

THE SARVARAHASYATANTRA

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In Tibetan tradition, the *Sarvarahasyatantra* is an "Explanatory Tantra" on the side of "means" (*upāya*, Tib. *thabs*) of the Yogatantra, first section, Tathāgata-kula ("family of the Tathāgatas," five in number¹). The basic tantra of the Yogatantra is called *Tattvasaṃgraha*. It is the first section of this tantra that is being explained; and it is noteworthy that precisely this part of the basic tantra happens to be very important to the Shingon sect of Japan, since it goes with the Vajradhātu-maṇḍala, one of the two "mandara" of the Shingon. In fact, this *Sarvarahasyatantra* includes explanations for each of the thirty-seven deities of the *Vajradhātu-maṇḍala*. Indeed, this explanatory tantra clarifies the meaning of the word *tattva* ("reality") of the title *Tattvasaṃgraha* in three ways: 1) the thirty-seven deities; 2) the parts of the *maṇḍala*, for example, the corners, gates, and so on; 3) *mudrā*, in the sense of correlating human and divine natures. The *Sarvarahasyatantra* is of special interest to the present writer as showing the nature of an "explanatory tantra," and yet being sufficiently brief to be exposed in a paper of the present size.

The *Sarvarahasyatantra* consists of 201 verses plus four *mantras*. Fortunately, Ratnākaraśānti (called also Śānti-pā) has written a commentary on it that was translated into Tibetan, but neither the Tantra nor its commentary is extant in original Sanskrit. The history of this Tantra is obscure; it may well have been composed along with the *Tattvasaṃgraha* in the eighth century, A. D., if not earlier. So far I know of only one citation of the Tantra in an extant Sanskrit text, namely, verse no. 45, in the *Pra-*²*dīpoddyotana* commentary on the *Guhyasamājatantra*. Nāro-pā, in his *Hevajratan-*

1 My article, "Received Teachings of Tibet and Analysis of the Tantric Canon," was first published in *Indo-Asian Studies*, Part I (New Delhi, 1962); and reprinted in *The Buddhist Tantras; Light on Indo-Tibetan Esotericism* (New York, 1973), where the relevant information is on p.236 under "Yoga-tantra".

2 Cf. Alex Wayman, *Yoga of the Guhyasamājatantra* (Delhi, 1977), pp.305-306, with Sanskrit: hr̥dayasthā mahādevī yogino yogavāhinī / janani sarvabuddhānāṃ vajradhātviśvarī smṛtā //

tra commentary, cites twelve verses from the *Sarvarahasya*, namely, 15—16, 53—55, 78—82, 112—113.³ Accordingly, I have added an index of the first Tibetan verse lines, hence 201, to help in tracing out other citations.

Following is the contents information (Kanjur-Tanjur references are to the Ja. photo edition, Vols. 5 and 76) :

<i>Chapter title</i>	<i>Verse no.</i>	<i>Kanjur</i>	<i>Tanjur</i>
I. Mind like the wish-granting jewel	1	56—5—1	1—1—5
II. The leader	11	56—5—8	2—3—3
III. Non-two wisdom and reality wisdom	19	57—1—5	4—3—5
IV. Reality of the four <i>mudrā</i>	28	57—2—3	5—5—7
V. Five manifest enlightenments	43	57—3—5	6—4—7
VI. <i>Samādhi</i> -wisdom	52	57—4—4	7—3—5
VII. Firming the mind in sentient realms	61	57—5—3	8—1—4
VIII. Other <i>dharmas</i>	72	58—1—3	8—4—2
IX. Reality of the deities	78	58—1—7	9—1—2
X. Reality of the deities (goddesses and gatekeepers)	101	58—3—7	11—3—1
XI. Sixteen symbols	114	58—4—8	12—1—2
XII. Reality of the <i>maṇḍala</i>	118	58—5—3	12—1—7
XIII. The seals (<i>mudrā</i>)	131	59—1—4	12—3—3
XIV. The five external <i>maṇḍalas</i>	164	59—4—6	13—4—7
XV. Goddesses in charge of magical rites	184	60—1—6	14—4—1
XVI. Secrecy of the Tantra	197	60—2—8	14—5—6

As an explanatory Tantra the *Sarvarahasya* stresses the attaining of enlightenment by way of the Yogatantra; chapters I, II, III, V, VI, VIII, expose this topic. Subservient to the topic is the theory of *mudrā*, the correlation of human and divine natures, in chapters IV, VII, XIII, XV. The topic of *maṇḍala* is treated in four chapters, IX, X, XII, XIV; of them, IX, X, on the Vajradhātu-*maṇḍala*; and XII, XIV, in a manner for the whole Yogatantra. Besides, in chapter XI the Tantra explains sixteen symbols, such as *padma* ("lotus"); and in XVI the meaning of secrecy and inferentially also the title *Sarvarahasya* (Tib. *thams cad gsañ ba*) as "all that is secret". Since *Rahasya* stresses "means", the secrecy is along this side, not on the side of "insight" (*prajñā*).

3 Nāro-pāda, *Vajrapada-sāra-saṃgraha-pañjika*, PTT, Vol. 54, cites verses 15—16 at 19—2—6; 53—55 at 19—2—7; 78—82 at 39—4—2; 112—113 at 25—2—3. However, these are independent translations of the verses compared to the official Kanjur version; and Nāro-pā's citations have a few apparent corruptions.

While a number of Kanjur editions of the *Sarvarahasya* is available, I used only the Peking edition which is quite satisfactory, having only a few obvious printing errors; and which is consistent with the commentary, consulted throughout, also in the Peking edition of the Tanjur. For the Peking editions, there is the Japanese photo edition (PTT), which I also employ for some other works. The Kanjur text is catalogued as *Sarvarahasyo nāma tantra-rājā*, PTT, Vol. 5, from p. 56—5—1 to 60—3—5, in the Tibetan translation by Padmakāravarma and Rin-chen-bzañ-po. The Tanjur commentary is catalogued as *Śrī-sarvarahasya-nibandha-rahasya-pradīpa-nāma*, PTT, Vol. 76, from p. 1—1—1 to 15—3—1, translated by the same two.

SARVARAHASYA-TANTRA*

Homage to the Bhagavat Jñānasattva

I. Mind like the wish-granting jewel.

- | | |
|---|--|
| <p>(1) /'byuñ lña ñid kyis lña yi bdag ñid
can /
/ mi rnam lus ñes par mthoñ ba dag /
/ rañ sems rab tu sgoms par gyur na
ni /
/ dños der sgoms pas ñes par sañs
rgyas 'gyur //</p> | <p>(1) Certainly the men who observe the
body by way of the five elements gain
mastery of the five. And having contem-
plated their own mind, certainly their
contemplation of a given thing there,
leads to Buddhahood.</p> |
| <p>(1) "five elements": earth, water, fire, wind, and space that are the root of the
diverse sufferings generated by action (<i>karma</i>) and deefilement (<i>kleśa</i>). "mind": that
is like the wish-granting jewel (<i>cintāmaṇi</i>).</p> | |
| <p>(2) / rañ śes gsañ ba dam pa ni /
/ sañs rgyas ye śes bla med de /
/ gñis med gñis kyi tshul can te /
/ sañs rgyas rtag par rab tu 'dud //</p> | <p>(2) The sublime secret of their own wis-
dom is the incomparable Buddha wisdom,
non-two with the character of (appearing
as) two, that the Buddhas always honor.</p> |
| <p>(2) "secret": because supramundane. "sublime": because best among all the supra
mundane. "two": apprehender and apprehended.</p> | |
| <p>(3) / gañ yañ bdag med las byuñ źiñ /
/ gñis med ye śes las byuñ ba /</p> | <p>(3) who would not salute the one who
avoids both the unpleasant that arises</p> |

* The progressive numbers (1), (2), etc. are used on the left for the Tibetan, on the right for the English, beneath for the notes drawn from the Ratnākaraśānti commentary, with Tibetan for these notes ordinarily omitted to save space. Any contributions by the translator will be put in square brackets.

- /sdug dañ mi sdug rnams spañs pa / from nonself and the pleasant that arises
 /ci la'añ phyag ni mi 'tshal to // from non-two wisdom?
- (3) "pleasant": the natures (*dharma*) to be acquired. "unpleasant": the natures to be eliminated. One's "own mind" views all the natures. "non-self" is the appearing as two. "the one": namely to be saluted, is such a yogin.
- (4) /ma skyes pa ni yañ dag pa skyed / (4) He rightly generates the unborn, and
 /skyes pa'i 'og tu rtag par ni / after its birth contemplates it as the eter-
 /sañs rgyas skur ni sgom pa de / nal Buddha body, and salutes it as his
 /rañ gi ye šes mchog phyag 'tshal // own highest knowledge.
- (4) "he": the Buddha, also Bodhisattvas. "unborn": his own "highest knowledge" prior to its appearing as two. "after its birth": after becoming objective (*pha rol te*). "salutes": with body, speech, and mind.
- (5) /rnal 'byor pa dañ sems can kun / (5) The yogin—and all sentient beings—
 /ma skyes pa ni yañ dag bskyed / rightly generates the unborn; and after
 /skyes pa'i 'og tu rtag par ni / its birth they are ever troubled by de-
 /ñion moñs bag chags kyi sun 'byin // filement (*kleśa*) and habit-energy (*vāsa-*
nā).
- (5) "yogin": possessor of *yoga*, i. e. non-two wisdom. "all sentient beings": if they were all yogins, there would be no *samsāra*; thus they are troubled by defilement and habit-energy, which constitute *samsāra*.
- (6) /lus can rnams ni 'khor gyur pa / (6) The embodied ones (*dehin*) in *sam-*
 /sdug dañ mi sdug rnam 'byed yin / *sāra* distinguish the pleasant and the un-
 /sems gañ de nid sdug bñal te / pleasant; and whichever one be thought
 /sems can rnams kyi lus 'byuñ ño // indeed is the suffering that arises with
 the body of sentient beings.
- (6) "pleasant": place, possessions, etc. "unpleasant": distinguishing them, dwelling in thought upon them, from which is the habit-energy. Thereafter, one distinguishes the pleasant and the unpleasant. "suffering": the set consisting of thought (*citta*) and mentals (*caitasika-dharma*).
- (7) /sems de yi ni rgyun ñid kyi / (7) The worldling who has continuity of
 /'gro ba sdug bñal gnon par 'gyur / consciousness suppresses suffering. He is
 /rnam par snañ mdsad rgyal ba Vairocana, the Victor (Jina), the Lord
 mgon / (Nātha). He is the solitary one comprising
 /sañs rgyas thams cad bsduś gcig bu // all of the Buddha.
- (8) /sañs rgyas thams cad rtogs gyur pa / (8) He is all that was comprehended by
 /sañs rgyas 'khor ba sgrol ba po / the Buddhas. He is the Buddha who res-

/sems can kun la phan pa'i phyir / cues from *saṃsāra*, endowed with com-
 / thugs rje'i ṅams dañ yañ dag ldan // passionate heart for the benefit of all
 sentient beings.

(7-8) "continuity of consciousness": by experiencing, being aware of, and understanding "suffering". "Vairocana": because illuminating pervasively; the Svābhāvika-kāya, that is "all the Buddha", i. e. all the Buddha-dharmas with single taste. "Jina": because engendering possession of Dharma in the sense of all (the best) aspects; the Sambhoga-kāya, i. e. "all that was comprehended by the Buddhas." "Nātha": because performing the aims of sentient beings in every way; the Nirmāṇakāya, i. e. "the Buddha who rescues from *saṃsāra*."

(9) /rgyu yi de ṅid mñam sbyor bas / (9) By equipoise which is the reality of
 /'bras bu'i de ṅid rnam kyañ ston / the cause he shows the realities of the
 /'bras bu'i de ṅid yañ dag ṅugs / fruit. Rightly installed in the realities of
 /rgyu yi de ṅid mi 'dod do / the fruit, he does not desire the reality of
 /gañ du 'dod pa skyes gyur pa / the cause. Wherever occurs a desire, at
 /de ni 'khor ba'i bag chags yin // that place is the habit-energy of *saṃsāra*.

(9) "realities of the fruit": bodies of the Buddha. "shows" teaches its praxis. "habit-energy", : cause of rebirth.

(10) /mkhas pa yi ni cho ga yis / (10) one may fully discern it in a contem-
 /bsgom pa ru ni yoñs su brtags / plation with wise manner. What is again
 /gañ ṅig slar yañ gcig gyur pa / one is the *yoga* of the yogin.
 /rnal 'byor pa yi rnal 'byor byuñ //

(10) "again one": the contemplation attended with the reality of *yoga*.

II. The leader.

(11) /sañs rgyas rjes dran la dmigs śiñ / (11) With meditative object in mindfulness
 /chos ni rjes su dmigs pa yi / of the Buddha and subsequent meditation
 /tshogs gñis kyi ni sbyor ba yis / on Dharma, by the praxis of the two col-
 /rkañ gñis dam pa ṅid du 'gyur // lections he becomes the sublime two-
 footed one.

(11) "two collections": [usually stated as collection of merit (*puṇya*) and of knowl-
 edge (*jñāna*)]. "sublime two-footed one": "best of gods and men".

(12) /bha-ga liñ-ga rab b'zag ste / (12) The yogin with mindfulness of the
 /sañs rgyas skur ni rnam par sgom / Buddha places the *liñga* in the *bhaga*
 /sañs rgyas rjes dran rnal 'byor pa / while contemplating as the body of a Bud-
 /sañs rgyas sprin ni sgom par bya // dha. He should contemplate the cloud

of Buddhas.

- (12) "*bhaga* and *liṅga*": moon and sign (*nimitta*). "places": contemplates. "as the body of a Buddha": himself as the body of a Buddha; and that contemplation is the mindfulness of the Buddha. "cloud of Buddhas": all the Victors (Jina) who are arriving (*byon pa*), because they indicate the complete enlightenment; and who will dwell in one's heart. Then one contemplates the *vajra* on the moon in the heart.
- (13) /bha-ga liṅ-ga rab b'zag ste / (13) The yogin with mindfulness of the
/rdo rje chos ni rnam par sgom / Dharma places the *liṅga* in the *bhaga*
/chos ni rjes dran rnal 'byor pa / while contemplating the diamond Dharma.
/chos kyi sprin las char rab 'bebs // He should draw the rain from the cloud
of Dharma.
- (13) "*liṅga* in the *bhaga*": *vajra* on the moon of the heart. "diamond Dharma": the *maṇḍa*-s [central part of the *maṇḍala*-s]. "cloud of Dharma": of the residents of the *maṇḍala*. "rain": emanation from the *vajra* of the heart.
- (14) /mtshan ma liṅ-ga 'jes b'sad de / (14) The *liṅga* is explained as signs (*ni-*
/phyag rgya'i mtshan ma rnam pa *mitta*), namely, the four kinds of *mud-*
b'zi / *rā*-signs. The *bhaga* is explained as de-
/'joms pas bha-ga 'jes b'sad de / struction, since it is the sublime destruc-
/ñion moṅs 'joms pa'i dam pa yin // tion of defilement.
- (14) "four kinds": Buddha-sign, Bodhisattva-sign, Devī-sign, and Krodha-sign. "*mudrā*-sign": deity reality, the firming of *samādhi*.
- (15) /sems can kun gyi dños kun gyi / (15) One's own mind incorporates the na-
/raṅ sems chos ni bsdus pa yin / tures (*dharma*) that are all given things
/chos bdag med pa'i sbyor ba yis / of all sentient beings. If one destroys
/bsad na raṅ ñid 'chi bar 'gyur // (them) by the praxis of *dharma*-nonself,
oneself dies.
- (15) "all given things": body, place, possessions; thought and mentals (*citta* and *caitasika-dharma*). "*dharma*-nonself": non-two perception-only, with abatement of diversity, the body, place etc. that appears as two. "oneself dies": this refers to the abatement of diversity, sameness of all the natures, oneself identical with all sentient beings.
- (16) /raṅ gi sems ñid rdsogs saṅs rgyas / (16) One's true mind is the Complete Bud-
/rtogs par bya ba sems ñid yin / dha. What is to be comprehended is the
/raṅ gi sems ñid bsd bya ba / mind itself. One's own mind should de-
/sems ñid kho na bsd par bya // stroy; it should destroy just the mind itself.
- (16) "one's true mind": the mind of enlightenment (*bodhicitta*). "is the Complete

Buddha”: teaches the firming of the mind of enlightenment. “is to be comprehended”: because the mind itself comprises all knowables. “should destroy”: destruction, cessation, *nirvāṇa*, elimination, are in the same set of terms. Thus the verse refers to the perfection of knowledge and of elimination; such practice, taken together, is the reality of *liṅga*.

- (17) /sbyor ba ñid dañ yañ dag 'brel / (17) Conjoined with that very praxis, his
/gañ yañ srid pa 'byuñ ma yin / generation does not again occur. At the
/gañ tshe sañs rgyas de tshe na / time he is a Buddha, he contemplates that
/sbyor lña sañs rgyas bdag ces he is the Buddha through the fivefold
sgom // praxis.
- (17) “fivefold praxis”: [The commentator Śānti-pā, after much introduction, goes into the five *abhisambodhis*; cf. F. D. Lessing and A. Wayman, *Mkhas grub rje's Fundamentals of the Buddhist Tantras*, pp. 29-35, “procedure for the candidates who enter later.”]
- (18) /tiñ 'dsin ye śes las byuñ ba / (18) In short, because the Buddha himself
/sañs rgyas ñid phyir mdor bsdus pa / arises from the wisdom (*jñāna*) of *samā-*
/sañs rgyas rnal 'byor med par ni / *dhi*, a yogin lacking the Buddha's *yoga*
/rnal 'byor pa ni 'tshañ mi rgya // does not become enlightened.
- (18) “*samādhi*”: the five *abhisambodhis*. “wisdom”: non-two wisdom.

III. Non-two wisdom and Reality wisdom.

- (19) /phra mo'i dños po ci bñin mthoñ / (19) Seeing as it is, a subtle given thing,
/sdug pa'i dños po de bñin te / so also is a pleasant given thing. The dis-
/dños dañ dños med khyad par ni / tinction of given thing and non-given thing
/sgom pa kun tu brtags pa yin // is a consideration in all contemplations.
- (19) “subtle given thing”: the verse begins the instruction on non-two wisdom. “seeing as it is”: with abatement of all emanation signs (as in verse 15, above), is initial (or, primordial) seeing; subsequent thereto, one sees as it is such a given thing as moon, *vajra*, Buddha. “non-given thing”: a term for a subtle given thing.
- (20) /dños po sgom pa'i dños ma yin / (20) When there is no given thing for con-
/sgom par bya ba sgom pa min / templating a given thing, it is not a con-
/dños po sgoms par 'gyur ba yi / templation of what should be contem-
/rañ gi sems ni yoñs su sbyañ // plated. When there is contemplation of a
given thing, one's own mind is purified.
- (20) “when there is no given thing”: when there is no absolute seeing (*don dam par mthoñ ba*), i. e. seeing as it is [as initial seeing] then one would contemplate the

four images, body of Buddha, etc. (verse 14, above), in debased manner. "contemplation of a given thing": when there is first contemplation of the subtle given thing, then the contemplation of moon, *vajra*, etc. results in one's mind being purified.

- (21) /sañs rgyas sañs rgyas yul ma yin/ (21) The Buddha is not Buddha as sense
 /sems can yul du'añ mi 'gyur gyis/ object. May he not be the sense object of
 /rañ sems rtogs pas sañs rgyas te/ sentient beings! One is a Buddha by com-
 /sañs rgyas sañs rgyas rtogs pas prehending his own mind; not a Buddha
 min // by comprehending a Buddha.

- (21) "Buddha": omniscience, hence not a sense object. "sentient beings": the candidates. "not be the sense object": because this would be imagination of two, and there would be no Buddhahood. "by comprehending his own mind": by non-two praxis in equipoise (*samāpatti*).

- (22) /gñis med sbyor ba 'di la yañ/ (22) Also one should consider that *samā-*
 /tiñ ñe 'dsin gyi ye śes brtag/ *dhi*-wisdom is this non-two praxis. Seeing
 /rgyu yi de ñid ji ltar mthoñ/ as it is, the reality of the cause, that way
 /'bras bu'i de ñid de ñid yin // he does the reality of the fruit.

- (22) "also": the verse summarizes the non-two wisdom. "reality of the cause": the pure nature of mind. "reality of the fruit": *samādhi*-wisdom.

- (23) /rgyu yi de ñid cuñ zad med/ (23) When there is scarcely a reality of
 /'bras bu'i de ñid de bžin no/ the cause, so also is the reality of the
 /de ñid de ni de bžin śes/ result. The yogin engages reality accord-
 /de ñid rnal 'bror pa kun spyod // ing to how he cognizes reality.

- (23) "cause": the verse begins the instruction on reality wisdom. "cause": moon, etc. "result": body of the Buddha, and so on. "when there is scarcely": because there is neither in such a case. "how he cognizes reality": he should cognize it as free from singleness and multiplicity, like the reflection in a mirror; and engage it that way.

- (24) /rgyu yis rgyu ni dños por min/ (24) The cause is not a given thing by
 /'bras bu'i dños por 'bras bus min/ virtue of the cause; the fruit is not a
 /rgyu de 'bras bu'i dños por ruñ/ given thing by virtue of the fruit. The
 /rañ gi sems ni so sor snañ // cause is properly a given thing belonging
 to the fruit. One's own mind manifests
 variously.

- (24) "the cause is not a given thing"; there is no cogency in believing that the cause (appearance of the moon, etc.) can manifest by itself; ditto the fruit. [Otherwise, the cause would appear to everyone; ditto the fruit, and so everyone would have a pure mind and the bodies of the Buddha.] "the cause is properly": the cause spoken

of (verse 23, above) belongs to the fruit (body of the Buddha, etc.). "one's own mind manifests variously": usually in terms of delusion; so it takes application to the path in order that the mind may manifest the cause in the sense here meant (verse 23, above).

- (25) /ye śes de ni rgyu dños te / (25) The wisdom is the causal given thing;
 /gsaṅ de 'bras bu'i dños po yin / the secret is the fruitional given thing. By
 /gsaṅ ba gñis med sbyor ba yis / the secret non-two praxis, one surpasses
 /de yi dños pos mchog yin no // its given thing.
- (25) "the wisdom": the wisdom of reality, when the moon, etc. manifest. "one surpasses": because of advancing ever higher, in the order, the reality, the secret, the further secret (*atiguhya*), and the supreme (*parama*).
- (26) /de ñid de ñid rtogs gyur pa / (26) when that very one has comprehended
 /gsaṅ de gsaṅ ba'i rnal 'byor pa / the reality, the secret yogin (comprehends)
 /gsaṅ ba de rig śes pa ste / the secret. When he knows the secret with
 /mchog ni mchog gi rnal 'byor pa // his rig (**sva-vedana*) (=introspection),
 the supreme yogin (knows) the supreme.
- (26) "When that very one": the verse answers the question, "Does that yogin of reality see a different reality, or not?" The affirmative answer accepts the cause as the reality, and three successive fruits, the secret, etc. [He does not see a different cause, but rather successive fruits, also realities, v. 9.]
- (27) /sdug pa'i ño bor gaṅ bśad pa / (27) What explains a pleasant nature as
 /mi sdug pa yaṅ de yi dños / well as an unpleasant one, is its given
 /sdug daṅ mi sdug gzugs gaṅ yin / thing. Whether it be a pleasant or an
 /mi mthoṅ de ni de bžin gśegs // unpleasant form, the Tathāgata does not
 see it.
- (27) "what explains is its given thing": to acquire (pleasant) or to reject (unpleasant), to wit, the Buddha's wisdom or the defiled thing. The yogins who have reached the reality of the fruit, should desire to be victorious over both of them, desiring to attain the one and to eliminate the other. "Tathāgata": (already victorious) does not desire either, i. e. "does not see it".

IV. Reality of the four mudrā.

- (28) /rnam śes tsam ni med pa ru / (28) As long as there is no perception-
 /rnal 'byor rnal 'byor 'byuṅ mi only, the *yoga* does not amount to *yoga*.
 'gyur / In the manner the supreme wisdom is
 /ci ltar ye śes mchog dag pa / pure, in that manner the purity is the

/de ltar dag pa de b'zin g'segs // Tathāgata.

- (28) "perception-only": is the perception of voidness of apprehending and apprehended, and of expression and expressed. "does not amount to *yoga*": without "perception-only", the *yoga* is unfulfilled. "is pure": in the event this yogin gains the supreme wisdom, completely pure, the yogin pure in that manner is the Tathāgata.

- (29) /rnam par śes pa rnam pa b'zi / (29) By the four images of perception, by
/phyag rgya b'zi yi cho ga yis / means of four *mudrā*, by the secret non-
/gsaṅ ba gñis med sbyar ba yis / two praxis, the Body, Speech, and Mind
/sku gsuṅ thugs ni yaṅ dag byuṅ // rightly arise.

- (29) "four images of perception": "perception" should be accepted as "perception-only" with "secret non-two praxis", by which the ordinary body, speech, and mind [and praxis] become Body, Speech, and Mind, and Omnipresence (*thams cad du 'gro ba*).

- (30) /thugs ni phyag rgya chen po ste / (30) The Mind is the Mahāmudrā; the
/dam tshig phyag rgya kun du 'gro / Samaya-mudrā is Omnipresence; the Dhar-
/chos kyi phyag rgya gsuṅ gi ste / ma-mudrā is Speech; the Karma-mudrā
/las kyi phyag rgya sku yi yin // is Body.

- (30) "the Mind": all of these indicate the wisdom of *samādhi*.

- (31) /rgya yis rgyas btad dños po ni / (31) The "given thing" sealed by seal
/gsaṅ bdag gsaṅ ba'i rnal 'byor (*mudrā*) is the secret yogin as the secret
pa'o / master. By the true nature of introspection
/raṅ rig pa yi 'o bo yis / he examines with *samādhi*-wisdom.
/tiṅ 'dsin ye śes brtags pa yin //

- (31) "sealed": by the four seals (*mudrā*). "secret master": the *yoga* which is the fruit itself. "true nature of introspection": lacking this, the *yogin* would not have the clear vision (*vidyā*) of wisdom (*jñāna*). "*samādhi*" means calming the mind (*śamatha*) and discerning the real (*vipaśyana*).

- (32) /lus ṅag sems su rnam brtags pa'i / (32) What is considered a series of acts
/bya ba rgyud du rnam brtags pa / and considered among the ordinary body,
/gsaṅ ba rnam pa gsum bu bśad / speech, and mind, is explained as three
/rdo rje las can sna tshogs b'zin // secret aspects, as though all (of them)
belong to diamond acts (*vajrakarma*).

- (32) "acts": inseparable from body, etc. "three secret aspects": become the three secret realities (v. 25).

- (33) /saṅs rgyas lña yi bdag ñid ni / (33) The identity of the five Buddhas is
/gsaṅ ba'i ye śes bla med yin / the incomparable secret wisdom. The se-
/phyag rgya b'zi po gsaṅ ba de / cret four *mudrā* perfect the (magical)

- /rnal 'byor pa yi las grub dyed // rites of the yogin.
- (33) "the identity": The verse points to performing the rites, and which is not to be taught to those lacking the potentiality (of the performance).
- (34) /'byuñ ba chen po bži po yañ / (34) Also the four great elements are explained as the four *mudrā*. The respective application of the four *mudrā* is the right combination with the four goddesses.
- /phyag rgya bži zes bśad pa yin /
- /phyag rgya bži yi mñam sbyor ba /
- /lha mo bži dañ yañ dag sbyor //
- (35) /sa ni spyān žes bśad pa yin / (35) Earth is explained as Locanā; water is Māmakī; fire and wind are Pāṇḍarā and Tārā.
- /chu ni mā-ma-kī žes bśad /
- /me dañ rluñ žes grags pa ni /
- /gos dkar mo dañ sgrol ma yin //
- (36) /dbañ chen sa yi khams yin te / (36) The Mahendra is the earth realm; the Varuṇa-*maṇḍala* is the water element; fire is the fire-element; wind is the wind-*maṇḍala*.
- /chu yi khams ni chu dkyil 'khor /
- /me ni me yi khams yin ste /
- /rluñ ni rluñ gi dkyil 'khor ro //
- (37) /dbañ chen kha dog ser po ste / (37) The Mahendra is yellow in color, square, and brings prosperity (*pauṣṭika*). The water-*maṇḍala* is round, white in color, and appeasing (*śāntika*).
- /gru bži pa ste rgyas pa yin /
- /chu yi dkyil 'khor zlum po ste /
- /dkar po'i mdog can ži ba yin //
- (38) /me yi dkyil 'khor kha dog dmar / (38) The fire-*maṇḍala* is colored red, triangular, with the *karma* of controlling. The wind-*maṇḍala* has the shape of a bow, is black with *karma* of harm.
- /gru gsum dbaṅ gi las rnam la'o /
- /rluñ gi dhyil 'khor gzu yi dbyibs /
- /nag po'i gdug pa'i las rnam la //
- (39) /'byuñ ba che'i bdag las grub pa / (39) The *siddhis* of the rites are the four "merits" (*guṇa*), accomplished by way of the four elements. The four wheel-turners are the best success (*siddhi*) for the *siddhis* of the rites (*karma*).
- /las kyi dños grub yon tan bži /
- /las kyi dños grub dños grub mchog /
- /'khor los sgyur ba rnam pa bži //
- (39) "four *guṇa*-s": the four "appeasing," etc. "four elements": the four goddesses, Locanā, etc. "four wheel-turners": Vajrattva, Vajraratna, Vajradharma, and Vajrakarma.
- (40) /ži ba la ni spyān gyi tshul / (40) The "eye manner" corresponds to appeasing; the "adamantine one of the lotus" to prosperity; the "illuminator-placed" to controlling; the "diamond fury" to harming.
- /rgyas pa pad ma'i rdo rje can /
- /dbaṅ la rnam par snañ mdsad gnas /
- /rdo rje khro bo mñon spyod la'o //
- (40) "eye manner": *yoga* of the eye. "adamantine one of the lotus": goddess consort

of Amitābha. “illuminator-placed”: goddess next to Vairocana. “diamond fury of harming”: (like) Vajrayakṣa, Bhairava, and the other Krodha (Fury) deities. [Sānti-pā does not name the four goddesses, According to Chap. XV, they would be “eye manner” = Locanā; “adamantine one of the lotus” = Pāṇḍarā; “illuminator-placed” = Tārā; and “diamond fury” = Māmakī.

- (41) / ʒi ba dgoṅs ka bya ba yin / (41) The appeasing is done at dusk; the
 / de bʒin rgyas pa sṇa dro la / prosperity one at dawn; the controlling
 / gdug pa'i las rnam sñi ma'i guṇ / at noon; the harming at midnight.
 / dbaṅ gi las ni mtshan phyed bya //
- (42) / ʒi la dkar po sbyar bar bya / (42) The white corresponds to appeasing;
 / ser por snaṅ ba rgyas pa la / yellow to prosperity; the red to control-
 / dbaṅ gi las la dmar po ste / ling; black to harming.
 / gdug pa nag po rad tu sbyar //
- (42) “the white”: the colors are the colors of the flowers, jewels, cloth, etc.

V. Five manifest enlightenments.

- (43) / tiṅ 'dsin ye šes las byuṅ ba / (43) Arising from the *samādhi* wisdom
 / las kyi sgrub pa dam pa yin / is the sublime fulfillment of the (magi-
 / bcom ldan dag pa bsgom bya ste / cal) rite. Who will contemplate the pure
 / saṅs rgyas kun las mi g'yo gyur // *Bcom ldan* will not move off from any
 of the Buddhas.
- (43) “samādhi wisdom”: the five manifest enlightenments (*abhisambodhi*). “Buddhas”: one for each of the five manifest enlightenments (see v. 17, above). “*bcom ldan*” [the *bhaga* of *bhagavat*]: the contemplation of this concerns the first two *abhisambodhis*, for which the candidates mutter the formulas, *cittapratiavedhaṃ karomi* (“I perform mind penetration”) and *bodhicittam utpādayāmi* (“I generate the mind of enlightenment”). “will not move off”: will not change, because there is firmness of the mind of enlightenment.
- (44) / bha-ga'i dbus su gsaṅ ba'i bdag / (44) When one contemplates the secret
 / rdo rje'i dbyiṅs ni de bʒin gśegs / master in the middle of the *bhaga*—the
 / lña yi bdag gyur bdag ṇid ni / Tathāgata of the Vajradhātu—whose self
 / bsgoms na g'yo ba med par gyur // is the self of the five (Buddhas), one
 does not move off (is transfixed).
- (44) “in the middle of the *bhaga*”: the third *abhisambodhi*, for which the candidates mutter, *Om tiṣṭha vajra* (“Om. Stand up, O *vajra*”); and the fourth one, for which they mutter, *Om vajrātmako 'ham* (“Om. I consist of *vajra*”). “is the self”: the

fifth *abhisambodhi*, and they mutter, *yathā sarvatathāgatās tathā 'ham* ("Like all the Tathāgatas, so am I"). "*bhaga*": [see verse 13, above.]

- (45) / sñiñ la gnas pa'i lha mo che / (45) The great goddess located in the
/ rnal 'byor pa yi rnal 'byor bskyed / heart, effecting the *yoga* of the yogin the
/ sañs rgyas thams cad skyed mdsad mother who engenders all the Buddhas,
yum / is called Vajradhātviśvarī (Queen of the
/ rdo rje dbyiñs kyi dbaṅ mor bśad // Diamond Realm).
- (45) "The great goddess" [Sānti-pā says this and the next two verses constitute a set of "diamond words" (*rdo rje'i tshig, vajrapāda*), as though the most quotable ones of this Tantra, but scarcely comments on the three. The mother of the Buddhas is usually called Prajñāpāramitā.]
- (46) / 'dod chags 'ze sdañ gti mug ste / (46) Lust, hatred, and delusion—these are
/ 'di dag 'jig rten dug gsum yin / the three poisons of the world. The Bud-
/ sañs rgyas bcom ldan dug mi mna' / dha, not carrying the poison, possessing
/ rdo rje dbyiñs ni de bñin gśegs // its destruction (*bcom ldan*), is Tathāgata
of the Vajradhātu (Diamond Realm).
- (47) / chags dañ sdañ dañ rmoñs pa (47) Having contemplated the passion, an-
rnam / ger, and confusion, he the master of the
/ bsgoms nas kham gsum pa yi bdag / three realms is the Buddha Bcom-ldan-'das
/ sañs rgyas bcom ldan 'das gyur te / (having the destruction and transcending,
/ sañs rgyas bden pas dug bcom mo // S. *bhagavat*), Buddha who has destroyed
the poison by truth.
- (48) / rañ sems so sor rtogs pa yi / (48) The Tathāgata of "delusion mind"
/ gti mug sems ni de bñin gśegs / discriminates his own mind and may see
/ rmoñs pa ñid ni 'jig rten gyur / all sentient beings with confusion as their
/ sems can kun la blta bar bya // world.
- (48) "The Tathāgata" [Sānti-pā mentions that this verse and the following three constitute a different manner of taking the four magical rites of appeasing, etc. Since these rites are governed by the goddesses, they illustrate the point of verse 45, above, of the mother-goddess "effecting the *yoga* of the yogin." In the present case, the Tathāgata is the yogin of Vairocana using "appeasing" to transform delusion-mind into discrimination of one's own mind, [thus to see the make-up of other minds, a super-normal faculty.]
- (49) / 'ze sdañ sems ni de bñin gśegs / (49) The Tathāgata of "hate mind" rightly
/ phra mo'i ye śes yañ dag skyed / generates it into subtle knowledge—hatred
/ sdañ gyur rdo rje ñid du gyur / transformed into *vajra*—that may shatter

/sems can thams cad gzig par bya // any sentient being.

(49) “The Tathāgata”: In this case the Tathāgata is the yogin of Akṣobhya using “magical harm” to transform hatred into *vajra*, referred to as “subtle knowledge”, or knowledge of subtle things.

(50) /'dod chags sems ni de bzin gsegs / (50) The Tathāgata of “lust mind” rightly
/byañ chub sems ni yañ dag bskyed / generates it into the Mind of Enlighten-
/chags gyur bzañ po ñid gyur pa / ment—lust transformed into *bhadra* (good
/sañs rgyas thams cad chags par bya // auspice)—that may attract all the Bud-
dhas.

(50) “The Tathāgata”: In this case the Tathāgata is the yogin of Amitābha using “controlling magic” to transform lust into Mind of Enlightenment, called Samantabhadra, with power over controlling magic.

(51) /byams pa'i sems ni de bzin gsegs / (51) The Tathāgata of “loving mind”
/ña rgyal yañ dag bshyed nas ni / rightly generates it into pride—friendliness
/mdsa' bor gyur ciñ kun ñid gyur / transformed into totality—that may em-
/sañs rgyas kun la 'khyud par bya // brace all the Buddhas.

(51) “The Tathāgata”: In this case the Tathāgata is the yogin of Ratnasambhava using “prosperity magic” to transform love into pride of totality, as a “wish-granting jewel” (*cintāmaṇi*) of transformative power to better the helpful things, such as enlarging the lake.

[The commentator Śānti-pā explains the use of the title “tathāgata”, namely that each of the four yogins has experienced the five manifest enlightenments (see verse 44, above, especially fifth *abhisambodhi*). He concludes this section by giving his own summary of praxis order: the praxis of cause and result, i. e. *samādhi*-wisdom, is first; the praxis of non-two, called secret, is second; the praxis of reality (*ño bo ñid*), called supreme (*mchog*), is third. Since the very next chapter is called “Samādhi-wisdom,” this ordering suggests that this next chapter represents the praxis of meditating upon the stages (*bhūmi*) as cause and effect (*pāramitā* as cause and *bhūmi* as effect; and ten *bhūmi* as cause and eleventh *bhūmi* as effect).]

VI. Samādhi-wisdom.

(52) /chags pa'i lta bas byams pa ste / (52) With a look of endearment, one
/thugs rje'i chos ni smra bar dañ / should give love, should speak the com-
/kun la mi 'jigs sbyin pa dañ / passionate Dharma, should give confidence
/sañs rgyas thams cad mñes bya to all, and should please all the Buddhas.
ba'o //

(52) “with a look of endearment”: the verse states the four kinds of giving (*dāna*), gift of love; gift of the Doctrine (*dharma*); gift of confidence; and gift of material things (as offerings to the Buddhas). This amounts to attaining the first Bodhisattva stage, called Pramuditā (Joyful).

(53) / rnal 'byor sbyin las rab dga' ste / (53) Yoga is 1. Joyful through giving, 2.
/ tshul khrims ldan las dri med 'gyur / Pure through morality, 3. Luminous
/ bzod pa la ni 'od byed pa / through forbearance, 4. Radiant through
/ brtson las 'od 'phro can dañ ldan // striving;

(54) / bsam gtan las ni spyad dka' ba / (54) 5. Austere through meditation, 6. Fac-
/ 'ses rad kyi ni mñon gyur mthoñ / ing through Insight, 7. Far-going through
/ thabs chen las ni riñ du soñ / great means, 8. Motionless through the
/ stobs dañ ldan las mi g'yo 'gyur // powers;

(55) / smon lam gyi ni legs blo ldan / (55) 9. Good-minded through aspiration,
/ ye 'ses ldan las chos kyi sprin / 10. A Cloud of Dharma through wisdom.
/ rgyal ba de b'zin g'segs pa ni / The Victor Tathāgata, composed of intro-
/ rañ rig bdag ñid bcu gcig 'gyur // spection, arises on the eleventh (stage).

(53-55) “Yoga”: the ten perfections (*pāramitā*) yield the ten Bodhisattva stages (*bhūmi*). “tathāgata”: because having fully comprehended the pure thusness of all the *dharma*s. “eleventh”: the stage called Samantaprabhā. “composed of introspection”: composed of the previous ten stages.

(56) / pha rol phyin pa bcu rnam dañ / (56) Having fulfilled the ten perfections,
/ stobs dañ dbaṅ ni rdsogs gyur ciñ / the powers, the forces, he transcends the
/ sa bcu las ni 'das gyur pa / Tenth Stage and solidifies the sign.
/ mtshan ma brtan gyur de las ni //

(56) “powers, forces”: each ten in no, gained by the tenth Bodhisattva stage. “having transcended”: refers to gaining the Eleventh Stage. “sign”: the *bodhicitta* [in other texts the “absolute” (*paramārtha*) *bodhicitta*].

(57) / rdo rje'i chu ni rdsogs sañs rgyas / (57) (From the solidified sign) is the Com-
/ chos kyi bdud rtsi bcud len yin / plete Buddha with “diamond water”—
/ sañs rgyas kun gyi mtha' yas pa / the ambrosia of Dharma, the elixir. The
/ gzuñ dañ 'dsin pa spañs pa yin // host of Buddhas avoids apprehension and
the apprehended.

(57) “avoids apprehension and the apprehended”: because of abatement of appearance as two.

(58) / chos kyi bdud rtsi bcud kyis len / (58) Because he drinks the ambrosia of
/ rdo rje'i chu ni dag 'thuñs pas / Dharma, the elixir, the pure diamond

- ## VII. Firming the mind in sentient realms.

- (61) /sems can khamś ni mtha' yas pa'i/ (61) He adheres to the pledge (*samaya*)
 /mar gyur dam tshig 'dsin byed pa/ to be the "mother" of the boundless
 /rdo rje dam tshig gis spyad na/ realm of sentient beings. Practicing with
 /rtag tu dam tshig gnas par gyur// the diamond pledge, the pledge ever
 abides (with him).
- (61) "He adheres": [Śānti-pā begins this chapter by saying, "second" (*gñis pa*), suggesting this chapter to represent the second kind of praxis, that of "non-two".] "mother": the 16 vowels. "adheres to the pledge": the compact moon-disk. "diamond (*vajra*)": the 34 consonants. "practices with the pledge": the second pure moon. "pledge ever abides": firms the Mind of Enlightenment (*bodhicitta*) by practicing through the symbolic female and male.
- (62) /khamś gsum lam ni ñams dga' bar/ (62) As many as there be called "women"
 /bud med ces bsad ji sñed pa/ on the gladdening path of the triple realm,
 /cho ga bñin du kun spyad ciñ/ one should consort with them ritually,
 /thugs kyi rdo rje smad mi bya// and the "diamond of mind" should not
 revile them.
- (62) "women": seals (*mudrā*). "diamond of mind": male emanating in conformity to the Body, Speech, and Mind of all the Buddhas. "ritually": by praxis of condensing (retracting the emanation). "not revile": not reject.

- (63) / rdo rje gsum gyi sku la gnas / (63) As many as there be *samaya-mudrā*
 / dam tshig phyag rgya ji sñed pa / dwelling in the body of the triple *vajra*,
 / rdo rje dam tshig gsum gyi bya / they are the deed of the triple *samaya*
 / gsuñ gi rdo rje smad mi bya // of *vajra*, and the “diamond of speech”
 should not revile them.
- (63) “body of the triple *vajra*”: the five Tathāgata-images. “*samaya-mudrā* dwelling in the body”: which satisfy and enhance the moon and *vajra* in the heart of the “diamond of mind”. “triple *samaya* of *vajra*”: which delight the triple *vajra* in complete enlightenment. “diamond of speech”: the essentials (*sñiñ po*) (of speech) and incantations (*mantra*).
- (64) / rdo rje sems dpa' las byuñ ba'i / (64) The yogin who resorts to those good
 / phyag rgya kun ni bud med bzañ / “women”, the “seals” (*mudrā*) arisen
 / de rnam sten pa'i rnal 'byor pa / from Vajrasattva, has magical control of
 / phyag rgya thams cad dbañ du all “seals”.
 'gyur //
- (64) “Vajrasattva”: those essentials of speech and incantations (as in notes to verse 63, above), and from these properly arise all the great “seals”. “good women”: are gratifying, because controlled by the Sambhogakāya. “magical control of all seals”: control over all those that are visible (*blta mo*).
- (65) / 'jig rten khams ni thams cad na / (65) As many as there be “women” in
 / bud med ces bya ji sñed pa / all the world realms, one sports with
 / phyag rgya chen po'i sbyor ba ni / all those by the practice of *mahāmu-*
 / de dag kun la ñe bar spyad // *drā* (“great seal”).
- (65) “as many ‘women’”: the *mahāmudrā* comprised by the *jñāna-maṇḍala* as well as in the *samaya-maṇḍala*. “by the practice of *mahāmudrā*”: refers to a *mantra* (imagined) in one’s heart.
- (66) / gsañ ba mchog gi rnal 'byor pa / (66) The yogin of the great secret has the
 / tiñ 'dsin ye śes dam pa yin / illustrious *samādhi*-wisdom. If he desires
 / gal te dños grub mchog 'dod na / the highest *siddhi*, he has no pride, he
 / ña rgyal ma yin Hūṃ ma yin // has no HŪM.
- (66) “great secret”: the two initiations, “secret” and Prajñā-jñāna. “no pride”: because he has no discursive thought. “no HŪM”: because there are no demons (to chase away).
- (67) / rig pa ma yin sñags rig min / (67) He has no *vidyā*-s (female incanta-
 / lag pa'i phyag rgya'añ mi bca'o / tion). He knows no *mantra*-s (male in-
 / mchod rten gyi ni las mi bya / cantation). He executes no hand gestures

/glegs bam ñag kyañ klag mi bya // (mudrā). He engages in no *stūpa* acts.
He rehearses no scripture.

(67) “He has no”: This verse, and the next one, means he does not need to do those things, because he has previously completed the service of *yoga*.

(68) /dkyil 'khor dag ni mi bya źiñ / (68) He constructs no *mañḍala*-s; does
/rdo rje mchog gsum phyag mi btsal / not salute the Three Jewels. He does not
/slob dpon smad par mi bya ste / criticize the mester (*ācārya*), since the
/bla ma sañs rgyas kun dañ mñam // *guru* is equal to all the Buddhas.

(69) /khyod kyi srog chags bsad par bya / (69) “You may kill living beings; tell
/brdsun kyi tshig kyañ smra bar bya / lies; take the not given; resort to women
/khyod kyi ma byin blañ bya źiñ / of others.”
/gźan gyi bud med bstēn par bya //

(69) “kill living beings”: living beings are a differentiation of multiple appearances by the mind itself; “killing” them is the abatement so they do not appear. “tell lies”: their meaning is not apprehended (*de'i don dmigs su med pa*). “take the not given”: cognize it as an appearance of one's own mind. “resort to women of others”: “women” are *mudrā*-s; “resort (to them)” because it means the non-two *yoga*.

(70) /sbyin bsregs yañ na bsam gtan min / (70) There is no burnt offering or medita-
/lus ñag yid ni mi byed pa / tion; no acts of the ordinary body, speech,
/gźan min sems kyi bya ba ste / and mind. The act is of the Mind that is
/'di ni gsañ ba'i mchog yin no // not elsewhere. This is the highest of secrets.

(70) “Mind that is not elsewhere”: because there is no shift from the *samādhi*-wisdom.

(71) /śhags rñams thams cad rab tu 'grub / (71) All incantations are (then) highly
/rñal 'byor kun kyañ rñam kun du / successful, as is all *yoga* in all aspects.
/de bas 'bad pa thams cad kyis / Hence, by all endeavors, one should con-
/sañs rgyas chos ñid sgom par bya // template the true nature (*dharma*) of
a Buddha.

(71) “true nature of a Buddha”: the *samādhi*-wisdom of a Buddha.

VIII. Other dharmas.

(72) /ma 'dres chos ni bcu brgyad po / (72) The eighteen exclusive natures are
/sañs rgyas chos źes bsad pa yin / explained as “Buddha-dharma”. The conti-
/de rñams rtag tu bsgom pa ni / nual contemplation of these accomplishes
/sañs rgyas chos ni sgrub byed yin // the “Buddha-dharma”.

(72) “continual contemplation of these”: each day one should contemplate attaining

their character exactly as they are. [These are the 18 *āveṇika buddhadharma* of a Buddha.] Thus one firms their “sign” (*nimitta*).

- (73) /bsam gtan bži dañ gzugs med bži/ (73) By continual attainment of the Four
/rtag tu thob par byas pa dañ/ Dhyānas and the four “formless realms”
/’gog pa’i sñoms ’jug de yis ni/ (*arūpa*-s) and by the “cessation equipoise”
/sañs rgyas byañ chub rab tu (*nirodhasamāpatti*), one accomplishes
bsgrub // the enlightenment of the Buddha.

(73) “cessation equipoise”: the ninth *samāpatti*.

- (74) /byañ chub phyogs ni sum cu bdun/ (74) What are rightly explained as the
/chos su yañ dag bśad pa gañ/ thirty-seven “natures directed to enlighten-
/de rnam bsgoms pas dag pa dañ/ ment” (*bodhipakṣya-dharma*) purify by
/byañ chub sems dpa’ ’gro phan their contemplation, and the Bodhisattva
yin // is a benefit to the world.

(74) “the thirty-seven”: the standard list, four stations of mindfulness (*smṛtyupasthāna*), etc. “contemplation”: firming their sign(s). “purify”: by drinking the diamond water there is the primordial purity, because one sees the first moon. Then, by seeing the second moon, he is the “Bodhisattva”. By seeing the *vajra* in the middle of that (moon) he benefits the world, i. e. emanates to the world, because apprehending all natures (*dharma*).

- (75) /’gro ba rnam la spro ba’i sems/ (75) Firming the mind that emanates to
/brtan žiñ sñiñ po rab bsgoms pa/ the worldlings, he well contemplates his
/stoñ pa’i de ñid las byuñ ba/ heart. This is called “diamond wisdom”
/rdo rje ye šes žes bya bśad// arisen from the reality of the void.

(75) “heart”: fearlessness (*’jigs pa med pa*). “diamond wisdom”: wisdom like a diamond.

- (76) /chos bdag med las yañ dag byuñ/ (76) The sublime non-two wisdom arisen
/gñis med ye šes dam pa ste/ from *dharma*-nonself, and the wisdom of
/chos ñid mchog gi ye šes ni/ supreme true nature—is the right explana-
/chos kyi dbyiñs žes yañ dag bśad// tion of “Dharmadhātu”.

(76) “*dharma*-nonself”: *dharma* is the realms of Body, Speech, and Mind of all the Tathāgatas; and their non-self is the abatement of appearance as two. “true nature (*dharmatā*)”: the self-existence (*svabhāva*) of the Buddha-dharmas. “supreme”: because it is supramundane. “Dharmadhātu”: because it holds the *dharma*-s and makes a place for them equally.

- (77) /’di ni chos dbyiñs ye šes te/ (77) This Dharmadhātu-wisdom born from
/rdo rje lta bu’i tiñ ’dsin skyes/ the diamond-like *samādhi*, and the self-

/ rdo rje ye śes rañ bžin sems / present Mind of diamond wisdom—explains
/ rdo rje dbyiñs źes bya bar bśad // the “Vajradhātu”.

(77) “Vajradhātu”: the self-presence (= *dhātu*) of diamond wisdom (= *vajra*).

IX. Reality of the deities.

(78) / sems kyi spro ba'i sbyor ba yis / (78) The praxis of subtle wisdom, by the
/ pra mo'i ye śes sogs sbyor ba / praxis of emanating consciousness, and so
/ de bžin gśegs kun ye śes ni / on; the omniscience of the Tathāgatas—is
/ rnam par snañ mdsad ces byar bśad // the explanation of Vairocana.

(78) “the praxis”: [Since Śānti-pā entitles the chapter “reality of the deities,” he apparently intends this chapter to deal with the third kind of praxis, that of reality.]
“and so on”: the praxis is in the manner of the five wisdoms (*pañca-jñāna*).
“Vairocana”: here, the master of the *maṇḍala*.

(79) / byams pa spro ba'i sbyor ba yis / (79) The best engagement of praxis, by
/ sbyor ba spyod par byed pa'i mchog / the praxis of emanating love; the Mind
/ zag med brtan par gyur pa yi / which is firm without flux, is the expla-
/ thugs ni mi bskyod pa źes bśad // nation of Akṣobhya.

(79) “Akṣobhya”: means “unswayable”, because cannot be swayed by defilement or constructive thought.

(80) / thugs rje spro ba'i tshul gyi ni / (80) Worker of benefit for the sentient
/ sems can phan 'dogs mdsad pa po / beings by way of issuing compassion,
/ thugs ni 'gro don yañ dag ldan / whose Mind is genuinely imbued with the
/ rin chen 'byuñ ldan źes bśad do // aim of the world, is the explanation of
Ratnasambhava.

(80) “Ratnasambhava”: means “source of jewels,” i. e. source of sameness wisdom (*sa-matā-jñāna*).

(81) / dga' bas spro ba'i sbyor ba yis / (81) The immaculate best great vehicle by
/ theg chen mchog ni dri ma med / way of issuing sympathetic joy, whose
/ thugs ni 'od gsal dag pa ni / Mind is radiantly pure, is the explanation
/ 'od dpag med ces de bśad do // of Amitābha.

(81) “Amitābha”: means “boundless light”, i. e. mixed together with discrimination (*pratyavekṣaṇa*).

(82) / btañ sñoms spro bar mdsad pa'i (82) The force making equanimity (*upekṣā*)
śugs / issue forth, which makes all sentient be-
/ sems can thams cad rtogs mdsad pa / ings understand, the unwasted incompa-
/ don yod bla med bya ba ni / rable deed, is the explanation of Amo-

/don yod grub par de bśad do// ghasiddhi.

- (82) “the force……”: the endowment of aspiration (*bsam pa phun sum tshogs*). “which makes……”: the endowment of praxis (*sbyor ba phun sum tshogs*). “the unwasted……”: other deeds that promote enlightenment. “Amoghasiddhi”: means “whose success is unwasted”, meaning success in the world on behalf of others, and success in the absolute sense—is unwasted.

[The foregoing four verses identify the four Buddhas, beginning with Akṣobhya with the four boundless states or the four Brahmavihāra, namely love (*maitrī*), compassion (*karuṇā*), sympathetic joy (*anumodanā*), and equanimity (*upekṣā*). Śānti-pā mentions that the *maṇḍala* of 37 deities is clarified in the *Tattvasaṃgraha* and the *Vajraśekhara* tantras. (the fundamental Yogatantra and its explanatory tantra). Each of the four Buddhas is encircled by four adamantine beings, described in verses 83—98. The four of the Akṣobhya circle are ruled by *bodhicitta* (Mind of Enlightenment), namely Vajrasattva, Vajrarāja, Vajrarāga, and Vajrasādhū.]

- (83) /byañ chub rañ bźin ye śes mchog/ (83) The supreme wisdom of enlighten-
/de 'dir rdo rje źes bśad de/ ment self-presence, that is here explained
/rdo rje ye śes las byuñ ba/ as “diamond” (*vajra*). Who consists of
/rdo rje sems dpar de bśad do// diamond wisdom is the explanation of
Vajrasattva (the Diamond Being).
- (83) “Vajrasattva”: who has donned the armor in enlightenment (*byañ chud tu go bgos pa*).
- (84) /sañs rgyas thams cad spyān 'dren pa/ (84) Who, attracting the sight of all the
/rdo rje lcags kyu źes bśad de/ Buddhas, is referred to as “diamond hook,”
/rdo rje'i rigs rñams kun gyi rgyal/ the king of all the diamond families, is
/rdo rje rgyal por de bśad do// the explanation of Vajrarāja (Diamond
King).
- (84) “Vajrarāja”: the right taking on of practice (*spyod pa yañ dag blañs pa*). “all the diamond families”: the host of Bodhisattvas.
- (85) /sañs rgyas thams cad chags byed pa/ (85) Whose empathizing of all the Bud-
/mñes par byed pa źes bśad de/ dhas is explained as pleasing them. The
/bdud kyi sbyor ba chags pa che/ praxis of death (*māra*), the great passion,
/rdo rje chags par de bśad do// is the explanation of Vajrarāga (the Dia-
mond Passion).
- (85) “Vajrarāga”: the maturing of practice. “the praxis of death”: terrorizing the dis-
cordant side.
- (86) /sañs rgyas thams cad mñes byed (86) Who, pleasing all the Buddhas, is

ciñ / well spoken to with “*sādhu*” and so on.
 / legs so źes pa rab sogs pa / Because gladdening the Bodhisattvas, is
 / byañ chub sems dpa’ dga’ byed pas / the explanation of Vajrasādhū (Diamond
 / rdo rje legs par de bśad do // Good).

(86) “Vajrasādhū”: the completion of practice.

[The four of the Ratnasambhava circle are ruled by *dāna-pāramitā* (Perfection of Giving), namely, Vajraratna, Vajratejas, Vajraketu, and Vajrahāsa.]

(87) / byañ chub sems dpa’i sbyin pa gañ / (87) Any giving by a Bodhisattva, con-
 / mkha’ mñam rdo rje las byuñ ba / sisting of diamond like the sky, the great
 / don yod rin chen chen po ste / unwasted jewel, is the explanation of Va-
 / rdo rje rin chen de bśad do // jraratna (Diamond Jewel).

(87) “Vajraratna”: the giving of material things. “great unwasted jewel”: wish-granting jewel (*cintāmaṇi*).

(88) / ma rig bral ba’i ye śes ni / (88) The wisdom free from nescience, con-
 / tshogs dag las ni ñes par byuñ / ducing to liberation from the hosts (of
 / thar pa’i snañ ba gzi brjid che / defilement), great glorious glow of liber-
 / rdo rje ñi mar de bśad do // ation, is the explanation of Vajratejas
 (Diamond Sun).

(88) “Vajratejas”: the giving of confidence.

(89) / rnam pa kun gyi dños ye śes / (89) Ongoing knowledge of all the aspects,
 / thar pa’i lam ’jug thob mdsad gañ / any gaining of entrance to the path of
 / chos kyi rgyal mtshan tog chen po / liberation, the great upraised banner of
 / rdo rje dbal du de bśad do // Dharma, is the explanation of Vajraketu
 (Diamond Banner).

(89) “Vajraketu”: the giving of friendship. “Dharma”: the path to enlightenment.

(90) / rdo rje bźad pa rnal ’byor che / (90) Diamond laughter the great yoga, the
 / sañs rgyas kun ’byuñ rmad byuñ ba / marvel of Buddha-arising, this the great
 / ’di ni byañ chub sems dpa’ che / Bodhisattva, is the explanation of Vajra-
 / rdo rje bźad par de bśad do // hāsa (Diamond Laughter).

(90) “Vajrahāsa”: the giving of Dharma.

[The four of the Amitābha circle are ruled by *prajñā-pāramitā* (Perfection of Insight), namely, Vajradharma, Vajratikṣṇa, Vajrahetu, Vajrabhāsa.]

(91) / sañs rgyas kun gyi rnal ’byor che / (91) Great yoga of all the Buddhas, render-
 / sañs rgyas chos ni rtogs mdsad pa / ing understood the Buddha’s Dharma, pure
 / de bźin gśegs pa’i chos dag pa / Dharma of the Tathāgata, is the explana-
 / rdo rje chos su de bśad do // tion of Vajradharma (Diamond Dharma).

- (91) "Vajradharma": pure by fruitional state (*'bras bur gyur pas dag pa*).
- (92) /śes rab rnon po theg pa che /
/ñion moñs thams cad ñes gcod
mdsad /
/śes bya'i sgrib pa gcod pa po /
/rdo rje rnon por de bśad do //
- (92) Great vehicle of sharp insight, which destroys all defilement, and destroyer of the obscuration of the knowable, is the explanation of Vajratikṣṇa (Diamond Sharpness).
- (92) "Vajratikṣṇa": without images while operating on the path (*lam sbyor bar byed pa'i rnam pa med pa*).
- (93) /sañs rgyas rol mo'i 'khor lo ni /
/chos kyi 'khor lo rab bskor bas /
/sems dpa' chen po theg pa che /
/rdo rje rgyu žes de bśad do //
- (93) Setting into motion the sportive wheel of the Buddha and the wheel of the Dharma, great vehicle of great beings, is the explanation of Vajrahetu (Diamond Motive).
- (93) "Vajrahetu": image of the wheel (*dkyil 'khor gyi rnam pa*).
- (94) /śes rab ye śes rañ bžin dag /
/gsuñ gi sgra ni rnam par spañs /
/ 'jam pa'i gsuñ gi bdag ñid gyur /
/rdo rje smra bar de bśad do //
- (94) Pure self-presence of insight-wisdom, avoiding noisy speech, the being of mild speech, is the explanation of Vajrabhāṣa (Diamond Speech).
- (94) "Vajrabhāṣa": accurate division of mantras (*sñags rnam par yoñs su chad pa*).
[The four of the Amoghasiddhi circle are ruled by *virya-pāramitā* (Perfection of Striving), namely, Vajrakarma, Vajrarakṣa, Vajrayakṣa, and Vajrasandhi.]
- (95) /pha rol phyin pa kun gyi žabs /
/chos rnams thams cad rtogs mdsad
pa /
/sems can kun don sprul pa po /
/rdo rje las žes bya bar bśad do //
- (95) Feet for all the perfections, rendering understood all the natures (*dharma*), materializing all the aims of sentient beings, is the explanation of Vajrakarma (Diamond Action).
- (95) "Vajrakarma": starting out (*rtsom pa*).
- (96) /sañs rgyas rjes dran yañ dag grub /
/theg pa dman pa rnam spañs śiñ /
/byañ chub sems la rab žugs pa /
/rdo rje bsruñ bar de bśad do //
- (96) Accomplished the remembrance of the Buddhas, avoiding the lower vehicle, installing (persons) in the Mind of Enlightenment, is the explanation of Vajrarakṣa (Diamond Guarding).
- (96) "Vajrarakṣa": observances (*yoñs su sbyañ ba*).
- (97) /sdig pa thams cad zad byed ciñ /
/de bžin ñion moñs rnam sreg la /
/ñion moñs zad pa ñier len pas /
- (97) Ending all pollution and burning up defilement, adopting the removal of defilement, is the explanation of Vajrayakṣa

- /rdo rje'i gnod sbyin de bśad do// (Diamond Harmer).
- (97) "Vajrayakṣa": discrimination (*so sor rtog[s] pa*).
- (98) /sku gsuñ thugs kyi rdo rje rnam/ (98) Properly tying the diamonds of Body,
/bciñ ba ru ni yañ dag gyur/ Speech, and Mind, knowing the reality of
/de ñid de ñid ye śes te/ those very (diamonds), is the explana-
/rdo rje khu tshur źes bśad do// tion of Vajrasandhi (Diamond Tie).
- (98) "Vajrasandhi": accomplishment (*sgrub par byed pa*).
- (99) /dam tshig phyag rgya thams cad ni/ (99) All *samaya-mudrā*-s arise from the
/rdo rje bsdams las yañ dag byuñ/ diamond-tie and are the two diamond
/rdo rje khu tshur gñis gyur pa/ fists—the explanation of "seal of action"
/las kyi phyag rgya źes bśad do// (*karmamudrā*).
- (99) "*samaya-mudrā*-s": means "symbolic seals". "diamond fists": symbolize the
"great seal" (*mahāmudrā*).
- (100) /ña rgyal med ciñ snañ ba med/ (100) The sameness wisdom, without pride,
/mtshan ma med ciñ źen pa med/ non-appearance, characterless, non-clinging,
/bdag med mñam ñid ye śes ni/ and selfless—is the explanation of Vajra-
/rdo rje sems dpa' źes byar bśad// sattva (Diamond Existence).
- (100) "without pride": because not viewing any person (*pudgala*). "non-appearance":
because there is abatement (*nub pa*) of diversified appearance of apprehending and
apprehended. "characterless": because there is no attention to speaking and the subject
matter. "non-clinging": because there is no diversified appearance of particular chara-
cteristics. "non-self": this has the meaning of *vajra*, explained as voidness (*śūnyatā*),
the general characteristic of natures (*dharma*). "sameness wisdom": which views this
general characteristic. [Śānti-pā associates this verse with the preceding one on the
"diamond fists". It appears that the name "Vajrasattva" is here a general coverage of
the 16 "diamond beings" going in sets of four with the four Buddhas as in the fore-
going.]

X. Reality of the deities (cont.): the adamantine goddesses.

- (101) /gsaṅ ba'i mñam par sbyor ba 'dir/ (101) The secret equal praxis here has the
/ye śes pha rol phyin dge ba/ virtue of knowledge-perfection. The right
/rnam pa bcu gñis yañ dag byuñ/ arising of twelve kinds (of goddess) has
/rdo rje pha rol phyin pa'i 'od// the light of diamond-perfection.
- (101) "equal praxis": reality (*de kno na ñid*) or the *maṇḍala*. "virtue": purity (*dag pa*). "light": blazing color.
- (102) /byañ chub sems ni rab sgom pas/ (102) Going across to Buddhahood by supe-

- /pha rol sañs rgyas ñid son pa'i /
 /pha rol phyin thob ye śes ni /
 /rdo rje sems mar bśad pa yin //
- (103) /bsdu ba'i dños po bži rnam ni /
 /śes rab pha rol phyin rdo rje /
 /chos bži gcig tu gyur pa na /
 /rdo rje rin chen mar bśad do //
- (103) "articles of conversion": giving, etc. (the *saṃgraha-vastūni*). "unifying": the four articles by giving; and the latter into the fifth, *prajñā-pāramitā*, with "single taste" (*ro gcig par gyur*).
- (104) /gsaṅ ba'i ye śes ye śes che /
 /de ñid pha rol phyin dge ba /
 /pha rol phyin pa che las byuñ /
 /rdo rje chos mar śes par bya //
- (104) The great wisdom of the secret wisdom, virtue gone across to reality, arisen from the great perfection (of insight) is (the goddess) to be known as Dharmavajrī.
- (104) "secret wisdom": the Mahāyāna. "great wisdom": absolute (*paramārtha*) wisdom.
- (105) /pha rol phyin pa'i dge ba ni /
 /sbyor ba'i thabs su blta bstan pa /
 /rdo rje las mar śes par bya //
- (105) The virtue gone across, the teaching to be viewed as the means of the praxis, is to be known as Karmavajrī.
- (105) "The virtue gone across": the verse indicates the acquirement of initiation (*abhiśeka*).
- (106) /gañ phyir de ni rol pa dge /
 /sgeg mo sbyin pa'i pha rol phyin /
 /tshul khriṃs pha rol phyin dge bas /
 /brgyan pa'i yan lag yid 'oñ yin //
- (106) Since she is the virtue of sport, Lāsyā is the perfection of giving (*dāna*). As the virtue of morality (*śīla*) perfection, (*Mālā*) is the gratifying adorned body.
- (107) /glu ma bzod pa'i pha rol phyin /
 /ched du brjod pa'i chos brjod pa'o /
 /gar ma brtson 'grus pha rol phyin /
 /myur du sañs rgyas ñid ster ba'o //
- (107) Gītā is the perfection of forbearance (*kṣānti*), chanting the Udāna class of scripture. Nṛtyā is the perfection of striving (*vīrya*), speedily conferring Buddhahood.
- (108) /bdug pa śes rab pha rol phyin /
 /kun du khyab par spros phyir ro /
 /me tog bsam gtan pha rol phyin /
 /'dod pa'i 'dam ma gos pa'o //
- (108) Dhūpa thoroughly pervades, so burning incense is the perfection of insight. Puṣpā is the perfection of meditation, i. e. it is not defiled by the mud of lust.
- (108) "Dhūpa.....": [It is standard for the perfection of meditation (*dhyāna-pāramitā*) to precede the perfection of insight (*prajñā-pāramitā*) in the list of six perfections. Śānti-pā does not offer a reason for the switch in the order.]

- (109) / mar me smon lam pha rol phyin / (109) Ālokā (She, the Lamp) is the perfection of aspiration, illuminating all the quarters. Gandhā (She, the Perfumed Water) is the perfection of means, being the virtue that purges (i. e. drives down and out) (T. *thur sel*) bad odors.
- (109) "purges bad odors": purges the bad odors of habit-energy (*vāsanā*) pertaining to the discordant side.
- (110) / sañs rgyas kun gyi thabs chen po / (110) Great means of all the Buddhas, based on fourfold division; the great means for everything desired, is the explanation of the Diamond Hook (*vajrāṅkuśa*).
- (110) "great means": since it is means of taming illustrious sentient beings. "fourfold division": [not explained in commentary; presumably the fourfold division of Buddhist assembly (*pariṣad*), namely, the male and female laymen, the monks and nuns.] "everything desired": the *bodhi*-practice, engaged for the aims of others, and engaged toward enlightenment for oneself.
- (111) / byañ chub spyad pa spyod byed pa / (111) What engages the practice of *bodhi*-practice, explains the Diamond Noose (*vajrapāśa*). This Vehicle as support, explains the Diamond Chain (*vajrasphoṭa*).
- (111) "Diamond Noose": the double aim [as in verse 110 commentary], because it is the entrance to the Stage (*bhūmi*) [presumably the First Stage]. "Diamond Chain": the unchanging given thing (*mi 'gyur ba'i dños po*).
- (112) / chos rnam thams cad ma skyes śiñ / (112) Bringing one to understand such sayings as "All natures are unborn," "are primordially pacific like the sky," is the explanation of Diamond Bell (*vajrāveśa*).
- (112) "are unborn": are non-two. "like the sky": appear only by own-nature.
- (113) / tshogs gñis kyi ni sbyor ba yis / (113) The mind that shows the aim of all sentient beings and is naturally radiant by the mingling of the two collections, is explained as being the lunar disk.
- (113) "two collections": of merit (*puṇya*) and of knowledge (*jñāna*). "naturally radiant": because the dirt is adventitious. "lunar disk": the throne and light of the gods. [Śānti-pā treats the verse as separate from the foregoing verses of Chap. X. When

Nāro-pā cites this verse in his commentary on the *Hevajratāntra*, PTT, Vol. 54, p. 25—2—3, in an alternate translation, the term *vajra* (*rdo rje*) is given in place of “lunar disk” (*zla ba'i dkyil 'khor*), and appears to be a corruption, since Śānti-pā also has the reading “lunar disk”].

XI. The sixteen hand symbols

- | | |
|---|--|
| (114) / yañ dag rdo rje rtogs pa ste /
/ 'dsin pa'i sbyor ñid lcags kyu yin /
/ phra bar 'bigs pa mña' žes bya /
/ dgyes pas legs so žes bya ba // | (114) (1) Right comprehension is the <i>va-jra</i> (diamond); (2) praxis of retaining is the hook; (3) penetration of the subtle is the arrow; (4) by reason of pleasing, there is the (response) “ <i>sādhū</i> ”. |
| (115) / spras pas rin po che ru bśad /
/ gzi brjid ces bya ñi ma yin /
/ bsgreñ bas tog tu bśad pa ste /
/ rnam par 'byed pas bśad par bśad // | (115) (5) By reason of decking, there is the jewel (<i>ratna</i>); (6) for brilliance, the sun (<i>sūrya</i>); (7) because of hoisting, the banner; (8) by supernal analysis, the shout of joy (<i>hulu</i>). |
| (116) / 'dod chags dge ba pad ma yin /
/ ñon moñs dgra bcom ral gri ste /
/ dkyil 'khor sbyor bas 'khor lo yin /
/ gañ gi brjod pas smra bar bśad // | (116) (9) Virtue (amidst) lust, is the lotus (<i>padma</i>); (10) the <i>arhat</i> (enemy destroyer) of defilement, the sword; (11) by the <i>maṇḍala</i> -praxis, the wheel (<i>cak-ra</i>); (12) because of expressing it, the “speech”. |
| (117) / kun ñid sna tshogs rdo rje yin /
/ bžig dka'i sbyor ba go cha yin /
/ 'jigs pa'i spyod pas mche ba ste /
/ phyag rgya'i sbyor ñid bciñ ba yin // | (117) (13) Being everything, the “crossed thunderbolt” (<i>viśvavajra</i>); (14) the praxis is hard to impale, the armor; (15) by reason of fearful praxis, the fang; (16) as a bond, the <i>mudrā</i> -praxis. |

(114—117) [Śānti-pā does little more than repeat the verse phrases. no. 4, the *sādhū*, no. 8, the shout of joy, no. 12, the “speech”, cannot be taken in their literal meanings as “hand symbols”; presumably they are alternate terms for words that are more recognizable as “hand symbols”.] no. 12 “expressing it”: expressing reality. no. 16 “*mudrā*-praxis”: the diamond fist.

XII. Reality of the *maṇḍala*

- | | |
|---|--|
| (118) / dkyil 'khor du ni gañ bśad pa /
/ yid kyi dkyil 'khor dam pa yin / | (118) In which <i>maṇḍala</i> the explanation (takes place) is the illustrious mental <i>ma-</i> |
|---|--|

(118) “illustrious”: because incorporated by the Saṃbhogakāya. “wisdom”: (here,) insight (*prajñā*).

(119) "friendliness, and so on": friendliness, compassion, sympathetic joy, and equanimity. These four are called "boundless" (*apramāṇa*) when focussed upon the boundless sentient beings; and are called "pure abodes" (*brahmavihāra*) when focussed upon the sentient beings ranging in desire.

(121) /tshul khrims tshogs kyi dam pa ni/ (121) The sublime collection of morality is
/gañ žig rgyan du bśad pa yin/ referred to as "ornament". The thoughts
/dad dbaň la sogs sems gañ yin/ of the powers of faith, and so on, realize
/re ba lña ni yaň dag byuň// the five hopes.

(122) / rnam par thar pa bži po ni / (122) The four liberations (*vimokṣa*) are
 / sgo rnam su ni yañ dag bśad / the gates. The four right elimination-ex-
 / yañ dag spoñ ba bži po ni / ertions (*samyak-prahāṇa*) are the arches
 / rta babs rnam dañ ka bar byuñ //

(123) /dran pa ñer bžag bži po ni/
 /Khyams rnam bži por śes par bya/
 /rdsu 'phrul rkañ ba bži po ni/
 /de ni sgo khyud rnam bži yin//

(123) The four stations of mindfulness (*smṛtyupaśthāna*) are understood as the four courtyards. The bases of magical power (*rddhi-pāda*) are the four gate projections (*nirvāha*).

(124) /byañ chub yan lan lag bdun po ni / (124) The seven ancillaries of enlightenment
/phreñ ba me tog chun brgyan pa / (*bodhyaṅga*) are the adornment with gar-
/’phags lam yan lag brgyad po ni / lands and flower bundles. The eightfold

- /ka ba brgyad ces bya bar bśad // Noble Path is the explanation of the eight posts.
- (125) /sgrib pa gñis las rnam grol źiñ / (125) Liberating from the two hindrances
/tiñ 'dsin ye śes kyis brtags pa / and examination by *samādhi*-knowledge—
/lam gyi ye śes khyad par rnam / the special knowledges of the path—is the
/rña yab ces ni yañ dag bśad // explanation of yak tails (*cāmara*).
- (125) “liberating”: the *bhāvanā-mārga* (path of intense contemplation). “examination”: by both *samādhi* and insight (*prajñā*). “special”: attended with subtlety.
- (126) /ñon moñs thams cad ñes gcod ciñ / (126) The right cutting and eliminating, by
/ñon moñs 'phrog pas dra ba ste / cutting out all the defilement and carrying
/yañ dag gcod ciñ spoñ ba ñid // away the defilement, is the “net”.
- (126) “cutting out”: removing the root of the defilements.
- (127) /sel ba'i spoñ ba la gnas pa / (127) The praxis of the two collections
/tshogs gñis kyī ni sbyor ba ñid / while one is in the elimination that drives
/ñon moñs pa yi phyed 'phrog pa / away, and carries away half of the de-
/dra ba phyed ces bya bar bśad // filement, is the “half-net”.
- (127) “driving away”: the nearby-elimination (*ñe bar 'jig pa*).
- (128) /rañ bźin 'od gsal gañ yin de / (128) The incomparable *bodhicitta* natu-
/byañ chub sems ni bla med yin / rally translucent, the consciousness that
/sems ni don kun skyed byed pa / generates all the objectives, is explained
/zla ba'i dkyil 'khor yin par bśad // as being the moon-*maṇḍala*
- (129) /śes rab ye śes rañ bźin dag / (129) The pure nature of insight-wisdom
/rdo rje lta bu'i tiñ 'dsin skyes / born from the diamond-like *samādhi*, the
/thar pa'i snañ ba gzi brjid che / great brilliance of liberation's shining, is
/ñi ma'i dkyil 'khor yin par bśad // explained as being the sun-*maṇḍala*.
- (130) /tshon rtsi lñar ni yañ dag bśad / (130) The flowers of five gazes are rightly
/lta ba lña 'yi me tog yin / explained as the five colored lines. The
/ye śes lña yi ñes sbyor ñid / application of five wisdoms is rightly ex-
/sañs rgyas lña źes yañ dag bśad // plained as the five Buddhas.
- (130) “five gazes”: the Buddha's five eyes. “five wisdoms”: the mirror-like, etc.

XIII. The seals (*mudrā*)

- (131) /nam mkha' bźin du bdag med pa'i / (131) Sublime knowledge is the perception
/rnam śes ye śes dam pa yin / of non-self like the sky. What is explain-
/ye śes de yi rgyan bśad pa / ed as the jewel of that knowledge is
/chags pa'i sems źes bya bar bśad // attracting consciousness.

(131) "attraction": the sequence should be first non-attraction and second attraction. Non-attraction is the on-going reality of Mahāvajradhara, namely the "*nirvāṇa* without fixed abode" because not fixed in *saṃsāra* or in (quiescent) *nirvāṇa*. Attraction is the mind clinging to the images of the deities, and so on. "the jewel of that knowledge": answers the question, after being free from attraction, what arises from attraction? The jewel is like a wish-granting gem, i. e. consciousness attracts automatically by dint of the collections.

(132) /chags bral las ni byañ chub 'byuñ / (132) From non-attraction arises *bodhicitta*
 /chags pa'i sems las g'zan yin no / (the mind of enlightenment), different
 /de bas chags dañ chags bral ba / from attracting consciousness. Hence, the
 /byañ chub sems 'jes yañ dag bśad // right explanation of *bodhicitta* is by
 "attraction" and "non-attraction".

(132) "*bodhicitta*": when from non-attraction, is the Dharmakāya. when is the mind that clings with attraction, is the Saṃbhogakāya and the Nirmāṇakāya. Hence, both *bodhicitta* is "the right explanation of *bodhicitta*."

(133) /'jig rten chags dañ bral bas 'dul / (133) The world is tamed by non-attraction.
 /phyag rgya'i dños grub chags las The magical success (*siddhi*) of *mudrā*
 byuñ / arises from attraction. The two contem-
 /der ni thabs kyi sgom pa dag / plations of means in those, confer all
 /dños grub thams cad ster ba yin // magical success.

(133) "magical success of *mudrā*": for example, those of the body, speech, and mind of the gods; the yogin is fulfilled by those images. "means": performance. "contemplations": mental orientations, without interruption. According to precepts, the contemplation with attraction is the mental orientation (*manasikāra*) to the body, speech, and mind, as mind-only (*cittamātra*); the contemplation free from attraction is the mental orientation by way of non-image (*anākāra*) like the sky. "all magical success": accomplishment of the three Bodies.

(134) /ji ltar 'jig rten 'dul 'gyur ba / (134) The way the world is tamed is also
 /de ltar rnal 'byor pa yis spyad / the way the yogin practices. The way
 /ji ltar gdul bya dag gyur pa / the candidates would be pure (unfortu-
 /'zen pa kun du mchod par gyur // nately) amounts to worship of clinging.

(134) "worship of clinging": not the way to get pure, nor the way to accomplish the three Bodies.

(135) /mtshan ñid gañ 'zig yañ dag bśad / (135) Whatever the character rightly expla-
 /mtshan ñid de ni mtshon par gyur / ined, that character is a symbol. It is ex-
 /sku gsuñ thugs kyi phyag rgya yis / plained as being the knowledge sealed by

/rgyas btab ye śes yin par bśad // the seals (*mudrā*) of Body, Speech, and Mind.

(135) "character": the *mahāmudrā* and other *mudrā*-s that are rightly explained.

(136) /phyag rgya bsgoms pas rnal 'byor (136) By contemplating the seal (*mudrā*)
pa / the yogin becomes ever identical with the
/rtag tu phyag rgya'i bdag can 'gyur / seal. By contemplating the sealing as pres-
/rgyas btab dños po śes nas ni / ent after perceiving it, he is sealed by
/bsgoms na phyag rgyas btab par the seal.
'gyur //

(136) "after perceiving it": one should perceive the deity and so on as present, that was metaphorically designated as "sealed", contemplating it with conviction that it is one-self. At that time he is sealed, i. e. gets the identity of the deity.

(137) /mtshan dañ mtshan ñid 'brel pa ni / (137) Having perceived the union of the
/śes nas rnal 'byor yañ dag spyod / character and the insignia, one rightly en-
/ji ltar mtshan ñid yañ dag grub / gages in *yoga*. The way the character is
/de bžin dag pa myur du 'grub // rightly accomplished is also the way pu-
rity is speedily accomplished.

(137) "union": having perceived the union of the character of Akṣobhya, etc. with their (respective) insignia, one can practice, with firm conviction, the enterprise of *yoga*; and there is no contemplation at all of attraction.

(138) /g'yas pa'i cha yi mtshan ma ni / (138) The sign on the right part reveals the
/śes rab can ni rab tu bstan / possessor of insight (*prajñā*). The way
/g'yon gyi mtshan ma ji ltar mthoñ / one sees the sign on the left, symbolizes
/de yi thugs rje mtshon pa yin // his compassion.

(138) "right part": the sign of the right hand stands for insight and refers to the deities that are dwelling when one is in the dream consciousness, etc. "left": the sign of the left hand stands for compassion.

(139) /phyag ni gñis ka'i mñam sbyor las / (139) The putting together of the two
/tiñ 'dsin gñis su bśad pa yin / hands is explained as two *samādhis*.
/žabs gñis kyi ni mtshan ma yis / By the sign of the two feet, one indi-
/tshogs gñis dag ni bstan pa yin // cates the two collections.

(140) /sor mo lña yi mñam sbyor las / (140) Putting together the five fingers may
/dkyil 'khor lña yis rgyan pa yin / indicate the adornment with five *maṇḍa-*
/sañs rgyas lña yi mñon byañ chub / *las* and the manifest enlightenments in
/rim pa bžin du bstan bya ste // sequence of the five Buddhas.

(140) "five *maṇḍalas*": the individual fingers stand for *maṇḍalas* of space, etc. (i. e.

the five elements).

- (141) /gañ žig guñ mo ston pa ni /
 /nam mkha' las ni byuñ ba mtshon /
 /gañ žig 'dsub mo ston pa ni /
 /de ni dbaň chen dkyil 'khor yin //
- (141) Any display of the middle finger (*guñ mo*) symbolizes an arising from space. Any showing of the forefinger (*'dsum mo*) is the *mahendra-maṇḍala* (the earth disk).
- (142) /srin lag tu ni yaň dag bśad /
 /chu yi dkyil 'khor žes bśad do /
 /gañ žig mthe bo ston pa ni /
 /de yi me ni mtshon pa yin //
- (142) Rightly explaining the ring finger, one explains it as the water disk. Any showing of the thumb symbolizes its fire.
- (143) /gañ žig mthe'u chuñ ston pa ni /
 /rluñ gi dkyil 'khor ñid du 'gyur /
 /gañ žig lte ba ston pa ni /
 /rdo rje dbyiñs dbaň phyug bśad //
- (143) Any showing of the little finger would be the wind-disk. Any showing of the navel refers to Vajradhātviśvarī (Queen of the Diamond Realm).
- (144) /gañ žig sñiñ kha ston pa ni /
 /rdo rje sems mar rjes su dpag /
 /gañ žig smin mtshams ston pa ni /
 /rdo rje rin chen ma žes bya /
- (144) Any showing of the 'heart' (=chest) implies (the goddess) Sattvavajrī. Any showing of the brows is Ratnavajrī.
- (145) /gañ žig lkog ma ston pa ni /
 /rdo rje sems mar šes par bya /
 /gañ žig spyi bo ston pa ni /
 /rdo rje las mar šes par bya /
- (145) Any showing of the throat is Dharmavajrī. Any showing of crown of head should be taken as Karmavajrī.
- (143—145) "showing of the navel": touching the navel, etc. (*lte ba la sogs par reg pa*) are the five goddesses; these are corporeal signs (*lus kyi brda'*).
- (146) /byaň chub lñar sñon byaň chub pa
 'am /
 /yaň na ye šes lña rnam sam /
 /sañs rgyas lña daň yaň dag ldan /
 /dkyil 'khor byaň chub yin pa bstan //
- (146) Whether it be the one enlightened sooner in the five enlightenments, or the five wisdoms, or the five Buddhas, attended with them is the *maṇḍala*-enlightenment.
- (146) "in the five enlightenments": the verse shows verbal signs (*gsuñ gi brda'*). [Apparently the *mantras* recited in connection with the five enlightenments (*abhi-sambodhi*); see verse 17, 43, 44, above.]
- (147) /sñon gyi sgrar ni ji skad bśad /
 /mdun du de ni rab tu bstan /
 /rgyab kyi sgrar ni ji ltar bśad /
 /phyi mar de ni yaň dag bstan /
- (147) The expression "sooner" he explains as "in front". The expression "later" he explains as "in back".

- (148) / gañ du thog ma'i sgrar gyur pa / (148) Where the sound occurs first, that he
/ de ni rgyu yi sgra ru bstan / explains as the causal sound. What sound
/ gañ śig tha ma'i sgrar gyur pa / occurs last, he explains as the result.
/ 'dir ni 'bras bur yañ dag bstan //
- (148) "first sound": the Bodhisattvas. "last sound": the Buddhas, Akṣobhya, etc.
- (149) / sañs rgyas bcom ldan gñis mi mña / (149) The Buddha Bhagavat does not bear
/ rgyu dañ 'bras bur ldan 'gyur min / the two, does not possess cause and re-
/ gañ phyir thog ma thog ma med / sult. Since he is without beginning or end,
/ de phyir rtag pa źes bśad do // he is said to be "permanent" (*nitya*).
- (149) "the two": as to the question, is Vairocana a cause or a result? the verse denies both cases.
- (150) / rañ sems rtogs pas sañs rgyas te / (150) He is Buddha ("awakened") because
/ rtogs par bya ba'añ sems ñid yin / having comprehended his own mind, and
/ sañs rgyas źiñ źes bśad pa dañ / what is to be comprehended is the under-
/ byañ chub sems su śes par bya // lying mind (*cittatā*). It is called "Bud-
dha field" (*buddhakṣetra*) and known as
bodhicitta (mind of enlightenment).
- (151) / rañ bźin dag pa'i sems can ni / (151) Having a mind pure by underlying
/ kun du rig par yañ dag bśad / nature is rightly called "all knowing".
/ sems can rañ bźin dag pa ni / Having a mind pure by underlying nature
/ byañ chub sems su śes par bya // is known as *bodhicitta*.
- (151) "pure by underlying nature": the Buddha proclaimed that the dirt is adventitious (*āgantuka*), like clouds and smoke on the sky.
- (152) / dañ por gyur pa sñiñ khar rdebs / (152) The First is cast in the heart, to be
/ brtan pa ñid du'añ rañ ñid 'gyur / itself in a firm state. Who keeps (his)
/ skra 'dsin pa ni ral pa'i dbus / hair, in the middle of the matted hair, is
/ 'od dpag med du mñam bźag yin // equipoised as Amitābha.
- (152) "First": Bhagavat Śrī-Paramādyā. "who keeps (his) hair": Amitābha.
- (153) / btsum-ba-na ni rjes bśad pa / (153) "Kissing" (*cumbana*) is a ranked in-
/ de bźin gségs pa rdo rje gsuñ / struction (*anuśāsana*), a "diamond say-
/ dbañ po gñis ni mñam sbyor ba / ing" of the Tathāgata. Who mixes together
/ rnam par snañ mdsad ces bśad do // the two faculties, is the explanation of
Vairocana.
- (153) "mixes together": because Vairocana is non-two.
- (154) / bu mo lo grañs bcu gñis par / (154) The maiden aged twelve that was
/ skyes mchog thub pas gañ gsuñs pa / mentioned by the Muni, best of men, was

- (160) "his own *vajra*": the *vajra* identical to Vairocana, and the *padma* (lotus) of his vision (*vidyā*). His own seed is the "semen" consisting of the knowledge of reality (*de ñid kyi ye śes*). "should make offering": should generate, as shown how in the next verse (no. 161).
- (161) / tshogs gñis kyi ni sbyor ba yis / (161) Comprising all Buddhas in one by
 / sañs rgyas thams cad gcig bsdus the mingling of the two collections, based
 pa / on the very two that are non-two, he is
 / gñis med gñis ñid la brten pa / rightly endowed with comprehension by
 / thugs rje ñams dañ yañ dag ldan // noble Mind.
- (161) "comprehension by noble Mind": because he will understand others by the noble Mind.
- (162) / dbaṅ po gñis kyi mñam sbyor bas / (162) By mingling equally the two organs,
 / rañ gi khu ba mkhas pa yis / with skill in his own "semen," the great
 / rnal 'byor chen po byuñ nas ni / *yoga* having arisen, it rightly empowers
 / dkyil 'khor yañ dag byin gyis rlab // the *maṇḍala*.
- (162) "mingling equally": becoming non-two. "having arisen": from his own "semen" of knowledge. This "empowers", i. e. completes the *maṇḍala*.
- (163) / dgod dam rab tu smra ba'am / (163) By equal mingling of the four god-
 / sañs rgyas rol mo'i gar byed pa / desses with laughter, prattling, or the spor-
 / lha mo bži yi mñam sbyor bas / tive dance of a Buddha, his sport is of
 / rgyu dañ mi rgyu rnams kyi rol // the moving and the non-moving.
- (163) "equal mingling": contemplatively. "the moving and the non-moving": together with the *maṇḍala* residents, or by believing that all sentient beings have the form of one's own deity. "sport": the automatic arising of *yoga*.

XIV. The five external *maṇḍalas*

- (164) / gsañ žiñ legs par bsgril pa dañ / (164) The line placement of the wise is by
 / cha dañ ldan žiñ mdses pa yis / well twisting in privacy, by beautification
 / śes rab can gyi thig gdab pa / having parts, and by contemplation of
 / sku gsuñ thugs ni bsgoms pas so // Body, Speech, and Mind.
- (164) "by contemplation of Body, Speech, and Mind": by praxis of one's own deity.
- (165) / zur bži pa la sgo bži pa / (165) Given the four lines, it is beautified
 / rta babs bžis ni mdses byas la / with four corners, four gates, and four
 / thig bži dañ ni yañ dag ldan / arches; adorned with silk and flower
 / dar dañ me tog phreñ bas brgyan // garlands.
- (166) / grva yi mtshams ni thams cad dañ / (166) Decking with precious diamonds all

(172) The circle at the gate projection prepared in nine parts is the same kind as the nave-*mandala*, and one should disre-

- /grva yi dkyil 'khor dor bar bya // gard (for the purpose) the corner circles.
- (172) "corner circles": there are four corner circles; when disregarded, five circles are left over.
- (173) /tha mar khyams dañ ldan pa yi / (173) Lastly, one should give thought to
/dkyil 'khor lñas ni brgyan pa dañ / the square adorned with five *maṇḍalas*
/kha dog lña dañ yañ dag ldan / and endowed with five colors, that is at-
/gru bži bar ni brtag par bya // tended with a courtyard.
- (174) /lta ba lña po bgrod dka' che / (174) It is very difficult to tranverse the
/kha dog lña yi de bžin gśegs / five views. The Tathāgatas of five colors
/sañs rgyas lña dañ mñam sbyor ba / mingle equally with the five Buddhas,
/sa ni tshon gyis rab tu bsgyur // transformed by the earth-paint.
- (174) "five views": the "reifying views" (*satkāyadr̥ṣṭi*), namely that the five personal aggregates (*skandha*) are real. "five Buddhas": Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi, who in the given order are in the center of the *maṇḍala*, and in the East, South, West, and North, as in verse 175.
- (175) /dkyil 'khor lña yi dbus su ni / (175) The five Buddhas are to be disposed
/sañs rgyas lña ni dgod par bya / in the centers of the five *maṇḍalas*. By
/kha dog lña dañ tiñ 'dsin gyis / the five colors and by *samādhi* they
/'dod pa'i yon tan lña yi khyab // pervade the five "strands of desire" (= the five sense objects).
- (176) /śel dañ zla ba'i 'od 'dra žiñ / (176) Like crystal and moonlight, compris-
/sañs rgyas thams cad gcig bsdus pa / ing in one all the Buddhas, is the Tathā-
/de bžin gśegs pa rnam snañ mdsad / gata Vairocana, the Tathāgata of heroic
/dpa' bo'i lta ba de bžin gśegs // gaze.
- (177) /in-dra-nī-la'i 'od 'dra žiñ / (177) Like the light of Indranīla (sapphire),
/rdo rje thams cad gcig bsdus pa / comprising in one all the *vajras*, is Ak-
/mi bskyod 'ye śes las byuñ ba / ṣobhya, consisting of wisdom (*jñāna*), the
/rdo rje'i lta ba de bžin gśegs // Tathāgata with adamantine gaze.
- (178) /'dsam-bu'i gser gyi 'od 'dra žiñ / (178) Like the light of jambu-gold, com-
/sañs rgyas thams cad gcig bsdus pa / prising in one all the Buddhas, is the one
/sems can kun gyi don du byuñ / (i.e. Ratnasambhava) consisting of the
/'bar ba'i lta ba de bžin gśegs // aims of all sentient beings, the Tathāgata
of flaming gaze.
- (179) /dpa' bo chen po pad ma 'dra / (179) Like the great-hero lotus with the
/pad-ma-rā-ga'i nor bu'i 'od / light of the *padma-rāga* gem (ruby),
/chos kyi ye śes las byuñ ba / is the one (i. e. Amitābha) consisting of

- /chags pa'i lta ba de bžin gśegs // Dharma-wisdom, the Tathāgata with impassioned gaze.
- (180) /ma-rga-da kyi ni 'od 'dra žiñ / (180) Like the light of *marakata* (emerald), comprising in one all the Buddhas, is the one (i. e. Amoghasiddhi) consisting of all Buddhas taken together, the Tathāgata of friendly (*maitrī*) gaze.
- /sañs rgyas thams cad gcig bsdus pa /
- /sañs rgyas kun gcig las byuñ ba /
- /byams pa'i lta ba de bžin gśegs //
- (176—180) "Vairocana": Bhagavat Vairocana has four faces; the remaining Tathāgatas have one face (each).
- (181) /dbus ma'i sa yi gži dag pa / (181) Like the color of the water-crystal gem on the pure earth-spot of the center (i. e. Vairocana's *maṇḍala*); in the east the great blue one (i. e. Akṣobhya's *maṇḍala*); in the south the possessor of yellow (i. e. Ratnasambhava's *maṇḍala*).
- /nor bu chu sel mdog 'dra ba /
- /śar phyogs ŋid du sñon po che /
- /lho ru ser po yañ dag ldan //
- (182) /nub phyogs der ni dmar po ste / (182) In the western direction the red one (i. e. Amitābha's *maṇḍala*); in the north the green-possessor (i. e. Amoghasiddhi's *maṇḍala*); and while those have courtyards in all (directions), they do not include the courtyards in the gates.
- /byañ du ljañ dañ yañ dag ldan /
- /kun tu khyams dañ ldan pa la /
- /sgor ni khyams dañ bral ba'o //
- (182) "courtyards": in the outer courtyards of the *maṇḍala* are the sixteen Bodhisattvas (same list as in *Niṣṭānnaṣṭāyogāvalī*, Vajradhātu Maṇḍala): — In the east, Maitreya, Amoghadarśi, Sarvāpāyañjaha, Sarvasokatamonirghātamati, who are white. In the south, Gandhahasti, Śūraṅgama, Gaganagañja, Jñānaketu, who are yellow. In the west, Amitaprabha, Candraprabha, Bhadrāpāla, Jālinīprabha, who are red. In the north, Vajragarbha, Akṣayamati, Pratibhānakūṭa, Samantabhadra, who are green.
- (181—182) "the center.....": the five Tathāgatas in the given order display the *mudrā*-s, "supreme *bodhi*," "touching the earth," "gift giving," "*samādhi*," "confidence giving".
- (183) /gañ žig dbus mar yañ dag bśad / (183) What is rightly explained as the "center," is the incomparable Buddha knowledge; and rightly explained as all the meaning of the others, is the sublime *samādhi*-knowledge.
- /sañs rgyas ye śes bla med yin /
- /gžan dag don kun yañ dag ldan /
- /tiñ 'dsin ye śes dam pa yin //

XV. Goddesses in charge of magical rites

- (184) /nam mkha'i dbyiṅs kyi dbus gnas par / (184) One imagines a perfect moon disk situated in the middle of the sky-realm.
 /zla ba'i dkyil 'khor dam pa bsam / Contemplating (oneself) as the body of a
 /saṅs rgyas sku ni rnam bsgoms la / Buddha, one should imagine Locanā in the
 /spyān ni dbus su bsam par bya // middle (of the moon disk).
- (184) "Locanā": the verse begins the treatment of the *karma-gaṇa* (set of ritual acts for *siddhi*) by way of the *yoga* of Locanā and the other goddesses. "body of a Buddha": one imagines one's own body as a Buddha in the sequence of Vairocana, Akṣobhya, Amitābha, and Amoghasiddhi. "moon disk": One imagines the moon disk in the heart of that (Buddha); in the middle of it one should contemplate in the given order the germ syllables LĀM, MĀM, PĀM, TĀM, and from them the (four) goddesses, Locanā, etc.
- (185) /bžin bzaṅs spyān ni yaṅs pa daṅ / (185) Whose complexion is lovely, eyes
 /nor bu chu śel mdog 'dra la / wide, and is colored like the water crystal
 /mtshan rnam thams cad yoṅs su tal gem, one apprehends the best of illu-
 rdsogs / sory women, with full complement of all
 /bud med sgyu ma'i mchog 'dsin pa // the marks.
- (185) "water crystal gem": [the description of Locanā.]
- (186) /phyag tu 'khor lo sgom bya ste / (186) One should contemplate (oneself)
 /khams gsum pa ni dbaṅ byed pa / with wheel in hand, the one who con-
 /dños grub kun byed ye śes ni / trols the three realms, whose wisdom
 /'khor lo yid bžin nor bu'i mdog // enacts all *siddhis*, whose wheel is the
 color of the wish-granting gem.
- (186) "all *siddhis*" [Peking text *dños kun grub* corrected to *dños grub kun* by authority of commentary]: the rank of Vairocana.
- (187) /nam mkha'i rdo rje dbus chud par / (187) One imagines a sublime moon disk
 /zla ba'i dkyil 'khor dam pa bsam / placed in the middle of the sky-diamond.
 /saṅs rgyas sku ni rnam bsgom la / Contemplating (oneself) as the body of a
 /nam mkha'i rdo rje mchog bsgom Buddha, one should imagine (there) the
 mo // best sky-*vajra*.
- (188) /žal mdses spyān ni yaṅs pa daṅ / (188) Whose face is lovely, eyes wide, and
 /ut-pal sñon po'i 'dab ma'i mdog / is coloured like the blue lotus petal, one
 /mtshan rnam thams cad yaṅ dag imagines the best illusory (woman) of
 rdsogs / the sky, with full complement of all the
 /nam mkha'i sgyu ma'i mchog bsam marks.

mo //

(187—188) “best sky-*vajra*”: the goddess Māmakī, showing fury as her illusion.

<p>(189) / phyag tu ut-pal sñon dmar te / / khams gsum pa ni phyag byas pa / / sañs rgyas byañ chub byed pa'i mchog / / gsañ ba'i dños grub rdo rje can //</p>	<p>(189) One (imagines himself) with red-blue lotus in hand, whom the three realms sa- lute, best producer of the Buddha's en- lightenment, who holds the diamond of secret <i>siddhis</i>.</p>
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(189) “Buddha's enlightenment”: the rank of Akṣobhya. “diamond of *siddhis*”: who operates the *yoga* of adamant *siddhis*.

<p>(190) / nam mkha' rdo rje'i dbus chud pa / / zla ba'i dkyil 'khor dam pa bsam / / sañs rgyas sku ni rnam bsgom la / / rdo rje chos mar rnam par bsam //</p>	<p>(190) One imagines a sublime moon-disk placed in the middle of the sky-<i>vajra</i>. Having contemplated (oneself) as a Bud- dha body, one imagines (there) a Dha- rmavajrī (goddess).</p>
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<p>(191) / mdses pa'i žal la spyan yañs pa / / pad-ma-rā-ga lta bu'i mdog / / sku mdog dmar po yañ dag byuñ / / chags pa'i pad ma 'dsin sdug pa // / mtshan rnam thams cad yañ dag rdsogs / / brgyan rnam kun kyis rnam par brgyan //</p>	<p>(191) Whose face is lovely, eyes wide, and is coloured like ruby, her body rightly appearing with red color, comely holder of the passion-lotus; with full comple- ment of all the marks, adorned with all the ornaments.</p>
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(190—191) “Dharmavajrī”: [the goddess Pāṇḍarā] referred to by her dress (*na bza'*) (which is white in color). “passion-lotus”: pure wisdom of Dharma.

<p>(192) / phyag tu ut-pal la dmar po ni / / sañs rgyas thams cad rab sgoms pa'o / / chos kyi ye śes byed pa mchog / / gsañ ba dam tshig rdo rje can //</p>	<p>(192) One contemplates (himself) as all Buddhas with red lotus in hand, best pro- ducer of Dharma-wisdom, holding the diamond of the secret <i>samaya</i> (pledge).</p>
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(192) “red lotus in hand”: [Amitābha]. “diamond of the pledge”: comprehension of the Mahāyāna. “holding”: holding its secret.

<p>(193) / mkha' dbyiñs rdo rje dbus chud par / / zla ba'i dkyil 'khor dam pa bsam / / sañs rgyas gzugs ni rnam bsgoms la / / sgrol ma mchog ni bsam par bya //</p>	<p>(193) One imagines a sublime moon-disk placed in the middle of the sky-<i>vajra</i>. Having contemplated (oneself) as a Bud- dha body, one should imagine (there) the best Tārā,—</p>
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- (194) / *ʒal mdses spyān ni yaṅs pa daṅ /* (194) Whose face is lovely, eyes wide,
 / *sna tshogs rgyan gyis rab tu brgyan /* adorned with multiform ornaments. One
 / *kha dog ser po ṅid bsams ʒiṅ /* imagines her as yellow, spreading the
 / *bud med sgyu ma'i dregs bdo ba //* pride of an illusory woman.

(193—194) “spreading the pride”: (the goddess Tārā), capable in the emergence of wisdom (*jñāna*).

- (195) / *phyag tu ut-pal dam pa ni /* (195) One should contemplate (oneself)
 / *ser po snaṅ ba bsgom par bya /* with yellow appearance, a sublime lotus
 / *rdo rje ṅid 'dsin las byuṅ ba /* in hand, consisting of *vajra*-holding, salut-
 / *sems can kun gyi phyag byas pa'o //* ed by all sentient beings.

(195) “yellow appearance”: [Śānti-pā does not state the particular Buddha whose rank is here attained. Earlier, under verse 184, he mentioned Amoghasiddhi for this place. However, Amoghasiddhi is generally green in color, and the Tārā is the green one. From the Tantra's specification of the yellow colour, we should expect the Buddha Ratnasambhava, who has the color yellow. According to B. Bhattacharyya, *The Indian Buddhist Iconography* (Calcutta, 1958), pp. 240—241, the Tārā of yellow color going with this Buddha is Vajratārā.]

OM RU RU SPHURU JVALA TIṢṬHA (Locanā's *vidyā* :) OM Speak ! Speak !
 SIDDHALOCANI SARVĀRTHASĀDH- Fill up ! Radiate ! Remain ! O, the gaze
 ANI SVĀHĀ / of the accomplished ones ! O, who makes
 achieve all aims ! SVĀHĀ.

OM ŚANKARE ŚĀNTIKARE GHUṬṬA (Māmakī's *vidyā* :) OM O, who creates
 GHUṬṬA GHUṬṬANI GHĀTAYA bliss ! O, who stills ! Protect ! Protect !
 GHĀTAYA GHUṬṬANI SVĀHĀ / O, protectress ! Destroy ! Destroy ! O, pro-
 tectress ! SVĀHĀ.

OM KAṬE VIKĀṬE NIKĀṬE KAṬAM- (Pāṇḍarā's *vidyā* :) OM O, who makes
 KĀṬE SVĀHĀ / the rain descend ! O, when there are those
 dried up ! O, when there are those without
 wealth ! O, who again and again brings
 prosperity ! SVĀHĀ.

OM TĀRE TUTTĀRE TURE SVĀHĀ / (Tārā's *vidyā* :) OM O, who rescues ! O,
 / *rig pa'i lha mo bṛi'o /* who rescues from suffering ! O, the fast
 one ! SVĀHĀ.

The four *vidyā* goddesses.

(the four *vidyā* goddesses) [Śānti-pā merely mentions that there is the *mantra* OM etc. However, in this author's commentary on the *Guhyasamājatantra* called *Kusumā-*

ñjali-guhyasamāja-nibandha-nāma, PTT Vol. 64, p. 168, he gives commentary on these four *vidyā* (female incantation, especially indicated by the final SVĀHĀ) as they occur in Chap. XIV of the *Guhyasamāja*. From his commentary at that place, I have used explanations enabling me to make the translation presented above. Some further material from that commentary presented below.]

(Locanā's *vidyā*) "RU RU": in the heart the moon-disk imagined there has on it a mantra whose syllables are to be expressed; "Speak ! Speak !" "SPHURU": those (syllables) go out, filling the sky with a cloud of one's body; "Fill up !" "JVALA": they go towards in the rays of those (syllables); "Radiate !" "TIṢṬHA": they enter a sick body; "Remain !" "accomplished ones": the Buddhas. "all aims": appeasing (illness), and prosperity.

(Māmakī's *vidyā*) "who stills": stills defiled imagination. "Destroy ! : the demons.

(Pāṇḍarā's *vidyā*) "who makes the rain descend" (Tib. *char 'bebs par byed pa*). "when there are those dried up"

(Tib. *rnam par bskams pa rnams*). "when there are those without wealth" (Tib. *nor med pa rnams*). "who again and again brings prosperity" (Tib. *rgyas pa ni yañ dan yañ byed pa*).

(Tārā's *vidyā*) "who rescues" by bringing to the other side. "who rescues (*tārā*) from suffering (*tud-*). fast one": who rescues speedily.

(196) /sku ni lus kyi ño bo yis /	(196) (Their) Body, by the nature of
/ thugs ni sems kyi rnam pa ñid /	(their) body; (their) Mind, by the kind
/ gsuñ ni ñag gi rnam pa yis /	of (their) mind; (their) Speech, by the
/ mchod na mchod pa'i bdag ñid	aspect of (their) speech; when worshipped,
'gyur //	is worshipped by themselves.

(196) "(Their) Body": of the Tathāgatas, Vairocana, etc. "(their) body": of the "mothers (*yum*)" who are Locanā, etc. "when worshipped": by the blazing garland of mantra-letters, inscribed mentally by the yogin, on the moon in the heart of the "mothers", from which emanating, the sky is pervaded with the bodies of the "mother" who, with body, speech, and mind, worship the (respective) Buddha's Body, Speech, and Mind, [Cf. Wayman, *Yoga of the Guhyasamājatantra*, p. 267: "Therefore, Vajrasattva prompts by himself his own worship."]

XVI. Secrecy of the Tantra

(197) /sku gsuñ thugs kyi gsañ ba ni /	(197) The secret of Body, Speech, and
/ mkhas pa yi ni bsuñ bya ste /	Mind should be protected by the wise;
/ bsuñs na mchog tu gsañ ba ni /	and when protected, the secret <i>par excel</i>

lence

- / rtag par kun tu 'byuñ ba'i 'gyur // will always arise.
- (197) "will always arise": otherwise (if not protected), will not (arise at all).
- (198) / dños po yoñs su dag pa ni / (198) When the complete purity of the
 / med pas kun tu rtag mi 'byuñ / given thing is absent, it (i. e. the secret)
 / rnal 'byor pa yi rnal 'byor thob / will never arise. When the yogin's attain-
 / tshogs med yañ dag mi mthoñ ño // ment of yoga lacks the collection (of
 merit and knowledge), it (i. e. the secret)
 cannot be seen.
- (198) "seen": means right seeing, a non-wayward viewing [i. e. of the "given thing"].
 "given thing": [cf. verse 1.]
- (199) / de bas gsañ ba'i ye śes 'byuñ / (199) Hence, the arising of the secret
 / rnal 'byor kun tu 'byuñ bar 'gyur // knowledge would be the complete arising
 / śes rab pha rol phyin pa'i thabs / of yoga. The means (*upāya*) of Prajñā-
 / tiñ 'dsin ye śes brtags par yin // pāramitā is to examine with *samādhi*-
 wisdom.
- (199) "examine with *samādhi*-wisdom": with *mantra*, *mudrā*, etc.; is the praxis of
 the five *abhisambodhi* [verses 17, 43, 44, above].
- (200) / chos rnam thams cad rnam dag pa / (200) All the *dharma*s are pure. How is
 / dag pa ñid du gyur pa ni / the purity? The jewel of the gods perpe-
 / ci ltar lha yi nor bu ni / tually shines with its own light. Also,
 / rañ gi 'od kyi rtag tu snañ // the phenomenal world when pure makes
 / srid pa yoñs su dag pa yañ / *yoga* attain *yoga*.
 / rnal 'byor rnal 'byor thob byed yin //
- (201) / rdo rje dbyiñs ni gsañ chen du / (201) Whoever has become wise through
 / gañ žig dbañ skur mkhas pa la / initiation (*abhiṣeka*) in the great secret
 / thugs kyi gsañ ba'i rnal 'byor Vajradhātu, who has the best *yoga* be-
 mchog / longing to the secret of Mind, it will
 / mkhas pa de la bśad par bya // be explained to that wise one.
- / Thams cad gsañ ba žes bya ba'i rgyud kyi rgyal po rdsogs so /
- Completed is the Royal Tantra with name "Entirely Secret" (*Sarvarahasya*).
- Completed also is the use of Ratnākaraśānti's commentary with name *Śrī-sarva-
 rahasya-nibandha-rahasya-pradīpa-nāma*.

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