SRISAHAJASIDDHI*

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INTRODUCTION

I

As said in the preface to my edition of the Advayasiddhi (M. S. University Oriental Series, No. 8, Baroda, 1964), in this edition too I have tried to reconstruct the philosophical background of the Tantric practices of utpatti- and utpanna-krama.

In the preparation of the critical edition of the Śrīsahajasiddhi I used two MSS.: the photograph of the MS. available in the Library of the Oriental Institute, Baroda, and a microfilm of the MS. from the Bir Library, Nepal. The Oriental Institute MS. is written in Newari, the date of which may be the latter half of the 14th century A.D. (from the date given by Bendall, in the Cambridge Catalogue of Buddhist Sanskrit MSS). The Bir Library MS. is written in modern devanāgari; the first page bears on the left the number “bu.pra.tan. I” (Buddha. prācīna. tantra?) and on the right “guru I”. The material used for writing seems to be modern paper. It may have been copied from an older MS. The date occurring on the last page, i.e. ‘śrīsam 1971’, corresponding to 1914 A.D., may refer to this fact.

Both MSS. are corrupt beyond understanding and in many places the text is unintelligible. The Tibetan translation in PTT, vol. 68, No. 3067 is collated and occasional scribal errors are corrected with the help of the sDe.dge. edition, but this translation is not of much use in correcting

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The following abbreviations are used in this paper: B = Śrīsahajasiddhi MS. kept in the Bir Library, Kathmandu, Nepal; HT = The Hevajra tantra, a critical study (= London Oriental Series, Vol. 6), by D. L. Snellgrove (London, 1959); MS. = manuscript; O = Śrīsahajasiddhi MS. kept in Oriental Institute, Baroda; PTT = Tibetan Tripiṭaka, Peking edition, Photographic reprint, Kyoto-Tokyo; ŠSS = Śrīsahajasiddhi.

the obscure passages. The emendations, mostly based on the Tibetan translation, are suggested in the footnotes. The additions to the MS. in cases where the readings contain lacunae are based on the Tibetan translation and marked by square [] brackets. The italicized words indicate the unintelligible parts of the texts, the reconstruction of the same from the Tibetan translation being given in the footnotes. The asterisks in III.11 indicate a lacuna in the text. The chapter and verse numbers are used in order to facilitate references.

The author Dombi Heruka, according to Tārānātha, preceded Saroruka and Kampala and is also said to have received the quintessence of the HT. Again Tārānātha attributes to him a Nairātmyasādhana which is included in the Sādhanamālā (no. 228). This Nairātmyasādhana is drawn from the HT. Dombi Heruka was a contemporary of Vilasyavājra who was one generation senior to both Saroruka and Kampala. The date of the present HT fixed by Snellgrove is the end of the 8th century A.D. which thus becomes the date of Kampala and Saroruka, as both were closely associated with the compilation of the present HT. But the material out of which the present HT was compiled could have easily existed even before that; as Dombi Heruka was also closely associated with Hevajra, it is not unreasonable to assume that he might have had the material for HT including the present ŠSS. Thus Dombi Heruka may have lived around the middle of the 8th century A.D.

The text of ŠSS is older than that of the HT and, though it is available only in a very corrupt form, some readings make better sense than those of HT, e.g. ŠSS II.14 tad evai karasam smṛtaḥ, HT I.vii,80 tasya cakro rasah mṛtaḥ; ŠSS loc. cit. samarasam ekabhavyaṁ, HT loc. cit. samarasam ekabhavyaṁ.

A hitherto unrecorded word sphali (meaning sphullinga) may be noted.

II

As is said in the Introduction to the Advayasiddhi, this work forms a part of the 'seven classes of realization' (sgrub.pa.sde. bdun). These

1 See A. Schiefner, Tārānātha's Geschichte des Buddhismus in Indien (St. Petersburg, 1869), p. 192. Could this so-called quintessence (sāra) of the HT have relation with the Śrīsahajasiddhi? This does not seem altogether impossible, as the contents of ŠSS deal with the utpannakrama meditation which is of the highest importance in the practice of Buddhist Tantrism.

2 Advayasiddhi, a study (= The M.S. University Oriental Series, No. 8), edited by the author (Baroda, Oriental Institute, 1964).

seven works are preserved in a photographic collection of Buddhist Tantric MSS. kept in the Library of the Oriental Institute, Baroda.

There are in all three works in the bstan.hgyur bearing the title 'Sahajasiddhi'.

i. Sahajasiddhi by Indrabhūti, PTT, vol. 69, No. 3107.

ii. Sahajasiddhi by Samayavajra, ibid., vol. 82, No. 4694.

iii. Śrīsaahasajātātha by Dombi Heruka, ibid., vol. 68, No. 3067.

All three works are related to the HT in general and the Utpannakrama in particular. The major part of Indrabhūti’s work is devoted to the description of Sahaja. The colophon to the Tibetan translation of Sahajasiddhi by Samayavajra gives clear indication as to the connection between the two works, the HT and Sahajasiddhi. It also deals with the Utpannakrama of the HT.

The colophon to the Tibetan translation of the ŚSS runs as follows: dpal.gnyes. pahi.rdo. rje.sby. rgyud.kyi.lhan. cig.skyes.pa.grub.pa. las|lhan. cig.skyes.pa.bstan.pa. slob.dpon.chen.po.dpal.dom.bhi.he.ru.kahi.zal.mia.mas.mdtsad.pa.rdzogs.sod.sos]

Here ends amongst the sahasajātha(s) of Hevajra Tantra the one composed by Sahajātātha Dombi Heruka. The words “dpal.gnyes.pahi.rdo. rje.sby. rgyud.kyi.lhan. cig.skyes.pa.grub.pa” suggested the hypothesis that perhaps the cycle of every anuttara-tantra contained this type of literature, devoted solely to the description and way of attaining the reality preached in that particular tantra. This was supported by Tibetan bla.mus in an oral communication, but no literary evidence has been found to that effect.

Actually the relation is not very clear, as the work is not yet thoroughly investigated.

A cursory glance through the Sahajasiddhipadhati, a commentary on the above-mentioned work by Laxmiśikārī, revealed some quotations (PTT, vol. 69, No. 3108, p. 79, f. 17a) from the Paścimalka-hevajra (Tibetan bham.phrag.bla.pahi.kye.sby.rje.rje.) the later mālātantra of the HT, now extinct and found only in the form of quotations in various works like the Śat-sahasrā Hevajra-tikā, PTT, vol. 53, No. 2310. Rāhula Sātkṛtyāyana found the Sanskrit MS of the Śat-sahasrā Hevajra-tikā in Tibet. He brought back with him the photographs of the MS which are preserved in the collection of K. P. Jayaswal Research Institute, Patna, Bihar, together with the other MSS brought by him. See his report in the Journal of the Bihar and Orissa Research Society (Patna), vol. 21, part 1 (March 1935), under the title, “Sanskrit palmleaf MSS. in Tibet”. The above-mentioned MS. is mentioned as XVII. 2. 92 Hevajratikā. etc. Though it is described there as complete, in fact it is incomplete. Another MS. of the same work is to be found in Nepal in the Bir Library (No. 493 or M. L. 250).

The Tibetan translation of this Sanskrit work is found in the bsTan.hgyur under the title Hevajra-pinḍaprārthī-tikā (Tibetan translation: kye.sby.rje.rje.bstan.pahi.don.gyi.rgya.cher.khrel.pa). We do not know the reasons for the change in the title of the work but the colophons of the Sanskrit text bear the title Śat-sahasrā-Hevajratikā, the Tibetan translation of which also tallies. But there is a sudden change after the 10th chapter, the reasons of which are unknown. The title of the Tibetan translation cannot be traced to the colophons of any part (i.e. to those before or after the 10th chapter).

The Śrīsaahasajātātha of Dombi Heruka, which is edited in the following pages, explains the meditation of the HT called Utpannakrama. The verses, with a few exceptions (e.g. II.5-16; III.1-4, etc.) can be traced back to the HT. Curiously enough no clear indication as to the relation between the HT and these verses appearing in the ŚSS is anywhere to be found. In the beginning of chapter III of the ŚSS it is said: “The Vira (i.e. Hevajra) has said as follows in the Hevajra-Yogini-Tantra.” The following three verses, nos. 2-4, cannot be traced back to the present HT. Also, the text of the verses is extremely corrupt and the meaning doubtful. This only supports the hypothesis of the possibility of the existence of a lot of floating material about Hevajra in the form of a large mūlatantra which may have contained the present HT as well as much other relevant material.

The two meditations, Utpatti- and Utpanna-krama, form a set of basic meditations in the practice of Tantrism. They are said to form the nucleus of the esoteric teachings of the Buddhhas and the tantric literature contains several references to that effect. Śraddhākaraṇavarmi (11th century) in his Yogāṇaṇa-tantrārtha-vātāra-samgraha refers to a controversy about the number of kramas. The terms are well-known and are translated into Tibetan as bskyed.pahi.rim.pa and rdzogs.pahi.rim.pa respectively. Utpattikrama is usually referred to as such, but Utpanna-krama is synonymous with Niśpannakrama or Saṃpannakrama.

These two meditations are mainly connected with the anuttaratantras, to which class belong the Guhyasamājatantra, the HT, the Cakrasaṃvara and so on. These meditations are different in detail in the case of each tantra, but their general nature, discussed in the following pages, may not differ much.
The work krama is explained in the Yogaratnamālā-nāma-hevajra-pañjikā as krama prakāraḥ kasya kramaḥ samādhis10 “Order means mode. Order of what? that of samādhi (meditation).” Further candracchānabhidhāparināmāna devatākāraniṣpattir utpattiḥ sā yasmin samādhaḥ asti sa utpatti-kramaḥ/11 “The creation means production of the form of the deity through the maturing of candra (moon), cihna (the marks) and bija (seed) and that samādhi in which this is created is the utpattikrama.”

The utpattikrama-samādhi of Hevajra is described in the HT I.viii, v.1-25. It can be analysed as follows:

v. 1-4 Plan of the maṇḍala which is in front of the bhāvaka (practitioner).
v. 5-6 Nādiyoga (breath control and concentration).
v. 7-10 Production of the image of the maṇḍalānāyaka in the maṇḍala.
v. 11-13 Enumeration of the goddesses in the inner maṇḍala (adhyātma-puṭa).
v. 14-15 Enumeration of the goddesses in the outer maṇḍala (bāhyapuṭa).
v. 15-21 Description of the goddesses.
v. 22-24 Six stages of the realisation of the utpattikrama-samādhi.

The chief elements in the utpattikrama are thus as follows:

i. Concentration on the maṇḍala;
ii. Regulation of the prāṇa (breath);
iii. Production of the image of the maṇḍalānāyaka in the above maṇḍala.

Furthermore, the utpannyakrama-samādhi is described in the Yogaratnamālā-nāma-hevajrapañjikā as follows: Utpannaṁ svabhāvikam eva rūpaṁ/ tad eva tattvarūpaṇādhiniḥśyate bhāvyate yasmin yoge utpannyakramaḥ/12 “The accomplished (form) is the inherent form. That yoga, in which it (the inherent form) is believed and contemplated as the reality, is the utpannyakrama.”

The utpannyakrama-samādhi is described in the HT I.viii.v.26-36, v.37-56, being a description of Sahaja. The analysis may be as follows:

v. 26-29 The esoteric meaning of the maṇḍala.

v. 30-36 The four anāndas, i.e. the four stages in the realisation of Sahaja, the Innate

v. 37-56 Description of Sahaja.

The two samādhis represent symbolically the dual nature of the outer phenomenon and the inner reality, the saṃvṛti and the paramārtha, upāya and prajñā.13

Again, HT II.i.26-31 describes the real nature and the philosophical background of the utpattikrama-samādhi. The tantric practitioner contemplates the maṇḍala representing existence and realises its dreamlike nature, thereby destroying all clinging. Nothing is created and nothing is destroyed. So whatever the practitioner creates by way of utpattikrama is really not created. He realises non-existence through existence, that is through the contemplation of existence.14

The nature of the two meditations suggests a different philosophical background. They may be based on the famous trisvabhāva-theory of the Yogācāra. In brief, the theory runs as follows: The dharmas have three aspects: parikalpita (tibetan kun. brtags. pa), paratantra (tibetan gzan. gyi. dba'i) and parinispanna (tibetan yoṅs. su. grub. pa).15

The paratantra aspect is the manifestation, appearance. It owes its existence to something else, is dependent on something else, and hence is relative, conditioned.16 When we perceive this appearance, the relation of grāhya and grāhaka, known and knower, perceived and perceiver, is established. Moreover, when we perceive a thing, not only is it perceived by the senses, but also we project our ideas on the appearance or manifestation. The form of the manifestation thus perceived is the parikalpita.17 When we perceive the appearance without any projection of our ideas, without the dual relations of subject and object, we realise the Absolute. This aspect of things is complete, finished, is always the same, never becoming something else and hence Perfected, Absolute (parinispanna).

13 Sāmyātmakāravindatāyānti utpattikramapakṣaṇātyāḥī vṛttisukkāraṇam tu nispānākramapakṣaṇātyāḥ śatasyāvyam samāśrayādhyātmaḥ dharmadānāyāḥ // Ibid., p. 104.
14 Yogaratnamālā-nāmahevajrapañjikā, p. 138. Cp. Snellgrove’s description of the kramas, HT Part 1, pp. 139-140. Snellgrove’s fundamental mistake is the identification of utpatti and utpanna with upādā and pralaya respectively. A study of the philosophical background, which is explained later, will clarify this. Secondly, there is no “absorption of forms” in utpannyakrama as described in HT I.vii.26-36.
16 Sandhinirmocanasūtra, p. 60.
17 Ibid., p. 61.
This aspect is the *Sahaja* which is always existing in the creatures but is covered with the dust of ignorance and other impurities.

This *Trisvabhāva*-theory can be applied in two ways. On the one hand it analyses the phenomenal world and on the other it describes the experience of the person, who perceives this outward existence.

The *paratantra* aspect is the nature of the phenomenal world and forms the fundamental doctrine of Buddhism as stated in the *pratītyasamutpāda*. *Parikalpita* is the external appearance of things which is really a projection of the mind. *Parinipātana* is the nature of things which is always fully developed, finished, and is called *Taithata, Sahaja, Paramārtha* or Absolute.

From the point of view of experience the theory may be analysed as follows: in the first moment of perception, the world is perceived, the subject-object relationship is established. But before its picture is reflected in the mind completely, that is immediately after or during the moment of perception, the mind adds its own ideas, images, forms etc. to the manifestation of the thing that is perceived. This is the *parikalpita* imagery, a projection and hence doubly unreal. When this happens, rather than the outside form, our idea fulfills the expectation and creates a pleasant sensation, which produces the thirst for more and more of it and hence becomes a clinging and a fetter. But only if we realise the vanity of things through the intellect and by following the three kinds of knowledge, is salvation achieved without any effort.¹⁸

The philosophical background of the *utpattikrama* lies in the understanding of the *paratantra* and *parikalpita* aspects: if the *paratantra* is realised through the *parikalpita*, that is in the *utpattikrama*, the dreamlike nature of existence is also realised, firstly by creating and later by contemplating the image of the *maṇḍalānāyaka*. The dreamlike nature of the phenomenal world is the *paratantra*, which is realised through the *parikalpita*, the created image. *Utpannakrama* is the realisation of the *paratantra* without producing the *parikalpita*, which amounts to the non-existence of clinging. Hence, what is realised is the ultimate nature, the pure nature, the *parinipātana* aspect. In fact, another name of *utpanna* *krama* is *nispanna*- or *sampanna*-krama.

Now to analyse these two *samādhi* as experiences. In the *Saṅsāhasrikā-Hevajra-tīkā* we find the following comment:

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pratyakṣaṁ indriyānāṁ yat pratyakṣaṁ cittakalpitaṁ |
utpattikrame jñānāṁ buddhakāraṁ na tat ||
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The knowledge obtained in the *utpattikrama* through the perception of senses and mental constructions does not lead one towards Buddhahood. The knowledge gained in *utpannakrama* through mystic intuition and self-consciousness is the highest (knowledge) leading to Buddhahood.

As is clear, the theory of direct perception, as put forth by the Buddhist logician Dharmakirti and commented upon by the subsequent logicians, is applied to the experiences represented by the *kramas*. The sense perception is defined by Dharmakirti in the *Nyāyabindu* as *indriyajñānaṁ* “sense knowledge” and commented upon by Dharmottara as *indriyasya jñānaṁ indriyajñānāṁ* “cognition, as far as it depends (on the activity) of the senses (alone) is sensation.”²⁰ Mental perception is defined as: *svaivāntarāśayasya sahaḥkārīnānāṁ samanantarā-pratyayena janitān ānāṁ manovijñānāṁ*²¹ “Mental sensation (the first moment of every) sense-cognition (which is thus) its immediately preceding homogeneous cause. (The latter) is cooperating with the (corresponding moment of) the object (i.e. with that momentary object) which immediately follows the proper (momentary) object (of sensation).”²² Self-conscious-perception is defined as *sarvacittacaitānāṁ ātmasaṅvedanaṁ*²³ “Every consciousness and every mental phenomenon are self-conscious.”²₄ Mystic intuition is defined as: *bhūtārthaḥ sahasā-prakārāsaṃpraptajñānāṁ yogi jñānaṁ ceti*²⁵ “The (mystic) intuition of the saint (the Yogi) is produced from the subculminational state of deep mediatation on transcendental reality.”²₆

*Utpattikrama*, according to the commentator’s view is of the same category as all our empirical knowledge. When the practicant looks at the *maṇḍala* this can be compared to the first moment of sense-perception and in the subsequent moments “the operations of our intellect, which there-

¹¹ f. 23b. Tibetan translation: *dban po rtams khis mig sum gahi|sens khis btags pa mig sum ste|bsd byed pa ri m gahi|sigs rgyas byed pa mi|mig sum mini|rnal bhyor pa yi mig sum gahi|ran rig byed pa gahi|yin pa|red gom pa ri m gahi|sigs rgyas bya ba byed pa mchog|PTT, vol. 53, No. 2310, f. 34b²⁴.
²⁴ *Loc.cit.*
upon constructs the image of the object, are subjective”. Utpattikrama may be called sensuous intuition as far as the meditation on the phenomenal world with a view to realise its dream-nature is concerned. The procution of the image of the maṇḍalānāyaka is a subjective creation and hence the utpattikrama consists of both sense-perceptions and mental constructions.

Utpannakrama is the knowledge gained through the svasamvedana-pratyakṣa and the yogi-pratyakṣa. The former is “the awareness of awareness” and is a source of direct knowledge. From this self-awareness comes perfection. That is the nature of the Great Bliss. The direct intuition or “the intelligible intuition” of the yogin is that faculty which will give us immediate knowledge of reality, as directly as is felt in the first moment of sense-perception. It is said to have three stages:

i. punaḥ punaḥ cetasi vinivesānāṁ
ii. bhūvanāyāḥ prakarṣo bhāvyamānārthabhāsasya jñānasya sphutābhavatvāṁrbhaṁ/
iii. prakarṣasya paryanto yadā sphutābhavatvam īṣad asampūrṇam bhavati/

There are indeed here (three stages of transic absorption, the first) that when the image begins to be clear, contemplation is in progress; (the second) is the subconational degree when the saint contemplates the (ideal) reality as though it were veiled by a thin cloud; (in the third) the object is perceived just as clearly as though it were a small grain on the palm of one’s hand; this latter is the saint’s direct knowledge.

(This direct knowledge is non-constructive, as vivid as sensuous perception, and timeless. This is the knowledge one realises in the utpannakrama-samādhi.)

Now that the thought-world behind these two kramas is understood to a certain extent, it may be easier to translate them into English. Utpattikrama may be translated as the meditation on the process of creation and utpannakrama as the meditation on the process of the perfected or fully developed nature.

98 See HT I.viii. 46.
99 Scherbatsky’s translation of yogi-pratyakṣa.
100 Dharmottara, Nyāyabindūtikā I.11.
101 English translation ibid., p. 31.

Sanskrit Text of the Śrisahajasiddhi

 namaḥ śrīvajraṇāthāya

Sahajasiddhiḥ² prava(f. 82b)kṣyāmi sattvāṅgurahahetunā³ homayāgatapotpātam⁴ ādikarmikavarjitaṁ// 1 // sahajavastusvarūpaṁ tu śāntaśiddhir ucyate/ sahajasiddhir bhavet tasmāt [avācyām] sahajam śmṛtam⁴// 2 // khadātāva⁵ ca bhagam dhyaṇamadhye kuryita⁶ bhāvanā cakrapūrvaṁ⁷ yathānyāyaṁ⁸ devatānāṁ yathodayam⁹// 3 // khadātāv iti⁹ padmeti⁹ jñānāṁ bhagam iti⁹ śmṛtam/ bhāvaneti samāpati tatsuśkhaṃ cakram ucyate¹⁰// 4 // yathānyāyaṃ svasamvedyaṁ¹¹ bodhićitam tu devatā yathodayam bhavet śuṇyam¹² dvividāṃ sahajam sthitam¹³// 5 // yuṣṭā tu bhavet praṇāya¹⁴ upaśāḥ puruṣaḥ śmṛtma¹⁵ paścād anayor dvāividhyam¹⁶ vinṛti[sanmṛti]bhedataḥ¹⁷// 6 // pūṃsi tāvat dvāividhyam¹⁸ śukraṃ tasya sukham ca vē¹⁹ praṇāyam²⁰ api yathā pūṃsi śukram tasya sukham ca vē²⁰// 7 // atataḥ eva hi anādaya²¹ caturṇām²² samprabhedathā/

¹ O -nāthāya; B -sattvāya; Tib. dpal. rdo. ri. mkhaḥ. hgro = Śrivajraṇāthāya.
² MSS. sahajasiddhi.
³ MSS. sattvāṅgurahahetunāḥ.
⁴ O -yogatapota; B -tapota.
⁵ B sāntaḥ; Tib. trans. riag. ṛd. suggests sātayam
⁶ MSS. óvaka sahajah śmṛtaḥ is meaningless in the context.
⁷ MSS. khadātāvā and omit ca.
⁸ O viśvārita.
⁹ MSS. cakrapārāva.
¹⁰ MSS. nāmaṃ; reading suggested on the basis of v. 5; also see HT I.viii.1.
¹¹ Loc.cit.
¹² MSS. khadāṭavīveti.
¹³ padme'iti prāktiṣṭhī.
¹⁴ MSS. jñāne bhagavanmit
¹⁶ O sasaṃvedyā; B svayaṃvedyā.
¹⁷ Tib. trans. dag.phyir suggests sūddhaṃ; HT I.viii.27 has śukram.
¹⁸ MSS. dvividāḥ sahajasūttīḥṃ; Tib. trans. has tattah (de.phyir) instead in sthitam. HT I.viii.27.
¹⁹ MSS. yogata tu tattva praṇāyaḥ; B -prājñā.
²⁰ MSS. upāya puruṣā.
²¹ O paścādānayavidiṃḥ; B paścādānayavidiṃḥ.
²² MSS. nīvṛtisamprabhedataḥ. HT I.viii.28.
²³ O devevidāḥ; B devevidāṃ.
²⁴ O sukhamānyasukhambhavāḥ.
²⁵ MSS. praṇāpyā.
²⁶ MSS. saukhaṃ tu sukheĉaivaḥ; HT I.viii.29.
²⁷ MSS. anādaṃ.
²⁸ MSS. catasṛṇāṃ.
saḥaṇaṃ caturvidhaṃ yasmāt samyaksambuddhāhāsitam\(^{59}\) // 8 //
ānandena sukhaṃ kīcint paramānandam\(^{30}\) tadadhikam\(^{31}\) /
viramānandam\(^{52}\) virāgāḥ\(^{53}\) sāyaḥ saḥaṇānandam\(^{34}\) tu śeṣataḥ\(^{35}\) // 9 //
prathamaṃ [sparsākāṅkṣā\(^{36}\) ca] dviti(f. 83a)yaṃ sukhabodhakam/ 
trītyaṃ rāganāśatvaṃ\(^{37}\) caturthaṃ tena\(^{38}\) bhanyat\(^{56}\) // 10 //
[prathamam\(^{39}\) uṣmayate\(^{41}\) prajñā dvitiyaṃ\(^{42}\) dhūma[va]t\(^{43}\) bhavat/ 
trītye tyajaṃ spahl\(^{44}\) caturthē\(^{45}\) jvalītā\(^{46}\) yathā// 11 //
canḍāli[=\(^{47}\) lī] jvalate\(^{47}\) nābhau dahati paṇcaṭhāgātān\(^{48}\) / 
dahati\(^{49}\) locanādīn\(^{50}\) dagdhē\(^{51}\) hram sarvate śaśī\(^{52}\) // 12 //
pūrvam yaddva [ca\(^{53}\) dvāvidhyām\(^{54}\) bodhicitam kṛtām\(^{55}\) jī[naḥ]\(^{56}\) / 
tadvad atraṃ dṛṣṭavyam prajñāvajraśamāgamam\(^{57}\) // 13 //
rūpāṃ sādabhā\(^{59}\) tathā gandho\(^{60}\) [ra]ṣaḥ sarpas tathāvai\(^{61}\) ca/

\(^{59}\) HT I.viii.30.
\(^{50}\) MSS. paramānandā.
\(^{51}\) Tib. trans. suggests tato'dhikam which is supported by HT.
\(^{52}\) MSS. viramānandā.
\(^{53}\) MSS. virāgā.
\(^{54}\) MSS. saḥaṇānandā.
\(^{55}\) HT I.viii.32.
\(^{56}\) O kara; B vara.
\(^{57}\) O rāgadārthā; Tib. suggests -tvat which agrees with HT.
\(^{58}\) Tib. der has to be corrected to des.
\(^{59}\) Tib. bsgom.bya suggests bhāvyate which agrees with HT I.viii.33.
\(^{60}\) MSS. caturtha.
\(^{61}\) MSS. mṛṣayate.
\(^{62}\) MSS. dvitiya.
\(^{63}\) MSS. dhūmati.
\(^{64}\) MSS. splal = spluittaka?
\(^{65}\) MSS. caturtha.
\(^{66}\) MSS. jvalīte.
\(^{67}\) Tib. trans. reads sbyor or sbyor which may be corrupt for ḥbar.ba as in HT.
\(^{68}\) MSS. paṇcāṭhāgātāḥ.
\(^{69}\) MSS. dhanatī.
\(^{70}\) MSS. lohanandīnāṃ.
\(^{71}\) MSS. dunveha.
\(^{72}\) HT I.i.31.
\(^{73}\) MSS. pārva yatavat.
\(^{74}\) MSS. devyidham.
\(^{75}\) MSS. bodhicitteheu. Tib. suggests uktaṃ
\(^{76}\) MSS. jine.
\(^{77}\) MSS. tadadātāpī.
\(^{78}\) MSS. prajñāvajraśamāgamam. The whole of this verse including the portion in square brackets is emended on the basis of the quotation on p. 45, Subhāṣita-samgraha, ed. C. Bendall (Louvain, J.-B. Ietas, 1905).
\(^{79}\) MSS. rūpasābda.
\(^{80}\) MSS. gandha.
\(^{81}\) MSS. saṃsparṣa.
vicāryateḥ 117 mahādhyāman suratamah 118 sahajānandavat 15 //
khāne 119 pāne tathā [snāne] 119 jāgrataḥ 121 svapne pi cintayam 122
satayam 122 tu tato yānti sukha[ā]vata[abh]kānksīnaḥ 123 // 16//
ŚrīDombiherukapādakṛtāyam sahajasiddhau 124 samayattvandehaḥ 125
dvitiyāḥ//

III

yad uktaṃ bāhyam ca yat tu samomatavatāyane 126//
hevaрайoginīnante paścād virasya 129 kathaye 1 //
cātrasāyātatrasyapatiḥ brahma saucataḥ 128//
sādā saucyan 129 tu kartavyam na kāyācītavacane 130// 2 //
punyajñānena śocante 131 svasaṃvedyasukhaṇena vā/
svasaṃvedyātmikā suddhiḥ 132 nānyaśuddhya vimucyate // 3 //
vedāsvedāvṛtena 133 caryā seti 134 nirdarśtaḥ 135/
sevāya sevakānāṃ tu caret sā caryeti 136 smṛta // 4 //
siddhilaibhupi yaḥ śiśyāḥ 137 guruvan nābhivandayet 138/
avicīdaśīvo pi 138 (f. 84b) syāt kṣanat 140 gurūktīlana 141 ghanat 142 // 5 //

117 MSS. vicīrayasye.
118 MSS. sūlāraca.
119 MSS. ksāne.
120 B adds syum; both MSS. omit snāne.
121 Tib. trans. suggests gamane.
122 MSS. sātavatam tu.
123 O sukhabhavakarvaksīnaḥ; B sukhabhavakarvkṣīnaḥ.
124 B omits from śrī to siddhau.
125 MSS. nirdeśa.
126 Skt. text unintelligible; Tib. suggests sukhabalavad varam.
127 Tib. trans. duḥ po dpāh b costs suggests dvātretu?
129 MSS. sādāsodontu.
130 Tib. sens. la. gnod. pa. mi. byaḥo suggests na kuryac cītavikhyām.
131 MSS. socintaḥ.
132 MSS - sādyāḥ; cp. HT I.ix.3ab.
133 Skt. text unintelligible; Tib. suggests vaidyavasādāhpravrtvā tu.
134 O Satī.
135 O nidarsayet, B nīdarṣayet.
136 carīyeti sā? B carene parayati.
137 MSS. ya śīṣya.
138 MSS. guruvandenaḥbhibhavayet.
139 MSS. avicyāyavīṣesasya; B -syu.
140 O kṣanata; B kṣarata.
141 O gurutāmāṃ; B gurulalpe.
142 Cp. HT I.vi.22.
manokāyah¹⁷¹ anyatra sthita¹²² sambhogasamanvitaśceti//
ŚriDombiberukapadākṛtyām sahasasiddhau¹⁷³ samayā¹⁷⁴ siddhinirṇaya-
anirdeśaḥ [ṛṣṭiyyaḥ]¹⁷⁵//
ŚriDombiberukapadāktīḥ sahasasiddhiḥ samāpāt//

TIBETAN TRANSLATION

rgye. gar. skad. du/srī. sa. ha. dza. si. ddhih. nāma/
bod. skad. du. dpal. lhan. cig. skyes. pa. grub. pa. žes. bya. ba//
dpal. rdo. rje. mkhaḥ. hgro. la. phyang. ḥtshal. lo//

1

sems. can. rnams. la. phan. gdags. phyir//lhan. cig. skyes. grub. rab. bṣad.
bya//
sbyin. bsreg. mechod. sbyin. dkaḥ. spyod. ḥdas//daṅ. po. las. can. spaṅs.
pa. rnams//1
lhan. cig. skyes. paḥi. dnos. raṅ. bzin//ṛtag. niḥ. grub. pa. dag. tu. bṣad//
lhan. cig. skyes. hgyur. de. yi. phyir//brjod. bral. lhan. cig. skyes. par. šes//2
mkhaḥ. dbyin. la. yaḥ. bha. ga. bsam//ḥkhor. lo. sbon. ḥgro. go. rims.
lha. niḥ. ji. ltar. hbyun. ba. dag. dbus. su. rnam. par. bsgom. par. bya//3
mkhaḥ. dbyin. žes. bya. pad. ma. la. ye. šes. bha. gar. šes. par. bya//
bsgom. pa. žes. bya. sñoms. hjug. ste//de. yi. bde. ḥkhor. lor. brjod//4
go. rims. raṅ. gi. rig. pa. ste//lha. niḥ. byaṅ. chub. sems. yin. no//
ji. ltar. hbyun. hgyur. dag. phyir. ro//de. phyir. lhan. cig. skyes. rnam. gniḥ//5
śes. rab. bud. med. dag. tu. hgyur//skyes. bu. t'iabs. su. šes. par. bya//
ḥdi. dag. phyis. ni. don. dam. daṅ. //kun. rdzog. dbyes. bas. rnam. gniḥ.
(73a)so//6
de. la. skyes. buḥi. rnam. gniḥ. te//khu. ba. daṅ. ni. de. yi. bde. bāho//
šes. rab. la. yaṅ. skyes. bu. ltar//khu. ba. daṅ. ni. de. yi. bde. bāho//7
de. lta. bas. na. bdag. niḥ. kyah//rab. tu. dbyes. ba. rnam. bzi. yin//
gan. phyir. lhan. cig. skyes. rnam. bzi//yaṅ. dag. rdzogs. saṅs. rgyas. kyis.
gsuṅs//8
dgaḥ. ba. cuṅ. žig. bde. ba. ste//rab. dgaḥ. de. las. lha. pa. yin//

¹⁷¹ MSS. -manomayaśceti.
¹⁷² MSS. stitāṇaḥ prabhūṣaṭkītasaḥ//
¹⁷³ B omits from śrī to siddhau; O śrī-Ḍombi-Heureka-pādā-kṛtir-rācāryasahasajā-siddhau.
¹⁷⁴ O mamaya.
¹⁷⁵ MSS. omit ķṛtyaḥ.
¹⁷⁶ P. rnams.žin.
dɡaŋ. bral.dɡaŋ.ba.chags.bral.ste//lhan.cig.skyes.dɡaŋ.lhag.ma.ɲid//9
dɑŋ.po.reg.par.ḥdod.pa.ste/ɡnis.pa.bde.bar.ḥdod.pa.yin//
gsum.pa.chags.pa.ʃams.ɲid.phyir/bži.pa.der.nl.bgoms.bya.yin//10
dɑŋ.po.ʃes.rab.dro.ba.ste/ɡnis.pa.du.bar.ldan.pa.yin//
gsum.pa.me.stag.ḥphro.ba.ste//de.bžin.bži.pa.bar.ba.yin//11
te.bar.gtum.mo.sbyar.nas.ni//de.bžin.ɡsėgs.pha.ɲha.bresgs.ɕiʃ//
spyan.la.sogs.pa.bsrregs.nas.nl//bsregs.paḥi. Hạm.las.nl.boḥ.ḥdzag//12
sha.ma.bžin.du.byaŋ.chub.sems/rnam.pa.ɡnис.ɲu.ɡsya.bar.ɡnис//
ʃes.rab.rdo.rje.शmam.şbyor.ba//de.bžin.des.las.blt.a.bar.bya//13
gzugs.sgra.de.bžin.dri.dag.ḍaŋ/ro.daŋ.reg.bya.ɲid.de.bžin//
chos.kyi.ɡbɪɲus.kyi.raj.ba.ɲha.la.ɲi.ʃtar.ḥdud.pas.şyod.pas.nl//
ske.şmhed.re.re.la.dɡaŋ.ba//bži.bži.dag.tu.blta.bar.bya//14
lhan.cig.skyes.ɡžan.ɡyis.brjod.min//ɡaŋ.gis.thob.par.ḥgyur.बaɦaŋ.min//
bla.маɦi.bsod.nams.tshogs.bsten.las//bdag.ɲid.ɡyis.nl.ʃes.par.
ḥgyur//15
dpl.ʃdɔmbi.he.ru.kas.mdzad.paḥi.lhan.cig.skyes.pa.grub.pa.las//
lhan.cig.skyes.pa.bstan.pa.ste.lehu.ɡaŋ.pohो//

II
dman.pa.bar.ma.mchog.ɲid.ɡaŋ//ɡžan.ɡaŋ.yin.pa.de.dag.la//
de.rnams.thams.cad.mɯm.ɲid.ɡes//de.ɲid.bgoms.pas.blta.bar.bya//1
dman.paḥi.ɲhos.don.phra.ba.ste/ɲhos.po.dag.nl.mchog.ɡes.bya//
(73b)
ɡnис.şapns.bar.ma.dag.yin.te//ɡžan.ʃes.bya.ba.ɡbaŋ.po.drug//2
bṛtan.ɡaŋ.ɡyos.ba.ɡaŋ.de.ʃes//de.dun.yod.min.bdag.med.min//
mɯm.ɡaŋ.mtsuɯns.paro.ɡyos.ba.rnams//de.ɲid.bgoms.par.mtsuɯns.
pa.ɡes//3
mɯm.ɡaŋ.mtsuɯns.pa.dag.tu.bgoms//de.ɲaŋ.ɡo.geg.ɡes.par.bya//
mɯm.par.ro.geg.bgoms.par.bya//don.ɦdi.yi.ɡnis.nl.bgoms.pas.yin//4
hʃig.rtan.rigs.rnams.bsten.pas.yin//ɡraɲs.ɫgu.ɡyos.ba.par.dag//
rigs.rnams.bsten.pas.ɡhgrub.ḥgyur.te//ḥdod.pa.thams.cad.rab.ʃstol2.
mdzad//5
sens.can.ɲhos.grub.ɡruy.dag.ɡis//mi.skycod.ɦod.dpag.med.dag.ɡaŋ//
rin.chen.ɦbyuŋ.ldan.rnams.ɲaŋ.mdzad//de.bžin.don.yod.grub.par.
ɡnис//6
mi.bskyod.rdo.rje.ʃes.brjod.cin//ḥod.dpag.med.nl.pad.mar.ɦʃad//

III
gn.is.ɡaŋ.pah.ɡaŋ.gnис.pas//bd.e.ɡaŋ.stobs.ɡaŋ.la.dɡaŋ.pah.
mchog//
dɡyos.pah.ɡo.rdo.rje.ma.ɡruy.las//dɡaŋ.po.dpah.ɡos.gnис.pas.yin//1
ɡloł.ɡbjo.ɡlɔŋ.ɡbjo.şyod.pas.ɡaŋ//braʃ.ɡn.is.ɡaŋ.grub.pas.yin//2
mɯm.ɡaŋ.bsten.pas.ɡaŋ.pah.ɡyos.par.bhaŋ.lhag.ɡaŋ.pah.ɡis.yin//}

1 P. rtsoł.
ENGLISH TRANSLATION

Chapter I

1. In order to favour the living beings I will explain the perfection of the Sahaja (Innate) which is beyond fire-offerings, oblations and penances and is not to be practised by beginners.

2. The nature of the Sahaja is designated as the (stage of) final perfection. Hence it is the perfection of the Sahaja; the Sahaja is known to be inexpressible.

3. Having imagined a bhaga in the midst of space, reproduce at its centre devatās according to their manifestation, preceded by the cakra(s) in order.\(^1\)

4. “In the midst of space” is known as “in the lotus” and “the bhaga” means “the knowledge”. “Meditation” means “concentration” and its bliss is called “the cakra”.

5. “In order” means “self-experiencing”; “the goddesses” are “the Bodhicitta”. “According to their manifestation” is “the śunya”. Thus the Sahaja is of two types.

6. Prajñā (Wisdom) is the woman and man is called Upāya (Means). Thereafter these two become twofold through the difference of absolute and relative.

7. In the man it (i.e. the Sahaja) is of two types, śukra (semen virile) and its pleasure. In Prajñā (Wisdom) it is as in the case of man, śukra (semen virile) and its pleasure.

8. Therefore, four kinds of ānanda (joy) are distinguished because the perfectly Enlightened One has explained the Sahaja to be fourfold.

9. The ānanda (Joy) is somewhat pleasurable: the paramānanda, (the Supreme Bliss) is more than that; viramānanda (the Bliss of cessation) is without attachments and the remaining is the Sahajānanda (the Bliss of the Innate).

10. The first stage is the desire for contact; the second brings the knowledge of bliss; the third signifies the destruction of attachment and by it the fourth is concluding (i.e. end = nirvāṇa).\(^2\)

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\(^1\) This verse described the mode of meditation with the help of the maṇḍala and such terms as “kha-dhātu”, “bhaga” etc. refer to the parts of the maṇḍala. For a detailed interpretation see Yogaratnamālā-nāma-kevajra-pañjikā, p. 123. Also this verse forms the nucleus of the experiences represented by the two kramas. As such it has two different interpretations: (i) Indicating the upātthikrama-meditation (see HT I.vii.2-25); (ii) Explaining the utpannakrama-meditation (see HT I.viii, 26 onwards).

\(^2\) Translation based on Tibetan version.
11. First Prajñā becomes warm; secondly, she becomes smoky. In the third stage she emits sparks and in the fourth (stage) she burns.

12. Čapḍāli blazes in the navel and burns the five Tathāgatas. She burns Locanā and the others; when haṃ is burnt up, the moon oozes.

13. As before, the Victorious One declared the Bodhicitta to be of two types. Therefore, it must be considered as the union of Prajñā and Vajra.

14. While through desire one enjoys form, sound, smell, contact and the nature of the Dharmadhātu, ānanda should be considered to be four-fold in each āyatana.

15. The Sahaja can neither be explained by anybody nor can it be received from anybody. It is to be comprehended as a result of serving a teacher possessing merit.

Here ends the first chapter, Sahajanirdeśa (the instruction about the Sahaja), of the Sahajasiddhi, written by Đomki Heruka.

Chapter II

1. Inferior, middle, excellent and what other (categories of existence) there are, they should all be considered equal by those who meditate on the Tattva.

2. “The inferior” is the fine matter and “the excellent” is Existence. These two cannot be applied to the middle and “the others” refer to the six senses.

3. Objects both stationary and moving are all neither existing nor without self². Those having the same type of activities are considered as equal and of the same flavour, by those who meditate on the Tattva.

4. The equal is said to be the same and it is known to have the same flavour. In this sense it has been taught that the same flavour should be contemplated as one.

5. In the world the kulas (the families), which are five in number, are worshipped. The worship of the families leads to the realization fulfilling all the desires.

6. In order that all beings may attain realization Akṣobhya, Amitābha, Ratnasambhava, Bhūpati (= Vairocana?) and Amogha are spoken of.

7. Akṣobhya belongs to the Vajra family, Amitābha to the Padma family, Ratnasambhava to the jewel family, and Vairocana to the Tathāgata family.

8. Amogha belongs to the karma family. These in brief are the families.

Srīsahajasiddhi

It is said by the perfectly Enlightened One that the worship of the families leads to perfection.

9. Out of fear the world does not like the na etc. families. The instruction of the ignorant leads to annoyance and not to peace.

10. Hevajra can be known either through faith or by listening. It is hidden from unfortunate beings and is preached to the fortunate ones.

11. The samayas, ten in number, are to be followed. Because they are the Sahaja (Innate), they are divided into two and each of these into five.

12. They are gakāra, hakāra, antaśva and adīśva; nakāra alone is hidden out of fear or because of the slander of the people.

13. By the external difference of the five colours, black, white, red, blue and yellow, the Tathāgatas are known.

14. The whole universe, that is to say the three worlds, is endowed with the Sahaja (Innate). That universe, which is of no other nature,² is pervaded by it (i.e. the Sahaja) alone.

15. The yogin, endowed with great wisdom, having known firmly “I am like this” considers sexual bliss as the Sahajānanda (The Bliss of the Innate).

16. One should contemplate while eating or drinking or bathing, in wakefulness or in dream. Then they who are desirous of Sukhāvatī attain it permanently.

Here ends the second chapter, Samayatattvahirdeśa (the instruction in principle of samaya), of the Sahajasiddhi, written by Đomki Heruka.

Chapter III

1. In the Hevajra-yogini-tantra whatever is said openly, whatever is endowed with power of Bliss and (whatever) is eminent,² is declared by the Hero as follows:

2. Whether one is a pupil or a follower of the pupil’s mode of life, of a pure brahmin², he should always observe purity in body, mind and speech.

3. The merit and knowledge or the Bliss of self-experience is purifying. The purification which is self-experienced, is liberating; no other purification liberates.

4. It is said that by prescribing medicine to the doctor is shown the mode of life. That is said to be the mode of life which consists in the service of the servants (themselves).²

5. If a disciple, who has attained perfection, does not bow down with
respect, he instantaneously falls into the hells avīci, etc. through transgression of the guru’s words.

6. All existence is conceived (i.e. contemplated) in such a way that it is not conceived by the mind. The conceiving which is no conceiving (i.e. the contemplation without conceiving) leads to the complete understanding of all dharmas.  

7. Whatever substances there are, whether fixed or moving, creepers, thickets, grass, etc., they should be conceived of as the Ultimate Reality, which is of the nature of one’s own self.

8. There is nothing else in them, (only) the great Bliss of self-experiencing. Self-experiencing is the perfection and self-experiencing is the conceiving.

9. Action consists of self-experiencing and conceiving gives birth to action. One is oneself the doer, the destroyer, the king and the lord.

10. The five defilements, attachment, hatred, envy, mental confusion and pride are perceived through the great Bliss of the Vidyārāja.

11. (When old age and thirst do not harm, when urine and excreta are not discharged) then he is called the Perfect one.

8 The Tibetan has the Samjñiva hell (sam-sos).

9 This is another crucial verse in the description of the utpannakrama. The preceding verses explain the zealous practice (Skt. adhipaṭaka) of the Hevajra-yoga. The commentator Kāśha (p. 128) goes on: idānīm atrārthe cetasaṃ sthirakaramam dāhi bhāvyante hāvyādānajagat sarvam iti sattvabhājanalokāṁ āsarve bhāvyante eva kasmād ityāh mānaseti vikalpajñānaṁ yadi na vikalpayante na tarhi bhāvyante ityāhārśavā dharmeti pariṣṭhānam sahaśarapatyā naiva (the Tibetan translation omits na) bhāvanayavarthath Tibetān translation: da. ni. hdi. iḥd. la. sems. bstan.(brtan楼盘).par. bya. bahu. phyir. bgyo. ba. thams. cad. bsgom. par. ghyur. žes. bya. la. sogs. pa. gsnis. te/hgro. ba. thams. cad. ces. bya. ba. ni. sems. can duḥ. snod. kyi. hjig. rten. te/de. thams. cad. bsgoms. pa. bhyud. pa. hdi. do|gny. gi. phyir. žes. na|yid. kyi. žes. bya. ba. gsnis. te/nam. par. rtag. pa. can. gyi. žes. pas. so|gal. te. brtag. par. mi. bya. na. bsgom. par. yun. mi. khyur. ro. žes. na|thams. cad. chos. ni. žes. bya. ba. la. sogs. pa. gsnis. te/hhan. cig. skyes. pahi. no. bo. hdi. yoni. su. žes. par. ghyur. ba. ni. bsgom. par. bya. ba. yin. no. žes. bya. bahi. don. to. PTT, vol. 53, No. 2213, p. 140ff. 30b-31a. “Now in this sense he speaks of making the mind firm. “Is conceived” etc. “The whole of existence” etc. means the world of the living beings and the material world. They should all be conceived. Why? “By the mind” means by the discriminating knowledge. If they are not conceived, then (they) are not conceived. “All dharmas” etc. They are completely known to be of the nature of the Sahajā (Unimate). This means “no conceiving,” HT 1.8i.44 is identical with the present verse. But the Tibetan translation, and hence the interpretation, are different. Cp. Tibetan Translation of HT 1.8i.44d: thams. cad. chos. ni. yons. žes. na. sgom. pa. hdi. sgom. pa. mini/”“In this perfect knowledge conceiving is no conceiving.” (Snellgrove’s translation). I interpret the word bhāvand as having two meanings: conceiving and contemplation. In conceiving, the mind establishes the grāhaya-grāhaka-sambandha which creates the bond leading to transmigration in the cycle of birth and death. Hence the practicant is asked to conceive in such a way that the existence is not conceived by the mind. But this way of conceiving is that process of mind in which this grāhaya-grāhaka-sambandha is absent and hence it is liberating.