

## THE SVĀDHIṢṬHĀNA-KRAMA OF SARAHAPĀ(-DA)

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**T**he Svādhiṣṭhāna-Krama (rañ byin gyis brlab pa'i rim pa)<sup>1</sup> consisting of sixteen verses has been preserved in the Bstan 'gyur collection in Tibetan. Its Sanskrit original has been lost. Munidatta in his Sanskrit commentary of the Caryāgītikośa quotes verses ascribed to Sarahapāda and five verses of the present text may tally with those references<sup>2</sup>. It, therefore, leaves room to hold that the Svādhiṣṭhāna-Krama composed in Sanskrit had been available during the lifetime of Munidatta<sup>3</sup>.

As many as twenty five texts are ascribed to Saraha in the Rgyud 'grel (Tantra nibandha) section of the Tibetan Bstan' gyur collection, with the variations in the namings of Saraha such as, Śrī-mahā-Saraha, Maheśavara-Saraha, Saharapā(-da) Savareśwara, Savarīpāda etc<sup>4</sup>. It is known that the term 'saraha' itself is an epithet meaning a man with an arrow. The images of Saraha, which have come down to us, depict Sarahapā (-da) Siddhacārya by painting him with an arrow in his hand. A legend supported by its mystic interpretations has been mentioned by Guenther from the traditional accounts<sup>5</sup>.

However, the works ascribed to Saraha, as available in Tibetan, may be broadly classified into the following categories of

the Tantra nibandha<sup>6</sup>. (i) Krama (ii) Upadeśa (Tattva) (iii) Dr̥ṣṭi (Bhaavana) (iv) Vajra-caryā (giti and doha) (v) Sādhana. Such classifications of the Tantra literature had probably evolved when codification and systematisation of the Tantra were made in the Christian era. In this context the question whether the Tantra is the Buddhavacana appears to be inconsistent here; but it cannot be denied that the nucleus of the Tantra has been observed in the Pali Vinaya Piṭaka and Sutta Piṭaka as well as in the Sūtras or Āgamas available in Sanskrit, Chinese or Tibetan. According to the Tibetan traditions, the Tantra has been accepted as the Buddhavacana with reference to Buddha's preachings amongst the monks having high calibre to grasp the subtle doctrine at the Dhanyakataka monastery of Srisaila<sup>7</sup>. The contributions of Saraha in this respect claim his indigenoussness in the field of the Tantra nibandha literature after about thousand years from the Mahāparinirvāṇa of Buddha Gautama.

'Krama' suggests 'Sequence' in practice (caryā Tib. Spyod pa) towards the unification (Samatvaṃ) of the mind of an individual practitioner with Thatness (Tathatā) or the intrinsicness of That pervading the universe and infinitum. In that context the present text has been aptly composed by Saraha the foremost exponent of Mahāmudrā (Phyag rgya chen mo) belonging to the Uḍḍiyāna in order to cut off the wheel of Saṃsāra having the cycle of continuous births and rebirths<sup>8</sup>.

The Svādhiṣṭhāna-Krama begins with the author's benediction with great respect for his Guru who bestows the knowledge of vajrāmṛta. He further lays emphasis on the basic points of Sahaja-yoga<sup>9</sup>. Traditionally, Saraha is said to have the realisation of Mahāmudrā from the Siddha-Dakini at Sambhāsa Caitya of Dharmagañja in Uḍḍiyāna. Mahāmudrā has been regarded as the highest form of practice in respect of an excellent practioner as described in the Mañjuśrīmūlakatantra. Mahāmudrā is Śūnya by self-nature because it is not dependent. It is also devoid of any defilement. It stands on the essenceless of dharma (intrinsic characteristics of an object or a being) and, therefore is unconstituted. Mahāmudrā is beyond of any communicable letter, inexplicable but it holds the

efficacy of being communicated at all times<sup>10</sup>. In this connection of Mahāmudrā-tattvanakṣaropadeśa may be referred.

Mahāmudrā is the unifying force between Svādhiṣṭhāna (rañ byin gyi rlabs) and Prabhāsvara (rab gsal)<sup>11</sup> both. According to the enumeration of six circles (cakra) within a human body Svādhiṣṭhāna-cakra appears to be the circle of magnificence through which Spiral power which proceeds upwards to Prabhāsvara-Cakra on the head.<sup>12</sup> Svādhiṣṭhāna is distinct from Prajñādhīṣṭhāna (śes rab kyi byin gyi rlabs) the state of attaining holiness by Wisdom since prajñā is regarded as karmāṅga. Svādhiṣṭhāna refers to Saṃvṛti bodhicitta when it moves through an unfalling condition like Vajra; such is the manifestation of sa-ha-ja the energy which favours the beings to pass over the ocean of the world. Mahāmudrā practice is therefore a direct application of Wisdom-energy to the cessation of suffering.

These points have been explicitly elaborated in our present text. Sahaja-yoga is that which is devoid of any exertion i.e. 'spontaneously magnificent by its self-nature'. The phenomenal world, as manifested here, appears to be multiple on account of ignorance, but oneness prevails in all matters; so that the Wisdom arises in the midst of innumerable sprouts of illusions. He who attains such state through the gradual course takes a bath in joyful tears being filled in with heavy burden of sincerity or reverence and firm adherence to Dharma. He submits himself with the flowers made of his own mind in its self-nature, whatsoever he speaks, is the word of sincere reverence and whatever his hands perform is to bend down his head having the light containing the glow of spiritual splendour of Bliss.

Saraha in his Dohā Verses refers to the same idea in a different diction, e.g. as salt dissolves in water, my mind has been occupied fully with the Maiden; instantaneously Samarasa (Oneness through total dissolution) occurs when two minds become one. Here, oneness in mind is the basic state, which leads through the sequence to the Ulterior state of Samarasa when Mahāsukha alone prevails.

The English translation of the text with the Tibetan version have been given below :

*Svādhiṣṭhāna-Krama in the Indian language.*

*Ruñ byin gyis brlab pa'i rim pa in Tibetan.*

### **Obeisance to Śrīvajrasattva :**

1. Obeisance fully to Bhagavān, the master of the emanation (of the worlds) for elucidating a function of his magnificence, and; he is praised for being gracious with Vajrāmṛta of illusory self-nature befitting to addilalitarasa in the joyful state of Sri Silvajra.

2. Obeisance to him who is One (alone) in a grandevrous form of Jina in the Sublime Joy. None among the sagacious can wake him in disposition; when (he) is awakened in a state of evenness (in mind), the sense-organs and their spheres (of an individual) subside.

3. Obeisance from every direction to Ārya-Śrīmati Vajravāk (lakṣaṇā) holding her Vajra-weapon, the self-nature of magnificent Bliss (sukhasvabhāva) in (the midst of) activities (in the phenomenal world, here Samvṛti); and, (She) being above of such activities goes everywhere with her selfnature of Vimala-prajñā and cuts off the net of turbidities of three places (gnas gsum) which resemble like twigs of wishes (arising out of thought construction).

4. Bow down to him with my head putting on his feet with dusts (gathered by walking on an uneven path of practice continuously) when his shoulders bend low (Carrying a heavy), by the load of devoutness; and, he, in spite of his always recollections of Vajraparikara (i.e. yogini partner of practice), enters into the state of happiness after being free from mental turbidities.

5. Again I bow down to him who visualises in (a state of) higher meditation his own performances appearing like his playfulness through his purified eyes in which the darkness (of stupidity) has been dispelled after being glistened with the light of Great Jewels

and, (thereby) Thatness (the Truth) distends (reveals) spontaneously by his grace.

6. Refuge to that mind of the Exalted Master who teaches the three worlds and pours the Bliss incessantly down from the abode of peace to the world (of existence) like a stream of knowledge flowing from the sky in which Śrīlalitavajra (devis) having their Prajñāpāramitā nature (become) joyous in the superior state.

7. Obeisance to the superior and pure speech of the Exalted one who may be alone born in a small filthy house having no associates (to attend) but holds the superior intellect surpassing that of a lord of lands (bhaumīndra), and, attains (a state of) evenness in mind as an elixir to control over serpent-like worldliness by the application of mantras for appeasement.

8. Obeisance with submission to him who dispells stupidity - like darkness of a chamber containing three states by rays coming out of the half Sun; and, according to the instructions of the Guru he achieves Prāṇāyāma (proper inhaling, holding and exhaling of breath regularly) in the lotus-like heart having its stems within.

9. If there be no alternative other than this (to attain happiness) recollect a little the dust-like kindness of the feet of the guru for obtaining meritorious deeds so that the bad conducts themselves will transpose the good ones.

10. By dint of dust-like favour of my Guru with devoutness, no amount of sickness falls upon (me) owing to old age, disease or sufferings to prick upon like nails of arrows. Unless a being is able to share the nectar-like knowledge (about his ownself), the pangs of suffering continue to afflict more owing to the bad conducts performed by oneself.

11. No act is performed unless it functions (formulates) in the psychic sphere; such advices given by the Guru should be

observed (faithfully); so that, merits like compassion etc. arise in order of sequence spontaneously in the minds of devoted ones.

12. (Constituent) properties (by which the phenomenon world appears to be) of all these are one (equal), the self-nature of many is therefore without an equal; Yoga amounts to no exhaustion for being separated from (the cherished objects) of desire.

13. (I) bow down to Guru, the supreme in cognition, the leader carrying the load of faith on the Dharma (of Buddha here); his eyes being dipped in tears of joy he avails Bliss amongst relations (of the same family Kula).

14. Please accept the garland of flowers plucked out of my ideas having (colourful) words of reverence with a big knot (to fix upon on the string of a wreath); and let my hands perform deeds so that a glow of light will shine with splendour of the Joy.

15. O Protector, your little teachings on Wisdom (Prajñā) overpowers the jinaputri Kula like an efficient; so that, the self-nature of living beings (in the world) plays music in conformity with the taste of Bliss which is experienced by the virtuous only.

16. Being moistened with youthful love, you delineate the unprecedented path which is a great wonder, because it moves forward where no movement occurs; no least distinction is seen between the (suffering in) World and appeasement by him who moves forward (on the said path) befittingly inspite of continuous unevenness.

Svādhiṣṭhāna Krama composed by mahāyogīśvara Śrīmahāsaraha ends. Translated by the Tibetan lotsaba Rmo-pan chos 'bar into Tibetan after being listened to the great paṇḍita Sāntabhadra (of India).

## NOTES

1. Bstan 'gyur Rgyud 'grel Vol. CI. Printed edn. (Japanese) Vol. 69. P. 127-4-4 to 128-1-7. Folio No. 138b:5 to 139b:7.
2. Santi Bhikṣu Shastri edn. Viśva-Bharati pp. 49, 74, 84, 94, 101 & 206.
3. A Review of Rare Buddhist texts (Dhiḥ) page 81 Central Institute of Higher Tibetan Studies, Sarnath 1986.
4. Dkar Chag Volume of the Bstan 'gyur. Page 78-79.
5. Royal Song of Saraha. ed. Herbert Guenther p. 3 ff.
6. Studies in the Tantras. P.C. Bagchi. Calcutta University. Calcutta w.r.t. in Sammohana Tantra p. 35.
7. (i) Krama : 1 Svādhiṣṭhāna-Krama  
 (ii) Upadeśa : 2 Dvādaśopadeśa-gāthā.  
 (Tattva) : 3 Mahāmudropadeśa Dohakośa nāma  
 4. Tattopadeśa-śikhara  
 5. Dohakośopadeśa-gīti  
 6. Kāyavākcittāmanasikāra (tattva)  
 (iii) Drṣṭi : 7. Bhāvanā drṣṭi (-caryāphalagītikā)  
 (Bhāvanā)

Besides these divisions several (iv) Vajra-gīti and Caryā-gīti texts have been preserved. Such as :

8. Mahāmudrā Vajragīti
9. Kāyakośāmṛta Vajragītā
10. Cittakośa-aja-Vajragītā.
11. Dohakośa-gīti
12. Vasantatilakā dohakośagītikā
13. Kakhasya dohā
14. Kakhasya dohāvṛtti
15. Sarahagīti

### (v) Sādhana texts

16. Śrī Buddhakapāla-sādhana
17. Śrī Buddhakapāla-tantrasya pañjikā (Jñānavatī)
18. Śrī Buddhakapāla nāma maṇḍala vidhi krama prodyotana
19. Sarvabhūtāvali vidhi.

It is to note that the above four books had been translated in Tibetan by Gayadhara and Zla ba'i 'od zer (13th Cent. A.D.)

20. Trailokya-vaśaṅkara Lokeśwara Sādhana.
21. Do. Tr. Ratnākara in collaboration with Tshul khriṃs rgyal mtshan.
22. Trailokya-vaśaṅkarāvalokiteśwara sādhanā.
23. Trailokya-vaśaṅkara lokeśwara Sādhana, Sarahapāda.
24. Adhiṣṭhāna-mahākāla-sādhana.
25. Mahākāla stotra.

Above these texts, three texts namely Svādhiṣṭhāna-Mahākāla-sādhana of Śabarīśvara, Svādhiṣṭhāna Śrī-Mahākāla-Sādhana ascribed to Mahāśabaripāda and Mahākāla Stotra of Śrīśabaripāda may be noted in this connection.

7. Blue Annals : (Eng. Tran. of Deb ther snon po) Tr., G.N. Roerich Vol-II pp. 841. 863 & 1039.
8. An analysis of Phyag rgya as referred by Sarat Chandra Das is suggestive: 'Phyag' signifies the knowledge of Sūnyatā, while 'rgya' conveys the meaning of liberation from worldliness. (p. 831)
9. See Sahajagīti of Sarahapāda & Dohākośa of Saraha. as a pattern of Sublime Yoga with no exhaustion for being separated from the object of desire and that leads to a state of deep psychological equilibrium having no external manifestation for gain or loss regarding an object. S.B. Dasgupta, An Introduction to the Tantrik Buddhism may also be referred for Sahaja-yoga.
10. Mañjuśrīmūlakalpa-tantra refers to the primary thought of Mahāmudrā in the verses quoted below. (Mm. Ganapati Sastri edn). Trivendrum Oriental Series.

*dharmā-nairātmya-bhūtasthaḥ abhūto bhūtamudbhavaḥ/  
virajasko 'anēḥjaś'ca niṣṭho sūnyaḥ svabhāvatatḥ/  
akanīṣṭhastatḥ jyeṣṭhaḥ śubho nirvāṇagāminatḥ/  
panthāno 'nuttarāṃ bodhau pratyekārhasambhavo//p.476*

*See also p. 513.*

Subsequent development on Mahāmudrā has been studied in the work Mahāmudrā.

11. Munidatta reads : ekakā-ṣaṭpathayogāt sā avadhūtikā śuṇḍinī ūrdhvanāśā ghaṇṭikārandhre candra-sūryau vāmadakṣiṇau prauḍayogī balavanatau dvau sandhayati madhyamāyām praveśayati/etena svādhiṣṭhānam draḍhayati/comm. of verse of Virupagiti No. 3. Carvāgītikośa. Śanti Bhikṣu Sastri. Advaya Vajra in his Tattvavivṛṅikā mentions svādhiṣṭhānapadam jñātum ye śaktā tat-tvato nahi/mārgopadeśitasteṣāṃ kramataḥ bodhisiddhye (15.9).



12. Vastusunyamajatham tu kevalam namamatrakam/  
bhedenakhya[na]sarvajnah Svadhisthana-prabhasvarau//  
Tattvaparakasa of Advayavajra  
11.10

अधुना शाक्यमुद्देश्यः वदध्वैता तृभवालये।  
स्वयमेव भगवां शास्तु हस्तोत्तानतां कृथा।।६।।  
वेणिकाकारमावेष्टय मध्यमाङ्गुलि नामयेत्।  
कन्यसौ संस्पर्शयेद् धीमां उभा अङ्गुष्ठ उच्छ्रये।।७।।  
अङ्गुष्ठमञ्जल्याकारं दर्शयेन्मञ्जुरवे हिताम्।  
एषा मुद्रा महामुद्रा सर्वबुद्धानुवर्णिनी।  
सर्वथा साधिता देवी पूर्णोति च गीयते।।८।।  
४६ महामुद्रापटलविसरः।।