

ཡင်္ဂလာဒုရွှေနှင့်

## Emergence from Sampuṭa

*Sampuṭodbhavaḥ*

ཡင်္ဂါန်ပုဒ်နာဒါနပုဒ်နာဒါန

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

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

*Saṃpuṭodbhavasarvatantranidānamahākalparājaḥ*



Toh 381

Degé Kangyur, vol. 79 (rgyud 'bum, ga), folios 73.b–158.b.

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co.

## CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
- 1. Chapter 1
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 2. Chapter 2
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 3. Chapter 3
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 4. Chapter 4
  - Part 1
  - Part 2
  - Part 3
  - Part 4

- 5. Chapter 5
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 6. Chapter 6
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 7. Chapter 7
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 8. Chapter 8
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 9. Chapter 9
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- 10. Chapter 10
  - Part 1
  - Part 2
  - Part 3
  - Part 4
- c. Colophon
- ap. Sanskrit Text
  - app. Introduction to This Sanskrit Edition
  - ap1. Chapter A1
    - Part 1
    - Part 2

- Part 3
- Part 4

ap2. Chapter A2

- Part 1
- Part 2
- Part 3
- Part 4

ap3. Chapter A3

- Part 1
- Part 2
- Part 3
- Part 4

ap4. Chapter A4

- Part 1
- Part 2
- Part 3
- Part 4

ap5. Chapter A5

- Part 1
- Part 2
- Part 3
- Part 4

ap6. Chapter A6

- Part 1
- Part 2
- Part 3
- Part 4

ap7. Chapter A7

- Part 1
- Part 2
- Part 3
- Part 4

ap8. Chapter A8

- Part 1
- Part 2

- Part 3
- Part 4

ap9. Chapter A9

- Part 1
- Part 2
- Part 3
- Part 4

ap10. Chapter A10

- Part 1
- Part 2
- Part 3
- Part 4

ab. Abbreviations

n. Notes

b. Bibliography

g. Glossary

s.

## SUMMARY

s.1 The tantra *Emergence from Sampuṭa* 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 *Sampuṭodbhava 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.

i.

## INTRODUCTION

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 *Sampuṭodbhava Tantra* (henceforth referred to in short as the *Sampuṭa*), 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 *Sampuṭa* 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 *Sampuṭa*, 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 *Sampuṭa* 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 *Sampuṭa* 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 *Sampuṭa*'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 *Sampuṭa* 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 *Sampuṭa* is a digest of earlier texts. The parts incorporated into the *Sampuṭa*, even when modified, always tend to preserve the meter, language (whether classical Sanskrit, Buddhist Hybrid Sanskrit, BHS influenced, or Apabhramśa), and style of the original sources, thus ruling out the possibility that it might have been the *Sampuṭa* 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 *Prajñopāyaviniścayasiddhi*, 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 *Sampuṭa*'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 *Sampuṭa*'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),<sup>1</sup> 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 *Sampuṭa*, 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 *Sampuṭa* 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 *Sampuṭa*, this conventional *nidāna* has a deeper layer, referred to as the “secret” *nidāna*, whose significance extends not just to the nature of the *Sampuṭa*’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—*sampuṭodbhava* (emergence from *sampuṭa*) or simply *sampuṭa*—also function as the tantra’s titles.

i.8 The conventional *nidāna* describes the circumstances particular to the *Sampuṭa* alone, namely the Blessed One’s entering a particular samādhi and delivering the *Sampuṭa* discourse in response to Vajragarbha’s request. The secret *nidāna*, however, is shared by all the tantras in the same group as the *Sampuṭa*. The *Sampuṭa* 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 *sampuṭa* and “emergence from *sampuṭa*” are central to this group. Since the statement of the secret *nidāna* follows in the *Sampuṭa* 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 *Sampuṭa* as being, alternatively, “*sampuṭa* whose nature is gnosis and skillful means,” or the fact of these tantras’ “emergence from [such] *sampuṭa*.” The *Sampuṭa*, 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 *sampuṭa* then? This important term, central to the *Sampuṭa* 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 *sampuṭa*—a nondual, awakened state of mind produced by sexual union. The *Sampuṭa* 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, *sampuṭa* can be regarded as a nondual, blissful awareness as expressed by the sexual union of Heruka (whether Samvara or Hevajra) and his consort. All these esoteric connotations, however, boil down to the union (*sampuṭa*) of emptiness (female) and compassion (male), or gnosis and skillful means. The cultivation of this nondual state (*sampuṭa*) 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 *Sampuṭa* tells us, *sampuṭa*—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 *sampuṭa*. The “*sampuṭa*” nature of Vajrasattva has been poignantly expressed (without, however, mentioning *sampuṭa* explicitly) in the opening verse of the first known tantra of the Samvara cycle, the *Sarvabuddhasamāyoga*:<sup>2</sup>

*rahasye parame ramye sarvātmani sadā sthitah |*  
*sarvabuddhamayaḥ sattvo vajrasattvah param sukham || SBS 1.1 ||*<sup>3</sup>

i.14 The gist of this famous verse, repeated in the subsequent (*uttara*) and analyzed in the explanatory (*vyākhyā*) tantras of the Samvara 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 *Sampuṭa*. The above verse defines Vajrasattva, who “comprises all buddhas” (*sarvabuddhamayah*), as “supreme

bliss" (*parami sukhām*). As such, he is "ever-present" (*sadā sthitāḥ*) as the "secret and supremely blissful nature of all beings/things" (*rahasye parame ramye sarvātmani*). The prevailing exegesis interprets "secret" as referring to Vajrasattva/Samvara's indivisibility from the dākinīs (because of which he is called Dākinījālasamvara, "Samvara of the Host of Dākinīs"). The varied interpretations, linguistic and otherwise, of Vajrasattva/Samvara's connection with the dākinīs are too many to present here. The dākinīs, 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 *Sampuṭa* having the character of any "typical" Mother tantra despite being a multi-source digest.

i.18 One serious challenge facing the translator of the *Sampuṭa* 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 Abhayākaragupta'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 Abhayākagupta'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 *Sampuṭa* 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 *Sampuṭa*. Except for instances when the text of the *Sampuṭa* 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 *Sampuṭa* 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 *Sampuṭa*, 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 *Sampuṭa* 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 pāṇḍita Gayādhara and the great personage Drokmi Śākyā 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 Sampuṭa, Elucidation of the True Meaning* largely reflects the interpretation found in Śūrvajra'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 *Sampuṭa* in Skorupski (1996 and 2001) was also used.

i.24 As already indicated, the internal integrity of the *Sampuṭa* 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 *Sampuṭa*'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 Samvara, sometimes for Hevajra or another heruka, depending on what source text corresponds to the part of the *Sampuṭa* 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 *Sampuṭa* 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 *Sampuṭa* but in the source text. In the context of the *Sampuṭa* such references have become obsolete links.

i.26 Notwithstanding its inconsistencies and ambiguities, the *Sampuṭa* 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 *Sampuṭa*, and how exactly they relate to each other. With the three *Sampuṭa* 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 *Sampuṭa* 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 *Catuspīṭha* (Toh 428); (7) the *Sarvabuddhasamāyoga* (Toh 366); (8) the *Herukābhidhāna* (Toh 368, also called the *Laghuśaṇīvara*) 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 *Prajñopāyaviniścayasiddhi* (Toh 2218); and (15) the *Yoginīsañcāra* (Toh 375).

i.29 Another text, extant in Chinese only, identified as a source of *Sampuṭa* chapter 3 part 4, is (16) the *Pi mi siang king* (Noguchi 1986b). This part of the *Sampuṭa* 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 *Sampuṭa* and the *Sahajamāṇḍalatrayāloka* (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 *Sampuṭa* all the more valuable.

i.32 Anyone wishing to use this translation of the *Sampuṭa* as a reference work should be aware that because, in the present translation, we have favored the *Sampuṭa*'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 *Sampuṭa* 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 *Sampuṭa*'s comprehensiveness, as it alternates between the most esoteric and the most basic teachings of Buddhism. It first introduces the notion of sampuṭa, 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 Samvara. Vajrasattva as Samvara underlies the notion of sampuṭa (and vice versa), and, as may be expected, the Samvara cycle of tantras (where the teaching on sampuṭa is most prominent) is one of the best represented in the *Sampuṭa*'s composition.

i.38 It would be superfluous here to set out a full description of the *Sampuṭa*'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 Sampuṭa**

1.

## Chapter 1

### Part 1

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

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.<sup>4</sup> *Emergence* means 'arising.' Such defines the intrinsic nature of all animate and inanimate things.<sup>5</sup> Therefore it is their *defining characteristic*. {1.1.8}

1.10 "Alternatively, by the word *sampuṭa*<sup>6</sup>—*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 samsara,  
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,<sup>7</sup> {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,<sup>8</sup> one had followed  
The course of consecutive births thousands of times. {1.1.23}

1.25 "A wise person, however, reflecting on equality<sup>9</sup>  
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.<sup>10</sup> {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.<sup>11</sup> 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 fifth<sup>12</sup> 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.<sup>13</sup> {1.1.30}

1.33 "Two earth seed syllables  
Should be applied to the eyes.  
The blazing seed syllable is applied to the crown.<sup>14</sup>  
Seed syllables of wind, space, and so forth,  
Are mentally<sup>15</sup> 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 served<sup>16</sup> 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.<sup>17</sup>  
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;<sup>18</sup>  
 Viṣṇu is so named after his entry;<sup>19</sup>  
 Śiva<sup>20</sup> 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,'<sup>21</sup> and so forth.  
 Wisdom (*prajñā*) is called *mother*  
 Because she gives birth to the people of the world.<sup>22</sup> {1.1.55}

1.58 "Wisdom is also called *sister*  
 Because she betokens a dowry.<sup>23</sup>  
 Wisdom is called *washerwoman*  
 Because she delights<sup>24</sup> all beings.  
 Accordingly, she is called *rajakī*.<sup>25</sup> {1.1.56}

1.59 "Wisdom is called *daughter* (*duhitṛ*)  
 Because she suckles (*duhana*) the milk of qualities.<sup>26</sup>  
 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 bliss<sup>27</sup> through which one might die<sup>28</sup>  
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 dharmas 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 dharmas 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.<sup>29</sup> {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.<sup>30</sup> 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 (*manuṣa*, *mānava*), agent (*kāraka*), or experiencer (*vedaka*); no annihilation or eternal enduring; no existence or nonexistence;<sup>31</sup> and no distinction between virtuous and nonvirtuous,<sup>32</sup> 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.<sup>33</sup> Thoughts through which arise<sup>34</sup> 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,<sup>35</sup> 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,<sup>36</sup> 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 samsāra, 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,<sup>37</sup> Sūkṣmarūpā,  
Divyā, Vāmā, Vāmanī,  
Kūrmajā, Bhāvakī, Sekā,  
Doṣā, Viṣṭā, Mātarī, {1.2.37}

1.90 “Śarvarī, Śitadā, Uṣmā,  
Lalanā, Rasanā, Avadhūtī,  
Pravaṇā, Hṛṣṭā, Varnā,  
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,<sup>38</sup> 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 *Dākinījālasaṃvara*  
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.<sup>39</sup> {1.3.8}

1.101 “This consort (mudrā) with various magical powers  
Is called *dākinī* in the language of the barbarians. [F.79.b]  
The verbal root *dai*, which means ‘traveling in the sky,’  
Should be understood here as the etymology of *dākinī*. {1.3.9}

1.102 “Traveling throughout the entirety of space is a magical feat—  
The name *dākinī* indicates that she can accomplish this.  
In every way, she is the universal consort (mudrā),  
Joining in union with every Saṃvara. {1.3.10}

1.103 “Vajra and Vajradhara (Vajra Holder),  
Lotus and Padmadhara (Lotus Holder),  
Jewel and Maṇidhara (Jewel Holder)—  
These are the Saṃvaras 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 samsāra!  
Homage to the revealer of the singular wisdom of all of reality!  
I always offer my salutations.”<sup>40</sup> {1.3.18}

1.111 The tathāgatas, paying reverence  
And prostrating themselves again, said,  
“Please give us, O Blessed One,  
A single, condensed summary<sup>41</sup> 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.<sup>42</sup> {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,<sup>43</sup> 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 samsara, 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 samsara. {1.4.8}

1.125 " 'Once I am transformed by insight and means,  
The afflictions will become causes for liberation.'<sup>44</sup> [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.<sup>45</sup> {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 Vajragarba,  
The wrathful deities, the three realms, and beings. {1.4.14}

1.131 “This very division of inner constituents  
Can be learned, very clearly,<sup>46</sup> 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*.<sup>47</sup> {1.4.16}

1.133 “In this delightful mandala with its three corners  
Emerges Vajrāralli.  
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*<sup>48</sup>  
Are also fifty in number.  
Evenly fashioned, they are located  
Within the lotus inside Vajrāralli. {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,<sup>49</sup>  
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 sampuṭa.  
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’ (*dharma mudrā*).  
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 *dharma cakra*  
At the heart, in an eight-petaled lotus.  
The syllable *ma*, said to be fire,  
Is Pāñḍarā, 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’ (*saṃayamudrā*). {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 *samsāra*.  
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 *vam* is skillful means (*upāya*).  
This letter *e* is adorned with the syllable *vam*  
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 *vam* 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.”<sup>50</sup> {1.4.39}

1.156 The Blessed One continued, “There is no distinction between the recounter 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 recounter: {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,<sup>51</sup> 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.<sup>52</sup> 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,<sup>53</sup> 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*.<sup>54</sup> 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 *evam mayā śrutam* (thus have I heard) are always formed (*samsthita*) at the beginning of a Dharma teaching. These pure letters, which bring the accomplishment of full awakening, and which are ineffable, O Vajrapāni,<sup>55</sup> have been spoken by me. By means of these letters, beings reach the other shore of samsāra, so distant. Having repeatedly put<sup>56</sup> 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.<sup>57</sup> {1.4.52}

1.168 “Beings can attain this inconceivable state, which is not attained even by the bliss-gone ones.<sup>58</sup> Beings can become buddhas when correctly instructed and when the goal is set.<sup>59</sup> By mere self-indulgence<sup>60</sup> 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 Sampuṭa,” 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 *hūm*.  
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 four<sup>61</sup> 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 initiated<sup>62</sup>  
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 spheres<sup>63</sup>  
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 samaya<sup>64</sup> 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 specified<sup>65</sup> 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.<sup>66</sup> {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 inanimate<sup>67</sup> 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 samsara! {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).<sup>68</sup> {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 before<sup>69</sup> — [F.84.b]  
Or, alternatively, his own yoginī,<sup>70</sup>  
Purified and fashioned into the wisdom consort (*vidyā*)—  
Should be anointed with olibanum and camphor.<sup>71</sup> {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-making<sup>72</sup> 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.<sup>73</sup> {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 farthestmost reaches. {2.1.47}

2.48 " 'Embodying the nature of insight and skillful means,  
Like a wish-fulfilling gem high above,<sup>74</sup>  
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,<sup>75</sup> 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.<sup>76</sup> {2.1.53}

2.54 "The master, for his part,  
Should listen, full of compassion,  
For the sake of removing the disciple's grasping<sup>77</sup>  
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.<sup>78</sup> {2.1.61} [F.85.b]

2.62 "He<sup>79</sup> who has obtained the initiation becomes the most excellent Vajradhara,<sup>80</sup>  
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,<sup>81</sup>  
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.<sup>82</sup>  
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.<sup>83</sup>  
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,<sup>84</sup>  
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 *samsāra*.  
{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 unequaled.  
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,<sup>85</sup> in a royal park, in any secluded place,<sup>86</sup> 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.<sup>87</sup> For that reason, he should apply the four seals that give rise to wisdom. {2.2.34}

2.99 “Ignorance is the *saṃayamudrā* (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 serve<sup>88</sup> 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.<sup>89</sup> With these five, he becomes a victorious one.<sup>90</sup> {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.’<sup>91</sup> For if the practitioner does not physically touch the best of lotuses<sup>92</sup> 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.<sup>93</sup>  
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 colors<sup>94</sup> visualized in the development stage,  
And the order and arrangement of the deities' arms.<sup>95</sup> {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 *hūm*.  
One should visualize<sup>96</sup> 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 *hūm*,  
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,<sup>97</sup> {2.3.19}

2.122 "Candālī sounding a ḥamaru, [F.88.b]  
And Dombī 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 *hūṁ* 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 *hūṁ*. {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 *hūṁ*.  
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 pericarp<sup>98</sup> of a lotus  
He should visualize a full moon disk,  
And in the center of this moon disk, the syllable *hūṁ*. {2.3.33} [F.89.a]

2.136 “He should visualize the form of the deity

With three faces and six arms.  
The first<sup>99</sup> 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.<sup>100</sup>  
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.<sup>101</sup>  
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,<sup>102</sup> 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,<sup>103</sup>  
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.<sup>104</sup>  
Third, on the northern petal,<sup>105</sup> 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.<sup>106</sup> {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 staff<sup>107</sup> 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.<sup>108</sup> {2.3.45}

2.148 “In the northwestern corner he should draw<sup>109</sup>  
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.<sup>110</sup> {2.3.47}

2.150 “The eighth goddess he should draw  
In the southeastern quarter.<sup>111</sup>  
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 “*Hūṁ* 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 *hṛīḥ*  
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.<sup>112</sup> {2.3.53}

2.156 “The syllable *hṛīḥ* 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 *hūṁ*,  
And also the syllable *hṛīḥ*.  
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 Vajradākinī.  
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, entralling, 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 divisions<sup>113</sup> and the rest,  
And visualize the colors, and so forth,  
As required for individual rituals involving the circle. {2.4.2}

2.165 “*Om tāre tuttāre 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.”<sup>114</sup> {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 tāre svāhā*.  
On the eyes, *om tuttāre*<sup>115</sup> *svāhā*.  
On the nose, *om ture*<sup>116</sup> *svāhā*.  
On the ears, *om tu svāhā*.  
On the tongue, *om re svāhā*.  
On the chest, *om tāriṇi 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 *sattvaparyāṇika* 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 "Om 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-witted<sup>117</sup> 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-wheel<sup>118</sup> 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, *Om prajñe mahāprajñe hūm svāhā*.<sup>119</sup> {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 *sattvaparyāṅka* 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 *bhrūm*<sup>120</sup>  
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 *hūm*,  
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 *tāṁ*,  
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 visualize<sup>121</sup> 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 Sampuṭa,” 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.<sup>122</sup> {3.1.1}

3.2    “The transformations effected by the ḍāka<sup>123</sup> 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!<sup>124</sup>  
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 Cāṇḍālī:

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

3.8 Dombī:

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

3.9 “The great Heruka arises then, in a fluid form,  
From the syllables *am* and *hūm*,<sup>125</sup>  
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}—  
*Hūm* and *am*<sup>126</sup>—in a frightful blaze of blue,  
One should generate the goddesses of the retinue  
From their seed syllables *gam*, *cam*, *vam*, *gham*, *pum*,<sup>127</sup> *śam*, *lam*, and *dam*. {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 *hūṁ* 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;<sup>128</sup>  
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.<sup>129</sup>  
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 engaged<sup>130</sup>  
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.<sup>131</sup>  
 In her other two hands she holds  
 A skull cup and a white lotus.<sup>132</sup> {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.<sup>133</sup> {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.<sup>134 135</sup> {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 sattvaparyāṇka 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 Vetalī.  
Again,<sup>136</sup> 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 Cāṇḍālī,  
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 Simhinī 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 goad<sup>137</sup> 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<sup>138</sup>  
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 Ulukā,  
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, Dākinī,  
Has two arms and is white in color.  
She sits on a corpse<sup>138</sup>  
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 Cūśinī,  
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,  
Cūśinī 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.<sup>139</sup> {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."<sup>140</sup> {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.<sup>141</sup>  
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,<sup>142</sup>  
The syllables *hūṁ* and *phat* 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,<sup>143</sup>  
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;  
Vajradākinī 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 Vetalī;

So too, Ghasmarī and Pukkasi.  
Further, there are Śavarī and Cāṇḍalī,  
With Ḏombī 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 samsāra and nirvāna 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.<sup>144</sup> {3.3.21}

3.102 “To her right there is a yellow and blue<sup>145</sup> goddess, Khecarī;  
To her left there is a red and blue one, Bhūcarī.<sup>146</sup>  
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,<sup>147</sup>  
Abiding in the nature of reverence for him.<sup>148</sup> {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 mandala,  
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 threads<sup>149</sup>  
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;<sup>150</sup>  
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.<sup>151</sup>  
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 mandala 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,<sup>152</sup> born from the union with the buddhas,  
Of Buddha, Dharma, and Samgha,  
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:<sup>153</sup>

3.125 “‘Om, I penetrate my mind.’<sup>154</sup> {3.4.19}

“This mind is like the sky—  
Stainless despite the presence of clouds.<sup>155</sup>  
It is free from all dejection,<sup>156</sup>  
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 i ī u ī r ī l ī e ai o au aṁ ah.*” {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,<sup>157</sup> 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.<sup>158</sup> The follower of Mantra should then generate the altruistic aspiration for awakening with the following mantra:<sup>159</sup>

“*Om*, I give rise to bodhicitta.<sup>160</sup> {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 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}

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:<sup>161</sup>

“*Om* vajra! Please remain.<sup>162</sup> {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.<sup>163</sup> {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.<sup>164</sup> {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 vajra<sup>165</sup> 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:  
"Om, I am just like all the tathāgatas."<sup>166</sup> {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 *parī*, 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,<sup>167</sup> 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 *hūṁ*. {3.4.40}

3.145 “Having placed this mantra, *hūṁ*, 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.<sup>168</sup> {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, Pāṇḍaravāsinī;  
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 Vajradākinī;  
In the southwest, red and blue Śabdavajrā;  
And in the northwest, green and white Pṛthivīvajrā. {3.4.49}

3.154 “In the outer circle,<sup>169</sup>

“In the northeast, Vamśā; In the southeast, Vīṇā;  
In the southwest, Mukundā;  
And in the northwest, Murajā. {3.4.50}

3.155 “Vamśā 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 Vajrāmkuśī, 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,<sup>170</sup> 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,<sup>171</sup> 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 *jah*, *hūṁ*, *vāṁ*, and *hoh* 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*,<sup>172</sup> in the quarter toward the east, the syllable *hrīḥ*,<sup>173</sup> in the south, the syllable *hiḥ*,<sup>174</sup> in the west, the syllable *gīḥ*,<sup>175</sup> in the north, the syllable *jīḥ*,<sup>176</sup> 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 *oṁ*; in the southwest, the syllable *aiṁ*,<sup>177</sup> in the northwest, the syllable *em*,<sup>178</sup> and in the northeast, one should place the syllable *aiṁ*.<sup>179</sup> {3.4.63}

“At the eastern gate one should place the syllable *jah*; at the southern gate, the syllable *hūṁ*; at the western gate, the syllable *vāṁ*; and at the northern gate, the syllable *hoh*. {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 clouds<sup>180</sup> 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 ḥsis 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 wind<sup>181</sup> 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.<sup>182</sup> {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.<sup>183</sup> {3.4.72}

3.174 “Stepping over Brahmā, and so forth,  
One should enjoy this act in a manly manner.<sup>184</sup>  
He will give . . .<sup>185</sup> {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.”*

4.

## Chapter 4

### Part 1

4.1 [Vajragarbha said:]

“I would like to hear, O Blessed One,  
About the characteristics of the external signs.<sup>186</sup>  
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 dākinīs’ conquest” and explained the pledge signs of dākinīs. {4.1.2}

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

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

4.5 “We ingest the four ingredients<sup>189</sup> (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.<sup>190</sup> {4.1.8}

4.9 "And also:

"Dā, dī, pu, su, mā, yo, bhī, vī, lu, strī, sa(?), pe, phī(?), bha, bhū, pī, dū, dī, ma, strī, kū, hā, ja, ke, bha, sva,<sup>191</sup> pra, jā, o, mā, go, rā, de, mā, kā,<sup>192</sup> tri, ko, ka, la, kā, hi, mre(?), śri, sau, su, na, si, ma, ku.<sup>193</sup> {4.1.9}

4.10 "Now I shall explain the outer<sup>194</sup> secret signs  
In the prescribed order,  
Through which a [vajra] brother or sister  
Can be recognized without doubt. {4.1.10}

4.11 "The *potaṅgi*<sup>195</sup> gesture is answered with the same. Other code words and signs used are *gamu*, *lumba*, 'swallowing,' 'wooden vessel,' 'heart,' 'Kuru woman,' 'earring,' *alikaranya*, '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.<sup>196</sup> 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 first<sup>197</sup>  
But later brings ruin,<sup>198</sup>  
Is known as Rūpikā, the beautiful;  
She is served<sup>199</sup> 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 dākinī is very congenial.<sup>200</sup> {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.<sup>201</sup> {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 dākinī, mother of yogins.<sup>202</sup> {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.<sup>203</sup> {4.2.10}

"The adept of yoga should always be able to recognize these signs according to the procedure of sampuṭa."<sup>204</sup> {4.2.11}

4.23 *This concludes the second part of the fourth chapter on the characteristics and signs particular to demon dākinīs 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,<sup>205</sup> {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.<sup>206</sup>  
If a woman has the sign of a trident between her eyebrows,  
A dark blue face, a white body,<sup>207</sup> {4.3.3}

4.27 "And the hue and scent of a blue lotus,<sup>208</sup>  
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 'tranquil<sup>209</sup> dākinī.' {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 dākinīs  
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,<sup>210</sup>  
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,<sup>211</sup>  
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 wrinkles<sup>212</sup> 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 dākinī,  
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 Vīrabhāgīnī, 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.<sup>213</sup>  
{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.<sup>214</sup> {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.<sup>215</sup>  
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;<sup>216</sup>

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,<sup>217</sup>  
One should point at the ground. {4.4.4}

4.67 “If she shows her secret part,  
One should show her one’s linga.  
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."<sup>218</sup> {4.4.10}

4.73 *This concludes the sovereign fourth chapter on the sign language of vajradākinīs in the glorious "Emergence from Sampuṭa," 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 pīthas and auxiliary pīthas,  
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 pīthas, 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 "Jālandhara<sup>219</sup> is said to be a pītha,  
And so, too, is Odḍiyāna.  
Pūrṇagiri<sup>220</sup> is a pītha,  
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, Odra  
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,<sup>221</sup>  
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,<sup>222</sup>  
And so is the middle of the salt ocean, Lavaṇasāgara. {5.1.12}

5.13 "Vindhya and Kaumārapaurikā  
Are auxiliary pīlavas.<sup>223</sup>  
Adjacent to them are the charnel grounds  
Pretasamghāta and Udadhitā.<sup>224</sup>  
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,  
Konkana 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*<sup>225</sup> tree,  
 Uḍḍiyāna, by one in an aśoka tree,  
 And Jālandhara, by one in a thorn apple tree.<sup>226</sup> {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,<sup>227</sup>  
 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.<sup>228</sup> {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 banner<sup>229</sup> or a weapon,  
 Or one who has been born seven times.<sup>230</sup> {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.<sup>231</sup> {5.2.4}

5.28 “Vajra body, speech, and mind,  
Made manifest from within the sphere of phenomena,  
Are then brought together,<sup>232</sup> 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.<sup>233</sup> {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,<sup>234</sup>  
He will win<sup>235</sup> 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.  
He<sup>236</sup> 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.<sup>237</sup> {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 mandala.  
{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,<sup>238</sup>  
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 mentioned<sup>239</sup> four neuter syllables (*r*, *ṛ*, *l*, *ṝ*).

In the center of them

He should add the mind<sup>240</sup> 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 properties<sup>241</sup> —  
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 it<sup>242</sup>  
As engulfed in white light,  
And imagine it with the other seed syllables of the [five] ambrosias,  
In a stūpa with five layers.<sup>243</sup> {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 syllables<sup>244</sup>  
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.<sup>245</sup> {5.2.29} [F.105.a]

5.53 "The consciousness-gnosis<sup>246</sup> 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.<sup>247</sup>  
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*)<sup>248</sup> 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,<sup>249</sup>  
He should place these syllables in the central channel.<sup>250</sup>  
Thus the syllables of gnosis and cognition should be placed  
At the roots of the three channels that always need to be blocked.<sup>251</sup> {5.2.37}

5.61 "When he longs for experiences of samsara,<sup>252</sup>  
He should join these syllables, in mental recitation,  
With the 'sound' (long *ū*) and the 'drop' (*anunāsika*),<sup>253</sup>  
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 sign<sup>254</sup> revealed  
Is sparkling dust resembling fireflies—  
It will be seen as circular shapes of white powder<sup>255</sup>  
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,<sup>256</sup>  
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,<sup>257</sup>  
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.<sup>258</sup> {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,<sup>259</sup> 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?"<sup>260</sup> {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.<sup>261</sup> {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 Dveśavajra. {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 “Pātanī is the element of earth;  
 The element of water is known as Māraṇī.  
 Ākarṣanī 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 reality<sup>262</sup> 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.<sup>263</sup> {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 essential<sup>264</sup> 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 channel<sup>265</sup> 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.<sup>266</sup> {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.<sup>267</sup> {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,<sup>268</sup>  
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 engaged<sup>269</sup> 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 ambrosia<sup>270</sup> 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 Mind<sup>271</sup> 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 concepts<sup>272</sup>  
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.<sup>273</sup> {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,<sup>274</sup> 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 others<sup>275</sup> 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.<sup>276</sup> {5.3.36}

5.120 "He should not recite texts, assemble mandalas, 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.<sup>277</sup> {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.<sup>278</sup> Regarding his blood brothers, sons, and father, as well as the kingdom with its pleasures, treasures, 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.*<sup>279</sup>

## 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 dākinī, 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 mātrikās’ temple at night,  
Or in an isolated place, or the wilderness,  
When some heat has been generated,<sup>280</sup>  
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.<sup>281</sup>  
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.<sup>282</sup>  
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 *vidyādharas*,  
Or it could be a celestial daughter, a *yakṣinī*,  
A *nāginī*, 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.<sup>283</sup>  
Free from disease and old age, not swayed by opposites,  
He<sup>284</sup> 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 training<sup>285</sup> 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 oblationary 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.<sup>286</sup> {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.<sup>287</sup> {5.4.31}

5.154 “When a song is sung, it should be  
A supreme song related to vajra.<sup>288</sup>  
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.<sup>289</sup>  
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 thief<sup>290</sup>  
And place there that which comes from *hūm*.<sup>291</sup> {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 hair<sup>292</sup>  
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 ḥamaru,  
Which invites all sentient beings to be his guests.  
This should be the nature of his recitation,<sup>293</sup>  
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 goddess<sup>294</sup> 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,<sup>295</sup>  
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,<sup>296</sup> the following has  
been said:

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

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

The *ra* is said to be fire,<sup>300</sup>  
And the *mye*, flesh. {6.1.6}

6.7 "The *sa* is said to be feces,  
While the *rvā* is fatty tissue.<sup>301</sup>  
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 *sthī* 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.<sup>302</sup> {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.<sup>303</sup> {6.1.12}

6.13 "At the location of the first enclosure,<sup>304</sup> [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 (*hūm*). {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.<sup>305</sup> {6.1.14}

6.15 "Difficult to come by in the three worlds, this source<sup>306</sup>

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.<sup>307</sup> {6.1.17}

6.18 "The *sattvam* principle is the body, *rajas* is speech,<sup>308</sup>  
And, according to its nature, *tamas* is mind.  
*Sattvam* is semen, *rajas* is blood,<sup>309</sup>  
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.<sup>310</sup>  
Feces, urine, phlegm, blood, and semen as the fifth<sup>311</sup> — {6.1.19}

6.20 "The embryo consists of these five ambrosias,  
Therefore it is here called *vajrin*.<sup>312</sup>  
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.<sup>313</sup>  
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 it<sup>314</sup> 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 opening<sup>315</sup> 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.<sup>316</sup>  
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.<sup>317</sup> {6.1.30}

6.31 "The movement is distinguished by motion,<sup>318</sup>  
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.<sup>319</sup> {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.<sup>320</sup> {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.<sup>321</sup> {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,<sup>322</sup>  
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."<sup>323</sup> {6.1.39}

6.40 So spoke the blessed vajra holder,  
Vajrasattva, the great bliss.<sup>324</sup> {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)?<sup>325</sup>  
How can there be a place for them  
For someone abiding in nonduality, and so forth?<sup>326</sup> {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.”<sup>327</sup> {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.<sup>328</sup>  
Devīkotṭa 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;  
Odra is proclaimed to be on the breasts.  
These two are described as *kṣetra*.<sup>329</sup>  
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.  
These 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.<sup>330</sup>  
 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.<sup>331</sup>

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 *hūṁ*,  
 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 *vadabāgni* 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 *hūṁ*,  
 Which is two measures long.  
 In the throat he has the form of the syllable *oṁ*,  
 Which is said to be three measures long. {6.2.8}

6.69 "In the forehead he has the form of the syllable *haṁ*;  
 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.<sup>332</sup> {6.2.10}

6.71 "One in nature with the supreme joy,  
 He assumes the modes of both the action and its agent.<sup>333</sup>  
 In the form of Vajrasattva  
 He plays as he pleases in this<sup>334</sup> 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 five<sup>335</sup> 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 five<sup>336</sup> 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 pīthas, 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.<sup>337</sup> {6.2.16}

6.77 "The one in Pullīra,<sup>338</sup> 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 Divyā<sup>339</sup> is situated  
 In the great pīṭha of Uḍḍiyāna;  
 Located in the right ear,  
 She<sup>340</sup> nourishes the skin and its hair. {6.2.18}

6.79 "In Arbuda, the dākinī<sup>341</sup> Vāmā<sup>342</sup>  
 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.<sup>343</sup>  
The one in Devīkotṭa  
Has a soft form, and is called Bhāvikī; {6.2.21}

6.82 "She nourishes the heart<sup>344</sup>  
And is always present in every living body.<sup>345</sup>  
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 Dveśāvatī<sup>346</sup>  
And is claimed to have a visible form. {6.2.23}

6.84 "The one in Odra 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.  
Śītadā is in Kaliṅga;  
She flows through the sides.<sup>347</sup> {6.2.25}

6.86 "Uṣmā, who resides in the abdomen,  
Is the one known [as present] in Lampāka.  
Pramāṇā,<sup>348</sup> 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.<sup>349</sup>  
Svarūpiṇī, located in Pretādhivāsinī,<sup>350</sup>  
Carries phlegm. {6.2.27}

6.88 "The one that always carries pus  
Is located in Gṛhadevatā—  
She is called Sāmānyā,  
The supreme goddess dākinī.<sup>351</sup> {6.2.28}

6.89 "The one that flows through Sauraṣṭra  
 Is called Hetudāyikā and contains blood.  
 The one that carries sweat  
 Is located in Suvarṇadvīpa; {6.2.29}

6.90 "Turbulent<sup>352</sup> 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.<sup>353</sup> {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."<sup>354</sup> {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 *hūṁ*, [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.<sup>355</sup> {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,<sup>356</sup>  
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,<sup>357</sup> 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,<sup>358</sup> respectively—  
Their essence being the bodhicitta of the followers  
Of the vajra path in their roles of the world’s kinsmen,<sup>359</sup> {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.<sup>360</sup> {6.3.18}

6.112 “Through this maṇḍala will also come  
The final<sup>361</sup> 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, dākinīs. {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 cakra, has the nature of the *sruk* ladle;<sup>362</sup>

The mouth is averred to be the sacrificial plate,<sup>363</sup>  
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*.<sup>364</sup>  
Those, on the other hand, that are in the heart and the throat  
Bear a semblance to the syllable *vāṇi*.<sup>365</sup> {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 abides<sup>366</sup>

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.<sup>367</sup> {6.3.33} [F.115.a]

6.127 "In the cakra of the dharmakāya  
There is the celebrated syllable *hūṁ*, 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 *oṁ*, which illuminates all letters.  
It is surrounded on all sides  
By sixteen letters in sets of four.<sup>368</sup> {6.3.35}

6.129 "In the exalted cakra of great bliss  
Is the syllable *haṁ* 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 dākinīs. {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.<sup>369</sup> {6.3.41}

6.135 "They are said to be facing upward  
And are surrounded by the syllables *ka*, *kā*,<sup>370</sup> and so forth.  
The vowels are joined with these downward-facing consonants,  
Which have been moved from the sides to the center.<sup>371</sup> {6.3.42}

6.136 "The syllable *kṣa*, which is called *rākṣasa*,  
Is situated in the lower region of the body.<sup>372</sup>  
When the moon (bodhicitta) is present in the throat cakra  
In its mode of intense passion,<sup>373</sup> {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.<sup>374</sup> {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*.<sup>375</sup> {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,  
Besides 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.<sup>376</sup> {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 dākinīs’ 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 dākinīs  
And their secret code-language, {6.4.1}

“As well as the concealed essence, which you mentioned before.”<sup>377</sup> {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 vajra<sup>378</sup> is the means.<sup>379</sup>  
The external coupling is explained  
As this secret combination.<sup>380</sup> {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.<sup>381</sup> {6.4.7}

6.153 "Phenomena are the nature of mind<sup>382</sup>  
 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 it<sup>383</sup> 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-vam*,<sup>384</sup>  
 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*).<sup>385</sup>  
 The Sarvāstivāda school is in the cakra of dharmakāya,  
 For the doctrine (*dharma*) is born from speech (*vāda*).<sup>386</sup> {6.4.12}

6.158 "The Saṃvidī<sup>387</sup> school is in the cakra of the sambhogakāya,  
 For experiencing (*saṃvid*) is based in the throat.  
 The Mahāsaṃghika 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 head<sup>388</sup> is the salutation.  
 Worldly activity is the abiding by rules of conduct;  
 The sound of breathing (*a-ham*)<sup>389</sup> 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 explained<sup>390</sup> the unsurpassable among all unions." <sup>391</sup>

6.167 Then all the goddesses, headed by *Nairātmyā*, including *Locanā*, *Māmakī*, *Pāṇḍaravāsinī*, *Tārā*, *Bhṛkuṭī*, *Cundā*, *Parṇaśavarī*, *Ahomukhā* and *Śamvarī*—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,"<sup>392</sup> the lord revived all the yoginīs and said:<sup>393</sup> {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.<sup>394</sup> {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.<sup>395</sup>  
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 tirthikas.  
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.<sup>396</sup> {6.4.38}

6.182 “Space is the vajra quality of backbiting,<sup>397</sup>  
For backbiting<sup>398</sup> 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.<sup>399</sup> {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?”<sup>400</sup> {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.<sup>401</sup> {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.<sup>402</sup> {6.4.46}

6.190 “Listen, O goddess, as I will now teach The characteristics of the emergence from sampuṭa. {6.4.47}

6.191 “The word *rahasye* abides in the element earth;<sup>403</sup> *Parame*, in the element water; *Ramye*, in the element called fire; And *sarvātmani* abides in wind. {6.4.48}

6.192 “The phrase *sadā sthitāḥ* expresses The *saṃvara* identity<sup>404</sup> 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 sthitāḥ* thus conveys The nature of impeccable purity. {6.4.50}

6.194 “It is thus always present as Vairocana.<sup>405</sup> When it is always present as Amoghasiddhi, It could be in the form of Ratnasamṛbhava, Or perhaps Amitābha.<sup>406</sup> {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.<sup>407</sup> {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 Sampuṭa.”*

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 pledge<sup>408</sup> of the yoginis  
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.<sup>409</sup>  
*Amorous intoxication* stands for ‘wine,’ *strength* for ‘meat,’  
And *sandalwood* for ‘meeting.’ {7.1.4}

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

7.8     “*Dundura drum* <sup>413</sup> is said to mean ‘unworthy,’ [F.118.b]  
 And *Kāliñjara mountain* <sup>414</sup> stands for ‘worthy.’  
*Dīñdima 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* <sup>415</sup> 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*<sup>416</sup> 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 Dākinī. The code word is *muku*.<sup>417</sup>  
 Placing folded hands at the forehead  
 Is the sign of Dīpinī. The code word is *ghoghu*.<sup>418</sup> {7.1.10}

7.13    “Pressing the thumb  
 Is the sign of Cūśinī. 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,<sup>419</sup>  
 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.<sup>420</sup> The code word for this is *drasṭa*.  
 {7.1.12}

7.15    “Further, the word *da* <sup>421</sup> denotes a man;  
*di*, a woman;  
*pu*,<sup>422</sup> the magic of paralyzing;  
*su*, eating;  
*ma*, mother;  
*yo*, wife;  
*bhi*, younger sister;  
*dhī*,<sup>423</sup> female friend;  
*lu*, daughter;

*strī*<sup>424</sup> menstrual blood;  
*sa*, drinking soma;  
*pe*, (alcoholic?) drink;  
*phī*<sup>425</sup> meat;  
*bha*, eating;  
*bhū*, meeting;  
*pī*<sup>426</sup> charnel ground;  
*bhu*, a corpse;  
*dī*<sup>427</sup> a yoginī;  
*ga*, the goddess Lāmā;  
*tri*<sup>428</sup> the goddess Rūpinī;  
*ku*, the goddess Dākinī;  
*kha*, the goddess Khanḍarohā;  
*ja*, the pair of knees;  
*ke*, the pair of arms;  
*bha*, reverential salutation;  
and *sva*,<sup>429</sup> 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.<sup>430</sup> 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*<sup>431</sup> is a greeting;  
*Potāṅgī* given<sup>432</sup> 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’;  
*alikaranya*, ‘head’;  
*boar*, ‘hair’;

*hearing, 'ear';*  
*churning, 'ambrosia';*  
*man, 'coming together';*  
*palm of the hand, 'ḍākinī';*  
*hell, 'maṇḍala';*  
*such and such, 'charnel ground';*  
*kākhilā,<sup>433</sup> 'door';*  
*breathing, 'brahmin';*  
*enclosure, 'kṣatriya';*  
*cessation, 'vaiśya';*  
*cruel, 'śūdra';*  
*end,<sup>434</sup> 'house of an untouchable',<sup>435</sup>*  
*scorpio, 'cattle';*  
*younger sister, 'ḍākinī';*  
*mudaka, 'fat';*  
*grhāṇa, 'gesture';*  
*when one touches one's teeth with the tongue, 'hunger',<sup>436</sup>*  
*fragrant with perfume, 'thirst';*  
*arrival, 'where';*  
*place, 'such and such a person';*  
*light ray, 'flower';*  
*hanging, 'abdomen',<sup>437</sup>*  
*teeth, 'mirth';*  
*cessation, 'rain';*  
*report, 'satisfaction';*  
*smoky, 'clouds';*  
*fond of smoking and summit, 'mountains',<sup>438</sup>*  
*streams, 'rivers';*  
*fingers, 'part / portion';*  
*mouth, 'face';*  
*washerwoman,<sup>439</sup> '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.'<sup>440</sup> {7.1.17}}*

7.20 "Further, the syllable *chā*<sup>441</sup> signifies a goat;  
*nā*,<sup>442</sup> a human being;  
*go*, an ox;  
*ma*, a buffalo;  
*bhā*, eating anywhere;<sup>443</sup>  
and *hā*,<sup>444</sup> a recurrence.  
The word *apyakā*<sup>445</sup> means 'king's men,'  
and *to remain*, 'the act of remaining.'  
When one touches the mouth,<sup>446</sup> 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.<sup>447</sup>

7.22 "The gaze that brings downfall is said  
To always be even, with eyebrows furrowed in anger.<sup>448</sup>  
The entralling gaze should be directed to the left,  
With both eyes looking at the effigy on the left side.<sup>449</sup> {7.1.19}

7.23 "In the summoning gaze, the effigy is on the right  
And the two eyes turned upward.<sup>450</sup>  
The paralyzing gaze is directed toward the center,  
With the two eyes directed at the bridge of the nose.<sup>451</sup> {7.1.20}

7.24 "For killing, the gaze should be level,<sup>452</sup>  
With the two eyes fixed at the tip of the nose.  
Causing downfall should be done while exhaling,  
And entralling while holding the breath in.<sup>453</sup> {7.1.21}

7.25 "Summoning is done while inhaling,  
And paralyzing while holding the breath in.<sup>454</sup>  
While training, the gaze causing downfall should be directed at a pine tree,<sup>455</sup>  
And the entralling 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.<sup>456</sup>  
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.<sup>457</sup> {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.<sup>458</sup> {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.<sup>459</sup> {7.1.27}

7.30 "Without an agreed convention of language, not even the well-established worldly usages would have any effect.<sup>460</sup> The same is the case with the yogic accomplishments in poetry and song, both mundane and supramundane.<sup>461</sup> {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.<sup>462</sup>  
This affords the best of all protections  
By binding earth and sky up to their farthest limits in the ten directions.<sup>463</sup>  
{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.<sup>464</sup> {7.1.32}

7.35 "One should place the following<sup>465</sup> 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 excellent<sup>466</sup> 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,<sup>467</sup> 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,<sup>468</sup> 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,<sup>469</sup> 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}

“Sandal, mesua flower, costus root, and emetic nut, combined with Indian valerian, neutralize a variety of poisons. So does costus mixed with rice water.<sup>470</sup> Should one consume a pill consisting of the pith of Indian valerian, together with the feces<sup>471</sup> 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,<sup>472</sup> 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 mallow 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.<sup>473</sup> {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.<sup>474</sup> {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,<sup>475</sup> 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.<sup>476</sup> {7.1.47}

        “After anointing the feet with camphor,<sup>477</sup> 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 snake<sup>478</sup> 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.<sup>479</sup> {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.<sup>480</sup> {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,<sup>481</sup> 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,<sup>482</sup> together with female cuckoo birds,<sup>483</sup> 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,<sup>484</sup> 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,<sup>485</sup> 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.<sup>486</sup> 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,<sup>487</sup> 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 feather<sup>488</sup> 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.<sup>489</sup>

7.51 "Alternatively<sup>490</sup>, 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 Pusya.<sup>491</sup> {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.<sup>492</sup> {7.1.61}

"Indian valerian,<sup>493</sup> Indian caper, and purple fleabane, blended with teardrops and one's own semen, will enthrall a playful woman right away.<sup>494</sup> {7.1.62} [F.122.a]

7.53 "A powder containing *puttamjārī*,<sup>495</sup> *apannā*,<sup>496</sup> 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*,<sup>497</sup> and *avanatā*,<sup>498</sup> 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,<sup>499</sup> Indian madder, house sparrow,<sup>500</sup> 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 *ksīrādhikā*<sup>501</sup> 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.<sup>502</sup> 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.<sup>503</sup>

7.56 "A tilaka on the forehead made with Malabar gulbel,<sup>504</sup> 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,<sup>505</sup> fireflies, *avanatā*,<sup>506</sup> camphor,<sup>507</sup> 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*,<sup>508</sup> 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 calf<sup>509</sup>—when a beautiful woman comes into contact with these ingredients in the form of a tilaka on the forehead,<sup>510</sup> 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,'<sup>511</sup> red sandalwood, and camphor, infused with equal parts of the blood of a wagtail and a female mule.<sup>512</sup> {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.<sup>513</sup>

7.60 "Otherwise, if one wishes to make a magical pill, one should grind the impurities and the eyes<sup>514</sup> 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.'<sup>515</sup> In the asterism of Puṣya, the pill should be activated.<sup>516</sup> 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.'<sup>517</sup> When this pill is placed in the mouth, one becomes invisible.<sup>518</sup> {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.'<sup>519</sup> 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.<sup>520</sup> {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.<sup>521</sup> 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 asoka tree<sup>522</sup> inuncted seven times with the blood of a beautiful woman.<sup>523</sup> 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.'<sup>524</sup> {7.1.82}

7.65 "Alternatively, one should mix realgar with the discharge from rubbing a girl maddened by menstruation in an ancestor grove.<sup>525</sup> 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 asoka 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.<sup>526</sup> {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 human<sup>527</sup> 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.<sup>528</sup> 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.<sup>529</sup> {7.1.89}

7.70 “One should combine substances that come from mountains and oceans<sup>530</sup> 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.<sup>531</sup> One should employ the ‘four ingredients’,<sup>532</sup> musk, red sandalwood, camphor, and *śālīja*, and also olibanum, tailed pepper, and lotus seeds.<sup>533</sup> These great drugs are especially powerful during six different time periods.<sup>534</sup> {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)<sup>535</sup>  
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 seeds<sup>536</sup> 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*,<sup>537</sup>  
Blended homogenously with ghee,  
Should be employed in every rite.<sup>538</sup> {7.1.100}

7.80 "One should procure the fourteen substances  
And zealously ingest them in nine different ways.<sup>539</sup>  
One should perform this rite according to one's wishes,  
Following the divisions of lunar and solar cycles.<sup>540</sup> {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 elements<sup>541</sup> into gold. {7.1.102} [F.124.b]

7.82 "Now I will teach a rite involving oil.  
"Oil of lotus, oil of *vālā*,<sup>542</sup> and oil from the "four ingredients"<sup>543</sup> should all be combined with an equal amount of ground black turmeric,<sup>544</sup> 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.<sup>545</sup> 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',<sup>546</sup> 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,<sup>547</sup> false daisy, common jasmine, and grass is regarded as helpful for promoting growth.<sup>548</sup> {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.<sup>549</sup> {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.<sup>550</sup> 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,<sup>551</sup> *parahṛd*, *vallabhi*,<sup>552</sup> *mukta*,<sup>553</sup> pongam oil tree, *mañjari*,<sup>554</sup> thorn apple tree, sweet flag, babchi, nut grass, black turmeric, Indian madder, costus, and veronicalolia—these will remove all illnesses.<sup>555</sup> {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,<sup>556</sup> there can be no doubt. {7.1.107}

7.88     “Turmeric powder,<sup>557</sup> chaste tree berries, powder from a temple brick, extract of thorn apple leaves, musk, and the “four ingredients,” when combined with *caura*<sup>558</sup> and *keriśu*,<sup>559</sup> 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 substances<sup>560</sup> together with the ‘four ingredients’<sup>561</sup> and drink this with cold musk<sup>562</sup> 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.<sup>563</sup> Then he should blend them with ghee and honey and eat one *karṣa*<sup>564</sup> 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 paw<sup>565</sup> of musk from the midriff.<sup>566</sup> 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,<sup>567</sup> cook them with milk and water, and apply the concoction to the head.<sup>568</sup> {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*<sup>569</sup> root, *palāśa*<sup>570</sup> root, and costus root. He should grind them into powder with one part long pepper as the tenth part of the concoction.<sup>571</sup> After blending the powder with cow milk, a wise yogin should consume one *karṣa*<sup>572</sup> 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.<sup>573</sup> {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 seasons<sup>574</sup>  
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, entralling, 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 *ālidha* posture, the *pratyālidha* 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 *sūdra*—  
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-width<sup>575</sup> 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 entralling 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.<sup>576</sup> 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 entralling. {7.2.9}

7.110 "The specifications for summoning are the same as those for entralling,  
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,<sup>577</sup>  
That for the rites of assaulting to the south,  
The one for entralling 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.<sup>578</sup> 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.<sup>579</sup> [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,<sup>580</sup> 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 entralling, he should procure red sesame or black sesame,<sup>581</sup> beautyberry, stamens of ironwood blossoms, champak, sorrow-less tree, *vajra*,<sup>582</sup> bulletwood tree, *bāṇa*,<sup>583</sup> 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 sugandha<sup>584</sup> and other substances, should be used.<sup>585</sup> Then, he should assume a red form using menstrual blood mixed with *vajra* water<sup>586</sup> and sit facing the west. Whoever's name he employs while making offerings to the fire will become entranced 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*,<sup>587</sup> with black mustard oil and an admixture of blood.<sup>588</sup> 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,<sup>589</sup> 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 meat<sup>590</sup> 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,<sup>591</sup> 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.<sup>592</sup> 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 fire<sup>593</sup> 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*,<sup>594</sup> white gourd melon, mung beans,<sup>595</sup> sann hemp, vomit, and black mustard, together with *tamāla* leaves,<sup>596</sup> at home.<sup>597</sup> 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.<sup>598</sup> 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.<sup>599</sup> 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.<sup>600</sup> 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 same<sup>601</sup> 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.”<sup>602</sup> {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.<sup>603</sup>  
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,<sup>604</sup> surmounted by a dot,<sup>605</sup> the third letter of the seventh group, adorned with a half moon,<sup>606</sup> and the seed syllable of awakening, 'worshiped' on its crown by the full moon. This is the heart mantra.<sup>607</sup> {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 *Vajradākinī* (*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 (*śa*) should be supported underneath by the twelfth letter (*tha*). 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 "Locanā<sup>608</sup> 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,<sup>609</sup> "*Om, svāhā* to *Vajravairocanī*.<sup>610</sup> {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* (*amī*). 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 sixteenth<sup>611</sup> 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 *Vajradākinī* (*u*) as its seat, should be combined with the first letter of the third group (*ta*),

then doubled. The fourth letter of the second group (*gha*) should be joined with Vajradākinī (*u*). Take the eleventh letter (*ta*), 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 (*ta*)  
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.”<sup>612</sup> {7.3.10}

7.140 Now the Blessed One said the mantra of Māmakī’s consort Ratnasambhava:  
“*Om*, burn, burn, hūṁ, *phat!* *Svāhā* to [the deities who shout] *phat!*”<sup>613</sup> {7.3.11}  
[And he continued further:]

7.141 “Now, for the mantra of Pañdaravāsinī, one should take the first letter of the second group (*ka*) and the first letter of the fourth group (*ta*); 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 (*ta*), 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 (*ta*), 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 (*ta*), adorned on top with Khecarī (*am*). One should add the first letter of the second group (*ka*) and the eleventh letter (*ta*), joined with Caurī (*e*). {7.3.12}

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

“*Om*, Vajradharma *hrī!*! *Svāhā!*<sup>614</sup> {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 Dākinī (u) thought to be its seat.<sup>615</sup>  
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 Dākinī (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.”<sup>616</sup> {7.3.19}  
So spoke the great Blessed Vajradhara.<sup>617</sup>

7.148 “One should derive a mantra beginning with  
The syllable *om* that illuminates everything, and ending with *svāhā*.<sup>618</sup>  
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!* *Pheḥ pheḥ!* *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!* *Jñāīm jñāīm!* *Kṣmāīm kṣmāīm!* *Hāīm hāīm!* *Hīīm hīīm!*<sup>619</sup>  
*Hūīm hūīm!* *Kili kili!* [F.130.a] *Sili sili!* *Cili cili!*<sup>620</sup> *Dhili dhili!* *Hūīm hūīm!* *Phaṭ phaṭ!*  
*Svāhā!*<sup>621</sup>

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 (*omī*),

And after that, Khecarī (*lamī*).

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 (*omī*) and the second letter of the second group (*kha*) topped with 'empty space' (*ṁī*), 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 (*omī*) 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' (*ṁī*). 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 (*omī*). Then, one should take the fourth letter of the seventh group (*va*),<sup>622</sup> joined with the syllable of Vajradākinī (*u*) and 'empty space' (*ṁī*). 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 (*omī*), then add the red syllable *hūṁī*, 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 Māmaki:

"At the beginning one should place the syllable of the 'delusion family' (*omī*),

And join it with the syllable *ghuhī*.

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 Pañdaravāsinī:  
 "One should take the second letter in the eighth group (*ra*),<sup>623</sup> 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 (*r, ṛ, l, ṥ*);  
 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,  
 Vamśā, Vīṇā,  
 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,  
 Variously 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 *tām*<sup>624</sup> syllables.  
 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!*<sup>625</sup> {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 anthers<sup>626</sup> 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.<sup>627</sup>  
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*',<sup>628</sup>  
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 *gah* following the right procedure. The pericarp of the lotus should be

adorned with eight *gah* syllables. In the center he should write *gah svāhā gah*, 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 *phat*. 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 *āh*, 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 ‘*āh*, of such and such’ in the center of the letter *e*.<sup>629</sup> He should then write *hūm* above it, below it, and to its sides; *varī* 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! Phat phat phat! Svāhā!*<sup>630</sup> {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.<sup>631</sup> {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 mantra<sup>632</sup> seven times, that person will be enthralled. This is the rite of the wheel marked with a blue lotus.<sup>633</sup> {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 anthers<sup>634</sup> 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’ (*omī*). 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!<sup>635</sup> {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 manḍalas of fire<sup>636</sup> 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.<sup>637</sup> 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 manḍala 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 manḍala of Indra should be marked with eight three-pronged vajra scepters. In the center of this manḍala should be a four-cornered manḍala, inscribed with the following mantras:

7.192 "In the east, 'Om, bring downfall! Pātanī, svāhā to you!'<sup>638</sup>  
In the south, 'Om, crush! Jambhanī, svāhā to you!'<sup>639</sup>  
In the west, 'Om, delude! Mohanī, svāhā to you!'<sup>640</sup>

In the north, 'Om̄, paralyze! Stambhanī, svāhā to you!'<sup>641</sup> {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.'<sup>642</sup> He should draw this yantra on birchbark with turmeric juice and then stuff it into a frog's<sup>643</sup> mouth. Piercing the mouth with a thorn of downy datura from above, he should fix the upper palate to the lower.<sup>644</sup> 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.<sup>645</sup> On its hub he should write the following garland of mantra syllables:

7.195 "Om̄, 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!<sup>646</sup> {7.3.64}

7.196 "The syllable *om̄* 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 'Om̄ Vattalī!' 'Om̄ Varalī!' and 'Om̄ 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 'Om̄ to Mārīcī.'<sup>647</sup> In the center he should write 'Om̄, Varalī! Vattalī! Varāhamukhī! Crush the body, speech, and mind of all the most wicked evildoers! Paralyze their mouths!'<sup>648</sup> In the center of that he should place the syllable *mām̄* and, in its center, the words 'Protect such and such, protect!'<sup>649</sup> On the outside of the syllable *mām̄* he should write 'Om̄ to the deity'<sup>650</sup> Mārīcī!<sup>651</sup> 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 *hām̄*. Above its forehead one should write *lām̄ lām̄*. On its cheeks and throat,<sup>652</sup> starting from the right side of its chin, he should write, 'May the counter-spells ruin those who injure my mind.'<sup>653</sup> 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,<sup>654</sup> left, and then down. On its neck he should draw the syllable *hūṁ* upside down, and on its mid-torso, a five-pronged vajra scepter pointing upward. On both sides of its torso should be written twelve *hūṁ* syllables. Then, below, on the broad plinth of the caitya,<sup>655</sup> he should write the vowels, but without the four neuter letters (*r*, *ṛ*, *l*, *ṝ*). On the flat surface of the effigy's chest he should write, as before, 'May the counter-spells ruin those who injure my mind,'<sup>656</sup> but this time in a straight line. He should also write the same in straight lines on its shanks and on its phallus.<sup>657</sup> On each of its eight limbs, he should write *pum pum*<sup>658</sup> *raṁ*. On the back of its hands,<sup>659</sup> he should write *tāṁ tāṁ*, and on its feet, *pum*<sup>660</sup> *raṁ*. 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 Pusya. 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 spurs<sup>661</sup> should be marked, in the corner areas of the yantra, with the syllable *naṁ*,<sup>662</sup> and each enclosed by a pair of *hūṁ* syllables. He should write the four words *alakta*, *kata*, *vāya*, and *māṇsam*<sup>663</sup> 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:

"*Hūṁ gaḥ hūṁ hūṁ gaḥ gaḥ hūṁ!* Please send rain! *Hūṁ gaḥ gaḥ hūṁ!*<sup>664</sup> {7.3.68}

7.200 "He should write the short version of this mantra on the elephant god's forehead, chest, hips,<sup>665</sup> 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,<sup>666</sup> 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 *gah* 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 *māmī*:

“*Om*, Vattālī! Varālī! Varāhamukhī! Paralyze the mouths of all the most wicked evildoers!<sup>667</sup> {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 *hrīh* 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.”<sup>668</sup> In the hub of the wheel he should write the following mantra:

“*Om*, Maṇidhārī! Vajriṇī! Mahāpratisarā! *Hūm hūm!* *Phaṭ phaṭ!* *Svāhā!*<sup>669</sup> {7.3.74}

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

“*Om, Amṛtavilokinī!* Protectress of the womb! Summoner of the being to be born! *Hūṁ hūṁ! Phaṭ phaṭ!* *Svāhā!*<sup>670</sup> {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 ‘*yah* plea *yah* se *yah* ex *yah* pel *yah* such *yah* and *yah* such *yah!*<sup>671</sup> 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 *hūṁ*—the elemental seed—should be nestled within it. He should visualize the vajra sun,<sup>672</sup> 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 hrīṁ kliṁ* 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.<sup>673</sup> The mantras are these:

7.212 “*Om, smother, smother! Hūṁ hūṁ, phaṭ!* [F.134.a] *Om, seize seize! Hūṁ hūṁ, phaṭ!* *Om, hand them over, do! Hūṁ hūṁ, phaṭ!* Bring them over, O Lord *Vidyārāja! Hūṁ hūṁ, phaṭ!* *Svāhā!*<sup>674</sup> {7.3.80}

7.213 "The thirty-second method;  
"The eighth syllable within the *ya* group (*ha*),  
Joined with the twelve vowels,<sup>675</sup>  
And with the six intermediary syllables (*hā, hī, hū, hai, hau, hahī*) removed,  
Constitutes the six limbs of Heruka (*ha, hi, hu, he, ho, harī*).<sup>676</sup> {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,<sup>677</sup> he cannot be destroyed even by the thirty-three gods.<sup>678</sup> {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,<sup>679</sup> 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.<sup>680</sup> {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 archways<sup>681</sup> 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!<sup>682</sup>  
  
"He should write this mantra during rites of enthraling. {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! Phat! Svāhā!<sup>683</sup>  
{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 syllables<sup>684</sup> 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.’<sup>685</sup> 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, kiṁnaras, and mahoragas will all become bound. [F.135.a] He will steal magical potions from all the dākinīs 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.<sup>686</sup>  
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 *hūṁ* 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),<sup>687</sup> with all the blessed tathāgatas,<sup>688</sup> 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 motions<sup>689</sup> 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 *hūṁ* which transforms into a blazing vajra scepter. Then, with the pride of being Krodhavijaya who makes the sound *hūṁ*, a wise practitioner should expel all obstructors, first by exclaiming *hūṁ*, and then by addressing the following words, while visualizing<sup>690</sup> 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, dākinīs, ostārakas, male and female elders—all with their retinues of followers<sup>691</sup>—garuḍas, kiṁnaras, 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 Hūmkāra 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 Krodhvijaya while doing the ritual movements with his great vajra scepter.<sup>692</sup> 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.<sup>693</sup> 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:

"*Om*, 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! *Hṛī hī hī hī hāṁ!* *Svāhā!*"<sup>694</sup> {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 censing 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.<sup>695</sup> He should place the mantra syllables on her body. The syllable *hṛī* should be placed on all her limbs. The syllable *hīmī* should be placed on her chest, between her eyebrows, on her throat and head. The syllable *bhrumī* should be placed in the center of her vulva." {7.4.14}

7.245 "And where,<sup>696</sup> O Blessed One, should the syllable *bhrūmī* 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 *bhrūmī*.<sup>697</sup> Having thus<sup>698</sup> 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 entralling, 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 Pāṇḍaravāsinī. 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 or<sup>699</sup> semen.<sup>700</sup> 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,<sup>701</sup> 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.<sup>702</sup>  
Those gods among whom Agni is the foremost<sup>703</sup>  
Are dependent upon the principle of homa.<sup>704</sup> {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.<sup>705</sup>  
The fire obtained by whirling a stick<sup>706</sup>  
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.<sup>707</sup>  
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.<sup>708</sup>  
He who knows the nature of homa<sup>709</sup> 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].<sup>710</sup>  
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 offered<sup>711</sup> become saturated.<sup>712</sup>  
On the right side should be the materials to be burned,<sup>713</sup>  
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:<sup>714</sup> {7.4.26}

7.257 "Come, come, O great god of beings,  
Best among the sages and twice born!  
Take the oblationary food  
And approach me!

"Om, fire, blaze, blaze! Penetrate, O splendidous one, to carry away this burnt offering, svāhā!<sup>715</sup> {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 rays<sup>716</sup> 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,<sup>717</sup>  
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.<sup>718</sup> {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 entralling,  
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 entralling, 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 *phat*  
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,<sup>719</sup>  
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.<sup>720</sup> {7.4.44}

7.275 "He should supplicate the deity employing the essence<sup>721</sup> of homa—  
This is the procedure to follow when offering homa.  
In the rites of pacifying, enriching, or entralling,  
The homa should consist of semen.<sup>722</sup> {7.4.45}

"Through the homa consisting of feces, urine, blood, bone marrow, bones, and human flesh, all the recipients become filled with joy."<sup>723</sup> {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,”<sup>724</sup> 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 bhaga<sup>725</sup> The disk of a full moon, and on it, Arising out of the imagined syllable *tāṁ*, 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,<sup>726</sup> each one with three eyes, and is smiling. She is emerald in color<sup>727</sup> and replete with the freshness of youth. She wears brightly colored clothes, a pearl necklace, anklets, a choker, a diadem, arm bracelets,<sup>728</sup> 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.<sup>729</sup> 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;<sup>730</sup> 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.<sup>731</sup> With her four feet, a trident, and snakes wrapped around, she is referred to as “Herukī,”<sup>732</sup> and should be visualized as the ultimate cause of accomplishments.<sup>733</sup> Inside the bhaga<sup>734</sup> he should visualize, arising from the syllable *yam*, 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 *hūṁ* 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,<sup>735</sup> while devouring the triple universe along with Brahmā, Indra,<sup>736</sup> 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,<sup>737</sup> 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 ḥamaru. {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.<sup>738</sup> 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,<sup>739</sup> eagles, and cranes.<sup>740</sup> 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,<sup>741</sup> 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.<sup>742</sup>

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 radiant<sup>743</sup> 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,<sup>744</sup> living beings  
Are brought to the state of entrancement.”

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 *pām*,<sup>745</sup>  
Is the goddess Parṇāśāvarī, 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,<sup>746</sup>  
With Akṣobhya mounted on her head.  
She is nevertheless white<sup>747</sup> when raining down  
The five-colored<sup>748</sup> nectar of the five buddhas. {7.4.73}

7.300 “Her right and left faces<sup>749</sup> are as previously described.<sup>750</sup> So should the practitioner meditate for the sake of pacifying all illusion that stems from misapprehension.<sup>751</sup> Parṇāśāvarī truly is the remover of all illnesses.”

So spoke the blessed tathāgata Great Vajra.<sup>752</sup> {7.4.74}

7.301 “Listen, O goddess, O very fortunate one,  
About the meditation on Vajrakrodha!<sup>753</sup>

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,<sup>754</sup>  
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,<sup>755</sup>  
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*.<sup>756</sup> {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 deity<sup>757</sup> adorned with elements] in the colors of smoke, red, yellow, and white, respectively. Merely by visualizing this in meditation, he can make a woman drip<sup>758</sup> 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 *rami*.  
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 *hūm*  
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.<sup>759</sup> {7.4.84}

7.311 "He should visualize Vajradākinīs  
Sucking<sup>760</sup> the target's blood from every side. {7.4.85}

7.312 "The mantra to recite is:

"*Om*, Vajradākinī! Please draw the blood of such and such! *Hūm phat!*<sup>761</sup>  
{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*, Vajrarāksasa, devour him! *Phat!*<sup>762</sup> {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:

*"Om, hrīḥ śrīḥ! You with contorted face! Hūṁ hūṁ hūṁ phaṭ! Svāhā!"<sup>763</sup> {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]<sup>764</sup> 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.<sup>765</sup>  
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,<sup>766</sup>  
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.<sup>767</sup> {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*,<sup>768</sup>  
He will accomplish the ultimate  
Drawing forth of wine [from the target's stomach].<sup>769</sup> {7.4.103}

7.330 "The great king Hayagrīva  
Is effectively the supreme master.  
He is visualized as yellow-green,<sup>770</sup>  
With four faces and four hands.<sup>771</sup> {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-green<sup>772</sup> 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.<sup>773</sup> 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*<sup>774</sup> and, arising from it, the target with a belly full of wine. When he subsequently visualizes him as vomiting,<sup>775</sup> 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,<sup>776</sup> confining thus the in-breath of the Great Indra in its interior, and marked at the top with the syllable *lam*.<sup>777</sup> 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.<sup>778</sup> 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 nāgas<sup>779</sup> 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.<sup>780</sup> 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 replicas<sup>781</sup> 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.<sup>782</sup> 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 *hūm*. {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 “*Oṁ, smother, smother!*<sup>783</sup> Reduce the obstacle makers to dust with your vajra cudgel! *Hūm phat!*<sup>784</sup>

“Through this meditative act he will instantly<sup>785</sup> ward off human miscreants. {7.4.111}

7.338 “As for the next rite, he should visualize the deity with silver-colored eyes,<sup>786</sup> 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.<sup>787</sup> Visualizing thus, he should recite the mantra:

“*Oṁ, Vajranārāyaṇa!* Extinguish the fire by bringing new water-bearing clouds! *Hūm!*<sup>788</sup> {7.4.113}

7.340 “In the middle of the sky, [he should visualize Kurukullā Tārā<sup>789</sup>] 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.<sup>790</sup> {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.”<sup>791</sup>  
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 samsāra.  
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 tree<sup>792</sup> 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,<sup>793</sup> 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, Vajrakelikilā,<sup>794</sup> 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.<sup>795</sup> 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.<sup>796</sup> Such will avert lightning. {7.4.120}  
[F.143.a]

7.347 “The mantra to recite is:

“*Om*, Mahāsukhavajratejah! *Hūm!*<sup>797</sup> {7.4.121}

“When the same rite involves binding sexual ecstasy, it is said to bring about the state of the highest yoga.”<sup>798</sup> {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 again<sup>799</sup> 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 give<sup>800</sup> 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!<sup>801</sup>

“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!<sup>802</sup> {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.<sup>803</sup> {7.4.129}

“The mantra to repeat is:

“*Om*, vajra knife! *Svāhā* to Hevajra!<sup>804</sup> {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 vajra<sup>805</sup> produced through constricting the vajra,<sup>806</sup> mix<sup>807</sup> 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!*<sup>808</sup> {7.4.132}

7.356 “In order to ensure success, he should recite this mantra ten million times. Afterward, he should respectfully give the target<sup>809</sup> 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 aḥ phuḥ* ritual procedure,<sup>810</sup> 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,<sup>811</sup> should recite the following mantra in a secluded place: {7.4.134}

7.358 “*Om*, rumble rumble! *Ghada ghada!* 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!*<sup>812</sup> *Hūm hūm hūm!* *Phat phat phat!* *Svāhā!*<sup>813</sup> {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, phat svāhā!”*<sup>814</sup> {7.4.137}

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

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 *samsara*:  
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, Aksobhya himself.  
Ratnasambhava is on the southern prong,  
Whereas Amitabha 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,  
 Gaganagañja (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,<sup>816</sup> the place of origin of the thirteen deities.<sup>817</sup> {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 Vajrāṇkuśī<sup>818</sup> 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 ḍākinīs:  
 On the central one, there is the eponymous *jñānasattva*—Jñānaḍākinī;  
 On the eastern, there is Vajradākinī;  
 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 ascertain<sup>819</sup> 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 samsāra.  
 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 lotus<sup>820</sup>  
He will realize the nature of reality in its entirety.  
By submerging the vajra in the lotus,<sup>821</sup>  
The wise practitioner will succeed. {8.1.16}

8.17 "Listen, O King Vajradhara,<sup>822</sup> about  
The characteristics of the vajra bell.<sup>823</sup>  
All the deities listen to the bells,  
Whose very nature is to sound wisdom.<sup>824</sup> {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.<sup>825</sup> {8.1.18}

8.19 "[On the nine-pronged vajra handle] there are eight deities  
In the cardinal and intermediate directions, with the Buddha<sup>826</sup> as the ninth in  
the center.  
As there are nine deities, and so forth,<sup>827</sup>  
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,<sup>828</sup>  
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],<sup>829</sup>  
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 Tāriṇī;  
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.<sup>830</sup> {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 part<sup>831</sup> 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.<sup>832</sup> {8.1.28}

8.29 "Stretching out both hands, he should, in this ritual,  
Perform the gesture of 'the turning of the lotus'<sup>833</sup> 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 up<sup>834</sup> the vajra scepter  
And then place it upon the bell. {8.1.30}

8.31 "He should chant the syllable *hūṁ*  
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.<sup>835</sup>

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 buddhafIELDS. Your nature is the sound of the perfection of wisdom.  
You delight the heart of Vajrasattva. *Hūm hūm hūm! Ho ho ho! Svāhā!*<sup>836</sup> {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. *Hih hi hi hi hi! Hūm hūm hūm! Phat! Svāhā!*<sup>837</sup> {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 heart<sup>838</sup> 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,<sup>839</sup> 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 entralling. {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, entralling, and assaulting.  
For the accomplishment of the mantra the number of beads should be fifty;  
In rites of entralling, 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.<sup>840</sup>  
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.<sup>841</sup> {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,<sup>842</sup>  
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.<sup>843</sup>  
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 entralling,  
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,<sup>844</sup>  
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 yoginis.<sup>845</sup> {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! Ah! Svāhā!<sup>846</sup> {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.<sup>847</sup> {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 buddhas<sup>848</sup> 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.<sup>849</sup>  
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 *hūṁ*. [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 path<sup>850</sup> is right, one will reach a pleasant destiny;  
The wrong path will lead to unfavorable forms of existence.<sup>851</sup> {8.3.3}

8.69 "The nine gates are specified as

The 'drop' between the eyebrows, the navel,  
The fontanelle above,<sup>852</sup> the eyes, the nostrils and so forth,<sup>853</sup> the ears,  
And the gates for passing water and for evacuation.<sup>854</sup> {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.<sup>855</sup>

{8.3.7}

8.73 "Since the emergence of the different samsāric 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.<sup>856</sup>

{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.<sup>857</sup> {8.3.10}

8.76 “The seed syllable at the gate below them  
Should be white as the element water.<sup>858</sup>  
The seed syllable of fire at the urethral and anal gates  
Should be visualized as blazing like fire.<sup>859</sup> {8.3.11}

8.77 “One should do this visualization with complete collectedness  
While performing the same breathing as mentioned before.<sup>860</sup> [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.<sup>861</sup> {8.3.12}

8.78 “The roots of the seed syllable of wind (*yūmī*)  
Are rooted in the edges of the wind below.<sup>862</sup>  
One should pull [the consciousness] with the visualized syllables,  
Each joined with the ‘sound’ (*u*) and the *anunāsika*.<sup>863</sup> {8.3.13}

8.79 “One should attach the hook of Ghorā (*kṣumī*),  
And so forth, to the syllable of Vajrī (*sumī*).  
One should imagine Ghorā pulling [the consciousness]  
Through the twenty-four places in the ten directions.<sup>864</sup> {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).<sup>865</sup>  
With the seed syllable at the tuft of *ūrṇā*,<sup>866</sup>  
One should purify the syllable(s) of the body.<sup>867</sup> {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*).<sup>868</sup> {8.3.16}

8.82 “One should propel [the consciousness with]  
The wind-syllable below by repeating the sound (*hik*).<sup>869</sup>  
Joined with the syllable of wind (*yūmī*)  
As the maṇḍala of wind, {8.3.17}

8.83 “The consciousness should be propelled upward  
Through the twenty-four places, higher and higher.<sup>870</sup>  
If the practitioner should start greying,  
He should consume the ‘upper letter.’<sup>871</sup> {8.3.18}

8.84 “When the consciousness reaches the highest

Of the nine junctions, it suddenly escapes upward.<sup>872</sup>  
Even if one has killed a god<sup>873</sup> 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,<sup>874</sup> 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,<sup>875</sup>  
The syllable of the five buddhas.<sup>876</sup>  
Bright as the sun, it emits light rays  
Whose nature is reflected by the mind.<sup>877</sup> {8.3.24} [F.147.b]

8.90 "Following the previous instructions on emptiness  
And the accompanying characteristics,<sup>878</sup>  
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.<sup>879</sup> {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.<sup>880</sup>  
Unwavering and untroubled,<sup>881</sup>  
One should meditate merging with the essence.<sup>882</sup> {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.<sup>883</sup> {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.<sup>884</sup> {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 (*hūṁ*).<sup>885</sup> {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.<sup>886</sup>  
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.<sup>887</sup>  
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,<sup>888</sup> the wise practitioner should  
perform the rites with his mind blazing brightly like a lamp.<sup>889</sup> {8.3.42}

8.108 "The suchness as experienced by hearers, and so forth,  
Has been skillfully presented and explained.<sup>890</sup>  
Having first, as a listener, stabilized the crystal-like mind  
Until it blazes forth like a lamp, {8.3.43}

8.109 "He should observe<sup>891</sup> his every conceptual elaboration  
Until conceptuality becomes nonconceptual.<sup>892</sup>  
Relying<sup>893</sup> thus on the method of the innate nature,  
He should completely discard all concepts."<sup>894</sup> {8.3.44}

8.110 [The goddess asked]<sup>895</sup> "Venerable One! How is the [mundane]<sup>896</sup> consciousness  
differentiated?"<sup>897</sup> {8.3.45}  
The Blessed One said:

8.111 "Consciousness is said to be fivefold: {8.3.46}  
"(1) The secret<sup>898</sup> mirror-consciousness of the gods,

- (2) The anger-consciousness of the demigods,
- (3) The wretched<sup>899</sup> 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.<sup>900</sup>  
 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.<sup>901</sup> {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.<sup>902</sup> {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:  
 “*Oṁ, Vajrāmṛta of great bliss! Haṁ svāhā!*<sup>903</sup> {8.4.1}

8.120 “The mantra of Vajrasattva meant for recitation is:  
 “*Oṁ āḥ hūṁ hūṁ svāhā!* {8.4.2}

8.121 “The mantra of Raudrā<sup>904</sup> is *Oṁ āḥ aṁ haṁ svāhā!*  
 Of Vajrabimbā, *Oṁ āḥ āṁ haṁ svāhā!*  
 Of Rāgavajrā, *Oṁ āḥ iṁ haṁ svāhā!*

Of Vajrasaumyā, *Om̄ āḥi īṁ haṁ svāhā!*  
Of Vajrayakṣī, *Om̄ āḥi uṁ haṁ svāhā!*  
Of Vajradākinī, *Om̄ āḥi ūṁ haṁ svāhā!*  
Of Śabdavajrā, *Om̄ āḥi aṁ haṁ svāhā!*  
Of Pṛthvīvajrā, *Om̄ āḥi aḥi haṁ svāhā!* {8.4.3}

8.122 “The mantra of Vamśā is *Om̄ āḥi om̄ haṁ svāhā!*  
Of Vīṇā, *Om̄ āḥi auṁ haṁ svāhā!*  
Of Mukundā, *Om̄ āḥi eṁ haṁ svāhā!*  
Of Murajā, *Om̄ āḥi aiṁ haṁ svāhā!*  
Of Vajrāṇkuśī, *Om̄ āḥi vajrāṇkuśi jaḥ haṁ svāhā!*  
Of Vajrapāśā, *Om̄ āḥi vajrapāśe hūṁ haṁ svāhā!*  
Of Vajraśrīkhalā, *Om̄ āḥi vajrasphoṭe variṁ haṁ svāhā!*  
Of Vajraghantā, *Om̄ āḥi vajraghantē<sup>905</sup> 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 *Om̄ ḻṁ svāhā!*  
Of Dhūpā, *Om̄ ḻṁ svāhā!*  
Of Gandhā, *Om̄ ḥṁ svāhā!*  
Of Dīpā, *Om̄ ḥṁ svāhā!* {8.4.6}

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

8.124 “The mantra of Heruka is:

“*Om̄ hrīḥ svāhā!* {8.4.8}

8.125 “The mantra of Gaurī is:

“*Om̄*, 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! *Hūṁ phat!* *Svāhā!*<sup>906</sup> {8.4.9}

8.126 “The mantra of Caurī is:

“*Om̄*, 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, hūṁ phat!*<sup>907</sup> {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 phat!*<sup>908</sup> {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 phat!*<sup>909</sup> {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, impulsion! Fulfill the wishes, fulfill! Possess all beings, possess! Dance, dance! Cause others to dance, cause! *Hah, ha ha ha ha, hūm hūm, phat!*<sup>910</sup> {8.4.13}

8.130 “The mantra of *Caṇḍalī* 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, phat!*<sup>911</sup> {8.4.14}

8.131 “The mantra of *Ghasmarī* is:

“*Om*, great vajra goddess! *Ham ham ham ham, hah!* *Rulu rulu!* *Bhyo, hūm phat!* Devour all the evil ones! Grind their hearts! *Hūm phat svāhā!*<sup>912</sup> {8.4.15}

8.132 “The mantra of *Herukasamnibhā* is:

“*Om*, smotherer! The blazing vajra of the pledge! *Hūm phat!*<sup>913</sup> {8.4.16}

8.133 “The mantra of *Vaṁśā* is *Om*, *Vajravamśā!* *Hūm svāhā!*<sup>914</sup>

Of *Vīṇā*, *Om*, *Vajravīṇā!* *Hūm svāhā!*<sup>915</sup>

Of *Mukundā*, *Om*, *Vajramukundā!* *Hūm svāhā!*<sup>916</sup>

Of *Murajā*, *Om*, *Vajramṛdaṅgā!* *Hūm svāhā!*<sup>917</sup> {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, hūm jah!*<sup>918</sup>

Of *Śūkarāsyā*, *Om*, boar-faced goddess with vajra fangs! *Trāṁ, va va, hūm!*<sup>919</sup>

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

The lion-faced one! The lioness! *Tāṁ tāṁ, vam!*<sup>921</sup>

Of Śvānāsyā, *Om̄*,<sup>922</sup> you who maintain the vajra realm! The great yakṣinī! One with the form of a dog! Making a sound like at the time of great dissolution! Assuming any shape at will! *Trām!* *Traṭa traṭa!* *Hoh!*<sup>923</sup> {8.4.18}

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

8.136 “The mantra of Nairātmyā is *Om̄ aṁ svāhā!*  
Of Vajrā, *Om̄ aṁ svāhā!* [F.149.b]  
Of Gaurī, *Om̄ iṁ svāhā!*  
Of Vāriyoginī, *Om̄ iṁ svāhā!*  
Of Vajradākinī, *Om̄ uṁ svāhā!* {8.4.20}

8.137 “Of Pukkasī, *Om̄ uṁ svāhā!*  
Of Śavarī, *Om̄ ṛṁ svāhā!*  
Of Caṇḍālī, *Om̄ ṛṁ svāhā!*  
Of Dombī, *Om̄ ḥṁ svāhā!* {8.4.21}

8.138 “Of Gaurī, *Om̄ ḥṁ svāhā!*  
Of Caurī, *Om̄ eṁ svāhā!*  
Of Vetālī, *Om̄ aiṁ svāhā!*  
Of Ghasmarī, *Om̄ om̄ svāhā!* {8.4.22}

8.139 “Of Bhūcarī, *Om̄ aum̄ svāhā!*  
Of Khecarī, *Om̄ aṁ 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: *Om̄*, divine Picuvajra! *Hūṁ hūṁ hūṁ!* *Phaṭ svāhā!*<sup>925</sup>  
The two-armed form: *Om̄*, shaker of the three worlds! *Hūṁ hūṁ hūṁ!* *Phaṭ svāhā!*<sup>926</sup>  
The four-armed: *Om̄*, burn, burn! *Bhyo, hūṁ hūṁ hūṁ!* *Phaṭ svāhā!*<sup>927</sup>  
The six-armed: *Om̄*, terrify, terrify! O Vajra! *Hūṁ hūṁ hūṁ!* *Phaṭ svāhā!*<sup>928</sup>  
{8.4.25}

8.141 “Of the 100,000-armed Hevajra:

“*Om̄*, homage to the blessed, heroic lord! *Hūṁ hūṁ, phaṭ!*<sup>929</sup>  
*Om̄*, to the one shining like the fire at the end of the great eon! *Hūṁ hūṁ, phaṭ!*<sup>930</sup>  
*Om̄*, to the one richly endowed with a topknot of matted hair! *Hūṁ hūṁ, phaṭ!*<sup>931</sup>

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

8.142 “The mantra of the two-armed Heruka, “one fond of charnel grounds,” is:

“*Oṁ, glorious He-he-ru-ru-ka-vajra! One surrounded by a multitude of ḍākinīs! *Hūṁ hūṁ hūṁ, phat, svāhā!*<sup>937</sup>*

8.143 “Of the two-armed Heruka, one seated on a seat of Rudra:

“*Oṁ, glorious Herukavajra! The crusher of all the evil ones by means of the pledge mudrā! *Hūṁ, phat, svāhā!*<sup>938</sup>*

8.144 “Of Heruka the “the king of spells”:

“*Oṁ hrīḥ ha ha hūṁ hūṁ phat!* {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:

“*Oṁ, svāhā to the Buddha ḍākinī, Vajravairocana!*<sup>940</sup> {8.4.29}

8.146 “The heart mantra of Mārīcī is:

“*Oṁ, svāhā to Mārīcī!*<sup>941</sup>

8.147 “The subsidiary heart mantra of Mārīcī is:

“*Oṁ, svāhā to Mārīcī! Vattalī, Vadālī, Varālī!*<sup>942</sup> One with the face of a boar!<sup>943</sup>  
{8.4.30}

8.148 “The mantra of Parṇaśāvarī is:

“*Oṁ, demoness Parṇaśāvarī! The appeaser of all pestilence! *Hūṁ hūṁ!* You with a big belly! *Phat!**<sup>944</sup> {8.4.31}

8.149 “The following mantras are very effective during the practice of Amoghasiddhi:

“*Oṁ, vajra hook, pull! *Hūṁ!**<sup>945</sup> [F.150.a]

*Oṁ, vajra noose, bind! *Hūṁ!**<sup>946</sup>

*Oṁ*, vajra syllables of the *ka*-series, threaten! *Hūṁ!*<sup>947</sup>

*Oṁ*, vajra fist, seize! *Hūṁ!*<sup>948</sup>

*Oṁ*, vajra nail, nail! *Hūṁ!*<sup>949</sup>

*Oṁ*, vajra hammer, pound! *Hūṁ!*<sup>950</sup> {8.4.32}

8.150 “The oblation offering mantra of Vajraḍākinī is:

“*Oṁ*, Vajraḍākinī!<sup>951</sup> Take this oblation, take! *Hūṁ phaṭ!*<sup>952</sup> *Oṁ, jaḥ hūṁ vāṁ hoḥ!* You are the pledge! One to behold! *Hoḥ!*<sup>953</sup> {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:

“*Oṁ, kha kha*, devour, devour! All yakṣas, rākṣasas, bhūtas, pretas, piśācas, unmādas, apasmāras, dākas, dākinīs, and the rest, please take this oblation! Guard the samaya and grant me all accomplishments! *Hūṁ hūṁ phaṭ svāhā!*<sup>954</sup> {8.4.35}

8.152 “The consecration mantra is:

“*Oṁ*, terrify, terrify, O Vajra! *Hūṁ!*<sup>955</sup> {8.4.36}

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

“*Oṁ aḥ hūṁ!* Purify, purify! Protect, protect! *Hūṁ phaṭ!*<sup>956</sup> {8.4.37}

8.154 “And further:

“*Oṁ*, Vajraḍākinī! *Hūṁ phaṭ svāhā!*<sup>957</sup>

*Oṁ*, Ghorī! *Hūṁ svāhā!*<sup>958</sup>

*Oṁ*, Caṇḍālī! *Hūṁ svāhā!*<sup>959</sup>

*Oṁ*, Vetālī! *Hūṁ svāhā!*<sup>960</sup> <sup>961</sup> {8.4.38}

“Please strike, kill, haul them over, and make them dance!”<sup>962</sup>

8.155 “The mantra adept should recite this<sup>963</sup> according to the rule.<sup>964</sup> {8.4.39}

“*Oṁ*, Vajrasimhīnī! *Āṁ svāhā!*<sup>965</sup>

*Oṁ*, Vajravyāghrī! *Īṁ svāhā!*<sup>966</sup>

*Oṁ*, Vajrajambukā! *Ūṁ svāhā!*<sup>967</sup>

*Oṁ*, Vajra-ulukāsyā! *Ṛṁ svāhā!*<sup>968</sup>

*Oṁ*, Vajrarājendrī! *Ūṁ svāhā!*<sup>969</sup>

*Oṁ*, Vajradīptatejā! *Aiṁ svāhā!*<sup>970</sup>

*Oṁ*, Vajracūṣaṇī! Please suck all beings dry! *Oṁ!*<sup>971</sup> *svāhā!*<sup>972</sup>

*Om, Vajrakambojā! Aḥ svāhā!*<sup>973</sup>

*Om 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:

*“Om jah hūṁ vāṁ hoḥ khaṁ rāṁ!* {8.4.42}

8.158 “The mantra for cleansing the feet is:

*“Om khaṁ nī rī hūṁ khāḥ!*<sup>974</sup> {8.4.43}

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

*“Om dhvāṁ dhvāṁ!* {8.4.44}

8.160 “The mantra of the Great Seal is:

*“Om ha ho hrīḥ svāhā!* {8.4.45}

8.161 “The mantra of summoning is:

*“Om, master of the samaya! Act, act! Hūṁ jah, svāhā!*<sup>975</sup> {8.4.46}

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

*“Ha hi hu<sup>976</sup> he ho ham!”* {8.4.47}

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

9.

## Chapter 9

### Part 1

9.1 Now the great bodhisattvas, headed by Vajragarba, 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.”<sup>977</sup> {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.”<sup>978</sup>  
He plays within embodied beings, being himself  
Beyond any embodiment and completely pure.”<sup>979</sup> {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,

Sometimes<sup>980</sup> 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 supreme<sup>981</sup> 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,<sup>982</sup>  
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.<sup>983</sup> {9.1.9}

9.11 "At some point he attains the unexcelled powers  
Of accomplishment that last throughout all the ages.<sup>984</sup>  
Such infinite and supreme acts as these and others  
Are performed by those partaking of the nature of all buddhas,<sup>985</sup> {9.1.10}

9.12 "Since<sup>986</sup> they are free from both existence and nonexistence.  
Thus, one should abandon all delusion. [F.151.a]  
'The set of vowels is the bee,'<sup>987</sup> they say;  
The bee is Vajrabhairava.<sup>988</sup> {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.<sup>989</sup>  
It is the secret container of animate and inanimate elements  
Of every being that has evolved a body.<sup>990</sup> {9.1.12}

9.14 "It is the 'ambrosia' of the aggregates, the sense-fields, and the elements  
That constitutes all their vital power.<sup>991</sup>  
Therefore, one should draw all<sup>992</sup> the ambrosia inward  
And dissolve it in the middle of the root.<sup>993</sup> {9.1.13}

9.15 "With the vajra sound of Bhairava,  
Taking the form of the fluid of the completion yoga,<sup>994</sup>  
One should join the seven winds and fires<sup>995</sup>  
With the syllable of Vajrī.<sup>996</sup> {9.1.14}

9.16 "Surmounted with the *anunāsika*, this seed syllable  
Is known as 'the torrent of rain.'<sup>997</sup>  
One should hold at the center of the [lotus at the navel]

The first and original vowel (*a*).<sup>998</sup> {9.1.15}

9.17 "The consonant syllabary (*kāli*) is the flower king.<sup>999</sup>  
The flower is the body of vajra holders.<sup>1000</sup>  
It is the origin of cyclic existence for all  
And the mother all over the earth.<sup>1001</sup> {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.<sup>1002</sup> {9.1.17}

9.19 "This receptacle of honey and ambrosia<sup>1003</sup>  
Resembles an open *bandhūka* flower.  
The mixing of consonants with the ambrosia  
Is like the mixing of 'flower' and 'water'.<sup>1004</sup> {9.1.18}

9.20 "Since the body is born from both<sup>1005</sup> the blood and the semen,  
The method of 'ambrosia-water' is supreme.<sup>1006</sup>  
The 'ambrosia-water'<sup>1007</sup> is said initially  
To have a fivefold nature.<sup>1008</sup> {9.1.19}

9.21 "Fire imparts its heat through contact,<sup>1009</sup>  
Wind is perceived as smoke,<sup>1010</sup>  
Water has the nature of fluidity,  
And because of the element earth, shapes can be discerned.<sup>1011</sup> {9.1.20}

9.22 "Wisdom consecrated by the vajra  
Becomes fivefold.<sup>1012</sup>  
To elaborate, water can assume every shape;  
Fire, for its part, brings destruction.<sup>1013</sup> {9.1.21}

9.23 "Wind is the continual breathing;  
And earth, for its part, is the nature of the witness.<sup>1014</sup>  
All the yoginīs are pleased  
With the song in the form of the syllable *hūm*.<sup>1015</sup> {9.1.22}

9.24 "By chanting the following song, one will become a son of the victorious ones.

9.25 " 'O vajra, lord<sup>1016</sup> of bliss,  
Who perceives with the five eyes!  
You are the nature of letters  
Who plays in emptiness.<sup>1017</sup> {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 samsara  
You forestall your own liberation.  
In the nature of emptiness<sup>1018</sup>  
You play with the mantra of the yoginis. {9.1.26}

9.29 “ ‘You show that the five yoginis  
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 yoginis.<sup>1019</sup> {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 tathagata.”<sup>1020</sup> {9.1.29}

9.32 *This concludes the first part of the ninth chapter, “The Genesis of Every Tathagata.”*

## Part 2

9.33 “Listen, Vajragarba, O mighty king,  
About how to do the oblation ritual according to procedure.  
One should delineate a circle of red sandalwood<sup>1021</sup> paste  
Measuring one cubit in diameter, {9.2.1}

9.34 “And then draw a white<sup>1022</sup> 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,<sup>1023</sup> one should enter the absorption of  
Vajrasattva or, alternatively, assume the identity of Heruka. {9.2.2}

9.35 "One should summon the wisdom ambrosia<sup>1024</sup>  
 By means of gesture and mantras, observing the ritual procedure.  
 One should offer red flowers,  
 Lamps, and so on, and also perfume.<sup>1025</sup> {9.2.3}

9.36 "One should mentally summon all five ambrosias  
 To the lotus dish<sup>1026</sup> marked with the syllable *om*,  
 In particular through *hūm*, the principle of the tongue,<sup>1027</sup>  
 According to the divisions of the hooks of gnosis."<sup>1028</sup> {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.<sup>1029</sup>

9.39 "These names are mantras of the five families, following the division of the five  
 wisdoms.<sup>1030</sup> {9.2.6}

9.40 "These five great gnoses  
 Have been taught for your benefit.  
 One should employ them in all activities,<sup>1031</sup>  
 Following the division into the five 'hooks of gnosis.' {9.2.7}

9.41 "Should one wish these activities to occur incessantly,<sup>1032</sup>  
 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.<sup>1033</sup> {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.<sup>1034</sup> {9.2.10}

9.44 "He should generate<sup>1035</sup> a blaze of light  
 Distinguished by the arising of heat.  
 He should visualize it in the form of a crystal<sup>1036</sup>  
 And then distribute all of it.<sup>1037</sup> {9.2.11}

9.45 "Having extracted the ambrosia in its<sup>1038</sup> 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.<sup>1039</sup> {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 apart<sup>1040</sup> and upward gaze,  
The syllable *pheṭ* should emerge from his head.<sup>1041</sup> {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.<sup>1042</sup> {9.2.14}

9.48 "Under<sup>1043</sup> 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;<sup>1044</sup> {9.2.16}

9.50 "Black Kapālin, Bībhatsa,  
Nandātīta and Vināyaka;<sup>1045</sup>  
Caṇḍālī,<sup>1046</sup> [F.152.b] Ghorarūpā,  
And Umādevī, in places all around;<sup>1047</sup> {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, Cūṣanī,  
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.<sup>1048</sup> {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 five<sup>1049</sup> dākinīs  
 Of the five great elements who accomplish every type of activity, {9.2.21}

9.55 "And the great queen<sup>1050</sup> of the maṇḍala of the union,  
 Along with the mighty vajra lord.<sup>1051</sup>  
 In the great assembly of the tathāgatas  
 She<sup>1052</sup> is the stainless emanation from the union.<sup>1053</sup> {9.2.22}  
 "By the command of the vajra queen,<sup>1054</sup> he should invoke all of them<sup>1055</sup> 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! Phat phat! Jah, svāhā!<sup>1056</sup>  
<sup>1057</sup> {9.2.24}

9.57 "Relying on the contemplation of ambrosia<sup>1058</sup> and filling thereby the mouths of  
 the deities<sup>1059</sup> 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.<sup>1060</sup>  
 {9.2.25}

9.58 "The syllable *ha* removes the ambrosia's ordinary<sup>1061</sup> color,  
 The syllable *ho* neutralizes its ordinary<sup>1062</sup> odor,  
 And the syllable *hrī* removes its ordinary<sup>1063</sup> 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.<sup>1064</sup> {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.<sup>1065</sup>  
 These three deities are known as the above three syllables. {9.2.28}

9.61 " 'See all phenomena here as pure!  
 Discard nihilist meditation!<sup>1066</sup>  
 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"<sup>1067</sup> {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.<sup>1068</sup> {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.’<sup>1069</sup> {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, *hūm hūm hūm!*’<sup>1070</sup> {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 deities<sup>1071</sup> by saying: {9.2.39}

“*Oṁ*, Please remain in my body! *Hūm svāhā!*<sup>1072</sup> {9.2.40}

9.69 “Subsequently, the deities<sup>1073</sup> are absorbed  
Into his body with his breath.

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

9.70 "He should recite:

"*Om*, seize, seize the evil ones and depart! *Hūm phat!*<sup>1075</sup> {9.2.42}

"He should snap his fingers three times and dismiss the outer deities."<sup>1076</sup>  
{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 Sukhāvatī,  
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,<sup>1077</sup>  
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,<sup>1078</sup> 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  
Pṛaṇāśāvarī 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 form<sup>1079</sup>  
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.<sup>1080</sup> {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.<sup>1081</sup> {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?”<sup>1082</sup> {9.3.10}

9.80 The Blessed One said:

“The first purity is the messenger lady,<sup>1083</sup>  
Moon<sup>1084</sup> is regarded as the second, [F.154.a]  
And all the dainty foodstuffs together<sup>1085</sup>  
Are said to be the third purity.<sup>1086</sup> {9.3.11}

9.81 “These purities should be undertaken  
By those who enjoy external yoga.<sup>1087</sup>  
Should one’s mind become impure,  
Of what use would be ritual ablutions?<sup>1088</sup> {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.<sup>1089</sup> {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?<sup>1090</sup> {9.3.16}

9.86 “The means of purification of those invested with the sacred cord  
Is said to be their conduct<sup>1091</sup> 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'<sup>1092</sup> 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.<sup>1093</sup> [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."<sup>1094</sup> {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 music<sup>1095</sup>  
Characteristic (*lakṣaṇa*) of sampuṭa. {9.4.1}

9.96 "The mantra of Vajradhara<sup>1096</sup> (as sampuṭa) and the others is:

"*Ara ara, jem jem!* Recollect recollect! *Caṭa!* *Vam, hoḥ hoḥ!* *Hulu hulu!* *Rulu rulu!* *Hūṁ, jaḥ jaḥ!* *Ala ala!* *Hūṇu Hūṇu!* *Hram hram hram!* *Hū tam, ghai ghai, yai yai!* *Taṭa, gho gho, śem śem, tam tam, ghe ghe, hondo hondo, do!* *Hūṁ hūṁ!* *Kaka kaka, kau kau kau, vaim vaim, kaiṁ kaiṁ, kraum kraum, vaim!* *Vajra vajra, vajrīṁ vajrīṁ, vaiḥ, kaiṁ kaiṁ kaiṁ, hūṁ!* *Bhyo bhyo bhyo!*<sup>1097</sup> {9.4.2}

9.97 "The mantra of Līlāgati<sup>1098</sup> is as follows:

"*Taki, hūṁ, jaḥ jaḥ jaḥ!*<sup>1099</sup> {9.4.3}

9.98 "The mantra of Hayagrīva is:

"*Tadava tadava!*<sup>1100</sup> To the steed, the steed!<sup>1101</sup> {9.4.4}

9.99 "The mantra of Yamarāja is:

"*Hrīṁ śrīṁ, hrīṁ śrīṁ, śrīṁ śrīṁ śrīṁ, hrīṁ śrīṁ, hrīṁ śrīṁ, hrīṁ śrīṁ!*<sup>1102</sup>  
{9.4.5}

9.100 "The mantra of Tārā is:

"*Hrīṁ hrīṁ, kum hrīṁ, kum hrīṁ, khe khe, kheṁ kheṁ kheṁ, padmaṁ padmaṁ, hrīṁ, padmaṁ padmaṁ padmaṁ, trīṁ trāṁ, trīṁ trāṁ, trīṁ trāṁ, hrīṁ hrīṁ hrīṁ, hrī tam, hrī tam, hrīṁ hrīṁ hrīṁ!*<sup>1103</sup>{9.4.6}

9.101 "I will now describe the characteristics of the small hand drum<sup>1104</sup> used for these mantras.

"One should make this drum from the root of a sandal tree<sup>1105</sup>  
Belonging to the red variety found in the Himālayas,<sup>1106</sup>  
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,<sup>1107</sup>  
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,’<sup>1108</sup> 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 *kheṁ hūṁ*,  
Preceded by the summoning formula with the target’s name.  
While reciting *kheṁ hūṁ*,  
One should stomp one’s left foot in the manner of a lapwing.<sup>1109</sup> {9.4.12}

9.107 “In this way, all the six Kāmbojīs  
Will be summoned without a doubt.<sup>1110</sup>  
If they do not come,  
All these ḥākinīs 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 ḥamaru when agitated,<sup>1111</sup> the ḥākinīs 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!<sup>1112</sup>  
In your hand you hold a staff set with precious stones.<sup>1113</sup>  
Behold me, O hero, amidst the yoginīs, entering the door to the assembly,  
The assembly that is the liberated saṁsāra.’<sup>1114</sup> {9.4.16}

9.109 “Listen, O goddess, O greatly fortunate one,  
About the excellent<sup>1115</sup> 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.<sup>1116</sup>  
Through the outcaste of all buddhas,  
Ambrosia is the eightfold path.<sup>1117</sup> {9.4.20}

9.113 "The sweet grape wine<sup>1118</sup> is the Sole Hero;  
The oyster shell is the One with Harsh Desire.<sup>1119</sup>  
The rice brew (masculine) is said to be a sensualist,<sup>1120</sup>  
And the rice brew (feminine)<sup>1121</sup> 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, hīṁ hīṁ hīṁ hīṁ, hūṁ hūṁ hūṁ hūṁ, hūṁ hūṁ hūṁ hūṁ, hūṁ hūṁ hūṁ, hā hā hā hā, hā hā hā hā, hā hā hā hā, i hā hā, i hā hā, dā dā dā, jāṁ jāṁ jāṁ jāṁ, a i u, jaṁ jaṁ, iṁ jāṁ, iṁ jāṁ, iṁ iṁ, jem̄ jem̄ jem̄, iṁ tem̄ traṁ, hi hi hi hi, hīḥ hīḥ, hi hi hi, hī hī hī, hī hī hī, hī hī hī, kajjam, hi hī.<sup>1122</sup> {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.<sup>1123</sup> {9.4.26}

9.119 "The consort could be one's mother,  
Sister, younger sister, or niece.<sup>1124</sup>  
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 divinely<sup>1125</sup> 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 Sampuṭa" 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.<sup>1126</sup>  
Having prepared the Great Circle, which comes first,  
One should summon the heart maṇḍala.<sup>1127</sup> {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.<sup>1128</sup>  
By this means sentient beings become the victorious buddhas<sup>1129</sup> —  
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.<sup>1130</sup> {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,<sup>1131</sup>  
 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,<sup>1132</sup> 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,<sup>1133</sup>  
 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 Pāṇḍaravāsinī, 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.<sup>1134</sup> {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 precepts<sup>1135</sup> 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 next<sup>1136</sup> after departing from this life?  
 He cannot know where he will be reborn again.<sup>1137</sup> {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 samsāra." {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 unleashed<sup>1138</sup>  
 When a man becomes accomplished through a consort (vidyā):<sup>1139</sup>  
 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.<sup>1140</sup>  
 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 hurricanes<sup>1141</sup> 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).<sup>1142</sup>  
 Brahmā, Viṣṇu, Varuṇa, Śakra, Rudra,  
 Agni, the Āśvins,<sup>1143</sup> Bhānu<sup>1144</sup> and Candra, {10.2.4}

10.25 "The yakṣas, celestial siddhas, gandharvas,  
 Kimnaras, nāgas,<sup>1145</sup> vidyādharas,  
 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 worship<sup>1146</sup>  
 With the sounds of lutes, flutes, drums,<sup>1147</sup> {10.2.6}

10.27 "Madhūrīs,<sup>1148</sup> conches, large drums,<sup>1149 1150</sup>  
 Piccolo flutes, kettle drums, and tambourines.<sup>1151</sup>  
 The apsaras girls will dance and so too will  
 All the young daughters of vidyādhara kings.<sup>1152</sup> {10.2.7}

10.28 "The kiṁnaras will sing songs  
 And play various instruments. [F.157.a]  
 The yakṣas will shout, "Victory! Victory!"  
 Playing around and making merry.<sup>1153</sup> {10.2.8}

10.29 "Rejoicing at this event, the celestial siddhas will extend their congratulations.<sup>1154</sup> The gods from the Tuṣita Realm, the most eminent gods from places near and far, the divine and semi-divine sons, the celestial vidyādharas—all will bow in reverence, filling space as far as the realm of Akanīṣṭha.<sup>1155</sup> {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.<sup>1156</sup> 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,<sup>1157</sup> and is a peerless, perpetually arising<sup>1158</sup> lord and protector, free of conceptual thinking. Devoid of shape and color, he is the king<sup>1159</sup> beyond the purview of even the victorious ones. {10.3.2}

10.33 “Being unbreakable,<sup>1160</sup> 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,<sup>1161</sup> (3) the playful exploits of his childhood, (3) leaving his household, (4) the solitary peregrinations of a religious mendicant,<sup>1162</sup> (6) reaching the spot of the vajra seat, (7) defeating Māra,<sup>1163</sup> (8) attaining an unequaled state of perfect awakening,<sup>1164</sup> (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,<sup>1165</sup> (14) refuting opposing doctrines, (15) blameless subsistence by the alms bowl,<sup>1166</sup> (16) taming the inhabitants of the triple universe, (17) becoming the crown prince of bodhisattvas,<sup>1167</sup> (18) fulfilling the great aim of parinirvāṇa,<sup>1168</sup> 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.”<sup>1169</sup> {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.<sup>1170</sup> {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—unarisen 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?<sup>1171</sup> {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 samsara  
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 tathagatas,  
The mantra adept<sup>1172</sup> should not entertain concepts,  
For concepts are great ignorance—  
They mire one in the ocean of samsara. {10.4.9}

10.46 "He who abides in nonconceptual samadhi  
Will shine, stainless as the sky.  
When the vital powers of the coupling pair combine,

Their bodies, speech, and minds likewise coalesce.<sup>1173</sup> {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.<sup>1174</sup> {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.<sup>1175</sup> {10.4.13}

10.50 "One should not say words that are  
Slanderous, untrue, or harsh,  
But only those that are pleasant to the listener—  
This is the samaya of vajra speech.<sup>1176</sup> {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.<sup>1177</sup>  
Amoghasiddhi, the most eminent of sages,  
Sustains the network of sinews and tendons.<sup>1178</sup> {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.<sup>1179</sup> {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 observe<sup>1180</sup> the samayas through mental cultivation in full, based on

embracing the four elements. He should always ingest these samaya substances.<sup>1181</sup> {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.”<sup>1182</sup>  
{10.4.20}

10.56 Then, everyone in the audience—the yogins and yoginīs, the eighty crores of dākas and dākinīs, 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 Samputa,” 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 Śākyā 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 *Sampuṭa* 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 *Sampuṭa*, 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 *Catuspīṭha*, 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 *Herukābhidhāna*, the *Prajñopāyaviniścayasiddhi*, the *Vasantatilakā*, the *Yoginīsañcāra*, the *Vajradāka*, the *Kṛṣṇayamāri*, and much of the *Catuspīṭha* (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*<sup>1183</sup> (Tōh. 366), the *Caturdevīpariprcchā* (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 *Sampuṭa*, 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} om̄ namo vajradākāya<sup>1184</sup> |

evam̄ mayā śrutam̄ ekasmin̄ samaye | bhagavān̄ sarvatathāgatakāyavākcitta-  
hṛdayavajrayośdbhageṣu vijahāra | tatra khalu bhagavān̄ aśītikotiyogīśvara-  
madhye vajragarbham̄ avalokya smitam̄ akārṣit | <Sz 1.1.3 (prose)→>  
samanantarasmite 'smin̄ vajragarbha utthāyāsanād ekāṁsam̄ uttarāsam̄gam̄  
kṛtvā dakṣiṇām̄ jānumaṇḍalam̄ pṛthivyām̄ pratiṣṭhāpya kṛtāñjalipuṭo bhūtvā  
bhagavantam̄ etad̄ avocat || 1.1.1 ||

ap1.2 śrotum̄ icchāmi jñānendra sarvatantranidānam̄ rahasyam̄  
sampaṭodbhavalakṣaṇam̄ <Sz 1.1.4b↔> || 1.1.2 ||

ap1.3 bhagavān̄ āha<sup>1185</sup> |

aho vajragarbha sādhu sādhu mahākṛpa sādhu |  
sādhu mahābodhisattva<sup>1186</sup> sādhu sādhu guṇākara<sup>1187</sup> || 1.1.3 ||

ap1.4 yad̄ rahasyam̄ sarvatantreṣu tat̄ sarvam̄ pṛcchhyate tvayā || 1.1.4 ||

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

ap1.6 prāṇipatya muhur muhuḥ <SU 7d↔> sarvatantram̄ kim̄ ucyate |  
nidānam̄ tu<sup>1188</sup> kathām̄ bhavet rahasyety atra kim̄ ucyate || 1.1.6 ||

ap1.7 sampaṭodbhavaḥ kathām̄ nāma lakṣaṇām̄ tatra kathām̄ bhavet || 1.1.7 ||

ap1.8 bhagavān̄ āha<sup>1189</sup> |

sarve ca te tantrāś ca sarvatantrāḥ | sarvatantraśabdena samājādayaḥ | teṣām̄  
nidānabhūtam̄ niścitam̄ ity arthaḥ | hariharahiranyagarbhaśrāvaka pratyeka-  
buddhānām̄ agocaratvād̄ rahasyam̄ | sampaṭam̄ prajñopāyātmakam̄ | tad̄  
evodbhavaṁ<sup>1190</sup> sampaṭasamāpattir<sup>1191</sup> {C2r} ity arthaḥ | udbhava utpattiḥ |  
evam̄bhūtasthiracalabhbāvasvabhāvātmakam̄ lakṣyate • ity anena lakṣanam̄ ||  
1.1.8 ||

ap1.9 athavā<sup>1192</sup> sarvatantranidānasampuṭaśabdena vajrasattvo 'bhidhīyate |  
 rahasyety anena aupadeśiko<sup>1193</sup> mantroddhāro māṇḍaleya<sup>1194</sup>  
 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 śūnyatam vicintya prakṣalya mala dehinām |  
 rūpadhātveti śūnyānām śabdam tasyaiva kārayet || 1.1.10 ||

ap1.11 śabdadhātveti śūnyānām gandham tasyaiva kārayet |  
 gandhadhātveti śūnyānām rasam tasyaiva kārayet || 1.1.11 ||

ap1.12 rasadhātveti śūnyānām sparśam tasyaiva kārayet |  
 sparśadhātveti śūnyānām manas<sup>1195</sup> tasyaiva kārayet || 1.1.12 ||

ap1.13 vajragarbha uvāca |  
 cakṣurātmeti śūnyānām madhye vijñānam katham bhavet |  
 śrotrātmeti śūnyānām madhye vijñānam katham bhavet || 1.1.13 ||

ap1.14 ghrāṇātmeti śūnyānām madhye vijñānam katham bhavet |  
 jihvātmeti śūnyānām madhye vijñānam katham bhavet || 1.1.14 ||

ap1.15 kāyātmeti śūnyānām madhye vijñānam katham bhavet |  
 manobahiḥ śūnyānām <Sz 1.3.7d↔> madhye vijñānam katham bhavet || 1.1.15  
 ||

ap1.16 <H 1.5.1a→> tasmān nāsti rūpam na draṣṭā ca na śabdo 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 tattvam yathā mārgam advayam dvayavarjitam <Sz  
 1.4.1b↔> | {C2v}  
 apratarkam avijñeyam durbodham tārkikais tathā || 1.1.18 ||

ap1.19 rahasyam sarvabuddhānām ākāśasamasādrśam<sup>1196</sup> |  
 śrāvakā na prajānanti ajñānatamasāvṛtāḥ || 1.1.19 ||

ap1.20 vāsanāntanayam jñānam yat pratyekabuddhanirmitam |  
 te 'pi sarve na jānanti rahasyam buddhagocaram || 1.1.20 ||

ap1.21 <Sz 1.4.1c→> saṃsārārṇavaghorāṇām uttīrṇagatacetasām |  
 madhye vartitadehānām uttīrṇalakṣa<sup>1197</sup> ucyate || 1.1.21 ||

ap1.22 lakṣel lakṣaṇam lakṣyāṇām<sup>1198</sup> vijñānam<sup>1199</sup> jñānacetasā<sup>1200</sup> |  
jñānenā jñeyam ālokya jñeyānām gati-īkṣayā || 1.1.22 ||

ap1.23 gati-īkṣaṇacetaso pathā svecchādhigamyatām <Sz 1.4.3d↔> |  
<Sz 1.4.4c→> sahasrānekadhāyogī pūrvajanmagatīm gataḥ || 1.1.23 ||

ap1.24 samatām śūnye<sup>1201</sup> saṃcintya pūrvvalakṣaṇa uktitāḥ |  
śūnyakṣetrādidehasya bījāropam tu buddhimān <Sz 1.4.5d↔> || 1.1.24 ||

ap1.25 nāḍīsuśirād vinirgatām virajam<sup>1202</sup> tat prakīrtitam |  
bodhicittām prabhāsvaram śuddhasphaṭikasamnibham<sup>1203</sup> || 1.1.25 ||

ap1.26 pañcajñānamayam tattvam sarṣapasthūlamātrakam |  
tasya madhyasthitām devam avyaktam vyaktarūpiṇam || 1.1.26 ||

ap1.27 ardhamātrām<sup>1204</sup> param sūkṣmām bindurūpām manomayam |  
hṛṇmadhye vasate nityam jyotirvarṇo mahādyutih || 1.1.27 ||

ap1.28 dvādaśāntam navāntam ca āpādātalamastakam |  
tantur ekām vinirgatya nābhimadhye vyavasthitām || 1.1.28 ||

ap1.29 pañcamīkalāmātrām tu nāgendrākṛtivistaram |  
sā kalāpi<sup>1205</sup> ca bhītvā tu vajramadhye vinirgatā<sup>1206</sup> || 1.1.29 ||

ap1.30 yonimadhye {C3r} sthitām bījam dharmadhātudravīkṛtam |  
kramasamācaraṇam tasya navadvāreṣu sarvathā ||  
agnibrahmam idām tathā<sup>1207</sup> || 1.1.30 || (not in C)

ap1.31 <Sz 1.4.7c→> pṛthivī dvayabījasya cakṣus tasyaiva yojayet |  
jvalitā murdhni deṣe<sup>1208</sup> vāyuśūnyādibījasya nāsākarnādīcetasā || 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 hṛdayadešeṣu paśubhyām nābhimūlayoh |  
aṣṭāṅgena bījānām aṣṭāṅgam dhārayed<sup>1209</sup> vidhimān <Sz 1.4.10d↔> || 1.1.33 ||

ap1.34 vyāpīm vyāptam jagat sarvam sthāvarādyā sajaṅgamam |  
ādhāram bhavate tasya brahmādyāsurāsuraiḥ || 1.1.34 ||

ap1.35 bhavanām bhagam ity āhur yatra saṃcarate prabhuḥ |  
karmākarmam bhavet tasya yāvad dehe vyavasthitāḥ || 1.1.35 ||

ap1.36 kurute sarvakṛt karmāṇī yatkīmcic chubhāśubham |  
yogaś<sup>1210</sup> tu samatā proktā yuñjānam bhāvanām bhavet || 1.1.36 ||

ap1.37 karmadeham yadā bhagnam tādr̄śam devatā<sup>1211</sup> bhavet |  
svaśaktis tu tadā tasya yena vyāptam sthiracalam || 1.1.37 ||

ap1.38 varṇam tasya vijānīyād ākāśasadṛśam tataḥ |  
nirvāṇe tu sthito vīro nirlepamalavarjitam | iti || 1.1.38 ||

ap1.39 mātaram bhagīnīm caiva duhitām bāndhavīm tathā |  
brāhmaṇīm kṣatriṇīm caiva vaiśikām śūdrinīm<sup>1212</sup> tathā || 1.1.39 ||

ap1.40 naṭīm rajakīm ca ḍombīm ca caṇḍālinīm tathā |  
<H 1.5.2e→> prajñopāyavidhānena pūjayed tattvavatsalah || 1.1.40 ||

ap1.41 sevitavyā {C3v} prayatnena yathā bhedo na jāyate |  
agupte kriyate duḥkham vyāḍacaurādibhūcaraiḥ || 1.1.41 ||

ap1.42 mudrāḥ pañcavidhā proktāḥ<sup>1213</sup> kulabhedena bheditāḥ<sup>1214</sup> |  
brāhmaṇī dvijakulajā sā ca<sup>1215</sup> tathāgatā matā || 1.1.42 ||

ap1.43 kṣatriṇī rājagotrī sā morīcandrādi<sup>1216</sup> kulajā |  
amṛtavajreti kathyate || 1.1.43 ||

ap1.44 vaiśā gopālikā caiva sā karmakulikā matā<sup>1217</sup> |  
śūdrīṇī vṛṣalī caiva<sup>1218</sup> mahāvairocano matā || 1.1.44 ||

ap1.45 naṭī padmakulī caiva rajakī karmakulī tathā |  
ḍombī vajrakulī khyātā ratnam caṇḍālinī jñeyā || 1.1.45 ||

ap1.46 pañcamudrā tu viniścītā |  
tathāgatānām kulam caiva samkṣepeṇābhidhīyate || 1.1.46 ||

ap1.47 tathatāyām gataḥ śrīmān āgataś ca tathaiva ca |  
anayā prajñayā yuktyā tathāgato 'bhidhīyate || 1.1.47 ||

ap1.48 kulam pañcavidham proktam anantam śatadhā kulam |  
paścāt trividhatām yānti kāyavākcittabhedanaiḥ || 1.1.48 ||

ap1.49 kulānām pañcabhūtānām pañcaskandhasvarūpiṇām |  
vajracakraratnapadmakhaḍgadharāṇām prasūtikulāni ceti || 1.1.49 ||

ap1.50 nāsti bhāvako na bhāvyo<sup>1219</sup> 'sti mantram nāsti na devatā |  
tiṣṭhet tau mantradevau ca niṣprapañcasvabhāvataḥ || 1.1.50 ||

ap1.51 vairocanākṣobhyāmoghaś ca ratnārolik<sup>1220</sup> sāttvikaiḥ |  
brahmāviṣṇuśivāḥ sarvo vibuddhas tattvam ucyate || 1.1.51 ||

ap1.52 brahmā nirvṛtito buddho viśānād viṣṇur ucyate |  
śivāḥ sadā sukalyāṇāt sarvāḥ {C4r} svasvātmani sthitaiḥ<sup>1221</sup> || 1.1.52 ||

ap1.53 satsukhatvena<sup>1222</sup> tattvam̄ ca vibuddho bodhanād rateḥ |  
dehe saṁbhavatīty asmād devateti nigadyate || 1.1.53 ||

ap1.54 bhago 'syāstīti bhagavān iti kathyate |  
bhagāni ḫadvidhāny āhur aiśvaryādiguṇākhilāḥ || 1.1.54 ||

ap1.55 athavā kleśādikam̄<sup>1223</sup> bhagnavān iti bhagavān |  
jananī bhaṇyate prajñā janayati yasmāj jagajjanam || 1.1.55 ||

ap1.56 bhaginīti tathā prajñā vibhāgam̄ darśayed yataḥ |  
rajakī bhaṇyate prajñā rañjanāt sarvasattvānām̄ |  
rajakīti tathā smṛtā || 1.1.56 ||

ap1.57 duhitā<sup>1224</sup> bhaṇyate prajñā guṇanām̄ duhanād yataḥ<sup>1225</sup> |  
nartakī bhaṇyate prajñā cañcalatvān mahākrpā<sup>1226</sup> || 1.1.57 ||

ap1.58 asparśā bhagavatī yasmād ḫombī tasmāt prakathyate |  
japam̄ jalpanam ākhyātam ālikāliprajalpanāt || 1.1.58 ||

ap1.59 maṇḍalam pādalekhaḥ syān malanān maṇḍalam ucyate |  
karasphoṭo bhaven mudrā aṅgulyā moṭanām̄ tathā || 1.1.59 ||

ap1.60 tad dhyeyam̄ cintitam yac ca dhyeyam̄ yasmād vicintanam |  
pitari prāptam̄ yathā saukhyam̄ tatsukham̄ bhujyate svayam || 1.1.60 ||

ap1.61 maraṇam̄ yena sukheneha tat sukham̄ dhyānam ucyate <H 1.5.21d↔> || 1.1.61  
||

ap1.62 ity abhidhānābhidheyabodhicittotpādādibhāvanātattvaprakaraṇam̄ prathamam  
|

## Part 2

ap1.63 atha saptatrimśadbodhipākṣikān dharmān kathayiṣyāmi |  
adhyātmakāye bahiḥkāye adhyātmabahirdhākāye kāyānudarśī viharatīty<sup>1227</sup>  
{C4v} api saṁprajānan smṛtimān vinīyaloke avidyā<sup>1228</sup> daurmanasye || 1.2.1 ||

ap1.64 adhyātmavedanā bahirvedanā adhyātmabahirdhāvedanā vedanānudarśī  
viharatīty api saṁprajānan smṛtimān vinīyaloke avidyā<sup>1229</sup> daurmanasye ||  
1.2.2 ||

ap1.65 adhyātmadharmaṣu<sup>1230</sup> bahirdharmaṣu adhyātmabahirdhādharmesa  
dharmānudarśī viharatīty api saṁprajānan smṛtimān vinīyaloke avidyā<sup>1231</sup>  
daurmanasye || 1.2.3 ||

ap1.66 adhyātmacitte bahiścitte adhyātmabahirdhācitte cittānudarśī viharatīty api samprajānan smṛtimān<sup>1232</sup> vinīyaloke avidyā<sup>1233</sup> daurmanasye || 1.2.4 ||

ap1.67 imāni catvāri smṛtyupasthānāni || 1.2.5 ||

ap1.68 anutpannānām pāpakānām akuśalānām dharmāṇām anutpādāya chandaṁ janayati vyāyacchati vīryam ārabhate cittam̄ pragṛhṇāti samyakprāṇidhim̄<sup>1234</sup> dadhāti || 1.2.6 ||

ap1.69 utpannānām pāpakānām akuśalānām dharmāṇām prahāṇāya chandaṁ janayati vyāyacchati vīryam ārabhate cittam̄ pragṛhṇāti samyakprāṇidhim̄ dadhāti || 1.2.7 ||

ap1.70 anutpannānām kuśalānām dharmāṇām utpādāya chandaṁ janayati vyāyacchati vīryam ārabhate cittam̄ pratigṛhṇāti samyakprāṇidhim̄<sup>1235</sup> dadhāti || 1.2.8 ||

ap1.71 evam {C5r} utpannānām kuśalānām dharmāṇām sthitaye aprameyopāyabhāvanāparipūraye<sup>1236</sup> aparipūrapūraṇāya bhūyobhāvanāvrddhivaipulyam̄ chandaṁ janayati vyāyacchati vīryam ārabhate cittam̄ pratigṛhṇāti samyakprāṇidhim̄<sup>1237</sup> dadhāti || 1.2.9 ||

ap1.72 imāni catvāri samyakprahāṇāni || 1.2.10 ||

ap1.73 chandasamādhiprahāṇasamāṣṭkārasamanvāgatam ḥddhipādām bhāvayati vivekaniśritam̄ virāganiśritam̄ nirodhaniśritam̄ vyavasargapariṇatam mā me chando 'tilīno bhaviṣyati nātipragṛhīta iti || 1.2.11 ||

ap1.74 vīryasamādhiprahāṇasamāṣṭkārasamanvāgatam ḥddhipādām bhāvayati vivekaniśritam̄ virāganiśritam̄ nirodhaniśritam̄ vyavasargaparinatam mā me vīryam<sup>1238</sup> atilīnam̄ bhaviṣyati nātipragṛhītam̄ iti || 1.2.12 ||

ap1.75 mīmāṁsāsamādhiprahāṇasamāṣṭkārasamanvāgatam ḥddhipādām bhāvayati vivekaniśritam̄ virāganiśritam̄ nirodhaniśritam̄ vyavasargapariṇatam mā me mīmāṁsātīlinā<sup>1239</sup> bhaviṣyati nātipragṛhīta iti || 1.2.13 ||

ap1.76 cittasamādhiprahāṇasamāṣṭkārasamanvāgatam ḥddhipādām bhāvayati vivekaniśritam̄ virāganiśritam̄ nirodhaniśritam̄ vyavasargapariṇatam mā me cittam̄ atilīnam̄ {C5v} bhaviṣyati nātipragṛhītam̄ iti || 1.2.14 ||

ap1.77 ime catvāri<sup>1240</sup> ḥddhipādāḥ || 1.2.15 ||

ap1.78 sakāmāvacarīm̄ laukikīm̄ samyagdrṣṭīm̄ śraddadhāti | svakarmavipākapratiśaraṇo bhavati | yad evam karma kariṣyāmi kalyānam̄ vā pāpakam̄ vā tasya karmaṇo vipākam̄ prativedayiṣyāmīti sa jīvitahetor api pāpakam̄ karma nābhisaṁskaroti | idam ucyate śraddhendriyam || 1.2.16 ||

ap1.79 yān dharmān śraddhendriyeṇa śraddadadhāti tān dharmān vīryendriyeṇa samudānayati | idam ucyate vīryendriyam || 1.2.17 ||

ap1.80 yān dharmān vīryendriyeṇa samudānayati tān dharmān smṛtīndriyeṇa na vipraṇāśayati | idam ucyate smṛtīndriyam || 1.2.18 ||<sup>1241</sup>

ap1.81 yān dharmān smṛtīndriyeṇa na vipraṇāśayati tān dharmān samādhīndriyeṇa ekāgrīkaroti | idam ucyate samādhīndriyam || 1.2.19 ||

ap1.82 yān dharmān samādhīndriyeṇa ekāgrīkaroti tān dharmān prajñendriyeṇa pratividhyati | sa teṣu teṣu dharmeṣu pratyavekṣaṇajātīyo bhavati | idam ucyate prajñendriyam || 1.2.20 ||

ap1.83 etāni pañcendriyāṇi pañca balāni bhavanti | śraddhābalāṁ vīryabalaṁ smṛtibalaṁ samādhībalāṁ prajñābalāṁ | imāni pañca balāni || 1.2.21 ||

ap1.84 tatra katamāni sapta bodhyaṅgāni | tadyathā, smṛtisambodhyaṅgam dharmapravicayasaṁbodhyaṅgam vīryasaṁbodhyaṅgam prītisambodhyaṅgam praśrabdhisaṁbodhyaṅgam samādhisaṁbodhyaṅgam {C6r} upekṣāsaṁbodhy- aṅgam vivekaniśritam virāganiśritam nirodhaniśritam vyavasargapariṇataṁ dharmapravicayādisaptabodhyaṅgāni bhāvayati || 1.2.22 ||

ap1.85 āryāśṭāṅgo mārgas tatra katamāḥ | samyagdṛṣṭir yā lokottarā nātmadṛṣṭi- samutthitā na sattvajīvapoṣapuruṣapudgalamanujamānavakārakavedakadṛṣṭi- samutthitā nocchedaśāsvatadṛṣṭisamutthitā na bhavavibhavadṛṣṭisamutthitā na kuśalākuśalāvyākṛtadṛṣṭisamutthitā yāvan na saṃsāra na parinirvāṇadṛṣṭi- samutthitā | iyam ucyate samyagdṛṣṭih || 1.2.23 ||

ap1.86 yaiḥ saṃkalpair rāgadveśamohāḥ kleśāḥ samuttiṣṭhanti tān saṃkalpān na saṃkalpayati | yaiḥ saṃkalpaiḥ śīlasamādhiprajñāvimuktivimuktijñāna- darśanaskandhāḥ samutthiṣṭhanti tān saṃkalpān saṃkalpayati | ayam ucyate samyaksam̄kalpaḥ || 1.2.24 ||

ap1.87 yayā vācātmānam parān vā na tāpayate nātmānam na parān kleśayati nātmānam na parān upahasati tayā samāhitayuktayā vācā samanvāgato bhavati | yayā vācayā samyagāryamārgam avatarati iyam ucyate samyagvāk || 1.2.25 ||

ap1.88 yat karma kṛṣṇām kṛṣṇavipākam tat karma nābhisam̄skaroti | yat karma śuklam śuklavipākam tat karmābhisam̄skaroti | yat karma śuklakṛṣṇavipākam tat {C6v} karma nābhisam̄skaroti<sup>1242</sup> | yat karma kṛṣṇaśuklavipākam kṛṣṇakṣayāya saṃvartate tat karmābhisam̄skaroti | satkarmapratīṣaraṇam samyakkarmāntaḥ | ayam ucyate samyakkarmāntaḥ || 1.2.26 ||

ap1.89 yadāryavamśavratagunāsamlekhānutaṣarjanatā na kuhanatā na lapanatā na kathāsurabhitā svācāraśīlatā paralābheśv anīrṣukatā<sup>1243</sup> ātmalābhātmasamtuṣṭi-niravadyatā āryānujñānūjñātā jīvanatā | ayam ucyate samyagājivah || 1.2.27 ||

ap1.90 yo vyāyāmo mithyāryair<sup>1244</sup> ananujñātah | rāgadveṣamohakleśānuśayitas tam vyāyāmam<sup>1245</sup> necchati | yo vyāyāmaḥ samyagāryamārgasatyāvatāro nirvāṇāgāminīm pratipadam arpayati tam vyāyāmam samanugacchati | ayam ucyate samyagvyāyāmaḥ || 1.2.28 ||

ap1.91 yā smṛtiḥ sūpasthitā aprakampyā ṣjukā 'kuṭilā saṃsāradosādīn avasamdarśikā nirvāṇapathapraṇetṛi smṛtiḥ smaraṇam samyagāryamārgasamprayogaḥ | iyam ucyate samyaksmṛtiḥ || 1.2.29 ||

ap1.92 samyaktvena samādhir yasmin samādhau sthitah sarvasattvavipramokṣaya samyaksthiratvam nirvāṇam<sup>1246</sup> avakrāmati | ayam ucyate samyaksamādhiḥ || 1.2.30 ||

ap1.93 <V 4.7a→> etā eva samākhyātā muditādyās tu bhūmayaḥ |  
ālayo bodhisattvānām indriyādisvarūpiṇām || 1.2.31 || {C7r}

ap1.94 ālayah sarvabuddhānām skandhādīnām viśeṣataḥ |  
buddhānām bodhisattvānām buddhatvāvāhikāḥ parāḥ || 1.2.32 ||

ap1.95 dvātrimśadbodhicittānām yadā yāntīha pūrṇatām |  
indriyaskandhabhūtānām buddhatvam tad anantaram || 1.2.33 ||

ap1.96 svadehe caiva buddhatvam sthitam nānyatra kutracit |  
dehād anyatra buddhatvam ajñānenāvṛtair matam <V 4.10d←> || 1.2.34 ||

ap1.97 <H 1.1.12a→> svadehasthaṁ mahājñānam sarvasaṃkalpavarjitam |  
vyāpakaḥ sarvavastūnām dehastho 'pi na dehajah || 1.2.35 ||

ap1.98 vajragarbha āha |  
dehe katame nāḍyah <H 1.1.13 (prose)←> || 1.2.36 ||

ap1.99 bhagavān āha |  
śatam ekaṁ dviśādhikaṁ catuścakraprabhedataḥ | bodhicittasvarūpeṇa nāḍī-  
dvātrimśad uttamā matāḥ<sup>1247</sup> | tadyathā |  
<H 1.1.16a→> abhedyā<sup>1248</sup> sūkṣmarūpā ca divyā vāmā tu vāminī |  
kūrmajā bhāvavakī sekā dosā viṣṭā ca mātarī<sup>1249</sup> || 1.2.37 ||

ap1.- śarvarī sītadā uṣmā ca lalanā rasanā avadhūtī ca |  
100 pravaṇā hrṣṭā varṇā ca surūpiṇī<sup>1250</sup> sāmānyā hetudāyikā || 1.2.38 ||

ap1.- viyogā ca premaṇī siddhā ca pāvakī sumanās<sup>1251</sup> tathā |  
 101 trivṛttā kāminī gehā caṇḍikā māradārikā<sup>1252</sup> || 1.2.39 ||

ap1.- etā nādyo bhagavan kīdrśāḥ || 1.2.40 ||  
 102

ap1.- tribhavapariṇatāḥ sarve grāhyagrāhakavarjitāḥ <H 1.1.20b↔> || iti || 1.2.41 ||  
 103

ap1.- pañcendriyam pañcabalam saptabodhyaṅgam āryāśṭāṅgamārgaparyantādi-  
 104 vivaraṇam bodhicittāvatāro nāma {C7v} dvitīyam prakaraṇam ||

### Part 3

ap1.- atha bhagavantam sarvatathāgatāḥ pūjām kṛtvā praṇipatyaivam āhuḥ ||  
 105

bhāśasva bhagavan sāram rahasyam jñānam anuttamam || 1.3.1 ||

ap1.- atha bhagavān sarvatathāgatādhyeṣaṇām viditvā sarvatantrahṛdayajñāna-  
 106 pradīpavajram nāma samādhiṁ samāpadyedam sarvatantrarahasyam udājahāra  
 || 1.3.2 ||

ap1.- rahasye parame ramye sarvātmani sada<sup>1253</sup> sthitāḥ ||  
 107 sarvabuddhamayaḥ sattvo vajrasattvah param sukham || 1.3.3 ||

ap1.- asau hi bhagavān yogaḥ sthiraśāsvataḥ paramaḥ ||  
 108 manmathaḥ pratyutpannaḥ sadā<sup>1254</sup> svabhāvo duratikramāḥ || 1.3.4 ||

ap1.- vicitrakarmayogena vicitravidhikāṅkṣiṇām ||  
 109 buddhavajradharādyāḥ tu kṛtakā vinayāḥ smṛtāḥ || 1.3.5 ||

ap1.- sarvabuddhādisthiracalāḥ sarvabhāvā bhavaty asau ||  
 110 sarvabuddhasamāyogaḍākinijālasaṁvaraḥ || 1.3.6 ||

ap1.- anena māyāyogena sarvato viśvam uttamam ||  
 111 buddhādibhir vineyaiḥ siddham sarvasattvārtham uttamam || 1.3.7 ||

ap1.- sarvastrīmāyā siddhā svarūpaparivartanaiḥ ||  
 112 duścāriṇyo 'pi sidhyanti sarvalābhasukhotsavaiḥ || 1.3.8 ||

ap1.- vicitramāyā mudreyam ḍākinīti ca<sup>1255</sup> mlecchayā ||  
 113 ḍai vihāyagamane dhātūr atra vikalpitaḥ || 1.3.9 ||

ap1.- sarvākāśacarā siddhir ḍākinīti prasidhyati ||  
 114 sarvato viśvamudrā tu sarvato viśvasaṁvarair iti || 1.3.10 ||

ap1.- vajram vajradharaś caiva padmaṁ padmadharas tathā | {C8r}  
 115 maṇīr maṇīdharaś caiva bhavaty eṣāṁ kulāni ca || 1.3.11 ||

ap1.- atha sarvatathāgatābhībhavanavirajapadāṁ nāma samādhiṁ samāpadyedaṁ  
 116 bodhicittam udājahāra || 1.3.12 ||

ap1.- na śūnyaṁ nāpi cāśūnyaṁ madhyamā nopalabhyate |  
 117 prajñāpāramitāyogo hy upāyah̄ karuṇātmakah̄ || 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.- tathāgatātmakam<sup>1256</sup> dharmāṁ na dharmī na ca dharmatā |  
 120 pratiśrutkāravasamā tato 'sau dharmavāg abhūt || 1.3.16 ||

ap1.- tato mahāyānasamābhavabhāvanā<sup>1257</sup> guṇavistaraiḥ |  
 121 triyadhvikāḥ sarvatathāgatā anena stotrarājena saṃstuvanti sma || 1.3.17 ||

ap1.- <Sz 2.3.114a→> namo 'stu yogādhipa sattvamocaka ||  
 122 namo 'stu sarvātmaja ekabhāvaka ||  
 namo 'stu samsārārṇavamohachedaka ||  
 namo 'stu sarvatattvajñānaikadarśaka ||  
 namāmy aham sadā <Sz 2.3.115d↔> || 1.3.18 ||

ap1.- punar api pūjāṁ kṛtvā pranipatyaivam āhūḥ |  
 123 bhāṣasva bhagavan sāram sarvadharmaikasamāgraham || 1.3.19 ||

ap1.- bhagavān āha |  
 124  
 yad yad indriyamārgatvam yāyāt<sup>1258</sup> tat tat svabhāvataḥ |  
 <SU 69a→> asamāhitayogena nityam eva samāhitah̄ <SU 69b↔> || 1.3.20 ||

ap1.- yasmāt sarvātmātmanam<sup>1259</sup> vijñānam skandham āśritam |  
 125 na kecit {C8v} pratibudhyante mūḍhacittā narādhamāḥ || 1.3.21 ||

ap1.- cittā cittam ca cidrūpam vijñānam jñeyasvarūpakam |  
 126 kāryeṣu kāraṇatvam ca dharmāṇam dharmabhāvanā || 1.3.22 ||

ap1.- yasmād dharmabahutvena nadīsrotram ivodadhiḥ |  
 127 mokṣam hi ekam eva syād bahutvam nopalabhyate || 1.3.23 ||

guruvaktrāt tal<sup>1260</sup> labhyate yathādhyātmavyavasthitam || 1.3.24 ||

ap1.-

128

ap1.- iti tattvoddeśaprakaraṇam ṛṭīyam ||

129

## Part 4

ap1.- athātah sampravakṣyāmi sarvatantreṣu nirṇayam |

130 samatvāt sarvasatvānām tryasram udārarūpiṇam || 1.4.1 ||

ap1.- ādhāras<sup>1261</sup> tu bhavet teṣām brahmādyāśasurāśuraiḥ |

131 sa eva prajñāpāramitā samvṛtākārarūpiṇī || 1.4.2 ||

ap1.- sa eva viṣayātītah<sup>1262</sup> sarvaprāṇihṛdi sthitah<sup>1263</sup> |

132 kim te vistarato anusamkṣepād tad vibuddhatvam || 1.4.3 ||

ap1.- buddhatvam padam prāptam kalpāsamkhyeyakoṭibhir yāvat<sup>1264</sup> |

133 asmin api<sup>1265</sup> janmani tvam prāpnoṣi<sup>1266</sup> satsukhenaiva || 1.4.4 ||

ap1.- atha vajradharatvam athavānenaiva cakravartitvam |

134 aṣṭamahāsiddhim vā anyām manasīpsitām<sup>1267</sup> vāpi || 1.4.5 ||

ap1.- moho dveṣo rāgo mānas tv īrṣyā ca pañcasamklesāḥ |

135 sattvāḥ supratibaddhā ye ghnanti svādhyaṅgakenaiva || 1.4.6 ||

ap1.- ebhīr baddhāḥ sattvāḥ ṣadgatisaṁsāravartino jātāḥ |

136 kurvanty anekapāpaṁ kleśair vimohitāḥ santāḥ || 1.4.7 ||

ap1.- ata etā vihantum vidagdhabuddhena nirmitā yuktih |

137 drṣṭvā duḥkhaviyogaṁ saṁsārārṇavapatitānām || 1.4.8 || {C9r}

ap1.- pratyayabhūtāḥ kleśāḥ prajñopāyena sunirmito hetuh<sup>1268</sup> |

138 phalabhūto<sup>1269</sup> asau lakṣaḥ traidehātuṣu nirmalālokaḥ || 1.4.9 ||

ap1.- yena yena snātavyā bhūtāḥ te tasya rūpiṇāḥ |

139 indhanavahnīyāyena ramyam jinānāṭkam divyam || 1.4.10 ||

ap1.- ayam eva śuddhalakṣo 'yam skandhāyatanadhātavaḥ |

140 tam tu hanti samarthaḥ śatruḥ samartha yathā śatrum || 1.4.11 ||

ap1.- moham mohaviśuddhyā dveṣaviśuddhyā tathā dveṣam |

141 rāgaṁ rāgaviśuddhyā mānaviśuddhyā mahāmānam || 1.4.12 ||

ap1.- īrṣyām īrṣyāviśuddhyā sarvaviśuddhas tu<sup>1270</sup> vajradhṛg nāthaḥ |

142 tadrūpaviśuddhyā pañcakleśāḥ praśamam yānti || 1.4.13 ||

ap1.- ete pañca kulāni pañca jñānāni pañca buddhāḥ |  
 143 ebhyo jātāḥ sattvā vajragarbhadhāḥ tridhātuś ca || 1.4.14 ||

ap1.- ayam evādhyātmabhedo guruvaktrāḥ labhyate 'tispaṣṭena |  
 144 ye guruhināḥ sattvā na labhante te<sup>1271</sup> mantramudrām api || 1.4.15 ||

ap1.- jambūdvīpe 'to 'smin buddhādhyuṣite trikoṇake śuddhe |  
 145 ekārākṛtimadhye vam yasyaivam<sup>1272</sup> yathā bhavati || 1.4.16 ||

ap1.- trikoṇe maṇḍale ramye vajrārallivinisṛtam |  
 146 dharmodayeti vikhyātam yoṣitāṁ bhaga ity api || 1.4.17 ||

ap1.- tasya madhyagatāṁ padmam aṣṭapatram sakarṇikam |  
 147 tatrālikālisamīśrā aṣṭau vargavyavasthitāḥ || 1.4.18 || {C9v}

ap1.- kurvanti karmasamghātāṁ mantrarūpeṇa dehinām |  
 148 pañcāśadakṣarāṇy eva vedās tu samsthitā ime<sup>1273</sup> || 1.4.19 ||

ap1.- mantrāṇāṁ caiva tantrāṇāṁ śāstrāṇāṁ bāhyarūpiṇām |  
 149 etāni vajragarbhasvarūpāṇi nānyad ebhyo 'sti kiṁcit<sup>1274</sup> || 1.4.20 ||

ap1.- akacatatapayasavargaratāni pañcāśad api |  
 150 samāni nirmitāni vajrārallau padmagatāni || 1.4.21 ||

ap1.- pratidalam aṣṭasu dīkṣu vidiṭāni<sup>1275</sup> |  
 151 eṣāṁ madhye tu kiñjalke vidyate paramēśvaraḥ || 1.4.22 ||

ap1.- aṣṭabhir vargakaiś<sup>1276</sup> caiva veṣṭitāḥ paramākṣaraḥ |  
 152 akāraḥ sarvavarṇāgro mahārtho varganāyakah || 1.4.23 ||

ap1.- tata eva samudbhūtāḥ sarvamantrāḥ tu dehiṇām || 1.4.24 ||  
 153

ap1.- yāḥ<sup>1277</sup> khadgāñjana<sup>1278</sup> pādalepaguḍikāpātālayakṣāṅganāḥ |  
 154 trailokyodaravartisūtakagati<sup>1279</sup> karmānugāḥ siddhayah || 1.4.25 ||

ap1.- yāḥ sarvāḥ tu maharddhayah svabhavane satpañcakāmānvitāḥ |  
 155 tā vargāṣṭakamadhyagāt svaravarān nirvāṇānti vargātmakāt || 1.4.26 ||

ap1.- yaḥ kaścit prasaro vācām janānām pratipadyate |  
 156 sa sarvo mantrarūpo hi tasmād eva prajāyate || 1.4.27 ||

ap1.- nādo hi mantra ity uktāṁ sarveṣāṁ tu śarīriṇām |  
 157 viśvagrānṭhimahāsthānād dharmārallir<sup>1280</sup> viniścaret || 1.4.28 ||

ap1.- na kaścin niyato mantrāḥ siddhi-ṛddhyor vyavasthitāḥ |  
 158 anutpannasvabhāvo hi mantrō vargeśvaraḥ paraḥ || 1.4.29 ||

ap1.- atah param̄ pravakṣyāmi {C10r} sampuṭodbhavalakṣaṇam |  
 159 ekāraḥ<sup>1281</sup> pr̄thivī jñeyā karmamudrā tu locanā || 1.4.30 ||

ap1.- mahākṛpā mahopāyaviśvarūpā viśvagocarā<sup>1282</sup> |  
 160 sthitā nirmāṇacakre vai nābhau viśvapāṃkaje || 1.4.31 ||

ap1.- vamkāras tu jalām jñeyam dharmamudrā tu māmakī |  
 161 maitrīpranidhirūpā tu devī vajrakulā mukhyā || 1.4.32 ||

ap1.- sthitā sā<sup>1283</sup> dharmacakre tu hṛdaye aṣṭadalāmbuje |  
 162 makāro<sup>1284</sup> vahnir uddiṣṭā mahāmudrā tu pāṇḍarā || 1.4.33 ||

ap1.- muditābalayogena devī padmakulodbhavā |  
 163 sthitā saṃbhogacakre tu kaṇṭhe dvyaṣṭadalāmbuje || 1.4.34 ||

ap1.- yākāro<sup>1285</sup> vāyurūpas tu sarvakleśaprabhañjakah |  
 164 mahāsamayamudrā vai devī karmakulā mukhyā || 1.4.35 ||

ap1.- upekṣājñānayogena tārā saṃsāratāriṇī |  
 165 sthitā mahāsukhacakre dvātrimśaddalapaṅkaje || 1.4.36 ||

ap1.- ekāreṇa smṛtā prajñā vamkāraś cāpy upāyakah<sup>1286</sup> |  
 166 vamkārabhūṣitaś cāsāv ekāraḥ śobhate dhruvam || 1.4.37 ||

ap1.- adha ūrdhvam<sup>1287</sup> samāpattyā prajñopāyasvabhāvataḥ |  
 167 ekāro<sup>1288</sup> vamkāraś caiva dvayam dvayam udāhṛtam || 1.4.38 ||

ap1.- evam iti nipātena<sup>1289</sup> avocat paryantam̄ tantrasamudāyah sūcyate vā<sup>1290</sup> |  
 168 vakṣyati<sup>1291</sup> mayā śrutam evam̄ hi mahārāgo 'tra sadā sthitah | śru śravanam̄ nirdiṣṭam̄ ta yac ca mahāsukho nāthah | mayaiva śrutam mayā śrutam iti śrotreṇa jñānena śrutam na tv adhigatam | adhigate tu bhagavatā<sup>1292</sup> ko doṣah || 1.4.39 || {C10v}

ap1.- bhagavān āha | saṃgītikārakadeśakayor abhedaḥ syāt | athavā adhigatam eva  
 169 vineyajanavaśāt | deśaka eva saṃgītikārakah syāt || 1.4.40 ||

ap1.- deśako 'ham aham dharmaḥ śrotāham svagaṇair<sup>1293</sup> yutah |  
 170 tat katham̄ jñāyate || 1.4.41 ||

ap1.- nṛtyati yatra mahāsukhanātho<sup>1294</sup> nṛtyat� eka-m-anekaraseneti vacanāt | yat  
 171 kiṃcid ākhyātam̄ bhagavatā<sup>1295</sup> kulaputrās tan mayā ekasminn eva kāla  
 ekasminn eva kṣaṇe śrutam̄ ity adhigatam | anenācintyādhimokṣa<sup>1296</sup>  
 samādhilābhītvam̄ sūcayati || 1.4.42 ||

ap1.- samayaḥ kāla ity uktam̄ kālo hi trividho mataḥ |  
 172 sukālaś caiva duḥkālo acintyāḥ kāla eva ca || 1.4.43 ||

ap1.- kṣīradhārāvannāsāpuṭarandhrenāgataḥ sukāla ucyate |  
 173 gataś caiva vahnirūpeṇa duḥkālas taylor ekaḥ prakīrtitah<sup>1297</sup> || 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 āśakti lakṣaṇaḥ virāgo nirodho mataḥ<sup>1298</sup> |  
 175 ābhyaṁ rahitā madhyamā na pratīyate | etat trayam nopalabhyate || 1.4.46 ||

ap1.- rāgaś caiva virāgaś<sup>1299</sup> ca miśrībhūtam anāvilam |  
 176 tathā rāgavirāgābhyām ekaḥ samarasah kṣaṇaḥ || 1.4.47 ||

ap1.- samarasah sarvabhāvānām bhagavān samayas tv eka ucyate | tadyathā |  
 177

aiśvaryasya samagrasya rūpasya {C11r} yaśasah śriyah |  
 jñānasyātha prayatnasya saṇṇām bhaga iti śrutiḥ ||

so 'syāstīti bhagavān || 1.4.48 ||

ap1.- athavā<sup>1300</sup> ye ca vaipākṣikā dharmās tān bhagnavān iti bhagavān |  
 178 sarvatathāgatakāyavākcittāny tāny eva hṛdayam tad eva vajram saiva yoṣit tasyā  
 bhagas<sup>1301</sup> tatraiva vijahāra | he bhagavan vijahāreti kim uktam bhavati ||  
 1.4.49 ||

ap1.- bhagavān āha | samarasasarvatathāgata vicitropāyena vineyajanamanāṁsi  
 179 hṛtavān ity arthaḥ | sarvatathāgatakāyavākcittahṛdayavajrayoṣitsvabhāvāyām  
 dharmodayāyām yadā bhagavān vijahāra tadā mayā śrutam iti | tadyathā |  
 yena kleśo 'pi<sup>1302</sup> nihanyate prajñādhīnāś ca te kleśāḥ | tasmāt prajñā bhaga  
 ucyate | tasmin bhage sakalatathāgato yoṣitsahitaḥ sthitah || 1.4.50 ||

ap1.- aho hi sarvabuddhānām sarvajñāñānam uttamam |  
 180 yat tathāgatasaukhyārtham bhāryātvam upakurvata || iti || 1.4.51 ||

ap1.- kulaputrā evam mayā śrutam varṇā dharmādau nityasamṣṭhitāḥ | śuddhāḥ  
 181 saṁbuddhasiddhijanakā ye 'kathyā vajrapāṇe te mayā kathitāḥ | varṇair ebhiḥ  
 sattvāḥ prayānti saṁsārapāram atidūram | lakṣaṁ kṛtvā sākṣād asakṛt tallīna-  
 cittena prāpnoty asmin janmani buddhatvam vajrasattvatvam vā || 1.4.52 ||

ap1.- yānty eva<sup>1303</sup> padam acintyam {C11v} na prāptam yac ca sugataiś ca buddhā  
 182 bhavanti sattvāḥ samyag uktās tu lakṣite<sup>1304</sup> lakṣye | sevitamātreṇa avīcau  
 prayāti | saṁkliṣṭacittena samtyajyātaḥ saṁkliṣṭam | bhavabhayātītas tu  
 sādhakaḥ śrīmān bhāvayati śuddhacittāḥ | prajñopāyaprayogena tena yathā  
 saṁprāptam śuddham satyam saṁvedanātmakam<sup>1305</sup> lakṣaṇam |

prajñopāyavikāram gaganasamam tribhuvanālokam<sup>1306</sup> | tal lakṣyam  
dūrlakṣyam sarvagatam hetupratyayādhīnam | cintāmaṇir iva loke  
svaparārthakaram<sup>1307</sup> siddhyagram || 1.4.53 ||

ap1.- iti sarvatantranidānarahasyāt śrīsampaṭodbhavakalparājāḥ prathamaḥ  
183 samāptaḥ ||

## ap2. Chapter A2

### Part 1

ap2.1 <H 1.10.1a→> athātaḥ sampravakṣyāmi sādhakānām hitāya<sup>1308</sup> vai |  
śiṣyo 'bhiṣicyate yena vidhim cāpi kathyate || 2.1.1 ||

ap2.2 vasudhām śodhayed yogī prathamaṁ devatātmakah |  
hūm vajrīkṛtayatnena paścān maṇḍalam ālikhet || 2.1.2 ||

ap2.3 udyāne vijane deśe bodhisattvagr̥heṣu ca |  
śūnyamaṇḍapāgāramadhye<sup>1309</sup> vartayen maṇḍalam varam || 2.1.3 ||

ap2.4 divyena rajasā likhed athavā madhyamena tu |  
pañcaratnamayaiś cūrṇair athavā taṇḍulādibhiḥ<sup>1310</sup> || 2.1.4 ||

ap2.5 trihastam maṇḍalam kāryam trayāṅguṣṭhādhikam tathā<sup>1311</sup> |  
caturvidyās tatra praveṣṭavyā divyāḥ pañcakulodbhavāḥ <H 1.10.1d↔> || 2.1.5  
||

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

ap2.7 anantalokadhātvīśā {C12r} grāhyā<sup>1312</sup> tathāpi dhīmatā |  
svādhiṣṭhānapadaṁ prāpya samayakṣatibhīrunā || 2.1.7 ||

ap2.8 mantramārge tathā coktam sambuddhaiḥ paramārthataḥ |  
vajrasattvādidevānām samayo duratikramaḥ || 2.1.8 ||

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

ap2.10 atha vā mataiva jyeṣṭhā<sup>1313</sup> bhaginī putrī ca bhāgineyī vā |  
āśām madhye yām tām yathālabdhām susādhanām kurute || 2.1.10 ||

ap2.11 no ced etā na syuḥ sākṣāt sarvajñavarṇitā vidyāḥ |  
taṁśāt samgrahaṇīyā anyāś<sup>1314</sup> 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 śoḍāśābdikām tathaiva ca |  
<P 3.6a→> navaya uvanasampannām prāpya mudrām sulocanām <P 3.6b←> || 2.1.13 ||

ap2.14 tām vidyām samgrhya triśaraṇagamanakrameṇa samśodhya |  
kathayet tattvarahasyām mantratantrakramām sarvam || 2.1.14 ||

ap2.15 śabdam vā adhamārgam jihvātattvam tathordhvavikṣepam |  
sarvam vidagdham nānākaraṇakramam {C12v} caiva || 2.1.15 ||

ap2.16 kuṇḍalakaṭisūtrādyāhāraṇūpurakaṃkaṇair yuktā |  
uttamasiddhim pradadāty evam yā śodhitā vidyā || 2.1.16 ||

ap2.17 sarvopadravarahite sthāne vidyādharaḥ sakhāyādyah<sup>1315</sup> |  
<P 3.6c→> atha srakcandanavastrādyair bhūṣayitvā nivedayet || 2.1.17 ||

ap2.18 gandhamālyādisatkāraiḥ kṣīrapūjādivistaraiḥ |  
bhaktyā sampūjya yatnena mudrayā saha sādhakaḥ || 2.1.18 ||

ap2.19 śiṣyo bhūmau samāropya śraddhayā jānumaṇḍalam<sup>1316</sup> |  
adhyeṣayec chāstāram stotrenānena sāñjaliḥ || 2.1.19 ||

ap2.20 namas te śūnyatāgarbha sarvasaṃkalpavarijita |  
sarvajñajñānasamṛdohajñānamūrte namo 'stu te<sup>1317</sup> || 2.1.20 ||

ap2.21 jagadajñānavicchediśuddhatattvārthadeśaka |  
dharmanairātmyasambhūtavajrasattva namo 'stu te || 2.1.21 ||

ap2.22 sambuddhā bodhisattvāś ca tvattah pāramitāguṇāḥ |  
saṃbhavanti sadā nātha bodhicitta namo 'stu te || 2.1.22 ||

ap2.23 ratnatrayamahāyānam tvattah sthavarajaṅgamam<sup>1318</sup> |  
traidhātukam idam sarvam jagadvīra namo 'stu te || 2.1.23 ||

ap2.24 cintāmanir ivodbhūta jagadiṣṭārthasiddhaye |  
sugatājñākara śrīman buddhaputra namo namaḥ || 2.1.24 ||

ap2.25 jñātum me 'nuttaram tattvam tvatprabhāvād guṇāt tava |  
vajrābhisekeṇa sarvajña prasādām kuru sāmpratam || 2.1.25 ||

ap2.26 rahasyam sarvabuddhānām darśitam vajradharmiṇe |  
yathā śrīcittavajreṇa tathā nātha prasīda me || 2.1.26 ||

ap2.27 bhavatpādāmbujam tyaktvā nānyā me vidyate gatiḥ | {C13r}  
taṁkuru dayām nātha samsārāgatinirjita || 2.1.27 ||

ap2.28 vajrācāryas tataḥ śrīmān sānukampo hitāśayaḥ |  
samutpādyā kṛpām śiṣye āhuya gaṇamaṇḍale || 2.1.28 ||

ap2.29 pañcakāmaguṇākīrṇe vitānavitatojjvale<sup>1319</sup> |  
yoginīyogasamāyukte ghaṇṭākalakalasvare || 2.1.29 ||

ap2.30 puṣpadhūpāñjane ramye sraksurāmodasasamsukhe |  
vajrasattvādidevānām maṇḍale paramādbhūte || 2.1.30 ||

ap2.31 mudrāyogam tataḥ kṛtvā, ācāryaḥ subhagottamah |  
niveśya padmabhāṇḍe tu bodhicittam jinātmajam || 2.1.31 ||

ap2.32 uddhūtacāmaraiś chatrair gāthāmaṅgalagītibhiḥ |  
mudrāyuktam tu tam śiṣyam abhiśiñcej jagatprabhuḥ || 2.1.32 ||

ap2.33 dattvābhiṣekam sadratnam ācāryaḥ parameśvarah |  
dadyād vai samayam ramyam divyam prakṛtisamṣkṛtam || 2.1.33 ||

ap2.34 mahāraktam sakarpūram raktacandanayojitam |  
kuliśāmbusamāyuktam pañcamam cittasambhavam || 2.1.34 ||

ap2.35 idam te samayam samyak sarvabuddhair udāhṛtam |  
pālayasva sadā bhadram<sup>1320</sup> samvaram śrīnu sāmpratam || 2.1.35 ||

ap2.36 na hi prāṇivadhaḥ kāryaḥ strīratnam na parityajet |  
ācāryas te na samtyājyaḥ samvaro duratikramah <P 3.25d↔> || 2.1.36 ||

ap2.37 pūrvoktānām<sup>1321</sup> yā vidyānām<sup>1322</sup> athavā ātmayoginī |  
śuddhām tām nirmitām vidyām sihlakarpūrabhāvitām || 2.1.37 ||

ap2.38 <H 1.10.6c→> tāvat sevayed yogī yāvac chukravatī bhavet |  
mudrāyās tu mukham baddhvā upāyasya mukham tathā<sup>1323</sup> || 2.1.38 ||

ap2.39 sevayā yat samudbhūtam śiṣyavakte nipātayet |  
kāritavyam ca tatraiva samarasam śiṣyagocaram || 2.1.39 ||

ap2.40 svasaṁvedyam bhavej jñānam svaparasamvittivarjitam |  
khasamam virajam śūnyam bhāvābhāvātmakam param || 2.1.40 ||

ap2.41 prajñopāyavyatimiśram {C13v} rāgavirāgamiśritam |  
sa eva prāṇinām prāṇaḥ sa eva paramākṣaraḥ || 2.1.41 ||

ap2.42 sarvavyāpī sa evāsau sa eva buddhajñānī |  
 śrī heruko nigadyate bhāvābhāvau tadbhūtaḥ |  
 anyāni yāni tāni ca <H 1.10.11d↔> || 2.1.42 ||

ap2.43 <H 1.8.31a→> ānandaṁ tu prathamāṁ vīraḥ<sup>1324</sup> paramānandaṁ tu yoginī |  
 suratānandaṁ samastaṁ vai tatsukhopāyasarvavit <H 1.8.31d↔> || 2.1.43 ||

ap2.44 <H 1.10.13a→> prathamānandamātram tu paramānandaṁ dvisaṅkhyataḥ |  
 tṛtīyam ca<sup>1325</sup> viramākhyam caturthaṁ sahajaṁ smṛtam <H 1.10.13d↔> ||  
 2.1.44 ||

ap2.45 tac cābhisekam caturvidham |  
 <SU 113c→> prathamāṁ kalāśābhisekam dvitīyam guhyābhisekataḥ |  
 prajñājñānam tṛtīyam tu caturthaṁ tu tathā punaḥ <SU 113f↔> || 2.1.45 ||

ap2.46 <P 3.26a→> bodhicittābhisekeṇa śiṣyāya gatakalmaṣe |  
 anujñām<sup>1326</sup> tu tato dadyāt tatra buddhapure vare<sup>1327</sup> || 2.1.46 ||

ap2.47 ābodhimaṇḍaparyantaṁ diśāṁ cakre samantataḥ |  
 pravartaya samantāgram<sup>1328</sup> dharmacakram anuttaram || 2.1.47 ||

ap2.48 prajñopāyasvarūpātmā cintāmaṇir ivoccakaiḥ |  
 akhinno vigatāsaṅgaḥ sattvārthaṁ kuru sāmpratam || 2.1.48 ||

ap2.49 prāpyābhisekam anujñām ca kṛtakṛtyaḥ praharṣitaḥ |  
 vadet sumadhuṛām vāṇīm jagadānandakāriṇīm || 2.1.49 ||

ap2.50 adya me saphalaṁ janma saphalaṁ jīvītam ca me |  
 adya buddhakule jāto buddhaputro 'smi sāmpratam || 2.1.50 ||

ap2.51 kalpārṇavamahāghorāj janmāvīcisamākulāt |  
 tārito 'ham tvayā nātha kleśapañkasuduṣṭarāt || 2.1.51 ||

ap2.52 niśpannam iva ātmānam jāne yuṣmatprasādataḥ | {C14r}  
 sambodhau<sup>1329</sup> na ca me kāṅkṣā prahīṇā sarvavāsanā || 2.1.52 ||

ap2.53 nipatya pādayor bhaktyā prahṛṣṭotphullalocanāḥ |  
 yad yad iṣṭataram dravyam tat tad eva nivedayet || 2.1.53 ||

ap2.54 niravagrahacitteṇa guruṇāpi kṛpālunā |  
 śiṣyasya grahanāśāya grāhyam tad dhi hitāya<sup>1330</sup> ca || 2.1.54 ||

ap2.55 tataḥ praṇamya sampūjya dattvā ca gurudakṣinām <P 3.35b↔> |  
 <L 3.10a→> suvarṇaśatasahasrāṇi ratnāni vividhāni ca || 2.1.55 ||

ap2.56 vastrayugmaśataṁ caiva gajavājirāṣṭram eva<sup>1331</sup> |

karṇābharaṇakaṭakam kaṇṭhikāṅgulikam uttamam || 2.1.56 ||

ap2.57 yajñopavītam sauvarṇam svabhāryāṁ duhitāṁ pi vā |  
dāsam dāśīṁ ca bhaginīṁ pranīpatya nivedayet || 2.1.57 ||

ap2.58 ātmānam sarvabhāvena pranīpatya nivedayet |  
adya prabhṛti dāso 'ham samarpito<sup>1332</sup> mayā tava <L 3.13b↔> || 2.1.58 ||

ap2.59 <P 3.35c→> evam vijñāpayed bhūyah samprāptābhimatāspadah<sup>1333</sup> |  
adhunā sarvabuddhānāṁ suprasādo mamāntike || 2.1.59 ||

ap2.60 yathā te 'nuttarāṁ bodhim prabhāvāt sādhayāmy aham |  
niṣpādayāmi sambodhau padam sarvāgrapūjitaṁ |  
tatraiva<sup>1334</sup> sthāpayiṣyāmi sattvāṁs tribhavavartināḥ || 2.1.60 ||

ap2.61 deyo 'bhiṣeko vidhinā munaiva<sup>1335</sup>  
śiṣyādhimuktī manasāvagamya |  
udāragambhīranayādhimukter  
vācaiva dadyād abhiṣekaratnam || 2.1.61 ||

ap2.62 yah samprāptābhiṣekah pravarakuliśabhr̄d durlabhātulyasampat |  
sambhogakṣetralakṣmīgrahaṇakṛtamahābodhicittābhiṣekah || 2.1.62 || {C14v}

ap2.63 labdhānūjñas trilokaduritaripujayārambhasamnaddhabuddhiḥ |  
bodhāv āropya cittam 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 sampravakṣyāmi prajñopāyārthabhāvanām |  
parārthārabdhavīryānāṁ sādhakānāṁ hitāya vai || 2.2.1 ||

ap2.66 yāṁ vibhāvya na saṁsāre ghoradustaravāridhau |  
nirvāṇe ca na tiṣṭhanti yogināḥ svārthamātrake || 2.2.2 ||

ap2.67 yasyāḥ prakarṣaparyante buddhānām amalādbhūte |  
hānivṛddhir vinirmuktā jātā bodhir anuttarā || 2.2.3 ||

ap2.68 pañcaskandhādikān dharmān nātikramet<sup>1336</sup> triyāṇam ca<sup>1337</sup> |  
kadalīvat parigṛhṇāti dharmadhātusamāḥ samāḥ || 2.2.4 ||

ap2.69 na śūnyabhāvanāṁ kuryān nāpi cāśūnyabhāvanām |  
na śūnyam samtyajed yogī na cāśūnyam parityajet || 2.2.5 ||

ap2.70 aśūnyaśūnyayor grāhe jāyate 'nālpakalpanā<sup>1338</sup> |  
 parityāge na<sup>1339</sup> saṃkalpas tasmād etad dvayam tyajet || 2.2.6 ||

ap2.71 ubhayagrāhaharityāge vimukto vigatāspadaḥ |  
 aham ity eva saṃkalpas tasmād etac ca saṃtyajet || 2.2.7 ||

ap2.72 nirvikāro nirāśānko niśkānko gatakalmaṣaḥ |  
 ādyantakalpanāmukto vyomavad bhāvayed budhaḥ || 2.2.8 ||

ap2.73 na cāpi sattvavaimukhyam kartavyam karuṇāvatā |  
 sattvo nāmāsti nāstīti na caivam parikalpayet || 2.2.9 ||

ap2.74 niśprapañcasvarūpatvam {C15r} prajñeti parikīrtyate |  
 cintāmanir ivāśeṣasattvārthakaranam kṛpā || 2.2.10 ||

ap2.75 nirālambapade proktā nirālambā mahākṛpā |  
 ekībhūtā dhiyā sārdham gagaṇe gagaṇam yathā || 2.2.11 ||

ap2.76 na yatra bhāvakaḥ kaścin nāpi kācid dhi bhāvanā |  
 bhāvanīyam na caivāsti socyate tattvabhāvanā || 2.2.12 ||

ap2.77 na ca kācit kriyāsty atra bhoktavyam naiva vidyate |  
 kartṛbhoktṛvinirmuktā paramārthavibhāvanā || 2.2.13 ||

ap2.78 na cātra sādhakah<sup>1340</sup> kaścin na ca kaścit samarpakah |  
 na parihāryam ataḥ kiñcid grahyam na cātra vidyate <P 4.14d↔> || 2.2.14 ||

ap2.79 gandharvanagarākāram māyāmarīcisamnibham |  
 hariścandrapurītulyam svapnakrīḍeva dṛṣyate || 2.2.15 ||

ap2.80 dṛṣyate spr̄ṣyate caiva yathā māyā hi sarvataḥ |  
 na copalabhyate kācit sarvasya jagataḥ sthitih || 2.2.16 ||

ap2.81 samāje 'cintyasamparke svapnaprabodhanayor iva<sup>1341</sup> |  
 yathā kumārarūpiṇa ubhayendriyamīlanam || 2.2.17 ||

ap2.82 bhage liṅgam pratiṣṭhāpya buddhānusmṛtibhāvanā |  
 kimapy utpadyate jñānam ādimadhyāntanirmalam || 2.2.18 ||

ap2.83 svasaṃvedyam hi taj jñānam vaktum nānyatra śakyate |  
 <P 4.15a→> paśyatām sarvarūpāṇi śṛṇvatām śabdam eva ca || 2.2.19 ||

ap2.84 jalpatām hasatām vāpi prāśnatām vividhān rasān |  
 kurvatām sarvakarmāṇi nānyatragatacetasām || 2.2.20 ||

ap2.85 ajasram yoginām yogo jāyate tattvavidinām |  
 etad advayam ity uktam bodhicittam idam param || 2.2.21 ||

ap2.86 vajram śīvajrasattvaś {C15v} ca sambuddho bodhir eva ca |  
prajñāpāramitā caiśā sarvapāramitāmayī || 2.2.22 ||

ap2.87 samatā ceyam evoktā sarvabuddhāgrabhāvanā |  
atraiva sarvam utpannam jagatsthiracalātmakam || 2.2.23 ||

ap2.88 anantā bodhisattvāś ca sambuddhāḥ śrāvakādayaḥ |  
tad eva bhāvayed yogī bhāvābhāvaviyogataḥ || 2.2.24 ||

ap2.89 bhāvābhāvavinirmukto<sup>1342</sup> bhāvayet sidhyate laghuḥ |  
aśeśadośavidveśī saṃkleśavimukho dhruvam || 2.2.25 ||

ap2.90 anantās tasya jāyante śīmantah saugatā guṇāḥ || 2.2.26 ||

ap2.91 analpasam̄kalpatamo'bhibhūtam̄  
prabhañjanonmattataḍiccalam̄ ca |  
rāgādidurvāramalānuliptam̄  
cittam̄ hi samsāram uvāca vajrī || 2.2.27 ||

ap2.92 prabhāsvaram̄ kalpanayā vimuktam̄  
prahīṇarāgādimalapralepam̄ |  
grāhyam̄ na ca grāhakam agrasattvas  
tad eva nirvāṇavaram̄ jagāda || 2.2.28 ||

ap2.93 ataś ca nātah param asti kiṃcin  
nimittabhūtam̄ bahuduhūkharāśeḥ |  
anantasaukhyodayahetubhūtam̄  
mumukṣavo nāsti tataḥ param ca || 2.2.29 ||

ap2.94 aśeśaduhūkhakṣayabaddhakakṣaiḥ  
saṃbuddhasatsaukhyam avāptukāmaiḥ |  
cittam̄ sthirīkṛtya vicārya yatnāt  
tasya svabhāvah kriyatām abhāvah<sup>1343</sup> || 2.2.30 ||

ap2.95 yāvat kalpatamahpaṭena guruṇā ruddham̄ mano janminām̄ |  
tāvad duḥkham anantakam̄ virahitam̄ syāt tena yāvat tataḥ || 2.2.31 ||

ap2.96 tāvad saukhyam udāram apratisamam̄ tātparyam āryair atah | {C16r}  
kāryam̄ tatkṣataye svayam̄ suvipulam̄ drakṣyanti tatsaṅgatim <P 4.26d↔> ||  
2.2.32 ||

ap2.97 evam tattvayogī yogasya niścayam kṛtvā anujñātah svasamayastho bhāvanām̄  
kurute | kiṃ karamudrāmantrapratimāhamkārabhāvanāsamayaiḥ sāmānya-  
siddhijanakaiḥ syāt | buddhatvaniṣṭhasya lakṣyam̄ sākṣātkartavyam̄ kartavyaḥ

sveṣṭadevatāyogaḥ । ity utpanne tallakṣye tribhuvanam ākāśavad bhavati । sarvam atah saṃtyajya prāptapadadhyānayogatanniṣṭhāḥ abhyāsayati divā niśi saṃvedanamātrakaṇam dakṣaḥ ॥ 2.2.33 ॥

ap2.98 giriśikhare śivanilaye padmodyāne athavā samudratire<sup>1344</sup> rājodyāne vijane sarvasthāne svagrhe vā cittamabhirucite sarvajñaiḥ saṃstuvitam eṣām madhye tu yasya yat sthānam tatrastho mantrajñāḥ sotsāho bhāvanām kurute । prajñopāyena vinā buddhatvam naiva labhyate sākṣat । tasmāt prajñām saṃtyajya saṃyagbodhipradām divyām na dadāty evaikaikām eṣā mudrābhisamputṭām vinā siddhim । jñānasyotpattitas tasmād yojyāś 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 vidyām saṃcintya tatra sākṣād ubhayor {C16v} api devatārūpam ॥ 2.2.35 ॥

ap2.- mohāc chāntaḥ kruddhaḥ krodhād rakto rāgāt karoti karmāṇi tadartha-  
100 prakaraṇam । pañcabhir ebhīr jino bhavati ॥ 2.2.36 ॥

ap2.- pratyuṣe divasānte madhyahne 'rddharātrisamaye ca mudrāyogaḥ kāryaḥ  
101 samyak । naivānyathā siddhiḥ । śāsanānindābhīruḥ khalajanamadhye sthito hi  
yo yogī svacittamātram tasya dhyāyec cittādhimokṣeṇa sākṣat । yaḥ punar  
udyato yogīyatnena yogam iha sādhuḥ । sākṣat prajñā apraptyā tiryagbhyo 'py  
abhyaset satatam । na karoty eva hi yo yogī yadi padmavarasamsparsaṇam  
sākṣat pratidivase pratimāse varṣat samayakṣatir bhavati । samayakṣatau tu  
jāyate pramādo yogāc ca । bodhisattvasya samayotthāpanām kṛtvā punar  
akaraṇasamvaraṇam vidadhē<sup>1345</sup> । tasmāt samayasthena saṃvarayuktena  
tattvaniṣṭhena mudrāyogaḥ kāryo rahasyo dravyair mantratantrair vā । evam  
buddhvā samyaksamputṭayogena nityam upaviśya bhāvayati padam acintyām  
tribhuvanam ekāgrarūpeṇa ॥ 2.2.37 ॥

ap2.- prajñopāyārthabhāvanānāma dvitīyasya dvitīyām prakaraṇam ॥  
102

### Part 3

ap2.- athātaḥ sampravakṣyāmi sarvacakravikurvitaṁ ।  
103 śrīvajrasattvādidevānām 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 viśvasaṃvaraiḥ ।

ap2.- sarvato viśvakāryāṇi sādhayed yathāsukham || 2.3.3 ||  
 105

ap2.- maṇḍalam̄ sarvatathāgatānām̄ śūnyatājñānam̄ eva ca |  
 106 krodhānām̄ sādhanām̄ sarvām̄ saumyānām̄ devateṣu ca || 2.3.4 ||

ap2.- kim ahaṁ kathayiṣyāmi acintyaṁ buddhanāṭakam |  
 107 bhāvanādevatāyogajāpyamantravidhikramam || 2.3.5 ||

ap2.- paṭam̄ vā pratiṁām̄ vāpi sarvām̄ cittavikurvitam |  
 108 kathitām̄ mayā tantreṣu sattvānām̄ hitakāmyayā || 2.3.6 ||

ap2.- kulaṁ pañcavidhām̄ proktam̄ ekatra ca hi śūnyavajriṇah<sup>1346</sup> || 2.3.7 ||  
 109

ap2.- vajragarbha uvāca |  
 110

kathayasva prasādena mahāsuratasuprabho |  
 utpattivarṇarūpām̄ ca bhujasamsthānavidhikramam || 2.3.8 ||

ap2.- mantrajāpavidhānām̄ ca yena sidhyanti sādhakāḥ || 2.3.9 ||  
 111

ap2.- bhagavān̄ āha |  
 112

<H 1.3.1a→> prathamām̄ bhāvayen maitrīm<sup>1347</sup> dvitīye karuṇām̄ tathā<sup>1348</sup> |  
 tṛtīyām̄ muditām̄ dhyāyad<sup>1349</sup> upekṣām̄ sarvaśeṣataḥ || 2.3.10 ||

ap2.- punar̄ api śūnyatābodhiṁ dvitīye bijasam̄graham |  
 113 tṛtīye viśvabimbanispattiṁ<sup>1350</sup> caturthe nyāsam̄ akṣaram || 2.3.11 ||

ap2.- repheṇā sūryām̄ purato vibhāvya  
 114 tasmin ravau hūṁbhavavivāvajram |  
 tenaiva vajreṇā vibhāvayec ca  
 prākārakām̄ pañjarabandhanām̄ ca || 2.3.12 ||

ap2.- prathamam bhāvayen mṛtakām̄ dharmadhātvātmakām̄ viduh |  
 115 yogī tasyopari sthitvā herukatvām̄ vibhāvayet || 2.3.13 ||

ap2.- svahṛdi bhāvayed rephām̄ tadudbhavām̄ sūryamaṇḍalam̄ |  
 116 tatraiva hūṁkṛtim̄ caiva prajñopāyasvabhāvakam<sup>1351</sup> || 2.3.14 ||

ap2.- kṛṣṇavarṇām̄ mahāghoram̄ hūṁkārād vajrasam̄bhavām̄ | {C17v}  
 117 vajravaraṭakamadhyastham̄ hūṁtattvām̄ bhāvayet punaḥ || 2.3.15 ||

ap2.- tatpariṇataṁ dṛṣṭvā dveśātmakam vibhāvayet |  
 118 vajrajanmam mahāvīram nīlapaṅkajasaṁnibham || 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 mṛgalāñchanadhartrī<sup>1352</sup> caurī mārtaṇḍabhbhājanam || 2.3.18 ||

ap2.- vetālī<sup>1353</sup> vārihastā ca bhaiṣajyam dhartrī<sup>1354</sup> ghasmarī |  
 121 pukkasī vajrahastā<sup>1355</sup> ca śavarī rasadharī tathā || 2.3.19 ||

ap2.- caṇḍālī ḍamarum vade<sup>1356</sup> ḍomby āliṅgitakamdharaḥ |  
 122 etābhiḥ pūjavidhvistaraiḥ sampūjyate<sup>1357</sup> prabhuḥ || 2.3.20 ||

ap2.- tataḥ padavinirmuktam sarvadharmātmakam bhavet |  
 123 candrāliḥ kālimārtaṇḍabījam madhyagataṁ bhavet<sup>1358</sup> || 2.3.21 ||

ap2.- sa eva sattvam ity āhuḥ paramānandasvabhāvakam |  
 124 visphuranti svadehābhā gagaṇamāṇḍalacchādakāḥ || 2.3.22 ||

ap2.- saṁhāryānayed dhṛdaye yogī dveśātmako bhavet <H 1.3.12d↔> | iti || 2.3.23  
 125 ||

ap2.- nabhodhātu<sup>1359</sup> madhyagataṁ cintayet sūryamaṇḍalam |  
 126 tato hūmkārajam nīlāruṇābham sarvālamkārabhbūṣitam || 2.3.24 ||

ap2.- dvibhujam ekavaktram tu trinetram piṅgalordhvakeśam ca |  
 127 <H 1.3.15a→> kruddhadṛṣṭim dvirastāvarṣākṛtīm bhairavākrāntam || 2.3.25 ||

ap2.- vāme vajrakhaṭvāṅgam kapālam cāpi vāmataḥ |  
 128 dakṣiṇe kṛṣṇavajram ca hūmkāroccāraṇātmakam || 2.3.26 ||

ap2.- śmaśāne krīdate nāthaḥ aṣṭadevībhir āvṛtaḥ <H 1.3.16b↔> |  
 129 evam vibhāvayed<sup>1360</sup> yogī sarvayogāmṛtam varam || 2.3.27 ||

ap2.- sa eva bhagavān yogo<sup>1361</sup> vajrasattvas tathāgataḥ || 2.3.28 ||  
 130

ap2.- krodharūpadharo {C18r} bhūtvā caturbāhuvirājitaḥ |  
 131 caturānandasvabhāvo hi caturmāraviśuddhitah || 2.3.29 ||

ap2.- pūrvoktamāṇḍalacakrastham hūmkārabījasambhavam |  
 132 vāme kapālam devāsurāṇāṁ raktena pūritam || 2.3.30 ||

ap2.- dakṣiṇe śikhivadvajram bhayasyāpi bhayaṁkaram |  
 133 aparabhujābhyaṁ prajñā<sup>1362</sup> samāliṅgitavigraham || 2.3.31 ||

ap2.- prajñām vajravārāhīm bhagavadrūpiṇīm bhāvayed | iti || 2.3.32 ||  
 134

ap2.- prathamaṁ bhāvayec chūnyam karṇikāyām tu niṣkalam |  
 135 candramaṇḍalamadhyastham hūmkāram tatra bhāvayet<sup>1363</sup> || 2.3.33 ||

ap2.- bhāvayed devatārūpaṁ trimukham ṣaḍbhujam tathā |  
 136 prathamam asitavaktram dakṣiṇam tu sitam śāntam || 2.3.34 ||

ap2.- vāmam tu<sup>1364</sup> raktasamnibham trinetram divyarūpiṇam |  
 137 sarvālamkārasampūrṇam kapālāsanasaṁsthitaṁ<sup>1365</sup> || 2.3.35 ||

ap2.- viṁmūtraśukraraktam ca kapālam gṛhya pāṇinā |  
 138 dhanurbāṇadharam caiva vajraghaṇṭam<sup>1366</sup> tathaiva ca || 2.3.36 ||

ap2.- prathame<sup>1367</sup> jvālāvajram ca tṛtīye<sup>1368</sup> triśūlam tathā |  
 139 prajñalingitaśrīmān jaṭāmakuṭamaṇḍitaḥ || 2.3.37 ||

ap2.- sphuradbuddhamayair meghair raśmijvālām anekadhā |  
 140 ātmānam bhāvayet tatra bhagamadhye tu sādhakah || 2.3.38 ||

ap2.- tato mudrām vibhāvayet samyuktām devatāsaha<sup>1369</sup> |  
 141 daleṣu<sup>1370</sup> tu likhed devīḥ<sup>1371</sup> kapālāsanasaṁsthitaḥ || 2.3.39 ||

ap2.- viśvarūpamanoramā ekavaktrāś caturbhujāḥ |  
 142 prathamaṁ likhed vidyām dhanurbāṇadharīm śubhām || 2.3.40 ||

ap2.- kapālam śukrasampūrṇam arṇuśam gṛhya pāṇinā | {C18v}  
 143 dvitīye śūlahastā tu raktapūrṇakapālam ca || 2.3.41 ||

ap2.- vajrapāśam tathaiva ca likhed dakṣiṇakoṣṭhake<sup>1372</sup> |  
 144 tṛtīyam ca likhed devīm uttare<sup>1373</sup> khadgapāṇinā || 2.3.42 ||

ap2.- vāripūrṇakapālam ca vajraghaṇṭam<sup>1374</sup> tathaiva ca |  
 145 caturthīm tu likhed devīm dale paścimake tataḥ<sup>1375</sup> || 2.3.43 ||

ap2.- vāme khaṭvāṅgahastām ca kapālam ca tathaiva hi<sup>1376</sup> |  
 146 musuṇḍītripatākam caiva ṭdhareṭ dakṣiṇe kare<sup>1377</sup> || 2.3.44 ||

ap2.- pañcamī daṇḍahastā tu kapālam gṛhya pāṇinā |  
 147 utpalam ḍamarum caiva likhet koṇe aiśānake<sup>1378</sup> || 2.3.45 ||

ap2.- likhed vāyavyakone tu<sup>1379</sup> ṣaṣṭhīm<sup>1380</sup> padmapāṇinā |  
 148 kapālam<sup>1381</sup> medasampūrṇam darpaṇam paraśum<sup>1382</sup> tathā || 2.3.46 ||

ap2.- saptamī śaktihastā tu śaṅkhacakradharāyudhā |  
 149 kapālam raktasampūrṇam tu koṇe nairṛtyake likhet<sup>1383</sup> || 2.3.47 ||

ap2.- aṣṭamīṁ tu likhed devīṁ kone tv<sup>1384</sup> agnisamjñake<sup>1385</sup> |  
 150 bhadrakalaśahastāṁ vajraghantāṁ<sup>1386</sup> thathaiva ca || 2.3.48 ||

ap2.- kapālam dravyapūrṇam ca naracarmaṇā cchāditam<sup>1387</sup> |  
 151 daleṣu devīḥ likhitvā<sup>1388</sup> karṇikāyāṁ mahāsukham || 2.3.49 ||

ap2.- vādyāni tu vicitrāṇi ālikhed guhyamanḍale |  
 152 dvārapālam samālikhed devī vajrāṇkuśi tathā || 2.3.50 ||

ap2.- vajrapāśam tathā sphoṭam vajraghantāṁ tathaiva ca |  
 153 bhāvayed bhagamadhye tu paścāj jāpam samārabhet || 2.3.51 ||

ap2.- hūṁkāram vajrasattvasya omkārasvarabheditam |  
 154 āḥkāram vākyasamāyuktam śuddhasphaṭikasamāṇibham || 2.3.52 ||

ap2.- hrīḥkāram tatra samyojya<sup>1389</sup> svāhākāram tathaiva ca |  
 155 jāpyamantrah samuddiṣṭo<sup>1390</sup> dhyāne tv ekākṣaro<sup>1391</sup> bhavet || 2.3.53 ||

ap2.- hrīḥkāram devatīnāṁ tu<sup>1392</sup> dalānāṁ<sup>1393</sup> vinyaset tataḥ |  
 156 caturbījasamāyuktam catuḥpūjāsvarūpataḥ || 2.3.54 ||

ap2.- ādisvarādisamāyuktam {C19r} dvārapāliṣu sarvataḥ |  
 157 tato niveśayed vajram bhageṣv eva tu<sup>1394</sup> sādhakaḥ || 2.3.55 ||

ap2.- uccaret tatra hūṁkāram hrīḥkāram tu tathaiva<sup>1395</sup> ca |  
 158 vaktreṇa bhakṣayec chukram ḥtukāle saraktakam<sup>1396</sup> || 2.3.56 ||

ap2.- pūjayed gandhapuṣpaiś ca ātmānaṁ bhagam eva ca |  
 159 jāpam atraiva kartavyam yadīcchet siddhim<sup>1397</sup> sādhakaḥ || 2.3.57 ||

ap2.- vajraraudrī tathā ekā vajrabimbā tathaiva ca |  
 160 vajrarāgī ḥtīyā tu vajrasaumyā caturthikā || 2.3.58 ||

ap2.- pañcamī vajrayakṣī ca ḥaṣṭhī vajraḍākinī |  
 161 saptamī śabdavajrā tu pr̄thvīvajrā tathāṣṭamī || 2.3.59 ||

ap2.- dvitīyasya ḥtīyaprakaraṇam ||  
 162

#### Part 4

ap2.- <Sz 3.2.1a→> śṛṇu vajra yathānyāyam cakrasādhyam<sup>1398</sup> viśeṣataḥ |  
 163 śāntipauṣṭikavaṣyādi<sup>1399</sup> rakṣābhicārakam tathā || 2.4.1 ||

ap2.- navakoṣṭhādicakrasya bāhyanimnam tu kārayet |  
 164 karmavarṇādi cakrasya bhāvayed vicakṣaṇaḥ <Sz 3.2.2d←→> || 2.4.2 ||

ap2.- om̄ tāre tuttāre<sup>1400</sup> ture svāhā || 2.4.3 ||  
 165

ap2.- <Sz 3.2.4a→> asya bījam̄ tu sarveṣāṁ praṇamāhuta-antikam̄<sup>1401</sup> |  
 166 yojayen madhye nāma<sup>1402</sup> tu rakṣāvākyam̄ tu kārayet || 2.4.4 ||

ap2.- samatājñānaśūnyena ātmarūpam̄ tu kārayet |  
 167 samatāsarvavitsthāne rakṣācakre niyojayet || 2.4.5 ||

ap2.- bhāvayed rakṣām̄<sup>1403</sup> jñāninām̄ bhayam̄<sup>1404</sup> sarvatra dūrataḥ |  
 168 abhāvena tu sattvānām̄ yogabhāvam̄ tu bhāvayet || 2.4.6 ||

ap2.- candramaṇḍalamadhyastham̄ padmāsanam̄ vicintayet<sup>1405</sup> |  
 169 bhāvayed ātmadeham̄ tu sarvasiddhipradāyikām̄<sup>1406</sup> || 2.4.7 ||

ap2.- om̄ tāre svāhā | śirah ||  
 170

om̄ tuttāre<sup>1407</sup> {C19v} svāhā | cakṣuh ||

om̄ ture<sup>1408</sup> svāhā | nāsā<sup>1409</sup> ||

om̄ tu svāhā | karṇayoh ||

om̄ re svāhā | jihvāyām̄ ||

ap2.- om̄ tāriṇi svāhā | hṛdaye<sup>1410</sup> || 2.4.8 ||  
 171

ap2.- ṣaḍaṅgam̄ dhārayen nityam̄ cintayed āryatārikām̄ |  
 172 dvibhujām̄ sattvaparyāṅkām̄ sarvābharaṇabhūṣitām̄<sup>1411</sup> || 2.4.9 ||

ap2.- abhayahastām̄<sup>1412</sup> sarveṣāṁ vāme utpaladhārinīm̄<sup>1413</sup> <Sz 3.2.21b→> |  
 173 sādhayet sarvadevānām̄ mantrarājena coditām̄<sup>1414</sup> || 2.4.10 ||

ap2.- om̄ kurukulle hrīḥ svāhā | sarvakarmikamantra<sup>1415</sup> iti || 2.4.11 ||  
 174

ap2.- <Sz 3.2.24a→> bandhanam̄ rājaśatrūṇām̄ ghorādiviṣagāminām̄ |  
 175 jvarāvividham aṅgasya apamṛtyuviṣādikam̄<sup>1416</sup> || 2.4.12 ||

ap2.- yatra yatra bhayasthānam̄ tatra tatra prayojayet |  
 176 mandaprajñāsamedhāvī rakṣām̄ likhitām̄ dhārayet || 2.4.13 ||

ap2.- divyarakṣā iyam̄<sup>1417</sup> rakṣā bhayam̄ sarvatra muñcati |  
 177 iti rakṣā sarveṣāṁ yogatattvā niruttarā <Sz 3.2.26d→> || 2.4.14 ||

ap2.- sūryamaṇḍalam saṃcintya<sup>1418</sup> jvalitam kiraṇasamnibham |  
 178 tasya madhye tu hrīkāram raktavarṇasamaprabham || 2.4.15 ||

ap2.- tato bhāvayed ātmānam ekavaktraṁ caturbhujam |  
 179 iṣukārmukahastā ca · utpalāñkuśadhāriṇī || 2.4.16 ||

ap2.- asya bhāvanāmātreṇa trailokyam vaśam ānayet |  
 180 lakṣeṇaikena rājānaṁ<sup>1419</sup> prajālokam ayutena tu || 2.4.17 ||

ap2.- paśuyakṣādayaḥ kotyā saptalakṣeṇa cāsurān |  
 181 lakṣadvayena devāṁś ca śatenaikena<sup>1420</sup> mantriṇaḥ || 2.4.18 ||

ap2.- aṣṭadalam idam cakram sitavarṇam suśobhanam |  
 182 samatārūpam saṃcintya traidhātukasvabhāvataḥ || 2.4.19 ||

ap2.- <Sz 3.2.29a→> pūrvvalakṣaṇasamyuktam {C20r} pūrvoktena sādhayet |  
 183 bhāvayed asyā<sup>1421</sup> cakram tu prajñojvalakarmaṇi || 2.4.20 ||

ap2.- om̄ prajñe mahāprajñe hūṁ svāhā || 2.4.21 ||  
 184

ap2.- bhāvayed bhāvabhāvena raśmijvālām anekadhā |  
 185 candramaṇḍalamadhyasthām<sup>1422</sup> prajñātmeti vinirmitām || 2.4.22 ||

ap2.- dvibhujām sattvaparyāṇkām sarvābharaṇabhūṣitām |  
 186 sitavarṇaprabhām divyām prajñātmeti dhārayet || 2.4.23 ||

ap2.- jāpitam asya bijasya prajñā śākheva<sup>1423</sup> vardhate<sup>1424</sup> |  
 187 jaḍatvadurmedhakānām prajñāvardhanayogataḥ <Sz 3.2.33d←> || 2.4.24 ||

ap2.- candramaṇḍalamadhyastham akṣaram tatra vinyaset |  
 188 kapālāsanamadhyastham ekavaktraṁ caturbhujam || 2.4.25 ||

ap2.- cakraghaṇṭādharam saumyam kapālapāśam eva ca |  
 189 visphurantam samantena jvālāmālākulam tathā || 2.4.26 ||

ap2.- etena kramayogena<sup>1425</sup> bhāvayed ratnasambhavam |  
 190 pītavarṇam mahātejām taptakāñcanasamaprabham || 2.4.27 ||

ap2.- kapālāsanamadhyastham<sup>1426</sup> ekavaktraṁ caturbhujam |  
 191 ratnāñkuśadharam vīram kapālapāśakam tathā<sup>1427</sup> || 2.4.28 ||

ap2.- etena kramayogena<sup>1428</sup> bhāvayet padmavajriṇam |  
 192 ekavaktraṁ caturbhujam padmarāgasamaprabham || 2.4.29 ||

ap2.- dhanurbāṇādharam vīram kapālāsanasamsthitam |  
 193 padmapāśādharam caiva sarvābharaṇabhūṣitam || 2.4.30 ||

ap2.- etena kramayogena amogham̄ khaḍgapāṇinam̄ |  
 194 kapālāsanamadhyastham̄ ekavaktram̄ caturbhujam || 2.4.31 ||

ap2.- kapālavajraghaṇṭām̄ ca aṅkuśām̄ savyam̄ udyatam̄ |  
 195 haridvaidūryasamnibham̄ sarvālamkārabhūṣitam || 2.4.32 ||

ap2.- (C20v) khadhātumadhyagataṁ vai cintayec candramaṇḍalam |  
 196 tatra madhyagataṁ bijam̄ bhrūmkāram<sup>1429</sup> locanākṛtim || 2.4.33 ||

ap2.- kapālāsanamadhyastham̄ bhujair aṣṭabhir bhūṣitam̄ |  
 197 cakrahastadhanurbāṇavajraghaṇṭām̄ tathaiva ca || 2.4.34 ||

ap2.- pāśakhaḍgakapālam̄ ca trinetram̄ vaktram̄ ekam̄ ca |  
 198 sarvālamkārasampūrṇam̄ hāranūpurabhūṣitam || 2.4.35 ||

ap2.- sitavarṇasuśobhām̄ tu kapālamukuṭam̄ tathā |  
 199 khadhātumadhyagataṁ caiva sampūrṇacandramaṇḍalam || 2.4.36 ||

ap2.- tatra madhyagataṁ cinted<sup>1430</sup> hūmkāram̄ māmakyākṛtim |  
 200 kapālāsanamadhyastham̄ nīlavarṇamahojvalam || 2.4.37 ||

ap2.- trinetram̄ ekavaktram̄ ca kapālamālābhūṣitam<sup>1431</sup> |  
 201 dhanurbāṇadharam̄ caiva aṅkuśakhaḍgam̄ eva ca || 2.4.38 ||

ap2.- pāśavajram̄ tathā ghaṇṭākapālam̄ tu tathaiva<sup>1432</sup> ca |  
 202 cakraratnapadmakhaṭvāṅgam̄ caiva dvādaśam<sup>1433</sup> || 2.4.39 ||

ap2.- ālikhed guhyamaṇḍalam<sup>1434</sup> sarvālamkārabhūṣitam |  
 203 bhāvayed bhagamadhye tu sampūrṇacandramaṇḍalam || 2.4.40 ||

ap2.- cintayet tatra hrīhkāram̄ pāṇḍarākhyām̄ vibhāvayet |  
 204 kapālāsanamadhyastham<sup>1435</sup> raktavarnamahojvālam || 2.4.41 ||

ap2.- sarvālamkārasampūrṇam̄ bhujair aṣṭabhir<sup>1436</sup> bhūṣitam̄ |  
 205 dhanurbāṇadharam̄ caiva padmahastam̄ tu khadgakam<sup>1437</sup> || 2.4.42 ||

ap2.- kapālam̄ vajraghaṇṭām̄ ca pāśaratnam̄ tathaiva ca |  
 206 hāranūpuranirghoṣam<sup>1438</sup> sarvābharaṇabhbūṣitam || 2.4.43 ||

ap2.- bhāvayed imakam<sup>1439</sup> yogī laghu buddhatvam̄ āpnuyāt |  
 207 bhāvayed gaganamadhye<sup>1440</sup> sampūrṇam̄ candramaṇḍalam || 2.4.44 ||

ap2.- tatra madhye gataṁ cintet<sup>1441</sup> {C21r} tāmīkāram̄ tu<sup>1442</sup> tārākṛtim |  
 208 kapālāsanamadhyastham̄ bhujair aṣṭabhir bhūṣitam || 2.4.45 ||

ap2.- khadgahastasarāgam̄ tu utpalāṅkuśakam̄ tathā |  
 209 kapālaraktasampūrṇam̄ pāśacakram̄ tathaiva ca || 2.4.46 ||

ap2.- dhanurbāṇadharam caiva ekavaktram samālikhet |  
210 haritavarṇam̄ trinetram̄<sup>1443</sup> sarvālamkārabhūṣitām || 2.4.47 ||

ap2.- ity evam̄ bhāvayed yogī vajrasattvasamo bhavet || 2.4.48 ||  
211

ap2.- sarvatantranidānarahasyāt śrīsampaṭodbhavaḥ kalparājo dvitīyah | |  
212

## ap3. Chapter A3

### Part 1

ap3.1 śṛṇu tattvena nairātmyāherukotpattisādhanam |  
yena sarvaduṣṭaraudrasattvā vinayam̄ yāsyanti || 3.1.1 ||

ap3.2 ḍākaḍākinīvikurvaṇam̄ tatsarvam̄<sup>1444</sup> kathayāmi te |  
vajrasattvam̄ punarbhūya vajrī vajratvam̄ āvahet || 3.1.2 ||

ap3.3 jvālāmālākulam̄ raudram̄ visphurantam̄ samantataḥ |  
candramaṇḍalamadhyasthām̄ bījamālām̄ tato nyaset || 3.1.3 ||

ap3.4 <H 2.5.19a→> tato vajrī mahārāgād drutāpannam̄ savidyayā<sup>1445</sup> |  
codayanti tato vidyā nānāgītopahārataḥ || 3.1.4 ||

ap3.5 uṭṭha bharādo karuṇamaṇḍa pukkasi mahum̄ paritāhi |  
mahāsuha yojīem̄ kāma mahum̄ chaduhi suṇṇasahāvu || 3.1.5 ||

ap3.6 tuhyā<sup>1446</sup> vihuṇṇem̄ marami hamum̄ uṭṭhahim̄ tuhum̄ hevaja |  
chaḍuhim̄ suṇṇasahāvaḍā savariha sijjāu kajja || 3.1.6 ||

ap3.7 loa nimattia {C21v} suraapahu suṇṇem̄ acchasi kīsa |  
hamum̄ caṇḍālī viṇṇasami taim viṇṇa<sup>1447</sup> duhami na dīsu || 3.1.7 ||

ap3.8 indīālī uṭṭha tuhum̄ ha-um̄ jānami tuha citta<sup>1448</sup> |  
āmhe ḍombini ccheamaṇu mā karu karuṇavicchitta <H 2.5.23d↔> || 3.1.8 ||

ap3.9 <H 2.5.27a→> am̄-hūmbhyām̄<sup>1449</sup> mahāvajrī utthito dravamūrtitah |  
caraṇān skhālāyan bhūmau tarjayantam̄ surāsurān || 3.1.9 ||

ap3.10 gam cam̄ vam̄ gham̄ pum̄ śam̄ lam̄ ḍam̄<sup>1450</sup> bījair utsṛjed āsām |  
adhipatiratibījābhyaṁ hūm̄ am̄<sup>1451</sup> jvālākarālanīlābhyaṁ || 3.1.10 ||

ap3.11 māṭcakre pure ramye bhāvayed īdṛśam̄ prabhūm <H 2.5.29b↔> |  
<H 2.5.8a→> aṣṭāsyam̄ catuścaraṇam̄ bhujaśoḍāśabhbūṣitam || 3.1.11 ||

ap3.12 caturmārasamākrāntam bhayasyāpi bhayaṁkaram <H 2.5.8d↔> |  
<H 2.5.26a→> śrīṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ || 3.1.12 ||

ap3.13 karuṇādbhutaśāntaiś ca navanātyarasair yutam <H 2.5.26d↔> |  
<H 2.5.9a→> muṇḍamālākṛtahāram śūryastham tāṇḍavānvitam || 3.1.13 ||

ap3.14 viśvavajradharam murdhni kṛṣṇavarṇam bhayānakam |  
hūṁkāram sphurayet svamukhād bhasmoddhūlitavigraham || 3.1.14 ||

ap3.15 ratidvam̄dvasamāpannam nairātmyāsaha samyuṭam |  
nistaraṅgam sukhāvāptam nistaraṅgam svarūpiṇam || 3.1.15 ||

ap3.16 mūlamukham hasitam kṛṣṇam dakṣinam kundasamnibham |  
vāmaraktam mahābhīmam mūrdhāsyam vikarāliṇam || 3.1.16 ||

ap3.17 caturvīṁśatinetrādyam śeṣāsyā bhr̄īgasamnibhāḥ <H 2.5.12d↔> |  
vajrakhaḍgadharam caiva bāṇacakram tathaiva ca || 3.1.17 ||

ap3.18 tathā caṣakadaṇḍam ca triśūlāṅkuśam eva {C22r} ca |  
vāme ghaṇṭāsapadmaṁ tu dhanuhkhaṭvāṅgam udyatam || 3.1.18 ||

ap3.19 kapālam ratnam eva ca tarjanīpāśam vai tathā |  
sphuradbuddhasamair meghair nānāraśmisamantataḥ || 3.1.19 ||

ap3.20 evaṁvidhe vidhānam vai gauryādīnām tato nyaset |  
gaurī gauravarṇā dhanurbāṇākarṣaṇaparā |  
kapālaraktasampūrṇam vajrakarṭṛm tathaiva ca || 3.1.20 ||

ap3.21 caurī raktavarṇā tu cakrāṅkuśa<sup>1452</sup> dhāraṇī smṛtā |  
kapālaḍamarukam caiva nyased divyarūpiṇīm || 3.1.21 ||

ap3.22 pramohā kṛṣṇavarṇā tu kapālam caṣakam tathā |  
pr̄thivyuddharaṇam caiva triśūlasavyam udyatam || 3.1.22 ||

ap3.23 vetālī sitapītābhā madyavārikarābhyaṁ tu |  
khaḍgam caiva kapālam ca bhāvayec cārurūpinīm || 3.1.23 ||

ap3.24 pukkasī pītavarnā tu kalpavṛkṣalatās tathā |  
māṁsapūrṇakapālam ca ratnavaradām eva ca || 3.1.24 ||

ap3.25 caṇḍālī nīlavarnābhā vāyupaṭadharinī tathā |  
aparābhyaṁ kapālam ca puṇḍarīkam tathaiva ca || 3.1.25 ||

ap3.26 ghasmarī haritapītābhā vajrāgnikuṇḍaparaśuhastā ca |  
kapālamedasampūrṇam dakṣiṇe ḫhayadāyakā || 3.1.26 ||

ap3.27 śavarī sitavarṇābhā khaṭvāṅgakapālahastā ca |  
vajrapāśam tathaiva ca bhāvayed viśvarūpiṇīḥ || 3.1.27 ||

ap3.28 rohitam caiva varāham ca kūrma-uragas tathā |  
śimhavyāghram tathā caiva jambuka ṛkṣa<sup>1453</sup> eva ca || 3.1.28 ||

ap3.29 evam gauryādīnām aṣṭakapāleṣu {C22v} vidhivat |  
sarvālamkārabhūṣitā śrīngārādirasānvitā || 3.1.29 ||

ap3.30 hayāsyā<sup>1454</sup> śūkarāsyā tu śvānāsyā śimhinī tathā |  
caturbhujā caturvaktrā sarpābharaṇabhbhūṣitā || 3.1.30 ||

ap3.31 vamśam caiva vīṇām ca mukundā vai murajām tathā |  
dvibhujā ekavaktrā ca sarvālamkārabhūṣitā || 3.1.31 ||

ap3.32 kṛṣṇasitapītābhā ūrdhvaharitāśvamukham tathā |  
pītakṛṣṇasitābhā ūrdhvaraktaśūkarāsyā tathā || 3.1.32 ||

ap3.33 raktakṛṣṇasitābhā pītordhvaśvānamukham tathā |  
haritakṛṣṇa<sup>1455</sup> sitāsyā jvaladūrdhvasimhavaktrām ca || 3.1.33 ||

ap3.34 sarvā<sup>1456</sup> jvaladūrdhvakeśā pratyālīḍhaśavā<sup>1457</sup> krāntā |  
trinetrā krodhaśrīngārahasitānanām bhāvayed | iti || 3.1.34 ||

ap3.35 iti herukasyotpattis tṛṭīyasya prathamam prakaraṇam ||

## Part 2

ap3.36 śrnu vajra prabho rājā jñānaḍākinīśadhanam |  
<Sz 2.3.6c→> varjitam dvayabhāvasya advayadharmajñāninām || 3.2.1 ||

ap3.37 tribhiḥ śuddhiṁ tūccārya sarvayogādiṣ agrataḥ<sup>1458</sup> |  
svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho ḥam |  
vajraśuddhāḥ sarvadharmāḥ vajraśuddho ḥam |  
yogaśuddhāḥ sarvadharmāḥ yogaśuddho ḥam || 3.2.2 ||

ap3.38 evam kṛtvā punar yogī dhyānam tasyaiva kārayet |  
mano’nukūlapradešeṣu tato dhyānam ārabhet || 3.2.3 ||

ap3.39 vitānam vitataṁ caiva nānāvastram pralambitam |  
patākādhvajam ucchritam samantād daśabhiḥ sthānaiḥ<sup>1459</sup> || 3.2.4 ||

ap3.40 sugandhikusumaprakaram ca gandhamāṇḍalakam tathā | {C23r}  
jhaṭitākārayogena ātmadeham tu cintayet || 3.2.5 ||

ap3.41 dhārayej jñānaḍākinyā pūjāpūrvakam matimān <Sz 2.3.13b←> |

evam vidhividhānam vai bhāvayej jñānasāgaram || 3.2.6 ||

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

ap3.43 kiṅkinijālāmālā tu samantāt sveccha<sup>1460</sup> vistaraiḥ <Sz 2.3.16b←> |  
<Sz 2.3.19a→> <Some contents withing this passage are rearranged>  
śimhāsanam caiva pañcasthānam tu bhāvayet || 3.2.8 ||

ap3.44 sūryamaṇḍalam saṃcintya śvetacchatravirājitam |  
ātmaśvāsenā niḥsṛtya jñānaḍākinīṁ madhyataḥ || 3.2.9 ||

ap3.45 trimukham ṣaḍbhujam caiva sattvaparyāṅkasamṣṭhitam |  
vikīrṇakeśaśobhitam pañcabuddhābhimaṇḍitam || 3.2.10 ||

ap3.46 nīlavarnā mahāghorī sarpābharaṇabhuṣitā |  
hasitā krodhaśrīngāratrinetrā divyarūpiṇī || 3.2.11 ||

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

ap3.48 tṛtīye vajram caiva vāme ghanṭānvitam tathā |  
dvitīye caiva pātrāṇam tṛtīye ‘sidharas tathā || 3.2.13 ||

ap3.49 raśmijvālām anekadhā bhāvayen madhyamam budhaḥ |  
jñānaḍākinīpūrveṇā ātmaśvāse ‘bhinisṛtam || 3.2.14 ||

ap3.50 sitavarṇā suśobhā tu vikīrṇakeśāmaṇḍitām |  
sarpābharaṇabhuṣitām śrīngārādirasānvitām || 3.2.15 ||

ap3.51 suśobhām<sup>1461</sup> vastrabhūṣitām dvibhujām tu virājitām |  
khaṭvāṅgayogapātrām tu bhāvayed vajraḍākinīṁ || 3.2.16 ||

ap3.52 jñānasya {C23v} uttare bhāge tv ātmaśvāse ‘bhinisṛtam |  
dvibhujām sattvaparyāṅkām taptakāñcanasaprabhām || 3.2.17 ||

ap3.53 khaṭvāṅgayogapātrām tu vikīrṇakeśamaṇḍitām/  
sarpābharaṇadehām tu<sup>1462</sup> suśobhāvastrabhūṣitām |

ap3.54 bhāvayed ghoraḍākinīm<sup>1463</sup> nāmataḥ || 3.2.18 ||

ap3.55 jñānasya paścime bhāge tu vettālī ‘bhinisṛtā |  
punar dvibhujā sattvaparyāṅkā nīlavarnā suśobhā || 3.2.19 ||

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

ap3.57 jñānasya dakṣiṇe bhāge tu caṇḍālinī raktābhā |  
khaṭvāṅgayogapātrāṁ tu vikīrṇakeśamāṇḍitām || 3.2.21 ||

ap3.58 dvibhujāṁ ekavaktrāṁ tu nānābharaṇabhūṣitām |  
bhāvayed idam yogī sampūrṇarūpakāntimān || 3.2.22 ||

ap3.59 aiśānyāṁ siṁhinī devī mukhe siṁham | cintayet |  
sitapītābhā tu nāgendrālīḍhāsanasaṁsthitām || 3.2.23 ||

ap3.60 vajrāṇkuśa<sup>1464</sup> tarjanīpāśasuśobhāvastrabhūṣitām |  
bhāvayej jvalitadehāṁ<sup>1465</sup> raśmijvālām anekadhā || 3.2.24 ||

ap3.61 āgneyyāṁ vyāghrī nāmāṁ tu saptaratnottamāsanam |  
dvibhujā nīlasitābhā vastrālamkārabhūṣitām || 3.2.25 ||

ap3.62 jvaladvajrāṇkuśam tu tarjanīpāśam tathaiva ca |  
bhāvayej jvalitadehāṁ<sup>1466</sup> raśmijvālām anekadhā || 3.2.26 ||

ap3.63 nairṛtyāṁ jambukī devī aṭṭahāsī bhayānakī |  
mahiśāsanasaṁyuktā raktakṛṣṇavarṇikā || 3.2.27 || {C24r}

ap3.64 suśobhāvastragātrāṁ tu dvibhujena virājitaṁ |  
aṇkuśapāśatarjanī sarpābharaṇabhūṣitām || 3.2.28 ||

ap3.65 vāyavyāṁ ulūkā devī pītaraktasya varṇikā |  
nāgam āsanam āśinam ābharaṇām tasya prakalpayet || 3.2.29 ||

ap3.66 dvibhujā sattvaparyāṇkasthāṇkuśapāśatarjanīm |  
bhāvayej<sup>1467</sup> jvalitadehāṁ<sup>1468</sup> raśmijvālām anekadhā || 3.2.30 ||

ap3.67 aṣṭaḍākinyo madhyām tu bāhyānām tu caturthikāḥ<sup>1469</sup> |  
evam nyāsakramām dṛṣṭvā paścāt sthānam prakalpayet || 3.2.31 ||

ap3.68 pūrve dākinī rājendrī dvibhujā sitavarṇikā |  
pretam āsanam āśinā sarpābharaṇabhūṣitā || 3.2.32 ||

ap3.69 vikīrṇakeśaraudrīm tu agnijvālāsaṁaprabhām |  
mukhe prakṣipyā hastānām aṭṭahāsī jvalitām tathā || 3.2.33 ||

ap3.70 uttare dīpinī rājendrī pītavarṇā tu raudrikā |  
karālī<sup>1470</sup> ghorarūpā tu suśobhāvastrabhūṣitā || 3.2.34 ||

ap3.71 pretam āsanam āśinām jvalitāgnisamaṁprabhām |  
añjalyadvayahastasya śira ūrdhvām tu dīpavat || 3.2.35 ||

ap3.72 paścime cūṣiṇī devī raktavarnabhayānakī |  
pretam āsanam āśinām suśobhāvastrabhūṣitām || 3.2.36 ||

ap3.73 raktasūtrasya<sup>1471</sup> hastānām añjalyā<sup>1472</sup> rudhiram pibet |  
agnijvālāprabhā raudrī cūśinī prabhudevatī || 3.2.37 ||

ap3.74 kambojī nāma dakṣiṇe tu kṛṣṇavarṇasamaprabhām |  
pretam āsanam āśinām vikīrṇakeśamāṇḍitām || 3.2.38 ||

ap3.75 raktavastrasuśobhā tu {C24v} sarpābharaṇabhbūṣitām |  
tarjanīśūlahastānām<sup>1473</sup> vimoham̄ sarvacetasām || 3.2.39 ||

ap3.76 agnijvālaprabham̄ raudrīm bhāvayet sarvavit sadā<sup>1474</sup> |  
ebhir bimbādim<sup>1475</sup> agrasya samayaṁ darśayet tathā || 3.2.40 ||

ap3.77 anilānalasaptyartham<sup>1476</sup> vajrībījena codayet<sup>1477</sup> |  
bindunādasamākrāntam̄ dhārāvarṣa iti smṛtaḥ <Sz 2.3.54d←> || 3.2.41 ||

ap3.78 tṛtīyasya dvitīyaprakaraṇam ||

### Part 3

ap3.79 atha nairātmyāsādhanam vakṣye saṃkṣiptena yathoditam |  
kadhātumadhyagatam̄ tu cintayet suryamaṇḍalam || 3.3.1 ||

ap3.80 <H 1.8.1c→> cakram̄ pūrvam̄ yathānyāyam̄ devatānām̄ yathodayam |  
cakram̄ kṣoṇījalam̄ pūrvam̄ yathānyāyam̄ hutāśanam̄ || 3.3.2 ||

ap3.81 devatānām̄ mahāvāyur bhāvakaś ca yathodayam |  
dharmodayodbhavam̄ cakram̄ dvipuṭam̄ śuddham̄ nirāmayam || 3.3.3 ||

ap3.82 kiñjalkena bhaved ekam̄ trikāyavaravajriṇam |  
cintayen mṛtakam̄ caiva pañcadaśāsanānvitam || 3.3.4 ||

ap3.83 tasyopari bhavec candram̄ candrasyopari bijakam |  
paścān mārtāṇḍam̄ ākrāntam̄ dvayor melāmahatsukham || 3.3.5 ||

ap3.84 sthitāliś<sup>1478</sup> candrarūpeṇa kālirūpeṇa bhāskaraḥ |  
candrasūryadvayor melā<sup>1479</sup> gauryādyeti prakīrtitāḥ || 3.3.6 ||

ap3.85 ādarśajñānavāmś candraḥ samatājñānasaptasaptikāḥ |  
bījaiś cihnaṁ svadevasya pratyavekṣaṇam ucyate || 3.3.7 ||

ap3.86 sarvair ekam anuṣṭhānam̄ bimbaṇḍipattiśuddhitāḥ<sup>1480</sup> |  
ākārān<sup>1481</sup> bhāvayet pañca vidhānaiḥ kathitair budhaḥ || 3.3.8 ||

ap3.87 ālikālisamāyogo {C25r} vajrasattvasya vistaraḥ |  
akṣarodbhavapiṇḍasya hūm̄-phaṭ-kāro na ceṣyate || 3.3.9 ||

ap3.88 sattvabimbasamudbhūtām maṇḍaleśam̄ vibhāvayet |

pūrvavad vaktracihñādyaiś candrakāntimaṇiprabham<sup>1482</sup> || 3.3.10 ||

ap3.89 evam sarvaiva niśpannā prajñopāyasvabhāvataḥ |  
prajñāli kālyupāyeti candrārkasya prabhedenāt<sup>1483</sup> || 3.3.11 ||

ap3.90 gauryādyā bhaved yasmād varṇabhedah param pṛthak <H 1.811d↔> |  
tasmāt sarvaprayatnena māṇḍaleyam̄ prakalpyate || 3.3.12 ||

ap3.91 <H 1.8.12a→> adhyātmapuṭe sthitāś ca etāḥ<sup>1484</sup> pañcayoginī |  
pañcaskandhasvabhāvena bhāvayed yogavit sadā || 3.3.13 ||

ap3.92 indre vajrā yame gaurī vārunyā 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 adha<sup>1485</sup> ūrdhvavatī caiva khecarī bhūcarī smṛtāḥ |  
bhavanirvāṇasvarūpeṇa sthitā yā ca vartanī<sup>1486</sup> || 3.3.16 ||

ap3.95 sarvadevatyah<sup>1487</sup> |  
viśvavarṇā<sup>1488</sup> mahāraudrāḥ pañcamudrāvibhūṣitāḥ |  
ekavaktrāś caturbhujās<sup>1489</sup> trinetrā divyarūpiṇyah || 3.3.17 ||

ap3.96 cakrīkuṇḍalakaṇṭhā ca haste rucakamekhalam |  
pañcabuddhaviśuddhyā tu pañcaite śuddhamudrakāḥ || 3.3.18 ||

ap3.97 sarvā etādṛśā khyātā yathā nairātmayayoginī |  
yogapātrī vāmena ūrdhvavakhaṭvāṅgam {C25v} tathaiva ca || 3.3.19 ||

ap3.98 dakṣiṇe nīlavajram ca kartrī cāpi tathaiva ca |  
śavārūḍhajvaladdīptā raktākṣā piṅgalordhvajā<sup>1490</sup> <H 1.8.19d↔> || 3.3.20 ||

ap3.99 nīlavarṇā mahādivyā vyāghracarmāvṛtā katiḥ |  
pralayānalasamṇibhā sthitā sā divyarūpiṇī || 3.3.21 ||

ap3.- dakṣiṇe pītanīlā tu uttare raktanīlābhā |  
100 dvibhujā ekavaktrā ca sarvālamkārabhūṣitā || 3.3.22 ||

ap3.- kapālaikakaravyagrā dakṣiṇe kartṛdhārikā |  
101 hasitā krodhaśṛṅgārā tatpūjārūpam āśritā<sup>1491</sup> || 3.3.23 ||

ap3.- sphuradbuddhasamair meghair nānārāśmisamantataḥ |  
102 tritattvasvarūpātmānam bhāvayen madhyamam̄ budhah || 3.3.24 ||

ap3.- tṛtīyasya tṛtīyam prakaraṇam ||

103

#### Part 4

ap3.- athātaḥ sampravakṣyāmi mahāmaṇḍalam uttamam |

104 vajradhātusamākāram vajradhātūr iti smṛtam || 3.4.1 ||

ap3.- samśodhya maṇḍalasthānam mahāmudrāparigraham |

105 sādhayed idam mantrī sarvam eva avalokayan || 3.4.2 ||

ap3.- navena suniryuktena<sup>1492</sup> supramāṇena cāruṇā |

106 sūtreṇa sūtrayet prājño yathā śaktyā tu maṇḍalam || 3.4.3 ||

ap3.- caturasram caturdvāram toraṇaiḥ suprakāśitam |

107 catuḥsūtrasamāyuktam paṭṭasragdāmabhūṣitam || 3.4.4 ||

ap3.- koṇabhāgeṣu sarveṣu dvāraniyūhasandhiṣu |

108 khacitam ratnavajrais tu sūtrayed bāhyamaṇḍalam || 3.4.5 ||

ap3.- tasya cakrapratīkāśam praviśyābhyanṭaram puram |

109 vajrasūtraparikṣiptam aṣṭastambhopaśobhitam || 3.4.6 ||

ap3.- vajrastambhāgrasamsthiteṣu {C26r} pañcamaṇḍalamāṇḍitam |

110 tato maṇḍalamadhye tu buddhabimbam vinyaset || 3.4.7 ||

ap3.- uktamaṇḍalavidhānam ca sādhanam kathayāmi te |

111

tatrādita eva devagṛham praviśya mantrī akāreṇa candramaṇḍalam vicintya  
tadupari sitam pañcasūcikam vajram cintayitvā vidhinā sarvatathāgatādīn  
sampūjya pranipatyaivam āha<sup>1493</sup> || 3.4.8 ||

ap3.- samanvāharantu mām sarvabuddhabodhisattvāḥ | aham amuko nāmā • imām

112 velām upādāya yāvad ā bodhimaṇḍe niṣadanād

utpādayāmi paramam bodhicittam anuttaram |

yathā traiyadhvikā nathāḥ sambodhau kṛtaniścayāḥ || 3.4.9 ||

ap3.- trividhām śīlaśikṣām ca kuśalam dharmasamgraham |

113 sattvārthakriyāśilam ca pratigṛhṇāmy aham dṛḍham || 3.4.10 ||

ap3.- buddham dharmaṁ ca saṁgham ca triratnāgram anuttaram |

114 adyāgreṇa grahiṣyāmi saṁvaraṁ buddhayogajam || 3.4.11 ||

vajraghaṇṭām ca mudrām ca pratigṛhṇāmi tattvataḥ |

ap3.- ācāryam ca grahīṣyāmi mahāvajrakuloccaye<sup>1494</sup> || 3.4.12 ||  
 115

ap3.- caturdānam pradāsyāmi ṣaṭkṛtvā tu dine dine |  
 116 mahāratnakule yogye samaye ca manorame || 3.4.13 ||

ap3.- saddharmam pratigr̥hṇāmi bāhyam guhyam triyānikam |  
 117 mahāpadmakule śuddhe mahābodhisamudbhave || 3.4.14 ||

ap3.- samvaram sarvasaṁyuktam pratigr̥hṇāmi sarvataḥ |  
 118 pūjākarma yathāśaktyā mahākarmakuloccaye || 3.4.15 ||

ap3.- utpādayitvā paramam bodhicittam anuttaram | {C26v}  
 119 gr̥hītvā samvaram kṛtsnam sarvasattvārthakāraṇāt || 3.4.16 ||

ap3.- atīrṇāṁs tārayiṣyāmi amuktān mocayāmy aham |  
 120 anāśvastān āśvasayiṣyāmi sarvasattvān sthāpayiṣyāmi nirvṛtau || 3.4.17 ||

ap3.- atha bhagavān sarvavajradharāgrasaṁbhavam nāma samādhiṁ samāpadyedam  
 121 udānam udānayām āsa || 3.4.18 ||

ap3.- tato dhyānālaye sthitvā sarvadharmanairātmyam samanupaśyet | sarvam etad  
 122 bāhyam ādhyātmikam cittavikalpitam<sup>1495</sup> | na cittavyatiriktam anyad vidyata iti  
 manasā uccārya anutpannāḥ sarvadharmaḥ prakṛtiprabhāsvarā ādy-  
 anutpannatvāt | tatas tad eva svacittam anena prakṛtiprabhāsvareṇa ruciaptena  
 mantreṇa candramāṇḍalākāreṇa paśyet |  
 om cittaprativedham karomi | iti || 3.4.19 ||

ap3.- ghanamaṇḍalamahāśuddham ākāśam iva nirmalam |  
 123 sarvadaurmanasya vinirmuktam vikalpāpaharam param || 3.4.20 ||

ap3.- sarvakleśamalāc chuddham candraavad dṛṣṭapūrvakam |  
 124 sarvabuddhaguṇā hy atra praviśanty akārādirūpeṇa || 3.4.21 ||

ap3.- a ā i ī u ū ṛ ṣ ī ē ai o au aṁ aḥ || 3.4.22 ||  
 125

ap3.- kīdrśam guṇaviśiṣṭam bhagavamś candramāṇḍalam || 3.4.23 ||  
 126

ap3.- bhagavān āha |  
 127

tryasram udārarūpiṇam sarvabuddhaguṇālayam |

ete 'kārādirūpeṇa buddhaguṇāḥ praviśyamānāḥ sphāṭikendusamnibhāḥ | praviśyante tadupari prakṛtiprabhāsvaracittasya sphīṭikaraṇahetoh | anena mantreṇa bodhicittam {C27r} utpādayen mantrī |

om̄ bodhicittam utpādayāmi || 3.4.24 ||

ap3.- kriyānunaya<sup>1496</sup> sambhūtam sattvānugrahakārakam |  
128 sampūrṇam̄ kuśalair dharmaiḥ sarvakleśaniśumbhanam || 3.4.25 ||

ap3.- candramaṇḍalamadhye tu bodhicandradvīṭiyakam || 3.4.26 ||  
129

ap3.- atrāpi tārakākāreṇa buddhaguṇāḥ kakārādirūpeṇa praviśanti pratibimbayogena | ka kha ga gha ṇa ca cha ja jha ṇa ṭa 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.- naitat<sup>1497</sup> sarvamaṇḍalavidhānam anyatantreśūktam | tatra madhye tu pañcasūcikam̄ sitam̄ sakiraṇam̄ samantabhadracittotpādasya dṛḍhīkaraṇahetor ātmānam̄ vajrabimbam̄ vibhāvayed anena mantreṇa |

om̄ tiṣṭha vajra | iti || 3.4.28 ||

ap3.- bodhicaryām anuttarām |  
132 tasya bhūmiḥ subodheyam jñānam̄ śuddham anāsravam || 3.4.29 ||

ap3.- candramaṇḍalamadhye tu vajram̄ caiva nirīkṣayet || 3.4.30 ||  
133

ap3.- sakalākāśadhātusamavasarāṇapramāṇam̄ vajravighram̄ ātmānam̄ bhāvayen mantrī || 3.4.31 ||

ap3.- anena mantreṇa spharāṇasamḥaraṇayogataḥ<sup>1498</sup> |  
135

om̄ vajrātmako ḫam || 3.4.32 ||

ap3.- sarvabuddheṣu yat kāyam̄ nirābhāsam̄ nirālayam |  
136 ajātākṛtakam̄ śuddham abhāvādīvivarjitam || 3.4.33 ||

ap3.- achedyābhedyāgrāhyam̄ ca dharmakāyam̄ nirūpadhim<sup>1499</sup> |  
137 vajrātmakam̄ sambhūtam evam̄ vajrakāyaniruttaram || 3.4.34 ||

ap3.- punas tadvajram̄ kiṁ bhāvayāmi bhagavan<sup>1500</sup> || 3.4.35 ||  
138

ap3.- bhagavān āha |  
139

śṛṇvantu sarvatathāgatāḥ । punar vajrasattvam̄ sarvākāravaropetam̄ {C27v}  
buddhabimbam̄ bhāvayed anena mantreṇa ।

om̄ yathā sarvatathāgatāḥ tathāham ॥ 3.4.36 ॥

ap3.- kāyaguhyam̄ tathā caryā gocaram̄ tattvabodhanam̄ ।

140 pañcākārābhisaṁbodhiśarvabuddhātmakam̄ śubham̄ ॥ 3.4.37 ॥

ap3.- atha vajragarbhapramukhā mahābodhisattvāḥ punar̄ api bhagavantam̄ idam̄  
141 avocat ।

kim̄ nāma bhagavan̄ guhyavajrapadmakulam̄ iti ॥ 3.4.38 ॥

ap3.- bhagavān̄ āha ।

142

vajram̄ sarvatathāgateṣu sthitam̄ padmakulam̄<sup>1501</sup> mahādevīśam̄yuktam̄ ।  
tad vajram̄ padma-upari sam̄sthitam̄ tato niṣkrāntāḥ sarvatathāgatāḥ ॥ 3.4.39  
॥

ap3.- tad evātmānam̄ vairocanīkṛtya ūrdhvādho mantrākṣaram̄ vinyasya sumerum̄  
143 niṣpādayed vidhivat tryasram̄ udārarūpiṇam̄ vicitrarabhāmaṇḍalamāṇḍitam̄ ।  
samudbhūtam̄ śobham̄ bhuvanam̄ vibhāvya tasmin̄ pañkārāniriyātām̄ viśva-  
padmārakamaṇḍalam̄ anilānalamaṇḍalair̄ yuktam̄ ya-ra-la-vair̄ vibhūṣitam̄ ।  
tatas tadupari mantreṇaiva sarvatathāgatādhyeṣitastavita prāstamahāmaṇi-  
ratnapradīptavicitravarṇa ghaṇṭāvasaktam̄<sup>1502</sup> māruto ddhūtapaṭṭapata kāsrag-  
dāmahārārdhahāracandropaśobhitam̄ vajramaṇiśikharakūṭāgāram̄ cintayen  
mantrēṇānena । hūm̄ ॥ 3.4.40 ॥

ap3.- svahṛdayacandramāṇḍale mantram̄ etad vinyasya vajraprāvṛtām̄ bhāvayet ।  
144 pañcasūcikam̄ vajram̄<sup>1503</sup> sphārayet sarvabuddhān̄ sam̄haret punaḥ {C28r}  
punaḥ । vajrasattvam̄<sup>1504</sup> punas tad eva vajraprāvṛtām̄ sarvākāravaropetam̄  
candravarṇasamaprabham̄ ॥ 3.4.41 ॥

ap3.- candramāṇḍalopari sthitam̄ sarvālam̄kārabhūṣitam̄ ।

145 vajraghaṇṭādharam̄ vīram̄ prajñānandaikasundaram̄ ॥ 3.4.42 ॥

ap3.- kṛpāṇam̄ aṅkuśam̄ caiva kapālapāśam̄ eva ca ।

146 dakṣiṇe kṛṣṇavarnam̄ tu vāme rakta prabham̄ ॥ 3.4.43 ॥

ap3.- trimukham̄ ṣaḍbhujam̄ caiva trinetram̄ divyarūpiṇam̄ ।

147 svavidyāpadmāsthām̄ bhāvayet suratamaṇḍalam̄ ॥ 3.4.44 ॥

ap3.- sarvākāravaropetam̄ māṇḍaleyāt<sup>1505</sup> prakalpayet ॥ 3.4.45 ॥

148

ap3.- pūrve vairocanaḥ |  
149 dakṣiṇe ratnasambhavaḥ |  
paścime amitābhāḥ |  
uttare amoghasiddhiḥ || 3.4.46 ||

ap3.- aiśānyāṁ locanā |  
150 āgneyyāṁ māmakī |  
nairṛtyāṁ pāṇḍaravāsinī |  
vāyavyāṁ tārā || 3.4.47 ||

ap3.- bāhyapuṭe  
151

[pūrve] raudrī śuklavarnā |  
dakṣiṇe vajrabimbā pītavarnā |  
paścime rāgavajrā<sup>1506</sup> raktābhā |  
uttare vajrasaumyā haritābhā || 3.4.48 ||

ap3.- aiśānyāṁ vajrayakṣī ca sitapītābhā |  
152 āgneyyāṁ vajraḍākinī pītaraktābhā |  
nairṛtyāṁ śabdavajrā tu raktanīlābhā |  
vāyavyāṁ pṛthivīvajrā<sup>1507</sup> tu haritasitābhā || 3.4.49 ||

ap3.- bāhyapuṭe  
153

aiśānyāṁ<sup>1508</sup> vamśā /  
āgneyyāṁ vīṇā |  
nairṛtyāṁ mukundā |  
vāyavyāṁ murajā || 3.4.50 ||

ap3.- vamśādyā dvibhujaikamukhā || 3.4.51 ||  
154

ap3.- bāhyapāṭṭikāyāṁ puṣpādicihnadhāriṇyas tadyoginyah<sup>1509</sup> sthātavyā  
155 dvibhujās<sup>1510</sup> tathā<sup>1511</sup> || 3.4.52 ||

ap3.- pūrvadvāre likhed devī<sup>1512</sup> vajrāṇkuśī gaganaśyāmābhā kṛṣṇāsita-  
156 dakṣiṇetarānanam | {C28v} dakṣiṇe prathamabhuje aṇkuśam dvitīye khaḍgam  
udyatam<sup>1513</sup> | tritīye cakram | vāme pāśam tarjānīghaṇṭāśliṣṭaṣadbhujam ||  
3.4.53 ||

ap3.- dakṣiṇe dvāre vajrapāśī tu mātarā sitapītābhā kṛṣṇarakta daksineta rānanam |  
157 pāśavajrakhaḍgasavyam udyatam | cakraghaṇṭātarjanīpāśaṣadbhujam || 3.4.54  
||

ap3.- paścime dvāre vajrasphoṭa<sup>1514</sup> raktavarṇā mahādyutih kṛṣṇasitadakṣiṇetarānanā<sup>158</sup> | nigadavajrāśicakraghaṇṭāṅkuśaṣaḍbhujā || 3.4.55 ||

ap3.- uttaradvāre vajraghaṇṭā tu bhayānakī haritakṛṣṇasitatrimukham<sup>159</sup> |  
ghaṇṭāvajrāśicakrāṅkuśaṣaḍbhujam || 3.4.56 ||

ap3.- sarvā<sup>1515</sup> jvaladūrdhvakeśā viśvapadmārkamāṇḍale sthātavyāḥ || 3.4.57 ||<sup>160</sup>

ap3.- āgneyyāṁ diśi-m-ārabhya puṣpādicihndhāriṇyas tadyoginyo vyavasthayā<sup>161</sup>  
dvibhujā matāḥ<sup>1516</sup> || 3.4.58 ||

ap3.- pūrvādīdvāreṣu aṅkuśaṣaḍphoṭaṅghaṇṭāḥastā yoginyāḥ || dvārapāla-<sup>162</sup>  
samanvitam iti || 3.4.59 ||

ap3.- jaḥ hūṁ varṁ hor iti caiśāṁ hṛdadayanirdeśā na samdehāḥ || evaṁ<sup>163</sup>  
niśiktaghaṭītādirūpenāpi cihnamudrāyuktāḥ śrīvajrasattvasya bāhyamaṇḍalam  
|| 3.4.60 ||

ap3.- pūrvavat tadardhena tasyābhyan tarato 'rdhacandraśamsthānam vāyumaṇḍalam<sup>164</sup>  
aṣṭastambhopaśobhitam bahiś catūrekhayā<sup>1517</sup> parivāritam || 3.4.61 ||

ap3.- sarvadevatāsthāneṣu yathoktāny āsanāni gauryādīn prakalpayet || tatra madhye<sup>165</sup>  
hrīḥkārākṣaram vibhāvayed iti || tasya pūrvakoṣṭhe {C29r} hrīḥkāram || dakṣiṇe  
hiḥkāram || paścime gīḥkāram || uttare jīḥkāram || āgneyyāṁ tamkāram ||  
nairṛtyāṁ jaṅkāram || vāyavyāṁ maṅkāram || aiśānyāṁ haṅkāram nyased ||  
3.4.62 ||

ap3.- bāhyamaṇḍale || āgneyakone omkāram || nairṛtyāṁ amkāram || vāyavyāṁ<sup>166</sup>  
emkāram || aiśānyāṁ aiṁkāram nyaset || 3.4.63 ||

ap3.- pūrvadvāre jaḥkāram || dakṣiṇe hūmkāram || paścime vamkāram || uttare<sup>167</sup>  
hoḥkāram nyased iti || 3.4.64 ||

ap3.- bāhye tv aṣṭāśmaśānaparivṛtaṁ maṇḍalam vicintyāṣṭamahābhūtān īndrādīn<sup>168</sup>  
samṛtrastān tato nyaset || 3.4.65 ||

ap3.- pūrve harivāse tu devasamṛgham<sup>1518</sup> samālikhet ||<sup>169</sup>  
dakṣiṇe cūtavṛkṣe tu yamah prabhur īśvaraḥ || 3.4.66 ||

ap3.- paścime aśokasthaṁ<sup>1519</sup> tu megharājāṁ tato nyaset ||<sup>170</sup>  
bodhivṛkṣe tathottare yakṣasainyāṁ samāhitāḥ || 3.4.67 ||

ap3.- tathāgneyyāṁ karañje tu ḥśisamṛgha<sup>1520</sup> samākulam ||<sup>171</sup>  
latājaṭīṁ tu nairṛtyāṁ rākṣasādīn tato nyaset || 3.4.68 ||

ap3.- vāyavyām pārthive tu vātādhipam̄ samālikhet |  
 172 aiśānyām̄ vaṭastham̄<sup>1521</sup> tu pretasam̄gham̄<sup>1522</sup> samālikhet || 3.4.69 ||

ap3.- sarudra-sendra-sopendra-sacandrārkayamāmśakam̄ |  
 173 mudritam̄ mohitam̄ bhakṣitam̄ sabhasmam̄ api jīvayet || 3.4.70 ||

ap3.- punah̄ prajñopāyavīrayogena<sup>1523</sup> vāme<sup>1524</sup> khaṭvāṅgam̄ āśritah̄ |  
 174 kapālam̄ raktasampūrṇam̄ ghaṇṭākaṇakaṇasvanaiḥ || 3.4.71 ||

ap3.- dakṣiṇe tu jvaladvajram̄ bhayasyāpi bhayaṁkaraḥ |  
 175 ardhaparyāṅkam̄ ābhujya svorūṇām̄ vāmam̄ ākramet || 3.4.72 || {C29v}

ap3.- sabrahmādīnām̄ cākramya pauruṣenopabhuñjet<sup>1525</sup> || 3.4.73 ||  
 176

ap3.- dadāty asau<sup>1526</sup>  
 177

sphuradbuddhasamair meghair nānāraśmisamantataḥ |  
 ity evam̄ bhāvayed yogī laghu siddhim avāpnuyāt || 3.4.74 ||

ap3.- śrīsampuṭodbhavaḥ kalparājas ṭṛṭīyah̄ ||  
 178

## ap4. Chapter A4

### Part 1

ap4.1 bhagavan̄ śrotum̄ icchāmi mudrābāhyam̄ tu lakṣaṇam̄ |  
 rahasyam̄ yogayoginyām̄ kathayasva mahāmune || 4.1.1 ||

ap4.2 tatas tu bhagavān̄ ḍākinīvijayabalam̄ nāma samāpadya ḍākinīsamayamudrām̄  
 udājahāra || 4.1.2 ||

ap4.3 <H 2.4.6a→> kollaire ṭṭia bolā muṇmuṇire kakkolā |  
 ghaṇa kipitṭa ho vajai karuṇe kiai na rolā || 4.1.3 ||

ap4.4 tahim̄ bala khājai gāṭem̄ maṇā pijjai |  
 haleṁ kālimjara paṇiai dundruru vajjaai || 4.1.4 ||

ap4.5 causama kāthuri sihlā tahim̄ karpura rulāiai |  
 mālaiindhana śālia tahim̄ bharu khāiai || 4.1.5 ||

ap4.6 pemkhaṇa kheṭṭa karente śuddhāśuddha muṇiai |  
 niram̄su am̄gam̄ caḍābīa tarhija sarāba apaniai || 4.1.6 ||

ap4.7 malaaja kundrurū baṭṭai ḍriḍima tahiṁ ḥa vājaiare <H 2.4.8d↔> || 4.1.7 ||

ap4.8 mukhe | ghoghu | gughu | mughu | lughu | draṣṭu<sup>1527</sup> | etā ḍṛṣṭam yoginī-  
cihney āhuh<sup>1528</sup> tatparam || 4.1.8 ||

ap4.9 ḏā • ḏī • pu • su • mā • yo • bhī • vī • lu • strī • sa(?)<sup>1529</sup> • pe • phī(?)<sup>1530</sup> •  
bha • bhū • pī • tu(?)<sup>1531</sup> • hī<sup>1532</sup> • ga<sup>1533</sup> • tri<sup>1534</sup> • 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 samśayah || 4.1.10 ||

ap4.11 potamgī • pratipotamgī • gamu • lumba • nigara • caṭuka • hṛdaya • kauravā  
• karṇikā • alikaraṇa • varāha • śravaṇa • manthāna • nara • tālikā • naraka •  
amuka • kākhilā • śvasana • paridhi • virati • krūraḥ • anta • alīka • bhaginī •  
mudaka • grhāṇa<sup>1535</sup> • mudrā • dantasparśa • gandhavāhinī • āgamanam •  
sthānāt • kiraṇau • lambo • dantau • nirodha • vijñapti • dhūmra<sup>1536</sup> •  
dhūmrapriyā • sānu • sarito • aṅgulyā • vadana • rājikā • adanā • pañkti •  
chando • calo • mrgapati • maṇḍala • sama • phālguṣa • mahākṣara • cchā •  
nā • go • ma • bhā • hā • arpakā iti | stha iti | mukhasparśane • dantasparśane  
• hrīkā<sup>1537</sup> śūnyasparśane<sup>1538</sup> • urūsparśane • adhastāt | mudrā pratimudrā  
vidhīyate || 4.1.11 ||

ap4.12 akṣaravākcchommā caturthasya prathamaṁ prakaraṇam ||

## Part 2

ap4.13 śṛṇu tv ekamano bhūtvā vajragarbho mahākṛpaḥ || 4.2.1 ||

ap4.14 <L 17.3a→> rūpikā cumbikā lāmā parāvṛttā samālikā<sup>1539</sup> |  
anivṛttikā aihiky etā ḍākinyah saptadhā smṛtāḥ || 4.2.2 ||

ap4.15 aviraktam nirīkṣate yā bhrūbhāṅgam karoti ca |  
rūpam samharati prāk paścān nāśam<sup>1540</sup> karoti {C30v} ca |  
rūpikā sā tu vijñeyā vīrādvayaprāsevitā || 4.2.3 ||

ap4.16 iṣṭam vā yadi vāniṣṭam śiśum ālokya cumbati |  
cumbikā sā tu vijñeyā ḍākinī avirodhikā<sup>1541</sup> || 4.2.4 ||

ap4.17 tiryagdṛṣṭir bhrūkuṭīvaktrā bhrūkṣepais tarjayantīha |  
mahāniśvāsabhairavā<sup>1542</sup> hi lāmā sā vinirdiśet || 4.2.5 ||

ap4.18 vārāhaśṛgālamārjārahayān sarvāṁś tāṁś trāsayet |  
parāvṛttā sā smṛtā || 4.2.6 ||

ap4.19 prahṛṣṭā hasate spaṣṭam gatā bhūyo na nivartayet |  
samāliketi<sup>1543</sup> sā smṛtā || 4.2.7 ||

ap4.20 yadudvigne kareṇa loṣṭhena caraṇena paṭṭāntena vā |  
athavā kāṣṭhena tayā sprṣṭo na jīvati anivṛttikā sā vijñeyā || 4.2.8 ||

ap4.21 hasate jalpati rудатे vā akasmāt prakupuyate |  
aihikā sā tu vijñeyā ḍākinī yogamātarī || 4.2.9 ||

ap4.22 kapālaparaśudamṣṭrās<sup>1544</sup> tu makaradvajakhaḍgaśaktiśaṁkhaś ca saptānāṁ  
sapta<sup>1545</sup> smṛtā ete || 4.2.10 ||

ap4.23 sampuṭavidhānam vai lakṣayed yogavit sadā <L 17.12f↔> || 4.2.11 ||

ap4.24 iti kaṭapūtanīcihnamudrā caturthasya dvitīyam prakaraṇam ||

### Part 3

ap4.25 <L 19.1a→> athātaḥ sampravakṣyāmi lāmānām tu lakṣaṇam <L 19.1b> |  
<L 16.3a→> raktagaurā tu yā nārī padmapattrāyatocalanā || 4.3.1 ||

ap4.26 sitavastrapriyā nityam navacandanagandhinī |  
saugatagoṣṭhīratā ca<sup>1546</sup> <L 16.4a↔> saṁraktadarśanānugā || 4.3.2 || {C31r}

ap4.27 <L 18.3c→> gṛhe ca likhitam padmam padmanarteśvarakulodbhavā |  
bhrūmadhye gataṁ triśūlam śyāmāsyā pāṇḍaraśarīram || 4.3.3 ||

ap4.28 nīlotpalābhagandhā vajram ca likhitam gṛhe arcayet sadā |  
śrīherukakulodbhūtā vijñeyā śāntaḍākinī<sup>1547</sup> <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 vajram tasyā likhitam gṛhe arcayet sadā |  
śrīherukakulodbhūtā ḍākinyo<sup>1548</sup> nātra samśayah <L 18.7b↔> || 4.3.6 ||

ap4.31 yasyāś cakram lalāṭe kare vāpi hi dṛṣyate |  
pītaśyāmā tu yā nārī pītavastrapriyā nityam || 4.3.7 ||

ap4.32 śirasi puṣpagandhā ca mahāsaubhāgyasampannā ca sā |  
likhitam ca gṛhe cakram tathā tathāgatakulānugā || 4.3.8 ||

ap4.33 <L 18.10a→> kṛṣṇaśyāmā tu yā nārī sitadamṣṭrālonnatā ca<sup>1549</sup> |  
krūrā ca satataṁ vāmā muktaśikhā sadā bhavet || 4.3.9 ||

ap4.34 nityam snānaratā<sup>1550</sup> ca yā sarvatra<sup>1551</sup> bahubhāṣiṇī |  
vajram ca likhitam gṛhe<sup>1552</sup> vajravārāhīkulodbhūtā <L 18.12a↔> || 4.3.10 ||

ap4.35 gaurī kanakasam̄nibhā śuddhākṣī<sup>1553</sup> yā ca<sup>1554</sup> lomaśā |  
<L 18.13a→> yasyā lalāte vajram̄ kare vāpi dṛṣyate || 4.3.11 ||

ap4.36 rājyārūḍhā ca sā nityam̄ garvitā satyavādinī |  
mallikāmodagandhinī vajram̄ ca likhitam̄ gṛhe |  
arcayet sadā || 4.3.12 ||

ap4.37 khaṇḍarohākulodbhūtā mahāyogīśvarī varā |  
māṁsapriyā ca yā nārī {C31v} kṛṣṇāñjanasamaprabhā || 4.3.13 ||

ap4.38 śūlākāram̄ lalāte vai krūrakarmaratā ca yā |  
śmaśāne yāti yā nityam̄ nirbhayā nirghṛṇā ca yā || 4.3.14 ||

ap4.39 yasyā lalāte saṁkulam̄<sup>1555</sup> ca kapālam̄ ca likhitam̄ gṛhe  
pūjyate sadā herukasya kulodbhavā <L 18.16e→> || 4.3.15 ||

ap4.40 jīmūtavarṇā tu yā nārī <L 18.16f→> daśanair viśamasam̄sthitā |  
satataṁ krūrakarmā ca vāmadam̄śrotkaṭā ca yā || 4.3.16 ||

ap4.41 paraśum̄ ca likhitam̄ gṛhe arcayet satatam̄ |  
vināyakakulodbhūtā dākinī sā na samśayah <L 18.18b→> || 4.3.17 ||

ap4.42 yasyās tu prakuñcitateśā <L 19.2b→> mukham̄ ca parimaṇḍalam̄ |  
vaktre śamaśrūṇi<sup>1556</sup> nityam̄ bhrūvodīrghā tu lomaśā || 4.3.18 ||

ap4.43 śuklavastrā śuci saumyā akṣobhyā satyavādinī |  
saddharmaratā nityam̄ vīrabhaginī sā vijñeyā || 4.3.19 ||

ap4.44 padmamudrā dātavyā kūrmamudrā athavā punah̄ |  
arcayet sa kamaṇḍalum̄ caiva pratimudrā vidhīyate || 4.3.20 ||

ap4.45 daśamī parvaṇī tasyāḥ padmam̄ ca likhitam̄ grhe <L 19.5b→> |  
<L 19.6a> lamboṣṭhī ca<sup>1557</sup> viśalākṣī raktapiṅgalalocanā || 4.3.21 ||

ap4.46 āḍhyā ca<sup>1558</sup> subhagā dhanyā gaurī campakasam̄nibhā |  
dīrghā dīrghakarā ca vicitra<sup>1559</sup> vasanapriyā || 4.3.22 ||

ap4.47 trirekhā lalāte vai ūrdhvāśimāntam̄ āśritā |  
hasate ramate caiva mārgam̄ ākramya tiṣṭhati || 4.3.23 ||

ap4.48 saṁgrāme mṛtakānām̄ tu kathāsu ramate sadā |  
īdṛśīm̄ pramadām̄ dṛṣṭvā śūlamudrām̄ pradāpayet || 4.3.24 ||

ap4.49 ākuñcitatāvāmapādaṁ<sup>1560</sup> nr̄tyam̄ caiva pradarśayet |  
parivartanam̄ {C32r} vāmena pratimudrā vidhīyate || 4.3.25 ||

ap4.50 caturdaśī cāṣṭamī pūjā tasyāḥ<sup>1561</sup> śūlam̄ ca likhitam̄ gṛhe |

lokeśvarīṇāṁ lāmānām<sup>1562</sup> etad bhavati lakṣaṇam <L 19.11d↔> || 4.3.26 ||

ap4.51 <L 19.12c→> raktagaurā tu yā nārī harita<sup>1563</sup> piṅgalalocanā |  
kuñcitāś ca tathā keśāḥ paṭṭabandham ca dṛṣyate<sup>1564</sup> || 4.3.27 ||

ap4.52 ekā rekhā lalāṭe<sup>1565</sup> pratiṣṭhitā dīrghā<sup>1566</sup> ca |  
tathā cordhvam raktavastrapriyā || 4.3.28 ||

ap4.53 nityam hasati gīyate caivākasmāt prakupyati |  
calacittaviśeṣeṇa kalaheṣu rajyate sadā || 4.3.29 ||

ap4.54 īdrśīm pramadām dṛṣṭvā śaktimudrām pradāpayet |  
ghanṭāmudrā pradātavyā dvitīyā caiva yatnataḥ || 4.3.30 ||

ap4.55 parivartanam ca vāmena pratiṣṭhitā vidhīyate |  
hrasvā caiva sthūlajarīghā ca || 4.3.31 ||

ap4.56 pītavastrapriyā nityam kaṇṭha<sup>1567</sup> vastrāvalambinī |  
īdrśīm pramadām dṛṣṭvā cakramudrām pradāpayet || 4.3.32 ||

ap4.57 śaṅkhamudrā dātavyā dvitīyā caiva yatnataḥ |  
parivartanam vāmena pratiṣṭhitā vidhīyate<sup>1568</sup> || 4.3.33 ||

ap4.58 caturdaśī parvaṇī tasyā vajram ca likhitam gr̥he <L 19.20d↔> |  
<L 19.21c→> lomaśā sarvagātreṣu kṛṣṇapiṅgalalocanā || 4.3.34 ||

ap4.59 karālā vikṛtā ghorā sthūlāsyā sthūlavaktrā ca |  
lamboṣṭhī ca koṭarākṣī bhagnanāśikā || 4.3.35 ||

ap4.60 nityagandharvakuśalā meghavarnā mahodarā |  
īdrśīm pramadām dṛṣṭvā nāgamudrām pradāpayet || 4.3.36 ||

ap4.61 śaktimudrā pradātavyā dvitīyā tu yatnataḥ |  
parivartanam pūrvavat || 4.3.37 ||

ap4.62 ekādaśī parvaṇī tasyā daṁṣṭrā likhitam gr̥he<sup>1569</sup> <L 19.25b↔> |  
arcayet sadā || 4.3.38 || {C32v}

ap4.63 iti cihnamudrā caturthasya tṛṭīyam prakaraṇam ||

## Part 4

ap4.64 <L 22.1a→> athātaḥ sampravakṣyāmi aṅgamudrālakṣaṇam <L 22.1b↔> |  
<L 21.1c→> yā spr̥ṣate śikhām<sup>1570</sup> nārī śirām tasyā pradarśayet || 4.4.1 ||

ap4.65 lalāṭam darśayet yā tu gaṇḍam tasyā pradarśayet |  
daśanam darśayed yā tu jihvām tasyāḥ pradarśayet || 4.4.2 ||

ap4.66 oṣṭham sprśate yā tu cibukam tasyāḥ pradarśayet |  
grīvāṁ sprśate yā tu udaram tasyāḥ pradarśayet <L 21.3d↔> || 4.4.3 ||

ap4.67 <L 21.5c→> udaram darśayed yā tu nābhim tasyāḥ pradarśayet <L 21.5d↔> |  
pulakam<sup>1571</sup> darśayed yā tu bhūmim tasyāḥ pradarśayet || 4.4.4 ||

ap4.68 <L 21.6a→> guhyam darśayed yā tu liṅgam tasyāḥ pradarśayet <L 21.6b↔> |  
<L 21.7a→> jānum darśayed yā tu jaṅghām tasyāḥ pradarśayet <L 21.7b↔> ||  
4.4.5 ||

ap4.69 <L 21.4a→> hastam darśayed yā tu bāhum tasyāḥ pradarśayet <L 21.4b↔> |  
<L 21.7c→> pādam darśayed yā tu talam tasyāḥ pradarśayet <L 21.7d↔> ||  
4.4.6 ||

ap4.70 <L 21.8a→> aṅgulim darśayed yā tu nakham tasyāḥ pradarśayet |  
bhūmim darśayed yā tu ākāśam tasyāḥ pradarśayet || 4.4.7 ||

ap4.71 ākāśam darśayed yā tu sūryam tasyāḥ pradarśayet |  
nadīm darśayed yā tu samudram tasyāḥ pradarśayet <L 21.9d↔> || 4.4.8 ||

ap4.72 <L 22.2a→> ekāṅgulim darśayed yā tu svāgatam ity uktam bhavati |  
dvayor aṅgulim darśayed yā tu susvāgatam ity uktam bhavati <L 22.2d↔> ||  
4.4.9 ||

ap4.73 dakṣiṇabhrūkṣepābhinayaṁ darśayati |  
vāmabhrūkṣepābhinayaṁ dvayor ācāryayor darśanam || 4.4.10 ||

ap4.74 iti sarvatantra[nidāna]rahasyāt śrīsamputodbhavavajraḍākinīsamketakah  
kalparājaś caturthah || {C33r}

ap5.

## Chapter A5

### Part 1

ap5.1 athātaḥ sampravakṣyāmi <Y 10.10b→> sarvasajjanamelakam |  
carum ca bhakṣayet tatra dvipātrāśeṣatparam <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 |

piṭham caivopapīṭham ca kṣetropakṣetram tathā |  
cchandoham copacchandoham melāpakopamelāpakam tathā || 5.1.3 ||

ap5.4 śmaśānam caivopaśmaśānam<sup>1572</sup> ca pīlavopapīlavam tathā<sup>1573</sup> |

etā dvādaśa bhūmayaḥ |  
daśabhūmīśvaro nātha ebhir anyair na kathyate || 5.1.4 ||

ap5.5 he bhagavan ke te pīthādayaḥ <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.> pītham jālandharam proktam odḍiyānam<sup>1574</sup> tathaiva ca |  
pītham paurnagirīm caiva arbudam tu<sup>1575</sup> tathaiva ca || 5.1.6 ||

ap5.7 upapītham godāvarī proktam rāmeśvaraṁ tathaiva ca |  
devīkoṭam tathā khyātam mālavam ca tathaiva ca || 5.1.7 ||

ap5.8 kāmarūpam tathā proktam odrakṣetram tathaiva<sup>1576</sup> ca |  
upakṣetram triśakunī<sup>1577</sup> ca kośalam tathaiva ca || 5.1.8 ||

ap5.9 chandoham kaliṅgam<sup>1578</sup> proktam lampākam tathaiva ca |  
upachandoham kāñcī proktam himālayam tathaiva ca<sup>1579</sup> || 5.1.9 ||

ap5.10 melāpakah pretādhivāsinī<sup>1580</sup> grhadevatā tathaiva ca |  
upamelāpakah sauraṣṭraḥ suvarṇadvīpa eva ca<sup>1581</sup> || 5.1.10 ||

ap5.11 śmaśānam nagaram caiva sindhur api prakīrtitah<sup>1582</sup> |  
upaśmaśānam maruḥ proktah kulatā tathaiva ca<sup>1583</sup> || 5.1.11 ||

ap5.12 pīlavam kārunyam {C33v} proktam<sup>1584</sup> karmārapāṭakam tathā |  
upapīlavam harikelam<sup>1585</sup> lavaṇasāgaram madhyagatam || 5.1.12 ||

ap5.13 vindhyā kaumārapaurikā pīlavam upapīlavam<sup>1586</sup> |  
tatsāndheṣu<sup>1587</sup> śmaśānam pretasamghāṭam codadhitaṭam tathā |  
udyāṇam vāpikāṭīram upaśmaśānam nigadyate <H 1.7.18d↔> || 5.1.13 ||

ap5.14 atha sthānādhivāsavidhim vakṣye |  
viraje cūtavāsasthā tu koṇkaṇe somavarṇikā |  
caritre tu karañjasthā aṭṭahāse kadambam ca || 5.1.14 ||

ap5.15 devikoṭe vaṭasthā tu harikele haristhā tu |  
odḍiyāne<sup>1588</sup> aśokasthā tu jālandhare kanakadrumasthā tu || 5.1.15 ||

ap5.16 <L 50.21a→> pītham pramuditābhūmau upapītham vimalam tathā |  
kṣetram prabhākarī jñeyā upakṣetram arcīṣmatī<sup>1589</sup> || 5.1.16 ||

ap5.17 chandohābhīmukham̄ vai upacchandoham̄ sudurjayā |  
dūram̄gameti melāpām̄ acalatyopamelāpām̄ || 5.1.17 ||

ap5.18 śmaśānam̄ sādhumatī ca<sup>1590</sup> dharmameghopāśānakam <L 50.23b↔> |  
daśapāramitābhūmau mlecchābhāṣam̄ tu yoginyaḥ || 5.1.18 ||

ap5.19 prakārādi yathoddiṣṭam̄ bāhyādhyātmikam̄ cintayed | iti || 5.1.19 ||

ap5.20 <H 1.7.19a→> divasam̄ caiva pravakṣyāmi yoginī<sup>1591</sup> sumelāpakam̄ <H 1.7.19b↔> |  
<H 1.7.20a→> pretapakṣe caturdaśyām̄ aṣṭamyaṁ ca viśeṣataḥ |  
dhvajam̄ śastrahatam̄ caiva saptajanma<sup>1592</sup> ca bhakṣayet<sup>1593</sup> || 5.1.20 ||

ap5.21 kṛpām̄ utpādya yatnena māraṇam̄ kriyate viduh |  
kṛpāhīnā na sidhyanti tasmāt kṛpām̄ samācaret <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 melāpakasthānam̄ pañcamasya prathamam̄ prakaraṇam ||

## Part 2

ap5.24 śrotum icchāmi jñānendra guhya<sup>1594</sup> padmam̄ tu lakṣaṇam̄ |  
miśritam̄ {C34r} jñānam̄ caitat tu saṃbodhikramakīdrśam || 5.2.1 ||

ap5.25 bhagavān̄ āha |  
catuhṛītham̄ samāśritya sambodhikramavajradhṛk |  
samatācittam̄ utpādya rāgādīdūravarjitaṁ || 5.2.2 ||

ap5.26 sukham̄ āsanam̄ āśinam̄ mano’nukūlapradeśataḥ |  
sthiracalasarvabhāvānām̄ kāruṇyāhitacetasaḥ || 5.2.3 ||

ap5.27 aśiraśiram̄ ca nādāntam̄ guhyapadmaṁ tathā |  
kalāvividhavarṇāni āsanāni tathāiva ca || 5.2.4 ||

ap5.28 kāyavākcittavajrasya dharmadhātuvikurvitaṁ |  
saṃkṛtya piṇḍayogena vajrasattvah svayam̄ bhavet || 5.2.5 ||

ap5.29 ābdhātu<sup>1595</sup> tejodhātusamarasam̄ paramam̄ padam̄ |  
prajñopāyātmakam̄ yogam̄ ṣaḍindriyam̄ buddhabimbakam<sup>1596</sup> || 5.2.6 ||

ap5.30 bhūtaśāstrāṇī tattvajñā ācārya āgamānugah<sup>1597</sup> |  
rahasyārtha<sup>1598</sup> tattvabhāvam̄ ca pāram̄ paryeti tattvataḥ || 5.2.7 ||

ap5.31 pūrvalakṣaṇasarveśām<sup>1599</sup> śūnyatattvādilakṣaṇam |  
prakṣālyā maladeham tu sambodhikramam jayet || 5.2.8 ||

ap5.32 candramaṇḍalamadhyastham jñānasattvam vicintayet |  
sitakundenduvarṇasya jyotsnārāśmīm tu ucchritam || 5.2.9 ||

ap5.33 dvibhujam sattvaparyanḍkam padmam āsanam āśīnam |  
sarvābharaṇabhūṣitam pañcabuddhais tu maṇḍitam || 5.2.10 ||

ap5.34 mahāmudrādvayapāṇīm tu hṛdisthānam tu pīḍitam |  
rūpasampattikāntīm tu jñānasattve bhāvanā || 5.2.11 ||

ap5.35 kadalīpuṣpam sthitam<sup>1600</sup> nābhāv ucchritahṛdayāvasthitam |  
pūrvalakṣaṇasampūrṇam tu utsṛjya pūrvapadmataḥ || 5.2.12 ||

ap5.36 dalāny<sup>1601</sup> aṣṭa {C34v} suśobhāni keśarāṇī sakarnikā<sup>1602</sup> |  
nyased akṣaravinyāśam madhyamaṇḍalam āśīnam<sup>1603</sup> || 5.2.13 ||

ap5.37 dvibhujai kavaktram sitam divyam madhye dhyātvā sunirmalam |  
tanmadhye tu vijñānam jñānam tasyaiva yojayet || 5.2.14 ||

ap5.38 maitrīyuktasya pūrveṇa akṣobhyadalabījakaiḥ |  
karuṇā dvāradakṣiṇe ratnatattvāni bijataḥ || 5.2.15 ||

ap5.39 dale paścimadvārasya amitābhabījam nyaset |  
uttaradvāradeśe<sup>1604</sup> tu amoghaprabhucetasah || 5.2.16 ||

ap5.40 svarapūrvādibījasya candrabindu yathākramam |  
nyased akṣaracatvāri sitajyotsnābhimaṇḍitam || 5.2.17 ||

ap5.41 vidiṣena tu catvāri napuṁsakam pūrvoktitaḥ |  
tanmadhye tasya cittākṣareṇa tu yojayet || 5.2.18 ||

ap5.42 kautukam cittam utpannam bhagavan<sup>1605</sup> kathayasva me |  
alakṣasya śūnyasya katham yogādim aksaram || 5.2.19 ||

ap5.43 bhagavān āha |

śr̥ṇu vajra yathātattvam lakṣalakṣaṇaśūnyatā |  
asāreṇa tu<sup>1606</sup> sārāṇām amṛtālambho<sup>1607</sup> mocavat || 5.2.20 ||

ap5.44 madhye vijñānajñānam tu arūpajñānarūpataḥ |  
na tu lakṣaṇam lakṣayet<sup>1608</sup> jñānakāyanirañjanam || 5.2.21 ||

ap5.45 bhāvābhāvaviniṁktam avarṇavarṇa<sup>1609</sup> rūpataḥ |  
rūpam śūnyam tato madhye gr̥hṇīyāt tattvayogavit<sup>1610</sup> || 5.2.22 ||

ap5.46 yathā lakṣaṇam jñātvā ca samatājñānacetasā |  
tasya sambodhimārgasya sīghram evam tu paśyate || 5.2.23 ||

ap5.47 gurūpadeśamārgasya jñānavijñānarūpataḥ |  
lakṣaṇam śāstra<sup>1611</sup> uddeśam tattvānām vīradeśakah || 5.2.24 ||

ap5.48 tasya {C35r} bhāvitam<sup>1612</sup> sarveśam sitaraśmivibhūtam |  
pañcasphoṭikastūpānām amṛtabījena cetanā || 5.2.25 ||

ap5.49 sitavarṇaprabhādivyam amṛtadhārāsravam tu |  
hṛdbījapadme tu madhye tu aṅguṣṭhaparimaṇḍalam || 5.2.26 ||

ap5.50 tasya madhye tu bijānām ālikālim samuddhṛtam<sup>1613</sup> |  
sitavarṇasuśobhā jyotsnāraśmīm samucchṛtam<sup>1614</sup> || 5.2.27 ||

ap5.51 tasya madhye tu dvārāṇām binducetā prakīrtitam |  
vālāgram śatabhāgais tu paramāṇurūpasamsthitā || 5.2.28 ||

ap5.52 lakṣalakṣaṇajñānīnām vijñānasya svabhāvataḥ |  
paśya bindupadasthānam ajñātācittalakṣaṇam || 5.2.29 ||

ap5.53 hṛdi brahmakadvārasya<sup>1615</sup> bindudvāramārgataḥ |  
grāhyavijñānajñānasya guror deśanatatparaḥ || 5.2.30 ||

ap5.54 na tu mārgasya bāhyānām śāstreṇāpi dūrataḥ |  
sulabhāni ca śāstrāṇi prayogās tatra durlabhāḥ || 5.2.31 ||

ap5.55 upāyena tu yoginām guroḥ<sup>1616</sup> śuśrūṣā<sup>1617</sup> tatparam |  
gurūpadeśamārgeṇa tu darśayec cakṣaṇaḥ || 5.2.32 ||

ap5.56 samāhitaṁ bhāvabhāvena niṣkampam nirupadravam |  
manahpūrvamāgama dharmā manahśuddhā manojavāḥ<sup>1618</sup> || 5.2.33 ||

ap5.57 manasā rājaprasādena bhāṣate vā karoti vā |  
taṁ manomayaiḥ sarvaiḥ manahsambhūtabuddhimān || 5.2.34 ||

ap5.58 yadi īcchej japed yogī hṛdi cetanasamvaram |  
kāraṇe bhūtabījasya na tu tattvāni rūpataḥ || 5.2.35 ||

ap5.59 kāryakāraṇabījānām na tu tattvāni tdrakṣataḥ<sup>1619</sup> |  
rūpādibhavabhogam {C35v} ālambabījapañcakam || 5.2.36 ||

ap5.60 vahate sarvasarveṇa śirāśirasi samsthitāḥ<sup>1620</sup> |  
nityam mūlāni<sup>1621</sup> pīḍyasya<sup>1622</sup> jñānavijñānabījataḥ || 5.2.37 ||

ap5.61 bindunādaṁ tu samyuktam samsārabhogakāṇkṣiṇaḥ |  
manojāpena samyuktam akṣaram vāgvarjītam || 5.2.38 ||

ap5.62 dhruvam nityapadasthānam śāśvatam dharmadhātukaiḥ |  
nityasūkṣmanirañjanam tu jñānam vijñāne<sup>1623</sup> līyatām || 5.2.39 ||

ap5.63 jñānabhāvena vijñānam sambodhikramo<sup>1624</sup> dr̄syate |  
pradīpākāraḥ sarveśām prathamam cihnam dr̄syate || 5.2.40 ||

ap5.64 khadyotākāra reṇūnām dvitīyam cihnam lakṣyate |  
sitareṇucakrākāram daśadig dr̄syate tathā || 5.2.41 ||

ap5.65 kleśoddhṛtis<sup>1625</sup> tṛṭīyānām yoginām<sup>1626</sup> vilakṣyate |  
kāmāya devabhogānām caturtham ceti darśitam || 5.2.42 ||

ap5.66 rūpasvargo ḥpi devānām pañcamam īkṣacetasā |  
śaṣṭhe arūpabhogaṁ saptame dharmadhātukaiḥ || 5.2.43 ||

ap5.67 aṣṭamena tu svecchā buddhatvārthaphalam yoginām || 5.2.44 ||

ap5.68 śr̄ṇu tv ekamano bhūtvā vajrasattva<sup>1627</sup> mahākr̄pa |  
<H 1.9.1a→> sarveśām eva vastūnām viśuddhis tathatā<sup>1628</sup> smṛtā |  
paścād ekaikabhedena devatānām prakathyate || 5.2.45 ||

ap5.69 skandhadhātvāyatanadehinām svabhāvena viśuddham |  
ajñānakleśāvrtā viśodhyate |  
svasaṁbodhyātmikā viśuddhinānyaśuddhyā vimucyate || 5.2.46 ||

ap5.70 viśayāṇām śuddhatvāt svasaṁvedyam param sukham |  
rūpaviśayādi ye ḥpy anye pratibhāṣanti hi yoginām<sup>1629</sup> || 5.2.47 ||

ap5.71 sarve {C36r} te viśuddhasvabhāvā hi yasmād buddhamayaṁ 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 grhyate rūpam śabdāḥ karṇena grhyate |  
gandham nāsikayā ceti jihvayā svādanam viduḥ || 5.2.51 ||

ap5.75 kāyena spr̄syate vastu manāḥ sukhādim āpnute |  
sevitavyā ime sevyā nirviśīkṛtya śuddhitāḥ <H 1.9.7d←> || 5.2.52 ||

ap5.76 <VD 1.16a→> rūpam vairocano buddho Vajrasūryas tu vedanā |

padmanarteśvaraḥ samjnā samskāre vajrarājas tathā || 5.2.53 ||

ap5.77 vijñānam vajrasattvas tu sarvarūpas tu herukah < VD 1.17d↔> |  
netram tu mohavajrākhyam<sup>1630</sup> dveśavajrābhidhā śrutiḥ || 5.2.54 ||

ap5.78 < VD 1.21c→> īrṣyāvajras tathā ghrāṇam rāgavajro mukhaḥ smṛtaḥ |  
sparśe mātsaryavajras tu sarvāyatanadhātus tu herukah parameśvaraḥ < VD  
1.22c↔> || 5.2.55 ||

ap5.79 pātanī pṛthivīdhātūr<sup>1631</sup> abdhātūr<sup>1632</sup> māraṇī smṛtā |  
ākarṣaṇy agnidhātus tu vāyur narteśvarī tathā || 5.2.56 ||

ap5.80 ākāśadhātūr uktas tu padmajvāliny anākulāt |  
ity evam dehinām dehaḥ skandhādidevatātmakam || 5.2.57 ||

ap5.81 sukhaduḥkham tathā karma kleśādim utpattaye<sup>1633</sup> vai |  
utpattibhāgam āśritya bhavanirvāṇam āpnute || 5.2.58 ||

ap5.82 iti skandhāyatanaṇīśuddhiḥ pañcamasya dvitīyam prakaraṇam ||

### Part 3

ap5.83 <P 5.1a→> atha kathyate samyakcaryā kalpāri<sup>1634</sup> sūdanī |  
sarvadharmaśamudbhūtā tattvacaryā niruttarā || 5.3.1 ||

ap5.84 hitāya {C36v} buddhaputrāṇām sambodhau ye vyavasthitāḥ<sup>1635</sup> |  
tattvato ḡnaṅgavajreṇa prajñāpāramitā parā || 5.3.2 ||

ap5.85 janmārṇavān mahāghorāj jarādyūrmisamākulāt |  
tāraṇī sarvasattvānām poteva kṣemagāminī || 5.3.3 ||

ap5.86 kṣiprasiddhikarā divyā hr̥dyā sarvaguṇālayā |  
cittaratnasamudbhūtā<sup>1636</sup> īpsitārthaprasādhikā || 5.3.4 ||

ap5.87 vinānayā vajradharapraśastayā  
samastaśambuddhaguṇāṅgabhūtayā |  
na jāyate siddhir ato mumukṣavaś  
carantu caryām atulām imām budhāḥ || 5.3.5 ||

ap5.88 murāriśakratripurārivittada-  
brahmādikābhyaṛcitapādaṇkajāḥ |  
imām caritvā tv aghanāśanīm drutam  
parām avāptāḥ padavīm tathāgatāḥ || 5.3.6 ||

ap5.89 avadhūtacaryā gaditeyam eva  
śrīvajrasattvena jagaddhitena <P 5.7b↔> || 5.3.7 ||

ap5.90 evam divyam acintyapadam suguhyam bhāvayed yogī |  
samayācāram kurute samastakalpanārahitam || 5.3.8 ||

ap5.91 prathamārambhe sthito yogī niṣyandaphalarūpataḥ |  
tato bhāvanālinopasamhārabālalilām āvahet || 5.3.9 ||

ap5.92 nānāvineyaloakasya mañjurūpī svayaṁ bhavet || 5.3.10 ||

ap5.93 <P 5.8a→> siddhiḥ prasidhyaty akhilā yathoktā  
vicitracaryābhir anuttarā tu |  
samantabhadrātulasiddhicaryā<sup>1637</sup>  
saiveti<sup>1638</sup> vajrī bhagavān jagāda || 5.3.11 ||

ap5.94 praṇamya sarvathā nātham śrīmadācāryavajriṇam |  
āśrayed guhyacaryām tu kṛtakṛtyo mahāmatih || 5.3.12 ||

ap5.95 tataḥ svacchandam ābhūya sarvāsaṅgabahirmukhaḥ |  
vicaret tattvayuktātmā {C37r} keśarīva samantataḥ || 5.3.13 ||

ap5.96 yathābhūtarthasamvettā jagaduddharaṇāśayah |  
samyagdrṣṭipravṛttātmā dṛḍhacitto nirāśrayah || 5.3.14 ||

ap5.97 svapnamāyopamaṁ sarvam skandhadhātvādilakṣaṇam |  
traidhātukam idam sarvam jñātvā ittham samāsataḥ || 5.3.15 ||

ap5.98 sarvāvaraṇa<sup>1639</sup> vinirmuktajīvitaiś caryasamṛgamah<sup>1640</sup> |  
tathāṣṭalokadharmāṇam sarvam tyaktvātīdūrataḥ || 5.3.16 ||

ap5.99 avikalpaḥ sadā bhūtvā nirdvamdvakṛtaniścayah |  
ṣaṭpāramitāyogena buddhasiddhiprasiddhaye || 5.3.17 ||

ap5.- sattvārthe 'tiśayāsakto<sup>1641</sup> na sattvaparikalpakah |  
100 bodhāv āropya cittam tu digvijayacaryām ārabhet || 5.3.18 ||

ap5.- prajñopāyasuyuktātmā sarvāsaṅgaparāṇmukhaḥ |  
101 janmanīhaiva sidhyeta tattvābhyaśakṛtaśramah <P 5.16d↔> || 5.3.19 ||

ap5.- sarvakalpavijnirmuktah sattvāśayaviśeṣataḥ |  
102 <P 5.29c→> māyopamādiyogena bhoktavyam sarvam eva hi || 5.3.20 ||

ap5.- dharmadhātusamudbhūtā na kecit paripanthinah |  
103 prabhuñjīta yathākāmam nirviśāṅkena cetasā || 5.3.21 ||

ap5.- sambhogārtham idam sarvam traidehātukam aśeṣataḥ |  
104 nirmitam vajrasattvena sādhakānām hitāya ca || 5.3.22 ||

anantajñānasamprāpto<sup>1642</sup> vanden naiva tathāgatān |

ap5.- satataṁ bhāvanāyukto niśiktādiṣu kā kathā || 5.3.23 ||  
 105

ap5.- sarvabhāvasvabhāvo 'yam bodhicittasvarūpataḥ |  
 106 sa eva bhagavān vajrī tasmād ātmaiva devatā || 5.3.24 ||

ap5.- maṇḍalam nopavāsam ca na mudrā caityakarmaṇā <P 5.34b↔> |  
 107 <P 5.35a→> śrīmatā vajranāthena<sup>1643</sup> {C37v} ye 'pi cānye nidarśitāḥ |  
 adhimuktivāśāt<sup>1644</sup> kecit taiś ca kiṁ tattvavedināḥ || 5.3.25 ||

ap5.- amṛtārthī yathā takram sāram ādāya samtyajet |  
 108 evam dharmāmṛtam prāpya tyajen niḥśeṣakalpanām || 5.3.26 ||

ap5.- nirvikalpo yadā<sup>1645</sup> dhīmān tyaktāśaṅko nirāspadaḥ |  
 109 tadā siddhir na samdehaś cittavajravaco yathā <P 5.37d↔> || 5.3.27 ||

ap5.- narakam yāti vikalpāt ṣaḍgatisaṁsārasāgaram |  
 110 bhramati ca muktaḥ kalpavihīno yāti padam nirmalam śāntam || 5.3.28 ||

ap5.- tasmād vikalpajālam hantum buddhena ye kṛtāḥ<sup>1646</sup> samayāḥ |  
 111 nityam te abhyasanīyāḥ samayastho yena vai bhavati || 5.3.29 ||

ap5.- nātyāsakti<sup>1647</sup> kāryā mantrajñō nāti sarvabhāveṣu |  
 112 draṣṭavyāḥ khalu sarve ‘nūtpādākārayogena || 5.3.30 ||

ap5.- śvānakharoṣṭragajādyasṛk pītvā māṁsena bhojanam nityam |  
 113 draṣṭum<sup>1648</sup> sarvaviśeṣam raktaliptam mahāmāṁsam || 5.3.31 ||

ap5.- samastam kutsitamāṁsam prāṇakaśatalakṣasamāyuktam divyam |  
 114 vairocanam atipūtīm kīṭaśataiḥ simasimāyamānam || 5.3.32 ||

ap5.- śvānanaraccharditamiśram māṁsam vajrāmbumakṣikāsaktam<sup>1649</sup> |  
 115 vairocanasamīśram bhoktavyam yoginotsāhaiḥ || 5.3.33 ||

ap5.- pītvā vajrasalilam na bhavati māṁsam yadā kvacid anyam  
 116 vikalpamāṁsarūpeṇa bhoktam bhuṅkte bhojanam anyamāṁsarūpeṇa || 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→> gamyāgamyavikalpam tu  
 bhakṣābhakṣam tv anisṭam iṣṭam ca peyāpeyam mantrī na kuryād <H 1.6.d↔> |  
 iti || 5.3.35 ||

ap5.- kāyavākcittaiḥ samodo {C38r} bhavati | yathā na syād yathaiva cittavikṣepaḥ |  
 118 madirāpānam tathā kartavyam yoginā satatam | kutsitam ativilāsam  
 savarṇam<sup>1650</sup> avarṇam tu rugyutam dīnam paśyej jinavat sarvam tv

ekākārarūpeṇa || 5.3.36 ||

ap5.- noktam pustakapāṭham maṇḍalam naiva kusumasamgraham | kuryān na  
119 mantrajāpam devatāsiktādayo ḫvandyāḥ | vaktavyā anṛtavācaḥ | paradārān  
sevayet subhagān | duṣṭe maitrī noktā buddhāś ca prāṇino ghātyāḥ || 5.3.37 ||

ap5.- jinapūjitatām ācāryam jñānasamayam tu sattvāgryam nānāsiddhidam  
120 samayam<sup>1651</sup> nityam pūjayed dhīmān | daśadigvyavasthitānām yasmāt  
sambuddhabodhisattvānām yat puṇyam<sup>1652</sup> tad dṛṣṭam<sup>1653</sup> ācāryasyaikaroma-  
kūpāgre tasmād bodhisattvais tuṣyanty ācāryapūjanād buddhāḥ || 5.3.38 ||

ap5.- nūnam svasamayabuddhā ipsitabuddhim prayacchanti | kuryān no  
121 gurunindām vajrabhrāṭṣv agauravam naiva | yad dattam tad grāhyam<sup>1654</sup> | na  
ca kuryād vandanācaityam | bhrāṭṛm sutam api pitaram rājyam bhogaridhāna-  
dhanadhānyam sarvam trṇam iva dṛṣṭvā traidhātuṣu sādhayed rājyam || 5.3.39  
||

ap5.- caryā ulliṅganam pañcamasya trītyam prakaranam ||  
122

#### Part 4

ap5.- <H 1.6.1a→> athātaḥ sampravakṣyāmi caryāpāramgataṁ lakṣaṇam<sup>1655</sup> <H  
123 1.6.1b←> || 5.4.1 ||

ap5.- jñāyate dūrato yena vajrayogī na samśayah |  
124 ḫākīnyādibaliṁ yathāprāptam khānapānaṁ tathā<sup>1656</sup> || 5.4.2 ||

ap5.- mṛtavastrakaupīnam ca mṛtabhasmavibhūṣitah |  
125 bhagnakharparasugupto<sup>1657</sup> {C38v} niśākāle paryāṭet || 5.4.3 ||

ap5.- catuspathē parvateṣu <H 1.6.6a→> ekavṛkṣe śmaśāne vā |  
126 catvareṣu tato mantribhāvanā<sup>1658</sup> kathyate śubhā || 5.4.4 ||

ap5.- māṭṛgrhe tathā rātrau atha vijane prāntare |  
127 kiṁcid ūṣmasamprāpte caryā kartum yad iṣyate || 5.4.5 ||

ap5.- ātmasiddhim yad iccheta bālatvam punar ācāret <H 1.6.7d←> |  
128 paryāṭen mahādhīmān sattvānugrahahetunā || 5.4.6 ||

ap5.- niravagrahacittena varṇakāc chādanam sadā |  
129 romakūpāgravivare niścaranti diśo daśam || 5.4.7 ||

ap5.- mañjuvajraḥ svayam bhūtvā māṇḍaleyam prakalpayet |  
130 padmodyāneṣu ramyeṣu saritsamgameṣu ca || 5.4.8 ||

ap5.- tatrastho bhāvayed yogī laghu siddhim avāpnute |  
 131 gahvare vā śikhare vā viharet susamāhitah || 5.4.9 ||

ap5.- yathā prāptam tathā bhuktam bhuktvābhuktvā balim dadyāt |  
 132 hārādibhir nānāphalair guñjādiracitam<sup>1659</sup> tathā || 5.4.10 ||

ap5.- prāṇyaṅgavāsasā vāsam sukhārthī dāpayet sukham |  
 133 kvacit saṃskṛtam prākṛtam caiva paṭhed vilomataḥ || 5.4.11 ||

ap5.- bhakṣyābhakṣyam yathā prāptam bhakṣayed unmattayogena pararāṣṭreṣu  
 134 siddheṣu girigahvarakuñjeṣv ādisiddhe mahāśmaśāne mahodadhitateṣu vā ||  
 5.4.12 ||

ap5.- tatrastho bhāvayet prājñāḥ sarvasamtrāsavarjitaḥ |  
 135 evam kṛtvā punar yogī digvijayam samārabhet || 5.4.13 ||

ap5.- sarvāvaraṇavinirmuktaḥ sarvāśāparipūrakaḥ |  
 136 daśadigvyavasthitānām janmāvaraṇāvṛtānām || 5.4.14 ||

ap5.- sakalagrāhyagrāhakabhāvanāvarjito {C39r} vivarjitaḥ<sup>1660</sup> |  
 137 anena sarvabhāvanā digvijayīty abhidhīyate || 5.4.15 ||

ap5.- evam tāvat sthirikṛtya tattvayogī anāhataḥ |  
 138 vidyādevīsamgraham atirūpām kāminīm kurute || 5.4.16 ||

ap5.- apsararāmāratnām ramaṇīyām vidyādharasya ca |  
 139 suradārām yakṣastrīm vā<sup>1661</sup> nāginīm asurīm tathā<sup>1662</sup> || 5.4.17 ||

ap5.- yogī āsām madhye ekām vidyām svacittarucitām<sup>1663</sup> |  
 140 ākṛṣya sādhayet tām ankuśapāśaprayogataḥ<sup>1664</sup> || 5.4.18 ||

ap5.- sarvopakaraṇaviṣayam yasmād devatā dadāty anābhogat<sup>1665</sup> |  
 141 vyādhijarāvinirmuktā nirdvamdvās tribhuvanānaghāḥ<sup>1666</sup> || 5.4.19 ||

ap5.- <H 1.6.19a→> śarīram dānam dattvā paścāc caryām samārabhet |  
 142 bhāgābhāgavicāreṇa tasmād dānam na dīyate || 5.4.20 ||

ap5.- bhakṣyam bhojyam tathā pānam yathāprāptam tu bhakṣayet |  
 143 graham atra na kartavyam iṣṭāniṣṭavikalpataḥ <H 1.6.20d←> || 5.4.21 ||

ap5.- <H 1.6.23a→> śikṣādīkṣāvimukto lajjākāryam tathaiva ca |  
 144 sarvabhāvasvabhāvena vicared yogī mahākṛpāḥ || 5.4.22 ||

ap5.- homayāgatapo ṭīto mantradhyānavivarjitaḥ |  
 145 samayasaṃvaravinirmuktaś caryām kurute suyogavān || 5.4.23 ||

śakratulyo ṗi yo daityaḥ purato bhavati suniścitam |

ap5.- bhayam atra na kurvīta sim̄harūpeṇa paryātet || 5.4.24 ||  
 146

ap5.- karuṇāṁ pīyate nityāṁ sarvasattvārthahetunā |  
 147 yogapānarato yogī nānyapānena majjanam <H 1.6.26d↔> || 5.4.25 ||

ap5.- atha śrīmadhyūvarājyacaryā kathyate punaḥ |  
 148 <H 1.6.1c→> gamyate yena siddhāntam {C39v} sarvasattvārthahetunā || 5.4.26  
 ||

ap5.- bhāvakena vivartavyam karṇayor divyakuṇḍalam |  
 149 śirasi cakrī vivartavyā hastayo rucakadvayam || 5.4.27 ||

ap5.- khaṭṭyā mekhalam caiva pādayor nūpuram tathā |  
 150 bāhumūle tu keyūram grīvāyām asthimālikā || 5.4.28 ||

ap5.- paridhānam vyāghracarma bhakṣaṇam daśārdhāmṛtam |  
 151 herukayogasya pūṁso viharet samāhitah<sup>1667</sup> <H 1.6.4d↔> || 5.4.29 ||

ap5.- <H 1.6.8a→> cāruvaktrām viśālākṣīm svābhīṣiktām kṛpāvatīm |  
 152 vajrakanyām imāṁ gr̄hya caryāvrataṁ tu budhyate || 5.4.30 ||

ap5.- vajrakulābhāvāt sveṣṭadevatāyāḥ kulenāpi kriyate |  
 153 athavānyakulodbhavām bodhibījena saṁskṛtām<sup>1668</sup> || 5.4.31 ||

ap5.- yadi gītam pragīyate<sup>1669</sup> tarhi vajrānvitam param |  
 154 yady ānande samutpanne nartate mokṣahetunā |  
 tato vajrapadair nātyam kurute yogināḥ sadā || 5.4.32 ||

ap5.- akṣobhyaś cakriruṇāmitābhāḥ kuṇḍalātmakah |  
 155 ratneśāḥ kanṭhamālāyām haste vairocanaḥ smṛtaḥ || 5.4.33 ||

ap5.- mekhalāyām sthito 'moghaḥ prajñā khaṭvāṅgarūpiṇī<sup>1670</sup> <H 1.6.12b↔> |  
 156 <H 1.6.14a→> bhakṣitavyam ca bhaiṣajyam pātavyam vāri nityāśāḥ<sup>1671</sup> || 5.4.34  
 ||

ap5.- jarāṁṛtyur na bādhate rakṣābhūtaḥ sarvadā tasya |  
 157 caurakeśakṛtā<sup>1672</sup> makutī hūṁbhavas tatra<sup>1673</sup> yojyate || 5.4.35 ||

ap5.- pañcabuddhakāpālāni dhartavyam yogacaryayā |  
 158 pañcāṅgulakhaṇḍam kṛtvā mukuṭyām dhriyate tathā<sup>1674</sup> || 5.4.36 ||

ap5.- kacadoरī dvidhetā ca prajñopāyasyavbhāvataḥ |  
 159 bhasmakeśapavitraṁ tu yogī bibharti caryayā || 5.4.37 || {C40r}

jāpam ḍamarukāśabdam sarvasattvanimantranam |

ap5.- jāpabhāvam bhaved etad vajrakāpālī svayam bhūyah || 5.4.38 ||  
 160

ap5.- lobhamohabhayaṁ krodhaṁ tathā vrīḍākāryam ca varjayet sadā <H 1.6.18b→>  
 161 |  
 <H 1.6.4c→> herukātmā bhaved yogī viharet pañcavarṇeṣu || 5.4.39 ||

ap5.- pañcavarṇasamāyuktam ekavarṇam tu kalpayet |  
 162 anekenaikavarnena yasmād bhedo na jāyate <H 1.6.5d→> || 5.4.40 ||

ap5.- <H 1.6.18c→> nīdrātmānam utsṛjya caryā<sup>1675</sup> kriyate na samśayah <H  
 163 1.6.18d→> || 5.4.41 ||

ap5.- iti sampuṭodbhavacaryākalpah pañcamah ||  
 164

## ap6. Chapter A6

### Part 1

ap6.1 śrutam kautūhalam deva svādhiṣṭhānakramam katham<sup>1676</sup> |  
 rahasyādi kim prayojanam || 6.1.1 ||

ap6.2 śṛṇu tv ekamano bhūtvā vajrasattvo mahākṛpaḥ |  
 kathayāmi samāsena sarvatāntrasya nirṇayam || 6.1.2 ||

ap6.3 ekāreṇa yat proktam sthānam avyaktalakṣaṇam |  
 gatvānugamanam caiva dhātūnām cetaḥ sadā gatiḥ || 6.1.3 ||

ap6.4 dhātuśabda iti kutah || 6.1.4 ||

ap6.5 bhagavān āha |  
 etāvad rahasye ṣoḍāśākṣare ity uktam |  
 rakāram raktadhātuś ca hakāram sparśayos tathā |  
 syekāreṇa śleṣmam ity āhuḥ pakāreṇa pittam<sup>1677</sup> eva ca || 6.1.5 ||

ap6.6 rakāreṇa rasam evam tu mekāreṇa medayos tathā |  
 rakāram agnim evoktam myekāro<sup>1678</sup> māṁsam<sup>1679</sup> ucyate || 6.1.6 ||

ap6.7 sakāreṇa viṭ proktam rvākāreṇa vasās tathā |  
 tmakāram tvacam evoktam nikāram asthim eva ca || 6.1.7 ||

ap6.8 sakāreṇa bhaven mūtram dākāreṇa tu phuphusam<sup>1680</sup> |  
 sthikāreṇa padmam evoktam {C40v} yuktaṁ dravyam suśobhanam || 6.1.8 ||

ap6.9 takāreṇa bhavec chukram bodhicittasamudbhavam |  
ity evam kathitam̄ devi nāḍīnādasvarūpataḥ || 6.1.9 ||

ap6.10 kalātmakam̄ bhavet tv eva bodhi<sup>1681</sup> cittasvarūpataḥ |  
repho<sup>1682</sup> vahnir iti proktam̄ raktāt pittam̄ samutthitam<sup>1683</sup> || 6.1.10 ||

ap6.11 samavāya iṣyate śleṣmā prasvedam̄ snāyusamudbhavam |  
tannāthah<sup>1684</sup> smṛto vāyur hakāraḥ sarvagaḥ smṛtaḥ || 6.1.11 ||

ap6.12 asthisandhiṣu ca samavāptam̄ bījapañcakam |  
rephas<sup>1685</sup> tāluṣu sarveṣu<sup>1686</sup> catvāra bījam uttamam || 6.1.12 ||

ap6.13 tadādikoṣṭhadešeṣu bījapañcakaśobhanam |  
hakāraṣaṣṭhasvarasamāyuktam vijñānam̄ parikīrtitam || 6.1.13 ||

ap6.14 hakāreṇaiva sarvatra sarvabuddhasamāgamaḥ |  
<L 1.4a→ sambhavān nādarūpād viniṣkrāntāḥ samayācāragocarāḥ || 6.1.14 ||

ap6.15 durlabham<sup>1687</sup> triṣu lokeṣu ādimadhyāntasamāṣṭhitam<sup>1688</sup> |  
manthamanthānasamāyogād yathā tathā mantrajāpadhyānādibhir yutāḥ <L  
1.5b←> || 6.1.15 ||

ap6.16 tantrē nigaditam̄ śṛṇu |  
dvau nādyau yonimadhye tu vāmadakṣiṇayos tathā || 6.1.16 ||

ap6.17 vāme śukram vijānīyā dakṣiṇē raktam eva ca |  
tasya mīlanam̄ caiva<sup>1689</sup> dharmadhātususam̄graham<sup>1690</sup> || 6.1.17 ||

ap6.18 sattvam̄ kāyo rajo vākyam̄ cittam̄ tamaḥ svabhāvataḥ |  
sattvam̄ śukram rajo raktam̄ tama utpattim eva ca || 6.1.18 ||

ap6.19 vajrapadmasamāyogād bhāvābhāva<sup>1691</sup> samarasībhavet |  
viḍmūtraśleṣmaraktam̄ ca<sup>1692</sup> pañcamam̄ śukram eva ca || 6.1.19 ||

ap6.20 pañcāmṛtamayam̄ piṇḍam̄ tato vajrī-m-ihocaye | {C41r}  
asthimajjām̄ ca śukram ca pitṛjam̄ tathā coktam || 6.1.20 ||

ap6.21 tvacamāṁsaraktam̄ ca māṭṛjam̄ iti kathyate |  
etanmāṭrāṇy uktāni piṇḍasya sam̄grahāṇi ca || 6.1.21 ||

ap6.22 ekapiṇḍam̄ dvidhābhūtam̄ dvidhābhūtam̄ anekadhā |  
ekānekaśvarūpeṇa tato vajrī-m-ihocaye || 6.1.22 ||

ap6.23 nāḍīsam̄cāram evoktam̄ tasya dvāre ‘pi tu dvayoh |  
teṣām̄ sam̄gamakāleṣu devatālambanam̄ bhavet || 6.1.23 ||

ap6.24 ūrdhvadvāram adhaścaivam adhodvāreṇa vijñānam |

ūrdhvadvāreṇa dhātavaḥ || 6.1.24 ||

ap6.25 praviśantam cintayed yogī sarvanāḍīsamāgamaḥ |  
ūrdhvadvāre ‘pi tam dehe nityam<sup>1693</sup> vajrī sadā sthitāḥ || 6.1.25 ||

ap6.26 ūrdhvadvāre triyantram ca navadvāraiḥ parivṛtam || 6.1.26 ||

ap6.27 he bhagavan | triyantram kim ākhyātam | katham kena prakāreṇa cetasaḥ sadā  
gatiḥ || 6.1.27 ||

ap6.28 bhagavān āha |  
trīṇy eva yantrās triyantrās tridhā bhedena vyavasthitāḥ |  
kāyavākcittasvarūpeṇa adhamottamamadhyamāḥ || 6.1.28 ||

ap6.29 <V 3.2a→> ekastambham navadvāram sthūlam pañcādhidaivataḥ |  
navasrotogataṁ dvāram navadhā parikīrtitam || 6.1.29 ||

ap6.30 adhamam kāyikam dvāram sthūlam daivatanirmitam <V 3.3b←> |  
cetasaḥ pumān puruṣavišeṣo<sup>1694</sup> yogīty arthaḥ<sup>1695</sup> || 6.1.30 ||

ap6.31 sadā sarvasmin kāle gatir gamanaviśeṣataḥ |  
evam ekapāda<sup>1696</sup> dvipādacatuḥpādādīnām || 6.1.31 ||

ap6.32 vāyāvyādiprabhedenā sadā gatiḥ |  
vāyuś caturvidhaś cittasya sthitir dvividhā ca || 6.1.32 ||

ap6.33 līnam ca pravartanavidhiḥ | līnam sthitam sadā pravartanam {C41v} gatir  
āgatisarvasattveṣu | evam yo na vetti acetanāḥ | apuruṣo ‘manīṣīṇāḥ | ayogīty  
arthaḥ || 6.1.33 ||

ap6.34 <V 3.4a→> āgneye caiva vāyavye māhendre vāruṇe tathā |  
cakre cittasamcārād ūrdhvapārśvarijv<sup>1697</sup> adhogatam<sup>1698</sup> || 6.1.34 ||

ap6.35 tṛṭīyam mānasam dvāram candrasūryaprabhedataḥ |  
praveśān nirgamād vāpi dvāram caivottamaṁ bhavet || 6.1.35 ||

ap6.36 pradhānam uttamam dvāram adha•ūrdhvam prakīrtitam |  
adhodvāreṇa vijñānam ūrdhvadvāreṇa dhātavaḥ || 6.1.36 ||

ap6.37 vairocanādayo buddhā ūrdhvadvāre<sup>1699</sup> calāḥ<sup>1700</sup> sthitāḥ |  
adhovyavasthitis teṣām ūrdhvena tu visarjanam || 6.1.37 ||

ap6.38 āvāhanavisarjanarūpeṇa cetasaḥ sadā gatiḥ |  
traiyadhvikāḥ sarvabuddhā ḍākinyo yogamātarāḥ || 6.1.38 ||

ap6.39 pravṛttau ca nivṛttau ca guṇadoṣapravartanaiḥ |

sukhaduḥkhasvarūpās tu siddhā hi sahajasthitāḥ <V 3.9d↔> || 6.1.39 ||

ap6.40 ity āha bhagavān vajrī vajrasattvo mahāsukham || 6.1.40 ||

ap6.41 atha bhagavantam̄ devī bolam̄ kṣiptvā kakkolake |  
toṣayitvā mahāsattvam idam̄ vākyam udīrayet || 6.1.41 ||

ap6.42 vasantam̄ te katham̄ nāma tilakam̄ kīdrśam̄ bhavet |  
abhedyādikam̄ āśṛtya sthānam̄ teṣām̄ katham̄ bhavet || 6.1.42 ||

ap6.43 pullirādi yathā proktam̄ cakranyāsam̄ tathā param |  
katham̄ nādī samutpannā bhedam̄ teṣām̄ kathayasva me || 6.1.43 ||

ap6.44 bhagavān āha |  
śrnu devi pravakṣyāmi guhyād guhyataram̄ {C42r} param || 6.1.44 ||

ap6.45 <V 5.1 (prose)→> nādīsvarūpapīṭhādidaśabhūmipāramitānām̄ kāyavākcitta-  
cakragatsthānāntaraprabhedenā caturvīṁśatim udāhṛtam || 6.1.45 ||

ap6.46 śiro malayadeśas tu śikhā jālandharam̄ tathā |  
odḍiyānas<sup>1701</sup> tathā caiva dakṣināḥ karṇa ucyate || 6.1.46 ||

ap6.47 arbudah pṛṣṭhavamśas tu catvārah pīṭhasamjñakāḥ |  
godāvarī tathā jñeyā vāmakarṇasvarūpikā || 6.1.47 ||

ap6.48 rāmeśvaraḥ samākhyāto bhrūmadhyasthacakṣuṣoh |  
devīkoṭṭas tathā cākṣyor bāhumūlam̄ tu mālavaḥ || 6.1.48 ||

ap6.49 ity evam upapīṭhās tu cittacakre vyavasthitāḥ |  
khecarīṇām̄ samākhyātā sthānavišeśarūpiṇāḥ || 6.1.49 ||

ap6.50 kāmarūpas tathā kakṣau stanāv odraḥ prakīrtitāḥ |  
ete kṣetre samuddiṣṭe<sup>1702</sup> nābhīs triśakunir mataḥ || 6.1.50 ||

ap6.51 kośalam̄ nāsikāgram̄ tu upakṣetram udāhṛtam |  
kaliṅgo mukham̄ proktam̄ lampākah kaṇṭha ucyate || 6.1.51 ||

ap6.52 chandoha iti vikhyāto hṛdaye kāñcir ucyate |  
meḍhrahimālayam̄ caiva upacchandoha ucyate || 6.1.52 ||

ap6.53 ity evam sarvadeśas tu vākcakre vyavasthitāḥ |  
bhūcarīṇām̄ samākhyātāḥ<sup>1703</sup> sthānavišeśarūpiṇāḥ || 6.1.53 ||

ap6.54 pretādhivāsinī liṅge gude<sup>1704</sup> tu gṛhadevatā |  
etau melāpakau<sup>1705</sup> proktāv ūruḥ<sup>1706</sup> saurāṣṭra ucyate || 6.1.54 ||

ap6.55 jaṁghādvayam̄ tu vikhyātam̄ suvarṇadvīpasvarūpakam̄ |  
upamelāpakaś caivam aṅgulyā nagarah smṛtah || 6.1.55 ||

ap6.56 sindhus tu pādapṛṣṭham̄ vai śmaśānam̄ {C42v} samudāhṛtam̄ |  
aṅguṣṭham̄ tu maruḥ proktah̄ kulaṭā jānur ucyate || 6.1.56 ||

ap6.57 upaśmaśānam̄ etat<sup>1707</sup> tu ḍākinībhir udāhṛtam̄ |  
deśāḥ svadehajā ete svabāhyāntarasaṁsthitāḥ || 6.1.57 ||

ap6.58 kāyavākcittacakre tu caturviṁśatibhedataḥ |  
sthānāni sarvaḍākinīnām̄ samākhyātāni sarvataḥ || 6.1.58 ||

ap6.59 eṣu<sup>1708</sup> sthāneṣu ḍākinyo nāḍīrūpeṇa samsthitāḥ <V 5.15d↔> || 6.1.59 ||

ap6.60 ṣaṣṭhasya prathamam̄ prakaraṇam̄ ||

## Part 2

ap6.61 <V 6.1 (prose)→> athānyatamasya tathāgatakāyasya yathāsthānagatam̄ nāḍīcakram̄ kathayiṣyāmi |  
hṛṇmadhyagatam̄ padmam aṣṭapattram̄ sakarṇikam̄ |  
tasya madhyagatā nāḍī tailavahnisvarūpikā || 6.2.1 ||

ap6.62 kadalīpuṣpasam̄kāśālambamālā tv adhomukhā |  
tasya madhye sthito vīraḥ sarṣapasthūlamātrakah<sup>1709</sup> || 6.2.2 ||

ap6.63 hūṁkāro ‘nāhataṁ bījam̄ sravat tuṣārasaṁnibham̄ |  
vasanta iti vikhyāto dehinām̄ hṛdi nandanaḥ || 6.2.3 ||

ap6.64 vaḍabānalarūpā tu nairātmyā tilakā smṛtā |  
karmamārutanirdhūtā jvalantīha nābhimaṇḍale || 6.2.4 ||

ap6.65 vasantam̄ prāpya samtuṣṭā samāpattyā vyavasthitā |  
eṣa śrīheruko vīro vasantatilakā mataḥ<sup>1710</sup> || 6.2.5 ||

ap6.66 yoginīrūpam̄ ādhāya samsthitāḥ sacarācare |  
kāyavākcittabhedenā trividhadvāranirgame || 6.2.6 ||

ap6.67 gatyāgatim̄ karoty eṣa sarvadehe vyavasthitāḥ |  
nābhāv akārarūpeṇa hrasvas tu prakīrtitāḥ || 6.2.7 ||

ap6.68 hṛdaye ‘pi ca hūṁkāro dīrghamātrādvayasthitāḥ | {C43r}  
kaṇṭhe ca omkārarūpeṇa trimātrapluta ucyate || 6.2.8 ||

ap6.69 lalāṭe tu haṁkāro ‘sau nādo bindur anāhataḥ |  
pr̄thivyādimahābhūtaś catuścakrabhedataḥ || 6.2.9 ||

ap6.70 catuḥsandhyām adhiṣṭhāya catuḥpadmasamudbhavaḥ |  
caturānandarūpeṇa caturyogaparāyanāḥ || 6.2.10 ||

ap6.71 paramānandarūpeṇa kriyākārakabhāvataḥ |  
śrīvajrasattvarūpeṇa krīḍatiha yathāsukham || 6.2.11 ||

ap6.72 dalānāṁ tu catuṣke ‘pi caturdikṣu vyavasthitāḥ |  
catasro bhūtanāḍyās tu tailavahnisvabhāvataḥ <V 6.13d↔> || 6.2.12 ||

ap6.73 <V 6.24c→> vidikṣu vyavasthitā nāḍyaś catasras tadgatā api |  
pañcāmṛtavahāś tās tu tatpūjāsvarūpam āśṛtāḥ<sup>1711</sup> || 6.2.13 ||

ap6.74 catuḥpūjeti vikhyātās tadrūpā eva bhāvataḥ |  
iti dehasya hṛṇmadhye pañcanāḍyo vyavasthitāḥ || 6.2.14 ||

ap6.75 kāyavākcittabhedena caturvimśatim udāhṛtāḥ |  
pīṭhādibhedam āśṛtya sthāne sthāne vyavasthitāḥ || 6.2.15 ||

ap6.76 śirasas tu samudbhūtā nāḍyah śirajāḥ smṛtāḥ |  
rajaḥsattva<sup>1712</sup> tamorūpās tāsāṁ madhye tu nāyikāḥ<sup>1713</sup> || 6.2.16 ||

ap6.77 pullīre tu abhedyākhyā nakhadantāvahā smṛtā<sup>1714</sup> |  
jālandhare sūkṣmarūpā<sup>1715</sup> keśaromavahā<sup>1716</sup> tathā || 6.2.17 ||

ap6.78 oḍḍīyane<sup>1717</sup> mahāpīṭhe yā ca<sup>1718</sup> divyā vyavasthitā |  
dakṣiṇe karṇam āśṛtya sthitā tvañmalavāhinī || 6.2.18 ||

ap6.79 arbude tu tathā vāmā<sup>1719</sup> ḍakinī piśitāvahā <V 6.20d↔> |  
<V 6.21c→> naharusthā tu yā nāḍī godāvāryāṁ {C43v} vyavasthitā || 6.2.19 ||

ap6.80 vāmanī<sup>1720</sup> iti vikhyātā sthitā sā dṛḍharūpataḥ |  
rāmeśvare tu yā nāḍī prasiddhā kūrmajā<sup>1721</sup> tathā || 6.2.20 ||

ap6.81 asthimālāvyavasthitā kaṭhinarūpataḥ |  
devīkoṭṭe tu yā nāḍī mṛdvī bhāvīkī matā || 6.2.21 ||

ap6.82 bukkam vahati sā nityam sarvadehādhivāsinī |  
mālave tu tathā sekā<sup>1722</sup> hṛdisthā jineśvarī <V 6.24d↔> || 6.2.22 ||

ap6.83 <V 6.26a→> cakṣur vahati yā nāḍī kāmarūpe vyavasthitā |  
doṣāvatīti vikhyātā rūpadarśanabhāvitā || 6.2.23 ||

ap6.84 oḍre pittāvahā nāḍī mahāviṣṭā tu vai smṛtā <V 6.27b↔> |  
<V 6.28a→> triśakunau samudbhūtā mātarā vai saphuphusā || 6.2.24 ||

ap6.85 antramālākulā divyā śavarī vahati kośale |  
śītadā ca kaliṅge tu pārṣvam tu samāvahā || 6.2.25 ||

ap6.86 udarasthā tu uṣmā tu uṣmā vai lampāke parikīrtitā <V 6.30b↔> |  
pramāṇā caiva kāñcisthā viṣṭhāṁ vahati sarvadā || 6.2.26 ||

ap6.87 <V 6.31c→> sīmāntamadhyagā vāpi himālaye hṛṣṭavadanā <V 6.31d↔> |  
<V 6.33a→> pretādhivāsinī samsthitā śleṣmanā svarūpiṇī || 6.2.27 ||

ap6.88 pūyaṁ vahati yā nityaṁ gr̥hadevatā<sup>1723</sup> samsthitā |  
sāmānyā caiva vikhyātā dākinī parameśvarī || 6.2.28 ||

ap6.89 saurāṣṭre vahati<sup>1724</sup> yā nādī lohitā sā hetudāyikā |  
prasvedavāhinī yā ca<sup>1725</sup> suvarṇadvīpe samsthitā<sup>1726</sup> || 6.2.29 ||

ap6.90 samākulā sudīptāṅgī viyogā sā<sup>1727</sup> prakīrtitā <V 6.36b↔> |  
<V 6.37a→> nagare premanī medasvisthūlā madavāhinī || 6.2.30 ||

ap6.91 sindhau {C44r} susiddhā caiva saśokāśruvāhinī matā <V 6.37d↔> |  
<V 6.38c→> kheṭam vahati marusthā tu pāvakīti vinirdiśet || 6.2.31 ||

ap6.92 kulatāyāṁ sumanās<sup>1728</sup> tathā t̥bālaṭsimhāṇavāhinī <V 6.39b↔> || 6.2.32 ||

ap6.93 deśanyāsaṣṭhasya dvītiyam prakaraṇam ||

### Part 3

ap6.94 śrutiṁ kautūhalam̄ deva adhyātmamaṇḍalapūjādikarma katham̄ bhavet |  
homakarma na jānāmi | kathayasva mahāsukha || 6.3.1 ||

ap6.95 bhagavān̄ āha |  
<V 8.2c→> devatair herukādyais tu nādīrūpam̄ susambhūtam̄ |  
śarīram̄ maṇḍalam̄ ramyam̄ caturdvāram̄ yathoditam̄ || 6.3.2 ||

ap6.96 aṣṭābhiḥ svāṅgabhūtais tu stambhais tair vidhṛtaṁ sthitam̄ |  
samatvāt sarvabhāvena caturasram̄ prakīrtitam̄ || 6.3.3 ||

ap6.97 kāyavākcittarūpeṇa tricakram ekam ucyate |  
girimastakakīñjalke vairambhādi<sup>1729</sup> yathākramam̄ || 6.3.4 ||

ap6.98 guruparvakrameṇaivam utpannamaṇḍalam̄ hi tatsthitam̄ |  
pādatale vāyur vairambho<sup>1730</sup> dhanurākṛtiḥ || 6.3.5 ||

ap6.99 sthitāḥ trikaṭideśe tu trikoṇojvalas<sup>1731</sup> tathā |  
vartulākārarūpo hi varuṇas tūḍare<sup>1732</sup> sthitāḥ || 6.3.6 ||

ap6.- hṛdaye pṛthivī caiva caturasrā samantataḥ |  
100 kaṅkālaḍaṇḍarūpo hi sumerugirirāṭ tathā || 6.3.7 ||

ap6.- tataḥ śirobhāgasam̄sthe<sup>1733</sup> tu dvātrīmśaddalapaṅkaje |  
 101 svaravyañjanasusam̄sthitaṁ<sup>1734</sup> dvātrīmśad bodhimānasam || 6.3.8 ||

ap6.- padmamadhyagataṁ yat tu candramaṇḍalam ucyate |  
 102 mastiṣkam̄ tu śiromadhye sthitam̄ yat tad udāhṛtam || 6.3.9 ||

ap6.- tasya madhye {C44v} tu hūmkāro bindurūpo hy anāhataḥ<sup>1735</sup> |  
 103 tanmūlam̄ sarvalokānām<sup>1736</sup> sthitih̄ sthiracalātmanām<sup>1737</sup> || 6.3.10 ||

ap6.- sthitam̄ vai bijarūpeṇa vyakta-m-avyaktarūpataḥ |  
 104 sarveṣām̄ dehinām̄ rūpam̄ tasmād utpannam̄ āditah̄<sup>1738</sup> || 6.3.11 ||

ap6.- sravat amṛtarūpeṇa vyavasthitam̄ ahariśam |  
 105 tenaiva bhidyate nādo vahnisaṁtoṣakāriṇā || 6.3.12 ||

ap6.- sampūrṇam̄ maṇḍalam̄ tena bhavaty eva na samśayah̄ |  
 106 tad eva maṇḍalam̄ ity uktam̄ vastūnām̄ sāram uttamam || 6.3.13 ||

ap6.- tad gṛhṇāti lāti iti śarīram̄ maṇḍalam̄ matam |  
 107 dvātrīmśanmahānāḍīcakram̄ hi maṇḍalam̄ matam || 6.3.14 ||

ap6.- bodhicittam̄ mahāratnam̄ maṇḍam̄ tad eva maṇḍalam̄ |  
 108 sabāhyāntararūpeṇa vyāpya viśvam̄ vyavasthitam<sup>1739</sup> || 6.3.15 ||

ap6.- bāhyam̄ tu rūpaśabdādisarvendriyapravartanam |  
 109 abhyantaram̄ ca śukrādisiddhadravyavyavasthitam || 6.3.16 ||

ap6.- sabāhyāntareṇa eva bodhicittena vajriṇām<sup>1740</sup> |  
 110 sthūlasūkṣmarūpeṇa jagadbandhusvarūpiṇām<sup>1741</sup> || 6.3.17 ||

ap6.- buddhānām̄ bodhisattvānām̄ samayārthoditena<sup>1742</sup> tu  
 111 janmanīhaiva buddhatvam̄ prāpyate maṇḍalād atah̄ || 6.3.18 ||

ap6.- śrāvakānām̄ buddhānām̄ pratyekānām̄ tathaiva ca |  
 112 brahmādīnām̄ devānām̄ niṣpattiṁ maṇḍalād yataḥ || 6.3.19 ||

ap6.- abhyantariḥ śukrādyais tu bāhyai<sup>1743</sup> rūpādibhis tathā |  
 113 havirbhiḥ kriyate homaḥ prajñāgnau tu mahojjvale<sup>1744</sup> || 6.3.20 ||

ap6.- ṣaḍāyatanaḍhātūnām̄ skandhādīnām̄ viśeṣataḥ |  
 114 devatārūpiṇām̄ {C45r} teṣām̄ dākinīnām̄ tathaiva ca || 6.3.21 ||

ap6.- yogapūjā samākhyātā tena te pūjītā yataḥ |  
 115 śiraḥkapālam etat tu havirbhājanam ucyate || 6.3.22 ||

ap6.- sruvas<sup>1745</sup> tu rasanākhyātā hrccakralalanātmikā |  
 116 pātrīti vaktram uddiṣṭam̄ kuṇḍam̄ ca nābhimaṇḍale || 6.3.23 ||

ap6.- karmamārutanirdhūto<sup>1746</sup> brahmāgnis trikaṭisthitah<sup>1747</sup> |  
 117 nādas tu mantram ity uktam̄ japam̄ āvartanam̄ bhavet || 6.3.24 ||

ap6.- bhāvanāpratibhāsas tu maṇḍalādvayayogataḥ |  
 118 sahaja•ārūḍham etaj jinānāṁ maṇḍalādikam || 6.3.25 ||

ap6.- ācāryaś cittarājas tu maṇḍalādhyākṣarūpataḥ |  
 119 sarvam atraiva gantavyam evamādi yathoditam <V 8.26d↔> || 6.3.26 ||

ap6.- adyāpi samśayo me dharmasambhoganirmāṇamahāsukharūpeṇa katham̄ krīdati  
 120 nāthah | bhedam̄ teṣāṁ na jānāmi | kathayasva mahāsukha || 6.3.27 ||

ap6.- bhagavān̄ āha |  
 121

<V 10.2a→> śironābhigatam̄ cakram ekārākṛtisamsthitam |  
 hṛdayam̄ kaṇṭhasamsthām̄ tu vāṁkārasadṛśam̄ matam || 6.3.28 ||

ap6.- nābhimadhye sthitam̄ padmam̄ catuhṣaṣṭidalānvitam |  
 122 dvātrimśaddalapaṅkajam̄ mūrdhṇimadhye • avasthitam || 6.3.29 ||

ap6.- kaṇṭhe madhyagataṁ cāpi<sup>1748</sup> padmam̄ tu ṣodaśacchadam<sup>1749</sup> |  
 123 hṛdaye tu tathā caiva padmam̄ aṣṭadalam̄ smṛtam || 6.3.30 ||

ap6.- catuhṣaṣṭidale caiva nirmāṇam̄ parikīrtitam |  
 124 aṣṭadalamahāpadme dharmakāyaḥ pravartate || 6.3.31 ||

ap6.- ṣodaśāre tu sambhogo dvātrimśacchadakas tathā |  
 125 mahāsukhamahājñānam̄ samantāt saṃvyavasthitam || 6.3.32 || {C45v}

ap6.- nirmāṇacakramadhye tu vargāṣṭakapariveṣṭitah |  
 126 varṇāṇāṁ agrarūpenāśāv akāraḥ paramākṣaraḥ || 6.3.33 ||

ap6.- dharmacakre tu vikhyāto hūṁkāro ‘nāhato mataḥ |  
 127 pañcasvarasamāyukto yaravalavair vibhūṣitah || 6.3.34 ||

ap6.- sambhogacakramadhyastham̄ om̄kāro varṇadīpakaḥ |  
 128 catasṛbhīḥ kalābhīs tu samantāt parivāritaḥ || 6.3.35 ||

ap6.- mahāsukhamahācakre haṁkāro bindurūpataḥ |  
 129 candraśūryau tu vikhyātau pārśve tu vāmadakṣīṇau || 6.3.36 ||

ap6.- kaṇṭhād ārabhya vāmena nādī sambhogakāyikā |  
 130 nābhimadhye tu viśrāntāpy adhomukhī madāvahā || 6.3.37 ||

ap6.- nābher ūrdhvam̄ tu yā nādī 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•ūrdhvam̄ samāśṛtau || 6.3.39 ||

ap6.- etaū hi candrasūryau dvau nādīdvayam̄ prakīrtitam̄ |  
 133 vīrāṇām̄ ḍākinīnām̄ tu gatyāgatinibandhanau || 6.3.40 ||

ap6.- astamanodayārthau hi suptaprabodhator iva |  
 134 vāmadakṣināpārśve tu svarāṇām̄ dvādaśa samsthitāḥ || 6.3.41 ||

ap6.- ūrdhvamukhāḥ samākhyātāḥ kakādibhir āvṛtāḥ |  
 135 adhomukhais tu pārśvasthamadhyīkṛtya<sup>1750</sup> niyojītāḥ || 6.3.42 ||

ap6.- kṣakāro rākṣasāḥ prokto hy adhobhāgeśv adhiṣṭhitāḥ |  
 136 yadā kaṇṭhe mahārāgarūpeṇa candramāḥ<sup>1751</sup> sthitāḥ || 6.3.43 ||

ap6.- sambhogas tu tadā khyāto buddhānām̄ kāya {C46r} uttamāḥ |  
 137 nāsāgre tu yadā cāsau vajrāgre yadā sthitāḥ || 6.3.44 ||

ap6.- astamgatas tu sambhogakāyo 'pi yadā bhavet |  
 138 bhagamadhyagataś cāsau sarsapa iti smṛtaḥ || 6.3.45 ||

ap6.- sūryarūpasamākhyāto nirmāṇakāya ucyate |  
 139 buddhānām̄ bodhisattvānām̄ spharaṇām̄ tena jāyate || 6.3.46 ||

ap6.- padmanarteśvaro rājā padmaprakāsayogavān |  
 140 tasminn astamgate bhānau nirmāṇakāyarūpake || 6.3.47 ||

ap6.- yattatsambodhicittākhyam̄ piṇḍībhūtam anāvilam |  
 141 saṃsāramārgavicchinnam̄ prapañcopaśamam̄ śivam || 6.3.48 ||

ap6.- nirdvāṇdvam̄ paramām̄ śuddham̄ śrīvajrasattvarūpakam |  
 142 śrī heruka iti khyātam̄ tantrastham̄<sup>1752</sup> ghuṇarūpakam || 6.3.49 ||

ap6.- hāsyadarśanapāṇyāpti tantre<sup>1753</sup> tu vyavasthitāḥ |  
 143 rāgam̄ caiva virāgam̄ ca carvayitvā ghuṇasthitāḥ <V 10.24d→ || 6.3.50 ||

ap6.- sarvanādīsamāyogo ḍākinījālasaṁvaraḥ ṣaṣṭhasya ṭṛṭīyam̄ prakaraṇam |  
 144

#### Part 4

ap6.- atha vajragarbhapramukhā mahābodhisattvā nairātmyayoginīprabhṛtaya evam  
 145 āhuh̄ |  
 <H 2.4.48a→ cakrasya bhāvanāmārgam̄ devatānām̄ yathodayam <H 2.4.48b← |

đākinīcakraviśeṣam hi saṃdhyaśāḥ viśeṣataḥ || 6.4.1 ||

ap6.- <H 2.4.48c→> bhagavatā kathitam pūrvam saṃvaram kathayasva me || 6.4.2  
146 ||

ap6.- bhagavān āha |  
147

yoginyā dehamadhyastham akāram saṃvaram sthitam |  
yathā bāhyam tathādhyātmam saṃvaram tat prakāśitam || 6.4.3 ||

ap6.- bolasaukhyam mahāmudrā vajrāyatanam upāyakam |  
148 anayā guhyasamāpattyā {C46v} bāhyadvamdvam nidaśitam || 6.4.4 ||

ap6.- trikāyam dehamadhye tu cakrarūpeṇa kathyate |  
149 trikāyasya pariññānāc<sup>1754</sup> cakram mahatsukham matam || 6.4.5 ||

ap6.- dharmasambhoganirmāṇam<sup>1755</sup> mahāsukham tathaiva ca |  
150 yonihṛtkaṇṭhamadhyeṣu trayāḥ kāyā vyavasthitāḥ || 6.4.6 ||

ap6.- aśeṣāṇām tu sattvānām yatrotptattih pragīyate |  
151 tatra nirmāṇakāyasya nirmāṇam sthāvaram yataḥ <H 2.4.53d→> || 6.4.7 ||

ap6.- <H 2.4.54c→> dharmam cittasvarūpam tu dharmacakram tu hr̥di<sup>1756</sup> bhavet |  
152 sambhogam bhuñjanam proktam ṣaṇṇām vai rasarūpiṇām <H 2.4.55b→> ||  
6.4.8 ||

ap6.- sarvadharmeṣu dṛḍhatvāt sarvam asti svarūpakam |  
153 <H 2.4.55c→> kaṇṭhe sambhogacakram ca mahāsukham śirasamsthitam || 6.4.9  
||

ap6.- evamkāre ca niṣyandam<sup>1757</sup> vipākam dharmacakrataḥ |  
154 puruṣakāram ca saṃbhoge<sup>1758</sup> vaimalyam sukhacakrake || 6.4.10 ||

ap6.- phalam caturvidham proktam niṣyandādyair vibhedataḥ<sup>1759</sup> |  
155 karmabhus 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 saṃvedanam yataḥ |  
157 mahāsaṃghī sukhacakre ca mahāsukham mastake sthitam yataḥ || 6.4.13 ||

ap6.- nikāyam kāyam ity uktam udaram vihāram ucyate |  
158 vītarāgo bhaved yonau jarāyur jvalacīvaram<sup>1760</sup> || 6.4.14 ||  
upādhyāyī tathā jananī vandanaṁ mastakāñjalih<sup>1761</sup> |

ap6.- śikṣāpadam jagatkṛtyam mantrajāpam {C47r} a-ham tathā <H 2.4.62d↔> ||  
 159 6.4.15 ||

ap6.- <H 2.4.63c→> jāto bhikṣur dhvananmantram nagnah śirastuṇḍamunḍitah ||  
 160 ābhiḥ sāmagṛibhiḥ sattvā buddhā eva na saṃśayah || 6.4.16 ||

ap6.- bhūmayo daśamāsāś ca sattvā daśabhūmīśvarāḥ <H 2.4.64d↔> ||  
 161 yoṣidbhageṣu sukhāvatyam śukranāmnā vyavasthitah || 6.4.17 ||

ap6.- vinā tena na saukhyam syāt sukham hitvā bhaven na sah ||  
 162 sāpekṣam asamarthatvād devatāyogataḥ<sup>1762</sup> sukham || 6.4.18 ||

ap6.- tasmād buddho na bhāvah syād abhāvarūpo ‘pi naiva sah<sup>1763</sup> ||  
 163 bhujamukhākārarūpī cārūpī paramasaukhyataḥ || 6.4.19 ||

ap6.- tasmāt sahajam jagat sarvam sahajam svarūpam ucyate ||  
 164 svarūpam eva<sup>1764</sup> nirvāṇam viśuddhyākāracetasā || 6.4.20 ||

ap6.- devatārūpayogam tu jātamātre vyavasthitam ||  
 165 bhujamukhavarṇasamsthānāt kiṁ tu prākṛtavāsanā || 6.4.21 ||

ap6.- ity evam kathitam devi sarvayoganiruttaram ||  
 166

<H 2.4.65 (prose)→> atha sarvadevato nairātmyayoginīpramukhāḥ | tadyathā | locanā māmakī pāṇḍaravāsinī ca tārā ca bhṛkuṭī ca cundā ca parṇaśavarī ca ahomukhā ca śāmvarī ca | evam pramukhāḥ sumeruparamāṇurajahsamā yoginyah paramavismayam āpannāḥ | mūrcchitāḥ saṃtrastā abhuvan <H 2.4.66 (prose)↔> || 6.4.22 ||

ap6.- athākṣobhya pramukhāḥ sarvatathāgatā evam āhuḥ<sup>1765</sup> ||  
 167

utthāpayatu bhagavān sarvayoginīgaṇān || 6.4.23 || {C47v}

ap6.- atha bhagavān sarvājñāna<sup>1766</sup> vijayavajram nāma samādhiṁ samāpadya  
 168 sarvayoginīm<sup>1767</sup> utthāpya evam āha || 6.4.24 ||

ap6.- <H 2.4.69a→> sattvā buddhā eva kiṁ tu āgantukamalāvṛtāḥ ||  
 169 tasyāpakarṣaṇād buddhā <H 2.4.69c↔> evam etad bhagavan kulaputrāḥ ||  
 6.4.25 ||

ap6.- <H 2.4.71a→> ghummai garalaha bhakkhaṇehiṁ jo niccea ḥa 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 viśatattvajño viśeṇa sphoṭayed viśam || 6.4.27 ||  
 171

ap6.- yathā vātagṛhītasya māśabhakṣyam pradīyate |  
 172 vātēna hanyate vāto<sup>1768</sup> viparītauṣadhikalpanāt<sup>1769</sup> || 6.4.28 ||

ap6.- bhavaḥ śuddho bhavenaiva vikalpaṁ pravikalpataḥ |  
 173 karṇe viṣṭam yathā toyam prati toyenākṛṣyate || 6.4.29 ||

ap6.- tathā bhāvavikalpo hi ākāraiḥ śodhyate khalu |  
 174 yathā pāvakadagdhāś ca svidyante vahninā punaḥ || 6.4.30 ||

ap6.- tathā rāgāgnidagdhāś ca svidyante rāgavahninā |  
 175 yena yena hi badhyante jantavo raudrakarmanā || 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 mahānandāḥ pañcatām yāti bhedanaiḥ |  
 178 bolakkolayogena sparśāt kāthinyavāsanā || 6.4.34 ||

ap6.- kaṭhinasya mohadharmatvān moho vairocano mataḥ |  
 179 bodhicittam {C48r} dravam yasmād dravam<sup>1770</sup> abdhātukam mataṁ || 6.4.35 ||

ap6.- apām akṣobhyarūpatvād dveṣo ḍkṣobhyanāyakah |  
 180 dvayor gharṣaṇasamāyogāt tejo jāyate sadā || 6.4.36 ||

ap6.- rāgo ḍmitābhavajraḥ syād rāgas tejasī samṛbhavet |  
 181 kakkolake yac cittam tu tat samīraṇarūpakaṁ || 6.4.37 ||

ap6.- īṛṣyā amoghasiddhiḥ syād amogho vāyusamṛbhavaḥ |  
 182 sukham raktam<sup>1771</sup> bhavec cittam ratnam tu riktaṅkṣaṇam<sup>1772</sup> || 6.4.38 ||

ap6.- ākāśam piśunavajram syāt piśunam ākāśasamṛbhavam<sup>1773</sup> |  
 183 ekam eva mahac cittam pañcarūpeṇa lakṣitam || 6.4.39 ||

ap6.- pañcakuleṣu utpannās tatrānekaśahasraśaḥ |  
 184 tasmād ekasvabhāvo<sup>1774</sup> 'sau mahāsukhaḥ paramaśāśvataḥ || 6.4.40 ||

ap6.- pañcatām yāti bhedena rāgādipañcacetasā || 6.4.41 ||  
 185

ap6.- daśagaṅgānadīvālukātulyā  
 186 ekakuleṣu tathāgathasaṅghāḥ |

mahatsu kuleşv<sup>1775</sup> anekakulāni  
teṣu kuleṣu anekaśatāni || 6.4.42 ||

ap6.- tāni ca lakṣakulāni mahānti  
187 koṭikuleṣu asaṁkhyā-bhavanti |  
tatra kuleṣu asaṁkhyakulāni  
paramānandakulodbhūtāni <H 2.2.61d↔> || ity āha || 6.4.43 ||

ap6.- kiṁ saṁkīrṇam etad aṇumātrapiṇḍarūpakam || 6.4.44 ||  
188

ap6.- bhagavān āha |  
189  
eka hi vālapathe<sup>1776</sup> bahubuddhā  
no ‘pi ca saṁkaṭa no ‘pi ca pīḍā || 6.4.45 ||

ap6.- utthahi utthahi<sup>1777</sup> daśabaladevā  
190 mama gṛhabhojanabhuñjatukāmā  
ṛddhibalena kulaputrāḥ samudbhūtā<sup>1778</sup> || ity āha || 6.4.46 ||

ap6.- śṛṇu devi pravakṣyāmi sampuṭodbhavalakṣaṇam || 6.4.47 ||  
191

ap6.- rahasye pṛthivīdhātau parame tu<sup>1779</sup> jale {C48v} tathā |  
192 ramye tv analākhye ca<sup>1780</sup> vāyau sarvātmani sthitah<sup>1781</sup> || 6.4.48 ||

ap6.- sadā sthitam idam proktam sarvabuddhātmasaṁvaraḥ |  
193 athavā daśarūpe tu samatāyām tathaiva ca || 6.4.49 ||

ap6.- pratyavekṣāvabodhe ca kṛtyānuṣṭhānake tathā |  
194 sadā sthitam idam proktam śuciśuddhasvabhāvakam || 6.4.50 ||

ap6.- vairocane tathā caivam athavā ratnasaṁbhave |  
195 athavāmitābhena tu yadāmoghe<sup>1782</sup> sadā sthitam || 6.4.51 ||

ap6.- pañcāmṛtamayam piṇḍam bindurūpam manomayam |  
196 suviśuddhamahājñānam sarvadevīsvarūpakam || 6.4.52 ||

ap6.- vajrasattva iti khyātam param sukham udāhṛtam |  
197 svayambhūrūpam etat tu dharmakāyaprakīrtitam<sup>1783</sup> || 6.4.53 ||

ap6.- tasyaiva sahajā prajñā sthitā tadgatarūpiṇī |  
198 karmamārutanirdhūtā jvalantī<sup>1784</sup> nābhimaṇḍale || 6.4.54 ||  
nairatmyā iti vikhyātā vasantatilakā smṛtā |

ap6.- vālāgraśatasahasrāṅgī vidyuccaṭāsamaprabhā || 6.4.55 ||

199

ap6.- devatāyogakāle tu<sup>1785</sup> romakūpāgrasandhiṣu |  
200 niścaranti diśo daśa sarvān tarjayanti surāsurān || 6.4.56 ||

ap6.- hṛdaye dharmacakre ca<sup>1786</sup> dagdhvā sambhogam tam gatāḥ<sup>1787</sup> |  
201 nāsārandhreṇa niśkramya dakṣiṇena samantataḥ || 6.4.57 ||

ap6.- ūrṇākoṣagatenāpi randhreṇa daśadikṣu vai |  
202 buddhānām bodhisattvānām nāsārandhreṇa vāmataḥ || 6.4.58 ||

ap6.- praviśanti śikhācakre samādahya viniśkramet |  
203 pūrvoktenaiva randhreṇa śikhāyām praviśet punah || 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 kalparājāḥ ṣaṣṭhāḥ ||  
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 mahāsamayam śrāvakādyair na cchidritam |  
hasitekṣaṇābhyaṁ tu āliṅgadvāmdu-m-ādikais tathā || 7.1.2 ||

ap7.3 tantrēṇāpi caturṇām ca saṁdhyābhāṣam na śabditam |  
vajragarbha aham vakṣye śṛṇu tvam ekacetasā || 7.1.3 ||

ap7.4 saṁdhyābhāṣam mahābhāṣam samayasamketavistaram |  
madanām madyām balām māṁsam malayajām mīlanām tathā || 7.1.4 ||

ap7.5 gatiḥ kheṭaḥ śavaḥ śrāyah • asthyābharaṇām nirāṁśukam |  
āgatiḥ preṅkhaṇām prāhuḥ kṛpīṭam ḍamarukam mataṁ || 7.1.5 ||

ap7.6 abhavyām dundurām<sup>1788</sup> khyātaṁ bhavyām kāliñjaram mataṁ |  
asparśām diṇḍimām proktām kapālam padmabhājanām || 7.1.6 ||

ap7.7 bhakṣam ṭṛptikaram jñeyām vyañjanām mālatīndhanaṁ |  
viḍāś catuḥsamām proktām mūtrām kastūrikā smṛtā || 7.1.7 ||

ap7.8 svayaṁbhū sihlakam jñeyam śukram karpūrakam matam |  
mahāmāṁsam śālijam proktam dvayendriyayogam tu kunduram || 7.1.8 ||

ap7.9 vajram bolakam khyātam padmam kakkolakam matam <H 2.3.60d↔> || 7.1.9  
||

ap7.10 muku<sup>1789</sup> | mukhe prakṣipya aṅgulyā ḍākiny asya tu cihnikā |  
ghoghu | añjalyā mūrdhni samsthāpya dīpiny asya tu cihnikā || 7.1.10 ||

ap7.11 gughu | vṛddhāṅguṣṭhasya<sup>1790</sup> {C49v} pīḍasya cūṣīny asya tu cihnikā |  
mughu | karṇatāḍitahastānām kambojī-m-eva cihnikā || 7.1.11 ||

ap7.12 lughu<sup>1791</sup> | nāsāgre pulakam dadyāt kuśalavārtā hi pṛcchya te |  
draṣṭa<sup>1792</sup> | mṛgaśīrṣam ca<sup>1793</sup> darśayed yogī cihnābhitatparah<sup>1794</sup> || 7.1.12 ||

ap7.13 ḍā • iti puruṣam proktam |  
dī strīṇām tat |  
pu • iti stambhanaṁ caiva |  
su • iti bhakṣaṇam tathā |  
mā • iti mātā proktā |  
yo • iti bhāryā vai tathā |  
bhi<sup>1795</sup> • iti bhaginī caiva |  
dhī • iti sakhī smṛtā |  
lu • iti duhitā vai |  
strī • iti ruciram jñeyam |  
sa • iti somapānam tu |  
pe • iti peyam tathā |  
phī • iti māṁsam vai |  
bha • iti bhakṣaṇam proktam |  
bhū • iti melāpakam caiva |  
pī • iti śmaśānam tathā |  
bhu • iti mṛtakam viduh |  
dī<sup>1796</sup> • iti yoginī caiva |  
ga • iti lāmā tathā |  
tri<sup>1797</sup> • iti rūpiṇī caiva |  
ku • iti ḍākinī tathā |  
kha<sup>1798</sup> • iti khaṇḍarohā |  
ja • iti jaṅghāyugalam |  
ke • iti bāhuyugalam |  
bha<sup>1799</sup> • ity abhivādanam |  
sva • iti svāgatakriyā || 7.1.13 ||

ap7.14 ete ekaikākṣarachommakā vīrabhaginyas tu tā jñeyāḥ<sup>1800</sup> | akṣarasamayamudrā-  
jñānam || 7.1.14 ||

ap7.15 vajragarbhā uvāca |

vākchommāṁ na jānāmi kathayasva mahāsukha || 7.1.15 ||

ap7.16 bhagavān āha |

kathayāmi samāsena tan me nigaditam śṛṇu |  
potāṅgy abhivādanam pratipotāṅgī pratyabhivādanam || 7.1.16 ||

ap7.17 gamur gacchāmīty uktam bhavati |

lumba • āgacchāmīty evam |

nigaram dehīty uktam bhavati |

caṭukam {C50r} grhāṇam ity uktam bhavati |

hṛdayam vīram ity uktam bhavati |

kauravam māraṇam proktam bhavati |

karṇikā ghaṇṭā-m-ity uktam bhavati |

alikaraṇam<sup>1801</sup> śira ity uktam bhavati |

varāham keśam ity uktam bhavati |

śravaṇah karṇah |

manthānam amṛtam |

naraḥ samāgamam ity uktam bhavati |

tālikā dākinī |

narakam iti<sup>1802</sup> maṇḍalam |

amukam śmaśānam |

kākhlā dvāram |

śvasaneti<sup>1803</sup> brāhmaṇah |

paridhiḥ kṣatriyah |

viratir<sup>1804</sup> vaiśyah |

krūra iti<sup>1805</sup> śūdraḥ |

antaś caṇḍālagṛham |

ālikam paśuh |

bhaginī dākinī |

mudakam medah |

grhāṇeti kvacimudrā |

dantam sprāsatī<sup>1806</sup> jihvayā bubhukṣitam ity uktam bhavati |

ṭṛṣṇā gandhavāhini<sup>1807</sup> |

āgamanam iti<sup>1808</sup> kutah |

sthānam ity amukah<sup>1809</sup> |

kiraṇah puṣpam<sup>1810</sup> |

lambodaraḥ<sup>1811</sup> |

dantahāsyam ity uktam bhavati |

nirodho vrṣṭih |

vijñāptis trptih |

dhūmra<sup>1812</sup> meghāḥ<sup>1813</sup> |  
dhūmrapriyāḥ parvatāḥ sānu |  
sarito nadyāḥ |  
aṅgulyo<sup>1814</sup> vayavāḥ |  
vadano mukham |  
rājikā jihvā |  
adānā dantāḥ<sup>1815</sup> |  
pañktir dhvajāḥ |  
chando mālā |  
calo vāyuh |  
mṛgapatiḥ paśuh |  
maṇḍalam samam |  
śvāsaḥ<sup>1816</sup> catuṣpatham |  
janam<sup>1817</sup> phālguṣam<sup>1818</sup> |  
mahākṣaram mahāpaśuh || 7.1.17 ||

ap7.18 chā chāgalam |  
nā • iti naraḥ |  
go • iti balīvardah |  
ma • iti mahiṣah |  
bhā • iti bhakṣaṇam kvacit |  
hā • iti paryāyah |  
apyakā • iti rājapuruṣāḥ |  
stha • iti sthitih |  
mukhasparśane {C50v} bhukta iti |  
dantasparśane tṛpta iti |  
ho • iti kvacit paryāyah |  
hrīkā lajjā |  
śūnyasparśane maithunam kuruṣveti |  
ūrusparśane • evam kuru sāmpratam || 7.1.18 ||

ap7.19 vāk<sup>1819</sup> chommājñānam ||  
<H 1.11.1a→> samā krūrā<sup>1820</sup> lalāṭī ca pātanā kathitā sadā |  
vaśyā vāmāśṛtā dṛṣṭih puttalī dvau ca vāmataḥ<sup>1821</sup> || 7.1.19 ||

ap7.20 ākṛṣṭir dakṣiṇe bhāge dvau ca ūrdhvau niyojayet |  
madhyamā stambhanā dṛṣṭir dvau ca nāsājadāntare <H 1.11.2d↔> || 7.1.20 ||

ap7.21 tiryagdṛṣṭiś ca māraṇe puttalī dvau nāsāgrataḥ |  
<H 1.11.3a→> pātanā recakenaiva kumbhakena vaśikaret || 7.1.21 ||

ap7.22 pūrakeṇā ākṛṣṭih stambhanā śāntikena tu |  
pātanā snigdhavṛkṣeṣu vaśyā puṣpe prakīrtitā || 7.1.22 ||

ap7.23 ākṛṣṭir vajravṛkṣeṣu stambhanā sacale tṛṇe |  
śaṇmāsābhyāsayogena sidhyate nātra samśayah || 7.1.23 ||

ap7.24 bhrāntir atra na kartavyā acintyā buddharddhayaḥ <H 1.11.5d↔> || 7.1.24 ||

ap7.25 dvayor ācāryayoh praṇāmapratipraṇāmau || 7.1.25 ||

ap7.26 śrīvajrasattvādiyogena dakṣinabhrūkṣepābhinayenākāśagamana-  
bhāvanayottiṣṭhet<sup>1822</sup> | siddhir bhavati | vāmabhrūkṣepāt parasainyaparājayo  
bhavati | mārabalabhañjanam ca tenaiva yogena || 7.1.26 ||

ap7.27 vāmacakṣuspandanasamjñayā gauryādirūpabhbāvanayā tadrūpa<sup>1823</sup>  
niṣpattisiddhir bhavati | dakṣinacakṣuspandanasamjñayā śrīvajrasattvādiṣu  
rūparūpaniṣpattir bhavati || 7.1.27 ||

ap7.28 vinā vāgvyavahāreṇa lokaprasiddhavyavahāro ‘pi na<sup>1824</sup> sidhyati | evam  
yogilaukikalokottarā samṛgītisiddhiḥ {C51r} sādhuhbāṣitasiddhiś ca || 7.1.28 ||

ap7.29 iti dṛṣṭi<sup>1825</sup> mudrājñānam ||

śrīvajrasattvasamīyogayathā samsthānamūrtimān |  
mānuṣye tu kapāle ‘smin sarṣapān dhāpya<sup>1826</sup> vidhivac ceti || 7.1.29 ||

ap7.30 pāka<sup>1827</sup> tailakṛtāhāraḥ śiro ‘bhyaṅgaiḥ phalais tathā |  
diksīmākāśabhūrbandhaḥ sarvarakṣā niruttarā || 7.1.30 ||

ap7.31 śrīvajrasattvasamīyogasadamṣṭrādharausṭhasampuṭah |  
vāmagarvādharaḥ śrīmān dakṣinādikcakrābhinayaiḥ sphaṭam || 7.1.31 ||

ap7.32 adhordhvam adhiṣṭhāpayed bhūrbhuvaḥ svayam mudrayet |  
sarvabuddhamayaṁ siddhidam iti || 7.1.32 ||

ap7.33 dvijakapāle idam dhāpya<sup>1828</sup> paścān mānuṣamastake | tata uddhṛtya<sup>1829</sup>  
strīpumnapumṣakādīn kākolūkagṛdhraçaṭakāṁ nānāsiddhikaram param |  
śvetaguñjasya sādhanavidhiḥ | icchayā gajavājirūpavaro bhavati | icchayā  
balīvardamahiṣarūpadhārī bhavati | icchayā śvānamārjāraśrgālarūpadhārī<sup>1830</sup>  
bhavati | icchayā strīpuruṣadhbārī bhavati || 7.1.33 ||

ap7.34 śavavaktrakuharamadhyagatāni cityānalair dīpitam<sup>1831</sup> puram kṛṣṇabhūtāhni  
jagad aśeṣam dhūpād āveśayati | kanakaphalāla<sup>1832</sup> mātuluṅgāni citrakavacā-  
kukkuṭāṇḍasakalāni | āveśayati dhūpāt samastam sacarācaram lokam || 7.1.34  
||

ap7.35 situratragamāramūlam ravitaruśalabham ca vṛścikasphālavisaśatabhāgayutair  
ebhiḥ karo<sup>1833</sup> gonāso bhavati || 7.1.35 ||

ap7.36 dinakaradugdhābhyaktā saptadinam<sup>1834</sup> vānarī tathaiva khaṭikā<sup>1835</sup> | likhita-sparśād {C51v} viṣada<sup>1836</sup> hastābhyaṁ bhavati bhogīndrah<sup>1837</sup> | anayoh pratyānayanam ucyate || 7.1.36 ||

ap7.37 malayabhavanāgeśvararogendramadanaphalam<sup>1838</sup> tagara<sup>1839</sup> samyuktam kṣapayati viṣam vicitram | taṇḍulatoyena samyuto hy agadaḥ | taddivasajātavatsakavarcobhis tagaragartasthām guḍikām bhakṣayed yathākāmam pibed viṣam vajrapāṇir iva || 7.1.37 ||

ap7.38 bhekadvimukhāhivasākvāthah śleṣmāntakapādapaphalam ca | ebhīr viliptapāṇīḥ | sparśād viṣam nāśayati || 7.1.38 ||

ap7.39 goghṛtavajrikam barhikṣatajam dvimukhāhipiśitakaṅkālaiḥ praliptatanuvān tribhuvanam api nirviṣam karoti || 7.1.39 ||

ap7.40 nagnādi<sup>1840</sup> vidhisamāhito<sup>1841</sup> bālaka<sup>1842</sup> mūlasya saptasakalāni kṣapayati bhūtadivase cāturthakam 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 turagakhurarandhrāhitavyāḍaśiropasthōnmādajihvayā sahitam uccāṭayati nikhātam bhavanadvāre ripum saptāhāt || 7.1.43 ||

ap7.44 halinī varāhavarcaḥ śavamūrdhajā dīrghakamḍharāsthīni | tribhuvanam api prayogavaraḥ saptāhāt samuccāṭayati || 7.1.44 ||

ap7.45 raktahayamārakusumabhallātakam amlavetasair ebhīs turagakhara-dīrghakamḍharādirūpam<sup>1843</sup> {C52r} samṁārjya darpaṇam paśyet || 7.1.45 ||

ap7.46 hayagovarāhavānarakharoṣṭrakarajaiḥ puṭāgninā dagdhair darduravasā-vimiśritais teṣām rūpam pūrvavat paśyet | aṅkoṭakabījatailakṣīraiḥ surabher dṛṣṭīrañjanāt puṣye paśyati darpaṇamadhye rūpāṇi bhavāntareyāni || 7.1.46 ||

ap7.47 añjitanayano<sup>1844</sup> manujas tagaraphalāṅkoṭakatailakalkena paśyati puruṣam divyam | prakṛtim tailāñjanād vrajati || 7.1.47 ||

ap7.48 śāśijalajalūkā darduratailena pāṭalāmulaiś caraṇasampralepād bhramati naro ḥngārasamghāte || 7.1.48 ||

ap7.49 śramaṇikābhēkavasājalaukasācandrasam̄bhavaiḥ karacaraṇasampralepāt karoti himaśītalāmahanam || 7.1.49 ||

ap7.50 prakṣipyā vadanamadhye duṇḍubharaktam̄ praviśya jalāmadhye vāhya iva bhavanamadhye saṃtiṣṭhed icchayā dhīmān || 7.1.50 ||

ap7.51 śyonākabījaiḥ pūrṇam̄ kṛtvā ākrāmya pādukāyugalam̄ vartmanīva salilopari paryatati naraḥ suviśuddhaḥ || 7.1.51 ||

ap7.52 navanītarukmagairikadurgandhāmīnatailakalkena bhramati naro nakravad dhīmān || 7.1.52 ||

ap7.53 bijāni kanakaviṭapād ghuṇacūrṇakayutāni kokilābhiś ca kurvanti naram̄ pretam̄ | pratyānayanam̄ guḍāranālābhyām̄ || 7.1.53 ||

ap7.54 dvija•mārjāra•kapi•śvapāka•kākāri•nakularomāṇi kṣuṇṇāni caramavarcobhir unmādakarāṇi ca sarvalokānām̄ || 7.1.54 || {C52v}

ap7.55 gomāyor lāṅgulam̄ dvikadakṣināpakṣa sāmprataṁ<sup>1845</sup> yuktam̄ | śayane nyastam̄ acireṇa visṛjati ghoram̄ śatror apasmāram̄ || 7.1.55 ||

ap7.56 kanakaphalamātulūṅgaiḥ pārāpatabarhistāmracūḍānām̄ sakṛd unmādaṇam̄ kurute | vimadaḥ keśāntakarmaṇā bhavati || 7.1.56 ||

ap7.57 kanakaphalam ādāya mahāsamayena ghuṇacūrṇam̄ miśrayitvā khānapāneṣu yojayet | tatkṣaṇād unmatto bhavati | saptāhenā mriyate || 7.1.57 ||

ap7.58 kaṭutailenābhyaṅgayitvā picumardakavṛkṣād balibhukāvāsam̄ gṛhya tena hastenaiva pitṛvanakāṣṭhena dagdhvā bhasma gṛhītvā yasya śirasi dīyate tam̄ uccāṭayati || 7.1.58 ||

ap7.59 kākolūkapakṣayor brāhmaṇanigranthayoś ca keśān ekīkṛtya dhutturaka-kāṣṭhenāgnim̄ prajvālyā nirdhūmam̄ dagdhvā tam̄ ksāram̄<sup>1846</sup> gṛhya yayoh puruṣayoh striyor vā śayyāśayane gupte prakṣipet | tatkṣaṇād vidveṣo bhavati || 7.1.59 ||

ap7.60 vijñānajñānam̄ ||

athavā vaśīkartukāmaḥ sitasaramā<sup>1847</sup> hṛdi saktā saraghā cūrṇīkṛtā | āhatā cūrṇena vaśam̄ nayati pativratām̄ api nijabījasamanvitā puṣye || 7.1.60 ||

ap7.61 nārībhīr uddhṛta<sup>1848</sup> naratarupallavakalkatulyapīlumadaḥ kanyāhaste nyastah karoti saubhāgyam udvahati || 7.1.61 ||

ap7.62 bhūtakeśī rudantī daṇḍotpalasahadevā ca dṛgjalabhāvitātmamadena lalanā-vaśyam̄ kṣaṇena || 7.1.62 ||

ap7.63 puttamjāry apannā ca rudantī daṇḍotpalena saha bhāvitacurṇam̄ dṛgjalena jagadaṅganā vaśam̄ {C53r} nayati sparśaṇena vā || 7.1.63 ||

ap7.64 krāntā•śravantī•lakṣaṇā•avanatā•cakṣurbhava•dṛgjalena saha bhāvita-surendralalanāvaśam kṣaṇena || 7.1.64 ||

ap7.65 sitadinakaratarumūlam mañjiṣṭhā bhavanacatakam kuṣṭham svāṅgakṣatabhava-digdhaī tribhuvanam ebhir vaśikurute || 7.1.65 ||

ap7.66 rāmadūtī rudantī kṣīrādhikātmamadena vibhāvitamiśram karoti khadira-guḍikeyam tāmbūlena saha śambhor lalanāvaśam kṣaṇena || 7.1.66 ||

ap7.67 baddhamahiṣasya nāśarajjuḥ kanakakāṣṭhena saṃdagdhā citāgninā bhasma mṛtāṅganāvalayā citidagdham nirvāpitam kanakarasena cūrṇam ātmamadena surapatikanyāvaśam kṣaṇena | saṃsparśad vā || 7.1.67 ||

ap7.68 ātmīyakaraṇajñānam ||  
 khagapaticakram surapatigopam śilārocarātālasaṃnyutam tilakam lalāṭe vaśīkaroti<sup>1849</sup> kṣaṇena || 7.1.68 ||

ap7.69 sitadūrvā mṛgadūrvā saha rocanena tilakam lalāṭe manujendravaśam karoti saha darśanena || 7.1.69 ||

ap7.70 khagapaticakram surapatigopa•avanatajūṭikā rudantī dṛgjalena bhāvitacūrṇam narapatilalanāvaśam kṣaṇena || 7.1.70 ||

ap7.71 abhinavavivāhitamṛtanarapuṣpam bandhukārcitaharaśirapuṣpam mṛtanara-vāmadagdham tulyam citibhasmanātmamadena saha tāḍitā nārī prṣṭhato ‘nugacchati || 7.1.71 ||

ap7.72 viṣṇukrāntā surapatigopam lakṣaṇā rudantī saha udarakīṭam dṛgjalabhāvita-cūrṇam vaśam karoti kṣaṇena || 7.1.72 ||

ap7.73 ugrā sitacchinnaruhā vatsakanābhendrayavais {C53v} tulyam vaśam yāty ebhir yuktā maṅgalyā tilakakaraṇena || 7.1.73 ||

ap7.74 śrīsakalāruṇacandanaśadharābhyaṁ suyojitaīs tulyair ṛṣisutakharāraktāktais talakena jagad vaśīkaroti || 7.1.74 ||

ap7.75 jayantībījasitagirikarnikābījam saha rocanayā ca tām ca<sup>1850</sup> varāhadantena vimardya puṣye tilakam lalāṭe rājendram<sup>1851</sup> paśyan na ruṣyati | tuṣyate vā || 7.1.75 ||

ap7.76 tilakābhuyudayakaraṇajñānam ||  
 athavā gutikākartukāmaḥ | kṛṣṇamārjāramalalocanakṛṣṇakākalocanakṛṣṇa-varāhavāmakarṇarudhireṇa marditam | sugatadhātumayapratyayaveṣṭitā guḍikā ravicandravahnimadhyagatā | puṣyeṇa sādhitā | sveṣṭadevatāmantram

japtvā sidhyati | mukhagate vicarati mahīm yakşavat kāmarūpam || 7.1.76 ||

ap7.77 athavā kṛṣṇapecikānayanam kṛṣṇakākollūkacakṣuśi kṛṣṇakokilā• akṣam eva ca | sugatadhātusampratyayah | vajrīkṣireṇa samveṣṭayitvā guḍikā ravicandravahnimadhyagatā | mukhanihitenāntardhīyate || 7.1.77 ||

ap7.78 athavā dhātumayaguḍikāyā mṛtanaravāmādagdham<sup>1852</sup> citibhasma paripakva-kabitthacūrṇasarjarasāś ca gharmaparimarditāḥ | sugatadhātumayapratyayah | tenaiva pariveṣṭitā ravicandravahnigatā puṣye sādhitā guḍikā | mukhagate viharati mahīm yakşavat kāmarūpī || 7.1.78 ||

ap7.79 athavā srotahśāśāṅkakanṭakamadhumadhukaprathamakusumasaṁyuktam navahalinīkeśarayugam | gūhayati gulikā trilohagartasthā || 7.1.79 || {C54r}

ap7.80 athavā nīlāśokaprasavāṅkuram vāmāraktena saptaśo 'bhyaktam lohatrayagarta-gatam gūhayati vakte sthitam<sup>1853</sup> jagat kṛtsnam || 7.1.80 ||

ap7.81 athavā tagarasyottaramūlam digvāsenoddhṛtam śaśigrahaṇe ravicandravahni-madhyagatā gulikā | adrśyakarā mukhāntarsthitā || 7.1.81 ||

ap7.82 gorocaneṅgudītarukusumam codbaddhikākṣi<sup>1854</sup> romāṇi dvikabhuktāntayutam<sup>1855</sup> guḍikeyam kalpalalanākhyā || 7.1.82 ||

ap7.83 athavā pitṛvanamardita•ṛtumattakanyāreto manahśilāyuktam tribhuvanam api nigūhayati tilakakriyayā lalāṭataṭe deśe || 7.1.83 ||

ap7.84 athavā nīlāśokottaradigvāyasanīḍāṅkuraiḥ kṛtātilakah gūhayati lalāṭataṭe manujam sacarācarasya | pārāpatasya kukṣau srotāñjanam<sup>1856</sup> citikānale gataṁ pakvam siddhāñjanā nigūhayati | asitavidālāśrk niryāṇam || 7.1.84 ||

ap7.85 athavā navaghanatṛṇāṅkuroddhṛtamṛtasaraghā tālānvitā puṣye siddhebhyo 'pi nigūhayati lalāṭataṭe tilakakaraṇena<sup>1857</sup> || 7.1.85 ||

ap7.86 athavā param api gulikā bhavati | śilārocanā • asau sahitam pūrvavad utpādya prayojanagulikeyaṁ param sādhanam || 7.1.86 ||

ap7.87 antardhānajñānam ||

athāñjanaprayogaṁ vakṣye |

sālijodbhavatailena sahitā pitṛvanakarpaṭodbhavavarti<sup>1858</sup> | bhūtadivase rātrau pitṛvane narakatrayopari satailena pradīpam padmadalam prasthāpya tadupari rāmākam kajjalam gr̥hnīyat | tato divasabhīruśiro dagdhvā {C54v} rakta-candanena bhāvayitvā bahuśas tasyām eva niśāyām śilāpaṭṭake piṣya<sup>1859</sup> ślakṣṇacūrṇam kārayet | prāggrīhitakajjalena sahaikīkṛtya gr̥dhrapadacarmanā

baddhvā gṛdhrapādāsthinalikāṁ prapūrya<sup>1860</sup> mānuṣāsthīsalākayā |  
tadañjanāṁ kathāṁ sādhayed ity āha | bhagamadhye sādhayed vidhinā mantrī  
|| 7.1.87 ||

ap7.88 siddhāñjanaprayogajñānam ||

atha karmavidhim vakṣye yena sidhyanti sādhakāḥ |  
dhyānajāparatā nityam rasakarmavidhiḥ smṛtaḥ || 7.1.88 ||

ap7.89 vidhisampūrṇābhāvena dīnasattvasukhāvaham || 7.1.89 ||

ap7.90 girisāgarajo bahuśah kṛtāmlena<sup>1861</sup> sūtako granthitaptaśilāgartasya<sup>1862</sup> sātiśaya-  
mardanān<sup>1863</sup> niyatam snuhīgirikarṇikājaṭikāśākhajalā • āraṇālasaṁyutāni  
kvāthatāmrabhāṇḍe niyujya • + āsāya +<sup>1864</sup> lohasya bakulavṛhannutpalakalpa-  
yutam tāvan mārdayed yāvan navanītavad bhavet | tadanantaram vajripayasā  
bhāvitena sindhuṭaṅgaṇena dravati | śulvatārabhāgī karṣārddhabhāgam  
andhamūṣāyām āvartayitvā gandhapāṣāṇa•ardhamātrām dadyāt | tataḥ  
kanakārdhikāṁ<sup>1865</sup> mīlayet || 7.1.90 ||

ap7.91 iti rasajñānam ||

atha rasāyanavidhim vakṣye sarvasārasamuccayam || 7.1.91 ||

ap7.92 ḫtubandham samāśītya yogamudrām tu sādhayet | catuḥsamaṁ caiva kastūrī ca  
raktacandanām vai karpūram tathā sālijam sihlakam<sup>1866</sup> caiva kunduru-  
kakkolam<sup>1867</sup> vai nalikākṣam tathaiva {C55r} ca | ete mahauṣadhbī  
ṣaṭsattaprabhāvanī || 7.1.92 ||

ap7.93 vasantam grīṣmam caiva tathā varṣam eva ca |  
śaratkālam hemantam ca himāgamam tathāparam || 7.1.93 ||

ap7.94 vasante vidhīḥ<sup>1868</sup> pūrvāhne grīṣme madhyadinaṁ budhaḥ |  
prāvṛṣante • aparāhne pradoṣe śaradas<sup>1869</sup> tathā || 7.1.94 ||

ap7.95 hemante ḫrdhacāndre ca pratyuṣam ca himāgame |  
eṣa kāladharair yogāḥ kathitam tava varānane || 7.1.95 ||

ap7.96 ardharātrām ca puṣpāsavam hemanta•ṛtucoditah |  
vasante catuḥsamaṁ caiva pūrvāhne siddhidam<sup>1870</sup> tathā || 7.1.96 ||

ap7.97 prāvṛṣante • aparāhne kastūrīkam ca manoramam<sup>1871</sup> |  
nalākṣam<sup>1872</sup> madhyadivase grīṣme sarvārthasādhakaḥ || 7.1.97 ||

ap7.98 śaradi nalinīsnehah<sup>1873</sup> pradoṣe siddhikārakah |  
himāgamam ca pratyuṣe karpūram ca viśeṣataḥ || 7.1.98 ||

ap7.99 eṣa yogavaraḥ śreṣṭhaḥ yaḥ karoti samāhitah |  
jarāmr̥tyuvinirmuktah sa bhaven nātra samśayah || 7.1.99 ||

ap7.- sūtako gandhakaś caiva śekhareṇa samanvitah<sup>1874</sup> |  
100 ghṛtena samp̥lavam kṛtvā yojayet sarvakarmasu || 7.1.100 ||

ap7.- caturdaśadravyam ādāya navadhā bhakṣa yatnataḥ<sup>1875</sup> |  
101 candraśūryavibhāgena karma kuryād yathepsitam<sup>1876</sup> || 7.1.101 ||

ap7.- saptāhatrayeṇa sidhyati | dantā nakhāḥ<sup>1877</sup> keśāḥ patanti punar udbhavanti |  
102 siddhe sati karoti sarvān dhātūn kāñcanamayān || 7.1.102 ||

ap7.- atha tailavidhim vakṣye |  
103

nalinyājyam vālā•ājyam tailam caiva catuḥsamam | ete samasamāyuktam asita-  
haridrākalkam ca balātoyasamanvitam | {C55v} gudūcīsāram uddhṛtya  
gokṣīram ca samanvitah | atha vibhāgam kathayāmi te | cūrṇam  
dvātrīmśatpalam gr̥hyata toyam dviguṇasya ca | tāvat kvāthayed yāvac  
charāvacatuṣṭayam | balātoyena<sup>1878</sup> varatrayam tridhā sādhayed<sup>1879</sup>  
yathānukramena | tailāc caturguṇam kṣīram gudūcī tad ardhasya ca |  
etadardham bhavet kalkam | pūrvoktair dravyaiḥ sahaikīkṛtya pacen mṛdunā |  
yadi peyam tadā madhyamam gudūcībahiḥ sthitam | śirobhyaṅge kharam  
proktam pākātrayaparam hi tat | nasye dvipañcakam palam | pānena  
śatapalam proktam | abhyaṅge • aṣṭottaraśatam tathā<sup>1880</sup> | kuryād yogī  
susamāhitah<sup>1881</sup> | sahasrābdam bhaven nasye | peye pañcaśatam tathā |  
śatatrayam śirobhyaṅge | ahaṁvākyam<sup>1882</sup> na samśayah | divyarūpī bhavati  
susvaraś<sup>1883</sup> ca priyo bhaven nityam<sup>1884</sup> sarvaśāstraviśāradah | diptadeho  
mahādyutih | sarvavighnanikṛntakah || 7.1.103 ||

ap7.- catuḥsamam gr̥hya suśuskam kṛtvā kṣireṇa bhāvayed bahuśah | gokarṣāgninā •  
104 antardagdham | uddhṛtya tailam dvikṛṣṇatailam ca dviguṇakṣireṇa<sup>1885</sup>  
sahaikīkṛtya vidhivat kvāthayed yogī | caturhemam triphalam nṛpacetītrṇāś ca  
| ete kramavṛddhyā niryāsā matā || 7.1.104 ||

ap7.- rājanī•asitabākucī•utpalasārī•lohapurīśāḥ•gandhādri•guggulu•sarjarasa•karpūra•m  
105 madaḥ | ebhīr dravyaiḥ pacet tailam | dīrgham ārogavardhanam | śiro  
bhyaṅge valipalitaharam | sarvarogāpanayanam {C56r} bhavaty eva na  
samśayah || 7.1.105 ||

ap7.- athodvartanatailavidhim vakṣye |  
106

tad eva tailam kiṁtu raktāpahā kanakadrumā ca dṛkprarohā | sinduvāraiḥ saha  
prāguktavidhinā mantrī prasādhayet toyam | tadanu<sup>1886</sup>  
śyāmā•priyā•keśarī•bakula•  
vidyādharī•nāga•cakramardanī•śābarī•kanaka•śikhi•pravara•bhūtāri•parahṛdvallāl  
mukta•karāra•mañjarī•hemataru•vacā•avakuca•ghana•dāruśarvarī•mañjiṣṭhā•roge  
nāgabalāś caite<sup>1887</sup> sarvarogāpanayanakarī || 7.1.106 ||

◀ ▶

ap7.- candanendhe mṛgamadām karpūram śallakī nakhadhūpo guḍasamāyuktaḥ  
107 sarvakāmaprasādhakah | kanḍūlūtavicarcī • aṅgajam viśam sarvam nāśayed |  
devi • ahamvākyam na samśayah || 7.1.107 ||

ap7.- rajañī<sup>1888</sup> bhavarajāṁsi sinduvāram<sup>1889</sup> vihāreśūkareṇuḥ kanakapattraniryāsam  
108 kastūrī catuḥsamasametaś caurakemśunā saha nāśayati vividharogam  
kṛmikuṣṭham viśāṅgajodbhavam kiṁ punar bākucī saha || 7.1.108 ||

ap7.- udvartanavidhiḥ ||  
109

atha trikaśāye catuḥsamena saha cūrṇam kṛtvā śītalakastūryā saha pibed varṣam  
ekam ca vratī | evam anugatavividha•āmarogādīn pātayati | pariṇate tu mantrī<sup>1890</sup>  
palitādīn nāśayati | nānyathā || 7.1.109 ||

ap7.- athavā catuḥsamam gṛhya śūkṣmacūrṇam kṛtvā triphalayā saha ghṛtamadhnū<sup>1891</sup>  
110 loḍya karṣam ekaṁ bhakṣayet | tato divyarūpī bhavati | trīṇi śatavarṣāṇi jīvati  
|| 7.1.110 || {C56v}

ap7.- atha sārdreṇa bhavaty eva kiṁtu ghṛtamadhrurahitam | atha trikaśāyam  
111 samgrhya śūkṣmacūrṇam ca kārayet | viḍālīpadamātrām ca kramavṛddhyā  
kastūryā madhyamena tu | suśītalām kṛtvā pibed yogī • ātmaśaktyo<sup>1892</sup>  
palakṣitam | vātām aghnam kāle valipalitāpaham | uṣṭe palitakaram syāt ||  
7.1.111 ||

ap7.- athavā triphalam samgrhya kṣīrodakena svedayet<sup>1893</sup> | śiram uddharet ||  
112 7.1.112 ||

ap7.- īdrāsañāraktaśālayos taṇḍulena saha pīṣayet | vaṭakam ca kārayet | ghṛtena  
113 sampacya madhnū saha bhakṣayet | tatas tṛtye sarvarogāpaham<sup>1894</sup> palitam ca  
višeṣataḥ | ṣaṇmāsābhyaśayogena<sup>1895</sup> yogī susvaro bhavati medhāvī | navame  
divyadeham ca manogāmī śrutiḍharaḥ | varṣān nāgabalam caiva | jīvati  
varṣāśatatravayam || 7.1.113 ||

ap7.- athavā nāgamūlapalāśam<sup>1896</sup> tu kuṣṭhātrikabhāgataḥ | māgadhenā tu daśam  
114 ekam samabhāgām tu cūrṇakam<sup>1897</sup> | gavām kṣīreṇa samloḍya cūrṇakarṣaika-  
miśritam<sup>1898</sup> dine dine tv idam yogī bhakṣayed vicakṣaṇaḥ || 7.1.114 ||

ap7.- varṣaśatāni yogināṁ śūnyaśailādivāsināṁ |  
 115 niyatāṁ supariprīṇanāṁ kṣutṛṣā tu muktakam || 7.1.115 ||

ap7.- asya • auṣadhyuktasya śūnyaśailādivāsino |  
 116 vṛthā • anyaprayogasya buddhatvasadr̄ṣena tu || 7.1.116 ||

ap7.- asaṁgamena tu yogināṁ samvṛtvijane bhuvane kandaraśailānāṁ tasya sthāne  
 117 tu bhāvayet || 7.1.117 ||

ap7.- ḫtubandhanāṁ yo na vetti yogitvāṁ yaḥ samīhate |  
 118 hanyate muṣṭinākāśāṁ pibate mrgatṛṣṭikāṁ | {C57r}  
 kṣudhāvī kaṇḍate tuṣāṁ || 7.1.118 ||

ap7.- vṛthā pariśramāṁ teṣāṁ naiva tatphalam āpnuyāt |  
 119 evāṁ vidhinā varṇitāṁ mayā yogī susamāhitāḥ || 7.1.119 ||

ap7.- iti sarvajñānodayo nāma • āyurvedaḥ ||  
 120

saptasya prathamāṁ prakaraṇam ||

## Part 2

ap7.- bhagavan śrotum icchāmi japaḥomādikīdṛṣam |  
 121 śāntipuṣṭivāśābhicārukāṁ balipūjādikāṁ kathām || 7.2.1 ||

ap7.- śṛṇu vajra yathātattvāṁ homakarmādikalakṣaṇam |  
 122 ādau mantrī japel lakṣām paścāt karma samārabhet || 7.2.2 ||

ap7.- āliḍham caiva pratyāliḍham samapādaviśākhilam |  
 123 evāṁ kṛtvā punar yogī paścād vidyām<sup>1897</sup> praveśayet || 7.2.3 ||

ap7.- brahmaṇīm kṣatriṇīm caiva vaiśīkīm śūdrīm tathā |  
 124 evāṁ vidhividhānam caiva tato homām samārabhet || 7.2.4 ||

ap7.- śāntike vartulām kūṇḍām hastapramāṇamātrakām sūtrayet | sūtrayitvā khaned  
 125 ardhaḥastām bhūmau vitastyadho gartām sitacandanena lepayet pārśvadvayoh  
 | tadbahir bhūmir vartulā caturaṅgulā pālī bhaved iti || 7.2.5 ||

ap7.- pauṣṭikām kūṇḍām dvihastapramāṇavistīrṇam | hastam ekam adho gartām  
 126 caturasram aṣṭāṅgulapālikām | pīṭapuṣpaprakāraṁ ca pīṭagandhānulepanam  
 || 7.2.6 ||

ap7.- abhicārakuṇḍām tryasram vimśatyaṅgulavistīrṇam | daśāṅgulam adho gartam  
 127 | tryaṅgule pālikām śmaśānāṅgareṇa lepayed iti || 7.2.7 ||

ap7.- vaśyākarṣaṇayoh sāmānyam ekakuṇḍalakṣaṇenāha | ardhacandrākṛtiḥ  
 128 pauṣṭikakuṇḍapramāṇam | kuṇḍārdhagartam | {C57v} mānānurūpāṁ pālīm  
 kṛtvā raktagandhena lepayet || 7.2.8 ||

ap7.- <H 2.1.8c→> śuklacūrṇam bhavec chāntau pītāṁ pauṣṭike tathā |  
 129  
 māraṇe kṛṣṇavarṇam ca vaśye raktāṁ tathā bhavet || 7.2.9 ||

ap7.- yathā vaśye tathākṛṣṭau yathā māraṇe tathā dveṣe <H 2.1.9b←> || 7.2.10 ||  
 130

ap7.- diśābhāgāṁ kāthayāmi te |  
 131  
 pūrvasyāṁ diśi bhavec chāntikāṁ dakṣiṇe ḫhicārakam |  
 paścime vaśyākarṣaṇakuṇḍam uttare pauṣṭikāṁ tathā || 7.2.11 ||

ap7.- rajāṁ ca kathitāṁ pūrvam<sup>1898</sup> karmānurūpataḥ | kuṇḍāni khanayed iti || 7.2.12  
 132 ||

ap7.- atha nānāvrīhividhiṁ vakṣye |  
 133  
 sālitaṇḍuladhānyāni tilaś ca | + tam tu + yavaphalam ca dūrvākṣīrabhaktāṁ  
 ghṛtamadhunā saha pañcāmṛtam ca havyam | pañcakṣīravṛkṣajāḥ sārdrāḥ  
 saparṇavāḥ | etā atra bhāgasthā madhurakṣīraghṛtāktobhayāgrā hotavyāḥ |  
 udumbarapalāśotpāditāgnīm prajvālyā sāntikāmena triṣkālam pūrvābhīmukhe  
 sthitvā • aṣṭottaraśataṁ juhuyāt | tato maṇḍalasyāpi sāntir bhavati || 7.2.13 ||

ap7.- atha puṣṭikāṁ kartukāmaḥ | tilakṛṣṇamāṣam tu raktaśālyā yavādi vā | sa eva  
 134 samidhoktāṁ kiṁtu muṣṭipramāṇahastamātrāyatā kṣīrakṛtāktāḥ | gandha-  
 kumkumasalilokṣitā trimadhusuraparamānnadadhīmadhughṛtānvitāḥ |  
 śatapuṣpabilvaphalapadmanāgakesarāś<sup>1899</sup> ca vrīhiḥ<sup>1900</sup> | tata udumbara<sup>1901</sup>  
 kāṣṭhenāgnīm prajvālyā karmānusāreṇa devatāyogam ālambya •  
 uttarābhīmukhena sthitvā sahasraṁ triṣkālam susamāhitena juhuyāt | {C58r}  
 pūrṇe saptāhe mahādhanapatir bhavati || 7.2.14 ||

ap7.- atha vaśikartukāmaḥ | tilaraktakṛṣṇasya vā priyaṅgunāgakeśaram  
 135 campakāśokabakula<sup>1902</sup> bāṇaśatapuṣpām ca gandham ca ghṛtamadhuyojitam |  
 devadāruvatām caiva pippalodumbarādipādabhabavāny aṣṭāṅgulāni śallakī-  
 guggulavṛkṣayoh kṣīram evam sugandhādīn | tataḥ<sup>1903</sup> strīpuṣpena saha  
 vajrodakasamīśreṇa raktarūpam ālambya paścimābhīmukho yasya nāmnā  
 juhoti saptāhād vaśam ānayati | yāvajīvam na muñcati || 7.2.15 ||

ap7.- atha • abhicāram kartukāmena tilakṛṣṇamāśādibhallātakaphalakālakatīksṇa-  
 136 tailenāloḍya rudhiramiśrakaiḥ saha<sup>1904</sup> | kālavṛkṣasya kubjasya kaṇṭakakaṭuka-  
 tiktādīni sarvavṛkṣajāni daśāṅgulāni | narāsthivairocanagardabhalanḍakeśa-  
 śvānalaṇḍakeśanakham<sup>1905</sup> samet | tatsarvam̄ tailena samāloḍya cityagnau  
 samāhitena dakṣiṇābhimukham̄ aṣṭottaraśatam̄ juhuyād yasya nāmnā  
 dinatrayeṇa mriyate | no ced ekānte sthitvā trikonam̄ agnikuṇḍam̄ kṛtvā  
 tasyaiva pūrvvoktair dravyaiś caṇḍālāgnau juhuyāt | tenaiva yogena kṛtānta-  
 bhuvane nīyate nātra samśayah | | 7.2.16 | |

ap7.- athavā • uccāṭayitukāmaḥ sarṣapamudgamāśam̄ tu pathadhūlim̄ tu miśritam̄  
 137 rudhiratīksṇatailenāloḍya tatraiva kārayet | kāñcanasya tu vṛkṣasya vāyasasya  
 vāsenā saha {C58v} yojitam yasya nāmnā juhuyāt tam̄ tatkṣaṇād uccāṭayati | |  
 7.2.17 | |

ap7.- athavā kākamāṁsena • uṣṭralaṇḍena saha madyayuktam̄ nagno muktaśikho  
 138 bhūtvā yasya nāmnā cityagnau juhuyāt tatkṣaṇād uccāṭayati | | 7.2.18 | |

ap7.- athavā stambhayitukāmaḥ | matsyamāṁsādiddravyasya kaṇikaiḥ saha vṛihikai  
 139 rudhiramadhunāloḍya kākapakṣeṇa yojitam | gṛhakākasya kāṣṭhādi•ucchiṣṭa-  
 dantakāṣṭhaiḥ saha caturasrakuṇḍe yasya nāmnā juhuyāt sa stambhito bhavati  
 sarvakāryataḥ | | 7.2.19 | |

ap7.- athavā haridrāharitālamanahśilā rocanenea saha • uttarābhimukhe sthitvā yasya  
 140 nāmnā juhuyāt sa stambhito bhavati | | 7.2.20 | |

ap7.- śvānakukkuṭamāṁsayoḥ | uṣṭralaṇḍamārjārarudhireṇāloḍya picumarda-  
 141 kāṣṭhenāgnim̄ prajvālyā yasya nāmnā juhuyāt sa grāma ucchanno bhavati | |  
 7.2.21 | |

ap7.- mahāsamayena suryāloḍya śatam aṣṭottaram̄ yāvat̄ trisandhyam̄ juhuyāt  
 142 ṣaṇmāsān maṇḍalādhipatir bhavati | | 7.2.22 | |

ap7.- jambukenāhutiśatam̄ juhuyāt | māsatrayād ūrdhvam̄ dāridryam̄ naśyati  
 143 tatkṣaṇāt | | 7.2.23 | |

ap7.- gomāṁsarudhireṇāloḍya sahasram̄ juhuyāt | vaśo bhavati yāvajjīvam̄ na  
 144 samśayah | | 7.2.24 | |

ap7.- tad eva māṁsam̄ suryāloḍya vāmahastena juhuyāt | buddho ‘pi vaśyo  
 145 bhavati<sup>1906</sup> kiṁ punaḥ kṣudramānuṣāḥ<sup>1907</sup> | no cen niṣṭhīvanam̄ dantakāṣṭham̄  
 svadehodvartanaṁ tathā madyāktahomena vaśam̄ ānayati na samśayah | |  
 7.2.25 | |

ap7.- gṛhakusumam̄ {C59r} bhuktodgīrṇam̄<sup>1908</sup> manusyakeśasamāyuktam̄  
 146 sadyākarṣaṇam̄ param̄ bhaved dhomena | | 7.2.26 | |

ap7.- kākapakṣaiḥ kaṭutailenāloḍya dhuttūrāgnau yasya nāmnā juhuyāt  
 147 sadyoccātanamāraṇam || 7.2.27 ||

ap7.- atimuktikākuṣmāṇḍam mudgamāṣaśāṇacchardirājikāṁ<sup>1909</sup> gṛhe<sup>1910</sup>  
 148 tamālapattraīḥ saha homayet | mukhabandham karoty eṣa na samśayah ||  
 7.2.28 ||

ap7.- śvānamāṁsam vajrodakena saha yasya nāmnā juhuyāt saptāhena vaśam ānayati  
 149 || 7.2.29 ||

ap7.- aśvamāṁsam<sup>1911</sup> vairocanena saha rātrau juhyāt | saptāhena nrpatiṁ<sup>1912</sup> vaśam  
 150 ānayati || 7.2.30 ||

ap7.- hastimāṁsam śukreṇa juhuyāt | vaśam nayati puram || 7.2.31 ||  
 151

ap7.- matsyamāṁsam surayā saha hotavyam | aṣṭottaraśataṁ yāvat sarvastrī vaśyā  
 152 bhavati<sup>1913</sup> || 7.2.32 ||

ap7.- kevalam<sup>1914</sup> kākamāṁsam yasya nāmnā sahasram juhuyād dinatrayeṇa  
 153 vajrasattvo 'pi palāyate kiṁ punaḥ kṣudramānuṣāḥ<sup>1915</sup> || 7.2.33 ||

ap7.- kākaśyenaka<sup>1916</sup> māṁsayor yasya nāmnā dhuttūrakakāṣṭhāgnau juhuyāt tam  
 154 uccāṭayati || 7.2.34 ||

ap7.- mahāmāṁsam śakunamāṁsam ca yasya nāmnā juhuyād unmatto bhavati |  
 155 tuṣāgnihomāc ca<sup>1917</sup> svastho bhavati || 7.2.35 ||

ap7.- tataḥ puraścareṇaiva kartavyāni karmāṇi vai<sup>1918</sup> |  
 156

anyathā hasyatāṁ yāti sarvalokasyāsamśayah<sup>1919</sup> || 7.2.36 ||

ap7.- na kasya cid bhedo dātavyah | bhede sati na siddhim na ca saukhyam labhate  
 157 naraḥ | tan mantrī na kasya cid agrataḥ karmaprasaro 'yam kartavyah | yadi  
 kartum icchati tatraikākinaiva kartavyah | tadā mantriṇāṁ sarvakarmāṇi  
 sidhyanti || 7.2.37 || {C59v}

ap7.- iti homavidhiḥ saptasya dvitīyam prakaraṇam ||  
 158

### Part 3

ap7.- śrutam kautūhalam deva mantroddhāravidhiḥ katham<sup>1920</sup> |  
 159 bhedam tesāṁ na jānāmi kathayasva mahāsukha || 7.3.1 ||

ap7.- bhagavān āha ।

160

śṛṇu devi mahāprājñe mantram teṣāṁ kathayāmi te ।  
trikone maṇḍale ramye guhyapadmaṁ tu māmakī ॥ 7.3.2 ॥

ap7.- padmam aṣṭadalaṁ kṛtvā karṇikā gūḍhagocare ।

161 trasthaṁ samuddhāred vīram sarvakāmārthasādhakam<sup>1921</sup> ॥ 7.3.3 ॥

ap7.- akārādiprabhedenā mantrō vargeśvaraḥ paraḥ<sup>1922</sup> ॥ 7.3.4 ॥

162

ap7.- prathamasya dvitīyam śūnyaśūnyenākrāntam । saptasya tṛtīyam pañca-  
163 daśārddhenduśobhitam । bodhibījam tato grhya pañcadaśenārcitam<sup>1923</sup> । etad  
dhṛdayam samuddiṣṭam ॥ 7.3.5 ॥

ap7.- upahṛdayam kathayāmi te । saptamasya dvitīyam vajraḍākinīśaṁyutam  
164 dviguṇitam । uṣmāṇāṁ ca tṛtīyam grhya ṣaṣṭhamasya dvitīyenāsanam pañca-  
svarayo jitam । antaḥsthānāṁ yo dvitīyam tu pañcamenāsanam । tṛtīyasya  
tṛtīyam ekonaṭṛṁśattamenāsanam । saptamasya yas tṛtīyam pañcamasya  
prathamam tṛtīyasvarayo jitam । aṣṭamasya dvitīyam dvādaśenāsanam ।  
dvāṭṛṁśatimam grhya gaurī tasya prayojitam । pañcamasya yas tṛtīyam  
tasyaiva caturtham adho dadyāt । antaḥsthānāṁ tṛtīyam grhya ghasmarī  
paramaśobhanam । tṛtīyasya prathamam bījam pañcamasya yaḥ pañcamam  
caurī paramam hitam ॥ 7.3.6 ॥

ap7.- buddhānāṁ śāntijananī sarvakarmaprasādhanī ।

165 mṛtam utthāpanī proktā vajrasamayacodanī ॥ 7.3.7 ॥ {C60r}

ap7.- ity āha ca । om vajravairocanīye svāhā ॥ 7.3.8 ॥

166

ap7.- dvitīyasya caturtham vāribhūṣitam । tathopahṛdayam āha ।

167

uṣmāṇāṁ ca prathamam bījam khecarī•ūrdhvabhūṣitam । dvitīyasya  
prathamam saptamasya dvitīyam caurīyo jitam tathā । aṣṭamasya yaḥ  
prathamam vajrā paramā hitam । viṁśatyakṣaram grhya ṣodaśena<sup>1924</sup> tu  
āsanam । gaurī śobhanam matam । dvitīyasya tu prathamam saptaviṁśatimam  
grhya caurī tasyaiva prakalpayet । dvitīyasya caturtham tu vajraḍākinī ca •  
āsanam । tṛtīyasya prathamam dviguṇitam । dvitīyasya yaś caturtham  
vajraḍākinīyo jitam । ekādaśākṣaram grhya tṛtīyasvarabheditam pañcamasya tu  
pañcamam gaurī tasyaiva yojayet । dvitīyasya caturtham vajrā hṛdayam param  
ṣodaśamam tato grhya tathā ṣadviṁśatim eva ca dviguṇitam । dvitīyasya  
caturtham pañcamasvareṇa bhūṣitam ।

caturthasya yaḥ prathamam gaurī saha samāpannam |  
pañcamasya tu pañcamam gaurī tasyaiva yojayet || 7.3.9 ||

ap7.- <G 14.4a→> rakṣāvajraprayogeṣu nityam karmaprasādhanī |  
168 mahāvajrabhayārtānām teṣām balakarī smṛtā <G 14.4d←> || 7.3.10 ||

ap7.- ity āha ||  
169

om̄ jvala jvala hūm phaṭbhyo svāhā || 7.3.11 ||

ap7.- dvitīyasya yaḥ prathamam caturthasya tu prathamam caurī śobhanaṁ matam |  
170 saptamasya caturtham tadupari gaurīyojitaṁ | dvitīyasya tu prathamaikādaśamam tato ḡrya caurī śirasi bhūṣitam | pañcamasya pañcamam tṛtīyasvarayojitaṁ | dvitīyasya prathamam caturthasya yaḥ {C60v} prathamam caurī paramam hitam | dvitīyasya ca prathamam caturtha-m-ādi khecarī śirasi śobhitam | dvitīyāc<sup>1925</sup> ca prathamam ekādaśe caurī saha samāpannam || 7.3.12 ||

ap7.- <G 14.6a→> dharmapuṣṭi balam nityam mahākoṣavatī tathā |  
171 karoti jāpamātreṇa vāgvajrasya<sup>1926</sup> vaco yathā <G 14.6d←> || 7.3.13 ||

ap7.- om̄ vajradharma hrīḥ svāhā || 7.3.14 ||  
172

ap7.- śoḍaśamantrato ḡrya vajrī paramaśobhitam |  
173 antaḥsthānām dvitīyam caiva caurī tasyaiva yojitaṁ || 7.3.15 ||

ap7.- pañcamasya prathamam ḡrya ḍākinīviṣṭaram matam |  
174 śoḍaśamam tato ḡrya pañcamādyenāsanam vajrā tasya niyojitaṁ || 7.3.16 ||

ap7.- saptāvimśatyakṣaram ḡrya caurīsamabhāvitam |  
175 pañcamasya yaḥ prathamam ḍākinī-m-adhobhāgeṣu yojitaṁ || 7.3.17 ||

ap7.- saptamasya yo dvitīyam caurīhṛtprabhāvitam divyam |  
176 <G 14.8a→> buddhavajramahāsainyam sattvadhātusamantataḥ || 7.3.18 ||

ap7.- karoti dāsavat sarvam niścitaṁ vaśam ānayet tatkṣaṇād <G 14.8d←> || 7.3.19  
177 ||

ap7.- ity āha bhagavān mahāvajradharah ||  
178

omkāradīpakāḥ<sup>1927</sup> sarve svāhāntamantram uddharet |  
siddhidam̄ sarvakāmikam<sup>1928</sup> tathāgatavaco yathā || 7.3.20 ||

ap7.- om̄ kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya  
 179 hraḥ hraḥ pheṁ pheṁ phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa  
 vaśarudhirāntrāmālāvalambine gṛhṇa gṛhṇa saptapātālagatābhujāṅgam̄<sup>1929</sup>  
 sarpam̄ vā tarjaya tarjaya • ākaḍḍa ākaḍḍa hrīm hrīm jñaim̄ jñaim̄<sup>1930</sup> kṣmāṁ  
 kṣmāṁ hāṁ hāṁ hīṁ hīṁ hūṁ hūṁ kili kili sili sili cili cili<sup>1931</sup> dhili dhili hūṁ  
 hūṁ phaṭ phaṭ svāhā || vidyārājasya mantrah̄ sarvakarmaprasādhakah̄  
 || 7.3.21 ||

ap7.- <H 2.9.16a→> ādau vairocanam̄ dattvā • ūśmāṇāṁ tu caturthakam̄ | {C61r}  
 180 pukkasī śobhanam̄ śūnyākrāntam̄ svāhāntam̄ niyojayed || 7.3.22 ||

ap7.- anena lakṣajāpena stambhayej jagat sadā || 7.3.23 ||  
 181

ap7.- ādau varṇādhipam̄ dattvā tadanu khecarī<sup>1932</sup> tataḥ |  
 182 svāhāntayojitam̄ kṛtvā buddhānām̄ api vaśam̄ kurute || 7.3.24 ||

ap7.- vedānām̄ ādim̄ kṛtvā dvitīyasya dvitīyam̄ gṛhya śūnyenākrāntam̄ svāhāntam̄  
 183 yojayet | prajño buddhān̄ apy uccāṭayati<sup>1933</sup> || 7.3.25 ||

ap7.- ādau vairocanam̄ dattvā ṛṭīyasya ṛṭīyam̄ napuṁsakayuktam̄<sup>1934</sup> vāribhūṣitam̄  
 184 śūnyam̄ svāhāntayuktam̄ vidveṣayati || 7.3.26 ||

ap7.- prathamam̄ varṇeśvaram̄ dattvā saptamasya caturtham̄ śūnyam̄ vajraḍākinī-  
 185 samyuktam̄ svāhāntam̄ abhicārakam̄ || 7.3.27 ||

ap7.- varṇeśvaram̄ punar dattvā hūṁkāraraktasamnibham̄ svāhāntam̄ ākarṣayej jagat  
 186 sarvam̄<sup>1935</sup> rambhādīnāṁ tilottamām̄ || 7.3.28 ||

ap7.- ādau mohakulam̄ dattvā ghuḥkāram̄ samprayojayed |  
 187 svāhākāram̄ punaḥ kṛtvā mārayet suramānuṣān <H 2.9.22d→> || 7.3.29 ||

ap7.- aṣṭānām̄ dvayor madhye • aṣṭāṣṭakavibhūṣitam̄ | mohakulādim̄ dattvā ca  
 188 niṣkalam̄ svāhāntam̄ yojitam̄ || 7.3.30 ||

ap7.- karmabījam̄<sup>1936</sup> tato gṛhya vairocanasvāhāntayojitam̄ || 7.3.31 ||  
 189

ap7.- dvārapāleṣu sarvataḥ |  
 190 napuṁsakacaturbījam̄ ca śeṣasvaram̄ tathaiva ca |  
 vedānām̄ ādim̄ dattvā svāhāntamantram̄ uccaret || 7.3.32 ||

ap7.- puṣpā dhūpā ca gandhā ca dīpā devī<sup>1937</sup> tathaiva ca |  
 191 vamśā caiva vīṇā ca mukundā tu murajā<sup>1938</sup> tathā || 7.3.33 ||

evam̄ vidhividhānam̄ vai kalpayed gaṇamaṇḍale || 7.3.34 ||

ap7.-

192

ap7.- atha tārikodayam vakṣye sarvakarmavikurvitam |  
193 caturmukham bhaved utpalam digvidigvyavasthitam || 7.3.35 ||

ap7.- tam<sup>1939</sup> kāratratalāñchitam {C61v} vidhinā tadvaraṭakam |  
194 likhen mantrī vartulākāram samantataḥ | tadyathā || 7.3.36 ||

ap7.- om̄ prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhani sarvasattva-  
195 vaśamkari strī vā puruṣo vā rājāno vā vaśam kurutam svāhā || 7.3.37 ||

ap7.- tasya madhye bhavec cakram aṣṭāram akṣarānvitam |  
196

tasya varaṭake pañcamasya prathamam ardhendubinduvibhūṣitam | tato  
mālakāreṇa veṣṭayed iti svāhāntam puṣkareṣu hrīḥkāram vidarbhitam | mantrī  
cakradvayam vidhivat saptāhena narendram vaśam ānayet || 7.3.38 ||

ap7.- punar api daśāracakram padmamadhye daśāksaram mantravidah |  
197 puṣkare sādhyavidarbhitam vaśam nayati yāvajīvam na samśayah || 7.3.39 ||

ap7.- ṣaṭkoṇam cakram ālikhya ṣaḍakṣaram mantravidah<sup>1940</sup> |  
198 madhye hrīḥ vaśam kuru hrīḥ svāhākāram<sup>1941</sup> tu yojayed || 7.3.40 ||

ap7.- gorocanayālaktakaraktacandanasvaraktaiḥ  
199 saha bhūrje samṛlikhya ya • imām dhārayed || 7.3.41 ||

ap7.- devādīn vaśam ānayed iti kiṃ punaḥ kṣudramānuṣān || 7.3.42 ||  
200

ap7.- varuṇamaṇḍalamadhye tu likhet triśūkavajram |  
201 caturmukham tadvaraṭake sādhyanāmavidarbhitam || 7.3.43 ||

ap7.- śārāvadvaye<sup>1942</sup> vidhivat samṛlikhya khaṭikā<sup>1943</sup> stambhayed iti || 7.3.44 ||  
202

ap7.- aṣṭāram bhavec cakram padmāram samantataḥ | nyased akṣaravinyāsam  
203 gaḥkāravidarbhitam vidhinā | padmavaraṭe gaḥkārāṣṭakabhūṣitam madhye gaḥ  
svāhā gaḥ sādhyavidarbhitam kṛtvā haridrārasena śilāpaṭṭake • idam<sup>1944</sup>  
likhitvā • adhomukham sthāpayet | sustambhito {C62r} bhavati nānyathā ||  
7.3.45 ||

ap7.- tad eva cakram kiṃtu hūm hūm phaṭkāravidarbhitam | viṣarudhirarājikāsaha  
204 kapāle likhen mānuṣāsthinā | śmaśānastho mārayed iti || 7.3.46 ||

ap7.- sa eva kiṁtu omkāravidarbhitam kṛtvā kumkumena bhūrje samlikhya pīta-  
 205 puṣpenārcayed athavā pañcopacāraiḥ saha | saptāhāt puṣṭir bhavati || 7.3.47  
 ||

ap7.- tad evākṣaram svāhākāravidarbhitam kṛtvā rakṣā bhavati || 7.3.48 ||  
 206

ap7.- sa eva daśākṣaram mantravida<sup>1945</sup> āḥkāravidarbhitam kṛtvā sitacandanena  
 207 nāmābhilikhya<sup>1946</sup> śarāve sitasugandhapuṣpair abhyarcya vibhavataḥ pūjāṁ<sup>1947</sup>  
 kṛtvā trisandhyam aṣṭāsatam jāpo vidhivat<sup>1948</sup> | saptāhāc chāntir bhavati ||  
 7.3.49 ||

ap7.- āḥ • amukasya • ekāramadhye<sup>1949</sup> likhet | tasyaivam ūrdhvapārśvayor<sup>1949</sup>  
 208 adhah<sup>1950</sup> • hūṁ | vidiśi varṁ bāhyato trirekhāvṛtam | gorocanayā bhūrje  
 samlikhya ghṛtamadhumadhye sthāpayet | saptāhenāvaśyam vaśam ānayati ||  
 7.3.50 ||

ap7.- caturdale hrīmkārānvitam madhye hrīḥ devadattah | bāhye tato hūmkāra-  
 209 catusṭayam likhet | raktacandanenābhilikhya • apakvaśarāve kūpitaṁ śamayati  
 nātra samśayah || 7.3.51 ||

ap7.- kumkumagorocanayā • athavā • alaktakarasena likhet bhūrje | ekaṁ cakram  
 210 dhārayed aparam cakram ghṛtamadhumadhye prakṣipya sthāpayet | yam īhate  
 sa<sup>1951</sup> iṣṭo bhavati || 7.3.52 ||

ap7.- pṛthagmantrah | om̄ sarvamohani tāre tutāre {C62v} ture sarvaduṣṭān mohaya  
 211 mohaya bhagavati sarvaduṣṭānām bandha bandha hūṁ hūṁ hūṁ phaṭ phaṭ  
 phaṭ svāhā || 7.3.53 ||

ap7.- vastrānte granthim kṛtvā pathi gacchati | caurair na muṣyate || 7.3.54 ||  
 212

ap7.- cakrāñkitam<sup>1952</sup> utpalam saptābhimantritam kṛtvā yasya<sup>1953</sup> dadāti sa vaśo  
 213 bhavati | utpalāñkitacakrasya || 7.3.55 ||

ap7.- aṣṭadalam<sup>1954</sup> bhavet padmam hrīśrīḥkārānvitam param puṣkareṣu hrīḥ  
 214 devadatta śrīḥ | gorocanayā bhūrje likhya dhārayet | saubhāgyam bhavati  
 sarvadā || 7.3.56 ||

ap7.- padmam aṣṭadalam kṛtvā mohakulamantram uddharet | bāhyato rekhāvṛtam  
 215 parimañḍalam triśūkāṣṭavajraparivāritam | ity evam vidhinā kumkumena likhet  
 | bāhau baddhvā dhārayed | rakṣā bhavati sarvadā tasya || 7.3.57 ||

ap7.- sa eva cakram kiṁtu vajrarahitam | karṇikāyām atha<sup>1955</sup> bāhyato vā | tadyathā  
 216 |

om hūm hūm budhya budhya khāda khāda chinda chinda dhuna dhuna matha matha bandha bandha • amukam amukena saha vidveṣaya hūm hūm phaṭ phaṭ svāhā || 7.3.58 ||

ap7.- vidveṣaṇe<sup>1956</sup> hayagrīvasyedam | abhicāradravyeṇa<sup>1957</sup> samlikhya mahiṣāśva-  
217 khuramadhye tatkṣaṇād vidveṣayati harasya durgayā saha kiṁ punah  
kṣudramānuṣān || 7.3.59 ||

ap7.- agnimaṇḍaladvayam ālikhya • adhordhvakoṇayugalavidhinā | hūm gaḥ hūm  
218 hūm gaḥ hūm tadūrdhvam<sup>1958</sup> | hūm hūm phaṭ punar api • adhobhāge | hūm  
gaḥ hūm hūm gaḥ hūm etad bāhyaśirasā likhya madhye hūm gaḥ hūm  
viśarudhirarājikayā śmaśānāṅgārānimbaṇarāsavaṇrodakaiḥ {C63r} śmaśāna-  
karpaṭe • upahatakarpaṭe vā samlikhya mahābalamantreṇa ca samveṣṭya  
jvalitāgner<sup>1959</sup> upari sthāpayitvā ripum stambhayati || 7.3.60 ||

ap7.- omkāramāhendramaṇḍalastha•aṣṭasthānanibandhanān madhye padmam tu vai  
219 sthāpya • āḥkārāṣṭakavibhūṣitam | karṇikātah sthitah sādhyo hūmkāracatur-  
virājitaḥ<sup>1960</sup> | śarāvasampuṭāntasthamūrdhni vajradharākrāntacodanāpada-  
mantreṇa japto bhāvitaveṣṭito<sup>1961</sup> vajrasūtreṇa samantāt | anena stambhayate  
sarvān narān devān trikāyajān || 7.3.61 ||

ap7.- māhendramaṇḍalam triśūkāṣṭavajrāṇkitam | tasya madhye caturasraṁ  
220 maṇḍalam | tadyathā |

om pāta pātanī svāhā | pūrve |  
om jambha jambhanī svāhā | dakṣiṇe |  
om moha mohanī svāhā | paścime |  
om stambha stambhanī svāhā | uttare || 7.3.62 ||

ap7.- punar api caturasraṁ maṇḍalam tanmadhye māhendramaṇḍalam madhye •  
221 amukam stambhaya • idam eva yantram bhūrje haridrārasena samlikhya  
maṇḍūkamukhe prakṣipyā tasya mukham ca madanakaṇṭakena viddhvā •  
ūrdhvamaṇḍūkakapolam phele ‘dhomukhe<sup>1962</sup> sthāpayet | tatkṣaṇād eva  
stambhayati parasainyam || 7.3.63 ||

ap7.- vartulākāraṁ bhavec cakram | pañcaśūkam vidigvyavasthitam vajram | tasya  
222 madhyāśuke hūmkāracatuṣṭayamūrdhaśiraḥ | tadvaraṭake mantramālāṁ likhet  
| tadyathā |

om padākramasi parākramasi udayam asi nairam asi {C63v} tārkam asi markam  
asi • ūrmam asi vanam asi gulmam asi cīvaram asi mahācīvaram<sup>1963</sup> asi •  
antardhānam asi svāhā || 7.3.64 ||

ap7.- omkāraḥ sarvatra | tasya madhye triśūkam vajram digmukhastham |  
 223 madhyaśuke om vattāli | om varāli om varāhamukhi vāmadakṣiṇe tathā | evam  
 sarvaśūkāṁś ca likhec chirāḥ kramataḥ | om mārīcyai • aiśānyādividiṣe | evam  
 madhye om varāli vattāli varāhamukhi sarvaduṣṭapraduṣṭānāṁ kāyavākcittam  
 mukham jambhaya stambhaya | tanmadhye māṁkāram tasya madhye  
 devadattam rakṣa rakṣa | māṁkārabāhyataḥ om mārīcyai devatāyai<sup>1964</sup> | idam  
 cakram bhūrje kumkumena samlikhya dhārayet | rakṣā bhavati sarvatra ||  
 7.3.65 ||

ap7.- digvāsapuruṣamuktakēśakuṇḍalakarṇadvayaśirasordhvastham<sup>1965</sup> triśūkam  
 224 vajram hamkārānvitam | lalāṭopari lāṁ lāṁ | dakṣiṇe cibukam ārabhya ye  
 mama cittaghātām kurvanti tān<sup>1966</sup> patantu pratyāṅgirāḥ | tasya nābhi•ūrdhvā-  
 mukhaparyantam<sup>1967</sup> caityākṛtim likhet | tadūrdhvastham pañcasūcikam  
 vajram ālikhet | caityagarte daksināharmyāśṛtam<sup>1968</sup> ye dharmā mālākareṇa  
 likhed vāmādho yāvat | tasya grīvāyām hūmkāram adhomukham | tasya  
 madhye pañcasūcikavajram ūrdhvamukham likhet | hūmkāradvādaśa  
 pārśvayoh | adhaś caitya•urujamghāyām<sup>1969</sup> svaranapumsakarahitam |  
 puruṣasya vakṣasthale pratyāṅgirāḥ<sup>1970</sup> patantu pūrvavat kiṁtu pañktayah |  
 punar api jaṅghayor {C64r} meḍhraliṅge tu pañktayah | pūṁ pūṁ rām •  
 aṣṭāṅgeṣu | tāṁ tāṁ salilapṛṣṭau | pūṁ rām pādayoh | puṣyanakṣatreṇa  
 viśalavaṇarājikayā nimbapattra-m-unmattakarasaśmaśānāṅgāraiḥ saha • idam  
 puruṣam likhāpayati | devadattasya sitacandanena vajravaraṭakamadhye  
 vidarbhayet | sitacandanena caityabhaṭṭārakam | kumkumena vajravaraṭakam  
 | vidyayā dhārayet<sup>1971</sup> | mahārakṣā bhavati sarvadā tasya || 7.3.66 ||

ap7.- aṣṭāṁsam̄ sumerum̄ likhet triśūkavajrāṅkitam̄ | koṇamadhye nam<sup>1972</sup>  
 225 kārāṅkitān̄ hūmkāradvayapariveṣṭitān̄ | alaktakatavāyamāṁsam̄<sup>1973</sup>  
 koṇadvayamadhye • aiśānyām̄ diśam ārabhya likhet | bāhyato rekhaṁṛtam̄  
 parimaṇḍalam | tasya madhye gaṇapatim̄ likhet | narteśvaro ḫhinayen  
 modakabhājanam̄ jāpyam̄ savyataḥ | vajram triśūkam mūlakam̄ sapattraṁ  
 cāvasavyataḥ | mūṣakārūḍham̄ padmastham̄ nyased iti || 7.3.67 ||

ap7.- hūṁ gaḥ hūṁ hūṁ gaḥ gaḥ hūṁ vṛṣṭim̄ kuru hūṁ gaḥ gaḥ hūṁ || 7.3.68 ||  
 226

ap7.- kumbhasthale<sup>1974</sup> hṛdi kukṣau nābhau • ūrdhvam̄ ca samāsato likhet |  
 227 trikaṭukānāmikayā raktena saha • apakvaśarāve • idam̄ likhya khadirāgnau  
 tāpayet | avaśyam̄ vṛṣṭim̄ janayati nānyathā | haritālena tad evābhyanṭara-  
 mukhe likhya • agnau tāpayet | meghām̄ stambhayati || 7.3.69 ||

ap7.- aṣṭāracakram̄ samālikhya gaḥkārāṣṭakaśobhitam̄ tanmadhye sādhyavidarbhitam  
 228 | {C64v} vidhinā śmaśānakarpaṭe śastrāhatakarpaṭe vā haritālaharidrārasena  
 likhed iti | śālipiṣṭakagaṇapatim̄ kṛtvā tasya hṛdaye • idam̄ cakram̄ prakṣipya

supakvaśarāvasampuṭe sthāpya pītasūtreṇa veṣṭayitvā pītāpuṣpeṇābhycya  
yathopadeśataḥ | ity evam kathitam̄ devi stambhanaṁ nṛpottamam | | 7.3.70 | |

ap7.- māṁkāramadhye • idam<sup>1975</sup> evam̄ mantram̄ likhet |

229

om̄ vattāli varāli varāhamukhi sarvaduṣṭapraduṣṭānāṁ mukham̄ stambhaya | |  
7.3.71 | |

ap7.- haridrārasena • iṣṭakādvaye sam̄likhya sampuṭayantritam<sup>1976</sup> kṛtvā bhūmau  
230 nikhānayet | stambhayet sarvaduṣṭānāṁ nānyathā | | 7.3.72 | |

ap7.- atha bhūmau yantram̄ samālikhya bhagākāram̄ tu saliṅgam̄ tatra nāma  
231 sam̄likhet | ekākī • ātmanā mūtram̄ kūryad divasāni sapta yāvad yām̄ striyam̄  
abhilaṣati tām̄ ākarṣayati<sup>1977</sup> hrīhkārapāśapariveṣṭitavidhinā<sup>1978</sup> | | 7.3.73 | |

ap7.- candramaṇḍalamadhyastham aṣṭāracakram̄ ālikhet | vajradhvajaparaśutriśūlam̄  
232 ca pāśam̄ caiva | viśvavajram̄ khaṭvāṅgam<sup>1979</sup> aṅkuśam̄ vai tathā | evam̄ likhet  
samāsataḥ | tasya madhye pūrṇenduṇḍalam̄ | indumadhye • amuka •  
amukī putram̄ labhate | cakravaraṭe • idam̄ mantram̄ ālikhet | tadyathā |

om̄ maṇidhari vajriṇi mahāpratisare hūṁ hūṁ phaṭ phaṭ svāhā | | 7.3.74 | |

ap7.- tataś candramaṇḍalamadhye • idam̄ mantram̄ ālikhet |

233

om̄ amṛtavilokini garbham̄ samṛakṣaṇi ākarṣaṇi hūṁ hūṁ phaṭ phaṭ svāhā | |  
7.3.75 | |

ap7.- puṣyanakṣatreṇa kumkumagorocanayā bhūrje sam̄likhya dhārayet | {C65r}  
234 putram̄ labhate | | 7.3.76 | |

ap7.- kalaśākṛtim̄ bhavet cakram̄ | grīvāyāḥ • dīrghagrīvam̄ ca | yāḥ de yāḥ va yāḥ  
235 da yāḥ tta yāḥ mu yāḥ ccā yāḥ tā yāḥ ya yāḥ ity evam̄ vidhinā |  
īśvarālayadhvajakarpaṭe kākarudhireṇa yasya<sup>1980</sup> nāmābhilikhya jīvantakāka-  
galake baddhvā vāyavyām̄ diśi mocayet | śīghram̄ uccāṭayati | | 7.3.77 | |

ap7.- sūryamaṇḍalamadhyastham aṣṭāracakram̄ ālikhya hūṁ tattvabījām̄ garbha-  
236 garbhītam̄ | vajrārkaṭam̄ vicintayitvā paścāt sādhyam̄ vidarbhayet | kumkumā-  
gorocanayā bhūrje sam̄likhya dhārayed vidhinā yogī | rakṣā bhavati sarvadā  
tasya | | 7.3.78 | |

ap7.- caturvīṁśatidalaṁ bhavet padmaṁ trirekhaṁ tu samantataḥ | om̄ hrīṁ klīṁ  
237 anena likhitadhr̄tena kareṇa<sup>1981</sup> vidhivat | puṣyanakṣatreṇa dāsavat karoti  
samsparśanena | | 7.3.79 | |

ap7.- murajākṛti bhavet cakram vajrapadmaṁ tu lañchitam | bāhye trirekhāvṛtam  
 238 kāyavajrādi samāsataḥ | nisumbhanam̄ sarvaśatrūṇāṁ karmavajraprabhāvanāt  
 | karoti sarvakarmāṇi vidhidṛṣṭena mantreṇa | yad idam̄ mantram āha |  
 om̄ sumbha nisumbha hūṁ hūṁ phaṭ | om̄ gr̄hṇa gr̄hṇa hūṁ hūṁ phaṭ | om̄  
 gr̄hṇāpaya gr̄hṇāpaya hūṁ hūṁ phaṭ | ānaya ho bhagavān̄ vidyārāja hūṁ hūṁ  
 phaṭ svāhā | | 7.3.80 | |

ap7.- <L 6.1c→> yavargāc cāṣṭamam̄ bījaṁ mātrair dvādaśabhis tathā |  
 239 akṣarāntaritam̄ kṛtvā ṣaḍaṅgaheru<sup>1982</sup> ucyate | | 7.3.81 | |

ap7.- ṣadvīrasamāyogaṁ caikaikākṣarasamsthitam <L 6.2d←> |  
 240 <L 6.4a→> prathamam̄ hṛdayam̄ caiva dvitīyam̄ {C65v} śiraḥ smṛtam | | 7.3.82  
 | |

ap7.- tṛtīyam̄ śikhāṁ dadyāc caturtham̄ kavacam̄ bhavet |  
 241 pañcamam̄ tu bhaven netram̄ ṣaṣṭham̄ tv astraṁ<sup>1983</sup> ucyate <L 6.4f←> | | 7.3.83  
 | |

ap7.- vajravārāhīsamāpannam̄ caturbāhuvirājitaṁ |  
 242 pīṭaprabhālām̄kṛtaṁ divyam̄ candrārdhakṛtamūrdhajam | | 7.3.84 | |

ap7.- <L 2.6c→> asthimālāvalambī ca khaṭvāṅgakarasamsthitam |  
 243 ātmānam̄ herukam̄ kṛtvā herukatvam̄ tu sam̄smaret <L 2.7b←> | | 7.3.85 | |

ap7.- jñānasattvam̄ hṛdi dhyātvā prākāram̄ tu diśāṁ nyaset |  
 244 krodhajvālākulaṁ dhyātvā vikaṭotkaṭabhūṣaṇam<sup>1984</sup> | | 7.3.86 | |

ap7.- vighnagaṇān utsārya samkīlya tarjayantam̄ diśān sarvān sarvān sadevāsura-  
 245 mānuṣān | evam̄ samñahya sakavaco bhedyas tridaśair api | | 7.3.87 | |

ap7.- tato maṇḍalam̄ samālikhec caturasram̄ caturdvāram̄ |  
 246 tasya madhye pratiṣṭhāpya ṣaṭpadmam̄ keśarānvitam | | 7.3.88 | |

ap7.- vikire<sup>1985</sup> dviguṇam̄ mantrī likhed ḍākinīcakram̄ |  
 247 karṇikāyām̄ nyased vīram̄ aparam̄ ḍākinīm̄ tathā | | 7.3.89 | |

ap7.- triśūkavajrāṅkitam̄ dvāram̄ pīṭavarnam̄ samantataḥ |  
 248 cakragarte<sup>1986</sup> nyased dūtyā dvāram̄ ca vidhikramam | | 7.3.90 | |

ap7.- mahatīm̄ pūjām̄ kṛtvā sunakṣatre • idam̄<sup>1987</sup> cakram̄ dhārayed vratī •  
 249 akālamṛtyuśastrasampātādīni vārayed devi | aham̄ vākyam̄ na samśayah | ripu-  
 jayāvahām̄ nāma cakram | | 7.3.91 | |

ap7.- athavā tāmrapattre nikhanet puṣyanakṣatreṇa tam eva cakramantram sādhyā-  
 250 vidarbhitam dvārarahitam | udake sthāpya triṣkālam pūjayed iti | tataḥ sarveṇa  
 • eva stambhitā bhonti | vṛte • aśoṣahrade vidhinā śāntim kurute samāhito  
 mantrī || 7.3.92 ||

ap7.- athāparam {C66r} api cakram bhavati | caturasram caturdvāram vedī-  
 251 vajrāṅkitam tathā | dvāre vajramudgaram ratnadaṇḍam ca padmaṇ  
 vajrakhaḍgam | kone sitakaroṭastha utpalāṅkuśas tathā | tanmadhye bhavet  
 padmam | dvipañcacchadake nyased akṣaram viduh | tadvaraṭake • idam  
 mantravaram likhet | tadyathā ||

om̄ prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhani svāhā ||

vaśye • idam<sup>1988</sup> mantram ālikhet || 7.3.93 ||

ap7.- atha sarvaduṣṭanivāraṇe • idam<sup>1989</sup> mantram āhuḥ |  
 252

ap7.- om̄ sarvamohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati  
 253 sarvaduṣṭān bandha bandha hūm hūm phaṭ svāhā || 7.3.94 ||

ap7.- tasya madhye bhavec candram candramadhye caturthasya prathamena  
 254 vartulākāram keśarākṛtim<sup>1990</sup> likhet | tasya madhye ṣaṭkoṇam vikiret tataḥ  
 ṣadakṣaram mantravidah • hrīhkāravidarbhitam vidhinā | sarvasainyaparājayas  
 tārābhuydayo nāma | asya lakṣajāpena pr̄thivīm kampayati | samudra-  
 taḍāgādīn śosayati | viṣam amṛtam karoti | amṛtam viṣam karoti |  
 sarkaroṭakam<sup>1991</sup> abhimantrya • ūrdhvam adhastād dikṣu vidikṣu<sup>1992</sup> kṣipet |  
 sarvadevāsurayakṣarākṣasagandharva<sup>1993</sup> kiṁnaramahoragāś caiva baddhā<sup>1994</sup>  
 bhavanti | sarvaḍākinīyogam apaharati | sarvanāgaviṣam apaharati |  
 sarkaroṭakam<sup>1995</sup> parijapya nadīṣu prakṣipet pratikūlam vāhayati | tenaiva  
 sarkaroṭena<sup>1996</sup> • ūrmim<sup>1997</sup> stambhayati | ūrdhvam nirīkramāṇah {C66v}  
 sahasram jafen mahāvṛṣṭim nivārayati | parasainyābhīmukhaḥ sahasram  
 japtam kṛtvā samgrāme praviśet | śastraśatāir hanyamānasya vyathā  
 nopapadyate | na ca śastraiś chadyate | vajraśārīro bhavati | anekāścaryam  
 karoti vilasan mantrarājena coditā || 7.3.95 ||

ap7.- iti sarvakarmaprasaracakrodayo nāma saptamasya tṛṭīyam prakaraṇam ||  
 255

#### Part 4

ap7.- <H 2.1.1a→> deśayatu yathānyāyam pratiṣṭhālakṣaṇam śubham <H 2.1.1d←> |  
 256 japaḍhyānam na jānāmi homakarmavidhiḥ katham || 7.4.1 ||

ap7.- <H 2.1.1c→> bhagavan vajrasārātmā sarvadharmaikasamgraha <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 bhūmisamśodhanaṁ kathayitum āha |  
259

vajrasattvakṛtāṭopah sagarvādvayasamsthitaḥ |  
trilokyavijayo bhūtvā sarvavighnān ucchādayet || 7.4.4 ||

ap7.- padanyāsaṁ yathāproktam̄ devatīnāṁ<sup>1998</sup> tathaiva ca |  
260 homakarma yathoddiṣṭam̄ kundalakṣanam eva ca || 7.4.5 ||

ap7.- mudrāyogam̄ tataḥ kṛtvā paścān maṇḍalam ālikhet || 7.4.6 ||  
261

ap7.- krodhavijayo bhūtvā trimukham̄ ṣaḍbhujam̄ bhāvayitvā krodhameghān niścārya  
262 tair eva daśasu dikṣu sarvatathāgatānāṁ saparivārāṇāṁ<sup>1999</sup> yuṣmābhīr  
adhiṣṭhānapadair bhāvayitavyam ācāryasya tacchisyāṇāṁ rakṣā vidhātavyeti  
codayitvā tatas {C67r} tān samāhṛtyāntarbhāvyā svahṛccandrakuliśe hūmkāra-  
varaṭakāntasthīkṛtyaitam̄ ca vajradhararūpam̄ svavidyāyoginam̄ bhagavatā  
sarvatathāgatair ekalolībhūya tryakṣarādhiṣṭhānapūrvakam̄ kamalāvartam̄ kṛtvā  
dakṣiṇakareṇa vajram ullāyet | vāmena vajraghaṇṭam̄ nirnādayet susvarām |  
caraṇatale nyastahūmkārajvalitavajraḥ | sāhamkārakrodhahūmībhava-  
kṛtimān<sup>2000</sup> hūmkārodgārapūrvakam̄ matimān ucchādayet sarvaduṣṭān  
devāsuraguhyakān idam vacanam̄ pravyāharan krodhavigrahavibhāvanaiḥ ||  
7.4.7 ||

ap7.- apasarantu<sup>2001</sup> ye kecid devāsurayakṣarākṣasapretapiśācāpasmarabhūtaḍākiny-  
263 ostārakamahallakamahallikānucarapāriṣadagaruḍakimṛpuṣamantrasiddhāḥ |  
atra pṛthivīpradeṣe • amukācāryeṇa • amukaśiṣyasya sambodhi-  
paripūraṇārthaṁ sarvasattvānuttarajñānalābhahetoḥ • amukamaṇḍalarājā •  
ālikhitavya<sup>2002</sup> | iti | tadeva vajradhara•ājñām̄ śrutvā śīghram evāpakramata |  
yo nāpakramet tasya vajrapāṇih̄ prajvalitahūmkārakupitavadanāḥ • ādīpta-  
pradīptena mahājñānavajreṇa mūrdhānam̄ śatadhā vikire | iti || 7.4.8 ||

ap7.- triruccārite mahāvajrakaraṇavinyāsenā svavajrakrodhavigrahān niścārya  
264 sasambhramam̄ vajrapadena maṇḍalabhūmyām̄ samantataḥ parikrāman  
sarvaduṣṭān chādayet | evam̄ bhūmiparigrahāḥ {C67v} syāt || 7.4.9 ||

ap7.- tataḥ pṛthivīdevatām āvāhya mantrēṇādhiṣṭhānādhivāsanādikam kuryād iti |  
265 namaskṛtvā gurum iti mantrpādhyāyam vandayitvā paścāt pṛthivīdevatām  
kanakavarṇām kalaśahastām ākṛṣya praveśya baddhvā sugandhagandhādibhiḥ  
pañcopacāraiḥ saṃpūjyādhivāsyā saṃnidhānam kuryāt || 7.4.10 ||

ap7.- tadā • āvahanamantram āha |

266

om ehy ehi mahādevi<sup>2003</sup> pṛthivīlokamātare sarvaratnapūrṇadivyālaṅkāra-  
bhūsite hāraṇūpuranirghoṣe vajrasattvaprapūjite<sup>2004</sup> gṛhītvā • idam argham  
homakarmasu sādhaya | hrī hī hī hī harī svāhā || 7.4.11 ||

ap7.- anena mantrēṇādhivāsanādikam kṛtvā bhūmisamāmārjanam kartavyam iti |  
267 viṇmūtretyādi prokṣayed iti lepayet | tato mahāmāṃsadhūpena dhūpayet |  
samāpūjya tatra madhye mudrā sthāpyā dhūpānantaramaṇa vidyām praveśayet | iti  
|| 7.4.12 ||

ap7.- kim bhagavan niśiktasamāskṛtavicitritām dārvādighaṭitām vidyādevīm  
268 praveśayed ity āha || 7.4.13 ||

ap7.- bhagavān āha |

269

cāṇḍālādimānuṣīm kanyām praveśayet tadabhāve sāmānyānyatamānām |  
aṅgamantram nyaset | hrīkāram sarvāṅgeśv iti | hṛdūrṇākaṇṭhamūrdhasu  
hrīm<sup>2005</sup> kāram nyaset | bhrūmkāram bhagamadhyeṣu || 7.4.14 ||

ap7.- kim bhagavan | bhrūmkāram kutas teṣām bhaven madhye || 7.4.15 ||  
270

ap7.- bhagavān āha |

271

madhyaśabdena kulaputrā nābhir ucyate | tatra bhrūmkāram {C68r} nyaset |  
evam akṣaram vinyasya locanādirūpam bhāvayed ity āha | bhāvayel  
locanākṛtim tatra brāhmaṇīm śūdrīm vā sāntike locanākāram iti | sitavarṇām  
sarvāṅkārabhūṣitām bhāvayet | vaśye cāṇḍālīm tārām raktavarṇām  
prabhāvayet | pauṣṭike nartakīm rājagotrikām pāṇḍaravāsinīm pītavarṇām |  
evam karmabhedāt pañcopacārair abhyarcya puṣpāñjalim prakṣiped iti |  
tadbhage puṣpam śukram vā prakṣiped evam homabhūmiḥ saṃskṛtā syāt ||  
7.4.16 ||

ap7.- maṇḍalavidhau sāmānyānyatamā kanyā boddhavyā | maṇḍalapratibaddho  
272 homavidhis tadupadarśanam yatra rahasyam dharmamaṇḍalam api | sūtrayed  
anena vidhinā dvividhaṁ maṇḍalam bāhyam rajomaṇḍalam rahasyam

dharmaṇḍalam yāvat svasamayam | evam yogīpīṭhasthānabhūte bhūpradeśe  
kuṇḍam kuryād | ity āha || 7.4.17 ||

ap7.- homakarma<sup>2006</sup> pravakṣyāmi nānākarmaprasādhanam |  
273 agnimukhā hi ye devā homatattve vyavasthitāḥ || 7.4.18 ||

ap7.- homena prīṇyante devāḥ prīṇitāḥ siddhim prayacchanti |  
274 ūnātiriktā ye mantrāḥ sarve te homena pūryante<sup>2007</sup> || 7.4.19 ||

ap7.- tasmād dhomam praśāṁsanti trikāyadharavajriṇāḥ |  
275 manthānotthito vahniḥ karma kuryāc chubhaṇkaram || 7.4.20 ||

ap7.- mātaṅgaśmaśānajo • aśubhakarmaprasādhakāḥ |  
276 vartulam caturasram tu • ardhaṇḍram trikoṇakam || 7.4.21 || {C68v}

ap7.- vajraciḥnam tu pālim vaikoṇe rājanti maṇḍale |  
277 ūṣṇīśam ambujam vajram ratnapadmaniveśitam<sup>2008</sup> || 7.4.22 ||

ap7.- madhye kartavyam kuṇḍasya homatattvavidhānavit |  
278 yathāyogam āśīno jānvor abhyantarahastakah || 7.4.23 ||

ap7.- sruvam ghṛtaplāvitam prātipūrṇā<sup>2009</sup> tathā hutih |  
279 dakṣiṇe sthitahomopayikam vāme salilabhājanam || 7.4.24 ||

ap7.- purato ḍghabhājanam | sarvakarmikajaptam tu prokṣaṇācamane kṛte |  
280 kuśāgrāvaṣṭabdhakuṇḍasya samantataḥ paridhāritaḥ || 7.4.25 ||

ap7.- dīptam agnim viditvāvahayed agnidevatām<sup>2010</sup> |  
281 mantrēṇānena vidhivad dakṣiṇāṅguṣṭhābhayacālanam || 7.4.26 ||

ap7.- ehy ehi mahābhūtadeva • ḫṣidvijasattama |  
282 grhītvā hutim āhāram asmin saṁnihito bhava ||

om agne<sup>2011</sup> dīpya dīpya • āviśa mahāśriye havyakavyavāhanāya svāhā ||  
7.4.27 ||

ap7.- prokṣayed vāmavajreṇā<sup>2012</sup> pūjāpañcopahārataḥ<sup>2013</sup> |  
283 āgneyyām diśi cāyātām lambodaram trinetrīṇām || 7.4.28 ||

ap7.- caturmukham caturbhujam raktavarṇam jaṭakalāpinam<sup>2014</sup> |  
284 agnimāṇḍalasaṁsthām tu karmaraśmivibhūṣitam || 7.4.29 ||

ap7.- prathame tu kare varadaṁ dvitīye cākṣamālikām |  
285 vāme kamaṇḍalum caiva dvitīye daṇḍam<sup>2015</sup> eva tu || 7.4.30 ||

ap7.- raktavarṇā<sup>2016</sup> vibhūṣaṇā<sup>2017</sup> ḫṣibhiḥ parivāritah |  
286 īdṛśam rūpam dhyātvā tu<sup>2018</sup> kuṇḍamadhye niveśayet || 7.4.31 ||

ap7.- deyā ca • āhutis tasya trīn varān sarvahomakam |  
 287 tata ācamanam<sup>2019</sup> kṛtvā jvālākāreṇa pariṇāmayet || 7.4.32 ||

ap7.- anena kramayogena devatām tarpayed budhaḥ |  
 288 samṛtarpya {C69r} kṣamāpayitvā vijñāpya siddhikāmikām<sup>2020</sup> || 7.4.33 ||

ap7.- chatradhvajavajrakalaśapadmāñkuśavilāsinaḥ |  
 289 ekaśikhā dviśikhā triśikhā • uttamādhamamadhyamāḥ |  
 dakṣiṇāvartam ca viśeṣataḥ || 7.4.34 ||

ap7.- jvālām śvetavarṇām<sup>2021</sup> bhadrāntām lakṣayed budhaḥ |  
 290 śakracāpanibhām śubhram susnigdham indragopasamaprabham || 7.4.35 ||

ap7.- kusumbhavaiḍūryanibhām sugandhi ca manoramam |  
 291 hemarūpyābhanirdhūmām dīptam sūryābhanirmalam || 7.4.36 ||

ap7.- sāntike sitavarṇābham<sup>2022</sup> pauṣṭike pītasamnibhā |  
 292 raktānurāgaṇe śreṣṭhanīlakṛṣṇābhicāruke || 7.4.37 ||

ap7.- prabhūtaśikhasadhūmaś ca savisphulingaḥ kramāt samuttiṣṭhati  
 293 mandamandam vicchidyamāna•arcir evam nirūpayet | tejo rūkṣasakṛṣṇapalāśa-  
 varṇaḥ śūlasūryanibhaś<sup>2023</sup> caiva tathā gośīrṣasamnibhāḥ | śavagandha  
 āmagandho vā kharagandhaś ca | sa ced vighnam tato vighnān nirvighnam  
 kṛtvā jvālānimittair lakṣayet || 7.4.38 ||

ap7.- sarvasiddhir bhavet<sup>2024</sup> kṣipram japabhāvanātatparah || 7.4.39 ||  
 294

ap7.- omkārasvāhāntam gītikāprāṇāyitam<sup>2025</sup> |  
 295 avicchinnān svarān yojya sāntipuṣṭau tu vaśyata<sup>2026</sup> || 7.4.40 ||

ap7.- sāntih sāntamanāḥ<sup>2027</sup> sphītaḥ puṣṭyābhivardhanam |  
 296 vaśye tu vaśyamanā<sup>2028</sup> madanāturasavibhramah || 7.4.41 ||

ap7.- hūmīkāraphaṭkārajvālā<sup>2029</sup> jvalitavigrahaḥ |  
 297 trilokabhakṣaṇacitto ḫhicāravidhisthitah || 7.4.42 ||

ap7.- codanāpadam<sup>2030</sup> samḍdarbhyā mantrākṣaraviyojitam |  
 298 ye<sup>2031</sup> yasya niyuktā devā nānākarmabhiḥ<sup>2032</sup> pūjayed || 7.4.43 ||

ap7.- sarvahomavidhāneṣu vidhijño mantrasādhakah |  
 299 ādau pūrṇāhutim {C69v} dattvā paścāt karmavivardhitah || 7.4.44 ||

ap7.- codayed dhomatattvena • eṣa homavidhikramah |  
 300 sāntike pauṣṭike vaśye śubhadravyasya homanam || 7.4.45 ||

ap7.- viḍmūtrarudhira<sup>2033</sup> majjāsthimahāmāṁsasya homena sarve sukhapūrita<sup>2034</sup>  
 301 bhonti || 7.4.46 ||

ap7.- atha bhagavān mahāvairocanavajratathāgata<sup>2035</sup> jñānacakraprasādhanavajraṁ  
 302 nāma samādhiṁ samāpadyedam̄ sarvacakraprasādhanaprayogakarmaprasaram̄  
 bāhyādhyātmikam̄ bhāṣayām āsa || 7.4.47 ||

ap7.- yasya kasya cid devasya cakramadhye niveśanam̄<sup>2036</sup> tasya nāmābhuyadaya-  
 303 vajreti maṇḍalam̄ buddhair varṇyate || 7.4.48 ||

ap7.- śāntipuṣṭiavaśyābhicārukakarmāṇi niyojanaiḥ<sup>2037</sup> |  
 304 kuryād adhipatittvena cakrijñāna<sup>2038</sup> vibhāvanaiḥ || 7.4.49 ||

ap7.- bhāvayed bhagamadhye tu sampūrṇam̄ candramaṇḍalam̄ |  
 305 tāṁkārajñānaniśpannām̄ tārādevīm̄ maharddhikām̄ || 7.4.50 ||

ap7.- śrīṅgārarasasamsthā tu saptāsyām̄<sup>2039</sup> trilocanām̄ śoḍaśabhujām̄ hasitānanām̄  
 306 marakatābhām̄<sup>2040</sup> navayauvanasam̄pannām̄ vicitravastraśasam̄vītām̄ hāraṇūpura-  
 kaṇṭhikām̄ cūḍakeyūrakunḍalakaṭisūtrādyām̄ nānābharaṇabhuṭitām̄ |  
 utpala<sup>2041</sup> sirasi bhūṣitām̄ yavā<sup>2042</sup> kusumasaṁnibhādharām̄ pratyālīḍhasthāna-  
 sthitām̄ tridaśapatitrāsasam̄trastakṛtāñjalipuṭāparām̄ raktaprabhām̄ tu  
 samujjvalām̄ sphuradbuddhaiḥ samākulām̄ sarvasattvajanaṇīpriyām̄ bhāvayed  
 yogī | laghu buddhatvam̄ āpnu�āt || 7.4.51 ||

ap7.- prathame khaḍgo dvitīye • utpalām̄ tṛṭīye śaraś {C70r} caturthe vajraḥ pañcame  
 307 ūṇkuśam̄ ṣaṣṭhe daṇḍaḥ saptame kartrir aṣṭame • abhayam̄ | vāme kapālo  
 dvitīye tarjanī tṛṭīye dhanuś caturthe khaṭvāṅgam̄ pañcame pāśaḥ ṣaṣṭhe  
 trimuṇḍakam̄<sup>2043</sup> saptame ratnam̄ aṣṭame kalaśo dhāryaḥ<sup>2044</sup> || 7.4.52 ||

ap7.- daksināśyam̄ prathamam̄ nīlam̄ dvitīye pītasamujjvalam̄ | vāma prathame sitām̄  
 308 dvitīye haritavaidūryasam̄nibham̄ | ūrdhvāsyam̄ vikarālam̄<sup>2045</sup> dhūmravarṇam̄  
 mahāghoravikaṭotkaṭabhīṣaṇam̄ | evam̄ bhāvayed devīm̄  
 sarvasiddhipradāyikām̄ || 7.4.53 ||

ap7.- atha • ūrdhvāsyam̄ gardabhākāram̄ kāmarūpiṇam̄ catuścaranām̄ triśūlasarpa-  
 309 veṣṭitam̄ tathā herukīti nāmnā vai karaṇam̄ uttamam̄ bhāvayed | bhagamadhye  
 tu yamkāreṇa vāyumaṇḍalam̄ dhūmrākāram̄ vicintayet | tasyoparīndumadhye  
 dhīkārapariṇataṁ mañjurūpam̄ ātmānam̄ vicintya taddhṛdi • āḥkāreṇa  
 sūryamaṇḍalam̄ dhyātvā tataḥ sūryamaṇḍalād raśmīm̄ niścārya vidhivat pūjām̄  
 kṛtvā tadupari hūṇkāram̄ pañcaraśmisam̄yuktaṁ dhyātvā tatparāvṛtaṁ  
 vajrabhairavam̄ navamukhamahiṣarūpam̄ śoḍaśapādaṁ catuṣtriṁśadbhujaṁ  
 nagnam̄ kṛṣṇavarṇam̄ mahātejasam̄ kapālālaṁkṛtaśekharam̄ mahābhayānakam̄  
 ūrdhvalīṅgam̄ pratyālīḍhastham̄ bṛhadudaram̄ mahākāyam̄ ūrdhvakeśam̄

jvaladbhāsurākāraṁ kapālamālābharaṇabhuṣitam mahāpralayakālam iva  
garjayantam naruḍhiravasāśr̄ṇmāṁsamedamajjam<sup>2046</sup> bhakṣayantam {C70v}  
sabrahmendropendrarudrādīn trailokyam khādayantam vicintayed || 7.4.54 ||

ap7.- aṭṭahāsam lalajjihvam bhayasyāpi bhayaṁkaram | prathamam mahiṣamukham  
310 | dakṣiṇaśr̄nge trīṇi mukhāni nīlāraktapītāni kruddhavīrtāsyam vāme  
sitadhūmrakṣṇāni ca | taylor madhye suraktam galadrudhirāsyam tadupari  
mañjurūpam supītam īśatkruddham bālābharaṇapañcacīraśekharam kūmaram |  
ity evam dṛḍhīkṛtya susamāhito mantrī bhāvayed iti || 7.4.55 ||

ap7.- tato dakṣiṇaprathamabhuje kartrikā | dvitīye bhiṇḍipālah | trtīye muṣalam |  
311 caturthe cchurikā | pañcame kaṇayaḥ | ṣaṣṭhe kuṭharaḥ | saptame kuntah |  
aṣṭame śarah | navame aṅkuṣam | daśame gadā | ekādaśame khaṭvāṅgam |  
dvādaśame cakram | trayodaśame vajraḥ | caturdaśame vajramudgaraḥ |  
pañcadaśame khaḍgaḥ | ṣoḍaśame ḍamarukaḥ<sup>2047</sup> || 7.4.56 ||

ap7.- vāme prathamabhuje kapālah | dvitīye śirah | trtīye phalakam | caturthe pādah  
312 | pañcame pāśah | ṣaṣṭhe dhanuh | saptame ‘ntram | aṣṭame ghaṇṭā | navame  
hastah | daśame śmaśānakarpaṭam | ekādaśame śūlabhinnapurushah |  
dvādaśame ‘gnikuṇḍam | trayodaśame caṣakah | caturdaśame tarjanī |  
pañcadaśame tripatākā | ṣoḍaśame vātakarpaṭakam | dvābhyaṁ  
gajacarmadharah<sup>2048</sup> || 7.4.57 ||

ap7.- dakṣiṇapāde naro mahiṣo vṛṣabhaḥ khara uṣṭraḥ śvāno meṣah śrgālah |  
313 vāmapāde {C71r} grdhra ulūkaḥ kākaḥ + sigha +<sup>2049</sup> śyenaḥ<sup>2050</sup> mantrī  
mahāśakunaḥ sārasah<sup>2051</sup> | evam̄bhūtaṁ vajrabhairavam dhyānam vā  
likhāpayet || 7.4.58 ||

ap7.- tasyādho mahāśmaśānam rākṣasakṣetrapālavetālānvitamp> śūlabhinnapurusham  
314 vaṭavṛkṣasyodbadhapurusham<sup>2052</sup> dāhyamānapuruṣam kuntabhinnam ca<sup>2053</sup> |  
anekakākapakṣi<sup>2054</sup> śvānayutam hāhākārasamākulam | evam vibhāvayed yogī  
sarvakrūrakarmaprasiddhikaram nāma mahābhairavam | ity āha bhagavān ||  
7.4.59 ||

ap7.- atha māṁkāraniśpannām<sup>2055</sup> mārīcīm bhāskaraprabhām<sup>2056</sup> |  
315 rāthasthām saptaturagām jvālāmaṇḍalabhaṇurām || 7.4.60 ||

ap7.- trimukhām trinetrām ca ṣaḍbhujām pītavarṇābhām |  
316 dakṣiṇe tu bhaven nīlam vāme kundendusaṁnibham || 7.4.61 ||

ap7.- anekaraśmiprabhā divyā daśadigrakṣaṇodyatā |  
317 vihasantī sarvamukhaiḥ<sup>2057</sup> śrīngāraiḥ yauvanoddhatām || 7.4.62 ||

ap7.- nānāvastraparītāṅgi<sup>2058</sup> sarvābharaṇālaṅkṛtām |  
318 pañcabuddhamukuṭām tu<sup>2059</sup> jaṭā puṣpair<sup>2060</sup> virājita<sup>2061</sup> || 7.4.63 ||

ap7.- dakṣine tu kare vajram dvitīye sūcīsūtrakam |  
 319 tṛtīye śaravartinīṁ vāme tarjanīpāśam || 7.4.64 ||

ap7.- dvitīye śokapallavam tṛtīye ca dhanus tathā<sup>2062</sup> |  
 320 sphuradbuddhamaya<sup>2063</sup> meghair nānāraśmisamantataḥ || 7.4.65 ||

ap7.- anena bhāvyamānena vaśam sattvāḥ prayānti vai |  
 321 ity āha bhagavān vajrī vajrasattvas tathāgataḥ || 7.4.66 ||

ap7.- khadhātumadhyagataṁ vai cintayet sūryamaṇḍalam |  
 322 paṁkārapariṇatāṁ devīm pītavarṇāṁ mahojjvalāṁ || 7.4.67 ||

ap7.- trinetrāṁ trimukhāṁ caiva sakrodhahasitānanāṁ | {C71v}  
 323 sarvālaṅkāraśobhāṁ<sup>2064</sup> tu ṣaḍbhujāṁ navayauvanāṁ || 7.4.68 ||

ap7.- daksine tu kare vajram | dvitīye paraśum eva ca | tṛtīye śarabibhrāṇī || 7.4.69  
 324 ||

ap7.- vāme tarjanikāpāśam dvitīye parṇapicchikā |  
 325 tṛtīye dhanurdharā caiva puṣpair jaṭās suveṣṭitā<sup>2065</sup> || 7.4.70 ||

ap7.- sitapadmasaṁsthā tu<sup>2066</sup> raktaprabhālaṁkṛtā<sup>2067</sup> |  
 326 krodhajvālāsphurāvahāṁ krodhajvālābhiḥ saṁtrastā || 7.4.71 ||

ap7.- dagdhāḥ<sup>2068</sup> prajāṁ himsanti ye grahāḥ<sup>2069</sup> || 7.4.72 ||  
 327

ap7.- krodhajvalitā • akṣepā • akṣobhyāvaṣṭabdhaśirāḥ |  
 328 punaḥ śvetā<sup>2070</sup> pañcavarnabuddhāṁṛtapravarṣikāṁ<sup>2071</sup> || 7.4.73 ||

ap7.- prāgvat savyetaramukhāṁ | evam bhāvayed yogī vaidrṣya<sup>2072</sup>  
 329 sarvamāyāyās<sup>2073</sup> tu sāntaye | sarvarujāpanayanā nāma parṇāśāvarī ||

ity āha bhagavān mahāvajras tathāgataḥ || 7.4.74 ||

ap7.- śṛṇu devi mahābhāge vajrakroḍhasya bhāvanām |  
 330 kroḍhamūrtim samādhāya kroḍharājāṁ prabhāvayet || 7.4.75 ||

ap7.- <L 32.12a→> caturbhujāṁ caturvaktrāṁ yāval lakṣabhujaṁ tathā |  
 331 sitadeham mahākroḍham nirikṣantām vajravārāhīṁ tadvarṇāyudhadhāriṇīm ||  
 7.4.76 ||

ap7.- kapālamālināṁ vīram bhasmagātrāvaledpanam |  
 332 pañcamudrāvibhūṣitām jaṭāmukutāṅkaśūlinām <L 32.14b←→> || 7.4.77 ||

ap7.- īśaddamṣṭrākarālāsyām mahāpretakṛtāsanam |  
 333 aṣṭadalamahāpadme raktavarṇasamaprabham || 7.4.78 ||

ap7.- <VD 1.44c→> caturvidyāsamāyuktam buddhabimbopaśobhitam < VD 1.44d←>  
 334 |  
 hayarūpādyā caturbhujā caturvaktrā sarpābharaṇabhūṣitā || 7.4.79 ||

ap7.- akṣarākṣarasamāyuktam kapālastham śuklavarnam |  
 335 caturmukhavirājitam yaralavaир bhūṣitam || 7.4.80 ||

ap7.- sādhyam yāvad {C72r} pādam ārabhya<sup>2074</sup> vidhinā dhūmraraktapītasita-  
 336 vāyavyādi yathākramam | anena dhyānadṛṣṭamātreṇa striyam drāvayati  
 kṣīravṛkṣa iva nānyathā || 7.4.81 ||

ap7.- ramkārākṣarasamāyuktam raktavarṇam<sup>2075</sup> caturbhujam |  
 337 jvālāmālākulam ghoram caturvaktram jambukāsyavirājitam || 7.4.82 ||

ap7.- hūmkārapūrveṇa • eva śūkṣmavajravibhāvane<sup>2076</sup> |  
 338 nāsikāgre ḥiniśpanne sādhyadeham tu pūrayet || 7.4.83 ||

ap7.- aṅgasandhiṣu sarveṣu viśvavajranibandhane |  
 339 tena vajraprahāreṇa jvālāśoṇitavigrahaḥ || 7.4.84 ||

ap7.- bhāvayed vajraḍākinyah cūṣayantyā samantataḥ || 7.4.85 ||  
 340

ap7.- om vajraḍākini<sup>2077</sup> • amukasya raktam ākarṣaya hūm phaṭ || 7.4.86 ||  
 341

ap7.- anena kramayogena raktākarṣaṇam uttamam |  
 342 evam kathitam devi śuṣyate nātra samśayah || 7.4.87 ||

ap7.- atha sakalatattvaniśpannam mahiṣarūpam bhayānakam |  
 343 kṛṣṇavarṇam mahāghoram caturvaktram bhayānakam || 7.4.88 ||

ap7.- aṣṭabhujam catuścaraṇavirājitam | vajramuṣalam caiva khaḍgam cakram  
 344 ḫamarum tathaiva ca | vāme khaṭvāṅgam<sup>2078</sup> kapālam dhanuh 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 kaṭṭayantam vajrakrodhenānyena vajreṇa ghātakān || 7.4.91 ||

ap7.- khadgena dārayantam<sup>2079</sup> vai • antragalitaviṭkulān || 7.4.92 ||  
 347

om vajrarākṣasa bhakṣayemam<sup>2080</sup> phaṭ || 7.4.93 ||

ap7.- śvānamukham tataḥ kṛtvā vajrarākṣasabhāvanā || 7.4.94 ||  
349

ap7.- om hrīḥ śtrīḥ<sup>2081</sup> vikṛtānana {C72v} hūṁ hūṁ hūṁ phaṭ svāhā ||  
350 mahiṣānanayamarūpasyāyam mantrah<sup>2082</sup> || 7.4.95 ||

ap7.- kākajambūkagrādhrais tu parivāritam samantataḥ ||  
351 tair vilupyamānam tu bhāvayen nāma codanaiḥ || 7.4.96 ||

ap7.- vāyumaṇḍalasamārūḍham vajradamṣṭram<sup>2083</sup> vicintayet ||  
352 tasya prṣṭhasamārūḍham<sup>2084</sup> sādhyasya parikalpanā || 7.4.97 ||

ap7.- vajrakrodhena pīḍyantam nīyantam dakṣiṇām diśam ||  
353 vātamaṇḍaliparṇāni padapāṁśuś ca tasya vai || 7.4.98 ||

ap7.- tannāmagrahaṇena gopyam vai<sup>2085</sup> vajramuṇḍasya<sup>2086</sup> caraṇataḥ ||  
354 evam bhāvanāyogena karma kuryād vidhānataḥ || 7.4.99 ||

ap7.- uccāṭayec chakram api kiṁ punaḥ bhuvi jantavaḥ || 7.4.100 ||  
355

ap7.- brāhmaṇaśramaṇaromāṇi • ulūkapakṣā veṣṭitah ||  
356 tannāma mantram vidarbhya nikhanyād bhuvi nirodhataḥ || 7.4.101 ||

ap7.- vajrakrodhadvayenaiva yuddhāvantam vicintayet ||  
357 evam vicintayed yogī vidveṣayati yathepsyā || 7.4.102 ||

ap7.- cīkārākṣarasamāyuktam hayākāramukham kṛtvā ||  
358 madyākarṣaṇam uttamam || 7.4.103 ||

ap7.- haritavarnacaturmukham catuṣpādaṁ catuhkaraḥ<sup>2087</sup> ||  
359 hayagrīvo mahārājā sidhyate parameśvarah || 7.4.104 ||

ap7.- prathamaṁ śyāmam īśatpītām trinetram kṛṣṇasitadakṣiṇetarānanam ūrdhvam  
360 aśvamukham vikarālinām haritam tathā | dakṣiṇe tripatākābhinayī | dvitīye  
viśvavajram | tṛtīye khaḍgam | caturthe bāṇam | vāme viśvapadmam | dvitīye  
śaktih | tṛtīye darpaṇam | caturthe dhanuh | pratyālīḍhasūryastham  
tāṇḍavānvitam | hariharādipatitam ity evam bhāvayed vidhinā mantrī ||  
7.4.105 ||

ap7.- <H 1.2.25 (prose)→> sādhyasya nābhau maṁkāram bhāvayet ||  
361 maṁkāraniśpannam {C73r} madyodaram bhāvayet | paścād vāntīm kurvan  
dr̥syate madyam udgirati <H 1.2.25 (prose)←> || 7.4.106 ||

ap7.- samīraṇadiśam<sup>2088</sup> gatvā caturasram maṇḍalam vai kṛtvā gandhena  
 362 saptabindavah kāryāḥ | matimān śarāvena gopayet | tannirmitasumerum  
 aṣṭaśringam samantato racitam sphuradvajreṇa tu krāntam<sup>2089</sup> yaṁkāravāyu-  
 saptayonibijitam<sup>2090</sup> antarnigūḍhaniśvāsam laṁkāralāñchitam māhendram |  
 evam prayogaracite karoti bandham pralayam iva vāyoḥ || 7.4.107 ||

ap7.- aṣṭadalakamalabhāvitatatpatre nāgāṣṭakam nyaset tanmadhye jvalitajvālā-  
 363 kalāpinam | vajrakrodhamūrtitayā pīdayet pārṣṇitalaiś chardayantam  
 vārimeghān bhujāngān | hūṁkāradvayena vidarbhitam madhye nāgabijam  
 parikṣiptam pīdayantam japan hūṁkṛtim varṣayati varṣam || 7.4.108 ||

ap7.- mahāpralayakartāram raktārkavarṇasuprabham vaktram vidārya vyomni  
 364 sthitam hūṁkārajvalitajihvam<sup>2091</sup> lihen<sup>2092</sup> meghān saptavāriparipūrṇān ākr̄ṣṭān  
 uśvāsair niśvāsaiḥ prerayet tūlanibhān | atha svamudrāgaṇān jvalitān preṣayed  
 | vipāṭitam chidritam kṣaṇena hūṁkāratarjitam karoti || 7.4.109 ||

ap7.- gaganam śaratkālābham āgneyamaṇḍalasthito lalāṭamadhyanirgato •  
 365 acalaceṭah<sup>2093</sup> | vairocanasya pade ṣaḍbāhukhaḍgapāśasaradhanughāṇṭā-  
 vajra<sup>2094</sup> pravarsantamāravijayī krodhair asamkhyeyaiḥ parivṛto vighnān sarvān  
 utrasayan hūṁkāradhvaniपūritaḥ • vidhvamṣayet<sup>2095</sup> {C73v} trilokam api  
 pūrṇam || 7.4.110 ||

ap7.- nararudhiracaraṇamṛttikākṛtanararūpam narāsthikīlena kīlayed akṣnor  
 366 vimśativāram abhimanritam mārīcīmantrakīrtanānantaram tad gaṇapati-  
 mukham praviṣṭam pr̄sthata ākoṭitam vajramuṣalena om̄ sumbha nisumbha  
 vajramuṣalena cūrṇaya vighnān hūṁ phaṭ | evam dhyānakarmabhiḥ kṣaṇān  
 nivārayate naravighnān || 7.4.111 ||

ap7.- arjunavarṇitākṣo<sup>2096</sup> nāgaśatasahasrair alaṅkṛtadeho nāgāṣṭakānām ājñām  
 367 dadānah | te ca nāgāḥ śatasahasravadanā vibhāvyā gaganasamsthā ājñām  
 śrutvā<sup>2097</sup> varṣaṇam nivārya<sup>2098</sup> ghananivahaiḥ || 7.4.112 ||

ap7.- garuḍo ‘pi pakṣānilair nirvāpayan † āśīma † vahniṁ cañcughātena nadīm ca  
 368 kurvāṇa ity evam bhāvayen mantram jāpet | om̄ vajranārāyaṇa nirvāpaya  
 vahniṁ navāmbumeghaiḥ • hūṁ || 7.4.113 ||

ap7.- khadhātumadhyagatam trimukham trinetram sarvālaṅkārabhūṣitam  
 369 vyāghracarmanivasanam raktavarṇam mahātejam uditādityasamaprabham ||  
 7.4.114 ||

ap7.- khadgam caiva khaṭvāngam ca dhanur bāṇam tathaiva ca |  
 370 mahāmāṁsakapālam ca ḍamarukam tathaiva ca<sup>2099</sup> || 7.4.115 ||

ap7.- pāśam caivāṇkuśam ca vāme • utpalavirājitam |  
 371 dakṣiṇe • abhayadayikā || 7.4.116 ||

ap7.- pratyālīḍhamahāghoram sūryastham tāṇḍavānvitam |  
 372 raktajvālākulam ca mahāvastravītānam ca śmaśāne prakurvati || 7.4.117 ||

ap7.- hrīṁkārodbhavā devī tārā samsāratāriṇī |  
 373 evam vibhāvitamātreṇa buddhatvam prāpnoti yogī | {C74r}  
 kim punar anyāḥ siddhayaḥ || 7.4.118 ||

ap7.- <H 1.2.26 (prose)→> atha vaśīkartukāmenāśokāṣṭamīyām aśokatalam gatvā  
 374 raktavastram paridhāya <H 1.2.26 (prose)←> sarvālaṇkārabhūṣito mantram  
 jāpet | trimukhayoge sthitvā • ātmānam raktavarṇam dhyātvā paścāt svaśarīrād  
 dvibhujām raktām aṇkuśapāśagrīhītahastām niścārayet | tena sādhyam hṛdi  
 viddhvā • āniyatam cintayet svaśarīre tām devīm | praveśayet sādhyam  
 vihvalībhūtam | tasya hṛdaye daśākṣaramantram nyased raktavarṇam | punaḥ  
 sādhyena jñānarūpeṇa teṣv akṣareṣu praveṣṭavyam taiḥ sārdham ekalolībhūtam  
 cintayet | anena dhyānayogena saptāhāc cakravartinam api vaśam ānayati  
 yāvajīvam na samśayaḥ || 7.4.119 ||

ap7.- athāśanivighnanivāraṇārtham āha |  
 375

śrīparamādyarūpam ātmānam trimukham catuścaraṇam caturbhujam rakta-  
 varṇojjvalaprabham vajrādi<sup>2100</sup> caturdevīparivṛtam vicintya vajrāstrā  
 vajrakelīkilā snehavajrā vajragarvā ca | dakṣiṇe vajrotkarṣaṇaśaradādhāriṇam  
 vāme garvayā kaṭīsthitadhanurdhāriṇam vicintya tato dehotsargabuddhakṛta-  
 meghān sarvālaṇkāravirājītān dakṣiṇe • abhayadāyikān<sup>2101</sup> abhiṣekaghāṭa<sup>2102</sup>  
 ratnagalitān gagane vajranivāraṇam || 7.4.120 ||

ap7.- om mahāsukhavajratejaḥ hūm || 7.4.121 ||  
 376

ap7.- kṛte suratabandhenaivam bhāṣitayogānuttarapadavikāśi || 7.4.122 ||  
 377

ap7.- māraṇe • idam<sup>2103</sup> āha |  
 378

<K 5.18a→> śāntāv antayakārasya {C74v} lopo nikāradvayasya ca |  
 paścān madhyayakārasya śeṣā varṇā yathāsukham <K 5.18d←> || 7.4.123 ||

ap7.- ity evam kathitam devi sarvakarmprasādhakam || 7.4.124 ||  
 379

ap7.- <H 1.2.26 (prose)→> pramadām vaśīkartukāmena punar api • aṣṭamīyām  
 380 kurukullāyoge sthitvā • etaddhyānam vidadhīt | madanaphalam bhakṣayitvā  
 tataḥ kāmācikārasena tilakam vandya mantram jāpet |

om<sup>2104</sup> amukī me hrīm<sup>2105</sup> vaśībhavatu ||

siddhe • ayutenāgacchati <H 1.2.26 (prose)↔> || 7.4.125 ||

ap7.- atha kāladaśṭotthāpane hr̥daye padmam aśṭadalam cintayet | tadupari  
381 tṛṭīyasvaraṁ patrāṣṭake sitavarṇam vicintayet | ātmānam ca śeṣanāgarūpam  
sitavarṇam ikārāmṛtasravantam cintayet | tasya nāgākṣibhyām amṛtam niścārya  
tasmin sādhyāśarīre nipaṭantam cintayet | anena dhyānayogena traidhātuka-  
paripūrṇam viṣam nirviṣam karoti || 7.4.126 ||

ap7.- <H 1.2.27 (prose)→> atha candrasūryam vivartukāmena śālipiṣṭamayaṁ  
382 candrārkam kṛtvā vajrodake nikṣipet | mantram jape ||

om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā<sup>2106</sup> || 7.4.127 ||

ap7.- ṣaṭkoṭīṁ<sup>2107</sup> jape paścād idam karma samārabhet | tiṣṭhete<sup>2108</sup> candrasūryau  
383 rātrīm divā • avišeṣo bhavati < H 1.2.27 (prose)↔> || 7.4.128 ||

ap7.- <H 1.2.22 (prose)→> parasainyaṁ vināśayitukāmaḥ khaṭikām sādhayet<sup>2109</sup> |  
384 khaṭikām piṣṭvā pañcāmṛtena kuṭhāracchinnayā sārdham vaṭikām kārayet ||  
7.4.129 ||

ap7.- om vajrakartari hevajrāya svāhā || 7.4.130 ||  
385

ap7.- siddhyartham koṭīm jape tataḥ sidhyati | {C75r} tām saṃsādhyā kamaṇḍalu-  
386 grīvām<sup>2110</sup> veṣṭayed | veṣṭayitvā bhañjayet | sarve śatravāḥ śiracchinnā  
bhavanti <H 1.2.22 (prose)↔> || 7.4.131 ||

ap7.- <H 1.2.23 (prose) →> devānām sphāṭitukāmena tilakam sādhayet |  
387 vajrabandhakam vajri<sup>2111</sup> puṣpasādhitam<sup>2112</sup> kuṭhāracchinnāmiśritam  
sūryagrāse • akṣobhyena piṣayet | piṣṭvā parśum saṃskaret | tam  
pādenākramya mantram jape ||

om vajrakuṭhāra sphāṭaya sphāṭaya phaṭ phaṭ<sup>2113</sup> svāhā || 7.4.132 ||

ap7.- siddhyartham koṭīm jape | paścāt tilakam vandet | yam vandati sa sphuṭati <H  
388 1.2.23 (prose)↔> || 7.4.133 ||

ap7.- atha varṣāpaṇaprayogam<sup>2114</sup> vakṣye |  
389

<H 1.2.20 (prose)→> om•āḥ•phuhkāram vidhivad anantaprakṛtim kṛtvā  
pañcāmṛtena snāpayet | kṛṣṇapuṣpeñārcayet | nāgadamakarasena lepayet |  
hastimadena śiro bhyaṅgayet | śarāvadvayena sthāpayet | kṛṣṇagokṣireṇa  
pūrayet | kṛṣṇakumārīkartitasūtreṇa veṣṭayet | vāyavyām diśi puṣkariṇīm

kṛtvā tam anantam̄ samsthāpayet<sup>2115</sup> | tasyās taṭe maṇḍalam̄ vartayed vidhinā <H 1.2.20 (prose)↔ | tasya madhye • anantam̄ sthāpayet | anantākrāntam̄ hevajram̄ likhet | <H 1.2.20 (prose)→ aṣṭāsyam̄ catuścaraṇam̄ śoḍāśabhuja-bhūṣitam̄ | caturvīṁśatinetram̄ bhāvayet | paścād ācāryah • ādhamātaḥ krūracetasā mantram̄ japed vijane deśe || 7.4.134 ||

ap7.- om̄ ghuru ghuru<sup>2116</sup> ghaḍa ghada<sup>2117</sup> śama śama<sup>2118</sup> ghotaya ghotaya<sup>2119 2120</sup> •  
390 anantakṣobhakarāya nāgādhipataye he he ru ru ka<sup>2121</sup> saptapāṭalagatān nāgān  
ākarṣaya {C75v} varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ<sup>2122</sup>  
phuḥ hūṁ hūṁ hūṁ phaṭ phaṭ phaṭ svāhā || 7.4.135 ||

ap7.- yadi na varṣanti tadā • etan mantram̄ viparītam̄ jaret | varṣanti | yadi na  
391 varṣanti tadā mūrdhā sphuṭanti • arjakasyeva mañjarī || 7.4.136 ||

ap7.- meghān sphāṭitukāmena tadā śmaśānakarpaṭe • idam̄<sup>2122</sup> mantram̄ ālikhet |  
392

om̄ tarjaya tarjaya śmaśānapriyāya phaṭ<sup>2123</sup> svāhā <H 1.2.21 (prose)↔ ||  
7.4.137 ||

ap7.- iti śrīsampaṭodbhavamahātantra sarvakarmadhyānodayo nāma kalparājaḥ  
393 saptamah samāptaḥ ||

## ap8. Chapter A8

### Part 1

ap8.1 bhagavan̄ śrotum icchāmi • aparair lakṣyalakṣaṇam̄ |  
catustattvam̄ na jānāmi kathayasva mahāsukha || 8.1.1 ||

ap8.2 bhagavān̄ āha |  
śṛṇu vajra yathātattvam̄ samsārottāram̄ lakṣaṇam̄ |  
vajratattvasya<sup>2124</sup> pūrvasya ghaṇṭām̄ cāpi dvitīyakam̄ || 8.1.2 ||

ap8.3 tṛtīyam akṣasūtram̄ tu caturtham̄ jñānalakṣaṇam̄ |  
catustattvatarāṅgāni nīyate pāramīpsitam̄<sup>2125</sup> || 8.1.3 ||

ap8.4 madhye vairocano nāthaḥ pūrve • akṣobhya • eva ca |  
ratnam̄<sup>2126</sup> dakṣiṇasūcyām̄ tv amitābhām̄ paścime nyaset || 8.1.4 ||

ap8.5 uttare • amoghasiddhim̄ tu pañcasūcyābhidevatā |  
padme • aṣṭasambodhyaṅgam̄ yathābhūmyam̄ tu sthāpayet || 8.1.5 ||

ap8.6 padmaṭpaḥsam̄tu maitreyam̄ gaganam̄ samantabhadravat |

yakṣādhipatīm mañjuśrīm viṣkambhim kṣitim eva ca || 8.1.6 ||

ap8.7 asyāṣṭābhidevānām yathābhūmyam tu sthāpayet |  
madhye tridaśa•aṇḍānām jñānadevam tu līyate || 8.1.7 ||

ap8.8 padme • aṣṭadevīnām yathāsthāneṣu yojayet |  
vajrāṇkuṣyādicatvāri krīḍānābhidiṣam tathā || 8.1.8 ||

ap8.9 sūcyā pañcaḍākinyo madhye jñānam tu nāmataḥ |  
pūrve tu vajraḍakinī<sup>2127</sup> • uttare {C76r} ghorī nāmataḥ || 8.1.9 ||

ap8.10 vetaḥ diśa•antānām caṇḍālī dakṣiṇēśvarī |  
vajratattvāni devāni jñātavyam tu vicakṣaṇaḥ || 8.1.10 ||

ap8.11 yatas tattvāni vajrasya vajrātmātmacetane |  
vajram ārabhya yoginām vajracetam tu kārayet || 8.1.11 ||

ap8.12 vajra śuddhim dṛḍhīkūryad vajra dharmaparam matam |  
vajra tattvāni sarve te vajra karmābhīṣārataḥ || 8.1.12 ||

ap8.13 vajra spharaṇayogena sattva samsāratāraṇaḥ |  
vajrākarṣitayogānām vajra stambhita yogavit || 8.1.13 ||

ap8.14 andhakāra yathā kleśa vijñānasaha dīpakaḥ |  
ghātayej jñānavajreṇa • ālokadiṣam āpnuyāt || 8.1.14 ||

ap8.15 vajra sādhita sarveṣām vajrātmā • iti darśitam |  
vajra dharmasya sārasya vajra mokṣasya tatparāḥ || 8.1.15 ||

ap8.16 vajreṇa padmam ākramya sādhayed sarvatattvataḥ |  
vajra padmāvatīm tasya sādhayed vicakṣaṇaḥ || 8.1.16 ||

ap8.17 śṛṇu vajradhārā rājā vajraghaṇṭānām tu lakṣaṇam |  
prajñāvāditatattvānām sarve śṛṇvanti devatāḥ<sup>2128</sup> || 8.1.17 ||

ap8.18 tribhāgām grahaṇam spaṣṭam mekhalālaṅkṛtam śubham |  
utpalakumudam saumyam<sup>2129</sup> ratnapadmavyavasthitam || 8.1.18 ||

ap8.19 diśādiṣam aṣṭasya madhye buddha navamasya<sup>2130</sup> tu |  
navadevādi sūcyam tu navadevam adhiṣṭhāyet || 8.1.19 ||

ap8.20 makarāṣyanirgataṁ sūci raśmicandravyavasthitam |  
navasūcyeti vikhyātā jñānavajra jagottarā || 8.1.20 ||

ap8.21 ākāśadhātuparyante bodhimaṇḍavyavasthitam | {C76v}  
daśadiksarvavit<sup>2131</sup> sthānair lokadhātvanantakaiḥ || 8.1.21 ||

ap8.22 diśe • aṣṭasamjñā tu aṣṭadevīm tu kīrtitāḥ |  
aṣṭā•akṣarabijasya • aṣṭadiśīm tu vinyaset || 8.1.22 ||

ap8.23 pūrve tāriṇī devī pāṇḍarā • uttareṇa ca |  
paścime māmakī nāma dakṣīne buddhalocanā || 8.1.23 ||

ap8.24 sauvarṇā madhurā kānti vajramālā caturthakam |  
ākāśamadhyarūpaṁ tu rūpaśobhaguṇālayāḥ<sup>2132</sup> || 8.1.24 ||

ap8.25 protphullakamalodbhavā arūpabhvadeśam tu prajñāmṛtakumbhavat |  
jñāna•amṛtasthānam tu tasya madhye tu mānasam || 8.1.25 ||

ap8.26 prajñāpāramitā devī rūpaśobhā guṇālayā |  
ūrdhvapadma vajrāṇāṁ yathāpūrvam tu cintayet || 8.1.26 ||

ap8.27 jñānadaṇḍeti<sup>2133</sup> madhyānāṁ sarvasaṁhārasṛṣṭikā<sup>2134</sup> |  
cālāyed aṣṭadeśam tu • ālikāliprayojanam || 8.1.27 ||

ap8.28 ālikāliprayogeṇa sarvasaṁsāracchedakā |  
vajraghaṇṭām upāyam tu • upāyamadhyam eva ca || 8.1.28 ||

ap8.29 pāṇau dvau prasārayet<sup>2135</sup> tatra<sup>2136</sup> kamalāvartam tu<sup>2137</sup> pañcadhā |  
divākaram tu saṁcintya savyataś candrasya vāmam eva ca || 8.1.29 ||

ap8.30 upāyam tu dehānāṁ<sup>2138</sup> sveṣṭadevatām<sup>2139</sup> cintayet |  
uttare vajram ullāya paścāt samāropam tu buddhimān || 8.1.30 ||

ap8.31 hūṁkāragītikākāram sarvabuddham tu rañjayet |  
soha•i vajjam ullālu tāri•a satvavimokhe |  
dharmavimokhe kajja tuṅgam vajja dracchā adharantu ||  
hūṁ hūṁ hūṁ ho ho ho || 8.1.31 ||

ap8.32 prajñopāyena nирnāda prajñopāyakarāmayam || 8.1.32 || {C77r}

ap8.33 om vajradharmarāṇita praraṇita saṁpraraṇita<sup>2140</sup> sarvabuddhakṣetra cāline  
prajñāpāramitānādasvabhāve vajrasattvahṛdayasamtoṣāṇi hūṁ hūṁ hūṁ ho ho  
ho svāhā || 8.1.33 ||

ap8.34 om sarvatathāgatasiddhivajrasamaye tiṣṭha • esa tvā dhārayāmi hiḥ hi hi hi  
hūṁ hūṁ hūṁ phaṭ svāhā || 8.1.34 ||

ap8.35 prajñā-m-upāyadharmanā<sup>2141</sup> prabuddhā jagadādi vā |  
ajñānapaṇkamagnānāṁ sattvabuddhārthaṁ<sup>2142</sup> nādayet || 8.1.35 ||

ap8.36 vajram tattvena grhṇīyāt ghaṇṭām<sup>2143</sup> dharmena vādayet |

prajñopāyavidhānena sattvārtham kuru yoginām || 8.1.36 ||

ap8.37 atattvāśayayogino hastighaṇṭeva nāditah |  
yogatattvādihīnasya svasiddhim dūram<sup>2144</sup> lakṣyate || 8.1.37 ||

ap8.38 iti ghaṇṭātattvam<sup>2145</sup> aṣṭamasya prathamam prakaraṇam ||

## Part 2

ap8.39 śṛṇu vajra yathāsamyag akṣasūtrādilakṣaṇam |  
yena samyagvidhānena sidhyante nātra samśayah || 8.2.1 ||

ap8.40 sphatikāmuktimuktīm tu sitadhātvādīm anyakā |  
viśeṣāśāntikarmāṇī • akṣasūtrasya lakṣaṇam || 8.2.2 ||

ap8.41 sauvarṇam rajataṁ tāmram vā padmabījam viśeṣataḥ |  
pausṭikenākṣasūtram tu gaṇitam tu vicakṣaṇah || 8.2.3 ||

ap8.42 kumkumādi tu gandhādi sarvagandhaviśeṣataḥ |  
rañjitaṁ guṭikam kṛtvā vaśyānām parikīrtitam || 8.2.4 ||

ap8.43 rudrākṣakālabījam narāsthi tathaiva ca |  
yojayed raudrakarmāṇy abhicāraparikīrtitam || 8.2.5 ||

ap8.44 śāntipuṣṭiavaśābhicāraḥ putramjīva sarvakarmikam |  
mantrasādhanapañcāśad {C77v} vaśye tadardham eva ca || 8.2.6 ||

ap8.45 śatam ekaṁ tu śāntikam aṣṭādhike pausṭike tathā |  
abhicāre tu ṣaṣṭhīnām viśeṣakarma yuñjayet || 8.2.7 ||

ap8.46 yathā karmavibhāgam tu • akṣasūtrādi kārayet |  
diśi diśi • aṣṭasya madhye buddha navamasya tu || 8.2.8 ||

ap8.47 navadevādisūtrasya navadevam adhiṣṭhayet |  
arhanto guḍikāḥ<sup>2146</sup> sarve stūpasyopari kalpitāḥ || 8.2.9 ||

ap8.48 dharmasākṣīti stūpānām<sup>2147</sup> dharmadhātum ca • ūrdhvāśah |  
karatale sūryam samcintya svarapūrvādīm akṣaram || 8.2.10 ||

ap8.49 bhāvayed yoginām<sup>2148</sup> karamadhye tu • amṛtākṣaramadhyam<sup>2149</sup> ca |  
sitavarṇam samcintya raśmijvālām anekadhā || 8.2.11 ||

ap8.50 aṅgulyā vajrasūcyam<sup>2150</sup> tu padmapattram tu vāmataḥ |  
padmavajrāvatīm tasya samputam sūtra<sup>2151</sup> madhyataḥ || 8.2.12 ||

ap8.51 bhāvayet sarvatattvena • akṣasūtram adhiṣṭhayet |  
paścāj jaben mantrī • aṅgulyādiviśeṣataḥ || 8.2.13 ||

ap8.52 vajrībhāvam tu vāmānām vajrādvaya<sup>2152</sup> bhāvataḥ |  
śāntike krodhavinyastam<sup>2153</sup> pauṣṭike madhyatattvataḥ || 8.2.14 ||

ap8.53 anāmikā vaśyam ity uktam paryantam abhicārataḥ |  
anguṣṭhā vajrānkuśa devatākarṣabhbhāvataḥ || 8.2.15 ||

ap8.54 samāhitam jāpabhāvena sidhyante nātra samśayah |  
atattvena tu yoginām atattvamantrabhāvanā || 8.2.16 ||

ap8.55 atattvavajraghaṇṭānām anutpādyamudrātattvataḥ |  
yoginām<sup>2154</sup> tattvam ālambya tattvasarvāṇi kārayet || 8.2.17 ||

ap8.56 akṣarukāraṇḍatattva sohia mantravisāru<sup>2155</sup> |  
gaṇiau samkhu alikta sajjhavi yoinisāru<sup>2156</sup> || 8.2.18 || {C78r}

ap8.57 om̄ pade pade mahājñānam sarvabuddham ahaṁ bhave<sup>2157</sup> hūṁ hūṁ hūṁ ho  
ho ho aḥ svāhā || 8.2.19 ||

ap8.58 akṣasūtraśodhanamantrāṇām yad ipsitam tad eva sādhayet |  
sidhyanti tattvakarmāṇi • aparisphuṭam tu dūrataḥ || 8.2.20 ||

ap8.59 śṛṇu samyag mahājñāna jñānatattvam viśeṣataḥ |  
samāhite cakram ijyeta<sup>2158</sup> samatācittabhedataḥ || 8.2.21 ||

ap8.60 candramaṇḍalamadhyastham jñānabījena nirmitam |  
bhāvayet sitavarṇam tu padma•āsanam āsinam || 8.2.22 ||

ap8.61 dvibhujam sattvaparyāṇkam sarvābharaṇabhūṣitam |  
mahāmudrā dvau pāṇau hṛdi sthānam tu pīḍitam || 8.2.23 ||

ap8.62 sitavarṇasuśobhām tu • āryavairocanaprabhum |  
sphuradbuddhamayair<sup>2159</sup> meghair nānāraśmisamantataḥ || 8.2.24 ||

ap8.63 yugapat kramavidhānena mantrajāpam prakīrtitam |  
vāmadakṣinapāṇībhyaṁ bhramantam dākinītatsukham || 8.2.25 ||

ap8.64 ālikālibījānām hūmkārasūtrasūtritam<sup>2160</sup> |  
asya bījam tu bhāvayed yogī laghu buddhatvam āpnuyāt || 8.2.26 ||

ap8.65 iti mantrajāpabhāvanā • aşṭamasya dvitīyam prakaraṇam ||

### Part 3

ap8.66 <Sz 4.3.34a→> śṛṇu vajra yathātattvam utkrāntiyoga<sup>2161</sup> lakṣaṇam |  
sumārgeṇa tu yoginām<sup>2162</sup> gatiśobham<sup>2163</sup> darśayāmi te || 8.3.1 ||

ap8.67 śrotum icchāmi jñānendra navadvārāṇi kīdṛśam |

dvārabhedenā jñānasya guṇadoṣādi kīdṛśam || 8.3.2 ||

ap8.68 śṛṇu samyakprayogam̄ pramāṇam̄ cyutikālataḥ |  
sumārge<sup>2164</sup> śobhanam̄ sthānam̄ amārge bhavadoṣataḥ || 8.3.3 ||

ap8.69 bindunābhasya {C78v} • ūrdhvānām̄ cakṣurnāsādikarṇayoh̄ |  
pānāpānadvārasya navadvārasya<sup>2165</sup> lakṣaṇam̄ || 8.3.4 ||

ap8.70 nābhe kāmikam̄ svargam̄ bindunā rūpadehinah̄  
ūrdhva•ūrdhvakasthānasya gatyāgatiḥ<sup>2166</sup> parikīrtitāḥ || 8.3.5 ||

ap8.71 yakṣa bhavantu nāsānām̄ kārnābhyām̄ siddha<sup>2167</sup> devatāḥ |  
cakṣur yadi gataṁ<sup>2168</sup> jñānam̄ narāṇām̄ nṛpavartinam̄ || 8.3.6 ||

ap8.72 bhavadvārasya pretānām̄ mūtre tiryāñcas tathā |  
aṣṭau narakabhāgānām̄ apāne<sup>2169</sup> • evam̄ kulaputrā bhavasamkrāntilakṣaṇam̄  
|| 8.3.7 ||

ap8.73 yato dvāraviśeṣasya saṃsārabheda-m-udbhavaḥ<sup>2170</sup> |  
tasmād dvāraviśeṣeṇa<sup>2171</sup> yogīnām̄ tu susamāhitam<sup>2172</sup> || 8.3.8 ||

ap8.74 mṛtyukālasya prāptānām̄ mṛtyuciḥnam̄ tu darśitam̄ |  
na bhedayej jarādīnām̄ utkrāntiyogam uttamam̄ || 8.3.9 ||

ap8.75 kumbhakaiḥ pūrvam̄ ārambhaḥ sarvadvārāṇi stambhanam̄ |  
pañcasphoṭikastūpānām̄ dvārarandhrasya bhāvanā || 8.3.10 ||

ap8.76 tasya nimnasya dvārasya bījasya sitam ambuvat |  
pānāpānasya • agnīnām̄ tasya bījam̄ tu jvalitavat || 8.3.11 ||

ap8.77 tasya pūrvasya<sup>2173</sup> śvāsasya bhāvayet susamāhitāḥ |  
vāyuvarnāsyā dehasya vāyumanḍalacetasā || 8.3.12 ||

ap8.78 vāyubījasya mūlāni vāyv antasya<sup>2174</sup> mūlakā |  
bindunādasya samyuktenākarṣayec cetabījakaiḥ<sup>2175</sup> || 8.3.13 ||

ap8.79 vajrībījasya<sup>2176</sup> ghorāṇām̄ aṅkuśādi yojayet |  
ghorākarṣitadaśbhiḥ<sup>2177</sup> sthānaiś caturvīṁśatisthānataḥ<sup>2178</sup> || 8.3.14 ||

ap8.80 pada<sup>2179</sup> sthānapade • ūrdhva<sup>2180</sup> navasandhis tu • ūrdhvaśaḥ |  
ūrṇāpalitabījena śodhayed dehākṣaram<sup>2181</sup> || 8.3.15 ||

ap8.81 ghoranādena • uccārya aṣṭāntasya tu bījena |  
ghoraghoravargapūrvādipūrvasya • {C79r} ardhākṣarayojitam̄ || 8.3.16 ||

ap8.82 prerayen nādanādena<sup>2182</sup> vāyubījanimnataḥ<sup>2183</sup> |  
yuktavātāni bījasya vāyumanḍalacetasā || 8.3.17 ||

ap8.83 caturviṁśaty abhiḥ sthānair ūrdhva•ūrdhva param tataḥ |  
palitena tu yoginām<sup>2184</sup> ūrdhvavarṇam<sup>2185</sup> tu bhakṣayet || 8.3.18 ||

ap8.84 navasandhiparam ūrdhvam̄ sadyotkrānti tu mānasaḥ |  
devaghātasya vīprāṇām̄ pañcānantaryakāriṇām || 8.3.19 ||

ap8.85 caurakāmopabhogasya • asya mārgeṇa mucyate |  
na tu pāpena liptasya bhavadoṣam̄ tu dūrataḥ || 8.3.20 ||

ap8.86 yathā pañkasya • utpannapadmakānti sunirmalam |  
tathā pañkādi dehānām̄ jñānakāyebhīḥ<sup>2186</sup> svepsitam || 8.3.21 ||

ap8.87 utkrāntikālasamprāptā • akālam̄ devaghātanam |  
tasmāc cihñāni dehānām̄ yogam ārambha buddhimān || 8.3.22 ||

ap8.88 śrīnu vajra yathātattvam̄ yogam̄ sādhyam<sup>2187</sup> viśeṣataḥ |  
samatācittabhbhāvena pūrvalakṣaṇasarvataḥ || 8.3.23 ||

ap8.89 hṛdi maṇḍalamadhyastham̄ pañcabuddhasya bījakaiḥ |  
asya jvālārkaraśmīnām̄ rūpāṇām̄ lakṣate<sup>2188</sup> casā<sup>2189</sup> || 8.3.24 ||

ap8.90 pūrva•uktāni śūnyasya pūrvalakṣaṇasamṛyutam |  
bhedayet sarvarūpādi hūmkārasthitacetasaḥ || 8.3.25 ||

ap8.91 bījena rūpam̄ niśpādyā candramaṇḍalamadhyataḥ<sup>2190</sup> |  
padmam āsanam āśīnam̄ jñānaḍākinīm̄ ātmānam̄ cintayet || 8.3.26 ||

ap8.92 trimukham̄ ṣaḍbhujam̄ caiva trinetram̄ kirīṭimaṇḍitam<sup>2191</sup> |  
hasitakrodhaśṛṅgāram̄ sarvābharaṇabhbhūṣitam || 8.3.27 ||

ap8.93 sitakundenduvarṇasya suśobhāvastrabhūṣitam |  
sphurantam̄ buddhameghaiś ca sattvaparyāñkāvasthitam || 8.3.28 ||

ap8.94 prathamam̄ śaravinyāsam̄ {C79v} dvitīye añkuśam̄ tathā |  
tṛtīye vajra udyato<sup>2192</sup> vāme tarjanikā pāśam || 8.3.29 ||

ap8.95 dvitīye kalpalatām̄ ca tṛtīye samñāhadhanur ūrdhvam̄ tathā |  
raśmimālām anekadhā bhāvayet • śvāsanīscalam || 8.3.30 ||

ap8.96 nyased akṣaravinyāsam aṣṭabījam̄ tu tatparam |  
ālikāliprayogeṇa yathā-m-uddhṛtya bījavat || 8.3.31 ||

ap8.97 sitavarṇāni sarvesām̄ jyotsnāsamṛyuktabījakaiḥ |  
kadalīpuṣpasya padmasya hṛdi-m-añḍajasthāpanam || 8.3.32 ||

ap8.98 tasya madhye tu jñānavijñānasahitena tu |  
bhāvayed bhāvabhāvena niṣkampam̄ nirupadrutam || 8.3.33 ||

ap8.99 tato bāhyāni yogasya dhārayed vicakṣaṇah |  
dig<sup>2193</sup> bhuvanacetānāṁ vāyumaṇḍalacetasā || 8.3.34 ||

ap8.- tasya madhye tu • agnīnāṁ<sup>2194</sup> agnimadhye tu sūryaṁ tu |  
100 ālikāliyuktasya bijasya tasyaiva raktam iti || 8.3.35 ||

ap8.- dolāhāreṇa jāpena<sup>2195</sup> yogināṁ<sup>2196</sup> viśeṣataḥ |  
101 jñānabijasya dolānāṁ hanyamānāṁ tu madhyataḥ || 8.3.36 ||

ap8.- hāre hṛdayajñānasya hanyamānāṁ tu puṣpavat |  
102 dolādolena jāpena hārāhāreṇa jāpatā<sup>2197</sup> || 8.3.37 ||

ap8.- dolāhārasya yogināṁ ātmabāhyam tu kārayet |  
103 dolālakṣaṇalakṣasya hāralakṣaṇāṁ lakṣayet || 8.3.38 ||

ap8.- dolāhārasya yogasya samatātattvabhāvanā |  
104 samāhitāṁ bhāvabhāvena sidhyate<sup>2198</sup> nātra samśayah || 8.3.39 ||

ap8.- tato bāhyāni dehānāṁ sādhakasya tu nirmitam |  
105 paracittānucetasya jñāpayed vicakṣaṇah || 8.3.40 ||

ap8.- bhāva<sup>2199</sup> jāpaviśeṣānāṁ samāhitacetasā |  
106 cintayet sumārgāṇī {C80r} sidhyate nātra samśayah <Sz 4.3.74d↔> || 8.3.41 ||

ap8.- atha jñānarūpāṁ tu tato bhūya pradīpākāracittena karma kuryād vicakṣaṇah ||  
107 8.3.42 ||

ap8.- śrāvakādi hi tattvam<sup>2200</sup> hi kathitāṁ vā subhāṣitam |  
108 sphāṭikacittāṁ hi sthīrīkṛtya pradīpākāracetasāḥ || 8.3.43 ||

ap8.- sarvaprapañcam ālambya prapañcam niṣprapañcitam<sup>2201</sup> |  
109 svabhāvayogam ālambya sarvam etat parityajet || 8.3.44 ||

ap8.- he bhagavan kena jñānam<sup>2202</sup> viśeṣitam || 8.3.45 ||  
110

ap8.- bhagavān āha |  
111

jñānam pañcavidhāṁ proktam || 8.3.46 ||

ap8.- guhyasyādarśajñānam ca devānāṁ asurakrodhajñānataḥ |  
112 dīnāni pretajñānasya bhayakrandāṁ tu nārakī || 8.3.47 ||

ap8.- tiryag moha mohajñānataḥ • acetā sthāvarādikam |  
113 pañcabhedenā kathitāṁ jñānam || 8.3.48 ||

ap8.- jaḍapracchāditamūkānāṁ bālajñānam tu jñāninām |  
 114 jñānatattvaviśeṣam tu yogaśāstraviśeṣataḥ || 8.3.49 ||

ap8.- janmakoṭisahasram vai mayā jñānena coditā |  
 115 śraddhāṁ utpādyā yatnena yogaśāstram tu vicakṣaṇaḥ || 8.3.50 ||

ap8.- bāhyaśāstrādiśabdānāṁ naṭaraṅgasamopamaḥ |  
 116 bhuktimuktipadam kāryam yogaśāstrānusārataḥ || 8.3.51 ||

ap8.- sārāt sāraparam<sup>2203</sup> yogam kathitam te<sup>2204</sup> varānane || 8.3.52 ||  
 117

ap8.- iti tīrthikajñānāpanayanam nāma • aṣṭamasya tṛtīyam prakaraṇam ||  
 118

#### Part 4

ap8.- śṛṇu vajra prabho rājā mantrāṇāṁ tu lakṣaṇam |  
 119  
 om vajrāṁta mahāsukha haṁ svāhā | hr̥dayam || 8.4.1 ||

ap8.- om āḥ hūṁ hūṁ svāhā | vajrasattvasya {C80v} jāpamantrah || 8.4.2 ||  
 120

ap8.- om āḥ aṁ haṁ svāhā | raudrāyāḥ<sup>2205</sup> |  
 121 om āḥ āṁ haṁ svāhā | vajrabimbāyāḥ |  
 om āḥ īṁ haṁ svāhā | rāgavajrāyāḥ |  
 om āḥ īṁ haṁ svāhā | vajrasaumyāyāḥ |  
 om āḥ um̄ haṁ svāhā | vajrayakṣāyāḥ |  
 om āḥ ūṁ haṁ svāhā | vajradākinyāḥ |  
 om āḥ aṁ haṁ svāhā | śabdavajrāyāḥ |  
 om āḥ aḥ haṁ svāhā | pr̥thvīvajrāyāḥ || 8.4.3 ||

ap8.- om āḥ om̄ haṁ svāhā | vamśāyāḥ |  
 122 om āḥ aum̄ haṁ svāhā | vīṇāyāḥ |  
 om āḥ eṁ haṁ svāhā | mukundāyāḥ |  
 om āḥ aiṁ haṁ svāhā | murajāyāḥ |  
 om āḥ vajrāṇkuśi jaḥ haṁ svāhā | vajrāṇkuśyāḥ |  
 om āḥ vajrapāśe hūṁ<sup>2206</sup> haṁ svāhā | vajrapāśāyāḥ |  
 om āḥ vajrasphoṭe vam̄ haṁ svāhā | vajraśrṅkhalāyāḥ |  
 om āḥ vajraghaṇṭe hoḥ haṁ svāhā | vajraghaṇṭāyāḥ || 8.4.4 ||

ap8.- locanādīnāṁ pūrvavat mantrī mantram jāpet || 8.4.5 ||  
 123

ap8.- om̄ ḥm̄ svāhā | puṣpāyāḥ |  
 124 om̄ ḥm̄ svāhā | dhūpāyāḥ |  
 om̄ ḥm̄ svāhā | gandhāyāḥ |  
 om̄ ḥm̄ svāhā | dīpāyāḥ || 8.4.6 ||

ap8.- iti vajrasattvasya || 8.4.7 ||  
 125

ap8.- om̄ hrīḥ svāhā | herukasya || 8.4.8 ||  
 126

ap8.- om̄ vajraguhye siddhaparamayogeśvari kapāla<sup>2207</sup> mālādhāriṇi rudhirapriye  
 127 śmaśānavāsini hūṁ phaṭ svāhā | gauryāḥ<sup>2208</sup> || 8.4.9 ||

ap8.- om̄ vajracanḍeśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakuṭe ākaḍḍa • ākaḍḍa  
 128 sarvaduṣṭahṛdayam ākaḍḍa rulu rulu bhyo hūṁ phaṭ | cauryāḥ || 8.4.10 ||

ap8.- om̄ vajrāparājite paramaguhye kapālamālāvibhūṣite {C81r} sarvaduṣṭamohani  
 129 priye ehi • ehi bhagavati vajraguhyeśvari bahuvividhaveśadhāriṇi<sup>2209</sup>  
 sarvaduṣṭanivāriṇi hūṁ phaṭ | pramohāyāḥ || 8.4.11 ||

ap8.- om̄ vajravetāli kha kha khahi khahi sarvaduṣṭān vikṛtaveśadhāriṇi  
 130 vikṛtālaṅkārabhūṣite | hana hana dha dha pacā pacā mā vilamba mā vilamba  
 samayam anusmara praveśaya maṇḍalamadhye utthāpaya sarvam̄ hūṁ hūṁ  
 phaṭ | vetālyāḥ || 8.4.12 ||

ap8.- om̄ ehi • ehi bhagavati vajraguhyeśvari bahuvividhaveśadhāriṇi sarvatathāgata-  
 131 puṣṭe samayam anusmara hana hana rāṅga rāṅga rāṅgāpaya rāṅgāpaya pūraya  
 pūraya āviśa āviśa sarvabhūtān narta narta nartāpaya nartāpaya hah̄ ha ha ha  
 hūṁ hūṁ phaṭ | pukkasyāḥ || 8.4.13 ||

ap8.- om̄ vajraśūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana  
 132 hana dha dha nirmatha nirmatha mārāya mārāya mā vilamba mā vilamba  
 samayam anusmara hūṁ hūṁ phaṭ | caṇḍālyāḥ || 8.4.14 ||

ap8.- om̄ vajramāheśvari ham̄ ham̄ ham̄ haṭ rulu rulu bhyo hūṁ phaṭ | bhakṣaya  
 133 sarvaduṣṭān nirmatha hṛdayam hūṁ phaṭ svāhā | ghasmaryāḥ || 8.4.15 ||

ap8.- om̄ sumbhani dīptasamayavajre hūṁ phaṭ | herukasamnībhāyāḥ || 8.4.16 ||  
 134

ap8.- om̄ vajravamśe hūṁ svāhā | vamśāyāḥ |  
 135 om̄ vajravīne hūṁ svāhā | viṇāyāḥ |  
 om̄ vajramukunde hūṁ svāhā | mukundāyāḥ |  
 om̄ vajramṛdaṅge hūṁ svāhā | murajāyāḥ || 8.4.17 ||

ap8.- om vajravaḍavāmukhe<sup>2210</sup> yogeśvari hiḥ hi hi hūṁ jaḥ | turaṅgamāsyāyāḥ  
 136 |  
 om vajradamṣṭrāvaraḥamukhe trāṁ va<sup>2211</sup> {C81v} hūṁ | vajramukhāyāḥ |  
 om candrasūryahutāśani siṁhanirnāde siṁhavaktre siṁhini ṭāṁ ṭāṁ vaṁ |  
 siṁhāsyāyāḥ |  
 om<sup>2212</sup> vajradhātusamjīvani mahāyakṣinī śvānarūpiṇi mahāpralayanirnāde  
 kāmarūpiṇi trāṁ traṭa traṭa hoḥ | śvānāsyāyāḥ<sup>2213</sup> || 8.4.18 ||

ap8.- svāheti sarvataḥ<sup>2214</sup> | iti herukasya saparivārasya || 8.4.19 ||  
 137

ap8.- om am svāhā | nairātmyāyāḥ<sup>2215</sup> |  
 138

ap8.- om āṁ svāhā | vajrāyāḥ |  
 139 om īṁ svāhā | gauryāḥ |  
 om īṁ svāhā | vāriyoginyāḥ |  
 om um svāhā | vajraḍakinyāḥ || 8.4.20 ||

ap8.- om ūṁ svāhā | pukkasyāḥ |  
 140 om ḫṁ svāhā | śavaryāḥ |  
 om ḫṁ svāhā | caṇḍālinyāḥ |  
 om īṁ svāhā | ḫombinyāḥ || 8.4.21 ||

ap8.- om īṁ svāhā | gaurāyāḥ |  
 141 om ēṁ 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 hūṁ hūṁ hūṁ phaṭ svāhā | hevajrasya hṛdayam |  
 144 om trailokyākṣepa hūṁ hūṁ hūṁ phaṭ svāhā | dvibhujasya |  
 om jvala jvala bhyo hūṁ hūṁ hūṁ phaṭ svāhā | caturbhujasya |  
 om kiṭi kiṭi vajra hūṁ hūṁ hūṁ phaṭ svāhā | ḫadbhujasya || 8.4.25 ||

ap8.- om namo bhagavate vīreśaya hūṁ hūṁ phaṭ |  
 145 om<sup>2216</sup> mahākalpāgnisamṇibhāya hūṁ hūṁ phaṭ |  
 om<sup>2217</sup> jaṭāmakuṭotkaṭāya hūṁ hūṁ phaṭ |  
 om<sup>2218</sup> daṁṣṭrākarālograbhīṣṇamukhāya hūṁ hūṁ phaṭ |  
 om<sup>2219</sup> sahasrabhujabhbhāsurāya hūṁ hūṁ phaṭ |

om<sup>2220</sup> paraśupāśodyataśūlakhaṭvāṅgadhāriṇe hūṁ hūṁ phaṭ |  
om<sup>2221</sup> vyāghrajināmbaradharāya hūṁ hūṁ phaṭ |  
om<sup>2222</sup> mahādhūmrāndhakāravapuṣāya hūṁ {C82r} hūṁ<sup>2223</sup> phaṭ svāhā |

lakṣabhujaśya || 8.4.26 ||

ap8.- om śrī•he•he•ru•ru•ka•vajra ḍākinījālasaṁvara hūṁ hūṁ hūṁ<sup>2224</sup> phaṭ svāhā |  
146 | śmaśānapriyadvibhujaśya |  
om śrīherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūṁ phaṭ svāhā |  
raudrāsanadvibhujaśya |  
om hrīḥ ha ha hūṁ hūṁ phaṭ | vidyārājaśya || 8.4.27 ||  
iti herukodayamantraḥ || 8.4.28 ||

ap8.- om vajravairocanīye buddhadākinīye svāhā | śoḍāśākṣaram idam ḍākinīmūla-  
147 mantraḥ || 8.4.29 ||

ap8.- om mārīcyai svāhā | mārīcīhṛdayam |  
148 om mārīcyai vattāli vadāli<sup>2225</sup> varāli varāhamukhe svāhā | upahṛdayamantraḥ |  
|| 8.4.30 ||

ap8.- om piśāci parṇaśavari sarvamāripaśamani hūṁ hūṁ mahodari phaṭ |  
149 parṇaśāvaryāḥ || 8.4.31 ||

ap8.- om vajrāṅkuśa • ākarṣaya hūṁ |  
150 om vajrapāśa bandha hūṁ |  
om vajrakāli tarjaya hūṁ |  
om vajramuṣṭi gṛhṇa hūṁ |  
om vajrakīla kīlaya hūṁ |  
om<sup>2226</sup> vajramudgara • ākoṭaya hūṁ ||

ete mantrāḥ susiddhā amoghasiddhisādhane || 8.4.32 ||

ap8.- om vajradākini<sup>2227</sup> • imam balīm gṛhṇa gṛhṇa hūṁ phaṭ | om jah hūṁ vaṁ hoḥ  
151 samayas tvam dr̥ṣya hoḥ || 8.4.33 ||

ap8.- evam tricatuḥpañcavārān uccārya balīm dadyāt |  
152 vajradākiniḥbalimantraḥ<sup>2228</sup> || 8.4.34 ||

ap8.- om kha kha khāhi khāhi sarvayakṣarākṣasabhbūtāpretapiśāconmādāpasmāra-  
153 ḍākaḍākiny<sup>2229</sup> ādaya imam balīm gṛhṇantu samayam rakṣantu sarvasiddhim  
me prayacchantu hūṁ hūṁ phaṭ<sup>2230</sup> svāhā | sārvabhautikabalimantraḥ || 8.4.35  
||

ap8.- om kiṭi kiṭi vajra hūṁ | adhiṣṭhānamantraḥ || 8.4.36 || {C82v}  
154

ap8.- om āḥ hūṁ śodhaya śodhaya rakṣa rakṣa hūṁ<sup>2231</sup> phat<sup>2232</sup> |  
 155 bhūmiśodhanamantrah || 8.4.37 ||

ap8.- om vajraḍākini<sup>2233</sup> hūṁ phat<sup>2234</sup> svāhā |  
 156 om ghorī hūṁ svāhā |  
 om caṇḍāli hūṁ svāhā |  
 om vetāli hūṁ<sup>2235</sup> svāhā || 8.4.38 ||

ap8.- ghātaya māraya • ākarṣaya nartāpayeti<sup>2236</sup> vidhinā mantrī || 8.4.39 ||  
 157

ap8.- om vajrasimhini āṁ svāhā |  
 158 om vajravyāghri īṁ svāhā |  
 om vajrajambuke ūṁ<sup>2237</sup> svāhā |  
 om vajra•ulūkāsye ḫṁ svāhā |  
 om vajrarājendri īṁ svāhā |  
 om vajradīptateje aiṁ svāhā |  
 om vajracūṣaṇi cūṣaya sarvasattvān om<sup>2238</sup> svāhā |  
 om vajrakamboje aḥ svāhā |  
 om hrīḥ svāhā | madhyataḥ || 8.4.40 ||

ap8.- jñānaḍākinīśaparivārasya || 8.4.41 ||  
 159

ap8.- om jaḥ hūṁ vaṁ hoḥ khaṁ raṁ | arghamantrah || 8.4.42 ||  
 160

ap8.- om khaṁ nī rī hūṁ khaḥ | pādyamantrah || 8.4.43 ||  
 161

ap8.- om dhvam dhvam | gandhanaivedyādimantrah || 8.4.44 ||  
 162

ap8.- om ha ho hrīḥ<sup>2239</sup> svāhā | mahāmudrāmantrah || 8.4.45 ||  
 163

ap8.- om kuru kuru samayādhipati hūṁ jaḥ<sup>2240</sup> svāhā | āvahanamantrah || 8.4.46 ||  
 164

ap8.- ha hi hu he ho haṁ | ṣaḍaṅganyāsamantrah || 8.4.47 ||  
 165

ap8.- iti śrīsamṛuṭodbhavasarvakriyāsamudayakalparājah • aṣṭamah samāptah ||  
 166

## Part 1

ap9.1 atha vajragarbhapramukhā mahābodhisattvā bhagavantam̄ sarvatathāgatāś ca<sup>2241</sup> sampūjya pranipatyāivam āhuḥ || 9.1.1 ||

ap9.2 ākhyāhi bhagavan deva nirvṛtipadavistaram |  
kutra sthāne sthito bhūtvā kṛidate sacarācare<sup>2242</sup> || 9.1.2 ||

ap9.3 bhagavān āha |  
śrnu vakṣye yathānyāyam̄ kalpanācittadhāraṇām<sup>2243</sup> | {C83r}  
yad evam̄ kathitam̄ pūrvam̄ sarvātmani sadā sthitam || 9.1.3 ||

ap9.4 maṇḍalam̄ deham ity āhuś caturdvāram̄ yathoditam |  
nābhimadhye mahāpadmam̄ sarvajñajñānābhiśūrtitam || 9.1.4 ||

ap9.5 tatra sthāne sthito vīro niṣkalah̄ kalavarjitaḥ<sup>2244</sup> |  
kṛidate dehinām̄ sarvadehātīto nirañjanah<sup>2245</sup> || 9.1.5 ||

ap9.6 sarvabuddhamahā•ṛddhir vikurvāṇam̄ saṃpravartakah<sup>2246</sup> |  
kvacid bodhimahācittam̄ kvacic caryā yathānugā<sup>2247</sup> || 9.1.6 ||

ap9.7 kvacit tuṣitadevebhyaḥ • avakramaṇam̄ uttamam |  
kvacij jāti viśuddhā hi kvacin niṣkramaṇam̄ sphuṭam || 9.1.7 ||

ap9.8 kvacid bodhimahāyātrā kvacin māraparājayaḥ |  
kvacid bodhyabhisambodhiḥ kvacic cakrapravartanam || 9.1.8 ||

ap9.9 kvacit paraṛīrthyānām̄ sahadharmena nigrahaḥ |  
sarvasiddhīśvaratvam̄ ca trailokyavijayam kvacit || 9.1.9 ||

ap9.10 kvacit sarvakalpāgryasiddhaiśvaryam anuttaram |  
evam ādyais tv anantāgraiḥ sarvabuddhātmasaṃvaraiḥ || 9.1.10 ||

ap9.11 bhāvābhāvaviniṣṭitam̄ tasmān moham̄ parityajet |  
ālīr<sup>2248</sup> bhramaram̄ ity āhur bhramaram̄ vajrabhairavaḥ || 9.1.11 ||

ap9.12 ālīr<sup>2249</sup> ākāśaparyantam̄ dharmadhātusvabhāvataḥ |  
sakalotpannadehānām̄ sacārācaraguhyadhr̄k || 9.1.12 ||

ap9.13 skandhāyatanadītūnām̄ amṛtam̄<sup>2250</sup> sarvam indriyam |  
tasmāt sarvam ākṛṣya mūlamadhye tu līyate || 9.1.13 ||

ap9.14 bhairavavajranādena • utpannayogadravyataḥ<sup>2251</sup> |

anilānala<sup>2252</sup> saptatvam<sup>2253</sup> vajrībījena yojayet || 9.1.14 ||

ap9.15 bindunādasamākrāntam {C83v} dhārāvarśam iti smṛtam |  
svarapūrvādibījasya tasya madhye tu dhārayet || 9.1.15 ||

ap9.16 kāli puśparājñā tu puśpavighrahavajriṇam |  
saṁsārotptattih<sup>2254</sup> sarveśāṁ mātarāḥ sarvabhūmitaḥ || 9.1.16 ||

ap9.17 jñānāmbusamudro 'sau prajñāmakaramīnakaiḥ |  
advayapañkamadhyeṣu • upāya-m-añkureṇa tu || 9.1.17 ||

ap9.18 vikasadbhūkasamnibhaṁ madhu-m-amṛtam ālayam |  
kāli-m-amṛtasyaiva vivartī puṣpa-m-ambuśaḥ || 9.1.18 ||

ap9.19 ubhator utpannadehasyāmṛtāmbuvidhir uttamah<sup>2255</sup> |  
pūrve • amṛtāmbu pañcātmakam ucyate || 9.1.19 ||

ap9.20 agnir<sup>2256</sup> uṣṇāyate sparśād vāyur<sup>2257</sup> dhūmasya dṛsyate |  
āpo dravabhāvam tu pṛthivyā rūpam dṛsyate || 9.1.20 ||

ap9.21 jñānam adhiṣṭhitam<sup>2258</sup> vajreṇa pañcadhā prajāyate |  
punaḥ sakalam āpasamsthānam kṣayam tejas tathaiva ca || 9.1.21 ||

ap9.22 tathā vāyuś ca nityānam<sup>2259</sup> pṛthivī sākṣi<sup>2260</sup> rūpiṇī |  
hūmkāragītikākāram sarvayoginyas toṣayanti sma || 9.1.22 ||

ap9.23 <Sz 2.3.108a→> vajja hu suraa pahu loaṇa damṣaṇae |  
akkharu bhāvū sahāvū sunṇavilāsaṇae || 9.1.23 ||

ap9.24 bhāvābhavavivajja majjavijñiae |  
bhañjavi akkharu savvu aśesu<sup>2261</sup> vicintiae || 9.1.24 ||

ap9.25 dondāliṅgaṇa jogu salilā kajjiae |  
dharma adaia<sup>2262</sup> supāvia mokkha vipāviae || 9.1.25 ||

ap9.26 suha saṁsāra vimohia mokkhavikajjiae |  
sunṇa<sup>2263</sup> sahāve joīṇimantravīñacciae<sup>2264</sup> || 9.1.26 ||

ap9.27 pañcavi joīṇi buddhatatatta tu {C84r} lakkhiae |  
māe bahuviharua satta vipāciae || 9.1.27 ||

ap9.28 vajja susāria kajja dharma vimohiae |  
ṇamahu susāru dharmu joīṇi mokkhyaē <Sz 2.3.113d↔> || 9.1.28 ||

ap9.29 anena gīyamānena kulaputrāḥ sarvajinātmajam<sup>2265</sup> bhaved ity āha bhagavān  
sarvatathāgataḥ || 9.1.29 ||

ap9.30 iti sarvatathāgatotpattir navamasya prathamam̄ prakaraṇam ||

## Part 2

ap9.31 śṛṇu vajra prabho rājā balikarma yathāvidhi |  
raktagandhena maṇḍalam<sup>2266</sup> hastamātram̄ pramāṇataḥ || 9.2.1 ||

ap9.32 sitam̄ bāhyatrikoṇam̄ ca kārayet | arghapūjādisatkārair matsyamāṁsādi-  
khādyaiś ca madanam̄ cāpi madanotsukam̄ | vāme sarvopakaraṇāni dakṣiṇe  
salilabhājanam̄ | pūrato ḍghabhājanam̄ sarveṣām̄ eva dravyāṇām̄<sup>2267</sup>  
pañcāmṛtena saṁśodhya vajrasattvasamādhiṁ ca • athavā herukodyataḥ ||  
9.2.2 ||

ap9.33 āvāhayen mudrāmantreṇa vidhidṛṣṭena karmaṇā |  
raktapuspadīpādīm̄s ca gandham̄ cāpi nivedayet || 9.2.3 ||

ap9.34 omkārāṇkitapadmadbhāṇḍasya hūmjihvātattvaviśeṣataḥ |  
ākṛṣya manasā sarvāṇi<sup>2268</sup> jñānāṇkuśaprabhedataḥ || 9.2.4 ||

ap9.35 he bhagavan ke<sup>2269</sup> te jñānāṇkuśāḥ proktāḥ || 9.2.5 ||

ap9.36 bhagavān āha |  
prathamaṁ prajāpatih<sup>2270</sup> proktam̄ |  
dvitīyam̄ tārā tathaiva ca |  
trīyam̄ pravarā matā |  
caturtham̄ bahulojātā |  
pañcamam̄ bālā nāma |

ap9.37 tñāmantat<sup>2271</sup> mantram<sup>2272</sup> ete pañcakulāni pañcajñānaprabhedataḥ || 9.2.6 ||  
{C84v}

ap9.38 pañcaite mahājñānam̄ kathitam̄ tava hitāsaye |  
jñānāṇkuśaprabhedenā yojayet sarvakarmasu || 9.2.7 ||

ap9.39 <Sz 2.3.164a→ yad icche chāśvataṁ karma sarvayoginīm̄ prīṇayet |  
na tu kāmaratāś<sup>2273</sup> caivam̄ na tu bhogena yojayet <Sz 2.3.164d← || 9.2.8 ||

ap9.40 sattvārthahetunā yogī sarvapūjām̄ kalpayet |  
trayodaśasvarodbhūtam̄ yac candram̄ tat parikīrtitam̄ || 9.2.9 ||

ap9.41 <Sz 2.3.165c→ tasya madhye tu bijānām̄ ālikāliprayogeṇa sarvadevatām̄  
prīṇayet tataḥ <Sz 2.3.166b← || 9.2.10 ||

ap9.42 uddyotajvālanam̄ caiva tāpanam̄ ca viśeṣataḥ |  
niśpādayet sphatikarūpeṇa tasmāt sarvam̄ prakalpayet || 9.2.11 ||

ap9.43 <Sz 2.3.166c→> tasya<sup>2274</sup> • uddhṛtamadhye tu • amṛtam<sup>2275</sup> svādayet tataḥ |  
śeṣādisarvavastunā<sup>2276</sup> bāhyam maṇḍalam prīṇayet tataḥ <Sz 2.3.167b→> || 9.2.12 ||

ap9.44 <Sz 2.3.146c→> vāmabhāgāni bhāṇḍasya dakṣiṇāṁ krodham<sup>2277</sup> darśayet <Sz 2.3.146d→> |  
prākrāntapādordhvadṛṣṭimūrdhnā<sup>2278</sup> pheṭ<sup>2279</sup> kārasaṁbhavam || 9.2.13 ||

ap9.45 kṛṣṇapakṣe caturdaśyāṁ aṣṭamyāṁ ca viśeṣataḥ |  
śuklapakṣe daśamyāṁ ca pūjya<sup>2280</sup> pūjātmako bhavet || 9.2.14 ||

ap9.46 <Sz 2.3.147a→> ekavṛkṣe<sup>2281</sup> śmaśāne ca parvate kandareṣu ca<sup>2282</sup> |  
guhe grāmapārśve tathā kṣetre śūnyāgāre viśeṣataḥ<sup>2283</sup> || 9.2.15 ||

ap9.47 sattvabhājane sthalagatē<sup>2284</sup> jalāṁ ca viśeṣataḥ |  
kṛṣṇarudram mahārudram devatīm cāpi<sup>2285</sup> samāśritam || 9.2.16 ||

ap9.48 kṛṣṇakapālī<sup>2286</sup> bībhatsanandātītam<sup>2287</sup> 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 cūṣanī grāmāvasthitayoginī || 9.2.19 ||

ap9.51 ghorarūpā mahārūpā damṣṭrarūpakarālinī<sup>2288</sup> |  
kapālamālāvalambinī khaṭvāṅgakaramaharddhikā || 9.2.20 ||

ap9.52 khaḍgaparaśuhastā ca vajrahastā dhanurhastā ca |  
pañcaḍākinī mahātattva sarvakarmānusādhakāḥ || 9.2.21 ||

ap9.53 yogamaṇḍalamahārājñī vajreśvaraprabhus<sup>2289</sup> tathā |  
tathāgatamahākāye nirañja<sup>2290</sup> yogasṛṣṭikā || 9.2.22 ||

ap9.54 idam vajreśvarī•ājñena<sup>2291</sup> • āvāhayet sarvam̄ sarvataḥ || 9.2.23 ||

ap9.55 om̄ kakka kaḍḍana ba bba<sup>2292</sup> bandhana kha kkha khādana sarvadūṣṭānāṁ hana  
hana gha ggha ghātaya • amukasya śāntīm kuru hūṁ hūṁ phaṭ phaṭ jaḥ svāhā || 9.2.24 ||

ap9.56 amṛtadhyānam ālambya • amṛta mukham āpūrya yat<sup>2293</sup> karmādi cintitam̄  
bhāvayed yogayoginām | sarvakarma tu sidhyati <Sz 2.3.156d→> || 9.2.25 ||

ap9.57 <Sz 2.3.128c→> ha<sup>2294</sup> kāram̄ harate varṇam̄ hokāram̄<sup>2295</sup> gandhanāśanam |  
hṛī<sup>2296</sup> kāram̄ vīryahantā ca krama eṣa vidhīyate || 9.2.26 ||

ap9.58 trividham̄ tribhir<sup>2297</sup> 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→> pecchiae ha sohiṇa dhamma<sup>2298</sup> ḥahi saṃbhāvanu mellu |  
baṇhaṇu kukkuru caṇḍālu ekkhasahāve khaddhu || 9.2.29 ||

ap9.61 ebhir gāthābhir<sup>2299</sup> dātavyam̄ tataḥ kamalāvartam̄<sup>2300</sup> tu kārayet <Sz 2.3.137a↔> || 9.2.30 ||

ap9.62 vāmadakṣiṇapāṇibhyām {C85v} salīlā<sup>2301</sup> grānuvartanaiḥ ||  
svādhidaivatā<sup>2302</sup> yogena yathādeśapravartanaiḥ || 9.2.31 ||

ap9.63 <Sz 2.3.138a→> saugadu dharmu aṇagghu rāamalāvigatae<sup>2303</sup> |  
gāhāgāhavivajjia paṇavaha bhattiae<sup>2304</sup> || 9.2.32 ||

ap9.64 asya gāthena gṛhṇīyat<sup>2305</sup> | samyagācāram idam̄ tattvam̄ śuci sarvasmin  
yogināḥ || 9.2.33 ||

ap9.65 yathāsukham iti vaktavyam <Sz 2.3.140 (prose)↔> |

ap9.66 <Sz 2.3.168a→> paṇavaha bhāvavimuttia<sup>2306</sup> ḥāhia aṅga-m-uaṅgu |  
dondāliṅgāṇa joamāavibhūṣia hūṁ hūṁ hūṁ || 9.2.34 ||

ap9.67 vajraghaṇṭābhīnādasya svacchā<sup>2307</sup> maṇgalagītikā || 9.2.35 ||

ap9.68 vajra•añjalim̄ tu baddhvā svahṛdaye dhārayet |  
tataḥ sarvasattva•ādipraṇidhānāni kārayet || 9.2.36 ||

ap9.69 sarve sattvāḥ sukhino bhontu sarve sattvā nirāmayāḥ |  
gacchantu yena mārgeṇa buddhatvam̄ labhyate tena<sup>2308</sup> || 9.2.37 ||

ap9.70 atīrṇān tārayiṣyāmi • amuktān mocayāmy aham |  
vartamāne ‘nukampī tu<sup>2309</sup> yogaśāstrakriyāmayam || 9.2.38 ||

ap9.71 vajramuṣṭim̄<sup>2310</sup> dṛḍham̄ baddhvā vāme hṛdayasthāpanam |  
savyahastam̄ prasārya bhūmau sthāpya visarjayet || 9.2.39 ||

ap9.72 om̄ ātmani tiṣṭha<sup>2311</sup> hūṁ svāhā || 9.2.40 ||

ap9.73 paścād ātmaśvāsenātmadeham̄ tu līyate |  
jhaṭitākārayogena pūjayed ātmabhāvataḥ || 9.2.41 ||

ap9.74 om̄ sarvaduṣṭa gr̄hṇa gr̄hṇa gaccha hūṁ phaṭ || 9.2.42 ||

ap9.75 tricchoṭyān<sup>2312</sup> dadyād bāhyadevatā visarjayet <Sz 2.3.176 (prose)↔> || 9.2.43  
||

ap9.76 iti balyupahārō<sup>2313</sup> navamasya dvitīyam prakaraṇam ||

### Part 3

ap9.77 guhyapadme sukhāvatyām sarvātmani sadā<sup>2314</sup> sthitaḥ |  
pr̥cchate tatra sā devī rahasye tu vyavasthitā || 9.3.1 || {C86r}

ap9.78 kathitām deva tvayā sarvām gūḍhasadbhāvagocaram |  
maṇḍalam sarvatathāgatānām kroḍhānām devatīnām tathā<sup>2315</sup> || 9.3.2 ||

ap9.79 jñātām me 'nuttaram tattvām yathādhyātmavyavasthitam |  
asti samśayo me katamena vidhānena paṭapustakam ālikhet || 9.3.3 ||

ap9.80 etad eva na jānāmi kathayasva mahāsukha || 9.3.4 ||

ap9.81 bhagavān āha |

śuddhātmā<sup>2316</sup> yuvā dhīro vītrṣṭo nirvikalpakah |  
aśaṭho 'kroḍhah<sup>2317</sup> sunipuṇo dakṣaḥ śrāddho dāyaluh ||

evam bhavati citrakaraḥ || 9.3.5 ||

ap9.82 athavā samayi<sup>2318</sup> citrakareṇāpi likhayet | sādhakottamo vīrakarpaṭe śava-  
pracchāditakarpaṭe vā prasūtakarpaṭe vā mahārudhirarañjite<sup>2319</sup> karpaṭe vā  
strīpuṣpaprasādhitakarpaṭeṣu likhet tārām mārīcīm<sup>2320</sup> parṇaśāvarīm tathā ||  
9.3.6 ||

ap9.83 tatrāyām vidhiḥ | guhyapradeśe sthitvā susamāhitena likhāpayet narakasthair  
yathoktaiḥ pañcavarnākaiḥ sihlakarpūrādibhāvitaiḥ | śrāyakeśasya<sup>2321</sup> kuñcyā  
likhanīyam gurupaṭakam || 9.3.7 ||

ap9.84 prathamam ācāryena samāhitena prajñāyuktena sarvālamkārabhūṣitena  
śrīsampaṭayogayuktena • aṅge niraṁśukam dhyātvā nagnībhūya tathā punaḥ  
|| 9.3.8 ||

ap9.85 ucchiṣṭena • apavitreṇa na<sup>2322</sup> kārayed budhaḥ || 9.3.9 ||

ap9.86 he bhagavan | yadi sihlādi bhāvitāḥ syus tadā • apavitram na katham<sup>2323</sup> ||  
9.3.10 ||

ap9.87 bhagavān āha |

dūtīm tu prathamam śaucam dvitīyam somam {C86v} iṣyate |  
ekatra carubhojanām caiva tṛtīyam śaucam ucyate || 9.3.11 ||

ap9.88 bāhyayogaratānāṁ tu • ayam śaucam̄ samārabhet |  
svacittamalinībhūya snānena kim prayojanam || 9.3.12 ||

ap9.89 vaidharmenā sthitāye ca sarvakāmārtham<sup>2324</sup> īhate |  
śvānayoniśatāṁ gatvā caṇḍaleśv abhijāyate<sup>2325</sup> || 9.3.13 ||

ap9.90 yathā kaścid ghṛtārthī salilāṁ mathnāti śraddhayā |  
na ca saṁprāpyate sarpīḥ<sup>2326</sup> kāyakleśam̄ tu kevalam || 9.3.14 ||

ap9.91 anyasya vā vṛthā bhadre dhāraṇāṁ pūjanāṁ tathā<sup>2327</sup> |  
jīvanopāyahetutvād yogam<sup>2328</sup> anyatra-m-āśritāḥ || 9.3.15 ||

ap9.92 śaṅkhaśuktimuktānāṁ trayo nimittasam̄bhavāḥ |  
dharmakāyaśarīrānāṁ kapālam̄ kena dūṣyate<sup>2329</sup> || 9.3.16 ||

ap9.93 yajñopavītāpavitram̄ ca satyadharmanayāṁ proktam |  
śaucam̄ śrīheruke sthitam |  
tasmāt sarvaprayatnena pūjayed mudrayā saha || 9.3.17 ||

ap9.94 sādhakah • nijamudrāṁ sthāpya vāmena cāruvaktrāṁ kṛpāvatīṁ rūpayauvana-  
saubhāgyāṁ surūpāṁ sādhakapriyāṁ kuñcyāṁ adhitiṣṭhya citrakaram̄ ca  
dātavyam || 9.3.18 ||

ap9.95 tato likhet paṭam̄ ghorāṁ sarvasiddhipradāyakam |  
anyalokam̄ na darśayet sādhakah<sup>2330</sup> paśyati citrakaraś ca || 9.3.19 ||

ap9.96 <H 2.7.2a→> śṛṇu devi mahābhāge pustakāṁ kathayāmi te |  
bhūrjapattre vā<sup>2331</sup> tsutādītāpattre vā likhet samayī || 9.3.20 ||

ap9.97 dvādaśāṅgulapustikāṁ mahāmadhumasīṁ kṛtvā |  
lekhanyā mānuśāsthībhiḥ || 9.3.21 ||

ap9.98 pustakāṁ paṭam̄ caiva yadi vā<sup>2332</sup> durdurāḥ paśyati |  
iha janmani na siddhiḥ {C87r} syān na vā paralokagocare || 9.3.22 ||

ap9.99 dāpayet samayasattvasya darśanāṁ na<sup>2333</sup> kadācit |  
gopitavyāṁ kace kakṣe pustakam atha gocare <H 2.7.4d↔> || 9.3.23 ||

ap9.- dāpayet svasamayasya lekhitum̄ kriyāpūrvakam<sup>2334</sup> || 9.3.24 ||

100

ap9.- iti paṭapustakanirnayo nāma navamasya tṛṭīyāṁ prakaraṇam ||

101

ap9.- śṛṇu devi pravakṣyāmi vādyam sampuṭalakṣaṇam || 9.4.1 ||  
 102

ap9.- ara ara jem̄ jem̄ smara smara caṭa varṇ hoḥ hoḥ hulu hulu rulu rulu<sup>2335</sup> hūm̄ jaḥ  
 103 jaḥ ala ala hūṇu hūṇu hram̄ hram̄ hram̄<sup>2336</sup> hū tam̄ ghai ghai yai ta ṭa ghe ghe  
 şem̄ şem̄ tam̄ tam̄ ghe ghe hondo hondo do hūm̄ hūm̄ kaka kaka kau kau kau<sup>2337</sup>  
 vaim̄ vaim̄ kaim̄ kaim̄ kraum̄ kraum̄ vaim̄ vajra vajra vajrīm̄ vajrīm̄ vaiḥ  
 kaim̄ kaim̄ kaim̄ hūm̄ bhyo bhyo bhyo | vajradharādeḥ || 9.4.2 ||

ap9.- ṭaki hūm̄ jaḥ jaḥ jaḥ | līlāgatyayavam̄ || 9.4.3 ||  
 104

ap9.- taḍava taḍava vāhnem̄ vāhnem̄ | hayagrīvasya || 9.4.4 ||  
 105

ap9.- hrīm̄ ṣṭīm̄ hrīm̄ ṣṭīm̄ ṣṭīm̄ ṣṭīm̄<sup>2338</sup> hrīm̄ ṣṭīm̄ hrīm̄ ṣṭīm̄ hrīm̄ ṣṭīm̄<sup>2339</sup>  
 106 | yamarājasya || 9.4.5 ||

ap9.- hrīm̄ hrīm̄ kum̄ hrīm̄ kum̄ hrīm̄<sup>2340</sup> khe khe kherīm̄ kherīm̄ kherīm̄<sup>2341</sup> padmaṇ  
 107 padmaṇ<sup>2342</sup> hrīm̄ padmaṇ padmaṇ padmaṇ<sup>2343</sup> trīm̄ trām̄ trīm̄ trām̄ trīm̄  
 trām̄<sup>2344</sup> hrīm̄ hrīm̄ hrīm̄<sup>2345</sup> hrī tam̄ hrī tam̄<sup>2346</sup> hrīm̄ hrīm̄ hrīm̄ | tārāyāḥ ||  
 9.4.6 ||

ap9.- tatra ḍamarukālakṣaṇam̄ vakṣye |  
 108

vajrīśīṛṣamūlaṁ ca raktamalayajodbhavam̄ |  
 anyāni yāni<sup>2347</sup> tāni<sup>2347</sup> manepsitam̄<sup>2348</sup> ca kārayet || 9.4.7 ||

ap9.- tad idam̄ mānam̄ āha |  
 109

dvādaśadaśam̄ caiva ṣaṭpañcāṅgulamukham̄ tathā<sup>2349</sup> |  
 navamam̄<sup>2350</sup> ekādaśamam̄ caiva tadardham̄ mukham̄ eva ca || 9.4.8 ||

ap9.- aparaḍamarukam̄ vā |  
 110

kapālaveṣṭitam̄ kapicarmanā<sup>2351</sup> chāditam̄ tathā |  
 puṭadvaye padmam̄ ālikhet strīrudhireṇopaśobhitam̄ || 9.4.9 ||

ap9.- vartitaśmaśānika<sup>2352</sup> nṛkeśanibaddhāsthidvayam̄ |  
 111 guha<sup>2353</sup> kusumenaiva padmakarṇikādvaye maṇḍalam̄ likhet || 9.4.10 ||

ap9.- niśi catuṣpathe {C87v} gatvā<sup>2354</sup> vāmapādāṅguṣṭhena |  
 112 caturasramaṇḍalakoneṣu vajrāṅkuṣam̄ likhet || 9.4.11 ||

ap9.- tatrastho vāmapārṣṇyākarṣanāmagrahaṇapūrvakam |  
 113 khem hūm ity uccārayan tiṭṭibhi<sup>2355</sup> pādasthān<sup>2356</sup> tādayet || 9.4.12 ||

ap9.- evam sarve ṣaṭkāmbojikā<sup>2357</sup> ākṛṣyante na samśayah<sup>2358</sup> |  
 114 yadi nāgacchanti tadā mriyante sarvaḍākinyaḥ || 9.4.13 ||

ap9.- avaśyam eva sidhyanti • aham vākyam na samśayah || 9.4.14 ||  
 115

ap9.- yadi kṣubdha ācāryo<sup>2359</sup> ḍamarukam vādayet<sup>2360</sup> tadā • aśrupravāheṇa rudanti  
 116 || 9.4.15 ||

ap9.- <Sz 2.4.101a→> sohaï ḥīlakoddhu tuhūm samayahi ciddhu<sup>2361</sup>  
 117 pāṇīhi dharaī daṇḍa māṇikkamīhi baddhu |  
 toju pecchivi vīru mellu saṃsāruttāru  
 jāmvi duvāra mellu mahum joini majhu <Sz 2.4.101d←> || 9.4.16 ||

ap9.- śṛṇu devi mahābhāge śobhanam gaṇamelake |  
 118 yatra bhuktam bhavet siddhiḥ sarvakāmārthasādhikā<sup>2362</sup> || 9.4.17 ||

ap9.- śmaśāne girikuñjeṣu<sup>2363</sup> mahodadhitateṣu vā |  
 119 athavā vijane prāntare • idam bhojanam ārabhet || 9.4.18 ||

ap9.- puṣpadhūpa tathā dīpo bhakṣyabhojya<sup>2364</sup> tathaiva ca |  
 120 surā vilasinī proktā madirā pramadā smṛtā || 9.4.19 ||

ap9.- sīdhuś ca madanah<sup>2365</sup> prokto hy amṛtaś ca varāsavaḥ |  
 121 aṣṭāṅgamārgam amṛtam sarvabuddhamlecchayā || 9.4.20 ||

ap9.- ekavīro madhudrākṣā śuktis<sup>2366</sup> ca kharakāmukah |  
 122 kāñjikas<sup>2367</sup> tu viṭah proktas<sup>2368</sup> ceṭī proktā tu kāñjikī || 9.4.21 ||

ap9.- evam vicitrabhojanamadyamatsya<sup>2369</sup> samanvitam |  
 123 priyopabhoga subhagah śrīvajrasattvah {C88r} prasidhyati || 9.4.22 ||

ap9.- pakvāmram panasam drākṣā nārikera ārukādayah<sup>2370</sup> |  
 124 nānāphalam vicitram dāpayed gaṇamaṇḍale || 9.4.23 ||

ap9.- anena gītamudrā vai nṛtyam cāpi viśeṣataḥ |  
 125

ka ka ka ka hi hi hīm hīm hīm hūm hūm hūm hūm hūm hūm hūm  
 hūm hūm hā hā hā hā hā hā hā hā hā i hā hā i hā dā dā jām jām  
 jām jām a i u jām jām im jām im jām im im jem jem jem im tem traṁ hi hi hi  
 hīh hīh hīh hi hi hi hī hī hī hī hī hī kajjam hi hī || 9.4.24 ||

ap9.- ity evam avadhūtam<sup>2371</sup> ca mlecchayā |  
 126 nr̄tyam herukayogena mudrām caiva viśeṣataḥ || 9.4.25 ||

ap9.- yato dṛṣṭis tato muṣṭih<sup>2372</sup> padē<sup>2373</sup> padas tathā caiva<sup>2374</sup> |  
 127 vikurvanti hi sarvabuddhānām<sup>2375</sup> yathānukramayogataḥ || 9.4.26 ||

ap9.- <H 2.7.11a→ mātā bhāgīnī syād bhāgīneyī ca svasṛkā |  
 128 pūjayen nirbharas tāsām sidhyate gaṇamaṇḍale || 9.4.27 ||

ap9.- ekakhaṇḍam mahānarakaṁ divya<sup>2376</sup> madanena pūritam |  
 129 gurave dadyān mahābhāge vanditvā svayam pibet || 9.4.28 ||

ap9.- gr̄hṇīyāt padmahastena dadyāt tenaiva pāṇinā |  
 130 muhurmuhuḥ praṇāmam ca kurvanti tatra sādhakāḥ <H 2.7.13d↔> || 9.4.29 ||

ap9.- iti śrīsāmpuṭodbhavacatuḥkriyātattvarājanavamah kalpah ||  
 131

ap10. **Chapter A10**

### Part 1

ap10.1 śṛṇu vajrapāṇe vajrācāryasya siddhisamayam |  
 kalpayitvā mahācakram ādyam hṛdayamaṇḍalam || 10.1.1 ||

ap10.2 praviṣṭam<sup>2377</sup> svayam ādyam tu svābhīṣekādivistaraiḥ |  
 vajrācāryatvam asamaṇ sidhyate nātra samśayah || 10.1.2 ||

ap10.3 yasmāt {C88v} samśrutam dhyānatparatvād vajrācāryatām vrajet |  
 vajrasattvahṛdādīnām<sup>2378</sup> laksajāpāt prasidhyate || 10.1.3 ||

ap10.4 ādyasiddho mahācāryaḥ sarvakalpāgram<sup>2379</sup> sidhyati |  
 vidhinānenāpi jinā bhavanti sattvā iti<sup>2380</sup> kva samdehah || 10.1.4 ||

ap10.5 nirdvandvāḥ sotsāhās<sup>2381</sup> tattvasthā baddhasamnāhāḥ<sup>2382</sup> || 10.1.5 ||

ap10.6 yā yā mudrā kathitā sarvajñair yasya yasya kulabhedāt |  
 tām tām gr̄hya vidhānaiḥ sādhya sā sā tena tenaiva || 10.1.6 ||

ap10.7 mohātmā khalu mātaram vedavatīm<sup>2383</sup> vā dvijātmājām gr̄hya |  
 mohaviśuddhyā dhyāyī sākṣād vairocana bhavati || 10.1.7 ||

ap10.8 uttamavidyā mātā yady api pitrā pūrvam sambhuktā |  
 siddhis tathāpi tayaiva bhavatīti mahāsukhaḥ prāha || 10.1.8 ||

ap10.9 dveśātmā caṇḍālīduhitaram vā yakṣakanyām samgr̄hya<sup>2384</sup> |

dveśaviśuddhyā dhyāyī sākṣād akṣobhyatām yāti || 10.1.9 ||

ap10.- rāgātmā naṭadārām bhaginīm vā grhya nāginīm asurīm |  
10 rāgaviśuddhyā dhyāyī<sup>2385</sup> • amitābho bhavati bhāvena || 10.1.10 ||

ap10.- īrṣyātmā śilpajñām apsararāmām saṃgrhya bhāgineyīm vā |  
11 īrṣyāviśuddhyā dhyāyī • amoghasiddhir bhaved vīraḥ || 10.1.11 ||

ap10.- mānātmā nṛpakanyām vidyādharadārikām vadhuṁ<sup>2386</sup> grhya |  
12 mānaviśuddhyā dhyāyī san maṇikulasamābhavo bhavati || 10.1.12 ||

ap10.- locanayā saha buddho māmakyā caiva sidhyate • akṣobhya |  
13 pāṇḍurayā saha padmī tārāsahitā sidhyate<sup>2387</sup> • amoghaḥ || 10.1.13 ||

ap10.- ratnolkayā {C89r} saha ratnī sidhyate ceti<sup>2388</sup> yuktir<sup>2389</sup> uktā • iyam |  
14 sidhyanty anye ḗpy anayā<sup>2390</sup> krodhā<sup>2391</sup> devyaś ca jinaprajāḥ || 10.1.14 ||

ap10.- krodhāḥ<sup>2392</sup> pracaṇḍavidhinā śāntāḥ sidhyante śāntavidhinaiva |  
15 raktā<sup>2393</sup> rāgadaraiḥ sidhyante mānino puṣṭyā || 10.1.15 ||

ap10.- evam akaṣṭopāyām sarvajñair varṇitām sukāruṇikaiḥ |  
16 sukhasādhanam atyantām<sup>2394</sup> duḥkaracaryāvratarahitām || 10.1.16 ||

ap10.- prāpya • evam tv amṛtarasam kleśavināśāya nodyamo yasya<sup>2395</sup> |  
17 sa kathām duḥkaraniyamaiḥ kartum śaknoti buddhatvam || 10.1.17 ||

ap10.- yo na karoti • ātmārthām mūḍhātmā<sup>2396</sup> svasukhasādhanām prāpya |  
18 cyutvā • itaḥ kva gamiṣyati punar iti na jñāyate tasya || 10.1.18 ||

ap10.- itthām buddhvā sarvadā sajjanena dṛṣṭā karma svapnamāyeva<sup>2397</sup> sarvam |  
19 tat kartavyām buddhadharmasyājñāḥ<sup>2398</sup> saṃsārārṇavāt pāram yāvan na yāti ||  
10.1.19 ||

ap10.- iti • ācāryamudrādhiṣṭhāna<sup>2399</sup> daśamasya prathamām prakaraṇam ||  
20

## Part 2

ap10.- atha yasmin vidyāpuruṣas<sup>2400</sup> tasminn īdṛgvibhavo bhavati |  
21 calitaiva ṣadvikāram harṣollāsātmanā pṛthivī || 10.2.1 ||

ap10.- rāṇatīyam eva hṛṣṭā magadhabhavā kamṣikā sadṛśam |  
22 nipatanty ulkāpātāḥ kalpānalasamnibhā daśasu dikṣu || 10.2.2 ||

ap10.- kṣubhitamahodadhiśabdāḥ sarvatra patanti nirghātāḥ |  
23 samvartavahnirūpā jñānālokaḥ jvalanti tatraiva || 10.2.3 ||

ap10.- mudrāgarbhāḥ sarve sakalatraidhātukā lokāḥ |  
 24 brahmā viṣṇur<sup>2401</sup> varuṇāḥ śakro rudro {C89v} āgnir aśvinau<sup>2402</sup> bhānuś  
 candraḥ<sup>2403</sup> || 10.2.4 ||

ap10.- yakṣāḥ siddhā gandharvāḥ kiṁnarā nāgā vidyādharāḥ |  
 25 apsarādyā ye cānyatra trayastrīśavāsino devāḥ || 10.2.5 ||

ap10.- tatrāgatya prakaram kiranti<sup>2404</sup> kusumena samṛ̥ṣṭāḥ |  
 26 vīnāveṇumukundair madhuriśamkhakāhalā<sup>2405</sup> śabdaiḥ || 10.2.6 ||

ap10.- nandīpaṭahamṛ̥ḍaṅgair gaganasthāḥ pūjayanty ete<sup>2406</sup> |  
 27 nṛtyanty apsarakanyā vidyādhararājabālikāḥ sarvāḥ || 10.2.7 ||

ap10.- kurvanti anekavādyam gāyanti ca kiṁnarāḥ |  
 28 yakṣā jaya jaya śabdoddhānam<sup>2407</sup> krīḍāṁ kurvanti || 10.2.8 ||

ap10.- tatra sam̥modam prayacchanti sādhukāram siddhā ye nabhasthitā devā ye  
 29 tuṣitasthā devapravarā ye parāparavasavartinaś<sup>2408</sup> ca surāsuraputra<sup>2409</sup>  
 vidyādharāś cāgatya praṇamanty akanīṣṭhaparyantāḥ || 10.2.9 ||

ap10.- nānāpuṣpaprakaram<sup>2410</sup> nānāgandhena gandhavarṣam ca nānādhūpaviśeṣam ca  
 30 kurvanti atibhaktirūpeṇa | kiṁ tava kathitenānyenāpi hi vistararūpeṇa |  
 sādhyapuṇyena traidehātuṣu yā pujās<sup>2411</sup> tābhiḥ<sup>2412</sup> samṛ̥ṣṭayanty<sup>2413</sup> ete ||  
 10.2.10 ||

ap10.- iti mahāsukha<sup>2414</sup> siddhipūjāsatkāro nāma daśamasya dvitīyam prakaranam ||  
 31

### Part 3

ap10.- siddho vidyāpuruṣaḥ kva gataḥ kva tiṣṭhati | etat samśayo me | kathayasva  
 32 mahāsukha || 10.3.1 ||

ap10.- bhagavān āha |  
 33

siddho vidyāpuruṣaḥ kvacid api na gataḥ kvacit sthito naiva | ādyantamadhyā-  
 rahito nirdvandvas<sup>2415</sup> tribhuvanālokaḥ | sarvagataḥ sarvajñāḥ sārvāḥ  
 sarvārthaḥ | sarvasattvacittasthaḥ sarvāpāyavinvirmuktaḥ | sarvaguṇālaṁkṛtaḥ  
 sarvīyaḥ | śiva-m-asamo {C90r} nityodito nāthas trātā vidhūtasaṁkalpaḥ |  
 samsthānavarṇarahito ḥpi jinasyā<sup>2416</sup> gocaro rājā || 10.3.2 ||

ap10.- vajram durbhedyatvāc candraḥ kleśopatāpamuktatvāt |  
 34 niḥśaṁkatvāt siṁho jalarāśir dur<sup>2417</sup> avagāhatvāt || 10.3.3 ||

ap10.- evam upamānair vividhair yogibhir upamīyate<sup>2418</sup> | sa evaikah kurute 'rtham  
 35 sarvasattvānām<sup>2419</sup> || 10.3.4 ||

ap10.- vikalpa<sup>2420</sup> prahīno 'pi jātiṁ darśayati parām | abhiniṣkramaṇam<sup>2421</sup>  
 36 svabālalilām ca | svayam<sup>2422</sup> eva bhikṣubhāvam | vajrāsanabhūmi-  
 samkramaṇam | māradhvamṣanam | asamasam̄buddhatvam<sup>2423</sup> |  
 dharmacakranirdeśam | devāvatāraramyam<sup>2424</sup> aticitraṁ prātihāryam ca |  
 dhanapālahastivinayam | bhavyajanasyāvatāraṇaśuddham<sup>2425</sup> | paravādi-  
 nigrahaṇam niravadyapindapātraṁ ca | trailokyacakradamanam yuvarājyam  
 caiva bodhisattvasya | parinirvāṇamahārtham<sup>2426</sup> traidhātuṣu dharmarājyam ca  
 || 10.3.5 ||

ap10.- evam te kulaputrāḥ | evam anekaviśeṣam<sup>2427</sup> 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 pūrvam viñmūtrarudhiramatsyamāṁsaḥomanam<sup>2428</sup> ||  
 39 10.4.1 ||

ap10.- katham vai<sup>2429</sup> jñānasattveṣu • aśucimukhapūraṇe |  
 40 katham na jāyate pāpam yadi pāpāḥ katham phalam || 10.4.2 ||

ap10.- bhagavān āha |  
 41

ajñānamūḍhāḥ tu ye sattvā jñānopāyavivarjitāḥ |  
 bāhyavastvabhirniviṣṭā vai vikalpajālajadīkṛtāḥ || 10.4.3 || {C90v}

ap10.- teṣām pāpam 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 grahāḥ || 10.4.5 ||

ap10.- pāragāmī yathā sattvo nadīm udakapūritām |  
 44 kāṣṭhatṛṇāni<sup>2430</sup> samṝtya • udakāt plavane kṛte || 10.4.6 ||

ap10.- tatra lagnāḥ samuttīrya<sup>2431</sup> tyaktvā gacchet sukhena tu |  
 45 evam samsārapārasya dharmādharmāvarohitāḥ<sup>2432</sup> || 10.4.7 ||

sukhena prāpyate bodhir<sup>2433</sup> dharmādharmavivarjītā |

ap10.- tasmād vikalpajālam tu tyaktvā dharmagambhīravardhitah || 10.4.8 ||

46

ap10.- tathāgatodite mārge na vikalpayen mantravit |  
47 vikalpo hi mahāmohaḥ samsārodadhipātakah || 10.4.9 ||

ap10.- nirvikalpa<sup>2434</sup> samādhistho bhāti kham iva nirmalaḥ |  
48 dvayendriyasamāpattyā<sup>2435</sup> kāyavākcittamīlanaiḥ || 10.4.10 ||

ap10.- ahamkārayate<sup>2436</sup> jinabimbam̄ sarvākāravivarjitam |  
49 niṣpādyeta<sup>2437</sup> tu vai jñānam̄ jñānino haiva<sup>2438</sup> janmani || 10.4.11 ||

ap10.- strīpuruṣavigrahā 'nekā<sup>2439</sup> karmotpattir vidarśitā |  
50 ajñānenaiva vikurvīta samayo 'yam kāyavajriṇah || 10.4.12 ||

ap10.- cittam̄ naiva praduṣyet sattvānām̄ vividhatāpanaiḥ |  
51 duḥsam̄kalpalakpanājānaiḥ samayo 'yam cittavajriṇah || 10.4.13 ||

ap10.- naiva vācām̄ hi bhāset piśunam̄<sup>2440</sup> duṣṭakharādinam̄<sup>2441</sup> |  
52 śrotrā sukhakaram̄ caiva samayo 'yam vāgvajriṇah || 10.4.14 ||

ap10.- māṁsadhātusthito buddho vairocano mahāgrajah |  
53 majjākṣobhyavāsinaḥ<sup>2442</sup> {C91r} • raktam̄ ratnābho mahāmaṇivibhūṣitah ||  
10.4.15 ||

ap10.- asthir<sup>2443</sup> amitābhah sattvānām̄ sarveṣām̄<sup>2444</sup> saṁkulāvahē |  
54 sirābandhe tvidhānād dhāredt̄ amoghamunipum̄gavah || 10.4.16 ||

ap10.- guhyam̄ te mayā khyātam̄ samayo<sup>2445</sup> jñānakovidām || 10.4.17 ||  
55

ap10.- sevyāḥ satatam̄ bhāvyāś cittavajreṇa dhīmatā |  
56 rāgo dveṣas tathā mohas ṭṛṣṇā saṁskāravardhitah || 10.4.18 ||

ap10.- ete pañca kathitā munipum̄gavaiḥ | viñmūtraśukraśleṣmāśrkparisravāḥ | catur-  
57 bhūtāparigrahāḥ samayāḥ sevanīyāś tu niṣpannam̄ atibhāvanaiḥ |  
bhakṣaṇīyāni<sup>2446</sup> sarvadā || 10.4.19 ||

ap10.- yathāṅganābālakathānumoditam̄ |  
58 saṁlāpasamparkakathām̄ ca khyāpitam̄ ||  
mārgo 'pi khyāpitam̄<sup>2447</sup> na ca bandhanam̄ ca |  
evam̄vidham̄<sup>2448</sup> yogisumārga<sup>2449</sup> darśitam̄ || 10.4.20 ||

ap10.- atha sarvaparṣadi yogayoginī ḍākaḍākinī•aśītikotyāś ca<sup>2450</sup> bodhisattvās  
59 tathāgatasāṅgham anekadhā pṛītiprahlaḍacittam̄ tu sarvatathāgatajñānalābhī tu  
sarvataḥ | vajragarbhapramukhā bodhisattvā mahāsattvāḥ<sup>2451</sup> sarve ca<sup>2452</sup> te

devanāgayaṅkṣagandharvāḥ sā ca sarvāvatī parṣad bhagavato bhāṣitam  
abhyanandann iti || 10.4.21 ||

ap10.- iti śrīsampuṭodbhavasarvatantranidānamahākalparājo daśamah samāptaḥ ||

ab.

## ABBREVIATIONS

### Abbreviations used in the introduction and translation notes

Commentaries:

*Comm1 Āmnāyamañjarī*, by Abhayākaragupta (Toh 1198)

*Comm2 Ratnamālā*, by Śūrvajra (Toh 1199)

*Comm3 Smṛtisañdarśanāloka*, 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

*KY* 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 Śūrvavajra (Tōh. 1199)

Comm3 *Smṛtisamñdarśanāloka*, 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 *Laghuśaṇvara (Herukābhidhāna) Tantra* (Pandey 2002)

N *Sampuṭodbhava Tantra* (Noguchi 1986, 1987, 1988, 1995)

Ni *Sañcāranibandha*, comm. on the Yoginīsañcāra (Pandey 1998)

P *Prajñopāyaviniścayasiddhi* (Samdhong 1987)

SU *Samājottara*, the 18th chapter of the Guhyasamāja (Matsunaga 1978)

Sz *Catuśpīṭha 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 sampuṭa’” (*/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 “sampuṭa,” the Tib. (74a.1–2) has “emergence from sampuṭa” (*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 *Sampuṭa*, and, differently again, in the *Catuśpīṭha 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, “practitioner” (*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 *māṭra* 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” (*sgrub 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 “alotted inheritance” (*vibhāga*) and “sister” (*bhagini*) 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<sub>Y</sub>, 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 *rnams 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 KY, 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 *paralokaiśvaryayuktatā* (“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 “*ḍākinī*.”

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 gzhag 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<sub>Y</sub>, 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 rnam 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 *atispastena* (“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<sub>Y</sub>, 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 samsāra, 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<sub>Y</sub> and K, “that [goal] set in front” (*mn̄gon du mdzad pa de*), instead of the Degé, “that which is not set in front” (*mn̄gon du ma mdzad pa de*). Following the Tibetan translation, particularly the reading of K<sub>Y</sub> 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” (*lakṣaṇī*) 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 nyong ba*).

65 The Degé Tibetan (83a.6) mistakes *khyad mdzad pa* (Skt. *viśeṣitā*) for *khyab mdzad pa*. K<sub>Y</sub>, 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 *vidyāvara* (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/ /hye 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<sub>Y</sub>, 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<sub>Y</sub>, 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<sub>Y</sub>, 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<sub>Y</sub>, 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<sub>Y</sub>, 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, *bhaj*, 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., Cāndālī (*gtum mo*) practice without consort.

92 Instead of “the best of lotuses” (*padmavara*), the Tib. has “the lotus bearer,” reflecting the reading *padmadhara*° (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/ /sangs 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 *hūṁ*, 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<sub>Y</sub>, K, N, H).



118 I.e., the wheel described at the beginning of this section.

119 *Om*, Wisdom, Great Wisdom, *hūṁ 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 *am* and *hām* (AM dang hAM). K<sub>Y</sub> and K have *om* and *hūṁ* (oM dang hUM). N and H have *am* and *hūṁ* (aM dang hUM).



126 The Degé (92a.3) has *om* (oM). Other versions (K<sub>Y</sub>, J, K, N, H) have *am* (aM).

127 The Degé (92a.3) has *pam* (pAM) instead of *pum*.

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 Dombī: “Dombī 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 *hūṁ*. 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 rnams kyi ni rlung chen dang/ /ji ltar sgom pa po 'byung ba'i/*).

142 The *Yogaratnamālā* (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. *prthak*, Tib. *so so*) seed syllables.

144 Instead of “the final destruction,” the Degé (95b.6) has “fear” (*‘jigs pa*), but other versions (K<sub>Y</sub>, 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 mandala.

149 It is not clear how the mandala 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<sub>Y</sub>, 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 cittaprativedhami karomi*.

155 The Tib. (97a.1) has “a pristine circle of the group (*gāṇacakra*)” (*/tshogs kyi dkyil 'khor che dag pa/*). The discrepancy must have arisen by confusing the Sanskrit *ghana* (cloud) with *gāṇa* (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” (*dgang 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 *bhrūmī*, 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 *hṛīḥ*, but other versions (K<sub>Y</sub>, J, K, C) have *hī* (*hi'i*). ▲ ▼

173 The Degé (99a.5) also has *hṛīḥ*, but other versions (K<sub>Y</sub>, J, K, N, C) have *hri*. ▲ ▼

174 The Degé (99a.5) has *ho*.

175 The Degé (99a.5) has *gī* (*gī*). K<sub>Y</sub> 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 *ardhaparyāṇka* 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 *ardhaparyāṇka* posture.”

184 The Tib. (99b.5) has the highly opaque, “One should not relish renown” (*/grags pa nyé bar mi za ste/*). This could reflect an *ante correctionem* reading in one of the

manuscripts—*pauruṣe nopalbhūñjet* (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 Brahmad 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 Brahmad, 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) (*Laghusañvaratantra* in "The Śaiva sources of the Buddhist Tantras of Śamvara," 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" (*ngag gi*).

195 Bhavabhaṭṭa's commentary on *Laghuśaṇvara* 22.5 explains that *potamṛgī* (in Chapter 7 spelled *potāmṛgī*) 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 *Laghuśaṇvara Tantra*. While here we only have a list, in the *Laghuśaṇvara* 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. *saṃpharati*.

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 *Laghuśaṇvara*, 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<sub>Y</sub>, 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 sampuṭa."

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 *Laghuśaṇvara Tantra*, identifies Padmanarteśvara with Amitābha.

207 The Tib. (101a.2) has “dark blue and light gray body” (*/lus ni sngo sangs skyā 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 *saṅkula*, 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 *Laghuśaṁvara 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 *puccham* rather than *pulakam* (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 Cakrasaṁvara cycle, or, its predecessors, the Śaiva tantras of the Vidyāpīṭha.

220 Instead of *Pūrnagiri*, the Degé (103a.2) has *kolla*. K, 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 sog 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 manḍalas 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 *Catuśpīṭha Tantra*, which is the source text for this passage. Comm1 (366) explains that this refers to the stages of visualizing

Vajrasattva 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 *Sampuṭodbhava*, 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 aimer 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<sub>Y</sub>, 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 “everthing 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 *Sampuṭa*. The parts of earlier texts incorporated into the *Sampuṭa* were adapted to make their content appear to be part of the same (*Sampuṭa*) revelation spoken by the Blessed One. In the case of this passage, however, taken from Anaṅgavajra’s *Prajñopāyaviniścayasiddhi*, 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” (*/sgrub 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 worshiping 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 gzhugs 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” (*ālinganam, '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. *Bhūtadāmara* 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 parame ramye sarvātmani sadā sthitāḥ*.

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<sub>Y</sub>, 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” (*lhān 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 mingon 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 dehah*).

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 *sattvam*, and avadhūtī 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, *Doṣāvatī*.

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 dākinī” (*gis*), while other versions (K<sub>Y</sub>, 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. *saṃākula* 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 *vām*" (*/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 r, ī, l, and ī."

370 The Tib. (115a.5) has only "ka and so forth" (*ka la sog 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 *Yogaratnamālā* (a commentary on the *Hevajra*) explains that the “abode of the vajra” is the syllable *hūm*.

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 *sthāvara* can mean constant and stable, but, in this context, can also refer to the sixteen *sthaviras*, 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 *sammatiya* (*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 *Sampuṭa*, and the corresponding passage in the *Hevajra*. If we adopted the reading *sammatiya*, 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 *aham* into *a* and *ham*” (*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 (KY, 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 khams 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 parame ramye sarvātmani sadā sthitāḥ* (He always abides (*sadā sthitāḥ*) in the supreme (*parame*), 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 Aksobhya” (*/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. *khetā* has several meanings (village, horse, etc.). Davidson (*Indian Esoteric Buddhism*, p. 263) has *khetā* as “phlegm.” The Tibetan provides no clues as the code word is always transliterated rather than translated.

411 *Preñkhana*, 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, *kāliñjara* 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] *drasṭa*, / 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 *da* (*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<sub>Y</sub>, J, K, C) reflect *phi* (*phi*). ▲ ▼

426 The Tib. (118b.5) reflects *bi* (*bi*).

427 The Degé (118b.6) reflects *dhī* (*Dhī*), but other versions (K<sub>Y</sub>, J, K, N, C, H) reflect *di* (*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<sub>Y</sub>, 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 *potamgī*) 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<sub>Y</sub>, J, K, and C reflect *andha* (dark / blind).

435 The Degé (119a.5) has “untouchable caste” (*gdol pa'i rigs*). Other versions (K<sub>Y</sub>, 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<sub>Y</sub> and K reflect *bhī* (*bhī*). ▼

445 The Degé (119b.1) has *aphyaka* (*a phya ka*). K<sub>Y</sub> and K have *aphyaga* (*a phya ga*). N and H have *apyaka* (*a pya 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 *chomma* (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 *Yogaratnamālā*, 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 *dr̥ṣṭī*), 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” (*idam*) 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<sub>Y</sub>, K, and N, the passage would read, "Through a paste of the oil of *takara* fruit and *arinkoṭa* 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 *dundhava*" (*dundu ba'i rin po che*), perhaps reading *ratna* (gem) for *rakta* (blood). Comm1 (536) interprets *duṇḍubha* as, "a snake, known as *ṭoṇḍa*." Comm2 (962) describes it as a "water snake."

479 The Tib. (121a.6) has "the house of a Śākyā" (*shA kya'i gnas*), possibly having misread *vāhyā* for *śākyā*.

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 *vijñānajñānam* 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 phye mar byas nas/’dod pa’i phye 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 *Dāṇḍotpala-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, dāṇḍotpala, 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. *Bhairavapadmāvatikalpa* 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 *lakṣaṇā* [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 “*avanti* means ‘joined with ash,’ and is known as *hastābodi*.” Comm2 (964) has, “*avada* is the ‘ninth root.’”

499 *Dinakara* can also mean cratcock 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 sog 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, *śrimkha* (*shriM* [K<sub>Y</sub>, 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 *jāṭrikā* (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 *vamse* [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 rnams 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<sub>Y</sub>, 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 gshergs 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<sub>Y</sub>, K=’gyegs; N=’gengs] *nas shi ba’i mig dang / tshil blangs zhing kha* [K<sub>Y</sub>, 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 (*kunduru*) 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 myam*). 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<sub>Y</sub>, 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 *bhringarājā*, *cetī* is blue *jhīṇāṭī*.”

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 *dṛk-prarohā*. The Degé (124a.3) treats these two as one item, “that which arises stably” (*brtan par rab tu skyes pa*). Comm1 (546), however, treats them as separate and identifies *dṛk* 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 *vallabhi* (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*, *bhutāri*, *parahṛida*, *vallabhi*, liberated, hand-spoke, *mañjari*, gold tree, *vacā*, *vakuca*, cloud tree, turmeric, *mañjīṣṭha*, 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*; *śikhi* 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 *rajanībhavarajāñsi* (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, *kenśu* could be a variant / corruption of *kimśuka* (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*, *Terminala 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*, *Terminala 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 *mādha* 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 *rtubandhanam* 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<sub>Y</sub>, J, K, and C, however, all have “restaint / 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 entralling 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. Sampuṭa 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 entralling, 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 *ām*.”

607 Comm1 (554) says that this mantra is *ām lam harā*, 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<sub>Y</sub>, K, J, C) have *vairocani* (*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” (*inga 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 hūm phadbhyo svāhā*. After *jvala jvala* the Degé (129a.7) has *bhyo hūm phat svāhā* (*bhyo hUM phaT svA hA*) here. J and C have *hūm phat 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 Dākinī” (*/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 *omkāradīpkāḥ* 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 pheṁ pheṁ phaṭ phaṭ dhaḥ dhaḥ paca paca bhakṣa bhakṣa vaśarudhirāntramālāvalambine gṛhṇa gṛhṇa saptapāṭālagatabhujāṅgam sarpam vā tarjaya tarjaya ākadda ākadda 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 *tāṁ*.

625 Skt., *om prasannatāre amṛtamukhī amṛtalocane sarvārthasādhani sarvasattvavaśāṇkari strī vā puruṣo vā rājāno vā vaśam̄ kurutam̄ 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 vaśam̄ kuru hrīḥ*.

629 The Degé (131a.3) has, “One should write ‘ā such and such’ in the center of the letter *e*” (*/e'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 *āh*"—are each supported by different Skt. manuscripts.

630 Skt., *om̄ sarvamohani tāre tutāre ture sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭānāṁ bandha bandha hūṁ hūṁ hūṁ 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' *vaśan̄ 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., *om̄ hūṁ hūṁ budhya budhya khāda khāda chinda chinda dhuna dhuna matha matha bandha bandha • amukam amukena saha vidveṣaya hūṁ hūṁ 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 "*hūṁ hūṁ phaṭ* on the uppermost corner, and *hūṁ gaḥ hūṁ hūṁ gaḥ hūṁ* on the four outer corners and the lowermost corner."

638 Skt., *om̄ pāta pātanī svāhā.*

639 Skt., *om̄ jambha jambhanī svāhā.*

640 Skt., *om̄ moha mohanī svāhā.*

641 Skt., *om̄ stambha stambhanī svāhā.*

642 Skt., *amukam̄ 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 gzhag 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 *hūṁ* 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 tārkam 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 sarvaduṣṭapraduṣṭānāṁ kāyavākcittāṁ mukhāṁ jambhaya stambhaya.*

649 Skt., *devadattāṁ 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 cittaghātāṁ 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 *yuri* (*yuM*).

659 The translation here follows Comm1 (571), which states that *salilaprṣṭha* refers to the “back of the hands.”

660 The Degé (132b.4) has *brāmī*. Other versions (K<sub>Y</sub>, K) have *bāmī*.

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 *nāmī*” (*mtshams kyi nang du ni nAM gi rnam pa bri bar bya/*). K<sub>Y</sub> 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 *tāmī*” (*TAM gi rnam*). H has “marked with *nāmī*” (*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 *mānyam*. The Degé (132b.7) has *alakatākapāpamānyam* (*a la ka tA ka pA pa maM saM*). K<sub>Y</sub> and K have *lakta katā . . . mānyisām* (*lakta ka tA . . . mAM sAM*). J has *kukatā* (*ku ka tA*). N has *māsām* (*mA saM*).

664 Skt., *hūm gaḥ hūm hūm gaḥ gaḥ hūm vṛṣṭīṁ kuru hūm gaḥ gaḥ hūm*.

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 sarvaduṣṭapraduṣṭānāṁ mukhami stambhaya*.

668 Skt., *amuka amukī putram labhate*.

669 Skt., *om maṇidhari vajriṇī mahāpratisare hūm hūm phaṭ phaṭ svāhā*.

670 Skt., *om amṛtavilokini garbhami samṛakṣāṇī ākarṣāṇī hūm hūm phaṭ phaṭ svāhā*.

671 Skt., *yah de yah va yah da yah tta yah mu yah ccā yah ṭa yah ya yah*.

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 kyis las thams cad byed par 'gyur ro*).

674 Skt., *om sumbha nisumbha hūm hūm phaṭ / om gr̥hṇā gr̥hṇā hūm hūm phaṭ / om gr̥hṇāpaya gr̥hṇāpaya hūm hūm phaṭ / ānaya ho bhagavān vidyārāja hūm hūm 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 ḥākinī 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 *toraṇa* (*rta babs*), i.e., "archway."

682 Skt., *om̄ prasannatāre amṛtamukhī amṛtalocane sarvārthasādhani svāhā*.

683 Skt., *om̄ sarvamohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭān bandha bandha hūṁ hūṁ phat svāhā*.

684 The commentaries specify that these are six *tāmī* syllables.

685 Skt., *sarvasainyaparājayas tārābhuyudayo 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<sub>Y</sub>, 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 sog pa bya*).

694 Skt., *om ehy ehi mahādevi pṛthivīlokamātare sarvaratnapūrṇadivyālaṅkārabhūṣite hāraṇūpuraṇirghoṣe vajrasattvaprapūjite gṛhītvā idam argham homakarmasu sādhaya hrī hī hī hī hām svāhā*. In the Degé (136a.4) the last part is “*hī hī hī hī hām svāhā*” (*hī hī hī hī hāM svA hA*). K<sub>Y</sub>, K, and N have “*hrī*” (*hrI*) in place of the first *hī*. K has “*hūm*” (*hUM*) in place of “*hām*” (*hA*).

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<sub>Y</sub>, 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 *vaikona*, 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 gzhug 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<sub>Y</sub>, 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 lang 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<sub>Y</sub>, 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<sub>Y</sub>, 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<sub>Y</sub> and K have “the maniferter 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<sub>Y</sub> 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 *bhāvyamātreṇa* instead of the manuscripts’ *bhāvyamānena*.

745 Instead of *parīn*, the Tib. (140a.1) has *baīn* (*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<sub>Y</sub>, 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 Parṇaśāvarī’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 Parṇaśāvarī have not been described elsewhere in the *Sampuṭa*. 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<sub>Y</sub> 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 “Vetālasamvara” (*ro langz 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<sub>Y</sub> and K have “destroy” (*'jig*).

761 Skt., *om vajradākini amukasya raktam ākarṣaya hūm phaṭ*.

762 Skt., *om vajrarāksasa bhakṣayemāṇi phaṭ*.

763 Skt., *om hrīḥ śrīḥ vikṛtānana hūm hūm hūm phaṭ 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 *mani* 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 *yamī* (*yaM*) here, then *mamī* (*maM*) just after. Comm2 (1004) confirms *mamī*.

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 *lamī*, 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<sub>Y</sub>, 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 *lamī*.”

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 Vajrakroḍha 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 *hūmī* (*hUM*) after the second “smother.”

784 Skt., *om̄ sumbha nisumbha vajramuṣalena cūrṇaya vighnān hūmī 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 *āśīmavalni* 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., *oṁ vajranārāyaṇa nirvāpaya vahniṁ navāmbumeghaiḥ hūṁ*.

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, *āśoka-āṣṭamī* (the sorrowless eighth), and the name of the tree is *āśoka* (sorrowless).

793 The ten-syllable mantra is *oṁ tāre tuttare ture svāhā*.

794 The Tib. (142b.6) spells this name “Vajrakīlikīla.”

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., *oṁ mahāsukhavajrātejāḥ hūṁ*.

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., *om̄ amukī me hrīm̄ vaśibhavatu*.

802 Skt., *om̄ candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā*.

803 Both the Degé (143a.7) and Comm2 (1006) transliterate *kuthārachinnā* (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., *om̄ 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., *om̄ 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 *om̄ 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., *om̄ ghuru ghuru ghaḍa ghaḍa śama śama ghoṭaya ghoṭaya anantakṣobhakarāya nāgādhipataye he he ru ru ka saptapāṭālagatān nāgān ākarṣaya varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ hūm̄ hūm̄ hūm̄ phaṭ phaṭ svāhā*.

814 Skt., *om̄ 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-aṇḍānāḥ*, 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 *kāmāvartanī*, rather than

the manuscripts' *kamalāvartanī*, 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 tuṅgam vajja dracchā adharantu.*

836 Skt., *om vajradharmaraṇita praraṇita saṇpraraṇita sarvabuddhakṣetracāline prajñapāramitānādasvabhāve vajrasattvahṛdayasamitoṣaṇi hūm hūm hūm ho ho ho svāhā.*

837 Skt., *om sarvatathāgatasiddhivajrasamaye tiṣṭha eṣa tvā dhārayāmi hiḥ hi hi hi hūm hūm hūm 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* (*khams 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 mahājñānam sarvabuddham aham bhave hūṁ hūṁ hūṁ ho ho ho aḥ svāhā*. The Tib. (146a.4) has *kham* (*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 *hūṁ*. 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 dna' ba'i sgo nyid do/ /sa bon chu ltar dkar po nyid/*). K<sub>Y</sub>, 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 *ksmryum*.

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 gzhag 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 *Catuśpīṭha 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 *hūṁ* syllable [visualized at the eyes]—this is a visualization of the pure mind as the maṇḍala of wind. This syllable of *hūṁ* 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 *smryum* 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 *Sampuṭa* 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 *Catuśpīṭha 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<sub>Y</sub>, 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 bzhir 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 *Capuśpīṭha* has “half-root.” Bhavabhaṭṭa’s commentary on the *Catuśpīṭha* (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 *hūṁ*. Comm2 (1014), however, specifies five syllables: *hūṁ, om, trāṁ, 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” (*bhūvayed bhūvabhuvena*) 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 rnam/ /rnam par mkhas pas gzung bar bya/ /gnas gnyis kyi 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 *yam*. At its center is the fire [maṇḍala] transformed from the syllable *ram*. 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 *hūm*, 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 *dīna* (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 lṅga 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 Dīpamkara, 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 vajrāṁṛta mahāsukha haṁ svāhā*.

904 The Degé (148b.3) has "Vajraraudrā" (*rdo rje drag mo*). N has just "Raudrā" (*drag mo*).

905 The Degé (148b.4) has *ghande* (*ghaNde*), but K<sub>Y</sub>, K, J, N, and C have *ghaṇṭe* (*ghaNTe*).

906 Skt., *om vajraguhye siddhaparamayogeśvari kapālamālādhāriṇi rudhirapriye śmaśānavāsini hūṁ phaṭ svāhā.*

907 Skt., *om vajracanḍeśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakuṭe ākadḍa ākadḍa sarvaduṣṭahṛdayam ākadḍa rulu rulu bhyo hūṁ phaṭ.*

908 Skt., *om vajrāparājite paramaguhye kapālamālāvibhūṣite sarvaduṣṭamohani priye ehi ehi bhagavati vajraguhyeśvari bahuviṣidhaveshadhāriṇi sarvaduṣṭaniwāriṇi hūṁ 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 sarvam hūṁ hūṁ phaṭ.*

910 Skt., *om ehi ehi bhagavati vajraguhyeśvari bahuviṣidhaveshadhāriṇi sarvatathāgatapuṣṭe samayam anusmara hana hana raṅga raṅga raṅgāpaya raṅgāpaya pūraya pūraya āviśa āviśa sarvabhūtān narta narta nartāpaya nartāpaya haḥ ha ha ha hūṁ hūṁ phaṭ.*

911 Skt., *om vajraśūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana hana daha daha nirmatha nirmatha māraya māraya mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phaṭ.*

912 Skt., *om vajramāheśvari haṁ haṁ haṁ haṁ haḥ rulu rulu bhyo hūṁ phaṭ bhakṣaya sarvaduṣṭān nirmatha hṛdayam hūṁ phaṭ svāhā.*

913 Skt., *om sumbhani dīptasamayavajre hūṁ phaṭ.*

914 Skt., *om vajravamīśe hūṁ svāhā.*

915 Skt., *om vajravīne hūṁ svāhā.*

916 Skt., *om vajramukunde hūṁ svāhā.*

917 Skt., *om vajramṛdaṅge hūṁ svāhā.*

918 Skt., *om vajravaḍavāmukhe yogeśvari hiḥ hi hi hi hūṁ jaḥ.*

919 The Tib. (149a.6) reflects *trāṁ* *va* *trāṁ* *va* (*trAM* *va* *trAM* *va*).

920 Skt., *om vajradamīṣṭrāvarāhamukhe trāṁ va va hūṁ.*

921 Skt., *om candrasūryahutāśani siṁhanirnāde siṁhavaktre siṁhini ṭāṁ ṭāṁ vaṁ.*

922 “*Om*” has been added on the authority of the Tib. (149a.7).

923 Skt., *vajradhātusaṇjīvani mahāyakṣiṇi śvānarūpiṇi mahāpralayanirnāde kāmarūpiṇi trāṁ 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 hūṁ hūṁ hūṁ phaṭ svāhā.*

926 Skt., *om trailokyākṣepa hūṁ hūṁ hūṁ phaṭ svāhā.*

927 Skt., *om̄ jvala jvala bhyo hūṁ hūṁ hūṁ phaṭ svāhā*.

928 Skt., *om̄ kiṭi kiṭi vajra hūṁ hūṁ hūṁ phaṭ svāhā*.

929 Skt., *om̄ namo bhagavate vīreśāya hūṁ hūṁ phaṭ*.

930 Skt., *mahākalpāgnisaṇṇibhāya hūṁ hūṁ phaṭ*.

931 Skt., *jaṭāmakuṭotkaṭāya hūṁ hūṁ phaṭ*.

932 Skt., *daṇḍatrākarālograbhīṣaṇamukhāya hūṁ hūṁ phaṭ*.

933 Skt., *sahasrabhujabhbāsurāya hūṁ hūṁ phaṭ*.

934 Skt., *paraśupāśodyataśūlakhaṭvāṅgadhbāriṇe hūṁ hūṁ phaṭ*.

935 Skt., *vyāghrajināmbaradharāya hūṁ hūṁ phaṭ*.

936 Skt., *mahādhūmrāndhakāravapuṣāya hūṁ hūṁ phaṭ svāhā*.

937 Skt., *om̄ śrīhererukavajra dākīnījālasaṇṇvara hūṁ hūṁ hūṁ phaṭ svāhā*.

938 The Tib. (149b.5) has an additional *hūṁ* (*hUM*).

939 Skt., *om̄ śrīherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūṁ phaṭ svāhā*.

940 Skt., *om̄ vajravairocanīye buddhadākīnīye svāhā*.

941 Skt., *om̄ mārīcyai svāhā*.

942 The Degé (149b.7) has *vattāli vadāli vadāli* (*vattA li va dA li va dA li*). K<sub>Y</sub> 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 vadāli varāli* (*battA li va dA II va rA li*). C has *vaitāli vadali vadāli* (*bai tA li ba da li ba dA li*).

943 Skt., *om̄ mārīcyai vattāli vadāli varāli varāhamukhe svāhā*.

944 Skt., *om̄ piśāci parṇaśavari sarvamāriprāśamani hūṁ hūṁ mahodari phaṭ*.

945 Skt., *om̄ vajrāṇkuśa ākarṣaya hūṁ*.

946 Skt., *om̄ vajrapāśa bandha hūṁ*.

947 Skt., *om̄ vajrakāli tarjaya hūṁ*. The translation given here (as *kāli* being the *ka*-series of syllables in the Skt. syllabary) is uncertain.

948 Skt., *om̄ vajramuṣṭi gr̄hṇa hūṁ*.

949 Skt., *om̄ vajrakīla kīlaya hūṁ*.

950 Skt., *om̄ vajramudgara ākoṭaya hūṁ*.

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 imam̄ balīm gṛhṇa gṛhṇa hūm̄ phaṭ / om̄ jaḥ hūm̄ var̄i hoḥ samayas tvam̄ dṛṣya hoḥ.*

954 Skt., *om̄ kha kha khāhi khāhi sarvayakṣarākṣasabhūtāpretapiśāconmādāpasmāradākādākīnyādaya imam̄ balīm gṛhṇantu samayam̄ rakṣantu sarvasiddhiṇ me prayacchantu hūm̄ hūm̄ phaṭ svāhā.*

955 Skt., *om̄ kiṭi kiṭi vajra hūm̄.*

956 Skt., *om̄ āḥ hūm̄ śodhaya śodhaya rakṣa rakṣa hūm̄ phaṭ.*

957 Skt., *om̄ vajradākīni hūm̄ phaṭ svāhā.*

958 Skt., *om̄ ghori hūm̄ svāhā.*

959 Skt., *om̄ caṇḍāli hūm̄ svāhā.*

960 Skt., *om̄ vetāli hūm̄ 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 Ghorī. K<sub>Y</sub> and K have no *phaṭ* in the mantra of Caṇḍālī.

962 Skt., *ghātaya māraya 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., *om̄ vajrasim̄hini āṁ svāhā.*

966 Skt., *om̄ vajravyāghrī īṁ svāhā.*

967 Skt., *om̄ vajrajambuke ūṁ svāhā.*

968 Skt., *om̄ vajra•ulūkāsye ḫṁ svāhā.*

969 Skt., *om̄ vajrarājendri ḥṁ svāhā.*

970 Skt., *om̄ vajradīptateje aiṁ svāhā.*

971 The Degé (150a.5) has *auṁ* (*auM*). J and C have *om̄* (*oM*).

972 Skt., *om̄ vajracūṣaṇi cūṣaya sarvasattvān om̄ svāhā.*

973 Skt., *om̄ vajrakamboje aḥ svāhā.*

974 The Tib. (150a.6–7) has for the final syllable not *khaḥ* but *khaṁ* (*khaM*).

975 Skt., *om̄ kuru kuru samayādhipati hūm̄ 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<sub>Y</sub>, 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 (*avadhūti*), 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<sub>Y</sub>, 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 khams 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 *avadhūti*.” 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 *avadhūti* 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/ /lnga 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 *avadhūti*.”

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 Apabhramśa 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/ /spyan gyis gzigs par mdzad pa yi[K\_Y, K, N, H=yis]/ /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 gshergs pa thams cad kyi glu 'dis rgyal ba tham cad kyi [K\_Y, K, N, H=kyi; D=kyis] bdag nyid las skye bar 'gyur ba la 'di skad ces bka' stsal to*).

1021 The interpretation of *raktagandha* 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*). KY, 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 rnams kyi 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 āh 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 mnān 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 *phat*.”

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 *Catuspīṭha 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 *Catuspīṭha Tantra*, the source text for this passage.

1045 The Tib. (152a.7) has “*log ‘dren*” (*vināyaka*) in the plural (*rnam*).

1046 The Tib. (152a.7) has before “*Caṇḍalī*” *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 *Catuspīṭha 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 *Catuspīṭha 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” (/rṇal ‘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, Pāṇḍaravāsinī; 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 sarvaduṣṭānāṁ hana hana gha ggha ghātaya • amukasya śāntīṁ kuru hūṁ hūṁ phaṭ phaṭ jaḥ svāhā.*

1057 In the *Catuṣpīṭha Tantra*, which is the source text for this passage, this mantra is *om ka kka kaḍḍhana ba bba bandhana kha kkha khādana sarvaduṣṭānāṁ hana hana ghātaya ghātaya amukasya hūṁ hūṁ hūṁ 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 sog sams 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 samsāra.” 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 *Catuśpīṭha 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 gṛhṇa gṛhṇa 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 *nirāṇśu* 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” (*dūti*) 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, Hārita, 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 vāṁ hoḥ hoḥ hulu hulu rulu rulu hūṁ jaḥ jaḥ ala ala hūṇu hūṇu hram hram hū tam ghai ghai yai yai ta ṭa ghe ghe śem śem tam tam ghe ghe hondo hondo do hūṁ hūṁ kaka kaka kau kau vāṁ vāṁ kaiṁ kaiṁ krauṁ krauṁ vāṁ vāra vāra vārī vārī vāiḥ kaiṁ kaiṁ kaiṁ hūṁ bhyo bhyo bhyo. In the Degé (154b.2–3) this mantra is given as *raṭa vāṁ ho hulu hulu hūṁ jaḥ hūṁ jaḥ ala ala hūṇu hūṇu hūṇu / hram hram hram hu tam ghai hu tam ghai ghai ghai ṭa ghai ghai tam ṭa ghai ghai ta ghai ta ghai hondo hondo do hūṁ do hūṁ / ka ka ka / kau kau kau / kauṁ kauṁ kauṁ / vāṁ kaiṁ vāṁ kaiṁ vāṁ kaiṁ / viṁ vāra vārī vāṁ vāra vārī vāiṁ / kaiṁvāiṁ kaiṁvāiṁ kaiṁvāiṁ hūṁ bhyo hūṁ bhyo hūṁ bhyo / rulu rulu rulu hūṁ bhyo hūṁ bhyo hūṁ 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 hūṁ jaḥ ṭakki hūṁ jaḥ takki jaḥ*.”

1100 The Skt. word *tadava* could perhaps refer to the pounding sound of the hooves of a galloping horse.

1101 Skt., *tadava tadava vāhnenī vāhnenī*. The Degé (154b.3–4) has *taðava taðava vrähme vrähme*.

1102 In the Tib. (154b.4) this mantra is given as *hrīm śtrīm hrīm śtrīm hrīm śtrīm śtrīm śtrīm hrīm hrīm hrīm*. Again, this mantra differs in the Degé and other versions.

1103 Skt., *hrīm hrīm kum hrīm kum hrīm khe khe kherī kherī padmaṇi padmaṇi hrīm padmaṇi padmaṇi padmaṇi trīm trām trīm trām trīm trām hrīm hrīm hrīm hrīm hrīm*. Again, this mantra differs in the Degé and other versions.

1104 Also known under its Skt. name, *damaru*.

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<sub>Y</sub>, J, K, and C all have *śirṣa* (*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 *kherī hūm* / Preceded by the name / And strike down with the foot bone of a *ṭīṭibhi* bird.” (*/der gnas g.yon pa'i ngos su ni/ /ji ltar dang por ming bzung ba/ /kherī hūm 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 *hūm*’ in the manner of summoning, with the heel of the one’s left foot positioned atop, like the foot of a *ṭīṭibhi* 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” (*dngos grub* = Skt. *siddhi*).

1114 Apabhraṃśa, *sohai ḷīlakoddhu tuhūm samayahi ciddhu / pāṇīhi dharaī daṇḍa māṇikkamīhi baddhu / toju pecchivi vīru mellu saṃsāruttāru / jāṇwi duvāra mellu mahum joinī 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 saṃsāra, 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 *mthong*, “behold.” K<sub>Y</sub>, 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 saṃsāra 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” (*dkā’ 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 kyi 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 kīmṇaras 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 *vidhyādharas* 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 kyi 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 *nityoddyotito*.

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 phiyed par dka' ba'i phyir*).

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 gzhug 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 kyi 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 rnam kyis bstan/ /skyeb 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 rnam 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<sub>Y</sub>, 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; guṇākarāḥ C

1188 tu] S; *om.* C

1189 bhagavān āha]

1190 tad evodbhavam] C, R, W, S; tantrodbhavaḥ T1; tantrodbhava T2

1191 sampaṭasamāpattir S; sampaṭam samāpattir R, W; sampaṭaḥ samāpattir T1, T2; sampaṭam samādher C

1192 athavā] *em.*; atha vā S; atha C

1193 aupadeśiko] C; upadeśiko S

1194 māṇḍaleya°] C; maṇḍale S

1195 manas] S; manam C

1196 sādrśam] S; sādrśam C

1197 uttīrṇalakṣa] S; uttīrṇam lakṣa C; uttāryalakṣyam Sz

1198 lakṣel lakṣaṇam lakṣyāṇām] C; lakṣalakṣaṇalakṣyāṇām S

1199 vijñānam] S; vijñāna° C

1200 °jñānacetasā] *em.* (on the authority of the Tib.); °jñānacetasām C; °jñānacetasām S; jñānena cetasā Sz

1201 samatāṁ śūnye] S; samatāśūnyam C

1202 virajam] S; bījam C

1203 °śamṇibham] S; °samaprabham (unmetrical) C

1204 ardhamātram] S; ardhamātra° C, R

1205 sā kalāpi] S, T2; sakalāpi C

1206 vinirgatā] S, T2; vinirgatam C

1207 agnibrahmam idam tathā] S, agnibrahmam idam T2; *om.* C

1208 jvalitā murdhni deśe] C; *om.* 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] *em.*; mudrāḥ pañcavidhāproktāḥ S; mudrā pañcadham proktam C

1214 bheditāḥ] S; bheditā C

1215 sā ca] S; *om.* C

1216 °candrādi°] *em.* (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] *em.*; śūdrinī vṛṣanī caiva S; śūdrī vṛṣalī ca C

1219 bhāvyo] C; bhāvo R

1220 °ārolik°] *em.*; ārolika C, S

1221 svavātmani sthitāḥ] *conj.*; sarvātmani samsthitāḥ C; sarvātmani sthitāḥ S, T2

1222 satsukhatvena] S; satsukhena (unmetrical) C

1223 kleśādikam] 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 °praṇidhim] S; °praṇi C

1235 °praṇidhim] S; °praṇi C

1236 °bhāvanāparipūraye] S; °bhāvanāyai paripūraye C

1237 °praṇidhim] 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 nābhisaṃskaroti] S; karmābhisaṃskaroti C

1243 paralābheśvanīrṣukatā] C; paralokeśvarīyuktatā S, T2

1244 mithyāryair] S; mithyāyair C

1245 vyāyāmam] *em.*; vyāyāma R; vyāyāmān C

1246 nirvāṇam] S; nirvāṇam C

1247 matāḥ] S; matā C

1248 abhedyā] H; abhedyā matā C, S

1249 mātarī] H; mātarā C; māturā S

1250 surūpiṇī] H; *om.* C, S

1251 sumanās] H; sumanasas C; sumanā S

1252 caṇḍikā māradārikā] H; caṇḍikā māradāyikā 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 tathāgatātmakam] S; sarvatathāgatātmakam (unmetrical) C

1257 °saṃbhavabhbhāvanā° S; °saṃbhavaḥ bhāvanā° T2; saṃbhavana° C

1258 yāyāt] S; yāyā C

1259 sarvātmanātmanam] C; sarvātmanātmani S

1260 tal] S; ta C; *om.* R

1261 ādhāras] S; ādhāram C

1262 viṣayātītah] S; viṣayātīta C

1263 sthitah] S; sthitam C

1264 yāvat] S; yāvat prāpnoti C

1265 api] S; *om.* C

1266 tvam̄ prāpnoṣi] *em.*; tvam̄ prāpnoti S; yena tvam̄ C

1267 manasīpsitām̄] S; manepsitām̄ C

1268 sunirmito hetuh] R; nirmitahetuh S; sunirmitāham̄ tu T2; sunirmitāh hetu C

1269 phalabhūto] R, T2, S; °phalabhūto C

1270 sarvaviśuddhas tu] T2, S; sarvaviśuddhyā tu C

1271 te] S; *om.* C

1272 van̄ yasyaivam̄] T2; ramyasyaivam̄ C; rasasyaivam̄ S

1273 vedās tu saṃsthitā ime] S; vedāni saṃsthitāni vai C

1274 kiṃcit] S; kaścit C

1275 vidiṭāni] S; gatāni C

1276 vargakaiś] S; vargaiś C

1277 yāḥ] *em.*; yā C; yaḥ S

1278 °āñjana° S; °āñja° C

1279 °gati°] S; °gatiḥ C

1280 dharmārallir] C; dharmāraller S

1281 ekārah] S; ekāram̄ C

1282 viśvagocarā] S; viśvagocarāḥ C

1283 sā] S; *om.* C

1284 makāro] S; makāra° C

1285 yākāro] S; yākāra° C

1286 upāyakah] S; upāyakam̄ C

1287 adha ūrdhvam̄] *em.*; adhordhvam̄ (unmetrical) C; adho ūrdhvam̄ S

1288 ekāro] S; ekāra C

1289 nipātena] T2, S; nipātaḥ C

1290 tantrasamudāyah sūcyate vā] S; tantrasamudāya sūcyate vā T2; tantrasamudāyasūcakah 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 ; svaguṇair S

1294 mahāsukhanātho] S; mahāsuhanāho C

1295 bhagavatā] S; bhagavan C

1296 °ādhimokṣa°] *conj.* (on the authority of the Tib.); °avimokṣa° C, S

1297 prakīrtitah] S; sakīrtitah C

1298 nirodho mataḥ] S; nirodham̄ matam̄ C; nirodhe satyah R

1299 rāgaś caiva virāgaś] S; rāgam̄ caiva virāgam̄ C

1300 athavā] *em.*; atha vā S; *om.* C

1301 bhagas] S; bhagam̄ C

1302 'pi] S; pa C

1303 yānty eva] C; yad eva S

1304 lakṣite] S; lakṣyate C

1305 sam̄vedanātmakam̄] S; vedanātmakam̄ C

1306 °bhuvanālokom] S; °bhavanālokom C

1307 svaparārthakaram̄] S; svārthakaram̄ C

1308 hitāya] S; hitārthāya (unmetrical) C; hitārthaṁ R; maṇḍalasya yathākramam̄ H

1309 °madhye] S; °madhye ca C

1310 taṇḍulādibhiḥ] S; taṇḍulakādibhiḥ (unmetrical) C

1311 tathā] S; *om.* (unmetrical) C

1312 anantalokadhātvīśā grāhyā] C; anantalokadhātvīśam̄ grāhyam̄ S; anantalokadhātvīśo grāhyo P

1313 jyeṣṭhā] S; ceṣṭā C

1314 anyāś] C; asyāś R

1315 °dyah] C; °dye S

1316 maṇḍalam̄] R; maṇḍale C

1317 te] S; ta iti C

1318 °jaṅgamam] *em.*; °jaṅgamam̄ S; °jaṅgama C

1319 °jjvale] *em.*; °jvale C; jvale S

1320 bhadram̄] *em.* (on the authority of the Tib.); bhadra C, S, T2

1321 pūrvoktānām̄] S; pūrvoktā (unmetrical) C

1322 vidyānām̄] S; vidyā (unmetrical) C

1323 mudrāyās tu mukham baddhvā upāyasya mukham tathā] S; prajñāyās tu sukhām yathā upāyasya sukhām tathā C

1324 vīrah] *em.*; vīra S; vīraṁ C

1325 ca] *conj.*; *om.* (unmetrical) C, S

1326 anujñām] S; anujñā C

1327 tatra buddhapure vare] S; tasmai buddhāgrasūnave C

1328 samantāgram] 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; samarpitam C

1333 samprāptābhimatāspadah] *em.*; samprāptābhimatāspadah S; samprāptānimatāspadah C

1334 tatraiva] S; tenaiva C

1335 munaiva] (metrical shortening of *muninaiva?*) C, T2; muninaiva S

1336 °kramet] S; °krāmet C

1337 triyāṇam ca] S; triyānakān C

1338 'nālpakalpanā] S; 'nālpabhāvanā C

1339 na] C; ca R

1340 sādhakah] C; grāhakah P

1341 samāje 'cintyasamparke svapnaprābodhanayor iva] S; *om.* C

1342 °vinirmukto] P; vinirmuktam C, S

1343 abhāvah] S; svabhāvah C

1344 samudratīre] C; *om.* R

1345 vidadhet] *em.*; vidadhe C; kāryam S

1346 °vajriṇah] T2; °vajriṇam C, S

1347 maitrīm] S; maitrī C

1348 tathā] S; vibhāvayet (unmetrical) C

1349 tṛtīyam muditām dhyāyad] S; muditām C

1350 viśvabimbanispattim] S; viśvaniśpattim C

1351 prajñopāyasvabhāvakam] H; prajñopāyātāmakam [sic] S; prajñopāyātāmakam vibhūm C; prajñopāyātāmakam param T2

1352 °dhartrī] H; °dhartri C; dhatte S

1353 vētālī] S, H; vaitālī C

1354 °dhartrī] H; °dhartri C; dhatte S

1355 vajrahastā] S, H; gandhahastā C

1356 ḍamarum vade] *em.*; ḍamarum vaded S; ḍamarukam vādayet (unmetrical) C

1357 pūjavidhvistaraiḥ sampūjyate] S; pūjyate C

1358 bhavet] C; bhāvayet (unmetrical) H; viduh 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 ṭṛṭīye] C; dvitīye S

1369 samyuktām devatāsaha] T1; samyuktam daivatais saha C; samyuktām devatām saha S

1370 daleṣu] S, T1; dalābhyaṁ C

1371 devīḥ] S, T1; devyah C

1372 likhed dakṣiṇakoṣṭhake] S, T2; *om.* C

1373 ca likhed devīm uttare] S; *om.* C

1374 °ghanṭām] S; ghanṭā C

1375 caturthīm tu likhed devīm dale paścimake tataḥ] S; caturthī C

1376 vāme khaṭvāṅgahastām ca kapālam ca tathaiva hi] S; khaṭvāṅgahastā tu kapālavāmapāṇīnā C

1377 dhare dakṣiṇe kare] S; *om.* C

1378 ḍamarum caiva likhet koṇe aiśānake] S; ḍamarukam tathā C

1379 likhed vāyavyakone tu] T1; *om.* C

1380 ṣaṣṭhīm] *em.*; ṣaṣṭhī C; tuṣṭīm S

1381 kapālam] S; kapāla° C

1382 paraśum] S; parśum (unmetrical) C

1383 koṇe nairṛtyake likhet] S; hasamānan tu samālikhet C (the Tib. reflects the reading “hastamānam tu samālikhet”)

1384 aṣṭamīṁ tu likhed devīṁ koṇe tv] S; aṣṭamī C

1385 agnisamjñake] T2; agnisamjake S; *om.* C

1386 bhadrakalaśahastāṁ vajraghaṇṭāṁ] S; kalaśahastā vajraghaṇṭā C

1387 dravyapūrṇāṁ ca naracarmanā cchāditam] S; naracarmanā cchāditam  
dravyapūrṇāṁ (unmetrical) C

1388 daleṣu devīḥ likhitvā] S; dalābhyaṁ likhed devyah C

1389 samyojya] S; samāyojya (unmetrical) C

1390 jāpyamantrāḥ samuddiṣṭo] S; jāpyamantram uddiṣṭam (unmetrical) C

1391 ekākṣaro] S; ekākṣaram C

1392 tu] T2; *om.* (unmetrical) C

1393 dalānāṁ] S, T2; dalābhyaṁ C

1394 vajram bhageṣv eva tu] S; vajra bhagābhyañ caiva C

1395 tu tathaiva] S; eva (unmetrical) C

1396 saraktakam] *em.*; saraktakam S; suraktayoh C

1397 siddhim] S; siddhi C

1398 °sādhyam] S, T2; sādhyāṁ C

1399 °vaśyādi°] S, T2; °vaśānāṁ ca (unmetrical) C

1400 tuttāre] S; tutāre C

1401 praṇāmāhuta-antikam] S; praṇavāhuta antimā C

1402 madhye nāma] S; madhyanāmaṁ C

1403 rakṣam] S; rakṣā C

1404 bhayam] 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; nāsam C

1410 hr̥daye] S; hr̥dayam C

1411 dvibhujāṁ sattvaparyāṅkāṁ sarvābharaṇabhūṣitām] S; dvibhujasattvaparyāṅkā  
sarvābharaṇabhūṣitā C

1412 abhayahastām] S; tābhayahastām C

1413 vāme utpaladhāriṇīm] S; vāmotpalam iṣvāparām C

1414 coditām] S; coditā C

1415 °mantra] S; mantram C

1416 viṣādikam] S; viṣādikām C

1417 iyam] S; idam C

1418 sūryamaṇḍalam saṃcintya] S; sūryamaṇḍala saṃcintyam C

1419 lakṣeṇaikena rājānam] S; lakṣam ekena rājanam C

1420 śatenaikena] S; śatam ekena C

1421 asyāś] S; asya C

1422 °sthām] S; °sthām C

1423 sākheva] C, Sz; sākṣād S

1424 vardhate] *em.*; vardhati (unmetrical) C

1425 kramayogena] C; karmayogena S

1426 °sthām] S; *om.* (unmetrical) C

1427 °pāśakam tathā] S; °pāśam tathaiva ca (unmetrical) C

1428 kramayogena] C; karmayogena S

1429 °kāram S; °kāra° C

1430 cinted] S; cintayet (unmetrical) C

1431 °bhūṣitam] S; °vibhūṣitam (unmetrical) C

1432 tu tathaiva] S; eva (unmetrical) C

1433 dvādaśam] S; dvādaśa C

1434 guhyamaṇḍalam] *conj.* (on the authority of the Tib.); guhyamaṇḍale C, S, T1, T2

1435 °sthām] S; *om.*; (unmetrical) C

1436 aṣṭabhir] S; aṣṭa° C

1437 khaḍgakam] S; khaḍgayoh C

1438 °nirghoṣam] S; °nirghoṣa° C

1439 imakam] S; idam (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 trinetraṁ] S; trinetraṁ tu (unmetrical) C

1444 °sarvam] N; *om.* (unmetrical) C

1445 drutāpannam savidyayā] N; drutāpatyam savidyāḥ C

1446 tuhyā] N; tokrū(?) C

1447 viṇṇa] N; viṇḍa C

1448 ha-um jānami tuha citta] N; saalavirūa vicitta C

1449 am-hūṁbhyāṁ] *conj.* (on the authority of the Tib.); āṁ-hūṁbhyāṁ N; āh-hūṁbhyāṁ C

1450 śam lam ḍam] *em.*; śam lam ḍam N; śam cam puṁ C

1451 hūṁ am] *conj.* (on the authority of the Tib.); hūṁ āṁ N; hūṁ āh C

1452 cakrāñkuśa°] N; vajrāñkuśa° C

1453 ḥkṣa] *conj.*; bhiksūr N, C

1454 hayāsyā] N; hayarūpā C

1455 °krṣṇa° N; °krṣṇā° C

1456 sarvā] N; sarve C

1457 °śavā°] N; °gavā° C

1458 tribhiḥ śuddhim 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 suśobhāṁ] *em.*; suśobhā C

1462 dehāṁ tu] T2; °aṅga° (unmetrical) C

1463 ghoradākinīṁ] *em.*; ghoradākinī C

1464 vajrāñkuśa°] T2; dvibhujā vajrāñkuśa° C

1465 °dehāṁ] *em.*; dehānāṁ C

1466 °dehāṁ] *em.*; dehānāṁ C

1467 bhāvaye] *conj.*; *om.* C

1468 °dehāṁ] *em.*; °dehānāṁ C

1469 bāhyānāṁ tu caturthikāḥ] *conj.*; bāhyānāṁ caturthikā (unmetrical) C

1470 karālī] T2; kapālī C

1471 raktasūtrasya] Sz; raktasūtra° (unmetrical) C

1472 hastānām añjalyā] *em.*; hastanām mañjalyā C

1473 °śūlahastānām] C; °muśalahastānām 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 bimbanispattiśuddhitah] C; niśpattiśuddhidharmatā H

1481 ākārān] H; ākāram C

1482 °prabhām] N; °prabhām C

1483 prabhedanāt] *conj.*; prabhedaneti C; prabhedinā N

1484 sthitāś ca etāḥ] *em.*; sthitāś ca etā N; sthitāv etau C

1485 adha°] N; adhavatī (unmetrical) C

1486 sthitā yā ca vartanī] *em.*; sthitā yāś ca vartanī C; sthitāv etau dvidevate H; sthite pārśvavarttinī N

1487 sarvadevatyah] N; sarve devatā C

1488 viśvavarnā] C; kṛṣṇavarnā H

1489 ekavaktrāś 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; aham dṛḍham buddham dharmam samgham ca mahāvajrakuloccaye C

1495 °vikalpitam] N; viṭhapitam C

1496 kriyānunaya] *em.*; kiyānunaya T2; kṛpānunaya° C, N

1497 naitat] T1 (supported by the Tib.); etat C, N, T2

1498 spharaṇasamḥaraṇayogataḥ] N; samḥaraprayogataḥ(?) C

1499 Metrically lengthened "u" in *nirūpadhim*.

1500 bhagavan] N; *om.* C

1501 padmakulam] N; padmakula° C

1502 °vasaktam] *em.*; °vasakta° C

1503 vajram] N; *om.* C

1504 vajrasattvam] N; vajrasattva C

1505 māṇḍaleyāt] C; māṇḍaleyānapi T1; māṇḍaleyāpi T2

1506 rāgavajrā] T1; rāgavarṇā C

1507 pṛthivīvajrā] T1; pṛthvīvajrā (unmetrical) C

1508 aiśānyām] T1; aiśānyā C

1509 tadyoginyaḥ] *em.*; tadyoginya C; yoginyaḥ T1

1510 dvibhujās] C; dvibhujaikamukhās T1

1511 This sentence is paraphrased further down, where it seems to contextually belong.

1512 devī] T2; devyā C

1513 khadgam udyatam] T1; khadgasamudyataḥ 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 devasamṛgham] T2; devasaham C

1519 aśokastham] *em.*; aśokasthā C

1520 ṛṣisamgha°] *em.*; ṛṣisamha° C; ṛṣikoṭi° T1, T2

1521 vaṭastham] *em.*; vaṭasthā C

1522 samṛgham] *em.*; samṛham C

1523 prajnopāyavīrayogena] T1; prajnopāyavīram yogena T2; yajnopavītayogena C

1524 vāme] *em.*; vāma° C

1525 pauruṣenopabhuñjet] C (*post correctionem*), T1, T2; pauruṣe nopabhuñjet C (*ante correctionem*)

1526 dadāty asau] C; *om.* T1, T2

1527 The Derge (100a.2) has “draṣṭā,” Yunglo and Peking have “draṣṭā,” Lithang and Cone have “draṣṭu,” Narthang has “daṁṣṭa.”

1528 āhuḥ(?)] *em.*; āhu(?) C

1529 sa(?)] C; so L

1530 phī(?)] C; pī L

1531 tu(?)] C; dū L

1532 hī] C; dī 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 nāśam] L; nāsam C; nyāsam 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 kapālaparaśudamṣṭrās] *em.*; kapālaparaśudamṣṭrāḥ T2; prahasitavadanā saugatagoṣṭhīratā prahāsinī sā ca vajrakulā smṛtā kapālaparaśudamṣṭrā C

1545 saptānām 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 sitadamṣṭrālonnatā ca] (not clearly legible) C; sitadarśanonnatā T2

1550 snānaratā] C; śvānaratā L

1551 sarvatra] T2; *om.* C

1552 grhe] T2; grhe arcayet sadā C

1553 suddhākṣī] *em.*; suddhākṣī T1, T2; tabdhākṣī C; tathā stabdhākṣī L

1554 yā ca] T2; ca yā ca C

1555 samkulam] C, T2; śūlam 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 ākuñcitavāmapādam] L; ākuñcitavāmapādena T2; ākuñcitapādānām C

1561 tasyāḥ] *em.*; tasyā C

1562 lokeśvarīṇāṁ lāmānāṁ] *em.*; lokeśvarāṇāṁ lāmānāṁ T2; lokeśvarīṇāṁ tu lāmānāṁ L; lokeśvarī (unmetrical) C

1563 harita°] C; rakta° L

1564 dr̥syate] T2; dr̥syate 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 śikhāṁ] T1; śikhā C, T2

1571 pulakam] T2; pulāṁ (unmetrical) C

1572 śmaśānam caivopaśmaśānam] C; pīlavam copapīlavam L

1573 °papīlavam tathā] T2; °pīlavam eva ca C

1574 oḍḍiyānam] *em.*; oḍḍyānam C; oḍiyānam T2

1575 tu] T2; *om.* (unmetrical) C

1576 tathaiva] T2; eva (unmetrical) C

1577 triśakunī] *em.*; triśakunīṁ C; triśānī T2

1578 chandohāṁ kaliṅgam] T2; kaliṅgam yathā C

1579 upachandohāṁ kāñcī proktam himālayam tathaiva ca] T2; kāñci himālayam caiva chandoha samupadiṣṭam C

1580 melāpakaḥ pretādhivāsinī] *em.*; melāpaka pretavāsinī T2; upacchandoha ity api pretādhivāsinī proktam C

1581 upamelāpakaḥ sauraṣṭraḥ suvarṇadvīpa eva ca] T2; sauraṣṭrasuvarṇadvīpa eva ca melāpakopamelāpākam tathā C

1582 śmaśānam nagaram caiva sindhur api prakīrtitah] T2; nagarasindhu śmāśanam caiva C

1583 upaśmaśānam maruḥ proktah kulatā tathaiva ca] *em.*; upaśmaśānam maruḥ proktah kulatā tu tathaiva ca T2; upaśmaśāna maruḥ kulatā C

1584 pīlavam kāruṇyam proktam] *em.*; pīlavam kāruṇyam proktam] T2; kāruṇyam C

1585 upapīlavam harikelam] *em.*; upapīlavam harikela T2; harikelam C

1586 pīlavam upapīlavam] C; *om.* T2

1587 tatsāndheṣu] *em.*; tata sāndheṣu C; sāndheṣu T2

1588 od̄diyāne] *em.*; odyāne C

1589 upakṣetram arcīmatī] T2; arcīmatyopakṣetrakam̄ C

1590 śmaśānam̄ sādhumatī ca] *em.*; smaśānam̄ sādhumati ca T2; sādhumatī caiva C

1591 yoginī°] T1, T2; yoginām̄ C

1592 saptajanma] (metrically shortened *saptajanmānam?*) C; saptāvartañ 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 āgamānugah] T2; āgamānugā C

1598 rahasyārtha°] T2; rahasyātha C

1599 pūrvalakṣaṇasarvesām̄] C; pūrvoktānām̄ sarvesām̄ T1, T2

1600 kadalīpuṣpam̄ sthitam̄] T1, T2; kadalīpuṣpasthitā C

1601 dalāny] T1; dale C

1602 sakarṇikā] C (metrically shortened form of *sakarṇikāni* ?); sakarṇikām̄ T1, T2

1603 madhyamaṇḍalam̄ āśinam̄] *em.*; madhyamaṇḍalam̄ āśinam C;  
mahāmaṇḍalamadhyataḥ T1, T2

1604 uttaradvāradeśe] T1; uttaradvāradeśan C

1605 bhagavan] T2; bhagavān C

1606 tu] T2; *om.* (unmetrical) C

1607 amṛtālambho] *em.*; amṛtārambho T2; amṛtālambhā C

1608 lakṣayet] T1, T2; lakṣet (unmetrical) C

1609 avarṇavarṇa°] T2; avarṇāvarṇa° C

1610 gr̄hṇīyāt tattvayogavit] *em.*; gr̄hṇīyāt tatvayogavit T2; gr̄hyet tatvayoginah C

1611 śāstra] *conj.*; śāstram̄ C, T1, T2

1612 bhāvitam̄] T1, T2; bhāvita C

1613 samuddhṛtam̄] T2; tu muddhṛtam̄ C

1614 samucchṛtam̄] T2; tu mucchṛtam̄ C

1615 brahmakadvārasya] *conj.*; brahmakam̄ dvārasya C, T1, T2

1616 guroḥ] T2; guro C

1617 śuśrūṣā°] *em.*; śuśrūṣā° C

1618 manojavāḥ] T2; manojavā C

1619 drakṣataḥ] C, T1, T2 (possibly *drakṣyataḥ*?)

1620 saṃsthitāḥ] *em.*; saṃsthitā C, T2; saṃsthitāṁ T1

1621 nityam mūlāni] *conj.*; nitya mulāni (or *nityamūlāni*?) C, T1, T2

1622 pīḍyasya] T1, T2; pīḍasya C

1623 jñānam vijñāne] T1; jñānam vijñānai T2; jñānavijñāna C

1624 vijñānam sambodhikramo] T2; vijñāna sambodhikrama C

1625 kleśoddhṛtis] *conj.*; kleśoddhṛtya T2; kleśoddhṛta C

1626 yogināṁ] T2; yogināṁ C

1627 vajrasattva] *em.*; vajrasattvo C; vajragarbha T2

1628 tathatā] T2; tathā (unmetrical) C

1629 yogināṁ] T2; yoginī C

1630 mohavajrākhyā] T1; mohavajrākhyā T2; mohavajrākhyā C

1631 pr̥thivīdhātū] T2; pr̥thvīdhātū C

1632 abdhātū] *em.*; abdhātū C

1633 °pattaye] T1; °pattyā(?) 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 sarvāvaraṇā°] *em.*; °sarvāvaraṇā° T1, T2; sarvāvaraṇā C

1640 sarvāva[ra]ṇavirnirmuktajīvitaiś caryasamgaṇamāḥ] C; kaukṛtyastyānamiddham 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 adhimuktivāśāt] T2; adhimuktivāsā C

1645 yadā] T2; yathā C

1646 kṛtāḥ] T2; kṛtā C

1647 nātyāśakti] *em.*; nātyāśaktiḥ C; nādhyasakti T2

1648 draṣṭum] C; duṣṭa° T1, T2

1649 °makṣikāsaktam] C; °makṣikāyuktam T1

1650 savarṇam] T2; suvarṇam C

1651 nānāsiddhidam samayaṁ] *conj.*; nānāsiddhidam asamam T2; nānāsiddhim daśamayaṁ C

1652 yat puṇyam] T1; yad apuṇyam C

1653 drṣṭam] T1; na drṣṭam C

1654 grāhyam] *em.*; grāhyan T1; grahyam C

1655 caryāpāramgataṁ lakṣaṇam] T1; caryāpārāṁgatalakṣaṇam 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 guñjādiracitam] T2; nānāphalabhuñjādiracitām 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 samāhitāḥ] T1; samāhitam C

1668 bodhibījena saṃskṛtām] T1; bodhibījanikṣepena saṃskṛtam gṛhya (unmetrical) C

1669 pragīyate] T1; gīyate (unmetrical) C

1670 °rūpiṇī] T1; °rūpiṇīm C

1671 nityaśah] T1; nityatām C

1672 caurakeśakṛtā] *em.*; cauryakeśakṛtā C

1673 hūṁbhavas tatra] T1; tatra hūṁbhava C

1674 tathā] T1; *om.* (unmetrical) C

1675 caryā] T1; caryām C

1676 katham] T1; katham bhavet (unmetrical) C

1677 pittam] C; cittam T1

1678 myekāro] T1; myekāra C

1679 māṁsam] *em.*; māṁsa C

1680 tu phuphusam] T1; phuphusam̄ matam̄ (unmetrical) C

1681 bodhi°] T1; bo° C

1682 repho] *em.*; repha C, T1

1683 pittam̄ samutthitam] *em.*; pitta samutthitah C, T1

1684 tannāthah] C; sanāthah T1, T2

1685 rephas] *em.*; repha C, T1, T2

1686 sarveşu] T1, T2; sarve (unmetrical) C

1687 durlabham] T1; durlabhās C;

1688 °samsthitam] L; samsthitam̄ T1; samsthitān C

1689 caiva] T1; ca C

1690 °susamgraham] *em.*; °susamgraham̄ T1; samgraham̄ (unmetrical) C

1691 bhāvābhāva°] T1; bhāva° C

1692 raktam̄ ca] *em.*; raktañ ca T1; rakta (unmetrical) C

1693 nityam] T1; nitya C

1694 puruṣavišeşo] *em.*; puruṣavišeşā T2; puruṣah C

1695 The phrase *pumān puruṣavišeşah yogīty arthaḥ* 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] *em.*; °adhogatāh T1; °adhogatam̄ | vācikam̄ madhyamam̄ smṛtam̄ C

1699 ūrdhvadvāre] C; śuddhadvāre T1

1700 calāh] *em.*; calā C, T1

1701 oḍḍiyānas] *em.*; odyāyanas C

1702 kṣetre samuddiṣṭe] T2; kṣetrā samuddiṣṭā C

1703 samākhyātāh] *em.*; samākhyātā C

1704 gude] *em.*; guda C; guhye T1

1705 melāpakau] T1; melāpikau C

1706 ūruh] T1; ūru C

1707 etat] *em.*; etam C, T1, T2

1708 eṣu] T1, T2; eteṣu (unmetrical) C

1709 vīraḥ sarṣapasthūlamātrakah] T1; vīra sarṣapasthūlamātrakam 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.; odyāyane C

1718 yā ca] T1; om. (unmetrical) C

1719 vāmā] C; mahānāsā V

1720 vāmanī] T1; vāminī C

1721 kūrmajā] T1; kūrmajās 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 samsthitā] em.; suvarṇadīpe samsthitā 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 °saṁsthe] T2; °saṁstha C

1734 °susamsthitam] em.; °susamsthe T1; svasamsthitam C

1735 anāhataḥ] T1, V; anāgataḥ C

1736 sarvalokānām] T1; lokānām (unmetrical) C

1737 sthitih sthiracalātmanām] em.; sthiti sthiracalātmanām T2; sthirātmanām calātmanām C

1738 utpannarūpataḥ C

1739 vyavasthitam] T1; vyavasthitah 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.*; śruvam̄ T1; srava C

1746 °nirdhūto] T1; nirdhūte C

1747 trikaṭisthitah] T1; trikaṭisthitam̄ C

1748 cāpi] T1; vāpi C

1749 śoḍāśacchadam] *em.*; śoḍāśacchadam̄ T1; śoḍāśacchadā C

1750 madhyīkrtya] T1; madhyakṛtya C

1751 candramāḥ] V; candramā C, T1

1752 tantrastham] T1, T2; tantras tu C; mantras tu (this reading is reflected in the *Rahasyadīpikā* )

1753 tantrē] T1; tantram̄ C

1754 pari�ñānāc] C; pari�ñānam H

1755 nirmāṇam̄] T1; nirmāṇa° C

1756 hṛdi] H; hṛd C, tad ud° T1, T2

1757 niṣyandam̄] H; niṣyam̄dam̄ T2; niṣpannam C

1758 saṃbhoge] T1, T2, H; saṃbhoga° C

1759 vibhedataḥ] *conj.*; vibheditah C; vibheditam H

1760 jalacīvaram] C; jvalacīvaram H

1761 vandanam̄ mastakāñjaliḥ] H; vandanāñjalimastakaiḥ C; vandanāñjalimastake T1

1762 °yogataḥ] H; °yogatat° C; yogah tat° T1

1763 saḥ] T1, H; tat C

1764 eva] T1; iva C

1765 evam āhuḥ] T1; vāhuḥ C

1766 sarvājñāna° C; sarvajña° T1

1767 °yoginīm] *em.*; yoginī C, T1

1768 vāto] T1; vātam̄ C

1769 °ausadhikalpanāt] T1, H; °ausadhakalpanā C

1770 dravam] T1; drava° C

1771 raktam] C, T1; rāgam H

1772 riktalakṣaṇam] *conj.*; raktilakṣaṇam C, T1; ākāśalakṣaṇam H

1773 °sambhavam] H; °sambhavaḥ C, T1

1774 °svabhāvo] T1; °bhāvo C

1775 mahatsu kuleṣv] T1; saṅghakuleṣv C

1776 vālapathe] T1; vālipathe C

1777 utthahi utthahi] T1, T2; tathaihio(?) C

1778 samudbhūtā] *em.*; samudbhūte° C, T1

1779 tu] T1; *om.* (unmetrical) C

1780 tv analākhye ca] T1; tu nalākhye tu C

1781 sthitah] T1; saṃsthitah (unmetrical) C

1782 °āmitābhena tu yadāmoghe] *em.*; amitābhena tu yadā amoghe (unmetrical) C; amitābhe ca amoghe tu sadā T1

1783 tu dharmakāyaprakīrtitam] C; sa dharmakāyah prakīrtitah T1

1784 jvalantī] *em.*; jvalantīha (unmetrical) C; jvalati T1

1785 tu] T1, T2; *om.* (unmetrical) C

1786 dharmacakre ca] T1, T2; dharmacakram (unmetrical) C

1787 saṃbhogam tam gatāḥ] *conj.*; saṃbhogatam gata T2; saṃbhogagata T1; sambhogacakra C

1788 dunduram] T1, H; durduram 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; dramṣṭa T1, T2

1793 ca] T1; *om.* (unmetrical) C

1794 °tatparah] T1; tatparam 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 alikaraṇam] *em.*; alikaraṇam T1, alikaraṇa C

1802 narakam iti] *em.*; narāketi C; narakam T1

1803 śvasanam iti] *em.*; śvasana iti T1; śvasaneti C

1804 viratir] C; viriti T1

1805 krūra iti] T1; krūreti C

1806 dantam spr̄śati] C; dantāṁ spr̄śa T1

1807 °vāhinī] C; °vāsinī T1

1808 āgamanam iti] *em.*; āgamaneti C, T1

1809 sthānam ity] *conj.* (on the authority of the Tib.); sthānād amukah C; sthānāt amukah T1

1810 kiraṇah puṣpam] *em.*; kiraṇah puṣpah 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 dantah] *em.*; danta C, T1

1816 śvāsaś] *em.*; svāsaś T1, T2; samam C

1817 janam] T1; javaṁ C

1818 phālguṣam] *em.*; phālgusam C; phalagusam T1

1819 vāk°] T2; vā C

1820 krūrā] H; krūārā(?) 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 dr̄ṣṭi°] T1; dr̄ṣṭir C

1826 sarṣapān dhāpya] T2; sarṣapā dhāpya C

1827 pāka° T1, T2; sāka° C

1828 idam dhāpya] T2; idam cāpya T1; dam dh(?)āpya C

1829 tata uddhṛtya] *em.*; tatoddhṛtya C, T1

1830 °śṛgālarūpadhārī] *em.*; °śṛgārarūpadhārī T1; °rūpavaro C

1831 dīpitam] T1; dvīpitam C

1832 kanakaphalāla°] *conj.* (on the authority of the Tib.); kanakāla C; kanaphala° T1, T2

1833 karo] *em.*; kara C, T1, T2

1834 saptadinam] *conj.* (on the authority of the Tib.); saptadine C, T1, T2

1835 khaṭikā] *em.*; khatikā T1; cchakaṭikā C

1836 viṣada°] C, W; viṣa T1, T2

1837 bhogīndrah] T1; bhogendraḥ C

1838 °phalam] T1, T2; °phala° C

1839 tagara°] *em.*; tagala° T1, T2; °turaga° C

1840 nagnādi°] T1; naganādi° C

1841 °samāhito] *em.*; °samāhitah T2; °samāhita C, T1

1842 bālaka° T1; bāla° C

1843 °ādirūpam] T1; °ādīn rūpam C

1844 añjitanayano] T1; añjitatayano C

1845 sāmpratam] *em.*; sāprataṁ T1; saṃyutam C

1846 ksāram] *conj.*; cchāram C, T1, T2

1847 sitasaramā] R; sitaśaramā C; asitaśaramā T1

1848 nārībhir uddhṛta°] *conj.*; nārīvāruddhṛta(?) C; nārīviruddhṛta T1, T2; nārīvirudhṛta R; nārī virudhṛtya W

1849 lalāte vaśīkaroti] T1; lalāteṣu saṃkurute C

1850 ca tām ca] C, W; vatām ca T1, T2

1851 rājendram] T1; rājñendrah C

1852 mṛtanaravāmādagdham] C; mṛtanaratulyam vāmādagdham T1

1853 sthitam] T1; sthita C

1854 codbaddhikākṣi°] R; codbuddhadvikākṣi° T1; ca dvirddhekākṣi° C

1855 °bhuktāntayutam] T1; bhuktvāntayutam C

1856 srotāñjanam] *em.*; srotāñjana C; śrotāñjanaś° T1

1857 tilakakaraṇena] T1, R; tilakaraṇena C

1858 °varti] T1, W; °vartim C

1859 piṣya] *em.*; piṣya C; pīṣya T1

1860 prapūrya] T1; pūrya C

1861 kṛtāmlena] T1, W; kṣālitāmlena C

1862 °gartasya] T1, W; °gartasthā C

1863 sātiśayamardanān] *em.* (sandhi); sātiśayamardanāt] T1, W; sātiśavo mardanāt C

1864 āsāya] C, T1, etc. (ādāya?)

1865 kanakārdhikām] *em.*; kanakārdhikā C, T1, W

1866 sihlakam] *em.*; sihlakam T1; sihlaka C

1867 kundurukakkolam] T1; kundurukakkola C

1868 vidhiḥ] *conj.*; viddhi C, T1; vrddhiḥ R

1869 śaradas] *em.*; saradas W; sarata C; rasate T1

1870 siddhidam] T1; siddhidā C

1871 manoramam] T1; manoramaā C

1872 nalākṣam] T1; nalākṣa C

1873 snehah] *em.*; sneham C, T1

1874 samanvitah] T1; samanvitam C

1875 bhakṣa yatnataḥ] C; bhakṣayet tataḥ T1

1876 yathepsitam] T1; yathepsitah C

1877 nakhāḥ] T1; nakhā C

1878 balātoyena] C; *om.* T1

1879 varatrayam tridhā sādhayed] T1; prasāyed C

1880 tathā] T1; *om.* C

1881 kuryād yogī susamāhitāḥ] T1; kuru yogā samāhitāḥ C

1882 ahamvākyam] *em.*; ahamvākyā T2; ahamvākṛd(?) C

1883 susvaraś] T1; susvaram C

1884 nityam] T1; nitya C

1885 dviguṇakṣīreṇa] T2; dviguṇam C

1886 tadanu] T1; tad eta C

1887 caite] *em.*; cete C, T1

1888 rajanī°] T1; rajani° C

1889 sinduvāram] T1; sinduvāra C

1890 °śaktyo°] T1; °śakatyo° C

1891 kṣīrodakena svedayet] T1, T2; kṣīrodakenotsvadayet C

1892 °rogāpaham] T1; °rogāpaha C

1893 °yogena] T1; *om.* C

1894 °palāśam] T1; palāśa C

1895 cūrṇakam] T1; cūrṇitā C

1896 cūrṇakarṣaikamisritam] T1; cūrṇakarṣam eka miśritam C

1897 vidyām] T1; vidyā C

1898 pūrvam] T1, W; pūrva° C

1899 °nāgakesarāś] *em.*; °nāgakeśarāḥ T1; °nāgeśvaram C

1900 vrīhiḥ] *em.*; vrīhi C

1901 tata udumbara°] *em.*; tatodumbara° C

1902 °bakula° W; °vajrala° C

1903 tataḥ] *em.*; tata C

1904 māraṇam kartukāmo 'tha samidhaḥ kūryād daśāṅgulāḥ] T2; *om.* C

1905 nakham] *em.*; nakha C

1906 vaśyo bhavati] T1; vaśam nayati C

1907 °mānuṣāḥ W; °mānuṣān C

1908 bhuktodgīrṇam] T1; bhuktam udgīrṇa C

1909 °rājikām] T1; °rājikā° C

1910 gr̥he] W; °gr̥ha° C

1911 °māṁsam] T1; °māṁsa C

1912 nr̥patim] T1; nr̥pati C

1913 bhavati] T1; bhavanti C

1914 kevalam] T1; kevaram T2; no ced kevalam C

1915 kṣudramānuṣāḥ] *em.*; kṣudramāṣāḥ W; kṣudramānuṣān C

1916 °śyenaka°] *em.*; °senaka° C; °svena° T1, T2

1917 tuṣāgnihomāc ca] T1; tusam agnim juhuyāt C

1918 tataḥ puraścareṇaiva kartavyāni karmāṇi vai] T2; etāni karmāṇi kṛtapuraścareṇa kartavyam C

1919 anyathā hasyatām yāti sarvalokasyāśamśayaḥ T2; anyathopahāsyatām nayati C

1920 katham] T1; katham bhavet (unmetrical) C

1921 °sādhakam] T2; °sādhakah C

1922 paraḥ] T1; param C

1923 °ārcitam] *em.*; °ārcitam T1; °ārcitā C

1924 śodaśena] C p.c.; pañcamena C a.c.

1925 dvitīyāc] T1; dvitīyā C

1926 vāgvajrasya] G; vāgavajra° (unmetrical) C, T1

1927 omkāradīpakāḥ] T2, R; omkāradipakāḥ T1; omkāradvīpakāḥ C

1928 siddhidāṁ sarvakāmikam] R; siddhidāḥ sarvakāmikās T1; siddhidā sarvadā sarvakāmikam (unmetrical) C

1929 °bhujāṅgam] R; °bhujāṅga° C

1930 jñaim jñaim] T1, R; jñaim 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 napuṁsakayuktam] T1; ca yuktam C

1935 sarvam] T1, R; sadya C

1936 karmabijam] T1; dharmabijam C

1937 dīpā devī] T1; dīpāṁ caiva C

1938 vamśā caiva vīṇā ca mukundā tu murajā] T1; vamśāṁ caiva vīṇāṁ ca mukundāṁ murajāṁ C

1939 tam°] *em.*; tam° T1, R; ta° C

1940 śaḍakṣaram mantravidah] *em.*; śaḍakṣarammantravido R; śaḍakṣaramantravida C

1941 svāhākāram] R; hākāram C

1942 śarāvadvaye] T1; śarāvadvayena C

1943 khaṭikā] (khaṭikayā?) T1, R; khaṭikāṁ C

1944 śilāpaṭṭake idam] T1; śilāpaṭṭakedam C

1945 daśākṣaram mantravida] R; daśākṣaramantravida C

1946 sitacandanena nāmābhilikhya] R; tacandanenāmābhilikhya C

1947 vidhivat] R; vidheyah C

1948 ekāramadhye] R; ekākṣaramadhye C; ekākṣaram ramadhye T1

1949 °pārśvayor] *em.*; pārśvayoh R; pārśvadvayo C

1950 adhah] R; ah(?) C

1951 īhate sa] R; īkṣyate C

1952 cakrāṅkitam] C; *om.* R

1953 yasya] R; yasyā C

1954 aṣṭadalam] R; aṣṭadale C

1955 atha] C; *om.* R

1956 vidveṣaṇe] R; vidveṣaṇa C

1957 °dravyeṇa] R; dravene C

1958 tadūrdhvam] *em.*; tadūrdhva C, R

1959 jvalitāgner] R; jvalitāgnaur C

1960 sādhyo hūmkāracaturvirājītah] R; sādhyā hūmkāracaturvirājītam C

1961 veṣṭito] *em.*; veṣṭītah R; ceṣṭītah C

1962 °kapolam phele 'dhomukhe] T1; °kapolasavyakapole adhomukhe C

1963 mahācīvaram] C; *om.* T1, T2

1964 devatāyai] R; devattāyai C *p.c.*; devadattāyai C *a.c.*

1965 °kuṇḍalakarnadvayaśirasordhvastham] T1; °kuṇḍale dvau karṇe śikhordhvatasamsthām C

1966 tān] T1; tām C

1967 °mukhaparyantam] R; °mukham paryantam C

1968 āśrtam] R; āśrtām C

1969 caitya-urujamghāyām] T1; caityam ūrujamghāyām R; caitya-u-jamghāyām C

1970 pratyaṅgirāḥ] R; pratyaṅgirā C

1971 dhārayet] R; dhārayan C

1972 nam] *em.*; na T1; ram C

1973 alaktakatavāyamāṁśam] T1; aktakatavāyamasam C

1974 kumbhasthale] T1; kumbhasthala C

1975 °madhye idam] T1; °madhyedam C

1976 sampuṭam sumantritam] C

1977 ākarṣayati] T1; ārṣayati C

1978 °pariveṣṭitavidhinā] T1; pariveṣṭitam vidhinā C

1979 khaṭvāṅgam] T1; khadggam C

1980 yasya] T1; ya C

1981 likhitadhṛtena kareṇa] C; karalikhitenā T1, T2

1982 °heru] (metrically shortened?) C; heruko T1

1983 ṣaṣṭham tv astram] T1; ṣaṣṭhasyāstram] L; ṣaṣṭham vāsvam C

1984 °bhūṣaṇam] em.; bhūṣaṇam T1; °bhīṣaṇam C

1985 vikired] W; ca vikired C

1986 cakragarte] T1, T2, W; cakram vajragartam C

1987 °nakṣatre idam] em.; °nakṣatre idañ W; °nakṣatredam C

1988 vaśye idam] T1; vaśyedam C

1989 nivāraṇe idam] T1; nivāraṇeidam C

1990 keśarākṛtim] T1; keśarākṛti C

1991 sarkarotakam = sarkarakarotakam

1992 dikṣu vidikṣu] T1; diśāsu vidiśāsu C

1993 °gandharva°] T1; °gandharvāsura° C

1994 baddhā] T1; yuddhā C

1995 sarkarotakam = sarkarakarotakam

1996 sarkarotena = sarkarakarotakena

1997 ūrmim] T1; ūrmi C

1998 devatīnām] R; devatīnām ca C

1999 sarvatathāgatānām saparivārāṇām] conj.; sarvatathāgatānām saparivāratām C, R; sarvatathāgatā saparivārā T1, T2

2000 °bhavakṛtimān(?)] C; °kṛtimān R

2001 apasarantu] C; apasarantu bhavamto R

2002 ālikhitavya] R; alikhitavya C

2003 mahādevi] R; mahādevī C

2004 hāraṇūpuranirghoṣe vajrasattvaprapūjite] R; (repeated twice) C

2005 hrīṁ°] T1; hrīḥ C, R

2006 homakarma] em.; 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] *em.*; vāmavakreṇa T1; vāmakareṇa C, R

2013 pūjāpañcopahārataḥ] T1; pūjayed 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° *em.*; vibhūṣaṇo R; vibhūṣiṇo C; vicūṣita T1

2018 dhyātvā tu] T1; dhyātvā (unmetrical) C, R

2019 ācamanam] R; ācavānam C

2020 siddhikāmikām] R, T1; siddhikāmikam C

2021 jvālām śvetavarṇām] R; jvālam śvetavarṇam C

2022 sitavarṇābhām] *em.*; sitavarṇābhām T2; sitavarnābhā T1; *om.* C, R

2023 °nibhaś] R; °nibham C

2024 bhavet] R; bhat C

2025 gītikāprāṇāyitam] C; śāntikādiprayojitam R, T1

2026 vaśyatā] R; vaśyatām C

2027 śāntih śāntamanāḥ] T1; śānti śāntamanāḥ C

2028 °manā] *em.*; °mānā R, T1; °mānasam C

2029 °jvālā° R; °jvalā° C

2030 codanāpadam] R; codanāpada C

2031 ye] T1, T2; ye tu C; *om.* R

2032 °karmabhiḥ] T1, T2; °karmais tu C; °kāmais tu R, W

2033 °rudhira°] R; °rudhiraṁ C

2034 sukhapūritā] *conj.*; mukhapūritā MSS (letters “s” and “m” are virtually identical in some manuscripts).

2035 °tathāgata°] T1; tathāgata° R; °tathāgato C

2036 niveśanam] R; niveśinam C

2037 °karmāṇi niyojanaiḥ] C; °karmaniyojanaiḥ R

2038 cakrijñāna°] C; cakriṇājñānam R, T1

2039 saptāsyām] C; aşṭāsyā R, W

2040 marakatābhām] *em.*; °marakatābhām R; maraktābhām C

2041 utpala] (endingless form) MSS

2042 yavā°] C; javā° R

2043 trimuṇḍakam] C; t̄muṇḍakam R; triśūlam T1

2044 The nominal endings in this entire paragraph have been amended according to their gender.

2045 vikarālam] R; vikarālinam C

2046 °majjam] 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 sigha] C (in the Tib. this is translated as “parrot”); simha R

2050 zyenah] *conj.* (on the authority of the Tib.); senā C, R

2051 Most nominal endings in this paragraph have been amended.

2052 vaṭavṛksasyodvaddhapuruṣam] C, R; *om.* T1, T2

2053 kuntabhinnam ca] T1, T2; kontabhinnam C, R

2054 °pakṣi°] R; °pakṣa° C

2055 māṁkāraniśpannām] T1; māṁkārajñānaniśpannām (unmetrical) R; māṁkārajñānaniśpannām (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 pañcabuddhamukutām tu] T1; makuṭe pañcasam̄buddhakūjam(?) (unmetrical) C

2060 jaṭāpuṣpair] *em.*; jaṭāpuṣpai T1; puṣpair (unmetrical) C

2061 virājītā] T1; vvirājītam C

2062 ca dhanus tathā] T1; dhanuś caiva (unmetrical) C

2063 °mayair] R; °samair C

2064 °śobhām] T1; °suśobhām (unmetrical) C

2065 jaṭās suveṣṭītā] T1; jaṭās(?) tu veṣṭītām C

2066 sitapadmasamsthā tu] T1; sitapadmasthām (unmetrical) C

2067 raktaprabhālamkṛtā] T1; raktaprabhālamkṛtām C

2068 dagdhāḥ] *em.*; dagdhā C, R

2069 grahāḥ] R; grahā C

2070 punah śvetā] C; punaś caitāḥ R; punah svetāṁ T1

2071 °buddhāmṛtapravarṣikāṁ] em.; °buddhām amṛtapravarṣikāṁ C

2072 vaidṛṣya] C; vaidṛṣī T1

2073 māyāyāś] em.; māyāś C

2074 pādam ārabhya] W; pādārabhya C; ārabhya T1

2075 raktavarṇam] R; raktam varṇa° C

2076 vibhāvane] C; vibhāvanaiḥ T2; vibhānaiḥ T1

2077 vajraḍākini] em.; vajraḍākinī C

2078 khaṭvāṅgam] T1; khaṭvāṅga C

2079 dārayantam] conj.; dārayet tān T1; dāret tān T2; dārayantyā C, R(?)

2080 bhakṣayemam] T1, T2; bhakṣayeti C, R

2081 śtrīḥ] T1; strī C, R

2082 °āyam mantraḥ] T1; °edam mantram C, R

2083 vajradamṣṭram] T1; vajradamṣṭram C, R

2084 °samārūḍham] R; (unmetrical) ārūḍham C

2085 gopyam vai] R, T1; gopayantair(?) C

2086 vajramuṇḍasya] R, T1; vajratuṇḍasya C

2087 catuhkaraḥ] R; caturbāhuś caturakṣara° C

2088 The Sanskrit *saṁtraṇadiśam* could in fact be meant literally as “in the direction of the wind” (the standard expression for the “northwest” is *vāyavyaḍīś*) i.e. one should walk in the direction from which the wind blows.

2089 tu krāntam] R; tam krāntam C

2090 °yonivijitam] R; °paribījitaṁ C, T1

2091 °jihvam] R; °jihvo C

2092 lihen] em.; lihet C, R

2093 acalaceṭah] C; acalaceṣṭā R, T1

2094 °vajra°] C; °vajratomara° R, T1

2095 vidhvamsayet] R, T1; vidhvamsayan C

2096 arjunavarṇitākṣo] em.; arjunavarṇatākṣo C; arjunavarṇitākṣam 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 ṣaṭkoṭīm] C; saptakoṭīm R, T1, T2

2108 tiṣṭhete] *em.*; tiṣṭhetau C, R

2109 khaṭikām sādhayet] R; sādhayet C

2110 grīvām] R; grīvā C

2111 vajri°] *em.*; vajrī C, R, T1

2112 °sādhitam] 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 varṣāpaṇaprayogam] R, T1; varṣāvaṇaprayogam C

2115 samsthāpayet] *em.*; sthamsthāpayet 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 idam] *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 ratnam] *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 saumyam] T1; sauramyam (unmetrical) C

2130 navamasya] T1; namasya C

2131 sarvavit°] T1; sarvavita° (unmetrical) C

2132 rūpaśobhaguṇālayāḥ] *em.*; rūpaśobhaguṇālayā R; rūpam sampūrṇakāntivān C

2133 jñānadaṇḍeti] R, T1, T2; jñānadaṇḍati C

2134 °śṛṣṭikā] R; °śṛṣṭikām 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 sampraranīta] *em.*; sampraranītāḥ T1; prāraṇīta R; sampravaranībha(?) C

2141 °dharmeṇa] R; °dharme (unmetrical) C

2142 ārtham] *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; dharmasākṣī tu stūpānī C (*p.c.*); dharmasākṣī tu pānī C (*a.c.*)

2148 yoginām] R; yogānām tu C

2149 °madhyam] R; °madhya C

2150 vajrasūcyam] R; vajrasūtryam C

2151 sūtra°] R; sūrya° C

2152 vajrādvaya°] C, T1; vajrāṇām madhya° R

2153 °vinyastam] *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 bhave] C; bhavet R; bhaveta Tib.

2158 ijyeta] C; īkṣet T1, T2; īkṣeta R

2159 °mayair] C; °samayair R

2160 °sūtritam] *em.*; °sūtritam R; °sūcitaṁ C

2161 °yoga°] R; °yogatattva° (unmetrical) C

2162 yogināṁ] *em.*; yogīnāṁ C

2163 °śobham] *em.*; °sobham R; śobha C

2164 sumārge] R; sumārgeṇa (unmetrical) C

2165 navadvārasya] R; *om.* C

2166 gatyāgatih] R; gatyāgati C

2167 siddha°] R; siddhi° C

2168 yadi gatam] R; yad idam C

2169 apāne] R; *om.* C

2170 bheda-m-udbhavaḥ] R; bhedasamudbhavaḥ (unmetrical) C

2171 °viśeṣeṇa] R; °viśeṣaṇā C

2172 susamāhitam] R; susamāhitah C

2173 pūrvasya] C, R, T1; kumbhasya Sz

2174 vāyy antasya] T1; vāyu antasya R, Sz; vāyum tasya C; vāyun tasya mūlakā W

2175 cetabījakaiḥ] C; cetabījakair R, T1; cittabījakaiḥ W; mūlabījakaiḥ Sz

2176 vajrībījasya] C; vajrībījam Sz

2177 °karṣitadaśabhiḥ] C; °karṣitudaśadigbhi R

2178 caturvimśatisthānataḥ] C; ekavimśatiśvāsakaiḥ Sz

2179 pada°] Sz; kaḥpada° (unmetrical) C, R

2180 kaḥpadasthānapade • ūrdhva°] C; pade sthānam pade ūrdhvam Sz

2181 dehākṣaram(?)] C; deham akṣaram Sz

2182 nādanādena] C, R; nādabhedena Sz

2183 vāyubījanimnataḥ] C, R; vāyumaṇḍala nimnataḥ Sz

2184 yogināṁ] *em.*; yogīnāṁ C

2185 ūrdhvavarṇam] *em.*; ūrdhvavaṇṇam C; ūrdhvamūlam R; ardhamūlam Sz

2186 kāyebhiḥ] *em.*; kāyebhi C

2187 yogam 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 kirītimāṇḍitam] R; kirītimāṇḍitam hūṁ surṁ purṁ kṣum hi maṇḍitam 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 tattvam] *em.*; hi tattvam W, T1; °hitārtham C, R. The adopted reading was chosen since it is reflected in the Derge translation, even though it may seem less plausible.

2201 niṣprapañcitam] *em.*; niṣprapañcitaṁ R; niprapañcitaṁ C

2202 jñānam] *em.*; jñānam R; jñāna C

2203 sārāt sāraparam] C; sārāsāraparam R; sārāsārataram T1

2204 te] T1; tava R; tu C

2205 raudrāyāḥ] C, vajragauryāḥ T1; vajragauryāyā T2

2206 hūṁ] R; hūṁ hūṁ C

2207 kapāla°] R; kapālā° C

2208 gauryāḥ] R; gauryāyā C

2209 bahuvividhaveśadhāriṇi] R, W; bahuvidhaveśadhāriṇi C

2210 °vaḍavāmukhe] C; vaḍavāsvamukhe R

2211 trāṁ va va] C; trāṁ vam vam 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; sarvamantrah 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 om] R; *om.* C

2217 om] R; *om.* C

2218 om] R; *om.* C

2219 om] R; *om.* C

2220 om] R; *om.* C

2221 om] R; *om.* C

2222 om] R; *om.* C

2223 hūṁ] R; *om.* C

2224 hūṁ hūṁ hūṁ] C; hūṁ hūṁ R

2225 vadāli] C, T1; vaddāli R

2226 om] R; *om.* C

2227 vajraḍākini] *conj.* (on the authority of the Tib.); vajraḍāka MSS

2228 vajraḍākinībalimantrah] R; vajraḍākinībarimantra T1; vajraḍākinīmantrah C

2229 °dākaḍākiny°] *em.*; °dākadākiny° T1; °dākiny° C, R

2230 phaṭ] C; phaṭ phaṭ R

2231 hūṁ] R; hūṁ hūṁ C

2232 phaṭ] R; paṭa C

2233 vajraḍākini] *em.*; vajraḍākinī C, R

2234 hūṁ phaṭ] C; *om.* R

2235 hūṁ] C; *om.* R

2236 nartāpayeti] R; nartayed C

2237 ūṁ] R; um C

2238 om] R; aṁ C

2239 ha ho hrīḥ] R; ham hoḥ hrī C

2240 jaḥ] R; yaḥ C

2241 sarvatathāgatāś ca] T1; sarvatathāgatāḥ C; sarvatathāgatā R

2242 sacarācare] R; sarvacarācare (unmetrical) C

2243 °cittadhāraṇāṁ] *em.*; cittadhāraṇāṁ T1; °cittadhāraṇā C, R

2244 niṣkalah kalavarjitaḥ] *em.*; niṣkalah varjitaḥ T1; niṣkalam kalavarjitaṁ C

2245 °dehātīto nirañjanah] T1; °dehātītam nirañjanam C

2246 sampravartakah] R, T1; sampravartakāh C

2247 yathānugā] R, T1; yathānuga C

2248 ālir] *em.*; ālih T1; āli R; ali C

2249 ālir] T1; ālīyā° R; alim C

2250 amṛtam] R; amṛta C

2251 °dravyatah] T1, T2; °mudratah C, R

2252 anilānala° R, T1; anilānila° C

2253 °saptatvam] C; °saptya(r)tham R; taptyartham T1

2254 saṃsārotptattih] R, T1; saṃsārotptatti C

2255 vidhir uttamah] T1; vidhim uttamam C, R

2256 agnir] R; agny C

2257 vāyur] *em.*; vāyu C, R

2258 adhiṣṭhitam] R; adhiṣṭhita C

2259 nityānam] C; nityānām R, T1

2260 sāksi°] *em.*; sakṣi° R; sākhi° C

2261 aśesu] C; aseṣu R; sesu Sz

2262 adaia] Sz; adaitya C

2263 C possibly has *suṇḍa*°.

2264 °mantravīṇacciae] C; mattavīṇacciae Sz

2265 °ātmajam] *em.*; °ātmakam R; °ātmajām C

2266 maṇḍalam] *em.*; maṇḍalakam ca (unmetrical) C; maṇḍalañ ca (unmetrical) R

2267 sarveśām eva dravyānām] C; samayadravyapūritam T1

2268 manasā sarvāñi] *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 mantram] *em.*; mantram C; mantra R

2273 kāmaratāś] R; kāmaratā C

2274 tasya] C, R, (also reflected in the Tib); tathā Sz

2275 amṛtam] C; amṛtam sarvam R

2276 vastunā] C; vastunām R

2277 krodham] 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; om̄ 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 nandatītam] R.; naṃdātītam C

2288 daṃṣṭrarūpakaṛālinī] R; daṃṣṭrā krūrakaṛālinī C

2289 vajreśvaraprabhus] R; vajreśvarīprabhūm 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 hokāram] Sz; hoḥkāram C

2296 hrī] C; hrīḥ R

2297 tribhir] R; tribhim C

2298 dhamma] C; dhammu R

2299 gāthābhīr] *em.*; gāthena C, R

2300 kamalāvartam] R; kāmalāvartam C

2301 salīlā°] *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 saṃkalpitam R

2310 °muṣṭim] R; °muṣṭi C

2311 ātmani tiṣṭha] Sz; ātma tiṣṭha C, R; ātmottiṣṭha T1, T2

2312 tricchoṭyān(?)] C; ṭṛṣphoṭam R

2313 °upahāro] R; °upahāra C

2314 sarvātmani sadā] C; sarvātmanim aham R

2315 devatīnām tathā] T1, T2; devateṣu ca C, R

2316 śuddhātmā] C; syāmo R

2317 'krodhah] R; 'krodhanaḥ C

2318 samayī<sup>o</sup>] conj. (on the authority of the Tib.); samayī C, R

2319 °rudhirarañjite] R; °rudhiram rañjita<sup>o</sup> C

2320 mārīcīm] R; mārīcyām C

2321 śrāyakeśasya] C, W; srāyakeśasya R; śavakeśasya H

2322 na] C; om. R

2323 apavitram na katham] C; apavitram 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 sādhakah] R; sādhakam C

2331 vā] R, W; om. C

2332 vā] C; om. R

2333 na] R; om. C, W

2334 dāpayet svasamayasya lekhitum 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; kaum kaum kaum R

2338 śtrīm śtrīm śtrīm] C; śtrī śtrī śtrī R

2339 hrīm śtrīm hrīm śtrīm hrīm śtrīm] C; hrīm śtrī hrīm śtrī R

2340 kum hrīm kum hrīm] C; kum hrī kum hrī R

2341 khe khe kherī kherī kherī] C; kham ta kham kham ta kham kham ta kham R

2342 padmam̄ padmam̄] C; padma padma R

2343 padmam̄ padmam̄ padmam̄] 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 tam hrī tam] C; hrīm tam hrīm tam R

2347 tāni] R; tāni iti C

2348 manepsitam̄] *em.*; manepsitañ R; manasepsitāni (unmetrical) C

2349 tathā] R; *om.* (unmetrical) C

2350 navamam] R; navama C

2351 °carmaṇā] R; °carma° (unmetrical) C

2352 °śmaśānika° *em.*; °smasānika° R; °śmaśāna° (unmetrical) C

2353 guha°] *conj.*; gr̄ha° C, R

2354 gatvā] T1; *om.* C, R

2355 tiṭṭibhi] R; tiṭṭibhi C

2356 pādasthān] *em.*; pādāsthān W; pādasthām C; pādasthā R

2357 ṣaṭkāmbojikā] *em.*; kāmbojikā R; ṣaṭkāmbojy C

2358 na samśayah] T1; *om.* (unmetrical) C, R

2359 kṣubdhā 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 madanah] R, T1; mada C

2366 śuktīś] *em.*; suktis W; śuktikam̄ (unmetrical) C

2367 kāñjikas] T1; kāñkikas R; kamjikas C

2368 proktaś] R; proktā C

2369 °matsya°] C; °māṃsa° R

2370 ārukādayah] em.; ālukādayah C; ārukādaya R

2371 avadhūtam] em.; avadhūta R; adhūtam C

2372 muṣṭih] em.; muṣṭi C, R

2373 pade] R; dṛṣṭimuṣṭipade C

2374 caiva] C; om. R

2375 °buddhānām] T1; °yuddhānām C

2376 divya°] conj.; divyam C, R

2377 praviṣṭam] C; praviṣṭvā R

2378 hṛdādīnām] R; hṛdayādīnām (unmetrical) C

2379 kalpāgram] 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 °dārikām vadūm] C; °kanyāvadūm 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; krodhā° (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 °dharmasyājñah] em.; °dharmasyājñā C, R

2399 °mudrādhiṣṭhāna°] C; °mahāsādhanam R

2400 vidyāpuruṣas] C; vidyādharapuruṣas 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 °ddhānam (°dgāram?) C; °dhāmā R

2408 parāparavasavartinaś] C; parāparavaravasavartinaś R

2409 surāsuraputrā] *em.*; surāsuraputrāḥ R; surā C

2410 °prakaram] C; °prakāram R

2411 pūjās] R; pūjā C

2412 tābhiḥ] C; tām R

2413 sampūjayanty] R; sampūjyayanty C

2414 mahāsukha°] R; muhāsukha° C

2415 nirdvandvas] *em.*; nirdvanas C; nirdandas R

2416 jinasyā°] R (supported by the Tib.); janasyā° C

2417 dur°] C; an° R

2418 upamīyate] C; upanīyate R

2419 sarvasattvānām] C; sattvānām R

2420 vikalpa°] C; sarvavikalpa° R

2421 abhiniṣkramaṇam] C; saniniṣkrama° R

2422 svayam] R, T1; svayastvam(?) C

2423 asamasam̄buddhatvam] C; asamaṇ buddhatvam R

2424 devāvatāraramyam] C; devāvatāraṇam ramyam R

2425 °āvatāraṇaśuddham] *em.*; °āvatāraṇaśuddhaṁ C; °āvatāraṇam śuddhaṁ R

2426 °mahārtham] *em.*; °mahātham C; °mahām̄tam R

2427 °viśeṣam] R; °viśeṣa° C

2428 °matsyamāṁsaḥomanam] *em.*; matsyamāṁsaḥomanam C; majjāsthimahāmāṁsasya homana R

2429 vai] R; *om.* (unmetrical) C

2430 °tr̥nāni] C; °tr̥nādi R

2431 lagnah̥ samuttīrya] R; lagnasyam uttīrya C

2432 °āvarohitah̥] em.; °āvarohite R; °virohitah̥ C

2433 bodhir] R; bodhi C

2434 nirvikalpa°] R; nirvikalpah̥ C

2435 dvayendriyasamāpattyā] C; dvitīyasamāpattyā R

2436 aham̥kārayate] R; aham̥kāratā C

2437 niṣpādyeta] R; niṣpādyam etat (unmetrical) C

2438 *haiva* seems to be a metrically shortened (BHS) *ihaiva*.

2439 'nekā (BHS) = anekā

2440 piśunam̥] em.; paśunam̥ C; yaś ca hr̥ṣṭa° R

2441 °ādinam̥] C; °āvahi R

2442 °ksobhyavāsinah̥] C; °ksobhyaś cāsīno R

2443 asthir] C; asthibhir R

2444 sarveśām̥] T1; *om.* (unmetrical) C, R

2445 samayo] R; samayam̥ C

2446 bhakṣanīyāni] R; bha++++yāni C; bhakṣanīyā T1

2447 khyāpitaṁ] R; khyātam̥ (unmetrical) C

2448 evam̥vidham̥] T1; evam̥vidhi°] R; evam̥vidho C; evam̥vido Y

2449 °sumārga°] *conj.* (on the authority of the Tib.); °kumārga° R, T1; °kumāga° C; °kr̥te ca Ni

2450 °kotyaś ca] C; °koṭi R

2451 vajragarbhapramukhā bodhisattvā mahāsattvāḥ] C; vajragarbhapramukhānām̥ bodhisattvānām̥ mahāsattvānām̥ R

2452 ca] R; *om.* C

b.

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g.

## GLOSSARY

g.1 **Abhedyā**

*mi phyed ma*

མි ཕෝ དා

*Abhedyā*

One of the subtle channels in the body.

g.2 **Acalaceṭa**

*mi g.yo mgon*

མි ກ. ຍ ມ ກ ນ

*Acalaceṭa*

“Servant Acala,” or “Immovable Servant/Helper,” seems to be an epithet of Acala/Canḍamahāroṣaṇa; commentaries describe him as an emanation of Vairocana.

g.3 **Activity family**

*las kyi rigs*

ལ ກ ຍ ເ ອ ກ

*karmakula*

One of the five buddha families.

g.4 **Afflictions**

*nyon mongs*

ණ ຊ ເ ນ ກ

*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*

ஓ ຊ ອ ມ

*Ahomukhā*

One of the goddesses in the retinue of Heruka.

g.6 **Aihikī**

*'dod pa mo*

ஓ ຊ ດ ພ ມ

*Aihikī*

One of the seven types of dākinīs.

g.7 Ajitā  
*mi thub ma*  
 མි'තුභ ມා  
*Ajitā*  
 One of the goddesses invited to partake in the oblation offering.

g.8 Ākarṣanī  
*'gugs byed ma*  
 ດ්ගුඩ බේද ມා  
*Ākarṣanī*  
 A deity personifying the true nature of the element fire.

g.9 Amṛtavilokinī  
*a mR ta bi lo ki ni*  
 ພම්ඛ ຕිඛ බි ලි නි  
*Amṛtavilokinī*  
 In the *Sampuṭodbhava*, this deity is invoked to help obtain a son.

g.10 Ananta  
*mtha' yas*  
 ພතාය ຍාස  
*Ananta*  
 One of the eight nāga kings.

g.11 Anivṛttikā  
*mi ldog mo*  
 ສීංජ ມො  
*Anivṛttikā*  
 One of the seven types of dākinīs.

g.12 Añjali  
*thal mo*  
 ສංජ ມො  
*añjali*  
 A gesture of reverence with the hands joined at the heart as if in prayer.

g.13 Anunāsika  
*thig le*  
 ສිං ເල  
*anunāsika*  
 The symbol denoting the nasalization of a Sanskrit vowel, comprised of a dot above a crescent.

g.14 Aparājitā  
*gzhan mi thub*  
 ພංඛ ມි'තුභ  
*Aparājitā*  
 One of the goddesses invited to partake in the oblation offering.

g.15 Apasmāra  
*brjed byed · rjed byed*  
 ພබ්ජ බේද · ຮබ්ජ බේද

*apasmāra*

A demon that causes epilepsy.

g.16 Apsaras

*lha'i bu mo*

អ៊ិស្សា

*apsaras*

A member of the class of celestial female beings of great beauty.

g.17 Arbuda

*arbu da*

អុណា

*Arbuda*

One of the four pīṭhas.

g.18 Ardhaparyāṅka

*skyil krung phyed pa*

អំពិរិយាណម្មណា

*ardhaparyāṅka*

There are two versions of the ardhaparyāṅka posture—one sitting, the other dancing.

g.19 Arka

*nyi ma*

អិរិ

*Arka · Sūrya*

A Hindu god (personification of the sun).

g.20 Aspiration for awakening

*byang chub kyi sems · byang chub sems*

មេគ្យាស្តីសិទ្ធិ · មេគ្យាសិទ្ធិ

*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*

អុរាបិនា

*asura*

A demi-god.

g.22 Aṭṭahāsa

*aT+Ta ha sa*

អត្តាតា

*Aṭṭahāsa*

One of the power places.

g.23 Auxiliary chandoha

*nye ba'i ts+tshan do ha*

អំពិនិត្យនគ្គា

*upachandoha*

A type of power place where yogins and yoginīs congregate.

g.24 Auxiliary charnel ground  
*nye ba'i dur khrod*  
 དྲ୍ୟାନିଦ୍ୱାରା  
*upaśmāśana*  
 A type of power place where yogins and yoginīs congregate.

g.25 Auxiliary kṣetra  
*nye ba'i zhing*  
 དྲ୍ୟାନିକ୍ଷେତ୍ର  
*upakṣetra*  
 A type of power place where yogins and yoginīs congregate.

g.26 Auxiliary melāpaka  
*nye 'du ba · nye ba'i 'du ba*  
 དྲ୍ୟାନା · དྲ୍ୟାନିମେଲାପକ  
*upamelāpaka*  
 A type of power place where yogins and yoginīs congregate.

g.27 Auxiliary pīlava  
*nye ba'i 'thung gcod*  
 དྲ୍ୟାନିଅଶ୍ଵରାତର  
*upapīlava*  
 A type of power place where yogins and yoginīs congregate.

g.28 Auxiliary pīṭha  
*nye ba'i gnas*  
 དྲ୍ୟାନିଶର୍ମ  
*upapīṭha*  
 A type of power place where yogins and yoginīs congregate.

g.29 Bahulojātā  
*mang po skyes*  
 ମନ୍ଦର୍ମଣ୍ଡଳୀ  
*Bahulojātā*  
 One of the five goddesses personifying the five “hooks of gnosis.”

g.30 Bālā  
*stobs*  
 ଶ୍ରୀମଣୀ  
*Bālā*  
 One of the five goddesses personifying the five “hooks of gnosis.”

g.31 Bhadrakālī<sup>1</sup>  
*nag mo bzang mo*  
 ନାଗମୋବ୍ଜାଙ୍ମୋ  
*Bhadrakālī*  
 One of the goddesses invited to partake in the oblation offering.

g.32 Bhaga  
*bha ga*  
 ଭାଗ

*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*

བ୍ର୍ହିଣ୍ଣାସ୍ତ୍ରି

*Bhairava*

A wrathful form of Śiva.

g.34 Bhāvīkī

*sgom pa ma*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*Bhāvīkī*

One of the subtle channels in the body.

g.35 Bhṛkuṭī

*khro gnyer can*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*Bhṛkuṭī*

One of the goddesses in the retinue of Heruka.

g.36 Bhūcarī

*sa spyod*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*bhūcarī*

A type of dākinī (literally, “earth traveller”).

g.37 Bhūmi

*sa*

ସା

*bhūmi*

See “bodhisattva level.”

g.38 Bibhatsa

*'jigs rung*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*Bibhatsa*

One of the deities invited to partake in the oblation offering.

g.39 Bindu

*thig le*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*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*

ବ୍ର୍ତ୍ୟାସ୍ତ୍ରି

*Kṛṣṇakapālin*

One of the deities invited to partake in the oblation offering.

g.41 Bodhicitta

*byang chub kyi sems*

ସଂକ୍ଷେପଶ୍ରୀକରଣ୍ୟ

*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*

ସା

*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*

ବୋଲା · ବୋଲା

*bola*

A code word for the male sexual organ. Taken literally, refers to “gum myrrh.”

g.44 Brahmanical fire

*tshangs pa'i me*

ବ୍ରାହ୍ମମାୟିକୀ

*brahmāgni*

One of the sacrificial fires.

g.45 Caitya

*mchod rten*

କାତ୍ଯା

*caitya · stūpa*

A holy monument enshrining relics, usually in a shape that represents the five elements.

g.46 Cakra

*'khor lo*

କର୍ମଚାରୀ

*cakra*

Circle; wheel; energy center in the subtle body—a vortex of channels.

g.47 Cāṇḍāla

*gdol pa*

କାନ୍ଦାଲୀ

*cāṇḍāla · caṇḍāla*

An outcaste or a member of the lowest (and despised) castes in Indian society.

g.48 Candālī

*gdol ba mo · gtum mo*

କାନ୍ଦାଲୀ · କାନ୍ଦାଲୀ

*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 dākinīs visualized on the prongs of the vajra scepter.

g.49 **Caṇḍikā**

*gtum mo*

ଶ୍ରୀଚନ୍ଦ୍ରିକା

*Caṇḍikā*

One of the subtle channels in the body.

g.50 **Candra**

*zla ba*

ଶ୍ରୀଚନ୍ଦ୍ର

*Candra*

A Hindu deity (the moon personified).

g.51 **Candrabindu**

*zla ba'i thig le*

ଶ୍ରୀଚନ୍ଦ୍ରବିନ୍ଦୁ

*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*

ଶ୍ରୀଚନ୍ଦ୍ରୀ

*Candrī*

One of the goddesses invited to partake in the oblation offering.

g.53 **Caritra**

*tsA ri t+ra*

ଶ୍ରୀଚାରିତ୍ରା

*Caritra*

One of the power places.

g.54 **Caurī**

*chom rkun ma*

ଶ୍ରୀଚାଉରୀ

*Caurī*

One of the female deities in the retinue of Hevajra.

g.55 **Central channel**

*dbu ma · kun 'dar ma*

ନାଦି · ବ୍ୟାଧିତି

*avadhūtī*

The body's main subtle channel (*nādī*), running along the spinal column.

g.56 **Chandoha**

*ts+tshan do · tshan do · tshan do ha*

ଶନ୍ଦୋ · ଶନ୍ଦୋ · ଶନ୍ଦୋ

*chandoha*

A type of power place where yogins and yoginīs congregate.

g.57 Charnel ground

*dur khrod*

ਦੁਰਖ੍ਰੋਦ

*śmāśana*

A type of power place where yogins and yoginīs congregate.

g.58 Chosen deity

*rang gi 'dod pa'i lha*

ਰੰਗਿ ਵਦਦਾ ਪਾਇ ਲਹਾ

*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*

ਫਾਗ ਰਗ · ਰਿਗ ਮਾ · ਸ਼ੇਸ ਰਾਬ · ਬਤਸੁਨ ਮੋ · ਥਾਬ

*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*

ਫਾਗ ਰਗ · ਰਿਗ ਮਾ · ਸ਼ੇਸ ਰਾਬ · ਬਤਸੁਨ ਮੋ · ਦਗਾ ਮਾ

*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*

ਥਾਬ

*upāya*

The male element of the coupling pair in sexual yoga. See “skillful means.”

g.62 Cumbikā

*'o byed ma*

ਓਭੈਡ ਮਾ

*Cumbikā*

One of the seven types of dākinīs.

g.63 Cundā

*skul byed ma*

ਸਕੁਲ ਭੈਡ ਮਾ

*Cundā*

One of the goddesses in the retinue of Heruka.

g.64 Cūṣanī

*'jib byed ma*

	རྩྪୟ རྩྪୟ
	<i>Cūṣāṇī</i>
	One of the goddesses invited to partake in the oblation offering.
g.65	Čūṣīṇī
	<i>'jib byed ma</i>
	རྩྪୟ རྩྪୟ
	<i>Cūṣīṇī</i>
	One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.
g.66	Ḍāka
	<i>dpa' bo</i>
	ད୍ୱାକ
	<i>dāka</i>
	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
	<i>mkha' 'gro ma</i>
	අ ම ම ම ම
	<i>ḍākinī</i>
	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
	<i>mkha' 'gro ma</i>
	අ ම ම ම ම
	<i>Ḍākinī</i>
	One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.
g.69	Ḍākinījālasamvara
	<i>mkha' 'gro ma'i dra ba'i sdom pa</i>
	අ ම ම ම ම ම ම ම
	<i>Ḍākinījālasamvara</i>
	An elaborate name of the deity Samvara; its meaning varies according to different interpretations.
g.70	Ḍamaru
	<i>cang te'u</i>
	ଡ න ත න
	<i>ḍamaru</i>
	A small hand drum.
g.71	Devīkoṭa
	<i>de bI ko Ta · lha mo'i mkhar</i>
	ද ඩ ඩ ත ත ම ම ම ම
	<i>Devīkoṭa</i>
	One of the four auxiliary pīthas.
g.72	Dharma
	<i>chos</i>
	ཆ ස

*dharma*

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་'ක୍ହୋର་ལོ

*dharma cakra*

The name of the energy center (*cakra*) in the heart.

g.74 Dharmadhātu

*chos kyi dbyings*

ཆོས་ཀྱི་དྙྱິངས།

*dharma dhātu*

The “sphere of phenomena,” a totality of things as they really are.

g.75 Dharmakāya

*chos kyi sku*

ཆོས་ཀྱི་སྐྱ

*dharma kāya*

The “body of phenomena” as they really are; the state of complete and perfect awakening.

g.76 Dharmāralli

*chos kyi ra li*

ཆོས་ཀྱི་රାଲି

*Dharmāralli*

The deity Aralli when he is associated with the origination of phenomena.

g.77 Dīpinī

*mar me ma*

ମରମେମା

*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*

ର୍ତ୍ସେବାମା

*Divyā*

“Divine”; one of the subtle channels in the body.

g.79 Dombī

*g.yung mo*

ଘ୍ୟੁੰମୋ

*Dombī*

One of the female deities in the retinue of Hevajra.

g.80 Drokmi Śākyā Yeshé

*'brog mi shAkya ye shes*

ଘ୍ୟୁସ୍ମାମ୍ଭୁଦ୍ଧେଶେଶ୍ୱା

—

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*  
**དුෂ්ති**  
*Duṣṭī*  
One of the goddesses invited to partake in the oblation offering.

g.82 **Dveśavajra**  
*zhe sdang rdo rje*  
**ධේසංර්ද්‍රා**  
*Dveśavajra*  
The deity personifying the true nature of the faculty of hearing.

g.83 **Dvesāvatī**  
*skyon bral ma*  
**ශ්‍රේෂ්ඨාවතී**  
*Doṣāvatī*  
One of the subtle channels in the body.

g.84 **Earth boa**  
*sbrul gdong gnyis pa*  
**ශ්‍රේෂ්ඨාංස්ක්‍රාජා**  
*dvimukhāhi*  
“Two-faced snake.”

g.85 **Enthralling**  
*dbang · dbang du bya ba · dbang du byed pa*  
**ද්බං · ද්බංදුජා · ද්බංදුජ්ජා**  
*vaśya · vaśikaraṇa*  
The activity or the magical act of entralling.

g.86 **Five mudrās**  
*phyag rgya Inga*  
**ඡාණ්ඩා**  
*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 Inga*  
**ද්බුද් ර්ත්සි ඩිංගා**  
*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 gzhag pa bzhi*  
**දුර්ජ් පෙ නේ බාර ග්ංඡ පා බ්ංඥි**  
*catulihsmṛtyupasthāna*

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*

རྒྱ རྒྱ རྒྱ རྒྱ

*caturṛddhipāda*

The four are intention (*chandas*), diligence (*vīrya*), attention (*citta*), and discernment (*mīmāṃsā*).

g.90 **Four right exertions**

*yang dag par spong ba bzhi*

ཡ ར ར ར ར

*catuḥsamyakprahāṇa · °prāṇidhiṇi*

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 *samyakprāṇidhiṇi*.

g.91 **Gaganagañja**

*nam mkha' ('i snying po)*

ନମ ମଖା (ମିଶ୍ରିତମ୍ଭୁତି)

*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 **Ganacakra feast**

*tshogs kyi dkyil 'khor*

କ୍ଷୟାଶ୍ରୀଦ୍ଵୀପାରତ୍ୟ

*gaṇacakra*

A ritual feast offered to the deities and all beings in the three realms.

g.93 **Gaurī**

*dkar mo*

ଦ୍ଵାରା

*Gaurī*

One of the female deities in the retinue of Hevajra.

g.94 **Gayādhara**

*spring 'dzin*

ଶ୍ରୀଶର୍ମି

*Gayādhara*

994–1043; Indian (possibly Bengali) paṇḍita who visited Tibet three times; teacher of Drokmi Śākyā 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*

ଶିଖା

*Gehā*

One of the subtle channels in the body.

g.96	<b>Ghasmarī</b>
	<i>g+ha sma rI · g+hasma rI</i>
	ঝ'শ্ম'ৰী · ঝ'শ্ম'ৰী
	<i>Ghasmarī</i>
	One of the female deities in the retinue of Hevajra.
g.97	<b>Ghorarūpā</b>
	<i>'jigs pa'i gzugs</i>
	ঝ'ইশ'প'য'দ'শ'ুশ'ু
	<i>Ghorarūpā</i>
	One of the goddesses invited to partake in the oblation offering.
g.98	<b>Ghorī</b>
	<i>'jigs pa'i mkha' 'gro ma · 'jigs pa'i mkha' 'gro</i>
	ঝ'ইশ'প'য'দ'শ'ুশ'ু · ঝ'ইশ'প'য'দ'শ'ুশ'ু
	<i>Ghorī</i>
	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	<b>Godāvarī</b>
	<i>go dA ba ri · ba yi mchog sbyin</i>
	ঝ'দু'ব'ৰি · ব'য'ম'ছ'ো'গ'শ'ী'ন
	<i>Godāvarī</i>
	One of the four auxiliary pīṭhas.
g.100	<b>Graha</b>
	<i>gza'</i>
	ঝ'জ'া
	<i>graha</i>
	A demon that causes an eclipse; a spirit that causes possession; a planet.
g.101	<b>Gṛhadevatā</b>
	<i>khyim gyi lha</i>
	ঝ'ব'শ'ু'ল'হ'
	<i>Gṛhadevatā</i>
	One of the two melāpakas.
g.102	<b>Harikela</b>
	<i>ha ri ke pa</i>
	ঝ'র'ক'প'
	<i>Harikela</i>
	One of the two pīlavas.
g.103	<b>Hariścandra</b>
	<i>'phrog pa zla ba</i>
	ঝ'শ'গ'প'জ'ল'ব'
	<i>Hariścandra</i>
	Mythological figure of great wealth and splendor.
g.104	<b>Hayāsyā</b>
	<i>rta yi gzugs · rrta gdong ma</i>

හෝ·තුරානා · රුන්ගමනා

*Hayāsyā · Turaṅgamāsyā*

One of the goddesses in the retinue of Heruka.

g.105 Hearer

*nyan thos*

ශ්‍රාවකා

*śrāvaka*

Any disciple receiving teachings from the Buddha.

g.106 Heruka

*he ru ka · khrag 'thung*

හෙරුකා · තුරානා

*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 Samvara.

g.107 Herukasamnibhā

*he ru ka dang mtshungs pa*

හෙරුකාසමනිඛා

*Herukasamnibhā*

One of the goddesses in the retinue of Heruka.

g.108 Hetudāyikā

*rgyu sbyin ma*

හුදුයිකා

*Hetudāyikā*

One of the subtle channels in the body.

g.109 Hevajra

*kye'i rdo rje*

හේවාජ්‍රා

*Hevajra*

A wrathful deity of the heruka type.

g.110 Himālaya

*kha ba'i gnas · hi ma la ya*

඘·භං·඘ත්‍රා · ති·඘·වායා

*Himālaya*

One of the two auxiliary chandohas.

g.111 Homa

*sbyin sreg*

හ්‍රිං්ජ්‍රා

*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 Hṛṣṭavadanā

*rangs ma'i gdong*

ହୃଷ୍ଟାବଦନା

*Hṛṣṭavadanā*

One of the subtle channels in the body.

g.113 Hūmkāra

*hUM mdzad*

ହୃଷ୍ଟାବଦନା

*Hūmkāra*

The name of one of the wrathful forms of Vajrapāṇi; in the *Samputodbhava* he is also referred to as Krodhvijaya or simply Krodha.

g.114 Indra

*dbang po*

ଇନ୍ଦ୍ର

*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*

ଇନ୍ଦ୍ରି

*Indrī*

One of the goddesses invited to partake in the oblation offering.

g.116 Insight

*shes rab*

ପ୍ରଜ୍ଞା

*prajñā*

Direct cognition of reality; represented by and refers to the female consort in sexual yoga.

g.117 Īrṣyāvajra

*phrag dog rdo rje*

ଶ୍ରୀର୍ଷ୍ଣାହ୍ର୍ଷ୍ଣି

*Īrṣyāvajra*

The deity personifying the true nature of the faculty of smell.

g.118 Jālandhara

*dzA lan dha ra · 'bar ba 'dzin*

ଜାଲନ୍ଧରା · ମନ୍ଦମନ୍ଦିଗୀ

*Jālandhara*

One of the four pīthas.

g.119 Jambhanī

*dzam+b+ha ni*

ଜମ୍ବନୀ

*Jambhanī*

A goddess invoked to crush wayward beings.

g.120 Jayā

*rgyal ma*

ଜ୍ୟୋତିଷୀ

*Jayā*

One of the goddesses invited to partake in the oblation offering.

g.121	Jewel family <i>rin chen gyi rigs</i> ྒྱନ୍ କେଣ୍ଚ୍ ଶ୍ରୀ ରେଣ୍ଣା <i>ratnakula</i> One of the five buddha families.
g.122	Jñānaḍākinī <i>ye shes mkha' 'gro ma</i> ୟେ ଶେସ ମକ୍ହା ଗ୍ରୋ ମା <i>Jñānadākinī</i> “Wisdom ḍākinī,” one of the five ḍākinīs associated with the five buddha families.
g.123	Jñānasattva <i>ye shes sems dpa'</i> ୟେ ଶେସ ସେମ୍ସ ଦ୍ପା <i>jñānasattva</i> The deity that merges with and empowers its form, the samayasattva, visualized by the practitioner.
g.124	Joyful <i>dga' ba</i> ଦ୍ଗାବ <i>muditā</i> The first bodhisattva level.
g.125	Kakkola <i>ka k+ko la</i> କାକ୍କୋଲା <i>kakkola</i> A code word for the female genital organ. Taken literally, refers to an aromatic plant and the perfume made from it.
g.126	Kaliṅga <i>ka ling ka</i> କାଲିଙ୍ଗ <i>Kaliṅga</i> One of the two chandohas.
g.127	Kāliñjara <i>ka lany+dzi</i> କାଲିନ୍ଜରା <i>Kāliñjara</i> Name of a country; inhabitant of this country.
g.128	Kāmarūpa <i>ka ma rU pa · 'dod pa'i gzugs</i> କାମରୁପା · ଦୋଦ ପାଇ ଗ୍ରୁଗ୍ <i>Kāmarūpa</i> One of the two ksetras.

g.129 Kambojī  
*g.yo ldan ma*  
 ལྷྲ୍ୟ རྒྱୋ རླ୍ଦାନ ମା  
*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*  
 རླ୍ଦ ମା  
*Kāminī*  
 One of the subtle channels in the body.

g.131 Kāñcī  
*kAny+tsi*  
 རླ୍ଲ ଟ୍ସି  
*Kāñcī*  
 One of the two auxiliary chandohas.

g.132 Karmārapāṭaka  
*las kyi brang*  
 ລ ສ ອ ບ ລ ບ ລ  
*Karmārapāṭaka*  
 One of the pīlavas.

g.133 Karmic stains  
*zag pa*  
 ຊ ພ ພ  
*āśrava*  
 Literally, “inflows,” these are negative karmic influences.

g.134 Karsā  
*zho*  
 ຊ  
*karṣa*  
 A unit of weight equal to either 176 or 280 grains troy.

g.135 Kārunya  
*snying rje*  
 ສ ນ ຍ ອ ຢ ຈ  
*Kārunya*  
 One of the two pīlavas.

g.136 Kaumārapaurikā  
*gzhon nu'i grong khyer*  
 ສ ບ ຊ ນ ນ ປ ບ ຮ ສ ບ ຊ  
*Kaumārapaurikā*  
 One of the two auxiliary pīlavas.

g.137 Kaupīna  
*dkris ma'i gos bzang*

କୌପିନା

*kaupīna*

A small piece of cloth covering just the genitals.

g.138 Khaṇḍarohā

*dum skyes ma*

କହାନ୍ଦାରୋହା

*Khaṇḍaroha*

One of the seven types of dākinīs.

g.139 Khaṭvāṅga

*khaT+wAM ga*

ଖାତ୍ଵାଙ୍ଗ

*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*

ଖେଚାରୀ

*khecarī*

A type of dākinī (literally, “sky traveller”).

g.141 Koṇkana

*kong ka na*

କୋଣକା

*Koṇkana*

One of the power places.

g.142 Kośala

*ko sha lA · ko sha la*

କୋଶା · କୋଶା

*Kośala*

One of the two auxiliary kṣetras.

g.143 Krodha

*khro bo*

କ୍ରୋଦ୍ଧ

*Krodha*

“Wrath,” an epithet of some wrathful male deities, such as Vajrapāṇi.

g.144 Krodhavijaya

*khro bo rnam par rgyal ba*

କ୍ରୋଦ୍ଧବିଜ୍ୟ

*Krodhavijaya*

An epithet of a wrathful form of Vajrapāṇi.

g.145 Kṣetra

*zhing*

କ୍ଷେତ୍ର

*kṣetra*

A type of power place where yogins and yoginīs congregate.

g.146 Kubera

*nor sbyin*

គេវត្ថា

*Vittada*

A Hindu and Buddhist god of wealth.

g.147 Kulatā

*ku lu tA · gu la tA*

គុឡាង · កុឡាង

*Kulatā*

One of the auxiliary charnel grounds.

g.148 Kūrmajā

*rus sbal skyes ma*

គុរមាញ

*Kūrmajā*

One of the subtle channels in the body.

g.149 Lalanā

*brkyang ma*

លាលានា

*lalanā*

The left subtle channel (*nādi*).

g.150 Lāmā

*lA mA*

លាមា

*lāmā*

A class of dākinīs.

g.151 Lāmā

*lA mA*

លាមា

*Lāmā*

One of the seven types of dākinīs.

g.152 Lampāka

*lam pA ka · lam pa ka*

លាមោកា · លាមោកា

*Lampāka*

One of the two chandohas.

g.153 Lampakī

*lam pa kI*

លាមោកី

*Lampakī*

One of the goddesses invited to partake in the oblation offering.

g.154 Lavaṇasāgara

lan tshwa'i rgya mtsho

ལନ୍ ତ୍ଶ୍ଵାଇ ର୍ଗ୍ୟା ମତ୍ଶୋ

Lavaṇasāgara

One of the two pīlavas.

g.155 Līlāgati

rol pa

ରୋଲ୍ ପା

Līlāgati

A deity invoked in a mantra.

g.156 Liṅga

ling ga

ଲିଙ୍ଗ

liṅga

The male sexual organ.

g.157 Locanā

spyan · spyan ma

ସ୍ପ୍ୟାନ୍ ମା

Locanā

The chief goddess of the jewel family, personifying the true nature of the element of earth.

g.158 Lokapāla

'jig rten skyong ba

ଲୋକାପାଳା

lokapāla

"World protector," a class of guardian deities, usually presiding over the quarters of the world.

g.159 Lotus

pad+ma

ପାଦ୍ମ

padma

The lotus flower or plant; metaphorically, the female genital organ.

g.160 Lotus family

pad+ma'i rigs

ପାଦ୍ମିରିଗ୍ରୀ

padmakula

One of the five buddha families.

g.161 Mahābala

stobs po che

ଶ୍ଵେତଶ୍ଵର

Mahābala

One of the mantra deities.

g.162 Mahākālī

nag mo che

ନାଗମୋଚେ

Mahākālī

One of the goddesses invited to partake in the oblation offering.

g.163 **Mahākośavatī**  
*mdzod chen por gnas*  
**མཛོད་ཆେན་པོ་ག୍ନས།**  
*Mahākośavatī · Mahākośavatī*  
This appears to be an epithet of Pañdaravāsinī, the consort of Amitābha.

g.164 **Mahāmudrā**  
*phyag rgya chen po*  
**ཕྱା-ତ୍ରୁ-କେଦ୍ର୍ମୀ**  
*mahāmudrā*  
Awakened state described as the union of wisdom and means.

g.165 **Mahāpratisarā**  
*ma hA pR ti sA re*  
**ମା-ହ୍ରୁ-ପର୍ତ୍ତି-ଶ୍ରୀ**  
*Mahāpratisarā*  
In the *Sampuṭodbhava*, this deity is invoked to help obtain a son.

g.166 **Mahāsukha**  
*bde chen · bde ba chen po*  
**ବ୍ଦେ-କେଣ · ବ୍ଦେ-ବା-କେଣ ପୋ**  
*Mahāsukha*  
One of the epithets of Samvara.

g.167 **Mahāsukha cakra**  
*bde chen 'khor lo*  
**ବ୍ଦେ-କେଣ-ପର୍ତ୍ତି-ଲୋ**  
*mahāsukhacakra*  
The name of the energy center (*cakra*) at the top of the head.

g.168 **Mahāsukhavajratejah**  
*ma hA su kha badzra te dzaH*  
**ମା-ହ୍ରୁ-ସୁ-ବାଦ୍ଜରା-ତେ-ଦ୍ଜାହ**  
*Śūkarāsyātejah*  
“Fire of Great Bliss,” a bahuvrīhi epithet addressing a heruka.

g.169 **Mahāviṣṭā**  
*'jug ma · 'jug ma chen mo*  
**ଜୁଗ-ମା · ଜୁଗ-ମା-କେଣ ମୋ**  
*Visṭā · Mahāviṣṭā*  
One of the subtle channels in the body.

g.170 **Mālava**  
*mA la ba*  
**ମାଲା-ବା**  
*Mālava*  
One of the four auxiliary pīṭhas.

g.171 **Malaya**

mA la ya  
মাল্যা  
Malaya  
One of the four pīthas.

g.172 **Māmakī**  
mA ma kI  
মামাকী  
Māmakī  
The chief goddess of the vajra family, personifying the true nature of the element of water.

g.173 **Maṇidharī**  
ma Ni d+ha ri  
মাণিধরী  
Maṇidharī  
“Holder of Jewels,” an epithet of Mahāpratisarā.

g.174 **Mañjuvajra**  
'jam pa'i rdo rje  
মঞ্জুব্রজ্জু  
Mañjuvajra  
One of the peaceful forms of Mañjuśrī.

g.175 **Manmatha**  
yid srub  
মিদ্শুব  
Manmatha  
One of the epithets of Kāmadeva, the god of love.

g.176 **Māra**  
bdud  
মার  
Māra  
Personification of evil and creator of obstacles; the tempter of Buddha Śākyamuni.

g.177 **Māradārikā**  
bdud 'dral ma  
মারদারিকা  
Māradārikā  
One of the subtle channels in the body.

g.178 **Māraṇī**  
gsod par byed ma  
মারণী  
Māraṇī  
A deity personifying the true nature of the element of water.

g.179 **Maru**  
ma ru  
মারু  
Maru

One of the auxiliary charnel grounds.

g.180 Mātarā

*ma mo*

ମାତ୍ରା

*Mātarā*

One of the subtle channels in the body.

g.181 Mātrkā

*ma mo*

ମାତ୍ରକା

*mātrkā*

“Mother,” any of the eight Śaiva goddesses of the class bearing the same name.

g.182 Mātsaryavajra

*ser sna rdo rje ma*

ମାତ୍ରାଶ୍ରୀର୍ଜୀମା

*Mātsaryavajra*

A deity personifying the true nature of the faculty of touch.

g.183 Melāpaka

*'du ba*

ମେଲାପକା

*melāpaka*

A type of power place where yogins and yoginīs congregate.

g.184 Mohanī

*mo ha ni*

ମୋହନୀ

*Mohanī*

A goddess invoked to cause delusion.

g.185 Mohavajra

*gti mug rdo rje*

ମୋହାବାଜ୍ରା

*Mohavajra*

A deity personifying the true nature of the faculty of sight.

g.186 Mudrā

*phyag rgya*

ମୁଦ୍ରା

*mudrā*

Seal; ritual hand gesture; female consort in sexual yoga.

g.187 Mukundā

*mu kun da · mu kun da ma*

ମୁକୁନ୍ଦା · ମୁକୁନ୍ଦମା

*Mukundā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.188 Murajā

*rdza rṅga ma*

རྡྟା རଙ୍ଗ ମା

*Murajā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.189 **Nāga**

*klu*

ନାଗ

*nāga*

A class of semi-divine beings with bodies that are half human, half snake.

g.190 **Nagara**

*nA ga ra*

ନ୍ରାଗା

*Nagara*

One of the charnel grounds.

g.191 **Nairātmyā**

*bdag med ma*

ନାଇରାତମ୍ଯା

*Nairātmyā*

“No-self”; Heruka’s consort personifying the absence of self.

g.192 **Nandātīta**

*dga' las 'das*

ନନ୍ଦାତିତା

*Nandātīta*

One of the deities invited to partake in the oblation offering.

g.193 **Narteśvarī**

*gar dbang phyug*

ନର୍ତ୍ତେଶ୍ୱରୀ

*Narteśvarī*

A deity personifying the true nature of the element of wind.

g.194 **Nirmāṇa cakra**

*sprul pa'i 'khor lo*

ନିର୍ମାଣ କର୍ତ୍ତର ଚକ୍ର

*nirmāṇacakra*

The energy center (*cakra*) in the navel.

g.195 **Nirmāṇakāya**

*sprul pa'i sku*

ନିର୍ମାଣ କର୍ତ୍ତର ଶ୍ରୀ

*nirmāṇakāya*

A body manifested by a tathāgata perceivable by ordinary senses; one of the two “form bodies” (*rūpakāya*).

g.196 **Oblation**

*gtor ma*

ବାଲି

*bali*

An offering of edibles to a deity or spirit.

g.197 Odra

*o dra* · *o Di*

ଓଡ଼ା · ଓଡ଼ି

*Odra*

One of the two kṣetras.

g.198 Ostāraka

*gnon po*

ଓଷ୍ଟାରକା

*ostāraka*

A class of demonic beings.

g.199 Padmajvālinī

*pad+ma 'bar ba*

ପଦ୍ମଜ୍ଵାଲିନୀ

*Padmajvālinī*

A deity personifying the true nature of the element of space.

g.200 Padmanarteśvara

*pad+ma gar dbang*

ପଦମାର୍ତ୍ତେଶ୍ଵର

*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*

ପଦ୍ମପାଣୀ

*Padmapāṇi*

An epithet of Avalokiteśvara; also, one of the bodhisattva emanations of Avalokiteśvara.

g.202 Padmeśvara

*pad+ma'i dbang phyug*

ପଦ୍ମେଶ୍ଵର

*Padmeśvara*

Another name of Amitābha.

g.203 Pala

*srang*

ଓଳ

*pala*

A unit of weight equal to four karṣa.

g.204 Pāñdaravāsinī

*gos dkar mo*

ପାନ୍ଦାରାବାସିନୀ

*Pāñdaravāsinī*

The chief goddess of the lotus family, personifying the true nature of the element of fire.

g.205	Parāvṛttā
	<i>yongs gyur ma</i> ཡੰਗ དྲྙྡ མା
	<i>Parāvṛttā</i>
	One of the seven types of dākinīs.
g.206	Parṇaśavarī
	<i>ri khrod ma shing lo can</i> རྒ གྲྒ མା གྦିଂ ཅ ཅ ཅ
	<i>Parṇaśavarī</i>
	One of the goddesses in the retinue of Heruka.
g.207	Pātanī
	<i>ltung byed ma</i> ଲୁଂ ବୀଦ ମା
	<i>Pātanī</i>
	A deity personifying the true nature of the element of earth; a goddess invoked to cause downfall.
g.208	Path of mantra
	<i>sngags kyi lam</i> ସନ୍ଗାଙ୍କ କୀ ଲାମ
	<i>mantramārga</i>
	One of the three vehicles of Buddhism.
g.209	Pāvakī
	<i>'tshed pa ma</i> ଏତ୍ଶେଦ ପା ମା
	<i>Pāvakī</i>
	One of the subtle channels in the body.
g.210	Perfection of wisdom
	<i>shes rab kyi pha rol tu phyin pa</i> ଶେସ ରାବ କୀ ଫା ରୋଲ ତୁ ଫ୍ଯିନ ପା
	<i>prajñāpāramitā</i>
	One of the six perfections (generosity, morality, and so forth). For the deity, see "Prajñāpāramitā."
g.211	Pīlava
	<i>'thung gcod</i> ଏଥୁଙ୍ଗ ଗ୍ରୋଦ
	<i>pīlava</i>
	A type of power place where yogins and yoginīs congregate.
g.212	Pīṭha
	<i>gnas</i> ଗନ୍ତ୍ର
	<i>pīṭha</i>
	A type of power place where yogins and yoginīs congregate.
g.213	Pleasure consort
	<i>dga' ma</i> ଦଗ୍ରା ମା

*rati*

See "consort (female)."

g.214 Prajāpati  
*skye dgu'i bdag po*  
ჟუდუბდაჲ  
*Prajāpati*  
One of the five goddesses personifying the five "hooks of gnosis."

g.215 Prajñāpāramitā  
*shes rab kyi pha rol tu phyin pa*  
ჟანარამითა  
*Prajñāpāramitā*  
"Perfection of Wisdom," one of the six perfections personified.

g.216 Pramāṇā  
*tshad ma*  
თძა  
*Pramāṇā*  
One of the subtle channels in the body.

g.217 Pratyāliḍha  
*g.yon brkyang ba · g.yon brkyang*  
ყორანთუნა · ყორანთუნა  
*pratyāliḍha*  
Standing posture with the left leg outstretched and the right slightly bent.

g.218 Pravarā  
*rab mchog*  
რავრე  
*Pravarā*  
One of the five goddesses personifying the five "hooks of gnosis."

g.219 Premanṭī  
*sdu gu ma*  
ჟუან  
*Premanṭī*  
One of the subtle channels in the body.

g.220 Preta  
*yi dwags*  
ერე  
*preta*  
A class of spirits; one of the three lower realms.

g.221 Pretādhivāsinī  
*pre ta a hi ba si · yi dags lhag par gnas · yi dags lhag gnas*  
ჟერანისნი · ერეგანაჲგამარგანსი · ერეგანაჲგამარგანსი  
*Pretādhivāsinī*  
One of the two melāpakas.

g.222	Pretasamghāta
	<i>rab song dge 'dun</i>
	བ୍ରାବ୍ସମ୍ଭାତ୍ତା
	<i>Pretasamghāta</i>
	One of the charnel grounds.
g.223	Principle
	<i>de nyid</i>
	ଦେଣିଦି
	<i>tattva</i>
	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	Pr̥thivīvajrā
	<i>rdo rje sa</i>
	ପ୍ରଥିବୀବାଜ୍ରା
	<i>Pr̥thivīvajrā</i>
	One of the goddesses in the maṇḍala of Vajrasattva.
g.225	Pukkasī
	<i>puk+ka sI</i>
	ପୁକକୀ
	<i>Pukkasī</i>
	One of the female deities in the retinue of Hevajra.
g.226	Pure aspect
	<i>dag pa · rnam par dag pa</i>
	ଦ୍ଵାରା · ଶ୍ଵାମଦ୍ଵାରା
	<i>viśuddhi</i>
	The pure aspect (usually a particular Buddhist category) of a ritual implement or any ordinary entity.
g.227	Pūrṇagiri
	<i>ko l+la gi ri</i>
	କୋଲାଗିରି
	<i>Paurṇagiri · Purṇagiri</i>
	One of the four pīṭhas.
g.228	Queen
	<i>btsun mo</i>
	ବ୍ରତ୍ମାନୀ
	<i>yoṣitā</i>
	In Tibetan, <i>btsun mo</i> is an honorific term for a woman of rank, also understood to mean lady, queen, or consort.
g.229	Rāgavajra
	<i>'dod chags rdo rje</i>
	ରାଗବାଜ୍ରା
	<i>Rāgavajra</i>
	A deity personifying the true nature of the faculty of taste.

g.230	Rāgavajrā
	<i>'dod chags rdo rje ma</i>
	རෑගචාග් རෑං ཡා
	<i>Rāgavajrā</i>
	One of the goddesses in the maṇḍala of Vajrasattva.
g.231	Rajas
	<i>rdul</i>
	རුඩා
	<i>rajas</i>
	One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by energy and movement.
g.232	Rambhā
	<i>dga' bzang</i>
	དාග' ບං
	<i>Rambhā</i>
	One of the apsarases.
g.233	Rāmeśvara
	<i>dga' ba'i dbang phyug</i>
	දාග' ບා' ດං ພුං
	<i>Rāmeśvara</i>
	One of the four auxiliary pīṭhas.
g.234	Rasanā
	<i>ro ma</i>
	රුඩා
	<i>rasanā</i>
	The right subtle channel ( <i>nādi</i> ).
g.235	Raudrī
	<i>rdo rje drag mo</i>
	රෑං රාං මො
	<i>Vajraraudrī · Raudrī · Raudrā</i>
	One of the goddesses in the maṇḍala of Vajrasattva.
g.236	Rudra
	<i>drag po</i>
	රුඩා
	<i>Rudra</i>
	A Hindu deity.
g.237	Rudrākṣa
	<i>ru drAk+Sha</i>
	රුඩාක්ෂා
	<i>rudrākṣa</i>
	These seeds are commonly used as rosary beads.
g.238	Rūpikā
	<i>gzugs can ma</i>

		रूपिका
		<i>Rūpikā · Rūpiṇī</i>
		One of the seven types of dākinīs.
g.239	Śabdavajrā	
		<i>sgra yi rdo rje ma</i>
		शब्दवज्राः
		<i>Śabdavajrā</i>
		One of the goddesses in the maṇḍala of Vajrasattva.
g.240	Sage	
		<i>drang strong</i>
		द्रञ्जन्
		<i>rṣi</i>
		Sage, seer; it seems that this word can also denote a class of semi-divine beings.
g.241	Śakra	
		<i>brgya byin</i>
		षत्रुघ्नी
		<i>Śakra</i>
		See Indra.
g.242	Samālikā	
		<i>byis bcas mo</i>
		समालिका
		<i>Samālikā</i>
		One of the seven types of dākinīs..
g.243	Sāmānyā	
		<i>spyi ma</i>
		समान्या
		<i>Sāmānyā</i>
		One of the subtle channels in the body.
g.244	Samaya	
		<i>dam tshig</i>
		दम्त्सिग
		<i>samaya</i>
		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	
		<i>dam tshig sems dpa</i>
		दम्त्सिग सेम्स दपा
		<i>samayasattva</i>
		The form of the deity generated and visualized by the practitioner.
g.246	Sambhoga cakra	
		<i>longs spyod 'khor lo</i>
		संभोगचक्रं
		<i>sambhogacakra</i>

The name of the energy center (*cakra*) in the throat.

g.247 Sambhogakāya

*longs sku*

សំបុគាយា

*sambhogakāya*

“Body of bliss,” one of the three bodies of the Buddha.

g.248 Sāṃkhya

*grangs can*

សាម្គិខោ

*sāṃkhya*

One of the three great divisions of Hindu philosophy.

g.249 Sampuṭa

*yang dag par sbyor ba*

យោន្តាសាម្គុបោនា

*sampuṭa*

Sexual union perceived as the union of wisdom and skillful means; space between two concave surfaces; the principle of samputa personified; an epithet of Vajrasattva/Samvara.

See also [i.10](#).

g.250 Samvara

*bde ba'i mchog · bde mchog*

សំវារិអក់សា · សំវារិសា

*Samvara · Šamvara*

A wrathful deity of the heruka type.

g.251 Šamvarī

*sdom pa ma*

សំវារិមា

*Šamvarī*

One of the goddesses in the retinue of Heruka.

g.252 Šarvarī

*mtshan mo*

សំវារិមា

*Šarvarī*

One of the subtle channels in the body.

g.253 Sattvam

*snying stobs*

សិន្តសំវា

*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*

អេសាតុបនីសិល្បោញ្ញកា

*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 Sauraṣṭra

*sau rA ShTa*

ସୌରାଷ୍ଟ୍ରା

*Sauraṣṭra*

One of the two auxiliary melāpakas.

g.256 Śavarī

*ri khrod ma*

ସିକ୍ରଦ୍ଧା

*Śavarī*

One of the female deities in the retinue of Hevajra.

g.257 Seal of the pledge

*dam tshig phyag rgya*

ସମ୍ୟାମୁଦ୍ରା

*samayamudrā*

A particular gesture of the hands.

g.258 Sekā

*dbang ma*

ସକା

*Sekā*

One of the subtle channels in the body.

g.259 Self-consecration

*rang byin blabs pa*

ସ୍ଵାଧିଷ୍ଠାନା

*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*

ଶେଷ

*Śesa*

One of the eight nāga kings.

g.261 Sexual play

*kun du ru*

କୁନ୍ଦୁରୁ

*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*

ସିଦ୍ଧା

*siddha*

An accomplished being; a class of semi-divine beings.

g.263 Siddhā

*shin tu grub ma*

ସିଦ୍ଧା

*Siddhā*

One of the subtle channels in the body.

g.264 Siddhi

*dngos grub*

ସିଦ୍ଧି

*siddhi*

Accomplishment in general; supernatural power, especially, one of the eight magical powers.

g.265 Simhāsyā

*seng ge'i gdong ma*

ଶିଖାସିଂହାସ୍ତ୍ରା

*Siṁhāsyā*

One of the goddesses in the retinue of Heruka.

g.266 Simhinī

*seng ge ma*

ଶିଖାତ୍ମି

*Siṁhīnī*

A lion-faced goddess in the retinue of Jñānaḍākinī.

g.267 Sindhu

*sin dhu*

ଶିନ୍ଦୁ

*Sindhu*

One of the charnel grounds.

g.268 Śītadā

*bsil sbyin ma*

ଶିତ୍ତାଦା

*Śītadā*

One of the subtle channels in the body.

g.269 Śīva Mahādeva

*grong khyer sum brtsegs dgra bo*

ଶିଵାମହାଦେବ

*Tripurāri*

A Hindu deity.

g.270 Skillful means

*thabs*

ପରା

*upāya*

Means and methods available to realized beings; represented by and refers to the male consort in sexual yoga.

g.271	Skull
	<i>thod</i>
	ទុំ
	<i>yogapātra · kapāla</i>
	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
	<i>rdo rje sdug pa</i>
	ស្រីស្វោរា
	<i>Snehavajrā</i>
	One of the four retinue goddesses of Mahāsukhavajra.
g.273	Source of phenomena
	<i>chos kyi 'byung gnas</i>
	ទំនាក់ទំនង
	<i>dharmodaya</i>
	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
	<i>chos kyi dbyings</i>
	ទំនាក់ទំនីង
	<i>dharmadhātu</i>
	See "dharmadhātu."
g.275	Sruk ladle
	<i>dgang gzar</i>
	ដ្ឋាក់ស្រុក
	<i>sruc</i>
	Sacrificial wooden ladle with a long arm.
g.276	Sruva ladle
	<i>blugs gzar</i>
	ដ្ឋាក់ស្រុវា
	<i>sruva</i>
	Small sacrificial wooden ladle with two collateral cavities.
g.277	Stambhani
	<i>staM b+ha ni</i>
	ស្ថំឆេងី
	<i>Stambhani</i>
	A goddess invoked to immobilize wayward beings.
g.278	Stūpa
	<i>mchod rten</i>
	អគ្គនេរ
	<i>stūpa</i>
	Apart from a Buddhist monument enshrining relics, it can also mean the central bead of a rosary.
g.279	Subtle channel

		<i>rtsa</i>
		ঁ
		<i>nādī</i>
		A channel in the subtle body conducting prāṇa.
g.280	Śūkarāsyā	
		<i>phag gi gdong · va rA ha mu khi · va rA ha mu khi</i>
		খণ্ণীঁ গ্রং দ্বাৰা হা মু ক্ষি · দ্বাৰা হা মু ক্ষি
		Śūkarāsyā · Varāhamukhā
		One of the goddesses in the retinue of Heruka.
g.281	Sūkṣmarūpā	
		<i>phra gzugs ma</i>
		শুক্ষ্মুরূপা
		<i>Sūkṣmarūpā</i>
		One of the subtle channels in the body.
g.282	Śūlakālī	
		<i>rtse mo nag mo</i>
		ঁশুলকালী
		Śūlakālī
		One of the yoginīs invited to partake in the oblation offering.
g.283	Sumanā	
		<i>yid bzang ma</i>
		ঁদ্বন্দ্বা
		<i>Sumanā</i>
		One of the subtle channels in the body.
g.284	Summoning	
		<i>dgug pa</i>
		ঁন্দু
		<i>ākarṣaṇa</i>
		The magical act of bringing a person or a being into one's presence; it is related to the activity of enthraling.
g.285	Suvarṇadvīpa	
		<i>gser gling</i>
		ঁসুৰ্ণদ্বীপা
		<i>Suvarṇadvīpa</i>
		One of the two auxiliary melāpakas.
g.286	Śvānāsyā	
		<i>khyi gdong ma</i>
		ঁশ্বানাস্যা
		Śvānāsyā
		One of the goddesses in the retinue of Heruka.
g.287	Svarūpiṇī	
		<i>shin tu gzugs can</i>
		ঁশ্বরূপিণী
		<i>Svarūpiṇī</i>

One of the subtle channels in the body.

g.288	Tamas	<i>mun pa</i> ሙન્પા <i>tamas</i>	One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by heaviness and inertia.
g.289	Tāṇḍava	<i>rol mo · gar</i> રોલ મો · ગર <i>tāṇḍava</i>	The wild dance of wrathful male deities associated with the charnel ground.
g.290	Tārā	<i>sgrol ma</i> સ્ગ્રોલ મા <i>Tārā</i>	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	<i>de bzhin gshegs pa</i> દે-બ્ઝિન-ગ્ઝેગ્સ-પા <i>tathāgata</i>	“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	<i>de bzhin gshegs pa'i rigs</i> દે-બ્ઝિન-ગ્ઝેગ્સ-પાઈ-રિગ્સ <i>tathāgatakula</i>	One of the five buddha families, the one in the center, also called the buddha family.
g.293	Tilaka	<i>thig le</i> થિગ-લે <i>tilaka</i>	A mark between the eyebrows, usually made with auspicious substances.
g.294	Tilakā	<i>thig le</i> થિગ-લે <i>Tilakā</i>	A particular form of Nairātmyā.
g.295	Tilottamā	<i>thig le mchog</i> થિગ-લે-મચોગ <i>Tilottamā</i>	

*Tilottamā*

One of the apsarases.

g.296 Tridaśeśvarī

*sum cu rtsa gsum dbang phyug ma*

སྒྲྱྲ སྒྲྱྲ རྒྱྲ རྒྱྲ

*Tridaśeśvarī*

One of the goddesses invited to partake in the oblation offering.

g.297 Triśakuni

*tri sha ku ni · tri sha ku ne*

ତ୍ରିଶକୁଣି · ତ୍ରିଶକୁଣି

*Triśakuni · Triśaṅkuni*

One of the two auxiliary kṣetras.

g.298 Trivṛttā

*sum skor ma*

ସ୍ତ୍ରୀଶର୍ମା

*Trivṛttā*

One of the subtle channels in the body.

g.299 Turning of the lotus

*'dod pa'i bskor ba*

କମାଲାବର୍ତ୍ତା

*kamalāvarta*

A mudrā gesture formed with both hands, representing male and female sexual organs in the state of arousal.

g.300 Udadhitā

*rgya mtsho'i 'gram*

ଶୁଦ୍ଧିକର୍ମା

*Udadhitā*

One of the charnel grounds.

g.301 Uḍḍiyāna

*o DyAna · u rgyan · a Di Na · uryana · uDyana*

ଓଡ଼ିଆ · ଉର୍ଗାନା · ଅନ୍ତିରା · ଅନ୍ତରା · ଉର୍ଗାନା

*Uḍḍiyāna · Uḍḍiyāna*

One of the four pīṭhas.

g.302 Udyāna

*skyed mos tshal*

ଶ୍ରୀଶର୍ମାହର୍ମଣ

*Udyāna*

One of the auxiliary charnel grounds.

g.303 Umādevī

*lha mo dka' zlog*

ଶ୍ରୀମାରତ୍ନ

*Umādevī*

Another name of Umā, one of Śiva's wives.

g.304	Upendra
	<i>nye dbang</i>
	ཉྡଙྡ
	<i>Upendra</i>
	A Hindu deity.
g.305	Ūrṇā
	<i>mdzod spu</i>
	ཉྡྱ
	<i>ūrṇā</i>
	An auspicious curl or tuft of hair between the eyebrows.
g.306	Uṣmā
	<i>tsha ba ma</i>
	ତ୍ସାବା
	<i>Uṣmā</i>
	One of the subtle channels in the body.
g.307	Vaḍabāgni
	<i>rgod ma'i me</i>
	କ୍ରଦାବାଗ୍ନି
	<i>vaḍabāgni</i>
	“Mare’s fire,” a subterranean mythical fire.
g.308	Vadālī
	<i>ba dA II</i>
	ବାଦାଲୀ
	<i>Vadālī</i>
	An epithet of Mārīcī.
g.309	Vairambha
	<i>rtsom chen</i>
	କ୍ରସକେଣ
	<i>Vairambha · Vairambhaka</i>
	One of the four winds.
g.310	Vairocana
	<i>rnam snang mdzad · rnam par snang mdzad</i>
	କ୍ରନ୍ତଶ୍ଵରାଙ୍ଗା · କ୍ରାମଶ୍ଵରାଙ୍ଗା
	<i>Vairocana</i>
	A sambhogakāya buddha personifying (in the systems taught in the <i>Sampuṭodbhava</i> ) the true nature of the aggregate of form.
g.311	Vajra
	<i>rdo rje</i>
	ବଜ୍ର
	<i>vajra</i>
	Diamond; thunderbolt; scepter used in tantric rituals; non-duality; male sexual organ.
g.312	Vajra bell
	<i>rdo rje dril bu</i>

		རྡོ་රྗྱେ རྒྱନྤྱ
		<i>vajraghanṭā</i>
		Bell with a handle in the shape of a vajra scepter.
g.313	Vajra family	
		<i>rdo rje'i rigs</i>
		རྡོ་රྗྱେ རྒྱନྤྱ
		<i>vajrakula</i>
		One of the five buddha families.
g.314	Vajra water	
		<i>rdo rje chu</i>
		རྡོ་රྗྱେ ཛྡୁ
		<i>vajrodaka</i>
		Urine; it is referred to as "vajra water" when used in rituals.
g.315	Vajra-ulūkāsyā	
		<i>badz+ra u lu kA s+ye</i>
		වාජ්‍රූලුකාස්යා
		<i>Vajra•ulūkāsyā · Vajrolūkāsyā</i>
		One of the goddesses from the retinue of Jñānaḍākinī.
g.316	Vajrabimbā	
		<i>rdo rje gzugs brnyan</i>
		රྡོ་රྗྱେ ພුංච්චා
		<i>Vajrabiśvā · Vajrabimbā</i>
		One of the goddesses in the maṇḍala of Vajrasattva.
g.317	Vajracūṣanī	
		<i>badz+ra tsU ShI NI</i>
		වාජ්‍රූ සුෂ්ං්ජී
		<i>Vajracūṣanī</i>
		One of the goddesses in the retinue of Jñānaḍākinī.
g.318	Vajradāka	
		<i>rdo rje mkha' 'gro</i>
		රྡོ་රྗྱେ ພෘඛංච්චා
		<i>Vajradāka</i>
		A wrathful deity.
g.319	Vajradākinī	
		<i>rdo rje mkha' 'gro ma</i>
		රྡོ་රྗྱେ ພෘඛංච්චා
		<i>Vajradākinī</i>
		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	
		<i>rdo rje dbyings</i>
		රྡོ་රྗྱେ ད්ୱිଂ
		<i>vajradhātu</i>

Intrinsically pure reality experienced through non-dual cognition.

g.321 Vajradīptatejā  
*badz+ra dIp+ta he dze*  
வாஜ்ராடிப்தாஜை  
*Vajradīptatejā*  
One of the goddesses from the retinue of Jñānaḍākinī.

g.322 Vajragarbha  
*rdo rje snying po*  
வாஜ்ரார்பா  
*Vajragarbha*  
A bodhisattva; in some parts of the *Sampuṭa Tantra*, he is the interlocutor of the Blessed One.

g.323 Vajragarvā  
*rdo rje snyems ma*  
வாஜ்ரார்வா  
*Vajragarvā*  
One of the four retinue goddesses of Mahāsukhavajra.

g.324 Vajraghaṇṭā  
*rdo rje dril bu ma*  
வாஜ்ராஷாந்தா  
*Vajraghaṇṭā*  
One of the goddesses in the maṇḍala of Vajrasattva.

g.325 Vajrajambukā  
*badz+ra dza bu ke*  
வாஜ்ராஜங்கா  
*Vajrajambukā*  
One of the goddesses in the retinue of Jñānaḍākinī.

g.326 Vajrakambojā  
*badz+ra kaM po dze*  
வாஜ்ராகம்போஜா  
*Vajrakambojā*  
One of the goddesses in the retinue of Jñānaḍākinī.

g.327 Vajrakapāla  
*thod pa can*  
வாஜ்ராகபாலா  
*Vajrakapāla*  
A wrathful emanation of Hevajra(?).

g.328 Vajrakelīkilā  
*badz+ra kI li kI la*  
வாஜ்ராகெலிகிலா  
*Vajrakelīkilā*  
One of the four retinue goddesses of Mahāsukhavajra.

g.329 Vajrakrodha

g.330 **Vajrāṁkuśī**  
*rdo rje khro bo*  
 རྡୋ རྱେ གྷ୍ରୋ ཚୋ  
*Vajrakrodha*  
 An epithet of Cakrasaṁvara.

g.331 **Vajrāṁṛta**  
*badz+ra mR ta*  
 ལྷଦ୍ଚ+ରା ମର୍ତ୍ତା  
*Vajrāṁṛta*  
 One of the goddesses in the maṇḍala of Vajrasattva.

g.332 **Vajrāṅkuśī**  
*rdo rje lcags kyu*  
 རྡୋ རྱେ གྷ୍ରୋ କ୍ୟୁ  
*Vajrāṅkuśī*  
 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*  
 རྡୋ རྱେ གྷାଗ୍ସ ପା ମା  
*Vajrapāśī*  
 One of the goddesses in the maṇḍala of Vajrasattva.

g.334 **Vajrarāja**  
*rdo rje rgyal*  
 རྡୋ རྱେ ର୍ଗ୍ୟାଳ  
*Vajrarāja*  
 A sambhogakāya buddha personifying the true nature of the aggregate of mental formations.

g.335 **Vajrarājendrī**  
*badz+ra ra dzen+d+ri*  
 ལྷଦ୍ଚ+ରା ରା ଦ୍ଜେନ+d+ରି  
*Vajrarājendrī*  
 One of the goddesses in the retinue of Jñānaḍākinī.

g.336 **Vajrāralli**  
*a ra li . rdo rje ra li*  
 ଅରାଲି . ର୍ଡୋ ର୍ଯେ ରା ଲି  
*Vajrāralli . Vajrārali*  
 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'*  
 རྡୋ རྱେ ସେମ୍ସ ଦ୍ପା'

*Vajrasattva*

The sambhogakāya buddha who delivers the *Sampuṭodbhava*; he also represents the aggregate of consciousness.

g.338 Vajrasaumyā

*rdo rje zhi ba ma · rdo rje zhi ba mo*

ວັຈຣະສຸມຍາ · ວັຈຣະສຸມຍ

*Vajrasaumyā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.339 Vajrasimhīnī

*badz+re siM hi ni*

ວັຈຣະສິມີຫິນີ

*Vajrasimhīnī · Vajrasimhī*

One of the goddesses in the retinue of Jñānaḍākinī.

g.340 Vajrasphoṭā

*rdo rje lcags sgrog ma*

ວັຈຣະສົພງສັກົງພາ

*Vajrasphoṭā · Vajrasphoṭā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.341 Vajrāstrā

*rdo rje mtshon cha ma*

ວັຈຣະສັກຣັກພາ

*Vajrāstrā*

One of the four retinue goddesses of Mahāsukhavajra.

g.342 Vajrasūrya

*rdo rje nyi ma*

ວັຈຣະສູງພາ

*Vajrasūrya*

A sambhogakāya buddha personifying the true nature of the aggregate of sensation.

g.343 Vajravārāhī

*rdo rje phag mo*

ວັຈຣະສາຫຼັກ

*Vajravārāhī*

A Buddhist goddess related to Vajrayoginī.

g.344 Vajravyāghrī

*badz+ra byA g+h+ra*

ວັຈຣະສູງຫຼັກ

*Vajravyāghrī*

One of the goddesses from the retinue of Jñānaḍākinī.

g.345 Vajrayakṣī

*rdo rje gnod sbyin ma*

ວັຈຣະສົດສູງຫາ

*Vajrayakṣī · Vajrayakṣī*

One of the goddesses in the maṇḍala of Vajrasattva.

g.346 Vajrin  
*rdo rje can*  
**វោរិន**  
*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 Vajrinī  
*badz+ri Ni*  
**វោរិនី**  
*Vajrinī*  
 An epithet of Mahāpratisarā.

g.348 Valiant one  
*dpa' bo*  
**ធមារ**  
*vīra*  
 “Valiant, heroic, manly”; an epithet applied to male deities of wrathful aspect.

g.349 Vāmā  
*g.yon pa ma*  
**វាមា**  
*Vāmā*  
 One of the subtle channels in the body.

g.350 Vāmanī  
*thung ngu ma*  
**វាមនី**  
*Vāmanī*  
 One of the subtle channels in the body.

g.351 Vamśā  
*gling bu ma*  
**វាមសា**  
*Vamśā*  
 One of the goddesses in the maṇḍala of Vajrasattva.

g.352 Vāpikātīra  
*rdzing bu'i 'gram*  
**វាបិកាតិរ**  
*Vāpikātīra*  
 One of the auxiliary charnel grounds.

g.353 Varālī<sup>1</sup>  
*ba rA li*  
**វារាលិ**  
*Varālī*  
 An epithet of Mārīcī.

g.354 Vasanta  
*dpyid*

ବସନ୍ତ

*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*

ବାତ୍ତାଲି · ବାତ୍ତାଲି

*Vattālī*

An epithet of Mārīcī.

g.356 Vetalī

*ro lang s ma*

ରୋଲଙ୍ଗ୍ସମା

*Vetalī*

One of the female deities in the retinue of Hevajra.

g.357 Vetalī

*ro lang s ma*

ରୋଲଙ୍ଗ୍ସମା

*Vetalī*

One of the five dākinīs visualized on the five prongs of the vajra scepter.

g.358 Vidyā

*rig ma*

ବିଦ୍ୟାମା

*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*

ବିଦ୍ୟାଧର୍ମିଶ୍ଵର

*vidyādhara*

“Knowledge holder”; one possessed of magical powers; a class of semi-divine beings.

g.360 Vidyārāja

*rig pa'i rgyal po*

ବିଦ୍ୟାରାଜୀଶ୍ଵର

*Vidyārāja*

A deity invoked in the rite of vanquishing enemies and accomplishing all actions.

g.361 Vijayā

*rnam rgyal*

ବିଜ୍ୟାର୍ଥୀ

*Vijayā*

One of the goddesses invited to partake in the oblation offering.

g.362 Vīṇā

*bi baM ma*

ବିଣାମା

*Vīṇā*

One of the goddesses in the maṇḍala of Vajrasattva.

g.363 Vināyaka  
*rnam par 'dren pa · log 'dren*  
 ཁ୍ରାମାନ୍ଦନ୍ତା · ବିନାୟକା  
*Vināyaka*  
 “Remover of Obstacles”; the Buddhist version of Ganeśa.

g.364 Vindhya  
*bin+d+hA*  
 ବିନ୍ଧୁ  
*Vindhya*  
 One of the two auxiliary pīlavas.

g.365 Viraja  
*rdul bral*  
 ବିରାଜ  
*Viraja*  
 One of the power places.

g.366 Viṣṇu  
*khyab 'jug · lha yi dgra · sred med kyi bu*  
 ଖ୍ୟାତିଶା · ଭୂଷାନ୍ତା · ଶିଦକ୍ଷେତ୍ରଶୀଶ  
*Viṣṇu · Murāri · Nārāyaṇa · Hari*  
 A Hindu deity.

g.367 Viyoga  
*sbyor bral ma*  
 ବ୍ୟୋଗ  
*Viyoga*  
 One of the subtle channels in the body.

g.368 Wisdom consort  
*rig ma · shes rab*  
 ବିଦ୍ୟା · ଶେଷରାବ  
*vidyā · prajñā*  
 See “consort (female).”

g.369 Womb  
*skye gnas*  
 ଶ୍ରୀମତ୍ତା  
*yoni*

g.370 Yakṣa  
*gnod sbyin*  
 ଯକ୍ଷା  
*yakṣa*  
 A class of semi-divine beings.

g.371 Yama  
*gshin rje*  
 ଯମିନ୍ଦ୍ରିୟ  
*Yama*

The Hindu and Buddhist god of death.