

Study Guide to the *Namasamgiti* With Reference to the *Vimalaprabha*

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Therefore, those who do not know the Paramadibuddha do not know the Namasamgiti. Those who do not know the Namasamgiti do not know the Jñana Body of Vajradhara.

Taking this quote from the *Vimalaprabha* seriously, I decided to study the *Namasamgiti* in depth. Using the materials available to me in the English language, I put this study guide together. I used Ronald Davidson's translation as the basis for the text. I made a few changes such as changing coronal dome to ushnisha and leaving gnosis untranslated as jñana. Where Davidson's translation differed in meaning from Alex Wayman's translation, I have included Wayman's translation. The commentary is mostly from Wayman's text and selections from the notes of Davidson. Most of the information in the introduction is gleaned from the article by Anthony Tribe.

I hope I did not introduce too many errors. May the merit of this project go towards preserving the lineage of the Kalachakra and to the long life and good health of His Holiness, the XIVth Dalai Lama as well as the other holders and propagators of the Kalachakra lineage.

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The Namasamgiti

The Bhagavan made the Namasamgiti authoritative and since it frees all sentient beings from doubt, he rightly taught Vajrapani, the definitive meaning of all the mantra systems of the Mantrayana from the Namasamgiti

Therefore, those who do not know the Paramadibuddha do not know the Namasamgiti. Those who do not know the Namasamgiti do not know the Jñāna Body of Vajradhara. Those who do not know the Jñāna Body of Vajradhara do not know the Mantrayana. Those who do not know the Mantrayana are all samsaric – they are separate from the path of Bhagavan Vajradhara. Thus, noble gurus should teach the Paramadibuddha and noble disciple who strive for liberation should listen to it. (Vimalaprabha, Chapter One, Pg. 411-412)

“It [the Kalachakra] is embraced by the Namasamgiti that makes evident the Jñāna Body of Vajradhara” because it is the discourse in the Adibuddha. Here, just as past, present and future Tathagatas spoke, are speaking and will speak the Namasamgiti, just so is the Adibuddha. The word ‘adi’ (unborn, unceased) means without beginning or termination. Since beginningless time, beginningless Buddhas have taught it, are teaching it and will teach it: it is not taught merely by Tathagata Dipamkara and Shakyamuni. (Ibid. Pg. 276-277)

...Thus, (the Adibuddha) is embraced by the Namasamgiti that makes evident the Jñāna Body of Vajradhara. (Ibid. Pg. 278)

Introduction

The *Namasamgiti* is said to come from the great *Māyājāla*, a Mahayogatantra of sixteen thousand lines, which is not extant. It is said to come from the “Samadhi Chapter” of that text. The text was probably written between the seven and eighth centuries CE.

One reason for its enduring influence may lie in the fact that the *Namasamgiti* does not explicitly promote any one philosophical position, whether Madhyamika, Yogacara or Tathagatagarbha. Thus the series of descriptions of the qualities, attributes and embodiments of the enlightened state of which the verses are composed are amenable to a wide range of interpretation, as well as being eminently suitable for liturgical and devotional use. The tantric content of the *Namasamgiti* most obviously belongs to the phase of Buddhist Tantra known as Yogatantra, where Mahavairocana is envisaged as the central embodiment of enlightenment. However, there is no systematic development of this tantric material and as a result the *Namasamgiti* could be placed within different tantric contexts without too much strain.

Commentators

Among the earliest commentators on the *Namasamgiti* from the Yogatantra perspective are Manjusrimitra, Vilāsavajra and Vimalamitra who wrote in the middle to late eighth century. Later commentators of the Yogatantra perspective were Candrabhadrakīrti, Manjusrikīrti (early tenth century) and Smṛtijñānakīrti (or Smṛti, early eleventh century)

Whereas the early commentators interpreted the *Namasamgiti* as a Yogatantra, later writers tended to link it either to the *Kalachakratāntra* or to Anuttaratantra in general. Kalachakrapada, the traditional founder of the Indian Kalachakra cycle, commented on the

anuśamsa (the prose section of the text). Naropa, the latter's pupil and the teacher of Marpa, related the *Namasamgiti* to the Kalachakra system in his commentary on the consecration chapter of the *Kalachakratāntra*, the *Sekoddesatika*. Another important commentator from the Kalachakra tradition was Raviśrījñāna (called Sūryaśrījñāna by Wayman) who wrote the *Amrtakanikā* on which Buton, the Tibetan commentator, draws on heavily for his explanations of the text. Other commentators who give a general Anuttaratantra presentation are Narendrakīrti, Dombīheruka, Anupamaraksita, Candragomin and the Tibetan Padma Karpo. Advayavajra (late tenth to early eleventh century) wrote the *Kudrstinighātanam*, which presented the *Namasamgiti* from a Yoginitantra perspective.

The Text

Homage to Mañjusri who is a True Prince [Mañjuśrīkumārabhūta]

Sixteen verses on requesting instruction

1. **Now the glorious Vajradhara, superb in taming those difficult to tame, being victorious over the triple world, a hero, an esoteric ruler, a lord with his weapon.**

Vajradhara here is a peaceful form of Vajrapani not the later Adibuddha of Highest Yoga Tantra. Vilāsavajra comments that the interlocutor is called Vajrapani with reference to initiation but is called Vajradhara with reference to jñāna. Narendrakīrti comments “**those difficult to train**” (vineya, the tantric candidate) are of two kinds, those to be tamed by stilling and those to be tamed by being made to experience pain and here it is a case of the later. The “**triple world**” consists of the underworld, the surface of the earth and the world far above the earth. Vimalamitra comments “Having tamed the Lord of the Underworld, Mahādeva, the Lord of the surface of the earth, Vishnu and the Lord of the world far above the earth, Brahmā, who are the deities of the outsiders’ body, speech and mind, [Vajradhara] is said to be victorious over the triple world. Narendrakīrti comments that he is “**an esoteric ruler**” because Vajradhara possesses the exclusive knowledge. He also comments that Vajradhara is “**a lord with his weapon**” [Wayman has adamantite lord] as he has the character of right knowledge of all the Tathagatas and lord because he wields power over all dharmas.

[Note: The *Tattvasamgraha*, a fundamental Yogatantra class text, has four divisions called the Diamond Realm, Victory over the Three Worlds, Training Living Beings and Achieving the Objective and that all these names are implicated in the words of the first gatha.]

2. **His eyes as opened white lotuses and a face like a pale red lotus in bloom, in his hands waving now and again the best of vajras.**

Candrābhadrakīrti comments that “**eyes as opened white lotuses**” or eye-mudra shows the Amitabha nature. “**Face like a lotus in bloom**” or face-mudra shows the Amoghasiddhi nature. “**Hands waving the vajra**” shows the Vairocana nature. The “**hero**” of gatha one shows the Akshobhya nature and “**esoteric ruler**” of gatha one shows the nature of Ratnasambhava by holding the marks of initiation.

3. **With endless Vajrapanis showing billows of angry brows, heroes in taming those difficult to tame, their forms heroic (vīra) and fearsome (bībhasta),**

Wayman has (retinue) lords for ‘endless Vajrapanis’ and according to Smṛti citing the *Vajrapāṇyabhiseka Tantra*, Vajrapani’s retinue amounts to five hundred and each of the five hundred has its own large retinue. Narendrakīrti comments on “**forms heroic and fearsome**” as showing they have bare fangs, compressed furrowed brows, round eyes, ornament of the charnel grounds and so forth.

4. **Their hands waving the flashing-tipped vajras, excellent agents for the sake of the world by their great compassion and insight (prajñā) and means,**

Narendrakīrti cites the *Vajraśekhara Tantra* that they carry in their hands bejeweled vajras, wheels, swords and so forth.

5. **By disposition (āśaya) happy and joyful, delighted but with forms of wrath and hostility, protectors in doing the duty of Buddhas, altogether they stood bent down in homage.**

“**By disposition happy and joyful, delighted**” Wayman has ‘with thrilled and satisfied expectations and with sympathetic joy.’ Narendrakīrti comments on “thrilled expectations” as compassion, ‘satisfied expectations’ with insight and ‘sympathetic joy’ as engaging the aims of living beings. “**Forms of wrath and hostility**” is commented on by Manjusrimitra as “Having seen vicious beings, they perform their activity with a body of wrathful form. They are however, not such by their proper nature, since that proper nature is possessed of great compassion.” “**Duty of Buddhas**” [Wayman has deeds of the Buddhas] according to Smṛti are the deeds of Sambhogakaya and of the Nirmanakaya.

6. **Bowing to the Protector (nātha), the completely awakened (Sambuddha), the blessed one (Bhagavat), the Tathagata, [Vajradhara] stood in front, his hands folded in homage and spoke these words:**

“**Blessed one**” Smṛti comments as he has destroyed (bhaga) the four Maras and also has perfect merits. “**Tathagata**” Smṛti comments this means one who has well engaged in ‘going,’ ‘comprehension’ and ‘speech,’ to wit: going successively higher in stages (bhūmi) and path is the perfection of ‘going’ and is the perfection of ‘elimination.’ Knowing all the knowables of phenomena and noumenon is the perfection of ‘comprehension.’ Besides teaching to others the goal that was comprehended (i.e. engaging in ‘speech’) is the perfection of others’ aim.

7. **“For my sake, my benefit, O Pervading Lord, through compassion towards me, may I be an obtainer of the realization process of Illusion’s Net (māyā-jālābhisambodhi).**

“**Net of Illusion**” Smṛti comments that there are three kinds of ‘net of illusion’ – causal, path and fruitional. 1) The causal kind is an illusion of diverse appearances for what is actual non-two knowledge. It is the hindrance by adventitious dirt. The net amounts to bonds and lacks sides (pakṣa). 2) The path kind is an illusion not free from some side (pakṣa). The net is a circle of fifty-three views. (However, ‘Brahma’s Net,’ according to the Buddhist scripture the *Brahmajāla*, has sixty-two subjects.) 3) The fruitional kind is an illusion not free from the mere appearance of the five Bodies, the five Wisdoms, the five Buddhas and so on.

8. **“For the sake of all living beings sunk in unknowing (ajñānā), their minds confused in defilement, that they may obtain the highest fruit.**

Smṛti comments on “**minds confused in defilement**” as the six basic kleshas which according to the *Abhidharmakosa* are lust (raga), hostility (pratigha), pride (māna), ignorance (avidyā), false views (drsti) and doubt (vimati). They disturb the mind that is innate, not artificial.

9. **“May the completely awakened, the blessed one, the teacher, the guide of the world, knowing the reality of the great pledge (mahāsamaya), highest in knowing the faculties and dispositions, may he reveal**

“**Pledge**” according to Smṛti is the bodhicittavajra (diamond of the mind of enlightenment).

“**Knows reality**” according to Smṛti is knowing the diamond of voidness (śūnyatāvajra) or knows the diverse true natures (dharmata) in diverse dharma-holders (dharmin). “**Faculty**” of candidates whether superior, middling or inferior.

10. **“Manjusri, the jñāna being (jñānasattva), who is self-produced, embodied jñāna, the blessed one’s jñāna body, vocal lord, the great ushnisha (mahosnīsa).**

“**Manjusri**” according to Smṛti is smooth (mañju) because of being free from the hard, rough afflictions of defilement; glory (śrī) because of the arising of all excellent merits. There are three kinds of Manjusri: 1) Manjusri of the self-existent cause, attended with all bonds; 2) Manjusri of the cultivated path, not free from some side (paksa); 3) Manjusri of the final result, free from extremes. According to the ‘śrāvaka-theory-systems’ Manjusri is a youth, aged eight or sixteen, in the family of Aryas; according to the general Mahayana, he is a bodhisattva of the tenth stage; according to the special theory of this Mahayana tradition, he has represented Buddhahood for uncountable ages. “**Jñāna being**” according to Smṛti in the absolute sense is the heart (citta) of all the Tathagatas that is the unborn jñāna; in the conventional sense, the knowledge beings that are the masters in the seven mandala and have means of ARAPACANA and so forth. According to Manjusrimitra “By the jñānasattva is meant the entity whose proper nature is that of jñāna” and “Differentiating between the two, jñānakaya and jñānasattva, is done with reference to the distinction of the aspects of body or mind.” “**Self-produced**” according to Smṛti in the Dharmadhātu, free from all defiled dharmas of saṃsāra, as only a Buddha can be. “**Embodied jñāna**” according to Smṛti which functions for the aim of others. “**Great ushnisha**” according to Smṛti is the ushnisha of the Tathagata, because it is Ratnasambhava, head ornament of the five (Progenitor) families.

Tribe argues that “**Manjusri, the jñāna being**” should be translated as the single term Manjusrijñānasattva or Jñānabeing-Manjusri. He quotes the following from Vilāsvajra’s *Namamantrarthavalokini* or *An Explanation of the Meaning of the Name-Mantras*:

He [Manjusri] is called a ‘Jñāna-Being’ since he dwells in the heart of all Tathagatas. The Jñāna-Being Manjusri is not the bodhisattva who is the master of the Ten Stages. Rather, he is Non-Dual Awareness (advayajñāna), the Perfection of Wisdom itself. For this very reason Dignaga says, “The Tathagata is the Perfection of Wisdom, that is to say, Non-Dual Awareness.

11. **“This excellent litany of names with depth of meaning and lofty meaning, with great meaning, unequalled and blessed, wholesome (kalyāṇī) in beginning, middle and end.**

“Depth of meaning” [Wayman: profound meaning] Smṛti comments it is profound by voidness or by being incomparable; and which is good in the beginning and so forth. **“Lofty meaning”** [Wayman: broad meaning] Smṛti comments is by way of the seven mandala in a samvṛti sense and which causes the stilling of defilement. **“Wholesome”** Smṛti comments is good in the beginning, is enthusiastic with hearing; good in the middle, is happy with contemplation; good in the end, has obtained the cathartic (praśrabdhi) with meditation.

{The *Namasamgiti* is virtuous in the beginning, middle and end. It clearly teaches the innate jñāna. It clearly teaches the nondual jñāna (Commentary by Buston)}

12. **“That which was spoken by previous Buddhas, will be spoken by the future ones and that which the completely awakened in the present recite again and again,**

“Spoken” is commented on by Smṛti as being told by former Buddhas like Dipamkara; will be told by future Buddhas like Maitreya; and told repeatedly by present Buddhas, i.e., Shakyamuni and by the Buddhas of Suhhāvati and Padmāvati.

{**“Present”** refers to comprehension [of the *Namasamgiti*] literally by means of current meditation, understanding and so forth. Alternately it refers to those who heard it and reflected on it before comprehending it by means of the echo-nature. **“Will be spoken”** means will be comprehended.}

13. **“Extolled in the *Māyājālamahātāntra* by unlimited delighted Mahavajradharas, bearers of mantras,**

“*Māyājālamahātāntra*” Narendrakīrti refers to the “Giti” chapter of the *Māyājāla*.

{**“Extolled”** [Newman: rightly sung] means realized by themselves. **“The *Māyājālamahātāntra*”** has the characteristic of being completely enlightened by means of the net of illusion. And since it is also great, it is **“mahā,”** for example, the jñāna of great bliss. It is a **“tantra”** because it exists in a continuum or because it is to be generated. **“Vajra”** (of Vajradhara) is the proper nature of the Jñāna Body. [The Vajradharas] are **“unlimited”** because they are not within the range of thought. They are **“delighted,”** for example, their nature is innate joy. **“Mantra”** is the bliss that consists of the five jñānas.}

14. **“Until deliverance I will preserve it with steadfast intention, since I am, O Protector, the esoteric bearer for all the completely awakened.**

“Deliverance” (nirvāṇa) is commented on the Vilāsavajra as “By nirvāṇa we mean here nirvana.” **“Bearer”** is commented on by Candrabhadrakīrti as retaining because he seeks to explain it to all sentient beings. Vimalamitra comments, “There is acceptance [of the duty] with the words, ‘For the duration that I do not attain certain enlightenment, I will preserve it in thought devoid of doubt or forgetfulness.’” **“I am ...the esoteric bearer”** In most Vajrayana traditions, Vajrapani fulfills the function of the collector (sdud pa po) of the tantras (vidyāddharapitaka) for all the Buddhas of the three times and is often found as the interlocutor.

15. **“For the destruction of their every defilement and elimination of all their unknowing, I will reveal this to beings, each according to his own disposition.”**

“Disposition” [Wayman: particular aspiration] Candrabhadrakīrti comments that to some this is the Paramitayana and to others the Outer, Inner or Secret Vehicles.

16. **Having beseeched the Tathagata thus for instruction, Vajrapani, the esoteric leader, his body bent, his hands folded in homage, stood in the fore [of the assembly].**

“Body bent.... stood in the fore” Candrabhadrakīrti states this shows that he will get a response.

Six verses in reply

17. **Then Shakyamuni, the blessed one, the completely awakened, the best of men, having thrust from his mouth his beautiful, long, wide tongue,**

“Long, wide tongue” is commented on by Candrabhadrakīrti as filling the three worlds of Desire, Form and the Formless.

18. **He displayed a smile cleansing the three evil states [of existence] throughout the worlds, illuminating the triple world and chastening the enemies, the four Maras;**

Wayman has ‘illumination of the three realms that tames.’ **“The four Maras”** are the Mara of the skandhas (skandhamāra), the Mara of the defilements (kleśamāra), the Mara of death (mrtyumāra) and the Mara of Devaputra (devaputramāra).

19. **Flooding the triple world with this divine, sweet praise, he replied to Vajrapani, the esoteric leader (Guhyendra) of great power (mahābala).**

Wayman has ‘sweet, Brahma sounds,’ which refer to the sixty types of elegance possessed by the Buddha’s speech.

20. **“Well done, O glorious Vajradhara; it is proper for you, Vajrapani, that, prompted by great compassion for the world’s benefit,**

21. **“You are eager to hear from me the litany of names of the jñāna body of Manjusri, having great meaning, purifying and clarifying transgression.**

“Litany of names” [Wayman: name rehearsal] Narendrakīrti comments will be taught by way of sacredness (or solemnity) of the names. **“Having great meaning”** [Wayman: of great purpose] Narendrakīrti comments that this teaches the jñāna body by way of the sacredness of the names. **“Purifying and clarifying transgression”** Smṛti comments that it purifies the obscuration of defilement by the broad way of contemplating the mandala of the gods and eliminates the obscuration of the knowable (jñeya) by the profound.

22. **“That is well done and I will teach it to you, O esoteric ruler (Guhyakādhipa). Listen with your mind single-pointed, O blessed one; that is well done.”**

“You” commented on by Narendrakīrti as the compiler.

Two verses of reflecting on the six families

23. **Then Shakyamuni, the blessed one, reflected on the three families, the entire great mantra family, the mantra-vidyādhara family.**
24. **The worldly and superworldly family, the grand world illuminating family, the foremost family, the Mahamudra and the great family, the exalted ushnisha.**

Wayman: **Now Shakyamuni, the Bhagavat, surveyed the entire great family of Mantra:**

1) the family that retains the mantra and vidya, 2) the triple family, 3) the mundane and the supramundane family, 4) the great family that illuminates the world, 5) the great Mahamudra family and 6) the great family of the mahaushnisha

Manjusrimitra comments: “The **great mantra family** is the family of the tantras such as *Mahāmāya* and so forth since it has become the point of origin for all the ritual activity (kriyā), formal practice (caryā) and ritual arrangements (kalpa). By **entire** (sakala) is meant without exception. By the **mantra-vidyādhara family** is meant the family wherein [bearers of the two methods of wisdom and compassion] reside together. The **three families** mean the Tathagata, the Vajra and the Padma Families. The **worldly family** is the family of sentient beings such as ordinary spiritual friends and so forth while the **superworldly family** is the family of Hearers (śrāvakas), Solitary Realizers and Bodhisattvas... The **Mahamudra family** is the family of the goddess (devīkula) ... The **great family of the ushnisha** is the family of the unisyllabic ushnisha and so forth. To each of these families there are various divisions of having good fortune or not and of becoming a fit vessel or not.”

Candrabhadrakīrti comments as follows: **The entire great family of Mantra** means all six, Namely, 1) **the family that retains the mantra vidya** is the Vajrasattva family, 2) **the triple Family** is the Vairochana family (Body, Speech and Mind), 3) **the mundane and the supramundane family** is the Amitabha family, 4) **the great family that illuminates the world** is the Akshobhya family, 5) **the great Mahamudra family** is the Amoghasiddhi family and 6) **the great family of the mahaushnisha** is the Ratnasambhava family. Smṛti following Līlavajra names the families as 1) Karma Family, 2) Tathagata Family, 3) Padma Family, 4) Vajra Family, 5) Bodhicittavajra Family and 6) Ratna Family (These agree with Candrabhadrakīrti).

Three verses on the steps in the realization process of the Illusion's Net

25. **[Shakyamuni] pronounced this mystic verse, having six mantrarājas and possessing unarisen characteristics, being non-dual in arising and joined with the vocal lord:**

“**Six mantrarājas**” are Vajratīksna, Duhkhaccheda, Prajñājñānamūrti, Jñānakāya, Vāgīśvara and Arapacana and Candrabhadrakīrti comments that these jñānasattvas are the six Adibuddhas.

26. **“A Ā I Ū E AI O AU AM AH: stand in the heart. I am Buddha, the embodied jñāna of the Buddhas occurring in the three times.**

“**A ... AH:**” The twelve vowels which Smṛti defends the theory of Acarya Līlavajra that the twelve stand for the twelve bhūmi, ten of the bodhisattvas and two that are the Buddha and Complete Buddha stages. For this purpose the bodhisattva's Adhimuktīcaryā is counted as the first stage; then comes the standard ten bhūmis, Pramuditā to Dharmameghā with a stage called Samantaprabhā as the twelfth. He also gives a number of synonyms of the twelfth stage, all

having the term ‘light’ (prabhā) as the last member of the compound. **“Stand in the heart”** Smṛti comments that the six jñanasattvas are each stationed in the heart of their respective family progenitor.

27. **“OM Homage to you, Vajratīksna (Diamond Sharp), Duhkhaccheda (Cutting Off Suffering), Prajñājñānamūrti (Embodiment of Wisdom), Jñānakāya (Jñāna Body), Vāgīśvara (Lord of Speech) and Arapacana (Five-syllable Manjusri).**

“Homage to you” Smṛti identifies Vajratīksna as of the Padma Family in the heart of Amitabha, Duhkhaccheda as of the Vajra Family in the heart of Akshobhya, Prajñājñānamūrti as of the Tathagata Family, Jñānakāya belongs to the Karma Family, Vāgīśvara belongs to the Ratna Family and Arapacana belongs to the Bodhicittavajra Family.

Fourteen verses on the Vajradhatu Mahamandala

28. **And in this way the blessed one, the Buddha, the completely awakened, born from the syllable A, is the syllable A, the foremost of all phonemes, of great meaning, the supreme syllable.**

“And in this way” all those in higher stages and in the Buddha stage can be said to have been **“born from the syllable A”** where A is the first of the twelve stages. Smṛti comments that A is the inner life of all the vowels and consonants. **“Of great meaning”** [Wayman: of great purpose] Smṛti comments that A understood in a lesser way, one is a sravaka; in a middling way, one is a bodhisattva; in a great way, one is a Buddha.

{The innate yogi is **“in this way,”** that is, from mahamudra, the nondual nature, [becomes] **“Bhagavan Buddha.”** Because it is governed by great bliss, **“the completely awakened,”** natural clear light, the emptiness of all aspects, the perfection of wisdom, the Fourth, is **“born from the syllable A.”** Since it is entirely of equal taste and indestructible, **“the syllable A is the foremost of all letters.”** Since it gives the good qualities of the Buddha, it is **“of great meaning”** [Newman: the great aim]. Since it [that is, the supreme unchanging (paramāksara)] is without production and destruction, it is **“the supreme syllable.”**

29. **“Aspirated, unoriginated, without uttering a sound, he is the foremost cause of all expression, shining forth within all speech.**

Wayman: **The great inhalation is not a production, free from utterance by speech, chief cause of all speech, the clarification of all words.**

“The great inhalation is not a production” Narendrakīrti comments it he is not a production because he occurs without dependence on causes and conditions.

{Since the ten mandalas of the right and left [channels] have gone into the central channel, **“the great inhalation is not a production”** [Newman: the great prana is unborn] because it is non-objectifying. Due to the nature of vajra recitation, it is **“free from utterance by speech.”** Thus, since it is the clear light of **“all words,”** it **“shines forth”** them.}

30. **“His great desire is an extended festival, securing the happiness of all beings; his great anger is an exalted festival, being the great enemy of all defilement.**

“Great desire”(mahārāga) [Wayman: great love] **“Extended festival”** (mahā-āmaha) [Wayman: great offering]

{Davidson comments that the Tibetans translate maha here as the equivalent of offering (pūjā) but the Sanskrit connotes a festival or gathering. He states: “The sense in any case is clear that the utilization of the poisons by the skillful yogin is a sure path to liberation.”}

31. **“His great delusion is an exalted festival, subduing the delusion in those with dull wit; his great wrath is an exalted festival, the great enemy of great wrath.**

“Great wrath” [Wayman: great fury]

32. **“His great avarice is an exalted festival, subduing all avarice; his great desire is the great delight, grand happiness and great pleasure.**

[Wayman] Great offering, great clinging, driving away all clinging. Great desire, great pleasure, great delight, great joy.

33. **“Of great form and great body, with great color and grand physique, with exalted name he is very noble, having a grand, expansive mandala.**

34. **“Bearing the great sword of insight, with the great hook for defilements, he is foremost, greatly famous, very renowned, with great light and exalted splendor.**

35. **“Bearing the grand illusion, he is wise, accomplishing the object [of beings in] the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.**

“Accomplishing the object the grand illusion” Both Manjusrimitra and Vimalamitra comment that this is a bodhisattva's continued rebirth into phenomenal reality to work for the benefit of beings.

{Since it is without lust and non-lust, **the grand illusion**” is the nature of great attachment. Since the ineffable jñānamudra is held to be the essence of that, he is **“bearing”** it. By knowing the unflowing bliss inside the nave of the gem, **“he is wise.”** Obtaining the supreme unchanging (bliss/jñāna) that is the cessation of the twenty-one thousand, six hundred winds, he obtained two [bodhisattva] stages in each of the six chakras of the channels. Then returning again from the tip of the gem, he dwelt in the nave of the ushnisha chakra. In that way, **“delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.”**}

36. **“Highest in being a lord of great giving, foremost in exalted morality, firm through embracing great forbearance, he is zealous with great heroism.**

[Wayman] Best as a great patron. Foremost bearer of great morality. Steadfast as a bearer of great forbearance. Enterprise of great striving.

37. **“Present in exalted meditation and concentration, bearing the body of great insight, he is great strength, great means; his is aspiration and jñāna ocean.**

38. **“Unlimited in loving-kindness, greatly compassionate and most intelligent, with great insight and grand intellect, he is great in means with profound performance.**
39. **“Arrived at great strength and attainment (rddhi), very intense and very fast, employing great attainment and bearing the name ‘Great Lord,’ his zeal is in great strength.**

[Wayman] **Empowered with great magical ability. Great impetus, great speed. Majestically powerful, renowned. Forward thrust with great power.**

40. **“Splitter of the vast great mountain of existence, being Mahavajradhara he is indestructible. Being very fierce and very terrible, he creates fear in the very ferocious.**
41. **“Being highest with mahavidyās, he is the protector; being highest with mahamantras, he is the guide. Having mounted to the practice of the Great Vehicle, he is highest in the practice of the Great Vehicle.**

Mahamantra: Vimalamitra comments “That which is guhyamantra is masculine and skillful means while that which is vidyā is feminine and insight. Vilāsavajra comments that dharanis are to be considered fourfold: word (pada), meaning (artha), mantra and those having the nature of a mudra.

{Because of Mahamudra itself, it is “**the protector.**” Since it should be concealed from others, it is “**mantra.**” Because of great bliss itself, it is “**highest of mahamantras.**” The jñāna of great bliss is the agent that obtains “**the Mahayana.**” The “**highest**” is the one bearing the peak of the Fourth.}

Twenty-five verses, less a quarter, on the very pure Dharmadhatu jñāna

42. **“Being Mahavairocana, he is Buddha; he is a great sage with profound sapience and as he is produced by the great practice of mantras, by nature he is the great practice of mantras.**

“**Mahavairocana**” Smṛti comments is the Dharmakaya, a ‘knowing of all’ (sarvavid) sentient beings, the three Tathagatagarbha,¹ without beginning or end. “**Buddha**” is the Sambhogakaya in the Akanishta Heaven. “**Great sage with profound sapience**” [Wayman has possessed of great silence, the Mahamuni] Smṛti comments Mahamuni is the Nirmanakaya. “**Produced by the great practice of mantras**” Smṛti comments this means arisen from the path of the Vajra Vehicle. “**By nature he is the great practice of mantras**” Smṛti comments that since Manjusri has reached the fruit of the Vajra Vehicle, he is identical with it.

43. **“Having obtained the ten perfections, he is the basis (āśraya) for the ten perfections. Being the purity of the ten perfections, he is the practice of the ten perfections.**

¹ Smṛti apparently intends the three of the *Srīmālādevīsīmhanāda Sūtra*: the illustrious Dharmadhatu womb, the Dharmakaya embryo and the essential of supramundane dharma and the essential of the intrinsically pure dharma.

“**Ten perfections**” Narendrakirti lists: giving, morality, forbearance, striving, meditation, insight, means, power, aspiration and jñāna.

44. Being the lord of the ten stages, he is the protector established on the ten stages. Himself pure with the ten knowledges, he is the pure bearer of the ten knowledges.

“**Ten knowledges**” from the *Abhidharmakosa* are: 1) The knowledge of dharmas, 2) Successive knowledge, 3) Knowledge of worldly usage, 4) Knowledge of others’ minds, 5) Knowledge of suffering, 6) Knowledge of suffering’s arising, 7) Knowledge of suffering’s extinction, 8) Knowledge of the path, 9) Knowledge of final destruction and 10) Knowledge of no future arising.

45. “Having ten aspects, his purpose being the ten referents, he is the leader of sages, a Ten-Powered One, an overlord. Performing all and every sort of purpose, he is great, with control in ten aspects.

“**Ten aspects and Ten referents**” [Wayman: ten images and ten goals] There is a wide variety of opinions as to what these two groups of ten consist of. Manjusirmitra identifies the ten aspects as the ten truths: 1) Provisional truth, 2) Absolute truth, 3) Truth of characteristics, 4) Truth of distinction, 5) Truth of certain identification and realization, 6) Truth of existents, 7) Truth of renunciation, 8) Truth of knowledge of extinction and no further arising, 9) Truth of knowledge of entrance into the path and 10) The truth of the perfect arising of the jñāna of the Tathagata. Manjusirmitra elaborates, “Since he has for his purpose the motivation of teaching the words and meanings of these ten truths, it is stated that his purpose is the ten referents. Vimalamitra states that the ten aspects are the ten kinds of grasping after a self listed in Vasubandhu’s *Madhyāntavibhāga*² and the ten referents are the ten antidotes listed in the same text. Vimalamitra justifies ascribing to Manjusri these kinds of ignorance by saying, “The significance [of this passage] is that the Bhagavan himself in proper nature is to be understood as being all the undesirable elements as well as their antidotes.” “**Ten-Powered One**” All agree that the ten powers are: 1) The power consisting in the knowledge of that which is possible and impossible, 2) The power of the fruition of action, 3) The power of the meditations, emancipations, concentrations and meditative attainments, 4) The power of the degree of faculties of other beings, 5) The power of the diverse interests of beings, 6) The power of the diverse dispositions of beings, 7) The power of the ways passing into every sort of circumstance, 8) The power of previous lives, 9) The power of the deaths and rebirths of beings and 10) The power consisting in the knowledge of the final destruction of the impurities. “**Control in the ten aspects**” Smṛti comments these are the ten controls (vaśitā) that arise when a bodhisattva reaches the eighth bhūmi: 1) Control over life, 2) Control over mind, 3) Control over necessities, 4) Control over the maturation of karma, 5) Control over birth, 6) Control over interest, 7) Control over aspiration, 8) Control of psychic power (rddhi), 9) Control over Dharma and 10) Control over jñāna.

{1) In the pratyāhāra phase, from space through the earth is from smoke through the cloudless sky by means of the way of the reverse procedure. From Meru through moon is blaze through

² Smṛti states that the ten mental images are from Vasubandhu and Wayman lists the ten as: 1) Singleness, 2) Causality, 3) Experience, 4) Agency, 5) Independence, 6) Dominance, 7) Permanence, 8) The defiled and purification, 9) The yogic state and 10) The state of being non-liberated or liberated. [Wayman notes that the *Madhyāntavibhāga* says these are “self”-views, operating by way of the personal aggregates.] Smṛti states that the ten goals are the ten realities (tattva) of the *Madhyāntavibhāga*: 1) Basic reality, 2) Of characteristics, 3) Against waywardness, 4) Consisting of cause and effect, 5) Either gross or fine, 6) Accepted reality, 7) Reality of purification scope, 8) Of inclusion, 9) Of differentiation and 10) Reality of skill.

great drop. The jñana drawing (jñanarekhā;) is a black picture seen by the eye of flesh and so forth. 2) If one applies it to the dhyana phase, the divine image seen through the pratyāhāra phase dwells single-pointedly in a continuum by means of wisdom, thought, analysis, joy and unmoving bliss. 3) In the pranayama phase, the five left mandalas – space and so forth – and the five right mandalas – the motionless Meru and so forth – i.e., the “**ten aspects**,” become one in the central (channel). 4) In the dhāranā phase, one desires and strives for the “**ten referents**” [Newman; aims] of the ten winds, prana and so forth. 5) In the anusmṛti phase, one obtains the ability of that very “**purpose**” [Newman: aim] – clear innate chandali. Thus, one is “**the Lord of Sages**” because one is able to accomplish the supreme unchanging bliss. Because of the ten Desire (Realm) states of the central channel, “**he has ten powers**.” Since the radiance of innate chandali pervades the three worlds, “he is the overlord.” The characteristics of clear innate bliss “**performs all and every sort of purpose**” of the aggregates, elements and spheres. 6) The samadhi phase is “**the ten aspects**” of the cessation of the previously explained ten winds; due to the power of method, wisdom and unchanging bliss, it is the Jñana Body. That (samadhi) makes the entire prāṇavāyu under the control of indivisible supreme unchanging bliss. Thus, it is “**with control** [Newman; the mighty one].” Since it pervades the three worlds by means of the innate nature, it is “**the great one**.”}

46. “Beginningless and by nature without diffusion (nisprapañca), naturally pure and in nature suchness (tathatā), exclaiming just how it is and, as he says, so he does without any other speech.

“**Beginningless**” Narendrakīrti comments this is the pure Dharmadhātu and other wisdom while Candrabhadrakīrti comments it is the mirror-like wisdom. “**Without diffusion**” [Wayman: devoid of elaboration] Narendrakīrti comments his beginning is the thought of enlightenment while Candrabhadrakīrti comments it is the wisdom of equality. “**Exclaiming just how it is**” Candrabhadrakīrti comments this is the discriminating wisdom. “**Without any other speech**” Candrabhadrakīrti comments is the wisdom of equality. “**As he says so he does**” Candrabhadrakīrti comments is the mirror-like wisdom.

{Since reality is unborn, it is “**beginningless**.” The one consisting of the abandonment of thought, the non-objectified nature, the mindless mind, is “**by nature without diffusion**” [Newman: the non-elaborated self]; that is, the first vision of the divine image of the universe actualized by nonconceptual thought is virtuous in the beginning. “**In nature suchness**” [Newman: the self of suchness] – great bliss – is “**naturally pure**” [Newman: the pure self]; that is, virtuous in the middle, because all of the aggregates, elements and spheres have been separated from obstruction by the fire of great passion. “**Exclaiming just how it is**” about the unmistakable bliss; that is, he makes it manifestly clear. The bodhicitta that is the very “**word**” that discloses the way of great bliss does not flow from the tip of the gem and is nonconceptual – virtuous in the end. It is experienced, “**without any other speech**” by expression. “**As he says**” – ‘Great bliss originates by means of correctly meditating on the path of smoke and so forth’ – “**so he**” himself “**does**” for sentient beings.}

47. “Non-dual and proclaiming nonduality, he stands just at the limit of actuality (bhūtakoti). With his lion’s roar of egolessness (nairātmya), he frightens the deer that is the evil heretic.

“**Non-dual**” Smṛti comments as no apprehended (grāhya) and no apprehender (grāhaka). “**Proclaiming nonduality**” Smṛti comments is conventionally teaching others that there is not the

two. **“Egolessness”** Narendrakīrti comments is the non-self of persons (pudgala) or phenomenon (dharma).

{Having destroyed the relation of base and based between the base – semen and the based – bliss, they become nondual. Since he makes clear that very **“non-dual,”** he **“proclaims nonduality.”** **“He stands”** by the mode of non-abiding **“at the limit”** of the nave of the vajra gem, the place of experiencing the jñāna **“of actuality”** as it is. The characteristic of the nonappearance of all phenomena, the nature of the divine image of the universe, is **“egolessness.”** Since that is not overcome by thought, **“it possesses”** the indestructible **“lion’s roar.”** Self-grasping and the elaboration of object and subject that are the method of mistaken knowledge are **“the evil heretic.”** Since they are infirm, they are **“deer.”** Since he makes them all disappear, **“he frightens”** them.}

48. **“Penetrating everywhere, his path is fruitful (amogha); with a speed like the Tathagata’s thought, he is a victor (jina) whose enemies are conquered, and a conqueror, a universal monarch with great strength.**

“Penetrating everywhere” Smṛti comments penetrates with sense contact (sparśa) and feelings (vedanā). **“Path is fruitful”** [Wayman: going without fail] Smṛti going without hindrance. **“Speed like the Tathagata’s thought”** Smṛti is speeding to unequalled worlds in a single instant. **“Jina”** Smṛti comments is victorious over defilement. **“Conqueror”** Smṛti comments is victorious by way of all the knowable (jñeya). **“Enemies are conquered”** Smṛti comments Mañjuśrī is the sole victor over those two enemies. **“Universal monarch”** Smṛti comments as the six wheel-turners of the six families, Vajrasattva and so forth. The wheel is made of a compound of gold, silver, copper and zinc and with this wheel he conquers the four continents. **“With great strength”** Smṛti comments he defeats the four Maras and their troops.

49. **“At the head of hosts, a preceptor (ācārya) of hosts, a lord of hosts (ganeśa) and a commander of hosts with power, he is foremost through great sustaining power (anubhāva) and with excellent practice, not to be guided by others.**

“Hosts” [Wayman: troops] Smṛti comments when the hosts are śrāvakas, he is their preceptor; when the hosts are pratyekabuddhas, he is at their head; when the hosts are bodhisattvas, he is their lord; and when the hosts are Buddhas, he is their commander. **“Great sustaining power”** [Wayman: the burden] Narendrakīrti comments this is the pure scriptural collection. **“With excellent practice”** [Wayman: whose way is great] Narendrakīrti comments this as the Vajra Vehicle. **“Not to be guided by others”** Narendrakīrti comments as not needing the incalculable eons of the Paramitayāna.

50. **“As the lord of speech, the commander of speech possessed of eloquence, he is the master of speech unending in fluency and with true speech, he speaks the truth, teaching the four truths.**

“Lord of Speech” Smṛti comments that among the four “special knowledges (pratisamvid), this is of meaning (artha). **“Commander of speech”** Smṛti comments of the four, this is of languages (nirukti). **“Possessed of eloquence”** Smṛti comments of the four, this is of natures (dharma). **“Master of speech”** [Wayman: master over words] Smṛti comments of the four, this is of eloquence (pratibhāna). **“Unending in fluency”** [Wayman: of limitless words] Smṛti comments that Buddha knows the languages of all sentient beings. **“Speaks the truth”** Smṛti comments that when the Buddha teaches the Dharma, he takes right recourse to the Two Truths. **“Teaching the**

four truths” Smṛti comments that the **source** of suffering is the cause and suffering the result, thus the cause and result of saṃsāra; the path is the cause and cessation the result, thus, the cause and result of nirvāṇa; Buddha is the preceptor of the four Noble Truths.

51. **“Not turning back and not seeking rebirth (anāgāmin), he is like a rhinoceros, a leader of the self-enlightened (pratyeka); having been delivered by various kinds of deliverance (niryāna), he is the unique cause of the great elements (mahābhūta).**

“Not turning back” Smṛti comments that a bodhisattva of the eighth stage does not fall back to be a śrāvaka or pratyekabuddha. **“Not seeking rebirth”** Smṛti comments that he does not return to saṃsāra since he has eliminated the various fractions of defilement. Narendrakīrti comments this is the arhat fruit. **“Rhinoceros”** Narendrakīrti comments this is the pratyekabuddha. **“Having been delivered by various kinds of deliverance”** Narendrakīrti comments this is by the Three Vehicles. **“The unique cause of the great elements”** Narendrakīrti comments this is the pure though of enlightenment amidst the four elements. Vimālamitra comments, “Even having appeared as the five great elements, he performs benefit, as their [the mahābhūta’s] unique cause is nondual jñāna.” Surativajra identifies the five great elements with the Five Jinas and makes Mañjuśrī the cause of the Five Jinas.

52. **“An Arhat, a bhikṣu with his impurities (āśrava) exhausted, he is separated from passion, his senses subdued. He has obtained ease and fearlessness, becoming cool and limpid.**

“Bhikṣu” Narendrakīrti comments that from among the four kinds of bhikṣu – by name, avowed, begging and in the highest sense – he is the bhikṣu in the highest sense because of being completely pure. **“Arhat”** Narendrakīrti comments this means one “who has destroyed the enemy,” where the enemy is the defilements. **“Impurities exhausted”** [Wayman: who has destroyed the fluxes] Narendrakīrti comments this is the imagination based on sense objects and sense organs. **“Passion”** Narendrakīrti comments that this is the attraction and clinging to sense objects. **“Obtained ease”** [Wayman: peace-attained] Narendrakīrti comments this is attained by depending on the “five strands of desire” or the five sense objects. **“Obtained fearlessness”** Narendrakīrti comments this is attained when engaging any object. **“Limpid”** [Wayman: without turbulence] Narendrakīrti comments this turbulence is caused by the waves of imagination.

53. **“Completed in wisdom and good conduct (vidyācarana), he is well-gone (sugata), the best as councilor of the world. Without a sense of an ‘I’ and ‘mine,’ he is established in the practice of the Two Truths.**

“Wisdom” [Wayman: clear vision] Narendrakīrti comments that according to the precepts of the guru, vidyā is like the eye of adhiprajñā, the right view of the layout of entities. **“Good conduct”** [Wayman: good walking] Narendrakīrti comments this is carana, the walking of the path with adhiśīla and adhisamādhi. **“In the practice of the Two Truths”** Narendrakīrti and Smṛti comment that it appears that the absolute manner is with the wisdom (clear vision) and that the conventional manner is with good conduct (good walking).

54. **“Standing at the uttermost limit of saṃsāra, he rests on this terrace, his duty done. Having rejected isolatory knowledge (kaivalyajñāna), he is the cleaving sword of insight.**

[Wayman] **Gone to the bank beyond samsara, duty-done, standing on dry land; whose sword of insight has disclosed the unique knowledge and has cut out [defilement].**

“**Terrace**” (dry land) Smṛti comments is a term for nirvana.

{“**Samsara**” is joy and supreme joy. Their “**uttermost limit**” is distinct joy. Since he has given the Fourth initiation, “**his duty is done.**” Since he has obtained nirvana by doing whatever is pleasing, “**he stands on dry land.**” Nondual joy is “**isolated knowledge.**” “**Rejected**” [Newman: spitting that out] is the nature of great bliss. The “**sword of insight**” is nondual jñana. “**He cleaves**” the net of thought.}

55. **“With true Dharma, a King of Dharma, shining, he is supreme as luminary of the world. A Lord of Dharma, a King of Dharma, he is the instructor in the path towards well-being.**

“**True Dharma**” [Wayman: whose Dharma is illustrious] Narendrakīrti comments is the twelve branches of Dharma. “**Supreme illuminator**” Narendrakīrti comments who sets into motion the Wheel of Dharma.

56. **“His aim accomplished and thought (sankalpa) accomplished, he has abandoned thought. Devoid of mentation, his sphere is indestructible, the Dharmadhatu, supreme, imperishable.**

“**Aim accomplished, thought accomplished**” [Wayman: aim..., purpose] Dombīheruka comments that he has accomplished the ultimate Mahamudra in the manner of non-discursive thought. “**Abandoned thought**” [Wayman: avoiding all imagination] Dombīheruka comments he avoids namely, as to mundane places, bodies and possessions. “**His sphere is indestructible**” [Wayman: whose incessant realm] Dombīheruka comments is of immeasurable knowledge.

57. **“Possessed of merit (punyavān), with accumulated merit, he is knowledge and the great source of knowledge. Possessed of knowledge in knowing the real and unreal, he has accumulated the two accumulations.**

“**Possessed of merit**” Narendrakīrti comments is having former merit that has suddenly become great. “**Great source of knowledge**” Narendrakīrti comments is the Dharmadhatu wisdom, the mine for the other four wisdoms, mirror-like and so forth. “**Knowing the real**” Narendrakīrti comments is having that knowledge, he has direct perception of what is; and when it is not there, beyond the senses, he also knows it. “**Accumulated the two collections**” Narendrakīrti comments from which manifests the Buddha Bodies and the wisdoms.

58. **“Eternal (śāśvata), a universal ruler, a yogin, he is meditation and to be reflected upon, the Lord of the Intelligent. He is to be personally realized (pratyātmavedya), truly unshakable (acala), primeval (paramādva), bearing the triple body.**

“**Yogin**” Dombīheruka comments that the yogin, the master of the intelligent ones, is the accomplisher; ruling all. “**Meditation**” Dombīheruka comments is the method of accomplishing. “**Eternal**” being contemplated, is to be realized. “**Unshakable**” [Wayman: unswerving] Dombīheruka comments that the unswerving one, supreme primeval, is the pure Dharmakaya free

from all elaboration, the single lineage which is the seed of all the Buddhas, to be introspected as the single lineage for one's own aim; who bears **"the triple body"**, namely Vairochana, Amitabha and Akshobhya, who are the Body, Speech and Mind for the aim of others.

59. **"A Buddha in his nature of five bodies, an overlord by his nature of five types of jñana, wearing a diadem whose nature is five Buddhas, having five eyes he maintains dissociation (asanga).**

"Buddha" Smṛti comments that Mañjuśrī has the fivefold nature. **"Five bodies"** Mañjuśrimitra comments that these are the Svabhavikakaya, Sambhogakaya, Nirmanakaya, Dharmakaya and Jñanakaya. **"Five eyes"** are the corporal eye, the heavenly eye, the eye of insight, the eye of Dharma and the eye of Buddha.

60. **"The progenitor of all Buddhas, he is Buddha's son, supreme, the best. Arisen from existence in insight, he is sourceless; his source is the Dharma while he puts an end to existence.**

"Progenitor" Smṛti comments is the progenitor (yab) of all Buddhas, but since he appears as a Bodhisattva, he is also their **"son"** (śras); the śravakas are the **"son"** of the Body and the pratyekabuddhas, the **"son"** of Speech, but he (Mañjuśrī) is the **"son"** of the Mind and so is **"supreme, the best."** **"Arisen from existence in insight"** [Wayman: womb-source for the gestation by insight] Smṛti comments is by knowing the nature of all dharmas. Vilāsavajra comments this is defined as the five pure skandhas. **"His source is the Dharma"** Smṛti comments is because he is devoid of personal-self or dharma-self, and so makes an end to phenomenal life.

61. **"His unique essence impenetrable, himself a vajra, immediately arisen he is the Lord of the World; arisen from the sky and self-arisen, he is the exalted fire of insightful jñana.**

"Vajra" Smṛti comments is Mañjuśrī's vajra body. **"Immediately arisen"** Smṛti comments that no sooner do sentient beings see him, then he is their master. **"Arisen from the sky"** Narendrakīrti comments that sky here is a term for the Dharmadhātu, which has features in common with the sky. **"Self-arisen"** Narendrakīrti comments that the jñana-body is called "self-born." **"Exalted fire"** Smṛti comments is a bonfire with fuel consisting of defilements along with their habit-energy (vāsanā)

62. **"Vairochana, the great lumen, the light of jñana, he is the illuminator; the lamp of the world, the torch of jñana, with great splendor he is radiant light.**

"Vairochana" Smṛti comments this verse with the five wisdoms as follows: **"light of jñana"** is the wisdom of equality, **"illuminator"** is the mirror-like wisdom; **"lamp of the world"** is the discriminative wisdom; **"great splendor"** is the all-accomplishing wisdom and **"radiant light"** [Wayman: clear light] is the wisdom of the Dharmadhātu.

63. **"Vidyārāja, the Lord of Excellent Mantras, he is mantrarāja performing the great goal. As the exalted Ushnisha, the marvelous Ushnisha, he teaches in every sort of way, the Lord of Space.**

[Wayman] **King of magic charms and sovereign over the best incantations, king of mantras that work a great purpose; great ushnisha and wondrous ushnisha, lord of sky, revealing the multitudinous.**

“**Ushnisha**” Smṛti comments this is on the head of the king of the three realms and decorated by a head crest with the Tathagatas. “**Exalted ushnisha**” Smṛti comments is endowed with light rays. “**Lord of space**” Smṛti comments as the sky is voidness, the lord is Manjusri. “**Teaches in every sort of way**” Smṛti comments that he reveals the forms of the world and beyond and reveals a host of samadhis.

64. **“Foremost, as he the physical presence of all Buddhas, with his eyes bringing happiness to the world; with manifold form he is the creator (vidhātr), a great sage worthy of offerings and of esteem.**

“**All the Buddhas**” Narendrakīrti comments these are of the three times. “**With his eyes**” Smṛti comments this is the eye of insight (prajna) that knows what to accept and what to reject. “**Manifold form**” Smṛti comments these are diverse manifestations (nirmita). “**Great sage**” Dombīheruka comments he is possessed of magical powers (rddhi) and supernormal cognition (abhijñā)

65. **“Bearing the three families, he is a possessor of mantras, bearing up mantras and the great vow; he is best in bearing up the Triple Gem and the highest teacher of the triple vehicle.**

“**Three families**” Smṛti comments of the Body, speech and Mind. “**Great**” Smṛti comments because in no case is it to be transgressed. “**Triple Gem**” Smṛti comments that there are Three Jewels in terms of scripture, in terms of path and in terms of fruit. In terms of scripture, there is the speaker, the Buddha; the motive for speaking, the Dharma and because he speaks, there is the Sangha. In terms of path, by way of the stage of generation, the Buddha has the nature of the five families or three families of deities and of five bodies; the Dharma is the mantras of the prajna-circle; the Sangha is the upaya-bodhisattvas. Finally by way of the stage of completion, the Buddha is the not-two; the Sangha is that comprehension; the Dharma is the repeated practice. In terms of the fruit, the Buddha is comprised of five dharmas; the Dharma is the mantras; and the Sangha is Samantabhadra and other celestial bodhisattvas. “**Vehicles**” Smṛti comments as the Sravakayana, the Pratyekabuddhayana and the Bodhisattvayana.

66. **“Being Amoghapāśa (Unfailing Noose), he is victorious; as Vajrapāśa (Vajra Noose), he is a great seizer; he is Vajrāṅkuśa (Vajra Hook³) with a great noose.**

“**Victorious**” Smṛti comments stands for the Vajra Family. “**Great seizer**” Smṛti comments stands for the Lotus Family and “**Vajrāṅkuśa**” is Akshobhya of the Vajra Family. Amoghapāśa is a form of Avalokita or Chenrezig. Vajrapāśa and Vajrāṅkuśa are gate guardians in the Vajradhatu Mandala of the *Sarvatathāgatatattvasamgraha*.

Ten verses, plus quarter, on the mirror-like jñāna
“The great terror-being Vajrabhairava.

³ An ankusa is actually an elephant goad often held by Ganesa and Indra that symbolizes discrimination, which can pierce through delusions.

“**Vajrabhairava**” Smṛti, citing the *Vajrabhairavatantra*, comments that this is the fierce form of Manjusri. Candrabhadrakīrti comments this is Vajrahūmkāra.

{“Vajrabhairava horrifies” thought and so forth by means of the avadhuti yoga.}

67. “King of furies, six-headed and terrible, six-eyed and six-armed and strong; he is a skeleton baring its fangs, hundred-headed, Halāhala.

“**Six-headed**” Candrabhadrakīrti comments this is Ratnahūmkāra. “**Skeleton**” Candrabhadrakīrti comments this is Padmahūmkāra. “**Halāhala**” Candrabhadrakīrti comments this is a black poison, making the neck blue⁴. Halāhala is also a form of Avalokiteshvara. “**Hundred-headed**” Candrabhadrakīrti comments this is a red snake with a hundred hoods; Smṛti comments that this is the Krodha (wrathful) deity Amoghapāśa (who is a manifestation of Avalokiteshvara, who is a member of the Padma Family).

{Since it clears away the extreme of being separate from joy, it is the “fury king” – pratyāhāra and so forth. Since it cuts off all suffering, it is “horrible.” Since it enjoys the six objects as great bliss, it is “six-eyed.” Since KAM becomes a portion of bliss, it is “a skeleton.” Because of the blazing candali, it “bares its fangs.” The hundred channels and the limitless channels being filled with great bliss by means of the binding of prana is “halāhala.”}

68. “Yamāntaka, the King of Obstructions, with the force of a vajra, the creator of fear, his is the famous vajra, with a vajra in his heart, having the illusory vajra and a great belly.

“**Yamāntaka**” Candrabhadrakīrti comments this is Karmahūmkāra. “**Force of a vajra**” Candrabhadrakīrti comments that his four kinds of rites leading to siddhis, arouses fear. “**Famous vajra**” [Wayman: dreadful vajra] Candrabhadrakīrti comments this is the voidness gate of liberation; “**vajra in his heart**” is the signless gate; “**illusory vajra**” is the wishless gate. Vilāsavajra makes each epithet that includes vajra into a separate deity.

69. “A lord with his weapons, whose source is vajra, with the essence of vajra, he is like the sky and having a unique, unmoving multitude of tufts of hair, he is wet in bearing the elephant-skin garment.

[Wayman] **Admantine lord born from the vajra, whose vajra precincts are like space, unswerved and hair bound in a single tuft, also wearing clothes of elephant hide.**

“**Admantine lord**” Candrabhadrakīrti comments this is the retinue of Ratnahūmkāra.

“**Unmoving**” Smṛti comments that according to the *Māyājāla*, because he is not swerved by the Maras.

70. “With great terror, saying Hā Hā and creating fear saying Hī Hī, with a terrible laugh, a great laugh, he is Vajrahāsa, the great clamor.

“**Great terror**” Candrabhadrakīrti comments this is the retinue of Karmahūmkāra. “**Saying Hā Hā**” Candrabhadrakīrti comments this is striving (vīrya) of application. “**Saying Hī Hī**”

⁴ From the story of Shiva swallowing the poison created from the god’s churning the ocean for the elixir of immortality.

Candrabhadrakīrti comments this is armored striving that strikes fear. **“Terrible laugh, great laugh”** Candrabhadrakīrti comments this is discriminative striving. **“Vajra Laugh, great clamor”** Candrabhadrakīrti comments this is striving of assiduous application.

71. “He is Vajrasattva, the great being and Vajrarāja with great bliss. Indestructibly violent with great delight, he performs the HŪM of Vajrahūmkāra.

“Vajrasattva” Candrabhadrakīrti comments this is the retinue of Vajrahūmkāra. **“Great being”** Smṛti comments that according to the *Guhyasamāja Tantra*, he is great because he holds the great pledge or because he holds the equality (samatā). **“HŪM of Vajrahūmkāra”** Vilāsavajra comments that Vajrahūmkāra is a practice drawn from the *Sarvataḥagatatattvasaṃgraha* where one meditates on the sound of the Vajra HŪM which is to be recited four times in a row.

72. “Taking as a weapon the vajra arrow, with the vajra sword, he slashes. Holding the crossed vajra, a possessor of vajra with the unique vajra, he is victorious in battle.

“Taking as a weapon the vajra arrow” Candrabhadrakīrti comments this is the retinue of Dharmahūmkāra. **“Possessor of vajra with the unique vajra”** [Wayman: wielding all of vajra as vajrin] Candrabhadrakīrti comments this is emanating all magical ability (rddhi). **“Victorious in battle”** Smṛti comments this is the deeds of the Victor over the Three Worlds, because of defeating defilement.

73. “Having terrible eyes blazing like a vajra and with hair blazing like a vajra, he is Vajrāveśa, in exalted possession, with a hundred eyes, eyes of vajra.

“Vajrāveśa in exalted possession” [Wayman: Vajra chain and great chain] Narendrakīrti comments that from all of his pores emanates a lightning-type radiance called ‘diamond chain’ and as those chains amass without hindrance, they are called ‘great chain.’ Vajrāveśa is also one of the door guardians of the Vajradhatu Mandala as well as for the Sarvadurgati Mandala. **“Hundred eyes, eyes of vajra”** Candrabhadrakīrti comments that the hundred eyes are for the many samadhis and vajra eyes are for the six supernormal faculties (abhijñāna).

{He is equal to a mirror prognostic due to the blazing of the candali of jñāna. Thus he is “a blazing vajra.” Due to seeing great bliss by means of his “eyes” – the eye of flesh and so forth – he is “dreadful.” Because the great bliss of indivisibility has extended into his ushnisha, “his [head] hair is a blazing vajra.” The one who gives the Mahamudra initiation to the three realms is “vajra.” It is “a possession” because one shakes, throbs and so forth due to the blockage of udāna and apāna. It is “a great possession” because great bliss pervades all existents. Since it is the jñāna that experiences bliss, the excellent thing to be realized, separate from evil views, it is “hundred-eyed.” Since it sees an indestructible vision of the universe by means of the eye of flesh and so forth, it is “vajra-eyed.”}

74. “His body hairs bristling like vajras, a unique body with vajra-hairs, the origin of his nails in the tips of vajras, he has skin which is impenetrable and in essence vajra.

“Body hairs bristling like vajras” Candrabhadrakīrti comments this is the perfection of giving. **“Unique body with vajra-hairs”** Candrabhadrakīrti comments this is the perfection of morality. **“Nails in the tips of vajras”** Candrabhadrakīrti comments this is the perfection of forbearance. **“Skin which is impenetrable and in essence vajra”** Candrabhadrakīrti comments this is the perfection of striving.

75. **“Glorious in bearing a rosary of vajras and ornamented by ornaments of vajra, he is the great noise and terrible laugh Hā Hā and the six syllables with noise like a vajra.**

“Bearing a rosary of vajras” [Wayman: ... and possessed of sri (glory)] Candrabhadrakīrti comments this is the meditation (dhyana) with calm-abiding of the mind. **“Ornamented by ornaments of vajra”** Candrabhadrakīrti comments this is being decorated with special insight. **“Terrible laugh Hā Hā”** Narendrakīrti comments shows a mind without timidity and the sound frightening others. **“Six syllables”** Candrabhadrakīrti and Narendrakīrti comment these are OM VĀGĪŚVARA MUM. Narendrakīrti goes on to say that this is what some claim, while others claim they are the mantra of the Six Chakravartins but that he, Narendrakīrti takes the six as the bell sound of six faces, whether quickly reciting six HŪMs or saying A LA LA LA LA LA. Smṛti says the six are A RA PA CA NĀ YA thus “[Homage] to Arapacana.” Surativajra gives the mantra VAJRAM PRATĪCCHA HŪM “Receive the Vajra HŪM.”

76. **“Gentle-voiced (Manjughosha), with a great roar, he is great with the sound unique in the world. He is voice (sonance) as far as the end of the sphere of space and the best of those possessed of sound.**

“Manjughosha with a great roar” Candrabhadrakīrti comments this indicates the eastern direction. **“Great with the sound unique in the world”** Candrabhadrakīrti comments this indicates the southern direction. **“Voice as far as the end of the sphere of space”** Candrabhadrakīrti comments this indicates the northern direction. **“Best of those possessed by sound”** Candrabhadrakīrti comments this indicates the southern direction.

Forty-two verses on the jñāna of discrimination.

77. **“Being suchness, actual egolessness, the limit of actuality and devoid of syllables, he is a bull among the speakers of emptiness with a roar both deep and high.**

“Actual” Narendrakīrti comments this means not mistaken, not deceptive. **“Egolessness”** Narendrakīrti comments this free of dharma and self, defined as **“being suchness”** or true limit, inconceivable realm, dharmata and so on. **“Devoid of syllables”** Narendrakīrti comments this is not in the range of logicians. **“A bull among speakers of emptiness”** Narendrakīrti comments this is who tells the thusness and so on (as in the first verse). **“Deep”** Smṛti comments as voidness. **“High”** [Wayman: far-spread] Narendrakīrti comments this is by way of many means and the great means.

78. **“As the conch of the Dharma, he has great sound and as the gong of the Dharma, he has great noise; by his non-localized (apratisthita) nirvana, he is the drum of the Dharma in the ten directions.**

“Conch of the Dharma” Smṛti comments as the [twelve] acts of the Buddha, starting with the three gazes in Tushita Heaven and the descent into the womb of Queen Maya. **“Gong of Dharma”** Smṛti comments is after the Buddha has defeated the four Maras and attained enlightenment, but was reluctant to teach, Brahma offered him a golden wheel with a thousand spokes, Indra offered him a divine umbrella; and upon the Buddha’s proceeding to Varanasi, Brahma rang the gong of the Dharma to assemble the first retinue. **“Non-localized nirvana”** Narendrakīrti comments this means not staying in either samsara or nirvana, that is, with the Body of Jñāna.

79. **“Without form and with form, he is foremost, with various forms made from thought (manomaya). Being the majesty in the shining of all form, he bears the reflected images in their totality.**

“Without form” Smṛti comments is the Dharmakaya. “With form” [Wayman: lovely form] Smṛti comments is the Sambhogakaya. “Foremost” Smṛti comments is the Svabhavikakaya. “Various forms” Smṛti comments is the Nirmanakaya. “Made from thought” Smṛti comments is the Vipākaya. “Majesty in the shining of all form” Smṛti comments are appearances in the four sections [of the basic tantra, the *Tattvasamgraha*]. “Reflected images” Narendrakīrti comments this is non-substantial like reflected images in the water. “In their totality” Narendrakīrti comments these are forms of three kinds; like rainbows, like lotuses, like those arising from maturation.

80. **“Invincible, distinguished, lord over the triplesphere, being well advanced on the noble path, he is the crest ornament of the Dharma with great sovereignty.**

“Invincible” Narendrakīrti comments this is by the four elements, since he has a rainbow-like consciousness. “Distinguished” Smṛti comments celebrated for his greatness of his collection of merit. “Path” Smṛti comments is the Eightfold Path. “Noble” Smṛti comments because he teaches and sees the entire path.

81. **“His body uniquely youthful in the triple world, he is an elder, old, the Lord of Creatures (prajāpati). Bearing the thirty-two marks [of the Mahapurusa], he is charming and handsome in the triple world.**

“Triple world” Narendrakīrti comments these are the Desire, Form and Formless Realms. “Body uniquely youthful” Narendrakīrti comments that while performing the aim of beings dwelling in those three worlds, he is unsullied by their faults. In a profound sense, the three worlds are joy, supreme joy and extraordinary joy (viramānanda); and the body of youth unique is co-emergent joy. “Elder, old” Narendrakīrti comments this is because from time immemorial, he is self-created. “Lord of Creatures” Narendrakīrti comments this is because he performs the aim of all that is born. “Thirty-two marks” Narendrakīrti comments these along with the eighty minor marks of a Buddha.

82. **“A preceptor (ācārya) of the qualities and knowledge of the world, with confidence, he is the preceptor to the world. He is protector, preserver, trustworthy in the triple world, a refuge and the highest defender.**

“Refuge and highest defender” Narendrakīrti comments this is the nature of the Three Jewels.

83. **“His active enjoyment (sambhoga) the extension of space, he is the ocean of the omniscient jñāna. He splits the shell around the egg of ignorance and tears the net of existence.**

“Active enjoyment” Narendrakīrti comments this is the assistance to sentient beings by the two Form Bodies. “Space” [Wayman: sky] Narendrakīrti comments this is the Dharmakaya. “Ocean of the omniscient jñāna” Narendrakīrti comments that since the ocean is a source of jewels, likewise omniscience is derived from the guru; omniscient jñāna is the three bodies; ocean also stands for Ratnasambhava, since he is in charge of initiation. “Splits the shell” Narendrakīrti comments this is

the personal aggregates, realms and sense bases that are within the shell, in that ignorance hides or encloses the five wisdoms; the five wisdom initiations in the tantras are a means of empowering the personal aggregates and so forth while the three higher initiations are a means of splitting the shell. **“Net of existence”** Narendrakīrti comments this is samsara along with its defilements.

- 84. “With the general defilements totally pacified, he has gone to the far shore of samsara’s ocean. Wearing the diadem of the jñānic consecration, he has for his ornament the perfectly awakened.**

“Jñāna initiation” Narendrakīrti comments this is initiation with the substances of the five Buddha Families that are the nature of the five wisdoms. **“Wearing the diadem”** Narendrakīrti comments this is sealed with the Five Families.

- 85. “Easing the distress of the three kinds of suffering and bringing the three to an end, he is endless, passed to the triple liberation; released from all veils, he has passed [to the state of] equality (samatā) like space.**

“Easing the distress...” Candrabhadrakīrti comments he has laid to rest the suffering of suffering, the suffering of change and the suffering of conditioned existence; **“ended”** the obscurations of the **“three”** realms; and reached the **“triple liberation”** of the Three Vehicles as Maitreya, who holds the tree of golden bark (nāga-vrkṣa). And as Manjusri holds the sword that liberates from all hindrances and hold the book of **“equality like space.”**

- 86. “Beyond the filth of all defilements, he thoroughly comprehends the three times and timelessness; he is the great naga for all beings, the crown of those crowned with qualities.**

“Beyond the filth...” Candrabhadrakīrti comments that just as Gandhahasti holds the conch that has transcended all hindrance of **defilements** and holds the water that **comprehends the** conventional **three times and** the absolute **timelessness**. And as Jñānaketu holds a **crown** along with flower garlands among **those crowned with qualities** in wisdom among sentient beings. **“Great naga”** Manjusrimitra comments, “He is called the Mahānāga for all beings since he satisfies the mental continuum of beings with the rain of nectar of the true Dharma.”

- 87. “Released from all residues, he is well established in the track of space; bearing the great wish-fulfilling gem, he is the highest of all jewels, the overlord.**

“Released from...” Candrabhadrakīrti comments liberated from all defiled bodies, as Bhadrāpāla (Good Protector), holds in his hand a treasure chest that dwells in the **“sky-path.”** And bearing the **“wish-granting gem,”** as Sāgaramati, bestows a chest of jewels by pervading (**well established**) all sentient beings. **“All residues”** [Wayman: all bodies] Smṛti comments that there is the Body of Dharma, that is, the divine body produced from the ten virtues; the precious body like wealth, that is, the body of man produced from giving; the body of desire, that is, an animal body; fearful body, that is, a hungry ghost as well as hell-beings. Candrabhadrakīrti comments that there are three bodies, the body of karma, the body of maturation and the body of habit-energy (vāsanā). Working them over by the three initiations, one gains the “body of knowledge” and dwells in the sky-path.

{“He is liberated from all residual” thought by means of non-conceptual thought. “The track of the sky” is the divine image of emptiness. Since he holds the drop that simultaneously gives birth to all

desires, “he holds the great wishing gem.” “The highest of all precious things” is the drop of Body, Speech and Mind.}

- 88. “He is the great wishing tree and the best of good vases; an agent acting for the sake of beings, he desires their benefit, with affection towards beings.**

“**Great...**” Candrabhadrakīrti comments as Aksayamati holds a wish-granting tree and an auspicious flask. And as Pratibhānakūta is a spiritual guide to sentient beings and uses discrimination [for the purpose], holding the lotus of performing the benefit of all sentient beings and holding the book that is beneficial.

- 89. “Knowing the skillful and the destructive (śubhāśubha) and aware of timing, he understands the occasion and possessing his vow, is the overlord. Knowing the faculties of beings and correct opportunity, he is skilled in the triple release.**

“**Knowing...**” Candrabhadrakīrti comments as Mahasthāmaprāpta, knowing good and evil in the cause and result of karma, knowing the right time for taming the sentient beings, knowing the pledge to not turn back, [accordingly] holds in hand the sword with the pledge. And as Sarvāpāyañjha, knowing the three times (the occasion), recognizing the superior and inferior faculties of sentient beings to be tamed, skilled in liberation by way of the three vehicles, holds a banner.

- 90. “Possessed of qualities, knowing qualities and knowing Dharma, he is auspicious, arisen from the auspicious. The auspiciousness of all that is auspicious, he is fame and fortune, renown and goodness.**

[Wayman] **Having merit, one knows merit and knows the value; mow esteemed source of the auspicious; auspicious bringer of all the auspicious, whose good fortune of renown is celebrated and good.**

“**Having merit...**” Candrabhadrakīrti comments as Sarvaśokatamonirghatamati, himself having merit, knowing the merit of others, and knowing the value of freedom from sorrow, holds in hand a śrīvasta,⁵ the source of the auspicious. And as Jāliniprabha, holds in hand a palace, auspicious bringer of all the auspicious, the auspiciousness of the two complete collections [of merit and knowledge] renowned for benefit to the sentient beings, celebrated and good for elimination of the two hindrances [of defilement and the knowable].

- 91. “Being the great festival, the great respite (mahāśvāsa), the grand happiness and the great pleasure, he is a considerate reception, hospitality, prosperity, real joy, glory and the Lord of Renown.**

[Wayman] **Having great confidence, reveals joy; the great joy and great revelry; plenitude as honor and devotion; glory as delight and the Lord of Fame.**

“**Having great...**” Candrabhadrakīrti comments as Candraprabha (Moonlight), having great confidence because of not retreating, reveals joy because he gladdens the sentient beings; has great revelry of an umbrella marked with a moon. And as Amitaprabha (Unlimited Light), having

⁵ Śrīvasta (Beloved of Fortune) is a lock of golden hair on the left breast of Vishnu that represents the source of the natural world. Why this bodhisattva would hold it in his hand is unknown to me.

the fierce light of honor and devotion to discrimination, stands on the delightful lotus, holding the sword of glory as Lord of Fame.

92. “Possessed of excellence, the best benefactor, giving refuge, he is the highest refuge. Best among the enemies of great fear, he destroys without exception all fear.

“**Possessed of excellence...**” Candrabhadrakīrti comments as Gaganagañja, the chief one and best of refuges, holds in hand an excellent jewel chest having the best treasure of the sky. And as Sarvanivaranaviskambhi, hold in hand a superb viśva-vajra, which protects as the enemy of the eight great dangers, as well as a sword, which removes every last danger. Narendrakīrti comments that the great fears (dangers) are the four streams, the four Maras, the three bad destinies, the imagination that posits duality; and all fear (every last danger) is the eight dangers. Smṛti, apparently agreeing with Narendrakīrti about all fear (every last danger) lists, lions, elephants, fire, snakes, thieves, robbers, weapons and falling weights while for great fears (great dangers) lists illness, death and so forth.

93. “With a tuft of hair, with a crest of hair, an ascetic with braided hair and twisted locks, he has a shaved head and diadem. Having five faces and five hair knots, his flowered crown is of five knots of hair.

“**Braided hair...**” Narendrakīrti comments who at the time of meditative equipoise contemplates himself as having the adornment, apparel and appearance of Heruka. “**Five faces**” Narendrakīrti comments that each of the five faces has five braids and flowers on five knotted locks.⁶

{The own-being of the five Tathagatas is “five-faced.” The own-being of vision, illumination, acquisition of vision, clear light and Dharma Body are the “five hair-locks.” That which is beyond the four Maras – waking, dreaming, deep sleep and the fourth – is “a flowered crest of five hair-locks.”}

94. “Holding on to the great vow of austerity, he wears the ascetic’s grass girdle, his practice pure and highest in his austere vow. Having great penance and having gone to the fulfillment of asceticism, he has taken his ritual bath to be the foremost Gautama.

“**The ascetic**” Smṛti comments this is Shakyamuni, who had practiced the pure life (brahmacarya) for eons; “**great vow of austerity**” refers to the twelve years of pure life while in his parental home; “**great penance**” refers to the six years next to the river [after leaving home]; “**foremost snātaka**”⁷ means he is superior to those who merely perform ablutions, that is, bathe, at the conclusion of their student career.

{It “possesses a girdle of munja grass”⁸ as a result of the coitus that does not ejaculate bodhicitta. It is “continent” as a result of non-ejaculation itself.}

⁶ There is controversy over the meaning of the term pañcācāraka as it either refers to five locks of hair or a five-peaked crown. Manjusrimitra says, “Having his hair locks in the manner of a youth, he is called pañcācāraka. Vilāsavajra considers the term to refer to the five-headed form of Manjusri as the Adibuddha.

⁷ After completing their course of religious studies, students were called snatakas or graduates. After completing their studies, the now snatakas took a ritual bath.

⁸ After receiving their second adolescent initiation, brahmin youths wear a waist string of three-ply munja grass and were expected to move in with their teacher.

95. **“A divine brahmana, knower of brahman, he is Brahma having obtained brahmanirvana. He is release, liberation, his body true liberation; he is true release, peacefulness and final blessedness.**

“**Brahma**” Smṛti comments is god of the first dhyana [of the Form Realm]. “**Brahmanirvana**” Candrabhadrakīrti comments he has attained the mirror-like wisdom of the path of learning. “**Release and liberation**” Narendrakīrti comments this is release from imagination and liberation from bondage. “**True release, peacefulness**” Narendrakīrti comments that this is the śrāvaka’s body free of clinging; also, not abiding in saṃsāra. “**The śāntatā**” Narendrakīrti comments this is Vajradhara’s body attended with clinging; also, not abiding in nirvana.

96. **“He is nirvana, cessation, peace, wellbeing, deliverance and termination. Ending pleasure and pain, he is utter conclusion (nīsthā), renunciation, with residues destroyed.**

“**Deliverance and termination**” [Wayman: better is the nearness to escape] Narendrakīrti comments this is the nirvana of no-fixed abode. “**Pleasure, pain, ending**” Narendrakīrti comments that pleasure is joy and supreme joy because these are pleasure; pain is extraordinary joy because in desire [world]; ending (dispelling) is of wayward reflection; “**utter conclusion**” is co-emergent joy because this is said to be the best culmination. “**Renunciation**” [Wayman: non-attachment] Narendrakīrti comments this is the śrāvaka’s nirvana [that is, as extinction and peace], which transcends extraordinary joy [that is, as termination of the body].

97. **“Unconquered, incomparable, indistinct, invisible and spotless, he is partless, with total access, all-pervading, yet subtle, a seed without impurities.**

[Wayman] **Unsubdued, unexampled, unmanifest, not an appearance, without “consonants;” unchanging, going everywhere, the pervader; subtle, not a seed, without flux.**

“**Unconquered**” Narendrakīrti comments unsubdued by the three joys; “**incomparable**” for example, saying “like the stars, like the moon;” “**indistinct**” to sense organs; “**invisible**” because not an object; “**without consonants**” because not dependent on other consonants; “**unchanging**” that is, eternal, for, if impermanent, it would not be the Buddha’s jñāna; “**total access**” because without directional parts; “**all-pervading**” because incorporeal like space; “**subtle**” means difficult to comprehend; “**without flux**” means it is neither object nor non-object because it does not circle about in phenomenal life; “**not a seed**” means free from fluxional seeds because it has no difference of cause and effect.

{The unchanging that is beyond the fifteen digits is “digitless.” Since jñāna is the nature of space, it is “omnipresent.” Since it is the nature of all inanimate and animate things, it is “pervasive.” Since it is not within the range of even mind, it is “subtle.” Since it spontaneously gives birth to bliss, it is a “seed.” Since the jñāna of the sphere of phenomena is to be known by oneself individually, it is “without defilement.”

98. **“Without dirt, dustless, stainless, with faults expelled and free from disease, he is wide awake, himself awakened, omniscient, universally knowing and supreme.**

⁹ Santata is defined as incessant devotional activity with faith and love.

“Without dirt” Narendrakīrti comments that he lacks the impurity of the three joys and is **“stainless”** – co-emergent (sahaja); **“free from disease”** [Wayman: without shortcomings] is without the shortcomings of the co-emergent; when **“wide awake”** as though awakening from sleep, one has **“himself awakened”** as a Buddha; **“omniscient”** means knows all of samsara and nirvana in a non-two manner.

{Since great passion – the Fourth – is devoid of the dust of passion, separation from passion and the passion of the middle, it is “dustless.” Since it is pure by nature, it is “separate from dust.” It is “devoid of” adventitious “stain.” Since it is devoid of own-being, “it has abandoned defects.” Since it does not have the sickness of external distraction, it is “faultless.”}

99. “Gone beyond the conditionality of consciousness, he is jñāna, bearing the form of nonduality. Devoid of mentation (nirvikalpa), spontaneous, he performs the duty of the Buddhas of the three times.

“Gone beyond...” Narendrakīrti comments the **“conditionality of consciousness”** [Wayman: nature of perception] is to take perception and perceivable as two, transcending this **“jñāna”** takes those two as not-two. Smṛti comments that Manjusri **“performs the duty of the Buddhas of the three times,”** Dipamkara and so forth.

{The ālayavijñāna that does not have the eye [consciousness] and so forth is “the consciousness reality.” “Beyond” means crossed over, the one consisting of void well realizing compassion. The Bhagavan himself, the one consisting of clear light separate from elaboration, is “jñāna.” Since he consists of the profound and vast, he “holds the mode of nonduality.” Since he does not have even the conceptual thought of ultimate jñāna, he is “without conceptual thought.” Because of the bliss of enjoying the five sense objects, he does not engage in the conceptual thought of effort; thus, he is “spontaneous.” There are “three times” due to the divisions of the three samadhis – daytime – night time and the junctions. The three “Bodies of the perfect Buddhas” that rightly appear in the three times are the Dharma Body, Enjoyment Body and Emanation Body.}

100. “Without beginning or end, he is Buddha, Adibuddha without causal connection. Stainless with his unique eye of jñāna, he is embodied jñāna, the Tathagata.

“Unique eye of jñāna” Narendrakīrti comments jñāna means insight-wisdom (prajna-jñāna); the expression **“stainless unique eye”** is used because it is like an eye.

101. “Lord of Speech, the great expounder, the King of Speakers, the chief of speakers, he is supreme in being the most excellent among those speaking, the invincible lion of elucidators.

“Lord of Speech” Narendrakīrti comments this is Amitabha.

102. “Seen in all directions, elation itself with a garland of splendor, handsome, the beloved of Śrī, radiant, illuminating, he is light with the splendor of the illuminator.

[Wayman] The prāmodya seeing all around; the sudarśana with a fiery garland; the blaze that is śrīvasta with goodly light; the hand shining with a blaze of light.

Wayman comments that this verse identifies Manjusri with Vishnu, holding the sudarśana¹⁰ wheel and having the śrīvasta symbol in his heart.

103. “Being the best of great physicians, he is superb and as a surgeon, the finest. As the tree of every sort of medicine, he is the great enemy of the sickness of defilement.

“Best of great physician...” Smṛti comments the stage of generation is the “surgeon” that extracts the thorn of defilement; the stage of completion extracts the thorn of the knowable.

104. “In being the tilaka mark of the triple world, he is pleasing and glorious, with a mystic circle of the lunar mansions. Extending as far as the sky in the ten directions, he raises high the banner of the Dharma.

“Tilaka...” Narendrakīrti comments that the tilaka¹¹ stands for the means that makes understood the non-two. Smṛti comments on the “mystic circle of the lunar mansions” [Wayman: circle of asterisms] mentions the terms āyur-jñāna (implicating Amitayus). “Dharma banner” stands for knowledge and the “ten directions” for the sense objects and sense organs.

105. “Being the unique, vast umbrella for the world, his is the mystic circle of loving-kindness and compassion. As Padmanarteśvara, he is glorious, variegated like a jewel, the great overlord.

“Unique, vast umbrella” Narendrakīrti comments this protects against the hot sun (that is, an ascetic’s umbrella). “Variegated like a jewel” [Wayman: with a jewel umbrella] Smṛti comments this is a pledge to protect everyone (that is, a royal umbrella). “Padmanarteśvara” (Glorious Lotus Lord of Dance) usually a form of Avalokiteshvara but here means Amitabha-Manjusri.

106. “Being an exalted king among all Buddhas, he bears the body (ātmabhāva) of all Buddhas; as the mahayoga of all Buddhas, he is the unique teaching of all Buddhas.

“Bears the body of all Buddhas” Smṛti comments that this is the voidness of all dharmas. “Unique teaching of all Buddhas” Smṛti comments that while the three vehicles are taught, the sole instruction is the non-two great vehicle.

107. “Glorious with the initiation of Vajraratna, he is lord among all jewel monarchs. Being lord over all Lokeśvaras, he is the monarch over all Vajradharas.

“Vajraratna initiation” Narendrakīrti comments that this indicates that these are the initiations of the vase, usually give in number; water, crown, vajra, bell and name. Smṛti comments that this refers to Akshobhya; “lord among all jewel monarchs” refers to Ratnasambhava; “lord over all Lokeśvaras” refers to Amitabha; and “monarch over all Vajradharas” refers to Amoghasiddhi. Surativajra commenting on the Vajraratna initiation said, “That which is referred to by ‘Glorious with the initiation of Vajraratna,’ is the Initiation of the Ability of Wisdom. In addition, that and the external initiations, the Vase and the Jewel-like Sprout, the internal initiations, the Seal as the Sign of the Victors and the Five Bodies of Insightful Wisdom and the esoteric initiation are all known as Reality. Moreover if they are demonstrated, the explanation is in letters of jewel-like

¹⁰ Sudarśana (Beautiful Sight) is the name of the six-spoked wheel held by Vishnu.

¹¹ A tilaka consists of markings on the devotee’s forehead that shows which deity the devotee practices.

sound.”

108. “As the great mind of all Buddhas, he is present in the mind of all Buddhas. Having the exalted body of all Buddhas, he is the Sarasvatī¹² of all Buddhas.

“As the...” Narendrakīrti comments he has the three secrets – of Body, Speech and Mind – of all Buddhas.

{“All Buddhas” are completely without harmful thoughts because of their nature of great compassion; thus, it is “the great mind.” The mindless mind “dwells in the mind of all Buddhas,” that is, is absorbed into its very entity. Since the sphere of the phenomenal Jñāna Body pervades all phenomena, it is “the great body of all Buddhas.” “The speech of all Buddhas” is the void that is the current of bliss of the incomprehensible Body, Speech and Mind.}

109. “The vajra-like sun, the great light with the stainless brilliance of the vajra-like moon and having the great desire of renunciation and so forth, his is the blazing light in every sort of color.

“**Vajra sun, vajra moon**” Narendrakīrti comments affiliated natures to vajra sun are red in color, arousal of pain, blood which is hot to the touch; affiliated natures to vajra moon are white color, arousal of pleasure, the bodhicitta which is cool. “**Great desire of renunciation**” [Wayman: great passion beginning with dispassion] Candrabhadrakīrti comments dispassion in nirvana, great passion in samsara; [Manjusri] does not abide in either one. “**Blazing light in every sort of color**” Smṛti comments refers to the body of Vajrasattva, which displays a blazing five-colored light.

{“The vajra sun, great radiance” means the letter E of the right channel. “The stainless light of the vajra moon” means the letter VAM of the left channel. “The first of the passionless” at the end of passion, the Fourth that consists of innate [joy] is “the great passion.” Since “the blazing light of various colors” is inserted into the central [channel], it is called “the vajra posture perfect Buddha.”}

{*Vimalaprabha*: “The vajra sun, the great radiance” is the letter E, wisdom, emptiness, the six syllable drop void. “The stainless light of the vajra moon” is the letter VAM, method, great compassion, the five syllable great void. Pundarika}

110. “Maintaining the vajra posture of the completely awakened, he preserves the Dharma discussed by the Buddhas. Arisen from the lotus of the Buddha, he is glorious, wearing the treasury of the omniscient’s jñāna.

“**Vajra posture**” Smṛti comments this shows that the Maras cannot harm the complete Buddha. “**Dharma discussed by Buddhas**” Smṛti comments are these names [of Manjusri]. “**Lotus of the Buddha**” [Wayman: lotus-like Buddha] Smṛti comments he is born like the lotus, that is, free of [environmental] stains.

{“The Dharma” is the indestructible drop of Body, Speech, Mind and Jñāna. “Splendor” is reality. The “possessor” of that is non-conceptual jñāna. The “lotus” is emptiness. Since it

¹² Sarasvatī (Flowing One) is the consort of Brahma and is the Goddess of Speech representing a union of power and knowledge.

“knows” all aspects by means of introspective knowledge, it is “all-knowing.” Since all phenomena are assembled in that “all-knowing,” it is the “treasury of jñāna.”}

111. “Bearing every sort of illusion, he is king and as holder of the incantations (vidyādhara) of the Buddhas, he is exalted. Vajratīksna with a great sword, he is pure with the highest syllable.

“**King**” Narendrakīrti comments this Vajradhara. “**Bearing every sort of illusion**” Candrabhadrakīrti comments that he adopts all forms [necessary] for taming living beings. “**Incantations**” Smṛti comments these are dharanis.¹³ “**Great sword**” Smṛti comments this is a symbol for cutting out defilement. “**The highest syllable**” Narendrakīrti comments A is the supreme syllable.

{Since the radiance of jñāna is clear, it is “the king.” Since the letter VAM appears as enjoyment of the five objects of desire and so forth through the nature of the five syllable great void, it is “various illusions.” Since it holds the four drops, it is “the great one.” It is “the sharp vajra” up to the boundary of maturation due to the very nature of stainless, ultimate, innate jñāna. Since it has cut off conceptual thought by means of the concordant cause, it is “the great sword.” Since all phenomena are of a single taste by their nature of maturation, it is “unchanging.” It is the “supreme” thing a person is to do.}

{Since it is beautified by the radiance of jñāna, it is a “king.” Since it pretends to enjoy the five objects of desire, it is “illusion.” Since there are: menses/visarga/half-moon and bindu/bodhicitta/the nāda that is the nature of the indestructible, above the letter VA, it “bears” various (illusions).” Since it bears the characteristic of the four drops, it is “the great one, holder of the spells of the Buddhas.” Since bodhicitta is separate from stain – is the nature of innate jñāna – by having gone to the border of maturation, it is “the sharp vajra.” Since it cuts off conceptual thought by means of the concordant cause, it is “the great sword.” Since all matured phenomena have a single taste, it is “the supreme unchanging;” that is, since it is the nature of the countenance of the soul, it is “purity.”}

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112. “Whose great weapon is the Vajradharma of the Great Vehicle, which cuts off suffering, he conquers the victors and deep as a vajra, with vajra-like intellect, knows objects just as they are.

“**Vajradharma**” Narendrakīrti comments that dharma is the enjoyment chakra (navel). “**Conquers the victors**” (Jinajik) Narendrakīrti comments this means seizes by the conqueror; the conqueror is great bliss. “**Deep as a vajra**” Smṛti comments this is with the non-two wisdom.

113. “Fulfilling all the perfections, he wears as ornaments all the levels; as the egolessness of the pure Dharma, his light in his heart is from the moon of perfect jñāna.

“**Wears as ornaments**” Narendrakīrti comments that his body is adorned with the stages. “**All the levels**” Surativajra comments on his theory of the sixteen levels, “Saying, ‘He wears as ornaments all the levels,’ the text means that from the first level of the Joyful to the tenth, these ten lower levels are known as the level of the Nirmanakaya, since one becomes skilled in the ability of insight. From the eleventh up to the fourteenth, they are called the levels of the

¹³ The actual term is vidyā, which is a feminine aspect of mantra.

¹⁴ Newman gives this second commentary for this verse but does not identify it as being different than Buston.

Sambhogakaya and since the principal jñāna is utterly completed, are also called the levels of the Nirmanakaya, as various Nirmanakayas are being sent forth at that time. Here there is exertion towards the fixed level of the pure field. From the fifteenth level up to the sixteenth are the levels of nirvana and, being the field of the quiescent Dharmakaya, are presence in the non-discriminatory insight.” **“Pure Dharma”** [Wayman: pure dharmas] Smṛti comments as though not appearing. **“Light in his heart from the moon”** Smṛti comments that this is the moon in the heart of the jñāna-being. **“Heart light from the moon of perfect jñāna”** Narendrakīrti comments that perfect jñāna [Wayman: right knowledge] is the supreme (ultimate) bodhicitta; moonlight is the conventional (relative) bodhicitta.

- 114. “With the great perseverance of the *Māyājāla*, becoming the monarch of all tantras, he is supreme. Maintaining every cross-legged position, he bears every jñānic body.**

“Great perseverance...” Smṛti comments that materializing by way of the all-accomplishing wisdom is the meaning of **“the illusion net”** (*māyājāla*). **“Of all tantras”** Smṛti lists the four, Kriya, Caryā, Yoga and Anuttarayoga. **“Every cross-legged posture”** [Wayman: complete vajra seat] Narendrakīrti comments that this means every place of the Tathagatas, that is, the ultimate and conventional as not-two. **“Every jñānic body”** Narendrakīrti comments that ‘every’ of all Tathagatas, that is, their jñāna body is not-two.

- 115. “As Samantabhadra, the very intelligent, being Ksitigarbha supporting the world, as the great womb of all Buddhas, he bears the wheel of every sort of transformation.**

“Great womb” [Wayman: great embryo] Smṛti comments is generated by all the Buddhas. **“Wheel of every sort of transformation”** Smṛti comments is manifesting the variegated, supramundane mandala.

- 116. “Foremost as the proper nature (svabhāva) of all existents, he maintains the proper nature of all existents. By nature unarisen, yet with every sort of referent, he bears the proper nature of all dharmas.**

“With every sort of referent” [Wayman: having the diverse aims] Smṛti comments that conventionally, he performs the aims of others in diverse ways, while in the absolute sense the dharmas are a non-production.

- 117. “Having great insight in one instant, he maintains the internal comprehension of all dharmas. With his realization toward all dharmas and as the sage at the end of actuality, he is very sharp.**

“As the sage” Narendrakīrti comments he is also called Buddha, Bhagavat, Sugata and Jina.

- 118. “Motionless, himself very clear, he bears the enlightenment of the perfect, completely awakened, face to face with all Buddhas, having fire-tongues of jñāna and radiant light.**

“Motionless” Smṛti comments he is unswayed by fading (of a thought) or excitement. **“Fire-tongues of jñāna”** Narendrakīrti comments this burns up all the defilements. **“Radiant light”** Smṛti comments he emits light that illuminates the three worlds.

Twenty-four verses on the jñāna of equality

119. **“As the accomplisher of the desired object, supreme, purifying all evil existences, being the highest of beings, he is the protector, the liberator of all beings.**

“**Desired object**” [Wayman: desired aim] Narendrakīrti comments these are two – purification of evil destinies and becoming liberated.

120. **“Alone, the hero in the battle with defilements, he kills the pride of the enemy ‘unknowing.’ He is intelligence and glorious, maintaining an amorous manner (śrngāra), yet he bears a form heroic and fearsome.**

“**Amorous**” [Wayman: erotic] “**Heroic**” “**Fearsome**” [Wayman: disgusting] Wayman states these are the first three of the standard list of nine sentiments of dramatic art, the others: the furious, the humorous, the frightful, the compassionate, the wonderful and the tranquil, are implied.

121. **“Shaking a hundred hand-held clubs, dancing with the placing of the feet, with the extension of a hundred glorious arms, he dances the full expanse of space.**

Wayman claims this is Vajrasattva dancing given in verse 119 he is described as “the best of all beings” and the title nātha¹⁵ from the same verse shows that this is Vajrasattva who heads the Karma Family per the Third Chapter. “**Hundred**” Narendrakīrti comments that the hundred arms [with clubs] goes with dancing to indicate the hundred types of dance and the hundred arms that he extends indicate that the dance fills up or pervades the sky.

122. **“Standing on the surface at the summit of the earth which is being overcome by the bottom of one foot, he stands on the nail of the foot’s big toe, overcoming the peak of the egg of Brahma.**

“**Standing on the surface at the summit of the earth**” [Wayman: standing upon the pithy spot of earth] Narendrakīrti comments that this refers to the first lines drawn for a mandala. [Wayman quotes Lessing who states that the intersection of the east-west Brahma line, the north-south Brahma line, the fire-wind (SE-NW) and the second Diagonal line (SW-NE) is referred to as “the pithy spot of earth”]

123. **“Being the one goal in the ultimate sense of the non-dual Dharma, he is absolute truth, imperishable. While his sense objects are in the forms of various representations, he is uninterrupted in mind and consciousness.**

[Wayman] **Having as a single meaning the meaning of non-two natures (dharmas), the supreme that is not fearful; his object-entity of forms with diverse representation, his stream of consciousness with the [bodhi] thought and vijñāna [seeds].**

“**Dharma/natures**” Narendrakīrti comments these are the personal aggregates, the realms and the sense bases. “**Imperishable/not fearful**” Narendrakīrti comments that lacking what is fearful, namely defilement and so forth. “**Consciousness**” Narendrakīrti comments that the growing of these seed make the stream of consciousness (santati). “**Mind/thought**” Narendrakīrti comments

¹⁵ Nātha means refuge or protector.

this is the thought of enlightenment with the five wisdoms not-two.

- 124. “With pleasure towards every existential object and with pleasure in emptiness, he has the foremost intellect. Having gone beyond the desire and so forth within existence, his great pleasure is toward the three kinds of existence.**

“Every existential object” Candrabhadrakīrti comments that this is the emptiness [gate]; “pleasure in emptiness” is the signless [gate] and “gone beyond the desire and so forth” is the wishless [gate]. “Three kinds of existence” Vilāsavajra identifies these as the Desire, Form and Formless Realms.

- 125. “White like a pure, radiant cloud and shining like the beams of the autumn moon, with the beauty of the mystic circle of the newly risen sun, the light from his nails is intensely red.**

“Pure white” Narendrakīrti comments that this refers to conventional bodhicitta; “beams of the autumn moon” refers to skillful means-bodhicitta; “newly risen sun” refers to insight-bodhicitta; “intensely red light from his nails” is the place where the bodhicitta is made to fall, gathered in the third (central) channel.

- 126. “His fine hair locks (saccīra) with points of sapphire and bearing in his hair crest a great sapphire, glorious with the luster of great jewels, his ornaments are transformations of the Buddha.**

“Buddha” Narendrakīrti comments this is the Sambhogakaya. Candrabhadrakīrti comments this is the Nirmanakaya displaying on his crest the Five Buddhas. Smṛti states it is the Jñānasattva adorned with all the Buddhas.

- 127. “Shaking hundreds of world spheres, he strides wide with the ‘feet of psychic power.’ Bearing the great recollection, he is reality, the king over the concentration of the four recollections.**

“Strides...” Narendrakīrti comments this means the speediness on the path attended with craving;

besides there are four: 1) the feet of magical power attended with thought, that is, with a fearless thought desiring to attain instantly [the state of] Vajradhara; 2) attended with striving, that is, without laziness, desiring for oneself and others the Buddha’s wisdom instantly; 3) attending with longing, that is, the desire to comprehend instantly the reality; and 4) attended with analysis, that is, to engage the guru’s precepts free from doubt. “Great recollection” Narendrakīrti comments this is not forgetting the precepts; besides, the “four recollections” that is, the four stations of mindfulness: 1) the station of mindfulness of the body, the personal aggregates and so forth looked on as deities; 2) the station of mindfulness of feelings, looking on them as great pleasure; 3) the station of mindfulness of natures (dharma), regarding all dharmas as having a ‘single taste’ as non-production; and 4) the station of the mindfulness of consciousness (citta), mindful of consciousness as identical with the great seal (Mahamudra).

- 128. “Fragrant from the blossoms of the limbs of enlightenment, being the ocean of qualities of the Tathagata, in knowing the practice of the eight-limbed path, he knows the path of the perfect, completely awakened.**

“**Limbs of enlightenment**” Narendrakīrti comments these are the standard seven bodhyanga, which Vilāsavajra lists as: recollection, discriminating comprehension of dharma, strenuous effort, joy, calming, concentration and equanimity. “**Qualities of the Tathagata**” the goal, namely, the Buddha powers, confidences and so forth. “**Eight-limbed path**” Narendrakīrti comments in a tantric interpretation as 1) right view, the yoga of one’s [presiding] deity; 2) right reflection, the reflection that reality is certain; 3) right speech, vajra muttering and so forth; 4) right mindfulness, mindful that the body is a deity; 5) right samadhi, having as a meditative object the co-emergent; 6) right occupation, performing the aim of sentient beings; 7) right effort, putting one’s effort in the Vajrayana; and 8) right subsistence, subsisting on the five fleshs and the five ambrosias. “**Path of the perfect, completely awakened**” Candrabhadrakīrti comments this is the gift of the Dharma.

129. “Greatly adhering to all beings, he adheres to nothing, like the sky; arisen from the minds of all beings, he has the speed of the minds of all beings.

“**Adhering...adheres to nothing**” Smṛti comments he is attached conventionally to the aims of sentient beings and unattached in the ultimate sense because of voidness. “**Arisen from the minds of all beings**” [Wayman: attuned to the minds] Narendrakīrti comments that there are two kinds of this, empowerment by the guru and endeavor by the disciple. “**Speed**” Smṛti comments that for example he knows the make-up of the minds of all sentient beings.

130. “Knowing the value of the faculties of all beings, he captures the hearts of all beings; knowing the reality of the meaning in the five skandhas, he is the pure bearer of the five skandhas.

“Knowing the faculties” Narendrakīrti comments that knowing them as superior and inferior; “**knowing the value**” knowing what is an improper form and so forth. “**Captures the hearts**” Smṛti comments that he enchants the minds of candidates, teaching them the Dharma in accordance with their [respective] potentialities. “**Knowing the reality in the five skandhas**” Narendrakīrti comments that the five personal aggregates correspond to the five wisdoms and to the five Sugatas. However Smṛti gives a non-tantric list of five pure aggregates of morality, of samadhi, of insight, the aggregate of liberation and the aggregate of knowledge and vision of liberation.

131. “Established at the limit of all modes of deliverance, he is skilled in all modes of deliverance; established on the path of all modes of deliverance, he is the teacher of all modes of deliverance.

“**Deliverance**” Smṛti comments these are mundane and supramundane; “**skilled**” skilled minutely in the deliverance of śrāvakas; “**established on the path**” on the path of pratyekabuddhas; “**teacher of all modes of deliverance**” means complete enlightenment.

132. “Rooting out existence in its twelve limbs, he is the true bearer of twelve aspects; with the aspect of the practice of the Four Truths, he maintains the realization of the eight knowledges.

“**Twelve limbs**” Candrabhadrakīrti comments that these are the twelve members of dependent

origination in their arising order attended with habit-energy (vāsanā), the life of this he “**roots out**,” “**true bearer of twelve aspects**” these twelve aspects are the twelve members in their reversal, this he maintains. “**Aspect of the practice of the Four Truths**” Narendrakīrti comments the suffering is to be experienced, the source of suffering is to be eliminated, cessation [of suffering] is the result to be directly realized, the path [to cessation] is the cause to be resorted to. “**Eight knowledges**” Both Candrabhadrakīrti and Smṛti comment that the eight are the Four Noble Truths and their conforming cognitions, for example, the Truth of Suffering constitutes a cognition and “is to be realized” is the conforming cognition.

{*Vimalaprabha*: The twelve truths are: ...(the twelve limbs of dependent origination). The twelve truths of those born from wombs are obscured; the twelve truths of Buddhas are unobscured. The twelve truths of those born from wombs are obscured because their vital wind flows through the divisions of the vitality that has twelve transits.}

133. “His referent truth in twelve aspects, knowing the sixteen aspects of reality, he is totally enlightened to the twenty aspects, awake, omniscient and supreme.

“**Twelve aspects**” Smṛti comments these are the Three Turnings of the Wheel of Dharma for each of the Four Noble Truths for a total of twelve. Manjusrimitra comments “Endowed with the characteristics of the twelve aspects of the senses and sense-fields (āyatana), he has those twelve [aspects] which are the twelve aspects of conventional truth. “**Sixteen aspects**” Smṛti comments these are the four aspects for each of the Four Truths, thus for the First Noble Truth, the four are impermanence, pain, voidness and non-self. Manjusrimitra equates these sixteen aspects of reality with the sixteen types of emptiness. “**Twenty aspects**” Smṛti comments these are denying the ‘twenty reifying views’, namely four statements for each of the five personal aggregates; thus, form is not a self, self does not possess a form, form does not belong to self, the self is not in a form – which deny four of the reifying views. Manjusrimitra comments, “Adding to the aspects of the sixteen knowledges of reality [that is, the sixteen kinds of emptiness] the four aspects of

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mirror-like [jñāna], the [jñāna] of equality, the [jñāna] of individual inspection and the situationally effective [jñāna].

{*Vimalaprabha*: The twelve truths of the Buddhas are unobscured because they have stopped the twelve factors [of dependent origination. The sixteen realities are: [the states of joy:] Emanation Body, Emanation Speech, Emanation Mind, Emanation Jñāna; [the states of supreme joy:] Enjoyment Body, Enjoyment Speech, Enjoyment Mind, Enjoyment Jñāna; [the states of distinct joy:] Dharma Body, Dharma Speech, Dharma Mind, Dharma Jñāna; [the states of innate joy:] Innate Body, Innate Speech, Innate Mind and Innate Jñāna.}

134. “Sending forth crores¹⁶ of emanating bodies of uncountable Buddhas, his complete realization is in every moment, knowing the objects of every instant of mind.

“**Sending forth**” Narendrakīrti comments that the Mother Prajnaparamita, who is the ‘messenger’ (dūtī) [sends forth]. “**Every moment**” [Wayman: momentary objects] Narendrakīrti comments that these are the natures (dharma) included in the personal aggregates, realms and sense bases. “**The objects of every instant of mind**” Narendrakīrti comments that there are four: 1) the moment for imagining all the dharmas, 2) the moment for realizing the objects of sentient beings, 3) the moment for uncountable emissions and 4) the moment for manifesting complete Buddhahood.

¹⁶ One crore equals ten million.

135. “Considering the purpose of the world by the means of practicing the various vehicles, while delivered by the triple vehicle, he is established in the fruit of the unique vehicle.

[Wayman] **By means of the rules for the various vehicles, he constructs the aims of the world; having delivered the three vehicles, he stays in the one-vehicle fruit.**

“**Means of practicing**” Smṛti comments that these are the rules for the diverse vehicles of the śravakas and so forth, that is, their paths; “**while delivered**” by dint of discipline brought the śravakas, pratyekabuddhas and bodhisattvas in their respective vehicles to their respective fruits. “**The fruit of the unique vehicle**” Smṛti comments is the “one-vehicle” in the absolute sense, the Mahayoga Vehicle or the incomparable Mantra Vehicle.

{“The three vehicles” are provisional. One skilled in their intent should be “emancipated” from that which is to be abandoned by each of their paths. “A mantra adept abides in the result of a single” final “vehicle” – the Mahayana Vajrayana. Since “the Bhagavan said” this, one must know the intention of all three vehicles.}

136. “Himself purified from defiled elements, he subdues the elements of karma; crossed over the ocean of the floods, he has departed the wilderness of the adhesions (yoga).

“**Defiled elements**” Narendrakīrti comments that these are the defilements and satellite defilements (upakleśa) of the three worlds; “**elements of karma**” are the three realms arisen from virtuous and non-virtuous karma – he makes an end to their habit-energies. “**Floods**” Smṛti comments that there are four: of lust (kāma), of gestation (bhava), of [false] views (drsti) and of ignorance (avidyā). “**Wilderness of adhesions**” [Wayman: glade of praxis] Candrabhadrakīrti comments that like the moon – the praxis of adversary [to defilements] – emerges from the glade, wherein living beings circle, so [emerges] the spirited youth [that is, Mañjuśrī] of jñāna.

137. “Along with the perfuming elements (vāsanā), he casts off the defilements, the associate defilements and the general defilements. Being compassion and insight and means, he acts successfully for the sake of the world.

“**Defilement...**” Smṛti comments that the defilements are six, the satellite defilements (upakleśa) are twenty-four and the associate defilements (samkleśa) are seven; he puts a final end to them along with their deep-seated (anuśaya) “**perfuming elements**” (vāsanā). “**Compassion**” Narendrakīrti comments that this is the causal phase and is the great compassion without a particular aim. “**Insight and means**” Narendrakīrti comments that insight is the non-two stage of completion; means is the collection of knowable merit and the cultivation of the stage of generation; “**acts successfully for the sake of the world**” that is, by that collection of merit yielding the two Form Bodies, performs without fail.

138. “His purpose, the casting off of all conceptions (samjñā) toward the objects of consciousness, he maintains suppression. His referent, the minds of all beings, he is present in the minds of all beings.

“**All conceptions toward the objects of consciousness**” Narendrakīrti comments that ideas attribute signs to objects, that is, that object has such-and-such a mark; “**casting off**” by eliminating the object [he eliminates as well the idea]. “**His purpose**” [Wayman: his object of perception] Narendrakīrti comments that this means that cognition and knowable are not-two.

139. “Established within the minds of all beings, he enters into equality with their minds; satisfying the minds of all beings, he is the pleasure of all beings’ minds.

“**The pleasure of all beings’ minds**” Narendrakīrti comments that this is terminology for installing them in the Dharma and getting them to practice it.

140. “Being the final statement, free from bewilderment, he is exempt from all error; having three referents, his mind is free of doubt and having all objects, his nature is of three qualities.

“**Three referents**” Candrabhadrakīrti comments that these are pleasure, pain and equanimity. Manjusrimitra comments that these are acceptance, rejection and equanimity or as the three times. “**Three qualities**” Candrabhadrakīrti comments that these are of Body, Speech and Mind whereas Manjusrimitra equates the three gunas with the three doors of liberation, emptiness, signlessness and aspirationlessness.

141. “His referents, the five skandhas and the three times, he considers every instant; obtaining total awakening in one instant, he is the bearer of the proper nature of all Buddhas.

[Wayman] **Who has the goal of the five personal aggregates in the three times, while detailing every proper moment; manifestly completely enlightened in a single moment, while maintaining the self-existence of all the Buddhas.**

“**Referent of the five aggregates**” Narendrakīrti comments that from the exchange (parivṛtti) of the five personal aggregates, there are five Buddhas. “**Three times**” Narendrakīrti comments these are: 1) the time of birth, which means the five enlightenments having such epithets as ‘who looks all around,’ ‘the self-originated one’ or ‘[like] the sun and moon,’ that is, when born from a womb; 2) the time of staying, which means acting directly for the sake of sentient beings; and 3) the time of passing away, which means taking the lord and retinue as non-two. “**Considers every instant**” (detailing proper moment) See commentary of verse 134. “**Bearer of the proper nature of all Buddhas**” dwells in the heart of the Buddhas of the three times as the Jñāna Body Buddha.

142. “Having a bodiless body, the foremost of bodies, he sends forth crores of bodies; displaying forms without exception, he is Ratnaketu, the great gem.

“**Bodiless body**” Smṛti comments that this is the body of the Dharmadhātu, not an ordinary body. “**He sends forth crores of bodies**” [Wayman: comprehender at the apex of bodies] Smṛti comments that this is he who comprehends as the Dharmakaya, at the apex of bodies, emitting the formal Buddha Bodies. “**Great gem**” Smṛti comments this is a term for one who has been initiated as Dharma King of the three realms [that is, on the Tenth Bodhisattva Bhūmi]. “**Ratnaketu**” Narendrakīrti comments that this is a name for the Buddha Ratnasambhava.

Fifteen verses on All-Accomplishing jñāna

143. “To be realized by all Buddhas as the enlightenment of the Buddhas, he is supreme; devoid of syllables, his source is in mantra; he is the triad of the great mantra families.

“Devoid of syllables” Smṛti comments that because in the absolute sense there is no expression. **“Triad of the great mantra families”** Smṛti comments is Vairocana as Body, Akshobhya as Mind and Amitabha as Speech.

{The sphere of phenomena separate from subject and discourse, the supreme, unchanging jñāna, is “the one devoid of syllables.” It is “the birthplace” (source) – the cause itself – of innate jñāna itself, the worldly and other “mantras.” Since it is to be known by oneself by means of the unchanging filler, ejector and vase (prāṇāyāma), it is “great mantra.” Body, speech and mind having the nature of the three joys are “the three families.”}

144. “The progenitor of the significance of all mantras, he is the great bindu, devoid of syllables; with five syllables and greatly void, he is voidness in the bindu, with one hundred syllables.

“Significance of all mantras” [Wayman: purposes of...] Narendrakīrti comments that this is the accomplishment of the two siddhis (the various mundane and the supramundane Buddhahood). **“Great bindu devoid of syllables”** Padma Karpo comments that nirvana, the jñāna element is inexpressible; **“five syllables and greatly void”** the throat and so forth, pronounce the mantras of the space element and so forth [going with the five personal aggregates], namely, 1) perception (vijñāna) (the space element), ‘A’ like a gri gug (short, crooked sword) is in the middle; 2) above it is the motivations (samskāra), the wind element, ‘A’ like a dbyug gu (wand, stick); 3) at the right, feelings (vedanā), the fire element, ‘A’ like a tshag drag (visarga, aspiration sound); 4) at the left, ideas (saṃjñā), the water element [‘A’] like a thigle (bindu, drop); 5) below, form, the earth element, ‘A’ like a thon gśol (crooked beam); thus the five symbolize Vajrasattva as the BAM syllable; **“voidness in the bindu with one hundred syllables”** the jñāna element is added to the five elements and the six, in six directions, are associated with the consonants in six classes; when the six are ‘unified’ they are the E syllable Dharmadhatu; **“five syllables and greatly void”** is called semen and moon; “voidness in the bindu with one hundred syllables” is called blood and sun.

“Voidness in the bindu with one hundred syllables” Both Narendrakīrti and Candrabhadrakīrti have it read as one hundred while the Sanskrit original reads six.

Vimalamitra comments on the first half of the verse as referring to the stages of generation and completion. A variety of **five syllables** are given: Manjusrimitra gives A RA PA CA NA, Vilāsavajra gives OM AH HŪM HRIH AH and Vimalamitra gives OM AH HŪM SVĀ HĀ.

{It is “the one that engenders the entire aim” – Mahamudra, of the worldly and transcendental “mantras.” Since the nature of expression has entered the central channel, it is “the great drop without syllables.” It is the five syllable great void” that is the five aggregates separate from obscuration. The void of all aspects that is the elements separate from obscuration is “the six syllable drop void.”}

145. “Having all aspects, having no aspects, he bears four bindus; partless, beyond enumeration, he sustains the limit at the level of the fourth meditation.

“Having all aspects, having no aspects” [Wayman: having all images...] Narendrakīrti comments having all aspects in the conventional sense and lacking all in the absolute sense.

“Bears four bindus” [Wayman: holding the bindu of sixteen halved twice] Narendrakīrti comments that bindu divided means vajra and padma divided. (The *‘Grel pa tshul gsum gsal ba byed pa’i sgron ma* says referring to this verse and verse 144 that there is a sequence of bindu fractions or syllables in the order of five, six, eight and sixteen.) Vimalamitra comments that

bindu here refers to the bijamantra A Ā AM AH. **“Partless, beyond enumeration”** Narendrakīrti comments that this refers to co-emergent joy; that the partless (branchless) are ‘elaboration’ and that enumeration is the division yielding sixteen. **“The limit of the fourth meditation”** Normally this would mean Akanishta Heaven but Candrabhadrakīrti in a Anuttarayogatantra interpretation comments on this in terms of the four lights or four voids, namely [for lights] Light, Spread-of-Light, Culmination-of-Light and the Clear Light, where the fourth dhyana is equivalent to the Clear Light.

{*Vimalaprabha*: The sixteen realities of the Buddhas are unobscured because they hold half of a half of the sixteen drops.}

146. “Directly knowing all the branches of meditation, knowing the lineages and families of concentration, with a body of concentration, the foremost of bodies, he is King of all Sambhogakayas.

“Directly knowing” [Wayman: supernormal cognition] Narendrakīrti comments that this is knowing with certainty the four mudras, the four moments (ksana), the four joys (ānanda) which are the branches or means (upāya) of dhyana.

147. “With an emanating body, the foremost of bodies, bearing the lineage of the Buddha’s emanations, he emanates forth in every one of the ten directions, acting for the needs of the world just as they are.

“Emanates forth” Narendrakīrti comments that by adopting an emanation in any one of the many forms in different places.

148. “The deity beyond deities, the teacher of gods, the leader of heavenly beings, he is the lord of Demigods, leader of immortals, the guide of heavenly beings, a churner and the lord of churners.

“Deity beyond deities” [Wayman: god of gods] Candrabhadrakīrti comments he is Brahma. **“Teacher of Gods”** [Wayman: Indra of the gods] Candrabhadrakīrti comments he is Śakra (a name of Indra). **“Leader of gods”** [Wayman: master of...] Candragomin comments he is Vishnu. **“Lord of demigods”** Candragomin comments he is Rāhula. **“Guide of heavenly beings”** Candragomin comments he is Jupiter. **“Churner”** [Wayman: destroyer] Candragomin comments he is Vemacitra,¹⁷ leader of the asuras or Rāvana, King of the rakshasa with ten heads. **“Lord of churners”** Candragomin comments he is Mahadeva (a name of Shiva). Vilāsavajra elaborates, “He is called the leader of gods because he has the nature of Vishnu. He is called the deity beyond gods since he has the nature of Brahma. Likewise, the leader of demigods because he has the nature of the leisurely Vairocana, the lord of demigods since he has the nature of the planet Rāhu, the leader of immortals since he has the nature of Purabhit, the guide of heavenly beings since he has the nature of the planet Brhaspati,¹⁸ the churner since he has the nature of Ganapati and he is called the lord of churners because he has the nature of Mahadeva.”

149. “Crossed over the wilderness of existence, he is unique, the teacher, the guide of the world; celebrated and being the donor of Dharma to the world in its ten directions,

¹⁷ Vemacitra (Bright Loom) is another name for Pramatha (Tib. 'Joms-byed), "The Destroyer," the Sanskrit name of the leader of the asuras.

¹⁸ Brhaspati is the teacher of the gods also identified with the planet Jupiter.

he is great.

“**Existence**” Candragomin comments this is the three realms. “**Wilderness**” Candragomin comments this is where the dharmas of phenomenal life are purposeless and void. “**Crossed over**” Candragomin comments he is not tainted by the faults of phenomenal life. “**Unique teacher**” Candragomin comments he is unrivaled. “**Guide of the world**” [Wayman: guru] Candragomin comments there is no one higher. “**Donor of Dharma**” Candragomin comments he teaches the meaning of the non-flux (anāsrava).

150. “Dressed in the mail of loving-kindness, equipped with the armor of compassion, [armed] with [a volume (pothī) of] prajna[-paramita], a sword, a bow and arrow, he is victorious in the battle against defilements and unknowing.

“**Dressed in the mail of loving-kindness**” Candragomin comments love as thinking of everyone as though an only son and dressed in mail means he is protected from hatred. “**Armor of compassion**” compassion in that he fervently wishes that all sentient beings to be free from suffering and armor, the upper mantle like armor that does not allow the interruption of the aims of sentient beings. “**Sword**” Narendrakīrti comments that this is the sword of the three insights (of hearing, contemplation and meditation) that are like a sword; “**bow**” is voidness and “**arrow**” is compassion. Vilāsavajra comments, “The specific instruction is this. [Manjusri] is to be conceived of as having a red color and four arms.”

151. “Having Mara as an enemy, he conquerors Mara, a hero putting an end to the terror of the four Maras; the conqueror of the army of all Maras, he is the completely awakened, the leader of the world.

“**Enemy/hero**” Candragomin comments he is the jñāna being, who ends the danger of the four kinds of Mara, namely ‘son-of-the-god,’ ‘death,’ defilement and personal aggregates; and defeats all their followers, called “**the army of Mara**.”

152. “Praiseworthy, honorable, laudable, continually worthy of respect, he is the best of those to be worshipped, venerable, to be given homage, the supreme guide.

“**Honorable**” Narendrakīrti comments for being the hero (as described in verse 151); “**worthy of respect**” [Wayman: ...of offerings] with thanks; “**praiseworthy**” with a joyful expression; “**best of those to be worshipped**” reverently; and “**to be given homage**” by kings and the like.

153. “His gait being one step through the triple world, his course as far as the end of space, triple-scienced, learned in śruti¹⁹ and pure, his are the six sublime perceptions and the six recollections.

“**One step**” Candragomin comments this means going in a single moment. “**As far as the end of space**” Candragomin comments because he is not tainted by the faults of samsara. “**Triple-scienced**” [Wayman: three pure visions] Candragomin comments that these are existence, nonexistence and not-two. In Brahmanical terms it refers to the three Vedas. “**Six sublime perceptions**” (sadabhiññā) Candragomin comments that these are the divine eye, divine hearing,

¹⁹ Śruti texts are considered divine revelation, heard and transmitted by earthly sages

knowing the minds of others, knowing death-transference and rebirth, magical ability and knowing that the fluxes have been eradicated. “**Six recollections**” (sadanusmṛti) Candragomin comments these are of the Buddha, of the Dharma, of the Sangha, of renunciation, of the gods and of the guru.

- 154. “A bodhisattva, a great being, beyond the world, with great spiritual power, completed in the perfection of insight, he has realized reality through insight.**

“**Bodhisattva**” Candragomin comments this is the perfection of his own aim; “**great being**” the perfection of the aims of others; “**with great spiritual power**” [Wayman: magical power] possessing the four ‘feet’ of magical power (rddhipāda); “**beyond the world**” having crossed over saṃsāra; “**completed in insight**” [Wayman: at the limit] he has the insight consisting of hearing and the insight consisting of contemplation; “**realized reality through insight**” he has the insight consisting of meditation; “**reached reality**” realizing the vajra-like samādhi.

- 155. “Knowing himself and knowing others, being all for all, indeed he is the highest type of person; completely beyond all comparisons, he has to be known, the supreme monarch of jñāna.**

“**Knowing himself**” Candragomin comments that the characteristic of the vajra-like samādhi, the subject (visayin); “**knowing others**” the object (visaya); “**highest type**” unrivaled; “**he has to be known, the supreme monarch of jñāna**” [Wayman: best master of knowing and the known] knowing is the evaluating knowledge and the knowable is the object being evaluated.

- 156. “Being the donor of the Dharma, he is best, the teacher of the meaning of the four mudras; he is the best of the venerable ones of the world, who travel by the triple deliverance.**

“**The four mudras**” Smṛti, Narendrakīrti and Candrabhadrakīrti all comment on these as the samayamudra, the dharmamudra, the karmamudra and the Mahāmudra. “**Triple deliverance**” the Three Vehicles.

- 157. “Glorious and purified through absolute truth, great with the fortune in the triple world, glorious in making all success, Manjusri is supreme among those possessed of glory.**

“**Glorious and purified through absolute truth**” Narendrakīrti comments that this is the fruit for those mentioned in the preceding verse who travel by the triple deliverance. “**Glory**” Narendrakīrti comments that this is the non-two source for all of the aims of oneself and others. “**Manju**” Narendrakīrti comments that he is smooth (manju) because he lacks the wounds of all the “two’s.”

Five verses on the jñāna of the five Tathagatas

- 158. “Reverence to you, the giver of the best, the foremost vajra.
Homage to you, the limit of actuality.
Reverence to you, whose womb is emptiness.
Homage to you, the enlightenment of the Buddha.**

“**Reverence to you**” Narendrakīrti comments this praise is for the Tathagata Akshobhya and the Dharmadhatu wisdom. Smṛti comments that this praise summarizes the character of the Vajra Family. Candragomin comments that the praises in five verses amount to twenty features of homage; “**giver of the best**” [Wayman: giver of boon] is the Dharmadhatu wisdom; “**vajra**” the five wisdoms in the inseparable condition. 1) “**The foremost**” Candragomin comments you, the jñāna being; 2) “**the limit of actuality**” [Wayman: the true end] is not an object of the intellect;

3)

“**womb is emptiness**” is birth from non-production; 4) “**enlightenment of the Buddha**” is the perfection of elimination and the perfection of jñāna.

159. “Reverence to you, the desire of the Buddha.

Homage to you, the passion of the Buddha.

Reverence to you, the joy of the Buddha.

Homage to you, the delight of the Buddha.

“**Reverence to you**” Narendrakīrti comments is praise for the Tathagata Vairocana and the Mirror-like wisdom. Smṛti comments that this praise summarizes the character of the Tathagata Family. Candragomin comments 5) “**passion of the Buddha**” for the aims of living beings. Narendrakīrti adds to assist lower beings like an abbot would; 6) “**desire of the Buddha**” that sentient beings attain Buddhahood; 7) “**joy of the Buddha**” in the son of the family who yearns for Buddhahood, besides enjoyment in the aims of sentient beings; 8) “**delight of the Buddha**” [Wayman: sport of...] in displaying the twelve deeds of a Buddha for the aim of sentient beings.

160. “Reverence to you, the Buddha’s smile,

Homage to you, the Buddha’s laugh.

Reverence to you, the Buddha’s speech.

Homage to you, the Buddha internal reality.

“**Reverence to you**” Narendrakīrti comments that this is praise for the Tathagata Amitabha and the Discriminative wisdom. Smṛti comments that this is the praise that summarizes the character of the Lotus Family. 9) “**Buddha’s smile**” Smṛti comments is the opened lotus of the face because he comprehends reality; 10) “**Buddha’s laugh**” emitting light rays that symbolize that he has comprehended the profound, wondrous meaning and teaches the bodhisattvas; 11)

“**Buddha’s**

speech” is of four kinds: a) with a fierce pronunciation, the manner of reciting in the Vajra Family, b) with clear expression, the character of recitation in the Ratna Family, c) with subtle, chanted tones, the way one recites in the Padma Family and d) with vajra letters, that is, without sound that can be heard, the recitation in the Tathagata Family; 12) “**internal reality**” [Wayman: state of mind] which is either the bare nature of the Buddha’s mind or symbols of the mind, for example, the vajra, the jewel, the lotus and the crossed vajra.

161. “Reverence to you, arisen from nonexistence.

Homage to you, the arising of Buddhas.

Reverence to you, arisen from the sky.

Homage to you, the arising of jñāna.

“**Reverence to you**” Narendrakīrti comments that this is the praise for the Tathagata Ratnasambhava and the wisdom of equality. Smṛti comments that this praise summarizes the character of the Jewel Family. 13) “**arisen from nonexistence**” Narendrakīrti comments arisen

from non-self (anātman), performing the aim of sentient beings in the manner of the twelve examples of illusion; or arisen from all the Buddha merits like the wish-granting jewel; 14) “**arising of Buddhas**” appearances without end of bodies and wisdom; 15) “**arisen from the sky**” means not tainted by the features (dharma) of a birthplace; 16) “**arising of jñāna**” [Wayman: source of wisdom] refers to the wisdom of equality itself.

- 162. “Reverence to you, Illusion’s Net.
Homage to you, the Buddha’s dancer.
Reverence to you, the all for all.
Homage to you, the jñānic body.”**

“**Reverence to you**” Narendrakīrti comments that this praise is for the Tathagata Amoghasiddhi and the All-Accomplishing wisdom. Smṛti comments that this praise summarizes the character of the Karma Family. 17) “**Illusion’s Net**” Candragomin comments that this is the inseparable bliss-void; 18) “**Buddha’s dancer**” [Wayman: Buddha’s dance] the various fierce bodies; 19) “**all for all**” for all of saṃsāra; 20) “**jñānic body**” the body that is bright and devoid of imagination.

Five verses as an epilogue

- 163. Then the glorious Vajradhara, joyful and glad, with his hands folded in homage,
bowed to the protector, the completely awakened, the blessed one, the Tathagata.**
- 164. And with many other kinds of Vajrapanis, all of them esoteric leaders, protectors and
kings of wrath, he loudly replied,**
- 165. “We rejoice, O protector, it is good, it is fine, it is well said. Great benefit is done for us
in causing us to obtain perfect enlightenment.**
- 166.”And also for this unprotected world desiring the fruit of liberation, this purified path
to wellbeing is proclaimed as the practice of Illusion’s Net.**
- “**This purified path**” Candrabhadrakīrti comments that pure means good in the beginning; excellent means good in the middle; and deep (from the following verse) means good in the end.
- 167. “It is deep, lofty and extensive, with great meaning, performing the aims of the world;
indeed, this object of knowledge of the Buddhas has been taught by the perfect,
completely awakened.”**

Final commentary by Candrabhadrakīrti: Mañjuśrī is the main body of the Six Families. The six original Buddhas are jñānasattvas. In the absolute sense, there are six jñāna bodies. The rehearsal of names (namasamgiti) is the rehearsal of the meaning of contemplating the names of his six mandalas. The Bhagavat Śakyamuni is Vairocana; it was in a future time that, materializing as Śakyamuni, there was the [phenomenal] Śakyamuni.

The arrangement of the mantra²⁰

OM, O pure vajra whose proper nature is the nonexistence of all dharmas, A Ā AM

²⁰ Wayman places these in a Chapter Twelve prior to the concluding verses while Davidson includes it as part of the prose section which I have not included as it is not quoted in the *Vimalaprabhā* and is widely accepted as not part of the original text.

AH –

Candrabhadrakīrti comments that this is the upahydaya (near heart mantra) of Vajratīksna. Narendrakīrti comments that **OM** is the benediction; “**all dharmas**” are all dharmas included in the personal aggregates, realms and sense bases; how are they “**nonexistent**”? – like the insubstantial, appearing like the moon reflected on the water; “**O pure vajra**” [Wayman: vajra vision] is the inseparability of appearance and the void, the extraordinary seeing of the Buddha eye; as to method: **A** is means, **Ā** is insight and arising from those two is **AM**, the conventional bindu and **AH**, the absolute insubstantial.

**That is to say, employing the purity of Manjusri, the jñānic body of all Tathagatas,
A AH,**

Candrabhadrakīrti comments that this is the upahydaya of Duhkhaccheda, intrinsic “**purity**” means non-artificial; “**employing**” means [assuming] the rank in the sense of body; **A** is means and **AH** is insight and with these two, one may assume the rank that is given the name “**Manjusri, the jñānic body of all Tathagatas.**”

Bear up, bear up the heart of all Tathagatas – OM HŪM HRĪH.

Candrabhadrakīrti comments that this is the upahydaya of Prajnajñāna. Narendrakīrti comments that “**heart**” means the jñāna body abiding in “**the heart of all Tathagatas**”; “**bear up, bear up**” [Wayman: remove, remove] (hara) means asking their heart, the heart of Body, Speech and Mind to remove all of the defilements of ordinary body, speech and mind; **OM HŪM HRĪH**, thus becoming the Body, Speech and Mind.

O blessed one, O Lord of Speech who is embodied jñāna with great speech,

“**O blessed one**” Candrabhadrakīrti comments that this is the upahydaya of Jñānakāya. Narendrakīrti comments that this is to whom belongs the previously mentioned Body, Speech and Mind. “**O Lord of Speech, embodied jñāna**” Candrabhadrakīrti comments that this is the upahydaya of Vāgīśvara. Narendrakīrti comments that who while ‘cooking’ changes the colors in the jñāna body of everything non-two.

O embryo of the jñāna of the Dharmadhatu, being very pure and stainless like the spatial field of all dharmas – AH.”

Candrabhadrakīrti comments that this is the upahydaya of Arapacana. Narendrakīrti comments that **AH** means dissolving into non-arising [the absolute].

The Mandalas of the *Namasamgiti*

There is no agreement as to the number of mandalas associated with the *Namasamgiti*. Candrabhadrakīrti states there are six following the theory that since there are six tantric Buddha Families, there should be six mandalas. This position was also held by Manjusrimitra and in Tibet by Bu-ston. Smṛti states that there are seven mandalas. In any case as far as practice is concerned, the commentators only provide rituals for three of the mandalas, the Dharmadhatu-Vāgīśvara, the Arapacana and the Vajrabhairava.

To summarize the system of six mandalas:

V. The Great Mandala of Vajradhatu	Vairochana	Tathagata or Triple	Prajñājñānamurti
VI. The Pure Dharmadhatu Wisdom	Amoghasiddhi	Mahamudra	Arapacana
VII. The Mirror-Like Wisdom	Akshobhya	Vajra	Duhkhaccheda
VIII. Discriminative Wisdom	Amitabha	Lotus	Vajratīksna
IX. The Wisdom of Equality	Ratnasambhava	Ratna	Vāgīśvara
X. All-Accomplishing Wisdom	Vajrasattva	Karma	Jñānakāya

The system of seven mandalas:

Mandala 1: Net of Illusion: Dharmadhatu- Vāgīśvara [Chapter Four]

Central Deity: Manjughosha who is golden in color with four faces and eight hands

First circle: Eight Ushnisha deities,²¹ beyond them in the main directions are Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi, in the intermediate directions are Lochana, Mamaki, Pandara and Tara plus four male guardians of the gates.

Second circle: In the east are the twelve bhumis,²² in the south the twelve Paramita goddesses,²³ in the west the twelve Vasita,²⁴ in the north the twelve dharani goddesses²⁵, in the gates four Pratisamvits²⁶ and in the intermediate corners Lasya, Mala, Gita and Nrtya.

Third Circle: Sixteen bodhisattvas in four groups in the main directions, ten Krodha deities (four in the main directions, four in the intermediate, one above and one below) and

²¹ In the *Nispannayogāvalī* these are: Vajrosnisa, Ratnosnisa, Padmosnisa, Viśvosnisa, Tejosnisa, Dhvajosnisa, Tiksnosnisa and Chhatrosnisa.

²² In the *Nispannayogāvalī* these are: Adhimuktīcaryā, Pramuditā, Vimalā, Prabhākari, Arcismati, Sudurjayā, Abhimukhī, Dūrangamā, Acalā, Sādhumati, Dharmameghā and Samantaprabhā

²³ In the *Nispannayogāvalī* these are: Ratnapāramitā, Dānapāramitā, Śīlapāramitā, Ksāntipāramitā, Viryapāramitā, Dhyānapāramitā, Prajñāpāramitā, Upāyapāramitā, Pranidhānapāramitā, Balapāramitā, Jñānapāramitā and Vajrakarmapāramitā.

²⁴ In the *Nispannayogāvalī* these are: Āyurvaśitā, Cittavaśitā, Pariskāraśitā, Karmavaśitā, Upapattivaśitā, Rddhivaśitā, Adhimuktivaśitā, Pranidhānaśitā, Jñānaśitā, Dharmavaśitā, Tathatāvaśitā and Buddhābhiprabhā-Vaśitā

²⁵ In the *Nispannayogāvalī* these are: Sumati, Ratnolkā, Ushnishavijayā, Mārī, Parnaśabarī, Jāngulī, Anantamukhī, Cundā, Prajñāvardhanī, Sarvakarmāvaranaviśodhanī, Aksayajñānakaranda and Sarvabuddhadharma-Kosavatī.

²⁶ In the *Nispannayogāvalī* these are: Dharma Pratisamvit, Artha Pratisamvit, Nirukti Pratisamvit and Pratibhāna Pratisamvit

eight offering goddesses.

Fourth Circle: Eight mundane directional deities (Indra, Yama and so forth)

Beyond the Fourth Circle: Fifteen Hindu gods, the nine planets, the eight naga kings, the eight asura kings, the eight Yaksha kings²⁷ and the twenty-eight nakshatra (lunar mansions).

Mandala 2: Vajradhatu: Namasangiti Manjusri [Chapter Five]

Central Deity: Mahavairochana who is white in color with four faces and eight hands

The rest of the deities of the mandala:

29. **The great inhalation is not a production, free from utterance by speech, chief cause of all speech, the clarification of all words.**

1. Goddess Sattavavajrī, the letter A, the cause of mirror-like wisdom, voidness gate
She is “**not a production**”
2. Goddess Ratnavajrī, the letter Ā, the comprehension of the wisdom of equanimity, signless gate. She is “**free from utterance by speech**”
3. Goddess Dharmavajrī, the letter AM, the condition of expressing the discriminative wisdom, wishless gate. She is “**chief cause of all speech**”
4. Goddess Karmavajrī, the letter AH, clarifying the all-accomplishing wisdom, non-activity gate.
She is “**the clarification of all words**”

30. **“His great desire is an extended festival, securing the happiness of all beings; his great anger is an exalted festival, being the great enemy of all defilement.**

5. Buddha Amitabha is “**great desire.**”
Manjusri who is the offering of Amitabha’s discriminative wisdom is the first “**extended festival.**” Manjusri here is in the form of Namasangiti Manjusri who is either white or red in color, with three faces and eight hands. Bu-ston suggests that this is the form that one visualizes oneself in when generating this mandala
6. Buddha Akshobhya is “**great anger.**”
The offering of Akshobhya’s mirror-like wisdom is the second “**extended festival.**”

31. **“His great delusion is an exalted festival, subduing the delusion in those with dull wit; his great wrath is an exalted festival, the great enemy of great wrath.**

7. Buddha Vairochana is “**great delusion**”
The offering of Vairochana’s Dharmadhatu wisdom is the first “**exalted festival**”
8. Buddha Amoghasiddhi is “**great wrath**”
The offering of Amoghasiddhi’s All-Accomplishing Wisdom is the second “**exalted festival**”

32. [Wayman] **Great offering, great clinging, driving away all clinging. Great desire, great pleasure, great delight, great joy.**

9. Buddha Ratnasambhava is “**great clinging**”
The offering of Ratnasambhava’s wisdom of equality is the first “**great offering**”

²⁷ Pūrṇabhadra, Māṇibhadra, Dhanada, Vaiśravaṇa, Civikundalī, Kelimālī, Sukhendra and Calendra.

10. Vajrasattva is “**great desire**”, inner void (adhyāma-sūnyatā) because Vajrasattva is the comprehension of voidness, for generating the mind of enlightenment with great desire; longing for the characteristics of a Buddha and to serve the aim of others.
11. Vajrarāja is “**great pleasure**”, outer void because he does not release his “hook” while there is great pleasure that is non-fluxional (anāsrava)
12. Vajrarāga is “**great delight**”, inner and outer void because of repeatedly considering the preceding two.
13. Vajrasādhū is “**great joy**”, great void, while experiencing the result, like the snap of fingers.

These are the four beings in Akshobhya’s family in the east.

33. “**Of great form and great body, with great color and grand physique, with exalted name he is very noble, having a grand, expansive mandala.**

14. Vajraratna, voidness of voidness, because it shines in all Buddha fields and because it multiplies out of jewels is “**great form and great body**”
15. Vajratejas, absolute void, because the own-nature of the six colors of sunlight and because a wisdom body is “**great color and grand physique**”
16. Vajraketu, voidness of the constructed, because of great fame in all directions and because of coming from an ultimate gift is “**exalted name and noble**”
17. Vajrahāsa, voidness of the unconstructed, because it embraces an inner content and because it pervades the whole world is “**grand and expansive mandala**”

These are the four beings in Ratnasambhava’s family in the south.

34. “**Bearing the great sword of insight, with the great hook for defilements, he is foremost, greatly famous, very renowned, with great light and exalted splendor.**

18. Vajradharma, transcendent voidness, because holding the sword of insight is discriminative wisdom and because vajra-holding makes understood the true nature is “bearing the great sword of insight”
19. Vajratīksna, voidness of what is without beginning or end, is here the hook of (i.e., belonging to) wisdom-jñāna which knows the true nature of defilement through change of place, elimination and cognition (of it), so it is what knows the place is “**the great hook for defilements**”
20. Vajracakra [Vajrahetu in other texts], voidness of the undeniable, because it is the Wheel of Dharma which does not reverse itself from maturing sentient beings and because it is all-pervasive by turning the wheels of the seven kinds of mandala is “**greatly famous, very renowned**”
21. Vajrabhāsa, voidness of ultimate substance, because of having the Dharmadhātu’s light that pervades the three realms and illuminates the streams of consciousness of sentient beings and because free from “dark” speech such as double-talk and incoherent words is “**great light and exalted splendor**”

These are the four beings in Amitabha’s family in the west.

35. “**Bearing the grand illusion, he is wise, accomplishing the object [of beings in] the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.**

22. Vajrakarma, voidness of inherent character, because wise in the vajra action, the wondrous

- Buddha offering that generates the merits of sentient beings and because (Manjusri) holds the illusion of magical manifestations is “**wise, bearing grand illusion**”
23. Vajraraksa, voidness of all dharmas, because he protects while performing offerings and protects with the mirror of the yoga path and because he performs the aim of others by the “net of illusion” is “**accomplishing the object, the grand illusion**”
24. Vajrayaksa, voidness of absence; since Vajrayaksa is the secret enemy, Manjusri is pleased to pacify the hindering demons by way of an illusion, because he himself has the wondrous action of protection is “**delighted with the pleasure of the grand illusion**”
25. Vajrasandhi, voidness of absent self-existence, since Manjusri can compress everything into a single taste, as a diamond fist, thus creating the illusion of something persisting is “**conjurer of grand illusions**”

These are the four beings in Amoghasiddhi’s family in the north.

36. [Wayman] **Best as a great patron. Foremost bearer of great morality. Steadfast as a bearer of great forbearance. Enterprise of great striving.**
26. Lāsyā, who donates to the Buddha with faith and donates to the sentient beings with generosity is “**best as a great patron**”
27. Mālā, of the three kinds of morality, keeps the vows of body, speech and mind is “**foremost bearer of great morality**”
28. Gītā, of the three kinds of forbearance, forbears, bears up the profound meaning is “**steadfast as a bearer of great forbearance**”
29. Nrtyā, enthusiastically promoting the root of supramundane virtue is “**enterprise of great striving**”

The four secret goddesses (as the first four paramitas of dāna, śīla, ksānti and vīrya)

37. **“Present in exalted meditation and concentration, bearing the body of great insight, he is great strength, great means; his is aspiration and jñāna ocean.**
30. Vajrapuspā dwells in the supramundane meditation without any straying is “**present in exalted meditation**”
31. Vajradhūpā, bearing the body of all dharmas analyzed by transcendent insight is “**the body of great insight**”
32. Vajralokā, because her means are not weak and because she has all the necessary means for fulfilling the expectations of sentient beings is “**great strength, great means**”
33. Vajragandhā, because she opposes all bad wishes by her right aspiration is “**aspiration and jñāna ocean**”

The four secret goddesses (as the final six paramitas of dhyāna, prajñā, bala, upāya, pranidhāna and jñāna)

[Note: The *Namasamgiti* has no verse for the four gatekeepers who are Vajrankuśa (Vajra Hook), Vajrapāśa (Vajra Noose), Vajrasphota (Vajra Chain) and Vajraveśa (Vajra Bell). The text proceeds with enumerating the sixteen bodhisattvas]

38. **“Unlimited in loving-kindness, greatly compassionate and most intelligent, with great insight and grand intellect, he is great in means with profound performance.**
34. Maitreya who treats all sentient beings as though he were their mother and no matter how

numerous those beings, he treats them as though they were an only child is “**Unlimited in loving-kindness**”

35. Manjusri, performing the aim of sentient beings with great compassion impartially, with the best mind that is non-dual is “**greatly compassionate**”
36. Gandhahasti (Perfume Elephant), whose insight transcendently analyzes all the dharmas [or whose lofty intellect shows compassion] is “**most intelligent, with great insight**”
37. Jñānaketu, whose great means is perfect jñāna, whose great deed is wise is [or wise in means of taming the beings according to whether their faculty is superior, middling or inferior] is “**great in means with profound performance**”

These are the four bodhisattvas associated with Akshobhya in the east.

39. [Wayman] **Empowered with great magical ability. Great impetus, great speed. Majestically powerful, renowned. Forward thrust with great power.**

38. Bhādrapā (Good Protection), using magical ability of bodily parts such as with the nail of the big toe dominating Brahma’s battleground is “**Empowered with great magical ability**”
39. Sāgaramati (Oceanic Mind) “**great impetus**” because of the fierce impetus of jñāna; “**great speed**” because passing through the many world-realms as a Buddha offering.
40. Aksayamati (Inexhaustible Mind) “**majestically powerful**” because of fulfilling the collections of merit and wisdom of worldlings, disciples and self-enlightened ones; “**renowned**” because of fulfilling the collections of merit and wisdom of the Buddha.
41. Pratibhānakūta (Heaped-up Eloquence) because the ten powers and the rest, domineer the disciples is “**forward thrust with great power**”

These are the four bodhisattvas associated with Ratnasambhava in the south.

40. “**Splitter of the vast great mountain of existence, being Mahavajradhara he is indestructible. Being very fierce and very terrible, he creates fear in the very ferocious.**
42. Mahāsthāmaprāpta (Who is Mature in Great Power) since the great mountain consists of the impervious five grasping aggregates and Manjusri, mature in right nature, shatters “**the vast great mountain of existence.**”
43. Sarvāpāyañjaha (Banishment of All Misfortune) because misfortune is itself stout and for its banishment, one needs Manjusri’s stout vajra of entirely good wisdom which cannot be broken into two as the apprehender and the apprehended is “**Mahavajradhara he is indestructible.**”
44. Sarvaśokatamonirghātamati (Mind that has Removed All Sorrow and Darkness) is “**very fierce**” because of a fierce manifestation to candidates difficult to tame; “**very terrible**” because taming by a sham of wrath.
45. Jālinīrabha (Ensnaring Light) because of being frightful to the three gods who are great fears, namely, the realm above is frightened by Brahma; the realm upon the earth, by Mahādeva (Śiva), the realm below by Vishnu, he “**creates fear in the very ferocious.**”

These are the four bodhisattvas associated with Amitabha in the west.

41. “**Being highest with mahavidyās, he is the protector; being highest with mahamantras, he is the guide. Having mounted to the practice of the Great Vehicle, he is highest in the practice of the Great Vehicle.**
46. The youthful Candraprabha (Moonlight) because he is “**with mahavidyās**”, protects sentient beings and “**highest**” means the Vajrayana.

47. Amitaprabha (Immeasurable Light) because he is “**with mahamantras**”, demonstrates on the basis of knowing the diverse faculties of sentient beings as well as the makeup of their defilements and “**highest**” means the Vajrayana.
48. Gaganagañja (Treasury of the Sky) because this is the Mahayana route to the goal, he has “**mounted to the practice of the Great Vehicle.**”
49. Sarvanivaranaviskambhi (Dispelling All Obscurations) because this is the Vajrayana kind of Mahayana and because you Manjusri are Sarvanivaranaviskambhi [as you are the other bodhisattvas], you are “**highest in the practice of the Great Vehicle.**”

These are the four bodhisattvas associated with Amoghasiddhi in the north.

Mandala 3: Dharmadhatu Wisdom [Chapter Six]

Central Deity: Amoghasiddhi

Form of Manjusri: Arapacana (also known as Sadyonubhava) from the syllable A

First Circle of Deities: Jālinīkumāra (also Sūryaprabha) from RA in front

Candraprabha from PA in the back

Keśinī from CA to the right

Upakeśinī from NA to the left

Mandala 4: Mirror-Like Wisdom [Chapter Seven]

Central Deity: Vajrahūmkāra (or Trailokyavijaya or Vajrabhairava)

Form of Manjusri: Arapacana (or possible Sthiracakra) Theoretically Wayman says it should be Duhkhaccheda (Destroyer of Suffering) as this is the form of Manjusri associated with Akshobhya who is the Lord of the Mirror-like Wisdom.

The Ten Krodha deities (under the different names of) Vajradanda, Analārka, Vajrosnāsa, Vajrakundalī, Vajrayaksa, Vajrakāla, Vajrabhīṣana, Usnāsa and Vajrapātāla in the four main and intermediate directions and above and below respectively.

Mandala 5: Discriminative Wisdom [Chapter Eight]

Central deity: Amitabha

Form of Manjusri: Vādisimha (Wayman states that theoretically it should be Vajratīksna who is associated with Amitabha or Vajrarāga)

First Circle of Deities: The Five Dhyaṇi Buddhas

Second Circle of Deities: The bodhisattvas Maitreya, Manjusri, Gandhahasti, Jñānaketu, Bhadrāpāla, Sāgaramati, Aksayamati, Pratibhānakūta, Mahasthāmaprāpta, Sarvāpāyañjaha, Sarvaśokatamonirghatamati, Jāliniprabha, Candraprabha, Amitaprabha, Gaganagañja and Sarvanivaranaviskambhi.

Mandala 6: The Wisdom of Equality [Chapter Nine]

Central Deity: Vādirāj

Form of Manjusri: Vāgīśvara

First Circle of Deities: Sudhanakumāra to the right, Yamāri to the left, Suryaprabha in front and Candraprabha in back.

Second Circle of Deities: Vairochana, Ratnasambhava, Amitabha and Amoghasiddhi in the main directions starting in the east and in the intermediate directions Lochana, Mamaki, Pandara and Tara.

Mandala 7: All-Accomplishing Wisdom [Chapter Ten]

Central Deity: Vajrasattva as Manjuvajra

Form of Manjusri:

First Circle of Deities: In the main directions Yamantaka (E), Prajnataka (S), Padmataka (W) and Vighnantaka (N), in the intermediate directions Takkirāja (SE), Nīladanda (SW), Mahābala (NW) and Acala (NE) with Usnīsacakravartī (above) and Sumbharāja (below).

Second Circle of Deities: Vairochana, Ratnasambhava, Amitabha and Amoghasiddhi in the main directions starting in the east and in the intermediate directions Lochana, Mamaki, Pandara and Tara.

Third Circle of Deities: Offering goddesses Rūpavajra (SE), Śabdavajra (SW), Gandhavajra (NW), Rasavajra (NE), Sparśavajra (north of the eastern door) and Dharmadhātuvajra (south of the eastern door)

The *Namasamgiti* and the *Vimalaprabha*

Verses 28-41 cited Pg. 1390 of Chapter Five and whole text cited on pages 1390-1392.

<u>Verse of Namasamgiti</u>	<u>Page of mention in <i>Vimalaprabha</i></u>	<u>Context of the verse in the <i>Vimalaprabha</i></u>
1-16	Pg. 329 Chap.1	“It is well known from the <i>Namasamgiti</i> that Vajrapani requested the <i>Māyājāla</i> ”
11c	Pg. 246 Chap. 1	“From this statement of the Bhagavan, we know that it is not the precept of the Tathagata that, ‘Even those who create sinful karma after having entered the Mantrayana will obtain the result of Buddhahood in this life.’”
12-14	Pg. 277 Chap.1	“Because of this statement requesting the <i>Namasamgiti</i> , we know that all Tathagatas teach the Mantrayana.”
15	Pg. 1299 Chap.5	One is not to teach the use of the five nectars to the uninitiated
16ab	Pg. 272 Chap.1	Vajrapani as the Master of the Secret
19cd	Pg. 272 Chap.1	Vajrapani as the esoteric leader of great power
22b	Pg. 272 Chap.1	Vajrapani as the esoteric leader of [the Yakshas]
28-29	Pg. 345 Chap.1	The vajrayoga is described in the Vajradhatu Mandala Chapter

	Pg. 416	The definitive meaning of mantra
28a	Pg. 1258 Chap.5	“Kalachakra, the Bhagavan is the place of the supremely indestructible”
35ad	Pg. 297 Chap.1	Shakyamuni Buddha was enlightened before appearing in India
37	Pg. 1306 Chap.5	A description of the great mandala holder
41	Pg. 345 Chap.1	The end of the Vajradhatu Mandala Chapter (Related to 28-29)
43-44	Pg. 1310 Chap.5	“Hence the yogi whose thoughts are truly purified is said by the Bhagavan to be a bodhisattva”
45-47	Pg. 431 Chap.1	“A brief account of the vajra body”
53	Pg. 1264 Chap.5	“So, according to the Tathagata’s statement, the imaginative meditation and self-consciousness on the part of the vajra being, are not to be practiced by the yogi who has resorted to the truth of the ultimate objective”
54	Pg. 348 Chap.1 Pg. 1282 Chap. 5	Only the Buddha is the Omniscient One “Hence according to the Tathagata’s statement, a sentient being’s body is not the Buddha’s Emanation Body”
56	Pg. 1212 Chap.5 Pg. 1264	“Thus the specification about the characteristics of knowledge and the body in the <i>Namasamgiti</i> ” “Therefore, imaginative meditation for the purpose of the perfection of Mahamudra is not to be undertaken by the yogin”
56	Pg. 1284 Chap.5	“Hence,..., the one lacking merit and knowledge does not become a Buddha through the effect of the practice of meditation on the imagined form”
61-63	Pg. 1285 Chap.5	“the limited body is not the Buddha’s body”
61b, 62a, 63a	Pg.1232 Chap.5	The practice of the daytime yoga
66d-67	Pg. 343 Chap.1	There are six families due to the divisions of the aggregates and elements
73	Pg. 353 Chap.1 Pg. 1351 Chap.5	“The Eye of Spreading Lotus Petals (Verse 1), the true, perfect Buddha, the Bhagavan, is separate from form.” “Hence, because of lack of absorption in the vajra, those who are absorbed in trifling deities do not become providers of the fruit of Buddhahood”
77-79	Pg. 1214 Chap.5	“The void intrinsic state is voidness, in this regard without past and future, it is to be known as void, its perception is existence,

	Pg. 1273	voidness, deep and noble, since past and future are lacking, deep, through past and future perceiving, noble” “Just as the Bhagavan with many emanation bodies,..., simultaneously accomplishes the goals of sentient beings, likewise the yogi is not able to accomplish the goals of sentient beings with these indicated practices because of the fact that they are indicated”
85	Pg. 1280 Chap.5	“Hence, according to the Bhagavan’s statement, the yogi does not become omniscient by the power of meditation on imagined forms”
87	Pg. 350 Chap.1 Pg. 1344 Chap. 5	“The Buddha is liberated from all residue (non-abiding nirvana)” “Hence, for the completely perfected Buddha, nirvana is free of the remains of attributes and free of taking sides”
89	Pg. 1163 Chap.5	The relationship between the junctions of day and night and the number of faces and/or hands of the deities, “the rule specific for time”
93c-94b	Pg. 343 Chap.1	The five families are related to the five elements and aggregates
96-98	Pg. 1315 Chap.5	“the Tathagata’s knowledge is self-knowable, knowing the intrinsic nature of all dharmas, free of conceptualization, free of the senses”
99	Pg. 351 Chap.1	“The true, perfect Buddha is beyond the consciousness reality”
100ab	Pg. 277 Chap.1	“The word ‘adi’ means without beginning or termination”
108-109	Pg. 461 Chap.1	“The division of the vowels of the sun’s daily motion by means of the passages”
109a	Pg. 1240 Chap.5	The result of “the cessation of the twelve limbs [of dependent origination], by the dissolution of the prana” Also, “the stoppage of the semen in the sixteen digits”
109-111	Pg. 340-41 Chap.1	In these verses “The Tathagata clearly proclaimed the vajrayoga”
110-111	Pg. 1320 Chap.5	“The purified knowledge of the supremely indestructible was described by the Bhagavan in the Namasamgiti”
114.116	Pg. 1303-04 Chap.5	The yogi practices “a union of wisdom and means”
132ab & 133a	Pg. 284 Chap.1	“The twelve truths of the Buddhas are unobscured because they have stopped the twelve factors [of dependent origination]”
133a	Pg. 1122-23 Chap.5	“by blocking the sixteen digits of the moon, there are the sixteen

		cremation grounds. Thus (133a) by stopping of the eight portions of the day, the eight goddesses”
	Pg. 1239	“In this way, the knowledge-vajra, located in the three worlds, from the purified body of the Lord , from the vajra being, is divided into the sixteen divisions of joy”
133b	Pg. 285 Chap.1	The sixteen realities
133	Pg. 1240 Chap.5	The result of “the cessation of rajas”
135cd	Pg. 419 Chap. 1	“Here in the mantra system, the Bhagavan said that a mantra adept is emancipated by means of the three vehicles and abides in the result of the single vehicle.”
142b	Pg. 1208 Chap.5	“through the dissolution of the waking state, in the forehead [chakra], the spotless Emanation Body is the [great gem] ”
144c	Pg. 1157 Chap.5 Pg. 1258	“ The void is five-fold , because of the statement (144c)” The verse is “in praise of the knowledge about performance of religious duty”
144cd	Pg. 416 Chap.1	The definitive meaning of mantra (symbols)
144	Pg. 1318 Chap.5	The verse is “the praise of the knowledge of one who’s performed their duty”
	Pg. 346 Chap.1	“He (the Buddha) proclaimed the subject that consists of the six families by means of the fourteen syllables”
	Pg. 346 Chap.1	“He (the Buddha) proclaimed the subject that consists of the six families by means of the fourteen syllables”
145b	Pg. 285 Chap.1	“The sixteen realities of the Buddhas are unobscured because they hold half of a half of the sixteen drops”
155	Pg. 1315 Chap.5	“Thus the specification about the characteristics of knowledge and the body in the <i>Namasamgiti</i> ”

Note: This list is incomplete given that the Fifth Chapter has only been partially translated

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{Anthony Tribe’s doctoral dissertation is on Vilāsavajra’s commentary on the Namasamgiti but I have been unable to obtain a copy of it}

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