

The Guhyasamāja Piṇḍikṛta-sādhana and
its context: English translation

Roger P Wright

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MA (Religions), School of Oriental and African Studies, University of
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English Translation

This translation takes the author's preferred choice of the Sanskrit and Tibetan variances to produce a coherent text.

- 1 I pay homage to (one) freed from the laws of the three realms, become the equal of Heaven; to the inherent nature of all things: pure, serene, detached, endowed with the supreme quiescence: the refuge of yogins indeed; to (one) unfathomable: difficult to analyse, a supreme benefactor of oneself and others; to the all-encompassing one, without cause; the embodiment of the Victorious ones: blissful, equal to the unequalled, the only being free from conceptual thought.
- 2 In order to teach the six crores of meanings of the glorious collection of tantra, I will speak of the arising of a benefactor for all beings, the "Condensed Method".
- 3 After realizing that the beings of the three realms are deluded by the problem of their tendency to discursive thought, those things the wise man should set right through yoga-tantra.
- 4 Having abandoned the five objects of desire, one who follows yoga-tantra ought not to suffer through penance, but should practice wisdom through bliss.
- 5 Therefore, remaining forever unwavering in this commitment, the devotee should then begin the practice of the vajra of body, speech and mind.
- 6 In such places as great forests, adorned with fruits, flowers and so on, on a mountain or in a solitary place, the attainment of all the spiritual accomplishments should be achieved.
- 7 After sitting on a soft seat and remaining in the half-lotus posture, abiding in the Anger-vajra concentration, one should visualize the local guardian spirits.
- 8 From a "hūṃ" syllable standing on a sun-disc, the ten wrathful ones come forth, terrifying with blazing flames. They stand in a posture with left leg extended¹.

¹ i.e. also with right drawn back, like an archer

- 9 After visualizing each in order above the wheel in the ten directions, and for the purpose of destroying all the obstructing ones, one should command Sumbharāja to transfix (them all):

oṃ Harm! Kill! hūṃ

Seize! Seize! hūṃ

Seize and hold! Seize and hold! hūṃ

Move! ho, O Blessed one, O Lord of knowledge, hūṃ phaṭ.²

- 10 Once the obstructing ones have been removed in this way by him in wrathful guise, the wise person thus causes them all to be transfixed by this practice:
- 11 One should visualize Vajra-amṛta, the great king, as Vajra-dagger, dark blue as night-lotus petals, alight with masses of garlands of flames.
- 12 (and) should imagine the lower part of his body from the region of the navel (down) in the form of a stake and the upper part in wrathful guise with three faces and six arms.
- 13 After seeing the hordes of obstructing ones below and proclaiming the mantra to them, one should fix Vajra-dagger thus, unmoving, in the bodies of the obstructing ones:

oṃ striking, striking, stab! stab all the evil ones! phaṭ phaṭ

impale, impale all the wicked ones! phaṭ phaṭ

hūṃ hūṃ hūṃ vajra-dagger,

vajra-holder, command the vajra of body, speech and mind

of all the obstructors!

impale! hūṃ hūṃ hūṃ phaṭ phaṭ³.

- 14 Then visualize Sumbharāja with the vajra-hammer in his hand
- 15 and after thinking of vajras of fire indeed spreading in all directions, imagine the evil ones, with the wailing of lamentations, being burned up all about.

² oṃ suṃbha nisūṃbha hūṃ, gr̥ṇa gr̥ṇa hūṃ, gr̥ṇāpaya gr̥ṇāpaya hūṃ, ānaya ho bhagavan vidyārāja hūṃ phaṭ

³ oṃ gha gha ghātaya ghātaya sarvaduṣṭān phaṭ phaṭ
kīlaya kīlaya sarvapāpān phaṭ phaṭ
hūṃ hūṃ hūṃ vajrakīla
vajradhara ājñāpayati sarvaviḥnānāṃ
kāyavākcittavajraṃ kīlaya hūṃ hūṃ hūṃ phaṭ phaṭ!

- 16 After transfixing those in the ten directions and overcoming those above and below, one should realize by way of ultimate truth (that) the three realms are without self-nature.
- 17 In non-existence, (there is) no existence of contemplation, so contemplation is not contemplation. Therefore existence must be non-existent: (even) contemplation cannot be found.⁴
- 18 By this verse, after thinking that what is empty no longer has the nature of being unchanging, with the practice of this method, the Wisdom Stage will be attained.
- 19 In the midst of the sphere of space, one should bring forth a Wind Maṇḍala with two “hūṃ” and a “yaṃ” syllables and having two vajras.
- 20 And also, above that, imagine a Fire Maṇḍala with two “hūṃ” and a “raṃ” syllables, marked with two vajras in the same way.
- 21 And also, above that, imagine a Water Maṇḍala with two “hūṃ” and a “vaṃ” syllables and having two vajras.
- 22 And also, above that, imagine an Earth Maṇḍala with two “hūṃ” and a “laṃ” syllables and having two vajras.
- 23 In the combination of the four maṇḍalas, there is the Maṇḍala of the Vajra Ground. Therefore, one should visualize a most excellent dwelling come forth from the syllable “bhrūṃ”,
- 24 adorned with four corners, four doors and four gateways, furnished with four lines and decorated with eight pillars,
- 25 with nets and half-nets of half-moon vajra jewels and studded with vajra-jewels at the junction of the gateways and pediments,
- 26 (and) great eight-sided columns (with) pot-shaped capitals⁵ and the coping of the walls and the sides (of the entrance vestibules) adorned with bells and banners and decorated with yak-tails and so on.

⁴ GST 2.3

⁵ Skt: kumbha-stambha-mahā-vajra, see p.**Error! Bookmark not defined.** for an explanation of the architectural vocabulary

- 27 In the centre of the maṇḍala, one should visualize oneself as a form with three faces and six arms, united with one's consort, shining as bright as sapphire.
- 28 In the east and then in each quarter in turn, both venerable Vairocana and the Jewel (one)⁶, Amitābha and Karma⁷ should be imagined as forms with three faces and six arms.
- 29 Beginning with the south-east direction, Moharatī and the other goddesses should be placed in order, as forms with three faces and six arms.
- 30 Likewise Rūpavajrā and the others in the four outer corners, and, indeed, Sparśavajrā in union with the vajra-being.
- 31 The devotee should set in the border, in the east, Maitreya and Kṣitigarbha and in the south, Vajrāpani and Khagarbha,
- 32 Moreover, set in the west Lokeśvara and Mañjuḥṣa⁸ and in the north, Sarvanīvaraṇaviṣkambin and Samantabhadra,
- 33 and in the eastern doorway, Yamāntaka, in the south, Aparājita, in the west, Hayagrīva and in the north, Amṛtakuṇḍali.
- 34 Beginning with the eastern corner and so on, Acala, Takkirāja, Nīlandaṇḍa and Mahābala should be imagined in the proper order.
- 35 Imagine Sumbharāja, greatly wrathful, below and Uṣṇīṣacakravartī, in the same manner, above.
- 36 After thinking thus and from great faith in the maṇḍala-beings, it is fit one should cause them to enter into one's own body by the practice of complete union.
- 37 Having considered the Buddhas situated in the body-wheel, each in turn, one should bring them into (their) true state with the wheel of ultimate reality.

employed in this verse

⁶ i.e. Ratnasambhava

⁷ i.e. Amoghasiddhi

⁸ i.e. Mañjuśrī

- 38 One should manifest the form of the Tāthāgata (and) obtain the highest attainments, just as the meaning of this is made clear at length in the “Vajramālā”⁹.
- 39 The form aggregate, the mirror-like (awareness), the earth element, the eye faculty and form: these five things become completely joined with the two wrathful ones.
- 40 The feeling aggregate, (the awareness of) equanimity, the water element, the ear faculty and sound: these five things become completely joined with the two wrathful ones.
- 41 The discrimination (aggregate), the discriminatory (awareness), the fire element, the nose faculty and smell: these five things become completely joined with the two wrathful ones.
- 42 The compositional factors (aggregate), the (awareness of) accomplishment, the wind element, the tongue faculty and taste: these five things become completely joined with the two wrathful ones.
- 43 The wrathful ones above and below, being combined, the fundamental appearance (of reality) and the aggregate of consciousness become (just) consciousness and (then) clear light,
- 44 the “all-empty” Nirvaṇa, explained as the Dharmakāya. In order for this to become firmly established, one should recite this mantra:
- oṃ I am of the nature of the vajra of wisdom of emptiness¹⁰.
- 45 The ultimate nature of this maṇḍala is without appearance and without characteristics. It is rightly called “ultimate nature” and is the abode of all the Tathagatas.
- 46 The arising of the one absorbed into the clear light is made apparent on account of the establishment of the deity by the practice of the embodiment of the mantra.
- 47 In the midst of the sphere of space, one should bring forth a sun-disc, (and) above that, moreover, the mantrin should visualize a moon-disc.

⁹ T455 Vajramālā Guhyasamāja Explanatory Tantra

¹⁰ oṃ śūnyatā-jñāna-vajra-svabhāv-ātmako 'ham

- 48 There one should visualize a red-coloured lotus with eight petals and moreover, above the lotus, one should bring forth the three-syllable Great Mantra.
- 49 The mantra, the lotus and also the sun (disc) merge into the moon-disc and one should visualize the moon-disc filled with bodhicitta.
- 50 One should think of all (that is) inanimate and animate to be just the same. In order for this to become firmly established, one should recite this mantra:

oṃ I am of the nature of the dharmadhātu¹¹.

- 51 After taking up the yoga in this way, one should practice the “subsequent yoga”¹². The yogin should imagine again the three syllables in the centre of the moon (disc).
- 52 Then, after visualizing the Primordial Lord¹³ resembling a jasmine-white moon, arising from the three syllables, one should practice the “higher yoga”¹⁴.
- 53 By entering into (the form of) Akṣobhya, one should visualize a blazing vajra-being with three faces and six arms, blazing with sapphire brilliance.
- 54 One should visualize a vajra, wheel and lotus in the right hands and a bell, jewel and sword in the left hands.
- 55 Then, knowing the distinctions of (their) elements and so on, one should undertake (their) laying out, from Vairocana to Sumbha(ṛaja), by exact placement of (their) syllables.
- 56 Knowing the mantra, one should place on the crown of the head the syllable of Vairocana: an “oṃ” syllable, white in colour, with the nature of the form aggregate.
- 57 After imagining at the mouth the syllable of Amitābha: an “āḥ” syllable, red in colour, with the nature of the discrimination aggregate, one should attain (the state of) the Lord of Speech.

¹¹ oṃ dharmadhātu-svabhāv-ātmako 'ham

¹² Skt: anuyoga

¹³ i.e. the Ādibuddha

¹⁴ Skt: atiyoga

- 58 The mantrin should place at the heart-centre the syllable of Akṣobhya: a “hūṃ” syllable, resplendent, having (the colour of) lapis lazuli, with the nature of the consciousness aggregate.
- 59 Caused by pure knowledge, one should place at the navel the syllable of the jewel-protector¹⁵: a “svā” syllable, yellow in colour, with the nature of the aggregate of feeling.
- 60 The mantrin should place exactly at both feet the syllable of the karma-protector¹⁶: a “hā” syllable, green in appearance, with the nature of the compositional factors aggregate.
- 61 With Moharatī etc, the mantrin should place on them the earth (element) and so forth: that with solidity¹⁷, that with fluidity¹⁸, that with warmth¹⁹ and that with airiness²⁰ respectively.
- 62 After placing the syllable “thlīm” at the eyes, one should visualize Kṣitigarbha (and) after placing the syllable “oṃ” at both ears, one should visualize Vajrapāṇi.
- 63 One should place at the nose the syllable “oṃ” and then visualize Khagarbha. After thinking of the syllable “oṃ” at the tongue, one should imagine Lokeśvara.
- 64 After thinking of the syllable “hūṃ” at (the seat of) the mind²¹, one should bring forth Mañjuḥṣa²² and after thinking of the syllable “oṃ” on the whole body, one should think of Sarvanīvaraṇaviṣkambin.
- 65 With the syllable “mair” placed at the head, one should imagine Maitreya (and) so much as “saṃ”s have been visualized, (so) should Samantabhadra be visualized on all the joints (of the body).

¹⁵ i.e. Ratnasambhava

¹⁶ i.e. Amoghasiddhi

¹⁷ i.e. earth

¹⁸ i.e. water

¹⁹ i.e. fire

²⁰ i.e. air

²¹ i.e. the heart

²² i.e. Mañjuśrī

- 66 There should be Yamāntaka on the right hand
and on the left one, Aparājita;
Hayagrīva at the mouth and at the vajra, Amṛtakunḍali;
- 67 Acala on the right side²³, on the left (side)²⁴, Ṭakkirāja and at the right knee, one should
imagine Nīladaṇḍa, extremely bright;
- 68 at the left knee, Mahābala and on the top of the head, Uṣṇīṣacakravartī. One should imagine a
Sumbharāja set on both feet.
- 69 After undertaking the laying out (and) the mantrin having acquired the body maṇḍala of
appropriate elements, one should begin the Great Yoga²⁵.
- 70 One should imagine centred at the crown of the head a fully formed moon-disc (and) there
(being) a syllable “oṃ”, white in colour, sending forth five (coloured) light rays.
- 71 Then one should imagine the goddess Locanā in union with Vairocana, gone forth in all
directions (and) filling the whole sky.
- 72 After visualizing the body-vajra and filling the sky, laid out in order, one should imagine the
Lord in the centre in front of oneself,
- 73 bearing the thirty-two marks (and) adorned with the eighty signs (of a Buddha). Then the
mantrin should make requests, saying (these) two verses:
- 74 “(O) glorious bearer of the Buddha-Body, envisaged as the indivisible triple vajra, after
blessing me now, please transform me into the body-vajra.”²⁶
- 75 “(O) Buddhas abiding in the ten directions, envisaged as the indivisible triple vajra,
after blessing me now, please transform me into the body-vajra.”²⁷

²³ Tib: at the right shoulder

²⁴ Tib: at the left (shoulder)

²⁵ Skt: mahāyoga

²⁶ GST 12.71

²⁷ GST 12.72

76 One should imagine Vairocana and Locanā in a state of union. After engaging in that, it will bless (one), one being completely satiated with the five aggregates.

77 “Whatever is the body of all the Buddhas, it is completely satiated with the five aggregates. May my (body) become like that indeed, (endowed) with the nature of the Buddha Body.”

oṃ I am of the nature of the vajra of body of all tathāgatas.

78 One should imagine, centred at the throat, a lotus (and) there a syllable “āḥ” (being) red in colour, (and) Pāṇḍarāvāsīnī, attended by her followers, which one should completely disperse so they fill the whole sky.

79 So after the speech-vajra and the mantrin fill the sky, then the mantrin should make requests, saying (these) two verses:

80 “(O) glorious pathway of the Dharma Speech, envisaged as the indivisible triple vajra, after blessing me now, please transform me into the speech-vajra.”²⁸

81 “(O) Buddhas abiding in the ten directions, envisaged as the indivisible triple vajra, after blessing me now, please transform me into the speech-vajra”²⁹

82 Just (as before, one should imagine) Pāṇḍarāvāsīnī together with (her) consort³⁰ in union. After thinking them entered into (one's) tongue, one should obtain the blessing of speech.

83 “Whatever are words of Vajradharma, they are perfect explanations. May my (body) become like that speech, an equal of those dharma-holders.”

oṃ I am of the nature of the vajra of speech of all tathāgatas.

84 After placing at the heart-centre a moon-disc, extremely bright like lapis lazuli, the mantrin (should imagine) a “hūṃ” having five (coloured) light rays.

²⁸ GST 12.73

²⁹ GST 12.74

³⁰ i.e. Amitābha

- 85 Then one should send forth the goddess Māmakī attended by her followers and after imagining the mind-vajra just so, one should make requests just as before.
- 86 “(O) glorious holder of the vajra-mind, envisaged as the indivisible triple vajra, after blessing me now, please transform me into the mind-vajra.”³¹
- 87 “(O) Buddhas abiding in the ten directions, envisaged as the indivisible triple vajra, after blessing me now, please transform me into the mind-vajra.”³²
- 88 Having the mind-vajra at one's heart-centre and after completely merging into the form of Māmakī, one should obtain the blessing of mind.
- 89 “Whatever is a mind of total goodness is (a mind) of the wise Lord of the Secret Ones. May my (mind) become like that mind, an equal of the vajra-holder.”

oṃ I am of the nature of the vajra of mind of all tathāgatas.

- 90 Thus, after one has been blessed accordingly by each of the three (Buddha-)families, so the wise man will become of the nature of all (those) things, through this mantra:

oṃ I am of the nature of the vajra of body, speech and mind of all tathāgatas.

- 91 After being blessed thus, one should imagine oneself in the centre of a moon-disc, furnished with the six characteristics³³, as the commitment-being.
- 92 One should imagine a very small wisdom-being situated in the middle of the heart and there one should place at the heart a syllable “hūṃ”, understood as the concentration-being.
- 93 Having undertaken the Great Yoga in this way and (being) like one with the nature of the three beings, by the practice of this method, one should commence the Great Accomplishment³⁴.

³¹ GST 12.75

³² GST 12.76

³³ i.e. of a bhagavat

³⁴ Skt: mahāsādhana

- 94 After assuming (the form of) a young girl, royal and noble, wide-eyed and adorned with a youthful body, dark blue, the colour of the petals of the night-lotus,
- 95 being well disciplined (and) after undertaking the practice and being devoted to worship, one should imagine a syllable “om̐” on (her) head and should place a syllable “āḥ” at the pathway of speech.
- 96 After imagining a syllable “hūṃ” at the heart-centre, a “svā” at the navel and a “hā” on each foot, Locanā, Māmakī and in the same way, Pāṇḍaravāsini
- 97 and also in that manner the mantrin should place Tārā on the earth element³⁵ and so on. One should visualize on her³⁶ the goddesses Rūpavajrā and so on.
- 98 One should imagine the union of them with Kṣitigarbha and so on and on the right, Vajravetālī and on the left hand, Aparājitā,
- 99 Bhṛkuṭī at her mouth and Ekajaṭā at (her) secret place. Moreover, the tathāgatī Viśva-vajrī, situated on the right-hand side of the chest³⁷.
- 100 and imagine Viśvaratnā on the left (-hand side) of the consort³⁸. Furthermore, (imagine) at the right knee the tathāgatī Viśvapadmā,
- 101 Viśvakarmā at the left (knee), Akaśavajriṇī on the crown of the head and the Earth-bearing Goddess set on the soles³⁹ of both feet.
- 102 After arranging her⁴⁰ thus, the yogin then should then undertake the “vajra-lotus”. The mantrin should think the vajra born from the syllable “hūṃ” (to be) five-pronged indeed.
- 103 So on the central prong of that, one should visualize the syllable “om̐” and also with a syllable “āḥ” make an eight-petalled lotus .

³⁵ i.e. at the place of the earth element

³⁶ i.e. oneself

³⁷ Tib: Vajrī, a consort of the tathāgatas, at the right shoulder

³⁸ Tib: perfect consort.

³⁹ lit. extremities

⁴⁰ i.e. oneself

104 Five(-coloured) light rays being spread out everywhere, one should undertake the practice:

oṃ I am of the nature of the vajra of passion of all tathāgatas.

105 By the syllable “hūṃ” being sounded, one should become aroused, taking on the pride of a vajra-holder⁴¹. (It being) the time for the coming forth of one's own bodhicitta, one should declare the mantra of the syllable “phaṭ”.

106 At the end of the coming forth, the mantrin should make offering with the bodhicitta to the Buddhas abiding in the ten directions (and) should say this mantra:

oṃ I am of the nature of the vajra of worship of all tathāgatas.

107 Oneself, come forth from the syllable of one's own mantra, being blessed with the triple vajra and after arising in the centre of the lotus, one should once again become Anger-vajra⁴².

108 Arisen from the mantra “Vajra-dhṛk”, one should imagine Akṣobhya-vajra, with his hair drawn up in a topknot, as (one's) Lord, with Akṣobhya placed on his crown.

109 Then one should imagine (him) as resembling (the colour of) lapis lazuli, with a dark blue, a red and a white face⁴³ furnished with all adornments and having six arms.

110 Thus, one should visualize (and) hold in the right hands a vajra, wheel and lotus, in the left ones a bell, wish-fulfilling jewel and sword.

111 After emerging from the heart-centre, thoroughly surveying (all) ten directions, exercising the miraculous powers of a Buddha and turning the wheel of dharma

112 (and) after thoroughly purifying all beings, who are (then) set in the state of Anger-vajra, one returns and sits down before the Vajra-lord.

113 After entering into oneself, the mantrin should imagine being at one's own heart and after returning to one's previous form, abiding in the state of Anger-vajra,

⁴¹ i.e. Vajradhara

⁴² i.e. Wrathful Akṣobhya

⁴³ Tib: a dark blue, a white and a red face

- 114 blazing with sapphire brilliance, in the centre of a sun-disc, (as) a Hero embraced by his own consort (and) arrayed with all adornments,
- 115 glorious with a wrathful, a peaceful and a greatly passionate face. Abiding in the Anger-vajra concentration, one should set forth the whole maṇḍala.
- 116 Arisen from the mantra “Jina-jik”, one should send forth Vairocana, (as) a sovereign, with Akṣobhya placed on his crown⁴⁴, resembling the autumn moon-light and adorned with a topknot and diadem,
- 117 (and) should think of (him) in peaceful guise, with a white, a red and a dark blue face⁴⁵ and with six arms: in the right ones, a wheel, vajra and white day-lotus,
- 118 and visualize in the left ones, a bell, wish-fulfilling⁴⁶ jewel and sword. After going forth from the heart-centre, in the same manner, to (those) beings fallen into delusion,
- 119 and after thoroughly purifying (them), he returns⁴⁷ and sits down in the east on a (moon) disc. Arisen from the mantra “Ratna-dhṛk”, one should send forth Ranaketu⁴⁸, (as) a sage⁴⁹.
- 120 (and) should think of (him with his) hair bound up in a topknot, in peaceful guise with Akṣobhya placed on his crown and with a yellow, a dark blue⁵⁰ and a white face and with six arms.
- 121 One should visualize in the right (hands), a wish-fulfilling jewel, vajra and wheel and in the left ones, a bell, yellow lotus and sword.
- 122 After going forth from the heart-centre, in the same manner, and after thoroughly purifying (those) abiding in a state of pride, he sits down in the southern part, in the centre of a jewel.

44 Tib. only

45 Tib: a white, a black and a red face

46 Skt. only

47 lit. comes again

48 i.e. Ratnasambhava

49 Tib: a mantrin

50 Tib: black

- 123 Arisen from the mantra “Āro-lik”, one should send forth Amitavajra⁵¹, radiant as a ruby-coloured lotus, in peaceful guise with Akṣobhya placed on his crown,
- 124 (and) should think of (him as one's) Lord with his hair drawn up in a topknot and with a red, dark blue⁵⁰ and a white face, accompanied by erotic desire and with six arms.
- 125 While holding a lotus stem together with a bell with the left (hand), one should manifest the lotus, located at the heart centre by the right (hand),
- 126 in the (other) two right, a vajra and wheel and in the (other) two left, a jewel and sword. As before, after purifying those with desire, he sits down behind⁵² on a lotus.
- 127 The mantrin should send forth Amoghavajra⁵³, formed from⁵⁴ the mantra “Prajñā-dhṛk”, green in appearance, as (one's) Lord, with Akṣobhya placed on his crown⁵⁵ and with his hair drawn up in a topknot
- 128 and should visualize (him) with a green, a dark blue⁵⁶ and a white face, radiant with light rays, with six arms: a sword, crossed vajra and wheel in the right ones
- 129 and a bell, green lotus and jewel in the left ones.
After completely purifying (those) beings with wrong speech⁵⁷, he returns⁵⁸
- 130 and sits down in the northern quarter on a crossed vajra.
The lineages of “hatred”, “delusion” and “passion”, of the “wish-fulfilling jewel” and of the “pledge”,

51 i.e. Amitābha

52 i.e. in the west

53 i.e. Amoghasiddhi

54 Tib: arisen from

55 Tib. only

56 Tib: black

57 Tib: perverse faith

58 lit. being come again

- 131 these very five, are the best practices for (those having) the desire for liberation. Arisen from the mantra of Moharati, one should send forth the goddess Locanā,
- 132 and should visualize her (as) white, having a serene disposition and marked with Vairocana on her crown, with a white, a red and a dark blue face⁵⁹ and with six arms.
- 133 One should imagine in the right, a wheel, vajra and indeed, a white night-lotus, and also, in the left, a bell, jewel and sword.
- 134 After going forth from the heart-centre and surveying (all) ten directions, and after (her) great compassion having provided relief from the demons and sicknesses of the world⁶⁰ and
- 135 after returning, she sits down in the south-eastern⁶¹ quarter in the centre of a (moon) disc. Arisen from the mantra of “Dveṣarati”, one should send forth the goddess Māmakī,
- 136 attractive with a beautiful mouth, dark blue as night-lotus petals, with a dark blue, a red and a white face⁶² and with Akṣobhya placed on her crown.
- 137 One should hold in the right, a vajra, wheel⁶³ and purple lotus and in the left hands, a bell, jewel and sword.
- 138 After going forth, in the same manner and after (her) great compassion having provided protection for those afflicted by the terrifying great obstructing ones and after returning, she sits down in the south-west(ern quarter).
- 139 Arisen from the mantra of “Rāgarati”, one should send forth Pāṇḍaravāsini, with a red, a dark blue and a white face⁶⁴, radiant as a ruby-coloured lotus.

⁵⁹ Tib: with a white, a black and a red face

⁶⁰ Tib: seeing in (all) ten directions those in fearful suffering from demons and sicknesses, (her) great compassion brings them peace

⁶¹ lit.. eastern-corner

⁶² Tib: with a black, a white and a red face

⁶³ Tib: a wheel and vajra as before [i.e. a vajra and wheel, as in all the previous occurrences]

⁶⁴ Tib: with a red, a black, and a white face

- 140 One should imagine (her) hair bound up in a topknot along with an Amitābha and (with) six arms, with a left one holding a lotus-stem, together with a bell,
- 141 with a right one, one should open the red lotus (flower) located at the heart centre and with the (other) two right, a vajra and wheel and in the left, a jewel and sword.
- 142 After going forth (as) she who sustains, providing relief to those in great distress⁶⁵ and returning, she sits down in the centre of a lotus in the north-western quarter⁶⁶.
- 143 Arisen from the mantra of “Vajraratī”, one should send forth Tārā, attractive with a green, a dark blue and a white face⁶⁷ (and) a complexion (the colour) of a stalk of dūrva grass.
- 144 and one should imagine (her) with Amoghasiddhi placed on her crown, (with) six arms, a crossed vajra, wheel and a dark⁶⁸ lotus on the right,
- 145 and then the devotee should place in the left (hands) a bell, jewel and sword. After subduing all beings, moreover, sitting on a crossed vajra,
- 146 she, gone forth and after returning, sits down in the north-eastern quarter. Then the yogin should send forth Rūpavajrā and so forth onto the second surround⁶⁹.
- 147 In the south-eastern quarter⁷⁰, one should send forth the goddess Rūpavajrā, attractive, with three faces and six arms, white and crowned with venerable Vairocana,
- 148 holding a mirror with two (hands), the others like Moharatī.
In the south-western quarter, one should place the goddess Śābdavajrā, with six arms,
- 149 yellow in colour and with three faces, crowned with Ratnasambhava and she should be holding a lute with two hands, the others like Māmakī.

⁶⁵ Tib: afflicted by demons

⁶⁶ lit. windy corner

⁶⁷ Tib: with a green, a black, and a white face

⁶⁸ Tib: white

⁶⁹ Tib: level i.e. the next level down from the level where the five main deities and the four goddesses have been placed so far

⁷⁰ lit. corner of Agni

- 150 In the north-western quarter⁷¹, one should place the goddess Gandhavajrā, with six arms, red in colour and with three faces and a topknot with Amitābha,
- 151 holding a conch with two hands and with the others like Pāṇḍaravāsini.
In the north-eastern quarter, one should place the goddess Rasavajrā, with six arms
- 152 and three faces, green in colour and crowned with Amoghasiddhi⁷², holding with her⁷³ hands a vessel of flavours and with the others like Tārā.
- 153 Now one should think of the vajra-being, set in the middle of fire⁷⁴ and in thorough embrace (and) Sparśavajrā with faces etc. the same as her Lord.
- 154 The devotee should send forth to the border in the east, in the second surround⁷⁵, Maitreya and Kṣitigarbha, arisen from the syllables “maiṃ” and “thlīm”.
- 155 Arisen from the syllable “oṃ”, the mantrin should send forth Vajrapāṇi and Khagarbha respectively to the southern border.
- 156 Arisen from the syllables “oṃ” and “hūṃ”, one should send forth Lokeśvara and Mañjuḥṣa⁷⁶ to the west.
Moreover, one should send forth to the north these:
- 157 Sarvanīvaraṇaviṣkambin and Samantabhadra, arisen from the syllables “oṃ” and “saṃ”.
These (all have) the same crowns, colours and so forth as their Lords',
- 158 and with hands and weapons like their respective lords and Maitreya alone holds a cobra's saffron tree⁷⁷ flower in the right hand.
- 159 After thoroughly purifying the sense bases, those⁷⁸ who bestow the divine eye and so forth⁷⁹ on⁸⁰ beings, after returning again, sit down on their very seats.

⁷¹ lit. quarter of wind

⁷² lit. he with a voice like a drum

⁷³ Tib: two

⁷⁴ Tib: a (sun) disc

⁷⁵ Tib: on the third level

⁷⁶ i.e. Mañjuśrī

⁷⁷ also called "snake's heart sandalwood"

⁷⁸ i.e. the previous twelve deities - the names of the first four align with the first four āyatanas, so we might suppose all twelve

- 160 Arisen from the mantra “Yamāntakṛt”, one should send forth Yamāntakṛt with a dark blue, a red and a white face⁸¹, adorned with masses of flames⁸², with a Vairocana crown⁸³.
- 161 holding a staff, wheel and vajra⁸⁴ in the right hands and with the threatening gesture at the heart-centre, a noose, bell and axe in the left.
- 162 Terrifying the obstructing ones and even mighty Indra etc. and their followers, after mounting a lotus and sun(-disc seat), he dwells in the eastern quarter.
- 163 Arisen from the mantra “Prajñāntakṛt”, crowned with Ratnasambhava, the mantrin should send forth Aparājita, white in appearance and adorned with snakes⁸⁵,
- 164 with a white, a dark blue⁸⁶ and a red face, a big pot-belly and three eyes, with fangs and a hideous snarling mouth, adorned with masses of flames⁸⁷,
- 165 holding a vajra, staff and sword in the right hands and with the threatening gesture at the heart-centre, a noose, bell and axe in the left.
- 166 Terrifying the obstructing ones and with left leg extended, after mounting a lotus and sun(-disc seat), he dwells in the southern quarter.
- 167 Arisen from the mantra “Padmāntakṛt”, the devotee should send forth Hayagrīva, with three eyes the colour of a red lotus and with a red, a dark blue⁸⁸ and a white face,
- 168 a snarling mouth, a big pot-belly and an Amitābha crown (as) a hero with left leg extended, adorned with masses of flames⁸⁹.

deities are aligned to the twelve āyatanas.

⁷⁹ i.e. eye, ear, nose, tongue etc.

⁸⁰ lit.. of

⁸¹ Tib: with a black, a white and a red face

⁸² Tib: enveloped in masses of flames

⁸³ Skt omits.

⁸⁴ Tib: holding a staff, vajra and wheel

⁸⁵ Tib: jewels

⁸⁶ Tib: black

⁸⁷ Tib: enveloped in masses of flames

⁸⁸ Tib: black

- 169 One should visualize⁹⁰ a lotus, sword and mace⁹¹ in the right hands and⁹² a bell, axe of pride⁹³ and a noose in the left ones.
- 170 after mounting a lotus and sun(-disc seat), after thoroughly surveying (all) ten directions and after producing extreme fear in the obstructing ones⁹⁴, he dwells in the western quarter.
- 171 Arisen from the mantra “Viḡhnāntakṛt”, crowned with Amoghasiddhi⁹⁵ and blue as night-lotus petals, one should send forth Amṛtakunḡali,
- 172 with a blue, a red and a white face and a lolling, gaping mouth, a big pot-belly and three eyes, adorned with red⁹⁶ light
- 173 and holding a crossed vajra, wheel and mace⁹⁷ in the right and a noose with the threatening gesture, bell and axe in the left.
- 174 After producing extreme fear in the obstructing ones⁹⁸ and with left leg extended, after mounting a lotus and sun(-disc seat), he dwells in the northern quarter⁹⁹.
- 175 Arisen from his own mantra, one should send forth Acala, bright as sapphire, with three eyes, crowned with venerable Vairocana,
- 176 with a hideous snarling mouth and a dark blue¹⁰⁰, a red and a white face, loud laughing howls, terrifying, with¹⁰¹ a big pot-belly and (showing) great power.

89 Tib: wrathful within masses of flames

90 Tib: Holding

91 Tib: pestle

92 Tib. adds: having pride

93 i.e. for cutting down pride

94 Tib: the Nāgas

95 lit.. he with a voice like a drum

96 Tib: flaming

97 Tib: pestle

98 Tib. omits

99 lit. quarter of Kubera

100 Tib: black

101 Tib: terrifying with roaring laughs of "ha ha"

- 177 One should hold in the right hands a sword, vajra and wheel and in the left ones a threatening gesture, axe and noose.
- 178 After destroying the obstructing ones who cause diseases and with left leg extended, after mounting a lotus and sun(-disc seat), he dwells in the south-eastern quarter¹⁰².
- 179 Arisen from his own mantra, the devotee should send forth Ṭakkirāja, heroic¹⁰³ and bright as sapphire, crowned with Ratnasambhava,
- 180 with a dark blue¹⁰⁴, a red and a white face, a big pot-belly and having a terrifying appearance¹⁰⁵, with two hands in the vajra-gesture of making a “hūṃ” syllable,
- 181 and a vajra and sword in the (other) two right ones, a noose and elephant goad on the left. (After) destroying the obstructing ones¹⁰⁶, with left leg extended, he dwells on a sun(-disc seat) in the south-west¹⁰⁷.
- 182 Arisen from his own mantra, the devotee should send forth Nīladaṇḍa, with the appearance of a dark blue cloud, three eyes and crowned with Amitābha.
- 183 with a blue, a red and a white face¹⁰⁸, and a big pot-belly; a bringer of fear, holding a staff, sword and wheel in the right hands and
- 184 with the threatening gesture at the heart-centre, a lotus and axe¹⁰⁹ on the left. After overcoming dreadful calamity and¹¹⁰ standing with left leg extended,
- 185 after mounting a lotus and sun(-disc seat), he dwells in the north-western¹¹¹ quarter. Arisen from his own mantra and crowned with Amoghasiddhi¹¹²,

¹⁰² lit. abode of fire

¹⁰³ Tib: wrathful

¹⁰⁴ Tib: black

¹⁰⁵ Tib: three eyes and terrifying fangs

¹⁰⁶ Tib. adds: in the south-west

¹⁰⁷ Skt. only

¹⁰⁸ Tib: a blue, a white and a red face

¹⁰⁹ Tib: an axe etc.

¹¹⁰ Tib. adds: being fierce

¹¹¹ lit. windy

¹¹² lit. he with a voice like a drum

- 186 the mantrin should send forth Mahābala, brilliant as night-lotus petals, with a dark blue , a red and a white face, three eyes and making a terrifying noise,
- 187 with all his limbs adorned with snakes, a big pot-belly and having a terrifying appearance, holding a staff, sword and wheel in the right hands and
- 188 with the threatening gesture at the heart-centre, a lotus and axe¹¹³ on the left. Vanquishing the dreadful ḍākinīs and so on and standing with left leg extended, he
- 189 after mounting a lotus and sun(-disc seat), dwells in the north-eastern quarter. Arisen from his own mantra, one should send forth Uṣṇīṣacakravartī,
- 190 as a sovereign, blue as the sky, terrifying, with Akṣobhya placed on his crown, a dark blue¹¹⁴, a red and a white face, three eyes and a pot-belly hanging down,
- 191 holding the uṣṇīṣa at the crown with both a left and a right hand, a vajra and lotus with the (other) two right ones and the threatening gesture and sword with the others¹¹⁵.
- 192 Overcoming all calamities and standing with left leg extended, after mounting a lotus and sun(-disc seat), he dwells in the direction of the zenith¹¹⁶.
- 193 Arisen from his own mantra, the devotee should send forth Sumbharāja, radiant as the sky, with three eyes, and a dark blue¹¹⁷, a red and a white face,
- 194 a big pot-belly, a snarling mouth, with Akṣobhya placed on his crown and holding a vajra, wheel and jewel in the right hands
- 195 with the threatening gesture at the heart-centre, a lotus and sword in the left. All the moving and unmoving poisons - “Kālakūṭa” and so on

113 Tib: an axe etc.

114 Tib: blue

115 Tib: on the left

116 lit. of Brahma

117 Tib: black

- 196 having been destroyed and after pacifying all obstacles and fulfilling the ignorant everywhere¹¹⁸, standing with left leg extended,
- 197 after mounting a lotus and sun(-disc seat), he dwells below the ground.
- 198 After setting out the maṇḍala of all thirty-two deities and being seated in the centre of the circle, one should begin the “subtle yoga¹¹⁹”.
- 199 At the tip of the nose, one should imagine a mustard seed and one should visualize inside the mustard seed both that which moves and that which does not move¹²⁰ as the abode of wisdom, delightful, subtle and brought about by wisdom.¹²¹
- 200 Continually by means of yoga, one should imagine diligently at the tip of the nose a five coloured precious jewel the size of a mustard seed.¹²²
- 201 (When) the jewel has become stable, one should send it forth; (when) it is not stable, one should not send it forth: one should send it forth with clouds of the most excellent requisites (having) a radiance like that of the Buddhas.¹²³
- 202 With the consuming of alms food, it ought not to be prayed for, nor should there be enjoyment of the alms food. One should recite the mantra, entire and whole: (there will be) the achievement of everything one wants to enjoy.¹²⁴

[202 Alternative verse

Having the nature of one who is radiating, one should send (it) forth with great clouds of Bodhisattvas holding (their) implements of wheel, vajra, precious jewel, lotus and sword.^{125]}

¹¹⁸ Tib: bringing the Buddha-word to all without exception

¹¹⁹ Skt: sūkṣmayoga

¹²⁰ i.e. everything at all

¹²¹ GST 6.9

¹²² GST 3.12

¹²³ GST 3.13

¹²⁴ GST 7.4 – this verse seems oddly out of context, even though it is present in both the Sanskrit and both Tibetan versions. The pattern of verses suggests it should be either GST 3.14 or 13.14. 13.14 seems unlikely as it offers an alternative to what it proposes in 13.12. On the other hand, 3.14 concludes what was begun in 3.13. See Fremantle 1971: 73 & 38.

¹²⁵ GST 3.14

- 203 After speaking thus, one should send forth the vajra. After doing both (these things), one should bring it back: so this recitation (of the mantras) of all the Buddhas is said (to be) sublime.¹²⁶
- 204 After reciting the “subtle yoga” in two parts, as one wishes, one (as) a mantrin should bring oneself into the state of true reality.
- 205 Then, not seeing (their) Lord, the four goddesses seated in the maṇḍala so arouse him to great bliss with a quartet of songs.
- 206 O you (of) vajra-nature, Lord abiding in the realm of beings,
 who takes pleasure in enjoyment, protect me with (your) desire for the great goal,
 love me, O father (who has) the greatest attachment to beings,
 if you wish (me) to continue living, O great Lord.¹²⁷
- 207 O you (of) vajra-body, beloved of all beings, cakra of command,
 goal of Buddhas, true nature of enlightenment, who sees what is beneficial,
 love me who is committed to passion with (your) passion,
 if you wish (me) to continue living, O great Lord.¹²⁸
- 208 O you (of) vajra-speech, compassionate benefactor of all,
 forever engaged in acts needed for the goal of the world,
 love me, (you of) perfect goodness, engaging in great joy,
 if you wish (me) to continue living, O great Lord.¹²⁹
- 209 O you (of) vajra-desire, supreme commitment, goal of highest good,
 ornament of the lineage of perfect Buddhas, compassionate (to all) alike,
 love me, who is become a treasury of good qualities, a great jewel,
 if you wish (me) to continue living, O great Lord.¹³⁰
- 210 The Lord (being) thus roused by (these) recitations of his perfect qualities, the (female) Tathāgatas together praise (him) as having the natures of Akṣobhya and so forth.

¹²⁶ GST 13.15

¹²⁷ GST 17.72

¹²⁸ GST 17.73

¹²⁹ GST 17.74

¹³⁰ GST 17.75

- 211 Homage to you, O Akṣobhya-vajra, extremely wise,
great sage of the vajra-realm,
threefold maṇḍala, supreme triple vajra,
O mystic speech.¹³¹
- 212 Homage to you, O Vairocana, extremely pure,
vajra of peace, great bliss,
to the teachings, luminous by nature,
O vajra teacher.¹³²
- 213 Homage to you, O Ratnasambhava, extremely deep,
vajra of space, pristine (as) the sky,
pure (by) nature, undefiled,
O vajra body.¹³³
- 214 Homage to you, O Amitābha, great king,
free from conceptual thought, holder of the vajra of space,
(who) has achieved the transcendence of passion,
O vajra speech.¹³⁴
- 215 Homage to you, O Amoghasiddhi, perfect Buddha,
fulfiller of all desires,
arisen from inherent purity,
O vajra being.¹³⁵
- 216 “After praising and being delighted by the Buddhas, manifesting the maṇḍala, making the
highest secret one and so much more evident in one's own body-maṇḍala and after setting out
the maṇḍala, one abides (in) great bliss, (being) the Lord alone.
- 217 Then, after the yogin (who) has undertaken the four yogas has imagined the world in the
centre of the “hūṃ” syllable (and) seen the beings there arisen as vajra-beings, so after (they)
have arisen everywhere, (this) meditation should go forth in the same manner.

¹³¹ GST 17.1

¹³² GST 17.2

¹³³ GST 17.3

¹³⁴ GST 17.4

¹³⁵ GST 17.5

- 218 Whenever a mantrin clinging to meditation would become emaciated, he should reflect upon this practice of pleasing the body, speech and mind.
- 219 After setting the maṇḍala on one's head, held a span apart, and imagining within the “oṃ” syllable the five nectars raining down,
- 220 By this vajra-practice, one becomes radiant in an instant and there is no doubt that one attains a virtuous body, speech and mind.
- 221 So, the mantrin, (by) constant repetition will purify (oneself) and in that way will come to understanding. So after thoroughly purifying the heart and throat centres, one would please the Tathāgatas
- 222 and after thoroughly purifying (oneself) with the “hūṃ” syllable, one should come to understanding through the “āḥ” syllable. Purifying the food-offering, one should cause the “oṃ” syllable to blaze up.
- 223 First, after imagining a conch at the throat (and) there an eight-petalled lotus arisen from a “hrīḥ” syllable, one should imagine a “hūṃ” syllable in (its) centre.
- 224 One should visualize a great five-pointed vajra arisen from the “hūṃ” syllable (and) consider within the middle of the tips of the prongs an “oṃ” syllable, purifying (one's) throat.
- 225 After imagining a thunderclap at the heart, one should send forth a trident of fire and then make the food-offering: this is then the inner fire-offering.
- 226 The wind makes the fire blaze, which boils the water: the offering appears, located in the greatly powerful maṇḍala.
- 227 Whatsoever food and drink (there is), all that food, with the water, should enter the lotus at the heart by the lotus of the mouth.
- 228 (It being) gone down below the central lotus¹³⁶, by the practice of complete union, after coming forth from the secret lotus¹³⁷, one should recognize it as ultimately (just) ash.

¹³⁶ i.e. heart cakra

¹³⁷ i.e. secret place cakra

229 Neither old age nor sickness nor dying nor poison and so on: no untimely death (is there) for one (who has) overcome all misfortune.

230 After churning the ocean of the secret assembly¹³⁸ with the churning-stick of the venerable vajra-garland¹³⁹ (and) producing the nectar-limbs of (this) practice, the whole world should reach the deathless state.

Colophon:

The piṇḍīkrama sādhana¹⁴⁰ is completed. (It is) a work of the venerable Śrī Nāgārjuna.

Translated, edited and finalized by the master Ācārya Śraddhakaravarma of India and translator and principal editor Rin-chen bZang-po

Extended Colophon¹⁴¹:

Later determined and well set down in Magadha by the translator Chag Chos-rje dPal, in the presence of the master, guru (and) very reverend mahāvajradhara Ravīndraruci of India.

138 i.e. Guhyasamāja

139 T455 Vajramālā Guhyasamāja Explanatory Tantra

140 i.e. the sādhana of the condensed method

141 T4788 only