

The Guhyasamāja Sūtramelāpaka-sādhana
and its context

(Draft work-in-progress)

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Abstract

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a. Relationship between the structure of the Sūtramelāpaka sādhana and the Piṇḍikṛta sādhana

The SMP has a similar structure to the PKS and justifies each section with one or more quotations from the GST.

SMP Verses	SMP Subject	Supporting GST quotation	PKS Verses	PKS Subject	Supporting GST quotation		
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28-41	Visualizing the Protection Wheel	13.29 14.26 13.74	8-9	Protection wheel			
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70-78	Visualizing and seating the thirty-two deities	1.1	27-35	Visualizing and seating the thirty-two deities			
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			39-43	Dissolution of the aggregates, elements and faculties			
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		1.4					
		7.3					
		8.9					

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b. Tibetan text with correlated English translation

	Derge T1797 Peking P2662	
	11a	
	// rgya gar skad du /	In India, called:
	shrI gu hya sa mA dza ma hA yo ga tan+tra ut+pA da kra ma sA d+ha na sU tra me shra pha ka nA ma /	Śrī-guhya-samāja-mahā-yoga-tantr-otpāda-kra- ma-sādhana- sūtra-melapaka-nāma
	bod skad du /	In Tibet, called:
	rnal 'byor chen po'i rgyud dpal gsang ba 'dus pa'i bskyed pa'i rim pa bsgom pa'i thabs mdo dang bsres pa zhes bya ba /	rnal 'byor chen po'i rgyud dpal gsang ba 'dus pa'i bskyed pa'i rim pa bsgom pa'i thabs mdo dang bsres pa zhes bya ba
1	dpal rdo rje sems dpa' la phyag 'tshal lo /	I pay homage to the venerable Vajrasattva.
2	/ rnal 'byor chen po'i rgyud dpal gsang ba 'dus pa la rdo rje 'chang chen po la sogs pa'i sgrub pa la rab tu 'jug pa rnams kyis bskyed pa'i rim pa'i ting nge 'dzin nges par bya ba'i phyir mdo dang bsres pa zhes bya ba le'u bcu bdun pa las btus te bsdu bar bya'o /	With regard to the Great Yoga Tantra of the glori- ous Guhyasamāja tantra, in order that the practices of the sādhana of Mahāvajradhara and the others will produce a correct apprehension of the Genera- tion Stage meditation, I will gather together and summarise the "Seventeen Chapters" (into) what is called "Combined with Sūtra".
3	/ de la sgrub pa 'os ji skad du le'u bcu gnyis pa las /	The worthy sādhana says, from the twelfth chapter:
4	dgon pa chen po'i sa phyogs ni /	"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 accomplish- ments should be achieved."
5	/ me tog 'bras bu sogs pas brgyan /	
6	/ ri bo dben pa'i sa phyogs su /	
7	/ dngos grub thams cad bsdu pa 'grub /	
8	/ ces bya ba la sogs pa rdo rje'i tshig gi tshul gyis rjes su mthun pa'i gnas su sems dpa'i skyil mo krung du 'dug ste /	and so on. In accordance with the vajra-speech ² , as a basis for complying (with it), one should sit in the half-lotus posture
9	sems can thams cad la snying rje chen po'i sems bskyed de le'u gsum pa las /	and develop the mind of Great Compassion towards all beings. From the third chapter:

¹ GST 12.4, PKS 6

² i.e. the word of Buddha

10	nam mkha' dbyings kyi dbus gnas par /	"In the midst of the sphere of space, one should visualize the buddha-maṇḍala: a great mass of clouds of light rays with the radiance of the luminous Buddhas,
11	/ sangs rgyas dkyil 'khor bsgom pa ni /	
12	/ 'od zer sprin gyi tshogs chen po /	
13	/ sangs rgyas 'bar ba'i 'od dang ldan /	
14	/ 'od zer sna lngas kun du khyab /	sending forth five coloured light rays, all around in every direction and adorned with the five sense pleasures and with the five kinds of offerings.
15	/ kun nas yongs su zlum po ste /	
16	/ 'dod pa'i yon tan lnga yis brgyan /	
17	/ mchod pa rnam pa lngas brgyan pa /	
18	/ mdor na de ltar bsgoms nas su /	To finish, after visualizing thus, one should imagine a form in the centre."
19	/ gzugs ni dbus su bsgom par bya / ³	
20	/ zhes mdor bsdus te gsungs pa de la dang po kho nar byang chub kyi sems rdo rje'i gzugs can zhes bya ba bskyed par bya ba ste /	In summary, it said: "Just in the beginning, <u>(there is) the form of Bodhicittavajra</u> " ⁴ which one should visualize."
21	le'u bco lnga pa las /	From the fifteenth chapter:
22	rnam par snang mdzad 'od 'dra zhing /	"One should become like radiant Vairocana and Vajrasattva, the great king, the Buddha who is the holder of the Triple Vajra."
23	/ rdo rje sems dpa' rgyal po che /	
24	/ sangs rgyas rdo rje [11b] gsum 'dzin 'gyur / ⁵	
25	/ zhes gsungs pa 'dis rdo rje 'chang chen po sku mdog dkar por bdag nyid ji lta ba bzhin mos par bya'o /	Because of this phrase, one should think of oneself just so, as a Mahāvajradhara, white in colour.
26	/ de nas le'u dang po las /	Then, from the first chapter:
27	ye shes sgron ma zhes bya ba'i ting nge 'dzin gsungs pa'i tshul gyis mi bskyod pa bskyed pas zhe sdang rdo rjer gyur nas le'u bcu gsum pa las / ⁶	by means of the phrase "the samādhi called 'the <u>lamp</u> ⁷ of wisdom", and through having arisen as Akṣobhya, after becoming Anger Vajra, from the thirteenth chapter:
28	khro bo zhe sdang gnas las skyes /	"The Wrathful Ones, arisen from the state of hatred, forever intent on slaughter, will achieve, by the use of slaughter, the highest state of <u>accomplishment</u> ⁸ ."
29	/ gsod la rtag tu brtson pa dag	
30	/ sgrub pa mchog gi chos can la /	
31	/ gsod pa'i don gyis 'grub par 'gyur / ⁹	
32	/ zhes gsungs pas yi ge hUM ring po las khro bo'i rgyal po bcu phyung la le'u bcu bzhi pa las /	Because of (this) phrase, (one) has brought forth the ten wrathful spirits from elongated "hūṃ" syllables and then, from the fourteenth chapter:

3 GST 3.1

4 alt: "... (there is) the mind of enlightenment in the form of a vajra"

5 GST 15.35

6 GST 1.4

7 GST: vajra lamp

8 i.e. siddhi

9 GST 13.29

33	oM sum+b+ha zhes bya ba la sogs pa gsungs pa'i sngags kyi khro bo'i rgyal po gnod mdzes la bka' bsgo bas phyogs bcu'i bgegs kyi tshogs bkug nas le'u bcu gsum pa las / ¹⁰	"oṃ sūmbha" and so on, since one should command wrathful Sumbharāja with the mantra as above, he will seize the mass of the obstructing spirits of the ten directions and then, from the thirteenth chapter:
34	yi dam bcas pa rdzogs nas kyang /	"after the deities have been completely set in place, they will protect the Tantric Ground: Being established in this meditation practice, one is empowered by the Buddhas. One should visualize the great king Vajrāmṛta (as) Vajra-dagger (and) with a show of blazing sparks, strike the circle <u>in</u> ¹¹ the ten directions"
35	/ sngags kyi gnas ni bsrung bar bya /	
36	/ bsam gtan sbyor ba 'di la ni /	
37	/ gnas nas sangs rgyas byin gyis rlob /	
38	/ rdo rje bdud rtsi rgyal chen po /	
39	/ rdo rje phur bu rnam par bsgom /	
40	/ me stag 'bar ba 'dra ba yis /	
41	/ phyogs bcu'i dkyil 'khor gdab par bya / ¹²	
42	/ zhes gsungs pa 'dis khro bo bdud rtsi thab sbyor gyi phur bu rnam kyis oM gha gha zhes bya ba la sogs pa'i sngags kyi gnod mdzes la bka' bsgo ste phur bu gdab bo /	By the above, with the daggers of wrathful Amṛitakuṇḍalī (and) with the mantra of: "oṃ gha gha" etc., one should command Sumbha(rāja) and strike (with) the dagger.
43	/ de nas 'dod pa'i rgyal po'i sngags kyi rdo rje rab bsam pa dang /	Then, with the mantra of Ṭakkirāja, one should imagine a vajra and
44	hUM mdzad kyi rdo rje'i dra ba yi ge hUM gis sa'i cha rdo rje'i rang bzhin du bsam zhing yi ge gsum gyis go cha la sogs pa bya'o /	by making a hūṃ, (there is) a net of vajras; with the hūṃ syllable, one should think of (that) place as (having) the nature of a vajra, and then the three syllables will produce protective armour and so on.
45	/ de ltar phyogs dang mtshams bcing ba dang ra ba la sogs pa'i cho ga srung ba'i 'khor lo bsgoms la le'u gnyis pa las /	In that way, one should bind (those in) the cardinal and intermediate directions and practice the Protection Wheel ritual of the (protective) enclosure. Then, from the second chapter:
46	dngos po med pa sgom pa'i dngos /	"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."
47	/ bsgom par bya ba bsgom pa min /	
48	/ de ltar dngos po dngos med pa /	
49	/ bsgom pa dmigs su med pa'o / ¹³	
50	/ zhes tshigs su bcad pa'i don gyis stong pa nyid kyi rang bzhin du bsgom mo /	Because of the meaning of this verse, one should contemplate (it) as the nature of emptiness.
51	/ de nas le'u bcu gcig pa las /	Then, from the eleventh chapter:
52	dkyil 'khor rdo rje kun las skyes /	

10 GST 14.26

11 lit. of

12 GST 13.74

13 GST 2.3, PKS 17

53	/ nam mkha' rdo rje dbus su bsgom / ¹⁴	"In the centre of Vajra-space, one should imagine the maṇḍala, arising out of all the vajras."
54	/ zhes bya ba la sogs pa gsungs pas /	and so on, by the above,
55	rlung la sogs pa'i dkyil 'khor bzhi bskyed nas /	after bringing forth the four maṇḍalas of Wind and so on, one should merge them together again.
56	bsdu ba dag kyang rab tu bya /	
57	/ zhes bya / [12a] / ba la sogs pas sa'i cha bskyed la le'u bcu gcig pa las /	and so on, (and) bring forth the ground (which) from the eleventh chapter:
58	yi ge b+hUM gyis gnas bsgom ste / ¹⁵	"One should visualize the ground with the bhrūṃ syllable and ..."
59	/ zhes bya bas gzhal yas khang bsams la /	By saying (which), one imagines an inestimable pavillion and
60	der le'u dang po las /	about which, from the first chapter:
61	gsal ba la sogs dkyil 'khor ldan /	"endowed with <u>a mandala which is</u> ¹⁶ luminous and so on: the abode of all the Tathagatas."
62	/ de bzhin gshegs pa kun gyi gnas / ¹⁷	
63	/ zhes gsungs pa 'dis sna tshogs pad+ma'i steng du zla ba la sogs pa'i gdan gyis brgyan la le'u brgyad pa las /	Because of this phrase, seats of moon (discs) above variegated lotuses will adorn (it) and from the eighth chapter:
64	dpag tshad bye ba'i khyon tsam la /	"Measuring some millions of leagues,
65	/ gru bzhi shin tu mdzes pa yi /	beautiful, with four corners,
66	/ mchod rten rin chen sna bzhi pa /	a shrine of the four kinds of gems,
67	/ gsal zhing rang bzhin dri ma med / ¹⁸	luminous and pure by nature"
68	/ ces bya ba la sogs pa gsungs pas /	and so on. Because of this phrase,
69	de bzhin gshegs pa thams cad kyi bzhugs gnas ji lta ba bzhin du bsgom mo /	one should imagine the abode of all the Tathāgatas as just so.
70	/ gnas ni bskyed pa sngon 'gro bas /	Because of what has been visualized so far, there
71	/ rdo rje gsum bskyed bsgom par bya /	one should imagine the arising of the Triple Vajra.
72	/ zhes gsungs pas lhag par mos pa can gyi sems kyis bdag nyid rdo rje 'chang nyid du gyur nas /	By speaking thus with a mind of great faith, after one's own self becomes of the nature of Vajradhara,
73	dbus kyi gdan la <u>sems pa'i</u> ¹⁹ skyil mo krung gis gnas par bsams nas le'u dang po las /	and after imagining (oneself) sitting on the central seat in the half-lotus posture, from the first chapter:
74	gsal ba de yi ngo bo nyid /	"Luminous by nature,
75	/ sna tshogs gzugs kyis kun du khyab /	(with one's) various forms going forth in all the di-

14 GST 11.3

15 GST 11.5

16 skt: maṇḍalas which are ...

17 GST 1.1

18 GST 8.16

19 hyp: sems dpa'i

76	/ sangs rgyas chogs kyis rab tu rgyas /	
77	/ 'od zer 'phro ba mang po 'khrug ²⁰	rections,
78	/ ces gsungs pa 'dis dkyil 'khor gyi 'khor lo bkod pa'i ting nge 'dzin gyis dbang du byas te lhag par mos pa la dmigs par stan pa ²¹ yin no /	filling them with the group of buddhas, Because of this saying, with regard to the samādhi of the laying out of the circle of the maṇḍala, it is a teaching on the apprehension of ²² great faith.
79	/ da ni rnal 'byor bzhi'i rim pa brtsam par bya ste de la le'u bdun pa las /	Now, one should undertake the stages of the Four Yogas and concerning that, from the seventh chapter:
80	dam tshig khu phyung cho ga bzhin /	"In accord with the ritual, one should should emit
81	/ 'bras bu 'dod pas btung bar bya /	the semen of union and one should consume it with
82	/ de bzhin gshegs pa'i tshogs bsad nas /	the desire (of obtaining) the fruit.
83	/ dngos grub rab mchog thob par 'gyur / ²⁴	After <u>dissolving</u> ²³ the assembly of tathāgatas, one will achieve the highest attainment."
84	/ zhes gsungs pa 'dis lhag par mos pa'i ting nge 'dzin gyis dkyil 'khor gyi 'khor lo bkod pa'i de bzhin gshegs pa rnam phung po la sogs par bsdus te /	By the above, with a mediation of great faith, one brings together the aggregates and so forth of the Tathāgatas which are placed on the wheel of the maṇḍala and
85	gzugs phung gtogs dang zhes bya ba la sogs pas don dam pa'i dkyil 'khor du zhugs la /	by what is called "complete attainment of the form aggregate" and so on, one enters into the Maṇḍala of True Reality and
86	le'u gsum pa las /	From the third chapter,
87	oM shU nya tA zhes bya ba la sogs pa gsungs pa'i sngags kyis byin gyis brlab pa'o / ²⁵	"oṃ śūnyatā" and so on, one is empowered by the mantra as above.
88	/ le'u bryad pa las /	From the eighth chapter:
89	nam mkha' dbyings kyi dbus gnas par /	"In the midst of the sphere of space, one should vi-
90	/ ye shes rgya mtsho bsgom par bya / ²⁶	sualize the Ocean of Wisdom"
91	/ zhes gsungs pa 'dis ye shes rgya mtsho'i gzugs su [12b] yongs su gyur nas /	By the above, after completely attaining the form of the Ocean of Wisdom,

20 GST 1.1

21 P: bstan pa

22 lit. for

23 lit. killing, extinguishing

24 GST 7.33

25 GST 3.1

26 GST 8.10

92	de nas ldang bar gyur pa ni ye shes rgya mt-sho las nyi ma'i dkyil 'khor de'i steng du zla ba'i dkyil 'khor yang de'i steng du pad+ma dmar po 'dab ma brgyad pa pad+ma'i steng du yi ge gsum bkod de /	then, arisen from the Ocean of Wisdom are set out a sun disc, above which a moon disc, above which a red lotus with eight petals and above which the three syllables.
93	de thams cad bsdu te zla ba'i dkyil 'khor 'dra bar yongs su gyur par bltas la /	All these things are merged together and are seen to become just as the moon disc.
94	de las byung ba'i 'od zer gyi 'phro 'du bskyed nas sems can gyi khams rnams ye shes kyi bdag nyid zla ba'i dkyil 'khor de nyid du rjes su bcug la le'u gsum pa las /	After light rays emanating from it radiate and return, all the realms (full) of beings are brought to the very same nature as the wisdom-nature of the moon disc and, from the third chapter:
95	oM d+har+ma d+hA tu zhes bya ba la sogs pa gsungs pa'i sngags kyis brtan par bya ba 'di ni rnal 'byor te / ²⁷	"oṃ dharmadhātuḥ" and so on, becoming steadfast through by the mantra as above, this is the Yoga.
96	de bas na /	Therefore,
97	ye shes tsam la snyoms 'jug pa /	"one should know remaining absorbed in wisdom alone to be the practice",
98	/ rnal 'byor yin par shes par bya /	
99	/ zhes gsungs pa yin no /	it is said.
100	/ de la le'u bcu gcig pa las /	Regarding that, from the eleventh chapter:
101	rdo rje mchog gsum yi ge sngags /	"Meditating on the supreme three-syllable mantra as the Great Seal, in order to attain complete enlightenment, one should become wholly the Wisdom-vajra."
102	/ phyag rgya chen por rnam bsgom pa /	
103	/ byang chub thams cad thob bya'i phyir /	
104	/ ye shes rdo rje dag gis bya / ²⁸	
105	/ zhes bya ba la sogs pa gsungs pas /	and so on, by the above,
106	zla ba'i dkyil 'khor gyi steng du yi ge gsum bkod la rdo rje rgyal de las byung ba /	one should place the three-syllable mantra above the moon-disk. Bringing forth from that the vajra-k-ing
107	/ rdo rje 'chang chen por bdag nyid ji lta ba bzhin bsgom pa ni rjes su rnal 'byor ro /	and visualizing oneself as identical with Mahāvajradhara is the Subsequent Yoga ²⁹ .
108	/ de nas le'u dang po las gsungs pa'i rig pa'i skyes bu gzugs can ye shes kyi rang bzhin gyi lus kyis sems can gyi don bya bar mi nus pas na le'u brgyad pa las /	Then, from the first chapter, since one is unable to achieve the benefit of beings through the wisdom of one's own ordinary body, possessing the form of the being as above, from the eighth chapter:
109	nu ma'i bar nas klad pa'i rgya bar du /	"One knowing the ritual should place the Bodhisattvas of the fivefold family between the breast
110	/ cho ga shes pas rkang mthil bar du dgod /	
111	/ lte ba rked pa gsang bar rgyal ba'i sras /	

27 GST 3.12

28 GST 11.1

29 i.e. Anu-yoga

112	/ rigs lnga rnam ni dgod par rab tu bya / ³⁰	and the crown and between the feet and put them in
113	/ zhes bya ba la sogs pa gsungs pa'i sngags kyis byin gyis brlabs pas phung po la sogs pa'i ngo bo nyid la de bzhin gshegs pa thams cad ye shes kyi rang bzhin lus la rjes su zhugs par bya'o /	position at the navel, loins and secret place," and so on. Through being empowered by the mantra as above, one should transform each of one's own aggregates into the very wisdom-body of every one of the Tathāgatas.
114	/ de bas na le'u bcu bdun pa las /	Therefore, from the seventeenth chapter:
115	phung po lnga ni mdor bsdus na /	"In brief, the five aggregates are called the five
116	/ sangs rgyas lngar ni rab tu bsgrags /	Buddhas and
117	/ rdo rje skye mched nyid dag kyang /	the vajra sense-bases are the highest maṇḍala of the
118	/ byang chub sems dpa'i dkyil 'khor mchog / ³¹	Bodhisattvas."
119	ces gsungs pa yin no /	which is what is said (here).
120	/ da ni sku'i dkyil 'khor gyi lha rnam la rjes su zhugs pas zhal gsum lta bus gdul bya rnam kyi don du rdo rje 'chang gi bdag [13a] nyid du bsgom par bya'o /	Now, through the practice of the deities' body- maṇḍala, one should visualize the disciples with three heads, with the nature of Vajradhara.
121	/ don 'di nyid bstan pa ni le'u dang po las /	As to what was just described, from the first chap- ter:
122	rig pa'i skyes bu chen po'i gzugs de bzhin gshegs pa thams cad kyi <u>sngags kyi byin gyis</u> <u>brlabs</u> ³² kyi byin gyis brlabs so /	". . . empowered the embodiment of the Great Knowledge-being with the empowering mantra of the all the Tathāgatas ³³ .
123	/ byin gyis brlabs <u>pa tsam gyis de</u> ³⁵ ma thag tu bcom ldan 'das byang chub kyi sems rdo rje de bzhin gshegs pa zhal gsum pa lta bur de bzhin gshegs pa thams cad kyi gzig par gyur te ³⁶ zhes gsungs pa ni shin tu rnal 'byor ro /	As soon as he was empowered, the Blessed One, the Tathāgata Bodhicittavajra, was seen as three- faced by all the Tathāgatas." As for the above, this is the Higher Yoga ³⁴ .
124	/ de nas rnam par snang mdzad la sogs pa'i ye shes sems dpa' rjes su zhugs pas sku la sogs pa'i rim pa 'dis byin gyis brlab par bya'o /	Then, because of attaining to the wisdom-being of Vairocana and so on, one will be empowered with the stage of "Body" and so on.

30 GST 8.9

31 GST 17.50

32 SMP: bdag po sngags; alt. reading from GST 1.2 91a.6 preferred.

33 Based on alt. reading from GST 1.2

34 skt: Atiyoga

35 SMP omits; alt. reading from GST 1.2 91a.7 preferred.

36 GST 1.2

125	/ de la rim pa ni 'di yin te le'u bcu gcig pa las /	So, as for "stage", this is from the eleventh chapter:
126	rdo rje dkyil 'khor dbus gnas par /	One should visualize a "hūṃ" (syllable) set in the centre of a vajra disc.
127	/ hUM zhes bya ba rab tu bsgom /	
128	/ gsal ba'i dkyil 'khor dbus gnas par /	One should visualize an "oṃ" syllable in the centre of a luminous disc.
129	/ yi ge oM ni rnam par bsam /	
130	/ chos kyil dkyil 'khor dbus gnas par /	One should visualize an "āḥ" syllable in the centre of a dharma disc.
131	/ yi ge AH zhes rnam par bsam / ³⁷	
132	/ zhes gsungs pa 'dis mgo bo dang lkog ma dang snying ga'i phyogs su yi ge gsum rnam par bkod la /	By the above, one should place the three syllables at the locations of the crown, the throat and the heart-centre and
133	de las byung ba'i spyan la sogs pa'i tshogs kyis sku rdo rje la sogs pa bkug la le'u bcu gnyis pa las /	with the arising of masses of Locanas etc. from that, the vajra body and so on <u>are</u> ³⁸ drawn down and, from the twelfth chapter:
134	sangs rgyas sku 'dzin dpal dang ldan / ³⁹	After praying with the verses "(O) glorious bearer of the Buddha-body" and so on
135	/ zhes bya ba la sogs pa'i tshigs su bcad pa rnams kyis gsol ba btab la rjes su'i zhugs nas le'u bdun pa las /	and practicing (thus), from the seventh chapter:
136	sangs rgyas kun gyi sku gang yin / ⁴⁰	with the verses "Whatever is the body of all the Buddhas . . ."
137	/ zhes bya ba la sogs pa'i tshigs su bcad pa rnams kyis rigs gsum gyi bdag nyid can du nga rgyal bskyed la le'u drug pa las /	one should generate pride as three types of embodiment ⁴¹ and from the sixth chapter:
138	/ oM sar+ba ta thA ga ta kA ya / ⁴²	"oṃ sarvatathāgatakāya"
139	zhes bya ba la sogs pa gsungs pa'i sngags kyis byin gyis brlab bo /	and so on, one is empowered by the mantra as above.
140	/ le'u dang po las /	From the first chapter,
141	rdo rje dam tshig 'byung ba rdo rje zhes bya ba'i ting nge 'dzin ⁴³ gsungs pa'i tshul gyis bskyed pa ni dam tshig sems dpa' zhes bya'o /	because of the phrase: "the samādhi called 'the vajra born of the vajra-commitment'", what comes forth is known as "the commitment-being".
142	/ de nas le'u bcu gnyis pa las /	Then, from the twelfth chapter:

37 GST 11.4-5

38 lit. was

39 GST 12.71

40 GST 7.28

41 i.e. vajra body, vajra speech and vajra mind

42 GST 6.1

43 GST 1.2

143	rnam pa mchog rnam kun ldan pa'i /	"... completely endowed with the finest of forms, (possessing the vajras of Body, Speech and Mind,) a wisdom-pledge at the heart-centre and bearing a vajra crown ornament most excellent, being pleasing to all the Buddhas: this is the Highest Pledge (Being).
144	sku gsung thugs ni rdo rje can / ⁴⁴	
145	/ snying gar ye shes dam tshig dang /	
146	/ dbu rgyan rdo rje 'dzin pa'i mchog /	
147	sangs rgyas thams cad mnyes 'gyur ba /	
148	/ 'di ni dam tshig mchog yin te /	
149	/ dngos grub thams [13a] cad 'grub pa'i mchog /	As ⁴⁵ the Highest Pledge (Being), one should accomplish the most excellent attainment of all siddhis."
150	dam tshig mchog gis rab tu bya / ⁴⁶	
151	/ zhes gsungs pa 'dis dam tshig sems dpa'i snying gar ye shes sems dpa' sa bon gyis dgug pa dang /	By the above, with the seed-syllable, one should summon the wisdom being to the heart-centre of the commitment-being and
152	dbu rgyan la rang gi bdag po bsgom mo /	visualize one's own lord in one's crown ornament.
153	/ de nas le'u bcu gcig pa las /	Then, from the eleventh chapter:
154	snying gar yi ge hUM bsams nas /	"After visualizing a hūṃ syllable at one's heart-centre, one should place (there) one's mind (which) has become a drop."
155	/ sems ni thig ler gyur par gzhas / ⁴⁷	
156	ces gsungs pa 'dis ye shes sems dpa'i thugs kar yang snying po yi ge hUM ting nge 'dzin sems dpa' bsgom mo /	Because of this phrase, in the heart of the wisdom-being, moreover, one should visualize in the <u>centre</u> ⁴⁸ a hūṃ syllable (being) the samādhi-being.
157	/ 'di ltar bcom ldan 'das kyis byang chub kyis go 'phang ni 'dod chags las skye bar 'gyur bar rab tu bstan pa'i phyir /	So, because the Blessed One taught that the state of Enlightenment will arise out of desire,
158	le'u dang po las /	from the first chapter,
159	'dod chags chen po'i tshul rdo rje / ⁴⁹	so visualizing entering the samādhi called "the vajra way of great desire", in (that) state, one should undertake the initial yoga.
160	/ zhes bya ba'i ting nge 'dzin la snyoms par zhugs par mdzad pa de bzhin du bskyed bzhin pa la gnas pas dang po'i sbyor ba bya ste /	
161	'dod chags la spyod pa'i sems can rnam kyis 'dod pas thar pa rab tu bstan pa'i phyir /	Because liberation will be demonstrated through the desire of beings to indulge in passion,
162	le'u bcu bdun pa las /	from the seventh ⁵⁰ chapter,

44 Line missing from SMP, supplied from root text

45 lit. with, through

46 GST 12.47-48

47 GST 11.42

48 lit. central

49 GST 1.1 & 1.4

50 text says seventeenth, but quote is from seventh chapter

163	'dod pa thams cad longs spyod pa'i / ⁵¹	After entering the samādhi called "the enjoyment of all desires", (being) in this state as above, one has brought forth from one's own heart-centre and placed before (oneself) an outcaste girl with features as described in the fifteenth chapter: being very learned and of (one's own) clan. Then,
164	/ zhes bya ba'i ting nge 'dzin la snyoms par zhugs nas zhes gsungs pa'i rim pa 'dis le'u bco lnga pa las gsungs pa'i mtshan dang ldan pa'i gdol pa'i bu mo legs par bslabs pa'am ⁵²	
165	lang na rang gi snying ga nas phyungs te mdun du bzhag la le'u brgyad pa las /	
166	nu ma'i bar nas klad pa'i rgyas kyī bar / ⁵³	Since one has made the combination of the five (Buddha) families as given in the eighth chapter (with) "between the breast and the crown" etc., by the uniting of the vajra and lotus, one should bring about the union of ⁵⁴ the two mighty ones ⁵⁵ .
167	/ zhes bya ba la sogs pa gsungs pa'i ⁵⁶ rigs lnga dang bsre ba byas la rdo rje dang pad+ma mngon par 'dus byas pas dbang po gnyis kyis snyoms par 'jug pa bya ste /	
168	le'u bdun pa las ji skad du /	As it says in the seventh chapter:
169	bud med gzugs ldan mdangs bzang ba /	"One should take a girl aged sixteen, of extremely beautiful appearance, and in a secluded place, with the three bases of empowerment, one should make offerings.
170	/ lo grangs bcu drug lon pa la /	
171	/ byin gyis brlabs kyī gnas gsum gyis /	
172	/ dben par mchod pa rab tu brtsam /	
173	/ de bzhin gshegs pa'i btsun mo'i mchog /	
174	spyān la sogs pa bsgom par bya /	One should visualise the consort of (each) Tathāgata: starting with the most excellent Locanā, with the union of the two the mighty ones, one should achieve the Buddha-accomplishments.
175	/ dbang po gnyis ni mnyam sbyor bas /	
176	/ sangs rgyas dngos grub thob par 'gyur /	
177	/ oM zhes pa dang AH zhes pas /	
178	/ hUM dang phaT du rnam par brtag /	One should visualize an "oṃ" syllable, an "āḥ" syllable, a "hūṃ" syllable and a "phaṭ" (and) imagine the lotus and vajra completely suffused with five(-coloured) light rays."
179	'od zer sna lngas khyab pa yi /	
180	/ pad+ma rdo rje bsgom par bya / ⁵⁷	
181	/ zhes gsungs pa 'dis tha mal pa'i nga rgyal spangs la /	By the above, one will leave behind pride in everyday things and
182	chags shing / [14a] / chags pa'i lta bas blta /	(because of) "One should look with passionate gaze on her (who is) impassioned: this is the Commitment-Maṇḍala"
183	/ 'di ni dam tshig dkyil 'khor ro /	
184	/ zhes bya ba 'dis thabs kyī rdo rjes mnyes par bya zhing /	one should become delighted by (this) vajra-method.

51 GST 7.3

52 paraphrase of GST 15.7

53 GST 8.9

54 lit. with

55 i.e. the central two deities of the Maṇḍala

56 from P, D: pas

57 GST 7.17

185	rin chen 'byung ldan gyi nga rgyal dang ldan pas le'u drug pa las gsungs pa'i rjes su chags pa'i sngags brjod la <u>'khyud pa dang</u> ⁵⁸ 'o bya ba dang /	Through having the pride of Ratnasambhava, one should recite the Mantra of <u>Passion</u> ⁵⁹ given in the sixth chapter and (then) embrace in union and kiss.
186	gzhib pa la sogs pa byas la yi ge hUM gi glu len cing las la gnas par bsgom mo /	After relishing (this) and so forth and reciting the song of the syllable hūṃ, one should imagine (one-self) seated in this way.
187	/ 'byin pa'i skabs su phaT ces brjod la /	At the moment of emission, one should utter "phaṭ" and
188	byang chub kyis sems kyis rdul phra rab de bzhin gshegs pa thams cad la sogs pa'i 'byung gnas su bsgoms la sngar bshad pa'i gzhai yas khang na gnas par bya'o /	meditating on innumerable thoughts of enlightenment as (being) the source of all the Tathāgatas and so on, one should reside within the inestimable pavilion described previously.
189	/ de nas don yod pa'i nga rgyal dang ldan pas le'u drug pa las gsungs pa'i mchod pa'i sngags kyis byin gyis brlabs te gzhung 'di dag gis ni dkyil 'khor gsum sems dpa' gsum gyi bdag nyid can te /	Through having the pride of Amogha(siddhi), one should make blessing with the Mantra of <u>Offering</u> ⁶⁰ given in the sixth chapter ⁶¹ and with these texts one will appear as the three beings of the three maṇḍalas,
190	bdag gi don phun sum tshogs pa dang po'i sbyor ba zhes bya ba'i ting nge 'dzin to /	the fulfilment of one's own aims, the samādhi called 'the initial yoga'.
191	/ de nas gzhan gyi don phun sum tshogs par bya ba'i phyir le'u dang po las gsungs pa'i ye shes sgron ma rdo rje zhes bya ba'i ting nge 'dzin ⁶² gsungs pa'i tshul gyis mi bskyod pa phyung la des zhe sdang la spyod pa'i sems can rnams yang dag par sbyangs la de bkug nas rang gi lus la bcug na zhe sdang rdo rjer 'gyur ro /	Then, in order to achieve the fulfilment of the aims of others, as stated in the first chapter: by means of the phrase "the samādhi called 'the vajra lamp of wisdom' ", one sends out Akṣobhya and through that, after completely purifying beings of experiencing hatred (and) drawing him (back), when one has absorbed (him) into one's own body, one becomes Anger Vajra.
192	/ de bzhin du rnam par snang mdzad la sogs pa'i dkyil 'khor gyi lha rnams phyung nas /	In the same way, after sending out the deities of the maṇḍala: Vairocana and so on,
193	de rnams kyis gti mug la sogs pa la rjes su dga' ba'i sems can rnams yang dag par sbyangs nas bsdu te /	(and) after they have completely purified all beings of (their) attachment to <u>"delusion"</u> and so on ⁶³ , one should draw (them) all together,

58 D: 'khyud pa dpa'o

59 skt: anurāgaṇa

60 skt: pūjā

61 GST 6.2

62 GST 1.4

63 skt: Moha etc. i.e. the three 'poisons': hatred (dveṣa), delusion (moha) and greed (rāga)

194	ye shes kyi 'khor lor rjes su bcug la slar bkug ste gnas ji lta ba bzhin du bkod nas phyag rgya bzhis rgyas btab pa 'di ni dkyil 'khor gyi mchog ces bya ba'i ting nge 'dzin gnyis pa'o /	place (them) at the Wisdom-cakra ⁶⁴ and after gathering them together and laying them out in the same configuration as before, (then) there is this: the sealing with the four seals ⁶⁵ , which is the second meditation ⁶⁶ on ⁶⁷ "the Supreme Maṇḍala".
195	/ de nas le'u gsum pa las /	So, from the third chapter:
196	rin chen kha dog sna lnga pa /	"Through knowing the practice, one should imagine diligently at the tip of the nose a five coloured precious jewel the size of a mustard seed." and so on, is the subtle yoga ⁶⁹ .
197	/ yungs kar gyi ni 'bru tshod tsam /	
198	/ sna yi rtse mor nan tan du /	
199	/ rnal 'byor rig pas rtag tu bsgom / ⁶⁸	
200	/ zhes bya ba la sogs pa phra mo'i sbyor ba'o /	
201	/ le'u bdun pa las /	From the seventh chapter:
202	slong mo za zhing mi bzlas te /	"One should not request alms food, nor enjoy the fruits of begging. One should recite the mantra, entire and whole: (there will be) the achievement of everything one wants to enjoy." Because of the above and so forth, one should ponder on "Vajra Repetition", and from the thirteenth chapter "One should recite thus and send forth the vajra. After doing (this), one should bring it back again..." After repeatedly reciting these ⁷³ , one should make offerings and
203	/ ma bslangs pa la chags mi bya /	
204	/ 'dod pa kun la longs spyod cing /	
205	/ sngags kyi yan [14b] lag ma nyams bzlas / ⁷⁰	
206	/ zhes gsungs pa la sogs pas rdo rje'i bzlas pa dran par bya ste /	
207	le'u bcu gsum pa las /	
208	brjod nas rdo rje spro ba ni /	
209	/ rdzogs nas rab tu bsdu bar bya / ⁷¹	
210	/ zhes bya ba dag gi bzlas brjod byas la <u>nye</u> <u>bar</u> ⁷² bsdu bar bya ste /	
211	le'u bcu bdun pa las /	From the seventeenth chapter:
212	de nas de bzhin gshegs pa thams cad kyi sku dang gsung dang thugs kyi btsun mo'i bha ga la bzhugs so /	"Then one should dwell in the vagina of the Consort of the Body, Speech and Mind of all the Tathāgatas,

64 skt: ājñācakra - the end of the Central Channel at the bridge of the nose

65 see Skorupski 2001 p.105 - PKS does not mention the four seals at all

66 see v.191 for the first meditation

67 lit. of

68 GST 3.12

69 sūksmayoga

70 GST 7.4

71 GST 13.15

72 D: nye par

73 i.e. the mantras of the "Vajra Repetition"

213	/ de nas de bzhin gshegs pa thams cad kyi bt-sun mos de bzhin gshegs pa thams cad kyi bdag po rdo rje 'dzin chen po la dga' bas bstod pa ⁷⁴ zhes bya ba 'di thams cad bya ste /	(and) then, through bliss, one should praise the Lord of all the Tathāgatas together with the Consort of all the Tathāgatas as the Mahāvajradhara", which being said, one should do and
214	bdag po rang nyid don dam pa'i bden pa la zhugs la /	(then) oneself as the Lord having entered into Ultimate Reality,
215	de nas spyang la sogs pa'i lha mo rnams kyis rab tu bskul ba dang /	(Because) the goddesses Locana and so on have exhorted and
216	de bzhin gshegs pa rnams kyis /	loudly sang the praises called "The Great Wisdom - Akṣobhya with the Tathāgatas", there will exist the Fully Enlightened One.
217	mi bskyod pa ni ye shes che /	
218	/ zhes bya ba'i bstod pa rnams kyis mngon par bstod pas yang dag par sad par bya ste /	
219	cho ga bzhin legs par mchod nas rang gi sku la legs par gzhus par bya'o /	After offering praise in accordance with the ritual, one should merge with one's own body.
220	/ de nas le'u bcu pa las /	Then, from the tenth chapter:
221	nam mkha' dbyings kyi dbus gnas par /	"In the midst of the sphere of space, one should bring forth the arrangement of the maṇḍala.
222	/ bkod pa'i dkyil 'khor bsgom par bya /	
223	/ de yi dbus gnas yi ge hUM /	In the centre of that, one should place a "hūṃ" syllable within one's own form
224	/ rang gi gzugs su rab tu brtag	
225	/ rdo rje 'od zer rab tu 'bar /	(and) imagine a vajra (with) brilliant light rays spreading in all directions.
226	/ rnam par 'phro bar bsam par bya /	
227	/ sangs rgyas kyi ni sku gsung thugs /	Once one has visualized the Body Speech and Mind of the Buddha at one's heart-centre,
228	/ snying la de yis rnam bsgoms na /	
229	/ de ma thag tu de 'gyur ba /	immediately one will become the Body, Speech and Mind of the <u>Vajradhara</u> ⁷⁵ "
230	/ sku gsung thugs kyi rdo rje 'dzin / ⁷⁶	
231	/ zhes gsungs pa 'dis yi ge hUM gis nam mkha'i khams yongs su gang ba ni rdo rje sems dpa'i rang bzhin du rnam par bsams la nye bar bsdu bar bya'o /	By the above, the sphere of space being filled with hūṃ syllables, one should visualize one's own self as <u>Vajrasattva</u> ⁷⁷ and should make offerings.

74 GST 17.72

75 alt. a vajra-holder

76 GST 10.5

77 alt. a vajra-being

232	/ de ltar las dang po pa rnam rab tu 'jug pa'i dam tshig dang sdom pa dang /	Therefore, through attaining the commitments and vows of the beginner's practice; by (attaining) the initiation; by being free of mundane pride and by being proficient in the Deity Yoga in four sessions, in order to realize the fulfillment of the aims of oneself and others, one should, indeed, undertake every different kind of action.
233	dbang bskur ba thob pas tha mal pa'i nga rgyal dang bral bas thun bzhir lha'i rnal 'byor la goms pas bdag dang gzhan gyi don phun sum tshogs pa bsgrub pa'i phyir las kyi rab tu dbye ba rnam kyang bya'o /	
234	/ rim pa 'di nyid kyis le'u bcu bdun pa las /	Because of oneself (being in) this state, from the seventeenth chapter:
235	lus kyis rdo rje kha zas dang /	For nourishment of the body-vajra, for the appearance ⁷⁸ of the <u>Vajradhara</u> ⁷⁹ and that one should forever undertake the vajra-dharma, one should perform the ritual of <u>mantra-recitation</u> ⁸⁰ .
236	/ phyi rol rdo rje 'dzin pa dang /	
237	/ rdo rje chos la rtag par ni /	
238	/ sngags bton cho ga spyad par bya / ⁸¹	
239	/ zhes gsungs pa'i [15a] ting nge 'dzin 'dis sgrub pa'i thabs las bshad pa'i rim pas kha zas sbyang ba dang /	By this samādhi, as above, with the steps taken from the methods of the sād-hana, after purifying food,
240	lkog ma sbyang ba dang /	purifying the throat and
241	snying ga sbyang bdag byas nas bdud rtsi lnga la sogs pa'i zas kyis bya ba dag kyang bya'o /	purifying one's own heart-centre, one should undertake the actions of consuming the five nectars and so on.
242	/ de nas le'u bcu pa las /	Then, from the tenth chapter:
243	sngags kyis skyes bu ji snyed pa /	As many as (there are) mantra beings are (those) filled with the wisdom of the triple vajra, (so) through the union of ⁸² the two mighty ones ⁸³ , one will (come to) understand everything.
244	/ rdo rje gsum gyi ye shes rdzogs /	
245	/ dbang po gnyis ni sbyor ba yis /	
246	/ dngos po thams cad brtag par bya / ⁸⁴	

78 lit. the outside of

79 alt. a vajra-holder

80 skt: sūtra-recitation

81 GST 17.35

82 lit. with

83 i.e. the central two deities of the Maṇḍala

84 GST 10.18

247	/ zhes gsungs pa 'dis rdo rje dang pad+ma yang dag par sbyar bas zhi ba la sogs pa'i las thams cad rab tu bsgrub pa'i yi ge gsum gyi sngags dang /	By the above, through the union of the vajra and lotus, (and) for the achievement of all the activities of pacifying and so on ⁸⁵ , one should also undertake all (those) activities with the three syllable mantra, the mantra garland, the secret mantra, the nectar and the inner fire-offering.
248	phreng ba'i sngags dang /	
249	gsang sngags dang /	
250	sman dang /	
251	nang gi sbyin sreg gis kyang las thams cad rab tu bsgrub par bya ste /	
252	'di ni las kyi mchog ces bya ba'i ting nge 'dzin gsum pa'o /	This is the third concentration, known as "the highest of deeds".
253	/ de ltar mdo dang bsres pa rgyas par bstan nas /	So, after the comprehensive teaching of "Combined with Sūtra", now (this) will be presented as a summary:
254	da ni mdor bsdus nas bshad par bya ste /	
255	de la thog mar gnas nges pa dang /	First, the actual location, and (then)
256	snying rje chen po la dmigs pa dang /	the development of Great Compassion,
257	srung ba'i 'khor lo bsgom pa dang /	the visualization of the Protection Wheel,
258	stong pa nyid la dmigs pa dang /	the meditation on emptiness,
259	sa'i cha bskyed pa dang /	the establishment of the ground,
260	gzhal yas khang dang /	the inestimable pavilion,
261	dkyil 'khor dgod pa dang /	the laying out of the maṇḍala,
262	don dam pa'i dkyil 'khor la 'jug pa dang /	the entry into the Maṇḍala of True Reality,
263	ldang ba dang /	the arising ⁸⁶ ,
264	nyi ma'i dkyil 'khor lo dmigs pa dang /	the visualization of the sun-disk
265	mthar zla ba'i dkyil 'khor dang /	completed with the moon-disk,
266	rdo rje 'chang chen po bskyed pa dang /	the bringing forth of Mahāvajradhara,
267	sngags kyi byin gyis brlab pas phung po la sogs pa dgang ba dang /	the endowing of the five aggregates etc. with the blessing of the mantra,
268	sku gsung thugs kyi byin gyis brlabs pa dang ldan pa'i 'dus byas pa dang /	the merging of the Blessed Body, Speech and Mind,
269	rdo rje dang pad+ma 'dus byas pa dang /	the merging of the vajra and lotus,
270	rjes su chags pa'i rdo rje byin gyis brlabs pa dang /	the blessing of the vajra of desire,
271	dkyil 'khor phyung ba dang /	the going forth (from) the maṇḍala,
272	phra mo'i sbyor ba dang /	the subtle yoga,
273	rdo rje'i bzlas pa dang /	Vajra Repetition,

85 i.e. the four activities of pacifying, increasing, magnetizing and subjugating

86 i.e. the arising of the sun disc, moon disc etc.

274	ngag gi bzlas pa dang /	verbal repetition,
275	don dam pa la zhugs pa dang /	the entry into True Reality,
276	rab tu bskul bas bslang ba dang /	the arising of invocation,
277	bstod pa byed pa dang /	the performance of praise,
278	nye bar bsdu ba dang /	the making of offerings and
279	las kyi rab tu dbye ba rnams su shes par bya'o /	the discernment of every different kind of action ⁸⁷
	/ rnal 'byor chen po'i rgyud dpal gsang ba 'dus pa'i bskyed rim gyi sgrub pa'i thabs mdo dang bsres pa zhes bya ba /	The "Śrī-guhya-samāja-mahā-yoga-tantra-utpā- da-krama-sādhana-sūtra-melapaka-nāma",
	slob dpon chen po klu sgrub kyi zhal snga nas mdzad pa rdzogs so //	made in the presence of the venerable Śrī Nāgārju- na, is completed.
	// rgya gar gyi mkhan po d+har+ma shrI bha dra dang lo tsA ba dge slong [15b] rin chen bzang pos bsgyur cing zhus te gtan la phab pa //	Translated, edited and finalized by the master Dharmabhadra of India and the translator Rin-chen bZang-po.

⁸⁷ i.e. of the results of every different kind of action

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