THE SVĀDIŚTHĀNA-KRAMA OF SARAHARPĀ(-DA)

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The Svādiśthāna-Krama (ra` byin gyis bral pa’i rim pa)1 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 Caryāgitiśūla quotes verses ascribed to Saraharpā and five verses of the present text may tally with those references2. It, therefore, leaves room to hold that the Svādiśthāna-Krama composed in Sanskrit had been available during the lifetime of Munidatta3.

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-mahiśa Saraha, Maheśvara-Saraha, Saraharpā(-da) Savareśvara, Savaripāda etc4. 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 Saraharpā(-da) Siddhacīrya by painting him with an arrow in his hand. A legend supported by its mystic interpretations, has been mentioned by Guenther from the traditional accounts5.

However, the works ascribed to Saraha, as available in Tibetan, may be broadly classified into the following categories of
the Tantra nibandha. (i) Krama (ii) Upadesa (Tattva) (iii) Deshti (Bhavaana) (iv) Vajra-caryâ (igiti and doha) (v) Sadhanâ. 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 Pitaka and Sutta Pitaka as well as in the Sutras or Agamas 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 Sirsâla. The contributions of Saraha in this respect claim his indigenousness in the field of the Tantra nibandha literature after about thousand years from the Mahâparinirvâna of Buddha Gautama.

'Krama' suggests 'Sequence' in practice (caryâ Tib. Spyod pa) towards the unification (Samavâram) of the mind of an individual practitioner with Thatness (Tathâ) or the intrinsiness of That pervading the universe and infinitum. In that context the present text has been aptly composed by Saraha the foremost exponent of Mahâmudrâ (Phya-rgya chen mo) belonging to the Uâdhyâya in order to cut off the wheel of Samsâra having the cycle of continuous births and rebirths.

The Svâdhîśâhâna-Krama begins with the author’s benediction with great respect for his Guru who bestows the knowledge of vajrâmâta. He further lays emphasis on the basic points of Sahaja-yoga. Traditionally, Saraha is said to have realised the Mahâmudrâ from the Siddha-Dakini at Sambhâka Câitya of Dharmapâla in Uâdhyâya. Mahâmudrâ has been regarded as the highest form of practice in respect of an excellent practitioner as described in the Mâdhyamâ-sûtrâcalpanâtra. Mahâmudrâ is Sûnya 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. Mahâmudrâ is beyond all communicable letter, inexplicable but it holds the
efficacy of being communicated at all times. In this connection of Mahāmudrā-tattvataṅkaropadesā may be referred.

Mahāmudrā is the unifying force between Svādhīśṭhāna (rāb byin gyi rlabs) and Prabhāsvāra (rāb gsal) both. According to the enumeration of six circles (cakra) within a human body Svādhīśṭhāna-cakra appears to be the circle of magnificence through which Spīra power which proceeds upwards to Prabhāsvāra-Cakra on the head. Svādhīśṭhāna is distinct from Prajñāśīla (sles rab kyi byin gyi rlabs) the state of attaining holiness by Wisdom since Prajñā is regarded as karmāṅga. Svādhīśṭhāna refers to Śānti bodhi-citta when it moves through an unfailing condition like Vajra; such is the manifestation of sa-hā 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 innumerous 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 dictior, 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 Utteror state of Samarasa when Mahāsukha alone prevails.
The English translation of the text with the Tibetan version have been given below:

Śūddhīghāt-Krama in the Indian language.
Kari byin gyes bral ba'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 Vajrānga of illusory self-nature befitting to addīlalītara in the joyful state of Śrī Silvajra.

2. Obeisance to him who is One (alone) in a granddevrous 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 Vajrākā (lakṣaṇā) holding her Vajra-weapon, the self-nature of magnificient Bliss (sukhavabhāva) in (the midst of) activities (in the phenomenal world, here Śamvrit); 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 Vajrapakara (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 Prāñāyāma 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 (bhaumindra), 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 Prāñāyāma (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 devotion, 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 advice 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 phenomenal 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 (Prajña) overpowers the jnapatri 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.

Śvādhishṭhāna Krama composed by mahāyānīvara Śrīmahāśāraha ends. Translated by the Tibetan lotsaba gnyen-pen chos 'bar into Tibetan after being listened to the great paṇḍita Sāntabhadra (of India).
NOTES

7. (i) Krama
   (ii) Upadèsa
   (Tattva)
   (iii) Dhāraṇā
   (bhāvanā)

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

8. Mahāmudrā Vajragīti
9. Kāyakośāntara Vajragīti
10. Cittakāṇa-ajj-Vajragīti
11. Dhākośa-gūti
12. Vasantatilaka dhākōlāgūti
13. Kakhasa dōḥa
14. Kakhasa dōḥrvīti
15. Sarahāgīti

(v) Sādhana texts

16. Śrī Buddhakāpila-sādhana
17. Śrī Buddhakāpila-bhāvanā ( Śrī Buddhakāpila-bhāvanā)
18. Śrī Buddhakāpila rāma mandala vidhi krama
19. Sarva-bhūtānī 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.)
21. Do. Tr. Ratnakara in collaboration with
Tshul khrims rgyal mtshan.
23. Trailokya-vadhikara Lokeshwara Siddhanā, Samsāryāda.
25. Mahākāla stotra.

Above these texts, three texts namely Śūddhaśīrṣṭhāna-Mahākāla-sādhana of Śāhārīvara, Śūddhaśīrṣṭhāna Śīr-Mahākāla-Siddhanā ascribed to Mahāśāhāryāpaḍa and Mahākāla Stotra of Śūdrāśāmyāpaḍa may be noted in this connection.

8. An analysis of Phyaṅ rgya as referred by Sarat Chandra Das is suggestive: Phyaṅ signifies the knowledge of Śūnya, while rgya conveys the meaning of liberation from worldliness. (p. 831)
9. See Śahāṣaṣaṇi of Sarahapādā & Dolfkona of Sarāsa. as a pattern of Sūhāme 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. Daṇḍugpā. An Introduction to the Taṇtrik Buddhism may also be referred for Śahāṣaṇa-yoga.
10. Mahāśāhāryānapaḍa tantra refers to the primary thought of Mahāmudrā in the verses quoted below. (Mm. Ganapatí Sāstra edn.) Trevvordunm Oriental Series.

dharmavatītyān bhūtātatha abhālo bhūtamadabhisvabhāvā/
viṣṇujoki iva maṇlo śūnyaḥ mahāśāhāryā/
acakṣūrātadāh jayaḥ śūnlo māyāsaṃvijñānāmā/
paktāno nattārāh bhalau pratyekākṣaṃbhāvāt//p.476

See also p. 513.

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

11. Mundattā reads : ekākā-saṭpattahasthāvasthaḥ sā avadānīkā śūnānā
dvaitaśākrivatih svarābhi śūnyām aśītāvadānīkā
dvaitavasthāvasthaḥ svarābhi śūnyām aśītāvadānīkā
dvaitaśākrivatih svarābhi śūnyām aśītāvadānīkā
dvaitavasthāvasthaḥ svarābhi śūnyām aśītāvadānīkā

Praveṣayati/etena śūnyāśālmānām dvairāhāt/comm. of verse of Vīrūpaṭī No. 3, Cañātakṣaṇa, Santi Bhokṣu Saṃtri, Advaya Vajra in his Tattvavāpaḍā mentions śūnyāśālmānapadaḥ jīvaṁ ye fakśi tattvavāpaḍā
mahi/mārgaṇiṇaśīlaśālu kramataḥ bahuśuddhyā (15.9).

33
12. Vastusunma-agnam tu lelaam namamatrakam/
bladenaikyajnvah samphalena Sadvishisthams-prakharitwarun/
Tatprakaro 'yan Acharya

11.10

अनुस शाचयुक्तम्: कार्यान्ति तथाबाये।
स्वपनो भवत शाचु तस्मिन्नतं कुशा। /8//
होपञ्चकस्मादायेगं भवमातृति नमदेव।
कन्तले संपर्यस्ति, धीमि उपा अवत उख्ये। /10//
अनुममममममस्कर्म दमनिन्वकुर्वले श्रद्धा।
एक चुळा महमुख मलशुकुलघुण्डकी।
सर्वं स्वभाव देवी पुरीति न गीते। /11//

कु दसौपासालीकाः