THE SVĀDIŚTHĀNA-KRAMA OF SARAHAPĀ(-DA)

- S.K. Pathak

The Svādiśthāna-Krama (ra’ byin gyis bralh pa’i rin pa) 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 Cārvāka ‘Gītikāla quotes verses ascribed to Sarahapā and five verses of the present text may tally with those references. It, therefore, leaves room to hold that the Svādiśthāna-Krama composed in Sanskrit had been available during the lifetime of Munidatta.

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, Mahēśavara-Saraha, Saharapā(-da) Savareśvarā, Savaripāda etc. 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) Siddhaśīrṣya 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.

However, the works ascribed to Saraha, as available in Tibetan, may be broadly classified into the following categories of
the Tantra nibandhā. (i) Krama (ii) Upadeśā (Tattva) (iii) Deśī (Bhaavaṇa) (iv) Vajra-caryā (igiti and doha) (v) Sādhanā. 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 Buddhadhvacana 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 Agamas available in Sanskrit, Chinese or Tibetan. According to the Tibetan traditions, the Tantra has been accepted as the Buddhadhvacana with reference to Buddha’s preachings amongst the monks having high calibre to grasp the subtle doctrine at the Dhanyakataka monastery of Srīśaila. The contributions of Saraha in this respect claim his indigenousness 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. Sphyod pa) towards the unification (Samatvam) of the mind of an individual practitioner with Thatness (Tathātā) 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 (Phya-pa rgya chen mo) belonging to the Uḍḍiyāna in order to cut off the wheel of Samsāra having the cycle of continuous births and rebirths.

The Svādhīśhānā-Krama begins with the author’s benediction with great respect for his Guru who bestows the knowledge of vajrāṇīpta. He further lays emphasis on the basic points of Sahāja-yauga. Traditionally, Saraha is said to have realised the Mahāmudrā from the Siddha Dakini at Sambhava Cātya of Dharmagāthā in Uḍḍiyāna. Mahāmudrā has been regarded as the highest form of practice in respect of an excellent practitioner as described in the Mahāmudrā-lakṣadgātrans. 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 (strinsic 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. In this connection of Mahāmudrā-tattvavākaropadesa may be referred.

Mahāmudrā is the unifying force between Śvādhiṣṭhāna (rab byin gyi ralbs) and Prabhāsvara (rab gsal) both. According to the enumeration of six circles (cakra) within a human body Śvādhiṣṭhāna-cakra appears to be the circle of magnificence through which Spīrāl power which proceeds upwards to Prabhāsvara-Cakra on the head. Śvādhiṣṭhāna is distinct from Prajñādhiṣṭhāna (ses rab kyi byin gyi ralbs) the state of attaining holiness by Wisdom since prajñā is regarded as karmāṅga. Śvādhiṣṭhāna refers to Śaṃskṛti bodhicitta when it moves through an unfailing condition like Vajrā; such is the manifestation of sa-ha the energy which pervades 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. Sahāya-yoga is that which is devoid of any exertion i.e. 'spon-
taneously 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.

Sarahā in his Dohā Verses refers to the same idea in a different dictior, e.g. as salt dissolves in water, my mind has been occupied fully with the Maiden, instantaneously Samāraśa (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 Ulltenor state of Samāraśa when Mahāsukha alone prevails.
The English translation of the text with the Tibetan version have been given below:

Śūlidhīghā-krama in the Indian language.
Kari byin gyes bral 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 Vajrāmāta of illusory self-nature befitting to addīalūtarasa in the joyful state of Śrī Silavajra.

2. Obeisance to him who is One (alone) in a grandevrous form of Jīna 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 Vajrāvakā (laksanā) holding her Vajra-weapon, the self-nature of magnificent Bliss (sukhavabhāva) in (the midst of) activities (in the phenomenal world, here Śamvṛti); 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 (gnaś 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 Vajraparikāra (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 (bhūmīndra), 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 dispels 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 transverse the good ones.

10. By dint of dust-like favour of my Guru with devouness, 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 jnāputri 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 in spite of continuous uneveness.

Śrāddhāhīpāna Krama composed by mahāyānīvara Śrīmahāsagaraha ends. Translated by the Tibetan lobsaba bmo-paṅ chos 'bar into Tibetan after being listened to the great pañjīpta Sāntabhadra (of India).
NOTES
7. (i) Krama : 1. Svāhīṣṭhāna-Krama
      (ii) Upadeśa : 2. Dvādaśapadeśa-gītāḥ
      (Tattva) : 3. Mahānudrapadeśa-Dhākoṇā rāma
      4. Takopadeśa-Lākara
      5. Dvādaśapadeśa-gītā
      6. Kāyavātikā-Manasaikā (tattva)
      (iii) Dṛṣṭi : 7. Bhāvanā dṛṣṭi (caryāphalagāṇī)
      (Bhāvanā)

Besides these divisions several (iv) Vajra-gītī and Cānyā-gītī texts have been preserved. Such as :
8. Mahāmudrā Vajragītī
9. Kāyakoṣṭhā Vajragītī
10. Citakula-aja-Vajragīṭī
11. Dhākoṇā-gītī
12. Vasantatilaka dhākoṇajātikā
13. Kākhasya dhāra
14. Kākhasya-dhārayātī
da
15. Sarhapītī
dha
(iv) Saddhana texts
16. Śrī Buddhakāpila-suddhanā
17. Śrī Buddhakāpila-tantrasya pāñca (śrāvānā)
18. Śrī Buddhakāpila rāma maṇḍala vidhi krama
   prodhātan
19. Sarvabuddhānā vidhi.

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

32
20. Trailokyavaitika Lokaniwara Siddhanath.
22. Trailokyavaitika bhavalkokchera siddhanath.
23. Trailokyavaitika Lokaniwara Siddhanath, Sannabisita.
25. Mahakala stotra.

Above these texts, three texts namely Svadhyayathara-Mahakala-siddhanath of Sarabivara, Svadhyayathara Srij Mahakalasiddhanath ascribed to Mahakalapsadha and Mahakala Stotra of Srutiparipada may be noted in this connection.

8. An analysis of Phya gya as referred by Sarat Chandra Das is suggestive: Phya gya signifies the knowledge of Sunya, while rgya conveys the meaning of liberation from worldliness. (p. 831)
9. See Sahaja-yogita of Sarabhipada & Dofatoka of Sarasva- as a pattern of Nishkama 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. Daegupta. An Introduction to the Tantrik Buddhism may also be referred for Sahaja-yoga.

\[\text{dharmasrivatsa-bhuta\text{\text{-}}bhuta-svabhadhavati} \]
\[\text{vijayakri\text{-}amrta\text{\text{-}va\text{\text{-}maha\text{\text{-}siddhavat{\text{\text{-}}}}} \]
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Subsequent development on Mahamudra has been studied in the work Mahamudra.

12. **Varttanaṃsūtāṇa tu herudā namamārakaṃ**
blāmakṣyāṇaḥ ca-vaśījahānd-hasthīhatham-prabhitātśvarau//
Tattvākṣaraṇaḥ of Aśaśayastra

अनुसारा भावप्रसन्नं: कार्यवीति तद्भवते।
स्मायार सत्यवान तत्त्वोसतात्त्विते कुशा।//

dvesitakāmarṣaṇeśvar bhavamārcu-liṅgaḥ sapatītā।
kabhāvō mārpaṁṇiṅcārdhiḥ etān aṃva saṁśyate।//

असुरक्षान्तकर। दाननिभुवनावे शातवा।
पदमभुजवेदधार्यं तत्त्वस्य भवेव।।

सवधवत रावित्तव देवी प्रकाशे न नीवे।//

क्षणिकाविषयसमृत।