

ཡང་དག་པར་སྐྱེ་བ།

Emergence from Samputa

Samputodbhavaḥ

ཡང་དག་པར་སྒྱུར་བ་ཞེས་བྱ་བའི་རྒྱུད་ཆེན་པོ།

yang dag par sbyor ba zhes bya ba'i rgyud chen po

The Foundation of All Tantras, the Great Sovereign Compendium “Emergence from
Sampuṭa”

Samputodbhavasarvatantranidānamahākālpārājah



Toh 381

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SUMMARY

s.1

The tantra *Emergence from Samputa* is an all-inclusive compendium of Buddhist theory and practice as taught in the two higher divisions of the Yoga class of tantras, the “higher” (*uttara*) and the “highest” (*niruttara*), or, following the popular Tibetan classification, the Father and the Mother tantras. Dating probably to the end of the tenth century, the bulk of the tantra consists of a variety of earlier material, stretching back in time and in the doxographical hierarchy to the *Guhyasamāja*, a text traditionally regarded as the first tantra in the Father group. Drawing from about sixteen well-known and important works, including the most seminal of the Father and Mother tantras, it serves as a digest of this entire group, treating virtually every aspect of advanced tantric theory and practice. It has thus always occupied a prominent position among canonical works of its class, remaining to this day a rich source of quotations for Tibetan exegetes.

ac.

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ac.1

This translation was produced by the Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. Wiesiek Mical prepared the Sanskrit edition, translated the text into English, and wrote the introduction. James Gentry then compared the translation against the Tibetan root text, the *Samputodbhava Tantra* commentaries found in the Tengyur, and Wiesiek’s Sanskrit edition, and edited the translation. Dharmachakra is indebted to Dr. Péter Szántó for his help in obtaining facsimiles of some manuscripts and other helpful materials.

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ac.2

Work on this translation was made possible by the generosity of a sponsor who wishes to remain anonymous, and who adds the following dedication: May all the sufferings and fears of mother sentient beings be pacified swiftly by the

power of the truth of the Triple Gem.

INTRODUCTION

i.

i.1 The tantra *Emergence from Sampuṭa* is so rich and varied in content, and its intertextuality so complex, that a truly comprehensive description would be difficult in the space of a brief introduction. Instead, we will here mainly focus on the specific issues that make this text stand out among other tantras, the unique quandaries it presents, and some of the problems we encountered as we prepared a Sanskrit edition and English translation of the complete text for the first time. Some prior awareness of these problems could prove helpful to anyone intending to read the translation presented here.

i.2 The *Samputodbhava Tantra* (henceforth referred to in short as the *Samputa*), in the broadest system by which all tantras are categorized into either “root” or “explanatory,” falls into the latter category, despite the fact that it does not exactly “explain” the material from the chronologically earlier root tantras. Rather, it provides a synopsis of that material, quoting from the sources selectively, either verbatim or with modifications. As a synopsis, however, it still fits into one of the sub-categories of “explanatory” tantras. Treating not one, but a whole range of earlier works (which, incidentally, are not all root or even explanatory tantras), it can be further categorized as a “shared” or “common” explanatory tantra. The tantric writer Indrabhūti (although it is not certain which of the several figures so named) described the *Samputa* as “the elucidator of three million six hundred thousand cycles of tantras.” He lists, however, only seventeen titles (Verrill 2012, p. 184) as those “elucidated.” Some sixteen texts, for the most part matching Indrabhūti’s list, have been identified by Péter-Dániel Szántó (2013). For the sake of anyone wishing to study the intertextuality of the *Samputa*, many of the corresponding passages have been noted in the text of the accompanying Sanskrit edition, specifying the title of the source text, and the page and verse numbers.

i.3 The *Samputa* is a fascinating work, albeit difficult and full of challenges. Many features of its intertextuality and philological history would baffle a traditionalist, excite a scholar, or perplex someone seeking to reconcile the

traditionalist and philological approaches. Rather than trying to confine the *Samputa* within established categories, one should perhaps allow the text itself to inform one's understanding of tantric scripture in general, and revealed scripture in particular. A brief look at key attributes of the *Samputa*'s origin and structural composition may be helpful, as they tie in with the tantra's title and the nature of its content.

- i.4 Although a revealed scripture, the *Samputa* does not fit the model of linear intertextuality particular to revealed literature, where a text is usually claimed to be a recap of its own ("now lost") longer version—which, in turn, might have been only a summary of a still older and longer version. Instead, the *Samputa* is a digest of earlier texts. The parts incorporated into the *Samputa*, even when modified, always tend to preserve the meter, language (whether classical Sanskrit, Buddhist Hybrid Sanskrit, BHS influenced, or Apabhraṃśa), and style of the original sources, thus ruling out the possibility that it might have been the *Samputa* that served as the single source for all these individual works. Moreover, some of these sources, having authors' names given in colophons, are not revealed literature themselves. The *Prajñopāyavinīścayasiddhi*, for example, was composed by the celebrated scholar Anaṅgavajra; the *Vasantatilakā*, by Kṛṣṇācārya; and the *Vajrāmṛtaṭīkā*, according to its colophon in the Tengyur, by Bhago. As Szántó (2013) shows, the parts based on the last of these sources, the *Vajrāmṛtaṭīkā*, have been adapted from being a commentary to being a dialogue between the Blessed One and his interlocutor, specifically to fit the conventions of a revealed scripture, with the Blessed One prompted to teach by his interlocutor. Apart from the *Vajrāmṛtaṭīkā*, a few of the *Samputa*'s other sources might have originally been composed as commentaries, and in places still preserve the typical commentarial style of what seem to be lemmata followed by glosses. This incorporated material constitutes more than half of the *Samputa*'s content.

- i.5 Tradition does seem to allow for a compilation of extracts, or other such collated or composite forms, to be classed as revealed literature. We find an example of this in *The Practice Manual of Noble Tārā Kurukullā* (<https://read.84000.co/translation/toh437.html>) (*Tārākurukullākalpa*, Toh 437),¹ where we read:

For the sake of many beings, having extracted
Practices and methods from [previous] extensive tantras,
The Lord of the World taught this manual. (1.2 a–c
(<https://read.84000.co/translation/toh437.html#UT22084-081-006-28>))

In this verse, the act of forming a scripture based on earlier sources is attributed to the awakened activity of the Buddha's sambhogakāya, presumably with the human compiler being merely the medium of transmission.

- i.6 In the case of the *Samputa*, however, no such act of divinely inspired compilation is mentioned. Instead, the tantra is introduced as having been delivered by a sambhogakāya deity residing in the realm of nonduality—more precisely, in the bhagas of the goddesses of the vajra realm. The *Samputa* starts with the usual words of an anonymous narrator, “Thus have I heard at one time,” followed by the description of the circumstances of this tantra’s original delivery. Such an opening, since it sets the narrative frame by stating the occasion and the reason for the delivery of the tantra—in this instance that it was requested by one of the assembled bodhisattvas for the Blessed One to teach, is termed the *nidāna* (foundation).
- i.7 In the specific case of the *Samputa*, this conventional *nidāna* has a deeper layer, referred to as the “secret” *nidāna*, whose significance extends not just to the nature of the *Samputa*’s contents, but also to its special position in relation to all Father and Mother tantras. This more fundamental *nidāna* is explained in the text soon after the “conventional” *nidāna* just mentioned. The secret *nidāna* seems to wave off any possible contradictions between philological and historical facts on the one hand, and its attribution as scriptural revelation on the other. Because of the special significance of the secret *nidāna* in the context of this tantra, the technical terms referring to it—*samputōdbhava* (emergence from *samputa*) or simply *samputa*—also function as the tantra’s titles.
- i.8 The conventional *nidāna* describes the circumstances particular to the *Samputa* alone, namely the Blessed One’s entering a particular *samādhi* and delivering the *Samputa* discourse in response to Vajragarbha’s request. The secret *nidāna*, however, is shared by all the tantras in the same group as the *Samputa*. The *Samputa* itself defines this class as “the *Guhyasamāja*, and so forth,” clearly referring to all Father and Mother tantras, since the *Guhyasamāja* is traditionally regarded as the original tantra in this combined group. And indeed, the teachings on *samputa* and “emergence from *samputa*” are central to this group. Since the statement of the secret *nidāna* follows in the *Samputa* shortly after the conventional *nidāna*, that statement seems to be an explanatory gloss, as it were, for the conventional *nidāna*, implying that the two are one and the same. The conventional *nidāna*, with its esoteric scenario of the Blessed One residing in nonduality in a place of bliss, seems to be no more than a literary expression of the secret *nidāna*, which is the real and only one.
- i.9 This secret, shared “foundation of all the tantras” is defined in the *Samputa* as being, alternatively, “*samputa* whose nature is gnosis and skillful means,” or the fact of these tantras’ “emergence from [such] *samputa*.” The *Samputa*, since it shares the same *nidāna* with most of its source texts, in a sense also subsumes all these texts under its own conventional *nidāna*, thus dismissing the relative facts of their individual philological histories.

i.10 What is *samputa* then? This important term, central to the *Samputa* and other tantras in its class, can be understood on different levels. The word itself denotes any spherical hollow space, and especially the space enclosed between two bowls or round vessels. The notion it thus evokes is the union of two elements, with a protected or special space created by their union. This notion is perhaps the basis for the esoteric interpretation of *samputa*—a nondual, awakened state of mind produced by sexual union. The *Samputa* sums up this state in this way (10.46 *et seq.*):

i.11 When the vital powers of the coupling pair combine,
Their bodies, speech, and minds likewise coalesce. {10.4.10cd}

By this means they attain identity with the deity,
Thus becoming reflections of the Victorious One, devoid of all forms.
{10.4.11ab}

i.12 As the “coupling pair” conceive of themselves as deities, *samputa* can be regarded as a nondual, blissful awareness as expressed by the sexual union of Heruka (whether Saṃvara or Hevajra) and his consort. All these esoteric connotations, however, boil down to the union (*samputa*) of emptiness (female) and compassion (male), or gnosis and skillful means. The cultivation of this nondual state (*samputa*) is the central theme of the Father and Mother tantras, with the former laying the theoretical foundation for the processes that occur in the body by explaining the subtle body with its channels, winds, and drops, and the latter shifting the emphasis to consort practice with its powerful dynamic. Whatever the exact method, the result of this practice is the recognition of the ever-present (but mostly unrecognized), blissful, nondual wakefulness, in which emptiness and compassion are an indivisible unity.

i.13 Lastly, as the *Samputa* tells us, *samputa*—or its realization—may be seen as the deity Vajrasattva. This realization is the aim of the profound practices taught in this tantra, a teaching that has itself emerged from *samputa*. The “*samputa*” nature of Vajrasattva has been poignantly expressed (without, however, mentioning *samputa* explicitly) in the opening verse of the first known tantra of the Saṃvara cycle, the *Sarvabuddhasamāyoga*:²

rahasye parame ramiye sarvātmani sadā sthitaḥ |
*sarvabuddhamayaḥ sattvo vajrasattvaḥ paramī sukham || SBS 1.1 ||*³

i.14 The gist of this famous verse, repeated in the subsequent (*uttara*) and analyzed in the explanatory (*vyākhyā*) tantras of the Saṃvara cycle, can be regarded as the cornerstone for the doctrine of supreme bliss, most salient in this cycle and also in all the Mother tantras represented in the *Samputa*. The above verse defines Vajrasattva, who “comprises all buddhas” (*sarvabuddhamayaḥ*), as “supreme

bliss" (*param sukham*). As such, he is "ever-present" (*sadā sthitaḥ*) as the "secret and supremely blissful nature of all beings/things" (*rahasye parama ramye sarvātmāni*). The prevailing exegesis interprets "secret" as referring to Vajrasattva/Saṃvara's indivisibility from the ḍākinīs (because of which he is called Ḍākinījālasaṃvara, "Saṃvara of the Host of Ḍākinīs"). The varied interpretations, linguistic and otherwise, of Vajrasattva/Saṃvara's connection with the ḍākinīs are too many to present here. The ḍākinīs, however, are usually interpreted as the movement of vital energies in the subtle channels, which brings us to the secret and profound practices that also include sexual yoga.

i.15 Since the union called sampuṭa is imbued with every potentiality and is infinitely creative, it is only natural that the teaching on sampuṭa must also include that which arises from it, in other words, the "emergence from sampuṭa" (*sampuṭodbhava*), which is both the title and also the central idea of the present tantra. But just as *sampuṭa* can be defined in more than one way, so too can *sampuṭodbhava*. In the most general sense, this "emergence" may comprise all animate and inanimate things. Inversely, as these entities arise from sampuṭa, sampuṭa is their intrinsic characteristic (*lakṣaṇa*). This perspective naturally applies to all the Father and Mother tantras, themselves an emergence *from* sampuṭa, an expression *of* sampuṭa, and a teaching *on* sampuṭa. In a more specific sense, "emergence from sampuṭa" could also be seen as the arising of the meditative absorption of sampuṭa, wherein its two defining elements of emptiness and compassion arise as gnosis and skillful means respectively.

i.16 Thus, the use of the word *nidāna* in the *Sampuṭa*, as in many of its chapter colophons, involves a play on words. The phrase "emergence from sampuṭa," when taken as the title, denotes the tantra. When taken in its literal meaning, it is the secret foundation of this and all other Father and Mother tantras. In calling "emergence from sampuṭa" the "foundation of all the tantras" (*sarvatantranidāna*) of this class, the play on words diverges further, for both "emergence from sampuṭa" (the phenomenon) and *Emergence from Sampuṭa* (the text) each constitute such a foundation. The text, being a digest of the most important Father and Mother tantras, establishes their theoretical foundation, presenting itself as a compendium of all the most important tenets and practices. This foundation is itself rooted in sampuṭa, so that at this point we have come full circle.

i.17 In the well-known classification (among several others) of tantras into the fivefold hierarchy of Kriyā, Caryā, Yoga, Yogottara (Father), and Yoganiruttara (Mother) tantras, the compilers of the Tibetan Kangyur placed the *Sampuṭa* in the Mother group, the most esoteric of the five, because of the predominance of Mother tantra material it contains. Nevertheless, it should be remembered that despite that categorization the *Sampuṭa* is primarily what it presents itself to be—that is, a digest not just of the Mother tantras, but of "all the tantras starting from

the *Guhyasamāja*” that comprise the combined Father and Mother group termed “unexcelled tantras” (*bla med rgyud*) by the Tibetan doxographers. Furthermore, the text also includes some Yoga and even Kriyā material (in part 4 of chapter 3, and parts of chapter 7, respectively). The inclusion of these additional elements, customary as it is in Father or Mother tantras, does not prevent the *Samputa* having the character of any “typical” Mother tantra despite being a multi-source digest.

- i.18 One serious challenge facing the translator of the *Samputa* is which of the exegeses to follow when translating its cryptic and often ambiguous passages. The Sanskrit often differs from the Tibetan translations of the root text, with individual Tibetan versions in different Kangyurs also disagreeing with one another. The three Indian commentaries can sometimes narrow down the choice of options, but can often contribute to the confusion instead, since the individual views of the commentators may diverge quite widely. Complicating matters further, until the publication in China of Abhayākara Gupta’s famous *Āmnāyamañjarī* commentary in 2015, which we were unfortunately unable to consult for this translation, these three commentaries were available only in Tibetan translation (see bibliography). A careful comparison of Abhāyakagupta’s commentary in Sanskrit remains a desideratum.
- i.19 A question even more fundamental is whether to follow, in the case of sections and passages traceable to earlier tantras, the interpretations found in the commentaries on those source texts, or those in the commentaries and literature that focus on the *Samputa* itself. To make matters more complex still, the translator should ideally attempt to judge whether parallel passages that do not correspond verbatim with the source texts have been altered intentionally or through scribal error.
- i.20 In the present translation, such interpretational choices have mostly been made in favor of the interpretations specific to the *Samputa*. Except for instances when the text of the *Samputa* is obviously corrupt, there is no obvious reason to repudiate textual modifications that appear to have been deliberately made for such purposes as to re-contextualize the content and give the *Samputa* its own textual integrity (even if that integrity is by no means complete). There are good grounds for respecting intentional modifications of this kind, even if the corresponding content in the source tantras was historically earlier and could be regarded as “original.” Moreover, the teachings and methods presented in the tantras generally tend to be fluid in character, with their main value for a practitioner lying more in their efficacy than in their absolute fidelity to historically earlier sources.
- i.21 Accordingly, to reflect in the accompanying Sanskrit edition this interpretational preference in favor of the *Samputa*, readings based on the source tantras have only rarely been quoted in the critical apparatus, and adopted only

exceptionally in the text. Instead, both the Sanskrit edition and the English translation have been profoundly informed by the *Samputa* commentaries and, of course, by the readings in the Tibetan canonical translation, whose merits are summed up in the translation colophon of the Degé version (c.1, F.158.b):

- i.22 This king of tantras was translated by the paṇḍita Gayādhara and the great personage Drokmi Śākya Yeshé. Based on this, the venerable omniscient Butön (*bu ston*) subsequently [re-]wrote it by filling in the gaps and expertly revising it in consultation with Indian manuscripts of the basic text and commentaries.

Butön's own *Commentary on the Samputa, Elucidation of the True Meaning* largely reflects the interpretation found in Śūravajra's *Ratnamālā*.

- i.23 The accompanying Sanskrit edition has been prepared based on several Sanskrit manuscripts, two of which, from the Royal Asiatic Society and the Wellcome Library, date to the eleventh century, and another one, from the Asiatic Society of Bengal, probably to the early twelfth century (see Szántó 2013). For the first two chapters of the text, the edition of the Sanskrit text of the *Samputa* in Skorupski (1996 and 2001) was also used.
- i.24 As already indicated, the internal integrity of the *Samputa* is far from airtight. Most of its discourse is presented in the form of a dialogue, with the Blessed One answering questions posed by his interlocutor, the bodhisattva Vajragarbha, as may be gleaned by looking at the beginning, the end, and a few other places throughout the text. We can guess, by the *Samputa*'s character and content, that the Blessed One (*bhagavān*) is a heruka, but we may surely be excused if we treat the designation *bhagavān* as a variable, sometimes standing for Saṃvara, sometimes for Hevajra or another heruka, depending on what source text corresponds to the part of the *Samputa* in question. In places where the identity of the Blessed One cannot be clearly determined, we may presume him to be Vajrasattva (more precisely, his wrathful heruka aspects). The interlocutor changes too, on occasions even switching gender from male to female, much of the time reflecting the situation in this or that source text. Whenever the interlocutor cannot be ascertained, the presumed interlocutor would be Vajragarbha (who also happens to be the Blessed One's interlocutor in the *Hevajra*, one of the main source texts).
- i.25 Some lapses in the internal consistency of the *Samputa* should perhaps be attributed to oversights by its human compilers (although any such oversight has little bearing on the professed esoteric origin of this tantra's teachings), such

as at least one reference in the text to things “mentioned above”—mentioned, however, not in the *Samputa* but in the source text. In the context of the *Samputa* such references have become obsolete links.

- i.26 Notwithstanding its inconsistencies and ambiguities, the *Samputa* is a treasure trove of all the main teachings and practices of the Father and Mother tantras, all brought together in a single compendium—including some that so far have been known and studied mainly from Tibetan sources, such as the transference of consciousness (Skt. *utkrānti*, Tib. *’pho ba*) at the time of death, and the teachings on death and rebirth in general. It must be borne in mind, though, that the present translation and the accompanying Sanskrit edition are far from definitive, for it would take years of further research to establish the intended interpretations in the source texts and in the *Samputa*, and how exactly they relate to each other. With the three *Samputa* commentaries diverging at virtually every step, one could produce not one, but at least three equally valid translations. To reflect this state of affairs, many alternative interpretations have been presented in notes, allowing readers to judge for themselves.
- i.27 The identified source texts of the *Samputa* are, in the Father tantra group: (1) the *Guhyasamāja* (Toh 442), (2) the *Samājottara* (Toh 443, often regarded as the eighteenth chapter of the *Guhyasamāja* root tantra), (3) the *Caturdevīparipṛcchā* (Toh 446, an explanatory tantra on the *Guhyasamāja*), and (4) the *Vajrabhairava* (Toh 468).
- i.28 In the Mother tantra group, the main sources are: (5) the *Hevajra* (Toh 416); (6) the *Catuṣpīṭha* (Toh 428); (7) the *Sarvabuddhasamāyoga* (Toh 366); (8) the *Herukābhīdhāna* (Toh 368, also called the *Laghuśaṃvara*) and (9) its commentary, the *Vasantatilakā* by Kṛṣṇācārya (Toh 1449); (10) the *Vajradāka* (Toh 399); (11) the *Vajrāmṛta* (Toh 435) and (12) its commentary, the *Vajrāmṛtaṭīkā* (Toh 1650); (13) the *Māyājāla* (Toh 466); (14) the *Prajñopāyavinīścayasiddhi* (Toh 2218); and (15) the *Yoginīsañcāra* (Toh 375).
- i.29 Another text, extant in Chinese only, identified as a source of *Samputa* chapter 3 part 4, is (16) the *Pi mi siang king* (Noguchi 1986b). This part of the *Samputa* is dedicated to Yogatantra material (or perhaps Yogatantra “proper,” as, in Sanskrit sources, the groups corresponding to Father and Mother tantras are commonly called the “higher” and “highest” divisions of Yogatantra).
- i.30 There is also a correspondence between parts of the *Samputa* and the *Sahajamaṇḍalatrayaḷoka* (Toh 1539) by Jñānaśrī (cf. Szántó 2013), but it is unlikely that the latter was a source for the former, because of the relatively late date of Jñānaśrī.
- i.31 Parts that cannot be traced to any obvious source might possibly be based on some earlier texts now lost, making the *Samputa* all the more valuable.

- i.32 Anyone wishing to use this translation of the *Samputa* as a reference work should be aware that because, in the present translation, we have favored the *Samputa*'s textual variants over those in the source texts, we have made hardly any attempt to standardize the information typically shared by all the sources, such as the lists of power places or places of pilgrimage, or the lists of secret language signs. For these lists, the reader would be also advised to consult the relevant parts of the *Hevajra* and the *Herukābhidhāna*, where arguably one can find more "standard" versions.
- i.33 Just as the *Samputa* sees its own teachings as the theoretical foundation of all Father and Mother tantras, its first chapter can be understood as laying the foundation for this tantra itself. The chapter gives us a foretaste of the *Samputa*'s comprehensiveness, as it alternates between the most esoteric and the most basic teachings of Buddhism. It first introduces the notion of *samputa*, and then proceeds to interpret everything as the interaction between the female and male principles entailed in this notion. In terms of practice and theory, this interaction also applies to the human body, as borne out in this verse:
- i.34 A wise person, however, reflecting on equality
 In terms of the empty characteristic as previously taught,
 Will plant the seed of the empty body
 In the field of the physical body and the like. {1.1.24}
- i.35 Thus the involvement with the body mainly concerns the subtle channels and energy centers, which are responsible for all our mental states—even supreme awakening, when the energy is able to course freely in the central channel. Such processes can be stimulated by, and occur simultaneously in, the female and male bodies, through sexual yoga. In both Father and Mother tantras, the body is the means to realize the deity.
- i.36 After this esoteric introduction, the text reverts to the very foundational tenets of Buddhism, down to the noble eightfold path, before returning again to the profound teachings of the Mother tantras. Such interludes remind us, throughout the tantra, that no matter how esoteric the teachings may be they remain, in essence, an expression of the Buddhist principles on which they are founded.
- i.37 The first chapter also introduces the deity Vajrasattva, equating him with Saṃvara. Vajrasattva as Saṃvara underlies the notion of *samputa* (and vice versa), and, as may be expected, the Saṃvara cycle of tantras (where the teaching on *samputa* is most prominent) is one of the best represented in the *Samputa*'s composition.

- i.38 It would be superfluous here to set out a full description of the *Samputa*'s contents, for this would be tantamount to summing up not only all the main teachings of the Father and Mother tantras, but also the Buddhist teachings in general. For a linear description of this tantra's structure the reader would be advised to consult the introduction to Skorupski (1996).
- i.39 This translation and edition are presented as a work in progress, in the hope that they may stimulate further study and exploration of this important text.

tr.

THE TRANSLATION

The Foundation of All Tantras, the Great Sovereign
Compendium

Emergence from Samputa

1.

Chapter 1

Part 1

1.1 [F.73.b] *Om*, homage to Vajraḍāka!

1.2 Thus have I heard at one time. The Blessed One was dwelling in the bhagas of vajra queens, which are the essence of the body, speech, and mind of all tathāgatas. There, he noticed Vajragarbha in the midst of eight hundred million lords of yogins, and smiled. As the Blessed One smiled, Vajragarbha immediately rose from his seat, draped his robe over his shoulder, and knelt on his right knee. With palms joined, he spoke to the Blessed One. {1.1.1}

1.3 “I would like to hear, O master of gnosis, about the secret foundation of all tantras, defined as their emergence from sampuṭa.” {1.1.2}

1.4 The Blessed One said:

“Ho Vajragarbha! Well done!
Well done, O great compassionate one! Well done!
Well done, O great bodhisattva!
Well done! Well done, O receptacle of qualities! {1.1.3}

1.5 “You are asking all about that
Which is secret in all the tantras.” {1.1.4}

1.6 Thereupon, these great bodhisattvas,
With Vajragarbha as their leader,
Asked questions according to their respective doubts
With eyes wide open in great exhilaration. {1.1.5}

1.7 Bowing repeatedly, they asked,
“What is meant by *all the tantras*?
What would be their *foundation*?
Why is this foundation described as *secret*? {1.1.6}

- 1.8 “What is the *emergence from sampuṭa*?
What would be its *defining characteristic*?” {1.1.7}
- 1.9 The Blessed One replied, “These tantras are *all the tantras*. By the phrase *all the tantras* is meant the *Guhyasamāja Tantra*, and so forth. That which constitutes their *foundation* has been established—this is what is meant. Because this foundation is inaccessible to Viṣṇu, Śiva, Brahmā, hearers, and solitary buddhas, it is *secret*. This secret foundation is *sampuṭa*, whose nature is gnosis and skillful means. [F.74.a] This (gnosis and means) itself is the *emergence*, which is the meditative absorption of *sampuṭa*—this is what is meant.⁴ *Emergence* means ‘arising.’ Such defines the intrinsic nature of all animate and inanimate things.⁵ Therefore it is their *defining characteristic*. {1.1.8}
- 1.10 “Alternatively, by the word *sampuṭa*⁶—*sampuṭa* that is the foundation of all the tantras—Vajrasattva is meant. By the word *secret* is meant the secret character of encoding a mantra according to specified rules, of the empowerment ritual of the maṇḍala deities, and so forth. {1.1.9}
- “Hear this tantra, explained by me, which has the nature of insight and means!
- 1.11 “First, one should meditate on emptiness
And remove the impurities of embodied beings
By considering their constituent element of form as empty.
One should apply the same concept to sound, {1.1.10}
- 1.12 “And construe the constituent of sound as empty.
One should apply the same concept to smell,
And regard the constituent of smell as empty.
One should apply the same [concept] to taste, {1.1.11}
- 1.13 “And construe the constituent of taste as empty.
One should apply the same concept to tactility,
And construe the constituent of tactility as empty.
One should apply the same concept to mental objects.” {1.1.12}
- 1.14 Vajragarbha said:
- “Since the eye by its nature is empty,
How can consciousness arise in its midst?
Since the ear by its nature is empty,
How can consciousness arise in its midst? {1.1.13}
- 1.15 “Since the nose by its nature is empty,
How can consciousness arise in its midst?
Since the tongue by its nature is empty,
How can consciousness arise in its midst? {1.1.14}

- 1.16 "Since the body by its nature is empty,
How can consciousness arise in its midst?
Since the mind and its objects are by nature empty,
How can consciousness arise in their midst? {1.1.15}
- 1.17 "It follows that there is neither form nor its perceiver,
No sound and no one who hears,
No smell and also no one who smells,
No taste and also no one who tastes, {1.1.16}
- 1.18 "No tactile sensation and no one who feels it,
And no mind and no thoughts." {1.1.17}
- 1.19 The Blessed One said:

"Understand that the truth, just like the path,
Is nondual—devoid of duality.
It cannot be reasoned out or apprehended,
And it is difficult to awaken to for intellectuals. {1.1.18}
- 1.20 "It is the secret of all buddhas,
Equivalent to empty space.
The hearers do not know it,
Since they are enveloped by the darkness of ignorance. {1.1.19}
- 1.21 "The knowledge that leads to the removal of habitual tendencies
Can be formed by solitary buddhas. [F.74.b]
But even they, without exception, do not know
The secret that is accessible only to buddhas. {1.1.20}
- 1.22 "It is among embodied beings,
Whose minds are turned toward liberation
From the terror of the ocean of saṃsāra,
That the aim of liberation is taught. {1.1.21}
- 1.23 "One should identify the characteristics of the target,
Targeting the consciousness with the faculty of gnosis.
Through gnosis one should cognize that which needs to be known,
Investigating the possible destinies as knowables,⁷ {1.1.22}
- 1.24 "Because if one thus investigates the destiny,
One can choose its course according to one's wish.
Before one became a practitioner,⁸ one had followed
The course of consecutive births thousands of times. {1.1.23}

- 1.25 “A wise person, however, reflecting on equality⁹
In terms of the empty characteristic as previously taught,
Will plant the seed of the empty body
In the field of the physical body and the like.¹⁰ {1.1.24}
- 1.26 “Emerging from the sublime crown of the subtle energy channels,
It is said to be completely pure.
It is the luminous bodhicitta,
Which resembles a translucent crystal. {1.1.25}
- 1.27 “It is an entity comprising the five wisdoms,
The size of a mustard seed.
Inside it there is the deity
In both its manifest and unmanifest forms. {1.1.26}
- 1.28 “Half of it is the mother.¹¹ It is extremely subtle;
It has the form of a drop and consists of mind.
It always resides in the heart,
Has the luster of a star, and has a great brilliance. {1.1.27}
- 1.29 “It abides in the center of the navel,
And, if stretched out as a single thread,
It would reach, at the end of twelve units,
The soles of the feet, and, at the end of nine units, the head. {1.1.28}
- 1.30 “Its fifth¹² part alone, in its full form,
Is like the king of nāgas.
When this part expands,
It emerges into the center of the vajra. {1.1.29}
- 1.31 “The seed that is inside the womb
Is the liquefied sphere of phenomena.
Its gradual movement
Is always toward the nine doors.
- 1.32 “The same goes for fire, which consists of Brahmā.¹³ {1.1.30}
- 1.33 “Two earth seed syllables
Should be applied to the eyes.
The blazing seed syllable is applied to the crown.¹⁴
Seed syllables of wind, space, and so forth,
Are mentally¹⁵ applied to the nose, ears, and so forth. {1.1.31}
- 1.34 “The seed syllable of ambrosia-water is applied to the tongue,
The supreme deity and lord of all sense faculties.

- The seed syllable of delusion is applied to the neck.
Likewise, the seed syllable of the afflictions is applied to the two arms. {1.1.32}
- 1.35 “The seed syllable of motility is applied to the area of the heart. [F.75.a]
The ‘two beasts’ are at the two bases of the navel.
One who knows the ritual procedure should wear
These eight seed syllables on the eight bodily limbs. {1.1.33}
- 1.36 “That which pervades and that which is pervaded, the whole world,
With its inanimate and animate things,
And its gods and demigods, starting from Brahmā,
Becomes a receptacle for this bodhicitta. {1.1.34}
- 1.37 “It is said that the bhaga is the home
Where the lord dwells.
It will be the seat of action and inaction
For as long as one remains in the body. {1.1.35}
- 1.38 “Doing all kinds of things, one accumulates karma.
This can be of any kind, good or bad.
The method (*yoga*) is said to be the actualization of the sameness of phenomena;
The application (*yuñjāna*) is the meditation. {1.1.36}
- 1.39 “When the karmic aspect of the body is destroyed,
Such a body becomes the deity.
One’s own generative power, for its part, is derived from this body—
This deity body permeates everything inanimate and animate. {1.1.37}
- 1.40 “One should know the color of this body
To resemble, accordingly, the sky.
The hero, abiding in nirvāṇa,
Is free of stains and impurities. {1.1.38}
- 1.41 “One should worship one’s mother and sister—
So, too, one’s daughter or a female relative,
A brahmin or a kṣatriya woman,
Or one from the vaiśya or śūdra caste, {1.1.39}
- 1.42 “An artiste, a washerwoman, a musician,
Or an outcaste. These women should be worshiped
Through the ritual procedure of skillful means and insight
By one who is devoted to the truth. {1.1.40}
- 1.43 “She should be served¹⁶ with diligence
In such a way that the secret is not disclosed.

- Should it be done in the open, there could be
Problems with snakes, thieves, and others who roam the earth. {1.1.41}
- 1.44 “The female consorts (*mudrā*) are said to be of five types,
Classified according to the division of families.¹⁷
A brahmin woman, being from the family of the twice born,
Is thought to belong to the *tathāgata* family. {1.1.42}
- 1.45 “A *kṣatriya* woman of royal blood,
Born into the clans of Peacock, Moon, and so forth,
Is said to be *Amṛtavajrā*. {1.1.43}
- 1.46 “A *vaiśya* woman or a cowherdess
Is thought to belong to the activity (*karma*) family.
A *śūdra* or a low caste woman
Is thought to belong to *Vairocana*. {1.1.44}
- 1.47 “An artiste belongs to the lotus family,
And a washerwoman to the activity family.
A singer belongs to the *vajra* family,
And a female outcaste to the jewel family. {1.1.45}
- 1.48 “Now that the five seals are ascertained, [F.75.b]
The one family of all *tathāgatas*
Will be briefly explained. {1.1.46}
- 1.49 “A *tathāgata*, a thus-gone one, is a glorious being
Who has attained or arrived at ‘thatness.’
A *tathāgata* is thus defined
Based on his insight. {1.1.47}
- 1.50 “This one family is said to have five,
One hundred, or infinite divisions.
Further, the *tathāgatas* are grouped into three categories
According to the division of body, speech, and mind. {1.1.48}
- 1.51 “The families are the five elements
And they also have the nature of the five aggregates.
Thus they are families with successive generations who hold
A *vajra* scepter, a wheel, a jewel, a lotus, and a sword. {1.1.49}
- 1.52 “There is no meditator and nothing to meditate on;
There is no mantra and no deity.
One should establish these two—the mantra and the deity—
To be the very nature of freedom from mental elaborations. {1.1.50}

- 1.53 “Vairocana, Akṣobhya, and Amoghasiddhi,
Along with Ratnasambhava, Amitābha, and Vajrasattva,
And also Brahmā, Viṣṇu, and Śiva—all of them
Are said to be awakened to the same reality. {1.1.51}
- 1.54 “Brahmā is a buddha because of his emancipation,¹⁸
Viṣṇu is so named after his entry,¹⁹
Śiva²⁰ is so called because of his constant auspiciousness.
Each of them abides in his respective nature. {1.1.52}
- 1.55 “Reality is endowed with genuine bliss.
One is *awakened* through waking up to pleasure.
Because it originates in the body (*deha*),
It is called *deity* (*devatā*). {1.1.53}
- 1.56 “He who possesses grace (*bhaga*)
Is called Blessed One (*bhagavān*).
Six types of grace are described.
They are all qualities, starting with mastery. {1.1.54}
- 1.57 “Alternatively, *Blessed One* means
‘He who has destroyed the afflictions,’²¹ and so forth.
Wisdom (*prajñā*) is called *mother*
Because she gives birth to the people of the world.²² {1.1.55}
- 1.58 “Wisdom is also called *sister*
Because she betokens a dowry.²³
Wisdom is called *washerwoman*
Because she delights²⁴ all beings.
Accordingly, she is called *rajakī*.²⁵ {1.1.56}
- 1.59 “Wisdom is called *daughter* (*duhitṛ*)
Because she suckles (*duhana*) the milk of qualities.²⁶
Wisdom is called *artiste*
On account of being moved by great compassion. {1.1.57}
- 1.60 “Since it is not possible to touch the deity-goddess (*bhagavatī*),
An untouchable female musician takes on the same name, *bhagavatī*. [F.76.a]
Speaking is called *mantra recitation*
Because it involves uttering vowels and consonants. {1.1.58}
- 1.61 “A maṇḍala is a drawing made by the feet.
Because it thus involves grinding (*malana*), it is called *maṇḍala*.
The movement of hands is *mudrā*,

As is the snapping of fingers. {1.1.59}

- 1.62 “Since thought is what is be meditated upon,
The thinking process should be the object of meditation.
One should enjoy for oneself
Whatever bliss is obtained from the father. {1.1.60}

- 1.63 “Any bliss²⁷ through which one might die²⁸
Is, in present circumstances, said to be meditation.” {1.1.61}

- 1.64 *This concludes the first part of the first chapter, explaining the title, the subject matter, the generation of bodhicitta, and so forth, as well as the principle of meditation.*

Part 2

- 1.65 “Now I will teach the thirty-seven auxiliary factors of awakening.
“The following are the four applications of mindfulness:
“From observing the body—dwelling upon the inner body, the outer body,
and both the inner and outer body simultaneously—one reaches an
understanding and becomes mindful of the world of beings who require
guidance, dejected on account of their ignorance. {1.2.1}
- 1.66 “From observing the sensations—dwelling upon the inner sensations, the
outer sensations, and both the inner and outer sensations simultaneously—one
reaches an understanding and becomes mindful of the world of beings who
require guidance, dejected on account of their ignorance. {1.2.2}
- “From observing phenomena—dwelling upon inner phenomena, outer
phenomena, and both inner and outer phenomena simultaneously—one reaches
an understanding and becomes mindful of the world of beings who require
guidance, dejected on account of their ignorance. {1.2.3}
- 1.67 “From observing the mind—dwelling upon the inner mind, the outer mind,
and both the inner and outer minds simultaneously—one reaches an
understanding and becomes mindful of the world of beings who require
guidance, dejected on account of their ignorance. {1.2.4}
- “These are the four applications of mindfulness. {1.2.5}
- 1.68 “Now, for the four right exertions, one forms a strong wish that evil and
unwholesome dharmas that have not yet arisen may not arise. One strives for
this, takes up discipline for its sake, reins in one’s thoughts, and makes a genuine
resolution toward this end. {1.2.6} [F.76.b]
- “One forms a strong wish for the removal of evil and unwholesome dharmas
that have already arisen. One strives for this, takes up discipline for its sake,
reins in one’s thoughts, and makes a genuine resolution toward this end. {1.2.7}

- 1.69 “One forms a strong wish that wholesome dharma that have not yet arisen may arise. One strives for this, takes up discipline for its sake, reins in one’s thoughts, and makes a genuine resolution toward this end. {1.2.8}
- “In the same way, one forms a strong wish—one which increases by cultivating it more and more—for the wholesome dharma that have arisen to remain, for complete fulfillment through the cultivation of immeasurable skillful means, and for the complete fulfillment of that which has not yet been fulfilled. One strives for this, takes up discipline for its sake, reins in one’s thoughts, and makes a genuine resolution to this end. {1.2.9}
- “These are the four right exertions. {1.2.10}
- 1.70 “Now, for the four bases of miraculous power, one cultivates the miraculous power of the samādhi of aspiration accompanied by the formation of relinquishment. This involves renunciation based on discrimination, the absence of desire, and the cessation of afflictions, leading to refinement in which one thinks, ‘May my aspiration not be too slack, may it not be too taut.’ {1.2.11}
- 1.71 “One cultivates the miraculous power of the samādhi of diligence accompanied by the formation of relinquishment. This involves renunciation based on discrimination, the absence of desire, and the cessation of afflictions, leading to refinement in which one thinks, ‘May my diligence not be too slack, may it not be too taut.’ {1.2.12}
- 1.72 “One cultivates the miraculous power of the samādhi of investigation accompanied by the formation of relinquishment. This involves renunciation based on discrimination, the absence of desire, and the cessation of afflictions, leading to refinement in which one thinks, ‘May my investigation not be too slack, may it not be too taut.’ {1.2.13}
- 1.73 “One cultivates the miraculous power of the samādhi of mental activity accompanied by the formation of relinquishment. This involves renunciation based on discrimination, the absence of desire, [F.77.a] and the cessation of afflictions, leading to refinement in which one thinks, ‘May my mental activity not be too slack, may it not be too taut.’ {1.2.14}
- “These are the four bases of miraculous power.²⁹ {1.2.15}
- 1.74 “Now, for the five faculties, one places one’s faith in the worldly correct view that is valid in the realm of desire.³⁰ This means to develop conviction in the ripening of one’s karma. With the thought, ‘Whatever acts I am going to commit, whether wholesome or unwholesome, I acknowledge that they will bear results,’ one does not commit unwholesome acts even at the risk of losing one’s life. This is called the *faculty of faith*. {1.2.16}
- 1.75 “One acquires by means of the faculty of diligence whatever qualities one places one’s faith in using the faculty of faith. This is called the *faculty of diligence*. {1.2.17}

- “With the faculty of mindfulness one is not in danger of destroying whatever qualities were acquired by means of the faculty of diligence. This is called the *faculty of mindfulness*. {1.2.18}
- 1.76 “One brings one-pointed focus with the faculty of samādhi to the qualities that are safeguarded by the faculty of mindfulness. This is called the *faculty of samādhi*. {1.2.19}
- “One fully comprehends with the faculty of insight the qualities that one contemplates one-pointedly with the faculty of samādhi. This is called the *faculty of insight*. {1.2.20}
- “These five faculties develop into five powers, namely, (1) the power of faith, (2) the power of diligence, (3) the power of mindfulness, (4) the power of samādhi, and (5) the power of insight. These are the five powers. {1.2.21}
- 1.77 “What in this list of thirty-seven factors are the seven aids to awakening? They are (1) the *mindfulness* aid to awakening, (2) the *examination of phenomena* aid to awakening, (3) the *diligence* aid to awakening, (4) the *contentment* aid to awakening, (5) the *serenity* aid to awakening, [F.77.b] (6) the *samādhi* aid to awakening, and (7) the *equanimity* aid to awakening. These involve renunciation based on discrimination, the absence of desire, and cessation, and lead to total refinement in which one becomes completely free of afflictions. One should cultivate these seven aids to awakening, the examination of phenomena, and so forth. {1.2.22}
- 1.78 “And what is the noble eightfold path? The correct view, which transcends the mundane sphere, is not being motivated by the belief in a soul (*ātman*). It is being motivated instead by the belief that there is no being (*sattva*), psyche (*jīva*), spirit (*poṣa*), person (*puruṣa*, *pudgala*), human (*manuja*, *mānava*), agent (*kāraka*), or experiencer (*vedaka*); no annihilation or eternal enduring; no existence or nonexistence;³¹ and no distinction between virtuous and nonvirtuous,³² all the way up to no saṃsāra and no nirvāṇa. This is called the *correct view*. {1.2.23}
- 1.79 “Thoughts (*saṃkalpa*) through which arise the afflictions of desire, hatred, and delusion, are thoughts that one should avoid.³³ Thoughts through which arise³⁴ an abundance of morality, meditative absorption, insight, liberation, and vision into the wisdom of liberation, are thoughts that one should have. These are called *correct thoughts*. {1.2.24}
- 1.80 “One should use speech that hurts neither oneself nor others, causes no distress to oneself or others, and is not derisive of oneself or others. By applying one’s attention to this one becomes endowed with this speech, [F.78.a] through which one enters the correct noble path. This is called *correct speech*. {1.2.25}
- “One should not commit acts that are negative, and whose results are negative. One should perform acts that are positive, and whose results are positive. One should not commit acts that are positive, but whose results are

negative. One may commit acts that are negative, but whose results are positive and lead to reducing the negative. Relying on virtuous acts is the correct activity. This is called *correct activity*. {1.2.26}

- 1.81 “*Correct livelihood* is when one’s livelihood is restrained, like that of the noble ones, and strictly follows the tenets of virtue,³⁵ when it is free of hypocrisy, when it does not involve too much talking, when it is not embellished by stories, when one’s conduct has moral integrity, when it does not involve envy of the gains of others,³⁶ when one is content with one’s blameless gains, and when it is recommended by the noble ones. {1.2.27}

“One should avoid wrong effort, not recommended by the noble ones, that relies on desire, hatred, ignorance, and other afflictions. Instead, one should pursue the effort that brings one to the genuine truth of the noble ones’ path, lays out the path leading to nirvāṇa, and delivers one to each successive stage. This is called *correct effort*. {1.2.28}

- 1.82 “The mindfulness in which one’s repose is unshakable, one’s body is straight and not crooked, one is able to see the shortcomings, and so forth, of saṃsāra, and by which one is led to the path to nirvāṇa, is a non-forgetting that connects one to the correct path of the noble ones. This is called *correct mindfulness*. {1.2.29} [F.78.b]

“A samādhi engaged in correctly is the meditative absorption by abiding in which one abides in the right way for the sake of liberating all beings and thus reaches nirvāṇa. This is called *correct samādhi*. {1.2.30}

- 1.83 “The bodhisattva levels of Joyful, and so forth,
Which are enumerated as such,
Are the bodhisattva abodes,
Whose natures are the sense faculties, and so forth; {1.2.31}

- 1.84 “The abodes of all buddhas,
Which are the particular aspects of the aggregates, and so forth;
And are the ultimate vehicles of awakening
For buddhas and bodhisattvas. {1.2.32}

- 1.85 “When the subtle energy channels in this body
Become filled with the thirty-two types of bodhicitta,
The awakening of the sense faculties,
Aggregates, and elements will happen instantly, {1.2.33}

- 1.86 “For awakening is based in one’s own body
And nowhere else.
Only those steeped in ignorance
Regard awakening to be somewhere other than the body. {1.2.34}

- 1.87 “In one’s own body dwells great wisdom,
Free of all mental constructs.
Pervading all things,
It dwells in the body, but is not born of the body.” {1.2.35}
- 1.88 Vajragarbha asked, “What subtle energy channels are in the body?” {1.2.36}
The Blessed One said, “There are one hundred and twenty of them,
corresponding to the divisions within the four cakras. The chief ones, those with
bodhicitta as their innate nature, are thirty-two in number. They are:
- 1.89 “Abhedyā,³⁷ Sūkṣmarūpā,
Divyā, Vāmā, Vāmanī,
Kūrmajā, Bhāvakī, Sekā,
Doṣā, Viṣṭā, Mātārī, {1.2.37}
- 1.90 “Śarvarī, Śīṭadā, Uṣmā,
Lalanā, Rasanā, Avadhūtī,
Pravaṇā, Hṛṣṭā, Varṇā,
Surūpiṇī, Sāmānyā, Hetudāyikā, {1.2.38}
- 1.91 “Viyogā, Premaṇī, Siddhā,
Pāvakī, Sumanas,
Trivṛttā, Kāminī, Gehā,
Caṇḍikā, and Māradārikā.” {1.2.39} [F.79.a]
- 1.92 Vajragarbha asked, “Of what kind are these channels, O Blessed One?” {1.2.40}
The Blessed One replied, “They all are permutations of the threefold existence,
and are entirely devoid of apprehended object and apprehending subject.”
{1.2.41}
- 1.93 *This concludes the second part of the first chapter, called “Applying Bodhicitta,” which
includes a full exposition on the five faculties,³⁸ the five powers, the seven aids to
awakening, and the noble eightfold path.*

Part 3

- 1.94 Then all the tathāgatas, having paid reverence and prostrated to the Blessed One,
said, “Please teach us, O Blessed One, the secret, pithy wisdom that has no
equal.” {1.3.1}
The Blessed One, acknowledging the request made by all the tathāgatas,
entered the meditative absorption called “the vajra lamp of wisdom that is the
essence of all the tantras” and expounded this secret of all the tantras: {1.3.2}
- 1.95 “Always abiding in the pleasure of the supreme secret,

- Which is of the nature of everything,
He is the being who comprises all buddhas—
Vajrasattva, the ultimate bliss. {1.3.3}
- 1.96 “For this Blessed One is union—
Eternal, stable, and supreme.
He manifests as Manmatha,
Always invincible by nature. {1.3.4}
- 1.97 “Because of their performance of different actions
People want different ritual procedures.
It is in this sense that Buddha Vajradhara and others
Are said to discipline sentient beings. {1.3.5}
- 1.98 “He, Vajrasattva, is all things,
Animate and inanimate, starting with all the buddhas.
He is the deity *Ḍākinījālasaṃvara*
Who is in union with all the buddhas. {1.3.6}
- 1.99 “Because of his being in this magical union,
Everything is perfect in every way.
Because of being trained by buddhas, and so forth,
The ultimate aim of beings is accomplished. {1.3.7}
- 1.100 “All the powers of women are accomplished
By means of different transformations, according to their natures.
Even women of bad conduct attain fulfillment
With every possible gain, pleasure, and enjoyment.³⁹ {1.3.8}
- 1.101 “This consort (*mudrā*) with various magical powers
Is called *ḍākinī* in the language of the barbarians. [F.79.b]
The verbal root *ḍai*, which means ‘traveling in the sky,’
Should be understood here as the etymology of *ḍākinī*. {1.3.9}
- 1.102 “Traveling throughout the entirety of space is a magical feat—
The name *ḍākinī* indicates that she can accomplish this.
In every way, she is the universal consort (*mudrā*),
Joining in union with every *Ṣaṃvara*. {1.3.10}
- 1.103 “Vajra and Vajradhara (Vajra Holder),
Lotus and Padmadhara (Lotus Holder),
Jewel and Maṇidhara (Jewel Holder)—
These are the *Ṣaṃvaras* and their respective families.” {1.3.11}

- 1.104 Now the Blessed One entered the meditative absorption called “the stainless seat of the overpowering ability of all the tathāgatas” and explained bodhicitta. {1.3.12}
- 1.105 “It is neither empty nor not empty,
Nor can it be in the middle between these two.
Its application is the perfection of insight
And its means is compassion itself. {1.3.13}
- 1.106 “Consequently, the perfection of insight,
With the skillful means of sublime compassion, is clarified.
With respect to phenomena free of conceptuality,
There is no entity and nothing to cultivate. {1.3.14}
- 1.107 “Also, one should perform all mental activity
Inclined toward nonconceptuality.
One’s thoughts for the benefit of beings
Will then lead to nonconceptual processes. {1.3.15}
- 1.108 “Phenomena all have the nature of the tathāgatas—
There is neither a possessor of qualities, nor the condition of being a quality.
This talk about phenomena is therefore
The same as the sound of an echo.” {1.3.16}
- 1.109 Then, because of the vast scope of qualities
Arising through the meditation of the Great Vehicle,
All the tathāgatas of the three times
Expressed their praise with this king of eulogies: {1.3.17}
- 1.110 “Homage to the king of yoga, the liberator of beings!
Homage to the meditator on oneness arising as the universal nature!
Homage to the destroyer of ignorance in the ocean of saṃsāra!
Homage to the revealer of the singular wisdom of all of reality!
I always offer my salutations.”⁴⁰ {1.3.18}
- 1.111 The tathāgatas, paying reverence
And prostrating themselves again, said,
“Please give us, O Blessed One,
A single, condensed summary⁴¹ of all phenomena.” {1.3.19}
- 1.112 The Blessed One said:

“One should follow any path that involves sense faculties
According to one’s natural disposition. [F.80.a]
Without applying a focus

- One should always remain concentrated. {1.3.20}
- 1.113 “Because the identity of everyone abides
As the aggregate of consciousness,
Some ordinary people and fools
Cannot comprehend it. {1.3.21}
- 1.114 “Both mind and thoughts are, by nature, *thinking*;
The consciousness takes on the nature of its knowables.
It is the agency in the case of things to be done
And, as regards qualities, it constitutes their cultivation.⁴² {1.3.22}
- 1.115 “For just as there is a single ocean for many streams,
So too, with all the multiplicity of qualities,
There is only one liberation
—No multiplicity can be here observed. {1.3.23}
- “How this instruction is to be internalized can only be learned from the teacher’s
mouth.” {1.3.24}
- 1.116 *This concludes the third part of the first chapter—The Exposition on Reality.*

Part 4

- 1.117 “I will now teach
The conclusions common to all the tantras.
In all beings alike
There is a triangle of vast form, {1.4.1}
- 1.118 “Which is the foundation of them all,
Including Brahmā and the other gods and demigods.
It is Perfection of Insight,
In her form of conventional attributes. {1.4.2}
- 1.119 “It transcends sense objects;
It is found in every being’s heart.
Why would it need to be elaborated upon?
In short, it is awakening itself. {1.4.3}
- 1.120 “While the state of awakening is normally attained
After millions of uncountable eons,
You can attain it even in this birth
Through genuine bliss. {1.4.4}
- 1.121 “One will attain the state of Vajradhara,

- The state of a universal emperor,
Or the eight great siddhis,
Or anything else desired by the mind. {1.4.5}
- 1.122 “Beings who are thoroughly bound
By the five major afflictions of
Ignorance, hatred,⁴³ desire, pride, and envy
Are hurting themselves with their own limbs. {1.4.6}
- 1.123 “Beings who are bound by these are born
As denizens of saṃsāra, circling through the six destinies.
Deluded by afflictions,
They commit many evil deeds. {1.4.7}
- 1.124 “Therefore, in order to destroy the afflictions,
A method has been devised by the ingenious Buddha,
Who saw that suffering was of no use
For those mired in the ocean of saṃsāra. {1.4.8}
- 1.125 “ ‘Once I am transformed by insight and means,
The afflictions will become causes for liberation.’⁴⁴ [F.80.b]
This is the result to be aimed for,
The stainless light throughout the three realms. {1.4.9}
- 1.126 “Things partake of the nature
Of whatever they are to be cleansed with.
Because the function of fire is to consume fuel,
It is to be enjoyed as the sublime dance of the Conqueror.⁴⁵ {1.4.10}
- 1.127 “Just these—the aggregates, the sense-fields,
And the elements—are the pure target.
The skillful one will strike them,
Just as a capable marksman strikes his enemy. {1.4.11}
- 1.128 “One should strike ignorance with the pure aspect of ignorance,
And likewise hatred with the pure aspect of hatred.
One should strike desire with the pure aspect of desire,
And one’s powerful pride with the pure aspect of pride. {1.4.12}
- 1.129 “One should strike envy with the pure aspect of envy.
Lord Vajradhara, for his part, is free of all these afflictions.
Struck by the pure aspects of his nature,
The five afflictions are pacified. {1.4.13}
- 1.130 “These five afflictions are the five families,

- The five wisdoms, and the five buddhas.
 From them are born Vajragarbha,
 The wrathful deities, the three realms, and beings. {1.4.14}
- 1.131 “This very division of inner constituents
 Can be learned, very clearly,⁴⁶ from the teacher’s mouth.
 Those beings who are bereft of a teacher
 Do not learn it, nor the mantra or the mudrā. {1.4.15}
- 1.132 “So, in this Jambūdvīpa—
 This pure triangle dwelt in by the Buddha—
 In its central area shaped like the Sanskrit letter *e*
 There is the syllable *vam*, and so we get *evam*.⁴⁷ {1.4.16}
- 1.133 “In this delightful maṇḍala with its three corners
 Emerges Vajrāraṇi.
 This space is also called *source of phenomena*,
 And the *bhaga of all queens*. {1.4.17}
- 1.134 “The lotus at its center
 Has eight petals and a pericarp.
 There the vowels and consonants reside in combination,
 Arranged into eight classes. {1.4.18}
- 1.135 “These vowels and consonants, in the form of mantra,
 Carry out a multitude of ritual acts for embodied beings.
 These fifty letters alone
 Constitute the Vedic scriptures, {1.4.19}
- 1.136 “And also the mantras, the tantras,
 And the śāstras in their outer aspect.
 These letters are by nature of indestructible essence—
 There is nothing whatsoever other than them. {1.4.20}
- 1.137 “The joys of the classes *a, ka, ca, ṭa, ta, pa, ya*, and *sa*⁴⁸
 Are also fifty in number.
 Evenly fashioned, they are located
 Within the lotus inside Vajrāraṇi. {1.4.21}
- 1.138 “They are known to be on each petal
 In the eight directions.
 In the center between them, on the stamen, [F.81.a]
 Is the supreme deity. {1.4.22}

- 1.139 “The letter *a*, the greatest letter, is surrounded
By the eight classes.
As the foremost among all letters,
It is the leader of the classes. {1.4.23}
- 1.140 “From this letter originate
All the mantras of embodied beings. {1.4.24}
- 1.141 “The magical powers of the sword, eye salve, foot ointment, magical pill,
Entry into subterranean realms, association with full-figured yakṣa women,
Ability to course throughout the three realms, and to act in accordance
With the properties of alchemical operations— {1.4.25}
- 1.142 “All those great magical powers, accompanied by genuine enjoyment
Of the five sense objects within one’s own abode,⁴⁹
Issue forth from within the eight classes of letters,
Specifically from the supreme sound, whose nature is the eight classes. {1.4.26}
- 1.143 “Whatever utterance of persons’ words
Is picked up by the listener
Is all the nature of mantra,
For it originates only from mantra. {1.4.27}
- 1.144 “This is because it is said that sound is mantra
For all embodied beings.
It emerges as Dharmāralli,
From the great place of the universal knot. {1.4.28}
- 1.145 “There is no fixity whatsoever with mantras
Used for siddhis or magical powers.
The mantra that is by nature unproduced
Is the supreme lord of the sound classes. {1.4.29}
- 1.146 “I will further teach the characteristics
Of the emergence from samputa.
The letter *e*, known to be earth,
Is Locanā, the ‘seal of action’ (*karmamudrā*). {1.4.30}
- 1.147 “She is great compassion, omnifarious great means
Of unlimited scope.
She resides in the *nirmāṇa cakra* at the navel,
Inside a multicolored lotus. {1.4.31}
- 1.148 “The syllable *vam*, known to be water,

Is Māmakī, the ‘seal of phenomena’ (*dharmamudrā*).
Her nature is loving kindness and ardent good wishes.
She is the principal goddess of the vajra family. {1.4.32}

- 1.149 “She resides in the *dharmā cakra*
At the heart, in an eight-petaled lotus.
The syllable *ma*, said to be fire,
Is Pāṇḍarā, the ‘great seal’ (*mahāmudrā*). {1.4.33}
- 1.150 “Endowed with power and sympathetic joy,
This goddess arises from the lotus family.
She resides in the *sambhoga cakra*
At the throat, in a sixteen-petaled lotus. {1.4.34}
- 1.151 “The syllable *yā*, the nature of wind,
Which thoroughly destroys all afflictions,
Is the chief goddess of the activity family,
The great ‘seal of the pledge’ (*samayamudrā*). {1.4.35} [F.81.b]
- 1.152 “With her application of the wisdom of equanimity,
She is Tārā who ferries beings across the ocean of saṃsāra.
She resides in the *mahāsukha cakra*,
In a thirty-two-petaled lotus. {1.4.36}
- 1.153 “The letter *e* is known to be insight (*prajñā*)
And *vaṃ* is skillful means (*upāya*).
This letter *e* is adorned with the syllable *vaṃ*
And shines with a steady light. {1.4.37}
- 1.154 “Being arranged below and above,
They have the natures of insight and skillful means respectively.
The syllables *e* and *vaṃ* are always a pair,
And they are always pronounced as a pair. {1.4.38}
- 1.155 “Alternatively, with the adverbial particle *evaṃ* (thus) is expressed the totality of
tantras, from their beginning to their end. The statement *mayā śrutam* (have I
heard) is made because great passion continually dwells in this tantra. The
syllable *śru* indicates *hearing*, and the syllable *ta*, Lord Mahāsukha (Great Bliss).
In saying ‘only heard by me,’ the narrator means that it was heard with his ear
consciousness, but not directly realized. It has been, however, realized by the
Blessed One, so nothing is amiss.”⁵⁰ {1.4.39}

1.156 The Blessed One continued, “There is no distinction between the recouter of the teaching and the teacher. Or, rather, realization is only from the perspective of the person to be guided, so that the teacher could himself be the recouter: {1.4.40}

“ ‘I am the teacher and I am the teaching;
I am also the recipient, part of my assembly.’
How should this be understood? {1.4.41}

1.157 “Wherever Lord Mahāsukha dances, he is playing by means of language with singular and multiple modes of expression. Whatever has been taught by the Blessed One, O sons of noble family, that ‘I have heard at one time,’ that is to say, on a particular occasion. This implies that I have realized it. This statement indicates the attainment of the meditative absorption of complete confidence in the inconceivable. {1.4.42}

1.158 “ ‘Occasion’ is called *time*,
And time is of three types—
Pleasurable time, painful time,
And inconceivable time. {1.4.43} [F.82.a]

1.159 “The *pleasurable time* is when bodhicitta enters
The passage of the nose like a stream of milk;
The *painful time* is when it departs in the form of fire.
Between these two ‘times,’ only the latter one is known. {1.4.44}

1.160 “Should the former one be unaccompanied by the latter,
Time will become *inconceivable*—
There will be neither desire, nor the absence of it,
Nor anything in between that can be ascertained. {1.4.45}

1.161 “Here, desire has the characteristic of ability (*āśakti*);
The absence of desire is thought to be cessation.
Since the *in between*, devoid of both, is inconceivable,
None of the three will be ascertained. {1.4.46}

1.162 “Desire and its absence,
When combined, are stainless.
Likewise, from desire and desirelessness combined
Comes the moment of one equal taste. {1.4.47}

“All entities are of equal taste. *Bhagavān* (one possessing grace) and *samaya* (time) are said to be one and the same.

- 1.163 “According to the tradition,
This grace (*bhaga*) consists of six aspects:
Complete power, form,⁵¹ fame,
Splendor, wisdom, and effort.

“He who has these six is called *bhagavān* (Blessed One). {1.4.48}
- 1.164 “An alternative interpretation is that a *bhagavān* is one who has destroyed (*bhagnavān*) all qualities inconducive to awakening.⁵² Another interpretation is that the body, speech, and mind of all tathāgatas are the essence, this essence is the vajra, this vajra is the queen, and in the bhaga of this vajra queen dwelled the Blessed One. By addressing him *he bhagavan* (O Blessed One), one implies that he dwelled in the *bhaga*.” {1.4.49}
- 1.165 The Blessed One continued, “This means that the minds of people requiring guidance are captivated by various methods which, for every tathāgata, are of equal taste. ‘I heard his teaching when the Blessed One was dwelling in the *source of phenomena*, which has the nature of [the bhaga of] vajra queens,⁵³ who, in turn, are the essence of the body, speech, and mind of all the tathāgatas.’ This is how it is: since afflictions are destroyed by insight—afflictions which themselves are devoid of insight—the insight is called *bhaga*.⁵⁴ In this bhaga dwells every tathāgata together with his queen. {1.4.50} [F.82.b]
- 1.166 “It is indeed due to the supreme omniscient
Wisdom of all the buddhas
That in order to experience the bliss of a tathāgata
You should take a consort and pay homage to her. {1.4.51}
- 1.167 “O sons of noble family! The letters of the phrase *evaṃ mayā śrutam* (thus have I heard) are always formed (*saṃsthita*) at the beginning of a Dharma teaching. These pure letters, which bring the accomplishment of full awakening, and which are ineffable, O Vajrapāṇi,⁵⁵ have been spoken by me. By means of these letters, beings reach the other shore of saṃsāra, so distant. Having repeatedly put⁵⁶ this goal in front of yourself, you will, with your mind set on it, attain the state of awakening or the state of Vajrasattva in this birth.⁵⁷ {1.4.52}
- 1.168 “Beings can attain this inconceivable state, which is not attained even by the bliss-gone ones.⁵⁸ Beings can become buddhas when correctly instructed and when the goal is set.⁵⁹ By mere self-indulgence⁶⁰ they would fall into Avīci hell. They should therefore abandon being afflicted by afflictive thoughts. Fine practitioners, who are beyond the fear of saṃsāric existence, will meditate with a pristine mind. In this way, through the application of skillful means and insight, they will attain the true and pristine state, whose character is the nature of original awareness. Through the transformative power of insight and skillful means, they will become equal to space, illuminating the three realms. This goal

is difficult to attain, universally present, and free of causes and conditions. Acting in the world on behalf of oneself and others like a wish-fulfilling gem is, of all siddhis, the supreme one." {1.4.53}

- 1.169 *This concludes the sovereign first chapter of the glorious "Emergence from Samputa," so called to reflect the secret foundation of all tantras.*

2.

Chapter 2

Part 1

- 2.1 “I will now explain,
For the benefit of practitioners,
By what method the disciple is initiated,
And also the general ritual procedure. {2.1.1}
- 2.2 “First, the officiating yogin, assuming the identity of the deity, [F.83.a]
Should purify the ground,
Diligently making it into vajra by means of the syllable *hūṃ*.
He should next draw the maṇḍala. {2.1.2}
- 2.3 “In a garden, a secluded place,
The abode of a bodhisattva,
An empty enclosure, or a residence
He should delimit a splendid circle. {2.1.3}
- 2.4 “He should trace it with sublime powders.
Alternatively, he should do it with middling materials—
Powders of the five precious substances,
Rice flour, or something similar. {2.1.4}
- 2.5 “The maṇḍala should be three cubits
Plus three thumb-widths in diameter.
Into this maṇḍala should be brought four⁶¹ sublime consorts (vidyā),
Who originate from the five buddha families. {2.1.5}
- 2.6 “When, in his pursuit of the path of mantra,
An able disciple is initiated⁶²
In the presence of all the buddhas,
In a maṇḍala, which is the abode of the bliss-gone ones, {2.1.6}

- 2.7 “He should be able, in addition,
To behold the goddess of infinite world spheres⁶³
If this wise disciple has reached the state of self-consecration
And is anxious not to violate his samaya. {2.1.7}
- 2.8 “It has also been taught by the fully awakened ones
In the mantra vehicle that from the perspective of absolute truth
The samaya⁶⁴ of Vajrasattva and other deities
Should not be taken lightly. {2.1.8}
- 2.9 “For that reason, a son of the victorious ones
Should, with every precaution and care,
Approach, according to protocol,
A vajra master, who is an ocean of qualities, about the initiation. {2.1.9}
- 2.10 “Optionally, he should choose, as available,
A mother, an older sister, a younger sister,
A daughter, or a niece
And do the right practice with her. {2.1.10}
- 2.11 “But if these consorts (vidyā) are not physically available,
He can then take other women,
Praised by the omniscient one,
And specified⁶⁵ by the buddhas: {2.1.11}
- 2.12 “A brahmin’s daughter, a washerwoman, an outcast, a musician, a high caste woman, a princess, a daughter of an artiste, or a craftswoman. She should have the eyes of a doe, a slender waist, wide hips, and taut breasts. She should have a fine bhaga, and be strict in her observance of samaya, clever, honest, and conversant with mantra and tantra. [F.83.b] These girls are said to be, in the whole triple universe, invaluable to superior practitioners. With them, every accomplishment will be attained, precisely according to the sequence of the families. {2.1.12}
- 2.13 “Alternatively, he can also take
For a consort (mudrā) a sixteen-year-old girl,
As may be available, endowed with
The freshness of youth and beautiful eyes. {2.1.13}
- 2.14 “Having selected such a consort (vidyā), he should purify her
Through the procedure of going for refuge, and so forth,
And explain to her the secret reality
And all the stages of mantra and tantra. {2.1.14}

- 2.15 “Optionally, with sounds of passion and his tongue
In the nether region, he should place her on top.
Likewise, he should perform in succession
The full repertory of advanced positions. {2.1.15}
- 2.16 “The consort (vidyā), who is adorned with earrings,
Waist chain, pearl necklace, anklets,
Bracelets, and so forth, being thus purified,
Bestows the supreme accomplishment. {2.1.16}
- 2.17 “The partner of the consort (vidyā) and his companions,
In a place free from disturbances,
Should adorn themselves with garlands, sandalwood paste,
Clothes, and so forth, and announce themselves to the master.⁶⁶ {2.1.17}
- 2.18 “Using gifts of perfume, chaplets, and so forth,
Along with generous offerings of milk, and so forth,
The initiate should worship with devotion,
Eagerly offering to the master his consort (mudrā). {2.1.18}
- 2.19 “As a disciple, he should, with devotion,
Place his knee on the ground
And with palms joined beseech
The preceptor with the following praise: {2.1.19}
- 2.20 “ ‘Homage to you, O womb of emptiness,
Free of all mental constructs!
Homage and praise to you, body of wisdom
Whose mass is omniscient wisdom! {2.1.20}
- 2.21 “ ‘Homage to you, destroyer of ignorance in the world,
Instructor on the pure meaning of reality,
Diamond being born from
The absence of self in phenomena! {2.1.21}
- 2.22 “ ‘Homage to you, O lord bodhicitta,
From which always emerge
The fully awakened ones and bodhisattvas,
With their qualities of the six perfections! {2.1.22}
- 2.23 “ ‘Homage to you, hero of the world,
From whom originate the Three Jewels, the Great Vehicle,
All animate and inanimate⁶⁷ things,
And this entire triple universe! {2.1.23}

- 2.24 “ ‘Homage to you, O venerable son of the Buddha,
Who manifests like a wish-fulfilling gem,
Carrying out the orders of the bliss-gone ones
To accomplish the wishes of the world. {2.1.24} [F.84.a]
- 2.25 “ ‘O omniscient one, please grant me this favor:
Bestow upon me the vajra empowerment without delay
So that I can understand,
Through your power and merit, the highest truth. {2.1.25}
- 2.26 “ ‘Just as the secret of all the buddhas
Was shown to Vajradharmin
By the venerable Cittavajra,
In the same way, O lord, be kind to me! {2.1.26}
- 2.27 “ ‘Apart from your lotus feet,
There is no other path for me.
Therefore, please have compassion, O lord,
You who have conquered the wanderings of saṃsāra!’ {2.1.27}
- 2.28 “Next, the venerable vajra master,
Full of kindness and altruism,
Should generate compassion for the disciple
And summon him into the maṇḍala of the assembly— {2.1.28}
- 2.29 “The maṇḍala overflowing with the five objects of desire,
Brightened with an outstretched canopy,
Composed of yoginīs and yogins,
Filled with the soft sounds of the bell, {2.1.29}
- 2.30 “Pleasant with flowers, incense, and unguents,
Delightful with garlands and the enjoyments of gods—
This maṇḍala of Vajrasattva and other deities,
Which is marvelous in the highest degree. {2.1.30}
- 2.31 “Having united with the consort (mudrā),
The master, supremely pleased,
Should place in a lotus dish
The bodhicitta born of the son of the victorious ones. {2.1.31}
- 2.32 “Using raised yak-tail whisks and parasols,
And singing songs with auspicious verses,
The lord of the world (i.e., the master) should initiate
The disciple by having him join with the consort (mudrā). {2.1.32}

- 2.33 “Having bestowed the initiation, the true jewel,
The master, the supreme lord,
Should also bestow the samaya—
Exquisite, sublime, and pure in nature. {2.1.33}
- 2.34 “It consists of great blood (human blood) and camphor (semen),
Mixed with red sandalwood (human flesh),
And blended with vajra water (urine).
The fifth ingredient derives from the mind (*citta*, semen).⁶⁸ {2.1.34}
- 2.35 “This samaya has been duly
Taught by all buddhas—
Please guard this auspicious samaya at all times.
Now listen about the vows. {2.1.35}
- 2.36 “You must not kill living beings.
You should not give up the jewel of women.
You should not abandon your master.
These vows must not be violated. {2.1.36}
- 2.37 “The wisdom consort (*vidyā*) that was described before⁶⁹ — [F.84.b]
Or, alternatively, his own yoginī,⁷⁰
Purified and fashioned into the wisdom consort (*vidyā*)—
Should be anointed with olibanum and camphor.⁷¹ {2.1.37}
- 2.38 “He should make love to her
Until she releases her sexual fluid.
Having covered the face of the female consort (*mudrā*)
And the face of the male consort, {2.1.38}
- 2.39 “The master should place the substance
Produced through love-making⁷² into the disciple’s mouth.
At that point the experience of equal taste
Will be produced within his range of perception. {2.1.39}
- 2.40 “His self-awareness will become gnosis,
Devoid of discrimination between self and other.
Pure and empty like the sky,
It is the ultimate nature of existence and nonexistence. {2.1.40}
- 2.41 “It is a combination of insight and skillful means,
A mixture of passion and its absence—
This alone is the living breath of living beings;
This alone is the supreme syllable. {2.1.41}

- 2.42 “This breath pervades everything;
It alone possesses the gnosis of the buddhas.
It is said to be the glorious Heruka;
From it arise existence and nonexistence,
And every other entity. {2.1.42}
- 2.43 “The *first joy* is the hero, the male partner.
The *supreme joy* is the yoginī, the female partner.
The joy of sexual bliss is all things combined—
Its pleasure is the means leading to omniscience.⁷³ {2.1.43}
- 2.44 “The first of the four joys is merely called *joy*.
The *supreme joy* is counted as the second.
The third is called the *joy of cessation*,
And the fourth is known as the *innate joy*. {2.1.44}
- 2.45 “Accordingly, the initiation is also fourfold:

“The first is the vase initiation,
The second is the secret initiation,
The third is the gnosis initiation with the consort (prajñā),
And the fourth is the same again. {2.1.45}
- 2.46 “When the disciple is free of impurities
By means of the initiation of bodhicitta,
He should be given, before the supreme
City of the buddhas, the following command: {2.1.46}
- 2.47 “ ‘Until the final attainment of awakening,
In the circle of the compass all around,
May you turn the supreme wheel of Dharma
In every quarter up to the farthest reaches. {2.1.47}
- 2.48 “ ‘Embodying the nature of insight and skillful means,
Like a wish-fulfilling gem high above,⁷⁴
Untiring and without attachment,
Please work for the benefit of beings without delay.’ {2.1.48}
- 2.49 “Having now obtained the initiation and the master’s order,
Fully content through having done what needed to be done,
He should speak the following sweet words,
Which bring joy to the world: {2.1.49} [F.85.a]
- 2.50 “ ‘Now my birth has become fruitful,

And my life has borne fruit.
Now I have been born into the family of the Buddha—
Right now I am the Buddha's son. {2.1.50}

2.51 " 'From the turmoil of being born in Avīci hell,
Where there is great terror for oceans of eons,
I have been saved, O lord, by you—
Saved from the quagmire of afflictions, so difficult to cross. {2.1.51}

2.52 " 'Because of your grace, I know myself
To be manifested in full,⁷⁵ as it were.
Being freed from all habitual tendencies,
In the state of complete awakening I have no desires.' {2.1.52}

2.53 "The disciple should fall with devotion at the master's feet,
Joyful, with eyes wide open,
And whatever thing is most pleasing to the master,
He should offer it to him without expectations.⁷⁶ {2.1.53}

2.54 "The master, for his part,
Should listen, full of compassion,
For the sake of removing the disciple's grasping⁷⁷
And for the sake of his welfare. {2.1.54}

2.55 "The disciple should then bow to and worship the master,
Offering to him the master's fee—
Hundreds of thousands of gold pieces,
Jewels of various kinds, {2.1.55}

2.56 "And hundreds of pairs of garments;
Elephants, horses, the kingdom itself,
Earrings, bracelets,
Supreme necklaces, and finger rings; {2.1.56}

2.57 "A golden thread of a brahmin,
And even his wife and daughter;
Male and female slaves, and his own sister—
Having prostrated oneself, he should offer all this. {2.1.57}

2.58 "Prostrating before the master, he should offer himself
And all that exists with the following words:
'From now on I am your servant,
Presented to you by myself.' {2.1.58}

2.59 "In this way, he should further say:

- 'The desired place has been reached;
Now the kind favor of all the buddhas
Is with me. {2.1.59}
- 2.60 " 'As I have accomplished, through your power,
The unsurpassable awakening,
I set up, in this perfect awakening,
The seat (*pada*) worshipped by all the exalted ones.
On this very seat, I will establish all beings
Dwelling throughout the threefold universe.' {2.1.60}
- 2.61 "The initiation can only be given by a realized master (*muni*),
According to the procedure, after ascertaining the disciple's dedication.
Such a master, dedicated to the vast and profound conduct,
Should give the precious initiation by speech alone.⁷⁸ {2.1.61} [F.85.b]
- 2.62 "He⁷⁹ who has obtained the initiation becomes the most excellent Vajradhara,⁸⁰
Possessed of the unparalleled state, difficult to gain.
Having truly attained the splendor of the sambhogakāya field,
He has been conferred the great *bodhicitta initiation*. {2.1.62}
- 2.63 "Having obtained the master's order, with an intellect that dons armor
For embarking upon conquest over the wicked foes throughout the three worlds,
The practitioner of truth should apply himself stainlessly
In this vast attitude set on awakening." {2.1.63}
- 2.64 *This concludes the first part of the second chapter, the bodhicitta initiation.*

Part 2

- 2.65 "Now I will explain the meditation
Done for the sake of developing insight and skillful means—
I will explain it in order to benefit practitioners,
Whose energy is devoted to serving the interests of others. {2.2.1}
- 2.66 "The yogins, having practiced this meditation,
Do not remain in saṃsāra—this frightening ocean, difficult to cross—
Nor do they remain in nirvāṇa,
Which would merely be for their own sake. {2.2.2}
- 2.67 "By this meditation, at its exalted culmination,
They will attain unsurpassable awakening—
The wondrous awakening of the buddhas,
Free from waning or waxing. {2.2.3}

- 2.68 “They should neither relinquish phenomena, such as the five aggregates,
Nor should they transgress against the three vehicles.
They should perceive them to be empty like the plantain tree,⁸¹
Absolutely equal in the expanse of phenomena. {2.2.4}
- 2.69 “A yogin should neither contemplate that entities are empty,
Nor that they are not empty.
Nor should a yogin abandon the thought that they are empty,
Or that they are not empty. {2.2.5}
- 2.70 “When there is grasping at things as ‘empty’ or ‘not empty,’
There will arise a lot of conceptual thoughts,
But when there is complete renunciation, there is no conceptual thought.
Therefore, he should abandon this duality of ‘empty’ and ‘not empty.’ {2.2.6}
- 2.71 “When he gives up dualistic grasping,
He is liberated—free of reference point.
Since ‘I’ is also a concept,
It should also be abandoned. {2.2.7}
- 2.72 “Without fluctuations, without doubts,
Without yearnings, the impurities gone,
Free of thoughts of a beginning and an end,
The wise practitioner should engage in a sky-like meditation. {2.2.8}
- 2.73 “But a compassionate practitioner also
Should never turn his back on living beings.
‘Beings exist’ or ‘beings do not exist’—
He should not speculate in this way. {2.2.9}
- 2.74 “The state characterized by the absence of mental elaboration [F.86.a]
Has been proclaimed to be insight.
Compassion is bringing about the welfare of all beings,
Like a wish-fulfilling gem. {2.2.10}
- 2.75 “On the meditational level without reference
There is great compassion without reference.⁸²
This great compassion is one with insight,
Just like space contained within space. {2.2.11}
- 2.76 “Where there is no meditator,
There also is no meditation,
And no object to meditate upon—
This is called *meditation on reality*. {2.2.12}

- 2.77 “So, too, there is no action here,
And also nothing to partake of.
Free from the agent and the experiencer,
Such is *meditation on the ultimate truth*. {2.2.13}
- 2.78 “Nor is there a practitioner of any kind here,
Nor anyone who offers praise.⁸³
There is, therefore, nothing whatsoever to abandon
And nothing whatsoever to adopt. {2.2.14}
- 2.79 “This state has the nature of a city of gandharvas.
Similar to a magical display or a mirage,
And the same as the city of Hariścandra,
It is perceived as if it were play in a dream. {2.2.15}
- 2.80 “It is seen and touched
As an illusion in every way.
It is impossible to find
Lasting existence for any living being. {2.2.16}
- 2.81 “In the inconceivable commingling of union,
Which is like the conjunction of a dream and subsequent awakening,
There is a meeting of two sex organs,
The same as in the case of a divinely youthful form. {2.2.17}
- 2.82 “When one has placed the liṅga inside the bhaga,
This is the meditation of recollecting the buddhas—
A certain amount of wisdom will arise,
Stainless in the beginning, middle, and end. {2.2.18}
- 2.83 “This wisdom is self-reflexive awareness (*svasaṃvedya*);
It is impossible to describe this otherwise.
While perceiving all manner of forms,
While listening to sounds, {2.2.19}
- 2.84 “While talking, laughing,
Or tasting different tastes,
And while performing all kinds of actions
With the mind not wandering elsewhere, {2.2.20}
- 2.85 “There always arises nondual union (*yoga*)
For yogins who know reality.
This is called *nonduality*—
This is the ultimate bodhicitta. {2.2.21}

- 2.86 “This is vajra and glorious Vajrasattva,
The one who is fully awakened, and also awakening itself.
This is also the perfection of wisdom,
Which comprises all the perfections. {2.2.22}
- 2.87 “This is said to be equanimity,⁸⁴
The foremost meditation of all buddhas. [F.86.b]
From within this very state everything arises—
The world’s animate and inanimate objects, {2.2.23}
- 2.88 “Infinite bodhisattvas, fully awakened buddhas,
Hearers, and so forth.
The yogin, disconnected from both existence and nonexistence,
Should cultivate this state only. {2.2.24}
- 2.89 “If he meditates, free from existence and nonexistence,
He will swiftly become accomplished,
Feeling distaste for all his faults,
And turning his back upon the afflictions. {2.2.25}
- 2.90 “The endless qualities of the glorious bliss-gone ones
Will arise from his meditation. {2.2.26}
- 2.91 “The mind, which is overcome by the darkness of many concepts,
Mad as a storm and fickle as lightning,
Stained with the dirt of unrestrainable desire, and so forth—
This mind has been declared by the vajra holder (Vajradhara) to be *saṃsāra*.
{2.2.27}
- 2.92 “But the mind, which is luminous and free from conceptuality,
Which has lost its layer of the dirt of desire, and so forth,
Which lacks both the perceived and the perceiver—
This mind has been declared by the best of beings to be supreme *nirvāṇa*. {2.2.28}
- 2.93 “As a cause for the manifold heap of suffering,
There is nothing other than this mind.
And likewise, as a cause for the emergence of infinite happiness,
There is nothing other than this mind, O seekers of liberation! {2.2.29}
- 2.94 “Those who have resolved on the destruction of all suffering,
Who wish to obtain the genuine happiness of the fully awakened ones,
They should stabilize their minds and investigate with care,
Construing this mind to be devoid of independent existence. {2.2.30}
- 2.95 “For as long as the minds of beings who are subject to birth

- Are hampered by the thick, dark veil of conceptual thinking,
 Their suffering will be endless.
 But as soon as their minds are free of this veil, {2.2.31}
- 2.96 “Their happiness will be immense and unequalled.
 The noble ones should therefore exert themselves
 For the sake of removing this veil—
 They will then witness the great expansion of their happiness. {2.2.32}
- 2.97 “In this way, the practitioner of the true state (*tattvayogin*), resolved upon the practice, authorized by his master, and abiding by his samaya, should practice meditation. If he does, what would be the use of committing to practice hand mudrās, mantras, making deity statues, or cultivating himself as deity, all of which can only produce common siddhis? Intent on buddhahood, he should clearly set up his goal and do the practice of the chosen deity. [F.87.a] In this way, when the goal has been reached, the threefold universe will become for him like the sky. Consequently, the skilled practitioner, having renounced everything, applies himself to the practice of meditation in the state he has attained, cultivating day and night self-reflexive awareness (*saṃvedana*) exclusively. {2.2.33}
- 2.98 “On a mountaintop, in a Śiva temple, in a lotus garden, on the ocean’s shore,⁸⁵ in a royal park, in any secluded place,⁸⁶ in his own home, in any place pleasing to the mind that is praised by the omniscient ones—in locations like these, in whatever place the adept of mantra may find himself—there he should practice meditation with tenacity. Awakening can never be directly attained without insight and skillful means. Therefore, if he abandons the wisdom consort (*prajñā*), the sublime lady who grants complete awakening, siddhis that are endowed with each of the seals (*mudrā*) will not be bestowed.⁸⁷ For that reason, he should apply the four seals that give rise to wisdom. {2.2.34}
- 2.99 “Ignorance is the *samayamudrā* (seal of commitment). Hatred is always said to be the *mahāmudrā* (great seal), and envy the *karmamudrā* (seal of action). Desire is, by its nature, the *dharmamudrā* (seal of phenomena). The practitioner should manifest these different seals and sexually enjoy and serve⁸⁸ his consort (*prajñā*), regarding them both (the seal and the consort) to be deity by nature. {2.2.35}
- 2.100 “Being tranquil because of ignorance, wrathful because of anger, or impassioned because of desire, he performs different actions to fulfill the aims of these five emotions.⁸⁹ With these five, he becomes a victorious one.⁹⁰ {2.2.36}
- 2.101 “At dawn, at the close of the day, at midday, or at midnight he should thoroughly do the practice with the consort (*mudrā*). Otherwise there will be no accomplishment. When the practitioner stays among uncouth people, and is afraid that the teachings might be disparaged, he should visualize the union with consort in his own mind only, manifesting it in his imagination. Otherwise, the

practitioner should do this practice assiduously with a real consort. If a wisdom consort (prajñā) cannot be acquired in the flesh, [F.87.b] he should practice perpetually with those in 'the horizontal profession.'⁹¹ For if the practitioner does not physically touch the best of lotuses⁹² every day, every month of the year, his samaya becomes damaged. And when the samaya is damaged, he becomes negligent of his practice. Having restored his samaya of a bodhisattva, he should vow not to let this happen again thenceforth. Consequently, he should do the practice with the consort (mudrā) in secret, using secret substances, mantra, and tantric techniques, while keeping his samaya, following his prescribed conduct, and abiding in reality (*tattva*). Having attained awakening in this way, having inevitably reached the inconceivable state by means of the correct practice of union, he should meditate one-pointedly on the threefold universe as the inconceivable domain." {2.2.37}

- 2.102 *This concludes the second part of the second chapter, called "Meditating on the Meaning of Insight and Skillful Means."*

Part 3

- 2.103 "Now I will teach
The miraculous manifestation of all maṇḍalas—
The maṇḍala of glorious Vajrasattva and other deities,
Which is complete and perfect in every way. {2.3.1}
- 2.104 "Within the pleasure of the supreme secret,
One should practice the nature of them all.⁹³
In a secluded place, a residence,
Or one's own garden {2.3.2}
- 2.105 "One should perform each of the seals thoroughly,
And together with each of the Saṃvaras, in all their detail,
Complete all the other features necessary in a maṇḍala,
At one's leisure. {2.3.3}
- 2.106 "The maṇḍala of all the tathāgatas
Is the gnosis of emptiness itself;
It accomplishes all the practices
Of wrathful and peaceful deities. {2.3.4}
- 2.107 "How shall I explain the inconceivable
Dance of the buddhas,
The meditation of deity practice,
The ritual procedure of mantra recitation, {2.3.5}

- 2.108 “Or the images painted or sculpted,
Or any images mentally created?
All this has been taught by me in the tantras
For the benefit and advantage of beings. {2.3.6}
- 2.109 “While the holder of the vajra of emptiness (Vajradhara) is only one, [F.88.a]
The family of the tathāgatas is said to be fivefold.” {2.3.7}
- 2.110 Vajragarbha said:

“Please be so kind to explain,
O gentle lord of great bliss,
The nature of the letters and colors⁹⁴ visualized in the development stage,
And the order and arrangement of the deities’ arms.⁹⁵ {2.3.8}
- 2.111 “Please explain also the rules regarding the mantra recitation,
By means of which the practitioner will become accomplished.” {2.3.9}
- 2.112 The Blessed One said:

“Firstly, one should cultivate loving kindness;
Secondly, compassion;
Thirdly, sympathetic joy;
And lastly, equanimity. {2.3.10}
- 2.113 “Enumerating again, one should first awaken in emptiness;
Secondly, one should conceive the seed syllable;
Thirdly, one should generate the complete image of the deity;
And fourthly, one should do the placement of syllables. {2.3.11}
- 2.114 “One should visualize in front a sun disk transformed from the syllable *ra*,
And on it a double vajra scepter transformed from the syllable *hūṃ*.
One should visualize⁹⁶ a surrounding wall and a protective canopy
As made of such double scepters. {2.3.12}
- 2.115 “Then the wise practitioner should first visualize a corpse,
Which has the nature of the expanse of phenomena.
Then, standing on top of it,
He should conceive of himself as Heruka. {2.3.13}
- 2.116 “In his heart he should visualize the syllable *ra*,
And arising from it, a sun disk.
On that sun disk he should visualize the syllable *hūṃ*,
With the nature of wisdom and skillful means, {2.3.14}

- 2.117 “Black in color and very frightening.
The *hūm* then transforms into a vajra scepter.
In the center of the scepter’s hub,
He should once again visualize the very quintessence of *hūm*. {2.3.15}
- 2.118 “He should visualize that this transforms
Into the lord whose nature is hatred—
The great hero of adamantine origin,
Whose color resembles that of a blue lotus. {2.3.16}
- 2.119 “Alternatively, he should visualize him,
With strong faith, as reddish-blue,
Picturing him, the venerable one, in the sky above
As being of adamantine origin and filled with great compassion. {2.3.17}
- 2.120 “He should worship him by means of visualizing
The eight goddesses of offerings, adorned with all kinds of jewelry:
Gaurī who is holding a moon disk,
Caurī holding a sun disk, {2.3.18}
- 2.121 “Vetalī with a water vessel in her hand,
Ghasmarī holding medicines,
Pukkasī with a vajra scepter in her hand,
Śavarī holding tasty foodstuffs,⁹⁷ {2.3.19}
- 2.122 “Caṇḍālī sounding a ḍamaru, [F.88.b]
And Ḍombī embracing him around the neck.
The lord should be worshiped by these goddesses
According to the elaborate ritual procedure for offering. {2.3.20}
- 2.123 “Then he should become the nature of all phenomena,
Which is free from any reference.
He should visualize the seed syllable between the moon and sun disks,
Which emerge from the vowels and the consonants respectively. {2.3.21}
- 2.124 “That cognition is precisely what is called the being
Whose nature is the supreme joy.
Forms of light identical to his own body emanate forth,
Flooding the expanse of the sky. {2.3.22}
- 2.125 “Once the practitioner has absorbed them, drawing them back into his heart,
He should become Heruka—one whose nature is hatred. {2.3.23}
- 2.126 “In the center of the expanse of the sky
He should visualize a sun disk.

- Then from the syllable *hūṃ* atop the sun disk he arises,
 Reddish-blue in color, and adorned with all kinds of jewelry. {2.3.24}
- 2.127 “He has two arms, one face,
 Three eyes, and yellow, upward-flowing hair.
 With an angry gaze, and the body of a sixteen year old,
 He stands astride Bhairava. {2.3.25}
- 2.128 “With a vajra khaṭvāṅga in his left arm,
 A skull cup in his left hand,
 And a black vajra scepter in his right hand,
 Whose nature is to make the sound *hūṃ*, {2.3.26}
- 2.129 “The lord frolics in a charnel ground,
 Surrounded by the eight goddesses.
 The practitioner should visualize in this way
 The lord who is the supreme ambrosia of all practices. {2.3.27}
- 2.130 “He alone is the blessed practice of the union—
 The tathāgata Vajrasattva. {2.3.28}
- 2.131 “He should then assume the form of the angry Heruka
 Adorned with four arms,
 Meaning that he is the nature of the four joys
 And is purified of the four Māras. {2.3.29}
- 2.132 “Standing in the previously described maṇḍala circle,
 He has transformed from the seed syllable *hūṃ*.
 In his left hand there is a skull cup
 Filled with the blood of gods and demigods. {2.3.30}
- 2.133 “In his right hand he holds a flame-like vajra scepter,
 Frightening even fear itself.
 With his other two arms he is embracing the consort (prajñā),
 Who, for her part, is embracing him. {2.3.31}
- 2.134 “He should visualize her form
 As the Blessed Vajravārāhī. {2.3.32}
- 2.135 “First, he should meditate on emptiness.
 Then, on the pericarp⁹⁸ of a lotus
 He should visualize a full moon disk,
 And in the center of this moon disk, the syllable *hūṃ*. {2.3.33} [F.89.a]
- 2.136 “He should visualize the form of the deity

- With three faces and six arms.
The first⁹⁹ face is black,
The right one is white and peaceful, {2.3.34}
- 2.137 “And the left one is red in color.
The lord has three eyes that are sublime in appearance.
He is replete with all the adornments,
And stands on a skull cup platform. {2.3.35}
- 2.138 “In his hands he is holding a skull cup
Filled with excrement, urine, semen, and blood;
A bow and arrow;
A vajra scepter; and a bell. {2.3.36}
- 2.139 “The first right hand has a blazing vajra scepter,
And the third, a trident.
The glorious one is embraced by his consort (prajñā)
And adorned by a knot of matted hair. {2.3.37}
- 2.140 “He should repeatedly radiate blazing light
With scintillating clouds composed of buddhas.¹⁰⁰
The practitioner should then visualize
Himself in the center of a bhaga. {2.3.38}
- 2.141 “Then he should visualize the consort (mudrā)
As united with the main deity.¹⁰¹
On the lotus petals, he should draw the goddesses
Standing on skull cup platforms. {2.3.39}
- 2.142 “Their forms, of different colors, are pleasing to the mind
And they each have one face and four arms.
First,¹⁰² he should draw the beautiful consort (vidyā)
Who holds an arrow and bow, {2.3.40}
- 2.143 “A skull cup filled with semen,
And a goad.
Second, he should draw the goddess who has in her hands a spear,¹⁰³
A skull cup filled with blood, {2.3.41}
- 2.144 “A vajra scepter, and a noose.
He should draw her on the southern petal.¹⁰⁴
Third, on the northern petal,¹⁰⁵ he should draw
The goddess who has in her hands a sword, {2.3.42}
- 2.145 “A skull cup filled with water,

- A vajra scepter, and a bell.
 He should draw the fourth goddess
 On the western petal.¹⁰⁶ {2.3.43}
- 2.146 “In her left hands she is holding
 A khaṭvāṅga and a skull cup,
 And in her right hands
 A ‘flame thrower’ and a triple banner. {2.3.44}
- 2.147 “The fifth goddess has a staff¹⁰⁷ in her hand
 And holds a skull cup with another.
 She also holds a lotus and a ḍamaru.
 He should draw her in the northeastern quarter.¹⁰⁸ {2.3.45}
- 2.148 “In the northwestern corner he should draw¹⁰⁹
 The sixth goddess with a lotus in her hand.
 She also holds a skull cup filled with fat,
 A mirror, and an axe. {2.3.46}
- 2.149 “The seventh goddess has a lance in her hand.
 She also holds a conch shell, a discus weapon,
 And a skull cup filled with blood.
 He should draw her in the southwestern quarter.¹¹⁰ {2.3.47}
- 2.150 “The eighth goddess he should draw
 In the southeastern quarter.¹¹¹
 She is holding in her hands
 A pitcher, a vajra scepter, a bell, {2.3.48}
- 2.151 “And a skull cup filled with substances,
 Covered with human skin. [F.89.b]
 He should draw these goddesses on the petals
 And the lord Mahāsukha on the pericarp. {2.3.49}
- 2.152 “He should draw, in the secret maṇḍala,
 Various musical instruments.
 He should draw the gate keepers—
 A goddess holding a goad, {2.3.50}
- 2.153 “And likewise, one with a vajra noose, a chain,
 And a vajra bell.
 He should visualize himself in the center of a vulva,
 And later begin mantra recitation. {2.3.51}
- 2.154 “*Hūṃ* pertains to Vajrasattva;

- Om* is distinctiveness of tone;
Aḥ, which is of the color of pure crystal,
 Is perfectly endowed with speech. {2.3.52}
- 2.155 “He should add the syllable *hrīḥ*
 And also the word *svāhā*.
 This mantra has been taught as the one to recite,
 But, during meditation, it should consist of a single syllable.¹¹² {2.3.53}
- 2.156 “The syllable *hrīḥ* of the goddesses
 Should then be placed on the petals.
 It should be joined with the four seed syllables
 That are the nature of the four types of offerings. {2.3.54}
- 2.157 “It should be joined with the first sound (*om*), and so forth,
 And placed on the female gatekeepers all around.
 Then the practitioner should insert
 His vajra into the bhaga. {2.3.55}
- 2.158 “He should, at that point, utter the syllable *hūm*,
 And also the syllable *hrīḥ*.
 He should orally ingest the semen,
 Mixing it with the blood, when the woman is menstruating. {2.3.56}
- 2.159 “He should make offerings of flowers and fragrances
 To himself and also to the bhaga.
 At this point he should recite the mantra
 If he wants to attain siddhi. {2.3.57}
- 2.160 “There is Vajraraudrī
 And also Vajrabimbā.
 Vajrarāgī is the third
 And Vajrasaumyā the fourth. {2.3.58}
- 2.161 “The fifth is Vajrayakṣī
 And the sixth Vajraḍākinī.
 The seventh is Śabdavajrā
 And Pṛthvīvajrā is the eighth.” {2.3.59}
- 2.162 *Here concludes the third part of the second chapter.*

Part 4

- 2.163 “Listen well, Vajragarbha, about the preparation

- Of magical circles and their specifications, as required for
Pacifying, enriching, enthralling, and so forth,
And also protecting and assaulting. {2.4.1}
- 2.164 “The wise practitioner should have someone
Draw the outline of a wheel, with nine divisions¹¹³ and the rest,
And visualize the colors, and so forth,
As required for individual rituals involving the circle. {2.4.2}
- 2.165 “*Om t̄are tutt̄are ture svāhā*. {2.4.3} [F.90.a]
- “The seed syllables of this mantra are all-purpose—
The first (*om*) and the last (*svāhā*) are for homage and *homa* respectively.
The target’s name should be included in the middle,
Along with the phrase “please protect.”¹¹⁴ {2.4.4}
- 2.166 “He should fashion his form
From emptiness, by means of the wisdom of equality,
And position it within the protective circle,
The place of knowing everything as equal. {2.4.5}
- 2.167 “He should meditate that protection is provided
By wisdom beings, so that all dangers are kept at a distance.
Accepting the non-reality of sentient beings,
He should cultivate the state of deity yoga. {2.4.6}
- 2.168 “In the center of a moon disk
He should visualize a lotus throne
And imagine there his own body
As the goddess Tārā, who grants all siddhis. {2.4.7}
- 2.169 “He should visualize the following letters:
- “On his head, *om t̄are svāhā*.
On the eyes, *om tutt̄are*¹¹⁵ *svāhā*.
On the nose, *om ture*¹¹⁶ *svāhā*.
On the ears, *om tu svāhā*.
On the tongue, *om re svāhā*.
On the chest, *om t̄ariṇi svāhā*. {2.4.8}
- 2.170 “He should always wear this sixfold protection
And visualize himself as noble Tārā,
With two arms, sitting in the *sattvaparyāṅka* posture,
And adorned with all kinds of jewelry. {2.4.9}

- 2.171 “Her right hand grants fearlessness to all;
Her left one holds a lotus.
Among all the deities, he should propitiate
The one who is roused by the following king of mantras: {2.4.10}
- 2.172 “*Oṃ kurukulle hrīḥ svāhā.*

“This mantra accomplishes everything. {2.4.11}
- 2.173 “It protects from being bound by enemies and kings,
From poisons dreadful in their ways.
It arrests various fevers afflicting the body
And removes untimely death due to toxins and so forth. {2.4.12}
- 2.174 “Wherever there is fear,
He should employ this mantra.
A dull-witted¹¹⁷ person will become intelligent.
He should write it down and wear it for protection. {2.4.13}
- 2.175 “This sublime protection
Vanquishes every threat.
It protects everyone;
It is the unsurpassable essence of deity yoga. {2.4.14}
- 2.176 “He should visualize a sun disk
With blazing light rays,
And at its center the syllable *hrīḥ*,
Shining with red light. {2.4.15}
- 2.177 “Then, he should visualize himself
In Kurukullā’s form, with one face and four arms,
Holding in one pair of her hands an arrow and a bow,
And in the other pair, a lotus and a goad. {2.4.16} [F.90.b]
- 2.178 “By merely meditating on this
One can enthrall the threefold universe—
Kings with one hundred thousand repetitions of the mantra;
Ordinary people with ten thousand; {2.4.17}
- 2.179 “Animals, yakṣas, and so forth with ten million repetitions;
Demigods with seven hundred thousand;
Gods with two hundred thousand;
And followers of Mantra with one hundred. {2.4.18}
- 2.180 “This yantra-wheel¹¹⁸ has eight spokes,

- Is white, and has a beautiful glow.
Visualizing it as having the nature of equality,
And being in essence the threefold universe, {2.4.19}
- 2.181 “He should form himself as previously explained
With the aforementioned characteristics,
And then visualize [Prajñāpāramitā’s] yantra-wheel
In the rituals for making wisdom blaze forth. {2.4.20}
- 2.182 “He should recite, *Oṃ prajñe mahāprajñe hūṃ svāhā*.¹¹⁹ {2.4.21}
- 2.183 “He should visualize himself by means of merging with the essence
As Prajñāpāramitā, the very nature of wisdom made manifest,
Sitting in the center of a moon disk,
And blazing with a profusion of light. {2.4.22}
- 2.184 “She has two arms and sits in the *sattoaparyāṅka* posture.
Adorned with all kinds of jewelry,
Sublime with white radiance,
She should be construed as the very nature of wisdom. {2.4.23}
- 2.185 “When this mantra is recited
By those who are dull, or of inferior intellect,
Their wisdom will grow like the branch of a tree
Through their applying this method for increasing it. {2.4.24}
- 2.186 “In the center of a moon disk
He should place the seed syllable of Vairocana.
This syllable changes into the lord with one face and four arms,
Sitting in the center of a throne of human skulls. {2.4.25}
- 2.187 “Of gentle disposition, he holds a wheel, a bell,
A human skull, and a noose.
He radiates bursts of light all around
And is surrounded by a halo of flames. {2.4.26}
- 2.188 “Following the same procedure,
He should visualize Ratnasambhava—
Radiant yellow,
Resembling molten gold, {2.4.27}
- 2.189 “Sitting in the center of a throne of human skulls,
With one face and four arms,
Of heroic disposition, and holding a jewel, a goad,
A human skull, and a noose. {2.4.28}

- 2.190 “Following the same procedure, [F.91.a] he should visualize
The vajra holder of the lotus family (Amitābha),
With one face and four arms,
Shining like ruby, {2.4.29}
- 2.191 “Holding a bow and arrow, of heroic disposition,
Sitting on a throne of human skulls.
Holding in his other pair of hands a lotus and a noose,
He is adorned with all kinds of jewelry. {2.4.30}
- 2.192 “Following the same procedure, he should visualize
Amoghasiddhi, a sword in his hand,
Sitting in the center of a throne of human skulls,
With one face and four arms, {2.4.31}
- 2.193 “Holding a human skull and a vajra bell,
And brandishing a goad in one of his right hands.
He is the color of green beryl
And adorned with all kinds of jewelry. {2.4.32}
- 2.194 “In the middle of the expanse of the sky,
He should visualize a moon disk.
At its center, is the seed syllable *bhrūṃ* ¹²⁰
Which changes into the form of Locanā. {2.4.33}
- 2.195 “Sitting on a throne of human skulls,
She is adorned with eight arms
And holds in her hands a wheel,
A bow and arrow, a vajra scepter, a bell, {2.4.34}
- 2.196 “A noose, a sword, and a human skull.
She has one face and three eyes,
And is fully adorned with all kinds of jewelry,
Necklaces, and anklets. {2.4.35}
- 2.197 “She is white and very beautiful,
And she is wearing a crown of human skulls.
Next he should visualize, in the middle
Of the expanse of the sky, a full moon disk. {2.4.36}
- 2.198 “At its center there is the syllable *hūṃ*,
Which changes into the form of Māmakī,
Radiant blue in color,
Sitting in the center of a throne of human skulls. {2.4.37}

- 2.199 “She has three eyes, one face,
And is adorned with a garland of human skulls.
She holds a bow, an arrow,
A goad, a sword, {2.4.38}
- 2.200 “A noose, a scepter,
A bell, a human skull,
A wheel, a jewel, a lotus, and a khaṭvāṅga—
Twelve articles for her twelve hands. {2.4.39}
- 2.201 “Next he should draw a secret maṇḍala
Adorned with all embellishments.
In the center of the bhaga,
He should visualize a full moon disk. {2.4.40}
- 2.202 “There he should visualize the syllable *hrīḥ*,
And generate from it the goddess called Pāṇḍarā.
She is sitting on a throne of human skulls [F.91.b]
And blazes forth bright red light. {2.4.41}
- 2.203 “Replete with all adornments,
She is adorned with eight hands,
In which she is holding a bow,
An arrow, a lotus, a sword, {2.4.42}
- 2.204 “A skull cup, a vajra scepter, a bell,
A noose, and a jewel.
She is adorned with all kinds of jewelry,
And makes a jingling sound with her necklaces and anklets. {2.4.43}
- 2.205 “If the practitioner visualizes her as such,
He will swiftly attain the state of awakening.
Next he should visualize, in the sky above,
The disk of a full moon. {2.4.44}
- 2.206 “At its center there is the syllable *tārī*,
Which changes into the form of Tārā,
Adorned with eight arms,
Sitting on a throne of human skulls. {2.4.45}
- 2.207 “Impassioned, she holds in her hands a sword,
A lotus, a goad,
A skull cup filled with blood,
A noose, a wheel, {2.4.46}

- 2.208 “A bow, and an arrow.
He should visualize¹²¹ her with one face,
Of green color, with three eyes,
And adorned with all kinds of jewelry. {2.4.47}
- 2.209 “If the practitioner meditates in this way,
He will become equal to Vajrasattva.” {2.4.48}
- 2.210 *This concludes the sovereign second chapter of the glorious “Emergence from Samputa,”
so called to reflect the secret foundation of all tantras.*

3.

Chapter 3

Part 1

- 3.1 “Listen about the practice, as it really is,
Of generating Nairātmyā and Heruka,
One through which all wicked
And violent beings will be tamed.¹²² {3.1.1}
- 3.2 “The transformations effected by the ḍāka¹²³ and ḍākinīs—
All of them I will explain to you.
The vajra-holding Heruka, in his identity of Vajrasattva,
Will bring on the vajra-like state. {3.1.2}
- 3.3 “One should assume a wild form in a raging ring of flames;
It should be radiating all around.
One should next visualize a garland of seed syllables
In the center of a moon disk. {3.1.3}
- 3.4 “Then the vajra-holding Heruka, out of great passion,
Melts down along with his consort (vidyā).
Subsequently, the vidyās of the retinue exhort him,
By offering various songs, to rise again. {3.1.4}
- 3.5 “Pukkasī:

“ ‘Arise, O lord! You are the essence of compassion!¹²⁴
Please save me, Pukkasī.
Abandon your void nature!
Take me in union, O Great Bliss!’ {3.1.5} [F.92.a]
- 3.6 “Śavarī:

“ ‘Without you I would die.

Arise, Hevajra!
Abandon the state of the empty nature!
Fulfill the desires of Śavarī! {3.1.6}

3.7 Caṇḍālī:

“ ‘Invite the world, O lord of pleasure!
Why do you remain in the void?
I, Caṇḍālī, beseech you.
Without you I have no direction.’ {3.1.7}

3.8 Ḍombī:

“ ‘Arise, O magician!
May I know your mind!
Since I, Ḍombī, am swooning,
Do not interrupt your compassion!’ {3.1.8}

3.9 “The great Heruka arises then, in a fluid form,
From the syllables *aṃ* and *hūṃ*,¹²⁵
Spreading his feet on the ground
And threatening the gods and demigods. {3.1.9}

3.10 “From the syllables of the lord’s pleasure consort {dga’ ma}—
Hūṃ and *aṃ*,¹²⁶—in a frightful blaze of blue,
One should generate the goddesses of the retinue
From their seed syllables *gaṃ*, *caṃ*, *vaṃ*, *ghaṃ*, *puṃ*,¹²⁷ *śaṃ*, *laṃ*, and *ḍaṃ*. {3.1.10}

3.11 “In this circle of mothers, the blissful abode,
One should visualize the lord as follows:
He has eight faces, four legs,
And is adorned with sixteen arms. {3.1.11}

3.12 “Standing astride the four Māras,
And frightening even fear itself,
He expresses the moods of sensuality, heroism,
Disgust, fury, mirth, terror, {3.1.12}

3.13 “Compassion, wonder, and peace—
The nine moods of dramaturgy.
Wearing a skull-garland necklace,
He stands on a sun disk and performs his wild *tāṇḍava* dance. {3.1.13}

3.14 “Black and frightening,
He has a double vajra scepter fastened to the crown of his head.

- He emits the syllable *hūm* from his mouth
And his body is smeared with ashes. {3.1.14}
- 3.15 “Joined with Nairātmyā,
He is engaged in pleasurable union.
Motionless, he is attaining bliss;¹²⁸
Motionless, he dwells in his own nature. {3.1.15}
- 3.16 “His main face is black and smiling.
His right one is the color of a jasmine blossom.
His left face is red and very frightening,
And his top face is terrifying with its bared fangs. {3.1.16}
- 3.17 “He has twenty-four eyes altogether,
And his remaining faces are the color of bees.¹²⁹
In his right hands he holds a vajra scepter, a sword,
An arrow, a wheel, {3.1.17}
- 3.18 “A goblet, a staff,
A trident, and [F.92.b] a goad.
In his left hands he has a bell and a lotus,
And brandishes a bow and a khaṭvāṅga. {3.1.18}
- 3.19 “He also holds a skull cup, a jewel,
And a noose, and displays a threatening gesture.
He is surrounded by clouds of buddhas,
Radiating different colored lights all around. {3.1.19}
- 3.20 “In this way, one should then follow the routine
Of visualizing Gaurī, and so forth.
- 3.21 “Gaurī is white in color and is engaged¹³⁰
In the act of drawing a bow and arrow.
Her other implements are a skull cup full of blood
And a knife with a vajra handle. {3.1.20}
- 3.22 “Caurī is red in color,
And is known to hold a wheel, a goad,
A skull cup, and a ḍamaru drum.
One should visualize her as divinely beautiful. {3.1.21}
- 3.23 “Pramohā is black in color.
She holds a skull cup, a goblet,
A ploughshare for turning up the earth,
And in her right hand she brandishes a trident. {3.1.22}

- 3.24 “Vetalī is light yellow in color,
With wine and water in two of her hands,
And a sword and a skull cup in her other hands.
One should visualize her with an alluring form. {3.1.23}
- 3.25 “Pukkasī is yellow in color.
She holds a tendril of the wish-fulfilling tree,
A skull bowl filled with meat, and a jewel.
She displays a boon-granting mudrā. {3.1.24}
- 3.26 “Caṇḍalī is blue in color
And holds a wind-cloth.¹³¹
In her other two hands she holds
A skull cup and a white lotus.¹³² {3.1.25}
- 3.27 “Ghasmarī is yellowish green in color.
She holds a vajra-fire pit and an axe in two of her hands,
Has a skull cup filled with fat in her other left hand,
And displays a gesture of granting fearlessness with her other right hand.
{3.1.26}
- 3.28 “Śavarī is white in color,
With a khaṭvāṅga, a skull cup,
A vajra scepter, and a noose.
One should visualize [these goddesses’] forms in all their diversity. {3.1.27}
- 3.29 “They each have a creature: Gaurī, a *rohita* fish;
Caurī, a wild boar; Pramohā, a tortoise; Vetalī, a snake;
Pukkasī, a lion; Caṇḍalī, a tiger;
Ghasmarī, a jackal; and Śavarī, a bear.¹³³ {3.1.28}
- 3.30 “They are in the eight skull cups, respectively,
Of Gaurī, and so forth, in the right order.
These goddesses are adorned with all kinds of jewelry
And express the moods of sensuality, and so forth. {3.1.29} [F.93.a]
- 3.31 “There are also the following goddesses:
The horse-faced, the pig-faced, the dog-faced, and the lion-faced.
All have four arms and four faces,
And are adorned with serpent jewelry. {3.1.30}
- 3.32 “Also present are Vamśā, the flute goddess, Vīṇā, the lute goddess,
Mukundā, the kettle-drum goddess, and Murajā, the tambourine goddess.
They each have two arms, one face,

- And are adorned with all types of jewelry. {3.1.31}
- 3.33 “The faces—main, right, left—of the horse-faced goddess
Are, respectively, black, white, and yellow, with the upper face being green.
Those of the pig-faced goddess are—in the same order—
Yellow, black, and white, with the upper face being red. {3.1.32}
- 3.34 “The faces of the dog-faced goddess
Are red, black, and white, with the upper face being yellow.
Those of the lion-faced goddess
Are green, black, and white, with the upper face being the color of flames.
{3.1.33}
- 3.35 “Each of the goddesses has blazing, upward-flowing hair
And stands astride a corpse, her left leg extended and her right slightly bent.
They all have three eyes and are to be visualized
With faces expressing the moods of anger, sensuality, and mirth.” {3.1.34}
- 3.36 *This concludes the first part of the third chapter, on generating Heruka.*

Part 2

- 3.37 “Listen, Vajragarbha, O powerful king,
About the practice of Jñānaḍākinī,
Which is for those who abandon dualistic notions
And gain the wisdom of phenomena as nondual. {3.2.1}
- 3.38 “One should recite the following formula of purification
At the beginning of every practice three times:
- 3.39 “All phenomena are pure by nature;
I am pure by nature.
All phenomena have the pure nature of vajra;
I have the pure nature of vajra.
All phenomena have the pure nature of the union;
I have the pure nature of the union.^{134 135} {3.2.2}
- 3.40 “Having thus recited, the practitioner
Should meditate on the same.
He should then commence the meditation proper
In a place pleasing to the mind. {3.2.3}
- 3.41 “He should spread out a canopy,
Hang fabrics of various colors from it,

- And hoist up streamers and banners.
All around, throughout the ten directions, {3.2.4}
- 3.42 “He should strew various perfumes and flowers,
And then form a maṇḍala of scented powders.
There, through an instantaneous transformation,
He should visualize his own form as the deity. {3.2.5}
- 3.43 “Thus visualizing himself as Jñānaḍākinī,
The wise practitioner should first worship her with offerings. [F.93.b]
He should accordingly generate,
According to proper procedure, an ocean of wisdom. {3.2.6}
- 3.44 “He should then visualize Mount Meru,
With the four directions surrounding its peak having four different colors.
Atop the peak is a golden palace,
Bright and colorful with the seven types of jewels. {3.2.7}
- 3.45 “Around it are garlands of wind chime bells,
Spread all around as desired.
He should also visualize a lion throne
In each of the five places. {3.2.8}
- 3.46 “Then, visualizing a sun disk
Adorned with a white parasol,
He should, with the exhalation of his breath,
Project Jñānaḍākinī into its center. {3.2.9}
- 3.47 “She has three faces and six arms,
And sits in the sattvaparyāṅka posture.
She is adorned with loose, disheveled hair
And the five buddhas atop her head. {3.2.10}
- 3.48 “Blue in color, and with a terrifying form,
She is bedecked with adornments made of snakes.
Expressing the moods of mirth, anger, and sensuality,
She has three eyes, and is divinely beautiful. {3.2.11}
- 3.49 “She is laughing loudly, baring her fangs,
And beautiful in her red apparel.
She holds up a khaṭvāṅga,
And in her second hand, an axe. {3.2.12}
- 3.50 “In her third hand she has a vajra scepter.
In her first left hand, she has a bell;

- In her second left hand, an alms bowl;
And in her third, she holds a sword. {3.2.13}
- 3.51 “The wise practitioner should visualize her in the middle,
Radiating manifold rays of light.
To the east of Jñānaḍākinī, he should project,
With his outgoing breath, Vajraḍākinī. {3.2.14}
- 3.52 “She is white and exquisite,
Adorned with loose, disheveled hair,
Bedecked with adornments made of snakes,
And expressing the mood of sensuality. {3.2.15}
- 3.53 “She is bedecked with exquisite garments
And adorned with two arms.
He should visualize Vajraḍākinī
Carrying a khaṭvāṅga and a yogic alms bowl. {3.2.16}
- 3.54 “To the north of Jñānaḍākinī, projected with his outgoing breath,
He should visualize Ghorāḍākinī,
With two arms, sitting in the sattvaparyāṅka posture,
Resplendent with the color of molten gold. {3.2.17}
- 3.55 “She carries a khaṭvāṅga and a yogic alms bowl, [F.94.a]
Is adorned with loose, disheveled hair,
And her limbs are adorned with ornaments made of snakes.
Her figure is bedecked with exquisite garments.
- 3.56 “Thus should he visualize
The goddess called Ghorāḍākinī. {3.2.18}
- 3.57 “To the west of Jñānaḍākinī
He should project Vetālī.
Again,¹³⁶ she has two arms and sits in the sattvaparyāṅka posture.
She is blue in color and exquisite. {3.2.19}
- 3.58 “She holds a khaṭvāṅga and a yogic bowl,
And is adorned with loose, disheveled hair.
Snakes form her body ornaments,
And exquisite clothes embellish her figure. {3.2.20}
- 3.59 “To the south of Jñānaḍākinī
He should project the red Caṇḍālī,
Who holds a khaṭvāṅga and a yogic bowl,
And is adorned with loose, disheveled hair. {3.2.21}

- 3.60 “She has two arms, one face,
And is adorned with different ornaments.
The practitioner should thus visualize this pentad of goddesses,
Himself endowed with perfect beauty and form. {3.2.22}
- 3.61 “In the northeast he should visualize
The goddess Simhīnī with the face of a lion.
She is white and yellow, and stands with her right leg outstretched
And the left slightly bent, on a pedestal fashioned from the lord of nāgas. {3.2.23}
- 3.62 “She holds a vajra goad¹³⁷ and, in her other hand, a noose in a threatening
gesture.
She is nicely attired in exquisite garments.
He should visualize her body radiating
With a manifold blaze of light rays. {3.2.24}
- 3.63 “In the southeast there is the goddess called Vyāghrī
On a supreme throne made of seven types of jewels.
She has two arms, is blue and white in color,
And is beautifully attired and adorned with jewelry. {3.2.25}
- 3.64 “She holds a blazing vajra goad and a noose,
While forming a threatening gesture with her fingers.
He should visualize her body radiant
With a manifold blaze of light rays. {3.2.26}
- 3.65 “In the southwest there is the goddess Jambukī,
Laughing loudly and inspiring fear.
She is mounted on a buffalo.
Her body is red and black in color. {3.2.27}
- 3.66 “Her body is attired with exquisite garments
And she has two arms.
Her implements are a noose held with a threatening gesture and a goad.
She is adorned with ornaments made of snakes. {3.2.28}
- 3.67 “In the northwest there is the goddess Ulūkā,
Yellow and red in color.
She sits on a snake throne
And snakes, too, should be visualized as her ornaments. {3.2.29}
- 3.68 “She has two arms and sits in the sattvaparyāṅka posture. [F.94.b]
Her implements are a goad and a noose held with a threatening gesture.
One should visualize her body radiant

With a manifold blaze of light rays. {3.2.30}

- 3.69 “There are eight ḍākinīs in the center
And four on the outside.
Having visualized in this way the order of their distribution,
He should subsequently assign each one a place. {3.2.31}
- 3.70 “The royal goddess in the east, Ḍākinī,
Has two arms and is white in color.
She sits on a corpse¹³⁸
And is adorned with snakes as ornaments. {3.2.32}
- 3.71 “She is wild, with disheveled hair,
And her splendor is like that of a blazing fire.
Radiant, she raises her hands
To her mouth, laughing loudly. {3.2.33}
- 3.72 “In the north there is the royal goddess Dīpinī,
Wild, and yellow in color.
Frightening in form and baring her teeth,
She is attired in exquisite garments. {3.2.34}
- 3.73 “She sits on a corpse;
Her splendor is like that of a blazing fire.
Her two hands are folded together at her forehead,
Resembling the flame of a lamp. {3.2.35}
- 3.74 “In the west there is the goddess Cūṣiṇī,
Red in color and inspiring fear.
She sits on a corpse,
Attired in exquisite garments. {3.2.36}
- 3.75 “From her cupped hands she drinks blood,
Trickling in the form of a red thread.
Fierce and with the splendor of a blazing fire,
Cūṣiṇī is indeed a powerful deity. {3.2.37}
- 3.76 “In the south there is the goddess called Kambojī,
Shiny black in color.
She sits on a corpse,
Adorned with disheveled hair. {3.2.38}
- 3.77 “She looks resplendent in her red clothes
And is adorned with ornaments of snakes.
In her hands she holds a javelin and displays a threatening gesture.

- She makes everyone's mind free from delusion. {3.2.39}
- 3.78 "The all-knowing practitioner should always visualize
Each of them as wild and radiating like a blazing fire.
In front of these forms and images,
The pledge substances should be displayed accordingly.¹³⁹ {3.2.40}
- 3.79 "Taking the seventh syllable from the syllable of wind and the seventh from fire,
He should impel the latter seventh with the seed syllable of Vajrī.
This should be crowned by the *anunāsika* and supported by the sound *ū*.
This combination is known as the torrent of ambrosia."¹⁴⁰ {3.2.41}
- 3.80 *This concludes the second part of the third chapter.* [F.95.a]

Part 3

- 3.81 "Now I will teach the practice of Nairātmyā,
Briefly, as has been taught.
In the middle of space
One should visualize a sun disk, {3.3.1}
- 3.82 "Then the maṇḍala with its arrangement of elements
In the order of the appearance of the deities.
Before the maṇḍala comes earth and water,
And then fire, in their due order. {3.3.2}
- 3.83 "Then comes the great wind, and the symbols,
Which correspond to the order of the appearance of the deities.¹⁴¹
The maṇḍala, which arises out of the dharmodaya,
Has two pure and perfect overlapping areas: {3.3.3}
- 3.84 "One is formed by the circle of lotus filaments,
And the other is the supreme three bodies of the vajra holder.
One should visualize a corpse there,
Which is the seat for each of the fifteen goddesses. {3.3.4}
- 3.85 "Above it there is a moon disk,
And above the moon disk is the seed syllable;
Resting upon that is a sun disk.
From the meeting of these two disks comes great bliss. {3.3.5}
- 3.86 "The moon is then transformed into the vowels
And the sun into the consonants.
The meeting of the sun and the moon

- Is also known to be Gaurī and the other goddesses. {3.3.6}
- 3.87 “The moon represents mirror-like wisdom,
And the sun, the wisdom of equality.
The symbols of the chosen deity along with their seed syllables
Are said to be discriminating wisdom. {3.3.7}
- 3.88 “The unity of all of these is action-accomplishing wisdom,
Which corresponds to the purity of the deity’s full form.
The wise practitioner should cultivate these five aspects
According to the sequence just described. {3.3.8}
- 3.89 “The union of the vowels and consonants
Constitutes the seat of Vajrasattva.
Since the deity embryo arises from a letter,¹⁴²
The syllables *hūm* and *phaṭ* are not necessary. {3.3.9}
- 3.90 “He should visualize the chief deity of the maṇḍala
As arising from the syllable, which is the reflection of its essence.
With their faces, attributes, and so forth, as before,
With the radiance of the moon-stone gem, {3.3.10}
- 3.91 “All the goddesses manifest in full
From the nature of skillful means and wisdom.
The vowels are wisdom and the consonants, means,
Reflecting the distinction between the moon and sun. {3.3.11}
- 3.92 “Since Gaurī and the others should appear one by one,¹⁴³
Following the division of the colors,
He should make every effort
To correctly execute the maṇḍala procedure. {3.3.12} [F.95.b]
- 3.93 “The following five yoginīs are positioned
Within the inner enclosure;
The yoga adept should always conceive them to be,
In their natures, the five aggregates: {3.3.13}
- 3.94 “Vajrā is in the east; Gaurī is in the south;
Vāriyoginī is in the west;
Vajraḍākinī is in the north;
And the yoginī Nairātmyā is in the center. {3.3.14}
- 3.95 “Within the outer circle there are the following:
“Gaurī, Caurī, and Vetālī;

So too, Ghasmarī and Pukkasī.
Further, there are Śavarī and Caṇḍalī,
With Dombī completing the octet. {3.3.15}

3.96 “Down below and up above are known to be,
Respectively, Bhūcarī and Khecarī—
The first, moving, the other, stationary.
They have the nature of saṃsāra and nirvāṇa respectively. {3.3.16}

3.97 “All these goddesses can be described as follows:

“They are different colors, very wild,
And adorned with the five mudrās.
They have one face, four arms,
Three eyes, and are divinely beautiful. {3.3.17}

3.98 “They each wear a choker, earrings,
A wrist bracelet, and a waist chain.
They are adorned with the five buddhas,
Which constitute their five pure seals. {3.3.18}

3.99 “Each of them is said to look
Like the yoginī Nairātmyā,
Who, on her left side, holds a yogic alms bowl
And an upward-pointing khaṭvāṅga. {3.3.19}

3.100 “On her right side she holds a blue vajra scepter
And a flaying knife.
She stands on a corpse, ablaze with flames,
With red eyes and yellow, upward-flowing hair. {3.3.20}

3.101 “She is blue, brilliantly luminous,
And her hips are wrapped with a tiger skin.
She sits there in her divine beauty,
Glowing like the fire during the final destruction.¹⁴⁴ {3.3.21}

3.102 “To her right there is a yellow and blue¹⁴⁵ goddess, Khecarī;
To her left there is a red and blue one, Bhūcarī.¹⁴⁶
They each have two arms, a single face,
And are adorned with all types of jewelry. {3.3.22}

3.103 “They all extend forward their left hands, which hold skull cups,
And hold in their right hands flaying knives.
They express the moods of mirth, anger, and sensuality,¹⁴⁷
Abiding in the nature of reverence for him.¹⁴⁸ {3.3.23}

- 3.104 “The wise practitioner should visualize himself in the center
As the identity of the natures of the three *tattvas*,
Radiating all around light of different colors,
Composed of scintillating clouds of buddhas.” {3.3.24}
- 3.105 *This concludes the third part of the third chapter.* [F.96.a]

Part 4

- 3.106 “Now I will teach
The supreme great maṇḍala,
Which has the form of the vajradhātu
And is known as the vajradhātu itself. {3.4.1}
- 3.107 “One should purify the maṇḍala site,
Making it into a place of the great seal.
The follower of Mantra should execute the following,
Watching over every detail: {3.4.2}
- 3.108 “The wise practitioner should delimit the maṇḍala,
To the best of his ability, using a thread
That is new, well woven,
Of the right length, and beautiful. {3.4.3}
- 3.109 “The maṇḍala should have four corners and four doors,
And be finely adorned with porticos.
It should be provided with four threads¹⁴⁹
And adorned with fine fabrics and flower garlands {3.4.4}
- 3.110 “On all its sides,
Which are provided with gate-turrets,
He should delimit the outer maṇḍala
With lines of jewel-studded vajra scepters. {3.4.5}
- 3.111 “He should then enter the inner court,
Which has the shape of a circle;¹⁵⁰
It is strewn with vajra threads
And adorned with eight pillars. {3.4.6}
- 3.112 “It is adorned with five circles
Situated atop the vajra pillars.¹⁵¹
Then, in the center of the maṇḍala,
He should place an image of the Buddha. {3.4.7}

- 3.113 “Now I will explain to you the practice
Connected with the maṇḍala procedure just described.
- 3.114 “Starting precisely from there, the follower of Mantra should enter this dwelling
of the deity and visualize a moon disk transformed from the letter *a*. Above the
disk, he should visualize a white, five-pointed vajra scepter, according to
procedure. Having then made offerings to all the tathāgatas, and so forth, he
should prostrate himself, and say the following: {3.4.8}
- 3.115 “ ‘May all buddhas and bodhisattvas please keep me in their heart! From now
until I sit on the throne of liberation, I, named such and such,

“ ‘Give rise to the altruistic aspiration set on awakening—
Supreme and unsurpassable—
Just as the buddhas of the three times
Made their firm resolve to attain perfect awakening. {3.4.9} [F.96.b]
- 3.116 “ ‘I will firmly observe each of the three kinds of bodhisattva ethics:
The training in ethical discipline,
The gathering of wholesome qualities,
And the ethics of acting for the benefit of beings. {3.4.10}
- 3.117 “ ‘From now onward I will firmly uphold
The vow,¹⁵² born from the union with the buddhas,
Of Buddha, Dharma, and Saṃgha,
The three foremost and unsurpassable jewels. {3.4.11}
- 3.118 “ ‘Within the fold of the great vajra family,
I will firmly uphold the vajra, bell, and hand gestures
According to their true nature.
I will commit myself to the master. {3.4.12}
- 3.119 “ ‘Within the great jewel family, as is fitting,
I shall bounteously give the four kinds of gifts,
Performing this six times each day
As my delightful samaya. {3.4.13}
- 3.120 “ ‘Within the great pure lotus family,
Which emerges from great awakening,
I shall uphold the true Dharma—
The exoteric and esoteric dimensions pertaining to the three vehicles. {3.4.14}
- 3.121 “ ‘Within the fold of the great activity family
I shall uphold, in every respect,
The all-encompassing vow

- And perform the act of worship to the best of my ability. {3.4.15}
- 3.122 “ ‘Now that I have given rise to the altruistic aspiration set on awakening—
Supreme and unsurpassable—
And taken all the vows
For fulfilling the needs of all beings, {3.4.16}
- 3.123 “ ‘I shall ferry across those that have not yet crossed,
I shall liberate those that have not been liberated,
And I shall give comfort to the desolate,
Establishing all beings in nirvāṇa.’ ” {3.4.17}
- 3.124 Then the lord entered the meditative absorption called “that which arises from
the pinnacle of all vajra holders” and gave this inspiring teaching: {3.4.18}
“Now, staying in a place suitable for meditation, he should observe the
absence of intrinsic identity in all phenomena. Everything of an external and
internal nature is imputed by mind. There is nothing else that exists beyond
mind. Since all phenomena, being luminous, have never arisen in the first place,
he should mentally declare them to be unproduced. Then he [F.97.a] should
perceive his own mind, which is luminous by nature, in the form of a moon disk,
while reciting the following mantra with enthusiasm.¹⁵³
- 3.125 “ ‘Om, I penetrate my mind.’¹⁵⁴ {3.4.19}
- “This mind is like the sky—
Stainless despite the presence of clouds.¹⁵⁵
It is free from all dejection,¹⁵⁶
Being utterly devoid of mental constructs. {3.4.20}
- 3.126 “First it is visualized as the moon,
Cleansed of all the dirt of afflictions.
Therein enter all the qualities of the awakened ones
In the form of the short letter *a*, and so forth: {3.4.21}
- “*a ā ī ū ṛ ṝ ḷ e ai o au am aḥ.*” {3.4.22}
- 3.127 Vajragarbha then asked:
“What qualities, O Blessed One,
Make this moon disk unique?” {3.4.23}
- 3.128 The Blessed One said:
“It has three corners,¹⁵⁷ is big in size, and is
A receptacle for the qualities of all awakened ones.

3.129 “These qualities of the awakened ones enter into it in the form of the letter *a*, and the rest. Possessing the luster of a crystal or the moon, they come in atop the moon disk, causing the mind, which is luminous by nature, to expand.¹⁵⁸ The follower of Mantra should then generate the altruistic aspiration for awakening with the following mantra:¹⁵⁹

“*Om*, I give rise to bodhicitta.¹⁶⁰ {3.4.24}

3.130 “This bodhicitta arises from having performed this rite,
And it begets kindness toward all beings.
It is replete with wholesome qualities
And destroys all afflictions. {3.4.25}

3.131 “In the center of the moon disk
There is a second one—the moon of awakening. {3.4.26}

3.132 “Here, too, the qualities of the the awakened ones enter like stars in the form of the syllables *ka*, and so forth, by means of the qualities being reflected in the syllables. These syllables are:

“*ka kha ga gha ña ca cha ja jha ña ta tha da dha ña ta tha da dha na pa pha ba bha ma ya ra la va śa ṣa sa ha kṣaḥ*. {3.4.27}

3.133 “This maṇḍala procedure has not been taught in its entirety in other tantras. Here, in addition, in order to stabilize the generation of the mind of Samantabhadra, [F.97.b] he should visualize himself in the image of a radiant, white vajra scepter there in the middle of the aforementioned moon disk, while reciting the following mantra:¹⁶¹

“*Om* vajra! Please remain.¹⁶² {3.4.28}

3.134 “This conduct of awakening is unsurpassable.
Its basis, it should be well understood,
Is pristine, stainless wisdom without karmic stains. {3.4.29}

3.135 “In the center of the moon disk
He should visualize a vajra scepter. {3.4.30}

3.136 “A follower of Mantra should visualize himself with a vajra body that extends throughout the entire expanse of space.¹⁶³ {3.4.31}

3.137 “Then, while practicing the radiation and absorption
Of tiny vajra scepters, he should recite the following mantra:

Om, I am of the nature of vajra.¹⁶⁴ {3.4.32}

- 3.138 “This vajra, which is the body of all the buddhas,
Has neither appearance nor abode.
It is unborn, unfabricated, pure,
And devoid of nonexistence, and so forth. {3.4.33}
- 3.139 “It is unbreakable, indivisible, and ungraspable;
It is the dharmakāya free of attributes;
It arises as the nature of vajra¹⁶⁵ and is therefore
The unsurpassable vajra body.” {3.4.34}
- 3.140 Vajragarbha then asked, “How do I further meditate on this vajra, O Blessed One?” {3.4.35}
- The Blessed One said, “May all the tathāgatas listen! One should again visualize Vajrasattva—the reflection of the buddhas endowed with the supreme of all characteristics—while reciting the following mantra:
- “*Oṃ*, I am just like all the tathāgatas.¹⁶⁶ {3.4.36}
- 3.141 “The buddha body, its secret nature, and the conduct,
The range of experience, and the awakening to reality—
These are the five aspects of perfect awakening,
The pure nature of all the buddhas.” {3.4.37}
- 3.142 Then the great bodhisattvas, led by Vajragarbha, addressed the Blessed One yet again:
- “What, O Blessed One, are the secret vajra and lotus families?” {3.4.38}
- 3.143 The lord said:
- “The vajra family abides in all tathāgatas;
The lotus family includes great goddess deities.
That is why the vajra scepter is positioned above the lotus flower—
From there issue forth all the tathāgatas. {3.4.39}
- 3.144 “In this manner, one should generate oneself as Vairocana, visualizing, above and below, the syllables of the mantra. [F.98.a] Following the usual procedure, one should then emanate Mount Sumeru and a vast triangle, adorned with a maṇḍala of different colored lights. One should visualize, arising there, a beautiful palace, and in it, the syllable *paṃ*, which transforms into a multicolored lotus with a sun disk atop it. This is adorned with the syllables *ya*, *ra*, *la*, and *va*, in conjunction with the maṇḍalas of wind, fire, and so forth. Then, above that, with the appropriate mantra,¹⁶⁷ one should visualize a temple palace surmounted with a vajra-jewel pinnacle, shining with various jewels and gems, and adorned with colorful streamers and banners with tiny bells attached to

them, shaken by the wind. The palace is further adorned with garlands, chaplets, multi-string chains of pearls, and moon crescents. It is praised and glorified by all the tathāgatas inhabiting it. While visualizing this one should recite the mantra *hūṃ*. {3.4.40}

3.145 “Having placed this mantra, *hūṃ*, on a moon disk in one’s heart, one should visualize that it transforms into a five-pronged vajra scepter. One should repeatedly radiate from it five-pronged vajra scepters, and absorb them all back as buddhas. Next, one should visualize that the very same vajra scepter transforms into Vajrasattva, radiant like the color of the moon, and endowed with the supreme of all characteristics. {3.4.41}

3.146 “Sitting on a moon disk,
And adorned with all kinds of adornments,
The hero, handsome in his singular wisdom and joy,
Is holding a vajra scepter, a bell, {3.4.42}

3.147 “A sword, a goad,
A skull cup, and a noose.
The face on the right is black,
And the one on the left, red. {3.4.43}

3.148 “He has three faces and six arms
And is divinely beautiful, with three eyes on each of his faces.
One should visualize him in a maṇḍala of pleasure,
Nestled in the lotus of his consort (vidyā). {3.4.44}

3.149 “One should imagine that he is endowed with all the supreme
Characteristics consistent with his being the lord of the maṇḍala.¹⁶⁸ {3.4.45}

3.150 “In the east there is Vairocana;
In the south, Ratnasambhava;
In the west, Amitābha;
And in the north, Amoghasiddhi. {3.4.46} [F.98.b]

3.151 “In the northeast there is Locanā;
In the southeast, Māmakī;
In the southwest, Pāṇḍaravāsini;
And in the northwest, Tārā. {3.4.47}

3.152 “In the outer circle,

“White Raudrī in the east,
Yellow Vajrabimbā in the south,
Red Rāgavajrā in the west,

- And green Vajrasaumyā in the north. {3.4.48}
- 3.153 “In the northeast there is white and yellow Vajrayakṣī;
In the southeast, yellow and red Vajraḍākinī;
In the southwest, red and blue Śabdavajrā;
And in the northwest, green and white Pṛthivīvajrā. {3.4.49}
- 3.154 “In the outer circle,¹⁶⁹
“In the northeast, Vaṃśā; In the southeast, Vīṇā;
In the southwest, Mukundā;
And in the northwest, Murajā. {3.4.50}
- 3.155 “Vaṃśā and the other three have two arms and a single face. {3.4.51}
“On the outer rim there should be placed the yoginīs of the maṇḍala, each holding her respective emblem—the flower, and so forth. They likewise have two arms. {3.4.52}
- 3.156 “At the eastern gate one should draw the goddess Vajrāṃkuṣī, the color of dark sky, with her right and left faces black and white respectively. In her first hand she holds a goad, in the second she brandishes a sword, and in the third she holds a discus. Her left hands hold a noose, display a threatening gesture, and hold a bell. These are the emblems in her six hands. {3.4.53}
- 3.157 “At the southern gate one should draw the white and yellow mother,¹⁷⁰ Vajrapāśī, whose right and left faces are black and red respectively. In her right hands she brandishes a noose, a vajra scepter, and a sword. In her left hands she holds a discus and a bell, and holds a noose while forming a threatening gesture. These are the emblems in her six hands. {3.4.54}
- 3.158 “At the western gate one should draw Vajrasphoṭā,¹⁷¹ red in color and with great brilliance. Her right and left faces are black and white respectively. In her six hands she is holding, on the right, a fettering chain, a vajra scepter, and a sword, and on the left, a discus, a bell, and a goad. These are the emblems in her six hands. {3.4.55} [F.99.a]
- 3.159 “At the northern gate there is the terrifying Vajraghaṇṭā. She has three faces: the middle one is green, the right one black, and the left one white. In her six hands she holds a bell, a vajra scepter, a sword, a discus, a goad, and a noose. {3.4.56}
“All should be visualized standing on a sun disk upon a multicolored lotus, with their blazing hair flowing upward. {3.4.57}
- 3.160 “In the intermediate directions, starting from the southeast, there are yoginīs who hold their respective emblems—the flower, and so forth. They are typically known to possess two arms. {3.4.58}

- 3.161 “At the gates starting from the east, there are yoginīs holding a goad, a noose, a fettering chain, and a bell. Thus the maṇḍala is provided with gatekeepers. {3.4.59}
- 3.162 “The syllables *jaḥ*, *hūm*, *vaṁ*, and *hoḥ* are taught to be their respective heart mantras; there is no doubt about this. Through being arranged, fashioned, and so forth in this manner, this is the outer maṇḍala of glorious Vajrasattva, replete with the emblems and gestures. {3.4.60}
- 3.163 “Inside the outer maṇḍala, the same design as before, is another, half its size—the maṇḍala of the wind element, in the shape of a half-moon disk, adorned with eight pillars, and surrounded on the outside with a quadruple line. {3.4.61}
- 3.164 “In all the locations assigned to the respective deities, one should arrange Gaurī and the others, along with their thrones, as described. In the center one should visualize the syllable *hrīḥ*;¹⁷² in the quarter toward the east, the syllable *hrīḥ*;¹⁷³ in the south, the syllable *hīḥ*;¹⁷⁴ in the west, the syllable *gīḥ*;¹⁷⁵ in the north, the syllable *jīḥ*;¹⁷⁶ in the southeast, the syllable *taṁ*; in the southwest, the syllable *jaṁ*; in the northwest, the syllable *maṁ*; and in the northeast, one should place the syllable *haṁ*. {3.4.62}
- 3.165 “In the outer circle, in the southeast, one should place the syllable *om*; in the southwest, the syllable *aṁ*;¹⁷⁷ in the northwest, the syllable *eṁ*;¹⁷⁸ and in the northeast, one should place the syllable *aiṁ*.¹⁷⁹ {3.4.63}
- “At the eastern gate one should place the syllable *jaḥ*; at the southern gate, the syllable *hūm*; at the western gate, the syllable *vaṁ*; and at the northern gate, the syllable *hoḥ*. {3.4.64}
- 3.166 “Further outside one should visualize, surrounding the maṇḍala, the eight charnel grounds. One should place there the eight great spirits, Indra, and the others, who are very frightened. {3.4.65} [F.99.b]
- 3.167 “In the east one should draw
A host of gods sitting upon a bodhi tree.
In the south one should draw
The powerful lord Yama atop a mango tree. {3.4.66}
- 3.168 “In the west one should place
The king of clouds¹⁸⁰ on an aśoka tree.
Likewise, in the north one should situate
The army of yakṣas on a bodhi tree. {3.4.67}
- 3.169 “Similarly, in the southeast one should draw
A crowd of ṛṣis upon a pongamia tree.
In the southwest, on a jasmine shrub,
One should place rākṣasas and the like. {3.4.68}
- 3.170 “In the northwest one should draw

- The lord of wind¹⁸¹ on a crepe jasmine bush.
In the northeast one should draw
A crowd of pretas on a banyan tree. {3.4.69}
- 3.171 “One should live covered in ashes
Along with Rudra, Indra, Upendra, Candra
Arka, and Yama, who were sealed
And confounded, and their treasures enjoyed.¹⁸² {3.4.70}
- 3.172 “Further, diligently practicing skillful means and wisdom,
One should carry, on one’s left side,
A khaṭvāṅga and a skull cup filled with blood,
While gently sounding a bell. {3.4.71}
- 3.173 “In one’s right hand one should carry
A blazing vajra scepter, which frightens even fear itself.
Having assumed the *ardhaparyāṅka* posture,
One should press down on one’s left thigh.¹⁸³ {3.4.72}
- 3.174 “Stepping over Brahmā, and so forth,
One should enjoy this act in a manly manner.¹⁸⁴
He will give . . .¹⁸⁵ {3.4.73}
- 3.175 “If the practitioner meditates
Visualizing multicolored light all around
That takes the form of scintillating clouds of buddhas,
He will swiftly gain accomplishment.” {3.4.74}
- 3.176 *This concludes the sovereign third chapter of the glorious “Emergence from Sampuṭa.”*

Chapter 4

Part 1

4.1 [Vajragarbha said:]

“I would like to hear, O Blessed One,
About the characteristics of the external signs.¹⁸⁶
Please tell me, O great sage,
This secret of yogins and yoginīs.” {4.1.1}

4.2 The lord then entered the meditative absorption called “the power of ḍākinīs’ conquest” and explained the pledge signs of ḍākinīs. {4.1.2}

4.3 “The vajra (male sexual organ)¹⁸⁷ is in Kollagiri
And the lotus (female sexual organ) is in Muṃmuni.
The rattle of the wood (hand-drum) is unbroken;
It sounds for compassion, not for quarrels.¹⁸⁸ {4.1.3} [F.100.a]

4.4 “Here we eat strength (meat)
And drink passion (wine) extravagantly.
Hey, the Kālīñjaras (worthy ones) may enter here;
The emissions (unworthy ones) are excluded. {4.1.4}

4.5 “We ingest the four ingredients¹⁸⁹ (feces)—
Also musk (urine), olibanum (menstrual blood), and camphor (semen).
Here we eat jasmine wood (condiments) and rice products (human flesh)
To our satisfaction. {4.1.5}

4.6 “We do swinging (coming) and phlegm (going)
Without thinking in terms of ‘pure’ and ‘impure.’
Our bodies are naked (adorned with bone ornaments).
Here we enter the corpse (our refuge). {4.1.6}

- 4.7 “At the sandalwood (our meeting) we perform the olibanum (sex act);
Here small drums (the untouchables) are not shunned. {4.1.7}
- 4.8 “*Mukhe, ghoghu, gughu, mughu, lughu, duṣṭu*—one should enthusiastically utter these code words when the signs of a yoginī are seen.¹⁹⁰ {4.1.8}
- 4.9 “And also:

“*Ḍā, ḍī, pu, su, mā, yo, bhī, vī, lu, strī, sa(?), pe, phī(?), bha, bhū, pī, dū, ḍī, ma, strī, kū, hā, ja, ke, bha, sva,*¹⁹¹ *pra, jā, o, mā, go, rā, de, mā, kā,*¹⁹² *tri, ko, ka, la, kā, hi, mre(?), śri, sau, su, na, si, ma, ku.*¹⁹³ {4.1.9}
- 4.10 “Now I shall explain the outer¹⁹⁴ secret signs
In the prescribed order,
Through which a [vajra] brother or sister
Can be recognized without doubt. {4.1.10}
- 4.11 “The *potanḡī*¹⁹⁵ gesture is answered with the same. Other code words and signs used are *gamu, lumba*, ‘swallowing,’ ‘wooden vessel,’ ‘heart,’ ‘Kuru woman,’ ‘earring,’ *alikaṛaṇa*, ‘boar,’ ‘hearing,’ ‘churning,’ ‘man,’ ‘palm of the hand,’ ‘hell,’ ‘someone,’ *kākhilā*, ‘sighing,’ ‘enclosure,’ ‘cessation,’ ‘cruel one,’ ‘end,’ ‘scorpion,’ ‘younger sister,’ *mudaka*, ‘the grasping one’ which means ‘mudrā,’ ‘touching the teeth,’ ‘perfume seller,’ ‘arrival’ which means ‘from what place,’ ‘ray of light,’ ‘hanging down,’ ‘teeth,’ ‘cessation,’ ‘report,’ ‘smoke,’ ‘fond of smoke,’ ‘summit,’ ‘rivulets,’ ‘finger,’ ‘mouth,’ ‘stripe(?),’ ‘eating,’ ‘series,’ ‘intention,’ ‘movement,’ ‘lord of animals,’ ‘circle,’ ‘the same,’ *phālguṣa*, ‘great syllable,’ *chā, nā, go, ma, bhā, hā*, ‘makers of offerings(?)’ and ‘remaining.’ A particular message is conveyed when one is touching one’s mouth or one’s teeth. [F.100.b] ‘Bashful.’ A particular message is conveyed when one is touching space, or touching one’s thighs below.¹⁹⁶ The signs and their responses are thus laid down.” {4.1.11}
- 4.12 *This concludes the first part of the fourth chapter on the secret language of letters and speech.*

Part 2

- 4.13 “Listen, O most compassionate Vajragarbha,
With undivided attention. {4.2.1}
- 4.14 “Dākinīs are known to be of seven types:
Rūpikā, Cumbikā, Lāmā,
Parāvṛttā, Samālikā,
Anivṛttikā, and Aihikī. {4.2.2}

- 4.15 “She who gazes with passion
And then frowns,
Whose beauty seduces at first¹⁹⁷
But later brings ruin,¹⁹⁸
Is known as Rūpikā, the beautiful;
She is served¹⁹⁹ in nonduality by the valiant. {4.2.3}
- 4.16 “She who kisses a child as soon as she sees it,
Regardless of whether the child is lovable or not,
Is known as Cumbikā, the kisser.
This ḍākinī is very congenial.²⁰⁰ {4.2.4}
- 4.17 “She who has an animal gaze and an angry expression,
Who threatens with her knitted eyebrows,
And frightens others with her heavy sighs,
Is to be known as Lāmā. {4.2.5}
- 4.18 “She who frightens away
All wild boars, jackals, cats, and horses
Is called Parāvṛttā, the one who repels.²⁰¹ {4.2.6}
- 4.19 “She who is happy and laughs gregariously,
And who, once gone, never returns
Is known as Samālikā. {4.2.7}
- 4.20 “She by whose touch, when she is upset, one will die—
Whether it be by her hand, a clod of earth where she walked,
Her foot, the end of her garment, or a stick that she touched—
Is called Anivṛttikā. {4.2.8}
- 4.21 “She who laughs, talks, cries,
Or suddenly gets angry
Is known as Aihikā,
The ḍākinī, mother of yogins.²⁰² {4.2.9}
- 4.22 “They each hold a skull cup, an axe, an elephant tusk, a banner made from
crocodile skin, a sword, a lance, and a conch, which are known to be their seven
respective implements.²⁰³ {4.2.10}
- “The adept of yoga should always be able to recognize these signs according
to the procedure of sampuṭa.”²⁰⁴ {4.2.11}
- 4.23 *This concludes the second part of the fourth chapter on the characteristics and signs
particular to demon ḍākinīs of charnel grounds.*

Part 3

- 4.24 “Now I will teach
The telltale signs of the lāmās. [F.101.a]
If a woman has a pink complexion,
And eyes elongated like lotus leaves,²⁰⁵ {4.3.1}
- 4.25 “And if she always prefers white clothes,
Smells of fresh sandalwood,
Delights in the company of bliss-gone ones,
And responds to affectionate glances, {4.3.2}
- 4.26 “One should draw a lotus in one’s house and worship it,
For she belongs to the family of Padmanarteśvara.²⁰⁶
If a woman has the sign of a trident between her eyebrows,
A dark blue face, a white body,²⁰⁷ {4.3.3}
- 4.27 “And the hue and scent of a blue lotus,²⁰⁸
One should draw a vajra scepter in one’s house and always worship it,
For she arises from the family of the glorious Heruka
And is known as the ‘tranquil²⁰⁹ ḍākinī.’ {4.3.4}
- 4.28 “If a woman has red eyes, a pink complexion,
Red feet and hands,
And is always delighted
In the company of goats and chickens, {4.3.5}
- 4.29 “One should draw a vajra scepter in one’s house
And always worship it,
For there is no doubt that such ḍākinīs
Arise from the family of glorious Heruka. {4.3.6}
- 4.30 “If a circle is visible
On a woman’s forehead or hand;
If she has a yellow and dark blue complexion,
And always prefers yellow clothes; {4.3.7}
- 4.31 “And if she is possessed of great beauty and grace,
And her head smells of flowers,²¹⁰
One should, accordingly, draw a circle in one’s house,
For she belongs to the Tathāgata family. {4.3.8}
- 4.32 “If a woman is black and dark blue,
And has prominent, white fangs;
If she is beautiful and unremittingly cruel

- And always wears her hair loose; {4.3.9}
- 4.33 “And if she enjoys bathing constantly
And always talks a lot,
One should draw a vajra scepter in one’s house,
For such a woman arises from the family of Vajravārāhī. {4.3.10}
- 4.34 “If a woman is white with a golden hue,
Has bright eyes, and is hairy;
If a vajra scepter is visible
On her forehead or hand; {4.3.11}
- 4.35 “And if she is of royal stature,²¹¹
Proud, always speaks the truth,
And exudes the scent of jasmine,
One should draw a vajra scepter in one’s house
And worship it continually, {4.3.12}
- 4.36 “For she is the great queen of yogins, the exalted one,
Arisen from the family of Khaṇḍarohā. [F.101.b]
Again, if a woman is fond of eating meat
And her eyes are the color of collyrium; {4.3.13}
- 4.37 “If she has the sign of a spear on her forehead
And takes pleasure in cruel acts;
If she continually frequents charnel grounds
And is neither frightened nor squeamish; {4.3.14}
- 4.38 “And if she has a convergence of wrinkles²¹² on her forehead,
One should draw a skull cup in one’s house
And always worship it,
For she arises from the family of Heruka. {4.3.15}
- 4.39 “If a woman has the complexion of a rain cloud
And uneven teeth,
And if she continually commits cruel acts
And the teeth in the left side of her mouth protrude, {4.3.16}
- 4.40 “One should draw an axe in one’s house
And always worship it,
For there is no doubt that she is a ḍākinī,
Arisen from the family of Vināyaka. {4.3.17}
- 4.41 “If a woman has curly hair
And a round face;

- If she typically has facial hair,
Long eyebrows, and body hair; {4.3.18}
- 4.42 “If she dresses in white, and is pure and gentle;
And if she speaks the truth unwaveringly
And always delights in the true Dharma,
She should be known as Vīrabhāginī, sister of the valiant. {4.3.19}
- 4.43 “One should make the lotus gesture to her,
And again, the tortoise gesture.
One should honor the ritual pitcher
As this is the prescribed “gesture of response.” {4.3.20}
- 4.44 “On the tenth lunar day
One should draw a lotus in one’s house.
Again, if a woman has fleshy lips, and elongated eyes;
If her eyes are reddish-yellow; {4.3.21}
- 4.45 “If she is blessed with good fortune and wealth,
And has the complexion of a yellow jade orchid flower;
If her body is long, she has long hands,
And if she is fond of colorful clothes; {4.3.22}
- 4.46 “If there are three lines on her forehead
Or at the border of her hairline above it;
If she laughs and rejoices;
If she crosses one’s path, then stops; {4.3.23}
- 4.47 “And if she is typically fond of stories about
People killed in battles, then,
If one sees a wanton woman like this,
One should show her the spear gesture. {4.3.24}
- 4.48 “Drawing in one’s left foot,
One should perform a dance.
A gesture prescribed in response to this
Is turning one’s body to the left. {4.3.25}
- 4.49 “One should worship her on the fourteenth and the eighth lunar days, [F.102.a]
Having drawn the shape of a spear in one’s house—
This is to reflect the fact that she belongs
To the lāmā goddesses of the family of Amitābha, the lord of the world.²¹³
{4.3.26}
- 4.50 “If a woman has a pink complexion

- And greenish-yellow eyes;
 If her hair is curly
 And she wears a hair band; {4.3.27}
- 4.51 “If a single long line
 Is etched on her forehead,
 Extending upward,
 And she is fond of red clothes; {4.3.28}
- 4.52 “If she continually laughs, sings,
 And suddenly gets angry;
 And if she always delights in quarrels,
 Showing exceptional fickle-mindedness, {4.3.29}
- 4.53 “When one sees a wanton woman like this,
 One should make the lance gesture.
 A second gesture, that of the bell,
 Should then be made with care.²¹⁴ {4.3.30}
- 4.54 “Turning one’s body to the left
 Is the prescribed response gesture.
 Again, if a woman is short
 And has thick shins, {4.3.31}
- 4.55 “And if she is typically fond of yellow clothes
 And her clothes hang loosely around her neck—
 When seeing a wanton woman such as this,
 One should make the wheel gesture. {4.3.32}
- 4.56 “A second gesture, that of the conch,
 Should then be given with care.²¹⁵
 Turning one’s body to the left
 Is the prescribed response gesture. {4.3.33}
- 4.57 “One should draw a vajra scepter in one’s house
 On the fourteenth lunar day, right for her worship.
 Again, if a woman is hairy all over
 And has yellowish-black eyes; {4.3.34}
- 4.58 “If she grimaces frighteningly, baring her teeth;
 If her face is thick, with a fleshy mouth,
 Pouting lips, deeply set eyes,
 And a crooked nose; {4.3.35}
- 4.59 “If she ever displays gandharva skills;²¹⁶

And if she is of the color of dark cloud and has a big belly—
When seeing a wanton woman like this,
One should make the snake gesture. {4.3.36}

4.60 “A second gesture, that of the lance,
Should be given with care.
As before, turning one’s body to the left
Is the prescribed response gesture. {4.3.37}

4.61 “One should draw teeth in one’s house
On the eleventh lunar day, right for her worship,
And honor them at all times.” {4.3.38}

4.62 *This concludes the third part of the fourth chapter on sign gestures.*

Part 4

4.63 “Now I will teach more on
The signs of bodily gestures.
If a woman touches the topknot on her head,
One should show her one’s head. {4.4.1} [F.102.b]

4.64 “If she points at her forehead,
One should show her one’s cheek.
If she shows her teeth,
One should show her one’s tongue. {4.4.2}

4.65 “If she touches her lips,
One should point at one’s chin.
If she touches her neck,
One should show her one’s abdomen. {4.4.3}

4.66 “If she points at her abdomen,
One should show her one’s navel.
If she shows her bristling bodily hair,²¹⁷
One should point at the ground. {4.4.4}

4.67 “If she shows her secret part,
One should show her one’s liṅga.
If she shows her knee,
One should point at one’s shin. {4.4.5}

4.68 “If she shows her hand,
One should show her one’s arm.

- If she shows her foot,
One should show her the sole of one's foot. {4.4.6}
- 4.69 "If she shows her finger,
One should show her a fingernail.
If she points at the ground,
One should point at the sky. {4.4.7}
- 4.70 "If she points at the sky,
One should point at the sun.
If she points at a river,
One should point toward the ocean. {4.4.8}
- 4.71 "If she shows one finger,
This means 'you are welcome.'
If she shows two fingers,
This means 'you are most welcome.' {4.4.9}
- 4.72 "If she makes a gesture with her right eyebrow,
One should make the same with the left eyebrow—
These two gestures signify the two teachers."²¹⁸ {4.4.10}
- 4.73 *This concludes the sovereign fourth chapter on the sign language of vajraḍākinīs in the glorious "Emergence from Samputa," so called to reflect the secret foundation of all tantras.*

5.

Chapter 5

Part 1

- 5.1 “Now I will teach
About the gathering of all sublime people.
There, one should consume a dish of good food,
Served in a dish with two compartments. {5.1.1}
- 5.2 Vajragarbha asked, “Blessed One, what places are places of gatherings?” {5.1.2}
The Blessed One said:
- 5.3 “There are pīṭhas and auxiliary pīṭhas,
And likewise, kṣetras and auxiliary kṣetras.
There are also chandohas and auxiliary chandohas,
Melāpakas and auxiliary melāpakas. {5.1.3}
- 5.4 “There are charnel grounds and auxiliary charnel grounds,
Pīlavas and auxiliary pīlavas.
These are the twelve types of meeting places. [F.103.a]
The lord of the ten bhūmis has not specified
Any places other than these twelve.” {5.1.4}
- 5.5 Vajragarbha asked, “O Blessed One, which places are the pīṭhas, and so forth?
What are the twelve types of places? Please be so kind as to explain, you who are
born of greatness.” {5.1.5}
The Blessed One said:
- 5.6 “Jālandhara²¹⁹ is said to be a pīṭha,
And so, too, is Oḍḍiyāna.
Pūrṇagiri²²⁰ is a pīṭha,
And so is Arbuda. {5.1.6}

- 5.7 “Godāvarī is said to be an auxiliary pīṭha,
And so, too, is Rāmeśvara.
Devīkoṭa has been proclaimed to be likewise,
And so, too, Mālava. {5.1.7}
- 5.8 “Kāmarūpa and, likewise, Oḍra
Have been proclaimed to be kṣetras.
Triśakuni is an auxiliary kṣetra,
And so is Kośala. {5.1.8}
- 5.9 “Kaliṅga is said to be a chandoha,²²¹
And so, too, is Lampāka.
Kāñcī has been declared to be an auxiliary chandoha,
And so, too, has Himālaya. {5.1.9}
- 5.10 “Pretādhivāsinī is a melāpaka,
And so is Gṛhadevatā.
Sauraṣṭra is an auxiliary melāpaka,
As is Suvarṇadvīpa. {5.1.10}
- 5.11 “Nagara is famed as a charnel ground;
So, too, is Sindhu.
Maru is said to be an auxiliary charnel ground,
And so is Kulatā. {5.1.11}
- 5.12 “Kāruṇya is said to be a pīlava,
And so is Karmārapāṭaka.
Harikela is a pīlava,²²²
And so is the middle of the salt ocean, Lavaṇasāgara. {5.1.12}
- 5.13 “Vindhyā and Kaumārapaurikā
Are auxiliary pīlavas.²²³
Adjacent to them are the charnel grounds
Pretasaṃghāta and Udadhitāṭa.²²⁴
Udyāna and Vāpikātīra
Are said to be auxiliary charnel grounds. {5.1.13}
- 5.14 “Now I will explain the manner in which such places are inhabited.

“Viraja is inhabited by a goddess living in a mango tree,
Koṅkana is inhabited by one in a *somavarṇikā* tree,
Caritra, by one in a pongamia tree,
And Aṭṭahāsa, by one living in a kadamba tree. {5.1.14}
- 5.15 “Devīkoṭa is inhabited by a goddess living in a banyan tree,

- Harikela, by one in a *hari* ²²⁵ tree,
 Uḍḍiyāna, by one in an aśoka tree,
 And Jālandhara, by one in a thorn apple tree.²²⁶ {5.1.15}
- 5.16 “A pīṭha is the bhūmi called Joyous,
 And an auxiliary pīṭha, the bhūmi called Stainless.
 A kṣetra should be known as the bhūmi Shining, [F.103.b]
 And an auxiliary kṣetra as Blazing Wisdom. {5.1.16}
- 5.17 “A chandoha should be known as the bhūmi Revealed,
 And an auxiliary chandoha as Difficult to Conquer,²²⁷
 A melāpaka as the bhūmi Far Gone,
 And an auxiliary melāpaka as Immovable. {5.1.17}
- 5.18 “A charnel ground is the bhūmi Excellent Intelligence,
 And an auxiliary charnel ground, Cloud of Dharma.
 The ‘barbarous’ language of the yoginī
 Thus depicts the bhūmis of the ten perfections. {5.1.18}
- 5.19 “One should visualize, externally and internally,
 All these different attributes as has been explained.²²⁸ {5.1.19}
- 5.20 “In addition, I will explain what days are suitable for a successful gathering of
 yoginīs.
 “The fourteenth and the eighth day
 Of the moon’s waning fortnight are particularly recommended
 For consuming someone killed by a banner²²⁹ or a weapon,
 Or one who has been born seven times.²³⁰ {5.1.20}
- 5.21 “Generating compassion with ardor,
 The wise practitioner should perform the act of killing.
 Since those devoid of compassion will not succeed,
 One should therefore train in compassion. {5.1.21}
- 5.22 “ ‘Just as I feel for myself, so too should I for sentient beings.
 I am just as any other living being.’
 Reflecting thus, and remaining in union with the deity,
 One will swiftly attain success.” {5.1.22}
- 5.23 *This concludes the first part of the fifth chapter on meeting places.*

Part 2

- 5.24 Vajragarbha said:

“I would like to hear, O lord of knowledge,
About the characteristic of the secret lotus.
What is its use in the stages of attaining ultimate awakening,
In which mind is mingled with gnosis?” {5.2.1}

5.25 The Blessed One said:

“In reliance upon the *Catuṣpīṭha Tantra*,
A vajra holder progressing toward perfect awakening
Should give rise to an attitude of equanimity,
Casting aside his desires, and so forth. {5.2.2}

5.26 “He should sit on a comfortable seat,
In a pleasant place,
With thoughts of compassion and benevolence
For all animate and inanimate things. {5.2.3}

5.27 “He should then visualize the central channel
From top to bottom: the ‘end of sound,’ the secret lotus,
And likewise, the different seats
With their parts and their different letters.²³¹ {5.2.4}

5.28 “Vajra body, speech, and mind,
Made manifest from within the sphere of phenomena,
Are then brought together,²³² and through the ‘embryo’ method
He becomes Vajrasattva. {5.2.5}

5.29 “In the highest state,
Where the elements of water and fire become one taste, [F.104.a]
The natures of means and gnosis are joined in union
And the six sense faculties become reflections of the Buddha. {5.2.6}

5.30 “He becomes a teacher of authentic treatises,
And a follower of scripture who understands the truth.
He will truly reach the other shore—
The state of reality, the secret meaning.²³³ {5.2.7}

5.31 “Having cleansed the body of impurities through applying
The characteristics of reality, such as emptiness and the like,
To all the previous characteristics,²³⁴
He will win²³⁵ the stages of perfect awakening. {5.2.8}

5.32 “In the center of a moon disk
He should visualize the wisdom being,
White as a jasmine flower or the moon,

- Emanating rays of moonlight. {5.2.9}
- 5.33 “The wisdom being has two arms
And sits on a lotus in sattvaparyāṅka posture.
He²³⁶ is adorned with all kinds of jewelry
And with the crown of the five buddhas. {5.2.10}
- 5.34 “His two hands, which he presses against his chest,
Display the gesture of the great seal.
He is possessed of great beauty and splendor.
Such is the meditation on the wisdom being. {5.2.11}
- 5.35 “He should visualize a plantain flower at his navel,
Endowed with all the aforementioned characteristics
And reaching up as far as his heart.
It opens there, revealing the original lotus flower.²³⁷ {5.2.12}
- 5.36 “The lotus has eight exquisite petals,
Filaments, and filament bulbs.
He should then place the syllables on the petals
[And visualize himself as Vajrasattva] sitting at the center of the maṇḍala.
{5.2.13}
- 5.37 “He should visualize him with two arms and one face,
White, divinely beautiful, and without any blemishes.
In the center of his body he should visualize [the syllable of] consciousness,
Joining it with his own awareness. {5.2.14}
- 5.38 “On the eastern petal, the petal of Akṣobhya,
There is the syllable of Akṣobhya joined with loving kindness.
On the petal at the southern gate
There is the syllable of Ratnasambhava joined with compassion. {5.2.15}
- 5.39 “On the petal of the western gate,
He should place the syllable of Amitābha,
And at the location of the northern gate,
The syllable of the mind of mighty Amoghasiddhi. {5.2.16}
- 5.40 “He should thus arrange the four syllables—
Those that begin with a vowel and others,²³⁸
Adding the sign of *candrabindu* as required—
All adorned with white moonlight. {5.2.17}
- 5.41 “On the intermediate petals he should place [F.104.b]
The previously mentioned²³⁹ four neuter syllables (*r*, *ṛ*, *l*, *ḷ*).

- In the center of them
He should add the mind²⁴⁰ syllable (*hūm*).” {5.2.18}
- 5.42 Vajragarbha said:
- “My curiosity has been aroused, so please tell me,
O Blessed One, how is it that despite
Everything being empty and without characteristic,
There is yoga, and so forth, involving syllables?” {5.2.19}
- 5.43 The Blessed One said:
- “Hear the truth, Vajragarbha,
About the emptiness of objects and their properties²⁴¹ —
It is like how a plantain tree, itself without essence,
Yields fruit that is the ambrosia of essences. {5.2.20}
- 5.44 “In the center there is cognition-gnosis,
Corresponding in nature to formless cognizance.
One cannot find there any characteristic,
For it is the stainless body of gnosis. {5.2.21}
- 5.45 “Free of being either entity or non-entity,
Syllabic forms emerge from where there are none.
At their core is an empty essence,
Whose reality the yogin must apprehend. {5.2.22}
- 5.46 “Once this property has been properly cognized
With a mind steeped in the gnosis of equality,
It will soon be seen that he is
On the path to perfect awakening. {5.2.23}
- 5.47 “This path relies on the guru’s instructions
As it involves the nature of gnosis-consciousness.
Its properties are indicated in treatises;
Its reality, however, is pointed out by the valiant instructor. {5.2.24}
- 5.48 “He should always visualize it²⁴²
As engulfed in white light,
And imagine it with the other seed syllables of the [five] ambrosias,
In a stūpa with five layers.²⁴³ {5.2.25}
- 5.49 “The bodhicitta drop, sublime with the glow of white light,
Overflows with a stream of ambrosia.
At the heart, in the center of the lotus containing the syllables,

- Is an orb the size of a thumb. {5.2.26}
- 5.50 “In its center there are syllables²⁴⁴
 Embodying all vowels and consonants,
 Radiant white in color,
 Emitting rays of moonlight. {5.2.27}
- 5.51 “At the openings in their center
 There is a drop, consisting of what is known as consciousness,
 As fine as one hundredth of a hair tip,
 In the form of an infinitesimally small particle. {5.2.28}
- 5.52 “Since it is the nature of the consciousness
 Of those who cognize objects and their properties,
 Look into the state of abiding as the drop—
 It is characterized by non-perception and non-thought.²⁴⁵ {5.2.29} [F.105.a]
- 5.53 “The consciousness-gnosis²⁴⁶ may be grasped
 By relying on the guru’s instructions
 Regarding the descent of the drop
 From the opening at the fontanel down to the heart. {5.2.30}
- 5.54 “The outsiders will not find the right path,
 Which is difficult to find even with the aid of treatises.
 Such treatises are easy to find,
 But the practices described therein are difficult to discern. {5.2.31}
- 5.55 “He should eagerly follow the guru’s instructions,
 Applying the methods used by yogins.
 By following the path shown by the guru, a wise practitioner
 Will be able to discern the practices described in treatises. {5.2.32}
- 5.56 “Fully collected, he should meditate merging with the essence,
 Unwavering and untroubled.²⁴⁷
 Phenomena are preceded by the mind;
 They are purified by mind and have the swiftness of thought. {5.2.33}
- 5.57 “It is through the mind, with its king-like grace,
 That one speaks and acts.
 Thus, with everything being the nature of mind,
 The wise one knows that he is born from mind. {5.2.34}
- 5.58 “The yogin should recite the mantra as he likes,
 Keeping his attention on his heart,
 For it is not the principal natures (*tattva*)²⁴⁸ that

- Constitute the cause, but the seed syllables. {5.2.35}
- 5.59 “Since the seed syllables comprise cause and effect,
The principal natures should not be viewed as such.
The five syllables to be visualized are
The fivefold experience of existence, of form, and so forth. {5.2.36}
- 5.60 “As he is carried around everywhere,²⁴⁹
He should place these syllables in the central channel.²⁵⁰
Thus the syllables of gnosis and cognition should be placed
At the roots of the three channels that always need to be blocked.²⁵¹ {5.2.37}
- 5.61 “When he longs for experiences of saṃsāra,²⁵²
He should join these syllables, in mental recitation,
With the ‘sound’ (long *ū*) and the ‘drop’ (*anunāsika*),²⁵³
Without, however, saying them aloud. {5.2.38}
- 5.62 “He will definitively and perpetually
Come to abide, together with the buddhas,
In the state that is always subtle and stainless,
And where gnosis and cognition merge. {5.2.39}
- 5.63 “With its presence as gnosis, cognition may
Then be observed in its progression toward perfect awakening.
The first sign to be observed
For all practitioners is the form of a bright flame. {5.2.40}
- 5.64 “The second sign²⁵⁴ revealed
Is sparkling dust resembling fireflies—
It will be seen as circular shapes of white powder²⁵⁵
Formed throughout the ten direction. {5.2.41}
- 5.65 “The third sign observed by practitioners
Is the disappearance of afflictions. [F.105.b]
The fourth one to be revealed
Is the experience of the pleasures of gods from the desire realm. {5.2.42}
- 5.66 “The fifth sign mentally perceived
Is the experience of the delights of the form realm,
The sixth is the pleasures of the formless realm,²⁵⁶
And the seventh is those experienced by the buddhas. {5.2.43}
- 5.67 “With the arrival of the eighth sign, practitioners
Can experience at will the fruition that is the goal of awakening. {5.2.44}

- 5.68 “Listen, O most compassionate Vajrasattva,²⁵⁷
With undivided attention!
- 5.69 “Definitely all things are known
To possess purity as their essence.
Subsequent to this, the deities are explained,
One by one, according to their divisions.²⁵⁸ {5.2.45}
- 5.70 “The aggregates, elements, and sense-fields
Of embodied beings are pure by nature.
Though veiled by ignorance and afflictions, they can be purified.
Being the nature of one’s own awakening,²⁵⁹ they are themselves pure,
Such that one is not liberated through some extrinsic purity. {5.2.46}
- 5.71 “With the purity of sense objects,
Self-reflexive awareness is the ultimate bliss.
Objects of form, and so forth,
And whatever else appears to practitioners, {5.2.47}
- 5.72 “Are all pure by nature,
For everything is comprised of wakefulness.” {5.2.48}
- 5.73 Vajragarbha asked, “O Blessed One, what are the things that are impure?”
{5.2.49}
The Blessed One said, “They are form, and so forth. Why are they impure?
Because they involve apprehended object and apprehending subject.”
- 5.74 Vajragarbha then asked, “Well, what then are apprehended object and
apprehending subject?”²⁶⁰ {5.2.50}
The Blessed One said,
- 5.75 “Form is apprehended by the eye;
Sound, by the ear;
Odors, by the nose;
And taste, by the tongue. {5.2.51}
- 5.76 “A physical object is felt by the body
And the mind apprehends happiness, and so forth.
These sense objects ought to be enjoyed
After purifying them by removing poison.²⁶¹ {5.2.52}
- 5.77 “Form is Buddha Vairocana,
Sensation is Vajrasūrya,
Perception is Padmanarteśvara,
Predispositions are Vajrarāja, {5.2.53}

- 5.78 “Consciousness is Vajrasattva—
The inherent nature of everything is Heruka.
The eye is called Mohavajra;
The ear has the name Dveṣavajra. {5.2.54} [F.106.a]
- 5.79 “Īrṣyāvajra is the nose,
Rāgavajra is the mouth,
Mātsaryavajra is touch,
And Heruka, the supreme lord, is all the sensory fields and elements. {5.2.55}
- 5.80 “Pātānī is the element of earth;
The element of water is known as Māraṇī.
Ākarṣaṇī is the element of fire;
The element of wind is Narteśvarī. {5.2.56}
- 5.81 “The element of space is said to be
Padmajvālinī, because of her imperturbability.
In this way the bodies of embodied beings—
Their aggregates, and so forth—have the nature of deities. {5.2.57}
- 5.82 “Pleasure and pain, and acting on them,
Generate afflictive emotions, and the rest—
Following one’s lot resulting from this generation,
One will incur either cyclic existence or its cessation.” {5.2.58}
- 5.83 *This concludes the second part of the fifth chapter on the purity of the aggregates, and so forth.*

Part 3

- 5.84 “Now, the right practice, which destroys
The enemy, conceptual thinking, will be explained;
Distilled from the totality of Buddha’s teachings,
This practice of reality²⁶² is supreme. {5.3.1}
- 5.85 “For the sake of the Buddha’s sons,
Who are established in perfect awakening,
This practice, the ultimate Perfection of Wisdom,
Will be truthfully explained by Anaṅgavajra.²⁶³ {5.3.2}
- 5.86 “Like a boat safely sailing on,
She delivers all beings
From the terrifying ocean of births,
Rough with the waves of old age, and so forth. {5.3.3}

- 5.87 “She, the divine one, quickly brings accomplishment,
Being an essential²⁶⁴ receptacle of all good qualities.
Manifested from the jewel of the mind,
She fulfills everyone’s desired aim. {5.3.4}
- 5.88 “Since without her, who is praised by Vajradhara
And constitutes the body of qualities of all the perfectly awakened ones,
Accomplishment is not possible, the wise ones who desire liberation
Should perform this unequaled practice. {5.3.5}
- 5.89 “The lotuses of her feet are worshiped by Viṣṇu, Indra,
Śiva Mahādeva, Kubera, Brahmā, and so forth.
By doing this practice that removes sin,
The tathāgatas swiftly attained the ultimate state. {5.3.6} [F.106.b]
- 5.90 “This practice of the central channel²⁶⁵ has been taught
By the glorious Vajrasattva for the benefit of the world. {5.3.7}
- 5.91 “Accordingly, the practitioner should cultivate
This sublime inconceivable state in great secrecy.
He should engage in this samaya practice
While free of all concepts. {5.3.8}
- 5.92 “In the initial stage, the practitioner should abide
With the natural outflow of the existing condition.
Then, should he tire from meditation,
He should take a break, adopting the playfulness of a child. {5.3.9}
- 5.93 “For the sake of different types of people who require guidance,
He should visualize himself in the gentle form of Mañjuśrī.²⁶⁶ {5.3.10}
- 5.94 “Everything known as accomplishment comes about through
Different practices accordingly taught; there is, however, an unexcelled practice
That brings about the unparalleled accomplishment of Samantabhadra—
It is this practice that the Blessed Vajrasattva has taught.²⁶⁷ {5.3.11}
- 5.95 “Always paying homage to his protector,
The glorious vajra master,
He should rely on the secret practice,
Doing what needs to be done and maintaining a noble heart. {5.3.12}
- 5.96 “Then, following his inclinations
While turning away from all attachments,
He should comport himself while in touch with reality,
In every respect like a lion. {5.3.13}

- 5.97 “Through perfectly knowing things as they are,
And thus forming the intention to deliver the world,
He comes to embody full mastery of the correct view,
With a steadfast mind free of reference points. {5.3.14}
- 5.98 “All attributes such as the aggregates, elements,
And so forth are like a dream and an illusion.
Knowing the entire triple universe
To be, in short, like this, {5.3.15}
- 5.99 “He should associate with those
Who live free from all obscurations,²⁶⁸
Casting far away
All the eight worldly concerns. {5.3.16}
- 5.100 “Always free of concepts,
He should gain certainty about the nondual state,
And apply the six perfections
In order to attain the accomplishment of an awakened one. {5.3.17}
- 5.101 “Although eminently engaged²⁶⁹ for the welfare of beings,
He should not form concepts about them.
He should set his mind on awakening
And embark on the practice of conquering the directions. {5.3.18} [F.107.a]
- 5.102 “Being the embodiment of wisdom and means conjoined,
And turning away from all attachments,
He will succeed even in this lifetime
If he exerts himself in the cultivation of true reality. {5.3.19}
- 5.103 “Free of all concepts and, in particular,
Of ideas about other beings,
He should enjoy anything at all, applying the understanding
That things are like an illusion, and so forth. {5.3.20}
- 5.104 “Having arisen from the undifferentiated sphere of phenomena,
No beings can become his adversaries.
He should enjoy things as he pleases
With a mindset free of hesitation. {5.3.21}
- 5.105 “All this is for the sake of enjoyment—
This entire triple universe,
Conjured up by Vajrasattva
For practitioners’ benefit. {5.3.22}

- 5.106 “If, by attaining infinite gnosis,
He does not need to worship the tathāgatas,
What need is there to mention initiations, and so forth,
For him constantly engaged in meditation? {5.3.23}
- 5.107 “The nature of all objects
Is the nature of awakened mind.
That alone is the Blessed One, the vajra holder.
Therefore, that alone is the identity of the deities. {5.3.24}
- 5.108 “Neither maṇḍalas nor fasts are to be performed,
Nor the formation of gestures or caityas.
Also other things
Taught by the glorious vajra lord
Out of his great dedication—
Of what use would they be to he who knows reality? {5.3.25}
- 5.109 “Just as one who seeks ambrosia
Should discard the buttermilk after taking the fresh butter,
So should he discard all thoughts
After obtaining the ambrosia²⁷⁰ of Dharma. {5.3.26}
- 5.110 “When the wise practitioner is without concepts,
Has given up doubt, and is free of reference points,
Then, just as Vajra Mind²⁷¹ has said,
There is no doubt he will succeed. {5.3.27}
- 5.111 “Because of concepts, he will go to hell
And wander in the ocean of cyclic existence, with its six destinies.
But free from concepts, he will be liberated,
Reaching the state of stainless tranquility. {5.3.28}
- 5.112 “Therefore, in order to destroy the net of concepts²⁷²
He should regularly practice the samaya observances,
Which were performed by the awakened one,
Abiding by them wherever he may be. {5.3.29}
- 5.113 “They should be performed by someone who knows mantra, [F.107.b]
Without excessive attachment, but not eschewing anything.
They all without exception should be regarded
By applying the understanding of the non-arising of forms.²⁷³ {5.3.30}
- 5.114 “He should drink the blood of dogs, donkeys, camels, elephants, and so on,
And eat their meat regularly.

- Human meat smeared with blood
Should be regarded as the best of all. {5.3.31}
- 5.115 “He should eat all kinds of poor meats,
And the excellent meats containing hundreds of thousands of living creatures.
The practitioner should also eat terribly putrid feces
Swarming with hundreds of worms, {5.3.32}
- 5.116 “And keenly relish meat
Mixed with dog and human vomit,
Dowsed with vajra water,²⁷⁴ covered in flies,
And blended with feces. {5.3.33}
- 5.117 “He should drink vajra water. When meat cannot be found anywhere, in order to
partake of it he should imagine something else in the form of meat and eat that.
{5.3.34}
- 5.118 “Foodstuffs inedible to others²⁷⁵ are edible for the master of the true state.
Places improper to visit are fine for him to visit. Things improper to do are
proper for him. The follower of the mantra path must not think in terms of ‘fit to
visit’ and ‘unfit to visit’; ‘edible’ and ‘inedible’; ‘desirable’ and ‘undesirable’; or
‘drinkable’ and ‘undrinkable.’ {5.3.35}
- 5.119 “He should be content in body, speech, and mind. In order to be free of mental
agitation, the practitioner should always drink wine. Like the victorious ones, he
should regard all things, whether repulsive or greatly enjoyable, colorful or
plain, delightful or depressing, as identical.²⁷⁶ {5.3.36}
- 5.120 “He should not recite texts, assemble maṇḍalas, or gather flowers. He should
not recite mantras, nor should he pay homage to the deity, consecrated things,
and so forth. He should speak false words and approach the charming wives of
others. He should have no loving kindness for rogues, [F.108.a] and should kill
buddhas and other living beings. {5.3.37}
- 5.121 “The wise practitioner, however, should always worship his teacher,
venerated by the victorious ones, who is the wisdom and the pledge being—the
best of all beings, and who is the samaya that bestows various accomplishments.
Since whatever merit is possessed by the fully awakened ones and the
bodhisattvas dwelling throughout the ten directions can be seen in the openings
of the master’s pores, the buddhas rejoice at seeing the bodhisattvas worship the
master.²⁷⁷ {5.3.38}
- 5.122 “Since the buddhas with whom he has the bond of samaya will grant the
desired awakening, he should never criticize the teacher and never disrespect his
siblings on the vajra path. Accepting whatever is offered, he should not pay
homage to caityas.²⁷⁸ Regarding his blood brothers, sons, and father, as well as
the kingdom with its pleasures, treasuries, riches, and granaries to all be like
grass, he should gain dominion over the three realms.” {5.3.39}

- 5.123 *This concludes the third part of the fifth chapter describing the post-initiatory observances.*²⁷⁹

Part 4

- 5.124 “Now I will teach about the signs indicating a full adoption of post-initiatory practice. {5.4.1}

“By these signs the vajra practitioner
Can be recognized from afar without any doubt.
He should eat and drink whatever food is found,
Comprising the oblation to a *ḍākinī*, and so forth. {5.4.2}

- 5.125 “Wearing clothes and a *kaupīna* from a corpse,
And smeared with ashes from a cremated body,
He should wander around at night,
In secret, carrying a bowl made from a broken skull. {5.4.3}

- 5.126 “At a crossroads, on a mountain,
Under a lone tree, or in a charnel ground—
It is said that in these four places
The meditation of the follower of Mantra will be effective. {5.4.4}

- 5.127 “Alternatively, in a *mātṛkās'* temple at night,
Or in an isolated place, or the wilderness,
When some heat has been generated,²⁸⁰
He can do the following practice if he wishes to. {5.4.5}

- 5.128 “If he wants accomplishment for himself,
He should start behaving like a child again.
A practitioner of keen intellect should roam about
With the purpose of benefiting sentient beings. {5.4.6} [F.108.b]

- 5.129 “With his mind free of attachment,
And always wearing colorful clothes,
The practitioner should imagine that from the pores of his skin
Radiate deities throughout the ten directions. {5.4.7}

- 5.130 “With himself transformed into Mañjuvajra,
He should visualize the circle of his retinue of deities.
The practitioner should do this in a pleasant lotus garden
At a confluence of rivers. {5.4.8}

- 5.131 “Should he stay there and meditate,

- He will swiftly attain accomplishment.
Alternatively, he should sojourn in a cave
Or on a mountain peak, with a focused mind. {5.4.9}
- 5.132 “He should eat whatever he finds;
Whenever he eats, he should offer an oblation,
And he should bedeck himself with various fruits, garlands, and so forth,
And likewise with little bundles of flowers, and so forth. {5.4.10}
- 5.133 “He should dress in clothes from the skins of living creatures.
Aspiring for bliss, he is conferred bliss.²⁸¹
He should recite sometimes in Sanskrit
And, conversely, sometimes in Prakrit. {5.4.11}
- 5.134 “In the vein of a madman, he should eat whatever he finds, whether it is
regarded as fit for eating or not, roaming throughout other countries, renowned
mountain caves, groves, great ancient charnel grounds, and the shores of great
oceans. {5.4.12}
- 5.135 “Staying in such places, the wise practitioner should meditate
Completely free of all fear.
But once having done so, he should embark
On the conquest of the quarters. {5.4.13}
- 5.136 “Completely free of every obscuration,
He should fulfill the wishes
Of all the residents throughout the ten directions,
Who are veiled by the obscurations concomitant with birth. {5.4.14}
- 5.137 “When he has completely abandoned through meditation
All involvement with apprehended objects and apprehending subjects,
And all his meditation becomes like this,
He is called “the conqueror of the quarters.” {5.4.15}
- 5.138 “Having then attained some stability,
The practitioner of the real state is unassailable.²⁸²
He can summon vidyā goddesses
And make the most beautiful one his lover. {5.4.16}
- 5.139 “It could be an apsaras, who is a charming gem
And attends to the gratification of vidyādhara,
Or it could be a celestial daughter, a yakṣiṇī,
A nāgini, or an asurī. {5.4.17} [F.109.a]
- 5.140 “The practitioner should summon,

- From among them, one vidyā, pleasing to his mind.
 He should subdue her
 By means of a goad and a noose, {5.4.18}
- 5.141 “Until this deity grants all objects that may be useful,
 Without his having to beg for them.²⁸³
 Free from disease and old age, not swayed by opposites,
 He²⁸⁴ will remain in the three worlds free from sin. {5.4.19}
- 5.142 “Having offered his body as a gift,
 The practitioner should then start his samaya practice.
 Accordingly, the gift should not be given
 Based on consideration of whether the recipient is worthy or not. {5.4.20}
- 5.143 “He should partake of solid and liquid food and drink
 Just as they happen to come by.
 He must not grasp in that regard,
 Deliberating in terms of what is “desirable” and “undesirable.” {5.4.21}
- 5.144 “He should be free from training²⁸⁵ and initiations
 And know that there is no need for him to feel ashamed of anything.
 The practitioner should analyze such things with great compassion,
 According to the empty nature of all things. {5.4.22}
- 5.145 “Having gone beyond oblatory rites and austerities,
 He should likewise remain free from mantra recitation and meditation.
 Freed from the rules of such conduct and firmly established
 In deity yoga, he should do his observances accordingly. {5.4.23}
- 5.146 “Even if a demon as powerful as Indra
 Should clearly appear before him,
 He must not be afraid,
 But wander about like a lion. {5.4.24}
- 5.147 “For the sake of benefiting all beings,
 He should always drink compassion as his drink.
 Delighting likewise in the drink of yoga,
 The practitioner should not immerse himself in other drinks. {5.4.25}
- 5.148 “Now another samaya practice is described—
 That of the glorious position of a crown prince,
 Through which the final accomplishment is reached
 For the sake of benefiting all beings. {5.4.26}
- 5.149 “The meditator should put on his ears

- A set of fine earrings;
 On his head, a crown;
 On his wrists, a pair of bracelets; {5.4.27}
- 5.150 “On his hips, a waist chain;
 On his ankles, a pair of anklets;
 At the root of his upper arm, an arm bracelet;
 And on his neck, a necklace of bone.²⁸⁶ {5.4.28}
- 5.151 “He should cover himself in a tiger skin
 And eat the five ambrosias.
 If he is a man, he should remain in the absorption
 Of the Heruka yoga. {5.4.29}
- 5.152 “He should find a girl from the vajra family
 With a beautiful face and elongated eyes, [F.109.b]
 Who has been consecrated by himself and is compassionately disposed.
 Having obtained such a girl, he should learn the observance of consort practice.
 {5.4.30}
- 5.153 “If a girl from the vajra family is not available,
 He should go for one from the family of his chosen deity.
 Alternatively, he should take a girl from another family,
 Consecrated with the seed of awakening.²⁸⁷ {5.4.31}
- 5.154 “When a song is sung, it should be
 A supreme song related to vajra.²⁸⁸
 When joy has arisen,
 He should dance as a cause of liberation.
 Accordingly, the practitioner should always
 Do his dance with vajra steps. {5.4.32}
- 5.155 “Akṣobhya is recollected by the crown,
 Amitābha by the earrings,
 Ratnasambhava by the necklace,
 And Vairocana by the wrist bracelets. {5.4.33}
- 5.156 “Amoghasiddhi resides in the waist chain,
 And the consort (prajñā) takes on the form of the khaṭvāṅga.²⁸⁹
 The practitioner should always eat medicinal herbs
 And drink water. {5.4.34}
- 5.157 “Old age and death will not take hold of him,
 And he will always be protected.

- He should fashion a tiara with the hair of a thief²⁹⁰
 And place there that which comes from *hūm*.²⁹¹ {5.4.35}
- 5.158 “He should wear five skulls representing the five buddhas
 As part of his practice of deity yoga.
 Making the skull pieces five finger-widths in length,
 He should keep them fastened to the tiara. {5.4.36}
- 5.159 “A doubly-twined cord of hair²⁹²
 Represents wisdom and means.
 The practitioner should wear, as part of his practice,
 Charnel ground ashes and a sacred cord made of a corpse’s hair. {5.4.37}
- 5.160 “His recitation is the sound of his *ḍamaru*,
 Which invites all sentient beings to be his guests.
 This should be the nature of his recitation,²⁹³
 While he himself should become Vajrakapāla. {5.4.38}
- 5.161 “He should avoid greed, stupidity, fear, anger,
 And the idea that shame is necessary.
 Embodying the nature of Heruka,
 The practitioner should mix with members of all the five castes. {5.4.39}
- 5.162 “He should recognize only one caste
 As comprising the five castes,
 For the distinction between many
 And just one caste should not be made. {5.4.40}
- 5.163 “He should without doubt perform the practice
 While depriving himself of sleep.” {5.4.41} [F.110.a]
- 5.164 *This concludes the chapter on the practice, the fifth in the “Emergence from Sampuṭa.”*

6.

Chapter 6

Part 1

6.1 [The goddess²⁹⁴ said:]

“I would be interested to hear, my lord,
What are the stages of self-consecration?
What is the purpose of secrecy?” {6.1.1}

6.2 The Blessed One said:

“Listen, O most compassionate Vajrasattva,²⁹⁵
With undivided attention!
I will now briefly explain the definitive meaning
Common to all tantras. {6.1.2}

6.3 “What is referred to with the letter *e* (the dharmodaya),
Is the place with imperceptible characteristics.
Going and coming with the elements,
Mind is always in motion.” {6.1.3}

6.4 [The goddess asked], “Why is the word *elements* being used?” {6.1.4}
The lord replied, “Regarding the secret sixteen syllables,²⁹⁶ the following has
been said:

6.5 “The syllable *ra* is the element of blood.
The *ha* is the two types of wind.
The *syē* is said to be phlegm,
And the *pa*, bile.²⁹⁷ {6.1.5}

6.6 “The following *ra* is for chyle,²⁹⁸
The *me*, for the two types of fat.²⁹⁹

- The *ra* is said to be fire,³⁰⁰
And the *mye*, flesh. {6.1.6}
- 6.7 “The *sa* is said to be feces,
While the *rvā* is fatty tissue.³⁰¹
The *tma* is said to be skin,
And the *ni*, bone. {6.1.7}
- 6.8 “The *sa* is said to be urine,
And the *dā* is thought to be lungs.
The *sthi* is said to be the lotus,
Moist with wonderful fluid. {6.1.8}
- 6.9 “The *ta* represents semen,
Which comes from bodhicitta.
This has been explained, goddess,
Based on the natures of the channels and sounds.³⁰² {6.1.9}
- 6.10 “From the nature of bodhicitta
Comes the embodiment of semen.
The letter *ra* is said to be body heat;
Bile is produced from blood. {6.1.10}
- 6.11 “Phlegm, which is held to be a singular property,
Produces sweat and tendons.
Wind is said to be their master;
As the syllable *ha*, it is known to be omnipresent. {6.1.11}
- 6.12 “In the spaces between the bones
Are planted the five seeds.
On the palate is the *ra*
And everywhere the sublime four syllables.³⁰³ {6.1.12}
- 6.13 “At the location of the first enclosure,³⁰⁴ [F.110.b]
And adorned with the five syllables,
Is the letter *ha* conjoined with the sixth vowel (*ū*),
Which is proclaimed to be the syllable of consciousness (*hūṃ*). {6.1.13}
- 6.14 “By means of the letter *ha*,
All buddhas everywhere assemble.
From this source, whose nature is sound,
Emerge the objects of the samaya practice.³⁰⁵ {6.1.14}
- 6.15 “Difficult to come by in the three worlds, this source³⁰⁶

Is present at the beginning, in the middle, and at the end.
One can connect to it, just like a churning stick is connected to the act of
churning,
By means of mantra recitation, meditation, and so forth. {6.1.15}

- 6.16 “Listen to what has been taught in the tantras.
There are two subtle channels inside the womb,
The left and the right. {6.1.16}
- 6.17 “In the left one, the white sexual fluid is known to be present;
In the right one, the blood.
Where they come into contact is
The complete sphere of phenomena.³⁰⁷ {6.1.17}
- 6.18 “The *sattvam* principle is the body, *rajas* is speech,³⁰⁸
And, according to its nature, *tamas* is mind.
Sattvam is semen, *rajas* is blood,³⁰⁹
And *tamas*, foetal development (*utpatti*). {6.1.18}
- 6.19 “Through the meeting of the vajra and the lotus,
Existence and nonexistence become a single taste.
The experience becomes of a single taste.³¹⁰
Feces, urine, phlegm, blood, and semen as the fifth³¹¹ — {6.1.19}
- 6.20 “The embryo consists of these five ambrosias,
Therefore it is here called *vajrin*.³¹²
Bone, marrow, and semen
Are said to come from the father. {6.1.20}
- 6.21 “Skin, flesh, and blood
Are said to come from the mother.
These six are described as bodily elements
And are joined together in the embryo. {6.1.21}
- 6.22 “A single cell becomes two;
The two become many—
Since it has the nature of both one and many,
It is here called *vajrin*. {6.1.22}
- 6.23 “In what is described solely in terms of the movement
Through the subtle channels, those channels have two openings.³¹³
At the time of their convergence,
One can perceive the deity there. {6.1.23}

- 6.24 “There is the upper opening and the lower one.
Through the lower one courses consciousness,
And through the upper, the elements. {6.1.24}
- 6.25 “The practitioner, having brought together all the channels,
Should visualize it³¹⁴ entering.
The vajrin is continuously present
At the upper opening of one’s body. {6.1.25} [F.111.a]
- 6.26 “In the upper opening³¹⁵ there is a triple mechanism
Surrounded by nine openings.” {6.1.26}
- 6.27 [The goddess asked], “O Blessed One, to what does triple mechanism refer? Why
and how is mind always in motion?” {6.1.27}
The Blessed One said:
- 6.28 “There are three mechanisms, hence a triple mechanism,
Established as threefold in terms of its parts.
Having the nature of body, speech, and mind,
There are lesser, middling, and superior functions, respectively. {6.1.28}
- 6.29 “The body has one thick pillar, the ninefold door,
And five presiding deities.³¹⁶
This door is the nine orifices,
Therefore it is proclaimed to be ninefold. {6.1.29}
- 6.30 “The lower opening is that of the body—
It is thick and fashioned by deities.
Because of his mental faculty, a man is exceptional,
Meaning that he is a practitioner.³¹⁷ {6.1.30}
- 6.31 “The movement is distinguished by motion,³¹⁸
Regularly, at every moment.
Thus, in the case of monopeds,
Bipeds, and quadrupeds, {6.1.31}
- 6.32 “Movement is always typified
By the types of wind belonging to them.
The wind is fourfold;
The mind’s mode of resting is twofold.³¹⁹ {6.1.32}
- 6.33 “Through the process of dissolving and circulating the winds, the resting of
dissolving and the motion of circulating will always extend to all beings. He who
does not know that is mindless, unexceptional, and unintelligent, meaning that
he is not a practitioner.³²⁰ {6.1.33}

- 6.34 “In the southeast, the northeast,
The east, and the west
Are cakras, where mind’s movement
Courses upward, toward the sides, straight, and downward.³²¹ {6.1.34}
- 6.35 “Following the division between the moon and the sun,
The third opening is that of the mind.
As it involves both entering and exiting,³²²
This is the most exalted opening. {6.1.35}
- 6.36 “It is the main one, the supreme opening,
Said to be directed both upward and downward.
Consciousness moves through the lower opening,
And the elements move through the upper. {6.1.36}
- 6.37 “The five buddhas—Vairocana, and so forth—
Move toward and settle in the upper opening.
They are situated below,
But are requested to depart upward. {6.1.37}
- 6.38 “The mind always moves them
By way of invitation and request to depart. [F.111.b]
All the buddhas of the three times
And the ḍākinīs, the mothers of yogins, {6.1.38}
- 6.39 “Activate good and bad qualities
When brought in and expelled,
Their natures thus being pleasure and pain respectively.
As an accomplished being, one will abide in the innate state.”³²³ {6.1.39}
- 6.40 So spoke the blessed vajra holder,
Vajrasattva, the great bliss.³²⁴ {6.1.40}
- 6.41 Now, the goddess, having inserted
The lord’s *bola* into her *kakkola*,
Gratified the great being
And spoke these words: {6.1.41}
- 6.42 “Why is your name Vasanta (Spring)?
What is the characteristic of Tilakā (Ornament)?³²⁵
How can there be a place for them
For someone abiding in nonduality, and so forth?³²⁶ {6.1.42}
- 6.43 “Explain to me how Pullīramalaya and the rest
Are said to relate to the distribution of cakras and other entities.

From what do the subtle energy channels emerge?
Tell me what categories these entities fall into.³²⁷ {6.1.43}

6.44 The Blessed One said, “Listen, O goddess. I will now explain the ultimate secret of secrets. {6.1.44}

“The division of *pīṭhas* and other pilgrimage places, which correspond in their nature to the subtle channels, is said to be twenty-four-fold. They are found within the cakras of the body, speech, and mind of living beings. They are further linked to the ten bodhisattva levels and the ten perfections. {6.1.45}

6.45 “The head is the land of Malaya;
The topknot is Jālandhara.’
Uḍḍiyāna, for its part,
Is said to be in the right ear. {6.1.46}

6.46 “Arbuda is the backbone—
These four are called *pīṭha*.
Godāvarī is to be known
As having the same nature as the left ear. {6.1.47}

6.47 “Rāmeśvara is said to be
In the eye between the eyebrows.³²⁸
Devīkoṭṭa is in the eyes,
And Mālava at the base of the arms. {6.1.48}

6.48 “Those just mentioned are *auxiliary pīṭhas*—
They are established in the cakra of the mind.
Based on the specific nature of these places,
They are said to belong to khecarīs. {6.1.49}

6.49 “Kāmarūpa is in the armpit;
Oḍra is proclaimed to be on the breasts.
These two are described as *kṣetra*.³²⁹
The navel is thought to be Triśakuni. {6.1.50}

6.50 “Kośala is the tip of the nose.
These last two are called *auxiliary kṣetras*. [F.112.a]
Kaliṅga is said to be the mouth,
And Lampāka, the throat. {6.1.51}

6.51 “These two are called *chandoha*.
Kāñci is said to be in the heart;
The phallus is Himālaya.
Thse two are called *auxiliary chandohas*. {6.1.52}

- 6.52 “All these places just mentioned
Are situated in the cakra of speech.
Owing to the specifications of such places,
They are said to belong to bhūcarīs. {6.1.53}
- 6.53 “Pretādhivāsinī is in the sexual organ,
While Gṛhadevatā is in the anus—
These two are *melāpakas*.
Saurāṣṭra is said to be in the thighs, {6.1.54}
- 6.54 “While the two shanks are said
To have the nature of Suvarṇadvīpa.
The last two are *auxiliary melāpakas*.
Nagara is known to be in the fingers; {6.1.55}
- 6.55 “Sindhu, on the back of the feet—
These two are called *charnel ground*.
The thumb is said to be Maru,
And the knees, Kulatā. {6.1.56}
- 6.56 “The last two are called
Auxiliary charnel ground by the ḍākinīs.³³⁰
All these are places and they are born with one’s own body—
They are thus inside and outside oneself. {6.1.57}
- 6.57 “These are the places, within the cakras of the body, speech, and mind,
That have a twenty-four-fold division.
These places are always described
As associated with all manner of ḍākinīs. {6.1.58}
- 6.58 “In these places dwell ḍākinīs
In the form of subtle channels.” {6.1.59}
- 6.59 *This concludes the first part of the sixth chapter.*

Part 2

- 6.60 “Now I will explain the cakras of subtle channels according to their location in
the body of a tathāgata, one that is present in every being.³³¹
- 6.61 “The lotus cakra in the center of the chest
Has eight petals and a pericarp.
The channel located in its center
Has the appearance of the flame of an oil lamp. {6.2.1}

- 6.62 “It extends and faces down,
Like a plantain flower.
At its center dwells the virile one (Heruka),
The size of a mustard seed. {6.2.2}
- 6.63 “He has the form of the indestructible seed syllable *hūṃ*,
Which flows and has the color of snow.
He is called Vasanta because, like spring,
He brings joy to the hearts of embodied beings. {6.2.3}
- 6.64 “Nairātmyā, who has the appearance of *vaḍabāgni* fire,
Is known as Tilakā.
Fanned by the wind of karma, [F.112.b]
She blazes in the navel cakra. {6.2.4}
- 6.65 “Having reached Vasanta, she is gratified,
And becomes established in meditative absorption.
He is the glorious Heruka, the virile one;
He is known as Vasantatilakā. {6.2.5}
- 6.66 “Taking the form of a yoginī,
He is present in the animate and the inanimate.
While the winds emerge through the three types of openings,
According to their division into body, speech, and mind, {6.2.6}
- 6.67 “He enacts the goings and comings.
He dwells in everyone’s body.
In the navel he takes the form of the letter *a*,
Which is said to be short. {6.2.7}
- 6.68 “In the heart, he abides as the syllable *hūṃ*,
Which is two measures long.
In the throat he has the form of the syllable *om*,
Which is said to be three measures long. {6.2.8}
- 6.69 “In the forehead he has the form of the syllable *ham*;
He is a sound and an indestructible drop.
According to his distribution between the cakras,
He is the earth and the remaining great elements. {6.2.9}
- 6.70 “Presiding over the four temporal junctures,
He emerges in each of the four lotuses.
Being the essence of the four joys,
He is wholly immersed in the practice of the four yogas.³³² {6.2.10}

- 6.71 “One in nature with the supreme joy,
He assumes the modes of both the action and its agent.³³³
In the form of Vajrasattva
He plays as he pleases in this³³⁴ body. {6.2.11}
- 6.72 “On the four petals in the four directions
Are situated
The subtle channels of the four elements,
Resembling oil lamp flames. {6.2.12}
- 6.73 “In the intermediate quarters
There are four subtle channels that extend to the other four.
They convey the five³³⁵ ambrosias
And assume forms particular to their respective types of worship. {6.2.13}
- 6.74 “As they take on their respective forms
They are described as the four types of worship.
Accordingly, the heart center of the body
Has five³³⁶ subtle channels situated in it. {6.2.14}
- 6.75 “With the division into body, speech, and mind,
There are said to be twenty-four subtle channels.
They are each situated in their particular places,
Following the divisions of pīṭhas, and so forth. {6.2.15}
- 6.76 “The channels that originate in the head
Are known as *head-born*.
The main ones among them are those
With the natures of *rajas*, *sattva*, and *tamas*, respectively.³³⁷ {6.2.16}
- 6.77 “The one in Pullīra,³³⁸ called Abhedyā,
Is known to nourish the nails and teeth.
The one in Jālandhara, called Sūkṣmarūpā,
Nourishes the hair of the scalp and the body. {6.2.17} [F.113.a]
- 6.78 “The one called Divyā³³⁹ is situated
In the great pīṭha of Uḍḍiyāna;
Located in the right ear,
She³⁴⁰ nourishes the skin and its hair. {6.2.18}
- 6.79 “In Arbuda, the ḍākinī³⁴¹ Vāmā³⁴²
Nourishes the flesh.
The one that courses through the sinews and tendons
Is situated in Godāvarī; {6.2.19}

- 6.80 “It is called Vāmanī
And abides in a hard form.
The one in Rāmeśvara
Is commonly known as Kūrmajā; {6.2.20}
- 6.81 “Because of her hard form,
She abides as a bone necklace.³⁴³
The one in Devīkoṭṭa
Has a soft form, and is called Bhāvikī; {6.2.21}
- 6.82 “She nourishes the heart³⁴⁴
And is always present in every living body.³⁴⁵
Sekā is in Mālava;
Located in the heart, she is the queen of the victorious ones. {6.2.22}
- 6.83 “The one that nourishes the eyes
Is situated in Kāmarūpa;
It is called Dveṣāvatī³⁴⁶
And is claimed to have a visible form. {6.2.23}
- 6.84 “The one in Oḍra carries bile;
She is known as Mahāviṣṭā.
Mātarā, born in Triśakuni,
Is connected with the lungs. {6.2.24}
- 6.85 “The divine Śavarī, who wears a garland of intestines,
Flows through Kośala.
Śīṭadā is in Kaliṅga;
She flows through the sides.³⁴⁷ {6.2.25}
- 6.86 “Uṣmā, who resides in the abdomen,
Is the one known [as present] in Lampāka.
Pramāṇā,³⁴⁸ who resides in Kāñcī,
Always carries the feces. {6.2.26}
- 6.87 “Hṛṣṭavadanā, in Himālaya,
Extends from the center of the body to the extremities.³⁴⁹
Svarūpiṇī, located in Pretādhivāsini,³⁵⁰
Carries phlegm. {6.2.27}
- 6.88 “The one that always carries pus
Is located in Gṛhadevatā—
She is called Sāmānyā,
The supreme goddess ḍākinī.³⁵¹ {6.2.28}

- 6.89 “The one that flows through Saurāṣṭra
Is called Hetudāyikā and contains blood.
The one that carries sweat
Is located in Suvarṇadvīpa; {6.2.29}
- 6.90 “Turbulent³⁵² and with a flaming body, [F.113.b]
She is known as Viyogā.
Premaṇī is in Nagara;
She is thick with fat and also carries semen.³⁵³ {6.2.30}
- 6.91 “In Sindhu there is Siddhā;
She is thought to carry tears of grief.
The one in Maru carries phlegm;
She should go by the name Pāvakī. {6.2.31}
- 6.92 “Sumanā is in Kulatā;
She carries saliva and snot.”³⁵⁴ {6.2.32}
- 6.93 *This concludes the second part of the sixth chapter on the placement of the sites.*

Part 3

- 6.94 [The goddess said,] “I would like to hear, O lord, how to perform the worship,
and so forth, of the inner maṇḍala. I do not know the procedure for the burnt
offering rite. Please explain it, O Great Bliss.” {6.3.1}
The Blessed One said:
- 6.95 “Deities such as the herukas, and so forth,
Exquisitely manifest in the form of the subtle channels.
The body is a delightful maṇḍala,
Which has four gates, as has been described. {6.3.2}
- 6.96 “Its eight pillars being the eight limbs of one’s body,
The maṇḍala is always encircled by them.
Because of the equality among all things,
It is known to be symmetrical, with four sides. {6.3.3}
- 6.97 “Being in essence body, speech, and mind, respectively,
The three cakras are said to be a single one.
On the stamens of the lotus on top of one’s head, which is Mount Meru,
There is Vairambhaka and the other three winds, in their right order. {6.3.4}
- 6.98 “This maṇḍala is present, having manifested
Through the two stages, as handed down by the succession of gurus.

On the soles of the feet there is the Vairambha wind
In the shape of a bow. {6.3.5}

6.99 “Located in the triangular area of the abdomen
Is the blazing triangle.
The element of water, in the form of a circle,
Is located in the abdomen. {6.3.6}

6.100 “In the heart area there is the earth element,
Symmetrically quadrangular in form.
The spinal column, with the form of a staff,
Is just like Sumeru, the king of mountains. {6.3.7}

6.101 “On a lotus with thirty-two petals,
Located in the area of the head,
The vowels and consonants are exquisitely present—
They are claimed to be the thirty-two-fold bodhicitta. {6.3.8}

6.102 “That which is in the center of the lotus
Is, for its part, described as a moon disk.
The brain inside the head
Is what is said to be present there. {6.3.9}

6.103 “In its center is the syllable *hūm*, [F.114.a]
Indestructible, in the form of a drop of ambrosia.
All beings have their foundation in this,
As it is the mainstay of animate and inanimate entities. {6.3.10}

6.104 “Their existence is in the form of this seed syllable,
Whether it takes manifest or unmanifest forms.
The forms of all embodied beings
Are therefore complete from the beginning. {6.3.11}

6.105 “It is present day and night,
Dripping in the form of ambrosia.
By this ambrosia alone is the ‘sound’ unleashed
And the flame satisfied.³⁵⁵ {6.3.12}

6.106 “The maṇḍala will become filled with it,
There is no doubt about it.
Only this can be called *maṇḍala*,
Which is the ultimate essence of all things. {6.3.13}

6.107 “Since it gathers this essence,³⁵⁶
The maṇḍala is thought to be the body.

- The maṇḍala is thus thought to be
The network of thirty-two primary subtle channels. {6.3.14}
- 6.108 “This very maṇḍala is the essence—
The great jewel of bodhicitta.
In its outer and inner aspects,
It is present pervading everything. {6.3.15}
- 6.109 “The outer aspect constitutes the range of engagement
Of all the sense faculties in forms, sounds, and the rest,
While the inner one is present as
The ‘fulfilled’ substances,³⁵⁷ such as semen, and so forth. {6.3.16}
- 6.110 “By means of these outer and inner aspects
In their coarse and subtle forms,³⁵⁸ respectively—
Their essence being the bodhicitta of the followers
Of the vajra path in their roles of the world’s kinsmen,³⁵⁹ {6.3.17}
- 6.111 “The bodhicitta taught in support of the pledge
To become a buddha or a bodhisattva—
Awakening can be attained in this very life,
Thanks to this very maṇḍala.³⁶⁰ {6.3.18}
- 6.112 “Through this maṇḍala will also come
The final³⁶¹ attainments of the hearers,
Solitary buddhas, and gods,
Such as Brahmā, and so forth. {6.3.19}
- 6.113 “One should perform a burnt offering with appropriate substances—
The inner ones, such as semen, and so forth,
And the outer ones, like the aggregate of form and the rest—
Offering them in a blazing fire of insight. {6.3.20}
- 6.114 “Based on the specificities of the six sense-fields,
The elements, the aggregates, and so forth,
They have the nature of deities,
And likewise, ḍākinīs. {6.3.21} [F.114.b]
- 6.115 “The inner worship (*yogapūjā*) is said to consist of these,
For they are offered by the practitioner in worship.
The skull of one’s own head
Is said to be the vessel for burnt offerings. {6.3.22}
- 6.116 “Rasanā (the right channel) is said to be the sacrificial *sruva* ladle;
Lalanā (the left channel), at the heart cakṛa, has the nature of the *sruk* ladle;³⁶²

- The mouth is averred to be the sacrificial plate,³⁶³
While the sacrificial fire pit is located in the hollow of the navel. {6.3.23}
- 6.117 “The brahmanical fire, fanned by activating winds,
Is located at the triangle of the abdomen.
The sound of the winds is said to be the mantra,
While their cycling is the repetition. {6.3.24}
- 6.118 “The appearances in such meditation
Reflect the practice of the nondual maṇḍala.
Mounted upon the innate nature, this is, accordingly,
The maṇḍala, and so forth, of the victorious ones. {6.3.25}
- 6.119 “The teacher is the sovereign mind,
According to his nature of being the lord of the maṇḍala.
He should therefore understand everything in this tantra
Just as explained, starting from ‘Thus.’ ” {6.3.26}
- 6.120 [The goddess said:]

“I am still unclear how the lord sports in the forms
Of dharmakāya, sambhogakāya, nirmāṇakāya, and great bliss.
I do not know the categories.
Please tell me, O Great Bliss.” {6.3.27}
- 6.121 The Blessed One said:

“The two cakras located at the head and at the navel
Each contain the shape of the letter *e*.³⁶⁴
Those, on the other hand, that are in the heart and the throat
Bear a semblance to the syllable *vam*.³⁶⁵ {6.3.28}
- 6.122 “The cakra located at the navel
Is a lotus with sixty-four petals.
The one inside the head
Is a lotus with thirty-two petals. {6.3.29}
- 6.123 “The one inside the neck
Is a lotus with sixteen petals,
And the one in the heart
Is known to be a lotus with eight petals. {6.3.30}
- 6.124 “The nirmāṇakāya is said to be
In the one with sixty-four petals,
Whereas the dharmakāya abides³⁶⁶

- In the lotus with eight great petals. {6.3.31}
- 6.125 “The sambhogakāya abides in the lotus with sixteen petals,
Whereas in the one with thirty-two petals,
Great bliss, as great gnosis,
Is situated throughout. {6.3.32}
- 6.126 “In the center of the nirmāṇa cakra there is,
Surrounded by the eight classes of letters,
That supreme syllable—the letter *a*—
Which occupies the foremost position among all letters.³⁶⁷ {6.3.33} [F.115.a]
- 6.127 “In the cakra of the dharmakāya
There is the celebrated syllable *hūṃ*, thought to be indestructible.
It appears in combination with five vowels,
And is adorned with *ya*, *ra*, *la*, and *va*. {6.3.34}
- 6.128 “In the center of the sambhoga cakra
There is the syllable *om*, which illuminates all letters.
It is surrounded on all sides
By sixteen letters in sets of four.³⁶⁸ {6.3.35}
- 6.129 “In the exalted cakra of great bliss
Is the syllable *ham* in the form of a drop.
The sun and the moon are said to be
On its left and right sides respectively. {6.3.36}
- 6.130 “In its section starting from the throat
And ending at the center of the navel,
The left channel (*lalanā*), associated with the sambhogakāya,
Flows downward and carries semen. {6.3.37}
- 6.131 “The subtle channel that flows upward (*rasanā*),
In its section starting from the navel
And ending at the center of the neck,
Is said to carry blood. {6.3.38}
- 6.132 “Semen is called *moon*;
Blood is known as *sun*.
Mounted upon the two openings,
They are situated below and above respectively. {6.3.39}
- 6.133 “For these two, the moon and the sun,
Are known as the duo of subtle channels

- That cause the going and the coming
Of the virile ones and the ḍākinīs. {6.3.40}
- 6.134 “Their meaning is that of setting and rising,
Similar to falling asleep and waking again.
On the left and the right sides
There are a dozen vowels.³⁶⁹ {6.3.41}
- 6.135 “They are said to be facing upward
And are surrounded by the syllables *ka*, *kā*,³⁷⁰ and so forth.
The vowels are joined with these downward-facing consonants,
Which have been moved from the sides to the center.³⁷¹ {6.3.42}
- 6.136 “The syllable *kṣa*, which is called *rākṣasa*,
Is situated in the lower region of the body.³⁷²
When the moon (bodhicitta) is present in the throat cakra
In its mode of intense passion,³⁷³ {6.3.43}
- 6.137 “It is then called sambhogakāya,
The supreme body of buddhas.
It is so called also when it is at the tip of the [lotus] protuberance,
Having reached the tip of the vajra.³⁷⁴ {6.3.44}
- 6.138 “When the sambhogakāya
Has reached the end of its path
And fallen into the bhaga,
It is known as *mustard seed*.³⁷⁵ {6.3.45}
- 6.139 “It is then said to have the nature of the sun
And is called nirmāṇakāya. [F.115.b]
It is by way of this nirmāṇakāya
That the manifestation of buddhas and bodhisattvas are born. {6.3.46}
- 6.140 “In that setting sun,
In the form of nirmāṇakāya,
Resides the king Padmanarteśvara,
In union with the lotus which was caused to open its petals. {6.3.47}
- 6.141 “When that, which is then called *perfect bodhicitta*,
Becomes the pure embryonic lump,
It is cut off from the paths of cyclic existence
And is the auspicious state of the cessation of conceptual thinking. {6.3.48}
- 6.142 “Nondual and ultimately pure,
It is the nature of glorious Vajrasattva

Called *glorious Heruka*,
Present in the tantras as a worm.³⁷⁶ {6.3.49}

- 6.143 “He is established in the three tantras
As a burst of laughter, a glance, or a handshake, respectively.
- 6.144 He abides as a worm,
Consuming both passion and dispassion.” {6.3.50}
- 6.145 *This concludes the third part of the sixth chapter on the subtle channel conjunctions
which constitute the concealed essence of the ḍākinīs’ net.*

Part 4

- 6.146 Then the great bodhisattvas, headed by Vajragarbha, with the yoginī Nairātmyā,
and so forth, among them, spoke thus:
- 6.147 “Please teach us the way to meditate
On the circle of deities according to the order of their arising
And, in particular, the special circle of ḍākinīs
And their secret code-language, {6.4.1}
- “As well as the concealed essence, which you mentioned before.”³⁷⁷ {6.4.2}
- 6.148 The Blessed One said:
- “The concealed essence is located in the center
Of the yoginī’s body in the form of the letter *a*.
That secret essence is said to be the same
In both its external and internal forms. {6.4.3}
- 6.149 “The pleasure derived from the *bola* is the mahāmudrā;
The abode of the vajra³⁷⁸ is the means.³⁷⁹
The external coupling is explained
As this secret combination.³⁸⁰ {6.4.4}
- 6.150 “The three bodies are said to reside within the body
In the form of the three cakras.
The cakra of great bliss is understood
In terms of fully cognizing the three bodies. {6.4.5}
- 6.151 “There is dharmakāya, sambhogakāya, and nirmāṇakāya,
As well as the body of great bliss.
The three bodies are situated
Within the womb, the heart, and the throat. {6.4.6}

- 6.152 “Wherever any beings
Are said to come into existence, [F.116.a]
There is the creation of the *nirmāṇakāya*,
For this creation is constant and broad.³⁸¹ {6.4.7}
- 6.153 “Phenomena are the nature of mind³⁸²
And the body of phenomena (*dharmakāya*) is in the heart.
The *sambhogakāya* is said to be
The enjoyment of the six types of flavors. {6.4.8}
- 6.154 “As it³⁸³ is firmly rooted in all phenomena,
Everything has its nature.
The *sambhogakāya* cakra is in the neck,
While the cakra of great bliss is in the head. {6.4.9}
- 6.155 “The result corresponding to its cause is in the syllables *e-vari*;³⁸⁴
The fully matured result is in the cakra of the *dharmakāya*;
The result consisting of valiant effort is in the cakra of the *sambhogakāya*;
And the stainless result is in the cakra of great bliss. {6.4.10}
- 6.156 “The result is said to be fourfold,
Following the division of the result corresponding with its cause, and the rest.
The partaker in karmic results is the lady Wisdom herself,
When she is stirred by the karmic winds. {6.4.11}
- 6.157 “The *Sthāvarī* division (*nikāya*) of the canon is in the cakra of *nirmāṇakāya*,
Since the *nirmāṇa* creation is constant and enduring (*sthāvara*).³⁸⁵
The *Sarvāstivāda* school is in the cakra of *dharmakāya*,
For the doctrine (*dharma*) is born from speech (*vāda*).³⁸⁶ {6.4.12}
- 6.158 “The *Samṃvidi*³⁸⁷ school is in the cakra of the *sambhogakāya*,
For experiencing (*saṃvid*) is based in the throat.
The *Mahāsāṃghika* school is in the cakra of great bliss,
For the great bliss is located in the head. {6.4.13}
- 6.159 “The mother’s body is said to be the congregation of monks;
The mother’s belly is the monastery.
Inside the womb, the embryo is the renunciant;
The embryo’s membrane is the flame-colored robe. {6.4.14}
- 6.160 “One’s mother is one’s teacher;
Folding one’s hands at the head³⁸⁸ is the salutation.
Worldly activity is the abiding by rules of conduct;
The sound of breathing (*a-ham*)³⁸⁹ is the mantra recitation. {6.4.15}

- 6.161 “In this way a monk is born—muttering this mantra,
Naked, and with bald head and face.
With such attributes, there is no doubt
That all beings are buddhas. {6.4.16}
- 6.162 “The ten months of pregnancy are the ten stages,
And the beings in the womb are the lords of the ten stages.
Referred to by the name *semen*, a buddha is implanted
In the bhaga of a queen, which is the realm of Sukhāvatī. {6.4.17}
- 6.163 “Without him—the semen—there would be no bliss,
And without bliss, he—the semen—would not arise.
So, since these two are ineffective without each other,
In the case of impotence, the bliss can be generated through deity yoga. {6.4.18}
- 6.164 “Consequently, buddhas are neither entities,
Nor are they non-entities.
They possess a form with arms and face, [F.116.b]
But in terms of the ultimate bliss, they are formless. {6.4.19}
- 6.165 “Therefore, all beings are the innate condition;
The innate condition is said to be their very nature.
With the mind in a purified form,
This nature is nirvāṇa. {6.4.20}
- 6.166 “Union with the form of the deity
Is established as soon as one is born
Based on having a face, hands, color, and shape,
But including also base predispositions from the past. {6.4.21}
- “In this way, O goddess, is explained³⁹⁰ the unsurpassable among all unions.”³⁹¹
- 6.167 Then all the goddesses, headed by Nairātmyā, including Locanā, Māmakī,
Pāṇḍaravāsini, Tārā, Bhṛkuṭī, Cundā, Parṇaśavarī, Ahomukhā and Śaṃvarī—
yoginīs as numerous as the dust particles on Mount Sumeru—became utterly
bewildered, fainting and trembling. {6.4.22}
- At that moment, all the tathāgatas, headed by Akṣobhya, said this: “May the
Blessed One please resuscitate all the hosts of yoginīs.” {6.4.23}
- 6.168 Then, having entered the meditative absorption called the “vajra conquering
all ignorance,”³⁹² the lord revived all the yoginīs and said:³⁹³ {6.4.24}
- “Sentient beings are buddhas,
But they are sullied by adventitious defilements.
When these defilements are removed, they become buddhas.

This is so, O Blessed One and other sons of noble family.³⁹⁴ {6.4.25}

- 6.169 “If an ordinary man were to eat poison in ignorance
He would fall unconscious.
But if he were free from delusion,
Then knowing the truth would neutralize his affliction. {6.4.26}
- 6.170 “One who knows the true nature of poison
Can overcome poison with poison,
Using a potion that would kill
All other creatures. {6.4.27}
- 6.171 “Similarly, someone afflicted by flatulence
Is given a dish of beans,
For flatulence is killed by flatulence
After administering a medicine that seems counterproductive. {6.4.28}
- 6.172 “Conditioned existence is purified by conditioned existence, [F.117.a]
And concepts are removed by concepts.
Just as water that has gotten inside the ear
Is extracted with more water, {6.4.29}
- 6.173 “So too are concepts about entities
Purified with entity-forms of the deity.³⁹⁵
Just as those who have been burned by fire
Apply fire once more as a sudorific, {6.4.30}
- 6.174 “So too those burned by the fire of passions
Apply the sudorific of the fire of passion.
Any savage act that binds
Its perpetrator by karma {6.4.31}
- 6.175 “Can, in and of itself, when conjoined with skillful means,
Release him from the fetters of conditioned existence.
People are bound by passion,
And only by passion are they released. {6.4.32}
- 6.176 “This inverted meditation
Is unknown to orthodox Buddhists or tīrthikas.
In sexual play there are five types of enjoyment
Corresponding to the five elements. {6.4.33}
- 6.177 “What is a single great delight
Becomes fivefold when the categories are applied.
The solidity (earth element) is experienced

- Through the touch felt when *bola* and *kakkola* unite. {6.4.34}
- 6.178 “Because the solidity has the quality of delusion,
Delusion is regarded as Vairocana.
Since bodhicitta is liquid,
This liquid is regarded as the water element. {6.4.35}
- 6.179 “Since water has the nature of Akṣobhya,
Hatred is the guide Akṣobhya.
When the two organs are united in mutual rubbing
Heat is always born. {6.4.36}
- 6.180 “This heat of passion is the vajra state of Amitābha,
For passion is born within heat.
The semen-consciousness deposited in the *kakkola*
Has the nature of wind. {6.4.37}
- 6.181 “This movement of envy is Amoghasiddhi,
For Amogha is born from wind.
Pleasure is the impassioned mind—
The jewel with the characteristics of space.³⁹⁶ {6.4.38}
- 6.182 “Space is the vajra quality of backbiting,³⁹⁷
For backbiting³⁹⁸ is born from space.
The one great semen-consciousness
Is thus characterized by these five aspects. {6.4.39}
- 6.183 “Arisen within the five families,
They are multiplied therein by the thousand.
Still, their nature is but single—
The unending, ultimate bliss.³⁹⁹ {6.4.40}
- 6.184 “This bliss, however, becomes fivefold according to the division
Into the five mental states of passion, and so forth. {6.4.41} [F.117.b]
- 6.185 “Within each of the five families there are multitudes of tathāgatas,
Equal in number to the grains of sand in ten Ganges Rivers.
Within each of these great families there are many families,
And within each of these families there are many hundreds more families.
{6.4.42}
- 6.186 “These too are big, containing hundreds of thousands of families,
Which have tens of millions, which in turn become innumerable.
Within each of these families there are further innumerable families—
All of them arise from the family of the supreme joy.”

- So spoke [Vajrasattva]. {6.4.43}
- 6.187 [The goddess asked,] “How can all this be contained in the form of a globule
the size of a particle?”⁴⁰⁰ {6.4.44}
- The Blessed One said:
- 6.188 “It is so because many buddhas can fit in the space of a hair’s width,
Without crowding or causing inconvenience to one another.”⁴⁰¹ {6.4.45}
- 6.189 “Rise, rise, O deities, replete with the ten powers,
Who wish to feast in my house,
And you, sons of the buddha families, who appear through your miraculous
powers.”⁴⁰² {6.4.46}
- 6.190 “Listen, O goddess, as I will now teach
The characteristics of the emergence from samputa. {6.4.47}
- 6.191 “The word *rahasye* abides in the element earth;⁴⁰³
Parame, in the element water;
Ramye, in the element called fire;
And *sarvātmani* abides in wind. {6.4.48}
- 6.192 “The phrase *sadā sthitaḥ* expresses
The *saṃvara* identity⁴⁰⁴ of all buddhas,
Always present in the form of mirror-like wisdom,
The wisdom of equality, {6.4.49}
- 6.193 “The wisdom of clear discrimination,
Or the wisdom accomplishing all actions.
The phrase *sadā sthitaḥ* thus conveys
The nature of impeccable purity. {6.4.50}
- 6.194 “It is thus always present as Vairocana.”⁴⁰⁵
When it is always present as Amoghasiddhi,
It could be in the form of Ratnasambhava,
Or perhaps Amitābha.”⁴⁰⁶ {6.4.51}
- 6.195 “It is a drop made of the five ambrosias,
Consisting in its nature purely of mind.
It is also pristine great gnosis,
The nature of all female deities. {6.4.52}
- 6.196 “It is called Vajrasattva
And is declared to be the ultimate bliss.
Its self-existing nature, however,

- Is known as the dharmakāya. {6.4.53}
- 6.197 “This Vajrasattva possesses innate wisdom, Prajñā, [F.118.a]
Established by her nature as part of him.
She is fanned by the activating winds
And blazes in the area of the navel.⁴⁰⁷ {6.4.54}
- 6.198 “She is called Nairātmyā,
Also known as Vasantatilakā.
Her body consists of hundreds of thousands of points of light
As dazzling as a massive flash of lightning. {6.4.55}
- 6.199 “During deity yoga practice, however,
These points of light come out
Through the pores of one’s skin into the ten directions,
Threatening all the gods and demigods. {6.4.56}
- 6.200 “Having blazed in the dharmakāya cakra at the chest,
The rays of light reach the cakra of the sambhogakāya.
They then exit through the right nostril,
Radiating all around. {6.4.57}
- 6.201 “Coming out also through the opening located at one’s crown,
The light rays radiate throughout the ten directions,
Entering the buddhas and bodhisattvas
Through their left nostrils. {6.4.58}
- 6.202 “The light rays then enter the cakra at the top of their heads;
Having set their cakra ablaze with light,
[Nairātmyā] should withdraw and re-enter the practitioner
Through the previously mentioned opening at the crown. {6.4.59}
- 6.203 “While all the buddhas are being burned up,
She will cause bliss to arise.
Finally, having returned to the area of the navel,
She will abide there as before.” {6.4.60}
- 6.204 *This concludes the sovereign chapter called Vasantatilakā, the sixth in the great tantra,
the “Emergence from Samputa.”*

7.

Chapter 7

Part 1

7.1 [Vajragarbha said:]

“I want to hear, O Blessed One,
The description of secret code words.
What can be said about this twilight language?
Please speak conclusively, O Blessed One, {7.1.1}

7.2 “About this great pledge⁴⁰⁸ of the yoginīs
That cannot be deciphered by the hearers and others.
With the smiling, glancing,
Embracing, coupling, and so forth, {7.1.2}

7.3 “This twilight language has not been taught
Even in the four divisions of tantra.”

7.4 [The Blessed One said:]

7.5 “I will teach it, Vajragarbha;
Please listen with undivided attention. {7.1.3}

7.6 “The great language called *twilight language*
Is an extensive list of pledge signs.⁴⁰⁹
Amorous intoxication stands for ‘wine,’ *strength* for ‘meat,’
And *sandalwood* for ‘meeting.’ {7.1.4}

7.7 “*Phlegm* ⁴¹⁰ stands for ‘going,’ *shelter* for ‘corpse,’
And *nudity* for ‘bone ornament.’
Swing ⁴¹¹ is said to mean ‘arriving,’
And *fuel* ⁴¹² is known to stand for ‘hand drum.’ {7.1.5}

- 7.8 “*Dundura drum* ⁴¹³ is said to mean ‘unworthy,’ [F.118.b]
 And *Kālīñjara mountain* ⁴¹⁴ stands for ‘worthy.’
 Diṇḍima drum stands for ‘untouchable,’
 And *lotus vessel* for ‘skull.’ {7.1.6}
- 7.9 “*Satisfying* should be known to stand for ‘food,’
 And *jasmine wood* for ‘herbs.’
 Four ingredients ⁴¹⁵ is said to mean ‘feces,’
 And *musk*, ‘urine.’ {7.1.7}
- 7.10 “*Frankincense* is known to mean ‘blood,’
 And *camphor* is known to mean ‘semen.’
 Rice product is said to mean ‘human meat,’
 And *olibanum* ⁴¹⁶ means ‘union of the two sexual organs.’ {7.1.8}
- 7.11 “*Vajra* is said to mean ‘male sexual organ,’
 And *lotus*, ‘female sexual organ.’ {7.1.9}
- 7.12 “Placing the finger on the mouth
 Is the sign of Ḍākinī. The code word is *muku*. ⁴¹⁷
 Placing folded hands at the forehead
 Is the sign of Dīpinī. The code word is *ghoghu*. ⁴¹⁸ {7.1.10}
- 7.13 “Pressing the thumb
 Is the sign of Cūṣiṇī. The code word is *gughu*.
 Tapping on the ears with the hands
 Is the sign of Kambojī. The code word is *mughu*. {7.1.11}
- 7.14 “Tapping on the tip of one’s nose with the palm of the hand, ⁴¹⁹
 One will inquire about a person’s well-being. The code word is *lughu*.
 The practitioner of Yogatantra should also display the ‘head of a deer,’
 Giving to this hand gesture his full attention. ⁴²⁰ The code word for this is *draṣṭa*.
 {7.1.12}
- 7.15 “Further, the word *ḍā* ⁴²¹ denotes a man;
 ḍī, a woman;
 pu, ⁴²² the magic of paralyzing;
 su, eating;
 mā, mother;
 yo, wife;
 bhi, younger sister;
 dhī, ⁴²³ female friend;
 lu, daughter;

strī,⁴²⁴ menstrual blood;
sa, drinking soma;
pe, (alcoholic?) drink;
phī,⁴²⁵ meat;
bha, eating;
bhū, meeting;
pī,⁴²⁶ charnel ground;
bhu, a corpse;
dī,⁴²⁷ a yoginī;
ga, the goddess Lāmā;
tri,⁴²⁸ the goddess Rūpiṇī;
ku, the goddess Dākinī;
kha, the goddess Khaṇḍarohā;
ja, the pair of knees;
ke, the pair of arms;
bha, reverential salutation;
 and *sva*,⁴²⁹ an act of welcome. {7.1.13}

7.16 “These, which are code words with a single syllable each, will be understood by the virile ones and their sisters.⁴³⁰ This is the art of the pledge seals consisting of syllables.” {7.1.14}

7.17 Vajragarbha said:

“I do not know the meanings of some coded expressions.
 Please explain them, O Great Bliss.” {7.1.15} [F.119.a]

7.18 The Blessed One said:

“I will now teach it briefly,
 So please listen to my words.
Potāṅgī ⁴³¹ is a greeting;
Potāṅgī given⁴³² in response is a greeting returned. {7.1.16}

7.19 “The word *gamu* expresses the notion ‘I go’;
 the word *lumba*, ‘I come’;
 the word *swallowing*, the notion ‘please give’;
wooden vessel, ‘please take’;
heart, ‘hero’;
descendant of Kuru, ‘killing’;
earring, ‘bell’;
alikaṛaṇa, ‘head’;
boar, ‘hair’;

hearing, 'ear';
churning, 'ambrosia';
man, 'coming together';
palm of the hand, 'dākinī';
hell, 'maṇḍala';
such and such, 'charnel ground';
kākhilā,⁴³³ 'door';
breathing, 'brahmin';
enclosure, 'kṣatriya';
cessation, 'vaiśya';
cruel, 'śūdra';
end,⁴³⁴ 'house of an untouchable',⁴³⁵
scorpio, 'cattle';
younger sister, 'dākinī';
mudaka, 'fat';
grhāṇa, 'gesture';
when one touches one's teeth with the tongue, 'hunger',⁴³⁶
fragrant with perfume, 'thirst';
arrival, 'where';
place, 'such and such a person';
light ray, 'flower';
hanging, 'abdomen',⁴³⁷
teeth, 'mirth';
cessation, 'rain';
report, 'satisfaction';
smoky, 'clouds';
fond of smoking and summit, 'mountains',⁴³⁸
streams, 'rivers';
fingers, 'part / portion';
mouth, 'face';
washerwoman,⁴³⁹ 'tongue';
eating, 'teeth';
row / series, 'banner';
desire / intention, 'garland';
movement, 'wind';
lord of animals, 'cattle';
circle, 'evenness / equanimity';
breathing, 'crossroads'; [F.119.b]
phālguṣa, 'person';
and the great syllable (om?), 'great sacrificial victim'.⁴⁴⁰ {7.1.17}

- 7.20 “Further, the syllable *chā* ⁴⁴¹ signifies a goat;
nā,⁴⁴² a human being;
go, an ox;
ma, a buffalo;
bhā, eating anywhere;⁴⁴³
and *hā*,⁴⁴⁴ a recurrence.
The word *apyakā* ⁴⁴⁵ means ‘king’s men,’
and *to remain*, ‘the act of remaining.’
When one touches the mouth,⁴⁴⁶ it means ‘I have eaten’;
When one touches the teeth, it means ‘I am sated.’
The syllable *ho* means ‘recurrence.’
The word *shame* means ‘bashfulness.’
When one touches an empty space, this means, ‘Please have sex with me’;
When one touches the thighs, this means, ‘Let’s do so quickly.’ {7.1.18}
- 7.21 “This concludes the section about the art of secret signs.⁴⁴⁷
- 7.22 “The gaze that brings downfall is said
To always be even, with eyebrows furrowed in anger.⁴⁴⁸
The enthralling gaze should be directed to the left,
With both eyes looking at the effigy on the left side.⁴⁴⁹ {7.1.19}
- 7.23 “In the summoning gaze, the effigy is on the right
And the two eyes turned upward.⁴⁵⁰
The paralyzing gaze is directed toward the center,
With the two eyes directed at the bridge of the nose.⁴⁵¹ {7.1.20}
- 7.24 “For killing, the gaze should be level,⁴⁵²
With the two eyes fixed at the tip of the nose.
Causing downfall should be done while exhaling,
And enthralling while holding the breath in.⁴⁵³ {7.1.21}
- 7.25 “Summoning is done while inhaling,
And paralyzing while holding the breath in.⁴⁵⁴
While training, the gaze causing downfall should be directed at a pine tree,⁴⁵⁵
And the enthralling gaze, at a flower. {7.1.22}
- 7.26 “The summoning gaze should be directed at a euphorbia,
And the paralyzing gaze, at grass that is swaying.⁴⁵⁶
One will succeed after six months of practice,
There is no doubt about this. {7.1.23}
- 7.27 “One should not err in this practice.
The powers of the Buddha are inconceivable. {7.1.24}

- “The homage is paid and returned with the two ‘teachers’ present.⁴⁵⁷ {7.1.25}
- 7.28 “If one employs the deity yoga of the glorious Vajrasattva or others and frowns with the right eyebrow, one will be successful, upon contemplating sky-travel, in rising into the air. If one frowns with the left eyebrow, victory over a hostile army will follow. With the same practice one will crush the forces of Māra.⁴⁵⁸ {7.1.26}
- 7.29 “If one contemplates the form of Gaurī or other female deities and bats one’s left eye, one will be able to manifest their forms. [F.120.a] If one contemplates the form of Vajrasattva or other male deities and bats one’s right eye, one will manifest their respective forms.⁴⁵⁹ {7.1.27}
- 7.30 “Without an agreed convention of language, not even the well-established worldly usages would have any effect.⁴⁶⁰ The same is the case with the yogic accomplishments in poetry and song, both mundane and supramundane.⁴⁶¹ {7.1.28}
- “This concludes the section about the art of gaze-mudrās.
- 7.31 “Assuming the form and shape of glorious Vajrasattva
Consistent with being fully in union with him,
One should place, as directed,
Some mustard seeds in a human skull cup. {7.1.29}
- 7.32 “Additionally, he should eat a dish cooked in oil,
And smear the head with the fruits.⁴⁶²
This affords the best of all protections
By binding earth and sky up to their farthest limits in the ten directions.⁴⁶³ {7.1.30}
- 7.33 “Visualizing oneself as one with glorious Vajrasattva,
Biting his lower lip and in union with his consort—
The illustrious one proudly holding implements in his left hands
And, with his right hands, displaying the circuit of the compass— {7.1.31}
- 7.34 “One should consecrate the space below and above
And stamp one’s ‘seal’ on the earth and the atmosphere.
Sealed, it becomes composed of all the buddhas
And will confer accomplishments.⁴⁶⁴ {7.1.32}
- 7.35 “One should place the following⁴⁶⁵ in a bowl made of a brahmin’s skull or, as one’s second choice, any human skull. Aside from [a skull] of a woman, a man, a hermaphrodite, and so forth, [a skull] of a crow, an owl, a vulture, or a sparrow will produce various excellent⁴⁶⁶ accomplishments. The procedure prescribes wild licorice root. Through this, one will be able to assume at will the fine form

of an elephant or a horse, or, according to one's wish, the form of an ox or a buffalo, or, should one wish it so, a dog, a cat, or a jackal. Depending on one's wish, one can be a male or a female. {7.1.33}

7.36 "One can enter any being by censing oneself with black bdellium resin burned inside the mouth cavity of a corpse, with the fire from a cremation pyre, on the day of spirits,⁴⁶⁷ during the waning period of the lunar month. By censing oneself as before with a mixture of equal parts thorn apple fruit, yellow arsenic, citrons, leadwort, sweet flag, and chicken eggs,⁴⁶⁸ one can enter anywhere in the animate or inanimate worlds. {7.1.34} [F.120.b]

"The root of white oleander, margosa, and grasshoppers, combined with a hundredth part of the venom from a scorpion's stinger,⁴⁶⁹ will, when applied to the hand, transform it into a *gonāsa* snake. {7.1.35}

7.37 "For seven days one should douse velvet bean pods and soak chalk with the milk from giant milkweed. When a drawing made with this chalk and velvet bean mixture is touched, one will become like the king of serpents, with poisonous hands. An antidote to the touch of these hands is explained as follows: {7.1.36}

7.38 "Sandal, mesua flower, costus root, and emetic nut, combined with Indian valerian, neutralize a variety of poisons. So does costus mixed with rice water.⁴⁷⁰ Should one consume a pill consisting of the pith of Indian valerian, together with the feces⁴⁷¹ of a child born on that day, one will be able to drink poison as much as one likes, like Vajrapāṇi himself. {7.1.37}

7.39 "A touch from a hand smeared with a broth made with the fat of a frog and an earth boa snake, and with the fruit of sebesten tree, will remove poison. {7.1.38}

"An ointment made from ghee, sandal, peacock blood, and the bones and flesh of an earth boa snake, when applied to the body,⁴⁷² can detoxify even the entire triple universe upon contact. {7.1.39}

7.40 "The fever that recurs every four days will be cured if, while concentrating by means of the ritual procedure of getting naked, and the rest, one fastens to the hand on the day of spirits a root of fragrant swamp mellow broken into seven pieces. {7.1.40}

"By merely applying an incense composed of equal parts of newly shed skin from a large snake and peacock feathers, one will create enmity throughout the triple universe. {7.1.41}

7.41 "Alternatively, by merely burning an incense, according to procedure, composed of equal parts crow and owl feathers, one will actually cause enmity even among the supporters of Hara.⁴⁷³ {7.1.42}

"When the head of a snake placed inside the hole of a horse's hoof is buried together with the tongue of a mad dog underneath the door of the enemy's house, he will be driven away after seven days. {7.1.43} [F.121.a]

- 7.42 “Flame lily, pig feces, hair from the head of a corpse, and bones of a camel—this excellent method will send into exile, after seven days, even the entire triple universe.⁴⁷⁴ {7.1.44}
- “By smearing on a mirror flowers of red oleander, cashew nut, and mangosteen oil, the shapes of a horse, a donkey, a camel, and so forth, will be seen in it. {7.1.45}
- 7.43 “Through burning in a sealed duplex vessel the hooves and claws of a horse, a cow, a boar, a monkey, an ass, and a camel, mixed with frog fat, the forms of those creatures will be seen, as stipulated earlier. After anointing the eyes, during the asterism of Puṣya,⁴⁷⁵ with alangium seed oil and cow’s milk, one will perceive in the mirror any forms present within the universe. {7.1.46}
- 7.44 “A person whose eyes are anointed with a paste of Indian valerian fruit and alangium oil will see ordinary people as divine forms. Through anointing his eyes with oil his vision will go back to normal.⁴⁷⁶ {7.1.47}
- “After anointing the feet with camphor,⁴⁷⁷ powdered leech, frog fat, and root of the trumpet flower tree, one will be able to walk upon a heap of smoldering embers. {7.1.48}
- 7.45 “After smearing the hands and the feet with spikenard, frog fat, powdered leech, and cardamom, one will be able to make fire feel as cold as snow. {7.1.49}
- “After taking blood of a water snake⁴⁷⁸ into one’s mouth, the wise person will be able to enter water and remain there as long as he likes, as if inside a floating house.⁴⁷⁹ {7.1.50}
- 7.46 “Should he put on a pair of shoes, having filled them with seeds of the broken bones plant, a person thus purified will be able to walk on water as if on a road.⁴⁸⁰ {7.1.51}
- “A wise person, after smearing all the orifices of his body with a paste made of freshly churned butter, gold dust, onion,⁴⁸¹ and fish oil, will be able to move in water like an alligator. {7.1.52}
- 7.47 “Seeds from a branch of thorn apple mixed with wood dust produced by woodworms,⁴⁸² together with female cuckoo birds,⁴⁸³ will make a person like a ghost. [F.121.b] This can be reversed by means of a molasses and rice gruel mixture. {7.1.53}
- “Feathers of a bird,⁴⁸⁴ hair of a cat, a monkey, and an outcast; feathers of an owl; and hair of a mongoose, when powdered and mixed with *carama* dung,⁴⁸⁵ can make all people go insane. {7.1.54}
- 7.48 “The tail of a jackal, rightly conjoined with the right wing of a crow, when placed under the enemy’s bed will soon unleash upon him a terrifying apasmāra. {7.1.55}
- “With thorn apple fruit, citron, and the [droppings of] pigeon, peacock, and chicken, one can instantly cause madness. The insanity will go away with the cutting of the victim’s hair. {7.1.56}

- 7.49 “One should take a thorn apple fruit and mix into it powdered woodworms with human flesh.⁴⁸⁶ After adding this to the victim’s food and drink, he will immediately lose his mind and die after seven days. {7.1.57}
- “One should take a crow’s nest from a neem tree with a hand on which white mustard oil has been rubbed. Using the same hand,⁴⁸⁷ one should burn it together with a piece of wood obtained from a charnel ground and afterward retrieve the ashes. Whoever’s head is sprinkled with these ashes will be driven away. {7.1.58}
- 7.50 “One should combine the feather⁴⁸⁸ of a crow and an owl, together with the hair of a brahmin and a naked mendicant, and light a fire using thorn apple wood. After burning these feathers and hair in a smokeless fire, one should retrieve some of the ashes and secretly throw them under the bed of two persons, men or women. Right at that moment the two will become enemies. {7.1.59}
- “This concludes the section on the art of manipulating consciousness.⁴⁸⁹
- 7.51 “Alternatively⁴⁹⁰, if one wishes to enthrall someone, one should make a powder of a bee that has stung a white bitch in the chest. When struck with it, even a woman loyal to her husband will be enthralled, if one mixes this powder with one’s own semen during the asterism of Puṣya.⁴⁹¹ {7.1.60}
- 7.52 “Placing in the hand of a virgin girl equal amounts of elephant rut and a paste from buds plucked by women from male trees will result in marriage and conjugal felicity.⁴⁹² {7.1.61}
- “Indian valerian,⁴⁹³ Indian caper, and purple fleabane, blended with teardrops and one’s own semen, will enthrall a playful woman right away.⁴⁹⁴ {7.1.62} [F.122.a]
- 7.53 “A powder containing *puttaṃjārī*,⁴⁹⁵ *apannā*,⁴⁹⁶ Indian caper, and purple fleabane, when mixed with teardrops, enthralls the women in this world upon contact alone. {7.1.63}
- “Dwarf morning glory, littoral bind weed, *lakṣaṇā*,⁴⁹⁷ and *avanatā*,⁴⁹⁸ when infused with eye discharge and teardrops, instantly enthrall even the charming wife of the lord of gods. {7.1.64}
- 7.54 “The root of the white giant milkweed,⁴⁹⁹ Indian madder, house sparrow,⁵⁰⁰ and costus, when made into a paste with exudations from a wound on one’s body, will enthrall the triple universe. {7.1.65}
- “One should prepare a mixture of basil, Indian caper, and *kṣīrādhikā* ⁵⁰¹ with one’s own semen. A pill made of this and cutch tree, served with betel, will instantly enthrall even the charming wife of Śiva. {7.1.66}
- 7.55 “One should make a powder from a nose rope that had tethered a buffalo, ash from a corpse cremated using thorn apple wood, and a bracelet from a dead woman who was burned in a funeral pyre extinguished with thorn apple

juice.⁵⁰² When mixed with one's own semen, this will instantly enthrall even the daughter of Indra just upon contact. {7.1.67}

"This concludes the section on the art of making others into one's subjects.⁵⁰³

7.56 "A tilaka on the forehead made with Malabar gulbel,⁵⁰⁴ fireflies, arsenic, bovine orpiment, and realgar will instantly enthrall. {7.1.68}

"After placing on one's forehead a tilaka of yellow orpiment together with white dūrvā grass and wild dūrvā grass, one will be able to enthrall a king with a mere glance. {7.1.69}

7.57 "Malabar gulbel,⁵⁰⁵ fireflies, *avanatā*,⁵⁰⁶ camphor,⁵⁰⁷ and Indian caper, made into powder with an admixture of teardrops, will instantly enthrall the charming wife of a king. {7.1.70} [F.122.b]

"When a woman is struck with a preparation made of flowers from the corpse of a newly married man, noon flowers collected from the head of a worshiped śivaliṅga, and ash, in equal measure, from the funeral pyres of a cremated husband and wife, mixed together with one's semen, she will follow behind the one who struck her. {7.1.71}

7.58 "Dwarf morning glory, fireflies, *lakṣaṇā*,⁵⁰⁸ and Indian caper, mixed with a powder made of intestinal worms with an admixture of teardrops, will produce enthrallment instantly. {7.1.72}

"Sweet flag and white moonseed mixed with an equal part of kurchi and the umbilical cord of a newborn calf⁵⁰⁹—when a beautiful woman comes into contact with these ingredients in the form of a tilaka on the forehead,⁵¹⁰ she will become enthralled. {7.1.73}

7.59 "One will enthrall the people of the world with a tilaka well concocted from 'glory sandalwood,'⁵¹¹ red sandalwood, and camphor, infused with equal parts of the blood of a wagtail and a female mule.⁵¹² {7.1.74}

"In the asterism of Puṣya one should, using a boar's tooth, grind seeds of common sesban and seeds of white butterfly pea together with bovine orpiment, and make a tilaka with them on one's forehead. If one were to look at a mighty king while wearing this tilaka, he would not be angry, but would definitely be pleased. {7.1.75}

"This concludes the section on the art of tilaka and its benefits.⁵¹³

7.60 "Otherwise, if one wishes to make a magical pill, one should grind the impurities and the eyes⁵¹⁴ of a black cat and the eyes of a black crow together with the blood from the left ear of a black boar. The pill, which should also include an authentic relic of the tathāgatas, should then be wrapped in the aforementioned concoction, and then enclosed in 'sun,' 'moon,' and 'fire.'⁵¹⁵ In the asterism of Puṣya, the pill should be activated.⁵¹⁶ One will be successful by reciting the mantra of one's chosen deity. When the pill is placed in the mouth, one can roam the earth assuming, like a yakṣa, any desired form. {7.1.76}

- 7.61 “Alternatively, one should make a pill with the eyes of a black *pecikā* owl, black crow, black *ullūka* owl, and black cuckoo, combined with an authentic relic of the tathāgatas. One should cover the pill in the milky sap of Indian spurge tree and wrap it in ‘sun,’ ‘moon,’ and ‘fire.’⁵¹⁷ When this pill is placed in the mouth, one becomes invisible.⁵¹⁸ {7.1.77} [F.123.a]
- 7.62 “Alternatively, in order to produce a pill consisting of a relic of the tathāgatas, one should grind together the ashes from the funeral pyre of a woman cremated with her deceased husband, powdered fruit of wood apple, and resin of white dammar, along with perspiration. An authentic relic of the tathāgatas should be wrapped in this concoction and enclosed in ‘sun,’ ‘moon,’ and ‘fire.’⁵¹⁹ The pill should be activated during the asterism of Puṣya. When it is placed in the mouth, one will be able to roam the earth like a yakṣa, assuming any desired form.⁵²⁰ {7.1.78}
- 7.63 “Alternatively, one should make a pill with an eye ointment called *srotah*, camphor, spiky leaves of saffron crocus, honey, and the first blossom of the mahua tree, with added stamens of a young flame lily.⁵²¹ This pill, encased within the three metals of gold, silver, and copper, will make one invisible. {7.1.79}
- “Alternatively, in a capsule made of the three metals of gold, silver, and copper should be placed sprouts of a blue *aśoka* tree⁵²² inuncted seven times with the blood of a beautiful woman.⁵²³ Placing it in the mouth will conceal any being. {7.1.80}
- 7.64 “Alternatively, a pill made of the northern root of Indian valerian, dug out during a lunar eclipse while naked, should be encased in the metals of ‘sun,’ ‘moon,’ and ‘fire.’ If placed in the mouth, this pill will make one invisible. {7.1.81}
- “A pill made from bovine orpiment and blossoms from the Indian almond tree, combined with the eyes and hair left behind by a crow who fed on the corpse of a girl who hung herself, is called ‘the lady who fulfills wishes.’⁵²⁴ {7.1.82}
- 7.65 “Alternatively, one should mix realgar with the discharge from rubbing a girl maddened by menstruation in an ancestor grove.⁵²⁵ By applying a tilaka of this to the declivity in the center of one’s forehead, one will be able to hide from even the entire triple universe. {7.1.83}
- “Alternatively, applying to the forehead a tilaka prepared with the twigs from a crow’s nest located on a northern branch of a blue *aśoka* tree will hide a man from all animate and inanimate beings. If *srotah* eye ointment is placed in the abdomen of a pigeon, put in the fire of a funeral pyre, and cooked, the magical ointment will make one invisible. Re-appearance can be achieved by means of the blood of a black cat.⁵²⁶ {7.1.84} [F.123.b]

- 7.66 “Alternatively, earth pushed up by a tuft of young grass and mixed with a bee, along with its stinger, can make one invisible even to the adepts if it is prepared on the asterism of Puṣya, and a tilaka of it is applied to the forehead. {7.1.85}
- “Alternatively, there is a pill superior even to that. Made with red arsenic and bovine orpiment, its effects surpass the uses explained before. {7.1.86}
- “This concludes the section on the art of becoming invisible.
- 7.67 “Now I will describe the rites involving magical ointment.
- “One should make a lamp-wick out of cloth recovered from a charnel ground and saturate it with oil obtained from human⁵²⁷ flesh. On the night of spirits, in the charnel ground, one should place the lighted lamp on a lotus petal [inside a woman’s skull] atop three other human skulls, and collect the lampblack that collects above, in the delightful lady’s skull. Then, after burning up an owl’s head and mixing it with red sandalwood many times, one should, that very night, prepare from this a fine powder by grinding it on a stone slab. One should then blend this powder with the earlier collected lampblack until the mixture is homogeneous, wrap that in the skin from a vulture’s foot, and with it fill the hollow of a bone from this foot using a splinter from a human bone.⁵²⁸ Explaining how to activate this ointment, the lord said, ‘It can be activated inside a woman’s bhaga, by a follower of the Mantrayāna, according to prescribed procedure.’ {7.1.87}
- “This is the art of concocting magical ointment.
- 7.68 “Now I will teach the rites
Known as the ritual procedure of quicksilver,
Whereby practitioners attain success
If they always delight in meditation and recitation. {7.1.88}
- 7.69 “If the procedure is not complete,
Happiness cannot be brought to wretched beings.⁵²⁹ {7.1.89}
- 7.70 “One should combine substances that come from mountains and oceans⁵³⁰ with well-matured vinegar and quicksilver, and grind them together repeatedly in a sealed and heated stone crucible. One should always boil this concoction in a copper dish along with common milk hedge, butterfly pea, jasmine, and Indian caper, combined with fermented rice. Taking a metal [magnet], one should mix in its powder, and along with parts of safflower and large blue lotus, grind it with the vinegar concoction until it becomes the same consistency as freshly churned butter. Immediately thereafter, one should mix it with the sap of Indian spurge tree, and liquify it with sindhu and white borax. Then, it should be mixed together with half a karṣa each of copper and silver in a covered crucible, adding half the amount of sulphur crystals. From this, one will obtain gold measuring half the amount of the substrate. {7.1.90} [F.124.a]

“This is about the art of quicksilver.

7.71 “Now I will teach the rites of the art of longevity, giving an essential summary of everything. {7.1.91}

“Following the ritual restrictions with respect to seasons, one should practice yoga and mudrā.⁵³¹ One should employ the ‘four ingredients,’⁵³² musk, red sandalwood, camphor, and *śālija*, and also olibanum, tailed pepper, and lotus seeds.⁵³³ These great drugs are especially powerful during six different time periods.⁵³⁴ {7.1.92}

7.72 “There is spring, hot season,
And rainy season.
There is also autumn, early winter,
And the snowy late winter too. {7.1.93}

7.73 “In springtime, the wise one should perform the rite in the morning;
During the hot season, at midday;
During the rainy season, in the afternoon;
In the autumn, after dark; {7.1.94}

7.74 “In early winter, at midnight;
And in late snowy winter, before dawn.
This practice, as done by those observing the right time,
Is now being taught to you, O beautiful-faced one. {7.1.95}

7.75 “Midnight is right for ingesting the flower infusion (menstrual blood);
The season recommended for this is early winter.
In the spring, though, the “four ingredients” (feces)⁵³⁵
Will bring accomplishment if ingested in the morning. {7.1.96}

7.76 “During the rainy season, in the afternoon,
Musk (urine) is pleasing to the mind.
During the hot season, at midday,
Lotus seeds⁵³⁶ will bring the fulfillment of all one’s aims. {7.1.97}

7.77 “In the autumn, after dark,
Lotus sap (vaginal secretion?) brings the desired accomplishment.
In late winter, before dawn,
Camphor (semen) is particularly recommended. {7.1.98}

7.78 “This supreme practice is the best.
One who does it with a collected mind
Will become free from old age and death,
There is no doubt about this. {7.1.99}

- 7.79 “Quicksilver and sulphur,
In combination with *śekhara*,⁵³⁷
Blended homogenously with ghee,
Should be employed in every rite.⁵³⁸ {7.1.100}
- 7.80 “One should procure the fourteen substances
And zealously ingest them in nine different ways.⁵³⁹
One should perform this rite according to one’s wishes,
Following the divisions of lunar and solar cycles.⁵⁴⁰ {7.1.101}
- 7.81 “One will attain full results within twenty-one days. Lost teeth, fingernails, and
hair will grow back. When one is accomplished, one will be able to change all
elements⁵⁴¹ into gold. {7.1.102} [F.124.b]
- 7.82 “Now I will teach a rite involving oil.
“Oil of lotus, oil of *vālā*,⁵⁴² and oil from the “four ingredients”⁵⁴³ should all be
combined with an equal amount of ground black turmeric,⁵⁴⁴ and mixed with
the juice of country mallow. One should also prepare an extract from moonseed
and mix it with cow’s milk.
- 7.83 “Now I will give you the measurements. One should prepare thirty-two palas
of the black turmeric and moonseed powder and boil it with twice that amount
of water until it is reduced to four cups of liquid. One should mix this three
times, according to the proper sequence, with three parts of the juice of country
mallow. One should blend this with four parts of milk to one part of oil, half that
amount of moonseed, half that amount of sediment, and the previously
mentioned ingredients, cooking it all together gently.⁵⁴⁵ When the mixture is
going to be drunk, which requires a medium amount, the moonseed should be
left out. For anointing the head, which is said to require a thicker consistency,
cooking it three more times is said to be best. For an errhine one should use ten
palas. For drinking, one hundred palas is recommended. When anointing, one
should use one hundred and eight palas. The practitioner should perform all this
with a focused mind. By applying an errhine of this, he can live for a thousand
years. When drinking it, he can live five hundred years. When anointing the
head, he can live three hundred years. My words are not to be doubted. He will
obtain a divine form and a pleasant voice, will always be adored, and will
definitely reach proficiency in all sciences and disciplines. His body will have
great splendor and luminosity. He will be able to remove all obstacles. {7.1.103}
- 7.84 “He should procure the ‘four ingredients’,⁵⁴⁶ dry them well, and blend them
thoroughly with milk. He should heat this mixture up in a cow dung fire until
the ingredients dissolve, then obtain from it the oil. The practitioner should
blend this oil with twice as much black sesame oil and again twice as much milk,

and cook it as prescribed. A decoction made of four parts thorn apple, the three fruits,⁵⁴⁷ false daisy, common jasmine, and grass is regarded as helpful for promoting growth.⁵⁴⁸ {7.1.104} [F.125.a]

7.85 “Black turmeric, black babchi, blue lotus bulb, iron filings, sulphur, bdellium, white dammar, camphor, and musk—he should cook these substances in oil. They will promote health and longevity. If they are rubbed on the head, they will remove grey hair and wrinkles. All diseases will depart, without a doubt.⁵⁴⁹ {7.1.105}

7.86 “Now I will teach the rite of preparing oils for rubbing on the body.
“One should use the same oil, but add myrrh, thorn apple tree, Indian caper, and fragrant swamp mallow.⁵⁵⁰ Mixing in chaste tree berries, the practitioner of mantra should prepare this into a solution through the previously described method. This should then be mixed with black creeper, beautyberry, ironwood, bulletwood tree, golden champa, red poon, fetid cassia, turmeric, thorn apple, cockscomb, agarwood tree, asafoetida,⁵⁵¹ *parahṛd*, *vallabhī*,⁵⁵² *mukta*,⁵⁵³ pongam oil tree, *mañjari*,⁵⁵⁴ thorn apple tree, sweet flag, babchi, nut grass, black turmeric, Indian madder, costus, and veronicalolia—these will remove all illnesses.⁵⁵⁵ {7.1.106}

7.87 “An incense of both white and red sandalwood, deer musk, camphor, Indian olibanum, and fingernails, mixed with molasses, can fulfill all one’s wishes. One will be able to cure itching, rash, and cutaneous eruptions, and remove all toxins produced in the body. My words are true, O goddess,⁵⁵⁶ there can be no doubt. {7.1.107}

7.88 “Turmeric powder,⁵⁵⁷ chaste tree berries, powder from a temple brick, extract of thorn apple leaves, musk, and the “four ingredients,” when combined with *caura* ⁵⁵⁸ and *keṁśu*,⁵⁵⁹ can destroy many different diseases, such as intestinal worms, leprosy, and the toxins in the body. It is especially effective when applied together with babchi. {7.1.108} [F.125.b]

“These are the ritual procedures for anointing the body with medicinal unguents.

7.89 “One should pulverize the three astringent substances⁵⁶⁰ together with the ‘four ingredients’⁵⁶¹ and drink this with cold musk⁵⁶² for one year while observing vows. In this way one will be able to cure a variety of illnesses related to the internal organs, such as diseases of phlegm, and so forth. When this elixir is digested, it will without fail remove grey hair, and so forth, from the practitioner of mantra. {7.1.109}

7.90 “Alternatively, he should procure the four ingredients and grind them into a fine powder together with the three fruits.⁵⁶³ Then he should blend them with ghee and honey and eat one karṣa⁵⁶⁴ of this preparation. Consequently, he will become divinely beautiful and live three hundred years. {7.1.110}

- 7.91 “Now comes the same recipe, still in liquid form, but without ghee or honey. Alternatively, he should procure the three astringent substances and grind them into a fine powder, gradually adding one cat’s paw⁵⁶⁵ of musk from the midriff.⁵⁶⁶ If the practitioner drinks it well cooled, imagining that power is his, it will cure flatulence and indigestion and, in time, remove wrinkles and grey hair. If it is warm, however, it will cause the greying of hair. {7.1.111}
- “Alternatively, he should procure the three fruits,⁵⁶⁷ cook them with milk and water, and apply the concoction to the head.⁵⁶⁸ {7.1.112}
- 7.92 “He should grind root of long pepper with red rice. He should then make pills out of this, cook them with ghee, and eat them with honey. Then, after three months, all diseases will depart, and especially grey hair. After a six-month treatment, the practitioner will obtain a pleasant voice and become well nourished. After nine months, he will obtain a divine body, become quick-witted, and be able to retain what he hears. After one year, he will obtain the strength of an elephant and be able to live three hundred years. {7.1.113}
- 7.93 “Alternatively, he should procure three parts each of *nāga* ⁵⁶⁹ root, *palāśa* ⁵⁷⁰ root, and costus root. He should grind them into powder with one part long pepper as the tenth part of the concoction.⁵⁷¹ After blending the powder with cow milk, a wise yogin should consume one karṣa⁵⁷² of this mixture every day. {7.1.114} [F.126.a]
- 7.94 “Should a yogin dwell in desolate mountains, and such,
For hundreds of years,
He will surely be totally satiated
And free of hunger and thirst. {7.1.115}
- 7.95 “Thus, he should dwell in desolate mountains, and such,
With this remedy.
Any other method is unnecessary,
As far as the attainment of buddhahood is concerned.⁵⁷³ {7.1.116}
- 7.96 “He should meditate without company in a mountain cave—the hermitage of the relative truth of practitioners. {7.1.117}
- 7.97 “One who wants to be a practitioner
But does not know the ritual restrictions with respect to seasons⁵⁷⁴
Is like someone hitting his fist against empty space
Or drinking mirage water,
Or like a hungry person threshing chaff. {7.1.118}
- 7.98 “Futile will be their toil;
It will bear no fruit.
The practitioner should thus stay focused

According to the ritual procedure revealed by me. {7.1.119}

7.99 “This is the section on the science of longevity called ‘the source of all knowledge.’ ”

7.100 *This concludes the first part of the seventh chapter.*

Part 2

7.101 [Vajragarbha said:]

“I want to hear, O Blessed One, how to perform
The ritual of *homa* with its recitation, and so forth.
How should one do the rites of pacifying, enriching, enthralling, and assaulting,
Along with their respective oblation offerings, and so forth?” {7.2.1}

7.102 [The Blessed One replied:]

“Hear, Vajragarbha, the description of the rites
Of *homa*, and so forth, as they actually are.
First, the practitioner of mantra should do one hundred thousand recitations of
the mantra,
And after, start the performance of the rite. {7.2.2}

7.103 “A deity yoga practitioner,
Having assumed the *ālīḍha* posture, the *pratyālīḍha* posture,
Or one with the feet parallel, or forked,
Should invite his consort (*vidyā*) to join him. {7.2.3}

7.104 “She could be a brahmin, a kṣatriya,
A vaiśya, or a śūdra—
So require the rules of the rite.
Afterward, he should commence the *homa* rite. {7.2.4}

7.105 “If it is the rite of pacifying, he should delimit a round fire-pit area one cubit in diameter. Having done the measurements, he should dig a hole half a cubit deep in the ground. He should daub the insides of this half-cubit-deep pit with white sandalwood. He should demarcate a four-finger-width⁵⁷⁵ wide rim of earth in a circle surrounding the fire pit. {7.2.5} [F.126.b]

7.106 “The pit for enriching should be a square of two cubits on each side. The basin should be one cubit deep. The rim should be eight finger-widths wide. The pit should be bedecked with heaps of yellow flowers and anointed with yellow sandalwood. {7.2.6}

- 7.107 “The pit for the rites of assaulting should be triangular and measure twenty finger-widths across. The basin should be ten finger-widths deep. He should draw the rim three finger-widths wide and smear the pit with charnel ground ash. {7.2.7}
- 7.108 “Since the activities of enthralling and summoning are similar, their pit is described as having identical characteristics. One should prepare a pit shaped like a half-moon and with the same measurements as the pit for enriching.⁵⁷⁶ The depth of the basin should be half its diameter. One should demarcate the rim to fit the other measurements and daub the pit with red sandalwood. {7.2.8}
- 7.109 “The powder used for demarcating the pit
Should be white in rites of pacifying,
Yellow in rites of enriching, black in rites of killing,
And red in rites of enthralling. {7.2.9}
- 7.110 “The specifications for summoning are the same as those for enthralling,
And those for sowing hatred, the same as those for killing. {7.2.10}
- 7.111 “Now I will explain the connection between the types of rites and the directions.

“The fire pit for pacifying should be to the east of the temple or maṇḍala,⁵⁷⁷
That for the rites of assaulting to the south,
The one for enthralling and summoning to the west,
And the one for enriching to the north. {7.2.11}
- 7.112 “The marking powder is said to correspond in color to the rites just described.
This concludes how one should dig the fire pits. {7.2.12}
- 7.113 “Now I will explain the procedure involving different types of grain.
“He should mix rice, corn, white sesame, barley, nutmeg, dūrvā grass, milk, ghee, and honey with the five ambrosias and offer this in a homa along with moist wood branches originating from the five sap-bearing trees, still with leaves on them, smeared at both ends in honey, milk, and ghee. He should start the fire with the kindling of Indian cluster fig and palash tree.⁵⁷⁸ If he wants to perform the rite of pacifying, he should cast the offerings into the fire one hundred and eight times, three times a day, while sitting facing east. He can then pacify even the entire district. {7.2.13}
- 7.114 “Now, if he wants to perform the rite of enriching, he should procure black sesame and mung beans along with red rice. As an alternative, he can use barley or something else. The kindling sticks are said to be the same as before, but this time they should be smeared with one handful of milk and butter.⁵⁷⁹ [F.127.a] All the ingredients should be sprinkled with saffron perfume and combined with the three sweet things, rice pudding, curds, honey, ghee, dill,⁵⁸⁰ bel fruit, lotus, stamens of ironwood blossoms, and rice. Having then lit the fire using wood of

Indian cluster fig, he should generate himself as the deity appropriate for the ritual. Facing north, he should cast the ingredients into the fire a thousand times, three times a day, with a focused mind. When seven days have passed, he will become a great owner of wealth. {7.2.14}

7.115 “Now, if he wants to perform the rite of enthralling, he should procure red sesame or black sesame,⁵⁸¹ beautyberry, stamens of ironwood blossoms, champak, sorrow-less tree, *vajra*,⁵⁸² bulletwood tree, *bāṇa*,⁵⁸³ and dill, mixed with sandalwood, ghee, and honey. He should also procure pieces of wood eight finger-widths long from deodar, banyan, pipal, Indian cluster fig, and other trees. Also, the milky sap from the Indian olibanum and guggul trees, as well as sugandha⁵⁸⁴ and other substances, should be used.⁵⁸⁵ Then, he should assume a red form using menstrual blood mixed with vajra water⁵⁸⁶ and sit facing the west. Whoever’s name he employs while making offerings to the fire will become enthralled after seven days. He will be able to keep her or him for as long as he lives. {7.2.15}

7.116 “Now, if he wishes to perform the rite of assaulting, he should blend black sesame, mung beans or something similar, the fruit of the marking nut, and *kālaka*,⁵⁸⁷ with black mustard oil and an admixture of blood.⁵⁸⁸ He should then procure thorns from a crooked black tree, and pieces of wood ten finger-widths long from all trees that are pungent, bitter, and so forth. Adding human bone, human feces, donkey droppings, and hair, as well as dog feces, hair, and paws, he should blend all this with oil, and facing south with a focused mind, offer it into a charnel ground fire one hundred and eight times. Whoever’s name one employs will die within three days. [F.127.b]

7.117 “If not, he should stand to one side and prepare a triangular fire pit. There, he should offer the previously mentioned substances into a fire obtained from a household of untouchables. By this means alone the enemy will be led to the abode of the lord of death, of this there is no doubt. {7.2.16}

“If he wants to drive someone away, he should mix mustard seeds,⁵⁸⁹ mung beans, and dust from a footpath, and blend them with blood and black mustard oil. He should add to this a crow’s nest from a thorn apple tree. The person whose name he employs while offering this preparation into the fire will be driven away instantly. {7.2.17}

7.118 “Alternatively, he should use crow meat⁵⁹⁰ and camel droppings mixed with wine. Naked and with loose hair, he should offer this into a fire from a charnel ground. Whoever’s name he employs will be driven away. {7.2.18}

“If he wants to perform paralyzing, he should grind fish, meat, and the remaining three substances,⁵⁹¹ together with rice grains, blood, and honey, and add to this a crow’s feather. He should offer this into a fire made with sticks from a crow’s nest and discarded sticks for cleaning teeth, in a square fire pit. Whoever’s name he employs will be stopped from carrying out any task. {7.2.19}

- 7.119 “Alternatively, he should use turmeric, (arsenic) orpiment, realgar, and bovine orpiment. He should offer this into the fire while facing north. Whoever’s name he employs will become paralyzed. {7.2.20}
- “If he employs dog and chicken meat, he should grind them together with camel droppings and cat blood. Then, lighting the sacrificial fire using neem tree sticks, he should offer this into the fire. Whichever village’s name he employs will be destroyed. {7.2.21}
- 7.120 “He should blend spirituous liquor with human flesh and offer it into the fire, at the three junctions of the day, until he has done this one hundred and eight times. After six months he will become the governor of the district. {7.2.22}
- “He should offer one hundred burnt offerings of jackal meat.⁵⁹² After three months he will be able to remove dire poverty in an instant. {7.2.23}
- 7.121 “He should soak cow flesh in cow blood and offer it one thousand times into a fire. Enthrallment will take place, lasting as long as he lives, there is no doubt. {7.2.24} [F.128.a]
- “He should blend the same meat with spirituous liquor and offer it into a fire⁵⁹³ with his left hand. He will be able to enthrall even a buddha, let alone ordinary people. If not, he can also use a stick for cleaning the teeth, covered in saliva, smeared with bodily impurities, and doused with wine. By offering this stick as a burnt offering he will enthrall the target, there is no doubt. {7.2.25}
- 7.122 “By offering ingested and vomited menstrual blood with an addition of human hair as a burnt offering, he will be able to summon the target immediately. This method of summoning is the best. {7.2.26}
- “He should smear crow’s feathers with white mustard oil and offer them in a thorn apple fire. Whoever’s name he employs will immediately be driven away and die. {7.2.27}
- 7.123 “He should offer in a fire an oblation of *atimuktikā*,⁵⁹⁴ white gourd melon, mung beans,⁵⁹⁵ sann hemp, vomit, and black mustard, together with *tamāla* leaves,⁵⁹⁶ at home.⁵⁹⁷ He will be able to seal the target’s mouth, there is no doubt. {7.2.28}
- “He should offer in a fire an oblation of dog meat combined with vajra water.⁵⁹⁸ Whoever’s name he employs will become enthralled within seven days. {7.2.29}
- 7.124 “He should offer in a fire horse meat together with human feces at night.⁵⁹⁹ He will be able to enthrall the king within seven days. {7.2.30}
- “He should offer in a fire elephant meat mixed with semen. He will be able to enthrall an entire city. {7.2.31}
- 7.125 “He should offer in a fire fish and meat combined with spirituous liquor. When he has offered this one hundred and eight times, he will be able to enthrall any woman. {7.2.32}

- “He should offer in a fire only crow meat one thousand times.⁶⁰⁰ Whoever’s name he employs will flee within three days. If even Vajrasattva will flee, how much more so will ordinary people? {7.2.33}
- 7.126 “He should offer crow and hawk meat into a fire made with thorn apple sticks. Whoever’s name he employs will be driven away. {7.2.34}
- “He should offer human flesh and bird meat. Whoever’s name he employs will go insane. Should he offer the same⁶⁰¹ into a chaff fire, the target will become well again. {7.2.35}
- 7.127 “All these rites can only be performed by someone
Who has done preliminary practices.
Otherwise he will become without a doubt
An object of ridicule of all the people. {7.2.36}
- 7.128 “He must not disclose the secret of his practice to anyone. If the secret is revealed, he will never gain accomplishment or find happiness. [F.128.b]
Therefore a mantra practitioner must never perform these rites in front of anyone. If he wants to perform them, he should do so alone. Then the mantra practitioner can succeed in every rite.”⁶⁰² {7.2.37}
- 7.129 *This concludes the section on homa rites, which forms the second part of the seventh chapter.*

Part 3

- 7.130 [The goddess said:]
- “It would be interesting to hear, my lord,
About the methods of deriving mantras.
I do not know their categorization.
Please explain this, O Great Bliss.” {7.3.1}
- 7.131 The Blessed One said:
- “Listen Great Wisdom, my lady!
I will tell you the mantras of the deities.
In the pleasant maṇḍala with three corners
Is the secret lotus, Māmakī. {7.3.2}
- 7.132 “One should form an eight-petaled lotus
With its pericarp located in the secret area.⁶⁰³
There, one should reproduce the valiant one in syllables
That fulfill all one’s aims and wishes. {7.3.3}

- 7.133 “Based on the divisions of the letters of the alphabet,
Beginning with the letter *a*, mantra is the supreme lord of letter classes. {7.3.4}
- 7.134 “Take the second letter of the first group,⁶⁰⁴ surmounted by a dot;⁶⁰⁵ the third letter of the seventh group, adorned with a half moon,⁶⁰⁶ and the seed syllable of awakening, ‘worshiped’ on its crown by the full moon. This is the heart mantra.⁶⁰⁷ {7.3.5}
- 7.135 “Now I will give you the auxiliary heart mantra. One should take the second letter of the seventh group (*ra*), join it with Vajraḍākinī (*u*), and double it. Then, one should take the third letter of the hot sounds (*sa*) and support it underneath with the second letter of the sixth group (*pha*), joined with the fifth vowel (*u*). The second of the semivowels (*ra*) should be supported underneath by the fifth vowel (*u*). The third letter of the third group (*ja*) should be supported underneath by the twenty-ninth letter (*va*). The third letter of the seventh group (*la*) and the first letter of the fifth group (*ta*) should be joined with the third vowel (*i*). The second letter of the eighth group (*ṣa*) should be supported underneath by the twelfth letter (*ṭha*). One should take the thirty-second letter (*sa*) and join it with Gaurī (*i*). Then, one should add the third letter of the fifth group (*da*) with the fourth letter from that same group (*dha*) below it. One should add the third semivowel (*la*), supremely adorned by Ghasmarī (*o*). One should join to the first letter of the third group (*ca*) and the fifth letter of the fifth group (*na*), Caurī (*e*), who is the highest boon. {7.3.6} [F.129.a]
- 7.136 “Locanā⁶⁰⁸ is the creator of peace for the buddhas.
She makes all rites successful,
She is said to revive the dead,
And she is the requester of the vajra pledge.” {7.3.7}
- And the Blessed One added,⁶⁰⁹ “Om, svāhā to Vajravairocanī.⁶¹⁰ {7.3.8}
- 7.137 “The fourth letter of the second group (*gha*) adorned with Vāri is the heart mantra of Māmakī. Her auxiliary heart mantra is explained as follows:
“The first letter of the hot sounds (*śa*) is adorned above by Khecarī (*am*). The first letter of the second group (*ka*) and the second letter of the seventh group (*ra*) are joined with Caurī (*e*) in like fashion. The first letter of the eighth group (*śa*) should be joined by the supreme Vajrā (*a*), who is the highest boon. One should take the twentieth letter (*na*) and support it underneath with the sixteenth⁶¹¹ letter (*ta*). Gaurī (*i*) is held to be their adornment. One should take the first letter of the second group (*ka*) and the twenty-seventh letter (*ra*), and one should join them with Caurī (*e*). The fourth letter of the second group (*gha*), with Vajraḍākinī (*u*) as its seat, should be combined with the first letter of the third group (*ṭa*),

then doubled. The fourth letter of the second group (*gha*) should be joined with Vajraḍākinī (*u*). Take the eleventh letter (*ṭa*), distinguished by the third vowel (*i*), add the fifth letter of the fifth group (*na*), and join it with Gaurī (*i*). One should take the fourth letter of the second group (*gha*), along with the supreme essence of Vajrā (*a*), then add the sixteenth letter (*ta*) and the twenty-sixth letter (*ya*), and double the whole thing. The fourth letter of the second group (*gha*) should be adorned with the fifth vowel (*u*).

- 7.138 “The first letter of the fourth group (*ṭa*)
Should be joined with Gaurī (*i*).
The fifth letter of the fifth group (*na*)
One should join with Gaurī (*i*). {7.3.9}

- 7.139 “In the protective vajra rites,
She (Māmakī) invariably accomplishes all actions.
She is declared to be the strength-giver
To those afflicted by the great vajra fear.”⁶¹² {7.3.10}

- 7.140 Now the Blessed One said the mantra of Māmakī’s consort Ratnasambhava:

“*Oṃ*, burn, burn, hūṃ, *phaṭ!* *Svāhā* to [the deities who shout] *phaṭ!*”⁶¹³ {7.3.11}

[And he continued further:]

- 7.141 “Now, for the mantra of Paṇḍaravāsini, one should take the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*); Caurī (*e*) is thought to be their adornment. One should take the fourth letter of the seventh group (*va*), adorned on top with Gaurī (*i*). One should then take the first letter of the second group (*ka*) and the eleventh letter (*ṭa*), adorned on top with Caurī (*e*). [F.129.b] One should take the fifth letter of the fifth group (*na*) and join it with the third vowel (*i*). One should take the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*), and connect to them Caurī (*e*), who is the supreme boon. One should then add the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*), adorned on top with Khecarī (*ari*). One should add the first letter of the second group (*ka*) and the eleventh letter (*ṭa*), joined with Caurī (*e*). {7.3.12}

- 7.142 “Mahākoṣavatī always generates energy,
Which fosters the Dharma
Merely by reciting the mantra,
Similar to the words of Vāgvajra. {7.3.13}

“*Oṃ*, Vajradharma *hrīḥ!* *Svāhā!*”⁶¹⁴ {7.3.14}

- 7.143 “Now, for the mantra of Tārā, one should take the sixteenth letter (*ta*),

With Vajrī (*ā*) as the supreme adornment,
And the second semivowel (*ra*),
With Caurī (*e*) joined to it. {7.3.15}

7.144 “One should take the first letter of the fifth group (*ta*),
With Ḍākinī (*u*) thought to be its seat.⁶¹⁵
One should then take the sixteenth letter (*ta*),
With the first letter of the fifth group (*ta*) as its seat, and Vajrā (*ā*) joined with it.
{7.3.16}

7.145 “One should take the twenty-seventh letter (*ra*)
In combination with Caurī (*e*).
To this should be added the first letter of the fifth group (*ta*)
Joined with Ḍākinī (*ā*) below. {7.3.17}

7.146 “The second letter of the seventh group (*ra*)
Should be augmented by the essence of Caurī (*e*).
The great army of Buddhavajra,
And the realm of beings all around, {7.3.18}

7.147 “Will carry out any orders like servants;
They will surely be enthralled right at that time.”⁶¹⁶ {7.3.19}

So spoke the great Blessed Vajradhara.⁶¹⁷

7.148 “One should derive a mantra beginning with
The syllable *om* that illuminates everything, and ending with *svāhā*.⁶¹⁸
Such a mantra will grant all desired accomplishments,
Just like the words of the Tathāgata. {7.3.20}

7.149 “*Om*, act, act! Accomplish, accomplish! Bind, bind! Frighten, frighten! Shake,
shake! *Hraḥ hraḥ! Phem phem! Phaṭ phaṭ!* Burn, burn! Cook, cook! Devour,
devour! You who wear a garland of entrails covered in fat and blood, seize
seize! Threaten the serpents in the seven subterranean paradises. Summon
them, summon! *Hrīm hrīm! Jñaim jñaim! Kṣmām kṣmām! Hām hām! Hīm hīm!*⁶¹⁹
Hūm hūm! Kili kili! [F.130.a] *Sili sili! Cili cili!*⁶²⁰ *Dhili dhili! Hūm hūm! Phaṭ phaṭ!*
*Svāhā!*⁶²¹

This mantra of the lord of spells accomplishes all activities. {7.3.21}

7.150 “The heart mantra of Akṣobhya:

“To start, one should take the syllable of Vairocana (*om*),
And then take the fourth letter of the ‘hot sounds’ (*ha*),

- Adorned with Pukkasī (*ū*) and topped with ‘empty space’ (*ṁ*).
One should append *svāhā* at the end. {7.3.22}
- 7.151 “By reciting this mantra 100,000 times
One will be able to paralyze the world at any time. {7.3.23}
- 7.152 “The heart mantra of Ratnasambhava:

“At the beginning one should take the king of letters (*om*),
And after that, Khecarī (*larṁ*).
One should add *svāhā* at the end—
With this one will be able to enthrall even the buddhas. {7.3.24}
- 7.153 “The heart mantra of Amoghasiddhi:

“One should take the first letter of the Vedas (*om*) and the second letter of the second group (*kha*) topped with ‘empty space’ (*ṁ*), and add *svāhā* at the end. The wise practitioner will be able to drive away even the buddhas. {7.3.25}
- 7.154 “The heart mantra of Amitābha:

“At the beginning one should place the syllable of Vairocana (*om*) and combine it with the third letter of the third group (*ja*), adorned with the neuter syllable (*ra*) and Vāri (*ī*), together with ‘empty space’ (*ṁ*). The mantra should end with *svāhā*. When pronounced, it sows enmity. {7.3.26}
- 7.155 “The heart mantra of Vairocana:

“At the beginning one should place the king of letters (*om*). Then, one should take the fourth letter of the seventh group (*va*),⁶²² joined with the syllable of Vajraḍākinī (*u*) and ‘empty space’ (*ṁ*). One should add *svāhā* at the end. This mantra is employed in acts of assaulting. {7.3.27}
- 7.156 “The heart mantra of Locanā:

“One should again use the king of letters (*om*), then add the red syllable *hūṁ*, and finish with *svāhā*. With this mantra one will be able to summon the entire world, and among the apsarases, Rambhā, and so forth, and even Tilottamā. {7.3.28}
- 7.157 “The heart mantra of Māmakī:

“At the beginning one should place the syllable of the ‘delusion family’ (*om*),
And join it with the syllable *ghuḥ*.
At the end, one should again add *svāhā*—
With this one will be able to cause the death of gods and men. {7.3.29}

7.158 “The heart mantra of Paṇḍaravāsini:

“One should take the second letter in the eighth group (*ra*),⁶²³ adorned with the eighth letter of the eighth group (*ha*). One should place the syllable of the ‘delusion family’ (*om*) at the beginning and complete it with *svāhā* at the end. {7.3.30}

7.159 “The mantra of Tārā:

“One should take the syllable of action (*ī*) and join it with the syllable of Vairocana (*om*) at the beginning, and with *svāhā* at the end. {7.3.31}

7.160 “The heart mantras for the surrounding gate keepers

Are the four neuter vowel syllables (*r̥, ṛ, l̥, ḷ*);

The remaining vowels constitute the mantras for the eight offering goddesses.

Starting with the first syllable of the Vedas (*om*),

One should pronounce the mantra with *svāhā* at the end. {7.3.32}

7.161 “The offering goddesses Puṣpā, Dhūpā, Gandhā,

And also Dīpā,

Vaṃśā, Viṇā,

Mukundā and Murajā, {7.3.33}

7.162 “As prescribed by the rule, should thus be arranged

As in the maṇḍala for the gaṇacakra feast. {7.3.34}

7.163 “Now I will teach on Tārā’s many boons,

Various manifesting through each ritual action. [F.130.b]

7.164 “The first method;

“One should draw a lotus with four petals

Extending throughout the cardinal and intermediate directions. {7.3.35}

7.165 “Its pericarp should be decorated, as prescribed,

With three *taṃ* ⁶²⁴syllables.

Around, following the shape of a circle,

The mantrin should write as follows: {7.3.36}

7.166 “*Om*, Prasannatārā! One with the face and eyes of an immortal! Fulfiller of all aims! Pacifier of all beings! Please bring about enthrallment, no matter whether it is of a woman, a man, or a king! *Svāhā*!⁶²⁵ {7.3.37}

- 7.167 “In the center of the lotus he should draw a wheel with eight spokes, furnished with eight syllables. On its hub should be drawn the first letter of the fifth group (*ta*) adorned with the crescent moon and the bindu (*taṁ*). Then, he should surround it with the mantra in the shape of a garland, ending with *svāhā*, and with syllables *hrīḥ* placed on the anthers⁶²⁶ in the spaces in between. The mantrin who thus forms two wheels joined as prescribed will be able within seven days to enthrall even a king. {7.3.38}
- 7.168 “The second method;

“Alternatively, he should draw a wheel with ten spokes, which houses a lotus furnished at its center with the ten syllables of the mantric formula.⁶²⁷
The target’s name should be written on the pericarp within the mantra.
He will enthrall the target for as long as she or he lives, there is no doubt. {7.3.39}
- 7.169 “The third method;

“He should draw another yantra-wheel with six spokes,
Containing the six syllables of the mantric formula,
And write in the center ‘*hrīḥ*, please enthrall, *hrīḥ*,’⁶²⁸
Adding the word *svāhā* at the end. {7.3.40}
- 7.170 “Whoever writes this mantra on birchbark
With bovine orpiment mixed with lac,
Red sandalwood, and one’s own blood,
And wears it on his body, {7.3.41}
- 7.171 “Will enthrall even gods and other such beings,
Let alone ordinary people. {7.3.42}
- 7.172 “The fourth method;

“He should draw in the center of a water disk
A three-pronged, crossed vajra scepter.
He should place the name
Of the target in its hub. {7.3.43}
- 7.173 “Should he draw this in chalk, according to procedure,
In a pair of earthenware vessels, he will paralyze the target. {7.3.44}
- 7.174 “The fifth method;

“There can also be a yantra-wheel with eight spokes, depicted entirely as a lotus with its petals. He should place upon it the syllables interspersed with the syllable *gaḥ* following the right procedure. The pericarp of the lotus should be

adorned with eight *gaḥ* syllables. In the center he should write *gaḥ svāhā gaḥ*, combining this with the name of the target. He should write this on a stone slab with the juice of turmeric and position it face down. The target will become thoroughly paralyzed—it cannot be otherwise. {7.3.45} [F.131.a]

7.175 “The sixth method;

“He can also draw the same yantra-wheel, but write in it *hūm hūm* interspersed with the syllable *phaṭ*. He should write this on a human skull, with a human bone as the writing utensil, using poison, blood, and black mustard seed for ink. If he does this in a charnel ground, he will kill the target. {7.3.46}

7.176 “The seventh method;

“Another yantra-wheel should be identical, but he should intersperse *hūm hūm* with the syllable *om* and write it on birchbark, using saffron for ink. He should offer yellow flowers or, alternatively, the five types of service. Through so doing the target will become enriched after seven days. {7.3.47}

7.177 “The eighth method;

“If he intersperses the same syllables with the word *svāhā*, he will ensure protection. {7.3.48}

7.178 “The ninth method;

“Using the same wheel, he can take the ten syllables of the mantric formula, this time interspersed with the syllable *āḥ*, and write the target’s name on an earthenware plate using white sandal as ink. He should then offer fragrant white flowers and make offerings according to his ability, reciting the mantra one hundred and eight times at the three junctions of the day, as prescribed. Through so doing the target will be pacified of negative influences after seven days. {7.3.49}

7.179 “The tenth method;

“Using the same wheel again, he should write ‘*āḥ*, of such and such’ in the center of the letter *e*.⁶²⁹ He should then write *hūm* above it, below it, and to its sides; *vam* in the intermediate directions around it; and three lines surrounding everything on the outside. If he writes this on birchbark using bovine orpiment as ink, and then places the birchbark in ghee and honey, he will certainly enthrall the target after seven days. {7.3.50}

7.180 “The eleventh method;

“Using the same wheel, he should draw a lotus with four petals, each furnished with the syllable *hrīm*. In the center, he should write ‘*hrīḥ*, such and such’ surrounded by four *hūm* syllables. If he writes this with red sandalwood paste on unbaked earthenware he will be able to placate an angry person, there is no doubt about it. {7.3.51}

7.181 “The twelfth method;

“Alternatively, he should draw two wheels on birchbark using saffron and bovine orpiment, or lac, as ink. He should wear one wheel and place the other wheel in ghee and honey and leave it there. Through so doing, whomever he has in mind will become a dear friend. {7.3.52}

7.182 “The mantra specific to some of these rituals is:

Om, Tārā, you who bewilder everyone! Eager to save! Strong and powerful one! Bewilder all evildoers, bewilder! Blessed one! Bind all evildoers, bind! *Hūm hūm hūm! Phaṭ phaṭ phaṭ! Svāhā!*⁶³⁰ {7.3.53}

7.183 “The thirteenth method;

“If he ties a knot at the edge of his garment and sets out on a journey, he will not be robbed by robbers.⁶³¹ {7.3.54}

7.184 “The fourteenth method;

“To whomever he gives a blue lotus marked with a wheel after incanting it with the appropriate mantra⁶³² seven times, that person will be enthralled. This is the rite of the wheel marked with a blue lotus.⁶³³ {7.3.55} [F.131.b]

7.185 “The fifteenth method;

“For the next yantra-wheel, the lotus to be drawn should have eight petals and be provided with the syllables *hrīḥ* and *śrīḥ*. On its anthers⁶³⁴ he should write ‘*hrīḥ*, such and such, *śrīḥ*.’ If he writes this on birchbark with bovine orpiment as ink and wears it, he will be fortunate in every respect. {7.3.56}

7.186 “The sixteenth method;

“He should draw a lotus with eight petals and write at its center the mantra of the ‘delusion family’ (*om*). He should draw a circular line surrounding it and eight three-pronged vajra scepters surrounding that. If he draws this with saffron following the prescribed procedure and wears it, tied to his arm, he will always be protected. {7.3.57}

7.187 “The seventeenth method;

“The next yantra-wheel should be the same but without the vajra scepters. He should write on the pericarp, or on the outside the following:

- 7.188 “*Om, hūm hūm!* Wake, wake! Devour, devour! Chop, chop! Shake, shake! Churn, churn! Bind, bind! Sow enmity between such-and-such and such-and-such! *Hūm hūm! Phaṭ phaṭ! Svāhā!*⁶³⁵ {7.3.58}

“This is the mantra of Hayagrīva for sowing enmity. He should write this mantra with a substance suitable for the rites of assaulting in the center of a buffalo’s or horse’s hoof. He will cause enmity at that moment even between Śiva and Durgā, let alone ordinary humans. {7.3.59}

- 7.189 “The eighteenth method;

“He should draw two maṇḍalas of fire⁶³⁶ with a pair of corners below and above, following the prescribed rule. Above he should write *hūm gaḥ hūm hūm gaḥ hūm*, and in the area below, *hūm hūm phaṭ*. Further, on the outer points of the triangles, he should write *hūm gaḥ hūm hūm gaḥ hūm*, and in the center, *hūm gaḥ hūm*.⁶³⁷ He should draw all this with ink made from poison, blood, black mustard, charnel ground ash, juice from the leaves of the neem tree, and urine on a rag from a charnel ground or the rag of a madman. If he then encircles the entire diagram with the mantra of Mahābala and places the rag above a burning fire, he will paralyze the enemy. {7.3.60}

- 7.190 “The nineteenth method;

“He should depict a lotus, adorned with eight *āḥ* syllables on its petals, at the center of a square Indra maṇḍala with eight *om* syllables positioned at its eight cardinal and intermediary points. On its pericarp should be positioned the target’s name adorned with four *hūm* syllables. If he encloses this in a two-piece earthenware dish and wraps it all around with a vajra cord while reciting the mantra words of invocation and meditating that Vajradhara stands astride the target’s head, this mantra wheel will paralyze all men, gods, and bodhisattvas. {7.3.61} [F.132.a]

- 7.191 “The twentieth method;

“As for the next yantra-wheel, the maṇḍala of Indra should be marked with eight three-pronged vajra scepters. In the center of this maṇḍala should be a four-cornered maṇḍala, inscribed with the following mantras:

- 7.192 “In the east, ‘*Om*, bring downfall! Pātānī, *svāhā* to you!’⁶³⁸
In the south, ‘*Om*, crush! Jambhānī, *svāhā* to you!’⁶³⁹
In the west, ‘*Om*, delude! Mohānī, *svāhā* to you!’⁶⁴⁰

In the north, 'Om, paralyze! Stambhanī, svāhā to you!'⁶⁴¹ {7.3.62}

7.193 "He should then draw another maṇḍala of Indra inside that square maṇḍala and write at its center, 'Please paralyze such and such.'⁶⁴² He should draw this yantra on birchbark with turmeric juice and then stuff it into a frog's⁶⁴³ mouth. Piercing the mouth with a thorn of downy datura from above, he should fix the upper palate to the lower.⁶⁴⁴ Through so doing one will paralyze a hostile army at that very instant. {7.3.63}

7.194 "The twenty-first method;

"The next yantra-wheel should have a round shape with a five-pronged, crossed vajra scepter aligned with the intermediate directions. At the tip of its central prongs there should be four hūm syllables.⁶⁴⁵ On its hub he should write the following garland of mantra syllables:

7.195 "Om, you move your feet, you march forward. You are good fortune, you are the essence, you are the intellect, you are the vital breath, you are the sea-waves, you are the tree-forests, you are the undergrowth, you are the monk's robes, you are the great robes, you are the invisibility. Svāhā!⁶⁴⁶ {7.3.64}

7.196 "The syllable om should be written everywhere. At the center of the circle should be drawn a three-pronged, crossed vajra scepter, aligned with the cardinal directions. On its central, left, and right prongs should be written, respectively, the mantras 'Om Vattālī!' 'Om Varālī!' and 'Om Varāmukhī!' He should write thus on all the prongs, repeating the same pattern for each of the four tips of the crossed vajra scepter. In the northeast and other intermediate quarters he should write 'Om to Mārīcī.'⁶⁴⁷ In the center he should write 'Om, Varālī! Vattālī! Varāhamukhī! Crush the body, speech, and mind of all the most wicked evildoers! Paralyze their mouths!'⁶⁴⁸ In the center of that he should place the syllable mām and, in its center, the words 'Protect such and such, protect!'⁶⁴⁹ On the outside of the syllable mām he should write 'Om to the deity⁶⁵⁰ Mārīcī!'⁶⁵¹ If he draws this yantra-wheel on birchbark with saffron and wears it, he will always be protected. {7.3.65}

7.197 "The twenty-second method;

"He should make an effigy of a naked man with flowing hair and earrings in his ears. [F.132.b] Atop its head there should be a three-pronged vajra scepter marked with the syllable ham. Above its forehead one should write lām lām. On its cheeks and throat,⁶⁵² starting from the right side of its chin, he should write, 'May the counter-spells ruin those who injure my mind.'⁶⁵³ In the area from its navel to its mouth, he should draw the shape of a caitya. Above it, he should draw a five-pronged vajra scepter. He should then write the mantra of

interdependent origination, ‘Those dharmas that arise from causes, etc.’ forming the shape of a garland of words that extends from the right side of the hollow inside the caitya up to the chest,⁶⁵⁴ left, and then down. On its neck he should draw the syllable *hūṃ* upside down, and on its mid-torso, a five-pronged vajra scepter pointing upward. On both sides of its torso should be written twelve *hūṃ* syllables. Then, below, on the broad plinth of the caitya,⁶⁵⁵ he should write the vowels, but without the four neuter letters (*ṛ, ṝ, ḷ, ḹ*). On the flat surface of the effigy’s chest he should write, as before, ‘May the counter-spells ruin those who injure my mind,’⁶⁵⁶ but this time in a straight line. He should also write the same in straight lines on its shanks and on its phallus.⁶⁵⁷ On each of its eight limbs, he should write *puṃ puṃ*⁶⁵⁸ *raṃ*. On the back of its hands,⁶⁵⁹ he should write *tāṃ tāṃ*, and on its feet, *puṃ*⁶⁶⁰ *raṃ*. He should have this effigy drawn using as ink poison, salt, black mustard, and neem leaf, mixed together with datura extract and charnel ground ash, while the moon is in the asterism of Puṣya. He should write ‘of such and such’ between the words of the mantra on the hub of the vajra scepter, using white sandalwood paste. For drawing the holy caitya he should likewise use white sandalwood paste, and for the vajra scepter with its hub he should use saffron. If he wears this with the spell inscribed on it, he will always have great protection. {7.3.66}

7.198 “The twenty-third method;

“He should draw Mount Sumeru with its eight spurs, adorned on top with a crossed, three-pronged, crossed vajra scepter. The spurs⁶⁶¹ should be marked, in the corner areas of the yantra, with the syllable *naṃ*,⁶⁶² and each enclosed by a pair of *hūṃ* syllables. He should write the four words *alakṭa*, *kata*, *vāya*, and *māṃsaṃ*⁶⁶³ between each two cardinal directions, starting from the northeast. He should surround all this with a circular line, and at its center draw Gaṇapati. He should be depicted in the form of the lord of dance, with a dish of sweetmeats and a rosary in his right hands, a three-pronged vajra scepter and a leaf-crowned radish in his left hands, seated on a lotus, and riding a shrew. {7.3.67} [F.133.a]

7.199 “The mantra to recite is:

“*Hūṃ gaḥ hūṃ hūṃ gaḥ gaḥ hūṃ!* Please send rain! *Hūṃ gaḥ gaḥ hūṃ!*⁶⁶⁴ {7.3.68}

7.200 “He should write the short version of this mantra on the elephant god’s forehead, chest, hips,⁶⁶⁵ and above the navel. If he draws this on unbaked earthenware using blood from his ring finger mixed with the three pungent substances, and heats it in a fire of cutch-tree wood, it will definitely bring rain—it cannot be otherwise. If he draws the same, but with orpiment instead on the inner surface of the earthenware,⁶⁶⁶ and then heats it over fire, he will stop the rain. {7.3.69}

7.201 “The twenty-fourth method;

“He should draw a wheel with eight spokes and adorn it with eight *gaḥ* syllables. In its center, he should write the target’s name enclosed within the mantra, following the prescribed procedure. He should write this using orpiment and turmeric essence on a rag from a charnel ground or a rag that has been struck with a weapon. He should make an effigy of Gaṇapati from rice flour, placing this wheel in his chest. He should then put this effigy inside well-baked earthenware, wrap it on the outside with a yellow thread, and offer to it yellow flowers as prescribed. The rite described here, O goddess, is the supreme king of the rites of paralyzing. {7.3.70}

7.202 “The twenty-fifth method;

“He should write the following mantra in the center of the syllable *mām*:

“*Om*, Vattālī! Varālī! Varāhamukhī! Paralyze the mouths of all the most wicked evildoers!⁶⁶⁷ {7.3.71}

7.203 “He should write this mantra using turmeric extract on two bricks. Having then joined them with a hollow in between, he should bury this device in the ground; it will paralyze all evildoers—it cannot be otherwise. {7.3.72}

7.204 “The twenty-sixth method;

“He should draw the yantra diagram on the ground in the form of a bhaga together with a liṅga, and write there the name of the target. Alone, he should urinate on this yantra for seven days until, following the procedure of surrounding her name with a noose formed from *hrīḥ* syllables, he causes the woman whom he desires to arrive. {7.3.73}

7.205 “The twenty-seventh method;

“He should draw a wheel with eight spokes in the center of a moon disk. In the divisions he should draw, in short, a vajra scepter, a banner, an axe, a trident, a noose, a double vajra scepter, [F.133.b] a khaṭvāṅga, and a goad. In the center of the circle he should draw a full moon disk and, in the center of this moon, he should write, “May such and such a man and such and such a woman obtain a son.”⁶⁶⁸ In the hub of the wheel he should write the following mantra:

“*Om*, Maṇidharī! Vajriṇī! Mahāpratisarā! *Hūm hūm! Phaṭ phaṭ! Svāhā!*⁶⁶⁹ {7.3.74}

7.206 “Then, in the center of a moon disk, he should write this mantra:

“*Om*, Amṛtaviḷokinī! Protectress of the womb! Summoner of the being to be born! *Hūm hūm! Phaṭ phaṭ! Svāhā!*⁶⁷⁰ {7.3.75}

7.207 “If he writes this mantra on birchbark using saffron and bovine orpiment while the moon is in the asterism of Puṣya, and wears it, he will obtain a son. {7.3.76}

7.208 “The twenty-eighth method;

“A wheel should be drawn in the shape of a pitcher with a neck, and the neck should be long. Following the prescribed procedure, he should write ‘*yaḥ* plea *yaḥ* se *yaḥ* ex *yaḥ* pel *yaḥ* such *yaḥ* and *yaḥ* such *yaḥ!*’⁶⁷¹ using crow’s blood as ink on a piece of cloth that was used as a banner in a temple of the supreme deity. He should write on it the name of the target and tie this to the neck of a live crow. He should then release the crow in the northwestern direction. Whoever’s name it was, this person will be exiled. {7.3.77}

7.209 “The twenty-ninth method;

“He should draw a wheel with eight spokes in the center of a sun disk. The syllable *hūm*—the elemental seed—should be nestled within it. He should visualize the vajra sun,⁶⁷² and then write the target’s name enclosed within the mantra. If the practitioner draws and writes this, as prescribed, on birchbark using saffron and bovine orpiment, and wears it, he will always be protected. {7.3.78}

7.210 “The thirtieth method;

“A lotus should be drawn with twenty-four petals, surrounded by a triple line. By writing *om hrīm klīm* on it, as prescribed, while the moon is in the asterism of Puṣya, and holding it in his hand, he will be able to turn anyone into his servant with a mere touch of the hand. {7.3.79}

7.211 “The thirty-first method;

“A wheel should be drawn in the shape of a tambourine and adorned with a vajra scepter and a lotus. On the outside it should be surrounded with a triple line representing, in short, the vajra body, and so forth. By meditating intently on the vajra of action all his enemies will be crushed. And all activities will be accomplished with the mantras sanctioned by the ritual procedure.⁶⁷³ The mantras are these:

7.212 “*Om*, smother, smother! *Hūm hūm, phaṭ!* [F.134.a] *Om*, seize seize! *Hūm hūm, phaṭ!* *Om*, hand them over, do! *Hūm hūm, phaṭ!* Bring them over, O Lord Vidyārāja! *Hūm hūm, phaṭ! Svāhā!*⁶⁷⁴ {7.3.80}

- 7.213 “The thirty-second method;
 “The eighth syllable within the *ya* group (*ha*),
 Joined with the twelve vowels,⁶⁷⁵
 And with the six intermediary syllables (*hā, hī, hū, hai, hau, haḥ*) removed,
 Constitutes the six limbs of Heruka (*ha, hi, hu, he, ho, haṁ*).⁶⁷⁶ {7.3.81}
- 7.214 “These six syllables are in union with the six-section mantra of the six heroes,
 And each syllable is assigned a place.
 The first one is the heart.
 The second is declared to be the head. {7.3.82}
- 7.215 “The third one should be assigned the topknot.
 The fourth will be the armor.
 The fifth will be the eyes,
 And the sixth is said to be the weapon. {7.3.83}
- 7.216 “He is together with Vajravārāhī,
 Adorned with four arms,
 Crowned by a divine yellow halo,
 And his hair is bedecked with a crescent moon. {7.3.84}
- 7.217 “He wears a necklace of human bone
 And has a khaṭvāṅga in his hand.
 Having thus generated himself as Heruka,
 He should stay mindful of being him. {7.3.85}
- 7.218 “In his heart he should visualize the wisdom being
 And place a perimeter wall in the four quarters.
 He should visualize him surrounded by flames of anger,
 Ferocious and adorned with frightening ornaments, {7.3.86}
- 7.219 “Driving away and nailing down the hordes of obstacle makers, and threatening
 the gods, demigods, and humans who dwell throughout all directions. Wearing
 his armor,⁶⁷⁷ he cannot be destroyed even by the thirty-three gods.⁶⁷⁸ {7.3.87}
- 7.220 “Next, he should draw a maṇḍala
 With four sides and four gates.
 In its center he should place
 A six-petaled lotus, complete with filaments. {7.3.88}
- 7.221 “Making it double,⁶⁷⁹ the mantrin
 Should also draw the circle of ḍākinīs.
 On the pericarp, he should place the hero (Heruka)
 And, in addition, the ḍākinī. {7.3.89}

- 7.222 “The gates should be yellow all around
And marked with three-pronged vajra scepters.
He should place the messenger goddesses at the inner sanctum,
And likewise at the doors, according to the right order.⁶⁸⁰ {7.3.90}
- 7.223 “If a lay vow holder wears this yantra-wheel, having first offered worship with
many offerings when the planets were auspicious, he will be protected from
untimely death, armed conflicts, and so forth. About my words, O goddess, there
can be no doubt. [F.134.b] This yantra-wheel is called ‘one which brings victory
over enemies.’ {7.3.91}
- 7.224 “The thirty-third method;

“Alternatively, he should etch on a copper plate, during the asterism of Puṣya,
the same wheel and mantra, but without the gates. The mantra should be
interspersed with the target’s name. If he places it in water and makes offerings
to it three times a day, then all enemies will become completely immobilized.
When a well-focused practitioner of mantra puts this, as prescribed, in a covered
pool that does not dry up, he can bring an appeasement. {7.3.92}
- 7.225 “The thirty-fourth method;

“There is also another yantra-wheel with four corners, four gates, and
archways⁶⁸¹ adorned with vajra scepters. At the gates there should be
respectively a vajra hammer, a bejeweled staff, a lotus, and a vajra sword. In the
corners, inside white skull cups, there should be blue lotuses and goads. In the
center among them there should be a lotus with ten petals, on which the wise
practitioner should place the syllables. At its pericarp, he should write the
following excellent mantra:
- 7.226 “*Om*, Prasannatārā! One with the face and eyes of an immortal! Fulfiller of all
aims! *Svāhā!*⁶⁸²

“He should write this mantra during rites of enthralling. {7.3.93}
- 7.227 “The thirty-fifth method;

“Now, for the rite of averting all mischief-makers, the following mantra has been
prescribed:
- 7.228 “*Om*, Tārā, you who bewilder everyone! Eager to save! Bewilder all evildoers,
bewilder! Blessed one! Bind all evildoers, bind! *Hūm hūm! Phaṭ! Svāhā!*⁶⁸³
{7.3.94}
- 7.229 “The thirty-sixth method;

“In the center of the aforementioned ten-petaled lotus he should depict a moon disk, and in the center of the moon disk he should draw the first letter of the fourth group (*ta*) in the form of lotus filament, which is circular in design. In the six divisions around its center he should place six syllables⁶⁸⁴ of the mantric formula, interspersed with the syllable *hrīḥ*, following the prescribed procedure. This yantra-wheel is called ‘the beneficial influence of Tārā that vanquishes an entire army.’⁶⁸⁵ By reciting it 100,000 times, he can make the earth shake, dry up oceans and other water reservoirs, and turn poison into nectar, or nectar into poison. Having incanted a bowl of candied sugar, he should throw the sugar in the cardinal and intermediate directions, above and below. As a result, the gods, demigods, yakṣas, rākṣasas, gandharvas, kiṃnaras, and mahoragas will all become bound. [F.135.a] He will steal magical potions from all the ḍākinīs and poisons from all the nāgas. If he incants candied sugar and throws it into a river, the river will flow upstream. With the same candied sugar he will be able to arrest the waves. If he recites the mantra 1,000 times while facing upward, he can prevent a heavy rain from falling. If he recites the mantra 1,000 times in the direction of an enemy army, and then enters battle, he will meet with no harm even when struck with hundreds of weapons. He cannot be chopped up. His body becomes a diamond body. He will perform many miracles, and will play with deities invoked by this king of mantras.” {7.3.95}

7.230 *This concludes the third part of the seventh chapter, called “The Benefits of Yantra-Wheels Used for the Complete Range of Activity.”*

Part 4

7.231 [The goddess said:]

“May the lord explain the fine details
Of consecration rites, how they should be performed—
I do not know about the mantra recitation and meditation.
And what is the right procedure for the rite of homa? {7.4.1}

7.232 “Blessed One, in your being you are the essence of vajra,
The fusion of all sublime qualities.
Please teach out of your kindness,
You who possess great bliss, and are so difficult to find.” {7.4.2}

7.233 The Blessed One said:

“Listen O goddess! I will explain the act
Of meditation according to its prescribed routine.
Through methods involving merely meditation

One will be able to accomplish all actions.” {7.4.3}

7.234 Then, to first explain the purification of the ground, the Blessed One said:

“One should assume the divine pride of Vajrasattva
And establish oneself in the nonduality that accompanies such pride.
Having become the conqueror of the three worlds,
One should uproot all obstacle makers. {7.4.4}

7.235 “One should position one’s feet as instructed
And so also the feet of the goddesses.⁶⁸⁶
The homa rite should be as has been taught
And so should be the characteristics of the fire pit. {7.4.5}

7.236 “Then one should apply the hand gestures,
And later draw the maṇḍala. {7.4.6}

7.237 “Becoming the deity Krodhavijaya, one should visualize oneself as having three faces and six arms. [F.135.b] One should radiate cloud masses of Krodhavijayas, which invoke all the tathāgatas and their retinues throughout the ten directions, supplicating them, ‘May you please attend to the places of consecration and provide protection for the teacher and his disciples.’ One should then absorb the Krodhavijayas, along with the supplicated tathāgatas, and internalize them, placing them in a *hūṃ* syllable at the hub of a vajra scepter on a moon disk in one’s heart. Having fused the form of Vajradhara, in union with his consort (vidyā),⁶⁸⁷ with all the blessed tathāgatas,⁶⁸⁸ one should form the mudrā called ‘the turning of the lotus,’ preceded by the blessing with the three-letter consecration, and then perform the required set of motions⁶⁸⁹ with the vajra scepter in one’s right hand. With one’s left hand, one should sound the bell harmoniously. On the soles of one’s feet one should visualize a syllable *hūṃ* which transforms into a blazing vajra scepter. Then, with the pride of being Krodhavijaya who makes the sound *hūṃ*, a wise practitioner should expel all obstructors, first by exclaiming *hūṃ*, and then by addressing the following words, while visualizing⁶⁹⁰ himself in Krodha’s form, to the gods, demigods, and guhyakas: {7.4.7}

7.238 “ ‘May all gods, demigods, yakṣas, rākṣasas, pretas, piśācas, apasmaras, bhūtas, ḍākinīs, oṣṭarakas, male and female elders—all with their retinues of followers⁶⁹¹—garuḍas, kiṃnaras, and semi-divine adepts of spells, depart! A regal maṇḍala of such and such a deity needs to be drawn at this place in order that such and such a student attains a perfect awakening under the guidance of such and such a master, and in order that all beings obtain unsurpassable wisdom. You must therefore swiftly depart upon hearing this command by

Vajradhara. If anyone does not run away, then Vajrapāṇi, the blazing Hūṃkāra with an angry face, will split his head into a hundred pieces with the brightly shining vajra scepter of great wisdom!’ {7.4.8} [F.136.a]

7.239 “When this command has been pronounced three times, he should radiate wrathful forms of himself as Krodhaviṣṭa while doing the ritual movements with his great vajra scepter.⁶⁹² Walking around the maṇḍala ground, tempestuously, with a vajra step, he should drive away all mischief-makers. Thus should he claim the ground. {7.4.9}

7.240 “Then, having summoned the earth goddess, he should perform by means of the mantra the consecration and the tutelage rites.⁶⁹³ He should pay homage to his master—his mantra instructor—and afterward summon, cause to enter, and bind the gold-colored earth goddess who is holding a pitcher in her hand. He should worship her with the five types of service involving fragrant perfume, and so forth. After he has made her occupy the maṇḍala ground, he should remain near her.” {7.4.10}

7.241 Now the Blessed One gave the mantra of summoning:

“*Oṃ*, come, come! O great goddess, mother of the earthly realm, adorned with all the richly bejeweled ornaments, resounding with the tinkling of necklaces and anklets, you who are so bountifully worshiped by Vajrasattva! Take this welcome offering and bring success to the homa rites! *Hrī hī hī hī haṃ!* *Svāhā!*”⁶⁹⁴ {7.4.11}

7.242 [And he continued further:]

“Having performed with this mantra the rite of the goddess’s tutelage over the maṇḍala, he should perform the anointing of the ground. He should thus sprinkle and smear the ground with feces, urine, and so forth. He should then cense it with an incense of human flesh. After censuring the ground, he should make offerings, and then place the ‘seal’ in the center, meaning he should usher in the consort (vidyā).” {7.4.12}

7.243 Vajragarbha asked:

“Should he, O Blessed One, usher in a consort (vidyā)-goddess who has been cast or otherwise artificially made, drawn in whatever way, or fashioned from wood or other such materials?” {7.4.13}

7.244 The Blessed One replied:

“He should usher in a human girl of the cāṇḍāla or similar caste. If such cannot be procured, he should take one from a caste different from his own.⁶⁹⁵ He should place the mantra syllables on her body. The syllable *hrīḥ* should be placed on all her limbs. The syllable *hrīm* should be placed on her chest, between her eyebrows, on her throat and head. The syllable *bhruṃ* should be placed in the center of her vulva.” {7.4.14}

7.245 “And where,⁶⁹⁶ O Blessed One, should the syllable *bhrūṃ* be placed, [if it is placed] in the middle of her body?” {7.4.15} [F.136.b]

The Blessed One replied:

7.246 “By the word *middle*, O sons of the buddha family, navel is meant. There he should place the syllable *bhrūṃ*.⁶⁹⁷ Having thus⁶⁹⁸ placed the syllables, he should visualize the forms of Locanā and other tathāgata consorts. At this point, he should visualize a brahmin or a śūdra consort in the form of Locanā—if it is the rite of pacifying, it should be the form of Locanā. He should visualize her as white and adorned with all manner of jewelry. If it is the rite of enthralling, he should visualize a woman from the cāṇḍāla caste in the form of red Tārā. If it is the rite of enriching, he should visualize a dancer woman or a woman of royal lineage as the yellow Pāṇḍaravāsini. Thus, following the divisions of the types of activity, he should worship the consort with the five types of service, and offer a handful of flowers. He should place on her vulva blood or⁶⁹⁹ semen.⁷⁰⁰ In this way, the ground where the homa rite is to take place will be purified. {7.4.16}

7.247 “A girl, one from a caste different than his own,⁷⁰¹ should be instructed in the maṇḍala procedure. As this pertains to the maṇḍala, she should also be instructed in the rites of homa, including the secret maṇḍala of phenomena. Following this rule, he should measure out a twofold maṇḍala—the external one of colored powders, and the secret maṇḍala of phenomena that concerns his own samaya. Accordingly, he should prepare a sacrificial fire pit in an area that is a place of pilgrimage for yogins.”

So spoke the Blessed One. {7.4.17}

7.248 And he said further:

“I will now teach the rite of homa

That makes different rites effective.⁷⁰²

Those gods among whom Agni is the foremost⁷⁰³

Are dependent upon the principle of homa.⁷⁰⁴ {7.4.18}

7.249 “Through oblation the gods are satiated;

When satiated, they grant success.

Mantras that are recited inadequately or excessively,

All become complete through homa. {7.4.19}

7.250 “Therefore homa is praised

By the vajrins who possess the three bodies.⁷⁰⁵

The fire obtained by whirling a stick⁷⁰⁶

Will make the rite beneficial. {7.4.20}

7.251 “The fire obtained from an untouchable or from a charnel ground

Will be effective in rites that bring harm.⁷⁰⁷

The pit should be round, or square,

Or shaped like a crescent moon, or triangular. {7.4.21} [F.137.a]

- 7.252 “With its boundary marked with vajra scepters,
The pit should fit within the outer circle.⁷⁰⁸
He who knows the nature of homa⁷⁰⁹ should place
In the center of the pit, on top of a lotus, {7.4.22}
- 7.253 “A diadem, a lotus, a vajra scepter, or a jewel,
[Depending on which of the rites is being performed].⁷¹⁰
He should sit [facing the direction] as specified [for each rite],
With his elbows between the knees. {7.4.23}
- 7.254 “The ladle for liquids should overflow with ghee
So that the [solids] to be offered⁷¹¹ become saturated.⁷¹²
On the right side should be the materials to be burned,⁷¹³
And on the left, a dish with water. {7.4.24}
- 7.255 “In front, there should be a dish with the welcome offering. While chanting the
‘all-purpose’ mantra, he should perform the rites of sprinkling and sipping of
water. He should encircle the pit all around with the straight tips of kuśa grass
blades. {7.4.25}
- 7.256 “Observing that the fire has started,
He should summon the fire deity
With the following mantra, following the rule,
Moving his right thumb in a gesture of fearlessness:⁷¹⁴ {7.4.26}
- 7.257 “Come, come, O great god of beings,
Best among the sages and twice born!
Take the oblatory food
And approach me!
- “*Om*, fire, blaze, blaze! Penetrate, O splendorous one, to carry away this burnt
offering, *svāhā*!⁷¹⁵ {7.4.27}
- 7.258 “He should consecrate the five articles of offering,
Besprinkling them with the vajra scepter held in his left hand.
He should visualize, arriving from the southeast,
The god of fire with protruding belly, three eyes, {7.4.28}
- 7.259 “Four faces, four arms, red in color,
And matted hair tied in a topknot.
He is in the midst of a circle of fire
And is adorned with the light rays⁷¹⁶ of the four activities. {7.4.29}

- 7.260 “His first right hand is in the boon-granting gesture;
In the second, he holds a rosary of rudrākṣa beads.
In the first left hand he holds a water pitcher,
And in the second, a staff. {7.4.30}
- 7.261 “He is bedecked with red adornments
And surrounded by a retinue of sages.
Visualizing him in this form,
He should cause him to enter the fire pit. {7.4.31}
- 7.262 “The burnt offerings should be offered three times,
Using up all the articles to be burned.
Next, he should perform the ritual sipping of water,
And thereby transform the offerings into the form of flames. {7.4.32}
- 7.263 “By applying this method stage by stage
The wise practitioner will satiate the deity.
Having satiated and propitiated him,
He should tell him what accomplishments he desires. {7.4.33} [F.137.b]
- 7.264 “Playfully he may assume the shapes of a parasol,
A banner, a vajra scepter, a pitcher, a lotus, and a goad.
His flames will have one, two, or three tongues,
Shooting high, or burning low, or medium height.
The wise practitioner will interpret these signs:
In particular, if the flames swirl clockwise {7.4.34}
- 7.265 “And have a bright white color,
He will interpret this as boding well.
The flames may have the pure colors of a rainbow,
Be smooth, and have the radiance of a firefly. {7.4.35}
- 7.266 “They may have the same hue as saffron or beryl,
And be fragrant and pleasing to the mind,
Shining like gold or silver, without smoke,
Burning with the pure radiance of the sun. {7.4.36}
- 7.267 “White-colored flames are suitable for the rites of pacifying;
For the rites of enriching they should be yellow.
They should be red for acts of impassioning,⁷¹⁷
And an exquisite deep blue or black for rites of assaulting. {7.4.37}

- 7.268 “Likewise, he should observe whether the fire has many flames and belches smoke and sparks, or whether it gradually rises or very slowly wanes. The fire may look unpleasant, or be dark green in color; it may resemble a spear or a sun, or the head of a cow. It may smell of a corpse or a cow, or possibly a donkey. He should thus divine by the signs of the fire whether there will be obstacles, and if so, he should neutralize them.⁷¹⁸ {7.4.38}
- 7.269 “If he relies on mantra recitation and meditation,
Every accomplishment will soon follow. {7.4.39}
- 7.270 “The mantra should begin with *om* and end with *svāhā*.
For the rites of pacifying, enriching, and enthralling,
He should chant it as a song
Without any breaks between individual sounds. {7.4.40}
- 7.271 “For the rite of pacifying, the practitioner should have a peaceful mind.
For enriching, increase will come through adopting a satiated frame of mind.
During the rite of enthralling, his mind should be enthralled,
Intoxicated with love, and full of amorous wantonness. {7.4.41}
- 7.272 “If he follows the procedure for the rites of assaulting,
He should engender thoughts of devouring the three realms.
He should employ the syllables *hūm* and *phaṭ*
While visualizing his body ablaze with flames. {7.4.42}
- 7.273 “He should intersperse the words of supplication,
Combining them with the syllables of the mantra. [F.138.a]
Whatever gods are employed for whomever’s sake,⁷¹⁹
He should worship them with various rites. {7.4.43}
- 7.274 “The mantra adept who is familiar with the rules
Involved in all the procedures of the homa rite
Should first offer the complete burnt offering
And then commence with the activity.⁷²⁰ {7.4.44}
- 7.275 “He should supplicate the deity employing the essence⁷²¹ of homa—
This is the procedure to follow when offering homa.
In the rites of pacifying, enriching, or enthralling,
The homa should consist of semen.⁷²² {7.4.45}
- “Through the homa consisting of feces, urine, blood, bone marrow, bones, and human flesh, all the recipients become filled with joy.”⁷²³ {7.4.46}

- 7.276 Then the Blessed One, having entered the samādhi called “The Vajra That Accomplishes the Wisdom Circle of the Vajra-Tathāgata Great Vairocana,”⁷²⁴ taught the elaborate outer and inner ritual methods for accomplishing the complete wisdom circle: {7.4.47}
- “Whatever deity is brought inside the center of the circle, that circle is praised by the buddhas as the vajra maṇḍala that is to be indicated with the name of that deity. {7.4.48}
- 7.277 “He should perform the rites of pacifying, enriching,
Enthralling, and assaulting with authority,
Applying thereto the powers of wisdom
Of the maṇḍala’s main deity. {7.4.49}
- 7.278 “He should visualize inside the bhaga⁷²⁵
The disk of a full moon, and on it,
Arising out of the imagined syllable *tām*,
The goddess Tārā, she who has great magical powers. {7.4.50}
- 7.279 “She is imbued with the sentiment of erotic love; she has sixteen arms and seven faces,⁷²⁶ each one with three eyes, and is smiling. She is emerald in color⁷²⁷ and replete with the freshness of youth. She wears brightly colored clothes, a pearl necklace, anklets, a choker, a diadem, arm bracelets,⁷²⁸ earrings, a waist chain, and so forth. She is adorned with different kinds of jewelry; her hair is adorned with a blue lotus flower and her body hue resembles barley flowers.⁷²⁹ She stands with her left leg outstretched and her right slightly bent, inspiring fear even in the masters of the realms of the thirty-three (Indra) who fold their hands in a gesture of reverence. She is ablaze with red flames and surrounded by buddhas radiating light all around. If the practitioner visualizes her, the dear mother of all sentient beings, as such, he will swiftly attain the state of awakening. {7.4.51} [F.138.b]
- 7.280 “In her first right hand she holds a sword; in the second, a blue lotus; in the third, an arrow; in the fourth, a vajra scepter; in the fifth, a goad; in the sixth, a staff; in the seventh, a flaying knife; and with the eighth she displays the mudrā of fearlessness. In her first left hand she holds a human skull cup; with the second she displays the threatening mudrā; in the third she holds a bow; in the fourth, a khaṭvāṅga; in the fifth, a noose; in the sixth, a trident;⁷³⁰ in the seventh, a jewel; and in the eighth, a pitcher. {7.4.52}
- 7.281 “Her first face on the right side is blue, and the second one blazes with the color yellow. The first face on the left side is white, and the second has the greenish color of beryl. Her upper face bares its fangs, and is smoky in color, frighteningly contorted, hideous, and terrifying. So should he visualize the goddess who bounteously bestows all accomplishments. {7.4.53}

- 7.282 “Further above, he should visualize another face with the form of a donkey’s, or some other desired form.⁷³¹ With her four feet, a trident, and snakes wrapped around, she is referred to as “Herukī,”⁷³² and should be visualized as the ultimate cause of accomplishments.⁷³³ Inside the bhaga⁷³⁴ he should visualize, arising from the syllable *yaṃ*, the maṇḍala of wind, which has the appearance of smoke. Above it, in the center of a moon disk, he should visualize himself in the form of Mañjuśrī transformed from the syllable *dhīḥ*. In his heart he should visualize a sun disk transformed from the syllable *āḥ*. From this sun disk, he should radiate rays of light and make offerings with them as prescribed. Above the sun disk, he should visualize the syllable *hūṃ* made of five-colored light. This syllable is transformed into Vajrabhairava with nine faces and the form of a buffalo. He has sixteen feet and thirty-four arms. He is naked and black in color with great brilliance. The crown of his head is adorned with five skulls and he inspires great fear. He stands with his left leg outstretched and his right slightly bent, with his liṅga erect. He has a protruding belly, a huge body, and upward flowing hair resembling a blazing sun. He is adorned with a garland of skulls and other ornaments. [F.139.a] He makes a roaring sound like at the time of the final dissolution of the world. He should visualize him consuming human blood, fat, serum, flesh, lymph, and bone marrow,⁷³⁵ while devouring the triple universe along with Brahmā, Indra,⁷³⁶ Upendra, Rudra, and so forth. {7.4.54}
- 7.283 “With his loud laughter and lolling tongue he frightens even fear itself. His first face is that of a buffalo. On his right horn there are three faces—blue, red, and yellow—each contorted with anger. On the left horn, the three faces are white, smoky, and black. Between the two horns there is an intensely red face with blood streaming from its mouth. Above it there is the princely youth Mañjuśrī, intensely yellow, semi-wrathful, wearing the ornaments of youth and a crown of five strips of cloth. Having stabilized this visualization, the mantra adept should cultivate himself as the deity with a well-focused mind. {7.4.55}
- 7.284 “Furthermore, in his first hand on the right, Vajrabhairava holds a flaying knife; in the second, a javelin; in the third, a mace; in the fourth, a small knife; in the fifth, a half-spear;⁷³⁷ in the sixth, an axe; in the seventh, a spear; in the eighth, an arrow; in the ninth, a goad; in the tenth, a club; in the eleventh, a khaṭvāṅga; in the twelfth, a discus; in the thirteenth, a vajra scepter; in the fourteenth, a vajra hammer; in the fifteenth, a sword; and in the sixteenth, a ḍamaru. {7.4.56}
- 7.285 “On the left side, in his first hand, he holds a skull cup; in the second, a human head; in the third, a shield; in the fourth, a foot; in the fifth, a noose; in the sixth, a bow; in the seventh, entrails; in the eighth, a bell; in the ninth, a hand; in the tenth, a rag from a charnel ground; in the eleventh, a man impaled on a stake; in the twelfth, a fire pit; and in the thirteenth, a goblet.⁷³⁸ With the fourteenth he

- displays the threatening mudrā; [F.139.b] with the fifteenth, a hand gesture with three fingers stretched out; and in the sixteenth, he holds a ‘wind-cloth.’ With the remaining pair of hands he holds an elephant hide. {7.4.57}
- 7.286 “Under his right foot there are men, buffaloes, bulls, donkeys, camels, dogs, rams, and jackals. Under his left foot there are vultures, owls, crows, parrots, hawks, cocks,⁷³⁹ eagles, and cranes.⁷⁴⁰ He should visualize Vajrabhairava as such. Optionally, he should commission a painting of him. {7.4.58}
- 7.287 “Below Vajrabhairava he should visualize a great cemetery overrun with rākṣasas, kṣetrapālas, and vetālas; filled with humans impaled on stakes, humans hanged from banyan trees,⁷⁴¹ burning humans, humans pierced with spears, lots of crows and other birds, and dogs; and resounding with disquieting laughter, *hā hā*. So should the practitioner visualize the Great Bhairava who makes all cruel rites successful.” {7.4.59}
- So spoke the Blessed One.⁷⁴²
- 7.288 “Next, he should visualize arising from the syllable *mām*
The goddess Mārīcī, as bright as the sun,
Riding on a chariot drawn by seven horses
And radiant⁷⁴³ with a halo of flames around her. {7.4.60}
- 7.289 “Each of her three faces has three eyes.
She is yellow and has six arms.
The face on the right is blue;
The one on the left is the color of jasmine flowers or the moon. {7.4.61}
- 7.290 “She is resplendent with the light of manifold rays.
She is engaged in guarding the ten directions.
Being in the throes of youth she is smiling, with all her faces
Expressing the sentiment of erotic love. {7.4.62}
- 7.291 “Her body is adorned with various garments
And bedecked with all types of jewelry.
Her crown is set with the five buddhas
And her matted hair adorned with flowers. {7.4.63}
- 7.292 “In her first right hand she carries a vajra scepter;
In the second, a threaded needle;
And in the third, she holds up an arrow.
With her first left hand she displays a threatening gesture and carries a noose;
{7.4.64}
- 7.293 “In the second, she carries an aśoka sprout;
And in the third, a bow.
She is surrounded by multicolored light

That radiates cloud-like masses of buddhas. {7.4.65} [F.140.a]

- 7.294 “While this is being visualized,⁷⁴⁴ living beings
Are brought to the state of enthrallment.”

So spoke the Blessed Vajra holder,
The tathāgata Vajrasattva. {7.4.66}

- 7.295 “In the center of the expanse of the sky
He should visualize a sun disk.
On it, transformed from the syllable *paṃ*,⁷⁴⁵
Is the goddess Parṇasāvarī, yellow in color and with great splendor. {7.4.67}

- 7.296 “Each of her three faces has three eyes,
And the faces are smiling and angry at the same time.
She is beautified by all manner of adornments;
She has six arms and is endowed with the freshness of youth. {7.4.68}

- 7.297 “In her first right hand she holds a vajra scepter; in the second, an axe; and in the third, an arrow. {7.4.69}

“In her first left hand, formed into a threatening gesture,
She holds a noose;
In the second, a feather chowrie; and in the third, a bow.
Her topknot is adorned with flowers. {7.4.70}

- 7.298 “She stands on a white lotus,
Adorned by a red glow.
Engulfed in the flames of the fire of rage,
She inspires fear with her burning rage. {7.4.71}

“Any *grahas* that harm living beings are burned. {7.4.72}

- 7.299 “Ablaze with anger, she is unshakable,⁷⁴⁶
With Akṣobhya mounted on her head.
She is nevertheless white⁷⁴⁷ when raining down
The five-colored⁷⁴⁸ nectar of the five buddhas. {7.4.73}

- 7.300 “Her right and left faces⁷⁴⁹ are as previously described.⁷⁵⁰ So should the
practitioner meditate for the sake of pacifying all illusion that stems from
misapprehension.⁷⁵¹ Parṇasāvarī truly is the remover of all illnesses.”

So spoke the blessed tathāgata Great Vajra.⁷⁵² {7.4.74}

- 7.301 “Listen, O goddess, O very fortunate one,
About the meditation on Vajrakrodha!⁷⁵³

- Assuming his form,
[The practitioner] should visualize him, the lord of anger, {7.4.75}
- 7.302 “As having four arms and four faces,
Or up to 100,000 arms and faces.
His body is white, he is fiercely angry, and he gazes at Vajravārāhī,
Who is of the same color as him and holds her usual implements. {7.4.76}
- 7.303 “He wears a garland of skulls;
His limbs are smeared with ashes.
He is adorned with the five mudrās,
And his hair, tied in a topknot, is marked with a spear-point. {7.4.77}
- 7.304 “His face, with fangs showing slightly, is terrible. [F.140.b]
His seat is made of the great preta,⁷⁵⁴
In the center of an eight-petaled lotus.
He is red in color, with the same hue all over. {7.4.78}
- 7.305 “He is adorned with an image of a buddha on top of his head,
And accompanied by four wisdom goddesses.
Each of the four has the form of a horse, and so forth,
Four arms, four faces, and is bedecked with adornments made of serpents.
{7.4.79}
- 7.306 “He is furnished with individual syllables, one at a time,⁷⁵⁵
Stands on a human skull, and is white in color.
He is adorned with four faces,
And ornamented with the syllables *ya*, *ra*, *la*, and *va*.⁷⁵⁶ {7.4.80}
- 7.307 “He should then commence the practice, to the extent possible, according to
procedure. Starting from the northwest and following the order of the quarters,
he should [visualize the deity⁷⁵⁷ adorned with elements] in the colors of smoke,
red, yellow, and white, respectively. Merely by visualizing this in meditation, he
can make a woman drip⁷⁵⁸ like an incised milk tree—it cannot be otherwise.
{7.4.81}
- 7.308 “[Alternatively, Vajrakrodha is visualized] as red,
With four arms, and marked with the syllable *raṁ*.
He is surrounded by a halo of flames and terrifying;
He has four faces and is adorned with an [upper] face of a jackal. {7.4.82}
- 7.309 “Visualizing tiny vajra scepters,
Transformed from the syllable *hūṁ*
And emerging in great numbers from the tip of his nose,

- He should fill the target's body with them. {7.4.83}
- 7.310 "With the target's body bound
At all its joints by the double vajra scepters,
His body is set ablaze and gushes blood
Through being struck with the vajra scepter.⁷⁵⁹ {7.4.84}
- 7.311 "He should visualize Vajraḍākinī
Sucking⁷⁶⁰ the target's blood from every side. {7.4.85}
- 7.312 "The mantra to recite is:

"Om, Vajraḍākinī! Please draw the blood of such and such! *Hūm phaṭ!*⁷⁶¹
{7.4.86}
- 7.313 "The ultimate way to draw blood
Is through this method with its stages.
So it has been taught, O goddess!
There is no doubt that the target will wither. {7.4.87}
- 7.314 "Now, he should visualize Vajrakrodha in the terrifying
Form of a buffalo, arisen completely from the true essence.
He is black and horrible,
With four frightening faces. {7.4.88}
- 7.315 "He has eight arms and four feet. In his four right hands he is holding,
respectively, a vajra hammer, a sword, a discus, and a ḍamaru. In the left ones he
holds a khaṭvāṅga, a skull cup, a bow, and a noose. {7.4.89}
- 7.316 "He should then emanate Vajrakrodhas
Armed with a variety of weapons.
He should mentally remove
The target's protection according to procedure. {7.4.90} [F.141.a]
- 7.317 "He should visualize the target
Being bound by those Vajrakrodhas with fetters
And dragged in the southern direction,
While being struck by other Vajrakrodhas with vajra scepters {7.4.91}
- 7.318 "And cut open by them with swords,
With feces flowing from his ripped entrails. {7.4.92}
- 7.319 "The mantra to repeat is:

"Om, Vajrarākṣasa, devour him! *Phaṭ!*⁷⁶² {7.4.93}

- 7.320 “He should then meditate on Vajrarākṣasa, visualizing him with a dog’s face.
{7.4.94}
- 7.321 “The following mantra is of Yama in his buffalo-faced form:

“*Oṃ, hrīḥ ṣṭrīḥ! You with contorted face! Hūm hūm hūm phaḥ! Svāhā!*⁷⁶³ {7.4.95}
- 7.322 “He should visualize the target surrounded
On all sides by crows, jackals, and vultures;
While supplicating, he should visualize
The target being torn to pieces by them. {7.4.96}
- 7.323 “He should then visualize [a camel]⁷⁶⁴ with teeth of diamond,
Mounted on a maṇḍala of the element of wind.
He should visualize the target
Mounted on its back {7.4.97}
- 7.324 “And tormented by Vajrakrodha,
While being led in the southern direction.
Using ink made from leaves whirled up by the wind
And dust from the target’s footprint, {7.4.98}
- 7.325 “He should write the target’s name
And conceal it in a camel’s hoof.⁷⁶⁵
Employing the visualization as described,
He should perform the rite according to procedure. {7.4.99}
- 7.326 “He will then be able to drive away even Śakra,
Let alone ordinary earthly people. {7.4.100}
- 7.327 “He should obtain the bodily hair of a brahmin and a monk,⁷⁶⁶
And wrap with them [two] feathers of an owl, [one with each].
He should write targets’ names on them, interspersed with the mantra,
And bury them in the ground, confining them to obstruct each other.⁷⁶⁷ {7.4.101}
- 7.328 “He should visualize them
As two Vajrakrodhas fighting.
Visualizing in this way, the practitioner
Will be able to sow enmity between whomever he wants. {7.4.102}
- 7.329 “By visualizing the deity with the face of a horse
In conjunction with the syllable *cī*,⁷⁶⁸
He will accomplish the ultimate
Drawing forth of wine [from the target’s stomach].⁷⁶⁹ {7.4.103}

- 7.330 “The great king Hayagrīva
Is effectively the supreme master.
He is visualized as yellow-green,⁷⁷⁰
With four faces and four hands.⁷⁷¹ {7.4.104}
- 7.331 “His main face is dark green with a hint of yellow, and has three eyes. The faces on the right and left are black and white respectively. The upper face is that of a horse; it is yellow-green⁷⁷² and terrible looking with bared fangs. With his first right hand he displays the mudrā of three outstretched fingers; [F.141.b] in the second, he holds a double vajra scepter; in the third, a sword; and in the fourth, an arrow. In his first left hand he holds a multicolored lotus; in the second, a spear; in the third, a mirror; and in the fourth, a bow. He is standing on a sun disk with his left leg outstretched and the right slightly bent, and dancing the wild *tāṇḍava* dance, knocking down Viṣṇu, Śiva, and so forth.⁷⁷³ In this way should the follower of the mantra path meditate, following the right procedure. {7.4.105}
- “In the target’s navel, he should visualize the syllable *mām* ⁷⁷⁴ and, arising from it, the target with a belly full of wine. When he subsequently visualizes him as vomiting,⁷⁷⁵ the target will throw up wine. {7.4.106}
- 7.332 “As for the next rite, the wise practitioner should walk toward the northwest and create there a maṇḍala with four corners. Using perfume, he should prepare seven drops and store them in an earthenware vessel. He should visualize that this transforms into Sumeru, with eight peaks arranged in a circle, surmounted with a flashing vajra scepter, with the seven seeds—*yam* syllables—of wind inside it,⁷⁷⁶ confining thus the in-breath of the Great Indra in its interior, and marked at the top with the syllable *lam*.⁷⁷⁷ When this rite is performed in this way, he will stop the wind as if it were annihilated. {7.4.107}
- 7.333 “As for the next rite, he should visualize an eight-petaled lotus, placing the eight nāgas on the petals, and a peacock, blazing with flames, in the center.⁷⁷⁸ Assuming the form of Vajrakrodha, he should squeeze the serpents with the heel of his foot, causing them to vomit rainclouds. Should he squeeze a nāga while reciting the syllable *hūm* in pairs, with the seed syllable of the nāgas⁷⁷⁹ thrown in between, he will cause rain to fall. {7.4.108}
- 7.334 “As for the next rite, he should visualize in the sky a gaping mouth, as red as the light of the sun that causes the dissolution of the world.⁷⁸⁰ Its tongue, bright with the syllable *hūm*, licks the clouds filled with the seven waters, summoning them. Through its inhaling and exhaling, the mouth then scatters the clouds like tufts of cotton wool. He should then send forth a multitude of replicas⁷⁸¹ of himself. He will instantly rend the sky and cause it to open, threatening it with the syllable *hūm*. {7.4.109} [F.142.a]

- 7.335 “As for the next rite, he should visualize Acalaceṭa with the color of an autumn sky, standing on a fiery disk, emerging from the center of [the practitioner’s] forehead. He is equal to Vairocana and has six hands which hold a sword, a noose, an arrow, a bow, a bell, and a vajra scepter.⁷⁸² Sending down rain, and surrounded by countless Krodhavajras, he vanquishes Māras, frightens away all troublemakers, and destroys even the entire triple universe by filling it with the resonance of *hūṃ*. {7.4.110}
- 7.336 “As for the next rite, he should sculpt a human effigy from human blood mixed with soil from the footprint of the target. He should nail it through the eyes with a spike made of human bone and incant it twenty times with the mantra of Mārīcī. Immediately after chanting the mantra, he should place the effigy in the mouth of an image of Gaṇapati and smash it from behind with a vajra cudgel, while repeating the mantra:
- 7.337 “*Om*, smother, smother!⁷⁸³ Reduce the obstacle makers to dust with your vajra cudgel! *Hūṃ phaṭ!*⁷⁸⁴
- “Through this meditative act he will instantly⁷⁸⁵ ward off human miscreants. {7.4.111}
- 7.338 “As for the next rite, he should visualize the deity with silver-colored eyes,⁷⁸⁶ with his body adorned by hundreds of thousands of nāgas, issuing a command to the eight nāgas. These nāgas, for their part, should be visualized situated in the sky, with hundreds of thousands of faces. Upon hearing the command, they avert the rain with cloud masses. {7.4.112}
- 7.339 “As for the next rite, he should visualize a garuḍa blowing out fire by making wind with its wings, while creating a river with a stroke of its beak.⁷⁸⁷ Visualizing thus, he should recite the mantra:
- “*Om*, Vajranārāyaṇa! Extinguish the fire by bringing new water-bearing clouds! *Hūṃ!*⁷⁸⁸ {7.4.113}
- 7.340 “In the middle of the sky, [he should visualize Kurukullā Tārā⁷⁸⁹] with three faces, each of them with three eyes. She is adorned with all types of jewelry and wears a tunic of tiger skin. She is red, intensely brilliant, with the same brightness as the rising sun. {7.4.114}
- 7.341 “She holds a sword, a khaṭvāṅga,
A bow, and an arrow,
As well as a skull cup with human flesh,
A ḍamaru, {7.4.115}
- 7.342 “A noose, and a goad.
[In her fifth pair of hands]

- She is graced, in the left hand, with a lotus,
And displays the mudrā of fearlessness with the right.⁷⁹⁰ {7.4.116}
- 7.343 “Terrifying, she stands on a sun disk with her left leg outstretched and the right slightly bent,
Dancing the wild *tāṇḍava* dance, and enveloped in red flames. [F.142.b]
[With her remaining pair of hands] she spreads above a canopy of a “great garment.”⁷⁹¹
She performs these acts in a charnel ground. {7.4.117}
- 7.344 “She is the goddess arising from the syllable *hrīm*,
Tārā, the one who delivers from saṃsāra.
By merely visualizing in this way,
The practitioner will attain awakening,
Not to mention other siddhis. {7.4.118}
- 7.345 “Now, if he wishes to enthrall someone, he should, on the eighth day of the first half of the month Caitra, go under the canopy of an aśoka tree⁷⁹² and, dressed in red and adorned with all kinds of adornments, recite the mantra. He should visualize himself as red with three faces. Then, he should emanate from his body a two-armed red goddess with a goad and a noose in her hands. He should then visualize this goddess piercing the target through the heart with the goad and leading him into his own body. She makes him enter there in a state of confusion. In his heart one should place the ten-syllable mantra,⁷⁹³ visualized in red. He should further cause the target to enter, in his mental body form, into these syllables, and visualize him merging with them. Through this meditative method he will be able, after seven days, to enthrall even a universal monarch for as long as he lives—there is no doubt about this.” {7.4.119}
- 7.346 Now, to help ward off the dangers of lightning, the Blessed One said:
“He should visualize himself in the form of the glorious primordial lord with three faces, four feet, four arms, and a luminous red glow. He is surrounded by four goddesses whose names begin with [or include the word] *vajra*—they are Vajrāstrā, Vajrakelīkīlā,⁷⁹⁴ Snehavajrā, and Vajragarvā. They each raise a vajra scepter with one of their right hands and hold an arrow with the other, proudly resting one of their left hands on the hip, while holding a bow with the other.⁷⁹⁵ He should visualize, emanating from the lord’s body, clouds composed of buddhas adorned with all kinds of jewelry. Staying in the middle of the sky, they display the gesture of fearlessness with their right hand, and hold a jeweled, dripping initiation vase with the other.⁷⁹⁶ Such will avert lightning. {7.4.120} [F.143.a]
- 7.347 “The mantra to recite is:
“*Om*, Mahāsukhavajratejaḥ! *Hūm*!”⁷⁹⁷ {7.4.121}

“When the same rite involves binding sexual ecstasy, it is said to bring about the state of the highest yoga.”⁷⁹⁸ {7.4.122}

7.348 Concerning the rite of killing, the Blessed One taught the following:

“He should leave out the syllables used in the rite of pacifying,
Namely the final *ya*, the two *ni* syllables,
And then the middle *ya* syllable,
And use the remaining syllables as one likes. {7.4.123}

7.349 “By having explained such, O goddess,
All rites will be accomplished. {7.4.124}

7.350 “If he wants to enthrall a wanton woman, he should once again⁷⁹⁹ assume, on the eighth day of the bright fortnight, the identity of Kurukullā and do her meditation. He should consume a fruit of downy datura, and then respectfully give⁸⁰⁰ the target a tilaka on the forehead using juice of black nightshade. He should then recite the following mantra:

7.351 “*Om*, may such and such a woman, *hrīm*, become enthralled with me!⁸⁰¹

“When he has completed 10,000 recitations, she will arrive. {7.4.125}

7.352 “Now, if he wants to revive someone bitten by a black cobra, he should visualize in his heart an eight-petaled lotus, and above it, on each of the eight petals, distinctly visualize the third vowel (*i*), white in color. He should visualize himself in the form of the nāga Śeṣa, white in color and oozing ambrosia from the letter *i* [in his heart]. He should mentally send forth ambrosia from the two eyes of this nāga and visualize it falling into the body of the patient. By this meditative method he could neutralize the amount of poison that would fill the entire triple universe. {7.4.126}

7.353 “Now, if he wants to arrest the moon and the sun, he should make a moon and a sun from rice flour and submerge them in vajra water. He should recite the following mantra:

“*Om*, moon and sun! Do not move, do not move! Stop stop! *Svāhā* to Hevajra!⁸⁰² {7.4.127}

“He should recite this mantra sixty million times and then commence the actual rite. The moon and the sun will stop in their tracks regardless of whether it is night or day. {7.4.128}

7.354 “If he wants to destroy an enemy army, he should procure a piece of chalk. Having ground the chalk, he should prepare a pill by adding the five ambrosias together with axe filings.⁸⁰³ {7.4.129}

“The mantra to repeat is:

“*Om*, vajra knife! *Svāhā* to Hevajra!⁸⁰⁴ {7.4.130}

“In order to ensure a successful outcome, he should recite this mantra ten million times. He will then succeed. [F.143.b] Having completed the recitations, if he ties the aforementioned pill onto the neck of a pitcher and then breaks the neck, all the enemies will be decapitated. {7.4.131}

- 7.355 “Should he wish to cause [hostile] gods to burst, he should ritually prepare a tilaka compound. He should procure the ‘flower’ of a possessor of a vajra⁸⁰⁵ produced through constricting the vajra,⁸⁰⁶ mix⁸⁰⁷ it with axe filings, and grind this together with urine during a solar eclipse. Having ground them together, he should mold the paste into the shape of an axe and, stepping on it with his foot, recite the mantra:

“*Om*, vajra axe! Make them burst, do! *Svāhā*!⁸⁰⁸ {7.4.132}

- 7.356 “In order to ensure success, he should recite this mantra ten million times. Afterward, he should respectfully give the target⁸⁰⁹ a tilaka on the forehead. Whomever he does this to, will burst. {7.4.133}

- 7.357 “Now I will teach a rite for producing rain.

“He should make an effigy of Ananta according to the *om āḥ phuḥ* ritual procedure,⁸¹⁰ bathe it in the five ambrosias, and offer to it black flowers. Having smeared it with mugwort juice and inuncted its head with the rut fluid from the temples of an elephant, he should place it inside a double-chambered earthenware vessel, fill the vessel with milk from a black cow, and twine around it a cord spun by a black virgin. He should then dig a pond in an area toward the northwest and place Ananta next to it, by drawing a maṇḍala on its bank as prescribed and placing Ananta in its center. He should draw Hevajra standing astride Ananta, visualizing the former as having eight faces, four feet, sixteen arms, and, in all, twenty-four eyes. Later, the officiating master, in a proud and cruel frame of mind,⁸¹¹ should recite the following mantra in a secluded place: {7.4.134}

- 7.358 “*Om*, rumble rumble! *Ghaḍa ghaḍa*! Destroy them, destroy! Strike, strike! O lord of nāgas who causes Ananta to tremble! He-he ru-ru ka! Summon the nāgas who dwell in the seven subterranean paradises and make them send rain! Threaten them and make them send thunder! *Phuḥ phuḥ phuḥ puḥ phuḥ phuḥ phuḥ phuḥ phuḥ*!⁸¹² *Hūm hūm hūm*! *Phaṭ phaṭ phaṭ*! *Svāhā*!⁸¹³ {7.4.135}

- 7.359 “If they do not send rain, he should recite the same mantra backward. They will then comply. If they still do not send rain, their heads will burst like a basil blossom. {7.4.136}

“If he wants to burst a cloud, [F.144.a] he should write on a rag from a charnel ground the following mantra:

*“Om, threaten threaten! To the one fond of cemeteries, phaṭ svāhā!”*⁸¹⁴ {7.4.137}

7.360 *This concludes the sovereign chapter called “The Benefits Derived from All the Rites and Their Meditations,”*⁸¹⁵ *the seventh in the great tantra, the glorious “Emergence from Samputa.”*

8.

Chapter 8

Part 1

8.1 Vajragarbha said:

“I want to hear, O Blessed One,
About the attributes signified by other things.
I do not know the four principles,
So please explain them, O Blessed One.” {8.1.1}

8.2 The Blessed One said:

“Listen, Vajragarbha, how it really is regarding
The attributes of delivery from saṃsāra:
The vajra scepter signifies the first principle,
And the bell, the second. {8.1.2}

8.3 “The third is the rosary, and the fourth is
The attribute of knowledge.
The waves of these four principles
Carry beings to the desired other shore. {8.1.3}

8.4 “On the central prong of the vajra scepter is Lord Vairocana;
On the eastern, Akṣobhya himself.
Ratnasambhava is on the southern prong,
Whereas Amitābha should be visualized on the western. {8.1.4}

8.5 “On the northern prong there is Amoghasiddhi—
These are the main deities on the five prongs.
On the lotus below one should install, in their allotted places,
The eight bodhisattvas representing the eight ancillary aspects of awakening:
{8.1.5}

- 8.6 “Padmapāṇi (Avalokiteśvara), Maitreya,
Gaganagaṇja (Ākāśagarbha), Samantabhadra,
The lord of yakṣas (Vajrapāṇi), Mañjuśrī,
Sarvanivaraṇaviṣkambhin, and Kṣitigarbha. {8.1.6}
- 8.7 “One should distribute these eight principal deities
In their respective places.
The wisdom deity is nestled
In the center,⁸¹⁶ the place of origin of the thirteen deities.⁸¹⁷ {8.1.7}
- 8.8 “On the other lotus petals one should add
The following eight goddesses in their respective places:
The four goddesses beginning with Vajrāṅkuśī⁸¹⁸ in the cardinal directions,
And the other cavorting ladies in the intermediate directions. {8.1.8}
- 8.9 “On the five prongs of the vajra scepter there are five dākinīs:
On the central one, there is the eponymous *jñānasattva*—Jñānaḍākinī;
On the eastern, there is Vajraḍākinī;
On the northern, there is the one called Ghorī; {8.1.9}
- 8.10 “On the western one, there is Vetālī;
And Caṇḍālī is the goddess on the southern prong.
The wise practitioner should know
These deities to be the principles of the vajra. {8.1.10}
- 8.11 “Since the principles of the vajra are present
As the nature of the vajra within one’s own mind,
The practitioners, by employing the vajra scepters,
Can bring on the realization of the vajra mind. {8.1.11}
- 8.12 “He should firmly ascertain⁸¹⁹ that vajra is purity; [F.144.b]
This vajra [mind] is construed as identical with phenomena.
Vajra is all of these principles,
And it extends also to ritual action. {8.1.12}
- 8.13 “The vajra scepter, by emitting light,
Delivers beings from saṃsāra.
He who knows the method can use it
In the acts of summoning and paralyzing. {8.1.13}
- 8.14 “Just as the afflictions are likened to darkness,
So does gnosis accord with a lamp.
Should he destroy the afflictions with the vajra of gnosis,
He will attain the dimension of light. {8.1.14}

- 8.15 “Everything that is accomplished with the vajra
Is taught to be the nature of vajra.
Vajra is the essence of phenomena;
Vajra is being concerned with liberation. {8.1.15}
- 8.16 “By mounting the vajra onto the lotus⁸²⁰
He will realize the nature of reality in its entirety.
By submerging the vajra in the lotus,⁸²¹
The wise practitioner will succeed. {8.1.16}
- 8.17 “Listen, O King Vajradhara,⁸²² about
The characteristics of the vajra bell.⁸²³
All the deities listen to the bells,
Whose very nature is to sound wisdom.⁸²⁴ {8.1.17}
- 8.18 “The bell should be clearly understood as consisting of three parts.
It is adorned with a girding band;
It is as tranquil as the blossoms of blue or white lotuses,
And arrayed with jewels and lotus flowers.⁸²⁵ {8.1.18}
- 8.19 “[On the nine-pronged vajra handle] there are eight deities
In the cardinal and intermediate directions, with the Buddha⁸²⁶ as the ninth in
the center.
As there are nine deities, and so forth,⁸²⁷
He should consecrate the prongs with these nine. {8.1.19}
- 8.20 “Eight of the prongs emerge from the mouth of a sea monster
And are each situated on light rays and a moon.
This is the vajra scepter of wisdom that liberates the world;⁸²⁸
It is called ‘The Nine Prongs.’ {8.1.20}
- 8.21 “Established as the seat of awakening,
It is present throughout the reaches of space,
With all the infinite world spheres
Throughout the ten directions being fields of knowledge. {8.1.21}
- 8.22 “[On the petals of the lotus at the top of the bell],⁸²⁹
In the eight directions, eight goddesses are famed to reside.
They arise from their respective seed syllables
And are each placed in one of the eight sectors. {8.1.22}
- 8.23 “On the eastern petal there is Tārīṇī;
On the northern, there is Pāṇḍarā.
On the western, there is Māmakī,

- And on the southern, there is Buddhalocanā. {8.1.23}
- 8.24 “The intermediate directions are occupied by Sauvarṇā,
Madhurā, Kānti, and Vajramālā—the four of them.
Inside they are like space,
And outwardly they are receptacles of beauty and radiance. {8.1.24}
- 8.25 “They each arise from a lotus in full bloom. [F.145.a]
[Inside the bell,] resembling a vase of wisdom ambrosia,
Is the place of formless existence.
In the center of this place of wisdom ambrosia is the mind.⁸³⁰ {8.1.25}
- 8.26 “The bell is the goddess Prajñāpāramitā,
Beautiful in form and endowed with qualities.
As for the vajra [prongs] above the lotus,
He should visualize there the set of deities as before. {8.1.26}
- 8.27 “The middle part⁸³¹ is called ‘the staff of gnosis’—
There takes place all emanating and absorbing.
He should cause the bell clapper to swing in the eight directions,
Employing the visualization of the vowels and consonants. {8.1.27}
- 8.28 “Through this method involving the vowels and the consonants
He can cut through all of saṃsāric existence.
The vajra scepter and bell are means,
And as means, they are in the middle.⁸³² {8.1.28}
- 8.29 “Stretching out both hands, he should, in this ritual,
Perform the gesture of ‘the turning of the lotus’⁸³³ five times.
On his right palm he should visualize the sun,
And on his left, the moon. {8.1.29}
- 8.30 “As the skillful means for embodied beings,
He should visualize his chosen deity.
The wise practitioner should raise up⁸³⁴ the vajra scepter
And then place it upon the bell. {8.1.30}
- 8.31 “He should chant the syllable *hūṃ*
And delight all the buddhas by singing:

“ ‘Adorned by the raised vajra scepter,
Delusional beings are liberated.
As the fruition of liberation through Dharma,
One holds the pleasing vajra scepter.⁸³⁵

- 8.32 “ ‘*Hūm hūm hūm! Ho ho ho!*’ {8.1.31}
- “When sounding the wisdom and the means (i.e., the bell and the vajra scepter)
The wisdom and the means consist of his hands. {8.1.32}
- 8.33 “He should recite further:
- “*Om*, the vajra sound of phenomena! Spreading and reverberating! You reach
all the buddhafiels. Your nature is the sound of the perfection of wisdom.
You delight the heart of Vajrasattva. *Hūm hūm hūm! Ho ho ho! Svāhā!*⁸³⁶ {8.1.33}
- 8.34 “And further:
- “*Om*, please stand by the vajra pledge to bring about the realization of all the
tathāgatas! I uphold you. *Hiḥ hi hi hi hi! Hūm hūm hūm! Phaṭ! Svāhā!*⁸³⁷ {8.1.34}
- 8.35 “By the Dharma of wisdom and means
All living beings are awakened.
He should sound the bell in order to awaken to buddhahood
Those beings wallowing in the swamp of unknowing. {8.1.35}
- 8.36 “He should truly grasp the vajra scepter,
And truly sound the bell.
Being a practitioner, he should work for the benefit of beings,
Following the procedure of wisdom and means. {8.1.36}
- 8.37 “The bell of the practitioner who does not have
This truth in his heart⁸³⁸ sounds like an elephant bell.
The accomplishment of someone who does not
Possess the truth of yoga appears to be far off.” {8.1.37} [F.145.b]
- 8.38 *This concludes the first part of the eighth chapter on the principles of the bell.*

Part 2

- 8.39 “Listen, Vajragarbha, as is proper,
About the characteristics of a rosary,
By the correct application of which,
One will succeed without doubt. {8.2.1}
- 8.40 “Crystal, pearl,
Bone,⁸³⁹ or another white material
Are the characteristics of a rosary
Particularly suited for rites of appeasement. {8.2.2}

- 8.41 “Gold, silver, or copper,
And, in particular, lotus seeds,
Are regarded by a wise practitioner
As the rosary materials for rites of enriching. {8.2.3}
- 8.42 “Saffron, sandalwood, and similar substances,
Or any especially fragrant materials,
Should be used for making beads
Famed to be effective in rites of enthralling. {8.2.4}
- 8.43 “Rudrākṣa seeds, soapberry seeds,
And human bone
Should be used in violent rites,
As they are famed to be effective in assaulting. {8.2.5}
- 8.44 “The seeds of lucky bean tree can be used in all rites—
Pacifying, enriching, enthralling, and assaulting.
For the accomplishment of the mantra the number of beads should be fifty;
In rites of enthralling, it should be half of that. {8.2.6}
- 8.45 “For rites of pacifying, there should be one hundred beads;
In rites of enriching, one hundred and eight.
In rites of assaulting, there should be sixty—
These are the numbers used in specific rites. {8.2.7}
- 8.46 “One should prepare a rosary and other implements
According to the type of ritual being performed.
With eight deities in the cardinal and intermediary directions,
And the Buddha being the ninth in the center, {8.2.8}
- 8.47 “One should install the nine deities
In the nine-threaded cord of the nine deities, and so forth.
All of the beads are arhats—
They should be threaded above the stūpa-bead. {8.2.9}
- 8.48 “The stūpa-bead is regarded as the beholder of phenomena,
And the beads above it, the sphere of phenomena.⁸⁴⁰
One should visualize on the palm of one’s [right] hand a sun disk
With the first vowel, *a*, and so forth. {8.2.10}
- 8.49 “If one is a practitioner, he should visualize in the center of the [left] hand
The syllable of ambrosia, *a*,
With a white central part,
Radiating multiple rays of light.⁸⁴¹ {8.2.11}

- 8.50 “He should visualize the fingers of the right hand as the prongs of a vajra
scepter,
And the fingers of the left as lotus petals.
He should join the lotus with the vajra to form a hemisphere,
And place the rosary in the center. {8.2.12}
- 8.51 “He should visualize this as completely real,⁸⁴²
And consecrate the rosary in this way.
Afterward, the mantra practitioner should recite the mantras,
According to the specifics of how to use his fingers, and so forth. {8.2.13}
[F.146.a]
- 8.52 “The [left] hand then also becomes vajra,
Assuming the nature of nonduality of the vajra.⁸⁴³
In rites of pacifying he should use the index finger;
In those of enriching, he employs the principle of the middle finger. {8.2.14}
- 8.53 “The ring finger is said to be used in rites of enthralling,
And the little finger in rites of assaulting.
The thumb is used to form a vajra hook
With the power to summon the deities. {8.2.15}
- 8.54 “By reciting and meditating with focus,
He will succeed without a doubt.
When the practitioner does not possess suchness,
His mantra recitation and meditation will be, likewise, without suchness. {8.2.16}
- 8.55 “He will lack the principles of the vajra scepter and bell,
And likewise will not give rise to the principle of gesture.
However, once the practitioner attains suchness,⁸⁴⁴
He will be able to manifest all principles. {8.2.17}
- 8.56 “Since suchness is the cause of all syllables,
It is also the essence of mantras with exquisite forms.
Thus by counting the mantras that are meant to be counted,
He will realize the essence of the yoginīs.⁸⁴⁵ {8.2.18}
- 8.57 “The mantra to recite is:

“*Om*, stage by stage, I will attain the great knowledge of all the buddhas. *Hūm*
*hūm hūm! Ho ho ho! Aḥ! Svāhā!*⁸⁴⁶ {8.2.19}
- 8.58 “By reciting these mantras that purify through the principle of the rosary,
He will accomplish whatever he desires.
The rites rooted in suchness will be successful.

But if suchness is not fully manifested, success will be far off. {8.2.20}

- 8.59 “Listen well, O [Vajragarbha], one of great knowledge,
As this is particularly about the essential reality of wisdom.
Fully collected, he should offer a gaṇacakra feast,
Assuming, as the mental categories go, the mind of sameness.⁸⁴⁷ {8.2.21}
- 8.60 “He should visualize, transformed from the seed syllable of gnosis
Placed in the center of a moon disk,
[Vairocana], white in color
And sitting on a lotus throne. {8.2.22}
- 8.61 “He has two arms and sits in the sattvaparyāṅka posture;
He is adorned with all kinds of jewelry.
His consort, the great seal,
Is held to his heart with his two hands. {8.2.23}
- 8.62 “Brilliantly white and very beautiful,
She resembles the noble lord Vairocana.
With clouds composed of buddhas⁸⁴⁸ flashing forth,
He is surrounded on all sides by multicolored light. {8.2.24}
- 8.63 “Simultaneously, he should recite the mantra
Following the right procedure, which involves
Turning the rosary with either the left or the right hand.⁸⁴⁹
This will please the dākinīs. {8.2.25}
- 8.64 “The seeds of vowels and consonants
Are threaded on the thread whose principle is the syllable *hūṃ*. [F.146.b]
Should the practitioner visualize this seed syllable [of Vairocana],
He will swiftly attain buddhahood.” {8.2.26}
- 8.65 *This concludes the second part of the eighth chapter on mantra recitation and visualization.*

Part 3

- 8.66 “Listen Vajragarbha, as is proper, to the explanation
Of the practice of consciousness transference.
I will teach you about the beautiful destiny
Arrived at through the auspicious path of practitioners. {8.3.1}
- 8.67 [Vajragarbha said:]

“I want to hear it, O master of gnosis!

What are the nine gates?
What are the good qualities and faults,
According to the classification of the gates of consciousness?" {8.3.2}

8.68 [The Blessed One said:]

"Listen about the proper method,
Which is to be relied upon at the time of passing away.
When the path⁸⁵⁰ is right, one will reach a pleasant destiny;
The wrong path will lead to unfavorable forms of existence.⁸⁵¹ {8.3.3}

8.69 "The nine gates are specified as
The 'drop' between the eyebrows, the navel,
The fontanelle above,⁸⁵² the eyes, the nostrils and so forth,⁸⁵³ the ears,
And the gates for passing water and for evacuation.⁸⁵⁴ {8.3.4}

8.70 "The gate at the navel leads to the gods' realm of desire.
By leaving through the 'drop,' one will enter the realm of form.
The 'above' gate leads to still higher destinies.
These three gates have been proclaimed as leading to higher destinies. {8.3.5}

8.71 "The realm of yakṣas is entered through the nostrils;
That of the divine siddhas, through the ears.
The consciousness that escapes through the eyes
Will proceed to the realm of humans. {8.3.6}

8.72 "The gate of existence, the mouth, leads to the realm of hungry ghosts,
While the urinary passage leads to the animal realm.
When the gate is the anus, the destiny is hell with its eight divisions.
So are described, O sons of noble family, the passages into different existences.⁸⁵⁵
{8.3.7}

8.73 "Since the emergence of the different saṃsāric destinations
Happens according to the specificities of the gates,
The practitioners must focus [at the time of death]
On the type of gate they are going to pass through. {8.3.8}

8.74 "When the time of death arrives,
A sign of death will be perceived.
It is best to practice transference
Before the separation of body and mind is caused by old age, and so forth.⁸⁵⁶
{8.3.9}

8.75 "To start, one should block all the gates
By performing the breath retention called *kumbhaka*.

The visualization involves five syllables placed inside the subtle channels,
[Each of the syllables blocking one of] the five gate-orifices.⁸⁵⁷ {8.3.10}

- 8.76 “The seed syllable at the gate below them
Should be white as the element water.⁸⁵⁸
The seed syllable of fire at the urethral and anal gates
Should be visualized as blazing like fire.⁸⁵⁹ {8.3.11}
- 8.77 “One should do this visualization with complete collectedness
While performing the same breathing as mentioned before.⁸⁶⁰ [F.147.a]
One’s body is visualized as being the color of the element wind,
And the consciousness as being the maṇḍala of wind.⁸⁶¹ {8.3.12}
- 8.78 “The roots of the seed syllable of wind (*yūṁ*)
Are rooted in the edges of the wind below.⁸⁶²
One should pull [the consciousness] with the visualized syllables,
Each joined with the ‘sound’ (*u*) and the *anunāsika*.⁸⁶³ {8.3.13}
- 8.79 “One should attach the hook of Ghorā (*kṣum*),
And so forth, to the syllable of Vajrī (*sum*).
One should imagine Ghorā pulling [the consciousness]
Through the twenty-four places in the ten directions.⁸⁶⁴ {8.3.14}
- 8.80 “It should be drawn upward from its resting place, one step at a time,
Through the nine junctures, until it reaches the top point (i.e., the fontanelle).⁸⁶⁵
With the seed syllable at the tuft of *ūrṇā*,⁸⁶⁶
One should purify the syllable(s) of the body.⁸⁶⁷ {8.3.15}
- 8.81 “One should pronounce, with a terrible sound (*i*),
The final syllable of the eight (*ha*).
It should be joined with the half-syllable
Of the first ferocious letter of the first ferocious group (*k*).⁸⁶⁸ {8.3.16}
- 8.82 “One should propel [the consciousness with]
The wind-syllable below by repeating the sound (*hik*).⁸⁶⁹
Joined with the syllable of wind (*yum*)
As the maṇḍala of wind, {8.3.17}
- 8.83 “The consciousness should be propelled upward
Through the twenty-four places, higher and higher.⁸⁷⁰
If the practitioner should start greying,
He should consume the ‘upper letter.’⁸⁷¹ {8.3.18}
- 8.84 “When the consciousness reaches the highest

- Of the nine junctions, it suddenly escapes upward.⁸⁷²
 Even if one has killed a god⁸⁷³ or a brahmin,
 Or committed one of the five sins of instant retribution, {8.3.19}
- 8.85 “Engaged in stealing, or indulged in the pleasures of the senses,
 One will be liberated by this method.
 Untainted by past sins, one will be far removed
 From the shortcomings of cyclic existence. {8.3.20}
- 8.86 “Just as the beauty of a lotus,
 Growing out of mud, is completely immaculate,
 So will the wisdom-body be, through one’s own will,
 When propelled from bodies of mud and the like. {8.3.21}
- 8.87 “The transference can be performed only when the time has arrived;
 Otherwise it is equal to the slaying of a god.
 Therefore the wise practitioner should commence
 This practice only when the body has manifested signs of death. {8.3.22}
- 8.88 “Listen, Vajra,⁸⁷⁴ about this practice particularly important to accomplish,
 Explained in conformity with the truth.
 One should visualize, with the mind in the state of equanimity
 And with all the characteristics as previously described, {8.3.23}
- 8.89 “In one’s heart, in the center of the maṇḍala,⁸⁷⁵
 The syllable of the five buddhas.⁸⁷⁶
 Bright as the sun, it emits light rays
 Whose nature is reflected by the mind.⁸⁷⁷ {8.3.24} [F.147.b]
- 8.90 “Following the previous instructions on emptiness
 And the accompanying characteristics,⁸⁷⁸
 One should break up all forms, and so forth,
 With the mind abiding as the syllable *hūm*. {8.3.25}
- 8.91 “From this seed syllable one generates
 The form of the deity in the center of a moon disk,
 Sitting on a lotus seat—one should thus
 Visualize oneself as Jñānaḍākinī. {8.3.26}
- 8.92 “She has three faces and six arms.
 Each face has three eyes and each head is adorned with a diadem.
 She displays the sentiments of mirth, anger, and erotic love,
 And is adorned with all types of jewelry. {8.3.27}
- 8.93 “Her color is white like jasmine flowers or the moon,

- And she is dressed in very beautiful clothes.
 She sits in the sattvaparyāṅka posture
 Surrounded by clouds of buddhas flashing rays of light. {8.3.28}
- 8.94 “In her first [right] hand she holds an arrow,
 And in the second, a goad.
 In her third hand, she brandishes a vajra scepter.
 With her first left hand she makes a threatening gesture and holds a noose.
 {8.3.29}
- 8.95 “In the second, she holds a wish-fulfilling creeper;
 With the third, she raises a bow nocked with an arrow.
 Around her there are multiple halos of light.
 One should visualize all this with the breath unmoving.⁸⁷⁹ {8.3.30}
- 8.96 “One should then place the letters on her body,
 Forming with them the eight seed syllables,
 Just as such syllables are formed—
 Through combining the vowels and the consonants. {8.3.31}
- 8.97 “All of them are white
 And suffused with moonlight.
 In her heart, on a lotus in the center of a plantain flower,
 One should place the universe. {8.3.32}
- 8.98 “In its center one should visualize
 The consciousness combined with gnosis.⁸⁸⁰
 Unwavering and untroubled,⁸⁸¹
 One should meditate merging with the essence.⁸⁸² {8.3.33}
- 8.99 “Then the wise practitioner should observe
 The external practices related to
 Reading the thoughts of others in different places,
 By employing the mind as the maṇḍala of wind.⁸⁸³ {8.3.34}
- 8.100 “In the center of the maṇḍala of wind is the maṇḍala of fire.
 In the center of the maṇḍala of fire is a sun disk.
 It is decked with the vowels and the consonants, which transform into
 A sun and a moon respectively, with a red seed syllable between them.⁸⁸⁴ {8.3.35}
- 8.101 “It is particularly recommended that the practitioner
 Combines the recitation of the mantra with exhaling and inhaling.
 With the outgoing breath he should strike the target
 In the center of his body with the syllable of gnosis (*hūm*).⁸⁸⁵ {8.3.36}

- 8.102 “When inhaling, the one reciting the mantra
In combination with exhaling and inhaling
Should strike, as if with a flower,
The gnosis at his heart. {8.3.37} [F.148.a]
- 8.103 “By reciting in combination with exhalation and inhalation,
The practitioner externalizes his nature.⁸⁸⁶
He should observe the characteristics of exhalation,
And observe the characteristics of inhalation. {8.3.38}
- 8.104 “This practice of exhaling and inhaling
Involves the cultivation of the state of equality.
Through merging thus with the essence while fully collected,
He will reach accomplishment, there is no doubt. {8.3.39}
- 8.105 “Then the external bodies of others will become
The practitioner’s own magical manifestation.⁸⁸⁷
Reading the thoughts of others,
The wise one will be able to reveal them. {8.3.40}
- 8.106 “If, with his mind fully immersed
In the visualization and recitation as specified,
He thinks of positive migrations,
This will be achieved without doubt. {8.3.41}
- 8.107 “Therefore, having become the nature of gnosis,⁸⁸⁸ the wise practitioner should
perform the rites with his mind blazing brightly like a lamp.⁸⁸⁹ {8.3.42}
- 8.108 “The suchness as experienced by hearers, and so forth,
Has been skillfully presented and explained.⁸⁹⁰
Having first, as a listener, stabilized the crystal-like mind
Until it blazes forth like a lamp, {8.3.43}
- 8.109 “He should observe⁸⁹¹ his every conceptual elaboration
Until conceptuality becomes nonconceptual.⁸⁹²
Relying⁸⁹³ thus on the method of the innate nature,
He should completely discard all concepts.”⁸⁹⁴ {8.3.44}
- 8.110 [The goddess asked],⁸⁹⁵ “Venerable One! How is the [mundane]⁸⁹⁶ consciousness
differentiated?”⁸⁹⁷ {8.3.45}
The Blessed One said:
- 8.111 “Consciousness is said to be fivefold: {8.3.46}
- “(1) The secret⁸⁹⁸ mirror-consciousness of the gods,

- (2) The anger-consciousness of the demigods,
 (3) The wretched⁸⁹⁹ consciousness of the hungry spirits,
 (4) The ‘screaming in fear’ consciousness of hell beings, {8.3.47}
- 8.112 “And (5) the deluded consciousness of animals.
 Inanimate objects and the like do not possess consciousness.⁹⁰⁰
 So is the consciousness taught following this fivefold division. {8.3.48}
- 8.113 “The immature consciousness of dumb beings
 Who are obscured by dullness
 May be elevated in its essence
 Thanks to the excellence of yoga treatises.⁹⁰¹ {8.3.49}
- 8.114 “It is once in a thousand million lifetimes
 That, because of me, one becomes inspired by gnosis. [F.148.b]
 Therefore the wise one should generate faith with ardor
 And diligently study yoga treatises.⁹⁰² {8.3.50}
- 8.115 “The words, and so forth, of the outer treatises
 Are like the makeup of a dancer.
 He should therefore strive to attain fulfilment and liberation
 Through pursuing the teachings of yoga tantra. {8.3.51}
- 8.116 “Yoga tantra, more essential than the essence itself,
 Has been taught to you, O fair-faced one.” {8.3.52}
- 8.117 *This concludes the third part of the eighth chapter, called “The Rejection of the Knowledge of Non-Buddhists.”*

Part 4

- 8.118 “Listen, Vajragarbha, O mighty king,
 To this presentation of the mantras.
- 8.119 “The heart mantra of Vajrāmṛta is:
 “Om, Vajrāmṛta of great bliss! *Ham svāhā!*⁹⁰³ {8.4.1}
- 8.120 “The mantra of Vajrasattva meant for recitation is:
 “Om āḥ hūm hūm svāhā! {8.4.2}
- 8.121 “The mantra of Raudrā⁹⁰⁴ is *Om āḥ aṁ ham svāhā!*
 Of Vajrabimbā, *Om āḥ aṁ ham svāhā!*
 Of Rāgavajrā, *Om āḥ im ham svāhā!*

Of Vajrasaumyā, *Om āḥ īm haṁ svāhā!*
Of Vajrayakṣī, *Om āḥ um haṁ svāhā!*
Of Vajradākinī, *Om āḥ ūm haṁ svāhā!*
Of Śabdavajrā, *Om āḥ aṁ haṁ svāhā!*
Of Pṛthvīvajrā, *Om āḥ aḥ haṁ svāhā!* {8.4.3}

- 8.122 “The mantra of Vaṁśā is *Om āḥ om haṁ svāhā!*
Of Vīṇā, *Om āḥ auṁ haṁ svāhā!*
Of Mukundā, *Om āḥ em haṁ svāhā!*
Of Murajā, *Om āḥ aim haṁ svāhā!*
Of Vajrāṅkuśī, *Om āḥ vajrāṅkuśī jaḥ haṁ svāhā!*
Of Vajrapāśā, *Om āḥ vajrapāśe hūm haṁ svāhā!*
Of Vajraśṛīkhalā, *Om āḥ vajrasphoṭe vaṁ haṁ svāhā!*
Of Vajraghaṇṭā, *Om āḥ vajraghaṇṭe⁹⁰⁵ hoḥ haṁ svāhā!* {8.4.4}

“As for the mantras of Locanā, and so forth, the mantra practitioner should recite them as specified before. {8.4.5}

- 8.123 “The mantra of Puṣpā is *Om ṛm svāhā!*
Of Dhūpā, *Om ṛm svāhā!*
Of Gandhā, *Om ḷm svāhā!*
Of Dīpā, *Om ḷm svāhā!* {8.4.6}

“These are the mantras of Vajrasattva [and his retinue]. {8.4.7}

- 8.124 “The mantra of Heruka is:

“*Om hrīḥ svāhā!* {8.4.8}

- 8.125 “The mantra of Gaurī is:

“*Om*, you are the vajra secrecy, the supreme mistress of the siddhas, holding a skull cup and a rosary, fond of blood and dwelling in a charnel ground! *Hūm phat!* *Svāhā!*⁹⁰⁶ {8.4.9}

- 8.126 “The mantra of Caurī is:

“*Om*, you are a vajra-fierce goddess, the holder of a khaṭvāṅga, the great holder of a vajra scepter, one with a skull cup, a rosary, and a diadem! Summon them, summon! Pull at the hearts of all mischief-makers! *Rulu rulu!* *Bhyo, hūm phat!*⁹⁰⁷ {8.4.10} [F.149.a]

- 8.127 “The mantra of Pramohā is:

“Om, the unconquerable vajra goddess, ultimately secret, adorned with a skull cup and a rosary! You bewilder all the evil ones! Dear one, please come, come! The venerable, secret vajra goddess! One of many different garbs! You who ward off all the evil ones! Hūm phaṭ!”⁹⁰⁸ {8.4.11}

8.128 “The mantra of Vetālī is:

“Om, Vajravetālī, kha kha, devour, devour all the evil ones! You who wear strange clothes and are adorned with unusual ornaments! Kill, kill! Burn, burn! Cook, cook! Do not tarry, do not tarry! Remember your pledge! Enter into the center of the maṇḍala! Rouse everybody! Hūm hūm phaṭ!”⁹⁰⁹ {8.4.12}

8.129 “The mantra of Pukkasī is:

“Om, come, come! O venerable, secret vajra goddess! One of many different garbs! Nourished by all the tathāgatas! Remember your pledge! Kill, kill! Be passionate, be! Impassion, impassion! Fulfill the wishes, fulfill! Possess all beings, possess! Dance, dance! Cause others to dance, cause! Haḥ, ha ha ha ha, hūm hūm, phaṭ!”⁹¹⁰ {8.4.13}

8.130 “The mantra of Caṇḍālī is:

“Om, the best among vajra spears! Split, split! Tug at the hearts of all the evil ones, tug! Kill, kill! Burn, burn! Grind, grind! Murder, murder! Do not tarry, do not tarry! Remember your pledge! Hūm hūm, phaṭ!”⁹¹¹ {8.4.14}

8.131 “The mantra of Ghasmarī is:

“Om, great vajra goddess! Haṁ haṁ haṁ haṁ, haḥ! Rulu rulu! Bhyo, hūm phaṭ! Devour all the evil ones! Grind their hearts! Hūm phaṭ svāhā!”⁹¹² {8.4.15}

8.132 “The mantra of Herukasaṃnibhā is:

“Om, smotherer! The blazing vajra of the pledge! Hūm phaṭ!”⁹¹³ {8.4.16}

8.133 “The mantra of Vaṃśā is *Om, Vajravaṃśā! Hūm svāhā!*⁹¹⁴

Of Viṇā, *Om, Vajravīṇā! Hūm svāhā!*⁹¹⁵

Of Mukundā, *Om, Vajramukundā! Hūm svāhā!*⁹¹⁶

Of Murajā, *Om, Vajramṛdaṅgā! Hūm svāhā!*⁹¹⁷ {8.4.17}

8.134 “The mantra of Hayāsyā is *Om, vajra mare with the face of a horse! The goddess of yoga! Hiḥ, hi hi hi hi, hūm jaḥ!*⁹¹⁸

Of Śūkarāsyā, *Om, boar-faced goddess with vajra fangs! Trām, va va,*⁹¹⁹ *hūm!*⁹²⁰

Of Siṃhāsyā, *Om, you who are the moon, the sun, and fire! The roar of a lion!*

*The lion-faced one! The lioness! Tām tām, vaṁ!*⁹²¹

Of Śvānāsyā, *Om*,⁹²² you who maintain the vajra realm! The great yakṣiṇī! One with the form of a dog! Making a sound like at the time of great dissolution! Assuming any shape at will! *Trāṃ! Traṭa traṭa! Hoḥ!*⁹²³ {8.4.18}

8.135 “Each of these mantras should have *svāhā* added at the end.⁹²⁴ These were the mantras of Heruka and his retinue. {8.4.19}

8.136 “The mantra of Nairātmyā is *Om aṃ svāhā!*
Of Vajrā, *Om āṃ svāhā!* [F.149.b]
Of Gaurī, *Om iṃ svāhā!*
Of Vāriyoginī, *Om īṃ svāhā!*
Of Vajraḍākinī, *Om uṃ svāhā!* {8.4.20}

8.137 “Of Pukkasī, *Om ūṃ svāhā!*
Of Śavarī, *Om ṛṃ svāhā!*
Of Caṇḍālī, *Om ṛṃ svāhā!*
Of Ḍombī, *Om ḷṃ svāhā!* {8.4.21}

8.138 “Of Gaurī, *Om ḷṃ svāhā!*
Of Caurī, *Om eṃ svāhā!*
Of Vetālī, *Om aiṃ svāhā!*
Of Ghasmarī, *Om oṃ svāhā!* {8.4.22}

8.139 “Of Bhūcarī, *Om auṃ svāhā!*
Of Khecarī, *Om aṃ svāhā!* {8.4.23}

“These are the mantras of Nairātmyā and her retinue. {8.4.24}

8.140 “The mantras of Hevajra:

“The heart mantra: *Om*, divine Picuvajra! *Hūṃ hūṃ hūṃ! Phaṭ svāhā!*⁹²⁵

The two-armed form: *Om*, shaker of the three worlds! *Hūṃ hūṃ hūṃ! Phaṭ svāhā!*⁹²⁶

The four-armed: *Om*, burn, burn! *Bhyo, hūṃ hūṃ hūṃ! Phaṭ svāhā!*⁹²⁷

The six-armed: *Om*, terrify, terrify! O Vajra! *Hūṃ hūṃ hūṃ! Phaṭ svāhā!*⁹²⁸
{8.4.25}

8.141 “Of the 100,000-armed Hevajra:

“*Om*, homage to the blessed, heroic lord! *Hūṃ hūṃ, phaṭ!*⁹²⁹

Om, to the one shining like the fire at the end of the great eon! *Hūṃ hūṃ, phaṭ!*⁹³⁰

Om, to the one richly endowed with a topknot of matted hair! *Hūṃ hūṃ, phaṭ!*⁹³¹

Oṃ, to the one whose face is terrible with its bared fangs! *Hūṃ hūṃ, phaṭ!*⁹³²
Oṃ, to the one bright as the thousand-rayed sun! *Hūṃ hūṃ, phaṭ!*⁹³³
Oṃ, to the one who holds an axe, a noose, an upraised spear, and a khaṭvāṅga!
*Hūṃ hūṃ, phaṭ!*⁹³⁴
Oṃ, to the one wearing the tiger skin garment of the victorious ones! *Hūṃ*
*hūṃ, phaṭ!*⁹³⁵
Oṃ, to the one whose body is dark like a very thick smoke! *Hūṃ hūṃ, phaṭ,*
*svāhā!*⁹³⁶ {8.4.26}

- 8.142 “The mantra of the two-armed Heruka, “one fond of charnel grounds,” is:
“Oṃ, glorious He-he-ru-ru-ka-vajra! One surrounded by a multitude of
*ḍākinīs! Hūṃ hūṃ hūṃ, phaṭ, svāhā!*⁹³⁷
- 8.143 “Of the two-armed Heruka, one seated on a seat of Rudra:
“Oṃ, glorious Herukavajra! The crusher of all the evil ones by means of the
*pledge mudrā! Hūṃ,*⁹³⁸ *phaṭ, svāhā!*⁹³⁹
- 8.144 “Of Heruka the “the king of spells”:
“Oṃ hrīḥ ha ha hūṃ hūṃ phaṭ! {8.4.27}
“These are the mantras invoking the blessings of Heruka. {8.4.28}
- 8.145 “The sixteen-syllable root mantra of Ḍākinī is:
*“Oṃ, svāhā to the Buddha ḍākinī, Vajravairocanī!*⁹⁴⁰ {8.4.29}
- 8.146 “The heart mantra of Mārīcī is:
*“Oṃ, svāhā to Mārīcī!*⁹⁴¹
- 8.147 “The subsidiary heart mantra of Mārīcī is:
*“Oṃ, svāhā to Mārīcī! Vattalī, Vadālī, Varālī!*⁹⁴² *One with the face of a boar!*⁹⁴³
{i8.4.30}
- 8.148 “The mantra of Parṇaśāvarī is:
“Oṃ, demoness Parṇaśavarī! The appeaser of all pestilence! Hūṃ hūṃ! You
*with a big belly! Phaṭ!*⁹⁴⁴ {8.4.31}
- 8.149 “The following mantras are very effective during the practice of Amoghasiddhi:
*“Oṃ, vajra hook, pull! Hūṃ!*⁹⁴⁵ [F.150.a]
*Oṃ, vajra noose, bind! Hūṃ!*⁹⁴⁶

Om, vajra syllables of the *ka*-series, threaten! *Hūm!*⁹⁴⁷

Om, vajra fist, seize! *Hūm!*⁹⁴⁸

Om, vajra nail, nail! *Hūm!*⁹⁴⁹

Om, vajra hammer, pound! *Hūm!*⁹⁵⁰ {8.4.32}

8.150 “The oblation offering mantra of Vajraḍākinī is:

“*Om*, Vajraḍākinī!⁹⁵¹ Take this oblation, take! *Hūm phaṭ!*⁹⁵² *Om*, *jaḥ hūm vani hoḥ!* You are the pledge! One to behold! *Hoḥ!*⁹⁵³ {8.4.33}

“One should offer oblation while reciting this mantra three, four, or five times.
{8.4.34}

8.151 “The mantra for offering oblation to all the spirits is:

“*Om*, *kha kha*, devour, devour! All yakṣas, rākṣasas, bhūtas, pretas, piśācas, un mādas, apasmāras, ḍākas, ḍākinīs, and the rest, please take this oblation! Guard the samaya and grant me all accomplishments! *Hūm hūm phaṭ svāhā!*⁹⁵⁴ {8.4.35}

8.152 “The consecration mantra is:

“*Om*, terrify, terrify, O Vajra! *Hūm!*⁹⁵⁵ {8.4.36}

8.153 “The mantra for the purification of the ground is:

“*Om āḥ hūm!* Purify, purify! Protect, protect! *Hūm phaṭ!*⁹⁵⁶ {8.4.37}

8.154 “And further:

“*Om*, Vajraḍākinī! *Hūm phaṭ svāhā!*⁹⁵⁷

Om, Ghorī! *Hūm svāhā!*⁹⁵⁸

Om, Caṇḍālī! *Hūm svāhā!*⁹⁵⁹

Om, Vetālī! *Hūm svāhā!*⁹⁶⁰ ⁹⁶¹ {8.4.38}

“Please strike, kill, haul them over, and make them dance!”⁹⁶²

8.155 “The mantra adept should recite this⁹⁶³ according to the rule.⁹⁶⁴ {8.4.39}

“*Om*, Vajrasimhīnī! *Āṃ svāhā!*⁹⁶⁵

Om, Vajravāghrī! *Īm svāhā!*⁹⁶⁶

Om, Vajrajambukā! *Ūm svāhā!*⁹⁶⁷

Om, Vajra-ulūkāsyā! *Ṛm svāhā!*⁹⁶⁸

Om, Vajrarājendrī! *Ḷm svāhā!*⁹⁶⁹

Om, Vajradīptatejā! *Aim svāhā!*⁹⁷⁰

Om, Vajracūṣaṇī! Please suck all beings dry! *Om!*⁹⁷¹ *svāhā!*⁹⁷²

*Oṃ, Vajrakambojā! Aḥ svāhā!*⁹⁷³

Oṃ hrīḥ svāhā! {8.4.40}

8.156 “With the last mantra in the center, these are the mantras of Jñānaḍākinī and her retinue. {8.4.41}

8.157 “The mantra of the welcome offering is:

“Oṃ jaḥ hūṃ vaṃ hoḥ khaṃ raṃ!” {8.4.42}

8.158 “The mantra for cleansing the feet is:

*“Oṃ khaṃ nī rī hūṃ khaḥ!”*⁹⁷⁴ {8.4.43}

8.159 “The mantra of perfume, food items, and other offerings is:

“Oṃ dhvaṃ dhvaṃ!” {8.4.44}

8.160 “The mantra of the Great Seal is:

“Oṃ ha ho hrīḥ svāhā!” {8.4.45}

8.161 “The mantra of summoning is:

*“Oṃ, master of the samaya! Act, act! Hūṃ jaḥ, svāhā!”*⁹⁷⁵ {8.4.46}

8.162 “The mantra to be placed on the six limbs is:

*“Ha hi hu”*⁹⁷⁶ *he ho haṃ!”* {8.4.47}

8.163 *This concludes the eighth sovereign chapter in the glorious “Emergence from Samputa” on the advantages of all the rituals. [F.150.b]*

9.

Chapter 9

Part 1

- 9.1 Now the great bodhisattvas, headed by Vajragarbha, along with all the tathāgatas, made offerings and prostrated themselves to the Blessed One, then said: {9.1.1}
- 9.2 “Please give us, O Blessed One, O divine being,
A detailed exposition of the state of nirvāṇa.
In which place does one abide,
Playing within the animate and inanimate universes?” {9.1.2}
- 9.3 The Blessed One said:
- 9.4 “Listen! I will explain the nature of
The mind fixating on concepts as it really is.
This nature, which has already been taught earlier,
Is always present in everybody.⁹⁷⁷ {9.1.3}
- 9.5 “The body is said to be the maṇḍala,
With four doors, as has been described.
In the navel center there is a great lotus,
Which is famed to be the seat of omniscient gnosis. {9.1.4}
- 9.6 “In that place dwells the valiant one.
Without constituent parts he is indivisible.⁹⁷⁸
He plays within embodied beings, being himself
Beyond any embodiment and completely pure.⁹⁷⁹ {9.1.5}
- 9.7 “Possessed of the great magical power of all the buddhas,
He can magically transform himself—
Sometimes into the great bodhicitta,

- Sometimes⁹⁸⁰ into the conduct that accompanies it. {9.1.6}
- 9.8 “Sometimes he dwells among the gods of the Tuṣita realm.
At some point he makes the supreme⁹⁸¹ descent to earth.
At some point he takes a pure birth,
And at some point he definitively renounces worldly life. {9.1.7}
- 9.9 “At some point he makes a great peregrination for the sake of awakening,⁹⁸²
And at some point he defeats Māra.
At some point he attains complete and perfect awakening,
And at some point he turns the wheel of Dharma. {9.1.8}
- 9.10 “At some point he defeats in debate the followers of other creeds,
Using in his arguments truths acceptable to both parties.
At some point he becomes the master of all attainments,
And at some point he conquers the triple universe.⁹⁸³ {9.1.9}
- 9.11 “At some point he attains the unexcelled powers
Of accomplishment that last throughout all the ages.⁹⁸⁴
Such infinite and supreme acts as these and others
Are performed by those partaking of the nature of all buddhas,⁹⁸⁵ {9.1.10}
- 9.12 “Since⁹⁸⁶ they are free from both existence and nonexistence.
Thus, one should abandon all delusion. [F.151.a]
‘The set of vowels is the bee,’⁹⁸⁷ they say;
The bee is Vajrabhairava.⁹⁸⁸ {9.1.11}
- 9.13 “The set of vowels extends to the end of space,
Since by its nature it is the sphere of phenomena.⁹⁸⁹
It is the secret container of animate and inanimate elements
Of every being that has evolved a body.⁹⁹⁰ {9.1.12}
- 9.14 “It is the ‘ambrosia’ of the aggregates, the sense-fields, and the elements
That constitutes all their vital power.⁹⁹¹
Therefore, one should draw all⁹⁹² the ambrosia inward
And dissolve it in the middle of the root.⁹⁹³ {9.1.13}
- 9.15 “With the vajra sound of Bhairava,
Taking the form of the fluid of the completion yoga,⁹⁹⁴
One should join the seven winds and fires⁹⁹⁵
With the syllable of Vajrī.⁹⁹⁶ {9.1.14}
- 9.16 “Surmounted with the *anunāsika*, this seed syllable
Is known as ‘the torrent of rain.’⁹⁹⁷
One should hold at the center of the [lotus at the navel]

- The first and original vowel (*a*).⁹⁹⁸ {9.1.15}
- 9.17 “The consonant syllabary (*kāli*) is the flower king.⁹⁹⁹
The flower is the body of vajra holders.¹⁰⁰⁰
It is the origin of cyclic existence for all
And the mother all over the earth.¹⁰⁰¹ {9.1.16}
- 9.18 “In that ocean with the water of gnosis
There are sea monsters and fishes of insight.
Right in the middle of the swamp of nonduality
Sprouts the sprout of skillful means.¹⁰⁰² {9.1.17}
- 9.19 “This receptacle of honey and ambrosia¹⁰⁰³
Resembles an open *bandhūka* flower.
The mixing of consonants with the ambrosia
Is like the mixing of ‘flower’ and ‘water.’¹⁰⁰⁴ {9.1.18}
- 9.20 “Since the body is born from both¹⁰⁰⁵ the blood and the semen,
The method of ‘ambrosia-water’ is supreme.¹⁰⁰⁶
The ‘ambrosia-water’¹⁰⁰⁷ is said initially
To have a fivefold nature.¹⁰⁰⁸ {9.1.19}
- 9.21 “Fire imparts its heat through contact,¹⁰⁰⁹
Wind is perceived as smoke,¹⁰¹⁰
Water has the nature of fluidity,
And because of the element earth, shapes can be discerned.¹⁰¹¹ {9.1.20}
- 9.22 “Wisdom consecrated by the vajra
Becomes fivefold.¹⁰¹²
To elaborate, water can assume every shape;
Fire, for its part, brings destruction;¹⁰¹³ {9.1.21}
- 9.23 “Wind is the continual breathing;
And earth, for its part, is the nature of the witness.¹⁰¹⁴
All the yoginīs are pleased
With the song in the form of the syllable *hūṃ*.¹⁰¹⁵ {9.1.22}
- 9.24 “By chanting the following song, one will become a son of the victorious ones.
- 9.25 “ ‘O vajra, lord¹⁰¹⁶ of bliss,
Who perceives with the five eyes!
You are the nature of letters
Who plays in emptiness.¹⁰¹⁷ {9.1.23}
- 9.26 “ ‘Being devoid of existence and nonexistence,

- You are known as the essence.
May you destroy all letters [F.151.b]
And all thoughts. {9.1.24}
- 9.27 “ ‘The practitioner of the coupling embrace,
Performed for the purpose of producing the fluids,
Attains the nondual Dharma,
Which, quintessentially, is liberation. {9.1.25}
- 9.28 “ ‘For the sake of those deluded by the pleasures of saṃsāra
You forestall your own liberation.
In the nature of emptiness¹⁰¹⁸
You play with the mantra of the yoginīs. {9.1.26}
- 9.29 “ ‘You show that the five yoginīs
Are in reality the five buddhas.
With magical displays of manifold forms
You bring beings to spiritual maturity. {9.1.27}
- 9.30 “ ‘The purpose of extending the vajra
Is to remove delusion about phenomena.
May you bow to this teaching, good in its essence,
For the sake of liberating the yoginīs.¹⁰¹⁹ {9.1.28}
- 9.31 “By chanting this song, O sons of noble family, one will become a son of all the
victorious ones—so said every blessed tathāgata.¹⁰²⁰ {9.1.29}
- 9.32 *This concludes the first part of the ninth chapter, “The Genesis of Every Tathāgata.”*

Part 2

- 9.33 “Listen, Vajragarbha, O mighty king,
About how to do the oblation ritual according to procedure.
One should delineate a circle of red sandalwood¹⁰²¹ paste
Measuring one cubit in diameter, {9.2.1}
- 9.34 “And then draw a white¹⁰²² triangle surrounding it. Along with the honors such
as the welcome offering of water and flowers and the five articles—fish, meat,
and so forth—one should include wine that inspires amorous passion. On the
left side one should place all the ritual implements, and on the right, a dish with
water. In front there should be the welcome-offering dish. Having purified all
these substances with the five ambrosias,¹⁰²³ one should enter the absorption of
Vajrasattva or, alternatively, assume the identity of Heruka. {9.2.2}

- 9.35 “One should summon the wisdom ambrosia¹⁰²⁴
By means of gesture and mantras, observing the ritual procedure.
One should offer red flowers,
Lamps, and so on, and also perfume.¹⁰²⁵ {9.2.3}
- 9.36 “One should mentally summon all five ambrosias
To the lotus dish¹⁰²⁶ marked with the syllable *om*,
In particular through *hūm*, the principle of the tongue,¹⁰²⁷
According to the divisions of the hooks of gnosis.”¹⁰²⁸ {9.2.4}
- [Vajragarbha asked:]
- 9.37 “What, O Blessed One, are the so-called ‘hooks of gnosis’?” {9.2.5} [F.152.a]
The Blessed One said:
- 9.38 “Prajāpati is said to be the first one.
The second in this listing is Tārā.
Pravarā is thought to be the third.
The fourth is Bahulojātā.
The fifth is Bālā.¹⁰²⁹
- 9.39 “These names are mantras of the five families, following the division of the five
wisdoms.¹⁰³⁰ {9.2.6}
- 9.40 “These five great gnosers
Have been taught for your benefit.
One should employ them in all activities,¹⁰³¹
Following the division into the five ‘hooks of gnosis.’ {9.2.7}
- 9.41 “Should one wish these activities to occur incessantly,¹⁰³²
One should please all the yoginīs,
But without sexual addiction;
One should not become attached to bliss. {9.2.8}
- 9.42 “In order to benefit all beings, the practitioner
Should arrange offerings of every kind.
That which is famed as *the moon*
Arises out of the thirteen vowels.¹⁰³³ {9.2.9}
- 9.43 “Then, in the center of the moon, he should gratify all the deities with syllables,
by uniting the vowels and the consonants.¹⁰³⁴ {9.2.10}
- 9.44 “He should generate¹⁰³⁵ a blaze of light
Distinguished by the arising of heat.
He should visualize it in the form of a crystal¹⁰³⁶
And then distribute all of it.¹⁰³⁷ {9.2.11}

- 9.45 “Having extracted the ambrosia in its¹⁰³⁸ center,
He should have [the lord of the maṇḍala and his retinue] taste of it.
And with all the other articles, such as the remainder of ambrosia,
He should satiate the members of the outer maṇḍala.¹⁰³⁹ {9.2.12}
- 9.46 “Holding the skull cup with the left hand,
He should display the gesture of wrath with the right.
With feet wide apart¹⁰⁴⁰ and upward gaze,
The syllable *phet* should emerge from his head.¹⁰⁴¹ {9.2.13}
- 9.47 “Making his offerings on the fourteenth day,
Or especially the eighth day, of the dark fortnight,
Or also on the tenth day of the bright fortnight,
He should himself become the inner offerings.¹⁰⁴² {9.2.14}
- 9.48 “Under¹⁰⁴³ solitary trees, in charnel grounds,
Mountains, wilderness,
Caves, outskirts of villages,
Empty fields, or, especially, in empty houses— {9.2.15}
- 9.49 “In particular, in places containing living beings,
On dry land as well as on water—
He should invoke Black Rudra and Great Rudra
In union with their consort goddesses,¹⁰⁴⁴ {9.2.16}
- 9.50 “Black Kapālin, Bībhatsa,
Nandātīta and Vināyaka,¹⁰⁴⁵
Caṇḍālī,¹⁰⁴⁶ [F.152.b] Ghorarūpā,
And Umādevī, in places all around,¹⁰⁴⁷ {9.2.17}
- 9.51 “Jayā, Vijayā,
Ajitā and Aparājitā;
Bhadrakālī, Mahākālī,
And the yoginī Śūlakālī; {9.2.18}
- 9.52 “Indrī, Candrī, Ghorī, Duṣṭī,
Lampakī, Tridaśeśvarī,
Kambojī, Dipinī, Cūṣaṇī,
And the yoginīs dwelling in villages. {9.2.19}
- 9.53 “All these goddesses have terrible, huge forms.
Baring their formidable fangs, they each wear a garland of human skulls
And hold khaṭvāṅgas in their hands.
They are all endowed with great powers.¹⁰⁴⁸ {9.2.20}

- 9.54 “They hold in their hands a sword,
An axe, a vajra scepter, and a bow.
He should also summon the five¹⁰⁴⁹ ḍākinīs
Of the five great elements who accomplish every type of activity, {9.2.21}
- 9.55 “And the great queen¹⁰⁵⁰ of the maṇḍala of the union,
Along with the mighty vajra lord.¹⁰⁵¹
In the great assembly of the tathāgatas
She¹⁰⁵² is the stainless emanation from the union.¹⁰⁵³ {9.2.22}
- “By the command of the vajra queen,¹⁰⁵⁴ he should invoke all of them¹⁰⁵⁵ from
all their respective places. {9.2.23}
- 9.56 “He should recite:

“*Om*, p-pp-pull, b-bb-bind, d-dd-devour! Kill, kill all the evil ones! S-ss-strike!
Appease all negativity for such and such! *Hūm hūm! Phaṭ phaṭ! Jah, svāhā!*¹⁰⁵⁶
¹⁰⁵⁷ {9.2.24}
- 9.57 “Relying on the contemplation of ambrosia¹⁰⁵⁸ and filling thereby the mouths of
the deities¹⁰⁵⁹ with it, he should meditate on yogins and yoginīs as the executors
of any activity he can think of. He will then succeed in every type of activity.¹⁰⁶⁰
{9.2.25}
- 9.58 “The syllable *ha* removes the ambrosia’s ordinary¹⁰⁶¹ color,
The syllable *ho* neutralizes its ordinary¹⁰⁶² odor,
And the syllable *hrī* removes its ordinary¹⁰⁶³ potency—
This is the prescribed order of reciting these three syllables. {9.2.26}
- 9.59 “Repeating these three syllables thrice,
He should meditate on them as the three deities.¹⁰⁶⁴ {9.2.27}
- 9.60 “Padmeśvara (Amitābha) possesses the beauty and loveliness of gold;
The beautifully lucent one (Vairocana) possesses an incorruptible perfume;
And Vajrapāṇi (Akṣobhya) is the vajra lord of good flavor.¹⁰⁶⁵
These three deities are known as the above three syllables. {9.2.28}
- 9.61 “ ‘See all phenomena here as pure!
Discard nihilist meditation!¹⁰⁶⁶
Since brahmins, dogs, and outcastes are
Of the same nature, eat [everything]!’ {9.2.29}
- 9.62 “Reciting the lines of this verse, he should offer [the ambrosia oblation], [F.153.a]
And then display the gesture of “turning the lotus”¹⁰⁶⁷ {9.2.30}
- “With his left and right hands,

- Playfully and with supreme grace.
 He should proceed according to instruction
 Through the practice of his personal deity.¹⁰⁶⁸ {9.2.31}
- 9.63 “ ‘The Sugata’s teaching is priceless;
 It is free from the stains of passion
 And from grasping and non-grasping.
 Let us pay homage to it with devotion.’¹⁰⁶⁹ {9.2.32}
- “With this verse, he should receive [the ambrosia]. This is the principle of the
 yogin’s proper practice, pure in every respect. {9.2.33}
- 9.64 “He should then recite the following as he wishes:
- “ ‘Let us pay homage to the one who is free from becoming
 And supplicate him that beings may reach pleasant destinies.
 May they be adorned with the magical display
 Of the coupling embrace, *hūṃ hūṃ hūṃ!*’¹⁰⁷⁰ {9.2.34}
- “He should sing this song of benediction
 To the accompaniment of the bell. {9.2.35}
- 9.65 “Folding his hands in the vajra gesture of añjali,
 He should position them at his heart.
 Then, he should make a dedication
 For the sake of all sentient beings, and so forth, reciting: {9.2.36}
- 9.66 “ ‘May all beings be happy!
 May all beings be well!
 May they traverse the path
 By which they will attain awakening! {9.2.37}
- 9.67 “ ‘I will deliver those who have not been delivered.
 I will release those who have not been released.
 I will be compassionate toward them in their present condition,
 Acting consistently with the teachings of yoga.’ {9.2.38}
- 9.68 “He should form the ‘vajra fist’ with both hands.
 Placing the left fist at his heart,
 He should extend the right one forward and,
 Placing it on the ground, dismiss the deities¹⁰⁷¹ by saying: {9.2.39}
- “*Om*, Please remain in my body! *Hūṃ svāhā!*’¹⁰⁷² {9.2.40}
- 9.69 “Subsequently, the deities¹⁰⁷³ are absorbed
 Into his body with his breath.

In an instantaneous union, he should make offerings,
Visualizing himself as the deity.¹⁰⁷⁴ {9.2.41}

9.70 “He should recite:

“*Om*, seize, seize the evil ones and depart! *Hūm phaṭ!*¹⁰⁷⁵ {9.2.42}

“He should snap his fingers three times and dismiss the outer deities.”¹⁰⁷⁶
{9.2.43}

9.71 *This concludes the second part of the ninth chapter, about the offering of oblation.*

Part 3

9.72 While the Blessed One, ever-present in every body,
Was abiding within the secret lotus, the pleasure realm of Sukhāvātī,
The goddess who, for her own part, abides in secrecy, [F.153.b]
Requested the following: {9.3.1}

9.73 “Please tell me everything, O lord!
Tell me about the hidden domain of sublime reality,¹⁰⁷⁷
About the maṇḍala of all the tathāgatas,
And also about the wrathful ones and the deities. {9.3.2}

9.74 “I do know the ultimate reality
Which is present within myself,
But I am not certain regarding the methods
Of making the painting and writing the manuscript. {9.3.3}

“I do not know that, so please tell me, O Great Bliss!” {9.3.4}

9.75 The Blessed One said:

“The painter should be a young person with a pure heart,
Steadfast, gentle, and free of discursive thinking.
He should be free of deceit and anger, well trained,
Dexterous,¹⁰⁷⁸ and full of faith and compassion. {9.3.5}

9.76 “Alternatively, to do the painting, one should commission a painter who has
been given the samaya. Such a sublime practitioner should paint Tārā, Mārīcī, or
Parnaśāvarī on cloth from a fallen war hero, cloth that wrapped a corpse, cloth
used during childbirth, cloth stained with human blood, or cloth soaked with
menstrual blood. {9.3.6}

9.77 “This is the procedure to follow. Staying at a secret location, one should have a
well-focused person do the painting; he should paint the frightening form¹⁰⁷⁹
with a brush of a corpse’s hair, using the five colors as explained, mixed with

- olibanum, camphor, and other ambrosias, placed in a human skull.¹⁰⁸⁰ {9.3.7}
- 9.78 “First, the teacher, well focused, united in embrace with the consort (prajñā), adorned with all manner of jewelry, and abiding in union with the glorious Sampuṭa, should take off his clothes, while visualizing himself as wearing bone ornaments.¹⁰⁸¹ {9.3.8}
- “The wise should not have the painting done with leftover or impure materials.” {9.3.9}
- 9.79 [The goddess asked:]
- “O Blessed One, if the paints are infused with olibanum (menstrual blood), how then would they not be impure?”¹⁰⁸² {9.3.10}
- 9.80 The Blessed One said:
- “The first purity is the messenger lady,¹⁰⁸³
Moon¹⁰⁸⁴ is regarded as the second, [F.154.a]
And all the dainty foodstuffs together¹⁰⁸⁵
Are said to be the third purity.¹⁰⁸⁶ {9.3.11}
- 9.81 “These purities should be undertaken
By those who enjoy external yoga.¹⁰⁸⁷
Should one’s mind become impure,
Of what use would be ritual ablutions?¹⁰⁸⁸ {9.3.12}
- 9.82 “Anyone who lives by a perverse Dharma,
Desiring all kinds of sense pleasures,
Will be born one hundred times as a dog,
And later be reborn among the outcastes. {9.3.13}
- 9.83 “Just as someone who wants ghee
But naively churns water,
Does not obtain ghee
But only physical exhaustion, {9.3.14}
- 9.84 “So too will the concentration and veneration
Of those with other such aims be futile—
If it is for the sake of vitality,
They should rather resort to other types of yoga.¹⁰⁸⁹ {9.3.15}
- 9.85 “Who would disparage the skull
That embodies the dharmakāya—
The skull arisen from the material cause
Common to the triad of conch, oyster shell, and pearl?¹⁰⁹⁰ {9.3.16}
- 9.86 “The means of purification of those invested with the sacred cord
Is said to be their conduct¹⁰⁹¹ conforming to the true Dharma.

- Since the purity is found in the glorious Heruka,
One should worship with all perseverance
Together with one's consort (mudrā). {9.3.17}
- 9.87 "The practitioner should thus place his personal consort (mudrā) to his left. She should have a beautiful face and fine figure, be compassionately disposed, be graced with beauty and youth, and be fond of the practitioner. One should consecrate the brush and give it to the painter. {9.3.18}
- 9.88 "The painter should make a painting that inspires
Dread and bounteously grants all accomplishments.
It should be viewed by the painter and the practitioner,
Without being shown to anyone else. {9.3.19}
- 9.89 "Listen, O goddess of great fortune!
I will now teach you about the writing of the manuscript.
One who has been given the samaya
Should write it either on birchbark or palm leaf. {9.3.20}
- 9.90 "One should make the folios
Twelve fingers long
And use 'great honey'¹⁰⁹² as ink.
It should be written with a stylus of human bone. {9.3.21}
- 9.91 "Should an inappropriate person see
Either the manuscript or the painting,
No accomplishment will be had in this life,
Nor in the domains of the afterlife. {9.3.22}
- 9.92 "One should never allow others
To see the samayasattva.¹⁰⁹³ [F.154.b]
When in public view, one should hide
The book in one's hair or under the armpit. {9.3.23}
- 9.93 "One can, however, lend it to those who share the same samaya,
So that they can copy it prior to performing the ritual."¹⁰⁹⁴ {9.3.24}
- 9.94 *This concludes the third part of the ninth chapter, called "The Codification of the Painting and the Manuscript."*

Part 4

- 9.95 "Listen, O goddess, I will now teach the music¹⁰⁹⁵
Characteristic (*lakṣaṇa*) of sampuṭa. {9.4.1}

- 9.96 “The mantra of Vajradhara¹⁰⁹⁶ (as sampuṭa) and the others is:
- “Ara ara, jeṃ jeṃ! Recollect recollect! Caṭa! Vaṃ, hoḥ hoḥ! Hulu hulu! Rulu rulu! Hūṃ, jaḥ jaḥ! Ala ala! Hūṇu Hūṇu! Hraṃ hraṃ hraṃ! Hū taṃ, ghai ghai, yai yai! Ta ṭa, gho gho, ṣeṃ ṣeṃ, taṃ taṃ, ghe ghe, hondo hondo, do! Hūṃ hūṃ! Kaka kaka, kau kau, vaiṃ vaiṃ, kaiṃ kaiṃ, krauṃ krauṃ krauṃ, vaiṃ! Vajra vajra, vajrīṃ vajrīṃ, vaiḥ, kaiṃ kaiṃ kaiṃ, hūṃ! Bhya bhya bhya!”¹⁰⁹⁷ {9.4.2}*
- 9.97 “The mantra of Līlāgati¹⁰⁹⁸ is as follows:
- “Ṭaki, hūṃ, jaḥ jaḥ jaḥ!”¹⁰⁹⁹ {9.4.3}*
- 9.98 “The mantra of Hayagrīva is:
- “Taḍava taḍava!”¹¹⁰⁰ To the steed, the steed!”¹¹⁰¹ {9.4.4}*
- 9.99 “The mantra of Yamarāja is:
- “Hrīṃ ṣṭrīṃ, hrīṃ ṣṭrīṃ, ṣṭrīṃ ṣṭrīṃ ṣṭrīṃ, hrīṃ ṣṭrīṃ, hrīṃ ṣṭrīṃ, hrīṃ ṣṭrīṃ!”¹¹⁰² {9.4.5}*
- 9.100 “The mantra of Tārā is:
- “Hrīṃ hrīṃ, kuṃ hrīṃ, kuṃ hrīṃ, khe khe, kheṃ kheṃ kheṃ, padmaṃ padmaṃ, hrīṃ, padmaṃ padmaṃ padmaṃ, trīṃ trīṃ, trīṃ trīṃ, trīṃ trīṃ, hrīṃ hrīṃ hrīṃ, hrī taṃ, hrī taṃ, hrīṃ hrīṃ hrīṃ!”¹¹⁰³ {9.4.6}*
- 9.101 “I will now describe the characteristics of the small hand drum¹¹⁰⁴ used for these mantras.
- “One should make this drum from the root of a sandal tree¹¹⁰⁵
Belonging to the red variety found in the Himālayas,¹¹⁰⁶
And also any other articles
That are pleasing to the mind.” {9.4.7}*
- 9.102 Then the Blessed One specified the following measurements:
- “It should be twelve or ten finger-widths in length,¹¹⁰⁷
With a drumhead that is six or five finger-widths in diameter.
It can also be nine or eleven finger-widths in length,
With the drumhead being half of that. {9.4.8}*
- 9.103 “Optionally, to make a different kind of drum,
- “One should stretch monkey skin on a human skull,
So that it forms its drumhead.*

- Inside each of the two hollows of the skull one should draw a lotus.
To make it beautiful, one should draw it with menstrual blood. {9.4.9}
- 9.104 “One should tie together the two pieces of skull bone
With a string twined from human hair recovered from a cemetery.
Then, using only ‘secret flower,’¹¹⁰⁸ one should draw a maṇḍala
On the pericarp of each of the two lotuses in the hollows of the skull. {9.4.10}
- 9.105 “One should go at nighttime to a crossroads and draw,
With the big toe of one’s left foot,
A vajra hook in each of the corners
Of a four-sided maṇḍala. {9.4.11} [F.155.a]
- 9.106 “Stepping there with one’s left heel, one should recite *kheri hūm*,
Preceded by the summoning formula with the target’s name.
While reciting *kheri hūm*,
One should stomp one’s left foot in the manner of a lapwing.¹¹⁰⁹ {9.4.12}
- 9.107 “In this way, all the six Kāmbojīs
Will be summoned without a doubt.¹¹¹⁰
If they do not come,
All these ḍākinīs will die. {9.4.13}
- “So they will certainly respond to the ritual;
There is no doubt about what I have said. {9.4.14}
- “If the master plays the ḍamaru when agitated,¹¹¹¹ the ḍākinīs will cry a torrent
of tears. {9.4.15}
- 9.108 “[The following is a password song to get admitted to a gaṇacakra feast:]
- “ ‘Your samaya conduct shines brightly, O Blue Angry One!’¹¹¹²
In your hand you hold a staff set with precious stones.¹¹¹³
Behold me, O hero, amidst the yoginīs, entering the door to the assembly,
The assembly that is the liberated saṃsāra.¹¹¹⁴ {9.4.16}
- 9.109 “Listen, O goddess, O greatly fortunate one,
About the excellent¹¹¹⁵ things offered at the gaṇacakra.
If one partakes of them, the accomplishment will follow—
One that will bring the fulfillment of all wishes. {9.4.17}
- 9.110 “In a charnel ground, a mountain thicket,
On the shore of a great ocean,
In a deserted place or wilderness,
One should prepare the following articles of enjoyment: {9.4.18}

- 9.111 “Flowers, incense, and lamps,
And also hard and soft foodstuffs.
The liquor is said to be a playful woman;
The wine is said to be a wanton woman. {9.4.19}
- 9.112 “The rum is said to be the god of love;
This best of alcohols is ambrosia.¹¹¹⁶
Through the outcaste of all buddhas,
Ambrosia is the eightfold path.¹¹¹⁷ {9.4.20}
- 9.113 “The sweet grape wine¹¹¹⁸ is the Sole Hero;
The oyster shell is the One with Harsh Desire.¹¹¹⁹
The rice brew (masculine) is said to be a sensualist,¹¹²⁰
And the rice brew (feminine)¹¹²¹ is said to be a female slave. {9.4.21}
- 9.114 “By having the good fortune to partake,
In this way, of such delicacies
As various foods, alcoholic beverages, and fish,
One will attain the level of glorious Vajrasattva. {9.4.22}
- 9.115 “Ripe mangoes, breadfruit,
Grapes, coconuts, plums, and so forth—
One should offer, at the gaṇacakra gathering,
An assortment of different fruits. {9.4.23}
- 9.116 “A special dance should be performed, along with gestures and singing:
[F.155.b]
- “Ka ka ka ka ka, hi hi hi hi, hūm hūm hūm hūm, hūm hūm hūm, hūm hūm hūm, hūm
hūm hūm, hā hā hā hā, hā hā hā hā, hā hā hā hā, i hā hā, i hā hā, ḍā ḍā ḍā, jāṃ jāṃ jāṃ
jāṃ, a i u, jaṃ jāṃ, im jāṃ, im jāṃ, im im, jeṃ jeṃ jeṃ, im teṃ traṃ, hi hi hi hi, hīḥ
hīḥ hīḥ, hi hi hi, hī hī hī, hī hī hī, hī hī hī, kajjaṃ, hi hī.¹¹²² {9.4.24}*
- 9.117 “Singing thus, an outcaste woman shakes to this song.
The dance, and in particular the ritual gestures,
Should be performed while in meditative union with Heruka. {9.4.25}
- 9.118 “Since the gazes correspond with the fist gestures,
And both are synchronized with the footsteps of the dance,
They express the stages of yoga
As performed by all the buddhas.¹¹²³ {9.4.26}
- 9.119 “The consort could be one’s mother,
Sister, younger sister, or niece.¹¹²⁴
One should worship them ardently,

And one will gain accomplishment at the gaṇacakra feast. {9.4.27}

9.120 “The pupil should present to his master, O fortunate lady,
A human skull cup made from a single piece of bone,
Filled with divinely¹¹²⁵ delicious wine.
Having made obeisance to him, he should drink of it himself. {9.4.28}

9.121 “He should hold it and offer it
With the same hand forming a lotus gesture.
The officiants should bow at this point
To the master again and again.” {9.4.29}

9.122 *This concludes the ninth chapter of the glorious “Emergence from Samputa” called “The King of the Essence of the Four Rituals.”*

10.

Chapter 10

Part 1

- 10.1 “Listen, Vajrapāṇi, about the samaya that results
In the accomplishments of a vajra master.¹¹²⁶
Having prepared the Great Circle, which comes first,
One should summon the heart maṇḍala.¹¹²⁷ {10.1.1}
- 10.2 “Through one’s entering the first, the Great Circle,
And performing there the elaborate ritual of initiation and so forth,
One will attain the unequaled status
Of a vajra master, there can be no doubt. {10.1.2}
- 10.3 “For by being devoted to meditation upon what was learned,
One will attain the status of a vajra master.
One will fully succeed after reciting
The heart mantra of Vajrasattva, and so forth, 100,000 times. {10.1.3}
- 10.4 “Once one becomes a fully accomplished great master,
One’s accomplishment will endure through all the ages.¹¹²⁸
By this means sentient beings become the victorious buddhas¹¹²⁹ —
Can there be any doubt about this? {10.1.4}
- 10.5 “Those who make an effort to abide in nonduality
Don their armor and adhere to reality.¹¹³⁰ {10.1.5}
- 10.6 “Whatever female consort (mudrā) has been prescribed to whatever male
By the omniscient ones based on the [buddha] family association of the two,
[F.156.a]
Such a consort (mudrā) should be procured through the prescribed means
Only by such a partner, who will practice only with her. {10.1.6}

- 10.7 “If he whose nature is delusion obtains the mother,¹¹³¹
Or a learned brahmin woman,
Such a meditator, after purifying his delusion,
Will in actuality become Vairocana. {10.1.7}
- 10.8 “The mother is the ultimate consort (vidyā),
Especially if she was just before enjoyed by the father.
She will definitely grant an accomplishment,
As has been declared by the lord Great Bliss. {10.1.8}
- 10.9 “If he whose nature is hatred obtains
An outcaste woman’s daughter, or a yakṣa girl,
Such a meditator will, after purifying his hatred,
Attain, in actuality, the state of Akṣobhya. {10.1.9}
- 10.10 “If he whose nature is passion obtains a dancer’s daughter,
His own younger sister, or a nāga or asura girl,
Such a meditator, after purifying his lust,
Will become, in his nature,¹¹³² Amitābha. {10.1.10}
- 10.11 “If he whose nature is envy obtains
A lovely apsaras, expert in crafts, or one’s own niece,
Such a meditator will become,
After purifying his envy, the hero Amoghasiddhi. {10.1.11}
- 10.12 “If he whose nature is arrogance obtains a king’s daughter,
Or perhaps a daughter or a wife of a vidyādhara,¹¹³³
Such a meditator will become, after purifying his arrogance,
Ratnasambhava, and will join the jewel family. {10.1.12}
- 10.13 “Consorting with Locanā, he becomes Tathāgata Buddha;
With Māmākī, he attains the state of Tathāgata Akṣobhya;
With Pāṇḍaravāsini, Amitābha of the lotus family;
And with Tārā, he will attain the state of Amoghasiddhi. {10.1.13}
- 10.14 “Alternatively, he can become Ratnasambhava by consorting with Ratnolkā.
In this way has the union of the two partners been taught.
Through this union he can attain also the state of other deities,
Such as wrathful deities or divine daughters of the victorious ones.¹¹³⁴ {10.1.14}
- 10.15 “Wrathful deities can be accomplished by fierce rites;
Peaceful deities, only by peaceful rites.
Impassioned deities are accomplished by passionate rites;
Haughty deities, by the rites of enriching. {10.1.15}

- 10.16 “Such methods, which are free of hardship,
Have been praised by the omniscient and compassionate masters.
These methods are for attaining extraordinary bliss,
Without severe precepts or austere practices. {10.1.16}
- 10.17 “If someone, having obtained the taste of ambrosia in this way,
Does not make effort for the sake of removing his afflictions, [F.156.b]
How would he be able to produce awakening
By following precepts¹¹³⁵ that are difficult to keep? {10.1.17}
- 10.18 “The fool who does not do anything for his own sake,
After having found his personal easy practice,
Where will he go next¹¹³⁶ after departing from this life?
He cannot know where he will be reborn again.¹¹³⁷ {10.1.18}
- 10.19 “Genuine people, once they become realized through this practice,
Will always see all activities and their effects as a dream or illusion.
He who does not understand the Buddhadharma should do this practice
Until he reaches the other shore of the ocean of saṃsāra.” {10.1.19}
- 10.20 *This concludes the first part of the tenth chapter, on the consecration to the position of a master by means of a consort (mudrā).*

Part 2

- 10.21 “The following powers become unleashed¹¹³⁸
When a man becomes accomplished through a consort (vidyā):¹¹³⁹
The earth will shake in six different ways
As the earth goddess will be filled with ecstatic happiness. {10.2.1}
- 10.22 “Overjoyed, she will make a sound like the bell-metal cymbals
Produced in the country of Magadha.¹¹⁴⁰
Meteor showers will fall throughout the ten directions,
Resembling the fire at the end of an eon. {10.2.2}
- 10.23 “The oceans will roar with turbulence,
And hurricanes¹¹⁴¹ will strike everywhere.
Right there, the lights of gnosis will flare up,
Resembling the fire during the final destruction. {10.2.3}
- 10.24 “All the worlds of the triple universe
Will become the womb of the consort (vidyā).¹¹⁴²
Brahmā, Viṣṇu, Varuṇa, Śakra, Rudra,
Agni, the Āśvins,¹¹⁴³ Bhānu¹¹⁴⁴ and Candra, {10.2.4}

- 10.25 “The yakṣas, celestial siddhas, gandharvas,
 Kiṃnaras, nāgas,¹¹⁴⁵ vidyādharaś,
 Apsarases, and so forth, and those in other places,
 The gods residing in the Realm of the Thirty-Three, {10.2.5}
- 10.26 “Having come there, overjoyed,
 Will throw heaps of flowers in offering.
 Floating in the sky they will worship¹¹⁴⁶
 With the sounds of lutes, flutes, drums,¹¹⁴⁷ {10.2.6}
- 10.27 “*Madhurīs*,¹¹⁴⁸ conches, large drums,^{1149 1150}
 Piccolo flutes, kettle drums, and tambourines.¹¹⁵¹
 The apsaras girls will dance and so too will
 All the young daughters of vidyādhara kings.¹¹⁵² {10.2.7}
- 10.28 “The kiṃnaras will sing songs
 And play various instruments. [F.157.a]
 The yakṣas will shout, “Victory! Victory!”
 Playing around and making merry.¹¹⁵³ {10.2.8}
- 10.29 “Rejoicing at this event, the celestial siddhas will extend their
 congratulations.¹¹⁵⁴ The gods from the Tuṣita Realm, the most eminent gods
 from places near and far, the divine and semi-divine sons, the celestial
 vidyādharaś—all will bow in reverence, filling space as far as the realm of
 Akaniṣṭha.¹¹⁵⁵ {10.2.9}
- “With great devotion they will offer heaps of different kinds of flowers, rains
 of different fragrances, and different kinds of prime quality incense. Of what
 need would a detailed description of other offered items be to you? Whatever
 articles are worth offering in the three realms for merit to be gained, they will
 offer them.” {10.2.10}
- 10.30 *This concludes the second part of the tenth chapter, called “The Worship and Homage on
 the Occasion of the Accomplishment of Great Bliss.”*

Part 3

- 10.31 [The goddess asked:]
 “Where does the man accomplished by means of a consort (vidyā) go, and
 where does he remain? I am not certain about this. Please tell me, O Great Bliss.”
 {10.3.1}
- 10.32 The Blessed One said:

“A man accomplished by means of a consort (vidyā) does not go anywhere, nor does he remain anywhere. He is the light of the triple universe, which is nondual and has no beginning, middle, or end. He is everywhere, he is omniscient, he is universal, and he is all things.¹¹⁵⁶ He abides in the consciousness of all beings and is free of all negativity. Adorned with all good qualities, he is endowed with everything. He brings happiness,¹¹⁵⁷ and is a peerless, perpetually arising¹¹⁵⁸ lord and protector, free of conceptual thinking. Devoid of shape and color, he is the king¹¹⁵⁹ beyond the purview of even the victorious ones. {10.3.2}

- 10.33 “Being unbreakable,¹¹⁶⁰ he is the vajra.
Free from the burning torment of afflictions, he is the cool-rayed moon.
Free of doubt, he is like a lion.
Difficult to fathom, he is like an ocean. {10.3.3} [F.157.b]

“In this way he is described by yogins using the comparisons just given. He alone fulfills the interests of every sentient being. {10.3.4}

- 10.34 “Even though he is devoid of conceptual thought, he displays the great deeds, including (1) birth which is his final one, (2) leaving home,¹¹⁶¹ (3) the playful exploits of his childhood, (3) leaving his household, (4) the solitary peregrinations of a religious mendicant,¹¹⁶² (6) reaching the spot of the vajra seat, (7) defeating Māra,¹¹⁶³ (8) attaining an unequaled state of perfect awakening,¹¹⁶⁴ (9) giving instructions that constitute the turning of the wheel of Dharma, (10) enjoying the descent from the realm of gods, (11) performing a great variety of miraculous feats, (12) subjugation of the elephant Dhanapāla, (13) inducting virtuous people into purity,¹¹⁶⁵ (14) refuting opposing doctrines, (15) blameless subsistence by the alms bowl,¹¹⁶⁶ (16) taming the inhabitants of the triple universe, (17) becoming the crown prince of bodhisattvas,¹¹⁶⁷ (18) fulfilling the great aim of parinirvāṇa,¹¹⁶⁸ and (19) becoming the Dharma king of the three realms. {10.3.5}

- 10.35 “So it is, O sons of the noble lineage! He who is accomplished will in this way display, employing illusory forms, the marvelous play of a buddha for the benefit of all beings—the play extraordinary in many ways and said to be like a dream.”¹¹⁶⁹ {10.3.6}

- 10.36 *This concludes the third part of the tenth chapter called “The Buddha’s Magical Transformations.”*

Part 4

- 10.37 [The goddess said:]
“You have previously mentioned, O lord, a homa offering consisting of feces, urine, menstrual blood, fish, and meat. {10.4.1}

- 10.38 “How is it with regard to the wisdom beings,
That their mouths should be filled with impurities?
How is it that no nonvirtue is committed?
Were one in fact nonvirtuous, what would the result be?” {10.4.2}
- 10.39 The Blessed One said:

“Beings who are deluded by not knowing,
And deprived of gnosis and skillful means,
Are strongly attached to external objects
And are thus confounded by the mass of concepts.¹¹⁷⁰ {10.4.3}
- 10.40 “To them, sin and merit
Seem to be two separate categories.
In truth, though, these phenomena are
By nature pure—un arisen and without basis. {10.4.4}
- 10.41 “The buddhas taught the skillful means of merit
In order to develop gnosis in beings. [F.158.a]
But if, in terms of the absolute truth, merit is to be abandoned,
Why hold on to the concept of demerit?¹¹⁷¹ {10.4.5}
- 10.42 “Just as someone crossing to the other shore
Of a river filled with water
Will build a raft that floats on the surface
By assembling logs of wood and bundles of straw, {10.4.6}
- 10.43 “But after having crossed the river clutching to it,
He will discard it and walk on without difficulty,
So too someone crossing to the other shore of saṃsāra
Will ride upon the distinction between right and wrong. {10.4.7}
- 10.44 “Once awakening has been safely attained,
It is free from the distinction between right and wrong.
Consequently, he will develop in the profound Dharma
Once he has discarded the network of concepts. {10.4.8}
- 10.45 “When traveling the path taught by the tathāgatas,
The mantra adept¹¹⁷² should not entertain concepts,
For concepts are great ignorance—
They mire one in the ocean of saṃsāra. {10.4.9}
- 10.46 “He who abides in nonconceptual samādhi
Will shine, stainless as the sky.
When the vital powers of the coupling pair combine,

- Their bodies, speech, and minds likewise coalesce.¹¹⁷³ {10.4.10}
- 10.47 “By this means they attain identity with the deity,
 Thus becoming reflections of the Victorious One, devoid of all forms.
 You should cause this gnosis to unfold,
 Becoming its adepts in this very life. {10.4.11}
- 10.48 “It has been taught that the bodies of women and men
 Are a complex result of their actions.
 One should not, out of ignorance, act waywardly—
 This is the samaya of vajra body.¹¹⁷⁴ {10.4.12}
- 10.49 “One should not corrupt their minds
 By burdening sentient beings with various austerities
 That give rise to stressful conceptual thinking—
 This is the samaya of vajra mind.¹¹⁷⁵ {10.4.13}
- 10.50 “One should not say words that are
 Slandorous, untrue, or harsh,
 But only those that are pleasant to the listener—
 This is the samaya of vajra speech.¹¹⁷⁶ {10.4.14}
- 10.51 “The buddha who abides in the flesh element
 Is Vairocana, the seniormost of the five.
 Akṣobhya dwells in the marrow of the bones;
 Blood is the domain of Ratnasambhava, adorned with magnificent jewels.
 {10.4.15}
- 10.52 “Amitābha is the bones,
 Understood to be the compactness within all beings.¹¹⁷⁷
 Amoghasiddhi, the most eminent of sages,
 Sustains the network of sinews and tendons.¹¹⁷⁸ {10.4.16}
- 10.53 “A secret will now be taught to you,
 The samaya for adepts in gnosis: {10.4.17} [F.158.b]
- “Using the vajra mind, the wise one
 Should always pay attention to and cultivate
 Desire, hatred, delusion, craving,
 And volitions, causing their increase.¹¹⁷⁹ {10.4.18}
- 10.54 “These five have been taught by the buddhas, the most eminent of sages, as the
 fivefold effluence of feces, urine, semen, phlegm, and menstrual blood. He
 should observe¹¹⁸⁰ the samayas through mental cultivation in full, based on

embracing the four elements. He should always ingest these samaya substances.¹¹⁸¹ {10.4.19}

10.55 “Just as a lover delighting in young women’s talk
Would extend an invitation to meet one of them for a chat
And describe the path to take rather than obstruct it,
So too is the excellent path pointed out to a yogin, in the like manner.”¹¹⁸²
{10.4.20}

10.56 Then, everyone in the audience—the yogins and yoginīs, the eighty crores of ḍākas and ḍākinīs, many bodhisattvas and the numerous congregations of tathāgatas—pleased and with minds filled with joy, obtained the gnosis of all the tathāgatas completely. All the great bodhisattva beings, headed by Vajragarbha, and all the gods, nāgas, yakṣas, and gandharvas—the entire assembly—rejoiced at the words of the Blessed One. {10.4.21}

10.57 *This concludes the tenth great sovereign chapter of the glorious “Emergence from Sampuṭa,” the emergence that is the foundation of all tantras.*

c.

COLOPHON

Tibetan Colophon

c.1 This king of tantras was translated by the paṇḍita Gayādhara and the great personage Drokmi Śākya Yeshé. Based on this, the venerable omniscient Butön subsequently [re-]wrote it by filling in the gaps and expertly revising it in consultation with Indian manuscripts of the basic text and commentaries.

Appendix

ap.

SANSKRIT TEXT

app.

Introduction to This Sanskrit Edition

(For the sigla and abbreviations used in the critical apparatus, please consult the Abbreviations section.)

- app.1 The default source followed in this edition is manuscript C (Shastri 1917), and the folio numbers of that manuscript (with letters indicating either verso or recto) appear in braces throughout. Textual variants are reported in the critical apparatus either when the reading in C was rejected in favor of another source or, in a minority of cases, when the reading in C was followed but the rejected variant is deemed significant.
- app.2 Many minor changes have been made that are not reported in the critical apparatus. This applies, *inter alia*, to the standardization of sibilants and nasal sounds, the doubling of some single consonants (or reducing a double to a single), and many other orthographic and sandhi emendments. A lack of sandhi was left un-emended whenever it seemed to have a purpose (as, for example, *metri causa*, or to follow a convention applying to a particular section of the text); and for similar reasons, inversely, a sandhi was replaced by its absence. The absence of sandhi, most of the time, is indicated by the “bullet” (•).
- app.3 As the language of the *Samputa* varies considerably from one part to another in terms of style, grammar, and the extent of BHS influence, the editorial principles applied in different parts have had to be adapted accordingly. For example, in parts where some BHS forms appeared to be the norm, many such forms were left in place, resulting in what at a first glance may seem grammatical “anomalies.” On rare occasions, when the available information was insufficient, erroneous syntactical or other features were left unemended.

All readings quoted in the critical apparatus are *post correctionem*, unless otherwise indicated.

- app.4 The main purpose of this edition is to support the accompanying translation, and not to serve as a philological study of the text in its own right. To fulfill the latter purpose, some of its obvious shortcomings would need to be remedied.
- app.5 Most of these will not be mentioned here, but one example is that the relative reliance on different manuscripts varies from part to part. Manuscript R, for example, whose value was realized late in the editorial work, starts to feature prominently in the critical apparatus only toward the end of the first sub-chapter of chapter seven, replacing, in terms of reliance, manuscript T1. However, some readings from R were later added to the preceding chapters as well.
- app.6 Some lemmata containing emended readings, in cases where this emendation was merely cosmetic (such as the changing of an anusvara to *m* before vowels), are not followed by an “*em.*” (for “emended”), but simply by the manuscript siglum.
- app.7 For those interested in the intertextuality of the *Samputa*, this edition includes markers indicating points of correspondence with parallel passages in some of the source texts. Each marker consists of a siglum followed by chapter and verse numbers, followed by arrows. For example, “Sz 1.2.3d→” would indicate that the corresponding passage is in the *Catuṣpīṭha*, and begins (right arrow) from the fourth (d) pāda of the third verse of the second part of the first chapter, while the subsequent “Sz 1.2.15b←” would indicate that this passage ends (left arrow) with the second (b) pāda of the fifteenth verse of the same part. When marking prose, the markers do not include the letters indicating pādas (a, b, c, d, and sometimes e and f), but include the word “prose” instead. The markers of prose passages do not specify the precise location, but the textual units that the numbers refer to are usually short enough to ensure easy identification of the exact points of correspondence in the relevant source texts.
- app.8 The identification of passages follows, with some adjustments, Szántó 2013, pp. 7–16, but includes several additions. However, since in this edition the correspondence has been marked only for the *Guhyasamāja*, the *Samājottara*, the *Hevajra*, the *Herukābhīdhāna*, the *Prajñopāyaviniścayasiddhi*, the *Vasantatilakā*, the *Yoginīsañcāra*, the *Vajradāka*, the *Kṛṣṇayamāri*, and much of the *Catuṣpīṭha* (i.e. works for which the Sanskrit text was available), readers are advised to consult Szántó 2013 for corresponding passages in the texts available only in the Tibetan, such as the *Sarvabuddhasamāyoga*¹¹⁸³ (Tōh. 366), the *Caturdevīparipṛcchā* (Tōh. 446), the *Vajrabhairava* (Tōh. 468), the *Vajrāmṛta* (Tōh. 435), the *Vajrāmṛtaṭīkā* (Tōh. 1651), the *Māyājāla* (Tōh. 466), and the *Sahajamaṇḍalatrayāloka* (Tōh. 1539)—although it should be noted that this last work, rather than being a source text for the *Samputa*, may simply share the same source. Most of the time the correspondence

is not exact; some content may have been paraphrased or otherwise modified, or even rearranged. Some very short passages have been omitted, and some possibly missed from the marking scheme altogether.

ap1.

Chapter A1

Part 1

ap1.1 {C1v} om̐ namo vajradākāya¹¹⁸⁴ |

evaṃ mayā śrutam ekasmin samaye | bhagavān sarvatathāgatakāyavākcitta-
hṛdayavajrayoṣidbhageṣu vijahāra | tatra khalu bhagavān aśitikoṭiyogīśvara-
madhye vajragarbham avalokya smitam akārṣit | <Sz 1.1.3 (prose)→
samanantarasmite 'smin vajragarbha utthāyāsanād ekāṃsam uttarāsaṃgaṃ
kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya kṛtāñjalipuṭo bhūtvā
bhagavantam etad avocat || 1.1.1 ||

ap1.2 śrotum icchāmi jñānendra sarvatantranidānaṃ rahasyaṃ
samputodbhavalakṣaṇaṃ <Sz 1.1.4b←→ || 1.1.2 ||

ap1.3 bhagavān āha¹¹⁸⁵ |

aho vajragarbha sādhu sādhu mahākṛpa sādhu |
sādhu mahābodhisattva¹¹⁸⁶ sādhu sādhu guṇākara¹¹⁸⁷ || 1.1.3 ||

ap1.4 yad rahasyaṃ sarvatantreṣu tat sarvaṃ pṛcchyate tvayā || 1.1.4 ||

ap1.5 <SU 7a→> atha te vajragarbhapramukhā mahābodhisattvāḥ |
praharṣotphullalocanāḥ pṛcchantīha svasaṃdehāt || 1.1.5 ||

ap1.6 praṇipatya muhur muhuḥ <SU 7d←→> sarvatantram kim ucyate |
nidānaṃ tu¹¹⁸⁸ kathaṃ bhavet rahasyety atra kim ucyate || 1.1.6 ||

ap1.7 samputodbhavaḥ kathaṃ nāma lakṣaṇaṃ tatra kathaṃ bhavet || 1.1.7 ||

ap1.8 bhagavān āha¹¹⁸⁹ |

sarve ca te tantrās ca sarvatantrāḥ | sarvatantraśabdena samājādayaḥ | teṣāṃ
nidānabhūtaṃ niścitam ity arthaḥ | hariharahiranyagarbhaśrāvaka-pratyeka-
buddhānām agocaratvād rahasyam | samputaṃ prajñopāyātmakaṃ | tad
evodbhavaṃ¹¹⁹⁰ samputasamāpattir¹¹⁹¹ {C2r} ity arthaḥ | udbhava utpattiḥ |
evaṃbhūtaśthiracalabhāvasvabhāvātmakaṃ lakṣyate • ity anena lakṣaṇam ||
1.1.8 ||

- ap1.9 athavā¹¹⁹² sarvatantranidānasamputaśabdena vajrasattvo 'bhidhīyate |
 rahasyety anena aupadeśiko¹¹⁹³ mantroddhāro māṇḍaleya¹¹⁹⁴
 devatādyabhiṣekalakṣaṇam || 1.1.9 ||
- ap1.10 <H 1.1.7c→> prajñopāyātmakam tantram tan me nigaditam śṛṇu <H 1.1.7d←> |
 <Sz 1.3.2c→> prathamam śūnyatām vicintya prakṣālya mala dehinām |
 rūpadhātveti śūnyānām śabdaṁ tasyaiva kārayet || 1.1.10 ||
- ap1.11 śabdadhātveti śūnyānām gandham tasyaiva kārayet |
 gandhadhātveti śūnyānām rasaṁ tasyaiva kārayet || 1.1.11 ||
- ap1.12 rasadhātveti śūnyānām sparśam tasyaiva kārayet |
 sparśadhātveti śūnyānām manas¹¹⁹⁵ tasyaiva kārayet || 1.1.12 ||
- ap1.13 vajragarbha uvāca |
 cakṣurātmēti śūnyānām madhye vijñānam katham bhavet |
 śrotrātmēti śūnyānām madhye vijñānam katham bhavet || 1.1.13 ||
- ap1.14 ghrāṇātmēti śūnyānām madhye vijñānam katham bhavet |
 jihvātmēti śūnyānām madhye vijñānam katham bhavet || 1.1.14 ||
- ap1.15 kāyātmēti śūnyānām madhye vijñānam katham bhavet |
 manobahih śūnyānām <Sz 1.3.7d←> madhye vijñānam katham bhavet || 1.1.15
 ||
- ap1.16 <H 1.5.1a→> tasmān nāsti rūpaṁ na draṣṭā ca na śabda na śrotā ca |
 na gandho nāpi ghrātā ca na raso nāpi rāsakaḥ || 1.1.16 ||
- ap1.17 na sparśo nāpi spraṣṭā ca na cittam nāpi caittikam <H 1.5.1f←> || 1.1.17 ||
- ap1.18 bhagavān āha.
 <Sz 1.4.1a→> śṛṇu tattvaṁ yathā mārgam advayaṁ dvayavarjitam <Sz
 1.4.1b←> | {C2v}
 apratarkam avijñeyaṁ durbodham tārīkaiś tathā || 1.1.18 ||
- ap1.19 rahasyaṁ sarvabuddhānām ākāśasamasādrśam¹¹⁹⁶ |
 śrāvakā na prajānanti ajñānatamasāvr̥tāḥ || 1.1.19 ||
- ap1.20 vāsanāntanayaṁ jñānam yat pratyekabuddhanirmitam |
 te 'pi sarve na jānanti rahasyaṁ buddhagocaram || 1.1.20 ||
- ap1.21 <Sz 1.4.1c→> saṁsārārṇavaghorāṇām uttīrṇagatacetasām |
 madhye vartitadehānām uttīrṇalakṣa¹¹⁹⁷ ucyate || 1.1.21 ||

- ap1.22 lakṣel lakṣaṇaṃ lakṣyāṇām¹¹⁹⁸ vijñānaṃ¹¹⁹⁹ jñānacetasā¹²⁰⁰ |
jñānena jñeyam ālokya jñeyānām gati-īkṣayā || 1.1.22 ||
- ap1.23 gati-īkṣaṇacetaso pathā svecchādhigamyatām <Sz 1.4.3d←> |
<Sz 1.4.4c→> sahasrānekadhāyogī pūrvajanmagatiṃ gataḥ || 1.1.23 ||
- ap1.24 samatām sūnye¹²⁰¹ saṃcintya pūrvalakṣaṇa uktitaḥ |
sūnyakṣetrādidehasya bijāropaṃ tu buddhimān <Sz 1.4.5d←> || 1.1.24 ||
- ap1.25 nāḍisuśīrād vinirgataṃ virajaṃ¹²⁰² tat prakīrtitam |
bodhicittaṃ prabhāsvaraṃ śuddhasphaṭikasamṇibham¹²⁰³ || 1.1.25 ||
- ap1.26 pañcājñānamayaṃ tattvaṃ sarṣapasthūlamātrakam |
tasya madhyasthitaṃ devam avyaktaṃ vyaktarūpiṇam || 1.1.26 ||
- ap1.27 ardhamātraṃ¹²⁰⁴ paraṃ sūkṣmaṃ bindurūpaṃ manomayam |
hṛnmadhye vasate nityaṃ jyotirvarṇo mahādyutiḥ || 1.1.27 ||
- ap1.28 dvādaśāntaṃ navāntaṃ ca āpādataḥ mastakam |
tantur ekaṃ vinirgatyā nābhimadhye vyavasthitaṃ || 1.1.28 ||
- ap1.29 pañcamīkalāmātraṃ tu nāgendrākṛtivistaraṃ |
sā kalāpi¹²⁰⁵ ca bhītvā tu vajramadhye vinirgatā¹²⁰⁶ || 1.1.29 ||
- ap1.30 yonimadhye {C3r} sthitaṃ bijam dharmadhātudravīkṛtam |
kramasaṃcaraṇaṃ tasya navadvāreṣu sarvathā ||
agnibrahmam idaṃ tathā¹²⁰⁷ || 1.1.30 || (not in C)
- ap1.31 <Sz 1.4.7c→> pṛthivī dvayabījasya cakṣus tasyaiva yojayet |
jvalitā murdhni deśe¹²⁰⁸ vāyuśūnyādibījasya nāsākarnādicetasā || 1.1.31 ||
- ap1.32 amṛtāmbubījasya jihvendriyaprabhur īśvaraḥ <Sz 1.4.8d←> |
<Sz 1.4.9c→> grīvā mohabījānām bāhubhyām kleśatas tathā || 1.1.32 ||
- ap1.33 calitā hṛdayadeśeṣu paśubhyām nābhimūlayoḥ |
aṣṭāṅgena bijānām aṣṭāṅgaṃ dhārayed¹²⁰⁹ vidhimān <Sz 1.4.10d←> || 1.1.33 ||
- ap1.34 vyāpīṃ vyāptaṃ jagat sarvaṃ sthāvarādyā sajaṅgamam |
ādharmaṃ bhavate tasya brahmādyāsuraśuraiḥ || 1.1.34 ||
- ap1.35 bhavanaṃ bhagam ity āhur yatra saṃcarate prabhuḥ |
karmākarmaṃ bhavet tasya yāvad dehe vyavasthitaḥ || 1.1.35 ||
- ap1.36 kurute sarvakṛt karmāṇi yatkiṃcic chubhāśubham |
yogas¹²¹⁰ tu samatā proktā yuñjanaṃ bhāvanaṃ bhavet || 1.1.36 ||

- ap1.37 karmadehaṃ yadā bhagnaṃ tādṛśaṃ devatā¹²¹¹ bhavet |
svaśaktis tu tadā tasya yena vyāptaṃ sthiracalam || 1.1.37 ||
- ap1.38 varṇaṃ tasya vijānīyād ākāśasadrśaṃ tataḥ |
nirvāṇe tu sthito vīro nirlepamalavarjitam | iti || 1.1.38 ||
- ap1.39 mātaraṃ bhagīnīm caiva duhitāṃ bāndhavīm tathā |
brāhmaṇīm kṣatriṇīm caiva vaiśikāṃ śūdrinīm¹²¹² tathā || 1.1.39 ||
- ap1.40 naṭīm rajakīm ca ḍombīm ca caṇḍālinīm tathā |
<H 1.5.2e→> prajñopāyavidhānena pūjayet tattvavatsalaḥ || 1.1.40 ||
- ap1.41 sevitavyā {C3v} prayatnena yathā bhedo na jāyate |
agupte kriyate duḥkhaṃ vyāḍacaurādibhūcaraiḥ || 1.1.41 ||
- ap1.42 mudrāḥ pañcavidhā proktāḥ¹²¹³ kulabhedenā bheditāḥ¹²¹⁴ |
brāhmaṇī dvijakulajā sā ca¹²¹⁵ tathāgatā matā || 1.1.42 ||
- ap1.43 kṣatriṇī rājagotrī sā morīcandrādi¹²¹⁶ kulajā |
amṛtavajreti kathyate || 1.1.43 ||
- ap1.44 vaiśā gopālikā caiva sā karmakulikā matā¹²¹⁷ |
śūdrinī vṛṣālī caiva¹²¹⁸ mahāvairocano matā || 1.1.44 ||
- ap1.45 naṭī padmakulī caiva rajakī karmakulī tathā |
ḍombī vajrakulī khyātā ratnaṃ caṇḍālinī jñeyā || 1.1.45 ||
- ap1.46 pañcamudrā tu viniścītā |
tathāgatānāṃ kulaṃ caiva saṃkṣepeṇābhidhīyate || 1.1.46 ||
- ap1.47 tathatāyāṃ gataḥ śrīmān āgataś ca tathaiva ca |
anayā prajñayā yuktyā tathāgato 'bhidhīyate || 1.1.47 ||
- ap1.48 kulaṃ pañcavidhaṃ proktam anantaṃ śatadhā kulaṃ |
paścāt trividhatāṃ yānti kāyavākciṭṭabhedanaiḥ || 1.1.48 ||
- ap1.49 kulānāṃ pañcabhūtānāṃ pañcaskandhasvarūpiṇām |
vajracakraratnapadmakhaḍgadharāṇāṃ prasūtikulāni ceti || 1.1.49 ||
- ap1.50 nāsti bhāvako na bhāvyo¹²¹⁹ 'sti mantraṃ nāsti na devatā |
tiṣṭhet tau mantradevau ca niṣprapañcasvabhāvataḥ || 1.1.50 ||
- ap1.51 vairocanākṣobhyāmoghaś ca ratnārolik¹²²⁰ sāttvikaiḥ |
brahmāviṣṇuśivaḥ sarvo vibuddhas tattvam ucyate || 1.1.51 ||
- ap1.52 brahmā nirvṛtito buddho viśanād viṣṇur ucyate |
śivaḥ sadā sukalyāṇāt sarvaḥ {C4r} svasvātmani sthitaḥ¹²²¹ || 1.1.52 ||

- ap1.53 satsukhatvena¹²²² tattvaṃ ca vibuddho bodhanād rateḥ |
dehe saṃbhavatīty asmād devateti nigadyate || 1.1.53 ||
- ap1.54 bhago 'syāstīti bhagavān iti kathyate |
bhagāni śadvidhāny āhur aiśvaryādiguṇākṣilāḥ || 1.1.54 ||
- ap1.55 athavā kleśādikaṃ¹²²³ bhagnavān iti bhagavān |
jananī bhāṇyate prajñā janayati yasmāj jagajjanam || 1.1.55 ||
- ap1.56 bhaginīti tathā prajñā vibhāgaṃ darśayed yataḥ |
rajakī bhāṇyate prajñā rañjanāt sarvasattvānāṃ |
rajakīti tathā smṛtā || 1.1.56 ||
- ap1.57 duhitā¹²²⁴ bhāṇyate prajñā guṇanāṃ duhanād yataḥ¹²²⁵ |
nartakī bhāṇyate prajñā cañcalatvān mahākṛpā¹²²⁶ || 1.1.57 ||
- ap1.58 asparśā bhagavatī yasmād ḍombī tasmāt prakathyate |
japaṃ jalpanam ākhyātam ālikāliprajalpanāt || 1.1.58 ||
- ap1.59 maṇḍalaṃ pādalekhaḥ syān malanān maṇḍalam ucyate |
karasphoṭo bhaven mudrā aṅgulyā moṇanaṃ tathā || 1.1.59 ||
- ap1.60 tad dhyeyaṃ cintitam yac ca dhyeyaṃ yasmād vicintanam |
pitari prāptaṃ yathā saukhyaṃ tatsukhaṃ bhujyate svayam || 1.1.60 ||
- ap1.61 maraṇaṃ yena sukheneha tat sukhaṃ dhyānam ucyate <H 1.5.21d←> || 1.1.61
||
- ap1.62 ity abhidhānābhidheyabodhicittotpādādibhāvanātattvaparakaraṇaṃ prathamam
|

Part 2

- ap1.63 atha saptatṛiṃśadbodhipākṣikān dharmān kathayiṣyāmi |
adhyātmakāye bahiḥkāye adhyātmabahirdhākāye kāyānudarśī viharatīty¹²²⁷
{C4v} api saṃprajānan smṛtimān vinīyaloke avidyā¹²²⁸ daurmanasye || 1.2.1 ||
- ap1.64 adhyātmavedanā bahirvedanā adhyātmabahirdhāvedanā vedanānudarśī
viharatīty api saṃprajānan smṛtimān vinīyaloke avidyā¹²²⁹ daurmanasye ||
1.2.2 ||
- ap1.65 adhyātmadharmeṣu¹²³⁰ bahirdharmeṣu adhyātmabahirdhādharmeṣu
dharmānudarśī viharatīty api saṃprajānan smṛtimān vinīyaloke avidyā¹²³¹
daurmanasye || 1.2.3 ||

- ap1.66 adhyātmacitte bahiścitte adhyātmabahirdhācitte cittānudarśī viharatīty api
saṃprajānan smṛtimān¹²³² vinīyaloke avidyā¹²³³ daurmanasye || 1.2.4 ||
- ap1.67 imāni catvāri smṛtyupasthānāni || 1.2.5 ||
- ap1.68 anutpannānām pāpakānām akuśālānām dharmāṇām anutpādāya chandaṃ
janayati vyāyacchati vīryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidhiṃ¹²³⁴
dadhāti || 1.2.6 ||
- ap1.69 utpannānām pāpakānām akuśālānām dharmāṇām prahāṇāya chandaṃ janayati
vyāyacchati vīryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidhiṃ dadhāti ||
1.2.7 ||
- ap1.70 anutpannānām kuśālānām dharmāṇām utpādāya chandaṃ janayati vyāyacchati
vīryam ārabhate cittaṃ pratigṛhṇāti samyakpraṇidhiṃ¹²³⁵ dadhāti || 1.2.8 ||
- ap1.71 evaṃ {C5r} utpannānām kuśālānām dharmāṇām sthitaye
aprameyopāyabhāvanāparipūraye¹²³⁶ aparipūrapūraṇāya bhūyobhāvanā-
vṛddhivaipulyaṃ chandaṃ janayati vyāyacchati vīryam ārabhate cittaṃ
pratigṛhṇāti samyakpraṇidhiṃ¹²³⁷ dadhāti || 1.2.9 ||
- ap1.72 imāni catvāri samyakprahāṇāni || 1.2.10 ||
- ap1.73 chandasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
chando 'tilīno bhaviṣyati nātipragṛhīta iti || 1.2.11 ||
- ap1.74 vīryasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
vīryam¹²³⁸ atilīnaṃ bhaviṣyati nātipragṛhītam iti || 1.2.12 ||
- ap1.75 mīmāṃsāsamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
mīmāṃsātilīnā¹²³⁹ bhaviṣyati nātipragṛhīta iti || 1.2.13 ||
- ap1.76 cittasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
cittam atilīnaṃ {C5v} bhaviṣyati nātipragṛhītam iti || 1.2.14 ||
- ap1.77 ime catvāri¹²⁴⁰ ṛddhipādāḥ || 1.2.15 ||
- ap1.78 sakāmāvacarīm laukikīm samyagdr̥ṣṭīm śraddadhāti |
svakarmavipākapratiśaraṇo bhavati | yad evaṃ karma kariṣyāmi kalyāṇaṃ vā
pāpakaṃ vā tasya tasya karmaṇo vipākam prativedayiṣyāmīti sa jīvitahetor api
pāpakaṃ karma nābhisaṃskaroti | idam ucyate śraddhendriyam || 1.2.16 ||

- ap1.79 yān dharmān śraddhendriyeṇa śraddadhāti tān dharmān vīryendriyeṇa samudānayaṭi | idam ucyate vīryendriyaṃ || 1.2.17 ||
- ap1.80 yān dharmān vīryendriyeṇa samudānayaṭi tān dharmān smṛtīndriyeṇa na vipraṇāśayaṭi | idam ucyate smṛtīndriyaṃ || 1.2.18 || ¹²⁴¹
- ap1.81 yān dharmān smṛtīndriyeṇa na vipraṇāśayaṭi tān dharmān samādhīndriyeṇa ekāgrīkaroti | idam ucyate samādhīndriyaṃ || 1.2.19 ||
- ap1.82 yān dharmān samādhīndriyeṇa ekāgrīkaroti tān dharmān prajñendriyeṇa pratividhyaṭi | sa teṣu teṣu dharmeṣu pratyavekṣaṇajātīyo bhavati | idam ucyate prajñendriyaṃ || 1.2.20 ||
- ap1.83 etāni pañcendriyāṇi pañca balāni bhavanti | śraddhābalaṃ vīryabalaṃ smṛtibalaṃ samādhībalaṃ prajñābalaṃ | imāni pañca balāni || 1.2.21 ||
- ap1.84 tatra katamāni sapta bodhyaṅgāni | tadyathā, smṛtiśaṃbodhyaṅgam dharmapravicayasāṃbodhyaṅgam vīryasāṃbodhyaṅgam prītiśaṃbodhyaṅgam praśrabdhisāṃbodhyaṅgam samādhisāṃbodhyaṅgam {C6r} upekṣāsāṃbodhyaṅgam vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇataṃ dharmapravicayādisaptabodhyaṅgāni bhāvayaṭi || 1.2.22 ||
- ap1.85 āryāṣṭāṅgo mārgas tatra katamaḥ | samyagdrṣṭir yā lokottarā nātmadrṣṭi-samutthitā na sattvajīvapoṣapuruṣapudgalamanujamānavakārakavedakadrṣṭi-samutthitā nocchedaśāśvatadrṣṭisamutthitā na bhavavibhavadrṣṭisamutthitā na kuśalākuśalāvyākṛtadrṣṭisamutthitā yāvan na saṃsāra na parinirvāṇadrṣṭi-samutthitā | iyaṃ ucyate samyagdrṣṭiḥ || 1.2.23 ||
- ap1.86 yaiḥ saṃkalpair rāgadveṣamohāḥ kleśāḥ samuttiṣṭhanti tān saṃkalpān na saṃkalpayati | yaiḥ saṃkalpaiḥ śīlasamādhiprajñāvimuktivimuktijñāna-darśanaskandhāḥ samutthiṣṭhanti tān saṃkalpān saṃkalpayati | ayaṃ ucyate samyaksāṃkalpaḥ || 1.2.24 ||
- ap1.87 yayā vācātmanaṃ parān vā na tāpayate nātmānaṃ na parān kleśayaṭi nātmānaṃ na parān upahasati tayā samāhitayuktayā vācā samanvāgato bhavati | yayā vācayā samyagāryamārgam avatarati iyaṃ ucyate samyagvāk || 1.2.25 ||
- ap1.88 yat karma kṛṣṇaṃ kṛṣṇavipākaṃ tat karma nābhisāṃskaroti | yat karma śuklaṃ śuklavipākaṃ tat karmābhisāṃskaroti | yat karma śuklakṛṣṇavipākaṃ tat {C6v} karma nābhisāṃskaroti¹²⁴² | yat karma kṛṣṇaśuklavipākaṃ kṛṣṇakṣayāya saṃvartate tat karmābhisāṃskaroti | satkarmapratiśaraṇaṃ samyakkarmāntaḥ | ayaṃ ucyate samyakkarmāntaḥ || 1.2.26 ||

- ap1.89 yadāryavaṃśavrataguṇasaṃlekḥānutsarjanatā na kuhanatā na lapanatā na kathāsurabhitā svācāraśīlatā paralābheṣv anīrṣukatā¹²⁴³ ātmaḷābhātmasaṃtuṣṭi-
niravadyatā āryānujñānujñātā jīvanatā | ayam ucyate samyagājivaḥ || 1.2.27 ||
- ap1.90 yo vyāyāmo mithyāryair¹²⁴⁴ ananujñātāḥ | rāgadveṣamohakleśānuśayitas taṃ
vyāyāmam¹²⁴⁵ necchati | yo vyāyāmaḥ samyagāryamārgasatyāvatāro nirvāṇa-
gāminīm pratipadam arpayati taṃ vyāyāmam samanugacchati | ayam ucyate
samyagvyāyāmaḥ || 1.2.28 ||
- ap1.91 yā smṛtiḥ sūpasthitā aprakampyā ṛjukā 'kuṭilā saṃsāradoṣādīn avasaṃdarśikā
nirvāṇapathapraṇetrī smṛtiḥ smarāṇam samyagāryamārgasaṃprayogaḥ | iyaṃ
ucyate samyaksmṛtiḥ || 1.2.29 ||
- ap1.92 samyaktvena samādhir yasmin samādhau sthitaḥ sarvasattvavipramokṣāya
samyaksthiratvaṃ nirvāṇam¹²⁴⁶ avakrāmati | ayam ucyate samyaksamādhīḥ ||
1.2.30 ||
- ap1.93 <V 4.7a→> etā eva samākhyātā muditādyās tu bhūmayaḥ |
ālayo bodhisattvānām indriyādisvarūpiṇām || 1.2.31 || {C7r}
- ap1.94 ālayaḥ sarvabuddhānām skandhādīnām viśeṣataḥ |
buddhānām bodhisattvānām buddhatvāvāhikāḥ parāḥ || 1.2.32 ||
- ap1.95 dvātrimśadbodhicittānām yadā yāntīha pūrṇatām |
indriyaskandhabhūtānām buddhatvaṃ tad anantaram || 1.2.33 ||
- ap1.96 svadehe caiva buddhatvaṃ sthitam nānyatra kutracit |
dehād anyatra buddhatvam ajñānenāvṛtair matam <V 4.10d←> || 1.2.34 ||
- ap1.97 <H 1.1.12a→> svadehasthaṃ mahājñānaṃ sarvasaṃkalpavarjitam |
vyāpakaḥ sarvavastūnām dehastho 'pi na dehajaḥ || 1.2.35 ||
- ap1.98 vajragarbha āha |
dehe katame nāḍyaḥ <H 1.1.13 (prose)←> || 1.2.36 ||
- ap1.99 bhagavān āha |
śatam ekaṃ dvidaśādhikaṃ catuṣcakraprabhedataḥ | bodhicittasvarūpeṇa nāḍi-
dvātrimśad uttamā matāḥ¹²⁴⁷ | tadyathā |
<H 1.1.16a→> abhedyā¹²⁴⁸ sūkṣmarūpā ca divyā vāmā tu vāminī |
kūrmajā bhāvakī sekā doṣā viṣṭā ca mātari¹²⁴⁹ || 1.2.37 ||
- ap1.- 100 śarvarī śītadā uṣmā ca lalanā rasanā avadhūtī ca |
pravaṇā hr̥ṣṭā varṇā ca surūpiṇī¹²⁵⁰ sāmānyā hetudāyikā || 1.2.38 ||

- ap1.- viyogā ca premanī siddhā ca pāvakī sumanās¹²⁵¹ tathā |
 101 trivṛttā kāmīnī gehā caṇḍikā mārādārikā¹²⁵² || 1.2.39 ||
- ap1.- etā nāḍyo bhagavan kīdrśāḥ || 1.2.40 ||
 102
- ap1.- tribhavapariṇatāḥ sarve grāhyagrāhakavarjitāḥ <H 1.1.20b←> || iti || 1.2.41 ||
 103
- ap1.- pañcendriyaṃ pañcabalaṃ saptabodhyaṅgam āryāṣṭāṅgamārgaparyantādi-
 104 vivaraṇaṃ bodhicittāvatāro nāma {C7v} dvitīyaṃ prakaraṇam ||

Part 3

- ap1.- atha bhagavantaṃ sarvatathāgatāḥ pūjāṃ kṛtvā praṇipatyaivam āhuḥ |
 105
- bhāṣasva bhagavan sāraṃ rahasyaṃ jñānam anuttamam || 1.3.1 ||
- ap1.- atha bhagavān sarvatathāgatādhyeṣaṇāṃ viditvā sarvatantrahṛdayajñāna-
 106 pradīpavajraṃ nāma samādhiṃ samāpadyedaṃ sarvatantrarahasyam udājahāra
 || 1.3.2 ||
- ap1.- rahasye parame rāmye sarvātmani sadā¹²⁵³ sthitaḥ |
 107 sarvabuddhamayaḥ sattvo vajrasattvaḥ paraṃ sukham || 1.3.3 ||
- ap1.- asau hi bhagavān yogaḥ sthiraśāśvataḥ paramaḥ |
 108 manmathaḥ pratyutpannaḥ sadā¹²⁵⁴ svabhāvo duratikramaḥ || 1.3.4 ||
- ap1.- vicitrakarmayogena vicitravidhikāṅkṣiṇām |
 109 buddhavajradharādyās tu kṛtakā vinayāḥ smṛtāḥ || 1.3.5 ||
- ap1.- sarvabuddhādisthiracalāḥ sarvabhāvā bhavaty asau |
 110 sarvabuddhasamāyogaḍākinijālasaṃvaraḥ || 1.3.6 ||
- ap1.- anena māyāyogena sarvato viśvam uttamam |
 111 buddhādibhir vineyaiḥ siddhaṃ sarvasattvārtham uttamam || 1.3.7 ||
- ap1.- sarvastrīmāyā siddhā svarūpaparivartanaiḥ |
 112 duścāriṇyo 'pi sidhyanti sarvalābhasukhotsavaiḥ || 1.3.8 ||
- ap1.- vicitramāyā mudreyaṃ ḍākinīti ca¹²⁵⁵ mlecchayā |
 113 ḍai vihāyagamane dhātur atra vikalpitaḥ || 1.3.9 ||
- ap1.- sarvākāśacarā siddhir ḍākinīti prasidhyati |
 114 sarvato viśvamudrā tu sarvato viśvasaṃvarair | iti || 1.3.10 ||

- ap1.- vajraṃ vajradharaś caiva padmaṃ padmadharas tathā | {C8r}
115 maṇir maṇidharaś caiva bhavaty eṣāṃ kulāni ca || 1.3.11 ||
- ap1.- atha sarvatathāgatābhibhavanavirajapadaṃ nāma samādhiṃ samāpadyedaṃ
116 bodhicittam udājahāra || 1.3.12 ||
- ap1.- na śūnyaṃ nāpi cāśūnyaṃ madhyamā nopalabhyate |
117 prajñāpāramitāyogo hy upāyaḥ karuṇātmakaḥ || 1.3.13 ||
- ap1.- tataḥ sukaruṇopāyaprajñāpāramitā sphuṭam |
118 avikalpeṣu dharmeṣu na bhāvo na ca bhāvanā || 1.3.14 ||
- ap1.- avikalpādhimokṣe 'pi kalpayet sarvakalpanām |
119 avikalpeṣu dharmeṣu sattvārthaparikalpanām || 1.3.15 ||
- ap1.- tathāgatātmakaṃ¹²⁵⁶ dharmam na dharmī na ca dharmatā |
120 pratiśrutkāravasamā tato 'sau dharmavāg abhūt || 1.3.16 ||
- ap1.- tato mahāyānaśambhavabhāvanā¹²⁵⁷ guṇavistaraiḥ |
121 traiyadhvikāḥ sarvatathāgatā anena stotrarājena saṃstuvanti sma || 1.3.17 ||
- ap1.- <Sz 2.3.114a→> namo 'stu yogādhipa sattvamocaka | |
122 namo 'stu sarvātmaja ekabhāvaka | |
namo 'stu saṃsārārṇavamohachedaka | |
namo 'stu sarvatattvajñānaikadarśaka | |
namāmy ahaṃ sadā <Sz 2.3.115d←> || 1.3.18 ||
- ap1.- punar api pūjāṃ kṛtvā praṇipatyaivam āhūḥ |
123 bhāṣasva bhagavan sāraṃ sarvadharmāikaśaṃgraham || 1.3.19 ||
- ap1.- bhagavān āha |
124
yad yad indriyamārgatvaṃ yāyāt¹²⁵⁸ tat tat svabhāvataḥ |
<SU 69a→> asamāhitayogena nityam eva samāhitaḥ <SU 69b←> || 1.3.20 ||
- ap1.- yasmāt sarvātmanātmanam¹²⁵⁹ vijñānaṃ skandham āśritam |
125 na kecit {C8v} pratibudhyante mūḍhacittā narādhamāḥ || 1.3.21 ||
- ap1.- cittā cittam ca cidrūpaṃ vijñānaṃ jñeyasvarūpakam |
126 kāryeṣu kāraṇatvaṃ ca dharmāṇāṃ dharmabhāvanā || 1.3.22 ||
- ap1.- yasmād dharmabahutvena nadīśrotram ivodadhiḥ |
127 mokṣaṃ hi ekam eva syād bahutvaṃ nopalabhyate || 1.3.23 ||
guruvaktrāt ta¹²⁶⁰ labhyate yathādhyātmavyavasthitaṃ || 1.3.24 ||

ap1.-
128

ap1.- iti tattvoddeśaprakaraṇaṃ tṛtīyam | |
129

Part 4

ap1.- athātaḥ saṃpravakṣyāmi sarvatantreṣu nirṇayam |
130 samatvāt sarvasattvānāṃ tryasram udārarūpiṇaṃ | | 1.4.1 | |

ap1.- ādhāras¹²⁶¹ tu bhavet teṣāṃ brahmādyāśasurāsuraiḥ |
131 sa eva prajñāpāramitā saṃvṛtākārarūpiṇī | | 1.4.2 | |

ap1.- sa eva viṣayātītaḥ¹²⁶² sarvaprañihṛdi sthitaḥ¹²⁶³ |
132 kiṃ te vistarato anusamkṣepād tad vibuddhatvam | | 1.4.3 | |

ap1.- buddhatvaṃ padaṃ prāptaṃ kalpāsaṃkhyeyakoṭibhir yāvat¹²⁶⁴ |
133 asmin api¹²⁶⁵ janmani tvaṃ prāpnoṣi¹²⁶⁶ satsukhenaiva | | 1.4.4 | |

ap1.- atha vajradharatvam athavānenaiva cakravartitvam |
134 aṣṭamahāsiddhiṃ vā anyāṃ manasīpsitāṃ¹²⁶⁷ vāpi | | 1.4.5 | |

ap1.- moho dveṣo rāgo mānas tv īrṣyā ca pañcasamkleśāḥ |
135 sattvāḥ supratibaddhā ye ghnanti svādhyāṅgakenaiva | | 1.4.6 | |

ap1.- ebhir baddhāḥ sattvāḥ ṣaḍgatisaṃsāravartino jātāḥ |
136 kurvanty anekapāpaṃ kleśair vimohitaḥ santaḥ | | 1.4.7 | |

ap1.- ata etā vihartuṃ vidagdhabuddhena nirmitā yuktiḥ |
137 dṛṣṭvā duḥkhaviyogaṃ saṃsārārṇavapatitānām | | 1.4.8 | | {C9r}

ap1.- pratyayabhūtāḥ kleśāḥ prajñopāyena sunirmito hetuḥ¹²⁶⁸ |
138 phalabhūto¹²⁶⁹ asau lakṣaḥ traidhātuṣu nirmalālokaḥ | | 1.4.9 | |

ap1.- yena yena snātavyā bhūtās te tasya rūpiṇaḥ |
139 indhanavahninyāyena ramyaṃ jinanāṭakaṃ divyam | | 1.4.10 | |

ap1.- ayam eva śuddhalakṣo 'yaṃ skandhāyatanadhātavaḥ |
140 taṃ tu hanti samarthaḥ śatruḥ samarthaḥ yathā śatruṃ | | 1.4.11 | |

ap1.- mohaṃ mohaviśuddhyā dveṣaviśuddhyā tathā dveṣam |
141 rāgaṃ rāgaviśuddhyā mānaviśuddhyā mahāmānam | | 1.4.12 | |

ap1.- īrṣyāṃ īrṣyāviśuddhyā sarvaviśuddhas tu¹²⁷⁰ vajradhṛg nāthaḥ |
142 tadrūpaviśuddhyā pañcakleśāḥ praśamaṃ yānti | | 1.4.13 | |

- ap1.- ete pañca kulāni pañca jñānāni pañca buddhāḥ |
143 ebhyo jātāḥ sattvā vajragarbhakrodhās tridhātuś ca || 1.4.14 ||
- ap1.- ayam evādhyātmabhedo guruvaktrāl labhyate 'tispaṣṭena |
144 ye guruhīnāḥ sattvā na labhante te¹²⁷¹ mantramudrām api || 1.4.15 ||
- ap1.- jambūdvīpe 'to 'smin buddhādhyuṣite trikoṇake śuddhe |
145 ekārākṛtimadhye vaṃ yasyaivaṃ¹²⁷² yathā bhavati || 1.4.16 ||
- ap1.- trikoṇe maṇḍale ramye vajrārallivinīṣṭam |
146 dharmodayeti vikhyātaṃ yoṣitāṃ bhaga ity api || 1.4.17 ||
- ap1.- tasya madhyagataṃ padmam aṣṭapatraṃ sakarṇikam |
147 tatrālikāliśaṃmiśrā aṣṭau vargavyavasthitāḥ || 1.4.18 || {C9v}
- ap1.- kurvanti karmasaṃghātaṃ mantrarūpeṇa dehinām |
148 pañcāśadakṣaraṇy eva vedās tu saṃsthitā ime¹²⁷³ || 1.4.19 ||
- ap1.- mantrāṇaṃ caiva tantrāṇaṃ śāstrāṇaṃ bāhyarūpiṇām |
149 etāni vajragarbhavarūpāṇi nānyad ebhyo 'sti kiṃcit¹²⁷⁴ || 1.4.20 ||
- ap1.- akacāṭatapayasavargaratāni pañcāśad api |
150 samāni nirmītāni vajrārallau padmagatāni || 1.4.21 ||
- ap1.- pratidalam aṣṭasu dikṣu viditāni¹²⁷⁵ |
151 eṣāṃ madhye tu kiñjalke vidyate parameśvaraḥ || 1.4.22 ||
- ap1.- aṣṭabhir vargakaiś¹²⁷⁶ caiva veṣṭitaḥ paramākṣaraḥ |
152 akāraḥ sarvavarṇāgro mahārtho varganāyakaḥ || 1.4.23 ||
- ap1.- tata eva samudbhūtāḥ sarvamantrās tu dehinām || 1.4.24 ||
153
- ap1.- yāḥ¹²⁷⁷ khaḍgāñjana¹²⁷⁸ pādalepaguḍikāpātālayakṣāṅganāḥ |
154 trailokyodaravartisūtakaḡati¹²⁷⁹ karmānugāḥ siddhayaḥ || 1.4.25 ||
- ap1.- yāḥ sarvās tu maharddhayaḥ svabhavane satpañcakāmānvitāḥ |
155 tā vargāṣṭakamadhyagāt svaravarān niryānti vargātmakāt || 1.4.26 ||
- ap1.- yaḥ kaścit prasaro vācāṃ janānāṃ pratipadyate |
156 sa sarvo mantrarūpo hi tasmād eva prajāyate || 1.4.27 ||
- ap1.- nādo hi mantra ity uktaṃ sarveṣāṃ tu śarīriṇām |
157 viśvagrānthimahāsthānād dharmārallir¹²⁸⁰ viniścaret || 1.4.28 ||
- ap1.- na kaścin niyato mantraḥ siddhi-ṛddhyor vyavasthitaḥ |
158 anutpannasvabhāvo hi mantro vargeśvaraḥ paraḥ || 1.4.29 ||

- ap1.- ataḥ paraṃ pravakṣyāmi {C10r} sampuṭodbhavalakṣaṇam |
159 ekāraḥ¹²⁸¹ pṛthivī jñeyā karmamudrā tu locanā || 1.4.30 ||
- ap1.- mahākṛpā mahopāyaviśvarūpā viśvagocarā¹²⁸² |
160 sthitā nirmāṇacakre vai nābhau viśvapaṃkaje || 1.4.31 ||
- ap1.- vaṃkāras tu jalaṃ jñeyaṃ dharmamudrā tu māmakī |
161 maitrīpraṇidhirūpā tu devī vajrakulā mukhyā || 1.4.32 ||
- ap1.- sthitā sā¹²⁸³ dharmacakre tu hṛdaye aṣṭadalāmbuje |
162 makāro¹²⁸⁴ vahnir uddiṣṭā mahāmudrā tu pāṇḍarā || 1.4.33 ||
- ap1.- muditābalayogena devī padmakulodbhavā |
163 sthitā saṃbhogacakre tu kaṇṭhe dvyāṣṭadalāmbuje || 1.4.34 ||
- ap1.- yākāro¹²⁸⁵ vāyurūpas tu sarvakleśaprabhañjakaḥ |
164 mahāsamayamudrā vai devī karmakulā mukhyā || 1.4.35 ||
- ap1.- upekṣājñānayogena tārā saṃsāratāriṇī |
165 sthitā mahāsukhacakre dvātrimśaddalapaṅkaje || 1.4.36 ||
- ap1.- ekāreṇa smṛtā prajñā vaṃkāraś cāpy upāyakaḥ¹²⁸⁶ |
166 vaṃkārabhūṣitaś cāsāv ekāraḥ śobhate dhruvam || 1.4.37 ||
- ap1.- adha ūrdhvaṃ¹²⁸⁷ samāpattyā prajñopāyasvabhāvataḥ |
167 ekāro¹²⁸⁸ vaṃkāraś caiva dvayaṃ dvayam udāhṛtam || 1.4.38 ||
- ap1.- evam iti nipātena¹²⁸⁹ avocat paryantaṃ tantrasamudāyaḥ sūcyate vā¹²⁹⁰ |
168 vakṣyati¹²⁹¹ mayā śrutam evaṃ hi mahārāgo 'tra sadā sthitaḥ | śru śravaṇam
nirdiṣṭaṃ ta yac ca mahāsukho nāthaḥ | mayaiva śrutam mayā śrutam iti
śrotreṇa jñānena śrutam na tv adhigatam | adhigate tu bhagavatā¹²⁹² ko doṣaḥ
|| 1.4.39 || {C10v}
- ap1.- bhagavān āha | saṃgītikāradeśakayor abhedaḥ syāt | athavā adhigatam eva
169 vaineayanavaśāt | deśaka eva saṃgītikārakaḥ syāt || 1.4.40 ||
- ap1.- deśako 'ham ahaṃ dharmāḥ śrotāhaṃ svagaṇair¹²⁹³ yutaḥ |
170 tat kathaṃ jñāyate || 1.4.41 ||
- ap1.- nṛtyati yatra mahāsukhanātho¹²⁹⁴ nṛtyaty eka-m-anekaraseti vacanāt | yat
171 kiṃcid ākhyātaṃ bhagavatā¹²⁹⁵ kulaputrās tan mayā ekasminn eva kāla
ekasminn eva kṣaṇe śrutam ity adhigatam | anenācintyādhimokṣa¹²⁹⁶
samādhilābhitvaṃ sūcayati || 1.4.42 ||
- ap1.- samayaḥ kāla ity uktaṃ kālo hi trividho mataḥ |
172 sukālaś caiva duḥkālo acintyaḥ kāla eva ca || 1.4.43 ||

- ap1.- kṣīradhārāvannāsāpuṭarandhreṇāgataḥ sukāla ucyate |
173 gataś caiva vahnirūpeṇa duḥkālas tayor ekaḥ prakīrtitaḥ¹²⁹⁷ || 1.4.44 ||
- ap1.- asahāyo bhaved ekaḥ kālas tv acintyatām gataḥ |
174 na rāgo na virāgaś ca madhyamā nopalabhyate || 1.4.45 ||
- ap1.- tatra rāga āśaktīlakṣaṇaḥ virāgo nirodho mataḥ¹²⁹⁸ |
175 ābhyām rahitā madhyamā na pratīyate | etat trayam nopalabhyate || 1.4.46 ||
- ap1.- rāgaś caiva virāgaś¹²⁹⁹ ca miśrībhūtam anāvilam |
176 tathā rāgavirāgābhyām ekaḥ samarasaḥ kṣaṇaḥ || 1.4.47 ||
- ap1.- samarasaḥ sarvabhāvānām bhagavān samayas tv eka ucyate | tadyathā |
177
- aiśvaryaśya samagrasya rūpasya {C11r} yaśasaḥ śriyaḥ |
jñānasyātha prayatnasya saṃṇām bhaga iti śrutiḥ ||
- so 'syāstīti bhagavān || 1.4.48 ||
- ap1.- athavā¹³⁰⁰ ye ca vaipākṣikā dharmās tām bhagnavān iti bhagavān |
178 sarvatathāgatakāyavākcittāny tāny eva hṛdayam tad eva vajram saiva yoṣit tasyā
bhagas¹³⁰¹ tatraiva vijahāra | he bhagavan vijahāreti kim uktaṃ bhavati ||
1.4.49 ||
- ap1.- bhagavān āha | samarasasarvatathāgatavicitropāyena vineyajanamanāmsi
179 hṛtavān ity arthaḥ | sarvatathāgatakāyavākcittahṛdayavajrayoṣitsvabhāvāyām
dharmodayāyām yadā bhagavān vijahāra tadā mayā śrutam iti | tadyathā |
yena kleśo 'pi¹³⁰² nihanyate prajñādhīnāś ca te kleśāḥ | tasmāt prajñā bhaga
ucyate | tasmin bhage sakalatathāgato yoṣitsahitaḥ sthitaḥ || 1.4.50 ||
- ap1.- aho hi sarvabuddhānām sarvajñajñānam uttamam |
180 yat tathāgatasaukhyārthaṃ bhāryātvam upakurvata || iti || 1.4.51 ||
- ap1.- kulaputrā evam mayā śrutam varṇā dharmādaḥ nityasaṃsthitāḥ | śuddhāḥ
181 saṃbuddhasiddhijanakā ye 'kathyaḥ vajrapāṇe te mayā kathitāḥ | varṇair ebhiḥ
sattvāḥ prayānti saṃsārapāram atidūram | lakṣaṃ kṛtvā sāksād asakṛt tallīna-
cittena prāpnoty asmin janmani buddhatvam vajrasattvatvam vā || 1.4.52 ||
- ap1.- yānty eva¹³⁰³ padam acintyam {C11v} na prāptam yac ca sugataiś ca buddhā
182 bhavanti sattvāḥ samyag uktās tu lakṣite¹³⁰⁴ lakṣye | sevitamātreṇa avīcau
prayāti | saṃkliṣṭacittena saṃtyajyātaḥ saṃkliṣṭam | bhavabhayātītas tu
sādhakaḥ śrīmān bhāvayati śuddhacittaḥ | prajñopāyaprayogena tena yathā
saṃprāptam śuddham satyam saṃvedanātmakam¹³⁰⁵ lakṣaṇam |

prajñopāyavikāraṃ gaganasamaṃ tribhuvanālokaṃ¹³⁰⁶ | tal lakṣyaṃ
dūrlakṣyaṃ sarvagataṃ hetupratyayādhīnaṃ | cintāmaṇir iva loke
svaparārthakaraṃ¹³⁰⁷ siddhyagram || 1.4.53 ||

ap1.- iti sarvatantranidānarahasyāt śrīsampuṭodbhavakalparājaḥ prathamah
183 samāptaḥ ||

ap2. Chapter A2

Part 1

ap2.1 <H 1.10.1a→> athātaḥ sampravakṣyāmi sādhaḥkānāṃ hitāya¹³⁰⁸ vai |
śiṣyo 'bhiṣicyate yena vidhiṃ cāpi kathyate || 2.1.1 ||

ap2.2 vasudhāṃ śodhayed yogī prathamam devatātmakaḥ |
hūm vajrīkṛtayatnena paścān maṇḍalam ālikhet || 2.1.2 ||

ap2.3 udyāne vijane deśe bodhisattvagṛheṣu ca |
śūnyamaṇḍapāgāramadhye¹³⁰⁹ vartayen maṇḍalam varam || 2.1.3 ||

ap2.4 divyena rajasā likhed athavā madhyamena tu |
pañcaratnamayaś cūrṇair athavā taṇḍulādibhiḥ¹³¹⁰ || 2.1.4 ||

ap2.5 trihastam maṇḍalam kāryam trayāṅguṣṭhādhikam tathā¹³¹¹ |
caturvidyās tatra praveṣṭavyā divyāḥ pañcakulodbhavāḥ <H 1.10.1d←> || 2.1.5
||

ap2.6 <P 3.2a→> mantramārgānusāreṇa abhiṣikto yadā budhaḥ |
pratyakṣam sarvabuddhānāṃ maṇḍale sugatālaye || 2.1.6 ||

ap2.7 anantalokadhātviśā {C12r} grāhyā¹³¹² tathāpi dhīmatā |
svādhiṣṭhānapadam prāpya samayakṣatibhīruṇā || 2.1.7 ||

ap2.8 mantramārga tathā coktam sambuddhaiḥ paramārthataḥ |
vajrasattvādevānāṃ samayo duratikramaḥ || 2.1.8 ||

ap2.9 ato 'rtham sarvayatnena abhiṣekam jinātmajaḥ |
upasarped yathāyogam vajrācāryaguṇodadhim <P 3.5d←> || 2.1.9 ||

ap2.10 atha vā mataiva jyeṣṭhā¹³¹³ bhaginī putrī ca bhāgineyī vā |
āsām madhye yām tām yathālabdhām susādhanam kurute || 2.1.10 ||

ap2.11 no ced etā na syuḥ sāksāt sarvajñavarṇitā vidyāḥ |
tasmāt saṃgrahaṇīyā anyāś¹³¹⁴ ca viśeṣitā buddhaiḥ || 2.1.11 ||

- ap2.12 dvijadārām athavā, rajakīm athavā, caṇḍālikām ḍombinīm kulajām athavā,
rājñīnaṭadārāśilpikām athavā, mṛganayanām tanumadhyām vipulanitambām
stanonnatām subhagām samayācāram sunipuṇām tattvasthām
mantratantrajñām | etāḥ kanyāḥ kathitās tribhuvanānarghāḥ sādhakendrāṇām
| ābhiḥ sarvasiddhir bhavatīti kulakrameṇaiva || 2.1.12 ||
- ap2.13 athavā yām tām yathālabdhām ṣoḍaśābdikām tathaiva ca |
<P 3.6a→> navayauvanasampannām prāpya mudrām sulocanām <P 3.6b←> ||
2.1.13 ||
- ap2.14 tām vidyām saṃgrhya triśaraṇagamanakrameṇa saṃśodhya |
kathayet tattvarahasyaṃ mantratantrakramaṃ sarvam || 2.1.14 ||
- ap2.15 śabdaṃ vā adhamārgaṃ jihvātattvaṃ tathordhvavikṣepam |
sarvaṃ vidagdhaṃ nānākaraṇakramaṃ {C12v} caiva || 2.1.15 ||
- ap2.16 kuṇḍalakaṭisūtrādyāhāranūpurakaṃkaṇair yuktā |
uttamasiddhiṃ pradadāty evaṃ yā śodhitā vidyā || 2.1.16 ||
- ap2.17 sarvopadravarahite sthāne vidyādharāḥ sakhāyādyāḥ¹³¹⁵ |
<P 3.6c→> atha srakcandanavastrādyair bhūṣayitvā nivedayet || 2.1.17 ||
- ap2.18 gandhamālyādisatkāraiḥ kṣīrapūjādivistaraiḥ |
bhaktyā sampūjya yatnena mudrayā saha sādhaḥ || 2.1.18 ||
- ap2.19 śiṣyo bhūmau samāropya śraddhayā jānumaṇḍalaṃ¹³¹⁶ |
adhyeṣayec chāstāraṃ stotreṇānena sājñaliḥ || 2.1.19 ||
- ap2.20 namas te śūnyatāgarbha sarvasaṃkalpavarjita |
sarvajñajñānasam̐dohajñānamūrte namo 'stu te¹³¹⁷ || 2.1.20 ||
- ap2.21 jagadajñānavicchediśuddhatattvārthadeśaka |
dharmanairātmyasambhūtavajrasattva namo 'stu te || 2.1.21 ||
- ap2.22 sambuddhā bodhisattvāś ca tvattaḥ pāramitāguṇāḥ |
saṃbhavanti sadā nātha bodhicitta namo 'stu te || 2.1.22 ||
- ap2.23 ratnatrayamahāyānaṃ tvattaḥ sthavarajaṅgamam¹³¹⁸ |
traidhātukam idaṃ sarvaṃ jagadvīra namo 'stu te || 2.1.23 ||
- ap2.24 cintāmanir ivodbhūta jagadiṣṭhārthasiddhaye |
sugatājñākara śrīman buddhaputra namo namaḥ || 2.1.24 ||
- ap2.25 jñātuṃ me 'nuttaraṃ tattvaṃ tvatprabhāvād guṇāt tava |
vajrābhiṣekeṇa sarvajña prasādaṃ kuru sāmpratam || 2.1.25 ||

- ap2.26 rahasyaṃ sarvabuddhānāṃ darśitaṃ vajradharṃiṇe |
yathā śrīcittavajreṇa tathā nātha prasīda me || 2.1.26 ||
- ap2.27 bhavatpādāmbujaṃ tyaktvā nānyā me vidyate gatiḥ | {C13r}
tasmāt kuru dayāṃ nātha saṃsārāgatinirjita || 2.1.27 ||
- ap2.28 vajrācāryas tataḥ śrīmān sānukampo hitāśayaḥ |
samutpādya kṛpāṃ śiṣye āhuya gaṇamaṇḍale || 2.1.28 ||
- ap2.29 pañcakāmaguṇākīrṇe vitānavitatojjvale¹³¹⁹ |
yoginīyogasam̐yukte ghaṇṭākakalakalasvare || 2.1.29 ||
- ap2.30 puṣpadhūpāñjane ramye sraksurāmodasaṃsukhe |
vajrasattvādidevānāṃ maṇḍale paramādbhūte || 2.1.30 ||
- ap2.31 mudrāyogaṃ tataḥ kṛtvā, ācāryaḥ subhagottamaḥ |
niveśya padmabhāṇḍe tu bodhicittaṃ jinātmajam || 2.1.31 ||
- ap2.32 uddhūtacāmaraiś chatrair gāthāmaṅgalagītibhiḥ |
mudrāyuktaṃ tu taṃ śiṣyam abhiśiñcej jagatprabhuḥ || 2.1.32 ||
- ap2.33 dattvābhiṣekaṃ sadratnam ācāryaḥ parameśvaraḥ |
dadyād vai samayaṃ ramyaṃ divyaṃ prakṛtisam̐skṛtam || 2.1.33 ||
- ap2.34 mahāraktaṃ sakarpūraṃ raktacandanayojitam |
kuliśāmbusam̐yuktaṃ pañcamam̐ cittasambhavam || 2.1.34 ||
- ap2.35 idaṃ te samayaṃ samyak sarvabuddhair udāhṛtam |
pālayasva sadā bhadraṃ¹³²⁰ saṃvaram̐ śṛṇu sām̐pratam || 2.1.35 ||
- ap2.36 na hi prāṇivadhaḥ kāryaḥ strīratnaṃ na parityajet |
ācāryas te na saṃtyājyaḥ saṃvaro duratikramaḥ <P 3.25d←→> || 2.1.36 ||
- ap2.37 pūrvoktānāṃ¹³²¹ yā vidyānām̐¹³²² athavā ātmayoginī |
śuddhāṃ tām̐ nirmītaṃ vidyām̐ sihlakarpūrabhāvitām̐ || 2.1.37 ||
- ap2.38 <H 1.10.6c→> tāvat sevayed yogī yāvac chukravatī bhavet |
mudrāyās tu mukhaṃ baddhvā upāyasya mukhaṃ tathā¹³²³ || 2.1.38 ||
- ap2.39 sevayā yat samudbhūtaṃ śiṣyavaktre nipātayet |
kāritavyaṃ ca tatraiva samarasam̐ śiṣyagocaram || 2.1.39 ||
- ap2.40 svasaṃvedyaṃ bhaved jñānaṃ svaparasaṃvittivarjitam |
khasamaṃ virajaṃ sūnyaṃ bhāvābhāvātmakaṃ param || 2.1.40 ||
- ap2.41 prajñopāyavyatimīśraṃ {C13v} rāgavirāgamiśritam |
sa eva prāṇināṃ prāṇaḥ sa eva paramākṣaraḥ || 2.1.41 ||

- ap2.42 sarvavyāpī sa evāsau sa eva buddhajñānī |
śrī heruko nigadyate bhāvābhāvau tadbhūtau |
anyāni yāni tāni ca <H 1.10.11d←> || 2.1.42 ||
- ap2.43 <H 1.8.31a→> ānandaṃ tu prathamam vīraḥ¹³²⁴ paramānandaṃ tu yoginī |
suratānandaṃ samastaṃ vai tatsukhopāyasarvavit <H 1.8.31d←> || 2.1.43 ||
- ap2.44 <H 1.10.13a→> prathamānandamātraṃ tu paramānandaṃ dvisaṅkhyataḥ |
tṛtīyaṃ ca¹³²⁵ vīramākhyam caturtham sahajaṃ smṛtam <H 1.10.13d←> ||
2.1.44 ||
- ap2.45 tac cābhiṣekaṃ caturvidham |

<SU 113c→> prathamam kalāsābhiṣekaṃ dvitīyam guhyābhiṣekataḥ |
prajñājñānam tṛtīyam tu caturtham tu tathā punaḥ <SU 113f←> || 2.1.45 ||
- ap2.46 <P 3.26a→> bodhicittābhiṣekeṇa śiṣyāya gatakalmaṣe |
anujñāṃ¹³²⁶ tu tato dadyāt tatra buddhapure vare¹³²⁷ || 2.1.46 ||
- ap2.47 ābodhimaṇḍaparyantaṃ diśāṃ cakre samantataḥ |
pravartaya samantāgram¹³²⁸ dharmacakram anuttaram || 2.1.47 ||
- ap2.48 prajñopāyasvarūpātmā cintāmaṇir ivocakaiḥ |
akhinno vigatāsaṅgaḥ sattvārtham kuru sāmpratam || 2.1.48 ||
- ap2.49 prāpyābhiṣekam anujñāṃ ca kṛtakṛtyaḥ praharṣitaḥ |
vadet sumadhurāṃ vāṇīm jagadānandakāriṇīm || 2.1.49 ||
- ap2.50 adya me saphalaṃ janma saphalaṃ jivītam ca me |
adya buddhakule jāto buddhaputro 'smi sāmpratam || 2.1.50 ||
- ap2.51 kalpārṇavamahāghoraḥ janmāvīcisamākulāt |
tārīto 'ham tvayā nātha kleśapaṅkasuduṣṭarāt || 2.1.51 ||
- ap2.52 niṣpannam iva ātmānam jāne yuṣmatprasādataḥ | {C14r}
sambodhau¹³²⁹ na ca me kāṅkṣā prahīṇā sarvavāsanā || 2.1.52 ||
- ap2.53 nipatya pādayor bhaktyā prahrṣṭotphullalocanaḥ |
yad yad iṣṭataram dravyam tat tad eva nivedayet || 2.1.53 ||
- ap2.54 niravagrahacittena guruṇāpi kṛpālunā |
śiṣyasya grahanāśāya grāhyam tad dhi hitāya¹³³⁰ ca || 2.1.54 ||
- ap2.55 tataḥ praṇamya sampūjya dattvā ca gurudakṣiṇām <P 3.35b←> |
<L 3.10a→> suvarṇaśatasahasrāṇi ratnāni vividhāni ca || 2.1.55 ||
- ap2.56 vastrayugmaśataṃ caiva gajavājirāṣṭram eva¹³³¹ |

- karṇābharaṇakaṭakaṃ kaṇṭhikāṅgulikaṃ uttamam || 2.1.56 ||
- ap2.57 yajñopavītaṃ sauvarṇaṃ svabhāryāṃ duhitāṃ pi vā |
dāsaṃ dāsīṃ ca bhaginīm praṇipatya nivedayet || 2.1.57 ||
- ap2.58 ātmānaṃ sarvabhāvena praṇipatya nivedayet |
adya prabhṛti dāso 'haṃ samarpito¹³³² mayā tava <L 3.13b←> || 2.1.58 ||
- ap2.59 <P 3.35c→> evaṃ vijñāpayed bhūyaḥ samprāptābhimatāspadaḥ¹³³³ |
adhunā sarvabuddhānāṃ suprasādo mamāntike || 2.1.59 ||
- ap2.60 yathā te 'nuttarāṃ bodhiṃ prabhāvāt sādhayāmy aham |
niṣpādayāmi sambodhau padaṃ sarvāgrapūjitaṃ |
tatraiva¹³³⁴ sthāpayiṣyāmi sattvāṃs tribhavavartinaḥ || 2.1.60 ||
- ap2.61 deyo 'bhiṣeko vidhinā munaiva¹³³⁵
śiṣyādhimuktim manasāvagamya |
udāragambhīranayādhimukter
vācaiva dadyād abhiṣekaratnam || 2.1.61 ||
- ap2.62 yaḥ samprāptābhiṣekaḥ pravarakuliśabhṛd durlabhātulyasaṃpat |
sambhogakṣetralakṣmīgrahaṇakṛtamahābodhicittābhiṣekaḥ || 2.1.62 || {C14v}
- ap2.63 labdhānujñas trilokaduritaripujayārambhasaṃnaddhabuddhiḥ |
bodhāv āropya cittaṃ vipulam iha caren nirmalas tattvayogī <P 3.39d←> ||
2.1.63 ||
- ap2.64 iti bodhicittābhiṣeko dvitīyasya prathamam prakaraṇam ||

Part 2

- ap2.65 <P 4.1a→> athātaḥ saṃpravakṣyāmi prajñopāyārthabhāvanām |
parārthārabdhavīryāṇām sādhakānām hitāya vai || 2.2.1 ||
- ap2.66 yāṃ vibhāvya na saṃsāre ghoradustaravāridhau |
nirvāṇe ca na tiṣṭhanti yoginaḥ svārthamātrake || 2.2.2 ||
- ap2.67 yasyāḥ prakarṣaparyante buddhānām amalādbhūte |
hānivṛddhir vinirmuktā jātā bodhir anuttarā || 2.2.3 ||
- ap2.68 pañcaskandhādikān dharmān nātikramet¹³³⁶ triyāṇaṃ ca¹³³⁷ |
kadalīvat parigrhṇāti dharmadhātusamāḥ samāḥ || 2.2.4 ||
- ap2.69 na śūnyabhāvanām kuryān nāpi cāśūnyabhāvanām |
na śūnyaṃ saṃtyajed yogī na cāśūnyaṃ parityajet || 2.2.5 ||

- ap2.70 aśūnyaśūnyayor grāhe jāyate 'nālpakalpanā¹³³⁸ |
parityāge na¹³³⁹ saṃkalpas tasmād etad dvayaṃ tyajet || 2.2.6 ||
- ap2.71 ubhayagrāhparityāge vimukto vigatāspadaḥ |
aham ity eva saṃkalpas tasmād etac ca saṃtyajet || 2.2.7 ||
- ap2.72 nirvikāro nirāśaṅko niṣkāṅkṣo gatakalmaṣaḥ |
ādyantakalpanāmukto vyomavad bhāvayed budhaḥ || 2.2.8 ||
- ap2.73 na cāpi sattvavaimukhyaṃ kartavyam karuṇāvatā |
sattvo nāmāsti nāstīti na caivaṃ parikalpayet || 2.2.9 ||
- ap2.74 niṣprapañcasvarūpatvaṃ {C15r} prajñeti parikīrtyate |
cintāmanir ivāśeṣasattvārthakaraṇaṃ kṛpā || 2.2.10 ||
- ap2.75 nirālambapade proktā nirālambā mahākṛpā |
ekībhūtā dhiyā sārdhaṃ gagaṇe gagaṇaṃ yathā || 2.2.11 ||
- ap2.76 na yatra bhāvakaḥ kaścin nāpi kācid dhi bhāvanā |
bhāvanīyaṃ na caivāsti socyate tattvabhāvanā || 2.2.12 ||
- ap2.77 na ca kācit kriyāsty atra bhoktavyaṃ naiva vidyate |
kartṛbhoktṛvinirmuktā paramārthavibhāvanā || 2.2.13 ||
- ap2.78 na cātra sādhaḥ¹³⁴⁰ kaścin na ca kaścit samarpakaḥ |
na parihāryam ataḥ kiñcid grahyaṃ na cātra vidyate <P 4.14d←> || 2.2.14 ||
- ap2.79 gandharvanagarākāraṃ mājāmarīcisamṇibham |
hariścandrapurītulyaṃ svapnakṛīdeva dṛśyate || 2.2.15 ||
- ap2.80 dṛśyate sprīśyate caiva yathā mājā hi sarvataḥ |
na copalabhyate kācit sarvasya jagataḥ sthitiḥ || 2.2.16 ||
- ap2.81 samāje 'cintyasamparke svapnaprabodhanayor iva¹³⁴¹ |
yathā kumārarūpiṇa ubhayendriyamīlanam || 2.2.17 ||
- ap2.82 bhage liṅgaṃ pratiṣṭhāpya buddhānusmṛtibhāvanā |
kimapy utpadyate jñānam ādimadhyāntanirmalam || 2.2.18 ||
- ap2.83 svasaṃvedyaṃ hi taj jñānam vaktuṃ nānyatra śakyate |
<P 4.15a→> paśyatāṃ sarvarūpāṇi śṛṇvatāṃ śabdāṃ eva ca || 2.2.19 ||
- ap2.84 jalpatāṃ hasatāṃ vāpi prāśnatāṃ vividhān rasān |
kurvatāṃ sarvakarmāṇi nānyatragatacetasāṃ || 2.2.20 ||
- ap2.85 ajasraṃ yogināṃ yogo jāyate tattvavidināṃ |
etad advayaṃ ity uktam bodhicittam idaṃ param || 2.2.21 ||

- ap2.86 vajraṃ śrīvajasattvaś {C15v} ca sambuddho bodhir eva ca |
prajñāpāramitā caiśa sarvapāramitāmayī || 2.2.22 ||
- ap2.87 samatā ceyam evoktā sarvabuddhāgrabhāvanā |
atraiva sarvam utpannam jagatsthīracalātmakam || 2.2.23 ||
- ap2.88 anantā bodhisattvāś ca sambuddhāḥ śrāvakādayaḥ |
tad eva bhāvayed yogī bhāvābhāvaviyogataḥ || 2.2.24 ||
- ap2.89 bhāvābhāvavinirmukto¹³⁴² bhāvayet sidhyate laghuḥ |
aśeṣadoṣavidveṣī saṃkleśavimukho dhruvam || 2.2.25 ||
- ap2.90 anantās tasya jāyante śrīmantāḥ saugatā guṇāḥ || 2.2.26 ||
- ap2.91 analpasamkalpatamo'bhibhūtaṃ
prabhañjanonmattataḍicalaṃ ca |
rāgādidurvāramalānuliptaṃ
cittaṃ hi saṃsāram uvāca vajrī || 2.2.27 ||
- ap2.92 prabhāsvaraṃ kalpanayā vimuktaṃ
prahīṇarāgādimalapralepaṃ |
grāhyaṃ na ca grāhakam agrasattvas
tad eva nirvāṇavaraṃ jagāda || 2.2.28 ||
- ap2.93 ataś ca nātaḥ param asti kiṃcin
nimittabhūtaṃ bahuduḥkharāśeḥ |
anantasaukhyodayahetubhūtaṃ
mumukṣavo nāsti tataḥ paraṃ ca || 2.2.29 ||
- ap2.94 aśeṣaduḥkhakṣayabaddhakakṣaiḥ
saṃbuddhasatsaukhyam avāptukāmaiḥ |
cittaṃ sthīrīkr̥tya vicārya yatnāt
tasya svabhāvaḥ kriyatām abhāvaḥ¹³⁴³ || 2.2.30 ||
- ap2.95 yāvat kalpatamaḥpaṭena guruṇā ruddhaṃ mano janmināṃ |
tāvad duḥkham anantakaṃ virahitaṃ syāt tena yāvat tataḥ || 2.2.31 ||
- ap2.96 tāvat saukhyam udāram apratisamaṃ tātparyam āryair ataḥ | {C16r}
kāryaṃ tatksataye svayaṃ suvipulāṃ drakṣyanti tatsaṅgatim <P 4.26d←> ||
2.2.32 ||
- ap2.97 evaṃ tattvayogī yogasya nīcayaṃ kṛtvā anujñātaḥ svasamayastho bhāvanāṃ
kurute | kiṃ karamudrāmantrapratimāhaṃkārabhāvanāsamayaiḥ sāmānya-
siddhijanakaiḥ syāt | buddhatvaniṣṭhasya lakṣyaṃ sāksātkartavyaṃ kartavyaḥ

sveṣṭadevatāyogaḥ | ity utpanne tallakṣye tribhuvanam ākāśavad bhavati |
sarvam ataḥ saṁtyajya prāptapadadhyānayogatanniṣṭhaḥ abhyāsayati divā niśi
saṁvedanamātrakaṁ dakṣaḥ || 2.2.33 ||

ap2.98 giriśikhare śivanilaye padmodyāne athavā samudratīre¹³⁴⁴ rājodyāne vijane
sarvasthāne svagrhe vā cittamabhirucite sarvajñaiḥ saṁstuvitam eṣāṁ madhye
tu yasya yat sthānaṁ tatrastho mantrajñāḥ sotsāho bhāvanāṁ kurute |
prajñopāyena vinā buddhatvaṁ naiva labhyate sāksāt | tasmāt prajñāṁ
saṁtyajya saṁyagbodhipradāṁ divyāṁ na dadāty evaikaikāṁ eṣā
mudrābhisamputāṁ vinā siddhim | jñānasyotpattitas tasmād yojyās ca mudrāḥ
|| 2.2.34 ||

ap2.99 mohaś ca samayamudrā | dveṣaḥ proktaḥ sadā mahāmudrā | īrṣyā ca
karmamudrā | dharmamudrātmako rāgaḥ | etān mudrān vividhān yogi
niṣpādayed bhajed vidyāṁ saṁcintya tatra sāksād ubhayor {C16v} api
devatārūpam || 2.2.35 ||

ap2.- mohāc chāntaḥ kruddhaḥ krodhād rakto rāgāt karoti karmāṇi tadartha-
100 prakaraṇam | pañcabhir ebhir jino bhavati || 2.2.36 ||

ap2.- pratyuṣe divasānte madhyahne 'rddharātrisamaye ca mudrāyogaḥ kāryaḥ
101 samyak | naivānyathā siddhiḥ | śāsanānindābhīruḥ khalajanamadhye sthito hi
yo yogī svacittamātraṁ tasya dhyāyec cittādhimokṣeṇa sāksāt | yaḥ punar
udyato yogī yatnena yogam iha sādhuḥ | sāksāt prajñā apraptyā tiryagbhyo 'py
abhyaset satatam | na karoty eva hi yo yogī yadi padmavarasaṁsparśaṇam
sāksāt pratidivase pratimāse varṣāt samayakṣatir bhavati | samayakṣatau tu
jāyate pramādo yogāc ca | bodhisattvasya samayotthāpanaṁ kṛtvā punar
akaraṇasaṁvaraṁ vidadhet¹³⁴⁵ | tasmāt samayasthena saṁvarayuktena
tattvaniṣṭhena mudrāyogaḥ kāryo rahasyo dravyair mantratantrair vā | evaṁ
buddhvā samyaksamputayogena nityam upaviśya bhāvayati padam acintyaṁ
tribhuvanam ekāgrarūpeṇa || 2.2.37 ||

ap2.- prajñopāyārthabhāvanānāma dvitīyasya dvitīyaṁ prakaraṇam ||
102

Part 3

ap2.- athātaḥ sampravakṣyāmi sarvacakravikurvitaṁ |
103 śrīvajrasattvādidevānāṁ sarvato viśvam uttamam || 2.3.1 ||

ap2.- rahasye parame ramye sarvātmany atra sādhayet |
104 vivikte bhuvane vāpi svodyānādiṣu vā punaḥ || 2.3.2 || {C17r}

sarvato viśvamudrā tu sarvato viśvasaṁvaraiḥ |

- ap2.- sarvato viśvakāryāṇi sādhayed yathāsukham || 2.3.3 ||
105
- ap2.- maṇḍalaṃ sarvatathāgatānāṃ śūnyatājñānam eva ca |
106 krodhānāṃ sādhanam sarvaṃ saumyānāṃ devateṣu ca || 2.3.4 ||
- ap2.- kim ahaṃ kathayiṣyāmi acintyaṃ buddhanāṭakam |
107 bhāvanādevatāyogajāpyamantravidhikramam || 2.3.5 ||
- ap2.- paṭaṃ vā pratimāṃ vāpi sarvaṃ cittavikurvitam |
108 kathitaṃ mayā tantreṣu sattvānāṃ hitakāmyayā || 2.3.6 ||
- ap2.- kulaṃ pañcavidhaṃ proktam ekatra ca hi śūnyavajriṇaḥ¹³⁴⁶ || 2.3.7 ||
109
- ap2.- vajragarbha uvāca |
110
- kathayasva prasādena mahāsuratasuprabho |
utpattivārṇarūpaṃ ca bhujaśaṃsthānavidhikramam || 2.3.8 ||
- ap2.- mantrajāpavidhānaṃ ca yena sidhyanti sādhakāḥ || 2.3.9 ||
111
- ap2.- bhagavān āha |
112
- <H 1.3.1a→> prathamam bhāvayen maitrīm¹³⁴⁷ dvitīye karuṇāṃ tathā¹³⁴⁸ |
tṛtīyaṃ muditāṃ dhyāyad¹³⁴⁹ upekṣāṃ sarvaśeṣataḥ || 2.3.10 ||
- ap2.- punar api śūnyatābodhiṃ dvitīye bijasaṃgraham |
113 tṛtīye viśvabimbaniṣpattiṃ¹³⁵⁰ caturthe nyāsam akṣaram || 2.3.11 ||
- ap2.- rephena sūryaṃ purato vibhāvya
114 tasmin ravau hūṃbhavaviśvavajraṃ |
tenaiva vajreṇa vibhāvayec ca
prākārakaṃ pañjarabandhanaṃ ca || 2.3.12 ||
- ap2.- prathamam bhāvayen mṛtakaṃ dharmadhātṽtmakaṃ viduḥ |
115 yogī tasyopari sthitvā herukatvaṃ vibhāvayet || 2.3.13 ||
- ap2.- svahr̥di bhāvayed rephaṃ tadudbhavaṃ sūryamaṇḍalaṃ |
116 tatraiva hūṃkṛtiṃ caiva prajñopāyasvabhāvakaṃ¹³⁵¹ || 2.3.14 ||
- ap2.- kṛṣṇavarṇaṃ mahāghoraṃ hūṃkārād vajrasaṃbhavaṃ | {C17v}
117 vajravaraṭakamadhyasthaṃ hūṃtattvaṃ bhāvayet punaḥ || 2.3.15 ||

- ap2.- tatpariṇatam dṛṣṭvā dveṣātmakam vibhāvayet |
118 vajrajanmam mahāvīram nīlapaṅkajasamṇibham | | 2.3.16 | |
- ap2.- athavā nīlāruṇābham ca bhāvayec chraddhayā khalu |
119 vyomni bhaṭṭārakam dṛṣṭvā vajrajanmam mahākṛpam | | 2.3.17 | |
- ap2.- pūjayed aṣṭadevībhiḥ sarvālaṅkāradhāribhiḥ |
120 gaurī mṛgalāñchanadhartrī¹³⁵² caurī mārtaṇḍabhājanam | | 2.3.18 | |
- ap2.- vetālī¹³⁵³ vārihastā ca bhaiṣajyam dhartrī¹³⁵⁴ ghasmarī |
121 pukkasī vajrahastā¹³⁵⁵ ca śavarī rasadharī tathā | | 2.3.19 | |
- ap2.- caṇḍālī ḍamaruḥ vaded¹³⁵⁶ ḍomby āliṅgitakamdharaḥ |
122 etābhiḥ pūjavidhivistaraiḥ sampūjyate¹³⁵⁷ prabhuḥ | | 2.3.20 | |
- ap2.- tataḥ padavinirmuktaḥ sarvadharmātmakam bhavet |
123 candrālīḥ kālīmārtaṇḍabījam madhyagatam bhavet¹³⁵⁸ | | 2.3.21 | |
- ap2.- sa eva sattvam ity āhuḥ paramānandasvabhāvakam |
124 visphuranti svadehābhā gagaṇamaṇḍalacchādakāḥ | | 2.3.22 | |
- ap2.- saṃhāryānayed dhṛdaye yogī dveṣātmako bhavet <H 1.3.12d←> | iti | | 2.3.23
125 | |
- ap2.- nabhodhātu¹³⁵⁹ madhyagatam cintayet sūryamaṇḍalam |
126 tato hūṃkārajam nīlāruṇābham sarvālaṅkārabhūṣitam | | 2.3.24 | |
- ap2.- dvibhujam ekavaktraḥ tu trinetram piṅgalordhvakeśam ca |
127 <H 1.3.15a→> kruddhadṛṣṭim dvirastavarṣākṛtiḥ bhairavākrāntam | | 2.3.25 | |
- ap2.- vāme vajrakhaṭvāṅgam kapālam cāpi vāmataḥ |
128 dakṣiṇe kṛṣṇavajram ca hūṃkāroccāraṇātmaḥ | | 2.3.26 | |
- ap2.- śmaśāne krīḍate nāthaḥ aṣṭadevībhir āvṛtaḥ <H 1.3.16b←> |
129 evam vibhāvayed¹³⁶⁰ yogī sarvayogāmṛtam varam | | 2.3.27 | |
- ap2.- sa eva bhagavān yogo¹³⁶¹ vajrasattvas tathāgataḥ | | 2.3.28 | |
130
- ap2.- krodharūpadharo {C18r} bhūtvā caturbāhuvirājitaḥ |
131 caturānandasvabhāvo hi caturmāraviśuddhitaḥ | | 2.3.29 | |
- ap2.- pūrvoktamaṇḍalacakrastham hūṃkārabījasambhavam |
132 vāme kapālam devāsuraṇām raktena pūritam | | 2.3.30 | |
- ap2.- dakṣiṇe śikhivadvajram bhayasyāpi bhayaṃkaram |
133 aparabhujābhyām prajñā¹³⁶² samāliṅgitavigraham | | 2.3.31 | |

- ap2.- prajñāṃ vajravārāhīm bhagavadrūpiṇīm bhāvayed | iti || 2.3.32 ||
134
- ap2.- prathamam bhāvayec chūnyam karṇikāyām tu niṣkalam |
135 candramaṇḍalamadhyastham hūmkāram tatra bhāvayet¹³⁶³ || 2.3.33 ||
- ap2.- bhāvayed devatārūpam trimukham ṣaḍbhujam tathā |
136 prathamam asitavaktram dakṣiṇam tu sitam śāntam || 2.3.34 ||
- ap2.- vāmaṃ tu¹³⁶⁴ raktasamṇibham trinetram divyarūpiṇam |
137 sarvālaṃkārasampūrṇam kapālāsanaśamsthitaṃ¹³⁶⁵ || 2.3.35 ||
- ap2.- viṇmūtrasukraraktaṃ ca kapālam gr̥hya pāṇinā |
138 dhanurbāṇadharam caiva vajraghaṇṭam¹³⁶⁶ tathaiva ca || 2.3.36 ||
- ap2.- prathame¹³⁶⁷ jvālāvajram ca tṛtīye¹³⁶⁸ triśūlam tathā |
139 prajñāliṅgitaśrīmān jaṭamakuṭamaṇḍitaḥ || 2.3.37 ||
- ap2.- sphuradbuddhamayair meghair raśmijvālām anekadhā |
140 ātmānam bhāvayet tatra bhagamadhye tu sādhaḥ || 2.3.38 ||
- ap2.- tato mudrām vibhāvayet saṃyuktām devatāsaha¹³⁶⁹ |
141 daleṣu¹³⁷⁰ tu likhed devīḥ¹³⁷¹ kapālāsanaśamsthitaḥ || 2.3.39 ||
- ap2.- viśvarūpamanoramā ekavaktrās caturbhujāḥ |
142 prathamam likhed vidyām dhanurbāṇadharīm śubhām || 2.3.40 ||
- ap2.- kapālam śukrasampūrṇam aṅkuśam gr̥hya pāṇinā | {C18v}
143 dvitīye śūlahastā tu raktapūrṇakapālam ca || 2.3.41 ||
- ap2.- vajrapāśam tathaiva ca likhed dakṣiṇakoṣṭhake¹³⁷² |
144 tṛtīyam ca likhed devīm uttare¹³⁷³ khaḍgapāṇinā || 2.3.42 ||
- ap2.- vāripūrṇakapālam ca vajraghaṇṭam¹³⁷⁴ tathaiva ca |
145 caturthīm tu likhed devīm dale paścimake tataḥ¹³⁷⁵ || 2.3.43 ||
- ap2.- vāme khaṭvāṅghastām ca kapālam ca tathaiva hi¹³⁷⁶ |
146 musuṇḍītripatākam caiva t̥dhareṭ dakṣiṇe kare¹³⁷⁷ || 2.3.44 ||
- ap2.- pañcamī daṇḍahastā tu kapālam gr̥hya pāṇinā |
147 utpalam ḍamaruṃ caiva likhet koṇe aiśānake¹³⁷⁸ || 2.3.45 ||
- ap2.- likhed vāyavyakoṇe tu¹³⁷⁹ ṣaṣṭhīm¹³⁸⁰ padmapāṇinā |
148 kapālam¹³⁸¹ medasampūrṇam darpaṇam paraśum¹³⁸² tathā || 2.3.46 ||
- ap2.- saptamī śaktihastā tu śaṅkhacakraḍharāyudhā |
149 kapālam raktasampūrṇam tu koṇe nairṛtyake likhet¹³⁸³ || 2.3.47 ||

- ap2.- aṣṭamīm tu likhed devīm koṇe tv¹³⁸⁴ agniṣaṃjñake¹³⁸⁵ |
150 bhadrakalaśahastām vajraghaṇṭām¹³⁸⁶ thathaiva ca || 2.3.48 ||
- ap2.- kapālaṃ dravyapūrṇaṃ ca naracarmanā cchāditam¹³⁸⁷ |
151 daleṣu devīḥ likhitvā¹³⁸⁸ karṇikāyāṃ mahāsukham || 2.3.49 ||
- ap2.- vādyāni tu vicitrāṇi ālikhed guhyamaṇḍale |
152 dvārapālaṃ samālikhed devī vajrāṅkuśī tathā || 2.3.50 ||
- ap2.- vajrapāśaṃ tathā sphoṭaṃ vajraghaṇṭām tathaiva ca |
153 bhāvayed bhagamadhye tu paścāj jāpaṃ samārabhet || 2.3.51 ||
- ap2.- hūmkāraṃ vajrasattvasya omkārasvarabheditam |
154 āḥkāraṃ vākyaśamyuktaṃ śuddhasphaṭikasaṃnibham || 2.3.52 ||
- ap2.- hrīḥkāraṃ tatra saṃyojya¹³⁸⁹ svāhākāraṃ tathaiva ca |
155 jāpyamantraḥ samuddiṣṭo¹³⁹⁰ dhyāne tv ekākṣaro¹³⁹¹ bhavet || 2.3.53 ||
- ap2.- hrīḥkāraṃ devatīnāṃ tu¹³⁹² dalānāṃ¹³⁹³ vinyaset tataḥ |
156 caturbhījasamāyuktaṃ catuḥpūjāsvarūpataḥ || 2.3.54 ||
- ap2.- ādisvarādisaṃyuktaṃ {C19r} dvārapālīṣu sarvataḥ |
157 tato niveśayed vajraṃ bhageṣv eva tu¹³⁹⁴ sādhaḥ || 2.3.55 ||
- ap2.- uccaret tatra hūmkāraṃ hrīḥkāraṃ tu tathaiva¹³⁹⁵ ca |
158 vaktreṇa bhakṣayec chukram ṛtukāle saraktakam¹³⁹⁶ || 2.3.56 ||
- ap2.- pūjayed gandhapuṣpaiś ca ātmānaṃ bhagam eva ca |
159 jāpaṃ atraiva kartavyaṃ yadīcchet siddhiṃ¹³⁹⁷ sādhaḥ || 2.3.57 ||
- ap2.- vajraraudrī tathā ekā vajrabimbā tathaiva ca |
160 vajrarāgī tṛtīyā tu vajrasaumyā caturthikā || 2.3.58 ||
- ap2.- pañcamī vajrayakṣī ca ṣaṣṭhī vajradākinī |
161 saptamī śabdavajrā tu pṛthvīvajrā tathāṣṭamī || 2.3.59 ||
- ap2.- dvitīyasya tṛtīyaprakaraṇam | |
162

Part 4

- ap2.- <Sz 3.2.1a→> śṛṇu vajra yathānyāyaṃ cakrasādhyam¹³⁹⁸ viśeṣataḥ |
163 śāntipauṣṭikavaśyādi¹³⁹⁹ rakṣābhicāraḥ tathā || 2.4.1 ||
- ap2.- navakoṣṭhādicakrasya bāhyanimnaṃ tu kārayet |
164 karmavarṇādi cakrasya bhāvayed vicakṣaṇaḥ <Sz 3.2.2d←> || 2.4.2 ||

- ap2.- om täre tuttāre¹⁴⁰⁰ ture svāhā | | 2.4.3 | |
165
- ap2.- <Sz 3.2.4a→> asya bijaṃ tu sarveṣāṃ praṇamāhuta-antikam¹⁴⁰¹ |
166 yojayen madhye nāma¹⁴⁰² tu rakṣāvākyam tu kārayet | | 2.4.4 | |
- ap2.- samatājñānaśūnyena ātmarūpaṃ tu kārayet |
167 samatāsarvavitsthāne rakṣācakre niyojayet | | 2.4.5 | |
- ap2.- bhāvayed rakṣāṃ¹⁴⁰³ jñānināṃ bhayaṃ¹⁴⁰⁴ sarvatra dūrataḥ |
168 abhāvena tu sattvānāṃ yogabhāvaṃ tu bhāvayet | | 2.4.6 | |
- ap2.- candramaṇḍalamadhyasthaṃ padmāsanaṃ vicintayet¹⁴⁰⁵ |
169 bhāvayed ātmadehaṃ tu sarvasiddhipradāyikāṃ¹⁴⁰⁶ | | 2.4.7 | |
- ap2.- om täre svāhā | śiraḥ | |
170
- om tuttāre¹⁴⁰⁷ {C19v} svāhā | cakṣuḥ | |
- om ture¹⁴⁰⁸ svāhā | nāsā¹⁴⁰⁹ | |
- om tu svāhā | karṇayoḥ | |
- om re svāhā | jihvāyām | |
- ap2.- om tāriṇi svāhā | hṛdaye¹⁴¹⁰ | | 2.4.8 | |
171
- ap2.- ṣaḍaṅgaṃ dhārayen nityaṃ cintayed āryatārikāṃ |
172 dvibhujāṃ sattvaparyāṅkāṃ sarvābharaṇabhūṣitāṃ¹⁴¹¹ | | 2.4.9 | |
- ap2.- abhayahastāṃ¹⁴¹² sarveṣāṃ vāme utpaladhāriṇīm¹⁴¹³ <Sz 3.2.21b←> |
173 sādhayet sarvadevānāṃ mantrarājena coditāṃ¹⁴¹⁴ | | 2.4.10 | |
- ap2.- om kurukulle hrīḥ svāhā | sarvakarmikamantra¹⁴¹⁵ iti | | 2.4.11 | |
174
- ap2.- <Sz 3.2.24a→> bandhanaṃ rājaśatrūṇāṃ ghorādiviṣagāmināṃ |
175 jvarāvividham aṅgasya apamṛtyuviṣādikaṃ¹⁴¹⁶ | | 2.4.12 | |
- ap2.- yatra yatra bhayasthānaṃ tatra tatra prayojayet |
176 mandaprajñāsamedhāvī rakṣāṃ likhitāṃ dhārayet | | 2.4.13 | |
- ap2.- divyarakṣā iyaṃ¹⁴¹⁷ rakṣā bhayaṃ sarvatra muñcati |
177 iti rakṣā sarveṣāṃ yogatattvā niruttarā <Sz 3.2.26d←> | | 2.4.14 | |

- ap2.- sūryamaṇḍalaṃ saṃcintya¹⁴¹⁸ jvalitaṃ kiraṇasaṃnibham |
178 tasya madhye tu hrīḥkāraṃ raktavarṇasamaprabham || 2.4.15 ||
- ap2.- tato bhāvayed ātmānam ekavaktraṃ caturbhujam |
179 iṣukārmukahastā ca · utpalāṅkuśadhāriṇī || 2.4.16 ||
- ap2.- asya bhāvanāmātreṇa trailokyam vaśam ānayet |
180 lakṣeṇaikena rājānaṃ¹⁴¹⁹ prajālokam ayutena tu || 2.4.17 ||
- ap2.- paśuyakṣādayaḥ koṭyā saptalakṣeṇa cāsurān |
181 lakṣadvayena devāṃś ca śatenaikena¹⁴²⁰ mantriṇaḥ || 2.4.18 ||
- ap2.- aṣṭadalam idaṃ cakraṃ sitavarṇam suśobhanam |
182 samatārūpaṃ saṃcintya traidhātukasvabhāvataḥ || 2.4.19 ||
- ap2.- <Sz 3.2.29a→> pūrvalakṣaṇasaṃyuktaṃ {C20r} pūrvoktena sādhayet |
183 bhāvayed asyāś¹⁴²¹ cakraṃ tu prajāñojjvalakarmani || 2.4.20 ||
- ap2.- om prajāne mahāprajāne hūm svāhā || 2.4.21 ||
184
- ap2.- bhāvayed bhāvabhāvena raśmijvālām anekadhā |
185 candramaṇḍalamadhyasthāṃ¹⁴²² prajāñātmeti vinirmitām || 2.4.22 ||
- ap2.- dvibhujāṃ sattvaparyāṅkāṃ sarvābharaṇabhūṣitāṃ |
186 sitavarṇaprabhāṃ divyāṃ prajāñātmeti dhārayet || 2.4.23 ||
- ap2.- jāpitaṃ asya bijasya prajāñā śākheva¹⁴²³ vardhate¹⁴²⁴ |
187 jaḍatvadurmedhakānāṃ prajāñāvardhanayogataḥ <Sz 3.2.33d←> || 2.4.24 ||
- ap2.- candramaṇḍalamadhyastham akṣaram tatra vinyaset |
188 kapālāsanamadhyastham ekavaktraṃ caturbhujam || 2.4.25 ||
- ap2.- cakraghaṇṭādharam saumyam kapālapāśam eva ca |
189 visphurantaṃ samantena jvālāmālākulaṃ tathā || 2.4.26 ||
- ap2.- etena kramayogena¹⁴²⁵ bhāvayed ratnasambhavam |
190 pītavarṇam mahātejam taptakāñcanasamaprabham || 2.4.27 ||
- ap2.- kapālāsanamadhyastham¹⁴²⁶ ekavaktraṃ caturbhujam |
191 ratnāṅkuśadharam vīraṃ kapālapāśakaṃ tathā¹⁴²⁷ || 2.4.28 ||
- ap2.- etena kramayogena¹⁴²⁸ bhāvayet padmavajriṇam |
192 ekavaktraṃ caturbhujam padmarāgasamaprabham || 2.4.29 ||
- ap2.- dhanurbāṇadharam vīraṃ kapālāsanasaṃsthitam |
193 padmapāśadharam caiva sarvābharaṇabhūṣitam || 2.4.30 ||

- ap2.- etena kramayogena amoghaṃ khaḍgapāṇinam |
194 kapālāsanamadhyasthaṃ ekavaktraṃ caturbhujam || 2.4.31 ||
- ap2.- kapālavajraghaṇṭāṃ ca aṅkuśaṃ savyaṃ udyatam |
195 haridvaidūryasaṃnibhaṃ sarvālaṃkārabhūṣitam || 2.4.32 ||
- ap2.- (C20v) khadhātumadhyagataṃ vai cintayec candramaṇḍalam |
196 tatra madhyagataṃ bījaṃ bhrūṃkāraṃ¹⁴²⁹ locanākṛtim || 2.4.33 ||
- ap2.- kapālāsanamadhyasthaṃ bhujair aṣṭabhir bhūṣitam |
197 cakrahastadhanurbāṇavajraghaṇṭāṃ tathaiva ca || 2.4.34 ||
- ap2.- pāśakhaḍgakaṇḍapālaṃ ca trinetraṃ vaktraṃ ekaṃ ca |
198 sarvālaṃkārasampūrṇaṃ hāranūpurabhūṣitam || 2.4.35 ||
- ap2.- sitavarṇasusobhāṃ tu kapālamukuṭaṃ tathā |
199 khadhātumadhyagataṃ caiva sampūrṇacandramaṇḍalam || 2.4.36 ||
- ap2.- tatra madhyagataṃ cinted¹⁴³⁰ hūṃkāraṃ māmakyākṛtim |
200 kapālāsanamadhyasthaṃ nīlavarṇamahojjvalam || 2.4.37 ||
- ap2.- trinetraṃ ekavaktraṃ ca kapālamālābhūṣitam¹⁴³¹ |
201 dhanurbāṇadharaṃ caiva aṅkuśakhaḍgam eva ca || 2.4.38 ||
- ap2.- pāśavajraṃ tathā ghaṇṭākapālaṃ tu tathaiva¹⁴³² ca |
202 cakraratnapadmakhaṭvāṅgaṃ caiva dvādaśaṃ¹⁴³³ || 2.4.39 ||
- ap2.- ālikhed guhyamaṇḍalaṃ¹⁴³⁴ sarvālaṃkārabhūṣitam |
203 bhāvayed bhagamadhye tu sampūrṇacandramaṇḍalam || 2.4.40 ||
- ap2.- cintayet tatra hrīḥkāraṃ pāṇḍarākhyāṃ vibhāvayet |
204 kapālāsanamadhyasthaṃ¹⁴³⁵ raktavarṇamahojjvālam || 2.4.41 ||
- ap2.- sarvālaṃkārasampūrṇaṃ bhujair aṣṭabhir¹⁴³⁶ bhūṣitam |
205 dhanurbāṇadharaṃ caiva padmahastaṃ tu khaḍgakam¹⁴³⁷ || 2.4.42 ||
- ap2.- kapālaṃ vajraghaṇṭāṃ ca pāśaratnaṃ tathaiva ca |
206 hāranūpuranirghoṣaṃ¹⁴³⁸ sarvābharaṇabhūṣitam || 2.4.43 ||
- ap2.- bhāvayed imakaṃ¹⁴³⁹ yogī laghu buddhatvam āpnuyāt |
207 bhāvayed gaganamadhye¹⁴⁴⁰ sampūrṇaṃ candramaṇḍalam || 2.4.44 ||
- ap2.- tatra madhye gataṃ cintet¹⁴⁴¹ {C21r} tāṃkāraṃ tu¹⁴⁴² tārākṛtim |
208 kapālāsanamadhyasthaṃ bhujair aṣṭabhir bhūṣitam || 2.4.45 ||
- ap2.- khaḍgahastasarāgaṃ tu utpalāṅkuśakaṃ tathā |
209 kapālaraktasampūrṇaṃ pāśacakraṃ tathaiva ca || 2.4.46 ||

- ap2.- dhanurbāṇadharaṃ caiva ekavaktraṃ samālikhet |
 210 haritavarṇaṃ trinetraṃ¹⁴⁴³ sarvālaṃkārabhūṣitāṃ || 2.4.47 ||
- ap2.- ity evaṃ bhāvayed yogī vajrasattvasamo bhavet || 2.4.48 ||
 211
- ap2.- sarvatantranidānarahasyāt śrīsamputodbhavaḥ kalparājo dvitīyaḥ ||
 212

ap3.

Chapter A3

Part 1

- ap3.1 śṛṇu tattvena nairātmyāherukotpattisādhanam |
 yena sarvaduṣṭaraudrasattvā vinayaṃ yāsyanti || 3.1.1 ||
- ap3.2 ḍākaḍākinīvikurvaṇaṃ tatsarvaṃ¹⁴⁴⁴ kathayāmi te |
 vajrasattvaṃ punarbhūya vajrī vajratvaṃ āvahet || 3.1.2 ||
- ap3.3 jvālāmālākulaṃ raudraṃ visphurantaṃ samantataḥ |
 candramaṇḍalamadhyasthāṃ bījamālāṃ tato nyaset || 3.1.3 ||
- ap3.4 <H 2.5.19a→> tato vajrī mahārāgād drutāpannaṃ savidyayā¹⁴⁴⁵ |
 codayanti tato vidyā nānāgītopahārataḥ || 3.1.4 ||
- ap3.5 uṭṭha bharādo karuṇamaṇḍa pukkasi mahum paritāhi |
 mahāsuha yojīṇ kāma mahum chaduhi suṇṇasahāvu || 3.1.5 ||
- ap3.6 tuhyā¹⁴⁴⁶ vihuṇṇem marami hamum uṭṭhahim tuhum hevajja |
 chaḍuham suṇṇasahāvaḍa savariha sijjau kajja || 3.1.6 ||
- ap3.7 loa nimattia {C21v} suraapahu suṇṇem acchasi kīsa |
 hamum caṇḍālī viṇṇasami taim viṇṇa¹⁴⁴⁷ duhami na dīsu || 3.1.7 ||
- ap3.8 indīālī uṭṭha tuhum ha-um jānami tuha citta¹⁴⁴⁸ |
 āmhe ḍombiṇi ccheamaṇu mā karu karuṇavicchitta <H 2.5.23d←> || 3.1.8 ||
- ap3.9 <H 2.5.27a→> aṃ-hūmbhyāṃ¹⁴⁴⁹ mahāvajrī utthito dravamūrtitaḥ |
 caraṇān skhālayan bhūmau tarjayantaṃ surāsurān || 3.1.9 ||
- ap3.10 gaṃ caṃ vaṃ ghaṃ puṃ śaṃ laṃ ḍaṃ¹⁴⁵⁰ bījair utsṛjed āsām |
 adhipatiratibījābhyāṃ hūm aṃ¹⁴⁵¹ jvālākarālanīlābhyāṃ || 3.1.10 ||
- ap3.11 mātṛcakre pure ramye bhāvayed īdṛśaṃ prabhum <H 2.5.29b←> |
 <H 2.5.8a→> aṣṭāsyam catuścaraṇaṃ bhujaṣoḍaśabhūṣitam || 3.1.11 ||

- ap3.12 caturmārasamākrāntaṃ bhayasyāpi bhayaṃkaram <H 2.5.8d←> |
<H 2.5.26a→> śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ || 3.1.12 ||
- ap3.13 karuṇādbhutaśāntaiś ca navanāṭyarasair yutam <H 2.5.26d←> |
<H 2.5.9a→> muṇḍamālākṛtahāraṃ sūryasthaṃ tāṇḍavānvitam || 3.1.13 ||
- ap3.14 viśvavajradharaṃ murdhni kṛṣṇavarṇaṃ bhayānakam |
hūṃkāraṃ sphurayet svamukhād bhasmoddhūlitavigrahaṃ || 3.1.14 ||
- ap3.15 ratidvaṃdvasamāpannaṃ nairātmyāsaha samyuṭam |
nistaraṅgaṃ sukhāvāptaṃ nistaraṅgaṃ svarūpiṇam || 3.1.15 ||
- ap3.16 mūlamukhaṃ hasitaṃ kṛṣṇaṃ dakṣiṇaṃ kundasaṃnibham |
vāmaraktaṃ mahābhīmaṃ mūrdhāsyam vikarāliṇam || 3.1.16 ||
- ap3.17 caturviṃśatinetrādyam śeṣāsyā bhṛṅgasamṇibhāḥ <H 2.5.12d←> |
vajrakhaḍgadharmaṃ caiva bāṇacakraṃ tathaiva ca || 3.1.17 ||
- ap3.18 tathā caṣakadaṇḍam ca triśūlāṅkuśam eva {C22r} ca |
vāme ghaṇṭāsapadmaṃ tu dhanuḥkhaṭvāṅgam udyatam || 3.1.18 ||
- ap3.19 kapālaṃ ratnam eva ca tarjanīpāśaṃ vai tathā |
sphuradbuddhasamair meghair nānāraśmisamantataḥ || 3.1.19 ||
- ap3.20 evaṃvidhe vidhānaṃ vai gauryādīnāṃ tato nyaset |
gaurī gauravarṇā dhanurbāṇākaraṣaṇaparā |
kapālaraktasampūrṇaṃ vajrakartṛṃ tathaiva ca || 3.1.20 ||
- ap3.21 caurī raktavarṇā tu cakrāṅkuśa¹⁴⁵² dhāraṇī smṛtā |
kapālaḍamarukaṃ caiva nyased divyarūpiṇīm || 3.1.21 ||
- ap3.22 pramohā kṛṣṇavarṇā tu kapālaṃ caṣakaṃ tathā |
pṛthivyuddharaṇaṃ caiva triśūlasavyam udyatam || 3.1.22 ||
- ap3.23 vetālī sitapītābhā madyavārikarābhyāṃ tu |
khaḍgaṃ caiva kapālaṃ ca bhāvayec cārurūpinīm || 3.1.23 ||
- ap3.24 pukkaśī pītavarṇā tu kalpavṛkṣalatās tathā |
māṃsapūrṇakapālaṃ ca ratnavaradam eva ca || 3.1.24 ||
- ap3.25 caṇḍālī nīlavarṇābhā vāyupaṭadhariṇī tathā |
aparābhyāṃ kapālaṃ ca puṇḍarīkaṃ tathaiva ca || 3.1.25 ||
- ap3.26 ghasmarī haritapītābhā vajrāgnikuṇḍaparaśuhastā ca |
kapālamedasampūrṇaṃ dakṣiṇe bhayadāyakā || 3.1.26 ||

- ap3.27 śavarī sitavarṇābhā khaṭvāṅgakapālahastā ca |
vajrapāśaṃ tathaiva ca bhāvayed viśvarūpiṇiḥ || 3.1.27 ||
- ap3.28 rohiṭaṃ caiva varāhaṃ ca kūrma-uragas tathā |
siṃhavyāghraṃ tathā caiva jambuka ṛkṣa¹⁴⁵³ eva ca || 3.1.28 ||
- ap3.29 evaṃ gauryādīnām aṣṭakapāleṣu {C22v} vidhivat |
sarvālaṃkārabhūṣitā śṛṅgārādirasānvitā || 3.1.29 ||
- ap3.30 hayāsyā¹⁴⁵⁴ śūkarāsyā tu śvānāsyā siṃhinī tathā |
caturbhujā caturvaktrā sarpābharaṇabhūṣitā || 3.1.30 ||
- ap3.31 vaṃśaṃ caiva vīṇāṃ ca mukundā vai murajāṃ tathā |
dvibhujā ekavaktrā ca sarvālaṃkārabhūṣitā || 3.1.31 ||
- ap3.32 kṛṣṇasitapītābhā ūrdhvaharitāśvamukhaṃ tathā |
pītākṛṣṇasitābhā ūrdhvaraktaśūkarāsyā tathā || 3.1.32 ||
- ap3.33 raktakṛṣṇasitābhā pītordhvaśvānamukhaṃ tathā |
haritakṛṣṇa¹⁴⁵⁵ sitāsyā jvaladūrdhvasiṃhavaktraṃ ca || 3.1.33 ||
- ap3.34 sarvā¹⁴⁵⁶ jvaladūrdhvaeśā pratyālīḍhaśavā¹⁴⁵⁷ krāntā |
trinetṛā krodhaśṛṅgārahasitānanāṃ bhāvayed | iti || 3.1.34 ||
- ap3.35 iti herukasyotpattis tṛtīyasya prathamam prakaraṇam ||

Part 2

- ap3.36 śṛṇu vajra prabho rājā jñānaḍākinīsādhanaṃ |
<Sz 2.3.6c→> varjitaṃ dvayabhāvasya advayadharmajñāninām || 3.2.1 ||
- ap3.37 tribhiḥ śuddhiṃ tūccārya sarvayogādiṣv agrataḥ¹⁴⁵⁸ |
svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham |
vajraśuddhāḥ sarvadharmāḥ vajraśuddho 'ham |
yogaśuddhāḥ sarvadharmāḥ yogaśuddho 'ham || 3.2.2 ||
- ap3.38 evaṃ kṛtvā punar yogī dhyānaṃ tasyaiva kārayet |
mano'nukūlapradeśeṣu tato dhyānaṃ ārabhet || 3.2.3 ||
- ap3.39 vitānaṃ vitataṃ caiva nānāvastṛaṃ pralambitaṃ |
patākādhvajam ucchritaṃ samantād daśabhiḥ sthānaiḥ¹⁴⁵⁹ || 3.2.4 ||
- ap3.40 sugandhikusumaprakaraṃ ca gandhamaṇḍalakaṃ tathā | {C23r}
jhaṭitākārayogena ātmadehaṃ tu cintayet || 3.2.5 ||
- ap3.41 dhārayej jñānaḍākinīyā pūjāpūrvakaṃ matimān <Sz 2.3.13b←> |

evaṃ vidhividhānaṃ vai bhāvayej jñānasāgaram || 3.2.6 ||

ap3.42 <Sz 2.3.15a→> merumūrdhni saṃcintya caturvarṇā diśādiśas tathā |
kāñcanāgārasambhūtaṃ saptaratnavicitritam || 3.2.7 ||

ap3.43 kiṅkinījālāmālā tu samantāt sveccha¹⁴⁶⁰ vistaraiḥ <Sz 2.3.16b←> |
<Sz 2.3.19a→> <Some contents withing this passage are rearranged>
siṃhāsanaṃ caiva pañcasthānaṃ tu bhāvayet || 3.2.8 ||

ap3.44 sūryamaṇḍalaṃ saṃcintya śvetacchatravirājitam |
ātmaśvāsena niḥśṛtya jñānaḍākinīm madhyataḥ || 3.2.9 ||

ap3.45 trimukhaṃ śaḍbhujam caiva sattvaparyāṅkasamsthitam |
vikīṇakeśasobhitam pañcabuddhābhimaṇḍitam || 3.2.10 ||

ap3.46 nīlavarṇā mahāghorī sarpābharaṇabhūṣitā |
hasitā krodhaśṛṅgāratrinetrā divyarūpiṇī || 3.2.11 ||

ap3.47 aṭṭahāsī karālī tu raktavastrasuśobhitā |
khaṭvāṅga•ūrdhvaṃ caiva dvitīye paraśum eva ca || 3.2.12 ||

ap3.48 tṛtīye vajraṃ caiva vāme ghaṇṭānvitam tathā |
dvitīye caiva pātrāṇaṃ tṛtīye śidharas tathā || 3.2.13 ||

ap3.49 raśmijvālām anekadhā bhāvayen madhyamaṃ budhaḥ |
jñānaḍākinīpūrveṇa ātmaśvāse bhiniśṛtam || 3.2.14 ||

ap3.50 sitavarṇā suśobhā tu vikīṇakeśāmaṇḍitām |
sarpābharaṇabhūṣitām śṛṅgārādirasānvitām || 3.2.15 ||

ap3.51 suśobhām¹⁴⁶¹ vastrabhūṣitām dvibhujām tu virājitām |
khaṭvāṅgayogapātrām tu bhāvayed vajraḍākinīm || 3.2.16 ||

ap3.52 jñānasya {C23v} uttare bhāge tv ātmaśvāse bhiniśṛtām |
dvibhujām sattvaparyāṅkāṃ taptakāñcanasaprabhām || 3.2.17 ||

ap3.53 khaṭvāṅgayogapātrām tu vikīṇakeśāmaṇḍitām/
sarpābharaṇadehām tu¹⁴⁶² suśobhāvastrabhūṣitām |

ap3.54 bhāvayed ghoraḍākinīm¹⁴⁶³ nāmataḥ || 3.2.18 ||

ap3.55 jñānasya paścime bhāge tu vettālī bhiniśṛtā |
punar dvibhujā sattvaparyāṅkā nīlavarṇā suśobhā || 3.2.19 ||

ap3.56 khaṭvāṅgayogapātrām ca vikīṇakeśāmaṇḍitam
sarpābharaṇagātrasya suśobhāvastrabhūṣitām || 3.2.20 ||

- ap3.57 jñānasya dakṣiṇe bhāge tu caṇḍālinī raktābhā |
khaṭvāṅgayogapātrāṃ tu vikīrṇakeśamaṇḍitām || 3.2.21 ||
- ap3.58 dvibhujām ekavaktrāṃ tu nānābharaṇabhūṣitām |
bhāvayed idaṃ yogī sampūrṇarūpakāntimān || 3.2.22 ||
- ap3.59 aiśānyāṃ siṃhinī devī mukhe siṃhaṃ tu cintayet |
sitapītābhā tu nāgendrālīḍhāsanasaṃsthitām || 3.2.23 ||
- ap3.60 vajrāṅkuśa¹⁴⁶⁴ tarjanīpāśasuśobhāvastrabhūṣitām |
bhāvayeḥ jvalitadehāṃ¹⁴⁶⁵ raśmijvālām anekadhā || 3.2.24 ||
- ap3.61 āgneyyāṃ vyāghrī nāmaṃ tu saptaratnottamāsanam |
dvibhujā nilasitābhā vastrālaṃkārabhūṣitām || 3.2.25 ||
- ap3.62 jvaladvajrāṅkuśaṃ tu tarjanīpāśaṃ tathaiva ca |
bhāvayeḥ jvalitadehāṃ¹⁴⁶⁶ raśmijvālām anekadhā || 3.2.26 ||
- ap3.63 nairṛtyāṃ jambukī devī aṭṭahāsī bhayānakī |
maḥiśāsanasaṃyuktā raktakṣṇavarṇikā || 3.2.27 || {C24r}
- ap3.64 suśobhāvastragātraṃ tu dvibhujena virājitam |
aṅkuśapāśatarjanī sarpābharaṇabhūṣitām || 3.2.28 ||
- ap3.65 vāyavyāṃ ulūkā devī pītaraṅkasya varṇikā |
nāgam āsanam āsīnam ābharaṇaṃ tasya prakalpayet || 3.2.29 ||
- ap3.66 dvibhujā sattvaparyāṅkasthāṅkuśapāśatarjanīm |
bhāvayeḥ¹⁴⁶⁷ jvalitadehāṃ¹⁴⁶⁸ raśmijvālām anekadhā || 3.2.30 ||
- ap3.67 aṣṭaḍākinīyo madhyaṃ tu bāhyānām tu caturthikāḥ¹⁴⁶⁹ |
evaṃ nyāsakramaṃ dṛṣṭvā paścāt sthānaṃ prakalpayet || 3.2.31 ||
- ap3.68 pūrve ḍākinī rājendrī dvibhujā sitavarṇikā |
pretam āsanam āsīnā sarpābharaṇabhūṣitā || 3.2.32 ||
- ap3.69 vikīrṇakeśaraudrīm tu agnijvālāsamaḥprabhām |
mukhe prakṣipyā hastānām aṭṭahāsī jvalitaṃ tathā || 3.2.33 ||
- ap3.70 uttare dīpinī rājendrī pītavarṇā tu raudrikā |
karālī¹⁴⁷⁰ ghorarūpā tu suśobhāvastrabhūṣitā || 3.2.34 ||
- ap3.71 pretam āsanam āsīnāṃ jvalitāgnisamaḥprabhām |
aṅjalyadvayahastasya śīra ūrdhvaṃ tu dīpavat || 3.2.35 ||
- ap3.72 paścime cūṣiṇī devī raktavarṇabhayānakī |
pretam āsanam āsīnāṃ suśobhāvastrabhūṣitām || 3.2.36 ||

- ap3.73 raktasūtrasya¹⁴⁷¹ hastānām añjalyā¹⁴⁷² rudhiraṃ pibet |
agnijvālāprabhā raudrī cūṣiṇī prabhudevātī || 3.2.37 ||
- ap3.74 kambojī nāma dakṣiṇe tu kṛṣṇavarṇasamaprabhām |
pretam āsanam āsīnām vikīṛṇakeśamaṇḍitām || 3.2.38 ||
- ap3.75 raktavastrasuśobhā tu {C24v} sarpābharaṇabhūṣitām |
tarjanīsūlahastānām¹⁴⁷³ vimohaṃ sarvacetasām || 3.2.39 ||
- ap3.76 agnijvālāprabhāṃ raudrīm bhāvayet sarvavit sadā¹⁴⁷⁴ |
ebhir bimbādim¹⁴⁷⁵ agrasya samayaṃ darśayet tathā || 3.2.40 ||
- ap3.77 anilānalasaptiyartham¹⁴⁷⁶ vajrībijena codayet¹⁴⁷⁷ |
bindunādasamākṛāntaṃ dhārāvarṣa iti smṛtaḥ <Sz 2.3.54d←> || 3.2.41 ||
- ap3.78 tṛtīyasya dvitīyaprakaraṇam |

Part 3

- ap3.79 atha nairātmyāsādhanam vakṣye saṃkṣiptena yathoditam |
khadhātumadhyagataṃ tu cintayet suryamaṇḍalam || 3.3.1 ||
- ap3.80 <H 1.8.1c→> cakraṃ pūrvaṃ yathānyāyaṃ devatānām yathodayam |
cakraṃ kṣoṇījalaṃ pūrvaṃ yathānyāyaṃ hutāśanaṃ || 3.3.2 ||
- ap3.81 devatānām mahāvāyur bhāvakaś ca yathodayam |
dharmaodayodbhavaṃ cakraṃ dvipuṭam śuddhaṃ nirāmayam || 3.3.3 ||
- ap3.82 kiṅjalkena bhaved ekaṃ trikāyavaravajriṇam |
cintayen mṛtakam caiva pañcadaśāsanānvitam || 3.3.4 ||
- ap3.83 tasyopari bhavec candraṃ candrasyopari bījakam |
paścān mārtaṇḍam ākrāntaṃ dvayor melāmahatsukham || 3.3.5 ||
- ap3.84 sthitāliś¹⁴⁷⁸ candrarūpeṇa kālirūpeṇa bhāskaraḥ |
candrasūryadvayor melā¹⁴⁷⁹ gauryādyeti prakīrtitāḥ || 3.3.6 ||
- ap3.85 ādarśajñānavāṃś candraḥ samatājñānasaptasaptikaḥ |
bījaiś cihnaṃ svadevasya pratyavekṣaṇam ucyate || 3.3.7 ||
- ap3.86 sarvair ekaṃ anuṣṭhānaṃ bimbaniṣpattiśuddhitaḥ¹⁴⁸⁰ |
ākārān¹⁴⁸¹ bhāvayet pañca vidhānaiḥ kathitair budhaḥ || 3.3.8 ||
- ap3.87 ālikālisamāyogo {C25r} vajrasattvasya vistaraḥ |
akṣarodbhavaṇḍasya hūm-phaṭ-kāro na ceṣyate || 3.3.9 ||
- ap3.88 sattvabimbasamudbhūtaṃ maṇḍaleśaṃ vibhāvayet |

- pūrvavad vaktracihñādyaiś candrakāntimaṇiprabham¹⁴⁸² || 3.3.10 ||
- ap3.89 evaṃ sarvaiva niṣpannā prajñopāyasvabhāvataḥ |
prajñāli kālyupāyeti candrārkaśya prabhedanāt¹⁴⁸³ || 3.3.11 ||
- ap3.90 gauryādyā bhaved yasmād varṇabhedaḥ paraṃ pṛthak <H 1.811d←> |
tasmāt sarvaprayatnena māṇḍaleyaṃ prakalpyate || 3.3.12 ||
- ap3.91 <H 1.8.12a→> adhyātmapuṭe sthitāś ca etāḥ¹⁴⁸⁴ pañcayoginī |
pañcaskandhasvabhāvena bhāvayed yogavit sadā || 3.3.13 ||
- ap3.92 indre vajrā yame gaurī vāruṇyā vāriyoginī |
kauvere vajraḍākinī madhye nairātmayoginī || 3.3.14 ||
- ap3.93 bāhyapuṭe |
gaurī caurī ca vetālī ghasmarī pukkasī tathā |
śavarī caṇḍālī caiva ḍombī aṣṭau ca pūraṇī || 3.3.15 ||
- ap3.94 adha¹⁴⁸⁵ ūrdhvavatī caiva khecarī bhūcarī smṛtāḥ |
bhavanirvāṇasvarūpeṇa sthitā yā ca vartanī¹⁴⁸⁶ || 3.3.16 ||
- ap3.95 sarvadevatyaḥ¹⁴⁸⁷ |
viśvavarṇā¹⁴⁸⁸ mahāraudrāḥ pañcamudrāvibhūṣitāḥ |
ekavaktrāś caturbhujās¹⁴⁸⁹ trinetra divyarūpiṇyaḥ || 3.3.17 ||
- ap3.96 cakrikūṇḍalakaṇṭhā ca haste rucakamekhalam |
pañcabuddhaviśuddhyā tu pañcaite śuddhamudrakāḥ || 3.3.18 ||
- ap3.97 sarvā etādṛśā khyātā yathā nairātmayoginī |
yogapātrī vāmena ūrdhvakhaṭvāṅgaṃ {C25v} tathaiva ca || 3.3.19 ||
- ap3.98 dakṣiṇe nīlavajraṃ ca kartrī cāpi tathaiva ca |
śavārūḍhajvaladdīptā raktākṣā piṅgalordhvajā¹⁴⁹⁰ <H 1.8.19d←> || 3.3.20 ||
- ap3.99 nīlavarṇā mahādivyā vyāghracarmāvṛtā katiḥ |
pralayānalasaṃnibhā sthitā sā divyarūpiṇī || 3.3.21 ||
- ap3.- dakṣiṇe pītanīlā tu uttare raktanīlābhā |
100 dvibhujā ekavaktrā ca sarvālaṃkārabhūṣitā || 3.3.22 ||
- ap3.- kapālaikakaravyagrā dakṣiṇe kartṛdhārikā |
101 hasitā krodhaśṛṅgārā tatpūjārūpam āśritā¹⁴⁹¹ || 3.3.23 ||
- ap3.- sphuradbuddhasamair meghair nānāśāsmisamantataḥ |
102 tritattvasvarūpātmānaṃ bhāvayen madhyamaṃ budhaḥ || 3.3.24 ||

ap3.- tṛtīyasya tṛtīyaṃ prakaraṇam ||
103

Part 4

ap3.- athātaḥ sampravakṣyāmi mahāmaṇḍalam uttamam |
104 vajradhātusamākāraṃ vajradhātur iti smṛtam || 3.4.1 ||

ap3.- saṃśodhya maṇḍalasthānaṃ mahāmudrāparigrahaṃ |
105 sādhayed idaṃ mantrī sarvam eva avalokayan || 3.4.2 ||

ap3.- navena suniryuktena¹⁴⁹² supramāṇena cāruṇā |
106 sūtreṇa sūtrayet prājño yathā śaktyā tu maṇḍalam || 3.4.3 ||

ap3.- caturasraṃ caturdvāraṃ toraṇaiḥ suprakāśitam |
107 catuḥsūtrasamāyuktaṃ paṭṭasragdāmabhūṣitam || 3.4.4 ||

ap3.- koṇabhāgeṣu sarveṣu dvāraniryūhasandhiṣu |
108 khacitaṃ ratnavajrais tu sūtrayed bāhyamaṇḍalam || 3.4.5 ||

ap3.- tasya cakrapratikāsaṃ praviśyābhyantaraṃ puraṃ |
109 vajrasūtraparikṣiptam aṣṭastambhopaśobhitam || 3.4.6 ||

ap3.- vajrastambhāgrasaṃsthiteṣu {C26r} pañcamaṇḍalamaṇḍitam |
110 tato maṇḍalamadhye tu buddhabimbaṃ vinyaset || 3.4.7 ||

ap3.- uktamaṇḍalavidhānaṃ ca sādhanam kathayāmi te |
111

tatrādita eva devagrhaṃ praviśya mantrī akāreṇa candramaṇḍalaṃ vicintya
tadupari sitaṃ pañcasūcikaṃ vajraṃ cintayitvā vidhinā sarvatathāgatādīn
sampūjya praṇipatyaivam āha¹⁴⁹³ || 3.4.8 ||

ap3.- samanvāharantu mām sarvabuddhabodhisattvāḥ | aham amuko nāmā • imāṃ
112 velām upādāya yāvad ā bodhimaṇḍe niśadanād

utpādayāmi paramaṃ bodhicittam anuttaram |
yathā traiyadhvikā nathāḥ sambodhau kṛtaniścayāḥ || 3.4.9 ||

ap3.- trividhām śīlaśikṣām ca kuśalaṃ dharmasaṃgrahaṃ |
113 sattvārthakriyāśīlaṃ ca pratigrhṇāmy ahaṃ dṛḍham || 3.4.10 ||

ap3.- buddhaṃ dharmam ca saṃghaṃ ca triratnāgram anuttaram |
114 adyāgreṇa grahiṣyāmi saṃvaram buddhayogajam || 3.4.11 ||

vajraghaṇṭam ca mudrām ca pratigrhṇāmi tattvataḥ |

- ap3.- ācāryaṃ ca grahīṣyāmi mahāvajrakuloccaye¹⁴⁹⁴ || 3.4.12 ||
115
- ap3.- caturdānaṃ pradāsyāmi ṣaṭkṛtvā tu dine dine |
116 mahāratnakule yogye samaye ca manorame || 3.4.13 ||
- ap3.- saddharmaṃ pratigrhṇāmi bāhyaṃ guhyaṃ triyānikam |
117 mahāpadmakule śuddhe mahābodhisamudbhave || 3.4.14 ||
- ap3.- saṃvaram saṃsaṃyuktaṃ pratigrhṇāmi sarvataḥ |
118 pūjākarma yathāśaktyā mahākarmakuloccaye || 3.4.15 ||
- ap3.- utpādayitvā paramaṃ bodhicittaṃ anuttaram | {C26v}
119 grhītvā saṃvaram kṛtsnaṃ sarvasattvārthakāraṇāt || 3.4.16 ||
- ap3.- atīrṇāṃs tārayiṣyāmi amuktān mocayāmy aham |
120 anāśvastān āśvasayiṣyāmi sarvasattvān sthāpayiṣyāmi nirvṛtau || 3.4.17 ||
- ap3.- atha bhagavān sarvavajradharāgrasaṃbhavaṃ nāma samādhiṃ samāpadyedam
121 udānam udānayām āsa || 3.4.18 ||
- ap3.- tato dhyānālaye sthitvā sarvadharmanairātmyaṃ samanupaśyet | sarvam etad
122 bāhyaṃ ādhyātmikaṃ cittavikalpitaṃ¹⁴⁹⁵ | na cittavyatiriktam anyad vidyata iti
manasā uccārya anutpannāḥ sarvadharmaḥ prakṛtiprabhāsvarā ādy-
anutpannatvāt | tatas tad eva svacittam anena prakṛtiprabhāsvareṇa rucijapta
mantreṇa candramaṇḍalākāreṇa paśyet |
om cittapravedhaṃ karomi | iti || 3.4.19 ||
- ap3.- ghanamaṇḍalamahāśuddham ākāśam iva nirmalam |
123 sarvadaurmanasya vinirmuktaṃ vikalpāpaharaṃ param || 3.4.20 ||
- ap3.- sarvakleśamalāc chuddhaṃ candravad dṛṣṭapūrvakam |
124 sarvabuddhaguṇā hy atra praviśanty akārādirūpeṇa || 3.4.21 ||
- ap3.- a ā i ī u ū ṛ ṛ ḷ e ai o au aṃ aḥ || 3.4.22 ||
125
- ap3.- kīdṛśaṃ guṇaviśiṣṭaṃ bhagavaṃś candramaṇḍalam || 3.4.23 ||
126
- ap3.- bhagavān āha |
127
- tryasram udārarūpiṇaṃ sarvabuddhaguṇālayaṃ |

ete 'kārādirūpeṇa buddhaguṇāḥ praviśyamānāḥ sphaṭikendusaṃnibhāḥ |
praviśyante tadupari prakṛtiprabhāsvaracittasya sphīṭikaraṇahetoḥ | anena
mantreṇa bodhicittam {C27r} utpādayen mantrī |

om bodhicittam utpādayāmi || 3.4.24 ||

ap3.- kriyānunaya¹⁴⁹⁶ sambhūtaṃ sattvānugrahakāraṇam |
128 sampūrṇaṃ kuśalair dharmaiḥ sarvakleśaniśumbhaṇam || 3.4.25 ||

ap3.- candramaṇḍalamadhye tu bodhicandradvīṭiyakam || 3.4.26 ||
129

ap3.- atrāpi tāraṇākāreṇa buddhaguṇāḥ kakārādirūpeṇa praviśanti pratibimbayogena
130 | ka kha ga gha ṇa ca cha ja jha ṇa ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba
bha ma ya ra la va śa ṣa sa ha kṣaḥ || 3.4.27 ||

ap3.- naitat¹⁴⁹⁷ sarvamaṇḍalavidhānam anyatantreṣūktam | tatra madhye tu
131 pañcasūcikaṃ sitaṃ sakiraṇaṃ samantabhadracittotpādasya dṛḍhīkaraṇahetor
ātmānaṃ vajrabimbaṃ vibhāvayed anena mantreṇa |

om tiṣṭha vajra | iti || 3.4.28 ||

ap3.- bodhicaryām anuttarām |
132 tasya bhūmiḥ subodheyam jñānaṃ śuddham anāsravam || 3.4.29 ||

ap3.- candramaṇḍalamadhye tu vajraṃ caiva nirīkṣayet || 3.4.30 ||
133

ap3.- sakalākāśadhātusamavasaraṇapramāṇaṃ vajravigrahaṃ ātmānaṃ bhāvayen
134 mantrī || 3.4.31 ||

ap3.- anena mantreṇa spharaṇasaṃharaṇayogataḥ¹⁴⁹⁸ |
135

om vajrātmako 'ham || 3.4.32 ||

ap3.- sarvabuddheṣu yat kāyaṃ nirābhāsaṃ nirālayam |
136 ajātākṛtaṃ śuddham abhāvādivivarjitam || 3.4.33 ||

ap3.- achedyābhedyāgrāhyaṃ ca dharmakāyaṃ nirūpadhim¹⁴⁹⁹ |
137 vajrātmakaṃ sambhūtaṃ evaṃ vajrakāyaniruttaram || 3.4.34 ||

ap3.- punas tadvajraṃ kiṃ bhāvayāmi bhagavan¹⁵⁰⁰ || 3.4.35 ||
138

ap3.- bhagavān āha |
139

śṛṇvantu sarvatathāgatāḥ | punar vajrasattvaṃ sarvākāvaropetaṃ {C27v}
buddhabimbaṃ bhāvayed anena mantreṇa |

om yathā sarvatathāgatās tathāham || 3.4.36 ||

ap3.- kāyaguhyam tathā caryā gocaram tattvabodhanam |
140 pañcākārābhisambodhisarvabuddhātmakam śubham || 3.4.37 ||

ap3.- atha vajragarbhapramukhā mahābodhisattvāḥ punar api bhagavantam idam
141 avocat |

kiṃ nāma bhagavan guhyavajrapadmakulam iti || 3.4.38 ||

ap3.- bhagavān āha |
142

vajram sarvatathāgateṣu sthitam padmakulam¹⁵⁰¹ mahādevīsaṃyuktam |
tad vajram padma-upari saṃsthitam tato niṣkrāntāḥ sarvatathāgatāḥ || 3.4.39
||

ap3.- tad evātmānam vairocānīkṛtya ūrdhvādho mantrākṣaram vinyasya sumeruṃ
143 niṣpādayed vidhivat tryasram udārarūpiṇam vicitrabrahmāmaṇḍalamaṇḍitam |
samudbhūtam śobham bhuvanam vibhāvya tasmin paṃkāraniryātam viśva-
padmārkamaṇḍalam anilānalamaṇḍalair yuktam ya-ra-la-vair vibhūṣitam |
tatas tadupari mantreṇaiva sarvatathāgatādhyeṣitastavitaprasastamahāmaṇi-
ratnapradīptavicitravarṇaghaṇṭāvasaktam¹⁵⁰² mārutoddhūtapatṭapatākāśrag-
dāmahārārdhahāracandropaśobhitam vajramaṇiśikharakūṭāgāram cintayen
mantreṇānena | hūm || 3.4.40 ||

ap3.- svahrdayacandramaṇḍale mantram etad vinyasya vajraprāvṛtam bhāvayet |
144 pañcasūcikaṃ vajram¹⁵⁰³ sphārayet sarvabuddhān saṃharet punaḥ {C28r}
punaḥ | vajrasattvaṃ¹⁵⁰⁴ punas tad eva vajraprāvṛtam sarvākāvaropetaṃ
candravarṇasamaprabham || 3.4.41 ||

ap3.- candramaṇḍalopari sthitam sarvālaṃkārabhūṣitam |
145 vajraghaṇṭādharam vīram prajñānandaikasundaram || 3.4.42 ||

ap3.- kṛpāṇam aṅkuśam caiva kapālapāśam eva ca |
146 dakṣiṇe kṛṣṇavarṇam tu vāme rakṭaprabham || 3.4.43 ||

ap3.- trimukham ṣaḍbhujam caiva trinetram divyarūpiṇam |
147 svavidyāpadmastham bhāvayet suratamaṇḍalam || 3.4.44 ||

ap3.- sarvākāvaropetaṃ māṇḍaleyāt¹⁵⁰⁵ prakalpayet || 3.4.45 ||
148

ap3.- pūrve vairocanaḥ |
149 dakṣiṇe ratnasambhavaḥ |
paścime amitābhaḥ |
uttare amoghasiddhiḥ || 3.4.46 ||

ap3.- aiśānyāṃ locanā |
150 āgneyyāṃ māmakī |
nairṛtyāṃ pāṇḍaravāsini |
vāyavyāṃ tārā || 3.4.47 ||

ap3.- bāhyapuṭe
151
[pūrve] raudrī śuklavarṇā |
dakṣiṇe vajrabimbā pītavarṇā |
paścime rāgavajrā¹⁵⁰⁶ raktābhā |
uttare vajrasaumyā haritābhā || 3.4.48 ||

ap3.- aiśānyāṃ vajrayakṣī ca sitapītābhā |
152 āgneyyāṃ vajraḍākinī pītaraktābhā |
nairṛtyāṃ śabdavajrā tu raktanīlābhā |
vāyavyāṃ pṛthivīvajrā¹⁵⁰⁷ tu haritasitābhā || 3.4.49 ||

ap3.- bāhyapuṭe
153
aiśānyāṃ¹⁵⁰⁸ vaṃśā/
āgneyyāṃ vīṇā |
nairṛtyāṃ mukundā |
vāyavyāṃ murajā || 3.4.50 ||

ap3.- vaṃśādyā dvibhujai kamukhā || 3.4.51 ||
154

ap3.- bāhyapaṭṭikāyāṃ puṣpādicihnadhāriṇyas tadyoginyaḥ¹⁵⁰⁹ sthātavyā
155 dvibhujās¹⁵¹⁰ tathā¹⁵¹¹ || 3.4.52 ||

ap3.- pūrvadvāre likhed devī¹⁵¹² vajrāṅkuśī gaganaśyāmābhā kṛṣṇāsita-
156 dakṣiṇetarānanam | {C28v} dakṣiṇe prathamabhujē aṅkuśam dvitīye khaḍgam
udyatam¹⁵¹³ | tṛtīye cakram | vāme pāśam tarjānīghaṇṭāsliṣṭaśaḍbhujam ||
3.4.53 ||

ap3.- dakṣiṇe dvāre vajrapāśī tu mātārā sitapītābhā kṛṣṇaraktadakṣiṇetarānanam |
157 pāśavajrakhaḍgasavyam udyatam | cakraghaṇṭātatarjanīpāśaśaḍbhujam || 3.4.54
||

- ap3.- paścime dvāre vajrasphoṭā¹⁵¹⁴ raktavarṇā mahādyutiḥ kṛṣṇasitadakṣiṇetarānā
158 | niṣaḍavajrāsicakraghaṇṭāṅkuśaṣaḍbhujā || 3.4.55 ||
- ap3.- uttaradvāre vajraghaṇṭā tu bhayānakī haritakṛṣṇasitatrimukham |
159 ghaṇṭāvajrāsicakrāṅkuśapāśaṣaḍbhujam || 3.4.56 ||
- ap3.- sarvā¹⁵¹⁵ jvaladūrdhvakeśā viśvapadmārkamaṇḍale sthātavyāḥ || 3.4.57 ||
160
- ap3.- āgneyyāṃ diśi-m-ārabhya puṣpādicihnadhāriṇyas tadyoginyo vyavasthayā
161 dvibhujā matāḥ¹⁵¹⁶ || 3.4.58 ||
- ap3.- pūrvādidvāreṣu aṅkuśapāśasphoṭaghaṇṭāhastā yoginyaḥ | dvārapāla-
162 samanvitam iti || 3.4.59 ||
- ap3.- jaḥ hūm vaṃ hor iti caiśāṃ hṛdadayanirdeśā na saṃdehaḥ | evaṃ
163 niṣiktaghaṭitādirūpeṇāpi cihnamudrāyuktāḥ śrīvajrasattvasya bāhyamaṇḍalam
|| 3.4.60 ||
- ap3.- pūrvavat tadardhena tasyābhyantarato ṛdhacandrasaṃsthānaṃ vāyumaṇḍalam
164 aṣṭastambhopaśobhitaṃ bahiś catūrekhayā¹⁵¹⁷ parivāritam || 3.4.61 ||
- ap3.- sarvadevatāsthāneṣu yathoktāny āsanāni gauryādīn prakalpayet | tatra madhye
165 hrīḥkāṛākṣaram vibhāvayed iti | tasya pūrvakoṣṭhe {C29r} hrīḥkāram | dakṣiṇe
hiḥkāram | paścime gīḥkāram | uttare jiḥkāram | āgneyyāṃ taṃkāram |
nairṛtyāṃ jaṃkāram | vāyavyāṃ maṃkāram | aiśānyāṃ haṃkāram nyased ||
3.4.62 ||
- ap3.- bāhyamaṇḍale | āgneyakoṇe omkāram | nairṛtyāṃ amkāram | vāyavyāṃ
166 emkāram | aiśānyāṃ aimkāraṃ nyaset || 3.4.63 ||
- ap3.- pūrvadvāre jaḥkāram | dakṣiṇe hūmkāram | paścime vaṃkāram | uttare
167 hoḥkāraṃ nyased iti || 3.4.64 ||
- ap3.- bāhye tv aṣṭaśmaśānaparivṛtaṃ maṇḍalaṃ vicintyāṣṭamahābhūtān indrādīn
168 saṃtrastān tato nyaset || 3.4.65 ||
- ap3.- pūrve harivāse tu devasaṃghaṃ¹⁵¹⁸ samālikhet |
169 dakṣiṇe cūtavṛkṣe tu yamaḥ prabhur īśvaraḥ || 3.4.66 ||
- ap3.- paścime aśokasthaṃ¹⁵¹⁹ tu megharājaṃ tato nyaset |
170 bodhivṛkṣe tathottare yakṣasainyaṃ samāhitaḥ || 3.4.67 ||
- ap3.- tathāgneyyāṃ karaṇje tu ṛsisamgha¹⁵²⁰ samākulam |
171 latājaṭiṃ tu nairṛtyāṃ rākṣasādīn tato nyaset || 3.4.68 ||

- ap3.- vāyavyāṃ pāṛthive tu vātādhipaṃ samālikhet |
 172 aiśānyāṃ vaṭasthaṃ¹⁵²¹ tu pretasaṃghaṃ¹⁵²² samālikhet || 3.4.69 ||
- ap3.- sarudra-sendra-sopendra-sacandrārkayamāṃśakaṃ |
 173 mudritaṃ mohitaṃ bhakṣitaṃ sabhasmam api jīvayet || 3.4.70 ||
- ap3.- punaḥ prajñopāyavīrayogena¹⁵²³ vāme¹⁵²⁴ khaṭvāṅgam āśritaḥ |
 174 kapālaṃ raktasampūrṇaṃ ghaṇṭākaṇakaṇasvanaiḥ || 3.4.71 ||
- ap3.- dakṣiṇe tu jvaladvajraṃ bhayasyāpi bhayaṃkaraḥ |
 175 ardhaparyaṅkam ābhujya svorūṇāṃ vāmam ākramet || 3.4.72 || {C29v}
- ap3.- sabrahmādīnāṃ cākramya pauraṣeṇopabhuñjet¹⁵²⁵ || 3.4.73 ||
- 176
- ap3.- dadāty asau¹⁵²⁶
 177
- sphuradbuddhasamair meghair nānāraśmisamantataḥ |
 ity evaṃ bhāvayed yogī laghu siddhim avāpnuyāt || 3.4.74 ||
- ap3.- śrīsampuṭodbhavaḥ kalparājas ṛtīyaḥ | |
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Chapter A4

Part 1

- ap4.1 bhagavan śrotum icchāmi mudrābāhyaṃ tu lakṣaṇam |
 rahasyaṃ yogayoginyāṃ kathayasva mahāmune || 4.1.1 ||
- ap4.2 tatas tu bhagavān ḍākinīvijayabalaṃ nāma samāpadya ḍākinīsamayamudrāṃ
 udājahāra || 4.1.2 ||
- ap4.3 <H 2.4.6a→> kollaire ṭṭia bolā muṃmuṇire kakkolā |
 ghaṇa kipitṭa ho vajjai karuṇe kiai na rolā || 4.1.3 ||
- ap4.4 tahiṃ bala khājai gāṭeṃ maaṇā pijjai |
 haleṃ kāliṃjara paṇiai duṇḍururu vajjaai || 4.1.4 ||
- ap4.5 causama kāthuri sihlā tahiṃ karpura rulāiai |
 mālaiindhana śālia tahiṃ bharu khāiai || 4.1.5 ||
- ap4.6 peṃkhaṇa khetṭa karente śuddhāśuddha muṇiai |
 niraṃsu aṃgaṃ caḍābīa tarhija sarāba apaniai || 4.1.6 ||

- ap4.7 malaaja kundrurū baṭṭai ḍriḍima tahiṃ ṇa vājiaire <H 2.4.8d←> || 4.1.7 ||
- ap4.8 mukhe | ghoghu | gughu | mughu | lughu | draṣṭu¹⁵²⁷ | etā drṣṭaṃ yoginī-
cihṇety āhuḥ¹⁵²⁸ tatparam || 4.1.8 ||
- ap4.9 ḍā • ḍī • pu • su • mā • yo • bhī • vī • lu • strī • sa(?)¹⁵²⁹ • pe • phī(?)¹⁵³⁰ •
bha • bhū • pī • tu(?)¹⁵³¹ • hī¹⁵³² • ga¹⁵³³ • tri¹⁵³⁴ • kū • hā • ja • ke • bha • sva
• pra | jā • o • a • go • rā • de • mā • kā3 • tri • ko • ka • la • kā • hi • mre(?)
• śri • {C30r} sau • su | na • si • ma • ku || 4.1.9 ||
- ap4.10 athātaḥ sampravakṣyāmi bāhyachommāvidhikramam |
yena jñāyate bhrātā bhaginī cāpi na saṃśayaḥ || 4.1.10 ||
- ap4.11 potaṃgī • pratipotaṃgī • gamu • lumba • nigara • caṭuka • hṛdaya • kauravā
• karṇikā • alikaraṇa • varāha • śravaṇa • manthāna • nara • tālikā • naraka •
amuka • kākhlā • śvasana • paridhi • virati • krūraḥ • anta • alika • bhaginī •
mudaka • grhāṇa¹⁵³⁵ • mudrā • dantasparśa • gandhavāhinī • āgamaṇaṃ •
sthānāt • kiraṇau • lambo • dantau • nirodha • vijñapti • dhūmra¹⁵³⁶ •
dhūmrapiyā • sānu • sarito • aṅgulyā • vadana • rājikā • adanā • paṅkti •
chando • calo • mṛgapati • maṇḍala • sama • phālguṣa • mahākṣara • cchā •
nā • go • ma • bhā • hā • arpakā iti | stha iti | mukhasparśane • dantasparśane
• hrīkā¹⁵³⁷ śūnyasparśane¹⁵³⁸ • urūsparśane • adhastāt | mudrā pratimudrā
vidhīyate || 4.1.11 ||
- ap4.12 akṣaravākcchommā caturthasya prathamam prakaraṇam ||

Part 2

- ap4.13 śṛṇu tv ekamano bhūtvā vajragarbho mahākṛpaḥ || 4.2.1 ||
- ap4.14 <L 17.3a→> rūpikā cumbikā lāmā parāvṛttā samālikā¹⁵³⁹ |
anivṛttikā aihiky etā ḍākinyaḥ saptadhā smṛtāḥ || 4.2.2 ||
- ap4.15 aviraktaṃ nirīkṣate yā bhrūbhaṇaṃ karoti ca |
rūpaṃ saṃharati prāk paścān nāśaṃ¹⁵⁴⁰ karoti {C30v} ca |
rūpikā sā tu vijñeyā vīrādvayaprasevitā || 4.2.3 ||
- ap4.16 iṣṭaṃ vā yadi vāniṣṭaṃ śīsum ālokya cumbati |
cumbikā sā tu vijñeyā ḍākinī avirodhikā¹⁵⁴¹ || 4.2.4 ||
- ap4.17 tiryagdrṣṭir bhṛkuṭivaktrā bhrūkṣepais tarjayantīha |
mahāniśvāsabhairavā¹⁵⁴² hi lāmā sā vinirdiśet || 4.2.5 ||
- ap4.18 vārāhaśṛgālamārjārahayān sarvāṃs tāṃs trāsayet |
parāvṛttā sā smṛtā || 4.2.6 ||

- ap4.19 prahr̥ṣṭā hasate spaṣṭaṃ gatā bhūyo na nivartayet |
samāliketi¹⁵⁴³ sā smṛtā || 4.2.7 ||
- ap4.20 yadudvigne kareṇa loṣṭhena caraṇena paṭṭāntena vā |
athavā kāṣṭhena tayā spr̥ṣṭo na jīvati anivṛttikā sā vijñeyā || 4.2.8 ||
- ap4.21 hasate jalpati rudate vā akasmāt prakupyate |
aihiḱā sā tu vijñeyā ḍākinī yogamātarī || 4.2.9 ||
- ap4.22 kapālaparaśudaṃṣṭrās¹⁵⁴⁴ tu makaradhvajakhaḍgaśaktiśaṃkhaś ca saptānāṃ
sapta¹⁵⁴⁵ smṛtā ete || 4.2.10 ||
- ap4.23 sampuṭavidhānaṃ vai lakṣayed yogavit sadā <L 17.12f←> || 4.2.11 ||
- ap4.24 iti kaṭapūtanīcihnamudrā caturthasya dvitīyaṃ prakaraṇaṃ ||

Part 3

- ap4.25 <L 19.1a→> athātaḥ sampravakṣyāmi lāmānāṃ tu lakṣaṇaṃ <L 19.1b> |
<L 16.3a→> raktagaurā tu yā nārī padmapatṭrāyatalocanā || 4.3.1 ||
- ap4.26 sitavastrapriyā nityaṃ navacandanagandhinī |
saugatagoṣṭhīratā ca¹⁵⁴⁶ <L 16.4a←> saṃraktadarśanānugā || 4.3.2 || {C31r}
- ap4.27 <L 18.3c→> gr̥he ca likhitaṃ padmaṃ padmanarteśvarakulodbhavā |
bhrūmadhye gataṃ trisūlaṃ śyāmāsyā pāṇḍaraśarīram || 4.3.3 ||
- ap4.28 nīlotpalābhagandhā vajraṃ ca likhitaṃ gr̥he arcayet sadā |
śrīherukakulodbhūtā vijñeyā śāntaḍākinī¹⁵⁴⁷ <L 18.4f←> || 4.3.4 ||
- ap4.29 raktākṣā raktagaurā raktapādakarā tathā |
<L 18.6a→> chāgalena kukkuṭenāpi ramate bhāvitā sadā || 4.3.5 ||
- ap4.30 vajraṃ tasyā likhitaṃ gr̥he arcayet sadā |
śrīherukakulodbhūtā ḍākinīyo¹⁵⁴⁸ nātra saṃśayaḥ <L 18.7b←> || 4.3.6 ||
- ap4.31 yasyāś cakraṃ lalāṭe kare vāpi hi dṛśyate |
pītaśyāmā tu yā nārī pītavastrapriyā nityaṃ || 4.3.7 ||
- ap4.32 śirasi puṣpagandhā ca mahāsaubhāgyasampannā ca sā |
likhitaṃ ca gr̥he cakraṃ tathā tathāgatakulānugā || 4.3.8 ||
- ap4.33 <L 18.10a→> kṛṣṇaśyāmā tu yā nārī sitadaṃṣṭrālonnatā ca¹⁵⁴⁹ |
krūrā ca satataṃ vāmā muktaśikhā sadā bhavet || 4.3.9 ||
- ap4.34 nityaṃ snānaratā¹⁵⁵⁰ ca yā sarvatra¹⁵⁵¹ bahubhāṣiṇī |
vajraṃ ca likhitaṃ gr̥he¹⁵⁵² vajravārāhīkulodbhūtā <L 18.12a←> || 4.3.10 ||

- ap4.35 gaurī kanakasam̐nibhā śuddhākṣī¹⁵⁵³ yā ca¹⁵⁵⁴ lomaśā |
 <L 18.13a→> yasyā lalāṭe vajraṃ kare vāpi dṛśyate || 4.3.11 ||
- ap4.36 rājyārūḍhā ca sā nityaṃ garvitā satyavādinī |
 mallikāmodagandhinī vajraṃ ca likhitaṃ gr̥he |
 arcayet sadā || 4.3.12 ||
- ap4.37 khaṇḍarohākulodbhūtā mahāyogīśvarī varā |
 mām̐sapriyā ca yā nārī {C31v} kṛṣṇāñjanasamaprabhā || 4.3.13 ||
- ap4.38 śulākāraṃ lalāṭe vai krūrakarmaratā ca yā |
 śmaśāne yāti yā nityaṃ nirbhayā nirghṛṇā ca yā || 4.3.14 ||
- ap4.39 yasyā lalāṭe saṃkulaṃ¹⁵⁵⁵ ca kapālaṃ ca likhitaṃ gr̥he
 pūjyate sadā herukasya kulodbhavā <L 18.16e←> || 4.3.15 ||
- ap4.40 jīmūtavarnā tu yā nārī <L 18.16f→> daśanair viśamasam̐sthitā |
 satataṃ krūrakarmā ca vāmadam̐ṣṭrotkaṭā ca yā || 4.3.16 ||
- ap4.41 paraśuṃ ca likhitaṃ gr̥he arcayet satatam |
 vināyakakulodbhūtā ḍākinī sā na saṃśayaḥ <L 18.18b←> || 4.3.17 ||
- ap4.42 yasyās tu prakuñcitakeśā <L 19.2b→> mukhaṃ ca parimaṇḍalam |
 vaktre śamaśrūṇī¹⁵⁵⁶ nityaṃ bhrūvodīrghā tu lomaśā || 4.3.18 ||
- ap4.43 śuklavastrā śuci saumyā akṣobhyā satyavādinī |
 saddharmaratā nityaṃ vīrabhaginī sā vijñeyā || 4.3.19 ||
- ap4.44 padmamudrā dātavyā kūrnamudrā athavā punaḥ |
 arcayet sa kamaṇḍaluṃ caiva pratimudrā vidhīyate || 4.3.20 ||
- ap4.45 daśamī parvaṇī tasyāḥ padmaṃ ca likhitaṃ gr̥he <L 19.5b←> |
 <L 19.6a> lamboṣṭhī ca¹⁵⁵⁷ viśālākṣī raktapiṅgalalocanā || 4.3.21 ||
- ap4.46 āḍhyā ca¹⁵⁵⁸ subhagā dhanyā gaurī campakasam̐nibhā |
 dīrghā dīrghakarā ca vicitra¹⁵⁵⁹ vasanapriyā || 4.3.22 ||
- ap4.47 tirekhā lalāṭe vai ūrdhvasīmāntam āśritā |
 hasate ramate caiva mārṅam ākramya tiṣṭhati || 4.3.23 ||
- ap4.48 saṃgrāme mṛtakānāṃ tu kathāsu ramate sadā |
 īdr̥śiṃ pramadāṃ dṛṣṭvā śulamudrāṃ pradāpayet || 4.3.24 ||
- ap4.49 ākuñcitavāmapādaṃ¹⁵⁶⁰ nr̥tyaṃ caiva pradarśayet |
 parivartanaṃ {C32r} vāmena pratimudrā vidhīyate || 4.3.25 ||
- ap4.50 caturdaśī cāṣṭamī pūjā tasyāḥ¹⁵⁶¹ śūlaṃ ca likhitaṃ gr̥he |

- lokeśvarīṇām lāmānām¹⁵⁶² etad bhavati lakṣaṇam <L 19.11d←> | | 4.3.26 | |
- ap4.51 <L 19.12c→> raktagaurā tu yā nārī harita¹⁵⁶³ piṅgalalocanā |
kuñcitāś ca tathā keśāḥ paṭṭabandham ca dṛśyate¹⁵⁶⁴ | | 4.3.27 | |
- ap4.52 ekā rekhā lalāṭe¹⁵⁶⁵ pratiṣṭhitā dīrghā¹⁵⁶⁶ ca |
tathā cordhvaṃ raktavastrapriyā | | 4.3.28 | |
- ap4.53 nityaṃ hasati gīyate caivākasmāt prakupyati |
calacittaviśeṣeṇa kalaheṣu rajyate sadā | | 4.3.29 | |
- ap4.54 īdṛśīm pramadāṃ dṛṣṭvā śaktimudrāṃ pradāpayet |
ghaṇṭāmudrā pradātavyā dvitīyā caiva yatnataḥ | | 4.3.30 | |
- ap4.55 parivartanaṃ ca vāmena pratimudrā vidhīyate |
hrasvā caiva sthūlajaṅghā ca | | 4.3.31 | |
- ap4.56 pītavastrapriyā nityaṃ kaṇṭha¹⁵⁶⁷ vastrāvalambinī |
īdṛśīm pramadāṃ dṛṣṭvā cakramudrāṃ pradāpayet | | 4.3.32 | |
- ap4.57 śaṅkhamudrā dātavyā dvitīyā caiva yatnataḥ |
parivartanaṃ vāmena pratimudrā vidhīyate¹⁵⁶⁸ | | 4.3.33 | |
- ap4.58 caturdaśī parvaṇī tasyā vajraṃ ca likhitaṃ gr̥he <L 19.20d←> |
<L 19.21c→> lomaśā sarvagātreṣu kṛṣṇapiṅgalalocanā | | 4.3.34 | |
- ap4.59 karālā vikṛtā ghorā sthūlāsyā sthūlavaktrā ca |
lamboṣṭhī ca koṭārākṣī bhagnanāsikā | | 4.3.35 | |
- ap4.60 nityagandharvakuśalā meghavarṇā mahodarā |
īdṛśīm pramadāṃ dṛṣṭvā nāgamudrāṃ pradāpayet | | 4.3.36 | |
- ap4.61 śaktimudrā pradātavyā dvitīyā tu yatnataḥ |
parivartanaṃ pūrvavat | | 4.3.37 | |
- ap4.62 ekādaśī parvaṇī tasyā daṃṣṭrā likhitaṃ gr̥he¹⁵⁶⁹ <L 19.25b←> |
arcayet sadā | | 4.3.38 | | {C32v}
- ap4.63 iti cihnamudrā caturthasya tṛtīyaṃ prakaraṇam | |

Part 4

- ap4.64 <L 22.1a→> athātaḥ sampravakṣyāmi aṅgamudrālakṣaṇam <L 22.1b←> |
<L 21.1c→> yā spṛśate śikhāṃ¹⁵⁷⁰ nārī śīraṃ tasyā pradarśayet | | 4.4.1 | |
- ap4.65 lalāṭaṃ darśayet yā tu gaṇḍaṃ tasyā pradarśayet |
daśanaṃ darśayed yā tu jihvāṃ tasyāḥ pradarśayet | | 4.4.2 | |

- ap4.66 oṣṭhaṃ spṛśate yā tu cibukaṃ tasyāḥ pradarśayet |
grīvāṃ spṛśate yā tu udaraṃ tasyāḥ pradarśayet <L 21.3d←> || 4.4.3 ||
- ap4.67 <L 21.5c→> udaraṃ darśayed yā tu nābhiṃ tasyāḥ pradarśayet <L 21.5d←> |
pulakaṃ¹⁵⁷¹ darśayed yā tu bhūmiṃ tasyāḥ pradarśayet || 4.4.4 ||
- ap4.68 <L 21.6a→> guhyaṃ darśayed yā tu liṅgaṃ tasyāḥ pradarśayet <L 21.6b←> |
<L 21.7a→> jānuṃ darśayed yā tu jaṅghāṃ tasyāḥ pradarśayet <L 21.7b←> ||
4.4.5 ||
- ap4.69 <L 21.4a→> hastaṃ darśayed yā tu bāhuṃ tasyāḥ pradarśayet <L 21.4b←> |
<L 21.7c→> pādaṃ darśayed yā tu talaṃ tasyāḥ pradarśayet <L 21.7d←> ||
4.4.6 ||
- ap4.70 <L 21.8a→> aṅguḷiṃ darśayed yā tu nakhaṃ tasyāḥ pradarśayet |
bhūmiṃ darśayed yā tu ākāśaṃ tasyāḥ pradarśayet || 4.4.7 ||
- ap4.71 ākāśaṃ darśayed yā tu sūryaṃ tasyāḥ pradarśayet |
nadīṃ darśayed yā tu samudraṃ tasyāḥ pradarśayet <L 21.9d←> || 4.4.8 ||
- ap4.72 <L 22.2a→> ekāṅguḷiṃ darśayed yā tu svāgatam ity uktam bhavati |
dvayor aṅguḷiṃ darśayed yā tu susvāgatam ity uktam bhavati <L 22.2d←> ||
4.4.9 ||
- ap4.73 dakṣiṇabhrūkṣepābhinayaṃ darśayati |
vāmabhrūkṣepābhinayaṃ dvayor ācāryayor darśanam || 4.4.10 ||
- ap4.74 iti sarvatantra[nidāna]rahasyāt śrīsampuṭodbhavavajraḍākinīsaṃketakaḥ
kalparājaś caturthaḥ || {C33r}

ap5.

Chapter A5

Part 1

- ap5.1 athātaḥ sampravakṣyāmi <Y 10.10b→> sarvasajjanamelakam |
caruṃ ca bhakṣayet tatra dvipātrāśeṣatatparam <Y 10.10d←> || 5.1.1 ||
- ap5.2 <H 1.7.10 (prose)→> he bhagavan ke te melāpakasthānāḥ || 5.1.2 ||
- ap5.3 bhagavān āha |
pīṭhaṃ caivopapīṭhaṃ ca kṣetropakṣetraṃ tathā |
cchandohaṃ copacchandohaṃ melāpakopamelāpakam tathā || 5.1.3 ||
- ap5.4 śmaśānaṃ caivopaśmaśānaṃ¹⁵⁷² ca pīlavopapīlavam tathā¹⁵⁷³ |

etā dvādaśa bhūmayah |
daśabhūmiśvaro nātha ebhir anyair na kathyate || 5.1.4 ||

ap5.5 he bhagavan ke te pīṭhādayah <H 1.7.12 (prose)←>| dvādaśabhūmayas tathā |
kathayasva prasādena mahodārasambhavaḥ || 5.1.5 ||

ap5.6 bhagavān āha |

<H 1.7.12a→> <This passage identifies many of the places of pilgrimage differently from the source text, and also lists them in a different order.> pīṭhaṃ
jālandharaṃ proktaṃ oḍḍiyānaṃ¹⁵⁷⁴ tathaiva ca |

pīṭhaṃ paurṇagirīṃ caiva arbudaṃ tu¹⁵⁷⁵ tathaiva ca || 5.1.6 ||

ap5.7 upapīṭhaṃ godāvarī proktaṃ rāmeśvaraṃ tathaiva ca |
devīkoṭaṃ tathā khyātaṃ mālavaṃ ca tathaiva ca || 5.1.7 ||

ap5.8 kāmārūpaṃ tathā proktaṃ odrakṣetraṃ tathaiva¹⁵⁷⁶ ca |
upakṣetraṃ trīśakunī¹⁵⁷⁷ ca kośalaṃ tathaiva ca || 5.1.8 ||

ap5.9 chandohaṃ kaliṅgaṃ¹⁵⁷⁸ proktaṃ lampākaṃ tathaiva ca |
upachandohaṃ kāñcī proktaṃ himālayaṃ tathaiva ca¹⁵⁷⁹ || 5.1.9 ||

ap5.10 melāpakaḥ pretādhivāsini¹⁵⁸⁰ gṛhadevatā tathaiva ca |
upamelāpakaḥ sauraṣṭraḥ suvarṇadvīpa eva ca¹⁵⁸¹ || 5.1.10 ||

ap5.11 śmaśānaṃ nagaraṃ caiva sindhur api prakīrtitaḥ¹⁵⁸² |
upaśmaśānaṃ maruḥ proktaḥ kulatā tathaiva ca¹⁵⁸³ || 5.1.11 ||

ap5.12 pīlavaṃ kārūnyaṃ {C33v} proktaṃ¹⁵⁸⁴ karmārapāṭakaṃ tathā |
upapīlavaṃ harikelam¹⁵⁸⁵ lavaṇasāgaraṃ madhyagatam || 5.1.12 ||

ap5.13 vindhyā kaumārapaurikā pīlavaṃ upapīlavaṃ¹⁵⁸⁶ |
tatsāndheṣu¹⁵⁸⁷ śmaśānaṃ pretasaṃghāṭaṃ codadhitaṃ tathā |
udyānaṃ vāpikātīram upaśmaśānaṃ nigadyate <H 1.7.18d←> || 5.1.13 ||

ap5.14 atha sthānādhivāsa vidhiṃ vakṣye |

viraje cūtavāsasthā tu koṅkaṇe somavarṇikā |
caritre tu karañjasthā aṭṭahāse kadambaṃ ca || 5.1.14 ||

ap5.15 devikoṭe vaṭasthā tu harikele haristhā tu |
oḍḍiyāne¹⁵⁸⁸ aśokasthā tu jālandhare kanakadrumasthā tu || 5.1.15 ||

ap5.16 <L 50.21a→> pīṭhaṃ pramuditābhūmau upapīṭhaṃ vimalaṃ tathā |
kṣetraṃ prabhākari jñeyā upakṣetram arcīṣmatī¹⁵⁸⁹ || 5.1.16 ||

- ap5.17 chandohābhimukhaṃ vai upacchandohaṃ sudurjayā |
dūraṃgameti melāpāṃ acalatyopamelāpāṃ || 5.1.17 ||
- ap5.18 śmaśānaṃ sādhumatī ca¹⁵⁹⁰ dharmameghopasmaśānakam <L 50.23b←> |
daśapāramitābhūmau mlecchābhāṣaṃ tu yoginyaḥ || 5.1.18 ||
- ap5.19 prakārādi yathoddiṣṭaṃ bāhyādhyātmikaṃ cintayed | iti || 5.1.19 ||
- ap5.20 <H 1.7.19a→> divasaṃ caiva pravakṣyāmi yoginī¹⁵⁹¹ sumelāpakaṃ <H
1.7.19b←> |
<H 1.7.20a→> pretapakṣe caturdaśyām aṣṭamyām ca viśeṣataḥ |
dhvajam śastrahataṃ caiva saptajanma¹⁵⁹² ca bhakṣayet¹⁵⁹³ || 5.1.20 ||
- ap5.21 kṛpām utpādya yatnena mārāṇaṃ kriyate viduḥ |
kṛpāhīnā na sidhyanti tasmāt kṛpām samācāret <H 1.7.22b←> || 5.1.21 ||
- ap5.22 <H 1.7.25a→> yathātmani tathā sattve yathā sattvas tathāham |
iti saṃcintya yogātmā laghu siddhim avāpnute <H 1.7.25d←> || 5.1.22 ||
- ap5.23 iti melāpakasthānaṃ pañcamasya prathamam prakaraṇam ||

Part 2

- ap5.24 śrotum icchāmi jñānendra guhya¹⁵⁹⁴ padmaṃ tu lakṣaṇam |
miśritaṃ {C34r} jñānaṃ caitat tu sambodhikramakīdrśam || 5.2.1 ||
- ap5.25 bhagavān āha |
catuḥpīṭhaṃ samāśritya sambodhikramavajradhṛk |
samatācittam utpādya rāgādidūravarjitam || 5.2.2 ||
- ap5.26 sukham āsanam āsīnaṃ mano'nukūlapradeśataḥ |
sthiracalasarvabhāvānām kārūṇyahitacetasaḥ || 5.2.3 ||
- ap5.27 aśiraśiraṃ ca nādāntaṃ guhyapadmaṃ tathā |
kalāvividhavarṇāni āsanāni tathāiva ca || 5.2.4 ||
- ap5.28 kāyavākcittavajrasya dharmadhātuvikurvitam |
saṃkṛtya piṇḍayogena vajrasattvaḥ svayaṃ bhavet || 5.2.5 ||
- ap5.29 ābdhātu¹⁵⁹⁵ tejodhātusamarasaṃ paramaṃ padam |
prajñopāyātmakaṃ yogaṃ ṣaḍindriyaṃ buddhabimbakam¹⁵⁹⁶ || 5.2.6 ||
- ap5.30 bhūtaśāstrāṇi tattvajña ācārya āgamānugah¹⁵⁹⁷ |
rahasyārtha¹⁵⁹⁸ tattvabhāvaṃ ca pāraṃ paryeti tattvataḥ || 5.2.7 ||

- ap5.31 pūrvalakṣaṇasarveṣāṃ¹⁵⁹⁹ śūnyatattvādilakṣaṇam |
prakṣālya maladehaṃ tu sambodhikramaṃ jayet || 5.2.8 ||
- ap5.32 candramaṇḍalamadhyasthaṃ jñānasattvaṃ vicintayet |
sitakundenduvārṇasya jyotsnāraśmiṃ tu ucchritam || 5.2.9 ||
- ap5.33 dvibhujaṃ sattvaparyaṅkaṃ padmam āsanam āsīnam |
sarvābharaṇabhūṣitaṃ pañcabuddhais tu maṇḍitam || 5.2.10 ||
- ap5.34 mahāmudrādvayapāṇiṃ tu hṛdisthānaṃ tu pīḍitam |
rūpasampattikāntiṃ tu jñānasattve bhāvanā || 5.2.11 ||
- ap5.35 kadalīpuṣpaṃ sthitaṃ¹⁶⁰⁰ nābhāv ucchritahṛdayāvasthitam |
pūrvalakṣaṇasampūrṇaṃ tu utsṛjya pūrvapadmataḥ || 5.2.12 ||
- ap5.36 dalāny¹⁶⁰¹ aṣṭa {C34v} suśobhāni keśarāṇi sakarṇikā¹⁶⁰² |
nyased akṣaravinyāsaṃ madhyamaṇḍalam āsīnam¹⁶⁰³ || 5.2.13 ||
- ap5.37 dvibhujaikavaktraṃ sitaṃ divyaṃ madhye dhyātvā sunirmalam |
tanmadhye tu vijñānaṃ jñānaṃ tasyaiva yojayet || 5.2.14 ||
- ap5.38 maitrīyuktasya pūrveṇa akṣobhyadalabījakaiḥ |
karuṇā dvāradakṣiṇe ratnatattvāni bijataḥ || 5.2.15 ||
- ap5.39 dale paścimadvārasya amitābhabījaṃ nyaset |
uttaradvāradeśe¹⁶⁰⁴ tu amoghaprabhucetasah || 5.2.16 ||
- ap5.40 svarapūrvādibījasya candrabindu yathākramaṃ |
nyased akṣaracatvāri sitajyotsnābhimaṇḍitam || 5.2.17 ||
- ap5.41 vidīśena tu catvāri napuṃsakam pūrvoktitaḥ |
tanmadhye tasya cittākṣareṇa tu yojayet || 5.2.18 ||
- ap5.42 kautukaṃ cittam utpannaṃ bhagavan¹⁶⁰⁵ kathayasva me |
alakṣasya śūnyasya kathaṃ yogādim akṣaram || 5.2.19 ||
- ap5.43 bhagavān āha |
śrṇu vajra yathātattvaṃ lakṣalakṣaṇaśūnyatā |
asāreṇa tu¹⁶⁰⁶ sārāṇām amṛtālambho¹⁶⁰⁷ mocavat || 5.2.20 ||
- ap5.44 madhye vijñānajñānaṃ tu arūpajñānarūpataḥ |
na tu lakṣaṇaṃ lakṣayet¹⁶⁰⁸ jñānakāyanirāñjanam || 5.2.21 ||
- ap5.45 bhāvābhāvavinirmuktam avarṇavarṇa¹⁶⁰⁹ rūpataḥ |
rūpaṃ śūnyam tato madhye gṛhṇīyāt tattvayogavit¹⁶¹⁰ || 5.2.22 ||

- ap5.46 yathā lakṣaṇaṃ jñātvā ca samatājñānacetasā |
tasya sambodhimārgasya śīghram evaṃ tu paśyate || 5.2.23 ||
- ap5.47 gurūpadeśamārgasya jñānavijñānarūpataḥ |
lakṣaṇaṃ śāstra¹⁶¹¹ uddeśaṃ tattvānāṃ vīradeśakaḥ || 5.2.24 ||
- ap5.48 tasya {C35r} bhāvitam¹⁶¹² sarveṣāṃ sitaraśmivibhūtam |
pañcasphoṭikastūpānāṃ amṛtabījena cetanā || 5.2.25 ||
- ap5.49 sitavarṇaprabhādivyam amṛtadhārāsraṇam tu |
hṛdbījapadme tu madhye tu aṅguṣṭhaparimaṇḍalam || 5.2.26 ||
- ap5.50 tasya madhye tu bījānāṃ ālikāliṃ samuddhṛtam¹⁶¹³ |
sitavarṇasusobhā jyotsnāraśmiṃ samucchṛtam¹⁶¹⁴ || 5.2.27 ||
- ap5.51 tasya madhye tu dvārāṇāṃ binducetā prakīrtitam |
vālāgraṃ śatabhāgaḥ tu paramāṇurūpasamsthitaḥ || 5.2.28 ||
- ap5.52 lakṣalakṣaṇajñānīnāṃ vijñānasya svabhāvataḥ |
paśya bindupadaśthānam ajñātācittalakṣaṇam || 5.2.29 ||
- ap5.53 hṛdi brahmakadvārasya¹⁶¹⁵ bindudvāramārgataḥ |
grāhyavijñānajñānasya guror deśanatātparaḥ || 5.2.30 ||
- ap5.54 na tu mārgasya bāhyānāṃ śāstreṇāpi dūrataḥ |
sulabhāni ca śāstrāṇi prayogās tatra durlabhāḥ || 5.2.31 ||
- ap5.55 upāyena tu yogināṃ guroḥ¹⁶¹⁶ śuśrūṣā¹⁶¹⁷ tatparam |
gurūpadeśamārgaṇa tu darśayec cakṣaṇaḥ || 5.2.32 ||
- ap5.56 samāhitam bhāvabhāvena niṣkampaṃ nirupadravam |
manahpūrvamaṅgamā dharmā manahśuddhā manojavāḥ¹⁶¹⁸ || 5.2.33 ||
- ap5.57 manasā rājaprasādena bhāṣate vā karoti vā |
tasmān manomayaiḥ sarvaiḥ manaḥsambhūtabuddhimān || 5.2.34 ||
- ap5.58 yadi icchej japed yogī hṛdi cetanaśamvaram |
kāraṇe bhūtabījasya na tu tattvāni rūpataḥ || 5.2.35 ||
- ap5.59 kāryakāraṇabījānāṃ na tu tattvāni tdrakṣataḥ¹⁶¹⁹ |
rūpādibhavabhogam {C35v} ālambabījapañcakam || 5.2.36 ||
- ap5.60 vahate sarvasarveṇa śīrāśīrasi samsthitaḥ¹⁶²⁰ |
nityam mūlāni¹⁶²¹ pīḍyasya¹⁶²² jñānavijñānabījataḥ || 5.2.37 ||
- ap5.61 bindunādaṃ tu saṃyuktaṃ saṃsārabhogakāṅkṣiṇaḥ |
manojāpena saṃyuktaṃ akṣaraṃ vāgvarjitam || 5.2.38 ||

- ap5.62 dhruvaṃ nityapadasthānaṃ śāśvataṃ dharmadhātukaiḥ |
nityasūkṣmanirāñjanaṃ tu jñānaṃ vijñāne¹⁶²³ līyatām || 5.2.39 ||
- ap5.63 jñānabhāvena vijñānaṃ sambodhikramo¹⁶²⁴ dṛśyate |
pradīpākāraḥ sarveṣāṃ prathamam cihnam dṛśyate || 5.2.40 ||
- ap5.64 khadyotākāra reṇūnāṃ dvitīyaṃ cihnam lakṣyate |
sitareṇucakrākāraṃ daśadig dṛśyate tathā || 5.2.41 ||
- ap5.65 kleśoddhṛtis¹⁶²⁵ tṛtīyānāṃ yogināṃ¹⁶²⁶ vilakṣyate |
kāmya devabhogānāṃ caturtham ceti darśitam || 5.2.42 ||
- ap5.66 rūpasvargo 'pi devānāṃ pañcamam īkṣacetasā |
ṣaṣṭhe arūpabhogaṃ saptame dharmadhātukaiḥ || 5.2.43 ||
- ap5.67 aṣṭamena tu svecchā buddhatvārthaphalaṃ yoginām || 5.2.44 ||
- ap5.68 śṛṇu tv ekamano bhūtvā vajrasattva¹⁶²⁷ mahākṛpa |
<H 1.9.1a→> sarveṣāṃ eva vastūnāṃ viśuddhis tathatā¹⁶²⁸ smṛtā |
paścād ekaikabhedena devatānāṃ prakathyate || 5.2.45 ||
- ap5.69 skandhadhātvāyatanadehināṃ svabhāvena viśuddham |
ajñānakleśāvṛtā viśodhyate |
svasaṃbodhyātmikā viśuddhinānyaśuddhyā vimucyate || 5.2.46 ||
- ap5.70 viśayānāṃ śuddhatvāt svasaṃvedyaṃ param sukham |
rūpaviśayādi ye 'py anye pratibhāṣanti hi yoginām¹⁶²⁹ || 5.2.47 ||
- ap5.71 sarve {C36r} te viśuddhasvabhāvā hi yasmād buddhamayaṃ viśvam || 5.2.48
||
- ap5.72 he bhagavan ke te aśuddhāḥ || 5.2.49 ||
- ap5.73 bhagavān āha |
rūpādayaḥ | kasmād | grāhyagrāhakāś ceti || 5.2.50 ||
- ap5.74 bhagavān āha |
cakṣuṣā gṛhyate rūpaṃ śabdaḥ karṇena gṛhyate |
gandham nāsikayā ceti jihvayā svādanaṃ viduḥ || 5.2.51 ||
- ap5.75 kāyena sprīsyate vastu manaḥ sukhādim āpnute |
sevitavyā ime sevyā nirviṣīkṛtya śuddhitaḥ <H 1.9.7d←> || 5.2.52 ||
- ap5.76 <VD 1.16a→> rūpaṃ vairocana buddho Vajrasūryas tu vedanā |

- padmanarteśvaraḥ saṃjñā saṃskāre vajrarājas tathā || 5.2.53 ||
- ap5.77 vijñānaṃ vajrasattvas tu sarvarūpas tu herukaḥ < VD 1.17d←> |
netraṃ tu mohavajrākhyam¹⁶³⁰ dveṣavajrābhidhā śrutiḥ || 5.2.54 ||
- ap5.78 < VD 1.21c←> īrṣyāvajras tathā ghrāṇaṃ rāgavajro mukhaḥ smṛtaḥ |
sparśe mātsaryavajras tu sarvāyatanadhātus tu herukaḥ parameśvaraḥ < VD
1.22c←> || 5.2.55 ||
- ap5.79 pātānī pṛthivīdhātur¹⁶³¹ abdhātur¹⁶³² mārāṇī smṛtā |
ākaraṇya agnidhātus tu vāyur narteśvarī tathā || 5.2.56 ||
- ap5.80 ākāśadhātur uktas tu padmajvāliny anākulāt |
ity evaṃ dehināṃ dehaḥ skandhādidevatātmakam || 5.2.57 ||
- ap5.81 sukhaduḥkhaṃ tathā karma kleśādim utpattaye¹⁶³³ vai |
utpattibhāgam āśritya bhavanirvāṇam āpnute || 5.2.58 ||
- ap5.82 iti skandhāyatanaviśuddhiḥ pañcamasya dvitīyaṃ prakaraṇam ||

Part 3

- ap5.83 <P 5.1a→> atha kathyate samyakcaryā kalpāri¹⁶³⁴ sūdanī |
sarvadharmasamudbhūtā tattvacaryā niruttarā || 5.3.1 ||
- ap5.84 hitāya {C36v} buddhaputrāṇaṃ sambodhau ye vyavasthitāḥ¹⁶³⁵ |
tattvato 'naṅgavajreṇa prajñāpāramitā parā || 5.3.2 ||
- ap5.85 janmārṇavān mahāghorāḥ jarādyūrmisamākulāt |
tāraṇī sarvasattvānāṃ poteva kṣemagāminī || 5.3.3 ||
- ap5.86 kṣiprasiddhikarā divyā hṛdyā sarvaguṇālayā |
cittaratnasamudbhūtā¹⁶³⁶ īpsitārthaprasādhikā || 5.3.4 ||
- ap5.87 vināyayā vajradharaprasastayā
samastasambuddhaguṇāṅgabhūtayā |
na jāyate siddhir ato mumukṣavaś
carantu caryām atulām imāṃ budhāḥ || 5.3.5 ||
- ap5.88 murāriśakratripurārivittada-
brahmādikābhyarcitapādapaṅkajāḥ |
imāṃ caritvā tv aghanāśanīm drutaṃ
parām avāptāḥ padavīm tathāgatāḥ || 5.3.6 ||
- ap5.89 avadhūtacaryā gaditeyam eva
śrīvajrasattvena jagaddhiteṇa <P 5.7b←> || 5.3.7 ||

- ap5.90 evaṃ divyam acintyapadaṃ suguhyam bhāvayed yogī |
samayācāraṃ kurute samastakalpanārahitam || 5.3.8 ||
- ap5.91 prathamārambhe sthito yogī niṣyandaphalarūpataḥ |
tato bhāvanālinopasaṃhārabālalilām āvahet || 5.3.9 ||
- ap5.92 nānāvineyalokasya mañjurūpī svayaṃ bhavet || 5.3.10 ||
- ap5.93 <P 5.8a→> siddhiḥ prasidhyaty akhilā yathoktā
vicitracaryābhir anuttarā tu |
samantabhadrātulasiddhicaryā¹⁶³⁷
saiveti¹⁶³⁸ vajrī bhagavān jagāda || 5.3.11 ||
- ap5.94 praṇamya sarvathā nāthaṃ śrīmadācāryavajriṇam |
āśrayed guhyacaryāṃ tu kṛtakṛtyo mahāmatīḥ || 5.3.12 ||
- ap5.95 tataḥ svacchandam ābhūya sarvāsaṅgabahirmukhaḥ |
vicaret tattvayuktātmā {C37r} keśarīva samantataḥ || 5.3.13 ||
- ap5.96 yathābhūtārthasaṃvettā jagaduddharaṇāśayaḥ |
samyagdr̥ṣṭipravṛttātmā dr̥ḍhacitto nirāśrayaḥ || 5.3.14 ||
- ap5.97 svapnamāyopamaṃ sarvaṃ skandhadhātvdilakṣaṇam |
traidhātukam idaṃ sarvaṃ jñātvā itthaṃ samāsataḥ || 5.3.15 ||
- ap5.98 sarvāvaraṇa¹⁶³⁹ vinirmukta jīvitaiś caryasaṃgamaḥ¹⁶⁴⁰ |
tathāṣṭalokadharmāṇaṃ sarvaṃ tyaktvātidūrataḥ || 5.3.16 ||
- ap5.99 avikalpaḥ sadā bhūtvā nirdvaṃdvakṛtaniścayaḥ |
ṣaṭpāramitāyogena buddhasiddhiprasiddhaye || 5.3.17 ||
- ap5.-
100 sattvārthe 'tiśayāsakto¹⁶⁴¹ na sattvaparikalpakaḥ |
bodhāv āropya cittam tu digvijayacaryāṃ ārabhet || 5.3.18 ||
- ap5.-
101 prajñopāyasuyuktātmā sarvāsaṅgaparāṇmukhaḥ |
janmanīhaiva sidhyeta tattvābhyāsakṛtaśramaḥ <P 5.16d←> || 5.3.19 ||
- ap5.-
102 sarvakalpavinirmuktaḥ sattvāśayaviśeṣataḥ |
<P 5.29c→> māyopamādiyogena bhoktavyaṃ sarvaṃ eva hi || 5.3.20 ||
- ap5.-
103 dharmadhātusamudbhūtā na kecit paripanthinaḥ |
prabhuñjīta yathākāmaṃ nirviśāṅkena cetasā || 5.3.21 ||
- ap5.-
104 sambhogārtham idaṃ sarvaṃ traidhātukam aśeṣataḥ |
nirmitaṃ vajrasattvena sādhakānāṃ hitāya ca || 5.3.22 ||
- anantajñānasaṃprāpto¹⁶⁴² vanden naiva tathāgatān |

- ap5.- satataṃ bhāvanāyukto niṣiktādiṣu kā kathā || 5.3.23 ||
105
- ap5.- sarvabhāvasvabhāvo 'yaṃ bodhicittasvarūpaḥ |
106 sa eva bhagavān vajrī tasmād ātmaiva devatā || 5.3.24 ||
- ap5.- maṇḍalaṃ nopavāsaṃ ca na mudrā caityakarmaṇā <P 5.34b←> |
107 <P 5.35a→> śrīmatā vajranāthena¹⁶⁴³ {C37v} ye 'pi cānye nidarśitāḥ |
adhimuktivaśāt¹⁶⁴⁴ kecit taiś ca kiṃ tattvavedinaḥ || 5.3.25 ||
- ap5.- amṛtārthī yathā takraṃ sāraṃ ādāya saṃtyajet |
108 evaṃ dharmāmṛtaṃ prāpya tyajen niḥśeṣakalpanām || 5.3.26 ||
- ap5.- nirvikalpo yadā¹⁶⁴⁵ dhīmān tyaktāśaṅko nirāspadaḥ |
109 tadā siddhir na saṃdehaś cittavajravaco yathā <P 5.37d←> || 5.3.27 ||
- ap5.- naraḥ yāti vikalpāt śaḍgatisaṃsārasāgaram |
110 bhramati ca muktaḥ kalpavihīno yāti padaṃ nirmalaṃ śāntam || 5.3.28 ||
- ap5.- tasmād vikalpajālaṃ hantaṃ buddhena ye kṛtāḥ¹⁶⁴⁶ samayāḥ |
111 nityaṃ te abhyasanīyāḥ samayastho yena vai bhavati || 5.3.29 ||
- ap5.- nātyāśakti¹⁶⁴⁷ kāryā mantrajño nāti sarvabhāveṣu |
112 draṣṭavyāḥ khalu sarve 'nutpādākārayogena || 5.3.30 ||
- ap5.- śvānakharoṣṭragajādyaśrk pītvā māṃsena bhojanaṃ nityam |
113 draṣṭuṃ¹⁶⁴⁸ sarvaviśeṣaṃ raktalīptaṃ mahāmāṃsam || 5.3.31 ||
- ap5.- samastaṃ kutsitamāṃsaṃ prāṇakaśatalakṣasaṃyuktam divyam |
114 vairocanaṃ atipūtiṃ kīṭaśataiḥ simasimāyamānam || 5.3.32 ||
- ap5.- śvānanaraccharditamīśraṃ māṃsaṃ vajrāmbumakṣikāsaktam¹⁶⁴⁹ |
115 vairocanaśaṃmīśraṃ bhoktavyaṃ yoginotsāhaiḥ || 5.3.33 ||
- ap5.- pītvā vajrasalilaṃ na bhavati māṃsaṃ yadā kvacid anyam
116 vikalpamāṃsarūpeṇa bhoktaṃ bhuṅkte bhojanaṃ anyamāṃsarūpeṇa || 5.3.34 ||
- ap5.- ye anyair loke abhakṣyās te bhakṣyās tattvakendrasya | ye agamyās te gamyāḥ
117 | ye akāryās tasya te kāryāḥ | <H 1.6.21a→> gamyāgamyavikalpaṃ tu
bhakṣābhakṣaṃ tv anīṣṭam iṣṭam ca peyāpeyaṃ mantrī na kuryād <H 1.6.d←> |
iti || 5.3.35 ||
- ap5.- kāyavākcittaiḥ samodo {C38r} bhavati | yathā na syād yathaiva cittavikṣepaḥ |
118 madirāpānaṃ tathā kartavyaṃ yoginā satatam | kutsitam ativilāsaṃ
savarṇam¹⁶⁵⁰ avarṇam tu rugyutaṃ dīnaṃ paśyej jīnavat sarvaṃ tv

ekākārarūpeṇa || 5.3.36 ||

ap5.- noktaṃ pustakapāṭhaṃ maṇḍalaṃ naiva kusumasamgraham | kuryān na
119 mantrajāpaṃ devatāsiktādayo 'vandyāḥ | vaktavyā anṛtavācaḥ | paradārān
sewayet subhagān | duṣṭe maitrī noktā buddhāś ca prāṇino ghātyāḥ || 5.3.37 ||

ap5.- jīnapūjitam ācāryaṃ jñānasamayaṃ tu sattvāgryaṃ nānāsiddhidam
120 samayaṃ¹⁶⁵¹ nityaṃ pūjayed dhīmān | daśadigvyavasthitānāṃ yasmāt
sambuddhabodhisattvānāṃ yat puṇyaṃ¹⁶⁵² tad dṛṣṭam¹⁶⁵³ ācāryasyaikaroma-
kūpāgre tasmād bodhisattvais tuṣyanty ācāryapūjanād buddhāḥ || 5.3.38 ||

ap5.- nūnaṃ svasamayabuddhā ipsitabuddhiṃ prayacchanti | kuryān no
121 gurunindāṃ vajrabhrātṛṣv agauravaṃ naiva | yad dattaṃ tad grāhyaṃ¹⁶⁵⁴ | na
ca kuryād vandanācaityam | bhrātṛṃ sutam apī pitaraṃ rājyaṃ bhoganidhāna-
dhanadhānyaṃ sarvaṃ tṛṇam iva dṛṣṭvā traidhātuṣu sādhayed rājyaṃ || 5.3.39
||

ap5.- caryā ulliṅganaṃ pañcamasya tṛtīyaṃ prakaraṇam ||
122

Part 4

ap5.- <H 1.6.1a→> athātaḥ sampravakṣyāmi caryāpāraṃgataṃ lakṣaṇam¹⁶⁵⁵ <H
123 1.6.1b←> || 5.4.1 ||

ap5.- jñāyate dūrato yena vajrayogī na saṃśayaḥ |
124 ḍākinīdibaliṃ yathāprāptaṃ khānapānaṃ tathā¹⁶⁵⁶ || 5.4.2 ||

ap5.- mṛtavastrakaupīnaṃ ca mṛtabhasmavibhūṣitaḥ |
125 bhagnakharparasugupto¹⁶⁵⁷ {C38v} niśākāle paryaṭet || 5.4.3 ||

ap5.- catuṣpathe parvateṣu <H 1.6.6a→> ekavṛkṣe śmaśāne vā |
126 catvareṣu tato mantribhāvanā¹⁶⁵⁸ kathyate śubhā || 5.4.4 ||

ap5.- mātṛgr̥he tathā rātrau atha vijane prāntare |
127 kiṃcid uṣmasamprāpte caryā kartuṃ yad iṣyate || 5.4.5 ||

ap5.- ātmasiddhiṃ yad iccheta bālatvaṃ punar ācaret <H 1.6.7d←> |
128 paryaṭen mahādhīmān sattvānugrahaḥetunā || 5.4.6 ||

ap5.- niravagrahacittena varṇakāc chādanaṃ sadā |
129 romakūpāgravivare niścaranti diśo daśam || 5.4.7 ||

ap5.- mañjuvajraḥ svayaṃ bhūtvā māṇḍaleyaṃ prakalpayet |
130 padmodyāneṣu ranyeṣu saritsaṃgameṣu ca || 5.4.8 ||

- ap5.- tatrastho bhāvayed yogī laghu siddhim avāpnute |
131 gahvare vā śikhare vā viharet susamāhitaḥ || 5.4.9 ||
- ap5.- yathā prāptaṁ tathā bhuktaṁ bhuktvābhuktvā baliṁ dadyāt |
132 hārādibhir nānāphalair guṇjādiracitaṁ¹⁶⁵⁹ tathā || 5.4.10 ||
- ap5.- prāṇyaṅgavāsasā vāsaṁ sukhārthī dāpayet sukham |
133 kvacit saṁskṛtaṁ prākṛtaṁ caiva paṭhed vilomataḥ || 5.4.11 ||
- ap5.- bhakṣyābhakṣyaṁ yathā prāptaṁ bhakṣayed unmattayogena pararāṣṭreṣu
134 siddheṣu girigahvarakuñjeṣv ādisiddhe mahāśmaśāne mahodadhitaṣeṣu vā ||
5.4.12 ||
- ap5.- tatrastho bhāvayet prājñaḥ sarvasaṁtrāsavarjitaḥ |
135 evaṁ kṛtvā punar yogī digvijayaṁ samārabhet || 5.4.13 ||
- ap5.- sarvāvaraṇavinirmuktaḥ sarvāśāparipūrakaḥ |
136 daśadigvyavasthitānāṁ janmāvaraṇāvṛtānāṁ || 5.4.14 ||
- ap5.- sakalagrāhyagrāhakabhāvanāvarjito {C39r} vivarjitaḥ¹⁶⁶⁰ |
137 anena sarvabhāvanā digvijayīty abhidhīyate || 5.4.15 ||
- ap5.- evaṁ tāvat sthīrīkṛtya tattvayogī anāhataḥ |
138 vidyādevīsaṁgraham atirūpāṁ kāmīnīṁ kurute || 5.4.16 ||
- ap5.- apsaraṁmāratnāṁ ramaṇīyāṁ vidyādharasya ca |
139 suradārāṁ yakṣastrīm vā¹⁶⁶¹ nāginīm asurīm tathā¹⁶⁶² || 5.4.17 ||
- ap5.- yogī āsāṁ madhye ekāṁ vidyāṁ svacittarucitām¹⁶⁶³ |
140 ākṛṣya sādhayet tām aṅkuśapāśaprayogataḥ¹⁶⁶⁴ || 5.4.18 ||
- ap5.- sarvopakaraṇaviṣayaṁ yasmād devatā dadāty anābhogāt¹⁶⁶⁵ |
141 vyādhijarāvinirmuktā nirdvaṁdvās tribhuvanānaghāḥ¹⁶⁶⁶ || 5.4.19 ||
- ap5.- <H 1.6.19a→> śarīraṁ dānaṁ dattvā paścāc caryāṁ samārabhet |
142 bhāgābhāgavicāreṇa tasmād dānaṁ na dīyate || 5.4.20 ||
- ap5.- bhakṣyaṁ bhojyaṁ tathā pānaṁ yathāprāptaṁ tu bhakṣayet |
143 graham atra na kartavyam iṣṭāniṣṭavikalpataḥ <H 1.6.20d←> || 5.4.21 ||
- ap5.- <H 1.6.23a→> śikṣādīkṣāvimukto lajjākāryaṁ tathaiva ca |
144 sarvabhāvasvabhāvena vicared yogī mahākṛpaḥ || 5.4.22 ||
- ap5.- homayāgatapo 'tīto mantradhyānavivarjitaḥ |
145 samayaṣaṁvaravinirmuktaś caryāṁ kurute suyogavān || 5.4.23 ||
- śakratulyo 'pi yo daityaḥ purato bhavati suniścitaḥ |

- ap5.- bhayam atra na kurvīta siṃharūpeṇa paryaṭet || 5.4.24 ||
146
- ap5.- karuṇaṃ pīyate nityaṃ sarvasattvārthahetunā |
147 yogapānarato yogī nānyapānena majjanam <H 1.6.26d←> || 5.4.25 ||
- ap5.- atha śrīmadyūvarājyācaryā kathyate punaḥ |
148 <H 1.6.1c→> gamyate yena siddhāntaṃ {C39v} sarvasattvārthahetunā || 5.4.26
||
- ap5.- bhāvakena vivartavyaṃ karṇayor divyakuṇḍalam |
149 śīrasi cakrī vivartavyā hastayo rucakadvayam || 5.4.27 ||
- ap5.- khaṭṭyā mekhalam caiva pādayor nūpuraṃ tathā |
150 bāhumūle tu keyūraṃ grīvāyām asthimālikā || 5.4.28 ||
- ap5.- paridhānaṃ vyāghracarma bhakṣaṇaṃ daśārdhāmṛtaṃ |
151 herukayogasya puṃso viharet samāhitaḥ¹⁶⁶⁷ <H 1.6.4d←> || 5.4.29 ||
- ap5.- <H 1.6.8a→> cāruvaktrāṃ viśālākṣiṃ svābhiṣiktāṃ kṛpāvatīṃ |
152 vajrakanyām imāṃ gr̥hya caryāvratam tu budhyate || 5.4.30 ||
- ap5.- vajrakulābhāvāt sveṣṭadevatāyāḥ kulenāpi kriyate |
153 athavānyakulodbhāvāṃ bodhibījena saṃskṛtām¹⁶⁶⁸ || 5.4.31 ||
- ap5.- yadi gītaṃ pragīyate¹⁶⁶⁹ tarhi vajrānviṭaṃ param |
154 yady ānande samutpanne nartate mokṣahetunā |
tato vajrapadair nāṭyaṃ kurute yoginaḥ sadā || 5.4.32 ||
- ap5.- akṣobhyaś cakrirupeṇāmitābhaḥ kuṇḍalātmakaḥ |
155 ratneśaḥ kaṇṭhamālāyām haste vairocanaḥ smṛtaḥ || 5.4.33 ||
- ap5.- mekhalāyām sthito 'moghaḥ prajñā khaṭvāṅgarūpiṇī¹⁶⁷⁰ <H 1.6.12b←> |
156 <H 1.6.14a→> bhakṣitavyaṃ ca bhaiṣajyaṃ pātavyaṃ vāri nityaśaḥ¹⁶⁷¹ || 5.4.34
||
- ap5.- jarāmṛtyur na bādgate rakṣābhūtaḥ sarvadā tasya |
157 caurakeśakṛtā¹⁶⁷² makuṭī hūmbhavas tatra¹⁶⁷³ yojyate || 5.4.35 ||
- ap5.- pañcabuddhakapālāni dhartavyaṃ yogacaryayā |
158 pañcāṅgulakhaṇḍam kṛtvā mukuṭyaṃ dhriyate tathā¹⁶⁷⁴ || 5.4.36 ||
- ap5.- kacaḍorī dvidheṭā ca prajñopāyasvabhāvataḥ |
159 bhasmakeśapavitraṃ tu yogī bibharti caryayā || 5.4.37 || {C40r}
- jāpaṃ ḍamarukāśabdaṃ sarvasattvanimantraṇam |

- ap5.- jāpabhāvaṃ bhaved etad vajrakāpālī svayaṃ bhūyaḥ || 5.4.38 ||
160
- ap5.- lobhamohabhayaṃ krodhaṃ tathā vrīḍākāryaṃ ca varjayet sadā <H 1.6.18b←>
161 |
<H 1.6.4c→> herukātmā bhaved yogī vihareṭ pañcavarṇeṣu || 5.4.39 ||
- ap5.- pañcavarṇasamāyuktam ekavarṇaṃ tu kalpayet |
162 anekenaikavarṇena yasmād bhedo na jāyate <H 1.6.5d←> || 5.4.40 ||
- ap5.- <H 1.6.18c→> nidrātmānam utsrīya caryā¹⁶⁷⁵ kriyate na saṃśayaḥ <H
163 1.6.18d←> || 5.4.41 ||
- ap5.- iti sampuṭodbhavacaryākālpaḥ pañcamah | |
164

Chapter A6

Part 1

- ap6.1 śrutaṃ kautūhalaṃ deva svādhiṣṭhānakramaṃ katham¹⁶⁷⁶ |
rahasyādi kiṃ prayojanam || 6.1.1 ||
- ap6.2 śṛṇu tv ekamano bhūtvā vajrasattvo mahākṛpaḥ |
kathayāmi samāsenā sarvatantrasya nirṇayam || 6.1.2 ||
- ap6.3 ekāreṇa yat proktaṃ sthānam avyaktalakṣaṇam |
gatvānugamaṇaṃ caiva dhātūnāṃ cetaḥ sadā gatiḥ || 6.1.3 ||
- ap6.4 dhātuśabda itī kutaḥ || 6.1.4 ||
- ap6.5 bhagavān āha |

etāvad rahasye ṣoḍaśākṣare ity uktam |

rakāraṃ raktadhātuś ca hakāraṃ sparśayos tathā |
syekāreṇa śleṣmam ity āhuḥ pakāreṇa pittaṃ¹⁶⁷⁷ eva ca || 6.1.5 ||
- ap6.6 rakāreṇa rasam evaṃ tu mekāreṇa medayos tathā |
rakāraṃ agnim evoktaṃ myekāro¹⁶⁷⁸ māṃsam¹⁶⁷⁹ ucyate || 6.1.6 ||
- ap6.7 sakāreṇa viṭ proktaṃ rvākāreṇa vasās tathā |
tmakāraṃ tvacam evoktaṃ nikāraṃ asthim eva ca || 6.1.7 ||
- ap6.8 sakāreṇa bhaven mūtraṃ dākāreṇa tu phuphusam¹⁶⁸⁰ |
sthikāreṇa padmam evoktaṃ {C40v} yuktaṃ dravyaṃ suśobhanam || 6.1.8 ||

- ap6.9 takāreṇa bhavec chukraṃ bodhicittasamudbhavam |
ity evaṃ kathitaṃ devi nāḍīnādasvarūpataḥ || 6.1.9 ||
- ap6.10 kalātmakaṃ bhavet tv eva bodhi¹⁶⁸¹ cittaśvarūpataḥ |
repho¹⁶⁸² vahnir iti proktaṃ raktāt pittaṃ samutthitaṃ¹⁶⁸³ || 6.1.10 ||
- ap6.11 samavāya iṣyate śleṣmā prasvedaṃ snāyusamudbhavam |
tannāthaḥ¹⁶⁸⁴ smr̥to vāyur hakāraḥ sarvagaḥ smr̥taḥ || 6.1.11 ||
- ap6.12 asthisandhiṣu ca samavāptaṃ bijapañcakam |
rephas¹⁶⁸⁵ tāluṣu sarveṣu¹⁶⁸⁶ catvāra bījam uttamam || 6.1.12 ||
- ap6.13 tadādikoṣṭhadeśeṣu bijapañcakaśobhanam |
hakāraṣaṣṭhasvarasaṃyuktaṃ vijñānaṃ parikīrtitam || 6.1.13 ||
- ap6.14 hakāreṇaiva sarvatra sarvabuddhasamāgamaḥ |
<L 1.4a→> sambhavān nādarūpād viniṣkrāntāḥ samayācāragocarāḥ || 6.1.14 ||
- ap6.15 durlabhaṃ¹⁶⁸⁷ triṣu lokeṣu ādimadhyāntasaṃsthitam¹⁶⁸⁸ |
manthamanthānasaṃyogād yathā tathā mantrajāpadhyānādibhir yutaḥ <L
1.5b←> || 6.1.15 ||
- ap6.16 tanre nigaditaṃ śṛṇu |
dvau nāḍyau yonimadhye tu vāmadakṣiṇayos tathā || 6.1.16 ||
- ap6.17 vāme śukraṃ vijānīyā dakṣiṇe raktaṃ eva ca |
tasya mīlanaṃ caiva¹⁶⁸⁹ dharmadhātususaṃgraham¹⁶⁹⁰ || 6.1.17 ||
- ap6.18 sattvaṃ kāyo rajo vākyam cittaṃ tamaḥ svabhāvataḥ |
sattvaṃ śukraṃ rajo raktaṃ tama utpattim eva ca || 6.1.18 ||
- ap6.19 vajrapadmasamāyogād bhāvābhāva¹⁶⁹¹ samarasībhavet |
vidmūtraśleṣmaraktaṃ ca¹⁶⁹² pañcamaṃ śukram eva ca || 6.1.19 ||
- ap6.20 pañcāmṛtamayaṃ piṇḍaṃ tato vajrī-m-ihocyate | {C41r}
asthimajjaṃ ca śukraṃ ca pitṛjaṃ tathā coktam || 6.1.20 ||
- ap6.21 tvacamāṃsaraktaṃ ca mātṛjam iti kathyate |
etanmātrāṇy uktāni piṇḍasya saṃgrahāṇi ca || 6.1.21 ||
- ap6.22 ekapiṇḍaṃ dvidhābhūtaṃ dvidhābhūtam anekadhā |
ekānekasvarūpeṇa tato vajrī-m-ihocyate || 6.1.22 ||
- ap6.23 nāḍīsaṃcāram evoktaṃ tasya dvāre 'pi tu dvayoḥ |
teṣāṃ saṃgamakāleṣu devatālambanaṃ bhavet || 6.1.23 ||
- ap6.24 ūrdhvadvāram adhaścaivam adhodvāreṇa vijñānam |

ūrdhvaadvāreṇa dhātavaḥ || 6.1.24 ||

ap6.25 praviśantaṃ cintayed yogī sarvanāḍīsamāgamaḥ |
ūrdhvaadvāre 'pi taṃ dehe nityaṃ¹⁶⁹³ vajrī sadā sthitaḥ || 6.1.25 ||

ap6.26 ūrdhvaadvāre triyantraṃ ca navadvāraiḥ parivṛtaṃ || 6.1.26 ||

ap6.27 he bhagavan | triyantraṃ kim ākhyātaṃ | kathaṃ kena prakāreṇa cetasaḥ sadā
gatiḥ || 6.1.27 ||

ap6.28 bhagavān āha |

trīṇy eva yantrās triyantrās tridhā bhedena vyavasthitāḥ |
kāyavākciittasvarūpeṇa adhamottamamadhyamāḥ || 6.1.28 ||

ap6.29 <V 3.2a→> ekastambhaṃ navadvāraṃ sthūlaṃ pañcādhidaivataḥ |
navasrotogataṃ dvāraṃ navadhā parikīrtitaṃ || 6.1.29 ||

ap6.30 adhamāṃ kāyikaṃ dvāraṃ sthūlaṃ daivatanirmitaṃ <V 3.3b←> |
cetasaḥ pumān puruṣaviśeṣo¹⁶⁹⁴ yogīty arthaḥ¹⁶⁹⁵ || 6.1.30 ||

ap6.31 sadā sarvasmin kāle gatir gamanaviśeṣataḥ |
evam ekapāda¹⁶⁹⁶ dvipādacatuḥpādādīnāṃ || 6.1.31 ||

ap6.32 vāyavyādiprabhedena sadā gatiḥ |
vāyus caturvidhaś cittasya sthitiḥ dvividhā ca || 6.1.32 ||

ap6.33 līnaṃ ca pravartanavidhiḥ | līnaṃ sthitaṃ sadā pravartanaṃ {C41v} gatir
āgatisarvasattveṣu | evaṃ yo na vetti acetanaḥ | apuruṣo 'manīṣiṇaḥ | ayogīty
arthaḥ || 6.1.33 ||

ap6.34 <V 3.4a→> āgneye caiva vāyavye mātendriya vārūṇe tathā |
cakre cittasamcārād ūrdhvaaparśvarijv¹⁶⁹⁷ adhogatam¹⁶⁹⁸ || 6.1.34 ||

ap6.35 tṛtīyaṃ mānaṣaṃ dvāraṃ candrasūryaprabhedataḥ |
praveśān nirgamād vāpi dvāraṃ caivottamaṃ bhavet || 6.1.35 ||

ap6.36 pradhānam uttamaṃ dvāraṃ adha•ūrdhvaṃ prakīrtitaṃ |
adhodvāreṇa vijñānam ūrdhvaadvāreṇa dhātavaḥ || 6.1.36 ||

ap6.37 vairocanaḥ buddhā ūrdhvaadvāre¹⁶⁹⁹ calāḥ¹⁷⁰⁰ sthitaḥ |
adhovyavasthitis teṣāṃ ūrdhvena tu visarjanam || 6.1.37 ||

ap6.38 āvāhanavisarjanarūpeṇa cetasaḥ sadā gatiḥ |
traiyadhvikāḥ sarvabuddhā cākīṇyo yogamātarāḥ || 6.1.38 ||

ap6.39 pravṛttau ca nivṛttau ca guṇadoṣappravartanaiḥ |

sukhaduḥkhasvarūpās tu siddhā hi sahaṣasthitāḥ <V 3.9d←> || 6.1.39 ||

ap6.40 ity āha bhagavān vajrī vajrasattvo mahāsukham || 6.1.40 ||

ap6.41 atha bhagavantam devī bolam kṣiptvā kakkolake |
toṣayitvā mahāsattvam idam vākyam udīrayet || 6.1.41 ||

ap6.42 vasantam te katham nāma tilakam kīḍṣam bhavet |
abhedyādikam āśṛtya sthānam teṣām katham bhavet || 6.1.42 ||

ap6.43 pullirādi yathā proktaṁ cakranyāsam tathā param |
katham nāḍī samutpannā bhedaṁ teṣām kathayasva me || 6.1.43 ||

ap6.44 bhagavān āha |

śṛṇu devi pravakṣyāmi guhyād guhyataram {C42r} param || 6.1.44 ||

ap6.45 <V 5.1 (prose)→> nāḍisvarūpapīṭhādidaśabhūmipāramitānām kāyavākcitta-
cakragatasthānāntaraprabhedena caturviṃśatim udāhṛtam || 6.1.45 ||

ap6.46 śīro malayadeśas tu śikhā jālandharam tathā |
oḍḍiyānas¹⁷⁰¹ tathā caiva dakṣiṇaḥ karṇa ucyate || 6.1.46 ||

ap6.47 arbudaḥ prṣṭhavaṁśas tu catvāraḥ pīṭhasamjñakāḥ |
godāvarī tathā jñeyā vāmakarṇasvarūpikā || 6.1.47 ||

ap6.48 rāmeśvaraḥ samākhyāto bhrūmadhyasthacakṣuṣoḥ |
devīkoṭṭas tathā cākṣyor bāhumūlam tu mālavaḥ || 6.1.48 ||

ap6.49 ity evam upapīṭhās tu cittacakre vyavasthitāḥ |
khecarīṇām samākhyātā sthānaviśeṣarūpiṇaḥ || 6.1.49 ||

ap6.50 kāmārūpas tathā kakṣau stanāv oḍraḥ prakīrtitaḥ |
ete kṣetre samuddiṣṭe¹⁷⁰² nābhis triśakunir mataḥ || 6.1.50 ||

ap6.51 kośalam nāsikāgram tu upakṣetram udāhṛtam |
kaliṅgo mukhaṁ proktaṁ lampākaḥ kaṇṭha ucyate || 6.1.51 ||

ap6.52 chandoha iti vikhyāto hṛdaye kāñcir ucyate |
medhrahimālayam caiva upacchandoha ucyate || 6.1.52 ||

ap6.53 ity evam sarvadeśas tu vākcakre vyavasthitāḥ |
bhūcarīṇām samākhyātāḥ¹⁷⁰³ sthānaviśeṣarūpiṇaḥ || 6.1.53 ||

ap6.54 pretādhivāsiniṁ liṅge gude¹⁷⁰⁴ tu gṛhadevatā |
etau melāpakau¹⁷⁰⁵ proktāv ūruḥ¹⁷⁰⁶ saurāṣṭra ucyate || 6.1.54 ||

- ap6.55 jaṃghādvayaṃ tu vikhyātaṃ suvarṇadvīpasvarūpakam |
upamelāpakaś caivam aṅgulyā nagaraḥ smṛtaḥ || 6.1.55 ||
- ap6.56 sindhus tu pādapṛṣṭhaṃ vai śmaśānaṃ {C42v} samudāhṛtam |
aṅguṣṭhaṃ tu maruḥ proktaḥ kulatā jānura ucyate || 6.1.56 ||
- ap6.57 upaśmaśānam etat¹⁷⁰⁷ tu ḍākinībhir udāhṛtam |
deśāḥ svadehajā ete svabāhyāntarasamsthitaḥ || 6.1.57 ||
- ap6.58 kāyavākcittacakre tu caturviṃśatibhedataḥ |
sthānāni sarvaḍākinīnāṃ samākhyātāni sarvataḥ || 6.1.58 ||
- ap6.59 eṣu¹⁷⁰⁸ sthāneṣu ḍākinyo nāḍīrūpeṇa samsthitaḥ <V 5.15d←> || 6.1.59 ||
- ap6.60 ṣaṣṭhasya prathamam prakaraṇam ||

Part 2

- ap6.61 <V 6.1 (prose)→> athānyatamasya tathāgatakāyasya yathāsthānagataṃ
nāḍīcakram kathayiṣyāmi |
hṛṇmadhyagataṃ padmam aṣṭapattram sakarṇikam |
tasya madhyagatā nāḍī tailavahnisvarūpikā || 6.2.1 ||
- ap6.62 kadalīpuṣpasamkāśālambamālā tv adhomukhā |
tasya madhye sthito vīraḥ sarṣapasthūlamātrakaḥ¹⁷⁰⁹ || 6.2.2 ||
- ap6.63 hūmkāro 'nāhataṃ bījam sravat tuṣārasamṇibham |
vasanta iti vikhyāto dehinām hṛdi nandanaḥ || 6.2.3 ||
- ap6.64 vaḍabānalarūpā tu nairātmyā tilakā smṛtā |
karmamārutanirdhūtā jvalantīha nābhimaṇḍale || 6.2.4 ||
- ap6.65 vasantaṃ prāpya samtuṣṭā samāpattyā vyavasthitā |
eṣa śrīheruko vīro vasantatilakā mataḥ¹⁷¹⁰ || 6.2.5 ||
- ap6.66 yoginīrūpam ādhāya samsthitaḥ sacarācare |
kāyavākcittabhedena trividhadvāranirgame || 6.2.6 ||
- ap6.67 gatyāgatiṃ karoty eṣa sarvadehe vyavasthitaḥ |
nābhāv akārarūpeṇa hrasvas tu prakīrtitaḥ || 6.2.7 ||
- ap6.68 hṛdaye 'pi ca hūmkāro dīrghamātrādvayasthitaḥ | {C43r}
kaṇṭhe ca omkārarūpeṇa trimātrapluta ucyate || 6.2.8 ||
- ap6.69 lalāṭe tu haṃkāro 'sau nādo bindura anāhataḥ |
pṛthivyādimahābhūtaś catuścakrabhedataḥ || 6.2.9 ||

- ap6.70 catuḥsandhyām adhiṣṭhāya catuḥpadmasamudbhavaḥ |
caturānandarūpeṇa caturyogaparāyaṇaḥ || 6.2.10 ||
- ap6.71 paramānandarūpeṇa kriyākārahābhāvataḥ |
śrīvajrasattvarūpeṇa krīḍatīha yathāsukham || 6.2.11 ||
- ap6.72 dalānām tu catuṣke 'pi caturdikṣu vyavasthitāḥ |
catasro bhūtanāḍyas tu tailavahnisvabhāvataḥ <V 6.13d←> || 6.2.12 ||
- ap6.73 <V 6.24c→> vidikṣu vyavasthitā nāḍyaś catasras tadgatā api |
pañcāmṛtavahās tās tu tatpūjāsvarūpam āśṛtāḥ¹⁷¹¹ || 6.2.13 ||
- ap6.74 catuḥpūjeti vikhyātās tadrūpā eva bhāvataḥ |
iti dehasya hr̥madhye pañcanāḍyo vyavasthitāḥ || 6.2.14 ||
- ap6.75 kāyavākcittabhedena caturviṃśatim udāhṛtāḥ |
pīṭhādibhedam āśṛtya sthāne sthāne vyavasthitāḥ || 6.2.15 ||
- ap6.76 śīrasas tu samudbhūtā nāḍyaḥ śīrajāḥ smṛtāḥ |
rajaḥsattva¹⁷¹² tamorūpās tāsām madhye tu nāyikāḥ¹⁷¹³ || 6.2.16 ||
- ap6.77 pullire tu abhedyākhyā nakhadantāvahā smṛtā¹⁷¹⁴ |
jālandhare sūkṣmarūpā¹⁷¹⁵ keśaromavahā¹⁷¹⁶ tathā || 6.2.17 ||
- ap6.78 oḍḍīyane¹⁷¹⁷ mahāpīṭhe yā ca¹⁷¹⁸ divyā vyavasthitā |
dakṣiṇe karṇam āśṛtya sthitā tvaṇmalavāhinī || 6.2.18 ||
- ap6.79 arbude tu tathā vāmā¹⁷¹⁹ ḍakinī piśitāvahā <V 6.20d←> |
<V 6.21c→> naharusthā tu yā nāḍī godāvāryām {C43v} vyavasthitā || 6.2.19 ||
- ap6.80 vāmanī¹⁷²⁰ iti vikhyātā sthitā sā dṛḍharūpataḥ |
rāmeśvare tu yā nāḍī prasiddhā kūrma¹⁷²¹ tathā || 6.2.20 ||
- ap6.81 asthimālavyavasthitā kaṭhinarūpataḥ |
devīkoṭṭe tu yā nāḍī mṛdvī bhāvikī matā || 6.2.21 ||
- ap6.82 bukkam vahati sā nityam sarvadehādhivāsinī |
mālave tu tathā sekā¹⁷²² hr̥disthā jineśvarī <V 6.24d←> || 6.2.22 ||
- ap6.83 <V 6.26a→> cakṣur vahati yā nāḍī kāmarūpe vyavasthitā |
doṣavatīti vikhyātā rūpadarśanabhāvitā || 6.2.23 ||
- ap6.84 oḍre pittāvahā nāḍī mahāviṣṭā tu vai smṛtā <V 6.27b←> |
<V 6.28a→> triśakunau samudbhūtā mātārā vai saphuḥphusā || 6.2.24 ||
- ap6.85 antramālākulā divyā śavarī vahati kośale |
śītadā ca kaliṅge tu pārṣvaṇ tu samāvahā || 6.2.25 ||

- ap6.86 udarasthā tu uṣmā tu ūṣmā vai lampāke parikīrtitā <V 6.30b←> |
pramāṇā caiva kāñcisthā viṣṭhāṃ vahati sarvadā || 6.2.26 ||
- ap6.87 <V 6.31c→> sīmāntamadhyagā vāpi himālaye hr̥ṣṭavadanā <V 6.31d←> |
<V 6.33a→> pretādhivāsiniṁ saṁsthitā śleṣmanā svarūpiṇī || 6.2.27 ||
- ap6.88 pūyaṃ vahati yā nityaṃ gr̥hadevatā¹⁷²³ saṁsthitā |
sāmānyā caiva vikhyātā ḍākinī parameśvarī || 6.2.28 ||
- ap6.89 saurāṣṭre vahati¹⁷²⁴ yā nāḍī lohitā sā hetudāyikā |
prasvedavāhinī yā ca¹⁷²⁵ suvarṇadvīpe saṁsthitā¹⁷²⁶ || 6.2.29 ||
- ap6.90 samākulā sudīptāṅgī viyogā sā¹⁷²⁷ prakīrtitā <V 6.36b←> |
<V 6.37a→> nagare premanī medasvishṭhulā madavāhinī || 6.2.30 ||
- ap6.91 sindhau {C44r} susiddhā caiva saśokāśruvāhinī matā <V 6.37d←> |
<V 6.38c→> kṣeṭaṃ vahati marusthā tu pāvakīti vinirdiṣet || 6.2.31 ||
- ap6.92 kulatāyāṃ sumanās¹⁷²⁸ tathā t̥bālatsimhāṇavāhinī <V 6.39b←> || 6.2.32 ||
- ap6.93 deśanyāsaṣaṣṭhasya dvitīyaṃ prakaraṇam ||

Part 3

- ap6.94 śrutaṃ kautūhalaṃ deva adhyātmamaṇḍalapūjādikarma kathaṃ bhavet |
homakarma na jānāmi | kathayasva mahāsukha || 6.3.1 ||
- ap6.95 bhagavān āha |
<V 8.2c→> devatair herukādyais tu nāḍīrūpaṃ susambhūtam |
śarīraṃ maṇḍalaṃ rāmyaṃ caturdvāraṃ yathoditam || 6.3.2 ||
- ap6.96 aṣṭābhiḥ svāṅgabhūtais tu stambhais tair vidhṛtaṃ sthitam |
samatvāt sarvabhāvena caturasraṃ prakīrtitam || 6.3.3 ||
- ap6.97 kāyavākcittarūpeṇa tricakram ekam ucyate |
girimastakakiṇjalke vairambhādi¹⁷²⁹ yathākramam || 6.3.4 ||
- ap6.98 guruparvakrameṇaivam utpannamāṇḍalaṃ hi tatsthitam |
pādatale vāyur vairambho¹⁷³⁰ dhanurākṛtiḥ || 6.3.5 ||
- ap6.99 sthitaḥ trikaṭideśe tu trikoṇojjvalas¹⁷³¹ tathā |
vartulākārārūpo hi varuṇas tūdare¹⁷³² sthitaḥ || 6.3.6 ||
- ap6.- hṛdaye pṛthivī caiva caturasrā samantataḥ |
100 kaṅkāladanḍārūpo hi sumerugirirāṭ tathā || 6.3.7 ||

- ap6.- tataḥ śirobhāgasamsthe¹⁷³³ tu dvātriṃśaddalapaṅkaje |
101 svaravyaṅjanasusamsthitaṃ¹⁷³⁴ dvātriṃśadbodhimānasam || 6.3.8 ||
- ap6.- padmamadhyagataṃ yat tu candramaṇḍalam ucyate |
102 mastiṣkaṃ tu śiromadhye sthitaṃ yat tad udāhṛtam || 6.3.9 ||
- ap6.- tasya madhye {C44v} tu hūṃkāro bindurūpo hy anāhataḥ¹⁷³⁵ |
103 tanmūlaṃ sarvalokānāṃ¹⁷³⁶ sthitiḥ sthiracalātmanāṃ¹⁷³⁷ || 6.3.10 ||
- ap6.- sthitaṃ vai bijarūpeṇa vyakta-m-avyaktarūpataḥ |
104 sarveṣāṃ dehināṃ rūpaṃ tasmād utpannam āditaḥ¹⁷³⁸ || 6.3.11 ||
- ap6.- sravad amṛtarūpeṇa vyavasthitaṃ aharniśam |
105 tenaiva bhidyate nādo vahnisaṃtoṣakāriṇā || 6.3.12 ||
- ap6.- sampūrṇaṃ maṇḍalaṃ tena bhavaty eva na saṃśayaḥ |
106 tad eva maṇḍalam ity uктаṃ vastūnāṃ sāram uttamam || 6.3.13 ||
- ap6.- tad gṛhṇāti lāti iti śarīraṃ maṇḍalaṃ matam |
107 dvātriṃśanmahānāḍīcakraṃ hi maṇḍalaṃ matam || 6.3.14 ||
- ap6.- bodhicittaṃ mahāratnaṃ maṇḍaṃ tad eva maṇḍalam |
108 sabāhyāntararūpeṇa vyāpya viśvaṃ vyavasthitaṃ¹⁷³⁹ || 6.3.15 ||
- ap6.- bāhyaṃ tu rūpaśabdādisarvendriyappravartanam |
109 abhyantaraṃ ca śukrādisiddhadravavyavasthitaṃ || 6.3.16 ||
- ap6.- sabāhyāntareṇa eva bodhicittena vajriṇāṃ¹⁷⁴⁰ |
110 sthūlasūkṣmarūpeṇa jagadbandhusvarūpiṇāṃ¹⁷⁴¹ || 6.3.17 ||
- ap6.- buddhānāṃ bodhisattvānāṃ samayārthoditena¹⁷⁴² tu
111 janmaṇīhaiva buddhatvaṃ prāpyate maṇḍalād ataḥ || 6.3.18 ||
- ap6.- śrāvakānāṃ buddhānāṃ pratyekānāṃ tathaiva ca |
112 brahmāḍīnāṃ devānāṃ niṣpattiṃ maṇḍalād yataḥ || 6.3.19 ||
- ap6.- abhyantaraiḥ śukrādyais tu bāhyai¹⁷⁴³ rūpādibhis tathā |
113 havirbhiḥ kriyate homaḥ prajñāgnau tu mahojjvale¹⁷⁴⁴ || 6.3.20 ||
- ap6.- ṣaḍāyatanadhātūnāṃ skandhādīnāṃ viśeṣataḥ |
114 devatārūpiṇāṃ {C45r} teṣāṃ ḍākinīnāṃ tathaiva ca || 6.3.21 ||
- ap6.- yogapūjā samākhyātā tena te pūjitā yataḥ |
115 śiraḥkapālam etat tu havirbhājanam ucyate || 6.3.22 ||
- ap6.- sruvas¹⁷⁴⁵ tu rasanākhyātā hṛccakralalanātmikā |
116 pātrīti vaktram uddiṣṭaṃ kuṇḍaṃ ca nābhimaṇḍale || 6.3.23 ||

- ap6.- karmamārutanirdhūto¹⁷⁴⁶ brahmāgnis trikaṭisthitaḥ¹⁷⁴⁷ |
 117 nādas tu mantram ity uktaṃ japam āvartanaṃ bhavet || 6.3.24 ||
- ap6.- bhāvanāpratibhāsas tu maṇḍalādvayayogataḥ |
 118 sahaja • ārūḍham etaj jinānāṃ maṇḍalādikam || 6.3.25 ||
- ap6.- ācāryaś cittarājas tu maṇḍalādhyākṣarūpataḥ |
 119 sarvam atraiva gantavyam evamādi yathoditam <V 8.26d←> || 6.3.26 ||
- ap6.- adyāpi saṃśayo me dharmasambhoganirmāṇamahāsukharūpeṇa kathaṃ krīḍati
 120 nāthaḥ | bhedaṃ teṣāṃ na jñāmi | kathayasva mahāsukha || 6.3.27 ||
- ap6.- bhagavān āha |
 121
- <V 10.2a→> śironābhigataṃ cakram ekārākṛtisaṃsthitam |
 hṛdayaṃ kaṇṭhasaṃsthaṃ tu vaṃkārasaḍṛśaṃ matam || 6.3.28 ||
- ap6.- nābhimadhye sthitaṃ padmaṃ catuḥṣaṣṭīdalānvitam |
 122 dvātriṃśaddalapaṅkajaṃ mūrdhnamadhye • avasthitam || 6.3.29 ||
- ap6.- kaṇṭhe madhyagataṃ cāpi¹⁷⁴⁸ padmaṃ tu ṣoḍaśacchadam¹⁷⁴⁹ |
 123 hṛdaye tu tathā caiva padmaṃ aṣṭadalaṃ smṛtam || 6.3.30 ||
- ap6.- catuḥṣaṣṭīdale caiva nirmāṇaṃ parikīrtitam |
 124 aṣṭadalamahāpadme dharmakāyaḥ pravartate || 6.3.31 ||
- ap6.- ṣoḍaśāre tu sambhogo dvātriṃśacchadakas tathā |
 125 mahāsukhamahājñānaṃ samantāt saṃvyavasthitam || 6.3.32 || {C45v}
- ap6.- nirmāṇacakramadhye tu vargāṣṭakapariveṣṭitaḥ |
 126 varṇāṇāṃ agrarūpeṇāsāv akāraḥ paramākṣaraḥ || 6.3.33 ||
- ap6.- dharmacakre tu vikhyāto hūṃkāro 'nāhato mataḥ |
 127 pañcasvarasaṃyukto yavaḥ parivāritaḥ || 6.3.34 ||
- ap6.- sambhogacakramadhyasthaṃ omkāro varṇadīpakāḥ |
 128 catasṛbhiḥ kalābhis tu samantāt parivāritaḥ || 6.3.35 ||
- ap6.- mahāsukhamahācakre haṃkāro bindurūpataḥ |
 129 candrasūryau tu vikhyātau pārśve tu vāmadakṣiṇau || 6.3.36 ||
- ap6.- kaṇṭhād ārabhya vāmena nāḍī sambhogakāyikā |
 130 nābhimadhye tu viśrāntāpy adhomukhī madāvahā || 6.3.37 ||
- ap6.- nābher ūrdhvaṃ tu yā nāḍī vahaty ūrdhvamukhī tathā |
 131 kaṇṭhamadhye tu viśrāntā raktāvahā prakīrtitā || 6.3.38 ||

- ap6.- madaś candra iti khyāto raktaḥ sūrya iti smṛtaḥ |
132 dvāradvayasamārūḍha-m-adha•ūrdhvaṃ samāśṛtau || 6.3.39 ||
- ap6.- etau hi candrasūryau dvau nāḍīdvayaṃ prakīrtitam |
133 vīrāṇāṃ ḍākinīnāṃ tu gatyāgatinibandhanau || 6.3.40 ||
- ap6.- astamanodayārthau hi suptaprabodhayor iva |
134 vāmadakṣiṇapārśve tu svarāṇāṃ dvādaśa samsthitaḥ || 6.3.41 ||
- ap6.- ūrdhvamukhāḥ samākhyātāḥ kakādibhir āvṛtāḥ |
135 adhomukhais tu pārśvasthamadhyīkṛtya¹⁷⁵⁰ niyojitaḥ || 6.3.42 ||
- ap6.- kṣakāro rākṣasaḥ prokto hy adhobhāgeśv adhiṣṭhitaḥ |
136 yadā kaṇṭhe mahārāgarūpeṇa candramāḥ¹⁷⁵¹ sthitaḥ || 6.3.43 ||
- ap6.- sambhogas tu tadā khyāto buddhānāṃ kāya {C46r} uttamaḥ |
137 nāsāgre tu yadā cāsau vajrāgre yadā sthitaḥ || 6.3.44 ||
- ap6.- astaṃgatas tu sambhogakāyo 'pi yadā bhavet |
138 bhagamadhyagataś cāsau sarṣapa iti smṛtaḥ || 6.3.45 ||
- ap6.- sūryarūpasamākhyāto nirmāṇakāya ucyate |
139 buddhānāṃ bodhisattvānāṃ spharaṇaṃ tena jāyate || 6.3.46 ||
- ap6.- padmanarteśvaro rājā padmaprakāsayogavān |
140 tasminn astaṃgate bhānau nirmāṇakāyarūpake || 6.3.47 ||
- ap6.- yattatsambodhicittākhyam piṇḍībhūtam anāvilam |
141 saṃsāramārgavicchinnaṃ prapañcopaśamaṃ śivam || 6.3.48 ||
- ap6.- nirdvaṃdvaṃ paramaṃ śuddhaṃ śrīvajrasattvarūpakam |
142 śrī heruka iti khyātaṃ tantrasthaṃ¹⁷⁵² ghuṇarūpakam || 6.3.49 ||
- ap6.- hāsyadarśanapāṇyāpti tantre¹⁷⁵³ tu vyavasthitaḥ |
143 rāgaṃ caiva virāgaṃ ca carvayitvā ghuṇasthitaḥ <V 10.24d←> || 6.3.50 ||
- ap6.- sarvanāḍīsamāyogo ḍākinījālasamvaraḥ ṣaṣṭhasya tṛtīyaṃ prakaraṇam ||
144

Part 4

- ap6.- atha vajragarbhapramukhā mahābodhisattvā nairātmyayoginīprabhṛtaya evam
145 āhuḥ |

<H 2.4.48a→> cakrasya bhāvanāmārgaṃ devatānāṃ yathodayam <H 2.4.48b←>
|

ḍākinīcakraviśeṣaṃ hi saṃdhyābhāṣaṃ viśeṣataḥ || 6.4.1 ||

ap6.- <H 2.4.48c→> bhagavatā kathitaṃ pūrvam saṃvaram kathayasva me || 6.4.2
146 ||

ap6.- bhagavān āha |
147

yoginyā dehamadhyastham akāraṃ saṃvaram sthitam |
yathā bāhyaṃ tathādhyātmaṃ saṃvaram tat prakāśitam || 6.4.3 ||

ap6.- bolasaukhyam mahāmudrā vajrāyatanam upāyakam |
148 anayā guhyasamāpattyā {C46v} bāhyadvaṃdvaṃ nidarśitam || 6.4.4 ||

ap6.- trikāyam dehamadhye tu cakrarūpeṇa kathyate |
149 trikāyasya pariññāc¹⁷⁵⁴ cakram mahatsukhaṃ matam || 6.4.5 ||

ap6.- dharmasambhoganirmāṇam¹⁷⁵⁵ mahāsukhaṃ tathaiva ca |
150 yonihṛtkaṇṭhamadhyeṣu trayāḥ kāyā vyavasthitāḥ || 6.4.6 ||

ap6.- aśeṣāṇaṃ tu sattvānāṃ yatrotpattiḥ pragīyate |
151 tatra nirmāṇakāyasya nirmāṇam sthāvaram yataḥ <H 2.4.53d←> || 6.4.7 ||

ap6.- <H 2.4.54c→> dharmam cittasvarūpaṃ tu dharmacakraṃ tu hṛdi¹⁷⁵⁶ bhavet |
152 sambhogam bhuñjanaṃ proktaṃ śaṇṇāṃ vai rasarūpiṇām <H 2.4.55b←> ||
6.4.8 ||

ap6.- sarvadharmeṣu dṛḍhatvāt sarvam asti svarūpakam |
153 <H 2.4.55c→> kaṇṭhe sambhogacakraṃ ca mahāsukhaṃ śīrasaṃsthitam || 6.4.9
||

ap6.- evaṃkāre ca niṣyandaṃ¹⁷⁵⁷ vipākaṃ dharmacakrataḥ |
154 puruṣakāraṃ ca saṃbhoge¹⁷⁵⁸ vaimalyaṃ sukhacakrake || 6.4.10 ||

ap6.- phalaṃ caturvidhaṃ proktaṃ niṣyandādyair vibhedataḥ¹⁷⁵⁹ |
155 karmabhug bhagavatī prajñā karmamārutacoditā <H 2.4.57d←> || 6.4.11 ||

ap6.- <H 2.4.59a→> sthāvarī nirmāṇacakre tu nirmāṇam sthāvaram yataḥ |
156 sarvāstivāda dharmacakre dharmo vākyasamudbhavaḥ || 6.4.12 ||

ap6.- saṃvidī saṃbhogacakre ca kaṇṭhe saṃvedanaṃ yataḥ |
157 mahāsaṃghī sukhacakre ca mahāsukhaṃ mastake sthitam yataḥ || 6.4.13 ||

ap6.- nikāyam kāyam ity uktam udaraṃ vihāram ucyate |
158 vītarāgo bhaved yonau jarāyur jvalacīvaram¹⁷⁶⁰ || 6.4.14 ||

upādhyāyī tathā janānī vandanaṃ mastakāñjaliḥ¹⁷⁶¹ |

- ap6.- śikṣāpadaṃ jagatkṛtyaṃ mantrajāpaṃ {C47r} a-haṃ tathā <H 2.4.62d←> | |
159 6.4.15 | |
- ap6.- <H 2.4.63c→> jāto bhikṣur dhvananmantraṃ nagnaḥ śirastuṇḍamuṇḍitaḥ |
160 ābhiḥ sāmāgrībhiḥ sattvā buddhā eva na saṃśayaḥ | | 6.4.16 | |
- ap6.- bhūmayo daśamāsāś ca sattvā daśabhūmīśvarāḥ <H 2.4.64d←> |
161 yoṣidbhageṣu sukhāvatyāṃ śukranāmnā vyavasthitaḥ | | 6.4.17 | |
- ap6.- vinā tena na saukhyaṃ syāt sukhaṃ hitvā bhaven na saḥ |
162 sāpekṣaṃ asamarthatvād devatāyogataḥ¹⁷⁶² sukham | | 6.4.18 | |
- ap6.- tasmād buddho na bhāvaḥ syād abhāvarūpo 'pi naiva saḥ¹⁷⁶³ |
163 bhujamukhākārarūpī cārūpī paramasaukhyataḥ | | 6.4.19 | |
- ap6.- tasmāt sahajaṃ jagat sarvaṃ sahajaṃ svarūpaṃ ucyate |
164 svarūpaṃ eva¹⁷⁶⁴ nirvāṇaṃ viśuddhyākāracetasā | | 6.4.20 | |
- ap6.- devatārūpayogaṃ tu jātamātre vyavasthitaṃ |
165 bhujamukhavarṇasaṃsthānāt kiṃ tu prākṛtavāsanā | | 6.4.21 | |
- ap6.- ity evaṃ kathitaṃ devi sarvayoganiruttaram |
166
- <H 2.4.65 (prose)→> atha sarvadevatyo nairātmyayoginīpramukhāḥ | tadyathā
| locanā māmakī pāṇḍaravāsinī ca tārā ca bhṛkuṭī ca cundā ca parṇaśavarī ca
ahomukhā ca śaṃvarī ca | evaṃ pramukhāḥ sumeruparamāṇurajaḥsamā
yoginyaḥ paramavismayaṃ āpannāḥ | mūrccitāḥ saṃtrastā abhuvan <H 2.4.66
(prose)←> | | 6.4.22 | |
- ap6.- athākṣobhyapramukhāḥ sarvatathāgatā evaṃ āhuḥ¹⁷⁶⁵ |
167
- utthāpayatu bhagavān sarvayoginīgaṇān | | 6.4.23 | | {C47v}
- ap6.- atha bhagavān sarvājñāna¹⁷⁶⁶ vijayavajraṃ nāma samādhiṃ samāpadya
168 sarvayoginīm¹⁷⁶⁷ utthāpya evaṃ āha | | 6.4.24 | |
- ap6.- <H 2.4.69a→> sattvā buddhā eva kiṃ tu āgantukamalāvṛtāḥ |
169 tasyāpakarṣaṇād buddhā <H 2.4.69c←> evaṃ etad bhagavan kulaputrāḥ | |
6.4.25 | |
- ap6.- <H 2.4.71a→> ghummai garalaha bhakkhaṇehiṃ jo niccea ṇa loa |
170 mohavivarjia tatumaṇḍa tasra para tuṭui soa <H 2.4.71d←> | | 6.4.26 | |
- <H 2.2.46a→> yenaiva viśakhaṇḍena mriyante sarvajantavaḥ |

- ap6.- tenaiva viṣatattvajño viṣeṇa sphoṭayed viṣam || 6.4.27 ||
171
- ap6.- yathā vātagrhītasya māṣabhakṣyaṃ pradīyate |
172 vātena hanyate vāto¹⁷⁶⁸ viparītauṣadhikalpanāt¹⁷⁶⁹ || 6.4.28 ||
- ap6.- bhavaḥ śuddho bhavenaiva vikalpaṃ pravikalpataḥ |
173 karṇe viṣṭaṃ yathā toyaṃ prati toyenākṛṣyate || 6.4.29 ||
- ap6.- tathā bhāvavikalpo hi ākāraiḥ śodhyate khalu |
174 yathā pāvakadagdhās ca svidyante vahninā punaḥ || 6.4.30 ||
- ap6.- tathā rāgāgnidagdhās ca svidyante rāgavahninā |
175 yena yena hi badhyante jantavo raudrakarmaṇā || 6.4.31 ||
- ap6.- sopāyena tu tenaiva mucyante bhavabandhanāt |
176 rāgena badhyate loko rāgenaiva vimucyate || 6.4.32 ||
- ap6.- viparītabhāvanā hy eṣā na jñātā buddhatīrthikaiḥ |
177 kundureṣu bhavet pañca pañcabhūtasvarūpataḥ || 6.4.33 ||
- ap6.- eka eva mahānandaḥ pañcatāṃ yāti bhedanaiḥ |
178 bolakakkolayogena sparśāt kāṭhinyavāsanā || 6.4.34 ||
- ap6.- kaṭhinasya mohadharmatvān moho vairocana mataḥ |
179 bodhicittaṃ {C48r} dravaṃ yasmād dravam¹⁷⁷⁰ abdhātukaṃ mataṃ || 6.4.35 ||
- ap6.- apām akṣobhyarūpatvād dveṣo 'kṣobhyanāyakaḥ |
180 dvayor gharṣaṇasaṃyogāt tejo jāyate sadā || 6.4.36 ||
- ap6.- rāgo 'mitābhavajraḥ syād rāgas tejasi saṃbhavet |
181 kakkolake yac cittaṃ tu tat samīraṇarūpakaṃ || 6.4.37 ||
- ap6.- īrṣyā amoghasiddhiḥ syād amogho vāyusaṃbhavaḥ |
182 sukhaṃ raktaṃ¹⁷⁷¹ bhavec cittaṃ ratnaṃ tu riktalakṣaṇam¹⁷⁷² || 6.4.38 ||
- ap6.- ākāśaṃ piśunavajraṃ syāt piśunam ākāśasaṃbhavam¹⁷⁷³ |
183 ekam eva mahac cittaṃ pañcarūpeṇa lakṣitaṃ || 6.4.39 ||
- ap6.- pañcakuleṣu utpannās tatrānekasahasraśaḥ |
184 tasmād ekasvabhāvo¹⁷⁷⁴ 'sau mahāsukhaḥ paramaśāśvataḥ || 6.4.40 ||
- ap6.- pañcatāṃ yāti bhedena rāgādipañcacetasā || 6.4.41 ||
185
- ap6.- daśagaṅgānadīvālukātulyā
186 ekakuleṣu tathāgathasaṅghāḥ |

mahatsu kuleṣv¹⁷⁷⁵ anekakulāni
teṣu kuleṣu anekasātāni || 6.4.42 ||

ap6.- tāni ca lakṣakulāni mahānti
187 koṭikuleṣu asaṃkhyā-bhavanti |
tatra kuleṣu asaṃkhyakulāni
paramānandakulodbhūtāni <H 2.2.61d←> || ity āha || 6.4.43 ||

ap6.- kiṃ saṃkīrṇam etad aṇumātrapīṇḍarūpakam || 6.4.44 ||
188

ap6.- bhagavān āha |
189

eka hi vālapathe¹⁷⁷⁶ bahubuddhā
no 'pi ca saṃkaṭa no 'pi ca pīḍā || 6.4.45 ||

ap6.- utthahi utthahi¹⁷⁷⁷ daśabaladevā
190 mama gr̥habhojanabhūñjatukāmā
ṛddhibalena kulaputrāḥ samudbhūtā¹⁷⁷⁸ || ity āha || 6.4.46 ||

ap6.- śṛṇu devi pravakṣyāmi sampuṭodbhavalakṣaṇam || 6.4.47 ||
191

ap6.- rahasye pṛthivīdhātau parame tu¹⁷⁷⁹ jale {C48v} tathā |
192 ramye tv analākhye ca¹⁷⁸⁰ vāyau sarvātmani sthitaḥ¹⁷⁸¹ || 6.4.48 ||

ap6.- sadā sthitam idaṃ proktaṃ sarvabuddhātmasaṃvaraḥ |
193 athavā daśarūpe tu samatāyāṃ tathaiva ca || 6.4.49 ||

ap6.- pratyavekṣāvabodhe ca kṛtyānuṣṭhānake tathā |
194 sadā sthitam idaṃ proktaṃ śuciśuddhasvabhāvakam || 6.4.50 ||

ap6.- vairocane tathā caivam athavā ratnasambhave |
195 athavāmitābhena tu yadāmoghe¹⁷⁸² sadā sthitam || 6.4.51 ||

ap6.- pañcāmṛtamayaṃ piṇḍaṃ bindurūpaṃ manomayam |
196 suviśuddhamahājñānaṃ sarvadevīśvarūpakam || 6.4.52 ||

ap6.- vajrasattva iti khyātāṃ paraṃ sukham udāhṛtam |
197 svayambhūrūpaṃ etat tu dharmakāyaparakīrtitam¹⁷⁸³ || 6.4.53 ||

ap6.- tasyaiva sahaajā prajñā sthitā tadgatarūpiṇī |
198 karmamārutanirdhūtā jvalantī¹⁷⁸⁴ nābhimaṇḍale || 6.4.54 ||

nairatmyā iti vikhyātā vasantatilakā smṛtā |

- ap6.- vālāgrasatasahasrāṅgī vidyucchaṭāsamaprabhā || 6.4.55 ||
199
- ap6.- devatāyogakāle tu¹⁷⁸⁵ romakūpāgrasandhiṣu |
200 niścāranti diśo daśa sarvān tarjayanti surāsurān || 6.4.56 ||
- ap6.- hṛdaye dharmacakre ca¹⁷⁸⁶ dagdhvā sambhogam taṁ gatāḥ¹⁷⁸⁷ |
201 nāsārandhreṇa niṣkramya dakṣiṇena samantataḥ || 6.4.57 ||
- ap6.- ūrṇakoṣagatenāpi randhreṇa daśadikṣu vai |
202 buddhānām bodhisattvānām nāsārandhreṇa vāmataḥ || 6.4.58 ||
- ap6.- praviśanti śikhācakre samādahya viniṣkramet |
203 pūrvoktenaiva randhreṇa śikhāyām praviśet punaḥ || 6.4.59 ||
- ap6.- dagdhānām sarvabuddhānām {C49r} ānandam janayet tataḥ |
204 nābhimaṇḍalam āgatya sthitā bhavati pūrvavat || 6.4.60 ||
- ap6.- iti sampuṭodbhave mahātantre vasantatilakā nāma kalparājaḥ ṣaṣṭhaḥ ||
205

ap7. Chapter A7

Part 1

- ap7.1 bhagavan śrotum icchāmi vāgmudrāṇām tu lakṣaṇam |
<H 2.3.53a→> sandhyābhāṣam kim ucyeta bhagavān brūhi niścitam || 7.1.1 ||
- ap7.2 yoginīnām mahāsamayaṁ śrāvakādyair na cchidritam |
hasitekṣaṇābhyām tu āliṅgadvaṁdva-m-ādikais tathā || 7.1.2 ||
- ap7.3 tantreṇāpi caturṇām ca saṁdhyābhāṣam na śabditam |
vajragarbha aham vakṣye śṛṇu tvam ekacetasā || 7.1.3 ||
- ap7.4 saṁdhyābhāṣam mahābhāṣam samayasamketavistaram |
madanam madyam balam māṁsam malayajam mīlanam tathā || 7.1.4 ||
- ap7.5 gatiḥ khetāḥ śavaḥ śrāyaḥ • asthyābharaṇam niraṁśukam |
āgatiḥ preṅkhaṇam prāhuḥ kṛpītam ḍamarukam matam || 7.1.5 ||
- ap7.6 abhavyam dunduram¹⁷⁸⁸ khyātam bhavyam kāliṅjaram matam |
asparśam diṇḍimam proktam kapālam padmabhājanam || 7.1.6 ||
- ap7.7 bhakṣam tṛptikaram jñeyam vyañjanam mālātīndhanam |
viḍaś catuḥsamam proktam mūtram kastūrikā smṛtā || 7.1.7 ||

- ap7.8 svayaṃbhū sihlakaṃ jñeyam śukraṃ karpūraṃ matam |
mahāmāṃsaṃ śālijaṃ proktaṃ dvayendriyayogaṃ tu kunduram || 7.1.8 ||
- ap7.9 vajraṃ bolakaṃ khyātaṃ padmaṃ kakkolakaṃ matam <H 2.3.60d←> || 7.1.9
||
- ap7.10 muku¹⁷⁸⁹ | mukhe prakṣīpya aṅgulyā ḍākinī asya tu cihnikā |
ghoghu | añjalyā mūrdhni saṃsthāpya dīpīny asya tu cihnikā || 7.1.10 ||
- ap7.11 gughu | vṛddhāṅguṣṭhasya¹⁷⁹⁰ {C49v} pīḍasya cūṣiṇy asya tu cihnikā |
mughu | karṇatāḍitahastānāṃ kambojī-m-eva cihnikā || 7.1.11 ||
- ap7.12 lughu¹⁷⁹¹ | nāsāgre pulakaṃ dadyāt kuśalavārtā hi prcchyate |
draṣṭa¹⁷⁹² | mṛgaśīrṣaṃ ca¹⁷⁹³ darśayed yogī cihnābhitatparaḥ¹⁷⁹⁴ || 7.1.12 ||
- ap7.13 ḍā • iti puruṣaṃ proktaṃ |
ḍī strīṇāṃ tat |
pu • iti stambhanaṃ caiva |
su • iti bhakṣaṇaṃ tathā |
mā • iti mātā proktā |
yo • iti bhāryā vai tathā |
bhi¹⁷⁹⁵ • iti bhaginī caiva |
dhī • iti sakhī smṛtā |
lu • iti duhitā vai |
strī • iti ruciraṃ jñeyam |
sa • iti somapānaṃ tu |
pe • iti peyaṃ tathā |
phī • iti mām̐saṃ vai |
bha • iti bhakṣaṇaṃ proktaṃ |
bhū • iti melāpakam caiva |
pī • iti śmaśānaṃ tathā |
bhu • iti mṛtakaṃ viduḥ |
dī¹⁷⁹⁶ • iti yoginī caiva |
ga • iti lāmā tathā |
tri¹⁷⁹⁷ • iti rūpiṇī caiva |
ku • iti ḍākinī tathā
kha¹⁷⁹⁸ • iti khaṇḍarohā |
ja • iti jaṅghāyugalam |
ke • iti bāhuyugalam |
bha¹⁷⁹⁹ • ity abhivādanam |
sva • iti svāgatakriyā || 7.1.13 ||
- ap7.14 ete ekaikākṣarachommakā vīrabhaginyas tu tā jñeyāḥ¹⁸⁰⁰ | akṣarasamayamudrā-
jñānam || 7.1.14 ||

ap7.15 vajragarbha uvāca |

vākchommāṃ na jānāmi kathayasva mahāsukha || 7.1.15 ||

ap7.16 bhagavān āha |

kathayāmi samāsenā tan me nigaditam śṛṇu |

potāṅgy abhivādanam pratipotāṅgī pratyabhivādanam || 7.1.16 ||

ap7.17 gamur gacchāmīty uktaṃ bhavati |

lumba • āgacchāmīty evam |

nigaram dehīty uktaṃ bhavati |

caṭukaṃ {C50r} grhāṇam ity uktaṃ bhavati |

hṛdayaṃ vīram ity uktaṃ bhavati |

kauravaṃ mārāṇaṃ proktaṃ bhavati |

karṇikā ghaṇṭā-m-ity uktaṃ bhavati |

alikaṇaṃ¹⁸⁰¹ śira ity uktaṃ bhavati |

varāhaṃ keśam ity uktaṃ bhavati |

śravaṇaḥ karṇaḥ |

manthānam amṛtam |

naraḥ samāgamam ity uktaṃ bhavati |

tālikā dākinī |

narakam iti¹⁸⁰² maṇḍalam |

amukaṃ śmaśānam |

kākhilā dvāram |

śvasaneti¹⁸⁰³ brāhmaṇaḥ |

paridhiḥ kṣatriyaḥ |

viratir¹⁸⁰⁴ vaiśyaḥ |

krūra iti¹⁸⁰⁵ śūdraḥ |

antaś caṇḍālagṛham |

ālikaṃ paśuḥ |

bhaginī dākinī |

mudakaṃ medaḥ |

grhāṇeti kvacinmudrā |

dantaṃ sprśati¹⁸⁰⁶ jihvayā bubhuksitam ity uktaṃ bhavati |

trṣṇā gandhavāhinī¹⁸⁰⁷ |

āgamanam iti¹⁸⁰⁸ kutaḥ |

sthānam ity amukaḥ¹⁸⁰⁹ |

kiraṇaḥ puṣpam¹⁸¹⁰ |

lambodaraḥ¹⁸¹¹ |

dantahāsyam ity uktaṃ bhavati |

nirodho vṛṣṭiḥ |

vijñāptis tr̥ptiḥ |

dhūmra¹⁸¹² meghāḥ¹⁸¹³ |
dhūmrapiyāḥ parvatāḥ sānu |
sarito nadyaḥ |
aṅgulyo¹⁸¹⁴ vayavaḥ |
vadano mukham |
rājikā jihvā |
adanā dantaḥ¹⁸¹⁵ |
pañktir dhvajāḥ |
chando mālā |
calo vāyuh |
mṛgapatiḥ paśuh |
maṇḍalaṁ samam |
śvāsa¹⁸¹⁶ catuṣpatham |
janaṁ¹⁸¹⁷ phālguṣam¹⁸¹⁸ |
mahākṣaraṁ mahāpaśuh || 7.1.17 ||

ap7.18 chā chāgalam |
nā • iti naraḥ |
go • iti balīvardaḥ |
ma • iti mahiṣaḥ |
bhā • iti bhakṣaṇaṁ kvacit |
hā • iti paryāyaḥ |
apyakā • iti rājapuruṣāḥ |
stha • iti sthitiḥ |
mukhasparśane {C50v} bhukta iti |
dantasparśane tṛpta iti |
ho • iti kvacit paryāyaḥ |
hrīkā lajjā |
śūnyasparśane maithunaṁ kuruṣveti |
ūrusparśane • evaṁ kuru sāmpratam || 7.1.18 ||

ap7.19 vāk¹⁸¹⁹ chommājñānam | |
<H 1.11.1a→> samā krūrā¹⁸²⁰ lalāṭī ca pātanā kathitā sadā |
vaśyā vāmāśṛtā dṛṣṭiḥ puttali dvau ca vāmataḥ¹⁸²¹ || 7.1.19 ||

ap7.20 ākrṣṭir dakṣiṇe bhāge dvau ca ūrdhvau niyojayet |
madhyamā stambhanā dṛṣṭir dvau ca nāsajāḍāntare <H 1.11.2d←> || 7.1.20 ||

ap7.21 tiryagdṛṣṭiś ca mārāṇe puttali dvau nāsāgrataḥ |
<H 1.11.3a→> pātanā recakenaiva kumbhakena vaśīkaret || 7.1.21 ||

ap7.22 pūrakeṇa ākrṣṭiḥ stambhanā śāntikena tu |
pātanā snigdhavṛkṣeṣu vaśyā puṣpe prakīrtitā || 7.1.22 ||

- ap7.23 ākr̥ṣṭir vajravṛkṣeṣu stambhanā sacale tṛṇe |
 ṣaṇmāsābhyāsayogena sidhyate nātra saṁśayaḥ || 7.1.23 ||
- ap7.24 bhrāntir atra na kartavyā acintyā buddharddhayaḥ <H 1.11.5d←> || 7.1.24 ||
- ap7.25 dvayor ācāryayoḥ praṇāmapratipraṇāmau || 7.1.25 ||
- ap7.26 śrīvajasattvādiyogena dakṣiṇabhrūkṣepābhinayenākāśagamana-
 bhāvanayottiṣṭhet¹⁸²² | siddhir bhavati | vāmabhrūkṣepāt parasainyaparājayo
 bhavati | mārabalabhañjanaṁ ca tenaiva yogena || 7.1.26 ||
- ap7.27 vāmacakṣuspandanasamjñayā gauryādirūpabhāvanayā tadrūpa¹⁸²³
 niṣpattisiddhir bhavati | dakṣiṇacakṣuspandanasamjñayā śrīvajasattvādiṣu
 rūparūpaniṣpattir bhavati || 7.1.27 ||
- ap7.28 vinā vāgyavahāreṇa lokaprasiddhavyavahāro 'pi na¹⁸²⁴ sidhyati | evaṁ
 yogilaukikalokottarā saṁgītisiddhiḥ {C51r} sādhubhāṣitasiddhiś ca || 7.1.28 ||
- ap7.29 iti dṛṣṭi¹⁸²⁵ mudrājñānam ||
- śrīvajasattvasaṁyogayathā saṁsthānamūrtimān |
 mānuṣye tu kapāle 'smin sarṣapān dhāpya¹⁸²⁶ vidhivac ceti || 7.1.29 ||
- ap7.30 pāka¹⁸²⁷ tailakṛtāhāraḥ śiro'bhyaṅgaiḥ phalais tathā |
 dikṣimākāśabhūrbandhaḥ sarvarakṣā niruttarā || 7.1.30 ||
- ap7.31 śrīvajasattvasaṁyogasadaṁṣṭrādharauṣṭhasamputaḥ |
 vāmagarvādharāḥ śrīmān dakṣiṇadikcakraḥ bhinayaiḥ sphuṭam || 7.1.31 ||
- ap7.32 adhordhvam adhiṣṭhāpayed bhūrbhuvāḥ svayaṁ mudrayet |
 sarvabuddhamayaṁ siddhidam iti || 7.1.32 ||
- ap7.33 dvijakapāle idaṁ dhāpya¹⁸²⁸ paścān mānuṣamastake | tata uddhṛtya¹⁸²⁹
 strīpumnapuṁsakādīn kākolūkagṛdhracaṭakaṁ nānāsiddhikaraṁ paraṁ |
 śvetaguñjasya sādhanavidhiḥ | icchayā gajavājirūpavaro bhavati | icchayā
 balivardamahīṣarūpadhārī bhavati | icchayā śvānamārjāraśṛgālarūpadhārī¹⁸³⁰
 bhavati | icchayā strīpuruṣadhārī bhavati || 7.1.33 ||
- ap7.34 śavavaktrakuḥaramadhyagatāni cityānalair dīpitaṁ¹⁸³¹ puram kṛṣṇabhūtāhni
 jagad aśeṣam dhūpād āveśayati | kanakaphalāla¹⁸³² mātuluṅgāni citrakavacā-
 kukkuṭāṇḍasakalāni | āveśayati dhūpāt samastaṁ sacarācaram lokam || 7.1.34
 ||
- ap7.35 sitaturagamāramūlaṁ ravitaruśalabhaṁ ca vṛścikasphālavīṣaśatabhāgayutair
 ebhiḥ karo¹⁸³³ gonāso bhavati || 7.1.35 ||

- ap7.36 dinakaradugdhābhyaktā saptadinam¹⁸³⁴ vānarī tathaiva khaṭikā¹⁸³⁵ | likhita-sparśād {C51v} viṣada¹⁸³⁶ hastābhyām bhavati bhogīndraḥ¹⁸³⁷ | anayoḥ pratyānayanam ucyate || 7.1.36 ||
- ap7.37 malayabhavanāgeśvararogendramadanaphalam¹⁸³⁸ tagara¹⁸³⁹ saṃyuktaṃ kṣapayati viṣaṃ vicitraṃ | taṇḍulatoyena saṃyuto hy agadaḥ | taddivasajāta-vatsakavarcobhis tagaragartasthām guḍikām bhakṣayed yathākāmam pibed viṣaṃ vajrapāṇiḥ iva || 7.1.37 ||
- ap7.38 bhekadvimukhāhivasākvāthaḥ śleṣmāntakapādapaphalam ca | ebhir viliptapāṇiḥ | sparśād viṣaṃ nāśayati || 7.1.38 ||
- ap7.39 goghṛtavajrikaṃ barhikṣatajaṃ dvimukhāhipiśitakaṅkālaiḥ praliptatanuvān tribhuvanam api nirviṣaṃ karoti || 7.1.39 ||
- ap7.40 nagnādi¹⁸⁴⁰ vidhisamāhito¹⁸⁴¹ bālaka¹⁸⁴² mūlasya saptasakalāni kṣapayati bhūta-divase cāturthakaṃ pāṇibaddhāni || 7.1.40 ||
- ap7.41 bhujagendrakavacajanmā bhujagaripupakṣabhāgasamyuktaḥ | dhūpaprayukta-mātreṇa vidveṣakaras trilokasya || 7.1.41 ||
- ap7.42 athavā dvikadivasabhīrupakṣayor harasyāṅgānām vidhivad vidveṣayati dhūpān nānyathā || 7.1.42 ||
- ap7.43 turagakhurarandhrāhitavyāḍaśiropasthonmādajihvayā sahitam uccāṭayati nikhātaṃ bhavanadvāre ripuṃ saptāhāt || 7.1.43 ||
- ap7.44 halinī varāhavarcaḥ śavamūrdhajā dīrghakaṃdharāsthīni | tribhuvanam api prayogavaraḥ saptāhāt samuccāṭayati || 7.1.44 ||
- ap7.45 raktahayamārakusumabhallātakam amlavetasair ebhis turagakhara-dīrghakaṃdharādirūpaṃ¹⁸⁴³ {C52r} saṃmārjya darpaṇam paśyet || 7.1.45 ||
- ap7.46 hayagovarāhavānarakharoṣṭrakarajaiḥ puṭāgninā dagdhair darduravasā-vimiśritais teṣāṃ rūpaṃ pūrvavat paśyet | aṅkoṭakabījatailakṣīraiḥ surabher dṛṣṭirāñjanāt puṣye paśyati darpaṇam adhye rūpāṇi bhavāntareyāni || 7.1.46 ||
- ap7.47 añjitanayano¹⁸⁴⁴ manujas tagaraphalāṅkoṭakatailakalkena paśyati puruṣaṃ divyam | prakṛtim tailāñjanād vrajati || 7.1.47 ||
- ap7.48 śaśījalajalūkā darduratailena pāṭalāmulaś caraṇasaṃpralepād bhramati naro ṅgārasaṃghāte || 7.1.48 ||
- ap7.49 śramaṇikābhekavasājalaukasācandrasaṃbhavaiḥ karacaraṇasaṃpralepāt karoti himaśītaṃ dahanam || 7.1.49 ||

- ap7.50 prakṣīpya vadanamadhye duṇḍubharakṭaṃ praviśya jalamadhye vāhya iva bhavanamadhye saṃtiṣṭhed icchayā dhīmān || 7.1.50 ||
- ap7.51 śyonākabījaiḥ pūrṇaṃ kṛtvā ākrāmya pādukāyugalaṃ vartmanīva salilopari paryaṭati naraḥ suviśuddhaḥ || 7.1.51 ||
- ap7.52 navanītarukmagairikadurgandhāmīnatailakalkena sakalasrotābhyaṅgād bhramati naro nakravat dhīmān || 7.1.52 ||
- ap7.53 bījāni kanakaviṭapād ghuṇacūrṇakayutāni kokilābhiś ca kurvanti naraṃ pretam | pratyānayanam guḍāranālābhyaṃ || 7.1.53 ||
- ap7.54 dvija•mārjara•kapi•śvapāka•kākāri•nakularomāṇi kṣuṇṇāni caramavarcobhir unmādarkarāṇi ca sarvalokānām || 7.1.54 || {C52v}
- ap7.55 gomāyor lāṅgulaṃ dvikadakṣiṇapakṣa sāmpratam¹⁸⁴⁵ yuktam | śayane nyastam acireṇa visṛjati ghoram śatror apasmāram || 7.1.55 ||
- ap7.56 kanakaphalamātuluṅgaiḥ pārāpatabarhistāmracūḍānām sakṛd unmādam kurute | vimadaḥ keśāntakarmaṇā bhavati || 7.1.56 ||
- ap7.57 kanakaphalam ādāya mahāsamayena ghuṇacūrṇam miśrayitvā khānapāṇeṣu yojayet | tatkṣaṇād unmatto bhavati | saptaḥena mriyate || 7.1.57 ||
- ap7.58 kaṭutailenābhyaṅgayitvā picumardakavṛkṣād balibhukāvāsam gr̥hya tena hastenaiva piṭṛvanakāṣṭhena dagdhvā bhasma gr̥hītvā yasya śirasi dīyate tam uccāṭayati || 7.1.58 ||
- ap7.59 kākolūkapakṣayor brāhmaṇanigranthayoś ca keśān ekīkṛtya dhutturaka-kāṣṭhenāgniṃ prajvālya nirdhūmaṃ dagdhvā tam ksāram¹⁸⁴⁶ gr̥hya yayoh puruṣayoh striyor vā śayyāśayane gupte prakṣipet | tatkṣaṇād vidveṣo bhavati || 7.1.59 ||
- ap7.60 vijñānajñānam ||
- athavā vaśīkartukāmaḥ sitasaramā¹⁸⁴⁷ hṛdi saktā saraghā cūrṇīkṛtā | āhatā cūrṇena vaśam nayati pativratām api nijabījasamanvitā puṣye || 7.1.60 ||
- ap7.61 nārībhir uddhṛta¹⁸⁴⁸ naratarupallavakalkatulyapīlumadaḥ kanyāhaste nyastah karoti saubhāgyam udvahati || 7.1.61 ||
- ap7.62 bhūtakeśī rudantī daṇḍotpalasahadevā ca dṛgjalabhāvitātmmadana lalanā-vaśyam kṣaṇena || 7.1.62 ||
- ap7.63 puttamjāry apannā ca rudantī daṇḍotpalena saha bhāvitacurnam dṛgjalena jagadaṅganā vaśam {C53r} nayati sparśaṇena vā || 7.1.63 ||

- ap7.64 krāntā•śravantī•lakṣaṇā•avanatā•cakṣurbhava•ḍṛgjalena saha bhāvita-
surendralalanāvaśaṃ kṣaṇena || 7.1.64 ||
- ap7.65 sitadinakaratarumūlaṃ mañjiṣṭhā bhavanacaṭakaṃ kuṣṭhaṃ svāṅgakṣatabhava-
digdhais tribhuvanam ebhir vaśīkurute || 7.1.65 ||
- ap7.66 rāmadūtī rudantī kṣīrādhikātmamadena vibhāvitamiśraṃ karoti khadira-
guḍīkeyaṃ tāmbūlena saha śambhor lalanāvaśaṃ kṣaṇena || 7.1.66 ||
- ap7.67 baddhamahiṣasya nāsārajjuḥ kanakakāṣṭhena saṃdagdhā citāgninā bhasma
mṛtāṅganāvalayā citidagdhāṃ nirvāpitaṃ kanakarasena cūrṇaṃ ātmamadena
surapatikanyāvaśaṃ kṣaṇena | saṃsparśād vā || 7.1.67 ||
- ap7.68 ātmīyakaraṇajñānam ||
khagapaticakraṃ surapatigopaṃ śilārocanātālasaṃyutaṃ tilakaṃ lalāṭe
vaśīkaroti¹⁸⁴⁹ kṣaṇena || 7.1.68 ||
- ap7.69 sitadūrvā mṛgadūrvā saha rocanena tilakaṃ lalāṭe manujendravaśaṃ karoti saha
darśanena || 7.1.69 ||
- ap7.70 khagapaticakraṃ surapatigopa•avanatajūṭikā rudantī ḍṛgjalena bhāvitacūrṇaṃ
narapatilalanāvaśaṃ kṣaṇena || 7.1.70 ||
- ap7.71 abhinavavivāhitamṛtanarapuṣpaṃ bandhukārcitaharaśirapuṣpaṃ mṛtanara-
vāmadagdhāṃ tulyaṃ citibhasmanātmamadena saha tāḍitā nārī pṛṣṭhato
’nugacchati || 7.1.71 ||
- ap7.72 viṣṇukrāntā surapatigopaṃ lakṣaṇā rudantī saha udarakīṭhaṃ ḍṛgjalabhāvita-
cūrṇaṃ vaśaṃ karoti kṣaṇena || 7.1.72 ||
- ap7.73 ugrā sitacchinnaruhā vatsakanābhendrayavais {C53v} tulyaṃ vaśaṃ yāty ebhir
yuktā maṅgalyā tilakakaraṇena || 7.1.73 ||
- ap7.74 śrīsakalāruṇacandanaśaśadharābhyāṃ suyojitaṃ tulyair ṛṣisutakharāraktāktaṃ
talakena jagad vaśīkaroti || 7.1.74 ||
- ap7.75 jayantībījasitagirikarṇikābījaṃ saha rocanayā ca tāṃ ca¹⁸⁵⁰ varāhadantena
vimardya puṣye tilakaṃ lalāṭe rājendraṃ¹⁸⁵¹ paśyan na ruṣyati | tuṣyate vā ||
7.1.75 ||
- ap7.76 tilakābhyudayaakaraṇajñānam ||
athavā gutikākartukāmaḥ | kṛṣṇamārjāramalalocanakṛṣṇakākalocanakṛṣṇa-
varāhavāmakarṇarudhireṇa marditaṃ | sugatadhātumayapratyayaveṣṭitā
guḍikā ravicandravahnimadhyagatā | puṣyeṇa sādhitā | sveṣṭadevatāmantram

japtvā sidhyati | mukhagate vicarati mahīm yakṣavat kāmārūpam || 7.1.76 ||

ap7.77 athavā kṛṣṇapecikānayanam kṛṣṇakākollūkacakṣuṣī kṛṣṇakokilā•akṣam eva ca |
sugatadhātusampratyayaḥ | vajrīkṣīreṇa samveṣṭayitvā guḍikā
ravicandravahnimadhyagatā | mukhanihitenāntardhīyate || 7.1.77 ||

ap7.78 athavā dhātumayaguḍikāyā mṛtanaravāmādagdham¹⁸⁵² citibhasma paripakva-
kabitthacūrṇasarjarasās ca gharmaparimarditāḥ | sugatadhātumayapratyayaḥ |
tenaiva pariveṣṭitā ravicandravahnigatā puṣye sādhitā guḍikā | mukhagate
viharati mahīm yakṣavat kāmārūpī || 7.1.78 ||

ap7.79 athavā srotaḥśāsāṅkakaṇṭakamadhumadhukaprathamakusumasamyuktaṁ
navahalinīkeśarayugam | gūhayati gulikā trilohagartasthā || 7.1.79 || {C54r}

ap7.80 athavā nīlāsokaprasavāṅkuram vāmāraktena saptaśo 'bhyaktaṁ lohatrayagarta-
gataṁ gūhayati vaktre sthitam¹⁸⁵³ jagat kṛtsnam || 7.1.80 ||

ap7.81 athavā tagarasyottaramūlam digvāsenoddhṛtaṁ śaśigrahaṇe ravicandravahni-
madhyagatā gulikā | adṛśyakarā mukhāntarsthitā || 7.1.81 ||

ap7.82 gorocaneṅgudītarukusumam codbaddhikākṣi¹⁸⁵⁴ romāṇi
dvikabhuktāntayutaṁ¹⁸⁵⁵ guḍikeyam kalpalalanākhyā || 7.1.82 ||

ap7.83 athavā piṭṛvanamardita•ṛtumattakanyāreto manaḥśilāyuktaṁ tribhuvanam api
nigūhayati tilakakriyayā lalāṭataṭe deśe || 7.1.83 ||

ap7.84 athavā nīlāsokottaradigvāyasanīḍāṅkuraiḥ kṛtatilakaḥ gūhayati lalāṭataṭe
manuḥ saṅgācarasya | pārāpatasya kuṣau srotāñjanam¹⁸⁵⁶ citikānale gataṁ
pakvam siddhāñjanā nigūhayati | asitaviḍālāsṛk niryāṇam || 7.1.84 ||

ap7.85 athavā navaghanatṛṇāṅkuroddhṛtamṛtasaraghā tālānvitā puṣye siddhebhya 'pi
nigūhayati lalāṭataṭe tilakakaraṇena¹⁸⁵⁷ || 7.1.85 ||

ap7.86 athavā param api gulikā bhavati | śīlārocanā • asau sahitaṁ pūrvavad utpādyā
prayanagulikeyam param sādhanam || 7.1.86 ||

ap7.87 antardhānajñānam ||

athāñjanaprayogaṁ vakṣye |

śālijodbhavatailena sahitaṁ piṭṛvanakarpaṭodbhavavarti¹⁸⁵⁸ | bhūta divase rātrau
piṭṛvane narakatrayopari satailena pradīpaṁ padmadalam prasthāpya tadupari
rāmākam kajjalam gr̥hnīyat | tato divasabhīruśīro dagdhvā {C54v} rakta-
candanena bhāvayitvā bahuśas tasyām eva niśāyām śīlāpaṭṭake piṣya¹⁸⁵⁹
ślakṣṇacūrṇam kārayet | prāggṛhītakajjalena sahaikikṛtya gr̥dhrapadacarmanā

baddhvā gr̥dhrapādāsthinalikāṃ prapūrya¹⁸⁶⁰ mānuṣāsthiśalākayā |
tadañjanaṃ kathaṃ sādhayed ity āha | bhagamadhye sādhayed vidhinā mantrī
|| 7.1.87 ||

ap7.88 siddhāñjanaprayogajñānam ||

atha karmavidhiṃ vakṣye yena sidhyanti sādhakāḥ |
dhyānajāparatā nityaṃ rasakarmavidhiḥ smṛtaḥ || 7.1.88 ||

ap7.89 vidhisampūrṇābhāvena dīnasattvasukhāvaham || 7.1.89 ||

ap7.90 girisāgarajo bahuśaḥ kṛtāmlena¹⁸⁶¹ sūtako granthitaptaśilāgartasya¹⁸⁶² sātīśaya-
mardanān¹⁸⁶³ niyataṃ snuhīgirikarṇikajāṭikāśākhajalā • āranālasaṃyutāni
kvāthataṃrabhāṇḍe niyujya • † āsāya †¹⁸⁶⁴ lohasya bakulavṛhannutpalakalpa-
yutaṃ tāvan mārdayed yāvan navaṇitavad bhavet | tadanantaraṃ vajripayasā
bhāvitena sindhuṭaṅgaṇena dravati | śulvatārabhāgī karṣārddhabhāgam
andhamūṣāyām āvartayitvā gandhapāśāṇa•ardhamātraṃ dadyāt | tataḥ
kanakārdhikāṃ¹⁸⁶⁵ mīlayet || 7.1.90 ||

ap7.91 iti rasajñānam ||

atha rasāyanavidhiṃ vakṣye sarvasārasamuccayam || 7.1.91 ||

ap7.92 ṛtubandham samāśṛtya yogamudrāṃ tu sādhayet | catuḥsamaṃ caiva kastūrī ca
raktacandanaṃ vai karpūraṃ tathā śālijāṃ sihlakāṃ¹⁸⁶⁶ caiva kunduru-
kakkolaṃ¹⁸⁶⁷ vai nalikākṣaṃ tathaiva {C55r} ca | ete mahauṣadhī
ṣaṭsattaprabhāvanī || 7.1.92 ||

ap7.93 vasantaṃ grīṣmaṃ caiva tathā varṣam eva ca |
śaratkālaṃ hemantaṃ ca himāgamam tathāparam || 7.1.93 ||

ap7.94 vasante vidhiḥ¹⁸⁶⁸ pūrvāhne grīṣme madhyadinaṃ budhaḥ |
prāvarṣante • aparāhne pradoṣe śaradas¹⁸⁶⁹ tathā || 7.1.94 ||

ap7.95 hemante ṛdhacāndre ca pratyuṣaṃ ca himāgame |
eṣa kāladhairair yogaḥ kathitaṃ tava varānane || 7.1.95 ||

ap7.96 ardharātraṃ ca puṣpāsavaṃ hemanta•ṛtucoditaḥ |
vasante catuḥsamaṃ caiva pūrvāhne siddhidaṃ¹⁸⁷⁰ tathā || 7.1.96 ||

ap7.97 prāvṛṣante • aparāhne kastūrīkaṃ ca manoramam¹⁸⁷¹ |
nalākṣaṃ¹⁸⁷² madhyadivase grīṣme sarvārthasādhakaḥ || 7.1.97 ||

ap7.98 śaradi nalinīsnehaḥ¹⁸⁷³ pradoṣe siddhikārakaḥ |
himāgamaṃ ca pratyuṣe karpūraṃ ca viśeṣataḥ || 7.1.98 ||

ap7.99 eṣa yogavaraḥ śreṣṭho yaḥ karoti samāhitaḥ |
jarāmṛtyuvinirmuktaḥ sa bhaven nātra saṁśayaḥ || 7.1.99 ||

ap7.- sūtako gandhakaś caiva śekhareṇa samanvitaḥ¹⁸⁷⁴ |
100 ghr̥tena saṁplavaṁ kṛtvā yojayet sarvakarmasu || 7.1.100 ||

ap7.- caturdaśadravyam ādāya navadhā bhakṣa yatnataḥ¹⁸⁷⁵ |
101 candrasūryavibhāgena karma kuryād yathepsitaḥ¹⁸⁷⁶ || 7.1.101 ||

ap7.- saptāhatrayeṇa sidhyati | dantā nakhāḥ¹⁸⁷⁷ keśāḥ patanti punar udbhavanti |
102 siddhe sati karoti sarvān dhātūn kāñcanamayān || 7.1.102 ||

ap7.- atha tailavidhiṁ vakṣye |
103

nalinyājyaṁ vālā•ājyaṁ tailaṁ caiva catuḥsamam | ete samasamāyuktam asita-
haridrākalkaṁ ca balātoyasamanvitam | {C55v} gudūcīsāram uddhṛtya
gokṣīraṁ ca samanvitaḥ | atha vibhāgaṁ kathayāmi te | cūrṇaṁ
dvātriṁśatpalaṁ gr̥hyata toyaṁ dviguṇasya ca | tāvat kvāthayed yāvac
charāvacaṭuṣṭayam | balātoyena¹⁸⁷⁸ varatrayaṁ tridhā sādhayed¹⁸⁷⁹
yathānukrameṇa | tailāc caturguṇaṁ kṣīraṁ gudūcī tad ardhasya ca |
etadardhaṁ bhavet kalkaṁ | pūrvoktair dravyaiḥ sahaikīkṛtya pacen mṛdunā |
yadi peyaṁ tadā madhyamaṁ gudūcībahiḥ sthitam | śīro'bhyaṅge kharaṁ
proktaṁ pākattrayaṁ hi tat | nasye dvipañcakaṁ palaṁ | pānena
śatapalam proktaṁ | abhyaṅge • aṣṭottaraśataṁ tathā¹⁸⁸⁰ | kuryād yogī
susamāhitāḥ¹⁸⁸¹ | sahasrābdaṁ bhaven nasye | peye pañcaśataṁ tathā |
śatatrayaṁ śīro'bhyaṅge | ahaṁvākyaṁ¹⁸⁸² na saṁśayaḥ | divyarūpī bhavati
susvaraś¹⁸⁸³ ca priyo bhaven nityaṁ¹⁸⁸⁴ sarvaśāstraviśāradaḥ | dīptadeho
mahādyutiḥ | sarvaviḡhnanikṛntakaḥ || 7.1.103 ||

ap7.- catuḥsamam gr̥hya suśuṣkaṁ kṛtvā kṣīreṇa bhāvayed bahuśaḥ | gokarṣāgninā •
104 antardagdham | uddhṛtya tailaṁ dvikṛṣṇatailaṁ ca dviguṇakṣīreṇa¹⁸⁸⁵
sahaikīkṛtya vidhivat kvāthayed yogī | caturhemam triphalaṁ nṛpaceṭītrṇāś ca
| ete kramavṛddhyā niryāsā matā || 7.1.104 ||

ap7.- rajanī•asitabākucī•utpalasārī•lohapurīṣāḥ•gandhādri•guggulu•sarjarasa•karpūra•m
105 madaḥ | ebhir dravyaiḥ pacet tailaṁ | dīrgham ārogyavardhanam | śīro
'bhyaṅge valipalitaharam | sarvarogāpanayanaṁ {C56r} bhavaty eva na
saṁśayaḥ || 7.1.105 ||

ap7.- athodvartanatailavidhiṁ vakṣye |
106

tad eva tailaṃ kiṃtu raktāpahā kanakadrumā ca dṛkprarohā | sinduvāraiḥ saha
prāguktavidhinā mantrī prasādhayet toyam | tadanu¹⁸⁸⁶
śyāmā•priyā•keśarī•bakula•

vidyādhari•nāga•cakramardanī•śābarī•kanaka•śikhi•pravara•bhūtāri•parahṛdvallal
mukta•karāra•mañjarī•hemataru•vacā•avakuca•ghana•dāruśarvarī•mañjiṣṭhā•roge
nāgabalaś caite¹⁸⁸⁷ sarvarogāpanayanakarī || 7.1.106 ||

ap7.- candanendhe mṛgamadaṃ karpūraṃ śallakī nakhadhūpo guḍasamāyuktaḥ
107 sarvakāmaprasādhakaḥ | kaṇḍūlūtavicarcī • aṅgajaṃ viśaṃ sarvaṃ nāśayed |
devi • ahaṃvākyam na saṃśayaḥ || 7.1.107 ||

ap7.- rajanī¹⁸⁸⁸ bhavarajāṃsi sinduvāraṃ¹⁸⁸⁹ vihāreṣūkareṇuḥ kanakapattraniryāsaṃ
108 kastūrī catuḥsamametaś caurakeṃsunā saha nāśayati vividharogaṃ
kṛmikuṣṭhaṃ viśāṅgajodbhavaṃ kiṃ punar bākucī saha || 7.1.108 ||

ap7.- udvartanavidhiḥ ||
109

atha trikaṣāye catuḥsamena saha cūrṇaṃ kṛtvā śītalakastūryā saha pibed varṣam
ekaṃ ca vrati | evam anugatavididha•āmarogādīn pātayati | pariṇate tu mantrī
palitādīn nāśayati | nānyathā || 7.1.109 ||

ap7.- athavā catuḥsamaṃ gr̥hya śūkṣmacūrṇaṃ kṛtvā triphalayā saha ghṛtamadhunā
110 loḍya karṣam ekaṃ bhakṣayet | tato divyarūpī bhavati | trīṇi śatavarṣāṇi jīvati
|| 7.1.110 || {C56v}

ap7.- atha sārdreṇa bhavaty eva kiṃtu ghṛtamadthurahitam | atha trikaṣāyaṃ
111 saṃgr̥hya śūkṣmacūrṇaṃ ca kārayet | viḍālīpadamātraṃ ca kramavṛddhyā
kastūryā madhyamena tu | suśītaṃ kṛtvā pibed yogī • ātmaśaktyo¹⁸⁹⁰
palakṣitam | vātām aghnaṃ kāle valipalitāpaham | uṣṭe palitakaraṃ syāt ||
7.1.111 ||

ap7.- athavā triphalaṃ saṃgr̥hya kṣīrodakena svedayet¹⁸⁹¹ | śīram uddharet ||
112 7.1.112 ||

ap7.- indrāsaṇāraktaśālayos taṇḍulena saha pīṣayet | vaṭakaṃ ca kārayet | ghṛtena
113 saṃpacya madhunā saha bhakṣayet | tatas tṛtiye sarvarogāpaham¹⁸⁹² palitaṃ ca
viśeṣataḥ | ṣaṇmāsābhyāsayogena¹⁸⁹³ yogī susvaro bhavati medhāvī | navame
divyadehaṃ ca manogāmī śrutidharaḥ | varṣān nāgabalaṃ caiva | jīvati
varṣaśatatrāyam || 7.1.113 ||

ap7.- athavā nāgamūlapalāśaṃ¹⁸⁹⁴ tu kuṣṭhātrikabhāgataḥ | māgadhenā tu daśam
114 ekaṃ samabhāgaṃ tu cūrṇakaṃ¹⁸⁹⁵ | gavāṃ kṣīreṇa saṃloḍya cūrṇakarṣaika-
miśritaṃ¹⁸⁹⁶ dine dine tv idaṃ yogī bhakṣayed vicakṣaṇaḥ || 7.1.114 ||

- ap7.- varṣaśatāni yogināṃ śūnyaśailādivāsinām |
 115 niyataṃ superiprīṇanaṃ kṣuttrṣā tu muktakam || 7.1.115 ||
- ap7.- asya • auśadhayuktasya śūnyaśailādivāsinō |
 116 vṛthā • anyaprayogasya buddhatvasadrṣena tu || 7.1.116 ||
- ap7.- asaṃgamena tu yogināṃ saṃvṛtivistijane bhuvane kandaraśailānām tasya sthāne
 117 tu bhāvayet || 7.1.117 ||
- ap7.- ṛtubandhanaṃ yo na vetti yogitvaṃ yaḥ samīhate |
 118 hanyate muṣṭinākāśaṃ pibate mṛgatṛṣṭikām | {C57r}
 kṣudhāvī kaṇḍate tuṣam || 7.1.118 ||
- ap7.- vṛthā pariśramaṃ teṣāṃ naiva tatphalam āpnuyāt |
 119 evaṃ vidhinā varṇitaṃ mayā yogī susamāhitaḥ || 7.1.119 ||
- ap7.- iti sarvajñānodayo nāma • āyurvedaḥ | |
 120
- saptasya prathamam prakaraṇam | |

Part 2

- ap7.- bhagavan śrotum icchāmi japahomādikīdrśam |
 121 śāntipuṣṭivaśābhicārukaṃ balipūjādikaṃ kathaṃ || 7.2.1 ||
- ap7.- śṛṇu vajra yathātattvaṃ homakarmādikalakṣaṇam |
 122 ādau mantrī japel lakṣaṃ paścāt karma samārabhet || 7.2.2 ||
- ap7.- āliḍhaṃ caiva pratyāliḍhaṃ samapādaviśākhilam |
 123 evaṃ kṛtvā punar yogī paścād vidyām¹⁸⁹⁷ praveśayet || 7.2.3 ||
- ap7.- brahmaṇīm kṣatriṇīm caiva vaiśikīm sūdrīm tathā |
 124 evaṃ vidhividhānaṃ caiva tato homaṃ samārabhet || 7.2.4 ||
- ap7.- śāntike vartulaṃ kuṇḍaṃ hastapramāṇamātrakaṃ sūtrayet | sūtrayitvā khaṇed
 125 ardhaḥastam bhūmau vitastyadho gartaṃ sitacandanena lepayet pārśvadvayoḥ
 | tadbahir bhūmir vartulā caturaṅgulā pālī bhaved iti || 7.2.5 ||
- ap7.- pauṣṭikaṃ kuṇḍaṃ dvihastapramāṇavistīrṇam | hastam ekam adho gartaṃ
 126 caturasram aṣṭāṅgulapālikam | pītapuṣpaprakaraṃ ca pītagandhānulepanam
 || 7.2.6 ||
- ap7.- abhicāraḥ kuṇḍaṃ tryasram viṃśatyaṅgulavistīrṇam | daśāṅgulam adho gartaṃ
 127 | tryaṅgule pālikam śmaśānāṅgareṇa lepayet iti || 7.2.7 ||

ap7.- vaśyākarṣaṇayoḥ sāmānyam ekakuṇḍalakṣaṇenāha | ardhaacandrākṛtiḥ
128 pauṣṭikakuṇḍapramāṇam | kuṇḍārdhagartam | {C57v} mānānurūpāṃ pālīm
kṛtvā raktagandhena lepayet || 7.2.8 ||

ap7.- <H 2.1.8c→> śuklacūrṇam bhavec chāntau pītaṃ pauṣṭike tathā |
129

māraṇe kṛṣṇavarṇam ca vaśye raktaṃ tathā bhavet || 7.2.9 ||

ap7.- yathā vaśye tathākṛṣṭau yathā māraṇe tathā dveṣe <H 2.1.9b←> || 7.2.10 ||
130

ap7.- diśābhāgaṃ kathayāmi te |
131

pūrvasyāṃ diśi bhavec chāntikaṃ dakṣiṇe ḥhicārakam |

paścime vaśyākarṣaṇakuṇḍam uttare pauṣṭikaṃ tathā || 7.2.11 ||

ap7.- rajaṃ ca kathitaṃ pūrvam¹⁸⁹⁸ karmānurūpataḥ | kuṇḍāni khanayed iti || 7.2.12
132 ||

ap7.- atha nānāvṛihividhiṃ vakṣye |
133

śālitaṇḍuladhānyāni tilaś ca | † taṃ tu † yavaphalaṃ ca dūrvākṣīrabhaktaṃ
ghṛtamadhunā saha pañcāmṛtaṃ ca havyam | pañcakṣīravṛkṣajāḥ sārdrāḥ
saparṇavāḥ | etā atra bhāgasthā madhurakṣīraghṛtāktobhayāgrā hotavyāḥ |
udumbarapalāśotpāditaṅgniṃ prajvālya śāntikāmena triṣkālaṃ pūrvābhimukhe
sthitvā • aṣṭottaraśataṃ juhuyāt | tato maṇḍalasyāpi śāntir bhavati || 7.2.13 ||

ap7.- atha puṣṭikaṃ kartukāmaḥ | tilakṛṣṇamāṣaṃ tu raktaśālyā yavādi vā | sa eva
134 samidhoktaṃ kimtu muṣṭipramāṇahastamātrāyatā kṣīrakṛtāktāḥ | gandha-
kuṃkumasalilokṣitā trimadhuraparamānnadadhimadhughṛtānvitāḥ |
śatapušpabilvaphalapadmanāgakesarāś¹⁸⁹⁹ ca vrīhiḥ¹⁹⁰⁰ | tata udumbara¹⁹⁰¹
kāṣṭhenāgniṃ prajvālya karmānusāreṇa devatāyogam ālambya •
uttarābhimukhena sthitvā sahasraṃ triṣkālaṃ susamāhitena juhuyāt | {C58r}
pūrṇe saptāhe mahādhanapatir bhavati || 7.2.14 ||

ap7.- atha vaśīkartukāmaḥ | tilaraktakṛṣṇasya vā priyaṅgunāgakeśaram
135 campakāśokabakula¹⁹⁰² bāṇaśatapušpaṃ ca gandhaṃ ca ghṛtamadhuyojitam |
devadāruvaṭaṃ caiva pippalodumbarādipādapabhavāny aṣṭāṅgulāni śallakī-
guggulavṛkṣayoḥ kṣīram evaṃ sugandhādīn | tataḥ¹⁹⁰³ strīpuṣpeṇa saha
vajrodakasammiśreṇa raktarūpam ālambya paścimābhimukho yasya nāmnā
juhوتي saptāhād vaśam ānayati | yāvajjīvaṃ na muñcati || 7.2.15 ||

- ap7.- 136 atha • abhicāraṃ kartukāmena tilakṛṣṇamāśādibhallātakaphalakālakatīkṣṇa-
tailenāloḍya rudhiramiśrakaiḥ saha¹⁹⁰⁴ | kālavṛkṣasya kubjasya kaṇṭakakaṭuka-
tiktādīni sarvavṛkṣajāni daśāṅgulāni | narāsthivairocanagardabhalāṇḍakeśa-
śvānalaṇḍakeśanakhaṃ¹⁹⁰⁵ samet | tatsarvaṃ tailena samāloḍya cityagnau
samāhitena dakṣiṇābhimukham aṣṭottaraśataṃ juhuyād yasya nāmnā
dinatrayeṇa mriyate | no ced ekānte sthitvā trikoṇam agnikuṇḍaṃ kṛtvā
tasyaiva pūrvoktair dravyaiś caṇḍālāgnau juhuyāt | tenaiva yogena kṛtānta-
bhuvane nīyate nātra saṃśayaḥ || 7.2.16 ||
- ap7.- 137 athavā • uccāṭayitukāmaḥ sarṣapamudgamāṣaṃ tu pathadhūliṃ tu miśritaṃ
rudhiratīkṣṇatailenāloḍya tatraiva kārayet | kāñcanasya tu vṛkṣasya vāyasasya
vāsena saha {C58v} yojitam yasya nāmnā juhuyāt taṃ tatksaṇād uccāṭayati ||
7.2.17 ||
- ap7.- 138 athavā kākamāṃsena • uṣṭralaṇḍena saha madyayuktaṃ nagno muktaśikho
bhūtvā yasya nāmnā cityagnau juhuyāt tatksaṇād uccāṭayati || 7.2.18 ||
- ap7.- 139 athavā stambhayitukāmaḥ | matsyamāṃsādidravyasya kaṇikaiḥ saha vrīhikai
rudhiramadhunāloḍya kākapakṣeṇa yojitam | grhakākasya kāṣṭhādi•ucchiṣṭa-
dantakāṣṭhaiḥ saha caturasraṇḍe yasya nāmnā juhuyāt sa stambhito bhavati
sarvakāryataḥ || 7.2.19 ||
- ap7.- 140 athavā haridrāharitālamanahśilā rocanenea saha • uttarābhimukhe sthitvā yasya
nāmnā juhuyāt sa stambhito bhavati || 7.2.20 ||
- ap7.- 141 śvānakukkuṭamāṃsayoḥ | uṣṭralaṇḍamārjārarudhireṇāloḍya picumarda-
kāṣṭhenāgniṃ prajvālya yasya nāmnā juhuyāt sa grāma ucchanno bhavati ||
7.2.21 ||
- ap7.- 142 mahāsamayena surayāloḍya śatam aṣṭottaraṃ yāvat trisandhyaṃ juhuyāt
ṣaṇmāsān maṇḍalādhipatir bhavati || 7.2.22 ||
- ap7.- 143 jambukenāhutiśataṃ juhuyāt | māsatrāyād ūrdhvaṃ dāridryaṃ naśyati
tatksaṇāt || 7.2.23 ||
- ap7.- 144 gomāṃsarudhireṇāloḍya sahasraṃ juhuyāt | vaśo bhavati yāvajjīvaṃ na
saṃśayaḥ || 7.2.24 ||
- ap7.- 145 tad eva māṃsaṃ surayāloḍya vāmahastena juhuyāt | buddho 'pi vaśyo
bhavati¹⁹⁰⁶ kiṃ punaḥ kṣudramānuṣāḥ¹⁹⁰⁷ | no cen niṣṭhīvaṇaṃ dantakāṣṭhaṃ
svadehodvartanaṃ tathā madyāktahomena vaśam ānayati na saṃśayaḥ ||
7.2.25 ||
- ap7.- 146 grhakusumaṃ {C59r} bhuktodgīrṇaṃ¹⁹⁰⁸ manuṣyakeśasaṃyuktaṃ
sadyākarṣaṇaṃ paraṃ bhaved dhomena || 7.2.26 ||

ap7.- kākapakṣaiḥ kaṭutailenāloḍya dhuttūrāgnau yasya nāmnā juhuyāt
147 sadyoccāṭanamāraṇam || 7.2.27 ||

ap7.- atimuktikākuṣmāṇḍam mudgamāśaṣaṇacchardirājikāṃ¹⁹⁰⁹ gr̥he¹⁹¹⁰
148 tamālapattraiḥ saha homayet | mukhabandham karoty eṣa na saṃśayaḥ ||
7.2.28 ||

ap7.- śvānamāṃsam vajrodakena saha yasya nāmnā juhuyāt saptāhena vaśam ānayati
149 || 7.2.29 ||

ap7.- aśvamāṃsam¹⁹¹¹ vairocanena saha rātrau juhyāt | saptāhena nṛpatiṃ¹⁹¹² vaśam
150 ānayati || 7.2.30 ||

ap7.- hastimāṃsam śukreṇa juhuyāt | vaśam nayati puram || 7.2.31 ||
151

ap7.- matsyamāṃsam surayā saha hotavyam | aṣṭottaraśataṃ yāvat sarvastrī vaśyā
152 bhavati¹⁹¹³ || 7.2.32 ||

ap7.- kevalam¹⁹¹⁴ kākamāṃsam yasya nāmnā sahasraṃ juhuyād dinatrayeṇa
153 vajrasattvo 'pi palāyate kiṃ punaḥ kṣudramānuṣāḥ¹⁹¹⁵ || 7.2.33 ||

ap7.- kākaśyenaka¹⁹¹⁶ māṃsayor yasya nāmnā dhuttūrakakāṣṭhāgnau juhuyāt tam
154 uccāṭayati || 7.2.34 ||

ap7.- mahāmāṃsam śakunamāṃsam ca yasya nāmnā juhuyād unmatto bhavati |
155 tuṣāgniḥomāc ca¹⁹¹⁷ svastho bhavati || 7.2.35 ||

ap7.- tataḥ puraścaraṇaiva kartavyāni karmāṇi vai¹⁹¹⁸ |
156

anyathā hasyatām yāti sarvalokasyāsaṃśayaḥ¹⁹¹⁹ || 7.2.36 ||

ap7.- na kasya cid bhedo dātavyaḥ | bhede sati na siddhiṃ na ca saukhyaṃ labhate
157 naraḥ | tan mantrī na kasya cid agrataḥ karmaprasaro 'yaṃ kartavyaḥ | yadi
kartum icchati tatraikākinaiva kartavyaḥ | tadā mantriṇām sarvakarmāṇi
sidhyanti || 7.2.37 || {C59v}

ap7.- iti homavidhiḥ saptasya dvitīyaṃ prakaraṇam ||
158

Part 3

ap7.- śrutaṃ kautūhalaṃ deva mantroddhāraavidhiḥ katham¹⁹²⁰ |
159 bhedaṃ teṣāṃ na jānāmi kathayasva mahāsukha || 7.3.1 ||

ap7.- bhagavān āha |
160

śṛṇu devi mahāprājñe mantraṃ teṣāṃ kathayāmi te |
trikoṇe maṇḍale ramye guhyapadmaṃ tu māmakī || 7.3.2 ||

ap7.- padmaṃ aṣṭadalaṃ kṛtvā karṇikā gūḍhagocare |
161 tatrasthaṃ samuddhāred vīraṃ sarvakāmārthasādhakam¹⁹²¹ || 7.3.3 ||

ap7.- akārādiprabhedena mantro vargeśvaraḥ paraḥ¹⁹²² || 7.3.4 ||
162

ap7.- prathamasya dvitīyaṃ śūnyaśūnyenākrāntam | saptasya tṛtīyaṃ pañca-
163 daśārddhendusobhitam | bodhibījaṃ tato gr̥hya pañcadaśenārcitam¹⁹²³ | etad
dhṛdayaṃ samuddiṣṭam || 7.3.5 ||

ap7.- upahṛdayaṃ kathayāmi te | saptamasya dvitīyaṃ vajradākinīsaṃyutaṃ
164 dviguṇitam | uṣmāṇāṃ ca tṛtīyaṃ gr̥hya śaṣṭhamasya dvitīyenāśanaṃ pañca-
svarayojitam | antaḥsthānāṃ yo dvitīyaṃ tu pañcamenāśanam | tṛtīyasya
tṛtīyaṃ ekonatṛṃśattamenāśanam | saptamasya yas tṛtīyaṃ pañcamasya
prathamam tṛtīyasvarayojitam | aṣṭamasya dvitīyaṃ dvādaśenāśanam |
dvātṛṃśatimaṃ gr̥hya gaurī tasya prayojitam | pañcamasya yas tṛtīyaṃ
tasyaiva caturtham adho dadyāt | antaḥsthānāṃ tṛtīyaṃ gr̥hya ghasmarī
paramāśobhanam | tṛtīyasya prathamam bījaṃ pañcamasya yaḥ pañcamam
caurī paramam hitam || 7.3.6 ||

ap7.- buddhānāṃ śāntijananī sarvakarmaprasāadhanī |
165 mṛtam utthāpanī proktā vajrasamayacodanī || 7.3.7 || {C60r}

ap7.- ity āha ca | om vajravairocanīye svāhā || 7.3.8 ||
166

ap7.- dvitīyasya caturthaṃ vāribhūṣitam | tathopahṛdayam āha |
167

uṣmāṇāṃ ca prathamam bījaṃ khecarī•ūrdhvaabhūṣitam | dvitīyasya
prathamam saptamasya dvitīyaṃ caurīyojitam tathā | aṣṭamasya yaḥ
prathamam vajrā paramā hitam | viṃśatyakṣaram gr̥hya ṣoḍaśena¹⁹²⁴ tu
āśanam | gaurī śobhanaṃ matam | dvitīyasya tu prathamam saptaviṃśatimaṃ
gr̥hya caurī tasyaiva prakalpayet | dvitīyasya caturthaṃ tu vajradākinī ca •
āśanam | tṛtīyasya prathamam dviguṇitam | dvitīyasya yaś caturthaṃ
vajradākinīyojitam | ekādaśākṣaram gr̥hya tṛtīyasvarabheditaṃ pañcamasya tu
pañcamam gaurī tasyaiva yojayet | dvitīyasya caturthaṃ vajrā hṛdayam param
ṣoḍaśamam tato gr̥hya tathā ṣaḍviṃśatim eva ca dviguṇitam | dvitīyasya
caturthaṃ pañcamasvareṇa bhūṣitam |

caturthasya yaḥ prathamam gaurī saha samāpannam |
pañcamasya tu pañcamam gaurī tasyaiva yojayet || 7.3.9 ||

ap7.- <G 14.4a→> rakṣāvajraprayogeṣu nityam karmaprasādhānī |
168 mahāvajrabhayārtānām teṣām balakarī smṛtā <G 14.4d←> || 7.3.10 ||

ap7.- ity āha ||
169

om jvala jvala hūm phaḍbhyo svāhā || 7.3.11 ||

ap7.- dvitīyasya yaḥ prathamam caturthasya tu prathamam caurī śobhanam matam |
170 saptamasya caturtham tadupari gaurīyojitam | dvitīyasya tu
prathamaikādaśamam tato gr̥hya caurī śirasi bhūṣitam | pañcamasya
pañcamam tṛtīyasvarayojitam | dvitīyasya prathamam caturthasya yaḥ {C60v}
prathamam caurī paramam hitam | dvitīyasya ca prathamam caturtha-m-ādi
khecari śirasi śobhitam | dvitīyāc¹⁹²⁵ ca prathamam ekādaśe caurī saha
samāpannam || 7.3.12 ||

ap7.- <G 14.6a→> dharmapuṣṭi balaṁ nityam mahākoṣavatī tathā |
171 karoti jāpamātreṇa vāgvajrasya¹⁹²⁶ vaco yathā <G 14.6d←> || 7.3.13 ||

ap7.- om vajradharma hrīḥ svāhā || 7.3.14 ||
172

ap7.- ṣoḍaśamantrato gr̥hya vajrī paramaśobhitam |
173 antaḥsthānām dvitīyam caiva caurī tasyaiva yojitam || 7.3.15 ||

ap7.- pañcamasya prathamam gr̥hya ḍākinīviṣṭaram matam |
174 ṣoḍaśamam tato gr̥hya pañcamādyenāsanam vajrā tasya niyojitam || 7.3.16 ||

ap7.- saptāvimśatyakṣaram gr̥hya caurīsamabhāvitam |
175 pañcamasya yaḥ prathamam ḍākinī-m-adhobhāgeṣu yojitam || 7.3.17 ||

ap7.- saptamasya yo dvitīyam caurīhṛtprabhāvitam divyam |
176 <G 14.8a→> buddhavajramahāsainyam sattvadhātusamantataḥ || 7.3.18 ||

ap7.- karoti dāsavat sarvaṁ niścitam vaśam ānayet tatksaṇād <G 14.8d←> || 7.3.19
177 ||

ap7.- ity āha bhagavān mahāvajradharaḥ ||
178

omkāradīpakāḥ¹⁹²⁷ sarve svāhāntamantram uddharet |
siddhidam sarvakāmikaṁ¹⁹²⁸ tathāgatavaco yathā || 7.3.20 ||

ap7.- om kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya
179 hrah hrah phem phem phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa
vaśarudhirāntramālāvalambine grhṇa grhṇa saptapātālagatabhujāṅgaṃ¹⁹²⁹
sarpaṃ vā tarjaya tarjaya • ākaḍḍa ākaḍḍa hrīm hrīm jñaim jñaim¹⁹³⁰ kṣmām
kṣmām hām hām hīm hīm hūm hūm kili kili sili sili cili cili¹⁹³¹ dhili dhili hūm
hūm phaṭ phaṭ svāhā || vidyārājasya mantraḥ sarvakarmaprasādhakaḥ
|| 7.3.21 ||

ap7.- <H 2.9.16a→> ādau vairocanaṃ dattvā • ūṣmāṇaṃ tu caturthakaṃ | {C61r}
180 pukkaṣi śobhanaṃ śūnyākṛāntaṃ svāhāntaṃ niyojayet || 7.3.22 ||

ap7.- anena lakṣajāpena stambhayej jagat sadā || 7.3.23 ||
181

ap7.- ādau varṇādhipaṃ dattvā tadanu khecarī¹⁹³² tataḥ |
182 svāhāntayojitaṃ kṛtvā buddhānām api vaśaṃ kurute || 7.3.24 ||

ap7.- vedānām ādiṃ kṛtvā dvitīyasya dvitīyaṃ grhya śūnyenākṛāntaṃ svāhāntaṃ
183 yojayet | prājño buddhān apy uccāṭayati¹⁹³³ || 7.3.25 ||

ap7.- ādau vairocanaṃ dattvā tṛtīyasya tṛtīyaṃ napuṃsakayuktaṃ¹⁹³⁴ vāribhūṣitaṃ
184 śūnyaṃ svāhāntayuktaṃ vidveṣayati || 7.3.26 ||

ap7.- prathamam varṇeśvaraṃ dattvā saptamasya caturthaṃ śūnyaṃ vajraḍākinī-
185 saṃyuktaṃ svāhāntam abhicārakam || 7.3.27 ||

ap7.- varṇeśvaraṃ punar dattvā hūmkārarakṣasamṇibhaṃ svāhāntam ākarṣayej jagat
186 sarvaṃ¹⁹³⁵ rambhādīnām tilottamām || 7.3.28 ||

ap7.- ādau mohakulaṃ dattvā ghuḥkāraṃ saṃprajoyayet |
187 svāhākāraṃ punaḥ kṛtvā mārāyet suramānuṣān <H 2.9.22d←> || 7.3.29 ||

ap7.- aṣṭānām dvayor madhye • aṣṭāṣṭakavibhūṣitaṃ | mohakulādiṃ dattvā ca
188 niṣkalaṃ svāhāntaṃ yojitaṃ || 7.3.30 ||

ap7.- karmabījaṃ¹⁹³⁶ tato grhya vairocanasvāhāntayojitaṃ || 7.3.31 ||
189

ap7.- dvārapāleṣu sarvataḥ |
190 napuṃsakacaturbījaṃ ca śeṣasvaraṃ tathaiva ca |
vedānām ādiṃ dattvā svāhāntamantram uccaret || 7.3.32 ||

ap7.- puṣpā dhūpā ca gandhā ca dīpā devī¹⁹³⁷ tathaiva ca |
191 vaṃśā caiva vīṇā ca mukundā tu murajā¹⁹³⁸ tathā || 7.3.33 ||

evaṃ vidhividhānaṃ vai kalpayed gaṇamaṇḍale || 7.3.34 ||

ap7.-
192

ap7.- atha tārīkodayaṃ vakṣye sarvakarmavikurvitaṃ |
193 caturmukhaṃ bhaved utpalaṃ digvidigvyavasthitaṃ || 7.3.35 ||

ap7.- taṃ¹⁹³⁹ kārātrayaḷāñchitaṃ {C61v} vidhinā tadvaraṭakaṃ |
194 likhen mantrī vartulākāraṃ samantataḥ | tadyathā || 7.3.36 ||

ap7.- om prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhani sarvasattva-
195 vaśaṃkari strī vā puruṣo vā rājāno vā vaśaṃ kurutaṃ svāhā || 7.3.37 ||

ap7.- tasya madhye bhaved cakram aṣṭāraṃ akṣarānvidaḥ |
196

tasya varaṭake pañcamasya prathamam ardhendubinduvibhūṣitaṃ | tato
mālākāreṇa veṣṭayed iti svāhāntaṃ puṣkareṣu hrīḥkāraṃ vidarbhitam | mantrī
cakradvayaṃ vidhivat saptāhena narendraṃ vaśam ānayet || 7.3.38 ||

ap7.- punar api daśāracakraṃ padmamadhye daśākṣaraṃ mantravidaḥ |
197 puṣkare sādhyavidarbhitam vaśam nayati yāvajjīvaṃ na samśayaḥ || 7.3.39 ||

ap7.- ṣaṭkoṇaṃ cakram ālikhya ṣaḍakṣaraṃ mantravidaḥ¹⁹⁴⁰ |
198 madhye hrīḥ vaśam kuru hrīḥ svāhākāraṃ¹⁹⁴¹ tu yojayet || 7.3.40 ||

ap7.- gorocanayālaktakaraktacandanasvaraktaiḥ
199 saha bhūrje saṃlikhya ya • imāṃ dhārayed || 7.3.41 ||

ap7.- devādīn vaśam ānayed iti kiṃ punaḥ kṣudramānuṣān || 7.3.42 ||
200

ap7.- varuṇamaṇḍalamadhye tu likhet triśūkavajraṃ |
201 caturmukhaṃ tadvaraṭake sādhyānāma vidarbhitam || 7.3.43 ||

ap7.- śarāvadvaye¹⁹⁴² vidhivat saṃlikhya khaṭikā¹⁹⁴³ stambhayed iti || 7.3.44 ||
202

ap7.- aṣṭāraṃ bhaved cakram padmāraṃ samantataḥ | nyased akṣaravinyāsaṃ
203 gaḥkāravidarbhitam vidhinā | padmavaraṭe gaḥkārāṣṭakabhūṣitaṃ madhye gaḥ
svāhā gaḥ sādhyavidarbhitam kṛtvā haridrārasena śilāpaṭṭake • idaṃ¹⁹⁴⁴
likhitvā • adhomukhaṃ sthāpayet | sustambhito {C62r} bhavati nānyathā ||
7.3.45 ||

ap7.- tad eva cakram kiṃtu hūṃ hūṃ phaṭkāravidarbhitam | viśarudhirarājikāsaha
204 kapāle likhen mānuṣāsthinā | śmaśānastho mārāyedaḥ || 7.3.46 ||

- ap7.- 205 sa eva kiṃtu omkāravidarbhitam kṛtvā kuṃkumena bhūrje saṃlikhya pīta-
puṣpeṇārcayed athavā pañcopacāraiḥ saha | saptāhāt puṣṭir bhavati || 7.3.47
||
- ap7.- 206 tad evākṣaram svāhākāravidarbhitam kṛtvā rakṣā bhavati || 7.3.48 ||
- ap7.- 207 sa eva daśākṣaram mantravida¹⁹⁴⁵ āḥkāravidarbhitam kṛtvā sitacandanena
nāmābhilikhya¹⁹⁴⁶ śarāve sitasugandhapuṣpair abhyarcya vibhavataḥ pūjām
kṛtvā trisandhyam aṣṭaśatam jāpo vidhivat¹⁹⁴⁷ | saptāhāc chāntir bhavati ||
7.3.49 ||
- ap7.- 208 āḥ • amukasya • ekāramadhye¹⁹⁴⁸ likhet | tasyaivam ūrdhvaṇṣvayor¹⁹⁴⁹
adhaḥ¹⁹⁵⁰ • hūm | vidiśi vaṃ bāhyato trirekhāvṛtam | gorocanayā bhūrje
saṃlikhya ghṛtamadhumadhye sthāpayet | saptāhenāvaśyam vaśam ānayati ||
7.3.50 ||
- ap7.- 209 caturdale hrīmkārānvitam madhye hrīḥ devadattaḥ | bāhye tato hūmkāra-
catuṣṭayam likhet | raktacandanenābhilikhya • apakvaśarāve kupitam śamayati
nātra saṃśayaḥ || 7.3.51 ||
- ap7.- 210 kuṃkumagorocanayā • athavā • alaktakarasena likhet bhūrje | ekaṃ cakram
dhārayed aparam cakram ghṛtamadhumadhye prakṣipyā sthāpayet | yam īhate
sa¹⁹⁵¹ iṣṭo bhavati || 7.3.52 ||
- ap7.- 211 pṛthagmantraḥ | om sarvamohani tāre tutāre {C62v} ture sarvaduṣṭān mohaya
mohaya bhagavati sarvaduṣṭānām bandha bandha hūm hūm hūm phaṭ phaṭ
phaṭ svāhā || 7.3.53 ||
- ap7.- 212 vastrānte granthim kṛtvā pathi gacchati | caurair na muṣyate || 7.3.54 ||
- ap7.- 213 cakrāṅkitam¹⁹⁵² utpalam saptābhimantritam kṛtvā yasya¹⁹⁵³ dadāti sa vaśo
bhavati | utpalāṅkitacakrasya || 7.3.55 ||
- ap7.- 214 aṣṭadalam¹⁹⁵⁴ bhavet padmam hrīḥśrīḥkāraṇvitam param puṣkareṣu hrīḥ
devadatta śrīḥ | gorocanayā bhūrje likhya dhārayet | saubhāgyam bhavati
sarvadā || 7.3.56 ||
- ap7.- 215 padmam aṣṭadalam kṛtvā mohakulamantram uddharet | bāhyato rekhāvṛtam
parimaṇḍalam trisūkāṣṭavajraparivāritam | ity evam vidhinā kuṃkumena likhet
| bāhau baddhvā dhārayed | rakṣā bhavati sarvadā tasya || 7.3.57 ||
- ap7.- 216 sa eva cakram kiṃtu vajrarahitam | karṇikāyām atha¹⁹⁵⁵ bāhyato vā | tadyathā
|

om̐ hūm̐ hūm̐ budhya budhya khāda khāda chinda chinda dhuna dhuna matha
matha bandha bandha • amukam amukena saha vidveṣaya hūm̐ hūm̐ phaṭ phaṭ
svāhā || 7.3.58 ||

ap7.- vidveṣaṇe¹⁹⁵⁶ hayagrīvasyedam | abhicāradravyeṇa¹⁹⁵⁷ saṃlikhya mahiṣāśva-
217 khuramadhye tatkṣaṇād vidveṣayati harasya durgayā saha kiṃ punaḥ
kṣudramānuṣān || 7.3.59 ||

ap7.- agni maṇḍaladvayam ālikhya • adhordhvakoṇayugalavidhinā | hūm̐ gaḥ hūm̐
218 hūm̐ gaḥ hūm̐ tadūrdhvam¹⁹⁵⁸ | hūm̐ hūm̐ phaṭ punar api • adhobhāge | hūm̐
gaḥ hūm̐ hūm̐ gaḥ hūm̐ etad bāhyaśirasā likhya madhye hūm̐ gaḥ hūm̐
viṣarudhirarājikayā śmaśānāṅgāranimbaparaṇarasavajrodakaiḥ {C63r} śmaśāna-
karpaṭe • upahatakarpaṭe vā saṃlikhya mahābalamantreṇa ca saṃveṣṭya
jvalitāgner¹⁹⁵⁹ upari sthāpayitvā ripuṃ stambhayati || 7.3.60 ||

ap7.- om̐kāramāhendramaṇḍalastha • aṣṭasthānanibandhanān madhye padmaṃ tu vai
219 sthāpya • āḥkāraṣṭakavibhūṣitam | karṇikātaḥ sthitaḥ sādhyo hūm̐kāracatur-
virājitaḥ¹⁹⁶⁰ | śarāvasamputāntasthamūrdhni vajradharākrāntacodanāpada-
mantreṇa japto bhāvitaveṣṭito¹⁹⁶¹ vajrasūtreṇa samantāt | anena stambhayate
sarvān narān devān trikāyajān || 7.3.61 ||

ap7.- māhendramaṇḍalaṃ triśūkāṣṭavajrāṅkitam | tasya madhye caturasraṃ
220 maṇḍalaṃ | tadyathā |

om̐ pāta pātānī svāhā | pūrve |
om̐ jambha jambhānī svāhā | dakṣiṇe |
om̐ moha mohanī svāhā | paścime |
om̐ stambha stambhānī svāhā | uttare || 7.3.62 ||

ap7.- punar api caturasraṃ maṇḍalaṃ tanmadhye māhendramaṇḍalaṃ madhye •
221 amukaṃ stambhaya • idam eva yantraṃ bhūrje haridrārasena saṃlikhya
maṇḍūkamukhe prakṣipyā tasya mukhaṃ ca madanakaṇṭakena viddhvā •
ūrdhvamaṇḍūkakapolam̐ phele 'dhomukhe¹⁹⁶² sthāpayet | tatkṣaṇād eva
stambhayati parasainyam || 7.3.63 ||

ap7.- vartulākāraṃ bhavec cakram | pañcaśūkaṃ vidigvyavasthitaṃ vajram | tasya
222 madhyaśūke hūm̐kāracatuṣṭayamūrdhaśiraḥ | tadvaraṭake mantramālāṃ likhet
| tadyathā |

om̐ padākramasi parākramasi udayam asi nairam asi {C63v} tārkam asi markam
asi • ūrmam asi vanam asi gulmam asi cīvaram asi mahācīvaram¹⁹⁶³ asi •
antardhānam asi svāhā || 7.3.64 ||

ap7.- omkāraḥ sarvatra | tasya madhye triśūkaṃ vajraṃ digmukhastham |
 223 madhyaśūke om vattāli | om varāli om varāhamukhi vāmadakṣiṇe tathā | evaṃ
 sarvaśūkāṃś ca likhec chiraḥ kramataḥ | om mārīcyai • aiśānyādividiśe | evaṃ
 madhye om varāli vattāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ kāyavākciṭṭam
 mukhaṃ jambhaya stambhaya | tanmadhye māṃkāraṃ tasya madhye
 devadattaṃ rakṣa rakṣa | māṃkārabāhyataḥ om mārīcyai devatāyai¹⁹⁶⁴ | idaṃ
 cakraṃ bhūrje kuṃkumena saṃlikhya dhārayet | rakṣā bhavati sarvatra ||
 7.3.65 ||

ap7.- digvāsapuruṣamuktakeśakuṇḍalakarṇadvayaśirasordhvastham¹⁹⁶⁵ triśūkaṃ
 224 vajraṃ haṃkāraṇvitam | lalāṭopari lām lām | dakṣiṇe cibukam ārabhya ye
 mama cittaghātaṃ kurvanti tān¹⁹⁶⁶ patantu pratyāṅgirāḥ | tasya nābhi • ūrdhva-
 mukhaparyantaṃ¹⁹⁶⁷ caityākṛtiṃ likhet | tadūrdhvastham pañcasūcikaṃ
 vajraṃ ālikhet | caityagarte dakṣiṇaharmyāśṛtaṃ¹⁹⁶⁸ ye dharmā mālākāreṇa
 likhed vāmādho yāvat | tasya grīvāyāṃ hūṃkāraṃ adhomukham | tasya
 madhye pañcasūcikaṃ vajraṃ ūrdhvamukhaṃ likhet | hūṃkāradvādaśa
 pārśvayoḥ | adhaś caitya • uruṃghāyāṃ¹⁹⁶⁹ svaranapuṃsakarāhitam |
 puruṣasya vakṣasthale pratyāṅgirāḥ¹⁹⁷⁰ patantu pūrvavat kiṃtu paṅktayaḥ |
 punar api jaṅghayor {C64r} meḍhraliṅge tu paṅktayaḥ | puṃ puṃ raṃ •
 aṣṭāṅgeṣu | tāṃ tāṃ salilapṛṣṭau | puṃ raṃ pādayoḥ | puṣyanakṣatreṇa
 viśalavaṇarājikayā nimbapattrā-m-unmattakarasaśmaśānāṅgaraiḥ saha • idaṃ
 puruṣaṃ likhāpayati | devadattasya sitacandanena vajravaraṭakam adhye
 vidarbhayet | sitacandanena caityabhaṭṭāraṇam | kuṃkumena vajravaraṭakam
 | vidyayā dhārayet¹⁹⁷¹ | mahārakṣā bhavati sarvadā tasya || 7.3.66 ||

ap7.- aṣṭāṃsaṃ sumeruṃ likhet triśūkavajrāṅkitam | koṇam adhye naṃ¹⁹⁷²
 225 kārāṅkitān hūṃkāradvayapariveṣṭitān | alaktakatavāyamāṃsaṃ¹⁹⁷³
 koṇadvayam adhye • aiśānyāṃ diśam ārabhya likhet | bāhyato rekhāvṛtaṃ
 parimaṇḍalam | tasya madhye gaṇapatiṃ likhet | narteśvaro bhinayen
 modakabhājanam jāpyam savyataḥ | vajraṃ triśūkaṃ mūlakam sapattraṃ
 cāvasavyataḥ | mūṣakārūḍhaṃ padmastham nyased iti || 7.3.67 ||

ap7.- hūṃ gaḥ hūṃ hūṃ gaḥ gaḥ hūṃ vṛṣṭiṃ kuru hūṃ gaḥ gaḥ hūṃ || 7.3.68 ||
 226

ap7.- kumbhasthale¹⁹⁷⁴ hr̥di kuṣṣau nābhau • ūrdhvaṃ ca samāsato likhet |
 227 trikaṭukānāmikayā raktena saha • apakvaśarāve • idaṃ likhya khadirāgnau
 tāpayet | avāśyaṃ vṛṣṭiṃ janayati nānyathā | haritālena tad evābhyantara-
 mukhe likhya • agnau tāpayet | meghāṃ stambhayati || 7.3.69 ||

ap7.- aṣṭāracaṃ samālikhya gaḥkārāṣṭakaśobhitam tanmadhye sādhyavidarbhitaṃ
 228 | {C64v} vidhinā śmaśānakarpaṭe śastrāhatakarpaṭe vā haritālaharidrārasena
 likhed iti | śālīpiṣṭakagaṇapatiṃ kṛtvā tasya hr̥daye • idaṃ cakraṃ prakṣipyā

supakvaśarāvasampute sthāpya pītasūtreṇa veṣṭayitvā pītapuṣpenābhyarcya
yathopadeśataḥ | ity evaṃ kathitaṃ devi stambhanaṃ nṛpottamam || 7.3.70 ||

ap7.- māmākāramadhye • idam¹⁹⁷⁵ evaṃ mantraṃ likhet |
229

om vattāli varāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ mukhaṃ stambhaya ||
7.3.71 ||

ap7.- haridrārasena • iṣṭakādvaye saṃlikhya sampuṭayantritaṃ¹⁹⁷⁶ kṛtvā bhūmau
230 nikhānayet | stambhayet sarvaduṣṭānāṃ nānyathā || 7.3.72 ||

ap7.- atha bhūmau yantraṃ samālikhya bhagākāraṃ tu salīṅgaṃ tatra nāma
231 saṃlikhet | ekākī • ātmanā mūtraṃ kūryad divasāni sapta yāvad yāṃ striyam
abhilaṣati tām ākarṣayati¹⁹⁷⁷ hrīḥkārapāśapariveṣṭitavidhinā¹⁹⁷⁸ || 7.3.73 ||

ap7.- candramaṇḍalamadhyastham aṣṭāracakram ālikhet | vajradhvajaparaśutrisūlaṃ
232 ca pāśaṃ caiva | viśvavajraṃ khaṭvāṅgaṃ¹⁹⁷⁹ aṅkuśaṃ vai tathā | evaṃ likhet
samāsataḥ | tasya madhye pūrṇendumaṇḍalam | indumadhye • amuka •
amukī putraṃ labhate | cakravarate • idaṃ mantraṃ ālikhet | tadyathā |

om maṇidhari vajriṇi mahāpratisare hūm hūm phaṭ phaṭ svāhā || 7.3.74 ||

ap7.- tataś candramaṇḍalamadhye • idaṃ mantraṃ ālikhet |
233

om amṛtavi lokini garbhaṃ saṃrakṣaṇi ākarṣaṇi hūm hūm phaṭ phaṭ svāhā ||
7.3.75 ||

ap7.- puṣyanakṣatreṇa kuṃkumagorocanayā bhūrje saṃlikhya dhārayet | {C65r}
234 putraṃ labhate || 7.3.76 ||

ap7.- kalaśākṛtiṃ bhavec cakram | grīvāyāḥ • dīrghagrīvaṃ ca | yaḥ de yaḥ va yaḥ
235 da yaḥ tta yaḥ mu yaḥ ccā yaḥ ṭa yaḥ ya yaḥ ity evaṃ vidhinā |
īśvarālayadhvajakarpaṭe kākarudhireṇa yasya¹⁹⁸⁰ nāmābhilikhya jīvantakāka-
galake baddhvā vāyavyāṃ diśi mocayet | śīghram uccāṭayati || 7.3.77 ||

ap7.- sūryamaṇḍalamadhyastham aṣṭāracakram ālikhya hūm tattvabijaṃ garbha-
236 garbhitam | vajrārkaṃ vicintayitvā paścāt sādhyam vidarbhayet | kuṃkuma-
gorocanayā bhūrje saṃlikhya dhārayed vidhinā yogī | rakṣā bhavati sarvadā
tasya || 7.3.78 ||

ap7.- caturviṃśatidalaṃ bhavet padmaṃ tirekhaṃ tu samantataḥ | om hrīm klīm
237 anena likhitadhṛtena kareṇa¹⁹⁸¹ vidhivat | puṣyanakṣatreṇa dāsavat karoti
saṃsparśanena || 7.3.79 ||

ap7.- murajākṛti bhavec cakraṃ vajrapadmaṃ tu lāñchitam | bāhye tirekhāvṛtaṃ
238 kāyavajrādi samāsataḥ | nisumbhanaṃ sarvaśatrūṇāṃ karmavajraprabhāvanāt
| karoti sarvakarmāṇi vidhidṛṣṭena mantreṇa | yad idaṃ mantraṃ āha |

om sumbha nisumbha hūm hūm phaṭ | om gr̥hṇa gr̥hṇa hūm hūm phaṭ | om
gr̥hṇāpaya gr̥hṇāpaya hūm hūm phaṭ | ānaya ho bhagavān vidyārāja hūm hūm
phaṭ svāhā || 7.3.80 ||

ap7.- <L 6.1c→> yavargāc cāṣṭamaṃ bījaṃ mātrair dvādaśabhis tathā |
239 akṣarāntaritaṃ kṛtvā ṣaḍaṅgaheru¹⁹⁸² ucyate || 7.3.81 ||

ap7.- ṣaḍvīrasamāyogaṃ caikaikākṣarasamsthitaṃ <L 6.2d←> |
240 <L 6.4a→> prathamam hṛdayaṃ caiva dvitīyaṃ {C65v} śiraḥ smṛtaṃ || 7.3.82
||

ap7.- tṛtīyaṃ śikhāṃ dadyāc caturthaṃ kavacaṃ bhavet |
241 pañcamaṃ tu bhaven netraṃ ṣaṣṭhaṃ tv astram¹⁹⁸³ ucyate <L 6.4f←> || 7.3.83
||

ap7.- vajravārāḥisamāpannaṃ caturbāhuvirājitaṃ |
242 pītaprabhālaṃkṛtaṃ divyaṃ candrārdhakṛtamūrdhajaṃ || 7.3.84 ||

ap7.- <L 2.6c→> asthimālāvalambī ca khaṭvāṅgakarasamsthitaṃ |
243 ātmānaṃ herukaṃ kṛtvā herukatvaṃ tu saṃsmaret <L 2.7b←> || 7.3.85 ||

ap7.- jñānasattvaṃ hṛdi dhyātvā prākāraṃ tu diśāṃ nyaset |
244 krodhajvālākulaṃ dhyātvā vikaṭotkaṭabhūṣaṇam¹⁹⁸⁴ || 7.3.86 ||

ap7.- vighnagaṇān utsārya saṃkīlya tarjayantaṃ diśān sarvān sarvān sadevāsura-
245 mānuṣān | evaṃ saṃnahya sakavaco bhedyas tridaśair api || 7.3.87 ||

ap7.- tato maṇḍalaṃ samālikhec caturasraṃ caturdvāraṃ |
246 tasya madhye pratiṣṭhāpya ṣaṭpadmaṃ keśarānvitaṃ || 7.3.88 ||

ap7.- vikired¹⁹⁸⁵ dviguṇaṃ mantrī likhed ḍākinīcakraṃ |
247 karṇikāyāṃ nyased vīraṃ aparaṃ ḍākinīm tathā || 7.3.89 ||

ap7.- triśūkavajrāṅkitaṃ dvāraṃ pītavarṇaṃ samantataḥ |
248 cakragarte¹⁹⁸⁶ nyased dūtyā dvāraṃ ca vidhikramam || 7.3.90 ||

ap7.- mahatīm pūjāṃ kṛtvā sunakṣatre • idaṃ¹⁹⁸⁷ cakraṃ dhārayed vratī •
249 akālamṛtyuśastrasampātādīni vārayed devi | ahaṃ vākyaṃ na saṃśayaḥ | ripu-
jayāvahaṃ nāma cakram || 7.3.91 ||

ap7.- athavā tāmrapattre nikhanet puṣyanakṣatreṇa tam eva cakramantram sādhyā-
250 vidarbhitam dvāarahitam | uḍake sthāpya triṣkālaṃ pūjayed iti | tataḥ sarveṇa
• eva stambhitā bhonti | vṛte • aśoṣahrade vidhinā śāntiṃ kurute samāhito
mantrī || 7.3.92 ||

ap7.- athāparam {C66r} api cakram bhavati | caturasram caturdvāram vedī-
251 vajrāṅkitam tathā | dvāre vajramudgaram ratnadaṇḍam ca padmam
vajrakhaḍgam | koṇe sitakaroṭastha utpalāṅkuśas tathā | tanmadhye bhavet
padmam | dvipaṇcacchadake nyased akṣaram viduḥ | tadvaraṭake • idaṃ
mantravaram likhet | tadyathā |

om prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhani svāhā ||

vaśye • idaṃ¹⁹⁸⁸ mantram ālikhet || 7.3.93 ||

ap7.- atha sarvaduṣṭānivāraṇe • idaṃ¹⁹⁸⁹ mantram āhuḥ |
252

ap7.- om sarvamohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati
253 sarvaduṣṭān bandha bandha hūm hūm phaṭ svāhā || 7.3.94 ||

ap7.- tasya madhye bhavet candram candramadhye caturthasya prathamena
254 vartulākāram keśarākṛtiṃ¹⁹⁹⁰ likhet | tasya madhye ṣaṭkoṇam vikiret tataḥ
ṣaḍakṣaram mantravidāḥ • hrīḥkāravidarbhitam vidhinā | sarvasainyaparājayas
tārābhyudayo nāma | asya lakṣajāpena pṛthivīm kampayati | samudra-
taḍāgādīn śoṣayati | viṣam amṛtam karoti | amṛtam viṣam karoti |
sarkaroṭakam¹⁹⁹¹ abhimantrya • ūrdhvam adhastād dikṣu vidikṣu¹⁹⁹² kṣipet |
sarvadevāsurasakṣarākṣasagandharva¹⁹⁹³ kiṃnaramahoragās caiva baddhā¹⁹⁹⁴
bhavanti | sarvaḍākinīyogam apaharati | sarvanāgaviṣam apaharati |
sarkaroṭakam¹⁹⁹⁵ parijāpya nadīṣu prakṣipet pratikūlam vāhayati | tenaiva
sarkaroṭena¹⁹⁹⁶ • ūrmiṃ¹⁹⁹⁷ stambhayati | ūrdhvam nirīkramāṇaḥ (C66v)
sahasram japen mahāvṛṣṭiṃ nivārayati | parasainyābhimukhaḥ sahasram
japam kṛtvā saṃgrāme praviśet | śāstraśatair hanyamānasya vyathā
nopapadyate | na ca śāstraiś chadyate | vajraśarīro bhavati | anekāścaryam
karoti vilasan mantrarājena coditā || 7.3.95 ||

ap7.- iti sarvakarmaprasaracakrodayo nāma saptamasya tṛtīyam prakaraṇam | |
255

Part 4

ap7.- <H 2.1.1a→> deśayatu yathānyāyam pratiṣṭhālakṣaṇam śubham <H 2.1.1d←> |
256 japadhyānam na jānāmi homakarmavidhiḥ katham || 7.4.1 ||

ap7.- <H 2.1.1c→> bhagavan vajrasārātmā sarvadharmāikaśaṃgraha <H 2.1.1d←> |
257 kathayasva prasādena mahāsuratadurlabha || 7.4.2 ||

ap7.- bhagavān āha |
258

śṛṇu devi pravakṣyāmi dhyānakarma yathāvidhi |
dhyānamātraprayogeṇa sarvakarmāṇi sādhayet || 7.4.3 ||

ap7.- tatrādau bhūmisaṃśodhanaṃ kathayitum āha |
259

vajrasattvakṛtātopaḥ sagarvādvayasamsthitaḥ |
trailokyavijayo bhūtvā sarvavighnān ucchādayet || 7.4.4 ||

ap7.- padanyāsaṃ yathāproktaṃ devatīnām¹⁹⁹⁸ tathaiva ca |
260 homakarma yathoddiṣṭaṃ kuṇḍalakṣaṇam eva ca || 7.4.5 ||

ap7.- mudrāyogaṃ tataḥ kṛtvā paścān maṇḍalam ālikhet || 7.4.6 ||
261

ap7.- krodhavijayo bhūtvā trimukhaṃ śaḍbhujam bhāvayitvā krodhameghān niścārya
262 tair eva daśasu dikṣu sarvatathāgatānām saparivārāṇām¹⁹⁹⁹ yuṣmābhir
adhiṣṭhānapadair bhāvayitavyam ācāryasya tacchiṣyāṇām rakṣā vidhātavyeti
codayitvā tatas {C67r} tān samāhṛtyāntarbhāvya svahr̥ccandrakuliśe hūmkāra-
varaṭakāntasthīkṛtyaitaṃ ca vajradhararūpaṃ svavidyāyoginaṃ bhagavatā
sarvatathāgatair ekalolībhūya tryakṣarādhiṣṭhānapūrvakaṃ kamalāvartaṃ kṛtvā
dakṣiṇakareṇa vajram ullālayet | vāmena vajraghaṇṭam nirmādayet susvarām |
caraṇatale nyastahūmkārajvalitavajraḥ | sāhaṃkārokrodhahūmbhava-
kṛtimān²⁰⁰⁰ hūmkārodgārapūrvakaṃ matimān ucchādayet sarvaduṣṭān
devāsuraḡhyakān idaṃ vacanaṃ pravayāhan krodhavigrahavibhāvanaiḥ ||
7.4.7 ||

ap7.- apasarantu²⁰⁰¹ ye kecid devāsuraḡyākṣarākṣasapretapiśācāpasmarabhūtaḡākin-
263 ostārakamahallakamahallikānucarapāriṣadagaruḡakimpuruṣamantrasiddhāḥ |
atra pṛthivīpradeśe • amukācāryeṇa • amukaśiṣyasya sambodhi-
paripūraṇārthaṃ sarvasattvānuttarajñānalābhahetoḥ • amukamaṇḡalarājā •
ālikhitavya²⁰⁰² | iti | tadeva vajradhara•ājñām śrutvā śīghram evāpakramata |
yo nāpakramet tasya vajrapāṇiḥ prajvalitahūmkārapitavadanaḥ • ādīpta-
pradīptena mahājñānavajreṇa mūrdhānaṃ śatadhā vikīred | iti || 7.4.8 ||

ap7.- triruccārite mahāvajrakaraṇavinyāśena svavajrakrodhavigrahān niścārya
264 sasambhramaṃ vajrapadena maṇḡalabhūmyām samantataḥ parikrāman
sarvaduṣṭān chādayet | evaṃ bhūmiparigrahaḥ {C67v} syāt || 7.4.9 ||

ap7.- tataḥ pṛthivīdevatām āvāhya mantreṇādhiṣṭhānādhivāsanādikaṃ kuryād iti |
265 namaskṛtvā gurum iti mantropādhyāyaṃ vandayitvā paścāt pṛthivīdevatām
kanakavarṇaṃ kalaśahastām ākṛṣya praveśya baddhvā sugandhagandhādibhiḥ
pañcopacāraiḥ saṃpūjyādhivāsyā saṃnidhānaṃ kuryāt || 7.4.10 ||

ap7.- tadā • āvahanamantram āha |
266

om ehy ehi mahādevi²⁰⁰³ pṛthivīlokaṃtare sarvaratnapūrṇadivyaśāṅkāra-
bhūṣite hāranūpuranirghoṣe vajrasattvaprapūjite²⁰⁰⁴ gṛhītvā • idam arghaṃ
homakarmasu sādahaya | hrī hī hī hī haṃ svāhā || 7.4.11 ||

ap7.- anena mantreṇādhivāsanādikaṃ kṛtvā bhūmisamṃmārjanaṃ kartavyam iti |
267 viṇmūtretyādi prokṣayed iti lepayet | tato mahāmāṃsadhūpena dhūpayet |
saṃpūjya tatra madhye mudrā sthāpyā dhūpānantaraṃ vidyāṃ praveśayet | iti
|| 7.4.12 ||

ap7.- kiṃ bhagavan niṣikṭasaṃskṛtavicitritām dārvādighaṭitām vidyādevīm
268 praveśayed ity āha || 7.4.13 ||

ap7.- bhagavān āha |
269

cāṇḍālādimaṇuṣīm kanyāṃ praveśayet tadabhāve sāmānyānyatamānām |
aṅgamantram nyaset | hrīḥkāraṃ sarvāṅgeṣv iti | hṛdūrṇākaṇṭhamūrdhasu
hrīm²⁰⁰⁵kāraṃ nyaset | bhrūṃkāraṃ bhagamadhyeṣu || 7.4.14 ||

ap7.- kiṃ bhagavan | bhrūṃkāraṃ kutas teṣāṃ bhaven madhye || 7.4.15 ||
270

ap7.- bhagavān āha |
271

madhyaśabdena kulaputrā nābhīr ucyate | tatra bhrūṃkāraṃ {C68r} nyaset |
evam akṣaraṃ vinyasya locanādirūpaṃ bhāvayed ity āha | bhāvayel
locanākṛtiṃ tatra brāhmaṇīm śūdrīm vā śāntike locanākāraṃ iti | sitavarṇaṃ
sarvāṅkārabhūṣitām bhāvayet | vaśye cāṇḍālīm tārām raktavarṇaṃ
prabhāvayet | pauṣṭike nartakīm rājagotrikām pāṇḍaravāsiniṃ pītavarṇām |
evam karmabhedāt pañcopacārair abhyarcya puṣpāñjaliṃ prakṣiped iti |
tadbhage puṣpaṃ śukraṃ vā prakṣiped evaṃ homabhūmiḥ saṃskṛtā syāt ||
7.4.16 ||

ap7.- maṇḍalavidhau sāmānyānyatamā kanyā boddhavyā | maṇḍalapratibaddho
272 homavidhis tadupadarśanaṃ yatra rahasyaṃ dharmamaṇḍalam api | sūtrayed
anena vidhinā dvividhaṃ maṇḍalaṃ bāhyaṃ rajomaṇḍalaṃ rahasyaṃ

dharmamaṇḍalaṃ yāvat svasamayam | evaṃ yogipīṭhasthānabhūte bhūpradeśe
kuṇḍaṃ kuryād | ity āha || 7.4.17 ||

ap7.- homakarma²⁰⁰⁶ pravakṣyāmi nānākarmaprasāadhanam |
273 agnimukhā hi ye devā homatattve vyavasthitāḥ || 7.4.18 ||

ap7.- homena prīṇyante devāḥ prīṇitāḥ siddhiṃ prayacchanti |
274 ūnātiriktā ye mantrāḥ sarve te homena pūryante²⁰⁰⁷ || 7.4.19 ||

ap7.- tasmād dhomaṃ praśaṃsanti trikāyadharavajriṇaḥ |
275 manthānotthito vahniḥ karma kuryāc chubhaṃkaraṃ || 7.4.20 ||

ap7.- mātāṅgaśmaśānajo • aśubhakarmaprasādhakaḥ |
276 vartulaṃ caturasraṃ tu • ardhaacandraṃ trikoṇakaṃ || 7.4.21 || {C68v}

ap7.- vajracihnaṃ tu pāliṃ vaikoṇe rājanti maṇḍale |
277 ūṣṇīṣaṃ ambujaṃ vajraṃ ratnapadmaniveśitam²⁰⁰⁸ || 7.4.22 ||

ap7.- madhye kartavyaṃ kuṇḍasya homatattvavidhānavit |
278 yathāyogam āsīno jānvor abhyantarastakāḥ || 7.4.23 ||

ap7.- sruvaṃ ghr̥taplāvitāṃ prātipūrṇā²⁰⁰⁹ tathā hutīḥ |
279 dakṣiṇe sthitahomopayikaṃ vāme salilabhājanam || 7.4.24 ||

ap7.- purato ṛghabhājanam | sarvakarmikajaptaṃ tu prokṣaṇācamane kṛte |
280 kuśāgrāvaṣṭabdhakuṇḍasya samantataḥ paridhāritaḥ || 7.4.25 ||

ap7.- dīptam agniṃ viditvāvahayed agnidevatām²⁰¹⁰ |
281 mantreṇānena vidhivad dakṣiṇāṅguṣṭhābhayacālanam || 7.4.26 ||

ap7.- ehy ehi mahābhūtadeva • ṛṣidvijasattama |
282 gṛhītvā hutim āhāram asmin saṃnihito bhava ||

om agne²⁰¹¹ dīpya dīpya • āviśa mahāśriye havyakavyavāhanāya svāhā ||
7.4.27 ||

ap7.- prokṣayed vāmavajreṇa²⁰¹² pūjāpañcopahārataḥ²⁰¹³ |
283 āgneyyāṃ diśi cāyātaṃ lambodaraṃ trinetriṇam || 7.4.28 ||

ap7.- caturmukhaṃ caturbhujāṃ raktavarṇaṃ jaṭakalāpinam²⁰¹⁴ |
284 agniṃ maṇḍalaśaṃsthaṃ tu karmaraśmivibhūṣitam || 7.4.29 ||

ap7.- prathame tu kare varadaṃ dvitīye cākṣamālikām |
285 vāme kamaṇḍaluṃ caiva dvitīye daṇḍam²⁰¹⁵ eva tu || 7.4.30 ||

ap7.- raktavarṇa²⁰¹⁶ vibhūṣaṇa²⁰¹⁷ ṛṣibhiḥ parivāritaḥ |
286 īdṛṣaṃ rūpaṃ dhyātvā tu²⁰¹⁸ kuṇḍamadhye niveśayet || 7.4.31 ||

- ap7.- deya ca • āhutis tasya trīn varān sarvahomakam |
287 tata ācamanaṃ²⁰¹⁹ kṛtvā jvālākāreṇa pariṇāmayet || 7.4.32 ||
- ap7.- anena kramayogena devatāṃ tarpayed budhaḥ |
288 saṃtarpya {C69r} kṣamāpayitvā vijñāpya siddhikāmikām²⁰²⁰ || 7.4.33 ||
- ap7.- chatradhvajavajrakalaśapadmāṅkuśavilāsinaḥ |
289 ekaśikhā dviśikhā triśikhā • uttamādhamamadhyamāḥ |
dakṣiṇāvartaṃ ca viśeṣataḥ || 7.4.34 ||
- ap7.- jvālāṃ śvetavarṇāṃ²⁰²¹ bhadrāntāṃ lakṣayed budhaḥ |
290 śakracāpanibhaṃ śubhraṃ susnigdham indragopasamaprabham || 7.4.35 ||
- ap7.- kusumbhavaiḍūryanibhaṃ sugandhi ca manoramam |
291 hemarūpyābhanirdhūmaṃ dīptaṃ sūryābhanirmalam || 7.4.36 ||
- ap7.- śāntike sitavarṇābhaṃ²⁰²² pauṣṭike pītasamṇibhā |
292 raktānurāgaṇe śreṣṭhanīlakṣṇābhicāruke || 7.4.37 ||
- ap7.- prabhūtaśikhasadhūmaś ca savisphuliṅgaḥ kramāt samuttiṣṭhati
293 mandamandaṃ vicchidyamāna • arcir evaṃ nirūpayet | tejo rūkṣasakṣṇapalāśa-
varṇaḥ śūlasūryanibhaś²⁰²³ caiva tathā gośīrṣasamṇibhaḥ | śavagandha
āmagandho vā kharagandhaś ca | sa ced vighnaṃ tato vighnān nirvighnaṃ
kṛtvā jvālānimittair lakṣayet || 7.4.38 ||
- ap7.- sarvasiddhir bhavet²⁰²⁴ kṣipraṃ japabhāvanātatparaḥ || 7.4.39 ||
294
- ap7.- omkārasvāhāntaṃ gītikāpraṇāyitam²⁰²⁵ |
295 avicchinnān svarān yojya śāntipuṣṭau tu vaśyatā²⁰²⁶ || 7.4.40 ||
- ap7.- śāntiḥ śāntamanāḥ²⁰²⁷ sphītaḥ puṣṭyābhivardhanam |
296 vaśye tu vaśyamaṇā²⁰²⁸ madanāturasavibhramaḥ || 7.4.41 ||
- ap7.- hūmkāraphaṭkārajvālā²⁰²⁹ jvalitavigrahaḥ |
297 trilokabhakṣaṇacitto bhicāra vidhisthitaḥ || 7.4.42 ||
- ap7.- codanāpadaṃ²⁰³⁰ saṃdarbhya mantrākṣaravijojitam |
298 ye²⁰³¹ yasya niyuktā devā nānakarmabhiḥ²⁰³² pūjayet || 7.4.43 ||
- ap7.- sarvahomavidhāneṣu vidhijño mantrasādhakaḥ |
299 ādau pūrṇāhutiṃ {C69v} dattvā paścāt karmavivardhitaḥ || 7.4.44 ||
- ap7.- codayed dhomatattvena • eṣa homavidhikramaḥ |
300 śāntike pauṣṭike vaśye śubhadravasya homanam || 7.4.45 ||

- ap7.- viḍmūtrarudhira²⁰³³ majjāsthimahāmāṃsasya homena sarve sukhapūritā²⁰³⁴
301 bhonti || 7.4.46 ||
- ap7.- atha bhagavān mahāvairocanavajratathāgata²⁰³⁵ jñānacakraprasāadhanavajraṃ
302 nāma samādhiṃ samāpadyedaṃ sarvacakraprasāadhanaprayogakarmaprasaraṃ
bāhyādhyātmikaṃ bhāṣayāṃ āsa || 7.4.47 ||
- ap7.- yasya kasya cid devasya cakramadhye niveśanaṃ²⁰³⁶ tasya nāmābh Yudaya-
303 vajreti maṇḍalaṃ buddhair varṇyate || 7.4.48 ||
- ap7.- śāntipuṣṭivaśyābhicārukakarmāṇi niyojanaiḥ²⁰³⁷ |
304 kuryād adhipatittvena cakri jñāna²⁰³⁸ vibhāvanaiḥ || 7.4.49 ||
- ap7.- bhāvayed bhagamadhye tu saṃpūrṇaṃ candramaṇḍalam |
305 tāṃkārājñānaniṣpannāṃ tārādeviṃ maharddhikāṃ || 7.4.50 ||
- ap7.- śṛṅgārarasasaṃsthā tu saptāsyāṃ²⁰³⁹ trilocanāṃ ṣoḍaśabhujāṃ hasitānanāṃ
306 marakatābhāṃ²⁰⁴⁰ navayauvanasaṃpannāṃ vicitravastrasaṃvītāṃ hāranūpura-
kaṇṭhikāṃ cūḍakeyūra kuṇḍalakaṭisūtrādyāṃ nānābharaṇabhūṣitāṃ |
utpala²⁰⁴¹ śīrasi bhūṣitāṃ yavā²⁰⁴² kusumasaṃnibhādharāṃ pratyālīḍhasthāna-
sthitāṃ tridaśapatitrāsasaṃtrastakṛtāñjalipuṭāparāṃ raktaprabhāṃ tu
samujjvalāṃ sphuradbuddhaiḥ samākulāṃ sarvasattvajananīpriyāṃ bhāvayed
yogī | laghu buddhatvam āpnuyāt || 7.4.51 ||
- ap7.- prathame khaḍgo dvitīye • utpalaṃ tṛtīye śaraś {C70r} caturthe vajraḥ pañcame
307 'ṅkuśaṃ ṣaṣṭhe daṇḍaḥ saptame kartrir aṣṭame • abhayam | vāme kapālo
dvitīye tarjanī tṛtīye dhanuś caturthe khaṭvāṅgaṃ pañcame pāśaḥ ṣaṣṭhe
trimuṇḍakaṃ²⁰⁴³ saptame ratnam aṣṭame kalaśo dhāryaḥ²⁰⁴⁴ || 7.4.52 ||
- ap7.- dakṣiṇāsyāṃ prathamāṃ nīlaṃ dvitīye pītasamujjvalam | vāmaprathame sitaṃ
308 dvitīye haritavaiḍūryasaṃnibham | ūrdhvāsyāṃ vikarālaṃ²⁰⁴⁵ dhūmravarṇaṃ
mahāghoravikaṭotkatabhīṣaṇam | evaṃ bhāvayed devīṃ
sarvasiddhipradāyikāṃ || 7.4.53 ||
- ap7.- atha • ūrdhvāsyāṃ gardabhākāraṃ kāmārūpiṇaṃ catuścaraṇaṃ trisūlasarpa-
309 veṣṭitam tathā herukīti nāmnā vai karaṇam uttamam bhāvayed | bhagamadhye
tu yaṃkāreṇa vāyumaṇḍalaṃ dhūmrākāraṃ vicintayet | tasyoparīndumadhye
dhīḥkārāpariṇataṃ mañjurūpaṃ ātmānaṃ vicintya taddhṛdi • āḥkāreṇa
sūryamaṇḍalaṃ dhyātvā tataḥ sūryamaṇḍalād raśmiṃ niścārya vidhivat pūjāṃ
kṛtvā tadupari hūmkāraṃ pañcaraśmisamyuktaṃ dhyātvā tatparāvṛtaṃ
vajrabhairavaṃ navamukhamahiṣarūpaṃ ṣoḍaśapādaṃ catustriṃśadbhujāṃ
nagnaṃ kṛṣṇavarṇaṃ mahātejaśaṃ kapālālaṃkṛtasekharaṃ mahābhayānakam
ūrdhvaliṅgaṃ pratyālīḍhasthaṃ brhadudaraṃ mahākāyaṃ ūrdhvokeśaṃ

jvaladbhāsurākāraṃ kapālamālābharaṇabhūṣitaṃ mahāpralayakālam iva
garjayantaṃ nararudhiravasāsrīmāmsamedamajjaṃ²⁰⁴⁶ bhakṣayantaṃ {C70v}
sabrahmendropendrarudrādīn trailokyaṃ khādayantaṃ vicintayed || 7.4.54 ||

ap7.- aṭṭahāsaṃ lalajjihvaṃ bhayasyāpi bhayaṃkaram | prathamam mahiṣamukhaṃ
310 | dakṣiṇaśṛṅge trīṇi mukhāni nīlaktapītāni kruddhaviṣṭāsyam vāme
sitadhūmrakṣṇāni ca | tayo madhye suraktaṃ galadrudhirāsyam tadupari
mañjurūpaṃ supītam īṣatkruddhaṃ bālābharaṇapañcacīraśekharam kūmaram |
ity evaṃ dṛḍhikṛtya susamāhito mantri bhāvayed iti || 7.4.55 ||

ap7.- tato dakṣiṇaprathamabhujē kartrikā | dvitīye bhiṇḍipālāḥ | tṛtīye muṣalam |
311 | caturthe cchurikā | pañcame kaṇayaḥ | śaṣṭhe kuṭharaḥ | saptame kuntaḥ |
aṣṭame śaraḥ | navame aṅkuṣam | daśame gadā | ekādaśame khaṭvāṅgam |
dvādaśame cakram | trayodaśame vajraḥ | caturdaśame vajramudgaraḥ |
pañcadaśame khaḍgaḥ | ṣoḍaśame ḍamarukaḥ²⁰⁴⁷ || 7.4.56 ||

ap7.- vāme prathamabhujē kapālāḥ | dvitīye śiraḥ | tṛtīye phalakam | caturthe pādāḥ
312 | pañcame pāśāḥ | śaṣṭhe dhanuḥ | saptame 'ntram | aṣṭame ghaṇṭā | navame
hastāḥ | daśame śmaśānakarpaṭam | ekādaśame śūlabhinnaṇapuruṣaḥ |
dvādaśame 'gnikuṇḍam | trayodaśame caṣakaḥ | caturdaśame tarjanī |
pañcadaśame tripatākā | ṣoḍaśame vātakarpaṭakam | dvābhyāṃ
gajacarmadharāḥ²⁰⁴⁸ || 7.4.57 ||

ap7.- dakṣiṇapāde naro mahiṣo vṛṣabhaḥ khara uṣṭraḥ śvāno meṣaḥ śṛgālaḥ |
313 | vāmapāde {C71r} gṛdhra ulūkaḥ kākāḥ + sigḥa + ²⁰⁴⁹ śyenāḥ²⁰⁵⁰ mantri
mahāśakunaḥ sārāsāḥ²⁰⁵¹ | evaṃbhūtaṃ vajrabhairavaṃ dhyānaṃ vā
likhāpayet || 7.4.58 ||

ap7.- tasyādho mahāśmaśānaṃ rākṣasakṣetrapālavetālānvitamp> śūlabhinnaṇapuruṣaṃ
314 | vaṭavṛkṣasyodbaddhapuruṣaṃ²⁰⁵² dahyamāṇapuruṣaṃ kuntabhinnaṃ ca²⁰⁵³ |
anekakākapaḥ²⁰⁵⁴ śvānayutaṃ hāhākārasamākulam | evaṃ vibhāvayed yogī
sarvagrāhakaraprasiddhikaram nāma mahābhairavam | ity āha bhagavān ||
7.4.59 ||

ap7.- atha māmākāraṇiṣpannāṃ²⁰⁵⁵ mārīciṃ bhāskaraprabhāṃ²⁰⁵⁶ |
315 | rathasthāṃ saptaturagāṃ jvālāmaṇḍalabhāsurām || 7.4.60 ||

ap7.- trimukhāṃ trinetraṃ ca ṣaḍbhujāṃ pītavarṇābhām |
316 | dakṣiṇe tu bhaven nīlaṃ vāme kundendusaṃnibham || 7.4.61 ||

ap7.- anekaraśmiprabhā divyā daśadigrakṣaṇodyatā |
317 | vihasantī sarvamukhaiḥ²⁰⁵⁷ śṛṅgaraiḥ yauvanoddhatām || 7.4.62 ||

ap7.- nānāvastraparītāṅgi²⁰⁵⁸ sarvābharaṇālāṅkṛtām |
318 | pañcabuddhamukuṭāṃ tu²⁰⁵⁹ jaṭā puṣpair²⁰⁶⁰ virājitā²⁰⁶¹ || 7.4.63 ||

- ap7.- dakṣiṇe tu kare vajraṃ dvitīye sūcīsūtrakam |
319 tṛtīye śaravartinīm vāme tarjanīpāśam || 7.4.64 ||
- ap7.- dvitīye 'śokapallavam tṛtīye ca dhanus tathā²⁰⁶² |
320 sphuradbuddhamayair²⁰⁶³ meghair nānāraśmisamantataḥ || 7.4.65 ||
- ap7.- anena bhāvyamānena vaśaṃ sattvāḥ prayānti vai |
321 ity āha bhagavān vajrī vajrasattvas tathāgataḥ || 7.4.66 ||
- ap7.- khadhātumadhyagataṃ vai cintayet sūryamaṇḍalam |
322 paṃkārapariṇatāṃ devīm pītavarṇāṃ mahojjvalāṃ || 7.4.67 ||
- ap7.- trinetraṃ trimukhāṃ caiva sakrodhahasitānanāṃ | {C71v}
323 sarvālāṅkāraśobhāṃ²⁰⁶⁴ tu śaḍbhujāṃ navayauvanām || 7.4.68 ||
- ap7.- dakṣiṇe tu kare vajraṃ | dvitīye paraśum eva ca | tṛtīye śarabibhrāṇī || 7.4.69
324 ||
- ap7.- vāme tarjanikāpāśaṃ dvitīye parṇapicchikā |
325 tṛtīye dhanurdharā caiva puṣpair jaṭās suveṣṭitā²⁰⁶⁵ || 7.4.70 ||
- ap7.- sitapadmasaṃsthā tu²⁰⁶⁶ rakṭaprabhālaṃkṛtā²⁰⁶⁷ |
326 krodhajvālāsphurāvahāṃ krodhajvālābhiḥ saṃtrastā || 7.4.71 ||
- ap7.- dagdhāḥ²⁰⁶⁸ prajāṃ hiṃsanti ye grahāḥ²⁰⁶⁹ || 7.4.72 ||
327
- ap7.- krodhajvalitā • akṣepā • akṣobhyāvaṣṭabdhāśirāḥ |
328 punaḥ śvetā²⁰⁷⁰ pañcavarṇabuddhāmṛtapravarṣikām²⁰⁷¹ || 7.4.73 ||
- ap7.- prāgvat savyetaramukhāṃ | evaṃ bhāvayed yogī vaidṛśya²⁰⁷²
329 sarvamāyāyās²⁰⁷³ tu śāntaye | sarvarujāpanayanā nāma parṇaśāvarī ||
ity āha bhagavān mahāvajras tathāgataḥ || 7.4.74 ||
- ap7.- śṛṇu devi mahābhāge vajrakrodhasya bhāvanām |
330 krodhamūrṭiṃ samādhāya krodharājaṃ prabhāvayet || 7.4.75 ||
- ap7.- <L 32.12a→> caturbhujāṃ caturvaktraṃ yāval lakṣabhujāṃ tathā |
331 sitadehaṃ mahākrodhaṃ nirīkṣantaṃ vajravārāhīm tadvarṇāyudhadhāriṇīm ||
7.4.76 ||
- ap7.- kapālamāliṇaṃ vīraṃ bhasmagātrāvalepanam |
332 pañcamudrāvibhūṣitaṃ jaṭāmukuṭāṅkaśūlinam <L 32.14b←> || 7.4.77 ||
- ap7.- īśaddaṃṣṭrākarālāsyāṃ mahāpretakṛtāsanam |
333 aṣṭadalamahāpadme raktavarṇasamaṇaprabham || 7.4.78 ||

- ap7.- <VD 1.44c→> caturvidyāsamāyuktaṃ buddhabimbopaśobhitam < VD 1.44d←>
334 |
hayarūpādyā caturbhujā caturvaktrā sarpābharaṇabhūṣitā || 7.4.79 ||
- ap7.- akṣarākṣarasamāyuktaṃ kapālasthaṃ śuklavarṇaṃ |
335 caturmukhavirājitam yaralavair bhūṣitam || 7.4.80 ||
- ap7.- sādhyam yāvad {C72r} pādama ārabhya²⁰⁷⁴ vidhinā dhūmrarakṭapītasita-
336 vāyavyādi yathākramam | anena dhyānadṛṣṭamātreṇa striyaṃ drāvayati
kṣīravṛkṣa iva nānyathā || 7.4.81 ||
- ap7.- raṁkārākṣarasamāyuktaṃ raktavarṇaṃ²⁰⁷⁵ caturbhujam |
337 jvālāmālākulaṃ ghoraṃ caturvaktraṃ jambukāsyavirājitam || 7.4.82 ||
- ap7.- hūmkārapūrveṇa • eva śūkṣmavajravibhāvane²⁰⁷⁶ |
338 nāsikāgre 'tiniṣpanne sādhyadehaṃ tu pūrayet || 7.4.83 ||
- ap7.- aṅgasandhiṣu sarveṣu viśvavajranibandhane |
339 tena vajraprahāreṇa jvālāṣoṇitavigrahaḥ || 7.4.84 ||
- ap7.- bhāvayed vajradākinyaḥ cūṣayantyā samantataḥ || 7.4.85 ||
340
- ap7.- om vajradākini²⁰⁷⁷ • amukasya raktam ākarṣaya hūm phaṭ || 7.4.86 ||
341
- ap7.- anena kramayogena raktākarṣaṇam uttamam |
342 evaṃ kathitaṃ devi śuśyate nātra saṁśayaḥ || 7.4.87 ||
- ap7.- atha sakalatattvaniṣpannaṃ mahiṣarūpaṃ bhayānakam |
343 kṛṣṇavarṇaṃ mahāghoraṃ caturvaktraṃ bhayānakam || 7.4.88 ||
- ap7.- aṣṭabhujam catuṣcaraṇavirājitam | vajramuṣalaṃ caiva khaḍgaṃ cakraṃ
344 ḍamaruṃ tathaiva ca | vāme khaṭvāṅgaṃ²⁰⁷⁸ kapālaṃ dhanuḥ pāśameva ca
|| 7.4.89 ||
- ap7.- sphārayed vajrakrodhān nānāpraharaṇadharān punaḥ |
345 sādhyasya manasā rakṣām ākṛṣya vidhānataḥ || 7.4.90 ||
- ap7.- taiḥ sādhyam cintayet pāśair baddhvā tu dakṣiṇām diśam
346 kaṭṭayantaṃ vajrakrodhenānyena vajreṇa ghātakān || 7.4.91 ||
- ap7.- khaḍgena dārayantaṃ²⁰⁷⁹ vai • antragalitaviṭkulān || 7.4.92 ||
347
- om vajrarākṣasa bhakṣayemaṃ²⁰⁸⁰ phaṭ || 7.4.93 ||

ap7.-
348

ap7.- śvānamukhaṃ tataḥ kṛtvā vajrarākṣasabhāvanā || 7.4.94 ||
349

ap7.- om hrīḥ ṣṭrīḥ²⁰⁸¹ vikṛtānana {C72v} hūm hūm hūm phaṭ svāhā |
350 mahiṣānanayamarūpasyāyaṃ mantraḥ²⁰⁸² || 7.4.95 ||

ap7.- kākajambūkagṛdhrais tu parivāritaṃ samantataḥ |
351 tair vilupyamānaṃ tu bhāvayen nāma codanaiḥ || 7.4.96 ||

ap7.- vāyumaṇḍalasamārūḍhaṃ vajradamṣṭraṃ²⁰⁸³ vicintayet |
352 tasya pṛṣṭhasamārūḍhaṃ²⁰⁸⁴ sādhyasya parikalpanā || 7.4.97 ||

ap7.- vajrakrodhena pīḍyantaṃ nīyantaṃ dakṣiṇāṃ diśam |
353 vātamaṇḍaliparṇāni padapāṃśuś ca tasya vai || 7.4.98 ||

ap7.- tannāmagrahaṇena gopyaṃ vai²⁰⁸⁵ vajramuṇḍasya²⁰⁸⁶ caraṇataḥ |
354 evaṃ bhāvanāyogena karma kuryād vidhānataḥ || 7.4.99 ||

ap7.- uccāṭayec chakram api kiṃ punaḥ bhuvi jantavaḥ || 7.4.100 ||
355

ap7.- brāhmaṇaśramaṇaromāṇi • ulūkapakṣā veṣṭitaḥ |
356 tannāma mantraṃ vidarbhya nikhanyād bhuvi nirodhataḥ || 7.4.101 ||

ap7.- vajrakrodhadvayenaiva yuddhāvantaṃ vicintayet |
357 evaṃ vicintayed yogī vidveṣayati yathepsayā || 7.4.102 ||

ap7.- cikārākṣarasamyuktaṃ hayākāramukhaṃ kṛtvā |
358 madyākarṣaṇam uttamam || 7.4.103 ||

ap7.- haritavarṇacaturmukhaṃ catuspādaṃ catuḥkaraḥ²⁰⁸⁷ |
359 hayagrīvo mahārājā sidhyate parameśvaraḥ || 7.4.104 ||

ap7.- prathamam śyāmam īṣatpītaṃ trinetraṃ kṛṣṇasitadakṣiṇetarānanam ūrdhvam
360 aśvamukhaṃ vikarāliṇaṃ haritam tathā | dakṣiṇe tripatākābhinayī | dvitīye
viśvavajram | tṛtīye khadgam | caturthe bāṇam | vāme viśvapadmam | dvitīye
śaktiḥ | tṛtīye darpaṇam | caturthe dhanuḥ | pratyālīḍhasūryasthaṃ
tāṇḍavānvitam | hariharādipatitam ity evaṃ bhāvayed vidhinā mantrī ||
7.4.105 ||

ap7.- <H 1.2.25 (prose)→> sādhyasya nābhau maṃkāraṃ bhāvayet |
361 maṃkāraṇiṣpannaṃ {C73r} madyodaraṃ bhāvayet | paścād vāntiṃ kurvan
dṛśyate madyam udgirati <H 1.2.25 (prose)←> || 7.4.106 ||

- ap7.- samīraṇadiśaṃ²⁰⁸⁸ gatvā caturasraṃ maṇḍalaṃ vai kṛtvā gandhena
362 saptabindavaḥ kāryāḥ | matimān śarāvena gopayet | tannirmitasumerum
aṣṭaśṛṅgaṃ samantato racitaṃ sphuradvajreṇa tu krāntaṃ²⁰⁸⁹ yaṃkāravāyu-
saptayonibījitaṃ²⁰⁹⁰ antarnigūḍhaniśvāsaṃ laṃkāralāñchitaṃ māhendram |
evaṃ prayogaracite karoti bandhaṃ pralayaṃ iva vāyoḥ || 7.4.107 ||
- ap7.- aṣṭadalakamalabhāvitatatpattre nāgāṣṭakaṃ nyaset tanmadhye jvalitajvālā-
363 kalāpinam | vajrakrodhamūrtitayā pīḍayet pārṣṇitalaiś chardayantaṃ
vārimeghān bhujaṅgān | hūmkāradvayena vidarbhitam madhye nāgabījam
parikṣiptam pīḍayantaṃ japan hūmkṛtiṃ varṣayati varṣam || 7.4.108 ||
- ap7.- mahāpralayakartāraṃ raktārkavarṇasuprabhaṃ vaktraṃ vidārya vyomni
364 sthitaṃ hūmkārajvalitajihvam²⁰⁹¹ lihen²⁰⁹² meghān saptavāriparipūrṇān ākrṣṭān
uśvāsair niśvāsaiḥ prerayet tūlanibhān | atha svamudrāgaṇān jvalitān preṣayed
| vipāṭitaṃ chidritaṃ kṣaṇena hūmkāratarjitaṃ karoti || 7.4.109 ||
- ap7.- gaganam śaratkālabham āgneyamaṇḍalasthito lalāṭamadhyanirgato •
365 acalaceṭaḥ²⁰⁹³ | vairocantasya pade ṣaḍbāhukhaḍgapāśaśaradhanughaṇṭā-
vajra²⁰⁹⁴ pravaraṣantaṃāravijayī krodhair asaṃkhyeyaiḥ parivṛto vighnān sarvān
uttrasayan hūmkāradhvanipūritaḥ • vidhvaṃsayet²⁰⁹⁵ {C73v} trilokam api
pūrṇam || 7.4.110 ||
- ap7.- nararudhiracaraṇamṛttikākṛtanararūpaṃ narāsthikīlena kilayed akṣṇor
366 viṃśativāram abhimantritaṃ mārīcīmantrakīrtanānantaraṃ tad gaṇapati-
mukhaṃ praviṣṭaṃ prṣṭhata ākoṭitaṃ vajramuṣalena oṃ sumbha nisumbha
vajramuṣalena cūrṇaya vighnān hūm phaṭ | evaṃ dhyānakarmabhiḥ kṣaṇān
nivārayate naravighnān || 7.4.111 ||
- ap7.- arjunavarṇitākṣo²⁰⁹⁶ nāgaśatasahasrair alaṅkṛtadeho nāgāṣṭakānām ājñāṃ
367 dadānaḥ | te ca nāgāḥ śatasahasravadanā vibhāvya gaganasaṃsthā ājñāṃ
śrutvā²⁰⁹⁷ varṣaṇam nivārya²⁰⁹⁸ ghananivahaiḥ || 7.4.112 ||
- ap7.- garuḍo 'pi pakṣānilair nirvāpayaṃ + āśīma + vahniṃ cañcughātena nadīm ca
368 kurvāṇa ity evaṃ bhāvayen mantraṃ japet | oṃ vajranārāyaṇa nirvāpaya
vahniṃ navāmbumeghaiḥ • hūm || 7.4.113 ||
- ap7.- khadhātumadhyagataṃ trimukhaṃ trinetraṃ sarvālaṅkārabhūṣitaṃ
369 vyāghracarmanivasanaṃ raktavarṇam mahātejam uditādityasamaṇprabham ||
7.4.114 ||
- ap7.- khaḍgaṃ caiva khaṭvāṅgaṃ ca dhanur bāṇam tathaiva ca |
370 mahāmāṃsakapālaṃ ca ḍamarukaṃ tathaiva ca²⁰⁹⁹ || 7.4.115 ||
- ap7.- pāśam caivāṅkuśam ca vāme • utpalavirājitaṃ |
371 dakṣiṇe • abhayadayikā || 7.4.116 ||

- ap7.- pratyālīḍhamahāghoraṃ sūryasthaṃ tāṇḍavānvitam |
372 raktajvālākulaṃ ca mahāvastravitānaṃ ca śmaśāne prakurvati || 7.4.117 ||
- ap7.- hrīm̐kārodbhavā devī tārā saṃsāratāriṇī |
373 evaṃ vibhāvitamātreṇa buddhatvaṃ prāpnoti yogī | {C74r}
kiṃ punar anyāḥ siddhayaḥ || 7.4.118 ||
- ap7.- <H 1.2.26 (prose)→> atha vaśīkartukāmenāsokāṣṭamyām aśokatalaṃ gatvā
374 raktavastraṃ paridhāya <H 1.2.26 (prose)←> sarvālaṅkārabhūṣito mantraṃ
japet | trimukhayoge sthitvā • ātmānaṃ raktavarṇaṃ dhyātvā paścāt svaśarīrād
dvibhujāṃ raktāṃ aṅkuṣapāsagr̥hītahastāṃ niścārayet | tena sādhyam̐ hṛdi
viddhvā • āniyantaṃ cintayet svaśarīre tāṃ devīm | praveśayet sādhyam̐
vihvalībhūtam | tasya hṛdaye daśākṣaramantraṃ nyased raktavarṇam | punaḥ
sādhyena jñānarūpeṇa teṣv akṣareṣu praveṣṭavyaṃ taiḥ sārddham ekalolībhūtam
cintayet | anena dhyānayogena saptāhāc cakravartinam api vaśam ānayati
yāvajjīvaṃ na saṃśayaḥ || 7.4.119 ||
- ap7.- athāsanivighnanivāraṇārtham āha |
375
- śrīparamādyarūpam ātmānaṃ trimukhaṃ catuścaraṇaṃ caturbhujam̐ rakta-
varṇojjvalaprabhaṃ vajrādi²¹⁰⁰ caturdevīparivṛtaṃ vicintya vajrāstrā
vajrakelīkilā snehavajrā vajragarvā ca | dakṣiṇe vajrotkarṣaṇaśaradhāriṇam̐
vāme garvayā kaṭisthitadhanurdhāriṇam̐ vicintya tato dehotsargabuddhakṛta-
meghān sarvālaṅkāravirājitaṃ dakṣiṇe • abhayadāyikān²¹⁰¹ abhiṣekaghaṭa²¹⁰²
ratnagalitān gagane vajranivāraṇam̐ || 7.4.120 ||
- ap7.- om̐ mahāsukhavajratejaḥ hūṃ || 7.4.121 ||
376
- ap7.- kṛte suratabandhenaivaṃ bhāṣitayogānuttarapadavikāśī || 7.4.122 ||
377
- ap7.- mārāṇe • idam²¹⁰³ āha |
378
- <K 5.18a→> śāntāv antayakārasya {C74v} lopo nikāradvayasya ca |
paścān madhyayakārasya śeṣā varṇā yathāsukham <K 5.18d←> || 7.4.123 ||
- ap7.- ity evaṃ kathitaṃ devi sarvakarmaprasādhakam̐ || 7.4.124 ||
379
- ap7.- <H 1.2.26 (prose)→> pramadāṃ vaśīkartukāmena punar api • aṣṭamyām
380 kurukullāyoge sthitvā • etaddhyānaṃ vidadhīt | madanaphalaṃ bhakṣayitvā
tataḥ kāmācīkārasena tilakaṃ vandyā mantraṃ japet |

om²¹⁰⁴ amukī me hrīm²¹⁰⁵ vaśībhavatu ||

siddhe • ayutenāgacchati <H 1.2.26 (prose)←> || 7.4.125 ||

ap7.- atha kāladaṣṭotthāpane hṛdaye padmam aṣṭadalaṃ cintayet | tadupari
381 tṛtīyasvaram patrāṣṭake sitavarṇaṃ vicintayet | ātmānaṃ ca śeṣanāgarūpaṃ
sitavarṇaṃ ikārāmṛtasravantaṃ cintayet | tasya nāgākṣibhyāṃ amṛtaṃ niścārya
tasmin sādhyasāre nipatantaṃ cintayet | anena dhyānayogena traidhātuka-
paripūrṇaṃ viṣaṃ nirviṣaṃ karoti || 7.4.126 ||

ap7.- <H 1.2.27 (prose)→> atha candrasūryaṃ vivartukāmena śālīpiṣṭamayāṃ
382 candrārkaṃ kṛtvā vajrodake nikṣipet | mantraṃ jayet |

om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā²¹⁰⁶ || 7.4.127 ||

ap7.- ṣaṭkoṭīm²¹⁰⁷ jayet paścād idam karma samārabhet | tiṣṭhete²¹⁰⁸ candrasūryau
383 rātriṃ divā • aviśeṣo bhavati < H 1.2.27 (prose)←> || 7.4.128 ||

ap7.- <H 1.2.22 (prose)→> parasainyaṃ vināśayitukāmaḥ khaṭikāṃ sādhayet²¹⁰⁹ |
384 khaṭikāṃ piṣṭvā pañcāmṛtena kuṭhāracchinayā sārdhaṃ vaṭikāṃ kārayet ||
7.4.129 ||

ap7.- om vajrakartari hevajrāya svāhā || 7.4.130 ||
385

ap7.- siddhyarthaṃ koṭīm jayet tataḥ sidhyati | {C75r} tāṃ saṃsādhyā kamaṇḍalu-
386 grīvāṃ²¹¹⁰ veṣṭayed | veṣṭayitvā bhañjayet | sarve śatravaḥ śiracchinā
bhavanti <H 1.2.22 (prose)←> || 7.4.131 ||

ap7.- <H 1.2.23 (prose) →> devānāṃ sphāṭitukāmena tilakaṃ sādhayet |
387 vajrabandhakaṃ vajri²¹¹¹ puṣpasādhitaṃ²¹¹² kuṭhāracchināmīśritaṃ
sūryagrāse • akṣobhyena piṣayet | piṣṭvā parśuṃ saṃskaret | taṃ
pādenākramya mantraṃ jayet |

om vajrakuṭhāra sphāṭaya sphāṭaya phaṭ phaṭ²¹¹³ svāhā || 7.4.132 ||

ap7.- siddhyarthaṃ koṭīm jayet | paścāt tilakaṃ vandet | yaṃ vandati sa sphuṭati <H
388 1.2.23 (prose)←> || 7.4.133 ||

ap7.- atha varṣāpaṇaprayogaṃ²¹¹⁴ vakṣye |
389

<H 1.2.20 (prose)→> om•āḥ•phuḥkāraṃ vidhivad anantaprakṛtiṃ kṛtvā
pañcāmṛtena snāpayet | kṛṣṇapūṣpenārcayet | nāgadamakarasena lepayet |
hastimadena śiro bhyaṅgayet | śarāvadvayena sthāpayet | kṛṣṇagokṣīreṇa
pūrayet | kṛṣṇakumārikartitasūtreṇa veṣṭayet | vāyavyāṃ diśi puṣkariṇīm

kṛtvā tam anantaṃ saṃsthāpayet²¹¹⁵ | tasyās taṭe maṇḍalaṃ vartayed vidhinā
<H 1.2.20 (prose)←→ | tasya madhye • anantaṃ sthāpayet | anantākṛantaṃ
hevajraṃ likhet | <H 1.2.20 (prose)→> aṣṭāsyāṃ catuṣcaraṇaṃ ṣoḍaśabhuja-
bhūṣitaṃ | caturviṃśatinetraṃ bhāvayet | paścād ācāryaḥ • ādhmātaḥ
krūracetasā mantraṃ japet vijane deṣe || 7.4.134 ||

ap7.- om̐ ghuru ghuru²¹¹⁶ ghaḍa ghaḍa²¹¹⁷ śama śama²¹¹⁸ ghoṭaya ghoṭaya^{2119 2120} •
390 anantaḥśobhakarāya nāgādhipataye he he ru ru ka²¹²¹ saptaṭātālagatān nāgān
ākaraṣaya [C75v] varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ
phuḥ hūm hūm hūm phaṭ phaṭ phaṭ svāhā || 7.4.135 ||

ap7.- yadi na varṣanti tadā • etan mantraṃ viparītaṃ japet | varṣanti | yadi na
391 varṣanti tadā mūrdhā sphuṭanti • arjakasyeva mañjarī || 7.4.136 ||

ap7.- meghān sphāṭitukāmena tadā śmaśānakarpaṭe • idaṃ²¹²² mantraṃ ālikhet |
392

om̐ tarjaya tarjaya śmaśānapriyāya phaṭ²¹²³ svāhā <H 1.2.21 (prose)←→ ||
7.4.137 ||

ap7.- iti śrīsampuṭodbhavamahātāntre sarvakarmadhyānodayo nāma kalparājah
393 saptamaḥ samāptaḥ ||

ap8. Chapter A8

Part 1

ap8.1 bhagavan śrotum icchāmi • aparair lakṣyalakṣaṇam |
catustattvaṃ na jānāmi kathayasva mahāsukha || 8.1.1 ||

ap8.2 bhagavān āha |
śṛṇu vajra yathātattvaṃ saṃsārottāraṃ lakṣaṇam |
vajratattvasya²¹²⁴ pūrvasya ghaṇṭāṃ cāpi dvitīyakam || 8.1.2 ||

ap8.3 tṛtīyam akṣasūtraṃ tu caturthaṃ jñānalakṣaṇam |
catustattvatarāṅgāni nīyate pāramīpsitam²¹²⁵ || 8.1.3 ||

ap8.4 madhye vairocana nāthaḥ pūrve • akṣobhya • eva ca |
ratnaṃ²¹²⁶ dakṣiṇasūcyāṃ tv amitābhaṃ paścime nyaset || 8.1.4 ||

ap8.5 uttare • amoghasiddhiṃ tu pañcasūcyābhidevatā |
padme • aṣṭasambodhyaṅgaṃ yathābhūmyaṃ tu sthāpayet || 8.1.5 ||

ap8.6 padmaṭpaḥsaṃṭ tu maitreyaṃ gagaṇaṃ samantabhadravat |

- yakṣādhipatiṃ mañjuśrīṃ viṣkambhiṃ kṣitim eva ca || 8.1.6 ||
- ap8.7 asyāṣṭābhidevānāṃ yathābhūmyaṃ tu sthāpayet |
madhye tridaśa • aṇḍānāṃ jñānadevaṃ tu līyate || 8.1.7 ||
- ap8.8 padme • aṣṭadevīnāṃ yathāsthāneṣu yojayet |
vajrāṅkuśyādicatvāri krīḍanābhidiśaṃ tathā || 8.1.8 ||
- ap8.9 sūcyā pañcaḍākinyo madhye jñānaṃ tu nāmataḥ |
pūrve tu vajraḍākinī²¹²⁷ • uttare {C76r} ghorī nāmataḥ || 8.1.9 ||
- ap8.10 vetālī diśa • antānāṃ caṇḍālī dakṣiṇeśvarī |
vajratattvāni devāni jñātavyaṃ tu vicakṣaṇaḥ || 8.1.10 ||
- ap8.11 yatas tattvāni vajrasya vajrātmātmacetane |
vajram ārabhya yogināṃ vajracetaṃ tu kārayet || 8.1.11 ||
- ap8.12 vajra śuddhiṃ dṛḍhīkūryad vajra dharmaparaṃ matam |
vajra tattvāni sarve te vajra karmābhisārataḥ || 8.1.12 ||
- ap8.13 vajra spharaṇayogena sattva saṃsāratāraṇaḥ |
vajrākārṣitayogānāṃ vajra stambhita yogavit || 8.1.13 ||
- ap8.14 andhakāra yathā kleśa vijñānasaha dīpakaḥ |
ghātayej jñānavajreṇa • ālokadiśaṃ āpnuyāt || 8.1.14 ||
- ap8.15 vajra sādḥita sarveṣāṃ vajrātmā • iti darśitam |
vajra dharmasya sārasya vajra mokṣasya tatparaḥ || 8.1.15 ||
- ap8.16 vajreṇa padmam ākramya sādḥayet sarvatattvataḥ |
vajra padmāvatīṃ tasya sādḥayed vicakṣaṇaḥ || 8.1.16 ||
- ap8.17 śṛṇu vajradharo rājā vajraghaṇṭānāṃ tu lakṣaṇam |
prajñāvāditatattvānāṃ sarve śṛṇvanti devatāḥ²¹²⁸ || 8.1.17 ||
- ap8.18 tribhāgaṃ grahaṇaṃ spaṣṭaṃ mekhalālaṅkṛtaṃ śubham |
utpalakumudaṃ saumyaṃ²¹²⁹ ratnapadmavyavasthitam || 8.1.18 ||
- ap8.19 diśādiśaṃ aṣṭasya madhye buddha navamasya²¹³⁰ tu |
navadevādi sūcyāṃ tu navadevam adhiṣṭhayet || 8.1.19 ||
- ap8.20 makarāsyānirgataṃ sūci raśmicandravyavasthitam |
navasūcyeti vikhyātā jñānavajra jagottarā || 8.1.20 ||
- ap8.21 ākāśadhātuparyante bodhimaṇḍavyavasthitam | {C76v}
daśadiksarvavit²¹³¹ sthānair lokadhātvanantakaiḥ || 8.1.21 ||

- ap8.22 diśe • aṣṭasaṃjñā tu aṣṭadevīm tu kīrtitāḥ |
aṣṭa•akṣarabījasya • aṣṭadiśīm tu vinyaset || 8.1.22 ||
- ap8.23 pūrve tāriṇī devī pāṇḍarā • uttareṇa ca |
paścime māmakī nāma dakṣiṇe buddhalocanā || 8.1.23 ||
- ap8.24 sauvarṇā madhurā kānti vajramālā caturthakam |
ākāśamadhyarūpaṃ tu rūpaśobhaguṇālayāḥ²¹³² || 8.1.24 ||
- ap8.25 protphullakamalodbhavā arūpabhavadeśaṃ tu prajñāmṛtakumbhavat |
jñāna•amṛtasthānaṃ tu tasya madhye tu mānasam || 8.1.25 ||
- ap8.26 prajñāpāramitā devī rūpaśobhā guṇālayā |
ūrdhvacapadmavajrāṇaṃ yathāpūrvam tu cintayet || 8.1.26 ||
- ap8.27 jñānadaṇḍeti²¹³³ madhyānāṃ sarvasaṃhārasṛṣṭikā²¹³⁴ |
cālayed aṣṭadeśaṃ tu • ālikāliprayojanam || 8.1.27 ||
- ap8.28 ālikāliprayogeṇa sarvasaṃsārachedakā |
vajraghaṇṭām upāyaṃ tu • upāyamadhyam eva ca || 8.1.28 ||
- ap8.29 pāṇau dvau prasārayet²¹³⁵ tatra²¹³⁶ kamalāvartam tu²¹³⁷ pañcadhā |
divākaraṃ tu saṃcintya savyataś candrasya vāmam eva ca || 8.1.29 ||
- ap8.30 upāyaṃ tu dehānāṃ²¹³⁸ sveṣṭadevatām²¹³⁹ cintayet |
uttare vajram ullālya paścāt samāropaṃ tu buddhimān || 8.1.30 ||
- ap8.31 hūmākāragītikākāraṃ sarvabuddhaṃ tu rañjayet |

soha•i vajjam ullālu tāri•a satvavimokhe |
dharmavimokhe kajja tuṅgaṃ vajja dracchā adharantu ||

hūm hūm hūm ho ho ho || 8.1.31 ||
- ap8.32 prajñopāyena nirnāda prajñopāyakarāmayam || 8.1.32 || {C77r}
- ap8.33 om vajradharmaraṇita praraṇita saṃpraraṇita²¹⁴⁰ sarvabuddhakṣetracāline
prajñāpāramitānādasvabhāve vajrasattvahrdayasaṃtoṣaṇi hūm hūm hūm ho ho
ho svāhā || 8.1.33 ||
- ap8.34 om sarvatathāgatasiddhivajrasamaye tiṣṭha • eṣa tvā dhārayāmi hiḥ hi hi hi hi
hūm hūm hūm phaṭ svāhā || 8.1.34 ||
- ap8.35 prajñā-m-upāyadharmena²¹⁴¹ prabuddhā jagadādi vā |
ajñānapaṅkamagnānāṃ sattvabuddhārthaṃ²¹⁴² nādayet || 8.1.35 ||
- ap8.36 vajraṃ tattvena gr̥hṇīyāt ghaṇṭām²¹⁴³ dharmeṇa vādayet |

prajñopāyavidhānena sattvārthaṃ kuru yogināṃ || 8.1.36 ||

ap8.37 atattvāśayayogino hastighaṇṭeva nāditaḥ |
yogatattvādhīnasya svasiddhiṃ dūraṃ²¹⁴⁴ lakṣyate || 8.1.37 ||

ap8.38 iti ghaṇṭātattvaṃ²¹⁴⁵ aṣṭamasya prathamam prakaraṇam ||

Part 2

ap8.39 śṛṇu vajra yathāsamyaḥ akṣasūtrādilakṣaṇam |
yena samyaḥvidhānena sidhyante nātra saṃśayaḥ || 8.2.1 ||

ap8.40 sphaṭikāmuktimuktiṃ tu sitadhātvādim anyakā |
viśeṣaśāntikarmāṇi • akṣasūtrasya lakṣaṇam || 8.2.2 ||

ap8.41 sauvarṇam rajataṃ tāmraṃ vā padmabījaṃ viśeṣataḥ |
pauṣṭikenākṣasūtraṃ tu gaṇitaṃ tu vicakṣaṇaḥ || 8.2.3 ||

ap8.42 kuṃkumādi tu gandhādi sarvagandhaviśeṣataḥ |
rañjitaṃ guṭikaṃ kṛtvā vaśyānāṃ parikīrtitam || 8.2.4 ||

ap8.43 rudrākṣakālabījaṃ narāsthi tathaiva ca |
yojayed raudrakarmāṇy abhicāraparikīrtitam || 8.2.5 ||

ap8.44 śāntipuṣṭivaśābhicāraḥ putraṃjīva sarvakarmikam |
mantrasāadhanapañcāśad {C77v} vaśye tadardham eva ca || 8.2.6 ||

ap8.45 śataṃ ekaṃ tu śāntikam aṣṭādhike pauṣṭike tathā |
abhicāre tu ṣaṣṭhīnāṃ viśeṣakarma yuñjayet || 8.2.7 ||

ap8.46 yathā karmavibhāgaṃ tu • akṣasūtrādi kārayet |
diśi diśi • aṣṭasya madhye buddha navamasya tu || 8.2.8 ||

ap8.47 navadevādisūtrasya navadevam adhiṣṭhayet |
arhanto guḍikāḥ²¹⁴⁶ sarve stūpasyopari kalpitāḥ || 8.2.9 ||

ap8.48 dharmasākṣīti stūpānāṃ²¹⁴⁷ dharmadhātuṃ ca • ūrdhvaśaḥ |
karatale sūryaṃ saṃcintya svarapūrvādim akṣaram || 8.2.10 ||

ap8.49 bhāvayed yogināṃ²¹⁴⁸ karamadhye tu • amṛtākṣaramadhyam²¹⁴⁹ ca |
sitavarṇam saṃcintya raśmijvālām anekadhā || 8.2.11 ||

ap8.50 aṅgulyā vajrasūcyam²¹⁵⁰ tu padmapattraṃ tu vāmataḥ |
padmavajrāvatīṃ tasya saṃpuṭam sūtra²¹⁵¹ madhyataḥ || 8.2.12 ||

ap8.51 bhāvayet sarvatattvena • akṣasūtram adhiṣṭhayet |
paścāj japen mantrī • aṅgulyādiviśeṣataḥ || 8.2.13 ||

- ap8.52 vajrībhāvaṃ tu vāmānāṃ vajrādvaya²¹⁵² bhāvataḥ |
śāntike krodhavyastam²¹⁵³ pauṣṭike madhyatattvataḥ || 8.2.14 ||
- ap8.53 anāmikā vaśyam ity uktam paryantam abhicārataḥ |
aṅguṣṭhā vajrāṅkuśa devatākaraśabhāvataḥ || 8.2.15 ||
- ap8.54 samāhitam jāpabhāvena sidhyante nātra saṃśayaḥ |
atattvena tu yoginām atattvamantrabhāvanā || 8.2.16 ||
- ap8.55 atattvavajraghaṇṭānām anutpādyamudrātattvataḥ |
yoginām²¹⁵⁴ tattvam ālambya tattvasarvāṇi kārayet || 8.2.17 ||
- ap8.56 akṣarukāraṇḍatattva soḥia mantravisāru²¹⁵⁵ |
gaṇṇiau saṃkhu alikta sajjhavi yoinisāru²¹⁵⁶ || 8.2.18 || {C78r}
- ap8.57 om̐ pade pade mahājñānaṃ sarvabuddham ahaṃ bhava²¹⁵⁷ hūm̐ hūm̐ hūm̐ ho
ho ho aḥ svāhā || 8.2.19 ||
- ap8.58 akṣasūtraśodhanamantrāṇām yad ipsitam tad eva sādhayet |
sidhyanti tattvakarmāṇi • aparispṛṇam tu dūrataḥ || 8.2.20 ||
- ap8.59 śṛṇu samyag mahājñāna jñānatattvaṃ viśeṣataḥ |
samāhite cakram ijjeta²¹⁵⁸ samatācittabhedataḥ || 8.2.21 ||
- ap8.60 candramaṇḍalamadhyasthaṃ jñānabījena nirmītam |
bhāvayet sitavarṇam tu padma•āsanam āsinam || 8.2.22 ||
- ap8.61 dvibhujaṃ sattvaparyāṅkaṃ sarvābharaṇabhūṣitam |
mahāmudrā dvau pāṇau hr̥di sthānam tu pīḍitam || 8.2.23 ||
- ap8.62 sitavarṇasusobhāṃ tu • āryavairocanaprabhum |
sphuradbuddhamayair²¹⁵⁹ meghair nānāraśmisamantataḥ || 8.2.24 ||
- ap8.63 yugapat kramavidhānena mantrajāpaṃ prakīrtitam |
vāmadakṣiṇapāṇibhyāṃ bhramantaṃ ḍākinītatsukham || 8.2.25 ||
- ap8.64 ālikālibījānāṃ hūmkārasūtrasūtritām²¹⁶⁰ |
asya bījaṃ tu bhāvayed yogī laghu buddhatvam āpnuyāt || 8.2.26 ||
- ap8.65 iti mantrajāpabhāvanā • aṣṭamasya dvitīyaṃ prakaraṇam ||

Part 3

- ap8.66 <S3 4.3.34a→> śṛṇu vajra yathātattvaṃ utkrāntiyoga²¹⁶¹ lakṣaṇam |
sumārgeṇa tu yoginām²¹⁶² gatisobhaṃ²¹⁶³ darśayāmi te || 8.3.1 ||
- ap8.67 śrotum icchāmi jñānendra navadvārāṇi kīdr̥śam |

dvārabhedena jñānasya guṇadoṣādi kīdṛśam || 8.3.2 ||

ap8.68 śṛṇu samyakprayogaṃ pramāṇaṃ cyutikālataḥ |
sumārge²¹⁶⁴ śobhanaṃ sthānam amārge bhavadoṣataḥ || 8.3.3 ||

ap8.69 bindunābhasya {C78v} • ūrdhvānāṃ cakṣurnāsādikarṇayoḥ |
pānāpānavārasya navadvārasya²¹⁶⁵ lakṣaṇaṃ || 8.3.4 ||

ap8.70 nābhe kāmikaṃ svargaṃ bindunā rūpadehinaḥ
ūrdhva • ūrdhvakasthānasya gatyāgatiḥ²¹⁶⁶ parikīrtitaḥ || 8.3.5 ||

ap8.71 yakṣā bhavantu nāsānāṃ karṇābhyāṃ siddha²¹⁶⁷ devataḥ |
cakṣur yadi gataṃ²¹⁶⁸ jñānaṃ narāṇāṃ nṛpavartinam || 8.3.6 ||

ap8.72 bhavadvārasya pretānāṃ mūtre tiryāñcas tathā |
aṣṭau narakabhāgānāṃ apāne²¹⁶⁹ • evaṃ kulaputrā bhavasamkrāntilakṣaṇam
|| 8.3.7 ||

ap8.73 yato dvāraviśeṣasya saṃsārabheda-m-udbhavaḥ²¹⁷⁰ |
tasmād dvāraviśeṣeṇa²¹⁷¹ yogīnāṃ tu susamāhitam²¹⁷² || 8.3.8 ||

ap8.74 mṛtyukālasya prāptānāṃ mṛtyucihnaṃ tu darśitam |
na bhedayej jarādīnāṃ utkrāntiyogam uttamam || 8.3.9 ||

ap8.75 kumbhakaiḥ pūrvam ārambhaḥ sarvadvārāṇi stambhanam |
pañcasphoṭikastūpānāṃ dvārarandhrasya bhāvanā || 8.3.10 ||

ap8.76 tasya nimnasya dvārasya bījasya sitam ambuvat |
pānāpānasya • agnīnāṃ tasya bījaṃ tu jvalitavat || 8.3.11 ||

ap8.77 tasya pūrvasya²¹⁷³ śvāsasya bhāvayet susamāhitaḥ |
vāyuvārṇasya dehasya vāyumaṇḍalacetasā || 8.3.12 ||

ap8.78 vāyubījasya mūlāni vāyv antasya²¹⁷⁴ mūlakā |
bindunādasya samyuktenākarṣayec cetabījakaiḥ²¹⁷⁵ || 8.3.13 ||

ap8.79 vajrībījasya²¹⁷⁶ ghorāṇāṃ aṅkuśādi yojayet |
ghorākarṣitadaśabhiḥ²¹⁷⁷ sthānaiś caturviṃśatisthānataḥ²¹⁷⁸ || 8.3.14 ||

ap8.80 pada²¹⁷⁹ sthānapade • ūrdhva²¹⁸⁰ navasandhis tu • ūrdhvaśaḥ |
ūrṇāpalitabījena śodhayed dehākṣaram²¹⁸¹ || 8.3.15 ||

ap8.81 ghoranādena • uccārya aṣṭāntasya tu bījena |
ghoraghoravargapūrvādipūrvasya • {C79r} ardhākṣarayojitam || 8.3.16 ||

ap8.82 prerayen nādanādena²¹⁸² vāyubījanimnataḥ²¹⁸³ |
yuktavātāni bījasya vāyumaṇḍalacetasā || 8.3.17 ||

- ap8.83 caturviṃśaty abhiḥ sthānair ūrdhva•ūrdhva param tataḥ |
palitena tu yoginām²¹⁸⁴ ūrdhvavarṇam²¹⁸⁵ tu bhakṣayet || 8.3.18 ||
- ap8.84 navasandhiparam ūrdhvaṃ sadyotkrānti tu mānasaḥ |
devaghātasya viprāṇaṃ pañcānantaryakāriṇām || 8.3.19 ||
- ap8.85 caurakāmopabhogasya • asya mārgena mucyate |
na tu pāpena liptasya bhavadoṣaṃ tu dūrataḥ || 8.3.20 ||
- ap8.86 yathā paṅkasya • utpannapadmakānti sunirmalam |
tathā paṅkādi dehānām jñānakāyebhiḥ²¹⁸⁶ svepsitam || 8.3.21 ||
- ap8.87 utkrāntikālasaṃprāptā • akālaṃ devaghātanam |
tasmāc cihnāni dehānām yogam ārambha buddhimān || 8.3.22 ||
- ap8.88 śṛṇu vajra yathātattvaṃ yogaṃ sādhyam²¹⁸⁷ viśeṣataḥ |
samatācittabhāvena pūrvalakṣaṇasarvataḥ || 8.3.23 ||
- ap8.89 hṛdi maṇḍalamadhyasthaṃ pañcabuddhasya bijakaiḥ |
asya jvālārkaśmīnām rūpāṇaṃ lakṣate²¹⁸⁸ casā²¹⁸⁹ || 8.3.24 ||
- ap8.90 pūrva•uktāni śūnyasya pūrvalakṣaṇasaṃyutam |
bhedayet sarvarūpādi hūmkārasthitacetasā || 8.3.25 ||
- ap8.91 bijena rūpaṃ niṣpādyā candramaṇḍalamadhyataḥ²¹⁹⁰ |
padmam āsanam āsīnam jñānaḍākinīm ātmānaṃ cintayet || 8.3.26 ||
- ap8.92 trimukhaṃ ṣaḍbhujam caiva trinetraṃ kirīṭimaṇḍitam²¹⁹¹ |
hasitakrodhaśṛṅgāraṃ sarvābharaṇabhūṣitam || 8.3.27 ||
- ap8.93 sitakundenduvārṇasya suśobhāvastrabhūṣitam |
sphurantam buddhameghaiś ca sattvaparyāṅkāvasthitam || 8.3.28 ||
- ap8.94 prathamam śaravinyāsam {C79v} dvitīye aṅkuśam tathā |
tṛtīye vajra udyato²¹⁹² vāme tarjanikā pāśam || 8.3.29 ||
- ap8.95 dvitīye kalpalatām ca tṛtīye saṃnāhadhanur ūrdhvaṃ tathā |
raśmimālām anekadhā bhāvayet • śvāsaniścalam || 8.3.30 ||
- ap8.96 nyased akṣaravinyāsam aṣṭabījam tu tatparam |
ālikāliprayogeṇa yathā-m-uddhṛtya bijavat || 8.3.31 ||
- ap8.97 sitavarṇāni sarveṣāṃ jyotsnāsaṃyuktabījakaiḥ |
kadalīpuṣpasya padmasya hṛdi-m-aṇḍajasthāpanam || 8.3.32 ||
- ap8.98 tasya madhye tu jñānavijñānasahitena tu |
bhāvayed bhāvabhāvena niṣkampaṃ nirupadrutam || 8.3.33 ||

- ap8.99 tato bāhyāni yogasya dhārayed vicakṣaṇaḥ |
dig²¹⁹³ bhuvanacetānām vāyumaṇḍalacetasā || 8.3.34 ||
- ap8.- tasya madhye tu • agninām²¹⁹⁴ agnimadhye tu sūryaṃ tu |
100 ālikāliyuktasya bijasya tasyaiva raktam iti || 8.3.35 ||
- ap8.- dolāhāreṇa jāpena²¹⁹⁵ yoginām²¹⁹⁶ viśeṣataḥ |
101 jñānabijasya dolānām hanyamānaṃ tu madhyataḥ || 8.3.36 ||
- ap8.- hāre hṛdayajñānasya hanyamānaṃ tu puṣpavat |
102 dolādolena jāpena hārāhāreṇa jāpatā²¹⁹⁷ || 8.3.37 ||
- ap8.- dolāhārasya yoginām ātmabāhyaṃ tu kārayet |
103 dolālakṣaṇalakṣasya hāralakṣaṇaṃ lakṣayet || 8.3.38 ||
- ap8.- dolāhārasya yogasya samatātattvabhāvanā |
104 samāhitaṃ bhāvabhāvena sidhyate²¹⁹⁸ nātra saṃśayaḥ || 8.3.39 ||
- ap8.- tato bāhyāni dehānām sādhakasya tu nirmitam |
105 paracittānucetasya jñāpayed vicakṣaṇaḥ || 8.3.40 ||
- ap8.- bhāva²¹⁹⁹ jāpaviśeṣaṇām samāhitacetasā |
106 cintayet sumārgāṇi {C80r} sidhyate nātra saṃśayaḥ <Sz 4.3.74d←> || 8.3.41 ||
- ap8.- atha jñānarūpaṃ tu tato bhūya pradīpākāracittena karma kuryād vicakṣaṇaḥ | |
107 8.3.42 ||
- ap8.- śrāvakādi hi tattvaṃ²²⁰⁰ hi kathitaṃ vā subhāṣitam |
108 sphaṭikacittaṃ hi sthīrīkṛtya pradīpākāracetasaḥ || 8.3.43 ||
- ap8.- sarvaprapañcam ālambya prapañcam niṣprapañcitam²²⁰¹ |
109 svabhāvayogam ālambya sarvam etat parityajet || 8.3.44 ||
- ap8.- he bhagavan kena jñānaṃ²²⁰² viśeṣitam | | 8.3.45 ||
110
- ap8.- bhagavān āha |
111
- jñānaṃ pañcavidhaṃ proktam || 8.3.46 ||
- ap8.- guhyasyādarśajñānaṃ ca devānām asurakrodhajñānataḥ |
112 dīnāni pretajñānasya bhayakrandam tu nārakī || 8.3.47 ||
- ap8.- tiryag moha mohajñānataḥ • acetā sthāvarādikam |
113 pañcabhedena kathitaṃ jñānam || 8.3.48 ||

- ap8.- jaḍapracchāditamūkānāṃ bālajñānaṃ tu jñānināṃ |
114 jñānatattvaviśeṣaṃ tu yogaśāstraviśeṣataḥ || 8.3.49 ||
- ap8.- janmakotīśahasraṃ vai mayā jñānena coditā |
115 śraddhāṃ utpādyā yatnena yogaśāstraṃ tu vicakṣaṇaḥ || 8.3.50 ||
- ap8.- bāhyaśāstrādiśabdānāṃ naṭaraṅgasamopamaḥ |
116 bhuktimuktipadaṃ kāryaṃ yogaśāstrānusārataḥ || 8.3.51 ||
- ap8.- sārāt sārāparaṃ²²⁰³ yogaṃ kathitaṃ te²²⁰⁴ varānane || 8.3.52 ||
117
- ap8.- iti tīrthikajñānāpanayanaṃ nāma • aṣṭamasya tṛtīyaṃ prakaraṇam ||
118

Part 4

- ap8.- śṛṇu vajra prabho rājā mantrāṇāṃ tu lakṣaṇam |
119
- om vajrāmṛta mahāsukha haṃ svāhā | hṛdayam || 8.4.1 ||
- ap8.- om āḥ hūṃ hūṃ svāhā | vajrasattvasya {C80v} jāpamantraḥ || 8.4.2 ||
120
- ap8.- om āḥ am haṃ svāhā | raudrāyāḥ²²⁰⁵ |
121 om āḥ am haṃ svāhā | vajrabimbāyāḥ |
om āḥ im haṃ svāhā | rāgavajrāyāḥ |
om āḥ im haṃ svāhā | vajrasaumyāyāḥ |
om āḥ um haṃ svāhā | vajrayakṣāyāḥ |
om āḥ ūm haṃ svāhā | vajradākinyāḥ |
om āḥ aṃ haṃ svāhā | śabdavajrāyāḥ |
om āḥ aḥ haṃ svāhā | pṛthvīvajrāyāḥ || 8.4.3 ||
- ap8.- om āḥ om haṃ svāhā | vaṃśāyāḥ |
122 om āḥ aum haṃ svāhā | vīṇāyāḥ |
om āḥ em haṃ svāhā | mukundāyāḥ |
om āḥ aim haṃ svāhā | murajāyāḥ |
om āḥ vajrāṅkuśi jaḥ haṃ svāhā | vajrāṅkuśyāḥ |
om āḥ vajrapāśe hūṃ²²⁰⁶ haṃ svāhā | vajrapāśāyāḥ |
om āḥ vajrasphoṭe vaṃ haṃ svāhā | vajraśṛṅkhalāyāḥ |
om āḥ vajraghaṇṭe hoḥ haṃ svāhā | vajraghaṇṭāyāḥ || 8.4.4 ||
- ap8.- locanādīnāṃ pūrvavat mantrī mantraṃ jayet || 8.4.5 ||
123

- ap8.- om ṛm svāhā | puṣpāyāḥ |
 124 om ṛm svāhā | dhūpāyāḥ |
 om ḷm svāhā | gandhāyāḥ |
 om ḹm svāhā | dīpāyāḥ || 8.4.6 ||
- ap8.- iti vajrasattvasya || 8.4.7 ||
 125
- ap8.- om hrīḥ svāhā | herukasya || 8.4.8 ||
 126
- ap8.- om vajraguhye siddhaparamayogeśvari kapāla²²⁰⁷ mālādhāriṇi rudhirapriye
 127 śmaśānavāsini hūm phaṭ svāhā | gauryāḥ²²⁰⁸ || 8.4.9 ||
- ap8.- om vajracāṇḍeśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakuṭe ākaḍḍa • ākaḍḍa
 128 sarvaduṣṭahṛdayam ākaḍḍa rulu rulu bhyo hūm phaṭ | cauryāḥ || 8.4.10 ||
- ap8.- om vajrāparājite paramaguhye kapālamālāvibhūṣite {C81r} sarvaduṣṭamohani
 129 priye ehi • ehi bhagavati vajraguhyeśvari bahuvidhaveśadhāriṇi²²⁰⁹
 sarvaduṣṭanivāriṇi hūm phaṭ | pramohāyāḥ || 8.4.11 ||
- ap8.- om vajravetāli kha kha khahi khahi sarvaduṣṭān vikṛtaveśadhāriṇi
 130 vikṛtālāṅkārabhūṣite | hana hana daha daha paca paca mā vilamba mā vilamba
 samayam anusmara praveśaya maṇḍalamadhye utthāpaya sarvaṃ hūm hūm
 phaṭ | vetālyāḥ || 8.4.12 ||
- ap8.- om ehi • ehi bhagavati vajraguhyeśvari bahuvidhaveśadhāriṇi sarvatathāgata-
 131 puṣṭe samayam anusmara hana hana raṅga raṅga raṅgāpaya raṅgāpaya pūraya
 pūraya āviśa āviśa sarvabhūtān narta narta nartāpaya nartāpaya haḥ ha ha ha
 hūm hūm phaṭ | pukkasyāḥ || 8.4.13 ||
- ap8.- om vajraśūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana
 132 hana daha daha nirmatha nirmatha mārāya mārāya mā vilamba mā vilamba
 samayam anusmara hūm hūm phaṭ | caṇḍālyāḥ || 8.4.14 ||
- ap8.- om vajramāheśvari haṃ haṃ haṃ haṃ haḥ rulu rulu bhyo hūm phaṭ | bhakṣaya
 133 sarvaduṣṭān nirmatha hṛdayaṃ hūm phaṭ svāhā | ghasmaryāḥ || 8.4.15 ||
- ap8.- om sumbhani dīptasamayavajre hūm phaṭ | herukasamṇibhāyāḥ || 8.4.16 ||
 134
- ap8.- om vajravamśe hūm svāhā | vaṃśāyāḥ |
 135 om vajravīṇe hūm svāhā | viṇāyāḥ |
 om vajramukunde hūm svāhā | mukundāyāḥ |
 om vajramṛdaṅge hūm svāhā | murajāyāḥ || 8.4.17 ||

- ap8.- om vajravaḍavāmukhe²²¹⁰ yogeśvari hiḥ hi hi hi hi hūm jaḥ | turaṅgamāsyāyāḥ
136 |
om vajradamṣṭrāvarāhamukhe trām va va²²¹¹ {C81v} hūm | vajramukhāyāḥ |
om candrasūryahutāśani siṃhanirnāde siṃhavaktre siṃhini ṭām ṭām vaṃ |
siṃhāsyāyāḥ |
om²²¹² vajradhātusaṃjīvani mahāyakṣiṇi śvānarūpiṇi mahāpralayanirnāde
kāmarūpiṇi trām traṭa traṭa hoḥ | śvānāsyāyāḥ²²¹³ || 8.4.18 ||
- ap8.- svāheti sarvataḥ²²¹⁴ | iti herukasya saparivārasya || 8.4.19 ||
137
- ap8.- om am svāhā | nairātmyāyāḥ²²¹⁵ |
138
- ap8.- om ām svāhā | vajrāyāḥ |
139 om im svāhā | gauryāḥ |
om īm svāhā | vāriyoginyāḥ |
om um svāhā | vajraḍākinyāḥ || 8.4.20 ||
- ap8.- om ūm svāhā | pukkasyāḥ |
140 om ṛm svāhā | śavaryāḥ |
om ṛm svāhā | caṇḍālinyāḥ |
om ḷm svāhā | ḍombinyāḥ || 8.4.21 ||
- ap8.- om ḹm svāhā | gaurāyāḥ |
141 om em svāhā | cauryāyāḥ |
om aim svāhā | vetālyāḥ |
om om svāhā | ghasmaryāḥ || 8.4.22 ||
- ap8.- om aum svāhā | bhūcaryāḥ |
142 om am svāhā | khecaryāḥ || 8.4.23 ||
- ap8.- iti nairātmyāyāḥ saparivārāyāḥ || 8.4.24 ||
143
- ap8.- om deva picuvajra hūm hūm hūm phaṭ svāhā | hevajrasya hṛdayam |
144 om trailokyākṣepa hūm hūm hūm phaṭ svāhā | dvibhujasya |
om jvala jvala bhyo hūm hūm hūm phaṭ svāhā | caturbhujasya |
om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā | ṣaḍbhujasya || 8.4.25 ||
- ap8.- om namo bhagavate vīreśāya hūm hūm phaṭ |
145 om²²¹⁶ mahākālpāgnisaṃnibhāya hūm hūm phaṭ |
om²²¹⁷ jaṭāmakuṭotkaṭāya hūm hūm phaṭ |
om²²¹⁸ damṣṭrākārālograbhīṣaṇamukhāya hūm hūm phaṭ |
om²²¹⁹ sahasrabhujabhāsurāya hūm hūm phaṭ |

om²²²⁰ paraśupāśodyataśūlakhaṭvāṅgadhāriṇe hūm hūm phaṭ |
om²²²¹ vyāghrajināmbaṛadharāya hūm hūm phaṭ |
om²²²² mahādhūmrāndhakāravapuṣāya hūm {C82r} hūm²²²³ phaṭ svāhā |

lakṣabhujasya || 8.4.26 ||

ap8.- om śrī•he•he•ru•ru•ka•vajra ḍākinījālasaṃvara hūm hūm hūm²²²⁴ phaṭ svāhā
146 | śmaśānapriyadvibhujasya |

om śrīherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūm phaṭ svāhā |
raudrāsanadvibhujasya |

om hrīḥ ha ha hūm hūm phaṭ | vidyārājasya || 8.4.27 ||

iti herukodayamantraḥ || 8.4.28 ||

ap8.- om vajravairocāniye buddhaḍākinīye svāhā | ṣoḍaśākṣaram idaṃ ḍākinīmūla-
147 mantraḥ || 8.4.29 ||

ap8.- om mārīcyai svāhā | mārīcīhrdayam |
148 om mārīcyai vattāli vadāli²²²⁵ varāli varāhamukhe svāhā | upaḥṛdayamantraḥ
|| 8.4.30 ||

ap8.- om piśāci parṇaśavari sarvamāripraśamani hūm hūm mahodari phaṭ |
149 parṇaśāvaryāḥ || 8.4.31 ||

ap8.- om vajrāṅkuśa • ākarṣaya hūm |
150 om vajrapāśa bandha hūm |
om vajrakāli tarjaya hūm |
om vajramuṣṭi gr̥hṇa hūm |
om vajrakīla kīlaya hūm |
om²²²⁶ vajramudgara • ākoṭaya hūm ||

ete mantrāḥ susiddhā amoghasiddhisādhane || 8.4.32 ||

ap8.- om vajraḍākinī²²²⁷ • imaṃ baliṃ gr̥hṇa gr̥hṇa hūm phaṭ | om jaḥ hūm vaṃ hoḥ
151 samayas tvam̐ dṛśya hoḥ || 8.4.33 ||

ap8.- evaṃ tricatuhpañcavārān uccārya baliṃ dadyāt |
152 vajraḍākinībalimantraḥ²²²⁸ || 8.4.34 ||

ap8.- om kha kha khāhi khāhi sarvayakṣarākṣasabhūtapretapiśāconmādāpasmāra-
153 ḍākaḍākinī²²²⁹ ādaya imaṃ baliṃ gr̥hṇantu samayaṃ rakṣantu sarvasiddhiṃ
me prayacchantu hūm hūm phaṭ²²³⁰ svāhā | sārvaabhautikabalimantraḥ || 8.4.35
||

ap8.- om kiṭi kiṭi vajra hūm | adhiṣṭhānamantraḥ || 8.4.36 || {C82v}
154

ap8.- om āḥ hūm śodhaya śodhaya rakṣa rakṣa hūm²²³¹ phaṭ²²³² |
155 bhūmiśodhanamantraḥ || 8.4.37 ||

ap8.- om vajraḍākini²²³³ hūm phaṭ²²³⁴ svāhā |
156 om ghorī hūm svāhā |
om caṇḍālī hūm svāhā |
om vetālī hūm²²³⁵ svāhā || 8.4.38 ||

ap8.- ghātaya mārāya • ākarṣaya nartāpayeti²²³⁶ vidhinā mantrī || 8.4.39 ||
157

ap8.- om vajrasimhīni ām svāhā |
158 om vajravṛyāghrī īm svāhā |
om vajrajambuke ūm²²³⁷ svāhā |
om vajra•ulūkāsye ṛm svāhā |
om vajrarājendri īm svāhā |
om vajradīptateje aim svāhā |
om vajracūṣaṇi cūṣaya sarvasattvān om²²³⁸ svāhā |
om vajrakamboje aḥ svāhā |
om hrīḥ svāhā | madhyataḥ || 8.4.40 ||

ap8.- jñānaḍākinīsaparivārasya || 8.4.41 ||
159

ap8.- om jaḥ hūm vaṁ hoḥ khaṁ raṁ | arghamantraḥ || 8.4.42 ||
160

ap8.- om khaṁ nī rī hūm khaḥ | pādyamantraḥ || 8.4.43 ||
161

ap8.- om dhvaṁ dhvaṁ | gandhanaivedyādīmantraḥ || 8.4.44 ||
162

ap8.- om ha ho hrīḥ²²³⁹ svāhā | mahāmudrāmantraḥ || 8.4.45 ||
163

ap8.- om kuru kuru samayādhipatī hūm jaḥ²²⁴⁰ svāhā | āvahanamantraḥ || 8.4.46 ||
164

ap8.- ha hi hu he ho haṁ | ṣaḍaṅganyāśamantraḥ || 8.4.47 ||
165

ap8.- iti śrīsaṃpūṭodbhavasarvakriyāsamudayakalparājāḥ • aṣṭamaḥ samāptaḥ ||
166

Part 1

- ap9.1 atha vajragarbhapramukhā mahābodhisattvā bhagavantam sarvatathāgatāś
ca²²⁴¹ saṃpūjya praṇipatyaim āhuḥ || 9.1.1 ||
- ap9.2 ākhyāhi bhagavan deva nirvṛtipadavistaram |
kutra sthāne sthito bhūtvā krīḍate sacarācare²²⁴² || 9.1.2 ||
- ap9.3 bhagavān āha |
śṛṇu vakṣye yathānyāyam kalpanācittadhāraṇām²²⁴³ | {C83r}
yad evam kathitam pūrvam sarvātmani sadā sthitam || 9.1.3 ||
- ap9.4 maṇḍalam deham ity āhuś caturdvāram yathoditam |
nābhimadhye mahāpadmam sarvajñajñānābhikīrtitam || 9.1.4 ||
- ap9.5 tatra sthāne sthito vīro niṣkalaḥ kalavarjitaḥ²²⁴⁴ |
krīḍate dehinām sarvadehātīto nirañjanaḥ²²⁴⁵ || 9.1.5 ||
- ap9.6 sarvabuddhamahā • rddhir vikurvāṇam saṃpravartakaḥ²²⁴⁶ |
kvacid bodhimahācittam kvacic caryā yathānugā²²⁴⁷ || 9.1.6 ||
- ap9.7 kvacit tuṣitadevebhyaḥ • avakramaṇam uttamam |
kvacij jāti viśuddhā hi kvacin niṣkramaṇam sphuṭam || 9.1.7 ||
- ap9.8 kvacid bodhimahāyātrā kvacin māraparājayaḥ |
kvacid bodhyabhisambodhiḥ kvacic cakrapravartanam || 9.1.8 ||
- ap9.9 kvacit paratīrthyānām sahadharṇeṇa nigrahaḥ |
sarvasiddhīśvaratvam ca trailokyavijayam kvacit || 9.1.9 ||
- ap9.10 kvacit sarvakalpāgryasiddhaiśvaram anuttaram |
evam ādyais tv anantāgraiḥ sarvabuddhātmasaṃvaraiḥ || 9.1.10 ||
- ap9.11 bhāvābhāvavinirmuktaṁ tasmān moham parityajet |
ālir²²⁴⁸ bhramaram ity āhur bhramaram vajrabhairavaḥ || 9.1.11 ||
- ap9.12 ālir²²⁴⁹ ākāśaparyantaṁ dharmadhātusvabhāvataḥ |
sakaloṭpannadehānām sacārācaraguhyadhṛk || 9.1.12 ||
- ap9.13 skandhāyatanadhātūnām amṛtaṁ²²⁵⁰ sarvam indriyam |
tasmāt sarvam ākṛṣya mūlamadhye tu līyate || 9.1.13 ||
- ap9.14 bhairavavajranādena • utpannayogadravyataḥ²²⁵¹ |

- anilānala²²⁵² saptatvaṃ²²⁵³ vajrībījēna yojayet || 9.1.14 ||
- ap9.15 bindunādasamākṛāntaṃ {C83v} dhārāvarṣaṃ iti smṛtaṃ |
svarapūrvādibījasya tasya madhye tu dhārayet || 9.1.15 ||
- ap9.16 kālī puṣparājñā tu puṣpavigrahavajriṇaṃ |
saṃsārotpattiḥ²²⁵⁴ sarveṣāṃ mātaraḥ sarvabhūmitaḥ || 9.1.16 ||
- ap9.17 jñānāmbusamudro 'sau prajñāmakaramīnakaiḥ |
advayapañkamadhyeṣu • upāya-m-añkureṇa tu || 9.1.17 ||
- ap9.18 vikasadbandhūkaṣaṇṇibhaṃ madhu-m-amṛtaṃ ālayaṃ |
kāli-m-amṛtasyaiva vivartī puṣpa-m-ambuśaḥ || 9.1.18 ||
- ap9.19 ubhayor utpannadehasyāmṛtāmbuvidhir uttamaḥ²²⁵⁵ |
pūrve • amṛtāmbu pañcātmakam ucyate || 9.1.19 ||
- ap9.20 agnir²²⁵⁶ uṣṇāyate sparśād vāyur²²⁵⁷ dhūmasya dṛśyate |
āpo dravabhāvaṃ tu pṛthivyā rūpaṃ dṛśyate || 9.1.20 ||
- ap9.21 jñānam adhiṣṭhitaṃ²²⁵⁸ vajreṇa pañcadhā prajāyate |
punaḥ sakalam āpasamsthānaṃ kṣayaṃ tejas tathaiva ca || 9.1.21 ||
- ap9.22 tathā vāyuś ca nityānaṃ²²⁵⁹ pṛthivī sākṣi²²⁶⁰ rūpiṇī |
hūmkāragītikākāraṃ sarvayoginyas toṣayanti sma || 9.1.22 ||
- ap9.23 <Sz 2.3.108a→> vajja hu suraa pahu loaṇa daṃsaṇae |
akkharu bhāvu sahāvu suṇṇavilāsaṇae || 9.1.23 ||
- ap9.24 bhāvābhavavivajja majjavijāṇiae |
bhañjavi akkharu savvu aṣesu²²⁶¹ vicintiae || 9.1.24 ||
- ap9.25 dondāliṅgaṇa jogu salilā kajjiae |
dharma adaia²²⁶² supāvia mokkha vipāviae || 9.1.25 ||
- ap9.26 suha saṃsāra vimohia mokkhavikajjiae |
suṇṇa²²⁶³ sahāve joṇimantraviṇacciae²²⁶⁴ || 9.1.26 ||
- ap9.27 pañcavi joṇi buddhatatatta tu {C84r} lakkhaie |
māe bahuviharua satta vipāciae || 9.1.27 ||
- ap9.28 vajja susāria kajja dharma vimohiae |
ṇamahu susāru dharmu joṇi mokkhyae <Sz 2.3.113d←> || 9.1.28 ||
- ap9.29 anena gīyamānena kulaputrāḥ sarvajinātmajaṃ²²⁶⁵ bhaved ity āha bhagavān
sarvatathāgataḥ || 9.1.29 ||

ap9.30 iti sarvatathāgatotpattir navamasya prathamam prakaraṇam ||

Part 2

ap9.31 śṛṇu vajra prabho rājā balikarma yathāvidhi |
raktagandhena maṇḍalam²²⁶⁶ hastamātram pramāṇataḥ || 9.2.1 ||

ap9.32 sitam bāhyatrikoṇam ca kārayet | arghapūjādisatkārair matsyamāṃsādi-
khādyaiś ca madanam cāpi madanotsukam | vāme sarvopakaraṇāni dakṣiṇe
salilabhājanam | pūrato ṛghabhājanam sarveṣām eva dravyāṇām²²⁶⁷
pañcāmṛtena saṃśodhya vajrasattvasamādhim ca • athavā herukodyataḥ ||
9.2.2 ||

ap9.33 āvāhayen mudrāmantreṇa vidhidṛṣṭena karmaṇā |
raktapuṣpadīpādīṃś ca gandham cāpi nivedayet || 9.2.3 ||

ap9.34 omkāraṅkitapadmabhāṇḍasya hūmjihvātattvaviśeṣataḥ |
ākṛṣya manasā sarvāṇi²²⁶⁸ jñānāṅkuśaprabhedataḥ || 9.2.4 ||

ap9.35 he bhagavan ke²²⁶⁹ te jñānāṅkuśāḥ proktāḥ || 9.2.5 ||

ap9.36 bhagavān āha |
prathamam prajāpatiḥ²²⁷⁰ proktam |
dvitīyam tārā tathaiva ca |
tṛtīyam pravarā matā |
caturtham bahulojātā |
pañcamam bālā nāma |

ap9.37 tñāmanta²²⁷¹ mantram²²⁷² ete pañcakulāni pañcajñānaprabhedataḥ || 9.2.6 ||
{C84v}

ap9.38 pañcaite mahājñānam kathitam tava hitāśaye |
jñānāṅkuśaprabhedena yojayet sarvakarmasu || 9.2.7 ||

ap9.39 <S2 2.3.164a→> yad icchec chāśvataṃ karma sarvayoginīm prīṇayet |
na tu kāmaratās²²⁷³ caivam na tu bhogena yojayet <S2 2.3.164d←> || 9.2.8 ||

ap9.40 sattvārthahetunā yogī sarvapūjām kalpayet |
trayodaśasvarodbhūtam yac candram tat parikīrtitam || 9.2.9 ||

ap9.41 <S2 2.3.165c→> tasya madhye tu bījānām ālikāliprayogeṇa sarvadevatām
prīṇayet tataḥ <S2 2.3.166b←> || 9.2.10 ||

ap9.42 uddyotajvālanam caiva tāpanam ca viśeṣataḥ |
niṣpādayet sphaṭikarūpeṇa tasmāt sarvam prakalpayet || 9.2.11 ||

- ap9.43 <Sz 2.3.166c→> tasya²²⁷⁴ • uddhṛtamadhye tu • amṛtaṁ²²⁷⁵ svādayet tataḥ |
śeṣādisarvavastunā²²⁷⁶ bāhyaṁ maṇḍalaṁ prīṇayet tataḥ <Sz 2.3.167b←> | |
9.2.12 | |
- ap9.44 <Sz 2.3.146c→> vāmabhāgāni bhāṇḍasya dakṣiṇaṁ krodhaṁ²²⁷⁷ darśayet <Sz
2.3.146d←> |
prākṛāntapādordhvadṛṣṭimūrdhnā²²⁷⁸ pheṭ²²⁷⁹ kārasaṁbhavam | | 9.2.13 | |
- ap9.45 kṛṣṇapakṣe caturdaśyām aṣṭamyām ca viśeṣataḥ |
śuklapakṣe daśamyām ca pūjya²²⁸⁰ pūjātmako bhavet | | 9.2.14 | |
- ap9.46 <Sz 2.3.147a→> ekavṛkṣe²²⁸¹ śmaśāne ca parvate kandareṣu ca²²⁸² |
guhe grāmapārśve tathā kṣetre śūnyaḡāre viśeṣataḥ²²⁸³ | | 9.2.15 | |
- ap9.47 sattvabhājane sthalagate²²⁸⁴ jalaṁ ca viśeṣataḥ |
kṛṣṇarudraṁ mahārudraṁ devatīm cāpi²²⁸⁵ samāśritam | | 9.2.16 | |
- ap9.48 kṛṣṇakapālī²²⁸⁶ bībhatsanandātītaṁ²²⁸⁷ vināyakā |
caṇḍālī ghorarūpā tu • umādevī samantataḥ | | 9.2.17 | |
- ap9.49 jayā ca vijayā caiva • ajitā ca • aparājitā |
bhadrakālī mahākālī {C85r} śūlakālī tu yoginī | | 9.2.18 | |
- ap9.50 īndrī candrī ghorī duṣṭī lampakī tridaśeśvarī |
kambojī dipinī cūṣaṇī grāmāvasthitayoginī | | 9.2.19 | |
- ap9.51 ghorarūpā mahārūpā daṁṣṭrarūpakarālinī²²⁸⁸ |
kapālamālāvalambinī khaṭvāṅgakaramaharddhikā | | 9.2.20 | |
- ap9.52 khaḍgaparaśuhastā ca vajrahastā dhanurhastā ca |
pañcaḍākinī mahātattva sarvakarmānusādhakāḥ | | 9.2.21 | |
- ap9.53 yogamaṇḍalamahārājñī vajreśvaraprabhus²²⁸⁹ tathā |
tathāgatamahākāye nirañja²²⁹⁰ yogasṛṣṭikā | | 9.2.22 | |
- ap9.54 idaṁ vajreśvarī•ājñena²²⁹¹ • āvāhayet sarvaṁ sarvataḥ | | 9.2.23 | |
- ap9.55 om kakka kaḍḍana ba bba²²⁹² bandhana kha kkha khādana sarvadūṣṭānāṁ hana
hana gha ggaha ghātaya • amukasya śāntiṁ kuru hūṁ hūṁ phaṭ phaṭ jaḥ svāhā
| | 9.2.24 | |
- ap9.56 amṛtadhyānam ālambya • amṛta mukham āpūrya yat²²⁹³ karmādi cintitaṁ
bhāvayed yogayoginyām | sarvakarma tu sidhyati <Sz 2.3.156d←> | | 9.2.25 | |
- ap9.57 <Sz 2.3.128c→> ha²²⁹⁴ kāraṁ harate varṇaṁ hokāraṁ²²⁹⁵ gandhanāśanam |
hrī²²⁹⁶ kāraṁ vīryahantā ca krama eṣa vidhīyate | | 9.2.26 | |

- ap9.58 trividhaṃ tribhir²²⁹⁷ uccārya tribhir devatā dhyāyate || 9.2.27 ||
- ap9.59 padmeśvaro rūpasuvarṇakāntimān |
gandhodakākṣobhya suvairocanaḥ |
āsvādavajreśvara vajrapāṇi |
trayo devās tribhir jñāyante <Sz 2.3.130d←> || 9.2.28 ||
- ap9.60 <Sz 2.3.135a→> pecchiaḥ ha sohiḍa dhamma²²⁹⁸ ṇahi saṃbhāvaṇu mellu |
baṃhaṇu kukkuru caṇḍālu ekkhasahāve khaddhu || 9.2.29 ||
- ap9.61 ebhir gāthābhir²²⁹⁹ dātavyaṃ tataḥ kamalāvartaṃ²³⁰⁰ tu kārayet <Sz 2.3.137a←>
|| 9.2.30 ||
- ap9.62 vāmadakṣiṇapāṇibhyāṃ {C85v} salīlā²³⁰¹ grānuvartanaiḥ ||
svādhidaivata²³⁰² yogena yathādeśapravartanaiḥ || 9.2.31 ||
- ap9.63 <Sz 2.3.138a→> saugadu dharmu aṇagghu rāamalāvigatae²³⁰³ |
gāhāgāhavivajjia paṇavaha bhattiae²³⁰⁴ || 9.2.32 ||
- ap9.64 asya gāthena gr̥hṇīyāt²³⁰⁵ | samyagācāram idaṃ tattvaṃ śuci sarvasmin
yoginaḥ || 9.2.33 ||
- ap9.65 yathāsukham iti vaktavyam <Sz 2.3.140 (prose)←> |
- ap9.66 <Sz 2.3.168a→> paṇavaha bhāvavimuttia²³⁰⁶ ṇāhia aṅga-m-uaṅgu |
dondāliṅgaṇa joamāavibhūṣia hūṃ hūṃ hūṃ || 9.2.34 ||
- ap9.67 vajraghaṇṭābhinādasya svacchā²³⁰⁷ maṅgalagītikā || 9.2.35 ||
- ap9.68 vajra • añjaliṃ tu baddhvā svahr̥daye dhārayet |
tataḥ sarvasattva • ādipraṇidhānāni kārayet || 9.2.36 ||
- ap9.69 sarve sattvāḥ sukhino bhontu sarve sattvā nirāmayāḥ |
gacchantu yena mārgeṇa buddhatvaṃ labhyate tena²³⁰⁸ || 9.2.37 ||
- ap9.70 atīrṇān tārayiṣyāmi • amuktān mocayāmy aham |
vartamāne 'nukampī tu²³⁰⁹ yogaśāstrakriyāmayam || 9.2.38 ||
- ap9.71 vajramuṣṭiṃ²³¹⁰ dṛdhaṃ baddhvā vāme hr̥dayasthāpanam |
savyahastaṃ prasārya bhūmau sthāpya visarjayet || 9.2.39 ||
- ap9.72 om ātmani tiṣṭha²³¹¹ hūṃ svāhā || 9.2.40 ||
- ap9.73 paścād ātmaśvāsenātmadehaṃ tu liyate |
jhaṭitākārayogena pūjayed ātmabhāvataḥ || 9.2.41 ||
- ap9.74 om sarvaduṣṭa gr̥hṇa gr̥hṇa gaccha hūṃ phaṭ || 9.2.42 ||

ap9.75 tricchoṭyān²³¹² dadyād bāhyadevatā visarjayet <Sz 2.3.176 (prose)←→ || 9.2.43
||

ap9.76 iti balyupahāro²³¹³ navamasya dvitīyaṃ prakaraṇam ||

Part 3

ap9.77 guhyapadme sukhāvatyaṃ sarvātmani sadā²³¹⁴ sthitaḥ |
prcchate tatra sā devī rahasye tu vyavasthitā || 9.3.1 || {C86r}

ap9.78 kathitaṃ deva tvayā sarvaṃ gūḍhasadbhāvagocaram |
maṇḍalaṃ sarvatathāgatānāṃ krodhānāṃ devatīnāṃ tathā²³¹⁵ || 9.3.2 ||

ap9.79 jñātaṃ me 'nuttaraṃ tattvaṃ yathādhyātmavyavasthitam |
asti saṃśayo me katamena vidhānena paṭapustakam ālikhet || 9.3.3 ||

ap9.80 etad eva na jānāmi kathayasva mahāsukha || 9.3.4 ||

ap9.81 bhagavān āha |

śuddhātmā²³¹⁶ yuvā dhīro vitṛṣṭo nirvikalpakaḥ |
aśaṭho 'krodhaḥ²³¹⁷ sunipuṇo dakṣaḥ śrāddho dāyaluḥ ||

evaṃ bhavati citrakaraḥ || 9.3.5 ||

ap9.82 athavā samayi²³¹⁸ citrakareṇāpi likhayet | sādhakottamo vīrakarpaṭe śava-
pracchāditakarpaṭe vā prasūtakarpaṭe vā mahārudhirarañjite²³¹⁹ karpaṭe vā
strīpuṣpaprasādhitararpaṭeṣu likhet tārāṃ mārīcīm²³²⁰ parṇaśāvarīm tathā ||
9.3.6 ||

ap9.83 tatrāyaṃ vidhiḥ | guhyapradeśe sthitvā susamāhitena likhāpayet narakasthair
yathoktaiḥ pañcavarṇakaiḥ sihlakarpūrādibhāvitaiḥ | śrāyakeśasya²³²¹ kuñcyā
likhanīyaṃ gurupaṭakam || 9.3.7 ||

ap9.84 prathamam ācāryeṇa samāhitena prajñāyuktena sarvālaṃkārabhūṣitena
śrīsampuṭayogayuktena • aṅge niraṃśukaṃ dhyātvā nagnībhūya tathā punaḥ
|| 9.3.8 ||

ap9.85 ucchiṣṭena • apavitreṇa na²³²² kārayed budhaḥ || 9.3.9 ||

ap9.86 he bhagavan | yadi sihlādi bhāvitāḥ syus tadā • apavitraṃ na katham²³²³ ||
9.3.10 ||

ap9.87 bhagavān āha |

dūtīm tu prathamam śaucam dvitīyaṃ somam {C86v} iṣyate |
ekatra carubhojanaṃ caiva tṛtīyaṃ śaucam ucyate || 9.3.11 ||

- ap9.88 bāhyayogaratānām tu • ayaṃ śaucaṃ samārabhet |
svacittamalinībhūya snānena kiṃ prayojanam || 9.3.12 ||
- ap9.89 vaidharṃeṇa sthitāye ca sarvakāmārtham²³²⁴ īhate |
śvānayaniśataṃ gatvā caṇḍāleṣv abhijāyate²³²⁵ || 9.3.13 ||
- ap9.90 yathā kaścid ghṛtārthī salilaṃ mathnāti śraddhayā |
na ca saṃprāpyate sarpiḥ²³²⁶ kāyakleśaṃ tu kevalam || 9.3.14 ||
- ap9.91 anyasya vā vṛthā bhadre dhāraṇaṃ pūjanaṃ tathā²³²⁷ |
jīvanopāyahetutvād yogam²³²⁸ anyatra-m-āsritāḥ || 9.3.15 ||
- ap9.92 śaṅkhaśuktimuktānām trayo nimittasaṃbhavāḥ |
dharmakāyaśarīraṇām kapālaṃ kena dūṣyate²³²⁹ || 9.3.16 ||
- ap9.93 yajñopavītapavitram ca satyadharmanayaṃ proktam |
śaucaṃ śrīheruke sthitam |
tasmāt sarvaprayatnaṇa pūjayaṃ mudrayā saha || 9.3.17 ||
- ap9.94 sādhaḥ • nijamudrāṃ sthāpya vāmena cāruvaktrāṃ kṛpāvatīm rūpayauvana-
saubhāgyaṃ surūpāṃ sādhaḥapriyāṃ kuñcyāṃ adhitiṣṭhya citrakaraṃ ca
dātavyam || 9.3.18 ||
- ap9.95 tato likhet paṭaṃ ghoram sarvasiddhipradāyakam |
anyalokaṃ na darśayet sādhaḥ²³³⁰ paśyati citrakaraś ca || 9.3.19 ||
- ap9.96 <H 2.7.2a→> śṛṇu devī mahābhāge pustakaṃ kathayāmi te |
bhūrjapattre vā²³³¹ tsutāḍīpattre vā likhet samayī || 9.3.20 ||
- ap9.97 dvādaśāṅgulapustikāṃ mahāmadhumasīm kṛtvā |
lekhanyā mānuṣāsthībhiḥ || 9.3.21 ||
- ap9.98 pustakaṃ paṭaṃ caiva yadi vā²³³² durduraḥ paśyati |
iha janmani na siddhiḥ {C87r} syān na vā paralokagocare || 9.3.22 ||
- ap9.99 dāpayet samayasattvasya darśanaṃ na²³³³ kadācit |
gopitavyaṃ kace kakṣe pustakaṃ atha gocare <H 2.7.4d←> || 9.3.23 ||
- ap9.- dāpayet svasamayasya lekhituṃ kriyāpūrvakam²³³⁴ || 9.3.24 ||
100
- ap9.- iti paṭapustakanirnayo nāma navamasya tṛtīyaṃ prakaraṇam ||
101

ap9.- śṛṇu devi pravakṣyāmi vādyam saṃpuṭalakṣaṇam || 9.4.1 ||
102

ap9.- ara ara jem jem smara smara caṭa vaṃ hoḥ hoḥ hulu hulu rulu rulu²³³⁵ hūm jaḥ
103 jaḥ ala ala hūṇu hūṇu hram̐ hram̐ hram̐²³³⁶ hū taṃ ghai ghai yai yai ta ṭa ghe ghe
ṣeṃ ṣeṃ taṃ taṃ ghe ghe hondo hondo do hūm̐ hūm̐ kaka kaka kau kau kau²³³⁷
vaim̐ vaim̐ kaim̐ kaim̐ kraum̐ kraum̐ kraum̐ vaim̐ vajra vajra vajrīm̐ vajrīm̐ vaiḥ
kaim̐ kaim̐ kaim̐ kaim̐ hūm̐ bhyo bhyo bhyo | vajradharādeḥ || 9.4.2 ||

ap9.- ṭaki hūm̐ jaḥ jaḥ jaḥ | līlāgatyaiṇam̐ || 9.4.3 ||
104

ap9.- taḍava taḍava vāhneṃ vāhneṃ | hayagrīvasya || 9.4.4 ||
105

ap9.- hrīm̐ ṣṭrīm̐ hrīm̐ ṣṭrīm̐ ṣṭrīm̐ ṣṭrīm̐ ṣṭrīm̐²³³⁸ hrīm̐ ṣṭrīm̐ hrīm̐ ṣṭrīm̐ hrīm̐ ṣṭrīm̐²³³⁹
106 | yamarājasya || 9.4.5 ||

ap9.- hrīm̐ hrīm̐ kuṃ hrīm̐ kuṃ hrīm̐²³⁴⁰ khe khe kheṃ kheṃ kheṃ²³⁴¹ padmaṃ
107 padmaṃ²³⁴² hrīm̐ padmaṃ padmaṃ padmaṃ²³⁴³ trīm̐ trām̐ trīm̐ trām̐ trīm̐
trām̐²³⁴⁴ hrīm̐ hrīm̐ hrīm̐²³⁴⁵ hrī taṃ hrī taṃ²³⁴⁶ hrīm̐ hrīm̐ hrīm̐ | tārayāḥ ||
9.4.6 ||

ap9.- tatra ḍamarukālakṣaṇam̐ vakṣye |
108

vajrīśīrṣamūlaṃ ca raktamalayajodbhavam̐ |
anyāṇi yāṇi tāni²³⁴⁷ manepsitaṃ²³⁴⁸ ca kārayet || 9.4.7 ||

ap9.- tad idaṃ mānam̐ āha |
109

dvādaśadaśaṃ caiva ṣaṭpañcāṅgulamukhaṃ tathā²³⁴⁹ |
navamaṃ²³⁵⁰ ekādaśamaṃ caiva tadardhaṃ mukhaṃ eva ca || 9.4.8 ||

ap9.- aparāḍamarukaṃ vā |
110

kapālaveṣṭitaṃ kapicarmaṇā²³⁵¹ chāditam̐ tathā |
puṭadvaye padmaṃ ālikhet strīrudhireṇopaśobhitam̐ || 9.4.9 ||

ap9.- vartitaśmaśānika²³⁵² nṛkeśanibaddhāsthidvayam̐ |
111 guha²³⁵³ kusumenaiva padmakarṇikādvaye maṇḍalaṃ likhet || 9.4.10 ||

ap9.- niśi catuṣpathe {C87v} gatvā²³⁵⁴ vāmapādāṅguṣṭhena |
112 caturasramaṇḍalakṣeṣu vajrāṅkuśaṃ likhet || 9.4.11 ||

- ap9.- tatrastho vāmapārṣṇyākārṣanāmagrahaṇapūrvakam |
113 khem hūm ity uccārayan ṭiṭṭibhi²³⁵⁵ pādasthān²³⁵⁶ tāḍayet | 9.4.12 | |
- ap9.- evaṃ sarve ṣaṭkāmbojikā²³⁵⁷ ākr̥ṣyante na saṃśayaḥ²³⁵⁸ |
114 yadi nāgacchanti tadā mriyante sarvaḍākinyaḥ | | 9.4.13 | |
- ap9.- avaśyam eva sidhyanti • ahaṃ vākyaṃ na saṃśayaḥ | | 9.4.14 | |
115
- ap9.- yadi kṣubdha ācāryo²³⁵⁹ ḍamarukaṃ vādayet²³⁶⁰ tadā • aśrupravāheṇa rudanti
116 | | 9.4.15 | |
- ap9.- <Sz 2.4.101a→> sohaī ṇīlakoddhu tuhūm samayahi ciddhu²³⁶¹
117 pāṇihi dharāi daṇḍa māṇikkam̐hi baddhu |
tojju pecchivi vīru mellu saṃsāruttāru
jāṃvi duvāra mellu mahum̐ joiṇi majhu <Sz 2.4.101d←> | | 9.4.16 | |
- ap9.- śṛṇu devi mahābhāge śobhanaṃ gaṇamelake |
118 yatra bhuktaṃ bhavet siddhiḥ sarvakāmārthasādhikā²³⁶² | | 9.4.17 | |
- ap9.- śmaśāne girikuṇḇeṣu²³⁶³ mahodadhitaṭeṣu vā |
119 athavā vijane prāntare • idaṃ bhojanam ārabhet | | 9.4.18 | |
- ap9.- puṣpadhūpa tathā dīpo bhakṣyabhojya²³⁶⁴ tathaiva ca |
120 surā vilasiniṁ proktā madirā pramadā smṛtā | | 9.4.19 | |
- ap9.- sīdhuś ca madanaḥ²³⁶⁵ prokto hy amṛtaś ca varāsavaḥ |
121 aṣṭāṅgamārgam amṛtaṃ sarvabuddhamlecchayā | | 9.4.20 | |
- ap9.- ekavīro madhudrākṣā śuktis²³⁶⁶ ca kharakāmukaḥ |
122 kāñjikas²³⁶⁷ tu viṭaḥ proktaś²³⁶⁸ ceṭi proktā tu kāñjikī | | 9.4.21 | |
- ap9.- evaṃ vicitrabhojanamadyamatsya²³⁶⁹ samanvitam |
123 priyopabhogasubhagaḥ śrīvajrasattvaḥ {C88r} prasidhyati | | 9.4.22 | |
- ap9.- pakvāmraṃ panasam drākṣā nārikera ārukādayaḥ²³⁷⁰ |
124 nānāphalaṃ vicitraṃ dāpayed gaṇamaṇḍale | | 9.4.23 | |
- ap9.- anena gītamudrā vai nṛtyaṃ cāpi viśeṣataḥ |
125

ka ka ka ka ka hi hi hi hi hīm hīm hīm hīm hūm hūm hūm hūm hūm hūm hūm hūm hūm hūm
hūm hūm hā hā hā hā hā hā hā hā hā hā hā hā hā hā i hā hā i hā hā dā dā dā jām jām
jām jām a i u jam jām im̐ jām im̐ jām im̐ im̐ jem̐ jem̐ jem̐ im̐ tem̐ tram̐ hi hi hi hi
hīh̐ hīh̐ hīh̐ hi hi hi hī hī hī hī hī hī hī hī hī hī kajjam̐ hi hī | | 9.4.24 | |

- ap9.- ity evam avadhūtaṃ²³⁷¹ ca mlecchayā |
 126 nṛtyaṃ herukayogena mudrāṃ caiva viśeṣataḥ || 9.4.25 ||
- ap9.- yato dṛṣṭis tato muṣṭiḥ²³⁷² pade²³⁷³ padas tathā caiva²³⁷⁴ |
 127 vikurvanti hi sarvabuddhānāṃ²³⁷⁵ yathānukramayogataḥ || 9.4.26 ||
- ap9.- <H 2.7.11a→> mātā bhāginī syād bhāgineyī ca svasṛkā |
 128 pūjāyān nirbharas tāsāṃ sidhyate gaṇamaṇḍale || 9.4.27 ||
- ap9.- ekakhaṇḍaṃ mahānarakāṃ divya²³⁷⁶ madanena pūritaṃ |
 129 gurave dadyān mahābhāge vanditvā svayaṃ pibet || 9.4.28 ||
- ap9.- gr̥hṇīyāt padmahastena dadyāt tenaiva pāṇinā |
 130 muhurmuḥ prañāmaṃ ca kurvanti tatra sādhaḥ <H 2.7.13d←> || 9.4.29 ||
- ap9.- iti śrīsaṃpuṭodbhavadatūḥkriyātattvarājanavamaḥ kalpaḥ | |
 131

ap10.

Chapter A10

Part 1

- ap10.1 śṛṇu vajrapāṇe vajrācāryasya siddhisamayam |
 kalpayitvā mahācakram ādyaṃ hṛdayamaṇḍalam || 10.1.1 ||
- ap10.2 praviṣṭaṃ²³⁷⁷ svayaṃ ādyaṃ tu svābhiṣekādivistaraiḥ |
 vajrācāryatvam asaṃ sidhyate nātra saṃśayaḥ || 10.1.2 ||
- ap10.3 yasmāt {C88v} saṃśrutaṃ dhyānatatparatvād vajrācāryatāṃ vrajet |
 vajrasattvahr̥dādīnāṃ²³⁷⁸ lakṣajāpāt prasidhyate || 10.1.3 ||
- ap10.4 ādyasiddho mahācāryaḥ sarvakalpāgraṃ²³⁷⁹ sidhyati |
 vidhinānenāpi jinā bhavanti sattvā iti²³⁸⁰ kva saṃdehaḥ || 10.1.4 ||
- ap10.5 nirdvandvāḥ sotsāhā²³⁸¹ tattvasthā baddhasaṃnāhāḥ²³⁸² || 10.1.5 ||
- ap10.6 yā yā mudrā kathitā sarvajñair yasya yasya kulabhedāt |
 tāṃ tāṃ gr̥hya vidhānaiḥ sādhyā sā sā tena tenaiva || 10.1.6 ||
- ap10.7 mohātmā khalu mātaraṃ vedavatīm²³⁸³ vā dvijātmājāṃ gr̥hya |
 mohaviśuddhyā dhyāyī sāksād vairocana bhavati || 10.1.7 ||
- ap10.8 uttamavidyā mātā yady api pitrā pūrvaṃ saṃbhuktā |
 siddhis tathāpi tayaiva bhavātīti mahāsukhaḥ prāha || 10.1.8 ||
- ap10.9 dveṣātmā caṇḍālīduhitaraṃ vā yakṣakanyāṃ saṃgr̥hya²³⁸⁴ |

- dveṣaviśuddhyā dhyāyī sākṣād akṣobhyatām yāti || 10.1.9 ||
- ap10.- rāgātmā naṭadārām bhaginīm vā gr̥hya nāginīm asurīm |
10 rāgaviśuddhyā dhyāyī²³⁸⁵ • amitābho bhavati bhāvena || 10.1.10 ||
- ap10.- īrṣyātmā śilpajñām apsarakāmām saṃgr̥hya bhāgineyīm vā |
11 īrṣyāviśuddhyā dhyāyī • amoghasiddhir bhaved vīrah || 10.1.11 ||
- ap10.- mānātmā nṛpakanyām vidyādharaḍārikām vadhūm²³⁸⁶ gr̥hya |
12 mānaviśuddhyā dhyāyī san maṇikulasambhavo bhavati || 10.1.12 ||
- ap10.- locanayā saha buddho māmakyā caiva sidhyate • akṣobhya |
13 pāṇḍurayā saha padmī tārāsahitaḥ sidhyate²³⁸⁷ • amoghaḥ || 10.1.13 ||
- ap10.- ratnolkayā {C89r} saha ratnī sidhyate ceti²³⁸⁸ yuktir²³⁸⁹ uktā • iyam |
14 sidhyanty anye 'py anayā²³⁹⁰ krodhā²³⁹¹ devyaś ca jinaprajāḥ || 10.1.14 ||
- ap10.- krodhāḥ²³⁹² pracaṇḍavidhinā śāntāḥ sidhyante śāntavidhinaiva |
15 raktā²³⁹³ rāgodaraiḥ sidhyante mānino puṣṭyā || 10.1.15 ||
- ap10.- evam akaṣṭopāyaṃ sarvajñair varṇitaṃ sukāruṇikaiḥ |
16 sukhāsādhanaṃ atyantam²³⁹⁴ duḥkaracaryāvratarahitaṃ || 10.1.16 ||
- ap10.- prāpya • evaṃ tv amṛtarasaṃ kleśavināśāya nodyamo yasya²³⁹⁵ |
17 sa katham duḥkaraniyamaiḥ kartuṃ śaknoti buddhatvam || 10.1.17 ||
- ap10.- yo na karoti • ātmārtham mūḍhātmā²³⁹⁶ svasukhasādhanaṃ prāpya |
18 cyutvā • itaḥ kva gamiṣyati punar iti na jñāyate tasya || 10.1.18 ||
- ap10.- itthaṃ buddhvā sarvadā sajjanena dṛṣṭā karma svapnamāyeva²³⁹⁷ sarvam |
19 tat kartavyaṃ buddhadharmasyājñāḥ²³⁹⁸ saṃsārārṇavāt pāram yāvan na yāti ||
10.1.19 ||
- ap10.- iti • ācāryamudrādhiṣṭhāna²³⁹⁹ daśamasya prathamam prakaraṇam |
20

Part 2

- ap10.- atha yasmin vidyāpuruṣas²⁴⁰⁰ tasminn īdṛgvibhavo bhavati |
21 calitaiva ṣaḍvikāram harṣollāsātmanā pṛthivī || 10.2.1 ||
- ap10.- raṇatīyam eva hr̥ṣṭā magadhabhavā kaṃsikā sadṛśam |
22 nipatanty ulkāpātāḥ kalpānalasaṃnibhā daśasu dikṣu || 10.2.2 ||
- ap10.- kṣubhitamahodadhiśabdāḥ sarvatra patanti nirghātāḥ |
23 saṃvartavahnirūpā jñānālokā jvalanti tatraiva || 10.2.3 ||

- ap10.- mudrāgarbhāḥ sarve sakalatraidhātukā lokāḥ |
 24 brahmā viṣṇur²⁴⁰¹ varuṇaḥ śakro rudro {C89v} ṛgnir aśvinau²⁴⁰² bhānuś
 candraḥ²⁴⁰³ || 10.2.4 ||
- ap10.- yakṣāḥ siddhā gandharvāḥ kiṃnarā nāgā vidyādharaḥ |
 25 apsarādyā ye cānyatra trayastrimśavāsino devāḥ || 10.2.5 ||
- ap10.- tatrāgatya prakaraṃ kiranti²⁴⁰⁴ kusumena saṃhr̥ṣṭāḥ |
 26 vīnāveṇumukundair madhurīśaṃkhakāhalā²⁴⁰⁵ śabdaiḥ || 10.2.6 ||
- ap10.- nandīpaṭaḥamṛdaṅgair gaganasthāḥ pūjayanty ete²⁴⁰⁶ |
 27 nr̥tyanty apsarakanyā vidyādharaṇājabālikāḥ sarvāḥ || 10.2.7 ||
- ap10.- kurvanty anekavādyam gāyanti ca kiṃnarāḥ |
 28 yakṣā jaya jaya śabdoddhānam²⁴⁰⁷ kr̥ḍām kurvanti || 10.2.8 ||
- ap10.- tatra saṃmodam prayacchanti sādhuakāram siddhā ye nabhasthitā devā ye
 29 tuṣitasthā devapravarā ye parāparavasavartinaś²⁴⁰⁸ ca surāsuraputrā²⁴⁰⁹
 vidyādharaś cāgatya praṇamanty akaṇiṣṭhaparyantāḥ || 10.2.9 ||
- ap10.- nānāpuṣpaprakaram²⁴¹⁰ nānāgandhena gandhavarṣam ca nānādhūpaviśeṣam ca
 30 kurvanty atibhaktirūpeṇa | kiṃ tava kathitenānyenāpi hi vistararūpeṇa |
 sādhyapuṇyena traidhātuṣu yā pujās²⁴¹¹ tābhiḥ²⁴¹² saṃpūjayanty²⁴¹³ ete ||
 10.2.10 ||
- ap10.- iti mahāsukha²⁴¹⁴ siddhipūjāsatkāro nāma daśamasya dvitīyam prakaraṇam | |
 31

Part 3

- ap10.- siddho vidyāpuruṣaḥ kva gataḥ kva tiṣṭhati | etat saṃśayo me | kathayasva
 32 mahāsukha || 10.3.1 ||
- ap10.- bhagavān āha |
 33
- siddho vidyāpuruṣaḥ kvacid api na gataḥ kvacit sthito naiva | ādyantamadhya-
 rahito nirdvandvas²⁴¹⁵ tribhuvanālokaḥ | sarvagataḥ sarvajñaḥ sārvaḥ
 sarvārthaḥ | sarvasattvacittasthaḥ sarvāpāyavinirmuktaḥ | sarvaguṇālaṃkṛtaḥ
 sarvīyaḥ | śiva-m-asamo {C90r} nityodito nāthas trātā vidhūtasamkalpaḥ |
 saṃsthānavarṇarahito ṛpi jinasyā²⁴¹⁶ gocaro rājā || 10.3.2 ||
- ap10.- vajram durbhedyatvāc candraḥ kleśopatāpamuktatvāt |
 34 niḥśaṃkatvāt siṃho jalarāśir dur²⁴¹⁷ avagāhatvāt || 10.3.3 ||

ap10.- evam upamānair vividhair yogibhir upamīyate²⁴¹⁸ | sa evaikaḥ kurute ṛtham
35 sarvasattvānām²⁴¹⁹ || 10.3.4 ||

ap10.- vikalpa²⁴²⁰ prahīṇo ṛpi jātiṃ darśayati parām | abhiniṣkramaṇam²⁴²¹
36 svabālalilām ca | svayam²⁴²² eva bhikṣubhāvaṃ | vajrāsanabhūmi-
saṃkramaṇam | māradvāṃsanam | asamasambuddhatvam²⁴²³ |
dharmaçakranirdeśam | devāvatāraramyam²⁴²⁴ aticitraṃ prātihāryam ca |
dhanapālahastivinayam | bhavyajanasyāvatāraṇaśuddham²⁴²⁵ | paravādi-
nigrahaṇam niravadyapiṇḍapātraṃ ca | trailokyacakradamaṇam yuvarājyam
caiva bodhisattvasya | parinirvāṇamahārtham²⁴²⁶ traidhātuṣu dharmarājyam ca
|| 10.3.5 ||

ap10.- evaṃ te kulaputrāḥ | evam anekaviśeṣam²⁴²⁷ svapnākhyam buddhanāṭakam
37 divyam darśayati yas tu siddho māyārūpeṇa sakalajagadartham || 10.3.6 ||

ap10.- iti buddhamāyāvikurvitam nāma daśamasya tṛtīyam prakaraṇam ||
38

Part 4

ap10.- kathitam deva tvayā pūrvaṃ viṇmūtrarudhiramatsyamāṃsahomanam²⁴²⁸ ||
39 10.4.1 ||

ap10.- katham vai²⁴²⁹ jñānasattveṣu • aśucimukhapūraṇe |
40 katham na jāyate pāpaṃ yadi pāpaḥ katham phalam || 10.4.2 ||

ap10.- bhagavān āha |
41

ajñānamūḍhās tu ye sattvā jñānopāyavivarjitāḥ |
bāhyavastvabhiniṣṭā vai vikalpajālajaḍīkṛtāḥ || 10.4.3 || {C90v}

ap10.- teṣāṃ pāpaṃ ca puṇyam ca rāśidvayavikalpanā |
42 svabhāvaśuddhā ime dharmā anutpannā anālayāḥ || 10.4.4 ||

ap10.- upāyam darśitam buddhaiḥ sattvānām jñānavṛddhaye |
43 puṇyam paramārthatas tyājyam apuṇyasya tu ko grahaḥ || 10.4.5 ||

ap10.- pāragāmī yathā sattvo nadīm udakapūritām |
44 kāṣṭhatṛṇāni²⁴³⁰ saṃhr̥tya • udakāt plavane kṛte || 10.4.6 ||

ap10.- tatra lagnaḥ samuttīrya²⁴³¹ tyaktvā gacchet sukhena tu |
45 evaṃ saṃsārapārasya dharmādharmāvarohitaḥ²⁴³² || 10.4.7 ||

sukhena prāpyate bodhir²⁴³³ dharmādharmavivarjitā |

ap10.- tasmād vikalpajālaṃ tu tyaktvā dharmagambhīravardhitaḥ || 10.4.8 ||
46

ap10.- tathāgatodite mārge na vikalpayen mantravit |
47 vikalpo hi mahāmohaḥ saṃsārodadhipātakaḥ || 10.4.9 ||

ap10.- nirvikalpa²⁴³⁴ samādhistho bhāti kham iva nirmalaḥ |
48 dvayendriyasamāpattiyā²⁴³⁵ kāyavākciṭṭamīlanaiḥ || 10.4.10 ||

ap10.- ahaṃkārayate²⁴³⁶ jinabimbaṃ sarvākāravivarjitam |
49 niṣpādyeta²⁴³⁷ tu vai jñānaṃ jñānino haiva²⁴³⁸ janmani || 10.4.11 ||

ap10.- strīpuruṣavigrahā 'nekā²⁴³⁹ karmotpattir vidarśitā |
50 ajñānenaiva vikurvīta samayo 'yaṃ kāyavajriṇaḥ || 10.4.12 ||

ap10.- cittaṃ naiva praduṣyet sattvānāṃ vividhatāpanaiḥ |
51 duḥsaṃkalpakalpanājānaiḥ samayo 'yaṃ cittavajriṇaḥ || 10.4.13 ||

ap10.- naiva vācāṃ hi bhāṣet piśunaṃ²⁴⁴⁰ duṣṭakharādinam²⁴⁴¹ |
52 śrotrā sukhakaraṃ caiva samayo 'yaṃ vāgvajriṇaḥ || 10.4.14 ||

ap10.- māṃsadhātusthito buddho vairocano mahāgrajaḥ |
53 majjākṣobhyavāsināḥ²⁴⁴² {C91r} • raktaṃ ratnābho mahāmaṇivibhūṣitaḥ ||
10.4.15 ||

ap10.- asthir²⁴⁴³ amitābhaḥ sattvānāṃ sarveṣāṃ²⁴⁴⁴ saṃkulāvahe |
54 sirābandhe tvidhānād dhāred† amoghamunipuṃgavaḥ || 10.4.16 ||

ap10.- guhyaṃ te mayā khyātaṃ samayo²⁴⁴⁵ jñānakovidāṃ || 10.4.17 ||
55

ap10.- sevyāḥ satataṃ bhāvyāś cittavajreṇa dhīmatā |
56 rāgo dveṣas tathā mohas tṛṣṇā saṃskāravardhitaḥ || 10.4.18 ||

ap10.- ete pañca kathitā munipuṃgavaiḥ | viṇmūtraśukraśleṣmāsrkparisravāḥ | catur-
57 bhūtaparigrahāḥ samayāḥ sevanīyās tu niṣpannam atibhāvanaiḥ |
bhakṣaṇīyāni²⁴⁴⁶ sarvadā || 10.4.19 ||

ap10.- yathāṅganābālakathānumoditaṃ |
58 saṃlāpasamṣparkakathāṃ ca khyāpitaṃ ||
mārgo 'pi khyāpitaṃ²⁴⁴⁷ na ca bandhanaṃ ca |
evaṃvidhaṃ²⁴⁴⁸ yogisumārga²⁴⁴⁹ darśitaṃ || 10.4.20 ||

ap10.- atha sarvapaṛṣadi yogayoginī dākaḍākinī • aśītikotyaś ca²⁴⁵⁰ bodhisattvās
59 tathāgatasaṅgham anekadhā prītiprahlādacittaṃ tu sarvatathāgatajñānalābhī tu
sarvataḥ | vajragarbhapramukhā bodhisattvā mahāsattvāḥ²⁴⁵¹ sarve ca²⁴⁵² te

devanāgayakṣagandharvāḥ sā ca sarvāvatī parṣad bhagavato bhāṣitam
abhyānandann iti || 10.4.21 ||

ap10.- iti śrīsaṃpuṭodbhavasarvatantranidānamahākālparājo daśamaḥ samāptaḥ ||

ab.

ABBREVIATIONS

Abbreviations used in the introduction and translation notes

Commentaries:

Comm1 *Āmnāyamañjarī*, by Abhayākaragupta (Toh 1198)

Comm2 *Ratnamālā*, by Śūravajra (Toh 1199)

Comm3 *Smṛtisaṃdarśanāloka*, by Indrabhūti (Toh 1197)

Kangyur Editions:

Editions of the Tibetan Kangyur consulted through variant readings recorded in the Comparative Edition (*dpe bsdur ma*):

C Choné

H Lhasa (*zhol*)

J Lithang

K Peking Kangxi

K_Y Peking Yongle

N Narthang

Other:

MW Monier Williams Sanskrit dictionary

Abbreviations used in the appendix – Sanskrit Text

Manuscripts (root text):

C Asiatic Society of Bengal, Calcutta, no. 4854 (Shastri 1917)

R Royal Asiatic Society, London, no. 37 (Cowell 1875)

T1 Tokyo University Library, New 427, Old 324 (Matsunami 1965)

T2 Tokyo University Library, New 428, Old 319 (Matsunami 1965)

W Wellcome Institute Library, London, no. 63 (Wujastyk 1985)

Woodblock prints (commentaries):

Comm1 Āmnāyamañjarī, by Abhayākaragupta (Tōh. 1198)

Comm2 Ratnamālā, by Śūravajra (Tōh. 1199)

Comm3 Smṛtisaṃdarśanāloka, by Indrabhūti (Tōh. 1197)

Published works (root text)

S Sampuṭodbhava (Skorupski 1996, 2001)

Published works or doctoral theses (Sampuṭodbhava parallels in source texts)

G Guhyasamāja Tantra (Matsunaga 1978)

H Hevajra Tantra (Snellgrove 1959)

K Kṛṣṇayamāri Tantra (Samdhong 1992)

L Laghuśaṃvara (Herukābhidhāna) Tantra (Pandey 2002)

N Sampuṭodbhava Tantra (Noguchi 1986, 1987, 1988, 1995)

Ni Sañcāranibandha, comm. on the Yoginīsañcāra (Pandey 1998)

P Prajñopāyavinīścayasiddhi (Samdhong 1987)

SU Samājottara, the 18th chapter of the Guhyasamāja (Matsunaga 1978)

Sz Catuṣpīṭha Tantra (Szántó 2012 & Szántó 2010)

V Vasantatilakā (Samdhong 1990)

VD Vajradāka Tantra (Sugiki 2002 & Sugiki 2003)

Y Yoginīsañcāra Tantra (Pandey 1998)

Critical apparatus

a.c. ante correctionem

conj. conjectured

em. emended

om. omitted

p.c. post correctionem

rec. reconstructed

← (left arrow) – end of correspondence with a source text.

→ (right arrow) – beginning of correspondence with a source text

n.

NOTES

- 1 See Dharmachakra Translation Committee (2011).
- 2 The Tibetan translation is Toh 366, *sangs rgyas mnyam sbyor mkha' 'gro sgyu ma bde mchog gi rgyud phyi ma*, Degé Kangyur vol. 77 (rgyud 'bum, ka), folios 151.a–193.a.
- 3 The Degé Tibetan reads *sems dpa' sangs rgyas kun gyi dngos / rdo rje sems dpa' bde ba'i mchog / gsang ba mchog gi dgyes pa na / thams cad bdag nyid rtag tu bzhugs*.
- 4 In the Tib. (73b.7–74a.1) this sentence reads, “What emerges from it signifies what is called the ‘meditative absorption of samputa’ ” (*/de las byung ba ni yang dag par spyor ba'i ting nge 'dzin ces bya ba'i don to/*).
- 5 I.e., as being of the nature of insight and skillful means.
- 6 Instead of “samputa,” the Tib. (74a.1–2) has “emergence from samputa” (*yang dag par sbyor ba las byung ba*).
- 7 The translation of this verse follows one of several possible interpretations. Different variant readings and multiple possible interpretations of each of these readings are interpreted differently in different commentaries on the *Samputa*, and, differently again, in the *Catuṣpīṭha Tantra* to which this passage can be traced.
- 8 “Before one became a practitioner” is missing from the Tib. of this verse (74b.2). Instead, “practioner” (*yo gis*) appears in the Tibetan as an agent in the verse that follows.
- 9 Instead of “equality,” the Tibetan Degé version (74b.3) has “characteristic” (*mtshan nyid*). N and H, however, read “equality” (*mnyam nyid*), as does Comm1.
- 10 The translation of the last half-stanza is influenced by the Tib. (74b.3), which has “A wise person . . . will plant the seed in the field, and the like, of the empty body” (*/lus kyi stong pa'i zhing sogs la/ /blo dang ldan pas sa bon gdab/*).
- 11 Translated based on the Tib. (74b.4), which interprets *mātra* as “mother” (*ma mo*).

- 12 Comm1 (37) explains that the “fifth” refers to the avadhūtī at the center of the four channels that make up the crown cakra.
- 13 This highly ambiguous sentence is outside the regular verse structure and is omitted in some sources. In defiance of the Tib., one could perhaps link it to the following verse and interpret it as, “The seed syllable of fire should be applied to the opening of Brahmā.”
- 14 This sentence is omitted in most Skt. sources; it is also missing from the Tibetan translation. However, Comm1 (39) reflects this reading, but instead of “crown,” has “palate” (*rkan*).
- 15 Skt. *cetasā*. Comm1 (39) interprets this as “with the nature of the mind of the main deity.”
- 16 The Skt. word used here for serving (*sev*), also means “attending on with sex.”
- 17 I.e., the buddha families.
- 18 Instead of “emancipation,” the Tib. (75b.4) has “freedom from obscurations” (*sgrib bral*).
- 19 A play on words—“entry” is in Skt. *viśana* (and in the Tibetan *khyab ’jug*).
- 20 “Śiva” means in Skt. “auspicious one.”
- 21 A play on words—one who has destroyed the afflictions is called in Skt. *bhagnavān*.
- 22 Alliteration in Skt.—“*jananī* (mother) . . . *janayati* (gives birth) . . . *jagajjanam* (to the people of the world).
- 23 A play on words in Skt.—the words for both “allotted inheritance” (*vibhāga*) and “sister” (*bhaginī*) share a common derivation.
- 24 A play on words again—the Skt. word *rañjana* means both *delighting* someone and *dyeing* cloth.
- 25 *Rajakī* is the Skt. word for a dyeing/washing woman, derived from the root *rañj* (to dye/to delight).
- 26 A play on words again.
- 27 Comm1 (52) glosses this as the “innate great bliss experienced when the guru is given initiation, . . . or such that can only be experienced from [sexual] union with the mudrā.”
- 28 The Tib. (D: ‘*ching ba*, “to be bound”; K_Y, K: *mching ba*) should be corrected to ‘*chi ba* (“to die”); Comm1 (52) corroborates.
- 29 In the Tib. (77a.1) this sentence includes the initial phrase from the next sentence: “These were the four bases of miraculous power, which are associated with the realm of desire” (/’*di rnam*s ni rdzu ’*phrul gyi rkang pa bzhi ste/’dod par spyod pa*

dang bcas pa'o/).

- 30 In the Tib., the last part of this sentence (the first part in the Skt.) seems to belong to the preceding sentence. See the previous note.
- 31 Instead of “no existence or nonexistence,” the Tib. (77b.4) has “motivated by the belief in freedom from existence” (*srid pa dang bral ba'i lta bas kun nas bslang ba*).
- 32 Instead of “no distinction between virtuous and nonvirtuous,” the Tib. (77b.4) has “motivated by the belief that what is taught in scripture is reasonable” (*rigs su lung bstan pa'i lta bas kun nas bslang ba*).
- 33 This sentence in the Tib. (77b.5) is, “Thoughts motivated by desire, hatred, delusion, and other afflictions are incorrect thoughts” (*'dod chags dang/ zhe sdang dang/ gti mug dang/ nyon mongs pas kun nas bslang ba'i rtog pa de ni yang dag pa'i rtog par mi 'gyur ro/*).
- 34 Instead of “through which arise an abundance” the Tib. (77b.6) has “motivated by an abundance” (*phung pos kun nas bslang ba*).
- 35 Instead of “strictly follows the tenets of virtue,” the Tib. Degé version (78a.3–4) reads “is meek and gentle with respect to the tenets of virtue” (*yon tan yang dag pa'i chas zhum zhing dul ba*), whereas versions K_Y, K, and N read “is meek and gentle with respect to the qualities (*chos* instead of *chas*) of virtue.”
- 36 Instead of “when it does not involve envy of the gains of others,” the Tib. (78a.4: *'jig rten pha rol gyi dbang phyug dang ldan pa*) seems to reflect the reading *paralokaiśvāryayuktatā* (“when it is endowed with the mastery of the other world”), similar to the reading *paralokeśvarīyuktatā* found in some manuscripts.
- 37 The subtle channels are here personified by being given feminine names and referred to, on occasion, as “*dākinī*.”
- 38 The Tib. (79a.1) begins this list with “the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous powers” (*/dran pa nye bar gzhas pa bzhi dang/ yang dag par spang ba bzhi dang/ rdzu 'phrul gyi rkang pa bzhi dang/*).
- 39 The last half-stanza is missing from the Tib. (79a.7).
- 40 Presumably, even if the tathāgatas chant together, each uses the first person singular.
- 41 Instead of “single, condensed summary,” the Tib. (79b.7) has “the essence of the singular body” (*gcig pa'i sku'i/ snying po*). Comm1, however, corroborates the Skt. reading.
- 42 The Tib. (80a.2) seems to be saying, “It is the very producer of effects. / It is precisely what cultivates qualities and what possesses qualities” (*/bras bu rnams la byed pa nyid/ chos dang chos can sgom pa nyid/*).

- 43 The Tibetan Degé is missing “hatred”; K_Y, K, N, and H include “hatred” (*ldang*).
- 44 In the Tib. (80a.7–80b.1), this half-stanza seems to say, “Once transformed by wisdom and means / The afflictions will become conviction / assurance” (*/thabs dang shes rab sprul pa’i rgyus/ /nyon mongs rnams ni yid ches ’gyur/*); “conviction / assurance” (*yid ches*) reflects another conceivable translation of *pratyaya*.
- 45 This half-stanza is not very clear. Possibly, the intended meaning is that, when the fire of the afflictions burns the afflictions themselves, it can be enjoyed as a divine dance.
- 46 In the versions of the Tib. translation consulted (D 80b.4), the Skt. phrase *atispaṣṭena* (“very clearly,” Tib. *shin tu gsal bas*) is joined with the following verse in its initial line.
- 47 In light of variation observed in the preceding note, the Tib. verse seems to read, “What is praised quite clearly / By the buddhas in this world / Is a pure triangle, shaped like the Sanskrit letter *e* / At whose center is the delightful *evam*” (*/gang zhig shin tu gsal bas ni/ /dzam gling de ’dir sangs rgyas bsngags/ /gru gsum dag pa e yi dbyibs/ /dbus su dgyes pa’i e vaM yin/*).
- 48 These are the eight groups of letters of the Sanskrit alphabet.
- 49 The Tib. (81a.2–3) for this half-stanza is “All those great powers / Which are accomplished while taking pleasure in the fifty [letters] within one’s own abode” (*/gang zhig thams cad mthu che ba/ /rang gi khyim du lnga bcu ’dod pa dang ldan par ’grub bo/*).
- 50 It seems that the vocative form, *bhagavan*, functions in this and the next paragraphs as an instrumental (by the Blessed One). The Degé (81b.4) and most other Tibetan versions consulted seem to say, “What would be amiss about the Blessed One not realizing it? (*mi rtogs*).” N and H read “it/that” (*de*) instead of “not” (*mi*), thus more closely reflecting the Sanskrit.
- 51 Comm1 (136) describes “form” as the major and minor marks of perfection.
- 52 We have a play on words here—*bhagavān* and *bhagnavān* are different in meaning, but similar in sound.
- 53 The Tib. (82a.6) is missing “queens”; here it simply reads “vajra.”
- 54 In the Tib. (82a.7) this sentence is, “Since it is insight that destroys primary and subsidiary afflictions, insight is called *bhaga*” (*shes rab gang gis nyon mongs pa dang/ nye ba’i nyon mongs pa ’joms pa de’i phyir shes rab bha gar gsungs te/*).
- 55 Instead of “are ineffable, O Vajrapāṇi,” the Degé Tib. (82b.2) has “were not spoken by Vajrapāṇi” (*/lag na rdo rjes ma bshad pa*). However, K_Y, J, K, N, and C all reflect the vocative “O Vajrapāṇi” (*lag na rdo rje*).

- 56 The words “repeatedly put” are missing from the Tib. (82b.2–3).
- 57 The Tib. (82b.2–3) reads the last two sentences together: “By means of these letters, beings set in front of themselves the goal of reaching the other shore of the ocean of saṃsāra, so distant, and, with a mind in which that [goal] so set has vanished, attain in this birth the state of awakening, or the state of Vajrasattva.” This reads K_Y and K, “that [goal] set in front” (*mngon du mdzad pa de*), instead of the Degé, “that which is not set in front” (*mngon du ma mdzad pa de*). Following the Tibetan translation, particularly the reading of K_Y and K, it is also possible to interpret the Sanskrit *tallīnacittena* accordingly as “with a mind in which that has disappeared / dissolved,” with “that” referring to the “goal” (*lakṣaṇa*) of awakening.
- 58 The Tibetan differs here and is connected to the previous line with a continuative particle *te*. One possible interpretation would be: “as those for whom the inconceivable state is not something attained are bliss-gone ones, buddhas” (*gang dag bsam gyis mi khyab pa'i gnas ma thob pa de ni bde bar gshegs pa ste sangs rgyas yin no/*).
- 59 The Tibetan parses this and the previous sentence differently. One possible interpretation would be: “As those for whom the inconceivable state is not something attained are bliss-gone ones, buddhas. Those who set it as a goal are taught to be ‘beings’ ” (*gang dag bsam gyis mi khyab pa'i gnas ma thob pa de ni bde bar gshegs pa ste sangs rgyas yin no/ mtshan gzhi mtshon par byed pa ni sems dpar yang dag par gsungs te/*).
- 60 *Sevitamātra*, here rendered as “self-indulgence,” is in the Tib. (82b.4) interpreted as “indulging in anger.”
- 61 “Four” is missing from the Tib. (83a.2–3).
- 62 The Tib. (83a.3) reads “When, in his pursuit of the path of mantra, / One is initiated by an adept.”
- 63 (*/sngags kyi lam gyi rjes btsal bas/ /gang tshe mkhas pas dbang bskur ba/*). The Tib. (83a.3) reflects “the lord of infinite world spheres” (*’jig rten khams ni mtha’ yas bdag*), which is also the reading in the *Prajñopāyaviniścayasiddhi*, the source text for this passage. Comm1 (141), however, reflects, “the goddess of . . .” (*dbang ma*).
- 64 Comm1 (141) glosses *samaya* (*dam tshig*) as “the experience of great bliss” (*bde ba chen po nyams su myong ba*).
- 65 The Degé Tibetan (83a.6) mistakes *khyad mdzad pa* (Skt. *viśeṣitā*) for *khyab mdzad pa*. K_Y, K, N, and H all correctly have *khyad* instead.
- 66 The meaning of this verse is not very clear. Even though the Tib. reflects the reading *vidyādhara* (*rig pa ’dzin pa*), this could be *vidyāvāra* (the lover of the consort (*vidyā*), as the letters *dh* and *v* look identical in some manuscripts. The

Tib. (83b.3), joining this verse with the last *pāda* of the previous verse, has “All wisdom consorts who have been purified [in that way] / Should be offered, once the knowledge-holder and his many companions, / In a place free of disturbances, / Have adorned themselves / With sandal, garments, garlands, and the like” (*/gang zhig sbyangs pa'i rig ma kun/ /nye bar 'tshe ba med gnas su/ /rig pa 'dzin pa 'khor mang po/ /de nas tsan dan gos phreng sogs/ rnam par brgyan nas dbul bar bya/*).

- 67 Instead of “inanimate,” Degé (83b.7) has *bstan* (teaching), but K_Y, J, K, and C have *brtan* (inanimate).
- 68 The root text uses code words when referring to the five *samaya* substances listed in this verse. For “vajra water,” the Tib. (84a.6) has “water of the lord of the families” (*rigs kyi bdag po'i chu*). There seems to be some confusion with the source texts, as semen is listed twice, and feces is missing.
- 69 The Degé (84a.7) is missing “before,” and has “which” (*gang*) instead. However, other versions (K_Y, J, K, N, C, and H) all have “before” (*gong*).
- 70 According to Comm2 (816), “his own yoginī” refers to “one’s own karmamudrā,” whereas “wisdom consort described before” refers to consorts “born from mantra, born from [sacred] fields, born from karma, or born from wisdom.”
- 71 If the words “olibanum” and “camphor” in the last *pāda* were translated according to their coded meanings, this *pāda* would read “Should be cared for by means of a sexual act and semen.”
- 72 Instead of “through love-making,” the Degé (84b.1) has “through teaching / showing” (*bstan pas*), but K_Y, K, N, and H have the proper “through serving / making love” (*bsten pas*).
- 73 The meaning of this half-stanza is not completely clear; the Tib. (84b.4) seems to be saying “The joy of sexual bliss is ascertaining everything. / Its pleasure is the means leading to omniscience” (*/shin tu bde dga' thams cad nges/ /de bde thabs las thams cad rig/*).
- 74 Instead of “high above,” the Tib. has “see” (*mthong*), with no variant readings. However, given the Skt., this should perhaps be corrected to *mthon*, which means “high / lofty.”
- 75 The Tib. (85a.2) has “I am like a completed vehicle” (*/theg pa rdzogs pa lta bur bdag/*).
- 76 It seems that the words *niravagrahacittena* (“with the mind free of expectation”), which are at the beginning of the next verse, should be read with this verse, as reflected in the Tib. (*/re ba med pa'i sems kyis ni/*).

- 77 The Degé (85a.3) rather has “With the intent of attracting the disciple” (*/slob ma bsdu ba’i bsam pa’i phyir/*). However, two other versions (K_Y, K) corroborate the Skt. “For the sake of removing the disciple’s grasping” (*/slob ma’i zhen pa bzlog pa’i phyir/*). Yet two other versions (J, C) have “For the sake of removing the disciple’s feebleness / negativity” (*/slob ma’i zhan pa bzlog pa’i phyir/*).
- 78 Possibly this verse is about the fourth initiation, which is given by speech alone.
- 79 The Tib. (Degé, 85b.1) adds at the beginning of this sentence “It is taught” (*gdams*).
- 80 Instead of “Vajradhara,” the Tib. (Degé, 85b.1) has “Lord of the families” (*rigs kyi bdag po*).
- 81 The trunk of a plantain tree is empty inside.
- 82 This half-stanza in the Tib. (86a.1) reads “Insight, on the level without reference, and / Great compassion, without reference” (*/dmigs med gnas su shes rab dang/ /dmigs med snying rje chen po nyid/*).
- 83 The translation “offers praise” (*stod par byed*) is based on the Tibetan translation, versions K_Y, J, K, N, C, and H. The Degé (86a.3) appears to read “makes void / empties” (*stong par byed*).
- 84 The Tib (86a.7) has “[This] is said to be equanimity, as an object of reflection” (*mnyam nyid bsam bya nyid du gsungs*).
- 85 “On the ocean’s shore” is missing from the Tib.
- 86 The Tib. also has here (87a.2) “a temple of the omniscient one” (*thams cad mkhyen pa’i gnas*).
- 87 The translation of this sentence is influenced by the Tib., as the Skt. grammar is flawed.
- 88 The Tib. (87a.5) only has “enjoy,” literally “devour” (*bza’ bar bya*), but the Skt. word used, *bhāj*, means both “partake of / enjoy” (also carnally), and “serve / honor / revere.”
- 89 Only three, however, were listed here.
- 90 As the commentaries make clear, this passage is about using “negative” emotions skillfully.
- 91 Comm1 is clear that the term *tiryak* (horizontal), which the Tib. translators (87a.7–87b.1) render as “animals” (*byol song dag*), refers primarily to prostitutes, and secondarily to the yoga of inner warmth, i.e., Caṇḍālī (*gtum mo*) practice without consort.
- 92 Instead of “the best of lotuses” (*padmavara*), the Tib. has “the lotus bearer,” reflecting the reading *padmadhara*^o (in many manuscripts, the letters *dh* and *v* are







- indistinguishable).
- 93 Comm2 (836) explains that “the nature of them all” refers to the nature of “all lords” (not just Vajrasattva).
- 94 The Skt. word *varṇa* can mean both “letter” and “color.”
- 95 The Tibetan (88a.1) has “seed syllables and forms, / and the order of hand gestures and shapes” (*yig ’bru gzugs dang ni/ /phyag rgya dbyings kyi chog rim dang/*).
- 96 The Tib. (88a.4) includes “according to procedure” (*cho ga bzhin du*).
- 97 The Tib. renders *rasa* as “taste,” implying perhaps articles of food, but *rasa* can also mean alchemical compounds used to prolong one’s life. The *Yogaratnamālā* (Farrow 1992), though, a commentary on the *Hevajra* where this passage can be traced to, interprets *rasa* as “honey.”
- 98 Instead of “pericarp,” the Degé (88b.7) and other versions have “second” (*gnyis pa*). Only two versions (N, H) have “pericarp” (*ze ’bru*). Comm1 has the moon disk “in the center of a lotus.”
- 99 “The first,” i.e., the one in the center.
- 100 The Tib. (89a.3) has, “He should radiate multiple, blazing cloud-like lights / Which are the samaya [aspects] of buddhas /” (*/sprin gyi ’od ’bar du ma ni/ /sang rgyas dam tshig spro bar bya/*). Comm1 describes these light-clouds as the “nature of buddhas.”
- 101 In the Tib. (89a.3–4) this half-stanza reads, “[While] in union with the goddess, / He should then visualize the consort (mudrā)” (*/lha mo lhan cig ldan par ni/ /de nas phyag rgya bsgom par bya/*).
- 102 Presumably, starting from the eastern petal.
- 103 The Tib. (89a.5) has “trident” (*rtse gsum*) instead.
- 104 “He should draw her on the southern petal” is missing from the Tib. (89a.5). This information, however, is useful for general clarity.
- 105 “On the northern petal” is missing from the Tib. (89a.5).
- 106 “On the western petal” is missing from the Tib. (89a.5).
- 107 Instead of “staff,” the Tib. (89a.6) has “noose” (*zhags pa*).
- 108 “He should draw her in the northeastern quarter” is missing from the Tib. (89a.6).
- 109 “In the northwestern corner he should draw” is missing from the Tib. (89a.6).
- 110 “He should draw her in the southwestern quarter” is missing from the Tib., which has instead (89a.7) “He should correctly draw her a full cubit in size”

(/khru gang tsam du yang dag bri/).

- 111 “He should draw in the southeastern corner” is missing from the Tib. (89a.7).
- 112 Comm2 (842) states that “the single syllable” is *hūṃ*, the “heart mantra of the Tathāgata.”
- 113 The wheel has eight divisions with the hub in the center being the ninth.
- 114 Comm2 (843) gives the word order as “*om*, such and such person, *tāre tuttāre*, such and such person, please protect, please protect, *svāhā*.”
- 115 The Degé (90a.3) has *ture* (*tu re*) in this position.
- 116 The Degé (90a.3) has *tāre* (*tA re*) in this position.
- 117 Instead of “dull-witted,” the Degé (90a.6) has “learned” (*chub pa*), but this should perhaps be corrected to “small / meager” (*chung ba*), in accordance with several other versions (K_Y, K, N, H).
- 118 I.e., the wheel described at the beginning of this section.
- 119 *Om*, Wisdom, Great Wisdom, *hūṃ svāhā*!
- 120 The Tib. (91a.3) has *brum*.
- 121 Both the Skt. and Tib. have “draw / paint” instead of “visualize”; the passage, however, seems to be about visualization.
- 122 The Degé (91b.5) has “Through which beings will be tamed / By wicked and violent means” (/gang gis gdug pa drag po yis/ /sems can ‘dul bar ‘gyur ba yi/). Two other versions (N, H), however, have “Through which wicked and violent beings / Will be tamed” (/gang gis gdug pa drag po yi/ /sems can ‘dul bar ‘gyur ba yi/). All Tib. versions are missing “all.”
- 123 The words “*ḍāka*” and “*ḍākinīs*” being compounded in the Skt. text, it is impossible to tell if “*ḍāka*” should be singular or plural. However, as all the deities described in this section, apart from Heruka himself, are female, “*ḍāka*” probably stands for Heruka and was rendered as singular.
- 124 The Tib. (91b.7) has “You with a mind of compassion” (*snying rje’i yid*).
- 125 In the Degé (92a.2) the two syllables are *arīṃ* and *hām* (*AM dang hAM*). K_Y and K have *orīṃ* and *hūṃ* (*oM dang hUM*). N and H have *arīṃ* and *hūṃ* (*aM dang hUM*).
- 126 The Degé (92a.3) has *orīṃ* (*oM*). Other versions (K_Y, J, K, N, H) have *arīṃ* (*aM*).
- 127 The Degé (92a.3) has *parīṃ* (*paM*) instead of *purīṃ*.
- 128 This line is missing from the Tib.
- 129 This could be referring to carpenter bees, whose species, those that are found in India, are blue-black.

- 130 There is some ambiguity here, as *para* can mean “supreme,” or, when it is at the end of a compound, “engaged in.” The Tib. (92b.2) reflects the meaning “supreme.”
- 131 It is not clear what a “wind-cloth” is. The Tib. (92b.4–5) has “fabric / cloth of wind” (*rlung gi gos*).
- 132 After this verse, the Tib. (92b.5) has a verse for Ḍombī: “Ḍombī is light blue in color. / She holds a vajra scepter and a goad [in her first two hands]. / With her [other] left [hand] she holds a skull cup, / And with her other [right hand] she holds a wind-cloth” (*/g.yung mo sngo dang dkar ba'i mdog/ rdo rje dang ni lcags kyu 'dzin/ g.yon pas thos pa 'dzin pa ste/ gzhan pas rlung gi gos 'dzin ma/*).
- 133 “Bear” is the translation of the conjectured *ṛkṣa*, in place of the extant reading *bhikṣu* (monk).
- 134 Skt., *svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham / vajraśuddhāḥ sarvadharmāḥ vajraśuddho 'ham / yogaśuddhāḥ sarvadharmāḥ yogaśuddho 'ham*.
- 135 Comm2 (849) interprets “the union” as “the union of illusion and emptiness.”
- 136 The Tib. (94a.1) has *punar* (*yang*) modifying the act of projecting.
- 137 A vajra goad is a goad with a vajra-shaped handle.
- 138 The Tib. is inconsistent in interpreting the Skt. *preta*, sometimes as a “corpse” and sometimes as a “hungry ghost.” However, as a “thing” to sit on, a corpse is more likely.
- 139 Comm2 (850) glosses this as, “ ‘Pledges (pl.) should be displayed’ means that the five ambrosias should be placed in the center of the skull cup in front of Jñānaḍākinī first.”
- 140 This verse explains, in cryptic terms, the derivation of the syllable *hūṃ*. The Tib. (94b.7) parses it as, “By wind and fire, the seventh syllable / Is impelled by the vajra seed syllable. / By adding to it the anunāsika and the sound [ū] / It is called the torrential rain” (*/rlung dang me yis bdun pa'i don/ rdo rje'i sa bon gyis ni bskul/ thig le sgras ni mnan pas ni/ rgyun gyi char ni zhes byar gsungs/*).
- 141 The translation of this half-stanza reflects the interpretation found in Comm2 (851). The Tib. (95a.2), however, has “Then the great wind of the gods / And the meditator, according to the sequence of emergence” (*/lha rnam kyī ni rlung chen dang/ ji ltar sgom pa po 'byung ba'i/*).
- 142 The *Yogaratanmālā* (a commentary on the *Hevajra Tantra*) explains that this letter is *a*.
- 143 Comm2 (853) states that this refers to all “fifteen” goddesses, who arise from their own “individual” (Skt. *pr̥thak*, Tib. *so so*) seed syllables.

- 144 Instead of “the final destruction,” the Degé (95b.6) has “fear” (*’jigs pa*), but other versions (K_Y, K, N) have “dissolution / destruction” (*’jig pa*, Skt. *pralaya*).
- 145 The Tib. (95b.6) has “white and blue.”
- 146 Comm2 (854) glosses this as “Khecarī in the south, whose body is half blue and half yellow, and Bhūcarī in the north, whose body is half red and half blue.”
- 147 Comm2 (854) states that “Nairātmyā expresses mirth, the inner four goddesses express anger, and the outer goddesses express sensuality.”
- 148 It is not clear what *tat* stands for, whether “him,” “her,” or “it.” Possibly it is “him,” i.e., the Heruka in the center of the maṇḍala.
- 149 It is not clear how the maṇḍala should be provided (*samāyukta*) with four threads.
- 150 In the Tib. (96a.5) this line is “With its setting of different circles” (*’de’i ’khor lo so so’i skabs/*).
- 151 The Degé (96a.4) has “situated at the top of vajra pillars” (*’rdo rje ka ba’i rtser gnas pa/*). Other versions (K_Y, J, K, N, C, H) have “inside the [precinct of the] vajra pillars” (*’rdo rje ka ba’i nang logs su*).
- 152 Comm2 (856) glosses “vow” as the general “knowledge holder (*vidyādhara*) vow.”
- 153 In the Tib. (Degé, 96b.6–97a.1) this paragraph is set in verse.
- 154 Skt., *om cittaprativedhaṃ karomi*.
- 155 The Tib. (97a.1) has “a pristine circle of the group (*gaṇacakra*)” (*’tshogs kyi dkyil ’khor che dag pa/*). The discrepancy must have arisen by confusing the Sanskrit *ghana* (cloud) with *gaṇa* (group).
- 156 Instead of “dejection,” the Tib. (97a.2) has “hesitation / doubt” (*’yid gnyis*).
- 157 It is difficult to conceive of a disk having corners; having three corners suggests a superimposed pattern, such as a triangle.
- 158 Instead of “to expand,” the Tib. (97a.4) has “to be elated / enraptured” (*’dga’ bar byed pa*), however this could easily be a scribal error of “to fill” (*’dgaṅg bar byed pa*).
- 159 In the Tib. this paragraph is in verse.
- 160 Skt., *om bodhicittam utpādayāmi*.
- 161 In the Tib. this paragraph is in verse.
- 162 Skt., *om tiṣṭha vajra*.
- 163 In the Tib. this sentence is in verse.

- 164 Skt., *om vajrātmako 'ham*.
- 165 The Tib. (97b.4) has, “The vajra is pristine selflessness” (*rdo rje bdag med yang dag 'gyur*). Comm2 (857), however, agrees with the Skt. (*rdo rje'i bdag nyid*).
- 166 Skt., *om yathā sarvatathāgatās tathāham*.
- 167 Comm2 (859) says that this mantra should be *bhrūṃ*, the syllable that comprises the four elements, the seed of Vairocana.
- 168 In the Tib. the section from “A sword and a goad” up to this point is in prose.
- 169 The text does not make it clear how this “outer circle” differs from the previous one; this one is perhaps outside the previous one.
- 170 Instead of “mother,” the Tib. has “goddess.”
- 171 For “Vajrasphoṭā” (Thunderclap), the Tib. has “Vajra Chain” (*rdo rje lcags sgrog ma*).
- 172 The Degé (99a.5) also has *hrīḥ*, but other versions (K_Y, J, K, C) have *hī* (*hi'i*).  
- 173 The Degé (99a.5) also has *hrīḥ*, but other versions (K_Y, J, K, N, C) have *hri*.  
- 174 The Degé (99a.5) has *ho*.
- 175 The Degé (99a.5) has *gī* (*gl*). K_Y and K have *ki*, J and C have *gai*, N has *gī*.  
- 176 The Degé (99a.6) has *ji* (*dzi*).
- 177 The Degé (99a.6) has *u*.
- 178 The Degé (99a.6) has *e*.
- 179 The Degé (99a.6) has *ai*.
- 180 It is not clear who “the king of clouds” is.
- 181 It is not clear who “the lord of wind” is.
- 182 This passage is not very clear, but according to Comm2 (862), it contains a reference to the story of the subjugation of Rudra and the other gods by the Buddha, who “arranged their seats, confounded them, and then enjoyed their consorts, before restoring them, returning their consorts, and establishing them as protectors.”
- 183 There are two versions of the *ardhaparyāṅka* posture, and this one seems to be the standing / dancing variety. It is not clear from the context how one should “press down on” one’s left thigh. Comm2 (863) interprets this to mean “one presses the right hand, which holds the blazing vajra scepter, on one’s left thigh, while dancing in *ardhaparyāṅka* posture.”
- 184 The Tib. (99b.5) has the highly opaque, “One should not relish renown” (*/grags pa nye bar mi za ste/*). This could reflect an *ante correctionem* reading in one of the

- manuscripts—*pauruṣe nopabhuñjet* (one should not revel in one's manliness). Comm2 (863), however, seems to support our adopted reading by interpreting it as a reference to the Buddha's taking the gods as his mount and subjugating them: "He destroyed the pernicious ones in the entourage, such as Brahmā and the like, taming them with *hūm a la la ho*, then abducted their consorts, returned them, and established the gods as protectors in the charnel ground."
- 185 This line is highly ambiguous. Very likely some text is missing here. The Skt. just says "he gives," which seems to suggest that Brahmā, who is mentioned two lines above, will give whatever he is asked for. The Tibetan (99b.5), however, interprets this as "He should also give the scintillation / Of different [colored] light rays, radiating all around, / Composed of clouds of buddhas" (*/kun du 'od ser sna tshogs kyi/ /sangs rgyas sprin dang mnyam pa 'dis/ /spro ba yang ni sbyin par bya/*), thus linking this statement with the first section of the next verse. The Tib. then connects the rest of the verse as follows: "If the practitioner meditates in that way / He will quickly attain accomplishment" (*/de ltar rnal 'byor pas bsgoms na/ /dngos grub myur du thob par 'gyur/*).
- 186 The Tib. (99b.6) and Comm2 (863–4) indicate that these are "verbal signs," perhaps code words.
- 187 Whenever code words of the secret language are used in this and the following three verses, the actual meaning is here given in parentheses; the words in parentheses are not part of the original.
- 188 This and the following three verses are simply transliterated into the Tib., with significant variations between the Kangyur editions.
- 189 "Four ingredients": when this term is used in its conventional meaning, it refers to sandal, aloeswood, saffron, and musk.
- 190 The BHS grammar and the meaning of this statement are not clear. The Tib. (100a.2–3) has, rather cryptically, "The practitioner should enthusiastically engage in 'uttering the signs,' when these are seen" (*'di rnams bltas nas rnal 'byor pas mtshan ma gsungs pa zhes bya ba la spro bar bya'o*).
- 191 Up to here the list corresponds to Sanderson (1998) (*Laghusaṃvaratantra* in "The Śaiva sources of the Buddhist Tantras of Śaṃvara," Handout 4, Trinity Term, 1998).
- 192 The number "3" next to the syllable *kā* in the Skt. text probably indicates that it is three measures long.
- 193 The list as given here, considering the many and wide-ranging variations across the sources, should not be regarded as definitive.
- 194 Instead of "outer," the Tib. (100a.3) once again has "verbal / vocal" (*ngaḡ gi*).

- 195 Bhavabhaṭṭa's commentary on *Laghuśaṃvara* 22.5 explains that *potāṃgī* (in Chapter 7 spelled *potāṃgī*) is an "eye gesture." In the Degé, this word, like other words in this section, is merely transliterated.
- 196 This entire section, from the beginning of this paragraph, is preserved in the Tib. (100a.4–100b.1) only in transliteration, with countless variant readings across editions. Recording these would be a herculean task with dubious benefit. This section seems to be based on Chapter 24 of the *Laghuśaṃvara Tantra*. While here we only have a list, in the *Laghuśaṃvara* the meanings are given too. The same list of code words with their meanings explained is also found below in Part 1 of Chapter 7. Considering the many and wide-ranging variations across the sources, the version presented here should not be regarded as definitive.
- 197 The meaning of this line is not clear. The Degé (100b.3) has "attracts" (*sdud pa*), which is one of several possible meanings of the Skt. *saṃharati*.
- 198 Instead of "brings ruin," the Degé (100b.3) has "frightens" (*'jigs par byed pa*); this however could be a corruption of *'jig par byed pa* (to bring to ruin).
- 199 Instead of "served," the Degé (100b.3) has "taught," but other versions (N, H) have "served" (*bsten*).
- 200 In the Degé (100b.3–4) this line reads, "The supreme ḍākinī is this very one" (*/mkha' 'gro mchog kyang de nyid yin/*). The corresponding passage in the *Laghuśaṃvara*, instead of "congenial," has "destroyer of negativity."
- 201 The Degé (100b.5) takes the name Parāvṛttā to mean "She who transforms / transmutes" (*yongs gyur ma*).
- 202 The Degé (100b.6) has "yoginī" (*rnal 'byor ma*). Several other versions (K_Y, J, K, N, C, H) have "mother of yoga / yogins" (*rnal 'byor ma mo*).
- 203 "Conch" is missing from the Degé (100b.6–7), possibly because the Tibetan translators seem to have taken "crocodile" to be an independent item in the list of seven.
- 204 The Degé (100b.7) has instead, "The yoga adept should always worship / According to this procedure of sumpuṭa" (*/yang dag sbyor ba'i cho gi 'di/ rnal 'byor rig pas rtag tu mchod/*). Other versions (N, H) have "mtshon," "to indicate / reference / demonstrate" (*lakṣayed*). It would then read, "The yoga adept should always demonstrate / indicate this procedure of sumpuṭa."
- 205 This line in the Tib. (101a.1) is "With a shine / color like lotus petals" (*/pad+ma'i 'dab ma lta bu'i 'od/*).
- 206 Bhavabhaṭṭa, in his commentary on the corresponding passage in the *Laghuśaṃvara Tantra*, identifies Padmanarteśvara with Amitābha.

- 207 The Tib. (101a.2) has “dark blue and light gray body” (*/lus ni sngo sangs skya ba dang/*).
- 208 The Tib. (101a.2) has “and has a scent like blue lotus” (*u t+pal sngon po’i dri dang mtshungs/*).
- 209 The Tib. (101a.3) is missing “tranquil.”
- 210 The Tib. (101a.4–5) has “white flower” (*me tog dkar po*).
- 211 The Tib. (101a.7) has “always delights in [the company of] royalty” (*/rtag tu rgyal srid dga’ ba dang/*).
- 212 It is not clear what *saṃkula*, here translated as “convergence of wrinkles,” means. The Skt. word and its Tib. (101b.2) translation just mean “accumulation / coming together / convergence.” The Tib. translation of the corresponding passage in the *Laghuśaṃvara Tantra* reflects the Skt. *bindu*, i.e., a circular mark on the forehead.
- 213 The term *lāmā* is missing from the Tib. (102a.1), as is a plural marker. It reads instead, “This is the characteristic of the queen of the world” (*/’jig rten dbang phyug mtshan nyid yin/*).
- 214 It is not clear who makes this “second” gesture, whether the yogin, or the woman, in response. The Tib. (102a.3) with its agentive / instrumental after “second” suggests that it might be the female companion.
- 215 As before, it is not clear who should make this “second” gesture.
- 216 The Tib. (102a.6) has “If she constantly longs for gandharvas” (*/rtag tu dri za ’dod pa dang/*).
- 217 The Tib. (102b.2) has “behind / hind end” (*’jug ma*), seemingly rendering *pucchaṃ* rather than *pulakaṃ* (horripilation).
- 218 It is not clear whether the batting of the left eyebrow is done in response, or as an alternative, to batting the right eyebrow. Later on, Comm1 (529) interprets the “two teachers” as “virtue and excellence in conduct.” Comm2 (958) interprets this as “homage and return homage” between the yogin and the yoginī.
- 219 Even though this passage may be based on the corresponding passage in the Hevajra Tantra, the list of power places perhaps corresponds more closely to that found in the tantras of the Buddhist Cakrasaṃvara cycle, or, its predecessors, the Śaiva tantras of the Vidyāpīṭha.
- 220 Instead of Pūrṇagiri, the Degé (103a.2) has *kolla*. K_Y, K, and N have *ko la*.
- 221 The Tib. (103a.3) lists Kaliṅga as an auxiliary kṣetra.
- 222 “Pīlava” is the Tib. (103a.5) reading. The Skt. reads “auxiliary pīlava.”



- 223 The translation here is based on the Tib. (103a.5); in the Skt., Vindhya is described as a pīlava.
- 224 This sentence seems rather dubious.
- 225 The Tib. (103a.7) has the same transliterated (*ha ri*).
- 226 Comm1 (354) explains that the eight trees just mentioned are inhabited by the eight goddesses. Comm2 (869) elaborates that the eight trees in the eight places are the places of abode of the eight guardian deities. The Degé (103a.6–7) translation, however, has no mention of goddesses, but follows the pattern “In X place dwells Y tree.”
- 227 The bhūmis Difficult to Conquer and Revealed seem to be listed in the Skt. text in a reverse order.
- 228 The Tib. (103b.1–2) connects the last two sentences as follows: “One should visualize, externally and internally, / What has been explained in the barbarous language of the yoginīs, / Using [the terms] *pū*, and so forth, / As the levels of the ten perfections” (*/pha rol phyin bcu’i sa rnams la/ /rnal ’byor ma yi kla klo’i skad/ /pU la sogs pa ci gsungs pa/ /phyi dang nang du bsam par bya/*).
- 229 Comm2 (871) explains that “killed by a banner” means “impaled as punishment.”
- 230 Comm1 (360) explains that the “seven-times-born one” is someone born seven times as a bodhisattva.
- 231 The meaning of this very cryptic verse is unclear, and the translation given here is a guess. The Skt. word *varṇa* can mean both “letter” (of the alphabet) or “color.” Comm2 (872–873) explains this as the entire visualization of the subtle body, with its cakras and channels, “from the crown to the ends of the feet,” which includes the “secret lotus of channels,” meaning, “the maṇḍalas of earth at the heart and fire at the navel.” Comm1 (364) explains these as the “four seats of self (crown-less), other (crown), union or suchness (the ‘end of sound’), and mantra, or secret (secret lotus),” respectively.
- 232 Comm2 (873) has, “The yogin replete with the four cakras brings these together with the meditative absorption of bliss.”
- 233 The last sentence in the Tib. (104a.1–2) is rather, “The state of reality, the secret meaning / Is transmitted from precisely such [a person], [and then] from one to another” (*/gsang don de nyid dngos po yang/ /de nyid las ni gcig las gcig/*). Comm2 (873–874) confirms that these two lines are about guru lineage and transmission “from one to another.”
- 234 This line is not very clear. Possibly the word “previous” refers to something “previously” mentioned in the *Catuṣpīṭha Tantra*, which is the source text for this passage. Comm1 (366) explains that this refers to the stages of visualizing

Vajrasttva and to the emptiness of characteristics of all things, as taught previously in the text. Comm2 (874), however, states that this pertains to emptiness, as applied to all animate and inanimate things, which is illustrated previously in the context of the initiation.

- 235 Instead of “He will win,” the Tib. has “One will be connected to” (*sbyar*).
- 236 According to Comm1 (366), he is Vajrasattva.
- 237 The Tib. (104a.5) divides this verse into five lines instead of four, and puts the final line as the first of the next verse, which describes the lotus.
- 238 The meaning of this line is unclear.
- 239 These four syllables were “previously mentioned” not in the *Samputodbhava*, but in the *Catuṣpīṭha*, from where this passage was taken.
- 240 Both the Skt. and the Tib. have “his mind,” meaning perhaps the mind of oneself as Vajrasattva.
- 241 According to Bhavabhaṭṭa’s interpretation in his commentary on the *Catuṣpīṭha Tantra* (cf. Szanto 2012, p. 253) from where this passage was taken, instead of “objects and their properties,” we should understand *lakṣalakṣaṇa*° to mean “the aim and his aiming.”
- 242 Comm2 (879) explains that this “gnosis-consciousness” is now to be visualized in the form a drop of bodhicitta at the five points [of the body].
- 243 The meaning of this verse is not clear. Comm2 (879–880) states that this verse marks the beginning of the section on the “meditation on the drop of bodhicitta,” and further elaborates, “A bindu of bodhicitta should be visualized at each of the five points [of the body]. First, the syllable *kṣum*, which signifies bodhicitta, along with the syllables . . . that signify, respectively, the essence of feces, urine, flesh, and blood, should be placed in the heart inside of a stūpa with five layers, and imagined as radiating white light. Thereafter, those syllables should be placed on the head, throat, shoulders, heart, and navel.” This section states that it begins the discussion of the meditation upon the bodhicitta bindu, the stage of gnosis, after having concluded the teaching on the circle of deities, the stage of tantra, and the circle of syllables, the stage of mantra.
- 244 Comm2 (880) states that the “syllables” are either those of the five-layer stūpa just described, or *hūm* in the middle, surrounded by *i*, *u*, *e*, and *o* in the four directions.
- 245 The meaning of the last line is highly ambiguous. The Tib. (104b.7–105a.1) reads the last two lines as “Look into the drop of the state of abiding / And you will know all the properties of mind” (*/go ‘phang gnas kyi thig le ltos/ /sems kyi mtshan nyid thams cad shes/*).

- 246 Here the order of the two members of the compound is reversed.
- 247 Comm2 (1014) interprets “unwavering” (*niṣkampam*) as “free from the eighty natures,” and “untroubled” (*nirupadravam*) as “free from emotional and cognitive obscurations.”
- 248 The meaning of this verse is not clear. Possibly the theory of the three principles (*tattva*) of the Sāṃkhya school is being referred to here.
- 249 This is possibly a reference to experiences in the intermediate state after death, as Comm1 (376) and Comm2 (883) indicate.
- 250 For the explanation of the “crown-less,” please refer to verse 5.2.4 above, and its note.
- 251 Comm2 (883) explains that the “roots” are the three main channels converging at the navel.
- 252 Again, this seems to refer to the state of mind in the intermediate state.
- 253 Comm1 (376) explains that the “drop” is the nature of semen and is located in the head, and the “sound,” the nature of blood, is located in the navel.
- 254 The Degé (105a.7) has “night” (*mtshan mo*), as in “fireflies at night,” but other versions (K_Y, K, N) have “sign” (*mtshan ma*).
- 255 The Tib. (105a.7) has, “It will be seen as chick pea-shaped orbs of white powder” (*/rdul dkar tsa na ka dbyibs su/*).
- 256 Instead of “the pleasures of the formless realm,” the Tib. (105b.1) has “everything pertaining to divine forms” or “everything as divine forms” (*/lha yi gzugs ni thams cad kyang/*).
- 257 Comm1 (379) and Comm2 (884) state that “Vajrasattva” here is “Vajragarbha,” being addressed by the Buddha.
- 258 According to Comm2 (884), the first half of this verse is said to be an instruction for practitioners of the “sudden type,” whereas the second half, along with the elaborate explanation that follows, is for practitioners of the “gradualist type.”
- 259 Instead of “one’s own awakening,” the Tib. (105b.3) has “self-reflexive awareness” (*rang rig*).
- 260 This sentence is missing from the Skt.
- 261 Tib. (105b.6: */dag pas dug med byas na ni/*) “Removing poison by purifying [them].”
- 262 Comm1 (408) states, “ ‘Practice of reality’ means that this is the exalted state of meditation on suchness.” The practice is done within this state, and is not a means toward it.

- 263 The presence of the phrase “by Anaṅgavajra” could be due to a redactional flaw that occurred in the process of compiling the *Samputa*. The parts of earlier texts incorporated into the *Samputa* were adapted to make their content appear to be part of the same (*Samputa*) revelation spoken by the Blessed One. In the case of this passage, however, taken from Anaṅgavajra’s *Prajñopāyavinīścayasiddhi*, this seems to have been done inadequately, as the passage still includes the verbatim repetition of Anaṅgavajra’s claim of authorship, where he introduces his own work in the third person (“Now . . . will be explained . . . by Anaṅgavajra”).
- 264 In the Tib. (106a.5) the word “essential” qualifies “qualities” (*snying po’i yon tan*).
- 265 Tib. (106b.1), *kun ’dar gyi ni spyod pa*.
- 266 Comm2 (890) says that “gentle form” refers to Mañjuśrī and, concordantly, any other deity that accords with the propensities of beings.
- 267 The Tib. (106b.3), when considering multiple versions, is saying, “Everything known as accomplishment / Comes about through different practices accordingly taught. / Through the unexcelled practice / The unparalleled state of Samantabhadra is accomplished. / Thus, the vajra holder should surely know about this conduct—/ So said the Blessed One.” (*/grub par grags pa ma lus pa/ /ci gsung rnam pa sna tshogs pa’i/ /spyod pas [N, H = pa] bla na med pa yi [N, H = yis]/ /kun bzang mtshungs pa med ’grub pas/ /spyod pa nges rig rdo rje can/ /bcom ldan ’das kyis bka’ stsal to/*).
- 268 The Tib. (106b.6) has, “One should associate with those who have the mastery to live a life / free of all obscurations” (*/sgrib pa kun las rnam par grol/ /’tsho bar dbang phyug ’du ba/*).
- 269 Instead of “engaged,” the Tib. (106b.7) has “capable” (*nus*).
- 270 Instead of “ambrosia,” the Tib. (107a.5) has “essence” (*snying po*).
- 271 Comm2 (894) states that Vajra Mind (*thugs rdo rje*) is an epithet for the Blessed Vajradhara.
- 272 Instead of “net of concepts,” the Tib. (107a.7) has “enemy that is conceptual thinking” (*rtog pa’i dgra*).
- 273 The meaning of this verse is not clear. The Tib. (107a.7–8) has, “They should be performed by one who knows mantra and is capable of reflection. / All things should be regarded / By means of the technique involving form / In which everything is indeed non-arising.” (*/sngags shes bsam pa’i nus pas bya/ /dngos po kun la blta bar bya/ /nges par thams cad ma skyes pa’i/ /rnam pa yi ni rnal ’byor gyis/*).
- 274 Comm1 (421) states that “vajra water” (*rdo rje’i chu*) is “urine.”
- 275 The Tib. has “Food edible to others” (*gzhan pa’i ’jig rten za ba*).

- 276 There are several variants in the Skt. original. The Tib. (107b.6) and Comm2 (896–897) interpret this passage as, “He should regard all beings—whether lowly or exalted, high caste or low caste, repulsive or wretched—as identical, like victorious ones.” (*dman pas shin tu sgeg pa dang / rigs dang bcas pa dang / rigs med pa dang / sdug cing phongs pa'i sems can thams cad la gcig pa'i tshul gyis rgyal ba lta bur blta ba*).
- 277 This section is slightly different in the Degé (108a.1–2), which seems to say: “The master, who is worshiped by the conquerors, is also the samaya of gnosis, in that through that being’s samaya, the variety of accomplishments is always conferred. Those bodhisattvas dwelling throughout the ten directions always worship this wise one. Thus, since whatever merit is possessed by perfectly awakened ones and bodhisattvas can be seen in the tips of the master’s pores, the bodhisattvas witness buddhas worshipping the master” (*rgyal bas mchod pa'i slob dpon dang / ye shes kyi dam tshig ni sems can de dam tshig gis rtag tu dngos grub sna tshogs sbyin par byed de/ blo dang ldan pa la phyogs bcur rnam par gzhuks pa mchod par byed do / gang gi phyir rdzogs pa'i sangs rgyas*).
- 278 Based on a different Skt. variant, the translation could be, “One should accept what is being offered, without giving praise.”
- 279 Instead of “post-initiatory observances” (*caryā*), the Degé (108a.4) has “the conduct of embrace” (*ālīnganam*, ‘*khyud pa'i spyod pa*). N and H have “embrace or conduct” (*'khyud pa'am spyod pa*).
- 280 The “heat” is a sign that one’s practice is successful (Olga Serbaeva, personal communication).
- 281 Comm2 (902) glosses this line as, “The practitioner of nonconceptual bliss will be given the same taste of the means of blissful body and mind.”
- 282 The Degé (108b.6) has “The practitioner of indestructible reality” (*de nyid mi shigs rnal 'byor*). Comm2 (903) glosses “indestructible” as “‘lifeforce / *prāṇa*,’ which when brought into the central channel, stabilizes the meditative absorption of bliss-emptiness.” Both the Tib. and Comm2 possibly reflect a slightly different Skt. reading.
- 283 This interpretation is based on the Tib. (109a.1) which has “without needing to beg for them / seek them (i.e., effortlessly)” (*ma bslangs par*). Comm2 (904) concurs with “effortlessly.” The Skt. word, *anābhogāt*, suggests “without having to bow down.”
- 284 The Skt. here has a plural number, suggesting that not only the practitioner, but also people from his immediate surroundings will be benefited, as is often the case in this type of ritual (cf. *Bhūtaḍāmara* 15.8, 17.6, etc.).

- 285 Comm2 (904–905) interprets this as “training connected with the vows of the śrāvaka and bodhisattva.” Alternatively, it could be “vows of śrāvakas and bodhisattvas.”
- 286 Instead of “necklace of bone,” the Tib. (109a.7) has “gem” (*nor bu*).
- 287 Comm2 (910) explains that she is consecrated by “arranging the deity on her body, and purifying her through the four aspects of approach and accomplishment.”
- 288 The Skt. of this sentence seems to be the same as the Skt. of the corresponding part in the *Hevajra*. The Tib. (109b.2), however, seems to have switched around the main and relative clauses; it has, “When endowed with the supreme vajra / One should sing a song” (*/gang tshe rdo rje mchog ldan par/ /de tshe glu ni blang bar bya/*).
- 289 The Tib. (109b.3) adds here, “Skillful means takes on the form of the ḍamaru.” (*/thabs kyi gzugs kyis cang te’u/*).
- 290 Comm2 (911) glosses “with the hair of a thief” as “with the hair of a corpse.”
- 291 According to Comm2 (911), “that which comes from *hūm*” means “charnel ground bones that come from bodhicitta, on which the five buddhas are etched.”
- 292 Comm2 (911) explains this as “containing both human hair and a garland of bone.”
- 293 The Tib. (109b.6) has an additional line here: “With the khaṭvāṅga as the wisdom consort / He should perform the vajra recitation and visualization” (*/kha TvAM ga ni she rab ste/ /rdo rje bzlas dang bsgom pa yin/*).
- 294 There seems to be much confusion in this sub-chapter regarding the identity of the Blessed One’s interlocutor. The form of address, *deva* (my lord / husband!) is consistent with its being spoken by the Blessed One’s consort, who, accordingly, is later addressed by him as *devī* (my goddess / mistress!). There is no doubt about her identity as the mistress, since she later inserts the Blessed One’s *bola* into her *kakkola*. The Blessed One is later identified as Vajrasattva and the goddess as Nairātmyā. Since most (perhaps all?) of chapter 6 seems to be a dialogue between the two of them, the text has been emended accordingly, against Comm2 and the Tib., which sometimes identify the Blessed One’s interlocutor as Vajragarbha.
- 295 The reading *Vajrasattva* seems to be anomalous for reasons explained in the previous note. Comm2 (913), however, reflects the reading *Vajrasattva* and identifies him as Vajragarbha.
- 296 The secret sixteen syllables are the syllables of the statement *rahasye parama ramye sarvātmani sadā sthitah*.

- 297 Instead of “bile,” the Tib. (110a.4) has “mind” (*sems*), reflecting the reading *cittam*; this reading is attested in some manuscripts.
- 298 In the Tib. (110a.4), the Skt. word *rasa* is translated not as “chyle,” but as “taste” (*ro*).
- 299 The Tib. has “stomach fat” (*lto tshil*), while Comm1 (440) has this as “fat” (*tshil*), and the next instance of “fat,” it has as “grease / oil” (*zhag*).
- 300 As this is about the constituents of the human body, “fire” probably means bodily heat.
- 301 The Skt. word *vasā* is rather vague, as it can mean any fatty or oily substance.
- 302 The meaning of the last half-stanza is not very clear. The Skt. could also be translated as “This is taught in this way, goddess, based on the type of sound [produced] in the channels.” The interpretation would be that the sound heard in the channels associated with the listed bodily constituents is represented, respectively, by the sixteen syllables. Comm2 (915) glosses “the natures of the channels and sounds” as “the nature of goddess and wind (*dāka*), respectively, from the union of which emerges bodhicitta.”
- 303 The translation of this half-stanza is based on the Tib. (110a.7: */rkan du ra dang thams cad du/ /sa bon bzhi ni dam pa nyid/*) rather than Skt., but still, it is far from clear how the five syllables are distributed. Comm2 (916) has, “Abiding on one’s palate / Are the unexcelled four seeds.” It glosses this as the “wind of the four elements, in the form of four seeds at the sambhoga cakra at the throat.” Comm1 (446), however, interprets the Skt. *tālu* (usually meaning “palate”) as bhaga.
- 304 Comm2 (916) glosses this as the “dharma cakra at the chest, which is adorned with the five seeds, meaning, it contains the wind based on the essence of the five ambrosias.”
- 305 Comm2 (916) explains this as meaning, “The five elements are buddhas, and based on the five winds associated with those elements being one taste, they are also nonconceptual cognition, the luminous dimension of mind, i.e., the luminosity of mind is the nature of objects.” Comm1 (446) has “source” meaning the “nature of all phenomena.”
- 306 Comm2 (916–917) specifies that “source” here refers to “nonconceptual cognition rooted in the wind of space” and “luminous by nature.” Comm1 (446) has “source” as “the nature of all phenomena.”
- 307 Comm2 (918) says that this is the “location of the central channel, whose nature, being the wind of space, is the dharmadhātu.”
- 308 Instead of “speech,” the Tib. (Degé 110b.3, and all other editions consulted) have “purity” (*dag*), although owing to the similarity between the Tibetan letters *da* and *nga*, this could easily be a scribal infelicity for “speech” (*ngag*). The reading

“speech” is, however, corroborated by Comm1 (447).

- 309 Instead of “blood,” the Tib. (Degé 110b.4, and all other available editions consulted) have “gem” (*rin chen*). However, it is not inconceivable that the Tibetan translators were confronted with a manuscript that read *ratna* (gem), rather than *rakta* (blood). *Rakta* seems correct in this context.
- 310 Comm2 (918) elaborates that “entity” means “bodhicitta” and “non-entity” means “self-emergence.”
- 311 The five substances listed here are the so called “five nectars.”
- 312 Comm2 (919) explains that “Since the body is composed of the five ambrosias, which are the appearance of nonconceptual cognition, it can also be called *vajrin*.”
- 313 Comm2 (919–20) explains that “in the center of the cakras of the body’s channels are two openings. These are the crown opening, through which the heat of Caṇḍālī (*gtum mo*) travels up; and the avadhūtī (central channel) opening, through which bodhicitta flows down. At the center of their convergence is where the body of the deity is perceived.”
- 314 The commentaries differ on what the “it” is referring to. Comm2 (920) has “winds” entering the channels. Comm1 (449) has “consciousness and the elements ‘entering’ the navel.”
- 315 The Tib. (111a.1) also only has “upper door” (*steng sgor*), but the commentaries (450, 920) treat it as though this refers to both “upper and lower doors” as a way to describe the entire body with its “nine orifices.”
- 316 Comm2 (921) glosses these as “the central channel, the nine orifices, and the five sense faculties.” The Tib. root text (111a.2) has “thick” and “five” as modifying “presiding deities” (*/sbom po lnga ni lhag pa’i lha/*). Comm1 (450) glosses this as “the pillar that is the stick of the skeleton,” and the “five presiding deities, such as Vairocana and the rest,” whose “nature is the five aggregates.”
- 317 This half-stanza should perhaps be read together with the prose paragraph (after the next two verses), which seems to complete the statement.
- 318 This is interpreted in Comm2 (921) as “inhalation and exhalation.”
- 319 This and the preceding verse are metrically corrupt in the Skt., with some words possibly missing. The Tib. (111a.3–4) reads, “Based on distinctions between the winds / Of footless, monoped, biped, / Polyped creatures, and so forth, / Rooted in their specific patterns of inhalation and exhalation, / Regularly, at all times, / The perpetually moving wind is fourfold / And the [manner] of mind’s resting is twofold” (*/rtag par kun tu dus su ni/ /’gro dang ’ong pa’i khyad par las/ /rkang med rkang gcig rkang gnyid dang/ /rkang bzhi la ni sogs pa yi/ /rlung la sogs pas*

rab dbye bas/ /rtag tu 'gro ba rlung rnam bzhi/ /sems kyi gnas pa rnam pa gnyis/).

Comm2 (921) concurs with this.

- 320 In the Tib. (111a.4–5) this section is in the standard seven syllable verse.
- 321 According to Comm2 (921–922) the movement refers to the four main “winds” associated with each of the four main cakras and elements (i.e., directions). The Degé (111a.5) has “upward, to the side, in the chest, and downward” (*steng dang ngos dang brang 'og*). Other versions (K_Y, J, K, N) all have “straight” (*drang*) instead of “in the chest” (*brang*). Comm2 (921–922) supports the non-Degé versions, since it also has “straight.”
- 322 Instead of “entering and exiting,” the Tib. (111a.6) has “inhaling and exhaling” (*rngub dang dbyung*). However, both commentaries (453, 922) have “entering and exiting,” and describe it in terms of the central channel.
- 323 The Tib. (111b.1) has “The innate is the state of accomplished ones / accomplishment” (*/lhan cig skyes pa grub pa'i gnas/*). Comm1 (460–461) explains, “The natures of happiness and suffering belong to all beings, because there are good qualities and bad qualities from bringing in and expelling [the buddhas and dākinīs]. Because of this, are they attained through effort? No. Since they abide innately, accomplishment comes effortlessly as a production of previous karma.” Comm2 (923) says, “Thus, in that way, one will be accomplished in the nature of the innate through bringing together the requisite causes and conditions.”
- 324 This translation, however, is uncertain, since the endings of *vajrasattva* and *mahāsukha* (great bliss) here do not correspond. The other possible way to translate this sentence would be, “The blessed vajra holder, Vajrasattva, said that about great bliss.”
- 325 Comm2 (923) explains that Vasanta (Spring) is “the drop of bodhicitta in the chest, a specific kind of physical faculty, which forms the basis for the emergence of the sensation of bliss.” The root text (Degé 111b.2) translates the Skt. *tilaka* as “drop” (*thig le*). Comm2 (923) states that “*tilaka* is the drop of blood at the navel that forms the basis for the production of the heat of *gtum mo*.” The reference is being made here to the practice called Vasantatilakā, which is the merging of the male drop (*Vasanta*) in the chest with the female drop (*Tilakā*) at the navel. Tilakā is later identified with Nairātmyā.
- 326 The Tib. (111b.3) has, “How are they located for those in the indivisible state and so forth? How can there be a location for them?” (*/mi phyed la sogs ji ltar gnas/ /de yi gnas ni ji ltar lags/*).
- 327 Because of sandhi, there is an ambiguity in the Skt. text of the reading *bheda* (division / category) versus *abheda* (indivisibility). The translation here as well as

- the Tib. (111b.3) reflect *bheda* (Tib. *dbye ba*). Comm1 (467), however, seems to reflect both *bheda* and *abheda* with the gloss, “Based on which specific functions do the channels of ‘indivisible’ and so forth emerge?”
- 328 This seems to be a reference to the “third” eye. The Tib. (111b.6) has instead “An arouser situated between the brows” (*/smin ma’i dbus gnas rab tu bskul/*).
- 329 In verse 5.1.8, Kāmarūpa is described as an “auxiliary pīṭha.”
- 330 Instead of “are called by the ḍākinīs,” two of the Skt. manuscripts read “belong to ḍākinīs.”
- 331 The Tib. (112a.5–6) seems to translate *anyatama* (anyone) as “sublime,” and reads, “Now, moreover, I will explain the cakras of subtle channels, according to their location in the body of a sublime tathāgata” (*/de nas gzhan yang dam pa’i de bzhin gshegs pa’i sku ji ltar gnas su son pa’i rtsa’i ’khor lo bshad par bya’o/*).
- 332 The Tib. (112b.3–4) has, “He is the actualization of the four yogas” (*/rnal ’byor bzhi ni mngon du’o/*).
- 333 Comm2 (928) explains that “the action is the drop of blood, while the agent is the drop of bodhicitta.”
- 334 Comm1 (478) interprets “this” as “this body and its subtle channels,” while the *Rahasyadīpikā*, a commentary on the *Vasantatilakā* from which this passage was taken, interprets this as “everyone’s body” (*sarvadehinām dehaḥ*).
- 335 Comm2 (928) states that “the central channel is the channel that conveys bodhicitta, making five.”
- 336 The five are, presumably, the four subtle channels just mentioned and the central channel.
- 337 Both Comm1 (479) and Comm2 (929) explain, “Rasanā has the nature of *rajas*, lalanā has the nature of *sattva*, and avadhūti has the nature of *tamas*. These are the main ones.”
- 338 Pullīra is a metrical shortening of Pullīramalaya.
- 339 Instead of “Divine,” the Tib. has “Playful” (*rtse ba ma*).
- 340 The subtle channels are here personified by being given feminine names and referred to, on occasion, as “ḍākinī.”
- 341 All these channels are personified as ḍākinīs.
- 342 In the *Vasantatilakā*, from which this passage was taken, the name of this ḍākinī is Mahānāsā.
- 343 The Tib. (113a.2–3) has, “Since it abides in a hard form, / It is present as a rattling bone necklace” (*/sra ba’i dngos pos gnas pa’i phyir/ /rus pa’i phreng ba ’khrugs par gnas/*).

- 344 Instead of “heart,” the Tib. (113a.3) has “liver” (*mchin pa*).
- 345 Because of the ambiguity of the Skt. *sarva*, instead of “every body,” another possible meaning is “the entire body.”
- 346 This name appears in the text in its BHS spelling, Doṣāvātī.
- 347 The Tib. (113a.5) has, “She is said to pertain to the tendons on one’s sides” (*/ngos kyi chu rgyus yang dag bshad/*). Comm1 (480) has “ribs.”
- 348 The Degé (113a.5) has *’bab ma*. However, another version (N) has *tshad ma*, which translates the Skt. *pramāṇā*.
- 349 The Tib. (113a.6) simply has “which is inside the extremities” (*mtshams kyi mtha’ yi nang du*). Comm1 (480) glosses the body part as the “hair line,” as in “within the hairline.” The Skt. *sīmā* can mean “hairline”; in the text, however, we have the compound *sīmānta*, which rather means “extremity.”
- 350 The Tib. (113a.6) has *yi dags lha gnas*, most likely a scribal error in which *lhag* (*adhi*) was altered to *lha* (*deva*).
- 351 The Degé (113a.9) has “by the ḍākinī” (*gis*), while other versions (K_Y, K, N, H) have, instead of the agentive / instrumental, the nominative feminine ending (*ma*), thus supporting the Skt.
- 352 The Tib. (113a.7) has “fully pervasive / pervaded” (*kun khyab ma*). The Skt. *samākula* can also be translated as “full,” “fully filled.”
- 353 The Skt. *mada* can be translated either as “semen,” or as “alcohol.”
- 354 The Tib. (113b.2) has “flesh and snot” (*sha dang snabs*). The translation here follows Comm1 (481), which has “snot and saliva” (*snabs dang kha chu*), against the Skt. reading *bāla*, which means “child.” The Tib. for “saliva” here is *kha chu*, which translates the Skt. *lālā* (possibly the original reading?).
- 355 Comm1 (486) has, “Then, ‘that alone,’ meaning the dripping letter *ham*, ‘opens,’ or exalts ‘the sound,’ meaning the *gtum mo*, which is in the image of blood.” Comm2 (932) has instead, “ ‘That alone opens the door,’ meaning that the door of the treasury of the wind of space, which belongs to the heat of *gtum mo*, is opened, and through that the bodhicitta in the head is melted, based on which the ambrosia drips during one’s inhalations and exhalations night and day, thereby filling the maṇḍala.”
- 356 The Tib. (114a.3) has “Because it is taken hold of and cut up” (*/de ni len cing gcod pa’i phyir/*). Neither commentary, however, has the verb “to cut up / sever” (*gcod*). Comm2 (933) reflects the reading translated here.
- 357 Comm2 (933) explains the “fulfilled substances” in terms of the “inner offering substances of the five ambrosias, which are substances completed / fulfilled

- within one's body."
- 358 Comm1 (488) explains, " 'Coarse' means the aggregate of form, while 'subtle' means the four other aggregates of sensation and the rest."
- 359 In the Tib. (114a.5) this verse reads, "Through this inner essence, with its outer aspects / The vajra holders' bodhicitta / In its coarse and subtle forms / Possesses the nature of the 'world's kinsman' " (*/phyi rol bcas pa'i nang nyid kyis/ /rdo rje can gyi byang chub sems/ /sbom dang phra ba'i rang bzhin gyis/ /'gro ba'i gnyen gyi rang bzhin can/*).
- 360 The Tib. (114a.5–6) has "Through cultivating the maṇḍala" (*dkyil 'khor goms pas*).
- 361 Comm1 (488-489) states that it is the final awakening of all these types of beings that will be attained through the maṇḍala, not their current limited states of awakening.
- 362 Comm1 (488-489): "Lalanā is the handle of the *sruk* ladle, while its face is the lotus at the chest."
- 363 This line is missing from the Tib. (114b.1–2).
- 364 According to the commentary on the same passage in the *Vasantatilakā*, this is a reference to the triangular shape of the *dharmodaya* present in the lower of these two cakras, and the shape of the *uṣṇīṣa* in the upper.
- 365 The Tib. (114b.5) has, "Present at the heart and throat / There is said to be the form of *vanī*" (*/snying dang mgrin par yang dag gnas/ /vaM gi rnam par lta bur brjod/*).
- 366 Instead of "abides" (*pravartate*), the Tib. (114b.6) has "surrounds" (*rab tu bskor*).
- 367 The Tib. (114b.7) has "Which is the essence of the first letter" (*/yig 'bru dang po'i ngo bo yis/*). It is also possible to derive the same meaning from the Skt.
- 368 The meaning of the last line is not clear. The Skt. term *kalā* suggests the sixteen vowels, but the Tib. (115a.1) translates *kalā* simply as "part" (*cha*). Comm1 (492) explains this as "*ā, ī, ū*, and *ai* are on the petals to the east and so forth . . . *ya, ra, la*, and *va* are in the northeast and so forth." Comm2 (936) has "*i, u, e, o*."
- 369 Comm1 (494) states these are "all sixteen vowels minus the neuter vowels of *ṛ, ṝ, ḷ, and ḹ*."
- 370 The Tib. (115a.5) has only "*ka* and so forth" (*ka la sogs pa*).
- 371 In the Tib. (115a.5–6) this sentence is, "Which are facing down, / And, through being made exalted, connected [with the vowels]" (*/kha ni 'og gi gnas su gnas/ /lhag par byas nas sbyar ba nyid/*). Comm2 (938) states: " 'They are made to connect at the center' means at the throat, chest, and navel."

- 372 Comm1 (495) states, “ ‘Rākṣasa’ means *gtum mo* . . . *lower region* means *at the navel*. ”
- 373 Comm1 (495–496) describes this in terms of the melting of bodhicitta in the head and its gradual descent via igniting *gtum mo* through sexual yoga, which involves bringing the lalanā winds into avadhūtī.
- 374 The Tib. (115a.6–7) literally has, “When it is at the tip of the vajra, / Then it is at the tip of the [lotus] protuberance.” (*/gang tshe rdo rje’i rtser gnas pa/ /de tshe de ni sna rtser ro/*.) Comm1 (496) has, “It is also called sambhogakāya when [the seminal fluid] has descended to the tip of the wisdom-consort’s [lotus] protuberance and to the tip of the means’ vajra, i.e., when it has filled his jewel.” “Protuberance” (*nāsika, sna*), literally “proboscis” or “nose,” is an euphemism for the “clitoris.”
- 375 Tib. (115a.7) has “present in the consistency of mustard seed” (*/yungs kar tsam du rnam par gnas/*).
- 376 The *Rahasyadīpikā* (10.21–23) explains that “he is a ‘worm’ because he devours the straw of the multitude of afflictions, such as desire, and so forth.” The Tib. (115b.2) reads, “It is the tantra with the essential quality of a worm.” The *Rahasyadīpikā* (10.21–23), however, reflects, “It is a mantra with the essential quality of a worm.”
- 377 It seems that these words are spoken by Nairātmyā, as the Blessed One later uses the feminine form of address, “goddess” (*devī*).
- 378 The *Yogaratanmālā* (a commentary on the *Hevajra*) explains that the “abode of the vajra” is the syllable *hūṃ*.
- 379 Instead of “the means,” the Tib. (115b.6) has “everything” (*thams cad*).
- 380 The Tib. (115b.6) has, “By means of this secret union / The external coupling is not shown to be dual” (*/dis ni gsang ba’i snyoms ’jug pas/ /phyi rol gnyis gnyis bstan pa med/*).
- 381 The Skt. term *sthāvāra* can mean constant and stable, but, in this context, can also refer to the sixteen *sthāviras*, i.e., the original sixteen arhats, each regarded as a nirmāṇakaya (cf. verse 12 below).
- 382 The Degé (116a.1) has “Mind is the nature of phenomena” (*sems ni chos kyi rang bzhin te*). However, other versions (N, H) reflect the Skt. with, “Phenomena are the nature of mind” (*chos ni sems kyi rang bzhin te*).
- 383 Grammatically, the word “it” seems to refer to “sambhogakāya,” mentioned in the previous verse. Comm1 (501) however explains this as “all phenomena are mind” without mentioning the sambhogakāya.

- 384 According to Comm1 (502) this result is in the cakra of the *nirmāṇakāya* at the navel.
- 385 We have a play on words here and also a metaphoric allusion to the sixteen *sthaviras*, or original arhats, traditionally regarded as *nirmāṇakāya*.
- 386 The reading and the interpretation of this line are different in the corresponding passage in the *Hevajratantra*. The message in this version is not very clear, but we again seem to have a play on words here, as the name *Sarvāstivāda* contains the word for speech (*vāda*).
- 387 The Tib. (116a.4) reflects the reading *sammatīya* (*kun bkur*, short for *kun gyis bkur ba'i sde*), "approved / esteemed / agreed upon by all," against the reading *saṃvidī* in the Skt. manuscripts of the *Samputa*, and the corresponding passage in the *Hevajra*. If we adopted the reading *sammatīya*, though, the play on corresponding words (*saṃvidī* / *saṃvedana*) would be lost.
- 388 Comm1 (505) implies that this refers to the position of the hands of the fetus in the womb: "One is only like that while in the womb and when coming out of it."
- 389 The Tib. (116a.5) divides *ahaṃ* into *a* and *haṃ*" (*a dang haM*), i.e., the sound of breathing.
- 390 The Tib. (116b.3) has "What the goddess thus explained" (*lha mos de skad bshad pa ni*).
- 391 Comm1 (508-509) states that this is " 'The unexcelled,' meaning there is none higher, 'from among all yogas' of generation stage, meaning it is the very essence of completion stage." Comm2 (943) has, "For whose purpose is this taught? 'These are the unexcelled [teachings] explained by the yoginīs'; this means that what is from the yoginī tantras will be realized by yogis who are indistinguishable from buddhas and bodhisattvas."
- 392 The reading "vajra conquering all ignorance" is supported by Comm1 (510). The Tib. root text (116b.4–5) and Comm2 (944), however, have instead "vajra conquering omniscience" (*thams cad mkhyen pa rnam par rgyal ba'i rdo rje*).
- 393 The Tib. (116b.5) has "in order to revive all the yoginīs, he said:" (*rnal 'byor ma thams cad bslang ba'i phyir 'di skad ces bka' stsal to*).
- 394 There are a number of readings and interpretations pertaining to this line. The one adopted here accords with Comm1 (510), which states, " 'Blessed One[s]' is a vocative exclamation to the blessed ones endowed with pristine gnosis, such as Akṣobhya and the others. 'Sons of noble family,' I will explain the following things to you." In the source text, however, (*Hevajra* 2.4.70), this line is spoken by the yoginīs, which would make more sense.

- 395 Instead of “with forms,” the Degé (117a.1) has “through ascertaining forms” (*rnam par nges pas*). Other versions (K_Y, J, K, N, C, H) have “ascertaining forms” (*rnam par nges par*). The translation here follows the *Muktāvalī* commentary on the corresponding passage in the *Hevajra*, which explains that “entities” are here, first and foremost, the five aggregates, which are then seen, by way of the remedy, as the five buddhas.
- 396 The translation “space” is based on the conjectured reading *rikta* (space), instead of *rakti* (passion), of the manuscripts. *Rikta* fits the context perfectly (since we have now moved to the element of space) and it also has the meaning of *ākāśa*, found in the same position in the corresponding passage in the *Hevajra*. The Degé (117a.6) and Comm1 (515), however, reflect the reading *rakti* (a corruption of *rikta*) of the manuscripts and both seem rather obscure.
- 397 Instead of “backbiting,” the Tib. (117a.6) has “miserliness / greed” (*ser sna*).
- 398 Instead of “backbiting,” the Tib. (117a.6) has “miserliness / greed” (*ser sna*).
- 399 Instead of “unending, ultimate bliss,” the Tib. (117a.7) has “supremely beneficial great bliss” (*bde chen mchog tu phan pa nyid*).
- 400 Comm1 (517) elaborates here: “The goddess asked, ‘Something with the characteristic of the nature of an atomic particle is very small. You have taught that bodhicitta, whose form is a tiny globule, and is the identity of innate joy, a single family, is the cause and basis for the birth, and the self-nature, of innumerable families. How could [all] this be contained in this [globule]?’ ”
- 401 In the Degé (117b.3–4) this verse reads “Just as many buddha realms / [Can fit] in the tiny space of a hair’s width, / Without inhabiting, crowding, or striking against [one another], / So too should this be regarded” (*/skra yi khyon tsam phra ba la/ /sangs rgyas zhing kham du ma ni/ /gnas dang dog dang ’dzer min pa/ /de bzhin ’dir yang blta bya ste/*).
- 402 The grammar and meaning of this passage are very unclear. The Degé (117b.3–4) has, “O deities, replete with the ten powers, / Who wish to feast in my house, / Rise! Rise! / Appear through your miraculous powers, O sons of the [buddha] families!” (*/stobs bcu dag dang ldan pa’i lha/ /bzhengs shig bzhengs shig bdag gi ni/ /sdum par ston mo bzhes par ’tshal/ /rdzu ’phrul stobs kyis rigs kyi bu/*).
- 403 The formula that is now being explained is *rahasye parama ramye sarvātmani sadā sthitaḥ* (He always abides (*sadā sthitaḥ*) in the supreme (*parama*), secret (*rahasye*) pleasure (*ramye*), which is the nature of everything (*sarvātmani*)).
- 404 The Tib. (117b.6) translates *saṃvara* as *sdom pa*, suggesting the “rules of conduct,” but the context seems to indicate that we could be talking here about the identity of the deity Śaṃvara and what it stands for, namely the great nondual bliss resulting from the mystical union of means and wisdom.

- 405 The Tib. (117b.6) has an extra line after this one: “Or, alternatively, as Akṣobhya”
(*/gzhan yang mi bskyod pa nyid dang/*).
- 406 Comm1 (521) elucidates, “Since these two are included within Amoghasiddhi,
when it always abides as Amoghasiddhi, it can also abide as Ratnasambhava or
Amitābha.”
- 407 Comm1 (522) has “below the navel.”
- 408 The Tib. (118a.5) has “constant / permanent pledge” (*rtag dam tshig*), but both
commentaries have “great pledge” (*dam tshig che*). Comm1 (527) simply glosses it
as “concealed sign.” Comm2 (954) explains “great pledge” as “the stainless vow
/ conduct (*sdom pa*, Skt. *saṃvara*) that is the sign of buddhas and bodhisattvas.”
- 409 In the Tib. “the great language” is the grammatical object to “I will teach” in the
previous verse.
- 410 The Skt. *kheṭa* has several meanings (village, horse, etc.). Davidson (*Indian
Esoteric Buddhism*, p. 263) has *kheṭa* as “phlegm.” The Tibetan provides no clues as
the code word is always transliterated rather than translated.
- 411 *Preṅkhana*, here translated as “swing,” is translated by Davidson (*Indian Esoteric
Buddhism*, p. 263) as “wandering.”
- 412 Apart from “fuel,” *kṛpīṭa* can also mean “forest,” “belly,” etc.
- 413 *Dundura* or *durdura* could mean, among other things, a type of a drum or a frog.
Both Snellgrove and Davidson (*Indian Esoteric Buddhism*, p. 263), however,
translate it as “emission.”
- 414 Apart from the name of a mountain, *kālīñjara* can also mean “assembly of
religious mendicants.”
- 415 “Four ingredients,” when this term is used in its conventional meaning, refers to
sandal, aloeswood, saffron, and musk.
- 416 Davidson (263) translates *kundura* not as “olibanum,” but as “resin.”
- 417 The Tibetan (118b.2–4) transliteration reflects not *muku*, but *mukhi*.
- 418 The Tib. (118b.2) has *ghu ghu*.
- 419 The meaning of the Skt. word *pulaka* / *puraka* is not clear. The translation of this
line follows the Tib. (118b.3), which has “Tapping on the tip of one’s nose with
one’s palm” (*/sna rtser thal mo brdebs pa ni/*). Comm2 (955) has “Covering the tip
of one’s nose with one’s fingers.”
- 420 The Tib. (118b.3–4) has, “Showing the head of a deer, [which is called] *draṣṭa*,/
Illustrates the sign of a yoginī” (*/draSTa ri dags mgo ston pa/ /rnal 'byor ma yi
mtshan mar mtshon/*). Comm2 (955) states that this is “a sign in response to
salutation.”

- 421 The Tib. (118b.4) reflects *ḍa* (*Da*).
- 422 The Tib. (118b.4) reflects *bu* (*bu*).
- 423 The Tib. (118b.5) reflects *dhi* (*dhi*).
- 424 The Tib. (118b.5) reflects *stri* (*stri*).
- 425 The Degé (118b.5) reflects *bi* (*bi*), but other versions (K_Y, J, K, C) reflect *phi* (*phi*).
- 426 The Tib. (118b.5) reflects *bi* (*bi*).
- 427 The Degé (118b.6) reflects *ḍhī* (*Dhi*), but other versions (K_Y, J, K, N, C, H) reflect *ḍi* (*Di*).
- 428 The Degé (118b.6) reflects *stri* (*stri*), but other versions (J, K, N, C, H) reflect *sti* (*sti*).
- 429 The Degé (118b.7) reflects *svā* (*svA*), but other versions (K_Y, K) reflect *sa* (*sa*) and (J, C, N) *sva* (*sva*).
- 430 Another possible translation, supported by Comm2 (956), is, “These . . . code words . . . should be known as signs of the virile ones and their sisters.”
- 431 Bhavabhaṭṭa’s commentary on *Laghuśaṃvara* 22.5 explains that *potāṅgī* (in Chapter 4 spelled *potamṅī*) is an “eye gesture.” In the Degé (119a.1), this word, like other words in this section, is merely transliterated.
- 432 While this section, according to the commentaries, deals with verbal code words, the *potāṅgī*, described as an “eye gesture” (please see the previous note) could be an exception, so it is probably right to say that is “given” in response rather than “said” in response.
- 433 The Tib. (119a.4) reflects *kākhila* (*kA khi la*).
- 434 The Degé (119a.5) reflects the reading *anta* (end), but K_Y, J, K, and C reflect *andha* (dark / blind).
- 435 The Degé (119a.5) has “untouchable caste” (*gdol pa’i rigs*). Other versions (K_Y, J, K, N, C, H) have “house of an untouchable” (*gdol pa’i khyim*).
- 436 The phrase “he touches his teeth with his tongue” is transliterated in the Tib. (119a.5), indicating that the Tibetan translators understood that it was meant to be spoken, just like the other code words in this list, rather than enacted. It is, however, impossible to know for certain.
- 437 The Tib. for this is “*lam po* (a corruption of *lamba*?) is ‘fear.’ ”
- 438 The translation of this line and the immediately preceding one is based on the Tib. (119a.6).
- 439 *Rājikā* can mean “washerwoman” or “streak.”

- 440 “Great sacrificial victim” could be a victim of human sacrifice; the Tib. (119b.1), however, translates *mahāpaśu* literally as “large cattle” (*phyugs chen po*).
- 441 The Tib. (119b.1) reflects *cha* (*tstsha*).
- 442 The Tib. (119b.1) reflects *na* (*na*).
- 443 The Tib. (119b.1) has just “eating” (*bza’ ba*).
- 444 The Degé (119b.1) reflects *bhi* (*bhi*). K_Y and K reflect *bhī* (*bhi*).
- 445 The Degé (119b.1) has *aphyaka* (*a phyā ka*). K_Y and K have *aphyaga* (*a phyā ga*). N and H have *apyaka* (*a pyā ka*).
- 446 The Tib., by putting all the terms in this whole section in transliterated Skt., treats everything as verbal codes, and not gestures. In this instance, though, the grammatical form of *mukhasparśane* (locative absolute) suggests that one actually touches one’s mouth, rather than says “when the mouth is touched.” The same applies to the phases *dantasparśane* (“when one touches the teeth”), *śūnyasparśane* (“when one touches an empty space”), and *ūrusparśane* (“when one touches the thighs”), in the next few lines.
- 447 The Tib. (119b.3) has, “[This section is about] the knowledge of verbal codes” (*/ngag gi brda yi ye shes so/*). Comm2 (957) also seems to be explicit that the signs listed here are verbal rather than gestural. It states, “Now that the verbal codes have been taught, the bodily codes will then be taught.” The Skt. word *chommā* (also spelled *choma*, etc.), though, means not only spoken code words, but also hand gestures, and it appears that not all the signs listed in this section are verbal.
- 448 Regarding the word “forehead” in the root text, both the Degé (119b.3) and Comm1 (528) suggest that it refers to the practitioner’s eyebrows knitted in an angry expression. As for the corresponding passage in the *Hevajra*, however, both its commentaries, the *Muktāvalī* and the *Yogaratanmālā*, explain that the “forehead” refers to the part of the effigy where the gaze should be directed. The translation here reflects the Degé and Comm1, even though, grammatically (*lalāṭī* corresponds in gender to *drṣṭī*), the interpretation in the *Hevajra* commentaries seems more plausible.
- 449 It is not clear whether it is the effigy that is placed toward the left, or that the practitioner’s gaze should be directed at the left side of the effigy.
- 450 Again, it is not clear whether the eyes should be turned upward, or that the practitioner should gaze at the upper part of the effigy.
- 451 The Tib. (119b.4) has “In the center of the tip of the nose” (*/sna yi rste mo’i dbus su gnyis/*). Comm1 (528) has “at the top of the nose.” Perhaps this means the bridge of the nose, or where the nose meets the forehead?

- 452 The Tib. (119b.4) has, “For killing, [one employs] the animal gaze” (*/dud 'gro'i lta stangs gsad pa la/*), which is also a possible translation.
- 453 The Skt. term used, *kumbhaka*, implies that one pushes the air toward the diaphragm while holding the breath.
- 454 In contradistinction to holding the breath in *kumbhaka* (see the previous note), when holding the breath in *śāntika*, the air inside remains still.
- 455 Comm1 (529) and the *Muktāvalī* (1.11.4) take the four types of vegetation mentioned here as the respective objects of the four gazes. Comm2 (958) interprets these as materials for burnt offering rites (*sbyin sreg*), performed in conjunction with the relevant gaze.
- 456 *Sacalam tṛṇam* could also be a kind of grass. Comm2 (958), for example, glosses “moving grass” as *ljam pa*, which translates *suvarcalā* (MW=Ruta Graveolens).
- 457 Comm1 (529) and Comm2 (958) explain that homage is paid by the yogin to the yoginī, and is paid in return by her. Comm1 glosses “the two teachers” as virtue and excellence in conduct. The Degé (119b.5) has instead “Having paid homage to the two teachers / One then pays them special homage” (*/slob dpon gnyis la phyag 'tshal nas/ /shin tu phyag 'tshal/*).
- 458 In the Tib. this paragraph is in the standard seven syllable verse.
- 459 In the Tib. this paragraph is in the standard seven syllable verse.
- 460 The Tib. (120a.1–2) is different, and has two possible interpretations: (1) “Except for verbal conventions, / Even well-known wordly conventions / Will be accomplished,” or (2) “Without verbal conventions, / Even well-known worldly conventions / Will be accomplished” (*/ngag gi tha snyad ma gtogs par/ 'jig rten rab tu grags pa yi/ /tha snyad du yang 'grub par 'gyur/*).
- 461 The Tib. (120a.2) has “Thus will the yogi accomplish [conventions] / Included within the mundane and supramundane spheres. / This is the accomplishment of eloquent speech.” (*/de ltar yo gis 'jig rten dang/ 'jig rten 'das par bsdus pa 'grub/ /legs par bshad pa'i dngos grub po/*). In the Tib. this paragraph is in the standard seven syllable verse.
- 462 The meaning of this is not clear, as it seems we have here only a reference to a much more complex recipe. Comm1 (533) elaborates, “Smear on the head the oil from the fruit of that dish, which is an herbal butter of dried leaves and fruit, after having eaten it.” The “fruit” here, it further specifies, is the mustard seed placed in the skull cup. Its leaves, having been dried, along with the oil from the fruit, are made into an herbal extract, which is eaten, while the oil from the fruit [remaining] is rubbed on the head.

- 463 Comm1 (533) interprets this final line as “tossed throughout the directions, with the thought that the fruit will exile obstructors, will enable the accomplishment of this, while so thinking it.”
- 464 Comm1 (532) interprets this sentence as follows: “While thus meditating, possessing the form of Vajrasattva, who embodies all buddhas, the accomplishment associated with the vast activities, and so forth, will be conferred.”
- 465 Comm1 (533) explains that “the following” (*idaṃ*) refers to the fruit of white licorice root mentioned later.
- 466 The Degé (120a.5) is missing “excellent” (*mchog*), but other versions (N, H) include it.
- 467 Comm2 (534) says that this is “the fourteenth day of the waning period.”
- 468 The Degé (120a.7–120b.1) adds to this list giant milkweed (*arka*).
- 469 The Tib. (120b.1–2) seems to treat “venom” and “scorpion stinger” as two items, but Comm1 (534) lists these as one, having four ingredients in total. Comm1 clarifies further that “*gonāsa* refers to a *tilitsa* snake; one’s hand will become like that, for if someone touches the hand, poison will transfer to him as if he were bitten.”
- 470 In the Degé (120b.3) this passage reads “Born from Mālaya, *nāgagesar*, lord of illness, *madanaphala*, *jāgudeśa*, combined with *takara* and mixed with rice water, removes a variety of poisons from beings.” (*mA la ya las byung ba dang/ nA ga ge sar dang/ nad kyi dbang po dang/ ma da na pha la dang/ dzA gu’i yul dang/ ta ka ra dang ldan par ’bras kyi chu dang ldan pas ’gro ba’i dug sna tshogs ’jig par byed do/*).
- 471 Instead of “feces,” the Tib. (120b.4) reflects bile (*ro tsa na*). Comm1 (535), however, supports the reading “feces.”
- 472 Comm1 (535) supports the reading “body” (*lus*), whereas Comm2 (961) and the Degé (120b.5) support “hand” (*lag pa*).
- 473 The Tib. (120b.7) has “can divide even those who did not disparage Hara” (*’phrog byed ma smad kyang*). Comm2 (961) has, “even those that did not exile Hārītī.” In any case, this seems to be a reference to his (or her) loyal and harmonious “supporters.”
- 474 The Tib. (121a.1) has, “This supreme among methods throughout the triple universe will send [the enemy] into exile after seven days” (*gnas gsum gyi sbyor ba’i mchog ste/ nyi ma bdun gyis skrod par byed do/*).
- 475 “During the asterism of Puṣya” is missing from the Tib. (121a.3).
- 476 The translation here follows the interpretation in Comm1 (536) and Comm2 (962). The Degé (121a.4), however, reads, “Through a paste of *takara* fruit, *amkoṭa*

fruit, and oil, one will see the naturally abiding divine man. By applying an eye ointment of *takara*, he will disappear” (/ta ka ra’i ’bras bu dang/ aM ko Ta’i ’bras bu dang/ mar khu’i tshigs mas rang bzhin gyis gnas pa’i skyes bu bzang po mthong bar ’gyur te/ ta ka ra’i mig sman gyis byugs pas mi mthong bar ’gyur ro/). With the variations in K_Y, K, and N, the passage would read, “Through a paste of the oil of *takara* fruit and *amkoṭa* fruit one will see the naturally abiding divine man. Through an eye ointment of *takara* he will disappear.”

- 477 Both the Skt. and Tib. (121a.4) have “moon water,” which could be the resin of a camphor tree. Comm2 (536), however, reflects the reading *sevāla* (*se vA la*), which, lacking any other clue, might be a corruption of *śevāla* (MW=Blyxa *octandra*).
- 478 Instead of “blood of a water snake,” the Tib. (121a.6) has “gem of a *duṇḍhava*” (*duṇḍu ba’i rin po che*), perhaps reading *ratna* (gem) for *rakta* (blood). Comm1 (536) interprets *duṇḍubha* as, “a snake, known as *ṭoṇaḍa*.” Comm2 (962) describes it as a “water snake.”
- 479 The Tib. (121a.6) has “the house of a Śākya” (*shA kya’i gnas*), possibly having misread *vāhya* for *śākya*.
- 480 Instead of “as if on a road,” the Degé (121a.7) has “coursing like a boat” (*gru lta bur ’chag cing ’gro*).
- 481 “Onion” is only one of the possible translations of *durgandhā*, which means “foul smelling.” The Tib. (121a.7) has a literal translation, “foul smelling” (*dri ngan pa*).
- 482 *Ghuṇacūrṇaka* could mean either “wood dust produced by woodworms,” as reflected by Comm2 (963), or “powdered woodworms,” as reflected by Comm1 (537).
- 483 Comm2 (963) interprets *kokila* (Indian cuckoo) as “flesh of cuckoo, owl, and crow.” Comm1 (537), however, states that “*kokila* is a forest bee.”
- 484 Comm2 (963) takes *dvija* (twice-born) to mean “cuckoo” (*khu byug*); Comm1 (537), however, interprets it as “brahmin” (*bram ze*).
- 485 The Tib. (121b.1–2) has “powdered *carama* dung” (*tsa ra ma’i rtug pa’i phye ma*). Comm1 (537) states that “the animal *carama* is a cat.”
- 486 *Mahāsamaya* (great pledge) is interpreted by Comm1 (537) as “human flesh.”
- 487 The Tib. (121b.4) has “With that same hand, without touching [anything else in the interim].”
- 488 The Tib. (121b.5) has “wing” (*gshog pa*), which is another meaning of *pakṣa*. Comm2 (963), however, interprets *pakṣa* as “feather” (*sgro*).

- 489 This statement seems very ambiguous. Comm2 (963–964) glosses it as follows:
 “These ten activities, accordingly, constitute the knowledge of cognition which
 was taught in the *Cakrasamvara Tantra*, for when those with the cognition of an
 ordinary being apply the science (tantra) of medicinal concoctions, they can
 become equal to the bodhisattvas in attainment.” The Tib. (121b.6) treats
viññānajiñānam as a *dvandva* compound, “cognition and knowledge” (*/rnam par*
shes pa dang ye shes so/).
- 490 Comm2 (963) explains, “Having explained the concoctions from the
Cakrasamvara, the medicinal concoctions taught in *Hevajra* are then explained.”
- 491 The Skt. readings for this passage vary and the grammar seems corrupt. The Tib.
 (121b.6) has, “Through making a powder from a bee’s stinger that has been
 lodged in the chest of a white bitch, combined with the bee and one’s own
 semen, in the asterism of Puṣya, one will enthrall even a woman loyal to her
 husband” (*dga’ ba dang bcas pa/ dkar mo’i snying po’i nus pa mda’i rma phyed mar byas*
nas/ ’dod pa’i phyed mas rang gi sa bon dang ldan pas rgyal la bdag po’i brtul zhugs
ma’ang dbang du byed do/). Comm2 (964) has “black bitch,” which reflects a
 variant reading in some manuscripts.
- 492 The Skt. readings for these passages vary and are mutually contradictory. The
 version derived from the Degé (121b.7), Comm1 (538), and Comm2 (964) would
 be “By placing in the hand of a virgin girl a plucked ‘female of misfortune,’
 together with the paste from a ‘male’ tree, and the rut of an elephant, one can
 make oneself fortunate and take her away.” Comm1 (538) speaks of “female”
 and “male” plants, which “should be mixed together, and combined with the
 wine of a ‘trunk possessor,’ meaning the rut of an elephant.”
- 493 *Bhūtakeśī* can be the name of several plants, including Indian valerian, white
 basil, etc.
- 494 *Danḍotpala-sahadevā* seems to be a compound of two synonyms referring to the
 same species, purple fleabane (*Vernonia cinera*). The Degé (121b.7–122a.1),
 however, treats them as different ingredients: “*bhūtakeśī*, *rudanti*, *danḍotpala*, and
hasadeva [sic], ground together with tears and one’s own semen” (*bhu ta ke shi*
dang/ ru dan ti dang/ daNDa utpala dang/ ha sa de ba dang/ phyogs kyi chu dang/ bdag
nyid kyi myos byed dang btags pas). The commentaries do not offer clarification on
 these ingredients, although Comm2 (964) has *hasadeva*.
- 495 Unidentified. Possible synonyms are *jārī* (cf. *Bhairavapadmāvatīkalpa* 9.5) and
prasiddhā (cf. ditto 9.15). Comm2 (964) has “*putraja* [sic] is a particular root called
 ‘black do ba’ ” (*dova?*) (*do ba nag po*).
- 496 Unidentified. Comm1 (538) has “*āvannā* [sic], otherwise known as *onā*.”

- 497 This species has not been identified. *Lakṣaṇā* could be a variant spelling of *lakṣmaṇā*, which is the name of several plants. Comm1 (538), however, calls *lakṣaṇa* [sic] a “tree,” while all the species called *lakṣmaṇā* are small plants.
- 498 This plant (*Uraria picta*) does not seem to have an English name. There are variations in the Tibetan transliteration. Comm1 (538) has “*avantī* means ‘joined with ash,’ and is known as *hastāboḍi*.” Comm2 (964) has, “*avada* is the ‘ninth root.’”
- 499 *Dinakara* can also mean cratogeomys tree.
- 500 Comm1 (538) has “the head of a house sparrow.”
- 501 *Kṣīrādhikā* (rich in sap) is described by Comm2 (964) as another name for *śaraṇā*. There are several plants with the latter name.
- 502 Comm2 (538) reflects this reading. The Degé (122a.4–5), however, is missing “bracelet,” and has “The remains from a dead girl’s funeral pyre that had been extinguished with thorn apple juice” (*yan lag can shi ba’i ro bsregs pa’i me mdag ka na ka’i khu bas bsad pa*).
- 503 The Sanskrit is ambiguous, as it only says “The art of making one’s own.” The Tib. (122a.5) has “This was the knowledge / art of making one’s own through contact, and so forth” (*/reg pa la sogs pas bdag gi ye shes so/*).
- 504 *Khagapaticakra* can also be the name of Indian goosegrass. The Degé (122a.6–7) has an additional ingredient at the beginning, *śrīṃkha* (*shriM* [K_y, J, K, C=shi] *kha*)
- 505 *Khagapaticakra* can also be the name of Indian goosegrass.
- 506 This plant (*Uraria picta*) does not seem to have an English name.
- 507 *Jūṭikā* could be a certain type of camphor. The Degé (122a.7), however, translates this word as “cutting” and connects it with the previous word (“the cutting of *avanatā*”). Comm1 (539) reflects the spelling *jātrikā* (not *jūṭikā*) and identifies this plant as *rukrajatra* [sic].
- 508 This species has not been identified. *Lakṣaṇā* could be a variant spelling of *lakṣmaṇā*, which is the name of several plants.
- 509 This list of ingredients seems to be supported by Comm1 (539), except for an additional ingredient in the commentary, bovine orpiment. The corresponding list in the Degé (122b.2–3) is most likely corrupt—the plant *chinnaruhā* (guduchi) is treated as two ingredients, *chinda* [sic] and *ru ha*, as is *vatsakanābha* (the umbilical cord of a newborn calf), which is treated as *vaṃse* [sic] and *kanabhi*.
- 510 It is not clear whether she herself is supposed to receive a tilaka, or she comes into contact with it by seeing it on the forehead of the person she is to be enthralled by.

- 511 Comm1 (539) identifies *śrīsakala* (complete glory) as “glory sandalwood.” Grammatically, however, it is possible that *śrīsakala* refers to “red sandalwood” that follows, meaning together “a fine piece of red sandalwood.”
- 512 The Degé (122b.3) has an additional ingredient by interpreting *aruṇacandana* (red sandalwood) as two items, *anuṇa* [sic] and *candana*. It also seems to reflect the reading *khagā* (female bird), which could be a corruption of *kharā* (female mule / donkey): *shrI ri*[N=ri; H=shri-ri] *sa ka la dang/ a*[N=aM] *nu Na dang/ tsandan dang/ ri bong 'dzin pa 'di rnam kyis mnyam par shin tu sbyar ba dang/ drang srong gi bu mkha' 'gro ma'i khrag gis byugs pa'i thig les*.
- 513 Instead of “tilaka . . . its benefits,” the Tib. (122b.5) has “causing a tilaka to appear / arise” (*thig le 'byung bar byed pa*), which is a literal translation from the Skt.
- 514 The Tib. versions have only one of these two items—the Degé has “eyes” (*mig*), and other versions (K_Y, K, J, C) have “feces / droppings” (*dri ma*).
- 515 According to Comm1 (539), “sun” is copper, “moon” is silver, and “fire” is gold. The translation here follows the interpretation of Comm1 (539). The Degé (122b.5–6) has, “The pill, which consists of the relics of the sugatas, should be wrapped, going inside sun, moon, and fire” (*bde bar gshegs pa'i gdung gi dngos po'i ril bu nyi ma dang/ zla ba dang/ me'i nang du son par so sor dkris pa*).
- 516 The ritual by which the pill is “activated” is described in Comm1 (539–540).
- 517 As before, “sun,” “moon,” and “fire” are copper, silver, and gold, respectively.
- 518 The translation of this passage is based on the Tib. (122b.7) and Comm1 (540).
- 519 As before, “sun,” “moon,” and “fire” are copper, silver, and gold, respectively.
- 520 The Tib. (123a.2) has “like a yakṣa, one will be able to dwell as a glorious one in one’s desired form” (*gnod sbyin lta bur 'dod pa'i gzugs can du dpal dang ldan par gnas par 'gyur ro/*).
- 521 The Degé (123a.2–3) has six items: “*srotaka*, the thorn from a hare-marked one, honey, *madhuka* [tree] together with its first blossom, and combined with the stamens of a young lotus” (*sro ta ka dang/ ri bong gis mtshan ma'i tsher ma dang/ sbrang rtsi dang/ sbrang rtsi can dang/ dang po'i me tog dang ldan pa dang/ padma sar pa'i ge sar dang ldan pa*). Comm1 (541) has nine items: “*śrota* is the eye ointment called *śrota*; hare-marked is *śevāla*; thorn is the thorn of a *samkoca*; honey is what is made by bees; sweet (*madhuka*) is the sweet tree; *navahalinī* is a flower and a bud (*kalika*) from a young *lāṅgapilī*, and included also are two heaps of stamens from them both.” Comm2, however, has a more plausible identification of *śaśāṅka* as camphor (“possessor of the flower of white *śeva*”).
- 522 The Tib. (123a.3) adds here “in full bloom” (*rab tu rgyas pa*).

- 523 Comm1 (541) states that “woman” here means jackal.
- 524 Degé (123a.5) has, when corrected with reference to some important variations, “together with leftovers of food eaten by a crow, which has removed the eyes and fat of one who has died by asphyxiation” (*‘gags* [K_Y, K= *‘gyegs*; N= *‘gengs*] *nas shi ba’i mig dang / tshil blangs zhing kha* [K_Y, J, K, C=*ka*] *gnyis pas zos pa’i lhag ma dang ldan pa*). Comm1 (541) has “ ‘One who died from asphyxiation’ refers to a girl who so died. ‘The end of what is eaten by a crow’ refers to the leftover food that it discards.”
- 525 Comm1 (541) states, “An ancestor grove is a charnel ground; rubbed there, during a lunar eclipse, [one gets] the fluid that is produced from sex with a practitioner maiden in her first flowering (menstruation).”
- 526 Comm1 (541) states that the blood of a black cat is part of the concoction, rather than its cure.
- 527 The Skt. term, *śālīja*, perhaps means “from the flesh of a householder.”
- 528 Comm2 (965) states that the mixture should be wrapped in vulture skin for six months, then placed inside the hollow of a vulture’s foot and applied to the eyes with powder of human bone.
- 529 The translation here follows Comm1 (542). The Degé (123b.5) has instead, “Even without fulfilling [all] the elements of the ritual procedure / It brings happiness to miserable beings” (*/cho ga’i dngos po ma gang yang/ /phongs pa’i sems can bde ba ‘bab/*).
- 530 Comm1 (542–543) states, “That which ‘comes from oceans’ is the salt from human urine. That which ‘comes from mountains’ is human brains.”
- 531 This passage is not very clear. Regarding the practice of *mudrā*, Comm1 (543) states, “One should ascertain the *mudrā* of the medicine concocted” (*sbyor ba’i sman gyi phyag rgya nges pa’o*).
- 532 The “four ingredients” are usually sandal, aloeswood, saffron, and musk. Here, however, “four ingredients” refers to feces.
- 533 Comm2 (966–967) explains these ingredients solely in terms of “ambrosias present in the human body.” “Four ingredients is the essence of feces, musk is urine, sandal is the blood of someone killed in battle, camphor is semen, *śālīja* is human flesh, olibanum (*sihla*) is menstrual blood, olibanum (*kundurū*) is also the sign of union, tailed pepper is the vagina, and *mugu* is the marrow.” This final item is strange, but accords in part with the Tib. root (124a.2), which has “marrow” (*rkang gi snying po*). Comm1 (543–544) has “by means of olibanum (the sign of union), tailed pepper (vagina) issues discharge, which mixes with the seminal discharge of both the male and female organs in union.” Comm2 glosses

- the whole section, including the correlations with the times, in terms of the “five ambrosias plus bodhicitta, thus making six substances.”
- 534 Comm1 (544) has, “These great medicines are powerful during six time periods, meaning, ‘those [times] completely transform them.’ ” Comm2 (967) has, “ ‘Powerful at six times’ means during six [times] externally and six sessions for the yogin internally, if ambrosia is eaten, the body will become lustrous, such that white hair and wrinkles will disappear.”
- 535 “Four ingredients,” when this term is used in its conventional meaning, refers to sandal, aloeswood, saffron, and musk.
- 536 As in previous note, instead of “lotus seed” the Tib. (124a.5) has “marrow” (*rkang skyes*). Possibly “lotus seeds” refers to marrow?
- 537 Śekhara (supreme) can mean “cloves” and also some other plants. Comm2 (968), however, glosses it as “vaginal blood.” The Tib. root (124a.6) has the literal “supreme” (*mchog*).
- 538 According to Comm2 (968), this verse begins the “alchemy of external drugs.”
- 539 Comm1 (544) explains that “these fourteen substances [are to be eaten] together with the filth from the nine orifices.”
- 540 Comm2 (544) glosses this in terms of the lunar cycle and number of days. “Solar” refers to the waning lunar period and “lunar” refers to the waxing period. There are different concoctions for each of these periods.
- 541 Comm2 (968) interprets the Skt. *dhātu* (element) as “bodily constituent.” It says, “bodily constituents, specifically the substances that come from the nine orifices, will turn into gold.” Comm1 (544), however, has “metal, when treated by the bodily substances.”
- 542 *Vālā* (*bālā*?) can be the name of several plants.
- 543 The Tib. (124b.1–2) has three items, “oil born from lotus, oil born from *bola*, and the ‘four ingredients’ ” (*pad+ma las skyes pa dang/ bo la las skyes pa’i mar khu nyid dang/ bzhi mnyam*). Comm1 has four items: “ ‘Lotus’ is oil of woman, meaning brain. Then there is the oil from a newborn child; ‘butter,’ meaning oil born of *śāli*; and oil from the ‘four ingredients.’ ” Comm2 (968–969) also has four items: “Oil from a straw is marrow; oil of *balika* is semen; ‘butter / oil’ is human fat; and the ‘four ingredients’ is the essence of feces.”
- 544 Instead of “black turmeric,” the Tib. (124b.1) has “black mustard” (*yung dkar po ma yin pa*).
- 545 The Degé (124b.3) has “vigorously” (*zhen pas*), but other versions (K_Y, J, K, C) have “gently / slowly” (*zhan pas*).
- 546 As noted elsewhere, Comm2 (969) regards the “four ingredients” as feces.

- 547 The “three fruits” could be either the three types of myrobalan, or the three sweet fruits (grape, pomegranate, and date), or the three fragrant fruits (nutmeg, areca-nut, and cloves).
- 548 Comm1 (546) states that “gold is *dhadura*, *nṛpa* is *bhrīṅgarājā*, *ceṭi* is blue *jhiṇaṭī*.”
- 549 The ingredients vary between the sources. The Degé (125a.1) has “ ‘night,’ white *vakuci*, blue lotus bulb, iron filings, sulphur, bdellium, *sarja* resin, and musk” (*mtshan mo dang/ ba ku tsi dang/ u+tpa la’i snying po dang/ lcags kyi dri ma dang/ dri’ rdo dang/ gu gul dang/ sardza ra sa dang/ ga bur dang/ ri dags las skyes pa’i chang dang/*). Comm1 (546) explains, “ ‘black night’ is black turmeric, ‘blue lotus with bulb’ is a blue lotus that has not bloomed, ‘mountain of stench’ is sulfur, and ‘semen born from deer’ is musk.” Comm2 (970) has “ ‘black’ is black turmeric, *vakuci* is *vacā* (*shu dag*), ‘sprout of blue lotus’ is a blue lotus that has not bloomed, ‘iron filings’ is the dregs left over from smelting iron, and ‘bad odor’ is *muzi*.”
- 550 “Indian caper, and fragrant swamp mallow” is here a translation of *ḍṛk-prarohā*. The Degé (124a.3) treats these two as one item, “that which arises stably” (*bṛtan par rab tu skyes pa*). Comm1 (546), however, treats them as separate and identifies *ḍṛk* as *rudantī* (Indian caper), and *prarohā* as *balaka* / *valaka* (fragrant swamp mallow).
- 551 Comm1 (547) identifies *bhūtāri* not as asafoetida, but as chaste tree; the latter, however, has already been mentioned earlier in the same recipe.
- 552 The two plants, *parahṛd* and *vallabhī* (or perhaps one called *parahṛdvallabhi*), have not been identified.
- 553 Comm1 (547) identifies *mukta* as *atimukta*, which is the name of at least five different plants.
- 554 *Mañjari* is the name of a variety of plants. Comm1 (547) identifies it as *damanka* (*damanaka?*), which could be the name of *Artemisia Indica* (Japanese mugwort).
- 555 The Degé (124a.3–5), with some variations, has twenty-five items in this list, some of which are literal translations from the Sanskrit: “*śyāma*, *priya*, *keśari*, *bakula*, spell-holding lady, *nāga*, destroyer of the circle, night roamer, *kanaka*, *śikhi*, *prapara*, *bhūtāri*, *parahṛida*, *vallabhi*, liberated, hand-spoke, *mañjari*, gold tree, *vacā*, *vakuca*, cloud tree, turmeric, *mañjiṣṭha*, lord of illness, power of elephant” (*shyA ma dang/ pri ya dang/ ke sha ri dang/ ba ku la dang/ rig pa ’dzin ma dang/ nA ga dang/ ’khor lo ’thag pa dang/ mtshan mo rgyu ba dang/ ka na ka dang/ shi khi dang/ pra pa ra dang/ bhu tA ri dang/ pa ra hri da dang/ valli bhi dang/ grol ba dang/ lag pa’i rtsibs dang/ manydza ri dang/ gser shing dang/ ba tsA dang/ ba ku tsa dang/ sprin gyi shing dang/ yung ba dang/ manydziShTha dang/ nad kyi dbang po dang/ glang po’i stobs*). Comm1 (547) has “*śyāma* is the *śyāma* creeper; *priyā* is *priyaṅgu*; *kesarī* is *nāgagesar*; *vidyādhari* is *campaka*; *nāga* is *phunnāga*; *cakramardani* is *eṭagaja*; *śabarī* is turmeric;

kanakā is *dhadura*; *śikhī* is that which possesses the crown of a peacock; *pravara* is *bala* / *vala*; *bhūtāri* (enemy of demons) is *siduvārā*; *parahitavallabhi* is that which possess robber flowers; *mukta* is *atimukta*, known as *ahivahu* / *ahibahu*; *karārā* is *karañja*; *mañjari* is *damanka*; ‘gold tree’ is golden *sephālī*; *avakuja* is *vāgucī*; ‘cloud’ is *musta*; ‘night *dāru*’ is *haridrā*.” Comm2 (970) has “*śyama* is green *śyāmaka* (*khre rgod ljang gu*), *gesara* is *nāgapuṣpa*, *cakramarda* is *suvarcalā* (*lcam pa*), ‘night roamer’ is turmeric, ‘cutting medicine’ is the *valvaja* flower (*gres ma’i me tog*), ‘enemy of demons’ is white mustard, ‘cuckoo eyes’ refers to *lava* medicine, *mukta* is white *lo btsan* (?), *kara* is the *karañja* tree, *mañjari* is a hair-like clump of medicine, *gana* is elephant trunk, *dadura* is turmeric, ‘lord of illness’ is costus (*ru rta*), and *nagabala* is white *naleśam*.”

- 556 It is not clear at which point the interlocutor has changed; earlier in this sub-chapter it was Vajragarbha, now it is the goddess.
- 557 The compound *rajanībhavarajāṃsi* (literally, “powder obtained from turmeric”), is in the Degé (124a.7) treated as two separate ingredients: “turmeric,” and the “moisture of *bhava*.”
- 558 Unidentified. Comm2 (970) calls it *racaurya* and identifies it as the “root of *ava*(?).”
- 559 Unidentified. Comm2 (970) calls it *kendu* and identifies it as the “leaves of *ava*(?).” Possibly, *keṃśu* could be a variant / corruption of *kiṃśuka* (palash tree).
- 560 Comm1 (547) has “the three astringent substances are the three fruits.” Comm2 (971) calls these “three hot substances” (*tsha ba*), but does not describe them. If they are the “three fruits,” this would probably mean the three varieties of myrobalan. Otherwise they could be the “three pungent substances,” i.e., black and long pepper, and dry ginger.
- 561 On this occasion, Comm2 (971) glosses “four ingredients” as “powder of dry human excrement.”
- 562 Comm2 (971) defines “cold musk” as the “essence of urine.”
- 563 Most likely, the three fruits are the three varieties of myrobalan (*Phyllanthus emblica*, *Terminalia chebula*, and *Terminalia bellerica*).
- 564 The Tib. (124b.3) has “two *karṣa*” (*zho gnyis*).
- 565 A unit of weight equal to one *karṣa* (176 grains troy).
- 566 Comm2 (971) glosses “musk from the midriff” as “urine.”
- 567 The three fruits are the three varieties of myrobalan (*Phyllanthus emblica*, *Terminalia chebula*, and *Terminalia bellerica*).
- 568 Instead of “head,” Comm2 (971) has “underside.”

- 569 *Nāga* is the name of several plants. Comm1 (548) identifies it as *hastikarṇa*, which in turn can be the name of several plants.
- 570 *Palāśa* is the name of several plants.
- 571 Degé (124b.7–125a.1) has “three parts each of *nāga* root, *palāśa*, and *kuṣṭha*, with one part *mādhā* as the tenth part” (*nA ga mU la dang/ pa la sha dang/ kuSTha cha gsum dang/ mA ga dha bcu’i cha gcig*).
- 572 The Tib. (125a.1) has “two karṣa” (*zho gnyis*).
- 573 In the Tib. (126a.2) this sentence is “Any other method is as futile as an old man” (*/sbyor ba gzhan ni rgan po lta bur don med pa’o/*). Comm1 (548) seems to support the reading “buddhahood” though: “‘Fruitless’ are other methods; they are like buddhahood, which, although supreme, is without goal.”
- 574 Comm1 (548) interprets *ṛtubandhanam* not as “ritual restrictions with respect to seasons,” but as “retention of semen.” Comm2 (972) interprets the same compound as “cheating of death.” The Degé (126a.3) has, “One who desires to be a yogi / But does not know about timely death / Is like one who punches the sky,/ Drinks mirage water, / Or thrashes chaff out of hunger.” (*/dus kyi ’chi na mi rig par/ /gang zhig rnal ’byor par ’dod pa/ /mkha’ la khu tshur bsnun pa dang/ /smig rgyu’i chu ni ’thung ba dang/ /bkres phyir phub ma rdung ba ltar/*). K_Y, J, K, and C, however, all have “restraint / restriction” (*’ching*), instead of D, “death” (*’chi ba*).
- 575 The finger, as a unit of length, refers not to the length but to the breadth of a finger.
- 576 Instead of “enriching,” the Tib. (126b.2) has “summoning” (*dgug pa*). Comm2 (973) seems to contradict the statement that the pit should have the same measurements as the pit for enriching: it says, “For enthralling and summoning, the pit should be . . . one cubit in width.”
- 577 The words “of the temple or maṇḍala” have been supplied from Comm2 (973).
- 578 The Degé (126b.6) has “pipal” (*blakSa*) instead of “palash.” N and H have “palash,” and so does Comm1 (551).
- 579 The Tib. (126b.7–127a.1) adds here “and held according to the proper handling procedure.”
- 580 *Śatapuṣpa* (dill) can also mean “fennel.”
- 581 The translation “red sesame or black sesame” follows Comm1 (551). The Degé (127a.3) has “red and black sesame.” The Skt., because of its grammar, could also mean “one should procure, as an alternative to red or black sesame.”
- 582 *Vajra* is the name of several plants.

- 583 The Degé (127a.3) has *pāna* (*pA na*). N and H have *vanā* (*ba nA*) instead of *pāna* (*pA na*).
- 584 *Sugandha* is the name of several plants and substances.
- 585 The last sentence in the Tib. (127a.4) has “as well as wood of olibanum, guggul, khadira, *sugandha*, and others” (*shalla ki dang/ gu gul gyi shing dag dang/ seng ldeng nyid dang/ dri bzang po la sogs pa dang/*). Comm2 (974) takes “wood of guggul” to be the firewood.
- 586 “Vajra water” is urine (cf. Samputa 5.3.33). Instead of “menstrual blood mixed with vajra water,” the Tib. (127a.4) states, “by mixing [the ingredients] with vajra water from a man and a woman” (*skyes pa dang bu med kyi rdo rje’i chu dang lhan cig bsres pas*).
- 587 *Kālaka* is the name of several plants.
- 588 One of the manuscripts adds at this point, “If one wants to perform the rite of killing, one should prepare kindling [sticks] ten finger-widths long.”
- 589 The Tib. (127b.2) adds “millet” at this point.
- 590 Instead of “crow meat” the Tib. (127b.4) has “crow tree.” Comm2 (975), however, corroborates the reading “crow meat.”
- 591 The Tib. (127b.4) adds at this point “along with parched-wheat flour.”
- 592 The Tib. (127b.7) has “fox meat” (*wa’i sha*). Comm2 (975), however, has “jackal meat.”
- 593 The Tib. (128a.1) adds here “a thousand times” (*stong*).
- 594 *Atimuktikā* has not been identified. The masculine form, *atimuktaka*, is the name of several plant species.
- 595 In place of “mung beans,” the Tib. (128a.3) has two items, “millet and beans” (*khre dang/ mon sran gre’u*).
- 596 *Tamāla* is the name of several plants. The Tib. (128a.3) has simply “leaves / petals” (*dab ma*).
- 597 “At home” is missing from the Tib.
- 598 As before, “vajra water” probably means urine.
- 599 “At night” is missing from the Tib. (128a.4).
- 600 In the Tib. (128a.5) this sentence begins with “Alternatively” (*yang na*), connecting this sentence with the previous one. This seems wrong, as the previous sentence is about enthralling, and this, about expelling.
- 601 Tib. (128a.7) has “those” (*de rnams*), referring back to the previous ingredients. However, Comm2 (977) has “rice grains.”

- 602 The Tib. sets this section in verse.
- 603 Comm2 (977) states, “Having measured out a triangular dharmodaya on well-anointed earth, one should draw an eight-petaled lotus with pericarp in chalk.”
- 604 Comm1 (554) has this letter as *ā*, but Comm2 (978) has it as *kha*.
- 605 Instead of “dot,” the Tib. (128b.4) has “empty space topped by empty space” (*/stong pas stong pa mnan pa nyid/*). Both commentaries, however, take this as a single dot.
- 606 Comm2 (978) has “ ‘adorned with a half moon and a full moon’ means joined with *am*.”
- 607 Comm1 (554) says that this mantra is *ām laṃ haṃ*, with *om* added to the beginning and *svāhā* to the end.
- 608 The name Locanā is not in the root text, but Comm2 (979) attributes the action described here to “the mantra of Buddha Locanā.”
- 609 The Tib. (129a.1) has “And [the Blessed One] said, as ‘a way to request the vajra samaya,’ ‘om’ ” (*/rdo rje dam tshig skul bar byed pa zhe bya ba yang bka’ stsal pa/ oM*).
- 610 Skt. *om vajravairocanīye svāhā*. The Degé (129a.2) has *vailocani* (*bai lo tsa ni*), but other versions (K_Y, K, J, C) have *vairocāni* (*bai ro tsa ni*), and still others (N, H) have *vairocanīye* (*bai ro tsa ni ye*). Comm1 (555) states, “In the yoga of Vairocana, or Locanā, Locanā is emanated with her skillful means, as requested by this mantra.”
- 611 The Tib. (129a.3) has “fifth” (*lga pa*). Comm1 (556), however, supports the Skt. *post correctionem* reading; it says, “ ‘the fifth’ is a corruption; ‘the sixteenth’ should be said.” Comm2 (979) supports this too by referring to the same letter: “the first letter of the fifth group, the letter *ta*.”
- 612 The meaning of the last line is not clear; the “great vajra fear” could be the fear of vajra hells, or the fear experienced in the vajra hells. The Tib. (129a.6) has “For the sake of frightening great vajra” (*/rdo rje chen po ’jigs don du/*). Comm1 (556) states, “ ‘Frightening great vajra’ means she frightens obstructors and those who would lead astray.” Comm2 (980) glosses the entire verse as, “The efficacy of that is that it protects, guards from threat of danger, and confers power.”
- 613 Skt., *om jvala jvala hūṃ phaḍbhyo svāhā*. After *jvala jvala* the Degé (129a.7) has *bhyo hūṃ phaṭ svāhā* (*bhyo hUM phaT svA hA*) here. J and C have *hūṃ phaṭ bhyo* (*hUM phaT bhyo*).
- 614 Skt., *om vajradharma hrīḥ svāhā*.
- 615 In the Tib. (129b.3–4) this line is “said to be adorned with Ḍākinī” (*/mkha’ ’gro ma ni brgyan par brjod/*).

- 616 In the Tib. (129b.5–6), the phrase “right at that time” refers to the next sentence, “So said the great Blessed One Vajradhara.”
- 617 “Vajradhara” here seems to be another name for Vajrasattva.
- 618 The translation “The syllable *om* . . . illuminates everything” is based on the Tib. (129b.6), (*oM ni thams cad gsal bar byed*), which is supported by both commentaries. The Skt. seems to be saying “all the shining syllables *om*,” or, if interpreting the compound *omkāradīpakāḥ* as a bahuvrīhi, “all [these mantras] include a shining syllable *om*.”
- 619 The Tib. (129b.7) has *hrīṁ hrīṁ* (*hrIM hrIM*).
- 620 The Degé (130a.1) supports the reading *cili cili* (*tsi li tsi li*). N and H, however, support *hili hili* (*hi li hi li*).
- 621 Skt., *om kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya hraḥ hraḥ pherī pherī phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa vaśarudhirāntramālāvalambine gr̥hṇa gr̥hṇa saptapātālagatabhujāṅgaṁ sarpaṁ vā tarjaya tarjaya ākaḍḍa ākaḍḍa hrīṁ hrīṁ jñaiṁ jñaiṁ kṣmāṁ kṣmāṁ hāṁ hāṁ hūṁ hūṁ hūṁ hūṁ kili kili sili sili cili cili dhili dhili hūṁ hūṁ phaṭ phaṭ svāhā.*
- 622 The derivation *va* is based on Comm1 (560), which gives *om vum svāhā* as the “destroying mantra.” The count of rows sometimes includes the vowels as the first row and sometimes not. Including the vowels as a row, “the fourth letter of the seventh row” is *va*. Not including them, we get *ha*, as does Comm2 (981). However, this would make the syllable *hum*, rather than *vum*.
- 623 The translation here is based on the Tib. The combination of letters described here (*rha*) is, however, unlikely. The Skt. has a rather obscure clause: “In the center between the two of the eighth group.”
- 624 The Tib. (130b.1) has *tām*.
- 625 Skt., *om prasannatāre amṛtamukhi amṛtalocane sarvārthasādhani sarvasattvavaśaṁkari strī vā puruṣo vā rājāno vā vaśaṁ kurutaṁ svāhā.*
- 626 Following the Degé (130a.3), where *puṣkara* is translated as “anther” (*ze’u ’bru*).
- 627 The phrase *mantra-vid* in the Skt. root text seems to have the meaning of “mantric spell,” with *vid* being perhaps synonymous with *vidyā*.
- 628 Skt., *hrīḥ vaśaṁ kuru hrīḥ.*
- 629 The Degé (131a.3) has, “One should write ‘ā such and such’ in the center of the letter *e*” (*je’i dbus su A che ge mo zhes bri bar bya*). N, C, and H have *a* instead of *e*. Y has *sa* instead of *ā*. K is missing *ā*. N has *a* instead of *ā*. Comm1 (567) has “write ‘such and such of such and such *vaśamānaya*’ at the center of the letter *āḥ*.” Comm2 (984) has “write ‘such and such *ho*’ inside a single big letter *a*.” The two

most significant variants—“in the center of the letter *e*,” and “in the center of the letter *āl*”—are each supported by different Skt. manuscripts.

630 Skt., *om sarvāmohani tāre tutāre ture sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭānām bandha bandha hūm hūm hūm phaṭ phaṭ phaṭ svāhā*.

631 Comm1 (567) has, “While meditating on the edge of his garment, he should tie a knot to the right with the left hand, [thinking] that all pernicious ones are inside.” Comm2 (984) has, “should write this very maṇḍala on birchbark and tie it in a knot to the edge of his garment when he embarks on a journey.”

632 Comm2 (985) has the mantra as “ ‘such and such’ *vaśaṁ kuru ho*.”

633 There seems to be an inconsistency here, as first we had “lotus marked with a wheel,” and now “wheel marked with a blue lotus.”

634 The Tib. has instead “In its center,” although it previously translated *puṣkareṣu* as “on the anthers.”

635 Skt., *om hūm hūm budhya budhya khāda khāda chinda chinda dhuna dhuna matha matha bandha bandha • amukam amukena saha vidveṣaya hūm hūm phaṭ phaṭ svāhā*.

636 According to Comm1 (568) these are two interlocking triangles.

637 Comm1 (568) seems to depart from this arrangement, as it has “*hūm hūm phaṭ* on the uppermost corner, and *hūm gaḥ hūm hūm gaḥ hūm* on the four outer corners and the lowermost corner.”

638 Skt., *om pāta pātānī svāhā*.

639 Skt., *om jambha jambhanī svāhā*.

640 Skt., *om moha mohanī svāhā*.

641 Skt., *om stambha stambhanī svāhā*.

642 Skt., *amukam stambhaya*.

643 Comm2 (986) indicates that this is an effigy of a frog.

644 The translation of this sentence is influenced by the Tib. (132a.3), as its Skt. grammar is unclear. The Tib. has “and placing [the thorn in] from above, so that the frog’s upper palate is joined to the lower palate below.” (*steng gi sbal pa’i ya mgal de yang spang leb la ’og tu sbyar te gzhaḡ par byas na*). The reading adopted in the accompanying Skt. edition could be translated as, “One should pierce its mouth with a thorn of downy datura through the upper palate and place the frog in a box upside down.”

645 It is not clear whether there are four *hūm* syllables, one at each of the four tips of the crossed vajra scepter, or four syllables at each of the tips.

- 646 Skt., *om padākramasi parākramasi udayam asi nairam asi tārkaṃ asi markam asi ūrmam asi vanam asi gulmam asi cīvaram asi mahācīvaram asi antardhānam asi svāhā.*
- 647 Skt., *om mārīcyai.*
- 648 Skt., *om varāli vattāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ kāyavākcittaṃ mukhaṃ jambhaya stambhaya.*
- 649 Skt., *devadattaṃ rakṣa rakṣa.*
- 650 Instead of “deity,” the Tib. (132a.7) has “Devadatta” (*lha sbyin*).
- 651 Skt., *om mārīcyai devatāyai.*
- 652 “On his cheeks and throat” added based on Comm2 (986).
- 653 Skt., *ye mama cittaghātaṃ kurvanti tān patantu pratyāṅgirāḥ.* *Pratyāṅgira* could also be translated as a type of being, here in the plural (the *pratyāṅgiras*). The Tib. (132b.1–2), however, seems to be saying, “Avert the incantations and bring to ruin those who injure my mind!” (*gang zhig bdag gi sems la snun par byed pa de la ltung ba dang/ rig sngags phyir zlog par mdzod cig*).
- 654 “Up to the chest” has been supplied from the Tib. (132b.2) *brang*.
- 655 Comm2 (986) calls this the “throne / seat” of the caitya. Some of the Skt. readings suggest though that the area being specified here is the effigy’s thighs below the caitya.
- 656 As before, the Tib. (132b.4) has “Avert the incantations and bring to ruin.”
- 657 The Tib. (132b.4) treats *medhraliṅga* as a *dvandva*, “testicles and phallus”(?) (*pho mtshan dang/ rtags*).
- 658 The Tib. (132b.4) has *yum* (*yuM*).
- 659 The translation here follows Comm1 (571), which states that *salilapṛṣṭha* refers to the “back of the hands.”
- 660 The Degé (132b.4) has *braṇ*. Other versions (*K_Y*, *K*) have *baṇ*.
- 661 The text does not make it clear whether it is the spurs of the mountain, or the tips of the crossed vajra scepter, or perhaps its prongs, that should be marked as described.
- 662 The Degé (132b.6) has “One should inscribe inside the edges with the syllable *nām*” (*mtshams kyi nang du ni nAM gi rnam pa bri bar bya/*). *K_Y* and *K* have “One should inscribe inside the edges the form of inside” (*ni nang gi rnam*). *N* has “marked with *nam*” (*nam gyis mtshan*). *C* has “the syllable *ṭāṇ*” (*TAM gi rnam*). *H* has “marked with *nām*” (*nAM gyis mtshan*). Neither commentary mentions this aspect or specifies the syllable.

- 663 Comm2 (987) indicates that the Skt. compound should be divided into four words, which it gives as *ala, kata, bhaya*, and *maṇyaṇi*. The Degé (132b.7) has *alakatākapāpamaṇsaṇi* (*a la ka tA ka pA pa maM saM*). K_Y and K have *lakta katā* . . . *māṇsāṇi* (*lakta ka tA* . . . *mAM saM*). J has *kukatā* (*ku ka tA*). N has *māsaṇi* (*ma saM*).
- 664 Skt., *hūṃ gaḥ hūṃ hūṃ gaḥ gaḥ hūṃ vṛṣṭiṃ kuru hūṃ gaḥ gaḥ hūṃ*.
- 665 The Tib. (133a.1) has “belly” (*pho ba*) instead of “hips,” but Comm2 (987) has “two hips.”
- 666 The Skt. here is not clear. It literally says “on the inner face.” Comm1 (572) and Comm2 (987) suggest “face down.”
- 667 Skt., *om vattāli varāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ mukhaṃ stambhaya*.
- 668 Skt., *amuka amukī putraṃ labhate*.
- 669 Skt., *om maṇidhari vajriṇi mahāpratisare hūṃ hūṃ phaṭ phaṭ svāhā*.
- 670 Skt., *om amṛtaviḷokini garbhaṃ saṃrakṣaṇi ākarṣaṇi hūṃ hūṃ phaṭ phaṭ svāhā*.
- 671 Skt., *yaḥ de yaḥ va yaḥ da yaḥ tta yaḥ mu yaḥ ccā yaḥ ṭa yaḥ ya yaḥ*.
- 672 The Tib. (133b.5) interprets the compound “vajra-sun” (*Vajrasūrya*) as “[the sun] marked with a vajra” (*rdo rjes mtshan pa*).
- 673 The Tib. (133b.7) has, “By observing the ritual procedure, the mantra will accomplish all activities” (*las kyi cho ga mthong bas sngags kyi las thams cad byed par 'gyur ro*).
- 674 Skt., *om sumbha nisumbha hūṃ hūṃ phaṭ / om gṛhṇa gṛhṇa hūṃ hūṃ phaṭ / om gṛhṇāpaya gṛhṇāpaya hūṃ hūṃ phaṭ / ānaya ho bhagavān vidyārāja hūṃ hūṃ phaṭ svāhā*.
- 675 Traditionally sixteen in number, here they are without the four “neuter” vowels, hence the number twelve.
- 676 The syllable identification given in parentheses concords with Comm1 (583).
- 677 Instead of “Wearing his armor,” the Degé (134a.5) has “Being thus accustomed to the procedure” (*de ltar cho gas goms pa ni*). However, H has “Being thus clothed in armor” (*go chas bgos*).
- 678 In the Tib. (134a.5) this passage is in verse.
- 679 Comm2 (990) has, “The mantrin should write double, meaning that he should write the six mantras of the dākinī in the form of a six-spoked wheel, and also the mantras of the hero on the six-petaled lotus outside of that.”
- 680 The Skt. of the sentence has several variants, none of them very clear. The Degé (134a.6–7), with only minor variations, seems to be saying, “One should place the

messenger goddesses in the center of the circle / And likewise at the doors, according to sequence" (*'khor lo'i snying por pho nya mo dgod par bya zhing/ sgo la yang cho ga'i rim pa bzhin du'o*). Comm2 (990) seems to differ regarding who should be placed at the inner sanctum: "One should place, according to sequence, the eight seed syllables of the Crow-Faced Goddess and the rest inside the doors and in the four interstices between them, and the six heroes in the middle, the core of the circle."

- 681 Comm2 (990) glosses the term *vedī* as *torāṇa* (*rta babs*), i.e., "archway."
- 682 Skt., *om prasannatāre amṛtamukhi amṛtalocane sarvārthasādhani svāhā*.
- 683 Skt., *om sarvāmohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭān bandha bandha hūm hūm phaṭ svāhā*.
- 684 The commentaries specify that these are six *tām* syllables.
- 685 Skt., *sarvasainyaparājayas tārābhyudayo nāma*.
- 686 Comm2 (992) states, "One should place, accordingly, the 64 feet positions, as prescribed in tantras like . . . in accordance with the deities of the maṇḍala." Comm1 (591) has for the line, " 'One should move with vajra feet' meaning to place them as described in other tantras."
- 687 The Tib. (135b.2–3) has "his wisdom consort and yoginī" (*rang gi rig ma dang/ rnal 'byor ma*).
- 688 The Sanskrit grammar is anomalous here, as "blessed" is singular, and "tathāgatas" is plural.
- 689 The Tib. (135b.3) has *gsor bar bya ba*, which is defined as "twirling, striking, and raising," as done with a sword in a fencing display.
- 690 The word "visualizing" is in the Skt. in the plural, possibly suggesting that one generates not one, but many Krodhas.
- 691 The Degé (135b.5) has instead, after "dākinīs," "kaṭapūtanās, and ostārakas, all with great power and magical ability, along with their retinues of followers" (*lus srul po dang/ gnon po mthu che shing rdzu 'phrul chen ba rjes su 'brang ba'i 'khor dang bcas pa*). K_Y, K, and N have the same, minus "ostāraka" (*gnon po*).
- 692 The meaning of this part of the sentence is not very clear. The Tib. (136a.1) has, "When this command has been pronounced three times, he should, while holding his great vajra sceptre in his hand, radiate wrathful forms from his vajra" (*zhes lan gsum du brjod do/ rdo rje chen po lag par bzung nas rang gi rdo rje las khro bo'i sku bton te/*).
- 693 The Tib. (136a.2) has instead, "Then, he should perform the consecration and so forth by means of the mantra for summoning the earth goddess" (*de nas sa'i lha mo dgug pa'i sngags kyis byin gyis brlab pa la sogs pa bya*).

- 694 Skt., *om ehy ehi mahādevi pṛthivīlokaṃātare sarvaratnapūrṇadivyaḥkārābhūṣite hāranūpuranirghoṣe vajrasattvaprapūjite gṛhītvā idam arghaṃ homakarmasu sādahaya hrī hrī hrī hrī haṃ svāhā*. In the Degé (136a.4) the last part is “*hrī hrī hrī hrī haṃ svāhā*” (*hI hI hI hI haM svA hA*). K_Y, K, and N have “*hrī*” (*hrI*) in place of the first *hrī*. K has “*hūm*” (*hUM*) in place of “*haṃ*” (*haM*).
- 695 The Tib. (136a.6) has “another supremely vulgar [caste]” (*gzhan phal pa mchog*), which seems to reflect not *sāmānyānyatamānām*, but likely a corrupt reading, *sāmānyatamānām*.
- 696 The Degé (136a.7) wrongly has “above” (*gong du*) instead of “why / where?” (*gang du*) for *kutas*. However, K_Y, J, K, N, C, and H all have “why / where?” (*gang du*).
- 697 It is not clear whether the text specifies two locations for the syllable *bhrūm*, or this syllable should indeed be placed at the two locations just mentioned (the other two syllables are each placed, likewise, at more than one location).
- 698 Instead of “thus,” the Degé (136b.1) has “there” (*der*), but N and H have “thus” (*de ltar*).
- 699 Instead of “or,” the Tib. (136b.3) has “and.”
- 700 Comm1 (597) explains that one “smears the vulva with blood and semen,” whereas Comm2 (995) says that one “fills the vulva with semen.”
- 701 Same as above, the Tib. (136b.4) here has “another supremely vulgar [caste]” (*gzhan phal pa mchog*).
- 702 The Tib. (136b.5–6) has, “In order to accomplish the multiplicity of rites / I will [now] teach on the rite of homa” (*/sna tshogs las ni rab sgrub phyir/ /sbyin sreg las ni rab bshad bya/*).
- 703 The Skt. phrase could also mean “Those gods who have fire for their mouth.”
- 704 In the Tib. (136b.6) this sentence is, “Fire is said to be the mouth of the gods. / It is dependent on the principle of homa” (*/me ni lha yi kha ru gsungs/ /sbyin sreg de nyid rnam par gnas/*).
- 705 Instead of “vajrins who possess the three bodies,” the Tib. (136b.6–7) has “[those] born from the tip / peak of the supreme three bodies” (*/sku gsum mchog gi rtse las skyes/*).
- 706 One uses a contraption for rotating a stick inserted into a hole in a piece of wood. The Tib. (136b.7) translates *manthāna* literally as “rubbing” (*gtsugs pa*); Comm2 (995) glosses it as “rubbing wood” (*gtsug shing*).
- 707 The Skt. could also mean, “The fire obtained from an untouchable or from a charnel ground will make the rite inauspicious.”

- 708 This line is unclear in both the Skt. and the Tib. The extended sentence, starting in the previous verse, is in the Tib. (136b.7–137a.1), “A circle, a square, / a half moon, or a triangle / with a perimeter marked by vajra scepters, / should be radiated to the edge of the maṇḍala” (*/zlum po dang ni gru bzhi dang/ /zla phyed dang ni gru gsum pa/ /rdo rje'i mtshan ma'i mu ran dang/ /dkyil 'khor grwar ni spro bar bya/*). In the Skt. the outer circle is described as *vaikoṇa*, which could mean, among other things, “without corners,” or “with corners in the intermediate directions.”
- 709 Instead of “He who knows the nature of homa,” the Tib. (137a.1) has “According to the stages of the principles of homa” (*/sbyin sreg de nyid chog rim pas/*). Comm1 (599) has “He who knows the procedure according to the nature of homa” (*sbyin sreg gi rang bzhin gyi cho ga shes pa'o*).
- 710 In the Tib. (137a.1) this sentence is, “In the center of the pit he should place a diadem, a lotus, a vajra scepter, a sword, and a lotus” (*/thab khung dbus su gtsug tor dang/ /chu skyes rdo rje rin chen dang/ /padma gzhus par bya'o/*). Comm2 (996) states that the items listed here should mark the center of the pit, in accordance with the activity emphasized, and, in addition, the rim. As for the rim: “At a spot dedicated to pacifying, the inner perimeter should be marked with a vajra, the middle perimeter should be marked with a diadem, and the outer perimeter should be with a lotus. For enriching, the inner perimeter should be marked with a jewel vajra. For overpowering, it should be marked with a garland of lotuses. And for destroying, it should be marked with a garland of wrathful vajras.” Comm1 (598) interprets this similarly to be marks on the rim and the center of the hearth / pit: “Along the corners outside of it (the pit) should be three-pronged vajra scepters of wrath, which are [also] in the pit for rites of destruction. For pacifying there should be wheels, or three-pronged vajra scepters [in the corners]; for enriching, there should be jewels; for overpowering, there should be goads marked with red lotuses; and for all-purpose rites, there should be swords, or vajra crosses.” It also states, “In the center of the pit should be the mark that corresponds with the activity being performed, and for the all-purpose rite, the main mark, which corresponds to the activity being performed, should be surrounded by the four [other activity] marks.”
- 711 Instead of “[the solids] to be offered,” the Tib. (137a.2) has “the ladle to be filled [with solid matter]” (*dgang gzar*) as distinct from the *blugs gzar*, “the ladle to be poured into [with liquid matter]” (*/blugs gzar mar khu khyab pas ni/ /de bzhin dgang gzar dgang blugs nyid/*).
- 712 Comm1 (599) explains this in terms of the opening of the ladle for liquids being pressed against the opening of the ladle for solids, so that the filled liquid ladle fills the solids ladle with ghee when they are pressed together.

- 713 “Materials to be burned” is based on the Tib. (137a.2), which has “burnt offering materials” (*sbyin sreg yo byad*), meaning the materials to be burned, such as kindling wood, and so forth. Both Comm1 (599) and Comm2 (996) confirm this. The Skt. is less specific, as it only has “accessories to homa” (*homopayikam*).
- 714 Instead of “fearlessness,” the Degé (137a.3–4) has “fearful fire” (*me ’jigs*). Comm1 (599), however, supports the Skt. reading. C, U, and H reflect the Sanskrit with “fearlessness” (*mi ’jigs*), whereas K_Y, K, and N have neither “fearful fire” (*me ’jigs*) nor “fearlessness” (*mi ’jigs*), but “fearful” (*’jigs*).
- 715 Skt., *om agne dīpya dīpya āviśa mahāśriye havyakavyavāhanāya svāhā*.
- 716 Comm2 (997) states that these are the rays of moonlight, sunlight, rainbow, and black, which correspond to the four activities of pacifying, enriching, overpowering, and destroying.
- 717 There is a play on words in the Skt. here, as the words for “red” (*rakta*) and “impassioning” (*anurāgana*) are derived from the same root √*rañj* (to redden).
- 718 In the Tib. (137b.4–5) this sentence reads, “[The fire may also] have many flames, and belch smoke and sparks; it may rise, wane, and suddenly decrease in power / lustre / attractiveness; it may be black in color, have the color of *palāśa* plant, or resemble a trident or the sun; likewise, the smoke may resemble the head of a cow, or smell like a corpse, a fish, an ass, a dog, or a camel. Whether there will be obstacles or not will [in this way] be indicated by the signs of the fire” (*me lce mang ba dang/ du ba dang/ me stag thams cad yang dag par langs pa dang/ chung chung ngur ’chad pa dang/ myur bar gzi brjid chung ba dang/ nag po dang bcas pa dang/ pa la sha’i mdog dang/ rtse gsum pa dang/ nyi ma lta bu nyid dang/ de bzhin du ba glang gi mgo lta bu nyid dang/ ro’i dri dang/ nya’i dri dang/ bong bu’i dang/ khyi’i dang/ rnga mo’i ni bgegs dang bgegs med pa’i ’bar ba’i mtshan mtshon par bya ba yin no/*).
- 719 Instead of “Whatever gods are employed for whomever’s sake,” the Tib. (137b.7–138a.1) has instead “Whichever / any god that possesses a mouth / face” (*/gang yang kha dang ldan pa’i lha/*). Comm1 (600) seems to support the Skt.
- 720 “And then commence with the activity” is based on the Tib. (138a.1): */phyi nas las ni brtsams par bya/*. The meaning of the Skt. compound *karmavivardhitaḥ* is not clear in this context.
- 721 Comm1 (601) states, “it is suchness, the same taste as emptiness, which is the essence of homa and its associated rites.”
- 722 The Tib. (138a.2) seems to interpret the Skt. *śubhadravya* (auspicious substance) as “semen” (*khu ba*) even though it parses this and the following sentences differently.
- 723 The Tib. (138a.2) parses and reads this and the preceding sentences differently: “In homa rites of pacifying, enriching, / Overpowering and bringing seminal

fluid into existence, / [Each] activity is fulfilled entirely / Through the homa of feces, urine, blood, marrow, / Bone, and human flesh” (*/zhi ba rgyas pa bdang dang ni/ /khu ba srid pa'i sbyin sreg la/ /bshang gci khrag dang rkang dang ni/ /rus pa sha chen sbyin sreg gi/ /thams cad las ni kha bkang yin/*). Comm2 (999) reads this as a way to do homa with the body composed of the five ambrosias, if fasting in order for the homa rite.

- 724 The Tib. (138a.2–3) seems to translate the name of this samādhi as “The Wisdom Vajra That Accomplishes the Vajra Wisdom Circle of the Tathāgata Great Vairocana” (*rnam par snang mdzad chen po de bzhin gshegs pa'i rdo rje ye shes kyi 'khor lo sgrub pa'i ye shes rdo rje*).
- 725 Comm2 (1000) states that this “bhaga” is “the maṇḍala of the bhaga, the triangular syllable *e*, in the center of the hearth / fire pit.”
- 726 The Tib. (138a.5) has “eight faces” (*zhal brgyad ma*), which is supported by some of the Skt. manuscripts. The description of the individual faces later on, however, rather indicates the number seven.
- 727 Some manuscript readings and other elements of her description later on could suggest that she is actually red.
- 728 The Tib. (138a.6) is missing “a choker, a diadem” and has “bracelets” (*lag gdub*).
- 729 The reading “barley flowers” sounds odd, as barley bears no blossoms, but it is supported by the Degé (138a.6) (*ya ba'i me tog*). K_Y, K, J, and C have “turmeric flower” (*yung ba'i me tog*). Some Skt. manuscripts have the reading *javā* (China rose), but this would contradict the deity’s earlier description as green.
- 730 The Skt. *trimuṇḍaka* could suggest a “trident with three human heads [impaled on it].” The Tib. (138b.2) has simply “human head” (*mi'i mgo bo*).
- 731 Comm2 (1001) reads, “Her seventh face is the face of a donkey, which belongs to the family of Śrī Heruka.”
- 732 The Degé (138b.4) reflects “Heruka” (*he ru ka*), but K_Y, K, J, N, and C all reflect “Herukī” (*he ru k'i*).
- 733 The Degé (138b.4) has “the ultimate cause” (*rgyu'i mchog*). K_Y and K have “the manifester of all accomplishments” (*dngos grub thams cad gsal ba pa*). J, C, and N have “she to whom all accomplishments are requested” (*dngos grub thams cad gsol ba*). Comm2 (1001) has “bestower of all accomplishments.”
- 734 As before, “bhaga” seems to refer here to the central area of the hearth. This is described in Comm1 (603) as “the dharmodaya in the middle of which an enclosure has been piled up.” Comm2 (1001) has, more specifically, “on top of the hearth / fire pit.”

- 735 The Tib. (139a.1) begins the list with “human skin” (*skyes pa’i pags pa*), then adds “human fat, blood, flesh, stomach fat(?), and marrow” (*tshil dang/ khrag dang/ sha dang/ lto ba’i tshil dang/ rkang*).
- 736 “Indra” is missing from the Tib. (139a.1).
- 737 Comm1 describes *kaṇaya* (also spelled *kaṇapa* / *kanapa*) as “half-spear” (*mdung phed pa*).
- 738 Instead of “goblet,” the Tib. (139a.7) has “skull cup” (*thod pa*).
- 739 Comm1 (605) describes the *mantrin* [bird] as “*khyim bya*,” which, according to the Negi dictionary, means *kukkuṭa* (cock).
- 740 Starting from “parrots,” the translation of bird names is influenced by the Degé (139b.2) (*ne tso dang/ khra dang/ man tri dang/ bya rgod chen po dang/ bya long ngo*). K_Y and N have “lions” (*seng ge*) instead of “parrots” (*ne tso*), which is supported by some Skt. manuscripts but upsets the cohesion of the list that seems to be of birds only.
- 741 “Humans hanged from banyan trees” is missing from the Tib. (139b.2–4) and some of the Skt. manuscripts.
- 742 The Tib. (139b.2–4) connects this phrase with the previous sentence: “Thus has the Blessed One taught on the Great Vajrabhairava.”
- 743 Instead of “radiant,” the Tib. (139b.5) has “frightening” (*’jigs byed ma*).
- 744 The Tib. (140a.1) has “Through just visualizing this” (*’di ni bsgoms pa tsam gyis ni*), reflecting perhaps the reading *bhāvvyamātreṇa* instead of the manuscripts’ *bhāvvyamānena*.
- 745 Instead of *pari*, the Tib. (140a.1) has *bari* (*baM*).
- 746 The Degé (140a.4) has “aspired / wished for by the fire of rage” (*’khro bo ’bar bas smon pa dang*), but other versions (K_Y, K, N, H) have “abused / reviled / diminished / thrown by the fire of rage” (*’khro bo ’bar bas smod pa dang*), which reflects more closely the Sanskrit.
- 747 The translation about her being white is uncertain; the passage could just be about the five buddhas on Parṇasāvarī’s head raining five-colored nectar.
- 748 The Tib. (140a.4) is missing “five-colored.”
- 749 This clause is not very clear. The Tib. (140a.5) has “[Her] right and other faces” (*g.yas dang gzhan pa’i zhal*).
- 750 In fact, the faces of Parṇasāvarī have not been described elsewhere in the *Samputa*. Either the statement implies that her “right and left” faces are the same as the faces of Mārīcī, the goddess described just before this one, or, possibly, the

faces of Parṇaśāvarī have been described in the source text from which the description of this goddess was taken.

- 751 The Degé (140a.5) has “for the sake of [positing] all such illusions [in] the all-ground” (*/di 'dra'i sgyu ma kun gzhi'i phyir/*). However, K_Y and K have “for the sake of pacifying all such illusion” (*zhi* “pacify” instead of *gzhi* “ground”). J has a third option: “four” (*bzhi*).
- 752 The Tib. (140a.5) connects this sentence with the preceding one: “The blessed tathāgata Great Vajra [thus] taught about Parṇaśāvarī, remover of all illnesses” (*nad thams cad 'joms par byed pa'i ri khrod ma shing lo can zhes bya ba bcom ldan 'das de bzhin gshegs pa rdo rje chen pos bka' stsal to/*).
- 753 Comm2 (1034) calls him “Vetālasaṃvara” (*ro langs kyi bde mchog*).
- 754 Comm1 (607) states that “the great preta” is Bhairava (*'jigs byed*), i.e., a wrathful form of Śiva.
- 755 It is not clear how he is “furnished” with these syllables. The Tib. (140b.2) simply has “furnished with each letter” (*yi ge yi ge yang dag ldan*). Comm1 (608-609) glosses this as “[He] is adorned according to where the different letters are joined [to him] through the exchange of light rays back and forth.”
- 756 It is not clear whether his faces are each adorned with one of the syllables, or he is adorned with them some other way.
- 757 It is not clear whether one visualizes the deity or the target, or the target in the form of the deity. The Skt. also includes the phrase *pādam ārabhya* (starting from the feet), not reflected in the Tibetan, possibly referring to the target’s body.
- 758 Instead of “drip” the Tib. (140b.3) has “ripen,” “issue forth,” “digest” (*'ju ba* = Skt. *pariṇati*). All the Skt. manuscripts, however, are unambiguous in the reading “drip.”
- 759 Tib. (140b.4–5) (*/des ni rdo rje mtshon cha yis/ 'bar ba dang ni khrag gi lus/*).
- 760 Instead of “sucking,” the Degé (140b.5) has “frighten” (*'jigs*). However, N and H have “suck” (*'jib*), whereas K_Y and K have “destroy” (*'jig*).
- 761 Skt., *om vajraḍākini amukasya raktam ākarṣaya hūm phat*.
- 762 Skt., *om vajrarākṣasa bhakṣayemaṃ phat*.
- 763 Skt., *om hrīḥ ṣṭrīḥ vikṛtānana hūm hūm hūm phat svāhā*.
- 764 Comm1 (609) states that this is a “camel,” not Vajrakrodha, per se. Comm2 (1004) states, “While visualizing himself as the one-faced, two-armed Yamāntaka, transformed from the syllable *hūm*, he should visualize a camel standing on the maṇḍala of wind. He should imagine that [the target], riding on its back, is led to the southern direction.”

- 765 The translation of this sentence follows the interpretation as found in Comm2 (1004): “If he writes [the victim’s name] using ink from leaves gathered from trees blown by the wind, mixed with dirt from the footprint of the enemy, and then conceals it in a camel hoof, [the enemy] will be driven off.” This interpretation seems to be supported also by the Degé (141a.3–4): “He should form the victim’s name using leaves [felled by] swirls of wind and earth from [the victim’s] footprint, and conceal it in the hoof of a diamond-headed one (i.e., a camel)” (*/rlung gi dkyil ’khor lo ma dang/ /de yi nges par rkang rjes sa/ /rdo rje’i mgo bo rkang par ni/ /de yi ming ni gzung bas sba/*). Comm1 (610), however, seems to interpret this in terms of visualization rather than ritual prescription: “The Vajrakrodhas cause [the victim] to be concealed in camel hooves means that they conceal dirt left by him, tied up in leaves.”
- 766 The Tib. (141a.4–5) has “head hair of a brahmin and body hair of a śramaṇa” (*bram ze’i skra dang dge sbyong spus*).
- 767 The Degé (141a.4–5) has, “Having wrapped an owl feather with the head hair of a brahmin and [another] with the body hair of a monk, he should write on them the names of the [two] enemies, [one on each], interspersed with the mantra, and bury them” (*/bram ze’i skra dang dge sbyong spus/ /’ug pa’i gshog pa dkris nas ni/ /de ming sngags kyi nang bcug ste/ /bris nas sa la sbas nas ni/*). Comm2 (1004) glosses this as follows: “Having written the names of the two enemies on crow and owl feathers, respectively, he should wrap one in the hair of a brahmin and the other in the hair of a monk, and bury them. If, when doing so, he visualizes that they become enemies and fight, the enemies will be divided.” Comm1 (610) has only “owl feathers” but mentions “two separate containers,” suggesting two names, the names of the targets between whom one intends to draw a wedge.
- 768 Comm1 (610) explains that the deity is visualized transformed from the syllable *cī*. Comm2 (1004) explains that the horse-headed deity transforms from the syllable *ca* (a corruption of *cī*?). Comm1 (610) further explains that *cī* figures in the visualization as the seed syllable in the deity’s mantra *om hayagrīva cī svāhā*.
- 769 Comm2 (1004) states that this rite is to cause illness: “If he imagines the syllable *maṇi* at the navel of the target and visualizes that it transforms into a three-headed snake that moves upward, this will draw out the wine [from the enemy’s belly].” Comm1 (611), however, describes this rite as the means to “summon wine that is present in the homes of barmaids and so forth.”
- 770 The Tib. (141a.6) and Comm2 (1004) have just “green” (*ljang gu*). Comm1 (611), however, has “green with a slightly yellow tint.”
- 771 The Tib. (141a.6) has “eight hands” (*phyag brgyad pa*).
- 772 Again, the Tib. (141a.7) has “green” (*ljang gu*).

- 773 For “Viṣṇu, Śiva, and so forth,” the Tib. (141b.1) is using their specific epithets: “Nārāyaṇa, Maheśvara, and so forth” (*sred med kyi bu dang/dbang phyug chen po la sogs pa*).
- 774 The Tib. (141b.2) has *yaṃ* (*yaM*) here, then *maṃ* (*maM*) just after. Comm2 (1004) confirms *maṃ*.
- 775 Comm2 (1004) elaborates that one visualizes a “three-headed snake moving upward.”
- 776 The oldest Skt. manuscript has “inside it”; all the others have “around it.”
- 777 Starting from “with the seven seeds of wind,” the Degé (141b.4) translates this sentence as, “By inhaling the syllable *ya*, the seed syllable of all seven winds, Mahendra, who is marked with the syllable *laṃ*, conceals [the winds] within [himself]” (*ya’i rnam pa rlung bdun po kun gyi sa bon dbugs rngub pas nang du sbas te/dbang chen laM gis mtshan pas sba’o*). K_Y, J, K, C, and N have (*mtshan pa*), instead of (*mtshan pas*), in which case the latter portion would read, “By inhaling the syllable *ya*, the seed syllable of all seven winds, one conceals Mahendra, who is marked with the syllable *laṃ*.”
- 778 Comm2 (1004) says that the central figure is Nīlāmbaradhara (*gos sngon po can*), a form of Vajrapāṇi.
- 779 This syllable could be *ni*(?).
- 780 The Degé (141b.6–7) and other versions have “frightens” (*’jigs par byed*) rather than “causes the dissolution” (*’jig par byed*), which might be easily explained away as a scribal error, but Comm2 (1004) clearly interprets this as “Mahābhairava” (*’jigs byed chen po*), who with his “gaping mouth” (the first of eight) draws in the seven waters and drinks them.
- 781 Comm1 (612) glosses these as “a multitude of complete Vajrakrodha bodies.”
- 782 The Tib. (142a.1) has “a sword, a wrathful gesture, an arrow, a noose, a bow, and a vajra scepter” (*ral gri dang/sdigs mdzug dang/mda’ dang/zhags pa dang/gzhu dang/rdo rje*).
- 783 The Tib. (142a.3) has *hūṃ* (*hUM*) after the second “smother.”
- 784 Skt., *om sumbha nisumbha vajramuṣalena cūrṇaya vighnān hūṃ phaṭ*.
- 785 “Instantly” is missing from the Tib. (142a.4).
- 786 Comm2 (1005) identifies this deity as “Nīlāmbāradhara with the face of a garuḍa, seated on the eight nāgas.”
- 787 The Tib. (142a.5) has instead “with blue wings, drying up a river torrent with a stroke of its beak,” (*gshog pa’i mdog sngon po yang mchus bsnun pas chu bo’i tshogs skems par byed do*). The Tibetan seems to reflect the reading *nīla* (blue) rather than

anila (wind). We could get the meaning “drying up a river torrent” if we interpreted the compound *āsīmavahni* as “torrent that has reached the banks.” The mantra that follows, however, seems to be about extinguishing fire rather than drying up a river.

788 Skt., *om vajranārāyaṇa nirvāpaya vahnim navāmbumeghaiḥ hūm*.

789 Comm2 (1005) calls this whole section a “visualization of Tārā.” Comm1 (616) is more specific, referring to the deity as “Kurukulle.”

790 The Tib. (142a.7) has, strangely, “and the left [leg] is stretched out, in [a position] of great fear” (*/g.yon brkyang 'jigs pa chen po ni/*), seemingly connecting this to the next line which describes the position of legs.

791 Comm1 (616) states that “great garment” is “skin of the god of desire / a god of the desire [realm]” (*'dod pa'i lha'i pags pa*).

792 There is a play on words in the Skt., as the name of the day specified here is, in the Hindu calendar, *aśoka-aṣṭamī* (the sorrowless eighth), and the name of the tree is *aśoka* (sorrowless).

793 The ten-syllable mantra is *om tāre tuttare ture svāhā*.

794 The Tib. (142b.6) spells this name “Vajrakīlikā.”

795 In the Skt., the endings seem to indicate that the description of the attributes held in the hands refers to the main deity rather than the four goddesses; in the Tib. (142b.6–7), however, this appears to refer to the entourage of goddesses. Because of the ambiguity of BHS-influenced endings, the translation here follows the Tibetan version.

796 The translation of the second part of this sentence follows, in part, the Tib. (142b.7–143a.1). The Skt. is a bit unclear and, in a literal translation, would read “they drip jewels from the initiation vase.”

797 Skt., *om mahāsukhavajratejaḥ hūm*.

798 This statement refers to the rite just described about averting lightning (*vajra*), but this time taking the word *vajra* to mean the male sex organ. Comm1 (618) glosses this as “reversing the [flow of seminal fluid in the] vajra (*vajra*).” It elaborates, “This incidentally teaches the arrest of the vajra as an inner principle, that is to say, preventing the bodhicitta from being lost outside the jewel [i.e. the male organ]. . . . Through binding it, one ‘turns back the vajra,’ for turning back is precisely binding. When one does this, one manifests the state of the vajra holder, the nature of undefiled (*zag pa med pa*) bliss, which is called the supreme state of the unexcelled yoga of the primordial protector.”

799 A reference is being made to the rites of the three-faced Kurukullā described earlier.

- 800 “Respectfully give” is the translation of the Skt. *vand*, which, in the context, means to follow the ritual prescribed for giving a tilaka.
- 801 Skt., *om amukī me hrīm vaśībhavatu*.
- 802 Skt., *om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā*.
- 803 Both the Degé (143a.7) and Comm2 (1006) transliterate *kuṭhārachinnā* (axe filings) without translating it. This term, however, is translated as “axe cuttings” (*lta res bcad pa*) in the description of the next rite (Tib. 143b.1).
- 804 Skt., *om vajrakartari hevajrāya svāhā*.
- 805 *Vajra* seems to be used here in the meaning of the male sexual organ.
- 806 Comm1 (621) speaks of “constricting the semen and perspiration / blood,” but overall is not very clear.
- 807 The Degé (143b.1–2) has “burn” (*bsregs*) instead of “mixed,” but other versions (N, H) have “mix” (*bsres*).
- 808 Skt., *om vajrakuṭhāra sphāṭaya sphāṭaya phaṭ phaṭ svāhā*.
- 809 If this is a god, one would be using an effigy.
- 810 Comm1 (621) states that this procedure involves incanting the clay used for making the effigy with the *om āḥ phuḥ* mantra 108 times, while visualizing the mantra transforming into Ananta.
- 811 The Degé (143b.5–6) is missing “in a proud and cruel frame of mind.”
- 812 There are eight *phuḥ* syllables, one of (“for”?) each of the eight nāga kings.
- 813 Skt., *om ghuru ghuru ghaḍa ghaḍa śama śama ghoṭaya ghoṭaya anantakṣobhakarāya nāgādhipataye he he ru ru ka saptapātālagatān nāgān ākarṣaya varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ hūm hūm hūm phaṭ phaṭ phaṭ svāhā*.
- 814 Skt., *om tarjaya tarjaya śmaśānapriyāya phaṭ svāhā*.
- 815 The Tib. (144a.1) translates the Skt. *udaya* more literally, as “arising”; this chapter title in the Tibetan translation is, “The Arising of the Meditation for All Rites” (*las thams cad kyi bsam gtan ’byung ba*).
- 816 I.e., on the central prong of the vajra scepter (cf. Szanto 2012, p. 368).
- 817 I.e., the aforementioned five tathāgatas and eight bodhisattvas. The translation here is based on the Skt. reading (corroborated by the corresponding passage in the *Catuṣpīṭha Tantra*) *tridaśa-aṇḍānāṃ*, which could also convey, as a metaphor, the meaning “the sphere of gods.” The Tib. (144a.5) has “In the egg of the three phases in the middle / Dissolves (merges) the wisdom deity” (*/dbus su skabs gsum sgo nga la/ ye shes lha ni thim par bya/*), which seems to reflect a different Skt.

reading—we would have to substitute *tridaśa* (thirteen, or thirty-three) for *tridaśā* (three phrase [of life]).

818 The other three are Vajrapāśī, Vajrasphoṭā, and Tāriṇī.

819 Instead of “firmly ascertain,” the Degé (144a.7) has “demonstrate / teach” (*bstan par bya*), but other versions (J, K, C) have “make firm / stabilize” (*brtan par bya*).

820 Comm2 (626) interprets this as the act of sexual penetration.

821 The translation of this line follows the Tib. (144b.3) (*rdo rje pad+ma kun zhugs pa*), as the BHS grammar is not clear.

822 The change of the interlocutor to Vajradhara reflects the correspondence of this section with the *Catuṣpīṭha Tantra*. The Tib. (144b.3) has “king of vajra holders” (*rdo rje'i 'dzin pa'i rgyal po*).

823 “Vajra bell,” as Comm2 (627) explains, is a “bell marked with a half-vajra,” i.e., a vajra handle.

824 Comm2 (627) states, “To sound only wisdom means that it is only reality that is resounding.”

825 Comm2 (628) states, “It is arrayed with [images of] gems, plants, and sprouts. It has the form of an *utpala* that has not yet bloomed. ‘Tranquil’ refers to [its] vajra [part] that does not resound.”

826 Comm2 (628) describes him as Buddha Akṣobhya.

827 According to Comm2 (628), the nine deities are the eight bodhisattvas, Padmapāṇi (Avalokiteśvara), and so forth, on the prongs in the eight cardinal and intermediate directions, along with Vajrasattva on the central prong.

828 Both the Degé (144b.5) and Comm2 (629) seem to have interpreted the Skt. word *uttara* (in *jagottarā*) as a verbal adjective with the causative force (“one that liberates”).

829 Supplied on the authority of the *Catuṣpīṭha Tantra*.

830 Comm2 (630) elaborates, “The form of the bell, at the center of which is empty space, is the desire realm. The nature of the lotus in bloom and facing down, which is on the top of the bell, is the form realm. On top of what is surrounded by the lotus is the dimension of formless existence, i.e., the formless realm.”

831 The “middle part” seems to be the bell clapper.

832 Being “in the middle” is somewhat ambiguous. Comm2 (631) seems to interpret this as the position of the vajra scepter and the bell when they are held during a ritual.

833 Instead of “the turning of the lotus,” the Tib. (145a.3) has “the turning of desire” (*'dod pa'i bskor ba*), reflecting a hypothetical Skt. reading *kāmāvartan*, rather than

- the manuscripts' *kamalāvartan*, i.e., the name of a particular hand gesture. The adopted reading of the manuscripts is supported also by Comm2 (631–632).
- 834 The Tib. (145a.4) adds “to the north” (*byang du*), which is one of the possible translations of the Skt. *uttare*.
- 835 Apabhraṃśa, *soha•i vajjam ullālu tāri•a satvavimokhe/ dharmavimokhe kajja tuṅgaṃ vajja dracchā adharantu*.
- 836 Skt., *oṃ vajradharmaraṇita praraṇita saṃpraraṇita sarvabuddhakṣetracāline prajñāpāramitānādasvabhāve vajrasattvahrdayasaṃtoṣaṇi hūṃ hūṃ hūṃ ho ho ho svāhā*.
- 837 Skt., *oṃ sarvatathāgatasiddhivajrasamaye tiṣṭha eṣa tvā dhārayāmi hiḥ hi hi hi hūṃ hūṃ hūṃ phaṭ svāhā*.
- 838 “In his heart” is missing from the Tib. (145a.7) and also from some of the Skt. manuscripts.
- 839 Comm1 (636) interprets *sitadhātu* (*kham s dkar po*), literally “white element,” as “bone.”
- 840 The grammar of the Skt. sentence is not very clear. The Degé (145b.6) seems to be saying, “Since the stūpa[-bead represents] the faculty of / lordship over dharma / [The beads] above [it] are the dharmadhātu (sphere of phenomena)” (*mchod rten chos kyi dbang po'i phyir/ steng du yang ni chos kyi dbyings/*). Comm1 (637) elaborates, “While threading the beads on the knot of the cord’s two ends, he should think, ‘The stūpa is the essence of the dharmas of powers, fearlessness, etc.’ The other beads on top of that are the sphere of phenomena, possessing the essence of suchness, the actualization of all phenomena.”
- 841 Comm1 (637) explains that the syllable *a* on the palm of the right hand, which transforms instantly into a five-pronged vajra scepter, is blessed by the sun. On the left hand one visualizes the form of a lotus, with the fingers as the petals. It has also transformed from the letter *a*, which is the seed syllable of ambrosia, and is blessed by a white moon. One holds the rosary between them, visualizing it to be the deity.
- 842 It seems that Comm1 (637) interprets *sarvatattvena* (“as completely real”) as “[visualize it] as the nature of the deity.”
- 843 Comm1 (637–638) explains, “So the left hand, which is not the vajra, becomes the vajra? Why? This is because the vajra is indivisible from the right hand.”
- 844 Comm2 (638) explains the “principle of reality” (*tattva*) as “emptiness, suchness.”
- 845 This Apabhraṃśa passage is very obscure. The translation here is influenced by Comm1 (638) and the Degé (146a.3). The latter seems to read, “Since [suchness] is the cause of all syllables / It is the exquisite essence of forms; / [Thus] by [realizing] the number of the essence of mantras that should be counted / [To be]

an illusion, one will accomplish the heart / essence of the yoginīs” (*/yi ge rnam
kyi rgyu las ni/ /gzugs kyi snying po mdzas pa ste/ /sngags kyi snying po bgrang ba’i
grangs/ /rdzun pas rnal ’byor ma snying ’grub/*).

- 846 Skt., *om pade pade mahājñānaṃ sarvabuddham ahaṃ bhava hūṃ hūṃ hūṃ ho ho ho aḥ
svāhā*. The Tib. (146a.4) has *khaṃ* (*khaM*) before *svāhā*.
- 847 According to Comm1 (639), the mind of sameness is “the mind of awakening, in
which wisdom and compassion are of a single taste.”
- 848 The Tib (146a.7) has “samaya buddhas” (*sangs rgyas dam tshig*), which reflects one
of the Skt. variants. This variant, however, is unmetrical and grammatically less
viable.
- 849 According to Comm1 (640) this means two different choices, “the instantaneous
recitation” or the “gradual recitation,” which involve the left or right hand on the
rosary, respectively.
- 850 The “path” here seems to refer to one of the nine possible routes through which
the consciousness leaves the body at the time of death.
- 851 “Existence” is missing from the Tib. (146b.3), which has for this line, “The wrong
path, moreover, has faults” (*/ngan pa’i lam yang skyon rnam nyid/*).
- 852 The Degé (146b.3) interprets “above” as “above the navel” (*lte ba’i steng na*). N
and H make “above” a separate item.
- 853 “So forth” seems to refer to the mouth.
- 854 Comm1 (642) lists the nine gates as “(1) the ‘drop,’ meaning the cavity between
the eyebrows . . . (2) the cavity at the navel (bellybutton) . . . (3) ‘above,’ meaning
the golden gate . . . (4) the eyes . . . (5) the nose . . . (6) the mouth . . . (7) the
ears . . . (8) the urethra . . . and (9) the anus.” Comm2 (1011) confirms this.
- 855 In the Tib. (146b.5) this half-stanza reads, “Since the eight hells are [reached
through] the anus / In order to abandon such [a fate], O son of noble family, [I
have taught] the characteristics of transference into [different] realms” (*/dmyal ba
brgyad ni btung min pas/ /de ltar spang phyir rigs kyi bu/ /srid pa’i ’pho ba’i mtshan
nyid ni/*).
- 856 According to Comm2 (1011) this means that “one should meditate on the
practice of transference intently before being stricken by illness and so forth.”
- 857 The translation of this highly enigmatic half-stanza is interpretive, based on
Comm3 (1591–1592), which seems to understand the “five protrusions of the
stūpas” (*pañcasphoṭikastūpānām*) as the five syllables visualized as blocking the
five upper subtle channels (the “stūpas”). It later specifies the number of these
syllables as eight, but this inconsistency could perhaps be due to the fact that
three of the gates (eyes, ears, and nostrils) require using the same syllable. Other

commentaries identify the “five protrusions” differently. Comm1 (642–645) and Butön (F.316a.3–4) identify this as the human body, the “protrusions” being the head, arms, and legs. Bhavabhaṭṭa (Sz 4.3.43cd) interprets the “five protrusions” (or the “five bursts”) as the syllable *hūṃ*. Durjayacandra (f.45v1–2) seems to identify these five as the five subtle channels with the natures of the five buddhas, converging at the throat. The “stūpa” is interpreted by all commentators except Indrabhūti as a location. Comm1 (642–645) and Butön (F. 316a.3–4) identify it as the head, Durjayacandra (f.45v1–2) as the heart, and Bhavabhaṭṭa (Sz 4.3.43cd) as the space between the eyebrows. In the Degé (146b.6–7) this half-stanza reads, “One should visualize the orifices of the gates / [With] the five shackles of the stūpas” (*/mchod rten rnams kyi lcags sgrog lnga/ /sgo yi bug pa'i sgom pa ni/*). Given the differences between the sources, the interpretation adopted here and in the following verses should be regarded as only one of several possibilities.

858 According to Comm3 (1592), “below them” refers to the five gates just mentioned. Bhavabhaṭṭa (Sz 4.3.44ab) identifies the syllable of water as the white *sum*. In the Degé (146b.7) this sentence reads, “[Next] is the gate below them. / The seed [syllable should be] white / clear like water” (*/de bas dma' ba'i sgo nyid do/ /sa bon chu ltar dkar po nyid/*). K_Y, K, and N read, “At the gate below them / Is the white, water-like [seed] syllable.”

859 According to Bhavabhaṭṭa (Sz 4.3.44cd) this syllable is *kṣmryuṃ*.

860 The Degé (146b.7–147a.1) has, “Focusing intently on the previously [mentioned] breathing / One should meditate on the vase breathing” (*/de yi dang po dbugs kyi yang/ /de la shin tu mnyam gzhas pas/ /dbugs ni bum pa can bsgom bya/*). Comm1 (643) states that “the seed syllables that have been and will be explained are connected with the vase breathing of before.” The Degé and Comm1 possibly reflect the variant reading in the *Catuṣpīṭha Tantra*, “of the vase breathing” (*kumbhasya śvāsasya*).

861 The commentaries diverge here in their interpretation quite a lot. Comm1 (643) has “‘possessing the color of wind’ means blue, the body is the *hūṃ* syllable [visualized at the eyes]—this is a visualization of the pure mind as the maṇḍala of wind. This syllable of *hūṃ* is only white through the transference, and so forth.” Comm2 (1012) has, “‘One should visualize the maṇḍala of wind / On the body as the color of wind’ means that one should visualize a light blue *smryuṃ* syllable at the crown.”

862 The intended meaning of this highly obscure half-stanza can only be speculated upon. The translation here is based on the Skt. reading (“the edges of wind”) as reflected in the Lhasa edition. The only *Samputa* commentary that seems to support (or at least not contradict) this reading is Comm3 (1593), where we read,

“ ‘The root of the seed of wind’ [is explained as follows:] ‘root’ refers to the ‘wind of shape’ (*dbyibs kyi rlung*). Below that is the karmic wind that goes from the edge to the top.” The remaining commentaries seem to reflect the reading “the wind is its root,” adopted also by the Degé edition. Butön (F.316a.3–4) interprets the “syllable of wind” and its “root” as the beginningless continuity of cause and effect, rather than their visualized spatial aspects: “ ‘The root of the seed of wind’ indicates, like [seed, root,] and sprout, that it comes about from a beginningless continuity of cause and effect.” Comm2 (1012) says, “ ‘Its root is wind’ means that the seed syllable *hūm* is at the root of the maṇḍala of wind.” Comm1 (643) says, “The seed syllable of wind is *yum*. Since the root of wind is its (the seed syllable’s) roots, [wind] is rooted in its seed syllable. This incidentally indicates all variety of notions, such as seed, sprout, and the rest, in which ‘the entities of fruition and cause are related in an uninterrupted continuity.’ ”

863 The commentaries do not help very much in interpreting this half-stanza. Comm2 (1012) seems to reflect a different Skt. reading: “ ‘The ground replete with the *anusvara* and sound / Conducts the syllable of mind’ means that the syllable *ham*, ‘the syllable of mind,’ is conducted by sound.” Comm1 (643) says, roughly, “[the seed syllable] contains the *anusvara* and the ‘sound’ (the vowel *u*); thus, the seed syllable of *yum* is visualized at the ears and nostrils.” Szanto (Sz 4.3.46, English tr.) interpreted the corresponding verse in the *Catuṣpīṭha Tantra* based on Bhavabhaṭṭa’s commentary, and translated it as follows: “After having affixed [to it] the drop and the roar, [the yogin / should visualize] a wind-syllable at the base and / [another] wind[-syllable] at the [other] end of the base. / [With these] he should [start] drawing the root-syllable.”

864 The Tib. (147a.1–2) has, “One should join the syllable of Vajrī / To the hook of Ghorā and so forth. / Ghorā pulls [the syllable] / Through the ten and twenty-four places” (*rdo rje can gyi sa bon gyis/ ’jigs pa’i lcags kyu la sogs sbyar/ gnas ni bcu dang nyi shu ni/ rtsa bzhi gnas las ’jigs mas dgug/*). It seems that this verse marks the beginning of the section on the mystic heat (Caṇḍālī), here practiced as part of consciousness transference. Comm1 (643) explains, “ ‘Ghorā’ is at the navel as Caṇḍālī, who, because of incinerating all thoughts, is difficult to implement; thus it is the place that frightens those of meager inclination. Through the hook-like shape of its light rays . . .”

865 Comm2 (1012) explains, “ ‘Through the nine junctures, on top’ means the ‘Brahmā aperture.’ ” The second part of the same statement seems to reflect a different Skt. reading: “ ‘The seed of the eyebrows planted on top’ means ‘exclaiming loudly with wind.’ ”

866 Comm1 (645) states, “ ‘Tuft of *ūrṇā*’ means ‘between the eyebrows.’ ”

- 867 The Tib. (147a.2) seems to reflect a different Skt. reading: “The white tuft of hair at the *ūrṇā* should be joined / With the one and a half seed syllables” (*/mdzod sbu skra dkar sa bon gyi/ /yi ge phyed dang gnyis kyis sbyar/*). Comm1 (644) only adds to the confusion: “*ham* and *hūm* are the seed syllables that indicate here the diminishment of white hair. In the context of gaining internal familiarity, these should be led to the juncture just below the *ūrṇā*.” (“White hair” seems to be the code word for the tuft of *ūrṇā*). Then it carries on (644–645): “With the syllable plus half, *hi ki* [*sic*], one should purify the golden gate, at the top of the nine gates.”
- 868 This verse describes the derivation of the syllable *hik*. Comm2 (1012) explains, “‘The fierce vajra seed’ means the sound *hig*. ‘Should be connected to the hook’ means that the consciousness is conducted by the hook of the syllable *hig* to abide at the drop of the fontanelle, drawn up to the fontanelle. Does it draw [consciousness] until there? [No, consciousness] is drawn by the fierce [sound] through the ten places and the twenty-four places. This means the consciousness is drawn by the fierce syllable *hig* through those places. And what are those places? They are Jālandhara, at the golden gate [of the fontanelle], and the rest.”
- 869 The translation of this half-stanza is uncertain. The Degé (147a.3) has, “Using wind, one should propel the seed syllable from below / With a continuous sound.” (*/rlung gis sa bon ’og ma las/ /sgra ni sgra yis bskul bar bya/*). K_Y, K, N, C, and H, however, all have the genitive particle (*gi*) instead of the instrumental (*gis*) after “wind,” making it read, “One should propel the seed syllable of wind from below / With a continuous sound.”
- 870 Starting from the second half-stanza of the previous verse, the Tib. (147a.4) has, “Joined with the seed syllable of wind / And with the mind as the maṇḍala of wind, / [One should propel the consciousness] upward in stages / Through the twenty-four places” (*/rlung gi sa bon ldan pa dang/ /rlung gi dkyil ’khor sems kyis ni/ /gnas ni nyi shu rtsa bzhi ni/ /de nas steng nas steng du mchog/*). The procedure described here appears somewhat different and much more complex when elaborated upon by Bhavabhaṭṭa in his commentary (cf. Sz 4.3.50–51, English tr.).
- 871 It is a mystery what the “upper letter”—the reading supported by the Tib. (147a.4)—might be. Some manuscripts have “upper root” instead, and the *Capuṣpīṭha* has “half-root.” Bhavabhaṭṭa’s commentary on the *Catuṣpīṭha* (4.3.51cd) describes this as a mixture of phlegm, semen, and menstrual blood.
- 872 The Tib. (147a.4–5) has, “From the highest point of the nine orifices / One’s consciousness should suddenly eject [itself]” (*/bu ga dgu yi steng mchog nas/ /’phral du yid kyis ’pho bar byed/*).
- 873 The Tib. (147a.5) has “every day” (*nyin shing*) instead of “god,” but Comm1 (646) supports the reading “god.”

- 874 “Vajra” is here an abbreviation of “Vajragarbha.”
- 875 Comm2 (1014) describes this as the “maṇḍala of Vajrasattva,” at the center of which are the syllables.
- 876 Comm1 (654) identifies this syllable as *hūṃ*. Comm2 (1014), however, specifies five syllables: *hūṃ*, *om*, *trāṃ*, *hrīḥ*, and *a*.
- 877 The meaning of this sentence is not clear. The Tib. (147a.7–147b.1) has “This [syllable], blazing with light rays like the sun/ Has a nature signified / reflected / revealed by mind” (*’di ni nyi ma’i ’od zer ’bar/ ngo bo sems kyis mtshon par bya*). N and H have the genitive (*yi*) after “this” (*’di*) instead of the topical particle (*ni*), making it read, “The sun[-like] light rays of this [syllable] / Are, by their nature, signified / reflected / revealed by the mind.”
- 878 Comm2 (1014) elaborates, “ ‘With the previous described characteristics’ means, having cleansed the mind of impurities, one should, through transferring [the mind] into emptiness by means of breaking apart [forms], transfer all forms of objects into emptiness.”
- 879 Comm2 (1014) adds that one brings the life-force into the central channel, and visualizes oneself as the deity called “Gnosis Ambrosia.”
- 880 According to Comm2 (1014), “ ‘Consciousness’ means nonconceptual cognition of the three joys, which arise from bringing the life-force wind into the central channel. ‘Gnosis’ is that which sees into the mind’s emptiness of subject-object duality.”
- 881 Comm2 (1014) interprets “unwavering” (*niṣkampam*) as “free from the eighty natures,” and “untroubled” (*nirupadrutam*) as “free from emotional and cognitive obscurations.”
- 882 Comm2 (1014) interprets “One should meditate merging with the essence” (*bhāvaḥ bhāvaabhāvena*) as “One should visualize through . . . self-reflective cognition the form of emptiness.”
- 883 The Degé (147b.6) has, “Then, the wise one should observe / The external practices / With a frame of mind set on two locations / And with the mind as the maṇḍala of wind” (*de nas phyi rol rnal ’byor rnams/ rnam par mkhas pas gzung bar bya/ gnas gnyis kyī ni sems dang ni/ rlung gi dkyil ’khor sems kyis ni*). Comm2 (1015) states, “Now that the inner practice has been taught, the pith instructions for reading the minds of others is taught with the statements, ‘then, the outer practice,’ and so forth. ‘One meditates on the dualistic mind’ means that one meditates on both the mind that is apprehended and the one apprehending.” Both the Degé and Comm2 seem to reflect a Skt. variant not corroborated by any of the five manuscripts used, as none of them contains a phrase that could be translated as “mind set on two locations,” or “dualistic mind.”

- 884 As the root text here seems vague and incomplete, the translation was influenced by Comm2 (1015), which elaborates, “Surrounding the heart is the wind [maṇḍala] transformed from the syllable *yaṃ*. At its center is the fire [maṇḍala] transformed from the syllable *raṃ*. At its center is a sun disk, on top of which are the vowels and consonants, which transform into a sun and moon joined. At the center of that, one should visualize the syllable, red in color, of the nine male and female deities in union.”
- 885 Comm2 (1015) explains, “One should visualize those maṇḍalas [that are in one’s heart] to also be in the heart of the target. Then, the practitioner should do recitation with the exhalation and inhalation of the breath. When exhaling, he should expel the air in the form of *hūṃ*, the seed syllable of gnosis, and strike the center of the target’s heart.”
- 886 The translation of this sentence is an approximation of different Skt. and Tib. readings that would be difficult to report in detail. Comm2 (1015), commenting on this and the previous verses, explains, “While inhaling one should strike the seed syllable at one’s heart in the manner of a flower. Through thus reciting with the exhalation and inhalation of breath, one meditates in union with the suchness of another’s mind, based on which one will gain familiarity with concentration and surely reach accomplishment in knowing another’s mind.”
- 887 Comm2 (1016) interprets this as follows: “ ‘The practitioner manifests’ means that through visualizing the bodies of others through the circulation of the inhalation and exhalation of the breath one mingles with the consciousness of others.”
- 888 As this seems to refer to the transference of consciousness at the time of death, the “nature of gnosis” (*jñānarūpam*) could also be interpreted, perhaps, as the mental “form” that one is about to eject.
- 889 Comm2 (1016) explains, “ ‘Then, visualizing that one has transformed into the form of wisdom, like a lamp,’ means that while imagining the lamp-like nonconceptual wisdom based on the wind of space, the wise one should perform the rituals of transference and so forth.”
- 890 Comm2 (1016) explains, “Well, what is the difference between nondual gnosis and the mind of a listener, and so forth? ‘The suchness of hearers and so forth / Is eloquently explained here,’ means that the mind of a listener or a solitary buddha meditates upon nonconceptuality for their own sake, having realized the absence of personal self.”
- 891 “One should observe” follows the Tib. (148a.4) (*dmigs*); the Skt. has “One should rely on.”
- 892 Connecting this with the previous verse, Comm2 (1016) explains, “First, the mind of the listener is the lamp-like self-reflective awareness. Later, the

- continuum of conceptuality is severed.”
- 893 Instead of “relying,” the Tib. (148a.5) has “observing” (*dmigs*).
- 894 Comm2 (1016–1017) explains, “Since the method lacks intrinsic nature / All such [concepts] should be discarded.”
- 895 The interlocutor is introduced here, by conjecture, as “the goddess” in anticipation of the address to her, “O fair-faced one,” which comes at the end of this section. It is not possible, however, to ascertain which goddess, without first tracing this section to its source tantra.
- 896 Comm2 (1017) understands this to be mundane consciousness.
- 897 The Tib. (148a.5) has instead, “by which gnosis / consciousness is consciousness differentiated” (*ye shes gang gis ye shes khyad par du 'phags lags/*).
- 898 Comm1 (1017) glosses “secret” as “‘secret’ because of not being the purview of lesser [beings].”
- 899 Instead of “wretched,” the Tib. (148a.6) has “day” (*nyi ma*), which could be a misreading of the Skt. *dīna* (wretched) as *dina* (day).
- 900 The Tib. (148a.6) has an extra passage after this line: “It should be understood that humans / Have [these] five different consciousnesses” (*/mi la rnam shes khyad par ni/ rnam pa lnga ru shes par bya/*). Comm1 (660) seems to support this, with, “The consciousness of humans possesses the character of whatever kind is clearer.” Comm2 is silent on this.
- 901 Comm1 (662) explains, “Because [this tantra] is superior to all other tantras, it is from this exalted / superior [text], i.e., from this *Sampuṭa* tantra, that one realizes [gnosis].” Comm2 (1017), however, seems to understand this passage somewhat differently, glossing it as, “It is not to be taught to such (stupid) people,” meaning, perhaps, they are not elevated by the yoga treatises, since the gnosis and the treatises that teach it are beyond their purview.
- 902 Comm1 (662) explains, “After Buddha Dīpaṃkara, in this buddhafield preaching happened for many eons only through these precious tantra classes, which are the essence of all tantras. This did not happen through any other perfected buddha [only Śākyamuni]. Therefore [the Blessed One explained that], ‘inspired by the nondual gnosis taught here by me . . . you, who want liberation, should become extremely learned in only these yoga treatises.’ ”
- 903 Skt., *om vajrāmṛta mahāsukha haṃ svāhā*.
- 904 The Degé (148b.3) has “Vajraraudrā” (*rdo rje drag mo*). N has just “Raudrā” (*drag mo*).
- 905 The Degé (148b.4) has *ghaṇḍe* (*ghaNde*), but K_Y, K, J, N, and C have *ghaṇṭe* (*ghaNTe*).

- 906 Skt., *om vajraguhye siddhaparamayogeśvari kapālamālādhāriṇi rudhirapriye śmaśānavāsini hūm phaṭ svāhā.*
- 907 Skt., *om vajracandēśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakūṭe ākaḍḍa ākaḍḍa sarvaduṣṭahṛdayam ākaḍḍa rulu rulu bhyo hūm phaṭ.*
- 908 Skt., *om vajrāparājite paramaguhye kapālamālāvibhūṣite sarvaduṣṭamohani priye ehi ehi bhagavati vajraguhyeśvari bahuvidhavedhāriṇi sarvaduṣṭanivāriṇi hūm phaṭ.*
- 909 Skt., *om vajravetāli kha kha khahi khahi sarvaduṣṭān vikṛtaveśadhāriṇi vikṛtālāṅkārabhūṣite hana hana daha daha paca paca mā vilamba mā vilamba samayam anusmara praveśaya maṇḍalamadhye utthāpaya sarvaṃ hūm hūm phaṭ.*
- 910 Skt., *om ehi ehi bhagavati vajraguhyeśvari bahuvidhavedhāriṇi sarvatathāgatapuṣṭe samayam anusmara hana hana raṅga raṅga raṅgāpaya raṅgāpaya pūrāya pūrāya āviśa āviśa sarvabhūtān narta narta nartāpaya nartāpaya haḥ ha ha ha ha hūm hūm phaṭ.*
- 911 Skt., *om vajraśūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana hana daha daha nirmatha nirmatha mārāya mārāya mā vilamba mā vilamba samayam anusmara hūm hūm phaṭ.*
- 912 Skt., *om vajramāheśvari haṃ haṃ haṃ haṃ haḥ rulu rulu bhyo hūm phaṭ bhakṣaya sarvaduṣṭān nirmatha hṛdayaṃ hūm phaṭ svāhā.*
- 913 Skt., *om sumbhani dīptasamayavajre hūm phaṭ.*
- 914 Skt., *om vajravamśe hūm svāhā.*
- 915 Skt., *om vajravīṇe hūm svāhā.*
- 916 Skt., *om vajramukunde hūm svāhā.*
- 917 Skt., *om vajramṛdaṅge hūm svāhā.*
- 918 Skt., *om vajravadāvamukhe yogēśvari hiḥ hi hi hi hūm jaḥ.*
- 919 The Tib. (149a.6) reflects *trām va trām va (trAM va trAM va)*.
- 920 Skt., *om vajradamṣṭrāvarāhamukhe trām va va hūm.*
- 921 Skt., *om candrasūryahutāśani siṃhanirnāde siṃhavaktre siṃhini ṭām ṭām vaṃ.*
- 922 “Om” has been added on the authority of the Tib. (149a.7).
- 923 Skt., *vajradhātusaṃjīvani mahāyakṣiṇi śvānarūpiṇi mahāpralayanirnāde kāmarūpiṇi trām traṭa traṭa hoḥ.*
- 924 It is not clear whether this (adding *svāhā* at the end) applies to all the mantras of the deities in Heruka’s retinue, or just the last four. The latter option seems more likely.
- 925 Skt., *om deva picuvajra hūm hūm hūm phaṭ svāhā.*
- 926 Skt., *om trailokyākṣepa hūm hūm hūm phaṭ svāhā.*

- 927 Skt., *om joala joala bhyo hūm hūm hūm phaṭ svāhā.*
- 928 Skt., *om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā.*
- 929 Skt., *om namo bhagavate vīreśāya hūm hūm phaṭ.*
- 930 Skt., *mahākālpāgnisaṃnibhāya hūm hūm phaṭ.*
- 931 Skt., *jaṭāmakuṭotkaṭāya hūm hūm phaṭ.*
- 932 Skt., *daṃṣṭrākārālograbhīṣaṇamukhāya hūm hūm phaṭ.*
- 933 Skt., *sahasrabhujabhāsuraṇāya hūm hūm phaṭ.*
- 934 Skt., *paraśupāśodyataśūlakhaṭvāṅgadhārīṇe hūm hūm phaṭ.*
- 935 Skt., *vyāghrajināmbaṛadharāya hūm hūm phaṭ.*
- 936 Skt., *mahādhūmrāndhakāraṇavapuṣāya hūm hūm phaṭ svāhā.*
- 937 Skt., *om śrīheherurukavajra ḍākinījālasaṃvara hūm hūm hūm phaṭ svāhā.*
- 938 The Tib. (149b.5) has an additional *hūm* (*hUM*).
- 939 Skt., *om śrīherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūm phaṭ svāhā.*
- 940 Skt., *om vajravairocanīye buddhaḍākinīye svāhā.*
- 941 Skt., *om mārīcyai svāhā.*
- 942 The Degé (149b.7) has *vattāli vadāli vadāli* (*vattA li va dA li va dA li*). K_Y and K have *vattali vardala varāli* (*batta li barda la ba rA li*). J has *vaittali vadali vadāli* (*bai tA li ba da li ba dA li*). N and H have *vattāli vadālī varāli* (*battA li va dA lI va rA li*). C has *vaitāli vadali vadāli* (*bai tA li ba da li ba dA li*).
- 943 Skt., *om mārīcyai vattāli vadāli varāli varāhamukhe svāhā.*
- 944 Skt., *om piśāci parṇaśavari sarvamāripraśamani hūm hūm mahodari phaṭ.*
- 945 Skt., *om vajrāṅkuśa ākarṣaya hūm.*
- 946 Skt., *om vajrapāśa bandha hūm.*
- 947 Skt., *om vajrakāli tarjaya hūm.* The translation given here (as *kāli* being the *ka*-series of syllables in the Skt. syllabary) is uncertain.
- 948 Skt., *om vajramuṣṭi gr̥hṇa hūm.*
- 949 Skt., *om vajrakīla kīlaya hūm.*
- 950 Skt., *om vajramudgara ākoṭaya hūm.*
- 951 The reading “Vajraḍākinī” was adopted on the authority of the Degé (150a.1) and all the other editions. All Skt. manuscripts, on the other hand, have the reading “Vajraḍāka.”
- 952 The Tib. (150a.2) has *svāhā* (*swA hA*) after *phaṭ*.

- 953 Skt., *om vajradāka imaṃ baliṃ gr̥ṇa gr̥ṇa hūṃ phaṭ* / *om jaḥ hūṃ vaṃ hoḥ samayas tvam dṛśya hoḥ.*
- 954 Skt., *om kha kha khāhi khāhi sarvayakṣarākṣasabhūtapretapiśāconmādāpasmāraḍākaḍākinyādaya imaṃ baliṃ gr̥ṇantu samayaṃ rakṣantu sarvasiddhiṃ me prayacchantu hūṃ hūṃ phaṭ svāhā.*
- 955 Skt., *om kiṭi kiṭi vajra hūṃ.*
- 956 Skt., *om āḥ hūṃ śodhaya śodhaya rakṣa rakṣa hūṃ phaṭ.*
- 957 Skt., *om vajradākini hūṃ phaṭ svāhā.*
- 958 Skt., *om ghoṛi hūṃ svāhā.*
- 959 Skt., *om caṇḍālī hūṃ svāhā.*
- 960 Skt., *om vetāli hūṃ svāhā.*
- 961 The Degé (150a.4) has *phaṭ* before *svāhā* in the last three lines as well. Y has no *phaṭ* in the mantra of Ghoṛī. K_Y and K have no *phaṭ* in the mantra of Caṇḍālī.
- 962 Skt., *ghātaya mārāya ākarṣaya.*
- 963 It is not clear whether “this” (*iti*) refers to the immediately preceding sentence (“Please strike . . .”), or all the preceding mantras.
- 964 The Tib. (150a.4) joins the last two sentences, attributing the action to the practitioner: “The mantra practitioner should strike, kill, summon, and dance, according to procedure / rule” (*sngags pas cho gas bsnun pa dang/ gsad pa dang/ dgug pa dang/ gar byed pa'o/*).
- 965 Skt., *om vajrasimhini āṃ svāhā.*
- 966 Skt., *om vajravāghrī īṃ svāhā.*
- 967 Skt., *om vajrajambuke ūṃ svāhā.*
- 968 Skt., *om vajra•ulūkāsye ṛīm svāhā.*
- 969 Skt., *om vajrarājendri īṃ svāhā.*
- 970 Skt., *om vajradīptateje aiṃ svāhā.*
- 971 The Degé (150a.5) has *aum* (*auM*). J and C have *om* (*oM*).
- 972 Skt., *om vajracūṣaṇi cūṣaya sarvasattvān om svāhā.*
- 973 Skt., *om vajrakamboje aḥ svāhā.*
- 974 The Tib. (150a.6–7) has for the final syllable not *khaḥ* but *kham* (*khaM*).
- 975 Skt., *om kuru kuru samayādhipati hūṃ jaḥ svāhā.*
- 976 Y and K have *hū* (*hU*).

- 977 Comm2 (1019) interprets this as, “I will teach how conceptual mind, with its defilements of clinging / fixating, is the ultimate reality of luminosity, exactly as it is.”
- 978 In the Tib. (150b.3–4), this *pāda* reads, “[He is] stainless, free of stains” (*/dri med dri ma rnam par spangs/*). Comm1 (670) reflects in its interpretation the two meanings of *kalā*, “constituent part” and “semen virile,” and it elaborates, “He is without parts because the parts of joy and so forth are ultimately empty. He is free of parts because the parts of semen are also devoid of intrinsic nature.” Comm2 (1019–1020) possibly reflects the same reading as the Tib. (150b.3–4), and interprets it according to Yogācāra concepts: “As for ‘he is free of stains and free of concepts’ he is ‘free of stains’ means freedom from things with an imagined [nature]. He is ‘free of concepts’ means freedom from things with an other-dependent [nature.]”
- 979 The Tib. (150b.4) has, “Dwelling in the body and stainless, / He plays within all embodied beings” (*/lus la gnas shing nag nog med/ /lus can kun la rnam par rol/*). Comm1 (670) has, “He plays, conventionally. ‘In all embodied beings’ means he is connected to everyone in terms of being the nature of that [emptiness]. Ultimately, he is beyond the body, because he is free of the habitual tendencies of the body.” Comm2 (1020) has, “ ‘Stainless’ means great bliss of luminosity. ‘Playing’ amidst all embodied beings means since the mind is luminous it pervades all beings.”
- 980 Comm2 (1020) interprets *kvacit* (in some places / sometimes) throughout this section as “to some [he appears] as . . .” (“to some he is a bodhisattva,” etc.).
- 981 The Degé (150b.4) is missing “supreme” (*mchog*), but K_Y, K, N, and H have it.
- 982 The Tib. (150b.5) has instead “makes an offering for [the sake of] great awakening” (*byang chub chen por mchod*).
- 983 The Tib. (150b.6–7) has “becomes a valiant one who conquers the triple universe” (*dpal ldan ’jig rten gsum las rgyal*).
- 984 The meaning of this half-stanza is not very clear. The Tib. (150b.7) has, “At some point he [attains] the unexcelled mastery of attainments, / The all-supreme wishfulfilling tree” (*/kha cig tu ni dpag bsam shing mchog kun/ /dngos grub dbang phyug bla na med pa nyid/*). It seems the Tibetan translators read *kalpa* not as “ages” or “eons,” but as “thought / wish,” part of a compound for the mythical “wishfulfilling tree” (*kalpavṛkṣa*). However, the reading of *kalpa* as “age / eon” is confirmed by the commentaries. Comm2 (675) interprets this as his manifesting as the *nirmāṇakāya* and being present as the *dharmakāya* for immeasurable eons for the benefit of beings. Comm2 (1020) is consistent with Comm1 in interpreting this as, “throughout all the ages / eons” (*skal ba*).

- 985 Comm1 (675) interprets this as, “So, since these actions follow upon some cause, they must (“must they”?) have a beginning? No, they are immeasurable, the actions of buddhas from time immemorial, and thus have no origin. Based on the dharmakāya, they are many. Because of this they are included in suchness, meaning the nature of all buddhas, and thus they are subsumed within their nature.”
- 986 The syntactical link (“since”) with the previous verse is here introduced based on the Tib. (150b.7).
- 987 There is a play on words in the Sanskrit, as *āli* / *ali* can mean both “vowel syllabary” and “bee.”
- 988 Comm1 (676) explains, “The ‘bee,’ because it takes and holds unparalleled bliss, is the vowels, which are semen . . . ‘Vajrabhairava’ means that the form of semen becomes a blessed one.” Comm2 (1021) has, “Connected to the gate of the central channel (*avadhūtī*), it touches the secret vajra, and is therefore called ‘bee.’ It experiences the three joys as a bee tastes honey. ‘The bee is Vajrabhairava’ means that [this experience] is realized to be bliss-emptiness.”
- 989 Comm2 (1021) adds, “ ‘The vowels reach the end of space’ means that bliss-emptiness has the nature of the all-pervading dharmadhātu.”
- 990 Instead of “body,” the Degé (151a.2) has “action” (*las*), but K_Y, K, and N have “body” (*lus*).
- 991 For the last three pādas (including the last pāda of the previous verse), the Tib. (151a.1–2) has, “It is the ambrosia of all the aggregates, constituents, sense fields, and faculties, and it is the generative principle of all bodies” (*/phung po kham dang skye mched dang/ /dbang po kun gyi bdud rtsi dang/ /lus rnam thams cad skye ba nyid/*).
- 992 Commenting on the word “all,” Comm1 (677) says, “Because the aggregates and so forth of all beings born through [ambrosia] are gratified through ambrosia, it is ‘all,’ meaning pervasive.”
- 993 Comm2 (1021) explains, “The ambrosia-like consciousness, which apprehends the aggregates . . . should be drawn away from them and brought into the middle of the root, meaning the *avadhūtī*.” Comm1 (677) clarifies that “the root” is “the root of the lotus at the navel.” Comm2 (1021) further elucidates, “Having blocked the nine gates, bring the life-force wind into the *avadhūtī* and hold the bodhicitta at the place of the navel.”
- 994 Comm2 (1021) interprets “the fluid” as seminal fluid, “bodhicitta”: “One should extract the substance of union, by means of the heat of yoga, which is the sound of Vajrabhairava, causing it to descend through the four cakras.”

- 995 Comm1 and Comm2 diverge in their interpretation of the Sanskrit phrase *anilānalasaptatvam* as, respectively, “the wind, the fire, and the seventh [element]” and “the seven winds and fires.”
- 996 The translation here follows the interpretation of Comm2 (1021): “The meaning of ‘the seven fires and winds’ means the syllable *ha*. ‘Joined with the syllable of Vajrī’ means connected with the long [syllable] *ū*.” The interpretation in Comm1 (677), which interprets the “seventh” as semen, is equally plausible: “the seventh element, semen, which is joined with the ‘syllable of Vajrī,’ or Vajravārāhī, meaning [menstrual] blood.” The Tib. (151a.2) seems to reflect a misreading of *vajrī* (the goddess Vajrī) as *vajrī* (= *vajrin*, i.e., the vajra holder): “The meaning of ‘wind, fire, and the seventh should be joined to the vajra holder’s syllable’ ” (*/rlung dang me dang bdun pa’i don/ /rdo rje can gyi sa bon sbyar/*). The exact meaning of this verse and the details of the processes it describes are uncertain.
- 997 Comm1 (677–678) interprets this in line with its earlier assumption that “seven / seventh” means “semen”: “ ‘The drop / bindu’ is the seventh element (semen) present in the cakra of great bliss. ‘Mere sound’ is the image of blood present at the navel. The ‘pressing together’ of the two is how they become one taste with one another, and if such happens, the bodhicitta descends in a ‘torrent of rain.’ ” Some of the quoted lemmata cannot be accounted for in the Skt. root text.
- 998 Comm1 (678) identifies “the first vowel” as *a*, and understands “the center of” to refer to the lotus of the cakra at the navel.
- 999 “The flower king,” according to Comm1 (678), is menstrual blood.
- 1000 Comm1 (678) explains, somewhat enigmatically, “A flower takes / receives in particular, meaning that the flower possesses the body, namely, the element of semen. The vajra holder distinguished by that means that the vajra of mind should be held.”
- 1001 Comm1 (678) explains, “ ‘Cyclic existence’ and so forth means everything, that which is pure and impure. That which serves as the basis, when you are born, is the blood from the mother and the sperm from the father. Through them, one should understand the presentation of the lotus and the vajra, female and male, and mother and father. Here, ‘of the mother’ means blood, and ‘father’ indicates the nature of semen. ‘All over the earth’ is throughout all the divisions of the world.” The Tib. (151a.3–4) reverses the order of *pādas* in this half-stanza and connects them: “The mother, the basis of all/ Gives birth to cyclic existence for all” (*/ma mo kun gyi sa rnams kyang/ /kun la ’khor ba bskyed bar ’gyur/*). The word “basis” found in the Tib and Comm1 appears unaccounted for in the Skt. root text.
- 1002 The Tib. (151a.4) has, “In this ocean with waters of gnosis / With its sea monsters of insight and its fish of vowels / Is the sprout in the form of [skillful] means / In

the middle of the swamp of nonduality [there]" (*/ye shes chu bo rgya mtsho 'dir/ /shes rab chu srin dbyangs kyi nyas/ /gnyis med 'dam gyi dbus su ni/ /thabs kyi rnam pa'i myu gu nyid/*). Comm1 (679) clarifies that semen is means, and blood, the insight, and states, "In the swamp where those two mingle is the sprout, or seed, of consciousness." Comm2 (1022) explains, "In the ocean of luminosity, there is a swamp of concepts with sea monsters, fish, and the like, in the middle of which is the insight that realizes emptiness, the nature of nonduality. From the seed of means [there], which is the four joys, grows the sprout of bliss-emptiness."

- 1003 Comm1 (679) explains, "Honey is blood and ambrosia is semen; their receptacle is the navel (possibly 'navel' here just means 'center,' because the location spoken of seems to be not the navel, but the vagina) of the lotus of the womb, where they are developed." According to Comm2 (1022), "Honey is nonconceptual bliss. Ambrosia is empty bliss."
- 1004 Comm1 (679) has, "The flower and the water refer to blood and semen." The Tib. (151a.4–5) is unclear; it says, "The consonants and the ambrosia / Turn / mix inside the water and the flower" (*/kA li dang ni bdud rtsi nyid / /chu dang me tog nang du 'khor/*).
- 1005 Comm2 (1022) has, "The body born from both means the body born from blood and semen."
- 1006 The Tib. (151a.5) has, "The procedure of ambrosia-water is supreme, / [For] the body is born from both" (*/bdud rtsi chu yi cho ga mchog/ /gnyis las lus ni skye bar 'gyur/*). Comm1 (679) explains, "The sun and moon are thus born. The 'procedure' refers to the identity of the deity (deity yoga)."
- 1007 Here, "ambrosia-water" seems to refer to the early stages in the development of the fetus.
- 1008 There seems to be some confusion here, as, according to the earlier statements in the commentaries, "ambrosia" and "water" both refer to semen. Here, however, the Tib. (151a.5) treats them as two separate things: "The ambrosia and the water are said initially to have a fivefold nature" (*/gang[=gong] du bdud rtsi dang ni chu/ /nga yi bdag nyid du ni gsungs/*).
- 1009 The Tib. (151a.5) has, "Fire is heat" (*/me ni tsha ba nyid yin te/*).
- 1010 The Tib. (151a.5) has, "Through contact wind is seen as smoke" (*/reg pas rlung ni du bar lta/*).
- 1011 Comm2 (1022–1023) seems to explain the five natures in terms of the experiences in the womb: "Initially, the body directly experiences five tactile sensations: the movement of smoke-like light is wind; the moist water is water; the tactile sensation of hardness is earth; and the blessing of vajra gnosis is blessing the root

of nonconceptual emptiness-gnosis through reaching the gate of the central channel.” (The element of fire appears to be missing).

- 1012 The Tib. (151a.6) seems to agree with the Skt., in rendering this passage as, “Wisdom, consecrated by the vajra, / Produces a fivefold form” (*/ye shes rdo rje byin brlabs pas/ /rnam pa lngar ni rab tu bskyed/*). Comm3 (1022–23) explains, “‘Vajra-consecrated wisdom’ means that the channel of nonconceptual wisdom is consecrated, that is, established, through being connecting to the gate of the avadhūtī.”
- 1013 Comm1 (680) points out that the manner of this destruction is drying up.
- 1014 It is not completely clear what the “witness” is. It is perhaps what the Tib. (151a.6) calls “lord / force” (*dbang po*=Skt. *indriya*). The commentaries agree with the Tib. Comm1 (680) explains, “The nature of the lord means that it holds / fixes. This means that the element of earth being coarseness and hardness, it has the function of holding / fixing.”
- 1015 Comm1 (680) explains, “With the knowledge that assumes the form of the inner recitation of *hūm*, together with the concomitant pride, one consecrates the four elements. If one experiences the innate nature one does not recite.”
- 1016 “Lord” seems to be missing from the Tib. (151a.7), which has “branch / limb” (*yan lag*).
- 1017 The translation of this and the following Apabhraṃśa verses is problematic. In the Tib. (151a.7) this verse seems to be, “With [your] vision invoked / By the power of pleasuring the vajra limb / You play in emptiness / Which is the nature of letters /” (*/rdo rje yan lag dgyes pa’i mthus/ /spyang gyis gzigs par mdzad pa yi*[K_Y, K, N, H=*yi*]/ */yi ge’i dngos po rang bzhin ni/ /stong par rol pa nyid kyis ni/*).
- 1018 The Degé (151b.2) has “the emptiness of all.”
- 1019 In the Tib. (151b.3) this line reads “Which contains / includes the liberation of yoginīs” (*/rnal ’byor ma yi thar pa can/*).
- 1020 The Degé (151b.3–4), when incorporating some variants, has, “ ‘O sons of noble family, by [chanting] this song of all the blessed tathāgatas one will become a son of all the victorious ones’—so said [the Blessed One].” (*rigs kyi bu bcom ldan ’das de bzhin gshegs pa thams cad kyi glu ’dis rgyal ba tham cad kyi* [K_Y, K, N, H=*kyi*; D=*kyis*] *bdag nyid las skyed bar ’gyur ba la ’di skad ces bka’ stsal to*).
- 1021 The interpretation of *raktaṅgandha* as “red sandalwood” is supported by Comm3 (1616). Comm1 (683) reflects “saffron” (*gur gum*).
- 1022 Comm3 (1616) interprets “white” as “white sandal,” which is one of the possible translations of the Skt. *sita*.

- 1023 Comm2 (1024) states, “All the substances should be purified into the five ambrosias.” Comm1 (683) offers more detail: “Purifying is done by adding pills of the five ambrosias or meditating on [the substances] as the nature of the five ambrosias.”
- 1024 “The wisdom ambrosia” supplied on the authority of Comm2 (1025).
- 1025 The Degé (151b.6–7) has “Incense made from red flowers” (*me tog dmar pos bdug*). K_Y, K, N, and H have “red flower incense,” or perhaps “red flowers [and] incense” (*me tog dmar po bdug*).
- 1026 I.e., a skull cup.
- 1027 These three lines are very unclear. Comm2 (1025) and Comm3 (1616–1617) have, “ ‘The tongue of *hūm*, by its principle’ means that *om* causes [the substances] to blaze, *āḥ* melts [them], *hūm* increases [them], and with the light-ray straw of *hūm*, the wisdom ambrosia is brought forth and made to increase.” The Tib. (151b.7) and Comm1 (683), however, seem to reflect a different Skt. reading. Comm1 (683) has, “The suchness of the deity of reality, through its specifications, meaning through the nature of a five-colored light straw, or through the five tathāgatas, is enlisted to mentally invoke / summon [the wisdom ambrosia], and thereby satiate all the deities, such as the regnant deity and the rest.”
- 1028 Each hook belonging to its respective buddha family.
- 1029 Comm1 (683–684) links these five to Akṣobhya, Vairocana, Ratnasambhava, Amitābha, and Amoghasiddhi, in turn. Comm2 (1026) links them to Akṣobhya, Ratnasambhava, Amoghasiddhi, Amitābha, and Vairocana, in turn. Comm3 (1616–1617) has, “Here, the five hooks, the nature of the five families renowned in the world, are the five types of flesh associated with the five tathāgatas: . . . horse flesh, Amitābha; cow flesh, the nature of Amoghasiddhi; human flesh, Vairocana; elephant flesh, the nature of Akṣobhya; and dog flesh, the nature of the chief deity,” in turn. Comm3 also offers a gloss of the five according to the process of sexual yoga.
- 1030 The Skt. here is corrupt and the meaning is not clear. It is not certain whether the five names are meant to be the mantras, or the mantras are given elsewhere. The Tib. (152a.1–2) has, “These are the mantras of the five families / / Following the division of the five wisdoms” (*/rigs lna rnam kyī sngags ’di dag/ /ye shes lnga yis rab dbye bas/*). Comm2 (1026) has, “ ‘These are the mantras of the five wisdoms / According to the distinction of the five wisdoms’ means that one does invocation by enlisting the mantras of the five families.” Comm1 (684) does not have “mantra”; neither does Comm3 (1617), although it understands the five according to the five ambrosias, as linked with the five wisdoms.
- 1031 Comm2 (684) elaborates, “. . . such as pacifying, and so forth.”

- 1032 The Tib. (152a.2) has, “Should one wish to render a ritual act efficacious” (*/gal te las la phan 'dod pas/*). Comm1 (684) has “continual.” Comm2 (1026) has, “ ‘If one wishes for ritual action continually’ means should one wish to practice the activities at all times.”
- 1033 Comm2 (1026) has “the thirteenth vowel, *a*.” Comm3 (1617) has “the thirteenth syllable, *om*.”
- 1034 In the Tib. (152a.3–4) this passage is in verse: “One should then satiate all deities / By joining the vowels and consonants / [That emerge] from the syllables at its (the moon’s) center” (*/de'i dbus su sa bon gyi/ /A li kA li mnyam sbyar bas/ /lha kun de nas tshim par bya/*). The commentaries seem to differ as regards details. Comm1 (684–685) says, “On top of the moon are the syllables of *om āḥ hūm*, which transform into the vowels and consonants.” Comm2 (1026) has, “On top of the moon disk that emerges from the syllable *a* are the sixteen vowels and thirty-four consonants. Through the practice of radiating and absorbing light rays, the deities are satiated.” Comm3 (1617) has this line refer to breathing practices.
- 1035 The commentaries indicate that this refers to ejaculation.
- 1036 Rather than visualizing or generating it in the form of a crystal, Comm1 (685) speaks of the generated ambrosia being ejaculated “from the nature of the center of crystal.”
- 1037 In the Tib. (152a.4) this verse is, “A flame sparked / and especially brought to a boil / Should be generated in the form of crystal / And then everything should be distributed” (*/'bud pa sbyar ba nyid dang ni/ /khyad par du ni bskol ba nyid/ /shel gyi gzugs kyis bskyed bya zhing/ /de phyir thams cad brtag par bya/*).
- 1038 It is not clear whether this should be “in its,” “from its”, or perhaps “into its center.” The clues provided by the commentaries (please see the note at the end of this verse) differ.
- 1039 Comm1 (685) has, “Starting with the welcome-offering dish, the lord of the maṇḍala, along with his retinue, should be made to taste the ambrosia that is extracted from the center of the nature of crystal.” Comm2 (1026) has, “Imagining a straw of light at the center of the tongue, one should have the ambrosia tasted”; it does not specify who the taster is. Comm3 (1618) states, “ ‘Of it,’ and so forth, means that through the practice of the vajra channel, one should have [ambrosia] tasted in the center of the avadhūtī.”
- 1040 Possibly stepping with one foot forward.
- 1041 The Tib. (152a.5) has, “Pressing / stepping with the foot, one should gaze upward. / The form of [the syllable] *phem* should emerge on / from one’s crown” (*/rkang pas mnan cing steng du blta/ /spyi bor pheM gyi rnam pa 'byung/*).

- Comm2 (685) describes the gesture spoken of in this verse as the “mudrā of summoning.” It also states, “One should summon reciting the mantra *phaṭ*.”
- 1042 The Tib. (152a.5–6) has, “By offering on the fourteenth of the dark fortnight, / And especially on the eighth of the dark fortnight / And the tenth of the bright fortnight, / One’s offerings become the epitome / nature of offerings” (*/zla ba mar ngo’i bcu bzhi dang/ /khyad par du ni brgyad pa dang/ /yar gyi ngo yi bcu pa la/ /mchod pa mchod pa’i bdag nyid ’gyur/*). Comm1 (685) explains, “ ‘Having offered’ refers to perfectly offering externally. ‘The epitome / nature / identity of offerings’ means that it is the nature / epitome of that which contains the inner offerings.”
- 1043 This verse begins in the *Catuṣpīṭha Tantra*, its source text, with *om*; this reading is reflected in Comm2 (1027), which states, “That the syllable *om* is announced at the beginning of the locations means these become verses of dedication to be accompanied by the ringing of the bell.”
- 1044 Comm1 (685) states, “ ‘Goddess’ means Devadatta, i.e., Varuṇa.” The Degé (152a.7) also has “goddess,” but J, K, C, and N have Devadatta (*lha sbyin*). Incidentally, “Devadatta” reflects the reading in the *Catuṣpīṭha Tantra*, the source text for this passage.
- 1045 The Tib. (152a.7) has “*log ’dren*” (*vināyaka*) in the plural (*rnams*).
- 1046 The Tib. (152a.7) has before “Caṇḍālī” *rgan byed mo* and *drag mo*. These seem to be “Cāmuṇḍā” and “Raudrī/-ā” respectively.
- 1047 The names in this and the following verses differ considerably from those in the source text, the *Catuṣpīṭha Tantra*.
- 1048 Most epithets used in this verse and the first half of the next could also be taken as proper names. The Tib., however, and Bhavabhaṭṭa’s commentary on the corresponding passage in the *Catuṣpīṭha Tantra* seem to indicate that they are intended as descriptions of the goddesses mentioned earlier.
- 1049 “Five” is missing from the Tib. (152b.3).
- 1050 This probably refers to Jñānaḍākinī.
- 1051 The Skt. edition and translation of this sentence have been influenced by the Tib. (152b.3) and Comm3 (1618). The Tib. reads, “The queen of the yoga maṇḍala, / And likewise, the exalted vajra lord” (*/rnal ’byor dkyil ’khor rgyal mo che/ /de bzhin rdo rje’i dbang phyug gtso/*). Comm3 states, “ ‘Great queen’ is wisdom in the form of Nairātymā. ‘Vajra lord’ is the element of gnosis. The main one (*prabhu*) is Vajrasattva.” The other two commentaries, however, differ in interpretation. Comm1 (687) has the “great queens,” in the plural, referring to a few sets of four goddess, such as “Pukkasī and so forth,” whereas it treats “the vajra ladies” (instead of “the vajra lord”) also in the plural, as referring to the four goddesses,

“the Horse Faced One,” and so forth. Comm2 (1027) has this whole verse, including the second two lines and even the “vajra queen” in the next verse, as referring to the “five queens of the maṇḍala: the main vajra lady, Samantabhadrī; the body of the tathāgata, Locanā; the stainless (*nirāmaya*), Māmakī; the bestower, Pāṇḍaravāsini; and the vajra queen (from the next verse), Tārā.”

1052 Jñānaḍākinī?

1053 The Tib. (152b.3–4) cryptically has “Among / from / within the great body of the tathāgata / [There is] the stainless dispenser / boon-granting lady / lord” (*/de bzhin gshegs pa'i sku chen las/ /skyon med dbang phyug 'byin pa mo/*). The Tib., Comm1, and Comm2 do not mention the “union” (*yoga*). The Skt. text does not make it clear whether she is an emanation from the union, or a dispenser of the union.

1054 Comm1 (687) explains, “‘Vajra lady’ refers to Jñānaḍākinī, or Vajra Pride, or Vajravārāhī, or Nairātymā.”

1055 Comm1 (687) understands “them” to refer to “the circle of wisdom deities.”

1056 Skt., *om ka kka kaḍḍana ba bba bandhana kha kkha khādana sarvadūṣṭānām hana hana gha ggha ghātaya • amukasya śāntiṃ kuru hūṃ hūṃ phaṭ phaṭ jaḥ svāhā*.

1057 In the *Catuṣpīṭha Tantra*, which is the source text for this passage, this mantra is *om ka kka kaḍḍana ba bba bandhana kha khkha khādana sarvadūṣṭānām hana hana ghātaya ghātaya amukasya hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ jaḥ svāhā*.

1058 According to Comm1 (687) and Comm2 (1027), this refers to the visualization and mantra specifications.

1059 “Of the deities” supplied on the authority of Comm1 (687).

1060 The Tib. (152b.5) has, “Considering [their] activities and so forth, one should meditate upon the yogis and yoginīs. All [their] activities will [thus] be fulfilled.” (*/las sogs bsams nas rnal 'byor dang/ /rnal 'byor ma ni bsgom par bya/ /las rnam thams cad rab 'grub 'gyur/*).

1061 “The ambrosia’s ordinary” supplied on the authority of Comm1 (688).

1062 “Its ordinary” supplied on the authority of Comm1 (688).

1063 “Its ordinary” supplied on the authority of Comm1 (688).

1064 The Tib (152b.6) has, “By reciting these three [syllables] thrice, / One should satiate all deities through three” (*/rnam gsum lan gsum brjod pas ni/ /gsum gyis lha rnam tshim par bya/*).

1065 The three qualities of color, fragrance, and flavor, described here as the qualities of the deities, are the qualities that these deities give to the ambrosia.

- 1066 Comm1 (688) glosses this line as, “Therefore, discard meditation on nothing at all.” The Tib. (152b.7) has, “Have no doubt about what is gathered [here!]” (*‘du ba rnams la the tshom med/*). Comm3 (1620) has “Harbor no concept about what is gathered / assembled, . . . since it does not connect you with saṃsāra.” It seems that the Tib. and Comm3 reflect a different reading.
- 1067 The Tib. (152b.7–153a.1) translates this line as, “He should [do so] performing the ‘turning by desire’ ” (*/rol bcas mchog tu rjes bskor bas/*), reflecting a reading that is not *kamalāvartam*, but *kāmalāvartam*.
- 1068 The Degé (153a.1) has, “He should proceed by transforming accordingly / Through the practice of his personal deity” (*/rang ‘dod lha yi rnal ‘byor gyis/ /ji ltar rab tu bsgyur bas ‘jug/*). Comm2 (1028) states that “ ‘through the practice of one’s person deity’ means samādhi.”
- 1069 The last two lines in the Tib. (153a.1–2) read “Devoid of apprehended object and apprehending subject. / May homage respectfully be paid to it!” (*/gzung dang ‘dzin pa rnam par spangs/ /gus pas de la phyag ‘tshol cig/*).
- 1070 In the Tib. (153a.3) *hūm hūm hūm* comes after the next line rather than with the verse.
- 1071 Bhavabhaṭṭa’s commentary on the corresponding passage in the *Catuṣpīṭha Tantra* explains that these deities are Jñānaḍākinī and her retinue.
- 1072 Skt., *om ātmani tiṣṭha hūm svāhā*.
- 1073 Comm2 (1028) refers to the deity /-ies being absorbed simply as “samayasattva.”
- 1074 Comm2 (1028) explains, “ ‘In an instantaneous union, he should make offerings while visualizing his identity’ means that while visualizing himself as the glorious Heruka he should make offerings to the mundane ḍākinī.”
- 1075 Skt., *om sarvaduṣṭa grhṇa grhṇa gaccha hūm phaṭ*.
- 1076 Bhavabhaṭṭa’s commentary glosses these deities as “outer lokapālas.”
- 1077 Comm2 (700) glosses the “hidden domain of sublime reality” as “concealed sublime intention, which is the domain of exalted, sublime intention.”
- 1078 Instead of “dexterous,” the Tib. (153b.3) seems to have “patience” (*bzod*).
- 1079 “The frightening form” is based on the Tib. (153b.5–6). The Skt. has *gurupaṭaka*, which could mean either “painting of the respectable / powerful one” or, possibly, “master’s portrait.”
- 1080 Comm1 (701) elaborates, “With [the colors] as explained according to the nature of the five tathāgatas, soaked with the five ambrosias such as menstrual blood, semen, and so forth.” Comm3 (1621) has “*sihla* is menstrual blood. *Karpūra* is bodhicitta (semen). Feces and urine are included in the ‘and so forth.’ ”

- 1081 The Negi dictionary (vol. 7, p. 2854) identifies *niraṃśu* as “bone ornament” (*rus pa’i rgyan*).
- 1082 Instead of “not be impure,” the Degé (153b.7) has “be impure” (*ma dag pa lags*), but N and H have “not be impure” (*ma dag ma lags*), thus corresponding better with the context.
- 1083 Comm1 (701) identifies the “messenger lady” (*dūtī*) as “vajrayoginī.”
- 1084 Comm1 (701) identifies “moon” as bodhicitta (seminal fluid). The Degé (153b.7) has “peace” (*zhi ba*), while J and C have “fourth” (*bzhi par*).
- 1085 The Tib. (154a.1) has “The food together in the vessel” (*/snod gcig tu ni zas nyid ni/*). Comm1 (701) explains, “ ‘The dainty / elegant feast’ is through meditating on the procedure of consuming the ambrosia.”
- 1086 Comm1 (701) explains, “The ‘female messenger’ is Vajrayoginī. The ‘moon’ is bodhicitta. ‘Together’ means together with the yoginīs in the place. The purity of the female messenger is through visualizing the form of the Blessed Lady. The moon is through visualizing Caṇḍālī. The exquisite feast is through visualizing the procedure for tasting the ambrosia. The purity of just this is to thoroughly enjoy by partaking of the delicacy (*caru*), which is the sexual fluid of the wisdom consort.”
- 1087 Comm1 (701) explains, “The purities of just these are to be undertaken through perfectly partaking of the delicacy (*caru*), the sexual fluid of the external wisdom consort.”
- 1088 The Tib. (154a.1) has, “What use would it be to observe [such a practice]” (*/gnas ni ’di yis ci zhig dgos/*). Comm1 (701) explains, “Therefore, one should act in accordance with such purifying forms only when the mind is pure; this does not involve ritual bathing, mouth cleansing, and the like. When one’s mind is stained with desire and such there is no fruition, meaning no purification.”
- 1089 The Tib. (154a.2–3) has, “There is likewise no other effect [to this practice], O fair lady, / Aside from concentration and veneration. / If it is for the sake of livelihood / vitality / There are other yogas / practices upon which to rely” (*/'dzin dang mchod pa ma gtogs par/ /gzhan du bzang po don med 'gyur/ /'tsho ba'i thabs kyi rgyu yi phyir/ /rnal 'byor gzhan la brten pa nyid/*). Comm1 (701) states, “the meaning of the example is introduced with *anyasya*, ‘of other,’ which expresses other views, such as those of Hari, Hārīta, and so forth. ‘No effect’ means that without seeing reality not even a portion of one’s desire and so forth will be eroded.” This perhaps implies that the Tib. should be read, “Aside from [their adherence to] concentration and veneration / [The views] of others are futile, O fair lady!”

- 1090 Translated to conform with the Tib. (154a.3–4). Comm2 (1029) indicates that this verse is about the skull as the vessel for the paints, the skull that shares obvious features with conch shells, oyster shells, and pearls.
- 1091 Instead of “conduct” or “doctrine” (*naya*), the Tib. (154a.4) has “a stage / phase” (*rim pa*).
- 1092 Comm1 (703) states that “great honey” is “human liquefied butter” (possibly human fat, or another bodily substance). Snellgrove, however, translates *mahāmadhu* as collyrium (Hevajra 2.7.2).
- 1093 The Tib. (154a.7–154b.1) “[To others] one should give the samayasattva, / Allowing glimpses of it occasionally” (*/dam tshig sems dpa’ sbyin par bya/ /res ’ga’ tsam zhig bstan pa’o/*).
- 1094 The Tib. (154b.1) has only, “One should give the samayasattva” (*dam tshig sems dpa’ sbyin par bya*), reflecting the reading in some of the manuscripts.
- 1095 The Tib. (154b.1) has “cymbals” (*sil snyan*), but perhaps refers more broadly to “music.” Comm1 (703–704) has, “During accomplishment, one speaks musically to the elegant vajra maidens.” Just below in Comm1, music in general is indicated. Comm3 (1622) has, “In order to demonstrate the mantra letters of the different kinds of music.”
- 1096 “Vajradhara” here seems to be another name for Vajrasattva.
- 1097 It would be difficult, if not impossible, to reconstruct this and most of the following mantras with certainty, given the variety of textual variants in the Sanskrit manuscripts and the different editions of the Tibetan Kangyur. The mantra translated here is, in Skt., *ara ara jem jem smara smara caṭa vaṃ hoḥ hoḥ hulu hulu rulu rulu hūṃ jaḥ jaḥ ala ala hūṇu hūṇu hraṃ hraṃ hū taṃ ghai ghai yai yai ta ṭa ghe ghe ṣeṃ ṣeṃ taṃ taṃ ghe ghe hondo hondo do hūṃ hūṃ kaka kaka kau kau kau vaṃ vaṃ kaim kaim krauṃ krauṃ krauṃ vaṃ vajra vajra vajrīm vajrīm vaiḥ kaim kaim kaim hūṃ bhyo bhyo bhyo*. In the Degé (154b.2–3) this mantra is given as *raṭa vaṃ ho hulu hulu hūṃ jaḥ hūṃ jaḥ ala ala hūṇu hūṇu hūṇu / hraṃ hraṃ hraṃ hu taṃ ghai hu taṃ ghai ghai ghai ghai taṭa ghai ghai taṃ ṭa ghai ghaim ta ghai ta ghai ta ghai hondo hondo do hūṃ do hūṃ / ka ka ka ka / kau kau kau / kauṃ kauṃ kauṃ / vaṃ kaim vaṃ kaim vaṃ kaim / viṃ vajra vajrī vaṃ vajra vajraṃ vaṃ / kaimvaṃ kaimvaṃ kaimvaṃ hūṃ bhyo hūṃ bhyo hūṃ bhyo / rulu rulu rulu hūṃ bhyo hūṃ bhyo hūṃ bhyo*.” Other versions have variations in all the mantras.
- 1098 Līlāgati, “One with a Graceful Gait”; could this possibly be another name of Hayagrīva?
- 1099 The Degé. (154b.3–4) has, “The [mantra] of Play is given as follows: *ṭakki hūṃ jaḥ ṭakki hūṃ jaḥ takki jaḥ*.”

- 1100 The Skt. word *taḍava* could perhaps refer to the pounding sound of the hooves of a galloping horse.
- 1101 Skt., *taḍava taḍava vāhneṃ vāhneṃ*. The Degé (154b.3–4) has *taḍava taḍava vrahme vrahme*.
- 1102 In the Tib. (154b.4) this mantra is given as *hrīm̐ ṣṭrīm̐ hrīm̐ ṣṭrīm̐ hrīm̐ ṣṭrīm̐ ṣṭrīm̐ ṣṭrīm̐ hrī ṣṭrī hrī ṣṭrī hrī ṣṭrī*.
- 1103 Skt., *hrīm̐ hrīm̐ kuṃ hrīm̐ kuṃ hrīm̐ khe khe kheṃ kheṃ kheṃ padmaṃ padmaṃ hrīm̐ padmaṃ padmaṃ padmaṃ trīm̐ trām̐ trīm̐ trām̐ trīm̐ trām̐ hrīm̐ hrīm̐ hrīm̐ hrī taṃ hrī taṃ hrīm̐ hrīm̐ hrīm̐*. Again, this mantra differs in the Degé and other versions.
- 1104 Also known under its Skt. name, *ḍamaru*.
- 1105 The Skt. could also be interpreted as, “One should make the base of the drum from sandalwood.” The Tib. (154b.5) has, “root of *vajriśirśa*” (*badzri shirsha rtsa ba*). K_Y, J, K, and C all have *śirśa* (*shirSa*). Comm1 (704) identifies *vajrī* as sandalwood (“*vajrī* is *śirikhaṇḍa* wood”). Comm3 (1622) has “root of dry *śariṣa*.”
- 1106 Comm3 (1622) has, “‘Red sandal grown on Malaya’ means it should be made with the five kinds of red sandalwood.”
- 1107 Comm1 (704) has, “twelve is for a long one, and the other [measures] are for shorter ones.”
- 1108 “Secret flower” seems to refer to menstrual blood.
- 1109 The Tib. (155a.1) has, “Standing there on the left side, / One should recite *kheṃ hūṃ* / Preceded by the name / And strike down with the foot bone of a *ṭṭibhi* bird.” (*/der gnas g.yon pa’i ngos su ni/ /ji ltar dang por ming bzung ba/ /kheṃ hūṃ zhes ni brjod nas ni/ /chu skyar rkang pa’i rus pas gdab/*). Comm1 (704) explains, “Standing on / in the form of vajra holder (Vajradhara?) at the center of the four-sided maṇḍala / One should recite ‘so-and-so *ākarṣaya* such-and-such person *hūṃ*’ in the manner of summoning, with the heel of the one’s left foot positioned atop, like the foot of a *ṭṭibhi* bird, and then one should stamp the maṇḍala under one’s foot.”
- 1110 “Without a doubt” is missing from the Tib. (155a.1).
- 1111 Instead of “agitated,” the Tib. (155a.2) has “angered” (*khros pa*). Comm3 (1622) has “with a wrathful gaze.”
- 1112 The Tib. (155a.2–3) (*/khyod ni dam tshig la ni khro bo sngon po mdzes/*) agrees with this reading, but Comm1 (704) has, “O exquisite / shining blue wrathful one! Your samaya is efficacious.” The reading “efficacious” is supported by one of the Skt. manuscripts.
- 1113 In the Tib. (155a.3) this line begins with “accomplishment” (*dnagos grub* = Skt. *siddhi*).

- 1114 Apabhramśa, *sohaiṁ nīlakoddhu tuhūrṁ samayahi ciddhu / pāṇiḥi dharaiṁ daṇḍa māṇikkamhi baddhu / tojju pecchivī vīru mellu saṁsāruttāru / jāṇviṁ duvāra mellu mahumṁ joiṇi majhu*. The translation of this verse has been influenced by the Tib. The Degé (155a.3) translates the second half-stanza as, “Admit / release me, O glorious hero, amidst the sky-adorning yoginīs, / Where saṁsāra, liberated, is subsumed into your assembly!” (*kye dpal ldan dpa’ bo ’du bar ’khor ba sgrol ’khums /mkha’ mdzes rnal ’byor ma yi nang du bdag thong shig*). Here the imperative *thong* (“admit / release”), however, could easily be a scribal error for *mithong*, “behold.” K_Y, K, and N have the imperative “subsume!” (*khums*). The commentaries vary in interpretation; Comm1 (704) has, “Behold me amidst the yoginīs . . . I will liberate . . . I will enter the gate.” Comm3 (1622) has, “Liberate from saṁsāra through bringing beings into your assembly . . . bring the bodies assembled amidst the yoginīs.”
- 1115 According to Monier-Williams, “excellence” (*śobhana*) can be a technical term for the burnt offering.
- 1116 The Degé (155a.5) has, “The essential ambrosia is wine” (*/snying po bdud rtsi rgun chang yin/*). N and H have (*ro mchog* = finest flavor) instead of (*rgun chang* = wine): “The essential ambrosia is the finest tasting [spirit].”
- 1117 Comm1 (705) explains that “‘outcaste’ means ‘symbol / code.’” This gives us the meaning, “According to the coded terms of all buddhas, ambrosia is the eightfold path.”
- 1118 Comm1 (705) breaks this into two items, “honey wine and grape wine.”
- 1119 It is not clear who is meant by the One with Harsh Desire (*kharakāmuka*). The Degé (155a.6) supports the Skt. with, “Oyster shell is the One with Harsh Desire” (*/nya phyis rtsub pa’i ’dod pa can/*). Comm1 (705) has, “Oyster shell, or *cukra* (*śukra?*), is the Lady with Harsh Desire.”
- 1120 The Tib. (155a.6) has “excrement” (*bshang ba*).
- 1121 The names of these two types of rice brew (*kāñjika* and *kāñjikī*) are distinguished by the grammatical gender to correspond with, respectively, the male and female characters they denote.
- 1122 This mantra song varies between the Skt. manuscript and the different versions of Kangyur. It would be difficult to reconstruct it reliably.
- 1123 The Tib. (155b.2–3) seems to be saying, “Since the gazes correspond with the fist-gestures, / Gaze and fist-gesture are danced in rhythm; / All buddhas perform these according to the stages of yoga” (*/gang phyir lta stangs de khu tshur/ /lta stangs khu tshur rkang pas rkang/ /ji ltar rnal ’byor rim pa las/ /sangs rgyas kun gyis rnam par mdzad/*). My rendering is largely conjectural.

- 1124 The Tib. (155b.3) has, “[The consort] could be [one’s] niece, mother-in-law, mother, or sister” (*/sring mo’i bu mo sgyug mo dang/ /ma dang sring mo yin na yang/*).
- 1125 “Divinely” is missing from the Tib. (155b.3).
- 1126 The Tib. (155b.5) has “about the signs of accomplishment / Of the samaya of the vajra master” (*/rdo rje slob dpon dam tshig gi/ /grub rtags*). Comm1 (707) explains this in terms of “practicing the samaya conduct to be performed for the sake of the accomplishments of that [vajra master],” referring to “the accomplishment of the Great Seal, through only being together with the consort.” Comm2 (1031) has “the samaya for accomplishing the vajra master.”
- 1127 The interpretation here follows Comm1 (707), which takes the “Great Circle” to be “the maṇḍala of Vajrasattva, which is first” and is “the form of the samayasattva,” “and the ‘heart maṇḍala’ to be the jñānasattva.” Comm3 (1624) has, “One should first visualize at one’s heart the maṇḍala of the Vajra of Bliss, and then draw the maṇḍala externally.”
- 1128 The Tib. (155b.6–7) has, “Through having become accomplished at the onset of all eons / The great master is primordially accomplished” (*/skal ba kun gyi sngon grub pas/ /slob dpon chen po gdod nas grub/*). This half-stanza could also be interpreted to mean, “The great master, once he is accomplished, will gain / [Full recollection] of all eras from the beginning [of time].”
- 1129 Comm2 (1032) interprets this line quite differently, possibly reflecting a different Sanskrit reading: “through attaining the permission of the deity and thus being potent in activities, one will be victorious over beings.”
- 1130 Comm2 (1032) explains, “The features of the yogi are adhering to ultimate reality, donning armor from having trained in the aspects of approach and accomplishment, zeal for the nonduality of means and wisdom.”
- 1131 “The mother” must refer to the master’s wife, as the father and the mother (the master and his wife) are spoken of also in the next verse.
- 1132 The Tib. (156a.3) has “Will cultivate” (*bsgom par ’gyur*).
- 1133 Instead of “daughter or a wife of a vidyādhara,” the Tib. (156a.4) simply has “vidyādhari” (*rig ’dzin ma*).
- 1134 The meaning of the last three lines is not clear. The second half-stanza is possibly intended for female practitioners who unite with appropriate male partners. The Tib. (156a.6), however, has something like, “One accomplishes these that are considered to be in conjunction. / Moreover, through this [technique one can also accomplish] / Wrathful deities and sons of victorious ones” (*/rigs pas ’dod pa ’di dag ’grub/ /gzhan yang ’dis ni khro bo yi/ /lha dang rgyal ba’i sras po dang/*). Comm2 (1032) seems to agree with the Tib., while the other commentaries are silent.

- 1135 The Tib. (156b.1) has “austerities and precepts” (*dka’ thub brtul zhugs*).
- 1136 The Tib. (156b.1) has, “How will he reach buddhahood?” (*/sangs rgyas nyid ni gang du ’gyur/*).
- 1137 The Tib. (156b.1) has, “He will not know it again” (*/yang ni de ni shes mi ’gyur/*).
- 1138 In the Tib. this entire Part 2 section is in prose. The original, however, could have been composed in meter, discernible in places.
- 1139 The Tib. (156b.3) has “where the being-of-wisdom-consort / wisdom-consort-being has reached accomplishment” (*rig ma’i skyes bu grub pa der*). Comm1 (714–715) confirms this: “The man who is together with his seal, which is the wisdom consort (*rig ma*) mentioned earlier, is the wisdom-consort-being.”
- 1140 Instead of “Magadha,” the Tib. (156b.3) has “Māra” (*bdud*).
- 1141 The Tib. (156b.4) has “hail storm” (*gnam rdo*).
- 1142 The meaning of this line is unclear. The Tib. (156b.4–5) has: *phyag rgya’i skye gnas kyī snying por khams gsum thams cad snang ba*.
- 1143 Instead of “the Aśvins,” the Tib. (156b.5) has *stobs bzang po*, which is literally “Good Strength” (Skt. **balabhadra*).
- 1144 Here the Skt. word for “sun” (*bhānu*) seems to be used as a proper name of the sun personified.
- 1145 The Tib. (156b.5) has instead of *nāgas*, “mahoragas and supreme of gods(?)” (*lto ’phye dang/ lha’i mchog*).
- 1146 In the Skt. this is pāda b from the next verse.
- 1147 Pāda c from this verse.
- 1148 The Tib. (156b.6) has *tambura* (*tambu ra*).
- 1149 Instead of “large drums,” the Tib. (156b.6) literally has “copper conch” (*zangs dung*).
- 1150 Pāda d from the previous verse.
- 1151 Pāda a from this verse.
- 1152 In the Tib. (156b.7) this half-stanza reads, “All the daughters of gods and of vidyādhara kings will dance and play many cymbals” (*lha’i bu mo dang/ rig pa ’dzin pa’i rgyal po’i bu mo thams cad sil snyan du ma byed pa*).
- 1153 The Tib. (156b.7–157a.1) has, “The kiṃnaras and yakṣas will sing songs, dance, and perpetually frolic, joyfully exclaiming, ‘Victory! Victory!’ ” (*mi ’am ci dang/ gnod sbyin gyis glu len par byed cing gar byed pa dang/ de la dga’ ba dang bcas pas rgyal ba rgyal ba zhes bya ba’i sgras rtag tu rol par byed pa*).

- 1154 The Degé (157a.1) and most other versions have, “The gods who are siddhas dwelling in the sky extended their congratulations” (*gang zhig grub pa nam mkhar gnas pa’i lha rnams kyis ni legs so’i rnam par rab tu gsol bar mdzad do*). N and H do not have “gods,” only “the siddhas who dwell in the sky.”
- 1155 The Tib. (157a.1–2) has, “The most eminent gods, the sons of gods, and the vidhyādhara who dwell in the Tuṣita realm, extending all the way up to those who dwell in Akaniṣṭha, will come and pay homage” (*gang zhig dga’ ldan du gnas pa’i lha rab mchog dang/ gang zhig lha’i bu dang/ rig ’dzin pa pa dang/ ’og min gyi bar du ’ongs nas phyag ’tshal*).
- 1156 Instead of “all things,” the Tib. (157a.5) has “all things for everyone” (*thams cad kyī don thams cad*). The Skt. *sarvārtha* is somewhat vague, and can be translated and interpreted in many ways, including “he who has accomplished all his aims,” or “he who fulfills all aims for others,” or both these interpretations at the same time.
- 1157 The Tib. (157a.6) has, “He is the tranquil one.”
- 1158 Instead of “perpetually arising,” the Tib. (157a.6) has “perpetually illuminating” (*rtag tu ’char bar mdzad pa*) reflecting perhaps not the reading *nityodito*, but *nityodyotito*.
- 1159 The Tib. (157a.7) reads the word “king” with the next sentence.
- 1160 The Tib. (157a.7) has “Being the unbreakable king” (*rgyal po phyed par dka’ ba’i phyr*).
- 1161 The Tib. (157b.1) has instead “leaving the kingdom” (*khab nas mngon par ’byung ba*). In any case, one would expect this item to come after the next one, i.e., after the “playful exploits of his childhood.”
- 1162 This item is missing from the Tib. (157b.2).
- 1163 The Tib. (157b.3) has “unequaled subjugation of Māra” (*bdud btul ba mnyam pa med pa*).
- 1164 The Tib. (157b.2) has only “awakening” (*sangs rgyas pa*).
- 1165 The translation here follows the Tib. (157b.3), which has “inducting fortunate beings into purity” or “inducing the purification of fortunate beings” (*skal ba dang ldan pa’i skye bo dag pa gzhus pa*), which seems to be an attempt to translate the Skt. literally. The Skt. could, however, be interpreted as “releasing virtuous people from [demonic] possession.”
- 1166 The Tib. (157b.3) has instead, “having no recourse to / reliance upon an alms bowl” (*bsod snyoms kyī lhung bzad la ltos pa med pa*).
- 1167 The Tib. (157b.3) has “being the very representative of bodhisattvas” (*byang chub sems dpa’i rgyal tshab nyid*).

- 1168 The Tib. (157b.4) for this item has simply, “parinirvāṇa.”
- 1169 The Tib. (157b.4–5) has, “One who is accomplished will act for the benefit of all beings in a dreamlike way, especially displaying the supreme play of a buddha in these many dreamlike manners” (*‘di ltar khyad par du ma rmi lam lta bur sangs rgyas kyi rol pa mchog tu ston par mdzad de/ gang zhig grub pa sgyu ma’i tshul gyis ‘gro ba thams cad kyi don mdzad do/*).
- 1170 In the Tib. (157b.6–7) the second half-stanza is “Are strongly attached to external objects / And thus enmeshed by a network of concepts” (*/phyi rol dngos por mngon zhen pas/ rtog pa’i dra bas dra bar byas/*).
- 1171 The Tib. (157b.7–158a.1) reads, “In order to develop gnosis in beings / The buddhas taught means / That are ultimately only merit. / But if this is neither born nor relinquished / Who can be attached to demerit?” (*/sems can ye shes ‘phel ba’i phyir/ /don dam las ni bsod nams nyid/ /thabs ni sangs rgyas rnams kyis bstan/ /skye ba dang ni spangs med na/ /bsod nams min la su zhig zhen/*).
- 1172 Instead of “mantra adept” the Tib. (158a.3) has “path adept” (*lam rig*).
- 1173 The Tib. (158a.3) uses honorific forms to distinguish these as “awakened” bodies, speech, and minds (*sku gsung thugs*).
- 1174 The Skt. has here and in the following verses “the samaya of the possessor of the vajra body / mind / speech.”
- 1175 The Tib. (158a.5) has, “That one should not offend the mind / Through [provoking] various austerities / And negative concepts among beings / Is the samaya of vajra mind” (*/sems can sna tshogs gdung ba dang/ /kun rtog ngan pa’i rnam rtog gis/ /sems la smad par mi bya ste/ /thugs kyi rdo rje’i dam tshig go/*).
- 1176 The Tib. (158a.5–6) has, “Not to speak harsh words, and such / That are cruel out of jealousy, / But only what is pleasing to the ear, / Is the samaya of vajra speech” (*/phrag tog nyid kyis ma rungs pas/ /tshig rtsub la sogs smra mi bya/ /rna ba bde bar byed pa nyid/ /gsung gi rdo rje’i dam tshig go/*).
- 1177 The interpretation of this half-stanza is uncertain. The Tib. (158a.7) interprets it as, “Amitābha is in the bones / Since he extends along with the family of all beings” (*/rus pa la ni ‘od dpag med/ /sems can rnams kyi rigs bcas ‘bab/*), taking the Skt. *saṃkula* (crowded / compact, or multitude / totality) to mean “family” (*kula*).
- 1178 The Skt. of this half-stanza seems corrupt and the meaning is not clear. The Tib. (158a.7) has, “Amoghasiddhi, the very king of sages, / Is the circuit of the bunches of arterial sinews” (*/rtsa yi ‘ching ba’i tshogs kyi sgor/ /don yod thub pa rgyal po nyid/*).

- 1179 The meaning of this half-stanza is unclear. The translation here is influenced by the Tib. (158b.1), which has, “Desire, hatred, delusion, craving, and volitions are to be increased” (/dod chags zhe sdang gti mug dang/ /sred pa dang ni ‘du byed ‘phel/). If, however, the Skt. grammar were followed, the translation should rather be, “Desire, hatred, and delusion are increased by craving and [acts of] volition.”
- 1180 The Degé (158b.1–2) has “teach” instead of “observe.” K_Y, K, N, and H, however, have the latter.
- 1181 The Tib. (158b.2) has, “It (the observance of samaya) will happen through eating [these substances] always” (/thams cad du ni zos pas ‘byung/).
- 1182 The translation of this verse has been influenced by the Tib. There are, however, several other possibilities based on the different readings in the manuscripts and also the corresponding passage in the *Yoginīsañcāra Tantra* with its commentaries.
- 1183 In 2013, a Sanskrit manuscript of the *Sarvabuddhasamāyoga* was discovered at the Bibliothèque de l’Institut d’Études Indiennes (Collège de France).
- 1184 om namo vajraḍākāya] *em.*; om nāmo vajraḍākāya S; om namaḥ śrīvajraḍākāya C; om namaḥ śrīvajrasatvāya R
- 1185 bhagavān āha] S, R; *om.* C
- 1186 mahābodhisattva] S; mahābodhisattvāḥ C
- 1187 guṇākara] S; guṇākaraḥ C
- 1188 tu] S; *om.* C
- 1189 bhagavān āha]
- 1190 tad evodbhavaṃ] C, R, W, S; tantrodbhavaḥ T1; tantrodbhava T2
- 1191 sampuṭasamāpattir S; sampuṭaṃ samāpattir R, W; sampuṭaḥ samāpattir T1, T2; sampuṭaṃ samādher C
- 1192 athavā] *em.*; atha vā S; atha C
- 1193 aupadeśiko] C; upadeśiko S
- 1194 māṇḍaleya°] C; maṇḍale S
- 1195 manas] S; manaṃ C
- 1196 sādṛśam] S; sadṛśam C
- 1197 uttīrṇalakṣa] S; uttīrṇaṃ lakṣa C; uttāryalakṣyam Sz
- 1198 lakṣel lakṣaṇaṃ lakṣyāṇām] C; lakṣalakṣaṇalakṣyāṇām S
- 1199 vijñānaṃ] S; vijñāna° C
- 1200 °jñānacetasā] *em.* (on the authority of the Tib.); °jñānacetasām C; °jñānacetasām S: jñānena cetasā Sz

1201	samatām śūnye] S; samatāśūnyaṃ C
1202	virajaṃ] S; bījaṃ C
1203	°saṃnibham] S; °samaprabham (unmetrical) C
1204	ardhamātraṃ] S; ardhamātra° C, R
1205	sā kalāpi] S, T2; sakalāpi C
1206	vinirgatā] S, T2; vinirgatam C
1207	agnibrahmam idaṃ tathā] S, agnibrahmam idaṃ T2; <i>om.</i> C
1208	jvalitā murdhni deśe] C; <i>om.</i> S, T2
1209	dhārayet] (or vārayet?) C, R; vārayet Sz
1210	yogas] S; yogan C
1211	devatā] S; sadevatā C
1212	śūdrinīm] S; śūdrīm (unmetrical) C
1213	mudrāḥ pañcavidhā proktāḥ] <i>em.</i> ; mudrāḥ pañcavidhāproktāḥ S; mudrā pañcadhaṃ proktaṃ C
1214	bheditāḥ] S; bheditā C
1215	sā ca] S; <i>om.</i> C
1216	°candrādi°] <i>em.</i> (on the authority of the Tib); °cchandrādi° S; °cchindādi° C
1217	vaiśā gopālikā caiva sā karmakulikā matā] S; vaiśikī gopālikā matā karmakulajā (unmetrical) C
1218	śūdrinī vṛṣalī caiva] <i>em.</i> ; śūdrinī vṛṣaṇī caiva S; śūdrī vṛṣalī ca C
1219	bhāvyo] C; bhāvo R
1220	°ārolik°] <i>em.</i> ; ārolika C, S
1221	svasvātmani sthitaḥ] <i>conj.</i> ; sarvātmani saṃsthitaḥ C; sarvātmani sthitaḥ S, T2
1222	satsukhatvena] S; satsukhena (unmetrical) C
1223	kleśādikaṃ] S; kleśādi C
1224	duhitā] S; duhitṛ C
1225	guṇanām duhanād yataḥ] S; guṇasya duhanāt duhiteti nigadyate C
1226	mahākṛpā] S; mahākṛpa C
1227	viharatīty] S; viharaty C
1228	avidyā°] S; abhidhyā° C
1229	avidyā°] S; abhidhyā° C
1230	°dharmeṣu S; °dharme C

- 1231 avidyā°] S; abhidhyā° C
- 1232 smṛtimān] S; *om.* C
- 1233 avidyā°] S; abhidhyā° C
- 1234 °praṇidhiṃ] S; °praṇi C
- 1235 °praṇidhiṃ] S; °praṇi C
- 1236 °bhāvanāparipūraye] S; °bhāvanāyai paripūraye C
- 1237 °praṇidhiṃ] S; °praṇi C
- 1238 vīryam] S; vīryā° C
- 1239 °tīlinā° S; °tīlino C
- 1240 catvāri] S; catvāro C
- 1241 This paragraph is omitted in C; part of it has been supplied in the margin, but not matching the missing part correctly.
- 1242 karma nābhisamṣkaroti] S; karmābhisamṣkaroti C
- 1243 paralābheṣvanīṣukatā] C; paralokeśvariṣuktatā S, T2
- 1244 mithyāyair] S; mithyāyair C
- 1245 vyāyāmam] *em.*; vyāyāma R; vyāyāmān C
- 1246 nirvāṇam] S; niryāṇam C
- 1247 matāḥ] S; matā C
- 1248 abhedyā] H; abhedyā matā C, S
- 1249 mātari] H; mātārā C; māturā S
- 1250 surūpiṇī] H; *om.* C, S
- 1251 sumanās] H; sumanasas C; sumanā S
- 1252 caṇḍikā mārādārikā] H; caṇḍikā mārādāyikā S; caṇḍākā mādārikā C
- 1253 sadā] C; yadā R
- 1254 sadā] *em.*; sadā caiva (unmetrical) C; tu S, T2
- 1255 ca] S; *om.* (unmetrical) C
- 1256 tathāgatātmaṃ] S; sarvatathāgatātmaṃ (unmetrical) C
- 1257 °saṃbhavabhāvanā° S; °saṃbhavaḥ bhāvanā° T2; saṃbhavana° C
- 1258 yāyāt] S; yāyā C
- 1259 sarvātmanātmanaṃ] C; sarvātmanātmani S
- 1260 tal] S; ta C; *om.* R
- 1261 ādhāras] S; ādhāraṃ C

- 1262 viṣayātītaḥ] S; viṣayātīta C
- 1263 sthitaḥ] S; sthitaṃ C
- 1264 yāvat] S; yāvat prāpnoti C
- 1265 api] S; *om.* C
- 1266 tvaṃ prāpnoṣi] *em.*; tvaṃ prāpnoti S; yena tvaṃ C
- 1267 manasīpsitāṃ] S; manepsitāṃ C
- 1268 sunirmīto hetuḥ] R; nirmītahetuḥ S; sunirmītāhaṃ tu T2; sunirmītāḥ hetu C
- 1269 phalabhūto] R, T2, S; °phalabhūto C
- 1270 sarvaviśuddhas tu] T2, S; sarvaviśuddhyā tu C
- 1271 te] S; *om.* C
- 1272 vaṃ yasyaivaṃ] T2; rasyasyaivaṃ C; rasasyaivaṃ S
- 1273 vedās tu saṃsthitā ime] S; vedāni saṃsthitāni vai C
- 1274 kiṃcit] S; kaścit C
- 1275 viditāni] S; gatāni C
- 1276 vargakaiś] S; vargaiś C
- 1277 yāḥ] *em.*; yā C; yaḥ S
- 1278 °añjana° S; °añja° C
- 1279 °gati°] S; °gatiḥ C
- 1280 dharmārallir] C; dharmāraller S
- 1281 ekāraḥ] S; ekāraṃ C
- 1282 viśvagocarā] S; viśvagocarāḥ C
- 1283 sā] S; *om.* C
- 1284 makāro] S; makāra° C
- 1285 yākāro] S; yākāra° C
- 1286 upāyakaḥ] S; upāyakaṃ C
- 1287 adha ūrdhvaṃ] *em.*; adhordhvaṃ (unmetrical) C; adho ūrdhvaṃ S
- 1288 ekāro] S; ekāra C
- 1289 nipātena] T2, S; nipātaḥ C
- 1290 tantrasamudāyaḥ sūcyate vā] S; tantrasamudāya sūcyate vā T2;
tantrasamudāyasūcakaḥ C, R
- 1291 vakṣyati] T2, S; vakṣmi(?) C
- 1292 bhagavatā] *conj.* (on the authority of paragraph 1.4.42); bhagavan C, S

- 1293 svagaṇair] (corroborated by the Tib.) C ; svagaṇair S
- 1294 mahāsukhanātho] S; mahāsuhanāho C
- 1295 bhagavatā] S; bhagavan C
- 1296 °ādhimokṣa°] *conj.* (on the authority of the Tib.); °avimokṣa° C, S
- 1297 prakīrtitaḥ] S; sakīrtitaḥ C
- 1298 nirodho mataḥ] S; nirodhaṃ mataṃ C; nirodhe satyaḥ R
- 1299 rāgaś caiva virāgaś] S; rāgaṃ caiva virāgaṃ C
- 1300 athavā] *em.*; atha vā S; *om.* C
- 1301 bhagas] S; bhagaṃ C
- 1302 'pi] S; pa C
- 1303 yānty eva] C; yad eva S
- 1304 lakṣite] S; lakṣyate C
- 1305 saṃvedanātmakaṃ] S; vedanātmakaṃ C
- 1306 °bhuvanālokaṃ] S; °bhavanālokaṃ C
- 1307 svaparārthakaraṃ] S; svārthakaraṃ C
- 1308 hitāya] S; hitārthāya (unmetrical) C; hitārthaṃ R; maṇḍalasya yathākramaṃ H
- 1309 °madhye] S; °madhye ca C
- 1310 taṇḍulādibhiḥ] S; taṇḍulakādibhiḥ (unmetrical) C
- 1311 tathā] S; *om.* (unmetrical) C
- 1312 anantalokadhātviśā grāhyā] C; anantalokadhātviśaṃ grāhyaṃ S;
anantalokadhātviśo grāhyo P
- 1313 jyeṣṭhā] S; ceṣṭā C
- 1314 anyāś] C; asyāś R
- 1315 °dyaḥ] C; °dye S
- 1316 maṇḍalaṃ] R; maṇḍale C
- 1317 te] S; ta iti C
- 1318 °jaṅgamam] *em.*; °jaṅgamaṃ S; °jaṅgama C
- 1319 °jjvale] *em.*; °jvale C; jvale S
- 1320 bhadraṃ] *em.* (on the authority of the Tib.); bhadra C, S, T2
- 1321 pūrvoktānāṃ] S; pūrvoktā (unmetrical) C
- 1322 vidyānām] S; vidyā (unmetrical) C

- 1323 mudrāyās tu mukhaṃ baddhvā upāyasya mukhaṃ tathā] S; prajñāyās tu
sukhaṃ yathā upāyasya sukhaṃ tathā C
- 1324 vīraḥ] *em.*; vīra S; vīraṃ C
- 1325 ca] *conj.*; *om.* (unmetrical) C, S
- 1326 anujñāṃ] S; anujñā C
- 1327 tatra buddhapure vare] S; tasmai buddhāgrasūnave C
- 1328 samantāgraṃ] S; samantāgra° C
- 1329 sambodhau] S; bodhau (unmetrical) C
- 1330 tad dhi hitāya] *em.*; tadvihitāya S; taddhitāya C
- 1331 eva] *conj.*; eva ca (unmetrical) C
- 1332 samarpito] S; samarpitaṃ C
- 1333 samprāptābhimatāspadaḥ] *em.*; samprāptābhimatas padaḥ S;
samprāptānimatāspadaḥ C
- 1334 tatraiva] S; tenaiva C
- 1335 munaiva] (metrical shortening of *muninaiva*?) C, T2; muninaiva S
- 1336 °kramet] S; °krāmet C
- 1337 triyāṇaṃ ca] S; triyānakān C
- 1338 'nālpakalpanā] S; 'nālpabhāvanā C
- 1339 na] C; ca R
- 1340 sādhaḥ] C; grāhaḥ P
- 1341 samāje 'cintyasamparke svapnaprabodhanayor iva] S; *om.* C
- 1342 °vinirmukto] P; vinirmuktaṃ C, S
- 1343 abhāvaḥ] S; svabhāvaḥ C
- 1344 samudratīre] C; *om.* R
- 1345 vidadhet] *em.*; vidadhe C; kāryaṃ S
- 1346 °vajriṇaḥ] T2; °vajriṇaṃ C, S
- 1347 maitrīm] S; maitrī C
- 1348 tathā] S; vibhāvayet (unmetrical) C
- 1349 tṛtīyaṃ muditāṃ dhyāyad] S; muditāṃ C
- 1350 viśvabimbaniṣpattiṃ] S; viśvaniṣpattiṃ C
- 1351 prajñopāyasvabhāvakam] H; prajñopāyātamakaṃ [*sic*] S; prajñopāyātmakaṃ
vibhuṃ C; prajñopāyātmakaṃ paraṃ T2

- 1352 °dhartrī] H; °dhartri C; dhatte S
- 1353 vetālī] S, H; vaittālī C
- 1354 °dhartrī] H; °dhartri C; dhatte S
- 1355 vajrahastā] S, H; gandhahastā C
- 1356 ḍamaruṃ vadeḍ] *em.*; ḍamaruṃ vaded S; ḍamarukaṃ vādayet (unmetrical) C
- 1357 pūjavidhivistaraiḥ sampūjyate] S; pūjyate C
- 1358 bhavet] C; bhāvayet (unmetrical) H; viduḥ S
- 1359 nabhodhātu°] S; khadhātu° (unmetrical) C
- 1360 vibhāvayed] S; bhāvayed (unmetrical) C
- 1361 yogo] C; yogī R
- 1362 prajñā°] T2; *om.* C, R
- 1363 bhāvayet] S; vibhāvayet (unmetrical) C
- 1364 tu] S; *om.* (unmetrical) C
- 1365 Manuscript R breaks off at this point to resume at verse 2.3.57c below.
- 1366 vajraghaṇṭām] S; vajraghaṇṭās C
- 1367 prathame] C; dakṣiṇe S
- 1368 tṛtīye] C; dvitīye S
- 1369 saṃyuktām devatāsaha] T1; saṃyuktaṃ daivatais saha C; saṃyuktām devatām saha S
- 1370 daleṣu] S, T1; dalābhyām C
- 1371 devīḥ] S, T1; devyaḥ C
- 1372 likhed dakṣiṇakoṣṭhake] S, T2; *om.* C
- 1373 ca likhed devīm uttare] S; *om.* C
- 1374 °ghaṇṭām] S; ghaṇṭā C
- 1375 caturthīm tu likhed devīm dale paścimake tataḥ] S; caturthī C
- 1376 vāme khaṭvāṅgahastām ca kapālaṃ ca tathaiva hi] S; khaṭvāṅgahastā tu kapālavāmapāṇinā C
- 1377 dhare dakṣiṇe kare] S; *om.* C
- 1378 ḍamaruṃ caiva likhet koṇe aiśānake] S; ḍamarukaṃ tathā C
- 1379 likhed vāyavyakoṇe tu] T1; *om.* C
- 1380 ṣaṣṭhīm] *em.*; ṣaṣṭhī C; tuṣṭīm S
- 1381 kapālaṃ] S; kapāla° C

- 1382 paraśum] S; parśum (unmetrical) C
- 1383 koṇe nairṛtyake likhet] S; hasamānan tu samālikhet C (the Tib. reflects the reading “hastamānaṃ tu samālikhet”)
- 1384 aṣṭamīm tu likhed devīm koṇe tv] S; aṣṭamī C
- 1385 agnisamjñake] T2; agnisamjake S; *om.* C
- 1386 bhadrakalaśahastām vajraghaṇṭām] S; kalaśahastā vajraghaṇṭā C
- 1387 dravyapūrṇaṃ ca naracarmanā cchāditam] S; naracarmanā cchāditam dravyapūrṇaṃ (unmetrical) C
- 1388 daleṣu devīḥ likhitvā] S; dalābhyām likhed devyaḥ C
- 1389 samyojya] S; samāyojya (unmetrical) C
- 1390 jāpyamantraḥ samuddiṣṭo] S; jāpyamantram uddiṣṭam (unmetrical) C
- 1391 ekākṣaro] S; ekākṣaraṃ C
- 1392 tu] T2; *om.* (unmetrical) C
- 1393 dalānām] S, T2; dalābhyām C
- 1394 vajraṃ bhageṣv eva tu] S; vajra bhagābhyāñ caiva C
- 1395 tu tathaiva] S; eva (unmetrical) C
- 1396 saraktakam] *em.*; saraktakam S; suraktayoḥ C
- 1397 siddhiṃ] S; siddhi C
- 1398 °sādhyam] S, T2; sādhyām C
- 1399 °vaśyādi°] S, T2; °vaśānām ca (unmetrical) C
- 1400 tuttāre] S; tutāre C
- 1401 praṇāmāhuta-antikam] S; praṇavāhuta antimā C
- 1402 madhye nāma] S; madhyanāmaṃ C
- 1403 rakṣām] S; rakṣā C
- 1404 bhayaṃ] S; bhaya C
- 1405 vicintayet] S; cintayet (unmetrical) C
- 1406 pradāyikām] Sz; pradāyakam S
- 1407 tuttāre] S; tutāre T2; tu C
- 1408 ture] S, T2; tāre C
- 1409 nāsā] S, T2; nāsaṃ C
- 1410 hr̥daye] S; hr̥dayaṃ C

- 1411 dvibhujāṃ sattvaparyaṅkāṃ sarvābharaṇabhūṣitāṃ] S; dvibhujasattvaparyaṅkā
sarvābharaṇabhūṣitā C
- 1412 abhayahastāṃ] S; tābhayahastāṃ C
- 1413 vāme utpaladhāriṇīm] S; vāmotpalam iṣvāparāṃ C
- 1414 coditāṃ] S; coditā C
- 1415 °mantra] S; mantram C
- 1416 viṣādikam] S; viṣādikāṃ C
- 1417 iyaṃ] S; idaṃ C
- 1418 sūryamaṇḍalaṃ saṃcintya] S; sūryamaṇḍala saṃcintyaṃ C
- 1419 lakṣeṇaikenā rājānaṃ] S; lakṣaṃ ekena rājānaṃ C
- 1420 śatenaikenā] S; śatam ekena C
- 1421 asyāś] S; asya C
- 1422 °sthāṃ] S; °sthaṃ C
- 1423 śākheva] C, Sz; sāksād S
- 1424 vardhate] *em.*; vardhati (unmetrical) C
- 1425 kramayogena] C; karmayogena S
- 1426 °stham] S; *om.* (unmetrical) C
- 1427 °pāśakaṃ tathā] S; °pāśaṃ tathaiva ca (unmetrical) C
- 1428 kramayogena] C; karmayogena S
- 1429 °kāraṃ S; °kāra° C
- 1430 cinted] S; cintayet (unmetrical) C
- 1431 °bhūṣitam] S; °vibhūṣitam (unmetrical) C
- 1432 tu tathaiva] S; eva (unmetrical) C
- 1433 dvādaśaṃ] S; dvādaśa C
- 1434 guhyamaṇḍalaṃ] *conj.* (on the authority of the Tib.); guhyamaṇḍale C, S, T1, T2
- 1435 °stham] S; *om.*; (unmetrical) C
- 1436 aṣṭabhir] S; aṣṭa° C
- 1437 khaḍgakam] S; khaḍgayoḥ C
- 1438 °nirghoṣaṃ] S; °nirghoṣa° C
- 1439 imakaṃ] S; idaṃ (unmetrical) C
- 1440 gaganamadhye] *conj.*; gaganamadhye tu (unmetrical) C; bhagamadhye S, T1, T2
- 1441 cintet] S; cintaye[t] (unmetrical) C

- 1442 tu] S; *om.* (unmetrical) C
- 1443 trinetraṃ] S; trinetraṃ tu (unmetrical) C
- 1444 °sarvaṃ] N; *om.* (unmetrical) C
- 1445 drutāpannaṃ savidyayā] N; drutāpatyaṃ savidyāḥ C
- 1446 tuhyā] N; tokrū(?) C
- 1447 viṇṇa] N; viṇḍa C
- 1448 ha-uṃ jānami tuha citta] N; saalavirūa vicitta C
- 1449 aṃ-hūmbhyāṃ] *conj.* (on the authority of the Tib.); āṃ-hūmbhyāṃ N; āḥ-hūmbhyāṃ C
- 1450 śaṃ laṃ ḍaṃ] *em.*; śaṃ laṃ ḍaṃ N; saṃ caṃ puṃ C
- 1451 hūṃ aṃ] *conj.* (on the authority of the Tib.); hūṃ āṃ N; hūṃ āḥ C
- 1452 cakrāṅkuśa°] N; vajrāṅkuśa° C
- 1453 ṛkṣa] *conj.*; *bhikṣur* N, C
- 1454 hayāsyā] N; hayarūpā C
- 1455 °krṣṇa° N; °krṣṇā° C
- 1456 sarvā] N; sarve C
- 1457 °śavā°] N; °gavā° C
- 1458 tribhiḥ śuddhiṃ tūccārya sarvayogādiṣv agrataḥ] T1; tribhiś śuddhedam uccārya sarvayogādim agrataḥ C
- 1459 sthānaiḥ] *conj.*; sthānakaiḥ (unmetrical) C
- 1460 sveccha°] *em.* (on the authority of the Tib.); svaccha° C
- 1461 suśobhāṃ] *em.*; suśobhā C
- 1462 dehāṃ tu] T2; °aṅga° (unmetrical) C
- 1463 ghoraḍākinīṃ] *em.*; ghoraḍākinī C
- 1464 vajrāṅkuśa°] T2; dvibhujā vajrāṅkuśa° C
- 1465 °dehāṃ] *em.*; dehānāṃ C
- 1466 °dehāṃ] *em.*; dehānāṃ C
- 1467 bhāvayej] *conj.*; *om.* C
- 1468 °dehāṃ] *em.*; °dehānāṃ C
- 1469 bāhyānāṃ tu caturthikāḥ] *conj.*; bāhyānāṃ caturthikā (unmetrical) C
- 1470 karālī] T2; kapālī C
- 1471 raktasūtrasya] Sz; raktasūtra° (unmetrical) C

- 1472 hastānām aṅjalyā] *em.*; hastanām maṅjalyā C
- 1473 °śūlahastānām] C; °muṣalahastānām Sz
- 1474 sarvavit sadā] T2; sarvasarvavit C
- 1475 bimbādim] *em.*; bimbādi T2, Sz; vidyādim C
- 1476 °saptyartham] Sz; °saptartham C
- 1477 codayet C; bhedayet Sz
- 1478 sthitāliś] N; sthitāli C
- 1479 melā] C; melād H
- 1480 bimbaniṣpattiśuddhitaḥ] C; niṣpattiśuddhidharmatā H
- 1481 ākārān] H; ākāraṃ C
- 1482 °prabham] N; °prabhām C
- 1483 prabhedanāt] *conj.*; prabhedaneti C; prabhedinā N
- 1484 sthitās ca etāḥ] *em.*; sthitās ca etā N; sthitāv etau C
- 1485 adha°] N; adhavatī (unmetrical) C
- 1486 sthitā yā ca vartanī] *em.*; sthitā yās ca vartanī C; sthitāv etau dvidevate H; sthite pārśvavarttinī N
- 1487 sarvadevatyaḥ] N; sarve devatā C
- 1488 viśvavarṇā] C; kṛṣṇavarṇā H
- 1489 ekavaktrās caturbhujās] N; ekavaktrā caturbhujā C
- 1490 piṅgalordhvajā] N; piṅgalordhvajā tathā (unmetrical) C
- 1491 °rūpam āśritā] N; °svarūpam āśritāḥ (unmetrical) C
- 1492 suniryuktena] T2; suniyuktena C
- 1493 āha] T2; āhuḥ C
- 1494 mahāvajrakuloccaye] N; ahaṃ dṛḍhaṃ buddhaṃ dharmam saṃgham ca mahāvajrakuloccaye C
- 1495 °vikalpitaṃ] N; viṭhapitaṃ C
- 1496 kriyānunaya] *em.*; kiyānunaya T2; kṛpānunaya° C, N
- 1497 naitat] T1 (supported by the Tib.); etat C, N, T2
- 1498 spharaṇasaṃharaṇayogataḥ] N; saṃharaprayogataḥ(?) C
- 1499 Metrically lengthened “u” in *nirūpadhim*.
- 1500 bhagavan] N; *om.* C
- 1501 padmakulaṃ] N; padmakula° C

- 1502 °vasaktaṃ] *em.*; °vasakta° C
- 1503 vajraṃ] N; *om.* C
- 1504 vajrasattvaṃ] N; vajrasattva C
- 1505 māṇḍaleyāt] C; māṇḍaleyānapi T1; māṇḍaleyāpi T2
- 1506 rāgavajrā] T1; rāgavarṇā C
- 1507 pṛthivīvajrā] T1; pṛthvīvajrā (unmetrical) C
- 1508 aiśānyāṃ] T1; aiśānyā C
- 1509 tadyoginyaḥ] *em.*; tadyoginya C; yoginyaḥ T1
- 1510 dvibhujās] C; dvibhujāikamukhās T1
- 1511 This sentence is paraphrased further down, where it seems to contextually belong.
- 1512 devī] T2; devyā C
- 1513 khaḍgam udyataṃ] T1; khaḍgasamudyataḥ C
- 1514 vajrasphoṭā] T1, T2; vajrasphoṭā tathā parā C
- 1515 sarvā] T1; sarve C
- 1516 matāḥ] *em.*; matā C
- 1517 catūrekhayā] T1; ca trirekhayā
- 1518 devasaṃghaṃ] T2; devasaḥ C
- 1519 aśokasthaṃ] *em.*; aśokasthā C
- 1520 ṛṣisaṃgha°] *em.*; ṛṣisaṃha° C; ṛṣikoṭi° T1, T2
- 1521 vaṭasthaṃ] *em.*; vaṭasthā C
- 1522 saṃghaṃ] *em.*; saṃhaṃ C
- 1523 prajñopāyavīrayogena] T1; prajñopāyavīraṃ yogena T2; yajñopavītayogena C
- 1524 vāme] *em.*; vāma° C
- 1525 pauraṣeṇopabhuñjet] C (*post correctionem*), T1, T2; pauraṣe nopabhuñjet C (*ante correctionem*)
- 1526 dadāty asau] C; *om.* T1, T2
- 1527 The Derge (100a.2) has “draṣṭā,” Yunglo and Peking have “draṣṭa,” Lithang and Cone have “draṣṭu,” Narthang has “damṣṭa.”
- 1528 āhuḥ(?)] *em.*; āhu(?) C
- 1529 sa(?)] C; so L
- 1530 phī(?)] C; pī L

- 1531 tu(?)] C; dū L
- 1532 hī] C; ḍī L
- 1533 ga] C; ma L
- 1534 tri] C; strī L
- 1535 gṛhāṇa] T2; gṛh?ṇa C
- 1536 dhūmra] T2; dhūryu C
- 1537 hrīkā] *conj.*; kā C; hrī L
- 1538 śūnyasparśane] L; śūnyasyāśane C
- 1539 samālikā] C; sabālikā L
- 1540 nāsaṃ] L; nāsaṃ C; nyāsaṃ T1, T2
- 1541 avirodhikā] C; adhirādhikā T2; cāghanāśanī L
- 1542 mahāniśvāsabhairavā] T2; anyathā niśvāso bhairavo C; anyathā niḥśvāsabhairavas L
- 1543 samāliketi] *conj.*; sā pāliketi(?) C; bāliketi T2
- 1544 kapālaparaśudaṃṣṭrās] *em.*; kapālaparaśudaṃṣṭrāḥ T2; prahasitavadanā saugatagoṣṭhīratā prahāsinī sā ca vajrakulā smṛtā kapālaparaśudaṃṣṭrā C
- 1545 saptānāṃ sapta] T2; aṣṭamī ca C
- 1546 ca] *em.*; caiva (unmetrical) C; *om.* T1, T2
- 1547 vijñeyā śāntaḍākinī] C; *om.* T1, T2; jñeyā sā vajraḍākinī L
- 1548 ḍākinyo] C; ḍākinī L
- 1549 sitadaṃṣṭrālonnatā ca] (not clearly legible) C; sitadarśanonnatā T2
- 1550 snānaratā] C; śvānaratā L
- 1551 sarvatra] T2; *om.* C
- 1552 gṛhe] T2; gṛhe arcayet sadā C
- 1553 śuddhākṣī] *em.*; suddhākṣī T1, T2; tabdhākṣī C; tathā stabdhākṣī L
- 1554 yā ca] T2; ca yā ca C
- 1555 saṃkulaṃ] C, T2; śūlaṃ L
- 1556 śamaśrūṇi] *em.*; samaśrūṇi C (metrically lengthened form of *smaśrūṇi*?)
- 1557 lamboṣṭhī ca] L; lamboṣṭhī (unmetrical) C, T2
- 1558 āḍhyā ca] *conj.*; āḍhyā (unmetrical) C
- 1559 vicitra°] T2; citra° (unmetrical) C
- 1560 ākuñcitavāmapādaṃ] L; ākuñcitavāmapādena T2; ākuñcitapādānāṃ C

- 1561 tasyāḥ] *em.*; tasyā C
- 1562 lokeśvarīṇāṃ lāmānām] *em.*; lokeśvarāṇāṃ lāmānām T2; lokeśvarīṇāṃ tu lāmānām L; lokeśvarī (unmetrical) C
- 1563 harita°] C; rakta° L
- 1564 dṛśyate] T2; dṛśyate caivam (unmetrical) C
- 1565 lalāṭe] T2; *om.* C
- 1566 dīrghā] C; dīrghagrīvā L
- 1567 kaṇṭha°] C; skandha° L
- 1568 vāmena pratimudrā vidhīyate] T2, L; tathaiva ca (unmetrical) C
- 1569 gṛhe] L; *om.* C, T2
- 1570 śikhāṃ] T1; śikhā C, T2
- 1571 pulakaṃ] T2; pulāṃ (unmetrical) C
- 1572 śmaśānaṃ caivopaśmaśānaṃ] C; pīlavaṃ copapīlavaṃ L
- 1573 °papīlavaṃ tathā] T2; °pīlavam eva ca C
- 1574 oḍḍiyānaṃ] *em.*; oḍḍyānaṃ C; oḍiyānaṃ T2
- 1575 tu] T2; *om.* (unmetrical) C
- 1576 tathaiva] T2; eva (unmetrical) C
- 1577 triśakunī] *em.*; triśakunīm C; triśanī T2
- 1578 chandohaṃ kaliṅgaṃ] T2; kaliṅgaṃ yathā C
- 1579 upachandohaṃ kāñcī proktaṃ himālayaṃ tathaiva ca] T2; kāñci himālayaṃ caiva chandoha samupadiṣṭaṃ C
- 1580 melāpakaḥ pretādhivāsinī] *em.*; melāpaka pretavāsinī T2; upacchandoha ity api pretādhivāsinī proktaṃ C
- 1581 upamelāpakaḥ sauraṣṭraḥ suvarṇadvīpa eva ca] T2; sauraṣṭrasuvarṇadvīpa eva ca melāpakopamelapākaṃ tathā C
- 1582 śmaśānaṃ nagaraṃ caiva sindhur api prakīrtitaḥ] T2; nagarasindhu śmāśanaṃ caiva C
- 1583 upaśmaśānaṃ maruḥ proktaḥ kulatā tathaiva ca] *em.*; upaśmaśānaṃ maruḥ prokta kulatā tu tathaiva ca T2; upaśmaśāna maru kulatā C
- 1584 pīlavaṃ kārūṇyaṃ proktaṃ] *em.*; pīlavaṃ kārūṇyaṃ proktaṃ] T2; kārūṇyaṃ C
- 1585 upapīlavaṃ harikelaṃ] *em.*; upapīlavaṃ harikela T2; harikelaṃ C
- 1586 pīlavam upapīlavam] C; *om.* T2
- 1587 tatsāndheṣu] *em.*; tata sāndheṣu C; sāndheṣu T2

- 1588 oḍḍiyāne] *em.*; oḍyāne C
- 1589 upakṣetram arcīṣmatī] T2; arcīṣmatyopakṣetrakaṃ C
- 1590 śmaśānaṃ sādhumatī ca] *em.*; smaśānaṃ sādhumati ca T2; sādhumatī caiva C
- 1591 yoginī°] T1, T2; yogināṃ C
- 1592 saptajanma] (metrically shortened *saptajanmānaṃ*?) C; saptāvartaṇ H
- 1593 ca bhakṣayet] H; viśeṣataḥ C
- 1594 guhya°] T2; guhṛ° C
- 1595 ābdhātu°] *em.*; āpdhātu C, T2
- 1596 °bimbakam] T2; °bimbāni ti C
- 1597 āgamānugaḥ] T2; āgamānugā C
- 1598 rahasyārtha°] T2; rahasyātha C
- 1599 pūrvalakṣaṇasarveṣāṃ] C; pūrvoktānāṃ sarveṣāṃ T1, T2
- 1600 kadalīpuṣpaṃ sthitaṃ] T1, T2; kadalīpuṣpasthitā C
- 1601 dalāny] T1; dale C
- 1602 sakarṇikā] C (metrically shortened form of *sakarṇikāni* ?); sakarṇikāṃ T1, T2
- 1603 madhyamaṇḍalam āśīnam] *em.*; madhyamaṇḍalam āsinam C;
mahāmaṇḍalamadhyataḥ T1, T2
- 1604 uttaradvāradeśe] T1; uttaradvāradeśan C
- 1605 bhagavan] T2; bhagavān C
- 1606 tu] T2; *om.* (unmetrical) C
- 1607 amṛtāmbho] *em.*; amṛtārambho T2; amṛtāmbhā C
- 1608 lakṣayet] T1, T2; lakṣet (unmetrical) C
- 1609 avarṇavarṇa°] T2; avarṇāvarṇa° C
- 1610 gr̥hṇīyāt tattvayogavit] *em.*; gr̥hṇīyāt tatvayogavit T2; gr̥hyet tatvayoginaḥ C
- 1611 śāstra] *conj.*; śāstraṃ C, T1, T2
- 1612 bhāvitam] T1, T2; bhāvita C
- 1613 samuddhṛtam] T2; tu muddhṛtam C
- 1614 samucchṛtam] T2; tu mucchṛtam C
- 1615 brahmakadvārasya] *conj.*; brahmakaṃ dvārasya C, T1, T2
- 1616 guroḥ] T2; guro C
- 1617 śuśrūṣā°] *em.*; śuśrūṣa° C

- 1618 manojavāḥ] T2; manojavā C
- 1619 drakṣataḥ] C, T1, T2 (possibly *drakṣyataḥ*?)
- 1620 saṁsthitāḥ] *em.*; saṁsthitā C, T2; saṁsthitāṃ T1
- 1621 nityaṃ mūlāni] *conj.*; nitya mulāni (or *nityamūlāni*?) C, T1, T2
- 1622 pīḍyasya] T1, T2; pīḍasya C
- 1623 jñānaṃ vijñāne] T1; jñānaṃ vijñānai T2; jñānavijñāna C
- 1624 vijñānaṃ sambodhikrama] T2; vijñāna sambodhikrama C
- 1625 kleśoddhṛtis] *conj.*; kleśoddhṛtya T2; kleśoddhṛta C
- 1626 yogināṃ] T2; yogināṃ C
- 1627 vajrasattva] *em.*; vajrasattvo C; vajragarbha T2
- 1628 tathatā] T2; tathā (unmetrical) C
- 1629 yoginām] T2; yoginī C
- 1630 mohavajrākhyāṃ] T1; mohavajrākhyā T2; mohavajrākhyā C
- 1631 pṛthivīdhātur] T2; pṛthvīdhātu C
- 1632 abdhātur] *em.*; abdhātu C
- 1633 °pattaye] T1; °pattya(?) C
- 1634 kalpāri°] C; vikalpāri° T1, T2; saṃkalpāri° P
- 1635 vyavasthitāḥ] P; vyavasthitā C
- 1636 cittaratnasamudbhūtā] C; cintāmaṇir ivodbhūtā P
- 1637 siddhicaryā] C; siddhir āryā P
- 1638 saiveti] P; noveti C
- 1639 sarvāvaraṇa°] *em.*; °sarvāvaraṇa° T1, T2; sarvāvaraṇa C
- 1640 sarvāva[ra]ṇavinirmukta jīvitaiś caryasaṃgamāḥ] C; kauṛṭyastyānamiddhaṃ tu jīvitaiśvaryam eva ca P
- 1641 'tiśayāsakto] *em.*; atiśayāsakto C ti yathā sakto T1, T2
- 1642 anantajñānasamprāpto] T1, T2; anantajñānasamprāptān C
- 1643 vajranāthena] C; vajrasattvena P
- 1644 adhimuktivaśāt] T2; adhimuktivasā C
- 1645 yadā] T2; yathā C
- 1646 kṛtāḥ] T2; kṛtā C
- 1647 nātyāsakti] *em.*; nātyāsaktiḥ C; nādhyasakti T2

- 1648 draṣṭuṃ] C; duṣṭa° T1, T2
- 1649 °makṣikāsaktam] C; °makṣikāyuktaṃ T1
- 1650 savarṇam] T2; suvarṇam C
- 1651 nānāsiddhidam samayaṃ] *conj.*; nānāsiddhidam asamaṃ T2; nānāsiddhiṃ daśamayaṃ C
- 1652 yat puṇyaṃ] T1; yad apuṇyaṃ C
- 1653 dṛṣṭam] T1; na dṛṣṭam C
- 1654 grāhyaṃ] *em.*; grāhyan T1; grahyaṃ C
- 1655 caryāpārāṃgataṃ lakṣaṇam] T1; caryāpārāṃgatalakṣaṇam C
- 1656 tathā] T1, T2; tathā yogī bhakṣayen C
- 1657 bhagnakharparasugupto] T1, T2; bhagnakharpare sugupte C
- 1658 mantribhāvanā] *em.*; mantribhāvanā C; bhāvanā T1, T2
- 1659 nānāphalair guṇjādiracitaṃ] T2; nānāphalabhuñjādiracitaṃ C
- 1660 bhāvanāvarjito vivarjitaḥ] (unmetrical) C; bhāvanārjitavarjitaḥ T2
- 1661 vā] T1; athavā (unmetrical) C
- 1662 asurīm tathā] T1; pātālavāsinīm asurīm (unmetrical) C
- 1663 svacittarucitām] T1; svacittamabhirucitām (unmetrical) C
- 1664 prayogataḥ] T1; prayogena (unmetrical) C
- 1665 anābhogāt] T1; anābhogena C
- 1666 tribhuvanānaghāḥ] *em.*; tribhuvanānaghā C
- 1667 samāhitaḥ] T1; samāhitaṃ C
- 1668 bodhibījena saṃskṛtām] T1; bodhibījanikṣepaṇa saṃskṛtaṃ gr̥hya (unmetrical) C
- 1669 pragīyate] T1; gīyate (unmetrical) C
- 1670 °rūpiṇī] T1; °rūpiṇīm C
- 1671 nityaśaḥ] T1; nityatām C
- 1672 caurakeśakṛtā] *em.*; cauryakeśakṛtā C
- 1673 hūṃbhavas tatra] T1; tatra hūṃbhava C
- 1674 tathā] T1; *om.* (unmetrical) C
- 1675 caryā] T1; caryāṃ C
- 1676 katham] T1; kathaṃ bhavet (unmetrical) C
- 1677 pittam] C; cittam T1
- 1678 myekāro] T1; myekāra C

1679	māṃsam] <i>em.</i> ; māṃsa C
1680	tu phuphusam] T1; phuphusaṃ mataṃ (unmetrical) C
1681	bodhi°] T1; bo° C
1682	repho] <i>em.</i> ; repha C, T1
1683	pittaṃ samutthitam] <i>em.</i> ; pitta samutthitaḥ C, T1
1684	tannāthaḥ] C; sanāthaḥ T1, T2
1685	rephas] <i>em.</i> ; repha C, T1, T2
1686	sarveṣu] T1, T2; sarve (unmetrical) C
1687	durlabhaṃ] T1; durlabhās C;
1688	°saṃsthitam] L; saṃsthitam T1; saṃsthitān C
1689	caiva] T1; ca C
1690	°susaṃgraham] <i>em.</i> ; °susaṃgraham T1; saṃgraham (unmetrical) C
1691	bhāvābhāva°] T1; bhāva° C
1692	raktaṃ ca] <i>em.</i> ; raktañ ca T1; rakta (unmetrical) C
1693	nityam] T1; nitya C
1694	puruṣaviśeṣo] <i>em.</i> ; puruṣaviśeṣā T2; puruṣaḥ C
1695	The phrase <i>pumān puruṣaviśeṣaḥ yogīty arthaḥ</i> was, most likely, originally written as part of a commentary, as it contains semantic glosses characteristic of the commentarial style.
1696	ekapāda°] T1; eka° C
1697	°rijv°] T1; °ripv° C
1698	°adhogatam] <i>em.</i> ; °adhogataḥ T1; °adhogataṃ vācikaṃ madhyamaṃ smṛtaṃ C
1699	ūrdhvaadvāre] C; śuddhadvāre T1
1700	calāḥ] <i>em.</i> ; calā C, T1
1701	oḍḍiyānas] <i>em.</i> ; oḍyāyanas C
1702	kṣetre samuddiṣṭe] T2; kṣetrā samuddiṣṭā C
1703	samākhyātāḥ] <i>em.</i> ; samākhyātā C
1704	gude] <i>em.</i> ; guda C; guhye T1
1705	melāpakau] T1; melāpikau C
1706	ūruḥ] T1; ūru C
1707	etat] <i>em.</i> ; etam C, T1, T2
1708	eṣu] T1, T2; eteṣu (unmetrical) C

- 1709 vīraḥ sarṣapasthūlamātrakaḥ] T1; vīra sarṣapasthūlamātrakaṃ C
- 1710 vasantatilakā mataḥ] C; vasantatilako mataḥ T1; vasantatilakā smṛtā V
- 1711 āśṛtāḥ] T1; āśṛtā C
- 1712 °sattva°] T1; °sattvas C
- 1713 nāyikāḥ] T1; nāyikā C
- 1714 smṛtā] T1; smṛtāḥ C
- 1715 sūkṣmarūpā] T1; sūkṣmarūpā ca (unmetrical) C
- 1716 °vahā] T1; °vahās C
- 1717 oḍḍīyane] *em.*; oḍyāyane C
- 1718 yā ca] T1; *om.* (unmetrical) C
- 1719 vāmā] C; mahānāsā V
- 1720 vāmanī] T1; vāminī C
- 1721 kūrmajā] T1; kūrmaḥ C
- 1722 sekā] T1; śekā C
- 1723 gṛhadevatā°] *em.*; gṛhadevata° C
- 1724 vahati] T1; vahati vahati C
- 1725 yā ca] T1; *om.* C
- 1726 suvarṇadvīpe saṃsthitā] *em.*; suvarṇadvīpe saṃsthitā T1; suvarṇadvīpam ākhyātā C
- 1727 sā] T1; *om.* (unmetrical) C
- 1728 sumanās] *em.*; sumanas C, T1
- 1729 vairambhādi] *em.*; bhairambhādi C, T1, T2
- 1730 vairambho] *em.*; bhairambho C, T1, T2
- 1731 trikoṇojvalas] *em.*; trikoṇojvalas T1; triṇojvalas (unmetrical) C
- 1732 tūdare] T1, V; tūdaraḥ C
- 1733 °saṃsthe] T2; °saṃstha C
- 1734 °susamsthitam] *em.*; °susamsthe T1; svasamsthitam C
- 1735 anāhataḥ] T1, V; anāgataḥ C
- 1736 sarvalokānām] T1; lokānām (unmetrical) C
- 1737 sthitiḥ sthiracalātmanām] *em.*; sthiti sthiracalātmanām T2; sthirātmanām calātmanām C
- 1738 utpannarūpataḥ C

- 1739 vyavasthitaṃ] T1; vyavasthitaḥ C
- 1740 vajriṇām] V; (adopted on the authority of the Tib.); vajriṇā C, T1, T2
- 1741 °svarūpiṇām] V; svarūpiṇā C, T1, T2
- 1742 samayārthoditena] V; samayānurthoditena(?) C; samayaś coditena T1, T2
- 1743 bāhyai] T1; bāhyais tu bāhye C
- 1744 mahojjvale] *em.*; mahojvale C
- 1745 sruvas] *em.*; śruvaṃ T1; srava C
- 1746 °nirdhūto] T1; nirdhūte C
- 1747 trikaṭisthitaḥ] T1; trikaṭisthitaṃ C
- 1748 cāpi] T1; vāpi C
- 1749 ṣoḍaśacchadam] *em.*; ṣoḍaśacchadaṃ T1; ṣoḍaśacchadā C
- 1750 madhyīkṛtya] T1; madhyakṛtya C
- 1751 candramāḥ] V; candramā C, T1
- 1752 tantrasthaṃ] T1, T2; tantras tu C; mantras tu (this reading is reflected in the *Rahasyadīpikā*)
- 1753 tantre] T1; tantraṃ C
- 1754 pariṇānāc] C; pariṇānam H
- 1755 nirmāṇaṃ] T1; nirmāṇa° C
- 1756 hṛdi] H; hṛd C, tad ud° T1, T2
- 1757 niṣyandaṃ] H; niṣyaṃdaṃ T2; niṣpannam C
- 1758 saṃbhoge] T1, T2, H; saṃbhoga° C
- 1759 vibhedaḥ] *conj.*; vibheditaḥ C; vibheditam H
- 1760 jalacīvaram] C; jvalacīvaram H
- 1761 vandanaṃ mastakāñjaliḥ] H; vandanāñjalimastakaiḥ C; vandanāñjalimastake T1
- 1762 °yogataḥ] H; °yogatat° C; yogaḥ tat° T1
- 1763 saḥ] T1, H; tat C
- 1764 eva] T1; iva C
- 1765 evam āhuḥ] T1; vāhuḥ C
- 1766 sarvāñṇāna° C; sarvajña° T1
- 1767 °yoginīm] *em.*; yoginī C, T1
- 1768 vāto] T1; vātaṃ C
- 1769 °auśadhikalpanāt] T1, H; °auśadhakalpanā C

- 1770 dravam] T1; drava° C
- 1771 raktaṃ] C, T1; rāgaṃ H
- 1772 riktalakṣaṇam] *conj.*; raktilakṣaṇam C, T1; ākāśalakṣaṇam H
- 1773 °saṃbhavam] H; °saṃbhavaḥ C, T1
- 1774 °svabhāvo] T1; °bhāvo C
- 1775 mahatsu kuleṣv] T1; saṅghakuleṣv C
- 1776 vālapathe] T1; vālipathe C
- 1777 utthahi utthahi] T1, T2; tathaiho(?) C
- 1778 samudbhūtā] *em.*; samudbhūte° C, T1
- 1779 tu] T1; *om.* (unmetrical) C
- 1780 tv analākhye ca] T1; tu nalākhye tu C
- 1781 sthitaḥ] T1; saṃsthitaḥ (unmetrical) C
- 1782 °āmitābhena tu yadāmoghe] *em.*; amitābhena tu yadā amoghe (unmetrical) C;
amitābhe ca amoghe tu sadā T1
- 1783 tu dharmakāyaparakīrtitam] C; sa dharmakāyaḥ prakīrtitaḥ T1
- 1784 jvalantī] *em.*; jvalantīha (unmetrical) C; jvalati T1
- 1785 tu] T1, T2; *om.* (unmetrical) C
- 1786 dharmacakre ca] T1, T2; dharmacakraṃ (unmetrical) C
- 1787 saṃbhogaṃ taṃ gataḥ] *conj.*; saṃbhogataṃ gata T2; saṃbhogagata T1;
saṃbhogacakra C
- 1788 dunduraṃ] T1, H; durduraṃ C
- 1789 muku] (supplied from the *Ratnamālā* (955)); *om.* C, T1, T2
- 1790 vṛddhāṅguṣṭhasya] T1; gurāṅguṣṭhasya C
- 1791 lughu] C, T2; bhughu T1
- 1792 draṣṭa] *conj.* (on the authority of the Tib.); draṣṭur(?) C; draṣṭa T1, T2
- 1793 ca] T1; *om.* (unmetrical) C
- 1794 °tatparaḥ] T1; tatparaṃ C
- 1795 bhi] C; bha T1
- 1796 dī] T1; hī C
- 1797 tri] C; strī T1
- 1798 kha] T1; ha C
- 1799 bha] C; bhā T1

- 1800 tā jñeyāḥ] T1; sā jñeyā C
- 1801 alikaraṇaṃ] *em.*; alikaraṇam T1, alikaraṇa C
- 1802 narakam iti] *em.*; naraketi C; narakam T1
- 1803 śvasanam iti] *em.*; śvasana iti T1; śvasaneti C
- 1804 viratir] C; viriti T1
- 1805 krūra iti] T1; krūreti C
- 1806 dantaṃ sprśati] C; dantāṃ sprśa T1
- 1807 °vāhinī] C; °vāsinī T1
- 1808 āgamanam iti] *em.*; āgamaneti C, T1
- 1809 sthānam ity] *conj.* (on the authority of the Tib.); sthānād amukaḥ C; sthānāt amukaḥ T1
- 1810 kiraṇaḥ puṣpaṃ] *em.*; kiraṇaḥ puṣpaḥ T1; kiraṇo puṣpa C
- 1811 lambodaraḥ] *em.*; lambodaro C; lambā darā T1
- 1812 dhūmra°] T1; dhuryur bahiḥ C
- 1813 meghāḥ] *em.*; meghā C, T1
- 1814 aṅgulyo] T1; aṅgulyā C
- 1815 dantaḥ] *em.*; danta C, T1
- 1816 śvāsaś] *em.*; svāsaś T1, T2; samaṃ C
- 1817 janaṃ] T1; javaṃ C
- 1818 phālguṣaṃ] *em.*; phālgusaṃ C; phalagusaṃ T1
- 1819 vāk°] T2; vā C
- 1820 krūrā] H; krūrā(?) C
- 1821 vāmataḥ] T1; māmataḥ C
- 1822 °ttiṣṭhet] T1, T2; °ttiṣṭha C
- 1823 tadrūpa° T1; tasmin C
- 1824 lokaprasiddhavyavahāro 'pi na] T1; *om.* C
- 1825 dṛṣṭi°] T1; dṛṣṭir C
- 1826 sarṣapān dhāpya] T2; sarṣapā dhāpya C
- 1827 pāka° T1, T2; sāka° C
- 1828 idaṃ dhāpya] T2; idaṃ cāpya T1; dam dh(?)āpya C
- 1829 tata uddhṛtya] *em.*; tatoddhṛtya C, T1

1830	°śgālarūpadhārī] <i>em.</i> ; °śgārarūpadhārī T1; °rūpavaro C
1831	dīpitaṃ] T1; dvīpitaṃ C
1832	kanakaphalāla°] <i>conj.</i> (on the authority of the Tib.); kanakāla C; kanaphala° T1, T2
1833	karo] <i>em.</i> ; kara C, T1, T2
1834	saptadinam] <i>conj.</i> (on the authority of the Tib.); saptadine C, T1, T2
1835	khaṭikā] <i>em.</i> ; khatikā T1; cchakaṭikā C
1836	viṣada°] C, W; viṣa T1, T2
1837	bhogīndraḥ] T1; bhogendraḥ C
1838	°phalaṃ] T1, T2; °phala° C
1839	tagara°] <i>em.</i> ; tagala° T1, T2; °turaga° C
1840	nagnādi°] T1; naganādi° C
1841	°samāhito] <i>em.</i> ; °samāhitaḥ T2; °samāhita C, T1
1842	bālaka° T1; bāla° C
1843	°ādirūpaṃ] T1; °ādīn rūpaṃ C
1844	añjitanayano] T1; añjitatayano C
1845	sāmprataṃ] <i>em.</i> ; sāprataṃ T1; saṃyutaṃ C
1846	ksāraṃ] <i>conj.</i> ; cchāraṃ C, T1, T2
1847	sitasaramā] R; sitaśaramā C; asitaśaramā T1
1848	nārībhir uddhṛta°] <i>conj.</i> ; nārīvāruddhṛta(?) C; nārīviruddhṛta T1, T2; nārīviruddhṛta R; nārīḥ viruddhṛtya W
1849	lalāṭe vaśīkaroti] T1; lalāṭeṣu saṃkurute C
1850	ca tāṃ ca] C, W; vatāṃ ca T1, T2
1851	rājendraṃ] T1; rājñendraḥ C
1852	mṛtanaravāmādagdhaṃ] C; mṛtanaratulyaṃ vāmādagdhaṃ T1
1853	sthitaṃ] T1; sthita C
1854	codbaddhikākṣi°] R; codbuddhadvikākṣi° T1; ca dvirddhekākṣi° C
1855	°bhuktāntayutaṃ] T1; bhuktvāntayutaṃ C
1856	srotāñjanaṃ] <i>em.</i> ; srotāñjana C; śrotāñjanaś° T1
1857	tilakakaraṇena] T1, R; tilakaraṇena C
1858	°varti] T1, W; °vartiṃ C
1859	piśya] <i>em.</i> ; piśya C; pīśya T1

1860	prapūrya] T1; pūrya C
1861	kṛtāmlena] T1, W; kṣālītāmlena C
1862	°gartasya] T1, W; °gartasthā C
1863	sātiśayamardanān] <i>em.</i> (sandhi); sātiśayamardanāt] T1, W; sātiśavo mardanāt C
1864	āsāya] C, T1, etc. (ādāya?)
1865	kanakārdhikāṃ] <i>em.</i> ; kanakārdhikā C, T1, W
1866	sihlakaṃ] <i>em.</i> ; śihlakaṃ T1; śihlaka C
1867	kundurukakkolaṃ] T1; kundurukakkola C
1868	vidhiḥ] <i>conj.</i> ; viddhi C, T1; vṛddhiḥ R
1869	śaradas] <i>em.</i> ; saradas W; sarata C; rasate T1
1870	siddhidaṃ] T1; siddhidā C
1871	manoramam] T1; manoramaā C
1872	nalākṣaṃ] T1; nalākṣa C
1873	snehaḥ] <i>em.</i> ; snehaṃ C, T1
1874	samanvitaḥ] T1; samanvitaṃ C
1875	bhakṣa yatnataḥ] C; bhakṣayet tataḥ T1
1876	yathepsitaṃ] T1; yathepsitaḥ C
1877	nakhāḥ] T1; nakhā C
1878	balātoyena] C; <i>om.</i> T1
1879	varatrayaṃ tridhā sādhyed] T1; prasāyed C
1880	tathā] T1; <i>om.</i> C
1881	kuryād yogī susamāhitāḥ] T1; kuru yogā samāhitaḥ C
1882	ahaṃvākyam] <i>em.</i> ; ahaṃvākya T2; ahaṃvākṛd(?) C
1883	susvaraś] T1; susvaraṃ C
1884	nityaṃ] T1; nitya C
1885	dviguṇakṣīreṇa] T2; dviguṇaṃ C
1886	tadanu] T1; tad eta C
1887	caite] <i>em.</i> ; cete C, T1
1888	rajanī°] T1; rajani° C
1889	sinduvāraṃ] T1; sinduvāra C
1890	°śaktyo°] T1; °śakatyo° C

1891	kṣīrodakena svedayet] T1, T2; kṣīrodakenotsvadayet C
1892	°rogāpahaṃ] T1; °rogāpaha C
1893	°yogena] T1; <i>om.</i> C
1894	°palāśaṃ] T1; palāśa C
1895	cūrṇakam] T1; cūrṇitā C
1896	cūrṇakarṣaikamīśritam] T1; cūrṇakarṣam eka mīśritam C
1897	vidyāṃ] T1; vidyā C
1898	pūrvam] T1, W; pūrva° C
1899	°nāgakesarāś] <i>em.</i> ; °nāgakeśarāḥ T1; °nāgeśvaram C
1900	vṛhiḥ] <i>em.</i> ; vṛhi C
1901	tata udumbara°] <i>em.</i> ; tatodumbara° C
1902	°bakula° W; °vajrāla° C
1903	tataḥ] <i>em.</i> ; tata C
1904	māraṇam kartukāmo 'tha samidhaḥ kūryād daśāṅgulāḥ] T2; <i>om.</i> C
1905	nakham] <i>em.</i> ; nakha C
1906	vaśyo bhavati] T1; vaśam nayati C
1907	°mānuṣāḥ W; °mānuṣān C
1908	bhuktodgīrṇam] T1; bhuktam udgīrṇa C
1909	°rājikāṃ] T1; °rājikā° C
1910	gr̥he] W; °gr̥ha° C
1911	°māṃsaṃ] T1; °māṃsa C
1912	nṛpatiṃ] T1; nṛpati C
1913	bhavati] T1; bhavanti C
1914	kevalam] T1; kevaram T2; no ced kevalam C
1915	kṣudramānuṣāḥ] <i>em.</i> ; kṣudramāṣāḥ W; kṣudramānuṣān C
1916	°śyenaka°] <i>em.</i> ; °senaka° C; °svena° T1, T2
1917	tuṣāgnihomāc ca] T1; tusam agniṃ juhuyāt C
1918	tataḥ puraścarenaiva kartavyāni karmāṇi vai] T2; etāni karmāṇi kṛtapuraścarena kartavyam C
1919	anyathā hasyatām yāti sarvalokasyāsaṃśayaḥ T2; anyathopahāsyatām nayati C
1920	katham] T1; katham bhavet (unmetrical) C

- 1921 °sādhakam] T2; °sādhakaḥ C
- 1922 paraḥ] T1; param C
- 1923 °ārcitam] *em.*; °ārcitaṃ T1; °ārcitā C
- 1924 ṣoḍaśena] C p.c.; pañcamena C a.c.
- 1925 dvitīyāc] T1; dvitīyā C
- 1926 vāgvajrasya] G; vāgavajra° (unmetrical) C, T1
- 1927 omkāradīpakāḥ] T2, R; omkāradīpakāḥ T1; omkāradvīpakāḥ C
- 1928 siddhidaṃ sarvakāmikaṃ] R; siddhidāḥ sarvakāmikās T1; siddhidā sarvadā sarvakāmikaṃ (unmetrical) C
- 1929 °bhujāṅgaṃ] R; °bhujāṅga° C
- 1930 jñaim̐ jñaim̐] T1, R; jñaim̐ C
- 1931 cili cili] T1, R; hili hili C
- 1932 khecarī] *em.*; khecarikā (unmetrical) C
- 1933 prājño buddhān apy uccāṭayati] T2; prājña buddhānām uccāṭayati C
- 1934 napuṃsakayuktaṃ] T1; ca yuktaṃ C
- 1935 sarvaṃ] T1, R; sadya C
- 1936 karmabījaṃ] T1; dharmabījaṃ C
- 1937 dīpā devī] T1; dīpāṃ caiva C
- 1938 vaṃśā caiva vīṇā ca mukundā tu murajā] T1; vaṃśāṃ caiva vīṇāṃ ca mukundāṃ murajāṃ C
- 1939 taṃ°] *em.*; taṃ° T1, R; ta° C
- 1940 ṣaḍakṣaraṃ mantravidaḥ] *em.*; ṣaḍakṣarammantravido R; ṣaḍakṣaramantravida C
- 1941 svāhākāraṃ] R; hākāraṃ C
- 1942 śarāvadvaye] T1; śarāvadvayena C
- 1943 khaṭikā] (khaṭikayā?) T1, R; khaṭikāṃ C
- 1944 śilāpaṭṭake idaṃ] T1; śilāpaṭṭakedaṃ C
- 1945 daśākṣaraṃ mantravida] R; daśākṣaramantravida C
- 1946 sitacandanena nāmābhilikhya] R; tacandanenāmābhilikhya C
- 1947 vidhivat] R; vidheyaḥ C
- 1948 ekāramadhye] R; ekākṣaramadhye C; ekākṣaraṃ ramadhye T1
- 1949 °pārśvayor] *em.*; pārśvayoḥ R; pārśvadvayo C

1950	adhah] R; ah(?) C
1951	ihate sa] R; ikṣyate C
1952	cakrāṅkitam] C; <i>om.</i> R
1953	yasya] R; yasyā C
1954	aṣṭadalaṃ] R; aṣṭadale C
1955	atha] C; <i>om.</i> R
1956	vidveṣaṇe] R; vidveṣaṇa C
1957	°dravyeṇa] R; draveṇa C
1958	tadūrdhvam] <i>em.</i> ; tadūrdhva C, R
1959	jvalitāgner] R; jvalitāgnaur C
1960	sādhyo hūmkāraturvirājitaḥ] R; sādhyā hūmkāraturvirājitam C
1961	veṣṭito] <i>em.</i> ; veṣṭitaḥ R; ceṣṭitaḥ C
1962	°kapolaṃ phele ´dhomukhe] T1; °kapolasavyakapole adhomukhe C
1963	mahācīvaram] C; <i>om.</i> T1, T2
1964	devatāyai] R; devattāyai C <i>p.c.</i> ; devadattāyai C <i>a.c.</i>
1965	°kuṇḍalakarnādvayaśirasordhvasthaṃ] T1; °kuṇḍale dvau karṇe śikhordhvasamsthāṃ C
1966	tān] T1; tāṃ C
1967	°mukhaparyantaṃ] R; °mukhaṃ paryantaṃ C
1968	āśṛtaṃ] R; āśṛtāṃ C
1969	caitya-urujamghāyāṃ] T1; caityaṃ ūrujamghāyāṃ R; caitya-u-jamghāyāṃ C
1970	pratyaṅgirāḥ] R; pratyaṅgirā C
1971	dhārayet] R; dhārayan C
1972	naṃ] <i>em.</i> ; na T1; raṃ C
1973	alaktakatavāyamāṃsaṃ] T1; aktakatavāyamasāṃ C
1974	kumbhasthale] T1; kumbhasthala C
1975	°madhye idam] T1; °madhyedam C
1976	samputaṃ sumantritaṃ] C
1977	ākaraṣayati] T1; āraṣayati C
1978	°pariveṣṭitavidhinā] T1; pariveṣṭitaṃ vidhinā C
1979	khaṭvāṅgam] T1; khaḍgam C
1980	yasya] T1; ya C

1981	likhitadhṛtena kareṇa] C; karalikhitena T1, T2
1982	°heru] (metrically shortened?) C; heruko T1
1983	ṣaṣṭhaṃ tv astram] T1; ṣaṣṭhasyāstram] L; ṣaṣṭhaṃ vāsvam C
1984	°bhūṣaṇam] <i>em.</i> ; bhūṣaṇam T1; °bhīṣaṇam C
1985	vikired] W; ca vikired C
1986	cakragarte] T1, T2, W; cakram vajragartam C
1987	°nakṣatre idam] <i>em.</i> ; °nakṣatre idaṅ W; °nakṣatredam C
1988	vaśye idam] T1; vaśyedam C
1989	nivāraṇe idam] T1; nivāraṇeidam C
1990	keśarākṛtiṃ] T1; keśarākṛti C
1991	sarkaroṭakam = sarkarakaroṭakam
1992	dikṣu vidikṣu] T1; diśāsu vidiśāsu C
1993	°gandharva°] T1; °gandharvāsura° C
1994	baddhā] T1; yuddhā C
1995	sarkaroṭakam = sarkarakaroṭakam
1996	sarkaroṭena = sarkarakaroṭakena
1997	ūrmim] T1; ūrmi C
1998	devatīnām] R; devatīnām ca C
1999	sarvatathāgatānām saparivārānām] <i>conj.</i> ; sarvatathāgatānām saparivāratām C, R; sarvatathāgatā saparivārā T1, T2
2000	°bhavakṛtimān(?) C; °kṛtimān R
2001	apasarantu] C; apasarantu bhavaṃto R
2002	ālikhitavya] R; alikhitavya C
2003	mahādevi] R; mahādevī C
2004	hāranūpuranirghoṣe vajrasattvaprapūjite] R; (repeated twice) C
2005	hrīm°] T1; hrīḥ C, R
2006	homakarma] <i>em.</i> ; homakarmma R; homakarmmam C
2007	pūryante] R, T1; dūyante C
2008	°padmaniveśitam] R; °khaḍganiveśitam C
2009	prātipūrṇā] T1.; prātipūrṇā R; pātrāpūrṇa C
2010	agnidevatām] R; agnidevatā C
2011	agne] C; agneye R

2012	vāmavajreṇa] <i>em.</i> ; vāmavakreṇa T1; vāmakareṇa C, R
2013	pūjāpañcopahārataḥ] T1; pūjayet pañcopacārataḥ (unmetrical) C; pañcopahārataḥ (unmetrical) R
2014	kalāpinam] C; kapālinam R, T1, T2
2015	daṇḍam] R, daṇḍa C
2016	raktavarṇa°] T1; raktavarṇo C, R
2017	°vibhūṣaṇa° <i>em.</i> ; vibhūṣaṇo R; vibhūṣiṇo C; vicūṣita T1
2018	dhyātvā tu] T1; dhyātvā (unmetrical) C, R
2019	ācamanaṃ] R; ācavanaṃ C
2020	siddhikāmikām] R, T1; siddhikāmikam C
2021	jvālāṃ śvetavarṇāṃ] R; jvālāṃ śvetavarṇaṃ C
2022	sitavarṇābhaṃ] <i>em.</i> ; śitavarṇābhaṃ T2; sitavarṇābha T1; <i>om.</i> C, R
2023	°nibhaś] R; °nibhaṃ C
2024	bhavet] R; bhat C
2025	gītikāpraṇāyitam] C; śāntikādiprayojitaṃ R, T1
2026	vaśyatā] R; vaśyatām C
2027	śāntiḥ śāntamanāḥ] T1; śānti śāntamanah C
2028	°manā] <i>em.</i> ; °mānā R, T1; °mānasaṃ C
2029	°jvālā° R; °jvalā° C
2030	codanāpadaṃ] R; codanāpada C
2031	ye] T1, T2; ye tu C; <i>om.</i> R
2032	°karmabhiḥ] T1, T2; °karmaḥ tu C; °kāmaḥ tu R, W
2033	°rudhira°] R; °rudhiraṃ C
2034	sukhapūritā] <i>conj.</i> ; mukhapūritā MSS (letters “s” and “m” are virtually identical in some manuscripts).
2035	°tathāgata°] T1; tathāgata° R; °tathāgato C
2036	niveśanaṃ] R; niveśinaṃ C
2037	°karmāṇi niyojanaiḥ] C; °karmaniyojanaiḥ R
2038	cakriṇṇāna°] C; cakriṇṇāṇāṃ R, T1
2039	saptāsyāṃ] C; aṣṭāsyā R, W
2040	marakatābhāṃ] <i>em.</i> ; °marakatābhāṃ R; maraktābhāṃ C
2041	utpala] (endingless form) MSS

- 2042 yavā°] C; javā° R
- 2043 trimuṇḍakaṃ] C; tṛmuṇḍakaṃ R; triśūlaṃ T1
- 2044 The nominal endings in this entire paragraph have been amended according to their gender.
- 2045 vikarālaṃ] R; vikarāliṇaṃ C
- 2046 °majjaṃ] R; °majja C
- 2047 The nominal endings in this entire paragraph have been amended according to their gender.
- 2048 The nominal endings in this entire paragraph have been amended according to their gender.
- 2049 sigḥa] C (in the Tib. this is translated as “parrot”); siṃha R
- 2050 zyenah] *conj.* (on the authority of the Tib.); senā C, R
- 2051 Most nominal endings in this paragraph have been amended.
- 2052 vaṭavṛkṣasyodvaddhapuruṣaṃ] C, R; *om.* T1, T2
- 2053 kuntabhinnaṃ ca] T1, T2; kontabhinnaṃ C, R
- 2054 °pakṣi°] R; °pakṣa° C
- 2055 māmākāraṇiṣpannāṃ] T1; māmākārajñānaniṣpannāṃ (unmetrical) R; māmākārajñānaniṣpannaṃ (unmetrical) C
- 2056 bhāskaraprabhām T1; bhāskaraprabhā° (unmetrical) C
- 2057 vihasantī sarvamukhaiḥ] *em.*; vihasanti sarvamukhaiḥ T1; vihasanmukhaiḥ (unmetrical) C, R
- 2058 nānāvastraparītāṅgī] T1; nānāvastrādi° (unmetrical) C
- 2059 pañcabuddhamukuṭāṃ tu] T1; makuṭe pañcasambuddhakūjaṃ(?) (unmetrical) C
- 2060 jaṭāpuṣpair] *em.*; jaṭāpuṣpai T1; puṣpair (unmetrical) C
- 2061 virājita] T1; vvirājitaṃ C
- 2062 ca dhanus tathā] T1; dhanuś caiva (unmetrical) C
- 2063 °mayair] R; °samair C
- 2064 °śobhāṃ] T1; °suśobhāṃ (unmetrical) C
- 2065 jaṭās suveṣṭitā] T1; jaṭās(?) tu veṣṭitāṃ C
- 2066 sitapadmasaṃsthā tu] T1; sitapadmasthāṃ (unmetrical) C
- 2067 rakṭaprabhālaṃkṛtā] T1; rakṭaprabhālaṃkṛtāṃ C
- 2068 dagdhāḥ] *em.*; dagdhā C, R
- 2069 grahāḥ] R; grahā C

- 2070 punaḥ śvetā] C; punaś caitāḥ R; punaḥ svetām T1
- 2071 °buddhāmṛtapravarṣikām] *em.*; °buddhām amṛtapravarṣikām C
- 2072 vaidṛśya] C; vaidṛśi T1
- 2073 māyāyās] *em.*; māyās C
- 2074 pādam ārabhya] W; pādārabhya C; ārabhya T1
- 2075 raktavarṇam] R; raktaṁ varṇa° C
- 2076 vibhāvane] C; vibhāvanaiḥ T2; vibhānaiḥ T1
- 2077 vajraḍākinī] *em.*; vajraḍākinī C
- 2078 khaṭvāṅgaṁ] T1; khaṭvāṅga C
- 2079 dārayantaṁ] *conj.*; dārayet tān T1; dāret tān T2; dārayantyā C, R(?)
- 2080 bhakṣayemaṁ] T1, T2; bhakṣayeti C, R
- 2081 ṣṭrīḥ] T1; strī C, R
- 2082 °āyaṁ mantraḥ] T1; °edaṁ mantraṁ C, R
- 2083 vajradaṁṣṭraṁ] T1; vajradaṁṣṭrām C, R
- 2084 °samārūḍhaṁ] R; (unmetrical) ārūḍhaṁ C
- 2085 gopyaṁ vai] R, T1; gopayantair(?) C
- 2086 vajraṁuḍasya] R, T1; vajratuḍasya C
- 2087 catuḥkaraḥ] R; caturbāhuś caturakṣara° C
- 2088 The Sanskrit *samīraṇaḍiśam* could in fact be meant literally as “in the direction of the wind” (the standard expression for the “northwest” is *vāyavyaḍiś*) i.e. one should walk in the direction from which the wind blows.
- 2089 tu krāntaṁ] R; taṁ krāntaṁ C
- 2090 °yonivījitaṁ] R; °paribījitaṁ C, T1
- 2091 °jihvaṁ] R; °jihvo C
- 2092 lihen] *em.*; lihet C, R
- 2093 acalaceṭaḥ] C; acalaceṣṭā R, T1
- 2094 °vajra°] C; °vajratomara° R, T1
- 2095 vidhvaṁsayet] R, T1; vidhvaṁsayan C
- 2096 arjunavarṇitākṣo] *em.*; arjunavarṇatākṣo C; arjunavarṇitākṣaṁ T1
- 2097 śrutvā] C; śrutvā te meghā R, W
- 2098 nivārya] R, W; vidhāya vidadhate vidhāya C
- 2099 tathaiva ca] T1; tathā (unmetrical) C, R

- 2100 vajrādi°] C; garvādi° R
- 2101 dakṣiṇe abhayadāyikān] *em.*; dakṣiṇe abhayadāyikā R, T1; *om.* C
- 2102 °ghaṭa°] R; °paṭṭa° C; °paṭa° T1
- 2103 idam] R; dam C
- 2104 om] R, T1; *om.* C
- 2105 hrīm] C, T1; hrīḥ R
- 2106 svāhā] C, R; phaṭ svāhā T1, T2
- 2107 ṣaṭkoṭim] C; saptakoṭim R, T1, T2
- 2108 tiṣṭhete] *em.*; tiṣṭhetau C, R
- 2109 khaṭikāṃ sādhayet] R; sādhayet C
- 2110 grīvāṃ] R; grīvā C
- 2111 vajri°] *em.*; vajrī C, R, T1
- 2112 °sādhitaṃ] R, T1; °sādhita° C
- 2113 sphāṭaya sphāṭaya phaṭ phaṭ] *conj.* (on the authority of the Tib.); sphāṭaya sphāṭaya phaṭ] T1; pāṭaya pāṭaya svāhā C; pāṭaya ṭa ṭa svāhā R
- 2114 varṣāṇaprayogaṃ] R, T1; varṣāṇaprayogaṃ C
- 2115 saṃsthāpayet] *em.*; sthaṃsthāpayet C; sthāpayet, R, T1
- 2116 ghuru ghuru] R, T1; ghuḍa ghuḍa C
- 2117 ghaḍa ghaḍa] C, R; ghada ghada T1
- 2118 śama śama] *em.* (on the authority of the Tib.); sama sama T1; *om.* C, R
- 2119 ghoṭaya ghoṭaya] C, R; ghada ghada ghoṭaya ghoṭaya T1
- 2120 The Derge (143b.6) has “ghuru ghuru ghuṭa ghuṭa śama śama ghaṭa ghaṭa” (ghu ru ghu ru ghu Ta ghu Ta sha ma sha ma). Yunglo has “ghaṭa ghaṭa sama sama” for the final two pairs, whereas Narthang has “ghaḍa ghaḍa sama sama” for those pairs.
- 2121 he he ru ru ka] C; heruka R
- 2122 idaṃ] *em.*; idam R; dam C
- 2123 śmaśānapriyāya phaṭ] C, T1; śmaśānapriya R
- 2124 tattvasya] C, R; abhiṣikta° T1
- 2125 The passage starting from this half-stanza up to the end of verse 8.1.16 is missing from the R, T1, and T2. In the R though, the first part of this passage (up to the first half-stanza of verse 8.1.5) has been added, in different hand, in the upper margin.

- 2126 ratnaṃ] *em.*; ratna C, R
- 2127 vajraḍakinī] *em.*; vajraḍakinyā C
- 2128 śṛṇvanti devatāḥ] R; śṛṇvantu devatā C. The text in the R breaks off at this point and resumes again with the words *ākāśadhātuparyante* at the beginning of 8.1.21.
- 2129 saumyaṃ] T1; sauramyam (unmetrical) C
- 2130 navamasya] T1; namasya C
- 2131 sarvavit°] T1; sarvavita° (unmetrical) C
- 2132 rūpaśobhaguṇālayāḥ] *em.*; rūpaśobhaguṇālayā R; rūpaṃ sampūrṇakāntivān C
- 2133 jñānadaṇḍeti] R, T1, T2; jñānadaṇḍati C
- 2134 °sṛṣṭikā] R; °sṛṣṭikām T1, T2; °dṛṣṭikām C
- 2135 prasārayet] R; prasādhayet C
- 2136 tatra] R; tatra tatra C
- 2137 kamalāvartam tu] R; kamalāvartam tantukam C
- 2138 dehānām] R; detvānām C
- 2139 sveṣṭadevatām] R; sveṣṭadevatā C
- 2140 sampraraṇita] *em.*; sampraraṇitaḥ T1; prāraṇita R; sampravaraṇibha(?) C
- 2141 °dharmeṇa] R; °dharme (unmetrical) C
- 2142 ārthaṃ] *em.*; ārtha° C, R
- 2143 ghaṇṭām] R; ghaṇṭā C
- 2144 dūram] R; dūram tu (unmetrical) C
- 2145 tattvam] *em.*; tatva C, R
- 2146 guḍikāḥ] R; guḍikā C
- 2147 dharmasākṣīti stūpānām] R, T1, T2; dharmasākṣi tu stūpānī C (*p.c.*); dharmasākṣi tu pānī C (*a.c.*)
- 2148 yoginām] R; yogānām tu C
- 2149 °madhyaṃ] R; °madhya C
- 2150 vajrasūcyam] R; vajrasūtryam C
- 2151 sūtra°] R; sūrya° C
- 2152 vajrādvaya°] C, T1; vajrāṇām madhya° R
- 2153 °vinyastaṃ] *em.*; °vinyamsta C; °vinyasya R; vinyastāḥ T1
- 2154 yoginām] R; yogīnām C

- 2155 akṣarukāraṇḍatattva sohia mantravisāru] R; akṣarukāruṇḍa ruaśohia
mattavisāru C
- 2156 gaṇiau saṃkhu alikta sajjhavi yoinisāru] R; gaṇia asaṃkha alikhya sijjha itatu
visāru C
- 2157 bhava] C; bhavet R; bhaveta Tib.
- 2158 ijjeta] C; ikṣet T1, T2; ikṣeta R
- 2159 °mayair] C; °samayair R
- 2160 °sūtritam] *em.*; °sūtritam R; °sūcitam C
- 2161 °yoga°] R; °yogatattva° (unmetrical) C
- 2162 yoginām] *em.*; yogīnām C
- 2163 °śobham] *em.*; °sobham R; śobha C
- 2164 sumārge] R; sumārgeṇa (unmetrical) C
- 2165 navadvāryasya] R; *om.* C
- 2166 gatyāgatiḥ] R; gatyāgati C
- 2167 siddha°] R; siddhi° C
- 2168 yadi gataṃ] R; yad idaṃ C
- 2169 apāne] R; *om.* C
- 2170 bheda-m-udbhavaḥ] R; bhedasamudbhavaḥ (unmetrical) C
- 2171 °viśeṣeṇa] R; °viśeṣaṇā C
- 2172 susamāhitam] R; susamāhitaḥ C
- 2173 pūrvasya] C, R, T1; kumbhasya Sz
- 2174 vāyv antasya] T1; vāyu antasya R, Sz; vāyuṃ tasya C; vāyun tasya mūlakā W
- 2175 cetabījakaiḥ] C; cetabījakair R, T1; cittabījakaiḥ W; mūlabījakaiḥ Sz
- 2176 vajrībījasya] C; vajrībījaṃ Sz
- 2177 °karṣitadaśabhiḥ] C; °karṣitudaśadigbhi R
- 2178 caturviṃśatisthānataḥ] C; ekaviṃśatīśvāsakaiḥ Sz
- 2179 pada°] Sz; kaḥpada° (unmetrical) C, R
- 2180 kaḥpadasthānapade • ūrdhva°] C; pade sthānaṃ pade ūrdhvaṃ Sz
- 2181 dehākṣaram(?)] C; deham akṣaram Sz
- 2182 nādanādena] C, R; nādabhedena Sz
- 2183 vāyubījanimnataḥ] C, R; vāyumaṇḍala nimnataḥ Sz
- 2184 yoginām] *em.*; yogīnām C

- 2185 ūrdhvavarṇaṃ] *em.*; ūrdhvavaṇṇaṃ C; ūrdhvamūlaṃ R; ardhamūlaṃ Sz
- 2186 kāyebhiḥ] *em.*; kāyebhi C
- 2187 yogaṃ sādhyam] T1; yoga sādhyā C, R
- 2188 lakṣate] C; kṣaya R
- 2189 casā] (metrically shortened “cetasā”?) C; cetasā R
- 2190 °madhyataḥ] R; °madhya ca (unmetrical) C
- 2191 kirīṭimaṇḍitaṃ] R; kirīṭimaṇḍitaṃ hūṃ suṃ puṃ kṣuṃ hi maṇḍitaṃ C
- 2192 udyato] *em.*; udyataḥ R; samudyataḥ (unmetrical) C
- 2193 dig°] R; digu° C
- 2194 agninām] R; agni (unmetrical) C
- 2195 jāpena] R; japed (unmetrical) C
- 2196 yoginām] *em.*; yoginām C
- 2197 jāpena hārāhāreṇa jāpatā] R; jāpena C
- 2198 sidhyate] R; sidhyante C
- 2199 bhāva°] R; bhāvanā° (unmetrical) C
- 2200 hi tattvaṃ] *em.*; hi tatvaṃ W, T1; °hitārthaṃ C, R. The adopted reading was chosen since it is reflected in the Derge translation, even though it may seem less plausible.
- 2201 niṣprapañcitaṃ] *em.*; niṣprapañcitaṃ R; niprapañcitaṃ C
- 2202 jñānaṃ] *em.*; jñānam R; jñāna C
- 2203 sārāt sāraram] C; sārāsāraram R; sārāsāratarāṃ T1
- 2204 te] T1; tava R; tu C
- 2205 raudrāyāḥ] C, vajragāuryāḥ T1; vajragāuryāyā T2
- 2206 hūṃ] R; hūṃ hūṃ C
- 2207 kapāla°] R; kapālā° C
- 2208 gauryāḥ] R; gauryāyā C
- 2209 bahuvidhaveśadhāriṇi] R, W; bahuvidhaveśadhāriṇi C
- 2210 °vaḍavāmukhe] C; vaḍavāsvamukhe R
- 2211 trām va va] C; trām vaṃ vaṃ R, T1
- 2212 om] supplied on the authority of the Tib. (149a.7); *om.* MSS
- 2213 śvānāsyāyāḥ] *em.*; śvānāsyāḥ C
- 2214 sarvataḥ] *em.*; sarvata C; sarvamantraḥ R

- 2215 *nairātmyāyāḥ*] *em.*; *nairātmyā* C. To follow the established pattern, a genitive ending has been added to this and the following deity names (the subsequent amendments are not reported in the critical apparatus).
- 2216 *om̐*] R; *om.* C
- 2217 *om̐*] R; *om.* C
- 2218 *om̐*] R; *om.* C
- 2219 *om̐*] R; *om.* C
- 2220 *om̐*] R; *om.* C
- 2221 *om̐*] R; *om.* C
- 2222 *om̐*] R; *om.* C
- 2223 *hūm̐*] R; *om.* C
- 2224 *hūm̐ hūm̐ hūm̐*] C; *hūm̐ hūm̐* R
- 2225 *vadāli*] C, T1; *vaddāli* R
- 2226 *om̐*] R; *om.* C
- 2227 *vajraḍākini*] *conj.* (on the authority of the Tib.); *vajraḍāka* MSS
- 2228 *vajraḍākinībalimantraḥ*] R; *vajraḍākinībarimantra* T1; *vajraḍākinīmantraḥ* C
- 2229 °ḍākaḍākinyo°] *em.*; °ḍākaḍākinyo° T1; °ḍākinyo° C, R
- 2230 *phaṭ*] C; *phaṭ phaṭ* R
- 2231 *hūm̐*] R; *hūm̐ hūm̐* C
- 2232 *phaṭ*] R; *paṭa* C
- 2233 *vajraḍākini*] *em.*; *vajraḍākinī* C, R
- 2234 *hūm̐ phaṭ*] C; *om.* R
- 2235 *hūm̐*] C; *om.* R
- 2236 *nartāpayeti*] R; *nartayed* C
- 2237 *ūm̐*] R; *um̐* C
- 2238 *om̐*] R; *am̐* C
- 2239 *ha ho hrīḥ*] R; *ham̐ hoḥ hrī* C
- 2240 *jaḥ*] R; *yaḥ* C
- 2241 *sarvatathāgatās ca*] T1; *sarvatathāgatāḥ* C; *sarvatathāgatā* R
- 2242 *sacarācare*] R; *sarvacarācare* (unmetrical) C
- 2243 °cittadhāraṇām̐] *em.*; *cittadhāraṇām̐* T1; °cittadhāraṇā C, R
- 2244 *niṣkalaḥ kalavarjitaḥ*] *em.*; *niṣkalaḥ varjitaḥ* T1; *niṣkalaṃ kalavarjitaṃ* C

- 2245 °dehātīto nirañjanaḥ] T1; °dehātītaṃ nirañjanaṃ C
- 2246 saṃpravartakaḥ] R, T1; saṃpravartakāḥ C
- 2247 yathānugā] R, T1; yathānuga C
- 2248 ālir] *em.*; āliḥ T1; āli R; ali C
- 2249 ālir] T1; āliya° R; alim C
- 2250 amṛtaṃ] R; amṛta C
- 2251 °dravyataḥ] T1, T2; °mudrataḥ C, R
- 2252 anilānala° R, T1; anilānila° C
- 2253 °saptatvaṃ] C; °saptya(r)thaṃ R; tapyartham T1
- 2254 saṃsārotpattiḥ] R, T1; saṃsārotpatti C
- 2255 vidhir uttamaḥ] T1; vidhim uttamaṃ C, R
- 2256 agnir] R; agny C
- 2257 vāyur] *em.*; vāyu C, R
- 2258 adhiṣṭhitaṃ] R; adhiṣṭhita C
- 2259 nityānaṃ] C; nityānām R, T1
- 2260 sākṣi°] *em.*; sakṣi° R; sākhi° C
- 2261 aśesu] C; aśeṣu R; sesu Sz
- 2262 adaia] Sz; adaitya C
- 2263 C possibly has *sunḍa*°.
- 2264 °mantraviṇacciae] C; mattaviṇacciae Sz
- 2265 °ātmajaṃ] *em.*; °ātmakaṃ R; °ātmajāṃ C
- 2266 maṇḍalaṃ] *em.*; maṇḍalakaṃ ca (unmetrical) C; maṇḍalañ ca (unmetrical) R
- 2267 sarveṣām eva dravyāṇām] C; samayadravyapūritaṃ T1
- 2268 manasā sarvāṇi] *conj.*; manasā sarve C; gaganāt sarvān R
- 2269 ke] R; ka C
- 2270 *Prajāpatiḥ* here must be feminine, like the other four names in this group (cf. the name Prajāpatī in the *Mañjuśrīmūlakalpa*), as they are different names for the five wisdoms.
- 2271 nāmanta(?) C (BHS nominative plural?); nāmantu(?) R
- 2272 mantraṃ] *em.*; mantraṃ C; mantra R
- 2273 kāmaratāś] R; kāmaratā C
- 2274 tasya] C, R, (also reflected in the Tib); tathā Sz

- 2275 amṛtaṃ] C; amṛtaṃ sarvaṃ R
- 2276 vastunā] C; vastunāṃ R
- 2277 krodhaṃ] R; krodha C
- 2278 °dṛṣṭimūrdhnā] R; °dṛṣṭi ca mūrdhā (unmetrical) C
- 2279 phet] *em.*; phet R; phot(?) C
- 2280 pūjya] C; sampūjya (unmetrical) R
- 2281 ekavṛkṣe] C, R; om ekavṛkṣe Sz
- 2282 ca] R; *om.* (unmetrical) C
- 2283 śūnyāgāre viśeṣataḥ] Sz; śūnyāgāra viśeṣataḥ R; grāme ca śūnyake C
- 2284 sthalagate] C, W; mūlagate R
- 2285 devatīm cāpi] *em.*; devatīñ cāpi C, W; devatīm co R; devatī cāpi R; devadatta° Sz
- 2286 °kapālī] C, W; °karālī R; karāla Sz
- 2287 nandātītaṃ] R.; naṃdātītaṃ C
- 2288 daṃṣṭrarūpakarālinī] R; daṃṣṭrā krūrakarālinī C
- 2289 vajreśvaraprabhuṣ] R; vajreśvarīprabhuṃ C
- 2290 nirañja°] Sz (supported by the Tib., Comm1, and Comm2); nirāmaya° (unmetrical) C, R, T1
- 2291 vajreśvarī•ājñena] C; vajreśvarājñena R
- 2292 ba bba] Sz; ba ba R; bandha C
- 2293 yat] C; yadi R
- 2294 ha] C; haṃ R
- 2295 hokāraṃ] Sz; hoḥkāraṃ C
- 2296 hrī] C; hrīḥ R
- 2297 tribhir] R; tribhim C
- 2298 dhamma] C; dhammu R
- 2299 gāthābhir] *em.*; gāthena C, R
- 2300 kamalāvartaṃ] R; kāmālāvartaṃ C
- 2301 salilā°] *em.*; salilā° C, R
- 2302 svādhidaivatā°] *em.*; svādhidaivata° C
- 2303 °vigatae] *em.*; °vigataae (unmetrical) C; °gaae R
- 2304 bhattiae] C; tattiae Sz
- 2305 gr̥hṇīyāt] C, R; gr̥hṇīyāt yogasiddhyarthahetunā Sz

- 2306 bhāvavimuttia] C; bhāvavivajjae R
- 2307 svacchā] R; svecchayā (unmetrical) C
- 2308 tena] R; °naiva(?) C
- 2309 ’nukampī tu] C, (supported also by the Tib.); tu saṃkalpitaṃ R
- 2310 °muṣṭim] R; °muṣṭi C
- 2311 ātmani tiṣṭha] Sz; ātma tiṣṭha C, R; ātmottiṣṭha T1, T2
- 2312 tricchoṭyān(?) C; ṭṛspḥoṭaṃ R
- 2313 °upahāro] R; °upahāra C
- 2314 sarvātmani sadā] C; sarvātmanim ahaṃ R
- 2315 devatīnāṃ tathā] T1, T2; devateṣu ca C, R
- 2316 śuddhātmā] C; syāmo R
- 2317 ’krodhaḥ] R; ’krodhanaḥ C
- 2318 samayi°] *conj.* (on the authority of the Tib.); samayī C, R
- 2319 °rudhirarañjite] R; °rudhiraṃ rañjita° C
- 2320 mārīcīm] R; mārīcyāṃ C
- 2321 śrāyakeśasya] C, W; srāyakeśasya R; śavakeśasya H
- 2322 na] C; *om.* R
- 2323 apavitraṃ na katham] C; apavitraṃ katham R
- 2324 °kāmārtham] C; °karmmātham R
- 2325 abhijāyate] R; api jāyate C
- 2326 sarpiḥ] R; sarpyaḥ C
- 2327 tathā] R; api vā C
- 2328 yogam] R (supported by the Tib.); snānam C
- 2329 dūṣyate] R; dūṣayet C
- 2330 sādhaḥ] R; sādhaḥ C
- 2331 vā] R, W; *om.* C
- 2332 vā] C; *om.* R
- 2333 na] R; *om.* C, W
- 2334 dāpayet svasamayasya lekhituṃ kriyāpūrvakam] T1; dāpayet samayasattvasya C, W; *om.* R
- 2335 rulu rulu] C; hulu hulu R; *om.* W
- 2336 hram hram hram] R, W; ḍram ḍram ḍram C

- 2337 kau kau kau] C; kauṁ kauṁ kauṁ R
- 2338 ṣṭrīm ṣṭrīm ṣṭrīm] C; ṣṭrī ṣṭrī ṣṭrī R
- 2339 hrīm ṣṭrīm hrīm ṣṭrīm hrīm ṣṭrīm] C; hrīm ṣṭrī hrīm ṣṭrī R
- 2340 kuṁ hrīm kuṁ hrīm] C; kuṁ hrī kuṁ hrī R
- 2341 khe khe khēm khēm khēm] C; khaṁ ta khaṁ khaṁ ta khaṁ khaṁ ta khaṁ R
- 2342 padmaṁ padmaṁ] C; padma padma R
- 2343 padmaṁ padmaṁ padmaṁ] C; padma padma R
- 2344 trīm trām trīm trām trīm trām] C; trīm trīm trīm trīm trīm trīm R
- 2345 hrīm hrīm hrīm] C; hrīm hrīm hrīm hrīm hrīm hrīm R
- 2346 hrī taṁ hrī taṁ] C; hrīm taṁ hrīm taṁ R
- 2347 tāni] R; tāni iti C
- 2348 manepsitaṁ] *em.*; manepsitaṅ R; manasepsitāni (unmetrical) C
- 2349 tathā] R; *om.* (unmetrical) C
- 2350 navamaṁ] R; navama C
- 2351 °carmaṇā] R; °carma° (unmetrical) C
- 2352 °śmaśānika° *em.*; °smaśānika° R; °śmaśāna° (unmetrical) C
- 2353 guha°] *conj.*; gr̥ha° C, R
- 2354 gatvā] T1; *om.* C, R
- 2355 ṭiṭṭibhi] R; ṭiṭṭibhi C
- 2356 pādasthān] *em.*; pādāsthān W; pādasthāṁ C; pādasthā R
- 2357 ṣaṭkāṁbojikā] *em.*; kāṁbojikā R; ṣaṭkāṁbojy C
- 2358 na saṁśayaḥ] T1; *om.* (unmetrical) C, R
- 2359 kṣubdha ācāryo] R; kṣubdhācārya C
- 2360 vādayet] R; vādayati R
- 2361 ciddhu] C; sidhu R (supported also by Comm1)
- 2362 sādhikā] R; sādhakī C
- 2363 °kuñjeṣu] R; kuñje (unmetrical) C
- 2364 °bhojya; C; vāsas R
- 2365 madanaḥ] R, T1; mada C
- 2366 śuktiś] *em.*; suktis W; śuktikaṁ (unmetrical) C
- 2367 kāñjikas] T1; kāṁkikas R; kaṁjikas C

- 2368 proktaś] R; proktā C
- 2369 °matsya°] C; °māṃsa° R
- 2370 ārukādayaḥ] *em.*; ālukādayaḥ C; ārukādaya R
- 2371 avadhūtaṃ] *em.*; avadhūta R; adhūtaṃ C
- 2372 muṣṭiḥ] *em.*; muṣṭi C, R
- 2373 pade] R; drṣṭimuṣṭipade C
- 2374 caiva] C; *om.* R
- 2375 °buddhānāṃ] T1; °yuddhānāṃ C
- 2376 divya°] *conj.*; divyaṃ C, R
- 2377 praviṣṭaṃ] C; praviṣṭvā R
- 2378 hṛdādīnāṃ] R; hṛdayādīnāṃ (unmetrical) C
- 2379 kalpāgraṃ] *em.*; kalpāgra° C, R
- 2380 iti] C; *om.* R
- 2381 sotsāhās] *em.*; sotsāhā R; socchāhā C
- 2382 saṃnāhāḥ] *em.*; sannāhā C. R
- 2383 vedavatīm] R; devatīm C
- 2384 saṃgrhya] R; grhya (unmetrical) C
- 2385 dhyāyī] C; vīras tv R
- 2386 °dārikāṃ vadhūṃ] C; °kanyāvadhūṃ R
- 2387 sidhyate] R; sidhyati C
- 2388 veti] R; ceta C
- 2389 yuktir] C; bhaktir(?) R
- 2390 ´py anayā] C; ´psarayā R
- 2391 krodhā] R; krodha° (unmetrical) C
- 2392 krodhāḥ] *em.*; krodhā C, R
- 2393 raktā] R; rakta C
- 2394 atyantam] C; atyanta° R
- 2395 yasya] C; sya R
- 2396 mūḍhātmā] C; mūḍhātmā sa R
- 2397 svapnamāyeva] R.; svapnamāyaiva C
- 2398 °dharmasyājñāḥ] *em.*; °dharmasyājñā C, R

- 2399 °mudrādhiṣṭhāna°] C; °mahāsādhanaṃ R
- 2400 vidyāpuruṣas] C; vidyādharaṇapuruṣas R
- 2401 viṣṇur] *em.*; viṣṇu° C, R
- 2402 aśvinau] R; āśvinau C
- 2403 candraḥ] *em.*; candre C; candrā R
- 2404 kiranti] C; kriyante R
- 2405 kāhalā°] C; kāhala° R
- 2406 ete] C; tā R
- 2407 °ddhānaṃ (°dgāraṃ?) C; °dhāmā R
- 2408 parāparavasavartinaś] C; parāparavaravasavartinaś R
- 2409 surāsuraputrā] *em.*; surāsuraputrāḥ R; surā C
- 2410 °prakaraṃ] C; °prakāraṃ R
- 2411 pūjās] R; pūjā C
- 2412 tābhiḥ] C; tāṃ R
- 2413 saṃpūjayanty] R; saṃpūjyayanty C
- 2414 mahāsukha°] R; muhāsukha° C
- 2415 nirdvandvas] *em.*; nirdvanvas C; nirdvandas R
- 2416 jīnasyā°] R (supported by the Tib.); janasyā° C
- 2417 dur°] C; an° R
- 2418 upamīyate] C; upanīyate R
- 2419 sarvasattvānāṃ] C; sattvānāṃ R
- 2420 vikalpa°] C; sarvavikalpa° R
- 2421 abhiniṣkramaṇaṃ] C; saniniṣkrama° R
- 2422 svayam] R, T1; svayastvam(?) C
- 2423 asamasambuddhatvam] C; asamaṃ buddhatvam R
- 2424 devāvatāraṇamyam] C; devāvatāraṇaṃ ramyam R
- 2425 °āvatāraṇasuddham] *em.*; °āvatāraṇasuddham C; °āvatāraṇaṃ śuddham R
- 2426 °mahārthaṃ] *em.*; °mahāthaṃ C; °mahāṃtaṃ R
- 2427 °viśeṣaṃ] R; °viśeṣa° C
- 2428 °matsyamāṃsahomanam] *em.*; matsyamāṃsahomanam C;
majjāsthimāhāmāṃsasya homana R
- 2429 vai] R; *om.* (unmetrical) C

- 2430 °tṛṇāni] C; °tṛṇādi R
- 2431 lagnaḥ samuttīrya] R; lagnasyam uttīrya C
- 2432 °āvarohitaḥ] *em.*; °āvarohite R; °virohitaḥ C
- 2433 bodhir] R; bodhi C
- 2434 nirvikalpa°] R; nirvikalpaḥ C
- 2435 dvayendriyasamāpattyā] C; dvitīyasamāpattyā R
- 2436 ahaṃkārayate] R; ahaṃkāratā C
- 2437 niṣpādyeta] R; niṣpādyam etat (unmetrical) C
- 2438 *haiva* seems to be a metrically shortened (BHS) *ihaiva*.
- 2439 ´nekā (BHS) = anekā
- 2440 piśunaṃ] *em.*; paśunaṃ C; yaś ca hr̥ṣṭa° R
- 2441 °ādinam] C; °āvahi R
- 2442 °kṣobhyavāsinah] C; °kṣobhyaś cāsīno R
- 2443 asthir] C; asthibhir R
- 2444 sarveṣāṃ] T1; *om.* (unmetrical) C, R
- 2445 samayo] R; samayaṃ C
- 2446 bhakṣaṇīyāni] R; bha++++yāni C; bhakṣaṇīyā T1
- 2447 khyāpitaṃ] R; khyātaṃ (unmetrical) C
- 2448 evaṃvidhaṃ] T1; evaṃvidhi°] R; evaṃvidho C; evaṃvido Y
- 2449 °sumārga°] *conj.* (on the authority of the Tib.); °kumārga° R, T1; °kumāga° C; °kr̥te ca Ni
- 2450 °koṭyaś ca] C; °koṭi R
- 2451 vajragarbhapramukhā bodhisattvā mahāsattvāḥ] C; vajragarbhapramukhānāṃ bodhisattvānāṃ mahāsattvānāṃ R
- 2452 ca] R; *om.* C

b.

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GLOSSARY

g.

g.1

Abhedyā

mi phyed ma

མི་ཕྱེད་མ།

Abhedyā

One of the subtle channels in the body.

g.2

Acalaceṭa

mi g.yo mgon

མི་གཡོ་མགོན།

Acalaceṭa

“Servant Acala,” or “Immovable Servant/Helper,” seems to be an epithet of Acala/Caṇḍamahāroṣaṇa; commentaries describe him as an emanation of Vairocana.

g.3

Activity family

las kyi rigs

ལས་ཀྱི་རིགས།

karmakula

One of the five buddha families.

g.4

Afflictions

nyon mongs

ཉོན་མོངས།

kleśa

The term refers to the three (hatred, ignorance, and greed) or the five (the same with the addition of envy and pride) “afflictions.”

g.5

Ahomukhā

’og zhal ma

འོག་ཞལ་མ།

Ahomukhā

One of the goddesses in the retinue of Heruka.

g.6

Aihikī

’dod pa mo

འདོད་པ་མོ།

Aihikī

One of the seven types of ḍākinīs.

- g.7 **Ajitā**
mi thub ma
 མི་སྤུབ་མ།
Ajitā
 One of the goddesses invited to partake in the oblation offering.
- g.8 **Ākarṣaṇī**
'gugs byed ma
 འགྲུགས་བྱེད་མ།
Ākarṣaṇī
 A deity personifying the true nature of the element fire.
- g.9 **Amṛtaviḷokinī**
a mR ta bi lo ki ni
 ཨ་མར་ཏ་བི་ལོ་ཀི་ནི།
Amṛtaviḷokinī
 In the *Saṃpuṭodbhava*, this deity is invoked to help obtain a son.
- g.10 **Ananta**
mtha' yas
 མཐའ་ཡས།
Ananta
 One of the eight nāga kings.
- g.11 **Anivṛttikā**
mi ldog mo
 མི་ལྷོག་མོ།
Anivṛttikā
 One of the seven types of ḍākinīs.
- g.12 **Añjali**
thal mo
 ཐལ་མོ།
añjali
 A gesture of reverence with the hands joined at the heart as if in prayer.
- g.13 **Anunāsika**
thig le
 ཐིག་ལེ།
anunāsika
 The symbol denoting the nasalization of a Sanskrit vowel, comprised of a dot above a crescent.
- g.14 **Aparājitā**
gzhan mi thub
 གཙན་མི་སྤུབ།
Aparājitā
 One of the goddesses invited to partake in the oblation offering.
- g.15 **Apasmāra**
brjed byed · rjed byed
 བརྟེན་བྱེད། · རྟེན་བྱེད།

apasmāra

A demon that causes epilepsy.

g.16 **Apsaras**

lha'i bu mo

ལྷའི་བུ་མོ།

apsaras

A member of the class of celestial female beings of great beauty.

g.17 **Arbuda**

arbu da

ཨ་རུ་ད།

Arbuda

One of the four pīṭhas.

g.18 **Ardhaparyāṅka**

skyil krung phyed pa

སྒྱིལ་ཀྲུང་ཕྱེད་པ།

ardhaparyāṅka

There are two versions of the ardhaparyāṅka posture—one sitting, the other dancing.

g.19 **Arka**

nyi ma

ཉིམ།

Arka · Sūrya

A Hindu god (personification of the sun).

g.20 **Aspiration for awakening**

byang chub kyi sems · byang chub sems

བྱང་ཆུབ་ཀྱི་སེམས། བྱང་ཆུབ་སེམས།

bodhicitta

The wish to attain awakening for the sake of all sentient beings; a luminous “seed” moving inside the channels; the Sanskrit and Tibetan terms are also used to denote semen.

g.21 **Asura**

lha ma yin

ལྷ་མ་ཡིན།

asura

A demi-god.

g.22 **Aṭṭahāsa**

aT+Ta ha sa

ཨ་ཏྲ་ཏ་ས།

Aṭṭahāsa

One of the power places.

g.23 **Auxiliary chandoha**

nye ba'i ts+tshan do ha

ཉེ་བའི་རྩྭ་ནོ་ན།

upachandoha

A type of power place where yogins and yoginīs congregate.

- g.24 Auxiliary charnel ground
nye ba'i dur khrod
 ཉེ་བའི་དུར་ཁྲོད།
upaśmāśana
 A type of power place where yogins and yoginīs congregate.
- g.25 Auxiliary kṣetra
nye ba'i zhing
 ཉེ་བའི་ཞིང།
upakṣetra
 A type of power place where yogins and yoginīs congregate.
- g.26 Auxiliary melāpaka
nye 'du ba · nye ba'i 'du ba
 ཉེ་འདུ་བ། ཉེ་བའི་འདུ་བ།
upamelāpaka
 A type of power place where yogins and yoginīs congregate.
- g.27 Auxiliary pīlava
nye ba'i 'thung gcod
 ཉེ་བའི་འཇུང་གཙོང།
upapīlava
 A type of power place where yogins and yoginīs congregate.
- g.28 Auxiliary pīṭha
nye ba'i gnas
 ཉེ་བའི་གནས།
upapīṭha
 A type of power place where yogins and yoginīs congregate.
- g.29 Bahulojātā
mang po skyes
 མང་པོ་སྐྱེས།
Bahulojātā
 One of the five goddesses personifying the five “hooks of gnosis.”
- g.30 Bālā
stobs
 ལྷོ་བས།
Bālā
 One of the five goddesses personifying the five “hooks of gnosis.”
- g.31 Bhadrakālī
nag mo bzang mo
 ནག་མོ་བཟང་མོ།
Bhadrakālī
 One of the goddesses invited to partake in the oblation offering.
- g.32 Bhaga
bha ga
 བླ་ག།

bhaga

The female genital organ, in this and other tantric texts. Other meanings include “good fortune,” “happiness,” and “majesty”; the term forms the root of the word *bhagavān*, Blessed One; see also [1.163](#) *et seq.*

g.33 Bhairava

'jigs byed

འཇིགས་བྱེད།

Bhairava

A wrathful form of Śiva.

g.34 Bhāvikī

sgom pa ma

སྒོམ་པ་མ།

Bhāvikī

One of the subtle channels in the body.

g.35 Bhṛkuṭī

khro gnyer can

ཁྲོ་གཉེར་ཅན།

Bhṛkuṭī

One of the goddesses in the retinue of Heruka.

g.36 Bhūcarī

sa spyod

ས་སྟོད།

bhūcarī

A type of ḍākinī (literally, “earth traveller”).

g.37 Bhūmi

sa

ས།

bhūmi

See “bodhisattva level.”

g.38 Bībhatsa

'jigs rung

འཇིགས་རུང།

Bībhatsa

One of the deities invited to partake in the oblation offering.

g.39 Bindu

thig le

ཐིག་ལེ།

bindu

A drop (as of liquids); a “drop” of concentrated energy in the channels of the subtle body; the shape of a drop with a small protuberance above visualized above mantric syllables as part of the *anunāsika* (the nasal mark).

g.40 Black Kapālin

nag po thod pa can

ནག་པོ་ཐོད་པ་ཅན།

Kṛṣṇakapālin

One of the deities invited to partake in the oblation offering.

g.41 Bodhicitta

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

In normative Mahāyāna doctrine, bodhicitta refers to the aspiration for awakening, in both its relative and absolute aspects. In tantric thought it frequently refers to semen in the context of its generation and manipulation in sexual yogic rites.

g.42 Bodhisattva level

sa

ས།

bhūmi

Ground; level; also the level of realization, in particular that of a bodhisattva. Also rendered here as “bhūmi.”

g.43 Bola

bo la · bo l+la

བོ་ལ། · བོ་ལྷ།

bola

A code word for the male sexual organ. Taken literally, refers to “gum myrrh.”

g.44 Brahmanical fire

tshangs pa'i me

ཚངས་པའི་མེ།

brahmāgni

One of the sacrificial fires.

g.45 Caitya

mchod rten

མཚོད་རྟེན།

caitya · stūpa

A holy monument enshrining relics, usually in a shape that represents the five elements.

g.46 Cakra

'khor lo

འཁོར་ལོ།

cakra

Circle; wheel; energy center in the subtle body—a vortex of channels.

g.47 Cāṇḍāla

gdol pa

གདོལ་པ།

cāṇḍāla · caṇḍāla

An outcaste or a member of the lowest (and despised) castes in Indian society.

g.48 Caṇḍālī

gdol ba mo · gtum mo

གདོལ་བ་མོ། · གཏུམ་མོ།

Caṇḍālī

An outcaste woman; one of the female deities in the retinue of Hevajra; the mystic heat below the navel, personified as a goddess; one of the five ḍākinīs visualized on the prongs of the vajra scepter.

g.49 **Caṇḍikā**

gtum mo

གཏུམ་མོ།

Caṇḍikā

One of the subtle channels in the body.

g.50 **Candra**

zla ba

ཟླ་བ།

Candra

A Hindu deity (the moon personified).

g.51 **Candrabindu**

zla ba'i thig le

ཟླ་བའི་ཐིག་ལེ།

candrabindu

A sign in Sanskrit indicating nasalization of the vowel it is written above; it consists of a horizontal crescent with its horns pointing up and a dot above it.

g.52 **Candrī**

zla mo

ཟླ་མོ།

Candrī

One of the goddesses invited to partake in the oblation offering.

g.53 **Caritra**

tsA ri t+ra

ཙྰ་རི་ཐྱ།

Caritra

One of the power places.

g.54 **Caurī**

chom rkun ma

ཆོམ་རུག་མ།

Caurī

One of the female deities in the retinue of Hevajra.

g.55 **Central channel**

dbu ma · kun 'dar ma

དབུ་མ། · ཀུན་འདར་མ།

avadhūtī

The body's main subtle channel (*nāḍī*), running along the spinal column.

g.56 **Chandoha**

ts+tshan do · tshan do · tshan do ha

ཙྰ་ན་དོ། · ཆན་དོ། · ཆན་དོ་ཧ།

chandoha

A type of power place where yogins and yoginīs congregate.

g.57 Charnel ground

dur khrod

དུར་ཁོད།

śmāśāna

A type of power place where yogins and yoginīs congregate.

g.58 Chosen deity

rang gi 'dod pa'i lha

རང་གི་འདོད་པའི་ལྷ།

sveṣṭadevatā · iṣṭadevatā

A sambhogakāya deity to which the practitioner has a samaya commitment, commonly known by the students of Tibetan Buddhism as *yidam*.

g.59 Consort

phyag rgya · rig ma · shes rab · btsun mo · thabs

ཕྱག་རྒྱ། · རིག་མ། · ཤེས་རབ། · བརྩན་མོ། · ཐབས།

mudrā · vidyā · prajñā · yoṣitā · upāya

The pair of the deity or practitioner in sexual yoga. See “consort (female)” and “consort (male).”

g.60 Consort (female)

phyag rgya · rig ma · shes rab · btsun mo · dga' ma

ཕྱག་རྒྱ། · རིག་མ། · ཤེས་རབ། · བརྩན་མོ། · དག་འམ།

mudrā · vidyā · prajñā · yoṣitā · rati

The female element of the coupling pair in sexual yoga. In this translation the term “consort” has been used to render different terms with slightly different concepts of the female consort, the most important being *mudrā*, *vidyā*, and *prajñā*. *Mudrā* emphasizes the symbolic form of the female consort, while *vidyā* and *prajñā* emphasize the wisdom, or insight, aspect that the female principle embodies (see also “wisdom consort”).

g.61 Consort (male)

thabs

ཐབས།

upāya

The male element of the coupling pair in sexual yoga. See “skillful means.”

g.62 Cumbikā

'o byed ma

འོ་བྱེད་མ།

Cumbikā

One of the seven types of ḍākinīs.

g.63 Cundā

skul byed ma

སྐུ་བྱེད་མ།

Cundā

One of the goddesses in the retinue of Heruka.

g.64 Cūṣaṇī

'jib byed ma

འཇིབ་བྱེད་མ།

འཇིབ་བྱེད་མ།

Cūṣaṇī

One of the goddesses invited to partake in the oblation offering.

g.65 Cūṣiṇī

'jib byed ma

འཇིབ་བྱེད་མ།

Cūṣiṇī

One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.

g.66 Ḍāka

dpa' bo

དཔའ་བོ།

ḍāka

Covers a wide range of meanings—in general a male being, not necessarily benevolent, ranging from a powerful spirit to a retinue deity in a maṇḍala.

g.67 Ḍākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

ḍākinī

Covers a wide range of meanings—in general a female being, not necessarily benevolent, ranging from a powerful spirit to a retinue deity in a maṇḍala. Also the name of the royal goddess in the east, see “Ḍākinī.”

g.68 Ḍākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

Ḍākinī

One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.

g.69 Ḍākinījālasaṃvara

mkha' 'gro ma'i dra ba'i sdom pa

མཁའ་འགྲོ་མའི་དྭ་བའི་སྡོམ་པ།

Ḍākinījālasaṃvara

An elaborate name of the deity Saṃvara; its meaning varies according to different interpretations.

g.70 Ḍamaru

cang te'u

ཅང་ཏེ་འུ།

ḍamaru

A small hand drum.

g.71 Devīkoṭa

de bl ko Ta · lha mo'i mkhar

དེ་བླ་ཀོ་ཏ། · ལྷ་མོའི་མཁར།

Devīkoṭa

One of the four auxiliary pīṭhas.

g.72 Dharma

chos

ཆོས།

dharmā

A phenomenon; religion; teachings; religious duties; when capitalized (Dharma), it refers to the teachings of the Buddha.

g.73 Dharma cakra

chos kyi 'khor lo

ཆོས་ཀྱི་འཁོར་ལོ།

dharmacakra

The name of the energy center (*cakra*) in the heart.

g.74 Dharmadhātu

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

The “sphere of phenomena,” a totality of things as they really are.

g.75 Dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྒྲུ།

dharmakāya

The “body of phenomena” as they really are; the state of complete and perfect awakening.

g.76 Dharmāralli

chos kyi ra li

ཆོས་ཀྱི་ར་ལི།

Dharmāralli

The deity Aralli when he is associated with the origination of phenomena.

g.77 Dīpinī

mar me ma

མར་མེ་མ།

Dīpinī

One of the goddesses invited to partake in the oblation offering; one of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.

g.78 Divyā

rtse ba ma

རྩེ་བ་མ།

Divyā

“Divine”; one of the subtle channels in the body.

g.79 Ḍombī

g.yung mo

གཡུང་མོ།

Ḍombī

One of the female deities in the retinue of Hevajra.

g.80 Drokmi Śākya Yeshe

'brog mi shAkya ye shes

འབྲོག་མི་ཤཱཀུ་ཡེ་ཤེས།

—

992 or 993 to 1043 or 1072; Tibetan translator (of an early phase of the later translation period) and important figure in the Lamdré (*lam 'bras*) lineage.

g.81 Duṣṭī

gdug pa can

གདུག་པ་ཅན།

Duṣṭī

One of the goddesses invited to partake in the oblation offering.

g.82 Dveṣavajra

zhe sdang rdo rje

ཞེ་སྟང་རྡོ་རྗེ།

Dveṣavajra

The deity personifying the true nature of the faculty of hearing.

g.83 Dveṣāvatī

skyon bral ma

སྐྱོན་བྲལ་མ།

Doṣāvatī

One of the subtle channels in the body.

g.84 Earth boa

sbrul gdong gnyis pa

སྐྱུ་ལ་གདོང་གཉིས་པ།

dvimukhāhi

“Two-faced snake.”

g.85 Enthralling

dbang · dbang du bya ba · dbang du byed pa

དབང། · དབང་བྱ་བ། · དབང་བྱེད་པ།

vaśya · vaśīkaraṇa

The activity or the magical act of enthralling.

g.86 Five mudrās

phyag rgya lnga

ཕྱག་རྒྱ་ལ།

pañcamudrā

The five accoutrements worn by wrathful deities, associated with charnel grounds; they are the diadem (for some female deities this is the choker), the earrings, the necklace, the wrist bracelets and the waist chain.

g.87 Five nectars

bdud rtsi lnga

བདུད་རྩི་ལ།

pañcāmṛta

The five include feces, urine, phlegm, semen, and menstrual blood; they may be substituted by other five substances representing them, e.g., the five types of rice.

g.88 Four applications of mindfulness

dran pa nye bar gzhaḡ pa bzhi

བློ་པ་ལྷེ་བར་གཟམ་པ་བཞི།

catuḥsmṛtyupasthāna

Often called “four types of mindfulness”; they refer to mindfulness of the body, bodily sensations, thoughts, and phenomena.

g.89 Four bases of miraculous power

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྟེན་པ་བཞི།

caturṛddhipāda

The four are intention (*chandas*), diligence (*vīrya*), attention (*citta*), and discernment (*mīmāṃsā*).

g.90 Four right exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྤོང་བ་བཞི།

catuḥsamyakprahāṇa · °praṇidhiṃ

The four right exertions (sometimes translated literally from the Tibetan as “abandonments”) aim at preventing the negative dharmas from arising, at removing those that have arisen, at producing those that have not arisen, and at maintaining those that have arisen. The Tibetan term, as exemplified in this text, may translate both the Sanskrit terms *samyakprahāṇa* and *samyakpraṇidhiṃ*.

g.91 Gaganagañja

nam mkha' ('i snying po)

ནམ་མཁའ་ (འི་སྤྱིང་པོ།)

Gaganagañja

The Sanskrit text has “gaganam,” signifying this epithet of Ākāśagarbha, one of the eight great bodhisattvas, while the Tibetan uses an abbreviated form of the Tibetan translation of Ākāśagarbha, *nam mkha' i snying po*.

g.92 Gaṇacakra feast

tshogs kyi dkyil 'khor

ཚོགས་གྱི་དཀྱིལ་འཁོར།

gaṇacakra

A ritual feast offered to the deities and all beings in the three realms.

g.93 Gaurī

dkar mo

དཀར་མོ།

Gaurī

One of the female deities in the retinue of Hevajra.

g.94 Gayādhara

sprin 'dzin

སྤྱིན་འཛིན།

Gayādhara

994–1043; Indian (possibly Bengali) paṇḍita who visited Tibet three times; teacher of Drokmi Śākya Yeshé; a complex personality and a key figure in the transmission to Tibet of the Hevajra materials later incorporated in the Lamdré (*lam 'bras*) tradition.

g.95 Gehā

khyim ma

ཁྱིམ་མ།

Gehā

One of the subtle channels in the body.

- g.96 **Ghasmarī**
g+ha sma rI · g+hasma rI
གྲྭ་སྐྱ་རྒྱུ་ལྷ་མོ་གྲྭ་སྐྱ་རྒྱུ་ལྷ་མོ་
Ghasmarī
One of the female deities in the retinue of Hevajra.
- g.97 **Ghorarūpā**
'jigs pa'i gzugs
འཇིགས་པའི་གཟུགས།
Ghorarūpā
One of the goddesses invited to partake in the oblation offering.
- g.98 **Ghorī**
'jigs pa'i mkha' 'gro ma · 'jigs pa'i mkha' 'gro
འཇིགས་པའི་མཁའ་འགྲོ་མ། · འཇིགས་པའི་མཁའ་འགྲོ་མ།
Ghorī
One of the goddesses invited to partake in the oblation offering; one of the five dākinīs visualized on the five prongs of the vajra scepter.
- g.99 **Godāvarī**
go dA ba ri · ba yi mchog sbyin
གོ་དུབ་རི་ལ་བའི་མཚོགས་བྱེད།
Godāvarī
One of the four auxiliary pīṭhas.
- g.100 **Graha**
gza'
གཟའ།
graha
A demon that causes an eclipse; a spirit that causes possession; a planet.
- g.101 **Gr̥hadevatā**
khyim gyi lha
ཁྱིམ་གྱི་ལྷ།
Gr̥hadevatā
One of the two melāpakas.
- g.102 **Harikela**
ha ri ke pa
ཧ་རི་ཀེ་པ།
Harikela
One of the two pīlavas.
- g.103 **Hariścandra**
'phrog pa zla ba
འཕྲོག་པ་བླ་བ།
Hariścandra
Mythological figure of great wealth and splendor.
- g.104 **Hayāsyā**
rta yi gzugs · rrtā gdong ma
རྟ་ཡི་གཟུགས་རྟ་རྟ་གདོང་མ།

ན་ཡི་གཟུགས། ་ རྟ་གདོང་མ།

Hayāsyā · Turāṅgamāsyā

One of the goddesses in the retinue of Heruka.

g.105 Hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Any disciple receiving teachings from the Buddha.

g.106 Heruka

he ru ka · khrag 'thung

ཧེ་རུ་ཀ་ ་ ཁག་འཕུང།

heruka

The wrathful buddha personifying the true nature of all forms and all the sensory fields and elements; a wrathful deity of the vīra type; also an epithet applied to some wrathful deities, especially Hevajra and Saṃvara.

g.107 Herukasamṇibhā

he ru ka dang mtshungs pa

ཧེ་རུ་ཀ་དང་མཚུངས་པ།

Herukasamṇibhā

One of the goddesses in the retinue of Heruka.

g.108 Hetudāyikā

rgyu sbyin ma

རྒྱུ་སྤྱིན་མ།

Hetudāyikā

One of the subtle channels in the body.

g.109 Hevajra

kye'i rdo rje

ཀྱེ་རྩོ་རྒྱེ།

Hevajra

A wrathful deity of the heruka type.

g.110 Himālaya

kha ba'i gnas · hi ma la ya

ཁ་བའི་གནས། ་ ཧི་མ་ལ་ཡ།

Himālaya

One of the two auxiliary chandohas.

g.111 Homa

sbyin sreg

སྤྱིན་སྟེག

homa

An oblation offered into a ritual fire; the repeated act of casting an offering into the fire, where each throw is accompanied by a single repetition of the mantra.

g.112 Hr̥ṣṭavadanā

rangs ma'i gdong

རངས་མའི་གཞོང་།

Hṛṣṭavadanā

One of the subtle channels in the body.

g.113 Hūmkāra

hUM mdzaa

ཧཱུཎྲཱ་མཇཱ།

Hūmkāra

The name of one of the wrathful forms of Vajrapāṇi; in the *Sampuṭodbhava* he is also referred to as Krodhaviṣaya or simply Krodha.

g.114 Indra

dbang po

དབང་པོ།

Indra

The chief god in the realm of Thirty-three and Hindu deity (personification of the sun). Also called Śakra.

g.115 Indrī

dbang mo

དབང་མོ།

Indrī

One of the goddesses invited to partake in the oblation offering.

g.116 Insight

shes rab

ཤེས་རབ།

prajñā

Direct cognition of reality; represented by and refers to the female consort in sexual yoga.

g.117 Īrṣyāvajra

phrag dog rdo rje

ཕག་དོག་རྡོ་རྗེ།

Īrṣyāvajra

The deity personifying the true nature of the faculty of smell.

g.118 Jālandhara

dzA lan dha ra · 'bar ba 'dzin

ཇཱ་ལན་ཏྲ་ར། · འབར་བ་འཛིན།

Jālandhara

One of the four pīṭhas.

g.119 Jambhanī

dzam+b+ha ni

ཇམ་མཉེ།

Jambhanī

A goddess invoked to crush wayward beings.

g.120 Jayā

rgyal ma

རྒྱལ་མ།

Jayā

One of the goddesses invited to partake in the oblation offering.

g.121 Jewel family

rin chen gyi rigs

རིན་ཆེན་གྱི་རིགས།

ratnakula

One of the five buddha families.

g.122 Jñānaḍākinī

ye shes mkha' 'gro ma

ཡེ་ཤེས་མཁའ་འགྲོ་མ།

Jñānaḍākinī

“Wisdom Ḍākinī,” one of the five ḍākinīs associated with the five buddha families.

g.123 Jñānasattva

ye shes sems dpa'

ཡེ་ཤེས་སེམས་དཔལ།

jñānasattva

The deity that merges with and empowers its form, the samayasattva, visualized by the practitioner.

g.124 Joyful

dga' ba

དགའ་བ།

muditā

The first bodhisattva level.

g.125 Kakkola

ka k+ko la

མོ་ལ།

kakkola

A code word for the female genital organ. Taken literally, refers to an aromatic plant and the perfume made from it.

g.126 Kaliṅga

ka ling ka

ཀ་ལིང་ཀ།

Kaliṅga

One of the two chandohas.

g.127 Kālīñjara

ka lany+dzi

ཀ་ལ་འྲི།

Kālīñjara

Name of a country; inhabitant of this country.

g.128 Kāmarūpa

ka ma rU pa · 'dod pa'i gzugs

ཀ་མ་རུ་པ། . འདོད་པའི་གཟུགས།

Kāmarūpa

One of the two kṣetras.

- g.129 **Kambojī**
g.yo ldan ma
 གཡོ་ལྡན་མ།
Kambojī / Kāmbojī
 One of the goddesses invited to partake in the oblation offering; one of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.
- g.130 **Kāminī**
'dod ma
 འདོད་མ།
Kāminī
 One of the subtle channels in the body.
- g.131 **Kāñcī**
kAny+tsi
 ཀའ་མྱེ།
Kāñcī
 One of the two auxiliary chandohas.
- g.132 **Karmārapāṭaka**
las kyi brang
 ལས་ཀྱི་བྲང་།
Karmārapāṭaka
 One of the pīlavas.
- g.133 **Karmic stains**
zag pa
 ཟག་པ།
āsrava
 Literally, “inflows,” these are negative karmic influences.
- g.134 **Karṣa**
zho
 ཞོ།
karṣa
 A unit of weight equal to either 176 or 280 grains troy.
- g.135 **Kāruṇya**
snying rje
 སྙིང་རྟེ།
Kāruṇya
 One of the two pīlavas.
- g.136 **Kaumārapaurikā**
gzhon nu'i grong khyer
 གཞོན་ལུ་འི་གྲོང་ཁྱེར།
Kaumārapaurikā
 One of the two auxiliary pīlavas.
- g.137 **Kaupīna**
dkris ma'i gos bzang
 དཀྲིས་མའི་གོས་བྲང་།

དཀྱིས་མའི་གོས་བཟང་།

kaupīna

A small piece of cloth covering just the genitals.

g.138 Khaṇḍarohā

dum skyes ma

དུམ་སྐྱེས་མ།

Khaṇḍaroha

One of the seven types of ḍākinīs.

g.139 Khaṭvāṅga

khaT+wAM ga

ཁཱ་ཏྲ་ག།

khaṭvāṅga

Iconographic or real implement in the form of a staff with a trident ending; it may have human skulls impaled on it.

g.140 Khecarī

mkha' spyod

མཁའ་སྟོད།

khecarī

A type of ḍākinī (literally, “sky traveller”).

g.141 Koṅkana

kong ka na

ཀོང་ཀ་ན།

Koṅkana

One of the power places.

g.142 Kośala

ko sha lA · ko sha la

ཀོ་ཤ་ལྷ། · ཀོ་ཤ་ལ།

Kośala

One of the two auxiliary kṣetras.

g.143 Krodha

khro bo

ཁྱོ་བོ།

Krodha

“Wrath,” an epithet of some wrathful male deities, such as Vajrapāṇi.

g.144 Krodhavijaya

khro bo rnam par rgyal ba

ཁྱོ་བོ་རྣམ་པར་རྒྱལ་བ།

Krodhavijaya

An epithet of a wrathful form of Vajrapāṇi.

g.145 Kṣetra

zhing

ཞིང་།

kṣetra

A type of power place where yogins and yoginīs congregate.

g.146 Kubera

nor sbyin

ནོར་སྤྱིན།

Vittada

A Hindu and Buddhist god of wealth.

g.147 Kulatā

ku lu tA · gu la tA

ཀུ་ལུ་ཏ། · གུ་ལ་ཏ།

Kulatā

One of the auxiliary charnel grounds.

g.148 Kūrmajā

rus sbal skyes ma

རུས་སྤལ་སྒྱེས་མ།

Kūrmajā

One of the subtle channels in the body.

g.149 Lalanā

brkyang ma

བརྟུང་མ།

lalanā

The left subtle channel (*nāḍī*).

g.150 Lāmā

lA mA

ལཱ་མ།

lāmā

A class of ḍākinīs.

g.151 Lāmā

lA mA

ལཱ་མ།

Lāmā

One of the seven types of ḍākinīs.

g.152 Lampāka

lam pA ka · lam pa ka

ལམ་པ་ཀ། · ལམ་པ་ཀ།

Lampāka

One of the two chandohas.

g.153 Lampakī

lam pa kI

ལམ་པ་ཀི།

Lampakī

One of the goddesses invited to partake in the oblation offering.

g.154 Lavaṇasāgara

lan tshwa'i rgya mtsho

ལན་ཚྭ་རི་རྒྱ་མཚོ།

Lavaṇasāgara

One of the two pīlavas.

g.155 Līlāgati

rol pa

རོལ་པ།

Līlāgati

A deity invoked in a mantra.

g.156 Liṅga

ling ga

ལིང་ག།

liṅga

The male sexual organ.

g.157 Locanā

spyān · spyān ma

སྤྱལ་། སྤྱལ་མ།

Locanā

The chief goddess of the jewel family, personifying the true nature of the element of earth.

g.158 Lokapāla

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

“World protector,” a class of guardian deities, usually presiding over the quarters of the world.

g.159 Lotus

pad+ma

པ་མ།

padma

The lotus flower or plant; metaphorically, the female genital organ.

g.160 Lotus family

pad+ma'i rigs

པ་མ་གྱི་རིགས།

padmakula

One of the five buddha families.

g.161 Mahābala

stobs po che

སྟོབས་པོ་ཆེ།

Mahābala

One of the mantra deities.

g.162 Mahākālī

nag mo che

ནག་མོ་ཆེ།

Mahākālī

One of the goddesses invited to partake in the oblation offering.

g.163 Mahākoṣavatī

mdzod chen por gnas

མཛོད་ཆེན་པོར་གནས།

Mahākoṣavatī · Mahākośavatī

This appears to be an epithet of Paṇḍaravāsini, the consort of Amitābha.

g.164 Mahāmudrā

phyag rgya chen po

ཕྱག་རྒྱ་ཆེན་པོ།

mahāmudrā

Awakened state described as the union of wisdom and means.

g.165 Mahāpratisarā

ma hA pR ti sA re

མ་རྒྱ་པར་ཏི་སྤ་རེ།

Mahāpratisarā

In the *Samputodbhava*, this deity is invoked to help obtain a son.

g.166 Mahāsukha

bde chen · bde ba chen po

བདེ་ཆེན། · བདེ་བ་ཆེན་པོ།

Mahāsukha

One of the epithets of Saṃvara.

g.167 Mahāsukha cakra

bde chen 'khor lo

བདེ་ཆེན་འཁོར་ལོ།

mahāsukhacakra

The name of the energy center (*cakra*) at the top of the head.

g.168 Mahāsukhavajratejaḥ

ma hA su kha badzra te dzaH

མ་རྒྱ་སུ་ཁ་བཙ་རྟེ་ཇོ།

Śūkarāsyātejaḥ

“Fire of Great Bliss,” a bahuvrīhi epithet addressing a heruka.

g.169 Mahāviṣṭā

'jug ma · 'jug ma chen mo

འཇུག་མ། · འཇུག་མ་ཆེན་མོ།

Viṣṭā · Mahāviṣṭā

One of the subtle channels in the body.

g.170 Mālava

mA la ba

མ་ལ་བ།

Mālava

One of the four auxiliary pīṭhas.

g.171 Malaya

mA la ya

མ་ལ་ཡ།

Malaya

One of the four pīṭhas.

g.172 **Māmākī**

mA ma kI

མ་མ་གྱི།

Māmākī

The chief goddess of the vajra family, personifying the true nature of the element of water.

g.173 **Maṇidharī**

ma Ni d+ha ri

མ་ཉི་དྭ་རི།

Maṇidharī

“Holder of Jewels,” an epithet of Mahāpratisarā.

g.174 **Mañjuvajra**

’jam pa’i rdo rje

འཇམ་པའི་རྫོ་རྗེ།

Mañjuvajra

One of the peaceful forms of Mañjuśrī.

g.175 **Manmatha**

yiḍ srub

ཡིད་སྐྱབ།

Manmatha

One of the epithets of Kāmadeva, the god of love.

g.176 **Māra**

bdud

བདུད།

Māra

Personification of evil and creator of obstacles; the tempter of Buddha Śākyamuni.

g.177 **Māradārikā**

bdud ’dral ma

བདུད་འབྲེལ་མ།

Māradārikā

One of the subtle channels in the body.

g.178 **Māraṇī**

gsod par byed ma

གསོད་པར་བྱེད་མ།

Māraṇī

A deity personifying the true nature of the element of water.

g.179 **Maru**

ma ru

མ་རུ།

Maru

One of the auxiliary charnel grounds.

g.180 Mātarā

ma mo

མཚོ།

Mātarā

One of the subtle channels in the body.

g.181 Mātṛkā

ma mo

མཚོ།

mātṛkā

“Mother,” any of the eight Śaiva goddesses of the class bearing the same name.

g.182 Mātsaryavajra

ser sna rdo rje ma

ཤེར་སྐྱེ་རྩེ་མ།

Mātsaryavajra

A deity personifying the true nature of the faculty of touch.

g.183 Melāpaka

'du ba

འདུ་བ།

melāpaka

A type of power place where yogins and yoginīs congregate.

g.184 Mohanī

mo ha ni

མོ་ཧ་ནི།

Mohanī

A goddess invoked to cause delusion.

g.185 Mohavajra

gti mug rdo rje

གཏི་མུག་རྩེ་རྩེ།

Mohavajra

A deity personifying the true nature of the faculty of sight.

g.186 Mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

Seal; ritual hand gesture; female consort in sexual yoga.

g.187 Mukundā

mu kun da · mu kun da ma

མུ་ཀུན་དཀ་ · མུ་ཀུན་དཀ་མ།

Mukundā

One of the goddesses in the maṇḍala of Vajrasattva.

g.188 Murajā

rdza rnga ma

རྩ་རྒྱ་མ་

Murajā

One of the goddesses in the maṇḍala of Vajrasattva.

g.189 Nāga

klu

ལུ།

nāga

A class of semi-divine beings with bodies that are half human, half snake.

g.190 Nagara

nA ga ra

ན་ག་ར།

Nagara

One of the charnel grounds.

g.191 Nairātmyā

bdag med ma

བདག་མེད་མ།

Nairātmyā

“No-self”; Heruka’s consort personifying the absence of self.

g.192 Nandātīta

dga’ las ‘das

དག་ལས་འདས།

Nandātīta

One of the deities invited to partake in the oblation offering.

g.193 Narteśvarī

gar dbang phyug

གར་དབང་ཕུག

Narteśvarī

A deity personifying the true nature of the element of wind.

g.194 Nirmāṇa cakra

sprul pa’i ‘khor lo

སྤྱུལ་པའི་འཁོར་ལོ།

nirmāṇacakra

The energy center (*cakra*) in the navel.

g.195 Nirmāṇakāya

sprul pa’i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya

A body manifested by a tathāgata perceivable by ordinary senses; one of the two “form bodies” (*rūpakāya*).

g.196 Oblation

gtor ma

གཏོར་མ།

bali

An offering of edibles to a deity or spirit.

g.197 Oḍra

o dra · o Di

ཨ་དྲ། . ཨ་དི།

Oḍra

One of the two kṣetras.

g.198 Ostāraka

gnon po

གཏོན་པོ།

ostāraka

A class of demonic beings.

g.199 Padmajvālinī

pad+ma 'bar ba

པདྨ་འབར་བ།

Padmajvālinī

A deity personifying the true nature of the element of space.

g.200 Padmanarteśvara

pad+ma gar dbang

པདྨ་གར་དབང།

Padmanarteśvara

An emanation of Avalokiteśvara usually depicted as a red, dancing figure; also the visualized deity for the semen after it enters the bhaga.

g.201 Padmapāṇi

phyag na pad+ma

ཕྱག་ན་པདྨ།

Padmapāṇi

An epithet of Avalokiteśvara; also, one of the bodhisattva emanations of Avalokiteśvara.

g.202 Padmeśvara

pad+ma'i dbang phyug

པདྨ་འི་དབང་ཕྱུག།

Padmeśvara

Another name of Amitābha.

g.203 Pala

srang

སྤ།

pala

A unit of weight equal to four karṣa.

g.204 Pāṇḍaravāsini

gos dkar mo

གོས་དཀར་མོ།

Pāṇḍaravāsini

The chief goddess of the lotus family, personifying the true nature of the element of fire.

- g.205 **Parāvṛttā**
yongs gyur ma
ཡོངས་གྱུར་མ།
Parāvṛttā
One of the seven types of ḍākinīs.
- g.206 **Parṇaśavarī**
ri khrod ma shing lo can
རི་ཁྲོད་མ་ཤིང་ལོ་ཅན།
Parṇaśavarī
One of the goddesses in the retinue of Heruka.
- g.207 **Pātanī**
ltung byed ma
ལྷུང་བྱེད་མ།
Pātanī
A deity personifying the true nature of the element of earth; a goddess invoked to cause downfall.
- g.208 **Path of mantra**
sngags kyi lam
སྐགས་ཀྱི་ལམ།
mantramārga
One of the three vehicles of Buddhism.
- g.209 **Pāvakī**
'tshed pa ma
འཛེད་པ་མ།
Pāvakī
One of the subtle channels in the body.
- g.210 **Perfection of wisdom**
shes rab kyi pha rol tu phyin pa
ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།
prajñāpāramitā
One of the six perfections (generosity, morality, and so forth). For the deity, see “Prajñāpāramitā.”
- g.211 **Pīlava**
'thung gcod
འཇུང་གཙོད།
pīlava
A type of power place where yogins and yoginīs congregate.
- g.212 **Pīṭha**
gnas
གནས།
pīṭha
A type of power place where yogins and yoginīs congregate.
- g.213 **Pleasure consort**
dga' ma
དགའ་མ།

rati

See “consort (female).”

g.214 Prajāpati

skye dgu'i bdag po

སྟེན་གཞི་བདག་པོ།

Prajāpati

One of the five goddesses personifying the five “hooks of gnosis.”

g.215 Prajñāpāramitā

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

Prajñāpāramitā

“Perfection of Wisdom,” one of the six perfections personified.

g.216 Pramāṇā

tshad ma

ཚད་མ།

Pramāṇā

One of the subtle channels in the body.

g.217 Pratyālīḍha

g.yon brkyang ba · g.yon brkyang

གཡོན་བརྒྱང་བ། · གཡོན་བརྒྱང།

pratyālīḍha

Standing posture with the left leg outstretched and the right slightly bent.

g.218 Pravarā

rab mchog

རབ་མཚོག

Pravarā

One of the five goddesses personifying the five “hooks of gnosis.”

g.219 Premanī

sdu gu ma

སྟུ་གུ་མ།

Premanī

One of the subtle channels in the body.

g.220 Preta

yi dwags

ཡི་དགས།

preta

A class of spirits; one of the three lower realms.

g.221 Pretādhivāsini

pre ta a hi ba si · yi dags lhag par gnas · yi dags lhag gnas

བྲེ་ཏ་ཨ་ནི་བ་སི། · ཡི་དགས་ལྷག་པར་གནས། · ཡི་དགས་ལྷག་གནས།

Pretādhivāsini

One of the two melāpakas.

- g.222 Pretasaṃghāta
rab song dge 'dun
 རབ་སོང་དགེ་འདུན།
Pretasaṃghāta
 One of the charnel grounds.
- g.223 Principle
de nyid
 དེ་ཉིད།
tattva
 Literally “thatness”—in the general sense it is the true nature or reality of things; in a ritual sense (as, for example, “the principle of the bell”), it is the principle (in this case wisdom) that has become in the ritual the nature of the bell.
- g.224 Pṛthivīvajrā
rdo rje sa
 རོ་རྒྱེ་ས།
Pṛthivīvajrā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.225 Pukkasī
puk+ka sI
 ཕུག་སྒྲི།
Pukkasī
 One of the female deities in the retinue of Hevajra.
- g.226 Pure aspect
dag pa · rnam par dag pa
 དག་པ། · རྣམ་པར་དག་པ།
viśuddhi
 The pure aspect (usually a particular Buddhist category) of a ritual implement or any ordinary entity.
- g.227 Pūrṇagiri
ko l+la gi ri
 ཀོ་ལ་ལ་གི་རི།
Paurṇagiri · Purṇagiri
 One of the four pīṭhas.
- g.228 Queen
btsun mo
 བཙུན་མོ།
yoṣitā
 In Tibetan, *btsun mo* is an honorific term for a woman of rank, also understood to mean lady, queen, or consort.
- g.229 Rāgavajra
'dod chags rdo rje
 འདོད་ཆགས་རོ་རྒྱེ།
Rāgavajra
 A deity personifying the true nature of the faculty of taste.

- g.230 Rāgavajrā
'dod chags rdo rje ma
 འདོད་ཆགས་རྫོལ་མ།
Rāgavajrā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.231 Rajas
rdul
 རྩལ།
rajas
 One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by energy and movement.
- g.232 Rambhā
dga' bzang
 དགའ་བཟང་།
Rambhā
 One of the apsaras.
- g.233 Rāmeśvara
dga' ba'i dbang phyug
 དགའ་བའི་དབང་ཕྱུག
Rāmeśvara
 One of the four auxiliary pīṭhas.
- g.234 Rasanā
ro ma
 རོ་མ།
rasanā
 The right subtle channel (*nāḍī*).
- g.235 Raudrī
rdo rje drag mo
 རྫོལ་རྩེ་དགའ་མོ།
Vajraraudrī · Raudrī · Raudrā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.236 Rudra
drag po
 དག་པོ།
Rudra
 A Hindu deity.
- g.237 Rudrākṣa
ru drAk+Sha
 རུ་དྭཀ་ཤ།
rudrākṣa
 These seeds are commonly used as rosary beads.
- g.238 Rūpikā
gzugs can ma

གཟུགས་ཅན་མ།

Rūpikā · Rūpiṇī

One of the seven types of ḍākinīs.

g.239 Śabdavajrā

sgra yi rdo rje ma

སྒྲ་ཡི་རྡོ་རྗེ་མ།

Śabdavajrā

One of the goddesses in the maṇḍala of Vajrasattva.

g.240 Sage

drang strong

ངར་སྟོང་།

r̥ṣi

Sage, seer; it seems that this word can also denote a class of semi-divine beings.

g.241 Śakra

brgya byin

བརྒྱ་ཡིན།

Śakra

See Indra.

g.242 Samālikā

byis bcas mo

བྱིས་བཅས་མོ།

Samālikā

One of the seven types of ḍākinīs..

g.243 Sāmānyā

spyi ma

སྤྱི་མ།

Sāmānyā

One of the subtle channels in the body.

g.244 Samaya

dam tshig

དམ་ཚིག་།

samaya

The bond between the practitioner and the deity, and also between the master and the pupil, forged at the time of an initiation.

g.245 Samayasattva

dam tshig sems dpa

དམ་ཚིག་སེམས་དཔ།

samayasattva

The form of the deity generated and visualized by the practitioner.

g.246 Sambhoga cakra

longs spyod 'khor lo

ལོངས་སྤྱོད་འཁོར་ལོ།

sambhogacakra

The name of the energy center (*cakra*) in the throat.

g.247 Sambhogakāya

longs sku

ལོངས་སྐྱེ།

sambhogakāya

“Body of bliss,” one of the three bodies of the Buddha.

g.248 Sāṃkhya

grangs can

གྲངས་ཅན།

sāṃkhya

One of the three great divisions of Hindu philosophy.

g.249 Sampuṭa

yang dag par sbyor ba

ཡང་དག་པར་སྟོན་བ།

sampuṭa

Sexual union perceived as the union of wisdom and skillful means; space between two concave surfaces; the principle of sampuṭa personified; an epithet of Vajrasattva/Saṃvara.

See also [i.10](#).

g.250 Saṃvara

bde ba'i mchog · bde mchog

བདེ་བའི་མཚན་ . བདེ་མཚན་

Saṃvara · Śaṃvara

A wrathful deity of the heruka type.

g.251 Śaṃvarī

sdom pa ma

སྟོན་པ་མ།

Śaṃvarī

One of the goddesses in the retinue of Heruka.

g.252 Śarvarī

mtshan mo

མཚན་མོ།

Śarvarī

One of the subtle channels in the body.

g.253 Sattvam

snying stobs

སྟིང་སྟོབས།

sattva

One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by lightness.

g.254 Sattvaparyāṅka

sems dpa'i skyil mo krung

སེམས་དཔའི་སྒྱེལ་མོ་ཀྲུང་།

sattvaparyāṅka

Sitting posture with the left foot drawn to one's perineum and the other one extended slightly (typically, the posture of Tārā).

g.255 Sauras̥tra

sau rA ShTa

སོ་རྩ་ཤ་ཏ།

Sauras̥tra

One of the two auxiliary melāpakas.

g.256 Śavarī

ri khrod ma

རི་ཁྲོད་མ།

Śavarī

One of the female deities in the retinue of Hevajra.

g.257 Seal of the pledge

dam tshig phyag rgya

དམ་ཚིག་ཕྱག་རྒྱ།

samayamudrā

A particular gesture of the hands.

g.258 Sekā

dbang ma

དབང་མ།

Sekā

One of the subtle channels in the body.

g.259 Self-consecration

rang byin blabs pa

རང་བྱིན་བླབས་པ།

svādhīṣṭhāna

This is a consecration of oneself (in the Sanskrit compound, the word “self” is in a genitive case relationship with “consecration”).

g.260 Śeṣa

Not available

ཚེ་ཏ་ཨ་ཐེ་ལ་སྒྲེ།

Śeṣa

One of the eight nāga kings.

g.261 Sexual play

kun du ru

ཀུན་དུ་རུ།

kundura · kunduru

Literally “olibanum,” this is the code word for the five types of enjoyment derived from the lotus of the female consort.

g.262 Siddha

grub pa

གྲུབ་པ།

siddha

An accomplished being; a class of semi-divine beings.

g.263 Siddhā

shin tu grub ma

ཤིན་ཏུ་གུབ་མ།

Susiddhā

One of the subtle channels in the body.

g.264 Siddhi

dnagos grub

དངོས་གུབ།

siddhi

Accomplishment in general; supernatural power, especially, one of the eight magical powers.

g.265 Siṃhāsya

seng ge'i gdong ma

སེང་གེ་འི་གདོང་མ།

Siṃhāsya

One of the goddesses in the retinue of Heruka.

g.266 Siṃhinī

seng ge ma

སེང་གེ་མ།

Siṃhinī

A lion-faced goddess in the retinue of Jñānaḍākinī.

g.267 Sindhu

sin dhu

སིན་ཏུ།

Sindhu

One of the charnel grounds.

g.268 Śītadā

bsil sbyin ma

བསིལ་སྤྱིན་མ།

Śītadā

One of the subtle channels in the body.

g.269 Śiva Mahādeva

grong khyer sum brtsegs dgra bo

གྲོང་ཁྱེར་སུམ་བརྟེན་མ་དག་བོ།

Tripurāri

A Hindu deity.

g.270 Skillful means

thabs

ཐབས།

upāya

Means and methods available to realized beings; represented by and refers to the male consort in sexual yoga.

- g.271 Skull
thod
 ཐོད།
yogapātra · kapāla
 The vault or calvaria of a human skull used as a cup held by some wrathful deities, often filled with blood; or a skull cup used as a ritual implement.
- g.272 Snehavajrā
rdo rje sdug pa
 རོ་རྒྱུ་སྤུག་པ།
Snehavajrā
 One of the four retinue goddesses of Mahāsukhavajra.
- g.273 Source of phenomena
chos kyi 'byung gnas
 ཆོས་ཀྱི་འབྱུང་གནས།
dharmodaya
 The universal matrix represented as a triangle or two interlocking triangles; in the tantric viśuddhi (pure correspondences) system, it corresponds to the triangular area between a woman's legs.
- g.274 Sphere of phenomena
chos kyi dbyings
 ཆོས་ཀྱི་དབྱིངས།
dharmadhātu
 See "dharmadhātu."
- g.275 Sruk ladle
dgang gzar
 དགང་གཟར།
sruc
 Sacrificial wooden ladle with a long arm.
- g.276 Sruva ladle
blugs gzar
 ལྷུགས་གཟར།
sruva
 Small sacrificial wooden ladle with two collateral cavities.
- g.277 Stambhanī
staM b+ha ni
 ལྷོ་བློ་ལྷི།
Stambhanī
 A goddess invoked to immobilize wayward beings.
- g.278 Stūpa
mchod rten
 མཚོད་རྟེན།
stūpa
 Apart from a Buddhist monument enshrining relics, it can also mean the central bead of a rosary.
- g.279 Subtle channel

rtsa

ཙ།

nāḍī

A channel in the subtle body conducting prāṇa.

g.280 Śūkarāsyā

phag gi gdong · va rA ha mu khi · va rA ha mu khi

ཕག་གི་གདོང་། ་ བཿ་ར་ཧ་མུ་ཁྱི། ་ བཿ་ར་ཧ་མུ་ཁྱི།

Śūkarāsyā · Varāhamukhā

One of the goddesses in the retinue of Heruka.

g.281 Sūkṣmarūpā

phra gzugs ma

ཕ་ཀ་རྒྱལ་མ་མ།

Sūkṣmarūpā

One of the subtle channels in the body.

g.282 Śūlakālī

rtse mo nag mo

རྩེ་མོ་ནག་མོ།

Śūlakālī

One of the yoginīs invited to partake in the oblation offering.

g.283 Sumanā

yiḍ bzang ma

ཡིད་བཟང་མ།

Sumanā

One of the subtle channels in the body.

g.284 Summoning

dgug pa

དགུག་པ།

ākarṣaṇa

The magical act of bringing a person or a being into one's presence; it is related to the activity of enthralling.

g.285 Suvarṇadvīpa

gser gling

གསེར་གླིང་།

Suvarṇadvīpa

One of the two auxiliary melāpakas.

g.286 Śvānāsyā

khyi gdong ma

ཁྱི་གདོང་མ།

Śvānāsyā

One of the goddesses in the retinue of Heruka.

g.287 Svarūpiṇī

shin tu gzugs can

ཤིན་ཏུ་གཟུགས་ཅན།

Svarūpiṇī

One of the subtle channels in the body.

g.288 Tamas

mun pa

མུན་པ།

tamas

One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by heaviness and inertia.

g.289 Tāṇḍava

rol mo · gar

རོལ་མོ་གར།

tāṇḍava

The wild dance of wrathful male deities associated with the charnel ground.

g.290 Tārā

sgrol ma

སྒྲོལ་མ།

Tārā

Female bodhisattva of compassion; the chief goddess of the activity family, personifying the true nature of the element wind; one of the five goddesses personifying the five “hooks of gnosis.”

g.291 Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

“One gone into thatness” or “one come from thatness,” “thatness” being the nature of dharmadhātu, the empty essence imbued with wisdom and compassion; the term may refer to any tathāgata (either human or the celestial sambhogakāya), or to Buddha Śākyamuni, in which case it is capitalized (the Tathāgata).

g.292 Tathāgata family

de bzhin gshegs pa'i rigs

དེ་བཞིན་གསེགས་པའི་རིགས།

tathāgatakula

One of the five buddha families, the one in the center, also called the buddha family.

g.293 Tilaka

thig le

ཐིག་ལེ།

tilaka

A mark between the eyebrows, usually made with auspicious substances.

g.294 Tilakā

thig le

ཐིག་ལེ།

Tilakā

A particular form of Nairātmyā.

g.295 Tilottamā

thig le mchog

ཐིག་ལེ་མཆོག།

Tilottamā

One of the apsaras.

g.296 Tridaśeśvarī

sum cu rtsa gsum dbang phyug ma

སུམ་རུ་ཙ་ག་སུམ་དབང་ཕུག་མ།

Tridaśeśvarī

One of the goddesses invited to partake in the oblation offering.

g.297 Triśakuni

tri sha ku ni · tri sha ku ne

ཅི་ཤ་ཀུ་ནི། ་ ཅི་ཤ་ཀུ་ནེ།

Triśakuni · Triśaṅkuni

One of the two auxiliary kṣetras.

g.298 Trivṛttā

sum skor ma

སུམ་སྐོར་མ།

Trivṛttā

One of the subtle channels in the body.

g.299 Turning of the lotus

'dod pa'i bskor ba

འདོད་པའི་བསྐོར་བ།

kamalāvarta

A mudrā gesture formed with both hands, representing male and female sexual organs in the state of arousal.

g.300 Udadhitaṭa

rgya mtsho'i 'gram

རྒྱ་མཚོའི་འགྲམ།

Udadhitaṭa

One of the charnel grounds.

g.301 Uḍḍiyāna

o DyAna · u rgyan · a Di Na · uryana · uDyana

ཨ་ཏཱ་ན་ཀུ་ ་ ཡུ་རྒྱལ་ ་ ཨ་དི་ན་ ་ ཡུ་རྩ་ན་ ་ ཡུ་ཏཱ་ན་

Oḍḍiyāna · Uḍḍiyāna

One of the four pīṭhas.

g.302 Udyāna

skyed mos tshal

སྐྱེད་མོས་ཚལ།

Udyāna

One of the auxiliary charnel grounds.

g.303 Umādevī

lha mo dka' zlog

ལྷ་མོ་དཀ་འཕྱོག།

Umādevī

Another name of Umā, one of Śiva's wives.

- g.304 Upendra
nye dbang
 ཉེདབང།
Upendra
 A Hindu deity.
- g.305 Ūṛṇā
mdzod spu
 མཛོད་སུ།
ūrṇā
 An auspicious curl or tuft of hair between the eyebrows.
- g.306 Uṣmā
tsha ba ma
 རྩ་བ་མ།
Uṣmā
 One of the subtle channels in the body.
- g.307 Vaḍabāgni
rgod ma'i me
 རྟོད་མའི་མེ།
vaḍabāgni
 “Mare’s fire,” a subterranean mythical fire.
- g.308 Vadālī
ba dA lI
 བ་དཱ་ལྷི།
Vadālī
 An epithet of Mārīcī.
- g.309 Vairambha
rtsom chen
 རྩོམ་ཆེན།
Vairambha · Vairambhaka
 One of the four winds.
- g.310 Vairocana
rnam snang mdzad · rnam par snang mdzad
 རྣམ་སྙེང་མངོན། རྣམ་པར་སྙེང་མངོན།
Vairocana
 A sambhogakāya buddha personifying (in the systems taught in the *Samputōdbhava*) the true nature of the aggregate of form.
- g.311 Vajra
rdo rje
 རྡོ་རྗེ།
vajra
 Diamond; thunderbolt; scepter used in tantric rituals; non-duality; male sexual organ.
- g.312 Vajra bell
rdo rje dril bu

ནོར་རྩེ་ལྷ་བྱ།

vajraghaṇṭā

Bell with a handle in the shape of a vajra scepter.

g.313 Vajra family

rdo rje'i rigs

ནོར་རྩེ་འཇིགས།

vajrakula

One of the five buddha families.

g.314 Vajra water

rdo rje chu

ནོར་རྩེ་ཆུ།

vajrodaka

Urine; it is referred to as “vajra water” when used in rituals.

g.315 Vajra-ulūkāsyā

badz+ra u lU kA s+ye

བཅོམ་ལུ་ཀླ་སྒྲེ།

Vajra•ulūkāsyā · Vajrolūkāsyā

One of the goddesses from the retinue of Jñānaḍākinī.

g.316 Vajrabimbā

rdo rje gzugs brnyan

ནོར་རྩེ་གཟུགས་བརྟན།

Vajraviśvā · Vajrabimbā

One of the goddesses in the maṇḍala of Vajrasattva.

g.317 Vajracūṣaṇī

badz+ra tsU Shi NI

བཅོམ་རྩེ་ཤི་ནི།

Vajracūṣaṇī

One of the goddesses in the retinue of Jñānaḍākinī.

g.318 Vajraḍāka

rdo rje mkha' 'gro

ནོར་རྩེ་མཁའ་འགྲོ།

Vajraḍāka

A wrathful deity.

g.319 Vajraḍākinī

rdo rje mkha' 'gro ma

ནོར་རྩེ་མཁའ་འགྲོ་མ།

Vajraḍākinī

One of the goddesses in the maṇḍala of Vajrasattva; one of the five ḍākinīs visualized on the five prongs of the vajra scepter.

g.320 Vajradhātu

rdo rje dbyings

ནོར་རྩེ་དབྱིངས།

vajradhātu

Intrinsically pure reality experienced through non-dual cognition.

- g.321 **Vajradīptatejā**
badz+ra dIp+ta he dze
བཟླ་རྒྱལ་ཉེ་ཤོ།
Vajradīptatejā
One of the goddesses from the retinue of Jñānaḍākinī.
- g.322 **Vajragarbha**
rdo rje snying po
རྫོང་གླིང་པོ།
Vajragarbha
A bodhisattva; in some parts of the *Samputa Tantra*, he is the interlocutor of the Blessed One.
- g.323 **Vajragarvā**
rdo rje snyems ma
རྫོང་གླེ་མས་མ།
Vajragarvā
One of the four retinue goddesses of Mahāsukhavajra.
- g.324 **Vajraghaṇṭā**
rdo rje dril bu ma
རྫོང་རྩིལ་བུ་མ།
Vajraghaṇṭā
One of the goddesses in the maṇḍala of Vajrasattva.
- g.325 **Vajrajambukā**
badz+ra dza bu ke
བཟླ་ཇ་བུ་ཀེ།
Vajrajambukā
One of the goddesses in the retinue of Jñānaḍākinī.
- g.326 **Vajrakambojā**
badz+ra kaM po dze
བཟླ་ཀློ་པོ་ཤོ།
Vajrakambojā
One of the goddesses in the retinue of Jñānaḍākinī.
- g.327 **Vajrakapāla**
thod pa can
ཐོད་པ་ཅན།
Vajrakapāla
A wrathful emanation of Hevajra(?).
- g.328 **Vajrakilikilā**
badz+ra kl li kl la
བཟླ་ཀླི་ལི་ཀླི་ལ།
Vajrakilikilā
One of the four retinue goddesses of Mahāsukhavajra.
- g.329 **Vajrakrodha**

rdo rje khro bo

རྡོ་རྗེ་ཁོ་བོ།

Vajrakrodha

An epithet of Cakrasaṃvara.

g.330 Vajrāṃkuṣī

rdo rje lcags kyu ma

རྡོ་རྗེ་ལྷགས་ལྷ་མ།

Vajrāṃkuṣī

One of the goddesses in the maṇḍala of Vajrasattva.

g.331 Vajrāmṛta

badz+ra mR ta

བརྩ་མར་ཏ།

Vajrāmṛta

In the Vajrāmṛta Tantra he is an emanation of Ratnasambhava; in the *Samputōdbhava Tantra* this name seems to be an epithet of Vajrasattva.

g.332 Vajrāṅkuṣī

rdo rje lcags kyu

རྡོ་རྗེ་ལྷགས་ལྷ།

Vajrāṅkuṣī

One of the eight goddesses visualized on the petals of a lotus in a ritual associated with the vajra scepter.

g.333 Vajrapāśī

rdo rje zhags pa ma

རྡོ་རྗེ་ཞགས་པ་མ།

Vajrapāśī

One of the goddesses in the maṇḍala of Vajrasattva.

g.334 Vajrarāja

rdo rje rgyal

རྡོ་རྗེ་རྒྱལ།

Vajrarāja

A sambhogakāya buddha personifying the true nature of the aggregate of mental formations.

g.335 Vajrarājendrī

badz+ra ra dzen+d+ri

བརྩ་ར་རྩྭ།

Vajrarājendrī

One of the goddesses in the retinue of Jñānaḍākinī.

g.336 Vajrāralli

a ra li · rdo rje ra li

ཨ་རལ། . རྡོ་རྗེ་རལ།

Vajrāralli · Vajrārāli

This seems to be the Buddhist (Vajrayāna) name of the male deity, Aralli, in the centre of the dharmodaya.

g.337 Vajrasattva

rdo rje sems dpa'

རྡོ་རྗེ་སེམས་དཔལ།

Vajrasattva

The sambhogakāya buddha who delivers the *Samputodbhava*; he also represents the aggregate of consciousness.

g.338 Vajrasaumyā

rdo rje zhi ba ma · rdo rje zhi ba mo

རོ་རྒྱལ་མ་མ། · རོ་རྒྱལ་མོ།

Vajrasaumyā

One of the goddesses in the maṇḍala of Vajrasattva.

g.339 Vajrasimhī

badz+re siM hi ni

བདེ་མོ་ཉི་ནི།

Vajrasimhī · *Vajrasimhī*

One of the goddesses in the retinue of Jñānaḍākinī.

g.340 Vajrasphoṭā

rdo rje lcags sgrog ma

རོ་རྒྱལ་ལགས་སྒྲོག་མ།

Vajrasphoṭā · *Vajrasṛṅkhalā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.341 Vajrāstrā

rdo rje mtshon cha ma

རོ་རྒྱལ་མཚན་ཅམ།

Vajrāstrā

One of the four retinue goddesses of Mahāsukhavajra.

g.342 Vajrasūrya

rdo rje nyi ma

རོ་རྒྱལ་ཉི་མ།

Vajrasūrya

A sambhogakāya buddha personifying the true nature of the aggregate of sensation.

g.343 Vajravārāhī

rdo rje phag mo

རོ་རྒྱལ་ཕག་མོ།

Vajravārāhī

A Buddhist goddess related to Vajrayoginī.

g.344 Vajravāghrī

badz+ra byA g+h+ra

བདེ་བྲ་ག།

Vajravāghrī

One of the goddesses from the retinue of Jñānaḍākinī.

g.345 Vajrayakṣī

rdo rje gnod sbyin ma

རོ་རྒྱལ་གནོད་སྦྱིན་མ།

Vajrayakṣī · *Vajrayakṣā*

One of the goddesses in the maṇḍala of Vajrasattva.

- g.346 **Vajrin**
rdo rje can
 རོ་རྒྱེ་ཅན།
vajrin
 “Possessor of vajra”; an epithet of male sambhogakāya deities embodying the adamantine non-duality; a follower of the Vajrayāna; an epithet for anyone abiding in non-duality.
- g.347 **Vajriṇī**
badz+ri Ni
 བརྩོ་ཉི།
Vajriṇī
 An epithet of Mahāpratisarā.
- g.348 **Valiant one**
dpa' bo
 དཔའ་བོ།
vīra
 “Valiant, heroic, manly”; an epithet applied to male deities of wrathful aspect.
- g.349 **Vāmā**
g.yon pa ma
 གཡོན་པ་མ།
Vāmā
 One of the subtle channels in the body.
- g.350 **Vāmanī**
thung ngu ma
 ཐུང་ངུ་མ།
Vāmanī
 One of the subtle channels in the body.
- g.351 **Vaṃśā**
gling bu ma
 གླིང་བུ་མ།
Vaṃśā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.352 **Vāpikātira**
rdzing bu'i 'gram
 རྩིང་བུ་འི་འགྲམ།
Vāpikātira
 One of the auxiliary charnel grounds.
- g.353 **Varālī**
ba rA li
 བ་རྩ་ལི།
Varālī
 An epithet of Mārīcī.
- g.354 **Vasanta**
dpyid
 དཔྱིད་

དཔྱིད།

Vasanta

A particular form of Heruka; personification and the god of spring; name of an attendant on Kāmadeva.

g.355 Vattālī

ba dA li · ba t+tA li

བ་དྲ་ལི། · བ་དྲ་ལི།

Vattālī

An epithet of Mārīcī.

g.356 Vetālī

ro langs ma

རོ་ལངས་མ།

Vetālī

One of the female deities in the retinue of Hevajra.

g.357 Vetālī

ro langs ma

རོ་ལངས་མ།

Vetālī

One of the five dākinīs visualized on the five prongs of the vajra scepter.

g.358 Vidyā

rig ma

རིག་མ།

vidyā

Knowledge; the power of mantra (of a female deity); female mantra deity; female consort in sexual yoga.

g.359 Vidyādhara

rig pa 'dzin pa

རིག་པ་འདྲིན་པ།

vidyādhara

“Knowledge holder”; one possessed of magical powers; a class of semi-divine beings.

g.360 Vidyārāja

rig pa'i rgyal po

རིག་པའི་རྒྱལ་པོ།

Vidyārāja

A deity invoked in the rite of vanquishing enemies and accomplishing all actions.

g.361 Vijayā

rnam rgyal

རྣམ་རྒྱལ།

Vijayā

One of the goddesses invited to partake in the oblation offering.

g.362 Vīṇā

bi baM ma

བི་བེ་མ།

Vīṇā

One of the goddesses in the maṇḍala of Vajrasattva.

- g.363 Vināyaka
rnam par 'dren pa · log 'dren
ནམ་པར་འདྲེན་པ། . ལོག་འདྲེན།
Vināyaka
“Remover of Obstacles”; the Buddhist version of Gaṇeśa.
- g.364 Vindhya
bin+d+hA
བིནྩ།
Vindhya
One of the two auxiliary pīlavas.
- g.365 Viraja
rdul bral
རུལ་བལ།
Viraja
One of the power places.
- g.366 Viṣṇu
khyab 'jug · lha yi dgra · sred med kyi bu
ལྷ་ཡི་དག། . ལྷ་པ་འཇུག། . སྤོང་མེད་ཀྱི་བུ།
Viṣṇu · Murāri · Nārāyaṇa · Hari
A Hindu deity.
- g.367 Viyogā
sbyor bral ma
སྦྱོར་བལ་མ།
Viyogā
One of the subtle channels in the body.
- g.368 Wisdom consort
rig ma · shes rab
རིག་མ། . ཤེས་རབ།
vidyā · prajñā
See “consort (female).”
- g.369 Womb
skye gnas
སྦྱེ་གནས།
yoni
- g.370 Yakṣa
gnod sbyin
གནོད་སྦྱིན།
yakṣa
A class of semi-divine beings.
- g.371 Yama
gshin rje
གཤིན་རྗེ།
Yama

The Hindu and Buddhist god of death.