment, hail to thee!
Pure Mind of the Tathāgatas,
Possessor of Vajra Body, Speech and Mind,
Guide to Buddha-enlightenment,
Mind of Enlightenment, hail to thee!
4  Devoid of all substance, free from the skandhas, the
senses and their spheres, subject and object,
my Mind, being one with the non-selfhood of dharmas,
is forever unarisen and has the nature of the Void.
So said the Blessed Tathāgata Vajra Vairocana.

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

5  Unarisen are these substances,
there are no dharmas and no Dharma-nature,
without self, like space,
this is the sure way of enlightenment.
So said the Blessed Tathāgata Vajra Akṣobhya.

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

6  Insubstantial are all dharmas,
devoid of intrinsic qualities,
born from the non-selfhood of dharmas,
this is the sure way of enlightenment.
So said the Blessed Tathāgata Vajra Ratnaketu.

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

7  Since the dharmas are unarisen there is no substance
and no meditation,
through union with the state of space
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 SUNYATĀJNĀNA VAJRAŚVAHĀVĀTMĀKO'HAM

I-II At the centre of space 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, 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 the maṇḍala of Buddhas, of Amitāyus, and the Great Symbol of Amoghasiddhi, 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 DHARMADHĀTUSVABHAVAṬMOKO'HAM

12-17 By means of yoga 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 yoga 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.
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.

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.
CHAPTER FIVE

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 sādhaka 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.

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

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

I0 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:

I

OM SARVATATHĀGATACITTAVAJRASVABHĀVĀTMAKO'HAM

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

2

OM SARVATATHĀGATAKĀYAYAVAJRASVABHĀVĀTMAKO'HAM

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

3

OM SARVATATHĀGATAVĀGVAJRASVABHĀVĀTMAKO'HAM

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

4

OM SARVATATHĀGATĀNURĀGAṆAVAJRASVABHĀVĀTMAKO'HAM

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

5

OM SARVATATHĀGATAPŪJĀVAJRASVABHĀVĀTMAKO'HAM
Always worship the Buddhas 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:

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

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

8-17 Visualise a moon maṇḍala at the centre of space, and visualising the forms of the Buddhas begin the subtle yoga. 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, and place the word HŪṂ above it, the dwelling of the Buddha's form. At the centre of space imagine the moon maṇḍala, and visualise the vajra and lotus in the practice of Locana. At the centre of space imagine the jewel maṇḍala, and upon it attentively visu-
alise the primary yoga. 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.

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

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, 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, he will become splendid, powerful, exalted, radiant, delightful to behold; without rituals of arousing, 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, 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.

§ I4 Knowing form as threefold, worship, composed of worship: that itself is the Blessed One, the All, the Buddha, Vairocana, the Source; knowing sound as threefold, offer it to the deities: that itself is the Blessed One, the All, the Buddha, Ratnākara, the Lord; knowing smell as threefold, offer it to the Buddhas: that itself is the Blessed One, the All, Bearer of the Dharma of Passion, the Lord; knowing taste as threefold, offer it to the deities:
that itself is the Blessed One, the All, the Buddha, Amogha who holds the vajra; knowing touch as threefold, offer it to your own Family: that itself is the Blessed One, the Vajra-Possessor appearing in the nature of Akṣobhya. Always direct the mind towards form and the other sense-objects, for they are the secret essences of all the Buddhas gathered together. With form, sound and so on the mantra-practiser should always visualise the deities, or he should visualise there with the meditations of the different Families.

I5–20 Absorption in the recollection of the Buddha, meditation on recollection of the Dharma, meditation on recollection of the Vajra, — these are meditation on body, speech and mind; absorption in recollection on the Family, meditation on recollection of the Wrathful One, absorption in recollection of the Samaya, — meditating thus one attains enlightenment. Taking a beautiful sixteen-year-old girl, in solitude begin worship with the three foundations of blessing; meditate on Locana and so forth, the supreme Consort of the Tathāgatas, then by the union of the two organs attain Buddha-siddhi; visualise the syllables HŪṀ, OM, ĀḤ and PHĀṬ, 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?

Putting the linga in the bhaga 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?

Putting the linga in the bhaga the wise one should visualise Vajradharma, and send out clouds of Dhammas from his pores.
What is meditation on recollection of the Vajra?

23 Putting the linga 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 linga 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 linga 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 lotus, he should worship the Buddhas and Vajrasattvas with drops of his seed.

What is meditation on recollection of the Mandala?

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

What is meditation on recollection of Body?

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

What is meditation on recollection of Speech?

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

What is meditation on recollection of Mind?

30 That Mind of Samantabhadra, the wise Lord of the Secret, -- may my mind too become such, like a 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 union and slay the host of Tathāgatas, and he will attain ultimate siddhi.

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

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

What is meditation on recollection of Non-arising?

35. All is naturally luminous, signless and unchanging, neither duality nor non-duality, peaceful and pure like space.

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

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

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

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

1 Vajrasattva, Mahāyāna, purifying practice of space, highest practice of Samantabhadra, reveal the worship, O Supreme Jina!

2 Teacher of the Vajra Way, Passion, Hatred and Delusion, supreme in likeness to space, reveal the worship, O Source of Jinas!

3 Guide on the path of liberation, abiding in the three-fold Way, pure with the blessedness of the Buddhas, reveal the worship, O Supreme Man!

4 Mind of Enlightenment, open-eyed, turning the Wheel of Dharma, pure in Body, Speech and Mind, homage to thee, O Vajrayāna!

5-6 Then Vajradhara the King, infinite unchanging space, universal consecration, aim of all, Ruler of all, Holder of Vajra and Jewel, spoke of the supreme worship of the Tathāgatas, 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 animals. In a clean and deserted place, a peaceful shrine, the Son of the Jinas 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 genitals.

10-12 The wise one, 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 kinds\(^7\) of day-lotus (padma) and the three kinds of jasmine and night-lotus (utpala), the skillful one should offer them to the gods; imagining the karāṭikāra 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 Tathā-gatam, and worship the Teacher with excrement and urine. Taking a girl of good fortune, fair-faced and very beautiful, meditating on the foundation of blessing 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

1-2 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 I 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-gem, filled with an ocean of treasure, they will become great Sages, Sons of all the Buddhas. This should be known as the true sacred law of the Family of Delusion in the ocean of all
Families.

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

I2-I4 At the centre of space visualise the Lotus maṇḍala, and transform it into Amitāyus; fill it all with Buddhas, and by the practice of the four yogas 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:

I0 At the centre of space visualise the maṇḍala of the Samayás, and transforming it into Ratnaketu fill it with the forms of all the Buddhas; indulging in words of abuse and so on, you will attain wisdom.
So said the Blessed One, the Array of all Tathāgatas.

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

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

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

Among the dharmas most wonderful, like space,
pure, beyond thought, the relative truth is proclaimed!
Then all the Blessed Tathāgatas, gathered together again, made salutation to the Blessed One, the Tathāgata, Secret Body, Speech and Mind, Clear and Complete Enlightenment in the Truth of the Great Vajra Samaya, and said:

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

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

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

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

Om Ah Hum.

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

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

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

So said the Blessed One, Vajrasamaya.

Here is the supreme vajra secret:

10-16 Visualise the maṇḍalas very small in the centre of the heart, and at the centre of that visualise the supreme syllable. Always attentively visualise a large five-pointed vajra, then visualise three vajras with the practice of the vajra hook, and arouse the diety by striking his heart with it; this accomplishes the Buddha-enlightenment of all Vajras. This meditation on the vajra hook by the Vajra, Lotus and other Families is called the arousing in the heart, it is like the production of a play. If you practice this supreme vajra way for seven days you will attain the secret body, speech and mind of those who possess vajra wisdom. The
Buddhas and Bodhisattvas who follow the supreme mantra-practice, bestowers of gifts, look down in awe, their minds full of fear, and grant the whole extent of siddhi, the heart's desire and contentment; but if the deluded one does wrong, his life ends at that moment.

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

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

Then Vajradhara the King, Son of all the Tathāgatas, universal consecration, foremost of Buddhas, spoke these words:

As many as are the women in all the world-realms, — with the practice of the Great Symbol enjoy all these, and emit there the Buddha-dwelling of countless millions of Vajra-Possessors.

So said the Blessed One, Bodhisamaya.

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

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

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

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

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

Here is the essence of Vajra Wisdom: BHRŪṂ.

4-5 Visualise HŪṂ at the centre of a Vajra maṇḍala, OṂ at the centre of a bright maṇḍala, and ĀḤ at the centre of a Dharma maṇḍala, and imagine the syllable BHRŪṂ as the source from which these three Vajras arise.

So said the Blessed One, the Secret Samaya.

68 The essence of the Buddhas of the three times, delighting body, speech and mind: OṂ is the transcendent Buddha Body, ĀḤ is the Speech of the Buddhas, HŪṂ 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-being 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 kalpas 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 ĀH in his throat; meditating on Lokesvara, visualise a great vajra in the five colours; after creating the samaya-being and wisdom-being, visualise the Samaya of Speech and the five great ones; 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 HŪṂ in his heart; the vajra wisdom should visualise this great Samaya essence in the five colours, as the dwelling of the Jina of all Vajras; 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, and visualise the syllable KHAṂ on every form, and you will become like Vajra Wisdom which is Space. Honoured again and again by Buddhas and Bodhisattvas, remain for three kalpas, unseen even by the Buddhas.

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

21-22 Having visualised the personification of your mantra at the centre of the Vajra maṇḍala, place the vajra syllable HĀṂ 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 (saṁbhoga) of Mañjuśrī.

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

23 At the centre of space visualise the syllable TŚLṬṀ 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 sadhana of the Buddha-perceptions among all siddhis. At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajrasattva visualise the Wisdom OṀ; 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 OṀ; by meditation on the Three Vajra Samayas become like Ratnaketu, 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 Lokesvarā visualise the Dharma OṀ; 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.
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; when your mind enters the vajra state of suppression 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 ĀH 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 ĀH 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.

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. MAH — meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind, you will become like Mañjuvajra; with purified nature 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 substances produced from the indestructible Three Vajras, and in it visualise the indestructible mind of all Buddhas; at that very moment you will attain the splendour of Mañjuvajra.

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

The samādhi called "Wheel Samaya".

10-11 With your mantra visualise a great vajra at the centre of the maṇḍala, imagining it as the dwelling of all the Vajra Family, and you will become like the Vajra; as many women 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 ones 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 OṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Bodhisattva, bright as the rising sun, golden as the Rose-apple River. Visualise ĀḤ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Enlightenment Wisdom, bright as the rising sun, golden as the Rose-apple River. Visualise HŪṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain
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. 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 Ratnāvajra 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 maṇḍala 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.
By a crossroads or a single tree, or in a shrine containing a single image, the sadhaka should always practise the capture of the Vajras. Visualise the personification of the unified triple mantra, the Three Vajras united in one, the hook of body, speech and mind of the Buddhas whose mind is wisdom; the sacred capture of the Buddhas takes place in the mandala of air, -- having captured with the vajra the Goddesses of the ten directions, born of the sacred law, enjoy them.

The capture of the Samayas of the realm of space.

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.

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

So said the Blessed One, the Great Secret Samaya.

With the great sacred law of human flesh attain the supreme Three Vajras, with excrement and urine become a Vidyadhara lord, with elephant-flesh attain the five divine perceptsions, 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
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 sadhaka should practise this highest way of the sacred law, which pleases all the Buddhas and accomplishes all siddhis.

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

49-50 Visualise on your tongue the syllable 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 ĀH 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 Vidyādhara lord among the great Samayas; in invisibility and so on you alone will illumine the thousand worlds, you will steal from all the Buddhas and enjoy the women of the gods. With vajra eye you see the Buddhas dwelling in the Three Vajras, infinite as the sands of the Ganges, as though they were a fruit held in your hand; with the power of divine perception you hear whatever sounds are uttered in lands infinite as the sands of the Ganges as though they were at your ear; you know the thoughts of all beings in lands infinite as the sands of the Ganges, arising like the play of
body, speech and mind; as though it were but the passing of three days, you remember your past lives occurring in 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.

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.

Absorption in the sacred law of sevā, the arising of upasādhana, the sacred law whose object is sādhana, and maha-sādhana 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 sādhana visualise the Mantra Lord — this is called arousing, and at the time of mahā-sādhana 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, 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.

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, at the five places, the wise one, vajra wisdom, should visualise the syllable OM and proclaim the vow (saṃvara); creating
the Vajra Samaya 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 upāsadhana?

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 sādhana:

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, if the deluded one does wrong he will split into pieces, there is no doubt.
CHAPTER THIRTEEN

1-2 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. 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:

the meaning of

10-15 The chanting of all mantras 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 wisdom 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 Vajra, is called Vajra Mind, it is called the chanting of Mind; examination of the Buddhas of the three times, with the corresponding mantra-chant, delightful, without substantiality,— this is called the chanting of the Jewel; that whose meaning is 'coming and going', the emanation of clouds of forms everywhere in the Buddha-lands,— this is called the Unobstructed (Amogha) chanting; with the wisdom of the Wrathful Samaya he hears the mantra syllable, his mandala proclaimed by his vajra,— 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 in 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 Neuter chanting of the Vajra Samayas.

26-29 All the Vajra Lords, contemplating the true meaning of 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 sādhaka of supreme Dharma.

So said the Blessed One, Mahāpuruṣa-Samaya.

30-42 At the centre of the heart visualise the wheel of those who possess the Wheel wisdom, and meditate on the meaning of the Wheel at the centre, in the middle of the bright maṇḍala; at the centre of the heart visualise the vajra of those who possess the Vajra wisdom, and meditate on the meaning of the Vajra mantra in the middle of the Vajra maṇḍala; at the centre of the heart visualise the jewel of those who possess the Jewel wisdom, and meditate on the meaning of the Jewel mantra in the middle of the Jewel maṇḍala; at the centre of the heart visualise the lotus of those who possess the Lotus wisdom, and meditate on the meaning of the Lotus mantra in the middle of the Lotus maṇḍala; at the centre of the heart visualise the sword of those who possess the Sword wisdom, and meditate on the meaning of the Sword mantra in the middle of the Samaya maṇḍala. Make the Five Buddhas
approach the maṇḍalas, then send them out by means of the five rays, and enlightenment will be attained; the emanation of all the mantras is twofold, emanation and withdrawal should be done distinguishing between the three Vajra Bodies: worshipping your body through the essence of Body, your mind through the essence of Mind, and your speech through the essence of Speech, you will attain the state of worship.

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

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

44-50 Visualise the beings of the three realms in the Buddha Body, and having imagined them slain by the enemy, 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.

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

51-55 At the centre of space visualise a wheel adorned with vajra flames, Vairocana possessing all the divine aspects, and imagine Vajrasattva of great fame appearing from the Samaya of the Three Times, holding in his hand a vajra which emits sparks of fire; distinguishing between the Vajra forms, draw together the beings from the ten directions on rays of light and make them enter your body; then the friend of supreme wisdom should send out all the Vajras: May all the Buddhas, Yogins of Body, Speech and Mind, hear me! I am glorious 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; the possessor of supreme vajra wisdom should do it for the guarding of all mantras; this is called the guarding of enlightenment of all Vajras. So said the Blessed One, the Mind of Enlightenment.

At the centre of space visualise the Dharma Body, 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".

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".

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, Mahādharmanas 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, and visualising the form of Vairocana place the supplicant in his heart; imagine the realm of space filled with Locanas, 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, and visualising the form of Dharmadhara place the supplicant in his heart; fill the delightful dwelling of space with Pañcaras, then draw them together into a ball of light the colour of the Jewel and the Wishing-jewel and make it fall down into the supplicant'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-jewel, 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, and visualising the form of Akṣobhya and Amogha-siddhi place the supplicant 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.

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 enemy in the maṇḍala of fire, harming all the Buddhas, and then perform the yoga: imagine that they all overpower him, bearing many kinds of weapons, and tear out his entrails, marrow, blood and so on, and the enemy will die. Even if the Buddha or Vajradhara is visualised in this way he will die within a fortnight, there is no doubt.

The samādhi called "Samaya array of clouds of Vajras"

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

95-98 Imagine Locana, desiring the good of all beings, three-headed, white, black and deep red, lovely in form; imagine always the great Queen Māmakī, three-headed, black, white and red, lovely in form; imagine always the great
Queen Pañḍarā, 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-IIIO Imagine the great Wrathful One Yamāntaka, three-headed, violent and shining, black in colour, harsh, fearful to fear itself; imagine the great Wrathful One Aparājīta, loudly laughing, three-headed, blazing and emitting sparks of fire; the yogin should always imagine the great Wrathful One Saya-grīva, blazing like the fire which consumes the ages, three-headed, stamping out evil-doers; the great Wrathful One Vajrāmṛta, agitated and emitting sparks of fire, like a blazing vajra, violent, fearful to fear itself; imagine the great Wrathful One Ṭakkrāja, the wisdom of desire, three-headed, causing three-fold fear, four-armed, extremely terrifying; always imagine the great Vajra Mahābala, dispelling the ignorance of the three worlds, destroying all evil-doers, three-headed; imagine the great Wrathful One Nīladaṇḍa, causing fear to the three worlds, three-headed, born of the Three Vajras, fiercely blazing; the practitioner 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-113 At the centre of space imagine the holy bright maṇḍala, and having visualised the form of the Buddha, 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 Locana; 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-jewel.

The samādhi called "Possessing the sign of Locana Samāya".

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".

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".
At the centre of space imagine the holy siddhi maṇḍala, and having visualised the form of the Buddha, transform it into Tārā; imagine her fair-faced, wide-eyed, adorned with various jewels, yellow in colour, drunk with the wine of woman's enchantment; in her hand a clear yellow night-lotus, produced from vajra meditation, worshipped by all beings.

The samādhi called "Possessing great Samaya-Tārā".

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

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

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

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

The samādhi called "The appearance of the birth of Hayagrīva".

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

The samādhi called "Vajra birth of Amṛta Samaya".

I44-I46 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Ṭākkirāja; 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".
I50-152 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 angry, 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".

I53-155 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".

I56-158 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vidyācakra; 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".
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".

Through suppression by the circle of Wrathful Ones, depending upon the circle of Buddhas, the Vajra samādhi wisdoms are attained from the Vajra maṇḍala.
Then the Blessed One, Mahāvajradhara, Lord of the Samayas 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: OṂ 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: OṂ 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: OṂ 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 Śamaya-beings: OM etc.  

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 Yāmantaka: NAMAḥ etc.

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 Māmakī 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.

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: NAMAH etc.  

I4-I5 As soon as this was said, all the Buddhas born of the Great One, terrified and afraid in their hearts, contemplated the Mind of Enlightenment. When fierce and cruel rākṣasas appear with great terror and confusion, he performs actions according to the rite.

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

I6-I7 As soon as this was said, the first-born sons of the Dharma Vajra, terrified and fainting, contemplated the King of Wisdom. Arousing the Wrathful Kings he purifies the whole realm of space, filled with poison, the colour of the vajra halāhala.

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: NAMAH etc.  

I8-I9 As soon as this was said, all the sons of the great Evil One, terrified and afraid in their hearts, contemplated Vajrasattva. Aroused according to the ritual with a hundred and eight recitations, this famous Wrathful King destroys all evil-doers.

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

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

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

26-27 As soon as this was said, all the maidens with great magic powers, naked, their hair flowing loose, contemplated Vajrasattva. Binding with the vajra hook and noose the Lord of all Tathāgatas, trod underfoot by Vajrasattva, 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 beaters 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 Śacī 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 Mahāvajra, 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, who is called Vajra Ēkajāṭā: OM etc.

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

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

43-45 As soon as this was said, all the daughters of the vidyādhara, trembling and full of fear, contemplated Vajra Wisdom. With this mantra-vidyā and the sacred law, capture a vidyādharā 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 clothes wet with water, with an angry mind, naked and with hair flowing loose, frightening and wild, tread the image underfoot and destroy even the realm of space itself.

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

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 Vajra-sattva, radiant and filled with sparks of light, visualise the form which contains the Three Vajra Bodies and perform the rite; visualising the Great Symbol of Vairocana or of Vajra Passion, imagine the Great Symbol of Yamantaka and stab the Three Vajras; by means of Vajra Amṛtakaṇḍali 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 strikes the Samaya Body: OM etc.

Join the bases of the thumbs in the form of mutual embrace, and strike the vajra dagger into the dwelling of Vairocana; as soon as he is struck, the great Being born of the Three Vajra Bodies will depart or be destroyed by the sacred law.
Then the Blessed One Lokesvara entered the samādhi called "Vajra emanation of Speech" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes the Samaya Speech: Om etc.

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

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

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

So said the Blessed One, the great Vajra Dagger.

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

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

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

2-12 In a deserted place, the sadhaka should always perform the special practices 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 sadhaka 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.

II-18 Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or this accomplishes the secret südra castes; he should begin the sadhana when the vajra sun
has set, and when dawn appears he will attain success through the supreme sadhanas. Visualising the Consort of Vajrasattva, complete with every adornment, arrayed with perfumes and flowers, he will quickly gain siddhi; he will become the bestower of the Three Bodies, marked with the signs of a Buddha, radiating light for hundreds of miles. He should begin all yogas with the union of the two organs, for this is the unbreakable sacred law of all siddhis; he should eat sacred excrement and urine if he desires the siddhi of the Vajra-Holder, for this is the unbreakable sacred law of all siddhis: with excrement, urine and the other sacred substances, through the union of the two organs, ultimate reality is attained, the peaceful state of Buddha-enlightenment.

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

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

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 ḤŪṂ, it destroys all evil-doers and is of the Family of Vajrapāni. 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: PHAT.

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

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".
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 Mahājñāṇa, master of invisibility, 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.

Taking excrement according to the rite, put it in a covered skull-bowl, 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 wrapped in the three metals with camphor and sandal-wood: 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.
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.

Then the wise Buddhas, full of joy, their minds bewildered, their eyes open wide with wonder, sang this song:

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

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

By the practice of the Vajra of Being, 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 Locana 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 yakṣīṇīs, Yamāntaka should be visualised, and for all mantras of yoga it is auspicious to arouse him on one's head.

So said the Blessed One, Mahāsamaya.
60 With these vajra meditations the maṇḍala of mantra-bliss, the sādhana of the Great Samaya, is taught for the
good of sādhakas.

61 Then Vajradhara the Teacher, the Lord, the Master of
all Dharma, pure in body, speech and mind, spoke vajra wisdom:
62-67 On pleasant mountain-tops and in lonely forests
practise vajra meditation by the method of chanting mantras;
Vajrasattva and all the others, aroused by mantra and medi-
tation, will perform the various actions according to the
word of the Work of Speech. 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, 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 per-
formed all the rituals the Acts will be successful, but other-
wise the creatures of the three realms will laugh at you.

Here are the syllables of the essence mantras: HŪM
HAṂ ĀḤ JHAIḤ.

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, HAṂ is Vajra Body, ĀḤ is
the King, the Dharma-Holder, these are the secret words;
JHAIḤ 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.
Then Vajradhara the King, Lord of all Tathāgatas, pure dwelling of the Three Bodies, spoke these words:

This destruction of all evil-doers can be done even by those who are not solely engaged in it, keeping the vow, but it can be done by no other yoga: making an image of the enemy with chaff and coal from a burning-ground, naked and with your hair flowing loose, destroy even the three worlds; making an image of the enemy with ashes from a burning-ground, with one thousand,one 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 charcoal, with a wrathful mind, treading the image underfoot, he will certainly be seized by rākṣasas; making an image with powdered bones, poison and blood, even the fierce Vajrasattva will quickly be seized; treading underfoot an image filled with excrement and urine mixed with mustard-seeds, he will be struck by a raging fever. So he said.

Here is the essence of the great Wrathful Vajra Samaya of all Tathāgatas: NAMAḥ etc.
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:

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

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

98 Then Vajradhara the King, all Space, great Sage, universal consecration, perfectly enlightened, spoke vajra wisdom:
99 Wonderful is the self-purified, unsurpassed Vajrayana! Although dharmas are unarisen the Jinas teach arising!

Here is the vajra secret of the minor Act:

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

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

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

Here is the essence which attracts all poison: HRĪH.

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.

106-107 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; 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: ĀH.

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

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

JINAJIK ĀROLIK VAJRADHṛk

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

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

II9-11 Then Vajrádhara the King, the Hook of Wisdom, brightly shining, the great Vajra of desire and liberation, spoke these words:

I20-121 Although the dharmas are like a dream, unarisen in their essential nature, self-purified reality, yet vajra illusion is taught: sādhakas, intent on meditation and mantra, Buddhas and Bodhisattvas, always dream dreams in two different ways.

Here is the great sacred law of dreams:

I22-132 Soon you dream of yourself as having attained the supreme wisdom of enlightenment, with the radiance of the Buddha, or as the Buddha's Body of Bliss; you dream that you are worshipped by the great Beings of the three realms, you dream of your image, the colour of Great Wisdom, worshipped by Buddhas and Bodhisattvas and the five sense desires; in dreams you see your image as the transcendent form of Vajra-sattva, Vajra Dharma of great fame, or the renowned Secret Vajra; the great Buddhas and Vajra-possessing Bodhisattvas bow down, you dream dreams such as this, granting siddhi of body, speech and mind. If you dream of a charming maiden of the gods, complete with all adornments, or of young boys and girls, you will attain siddhi; you dream clearly of all the Buddhas of the ten directions in their own lands, and with minds full of joy they bestow the delightful treasury of Dharma; established in vajra meditation, with the sacred law of yoga you see your body in the Wheel of Dharma, surrounded by all the Buddhas; with the sacred law of meditation,
blessed by all the Buddhas, you see many pleasure-groves and
gardens, adorned by maidsens of the gods; you dream that you
are consecrated by the Buddhas and Bodhisattvas, you dream
that you are worshipped by the great Vidyādhara Kings. And
he said: if you dream these kinds of pure Vajra-born dreams,
you will attain the highest, born of Vajra: Body, Speech and
Mind; with vajra thought, if you dream of caṇḍālas, dogs and
so on, you will attain the mind-dwelling of wise Vajrasattva.

Here is the essence of the sacred law of the examina-
tion of dreams:

133 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.

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? —

134 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, Vajrapāni of the
Body, Speech and Mind of all Tathāgatas, said to all the
Tathāgatas: O Blessed Tathāgatas, space is not connected with
any dharmas, nor is it apart from them, nor does it know
itself to pervade everything and see everywhere; in the same
way, Blessed Tathāgatas, dreams and the products of dreams
should be understood. O Blessed Tathāgatas, just as space is
unimaginable, imperceptible and unobstructed, in the same
way, Blessed Tathāgatas, all the dharmas should be understood.
O Blessed Tathāgatas, just as the Samaya which is the vajra
dwelling of body, speech and mind and all dharmas is all-pervading and of one nature, which is the nature of mind, so the realm of body, speech and mind and the realm of space are not twofold and do not cause duality. O Blessed Tathāgatas, just as all beings exist in space, but space does not exist in the realm of desire, nor in the realm of form, nor in the formless realm, and a dharma which does not exist in the three realms has no arising, and that which has no arising cannot be produced by any dharma, so therefore, Blessed Tathāgatas, all the dharmas are unsubstantial.

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

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

O Blessed Tathāgatas, just as the wishing-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 Vajrapāni and said: the Blessed One has taught the collection of all mantra-siddhis; where do all these vajra mantra-siddhis exist?

Then Vajrapāni 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 Dharma-nature of their minds remained contemplating in silence.
CHAPTER SIXTEEN

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

Then the Blessed Tathāgata Vajrapāṇi entered the 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 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 Amitā- yus in the centre, and place them all in that delightful maṇḍala vajra dwelling. Having made the supreme 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 Vajrapāni entered the samādhi called "Array of clouds in all directions", and brought forth from his vajra body, speech and mind this most hidden secret of the maṇḍala:

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

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

Then the Blessed Tathāgata Vajrapāni 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: Oṃ āḥ hum.

14-19 Laying the vajra threads and distributing the powdered colours should not be done by the mantra-being, 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 Locana 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 Māmakī descend: this is the most wonderful secret of all mantras. If this is done, they come with blessing and power, and joyfully reveal the supreme secret.³

20-23 And he said: the mantra-being should perform the most wonderful vajra secret: having captured all the Buddhas by the Wrathful King, he should worship them: at sunrise, noon and sunset, with the yoga of the Three Vajras, he should perform the Samaye worship of the faultless Three Vajras, which achieves mantra siddhi. And he said: offer to all mantras the wondrous offerings, — excrement and urine, meat and oil, and sandal-wood, 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 yourself perform this laying of thread; having visualised Vairocana imagine the disciple as Vajrasattva or famous Amṛtavajra, brilliant with vajra light, and visualise the place of ritual, attended by all the Buddhas; lay down the Five Buddhas, the great Kings, in the vajra threads, for this is the most wonderful secret of all Buddhas. Lay out also the powdered colours, in twenty-five sections, for this is highest enlightenment, the secret of all Vajras. For all the mantras, visualise vajra HŪM, divine Body, Speech and Mind, in the five places; if this done, the Sons of the Indestructible Three Vajras, overcome with fear, will bestow their blessing on the wise Vajrasattva. 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, urine, meat, oil and so on; he should offer the complete vajra oblation to the indestructible Three Vajras by putting it in the mouth of his deity whose image he has visualised in the centre; uniting the two organs, the wise one should make the offering a hundred and eight times, for this is the unbreakable sacred law of all Buddhas. By the yoga of Vairocana he should visualise the disciple as produced from the Three Vajras, the syllable ĀH 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 mandala: ĀH KHAM VĪRA HŪM. This is the vajra mantra essence of the body, speech and mind of all Samayās.

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

With clouds of music and fragrance, he who holds the Vajra lineage should visualise space completely filled with all the Buddhas. And he said: with the 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 Samayās, then the knower of mantra should visualise the disciple, whose mind is ever undistracted, as Vajra Vairocana, and place the jars on his vajra body, speech and mind.

Here is the secret of all consecrations, spoken with vajra speech by all masters:
40 I bestow the great Vajra consecration of all Buddhas, born of the Three Secret Vajras, worshipped by the three realms.

Here is the secret rite by which all disciples request the great Vajra:

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

42-48 Then he should bestow consecration upon him with a joyful mind; he should place the Lord in his heart through union with the deity’s image, and reveal the manḍala to the wise disciple, and tell him the secret law proclaimed by all the Buddhas: kill living beings, speak false words, take what is not given, and frequent women. He should exhort all beings with this vajra way, for this is the everlasting sacred law of all Buddhas. And he said: then he should give him the mantra, explaining the arousing with mantras, and having given the samādhi of the Mantra King he should begin the secret: chanting mantras according to the rite, with vajra mind he should make him eat semen or excrement, thus siddhi is not hard to attain. These 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 is the secret which gives joy to all the mantras of the vajra manḍala:

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 manḍala 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, and you will dwell among the Buddhas. So he said.

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

54 At the centre of space visualise the syllable HṚḥ 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 KHAṂ DHṚḥ.

55 Visualise the great form of Vajrapāṇi, the great light of Padmapāṇi, and the great form of Aparājīta, 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.

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

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. 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 Hūṃ and so on; visualising Om in his eyes, show him this according to
the ritual, and he will see the form of all the mantras, who possess the three vajra bodies. Practise this yoga in great afflictions such as hunger and thirst, and all sufferings will be destroyed, according to the word of Vajra Mind: visualise the great form of Vairocana, the fulfillment of all desires, and imagine \textit{VAm} in his mouth and \textit{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 Vajrapāni, the great Hero, Vajra Tathāgata, brought forth from vajra speech the great vajra meditation word, \textit{VH}.

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, \textit{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 Cunda\textit{vajrī}, 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 Vajrapāni 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.

7699 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: KŚĪM.

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; 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 Vajra-22 dhara; 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, and thus siddhi will be attained.

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

88-98 Make according to the rite a large image, white-coloured, with piled-up hair and a crown, bound by the mantra vow, and taking a sixteen-year-old girl, fair-faced, wide-eyed, adorned with every adornment, practise the Vidyā vow; imagine her with the vajra signs of the Body of Bliss of Locana, 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 Māmakī girdled with virtues; or else, he should visualise his own mudrā, the meditation of the Vajras of the three syllables; thus the all-knowing Buddhas will rejoice, there is no doubt. With undistracted thought the sādhaka 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. 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 Šamaya Truth of the Vidyā Vow of all Tathāgatas,
Then all the Blessed Tathāgatas gathered together again and supplicated the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas:

1-5 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 Vajrapāñi, 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 Vajrapāñi, 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 Vajrapāñi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Mind of all Vajradhāras:

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

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

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

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

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 Vajrapāṇī, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Viśṇu:

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

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

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

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

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

24-25 Eat excrement, urine and blood, and always drink wine, and kill by the yoga of the vajra ākāśikīs, 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:
Perform the entire action of speech as the manḍala 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:

With thought firmly fixed on the vajra, meditate on all that has the nature of mind, 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:

If you worship the Buddhas and Bodhisattvas, pratyeka-Buddhas and disciples, with body, speech and mind combined, 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:

Everywhere, with the yoga of the Three Vajras, the practiser of mantra should meditate on the manḍala 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:

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:
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 Vajrapani, Lord of all Tathagatas, brought forth from his vajra body, speech and mind this law of vajra invisibility:

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 Vajrapani, Lord of all Tathagatas, brought forth from his vajra body, speech and mind this law of the vidya-dharas of space:

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

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

When you eat, always perform the consecration 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 Vajrapani, Lord of all Tathagatas, thinking of the sameness of the essence of the vajra body, speech and mind of all Vajra-holders, was silent.

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

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

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

Then Vajrapāni, Lord of the Vajra Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas and Bodhi-
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 Vajrapāni, 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? Vajradhāra, 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? Vajradhāra said: Nowhere. Then all the Tathāgatas and Bodhisattvas, overcome by wonder and amazement, sang this song:

Wonderful is the Vajra and the Vajra teaching!

Where there is no body, speech and mind, there form is created in meditation!

Then Vajradhāra 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:

At the centre of vajra space imagine the Buddha maṇḍala, and having visualised Vajra Body imagine a vajra on his head; visualise him three-headed, born of the Three Bodies, sending out emanations, holding the vajra wheel, and you will
attain enlightenment. Distinguishing between the Families, visualise this secret of them all, otherwise their meditation will not produce ultimate siddhi. So said the Blessed One, the Vidyāpuruṣa Vajra Secret.

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

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

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

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

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

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

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

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

48 Love all women in the delightful path of the three
realms, according to ritual, with vajra speech, and do not feel disgust.

Then Vajrapañi, 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 laws give joy to all the Samayas who dwell in the Three Vajra Bodies, and do not despise vajra mind.

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

51 Locana is called earth, Māmakā water, Pāṇḍarā fire and Tārā air, and the Samaya of the vajra realm of space is Vajracādhara himself.

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

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

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

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

Then the great Bodhisattvas said to the Tathāgatas: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas exist? The Tathāgatas said: They exist in
the vajra body, speech and mind of the Vajra Teacher, who is
Body, Speech and Mind, the Three Secret Bodies. The great
Bodhisattvas said: Where does the Vajra of the Secret Body,
Speech and Mind exist? — Nowhere.

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

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

Then all the Tathāgatas and Bodhisattvas joined their
hands in reverence and said to the Blessed One, Vajradhara:
May the Blessed One, the Sugata, reveal the great maṇḍala!

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 wonder-
ful siddhis of body, speech and mind.

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

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

HŪṂ HṚṬṬ ḊHĀṂ

At the centre of space imagine the maṇḍala of bone,
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 sadhakas:

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.

Then Vajrapani, Lord of all Tathagatas, brought forth once again from his vajra body, speech and mind this Vajra-sattva vow of all sadhakas:

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 Vajrapani, Lord of all Tathagatas, 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 manalas, and do not worship the supreme Three Vajras.

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

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

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

Then Vajrapāṇi, Lord of all Tathāgatas, said to all the Tathāgatas and Bodhisattvas: Formerly, O Blessed Tathā-
gatas, through past ages as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, from the transcendent, perfectly enlightened Tathāgata and Arhat Dīpankara, 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:
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 Māmākī, 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:

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

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:

O thou, Vajra Desire, supreme Samaya, aim of great good, ornament of the line of Buddhas, impartially merciful, love me, who am a jewel-mine of virtues, if you wish me to live, O Lord!
Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra glory of the enjoyment of all desires", and with the Samaya circle, enjoying the Consort of all the Tathāgatas, was silent. Then the whole realm of space became filled with the seed of the Samaya Vajra Body, Speech and Mind of all Tathāgatas, like a jar full of vajra water, and all the sentient beings born from the Samaya of the Three Bodies in that vajra realm of space were touched by the vajra glory and became Tathāgatas, Arhats, perfect Buddhas, with the wisdom of the Three Vajras, and from that moment all sentient beings were consecrated as Samantabhadra by the Vajra Body, Speech and Mind of all Tathāgatas.

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

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

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

I  'He is Blessed because he possesses all good fortune (bhāgyaśampaṃpannatvād) and because he overcomes all opposition (āśeṣavipākaḥbhājanāc ca); the Tathāgatas are those who have reached the tathāta, and the Essence of their Body, Speech and Mind is Mahāvajradhāra; his Consort is Wisdom (prajñā), who is the vagina (bhaga) because of the overcoming of defilements (kleśabhājanāt).'

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: Sarvanivarapaviskambhin (here samaya refers to Akṣobhya's Family, to which he belongs), Kṣitigarbha, Lokāvara, Vajrapāni, Akāśagarbha, Maitreya, Locana, Māmakī, Pāṇḍaravāsinī, Samaya-Tārā, Mañjuśrī, Rūpaviṣaya, Šabdaviṣaya, Gandhaviṣaya, Rasaviṣaya, Sparśaviṣaya, and Samantabhadra.

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

4  'The forms of the deities look as though enclosed in crystal'; the maṇḍala is filled with all the emanations of the Five Tathāgatas, 'fiery sparks' are the wrathful deities; 'the moon and so on' means the maṇḍalas which are imagined as
seats in the visualisation of the Buddhas (literally 'the bright maṇḍala and so on', see Ch. II note 3.) (I6b-I7a).

5 Vidyā, although normally the mantra of a feminine deity (see Glossary), is interpreted here, as in Ch. II, as the mantra of Body, Speech and Mind: OM AH HUM; the term vidyāpuruṣa is explained both in Pr and in the Uttaratantra as the union of ultimate truth ('vidyā paramārthasatyam') and relative truth ('puruṣāḥ saṃvṛtisatyam'), which suggests that the deity is to be visualised in union with his feminine aspect, although Pr does not actually say so in this case and although, later in this chapter, the Goddesses are manifested separately. (I8b)

6 For the wisdoms of the Tathāgatas see Chart; for the divine perceptions see Ch. I2 verses 55-60.

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

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

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

10 The Four Goddesses are now manifested: Māmakī the Consort of Akṣobhya, Locana the Consort of Vairocana, Pāñḍaravāsini 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.
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 Amṛtakunḍali emanating from Amoghasiddhi. (24b-26b)

CHAPTER TWO

This is perhaps the most significant and best-known verse in the whole Tantra. In quotation the first pāda appears with slight variations: MX and Sek read 'abhāvabhāvanā bhāvo', and it is quoted in this form by Snellgrove (RV Part I, p.77); Tucci (Glosses) emends it to read 'abhāvena bhāvanābhāvo' which corresponds to the T instrumental 'pas', but D has 'la' instead of 'pas', and the meaning is not really affected; among the manuscripts the only variant is 'abhāvi' in C and P, a substitution of 'i' for 'e' which occurs several times; G gives the verse correctly, but the translation of it (Introduction, p.xx) is rather strange; T 'bsgom par bya ba' translates 'bhāvya' not 'bhāvanā' and appears to have been taken from the Commentary, D has 'bsgom pa bsgom pa ma yin śid'. The effect of the Sanskrit cannot be exactly conveyed in translation, either in Tibetan or English, since it depends on the closely related meanings of 'bhāva'—substance or material existence — and 'bhāvana'—meditation or creation, a relationship which lies at the very heart of Tantric philosophy and practice; Pr gives four explanations of the verse (28a-b), of which the following is a summary: 'Since there is no substance' means that all moving and unmoving things have no real-phenomenal existence, it means the non-substantiality of the skandhas and the voidness of the dharmas, it is the state of ultimate truth; there is no meditation because there is no
object of meditation when all things are seen to be the mind itself; meditation which is a process of cause and effect (i.e. practice and its result) is not real since there is no such duality of cause and effect, and meditation on the illusory form of a deity, which belongs to the relative truth, is not real because it is purified by the clear light, the state in which the two truths are inseparable; thus the substance of the relative truth is not substance since it has no independent existence, and so meditation upon it is impossible for him who has entered the path of non-duality.

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

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

4 'pure in essence' means the Light (prabhāsvaṇa) 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 (dharmodaya)', 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 'saṃbhāra' as Vajradhara. (31b).

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

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

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

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

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 ḷkhyil pa), his vajra is the double-vajra of the Samaya Family. This whole passage is a repetition of the mantra in the first Chapter, except that the positions of Māmakī (the vajra) and Locana (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 Dharmādhātu; the real meaning of the five nectars (pañcamārta) is: excrement is meditation on the objects of sense (viṣaya), urine is the wisdom-form of the organs of sense (jñānendriya), semen is the pure Dharma-nature (viśuddhi-dharmatā), and blood is all-knowing wisdom; whatever things are meditated upon are the deities, and the offering is the realisation of their unsubstantiality. (38a-39b).

CHAPTER FIVE

1 Pr describes this speech as 'teaching in words which are opposed to the world' ('lokavirūpāpena'): caṇḍāla (the most despised caste, originating from a Śūdra father and brahmapa mother) is given as an example of those who are scorned because of their birth, and veṇukāra (a flute-player?) as representative of those who are despised because of their occupation; destroying life means realising the unsubstantiality of the dharmas, lying means the doctrine of dependence and arising, coveting
the wealth of others means obtaining the wisdom of the Buddhas, attachment to sensual desires means continual absorption in that which is (tathatā), becoming of one nature with it, eating excrement and urine means calming the objects and organs of sense; the 'mother, sister and daughter' are the Goddesses of the Families, and the 'Mother of the Buddha' is Prajñā-pāramitā, -- here Pr quotes a śloka reminiscent of Hindu tradition: 'hrdayasthā mahādevī yogino yogadhāriṇī / jananī sarvabuddhānām vajradhātviśvarī smṛtā // 'the great Goddess dwelling in the heart, sustainer of the yogin's practice, the Mother of all Buddhas, she is called Lady of the Vajra Realm.' Here, and frequently throughout the Tantra, 'wisdom' and its synonyms are interpreted as the mudrā, so that 'the wise One' means the yogin who has a partner. (40b-42a).

CHAPTER SIX

1 'Om my own nature is the Vajra Mind of all Tathāgatas.'
2 'Om my own nature is the Vajra Body of all Tathāgatas.'
3 'Om my own nature is the Vajra Speech of all Tathāgatas.'
4 The 'dwelling' is the body, which contains the Three Vajras of Body, Speech and Mind, and has the nature of the Three Tathāgatas; it is secret because it is not understood by śrāvakas and so on; one should create or bless it with these three mantras in the head, throat and heart. According to the real meaning (nītārtha) the 'dwelling' is the absolute truth. (46b-47a).
5 'Om my own nature is the Vajra Passion of all Tathāgatas.'
6 'Om my own nature is the Vajra Worship of all Tathāgatas.'
7 Pr: 'after blessing himself in body, speech and mind, he takes the girl of his Family and embraces her, saying the 'anurāga' 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 āloka it is regarded as a nominal stem; 'manasi' is interpreted as 'in the heart' ('ḥṛdi'), 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' (ādhyātmiyaprajñopāya) are fused 'in the fire of great passion' ('mahārāgānale'), and from this union is produced the drop (bindu) of bodhicitta, which, for the yogins of the utpattikrama, contains all the moving and unmoving beings of the three worlds, and for those of the niṣpannakrama consists of the Five Buddhas; this yoga combines meditation on the maṇḍalas of the Five Buddhas, who are the five skandhas, with those of the Four Goddesses, who are the four elements. It is dealt with in the Uttaratantra and in several places in Pr.

II 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 dkyiḥ ḫhor', 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 I2 and I3, the MSS have an extra śloka (see S notes): 'At the centre of space imagine the lotus maṇḍala, and visualise the Lord of Vajra Passion, the colour of the ruby.' This gives the set of five instead of four, taking the sun and moon as the maṇḍalas of Akṣobhya and Vairocana, which is quite acceptable. (5Ia-b).

I2 'Primary yoga is the three syllables, consisting of emanation, gathering together and remaining still.' (5Ib).

I3 Eating these different kinds of meat is interpreted as offering them to the Wrathful Deities of the different Families, human flesh is for the Vajra Family but the others are not specified (52b).

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

I5 A difficult phrase, which occurs again in Ch.13 śloka 86 with a different explanation and Tibetan translation. Here Pr explains 'cuditaḥ' 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 'darāsanena eva' rather than 'darāsane na eva', but this conflicts with both T and Pr. (53b).
'the enjoyment of all desires' means the experiencing of the sense-objects such as form etc., uniting the object and organ of sense so that there is no duality (55a).

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

'the deities' are interpreted firstly as the Prajnas Locana and so on, and secondly as the triad of knowledge (vijnanatrayam).

Here Samaya is the mahamudra 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).

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).

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

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

'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 praṇayāma. (64a).

CHAPTER EIGHT

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

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

3 The meaning of this line is obscure. Pr interprets 'twenty-five' as consisting of the twenty-five deities, -- the word 'year' does not appear in the Sanskrit although it does in the Tibetan; for 'animals', Pr says the word is used because it means 'sideways' or 'on the side' ('śabdasya pārśva-vācitvāt') -- 'tiryac' meaning 'horizontal' or 'crooked' also signifies 'animal' -- and that one should understand (gā) 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 ĀH HŪṂ 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).
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).

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

The maṇḍalas are all visualised as the mahāmudrā form of Vajradhara, and are then transformed into the Five Buddhas.

'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).

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.'

Pr: '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

Pr: 'without the distinction 'this is body', 'this is speech', 'this is mind', and without mutual support, having the same flavour ... ' (82a).

'Pāramitā' is Locanā and so on, 'Mantra' is Vairocana and so on (82a).

'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 mandala, the samaya-beings, then in their hearts the very small wisdom-beings (jñānasattva), then in the 'heart-moon' of each wisdom-being the word HŪM which is the samādhi-being. Elsewhere however this visualisation is described as being in the heart of the yogin, who is identified with the samaya-being, and this rendering agrees better with the Tibetan (but see Appendix for the D version which agrees with Pr). These three are the three vajras which are then imagined as a hook to arouse whichever deity is the object of the practice (sādhya-devatā). (85a-b).

5 Pr: 'Just as an actor in a play is imagined to be Indra and so on by means of his costume, so here the one mind is imagined to be the practiser, the practice and the object of the practice.' (86a).

6 A phrase which occurs several times in slightly differing forms, and with two distinct interpretations; here Pr says it is given as an answer to the question 'what happens to the sādhaka if he fails?', and his delusion is the thought 'these are Tathāgatas, I am the natural self'; that is to say, if the sādhaka feels a sense of duality his purpose will not be accomplished. (86b).

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

8 The Sanskrit, two Tibetan versions, and Pr are at variance over this line, hence the ambiguity of the translation. The meaning of 'impassioned' is not being detached from the three realms, and 'impassioned look' means 'thinking all beings in the three realms are our parents' (87b). The Queen is Prajñāpāramitā. Samaya is Mahāvajradhara.
'Vajra wisdom' is the sādhaka, sometimes this term is used particularly of the yogin of Akṣobhya, the Vajra, but it is also interpreted as 'the sādhaka 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 visualize 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 visualize the wisdom-being, and in his heart the syllable OM, the samādhi-being (91a).

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

6 The Samaya of Speech (Amitābha) is the samādhi-being; Pr has 'pañcakam' for 'prapañcakam', and says that that the three 'beings' are to be combined into one and by this method the Five Tathāgatas are piled together; T is closer to Pr, but 'mchog' probably corresponds to the Sanskrit 'pra-', which is found in all the MSS, although the word 'prapañcakam' has a quite different meaning ('manifestation', 'development', etc.).
7. Here 'Vajras' refers to the Family of Akṣobhya, who is their Jina; his 'dwelling' is the mahāmudrā form (92a).

8. 'Wisdom' is interpreted as 'the moving and unmoving', and its maṇḍala is the three worlds; the yōgin 'makes all beings unsubstantial' by placing KHAM, the mantra of space, on their bodies; he becomes invisible to the Buddhas because he is identical with them. (92b-93a).

9. From T, but all Ś read HŪM and Pr has ḤĀṬ; it is called 'a section of prāṇāyāma' and means 'inexpressible' (93b).

10. The Buddha-perceptions are 'the divine eye and so on', see Chapter 12, ślokas 55-59; these do not in fact correspond to the five senses, but they are interpreted as such in the following verses (ślokas 25-34): 'Wisdom OM' is the seed-syllable which produces Vajrapāṇi, symbolising the sense of hearing; 'Jewel OM' is Ākāśagarbha, the sense of smell; 'Dharma OM' is Lokeśvara, the sense of taste; 'Samaya OM' is Sarvani-varaṇavāsikambhin, 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 Mahāvajra-dhara, and 'the Three Vajra Samayas' as the appropriate sense-object in its threefold aspect (see Ch. 7), experienced in a divine or transcendent form. (95a-b).

12. 'Five-pointed vajra' means the five sense-organs, and 'five places' the sense-objects (98a).
I3. Here the mantra is the wisdom-being, and consciousness (vijñāna), or mind (citta, vajra), is the samādhi-being, 'like a drop' and 'having the nature of the three worlds' (98b).

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

I5. Mahāvajradhara, who 'thinks of ('kalpayati', 'rtog pa') or creates the aim of the world with his body, speech and mind' (99b).

CHAPTER TWELVE

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 'siddhātmā' ('perfected'); Pr has 'siddhātmā' -- 'because of the body being like an illusion' ('mayopamadehatvat'); 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' ('vīṃmūtra-') 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 '-ātmā' as plural, and has 'sthāpayanti' for 'sāṁsthāpayati': 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 'mudras' consecrate the sādhaka with the nature of his own Lord ('svādhīnatiitvena sādhakam abhi-
śiñcāntii'). (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 'sarvakāravaropetam' occurs frequently, and indicates that the deity in question is conceived as of the totality of the five aspects of Buddhahood. (104b).

10 These terms are elaborated in the Uttaratantra, and are dealt with at great length in Pr; they constitute the means (upāya) to enlightenment. Sevā (meaning 'service', 'worship') is of two kinds: ordinary (sāmānya) and supreme (uttama); ordinary sevā is the visualisation process known as the 'four vajras', and supreme sevā is the yoga of six stages (gaḍāṅga), 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).

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

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

10. 'Twofold' refers to the two stages, that of creation and that of realisation; 'emation and withdrawal' belong to the stage of creation. (I21a-b).
II Following S and Pr, although T reverses the objective and instrumental, but D confirms this interpretation (see Appendix).

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

I3 Following T. The Sanskrit 'sampuṭa' is problematic; it occurs several times in descriptions of rituals in the Commentary and in the text itself, and seems to represent the object (sādhya), possibly in the form of two diagrams or images (yantra) joined together, or else as a covered vessel; here it clearly stands for the 'enemy'. Unfortunately the photographed Pr is almost illegible here, and the Tibetan version does not exactly follow it, but there appear to be two separate stages: firstly visualising the enemy killing other sentient beings who are to be regarded as potential Buddhas (Pr has 'ripuṇā' or possibly 'ripūṇāḥ', which may be meant as a variant to 'sampuṭa'), and then destroying the enemy by the ritual of separating the sampuṭa (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 'ṣāppvantu sarvabuddha mā(ḥ)’ ..., Pr however has 'ātma' which is interpreted as plural; 'ṣphārayāmi' is interpreted not in the usual
way (‘send out emanations’) for which the Tibetan would be ‘spro ba’, but as ‘cūrṣīkaromi’ (‘pulverise’). (I24b).

I6 Pr: 'the wrathful deities in the upper region'; this is the ninth of the ten directions, containing eight Usṇīsa deities corresponding to the eight directions on the horizontal plane. See ślokas 156-158. These deities are described in IBI pp.299-302.

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

I8 In all these rituals the yogin must identify himself with Vajrasattva, who is then transformed into the particular deity to be invoked for the action. Pr interprets 'the Buddhas' as the five elements, from amongst which the maṇḍala of water is to be used in this case; 'with both feet together' means realising the unity of the two truths; 'on the enemy's head'—literally 'on his head': here and in the following passages 'he' refers to the object of the ritual (sādhyā), 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 Ratnasamābhava and Amitābha.' Rantasaṃbhava has the earth maṇḍala, and his Consort Māmaki is the colour of the yellow Jewel; Amitābha's fire maṇḍala should also be visualised, and his Consort Pāṇḍara is the colour of the red Wishing-jem (although the Wishing-jem often in fact refers to Ratnasamābhava). ((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).
This line is similar to Ch. 6 śloka 24, but here Pr interprets 'coditaḥ' as 'ca uditaḥ'; it is not clear which verb 'darsanenaiva' qualifies. (I30b).

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

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

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

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

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

The sādhaka; 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 'sādhakāḥ ... nāndanti').
This line does not occur in S.

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 Ekañḍara or Maha-Uṣṇīṣa. (135a).

'suppression': see Chapter II note 14; 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. (135b-136a).

CHAPTER FOURTEEN

1 Pr: 'The Goddesses'. First is Locana of the Tathāgata Family; the 'Vajra Buddha' (verse 1) is Vairocana. Second is Māmakī of the Vajra Family, who is also to be considered as the Goddess of the Jewel Family. Third is Pāñḍaravāsinī 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' is interpreted here as Amoghasiddhi. (137a-139a).

2 Pr: Hayagrīva, because he is born from Amitābha, the Lotus (143a).

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 'śāṇuṣṭakāyena śāṇuṣṭāyantreṇa ...' and describes the ritual as follows: draw the image of the sādhya 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. (148b). Also see Chapter 13 śloka 44, note 13.
5. According to Pr's interpretation, although the compound '-padākrāntam' usually has the object rather than the subject as its first member: 'Vajrasattva' is the yogin's wisdom-being, his feet are the rays of light which stream out and encircle the wisdom-being of the object (sādhyā), 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 sādhyā, 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 Ekajatā 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 Aparājīta, since there seems to be no reason whatever for connecting him with the goddess Ekajatā. (I51a).

7. This line does not appear in either Tibetan version.

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

9. Tibetan 'tsham ńam' 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 ńamaś' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham ńamaś -- ḫjigs stas ḫjigs par byed paḥi gzi'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; Pr interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.
According to Pr; in the familiar expression '-padā- krāntam', '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 'viśeṣatāḥ', 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 'mahātmanāḥ' 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 him-
self 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 ('sāravasampūṭe kapālasampūṭe'); in śloka 40 
however, 'sampūṭa' 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 sādhaka is 
pervaded with bliss. (I67a).

8 'the Work of Speech' is Amitābha (I68a).

9 This is the process by which a deity enters into the 
yogin, who is described as the 'vessel'; according to Pr, it 
is preceded by meditation to purify the vessel, then 'arousing' 
is described as 'flying up, trembling and moving'; 'fixation' 
is 'a fixed state, like a post, with steady nature, after 
having abandoned the natural self'; 'great divinity' is when 
the deity has entered the vessel, and 'the noble stage' is
'expounding the truth of transcendence and so on'. I have translated 'noble stage' from the S 'āryabhauma', although T has 'ḥphags las', and Pr 'āryapatha' and 'ḥphags lam', D however has 'ḥphags paḥī sa'. (I68b).

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

II According to Pr, the mantra containing the poison will rise up from between the feet where it was deposited in the previous action; enter the body and ascend through the four lower centres (padma) to the throat, from where it is vomited. (I75a). (See Appendix for D, which is closer to S.)

I2 Sickness caused by faults (doṣa) or by magic acts.

I3 The 'two ways' are with signs (nimitta) and without signs; 'Buddhas' are interpreted as the śādhakas who practise mantra, and 'Bodhisattvas' as those who are 'intent on the innermost self' ('adhyātmaparāyanāḥ'). (I77b).

I4 In this āloka 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' ('nidhyāpti') is explained as examining and understanding the nature of mind at the time of dreaming, and thus attaining the realisation that the dharmas do not exist outside the mind. (I79a).

I5 This sentence is omitted in T. There are several other minor omissions and differences in the prose passage, most of which are closer to the Sanskrit in D.

CHAPTER SIXTEEN

I S reads 'rdö 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.
'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. (I 86a).

3 Here, and also in verse 29, T has 'byin rlob' -- 'blessing' for S 'sāṃkhyām' -- '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. (I 86b-I 87a).

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. (I 87a).

6 Combining both S and T (neither appears in Pr); they are interpreted as the five objects of the senses. (I 87b).

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'. (I 88a-b).

9 Following T (see also note 3 to verse 19); Pr gives
a quite different interpretation, with 'kṛte na' instead of 'kṛtena': 'if this is done, the Sons .... will not come near the wise Vajrasattva', 'Vajrasattva' being the yogin and the 'Sons' the evil forces referred to in the previous sentence; the Tibetan Pr follows the Sanskrit exactly, disregarding the Tibetan text ('de'ltar byas pa ni ... ñe bar mi ṭgyur te ...') (I88b).

Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyājanam/tshod ma), meat is ordinary food (bhakṣyam/bzaḥ ba), and oil is wine (sūrā/chaṅ). (I89a).

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).

'Locana and so on' (I90a).

From T; S has 'vajra yoga' and Pr 'vajra master' ('vajrādhipo vajrācāryah'). (I91b).

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

This time interpreted as 'a lotus plate' ('padma-bhāṇḍe'); 'viṃmūtram' 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 15, śloka 39, note 6. (I92b-I93a).

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).

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 'ĀMB' and the others 'ĀH'.

19. From Pr; confused in the Sanskrit manuscripts, even in the Commentary the distinction between the sādhaka, his object and the deity is unclear; 'bāla' is interpreted as 'young', an epithet of Mañjuśrī, but the variant 'bālabuddhip' 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 ('sādhyā-bhūtān 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, Vajradhāra 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 worshiply ḍākinīs, or the worldly or lower siddhis, which is also a definition of 'vidyā', therefore one who has power over them is a 'vidyā-dhara'. (I99b).
23 Pr: 'not only with meditation, but with costumes ('nepathyā') also' (200a).

24 According to Pr this means the internal Wisdom mudrā, who is Vajradhātvīśvārī, in the yogin's heart. (201a).

25 Pr explains 'ḥettranscends' as 'he overcomes the human condition', and then has 'nāṣyati' — 'he dies' — for 'nāṣam', but this does not appear in any MS; 'aksara' is interpreted as 'immortal' although T has 'yi ge' — 'syllable'; the translation is a compromise attempting to resolve these differences. (Pr: 'trivajrām yogī atikramet manuṣyabhāvam abhibhavati / nāṣyātītī / nāṣam prakṛtam sarīram tat parāvṛttya / vajravad ākaram abhedyam avinaśyaṃ bhavati /') (201a-b).

CHAPTER SEVENTEEN

1 'the vajra secret! is the four sacred laws (kamayacatuṣṭayam, 'vajracatuṣṭayam') of killing, etc. (202b).

2 These are 'killing living beings, taking what is not given, and going with the wives of others' (205b).

3 This is 'lying, harsh and rough speech'; Pr adds 'anutiṣṭhet' to complete the meaning of the first line; the 'maṇḍala of the three worlds' is Mahāvajradhara's maṇḍala, the light or the void. (205b).

4 This is 'the work of mind' ('cittakriyā'); greed or longing, wishing harm, and wrong thoughts; as in the two previous verses, it is purified by identification with the void. Pr reads '-dhi' for '-drk', 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 prāṇamet'); the correct meaning seems to be conveyed by the Tibetan. (206a)

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

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

8 Pr: the Teacher ('mahāvajrātmā deśakaḥ') (209b).

9 'the three vajra samayas' are interpreted as the actions of body, speech and mind, while 'all the Samayas' are the women with the nature of Vairocana and so on. (214a)

10 The maṇḍala is the sādhaka'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 kur-yāt' -- 'if he should not act thus'. See Appendix for D. (221a).

12 This 'ointment' ('aṇjana') 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 Locāna as the second, while the Tibetan gives no name in the first case and Māmakī in the second, and Pr has first Locāna 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 Pāṇḍara and Samaya-Tārā.
SANSKRIT AND TIBETAN TEXTS
CHAPTER ONE

OM namaḥ śrīvajrasattvāya/

evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata-
kāyavākcittahṛdayavajrayogeśidhageṣu vijahāra / anabhilāpyānabhilāpyabuddhakṣetrasumeruparamāpurajaḥsāmair bodhisattvair mahāsattvair / tadyathā / samayavajrēṇa ca bodhisattvena mahāsattvena / kāyavajrēṇa ca bodhisattvena mahāsattvena / vāgvajrēṇa ca bodhisattvena mahāsattvena / cittavajrēṇa ca bodhisattvena mahāsattvena / samādhivajrēṇa ca bodhisattvena mahāsattvena / jāyavajrēṇa ca bodhisattvena mahāsattvena / prthivivajrēṇa ca bodhisattvena mahāsattvena / abvajrēṇa ca bodhisattvena mahāsattvena / tejovajrēṇa ca bodhisattvena mahāsattvena / vāyuṣvajrēṇa ca bodhisattvena mahāsattvena / ākāśavajrēṇa ca bodhisattvena mahāsattvena / rūpavajrēṇa ca bodhisattvena mahāsattvena / śabdavajrēṇa ca bodhisattvena mahāsattvena / gandhavajrēṇa ca bodhisattvena mahāsattvena / rasavajrēṇa ca bodhisattvena mahāsattvena / spraṣṭavyavajrēṇa ca bodhisattvena mahāsattvena / dharmadhātuṣvajrēṇa ca bodhisattvena mahāsattvena / evaṃ pramukhaś anabhilāpyānabhilāpyair buddhakṣetrasumeruparamāpurajaḥsāmair bodhisattvair mahāsattvair ākāśa-
CHAPTER ONE

gya gar skad du/śri guhya samādza māhā tantra rādža nāma/
bod skad du/dpal gsan pa žes bya ba rgyud kyi rgyal
po chen po/

dpal rdo rje sems dpal la phyag žtabal le/

ḥdi skad bdag gis thos pa dus gcig na/bcom ldam ḡdas de bīn
gségs pa thams cad kyi sku daṅ gsun daṅ thugs kyi sfiṅ pe rde
rje btsun moḥi bhaga la ḡugs so/brjod kyis mi laṅ baḥi yan
brjod kyis mi laṅ baḥi saṅs rgyas kyi śiṅ gi rdul phra rab
afed kyi byaṅ chub sems dpal sems dpal chen po la/ḥdi lta ste/
byaṅ chub sems dpal sems dpal chen po dam tahig rdo rje daṅ/
byaṅ chub sems dpal sems dpal chen po sku rdo rje daṅ/byaṅ chub
smons dpal sems dpal chen po gsun rdo rje daṅ/byaṅ chub sems
dpas sems dpal/thugs rdo. rje daṅ/byaṅ chub sems dpal sems dpal
chen po tiṅ nē ḡdzin rdo. rje daṅ/byaṅ chub sems dpal sems dpal
chen po rgyal ba rdo rje daṅ/byaṅ chub sems dpal sems dpal chen
po sa rdo rje daṅ/byaṅ chub sems dpal sems dpal chen po chu
rdo rje daṅ/byaṅ chub sems dpal sems dpal chen po me rdo rje
daṅ/byaṅ chub sems dpal sems dpal chen po rluṅ rdo rje daṅ/byaṅ
chub sems dpal sems dpal chen po nem mḥaṅ rdo rje daṅ/byaṅ
chub sems dpal sems dpal chen po gzugs rdo rje daṅ/byaṅ chub
smons dpal sems dpal chen po sgra rdo rje daṅ/byaṅ chub sems
dpas sems dpal chen po drī rdo rje daṅ/byaṅ chub sems dpal sems
dpas chen po ro rdo rje daṅ/byaṅ chub sems dpal sems dpal chen
po reg bya rdo rje daṅ/byaṅ chub sems dpal sems dpal chen po chos
kyi dbyün kyi ṛo bo śid rdo rje daṅ/de dag la soga paṅ byaṅ
chub sems dpal sems dpal chen po brjod kyis mi laṅ baḥi/brjod
dhātusamākhyaśaiś ca tathāgataḥ tadyathā / akṣobhya-vajreṇa ca tathāgatena / vairocanavajreṇa ca tathāgatena / ratnaketuvajreṇa ca tathāgatena / amitābhavajreṇa ca tathāgatena / evaṃ pramukhaḥ sarvākāśadhūtasamākhyaśaiś ca tathāgatais tadyathāpi nāma tilabimbam iva paripūrṇaḥ sarvākāśadhūtaḥ saṃdṛṣṭaye sma /

atha bhagavān mahāvairocanavajras tathāgataḥ sarvatathā-gatamahārāganaṣayaḥ nāma samādhiṃ saṃapaṇnaḥ / tam sarvatathāgatavyūham svakāyavākṣuttavajreṣu praveśayām āsa / atha te sarvatathāgataḥ bhagavataḥ sarvatathāgatakāyavākṣuttavajrādhipateḥ paritoṣaṇārtham svabimbāni strī-bimbāny abhinirmāya bhagavato mahāvairocanasya kāyad abhiniśkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa / ke cit nāmākyākāreṇa / ke cit pāṇḍaravāsinyākāreṇa / ke cit samayatārākāreṇa saṃsthītā abhūvan / tatra ke cit rūpasvabhāvākāreṇa / ke cit śabdavabhāvākāreṇa / ke cit gandhasvabhāvākāreṇa / ke cit rasasvabhāvākāreṇa / ke cit sparśasvabhāvākāreṇa saṃsthītā abhūvan / atha khalu akṣobhyas tathāgataḥ sarvatathāgatakāyavākṣuttahṛdaya-vajrayogīdahṣeṣu virajākṣaṃ caturāśraṃ mahāsamaya-maṇḍalam adhīśṭhāpayām āsa /
kyis mi lañ bāpi sañ rgyas kyi ūm gi rdul phra rab sañed
rnams dañ/de bāin gēggs pa nam mkhañi dbyiñs dañ mām pa la
bdì lta ste/de bāñ gēggs pa rdo rje mi bskyod pa dañ/de bāin
gēggs pa rdo rje rnam par snañ māzad dañ/de bāin gēggs pa rdo
rje rin chen dpal dañ/de bāñ gēggs pa rdo rje ḭod dpag tu
med pa dañ/de bāin gēggs pa rdo rje gdon mi za bā dañ/de dag
la sogs pa nam mkhañi dbyiñs thams cad dañ mām pañi de bāin
gēggs pa rnams dañ/thabs gcig tu bźugs pa ni ḭdi lta ste/dper
na til gyi gan bu bāin du/de bāñ gēggs pa thams cad kyi
nam mkhañi dbyiñs thams cad śin tu gan bar snañ bar gyur to/
de nas bcom ldān ḭdas de bāin gēggs pa rdo rje rnam par snañ
māzad chen po/de bāin gēggs pa thams cad kyi Ḧdod chags chen
poñi ṭabul ēsa bya bañi. tiñ ne Ḧdīn la sāms par zugs nas/
de bāin gēggs pañi bākod pa de dag thams cad fid kyi sku.la
zugs par māzad do/de nas de bāin gēggs pa de dag thams cad kyi/
becom ldān ḭdas de bāin gēggs pa thams cad kyi sku dañ sguñ dañ
thugs kyi bdag po yoña su mīes par bya bañi phyir/fid kyi sku
bud med kyi gzugs su māon par sprul nas/bcom ldān ḭdas rnam par
snañ māzad chen poñi sku las māon par byuñ bar gyur to/de la
la la ni sañs rgyas spyan lta bu/la la ni māmaki lta bu/la la
nīgos dkar mo lta bu/la la ni dam tāhig sgrol ma lta bu/la la
ni gzugs kyi no bo lta..bu/la la ni sgrañi no bo lta bu/la la ni
driñi no bo lta bu/la la ni roñi no bo lta bu/la la ni reg gi
no bo lta bu/der yañ dag par gnas pa sgrur to/de nas de bāin
gēggs pa ni bskyod pas/de bāin gēggs pa thams cad kyi sku dañ
sguñ dañ thugs kyi sñiñ po rdo rje. btsun moñi bhaga la dam tāhig
chen poñi dkyil ḭkhor rdul med pa gru bāir byin gīs brlabs pa ni/
atha bhagavan sarvatathagatakayavakcittavajradhipati
dharmasampraptah sarvatathagatamahamapaladhye prati
dhapatam asa / 
atha khalu akshobhyas tathagatah / ratnaketus tathagatah/
amicayas tathagatah / amoghasiddhis tathagatah / vairo
canasas tathagatah / bodhicittavajrasya tathagatasya
hridaye vijahara / 
atha bhagavan bodhicittavajras tathagatah sarvatathag
tabhibhavavajras namsamadhim samapannah / saman
tarasasamapannasya ca bhagavatah sarvatathagatadhipateh/
athaya sarvakasadhattuh sarvatathagatavajtramaya sam
sthite'bhut / atha yavanta sarvakasadhatusamsthitah
sarasattvah sarvate vajrasattvadhisthahena sarvatathag
tagatasukhasaumanasyalabhino'bhuvan / 
atha bhagavan bodhicittavajras tathagatah sarvatathag
takayavakcittavajrasamayodbhavavajras namsamadhim
samapadyemasahavidepurusamsurtim sarvatathagata
dhisthah adhihtapayam asa / samantaradhisthitamatre
sa eva bhagavan bodhicittavajras tathagatassam
karena sarvatathagatah samdyate esa / atha akshobhya
pramukhah sarvatathagata bhagavato vairocanasya hundayad
abhiniskramyam idam udanem udanayam asuh /
gsal ba de yi žo bo žid / sa ns rhogs gzugs kyis kun tu rgyas / sa ns rgyas sprin gyis kun tu khyab/ød zer ṭphro ba mañ po ḩkhrug/ gsal ba la sogs dkyil ḩkhor ldan/de bzin gseg pa kun gyi gnas/ I de nas bcom ldan ḩdas de bzin gseg pa thams cad kyi sku dañ gsun dañ thugs rdo rjeḥi bdag po de/de bzin gseg pa thams cad kyi dkyil ḩkhor chen poḥi dbus su bdag par gyur to/de nas de bzin gseg pa mi bsakyod pa dañ/de bzin gseg pa rin chen dpal dañ/de bzin gseg pa tshe dpag tu med pa dañ/de bzin gseg pa gdon mi za bar grub pa dañ/de bzin gseg pa rnam par snañ mdzad rnamas/de bzin gseg pa byaṅ chub kyi sems rdo rjeḥi thugs la žugs so/de nas bcom ldan ḩdas de bzin gseg pa byaṅ chub kyi sems rdo rje/de bzin gseg pa thams cad zi gyls anon pa rdo rje žes bya baḥi tiṅ ne ḩdzin la sñoms par žugs so/bcom ldan ḩdas de bzin gseg pa thams cad kyi bdag po sañoms par žugs ma thag tu/de nas nam mkhaḥi dbyinš ḩdi thams cad de bzin gseg pa thams cad kyi rdo rjeḥi ṭo bør gnas par gyur to/de nas nam mkhaḥi dbyinš thams cad na gnas paḥi sems can ji aned pa de dag thams cad rdo rjeḥi sems dpāḥi byin gyis brlabs kyis/de bzin gseg pa thams cad kyi bde ba dañ yid bde ba thob par gyur to/de nas bcom ldan ḩdas de bzin gseg pa byaṅ chub kyi sems rdo rje/de bzin gseg pa thams cad kyi sku dañ gsun dañ thugs rdo rje ṭam tahig ḩbyun ba rdo rje žes bya baḥi tiṅ ne ḩdzin la sñoms par žugs nas/ rig pa chen poḥi skyes buḥi gzugs ḩdi/de bzin gseg pa thams cad kyi sñags kyi byin gyis brlabs kyis byin gyis brlabs so/byin gyis brlabs ma thag tu/bcom ldan ḩdas byaṅ chub kyi sems rdo rje de bzin gseg pa de žid ŝal gsun pa lta bur/de bzin gseg pa thams cad kyi gzig pa gyur to/de nas de bzin gseg pa mi bsakyod pa la sogs pa/bcom ldan ḩdas rnam par snañ mdzad kyi thugs kha nas byuṅ ste/ched du brjod pa ḩdi ched du brjod do/
ahe hi sarvabuddhanām bodhicittapratisthanam //
sarvatathāgataṃ guhyam apratarkyam anālayam // 2

atha bhagavantaḥ sarvatathāgataḥ punaḥ samājama śamyam
bhagavantaḥ bodhicittavajraṃ sarvatathāgatapujāspharaṇa-
samayatattvaratnamaghaiḥ sampūjya pranipatyaivaṃ āhuḥ /

bhāṣasva bhagavān tattvaṃ vajrasārasamuccayam /
sarvatathāgataṃ guhyam samājama guhyasambhavan // 3

atha bhagavān bodhicittavajras tathāgatas tān sarva-
tathāgataṃ evam āha / sadhu sādhu bhagavantaḥ sarva-
tathāgataḥ / kim tu sarvatathāgatānām api saṁsāyakaro' 
yam kuto'nyeṣaṁ bodhisattvānām iti / atha bhagavantaḥ
sarvatathāgataś aścaryapraśptā abhutapraśptān sarva-
tathāgataśaṁsāyayachettāraṃ bhagavantaḥ sarvatathāgata-
svāminām payracchubh / yad bhagavān evam guṇavāśīṣṭe' 
pi sarvatathāgataśaṁsāyayaveśvakcitta-guhyaṃ nirdeśtum notsaheta / tad bhagavān sarvatathā-
dhiṣṭhānām krītvā sarvatathāgataśvajrasārasamasyaṃ saṃbhava-
padaiḥ sukhasaumanasayūnubhavanārthaṃ yāvat sarvatathā-
gatajñānābhiḥ phalāvāptihetoḥ saṃprakāśayatv iti /
de nas bcom ldan ḥdas de bāin gṣeṣ pa thams cad yāṅ gcig tu ḥdus nas/bcom ldan ḥdas de bāin gṣeṣ pa byaṅ chub kyi sms rdo rje la/de bāin gṣeṣ pa thams cad kyi mchod pa spros pa de kho na śid kyi dam tshig rin po cheṣi sprin gṣis yāṅ dag par mchod de/phyag ḷtsalal nas ḥdi skad ces gsol to/

ḥdus pa gṣan ba las byuṅ ba / de bāin gṣeṣ pa kun gṣi gṣan / rdo rje sāṅi po ḥdus pa yi / de śid bcom ldan bṣad du gsol / de nas bcom ldan ḥdas de bāin gṣeṣ pa byaṅ chub kyi sms rdo ḍjes/de bāin gṣeṣ pa thams cad la ḥdi skad ces bkab stsal to/ bcom ldan ḥdas de bāin gṣeṣ pa thams cad legs so legs so/ṇu kyaṅ ḥdi ni de bāin gṣeṣ pa thams cad kyaṅ the tshom skye bar byed pa yin na/byaṅ chub sms dpaḥ gṣan mnams lta ci ṣmos/de nas bcom ldan ḥdas de bāin gṣeṣ pa thams cad no mtshar du gṣur/ ṛmad du gṣur te/the tshom thams cad gcod par mṅzad pa/bcom ldan ḥdas de bāin gṣeṣ 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 gṣur pa yāṅ de bāin gṣeṣ pa thams cad kyi ḷkhor du/de bāin gṣeṣ pa thams cad kyi sku dan gṣun dan thugs kyi gṣan ba ston par mi spro ba de/bcom ldan ḥdas de bāin gṣeṣ pa thams cad la byin gṣis brlabs pa mṅzad de/de bāin gṣeṣ pa thams cad kyi rdo rje dam tshig ḷbyuṅ baḥi tshig gis/de bāin gṣeṣ pa thams cad kyi bde ba daṅ yid bde ba myon ba bgyi ba nas/de bāin gṣeṣ pa thams cad kyi ye šes daṅ/mhon par šes paḥi ḷbras bu thob par bgyi baḥi bar gṣi phyir yāṅ dag par bstan du gsol/
atha bhagavān sarvatathāgata kāyavākcittavajraṁ tatha-
gataḥ sarvatathāgata dhyeṣaṇaṁ vidītvā jñānapradīpava-
javaṁ nāma samādhiṁ saṁapadyaṁ dvēṣa kila mantraparama-
sāraḥ ādayaṁ svākyavākcittavajre bhṛye niścāryaṁ āsa /
VĀJRA DHRAK / athāsmin bhāśitamātṛe sa eva bhagavān
sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
athāsmin bhāśitamātṛe sa eva bhagavān sarvatathāgata-
kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavā kcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata ratnasāmbhavavajraṁ nāma
samādhiṁ saṁapadyaṁ mohakula paramasāraḥ ādayaṁ svā-
kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata ratnasāmbhavavajraṁ nāma
samādhiṁ saṁapadyaṁ cintāmaṇikula paramasāra-
hṛdayaṁ svākyavākcittavajre bhṛye niścāryaṁ āsa /
RATNA DHRAK / athāsmin bhāśitamātṛe sa eva bhagavān
sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
atha bhagavān sarvatathāgata kāyavākcittavajre bhṛye niścāryaṁ āsa /
de nas bcom ldan ḡdas de bzin gēges pa thams cad kyi sku daṅ
gsun daṅ thugs rdo rje de bzin gēges pa/da bzin gēges pa thams
kad kyi geol ba ḡtab pa de mkhyen nas/ye ḡes kyi agron ma rdo
rje ḡes bya baṅ tiṅ ḡe ḡdsin la ḡṇoms par ṣugs te/ze saṅ ḡi
rigs kyi snags mchog gi sniṅ poṅi sniṅ po ḡdi fid kyi sku daṅ
gsun daṅ thugs rdo rje las phyuṅ ne/ RADZERDRIK / de nas ḡdi
phyuṅ ma thag tu/bcom ldan ḡdas de bzin gēges pa thams cad kyi
sku daṅ gsun daṅ thugs kyi ḡi pahi ḡi phyag ḡrya chen por ṣbyor baṅ thabs kyi/nag po ḡkar po
dmar poṅ tshul du/da bzin gēges pa thams cad kyi sku daṅ gsun
daṅ thugs rdo rje la ḡsugs so/
de nas bcom ldan ḡdas de bzin gēges pa thams cad kyi dam tshig
ḥbyuṅ ba rdo rje ḡes bya baṅ tiṅ ḡe ḡdsin la ḡṇoms par ṣugs
te/gti mug gi rigs kyi mchog gi sniṅ poṅi sniṅ po ḡdi/fid kyi
sku daṅ gsun daṅ thugs rdo rje las phyuṅ ne/ DZINADRIK / de nas ḡdi
phyuṅ ma thag tu/bcom ldan ḡdas de bzin gēges pa thams cad
kyi sku daṅ gsun daṅ thugs kyi ḡi pahi ḡi phyag ḡrya chen por ṣbyor, baṅ, thabs kyi/dkar
po nag po ḡmar poṅ tshul du/da bzin gēges pa thams cad kyi sku
daṅ gsun daṅ thugs rdo rjeṅi ḡpyan snar ḡsugs so/
de nas bcom ldan ḡdas de bzin gēges pa thams cad kyi ḡrin po che
ḥbyuṅ baṅ rdo rje ḡpal ḡes bya baṅ tiṅ ḡe ḡdsin la ḡṇoms par
ṣugs te/yid bzin gi ḡi nor baṅ riṅs kyi mchig gi sniṅ poṅi sniṅ
po ḡdi/fid kyi, sku daṅ gsun daṅ thugs rdo rje las phyuṅ ne/
RATNADRIK / de nas ḡdi phyuṅ ma thag tu/bcom ldan ḡdas de bzin
gēges pa thams cad kyi ḡka daṅ gsun daṅ thugs kyi ḡi pahi
phyag ḡrya chen por ṣbyor ḡas, nam
akhaṅ gnas kyi/ser po nag po ḡkar poṅ tshul du/da bzin gēges
pa thams cad kyi sku daṅ gsun daṅ thugs rdo rjeṅi ḡhe phyogs
su bṣugs so/
atha bhagavān sarvatathāgatamahāragasamabhavavajraṃ
nāma samādhipadaṃ rāgakulaparamasāraḥśrdayam
svakāyavākcittavajrebhye niścārayām āsa / ÅROLLIK /
athanmin bhāsitaṃtre sa eva bhagavān sarvatathāgata-
ākāyavākcittavidīyāpurusāḥ / lokāsvaramahāvidyādhipati-
mahāmudrāsasyogaparamapadana raktasitaṃśaṃkāreṇa
sarvatathāgata-kāyavākcittavajrayājasya pṛṣṭhato niśīdayām
āsa /

atha bhagavān sarvatathāgatamohasamāyatrasamabhavavajraṃ
nāma samādhipadayaṃ samayākṣaraṣaṃkula-paramasāra-
ḥṛdayam svakāyavākcittavajrebhye niścārayām āsa /
PRAJÑĀDHIK / thanmin bhāsitaṃtre sa eva bhagavān
sarvatathāgata-kāyavākcittavidīyāpurusāḥ / smoghavajrā-
mahāmudrāsasyogaparamapadena haritasitaṃśaṃkāreṇa
sarvatathāgata-kāyavākcittavajrayājasya uttare niśīdayām
āsa /

4 dvesamohas tathā rāgas cintāmaṇiṣamayas tathā /
kuśa hy ete tu vai pañca kāmamokṣaprasādhakaḥ // 4

atha bhagavān sarvatathāgata-vajradharmānurāgaṃṣasamayaṃ
nāma samādhipadaṃ sarvavajradharmārahāṣigam
svakāyavākcittavajrebhyo niścārayām āsa / DVEŚARATI /
athanmin viniśaṭtamātraṃayāṃ sa eva bhagavān sarvatathā-
gata-kāyavākcittavidīyāpurusāḥ strīrūpadhāre bhūtvā
pūrvaṇo niśīdayām āsa /
atha bhagavān sarvatathāgatānurāgaṇapavajrajāma nāma samādhīṃ
samāpadyemāṃ sarvatathāgatāgramahisīṃ svakāyavākittava-
vajrebhyo niścārayāṃ āśa / MOHARATI / athāsyāṃ viniṭṣṭa-
mātrāyāṃ sa eva bhagavān sarvatathāgataśrīcīttavidyā-
puruṣaḥ strīrūpadharo bhūtvā daṅgkākoṇe niṣidāyaṃ āśa /

atha bhagavān sarvatathāgataśrīcīttavidyāpuruṣaḥ strīrūpadharo bhūtvā
pācāmakoṇe niṣidāyaṃ āśa /

atha bhagavān sarvatathāgataśrīcīttasamāṣvādanavajrajāma
nāma samādhīṃ samāpadyemāṃ sarvatathāgataśrīcītadharāgra-
mahīṣīṃ svakāyavākittavajrebhyo niścārayāṃ āśa / VAIJARATI /
athāsyāṃ viniṭṣṭaṃmātrāyāṃ sa eva bhagavān
sarvatathāgataśrīcīttavidyāpuruṣaḥ strīrūpadharo
bhūtvā uttarakoṇa niṣidāyaṃ āśa / sarvatathāgatagra-
mahīṣāṃpaṭ /

atha bhagavān vairocanavajrajāma nāma samādhīṃ samāpadyemāṃ
sarvatathāgataśrīcītadalādhīṣṭhānāṃ nāma mahākrodham svā-
kaśyavākittavajrebhyo niścārayāṃ āśa / YAMĀNTAKRT /
athāsmin viniṭṣṭaṃmātrāre sa eva bhagavān sarvatathāgata-
śrīcīttavidyāpuruṣo vajraśamaṇaṃtrāsanakārenā
pūrvadvāre niṣīdayāṃ āsa / 

atha bhagavān sarvatathāgataḥ hisambodhivajraḥ nāma 

samādhiṃ svapadyeṣaṃ sarvatathāgataṃ maṇḍalādhiṣṭhāṇaṃ 

nāma mahākrodhaṃ svakāyaśvācittavajreḥbhyo niścārayāṃ āsa / PRAJÑĀNTAKṛT / athāśmin viniścṛtamātre sa eva 

bhagavān sarvatathāgataḥ kāyaśvācittavāidyāpuruṣo vajreṣaṃ 

samayasaṃśrāsaṇākāraṇaṃ daksinadvāre niṣīdayāṃ āsa / 

atha bhagavān sarvatathāgataḥ dharmaṃ pratīkaraṇaṃ nāma 

samādhiṃ svapadyeṣaṃ sarvatathāgataḥ dharāmaṇḍalādhiṣṭhāṇaṃ 

nāma mahākrodhaṃ svakāyaśvācittavajreḥbhyo niścārayāṃ āsa / PADMAṬṬAKṛT / athāśmin viniścṛtamātre sa eva 

bhagavān sarvatathāgataḥ kāyaśvācittavāidyāpuruṣaḥ 

sarvatathāgataḥ vāsākāraṇaṃ paścimadvāre niṣīdayāṃ āsa / 

atha bhagavān sarvatathāgataḥ kāyaśvācittavajraḥ nāma 

samādhiṃ svapadyeṣaṃ sarvatathāgataḥ kāyaśvācittavajraḥ 

maṇḍalādhiṣṭhāṇaṃ nāma mahākrodhaṃ svakāyaśvācittavajreḥbhyo 

niścārayāṃ āsa / VIGHNĀNTAKṛT / athāśmin 

viniścṛtamātre sa eva bhagavān sarvatathāgataḥ kāyaśvācittavāidyāpuruṣaḥ sarvatathāgataḥ kāyaśvācittakāraṇaṃ 

uttaradvāre niṣīdayāṃ āsa / 

sarvatathāgataḥ kāyaśvācittasaṃśrāsaṇaṃ maṇḍalāsamaśayaṃ / 

sarvatathāgatasāmyādaśaṃ ptaḥ prathamaḥ /
bu de fiid/de bzin gseg pa thams cad bshens par byed pahi tahul
du sar phyogs kyi agor bzung se/
de nas bcom ldan ḣdas de bzin gseg pa thams cad kyi mhon par
byaṅ chub pa rdo rje ṣes bya baṅ tiṅ ne Ḫḍzin la sňoms par ʰ Ağ
nas/de bzin gseg pa thams cad kyi Ḫkyil Ḫkhor byin gyis rlob
pahi khre bo che ḳhe Ḫdi/fiid kyi sku daŋ gsûṅ daŋ thugs rdo rje
las phyuṅ no/ PRAḌMĀṬA-KRIT /de nas Ḫdi phyuṅ ma thag tu/bcom
ldan ḣdas de bzin gseg pa thams cad kyi sku daṅ gsûṅ daṅ thugs
kyi rig pahi skyes bu de fiid/ṛdo rjeḥi dam tahig bṣeṅs pahi
tahul du/ḥe phyogs kyi agor bzung se/
de nas bcom ldan ḣdas de bzin gseg pa thams cad kyi chos rin pe
dche Ḫbyuṅ gnas rdo rje ṣes bya baṅ tiṅ ne Ḫḍzin la sňoms par
调解 nas/de bzin gseg pa thams cad kyi Ḫched chags Ḫchen bahi
d Ḫkyil Ḫkhor byin gyis rlob pa ṣes bya baṅ khre bo che ḳhe Ḫdi/
fiid kyi sku daṅ gsûṅ daṅ thugs rdo rje las phyuṅ no/ PRAḌMĀṬA-
KRIT /de nas Ḫdi phyuṅ ma thag tu/bcom ldan ḣdas de bzin gseg
pa thams cad kyi sku daṅ gsûṅ daṅ thugs kyi rig pahi skyes bu
de Ḫid/de bzin gseg pa thams cad kyi gsûṅ gi tahul du/nub phyogs
kyi agor bzung se/
de nas bcom ldan ḣdas de bzin gseg pa thams cad kyi sku daṅ
gsûṅ daṅ thugs rdo rje ṣes bya baṅ tiṅ ne Ḫḍzin la sňoms par
调解 nas/de bzin gseg pa thams cad kyi sku daṅ gsûṅ daṅ thugs
kyi Ḫkyil Ḫkhor byin gyis rlob pa ṣes bya baṅ khre bo che ḳhe Ḫdi/fiid
kyi sku daṅ gsûṅ daṅ thugs rdo rje las phyuṅ no/
BIGHMĀṬA-KRIT /de nas Ḫdi phyuṅ ma thag tu/bcom ldan ḣdas de bzin
гег pa thams cad kyi sku daṅ gsûṅ daṅ thugs kyi rig pahi skyes
bu de Ḫid/de bzin gseg pa thams cad kyi sku daṅ gsûṅ daṅ thugs
kyi tahul du/byaṅ phyogs kyi agor bzung se/
de bzin gseg pa thams cad kyi sku daṅ gsûṅ daṅ thugs māes par
byed pa daṅ/ṛkyil Ḫkhor gyi dam ṭahig sems dpal ṭams so/
de bzin gseg pa thams cad kyi tiṅ ne Ḫḍzin gyi Ḫkyil Ḫkhor byin
gyis rlob pa ṣes bya baṅ le ṭu ste daṅ paṅpo/
CHAPTER TWO

atha bhagavantaḥ sarvatathāgataḥ bhagavataḥ sarvatathā-gatakavyavākcittadhipateḥ pūjāṁ kṛtvā praṇipatyaivaṁ āhuḥ /

bhāṣasva bhagavān sāram kāyavākcittam uttānam / sarvatāthāgataṁ guhyāṁ bodhicittam anuttaram // 1

atha bhagavān sarvatathāgatakavyavākcittavajrasya tathā-gataḥ sarvatathāgatānām adhyēṣaṇāṁ viditvā sarvabodhi-sattvānāṁ cetasaiva cetāḥparīvitarkaṁ ājñāya tān bodhisattvān evaṁ āha / utpādayantu bhavantaḥ cittaṁ
kāyākāreṇa kāyaṁ cittaṁ kāreṇa cittaṁ vākpravāhāreṇeti/
atha te mahābodhisattvāḥ sarvatathāgatakavyavākcittānāṁ
akāsākāreṇa saṃyojya idam udānam udānayaṁ āsuḥ /

ahe hi samantabhadrasya kāyavākcittavajrípaḥ /
anutpādapravēgeṇa utpādo'yaṁ pragyate // 2

atha bhagavān sarvatathāgata-kavyavākcittavajrasya tathā-gataḥ sarvatathāgataḥ bhisaḥbodhinayavajrajāṁ nāma samādhiṁ samāpadyedaṁ bodhicittam udājahāra /

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā / iti bhāve na bhāvaḥ syād bhāvanā nopalabhyate // 3
CHAPTER TWO

de nas bcom ldan ḫdas de bzin gṣegs pa thams cad kyi sku dañ
gsuñ dañ thugs kyi bdag po la/ bcom ldan ḫdas de bzin gṣegs pa
thams cad kylis mchod pa byas te/phyag ḫtshal nas ḫdi skad ces
gsol to/
sku dañ gsuñ dañ thugs kyi mchog/de bzin gṣegs pa kun gyi gsañ/
bla na med paḥi byaṅ chub sems/bcom ldan sfhiñ po bṣad du gsol/ I
de nas bcom ldan ḫdas de bzin gṣegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rjeḥi bdag pos/de bzin gṣegs pa thams cad
eyis gсол ba bṭab pa mkhyen ciṅ/byaṅ chub sems dpah thams cad
eyis kyi yoṅs su rtog pa yaṅ thugs kyi mkhyen nas/byaṅ
chub sems dpah de dag la/pdi skad ces bkaḥ stsal ye/khyed kyis
sems lus lta bu dañ/lus sems lta bu dañ/sems tshig tu brjod pa
lta bur skyed ciṅ/de nas byaṅ chub sems dpah sems dpah chen pe
de dag gis/de bzin gṣegs pa thams cad kyi sku dañ gsuñ dañ
thugs nam mkhaḥ lta bu styar nas/chod du brjod pa ḫdi ched du
brjod de/

e maḥe kun tu bṣaṅ po yi / sku dañ gsuñ thugs rdo rje can /
skye ba med paḥi tahul gysi su/skye ba ḫdi ni rab tu bsgrags/
de nas bcom ldan ḫdas de bzin gṣegs pa thams cad kyi sku dañ
gsuñ dañ thugs rdo rje de bzin gṣegs pa/de bzin gṣegs pa thams
cad kyi mḥon par rḥzos par byaṅ chub paḥi tahul rdo rje šes
byaḥi tiṅ ne ḫzin la atmons par şugs te/byaṅ chub kyi sems
ḥdi gsuṅs so/

diṅs po med pas sgoṃ pa med / bṣog pa bya ba sgoṃ pa min /
de ḥtar diṅs po diṅs med pas / sgoṃ pa dmigs su med paḥo /
ity āha bhagavān sarvatathāgatakāyavākcittavajras
tathāgataḥ /
atha bhagavān vairocanas tathāgataḥ sarvatathāgata-
bhisamayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

sarvabhāvavigataṃ skandhadhātv-
āyatanagrahyagrāhakavarjitam /
dharmanairātmyasamatayā svacittam
ādyanupannāḥ sūyatāsvabhāvam //

ity āha bhagavān vairocanavajras tathāgataḥ /
atha bhagavān akṣobhyavajras tathāgataḥ sarvatathā-
gataṃkṣayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

anupanna ime bhāva na dharma na ca dharma /
ākāśam iva nairātmyam idam bodhinayaṃ drīḍham //

ity āha bhagavān akṣobhyavajras tathāgataḥ /
atha bhagavān ratnaketuvajras tathāgataḥ sarvatathā-
gataṃnairātmyavajraṃ nāma samādhiṃ samāpadyedaṃ bodhi-
cittam udājahāra /

abhāvāḥ sarvadharma dharmalakṣapavajarjitāḥ /
dharmanairātmyasambhūtā idam bodhinayaṃ drīḍham //

ity āha bhagavān ratnaketuvajras tathāgataḥ /
atha bhagavān amitayurvajras tathāgataḥ jñānārcaḥ-
pradīpavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam
udājahāra /
"Žes bcom ldan ḭdas de bzin gēggs pa thams cad kyi sku dañ gsuṅ dañ thugs rdo rje de bzin gēggs pas gsuṅs so/
dena bcom ldan ḭdas de bzin gēggs pa rnam par snañ mdzad de bzin gēggs pa thams cad kyi mhon par rtogs pa rdo rje žes bya baḥi tiṅ ne ḭdzin la sños par žugs te/byaṅ chub kyi semp ḭdi gsuṅs so/
duos po thams cad dañ bral ba/phuṅ po khams dañ skye mched dañ/gsuṅ dañ ḭdzin pa rnam spāṅs pa/chos bdag med pa mām fid pas/rān semp gdod pas ma skyes pa/ste in pa fid kyi rai bzin ne/
žes bcom ldan ḭdas de bzin gēggs pa rnam par snañ mdzad kyis gsuṅs so/
dena bcom ldan ḭdas de bzin gēggs pa mā bskyod pa de bzin gēggs pa thams cad kyi mā sāḥi rde rje žes bya baḥi tiṅ ne ḭdzin la sños par žugs te/byaṅ chub kyi semp ḭdi gsuṅs so/
duos po ḭdi rnam ma skyes pa/chos dañ/chos/fid med pa ste/nam mkhaḥ lta bur bdag med pa/byaṅ chub tahul ḭdi bṛtan paṅo/
žes bcom ldan ḭdas de bzin gēggs pa mā bskyod pas gsuṅs so/
dena bcom ldan ḭdas de bzin gēggs pa rin chen dpal de bzin gēggs pa thams cad kyi bdag med pa rdo rje žes bya baḥi tiṅ ne ḭdzin la sños par žugs te/byaṅ chub kyi semp ḭdi gsuṅs so/
chos rnam s thams cad duos med ciṅ/chos kyi mṭaḥan fid rnam par spāṅs /
bdag med chos las kun tu byuṅ/byaṅ chub tahul ḭdi bṛtan paṅo/
žes bcom ldan ḭdas de bzin gēggs pa rin chen dpal gyis gsuṅs so/
dena bcom ldan ḭdas de bzin gēggs pa tshie dpag tu med pa ḏod ser ḏbar ba rdo rje agron ma žes bya baḥi tiṅ ne ḭdzin la sños par žugs te/byaṅ chub kyi semp ḭdi gsuṅs so/
anutpanneṣu dharmeṣu na bhāvo na ca bhāvāna /
ākāśapadayogena iti bhāvaḥ pragīyate // 7

ity āha bhagavān amitāyurvajras tathāgataḥ /
atha bhagavān amoghasiddhivajras tathāgataḥ sarvata-
tathāgataḥbhibhavanavajraṃ nāma samādhiṃ samāpadyedaṃ
bodhicittam udājahāra /

prakṛtiprabhāsvara dharma ādiśuddha nabhaṃsamaḥ /
na bodhir nabhīsamayam idam bodhinayam drīḍham // 8

ity āha bhagavān amoghasiddhivajras tathāgataḥ /
atha khalu maitreyapramukhā mahābodhisattvaḥ sarvata-
tathāgataḥkāyavākcittaguhya dharmatattvākṣaram ērutvā
āścaryaprāptā adbhutapraṇāt ādam udānam udānāyaṃ āsuḥ/

aho buddha aho dharma aho dharmasya deśaṃ 2 /
śuddhatattvartha śuddhārtha bodhicitta namo'stu te//9
dharmānaratmyasambhūtā buddhabodhipraṇāka /
nirvikalpa nirālamba bodhicitta namo'stu te // 10
samantabhadra sarvartha bodhicittapraṇātaka /
bodhicarya mahāvajra bodhicitta namo'stu te // 11
cittam tathāgataṃ śuddham kāyavākcittavajradhrk /
buddhabodhipraṇātā ca bodhicitta namo'stu te // 12

bodhicittapatālo dvitīyaḥ /
ma skyes pa yi chos rnam la / no bo med de sgom pa'han med /
nam mkha'pi tshul du sbyor ba yis/dnos po dag tu rab tu bsgrags/ 7
zes bcom ldan ṭdas de bzin gacgs pa tahe dpag tu med pas gsu'ns so/
de nas bcom ldan ṭdas de bzin gacgs pa grub pa gdon mi sa ba
de bzin gacgs pa thams cad zil gis'gyon po rdo rje zes bya ba'i
thi' ne ḷdzin la sñoms par sūgs te/byan chub kyi sems bd gauns so/
chos rnam ra'n bzin ṭod gsal ba/gded nas dag pa nam mkha' bzin/
byan chub med cii mon rtogs med/byan chub tshul ṭdi-brtan pa'he/ 8
zes bcom ldan ṭdas de bzin gacgs pa grub pa gdon mi sa ba'g
gauns so/
de nas byams pa la soga pa byan chub sems dpab sems dpab chen po
rnam/de bzin gacgs pa thams cad kyi sku dain gsu'ns dain thugs kyi
gsa'n ba'i chos kyi de kho na ni'd kyi yi ge thos nas no mtshar
du gyur/rdzad du gyur te/ched du brjod pa ḷdi'ched du brjod do/
e māhe sa'ns rgyas e māhe chos / chos bād pa ni' no mtshar che /
yān dag don ni dag pahi don / byan chub sems la phyag ḷṭshal le/ 9
bdag med pa yi chos las byun/sa'ns rgyas byan chub rdzogs mdzad pa/
rnam par ni rtog dmigs su med/byan chub sems la phyag ḷṭshal le/ 10
kun tu bza'n po thams cad don / byan chub sems ni rab bskor ba /
byan chub spyod pa rdo rje che/byan chub sems la phyag ḷṭshal le/ 11
dag pa de bzin gacgs pa'hi thugs/sku dain gsu'ns thugs rdo rje ḷdzin/
sa'ns rgyas byan chub rab ston pa/byan chub sems la
phyag ḷṭshal le/ 12

byan chub sems kyi lebu ste gnis pa'he/
CHAPTER THREE

atha bhagavan sarvatathāgata-kāya-vākṣṭāvara-jrām tathā-
gataḥ sarvatathāgatasphāraṇameghavajrāvyuḥaṁ nāma
samādhiṁ samāpadyedam vajravyuhaṁ nāma samādhipaṭalam
udājahāra /

ōm sūnyaśāna nāvajrasya vabhāvātma ko'ham /

ākāśadhātumadhyastham bhāvayed buddhamandalam / 1
raśmimēghamahāvyuhaṁ buddhajvalāsamaprabham /
pañcaraśmisamākārikāṁ samantāt parimandalam / 2
pañcakāmagunapākārikāṁ pañcopahāramanditaṁ /

bhāvayitvā samāsena bimbaṁ madhe vibhāvayet /
vairocanamahāmudrāṁ kāya-vākṣṭālakṣitāṁ / 3
kāya-vākṣṭāvara-jrasya mudrāṁ cāthā vibhāvayet /
akṣobhyapravarāṁ mudrāṁ samhāradvayayogataḥ / 4
ratnaketumahāmudrāṁ ambīyuprabhākarīṁ /
amoghaśiddhimahāmudrāṁ bhāvayed buddhamandale / 5
indranilaprabhākāraṁ kāya-vākṣṭāvarīṛṇaṁ /
vajrastap mahājvalaṁ vikāṣṭaṭaḥbhiṣaṇaṁ / 6
spaṭikenduprabhākāraṁ jaṭāmukūṭamanḍitaṁ /
cakrastap mahājvalaṁ naḥalankarakbhūṣitaṁ / 7
jāmbunadaprabhākāraṁ buddhameghahamākulaṁ /
navasūlaṁ mahāvajraṁ pāṇau tasya vibhāvayet // 8
marakaṭaprabhākāraṁ vajra-jvalāvibhūṣitaṁ /
haste ratnam vibhāvitvā jvalāmēghaṁ samantataḥ // 9
CHAPTER THREE

de nas bcom ldan ḭdas de bzin gāggs pa thams cad kyi ḏku dān
gsūn dān thugs rdo rje de bzin gāggs pa/de bzin gāggs pa thams

cad kyi ḏphre baḥi sprin bkod pa rdo rje žes bya baḥi tiṅ ḭe
ḥḍzin la sḥoms pa žūgs te/rdo rje bkod pa žes bya baḥi tiṅ
ḥe ḭḍzin gyi leṭu ḏdi gsūn sa/

OM ŚŪNYAṬĀṬZĀṆĀṆABĀṬZRASVĀṬHĀṬMAKOHAM /

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

mtshan paḥo / 3
sku gsūn thugs ni rdo rje yi/ phyag rgya chen po bsجام par bya/
2
badus dān gcig tu stbyor ba yis/ ni bsayod pa yi rgya mchog dān/
4
dkon mchog dpal gyi rgya chen dān/ tsha dpag med paḥi ḏḥod byed dān/
therapy med grub paḥi rgya chen rmaḥ/saṅs rgyas dkyil ḏkhor

bsجام par bya / 5
sku gsūn thugs kyi rdo rje can / indranīlahi kḥa dog ḏdra/
rab ḏbar phyag na rdo rje bs تماما/ rnaḥ par gtsigs la

ṭṣig ḏṣig laṭa/ 6
śel dān sla baḥi ḏḥod ḏdra ba/thor, tshugs cod pan gyis brgyan pa/
rab ḏbar phyag na ḏkhor le bs تماما/ saṅs tshogs rgyan gyis

mṭses par brgyan/ 7
ḥḍzambu chu baḥi gsar ḏḥod ḏdra/saṅs rgyas sprın gyis
kun tu ḏkhrigs/
de yi phyag na rdo rje che / ṛṭse mo dgu ba rṇaḥ par bsجام / 8
margata yi ḏḥod ḏdra ba / rdo rje ḏbar baś rṇaḥ par brgyan/

bs تماما par bsجام/ 9
atha bhagavān kāyavākcittavajras tathāgataḥ dharmadātu-
svabhāvavajram nāma samādhīṃ samāpadyedaṃ kāyavākcit-tā-
dhiṣṭhānamantram udājahāra /

OM DHARMADHATUSVABHĀVATMAKOHAM /

paṇcavarṇam mahāratnag sargapasthulamātrakam / nāśikāgre prayatnena bhāvayed yogataḥ sada // I0
sthiram tu sphaṇayet ratnam asthiram naiva
sphaṇayet /
sphaṇayet pravarair meghair buddhajvalā-
samaprabhaiḥ//I3
cakravajramahāratnaiḥ padmakhaḍgadharāyudhaiḥ /
bodhisattvamahāmeghaiḥ sphaṇayet sphaṇatmakaḥ // I4
ākaśadhatumadhyasthaṃ cāndramaṇḍalam ālikhet /
svacchamaṇḍalamadhyasthaṃ bhāvayet cakramaṇḍalam //I5
padmamaṇḍalasampākāsaṃ bhāvayet padmabhāvanaiḥ /
ratnamaṇḍalasampākāsaṃ bhāvayet ratnatatparaḥ // I6
yogamaṇḍalasampūrṇaṃ likhed ākaśasamnidhau /
ete vai pravarā buddhāḥ kāyavākcittabhāvanaiḥ /
mandala vajrasampūrṇaṃ sarvajñākāralabhinaḥ // I7

I4 vajravyūho nāma samādhippatālaṃ tṛṭīyāḥ /
padmarāgāḥi mdog ḍra ba / gtao bo ḍnod chags ḍbar ba miah /
rab ḍbar phyag na padma banams/ḥod chags rdo rje can bagom bya/I0
ḥod zer ana liṁhi ḍod ḍraḥi sku/gdon mi za ba rdo rje can /
zi ba phyag na ral gri banams/saṅs rgyas dkyil ḍkhor
bagom par bya/ II
de nas boom ldan ḍdas de bāṁ gāgga pā thams ca’d kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bāṁ gāgga pa thos kyi dbyiṅs kyi no
bo fīd rdo rje sēs bya bāṁ tīṅ na ḍdzin la sāṅs par sūka te/
sku daṅ gsuṅ daṅ thugs byin gye rlob paṅi sāṅga ḍdi gsuṅs so/
CM DHARMADRĪTUSVĀBHIṬMAKAḤAM /
rin chen chen po kha dog lā/yaṅs kar gyi ni ḍbru tahad tsaṃ/
ana yi rtse mor nan tan du/rnal ḍbyor gys ni rtag tu bagom/ I2
rin chen brtan par gyu nās spro/brtan par na gyu r.yod mi spro/
saṅs rgyas ḍbar ba ḍdra bāṁ ḍod/mchog rab/sprin rnams
spro bar bya/ I3
ḥkhor lo rdo rje rin chen daṅ/ padma ral gri mtshon chen ḍdzin/
byaṅ chub sams dpaṅi sprin chen rnams/spro bāṁ bdag ḳid
caṅ gye spro/ I4
nam mkhaṅ bāṁ dbyiṅs kyi dbus gnas par/sla bāṁ dkyil ḍkhor
bri bar bya/
gsal bāṁ dkyil ḍkhor dbus gnas par/ḥkhor loṅi dkyil ḍkhor
bagom par bya/ I5
padmaḥi dkyil ḍkhor ḍdra ḍar ni/padma sgoṃ pas bagom par bya/
I
rin chen dkyil ḍkhor ḍdra ḍar ni/rin chen brtson pas
bagom par bya/ I6
sbyor bāṁ dkyil ḍkhor lās byuṅ ba/nam mkhaṅ ḍdra bar bri bar bya/
ḥdi dag saṅs rgyas rab kyi mchog/sku gsuṅ thugs ni bagom pa yis/
dkyil ḍkhor rdo rje lās byuṅ ba/thams ca’d mchyen paṅi tahul
ḥṭhoṅ paṅo / I7
rdo rje ḍkod pa śes bya bāṁ tīṅ na ḍdzin gyi leḥu ste gsum paṅo/
CHAPTER FOUR

atha bhagavantaḥ sarvatathāgataḥ punaḥ samājām āgamyat
I
bhagavantaḥ sarvatathāgatakāyavākcittavajradhipatim
anena stotrarājanādhīyeṣitavantah /

sarvatathāgataḥ sāntaṃ sarvatathāgataśalayam /
sarvadharmaṇairātmyam deśa maṅḍalam uttāmam // I
sarvalakṣaṇaśampūrṇaṃ sarvalakṣaṇavarjitaṃ /
2
samantabhadrakāyāgraṃ bhāṣa maṃḍalam uttāmam // 2
sāntadharmārasaṃbhūtaṃ jñānacaryaviśodhakam /
3
samantabhadravācāgrāṃ bhāṣa maṃḍalam uttāmam // 3
sarvasattvamahācittām śuddham prakṛtinirmalam /
4
samantabhadracittāgraṃ bhāṣa maṃḍalam sārathē // 4
atha vajradharaḥ sāstā trilokas tu tridhātukaḥ /
trilokavaravajragras trilokāgrānausāsakaḥ // 5
bhāṣate maṃḍalam ramyaṃ sarvatathāgataśalayam /
5
sarvatathāgataḥ cittam maṃḍalam maṃḍalākṛtim // 6
athātaḥ saṃpravakṣyami cittamaṇḍalam uttāmam /
cittavajrapratikāṣaṃ kāyavākcittamaṇḍalam // 7
navena suṇiyuktena supramāṇena cārupā /
6
sūtreṇa sūtryet prājñāḥ kāyavākcittabhāvaniḥ // 8
dvādaśaḥastāṃ prakurvita cittamaṇḍalam uttāmam /
9
caturasṛam caturdvāraṃ catuṣkoṣaṃ prakalpayet /
tasyābhhyantaraś cakram ālikhet parimaṇḍalam /
mudrāṇyāsaṃ tataḥ kuryād vidhidṛṣṭena karnaṅa // 10
tasya madhye likhed vajram indranīlasamaprabham /
pancaśūlaṃ mahājvālaṃ bhayasyāpi bhayaṁkaraṃ // II
CHAPTER FOUR

de nas bcom ldan ḫdas de bāṅ gāṅga pa thams cad yan ḫdus nas/
bcom ldan ḫdas de bāṅ gāṅga pa thams cad kyi sku daṅ gsun daṅ
thugs kyi bdag po la/bstod paṅi rgyal po ḡdiš gaol ba btab bo/
de bāṅ gāṅga pa kun śi ba / de bāṅ gāṅga pa kun gyi ḡnas /
chos kun bdag med pa yi mchog/dkyil ḡkhor dam pa běaṛ du gaol/ I
mtshan rnams thams cad yan dag rdzogs/mtshan min thams cad
yan dag spaṅs/
kun tu bzaṅ po sku yi mchog/dkyil ḡkhor dam pa běaṛ du gaol/ 2
āi bāṅi chos ni mchog las byun/ye ṣes ṣpyod pa rnam sbyon ba/
kun tu bzaṅ po gsun gi mchog/dkyil ḡkhor dam pa běaṛ du gaol/ 3
seṁs can kun gyi seṁs chen po / raṅ bāṅi dag ciṅ dri ma med /
kun bzaṅ thugs mchog kha lo agyur/dkyil ḡkhor dam pa běaṛ du gaol/4
de nas ston pa rdo rje ḡdāṅ/ṛjig rten gsun pa khams gsun pa/
ḥjig rten gsun mchog rdo rje gtsaṅ/ṛjig rten gsun mchog ston pa po/5
de bāṅ gāṅga pa kun gyi ḡnas/de bāṅ gāṅga pa kun gyi thugs/
dkyil ḡkhor dkyil ḡkhor rab ḡdra ba/dkyil ḡkhor rab tu
fams ḡdāṅ běaṛ/ 6
de nas thugs kyi dkyil ḡkhor mchog/thugs kyi rdo rje rab ḡdra ba/
sku daṅ gsun daṅ thugs rnams kyi/dkyil ḡkhor rab tu běaṛ par bya/7
lus īag seṁs ni bsgoms pa yis/ṛses ṭab can gys thig gdab pa/
thug ṭar pa legs ḡkal ba/ṭshad ma ṭab tu mdzes pa yis/ 8
thugs kyi dkyil ḡkhor dam pa ste/khru ni bcu gṛṅs ṭahad du bya/
ños bāṅ daṅ ni gṛva bāṅ ḡdan / ago bāṅ par ni ṭab tu bṛtstag/ 9
de yi ḡbun su ḡkhor lo ni / ṭab tu ḡlum po bṛi bāṅ ṭya /
de nas las kyi cho ga ni / mthoṅ bas phyag ḡgya ḡgod par bya / 10
dēṅi ḡbun rdo rje bṛi na ni / indraṅlaṅi kha ḡog ḡdra /
ḥbāṅ ba chen po rtse lṅa ba/ḥjīgs par dag kyan rab ḡjīgs byes/ II
I
pūrveṇa ca mahācakrāṃ vajrajvālāvibhūṣitam / 2
dakṣiṇena mahāratnāṃ sphulīngagahānākulaṃ // 12
paścimena mahāpadmaṃ parmarāgasamaprabham / 3
uttareṇa mahākhaḍgāṃ raśmijvālākulaṃ likhet // 13
pūrvakoṇe likheṇa netram meghamadhyasamaprabham / 4
dakṣiṇena tato vajram māmakīkulasambhavam // 14
paścimena likhet padmaṃ sakandaṃ vikacānananam / 15
uttareṇotpalam kuryān nīlābhram iva sōbhanam // 16
ālikhet pūrvadhāre tu mudgaraṃ jvālasuprabham / 17
dakṣiṇenālikhed daṇḍaṃ vajrajvālādisuprabham // 18
paścimenālikhet padmaṃ khaḍgajvālāprabhākaram / 19
uttareṇa likhed vajram vajrakunḍalivajripam // 20
parisphutas ṭu vijñāya maṇḍalam cittam uttamam /,
pūjām kurvita yatnena kāyavākcittapūjanaiḥ // 21
śodasābdikāṃ prāpya yośitaṃ kāntisuprabham / 22
gandhapuṣpākulikṛtvā tasya madhye tu kṛmāyet // 23
samadhiṣṭhyā ca taṃ prājñāḥ māmakīṃ guṇamekhalām/ 24
arjedaṃ buddhapaḍam saumyaṃ āksadhatvaṃ kalpatam //
viṃmūtraṣukraraktaṃ devatānaṃ nivedayet /
evam tuṣyanti saṃbuddhā bodhisattvā mahāyāsaḥ //

IO
sarvatathāgataścittamāṇḍalapaṭalās caturthaḥ /
I. ḡkhor lo chen po śar phyogs su/rdo rje ṭbar bas rnam par brgyan/
II. rin chen chen po lho phyogs su/hod zer maṅ poś rab tu ḡkhrigs/
III. padma chen po nub phyogs su / padmarāgaḥi kha dog ḡdra /
IV. ral gri chen po ḡyan phyogs su/hod zer maṅ poś rab tu ḡkhrigs/
V. dbus na sprin daṅ ḡdra bāḥi ḡod/spyan ni śar gyi ḡrva du brī/
VI. māmakī yi ēggs ḡbyuṅ bāḥi / rdo rje de bāṅ lho phyogs su /
VII. padma kha bye sdon bur bcaś / nub phyogs su ni brī bar bya /
VIII. utpal mādes pa byaṅ phyogs su/mtiṅ kha sprin daṅ ḡdra bar brī/
IX. tho ba ḡbar ba ḡod gsal ba / śar phyogs segoṛ ni brī bar bya /
X. rdo rje ḡbar sosg ḡod ḡsaṅ ba/be con lho, yī phyogs su brī /
XI. padma ḡbar ba ḡod byed pa / nub kyi phyogs su brī bar bya /
XII. rdo rje ḡkhyil ba rdo rje can/byaṅ ḡi phyogs su rdo rje brī/
XIII. thugs kyi dkyil ḡkhor dam pa de/yoṅs. su ḡsal bar śes byas nas/
XIV. lus daṅ ṭag sems mchod.pa yis/naṃ tan du ni mchod par bya /
XV. bud med rab tu mdaṃs. bsan ba/lo-graṅs bcu drug, lon pa ni/
XVI. dri daṅ me tog ḡphreṅ brgyan te/yon tan ska. rags māmakīr /
XVII. śes rab can gyiś byin brlabs la/de.yi dbus. su māes. par bya/
XVIII. sans ḡyas ści bāḥi gnas spros pas/nam mkhaḥi dbyiṅs ni 
XIX. rab tu brgyan/
XX. bāṅ goi khu ba khrag la sosg/lha rnam s la ni dbul bar bya/
XXI. de lṭar byas nas sans ḡyas daṅ/byaṅ chub sems ḡpaḥ grags 
chen māes /
XXII. ḡkhor gyi
de bāṅ gšėgs pa thams cad kyi thugs kyi dkyil ḡkhor gyi 
leṭu ste bāṅ paḥo/
CHAPTER FIVE

atha sarvatathāgatakāyavāk-

cittavajradhāre rājā sarvāgyo bhuvaṇeśvarah / 
2 sarvacaryāgradharmārthāṃ bhāṣate caryalakoṣanam // 
3 nirvikalpārthasambhūtā rāgadveṣamohakulāḥ / 
4 sādhayanti pravaraṃ siddhim āgrayanām anuttaram // 
5 candālavenukāradyā māraṇārthārthanaktāḥ / 
6 sādhayantī agrāyāne'smin mahāyāne hy anuttarem // 
7 ānantaryaprabhṛtayaḥ sattvā mahāpāpakṛtā api / 
8 sādhayanti buddhayāne'smin mahāyānāmahadadhau // 
9 acāryanindanaṃpara naiva sādhayanti sādhane / 
10 prāṇatīpatinaḥ sattvā mrṣavādaraśā ca ye // 
11 paradravyaratā nityāṃ nityāṃ kāmaratāś ca ye / 
12 viṃtrāhārakṛtyarthī bhavyāḥ te khalu sādhane // 
13 mātrabhaginīputrīṃ ca kāmayed yaś tu sādhakāḥ / 
14 sa siddhim vipulāṃ gacched mahāyānāgradharmatāṃ // 
15 mātarāṃ buddhasya vibhoḥ kāmayan na ca lipyate / 
16 sādhayate tasya buddhatvāṃ nirvikalpasya dhīmatāḥ // 

atha khalu sarvanivaraṇavīskambhiprabhṛtayo mahābodhisattvā 
āscaryaprāptā abbhutaprāptāḥ / kim ayaṃ bhagavān sarvatathā- 
gatasvāmī sarvatathāgataparśanmaṇḍalamadhye durbhāṣitavacan- 
16 odāhāraṃ bhāṣate / atha te sarvatathāgataḥ sarvanivaraṇavi- 
skambhiprabhṛtināṃ mahābodhisattvāṃ vacanam upaśrtya tān 
bodhisattvāṃ evam āhuḥ /alam kulaputra ma evam vocata /
CHAPTER FIVE

de nas de bzin gseg pa ni / kun gyi sku dan guhn thugs kyi /
rdo rje ḷchen baḥi rgyal po ni/gnas kyi dbah phyug kun mchod gis/
spyod pa kun mchod chos kyi don/spyod paḥi mtshan ḥid bkaḥ
stsal to/ 1

rnam par mi rtoğ don la byun/ḥded chags že sdan gti mug rigs/
theq pa mchod ni bla med paḥi/dhos grub rab mchod agrub par byed/2
rigs ḷen amig ma mkhan la sogs/gsod don don ghier sems pa rnams/
theq-chên bla na med pa yi/theq mchod ḷdi la ḷgrub par ḷgyur/ 3
sems can ḷtshams méd la sogs paḥi/sdиг pa chen po byed pa yan/
rdo rje theq pa rgya ḷtsho che/theq pa mchod ni ḷdi la ḷgrub/ 4
shin nas slob dpon smod pa dag/bṣgrubs kyan ḷgrub par yod mi ḷgyur/
srog good pa yi sems can ḷan/brdzun du smra la dgaḥ ba dan/ 5
gzan gyi nor la chags pa dan/ṛtag tu ḷdod pa spyod ḷan dan/
bāṅ goi zas su za ba ste / de dag agrub paḥi snod du ḷgyur/ 6
ma dan srin mo bu mo la / agrub pa pos ni mže byas na /

theq chen mchod gi chos ḥid kyi/dhos grub rgya che des ḷṭhob bo/ 7
saṁ ḷgyas gtṣo boḥi yum dag la/rnam par mi rtoḥ blo can ḷyas/
maḥs par ḷyas kyan mi bagos te/de ni saṁ ḷgyas ḷgrub par ḷgyur/ 8
de nas agrub pa thams cad rnam par sel ba la sogs pa byaṅ chub
sems dpag sems dpag chen po rnam no ḷtshar du gyur rned du gyur
te/bcom ldan ḷas de bzin gseg pa thams cad kyi bdag po ciḥi
slad du de bzin gseg pa thams cad kyi ḷkhor gyi naṅ du ḷdi lta
buḥi tahig ḷen pa guṅ ḷes gsol to/de nas de bzin gseg pa thams
cad kyis/agrib pa thams cad rnam par sel ba la sogs paḥi byaṅ
chub sems dpag sems dpag chen po rnam kyi tahig gsan nas/byaṅ
chub sems dpag de dag la ḷdi skad ces bkaḥ stṣal to/rigs kyi bu
rnams thoṅ de skad ma zer cig/
iyaṃ sā dharmatā śuddhā buddhānāṃ sārajñānīnāṃ /  
śaradhiroṣṭhasaṃbhūta eṣā bodhicāripadam //  

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumberuparamaṇura jaḥsamā bodhisattvā bhītaḥ samstrastā mürchitā abhūvan /  
atha bhagavantaḥ sarvatathāgataḥ tān sarvabodhisattvān evam āhuḥ / utthāpayatu bhagavann etaḥ mahābodhisattvān / atha bhagavān sarvatathāgata-kāyavākcittavajraś tathāgata ākāśa- samataādvayavajraṃ nāma samādhiṃ samāpannaḥ / samanantara- samāpannasya ca bhagavataḥ sarvatathāgata-kāyavākcittavajra- dhipateḥ prabhayaś spṛṣṭamātraḥ / atha te mahābodhisattvāḥ  
6 sveṣu sveṣv āsanaśthānēṣu sthitā abhūvan / atha te sarva- 
tathāgata āścaryaprāptā adbhuta-prāptāḥ prītyodvālaprāptā  
evaṃ dharmaghoṣam ākārṣuḥ /  

ahe dharma ahe dharma ahe dharma ahe dharmārthasaṃbhava /  
dharmāsuddhārtha nairātmya vajracāya nāmo nāmaḥ //  
kāyavākcittasaṃsuddha ākāśasamatālaya /  
nirvikāra nirābhāsa vajrakāya nāmo nāmaḥ //  
citta tathāgata āreṣṭha tryadhvapathavartina /  
dhātubhūta mahākāśa ākāśapatha nāmo nāmaḥ //  
ākāśakāyasamābhūta ākāśapathavartaka /  
ākāśacitta dharmāgra caryāpada nāmo'stu te //  

samantacaryāgrapataḥ pañcamaḥ /
sfiin po ye sas can rnam kyi / sas rgyas chos sig dag pa ʰdi/
sfiin po chos kyi don las byun/gya chub spyod pa.Util gnas ʰdi yin/ 9
de nas yan brjod kyis mi lañ bahi yan brjod kyis mi lañ bahi
sas rgyas kyi sfiin ri rab la sogs pa.Util rdul phra rab säd kyi
byaUtil chub sems dpal rnam m ldas de bzin gégs pa thams cad kyis/gyaUtil chub
sems dpal de dag brgyal bar gyur to/ de nas bcom ldan ldas de bzin gégs pa thams cad kyis/gyaUtil chub
dssem dpal de dag brgyal bar gyur pa gzig nas/bcom ldan ldas de
bzin gégs pa thams cad kyi khu dbaUtil gsum dañ thugs kyi btag pa
la/ʰdi skad ces gsol to/bcom ldan ldas byaUtil chub sems dpal
sems dpal chen po ʰdi dag balan bar gsol/de nas bcom ldan ldas
de bzin gégs pa thams cad kyi khu dañ gsum dañ thugs rdo rje
de bzin gégs pa/nam mkha_labelsUtil dañ mñam pa gäs su med pa.Util rdo rje
ṭes byaUtil bahi tiṅ ne ḷdzin la ṣḥoms par ṣugs so/ṣḥoms par ṣugs
ma thag tu bcom ldan ldas khu dañ gsum dañ thugs rdo rjeḥi btag
po.Util ḷod kyis reg pa tsam gyis/de nas byaUtil chub sems dpal sems
dpal chen po de dag rañ rañ gi stan la gnas par gyur to/de nas
de bzin gégs pa thams cad ṭo mtshar du gyur/rdag du gyur/dgyes
I pas khyab par gyur nas/chos kyi dbyaUtil sʰdi skad ces gsums so/

e maṭo chos e maṭo chos / e maṭo chos kyi don ḷbyun ba /
chos don dag pa btag med pa / rdo rje rgyal po phyag ṭshaUtil ḷdud/II
sku dañ gsum thugs rab tu dag/nam mkhaLabelsUtil dañ ni mñam fíd gnas/
rmam par mi ḷgyur anañ ba med/rdo rjeḥi sku la phyag ṭshaUtil ḷdud/II
thugs ni de bzin gégs pa.Util gtsa/dus gsum dag gi lam du byun/
nam mkhaLabelsUtil chen po dbyiUtil gyur pa/nam mkhaUtil lam la phyag
ṭshaUtil ḷdud/ I
nam mkhaLabelsUtil sku las yan dag byun/nam mkhaUtil lam la gnas pa po/
nam mkhaLabelsUtil thugs te chos kyi mchog/gyaUtil pa.Util gnas la phyag
ṭshaUtil ḷdud/ I

kun tu spyod pa mchog gi leṭu ste la.Util paUtilo/
CHAPTER SIX

atha khalu akṣobhya-vajras tathāgataḥ sarvatathāgata-kāya—
vākcittaguhyavajraṁ nāma samādhiṁ samāpadyedaṁ cittādhī-
sthānamantram udājahāra/

OM sarvatathāgata-cittavajrasvabhāvātmakoham //

atha bhagavān vairocanavajras tathāgato virajapadavajraṁ
nāma samādhiṁ samāpadyedaṁ kayādhiśthānamantram udājahāra/

OM sarvatathāgata-kāya-vajrasvabhāvātmakoham //

atha bhagavān amitāyus tathāgataḥ samatād-vayavajraṁ nāma
samādhiṁ samāpadyedaṁ vāgadhiśthānamantram udājahāra/

OM sarvatathāgata-vāgayavajrasvabhāvātmakoham //

athā bhagavān ratnaketus tathāgataḥ jñānapradīpavajraṁ
nāma samādhiṁ samāpadyedaṁ mantram udājahāra/

OM sarvatathāgata-nurāgavajrasvabhāvātmakoham //

atha bhagavān amoghasiddhivajras tathāgataḥ amogha-vajraṁ
nāma samādhiṁ samāpadyedaṁ mantram udājahāra/

OM sarvatathāgata-pūjāvajrasvabhāvātmakoham //

pañcakāmagaṇair buddhān pūjayed vidhivat sada/
pañcopahārāraujābhir laghu buddhatvam āpnuyāt//

ityāḥa bhagavāḥ sarvatathāgata-kāya-vācittavajrādihipatir
vajradharaḥ/atha bhagavāḥ sarvatathāgata-kāya-vācittavajrā-
CHAPTER SIX

de nas de bzin gsogs pa rdo rje mi bskyod pa/de bzin gsogs pa thams cad kyi sku dañ gsun dañ thugs kyi gsun ba rdo rje žes bya bañi tiñ ne ḥdzin la sñoms par žugs te/thugs byin gyis rlob pañi sñags ḥdi gsun s so/

OM sarbatathāgataṣṭabdadzrasvabhābātmakomān/
de nas bcom ldan ḥdas de bzin gsogs pa rdo rje rnam par snañ mzd/rdul dañ bral bañi gnas rdo rje žes bya bañi tiñ ne ḥdzin la sñoms par žugs te/sku byin gyis rlob pañi sñags ḥdi gsun s so/

OM sarbatathāgataṣṭabbdadzrasvabhābātmakomān/
rdo rje gsun po de bzin gsogs pañi gnas/ gnas ni gnas kyi rnam par bagom pār bya/
sñags kyi mtshan gyis šin tu mtshan byas la/
mchog rab ḥdi yis bsgrub pa śid du bya/

de nas bcom ldan ḥdas de bzin gsogs pa dkon mchog dpal/ye žes agra ma rdo rje žes bya bañi tiñ ne ḥdzin la sñoms par žugs te/sñags ḥdi gsun s so/

OM sarbatathāgatānurāgaṣṭabdadzrasvabhābātmakomān/
de nas bcom ldan ḥdas de bzin gsogs pa grub pa rdo rje gdon mi za ba/rdo rje gdon mi za ba žes bya bañi tiñ ne ḥdzin la sñoms par žugs te/sñags ḥdi gsun s so/

OM sarbatathāgatāpūdzāṣṭabdadzrasvabhābātmakomān/
rtag tu ḥdod pañi yon tan lñas/sañs rgyas tshul bzin mchod par bya/
mchod pa rnam pa lña rnam s kyis/myur du sañs rgyas śid thob ḥgyur/2 žes bcom ldan ḥdas de bzin gsogs pa thams cad kyi sku dañ gsun dañ
dhipatir vajradhara idam sarvatathāgatam mantrararahasyam udājahāra/

\[2\] mantranidhyaptikayena vācā manasi coditaḥ /
sādhhayet pravaraṁ siddhiṁ manaḥsāntoṣaṇaṇapriyāṁ // 3
cittanidhyaptinairatmyam vācākāyavibhāvanem /

\[3\] nispādayet trisāmyogam ākāsasamatālayam // 4
kāyavācittanidhyapteḥ svabhāvo nopalabhyate /
mantramūrtiprayoṣeṇa na bodhir na ca bhāvanā // 5

\[4\] vicāryedam samāsenā kāyavācittalakṣaṇam /
bhāvayed bodhisāmyogam samādhiṁ mantrakalpitam // 6
atha vajradhareḥ śrīmān sarvatathāgatārcitaḥ /
sarvbuddhāgrasarvajño bhaṣate bhāvanottamam // 7

\[5\] ākāśadhatumadhyastham bhāvayec candramaṇḍalam /
buddhabimbaṁ prabhāvitvā sūkṣmayogam samārabhet // 8
nāsāgre sarṣapaṁ cintet sarṣape sacarācaram /

\[6\] bhāvaye jñānapadām rāmyām raḥasyaṁ jñānakalpitam// 9
ākāśadhatumadhyastham bhāvayet sūryamaṇḍalam/
buddhabimbaṁ vibhāvitvā padāṁ tasyopari nyaset // 10

\[7\] sājed buddhamahī saṁyam parivāraṁ viṣeṣatāṁ // 11
doḷapraladākāraṁ pañcaśūlām viṣeṣatāṁ /
yavamāraṁ prayatnena nāsikāgre vicintayet // 12
thugs kyi bdag po rdo rje ḏchak bas gsun spade nas beom ldan ḏdas de bāin gēgs pa thams cad kyi sku daṅ gauñ daṅ thugs kyi bdag po rdo rje ḏdzin kyis/de bāin gēgs pa thams cad kyi snags kyi gauñ ba ḏdi gsun spade so/

snags la dmigs pahi lus daṅ ni/ṅag daṅ yid kyis baṅkul nas su/
yid ni dgaṅ śiṅ mgu ba yi / dno grub rab mchog bsgrub par bya/
sems la dmigs pa bdag med pa/ṅag daṅ lus kyāṅ rnam par bsgom/
nam mkhaṅ bāin du mām pahi gns/<byor ba rnam gauñ bsgrub par bya/
lus daṅ nag daṅ sems dmigs na/ṅo bo fiid ni dmigs su med/

snags kyi lus su <byor ba la/<yam chub med eīṅ agom pahiñ med/
sku gauñ thugs kyi mtshab fiid ni/ṛdi ni mdor na rnam dyad nas/

snags kyis brtags pahi tīṅ ne ḏdzin/<bya chub <byor ba bsgom par

de nas dpal ldan rdo rje ḏdzin/de bāin gēgs pa kun gyaś mchod/
saṅs rgyas kun mchog kun mkhyan gyaś/agom pahi mchog ni pher stshalto/

nam mkhaṅ dbyin<kyi dbus gns par/zla bāi dkyi lḥkhor bsgom par

saṅs rgyas gzugs ni rab bsgoms nas/phra moḥi <byor ba kun tu<brtson<

saṅ yi ṛṭṣa mor yun<sa baṃ/<gro daṅ ni ḏgro yun< kar la/

ye sas gns ni fangs dgaṅ ba/gsaṅ bāi ye sas kyis brtags bsgom/ 9

nam mkhaṅ dbyin<kyi dbus gns par/fi māi dkyi lḥkhor bsgom par/

saṅs rgyas sku, yi gnaś bsgoms te/de yi steṅ du gnaś gziag go/

HUM

nam mkhaṅ dbyin<kyi dbus gns par/gsal bāi dkyi lḥkhor bsgom par

spyan gyi tshul<du <byor ba la/ṛdo rje pad mo rnam par bsgom/

nam mkhaṅ dbyin<kyi dbus gns par/rin chen dkyi lḥkhor bsgom par

mchog gi <byor ba nan tan gyaś/de yi steṅ du yoṃ<sa BSgom/

nam mkhaṅ dbyin<kyi dbus gns par/aṅbod kyi dkyi lḥkhor bsgom par

saṅs rgyas tshul< ni zi ba aṅph<ḥkhor yaṅ khyad<par dag tu aṅph/

ud pal mtshin kahi mdog ḏdra ba/ṛṭṣa mo lña ba khyad par du/

nas kyi ḏbru tsam nan tan gyaś/ana yi ṛṭṣa mor rnam par bsam/

I4

canakāsthīphramaṇaṃ tu aṣṭa-patraṃ sakṣāraṃ / 1
nāṣikāgra idaṃ śaṣṭaṃ bhāvayaṃ bodhiparāyaṇaḥ / 2
caṅkrodināṃ viṣeksana bhāvanāṃ tatra kalpayet / 3
śūvyate bodhipadaṃ ranyam sarvasiddhigunālayaṃ // I6
śūvyate tatra saṃśasena buddhān bodhipratiṣṭhitān // 5
niścārayed dharmapadaṃ kāyavāccittalakṣitam // I7
atha vajradharā śrīmaṇ sarvatattvārthadeśakaḥ / 6
sarvacaryāgrarasamuddhaṃ bhāṣate guhyam uttamam // I8
śañmāsān bhāvayet prajñō rūpasabdaraśānvitaḥ /
guhyatattvamahāpūjām sampūjya ca vibhāvayet // I9
viṃśūtra āhārakṛtyārtham kuryāt siddhiphalārthinaḥ/
siḍhyate 'nuttaram tattvaṃ buddhabodhim annīvilaṃ // 20
maṃsāhārakṛtyārtham maheśāṃsāṃ prakalpayet /
siḍhyate kāyaśācittāṃ rahasyāṃ sarvasiddhiṣu // 21
hastimāṃsāṃ hayamāṃsāṃ śvānamāṃsāṃ tathottamam / 8
bhakṣed āhārakṛtyārtham anyad annaṃ tu na ca bhakṣayet/ 9
priyo bhavati buddhānāṃ bodhisaṭṭvanāṃ dhiṃmatām // 22
anena khalu yogena laghu buddhatvaṃ āpnuyaḥ // 23
kāmadhūtvāvaro-loke sa bhavet padakarmakṛ /
tojasvī balavān āreṣṭaḥ kāntiṃ priyadarśaṇaḥ // 24
vaṃśām anayad imaṃ lokāṃ darśane naiva coditaḥ //
idām tat sarvabuddhānāṃ rahasyāṃ bodhim uttamaṃ / 22
mantrāgṛhyam idaṃ tattvaṃ kāyavāccittalanghitam // 25

kāyavāccittādhisṭhānasaṃputalāḥ gaṇṭhaḥ /
tsa na ka yi ḥbru tsam la/ḥdaḥ ma brgyad pa ge sar bcas/ 
anna yi rtse mor ḥdi šis te/bagom pa pas byaṅ chub grol bar ḥgyur/ I5
ḥkhor lo la sogs khyad par du/ṣagom pa der ni brtag par bya/ 
dnos grub thams cad yon tan gnaṣ/maṇa dgeḥ byaṅ chub gnaṣ
ḥgrub ḥgyur/ I6
saṇs rgyas byaṅ chub gnaṣ rnam ni/de ru mdor na apro bar bya/ 
sku geṇ thugs kyis mtshan pa yi/chos kyi tahig rnam
rab tu brjod/ I7
de nas ḏpal ldan ṛd pa ḥdzin/de fīd don kum stōn pa poś/
spyoṣ pa kun mchog legs dag pa/ṃsaṅ baḥi dam pa bkaḥ stsal to/ I8
gsugs daṅ egra daṅ ṛd pa/ṃsab rab can gyaś ala drug bṣagom/
ṃsaṅ baḥi de fīd mchod chen gyaś/legs par mchod nas bṣagom par bya/I9
dnos grub ḥbras bu ḥdod pa yis/zas su bṣaṅ gci zos na ni/
saṇs rgyas byaṅ chub skyon med pa/yaṅ dag bla med grub par ḥgyur/20
zas su śa rnam za ba daṅ / śa chen dag ni rab brtags na / 
sku daṅ geṇ thugs ṃmā ba yi/dnos grub thams cad ḥgrub par ḥgyur/21
glaṅ poḥi śa daṅ ṛta yi śa / de bāṅ dam pa khyi yi śa / 
zas kyi phyir ni bṣaḥ bar bya/zas gāṅ dag ni ma zas na/
byaṅ chub.ṃsaṅ ḏpaḥ blo can daṅ/saṇs rgyas rnam ni mḥes par ḥgyur/22
ḥdi lta bu yi sbyor ba yis / ḥṣur du saṇs rgyas fīd thob ḥgyur/
ḥdod khaṃs daṅ phug ḥṣig rten na/go ḥphaṅ las ni byed par ḥgyur/23 
gtso bo gzi can stobs daṅ ldan/mdaṅs bsāṅ mṭboṅ na yīd du ḥboṅ/
mṭboṅ ba tsam gyaś bṣagul med par/ḥṣig rten ḥdī dag ḏbaṅ du ḥgyur/24
ḥdī ni saṇs rgyas thams cad kyī/ṃsaṅ ba byaṅ chub dam pa ste/
yaṅ dag sḥaṅs kyī gsaṅ ba ḥdī / lus Ṇag ḏemas las ḥdaḥ bāḥo / 25

sku daṅ geṇ daṅ thugs byin gyaś rlob paḥi leḥu ste drug paḥo/
ATHA BHAGAVĀN SARVATATHĀGATAKAYAVĀKCIṬṬĀDHIPATIR MAHĀ-
SAMAYATAṬTVAMANTRACARYĀGRASĀMABODHĪPAṬALAM UDĀJAHĀRA/

SARVAKĀMOPABHOGAIŚ CA SEVYAMĀNAIR YATHECCATAH /
ANENA KHALU YOGENA LAGHU BUDDHATVAM ĀPNUYĀT // 1
SARVAKĀMOPABHOGAIŚ TU SEVYAMĀNAIR YATHECCATAH /
SVĀDHIDAIṬAYOGENA SVĀM PĀRĀM Ā CA PŪJAYET // 2
DUSKRĀIRA NIYAMAIŚ TĪVRAIŚ SEVYAMĀNAIR NA SĪDHAYITI/
SARVAKĀMOPABHOGAIŚ TU SEVAYAMĀ ĀŚU SĪDHAYITI // 3
BHĪKṢĀŚINĀ NA JAPTAYAM NA CA BHAIKŚYARATO BVAYET/
JAPEN MANTRAM ABHIMĀNGAM SARVAKĀMOPABHOGAKṬ // 4
KAYAVĀKCIṬṬASAUSTHITYAṬM PRĀPYA BODHIṬ SAMAŚNUTE/
ANYATHĀKĀLAMARAṆAṬM PACYATE NARAKE DHRUVAM // 5
BUDHĪŚA CA BODHISATTVAṬŚA CA MANTRACARYĀGRACARIŅAṬ/
PRĀṬṬA DHARMĀKŚARAM ĀṚṢṬHAṬ SARVAKĀMOPASEVANAIṬ// 6
SEVAYET KĀMUṆĀṆANAṬ PAṬCA JUŚNĀRTHI RĀṆIṆĀ SADĀ / 7
TOŚAYED BODHISATTVAṬŚA Ā RĀṆAYED BODHISARIṆAṬ // 7
RŪPAM VIJAYA TRIVIDHĀM PŪJAYET PŪJANṬMAKAṬ / 9
SA EVA BHAGAVĀṆ VIŚVo BUDDHO VAIROCANĀLAYAṬ // 8
ĪŚABDAṬ TRIVIDHĀM VIJAYA DEVATAṆAṬM NIVEDAYET / 10
SA EVA BHAGAVĀṆ VIŚVo BUDDHARATNĀKARAṬ PRABHUṬ// 9
ĪŚGANDHAṬ VIJAYA TRIVIDHĀM BUDDHĀDĪNAM NIVEDAYET/ 11
SA EVA BHAGAVAN VIŚVo RAṆADHARMADHARĀṬ PRABHUṬ// 10
RASAṬ JUṬṬVĀ TU TRIVIDHĀM DEVATAṆAṬM NIVEDAYET/
SA EVA BHAGAVĀṆ VIŚVo BUDDHO YA AMOGHAVAJRAṆ // 11
SPAṬSAṬ JUṬṬVĀ TU TRIVIDHĀM SVAKULASYA NIVEDAYET/
SA EVA BHAGAVĀṆ VAṆRĪ AḌṢOBHYĀKARĀLABHINAṬ // 12
rupasabdarasadinam sadu cittaṃ niyojat
idam tat sarvabhuddhanam guhyam sarasamuccayam
rupasabdhidhir mantri devataṃ bhavayet sadā/
athava bhavayet tatra kulabhedavibhavanaip
buddhanusmrtisanyogad dharmanusmrtibhavana/
bhavana kayavakkittam vajranusmrtibhavana
kulanusmrtisanyogat krodhanusmrtibhavana/
devatanusmrtisanyogad bhavyan bodhim āpnuyat
sadasabdikam prāpya yogitaṃ rūpasuprabham/
pracchannne prārabhet pūjām adhiśthānapadaise

II

tatthagatamahabharyaṃ locanadīn vibhavayet
dvayendriyasamāpatyā buddhasiddhim avāpnuyat
Hūmkarāṃ Oṃkarāṃ ca Āṃkarāṃ PHAT vilkapayet/
apancarasmākārpaṃ padmavajraṃ ca bhavayet/
candramuṃ iva sajvālāṃ bhavayet tāṃ manoramām/
buddhanusmrtiyogadīn bhavyed bodhikānkṣiṇaḥ
tatra katham buddhanusmrtibhavana
bhage liṅgam pratiṣṭhāpya buddhabimbaṃ vibhavayet/romakupagravivare buddhameghan sphared budhaḥ
tatra katham dharmanusmrtibhavana
bhage liṅgam pratiṣṭhāpya vajradharmam vibhavayet/romakupagravivare dharma meghan sphared budhaḥ
tatra katham vajranusmrtibhavana
bhage liṅgam pratiṣṭhāpya vajrasattvam vibhavayet/romakupagravivare vajrameghan sphared budhaḥ
tatra katham kulanusmrtibhavana
bhage liṅgam pratiṣṭhāpya buddhabimbaṃ vibhavayet/romakupagravivare kulameghan sphared budhaḥ
gzugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/
ḥdi ni sans rgyas thams .cad kyi/gsain baḥi sskin po btsus paḥo/ 13
gzugs sgra dri sogs siags pa yis/lha ḏid du ni rtag tu bsgom/
yai na de la sgom pa ni/rigs kyi tshul du rnam par bsgom/
I4
sans rgyas rjes su dran par sbyor/chos ni rjes su dran sgm pa/
rdo rje rjes su dran sgm pa/sku daḥ gsaḥ daḥ thugs rnamas bsgom/I5
rigs ni rjes su dran par sbyor/khrö bo rjes su dran sgm pa/
pha ni rjes su dran par sbyor/bsgoms na byaḥ chub thob par phyur/I6
bud med gzugs ldan mlaṃs baḥ ba/lo graṃs chu drug lone pa la/
byin gyis brlabs kyi gnas gsam gyis/dben par mchod pa rab tu
... brtsam/ I7
de bzin gāega paḥi btsun moḥi mchos/spyan la sogs par bsgom par bya/
dbaḥ po gniḥi ni mnam sbyar bas/sans rgyas dchos grub thob par phyur/I8
yi ge Ḫ威名 daḥ OM dag daḥ/ Ḫ威名 PHYṭ kṣaḥ rab brtag bya/
ḥod zer rnam las khyab pa yi/paḥ ma rdo rje bsgom par bya/
I9
ṭbar bcas zla ḥod bzin du dkar/yid du ḥon ba bsgom bar bya/
sans rgyas rjes dran sbyor la sogs/byaḥ chub ḥdod pas bsgom par
bya/ 20
de la sans rgyas rjes su dran pa ji ltar sgm žes na/
bha ga la ni lin ga bṣag / sans rgyas gzugs ni bsgom par bya /
ba spu rnamas kyi bu ga nas/mkhas pas sans rgyas sprin rnamas spro/2I
de la chos rjes su dran pa ji ltar sgm žes na/
bha ga la ni lin ga bṣag / rdo rje chos ni bsgom par bya /
ba spu rnamas kyi bu ga nas/mkhas pas chos kyi sprin rnamas spro/ 22
de la rdo rje rjes su dran pa ji ltar sgm žes na/
bha ga la ni lin ga bṣag / rdo rje sems dpaḥ rnam par bsgom/
ba spu rnamas kyi bu ga nas/rdo rje sprin rnamas spro bar bya/
23
de la rigs rjes su dran pa ji ltar sgm žes na/
bha ga la ni lin ga bṣag / sans rgyas gzugs ni rab tu bsgom/
ba spu rnamas kyi bu ga nas/mkhas pas rigs kyi sprin rnamas spro/ 24
तत्र कथा कृद्धानुष्ठित्वावनाः
भगे लिङ्गम प्रतिष्ठायिः कृद्धावरणम् विभावयेत्
रोमकुपाग्रविवरे कृद्धामेघान् स्थापिद् बुद्धाः

तत्र कथा समयानुष्ठित्बावनाः
स्वावज्रां पद्मसम्युक्तम् द्वयेंद्रियार्पयोगसत्
स्वरेतोभिन्दुबिहिर बृद्धन् वज्रसत्त्वमाः का पूजयेत्

तत्र कथा माण्डलानुष्ठित्बावनाः
द्वयेंद्रियासमपत्याः स्वरेतां तु विचक्षणां
निस्कर्येत सदा योगिः माण्डलान् माण्डलाकरणं

तत्र कथा कायानुष्ठित्बावनाः
यत् कायम् सर्वबुद्धानं पाण्डकाक्षंं धाप्रपुरृत्तम्
बुद्धकायसवभवेन मामपि तद्रशम् भवेत्

तत्र कथा वागानुष्ठित्बावनाः
यद् एवा वज्रदर्मस्य वाचा निरुक्तिसपदा
मामपि तद्रशि वाचा भवेद धर्मदहरोपमा

तत्र कथा चित्तानुष्ठित्बावनाः
यत् चित्तम् समांतभद्रस्या गुह्यकंद्रस्या धिमतां
मामपि तद्रशां चित्तम् भवेद वज्रदहरोपमां

तत्र कथा सत्त्वानुष्ठित्बावनाः
यत् चित्तम् सर्वसत्त्वानं कृद्धाक्तिसत्तितम्
मामपि तद्रशां चित्तम् अकाससमस्वारिषम्

तत्र कथा सर्वमान्त्रमूर्तिकृद्धाक्तिसत्त्वानुष्ठित्बावनाः
यत् कायम् मन्त्रवज्रस्या वाचा कृद्धाब्बहवानां
मामपि तद्रशां नित्यम् भवेन मन्त्रदहरोपमां
de la khro bo rjes su dran pa ji ltar sgom žes na/
bool ga la ni lin ga bzag / khro boñi dbañ po rab tu bsom /
ba spu rnams kyi bu ga nas/mkhas pas khro boñi sprin rnams spro/25

de la dam tshig rjes su dran pa ji ltar sgom žes na/
bdag gi rdo rje pad mar ldan/dbañ po gnis ni mña am sbyar te/
rañ gi khu bañi thigs pa yis/sañs rgyas rdo rje sems dpah mchod/26

de la dkyil ḩkhor rjes su dran pa ji ltar sgom žes na/
dbañ po gnis ni mña am bzag ste/mkhas pas rañ gi khu ba dag/
rmal ḩbyor pas ni rtag tu dbyun/dkyil ḩkhor dkyil ḩkhor tshul du bya / 27

de la sku rjes su dran pa ji ltar sgom žes na/
sañs rgyas kun gyi sku gañ yin/phun po lha yis rab tu rgyas/
sañs rgyas sku yi rañ bzin gyis/bdag kyan de dañ ḩdrar gyur cig/28

de la gsun rjes su dran pa ji ltar sgom žes na/
rdo rje chos kyi gsun gañ yin/gsün de žes tshig phun sum tshogs/
bdag gi tshig kyan de ḩdra ste/chos ḩdzin pa dañ ḩdrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom žes na/
gsañ bāñi bdag po blo ldan pa/kun tu bzañ poñi thugs gañ yin/
rdo rje ḩdzin pa lta bur ni/bdag gi sems kyan de ḩdrar gyur/ 30

de la sems can rjes su dran pa ji ltar sgom žes na/
sems can kun gyi sems gañ yin/sku dañ gsün dañ thugs kyi mtshan/
de ni sañs rgyas thams cañ kyi/mkhañ dañ mtshüns par spyod gyur cig / 31

de la sñags thams cañ kyi gzugs dañ sku dañ gsün dañ thugs
rjes su dran pa ji ltar sgom žes na/
sñags kyi rdo rje sku gañ yin/gsün gis sku yañ rnams sgom pa/
bdag kyan rtag tu de ḩdra bar/ sñags ḩdzin pa dañ mña am gyur cig/ 32
tatra kathaṃ samayānusmṛtibhāvānā / 
1 samayāt kṣarēd retam vidhinā pibet phalakānkhāyā/ 
2 mārayet tāthāgataṃ vyūhaṃ sutaram siddhim āpnyāt//33

tatra kathaṃ prajñāpāramitāsamayānusmṛtibhāvānā/ 
3 prakṛtiprabhāsvarāḥ sarva anuppanā nirārayāḥ/ 
na bodhir nābhismayo na dhatu na ca saṃbhavaḥ// 34

tatra kathaṃ anutpādānusmṛtibhāvānā / 
4 prakṛtiprabhāsvarāḥ sarvaṃ nirpimittam nirākṣaram/ 
na dvayaṃ nādvayaṃ śāntam khasadṛṣaṃ sunirmalam// 35

tatra kathaṃ dveṣākulaśūjanusmṛtibhāvānā/ 
5 dvādaśābdikāṃ prāpya yośitaṃ sthiracetāsam/ 
6 kulayogaprabhedena svaśukreṇa prapūjayet// 36 
7 anena tāthāgataṃ kāyaṃ cittaṃ vajradharsya ca/ 
8 vacāḥ dharmadharāgrasya prapyeṣaṃ prāpyate haiva janmani// 37 
9 kāyavākoittasamsiddhir ye cānye hīnajāh smṛtih/ 
10 sidhyanti tasya jāpena trivajrabhedhayabhāvānaliḥ// 38

11 12 mantracaryāgrapāṭalāḥ saptamaḥ /
de la dam tshig rjes su dran pa ji ltar sgom hesion na/
dam tshig khu phyin cho ga bán/bras bu ḥdod pas btun bar bya/
de bán gæts paḥi tahogs bsad na/dnos grub rab tu ḥthob par ḥgyur/
de la hesion rab kyi pha rol tu phyin paḥi dam tshig rjes su
dran pa ji ltar sgom hesion na/
raḥ bán gyis ni ḥod gsal ba/thams cad ma skyes sng ng pa med/
byaḥ chub med ciṅ muṅ ṭrogs med/kham ḥyay med ciṅ ḥbyuṅ
de la ma skyes pa rjes su dran pa ji ltar sgom hesion na/
thams cad raḥ bán ḥod gsal ba/mtshan med mi ḥgyur nam ṭkhaḥ bán/ggis med ggis su med min zi/sin ṭa ḏri med nam ṭkhaḥ bán/
de la ṭeṣaṅ gi rigs la sogs paḥi mchod pa rjes su dran pa
dem sems ni rab brtan pa/lo graṅs bcu ggis lon ṭmed pa/
rigs kyi ṭbyor bas rab bsugma te/bdag gi khu bas mchod par bya/
ḥdis ni de bán gæts paḥi sku/rdo ṭje Ḫdzin paḥi thugs daṅ ni/
chos Ḫdzin mchod gi gsuṅ daṅ kyi ṭsre ḥdi ṭid la ṭhob par ḥgyur/
sku daṅ gsuṅ daṅ thugs kyi ṭgrub/gaṅ ḥṣan phra mor bsad pa ṭnams/
rdo ṭje mi ṭhyed gsun bsugma te/bslas pa ṭsam ggis de ṭgrub ḥgyur/

snags kyi ṭpyod pa mchod gi leḥu ste ṭdun paḥo/
CHAPTER EIGHT

atha bhagavan ratnaketus tatha gato bhagavantaṁ sarva-

tatha gatakāyavākcittadhipatiṁ paramesevaram mahāvajra-
dharam anena stotrarējena dhēṣayāṃ āsa /

2 vajrasattva mahāyāna ākāśacaryaviśodhaka /
3 samantabhadraacaryagra deśa pūjāṁ jinottama //
4 rāga dveṣamahāmohā vajrayānapradesāka /
5 ākāśadhātukalpāgra ghoṣa pūjāṁ jinālaya //
6 mokṣamārgapraṣṭāra triyānāpathavartaka /
7 buddha saubhagya sauddhātmā bhaṣa pūjāṁ narottama//
8 bodhicitta viśālākṣa dharmacakrapravartaka /
9 kāyavākcittasaṃsuddha vajrayāna nāmo'stu te //

atha vajradhara rāja sarvākāśamahākṣaraḥ /
sarvābhīṣekasarvārthaḥ sarvesa sarvaratnadhṛk//
pūjāṁ tāthāgatīṁ āreṣṭhāṁ trivajrābhṛdayasamasthitām/
kāyavākcittasaubhagyaṁ bhāṣate jinasamabhavām //
prāpya kanyāṁ viśālākṣiṁ rūpayauvanamanādītām /
pancavimśatikāṁ sṛṣṭya tīryagbhyo'pi prakalpayet//

śucau vīvikte pṛthivipradaśe
I0 jinātmajaśantaśivālaya ca /
II vipūmatothyādiviśe panaṁ vā
kurvita ṣaśvaj jina pūjāhetoḥ //

stanantaram āvac chikhāntamadhye
I2 caraṃpantare cāpi nyased vidhijñāḥ /

nabhikaṭiguhye jinātmajānām
I3 nyāsaṁ prakuryaḥ kulapaṁcäkanām //
CHAPTER EIGHT

de nas bcom ldan btes de bzin gseg pa rdo rje dkon mchog
dpal gyis/bcom ldan btes de bzin gseg pa thams cad kyi
bdag po'dban phyug dan pa rdo rje bdzin pa chen po la/batod
pa'hi rgyal po bdzin gsol ba btab bo/

rdo rje sems dpah theg pa che/nam mkha'i spyod pa nam skyi ba/
kun tu bza'i po'hi spyod pa mchog/rgyal mchog mchod pa ba'ad du gsol/
htod chags ze sda'i gti mug che/rdo rje theg pa rab ston pa/
2
nam mkha'i dbyins da'n mtshuins pa'hi mchog/rgyal gzi mchod pa
ba'ad du gsol/

thar ba'hi lam ni rab ston pa/theg pa gsun gyi lam la gns/
sa'i rgyas skal mchog dag pa'hi bdag/mi mchog mchod pa ba'ad du gsol/
byan chub sems ni rgyas pa'hi spyan/chos kyi khkor lo rab bakor ba/
sku da'n gsun thugs sin tu dag/phyag htshal rdo rje theg pa la'ho/
de nas rgyal po rdo rje bdzin/thams cad nam mkha'i mi thgyur che/
thams cad dba'i bakur kun gyi don/kun dba'i rdo rje rin chen bdzin/
de bzin gsegs pa'hi mchod pa'hi mchog/rgyal mi phyed gsun gns pa/
sku da'n gsun da'n thugs skal mchog/rgyal ba'byun bar thgyur ba ba'ad/
na chu'n gzon nu mig ya'as pa / gsugs gsa'n gzon pas brgyan pa ni/
lo gra'na'i sii sii lha lon rshed / byol so'n las kysa' rab tu brtag /

sa phyogs gtsan sin nam par dben pa'ham/
rgyal ddi skyes zii zii ba'hi gnas rnam's su/
'dba'i gzi chu la sogs pas byug pa'ham/
rgyal ba mchod phyir rtag par rab tu bya/
nu ma'hi dbus par spyi gtsug mthang yi bar/
che ga s'e s pas ya'n na rka'hi pa'hi bar/
lte ba rked pa'gsa'n bar rgyal ba'hi sras/
rigs lha rnam's ni dgod par rab tu bya/
आकःदाहतुमध्यास्त्थाम भावयेद ज्ञानसादगरमाम//
अत्माम चांद्रादेश्यास्त्थाम भावयेद ह्रदये बुधहाम//
सांभारमः का प्राकृतिक यदीचेच चांतेवाजर्द्धं//
cतृत्रतनामयाम शुपां राष्मिमपाविब्हिषितम या //
ज्ञात्तोडङ्घिं त्रिपात्तेभ्यां अलाम तु विशिनि//
स्वरेभकुपपाविवारे पुज्येम्गृहं स्बरेध मुद्देन बुधहाम//
pद्वां पाचाविधाम ज्यात्वा उत्पालाम का विकासनाम//
जातिः का त्रिविद्धाम ज्यात्वा देवतानाम निवेदायेत //
कर्षिकारस्या कुसुमाम मलिकायुथिीकाम ताथाम //
करविरस्या कुसुमाम ध्यात्वा पुजाम प्रकालपायेत //.
योजनासतविस्ताराम भावयेक चक्रामप्पालम //
kूलानाम तत प्राकृतिक सदा न्यासाम विकासनाम//
pद्वां वाज्राम ताथा क्षाद्गाम उत्पालाम भावयेद बुधहाम//
yोजनाकोविस्तारामः चतुरस्रभम मुषोब्हानाम //
cतृत्रतनामयाम तस्याम स्वाच्छम प्राकृतिनिर्मालम//
भावयेद आलाम प्राज्ञाम कुलानाम पुजाहेतुना //
pद्वां पाचाविधाम रुपाम यादसीम का समारभेत //
रत्नावस्त्रादिभीर नित्याम पुजयेद बोधिकण्ठ्याया//
pाचाविधाम पुजाग्राम देवताम तोषायेत सदा //
कान्याम रत्नाकारिः श्रेष्ठामः नानारतनाध्यालम्क्ताम//
dद्याद वा सर्वाथुढ़हाम शिक्षये तिवात्साधने//
sपटरतनाययार्थ दक्ताम कर्त्त्वा परिपुर्णम विकासनाम//
dद्यात प्रत्यानम प्राज्ञो दानार्थाम शिक्षये तिक्ष्याया//
I7
dद्यात प्रतिदिनाम प्राज्ञो दानार्थाम शिक्षये तिक्ष्याया//
adhipatimudram औसाद्याम बुध्दहमप्पालम अध्यात्माम//
dद्यात सर्पसामयोगाम बुध्दहाम रागाथुढ़हाम //
आकःदाहतुमध्यास्त्थाम भावयेद व्यूहामप्पालम //
s्वाबिम्बाम ताथागतमयाम विन्मुत्रैय पुजायेद गुरुमम//
nam mkhiṅ dbyiṅs kyi dbus gnas par/yiṅs rgya mtha bo gom par bya/
bdag sīd zla bāṅ dbus gnas par/mkhaṅ pas sāṅ khar bsgom par bya/I
zi ba rdo rje ḥdzin ḥdod na/ bsdu ba dag kyan rab tu bya /
rin chen ana bāṅ mchod rten la/ḥod zer ḥphreṅ bas

rnam par brgyan/ I
ye ṣes rgya mtha dus gsum gyi/gnas de yin par rnam par bsaṃ/
bdag gi ba spuṅ bu ga nas/mkhaṅ pas mchod paṅ sprin rnas spro/I:
mkhaṅ pas utpala dag kyan / padma rnam pa lḥar ṣes bya /
dzāṅi rnam gsum ṣes byas nas / lha rnas la ni dbul bar bya / I;
me tog karpikā raṅ / mallikā raṅ yūthika /
me tog karabīra bsaṃ / mchod pa thams cad rab tu bṛtag /

dpag tshad bṛgya yi khyon tsam du/ḥkhor loḥi dkyil ḥkhor
bsgom byas la/
rnam par mkhaṅ pas rtag par ni/rigs r nas rab tu ḥgod par bya/
de bžin padmo rdo rje daṅ / raṅ gri utpal mkhaṅ pas bsgom /
I;
dpag tshad bye bāṅ khyon tsam du/gru bāṅ śin tu mizes pa yi/
mchod rten rin chen ana bāṅ pa / gsal śīṅ raṅ bžin dri ma med /
rigs rnas thams cad mchod paṅ phyir/ṛses rab can gyz
gnas su bsgom/ I6

ḥdod paṅ yon tan lḥa rnas kyis/de la mchod pa rgya mtha bṛtsam/
rin chen na bsāṅ la sегs pas/byāṅ chub ḥdod pas rtag tu mchod/
mchod pa rnam lḥa mchog rnas kyis/ṛtag tu lḥa rnas mṅes par bya/I
rin chen ḥbyun gnas na chuṅ mchog/ṛin chen ana tshogs
mchog gis bṛgyan/
sgrub tsho rab tu ḥgrub paṅ phyir/saṅs rgyas kun la dbul bar bya/I
śīṅ ḥdi rin chen na bdun gyz/mkhaṅ pa dag gis yoṅs bkaṅ la/
ḍūṅs grub ḥdod pas sbyin paṅ phyir/śīṅ re ṣes rab can gyz dbul/I9
bdag paṅ phyag rgyar mṭam bṭag la/saṅs rgyas dkyil ḥkhor
dbus dag tu/

ḥdod chags blo can saṅs rgyas la/reg paṅ sbyor ba dbul bar bya/ 20
nam mkhaṅ dbyiṅs kyi dbus gnas par/dkyil ḥkhor bkod pa
bsgom par bya/
de bžin gāṅs pa bdag gi lus/bla ma bsāṅ daṅ gsi bas mchod/
I
yeṣitaṁ praṇya subhagam ca ruvaṅkram susobhanam /
adhiṣṭhānapadam dhyātvā tattva-pūjām prakalpayet /
ghṛya sukrāṁ visālakṣo bhakṣayad dṛṇhabuddhimān // 22
idaṁ tat sarvamantrāṇāṁ kayavākcittapūjanaṁ /
mantrasiddhikāraṁ proktam rahasyam jñānavajrīnām // 23

viṃmutrasamayapaṭalasṭhamāḥ /
bsin bzaṅ śin tu mdzad pa yi/na chuṅ skal ba mchog ldan pa/
byin gyis brlabs kyi gnas bsams te/saṅs rgyas mchod pa
rab tu brtag/
mig bzaṅ brtan paṭi blo ldan pas/khu ba blaṅs nas bzaṅ bar bya/ 22
ṭdi ni saṅgs rnam thams cad kyi/sku gsun thugs kyi mchod pa ste/
ye śes rdo rje can gyi gsan/saṅs rnam dnos grub byed par gsunā/2\n
bsaṅ gciḥi dam tshig gi leḥu sta brgyad paḥo/
CHAPTER NINE

atha vajradharo rājā sarvākṣāsamaṅghaḥ / 1
sarbābhisekacaryāgraḥ sarvartho paramesvaraḥ // I
kāyāvakcittasambhogam trivajraḥbhedayamaṇḍalam / 2
ghoṣate paramam ramyaḥ rahasyam buddhajñānīnām// 2
ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam / 3
akṣobhyavajraṃ prabhāvitvā pāṇau vajraṃ vibhāvayet//3
spuhlingagahanādīptam pannicaraṃiprapūritam / 4
buddhāṃs tryadhvapathān dhyātvā tatra vajraṇa
   cūrṇayet // 4
kāyāvakcittasambhogam naṣṭam vajreṇa cūrṇitam / 5
bhāvayet paramam dhyānaṃ cittasadhiṣṭamavaham // 5
anena guhyavajreṇa sarvasattvaṃ vighatayet / 6
jayante'kṣobhyavajrasya buddhakṣetre jinaurasāh// 6
II dveṣakulatattvasamayo'yaṃ jñeyaḥ sarvakulāruṇaḥ /

atha vajradhāro rājājñānāmokṣaprasādhakaḥ / 7
svabhāvaṣuddhanirlepo bodhicaryapradesaḥ // / 7
bhāṣate samayāṃ tattvam buddhabodhiprasādhakaṃ// 7
ākāśadhātumadhyasthaṃ bhāvayec cakramanḍalam / 8
vairocanāṃ vibhāvitvā sarvabuddhāṃ vibhāvayet // 8
 sarvaratnaprayogena vajrabimbaṃ prakalpayet / 9
hareṇāṃ sarvadravyāṇāṃ trivajreṇa vibhāvayet // 9
bhavanti cintāmaṇipramāā dravyodhhiprapūritāḥ /
 auraṣāḥ sarvabuddhāḥ bhavanti munipūṅgavāḥ // 10
I7 mohakulatattvasamayo'yaṃ jñeyaḥ sarvakulāruṇave /
CHAPTER NINE

de nas rgyal po rdo rje ḩdzin/thams cad nam mkhaṭ mi ṭgyur che/
thsams cad dbaṅ bsun spyod paṅ mchog/dbaṅ phyug dam pa

kun don gyis/ 1

sku gsun thugs la loṅs spyod pa/rdo rje. mi phyed gsam dkyil ḩkhor/
saṅs rgyas ye śes can gyi gsam/ňams. dgaḥ mchog ni rab tu bṣad/ 2
nam mkhaṭi dbyiṅs kyi dbus gnas par/soṅs rgyas dkyil ḩkhor

bsgom par bya/

rdo rje mi bskyod rab bsgoms nas/lag tu rdo rje bsgom par bya/ 3
ḥod ḩḥpro maṅ po ḩbar ba daṅ/ḥod zer saṅ las rab tu gai/
dus gsam pa yi saṅs rgyas. rnams/bsgoms nas rdo rjes phyer mar brlag/a
sku gsun thugs kyi loṅs spyod ni/rdo rjes phyer brlags med gyur pa,
bsam gtan mchog de bsgoms na ni/thugs kyi dnos grub thob. par ḩgyur/

rdo rje gsang ba ḩdi lta bus/ semi can thams cad bsad na ni/
mi bskyod saṅs rgyas žiṅ dag tu/rgyal bāḥi sarū su skye bar ḩgyur/6
ḥdi ni ze saṅ 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 ḩdzin/mi.śes thar pa rab sgrub pa/
ho bo ḥid 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 mkhaṭi dbyiṅs kyi dbus gnas par/ḥkhor loṅi dkyil ḩkhor

bsgom par bya/

rnam par saṅ mzdad rab bsgoms te/soṅs rgyas thams cad

rnam par bsgom/ 8

rin chen kun gyi ṭbyor ba yis/rdo rjeṅi ḩgzugs ni rab tu bṛtag/
nor rnams thams cad phrogs nas su/rdo rje gsam du rnam bsgoms na/9
nor gyi rgya mtshoṅ gaṅ ba y/i’yid bān nor bu ḩdra bar ḩgyur/
saṅs rgyas kun gyi sarū rnams daṅ/thub paṅi skyes bu mchog tu ḩgyur/1
ḥdi ni rigs kyi rgya mtsho thams cad las/gti mug gi rigs kyi
dam tshig yan dag pa ḥid du śes par byaḥo/
I
atha vajradharo rājā rāgānakṣaprāsādhakaḥ /
guhyāuddhanirālamba udghoṣayati maṇḍalam // II
ākāśādhatumadhyastham bhāvayet pādmanaṇḍalam/
2
āmitayum prabhāvītvā buddhaiḥ sarvām prāpurayet// I2
yoṣidākārasaṣyogam sarveśām tatra bhāvayet /
catuḥsamayayogena idām vajranayottamam // I3
dvayendriyaprāyogena sarvāṃs tān upabhuñjayet /
3
idām tat sarvavajraṇām trikāyabhedyabhāvanam // I4
rāgakulatattvasamayo'yaṃ bhāvanīyas tu mantriṇā /
4

atha vajradharo rājā vajramantrārthasādhakaḥ /
jñānasambhūtanairātmya idāṃ vacanam abravīt // I5
ākāśādhatumadhyastham bhāvayed buddhamanaṇḍalam /
vajrāmogham prabhāvītvā sarvabuddhāṁs tu bhāvayet//I6
mṛṣavādaṃ vajrapadaṃ sarvabimbān vibhāvayet /
visamvādaye jinnān sarvāṃs tathā sarvajinalayān // I7
idāṃ tat sarvabuddhāṇāṃ vāgākāśaṃ sunirmalam /
mantrasiddhikaram proktām rahasyaṃ jñānabuddhinām//I8
5
samayākārṣaṇapakulatattvasamayo'yaṃ preraṇīyo yathārthathāḥ/

atha vajradharo rājā trivajrabhedajinalayāḥ /
siddhivajrapraṇetara idāṃ vacanam abravīt // I9
ākāśādhatumadhyastham bhāvayet samayamaṇḍalam /
9
ratnaketum prabhāvītvā sarvabimbair idāṃ spharet/
pāruṣyavacanādyais tu sevayaḥ jñānam āpnuyāt // 20

ityāha bhagavān sarvatathāgatavajravyūhaḥ /
de nas rgyal po rdo rje ḡdzin/ṛdod chags thar pa rab agrub pa/
gsain ba dag pa dmigs med pas/ṛkyil ḡkhor rab tu bkaḥ stsal to/ II
nam mkhaḥi dbyiṅs kyi dbus gnas par/pad maḥi ḡkyl ḡkhor
bṣogom par bya/
dpag med tahe ni rab bṣogom te/saṅs rgyas rṇams gyis
thams cad dgaṇ/ I2
bud med lta bur sbyar ba ni/ ḡam tshig bī yī sbyor ba yis /
thams cad de ru bṣogom par bya/ṛdi ni rdo rjeḥi tshul meḥog go/ I3
dbaḥ po gnis ni mām sbyor baś/de dag thams cad ḡe bar ḡpyad/
ṛdi ni ḡdo ḡhads kyi ḡryi ḡnaḥ dag paḥo ḡam tshig ste/
sṅags pa rṇams gyis bṣogom par byaḥo/

I5
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas ḡkyil ḡkhor
bṣogom par bya/

I6
thams cad gzugs su rṇams bṣogom nas/ṛdo rje tshig gi ḡrdzun smra baś/
rgyal ba kun ḡyi gnsr rṇams dāṅ/ṛgyal ba thams cad bslu bar bya/I7
ṛdi ni saṅs rgyas thams cad kyi/nam mkhaḥi gns rṛi ḡdi ḡmed pa/
ye ḡes blo can kun ḡyi gnsr/sṅags kyi ḡdōs grub thob par bṣad/
I8
ṛdi ni ḡam tshig ḡguga paḥi ḡriṣ kyi ḡam tshig gi de kho na ḡid
de/don ji lta ba bžin du ṣpro ḡarbyaḥo/

de nas rgyal po ḡdo ḡrje ḡdzin/ṛdo rje ṣṅags kyi don ṣgrub pa/
ḥdag med ye ḡes las byuṅ baś/ṛgsāḥ ni ḡdi skad bkaḥ stsal to/ I5
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas ḡkyil ḡkhor
bṣogom par bya/

I9
nam mkhaḥi dbyiṅs kyi dbus gnas par/dam tshig ḡkyil ḡkhor
bṣogom par bya/
dkon meḥog dpal ni rab bṣogom te/gzugs rṇams kun ḡyi ḡdi dag ḡdaṅ/
ṛtsub paḥi ṭag la sosgs pa ni/bsten na ye ḡes thob par ḡgyur/ 20
becom ḡdan ḡdas de bžin gāṅgs pa thams cad kyi ḡdo ḡrje ḡkod paś
de ḡskad ces bkaḥ stsal to/
atha khalu sarvatathāgatasaṃyavajrakṣetramukhās tām mahābodhisattvāṃ āścaryaprāptā adbhutarāpti idām vajraghoṣam akārṣuḥ / kim ayaṁ bhagavān sarvatathā-

gatādhipatiḥ traidehautukavyativṛttam sarvalokadhātu-
vativermam sarvatathāgatasarvabodhisattvaparśanmadhye
abhūtavākpathavajrapadam bhāṣate sma /

atha bhagavantaḥ sarvatathāgatās tām anabhilāpyanabhilāpyabuddhaṃścetasumeconomicpurajñā̄psaman sarvatathā-
gatasaṃyavajrakṣetramukhān mahābodhisattvān evam āhuḥ / mā kulaputraṁ imaṁ hīnasamjñāṁ jugupsitasamjñāṁ
totpādayathā/ tat kasmād dhetoḥ / agracarī kulaputraṁ
yaduta bodhisattvacaryā kulaputraṁ yaduta mantracaryā /
tad yathāpi nāma kulaputraṁ ākāśaṁ sarvatrāṇugatām /
ākāśanugatāni sarvadharmāṇi tāni na kāmadhātuṣṭhitāni
na rūpadhātuṣṭhitāni nārūpyadhātuṣṭhitāni na caturmahā-
bhūtasthitāni / evam eva kulaputraṁ sarvadharmā anu-
gantavyāḥ /idām arthavaśaṁ vijñāya tathāgataḥ saṭṭvāṇām
āśayaṁ vijñāya tato dharmāṁ deśayanti / evam eva kula-
putraṁ ākāśapadāniruktyā te tathāgatasaṃyāṁ anugantavyāḥ/
tad yathāpi nāma kulaputraṁ kāṇḍam ca manthāṇaṁ ca
purushaḥastavyāṣaṁ ca pratitya dhūmaṁ prādur bhavati /
agim abhivartayati / sa cāgir na kāṇḍasthito na
manthāṇaḥsthito na puruṣaḥsthaṁ saṣṭhītaḥ / evam eva
kulaputraṁ sarvatathāgataśrācasamaṁ anugantavyāḥ /
gamanāgamanādyair iti /
de nas yan de bizin gesgs pa thams cad kyi dam tshig gi rdo rje dpal la sog paahi byan chub sems dpah sems dpah chen po rnam/ho mthar du gyur ciin rmad du gyur nas rdo rje'i tshig hdi skad ces smras so/bcom ldan ʰdas de bizin gesgs pa thams cad kyi bdag po/kham gsun las ʰdas šin hzig rten thams cad las ʰdas pas/de bizin gesgs pa thams cad de'n/byan chub sems dpah thams cad kyi ḥkhor gyi naṅ du/hdi lta buḥi yan dag pa ma yin paḥi tshig gi lam/rdo rje'i tshig ḥdi ciḥi slad du gsunš/de nas bcom ldan ʰdas de bizin gesgs pa thams cad kyi/s/brjod kyi mi laṅ baḥi yan brjod kyi saḥs rgyas kyi šiṅ e ri rab kyi'rdul phra mo sāned kyi/de bizin gesgs pa thams cad kyi dam tshig gi rdo rje dpal la sog paḥi byan chub sems dpah sems dpah chen po de dag la/hdi skad ces bkah stsal to/rigs kyi bu dman paḥi ḥdu sā dān/smad paḥi ḥdu sā de lta bu yan ma skyed caig/de ciḥi phyir še na/rigs kyi bu ḥdi lta ste/snags kyi spyod pa ni spyod paḥi mchog go/hdi lta ste/snags kyi spyod pa ni de bizin gesgs paḥi spyod paḥo/rigs kyi bu ḥdi lta ste/dper na nam mkhaṅ ni thams cad kyi rjes su soṅ ba ste/chos thams cad kyi nam mkhaṅ khoṅs su gtogs paḥo/chos de dag thams cad kyi ḥdod paḥi khams na mi gnas/gzugs kyi khams na mi gnas/gzugs med paḥi khams na mi gnas/phoon ba chen po bāi la yān mi gnas so/rigs kyi bu chos thams cad kyi ḥaṅ de ltar rjes su rig par byaḥo/de bīzin gesgs pa rnam sa don gyi dbaṅ de lta bu mkhyen ciṅ/sems can rnam kyī bṣam pa mkhyen nas chos ḥchad par mṭsad do/rigs kyi bu de ltar nam mkhaṅ tshig ŋes par brjod pas/de bīzin gesgs paḥi dam tshig de dag rjes su rig par byaḥo/rigs kyi bu ḥdi lta ste/dper na gtsub šin daṅ gtsub stan daṅ miḥi lag pa bskyod paḥi ṭyen gyis du ba ḥbyuṅ šin me ḥbyuṅ bar ḥgyur mod kyi/me de yan gtsub šin la yāṅ mi gnas/gtsub stan la yāṅ mi gnas/miḥi lag pa bskyod pa la yāṅ mi gnas so/rigs kyi bu de bīzin du de bīzin gesgs
atha te sarvabodhīṣṭvā āścaryapraṁpta adhūtupraṁpta
vismayotphullalocanā idam ghoṣam akārṣuḥ /

I
mahādbhuteṣu dharmeṣu ākāśasādṛśeṣu ca /
nirvikalpeṣu sūdhēṣu sāṃvītis tu praḍīyate // 2I

paramārthā sūdhātattvārthasamayo nāma navamaḥ paṭālaḥ /
pa thams cad kyi rdo rje shi dam tshig ḥgro ba daṅ ḥoṅ ba
la sogs pa rjes su rig par byaṅ/ 
de nas byaṅ chub sems dpal de dag ūo mtshar du gyur/rmad
du gyur nas/dam ziṅ mig gdaṅs te tshig ḥdi skad ces amos so/

rmad byuṅ chen poṅi chos rnam ni/nam mkhaṅi daṅ ni
mtshun་ pa daṅ/

rnam par mi rtog dag pa las/kun rdzob tu yaṅ bāṅd pa mtshar/ 21

don dam paṅi dag pa de kho na fiṅ kyi don gyi dam tshig
leṅu ste dgu paṅo/
CHAPTER TEN

atha bhagavantaḥ sarvatathāgataḥ punah samājam āgamya
bhagavantaṁ mahāsamaṇyavajrataṭvābhisambodhipāc-cittānubhāyan tathāgatam namasyaivam āhūḥ /

bhāṣasva bhagavams tattvaṁ mantrasaraśasamuccayam/
kāyavākcittānubhyāyaṁ mahāsiddhinayottamam//iti// I

atha vajradhara rāja sarvakesāṇāṇavaprabhuh /

dīptacandro viśālākṣa idam vacanam abravīt // 2
kāyavākcittavārāpāṁ kāyavākcittabhāvanam /
nirvikalpaṁ niralamāṁ samatā na kvacit sthitam// 3

atha bhagavān svabhāvaśuddhas tathāgatāḥ paramitāmantra-
nayavajraṁ nāma samādiṁ samāpannaḥ tāṁ ca sarvatathā-
gatān evam āha / asti bhagavantaḥ sarvatathāgata
akśobhyapramukhāḥ sarvatathāgata ānekavidyaśaṅkotiniyatva-
śatasaḥasraṁ sarvasattvārthakriyāṇāṭakaṁ pradarśayanti/ 7

daśadiglokadhātuparyavasāneṣu pañcakāmugamaiḥ kriyānti
ramante pravicārayanti/ na ca te mantracaryabhīyuktam
II

avalokeyanti / tat kasmād dhetoḥ / nīpanno batāyaṁ
II
tathāgatamantracaryānayaḥadharme / tat teṣāṁ mahāsat-
puruṣāṁ vyavalokanārtham idam sarvatathāgataśūkṣmācittavajraśūkṣmā sarvanarhdayanāścāmnānaṁ nāma
I

paramāgamaḥ sarvatathāgataśūkṣmaśūkṣmācittānasamayāvalambanaṁ sarvavajradharakāyavākṣṭitasamayāvalambanaṁ sarvadharmadharakāyavākṣṭitasamayāvalambanaṁ svakāyavākṣṭita-
vajrebyo vākpatihaṁārto ṛṇaṁ mantrasamuccayam udā-
Puruṣāḥ / OM Aṁ HUM /
CHAPTER TEN

de nas bcom ldan ḫdas de bāin gēggs pa thams cad yān ḫdas te/

bcom ldan ḫdas dam tshig chen poḥi rdo rje de kho na ḫid māon

par rdzogs par byaṅ chub pa sku daṅ gsun daṅ thugs gsaṅ ba
de bāin gēggs pa la phyag ḫtshal te/ ḫdi skad ces gsal to/
de ḫid snaṅs sāṅi kun badus pa/sku daṅ gsun thugs gsaṅ bar bṣagṣa/
duos grub chen poḥi tahul gyi mchog/yān dag bcom ldan bṣad du gsal/I
de nas rgyal po rdo rje ḫdzin/ḥon moṅs kun gyi rgya mtsho gtsa/o

ḥbar ba drag po spyan yāṅs pas/gsuṅ niḥdi skad bkaḥ stsal te/
2

lus daṅ ḫag daṅ sems rnam pa/ṛnam par mi rtog mi dmigs pa/

geṅ naḥaṅ mi gaarnaṃ pa ḫid/sku gsun thugs kyi rdo rje agom/ 3

de nas bcom ldan ḫdas de bāin gēggs pa raṅ bāṅ gyiṣ dag pa

pha rol tu phyin pa snaṅs kyi tshul rdo rje ḫes bya bāṅ tiṅ ḫe

ḥdzin la snaṅs par žug pa bāin gēggs de dag thams cad la

ḥdi skad ces bkaḥ stsal to/bcom ldan ḫdas de bāin gēggs pa thams

cad/mi bskyod pa la sog pa de bāin gēggs pa thams cad rig pa

bye: ba khrag khrig brgya ston du ma daṅ thabs gcig tu/sems can ṭha

thams cad kyi don bya ba la rol ba ston par mzhad.de/phyogs bceuḥi

ḥṣig ḫten gyi kham mthas klas par ḫdod paḥi yon tan lha rnam

kyis rol ciṅ dgyes par yoṅs su spyod pa yod kyaṅ/de dag snaṅs

spyod pa la mṇon par brtson pa rnam la/kye ma ḫdi dag ni de bāin

gēggs pa thams cad kyi snaṅs kyi spyod paḥi tshul gyi/choa rdzogs

par gyur to snaṅs nas snyan ras kyis mi ḫtsha ste/de. bas na skyes

bu dam pa de dag la spyan ras kyis btsaḥ bāṅ phyir/de bāin gēggs

pa thams cad kyi sku daṅ gsun daṅ thugs rdo rjeḥi gsaṅ ba/snaṅs

thams cad kyi sāṅi po kun tu bskul bar byed pa ḫes bya ba/rab tu

gsaṅ ba de bāin gēggs pa thams cad kyi sku daṅ gsun daṅ thugs kyi
dam tshig la dmigs pa/rdo rje ḫdzin thams cad kyi sku daṅ gsun daṅ
I

athaśmin bhāṣitamātre sarvabuddhāḥ sa-aurasaḥ /
kampitā mūrcchām āpede vajrasattvam anusmaraṇa // 4

atha vajrapāṇīḥ sarvatathāgatādhipatī imāṃ samayam
udājahāra /

ākāśadhatumadhyasthaṃ bhāvayaḥ vyūhamanḍalam /
Hūṃkāraṃ tatra madhyasthaṃ svabimbena prakalpayet// 5
vajraraśmidhādiptaṃ visphurantam vicintayet /

budhānām kāyavākcittam hṛtāṃ tena vibhāvayaḥ // 6

sa bhavet tat kṣapād eva kāyavākcittavajradhṛk /
vajrasattvo mahārāja sarvāgraḥ paramēsvarāḥ // 7

svamaṇḍalam svavajrēṇa niṣpādanavidhir bhavet /

idāṃ tat sarvabuddhānāṃ sāraṃ vajrasamuccayam // 8
svamantrapuruṣam dhyātva catuṣṭhāṇeṣu rūpataḥ /

trimukhākārayogena trivarṇena vibhāvayet. // 9

ityāḥa bhagavān vajrasamayaḥ /

tatredāṃ paramavajraarahasyaṃ /

hrdayamadhyagataṃ sukṣmaḥ maṇḍalānāṃ vibhāvanam /
tasya madhyagataṃ cinted akṣaraṃ paramaḥ padam // 10

pañcaśūlāṃ mahāvajraṃ bhāvayaḥ yogataḥ sadā /
cintayet trīpi vajrāṇi vajrāṅkuśaprayogataḥ // 11

hrdayāṃ tāḍayet tena devatāṃ va pracodayet /
idāṃ tat sarvajrāṇāṃ buddhabodhiprasādhanam // 12

vajrapadmakulādyais tu vajrāṅkuśāvibhāvanam /

codanaṃ hrdaye proktam idāṃ nāṭakasaṃbhavam // 13
thugs kyi dam tahig la dmigs pa/choa ḫdzin pa thams cad kyi
sku daṅ gsun daṅ thugs kyi dam tahig la dmigs pa ḫdi/ḥid kyi
sku daṅ gsun daṅ thugs rdo rje laṣṭḥig gi lam āsa par brjod
pas snags ḫedus pa ḫdi lta bu gsun s so/ Oṃ Āḥ ḪŪM /

de nas ḫdi ni gsun s tsam gyi/saṅs rgyas aras daṅ bcas pa kun/
rab tu ḫdar śiṅ bṛgyal bar ḫyur/rdo rje sams dpaḥ rjes su dран/ 4
de nas phyag na rdo rje de bāṅ gēgṣ pa thams cad kyi ḫdag pos/
dam tshig ḫdi gsun s so/

nam mkhaṭi dbyiṅs kyi dbus gnas par/bkod paṅi ḫkyil ḫkhor

bagom par bya/
de ḫi dbus gnas yi ge ḪŪM / raṅ gi gzugs su rāb tu ḫrṭag / 5
rdo rjeḥi ḫod zer cher ḫbar ba/rnam pa ḫḥro babsam par bya/
saṅs rgyas kyi ni sku gsun thugs/draṅs paṅ de yis rnam bsgoms na/
de ma thag tu der ḫgyur ba/sku gsun thugs kyi rdo rje ḫdzin/
rdo rje sams dpaḥ rgyal po che/kun gyi gtso bo dbaṅ phyug mchog/
raṅ gi ḫkyil ḫkhor raṅ ḫro ḫrjes/skyed paṅ byed paṅi tshul du ḫgyur/
ḥdi ni saṅs rgyas thams cad kyi/sṛṅi po ḫro ḫje ḫbudus pa yin/
raṅ snags skyes bur bsgoms nās ni/gnus bīi rnam s su gzugs ḫyi tshul/
žal gsum lta buṅi sbyor ba yis/kha dog gsum du rāb tu bsgom/
bcom ldan ḫdas rdo ḫje dam tshig giā de skad ces bkaḥ stsal to/
de ḫi dī ni ḫro ḫje mchog gi gsaṅ baḥo/
sṛṅi khaṭi dbus su phra mo yi/ ḫkyil ḫkhor rnam s ni bsam par bya/
yi ge mchog tu gyun paṅi tshig/de yi dbus su bṣam par bya/ 10
rdo rje chen po ḫrṭse lha pa / ḫrṭag tu sbyor paṅ bsgom par bya/
rdo rje kyo bāṅi sbyor ba yis/rdo rje gsum rnam bsgom par bya/
II
de yis sṛṅi khar brdab byas te/lha rnam jī sṇed bskul bar bya/
ḥdi ni ḫro ḫje thams cad kyi/saṅs rgyas byaṅ chub rab bṣagrub pāṅo/12
rdo rje pad moḥi rīgs la sogs/rdo rje kyo ba rnam bsgom śiṅ/
sṛṅi kha ru ni bskul bar bāṅ/ḥdi ni rol moḥi ḫbyuṅ ba stes/ 13
saptaham yavat kurvita idam vajranayottamam /
sidhyate kayavakcit tam rahasyam jnanavajrijam / I4
vyavalokayanti varadah bhita sastrastamanasaah /
dadanti vipulaam siddhim manahaptaapapriyam / I5
buddhah ca bodhisattvasa ca mantracaryagrasadhakah/
I
atikramed yadi mohatma tad antam tasya jivitam / I6
atha vajradhara rajah trilokagnusasaakah /
trilokavaravajragra idam ghoam akarshit / I7
yavanto mantrapuruasa trivajrajunanapuritaah /
dvayendriyaprayogena sarvabhavavikalpanam / I8
idam tat sarvabuddhanam mantrasamayabhavanam / 3
vidyasaivarpravishetu vajrasamyogabhavanah /
4
raktam raktekapanam vikshed idam samayamandalam / I9
atha vajradhara rajah sarvatathagatatmajaah /
sarvabhishekabuddhagra idam vacanam abravit / 20
lokadhata su sarvesu yavatyu yogitaam smrtah /
mahamudriyogena sarvas taa upabhujayet / 8
mahamudriyogena sarvas taa upabhujayet / I0
sah redh buddhapadam tatra asamkhyaaktivrijam / 9
I1
ityaha bhagavan bodhisamayaah /

anena praptuyad bodhim trivajrakasamabhah / I2
sa bhaved vajrasattvayur bodhisattvo jinodadhi / I3

saratathagata dayasamcodo no nama dasamaah patalah /
rdo rje yi ni tshul mchog ḥdi / ŭag bdun bar du byas na ni /
ye ṭes rdo rje can gyi gsaṅ/sku daṅ gsaṅ thugs ḥgrub par Ḫgyur/I4
mchog stsol ba dag rnam par gzigs/yid ni Ḫjigs śīṅ skrag gyur nas/
yid la mgu śīṅ dgaṅ Ḫgyur baṅ/dīṅs grub rgya chen ster bar Ḫgyur/I5
sangs rgyas byaṅ chub sams dpal rnam/snags kyi spyod paṅi
mchog sgrub pas/
rmol pa ḥdaṅ bar byas na ni / de yi srog ni der zad Ḫgyur / I6
de nas rgyal po rdo rje Ḫdzin/rdo rje gsum gyi ston pa mchog/
ḥjig rten gsum mchog rdo rje gtsos/gsaṅ ni ḥdi skad bkaṅ stsal to/I7
snags kyi skyes bu ji snaṅ pa / rdo rje gsum gyi ye ṭes rdzogs /
dbaṅ po gnis kyi sbyor ba yis/dīṅs po thams cad brtag pa bya /
ḥdi ni sams rgyas thams cad kyi/snags kyi dam tshig ḥsgom paṅ /
I8
rig maṅ bdaṅ phyug ūugs pa la/rdo rjeṅ sbyor ba ḥbsgom śīṅ/
chags la chags pas blta bar byaṅ/ḥdi ni dam tshig ḥkyil Ḫkhor ro/I9
de nas rgyal po rdo rje Ḫdzin/de bāṅs gēṅs pa kun gyi sras/
thams cad bdaṅ bskur sams rgyas gtsos/gsaṅ ni ḥdi skad
bkaṅ stsal to/ 20
ḥjig rten khams ni thams cad na/bud med ji snaṅ yod pa kun/
phyags rgya che sogs sbyor ba yis/de dag thams cad Ḫe bar spyad /
bye ba graṅs med rdo rje Ḫdzin/sangs rgyas gnas ni der spro bya /
I2
bcom ldan ḥdas byaṅ chub kyi dam tshig gyis de skad ces bkaṅ
stsal 锺/
rdo rje gsum po mkaṅ Ḫdra baṅ/byaṅ chub di yis thob par Ḫgyur /
byaṅ chub sams dpal rgyal rgya mtsho/rdo rje sams dpal
ṣha de Ḫthob/ 22

de bāṅs gēṅs pa thams cad kyi sīṅ po bskul ba ṭes bya baṅ
leṅu stė bcu paṅo/
CHAPTER ELEVEN

atha bhagavan kayavakcittavajras tathagatah sarvatathagata-
vajramantrapuruṣottamaṃ naṃ samādhiṃ samāpadyedam sarv-
tathāgatamantravajravidyāpuruṣapāṭalām udājahāra / 

trivajrākṣaramantrāgrair mahāmudrāvibhāvanam / 
kartavyam jñānavajraṇa sarvabodhisamāvaham // 1 
OMkāram jñānahṛdayam kāyavajrasamāvaham / 
āḥkāram bodhinairatmyam vagvajrasamāvaham // 6 
HŪMkāram kāyavākcittam trivajrābhedyasamāvaham // 2 
ityāha bhagavān sarvatathāgatakāyavākcittam mantrapurūṣaḥ / 

9 khavajramadhyagataṃ cintet maṇḍalaṃ sarvavajrajam / 
EHUMkāram bhāvayet tatra vajraneṣvaraṇam // 3 
tatredaṃ jñānavajrāhṛdayam / EHUM / 
EHUMkāram vajramaṇḍalamadhyastham HŪMkāram tu prabhāvayet / 
svacchamanḍalamadhyastham OMkāram tu vicintayet // 4 
EHUMkāram dharmamanaṇḍalamadhyastham Āḥkārasya prabhāvanam / 
BHRUMkāram ālayaṃ dhyāṭvā trivajroṭpattibhāvanā // 5 

ityāha bhagavān guhyasamayaḥ / 

14 hṛdayaṃ tryadhvabuddhēhyāḥ kāyavākcittaraṇjanaṃ / 
OMkāram buddhākāyaṃgrayaṃ / OM / 
āḥkāram buddhāvākpathaṃ / Āḥ / 
HŪMkāram cittajñānaughāṃ / HŪM / 
idad bodhinayottamaṃ // 6 
idad tat sarvabuddhāṃ buddhabodhiprasādhakaṃ / 
nirmitaṃ jñānavajraṇa buddhahetuphalodayaṃ // 7 
ete vai buddhāpurūṣā mantravidyaṃ kīrtitaḥ / 
nispañcānādisamayaḥ trivajrābhedyabhāvanaiḥ // 8 
EH sarvatathāgatakāyavākcittasamayatattvajñānavajrādhisṛṣṭhāna-
CHAPTER ELEVEN

de nas bcom ldan ḏdas sku dañ gauñ dañ thugs rdo rje de bīin gēgs pa de bīin gēgs pa thams cad kyi rdo rjeḥi snags kyi skyes bu mchog cesa bya baḥi tiṅ ḏḥzin la aṅoms par ṭugs te de bīin gēgs pa thams cad kyi snags kyi rdo rje riḍ paḥi skyes buḥi lepa ḏdi gsuṅs so/

rdo ṭe ḏsum yig snags kyi mchog/phyaṅ rgya chen po ṭnam sgom pa/ ḏyaṅ chub thams cad thob byaḥi phyir/ye ṭes rdo ṭe ḏag gis bya/ I Oṅ ni ye ṭes sфиз po st/ rdo ṭe ḏsku ni thob byed paḥo /

Aṅ ni ḏyaṅ chub bdag med pa /

rdo ṭe ḏsum ni ṭob byed paḥo /

HUM ni ḏsku gsuṅ thugs fiṅ de/rdo ṭe ni phyed ḏsum ṭob paḥo /

bcom ldan ḏdas de bīin gēgs pa thams cad kyi sku dañ gauñ dañ thugs kyi snags kyi skyes buś de skad cesa bkaḥ staṅ to/

nam mkhaṅ rdo ṭeḥi ḏbus gnaś par/dkyil ḏkhor rdo ṭe

kuṅ skyes bsam/

rdo ṭeḥi ṭsprin ni ḏphro bskyped pa/de ṭu yi ge BLAM bsam mo/

3 de la ḏdi ni ye ṭes ṭrdo ṭeḥi sфиз poḥo/ BLAM /

rdo ṭeḥi dkyil ḏkhor ḏbus gnaś par/HUM ṭes bya ba ṭaḥ tu bsgom/

gaal baḥi dkyil ḏkhor ḏbus gnaś par/yi ge Oṅ ni ṭnam par bsam/

chos kyi dkyil ḏkhor ḏbus gnaś par/yi ge Aṅ ni ṭaḥ tu bsgom/

yi ge BLAM gysis gnaś bsgoms te/rdo ṭe ḏsum ṭḥyuṅ bsgom par bya/

5 sфиз po duś ḏsum sans rgyas kyi/sku gsuṅ thugs ni māes byed pa/

Oṅ ni sans rgyas sku yi mchog/Oṅ/Aṅ ni sans rgyas gsuṅ gi lam/Aṅ/

HUM ni ye ṭes thugs kyi ḏjiṅ/HUM/byaṅ chub tskul mchog ḏdi yin te/

6 ḏdi ni sans rgyas thams cad kyi/sans rgyas byaṅ chub rab agrub pa/

ye ṭes rdo ṭes ḏprul ba ṭe/ sans rgyas rgyu daṅ ḏbras bu ṭḥyuṅ/

7 ḏdi dag sans rgyas skyes bu ṭe/snags kyi ṭig pa ṭes kyaṅ bsgregs/

rdo ṭe ni phyed ḏsum bsgoms paḥi/dam tshig ṭag gis rdzogs

par ḏgyur /

8 de bīin gēgs pa thams cad kyi sku dañ gauñ dañ thugs kyi dam tshig de kho na ḏiṅ kyi ye ṭes rdo ṭe byin gysis rlob paḥi ḏpal
hetur nāma samādhiḥ /

vivikteṣu ca ramyaśu idam yogam samārabheto/
sidhyate kāyavākcittaṃ pākṣākena na saṃśayaḥ // 9
khavajramadhyagatam cintet svacchamāṇḍalam uttamam/
iṃśpāḍya svamantrasamayaṃ OMkāraṃ hṛdaye nyaset // 10
pañcaraśmimahāmeghān vairocanāgrabhāvanaiḥ /
anena kāyaṃ buddhasya vajravairocanodadhiḥ // II
sidhyate pākṣamātreṇa buddhakāyasamaprabhāḥ /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // II

ityāha bhagavān kāyavajraguhyaḥ / sarvatathāgata kāya-
vajraraśmivyūho nāma samādhiḥ /

khavajramadhyagatam cintet dharmamaṇḍalam uttamam/
iṃśpāḍya svamantrapurūṣam āḥkāraṃ vākpate nyaset// I3
pañcavarṇam mahāvajraṃ lokeśvarāgrabhāvanaiḥ /
iṃśpāḍya samayajñānāṃ vāksamayaprapañcakam // I4
dharmavākpathasamārūḍho dharmavajrasamo bhavet /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // I5

ityāha bhagavān vāgvajraguhyaḥ / sarvatathāgata vāg-
vajrasamayābhavo nāma samādhiḥ /

khavajramadhyagatam cinted vajramāṇḍalam uttamam/
iṃśpāḍya svamantrapurūṣam āḥkāraṃ cittasaṃsthitam//I6
mahasamayatattvāṃ vai pañcavarṇam vibhāvat /
kartavyam jñānavajrereṇa sarvajrajinizalayam // I7
vajracittasamaṇāḥ śāstā bhavej jñānagunopadhiḥ /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñānīnām // I8

ityāha bhagavān vajracittatamuhyaḥ / sarvatathāgata kāya-
vākcittasamayavajro nāma samādhiḥ /
ཟེ་བྱ་བབཱ་ཏིན་ི་ིྱིན་ཐྲིན་ཏུ།

དབེན་ིན་རབ་ཏུ་ཕོམ་དཀར་པོར་བ་ཟྡི་ནི་མུན་བཟས་པ་མ་/ 9
རྒྱལ་བབཱ་དཔྱིན་བྱིན་ཏུ་དཔལ་བཟད་འཐོབ་ཕྱེད་ཀྱིས་སེས་པར་བྱིན་ཏུ/ 10
རྒྱལ་བབཱ་དཔྱིན་བྱིན་ཏུ་དཔལ་བཟད་འཐོབ་ཕྱེད་ཀྱིས་སེས་པར་བྱིན་ཏུ/ 11
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 12
འདི་གི་སྣངས་ཀྱི་དམ་གཤིག་བསྐྱེད་/ 13
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 14
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 15
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 16
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 17
དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/ 18

དེ་བོག་དེ་སེམས་དཔའ་མཐོང་/
mahāvajrajñ samādhiyajñānamsaṃdālamadhyatāḥ /  
KHÂMKārayasmarakāyaṣu khavajrajñānasamāmo bhavet // I9
/ KHÂMK /  
buddhisā ca bodhisattvaiḥ ca pūJayāno mūhuḥ / tiṣṭhet trikālpasamayām buddhair api na drāyate// 20
ityāha bhagavān khavajrasamayāḥ / kāyavākcittāntardhāna-
śaṃbhāvyāhamālī nāma samādhiḥ /

dhyātvā svamāntrapuruṣam vajraṃsaṃdālamadhyatāḥ /  
hrdaye HūMKārayavārākhyaṁ kṛtvā raśmīvibhāvanam // 21
/ HŪMK /  
maṭjuārisamayasaṃbhogaḥ kāyavākcittavajrīṇaḥ /  
sa bhaved bodhisattvātma dasabhūmipratiṣṭhitāḥ // 22
bodhisattvajñānasamayacandrawajro nāma samādhiḥ /

khadhatumadhyagataṁ dhyātvā THLĪMKāraya śvāla-
6 7  
paramāstravajrakāyaṇena vajrakāyasamāhavet // 23
/ THLĪMK /  
khavajrasamayāvyūhalayo nāma samādhiḥ /

buddhābhijñāgrasamayaiḥ vajradharaśasamo bhavet /  
idam tat sarvasiddhinām buddhābhijñāgrasādhanam// 24
/ 24
khadhatumadhyagaṁ cinted buddhamaṇḍalam uttamaṁ /  
vajraṃsaṭṭvaṃ prabhāvītvā jñāṇomkārayaṃ prabhāvayet //  
/ CM /  
trivajrasamayadhyāṇena trivajrākṣobhīyasamāhavet// 25
ityāha bhagavān akṣobhyavajraḥ /
ye ęs dkyil ḷkhor dbus su ni/rdo rje chen po bsgom par bya/
lus rnams kun la ḷHAM dmigs na/rdo rje ye ęs mkhaḥ mnam ḷgyur/ I9

/ ḷHAM /
sans rgyas byaḥ chub sems dpah  yis/yaṅ daṅ yan du mchod pa daṅ/
  skal pa gsum du dam tshig gnas/sans rgyas kyis kyaṅ gzigs
  mi ḷgyur/ 20
bcom ldan ḷdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ
  stsal to/sku daṅ gsuṅ daṅ thugs mi snaṅ ba ḷbyun ba bkod paḥi
  ḷphren ba ęs bya ḷahi tiṅ ū ḷdzin to/
 rdo rjeḥi dkyil ḷkhor dbus su ni/raṅ snags skyes bu rab bsama nas/
  saṅ khar rdo rje ḷHAM ęs pa/bṣag ste ḷod zer rnam par bsgom/ 21

/ ḷHAM /
 ḷjam dpal dam tshig loṅs spyod la/sku gsuṅ thugs kyi rdo rje can/
  sa bcu dag la gnas pa yi / byaḥ chub sems dpah de ḷgyur ro / 22
  byaḥ chub sems dpahī ye ęs kyi dam tshig rdo rje zla ba ęs bya
  ḷahi tiṅ ū ḷdzin to/
 ḷod zer ḷbar ḷahi yi ge THLIM/nam mkhaḥi dbyeṅs kyi dbus su bsam/
  mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku daṅ ḷdra
  bar ḷgyur/ 23

/ THLIM /
 nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas ęs bya ḷahi
  tiṅ ū ḷdzin to/
sans rgyas mḥon ęs dam tshig mchog/rdo rje ḷchaṅ daṅ ḷdra
  bar ḷgyur/
 ḷdi ni dṅos grub thams cad kyi/sans rgyas mḥon ęs mchog
  agrub paḥo/24
nam mkhaḥi dbyeṅs kyi dbus gnas par/sans rgyas dkyil ḷkhor
  dam pa bsam/
rdo rje sems dpah rab bsams la/ye ęs OM ni bsgom par bya/

/ OM /
rdo rje dam tshig gsum bsams pas/mi bskyod rdo rje gsum
  ḷdra"r ḷgyur/25
bcom ldan ḷdas rdo rje mi bskyod pas de skad ces bkaḥ stsal to/
I akṣobhyasamakāyena vākṣittāgradhāriṇāḥ
lokadhātuṣu sarveṣu puṣyate'kṣobhyavajriṇā
akṣobhyasamakāyābhisambhavavajro nāma samādhiḥ

kadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
ākāśavajraṃ prabhāvitvā ratnOṃkāraṃ prabhāvayet /

trivajrasamayadhyānena trivajraketusamo bhavet

ityāha bhagavān ratnaketuvajraḥ /

kāyaśākṣitaśavajrēḷa ratnaketusamprabhaḥ /

sa bhaved bodhinairātmyajñānaguhyasamālayaḥ

ratnasamayasaṃbhogavajro nāma samādhiḥ /

kadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
lokeśvaraṃ prabhāvitvā dharmaOṃkāraṃ prabhāvayet /

trivajrasamayadhyānena trivajrāmitasamo bhavet

ityāha bhagavān amitavajraḥ /

kāyaśākṣitaśavajrēḷa amitābhāsasamprabhaḥ /

sa bhavet sarvasattvānāṃ mahāyānāpathodayaḥ

amitagupavajraprabhasāsrir nāma samādhiḥ /

kadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
vajrotpalaṃ prabhāvitvā samayOṃkāraṃ prabhāvayet /

trivajrasamayadhyānena trivajrāmoghasamo bhavet

ityāha bhagavān amoghavajraḥ /

kāyaśākṣitaśavajrēḷa vajrāmoghasamasamprabhaḥ /

sa bhavet jñānodadhiḥ ērīmān sarvasattvārthasamābhavaḥ

amoghasamayarāśmijñānaṃgrasaṃbhavo nāma samādhiḥ /
mi bskyod pa yi sku ḡdra daぬ/gsu daぬ thugs mchog ḡdra ba ḡdzin/
ḥjig rten khams rnams thams cad du/mi bskyod rdo rjes mchod
par ḡgyur / 26
bcom ldan ḡdas mi bskyod pa onViewCreated mi mname par mホーム par ḡbyun
ba onViewCreated dam tahig rdo rje ḡes bya ba onViewCreated tiィ ne ḡdzin to/
nam mkha onViewCreated ḡbyینs kyi dbus su ni/sa/ns ḡygas ḡyil ḡkhor ḡem pa bsam,
nam mkha onViewCreated rdo rje rab bsamos la/rin chen om ni bsam par bya/
/ om /

rdo rje dam tshig gsam bsamos pas/rdo rje gsam dpag med
ḥdrar ḡgyur / 27
lus daぬ ḡag sams rdo rje yis/dkon mchog dpal ḡyi ḡod daぬ ḡdra/
de ni ḡdag med bya onViewCreated chub daぬ/ye ḡes gsan ba ḡdir ḡnas ḡgyur / 28
bcom ldan ḡdas de b鲢 ga❡s pa rdo rje dkon mchog dpal ḡyis
de skad ces bka onViewCreated stsal to/rin po che onViewCreated dam tshig loins spyod pa
rdo rje onViewCreated tshul ḡes bya ba onViewCreated tiィ ne ḡdzin to/
nam mkha onViewCreated ḡbyینs kyi dbus su ni/sa/ns ḡygas ḡyil ḡkhor dam pa bsam/
ḥjig rten dBatman phyug rab bsamos la/chos kyi om ni bsam par bya/
/ om /

rdo rje dam tshig gsam bsamos pas/rdo rje gsam dpag med
ḥdrar ḡgyur / 29
lus daぬ ḡag sams rdo rje yis/ḥod dpag med daぬ ḡdra bar ḡgyur /
de ni sams can thams cad kyi/theg chen lam ni ḡbyun ḡar ḡgyur / 30
bcom ldan ḡdas rdo rje ḡshe dpag tu med pas de skad ces bka onViewCreated
stsal to/yon tan dpag tu med pa rdo rje ḡod kyi dpal ḡes bya
ba onViewCreated tiィ ne ḡdzin to/
nam mkha onViewCreated ḡbyینs kyi dbus su ni/sa/ns ḡygas ḡyil ḡkhor dam pa bsam/
rdo rje padma la bsamos la/dam tshig om ni rab tu bsam /
/ om /

rdo rje dam tshig gsam bsamos pas/rdo rje gdon mi za ḡar ḡgyur / 31
lus daぬ ḡag sams rdo rje yis/rdo rje thogs med ḡdra ba onViewCreated ḡod/
de ni dpal ldan ye ḡes mtsho/sams can kun don ḡbyun bar ḡgyur / 32
bcom ldan ḡdas rdo rje gdon mi za bas de skad ces bka onViewCreated stsal to/
Khadvaturnadhayagataṃ cinted buddhamaṇḍalam uttamam/

Vairocanavajraṃ prabhāvitvā trikāyōmkāraṃ prabhāvayet/

Oṃ Oṃ Oṃ /

Trivajrasamayadhyānena vairocanavajrasamo bhavet // 33

Ityāha bhagavān vairocanavajraḥ/

Kāyāvākcittavajreṇa vairocanasamaprabhaḥ /

Sa bhavej jñānasamboāhī trikāyābhedyasādhakaḥ // 34

Kāyāvākcittālambanasamboḍhivajro nāma samādhiḥ /

Parvateṣu vivikteṣu naḍīpravavaneṣu ca /

Śmasānādiṣvapi kāryam idam dhyānasamuccayam // 35

Aṅgobhyajñānavajrādīn dhyātvā khavajramadhyatāḥ/

Pāṇcābhjñāprayogeṇa sthāne buddhāgrabhāvanā // 36

Ityāha bhagavān mahāvajrasamayavajrābhijñāḥ /

Pāṇcamaṃ mahāvajraṃ pāṇcajvalāvibhūṣitaṃ /

Pāṇcaṣṭānaphayogeṇa vajrābhijñāsamo bhavet // 37

Svamantraṃ bhāvayec cakraṃ sphulingagahanākulaṃ/

Pāṇcavajrajrāprayogeṇa vajrābhijñāsamo bhavet // 38

Khavajramadhyagataṃ cakraṃ buddhājvalāsasamaprabham/

Dhyātvā buddhāpraveśena buddhāśrayasamo bhavet // 39

Buddhamaṇḍalamadhyāstham saukāye vairocanāṃ nyaset/

Oṃkāraṃ hṛdayedhyātvā mantravijñānahāvanā // 40

Nirodhavajragatam cittam yadā tasya prajāyate /

Sa bhavec cintāmaṇīḥ śīmān sarvabuddhāgradārakaḥ // 41

Buddhamaṇḍalamadhyāstham vajrāṅgobhyāṃ prabhāvayet/

Hūṃkāraṃ hṛdaye dhyātvā cittabindugataṃ nyaset // 42
gdon mi za bați dam tshig ḭod zer gyi ye șes kyi mchog ḭbyun șa șes bya bați tiṅ ne ḭdzin to/
nam mkha-ph dbyins kyi dbus su ni/saṅs rgyas dkyil ḭkhor dam pa bsam
rdo rje snaṅ mūzad rab bsoms la/sku gaṃ OM ni rab tu bsom/
/  0  /

rdo rje dam  tshig gaṃ bsoms pas/ṛnam par snaṅ mūzad mām
par ḭgyur / 33
lus daṅ ṇag yid rdo rje yis/ṛnam par snaṅ mūzad ḍdra bați ḭod/
de ni ye șes rdzogs byaṅ chub/sku gaṃ mi phyed sgrub byed ḭgyur/34
bcom ldan ḷdas rdo rje ḷnam par snaṅ mūzad kyis de skad ces
bkaḥ stsal to/lus daṅ ṇag daṅ yid dmigs pa mūṅ par byaṅ chub
pa rdo rje șes bya bați tiṅ ne ḭdzin to/
ṛnam par dben paḥi ri bo daṅ/kluṅ daṅ ḷbab chu ḷrams daṅ ni/

dur gyi khrod la sogs par yaṅ/bsam gtan beduṣ pa ḷdi dag bsom/35
mi bskyod ye șes dag la sogs/ṛdo rje nam mkha-ph dkyil du bsam/
mūṅ șes lña poḥi sbyor ba yis/saṅs rgyas mchog gi gnas su bsom/36
bcom ldan ḷdas dam tshig chen poḥi rdo rje mūṅ par mkhyen pas
de skad ces bkaḥ stsal to/

rdo rje chen po rtse lña po/ḥbar ba lña yis ḷnam par brgyan /

gnas lña dag tu sbyor ba yis/ṛdo rje mūṅ șes ḷdra bar ḭgyur / 37
me stag maṅ po ḷkhrug pa yī/raṅ sṅags ḷkhor lo bsom par bya/
rdo rje lña yī sbyor ba yis/ṛdo rje mūṅ șes ḷdra bar ḭgyur / 38
rdo rje nam mkha-ph dkyil ʃid du/ḥkhor lo saṅs rgyas ḷbar ḍdra/

saṅs rgyas ḷjug par rab bsoms na/saṅs rgyas gnas daṅ ḍdra
bar ḭgyur / 39
saṅs rgyas dkyil ḷkhor dbus gnas par/ḥdag gi lus la snaṅ

mūzad giṣag /

aṅṅ khar yī ge OM bsams la/sṅags la ḷnam par șes pa bsom / 40
ḥṣog paḥi rdo ḷre ṣems ʃiṅ du/ɡan ṭahe de la skye ḭgyur na/

saṅs rgyas kun gyi mchog ḭdzin pa/yid bāṅ dpal ldan lta bur ḭgyur/41
saṅs rgyas dkyil ḷkhor dbus gnas par/ṛdo rje mi bskyod
rab tu bsoms/
aṅṅ khar yī ge HŪM bsoms nas/sems ni thig ler ṭyur bar giṣag/ 42
I
buddhamanḍalamadhyastham amitayum prabhāvayet/

Āḥkāraḥ hṛdaye dhyaṭvā vajrabindugataḥ nyaset // 43
idaṃ tat samayāgraṃ trivajrābhedyabhāvanam /
nirodhasamayijaṃ buddhasiddhisamāvaham // 44

khavajradhūtumadhyastham bhāvayet svacchamanḍalam/

Oṃkāraṃ kāya-aṅkicte dhyaṭvā kalpaṃ sa tiṣṭhāti // 45
khavajradhūtumadhyastham bhāvayet dharma-manḍalam/

Āḥkāraṃ kāya-aṅkicte dhyaṭvā kalpaṃ sa tiṣṭhāti // 46
khavajradhūtumadhyastham bhāvayed vajramaṇḍalam/

Hūṃkāraṃ kāya-aṅkicte dhyaṭvā kalpaṃ sa tiṣṭhāti // 47

ityāha bhagavān trivajrakalpasamayaḥ /

yataḥ prabhūr tir imāṃ yogām kāya-aṅkicittavajriṇaḥ / 5
paṭhed vā cintayed vāpi so'pi vajradhāro bhavet // 48

sarvatathāgatamaṇtrasamayatattvavajravidyāpuruṣottama-
pāṭala ekādaśaḥ /
CHAPTER TWELVE

atha vajradharaḥ āstā śrāṣṭā jñāna-grasādhaśaḥ
\[ I \]
trivajrásamayatattvaṃ vāgvaṃ udāharat \[ I \]
\[ I \]
khatulyasa-mabhūteṣu nirvikalpa-svabhāviṣu
svabhāva-suddhadharmesu nātaka'yaṃ prabhāvyate
mahā-tāvāpradaśeṣu phala-pupādyalaṁkṛte
parvate vijane sādhaṃ sarva-siddhisamuccayam
\[ 3 \]
\[ 4 \]

kāyavācittavajraṃ sa mahāvajraprabhāva
spharaṇaṃ kāyavājinnte mahāvajrasmo bhavet
yojanaśatavistāraṃ prabhaya dīptavajraya
abhāsayati suddhātma sarvālamkārabhūṣitaḥ
brahmardrādayo deva na paśyanti kadā cana

mahāvajrāgṛasamayāntardhānakari nāma samādhiḥ

viṃśūtrapāñca-samayas śrītrīvābheda-saṁbhavaiḥ
kṛtvā trilohasaṃhitām mukhe prakṣipya bhāvaya
tra śrītrīvā madhyamām cittaṃ tatra prabhāvayet
sa bhavet tatksapād eva mahāvajrasamaprabhaḥ
svamantrepa prabhāvitvā cakraṃ sphulingasuprabham
ālayaṃ sarvabuddhānāṃ dhyātvā buddhasamo bhavet
ṣaṭṭriṃśatsumerūṇām yāvantāḥ paramāṇavaḥ
bhavanti tasyānucaraḥ sarve vajradharopamaḥ
cākrasamayo nāma samādhiḥ

svamantrepa mahāvajraṃ dhyātvā maṇḍalamadhyataḥ
ālayaṃ sarvavajraṃ cintya vajrasamo bhavet
ṣaṭṭriṃśatsumerūṇām yāvantāḥ paramāṇavaḥ
yogitās tasya tāvantyo bhaviṣyanti guṇālayaḥ
traidhātukamaḥvajro bhaved rudranamaskṛtaḥ

← vajrasamata nāma samādhiḥ
CHAPTER TWELVE

de nas ston pa rdo rje ḫdzin/akyed pa ye ʔes mchog sgrub pa/
dam tshig de ʔid rdo rje gsum/rdo rje gsun gis bkaḥ stsal pa/
I mthaḥ daṅ mthuṅs pa mnam gyur pa/rnam par mi rtog ho bo ʔid/
chos rnam sān bzin dag pa las/ rol-mo ḫdi dag rab tu bsgom/
dgon pa chen pahi sa phyogs su/me togs ḥbras tu sogs kyis bregyn/
ri bo dben pahi sa phyogs su/dnö sgrub thams cad bsud pa bsgrub/
/
MAM /
lus daṅ ṣag sems rdo rje la / rdo rje ḫjam pa rab tu bsgom /
lua daṅ ṣag sems la spros pas/ rdo rje ḫjam pa ḫdra bar ḫgyur /
dpag tshad bregya yi khyon tsam du/rdo rje ḫbar bahi ḫod rab gis/
rgyan rnam sān gyis bregyn pa yi/dag pahi bdag ʔid snān bar ḫgyur/
shams pa drag po la sogs lhas/ nams kyiḥ mthoṅ bar mi nus so /
rdo rje ḫjam pa mchog gi dam tshig mi snān ba ʔes bya bahi
thin ʔe ḫdzin to /

rdo rje mi phyed gsum las byuṅ / bṣaṅ gci dam tshig lha rnam sān
lcags gsum las byuṅ ldan byas te/khar bcug nas ni bsgom par bya /
sān rgyas kun gyi mi phyed pahi/ thugs ni de ru rab bsgom na /
rdo rje ḫjam pahi ḫod ḫdra bar / de ma thag tu ḫgyur ʔo /
أخر lo ḫod ḫphre mdāṅs mchog can/rān gi sngags kyis rab bsgom na
sān rgyas thams cad bsugs pahi gnas/bsgom na sān rgyas

hrā bar ḫgyur /

ri rab sum cu rtsa drug gi / rdul phran ji sṅed yod pa yi /
rdo rje ḫdzin daṅ ḫdra ba kun / de yi rjes su ḫbraṅ bar ḫgyur /
أخر loḥi dam tshig ces bya bahi thin ʔe ḫdzin to /

rdo rje chen po raṅ sngags kyis/dkyl أخر dbus su rab bsgom nas /
rdo rje kun gyi gnas yin par / bsams na rdo rje ḫdra bar ḫgyur /
أخر ri rab sum cu rtsa drug gi / rdul phran ji sṅed yod pa yi /
con de sṅed kyi ni bud med rnam / yon tan gyi gnas su ḫgyur /
drag po dag gis phyag byas pa /khamgs gsum rdo rje chen por ḫgyur/
rdo rje dam tshig ces bya bahi thin ʔe ḫdzin te/
पद्मप्राण स्वामन्त्रवाज्रेण्या ध्यात्वा आषाढळाप महत्
अलायं सर्वधर्मापि चिंतया धर्मसम्ये भवत्
शाप्रिमसात्मुरुपाः यावतां भरमपावः
समस्थापयति सुध्धाताम् बुद्धापुजाग्रामपदः
पद्मसमाता नामा समाधिः

tिःधेः त्रिकलपसामयम् सेवयं पञ्चत्तिमिनाम्
दासकिसर्वबुद्धानं त्रिगुह्यां पर्युपसत्
स्वामन्त्रम् भवायेत क्षाद्गम् पञ्चकारसमाप्रभाम्
पञ्चां ग्रह्या विशालक्षणां त्रिवज्राविद्याधरः भवेत्
त्रांहतुकमाहोपुष्यो दात्याभ्रमेन्द्रनामसक्षटः
त्रीसाहस्राकमाहातुरे भवेद् गुह्याद्विरोत्तमां
यदं अभिलाषति चित्तेनं कायावक्षत्त्वाज्रिनः
ददाति ताद्भिं सिद्धिम् सिद्धिसिद्धाग्रामन्यताम्
sर्वाक्षाद्गगुभो नामा समाधिः

Omkàraṁ guliḳāṁ dhyātvā caṇakāsthipramāṇataḥ
madhya svadevatābimbam Mukhe cintya vibhāvayet
da bhavet tatkaṇād eva bodhisattvasamaprabhaḥ
dītyādityasaṃkāsya jāmbūnadasamaprabhaḥ
dīkṣāraṁ guliḳāṁ dhyātvā caṇakāsthipramāṇataḥ
madhya svadevatābimbam Mukhe cintya vibhāvayet
da bhavet tatkaṇād eva bodhijānānasamaprabhaḥ
dītyādityasaṃkāsya jāmbūnadasamaprabhaḥ
dīkṣāraṁ guliḳāṁ dhyātvā caṇakāsthipramāṇataḥ
madhya svadevatābimbam Mukhe cintya vibhāvayet
da bhavet tatkaṇād eva vajrakāyasamaprabhaḥ
dītyādityasaṃkāsya jāmbūnadasamaprabhaḥ
khadhātuvacchamadhyasthaṁ vairocanaṁ prabhāvayet
hasta cakraṁ prabhāvītvā cakravidyādharo bhavet
dīkṣāraṁ guliḳāṁ dhyātvā idam jñānagrāṣadhanam
kartavyam jñānavajreṇa buddhakāyāgraya-yogataḥ // 25
khadhātu vajramadhyastham jñānakṣobhyam prabhāvayet /
haste vajraḥ prabhāvītvā vajravidyādhara bhavet // 26
mahāvajrakulām dhyātva idam vajrāgrasādhanam /
kartavyam jñānavajreṇa vajrākāyāgraya-yogataḥ // 27
khadhāturatnamadhyastham ratnavajraṃ prabhāvayet /
haste ratnaṃ prabhāvītvā ratnavidyādharo bhavet // 28
mahāratnakulām dhyātva idam ratnāgrasādhanam /
kartavyam jñānavajreṇa ratnakāyāgraya-yogataḥ // 29
khadhātudharmamadhyastham amitāyam prabhāvayet /
haste padmaṃ prabhāvītvā padmavidyādharo bhavet // 30
mahāpadmakulām dhyātva idam padmahāgrasādhanam /
kartavyam jñānavajreṇa dharmakāyāgraya-yogataḥ // 31
khadhātusamayamadhyastham amoghaṃ prabhāvayet /
haste khaḍgam prabhāvītvā khaḍgavidyādharo bhavet // 32
mahāsamanayakulām dhyātva idam samayāgrasādhanam /
kartavyam jñānavajreṇa kāyasamayayogataḥ // 33
triśūlajñānānukūṣādayaḥ sādhyā vajraprabhedataḥ /
sidhyanti tasya dhyānena kāya-vākcittasādhanaiḥ // 34
ity āha bhagavāṃ mahāsāmaya-siddhivajraḥ /
catuṣpatika-vyākṣe vā skalinge śivalaye /
sādhayet sādhako nityāṃ vajra-karṣaṃ viśeṣataḥ // 35
triyogamantrapuruṣāṃ dhyātva triyogavajrīṇam /
ānkuṣāṃ kāyu-ācittāṃ buddhānaṃ jñānabuddhināṃ // 36
vāyavyamaṇḍalāgrastham buddhākaraṇam uttamaṃ /
dasa-diksamaya-saṃbhūtā vajreṇa-kṛṣṇopabhuñjayaḥ // 37
khadhātusāmaya-vajra-karaṇaṃ /
vairocanamahācakram dhyātva-ānkuṣaṃ jīnālayam /
vajrapadmadibhiḥ kāryaṃ samaya-karaṇaṃ uttamaṃ // 38
ye šes ḥdi ni rab sgrub pa / ye šes rdo rje dag gis bya / 25
mkaḥ dbyiṅs rdo rje dbus gnas par / ye šes mi bskyod rab bsgoms te / lag tu rdo rje rab bsgoms na / rdo rje ḥdzin par ḷgyur / 26
rdo rje chen poḥi rigs bsgoms te / rdo rje ḥdzi skur ni rab sbyor śiṅ / rdo rje mchog ḥdi sgrub pa ni / ye šes rde rje dag gis bya / 27
mkaḥ dbyiṅs rin chen dbus gnas par / rin chen rdo rje rab tu bsgom / lag tu rin chen rab bsgoms na / rin chen ḥdzin par ḷgyur / 28
rin po che yi rigs bsgoms na / rin chen skur ni rab sbyor śiṅ / rin chen mchog ḥdi sgrub pa ni / rde rje ye šes dag gis bya / 29
mkaḥ dbyiṅs chos kyi dbus gnas par / tsha dpag med pa rab tu bsgom / lag tu padme rab bsgoms na / padmoḥi rig pa ḥdzin par ḷgyur / 30
padmoḥi rigs chen bsgoms na / chos kyi skur ni rab sbyor śiṅ / padmoḥi mchog ḥdi sgrub pa ni / ye šes rdo rje dag gis bya / 31
mkaḥ dbyiṅs dam tshig dbus gnas par / gdon ni za bahi ye šes bsgom / lag tu ral gri rab bsgoms na / ral griṇi rig pa ḥdzin par ḷgyur / 32
dam tshig chen poḥi rigs bsgoms na / thogs med dar tshig rab / sbyor śiṅ / dam tshig mchog ḥdi sgrub pa ni / ye šes rdo rje dag gis bya / 33
rtse gsum ye šes lcags kyu sogs / rdo rje khyad par gis bsgrubs na / sku gsum thugs kyi sgrub pa / yis / bsam gtan des ni ḥgrub par ḷgyur / 34
boom ldan ḥdas dam tshig chen poḥi dnos grub rdo rjeas de skad ces bkaḥ stsal to /

lam gyi bī mdeḥam śiṅ gcig druṅ / mtshan ma gcig daṅ śi gnas su / rdo rje dgug pahi khyad par gis / sgrub pa pos ni dag tu bsgrub / 35
sbyor gsum rdo rje can rnam kyi / sbyor gsum snags kyi skyes bu bsam / saṅs rgyas ye šes blo ldan gyi / sku gsum thugs kyi kye ba btaṅ / 36
rluṅ gi dkyil ḥkhor mchog gnas pa / saṅs rgyas dgug pa dam pa yin / dam tshig las byuṅ phyogs bcu pa / rdo rjeas bkug nas fie bar spyod / 37
nam mkaḥi dbyiṅs kyi rdo rje dam tshig dgug pahi cho gaho /

rnam par snaṅ mdzad ḥkhor le che / rdo rje padmo la sogs pas / rgyal gnas lcags kyu bsams nas ni / dam tshig dgug mchog kye bas bya / 3
traiḥañuṣṭhasamayākāraṇaṃ /

satvarāvaropetaṃ buddhambhaṃ vibhāvayet /
pāṇau kāyavākcittam ankuśādīn vibhāvayet /
anena khalu yogena sa bhavet pādakarmakṛt //
satvarāvaropetaṃ kāya vajram vibhāvayet /
jihvāvajra-prayogena dhyātvā vāg-vajrasame bhavet //
satvarāvaropetaṃ buddhakāryaṃ vibhāvayet /
hastaṣṭhasādhyāṃ jaṃyāṃ ca dhyātvā vajrasamo bhavet//
triguhyasamaya-pūjaṃ prājaṃ pūjaṃ prāṣādhyayet /
idaṃ tat sarvabuddhānaṃ sāraṃ guhyasamuccayam //

ity āha bhagavān mahāgūhyasamayāḥ /

mahāmaṃsa-samayāgrena sādhayet trivajram uttamaṃ /
vimūtrasamayāgrena bhaved vidyādharāḥ prabhuḥ //
hastisamayāmśeṇa pañcābhijñatvam āpnuyāt /
sāvasamayāmśena antardhānādhīpatis tāhavet //
svānasamayāmśena sarvasiddhiprasādhanam /
gomāṃsa-samayāgrena vajrākāraṇaṃ uttamaṃ //
alābhe sarvāmaṃsānāṃ dhyātvā sarvāṃ vikalpayet /
anena vajrayogena sarvabuddhair adhiṣṭhyate //
satvarāvaropetaṃ kāyavākccittavajriṇaṃ /
hṛdaye jñānasamayaṃ mukute vajra-āgradhāriṇaṃ //
prīpanaṃ sarvabuddhānaṃ idaṃ samayanayottamaṃ /
kartavyaṃ samayāgrena sarvasiddhi karaṇāṃ param //

sarvasamayājñāna-vajrarāhoro nāma samādhiḥ /

jem 260

jihvasamaya-vajrāgre dhyātvā HUNkaravajriṇaṃ /
paścāmṛtaprayogena bhākṣayaṃs trivajratvam āpnuyāt//
khams gsun gyi dam tshig dgug pāṇe/

rnam pāṇi mchog rnam kun ldan pāṇi/sangs rgyas sku ni / rnam bsgoms la /
lag tu sku dañ gsum thugs kyi/ kyo ba la sogsa rab tu bagom /
ḥdi dag lta buḥi sbyor ba yis/de ni gnas las byed par Ḥgyur / 39
rnam pāṇi mchog rnam kun ldan pāṇi/rde rjeḥi sku ni / rnam bsgoms la /
 rdo rjeḥi sbyor bas lce bsgoms na/rdo rjeḥi gsum dañ Ḥdra bar Ḥgyur / 40
rnam pāṇi mchog rnam kun ldan pāṇi/sangs rgyas sku ni
 rnam bsgoms la /
lag tu bṣegrub bya bsams nas ni/rdo rje dañ ni Ḥdra bar Ḥgyur/ 41
gsān gsun dam tshig mchod pāṇi mchog/mchod pas mchod nas
rab tu bṣegrub /
ḥdi ni sangs rgyas thams cad kyi/gsān bāḥi sfiṅ po bs dus pa yin/ 42
becom ldan Ḥdas gsum ba chen pōḥi dam tshig gis de skad ces
gsāns sa/

sā chen dam tshig mchog gis ni / rdo rje gsun mchog bṣegrub par bya/
bāḥi gci dam tshig mchog gis ni/rig pa Ḥdzin pāṇi gtsa bor Ḥgyur/43
glaṅ poḥi sā yi dam tshig gis/ mhon ṣes lā na dag thob par Ḥgyur /
ṛta sā dag gi dam tshig gis / ni snaṅ ba yi bdag per Ḥgyur / 44
khyi sā dag gi dam tshig gis/đaus grub thams cad Ḥgrub par Ḥgyur/
ba laṅ sā yi dam tshig gis /rdo rje dgug pāṇi mchog tu Ḥgyur / 45
sā rnam thams cad med na yāṅ/thams cad bsams pas rnam par brtug/
rdo rje sbyor ba Ḥdi bya na/sangs rgyas thams cad byin gyes rlob/46
rnam pāṇi mchog rnam kun ldan pa/sku gsum thugs ni rdo rje can/
sfiṅ khar ye ṣes dam tshig daṅ/dbu gyan rdo rje mchog Ḥdzin pa/47
sangs rgyas thams cad mñas Ḥgyur ba/dam tshig mchog gis bya ba ni/
dḥes grub thams cad Ḥgrub pāṇi mchog/dam tshig mchog gis rab tu bya/
dam tshig thams cad ye ṣes rdo rje Ḥgyur pa ṣes bya bāḥi
тин ṣes Ḥdzin to/

lce yi dam tshig rdo rje mchog / rdo rje can gyes ḤUdz bagoms ta/
bdud rtsi lāṇa yi sbyor ba yis / ṣes na rdo rje gsun thob Ḥgyur /49
I

trivajrasamayasiddhyagre bhavet trikāyavajriṇaḥ

dasādikṣarasattvānapāḥ bhavet cintāmanyoḍadhiḥ

avabhāsanyati vajrātmā lekadhātuḥ samantataḥ

cakrasamayasyadhyagre buddhakāyasamo bhavet

vicaret samantataḥ siddhe gangāvalukasarvataḥ

sārveṣu samayāgreṣu vidyādharabharbh bhavet

sarvasamayasyadhyagre kāyavajraprabhāvataḥ

antardhāneṣu sārveṣu sāhasraikāvabhāsakaḥ

harate sārvabuddhānāṃ bhunkte kanyāṃ surāgraḥam

gangāvalukasaman buddhāms trivajrālayasaṃsthitam

pāyate cakṣurvajreṇa svahastikaṃ yathāmalam

gangāvalukasamaiḥ kṣetraṇi ye sābāḥ saṃ prakīrtītāḥ/

āṇoṭy abhijñārthātaḥ śrotasātham iva sarvāḥ

gangāvalukasamaiḥ kṣetraṇi kāyavākcittalakṣaṇam

sa vetti sārvatsattvānāṃ cittākhyāṃ nāṭakodbhavam

gangāvalukasamaiḥ kalpaṇaḥ saṃsārasthitisaṃbhavam

pūrvanīvānasamayam dinatrayam iva saṃreṣṭāḥ

gangāvalukasamaiḥ kāyaḥ buddhameghādyalamkṛtaḥ/

gangāvalukasamanaḥ kalpān śhared āddhyāgravajripaḥ

ity āha bhagavān samayābhijñāḥ

vajracakṣur vajrārotram vajracittam vajranivāsam

vajrajuddhiḥ ceti

budhābhijñāṣatasāmsiddhāṃ buddhakāyasamo bhavet

gangāvalukasamkhyaiḥ ca parivāraḥ parivṛtaḥ

vicaret kāyavākcittavajro lokadhātuḥ samantataḥ
I. d.ah

O gyi dam tehig kya&di ni Ho rjei tahul mohog ste/

rdo rje dam tshig bdud rtlsi phren ba &es bya ba&
ti& ne &dzin to/

rdo rje dam tshig gsun grub mchog/sku gsun rdo rje can du ʰgyur/
phyogs bcuḥi sems can thams cad kyi/nor bu yid bain
rgya mtshor ʰgyur/

ṛjig rten khams ni thams cad du/rdo rjeḥi bdag fید snaḥ bar byed/51
mtshor loḥi dam tshig grub paḥi mchog/saḥs rgyas sku daṅ

hrdra bar ʰgyur /

gangāḥi bye sнed thams cad du./grub pa kun tu rnam par spyod/

dam tshig dam pa thams cad kyi/ṛiɡ pa ḡdzin paḥi ḡtse ber ḡyur/

rdo rjeḥi sku ni rab bs göms pas/thams cad dam tshig mchog

tu ḡgrub /

mi snaḥ gyur pa thams cad la/stoḥ khams dag ni snaḥ bar byed/

saḥs rgyas kun las ṭḥphrog pa đaŋ/lha yi bu mo mchog la spyod/

gangāḥi bye sнed saḥs rgyas rnam/ṛdo rje gsun gyi gnas bsugs pa/

raḥ lag skyu ru ra ḡzag bain/ṛdo rje ḡig gis mthon bar ḡyur /

gangāḥi bye sнed ʒiṅ ṭrnam na/sgra bsgrags pa ni ʒi sнed pa/

mнon ṭes ṭrna bas ṭhos pa ni / ṭrna baḥi ḡruṅ na ḡkhod pa bain /

gangāḥi bye sнed ʒiṅ ḡi/sems can kun gyi ṭems ṭrnam ni /

sku gsun ṭhugs kyis mtshan pa yi/ṛol mo las ṭyuṅ ṭems ṭig ḡyur/57

bskal pa ḡangāḥi bye sнed du / ḡḥkhor ba ḡaḥ na gnaḥ pa yи /

mнon gyi gnaḥ kyi ḡtan ḡshig ṭrnam/zag gsun lon pa bиṭn du dran/58

gangāḥi bye na sнed kyi ḡuḥ/saḥs ṭrgyas sprin la ṭogs ḡṛgyan pa/

bskal pa ḡangāḥi bye sнed du/ṛdo rje ṭrdzu ṭḥphrul mchog gis ṭheņa/59

bcem ṭdaṅ ḡdas dam tshig ṭmнon par ṭkhуen ṭas ḡeṣ ṭkaḥ ṭsaḥ ṭe/

de la ṭmнon par ṭes pa lha ni/ṛdo rjeḥi ṭpsyen daṅ/ṛdo rjeḥi saḥn
daṅ/ṛdo rjeḥi ṭhugs daṅ/ṛdo rjeḥi ṭnaḥ daṅ/ṛdo ṭrjeḥi ṭrdzu ṭḥphrul lo/
saḥs ṭrgyas ṭmнon ṭes lиन ḡeṅ ḡhrub/saḥs ṭrgyas sku daṅ ṭhrdra ber ḡyur/
gangāḥi bye sнed ṭgnaḥ ṭeṣ paḥi/ṃkhor gyis ṭon ṭu ṭeṣkor ṭas ṭu/

rdo rjeḥi sku daṅ gsun ṭhugs kyis/ṛjig rten khams kun

brгod par ḡyur/60
sevāsamanayasyayogam upāsādhanaśamabhavam

sādhanārthasamayaṃ eva mahāsādhanacaturthakam

vijñāya vajrabhedena tataḥ karmāṇi sādhayet

sevāsamādhisamayogam bhāvayed bodhim uttamam

upāsādhanasiddhyagre vajrāyatanavicārapam

sādhane codanaṃ proktām mantraḥdhipatibhāvanam

mahāsādhanakālėṣu bimbaṃ svamantravajriṇaḥ

mukūṭe dhippatim dhyātvā sidhyate jñānavajriṇaḥ

sevājñānaṃṣrtenaiva kartavyam sarvataḥ sadā
eśo hi sarvanantrapaṃ mantraḥdhipatīrthaśādhakaḥ

mahātpāvīpradeśeṣu vijaneṣu māḥatsu ca
girigahvarakuleṣu sadā siddhir avāpyate

ity āha bhagavān mahāsādhanaśavajraḥ

atha vajracatuṣkena sevā kāryā dr̥ḍhavrataiṣu

trivajrakāyasametena bhāvayan siddhim aṣnute

catuḥsāṃdhāprayogeṣa paṇḍasthāneṣu buddhimān

Oṃkaraṃ jñānavajreṇa dhyātvā saṃvaram adīset
dinni sapta pakṣaṃ ca māsam adhyardham eva ca

uptādyā vajrasamayam laghu siddhir avāpyate

vistareṇa mayā proktāṃ dinabhedaṃ pracodonam

pākṣabhyantarataḥ siddhir uktā guhyāgrasaṃbhavaḥ
tatredam upāsādhanaśamvaraviṣayam

I2 buddhakāyadharaḥ śrīman trivajrābhedyabhāvitaḥ

adhiṣṭhānapadām meḍyā karotu kāya vajriṇaḥ

dasadikṣapasthitā buddhās trivajrabhedayabhāvitaḥ

adhiṣṭhānapadām meḍyā kurvantu kāya vajriṇaḥ

tatredam sādhanasamvaraviṣayam

dharma vai vākpathaḥ śrīman trivajrābhedyabhāvitaḥ

adhiṣṭhānapadām meḍyā karotu vāgavajriṇaḥ
bsaṅ bpaṅ dam tshig sbyor ba daṅ/ñe bar sgrub paṅ Ḥbyun ba daṅ/
sgrub paṅ don gyi dam tshig daṅ/sgrub paṅ za chen po dag daṅ bā/ 61
rdo rjeṅ bhi byag s'es byas la/de nas las rnam s'bsgrub par bya/
bsaṅ bpaṅ tin ḧdzin rab sbyor ba/byeṅ chub mchog ni

bāṅ bar sgrub pa' grub mchog la/rdo rje skye mched rnam par dpyad/
snags kyi bdag po bdag sams pa yis/sgrub paṅ tshaṅ na
bāṅ bar gsun/ 62
sgrub po cha len byed paṅ tsha/raṅ snags rdo rje ča gn gyi gsugs/
dbu rgyan la ni bdag po bsam/ye s'es rdo rje Ḥgrub par Ḥgyur/ 64
bsaṅ bpaṅ ye s'es bdud rtsi dag/thams cad du ni Ḥtāg par bya/
ḥdi ni snags rnam thams cad kyi/snags kyi de fīd don sgrub paṅ/65
dgon po cha len pos sa phyogs daṅ/ rab tu rnam par dben po daṅ/
ri be nags ḫdab chu nogs /u Ḥtāg tu dīos grub thob par Ḥgyur/ 66
beom ldan Ḥdas rdo rje sgrub po cha len pos de skad ces bkaṅ Ḥtsal te,
yāṅ na rdo rje bāṅ dag gis/ḥṛtul ḥuṅg brtan pas bāṅ sgrub par bya/
sku gsun māṃ pa Ḥid gyur pa/bsgrub na dīos grub thob par Ḥgyur/ 67
dus bāṅ dag tu rab sbyor bās /ble daṅ ldan pas gns lhaṅ ni /
ye s'es rdo rje yi ge OM/ bsgrub na sdom pa yin par bāsā /
68
ḥī ḥag bhun daṅ ni sła phyed daṅ/zla gcig zla ba phyed daṅ gāṅs/
rdo rje dam tshig bsgrubs na ni/dīos grub myur du thēb par Ḥgyur/69
ḥag gāṅs bye brag rab bāṅl ba/ņa yis ḧgyas par Ḥrab tu bṣatn/
gsaṅ ba mchog las Ḥyūn ba la/zla ba phyed kyis Ḥgrub par gsun/ 70
de la Ḥdi ni ḧe bar sgrub paṅ sdom paṅ yul le/
saṅs ḧgyas sku ḧdzin dpal daṅ ldan/rdo rje mi phyed gsun Ḥbyed pa/
byin gya brlabs kyis gns byas te/rdo rje sku daṅ ldan par bya/ 71
mi phyed rdo rje gsun bsgrub paṅ/phyogs beẖuṅg paṅ
saṅs ḧgyas rnam/
de la sku yis mtshan pa yī/byin gya brlabs kyis gns māṅ Ḥdo/ 72
de la Ḥdi ni sgrub paṅ sdom paṅ yul le/
ches kyis gsn lām dpal daṅ ldan/rdo rje mi phyed gsun Ḥbyed pa/
byin gya brlabs kyis gns byas te/rdo rje gsn daṅ ldan par bya/73
daśadiksāṃsthitā buddhās trivajrābhedyabhāvītāḥ /
   adhiśṭhānapadaṁ me'dya kurvantu vāgvaṭaṇṇāḥ // 74

tatredaṁ mahāśādhanasaṃvaraviṣayam /
cittavajrādrāraḥ śrīmān trivajrābhedyabhāvītāḥ /
   adhiśṭhānapadaṁ me'dya karotu cittavajrāṇaḥ // 75
daśadiksāṃsthitā buddhās trivajrābhedyabhāvītāḥ /
   adhiśṭhānapadaṁ me'dya kurvantu cittavajrāṇaḥ // 76
buddho vā vajrādbharme vā vajrasattvo'pi vā yadi /
atikremaṇaḥ yadi mohātmā sphuṭeyur nātra saṃsāyāḥ // 77

5 sarvatathā-gata-vajrayogasamayasaṃdhanāgranirdeśapaśālo
dvādaśaḥ /
rdo rje mi phyed gsum bsgoms pas/phyogs buc na bzung
sáṅs rgyas rnams/
de la gsun las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 74
de la ḥdi ni sgrub pa chen poḥi sdom paḥi yul lo/
rdo rjeḥi thugs ḥdzin dpal daḥ ldan/rdo rje mi phyed gsum ḥbyed pa/
byin gyis brlabs kyis gnas byas te/rdo rje thugs daḥ ldan par bya/75
rdo rje mi phyed gsum bsgoms pas/phyogs buc na bzung
sáṅs rgyas rnams/
de la thugs las byun ba yi/byin gyis brlabs kyis gnas mdzad do/ 76
sáṅs rgyas rdo rje sems dpal ḥam/yaḥ na chos kyis sems dpal ḥaṅ ruṅ/
rmoṅs pas ḥdaḥ bar byed na ni/tshal bar ḥgas par gdon mi za/ 77

de bzin gṣegs pa thams cad kyi
sbyor baḥi dam tshig
sgrub paḥi mchog bstan paḥi le. we buc gnis paḥo/
bhagavantaḥ sarvatathāgata jñānavajra-grāḍhāriṇaḥ/
sarvasattvārthasambhūtā bodhisattvāś ca dhīmataḥ // 1
pranipatyā mahāsāstrīṁ munīṁ sarvārthavajrīṇam / 4
pujya samayatattvajñāṁ vajraghoṣam udārayan // 2
aho buddhanayaṁ divyam aho bodhisayottamaṁ /
aho dharmarayaṁ śāntam aho mantranayaṁ dr̥dham // 3
anutpanneṣu dharmeṣu svabhāvātiśayasya ca / 7
nirvikalpeṣu bhūteṣu jñānotpādaḥ pragīyate // 4
bhāṣasva bhagavan ramyaṁ sarvamantrasyaṛcayam /
vajra-jāpam mahājñānāṃ trikāyābhedyamanḍalam // 5
prapyaṁ buddhajñānaṁ trivajrābhedyabhāvanaiḥ /
jaṇa-vajrajrajarogaṇa sarvabuddhair adhiśṭhyate // 6
I0 kulānāṁ sarvamantrānāṁ kāya-vākṣittalakṣaṇam /
II mantra-jāpam praghoṣadya śriyantu jñānasāgarāḥ // 7
I2 buddhāṁ tryadhvasamabhūtaḥ kāya-vākṣittavajrīṇaḥ /
sampraptā jñānam atulaṁ vajra-matrastaprabhāvanīṁ /iti/8
atha vajradharaḥ sāstā khavajra-jñānasambhavaḥ / 9
kartaśraṣṭā varāgrāgyo vajrajāpaṁ udāharat // 9
I4 sarvamantrārtha-pāpeṣu trivajrābhedyalakṣaṇam /
tribheda-vajraparyanto nyāsopyaṁ trivajram ucyate // I0

ity āha ca /

trividhāṁ sphuraṇaṁ kāryaṁ kāya-vākṣittasaṁvidhau / 1
anena jāpanaṁ trivajra-cittasamo bhavet // II
I6 buddhānāṁ kāya-vākṣittaṁ dhyātvā pūjāgrakalpanaṁ /
kartavyaṁ jñānavajrēṇa trivajra-cittasamo bhavet // II
I7 buddhānāṁ kāya-vākṣittaṁ dhyātvā pūjāgrakalpanaṁ /
kartavyaṁ jñānavajrēṇa trivajra-cittasamo bhavet // I2
I8 buddhānāṁ kāya-vākṣittaṁ dhyātvā pūjāgrakalpanaṁ /
kartavyaṁ jñānavajrēṇa idaṁ bodhisamāvaham // 13
aśhāvā sphuraṇaṁ kāryaṁ tribhedaṇa prati prati /
kāya-vākṣittasamārthmaṁ jñānacittena samsāpharet // I4
CHAPTER THIRTEEN

de nas bcom ldan bde gseg kun/ ye ses rdo rje mchog ḡdzin pa /
sems can kun don yaṅ dag ḡbyuṅ/byaṅ chub sems ḡpaḥ ble ldan gyis/I
thub pa don kun rdo rje can / ston pa che la phyag ḡtshal nas /
dam tshig de ḡid mkhyen pa la/mchod de rdo rjeṅ dbyāṅs ḡdi guṇaś/2
e maṅ ḡaṅ rgyaṅ tshul re bzaṅ/e maṅ ḡaṅ byaṅ chub tshul gyi mchog/
e maṅ ḡo chos kyi tshul re zi/e maṅ ḡo snags kyi tshul re bṛtan / 3
ma skyes pa yi chos ḡrams ni / no ba ḡid kyis khyad par can /
ṛṇam par ḡi rtog yaṅ dag rig/ ye ses ḡbyuṅ ba ḡab tu bṣad / 4
yid ḡon snags ḡrams kun badus pa/ rdo rje bzaṅs pa ye ses che /
sku guṃ mi phyed ḡkyil ḡkhor de/saṅs rgyaṅ ye ses thob ḡgyur ba/5
rdo rje mi phyed guṃ bsgoms paḥi/rdo rje bzaṅs paḥi sbyor ba yis/
saṅs rgyaṅ kun gyis byin gyis ḡrleb/ṛigs daṅ guṃ snags
thams cad kyi / 6
sku daṅ guṃ daṅ thugs kyi mṭshan/guṃ snags slos pa ḡdi ḡi guṇaś/
ye ses rgya mṭsho guṃ pa daṅ/sku guṃ thugs kyi rdo rje can / 7
saṅs rgyaṅ dus guṃ las byuṅ ḡrams/rdo rje snags ni ḡab bsgoms paš/
ye ses ḡmāṃ med thob ḡgyur ba/bcom ldan ḡdas kyis bṣad du guṃ/ 8
de nas ston pa rdo rje ḡdzin/nam ḡkhaṅ rdo rje ye ses ḡbyuṅ/
byed skyed dam pa mchog gi gtaṅs/rdo rje bzaṅs pa ḡdi guṇaś so/ 9
snags kyi don kun bzaṅs pa ni/rdo rje mi phyed guṃ gyis mṭshan/
rdo rje ḡbye ba guṃ gyi mṭhan/bkod pa ḡre rdo rje guṃ ses bya / 10

sku guṃ thugs kyi guṅs ḡrams su/spro ba ḡnam pa guṃ dag bya/
sku guṃ thugs kyi guṅs ḡrams su/spro ba ḡnam pa guṃ dag bya/

sku guṃ thugs kyi guṅs ḡrams su/spro ba ḡnam pa guṃ dag bya/

rdo rje bzaṅs pa ḡdi yis na/rdo rje guṃ gyi thugs ḡdrar ḡgyur/ 11
saṅs rgyaṅ ḡrams kyi sku guṃ thugs/bsgoms nas mchod paḥi
     mchog bṛtag pa/
ye ses rdo rjes byas na ni/rdo rje guṃ gyi thugs ḡdrar ḡgyur/ 12
saṅs rgyaṅ ḡrams kyi sku guṃ thugs/bṣaṃs nas mchod paḥi
     mchog bṛtag pa/
ye ses rdo rjes ḡab tu bya / ḡdi ni byaṅ chub mchog thob paḥo / 13
yaṅ na dḥye ba ḡnam guṃ gyis / so so dag tu spro bar bya /
sku daṅ guṃ thugs bdag med pa/ye ses ḡems kyis yaṅ dag spro / 14
uccārayan phāred vajrān samāptau saṁhāram acare/ndam tat sarvabuddhānām jñānonmīlita-caṭṣām // 15
kāyavajrābhismodbhidhī bhavabhavavicāraṇām
buddhākāya iti proktāḥ kāyajāpāḥ sa ucyate // 16
vāksamayābhisambodhipaśabdaśabdavicāraṇām
vāgijra iti prokto vāgjāpāḥ sa ucyate // 17
cittasamayasaṃbodhipaś thitavajravicāraṇām
vajracittam iti prōktam cittaśajāpāḥ sa ucyate // 18
arthānugamajāpena niḥsvabhāvena cārupā /
vicāraṇām tryādhvabuddhebhya ratnajāpāḥ sa ucyate// 19
spahuraṇam kāyameghena buddhāṣṭratā samantataḥ /
gamanāgamanavajrārtham amoghajāpāḥ sa ucyate // 20
śṛṇoti mantrākṣarapadaṃ svavajrōdhguṭmaṇḍalam /
krodhasamayajāśenā krodhajāpāḥ sa ucyate // 21
kāmārthāṃ vīhvalībhūtaṃ sarvatrāpaḥhitaiṣṇāḥ /
sattvān mahapade sthāpya mohajāpa iti smṛtāḥ // 22
rāgavajrōdhhavaṃ vacaṃ kayavākcittasamśthitām // 23
sattvān rāgoddhipade sthāpya rāgajāpa iti smṛtāḥ // 23
dveṣavajrōdhhavaṃ cittam kāyavākcittasamśthitam /
sattvān dveṣālaye sthāpya dveṣajāpāḥ sa ucyate // 24
trivajrasmayatattvāṃ madhyāṃ samayavajriṇām // 25
tad eva samayavajrāṇām jāpo napūṃsaka ucyate // 25
vajrajḥiptayaḥ sarve rāgatattvārthabhāvakāḥ /
kurvanī rāgajāṃ bodhim sarvasattvahitaiṣṇām // 26
locanādyā mahāvidyā nityāṃ kāmārthatatparaḥ /
sidhyānti kāmabhogais tu sevyāmanair yathècchataḥ // 27
mohasamayasaṃbhūtā vidyārājāno vajriṇāḥ /
napūṃsakapade siddhā dadanti siddhim uttamāṃ // 28
krodhā dveṣālaye jāta nityāṃ māraṇatatparaḥ /
sidhyānti māraṇārthena śādhasayāgradharmāntaḥ // 29
brjod nas rdo rje spro ba ni/rdzogs nas rab tu bsdu bar bya /

bdni ni ye sras spyan phyed babs/sa/s rgyas rnam ni kun gyi yin/ 15
sku yi rdo rje rdzogs bya\'u chub/d\'uos da\'n d\'uos med rnam dpyad pa/
sa/s rgyas sku sras bya bar b\'ead/de ni sku yi bzl\'as par b\'ead /
16
gsu\'u gi dam tshig rdzogs bya\'u chub/sgra da\'n sgra min rnam dpyad pa/
gsu\'u gi rdo rje sras b\'ead de / de ni gsu\'u gi bzl\'as par b\'ead /
17
thugs kyi dam tshig rdzogs bya\'u chub/gnas pahi rdo rje

rmnam dpyad pa/
thugs kyi rdo rje sras bya ste/de ni thugs kyi bzl\'as par b\'ead / 18
don kyi rjes h\'gro bzl\'as pa ni / no bo fid med bsa\'n po yis /
dus gsum sa\'s rgyas rnam dpyad pa/de ni rin chen bzl\'as par b\'ead/19
sa\'s rgyas zh\'i rnam thams cad du/sku yi sprin rnam spro ba da\'n/
b\'eud ci\'in byon pa rdo rje\'hi don/ de ni thogs med bzl\'as par b\'ead/ 20
khro bo\'hi dam tshig ye sras kyi/ra\'i gi rdo rje\'hi dkyil bker grags/
snags kyi yi ge\'hi tshig thoa pa/de ni khro bo\'hi bzl\'as par b\'ead/ 21
\qdod pa\'hi don gyis myos gyur pa/kun tu skyob ci\'in phan par dga\'/
sems can gti mug gnas la \'hjog/ de ni gti mug bzl\'as par b\'ead /
qdod chags rdo rje las byu\'u tashig/lus da\'n nag sems la gnas pa\'hi/
sems can \qdod chags mtshor gnas bi\'ag/de ni \qdod chags bzl\'as
par b\'ead /

\'se sda\'n rdo rje las byu\'u sems/lus da\'n nag sems la gnas pa\'hi /
sems can \'se sda\'n gnas la bi\'ag/ de ni \'se sda\'n bzl\'as par b\'ead /
24
dam tshig de \'\d\"it rdo rje gsum / dbu ma dam tshig rdo rje can /
de \'\d\"it dam tshig rdo rje yi / bzl\'as pa ma ni\'in sras bya \'jo /
25
\qdod chags de \'\d\"it don bsgom pa / rde rje bdag po thams cad ni /
sems can kun la phan \qdod pa\'hi/\qdod chags bya\'u chub

rdzogs par mdzad/2
rig pa chen mo spyan la soga/rtag tu \qdod pa\'hi don brtson pa /
\qdod pa\'hi lehs spyd dag gis ni/ji ltar \qdod pa bsten na \'\d\"grub/ 27
gti mug dam tshig las byu\'u ba/ rig pa\'hi rgyal po rde rje can /
ma ni\'in dag gi gnas grub pa / d\'uos grub dam pa rab tu ster /
28
khro bo \'se sda\'n gna\'s las skyes/gsod la rtag tu brtson pa dag /
sgrub pa mchog gi chos can la/gsod pa\'hi don gyis \'grub par \'gyur/29
ity āha bhagavān mahāpuruṣasamayaḥ //
hṛdi madhyagatam cakrāḥ bhāvaye jñānacakrīṇām // 30
svacchāṃḍalāmadhyastham | madhye cakrārthabhāvanā//
hṛdi madhyagatam vajraḥ bhāvaye jñānavajrīṇām // 31
vajramāṇḍalāmadhyastham vajramāntrarthabhāvanā //
hṛdi madhyagatam ratnaḥ bhāvayed ratnajñānīnām // 32
ratnamāṇḍalāmadhyastham ratnamāntrarthabhāvanā //
hṛdi madhyagatam padmaḥ bhāvayaḥ padmajñānīnām // 33
dharmamāṇḍalāmadhyastham padmāntrarthabhāvanā //
hṛdi madhyagatam khaḍgaḥ bhāvayaḥ khaḍgajñānīnām // 34
samayamāṇḍalāmadhyastham khaḍgamantrarthabhāvanā //
pañcarāṣṭraprabhedena svarāyan bodhir avāpyate // 35
pañcārāṣṭraprabhedena svarāryan bodhir avāpyate //
spūraṇaṃ sarvamantrāṇāṃ dvidhābhādena kṛīṭītām //
trikāyavajrābhēdena samhāraspūraṇāḥ bhavet // 36
kāyāṃ svabhāvakāyena cittāṃ cittasvabhāvataḥ //
vācāṃ vācavabhāvena pūjya pūjāṃ avāpyat // 37
mahāmāṇḍalācakreṇa pañcāvajrāvibhāvanā //
madhya tv adhipatiṃ dhyātvā svabimbaṃ trikāyavajrīṇam//38
bimbaṃ svamantravajrasya maṇḍalāṇāṃ catuṣṭāyaṃ //
caturvarṣena sāmkalpya hṛdi mantrārthabhāvanā // 39
vajracatuṣṭāyaṃ karmā karoṭi dhyānavaṇjīnaḥ //
eso hi sarvamantrāṇāṃ rahasyam paramāśāvastam // 40
sāntike locaṇkāraṇāḥ pausṭike padmāvajrīṇāḥ //
vaśye vairocana padam vajraḥ bhiṣīrāke // 41
idam tat sarvavajrāṇāṃ guhyāṃ trikāyasambhavam //
īdāṃ tattarimāṇāṃ sarvamantrāṇāṃ kriyānāṭakalakṣitam // 42
becom ldan ʰdas skyes bu chen poḥi dam tshig gis de skad ces
bkhaṭ stsal te/
ye ṣes ḥkhor lo can rnams kyi/ḥkhor le aṣini ḥkahi dbus su ḥgom/
gsal bahi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi
den bsgom mo / 30
ye ṣes rdo rje can rnams kyi/rdo rje aṣini ḥkahi dbus su bsgom/
rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi snags don
bsgom par bya / 31
rin chen ye ṣes can rnams kyi/rin chen aṣini ḥkahi dbus su bsgom/
rin chen dkyil ḥkhor dbus gnas par/rin chen snags don
bsgom par bya / 32
padmo ye ṣes can rnams kyi/padmo aṣini ḥkahi dbus su bsgom /
chos kyi dkyil ḥkhor dbus gnas par/padmoḥi snags don
bsgom par bya / 33
ral gri ye ṣes can rnams kyi/ral gri aṣini ḥkahi dbus su bsgom /
dam tshig dkyil ḥkhor dbus gnas par/ral griḥi snags don
bsgom par bya / 34
dkyil ḥkhor kun gyi ḫos rnams su/saḥs rgyas lḥa rnams dgod par bya/
ḥod ser lḥa ya bye brag gis/spro na byaḥ chub thob par ḥgyur / 35
snags rnams thams cad spro ba ni/bye brag rnam pa gñaś su bsgrags /
sku gsum rdo rje bye brag gis / spro ba daṇ ni bsdu ba bya / 36
lus kyis sku yi ṽo bo fiid / sems kyis thugs kyi ṽo bo fiid /
ḥag gis gsuṅ gi ṽo bo fiid/mechod nas mchod paḥi gnas su ḥgyur /
37
 dkyil ḥkhor chen poḥi ḥkhor lo yis/rdo rje lḥa rnams bsgom par bya /
dbus su bdag po bsama nas ni / sku gsuṅ rdo rje raṇ gi gzugs / 38
raṇ snags rdo rjeḥi gzugs dag gis/dkyil ḥkhor rnam pa bzi dag tu /
ha dog rnam bṣir kun brtags la/aṣini khar snags kyi don bsgom na/
rdo rje rnam pa bzi ya las / bsam gtan rdo rje can dag byed /
ḥdi ni snags rnams thams cad kyi/gsaṅ ba rab tu bṣaṅ po yin /
ṣi ba la ni spyan gyi tshul/ rgyas la rdo rje padma can /
dbaṅ la rnam par snaḥ mdzad gnas/rdo rje ḥkho be mḥṇ apyd la /
41
ḥdi ni rdo rje thams cad kyi / gsaṅ ba sku gsum las byuṅ ba /
snags rnams kun ni sprul pa ste/bya bahi rol moṣ mtshan paḥo/ 42
abhaktivādinaḥ sattvā nindakācāryavajriṇīḥ / 43
anyeśām api duṣṭānam idāṃ kāryaṃ pracodanam //
ity āha bhagavān mahājñānakravajraḥ /

traidhātukasthitān 2 sattvān buddhakāye vibhāvayet/
sampuṭṭodghāṭitān kṛtvā tataḥ karmaprasādhanam // 44
khadhātumadhyagatām vajraṃ pañcaśūlam caturmukham/
sarvākāravaropetām vajrasattvāṃ vibhāvayet // 45
tryadhvasamayasaṃbhūtām buddhacakraṃ vibhāvayet /
dakṣiṇapāṇav idāṃ kāryaṃ buddhacakraṃ mahābalaṃ // 46
sattvān daśādiṃsaṃbhūtān buddhakāya-prabhedataḥ /
saṃḥṛtya pindayogena svakāye tān praveśayet // 47
spuruṣaṃ tu punah kāryaṃ buddhānāṃ jñānakriṇīṃ/
kruddhān kroḍhākulān dhātyāvādikṣotkatābhiṣaṇān// 48
nāmāpraharaṇahastāgrān māraṇārthaḥthacintakān /
ghātyanto mahāduṣṭān vajrasattvām api svayam // 49
buddhās trikṣyavaradāna trivajrālayamanḍalāḥ /
dadāti siddhiṃ mohātmā mriyate nātra samāyaḥ /
dināṇi saptedāṃ kāryaṃ buddhāyāpi na sidhyati // 50
vajrasamayajñānājñācakro nāma samādhiḥ /

khavajramadhyagatām cakram vajra-jvalāvibhūṣitaṃ/
sarvākāravaropetām vairocanaṃ prabhāvayet // 51
tryadhvasamayasaṃbhūtām vajrasattvāṃ mahāyāsaṃ / 52
vajraṃ spuṣhūn-gaḥaḥānāṃ pāṇau tasya vibhāvayet //
sattvān daśādiṃsaṃbhūtān vajra-kāya-prabhedataḥ /
saṃḥṛtya raśmiyogena svakāye tān praveśayet /
spuruṣaṃ sarvavajraṇām kāryaṃ jñānagrabandhunā // 53
śṛṇvantu sarvabuddhātmā kāyavākcittagyoginaḥ /
ahaṃ vajradharaḥ ārīmāṇ ājñācakraprayojakaḥ // 54
ma dad amra bañi sens can dañ/ rdo rje slob dpon smod pa dañ /
gdug pañi sens can gzan rnams lañan/rab tu bskul ba ḭdi byahe/ 43
bcom ldan ḭdas ye ęs chen poñi Ḧkhor le rdo rjes de skad
ces bkañ stsal to/
khams gsam gsan pañi sens can rnams/sañs rgyas skur ni rab bsgoms la
dgra bok basad par bsams las su/de nas las rnams brtsam par bya/ 44
nam mkhañi dbyiñs kyi-dbus gsan par/rde rje rtsa līna kha bīi pa/
rnam pañi mchog rnams kun dañ ldan/rdol rje sens dpar

rnam par bsgom/ 45
dus gsam dam tshig las byuñ ba/sañs rgyas Ḧkhor le rnam bsgoms la/
sañs rgyas Ḧkhor le stobs po che/ lag pa gyas pas ḭdi byaño / 46
phyogs bcu nas byuñ sens can rnams/sañs rgyas sku yi bya brag gis/
bedus te goñ buñi tshul gys su/rañ gi lus la de dag gzung / 47
sañs rgyas ye ęs Ḧkhor lo can/ alar yao spro ba rab tu bya /
khro bas Ḧkhrugs pañi khro bo rnams/mi sduñ bjęgıs su
ruñ bañi gzugs/ 48
mtshon cha saña tshogs mchog Ḧdzin pa/gsod pañi don gys den sens pa/
rdol rje sens dpañ rañ fiid dam/ gdüg pa chen po gsod par byed / 49
sañs rgyas sku gsam mchog stsal bañe/rdol rje gsam gys dkyil Ḧkhor gns
ni ma bdun du ḭdi byas na / sañs rgyas dnos grub ster ba ḭgyur /
rmönas pas grub pa ni ster na / Ḧchi bar ḭdi ni gdon ni za / 50
rdol rjeñi dam tshig ye ęs kyi bkañi Ḧkhor lo ęs bya ba
tiñ ne Ḧdzin to/

nam mkhañi dbyiñs kyi dbus su ni/ḥkhor lo rdo rje ḭbar bas brgyan/
rnam pañi mchog ni kun dañ ldan/rnam par sañs mbdzad rab tu bsgom/51
dus gsam dam tshig las byuñ ba/rdol rje sens dpañ grags chen ni /
rdol rje me stag ḭphro ba can/de yi phyag na bsmams par bsgom / 52
phyogs bcu nas byuñ sens can rnams/rdol rje sku yi khyad par gys/
ḥod zer tshul gys bedus nas ni / de dag bdag gi lus la gzwñ / 53
spro ba rdo rje thams cad kyi / ye ęs mchog gi gšen gys bya /
sku gsuñ thugs kyi abyor ba can/sañs rgyas thams cad bdag la gswñ/
bdag ni dpal ldan rdo rje Ḧdzin/bkañ yi Ḧkhor le rab abyor ba //54
vajreṇādīptavapuṣā sphārayāmi trikāyajān / 
laṅghayed yadi samayaṃ viśīyate nātra saṃsāyath// 55 
cakrasamayajñānavigro nāma saṃādhiḥ / 
khavajramadhyagatam cinted buddhamanḍalavajriṇam// 
yamāntakaṃ mahācakraṃ svavajrākhyāṃ prakalpayet// 56 
buddhāṃ ca tryadhvasaṃbhūtan praviṣṭāms trikāyamaṇḍale / 
punas tu sphārayed buddhān yamāntakākārasaṃнтibhān// 57 
sattvāṃs tryadhvasaṃbhūtan ripūṇāṃ duṣṭacetasam / 
ghāṭitāṃ bhāvayet kruddha idam vajrājāmaṇḍalam // 58 
sarvasamayasaṃthavayamāntakātrikāyajñānavigro nāma 
.saṃādhiḥ / 
kāyavākcittavajrais tu svamantrārthaguṇena vā / 
athavośṣīsamayaiḥ ājñācakraprayojanaṃ // 59 
rakṣārthāṃ sarvamantrāṇāṃ kāryāṃ jñānagravajriṇa/ 
idas tat sarvavajrāṇāṃ bodhirakṣārtham ucyate // 60 
ity āha bhagavān bodhicittāḥ / 
khavajramadhyagataṃ dharmāṃ vairocanāgraṃbhavam/ 
dhyātvā trikāyasmayām āsanaṃ tu prakalpayet // 61 
khadātum sarvabuddhais tu paripūrṇāṃ vibhāvayet/. 
 II svamantrākṣarapadaṃ jñānāṃ cittaṃkāraṃ prakalpayet// 62 
punas tu saṃbhered buddhān cittamātraprabhāvītaṃ / 
cittavajram iti kītvā trikāye tāṃ pravesayet // 63 
ity āha bhagavān khavajrasamayaiḥ vajramantraratna- 
pradīpyakaro nāma saṃādhiḥ / 
sarvākāraṇaroṣeṣaṃ vajrasattvaṃ prabhāvayet / 
buddhāṃs tu kramaśaḥ sthāpya jalasyopari caṃkramet/ 
I 5 samāpādāprayogapra mūrdhni pādavibhavani // 64 
ity āha bhagavān svabhāvasuddhaḥ vajrodādhipadākrānte 
nāma saṃādhiḥ /
gal te dam tshig las ḩdas na /rdo rje rab tu ḩbar ba yis /
sku gsun las byun dgas par bgyi/zig par ḩgyur bar gdon miṅtshal/55
ḥkhor loḥi dam tshig ye ḥes rdo rje ḩes bya ṽahi tiṅ Ṽe Ṽdzin to/
saṅs rgyas dkyil ḩkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su bsam,
gain rje gāed kyi ḩkhor lo che/ raṅ gi rdo rje yin par brtba / 56
dus gsun saṅs rgyas sms ḩpaḥ nrams/sku gsun dkyil ḩkhor
bāugs pa dag /
gain rje gāed kyi mdoṅ ḩdra.ba/alar yaṅ saṅs rgyas spre bar bya/57
dus gsun la bāugs sms can daṅ/gdüg sms can gyi dgra bo nrams/
khros pas thams cad gsd par bsgom/ḥdi ni rdo rje bkaḥi
dkyil ḩkhor / 58
dam tshig thams cad las byuṅ ba gāin rje gāed kyi sku gsun gyi
ye ḥes rdo rje ḩes bya ṽahi tiṅ Ṽe Ṽdzin to/
sku gsun thugs kyi rdo rje ḩam/ raṅ sṅags don gyi yon tan nas /
yaṅ na gtsug tor dam tshig gis/ bkaḥ yi ḩkhor lo sbyar bar bya / 59
sṅags kun baruṅ phyir ye ḩes mchog/rdo rje can gyis bya ba ste/
ḥdi ni rdo rje thams cad kyi/byaṅ chub baruṅ ṽahi don chen bya/ 60
bcom ldan ḩdas rdo rjes de skad ces bkaḥ stsal to/
nam mkhaḥ rdo rjeḥi dbus gnas par/chos kyi snaṅ mdzad sku mchog las
d BYUṅ ṽahi SKU gsun dam tshig dag/bsams nas gdan du de rab brtba/61
mkhaḥ dbyiṅs saṅs rgyas thams cad kyis/yeṅs su gaṅ bar
rnam par bsgom /
raṅ sṅags yi geṅi gnas ye ḩes/thugs kyi rnam par bsgom par bya /62
saṅs rgyas nrams ni sms tsam du/bsgoms nas alar yaṅ rab tu bsdu/
thugs kyi rdo rjer byas paḥi phyir/sku gsun la ni de dag gzud / 63
rdo rjeḥi sṅags rin po che rab tu snaṅ bar byed pa ḩes bya ṽahi
tiṅ Ṽe Ṽdzin to/
rnam paḥi mchog nrams kun ldan paḥi/rdo rje sms ḩpaḥ rab tu bsgom/
saṅs rgyas rim bzin bkod nas ni/chu yi steṅ du bcag par bya /
rkaḥ pa mñaṃ bṣag sbyor ba yis/spyi boḥi steṅ du rkaḥ pa bsgom/ 64
bcom ldan ḩdas Ṽo bo Ṽid dag pas de skad ces bkaḥ stsal to/
rdo rje rgya mtsho rkaḥ pas gnon pa ḩes bya ṽahi tiṅ Ṽe Ṽdzin to/
महेंद्रमञ्जलां ध्यात्वः मध्ये क्रोधकुलमः न्यासेत्।
karmavajrapadākrāntaṁ mūrdhni tasya prabhāvatya // 65

ITY āha ca / sarvātihṣṭhāparapraṇavādiṣṭambhaṇaṇavajro

ṅāma samādhiḥ /

krodhākāraṁ trivajrāgraṇ punācaśulapramāṇataḥ /
girirāja iva sarvāṅ dhātyāṅ mūrdhni prabhāvatya /
buddhasainyam api stambhen nātra saṃśayāḥ// 66

ITY āha bhagavān sarvataḥṭāgataśakāyavākcittasaṃbhavaḥ /
sarvasainyastambhanoṅāma samādhiḥ /

ripusāṁprasanasamayām idām dhyānaṁ prakalpayet /

3 ātikramed yadi buddha va śphutate nātra saṃśayāḥ // 67

ITY āha bhagavān trivajrasamayāḥ /

HUMkārakilakaṁ dhātyāṅ paṃcaśulapramāṇataḥ /
vajrakilakṛṣṭaṁ tena hṛdayeṇaṃ prabhāvatya /
buddhasainyam api kruddham nāsaṁ gacchen na saṃśayāḥ// 68

ripumohāpakaṛoṅāma samādhiḥ /

nagare vāthvā grāme viṣaye va prayaocytes /
anena nityaṁ bhavec chāntiḥ sarvarogavivarjita // 69

antarīkṣeṇatam vajrāṅ paṃcaśulam prabhāvatya /
kalpoddaḥaṁ iva dhātyāṅ punaḥ saṃbharam adīśet // 70

sphuraṇaṁ ca punaḥ kāryaṁ ratacintāmaṇiprabhāhiḥ /
bhāvayed dharmameghāḥ vai abhiṣekam samādiśet // 71

anena dhyānavajreṇa duḥṣpuro'pi ṣrāpyate /

sa bhavec cintāmaṇiḥ śrīmān dānapājraprabhāvakaḥ// 72

buddhameghair mahādharmair vajrasāttvaiś ca tat

spharet /

trikalpāsaṃkhyeyasthānaṁ sarvabuddhair adhiṣṭhyate/

idam tat sarvabuddhaṁ kāyaguhyam anāvilam // 73

sarvarogapanaśāyaṇavajráśaṃbhavoṅāma samādhiḥ /
dbaṅ chen dkyil Ḥkhor bagoms nas ni/dbus su khro bo rnam, bzag la/las Ḥkhor rje rkaṅ pa yis / de yi spyi bor gnon par bagom / 65
mu stegs can daṅ phas Ḥkhor rgoł ba thams cak Ḥkhor gnon pa Ḥbya baḥi tiṅ ne Ḥdzin to/

I rde rje gsum mchog khro boḥi tshul/ gesar ser poḥi Ḥmg Ḥdra ba / thams cak ri yi Ḥgyal po ltar /bsams nas spyi bor Ḥbya bagom /
saṅs Ḥgyas dpūṅ Ḥyan gnon byed na/mi dbaṅ la ni Ḥdog pa med / 66
boom ldan Ḥdas de bāṅ gāṅge pa thams cak Ḥkyi Ḥsku daṅ gsaṅ daṅ thugs las Ḥbyuṅ ba de skad cak bkaṭ stsal to/dpūṅ thams cak gnon pa Ḥbya baḥi tiṅ ne Ḥdzin to/

dgra bo skrag Ḥpaḥi dam Ḥthig gi/bsam gtan Ḥbya bagom pa Ḥdi / saṅs Ḥgyas dag gi Ḥdas na Ḥyan/ Ḥgas par Ḥgyur ba Ḥgon ni za / 67
boom ldan Ḥdas Ḥrdo rje gsum Ḥgyi dam Ḥthig gi de skad cak cak saṅs Ḥse/
HUM las Ḥphur bu bsam pa ni / Ḥrtse Ḥlha pa yi tahad du ste / Ḥrdo rje Ḥphur bu de yis ni / Ḥsūṅ Ḥkhar de ni Ḥrab bagoms na /
khroṣ paṅ saṅs Ḥgyas dpūṅ dag Ḥkyaṅ Ḥḥiṅ par Ḥgyur ba Ḥgon ni za/68
dgra Ḥmāṅs par byed pa Ḥes bya baḥi tiṅ ne Ḥdzin to/

gren Ḥnam Ḥyan na gren Ḥkhyer Ḥram / ljoṅs dag tu ni Ḥrab Ḥbyor ba / nad kun spoṅ baḥi Ḥzi ba Ḥyan / Ḥḥiṅ ni Ḥrtag tu Ḥbyar Ḥar bya / 69
rdo rje Ḥrtse mo Ḥlha pa ni / Ḥbar saṅs dag la Ḥrab tu Ḥbagom /
sreg paḥi Ḥbakal pa ltar bsams na/slar Ḥyan Ḥrab tu Ḥbsd u Ḥar bya / 70
spro ba dag Ḥkyaṅ de Ḥnas bya / Ḥrin chen yid bāṅ nor Ḥbuḥi Ḥḥd / chos Ḥkyi Ḥsprin ni Ḥbagoms nas Ḥkyaṅ/dbaṅ Ḥbakal bu ni Ḥyan dag bya/ 71
rdo Ḥrjeḥi Ḥbsam gtan Ḥdzi yis ni/daṅ Ḥkraṅ Ḥdaṅ ba Ḥyan Ḥrab tu Ḥḥgans / Ḥbyin paḥi Ḥrdo rje Ḥrab tu Ḥbagom/yid bāṅ nor bu Ḥdpal ldan Ḥḥgyur/72
saṅs Ḥgyas Ḥsprin daṅ chos chen daṅ/rdo Ḥrje Ḥsams Ḥdpal Ḥder spro bya/
ḥbakal pa Ḥsūm Ḥgyi yuṅ Ḥnas śiṅ/saṅs Ḥgyas thams cak byin gyi gis rlob/
ḥdi ni saṅs Ḥgyas thams cak Ḥkyi/gsaṅ baḥi Ḥsku Ḥste Ḥskyon med paḥi/73
nad thams cak med par byed pa Ḥrdo Ḥrje Ḥḥbyuṅ ba Ḥes bya baḥi tiṅ ne Ḥḍzin to/
dhyānajena samādānaṁ yatra sthāne samācāret /
anena dhyānayogenaṭīṣṭhan buddhair adhiṣṭhyate // 74
vajrāṁṭamaḥārajaṁ vajrakīlaṁ prabhāvyet /
nikhaned daśadikcakraṁ sphulīṇgaṇvālasaṁmibham // 75
ity āha ca / jagadvinayaśaṅtivajro nāma samādhiḥ /

khadhātumadhyagataṁ cintet sāntimaṇḍalam uttamam /
bimbaṁ vairocanaṁ dhyātvā śvahṛdaye'ṛthinaṁ nyaset//76
khadhātum locanāgrais tu paripūrṇam vibhāvyet /
samāṛtya raśmipīṇḍena ārambhasya nipātayet // 77
romakūpāgravivaraṁ buddhameghān sphared vratī /
abhiṣekam tadā tasya buddhameghādanti hi /
anena vajrasamayāḥ ārīmān bhavati tatkṣaṇāt // 78
buddhasamayamaghavīyuo nāma samādhiḥ /

khavajramadhyagataṁ cintet māhendramaṇḍalam śubham/
bimbaṁ dharmaḥdaram dhystvā hṛdaye'ṛthinaṁ nyaset//79
khadhātuḥbhavanam ramyaṁ pāḍarākhyaiḥ prapūryet /
saṃphared raśmipīṇḍena ratnacintamaṇiprabham /
kāyavākcittanilaye ārthinedaṁ nipātayet // 80
romakūpāgravivaraṁ ratnameghān sphared vratī /
bhāvayet dharmaṁ ghehān vai abhiṣekam samādīset // 81
anena dhyānavajreṇa duḥpūro'pi prapūryate /
āsa bhavec cintamaṇiḥ ārīmān dānavajraprāṣādhakāḥ// 82
dharmaṁ ghasamayavīyuo nāma samādhiḥ /

khadhātumadhyagataṁ cintet vajracandradhamaṇḍalam/
bimbaṁ khavajracharam arthinaṁ hṛdaye nyaset // 83
buddhāiś ca bodhisattvaiś ca paripūrṇaṁ khamaṇḍalam/
apācaraśmiprayogeṇa tejas tatra nipātayet // 84
sa bhavet tatkaṇṇaḥ eva sarvabuddhamanojñākaḥ / 85
maṇḍūśrītulyasampkāśaḥ sa bhavet pādakarmakṛt // 85
dadanti ca prahṛṣṭatmā abhiṣekam mahotśavam / 86
vaśaṃnāyati jagat sarvām darāñenaiva coditaḥ // 86
ratnasamayameghavyūho nāma samādhiḥ /

khavajraṃ rākṣasaiḥ krūraiḥ pracaṇḍaiḥ krodhadūrṇaiḥ/
āṭgalair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet//87
āgneyamaṇḍalastham tu bhāvayed ripavah sadā /
apakāri sarvabuddhānāṃ dhyātva yogāṃ prayojayet// 88
antramajjā—rudhirādyāṃ sarvair ākṛṣṭaṃ prabhāvayet/
nāṃpraharaṇāpadhārākraṇtaṃ bhāvayed mriyate ripuḥ // 89
buddho vajradharo vāpi yady anena prabhāvyate /
pakṣābhyaantarapūrṇena mriyate nātra samśayaḥ // 90
vajrageshasamayavyūho nāma samādhiḥ /

trimukhaṃ vairocanaṃ cintet ārātkaṇḍasama-prabham/
sitakṛṣṇamahāraktaṃ jaṭāmukṭamaṇḍitam // 91
trimukhaṃ vajriṇaṃ cintet kṛṣṇaraktasitañanam /
jaṭāmukṭadharam diptaṃ lokadhūtasamakulaṃ // 92
trimukhaṃ rāginaṃ cinted raktakṛṣṇasitañanam /
jaṭāmukṭasambhogam bhāvayan sidhyate dhruvam // 93
cakraṃ vajraṃ mahāpadaṃ dākṣiṇapāṇau vibhāvayet /
ṣaḍbhujān bhāvayed vajrāṃ nāṃpraharaṇa-paṇārāṇa
subhān // 94
locanaṃ trimukhaṃ cintet sarvasattvahitaśiṣṭaṃ/
sitakṛṣṇamahāraktaṃ cāruṛpaṃ prabhāvayet // 95
khavajranetrim mahārajaḥ trimukhaṃ bhāvayet sadā/
kṛṣṇaraktasitakārama cāruṛpaṃ vibhābhāvayet // 96
de ni de ma thag tu yañ / sañs rgyas kun gyi thugs su byon /
ḥjam dpal gyi nì mdog dañ ḥdra/gnas las byed.par de ḥgyur ro/ 85
dbañ bskur ba nì dgañ ston che/dgyes pañi bsdag fìd de stsol ba/
bltas tsam skyed pa fìd kyis kyan/ḥgre.ba thams cad
dbañ du ḥgyur / 86
rin po cheñi dam tshig gi sprin bkod pa ñes bya bañi tiñ ne ḥdzin to/

nam mkhañ rdo rje sрин po nì /drag ciñ khrö la rab gtum dañ /
wà dañ bya roñ sañ tshogs dañ/bya rgoñ khyi yis gañ bar bsgom/ 87
me yì dkyiñ ḥķhor dbus gnas par/dgra bo rnam sì skrag par bsgom/
sañs rgyas kun la gnod byed pa/bsams nas rnal ḥbyor stbyar bar bya/8
tshon cha sañ tshogs thogs pas mnan/rgyu ma khrag dañ rkañ la soga
thams cad drañs par rnam bsgoms te/bsgoms na dgra rnam
ḥchi bar ḥgyur / 89
gal te de ltar rab bsgoms na/sañs rgyas rdo rje ḥdzin pa yañ /
sla ba phyed ni tshun chad kyis/ḥchi bar ḥgyur bar gdon ni za / 90
rdo rje dam tshig gi sprin bkod pa ñes bya bañi tiñ ne ḥdzin to/

rnam par sañs mdzad žal gsüm pa/ston kañi sprin gyi mdog ḥdra bsam/ 91
dkar po nag po rab tu dmar/thor tshugs dbu rgyan dag giñ brgyan
rdo rje can nì žal gsüm bsam / nag po dkar po dmar poñi žal /
ḥbar bañi thor tshugs dbu rgyan can/ḥjig ṛten ḥkams rnam

ḥkhruñ byed paño/ 92
ḥded chag sì žal gsüm bsam/dmar po nag po dkar poñi žal /
thur tshugs dbu rgyan leñs spyod can/bsgoms na ñes par
ḥgṛub par ḥgyur / 93
ḥkhor lo rdo rje padmo che/gyas pañi phyag tu bsnams par bsgom/

rdo rje phyag drug mtshon cha nì/bsañ po sañ tshogs

bsnams par bsgom/ 94
semñ can kun la phan bṣed ma / spyan nì žal gsüm dag tu bsam /
dkar po nag po rab dmar ba/mdzes pañi gzugs su rab tu bsgom / 95
mkhañ skyen spyan nì rgyal ma che/žal gsüm du nì rtag par bsgom/
gnag dañ dkar dañ dmar bañi tshul/mdzes pañi gzugs su
rnam par bsgom / 96
vāgvaṭjanetrīṁ mahārajñīṁ trimukhāṁ bhāvayet sada/  
raktasitakṛṣṇāgṛāṁ cāruvarṇāṁ vibhāvayet // 97  
vajrotrapaladhāraṁ vidyāṁ trimukhāṁ kāntisuprabhāṁ/  
pitakṛṣṇasitākārāṁ bhāvayaṁ jñānam āpṇuyāt // 98  
yamāntakaṁ mahākrodham trimukhāṁ kṛūrasuprabhām/  
bhayasyāpi bhayaṁ tīkṣṇaṁ kṛṣṇavarṇaṁ vibhāvayet// 99  
aparājitaṁ mahākrodham aṭṭāṭṭhāhāsanādīnām /  
trimukhaṁ sphulīṅgagahanāṁ visphurantaṁ vicintayat/I00  
ḥayagrīvaṁ mahākrodham kalpaddāham iva prabhām /  
trimukhaṁ duṣṭapadākrāntaṁ bhāvayed yogatāṁ sada //I01  
vajrāṇāṁ mahākrodham sphulīṅgakulacetāsam /  
dīptavajraṁibhaṁ kṛūraṁ bhayasyāpi bhayaṁpradām // I02  
ṭakkjñānaṁ mahākrodham trimukhāṁ tribhayaṁpradām/  
caturbhujaṁ bhayasyāgram ṭakkirājanā prabhāvayet // I03  
mahābalaṁ mahāvajraṁ trailokyarthāntahāriṇāṁ /  
nāśakaṁ sarvaduṣṭāṇaḥ trimukhaṁ bhāvayet sada // I04  
nīladaṇḍaṁ mahākrodhaṁ trailokyāsaḥ bhayaṁpradām /  
trimukhaṁ trivajarāmabhūtaṁ tīkṣṇajvālaṁ prabhāvayet/I05  
vajrācalāṁ mahākrodhaṁ kekaraṁ vajraṁbhāvaham /  
khadaṇḍasadāraṁ saumyaṁ trimukhaṁ bhāvayed vratī//I06  
ekaṅkaraṁ mahōṣṭhaṁ visphurantaṁ samantataḥ /  
trimukhaṁ cakriṇāṁ dīptaṁ bhāvayed dhyānamanḍālam//I07  
sumbhaṁ jñānagradhāraṁ kṛūraṁ bhayodhisamanprabhām/  
trimukhaṁ jvalāṛcivapuṣṭaṁ bhāvayed dhyānamanḍālam//I08  
tejorāsiyāṣṭiṣa ye cānye mantraḥcakriṇaḥ /  
ebhīḥ samayasaṁbhogair bhavaniyaḥ prati prati // I09  
amitāni samādhīni mantraṁ saumudhṛṣṭaḥ /  
ekaikasya tu krodhasya kha urdhvam viśisyaṁ // I10  
khadhātumadhyagataṁ cintet svacchamanḍālam uttamam/  
buddhabimbaṁ prabhāvitvā vairocanāṁ prabhāvayet // I1I
chu skyes spyan ni rgyal mo che/žal gsum du ni rnam par bsam/
dmar dañ gnag dañ dkar ba ste/bla dog mdzes par rnam par bsom/ 97
rig ma rdo rje ubpal bsams / žal gsum rab tu gsal baši ménéa /
ser dañ gnag dañ dkar baši žal/bsgoms na ye ses thob par ḥgyur/ 98
khro bo chen po gæin rje gæed/ žal gsum drag poñi ḥod bzañ ba /
rmom po ḥjigs pañañ ḥjigs par byed/bla dog nag po rab tu bsom/ 99
gian gyis mi thub khro bo che/drag tu bšad paši agra ḥbyin pa/
žal gsum ḥod zer mañ po dag /rab tu ḥphro ba rnam par bsam / 100
khro bo chen po rta mgréni ni/ bskal paši me bžin rab tu ḥbar/
žal gsum gdug pa žabs kyis mnan/bsyor ba can gyis rtag tu bsom/101
rdo rje mi ḥchi khro bo che / ḥod zer ḥphro ba rab tu ḥkhurug /
drag po ḥkhor lo ḥbar ba ḥdra/ḥjigs pa dag kyañ ḥjigs par byed/102
ḥdod paši ye ses khro bo che / žal gsum pa ni ḥjigs par byed /
phyag bìi ḥjigs par byed paši mchog/ṭakši ḥrgyal po rab tu bsom/103
stobs po che ni rdo rje che / ḥjig rten gsum gyi mun sel ba /
gdug pa thams cad ḥjoms par byed/žal gsum par ni rtag par bsom/104
khro bo chen po dbyig sñon can/khamas gsum dag ni ḥjigs par byed/
žal gsum rdo rje gsum las byun/ḥbar ba rnon po can du bsom / 105
rdo rje mi gyo khro bo che / rdo rje las byun mig yo ba /
ši ba ral gri žaga pa bsams/brtul žugs can gyis žal gsum bsom/106
gtsug tor chen po yi ge geig / ḥod zer dag ni kun tu ḥphro /
žal gsum ḥbar ba ḥkhor lo can/bsam gtan dkyil ḥkhor bsom par bya/107
gnud mdzes ye ses mchog ḥdzin pa/ḥjigs paši rgya mtshe yañ dag byed
žal gsum ḥbar ba ḥod ḥphro can/bsam gtan dkyil ḥkhor bsom par bya/108
ghi brjìd phùn po gtsug tor rgyal/gan gian sñags kyi ḥkhor lo can/
dam tshig loṁs spyod ḥdi rnamas kyis/so so dag tu bsom par bya/ 109
tiṅ ne ḥdzin ni dpag med pa / sñags rnamas kyi ni bšad pa yin /
khro bo dag ni re re yañ / nam mkaṅ baṅ steṅ du śin tu ḥphags / 110
nam mkaṅ bdyiṅs kyi dbus gnas par/bsal baši dkyil ḥkhor dam pa bsam
sñas rgyas gug s ni rab bsgrs la/rnam par snaṅ mdzas
rnam par bsam / III
svacchām candranibham śāntaṃ nānārasūmasmaprabham/
ādarśem iva saṃbhūtaṃ traidhātukasya manḍalam /
sarvālamkāraracitam dhyātvā bodhiṃ sa paśyati // II2
anena buddhamāḥätmyaṃ sarvalokavāsamkaram /
prāpyate janmānīhaiva dhyānavaṃprabhāvanaiḥ // II3
vairocanasamayasāṃbhavacāruvajro nāma samādhīḥ /

khadhātumadhyagataṃ cinted vajramanḍalam uttamam/
buddhabimbaṃ prabhāvitvā vajrasattvam vibhāvayet// II4
svacchakāyadheraṃ kruddhaṃ nānājvalasamaprabham/
sarvākāravaropetaṃ sarvālamkārabbhūsitam /
dhyātvā jñānapadaṃ śāntaṃ laghuḥ vajratvam āpnuyāt// II5
anena vajramāḥätmyaṃ sarvasattvavāsamkaram /
prāpyate janmānīhaiva dhyānavaṃpracōditaḥ // II6
sarvavajrasamayasāṃbhavacāruvajro nāma samādhīḥ /

khavajramadhyagataṃ cinted dharmamanḍalam uttamam/
buddhabimbaṃ prabhāvitvā dharmasattvam vicintayaḥ// II7
svacchakāyadharaṃ saumyaṃ sarvālamkārabbhūsitam /
rasmīmehaḥacakraṃ visphuranataṃ vibhāvayet // II8
anena dharmamāḥätmyaṃ trikāyābhedyasāṃbhavam /
prāpyate janmānīhaiva jñānodadhivibhūṣāpanam // II9
dharmasattvāsamayasāṃbhavacāruvajro nāma samādhīḥ /

khavajramadhyagataṃ cintec candramanḍalam uttamam/
buddhabimbaṃ prabhāvitvā locanaṃgrīṃ vibhāvayet // II0
cāruvaktrāṃ viśālakṣīṃ nānābharaprabhūsitāṃ /
sarvalakṣaṇapanpūrṇāṃ strīmāyāgradhāriṃ // II21
gsal žin śi ba za la ba bsin / ḥod zer sna tshogs ḥdra baḥi ḥod /
me loṅ lta bur yāṅ dag byuṅ / khams gaum dag gi dkyil ḥkhor du /
rgyan rnams kun gyis brgyan pa dag/bsams na de yis
byaṅ chub mthoṅ / II2
bsam gtan rdo rje rab bsgom pa/ḥdi yis sāṁs rgyas che baḥi bdag/
ḥṣig rṭen thams cad dbaṅ byed pa/ṭshe ḥdi sīd kyis
ḥṭob par ḥgyur / II3
rnam par snaṅ mdzad kyi dam tshig ḥbyuṅ ba mdzes paḥi rdo rje
 ṣes bya baḥi tiṅ ne ḥḍzin to/

rdo rjeṅ ḥkyil ḥkhor dam pa ni/nam mkhaṅi dbyinś kyi dbus su bsam/
sāṁs rgyas gzugs ni rab bsgoms la/rde rje sems ḏпаḥ
rnam par bsam / II4
khros pa gsal baḥi lus daṅ ḥdra/ḥbar ba sna tshogs mām paḥi ḥod/
rnam paḥi mchog rnams kun daṅ ldan/rgyan rnams kun gyis
rnam par brgyan / II5
zi baḥi ye ṣes gnaś bsgom na/myur du rdo rje sīd thob ḥgyur / II6
bsam gtan rdo rje rab sḵul ba/ḥdis ni rdo rjeṅ bdag sīd che/
seṁs can thams cad dbaṅ byed pa/ṭshe ḥdi sīd la thob par ḥgyur/ II7
dam tshig thams cad ḥbyuṅ ba mdzes paḥi rdo rje ṣes bya baḥi
tiṅ ne ḥḍzin to/

chēś kyi ḥkyil ḥkhor dam pa ni/nam mkhaṅi rdo rjeṅ dbus su bsam/
sāṁs rgyas gzugs ni rab bsgoms la/chēś kyi sems ḏпаḥ
rnam par bsgom / II8
gsal baḥi lus ḥḍzin śi ba ni/rgyan rnams kun gyis rnam par brgyan/
ḥod zer sprin gyi ḥkhor lo che/rnam par ḥphro ba rab tu bsgom / II9
ḥdi yis chos kyi bdag sīd che/ sku gsun miphed las byuṅ ba /
yeṣes rgya mtshes rnam par brgyan/ṭshe ḥdi sīd la thob par ḥgyur/II
chos kyi sems ḏпаḥi dam tshig ḥbyuṅ baḥi rdo rje ṣes bya baḥi
tiṅ ne ḥḍzin to/

sla baḥi dkyil ḥkhor dam pa ni/nam mkhaṅi rdo rjeṅ dbus su bsam/
sāṁs rgyas gzugs ni rab bsgoms la/spyan gyi mchog ni rnam par
bsgom / II10
žal bsan spyan ni rab tu yāṅs/sna tshogs rgyan gyis rnam par brgyan,
mṭshan rnams thams cad rab tu rdzogs/bud med sgyu maḥi mchog ldan p.
पापू प्रभावयेष चक्रां त्राइधातुकवासांपकरम्
सर्वसिद्धिकारं ज्ञानं चक्रां चिन्तामणिप्रदाम्
लोकनासमयाहस्ताग्रवति नाम समाद्हिः

खवाजरामद्यागातम् चिंतेय चंद्रभक्तिर चालम् उत्तमम्
बुद्धबिंबवं प्रभावितवा खवाजरामविं प्रभावयेत्
चरुवक्त्रां विशालक्षिम् निलोपतसामप्रभाम्
सर्वलक्षणपासूप्तः खमायांग्रिम प्रभावयेत्
पापू निलोपतां रक्तम् त्राइधातुकासमक्षतम्
बुद्धबोधिकारं दियं रहस्यं भिन्नविज्रिः

खवाजरामद्यागातम् चिंतेय धर्मभक्तिर चालम् उत्तमम्
बुद्धबिंबवं प्रभावितवा धर्मवाज्रिम प्रभावयेत्
चरुवक्त्रां विशालक्षिम् पद्मरागेंद्रसामपन्याम्
मयालक्षाग्रसांभुताः रागारक्ताधाराप्रियाम्
सर्वलक्षणपासूप्तः सर्वालम्कारभुगिताम्
पापू रक्तोपतां दियं सर्वबुद्धप्रभावितम्
धर्माज्ञानकारं दियं गुह्यम् समायवाज्रिः

धरमसमयतात्त्ववाभिसांभोधिदहारासानावज्रो नाम समाद्हिः

खवाजरामद्यागातम् चिंतेय शिर्मभक्तिर चालम् उत्तमम्
बुद्धबिंबवं प्रभावितवा तारांगिम तू प्रभावयेत्
चरुवक्त्रां विशालक्षिम् नानाभरापारभुगिताम्
पितावर्णनिभिः ध्यात्वा श्रिष्ठियमादोतसुकाम्
पापू प्रभावयेद्वयक्तम् उत्पलाम् पिताम्बिभिम्
वज्रसमाद्हिसांभुताः सर्वसात्त्वानास्मक्तम्

समयतात्राग्रवति नाम समाद्हिः
khams gsun dag ni dbah lhay pa/ ye sse thams cad grub par byed/

khlor lo yid zhin nor bu ster/phyag tu khlor lo bagom par bya/
I22

spyan gyi dam tshig phyag gi mchog dañ ldan pa ñes bya bañ

tiñ ne ñdzin to/

rdo rjeñi dkyil ḷkhor ḷod mchog can/mkhañi dbyiñs rdo rjeñi
dbus su bsam /
sañs rgyas gzugs ni rab bagoms nas/nam mkhañi rdo rje rab
mchog bagom / I22

žal bsañ spyan ni rab tu yasñ/ udpal smthiñ kahi mdog ḷdra ba /
mtshan rnam thams cad rab tu rdoñs/nam mkhañi rdo rje mchog
rab bagom / I24

khams gsun dag giñ phyag byas pa/sañs rgyas byañ chub byed pañi mchog
dños grub rdo rje can gyi gsañ/udpal sho dmar phyag na bsnams/ I25
nam mkhañ yum gyi rin po che ḷod kyi sprin rdo rje tshim par
byed pa ñes bya bañ tiñ ne ñdzin to/

chos kyi dkyil ḷkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
sañs rgyas gzugs ni rab bagoms la/rdo rje chos ma rab tu bagom/ I26
žal bsañ spyan ni rab tu yasñ/ padmarägañi mdog ḷdra ba /
sgyu mañ mtshan pahi mchog las byuñ/ḥdod chags chags pa ḷdzin
sdug pa /
mtshan fïd thams cad yonñ rdoñs sñiñ/rgyan rnam kan gyis
brgyan pa yò/ I27
sañs rgyas thams cad rab bagoms pa/chos kyi yë sse ḷbyuñ gnañ mchog
dam tshig rdo rje can gyi gsañ/ udpal dmar po phyag na bsnams/ I28
chos kyi dam tshig de khe na fïd mnion par byañ chub pa kun tu
ston pa rdo rje ñes bya bañ tiñ ne ñdzin to/

dños grub dkyil ḷkhor dam pa ni/nam mkhañi rdo rjeñi dbus su bsam/
sañs rgyas gzugs ni rab bagoms la/agrol mañi mchog ni bagom
par bya / I29
žal bsañ spyan ni rab tu yasñ/sna tshogs rgyan gyis rnam par brgyan,
kañ dog ljan ser ḷdra bañi ḷod/bud med sgyu ma rab tu myos / I30
rdo rje tiñ ne ñdzin las byuñ/ sems can kun gyis phyag byas pa /
udpal ser pahi mdog ḷdra bañ/gsal ba phyag na bsnams par.bagom/I31
dam tshig agrol ma mchog dañ ldan pa ñes bya bañ tiñ ne ñdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalālam uttāmam/
buddhabimbaṃ prabhāvitvā yaṃāntaṅkāgraṃ vibhāvayet// I32
spūlingagahanaṃ diptaṃ saṃkruddham bhayaṃaṇḍalālam/
rakkākaṃ dāṃstrāvikaṃ khaḍgapānīṃ vibhāvayet// I33
mukūte vairocanapadaṃ dhyātvā tūṣyati vajrīṇaḥ /
eso hi sarvakrodhānāṃ samayo jñānavaṇjīnāṃ // I34
yaṃāntakaśphūraṇāvabhasavyūho nāma samādiḥḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalālam uttāmam/
buddhabimbaṃ prabhāvitvā aparājitākhyaṃ prabhāvayet// I35
spūlingagahanaṃ diptaṃ saṃpaṇḍitamekhalāṃ /
vikarālaṃ vikaṭavājraṃ sitavarṇaṃ prabhāvayet // I36
mukūte'kṣobhyasāmayaṃ dhyātvā tūṣyanti vajrīṇaḥ /
eso hi sarvakrodhānāṃ samayo jñāṇavaṇjīnāṃ // I37
 aparājitavajravavyūho nāma samādiḥḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalālam uttāmam/
buddhabimbaṃ prabhāvitvā hayavajraṃ prabhāvayet // I38
spūlingagahanaṃ kruddham visphurantam samantataḥ/
sarvāduṣṭapadaṅkāntaṃ raktavarṇaṃ vicintayet // I39
mukūte'mitaṇaṃ buddhaṃ dhyātvā tūṣyanti vajrīṇaḥ /
eso hi sarvakrodhānāṃ samayo jñāṇavaṇjīnāṃ // I40
 II hayagrīvotpattisaṃbhavavyūho nāma samādiḥḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalālam uttāmam/
buddhabimbaṃ prabhāvitvā vajrāṃptaṃ prabhāvayet // I41
spūlingagahanaṃ diptaṃ vajrameghasamākulaṃ /
kruddham sarogaṇaṃ kṛṣṇaṃ tīkṣpadapaḍaṃ prabhāvayet// I42
mukūte'kṣobhyasāmayaṃ dhyātvā tūṣyati krodhadhrīk /
eso hi sarvakrodhānāṃ samayo duraktivaṃ // I43
āmṛtasamayaṃsaṃbhavavajro nāma samādiḥḥ /
fl. mähi dkyil ḫkhor dam pa ni/nam mkhähi rdo rje_mk dbyu bsam/
säns rgyas gzugs ni rab bsamgs la/gαιn rje gäed mchog
  rnam par bsam/  I3: ḫbar baḥi ḫod zer man po ḫphre/ẖjigs paḥi dkyil ḫkhor rab tu khres,
spyan dmar mche ba rnam par gtsigs/phyag na ral gri bsamgs
  par bsam /  I3:
snañ mdzad dbu rgyan rnam bsamgs na/rdo rje can ni dgyes par ḫgyur,
 ḫdi ni ye śes rdo rje can / khro bo kun gyi dam tshig yin /  I3:
gαιn rje gäed kyi spro baḥi saañ ba bkod pa bsam pa śes bya
 baḥi tiṅ ne ḫdzin to/

fl. mähi dkyil ḫkhor dam pa ni/nam mkhähi rdo rje_mk dbyu bsam/
säns rgyas gzugs ni rab bsamgs la/gαιn gyis ni thub rab bsam pa /I3: ḫbar baḥi ḫod zer man po can/shrul gyis bṛgyan ḫि ūn ska rags can /
rdo rje dgyes pa ḫjigs ḫjigs lta/kha dog dkar po rab tu bsam / I3:
mi bakyod dam tshig dbu rgyan la-bsamgs na rdo rje can dag mñaes/
 ḫdi ni ye śes blo can gyi / khro bo kun gyi dam tshig go /  I3:
gαιn gyis ni thub paḥi rdo rje bkod pa śes bya baḥi tiṅ ne ḫdzin to

fl. mähi dkyil ḫkhor dam pa ni/nam mkhähi rdo rje_mk dbyu bsam/
säns rgyas gzugs ni rab bsamgs la/rdo rje rta ni rab tu bsam / I3:
khro boḥi ḫod zer man po dag / thams cad du ni rnam par ḫphre /
gdug pa thams cad śabs kyis mnaṁ/kha dog dmar po rnam par bṣam/ I3:
rdzogs säns dpag med dbu rgyan la-bsamgs na rdo rje can dag mñaes/
 ḫdi ni rdo rje ye śes can / khro bo kun gyi dam tshig yin /  I4C
 rta skyed pa ḫbyuṅ ba rnam par bkod pa śes bya baḥi tiṅ ne ḫdzin to

fl. mähi dkyil ḫkhor dam pa ni/nam mkhähi rdo rje_mk dbyu bsam/
säns rgyas gzugs ni rab bsamgs la/rdo rje mi ḫchĩ rab tu bsam/ I4L ḫbar baḥi ḫod zer man po ḫphre/rdo rje_mk spriṅ rnas kūn tu ḫkhrug/
khra ḫiṅ khro bcas gnag pa dān/mche ba rṇon po rab tu bsam / I42
mi bakyod dam tshig dbu rgyan la-bsamgs na khro bo ḫdzin mñaes ḫgyur/
 ḫdi ni khro bo thams cad kyi / ḫḍaḥ baḥ ḫkraḥ baḥi dam tshig go /
 I43
mi ḫchĩ baḥi dam tshig ḫbyuṅ ba rdo rje śes bya baḥi tiṅ ne
 ḫdzin to/
khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā 'takkisattvaṃ prabhāvayet// I44

1 krūraṃ vikṛtadēhagram bhayasyāpi bhayaṃkaram //
sarvālaṁkārasaṃpurṣam bhāvayed vajrasuprabham // I45
mukute'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eso hi sarvakroḍhānāṃ samayo duratikramaḥ // I46
dhyānavajrasaṃbodhiratī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā mahābalaṃ prabhāvayet // I47

sphuligagahanam dīptaṃ trivajrālayaṃdaṇḍalam /
krūraṃ pāśadharaṃ kruddham bhāvayed balavajriṇam// I48
mukute'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eso hi sarvakroḍhānāṃ samayo duratikramaḥ // I49
tribalavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā-nilavajraṃ prabhāvayet // I50
krṣṇarūpadharaṃ tīkṣṇaṃ krṣṇadhipravardhanam /
sphuligagahanam dīptaṃ bhāvayed daṇḍavajriṇam // I51
mukute'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eso hi sarvakroḍhānāṃ samayo duratikramaḥ // I52
vajradāṇḍasamayāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā acalaṃkaraṃ vibhāvayet // I53
kekaraṃ vikṛtāṃ kruddham pāśakaḍadharakulam /
sphuligagahanam dīptaṃ bhāvayed acalaṃvajriṇam // I54
mukute'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eso hi sarvakroḍhānāṃ samayo duratikramaḥ // I55
མ་མཁ/dc ld/cil ḍkhor dam pa ni/nam mkha'ph rdo rje'i dbus su bsam/
sans rgyas gzugs ni rab bsogs la/ṭakki rgyal po rab tu bsam/ l4a
kho bo ḍjigs paḥi cha lugs gtum/ṇjigs pa dag kya' ḍjigs par byed/
rgyan rnam sams thams cad ye'n su rdzogs/rdo rje ḍod bsan
bsam par bya/ l4a
mi bsam gan rdo rje rdzogs par byan chub pa dgaḥ ba žes bya baḥi
ti'n ne ḍdzin to/

mā dkyil ḍkhor dam pa ni/nam mkha'ph rdo rje'i dbus su bsam/
sans rgyas gzugs ni rab bsogs la/stobs po che ni rab tu bsam/ l4a
ḥbar baḥi ḍod zer ma'n po ḍphro/rdo rje gsum gyi gnas dkyil ḍkhor/
khros śi' khros pa żags pa ḍdzin/rdo rje stobs chen bsam par bya/l4a
mi bsam gan tshig dku rgyan la/bsogs na rab tu mñas par ḍgyur/
ḥdi ni kho bo thams cad kyi / ḍdaḥ bar dkaḥ baḥi dam tshig go/ l4a
rdo rje gsum gyi stobs žes bya baḥi ti'n ne ḍdzin to/

mā dkyil ḍkhor dam pa ni/nam mkha'ph rdo rje'i dbus su bsam/
sans rgyas gzugs ni rab bsogs la/rdo rje shon po rnam par bsam/l4a
kho bo ḍjigs paḥi cha lugs can/ṇjigs pa dag kya' ḍjigs par byed/
gzugs ni rab tu gnag la rno/ rgya mtsho nāg po skyed par byed /
ḥbar baḥi ḍod zer ma'n po ḍphro/rdo rje dbyug thogs bsam par bya/l4a
mi bsam gan tshig dku rgyan la/bsogs na rab tu mñas par ḍgyur/
ḥdi ni kho bo thams cad kyi / ḍdaḥ bar dkaḥ baḥi dam tshig go/ l4a
rdo rje dbyug paḥi dam tshig mcho'gan da'n ldan pa žes bya baḥi
ti'n ne ḍdzin to/

mā dkyil ḍkhor dam pa ni/nam mkha'ph rdo rje'i dbus su bsam/
sans rgyas gzugs ni rab bsogs la/mi gyi mcho'g ni rnam par bsam/l4a
khros śi' ḍjigs paḥi sur gyis lta/ḥkhrugs pa ral gri żags pa bamsam/
ḥbar baḥi ḍod zer ma'n po ḍphro/ mi gyi rdo rje can du bsam/ l4a
mi bsam gan tshig dku rgyan la/bsogs na rab tu mña's par ḍgyur/
ḥdi ni kho bo thams cad kyi / ḍdaḥ bar dkaḥ baḥi dam tshig go/ l4a
khavajradhātusamayapadākrānto nāma samādhipūj

khavajramadhyagataṁ cintet sūryamaṇḍalam uttamam/
buddhabimbaṁ prabhāvitvā vidyācakramaṁ vibhāvayet

sarvalakṣanasampūrṇaṁ cakrāvālāparivṛtam /

uṣṇīṣacakrasamayam visphurantaṁ prabhāvayet

mukuteśkṣobhyasamayam dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṁ samaya duratikramaḥ

usṇīṣasamayavidyābalacakro nāma samādhipūj /

3
khavajramadhyagataṁ cintet sūryamaṇḍalam uttamam/
buddhabimbaṁ prabhāvitvā vajrasumbhaṁ prabhāvayet

tīkṣṇajvalārcivapuṣaṁ phurantaṁ meghavajriṇaṁ /

vajrahastraṁ mahājvalaṁ bhāvyaṁ siddhim āpnuyat

mukuteśkṣobhyasamayam dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṁ samayo duratikramaḥ

vajrasamayasyaśvavajro nāma samādhipūj /

4

nirodhakrodhacakraṇa buddhacakranīṣeviṇa /

samādhiṣvajrajñāṇāṁ niṣṭhānte vājramaṇḍālaṁ

6

vajrasamayavyuḥatattvārthabhaśāvānāsambodhipātalas

trayodasaḥ /
rdo rje nam mkhaṅ dbyiṅs kyi dam tshig žabs kyis guṇon pa žes bya bahi tiṅ ḍHZin to/

fi mab dkyiṅ ḡkhor dam pa ni/nam mkhaṅ ḡdo rjeṅi dbus su bṣam/ saṅs rgyas gzugs ni rab bṣogs la/ṛig paṅi ḡkhor lo rab tu bṣogs/ I5 mtshan rṇams thams cad yoṅs su rdzogs/ ḡkhor lo ḡbar bas yoṅs su bskor/ gtsug tor ḡkhor lo sgyur dam tshig/rṇam par ḡphro ba rab tu bṣogs /

mi bsbyod dam tshig dбу rgyan la/bṣogs na rab tu māṇes par ḡgyur/ ḡdzi ni ḡkhr bo thams cad kyi / ḡṛaḥ bar dkaḥ bāḥi dam tshig go/ I5 gtsug tor gyi dam tshig ḡriṅ paṅi stobs ḡkhor lo žes bya bāḥi tiṅ ḍHZin to/

fi mab dkyiṅ ḡkhor dam pa ni/nam mkhaṅ ḡdo rjeṅi dbus su bṣam/ saṅs rgyas gzugs ni rab bṣogs la/ṛdo rje sumber ḡba rab tu bṣogs/ I5 me lce rṇon pe ḡbar bāḥi sku/ rdo rjeṅi spriṅ ni rab tu ḡphro/ phyag na ḡdo rje rab ḡbar ba/bṣogs na ḡdons grub thob par ḡgyur/I6 mi bsbyod dam tshig dбу rgyan la/bṣogs na rab tu māṇes par ḡgyur/ ḡdzi ni ḡkhr bo thams cad kyi / ḡṛaḥ bar dkaḥ bāḥi dam tshig go/ I61 ḡdo rjeṅi dam tshig sumber rab tu ḡbyun ba žes bya bāḥi tiṅ ḍHZin to/

ḥgog pa ḡkhr boḥi ḡkhor lo ni/ saṅs rgyas ḡkhor le bṣten pa ḡis/ tiṅ ḍHZin ḡdo rje ye žes rṇams/ṛdo rjeṅi dkyiṅ ḡkhor ḡgrub par ḡgyur / I62

rdo rje dam tshig bkod pa de kho na ḡid kyi don bṣogs pa māṅon par byaṅ chub pa žes bya bāḥi leḥu ste bceu gsum paṅo/
CHAPTER FOURTEEN

atha bhagavān sarvatathāgatasmayādhipatir mahāvajradharāṇī
saṁtisamayāgram nāma samādhiṃ samāpadyośam sarvatathāga
tabhāryāṃ svakāyavākcittacajrebhhyo niścārayan

OM RU RU SPHURU JVALA TĪṢṬHA SIDDHALOCANE SARVĀRTHA-
SĀDHANI SVĀHĀ /

athāsyaṃ gītāmātrāyāṃ sarvasampanmanīśīnāḥ /
tuṣṭā harṣām āpeḍe buddhavajram anusmaran //
buddhānāṃ saṁtijanāīī sarvakarmaprasādhani /
rūtasamjīvani proktā vajrasamayacodanī //

ity āha ca /

atha bhagavāṃ trikṣyāsamayakrotdhavajraḥ bhāvabhāvāsamayā-
vajraṃ nāma samādhiṃ samāpadyoṃ sarvavajradhāragra-
maḥīśīṃ svakāyavākcittavajrebhhyo niścārayan /

OM SANKARE SĀNTIKARE GHIṬṬA GUḤṬI GAHIṬṬINI GHAṬAYA

GHAṬAYA GHIṬṬINI SVĀHĀ /

athāsyaṃ gītāmātrāyāṃ trivajrabhyavajriṇāḥ /
upṭhrulacārunanā vajracittam anusmaran //
rakṣāvajraprayogeṣu nityoṃ karmaprasādhani /
maḥāvajrabhayārtanāṃ nityaṃ balakari smṛtā //

atha bhagavān mahārāgasamayāvalokanāṃ nāma samādhiṃ
samāpadyoṃ dharmakāyagrabhyāṃ svakāyavākcittavajre-
bhyo niścārayan /

OM KĀTE VIKAṬE NIKAṬE KATAṂKĀṬE KAROTĀVIRYE SVĀHĀ /

athāsyaṃ gītāmātrāyāṃ vajradharmagradhāriṇaḥ /
tuṣṭā dhyānam āpeḍe vajradharmam anusmaran //
dharmapiṭibalaṃ nityaṃ nāḥakośavatī sādā /
kariṭi jāpmātreṇa vāgavajravāco yathā //
CHAPTER FOURTEEN

de nas bcom ldan ḫdas de bzin ǳeɡs pa thams cad kyi dam tshig gi ḫdag po/rdo rje ḫdzin chen po ẑi baḥi dam tshig gi mchod ces bya baḥi tiṅ/ṅe ḫdzin la sḥoms par жуgs nas/de bzin ǳeɡs pa thams cad kyi btsun moḥi mchod ḫdi/ṅid kyi sku daṅ ɡsuṅ daṅ thugs rdo rje las phyuṅ ྱo/

OM BU BU SPHURU DZVALA TĪṢṬA-SIDDHALOTSANE SARBA ĀRTHASĀDHANI SVĀḤĀ /
de nas ḫdi ni ɡsuṅs tsam gya/sbyor pa kun la dgyes pa rnams/ māes śiṅ rab tu dgyes gur nas/saṅs ṛgyas rdo rje rjes su dran/ I saṅs ṛgyas rnams kyi ẑi ḫbyuṅ ba/las rnams thams cad rabs sgrub cin/ rdo rjeḥi dam tshig skul mdzad mā/sī ba sos par byed par ɡsuṅs/ 2 de nas bcom ldan ḫdas sku ɡauṅ gyi dam tshig rdo rje khro bo/ dṅos po daṅ dṅos po med paḥi dam tshig rdo rje ḫes bya baḥi tiṅ ne ḫdzin la sḥoms par żugs nas/rdo rje ḫdzin thams cad kyi btsun moḥi mchod ḫdi/ṅid kyi sku daṅ ɡsuṅ daṅ thugs rdo rje las phyuṅ ྱo/

OM SAMKAR SĀNTIKAR GHUṬṬA GHUṬṬA GHUṬṬINI GHĀṬAYA GHĀṬAYA GHUṬṬINI SVĀḤĀ /
de nas ḫdi ni ɡsuṅs tsam gya/sku ɡaum dbyor med rdo rje can/ māes paḥi ṛpyan ni gdaṅs nas su/rdo rjeḥi thugs ni rjes su dran/ 3 rdo rje sruṅ baḥi sbyor ba la/las rnams rtag tu rab sgrub pa/ rdo rje chen po ḫjigs šen la/rtag tu stobs ni byed par bāṣad/ 4 de nas bcom ldan ḫdas ḫdod chags chen poḥi dam tshig la gzigs pa ḫes bya baḥi tiṅ ne ḫdzin la sḥoms par жуgs nas/chēs kyi skiṅ btsun moḥi mchod ḫdi ṅid kyi sku daṅ ɡsuṅ daṅ thugs rdo rje las phyuṅ ྱo/

OM KAṬE BIKAṬE NIKAṬE KATAṂKAṬE SVĀḤĀ /
de nas ḫdi ni ɡsuṅs tsam gya/rdo rjechos mchod ḫdzin pa rnams/ māes nas bsam gtan thob gur nas/rdo rjeḥi chos ni rjes su dran/ 5 rtag tu chos ṛgyas stobs mdzad pa/rtag tu mdzod po che daṅ ldan/ rdo rje ɡsuṅ gi bkaḥ bzin du/bzlas pa tsam gya/sbyed par ḫgyur/ 6
atha bhagavān samantasaMayasamābhavavajrajā nama samādhiṃ
samāpadyemaṃ samayasattva-grabhāryaṃ svakāyavākcittava-
vajredbhya niścārayan/

OṂ TĀRE TUTTĀRE TURE SVĀHĀ /

athaśayaṃ gitamātṛayaṃ sarvabuddhā mahātmajāḥ/
harṣitā jñānam āpede vajrākāyaṃ anumātanaṃ//
buddhavajramahāśainyayā sattvadhatum samantatāḥ/
karoti dāsavat sarvaṁ nīśeṣtāṃ vaśakṛt kṣaṇāt//

ity āha ca /

atha bhagavān sarvatathāgata-kāyatvācittavajrasya tathāgataḥ
vimalarasmimēghavajrajā nama samādhiṃ samāpadyemaṃ vajra-
yamāntakamahāvajrakrodhan svakāyavākcittavajredbhya niś-
cārayan/

NAMĀḥ SAMANTAKĀYAVĀKCITTAVAJRAṆĀM/ OṂ KHA KHA KHAṬI KHAṬI
SARVADUṢṭASATTVADAMAKA ASTIMUSALAPARASUPAŚAHASTA CATURBUHUJA
CATURMUKHA SATAÇARANĀ ĀGACCHA ĀGACCHA SARVADUṢṭAPRAṆĀPA-
HĀRĪNE MAHĀVIGHNAHĀTAKA VIKRṬANANA SARVABHŪTABHAYAKMARA
AṬṬIṬṬHĀSANĀDINE VYĀGRACARMANIVASANA KURU KURU SARVA-
KARMĀṆI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM
ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNĪ MĀTHA MĀTHA NIRMĀTHA NIRM-
MĀTHA SARVADUṢṭĀN PRAVEŚAYA PRAVEŚAYA MAṆḍALAMADHYE VAJ-
VASVATAJĪṬṬHĀṬKARA MAMA SARVAKĀRITAM KURU KURU DHAṆA DHAṆA
PACĀ PACĀ MĀ VILAMBĀ MĀ VILAMBĀ SAMAYAM ANUSMARA HŪM HŪM
PHAṬ PHAṬ SPHOTAYA SPHOTAYA SARVĀN NĪŚAYA RIPŪN KARA KARA
SARVĀṢĀPARIPŪRAKA HE HE BHAGAVĀN KIṂ CIRAYASI MAMA SARVĀ-
EṬṬHĀṆ SĀDHAYA SVĀHĀ /

athaśmin bhāṣitamātre sarve Buddhā mahāyasāḥ/
bhītaḥ saptrastamanaso vajracittam anumātanaṃ//
kapalāṃ nirvraṇaṃ prāpya cārūrāpamaniṣṇām/
pāḍākrāntagatam kṛtva mantram etam anumātitaṃ//
de nas bcom ldan ḷdas dam tahig kun nas ḷbyun ba ṣes bya baṅi tiṅ ne ḷdzin la saṅoms par ṣugs nas/ dam tahig sems dpaṅi btsun moṅi mchog ḷdi/kid kyi sku daṅ gsaṅ daṅ thugs rdo rje las phyun Ṽo/

Oṃ Tāre Tuttāre Turṇ Svāhā /

de nas ḷdi ni gsaṅs tsam gyis/saṅs ṭgyas kun ḷṣag che las skyes/
mīes śiṅ ye śes thob gyur nas/rdo rjeṅi ṡku ni ṛjes su dran/

I saṅs ṭgyas rdo rje sde chen daṅ/sems can khams ni ma lus pa/

skad cig gis ni bran ḷzin du/ thams cad gyo med dbaṅ du byed/

ces bcom ldan ḷdas kyis gsaṅs so/

de nas bcom ldan ḷdas de bāṅi gēges pa thams cad kyi sku daṅ

gsaṅ daṅ thugs rdo rje de bāṅi gēges pa/dri ma med paṅi ṭḥod zer

gyi sprin rdo rje ṭes bya baṅi tiṅ ne ḷdzin la saṅoms par ṣugs

nas/rdo rje gēin rjeṅi gāed po chen po rdo rje khro bo ḷdi/kid

dhaṅ gsaṅ daṅ thugs rdo rje las phyun Ṽo/

Namaḥ Samantakāyabāktsittabādzrānām / Oṃ Kha Kha Khāṅ Khāṅ

Sar바duṣṭasatvadamaka Astmusalaparasupāsahasta Tsaturbhudza

Tsaturmekha Ṣaṭṭsaraṇa Ḵagatstha Ḵagatstha Sar바duṣṭaprāṇiPa-

hraṅe Marbīghnaghātaka Bīkrītanana Sar바bheṭabhaṭayakara

Aṭṭāṭṭhaśanādine Byāghṛtsarmanirasana Kuru Kuru Sarbaṅkarmṣii

Tshinda Tshinda Sar바mantrāṅ Bhinda Bhinda Paramudrāṅ Ḵaṛṣaya

Ḵaṛṣaya Sar바bhēṭāṅi Matha Matha Nirmaṅtha Nirmaṅtha Sar바duṣṭāṅ

Prabesāya Prabesāya Maṇḍalamedhye Baiṅsvatadžībīṭantakara

Mama Sarbaṅkāryāṃ Kuru Kuru Daṅa Daṅa Patṣa Ṣaṅṣa Mā·Bilamba Mā

Bilamba Saṃayamanusmara Ḵuṃ Ḵuṃ Ṭhāṭ Ṭhāṭ Bispṛṣṭaya Bispṛṣṭaya

Sarbaṅ Nāṣaya Ṣipūn Kara Kara Sarbaṅsāparipūraka He He Bhagaban

Kīṅtsīrayasī Mama Sarba Arṭṭāṅ Sādhaya Svāhā /

de nas ḷdi ni gsaṅs tsam gyis/saṅs ṭgyas grags pa chen po kun/

ḥjigs śiṅ kun tu skrāg gyur nas/rdo rje sems dpaṅ ṛjes su dran/

thod pa ma chag ma gās pa/ṛṣuṅ mīes yid ṭhon ṛxed pa la /

rkaṅ pas mnaṅ paṅi tshul byas nas/ṛṇaṅ ḷdi ṛjes su dran pa bya/ Ṭ
locanaṁ māmakīṁ cāpi mahāvajrakuloccayāṁ /
I trīṇ vārāṁ samucārya dhruvam ākṣyate kaśāt // II
ity āha bhagavān cittavajraḥ /

atha bhagavān vairocanavajras тathāgataḥ samayaraśmi-
gahanāgamā nāma samādhiṁ samāpadyemaṁ āmṛtasamayavajra-
krodhaṁ svakāyavākcittavajrebhyo niścārayan /
NAMAḥ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / NAMO VAJRAKRODHĀYA
MAHĀDAMŚTROTKAṬABHAIRAVĀYA ASIMUSALAPARASUṆĀSAHASTAYA OM
AMṬAKUNḌALI KHA KHA KHĀḤI KHĀḤI TIṢṬHA TIṢṬHA BANDHA
BANDHA HANA HANA DĀHA DĀHA GARJA GARJA VISPṛṬAYA VISPṛṬ-
ṬAYA SARVAVIGHNAVINĀYAKĀN MAHĀGAṆAPATIṆĪVITĀNTAKARĀYA
Svāhā /

athaśmin bhāṣītamātre sarve buddhā mahāyasāḥ /
mūrochītā bhayam āpede vajrakāyam anumāran // I2
sarvamantraprayogeṣu vajrocāṭanakarmanī /
uccāṭayati vidhīnā buddhasainyam api svayam // I3

atha bhagavān ratnaketus tathāgato buddharasāmivajraṁ
nāma samādhiṁ samāpadyemaṁ vajrāparājitamahākrodhaṁ sva-
kāyavākcittavajrebhyo niścārayan /
NAMAḥ SAMANTAKĀYAVĀKCITTAVAJRĀNĀM / OM HŪM JINA RIṢĪṬṬA
HŪM HŪM PHĀṬ PHĀṬ SVĀHĀ /

athaśmin gitamātre tu sarve buddhā mahātmajāḥ /
bhitāḥ samtrastamanaso bodhicittam anumāran // I4
rākṣasavasyāḍakrūreṣu mahābhayasamākule /
karoṭi vidhivat karma vajracittaprayuñjanat // I5

atha bhagavān amitāyus tathāgato mitasaṃbhavavajraṁ nāma
samādhiṁ samāpadyemaṁ padmasaṃbhavamahāvajrakrodhaṁ sva-
kāyavākcittavajrebhyo niścārayan /
rnams po ma ruņa gtum po dań / hāmg na la bām na la phug kyi bām kyi bām bām kyi bām / bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām bām
NAMAH SAMANTAKAYAVAKCITTAVAJRAH / O H U M H U M H U M TARAUL
VIRULA SARVAVISHAGHATAK JVALITASPHULINGA ATTTAHTASA
KESARISATATOPATAMKARA VAJRAKHURANIRGHATANA CALITAVASUDRA-
TULA NISVASAMARUTOTKSEPTADHARANIDHARA BHIASANATTATHASA
APARIMITABALAPARAKRAMA ARYAGANABHITABHUTAGANADHYUSITA
BUDDHA BUDDHA HAYAGRIVA KHADA KHADA PARAMANTRAN CHINDA
CHINDA SIDDHIM ME DISA AVESAYA SARVAVARAPISACAN SARVA-
GRAHESVAPRATIHATO BHAVA VAJRADAMSTRA KIM CIRAYASI IDAM
DUSTAGRAMHAM DUHTASARPAH VAI DHUNA DHUNA MATHA MATHA MARD
MARD PATA PATA MA TA MA TA BANDHA BANDHA BUDDHAHARMA-
SANGHANUJATAM KARMA KURU SIGHRAM HAYAGRIVAYA PATA VAJRAYA
PATA VAJRAGATRIYA PATA VAJRANETRIYA PATA VAJRADAMSTRIA
PATA VAJRAKHURAYA PATA VAJRKHURANIRGHATANAYA PATA PARA-
MANTRAVINASAYA PATA TRAIOLOKYABHAYAMKARAYA PATA SARVAKAR-
ESVAPRATIHATAYA PATA VAJRUKULASAMSTRASANAYA PATA HUM HUM
HUM PATA PATA PATA SVAH /

athasmin niicaritamatre dharmavajramahagraje /
bhita sammurccham apede janaranam anusmara / I6
khadhatum vijasamaprna vajrahalaalaprabham /
karoti nirvisham sarvam krodharajapracodana / I7

ity sa ca /
attah bhagavam amoghasiddhas tathagatah amoghasamayasam-
bhavaketuvastra nam samadhip samapadye nam nilavrajra-
dapatkrodharaja svakavyavakcittavajrebhyo nicarayan /
NAMAH SAMANTAKAYAVAKCITTAVAJRAH / O M EHYEHI BHAGAVAN
NILAVVARADANDA TURU TURU HULU HULU HULU HULU GULU GULU
GULAPAYA GULAPAYA KRAMA KRAMA BHAGAVAN VAYUVGENA BHUTAN
SIGHRAM DAHA DARA DARA VAHA VAHA PACA PACA MATHA
MATHA PATA PATA MA TA MA TA MOTAPIYA MOTAPIYA SARVAKAR-
MANI CHINDA CHINDA BHAKSAYA BHAKSAYA MEDAM ASYA MEDAMAJA-
RUDHIRAPRIYA EHYEHI BHAGAVAN SARVAVIDHYANI SARVAMANYARDI
SARVAMANTRANI SARVANULAKARMANI KRTRIMAVISADINI SARVAGRAHAN
Namaḥ Samantakayārākṣītta-rādzerām / om hūm hūm hūm takula
Birula sārabhīṣagāhītaka džvalitarisphulinga āṭṭāṭṭhāśa
Kesarīśatītopatamākāra radzākhurairurghātana tsañitarasudhātula
Nisvāsāmarutokṣiptadhārahāmīdha ṛīṣaṇa āṭṭāṭṭhāśa aparimatā-
Balaparākrama āryaganābhidharāhūtagāndhyūṣita buddha Buddhā
Hayagrīva khāda khāda paramantraṅ tshinga tshinda siddhīṁ me
Diṣa āresaya sārabadzarapīṣītsaṅ sārabragāmeṣu āpratihato bhava
Ya radzradaṃśtra kiṅ tsirāyasā ṅdam duṣṭagraham duṣṭasārpaṁ dhuna
dhuna matha matha marda marda pātya pālyā maṭa maṭa bando
bandha buddha dharmā saṃgha anudēṇatām karma kuru Hayagrīva
Phat radzrājya phat radzrāgarājya phat radzranetraṇya phat
Radzradaṃśraṇya phat radzrakhurājya phat radzrakhurairurghāṭanāya
Phat yajñakāraṇaṇa phat sārabhīṣakarmeṣu āpratihatāya phat
Radzrakulasenāraṇaṇa phat hūm hūm hūm phat phat phat svāhā /
de nas ḍdi ni gsuṅs tsam gya/chos kyi rdo rje che mchog skyes/
ḥjigs sin rab tu bṛgyal bar ḡyur/ye sēs ḍrgyal po rjes su dran/
If mkhaṅ ḍbyin ḍug gis yoṅs gai, ba/rdo rje halahalaḥi ḍod /
khro boṅ ḍrgyal po bṣkul ba/ya/ḥug ṅrans thams cad me r par byed/ṭ,
de nas bcom ldan ḍdas ḍe bṅin ḡeṅs pa ḡdons ni zā bar grub pa
ḡdons ni zā bāṅ ḍam ḍṣheṅ ḍbyūṅ ḍa ḍpal rdo rje sēs bya bāṅ
ṭiṅ ḍe ḍḥḍiṁ la, ṣompa ḍe ḍuṅ ṅas/rdo rje ḍe ḍo ḍn ḍo ḍhon ḍo khro
boṅ ḍrgyal po ḍdi/ṭid kyi sku ḍaṅ ḍsuṅ ḍaṅ ḍhung ḍe ḍo ḍe ḍad
phuṅ ḍo/
Namaḥ Samantakayārākṣītta-rādzerām / om evaṃ bhagaban nila-
Radzradaṃśraṅa turu turu hulū hulū hā hā gulu gulu gulu gula-
Payā krama krama bhagaban rāyubgetha bhutan stṛkṛma daḥa daḥa
dara daḥa bāḥa bāḥa patsa patsa matha matha pātya pātya maṭa
Maṭa Moṭāpayā Moṭāpayā sārabhīṣakarmeṇi tshinga tshinda bhakṣaya
Bhakṣaya medam asta medamdzarudhtrapītya ēhye bhagaban
Sārabhīṣakarmeṇi sārabhīṣakarmeṇi sārmanṭraṅi sārmanṭkarmeṇi
Kritrimabhiṣādindī sārabraghāṅ hana hana bhāṅdza bhāṅdza marda
HANA HANA BHAŅJA BHAŅJA MARDĀ MARDĀ IDAM ME KĀRYAM SĀDHAYA
HŪM NĪLĀYA NĪLAVAJRAḌAṆḌĀYA TURU TURU VIGHNAVINĀYAKA
NĀŚAYA NĀŚAYA HURU HURU DĪPTACANḌĀYA SARVASĀTRAṆĀM ḌHADAY-
ĀṬI PĪḌAYA CHINDA CHINDA PARAVIDYĀNĀM CHENDA HŪM VIDYĀNĀM
ŚIṢṬĀKA SMARA ŚAMAYĀM VAJRAḌHARAVACANAṀ MARMĀṆI NIṆṬANTAṆA
HŪM HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU
PHAT PHAT HŪM HŪM KṚṬṬANTIYA DEVARŚIVIDRĀPAKĀYA HANA HANA
VAJRAḌAṆḌENA SVĀHĀ /

athaśmin bhāṣitamātre sarvaduṣṭāgrasaṁbhavāḥ /
    bhītāḥ samstrastamanasaṁ vajrasattvam anusmaran // 18
    japenāṭastasenāyaṁ krodharājo mahāyaśaḥ /
    ghētakaḥ sarvaduṣṭānāṁ vidhićākraprayojaṇāḥ // 19
itty āha ca /

atha bhagavān akṣobhyas tathāgatāḥ samantameghaśriyaṁ
nāma samādhiṁ samāpādyemaṁ mahābalavajraṁ svakāyavāk-
cittavajreabhya niścārayan /
NAMAḥ SAMANTAKAYAVĀKCIṬṬAVAJRĀṆĀM / OM HŪM HŪM HŪM PHAT.
PHAT PHAT OM UGRAŚULAPĀṆI HŪM HŪM HŪM PHAT PHAT PHAT. OM
JYOTINIRAṆĀDA HŪM HŪM HŪM PHAT PHAT PHAT OM. MAHĀBALAYA
SVĀHĀ /

athaśmin bhāṣitamātre sarve nāgā mahābalāḥ /
    bhītāḥ samstrastamanasaḥ trikāyavajram anusmaran // 20
    jāpamāśtraprayogeṇa sarvakarmāṇi sādhayet /
    anāvṛṣṭaisamaye pātayed vārimaṇḍalam // 21
atha bhagavān samantarighatavajraṇāṁ nāma samādhiṁ samā-
pādyemaṁ sarvatathāgataṭakkirājaṁ mahākrodham svakāya-
vākṣavajrebhhyo niścārayan /
NAMAḥ SAMANTAKAYAVĀKCIṬṬAVAJRĀṆĀM / OM ŢAKKI HŪM JAH. /
athaśmin bhāṣitamātre sarvabuddha mahātmaṇāḥ /
    bhītāḥ samayam āpedia trivajrakāyaṁ anusmaran // 22
    lingāṁ dākṣipādāṇe vajrasattvaprayogataḥ /
    trivajramantracakraṇaṁ sarvamantrākarṣaṇaṁ bhavet// 23
MARRD IDAM ME KĀRYAŚ SĀDHAYA HŪM NĪLĀYA NĪLĀBADZRADANṆAYA TURU TURU BIGHNAṀ BINAYAKA NĂSAŅA NĂSAṬA HUKU HUKU ĐIPTATSANṆAYA SARPASATRŪṆĀM HridayāṇI PĪṆAYA TŚHINDA TŚHINDA PARABIDYĀṆĀM TŚHEDĀKA HŪM BIDYĀṆĀM ŚIṢṬĀKA SAMAYAMANUSMARA BADZRADHARA- RATSANAN MAMĀṆI NIKRINTA HŪM HANA HANA DAHA DAHA KUKU KUKU TURU TURU HUKU HUKU PHĀṬ PHĀṬ HŪM HŪM KRITĀṆṭAYA-DEBARIŚI- BIDRĀṆAKĀYA HANA HANA BADZRADANṆENA SVĀḤĀ /

de ḍī ni guṇān tsam gyis/gdug paḥi mchog las byun ba kun/
yid ni ḍīgya śiṅ rab skrag nas/sems dpahi rdo rje rjes su dran/ I8 khro boḥi rgyal po grags chen ḍī/brgya rtwa brgyad du bzo las pa daṅ cho gaḥi tshul bzin bskul ba yis/gdug pa thams cad gṣod par ḏgyur/T de naṅ bcom ldan ḍdas de bzin gṣogs pa ni bskyod pas/kun naṅ sprin ḍpal ḍes bya boḥi tiṅ ne ḍzin la sāṃsas par ḍuṅa nas/rdo rje stobs po che ḍī fīd kyi sku daṅ guṇ daṅ thugs rdo rje las phyun ṇo/
NAMAṆ SAMANTAKĀṆAYABĀKTSITTABADZRĀṆĀM / OM HŪM HŪM HŪM PHĀṬ PHĀṬ PHĀṬ UGRASŪLAPĀṆI HŪM HŪM HŪM PHĀṬ PHĀṬ PHĀṬ OM DZYTINTINṆĀDA HŪM HŪM HŪM PHĀṬ PHĀṬ PHĀṬ OM MAHĀRALĀṆA SVĀḤĀ /
de ḍī ni guṇa ma thag/stobs po che yī klu ṛṇams kun /
yid ni ḍīgya śiṅ rab skrag nas/sku guṇa rdo rje ḍje ḍsu dran/ 20 bzo las pa tsam gyi abyor ba yis/las ṛṇams thams cad ṛṇug pa ḍrṇa ḍe ḍyed/ than pa byuṅ boḥi duṣ na yāṅ/chu yī dkyil ḍkhor ḍbeṣa pa ḍyed/ 21 de naṅ bcom ldan ḍdas kun tu ḍjoms pa ḍro rje ḍes bya boḥi tiṅ ne ḍzin la sāṃsas par ḍuṅa naṅ/de bzin gṣogs pa thams cad kyi ṭakkiṇi rgyal po khro bo chen po ḍī/fīd kyi sku daṅ guṇ daṅ thugs rdo ḍro rje las phyun ṇo/
NAMAṆ SAMANTAKĀṆAYABĀKTSITTABADZRĀṆĀM / ṬAKKI HŪM DZAẖ /
de ḍī ni guṇāa tsam gyis/ṣaṅa rgyas bdag fīd chen po kun/ ḍīgya śiṅ dam taḥig ldan gyur nas/rdo rje sku guṇa rjes su dran/22 rdo rje sems dpahi abyor ba yis/līṅgā rkaṅ pa gyas pa ṛṇa ṛṇa/ rdo rje guṇa gyi sṅags dag gyi/sṅags ṛṇams thams cad ḍhugs paḥi mchog/ 23
atha bhagavān jānāmālāṁbuvaṁjraṁ nāma samādhiṁ samāpadyeṁ caalavajrācaṇḍasamayaṁ svakāyāvācittavajreḥbhyo niścārayan/

NAMAḥ SAMANTAKĀYAVĀCITTAVAJRĀṆĀM / Om ACAALĀ KĀṆA CAṆṆA
NATṬA MAṬṬA MAṬṬA MOṬṬA SAṬṬA SAṬṬA TAṬṬA TAṬṬA
HANA HANA DAHA DAHA MOHA MOHA MOHAKARA HASA HASA VAJRA-
HĀṢĀM KURU HASA HASA MARDARĀTA MARDARĀTA GARJA GARJA HANA
HANA BANDHA BANDHA TIŚṬHA TIŚṬHA ĀVĪṢĀ ĀVĪṢĀ MAHĀMANTRA-
PĀLAKA DHUNA DHUNA TĪṆI TĪṆI KHĀḌA KHĀḌA VIGHNĀN MĀRAYA
MĀRAYA DUŚṬĀM BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI
MAHAVIṢAMAVAJRA SPHOTAYA SPHOTAYA HŪM HŪM . HŪM TRIBALI-
TARAṆGANARṬAKA ĀM ĀM ĀM HĀM HĀM HĀM ACAALCETĀ SPHOTAYA
SPHOTAYA HŪM HŪM HŪM ASAMANTIKA TRĀṬA MAHĀBALA ŚĀṬAYA
PARAMANTRĀN ĀM ĀM HĀM MĀM ŚUḌHYATU LOKAS TUṢYATU VAJRĪ
NAMOSTVAPRATIumbingalabalayā JYĀLAYA TRĀṬA ASAHA NAMAḥ
SVĀRĪ /

1 athāsmin bhāṣitamātre sarve devāḥ sakīṃkarāḥ /
mūrcchitās trastamanasado vajrakāyam anusmaran // 24
anena krodhamantroṇa mahādevādayaḥ surāḥ /
bhitāḥ samputakāyena ākṛṣyanti mahārdhikāḥ // 25

atha bhagavān samayavijṛmbhitavajram nāma samādhīṁ samā-
padyeṁ ca sarvavajradharasamayaṁ samayasyambhamahākrodhaṁ
svakāyāvācittavajreḥbhyo niścārayan /

3 Om SUM Bhāsa NISUMBHA HŪM GRHṇĀ GRHṇā HŪM GRHṇāPAyA GRHṇāPAyA
HŪM ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪM PHT /

athāsmin bhāṣitamātre sarvakanyā mahārdhikāḥ /
muktaṅkāvā vivastraṭmā vajrasattvam anusmaran // 26
vajrasattvapadākrāntaṁ sarvatathāgaṭādhipam /
vajrāṅkuśapaśena sarvakanyākārṣaṇam param // 27
de nas bcom ldan ḏdas ye sès kyi ṭphren baḥi chuḥi rdo rje sès bya baḥi tīn ni ḏzin la sḥoms par ḏuṅs nas/mi gyo baḥi rdo rje gtum poḥi dam tahīg ḏdi/di kyi sku dan gsuṅ dan thugs rdo rje ḏas phyuṅ ṇo/
Namaḥ samantakāyabākṣitaḥbādbhāṇāṃ / Atsala kānḍa tsaṅḍa nāṭṭa
nāṭṭa nāṭṭa nāṭṭa nāṭṭa nāṭṭa tāṭṭa hana hana daha
daha mohā mohā mohakara hasa hasa bādbhāṇāṃ kuru hasa hasa
māḍaraṭa māḍaraṭa garḍa garḍa hana hana bāmbha bāmbha
Tīṣṭha Tīṣṭha āresaya āresaya mahāmanṭrapālaka dhūna dhūna
ṭīṇi ṭīṇi khāḍa khāḍa eṛghmān māraya māraya duṣṭaḥ bhakṣa bhakṣa
sakṛṣṇa kuru kuru kiri kiri mahārṣitaḥbādbhāṇāṃ ēphṭāya ēphṭāya
hūṃ hūṃ hūṃ tribhāraṁganāraka āṁ āṁ āṁ āṁ āṅ ṭhā ṭhā atsala-
tīṇaṭa ēphṭāya ēphṭāya hūṃ hūṃ asaṃantaḥ traṭā mahāraḷa
sāṭṭa paraṁmanṭrām āṁ āṁ āṁ āṅ āṅ sudhīyatū lokā tuṣṭayu bāḍzṛī
namoṣṭu āṇṛṭhāṭarābāṛaḥ dīvālaya traṭā asaḥa nama śvāhā /
de nas ḏdi ni gṣuṅs tsaṃ gya/lha rnaṃ ḏkhor du bcas pa kun/
brgyal ŋiṅ yid ni rab skrag nas/rdo rjeḥi sku ni rjeś su dran/ 24
kḥro bo chen poḥi snāgs ḏdi yis/lha chen dag la sogs paḥi lha/
I mṭhu chen dag kyāṅ skrag gyur nas/kha shyar lus su ḏḥugs par ḏgyum/25
de nas bcom ldan ḏdas’ dam tahīg rnaṃ par ṭphruk ba rdo rje sès bya baḥi tīn ni ḏzin la sḥoms par ḏuṅs nas/rdo rje ḏzin thams
cad kyi dam tahīg kḥro bo chen po gnod mḍzes ḏdi/di kyi sku dan
gsuṅ dan thugs rdo rje ḏas phyuṅ ṇo/
Om sumbha nisumbha hūṃ griṅṇa griṅṇa hūṃ griṅṇāpaya griṅṇāpaya
hūṃ āṇaya ho bhagavāṃ bīḍyārāḍḍa hūṃ phāṭ /
de nas ḏdi ni gṣuṅs tsaṃ gya/bu mo mṭhu chen thams cad ni/
skra bāṅ gos dan bral gyur nas/rdo rje sems ḏpaḥ rjeś su dran/ 26
rdo rje sems ḏpaḥ ḏabs kyi mman/de bāṅ gṣeṅs pa kun bdag poḥi/
rdo rje lcags kyu žags pa yis/bu mo rnaṃs ni ḏḥugs paḥi mchog/ 27
atha bhagavan mahasamayatatttvotpattivajraṁ nāma samādhiṁ
samāpadyedaṁ mahāsamayatrivajraguhavāksamayatatttvapadāṁ
svakāyavāxcittavajrethyo niścārayan /

buddhavajratrikāyeṣu vajrasattvavibhāvanā /
pāśavajrāṇuśadharair buddhākarṣanām uttānam // 28
buddhavākkāyayogena mahācakraprayogataṁ /
vajrasattvo mahārāja dhruvam ākṛṣyate sadā // 29
cakrapadmaḥāvajraṁ trivajrabhedayabhāvanaiḥ /
vajrāṇkuṣaprabhedena sarvamantrākarṣanāṁ pāram // 30
svamantrapuruṣāṁ dhyātva sarvavajramayaṁ śivam /
kanyāṁ tu mānuṣīṁ āreṇṭhāṁ hṛdvajrāṇkuṣayogataḥ // 31
vātamanḍalāyogena dhruvam ākṛṣyate sadā /
vairocanamahābimbāṁ bhāvayec candramanḍalam // 32
śācīṁ tatra sthitāṁ cinted vajrāṃtprayogataḥ /
pañcāśavārāṁ uccārya dhruvam ākṛṣyate sadā // 33
vajrāṇkuṣamahābimbāṁ tīkṣṇajvalāśmaprabham /
vajramanḍalikaṁ dhyātva khakanyākarṣanāṁ uttānam // 34
svakroḍhavajrasamayaṁ vajrapāṭālavāsvinām /
śūlavajrāṇkuṣapāsaṁ dāityakanyākarṣaṇāṁ pāram // 35
gairikāṁ khaṭikāṁ vāpi vajrāṇkuṣaprayogataṁ /
candroparāgasamaye mukhe prakṣipya sādhayet // 36
brahmādirudrdevanaṁ nāma yasya likhet svayam /
āgacchanti bhayatraṁ vāgvajravaco yathā // 37
sarvākāravaropetaṁ maṇjuvajraṁ vibhāvayet /
yamāntakaṁ mahākrodhaṁ vajrāṇkuṣāṁ vicintayet /
kalpoddāhamahacakraṁ dhyātva yakṣīṁs tu bhuṇjayet//38

ity āha ca /
de nas bcom ldan ḡdas dam tahig chen poḥi de kho na ḡid ḡbyuṅ ba rdo rje ḍes bya baḥi tiṅ ḡe ḡdzin la shoms par ḡugs nas/dam tahig chen poḥi rdo rje gsun ḡyi gsan ba gsun gi dam tahig gi de kho na ḡid kyi gnaṅ ḡdi/ḍid kyi sku daṅ gsun daṅ thugs rdo rje las phyuṅ ṇo/
saṅs ḡyas rdo rje sku gsun la/rdo rje sems ḡnang ḡnam par bagom/ ḡaṅs-pa rdo rje kyo ba ḡdzin/saṅs ḡyas ḡdgug pa dam paṅ/o 28
saṅs ḡyas sku gsun saḥyor ba yi/ḥkhor lo chen poḥi saḥyor ba yis/
rdo rje sems ḡnang ḡrγal po che/ṛtag tu ḡes par ḡhugs par ḡgyur/ 29
mi phyed rdo rje gsun bagoma ḡpa/ḥkhor lo padmo rdo rje che/
rdo rje kyo baḥi khyad par ḡyis/ṛaṅs ḡnams thams cad
  ḡdgug paḥi mchog/30
thams cad rdo rjeḥi ḡnang ḡi ḡa ḡra ḡa ḡra ḡrṇa ḡska ḡske ḡbu ḡba ḡgsa ḡna ḡsa ḡni
mi yi bu mo mchog ḡnams ḡkhi/ṛaṅ ḡi ḡka ḡr ḡdo ḡrje ḡkve ba ḡbyor/ 31
rlni gi ḡdkyl ḡkhɔr ḡsyoṛ ba yis/ṛes par ḡtag tu ḡhugs par ḡgyur/
sla baḥi ḡdkyl ḡkhɔr dag la ni/ṛnaṃ par snaṅ ḡmaṅ ḡgung
  ḡchen ḡbagom/ 32
de na ṇaṭṣi ḡnaṃ par ḡbaṃ / ḡro ḡrje mi ḡchiḥi ḡsbyor ba yis/
laṅ ḡgraṅs ḡla ḡbeu ḡbrjod na ni/ṛes par ḡtag tu ḡhugs par ḡgyur/ 33
rdo ḡrje ḡkve ba ḡvaṃs ḡchen po/ḥḥaṛ ba ḡrdo ḡrje ḡdra baḥi ḡḥoṭ/
rdo ḡrje ḡdkyl ḡkhɔr ḡbaṃs na ni/ṛnaṃ ḡkhaṅ ḡbi ḡu mo ḡhugs paḥi ḡnang/34
 ḡkho bo ḡro ḡrje ḡmam ḡtahig ni/ṛdo ḡrje sa ḡgɔn ḡnaṃ pa ḡdag /
 ṇuḷa rdo ḡrje ḡkve baḥi ḡnaṃ / ḡla ṃin bu mo ḡhugs paḥi ḡnaṃ / 35
btsaṅ ḡam ḡro ḡγyus ḡdag ḡkhaṅ ḡruṅ/ṛdo ḡrje ḡkve baḥi ḡsbyor ba yis/
sla ba ḡnang ni zin paḥi ḡṣaḥ/ṛaṅ ḡkha ḡbeu ḡnaṃ ni ḡbaṛgub par ḡbya/ 36
 ḡtṣaṅs pa ḡrag po la ḡsogs ḡla/ṛaṅ gi ḡm ḡnams ḡbris ḡnaṃ ni/
rdo ḡrje ḡsун gi ḡkhaḥ ḡbaṅ ḡdu/ṛṛjiga ḡṣiṅ ḡskrṇa ḡnaṅ ḡhoṇ ḡbarg ḡgyur/ 37
ṛnaṃ paḥi mchog ḡnams kun ḡlaṅ pa/ṛdo ḡrje ḡḥam pa ḡra ḡbagom/
 ḡkho bo ḡchen po ḡaṃ ḡrje ḡgəṛ ḡro ḡrje ḡkve ba ḡnaṃ par ḡŋaṃ /
 ḡbkal paḥi ḡṛṛg paḥi ḡḥkhor lo che/ṛaṅs ḡnaṅ gnaṅ ḡbṣyin
  ḡmo ḡdaṅ ḡṣyad/ 38
mudrābhedena sarveṣāṃ mantrabhedena sarvathaḥ /
ākarṣaṇapadaṃ proktam na cen nāsam avāpnyat // 39
vajrasattvo mahāraja codaniyo mūhurmuḥ /
sa eva sarvamantrāṇāṃ rāja paramāsāśvataḥ // 40

atha bhagavān samantavijñābhita jñānavajraṃ nāma samādhiṃ
samāpadyeṃaṃ vajraikajāṭaṃ nāma mahaṃ saṃmayarāja vajāvṛāgrīṃ
svakāyavākṣicittavajrebbho niścārayan /

OM SŪLINI SVĀHĀ /

athaśyaṃ bhāṣitāmātrāyaṃ nāgakanyā mahāddhiṃ /
dahyāmā nā vivastratmā buddhabodhim anumāran // 41
anayā mantravidyāya sarve ākṛṣyanti pannagāḥ /
nāgakanyāṃ visālākṣīṃ samayaākṛṣyopabhuṇjayet // 42

atha bhagavān gaganasamayaśaṃbhavavajraṃ nāma samādhiṃ
samāpadyeṃaṃ mahādharmasamaya vajrabhṛktiṃ svakāyavāk-
cittavajrebbho niścārayan /

OM BHAYANĀŚANTI TRĀSANTI TRĀSA TRĀSAYA BHRUKTI TAṬI VAIRAṬI
ŚVETA ŚVETA JAṬINI SVĀHĀ /

athaśyaṃ gītāmātrāyaṃ sarvavidyādharātmajāḥ /
kampitā bhayam āpade jñānavajram anumāran // 43
vidyāādharā mahākanyāṃ calatkanakakupḍalāṃ /
ākṛṣya samayaśdyena anayā mantravidyāya // 44
nirōdha vajra rarájena niśpannāgacārunā /
trāvajra jñānasamabhūtaḥ kṣapād ākṛṣyanti sarvataḥ // 45
athaśa sarvakrodhānāṃ lakṣajāpena mantriṇaḥ /
sarvakarmakaraḥ proktā vijñāṣu mahaṃ ca // 46
ācāryanindanapari mahāyānāgranindakeśaḥ /
maraṇīyāḥ prayatnena athavā athānacālanam /
anena bodhiṃ paramēṃ mantrasiddhiṃ ca prāpnyat // 47
kun gyi phyag rgya¹i khyad par dagn/shags kyi khyad par thams cad dr
dgug par dag ni thabs su gsun/gzhan du byas na h¹jig par ḷgyur/ 35
rdo rje sms dpa⁹ rgyal po che/gan dań yan du bakul bar bya/
deňid shags rnams thams cad kyi/rgyal po mchog tu rtag paño/ 40
de nas bcom ldan ḷdas nam mkhah kung dun rnam par ḷphrul bañi ye ṣes
rdo rje ḷes bya bañi tiñ ne ḷdsin la sño desarrollar la sña par ṣugas nas/rdo rje
thsugs geig ma dam tshig chen po gzhan gyis ni thub pañi gsun
rdo rjeñi mchog ḷdi/šid kyi sku dań gsun dań thuga rdo rje las
phyun no/

OM SŪLINDI SVĀHI /
de nas ḷdi ni gsun/ tsam gyis/klu yi bu mo mthu chen rnams /
tshig par gyur ciñ gos dań bral/sañs rgyas bya¹ chub rjes su dran/4
šñags kyi rig pa ḷdi yis ni /klu rnams thams cad ḷgugs par ḷgyur/
klu yi bu mo mig bzañ dag / bkug nas ṣe bar spjad par bya / 42
de nas bcom ldan ḷdas nam mkhañi dam tshig ḷbyun ba rdo rje ṣes
bya bañi tiñ ne ḷdsin la sño desarrollar la sña par ṣugas nas/thos chen poñi dam
tshig rdo rje khro gñer ma ḷdi/šid kyi sku dań gsun dań thugs
rdo rje las phyun no/

OM SABBAHAYANĀSYA TRĀSANĪ TRĀSA TRĀSAvak BHERĀTI BHIKUṬI TĀṬI
BAIRĀṬI SVETA SVETA DZAṬINI SVĀHI /
de nas ḷdi ni gsun/ tsam gyis/ rig pa ḷdsin pañi bu mo kun /
rab tu ḷdar bar gyur nas kyan/ ye ṣes rdo rje rjes su dran / 43
rig pa ḷdsin pañi bu mo mchog/gser gyi rna cha gyo ba rnams/
šñags kyi rig pa ḷdi dań ni / dam tshig la sog s pa yis dgug/ 44
ḥgog pañi rdo rje rgyal po ni/yoñs su rdzogs pa mdzes mchog gis/
ye ṣes rdo rje gsun las byuñ/ kun nas de ma thag tu ḷgugs / 45
yañ na khro bo thams cad ni / dben pañi gnas ni chen po ru /
šñags pas ḷbum du bzas byas na/las rnams thams cad byed par baş nostro
rdo rje slob dpon smod pa dań / theg pa chen po smod pa dag /
man tan du ni gsad par bya / yañ na gnas nas spo bar bya /
ḥdi yis bya¹ chub mchog dań ni/shags kyi dños grub thob par ḷgyur/4¹
daśadiksarasattvānāṃ kāvavākcittaghātānām /
bhāvanīyaṃ vidhānena ripūṇaṃ duṣṭacetasām //
rudhirārdraṃ salilārdraṃ viṃśatrārdraṃ va kārayet/
prāvṛtya līṅgam ākramya krodharājaṃ prayojayet /
śatāṣṭaparipūṛṇena dhruvaṃ buddho'pi śīryate //

saliḷārdragataṃ vastraṃ kṛtvā krodhāgrabandhanāt /
liṅgaṃ vāmapadenākramya dhruvaṃ buddho'pi naśyati//
viṃśatrārdragataṃ vastraṃ pūtigandhajugupsitam /
prāvṛtya mantram āvartec chuṣyate mriyate kṣapāt//
bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasāmkulam/
śatāṣṭavārān uccārya vajrasattvo'pi śīryate //

mātrīgahe śāmasē vā śūnyaveśmanī catuśpathe /
ekalīṅgalkavikṣe vā abhīcaranānī samārabhet //
mānuṣāsthimāyam kīlaṃ aṣṭāṅgulapramāṇataḥ /
śatāṣṭavārān abhimantrya aridvāreṣu gopayet //
buddhas trikāyavarado jñānājñānāvivarjitaḥ /
pakṣābhyantarapūṛṇena bhraśyate mriyate'pi vā //
kapālaṃ paripūrṇam vā prāpya viṃśaṇaṃ //
likheṇ mantrapadaṃ tatra jāpayā vajrabhāṣayaā //
aridvāre'thaḥ grāme gopya uccāṣayay dhruvaṃ /
tālapatre'ṭhavānyatra krodhamantraṃ samālikhet /
arīghe'ṭhavā dhvāre gopya naṣyate śūṣyati //

buddhān mahāsamayakṣetraḥ /
atha bhagavān sarvatathāgata-kāyavaścittanibandhanavajraṁ
dām samādhīṁ samāpadyemāṁ sarvatraidhātukakāyavaścitta-
kilanamāntreṁ dām svakāyavaścittavajrebyo niścārayan /
OM GHA GHA GHA TAYA SARVADUŚTĀN PHAT KIĻAYA KIĻAYA
SARVAPĀPĀN PHAT HŪM HŪM HŪM VAJRĀKIĻAYA VAJRADHARA ĀJNĀ-
PAYATI KĀYA VAŚCITTAVAJRĀṁ KIĻAYA HŪM PHAT /

athaśmin bhāṣitamātre sarve buddhā mahārdhiṁkaḥ /
mūrcchitā bhayam āpannāṁ khavajracittam anusmāraṇam//59
mānuḍāsthimayāṁ kilam athāva khadirāgrajam /
ayomayakṛtam kilam trivajrākāyanivāśanam // 60
vajrasattvaṁ samādhāya sphulingākulasuprabham /
trivajrākāraparyantāṁ bimbaṁ dhvātva prayojayaś // 61
vairocanamahāmudrāṁ athāva rāgavajriṇaḥ /
yamāntakamahāmudrāṁ dhvātva trivajrākiḷanam // 62
kupḍalāṃātavajreṇa duṣṭakṛuranikṛntanam /
kartavyaṁ vajrayogena buddhāyāpi mahātmanāḥ // 63
ḥṛdayaṁ yāvat pādāntaṁ vajrākīḷavibhāvanam /
ūrdhvam tad eva samayam idam kilavijrāmbhitam // 64
dhīnāvajraprayogena dhruvaṁ buddho'pi kīlaye /
vajrasattvo mahārāja kiḷayan mriyate laghu // 65

atha bhagavān mahāvairocanaḥ kāyaviṣṇuṁkaḥ vajrākīḷamanāntreṁ dām
samāpadyemāṁ kāyasamayākṣepavajrākiḷanamantram svakāya-
vaścittavajrebyo niścārayan /
OM CHINDA CHINDA HANA HANA DAHA DAHA DĪPTAVAJRACAKRA
HŪM PHAT /
de nas bcom ldan ḏdas de bāṁ gēga ṣa thams cad kyi ṣku daṅ gsun daṅ thugs ņes par ḏchīṅ ba rdo rje žes bya bāṁ tīṅ ṣe ḏdzin la sḥoms par ņugs nas/rdo rje khams gsun pa thams cad kyi ṣku daṅ gsun daṅ thugs gnon pa žes bya bāṁ sḥags ḏdi/ ḏid kyi ṣku daṅ gsun daṅ thugs rdo rje las phyun ṣo/

CA ḠA ḠḤĀṬAYA ḠḤĀṬAYA SARRADUṢṬĀN PHĀṬ PHĀṬ KĪLĀYA

KĪLĀYA SARRĀPĀPĀṁ PHĀṬ PHĀṬ HŪṂ HŪṂ HŪṂ BADZRAKĪLĀYA BADZRA-

DHARA ĀḎZNĀPĀṬṬI KĀṬAṬKṢITTARADZRA KĪLĀYA HŪṂ HŪṂ HŪṂ

PHĀṬ PHĀṬ /

de nas ḏdi ni gsunṁ ma thag / saṁa rgyas rdu u ḏphrul chen po kun/

brgyal ści ni ḏi rāb tu ḏjiṅa ḏyur nas/nam mkhaṅ rdo rje thungs
dran ḏgyur / 59

mi ḏus las byas ḏur bu ḏam / yaṅ na saṅ ḏen rtsa las skyes/

lcags las byas paḥi ḏur bu dag/rdo rje ḏku gsun ḏjig par byed/ 60

ḥod ḏphro. ḏkhrug cīṅ mdāṅ bzaṅ bāṁ/rdo rje ḏems ḏpar mdāṁ bāṅ la
rdo rje ḏku ni gsun gyi mṭhar/gzugs brtan bsams ṣas sbyar bār bya/6

ran ṣam ḏnaṅ mdzad rgya chen nam/yai na ḏdod chags rdo rje can/
gāṅ rje gāed kyi rgya chen dag/baṁs na ḏro rje gsun yaṅ gnon /

rdo rje bdud rtsa ḏkhyil ba yis/gdug cīṅ ḏkho ba ṭaḥar bcad la/

saṁ rgyas ḏdag ḏid chen po yaṅ/rdo ḏrjeḥi sbyor bās bya ba yin /

63

ṣiṅ kha nas ni ṣkaḥ paḥi mṭhar/rdo rje ḏur bu ḏram ḏpar baṅgəm/

goṅ ḏuṇaṅ ḏam tahig. ḏe ḏid bya/ḥdi ni ḏur bu ḏam ḏphrul yin / 64

bsam ḏtan rdo ḏrjeḥi sbyor ba yis/saṁ rgyas dag kyaṅ ņes par ḏdeba/

rdo rje ḏems ḏpaḥ rgyal po che/phur buṣ btab na ḏyur du ḏchi/ 65

de nas bcom ldan ḏdas ḏram ḏpar saṅaṅ mdzad chen po/sku ḏram ḏpar

ḥphrul ba žes bya bāṁ tīṅ ḏe ḏdzin la sḥoms par ņugs nas/skuḥi

dam tahig tsaḥam nam gyis gnon pa žes bya bāṁ sḥags ḏdi/ḥid kyi

sku daṅ gsun daṅ thugs rdo rje las phyun ṣo/

OM BADZRA TSHINDA TSHINDA HANA HANA DAHA DAHA DIṬṬABADZRATSAKRA

HŪṂ PHĀṬ /
anyonyaveṣṭanākāram anguṣṭhapadamīlanam/
vairocanapadākrāntaṃ vajrakīlanipatānam //
hatamātre mahāsattve trikāyavajrasaṃbhavaḥ/
uttīṣṭhet samayāgreṇa na cen naśapadaṃ bhavet //

atha bhagavān lokeśvaro vāgvijṛmbhitavajrajnaṃ nāma samādhiṃ
samāpadyemēṃ vāksamayākṣepakīlanamantraṃ svakāyavākcittavajrebhyo
niścārayan //

OM ṬHUBHUR BHUVAH /

vikasitajñānapadmena vajrāṅgulinivesānam /
ṛgavajrapadākrāntaṃ vajrakīlanipatānam //
hatamātre mahāvajre trikāyāmalasāṃbhavaḥ /
uttīṣṭhet hatamātretā na cen naśapadaṃ bhavet //

atha bhagavān mahāvajradharaś cittavijṛmbhitavajrajnaṃ nāma
samādhiṃ samāpadyemēṃ cittasamayākṣepakīlanamantraṃ svā-
kāyavākcittavajrebhyo niścārayan //

OM VAJRARAJA ṬHUM /

pañcaśūlanibandhena śphulingākulabhavaṇam /
cittavajrapadākrāntaṃ vajrakīlanipatānam //
hatamātre mahāvajre trivajrāmalasāṃbhavaḥ /
uttīṣṭhet hatamātretā na cen naśapadaṃ bhavet //

ity āha bhagavān mahāvajraklīḍāḥ /

atha buddhāś trikāyāgrāḥ sattvadhātuhitaśiṣyāḥ/
tuṣṭāḥ prāmodyasaṃprāptā idaṃ ghoṣam akārayan //
phan tahun drri baži tahul du bya/mthe bo gzi ni rab tu bsdam/
runam par snañ mdzad tahul gnas te/rdo rje phur bus ñes par gdab/66
btab ma thag tu sems dpah che / rdo rje sku gsum las byuñ ba /
dam tshig mchog gis ldan bar ḡgyur/yañ na ḷchi baži gnas su ḡgyur/67
de nas bcom ldan ḡdas ḷjig rten dbañ phyug gsuñ rnam par ḡphrul
ba rdo rje ŋes bya baži tiñ ne ḷdzin la sñoms par žugs nas/gsuñ
gi dam tshig tsham ŋam gnoñ pa rdo rjeñi sñags ŋdi/fid kyi sku
dañ gsuñ dañ thugs rdo rje las phyuñ ŋo/

OṂ HRI BHUR BHUBA /

ye ŋes padmo kha phye ba / rdo rje sor mo ñes par gżag /
ḥdod chags rdo rjeñi tahul gnas te/rdo rjeñi phur bu ñes
par ḡdebs / 68
btab ma thag tu rdo rje che /sku gsum dri med las byuñ ba /

btab pa tsam gyis ldan bar ḡgyur/yañ na ḷchi baži gnas su ḡgyur/69
da nas bcom ldan ḡdas rdo rje ḷdzin chen po/thugs rnam par ḡphrul
ba rdo rje ŋes bya baži tiñ ne ḷdzin la sñoms par žugs nas/thugs
kyi dam tshig tsham ŋam gyis gnoñ paži sñags ŋdi/fid kyi sku dañ
gsuñ dañ thugs rdo rje las phyuñ ŋo/

OṂ BAZZRAḌŽĀ HŪṂ /

rtse mo lña par bciñs nas ni/ḥod ḡphro mañ po ḷkhriṅs par bsgom/
ordo rje thugs kyi tahul gnas te/ordo rje phur bus ñes par gdab/ 70
btab pa tsam gyis rdo rje che / rdo rje dri med gsum las byuñ /

btab ma thag tu ldan bar ḡgyur/yañ na ḷchi baži gnas su ḡgyur / 71
sku gsuñ thugs kyi sbyor ba yis/cho ga legs par byas nas ni/
mkhañ ḡbyiñs rdo rje mṭhas klas par/phur bus ḡdebs par gdon mīza/72
bcom ldan ḡdas rdo rje phur bu chen pos de skad ces bkañ stsal to/
de nas snañ rgyas sku gsum mchog/sems can khams la phan mdzad pa/
māñ sīñ rab tu dgyes ḡyr nas/gsuñ ni ḷdi skad bkañ stsal to/ 73
aho vajrapadāḥ śreṣṭham aho sarasamuccayam /  
ahō dharmanām śāntam aho vajravidāraṇaṃ // 74 
kīlanām sarvabuddhānām bodhisattvaḥ mahāyānaḥ /  
kāyavākciṭṭavajraṇām kīlanām samudāhytam // 75 
idaṃ tat sarvanāṁ kīlanām tattvasaṁbhavam /  
kāyavākciṭṭavaradām mantratattvasaṁuccayam // iti /76

kāyavākciṭṭadbhutamantrārakṣapavijyāmbhitarañjā nama  
samādhipātaśā caturdasaḥ /
• n4o gsai b4i gnaa kyi nichog / e maĥo sfiün po kun bs dus pa /
• e maĥo chos kyi gnas ŋi ba / e maĥo rdo rje rnam par ḥjoms /
phur ḥđeb saňs rgyas thams cad daň/byaň chub sms dpaň
graňs chen te /
sku gsŭn thugs kyi rdo rje rnam/phur bus gdab pa yaň dag bêad/
data ni snags rnam thams cad kyi/phur gdab de fiid las byuň ba/
sku gsŭn thugs ni mchog sbyin paňi/snags kyi de fiid don
bs dus paĥo /
sku daň gsŭn daň thugs rmad du byuň baňi snags kyiš ḥguge paňi
rnam par ḥphrul baňi rgyal po ņes bya baňi leňu ste bçu bźi paĥo/
CHAPTER FIFTEEN

atha vajradharo rājā sarvākāśe mahākṣaraḥ / 1
sarvabhīṣekasarvajñō vāgvajram udīrayan // 1
dvādaśābdikāṃ kanyāṃ caṇḍālasya mahātmanāḥ / 2
sādhayet sādhaka nityaṃ vijñāsu viśeṣataḥ // 2
viṃśūtrasamayādyena caturasraṃ vidhānataḥ / 3
maṇḍalam kārayet tatra vajramaṇḍalaḥbhāvanaīḥ // 3
sarvalakṣaṇasaṃsūddhāṃ cāruvaktrāṃ suśobhanām / 4
sarvalāṃkārasamprūṇāṃ anke sthāpya vibhāvayet // 4
pañcamaṇḍalacakraṇa buddhabimbaḥvībhāvānāṃ / 5
bhāvayet pūjāpadāṃ raṃyaṃ rahasyaṃ mantraḥcakriṇām// 5
vairocanamahābimbaṃ kāyaṃcittavajriṇām / 6
nīlōtpaladalākārāṃ rajakasya mahātmanāḥ / 7
kanyāṃ tu sādhayan nityaṃ vajrasattvaprayogataḥ // 7
tad eva vidhisamyogaṃ kṛtvā karma samārabheta / 8
eso hi sarvamantrāṇāṃ samayo duratikramāḥ // 8
sa bhavet tatkṣaṇād eva vajrasattvasamaprabhāḥ / 9
sarvadharmasāmo rājā kāmamokṣaprasādhakāḥ // 9
cāruvaktrāṃ viśālākṣīṃ naṭakanyāṃ suśobhanāṃ / 10
sādhayet sādhaka nityaṃ vajradharmavībhāvānaṁ // 10
sa bhaved vajradharmātmā dasabhūmipratīṣṭhitāḥ / 11
vāksamayadharo rājā sarvāgraḥ paramesvaraḥ // 11
brahmakṣatriyavaiśyānāṃ kanyāṃ śūdrakulodbhavāṃ / 12
sādhayed vajradharmātmā idaṃ guhyasamāvaham // 12
astam ite tu vajrārke sādhanaṁ tu samārabheta / 13
arūpodbimavālāyāṁ sidhyate sādhanothamaṁ // 13
CHAPTER FIFTEEN

de nas rgyal po rdo rje ḍzin/thams cad nam mkhaŋ ni ḋgyur che/
thams cad dban bskur kun mkhyen pas/rdo rjeião guaṅ ni ḋkaŋ stsal pa/I
sme sa can gyi bdag fiid che / bu mo lo graṅs buc gis pa /
dben paṅi gnaṅ su khyad par du/sgrub pa pos ni rtag tu bṣegrub/
bdan gci dam tshig la sogs pa / de ru cho ga bzin du ni /
dkyil ḩkhor gru bzi lham par bya/rdo rjeňi dkyil ḩkhor sgoṅ pa yis'/
mtshen fiid thams cad yonā su dag/rab tu bzañ la bzin yaṅ mdzes/
rgyan rnama thams cad yonā rdoṅs pa/paṅ par bṣag nas
rnam par bṣegom/ 4

dkyil ḩkhor lha yi ḩkhor lo yis/saṅs rgyas rnama su rnama par bṣegom/
snags kyi ḩkhor lo can gyi gsaṅ/ mchod paṅi gnaṅ ni fams
dgar bṣegom / 5

sku gsaṅ thugs ni rdo rje can/rnama par snaṅ mdzad sku chen po/
bsam gtan sngaṅ kyi sbyor ba yis/saṅs rgyas kyi ni ḍod ḍdraṅ ḍgyur/6
rdo rje sems dpal sbyor ba yis/btse bṣag mkhan ni bdag fīid che/
bu mo udpal mthiṅ khaṅ mdoṅ/ḥdra ba ḍdag ni rtag tu bṣegrub / 7
sbyor baṅi cho ga de fīid ni/byas nas las rnama brtsam par bya/
ḥdi ni sṅags rnama thams cad kyi/dam tshig šin tu ḍdaṅ ḍkhaṅ bṣoṅ/8
de di ma ṭag tu yāṅ / rdo rje sems dpal ḍod ḍdraṅ ḍgyur /
rgyal po cho rnama kun daṅ mtshuṅs/ḥdod daṅ ṭar pa rab bṣegrub pa/9
rdo rje choṅ ni rnama bṣegoms paś/ gar mkhan bu mo rab mīzes šiṅ/
ḥbīṅ bzaṅ mig ni ḍkyus riṅ ba/sgrub pa pos ni rab tu bṣegrub / 10
de ni rdo rje choṅ kyi bdag / sa buc la ni gnaṅ par ḍgyur /
rgyal po gsaṅ gi dam tshig ḍdzin/mneṅ bdag dam pa kun gyi mchog/11
bram ze rgyal rigs rjeḥu yi rigs/dmaṅs rigs las byuṅ bu mo ni/
rdo rje choṅ bdag bṣegrub par bya/ḥdi ni gsaṅ ba thob byed paṅo/12
rdo rje ni ma nub nas ni / sgrub pa kun tu brtsam par bya /
skya reṅs ḍchang baṅi dus su ni/sgom paṅi mchog gis ḍṣegrub par ḍgyur/13
sarvālakārasampūrṇāṃ gandhapanāpavibhūṣitām /
dhyātva tu vajrasattvāgrīṃ laghu siddhim avāpṇuyāt//I4
sa bhavet trikāyavarado buddhalakṣaṇapalakṣitaḥ /
yojanaśatavistāram avabhāsāṃ karoty asau // I5
dvayendriyaprayogena sarvayogān saṁārābhet /
eso hi sarvasiddhīnāṃ samayo duratikramaḥ // I6
viṃūtrasamayāṃ bhakṣet yadīcchet siddhim vajriṇāḥ/
eso hi sarvasiddhīnāṃ samayo duratikramaḥ // I7
viṃūtrasamayādyena dvayendriyaprayogataḥ /
sidhyate'nuttaram tattvāṃ buddhabodhipadaṃ śivam // I8
ity āha bhagavān kāmamokṣasamayavajraḥ /
atha bhagavān mahāsamayavajrakrodham na ma samādhiṃ samā-
padyeṣāṃ sarvatathāgatavajrasamāṃṭrasanakrodham svakāya-
←vākcittavajreḥbhya niścārayan /
ōṁ hrīḥ śṛṅḥ viṅṛtāṇana sarvasatṛūn nāsaya stambhaya
hūṃ hūṃ phat phat svāhā /
viṣarudhirasamāyuṭakāṃ lavanāṃ rājikān tathā /
kaṇṭakāgnau juhet kruddhāṃ kanyānāmapadaiḥ saha // I9
madhyāśhe,'rāhairātre vā idaṃ śasytī sarvathā /
trikone tu juhet prājñāśṭasahasraṃ vidhānataḥ // 20
dinatrayam idaṃ kāryāṃ kanyānāṃ phalhetunā /
stambhāṇaṃ bhavate tena trikalpāsaṃkhyam api sadā// 21
buddho dhārmadharo vāpi vajrasattvo'pi vā yadi /
atikramed yadi mohātmā tad antaṃ tasya jīvitam // 22
caturdaśyāṃ tathāṣṭabhyāṃ gṛhyāṅgāram śmaśānataḥ /
abhimantreyāṃ vidhānena dāyakaḥ sa bhavet sadā // 23
rgyan rnams thams cad yongs su rdzogs/spos dan ma tog

rnams kyi brgyans/

rdo rje sems dpal mchog bagoms na/grub pa myur du ḗthob par ḗgyur/I

ḥdi ni sku gsam mchog sbyin pa/saṁs rgyas mtshan gyis

mtshan par ḗgyur/

dpag tshad brgyas yi khyon tsam du/de yi ḗgod kyan snan bar byed/ I5
dbaṅ po gnis ni sbyor ba yis/sbyor ba thams cad brtsam par bya/

ḥdi ni dnos grub thams cad kyi/dam tshig sin tu ḗdāṅ dkaḥ bāṇo/ I6
rdo rje can gyi grub ḗdod na/bāṅ deiḥi dam tshig bzaḥ bar bya/

ḥdi ni dnos grub thams cad kyi/dam tshig sin tu ḗdāṅ dkaḥ bāṇo/ I7
bāṅ deiḥi dam tshig la sogs pas/dbaṅ po gnis kyi sbyor pa yis/
saṁs rgyas byaṅ chub gnas ii ba/de fiid bla na med pa ḗgrub /

I8 bcom ldan ḗdas ḗdod pa daṅ thar paḥi dam tshig rdo rjes de skad

ces bkaḥ stsal to/

de nas bcom ldan ḗdas dam tshig chen poḥi rdo rje khro bo ūs
bya baḥi tiṅ ḗ bdzin la aṅoma par žugs nas/de ḗzin gāṛga pa
thams cad kyi rdo rje kun tu skrag par byed paḥi rdo rje khro bo
ḥdi/ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ho/

OM HRĪṬ ŚṬRĪ VIKRITA ĪNANA SARBASTRŪN NĀṢAYA STAMBHAYA

HŪM HŪM PHAT PHAT SVĀṬI /

dug ni khrag daṅ kun tu sbyar / lan tahwa ska tshe yuṅs mar te /
khro śiṅ taher maḥi me la bereg/bu moḥi miṅ daṅ tshig tu bcas/ I9
ẖi ma guṅ ḗ nam nam phyed na. ḗḥdi ni yoh ye. rab tu śis /
śes rab can gyis gryu gsam du/ston rtṣa bṛgyad ni tshul bāṅn bereg/20
bu mo dag gi don gyi phyir / ḗḥdi ni ḗi ma gsam du bya /

bkal pa graṅs med gsam du yaṅ/de yis rṭag tu gnon par ḗgyur/ 2I
saṁs rgyas saṁ ni chos bdzin paḥam/yaṅ na rdo rje sems dpalṅ rui/
gal te rmoṅs pas ḗdas na ni / ḗde yi tshe. ni der zad ḗgyur /

I8 bcu bīlām yaṅ na tshēs bṛgyad la/dur khroḥ sol ba bhaṅs nas ni/
cho ga bāṅ du sṅags btaḥ na / de ni rṭag tu ster bar ḗgyur / 23
I

rekhāṁ dadyāt tu dhyāṇena mantrajñो yasya kasya cit /

śatroḥ pratikṛtīṁ kṛtvā mriyate nātra samśayaḥ // 24

mudgaram dhyāṇayogaṁ pāṭayan patatī dhruvam /

HŪMaṛajvālasaṁyuktaṁ dīptavajraṁ prabhāvayet /

nāśakaḥ sarvaduṣṭāṇāṁ vajrapāṇikulaḥ smṛtaḥ // 25

khaṭikāṅgārādibhir lekhya puruṣaṁ vāthava striyam/

kuṭhāraṁ pāṇau bhāvitvā grīvaṁ chinnāṁ vibhāvayet //26

buddhas trikāyaratnāgrāṁ sarvasattvahitaśiṇaḥ /

anena hanyate vāpi mriyate nātra samśayaḥ // 27

karmavajramahādīptaṁ sphulīṅgaḥanakulaḥ /

madhye vajraṁ vibhāvitvā vāristambhanam uttamam // 28

maṇḍale likhyamāṇe tu vātādyam yadi jāyate /

damśṭrāmudrāṁ tato baddhā duṣṭāsatraṁ anusmaret // 29

buddhaṁ ca bodhisattvaṁ ca nirmitaṁ vāpi yad bhavet/

śīryate duṣṭamātreṇa na cen nāsaṁ samāpnuyat // 30

buddhaṁ ca bodhisattvaṁ ca ye cāṁye duṣṭajāntavaḥ /

trāśītaṁ tena mantrena mriyante nātra samśayaḥ // 31

tatredaṁ sarvatathāgatamantrarasaṁyahṛdayam /

// PHAT //

jñānasattvaprayoṛgeṇa madhye bimbaṁ prabhāvayet /

catuḥṣṭhāneṣu mantrajñो yoṣītaṁ sthāpayet sadā // 32

sarvālaṁkāraśaṁpurṇaṁ sarvalakṣaṇalakṣitām /

padmaṁ prasāritaṁ kṛtvā idaṁ mantram vibhāvayet // 33

// HŪM //

paṅcarāśmprabhaṁ dīptaṁ bhāvayed ṣḍgavajriṇaṁ /

svakāyavākcittavajreṣu pāṭayan bodhim āpṇuyat // 34

sa bhavet tatkaṁ eva vairocanaśaṁprabhaḥ /

vajrasattvaḥ mahāraجا buddhas trikāyavajradhrk // 35

10 sarvasattvotpādaṇavaṇaṁ nāma samādhiḥ /
snags sès pa yis gai run bafi/dgra yi gzugs brtan byas nas su/
bsam gtañ dag gis bris na ni/bchi bar hgjur bar gdon ni za/
 tho ba bsam gtañ abyor ba yis/phab na ñes par ltuñ bar hgjur/
Hûn ni rab tu ḫbar dañ bcas/rdo rje ḫbar ba rab tu bsom /
phyag na rdo rjeñi rigs dran te/gdug pa thams cad ḫjig par byed/25
rdo rgyus sol ba la.sogs pas/skyes pañam bud med gzugs bris la/
lag par sta re bsams nas su/mid pa bcañs par rnam par bsom /
26
sàns rgyas sku gsam rin chen mchog/sems can kun la phan ḫdod pa/
I ḫdi yis snad par hgjur bâharn / ñi bar hgjur bar gdon ni za / 27
las kyi rdo rje rab ḫbar ba / me atag mañ po ḫkhriñs pa can /
dbus su rdo rje bsams na ni/chu rnam mân pâñi mchog yin no /
28
skyil ḫkhor dag ni ḫdri ba na/riññ la sogâ pa byunâ na ni /
meche bâñi phyag rgya bçiñs nas su/gdug pâñi dgra ni dran par bya/29
sàns rgyas byân chub sems dpâñ yis/gâñ ḫig sprul par gyur pa yâñ/
mthoñ ba taam gyis ḫgag hgjur te/gsân du byas na ḫjig par hgjur/30
sàns rgyas byân chub sems dpâñ deñ/skye bo gdug pa gsân dag kyañ/
snags ḫdiñ skrañ par byas na ni/bchi bar hgjur bar gdon mi za/ 31
de la ḫdi ni snags thams cad kyi gsân bâñi sfiñ poñe/
/
PHAñ /

ye sès sems dpâñi abyor ba yis/dbus su gzugs ni bsom par bya/
snags sès pa yis gnas báí ru / bud med rtag tu gzag par bya / 32
rgyan rnam thams cad yonis su rdzogs/mtshan rnam thams cad
kyis mtshan ciñ/
padmo rab tu rgyas byas nas/snags ḫdi rnam par bsom par bya /
33

Hûn /
ḥod zer liñà ni rab ḫbar båñi /rdo rje can gùi abyor ba bsom /
rañ lus ñag sems rdo rje la/phab na byan chub thob par ḫgyur / 34
de ni de ma thag tu yan / rnam par anañ mdâñ ḫod ḫdra ñiñ /
rdo rje sems dpâñ rgyal po che/sâña rgyas sku gsam rdo rje ḫdzin/35
sems dpâñ thams cad skyed pa rdo rje ñes bya båñi tîñ ñe ḫdzin to/
yoṣitāṃ prāpya vidhīnā cāruvaṅkram hitaisiṁ /
pracchanne prārabhet pūjām guhyam gṛhya vibhaṅgayet//36
sa bhavet tattkṣaṇād eva maṇjuśrītulyatejasa ||
antarādhānādhipaḥ īrīmān jāmbunadasaṃprabhāh // 37
bhakṣyaṃ vā athāvā viṣṭam māṃsām vāpi praveśayet /
abhimantrya vidhāṇena bhakṣya buddhair na drśyate|| 38
ity āha ca māhāvajradharaḥ /

viṣṭam gṛhya vidhāṇena śārāvasampute nyaset /
śatāṣṭavārān saṃcodya buddhasūryair na drśyate || 39
śvānāṃśam hayamāṃśam mahāmāṃśam vidhānataḥ /

viṣṭena saha saṃyuktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 41
mahāmāṃśena saṃyuktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 42
śvānāṃśena saṃyuktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 43
gomāṃśena saṃyuktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 44
prāṇakair viṣṭasamphūtāir guliṅkām kārayed vratī /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 45
karpūracandanaīr yaṅktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 46
rocanāgarusamyaṅktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa bhaved vajramahābaleḥ // 47
karpūrakumukmair yuktām guliṅkām trilohaṃśitaṁ /
dvayendriyaprayoṣeṇa sarvabuddhair na drśyate || 48

ity āha ca /
adhiṣṭhāya mahāmudrāṃ yasya kasyā cid vajriṇaḥ /
sa bhavet tādrśaḥ īrīmān mahābalaparākramaḥ || 49
bzin bsa phyin par yod pa yi/ bud med rnak na cho ga bzin/
dben par mchod pa brtsam par bya/gsa ba bla na bsa phar bya/36
de ni de ma thag tu yas / bjam dpal da ni gai brjid mdam /
mi sna bdag po dpal da ni ldan/bsna de gser gyi mda na bsdr bgyur/37
bzin bsham yas na bsa bsham / sa dag kya ni gug par bya /
cho ga bzin du ba nga nas ni/so na sa na rgyas kyis mi mtho/
jes bcom ldan bsams rdo rje ches chen pos de skad ces bsho stsd to/
bzin ba cho ga bzin bla na/khram phor sbyor mar gug par bya/
brgya rtsa bgrya du bskul na ni/sa na rgyas sii mas mi mtho nho/39
khyi yi sa dan rta sa dan / sa chen dag ni cho ga bzin /
bla na sbyor ba thab kyis ni/so na de yis mi mtho nho/40
bzin da lai eig sbyor ba yi/ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/41
khyi yi sa da sbyor ba yi / ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/42
sa chen da ni sbyor ba yi / ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/43
ba lai sa da sbyor ba yi / ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/44
bzin ba las byun arog chags las/btul zugs can gysa ril bu bya/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/45
ga pur tsas da ni sbyor ba yi / ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/rdo rje stobs po cher bgyur ro/46
i we agaru sbyor ba phis sbyor ba yis/sa na rgyas kun gysa mi mtho nho/47
ga pur gu kum sbyor ba yi / ril bu lcags gsum gysa dkriss pa/
dba gnis kyi sbyor ba yis/sa na rgyas kun gysa mi mtho nho/48
rdo rje bsgrin pa gan yen run/phyag rgya chen por byin brlabs nas/
de ni de hdra dpal ldan bsho/stobs chen pha rol gnon par bgyur/49
yojanakotisampūrṇam ūrdhvam vajragatir bhavet /
trisāhasragatiḥ śrīmaṁ bhaved buddhasamaprabhaḥ // 50
kāmadhātusthitam kanyāṁ surabhogam kulavratam /
rūpadhātusthitam vāpi kāmayeta mahābalaḥ // 51
ity āha bhagavān samayāntardhānana mahāvajraḥ /

atha buddhāḥ prahṛṣṭātma bhṛntacittā maniśīnaḥ /
vismayotphullanayanā idaṁ ghoṣam udīrayan // 52
aho suvismayam idam aho guhyapādākṣaram /
aho svabhāvasamuddham aho dharmaṁ sunirmalam//iti/ 53
atha vajradharaḥ śāstā sraṣṭā karta mahākṣaraḥ /
ādhau vajro mahādharma vajraghoṣam ākārayat // 54
sattvavajraprayogeṇa toṣaṇam vajradhāriṇām /
buddhabodhiprabhedena toṣaṇam buddhavajriṇām // 55
vajralocanābimbādyair uṣṇiśārdhanaṁ smṛtam /
krodhānāṁ api tac chreṣtham buddhavajrāprabhāvanam//56
vidyārājāgradharmāṇāṁ ratnaketu vibhāvanam /
vidyārājūprayogeṇu amitāyur vibhāvanam // 57
sarvakarmikamantrāṇāṁ amoghajñānabhāvanam /
sarveṣāṁ eva mantrāṇāṁ vajrasattvavibhāvanam // 58
ity āha ca /
yakṣiṇīmantratantrāṇāṁ yamāntakasyayaiva kalpanam /
sarveṣāṁ yogamantrāṇāṁ śastaṁ mūrdhni pracodanam // 59
ity āha bhagavān mahāsasyayaḥ /

anena dhyānava jreṇa mantrārdhanamanapālām /
sādhakānāṁ hitaṁ proktam mahāsamayasādhanam // 60
atha vajradharaḥ śaṣṭā sarvadharmesvaraḥ prabhuḥ /
kāyavākcittasaṁśuddho jñānavajram udīrayan // 61
dpag tshad bye ba rdzogs pa yi/stei du rdo rje bgro bar ḡgyur/
ston gsam bgro pahi dpal ldan pa/saṅs rgyas ḡod daṅ wi ḡdra bar ḡgyur/ 50
ḥdod kham gaṅs pahi bu mo daṅ/lha yi loṅs spyod rigs brtul ṭuga/
yaṅ na gzugs kham gaṅs pa la/stobe chen gyaṅ ni ḡdod pa spyad/ 51
bcom ldan ḡdas dam tshig mi saṅs bāṅ ḡdo rje chen poṣ de skad
ces bkal stsal to/
de nas saṅs rgyas rab ḡyes bdag/semsh ḡkhrul yid la dbaṅ ba rnam/s
ḥo mtshar gyur ciṅ spyan gaṅs nas/gsun ni ḡdi skad bkal stsal to/52
e maṅo ḡdi rab ḡo mtshar che / e maṅo gaṅs gaṅs mi ḡgyur ba /
e maṅo ḡo bo ḡid kyis ḡag / e maṅo ḡin tu ḡri ḡed ḡos / 53
de nas ṭon pa rdo rje ḡdzin / ṭkyed pa byed pa mi ḡgyur che /
saṅs rgyas rdo rje chos chen poṣ/rdo ḡjeṅ ḡsun du bkal stsal pa/54
sems dpah rdo ḡjeṅ sbyor ba yis/rdo rje ḡdzin rnam ḡmès par ḡgyur/
saṅs rgyas byaṅ chub rab ḡbye ba/saṅs rgyas rdo rje can
mès ḡgyur / 55
rdo rje spyan gyi gzugs la sogs/gyaṅ tor ḡjog par byed par bāṅ/
khro boṅ ni ḡaṅ na ḡe mchog ste/saṅs rgyas rdo rje rab ṭsgom paṅo/56
rig pahi ḡyral ḡo chos mchog rnam/ḥkon mchog dpal ni
rnam par ṭsgom /
rig pahi ḡyral mo sbyor ba la/tshe dpag med pa ḡaṅ tu ṭsgom / 57
thams/ cad las byed snags rnam la/gdon mi ḡaṅ baṅ ye ṭes ṭsgom/ snags rnam thams cad ḡid la ni/rdo rje sems dpah rnam par ṭsgom/58 ṭes gsun ṭs so/
gnod sbyin mo yi snags ḡyud la/gāṅ rje ṭgṣed ni brtag par bya/ snags rnam thams cad ḡid la ni/spyi bo ṭnas ni ṭskul ba śiṣa/ 59 bcom ldan ḡdas dam tshig chen poṣ de skad ces bkal stsal te/
bsam ḡtan ḡkhor lo de yis ni/snags mès pa yi ḡkyil ḡkhor dag/
dam tshig chen po ṭgrub byed pa/ṛgrub pa po la ṭphan par gsun/
de nas ṭon pa rdo rje ḡdzin/gtsaṅ bo chos rnam kun ḡbaṅ phyug/
sku daṅ gsun thugs yoṅs dag pas/ye ṭes rdo rje bkal stsal to / 61
ri rtse flams ni dga\textsuperscript{a}h ba daň / nag tshal rab tu dben par ni /
bsam gtan rdo rje rab bya ba/bzlas daň snags kyi sbyor\textsuperscript{b} bas so/ 62
rdo rje sens dpa\textsuperscript{d}h la sogs kun/snags kyi bsam gtan gyis bskul bas/
gsün gi las kyi bka\textsuperscript{c} bzin du/las rnas sa\textasciitilde{a} tshogs byed par hgyur/63
rdo rje chos kyi gzugs chen po /padmar\textsuperscript{e}ga\textp{h}i hod ñdra ba /
sku gsün thugs kyi rdo rje la / gnas gsam du ni rigs brtag go / 64
dbab pa\textsuperscript{f}h cho ga thams cad ni / byas na gdon ni za bar \textg{h}grub /
bskul daň re\textsuperscript{g}ns daň lha chen po/ ñphags las bél po dag kya\textsuperscript{h} ni /
rdo rje grub pa dag gis bya / de ltar byas na rtag par ñgrub / 65
bu mo la gra\textsuperscript{i}ns bcu gños mâham / khye\textsuperscript{k}h lu gra\textsuperscript{l}ns bcu gños pa /
mtshan sild thams cad yo\textsuperscript{n}s ri\textsuperscript{o}gs pa/bzün nas dbab parab tu brtag/66
cho ga thams cad byas nas ni / las rnas ral tu bsgrub par bya /
rnam pa g\textsuperscript{ ó}n du byas na ni/khams gsam s\textsuperscript{k}ye bos dp\textsuperscript{y}as par hgyur/ 67
de la s\textsuperscript{u}n po\textsuperscript{b}h snags kyi yi ge\textsuperscript{g}hi tshig \texth{h}di rnam sa so/

/ HÜM HAN AH DZHA\textp{H}I /

nam m\textsuperscript{k}ha\textsuperscript{h}i khams ni sens m\textsuperscript{e}d ci\textg{h}/rtog pa thams cad rnam espa\textsuperscript{a}n daň/
rdo rje sens dpa\textsuperscript{d}h \textg{h}dag sild kya\textsuperscript{n} / cho ga bzin du byas na ñbab / 68
HÜM ni rdo rje sens dpa\textsuperscript{h}i bdag / HA ni sku yi rdo rje can /
ÄH ni chos ñdzin rgyal po ate / \texth{h}di ni gs\textsuperscript{a}n tshig btsan pahö / 69
DZHAI\textsuperscript{H}H ni bskul bar byed par b\textg{a}d / ñgul ba daň ni gyo ba yin /
\texth{h}di ni bskul bar thams cad kyi / gs\textsuperscript{a}n ba yin par \texth{h}di rab b\textg{a}d / 70
khru ga\textsuperscript{n} tsam mam khru do\textsuperscript{h}am / khru brgyad tsam mam lâa tsam du /
rdo rje sens dpa\textsuperscript{d}h rab bskul na/\textg{h}jigs ñiân bskrag nas ñphuar bar hgyur,
sha ma bzin du thams cad hgyur / \texth{h}di ni gs\textsuperscript{a}n ba thob pahö / 71
de nas rgyal po rdo rje ñdzin / de bzin gáega pa kun gyi bdag /
sku gsam gnas ni yo\textsuperscript{n}s dag pas/ gsün ni \texth{h}di skad bka\textsuperscript{h} stsal to / 72
rtse gcig ma gyur pa yis kya\textsuperscript{n}/b\textg{h}tul ñ\textg{u}gs brtan pas \texth{h}di dag bya/
sbyor ba g\textsuperscript{ ó}n min pas bya ba/gdug pa thams cad rnam gáig pahö/ 73
dur khrod sol daň thub sog\textsuperscript{a}s las/dgra yi gzugs br\textsuperscript{f}an byas nas ni/
skra báig goer bur byün nas ni/khams gsam dag kya\textsuperscript{n} \textg{h}jig par byed/74
śatroḥ pratikṛtṛṃ kṛtvā āmaśāṅacitibhasmanā //
sahasrāṇaśatanāpi mriyate nātra saṃsayaḥ // 75
gomāṃsahayamāṃsena śvānāṃsena citriṇā. //
triṃkōparāṃśdalen kāryaṃ dhruvaṃ vajro'pi naṣyati // 76
mahāṃsena svaṁsaṃ nāśanaṃ vajrajaṃ smṛtaṃ /
eśo hi sarvaśatrūpaṁ nāsako dāruṇaḥ smṛtaḥ // 77
śatroḥ pratikṛtaṃ kṛtvā viṃśūtraṃgradharmiṇāṃ /
kaṇṭakāgnau juhet kruddho dhruvaṃ buddho'pi naṣyati // 78

ity āha ca /
śatroḥ pratikṛtṛṃ kṛtvā nadiśrotobhayor api /
tilaṁstrām api sarvāṅgam kaṇṭakair viśasambhavaḥ /
purayeec codanapadair dhruvaṃ buddho'pi naṣyati // 79

ity āha ca /
rañikam lavaṇam taḷaṃ viṣaṃ dhattūrakaṃ tathā /
maraṇam sarvabuddhānām idaṃ śreṣṭhatamaṃ smṛtaṃ // 80
aṅgārārdragataṃ vastraṃ prāvṛtya krodhasetaṇā /
liṅgaṃ pādenākramya rākṣasair gṛhyate dhruvaṃ // 81
prakṛtim asthicūrtena viṣeṇa rudhireṇa ca /
kṛtvā tu gṛhyate śighram vajrasattvo'pi dāruṇaḥ // 82
liṅgaṃ rañikasyuktaṃ viṃśūtraṇi priṇitam /
pādākrāntagataṃ kṛtvā mahādāhena gṛhyate // 83

ity āha ca / tatredam sarvatathāgatavajramahākrodha-
samayahṛdayam /

NAMĀH SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OM HULU HULU TĪṢṬHA
TĪṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA
VISPHOTAYA VISPHOTAYA SARVAVIGHNANAYAKAN MAHAŅĀPĀTI-

← JĪVITĀNTAKARĀYA HŪM PHĀT /
homaṃ vāsthaba dhyānaṃ kāyāvākcitabhīdanam / 6
kartavyanā nānyacitena idaṃ māraṇam uttamam // 84
vajrasattvam mahākrūram vikaṭotkaṭabhīṣanam /
kūṭhāramudgarahastaṃ dhyātvā dhyānaṃ prakalpayet // 85
dur khrod ro bse'ags thal ba yis/dgra yi gzugs brt'an byas nas ni/
stoi rtsa brgyad du balas pas kyi/phony bar hgyur bar gdon mi za/75
dkyil hkhor gru gsam byas pa la / ba la'ñ sâham rta yi ña /
khyi yi sâham ana tshogs kyi / rdo rje'hâñ gdon mî za bar bjig/ 76
sa chen gyis ni thams cad kyi / rdo rje las byun bjig par bêad/
þdi ni dgra rnam s thams cad kyi / bjig pa âin tu mi bzad yin / 77
dgra yi gzugs brt'an byas na ni/b$añ gci dag gi choa mchog can/
tsher mañi me la khoros nas bse'ags/sañas rgyas dag kyi ñes par bjig/78
chu boñi hgram gis sa yis kyi/dgra yi gzugs brt'an byas nas ni/
til hbru tsam gyis yan lag kun/dug las byun bâñi tsher ma yis/
sakul bañi tshig dan bcas pas dgan/sañas rgyas dag kyi
ñes par bjig/ 79
ske tshe lan tshwa hbru mar dan/dug dan dadura dag ni/
sañas rgyas thams cad bêad pa la/þdi dag mchog tu gyur par bêad/ 80
sol khus gêr bañi goa dag ni / gyon te sems ni khoros nas su /
rkân pas linga mnan nas ni / sriñ po sañhkyer bar gdon mî za / 81
rus phyé khdrag dan dug rnam s kyi/gzugs brt'an rab tu byas na ni/
rdo rje sems dpâñ drag po yai/myur ba dag tu hıkhyer bar hgyur/ 82
ske tshe b$añ gci sbyar ba yis/ linga yeña su gan bar ni /
blugs la rkân pas rab mnan na/tsha ba chen pos btab par hgyur/ 83
de la þdi ni de bûn gse'eg pa thams cad kyi dam tshig chen põhi
rdo rje khro boñi, sñiñ poño/
NAMAÑ SAMANTAKAYABÄKTSITTARADZHÄNÄM / OM HULU HULU TIŠTHA TIŠTHA
RANJHGA RANJHGA HANA HANA DÄHÅ PATSA PATSA GARDZA GARDZA
BISPHÖTAYA BISPHÖTAYA SARBARIGHNÄN BINÅYAKÄN MAHÄGAÑAPATIDZÄÑI-
TÄNTAKARÄYA HÜM PHAT /
sbyin sreg yah na bsam gtan dag / lus dan ñag sems bjig pa ste /
ma yeña pa yi sems kyi bya / þdi ni gsod pañi mchog yin no / 84
rdo rje sems dpâñ khro bo che/rnam par bgrad pa bjigs bjigs lta/
sta re tho ba phyag na banams/bsams nas bsam gtan rab tu bya/ 85
tatredam mahākūrakaśrodhasamayam /
khadhātum pariṇāmaḥ tu sarvabuddhāḥ prabhāvayet /
ghātitaṃ tena ṅuṣṭena dhvātva mriyate tatkṣapat // 86
buddhais ca bodhisattvaiḥ ca pariṇāmaḥ vibhāvayet /
ghātitaṃ duṣṭasattvena mriyate vajradharaḥ svayam //87
cintayet purato mantri ripuṃ buddhāpakārṇaṃ /
bhitam bhayaṅkaraṃ cinten mriyate nātra saṃśayaḥ // 88
rākṣasair vividhāḥ krūraṁ pracaṇḍaḥ krodhaḍarūṇaḥ/
trāṣitaṃ bhāvayet tena mriyate vajradharaḥ svayam //89
ulūkaḥ kākagṛḍhais ca śṛgālaīr dīrghatūṇḍakaḥiḥ /
bhakṣitaṃ bhāvayet tais tu dhruvam buddho'pi naśyati//90
krṣṇasarpaṃ mahākūraṃ bhayaśāyiḥ bhayaṃpradām /
dhvātva viṣaṅgrasamayam lalāṭedam viśiṣyate /
bhakṣitaṃ tena sarpeṇa dhruvam buddho'pi naśyati // 91
dāsaḍiksaṛvasattvānām Īteṣa copadravasaṃ vā /
3bhayaṃ nipātananāṃ śreṣṭham idam codaṇaṃ uttamam // 92
mudgareṇa pracaṇḍena urasi tāḍayet vratī /
bhraṣyate jīvitāc chatrur vajradharaṇa cato yathā // 93
sphālanāṃ kuṭṭaṇaṃ cintet kuṭhārādyādivajriṇaiḥ /
mriyate trikāyavaraṇa vajrasattvā'pi dārūṇaḥ // 94
rākṣasādyāni mantrāṇi devatāni ca kīlayet /
eso hi mārāṉaṅgraṅgam samayo duṛṣṭikramaḥ // 95
skandhavajreṇa yāvantaḥ sattvaḥ tiṣṭhanti maṇḍale/
6ghatanaṃmataṇāṃ cintet evaṃ tuṣyanti nānyathā // 96
buddho vajradharaḥ śaṣṭā vajradharmo'pi vajriṇaḥ /
mriyate dhyanayogena cītavajraṇavaco yathā // 97
ity āha bhagavān mahākūraṃ samayavajraṃvadhaḥ /
de la ḏi ni drag po chen poḍi khro boḍi dam tshig go/
mkhaḥ dbyiḥs thams cad saṅs rgyas kyis/yoḥs su gaṅ bar rab tu bsam,
gdug pa de yis bsad par ni / bsams na de ma thag tu ḏchi /
saṅs rgyas byaṅ chub sms dpal yis/yoḥs su gaṅ bar bsamgs nas ni/
gdug paḍi sms pas bsad na ni / rdo rje ḏdzin pa ḏid kyaṅ ḏchi /
saṅs rgyas gnod byed dgra ṛnams la/skrag cin ḏjis pas
dkrugs par ni/

āṅgas mkhan gyis ni ṛdun bsams na/ḥchi bar ḏgyur bar ḏgon ni sa/88
srin po ḏkho bo saa tshogs pa/ gthum śiṅ khro bo ni bsad pa /
der ni skrag par byas bsams na / rdo rje ḏdzin pa ḏid kyaṅ ḏchi /
ḥṣug pa khwa daṅ bya ḏgod daṅ / mchu riṅ ba daṅ wa ṛnung te /
de yis zos par bsams na ni / saṅs rgyas dag kyaṅ ḏes par ḏjis /
abrul gnag rab tu khro bo ni/ḥjis pa dag kyaṅ ḏjis par byed /
dug gi meḥog gi dam tshig ni/dpral bar bsams na khyad ḏphags paḥi /
abrul das zos par bsams na ni/saṅs rgyas dag kyaṅ ḏes par ḏjis /
phyoṅs baḥi sms can thams cad la/yama sam gnod par byed pa ṛnung /
ḥḏis pa ḏes par ḏbebs paḥi meḥog/ḥdi ni ṛbakul baḥi meḥog yin no/92
 tho ba rab tu drag po yis / bṛṭul śugs can gyis śiṅ khaṅ brdeŋ/
rdo rje ḏdzin paḥi bkaḥ bzin du/dgra boḥi srog ni med par ḏgyur /
rdo rje sta re la sogs pa / gṣeg cin gthub par bsams na ni /
sku gaṃu gyi ni meḥog sbyin pa / rdo rje ṛsams dpal drag poḥaṅ ḏchi /
bruṅ ba la sogs āṅgas ṛnams daṅ/lha ṛnams kyaṅ ni phur ḏus gdab/
ḥdi ni ṛgod par byed paḥi meḥog/daṃ tshig śiṅ tu ḏdaḥ dkaḥ ḏaḥo /
rdo rjeḥi phuṅ pos ji ṛsam du / ṛsams can dkyil ḏkhor gnas pa la /
bsad bdag śid gtogs bsams na ni/miṅs par ḏgyur te gṣan du min /
štun pa saṅs rgyas rdo rje ḏdzin/rdo rje chos daṅ rdo rje can /
rdo rje thuṅs kyi bkaḥ bzin du/bsam ṛtan sbyor bas ḏchi bar ḏgyur /
beom ṛdan ḏdas khro bo chen poḍi dam tshig khro bo ṛs de skad ces
bkaḥ stsal to/
atha vajrādharo rājā sarvākāśo mahāmuniḥ / sarvābhīṣekasāmbuddho jñānava[jram udīraya]n // 98
aho svabhāvasaṃuddham vajrayānam anuttaram / anutpanneṣu dharmeṣu utpattiḥ kathita jinaiḥ // 99
tatredā m kṣudravajrakarmarahasyam /
khaṭikāṅgāreṇa likhet sarpaṃ viṇṭam tu bhayapradam/ kṛṣṇaṃ jvalākulaṃ kruddham dvijivaṃ damṣṭramālinam//100
tatredām krūraṇāgacodanahṛdayam /

// KHAṂ //
vāktramadhyagataṃ cinted viṣāṃ halāhalaprabham / dahantam agnivarṇaṃ ca bhāvayaṃ calate dhruvam // IO1
tatredām sarvaviśākarṣapahṛdayam /

// HṚĪḤ //
traidhātukasthitam sarvaṃ viṣāṃ vividhasaṃbhavam / hṛtaṃ tu bhāvayet tena patamaṇaṃ vicintayet // IO2
sa bhavet tatkaṇḍād eva viśodadhisudāruṇaḥ / sprēṭemātre jagat sarvaṃ nāsayaṃ nātra samśayaḥ// IO3
maṇḍūkavrścikādīni sarpaṇi vividhāni ca /
kartavyāni vidhāṇena yogotpattikalakṣapaiḥ // IO4
tatredām sarvaviśāmahāsaukramahṛdayam /

// OM //
dṛṣṭiṣvajrvāsiṣdīni ye cānye viṣadāruṇaḥ / 4
aṅgaya jñānava[jreṇa preraṇaṃ khavajramaṇḍale // IO5
ity āḥa bhagavān mahāviṣaṃsamaṃvajrāḥ /

// HŪṂ //
hṛdayaṃ idaṃ mahāvajrāṃ sitavarṇaṃ vicintayet / IO
raṃṣimeghaṃ mahādiptaṃ candrāṃśum iva śītalam // IO6
de nas rgyal po rdo rje ḫdzin/thams cad nam mkhah thub chen po/
thams cad dban bkur rdzogs sáns rgyas/ye šes rdo rjes
bkaḥ stsal pa/ 98
e maḥo ḫo bo fiid kyis dag / rdo rje theg pa bla na med /
ma skyes pa yi chos rnams la/rgyal ba rnams kyis skye bar bstan/99
de la ḫdi ni las phran tshegs kyi rdo rje gsan baḥo/
sbrul ni mi sdug ḫjigs byed pa/nag po ḫbar ba ḫkhrug ciṅ khro/
lec gūṅs mcḥe bahi ḫphren can ni/rdo rgyus dag gam sol bas bri/ IO

de la ḫdi ni klu khro bo bskul bahi sņin poḥo/

/ KHĀM /

rdo rjebilti dbus na ḩdug par bsaṃ / dug ni halahala mtshuṅs /
sreg pahi me yi kha dog bśin / bsgoms na ḫgul bar gdon mi za / IO

de la ḫdi ni dug thams cad ḥbyin pahi sņin poḥo/

/ HĪĨ /

rnam pa saṇa tshogs las byun dug/khamgs gaum na ni gnaḥ pa kun/
d e ḫis khyer bar baṅgsoms nas ni/ḥbab par gyur par. rnam par bsaṃ/ IO

d e ni de ma thag tu yāṅ / mi bzad dug gi rgya mtshor ḧgyur /
reg ma thag tu skye bo kun / ḫjig pa ḫdi la the tshom med /
SDIG PA RUS SBAL LA SOGS dāṅ/sbrul rnams saṇa tshogs pa dag kyaṅ/
sbyor ba ḥbyun bahi mtshan ḥid kyis/cho ga bśin du ḥab tu bya/ IO

de la ḫdi ni dug thams cad ḥpho bahi sņin poḥo/

/ OM /

lta ba rdo rjebilti dug la sogs / gśan yāṅ mi bzad pa yi dug /
nam mkhah rdo rjebilti dkyil ḫkhor du/bsams na ye šes rdo rjes ḫdrenIO;
bcom ldan ḫdas dug gi dam tshig chen po rdo rjes de skad ces
bkaḥ stsal to/

de la ḫdi ni dug gso bahi dam tshig rdo rjebilti sņin poḥo/

/ HŪM /

rdo rje chen poḥi sņin po ḫdi / kha dog ḫkar por rnam par bsaṃ /
ṭod kyi sprin ni śin tu ḫbar / zla bahi ḫod zer bśin du bai /
I06
catuḥsthanaprayogueṇa saṃhareṇaḥ uttisṭhati kṣaṇat
dvitrīn vārṇa prabhāvītvā chaḍdayantāṃ vicintayet/
khadhātum viśasaṃpūrajam nirviṣam kurute kṣaṇat
ity āha ca

tatredaṃ sarvopaviṣākarṣapahṛdayam/

/ Āḥ /

gañḍapitakalūtaś ca ye cānye vyādhayaḥ smṛtaḥ
nasyanti dhyānāmatreṇa vajrapāṇivacō yathā
aṣṭapatraṃ mahāpadmaṃ sāśāṅkaṃ iva nirmalam
tatra madhyagatam cintet pañcarāśnipprāṇitam
saṃhare kṛṣṇasamayaṃ codane sitasaṃnibham
idaṃ dhyānapadam guhyam rahasyam jñānairnmalam

tatremāṇi bāhyādyātmikavyādhicikitsāvajrahṛdayamantrā-

kṣarapatāni/

/ JINAJIK ĀROLIK VAJRADHṛK /

yad evākṣarapatam īṣṭaṃ bhaved bhaktiguṇāvaham
bhāvayet tādṛśaṃ bimbāṃ vyādhivajrapraco dhanaśaṃ
vānārākārasamayam athavā śvānasambhavam
svakāyavākṣitatapade niścarantāṃ vicintayet
ca kraṇaṃ vā athavā vajraṃ dhyātva vajrapade sthitaḥ
kāyavākṣitasamayam cūrṇitaṃ tena bhāvayet
tataḥ prabhṛti saṃbuddhā bodhisattvā mahāyāsāḥ
adhiṣṭhānapadam ramyaṃ daṇḍanti hṛṣṭacakṣuṣaḥ

ity āha ca

svakāyavākṣitavajreṣu buddhamēghāṃ vicintayet/
vajraraṇāmahāmēghaṃ bhāvaṃ vyādhiṃokṣaṇaṃ
vānārākārasamayaṃ adhiṣṭhānapadam ramyaṃ
dhaṃmatāṃ ca bhavayet tasya māraṇam pāramārthikam

10
12
12
14
14
16
gnas bḥi dag tu sbyor ba yis/ de ma thag tu ḫbyun bar ḫgyur/  
lan gsun legs par sgom pa ni/ skyugs pa dag tu rnam bsams na/ 
nam mkhaṅ khang kun gaṅ ba yan/de ma thag tu dug med ḫgyur/ 

I0; ḥes de skad bkaḥ stsal to/ 

de la ḥdi ni ḥe bḥi dug thams cad draṅbahi sṅiṅ poḥo/ 

I ḫ 

ḥbras daṅ phol mig ḫbrum bu daṅ/gaṅ gzan nad du bṣad pa rnam/ 
phyag na rdo rjeṅ bkaḥ bzin du/bsams pa tsham gyaṅ med par ḫgyur/I0; 
padma chen po ḫdab ma bṛgyad / zla ba bzin du dri ma med / 
de yī dbus na ḥdug bsam pa / ḫod zer līa ni rdzogs paḥo / 
I0; 
sdud pa na ni dam tshig gnag / bskul ba na ni ḫkar po ḫdra / 
bsam gtan gnas na gsaṅ ba ḥdi / ye ḥes dri med gsaṅ chen yin / 

IX 
de la ḥdi ni phyi naṅ gi nad rnam gso bḥi rdo rje sṅiṅ poḥi 
sṅags kyi yi gehi tshig rnam sa/ 

I DZINADZIK ĮROLIK BADZRADHRIK I 

nad kyi rdo rje bskul ba yis / yī gehi tshig ni gaṅ,ḥdod pa / 
dad pas yon tan thob ḫgyur ba/de ḫdraṅ gzugs ni bagom par bya/ 
I1 
dam tshig sreṅ bu daṅ ḫdra bāḥam/yāṅ na khyl las byuṅ bāḥan ruṅ/ 
raṅ gyi lus ṇag sems gnas las / byuṅ ba dag tu rnam par bsam / 
I1 ḫkhor loḥam ni rdo rjeṅ ruṅ/bagoms na rdo rjeṅ go ḫphaṅ gnas/ 
lus daṅ ṇag sems dam tshig rnam/daṅ ni phyi mar bṛlag par bagom/I1 
de nas brtsams te rdzogs sāṅs ḡyas/byāṅ chub sems dpaḥ grags 
chen rnam/ 
byin rlabz go ḫphaṅ dam pa dag/dgyes paḥi sphyan gyaṅ rab tu stsal/I1 
ḥdi skad ces kyaṅ bkaḥ stsal to/ 
I raṅ lus ṇag sems rdo rje la / sāṅs ḡyas sprin dag rnam par bsam/ 
rdo rje ḡyal po sprin chen po/nad las thar par rnam par bagom/ 
I1 ḫ phyogs bchuṅ sāṅs ḡyas thams cad daṅ/blo ldan byāṅ chub 
sems dpaḥ dag/ 
de la ḫhros par bsams na ni / Ḫchi bar byed pa dam pa yan / 

II6
anena dhyāṇayogena karmayāpāṃ vāpi yat smṛtam / I
śatāṣṭajāpayogena dinaiḥ saptair vinaśyati // II7
athavā svamantramajena vajradhyāṇavidhiḥ smṛtaḥ. // II8
eṣo hi sarvavyādhināṃ samayo duratikramaḥ // II9
atha vajradhīrājā jānānākuśamahādyutīḥ / svapnoppameśu dharmeśu anutpādasvabhāviṣu /
śabhāvaśuddhaḥattvaveṣu bhṛntivaśraḥ pragiyate // II10
paśyanti sādhaka nityaṃ japaḥyānārthatatparaḥ / buddhās ca bodhisattvās ca dvidhābhedena darśanam. //II11
tatredam mahāśvapnasamayapadam /
bodhijñānāgraṃśaprajāṃ paśyati buddhasuprabham / buddhasambhogaśāyaṃ vā atmānāṃ laghu paśyati // II22
traidhātukamahāsattvaiḥ pūjyamanāṃ sa paśyati / buddhais ca bodhisattvais ca pañcakāmāgaṇpurair dhruvam/
pūjitaṃ paśyate bimbaṃ mahājñānasamaprabham // II23
vajrasattvamahābimbaṃ vajradharmamahāyaśam / svabimbaṃ paśyate svapne guhyavajramahāyaśam // II24
praṇamantia mahābuddhā bodhisattvās ca vajrīṇāḥ / drakṣyate Īḍrśaṁ svapnāṁ kāyavākcittasiddhid ā // II25
sarvālaṃkāraṃśapupāraṃ surakanyāṃ manoramāṃ / sarvālaṃkāraṃśapupāraṃ surakanyāṃ manoramāṃ /
dūrakāṇaṃ dārikāṇaṃ paśyate sa siddhim adhigacchati // II26
daśadiḥsṛvabuddhānāṃ kṣetraśthānaṃ paśyate dhruvam/
dadanti hṛṣṭacittātmā dharmagāṇjaṃ manoramāṃ // II27
dharmacakragatāṃ kāyaṃ sṛvabuddhaiḥ parivṛttaṃ / paśyate yogasamaye dhyāṇaṃvajraparistiṣṭhitāḥ // II28
ārāmodyānāvividhān surakanyādyalamkṛtāṃ / paśyate dhyāṇasamaye sṛvabuddhair adhiṣṭhitāḥ // II29
bsam gtan sbyor ba ḷdi dag gis/las skyes su yas gaṅ grags pa/

brgya rtsa brgya bdlaš sbyor ba yis/ni ma bdun gyis

ḥdi bgs tu ḷjig par ḷgyur/117

yaṅ na bdag gi snags rgyal gyis/rdo rjeṅi bsam gtan cho ga bsam/

ḥdi ni nad rnam s thams cad kyi/dam tshig sīn tu ḷdaṅ dkaḥ bhaṅ/118
de nas rgyal po rdo rje ḷδāṃ/ ye sēs kyo ba ḷhod po che /

ḥdod daṅ thar pa rdo rje ches/ gsun nī ḷdi skad bkaḥ ātsal to/ 119
chos rnam s rmi lam lta lu ste/ ṭo bo f:id kyis ma skyes sīn /

raṅ bzin dag pa de sīl la / ḷkhrul paḥi rdo rje rabs tu gsun / 120
bsam gtan bdlaš pa don brtsan paḥi/sgrub pa pos ni rtag tu mthoṅ/

sans rgyas byaṅ chub sans dpal rnam/dbya ba rnam pa gsis

sa mthoṅ / 121
de la ḷdi ni rmi lam chen poḥi dam tshig gi gnas te /

byaṅ chub ye sēs mchog thob rags/sans rgyas ḷod ni bsaṅ por mthoṅ/

sans rgyas rdzogs loṅs spyod pa yis/akur yas bdag sīd

myur du mthoṅ/ 122
sans can chen po kham gsun pas/mchod pa byed par des mthoṅ ṭo/ 123
ye sēs chen poḥi ḷod ḷdraṅi gzaṅgs/sans rgyas byaṅ chub

sans dpal yis/

ḥdod paḥi yon ṭan lha rnam kyi/rtag tu mchod pa byed par mthoṅ/123

rdo rje sans dpal gzaṅgs chen daṅ/grags pa chen po rdo rje chos/

gsaṅ ba rdo rje grags pa cher/rmi lam dag na raṅ gzaṅgs mthoṅ/ 124
byaṅ chub sans dpal rdo rje can/sans rgyas chen po phyag ḷtshal baḥi/

rmi lam ḷdi ḷdra mthoṅ ḷgyur ba/sku gsun thugs kyi dṅos grub ḷtshob/126
rgyan rnam s thams cad yoṅs rdzogs paḥi/lha yis tu bo mo yid ḷoṅ daṅ/

khyeṅu daṅ bu mo dag mthoṅ na/de ni dṅos grub ḷtshob par ḷgyur/ .126
phyogs bcuṅi sans rgyas thams cad kyan/ṣiṇ na bzung pa

ḥes par mthoṅ/

thugs ni dgyes par gyur nas kyaṅ/chos mdzod yid du ḷoṅ ba ātsol/127
chos kyi ḷkhor lo sgyur baḥi lus/sans rgyas kun gyis yoṅs bakor ba/

bsam gtan rdo rje la gnas paḥi/dam tshig sbyor bas mthoṅ bar ḷgyur/128
kun dgaṅ ra ba skyed moṣ tahal/lha yis tu bo mo sog s pa rgyan/

sans rgyas kun gyis byin brlabs pas/bsam gtan dam tshig can

gyis mthoṅ / 125
buddhais ca bodhisattvaiś ca abhiṣiktam sa paśyati / vidyādharamahārājaiḥ pūjyamānaṁ sa paśyati // I30

ity āha ca /

vividhān vajrasaṃbhūtān svapnān paśyati nirmalān / sidhyate'nuṭṭaram tasya kāyāvākcittavajrajam // I31
candālasvānayogadīn paśyati yadi vajradhīḥ / sidhyate cīttaṇilayām vajrasattvasya dhīmataḥ // I32
tatredām svapnavicāraṇasamayahṛdayam /

svacittaṃ cīttaṇidhyaptau sravane dharmāḥ pratiṣṭhitaḥ/
khavajrasthā hy amī dharmāna dharmā na ca dharmataḥ/I33

atha bhagavantaḥ sarvatathāgataḥ āścaryapraśptā adbhuta-
prāptāḥ sarvatathāgatakāyāvākcittasamayasyaśayachettārām
vajrasattvam pāyacchuḥ / kim idaṃ bhagavan
niḥsvabhāveṣu dharmesu dharmatattvam udāhṛtam /
aho vismayasaṃbhūtam ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyāvākcittavajraṇaḥ tathāgataḥ sarva-
tathāgataḥ evam āha / bhagavantaḥ sarvatathāgataḥ /
ākāśāṃ na kena cid dharmena saṃyuktam nāpy asaṃyuktam na
cākāśasyaivaṃ bhavati / sarvagato'naṃ sarvatrāṇudarśi ca/
evam eva bhagavantaḥ sarvatathāgataḥ sarvadharmāḥ svapnāḥ
svapnasesamayasambhūtāṃ cānugantavyāḥ / tadyathāpi nāma
bhagavantaḥ sarvatathāgataḥ / ākāśam anirūpyam anidaroṣam
aprītikham / evam eva bhagavantaḥ sarvatathāgataḥ sarva-
dharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarva-
tathāgataḥ sarvadharmakāyāvākcittavajrapadasamayaṃ sarva-
saṅs rgyas byaṅ chub sems dpaḥ yis/de ni mhon par dbaṅ bskur mtoṅ, rīg ḷdzin rgyal po chen po yis/mchod pa byed par de mtoṅ ńo/ I3 yaṅ guṅs pa/

rdo rje las byuṅ sna tshogs paḥi/rmi lam dri ma med mtoṅ na/

s sku guṅs thugs kyi rdo rje las/skyes pa bla med ḷgrub par ḷgyur/I3
g dol pa ḷkhyi yi sbyor la sogs/ gal te rdo rje blos mtoṅ na /

b lo ldan rdo rje sems dpaḥ yis/sems kyi gnas ni ḷgrub par ḷgyur/ I3
de la ḷdi ni rmi lam rnam par dpyad paḥi dam tshig gi sfiṅ poḥo/

rāṅ sems rnam s ni dmigs pa la/chos rnam thams cad rab tu gnas/

nam mkhaḥ rdo rjeḥi gnas sems ḷdi/chos med chos fiṅ med paḥo/ I3:

de nas bcom l dan ḷdas de bžin gēega pa thams cad ḷo mtshar du
gyur rmaḍ du gyur nas/de bžin gēega pa thams cad kyi sku daṅ
guṅ daṅ thugs kyi dam tshig gi the tshom gcod pa rdo rje sems

dpaḥ la žus pa/bcom l dan ḷdas ḷdi ci žes lags/
chos rnam s no bo med pa la / chos kyi de fiṅ kun bṣad pa /

e maḥo no mtshar las byuṅ ba/nam mkhaḥ la ni nam mkhaḥ sgm/ I34

de nas bcom l dan ḷdas de bžin gēega pa thams cad kyi sku daṅ
guṅ daṅ thugs phyag na rdo rje de bžin gēega pa thams cad la ḷdi skad ces guṅs so/bcom l dan ḷdas de bžin gēega pa thams cad/nam mkhaḥ ni chos gaṅ daṅ yaṅ mi l dan te/mi l dan pa
yaṅ ma yin no/nam mkhaḥ de ṣa ni chos thams cad du gtogs la/thams
cad kyi rjes su bṭaḥo sñaṅ du yaṅ mi sems so/de bžin du bcom l dan

ḥdas de bžin gēega pa thams cad rmi lam lta bu daṅ/rmi lam gyi
dam tshig las byuṅ bar rjes su rtogs par byaḥo/bcom l dan ḷdas de
bžin gēega pa thams cad/ḥdi lta ste/dper na nam mkhaḥ bṛtga tu
med ciṅ błat ma snaṅ ba thogs pa med pa de bžin du/bcom l dan ḷdas
de bžin gēega pa thams cad chos thams cad kyaṅ rjes su rtogs par
byaḥo/bcom l dan ḷdas de bžin gēega pa thams cad/ḥdi lta ste/dper
na lus daṅ ṣag daṅ sems daṅ chos thams cad rdo rjeḥi gnas kyi dam
त्रानुगतम एकसवभावम यदुस सितसवभावम / यास का
कायावृक्षतिधातर अकासधातुस काद्वयम एतद अद्वैधिकारम / तद्यथापि नाम भगवान्ताः सरवताथागताः / अकासधातुसिविय सर्वसत्त्ववह च काकासधातुर न कामाधातुसिविय जन रूपाधातुसिबिविय यास का द्विति त्राद्धातुको न स्थितस तस्योऽपदो नोति यस्योऽपदो नोथे नासु कृन्तं चिद द्विमेण्य सांभवयते / तस्मात्तत्र हिब्र्यहान्ताः सरवताथागताः निःसवभावाः सर्वाधर्माः इति /

tद्यथापि नाम भगवान्ताः सरवताथागताः बोधिचित्ताः सरवताथागताज्ञानोपधानावाज्रपदकारम / तासा बोधिचित्ताः न कायास्थितम न वाक्स्थितम न सितस्थितिम / यास का द्विति त्राद्धातुको न स्थितस तस्योऽपदो नोति इदाः सरवताथागताज्ञानोपधानावाज्रपदम /

ना का भगवान्ताः सरवताथागताः स्वपनस्याविंि भवाति / अहां त्राद्धातुको स्वप्नपदम दरायेियम / ना का पुरुषस्याविंि भवाति / अहां स्वप्नां पायेियम इति / सा का त्राद्धातुकाक्रिया स्वप्नपदम स्वप्नस्याद्रि स्वप्नसम्भूता /

eवम एवा भगवान्ताः सरवताथागताः यावातो दासदिक्सर्वालोकधातुसु बुद्धसे का बोधिसत्त्वसे च यावाताः सर्वाधर्माः सर्ववेदी सर्वसत्त्ववह सर्वे से स्वप्ननायनायमपदेनानुगंतायत्वाह /

tद्यथापि नाम भगवान्ताः सरवताथागताः / चिन्तामणिरत्नां सर्वरत्ननायनां सर्ववुपोपातम / यास का सत्त्वाः प्रार्थयांि सुवर्णां व रत्नाः व राप्यां व तत् सर्वाः
tshig ni/thams cad kyi rjes su soñ ba ṇo bo ṃid gcig paḥi phyir
te ḷdi lta ste sems kyi ṇo bo ṃid do/lus ḷăn ṇag ḷan sems kyi
khams gaṅ yin pa ḷăn/nam mkhaḥi khams de dag gāis su med cīn
gāis su byar med do/bcom ldan ḷdas de bzin gēges pa thams cad/
ṭdi lta ste/dper na sems caṅ thams cad nam mkhaḥi khams la gnas
te/nam mkhaḥi khams de yāṅ ḷdod paḥi khams na gnas pa yāṅ ma yīn/
gzugs kyi khams na gnas pa yāṅ ma yīn/gzugs med paḥi khams na
 gnas pa ma yīn te/chos gaṅ khams gsun na mi gnas pa de ni skye ba
med do/gaṅ la skye ba med pa ḷdi ni chos gaṅ gis kyāṅ btṛag par
mi nus so/de bas na bcom ldan ḷdas de bzin gēges pa thams cad/
chos thams cad ṇo bo ṃid med paḥo/
kye bcom ldan ḷdas de bzin gēges pa thams cad/ḥdi lta ste/dper na
byāṅ chub kyi sems ni de bzin gēges pa thams cad kyi ye śes ḷbyuṅ
ba ṇdo ḷrjeḥi gnas byed pa ste/byāṅ chub kyi sems de yāṅ lus la
mi gnas ṇag la mi gnas sems la mi gnas so/chos gaṅ khams gsun na
mi gnas pa de la skye ba med do/ḥdi ni ye śes ḷbyuṅ ba ṇdo ḷrjeḥi
gnas yīn no/
kye bcom ldan ḷdas de bzin gēges pa thams cad/rmi lam de ni bdag
gis khams gsun du rmi lam mthon bār byāṅo sña’m du mi sems so/
mi yāṅ bdag gis rmi lam mthon ṇo sña’m du mi sems so/khams gsun
gyi bya ba de rnama kyāṅ/rmi lam lta bu/rmi lam daṅ ḷdra ba/rmi
lam las byāṅ baṅe/de bzin du bcom ldan ḷdas de bzin gēges pa
thams cad/phyogs bcuḥi ḷjig ṛten gyi khams kyi saṅa ṛgyas daṅ/
byāṅ chub sems dpāṅ ji sñed pa rnama daṅ/sems can ji sñed pa
thams cad kyāṅ/rmi lam la bdag med paḥi gnas su rjes su ṛtogs
par byāṅo/bcom ldan ḷdas de bzin gēges pa thams cad/ḥdi lta ste/
dper na yid bzin gyi nor ḷu rin po che ni/rin po che thams cad
kya gtso bo yon tan thams cad daṅ ldan pa ste/rin po che thams
cad kyi gtso bo yon tan thams cad daṅ ldan pa gaṅ yin pa de la/
semc gan dag gis ṛser rams rin po cheḥam dīṇul yāṅ ruṅ ste/gaṅ
be
cintitamātreṣaiva saṃpādayati / tac ca ratnādyam na citta-
sthitaṃ na cintāmaṇipīsthitam / evam eva bhagavantaḥ sarva-
tathāgataḥ sarvadharmaḥ buddhadharmaḥ anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgataḥ praharṣotphullalocanāḥ sarvatathāgatakāyavākcittavajrāṃ tathāgatam evam āhuḥ /
āścaryāṃ bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu sarvadharmesu buddhadharmaḥ samavasaraṇaṃ gacchanti / atha te sarvabuddhabodhisattvā bhagavato vajrapāṇeṣa tathāgatasya pādayoḥ praṇipatyaivam āhuḥ/ yad bhagavatā sarvamantra-
vajrasiddhisamuccayaṃ bhāṣitaṃ tāni ca sarvamantravajra-
samuccayasyaiddhīni kutra sthitāni"/ "

atha vajrapāṇiḥ teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca sādhukāraṃ dattvā tān sarvatathāgatān evam āha / na bhaga-
vantaḥ sarvatathāgataḥ sarvamantrasiddhīni sarvamantra-
kāyavākcittasthitāni / tat kasya hetoḥ / paramārthatataḥ kāyavākcittamantrasiddhīnaṃ asaṃbhavat / kāyavākcittamantrasiddhīni sarvabuddhadharmaṇi svakāyavākcittavajrasthitāni / tac ca kāyavākcittavajraṃ na kāmadhātusthitāṃ na rūpadhātusthisāṃ na cittaṃ kāyasthitāṃ na kāyaṃ cittaṃ / na cittaṃ kāyaṃ cittaṃ sthitā na cittaṃ vāksthitāṃ / tat kasya hetor ākāśavat svabhāvasuddhatvāt /
ba balañs pa de dag thams cad bsæms pa tsam gyis ḫbyor ba byed
de/rin po che la sogs pa de dag kyan sems la yan mi gnas/ylid
bzin gyi nor bu la yan gnas pa ma yin no/de bzin du bcom ldan
ḥdas de bzin gēggs pa thams cad chos thams cad dān/saṁs rgyas
kiy chos thams cad kyan rjes su rtogs par byaḥo/
de nas bcom ldan ḭdas de bzin gēggs pa de dag thams cad rab tu
dgyes paḥi spyan gdañs nas/de bzin gēggs pa thams cad kyi sku
daṅ gsun daṅ thugs rdo rje de bzin gēggs pa la ḥdi skad ces gsol
to/bcom ldan ḭdas gaṅ nam mkhañ kham kyi rjes su ḫbraṅ baḥi
chos thams cad la saṁs rgyas kyi chos rnam rjes su ḫbraṅ ba
de no mtshar to/de nas saṁs rgyas daṅ byaṅ chub sems dpah de dag
thams cad kyi/bcom ldan ḭdas phyag na rdo rje de bzin gēggs
paḥi zabs gniis la phyag ḫtshal nas Ḫdi skad ces gsol to/gaṅ
bcom ldan ḭdas khyed kyi snags thams cad kyi rdo rjeḥi dhos
grub mdor basus te gsuṅs pa/snags thams cad kyi rdo rje mdor
basus paḥi dhos grub de dag gaṅ la gnas/
de nas phyag na rdo rjes de bzin gēggs pa thams cad daṅ/byaṅ chub
sems dpah de dag thams cad la/legs so ḫes bya ba byin nas/de
bzin gēggs pa thams cad la ḥdi skad ces gsuṅs so/bcom ldan ḭdas
de bzin gēggs pa thams cad snags kyi dnos grub thams cad ni/sku
daṅ gsun daṅ thugs la mi gnas so/de Ḫtsh phyir že na/
ḥoṅ kyan bcom ldan ḭdas de bzin gēggs pa thams cad snags kyi
dnos grub thams cad daṅ/saṁs rgyas kyi chos thams cad ni bdag gi
lus daṅ ḫag daṅ sems rdo rje la ni gnas so/lus daṅ ḫag daṅ sems
rdo rje de dag kyaṅ/ḥdod paḥi kham na mi gnas gzugs kyi kham
na mi gnas gzugs med paḥi kham na mi gnas/sems kyan lus la mi
gnas lus kyaṅ sems la mi gnas/ḥag kyaṅ sems la mi gnas sems kyan
ḥag la mi gnas so/ de ciḥi phyir že na/nam mkhañ ltar no bo Ḫid
dag paḥi phyir ro/
atha te sarvatathāgataḥ sarvatathāgatakāyavākcittavajram
evam āhuḥ / sarvatathāgatadharmā bhagavan kutra sthitāḥ
kva vā saṃbhūtāḥ / vajrasāttva āha / svakāyavākcitta-
saṃsthitāḥ svakāyavākcittasāṃbhūtāḥ / bhagavantaḥ sarva-
tathāgata āhuḥ / cittaṃ kutra sthitam / ākāśasthitam /
ākāśaṃ kutra sthitam / na kva cīt / atha te sarvabuddha-
bodhisattvā āścaryaprāpta adbhutaprāptāḥ svacittadharmatā-
vihāraṃ dhyāyantā tuṣṇīm sthitā abhūvan /
sarvacittasamayasāravajrasaṃbhūtir nāma paṭalāḥ pañcadasāḥ/
de nas de bizin gsegs pa thams cad kyi sku dañ gauñ dañ thugs rdo rje la ḥdi skad ces gsol to/bcom ldan ḥdas de bizin gsegs pa thams cad kyi chos gañ na gnas gañ nas byuñ/dpal rdo rje sems dpas bkañ stsal pa/rañ gi lus dañ ḥag dañ sems las byuñ ṣo/bcom ldan ḥdas de bizin gsegs pa thams cad kyi skol pa/sems gañ na gnas bkañ stsal pa/nam mkhañ la gnas so gsol pa/nam mkhañ gañ na gnas/bkañ stsal pa/gañ na yañ mi gnas so/de nas sanś rgyas dañ byañ chub sems dpahi de dag ṣo mtshar du gyur rmad du gyur nas/rañ gi sems kyi chos ūid la gnas nas sems śiñ cañ mi smra bar ḥkhod par gyur ṭo/

sems can thams cad kyi dam tshig gi śiṁ poḥi rdo rje ḥbyuñ ba žes bya bañi leñu ste bco lña pahо/
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atha bhagavantaḥ sarvatathāgataḥ punaḥ samājām āgamyā
bhagavantaṃ sarvatathāgatakāyavākṣittavajram tathāgataṃ
sarvatathāgatakāyavākṣittavajrapadair adhyēṣya sarva-
tathāgataratnavajrapūjāvyūhāḥ pūjayām āsuḥ /

atha bhagavān vajra-pāṇis tathāgataḥ sarvavajramaṇḍāla-
I sīmhasamayarājavyūhaṃ nāma samādhiṃ śāmapadyedāṃ vajra-
kāya-maṇḍālaṃ sarvābuddhānāṃ svākāyavākṣittavajrebhya
ūdājahāra /

atha taḥ sampravakṣyāmi kāya-maṇḍālaṃ uttamam /
cittavajra-pratikāśaṃ sarva-maṇḍālaṃ uttamam // 1
śoḍaśāhastaṃ prakurvita caturasraṃ susobhanam /
maṇḍālaṃ sarvābuddhānāṃ kāyavajrapraṭiṣṭhitam // 2
tasyābhyananta caraṃ ālikhēd vidhivajrayā /
mudravajrapadaṃ kuryān maṇtrāṇaṃ guhyam uttamam // 3
madhye vairocanapadaṃ akṣobhyādimś cālikhet /
kāyavākṣittavajrāgrīṅ sarvakoṇē niveśayēt /
krodhāṃ cālikhēd dvāri māhābalaparākramān // 4
pūjāṃ kuryāṃ maṇtrajño guhyavajraprabhāvītāṃ /
eśo hi sarvamantraṇāṃ samayo duratikramaḥ // 5
avaśyāṃ eva dātavyaṃ viṃśūtīdyāṃ vīśeṣataḥ /
eśo hi sarvamantraṇāṃ samayaḥ kāyavajriṇāṃ // 6
sarvatathāgatakāyamaṇḍālaṃ /

atha bhagavān vajra-pāṇis tathāgataḥ sarvāgva-jrasamaya-
meghavyūhaṃ nāma samādhiṃ śāmapadyedāṃ vāgva-jramaṇḍālaṃ
svākāyavākṣittavajrebhya udājahāra /
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de nas bcom ldan ḥḍas de bzin gṣegs pa thams cad yan ḥḍus par
gyur nas/bcom ldan ḥḍas de bzin gṣegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bzin gṣegs pa la/de bzin gṣegs pa
thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rdo rjeḥi dam tshig
gis gsol ba btab nas/de bzin gṣegs pa thams cad kyi rdo rje
rin chen gyi mchod paḥi tshoga kyiis mchod pa byas so/
de nas bcom ldan ḥḍas phyag na rdo rje de bzin gṣegs pa/rdo rje
thams cad kyi. dkyil ḥkhor seṅ gehi dam tshig gi rgyal po žes
bya baḥi tīṅ ne ḥḍzin la sñoss par ḍugs nas/rdo rjeḥi. skuḥi
dkyil ḥkhor Ḫdi saṅs rgyas thams cad kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyun ḥo/
de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
dkyil ḥkhor rnams ni kun gyi mchog/legs par rab tu bṣad par bya/
I khru ni bce drug tshad du bya / gru bī lham pa rab tu mdzes /
saṅs rgyas kun gyi dkyil ḥkhor te/skui yi rdo rje rab tu gnaś/ 2
de yi naṅ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /
saṅs rnams kun gyi gsaṅ ba mchog/phyag rgya rdo rjeḥi gnaś subya/;
dbus su rnam par saṅs mdzad gnaś/ni bskyod pa la sogs paḥaṅ bri/
sku daṅ gsuṅ thugs rdo rje mchog/grva rnams kun tu dgod par bya/
stobs chen pha rol gnon pa yi / khro bo rnams kyaṅ sgor briḥo / 4
rdo rje gsaṅ Ḩa rab bṣogs pas/ mchod pa saṅs saṅs pa yis bya /
ḥdi ni saṅs rnams thams cad kyi/dam tshig šin tu Ḫdaṅ dkaḥ baḥo/5
bāṅ daṅ gci ba la sogs pa / bye brag tu ni ḥes par dbul /
ḥdi ni saṅs rnams thams cad kyi/skui yi rdo rje las dam tshig/
de bzin gṣegs pa thams cad kyi skuḥi dkyil ḥkhor ro/
de nas bcom ldan ḥḍas phyag na rdo rje dabāṅ gṣegs pa gsuṅ rdo
rje thams cad kyi dam tshig sprin bkod pa žes bya baḥi tīṅ ne
ḥḍzin la sñoss par ḍugs nas/gsuṅ rdo rjeḥi dkyil ḥkhor Ḫdi ḥid
kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyun ḥo/
athaḥ saṃpravakṣyāmi vānmaṇḍalam uttamam /
cittavajra-pratikāśaṃ sarvamaṇḍalam uttamam //
vimśatihastam prakurvīta caturasram viḍhānataḥ /
catuṣkoṇam caturdvāram sūtrayed vajrabhāvanaiḥ // 8

tasya madhye mahācakram ālikhet parimaṇḍalam /
sarvamudrāḥ samāsena ālikhed vidhitatparaḥ // 9

amitāyur mahāmudrāṃ tasya madhye niveśayet /
tad eva vajrapadāṃ ramyaṃ sarveṣāṃ parikalpayet // 10
parisphuṭaṃ vadhaṇena kṛtvā maṇḍalam uttamam /
guhyapūjāṃ tataḥ kuryād evaṃ tuṣyanti vajriṇaḥ // II
viṃśūtraśukrasamayāiṃ pūjya siddhir avāpyate /
eso hi sarvabuddhāṃ samayo duratikramaḥ // I2
sarvatathāgatavānmaṇḍalam /

atha bhagavān vajrapañis tathāgataḥ samantameghavyūham
nāma saṃādhiṃ samāpadyedaṃ paramaguhyanmaṇḍalarahasyaṃ
svakāyavākcittavajrebhya udājahāra /
yasya vajradhārāgrasya madhye bimbaṃ samālikhet /
bhavaṃ maṇḍalapadaṃ tasya kāyavākcittaguhyasam // I3
sarvatathāgatakāyavākcittavajrapadajñanarahasyo'yaṃ
paramaguhyaḥ /

atha bhagavān vajrapañis tathāgataḥ sarvamaṇḍalacakra-
saṃbhavaṃ nāma saṃādhiṃ samāpadyedaṃ sarvamaṇḍalakāya-
vākcittaguhya-vajraṃ svakāyavākcittavajrebhya udājahāra /
tato maṇḍalamantrāḥ / mantrākṣarahṛdayasūtrakṣarapadāni /
/ 9 OM Å HYM /
pātanaṃ vajrasūtrasya rajasyāpi nipātanaṃ /
na kāryaṃ mantrasattvena kāryan bodhir durlabhā // I4
ד་ནས་གསུམ་ཀྱི་དཀོན་མཆོག/ཐུགས་ཀྱི་དཀོན་མཆོག་རབ་གྲླེ་བ་,

དཀོན་མཆོག་རྒྱུ་ཁམས་ཉི་མ་ཀྱི་དམིགས/ལྷ་མ་པ་ཐོབ་ག་བོན/ 7

ཁྲུ་ཏི་སྒྲི་བཏད་དུ་བྱ་/གྲུ་བོའི་ལྷམ་པ་ཐོབ་ག་བོན/ "

འཞི་པ་ལ་མ་ཟས་བོའི་པར/ རོ་རྨ་རྒྱུ་མོ་པར་སའ་ཐོབ་ཅིག གདོད་བོ/ 8

དེ་དབུས་དཀོན་མཆོག་ལོ་ཆེན་པོ་ནི/ཞུ་མ་པོ་ཀུན་ཏུ་བི་བར་བྱ་/ 9

མདོ་ཏུ་ཕྱག་རྒྱ་ཐུམ་ཅན་ི་ལས་ཐོབ་ཏུ་ཐོབ་བྱ་/ "

རྗེ་དོ་བོ་དྲུ་སེང་དེ་མི་ད་/ ཐུམས་ཅན་ཡོན་ཏོ་དད་པོ་དཔོ་པ་/ 10

དེ་ནས་གསུམ་བཀྱིས་མདོ་པོ་བྱ་/གཞོན་ཏན་རྒྱ་ཅན་དང་མཁས/ "

འུ་གི་མཆོག་འདི་ངོ་དེ་ཐོབ་ག་ཐོབ་པོ་དོ་ནས་ཉི་སའི་ ལྟ་སྔོན་ཁོ་སའི་སྲིད་ཀྱི་སྟེ། 11

dྲེ་བོ་གཞེར་པ་ཐུམས་ཅན་ཀྱི་གསུམ་ཀྱི་དཀོན་མཆོག་རོ/ "

དེ་ནས་མོ་ཤེན་དེ་ཐོབ་པ་/ དཆོག་པ་/ མོ་ཤེན་པ་/ ཆུ་/ 12

དེ་ཡི་དཀོན་མཆོག་དག་མ་ཐུལ་/སྐྱེ/ ཐུམས་ཀྱི་གསུམ་ལས་ཐུལ/ "

དི་དེ་བོ་བོ་ཐུམས་ཅན་ཀྱི་ཞེས་པ་/ དོ་ནས/ 13

དེ་ནས་ཕྱག་པ་/ དོ་རྨ་/ དི་ལ་ལོ། ་/ ལྟ་སྔོན་ཁོ། ་/ 14

/ སོ་མོ། ་བཞུམ། 

འཐེབ་གཞི་ཐོས་н་ད་/ ཉེ་ལའས་དབང་ནི་དྲེལ་བ་དབང/ 2

སྐྱེ/ སེམས་དཔོ་མི་བྱ་/བྱས་ལ་བྱ་མུབ་རྟེ་པར་དྲོད/
tasmāt samayavidhānajñōvataryā maṇtrādevatān /
adhiṣṭhānapadaṁ dhyātvā maṇḍalānāṁ vikalpanaṁ // I5
vairocanamahārājaṁ locanāṁ cāvatārayet /
kāyamaṇḍalapadaṁ rāmyāṁ kāya-vajra-gruṇāvaham // I6
vajradharmamahārājaṁ svadharmāvātārayet /
idaṁ tat sarvamantrāṇāṁ rahasyaṁ paramāśādvatām // I7
vajrasattvamahārājaṁ māmakīṁ cāvatārayet /
idaṁ tat sarvamantrāṇāṁ rahasyaṁ paramādbhutam // I8
evaṁ kṛtenā saṁnidhyāṁ svayam eva maṇiśīpaḥ /
āgatya guhyaparamāṁ likhanti harṣānvitāḥ // I9

ity āha ca /
kartavyāṁ maṇtrasiddhena vajraguhyaṁ maḥādbhutam /
ākṛṣya krodharājena sarvabuddhāṁs tu pūjayet // 20
trikālaṁ saṁayapūjaṁ trivajrāmalavajriṇāḥ /
kartavyāṁ trivajrayogena maṇtrasiddhipravartanam // 21

ity āha ca /
sarveṣaṁ eva maṇtrāṇāṁ baliṁ dadyāṁ maḥādbhutam /
viṃśūtramāṁsatailaṁ ca pañcamaṁ cittasaṁbhavam // 22
śukreṇa sarvamantrāṇāṁ priṇanaṁ samudāḥṛtam /
eśo hi saṁayaḥ ėreṣṭho buddhābhodhiprapūrakaḥ // 23
sūtraśya pātanam idaṁ svayam eva saṃacaret /
vairocanaṁ prabhāvitvā vajrasattvam vibhāvayet // 24
athavāṁrtavajrākhyāṁ śiśyaṁ vajramahādyutim /
vibhāvayet karmapadaṁ sarvabuddhanīṣevitam // 25
pañcabuddhamahārājaṁ sūtraṁ vajra-gataṁ nyaset /
eśo hi sarvabuddhānāṁ rahasyaṁ paramādbhutam // 26
pañcaviṃśatibhedena rajasyāpi nipātanam /
idaṁ tat sarvavajraṇāṁ rahasyaṁ bodhīṁ uttamam // 27
sarveṣaṁ eva maṇtrāṇāṁ vajraḥūkāraṇābhāvānā /
kāyavāksa maṇyaṁ divyaṁ pañvasthāneṣu bhāvayet // 28
de bas dam tshig tahul šes pas/snags kyi lha rnams phab nas su/
I byin gyis brlabs kyi gnas bsgoms la/dkyl ḥkhor rnams ni
   rnam par brtag/  I5
rgyal chen rnam par snañ mdzad dañ/yañ na spyan ni dbab par bya/
sku yi dkyil ḥkhor gnas yid ḥou/rdo rje sku yi yon tan ḡthob/  I6
rdo rje chos ni rgyal po che / rañ gi chos mas dbab par bya /
ḥdi ni snags rnams thams cad kyi/gsañ ba rab tu rtag pa yin /  I7
rdo rje sms dpah rgyal po che / māmakī yan dbab par bya /
ḥdi ni snags rnams thams cad kyi/gsañ ba rmad du byuñ bahō /  I8
de ltar byas na byin rlob ciñ / yid la dbañ ba ḡid gṛgṛgs te /  2
rab tu dgyes par gyur nas ni / gsañ ba dag gi mchog kyañ staol/  I9
ḥdi skad kyañ gsuñs so/
   snags kyi sms dpas bya ba ni / rdo rje gsañ ba rmad po che /
khro boḥi rgyal pos bkug nas ni/saṁs rgyas thams cad mchod par bya/2
rdo rje dri med gSUM dag gi / dam tshig mchod pa dus gSUM pa /
   rdo rje gSUM gyi sbyor bas bya/snags kyi dnos grub thob par byed/2]
ḥdi skad kyañ gsuñs so/
   snags rnams thams cad ḡid la yañ/rmad du byuñ bahō gtor ma dbul/
bsañ gci ša dañ ḡbru mar dañ / sms las byuñ bahō tsanḍan dañ / 22
khu ba dag gis snags rnams kun/tahim par ḡgyur bar kun tu bāñd/
ḥdi ni dam tshig mchog yin te/saṁs rgyas byañ chub rdzogs
byed paḥo /  23
thig gdab pa yi cho ga ḡdi / bdag ḡid gän tshe spyod pa na /
   rnam par snañ mdzad bsgoms nas su/rdo rje sms dpah rab tu bsgom/24
yañ na rdo rje ni ḡchir grags / slob ma rdo rje ḡod po che /
   saṁs rgyas kun gyis bsten pa yi/las kyi go ḡphaṅ bsgom par bya/ 25
   saṁs rgyas rgyal chen lña rnams ni/rdo rjeḥi tshig skud dag la dgod/
ḥdi ni saṁs rgyas thams cad kyi/gsañ ba rab tu rmad byuñ bahō/  26
   rnam pa fī šu rtṣa lñaṅ ni / tahon rtṣi dag kyañ rnam par bsgom/
ḥdi ni saṁs rgyas thams cad kyi/gsañ ba byañ chub dam pa yin /  27
   snags rnams thams cad ḡid la yañ/rdo rje HŪM ni bsgom par bya/
   sku dañ gsuñ dañ dam tshig mchog/gnas lña dag tu bsgom par bya/  28
evam krtena samnidhyam trivajrabhedayavajrajah /
kurvanti bhayasamtrastah vajrasattvasya dhimatah // 29
nyasam kalaavajrajam mantratantradhipaih smrtam /
vajrasattvasamadhisthah kalpayed dhahabuddhiman // 30
homam kurvita mantrajnah sarvasiddhiphalarthinah /
vimutramapsataladyair ahutim pratipadayet // 31
pram vajrahutim dadyat trivajrabheidakripam /
mandye svadevatabimba dhyaytva vaktre nipatayet // 32
ity aha ca /

dvayendriyaprayogena juhuyad astasatah budhaah /
hi eso/sarvabuddhanam samayo duratikramaah // 33
vairocanaprayogena siyam trivajrasambhavam /
Ahkaram kayavakcitte dhyaytva vajrepa gnyate // 34
vajrasattvamaharajae vairocana mahaysah /
kayavakcittasamayam adhisthaham dadanti hi // 35
tatredam mahamandalapravesanavajrapadam /
/
/ AH KHAM VIRA HUM /
sarvasamayakayavakcittahrdparamantravajro'gam /
tatredam mahavajrabhiishekaguhyajnaharanahasyam /
khadhatum sarvabuddhais tu paripurnam vibhaavayet /
vadyagandhamahameghair bhavyaeh vajragotradhiih // 36
ity aha ca /

to trivajrakayamontrais tu sarapais tadayed vratii /
abhiisekam tadah tasya svaahm eva dadanti hi // 37
athavah bhavyaeh buddhan vajrasattvasamadhinah /
kalaasam mayagrais tu dhiritan bhavyaeh budhaah // 38
vajravairocanam cintec chisyma dhahamatiem sada /
nyasam kurvita mantrajnaah kayavakcittavajrinah // 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 / anags rgyud bdag pos ses bya ste /
 rdo rje sems dpaḥi tiṅ ḥdzin gnas/brtan paḥi blos ni
 bntag par bya / 30
dnos grub kun gyi ḥbras ḥdoḥ paḥi/anags ses pas ni abyin areg bya/
 bāṅ gcī ḥbru mar ša la sogs / abyin areg tu ni dbul bar bya / 31
 rdo rje mi phyed gsum dag la /rdo rje gāṃ baḥi abyin areg dbul/
 dbus su raṅ gi la ha yi gzugs / bsams te žal du dbab par bya / 32
 ḥdi skad kyāṅ gsums so/
 dbaṅ po gnīs kyi dam tshig gis/abyin areg brgya rtsa brgyad du bya/
 ḥdi ni saṅs rgyas thams cad kyi/dam tshig śīn tu ḥdah dkaḥ baḥo/33
 rnam snaṅ mdzad kyi abyor ba yis/alob ma rdo rje gsum las byun/
 Āḥ ni lus daṅ nag sems la / bsgoms nas rdo rjes gsum bar bya / 34
 rgyal chen rdo rje sems dpaḥ daṅ/grags chen rnam par snaṅ mdzad dag/
 sku gsum thugs kyi dam tshig tu/byin gyis brlabs ni rab tu gsol/35
 de la ḥdi ni dkyil ḥkhor chen por ḥjug paḥi rdo rje tshig go/
 /Āḥ KHYA M BIRA HŪM /
 ḥdi ni dam tshig thams cad kyi lus daṅ ṅag daṅ sems rdo rjeḥi
 sñaṅ poḥo/
 de la ḥdi ni rdo rje chen poḥi dbaṅ bakur baḥi gsaṅ baḥi ye ses
 gsaṅ baḥo/
 saṅs rgyas kun gyis nam mkhaḥi khams/yonś su gsaṅ bar rab tu bsgom/
 rdo rjeḥi rigs ni ḥdzin pa yis/al sfaṅ dri yi sprin rnam bsgom/36
 ḥdi skad kyāṅ gsums so/
 rdo rje sku gsum snags kyis ni/yonś kar dag gis brdeg par bya /
 de la de yī tahe na ni / bdag ḥid dbaṅ bakur rab tu atsöl / 37
 rdo rje sems dpaḥi tiṅ ḥdzin gyis/yonś na saṅs rgyas bsgom par bya/
 bum pa dam tshig mchog rnam gyis/bsuṅ bar mkhas pa dag gis bsgom/38
 rdo rje rnam par snaṅ mdzad bsam/ slob ma rtag tu blo bṛtan la /
 lus daṅ ṅag sems rdo rje can / anags ses pas ni dgod par bya / 39
tatredaṃ sarvabhīṣekarahasyap sarvācāryavāgavajrodīraṇapam /
abhīṣekam mahāvajram traidhatukanamaskṛtam /
dadāmī sarvabuddhānāṃ triguhyaavajrasaṃbhavam // 40

tatredaṃ sarvasiṣyamahāvajraprārthanāvidhirahasyam /
bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ /
mamāpi trāpanārthāya khavajrādyā dadāhi me // 41
abhīṣekam tadā tasya dadyāt prahṛṣṭacetasaḥ /
devatābimbayogena hṛdaye'dhipatīm nyaset // 42
4dārśayen maṇḍalāṃ tasya vajraśiṣyasya dhīmataḥ /
samayaṃ ārāvayed guhyam sarvabuddhair udāhṛtam // 43
prāṇīnaś ca tvaya ghatyā vaktavyam ca mṛśāvacaḥ /
adattaṃ ca tvaya grāhyam sevāṇāṃ yoṣitām api // 44
anena vajramārgenā sarvasāttvān pracodayet /
eso hi sarvabuddhānāṃ samayaḥ paramaśāśvataḥ // 45

ity āha ca /

mantram dadyāt tadā tasya mantracodanabhasitaiḥ /
samādhiṃ mantrarājasya dattvā guhyam samārabhet // 46
sukraṃ vāpy athavā viṣṭam abhimantrya vidhānataḥ /
bhakṣayēd vajrayogena evam siddhir na durlabhā // 47
9catvāry ete maḥāguhyā rahasyaḥ sarvavajriṇām /
strīrūpe mantracakraṇa sthitāḥ sattvārthacaryaya // 48

tatredaṃ sarvavajramāṇḍalamantrārādhanarahasyam /
IIhastimāṃṣpaḥ hayamāṃṣaḥ mahāmāṃṣaḥ ca bhakṣayet /
dadyād vai sarvamantrānāṃ evam tuṣyanti nāyakaḥ // 49
pratyahaṃ vajraśiṣyasya dārśayen maṇḍalaṃ budhaḥ /
viṃпутramāṃṣaksṛtyena vajraguhyapadena ca /
Oṃkāraṃ sarvamantrānāṃ dhyātvā jvalati tatkṣaṇat // 50
de la ḫdi ni dbaṅ bsкур thams cad kyi gsaṅ ba slob dpon thams
cad kyi rdo rjeẖi tshig tu smra bar byaẖo/
saṅs rgyas rnams ni thams cad kyi/rdo rje gsaṅ ba gsum las byuṅ/
khams gsum dag gis phyag byas pa/rdo rje dbaṅ bsкур chen po sbuṅ/40
de la ḫdi ni slob ma thams cad kyi rdo rje chen poẖi gsal ba
bya baẖi cho ga gsaṅ baẖo/
byaṅ chub rdo rjes saṅs rgyas la/mchod chen ji ltar stsal ba bžin/
bdag kyaṅ rab tu bsgral baẖi phyir/nam mkhaẖi rdo rje
de ḫdi stsal / 41
de tse ḫdi dbaṅ bsкур ba/rab tu ḫgyes nas stsal bar mdzad/
la ḫy nor kyi byor ba yis/sniṅ khar bdag po gziẖ par bya / 42
rdo rje slob ma blo ldan la/dkyil ḫkhor dag ni bstan par bya /
saṅs rgyas kun gys gsuṅs pa yī/dam tshig gsaṅ ba bsgrag par bya/ 43
khyod kyi sroẖa gseẖ par bya/brdzun gyi tshig kyaṅ
byaẖo bar bya /
ma byin par yāṅ khyod kyi loṅ/bud med dag kyaṅ bsten par bya/ 44
rdo rjeẖi lam ni ḫdi dag gis/sems can thams cad bskul bar bya/3
yī ḫdi ni saṅs rgyas thams cad kyi/dam tshig mchog tu rtag paẖo/ 45
yī ḫdi skad kyaṅ gsuṅs te/
saṅs kyi bskul ba smras pa yis/de la saṅs kyaṅ sbyin par bya/
saṅs kyi rgyal poẖi tiṅ ḫdzin dāṅ/gsaṅ ba sbyin pa brtseẖ par bya/46
khu baẖan yāṅ na bēaṅ baẖan ruṅ/cho ga bžin du bsṅaṅ nas ni/
rdo rjeẖi blo讧 bzaẖ bar bya/ ḫon taṅ dnos grub rṅed ni dkaḥ / 47
rnam pa ḫdi bāṅ gsaṅ chen te / rdo rje can ni kun gyi gsaṅ /
saṅs kyi ḫkhor lo bud med gzugs/sems can don spyod phyir gnas paẖo/48
de la ḫdi ni rdo rjeẖi dkyil ḫkhor thams cad kyi saṅs kyi
mās par bya ba gsaṅ baẖo/
blaṅ poẖi ēa dāṅ rta yī ēa / ēa chen dag kyaṅ bzaẖ bya ēiṅ /
saṅs rnams kun la dbul bar bya/de ltar byas na mgon po mās / 49
ñin re rdo rje slob ma la/mkhaṅ pas dkyil ḫkhor bstan par bya /
bēaṅ gci ēa yī bya ba dāṅ / rdo rje gsaṅ baẖi tshig dag gis /
saṅs rnams kun gyi yī ge Om/bsgoms na de ma thag tu ḫbar / 50
ity āha ca bhagavān mahāmantravidyāpuruṣaḥ /
sādhanam sarvasiddhiṁ mahāsamanayāsādhanam /
sādhaniyaṁ prayatnena buddhabodhim api svayam //
antarādhanaṁ balam vīryam vajrākarṣapaṁ uttamam /
sidhyate maṇḍalā sarvaṁ kāyavajravaco yathā //
viṃmūtram ca mahāmaṁsaṁ samabhāgaṁ tu kārayet /
śarāvasampuṭe, sthāpya buddhaṁ saha saṁvaset //
ity āha ca /

tatredaṁ sarvaguhyavajrakīṁkaramahāsādhanapadaṁ varam /
khavajramadhyagataṁ cintet HRĪṅkāraṁ jvālasuprabham /
khadhātuṁ sarvabuddhais tu paripūrṇam vibhāvayet /
kāyavākcittapadaṁ teṣāṁ tatra mantre nipātayet //

tatredaṁ kāyavākcittamantravajrādhiṣṭhānapadaṁ /
/ Āṁ KHAM DHIH /
vajrapāṇimahābimbaṁ padmapāṇimahādyutim /
aparājitamahābimbaṁ dhyātvā guhyapadaṁ nyaset //

tatredaṁ vajraguhyapadam /
suryamaṇḍalamadhyastham akṣobhyaṁ vā prakalpayet /
amitāyurmahācakram vajravairocanaṁ tathā /
codyed hṛdaye sarvān tīvradukkhaṁ mahādyutīn //

tatredaṁ sarvavajraḥṛdayasaṁcodanam /
/ Ām. /

mahāśūlair mahāvajrair ankuśair vividhair varaiḥ /
codyed vidhivad vajraṁ buddhabodhiḥ prasidhyati //

ity āha ca /
parvateṣu ca ramyeṣu dvīpeṣu vividheṣu ca /
pakṣābhyaantarapūrṇena dhruvaṁ buddhatvam āpṇuyat //
bcom ldan ḥdas snags kyi riḥ paḥi skyes bu chen pos de skad ces bkaḥ stsal to/

dīna grub thams cd agrub pa daṅ/dam tshig chen po agrub pa daṅ/ saṅs rgyas byaṅ chub ŋid dag kyaṅ/nān tan du ni bsgrub par bya/

mi snaṅ stobs daṅ brtson ḥgrus daṅ/rdo rje dguṅ paḥi mchog dag kyaṅ/

rdo rje sku yi bkaḥ bāṅ du/dkhyil ḥkhor dag gis thams cd ḥgrub/

bṣaṅ goi daṅ ni ḥa chen rnams / cha ni mfaq par byas nas su /

kham phor sbyar mar bṣag na ni/saṅs rgyas kun daṅ lhan cig ḥkhor/

ḥdi skad ces kyaṅ gsuṅs te/

de la ḥdi ni gsaṅ ba thams cd kyi rdo rje mṇag gzung pa rab tu
agrub paḥi tshig gi mchog go/

HRĪH ni ḥbar baḥi ḥod bṣaṅ po/nam mkhaḥi rdo rjeḥi dbus su bsam/

saṅs rgyas kun gyis nam mkhaḥi kham/yoṅs su gāṅ bar rnam par bṣag/
de yi sku gsuṅ thugs kyi gnas/ der ni sṇaṅs kyis dbab par bya /

de la ḥdi ni sku daṅ gsuṅ daṅ thugs kyi sṇaṅs kyi rdo rje byin
gyis rlob paḥi sṇiṅ poḥo/

/ ḥKHAM’ DHĪH /

phyag na rdo rjeḥi gzugs chen daṅ/phyag na padmo ḥod chen daṅ/
gāṅ gyis mi thub gzugs chen daṅ/bṣogs nas gsaṅ baḥi gnas gzag go /

de la ḥdi ni rdo rje gsaṅ baḥi gnas so/

ii mahi dkyil ḥkhor dbus gnas par/mi bskyod pa ni rab tu bṛtag/
tshe dpag med paḥi ḥkhor lo che/rdo rje snaṅ mjid de bāṅ te /

ḥod chen’ sduṅ bsnaṅ chen po yis/thams cd sṇiṅ pos bṣkul bar bya /

de la ḥdi ni rdo rjeḥi sṇiṅ po thams cd bṣkul baḥo /

/ ḥH /

mduṅ rtse che daṅ rdo rje che/lcags kyu sna tshogs mchog rnams kyi/

rdo rje cho ga bāṅ bṣkul na/saṅs rgyas byaṅ chub rab tu ḥgrub/

ḥdi skad ces kyaṅ gsuṅs so/

flams dgaḥ ba yi ri dag daṅ / chu gliṅ rnam pa sna tshogs su /

zla ba phyed ni tshun chad kyis/saṅs rgyas thob pa gdon mi za /
छात्रिमात्र सतुमुखम् यावंताः परमात्माः /
परिवर्गणाः तस्या सिद्ध्यांती बोधिवार्तिनाः // 59
daśādiṣ्कर्वबुद्धनाम् बुद्धक्षेत्राणि क्रमायेत /
धार्मणि श्रीवती गंभीर्यां बुद्धभूमिः क प्राप्नयत्// 60
it्यं अहा का भहावन् महासमयावज्रहासाः /
tatredaṃ सर्वकिंकराणुह्यावज्ररहस्याः /
vajrasattvamahājñānaṃ वागवज्रधराम् तथा /
kायवज्रमहायसाति किंवकरास्योदयत सदा // 61
tatredaṃ वाज्रज्ञानाक्रमाणुसमयापदम् / समयाकोदानाम् समयाप्रसरणाम् समयामान्त्रणाम् समायाबद्धानाम्

ceti /
khadhātum 5 पुलाम् सुधां सर्वधर्मविवर्जिताम /
kurvantri pīṇḍarūpena vajrādbhutarūpāṇि // 62
it्यं अहा भहावन् सर्वबुद्धिकपुत्रो वाज्रमहासत्त्वाः /

buddhāṃ वा vajrasattvaṃ वा यदिच्छ वासामनितुम /
cintayed idaṃ महागुह्याम् त्रिवार्त्राघ्रद्धाराम् महात // 63
khavajramadhyagataḥ cintet mañjuvajraṃ महाबलाम /

apaścānāpaprāyogeṇa mukūṭāgraṃ ca saṃsphearet // 64
paścasthānesu भन्त्रावज्रपेण पतयेत /
mūrcchitaṃ bhāvayet trastāṃ bala-buddhir mahāyāsa∫ /// 65
pakṣam ekam idaṃ dhyāṇaṃ dhyātavyaṃ guhyacodanaiḥ /

rahasyaṃ sarvanamāntraṇaṃ gitaṃ vajrārthabuddhinā // 66
khavajramadhyagataḥ cinted buddhamaṇḍalam uttamam /

HŪMकरावज्रमान्त्रद्यायिस त्रिवार्त्रिधिन प्रभावयेत // 67

OMkāraṃ caśurgataṃ dhyātvā dasayaed idaṃ vidhānātaḥ /
pasyate sarvanamāntraṇaṃ bimbaṃ trikāvajraṇām // 68

kṣutṛṣsadyaśām mahāklesār idaṃ yogaṃ vicintayet /
bhraṣyante sarvaduḥkuḥāni cittavajravāco yathā // 69
ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi / 
de yi ḭkhor tshogs lhan cig tu/ḥkhor lo can gyi byaṅ chub ḥgrub/ ṭ5
phyogs bcuḥi sāṅs rgyas thams cañ kyi/sāṅs rgyas zīṅ du
ḥgro bar ḥgyur/
zab moḥi chos kyaṅ thos ḥgyur zīṅ/sāṅs rgyas sa yāṅ
ḥṭḥob par ḥgyur/ ṭ6
bcom ldan Ḫdas dam tshig rdo rje bžad pas de skad ces bkaḥ stsal te
de la Ḫdi ni mnag gāṅ gug pa thams cañ kyi gsan baḥi rdo rje gsan baḥo/
rdo rje sams dpaḥ ye sā che / de bzin gsun gi rdo rje Ḫdzin /
rdo rje sku yi dgod pa ches / mnag gāṅ pa dag rtag tu bṣakul /
nde la Ḫdi ni rdo rje ye sā Ḫkhor lo sāṅs gyi dam tshig gi gnas
so/dam tshig bṣakul ba daṅ/dam tshig gtoṅ ba daṅ/dam tshig bod pa
daṅ/dam tshig bciṅ bāḥo/
mkhaḥ dbyiṅs rgya chen dag pa ni/chos rnam sāṅs thams cañ rnam par spāṅs
goñ buṅ tshul gyis byed pa ni/rdo. rje ṭrmad byuṅ gzunga can no /
bcom ldan Ḫdas sāṅs rgyas thams cañ kyi bu gcig pa rdo rje sams
dpaḥ chen pos de skad ces bkaḥ stsal to/
sāṅs rgyas rdo rje sams dpaḥaṅ ruṅ/gal te dbaṅ du bya Ḫdod na /
rdo rje mḥog gsum Ḫdzin pa che / gsan ba chen po Ḫdi bsam mo /
rdo rje Ḫjam pa stobs po che / nam mkhaḥ rdo rjeḥi dbus su bsam /
mdaḥ lṅaḥi sbyor ba dag gis ni/dbu rgyan rtse mo yaṅ dag spro /
gnas lṅa dag tu sāṅs sṅs pas / rdo rje khro bṣos rab tu dbab /
sāṅs sīṅ bṛgyal bar bsam pa ni/byiṣ paḥi blo ni grags chen gyis/
bsam gtan Ḫdi ni zla phyed du/gsāṅ baḥi bṣakul ba dag gis bsam /
sāṅs rnam kun gyis rab gsan ba/rdo rjeḥi don gyi blo yis gsuṅs/
sāṅs rgyas dkyil Ḫkhor mḥog dag ni/nam mkhaḥ rdo rjeḥi dbus bsam pa/
sāṅs kyī rdo rje ḪUM la sogs / rdo rje gsum la sogs par bsam /
CM ni mig gi dbus bsams nās / Ḫdi dag cho ga bzin du bṣatan /
sāṅs rnam kun gyi gzunga dag ni/sku gsum rdo rje can du mṭhoṅ/
bkres skom la sogs sīṅ moṅs che/sbyor ba Ḫdi ni rnam bsams na /
rdo rje thugs kyī bkaḥ bzin du/sdug bṣaṅl thams cañ byaṅ bar ḥgyur/
vairocanamahābimbam dhyātvā sarvārthasaṃpadam /

VAHVikāraṁ vaktragatam dhyātvā OMkāraṁ jihvagatam

nyaset // 70

ālayam sarvabhakṣyāṇam cintāmaṇīvibhūṣitam /
sarvaḍuḥkhaḥaram sāntam jñānavaṃprabhāvitaṁ // 71

ity āha bhagavāṁ cintāmaṇīvajraḥ /

athā bhagavān vajraśāṇis tathāgataḥ mahāvīrabhāvajratathā-
gataḥ vajrabhāvanapadāgram vāgvaṃprabhāyo niścārayaṁ /

// VIH //

khavajramadhyagataṁ cinted buddhamaṇḍalasuprabham /
trivajrakāyayogena nispādyedaṁ vicintayet // 72
sarvālaṃkārasampūrṇaṁ pītām vajrāvijñāmbhitam /
jaṭāmukṣuṭadharam sāntaṁ dhyātvā sarvaṁ samārabheta// 73

vīra-vajraormimalā nāma samādhiḥ /

atha bhagavān vajradharaḥ samantarirghoṣavajraṁ nāma samā-
dhiṁ samāpadyedaṁ mahāvājrabhāvanapadaṁ svakāyavācitta-
vajrebhyo niścārayaṁ /

// CUM //

khavajramadhyagataṁ cintet sūryamaṇḍalam uttamaṁ /
buddhamahānānāna trivajrān sumahāyaśaṁ // 74
pātanaṁ kāyavācittē cundavajrīṁ vibhāvayaṁ /
sarvālaṃkārasampūrṇāṁ sitavarṇāṁ prabhāvayaṁ /
vajrasattvamahārajaṁ dhyātvā mantrapadāṁ nyasaṁ // 75
vajrasāmaṃyajñānaṁśaṁ nāma samādhiḥ /

atha bhagavān vajraśāṇis tathāgataḥ sarvāśavajrasaṃphogau
nāma samādhiṁ samāpadyedaṁ saṃādhicakranaṁ svakāyavāc-
cittavajrebhyo niścārayaṁ /

// JAM //

khavajramadhyagataṁ cinted buddhamaṇḍalam uttamaṁ /
sarvabuddhaṁ vidhātena pātayed vajraṃbhāvanaiḥ // 76
rnam par sna'i mdzad gzugs chen po/bsams na don rnams thams cad ṭbyor
BAm ni kha yi na'i du bsgom / Om ni lce la ṭdug par bsam / 7
bzaḥ bar bya ba kun gyi gnas / yid bzin nor bus brgyan pa ste /
ţi ba sdug bsnaḷ thams cad sel / ye ṭes rdo rje las byuṅ baḥo / 71
becom ldan ḥdas yid bzin gyi nor bus de skad ces bkaḥ atsal to/
de nas becom ldan ḥdas phyag na rdo rje de bzin gṣegs pa dpaḥ be
chen po rdo rje de bzin gṣegs pa/ rdo rje bsgom pahi tshig gi
mchog rdo rjeḥi gsuṅ las phyuṅ ṭno/
/ TSH/ 
saṅs rgyas dkyil ḥkhor ḥod bzaṅ po/nam mkhaḥ rdo rjeḥi dbus su bsa/
rdo rje sku gsum aḥyar ba yis/bakyed de ḥdi ni rnam par bsam / 72
rgyan rnams thams cad yonś rdzogs pa/cuṅ zad ser po rdo rje ḥgyiṅ/
ţi ba thor tshugs dbu rgyan can/bsams nas thams cad brtsam par bya/
rdo rje dpaḥ bo rlabs kyi phreṅ ba ṭes bya bahi tiṅ ṭe ḥdzin to/
de nas becom ldan ḥdas. kun nas dbyaṅs. rdo rje ṭes bya bahi tiṅ ṭe ḥdzin la sñoms par ṭuṅs. nas/ rdo rje chen po bsgom pahi tshig ḥdi/
ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṭno /
/ TSH/ 
fi mahi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
saṅs rgyas sprin gyi cho ga yis/ rdo rje gsum gyi. grags chen ni / 73
lus daṅ ṭag daṅ sens la dbab / bakul byed rdo rje ma bsgom mo /
rgyan rnams thams cad yonś rdzogs pa/kha dog dkar mor rab tu bsgom/
rdo rje sens ḥpaṅ rgyal po che/bsams la sīṅgs kyi tshig dgod do/ 75
rdo rjeḥi dam tshig ye ṭes kyi ḥod zer ṭes bya bahi tiṅ ṭe ḥdzin to
de nas becom ldan ḥdas phyag na rdo rje de bzin gṣegs pa/bsam pa
thams cad rdo rje loṅs spyod pa ṭes bya bahi tiṅ ṭe ḥdzin la sñoms
par ṭuṅs nas/tiṅ ṭe ḥdzin gyi ḥkhor loḥi tshul ḥdi/ḥid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṭno /
/ DZA/ 
saṅs rgyas dkyil ḥkhor dam pa dag/nam mkhaḥi dbyiṅs kyi dbus su bsam
saṅs rgyas kun gyi cho ga yis / rdo rje bsgom pas dbab par bya / 76
niṣpādayed mahāyakṣaṃ jambhalam dravyasādhakam
\[1\]
yakṣarūpadharam śāntaṃ jaṭāmukūṭavajriṇam \[2\]
pañcabuddhān vidhānena pañcasthāneṣu bhāvayet
vajrāṁrtodakaṃ tasya dadyād dhyānapade sthitāḥ \[3\]
vajrasattvaṃ vidhānena mukūte tasya vicintayet
evaṃ tuṣyāti yakṣendro jambhalendro mahādyutih \[4\]
vajrasamayamūḍrādravyārādhanaketuṣṭir näma samādhiḥ

atha bhagavān vajrapāṇis tathāgato vajrākāmopabhogaśriyaṃ
näma samādhiṃ samāpadyedaṃ sarvayakṣiniṃ samayavajrapadāṃ
svakāyavākṣitavajrebyo niścārayan /

\[5\] KṢIṂ /
khavajradhātumadhyastham caturasram suśobhanam /
caturatnamayāḥ sarvam puṣpapandhasamākalam //. 80
khadhāṭum sarvayakṣiniyaiḥ paripūrpaṃ vicintayet /
\[6\] pātayet trivajrayogena bimbam ekaṃ vicintayet // 81
trikarmavajrayogena dhyānam tasya vicintayet /
mañjuvajrasamādhistho mukūte krodham prabhāvayet /
hrdaye mantrapadāṃ dhyātva vajrayogam samārabhet // 82
sarvayakṣiniṃ samatāvihārabhāvanavajro näma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajrāmantra-
siddhiṃ śrīmāhātavajrayaṃ näma samādhiṃ samāpadyemaṃ hīna-
siddhiṃ svakāyavākṣitavajrebyo niścārayan /

\[7\] KṢIṂ II /
kāyavākṣitasamāśiddhā buddharūpādharaprabhāḥ /
jambūnadyaprabhākāra hīnasiddhisamāśritāḥ // 83
antardhānādisamāśiddhau bhaved vajradharaḥ prabhuh /
yakṣarājādisamāśiddhau bhaved vidyādharaḥ prabhuh // 84
dzambhala ni nor sgrub pa / gnod sbyin chen po bskyed par bya / ži ba gnod sbyin gzugs ḷdzin pa/thor tshugs dbu rgyan rdo rje can/ 7
saṅs rgyas lha yi cho ga yis / gnas lha dag tu bsgom par bya / rdo rje bdud rtsiḥi chu de yis/bsam gtan gnas la ḷdug la dbul/ 7
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 ḷod chen mānas/ 75
rdo rje dam tshig gi phyag rgya rdo rje dam tshig gi phyag ḷdi/ ḷg pa ḷhi sbyin par ḷzin la ḷod chen mānas to/ 75

de nas bcom ldan ḷdas phyag na rdo rje de bzin gṣegs pa/rdo rje ḷdod pa ḷe bar lohs spyd pahi dpal ḷes bya baḥi tiṇ ḷe ḷdzin la ḷsños pa ḷugs nas/gnod sbyin moḥī rdo rjeḥi dam tshig gi tshig ḷdi/ḥi ḷid kyi sku ḷān ḷsnu ḷān thugs rdo rje las phyuṅ ḷo/

/ KSIN /

ṅkhaḥ ḷdyiḥs rdo rjeḥi ḷbus gṇas par/gru bḥi lham pa ḷab tu ḷbaṅ/ thams cad rin chen bḥi las byas/me. tog ḷpos kyis kun ḷtu ḷḥkrīgs/ 86
ɡnod sbyin mo ni thams cad kyis/nam ḷkhaḥi ḷdyiḥs ni gaṅ bar bsam/
 rdo rje gsuṃ gyi ḷbyor baṣ ḷsdb/gzugs ni gcig ḷu bsam par bya / 86
lus gsuṃ rdo rje ḷbye ḷbra ḷg ḷis / ḷde yi bsam gtan bsgom par bya / rdo rje ḷjam pahi tiṇ ḷdzin gṇas / dbu rgyan la ni khro bo bsgom / ḷsniḥ ḷkhar ḷṣnas kyi tshig bsgoms la/rdo rjeḥi ḷbyor ba brṭsams par bya/ 86
ɡnod sbyin mo thams cad ḷān māṃs pa ḷīd du gṇaṣ pa bsgom pahi rdo ḷje ḷes bya baḥi tiṇ ḷe ḷdzin to/
de nas bcom ldan ḷdas phyag na rdo rje de bzin gṣegs pa/rdo ḷjeḥi ḷsños thams cad kyi ḷños grub kyī ḷram par ḷḥ_phrul pa ḷdo ḷje ḷes bya baḥi tiṇ ḷe ḷdzin la ḷsños pa ḷugs nas/ṅños grub ḷhra mo ḷdi/ ḷīd kyī ḷku ḷān ḷsnu ḷān thugs rdo ḷje las phyuṅ ḷo/
sku ḷān ḷsnu ḷthsuṅ ḷaṅ ḷdag ḷgrub/ṃṅs ḷrgyas ḷdzin ḷod ḷbaṅ po dzambu chu boḥi ḷser ḷḥdra / ḷños grub ḷhra mo ḷaṅ ḷdaṅ gṇaṇa / 83
mi snaṅ la sogs ḷaṅ ḷdag ḷgrub / ḷjam pahi ḷod ḷaṅ ḷḥdra ḷar ḷgyur / gnod sbyin ḷrgyal po ḷgrub pa che/ṛig ḷdzin ḷag ḷi ḷbaṅ ḷor ḷgyur/ 84
tatremani sarvavajrasiddhirupaguhyanamantrasiddhini/ 
sarvapi carurupapi mantrasiddhimanisitai/ 
prinayanti darsanenaiva lokadhatum samantata/ 

uspi gaya sarvasiddhinam bhavic cintamaniprabhu/ 
buddhabodhikaram aretha buddhavrajraprabhavitam/ 

itya ah bhagavan sarvasaaparipurakavajra/ 

atha bhagavan vajrapanip sarvatathagataadhipatip sarva-
tathagatakayavakkittavajravidyavartasamadanaacaryap svakayavakkittavajrebhyo niiscaryan/ 
kayavakkittavajrapam kayavakkittabhavanam/ 
svarupenaiva tat karyam evam siddhir avapyate/ 

tatredam svakayavakkittavidyavartam/ 

jaatamukutadharam bimba sitavarpanibha mahat/ 
karyed vidhivat sarvap mantrasaapvarasampvrtam/ 

sojasabdikam gphya sarvalaakarabhusitam/ 
caruvakram vaisalkim prpya vidyavaratam caret/ 
locanapadasambhogair vajracchais tu bahavyet/ 
mudramantraavidhanajam mantrantrasusikshitam/ 
karyet tathaagatip bharya bhuddhabodhipraethnicitam/ 
guhypujam prakurvita catuhasmdhyam mahavratit/ 
kandamulaphalaih sarvap bhoyama bhaksyam samacaret/ 
evam buddho bhavce chighrama mahajnaodadhishprabhu/ 
imapenaiva tat sarvap prapnan natra samshaya/ 
parasvaharanapi nityam ghatanam ca mahadbhutam/ 
ravadrajrapadam bhuktam idam samvarasampvrtam/
de la ḭdi ni rdo rjeṅī dṅos grub thams cad kyi gzugs gsāṅ baṅ bāṅi dṅos grub rnams so/

sṅags kyi dṅos grub thob pa yi/mdzes paṅi gzugs rnams thams cad ni,
ḥṣig rten khams ni thams cad du/mthoṅ ba fiid kyis dgaḥ bar ḷgyur/
sūṅ tor thams cad grub pa ni/yid bīṅ nor buṅi bdag por ḷgyur/
sāṅs rgyas byāṅ chub byed paṅi mchog/sāṅs rgyas rdo rje
rab sgom paṅo/
bcog ldan ḭdas bsam pa thams cad yoṅs su rdzogs par byed paṅi rdo rjes de skad ces bkaḥ stsal to/
de ḷṇas phyag na rdo rje de bīṅ gēṅgs pa de bīṅ gēṅgs pa thams cad kyi bdag po/de bīṅ gēṅgs pa thams cad kyi sku daṅ gṣuṅ daṅ thugs kyī rīṅ paṅi bṛtul ṭugs yaṅ dag par len paṅi spyd pa ḭdi/liṅ kyi sku daṅ gṣuṅ daṅ thugs rdo rje las phyuṅ ḷo/
sku gṣuṅ thugs kyi rdo rje rnams/lus daṅ ṭag sams sgom pa ni/
raṅ teḥul liṅ kyis de byas te/de ltar dṅos grub ḷthob par ḷgyur/
de la ḭdi ni sku daṅ gṣuṅ daṅ thugs rdo rjeṅī rīṅ paṅi bṛtul ṭugs so/
thor tshugs dbu ḷgyan can gyi gzugs/chën po kha dog ḷkar po ḷdra/
sṅags kyi sdom paṅ tu bsdaṅs/cho ga bīṅ du thams cad bya/
lo ḷṇas bcu drug lon pa ni / ḷgyan rnams kun gyiś rnam par klubs/
bīṅ sduṅ mig gi dkyus riṅ ba/ṛfīed nas rig paṅi bṛtul ṭugs spyd/ ḷs spyan gyi go ḷphaṅ loṅs spyd ciṅ/rdo rjeṅī mtshan mas sgom par bya phyag rgya sṅags kyi cho ga sēs/sṅags kyi rgyud rnams
legs par balabs/

de bīṅ gēṅgs paṅi btsun mor bya/sāṅs rgyas byāṅ chub la rab gnas/
bṛtul ṭugs chen pōḥuṣ bżiṅ ni / gsāṅ baṅi mchod pa rāb tu bya/
sdoṅ bu ṭrtsa ba ḷbras bu yi / bzaṅ daṅ bcaḥ ba spyd par bya /
ḥṭon tāṅ myur du saṅs rgyas ḷgyur/bdag po ye sēs rgya mtsho che /
sla ba ḷdrug giś de dag kun / gdon ni sa bar ḷthob par ḷgyur /
rtag tu gāṅ gyi nor rku ziṅ / bsad paṅi rmad du byuṅ ba daṅ /
ḥḍod chags rdo rjeṅī gnas spyd pa/sdom pa ḷdis ni kun tu bsdaṅs/
rāgavajrāṅkusīṃ bhāryāṃ māmakīṃ guṇamekhalāṃ /  
vāgavajrāṅgracittebhya idaṃ yūjyati sarvathā // 94  
svamudrāṃ vāthava cinted dhyānaṃ tryakṣaravajrīṇām/  
evaṃ buddhā api sarvajñāḥ prīṃpante nātra saṃśayaḥ // 95  
vane bhikṣāṃ bhramen nityaṃ sādhako dṛjhanicayāḥ /  
dadanti bhayasaṃstrastā bhojanam divyamanḍitam /  
ātikramet trivajrātmā nāśaṃ vajrākṣaraṃ bhavet // 96  
surīṃ nāgīṃ mahāyakṣīṃ asurīṃ mānuṣīṃ api /  
prāpya vidyāvrataṃ kāryaṃ trivajrajñānasevitam // 97  
idaṃ tat sarvamantrāṇāṃ guhyatattvamahānayam /  
trivajrajñānasaṃbhūtaṃ buddhabodhipraveśakam // 98  
ity āha bhagavān sarvatathāgatavidyāvratasamayatattvavajraf//  
sarvasiddhimaṇḍalavajrābhisambodhir nāma paṭalaḥ goḍāsah//
hpod chags rdo rje leags kyu mo / yon tan lug rgyud māmak / 
gsun gi rdo rje thugs mchog la / ḥdi ni rnam pa kun tu rigs / 
bsam gtan yig gsun rdo rje can/rañ gyi phyag rgya sems kyis bsam/ 
de ltar saṅs rgyas kun mkhyen pa/mīes par ḥgyur ba gden ni sa/ 
agrub pa po ni blo brtan pas / nags tshal dag tu bsod sönoms bslaṅ/ 
khaz bzaṅ po bstar ba dag / de dag skrag nas ster bar ḥgyur / 
rde rjeṣi bdag śid gsun ḥdās nas/rde rjeṣi yi ge ḥjig par ḥgyur/ 
lha mo klu mo gnod sbyin mo / lha ma yin nam ni moṣaṅ ruṅ / 
rned nas rig paḥi brtul ṭugs bya/rdo rje gsun gyi ye ṭes bsten/ 
ḥdi ni snags rnam thams cad kyi/de śid gsaṅ baḥi tshul chen yin/ 
rdo rje gsun gyi ye ṭes ḥbyuṅ/saṅs rgyas byaḥ chub rab ḥjug paḥo/ 
bcem ldan ḥdās de bāṅ gāṅs pa thams cad kyi rig paḥi brtul.ṭugs 
kyi dam tshig gi de kho na śid kyi rdo rjeśe de skad ces bkaḥ 
stsal to/ 

dnes grub thams cad kyi ḥkhor rdo rje mīon par byaḥ chub 
pa ṭes bya baḥi leḥu ste bcu drug paḥo/
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atha bhagavantaḥ sarvatathāgataḥ punaḥ samājām āgamyā
bhagavantaṃ sarvatathāgatakayavākcittavajram tathāgatam
I adhyeṣitavantaḥ /

2 akṣobhyavajra mahājñāna vajradhātu mahābudha /
3 trimanḍala trivajrāgra ghoṣaguhya namo'stu te //
4 vairocana mahāsuddha vajraśānta mahārātā /
5 prakṛtiprabhāsvaragṛāgra deśavajra namo'stu te //
6 ratnaraṇa sugāmbhirya khavajrākāśanirmala /
svabhāvasuddha nīrlepa kāyavajra namo'stu te //
7 vajrāmita mahārājā nirvikalpa khavajradhāk /
rāgapāramitāprāpta bhāṣavajra name'stu te //
8 ameṣhavajra sambuddha sarvāsaṇāparipūraka /
śuddhavābhaṃśamḥūta vajrasattva namo'stu te //
9 ebhīḥ stotrapadaiḥ śāntaiḥ sarvabuddhapracoditaiḥ/
samāstūyād vajrasaṃbhogaiḥ se'pi buddhasamo bhavet//'
atha vajradharaḥ śāstā sarvabuddhānukampakaiḥ /
vajraguhypadaṃ śuddham vāgajram udīrayan //
ahe hi sarvabuddhānāṃ dharmadhātumahākṣaram /
prakṛtiprabhāsvaraṃ śuddhaṃ khadhātum iva nirmalam /

atha vajrapāṇiḥ sarvatathāgataḥdhipatir idaṃ sarvabuddha-
kāyavajrasamayaṃ svakāyavākcittavajrebhyyo niścārayan /

IO samayacatuṣṭayam rakṣyam buddhair jñānodadhiprabhaiḥ/
mahāmāṃsaṃ sada bhakṣyam idaṃ samayam uttamaṃ //

atha vajrapāṇiḥ sarvatathāgataḥdhipatir idaṃ sarvabuddha-
vāgajrasamayaṃ svakāyavākcittavajrebhyyo niścārayan /
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de nas bcom ldan ḭdas de bźin gégs pa thams cad yan ḭdus nas/bcom ldan ḭdas de bźin gégs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje de bźin gégs pa ḭa gsal ba btab pa/

mi bskyod rdo rje ye ḏes che / rdo rje dbyiṅs ni mkhas pa che / rdo rje gsum mchog dkyil ḭkhor gsum/gsaṅ bāṅ dbyaṅs la

phyag ḭtshal lo / I

rnam par snaṅ mdzad dag pa che / rdo rje ḭi ba ḏgaṅ ba che / raṅ bźin ḏod gsal mchog gi mchog/ston pa rdo rje phyag ḭtshal lo / 2

rin chen rgyal po rab tu zab / rdo rje nam mkhaṅ dri ma med / raṅ bźin dag pa gos pa med / rdo rje sku la phyag ḭtshal lo / 3

rdo rje dpag med rgyal po che/mi rtog nam mkhaṅ rdo rje ḭdzin / ḭdod chags pha rol phyin pa brṅsas/rdo rje gsuṅ la phyag ḭtshal lo / 4
don yod rdo rje rdzogs sāṅs rgyas(bsam pa thams cad rdzogs mdzad pa/
dag pa ḏo bo ḭid las byuṅ / rdo rje sems ḏpaṅ phyag ḭtshal lo / 5
sāṅs rgyas kun gyis bskul ba yi/bstod tahig ḭi ba ḭdi ḍrnam kyis/

rdo rje loṅs spyod bstod na ni/de yan sāṅs rgyas Ḥdra bar ḭgyur / 6
de nas ston pa rdo rje ḭdzin / sāṅs rgyas kun la rjes,brtse ba /

rdo rje gsaṅ ba gsuṅ dag pa / rdo rjeḥi gsuṅ ni bkaḥ atsal to / 7

e maṅo sāṅs rgyas thams cad kyi / chos kyi dbyiṅs ni yi ge che / raṅ bźin ḏod gsal yoṅs su dag/nam mkhaṅ dbyiṅs bźin dri ma med / 8
de nas phyag na rdo rje de bźin gégs pa thams cad kyi bdag pos/
sāṅs rgyas thams cad kyi sku rdo rjeḥi dam tshig ḭdi/fid kyi sku
daṅ gsuṅ daṅ thugs rdo rje laṣ phyuṅ ḏo/
sāṅs rgyas ye ḏes rgya mtsho yi/dam tshig bźi ni baruṅ bar bya / ḍa chen rtag tu bzhah bar bya / ḭdi ni dam tshig mchog yin no / 9
de nas phyag na rdo rje de bźin gégs pa thams cad kyi bdag pos/
sāṅs rgyas thams cad kyi gsuṅ rdo rjeḥi dam tshig ḭdi/fid kyi sku
daṅ gsuṅ daṅ thugs rdo rje laṣ phyuṅ ḏo/
atha vajrapaññih sarvatathāgatādhipatir idam sarvavajra-
dharacittavajrasamayam svakāyavākcittavajrebbho niścārayan/
samayacatuṣṭayaṃ rakṣyaṃ vajrasattvamahardhikaiḥ/
ruddhiraṃ sukrasamyuktam sadā bhakṣyaṃ dṛḍhavrataiḥ//II
kāyavākcittavajrāpam samayo'yaṃ mahādbhutaḥ / 3
sāsvataḥ sarvabuddhānāṃ samrakṣyo vajradhārībhiḥ // I2
yaśa cemin samayaṃ rakṣed vajrasattvo mahādyutiḥ /
kāyavākcittagataṃ tasya buddho bhavati tatkaṇāt // I3

atha vajrapaññih sarvatathāgatādhipatih pratyekabuddha-
samayavajraṃ svakāyavākcittavajrebbho niścārayan /
deṣanā kāyikī teṣāṃ kāyavajrapratiṣṭhitā /
5 satṭyāvatāraṇāśīlasamayāḥ paramaśāvataḥ // I4

atha vajrapaññih sarvatathāgatādhipatiḥ ārāvakaśikṣā-
samayaṃ svakāyavākcittavajrebbho niścārayan /
dāsakusālān karmapathān kurvanti juññavarjitaḥ /
hinādhimuktikā sarve samaya'yaṃ mahādbhutaḥ // I5

atha vajrapaññih sarvatathāgatādhipatiḥ brahmasamayaṃ
dsāyavākcittavajrebbho niścārayan /
6 mohamārgaṇa yat karma karoti bhayabhairavam /
buddhabodhipratetāram bhavate kāyavajrata // I6

atha vajrapaññih sarvatathāgatādhipatiḥ rudrasamayaṃ
dsvaṣvāvākcittavajrebbho niścārayan /
traiḍhāṭukasthitāṃ sarvām sāganaṃ trivajrasambhavāṃ/
7 kāmayed vividhair bhāvaiḥ samayaṃ paramādbhutaḥ // I7
dam tshig bți po bsruṅ bar bya / gsuṅ gi rdo rje yi ge ches / b săṅ gci dag ni rtag tu bzaḥ / ḥdı ni gsaṅ ba rmad byuṅ baḥo / IO de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos / rdo rje ḥḍzin thams cad kyi dam tshig ḥdi/fid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ Ṉo /

rdo rje sems dpāḥ rdzu ḥphrul ches/dam tshig bți po bsruṅ bar bya/
khram daṅ khu ba sbyar ba dag/brtul žugs brtan pas rtag tu bzaḥ/II
sku gsuṅ thugs kyi rdo rje yi / dam tshig ḥdi ni rmad po che /
saṅs rgyas kun gyi trtag pa ḥdi/rdo. rje ḥḍzin gyaś bsruṅ bar bya/I
 gaṅ žig dam tshig ḥdi sruṅ ba / rdo rje sems dpāḥ ḥod po che /
de yi sku gsuṅ thugs rtogs paḥo/de ma thag tu saṅs rgyas ḥgyur/ I3
de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos /
raṅ saṅs rgyas kyi. don gyi dam tshig ḥdi/fid kyi sku daṅ gsuṅ daṅ
thugs rdo rje. las phyuṅ Ṉo /

de yi lus kyis ston pa ni / rdo rjeḥi sku la rab tu gnas /
sems-can gsuṅ baḥi ḥaṅ tshul te/dam tshig mchog. tu rtag paḥo / I4
de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos /
fian thos kyi belab paḥi dam tshig ḥdi/fid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ Ṉo /
dge ba bcu yi las kyi lam / byed pa ye ṣes ṣpaṅs pa ŭnams /
dman. par mos pa thams cad kyi / dam tshig ḥdi. ni rmad po che / I5
de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos /
tshaṅs paḥi dam tshig ḥdi/fid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ Ṉo /
gti muṅ las kyi lam gaṅ ŭnams / byed pa ḥjigs ṣin mi sduṅ pa /
aṅs rgyas byaṅ chub ston pa ste / sku yi rdo rje fid du ḥgyur/ I6
de nas phyag na rdo rje de bžin gšegs pa thams cad kyi bdag pos /
drag poḥi dam tshig ḥdi/fid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ Ṉo /

khams gsum dag na gnas pa yi / bud med rdo rje las byuṅ ŭnams /
aṅa tshogs dṅos pos spyad pa ni/dam tshig mchog tu rmad byuṅ baḥo/I7
atha vajrapāṇiḥ sarvatathāgatādhipatir viṣṇusamayam svakāyavākṣcittavajrebhyo niścārayan /
   yāvantaḥ sattvasaṃbhūtās trikāyādhedaṃśaṃsthitāḥ/
mārayed dhyānavajreṇa khaṇavajradhātum api svayam/ // 18

atha vajrapāṇiḥ sarvatathāgatādhipatis trivajrasamayam svakāyavākṣcittavajrebhyo niścārayan /
   kāyavajro bhaved brahmā vāgyajras tu maheśvaraḥ /
cittavajradharo rājā saiva viṣṇur mahardhiḥkaḥ // 19

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvayakṣaṁ- samayaṁ svakāyavākṣcittavajrebhyo niścārayan /
   asṛkpiśūtahāra nityaṁ kāmaparāḥ striyaḥ /
   ardhaṇaḥyaḥ mahāvajrasiṃghair ebhir durāsadaiḥ // 20

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvabhujagendra-rajaṁsamayaṁ svakāyavākṣcittavajrebhyo niścārayan /
   paisunyakṣērāhāra kāmagnadhaparāś ca taḥ /
sādhayet samayair ebhir anyathā kilayate dhruvam// 21

atha vajrapāṇiḥ sarvatathāgatādhipatir asurekaṇyaśasamayaṁ svakāyavākṣcittavajrebhyo niścārayan /
   krūra nābharākṛntā gandhapuṣpopabhogajāḥ /
   samayo vajrapatāle durānto vajrabhairavāḥ // 22

atha vajrapāṇiḥ sarvatathāgatādhipati rākṣasastrīśasamayaṁ svakāyavākṣcittavajrebhyo niścārayan /
   kapālāsthidhūpatalavasyāḥ priṇanaṁ mahat /
   samayaṁ sarvabhūtanāṁ pavitro'yaṁ mahārthakṛt // 23
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
khya bjhug gi dam tshig ħdi/ḥid kyi sku dań gsun dań thugs rdo
rje las phyun ho/
sems can las byun ji shēd pa / dbyer med sku gsun la gsas pa /
 rdo rje mkhaḥ dbyiṅs bdag ḥid kyaṅ/bsam gtan rdo rjea gsad par bya/3
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
raṅ gi dam tshig gi rdo rje ħdi/ḥid kyi sku dań gsun dań thugs
 rdo rje las phyun ho/
sku yi rdo rje tshaṅs par ḥgyur/gsun gi rdo rje dbaṅ phyug che/
thugs kyi rgyal po rdo rje ḥdzin/de ḥid khya bjhug ḥdzu ḥphrub che/1
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
gnod sbyin mo thams cad kyi dam tshig ḥdi/ḥid kyi sku dań gsun
dań thugs rdo rje las phyun ho/
khrag dań sa ni za ba dań / rtag tu gzhan gyi bu med spyod /
dam tshig dkaḥ ba ḥdi rmams kyi / rdo rje chen po māṇes par bya/ 2
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
kluṅ rgyal po thams cad kyi dam tshig ḥdi/ḥid kyi sku dań gsun
dań thugs rdo rje las phyun ho/
ḥo ma ḥṭhun ba phra ma ḥan / de dag ḥdod dań dri la ḥbad /
dam tshig ḥdis ni bṣgrub par bya/gzhan du ḥes par fion moṅs ḥgyur/ 2
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
lha ma yin gyi ḥu mōḥi dam tshig ḥdi/ḥid kyi sku dań gsun dań
thugs rdo rje las phyun ho/
khro ḥiṅ na rgyal gsod paṅ ṣapos daṅ me tog spyod la ḥgyes /
 rdo rje sa ḥog dam tshig ste /gḍul dkaḥ rdo rje ḥjigs byed paṅo/ 2
 de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
srin mo rmams kyi dam tshig ḥdi/ḥid kyi sku dań gsun dań thugs
 rdo rje las phyun ho/
thod rus bdug paṅ ḥbru mar dań / ṣag gis ṛab tu dgaḥ bar ḥgyur/
ḥbyun po kun gyi dam tshig ste/dag byed ḥdi ni don chen byed / 2
atha vajrapāṇīḥ sarvatathāgatādhipatīḥ sarvavajraḍākinī-

svamayāṃ svakāyavākcittavajrebbhyo niścārayan /

viṃśūtrarudhirāṃ bhakṣed madyādīmad ca pibet sada /
vajraḍākinīyogena mārṣyaṭ solarakṣaṇaḥ // 24

svabhāvenaiva saṃbhūta vicaranti tridhātuke /

ācaret samayaṃ kṛṣṇaṃ sarvasāttvahitaśiṣitaḥ // 25

sarvatraidhātākavājrasamāyasamavasarao nāma samādhiḥ/
atha vajrapāṇīḥ sarvatathāgatādhipatīḥ kāyaśiddhisamaya-
vajraṃ svakāyavākcittavajrebbhyo niścārayan /

kāyikāṃ trividham sarvaṃ kārayed vajrasamābhavam /

buddhakāyaśakaram nityaṃ sattvadhātoḥ samantataḥ // 26

atha vajrapāṇīḥ sarvatathāgatādhipatīr vāksiddhisamaya-
vajraṃ svakāyavākcittavajrebbhyo niścārayan /

väkkarāmapadām kṛṣṇaṃ traśokāmālamanḍalām /

väksiddhipadāramyo'yaṃ samayo duratikramaḥ // 27

atha vajrapāṇīḥ sarvatathāgatādhipatiś cittavajrasiddhi-

svamayaṃ svakāyavākcittavajrebbhyo niścārayan /

väksiddhisamayaṃ svakāyavākcittavajrebbhyo niścārayan /

manovajraṃ sarvaṃ bhāvayed dṛḍhavajradhṛk /

eṣo hi samayaḥ proktas trivajrābhedyavajriṇām // 28

ity āha bhagavān samantaśundaro vajrasattvaḥ /

atha vajrapāṇīḥ sarvatathāgatādhipatiḥ sarvamantravajra-

sārasamayaṃ svakāyavākcittavajrebbhyo niścārayaṃ /
de nas phyag na rdo rje de bzin ggegs pa thams cad kyi bdag pos/
 rdo rje mkha’ę ḡgro ma thams cad kyi dam tshig ḥdi/missão kyi sku dañ
gsun dañ thugs rdo rje las phyun ńo/

bėāṅ gci dañ ni khrag dag bzaḥ / chañ la sog paḥaṅ rtag tu btun/
 rdo rje mkha’ę ḡgroḥi styor ba yia/gnas kyi mtshan fید kyi bsad bye/
ño bo fīd kyi kun ḡbyun ba/khamgs gsum dag na rnam par spyod /
sems can kun la phan ḡdod paḥi/dam tshig ma lus spyad par bya/
25
kḥamgs gsum pa thams cad kyi rdo rjeḥi dam tshig gi ḡjes su ḡbraṅ
ba žes bya baḥi tīṅ ne ḡdzin to/

de nas phyag na rdo rje de bzin ggegs pa thams cad kyi bdag pos/
lus kyi ḡnus grub kyi dam tshig ḡdi/missão kyi sku dañ gsun dañ
thugs rdo rje las phyun ńo/
lus kyi rnam gsum thams cad ni / rdo rje las ni byed par bya /
sems can khams ni thams cad du/ṛtag par saṅs ḡgyas sku byed paḥo/26
de nas phyag na rdo rje de bzin ggegs pa thams cad kyi bdag pos/
 nga gi ḡnus grub kyi dam tshig ḡdi/missão kyi sku dañ gsun dañ thugs
rdo rje las phyun ńo/
tshig gi las lam ma lus-par / khams gsum dri.med ḡkyil ḡkhor te/
tshig gi ḡnus grub yid ḡoṅ ḡdi/dam tshig śin tu ḡdaḥ ḡkhaḥ baḥo /
27
de nas phyag na rdo rje de bzin ggegs pa thams cad kyi bdag pos/
sems rdo rjeḥi dam.tshig gi ḡnus grub ḡdi/missão kyi sku dañ gsun
dañ thugs rdo rje las phyun ńo/
yid kyi rdo rjeḥi raṅ bzin.kun /rdo rje brtun pa ḡdzin pas bsgom/
rdo rje mi phyed gsum ldan gyi/dam tshig gāsδ pa ḡdi yin no /
28
bcom ldan ḡdas kun tu mžeṣ ḡgaḥ rdo rje sems ḡpas de skad ces
bkhaḥ stsal to/

de nas phyag na rdo rje de bzin ggegs pa thams cad kyi bdag pos/
shags thams cad kyi rdo rjeḥi sāṅ poḥi dam tshig ḡdi/missão kyi
sku dañ gsun dañ thugs rdo rje las phyun ńo/
atha vajrapāniḥ sarvatathāgatādhipatīḥ sarvatathāgata-
kāyavākcittavajradhyānasamayaṁ svakāyavākcittavajrebhyo
niścārayan /
vajrasattvasya sarvatra kāyavākcittamaṇḍalē /
dhyānāṁ trivajrayogena dhyatavyaṁ mantrajāpīnā // 30

atha vajrapāniḥ sarvatathāgatādhipatīḥ sarvamantravajra-
sādhanasamayasamvaram svakāyavākcittavajrebhyo niścārayan/
sattvadhātuṁ samāsena dhyānavajreṇa codayet /
trivajravandananāgrāgryaṁ samayo vajrasambhavaḥ // 31

atha vajrapāniḥ sarvatathāgatādhipatīḥ sevāsādhanapasādha-
namahāsādhanasamayasamvaram svakāyavākcittavajrebhyo niś-
cārayan /
khadhātuṁ vipmūtravajreṇa paripūrmaṁ vicintayet /
dadyat tryadhvabuddhebhyāḥ samayaḥ paramaśāśvataḥ//32

atha vajrapāniḥ sarvatathāgatādhipatīḥ sarvavajrāntar-
dhānasamayaṁ svakāyavākcittavajrebhyo niścārayan /
kāmayet pratidīnāṁ vajriṁ caṭuṁsandhyam yathottamam/
ahraināṁ vāpi haren nityaṁ samayaṁ vajrapūrakaḥ // 33

atha vajrapāniḥ sarvatathāgatādhipatīḥ khavidyādhara-
samayaṁ svakāyavākcittavajrebhyo niścārayan /
kāyavākcittavajrāṁ mukute dhyānāṁ vicintayet /
trivajrasamayaṁ sarvaiḥ kruddhair jetum na śakyate//34

atha vajrapāniḥ sarvatathāgatādhipatīḥ sarvamantradhara—
sans rgyas byan chub sems dpal dan/ran rgyal, fan thos de bzin te/
sku gsun thugs su sbyor ba ni/phyag ḭtshal na ni ma run ḥgyur/
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
de bzin gdags pa thams cad kyi sku dañ gsun dañ thugs rdo rje phel/bsam gtan gyi dam tshig ḥdi/ḥid kyi sku dañ gsun dañ thugs rdo
rje las phyun ho/
kun tu rdo rje sems dpal yi / sku gsun thugs kyi dkyil ḡkhor la/
bsam gtan rdo rje gsun sbyor bas/snags zlos pa ni bsam gtan bya/30
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
śniags sgrub pañi dam tshig dan adom pa ḥdi/ḥid kyi sku dañ gsun
dañ thugs rdo rje las phyun ho/
mdor na sems can khams rnams ni/bsam gtan rdo rjes' bsukul bar bya/
rdo rje gsun gyi phyag ḭtshal mchog/dam tshig rdo rje las phyun baŋ/3
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
bsen pa dan/sgrub pa dañ/ñe bar sgrub pa dañ/sgrub pa chen pahi
adom pa ḥdi/ḥid kyi sku dañ gsun dañ thugs rdo rje las phyun ho/
rdo rje bsan gcis nam mkha'i dbyins/yoṅs su gān bar rnams par bsam/
dus gsun rdo rje dag la dbul / dam ḥtshig rab tu ḭtag paŋpo /
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
rdo rje mi snañ ba thams cad kyi dam tshig ḥdi/ḥid kyi sku dañ
gsun dañ thugs rdo rje las phyun ho/
dus bźi r je ltar mchog bźi du / rdo rje mo ni fin re spyad /
yan na rdzas kyaṅ ḭtag tu ḭbrog/dam tshig rdo rje rdzogs byed paŋpo/3:
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
nam mkha'i rig ḥdzin gyi dam tshig ḥdi/ḥid kyi sku dañ gsun dañ
thugs rdo rje las phyun ho/
sku gsun thugs kyi rdo rje ni / dbu rgyan dag la bsam gtan bsam/
rdo rje gsun gyi dam tshig ste/khros pa rnams kyis mi thub po /
de nas phyag na rdo rje de bzin gdags pa thams cad kyi bdag pos/
śniags ḥchaṅ las dañ po pa thams cad kyi dam tshig ḥdi/ḥid kyi sku
dañ gsun dañ thugs rdo rje las phyun ho/
dikarmikasama$māṃ svakāyavākṣavajrethyo niścārayan/
1 bhōjane kāyavajrasya bahir vajradharasya ca/
vajradharma sadā kāryaṃ sūtrodghāṭanavidhikriyā // 35

ity āha bhagavān svabhāvasuddhavajraḥ/
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ sarvavajradharasa-vakāyavākṣattahṛdayavajrasamataṃ vicintya tūṣṇīṃ abhūt/

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumeruparamāṇurajaḥsama bodhisattvā mahāsattvāḥ sarvatathāgatān/ prañīpatyaiṣvām āhuḥ/
kīṃ ayaṃ bhagavān sarvatathāgatādhipatiḥ vajradharāḥ sarvatathāgatabodhisattvaprāparṣanmanḍalamadhye tūṣṇīṁ-bhāvenādhivāsayati/
thatha bhagavantaḥ sarvatathāgatas tāṃ sarvabodhisattvān evam āhuḥ/

kāyavākṣavajrānupalabdhhisvabhāvākṣarapadaṃ kulaputra ayaṃ sarvatathāgata-kāyavākṣavajrādhipatiḥ niḥsvabhāvākṣarapadaṃ visārya tūṣṇīṁbhāvena vyavasthitah/asya ca kulaputraḥ sarvatathāgatādhipateś cintaya etad abhūt/

kāyākṣaram anātpannaṃ vākcittām alaksanam/
khavajraṇakalpanābhumī mithyāsamgrahasamgraham //iti/ 36

atha maṇjuśrīpramukhā mahābodhisattvās tāṃ sarvatathā-gatān evam āhuḥ/
ma bhagavantaḥ sarvatathāgata vaģvajrapadaṃ mithyāsamudayena kalpayatha/tat kasmād dhetoḥ/sarvatathāgata-
vajrādhātuvabhāvacaritagatānugatiḥ yaṃ sarvatathāgata-kāyavākṣavajrādhipatiḥ/tat kasmād dhetoḥ/santi brahmādyā mahābodhisattvā mahābhijñānānasaṃpraptāḥ
 sku yi rdo rje kha zas la / phyi rel rdo rje ḭdzin pa dañ / mde gdon cho gañi bya ba la / rtag par rdo rje chos su bya / 35 bcom ldan ḭdas ḝo bo ḭid dag pa rdo rjes de skad ces bkaḥ stṣal to, de nas phyag na rdo rje de bzin gṣegs pa thams cad kyi bdag pos/ rdo rje ḭdzin pa thams cad kyi sku dañ gṣun dañ thugs kyi rdo rje mñaṃ pa ḭid rnam par dgoṅs nas cañ mi gṣun bar gyur to/

de nas yañ brjod du med pañi yañ brjod du med pañi sans’rgyas kyi śiṅ ri rab kyi rdul rab tu phra ba dañ mñaṃ pañi byañ chub sems dpañ sems dpañ chen po rnam kyis/de bzin gṣegs pa thams cad la phyag ḭtshal nas ḭdi skad ces gṣol to/
bcom ldan ḭdas de bzin gṣegs pa thams cad kyi bdag po ḭdi ciiḥ slad du/de bzin gṣegs pa thams cad dañ byañ chub sems dpañ ḭkhor gyi nañ du cañ mi gṣun bar bṣugs so/
de nas bcom ldan ḭdas de bzin gṣegs pa thams cad kyis/byañ chub sems dpañ de dag thams cad la ḭdi skad ces bkaḥ stṣal to/
rigs kyi bu de bzin gṣegs pa thams cad kyi sku dañ gṣun dañ thugs kyi bdag po ḭdi/sku dañ gṣun dañ thugs rdo rjeḥi ḝo bo ḭid dmigs su med pañi yį gėḥi ṭshig la/ṇe bo ḭid med pañi yį gėḥi ṭshig brjod nas/cañ mi gṣun bar bṣugs so/rigs kyi bu de bzin gṣegs pa thams cad kyi bdag po ḭdi sems pa ni ḭdi sñaṃ du gyur te/
sku ni ḭgyur ma skyes pa / gṣun dañ thugs kyan mtshan ma med / nam mkhaḥ rdo rje rtog las byuṅ/log par gṣun bas zin pa yin / 36 de nas ḭjam dpal la sogs pañi byañ chub sems dpañ sems dpañ chen po rnam kyis/de bzin gṣegs pa de dag la/ḥdi skad ces gṣol te/
bcom ldan ḭdas de bzin gṣegs pa thams cad/gṣun rdo rjeḥi ṭshig la phyin ci log kun ḭbyuṅ bar mi brtag tu gṣol/de ciiḥ slad du že na/
de bzin gṣegs pa thams cad kyi bdag po ḭdi ni/de bzin gṣegs pa thams cad kyi rdo rje dbyiḥs kyi ḝo bo ḭid spyod par ḭgyur ba gṣegs pa dañ byon pañi rjes su ḭgroḥo/de ciiḥ slad du že na/
tshāṅs pa la sogs pa byañ chub sems dpañ sems dpañ chen ḭpo/mṇon
sarvdhamalakṣaṇasvabhāvam ajānanta evaṃ vikalpayanti /
kim ayam sarvatathāgatamahāvajrātmā sarvatathāgatadharma-
vajratattvam anābhiṣaya guhyākṣaram nirdisatiḥ /
atha bhagavantaḥ sarvatathāgatās tān bodhisattvān evaṃ 
āhuḥ /

tiṣṭhantu tāvad bhavanto mahābodhisattvā vayaṃ api sarva-
tathāgatakāyavākcittavajraguhyākṣaram prayāya kāyavākcitta-
bodhiṃ na jānīmahe / tat kasmād dhetoḥ / niḥsvabhāvākṣara-
saṃbhūtuḥ 'nutpādavajrābhisaṃbodhiḥ / yāvantāḥ kulaputraḥ 
sattvāḥ sattvasaṃgraheṇa saṃghītāḥ sarve te bodhipratī-
ṣṭhitāḥ buddhavajrāḥ / tat kasmād dhetoḥ / kāyavākcitta-
vajrajānānaprāptā batamī sattvas trikāyavajradharmatām 
upādāya /

atha vajrapāṇīḥ sarvatathāgatakāyavākcittavajrādhipatis 
tān sarvatathāgataṁ bodhisattvāṁ caivaṃ āha /

svabhāvaśuddhānirātmye dharmadhātunirālaye /
kalpanā vajraṃśaṃbhūtā giyate na ca giyate // 37

atha bhagavantaḥ sarvatathāgataḥ bhagavantaḥ mahāvajra-
pāṇīḥ sarvatathāgataśvāmināṁ namaskṛtyaivam āhuḥ /
kuta imāni bhagavaḥ sarvatathāgatakāyavākcittavajra-
siddhīni samavasaranti kva vā pratīṣṭhitāni /
sarvatathāgataḥdhipatir vajradharaḥ praḥa /
svakāyavākcittavajrasamataśantānavaJayapratiṣṭhitāni 
bhagavantaḥ sarvatathāgataḥ sarvasiddhīni sarvavajra-
jānanāṁ sarvāṃ yāvat trādhatukam iti /
sarvatathāgataḥ prucuḥ / sarvatathāgatakāyavākcitta-
par ses parchen po'i ye ses thob pa rnam pa chos thams cad kyi mtshan fid kyi no bo fid mi ses nas tshis du rnam par rtog ste/ci rdo rje'bi bdag fid tshis de bizin gesgs pa thams cad kyi chos thams cad kyi rdo rje'bi de kho na fid yo'ns su ma ses nas/gsa'h ba'hi yi ge rnam du chad dam s'am du sems pa yan mchis so/de nas bcom ldan dzas de bizin gesgs pa thams cad kyi/bye'n chub sems dpah de dag la tshis skad ces bka' stsal to/ bye'n chub sems dpah khyped rnam. lta ci smos te/med de bizin gesgs pa thams cad kyi/sku da'n gsun da'n thugs rdo rje'bi gsa'h ba mi tshug ra'ned pa'hen/sku da'n gsun da'n thugs kyi bye'n chub mi ses so/de cii.phyir ze na/kye ba med pa'hi rdo rje munon par bye'n chub pa ni/no bo fid med pa mi tshug ba las byu'n ba'ho/rigs kyi bu sems can chen po'hi kho'ns su gtogs pa'hi sems can ji sad yod pa de dag thams cad bye'n chub la gnas pa sans rgyas rdo rje'ho/de cii.phyir ze na/kye ma sems can de dag ni sku gsum rdo rje'bi/ chos fid kyi phyir/sku da'n gsun da'n thugs rdo rje'bi ye ses thob pa'n de nas phyag na rdo rje de bizin gesgs pa thams cad kyi/sku da'n gsun da'n thugs rdo rje'bi bdag pos/de bizin gesgs pa thams cad da'n/ bye'n chub sems dpah de dag la tshis skad ces gsum so/ ra'n bizin dag ci'n bdag med pa/ chos kyi dbyi'ns ni gnas med pa/ rtog pa rdo rje'las byu'n ba/ smra bar byed pa smra ma yan/ 37 de nas bcom ldan dzas de bizin gesgs pa thams cad kyi/bcom ldan dzas de bizin gesgs pa phyag na rdo rje chen po la phyag tshal nas tshis skad ces gso'l te/bcom ldan dzas de bizin gesgs pa thams cad kyi/sku da'n gsun da'n thugs rdo rje'bi dns grub ji ltar yan dag par tshug /gana na gnas/de bizin gesgs pa thams cad kyi/ bdag po rdo rje/ dzas de gsum pa/bcom ldan dzas de bizin gesgs pa thams cad kyi dns grub thams cad da'n/thams cad mkhyen pa da'n kham gsum ji sad pa dag/ra'n gi sku da'n gsun da'n thugs kyi rgyud kyi rdo rje la gnas so/de bizin gesgs pa thams cad kyi slar gso'l pa/bcom ldan dzas
vajrasiddhini sarvatraihdhatukam ca bhagavan kutra sthitam/
sarvatathagatajnanadhaptiḥ āha / ākāśadhātupratisṭhitāni
bhagavantaḥ sarvatathāgataḥ sarvatathāgatakāyavācitta-
siddhini sarvatraihdhatukam ca /
sarvatathāgataḥ praciḥ / ākāśam kutra sthitam /
vajradharaḥ prāha / na kvacit /
atha te sarvatathāgataḥ bodhisattvāḥ cāścaryaprāpta
adbhutapratā imaṃ ghoṣan akāraḥ /

aho vajra aho vajra aho vajrasya deśānaḥ /
yatra na kāyavācittam tatra rūpaṃ vibhāvyate // 38
atha vajradharaḥ śāstā sarvabuddhanamaskṛtaḥ /
trivajrāgramahāgrāgras trivajraparameśvaraḥ /
bhāgate sarvasiddhinaṁ vidyāpurūṣabhāvanām // 39
khavajradhātumadhyastham bhāvayed buddhamandalam/
kāyavajraṃ prabhāvitvā vajraṃ mūrdhni prabhāvayet// 40
trimukhaṃ trikāyasambhūtaṃ visphurantam vicintayet/
vajracakradharaṃ dhyātva śīghram bodhim svāpnyāt //41
kulabhedena sarveśām idāṃ guhyām vicintayet /
anythā bhāvanā teṣaṃ siddhir bhavati nottomā // 42
ity āha bhagavān vidyāpurūṣavajraguhyāḥ /

tridhātuḥ bhūtaṃ mahārājīṁ prīṇayantīm vicintayet /
evaṃ tuṣyanti te vṛṣabhā vajrakāyatrilakṣitāḥ // 43
yaś cedāṃ bhāvayet kaś cid bodhisattvo mahāyāsaḥ /
trikāyasiddhim āpnoti saptāhena mahādyutiḥ // 44

atha bhagavān vajrapāṇīḥ sarvatathāgataḥdhipatiḥ punar
api kāyavācittavajrasamucchayaguhyarashayaṁ svakāyavāc-
cittavajrebhya niścārayan /
de 'zin gégs pa thams cad kyi sku dañ gsun dañ thugs rdo rjeñi dnos grub dañ/khams gsum thams cad gañ na gnas/de 'zin gégs pa thams cad kyi bdag po ye ñes rdo rjeñi bdag pos gsun's pa/bcom ldan ḭdas de 'zin gégs pa thams cad kyi sku dañ gsun dañ thugs kyi dnos grub dañ/khams gsum pa thams cad ni nam mkhañ la gnas so/de 'zin gégs pa thams cad kyis gšöl pa/nam mkhañ gañ na gnas/de 'zin gégs pa thams cad kyi bdag pos gsun's pa/gañ na yañ ma yin no/
de nas yañ chub sens dpag de dagño mtshar du gyur rmad du gyur nas/
e maññ rdo rje e rdo rje / e. maññ rdo rje yi bsad pa/
gañ du lus dañ ñag sens med / de ru gzugs ni rnam par bsgom / 38
de nas ston pa rdo rje ḭdın / saña rgyas kun gyis phyag byas nas/
 rdo rje gsum mchog, mchog chen mchog/ rdo rje gsum gyi dbañ phyug mchog
rig pañi skyes bu sgom pa yi / dnos grub kun ni bsad par mhdad / 39
mkhañ.dbyin's rdo rjeñi.dbus gnäs par/saña rgyas.dkyil ḭkhor
bsgom par'bya /
 rdo rjeñi sku ni rab bsgom's nas/spyi bor rdo rje rab tu bsgom / 40
žal gsum sku'gsum las byuñ ba / rnam par ḭphro ba bsam par bya /
 rdo rje ḭkhor lo ḭdın bsam na/yañ chub myur du thob par ḭgyur/ 41
thams cad rigs kyi bye brag gia / gsan ba ḭdi ni-rnam par bsam /
gz'an du rnam par bsgom's na ni/ de dag dnos grub mchog ni ḭgyur / 42
bcom ldan ḭdas rig pañi skyes bu rdo rje gsañ bas de skad ces
 bkañ stsal 'to/
khams gsum las byuñ rgyal mo che/mñes par byed ma rnam bsams nas/
 rdo rje sku gsum gyis mtshän pa/khyu mchog des ni mñes par ḭgyur/43
gañ žig ḭdi dag sgom pa yi / yañ chub sens dpag gregs chen rnam's/
žag bdun gyis ni gzi che bañi/sku gsum dnos grub thob par ḭgyur/ 44
de nas yañ bcom ldan ḭdas kyis sku dañ gsun dañ thugs rdo rje
bsdus pañi gsañ ba ḭdi/fnid kyi sku dañ gsun dañ thugs rdo rje las
phyuñ no/
kāyāvakṣcttasaṣmayaḥ mahāmudrārthakalpaṇaḥ

bhāvayet vidhisat sarvaḥ kṣaṇād buddhatvam āpnu yat//45
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakakāyāvakṣcttaraṇahasyaḥ svakāyāvakṣcttavajrebhyo
niścārayanah

hastamudrām na badhnyād yadiśched bodhim uttamaṃ /
samayaḥ sarvamantrāpam nātikramyo jinair api // 46
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api vāg-
vajrasamayaḥ svakāyāvakṣcttavajrebhyo niścārayanah
vīṃśuṭraśukraśaktānāṃ jugupṣaṃ naiva kārayet /
bhakṣayet vidhinā nityam idaṃ guhyam trivajrajam // 47
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api vāg-
vajrasamayaḥ svakāyāvakṣcttavajrebhyo niścārayanah
traidhātukapathe ramye yāvantyo yoṣitaḥ smṛtaḥ /
kāmayet vidhisat sarvā vāgvajrair na jugupsayet // 48
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api citta-
vajrasamayaḥ svakāyāvakṣcttavajrebhyo niścārayanah
yāvantah sarvasamayaḥ trivajrakayasaṃsthitaḥ /
priṣayet trivajrasamayaḥ cittavajraṃ na jugupsayet//49
ity āha bhagavāṃ trivajrasamayaḥ
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgataguhyavajraṃ svakāyāvakṣcttavajrebhyo niścārayanah/
paṇcaskandhaḥ samāsena paṇcabuddhāḥ prakīrtitaḥ /
vajrāyatanān eva bodhisattvāvagramaṇḍalam // iti // 50
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ punar api trai-
dhātukāčakaṃ svakāyāvakṣcttavajrebhyo niścārayanah/
prthivi loṣanaḥ khyāta abdhātur māmakī smṛtaḥ /
7tejas tu pāṇḍara khyāta vāyuś tārā prakīrtita/
khavajradhātusamayaḥ saiva vajradharaḥ smṛtaḥ // 51
sku gsuṅ thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
cho ga bzin du kun bagoms na/skad cig gis ni saṁs rgyas ṭhob/
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus, daṅ ṣag
dan sms gsan ba ḍdi/ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
d phyuṅ ṭo/
gal te byaṅ chub mchog ḍtod na/lag paḥi phyag rgya mi bciṅ ṭo/
snāgs rnambs kun gyi dam tshig ḍdi/rgyal ba rnambs kyaṅ mi ḍdaḥo/
de nas yan phyag na rdo rjes saṁs rgyas thams cad kyi dam tshig
ḥdi/ḥid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṭo/
bāṅ gci khu ba khrag rnambs ni / smad pa dag du yoṅ mi bya /
cho ga bzin du rtag tu bzaḥ / gsaṅ ḍhi rdo rje gsum byuṅ yin /
de nas yan bcom ldan ḍdas phyag na rdo rjes gsuṅ rdo rjeḥi dam
thams gsum dag gi lam mchog na / bud med ji śāṇed yod pa rnambs /
thams cad cho ga bzin du spyad / gsaṅ gi rdo rje mi smad do /
de nas yan phyag na rdo rjes thugs kyi dam tshig ḍdi/ḥid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṭo/
I rdo rje sku gsum la gnas pa / dam tshig ji śāṇed yod pa kun /
rdo rje gsum gyi dam tshig gis / mgu ŋiṅ tshim pa rab tu bya /
thugs kyi rdo rje mi smad do /
bcom ldan ḍdas dam tshig chen po gsum gyi dam tshig gis de skad
ces bkaḥ stsal to /
de nas yan phyag na rdo rje de bzin gśega pa thams cad kyi bdag
pos/de bzin gśega pa thams cad kyi gsaṅ bahi rdo rje ḍdi/ḥid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṭo/
mdor na phuṅ po lña rnambs ni / saṁs rgyas lña ni rab tu bṣgraṅs /
rdo rjeḥi skye mched ḍiṅ dag kyaṅ/byaṅ chub sms dpahi
 dkyil ḍkhor mchog/5
de nas phyag na rdo rjes kḥams gsum gyi ḍkhor lo ḍdi/ḥid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṭo/
sa ni spyan žes bya ba yin / chu yi kḥams ni māmakī /
dkar daṅ sgrol ma žes bya ba / me daṅ rluṅ du rab tu bṣgraṅs /
mkhaḥ dbyinṣ rdo rje dam tshig ni/rdo rje ḍdzin pa de ḍiṅ yin /
ity āha bhagavān sarvatathāgatābhuvanesvaro mahāvajrasattvaḥ/
atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ
sarvatathāgatasaṃastāvihāraṃ nāma samādhiṃ samāpannaḥ /
samāpadya ca sarvatathāgataparśanmandalam avalokya tuṣṭīṃ
abhūt /

atha khalu maitreyo bodhisattvaḥ mahāsattvaḥ sarvatathā-
gatāṃ prāṇipatyaiñam āha / sarvatathāgatakāyavākcitta-
vajraraśasyagyasyasaṃājābhiṣikte bhagavān vajrācāryaḥ
sarvatathāgataḥ sarvabodhisattvaiś ca katham draṣṭavyaḥ/
sarvatathāgataḥ prāhuḥ / bodhicittavajra iva kulaputra
sarvatathāgataḥ sarvabodhisattvaiś ca draṣṭavyaḥ / tat
kasmād dhetoḥ / bodhicittaś cācāryaś cādvayaṃ etad advai-
dhikāram / yāvat kulaputra saṃkṣepena kathayāmaḥ /

yāvanto daśadiglokaḥātuṣu buddhās ca bodhisattvaś ca
tiṣṭhanti dhriyante yaśayanti ca sarve te triṣkālaṃ
2 agatyā tam ācāryaṃ sarvatathāgataṃ puruṣābhiṃ sampūjya svā-
buddhakṣetram prakramanti / evaṃ ca vāgvajrākṣaraṇaṃ
niścārayanti / pitāśmākaṃ sarvatathāgatāṃ mātāṃśaṃkaṃ
sarvatathāgatāṃ yāvac chāṣṭāsaṃkaṃ sarvatathāgatāṃ /
tadyathāpi nāma kulaputra yāvante buddhā bhagavanto
daśasu dikṣu viharanti / teṣaṃ ca buddhānāṃ bhagavatāṃ
yāvat kāyavākcittavajrāṃ pūṇyaskandhaḥ /5 ācārasyaika-
romakupāgravivare viṣiṣyate / tat kasmād dhetoḥ / bodhi-
cittaṃ kulaṃ kulaputra sarvabuddhaḥjñānāṃ sārabhūtam utpatti-
yāvat sarva-jñājñānākaraṃ iti /
atha khalu maitreyo bodhisattvo mahāsatte bhitāḥ saṃ- 
trastamanasas tūṣṭim abhūt /

atha khalv akṣobhyās tathāgato ratnaketus tathāgato' 
1 mitabhas tathāgato'moghasiddhis tathāgato vairocana 
2 tathāgataḥ sarvavajradharasiddhisamayālambanavajram nāma 
samādhiṃ samāpadyaitān sarvabodhisattvān āmantrayate sma/ 
śṛṇvantu bhagavantaḥ sarvabodhisattvā ye'pi te daāasu 
dikṣu buddhā bhagavantast tryadhvavajrajñānasaṃbhūtās te' 
3 pi. guhyasamajācāryam āgata pūjayanti namaskurvanti ca / 
tat kasmād dhetōḥ / sāstā sarvabodhisattvānām sarvatathā- 
gatānāṃ ca sa eva bhagavān mahāvajradharāḥ sarvabuddha- 
jñānādhipatī iti /

atha te sarve mahābodhisattvās tān sarvatathāgatān evam 
āhuḥ / sarvatathāgatakāyavākcittasadhiṃ bhagavantaḥ 
kutra sthitāni / sarvatathāgataḥ prāhuḥ / trikāyaguhya-
4 kāyavākcittavajrācārasya kāyavākcittasṛṣṭīnasā / mahā- 
bodhisattvāḥ prāhuḥ / kāyavākcittaguhvyavajram kutra 
śṛṣṭiṃ / na kva cīt /

atha te mahābodhisattvā śācaryaprāptā adbhutaprāptāḥ 
tūṣṭimādhisṛṣṭā abhūvan /

atha bhagavān vajrapāṇīs tathāgataḥ guhyavajrāsamanādher 
vuyucchāya sarvatathāgataṃ sarvabodhisattvāṃ cāmantrayate 
5 sma / śṛṇvantu bhagavantaḥ sarvatathāgataḥ sarvabodhi-
sattvās ca sarvatathāgatābodhisattvāṃbhavajram nāma samādhi-
mehān / 

atha khalu sarvatathāgataḥ bodhisattvās ca kṛtājaliṭāpu 
bhagavantaḥ vajradharam evam āhuḥ /
de nas yañ byañ chub sems dpah byams pa yid ḥjigs sīṅ skrag nas caṅ mi smra bar gyur to/

pa
de nas de bžin gšegs/mi bakyod pa dañ/de bžin gšegs pa dkon mchog dpal dañ/de bžin gšegs pa ḥod dpag tu med pa dañ/de bžin gšegs pa gdon mi sa bar grub pa dañ/de bžin gšegs pa rnam par snaṅ mdzad rnam/rdo rje ḥdzin thams cad kyi dnos grub kyi dam tshig la dmigs pa rdo rje ūs bya bāṭi tiṅ ne ḥdzin la sfioms par ṣugs nas/byañ chub sems dpah de dag thams cad la bkaḥ stsal pa/byañ chub sems dpah khyed rnam/s thams cad fion cig/gañ yañ phyogs bcuṅ saṅs rgyas bcom ldan ḥdas dus gsum gyi rdo rjeḥi ys ūs las byuṅ ba de rnam kyaṅ/gsang ba ḥdus paṅi slob dpon daṅ phrad na mchod pa byed ciṅ phyag ḥtshal to/de ciṅ phyir ūs na/de fiid ston pa yin bcom ldan ḥdas rdo rje ḥdzin pa yin/saṅs rgyas thams cad kyi ye ūs kyi bdag po yin paṅi phyir ro/
de nas byañ chub sems dpah chen po de dag thams cad kyis/de bžin gšegs pa thams cad la ḥdi skad ces gsol to/bcom ldan ḥdas de bžin gšegs pa thams cad kyi sku daṅ gsum daṅ thugs kyi dnos grub rnam/ci la gnas/de bžin gšegs pa thams cad kyis bkaḥ stsal pa/sku gsum gsang bāṭi sku daṅ gsum daṅ thugs ni/rdo rje slob dpon gyi lus daṅ ḥag daṅ sems rdo rje la gnas so/byañ chub sems dpah chen po rnam/kyis gsol pa/lus daṅ ḥag daṅ sems rdo rje gaṅ la gnas/gaṅ la yañ mi gnas so/de nas byañ chub sems dpah de dag no mtšar du gyur rmad du gyur nas caṅ mi smra bar ḥkhod do/
de nas bcom ldan ḥdas phyag na rdo rje/de bžin gšegs paṅi gsang bāṭi rdo rjeḥi tiṅ ne ḥdzin las bžeṅs nas/de bžin gšegs pa thams cad daṅ/byañ chub sems dpah rnam/s la bōs te bkaḥ stsal pa/de bžin gšegs pa thams cad daṅ byañ chub sems dpah khyed thams cad/de bžin gšegs pa thams cad kyi byañ chub kyi sems kun ḥbyuṅ ba ūs bya bāṭi tiṅ ne ḥdzin gyi dkyil ḥkhor ḏon cig/
de nas yañ de bžin gšegs pa daṅ/byañ chub sems dpah de dag thams cad kyis thal mo sbyar nas/bcom ldan ḥdas la ḥdi skad ces gsol to/
desayatu bhagavan desayatu sugato mahamanjalam iti /

kadhātumadhyagataṃ cintec caturasraṃ susobhanam /
buddhamaṇḍalayogena dhyānavajraṃ pracodayet // 52
vajramaṇḍaladhyanena āsanaṃ sarvacākiṇāṃ /
pūjāṃ teneiva vidhinā kurvita matimān sadā // 53
ācāryaṃ hṛdaye dhyātva abhiṣekaṃ samārabhet /
kadhātuṃ sarvabuddhais tu paripūrṇaṃ vicitrayet /
pātayed vidhivat sarvān abhiṣekapadais tribhīḥ // 54
anena bodhimāṇoti sarvasattvahitaśiṇīṃ /
sidhyate kāyavākṣitaṃ sarvasiddhamahādbhutam // 55
sarvabuddhabodhisattvasamayacakram nāma dhyānamanjalam /

atha khalu vajrāṇiḥ sarvatathāgatadhipatiḥ punar api
saratathāgatavajrayogam nāma kāyavākṣitavajraguhyaṃ
svakāyavākṣitavajrebhye niścārayan /

// HUH HRH KHĀM //
kadhātumadhyagataṃ cinted asthimāṃsādīmanjalam /
trikāyavākṣittahṛdayam vajrasattvam vibhāvayet // 56
krūraṃ vikṛtaṃ samkruddham nilotpalasamaprabham /
caturbhujam vidihaṃka kapalastam vibhāvayet // 57
pañcaraśmiṃprabhodyotēṃ svājihvāṃ bhāvayed vratī /
dhyānavajraprayogamā sudhīrākarṣaṇam uttamam // 58
triśūlam vajrasamayam kīlakam dārunottamam /
pīḍayed vajrayogena buddhakāyaṃ api svayam // iti // 59

atha vajrāṇiḥ sarvatathāgatadhipatiḥ punar api vajrahā-
rasamayakṛtyartham svakāyavākṣittavajrebhyo niścārayan /
annam vāthava pānaṃ yat kimcid bhakṣayed vratī /
vīṃmūtramāṃsāyogena vidhivat parikalpayet // 60
bcom ldan ḏdas dkyil ḏkhor chen po bṣad du gsol/bde bar gāṇgs pa bṣad du gsol/

naṃ mkhañji dbyiñs su dbus bsam pa/gru bīl lham pa rab tu mdges/saṃs rgyas dkyil ḏkhor sbyor ba/yis-bsam gtan rdo rje

rab bskul bya/ 52
rdo rje dkyil ḏkhor bsam gtan gysis/ḥkhor lo can kun bṣugs par bya/mchod paḥi cho ga de sīd kyis/blo daḥ ldan pas rtag tu bya / 53
slob ḏpon sēlin khar rab bsgoms nas/dbaṅ bskur ba ni brtsam par bya/saṃs rgyas kun gysis naṃ mkhañji dbyiñs yoṅs su gaṅ bar rnam bsgoms la dbaṅ bskur ba yī gnas gsum gysis/thams cad cho ga bzin du dbab / 54
sems can kun la phan ḏod paḥi/byeṅ chub ḏdi-yiṅ ḏbab ḏgyur sīn/ño mtshar chen poḥi dnoṣ grub kun/sku gsum thugs ni ḏgrub
par ḏgyur / 55
saṃs rgyas daṅ byaṅ chub sems dpāḥ ḏyi dam tshig gi ḏkhor lo žes bya ba/bsam gtan gyl dkyil ḏkhor ro/
de nas yaṅ phyag na rdo rje de bzin gāṇgs pa thams cad ḏyi rdo ḏje sbyor-ba žes bya ba/sku daṅ gsum daṅ thugs rdo ḏjeṅi gsaṅ ba ḏdi/
ṣid ḏyi sku daṅ gsuṅ daṅ thugs rdo ḏje las phyuṅ Ṉo/

/

ra ḏun ḏriṅ ḏkham /
sa ṅus la sogs dkyil ḏkhor ni/naṃ mkhañji dbyiñs ḏyi dbyiñs su dbus su bsam/sku daṅ gsum thugs gsum sēlin po/rdo rje sems dpāḥ bsgom par bya/ 56
drag po ni sdug khros pa ni / utpal sḥon poḥi kha ḏog ḏira / phyag bīḷ pa yi cho ga yis / phyag na thod pa bsanams par bsgom / 57
ẖoḍ zer lha rnam yaṅ dag byuṅ/raṅ lce brtul ṣugs can gysis bsgom/bsam gtan rdo ḏje sbyor ba/yis/khrag dran ba ni mchog yin no / 58
ṛtse gsum rdo ḏje dam tshig daṅ/ phur bā ḏrag po mchog dag gis/saṃs rgyas ṣid ḏyi sku dag kyaṅ/rdo ḏjeṅi sbyor baṅ gdab par bya/ 59
de nas yaṅ phyag na rdo ḏje rde ḏjeṅi kha zaṅ ḏyi dam tshig gi bya ba ḏdi/ṣid ḏyi sku daṅ gsuṅ daṅ thugs rdo ḏje las phyuṅ Ṉo/bzaṅ bhāṃ btuṅ ba gaṅ cuṅ sad/brtul ṣugs can gysis gaṅ bzaṅ ba /
bāṅ gci sa yaṅ sbyor ba yis / cho ga bzin du yoṅs su brtāb / 60
atha vajrapaññiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākcittavajrapūjāgryaṃ svakāyavākcitta-
vajrebhya niścārayan/
pañccepahārapūjāgraṇiḥ pūjanaṃ ca prakalpayet /
ī eso hi sarvavajrāṇāṃ samayo duratikramabhū
yaṃ saṃkāyavākyasvātāraḥ asaṃvaram svakāyavākcitta-
vajrebhya niścārayan/
dvayendriyaprayogeta svasukrādiparigrahaiḥ /
pūjayed vidhivat sarvaḥ buddhabodhim avāpnyat //
atha vajrapaññiḥ sarvatathāgatādhipatiḥ punar api sarva-
tathāgatakāyavākcittasamvaraṃ svakāyavākcittavajrebhya
niścārayan/
sattvadhātor anantasya mātāṃ samayadhārīṃ /
kāmayet trivajrasamayaiḥ samvaro'yaṃ mahādbhutaḥ //
atha vajrapaññiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakasaṃvaramvajrajam svakāyavākcittavajrebhya niścārayan/
khāyavākcittasambhogam triguhyālayavajrajam /
sādhayāmy aham bhādram nāṣayen nātra sarvathā //
atha vajrapaññiḥ sarvatathāgatādhipatiḥ punar api sarva-
sādhakavajrasattvasamvaraṃ svakāyavākcittavajrebhya
niścārayan/
vitastimātram atikramya mūrdhni mañḍalakalpanā /
Oṃkāraṃ madhyagataṃ dhyātvā pañcamaṃtanipātanam //
anena vajrayogena tejasvī bhavate kṣapāt /
kāyavākcittasausthityaṃ bhavate nātra saṃsayah //
atha vajrapaññiḥ sarvatathāgatādhipatiḥ punar api sarva-
māntradhikāyavākcittaguhyāṃ svakāyavākcittavajrebhya
niścārayan/
caityakarma na kurvīta na ca pustakavācanam /
mañḍalam naiva kurvīta na trivajrāgravandanam //
de nas yan phyag na rdo rjes de bzin gseg pa thams cad kyi sku dan gsuṅ dan thugs rdo rje mchod paḥi mchog ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje las phyun ho/

mchod paḥi yo byad mchog lna ni/mchod pas de dag mchod par bya/ ḫdi ni rdo rje thams cad kyi / dam tshig śin tu ḫdaḥ dkaḥ baṭe / 61
de nas yan phyag na rdo rje de bzin gseg pa thams cad kyi sku dan gsuṅ dan thugs kyi mchod pa gsaṅ ba ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje las phyun ho/

dbaṅ pe gzis kyi sbyor ba yis / bdag gi khu ba la sogs pa /
cho ga bzin du kun mchod na / sain rgyas byan chub thob par ḫgyur/
de nas yan phyag na rdo rje de bzin gseg pa thams cad kyi spyod pa/lus dan ṣag dan sens kyi sdam pa ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje las phyun ho/

sens can khams rnams mthaṅ yas kyi/dam tshig ḫdzin paḥi ma rnams la
dam tshig gsum gyi rdo rjes spyad/sdom pa ḫdi ni rmad po che / 63
de nas yan phyag na rdo rjes sgrub pa po thams cad kyi sdom paḥi
rdo rje ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje las phyun ho/
lus dan ṣag sens loos spyod kyi/ gsaṅ ba gsum gnas rdo rje skyes/
bdan po bdag gis bagrub par bya/ḥdir ni yon ye ḫjig par ḫgyur / 64
de naṅ yan phyag na rdo rjes sgrub pa po thams cad kyi rdo rje
sens dpahi sdom pa ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje las
phyun ho/

mtho gaṅ tsam gzis dpags par ni/spyi ber dkyil ḫkhor brtag par bya/
 Og ni dbus su gnas bsams nas / bdud rtsi lna po dbab par bya / 65
rdo rjeḥi sbyor ba ḫdi yis ni / skad cig dags gzi can ḫgyur /
lus dan ṣag sens bder gnas pa / ḫgyur bar ḫdi ni dogs pa med / 66
de nas yan phyag na rdo rjes sñags ḫdzin pa thams cad kyi lus daṅ
ṣag dan sens kyi gsaṅ ba ḫdi/ḥid kyi sku dan gsuṅ dan thugs rdo rje
las phyun ho/

mchod rten dag gi las mi bya / glegs bams klag paḥaṅ mi bya žiṅ /
dkyil ḫkhor dag kyaṅ yon mi bya/rdo rje gsum mchod phyag mi byaḥo/6
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ sarv avisāpahāra-
stambhanākarṣapaguhyaṃ svakāyāvākittavajrebbhaya niś-
cārayan /

/ OM /
cakramadhyagatam sthāpya sitāṃṣujvalamālinam /
pītaṃśuraśmigahanam thāvayet pītasannibham /
trivajraraśmisamayair bije’yaṃ trigailiansabhavah// 68
atha vajrapāṇīḥ sarvatathāgatādhipatiḥ kāyāvākittarakṣā-
cakram mantravajrāsamyuktam svakāyāvākittavajrebbhaya
niścārayan /

OM HULU HULU TIŚṬHA TIŚṬHA BANDHA BANDHA HANA HANA. DAHA
DAHA AMĪTE HŪM PHAT SVĀHĀ /

bhrūjapradīṣu cakrāṃ karmavajrapratisthitam /
HĀMKāram madhyagataṃ kṛtvā nāma madhye samālikhet// 69
mantrākṣarakapadāḥ samyak maṇḍitam sthāpayet sada /
eso hi sarvamantrāpāṃ triguhyālayasambhavaḥ // 70
atha vajrapāṇīḥ sarvatathāgatādhipatir vajrājjanapadaṃ
tva kāmā sāndhānābhyāstayaḥ samāyasthet// 71
māhātaillām rudhirāṃ viṣṭāṃ padmasūtraśrīnālēna varṇāṃ
kṛtvā kṛṣṇacaturdāśyām ardharātrau vajrājjaname pātayed
budhāḥ / tatraivaśṭaśatābhimantraṃ kṛtvā trividhā
siddhir bhavatīty āha bhagavān samantabhaddraḥ /

atha bhagavantaḥ sarvatathāgataḥ vajrapāṇīḥ sarvatathā-
ghatādhipatim evam āhuḥ / katibhir bhagavan guhyakṣaraśc
samānāgataś te bodhisattvāḥ mahāsattvāḥ ya idam sarva-
tathāgataścaryāvajraṃ sarvatathāgataguhyasamayaṃ āraddha-
syanti bhavayiṣyanti ca /
de nas phyag na rdo rje de bzin gsegs pa thams cad kyi bdag pos/
dug thams cad hbyin pañam gnon po dañ ḡdren pañi gsañ ba ḡdi/fid
kyi sku dañ gsañ dañ thugs rdo rje las phyuṅ Ṉo/

/ ṌṌ /
ḥod zer. ḍkar poñi phreṅ ba can/ḥkhor loñi dbus su chud par bdag/
ḥod zer ser po ḡkhrigs pa ni / ser po lta bur bsgom par bya /
rdor gsum ḍḥod zer dam tshig gis/sa bon gsañ gsum las byuṅ baṅo/
de nas yan phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/lus dañ ḡag dañ sems sruiñ bahi ḡkhor loñi snags rdo rje dañ
ldan pa ḡdi/fid kyi sku dañ gsañ dañ thugs rdo rje las phyuṅ Ṉo/
Oṃ HULU HULU TIṢṬA TIṢṬA BANDHA BANDHA HANA HANA DAḤA DAḤA
AMRĪTE HŪṂ PHAT /
gro ga la sogs ḡkhor lo ni / las kyi rdo rje la gnas par /
HĀM ni dbus su bdag nas su / miñ ni dbus su bri bar bya /
snāg kyi yi gehi tshig raṃs kyi/si rgyan te ṛtag tu gāṅ par bya/
ḥdi ni snāg raṃs thams cad kyi/gsañ ba gsum gyi gnas bdus paṅo/
de nas yan phyag na rdo rje de bzin gsegs pa thams cad kyi bdag
pos/rdo rje andzanañi dam tshig ḡdi/fid kyi sku dañ gsañ dañ thugs
rdo rje las phyuṅ Ṉo/
lam gyi bāi mdo śiṅ gcig druṇ / ma moñi gnas san śi gnas su /
de ru rdo rje andzana / thod par ṛtag tu ḡdab par bya /
tshil chen po dañ khrag dañ ḡsañ ba dañ padmoñi skud pa dañ
arkahi skud pas me mar gyi śiṅ-po byas la/tshes ni śu dguñi
nam phyed na/rdo rje andzana ḡdab par byaṅ/đe fīd la snāg brgya
ṛtsa brgyad ṛtbañ na/duṅs grub raṃ pa gsum du ḡgyur ro/že ḡcom
ldan ḡdas kun tu bzañ pos gsaṅs so/
de nas ḡcom ldan ḡdas de bzin gsegs pa thams cad kyi/phyaṅ na
rdo rje de bzin gsegs pa thams cad kyi bdag po la ḡdi skad ces
gsol to/bcom ldan ḡdas gsañ bahi yi ge du dañ ldan na byaṅ chub
sems ḡpañ sems ḡpañ chen po de ḡag/de bzin gsegs pa thams cad kyi
gsañ bahi dam tshig gi spyod pañi rde rje ḡdi la dañ ciṅ sgom par
atha vajrapāṇiḥ sarvatathāgataḥ dipatiḥ tān sarvatathāgataṁ evam ēha / triguhākṣaraṁ bhagavantaḥ sarvatathāgataḥ samānvagatāṁ te bodhisattvāḥ mahāsattvāṁ ya idām sarvatathāgatabodhicaryāvajraṁ śraddhāsyanti bhāvavīśyanti etc /

sarvatathāgataḥ prāhuḥ / katamais tribhiḥ /
vajradharaḥ prāha / sarvatathāgataḥ kāya vajrayāpajreṇa / sarvatathāgataḥ vāgjreṇa / sarvatathāgatācittavajreṇa / ebhis tribhiḥ /

atha te sarvatathāgataḥ bhagavato vajraṁ saheḥ padayor nipatya tūṣṇīṁ sthitā abhūvan /

atha vajrapāṇiḥ sarvatathāgataḥ dipatiḥ tān sarvatathāgataṁ bodhisattvāṁ cāmantrayate sma / bhūtapūrvaṁ bhagavantaḥ sarvatathāgataḥ anabhirūpyānabhirūpyāvabuddhaṅkṣetrumersu-paramāṇavaraṇajñatamāḥ kalpāḥ kṣipā yāvad bhagavato dīpakarasaṁ yathā āvata tathāgataśārhaḥ saṁyaksambuddhāsyātikramasya kāsyapaśyāpi mahāmuner abhisambuddhasya na bhāṣitam / tat kasmād dhetoḥ / abhavyā bhagavantaḥ sattva asya mahāguhyapadārthasya tena kālena tena samayena maṇi na bhāṣitam / api tu bhagavantaḥ sarvatathāgataḥ asmin guhyasamāje buddhabodhiṁ kṣaṇalavamuhūrtenaiva nispādayanti / yad anekair gaṅgānādīvālukāsamaṁ kalpair ghaṭayanto vya-yacchanto bodhisattvāḥ bodhiṁ na prāpnuvanti / tad ihaiva janmani guhyasamājayahirato bodhisattvāḥ sarvatathāgatānāṁ buddha iti samkhyāṁ gacchati /

atha te bodhisattvā idām vāgvaṃrīṣaṅrapadāṁ śrutvā pra-rodayāṁ āsuḥ / atha te sarvatathāgataḥ tān bodhisattvān evam ēhuḥ /
 burglary/de bzin gseg pa thams cad kyi bdag po phyag na rdo rjes de bzin gseg pa de dag la ḡdi skad ces gsuṅs so/bcom ldan ḡdas de bzin gseg pa thams cad gsaṅ bahu yi ge gsum daṅ ldan na byaṅ chub sans dpaṅ /de bzin gseg pa thams cad kyi spyod paṅi rdo rje gaṅ yin pa de la dad ciṅ sguṅ par ḡgyur ro/de bzin gseg pa thams cad kyi gsol pa/gsum po gaṅ ḡig lags/rdo rje ḡdsin pas bkhaṅ atsas pa/de bzin gseg pa thams cad kyi gau ḡdo rdo rje daṅ/de bzin gseg pa thams cad kyi gsun ḡdo rdo rje daṅ/de bzin gseg pa thams cad kyi thugs ḡdo rje ste gsum mo/de nas de bzin gseg pa de dag thams cad kyi/bcom ldan ḡdas phyag na rdo rje la phyag ḡtsal nas caṅ mi gsun bar gyur to/ de nas phyag na rdo rje de bzin gseg pa thams cad kyi bdag pos/ de bzin gseg pa thams cad daṅ/byaṅ chub sans dpaṅ de dag la bkhaṅ atsas pa/bcom ldan ḡdas de bzin gseg pa thams cad/shon byuṅ ba brjod kyi mi laṅ bahu yaṅ brjod kyi mi laṅ bahu/sans rgyas kyi śī ḡitul rab tu phra ba daṅ mñam paṅi bskal pa yaṅ ḡdas nas/gaṅ bcom ldan ḡdas de bzin gseg pa dgra bcom pa yaṅ dag par rdzogs paṅi sans rgyas mar me mñad ḡdas pa nas thub pa chen po ḡod srun mñon par sans rgyasphel bar gyis kyi ma gsun sa/ de ciṅ phiyr že na/bcom ldan ḡdas gsaṅ ba chen poṅi gnas kyi don bṣad pa de/ deṅi tshe deṅi dus na sans can rnam la ḡska ba med paṅi phiyr ro/ ḡen kyi bcom ldan ḡdas de bzin gseg pa thams cad kyi gsaṅ ba ḡdus pa ḡdi la/skad cig than cig yud tsam gyis sans rgyas kyi byaṅ chub rdzogs paṅ byed do/gangshi klun gi bya ma du ma sṅed kyi bskal par byaṅ chub sans dpaṅ rnam kyi ḡbad ciṅ atsas kyi byaṅ chub thob par mi ḡgyur ba de/gsaṅ ba ḡdus pa la mñon par dgaṅ bahu byaṅ chub sans dpaṅ tshe ḡdi ḡid la de bzin gseg pa rnam kyi sans rgyas ġes bya bahu graṅs su ḡgroṅ/ de nas byaṅ chub sans dpaṅ de dag gis gsaṅ rdo ḡrjeṅi yi ḡeṅi tshig ḡdi thos nas ral tu ġus so/de nas de bzin gseg pa de dag thams cad kyi byaṅ chub sans dpaṅ de rnam la ḡdi skad ces bkhaṅ atsas to/
mā bhagavantaḥ mahābodhisattvāḥ prarodayathā mā triduḥkham
utpādayathā / atha te mahābodhisattvās tān sarvatathāgatān
evam āhūḥ / kathāṃ bhagavantaḥ sarvatathāgatā na prarodā-
mahe / kathāṃ triduḥkham notpādayāmahe / tat kasmā
dhetop / abhavyā bhagavantaḥ triguhyākṣaram / abhavyā
bhagavantaḥ teṣāṃ nāmaśravapenāpi /
sarvatathāgataḥ prāhuḥ / sāmānyākṣarapadaṃ kulaputrā yathā
bhavadbhir na jñātaṃ na ārtam / tathāsmābhir api sarva-
tathāgataiḥ sarvabodhisattvai ca kulaputraś te guhyākṣaraṇa
saṁprāptā nābhisaṃbuddhās ca / tat kasmād dhetop / tri-
guhyākṣaraviśuddhatvāt /
atha te sarvabodhisattvās tūśīṃ vyavasthitā abhūvan /
atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavāk-
eittavajrayośidbhageṣu vijahāra /
atha sa sarvatathāgataścādadāyitā māmakī bhagavantaṃ
sarvatathāgatādhipatiṃ mahāvajradharam ebhir vajradhara-
kāmaratipūjāgrākṣarapadaḥ prītya stanuyāmaśa /
tvam vajracitta bhuvanesvara sattvadhāto
trāyāhi māṃ ratimancitāmahārthakāmaṃ /
kāmāhi māṃ janaka sattvamahāgrabandho
yatcitāse jīvitu mahya nātha //
atha sa buddhalocana sarvatathāgatakāyadāyitā bhagavantaṃ
sarvatathāgatādhipatiṃ mahāvajradharam ebhir vajrakāma-
ratipūjāgrākṣarapadaḥ sukhasaumanasajjaptīya stanuyāmaśa/
tvam vajrakāya bhahussattvapriyājñacakra
buddhārthabodhiparamārthahitānudarī /
rāgeṣa rāgasamayam mama kāmayasva
yatcitāse jīvitu mahya nātha //
byaṅ chuṅs dpaṅ khyed rnams ma 'nu sig/sdug bṣal gsam la ma
gsom sig/de nas de bzin gṣegs pa thams cd la/byaṅ chuṅs dpaṅ
de rnams kyi ḥdi skad ces gsal to/bcom ldan ḷdas de bzin gṣegs pa
thams cd/ji ltar ma 'nu bār bgyi/ji ltar sdug bṣal gsam mi sgom
par bgyi/de ciṃ phyir že na/gsaṅ bahi yi geḥi miṅ tsam thos pahi
skal ba yai ma mchis so/de bzin gṣegs pa thams cd kyi bkhaṅ stsal
pa/de skad ma zer cīg/yi ge ni thun men stes/rigs kyi bu khyed
rnams kyi/ji ltar mi ṣes pa daṅ ma thos pa de bzin du/ṇed de bzin
gṣegs pa thams cd daṅ byaṅ chuṅs dpaṅ thams cd kyi kyaṅ/
rigs kyi bu gsaṅ bahi yi ge ḷdi dag ma thos sīṅ mjon par saṅs ma
rgyas so/de ciṃ phyir že na/gsaṅ bahi yi ge rnam par dag pahi
phyir ro/de nas byaṅ chuṅs dpaṅ de dag thams cd ma smra bar
gnas par gyur to/de nas bcom ldan ḷdas de bzin gṣegs pa thams cd/
de bzin gṣegs pa thams cd kyi. sku daṅ gsaṅ daṅ thugs rdo rjeḥi
btsun moḥi bhagā la bāṅs so/
de nas de bzin gṣegs pa thams cd kyi sku daṅ gsaṅ daṅ thugs kyi
btsun mso/bcom ldan ḷdas de bzin gṣegs pa thams cd kyi bdag po
rdo rje ḷdzin chen po la ḷdaṅ bas bstod pa/
sems can khams na gnas kyi dbaṅ phyug khyed ni rdo rjeḥi thugs/
ḥdaṅ ba yid ṭon don chen ḷdod pas bdag la bskyab tu gsol/
mgon po gal te de riṅ bdag ni gsoṅ par mchis bṣed na/
sems can yab chen gṣen mchog bdag la dgyes par mdzad du gsol/
de nas de bzin gṣegs pa thams cd kyi sku daṅ gsaṅ daṅ thugs kyi
btsun mo māmaklis/bcom ldan ḷdas de bzin gṣegs pa thams cd kyi
bdag po rdo rje ḷdzin pa chen po la/rdo rje ḷdod pahi ḷdaṅ bhaṅ
mchod pahi mchog yi geḥi tshig ḷdas yaṅ dag par bstod do/
rdo rjeḥi sku khyed bkhaṅ yi ḷkhor lo sems can kun la phan/
saṅs rgyas don du byaṅchub don dam rjes su phan ston pa/
mgon po gal te de riṅ bdag ni gsoṅ par mchis bṣed na/
ḥdod chags dam tshig chags pas bdag la dgyes par mdzad du gsol/
atha sā lokeśvaradayitā kāyavākcittavajranetri bhagavantaṃ sarvatathāgatādhipatiṃ mahāvajradharam 2kāmopabhogasamayāḥ stanuyāṃ āsa /

tvaṃ vajravāca sakāsaya hitānukampī lokārthakāryakaraṇe sada saṃpravṛttataḥ /
kāmāhi mām suratagaryā samantabhadra

yadicchase jīvitu mahya nātha //

atha sā sarvatathāgatakāyavākcittasamayavajradayitā bhagavantaṃ sarvatathāgatādhipatiṃ mahāvajradharam anāyā sarvatathāgatasukhasaumanasyaprītyā stanuyāṃ āsa /

tvaṃ vajrakāma samayāgra mahāhitārthā saṃbuddhavāṃsatilakaḥ samatānukampī /
kāmāhi mām guṇanidhīṁ bahuratnabhūtām

yadicchase jīvitu mahya nātha //

atha bhagavān vajraśriṇis tathāgataḥ sarvakāmopabhoga-vajraśriyaṁ nāma saṃādhiḥ samāpānas tāṃ sarvatathāgata-
dayitāṃ samayacakreṇa kāmayaṃs tūṣāṁ abhūt / athāyaṃ sarvākāśadhatuḥ sarvatathāgatakāyavākcittavajrasamaya-
śukreṇa paripūrṇo vajrodakaparipūrṇakumbha iva samsthito bhūt / athāsmin vajraśakāśadhatu ye sattvās trikāyasamaya-
śambhūtās tve vajraśriya saṃśṛṣṭaḥ sarve te tathāgata arhantaḥ saṃyaksambuddhas trivajrajñānino bhūvan / tataḥ prabhṛtī sarvasattvāḥ samantabhadraḥ samantabhadra iti sarvatathāgatakāyavākcittavajrāpabhiśiktā abhūvan /
de nas bcom ldan ḥdas de bzin gægs pa thams cad kyi bdag po la/
ḥjig rten gyi dbaṅ phyug gi sku daṅ gsун daṅ thugs rdo rjeḥi
spyan gyis/rdo rje ḥdzin pa chen po la ḥdod pa la fie bar'lens
spyod paḥi dam tshig gis yan dag par bstod pa/
khyod ni rdo rjeḥi gsun ste kun la phan ṣin thugs brtse ba/
ḥjig rten dag gi dgos paḥi don mdżad pa la rtag tu brtson/
ngon po gal te de riṅ bdag ni gason par mchis bžed na/
rab dgaḥi spyod pa kun tu bzaṅ po bdag la dgyes par mdżad du gsol/7;
de nas de bzin gægs pa thams cad kyi sku daṅ gsun daṅ thugs kyi
dam tshig rdo rjeḥi btsun mos/bcom ldan ḥdas de bzin gægs pa
thams cad kyi bdag po rdo rje ḥdzin chen po la/de bzin gægs pa
thams cad kyi bde ba daṅ yid bde bøzi dgaḥi ba ḥdzis bstod do/
khyod ni rdo rje ḥdod pa dam tshig mchog gi phan don che/
yan dag rdzogs sans rgyas kyi gduṅ mchog mfam pa ҳid gzig pa/
ngon po gal te de riṅ bdag ni gason par mchis bžed na/
yon tan rin chen maṅ poḥi gter gyur bdag la dgyes par mdżad du gsol/
de nas bcom ldan ḥdas phyag na rdo rje de bzin gægs pa ḥdod chags
thams cad fie bar loṅs spyod paḥi rdo rjeḥi dpal ṣes bya bøzi tiṅ
ień ḥdzin la sḥoms par žugs nas/de bzin gægs pa thams cad kyi
btsun mo de dag la dam tshig gi ḥkhor los ḥdod pa spyod ciṅ caṅ
ni gsun bar gyur to/de nas nam mkhari dbyinš ḥdi dag thams cad la
de bzin gægs pa thams cad kyi sku daṅ gsun daṅ thugs rdo rjeḥi
dam tshig gi khu bas yonś su gaiṅ ste/bum pa rdo rje chus gaiṅ bā
lṭar gnas par gyur to/de nas rde rje nam mkhari dbyinš ḥdi na gaiṅ
seṃs can sku gsun gi dam tshig las/yan dag par byuṅ ba de ṣrms
rdo rjeḥi dpal gyis reg nas/thams cad de bzin gægs pa dgra bcom
pa yan dag par rdzogs paḥi sans rgyas rdo rje gsum gyi ye ŋes can
du gyur to/de nas brtšams te seṃs can thams cad kun tu bzaṅ po/
kun tu bzaṅ po ŋes/de bzin gægs pa thams cad kyi sku daṅ gsun
daṅ thugs rdo rjes dbaṅ bskur bar gyur to/
atha vajrapāṇiś tathāgatas tān sarvatathāgatān evam āha /
dṛṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmasamataḥ/
atha te sarvatathāgatāḥ vajrapāṇiṃ sarvatathāgataḥ
dhipatim evam āhuḥ / dṛṣṭā bhagavan dṛṣṭā sugataḥ sarvatathāgata-
vajrajñānasamatavajrajñānacaryeti /
atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatasayośi-
bhageśv abhinīkramya bhagavantaṃ mahāvajrapāṇiṃ sarva-
tathāgataḥdhipatim tathāgatam evam āhuḥ / āścaryāṃ bhaga-
vann āścaryāṃ sugataḥ yatra hi nāma rāgākṣarapadadār buddhā-
bodhir anugantavyeti /
atha vajrapāṇiḥ sarvatathāgataḥdhipatis tān sarvatathā-
gatān evam āha / mā bhagavantaḥ sarvatathāgatā evam
vadatha / tat kasmā dhetōḥ / khavajrasamayatulyatvāt
sarvadharmaṇām / na rūpaskandho na vedanāskandho na
samjñāskandho na sampikāraskandho na vijñānaskandho na
dhātur nāyatanām na rāgo na dveṣo na moho na dharmo
nādharma iti / atha te sarvatathāgatas tuṣṭīṃ abhūvan /

atha bhagavān vajrapāṇiḥ tān sarvatathāgatān bodhi-
sattvāṃ cāmantrayate sma / ālocayantu bhagavantāḥ sarva-
tathāgatāḥ sarvalokabhātusv idāṃ sarvatathāgatakāyavāk-
cittavajraguhyam / tat kasmā dhetōḥ / bhavyā balamī
daśadikṣapāśītā bodhisattvā mahāsattvā asya dharmā-
paryāyasya / atha vajrapāṇiḥ sarvatathāgataḥdhipatir
vajradharmām āmantrayate sma / udghāṇa kulaśrutā idāṃ
sarvatathāgatasamayatattvāṃ tvāṃ hi sarvatathāgatai
dharmesvaravajra ity abhiśiktaḥ /
de nas de bzin gelegs pa phyag na rdo rjes de bzin gelegs pa de dag thams cad la ḥdi skad ces bkaḥ stsal to/bcom ldan ḥdas de bzin gelegs pa thams cad chos thams cad kyi mtham pa fid mthon nam/de nas de bzin gelegs pa thams cad kyis/phyag na rdo rje de bzin gelegs pa thams cad kyi bdag po la ḥdi skad ces gsol te/bcom ldan ḥdas de bzin gelegs pa thams cad kyi rdo rje ye ses kyi spyod pa mthon lags so/bde bar gelegs pa mthon lags so/
de nas bcom ldan ḥdas de bzin gelegs pa thams cad/de bzin gelegs pa thams cad kyi btsun mehi bhaga las mgon par byun nas/bcom ldan ḥdas de bzin gelegs pa phyag na rdo rje chen po la ḥdi skad ces gsol to/gan ḥdod chags kyi yi gehi tshig gis sans rgyas kyi byan chub rjes su rtogs pa de ni bcom ldan ḥdas no mtshar to/bde bar gelegs pa no mtshar to/de nas phyag na rdo rje de bzin gelegs pa thams cad kyi bdag pos/de bzin gelegs pa de dag thams cad la ḥdi skad ces gsun's so/bcom ldan ḥdas de bzin gelegs pa thams cad de skad ma zer cig/de ciḥi phyir ze na/chos thams cad ni nam mkhaḥi rdo rjeḥi dam tshig dañ mtshuns paḥi phyir/gzugs kyi phyun po ma yin/tshor baḥi phyun po ma yin/ḥdu ses kyi phyun po ma yin/ḥdu byed kyi phyun po ma yin/rnam par ses paḥi phyun po ma yin/kham ma yin/ skye mched ma yin/de bzin du ḥdir ḥdod chags ma yin/že sdañ ma yin/ gti mug ma yin/chos ma yin chos ma yin pa yañ ma yin no/de nas de bzin gelegs pa de dag thams cad cañ ni gsun bar gyur to/
de nas bcom ldan ḥdas de bzin gelegs pa phyag na rdo rjes/de bzin gelegs pa thams cad dañ/byaṅ chub sams dpah de rnam la bkaḥ stsal pa/khyed rnam kyis ḥjig rten gyi khams thams cad du de bzin gelegs pa thams cad kyi sku dañ gsun dañ thugs rdo rje ḥdi bsgo bar.gyis sig/de ciḥi phyir ze na/phyogs bcu na gnas paḥi byaṅ chub sams dpah de rnam schos kyi rnam graṅs ḥdi la skal ba yod paḥi phyir ro/de nas phyag na rdo rje de bzin gelegs pa thams cad kyi bdag pos/rdo rje chos la bkaḥ stsal pa/rigs kyi bu/de bzin gelegs pa thams cad kyi dam tshig gi de khe na fid ḥdi suṅ sig/khyod kyaṅ de bzin
atha vajradharmo bodhisattve mahāsattvas tathātv iti
kṛtvā tuṣṇīm abhūt /

atha te sarvatathāgatas trivajraśattvākṣaresu kāyavāk-
cittam praveśayāṃ āsuḥ / atha vairocanas tathāgataḥ
sarvatraidhātukakāyavajreṣu viharan / sarvatathāgata-
kāyasamatām adhyālambya tuṣṇīm abhūt / atha vāgṣvajras
tathāgataḥ sarvatraidhātukavāgvyajreṣu viharan / sarva-
tathāgatakāyasamatām adhyālambya tuṣṇīm abhūt / atha
vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu viharan/
sarvatathāgatacittasamatām adhyālambya tuṣṇīm abhūt /
idam avocat //

sarvatathāgatasamayasaṃvyaṭaravajradhiṣṭhanapāṭalāḥ
saptadaśāḥ /
gégs pa thams cad kyis chos kyi dgaṅ phyug rdo rje žes dkañ bskur ro/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po rdo rje chos kyis de bzin du bgyiñe/žes gsol nas caṅ mi gsun bar gyur to/

de nas de bzin gégs pa thams cad rdo rje sems dpaḥ yi ge gsun la raṅ gi sku daṅ gsun daṅ thugs žuga par gyur to/de nas de bzin gégs pa sku rdo rje ṅram par snaṅ mdzad/khams gsun thams cad kyi la lus rdo rje/ṅgas śiṅ/de bzin gégs pa thams cad kyi sku mñaṃ pa fīd la dmigs nas caṅ mi gsun bar gyur to/de nas de bzin gégs pa gsun rdo rje khams gsun thams cad kyi ṇag rdo rje la ṅgas śiṅ/de de bzin gégs pa thams cad kyi gsun mñaṃ pa fīd la dmigs nas caṅ mi gsun bar gyur to/de nas de bzin gégs pa phyag na rdo rje khams gsun thams cad kyi sems rdo rje la ṅgas śiṅ/de bzin gégs pa thams cad kyi thugs mñaṃ pa fīd la dmigs nas caṅ mi gsun bar gyur to/
de skad ces bkaḥ stsal to/

de bzin gégs pa thams cad kyi dam tshig daṅ/sdom pa rdo rjeṅi byin gyis brlabs kyi rgyal po žes bya baḥi leḥu ste bca bdun paḥo/
CHAPTER ONE

p.174
1. G ca nama throughout this passage
2. G japam-
3. B ayu- PC ? atha-
4. G sparsha

p.176
1. G -adhma-
2. G ca nama throughout passage
3. GBP amitavajrenA
4. G -vajram
5. P -padya ca C -padyate
6. GB omit mahA
7. B hrdaye
8. G omits this clause

p.178
1. G ca
2. G agni- CP agna-
3. GP -jvalam C -jvalanam
4. C purvam P -laprayuktam
5. G omits mahA-
6. P -vajra-
7. G omits
8. G sarve ca tena B ca te tena
9. G -sattva-
10. B khalv-
11. GB bodhicittavajrasya

p.180
1. all anavilam emended from Pr and T
2. B mahA-
3. C adds sadhu sadhu vajrapapih sadhu sadhu guhyakaraA
4. CP -abhisekakAya
5. B -vajra-
6. G -ata CP -ata
7. GCP -jAavArti phalahaeto

p.182
1. GB omit mantra
2. P -samudra- and in following passages
3. GCP -aih
GCP add sarvatathāgata-kāyāvākcittavajrasya
CP add -mantra- and in following passages
B -cittasya

p. 184
1 C -samaya-
2 all vajra- em. Pr T
3 C -an nāma
4 all MSS corrupt in this śloka, e.g. B
tathāgata for tathā
5 CP -saṁbhavavajrām
6 C dharmarati
7 CP dakṣiṇa- G sarvatathāgata-kāyāvākcitta-
vajre See Translation note 10.

p. 186
1 GCP pūrva-
2 GB omit -tathāgata-
3 C -rūpa-
4 G omits
5 all mahā em. Pr T
6 PC -ām and in following passages
7 B omits " " " 

p. 188
1 CP -nayavajrām
2 CP -vajrām
3 B omits sarvatathāgata-
4 G -vaśāṅkāriṃ
c -aṃ dharmā-
6 G -saṁbhāśaṇa- CP -saṁyogasaṁtoṣaṇa-

CHAPTER TWO

p. 190
1 C -cittadharma / (śloka I)
2 G citta- P cetakam ā- C cetakarna-
3 GB -cittākāśā-

p. 192
1 CP -ābha-
2 GCP add sarvatathāgata-

p. 194
1 G suviśu-
2 GG saṅghasya
3 C darśana
4 G sāttvārtha
CHAPTER THREE

p.196
1 GB omit sarvatathāgata- C adds -gubhya-
2 GB omit -vajra-
3 C mahārasmiṃ somaṇḍitam
4 P saṃbhārādvyā- GB saṃbhāradvaya- C omits
5 C navaratnaṃ
6 G ratnahastāṃ C adds mahā-

p.198
1 GB jaṭāmukutamaṇḍitam
2 CP viśvam
3 G -lam
4 all add -vajra- em.Pr T also FK and Saṭh.
5 GCP -sthala-
6 G vajra-
7 GB -meghaiḥ
8 GB -koṣa- C -rāga- P -kāya- em.Pr T
9 GCP -varā-
10 all vajra- em.Pr T
11 CP japa-
12 CP -sādh-
13 G -la-
14 CP add sarvatathāgatasamanatasphuraṇāvabhāsa-
CHAPTER FIVE

P. 204

1. GCP add bhagavān
2. all dharma-  em. Pr T
3. C omits nir-
4. G -tām
5. BCP -mohākulāḥ  G -mahākulām
6. G -yet
7. G -e harun-  CP -ām
8. CP -ām
9. B maṇḍalā-
10. GB omit
11. G -kṛto'pi ca
12. CP te'pi sarvata sidhyanti mahāyāne'grasādhanē
13. G ye paradravyābhirata
14. G -kṛtyā ye
15. B mātām
16. C omits dur-
17. PC omit mahā
18. GCP add āścarya-
19. C mām evam etad avocat

P. 206

1. BP eśa  C evam  Pr confirms G eśā
2. G -cari-  C bodhisattvacari-
3. GBP omit -sumeru-
4. P adds mahāsattvā
5. G omits mahā
6. B omits
7. B adds dharmāpām
8. B dharmasya dharmatā
9. P dharmarāja  C dharmavajrī
10. CP mahācitta
11. GB ākāśārtha  CP ākāś(?)atha  em. Pr T
12. C -cakra-
CHAPTER SIX

p.208
1 B -vajraguhyaṃ
2 B kāyavākcittamantram
3 GCP -yurvajras
4 GB add sarvatathāgata-
5 G śūddham
6 C -varjitas
7 GCP anurāgaṇamantram
8 GCP pūjāmantram
9 CP -epa and omit buddhān
10 B vidhīnā

p.210
1 GCP here have the mantra: oṃ sarvatathāgata-
   kāyavākcittavajrasvabhavtmakō'ham
2 P -e
3 G - anti saṃ-
4 G bodhicitte ca bhāvanā
   B bodhir eva vibhāvanā reconstructed from T
   C bodhisattvavibhāvanā
   P ? na vibhāvanā
5 CP daśamāna
6 GCP vidhi-
7 all -ānvitaḥ em.Pr T
8 GCP vi-
9 G jñānadam
10 B omits
II all cakra- em.Pr
I2 B -padmaṃ CP vajranye'tha
I3 here G and MSS have an extra verse which is not
   in Pr or T:
   śāśadhātumadhastham bhāvayet padmamaṇḍalam/
   (GB)padmākārasusāmyogam bhāvayed rāgavajriṇam //
   (CP)padmarāgaprabhākaraṃ

p.212
1 GB spaṭāṃ CP śastraṃ em.T
2 CP -parāyaṇaṃ G bodhitatparaḥ
3 CP -ante GB -ed
4 G mantra-
5 G buddhabodhipatiṣṭhitam
6 BCP -buddho G -bhūto em.Pr T
CHAPTER SEVEN

p.214
I  G mahāsamuccayamantra-
2  G parāṅgaiś ca pra-
3  all sevyamāno em.Pr T
4  G japamantrair abhinnāṇaḥ
5  G -āsanaṃ B -ottara
6  G -gān
7  G -igaṇinaḥ
8  G -iṇā "BP -sauriṇā C -cāriṇaḥ em.Pr T
9  G evaṃ and in following verses
I0  G viṇḍo
II  GB -canaḥ prabhuḥ CP -canaprabhuḥ em.Pr T
I2  B -dataḥ
I3  BG buddho P vibuddho
I4  G viṇḍāya trividhaṃ gandhaṃ
Bagchi: gandhaṃ jñātvā tu trividhaṃ
I5  G -ādau tu
I6  G buddho
I7  G bimbo buddho yo'lmoghavajrimān

p.216
I  all citte em.Pr T
2  all sparśa- " "
3  G sañcodya
4  G upasthānasmti-
5  GP -yogena
6  all samaya- em. Pr T
7  G tām tām tāmcchaktikām
8  GCP -nam ā-
9  C -padasmṛtiḥ
I0  G -bhāsāṃ BCP -bhāsāṃ
II  G -nām va B -nābdhibhāvanā CP " -ayet
I2  B buddh índriya-
I3  all yāmkāraṁ ca vikalpayet . em.Pr.T
I4  G vajrā-
I5  G [dvayendriyasamāpattyā] and in ślokas 22-25

p.218
I  G niśā-
2  GBP -karāṁ
3  G vāco with corresponding masc. terminations
4  G tadvād
5  GCP.cittām
6  C sarvamantra-

p.220
I  G samayākṣarendraśrīdhuṇa vidhivat phalākāṅkṣipāḥ
2  GCP mānayet
3  GCP -sṛyāḥ (Bagchi -sṛavāḥ)
4  G vāntaṁ BC cāntaṁ
5  GB omit-ādi-
6  B tena
7  BCP -yavākci-
8  BC vāca- GP vācaṁ
9  G -yete-
10  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 -çamohavajra Cp omit -mahā-
5  B mahā-
6  G -tā ca
7  B desā
8  all guhye em.Pr T
9  G -ag asyāḥ
10  G -jaṁ B -kaṁ
II  GCP viśuddha-
I2  G valgāntare C sparśāntare
I3  B prakurvan
I  G punaḥ  B -eṣu ca
2  all -jvāla-  em.Pr T
3  B trivajrebhya  G striyaṁ sthāpya
       Bagchi  " prasthapya
4  B vajra
5  GCP jātikāṁ
6  GCP kṛtvā
7  GP -ābhyaśa-  C Bagchi  -dhyāna-
8  CP gandhanaś ca  śro-  B bhāvayec cakramaṇḍalam
9  G -ec cāmaraṁ  B cāmalaṁ  CP cālāṁ  em.Pr T
10  G svacchāṁ  B svacchāṁ  CP ?  em. Pr T
II  GB yādavīm
  "  "  "
12  B pūjayet
13  G tīvrasādhakaḥ  B strivaśāvasā  CP ?" " "
14  C Kṛtya  P kṛtam
15  GBP -ābdhi-  C -ādi-  em.Pr T
16  B sarva-
17  GB arci-
18  G -dāya
19  GB -ina
20  P sūcayed
21  GC buddha-
22  GB omit sva-
23  G vidhibhiḥ pūjayenti ye

p.226
I  G tūṇam samprāpya  MSS corrupt, em.Pr T
2  P cārukāṁ  B cārukāṇti
3  all guhya  em.Pr T
4  B -vajrakam
5  BCP -paraṁ

CHAPTER NINE

p228
I  all sarvavit  em.Pr T
2  GBP -yogaṁ  C -samāyoga  em.Pr T
3  GP omit pra-
4  G -ākīrṇam
5  G bhūdāhaaya prabhutāṁ dhyātvā
       B  2  prabhāvitvā  em.Pr T
6  G -yogaṁ
7  GB -aṣṭa-
In this and the corresponding lines after ś1.10,14,18, all MSS omit one or more syllables in attempts to adapt to the metre.

G mohakulasamāyogaṃ tattvaṃ jñeyam sarvakulodbhavaiḥ

p.230

1. GB -moha-
2. GC -ābhaṃ
gcp'-buddhanam B -bhūtanam em.T (Pr -mantrāṇam)
4. G rāgakulasamāyogaṃ bhāvaniyam ...
5. BCP -iṭeti
6. G -kulaṃ preraṇīyam ...
7. G -dvavajriṇam
8. G -tā ca
9. C saṃgha-

p.232

1. BP vākpathavajra- C bodhisattvākathavajra-
2. GC -riktaṃ B -rikṣāṃ P -rakṣāṃ em.Pr
gcp ādbhutavākyārtha-
4. B -thāḥ C -thā
5. BG rāga-
6. BG agra-
7. G adds sarva-
8. GCP add sarva-

p.234

1. C -guṇaṃsu
2. P -samayeṣu C -smṛteṣu

CHAPTER TEN

p.236

1. G -tya
2. G adds sarvatathāgatādhipatiṃ
3. C -bhāva-
4. G -āntakṛt pra- P -āntara-
5. C ugra-
6. CP -varṇo
7 GB omit -sattva- CP -sattvānāṁ 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 OṂ ĀḤ SVĀḤĀ em. Pr T

p.238
1 C -eṣa
2 G sahau-
3 B idaṁ
4 GC buddha-
5 C buddhabimba
6 CP hṛdaṁ
7 G -aḥ
8 C -ārthaḥ
9 all svamantreṣa em. Pr T
10 B -mantrāṇāṁ
11 GB add kha-
12 CP guhya-
13 G yoavita
14 all -bhedaṭaṇ em. Pr T
15 G -ādyāṇa B -ādyāṇ
16 G -bimba-
17 all cakra- em. Pr T
18 G -karābhyāṁ B -kulaḍyaṇ

p.240
1 G mohāt
2 G -am
3 G -śaḍh-
4 G viśve-
5 C -dīpte-
6 GB B? -yet
7 C bodhitaḥ
8 GCP -dṛapravo-
9 B sattvānāṁ
10 GB -yā-
11 CP -iṇā
CHAPTER ELEVEN

P.242
1 P adds sarvatathāgata-
   C " " " -guhya-
2 G omits sarvatathāgata-
3 GB omit -mantra- CP add -vidyā-
4 CP -emaṇḍ
da,
5 B omits -puruṣa- G -puruṣottama- and omits -vidyā-
6 G vākya-
7 G -yam āva-
8 CP add -vidyā-
9 G -gam and in I3, I6, 23, 25, 39
10 G -gam
11 P bhaṇḍ B C2 ? trūṇ C omits
12 all have the mantras in this and the following two
   lines in the order OM ĀH HŪṂ em.Pr T
13 GB vibhāvanā
14 CP sarva-
15 G vākpathaṁ tathā and omits repeat of mantras
16 all omit -kāyavāk- G also omits -citta- em.Pr T

P.244
1 B -vajra-
2 B -aḥ
g-
3 G -a-

G -vākyasamā-
5 B -aḥ
c omits vāg-
7 CP add -vajra-
8 G adds sa
9 CP sarvajñāgu-
10 CP add -saṃbhava- GB omit -samaya-

P.246
1 CP vajra-
2 GC -kāryeṣu B -kāye
3 GB -cittavajrā-
4 G -jvāla- BP -dvāra- C -dhyāna- em.Pr T
5 B -linī
g -āsaṇa C paraśāstā
7 CP add kha-
8 all pañcābhijñāsamo em. Pr T
422

9  G -buddhānām
10 GB vajra-
11 GC jñānakāryam
12 CP -rājaḥ
*13 CP -ho
*14 B -vajra-

p.248
I  C -samaya-  CP -kāyavāk-
2  GB -dhāk sādā
3  P pūjeta C pūjayet
4  all -aḥ  em. Pr T
5  GCP -samayakāyābhisambodhavajro
6  G trāmākāryam  B ratnyākāryam  CI ratnā- C2 rektā-
7  G trām
8  G -vajrasamāvahāḥ
9  GCP add -ketu-
10 G vi-
11 GBP -āyuḥ
12 G omits -guṇa-
13 GCP -āva-
14 CP add -saṁbhava-

p.250
I  C viśuddha-
2  G triroṭ-  B trayoṭ-  C trikāravajra  P trikāra
3  B adds trivajra-
4  CP -vajrājñāna
5  CP pañcā-
6  G pañcā-
7  G cintet
8  G omits sva-
9  CP sarva-
10 G citte
11 G -sādhakaḥ

p.252
I  G -ābham  B amitavajram
2  GB citta-
3  B hūm-
4  G -jñāna-
5  CP yat  G yaḥ prabhūtaṁ
6  CP idam
7  P -dharopamo  C -dharodharmasambhavet
CHAPTER TWELVE

p.254
1. GCP udājahāra
2. G -dhātu-
3. CP -samayasūtreṣu-
4. CP muṣ B omits
5. all siddhā- em. Pr T
6. CP sva-
7. C vajra-
8. all citta- em. Pr T 9. CP brahma-

p.256
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 cakra- C dhyānā-

p.258
1. GCP cakra-
2. G -padma-
3. GCP -ābhaṃ
tn-
4. B -bhāva-
5. CP -siddhisamaya-
6. G -aṃ
tn-
7. B param

p.260
1. CP pra-
2. BCP -cittānku-
3. G -Īnī bhā-
4. G para-
5. C2 -gupo-
6. CP pra-
7. C 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 āpnuyat

p.262
I G -arthāṃ
2 all -buddhānāṃ em.Pr T
3 G -ante
4 GCP -siddhināṃ
5 G -jñāvaśataḥ
6 G kāryaiḥ
7 G dṛḍhāgra-
8 G -vāṇī CP -vānisa
9 B -is tu
10 G -vāgvajro

p.264
I CP omit sva-
2 CP tantra- G sarvamantrārtha-
3 B sarassu
4 G -kuleṣu CP -kuñjeṣu
5 C mahā siddhiṃ ca prāpyate
6 G P? -mantreṇa
7 G -a- CP -kāravajreṇa
8 GBP āviśet C samādhiviṣet em.Pr
9 GB apyabdham
10 CP add -satva-
11 GB -dapracođitaḥ
12 all MSS corrupt in these three passages, see Tr. note I4. Reconstructed from Pr and PK.
13 G -lakṣitam
14 G vākyā-

p.266
I G tasya
2 G vākpathodbhavam
3 GB kurvantu
4 G cittasaṃbhavāḥ CP tripathodbhavam B repeats,
5 ending the second time: cittasaṃbhavam
5 B omits sarva-
P " " -tathāgatavajra-
GC omit " " " -yoga-
CHAPTER THIRTEEN

p.268
1  G -cār-
2  G dhīṁantaḥ CP vāmataḥ
3  G -tāraṁ
4  G sattvā-
5  GC pūjā-
6  B -sattvam
7  G dharmeṣu
8  G -dharma-
9  GB japan
10 C adds tān
11 G -ātha vajrajāpaṁ udāharan
12 B adds saṁ-
13 B -artha-
14 P -mantravajra-
15 G -de
16 G omits tri-
17 G omits whole śloka
18 G -pra-
19 B jāpa-

p.270
1  GB -aṁ
2  GCP ādiṣet
3  C kāyavākcaittavajrasaṁbodhibhāvaṁ vicārāṇam
   and omits next two lines
4  G vākyasamayasaṁ-
5  B mokṣaś
6  G athā-
7  B -artha-
8  CP -āgro
9  G -air ghuṣṭa-
10 G -aṁ
11 GP rāgapade C rāgapathānāṁ
12 GCP sarva-
13 GCP -cintakāḥ
14 G sevyamānaṁ yathecchataḥ B omits

p.272
1  G -vajriṇāṁ CP -vajriṇāḥ
2  GB cakramantrārtha-
3  GCP -aḥ
4  G -aḥ
all sarva- em. Pr T
G -im āpnute
G kāyasvabhāvam.
all -raśmi- em. Pr T
BP -e
G -am
II all -mantrāṃ em. Pr T
I2 all jñānavajreṇa " "

p.274
I PG -e C -am B -ām em. Pr T
2 GBP sarvān
3 C -ikaṃ P -itaṃ
4 GCP -vajrīṇāṃ
5 G -āgrya-
6 GB -ās
7 G -e
8 GB omit -jñāna-
9 B -artha-
10 GCP -ān
II G -buddhīnā
I2 G -bhedataḥ

p.276
I GB -mayājñāvajro
2 GB kha-
3 G saṃ-
4 GB add -sāmānyā-
5 GB -kāyājñāvajro
6 G athavā paśyasamaye
7 G -vartanam
8 GBP -ām
9 all -buddhānāṃ em. Pr T
10 GB -vajrāgramaṃ
II G omits sva-
I2 GB -spharet CP ? em. Pr T
I3 all -vajra- " "
I4 B jñātva
I5 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 vibha-
6 G -mahapahro
7 all -sadh- em. Pr T
8 all add -sattva- em. Pr T

p. 280
I all -vajriena em. Pr T
2 all dhvaj- " "
3 G -vijaya-
4 G hrdaye'tha pravinyaset
5 G -ane
6 GB -param
7 G -e v'tha vinyaset B -epyatha vi-
8 BCP -dän
9 G arthine tacca nivedayet
10 CP -ärtha-
11 G -ärtha- Bagchi -ärka-
12 B sva-
13 G -ino hrdi vi-

p. 282
I G para-
2 G -ati
3 CP -ana\n4 G -sukha\ BCP -sukha em. Pr
5 G -än
6 G ca\sha\ kro\dhasudaru\sha\ slight differences in all MSS

7 G sarv\kra\\ttam
8 G -dharair \kr\nto mri-
9 GB savya-

p. 284
I G -im ca B -I mahä-
2 G -äkarä\n3 \krudedha-
4 GB ivodbhavam CP ? em. Pr T
5 GB -räja\n6 G -ärthärthadhäriṇaṃ CP -yadhätuhäriṇaṃ
7 GCP vajriṇaṃ
8 G -e
9 all -suprabham em. Pr T
10 GBP -aṃ
11 GP -vajri-
12 B samudirayan I3 G bahutve tu vi-
p. 286

1. CP -sattva-
2. G and MSS -bhayapradam (Bagchi as emended)
3. CP -sattvam
4. G -yogataḥ
5. C vajra-
6. CP -vajrapāṇa
7. B -itam P -anäḥ
8. CP -vajra-
9. CP -dhātu-
10. G cakra-
11. G trikāyagra-

p. 288

1. C -bham
2. GB add -jñāna-
3. B buddha-
4. GCP cakraṃ
5. GC khabhānu- all omit -raśmi- em. Pr T
6. G -jālā-
7. G -vara-
8. B -jñānīnām
9. CP rakta
10. BCP -ām

p. 290

1. G bhava- CP sūrya-
2. G -anti
3. CP -oktaṃ and in following cases
4. BCP sūrya-
5. GCP -vaktraṃ
6. GCP -grīvaṃ
7. CP dīptaṃ
8. CP -bimbanaṃ
9. GCP -bhāvayet
10. B vajradhāriṇāṃ
11. CP -pādana-
12. CP -anti

p. 292

1. GB -keśa-
2. B -pradam
3. P -am uttamam
4. CP trivajramahābale
CHAPTER FOURTEEN

p. 294
1 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-

p. 296
1 GP omit svā-
2 G niścārayam āsa and throughout Chapter, MSS and Pr have -an/at/et
3 G -cār-
4 CP -dharo

p. 298
1 all omit -samaya- em. Pr T
2 B -tattvā-
3 B sādā
4 GB add -vyūha-
5 CP -āṁ and in following cases
6 all -an em. Pr T

p. 300
I GCP dvitrīn
2 GCP add bodhi-
3 C bhāṣita-
4 G -yaśāḥ
5 G -am anusmaran CP -prapūjanat

p. 302
I G viniḥṣṭa-
2 GB -ā

p. 304
I CP -vajra-
2 B -yaśāḥ

p. 306
I B gīta-
2 GB mantra-
3 G has the usual om namaḥ etc. CP have just kāyāvākcittavajraṇām /
4 G -āṅgā
5 GB vajra-

p. 308
I G omits tri-
2 C -vākyaprayogepa
3 GB dhruvam
4 BCP -li- GB -saṃyoge
5 P C? -padair
6 GB uttamam
7 G gau-
8 GB -endra-
9 GB yasya nāma samālikhet

p.310
1 GP C? -sarpāparājijivag-
2 B viniśrta-
3 G -āṅga
4 all -rājam em. Pr T
5 CP -jāpena

p.312
1 all -buddhānaṃ em Pr T
2 GB pādena cākramya
3 G uccārya
4 B vidhiṃjo
5 G -ayate CP -anaṃ
6 B -hetu-

p.314
1 GB -vajraṃ and omit nāma
2 all vajrā em. Pr T
3 P -cakra-
4 G adds sva-

p.316
1 G bhajet
2 G -e
3 CP -āma ca
4 G vākya- P C? vāg-
5 G -ālaya-
6 CP -ate
7 G -vēṣena
8 G -sādh-
9 BCP akārṣuḥ

p.318
1 GB -ā
2 GB -āḥ
CHAPTER FIFTEEN

p.320
I G samudīrayat
2 G adds tāṃ
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 dādāti dhyātva tu
2 G -itaṃ
3 G -ās
4 all -vajra- em. Pr T
5 G -āḥ
6 CP vajrayoginam
7 G omits sva-
8 CP maṇjuśrītulyatejasā
9 G -āḥ sambuddhakāya-
10 CP vajra-
II G -karo

p.326
I G guhyāguhyam vi-
2 G -āḥ
3 B -patiḥ
4 all omit, em. Pr T
5 G samghya vidhinā
6 G -yāpi

p.328
I CP -putrām
2 G -ā'brā-
3 all -mahā- em. Pr T
4 GB śuddha-
5 B akārṣīt
6 GB sarva-
7 all buddhavajriṇāṃ em. Pr T
8 G vajrāriṇām BCP vajradhāriṇām em. Pr T
9 G sastambhaṃ viprā-
10 GCP -vajrāḥ

p.330
1 G vākyavajra-
2 GB -mahāvajraṃ
3 G tat
4 G -bimbam
5 G -śavarṣikāṃ
6 CP -ena
7 G aiḥ-
8 G -ghoṣam
9 G vā-

p.332
1 G buddho
2 GB -krūrāṇāṃ
3 G -ga-
4 G -sa
5 GB mahāmeghena
6 G -bheda-

p.334
1 G sarvaduṣṭena
2 G -ayamṣa tena
3 nipatanaṃ ripave śreṣṭham MSS have both bhayaṃ and ripave
4 G naśyati jīvitāt śakraḥ
5 all -dharma- em. Pr T
6 GCP dyota-
7 GB cakrīṇaḥ CP vā yadi
8 G vyāda-
9 CP -dharo

p.336
1 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
GCP nirmalam

p.338

1. G tāṭrā tiṣṭhate
3. CP add api
4. G sarvaviṣa-  
5. G -hāret
6. G vyādhīṁ viśvavajra-
7. CP -ena niścaranti
8. GB omit -vāk-
9. G -ga-
10. G -yed

GBP vajra- G cakra- em. Pr T

p.340

1. G saptadinair
2. GB -āṁśā
3. BCP -ante In the following ślokas, -ati, -ate, -anti, -ante all occur
4. GCP jñāna-
5. G api
6. G -śayam
7. all -yaśāḥ em. Pr T
8. B cakraśaḥ
9. G -aṁ
10. G dārakaṁ dārikān

p.342

1. CP -ṣekāṁ
2. CP -dhṛk
3. CP vāmataḥ
4. GB omit -samaya-
5. CP -vajras
6. G 'yaṁ
7. G apratipādyam

p.344

1. all -dharmaḥ em. Pr T
2. G dharmadhātus
3. G ye
CHAPTER SIXTEEN

p.350
1  G -siddhi-
2  CP -emaṃ
3  G niścārayām āsa
4  G -in sama-
5  CP -eṣu
6  G -ān sama-
7  G -krodhānām  BCP -cakrāṇāṃ  em. Pr T
8  CP -dharmāṇāṃ

p.352
1  P vākya-
2  all have an extra sūkha between 8 and 9: svavā́maṇḍalapadaṃ vāgvaṉaṇaṇavaham / vajradharmamahārājaṃ vidyēgam avaṭārayet //
   G vākyavajra-, vidyēgam
   B svakāya-
3  G -āṃ
4  B -emaṃ
5  G niścārayām āsa  CP niścālayan
6  BCP bhava-
7  all omit -pada-  em. Pr T
8  GBP -guhyajaṃ
9  all HŪM OM Āḥ  " "
10  G -aḥ

p.354
1  B -sā-
2  B samaya-
3  G sadharmaṃ cāva-
4  B -buddhānāṃ
5  G hariṣā-  B hariṣā-
here all continue with the passage equivalent to śāl.47 (sūkṛaṃ ...) to 60 (śūkṛaṃ kṛmāyeta), which I have re-arranged according to Pr and T. B has it in both places, and variants are noted as BI and B2.

**p.356**

1. GB -ānvitaḥ
2. G -ām
3. GB -ādyāṃ samacaret CP ? em. Pr T
4. all have an additional line before this: mantrākṣaraṇapadaṁ dattvā samayaṁ ca vidhānataḥ/

**p.358**

1. G -ālaya-
2. G -ābhiśeka-
3. all -ām em. T

**p.360**

1. all add -vajra- em. Pr T
GCP BI -bimbam
GCP BI -kha-
BCP -im
G BI -balaip
B2 siddhim avap-

p.362
1 G kārayet
2 B vajra-
3 G vākya-
4 B -vajra- GCP -cakram catup-
all vimalām ... em. Pr T
5 GCP add tri-
6 GBP -aḥ
7 GCP mahāvajradharah
8 GB tu saṃsmaret
9 B -ām
10 B -ī CI P -i C2 G -im em.Pr
11 G -āḥ P -o
12 GP kartavyam
13 G -eta vi-
14 G -eta
15 G naśyanti CP bhasyante
16 B -varo

p.364
1 G -aṃ
2 G adds -vajra-
3 G niścārayām āsa and throughout. MSS -an/at/et/
4 GB -ātma mahāyāśaḥ
5 B -ām
6 P candra-
7 CP -raśmimāḥ G vajraraśmijñānasamayam
8 GCP -vajra-
9 B -a-

p.366
1 CP -nam
2 B -maṇḍitam
3 G omits vi-
4 B tuṣyanti yakṣendra
5 GBP C2 omit -mudrā- CI -samudravya-
6 CP candra-
7 GCP omit three lines, but G gives the verse with a few differences in a note.
CHAPTER SEVENTEEN

p. 372

I GCP add anena stotrarājena
2 B -jñāna mahāvajra
3 GCP -vajra
4 GCP -ta
5 GB -ān dharmān
6 B -siddhivajrasāmbhava
7 G -āt
8 GCP vajra-
9 G sam-
10 G niścārayām āsa and throughout, MSS -an/at/et

p. 374

I g vākya-
2 GCP omit sarva-
3 B -raṣṭaṁ
da G -mātreṇa
5 B sarva-
6 GCP suratavihvalām
8 B tri-

p. 376

I G -vajrā-
2 GCP omit kha-
3 GCP sarvayakṣayakṣipī-
G -patralih
G -a CP -as ca ti-
G -ah 7 B samayo'ya... pavitro vajra-
p.378
1 CP -siddhi-
2 GB -a
3 G omits -vajra-
4 G -karya-
5 G vakyakarmakrtam
6 BC -samaya
7 GB -bhadra
8 B bodhi-
p.380
I BCP add na
2 GCP omit -jina-
3 CP -a
4 G -ah
5 B -bhav-
6 B tripatha-
7 B mantri GCP vajri em.T
8 G copaharet
p.382
I GCP bhaj-
2 G -aih CP -a B dharmavajra em.Pr
3 G -a CP -ah
4 G bhagavan sarvatathagatadhipatis tan ...
5 CP omit nih-
6 G -cittapadalaks-
7 CP omit mah-
8 G -tuavacarita-
p.384
I B ajanamana
2 B avijaya
3 G -ta an-
4 B bodhiprani scitam buddhatejah
5 B -eme
6 B -dhara-
7 B -adhipatis kaya-
p.386
I GCP add vajra-
2 GB add bhagavan
3 GB dharma-
all omit tri-   em. Pr T
G -aṇāḥ

p.388
G -ām
GCP siddhiṃ
G -yate
G -jñāna-
G -anti vajra-
B adds -samaya-
GCP -kasamuccayavajraṃ
G pāṇḍarākhyā bhavet tejo ...
B pāṇḍarākhyā ca tejor tārā vāyuḥ ...

p.390
GB omit -rahasya-
B ālambya
3 G adds sva
GCP omit phrase from yavac
G adds sa ca puṇyaskandha
GCP kasya āteḥ

p.392
GB -āyus
GCP omit -vajra-
3 GCP -dharma-
GCP add sarve
GB -ābhīṣiktam ācāryam
GCP add -buddha-
GBP add kva vā sambhūtāni
G -aṃ sarvatathāgatakāya- G and Mss all have many slight variants.

GCP add -sattva-
G omis samādhi-

p.394
B -vajrīṇāṃ
CP prāp-
B -samayavajraṃ GCP omit -vajra-
B hṛīṃ
G -e
B -asya
CP kara-
all -mantra- em. Pr T
B -aṃ sva-

p.396
B -mantrāṇāṃ
G kāye
G samśayo
<table>
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<th>GCP -maṇḍala-</th>
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<tr>
<td>p.398</td>
<td>GB bhṛum CP ? em.Pr T</td>
</tr>
<tr>
<td>1</td>
<td>G omits tri-</td>
</tr>
<tr>
<td>2</td>
<td>B adds sva-</td>
</tr>
<tr>
<td>3</td>
<td>B dhyātvā</td>
</tr>
<tr>
<td>4</td>
<td>GB -tūlena</td>
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<td>B -sapta-</td>
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<td>GCP add mahā-</td>
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<tr>
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<tbody>
<tr>
<td>1</td>
<td>G adds te</td>
</tr>
<tr>
<td>2</td>
<td>GB na duṭḍhām ut-</td>
</tr>
<tr>
<td>3</td>
<td>G -anto'ntaśo nāma MSS corrupt, conjectural emendation.</td>
</tr>
<tr>
<td>4</td>
<td>G saṃstūyām and in following cases; emendation from Pr and majority of MSS.</td>
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<tr>
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<td>B vajra-</td>
</tr>
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<td>GCP -ānka-</td>
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<td>7</td>
<td>-G -aṃ</td>
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<tbody>
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<td>p.404</td>
<td>B adds sarva-</td>
</tr>
<tr>
<td>2</td>
<td>G -kāya</td>
</tr>
<tr>
<td>3</td>
<td>B sugata-</td>
</tr>
<tr>
<td>4</td>
<td>GCP -tam</td>
</tr>
<tr>
<td>5</td>
<td>GCP tri-</td>
</tr>
<tr>
<td>6</td>
<td>G -a</td>
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<table>
<thead>
<tr>
<th></th>
<th>B sarvatathāgataḥdhipati</th>
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<tr>
<td>p.406</td>
<td>G omits sarvatathāgata-</td>
</tr>
<tr>
<td>2</td>
<td>C kasya hetoḥ</td>
</tr>
<tr>
<td>3</td>
<td>B -eme</td>
</tr>
<tr>
<td>4</td>
<td>B -pāṇim</td>
</tr>
<tr>
<td>5</td>
<td>B adds tvāṃ</td>
</tr>
<tr>
<td>6</td>
<td>B -rāja GCP -vajragaja</td>
</tr>
</tbody>
</table>
NOTES ON THE TIBETAN TEXT

p.197
I Pek omits badzra
2 all have extra half line: tshogs gīs dañ ni ldan pa yīs/ (not in D)

p.199
I Pek che
2 N L chos

p.201
Pek N sbyor ba

p.203
I Pek rig

p.205
I Pek N ḫdod pa
2 Pek dgos L gos
3 N gnas

p.207
I Pek N L dbyiṅs (Pr and D: dbyeṅs)

p.225
I Pek sbyod pa
2 N L bī

p.249
I N L ḫod bzaṅ

p.255
I Pek N rab

p.257
I This line is omitted in NL Pek but appears in D

p.259
I Pek gūsis

p.263
I N L dṇos grub
2 Pek sbyor
3 Pek L ḫdi
4 Pek Ḫkhor ba

p.277
I NL Pek have an extra half line: mkhaṅ dbyiṅs rdo rjeṅṅī. dbus gnas par/
(not in D)
<table>
<thead>
<tr>
<th>p.408</th>
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<tbody>
<tr>
<td>1</td>
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<td>10</td>
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</tbody>
</table>
p.279
I  N mchog

p.283
I  emended from rtsol (Pr D stsol)
2  N Pek thugs
3  Pek na

p.285
I  emended from mi gyo (D: zur gyis blta)

p.299
I  N na
2  N gsan ba

p.305
I  emended from yis (Pr D: yi)

p.307
I  Pek sgyur

p.311
I  Pek N ḥod

p.321
I  Pek N tshig

p.323
I  Pek N la

p.325
I  Pek N snañ bar

p.327
I  Pek gi ḥwam

p.329
I  Pek po N pa (Pr D: ba)
I  emended from mo' (Pr D: po)

p.331
I  L lam (Pr: lam, D: phags pañi sa)

p.333
I  Pek gsan ba

p.335
I  Pek N re
p.337
I  MLPek have an extra half line, not in D:
   mi bzad par ni ḫuyur baḥi dug/

p.339
I  Pek N spyan

p.341
I  N L gsəm
2  Pek dran

p.347
I  Pek las

p.349
I  N L la

p.351
I  Pek gsən

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 gsən (Pr: gaŋ)
3  "  "  rdo rje (Pr: rdo rje)
4  "  "  dam tshig (Pr: tshig)
5  Pek ūnuš N ūnu

p.359
I  MLPek have extra half line, also in D but not Pr:
   snags kyi yi geŋi tshig byin la/
2  Pek N tshog
3  ḫdi skad kyaŋ gsuusahaan 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
1 Pek N yin
2 Pek N tshogs

p.367
1 all have extra half line:
gzugs kyi sprin dag rnam bsam la/

p.373
I Pek N gsum

p.385
I N L kyi

p.389
I emended from gsum (D: gsum)

p.391
I Pek omits from mnon ... to ...dañ/

p.397
I Pek yi 3
2 emended from pa (Pr: pas)
3 Pek sild
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.183, line 9  ..sbyor ba mchog gi gnas kyis/
and similarly in the following passages.
p.187, line 25 omits ḫkhor lo

CHAPTER TWO

verse 7  nam mkha'pi gnas kyi.../ḥdis ni dhos por.../
p.193, line 25-6  ye ṣes ḥod zer sgron ma rdo rje ṣes...
verses 9-12  khyod for la

CHAPTER THREE

verse 3  bsgom par byas nas bsdus pa yis/...
v.4  bsdus pa gūś med sbyor ba yis/...
v.14  rin chen ches/...mtshon cha...

CHAPTER FOUR

v.17  padma ral gri ḍbar ḥod byed/...
v.19-20  dri daṅ me tog brgyan byas te/de dbus su ni ḥpod pa bya/
yon tan skṛ rags māmakī/ṣes rab can gyis de byin bslabs/
āi ba spro bya saṅs rgyas gnas/...

CHAPTER SIX

v.3  snags dmigs pa yi lus kyis ni/ṅag daṅ yid la bakul byas pas/
v.12  daṅ ṣpaṅi sbyor ba...
v.15  .../byaṅ shub gzol bas bsgom par bya/
v.17  .../bsdū bas der ni spro bar bya/
       .../chos kyi gnas ni rab tu dbyun/
v.22  .../gṣanzas bzaḥ bar yaṅ mi bya/

CHAPTER SEVEN
v.8   .../mchod paḥi bdag ṣid can mchod bya/
v.16  dam tshig for lha ni
v.19  .../phaḥ kyan rmam par brtag par bya/
v.31  dbag gi sems kyan de ḫdra śin/mkhaḥ daṁ...
v.36  rigs kyi ṣbyor baḥi rab dbye ḫas/...

CHAPTER EIGHT
v.22  .../de ṣid mchod pa...

CHAPTER NINE
p.229, line 15  ḫdi ni rigs kyi ṣgya mtsho las že sdan...
                ...de kho nar śes par byaḥo/
v.17  brdzun gyi ṅag ni rdo rjeḥi gnas/thams cad...

CHAPTER TEN
v.10  dkyil ḫkhor rmams kyi thugs ka yi/dbus chud
       phra mo rmam bsgom bya/
       de yi bdus su chud par ni/yi ge mchog gi
tshig bsam mo/
v.12  .../lha yaṅ rab tu bskul...
v.19  chags śin chags paḥi lta bas blta/...

CHAPTER ELEVEN
after v.5  bcom ldan ḫdas dam tshig gsum gyi gsaṅ bas
          ḫdi skad ces bkhaḥ stsal to/
v.8  bskyed pa la sogs dam tshig dag/rdo rje gsum
       mi phyed bsgom pas/
after v.8  ... byin gys rlob paḥi rgyu īes...
v.14  kha dog lña pa rdo rje che/
after v.26  ...mi bskyod paḥi dam tshig mḥon par...
v.27  .../rdo rje gsum gyi tog...

In these passages bcom ldan ḫdas... corresponds
in position to S ity āha...

v.29 rdo rje udpal...
v.41 deḥi sems ḡgogs paḥi rdo rjer chud/gaṅ tse
skye bar ḡgyur ba de/

CHAPTER TWELVE

after v.11 rdo rje mṇam pa ṅid ces...
v.33 .../dam tshig skur ni rab sbyor pas/
v.40 lce yi rdo rjeḥi sbyor bas bagoms/...

after v.48 ...rdo rjeḥi zal žes...
v.49 lce ni.../hūṁ yig rdo rje can bagoms te/
v.50 .../rdo rje sems dpah ṣdra...
v.70 phyogs kyi naṅ las dṅos grub gsunṣi/gaṅ ba
mchog las byuṅ rnamṣ kyis/
v.65 bsḥen pa ye ṣes bdud rtsis bya/...
v.71-2 saṅs rgyas sku ḡdzin dpal daṅ łdan/rdo rje
... gsum daṅ mi phyed dṅos/
bdag la byin gyis brlab gnas daṅ/sku yi rdo
rjes mdzad du gǝsǝl/
phyogs bcur bžugs paḥi saṅs rgyas rnamṣ/
... rdo rje gsum daṅ mi phyed dṅos/
bdag la byin gyis brlab gnas daṅ/sku yi rdo
rjes mdzad du gǝsǝl/

The two following passages follow the same pattern.

CHAPTER THIRTEEN

v.21 ...ṣes pa yis/raṅ gi rdo rjes bsgregs ḍkyil
ḥkhor/
v.37 lus ni.../sems ni.../
ṇag ni gsun gi raṅ bzin gyis/...
v.50 dṅos grub ster ḡgyur rmoṅs bdag ṣid/ḥdi la
the tshom mi byaḥo/
ḥdi ni ḍiṅ ḡag bdun bya ste/saṅs rgyaṣ kyis
kyan mi ḡ grub bo/
v.60 ...don ṣes bya/

after v.63 bcom łdan ḍdas nam mkhaḥi rdo rjes de skad
ces bkaḥ stsal to/
v.65 ...khro bo rigs...

v.68 ...sans rgyas dpun ni khros pa yan/...

v.79 ... nam mkha'i rdo rje'i dbus gnas par/...

v.86 dgyes pa'i bdag mid can dban bskur/gda' ston. chen po stsal bar mdzad/mthun ba mid kyis byun ba yi/hgro ba ... 

v.88 .... rtag par bsom/ 

v.94 ...drug bsan po ni/mtshon cha sna...

v.97 gsun rdo rje spyan rgyal mo che/...

v.102 drag po rdo rje ....

v.106 ...zur gyls blta/ 

v.137 ...ye ses rdo rje can/...

v.146 etc..../bsgoms na.mdes pa rab tu 'phel/

CHAPTER FOURTEEN

v.3 .../rdo rje gsum ni mi phyed pa/

v.23 ...'hugs par byed/

v.33 ...'hbar ba rnon po...

v.34 ...'kyo 'zaggs pas/...'hugs pa'hi mchog/

p.311,line 7 omits 'gsan gys mi thub pa'hi 

p.315,line 4 ...'khi lus da'n 'nag da'n yid phur bus gdab pa'hi snags rdo rje 'hdi/

" " 27 ...tsham 'nam gya rdo rje'hi phur bu'hi snags 'hdi/ and p.317,line 7

v.66 ...gnas mna'te/... similarly in v.68,70

v.67 .../...'ams pa'hi gnas su mi 'gyur na'h'o/ similarly in v.69,71

CHAPTER FIFTEEN

v.40 bplan nas kha sbyar sbyor ba yis/...

v.56 .../gtsug tor mdes par...

v.59 thams cad sbyor ba'hi snags rams la/spyi bo du ni bskul ba 'sis/

v.65 ...phags pa'hi sa ni 'dzi po dag/
CHAPTER SIXTEEN

extra verse between verses 8 and 9:

kim kyir skuyi dkyil ḫkhor gnas/ṛdo ḫjeḷi gsun gi yon tan
ṛgyal po chen ḫo ḫe ḫo paḥi ḫdaṅ ḫo ḫhjug par bya/

v.9:

de Ḫtar byas ḫpas ḫmyur ḫdu ḫraṅ ḫraṅ ḫyid ḫdaṅ ḫrṇams ḫrab
byon nās/
raṅ tu ḫgyes ḫpar ḫgyur ḫpa ḫrṇams/ ḫgsaṅ ḫba ḫmchog ḫni ḫḥdrī ḫbar ḫbyed/

v.20
snag gi ḫyis.../

v.22
.../la ḫpas/byun ḫba daṅ/

v.27
ni ṡu ḫrṣa ḫlhaṭi ḫbye ḫbra ḫgīs/...rnam par ḫdgye/

v.28
mchog gi ḫku ḫgsun ḫthugs ḫdam ḫtshig/...

v.33
daṅ ḫpo ḫgnas ḫni ḫrab ḫbyor ḫbas/...

v.40
.../...ṛdo ḫje ḫḥdzin ḫpar ḫbyed/

v.36
.../yuṃs ḫkā ḫbrtul ḫjugs ḫca ḫgyis ḫbrdeg/

v.54
.../dē ḫni ḫsnag ḫla...

v.59
ṛkhor ḫgyi tshogs ḫrṇams ḫde ḫdag ni/ ḫbyaṅ ḫchub
ṛdo ḫje ḫca ḫgrub ḫḥgyur/
v.84  .../gtso bo rdo rje ḫchaṅ du Ḫgyur/
p.369,line 2  ...snga's kyi dnögs grub...
v.85  ...dnögs grub yid Ḫon baḥi/mdzês...
v.96  rdo rjeṅi gsun bdag śid ḥdas na/ḥjig ciṅ rdo rjeṅi
      yī ger Ḫgyur/

CHAPTER SEVENTEEN

v.9  saṅs rgyas ye śes mtsho Ḫod kyis/...
p.375,line 4  ...thams cad kyi thugs rdo rjeṅi dam tshig...
v.16  gti mug lam gyis las gaṅ rnam/...
p.377,line 7  .../rdo rje gsun gyi dam tshig...
v.20  .../ṛṭag tu bud med Ḫdod mchog gzol/
p.377,line 17  .../kluṅi dbaṅ poḥi rgyal mo thams cad ...
v.25  phan par Ḫdod paś spyad par bya/...
v.26  .../rdo rje yaṅ dag Ḫbyuṅ bar bya/
p.383,line 17-19  .../sku daṅ gsun daṅ thugs rdo rjeṅi dmigs
      su med paḥi no bo śid mi Ḫgyur baḥi gnas la gaṅ no
      bo śid la mi Ḫgyur baḥi gnas rnam par dpyad nas
      caṅ mi gsun bar bzung so/
p.387,line 7  rdo rje Ḫdzin pas bkaḥ stsal pa/...
   " " 10  ...nas/dbyaṅs Ḫdi dag brjod do/
   " " 29  ...bcom ldan Ḫdas phyag na rdo rje de bzin
gzęgs pa thams cad kyi bdag pos sku...
p.389,line 3  ...rdo rje de bzin gzęgs pa thams cad kyi
      bdag pos ...
      Similarly in all the following passages up to v.67.
p.391,line 13  ...bgyi/de bzin gzęgs pa thams cad bkaḥ
      stsal pa/...
p.393,line 12  de śid de bzin gzęgs pa thams cad daṅ/byaṅ
      chub sms dphaṅ thams cad kyidston pa...
v.58  lña ya Ḫod zer rab gsal baḥi/raṅ ...
v.64  ...bya/min na thams cad Ḫjig par Ḫgyur/
p.403,line 23  ...thams cad kyi thugs kyi btsun mo māmakīs...
p. 407, line 6  ...thams cad kyi ye ses mhams pa ñid dañ/ rdo' rje ...

" " 26...

p. 409, line 6  omits  ...sku rdo rje...