

༄༅། །ཡང་དག་པར་སྐྱེ་བ།

Emergence from Samputa

Samputodbhavaḥ

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

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

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

Samputodbhavasaroatantranidānamahākālparājah

· Toh 381 ·

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

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SUMMARY

- s.1 The tantra *Emergence from Samputa* is an all-inclusive compendium of Buddhist theory and practice as taught in the two higher divisions of the Yoga class of tantras, the “higher” (*uttara*) and the “highest” (*niruttara*), or, following the popular Tibetan classification, the Father and the Mother tantras. Dating probably to the end of the tenth century, the bulk of the tantra consists of a variety of earlier material, stretching back in time and in the doxographical hierarchy to the *Guhyasamāja*, a text traditionally regarded as the first tantra in the Father group. Drawing from about sixteen well-known and important works, including the most seminal of the Father and Mother tantras, it serves as a digest of this entire group, treating virtually every aspect of advanced tantric theory and practice. It has thus always occupied a prominent position among canonical works of its class, remaining to this day a rich source of quotations for Tibetan exegetes.

ac.

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ac.1

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ac.2

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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 *Samputa* is a fascinating work, albeit difficult and full of challenges. Many features of its intertextuality and philological history would baffle a traditionalist, excite a scholar, or perplex someone seeking to reconcile the traditionalist and philological approaches. Rather than trying to confine the *Samputa* within established categories, one should perhaps allow the text itself to inform one's understanding of tantric scripture in general, and revealed scripture in particular. A brief look at key attributes of the *Samputa*'s origin and structural composition may be helpful, as they tie in with the tantra's title and the nature of its content.

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

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

For the sake of many beings, having extracted
Practices and methods from [previous] extensive tantras,
The Lord of the World taught this manual. (1.2 a–c)

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

i.6 In the case of the *Samputa*, however, no such act of divinely inspired compilation is mentioned. Instead, the tantra is introduced as having been delivered by a sambhogakāya deity residing in the realm of nonduality—more precisely, in the bhagas of the goddesses of the vajra realm. The *Samputa* starts with the usual words of an anonymous narrator, “Thus have I heard at one time,” followed by the description of the circumstances of this tantra's original delivery. Such an opening, since it sets the narrative frame by stating the occasion and the reason for the delivery of the tantra—in this instance that it was requested by one of the assembled bodhisattvas for the Blessed One to teach, is termed the *nidāna* (foundation).

i.7 In the specific case of the *Samputa*, this conventional *nidāna* has a deeper layer, referred to as the “secret” *nidāna*, whose significance extends not just to the nature of the *Samputa*'s contents, but also to its special position in relation to all Father and Mother tantras. This more fundamental *nidāna* is explained in the text soon after the “conventional” *nidāna* just mentioned. The secret *nidāna* seems to wave off any possible contradictions between philological and historical facts on the one hand, and its attribution as scriptural revelation on the other. Because of the special significance of the secret *nidāna* in the context of this tantra, the technical terms referring to it—*samputodbhava* (emergence from *samputa*) or simply *samputa*—also function as the tantra's titles.

i.8 The conventional *nidāna* describes the circumstances particular to the *Samputa* alone, namely the Blessed One's entering a particular samādhi and delivering the *Samputa* discourse in response to Vajragarbha's request. The secret *nidāna*, however, is shared by all the tantras in the same group as the *Samputa*. The *Samputa* itself defines this class as “the *Guhyasamāja*, and so forth,” clearly referring to all Father and Mother tantras, since the *Guhyasamāja* is traditionally regarded as the original tantra in this combined group. And indeed, the teachings on *samputa* and “emergence from *samputa*” are central to this group. Since the statement of the secret *nidāna* follows in the *Samputa* shortly after the conventional *nidāna*, that statement seems to be an explanatory gloss, as it were, for the conventional *nidāna*, implying that the two are one and the same. The conventional *nidāna*, with its esoteric scenario of the Blessed One residing in nonduality in a place of bliss, seems to be no more than a literary expression of the secret *nidāna*, which is the real and only one.

- i.9 This secret, shared “foundation of all the tantras” is defined in the *Samputa* as being, alternatively, “samputa whose nature is gnosis and skillful means,” or the fact of these tantras’ “emergence from [such] samputa.” The *Samputa*, since it shares the same nidāna with most of its source texts, in a sense also subsumes all these texts under its own conventional nidāna, thus dismissing the relative facts of their individual philological histories.
- i.10 What is *samputa* then? This important term, central to the *Samputa* and other tantras in its class, can be understood on different levels. The word itself denotes any spherical hollow space, and especially the space enclosed between two bowls or round vessels. The notion it thus evokes is the union of two elements, with a protected or special space created by their union. This notion is perhaps the basis for the esoteric interpretation of samputa—a nondual, awakened state of mind produced by sexual union. The *Samputa* sums up this state in this way (10.46 et seq.):
- i.11
- When the vital powers of the coupling pair combine,
 Their bodies, speech, and minds likewise coalesce. {10.4.10cd}

By this means they attain identity with the deity,
 Thus becoming reflections of the Victorious One, devoid of all forms.
 {10.4.11ab}
- i.12 As the “coupling pair” conceive of themselves as deities, samputa can be regarded as a nondual, blissful awareness as expressed by the sexual union of Heruka (whether Saṃvara or Hevajra) and his consort. All these esoteric connotations, however, boil down to the union (samputa) of emptiness (female) and compassion (male), or gnosis and skillful means. The cultivation of this nondual state (samputa) is the central theme of the Father and Mother tantras, with the former laying the theoretical foundation for the processes that occur in the body by explaining the subtle body with its channels, winds, and drops, and the latter shifting the emphasis to consort practice with its powerful dynamic. Whatever the exact method, the result of this practice is the recognition of the ever-present (but mostly unrecognized), blissful, nondual wakefulness, in which emptiness and compassion are an indivisible unity.
- i.13 Lastly, as the *Samputa* tells us, samputa—or its realization—may be seen as the deity Vajrasattva. This realization is the aim of the profound practices taught in this tantra, a teaching that has itself emerged from samputa. The “samputa” nature of Vajrasattva has been poignantly expressed (without, however, mentioning samputa explicitly) in the opening verse of the first known tantra of the Saṃvara cycle, the *Sarvabuddhasamāyoga*:²

- i.14 The gist of this famous verse, repeated in the subsequent (*uttara*) and analyzed in the explanatory (*vyākhyā*) tantras of the Saṃvara cycle, can be regarded as the cornerstone for the doctrine of supreme bliss, most salient in this cycle and also in all the Mother tantras represented in the *Samputa*. The above verse defines Vajrasattva, who “comprises all buddhas” (*sarvabuddhamayaḥ*), as “supreme bliss” (*paraṃ sukham*). As such, he is “ever-present” (*sadā sthitaḥ*) as the “secret and supremely blissful nature of all beings/things” (*rahasye paramē ramye sarvātmani*). The prevailing exegesis interprets “secret” as referring to Vajrasattva/Saṃvara’s indivisibility from the ḍākinīs (because of which he is called Ḍākinījālasaṃvara, “Saṃvara of the Host of Ḍākinīs”). The varied interpretations, linguistic and otherwise, of Vajrasattva/Saṃvara’s connection with the ḍākinīs are too many to present here. The ḍākinīs, however, are usually interpreted as the movement of vital energies in the subtle channels, which brings us to the secret and profound practices that also include sexual yoga.
- i.15 Since the union called *samputa* is imbued with every potentiality and is infinitely creative, it is only natural that the teaching on *samputa* must also include that which arises from it, in other words, the “emergence from *samputa*” (*samputodbhava*), which is both the title and also the central idea of the present tantra. But just as *samputa* can be defined in more than one way, so too can *samputodbhava*. In the most general sense, this “emergence” may comprise all animate and inanimate things. Inversely, as these entities arise from *samputa*, *samputa* is their intrinsic characteristic (*lakṣaṇa*). This perspective naturally applies to all the Father and Mother tantras, themselves an emergence *from* *samputa*, an expression *of* *samputa*, and a teaching *on* *samputa*. In a more specific sense, “emergence from *samputa*” could also be seen as the arising of the meditative absorption of *samputa*, 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 *Samputa*, as in many of its chapter colophons, involves a play on words. The phrase “emergence from *samputa*,” 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 *samputa*” the “foundation of all the tantras” (*sarvatantranidāna*) of this class, the play on words diverges further, for both “emergence from *samputa*” (the phenomenon) and *Emergence from Samputa* (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 *samputa*, 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 *Samputa* 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 *Samputa* is primarily what it presents itself to be—that is, a digest not just of the Mother tantras, but of “all the tantras starting from the *Guhyasamāja*” that comprise the combined Father and Mother group termed “unexcelled tantras” (*bla med rgyud*) by the Tibetan doxographers. Furthermore, the text also includes some Yoga and even Kriyā material (in part 4 of chapter 3, and parts of chapter 7, respectively). The inclusion of these additional elements, customary as it is in Father or Mother tantras, does not prevent the *Samputa* having the character of any “typical” Mother tantra despite being a multi-source digest.

i.18 One serious challenge facing the translator of the *Samputa* is which of the exegeses to follow when translating its cryptic and often ambiguous passages. The Sanskrit often differs from the Tibetan translations of the root text, with individual Tibetan versions in different Kangyurs also disagreeing with one another. The three Indian commentaries can sometimes narrow down the choice of options, but can often contribute to the confusion instead, since the individual views of the commentators may diverge quite widely. Complicating matters further, until the publication in China of Abhayākara Gupta’s famous *Āmnāyamañjarī* commentary in 2015, which we were unfortunately unable to consult for this translation, these three commentaries were available only in Tibetan translation (see bibliography). A careful comparison of Abhayākara Gupta’s commentary in Sanskrit remains a desideratum.

i.19 A question even more fundamental is whether to follow, in the case of sections and passages traceable to earlier tantras, the interpretations found in the commentaries on those source texts, or those in the commentaries and literature that focus on the *Samputa* itself. To make matters more complex still, the translator should ideally attempt to judge whether parallel passages that do not correspond verbatim with the source texts have been altered intentionally or through scribal error.

i.20 In the present translation, such interpretational choices have mostly been made in favor of the interpretations specific to the *Samputa*. Except for instances when the text of the *Samputa* is obviously corrupt, there is no obvious reason to repudiate textual modifications that appear to have been

deliberately made for such purposes as to re-contextualize the content and give the *Samputa* its own textual integrity (even if that integrity is by no means complete). There are good grounds for respecting intentional modifications of this kind, even if the corresponding content in the source tantras was historically earlier and could be regarded as “original.” Moreover, the teachings and methods presented in the tantras generally tend to be fluid in character, with their main value for a practitioner lying more in their efficacy than in their absolute fidelity to historically earlier sources.

i.21 Accordingly, to reflect in the accompanying Sanskrit edition this interpretational preference in favor of the *Samputa*, readings based on the source tantras have only rarely been quoted in the critical apparatus, and adopted only exceptionally in the text. Instead, both the Sanskrit edition and the English translation have been profoundly informed by the *Samputa* commentaries and, of course, by the readings in the Tibetan canonical translation, whose merits are summed up in the translation colophon of the Degé version (c.1, F.158.b):

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

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

i.23 The accompanying Sanskrit edition has been prepared based on several Sanskrit manuscripts, two of which, from the Royal Asiatic Society and the Wellcome Library, date to the eleventh century, and another one, from the Asiatic Society of Bengal, probably to the early twelfth century (see Szántó 2013). For the first two chapters of the text, the edition of the Sanskrit text of the *Samputa* in Skorupski (1996 and 2001) was also used.

i.24 As already indicated, the internal integrity of the *Samputa* is far from airtight. Most of its discourse is presented in the form of a dialogue, with the Blessed One answering questions posed by his interlocutor, the bodhisattva Vajragarbha, as may be gleaned by looking at the beginning, the end, and a few other places throughout the text. We can guess, by the *Samputa*’s character and content, that the Blessed One (*bhagavān*) is a heruka, but we may surely be excused if we treat the designation *bhagavān* as a variable, sometimes standing for Saṃvara, sometimes for Hevajra or another heruka, depending on what source text corresponds to the part of the *Samputa* in

question. In places where the identity of the Blessed One cannot be clearly determined, we may presume him to be Vajrasattva (more precisely, his wrathful heruka aspects). The interlocutor changes too, on occasions even switching gender from male to female, much of the time reflecting the situation in this or that source text. Whenever the interlocutor cannot be ascertained, the presumed interlocutor would be Vajragarbha (who also happens to be the Blessed One's interlocutor in the *Hevajra*, one of the main source texts).

i.25 Some lapses in the internal consistency of the *Samputa* should perhaps be attributed to oversights by its human compilers (although any such oversight has little bearing on the professed esoteric origin of this tantra's teachings), such as at least one reference in the text to things "mentioned above"—mentioned, however, not in the *Samputa* but in the source text. In the context of the *Samputa* such references have become obsolete links.

i.26 Notwithstanding its inconsistencies and ambiguities, the *Samputa* is a treasure trove of all the main teachings and practices of the Father and Mother tantras, all brought together in a single compendium—including some that so far have been known and studied mainly from Tibetan sources, such as the transference of consciousness (Skt. *utkrānti*, Tib. 'pho ba) at the time of death, and the teachings on death and rebirth in general. It must be borne in mind, though, that the present translation and the accompanying Sanskrit edition are far from definitive, for it would take years of further research to establish the intended interpretations in the source texts and in the *Samputa*, and how exactly they relate to each other. With the three *Samputa* commentaries diverging at virtually every step, one could produce not one, but at least three equally valid translations. To reflect this state of affairs, many alternative interpretations have been presented in notes, allowing readers to judge for themselves.

i.27 The identified source texts of the *Samputa* are, in the Father tantra group: (1) the *Guhyasamāja* (Toh 442), (2) the *Samājottara* (Toh 443, often regarded as the eighteenth chapter of the *Guhyasamāja* root tantra), (3) the *Caturdevīparipṛcchā* (Toh 446, an explanatory tantra on the *Guhyasamāja*), and (4) the *Vajrabhairava* (Toh 468).

i.28 In the Mother tantra group, the main sources are: (5) the *Hevajra* (Toh 416); (6) the *Catuṣpīṭha* (Toh 428); (7) the *Sarvabuddhasamāyoga* (Toh 366); (8) the *Herukābhidhāna* (Toh 368, also called the *Laghuśaṃvara*) and (9) its commentary, the *Vasantatilakā* by Kṛṣṇācārya (Toh 1449); (10) the *Vajradāka* (Toh 399); (11) the *Vajrāmṛta* (Toh 435) and (12) its commentary, the *Vajrāmṛta-ṭīkā* (Toh 1650); (13) the *Māyājāla* (Toh 466); (14) the *Prajñopāyavinīścayasiddhi* (Toh 2218); and (15) the *Yoginīsañcāra* (Toh 375).

- i.29 Another text, extant in Chinese only, identified as a source of *Samputa* chapter 3 part 4, is (16) the *Pi mi siang king* (Noguchi 1986b). This part of the *Samputa* is dedicated to Yogatantra material (or perhaps Yogatantra “proper,” as, in Sanskrit sources, the groups corresponding to Father and Mother tantras are commonly called the “higher” and “highest” divisions of Yogatantra.
- i.30 There is also a correspondence between parts of the *Samputa* and the *Sahajamaṇḍalatrāyāloka* (Toh 1539) by Jñānaśrī (cf. Szántó 2013), but it is unlikely that the latter was a source for the former, because of the relatively late date of Jñānaśrī.
- i.31 Parts that cannot be traced to any obvious source might possibly be based on some earlier texts now lost, making the *Samputa* all the more valuable.
- i.32 Anyone wishing to use this translation of the *Samputa* as a reference work should be aware that because, in the present translation, we have favored the *Samputa*’s textual variants over those in the source texts, we have made hardly any attempt to standardize the information typically shared by all the sources, such as the lists of power places or places of pilgrimage, or the lists of secret language signs. For these lists, the reader would be also advised to consult the relevant parts of the *Hevajra* and the *Herukābhīdhāna*, where arguably one can find more “standard” versions.
- i.33 Just as the *Samputa* sees its own teachings as the theoretical foundation of all Father and Mother tantras, its first chapter can be understood as laying the foundation for this tantra itself. The chapter gives us a foretaste of the *Samputa*’s comprehensiveness, as it alternates between the most esoteric and the most basic teachings of Buddhism. It first introduces the notion of *samputa*, and then proceeds to interpret everything as the interaction between the female and male principles entailed in this notion. In terms of practice and theory, this interaction also applies to the human body, as borne out in this verse:
- i.34 A wise person, however, reflecting on equality
In terms of the empty characteristic as previously taught,
Will plant the seed of the empty body
In the field of the physical body and the like. {1.1.24}
- i.35 Thus the involvement with the body mainly concerns the subtle channels and energy centers, which are responsible for all our mental states—even supreme awakening, when the energy is able to course freely in the central channel. Such processes can be stimulated by, and occur simultaneously in, the female and male bodies, through sexual yoga. In both Father and Mother tantras, the body is the means to realize the deity.

- i.36 After this esoteric introduction, the text reverts to the very foundational tenets of Buddhism, down to the noble eightfold path, before returning again to the profound teachings of the Mother tantras. Such interludes remind us, throughout the tantra, that no matter how esoteric the teachings may be they remain, in essence, an expression of the Buddhist principles on which they are founded.
- i.37 The first chapter also introduces the deity Vajrasattva, equating him with Saṃvara. Vajrasattva as Saṃvara underlies the notion of sampuṭa (and vice versa), and, as may be expected, the Saṃvara 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.

The Translation

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

1.

CHAPTER 1

· Part 1 ·

[F.73.b]

1.1 *Oṃ*, homage to Vajraḍāka!

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

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

1.4 The Blessed One said:

“Ho Vajragarbha! Well done!

Well done, O great compassionate one! Well done!

Well done, O great bodhisattva!

Well done! Well done, O receptacle of qualities! {1.1.3}

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

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

1.7 Bowing repeatedly, they asked,
“What is meant by *all the tantras*?
What would be their *foundation*?

- Why is this foundation described as *secret*? {1.1.6}
- 1.8 “What is the *emergence from sampuṭa*?
What would be its *defining characteristic*?” {1.1.7}
- 1.9 The Blessed One replied, “These tantras are *all the tantras*. By the phrase *all the tantras* is meant the *Guhyasamāja Tantra*, and so forth. That which constitutes their *foundation* has been established—this is what is meant. Because this foundation is inaccessible to Viṣṇu, Śiva, Brahmā, hearers, and solitary buddhas, it is *secret*. This secret foundation is *sampuṭa*, whose nature is gnosis and skillful means. [F.74.a] This (gnosis and means) itself is the *emergence*, which is the meditative absorption of *sampuṭa*—this is what is meant.⁴ *Emergence* means ‘arising.’ Such defines the intrinsic nature of all animate and inanimate things.⁵ Therefore it is their *defining characteristic*. {1.1.8}
- 1.10 “Alternatively, by the word *sampuṭa*⁶—*sampuṭa* that is the foundation of all the tantras—Vajrasattva is meant. By the word *secret* is meant the secret character of encoding a mantra according to specified rules, of the empowerment ritual of the maṇḍala deities, and so forth. {1.1.9}
- “Hear this tantra, explained by me, which has the nature of insight and means!
- 1.11 “First, one should meditate on emptiness
And remove the impurities of embodied beings
By considering their constituent element of form as empty.
One should apply the same concept to sound, {1.1.10}
- 1.12 “And construe the constituent of sound as empty.
One should apply the same concept to smell,
And regard the constituent of smell as empty.
One should apply the same [concept] to taste, {1.1.11}
- 1.13 “And construe the constituent of taste as empty.
One should apply the same concept to tactility,
And construe the constituent of tactility as empty.
One should apply the same concept to mental objects.” {1.1.12}
- 1.14 Vajragarbha said:
“Since the eye by its nature is empty,
How can consciousness arise in its midst?
Since the ear by its nature is empty,
How can consciousness arise in its midst? {1.1.13}
- 1.15 “Since the nose by its nature is empty,

- How can consciousness arise in its midst?
Since the tongue by its nature is empty,
How can consciousness arise in its midst? {1.1.14}
- 1.16 “Since the body by its nature is empty,
How can consciousness arise in its midst?
Since the mind and its objects are by nature empty,
How can consciousness arise in their midst? {1.1.15}
- 1.17 “It follows that there is neither form nor its perceiver,
No sound and no one who hears,
No smell and also no one who smells,
No taste and also no one who tastes, {1.1.16}
- 1.18 “No tactile sensation and no one who feels it,
And no mind and no thoughts.” {1.1.17}
- 1.19 The Blessed One said:

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

- One can choose its course according to one's wish.
Before one became a practitioner,⁸ one had followed
The course of consecutive births thousands of times. {1.1.23}
- 1.25 "A wise person, however, reflecting on equality⁹
In terms of the empty characteristic as previously taught,
Will plant the seed of the empty body
In the field of the physical body and the like.¹⁰ {1.1.24}
- 1.26 "Emerging from the sublime crown of the subtle energy channels,
It is said to be completely pure.
It is the luminous bodhicitta,
Which resembles a translucent crystal. {1.1.25}
- 1.27 "It is an entity comprising the five wisdoms,
The size of a mustard seed.
Inside it there is the deity
In both its manifest and unmanifest forms. {1.1.26}
- 1.28 "Half of it is the mother.¹¹ It is extremely subtle;
It has the form of a drop and consists of mind.
It always resides in the heart,
Has the luster of a star, and has a great brilliance. {1.1.27}
- 1.29 "It abides in the center of the navel,
And, if stretched out as a single thread,
It would reach, at the end of twelve units,
The soles of the feet, and, at the end of nine units, the head. {1.1.28}
- 1.30 "Its fifth¹² part alone, in its full form,
Is like the king of nāgas.
When this part expands,
It emerges into the center of the vajra. {1.1.29}
- 1.31 "The seed that is inside the womb
Is the liquefied sphere of phenomena.
Its gradual movement
Is always toward the nine doors.
- 1.32 "The same goes for fire, which consists of Brahmā.¹³ {1.1.30}
- 1.33 "Two earth seed syllables
Should be applied to the eyes.
The blazing seed syllable is applied to the crown.¹⁴
Seed syllables of wind, space, and so forth,

- Are mentally¹⁵ applied to the nose, ears, and so forth. {1.1.31}
- 1.34 “The seed syllable of ambrosia-water is applied to the tongue,
The supreme deity and lord of all sense faculties.
The seed syllable of delusion is applied to the neck.
Likewise, the seed syllable of the afflictions is applied to the two arms.
{1.1.32}
- 1.35 “The seed syllable of motility is applied to the area of the heart. [F.75.a]
The ‘two beasts’ are at the two bases of the navel.
One who knows the ritual procedure should wear
These eight seed syllables on the eight bodily limbs. {1.1.33}
- 1.36 “That which pervades and that which is pervaded, the whole world,
With its inanimate and animate things,
And its gods and demigods, starting from Brahmā,
Becomes a receptacle for this bodhicitta. {1.1.34}
- 1.37 “It is said that the bhaga is the home
Where the lord dwells.
It will be the seat of action and inaction
For as long as one remains in the body. {1.1.35}
- 1.38 “Doing all kinds of things, one accumulates karma.
This can be of any kind, good or bad.
The method (*yoga*) is said to be the actualization of the sameness of
phenomena;
The application (*yuñjāna*) is the meditation. {1.1.36}
- 1.39 “When the karmic aspect of the body is destroyed,
Such a body becomes the deity.
One’s own generative power, for its part, is derived from this body—
This deity body permeates everything inanimate and animate. {1.1.37}
- 1.40 “One should know the color of this body
To resemble, accordingly, the sky.
The hero, abiding in nirvāṇa,
Is free of stains and impurities. {1.1.38}
- 1.41 “One should worship one’s mother and sister—
So, too, one’s daughter or a female relative,
A brahmin or a kṣatriya woman,
Or one from the vaiśya or śūdra caste, {1.1.39}
- 1.42 “An artiste, a washerwoman, a musician,

- Or an outcaste. These women should be worshiped
Through the ritual procedure of skillful means and insight
By one who is devoted to the truth. {1.1.40}
- 1.43 “She should be served¹⁶ with diligence
In such a way that the secret is not disclosed.
Should it be done in the open, there could be
Problems with snakes, thieves, and others who roam the earth. {1.1.41}
- 1.44 “The female consorts (*mudrā*) are said to be of five types,
Classified according to the division of families.¹⁷
A brahmin woman, being from the family of the twice born,
Is thought to belong to the *tathāgata* family. {1.1.42}
- 1.45 “A *kṣatriya* woman of royal blood,
Born into the clans of Peacock, Moon, and so forth,
Is said to be *Amṛtavajrā*. {1.1.43}
- 1.46 “A *vaiśya* woman or a cowherdess
Is thought to belong to the activity (*karma*) family.
A *śūdra* or a low caste woman
Is thought to belong to *Vairocana*. {1.1.44}
- 1.47 “An artiste belongs to the lotus family,
And a washerwoman to the activity family.
A singer belongs to the *vajra* family,
And a female outcaste to the jewel family. {1.1.45}
- 1.48 “Now that the five seals are ascertained, [F.75.b]
The one family of all *tathāgatas*
Will be briefly explained. {1.1.46}
- 1.49 “A *tathāgata*, a thus-gone one, is a glorious being
Who has attained or arrived at ‘thatness.’
A *tathāgata* is thus defined
Based on his insight. {1.1.47}
- 1.50 “This one family is said to have five,
One hundred, or infinite divisions.
Further, the *tathāgatas* are grouped into three categories
According to the division of body, speech, and mind. {1.1.48}
- 1.51 “The families are the five elements
And they also have the nature of the five aggregates.
Thus they are families with successive generations who hold

- A vajra scepter, a wheel, a jewel, a lotus, and a sword. {1.1.49}
- 1.52 “There is no meditator and nothing to meditate on;
There is no mantra and no deity.
One should establish these two—the mantra and the deity—
To be the very nature of freedom from mental elaborations. {1.1.50}
- 1.53 “Vairocana, Akṣobhya, and Amoghasiddhi,
Along with Ratnasambhava, Amitābha, and Vajrasattva,
And also Brahmā, Viṣṇu, and Śiva—all of them
Are said to be awakened to the same reality. {1.1.51}
- 1.54 “Brahmā is a buddha because of his emancipation;¹⁸
Viṣṇu is so named after his entry;¹⁹
Śiva²⁰ is so called because of his constant auspiciousness.
Each of them abides in his respective nature. {1.1.52}
- 1.55 “Reality is endowed with genuine bliss.
One is *awakened* through waking up to pleasure.
Because it originates in the body (*deha*),
It is called *deity* (*devatā*). {1.1.53}
- 1.56 “He who possesses grace (*bhaga*)
Is called Blessed One (*bhagavān*).
Six types of grace are described.
They are all qualities, starting with mastery. {1.1.54}
- 1.57 “Alternatively, *Blessed One* means
‘He who has destroyed the afflictions,’²¹ and so forth.
Wisdom (*prajñā*) is called *mother*
Because she gives birth to the people of the world.²² {1.1.55}
- 1.58 “Wisdom is also called *sister*
Because she betokens a dowry.²³
Wisdom is called *washerwoman*
Because she delights²⁴ all beings.
Accordingly, she is called *rajakī*.²⁵ {1.1.56}
- 1.59 “Wisdom is called *daughter* (*duhitṛ*)
Because she suckles (*duhana*) the milk of qualities.²⁶
Wisdom is called *artiste*
On account of being moved by great compassion. {1.1.57}
- 1.60 “Since it is not possible to touch the deity-goddess (*bhagavati*),

- An untouchable female musician takes on the same name, *bhagavatī*. [F.76.a]
 Speaking is called mantra *recitation*
 Because it involves uttering vowels and consonants. {1.1.58}
- 1.61 “A maṇḍala is a drawing made by the feet.
 Because it thus involves grinding (*malana*), it is called *maṇḍala*.
 The movement of hands is *mudrā*,
 As is the snapping of fingers. {1.1.59}
- 1.62 “Since thought is what is be meditated upon,
 The thinking process should be the object of meditation.
 One should enjoy for oneself
 Whatever bliss is obtained from the father. {1.1.60}
- 1.63 “Any bliss²⁷ through which one might die²⁸
 Is, in present circumstances, said to be meditation.” {1.1.61}
- 1.64 *This concludes the first part of the first chapter, explaining the title, the subject matter, the generation of bodhicitta, and so forth, as well as the principle of meditation.*

· Part 2 ·

- 1.65 “Now I will teach the thirty-seven auxiliary factors of awakening.
 “The following are the four applications of mindfulness:
 “From observing the body—dwelling upon the inner body, the outer body, and both the inner and outer body simultaneously—one reaches an understanding and becomes mindful of the world of beings who require guidance, dejected on account of their ignorance. {1.2.1}
- 1.66 “From observing the sensations—dwelling upon the inner sensations, the outer sensations, and both the inner and outer sensations simultaneously—one reaches an understanding and becomes mindful of the world of beings who require guidance, dejected on account of their ignorance. {1.2.2}
- “From observing phenomena—dwelling upon inner phenomena, outer phenomena, and both inner and outer phenomena simultaneously—one reaches an understanding and becomes mindful of the world of beings who require guidance, dejected on account of their ignorance. {1.2.3}
- 1.67 “From observing the mind—dwelling upon the inner mind, the outer mind, and both the inner and outer minds simultaneously—one reaches an understanding and becomes mindful of the world of beings who require guidance, dejected on account of their ignorance. {1.2.4}
- “These are the four applications of mindfulness. {1.2.5}

- 1.68 “Now, for the four right exertions, one forms a strong wish that evil and unwholesome dharmas that have not yet arisen may not arise. One strives for this, takes up discipline for its sake, reins in one’s thoughts, and makes a genuine resolution toward this end. {1.2.6} [F.76.b]
- “One forms a strong wish for the removal of evil and unwholesome dharmas that have already arisen. One strives for this, takes up discipline for its sake, reins in one’s thoughts, and makes a genuine resolution toward this end. {1.2.7}
- 1.69 “One forms a strong wish that wholesome 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.²⁹ {1.2.15}

- 1.74 “Now, for the five faculties, one places one’s faith in the worldly correct view that is valid in the realm of desire.³⁰ This means to develop conviction in the ripening of one’s karma. With the thought, ‘Whatever acts I am going to commit, whether wholesome or unwholesome, I acknowledge that they will bear results,’ one does not commit unwholesome acts even at the risk of losing one’s life. This is called the *faculty of faith*. {1.2.16}
- 1.75 “One acquires by means of the faculty of diligence whatever qualities one places one’s faith in using the faculty of faith. This is called the *faculty of diligence*. {1.2.17}
- “With the faculty of mindfulness one is not in danger of destroying whatever qualities were acquired by means of the faculty of diligence. This is called the *faculty of mindfulness*. {1.2.18}
- 1.76 “One brings one-pointed focus with the faculty of samādhi to the qualities that are safeguarded by the faculty of mindfulness. This is called the *faculty of samādhi*. {1.2.19}
- “One fully comprehends with the faculty of insight the qualities that one contemplates one-pointedly with the faculty of samādhi. This is called the *faculty of insight*. {1.2.20}
- “These five faculties develop into five powers, namely, (1) the power of faith, (2) the power of diligence, (3) the power of mindfulness, (4) the power of samādhi, and (5) the power of insight. These are the five powers. {1.2.21}
- 1.77 “What in this list of thirty-seven factors are the seven aids to awakening? They are (1) the *mindfulness* aid to awakening, (2) the *examination of phenomena* aid to awakening, (3) the *diligence* aid to awakening, (4) the *contentment* aid to awakening, (5) the *serenity* aid to awakening, [F.77.b] (6) the *samādhi* aid to awakening, and (7) the *equanimity* aid to awakening. These involve renunciation based on discrimination, the absence of desire, and cessation, and lead to total refinement in which one becomes completely free of afflictions. One should cultivate these seven aids to awakening, the examination of phenomena, and so forth. {1.2.22}
- 1.78 “And what is the noble eightfold path? The correct view, which transcends the mundane sphere, is not being motivated by the belief in a soul (*ātman*). It is being motivated instead by the belief that there is no being (*sattva*), psyche (*jīva*), spirit (*poṣa*), person (*puruṣa*, *pudgala*), human (*manuja*, *mānava*), agent (*kāraka*), or experiencer (*vedaka*); no annihilation or eternal enduring; no existence or nonexistence;³¹ and no distinction between virtuous and nonvirtuous,³² all the way up to no saṃsāra and no nirvāṇa. This is called the *correct view*. {1.2.23}
- 1.79 “Thoughts (*saṃkalpa*) through which arise the afflictions of desire, hatred, and delusion, are thoughts that one should avoid.³³ Thoughts through which arise³⁴ an abundance of morality, meditative absorption, insight,

liberation, and vision into the wisdom of liberation, are thoughts that one should have. These are called *correct thoughts*. {1.2.24}

1.80 “One should use speech that hurts neither oneself nor others, causes no distress to oneself or others, and is not derisive of oneself or others. By applying one’s attention to this one becomes endowed with this speech, [F.78.a] through which one enters the correct noble path. This is called *correct speech*. {1.2.25}

“One should not commit acts that are negative, and whose results are negative. One should perform acts that are positive, and whose results are positive. One should not commit acts that are positive, but whose results are negative. One may commit acts that are negative, but whose results are positive and lead to reducing the negative. Relying on virtuous acts is the correct activity. This is called *correct activity*. {1.2.26}

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

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

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

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

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

1.84 “The abodes of all buddhas,
Which are the particular aspects of the aggregates, and so forth;
And are the ultimate vehicles of awakening

- For buddhas and bodhisattvas. {1.2.32}
- 1.85 “When the subtle energy channels in this body
Become filled with the thirty-two types of bodhicitta,
The awakening of the sense faculties,
Aggregates, and elements will happen instantly, {1.2.33}
- 1.86 “For awakening is based in one’s own body
And nowhere else.
Only those steeped in ignorance
Regard awakening to be somewhere other than the body. {1.2.34}
- 1.87 “In one’s own body dwells great wisdom,
Free of all mental constructs.
Pervading all things,
It dwells in the body, but is not born of the body.” {1.2.35}
- 1.88 Vajragarbha asked, “What subtle energy channels are in the body?” {1.2.36}
The Blessed One said, “There are one hundred and twenty of them,
corresponding to the divisions within the four cakras. The chief ones, those
with bodhicitta as their innate nature, are thirty-two in number. They are:
- 1.89 “Abhedyā,³⁷ Sūkṣmarūpā,
Divyā, Vāmā, Vāmanī,
Kūrmajā, Bhāvakī, Sekā,
Doṣā, Viṣṭā, Mātārī, {1.2.37}
- 1.90 “Śarvarī, Śīṭadā, Uṣmā,
Lalanā, Rasanā, Avadhūtī,
Pravaṇā, Hṛṣṭā, Varṇā,
Surūpiṇī, Sāmānyā, Hetudāyikā, {1.2.38}
- 1.91 “Viyogā, Premaṇī, Siddhā,
Pāvakī, Sumanas,
Trivṛttā, Kāminī, Gehā,
Caṇḍikā, and Māradārikā.” {1.2.39} [F.79.a]
- 1.92 Vajragarbha asked, “Of what kind are these channels, O Blessed One?”
{1.2.40}
The Blessed One replied, “They all are permutations of the threefold
existence, and are entirely devoid of apprehended object and apprehending
subject.” {1.2.41}

- 1.93 *This concludes the second part of the first chapter, called “Applying Bodhicitta,” which includes a full exposition on the five faculties,³⁸ the five powers, the seven aids to awakening, and the noble eightfold path.*

· Part 3 ·

- 1.94 Then all the tathāgatas, having paid reverence and prostrated to the Blessed One, said, “Please teach us, O Blessed One, the secret, pithy wisdom that has no equal.” {1.3.1}
The Blessed One, acknowledging the request made by all the tathāgatas, entered the meditative absorption called “the vajra lamp of wisdom that is the essence of all the tantras” and expounded this secret of all the tantras: {1.3.2}
- 1.95 “Always abiding in the pleasure of the supreme secret,
Which is of the nature of everything,
He is the being who comprises all buddhas—
Vajrasattva, the ultimate bliss. {1.3.3}
- 1.96 “For this Blessed One is union—
Eternal, stable, and supreme.
He manifests as Manmatha,
Always invincible by nature. {1.3.4}
- 1.97 “Because of their performance of different actions
People want different ritual procedures.
It is in this sense that Buddha Vajradhara and others
Are said to discipline sentient beings. {1.3.5}
- 1.98 “He, Vajrasattva, is all things,
Animate and inanimate, starting with all the buddhas.
He is the deity Ḍākinījālasaṃvara
Who is in union with all the buddhas. {1.3.6}
- 1.99 “Because of his being in this magical union,
Everything is perfect in every way.
Because of being trained by buddhas, and so forth,
The ultimate aim of beings is accomplished. {1.3.7}
- 1.100 “All the powers of women are accomplished
By means of different transformations, according to their natures.
Even women of bad conduct attain fulfillment
With every possible gain, pleasure, and enjoyment.³⁹ {1.3.8}

- 1.101 “This consort (mudrā) with various magical powers
Is called *ḍākinī* in the language of the barbarians. [F.79.b]
The verbal root *ḍai*, which means ‘traveling in the sky,’
Should be understood here as the etymology of *ḍākinī*. {1.3.9}
- 1.102 “Traveling throughout the entirety of space is a magical feat—
The name *ḍākinī* indicates that she can accomplish this.
In every way, she is the universal consort (mudrā),
Joining in union with every 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 saṃsāra!
Homage to the revealer of the singular wisdom of all of reality!
I always offer my salutations."⁴⁰ {1.3.18}
- 1.111 The tathāgatas, paying reverence
And prostrating themselves again, said,
“Please give us, O Blessed One,
A single, condensed summary⁴¹ of all phenomena.” {1.3.19}
- 1.112 The Blessed One said:

“One should follow any path that involves sense faculties
According to one’s natural disposition. [F.80.a]
Without applying a focus
One should always remain concentrated. {1.3.20}
- 1.113 “Because the identity of everyone abides
As the aggregate of consciousness,
Some ordinary people and fools
Cannot comprehend it. {1.3.21}
- 1.114 “Both mind and thoughts are, by nature, *thinking*;
The consciousness takes on the nature of its knowables.
It is the agency in the case of things to be done
And, as regards qualities, it constitutes their cultivation.⁴² {1.3.22}
- 1.115 “For just as there is a single ocean for many streams,
So too, with all the multiplicity of qualities,
There is only one liberation
—No multiplicity can be here observed. {1.3.23}
- “How this instruction is to be internalized can only be learned from the
teacher’s mouth.” {1.3.24}
- 1.116 *This concludes the third part of the first chapter—The Exposition on Reality.*

· Part 4 ·

- 1.117 “I will now teach
The conclusions common to all the tantras.
In all beings alike
There is a triangle of vast form, {1.4.1}
- 1.118 “Which is the foundation of them all,

- Including Brahmā and the other gods and demigods.
It is Perfection of Insight,
In her form of conventional attributes. {1.4.2}
- 1.119 “It transcends sense objects;
It is found in every being’s heart.
Why would it need to be elaborated upon?
In short, it is awakening itself. {1.4.3}
- 1.120 “While the state of awakening is normally attained
After millions of uncountable eons,
You can attain it even in this birth
Through genuine bliss. {1.4.4}
- 1.121 “One will attain the state of Vajradhara,
The state of a universal emperor,
Or the eight great siddhis,
Or anything else desired by the mind. {1.4.5}
- 1.122 “Beings who are thoroughly bound
By the five major afflictions of
Ignorance, hatred,⁴³ desire, pride, and envy
Are hurting themselves with their own limbs. {1.4.6}
- 1.123 “Beings who are bound by these are born
As denizens of saṃsāra, circling through the six destinies.
Deluded by afflictions,
They commit many evil deeds. {1.4.7}
- 1.124 “Therefore, in order to destroy the afflictions,
A method has been devised by the ingenious Buddha,
Who saw that suffering was of no use
For those mired in the ocean of saṃsāra. {1.4.8}
- 1.125 “ ‘Once I am transformed by insight and means,
The afflictions will become causes for liberation.’⁴⁴ [F.80.b]
This is the result to be aimed for,
The stainless light throughout the three realms. {1.4.9}
- 1.126 “Things partake of the nature
Of whatever they are to be cleansed with.
Because the function of fire is to consume fuel,
It is to be enjoyed as the sublime dance of the Conqueror.⁴⁵ {1.4.10}
- 1.127 “Just these—the aggregates, the sense-fields,

- And the elements—are the pure target.
The skillful one will strike them,
Just as a capable marksman strikes his enemy. {1.4.11}
- 1.128 “One should strike ignorance with the pure aspect of ignorance,
And likewise hatred with the pure aspect of hatred.
One should strike desire with the pure aspect of desire,
And one’s powerful pride with the pure aspect of pride. {1.4.12}
- 1.129 “One should strike envy with the pure aspect of envy.
Lord Vajradhara, for his part, is free of all these afflictions.
Struck by the pure aspects of his nature,
The five afflictions are pacified. {1.4.13}
- 1.130 “These five afflictions are the five families,
The five wisdoms, and the five buddhas.
From them are born Vajragarbha,
The wrathful deities, the three realms, and beings. {1.4.14}
- 1.131 “This very division of inner constituents
Can be learned, very clearly,⁴⁶ from the teacher’s mouth.
Those beings who are bereft of a teacher
Do not learn it, nor the mantra or the mudrā. {1.4.15}
- 1.132 “So, in this Jambūdvīpa—
This pure triangle dwelt in by the Buddha—
In its central area shaped like the Sanskrit letter *e*
There is the syllable *vam*, and so we get *evam*.⁴⁷ {1.4.16}
- 1.133 “In this delightful maṇḍala with its three corners
Emerges 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*⁴⁸
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,⁴⁹
Issue forth from within the eight classes of letters,
Specifically from the supreme sound, whose nature is the eight classes.
{1.4.26}
- 1.143 “Whatever utterance of persons’ words
Is picked up by the listener
Is all the nature of mantra,
For it originates only from mantra. {1.4.27}
- 1.144 “This is because it is said that sound is mantra
For all embodied beings.
It emerges as Dharmāralli,
From the great place of the universal knot. {1.4.28}
- 1.145 “There is no fixity whatsoever with mantras
Used for siddhis or magical powers.

- The mantra that is by nature unproduced
Is the supreme lord of the sound classes. {1.4.29}
- 1.146 “I will further teach the characteristics
Of the emergence from 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’ (*dharmamudrā*).
Her nature is loving kindness and ardent good wishes.
She is the principal goddess of the vajra family. {1.4.32}
- 1.149 “She resides in the *dharmā cakra*
At the heart, in an eight-petaled lotus.
The syllable *ma*, said to be fire,
Is Pāṇḍarā, the ‘great seal’ (*mahāmudrā*). {1.4.33}
- 1.150 “Endowed with power and sympathetic joy,
This goddess arises from the lotus family.
She resides in the *sambhoga cakra*
At the throat, in a sixteen-petaled lotus. {1.4.34}
- 1.151 “The syllable *yā*, the nature of wind,
Which thoroughly destroys all afflictions,
Is the chief goddess of the activity family,
The great ‘seal of the pledge’ (*samayamudrā*). {1.4.35} [F.81.b]
- 1.152 “With her application of the wisdom of equanimity,
She is Tārā who ferries beings across the ocean of saṃsāra.
She resides in the *mahāsukha cakra*,
In a thirty-two-petaled lotus. {1.4.36}
- 1.153 “The letter *e* is known to be insight (*prajñā*)
And *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 *vaṃ* are always a pair,
And they are always pronounced as a pair. {1.4.38}
- 1.155 “Alternatively, with the adverbial particle *evaṃ* (thus) is expressed the totality of tantras, from their beginning to their end. The statement *mayā śrutam* (have I heard) is made because great passion continually dwells in this tantra. The syllable *śru* indicates *hearing*, and the syllable *ta*, Lord Mahāsukha (Great Bliss). In saying ‘only heard by me,’ the narrator means that it was heard with his ear consciousness, but not directly realized. It has been, however, realized by the Blessed One, so nothing is amiss.”⁵⁰ {1.4.39}
- 1.156 The Blessed One continued, “There is no distinction between the 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,⁵¹ fame,
Splendor, wisdom, and effort.
- “He who has these six is called *bhagavān* (Blessed One). {1.4.48}
- 1.164 “An alternative interpretation is that a *bhagavān* is one who has destroyed (*bhagnavān*) all qualities inconducive to awakening.⁵² Another interpretation is that the body, speech, and mind of all tathāgatas are the essence, this essence is the vajra, this vajra is the queen, and in the bhaga of this vajra queen dwelled the Blessed One. By addressing him *he bhagavan* (O Blessed One), one implies that he dwelled in the *bhaga*.” {1.4.49}
- 1.165 The Blessed One continued, “This means that the minds of people requiring guidance are captivated by various methods which, for every tathāgata, are of equal taste. ‘I heard his teaching when the Blessed One was dwelling in the *source of phenomena*, which has the nature of [the bhaga of] vajra queens,⁵³ who, in turn, are the essence of the body, speech, and mind of all the tathāgatas.’ This is how it is: since afflictions are destroyed by insight—afflictions which themselves are devoid of insight—the insight is called *bhaga*.⁵⁴ In this bhaga dwells every tathāgata together with his queen. {1.4.50} [F.82.b]
- 1.166 “It is indeed due to the supreme omniscient
Wisdom of all the buddhas
That in order to experience the bliss of a tathāgata
You should take a consort and pay homage to her. {1.4.51}
- 1.167 “O sons of noble family! The letters of the phrase *evaṃ mayā śrutam* (thus have I heard) are always formed (*saṃsthita*) at the beginning of a Dharma teaching. These pure letters, which bring the accomplishment of full awakening, and which are ineffable, O Vajrapāṇi,⁵⁵ have been spoken by me. By means of these letters, beings reach the other shore of saṃsāra, so distant.

Having repeatedly put⁵⁶ this goal in front of yourself, you will, with your mind set on it, attain the state of awakening or the state of Vajrasattva in this birth.⁵⁷ {1.4.52}

1.168 “Beings can attain this inconceivable state, which is not attained even by the bliss-gone ones.⁵⁸ Beings can become buddhas when correctly instructed and when the goal is set.⁵⁹ By mere self-indulgence⁶⁰ they would fall into Avīci hell. They should therefore abandon being afflicted by afflictive thoughts. Fine practitioners, who are beyond the fear of saṃsāric existence, will meditate with a pristine mind. In this way, through the application of skillful means and insight, they will attain the true and pristine state, whose character is the nature of original awareness. Through the transformative power of insight and skillful means, they will become equal to space, illuminating the three realms. This goal is difficult to attain, universally present, and free of causes and conditions. Acting in the world on behalf of oneself and others like a wish-fulfilling gem is, of all siddhis, the supreme one.” {1.4.53}

1.169 *This concludes the sovereign first chapter of the glorious “Emergence from 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 four⁶¹ sublime consorts (*vidyā*),
Who originate from the five buddha families. {2.1.5}
- 2.6 “When, in his pursuit of the path of mantra,
An able disciple is initiated⁶²
In the presence of all the buddhas,
In a maṇḍala, which is the abode of the bliss-gone ones, {2.1.6}

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

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

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

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

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

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

- And my life has borne fruit.
 Now I have been born into the family of the Buddha—
 Right now I am the Buddha's son. {2.1.50}
- 2.51 " 'From the turmoil of being born in Avīci hell,
 Where there is great terror for oceans of eons,
 I have been saved, O lord, by you—
 Saved from the quagmire of afflictions, so difficult to cross. {2.1.51}
- 2.52 " 'Because of your grace, I know myself
 To be manifested in full,⁷⁵ as it were.
 Being freed from all habitual tendencies,
 In the state of complete awakening I have no desires.' {2.1.52}
- 2.53 "The disciple should fall with devotion at the master's feet,
 Joyful, with eyes wide open,
 And whatever thing is most pleasing to the master,
 He should offer it to him without expectations.⁷⁶ {2.1.53}
- 2.54 "The master, for his part,
 Should listen, full of compassion,
 For the sake of removing the disciple's grasping⁷⁷
 And for the sake of his welfare. {2.1.54}
- 2.55 "The disciple should then bow to and worship the master,
 Offering to him the master's fee—
 Hundreds of thousands of gold pieces,
 Jewels of various kinds, {2.1.55}
- 2.56 "And hundreds of pairs of garments;
 Elephants, horses, the kingdom itself,
 Earrings, bracelets,
 Supreme necklaces, and finger rings; {2.1.56}
- 2.57 "A golden thread of a brahmin,
 And even his wife and daughter;
 Male and female slaves, and his own sister—
 Having prostrated oneself, he should offer all this. {2.1.57}
- 2.58 "Prostrating before the master, he should offer himself
 And all that exists with the following words:
 'From now on I am your servant,
 Presented to you by myself.' {2.1.58}
- 2.59 "In this way, he should further say:

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

· Part 2 ·

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

- The wondrous awakening of the buddhas,
Free from waning or waxing. {2.2.3}
- 2.68 “They should neither relinquish phenomena, such as the five aggregates,
Nor should they transgress against the three vehicles.
They should perceive them to be empty like the plantain tree,⁸¹
Absolutely equal in the expanse of phenomena. {2.2.4}
- 2.69 “A yogin should neither contemplate that entities are empty,
Nor that they are not empty.
Nor should a yogin abandon the thought that they are empty,
Or that they are not empty. {2.2.5}
- 2.70 “When there is grasping at things as ‘empty’ or ‘not empty,’
There will arise a lot of conceptual thoughts,
But when there is complete renunciation, there is no conceptual thought.
Therefore, he should abandon this duality of ‘empty’ and ‘not empty.’ {2.2.6}
- 2.71 “When he gives up dualistic grasping,
He is liberated—free of reference point.
Since ‘I’ is also a concept,
It should also be abandoned. {2.2.7}
- 2.72 “Without fluctuations, without doubts,
Without yearnings, the impurities gone,
Free of thoughts of a beginning and an end,
The wise practitioner should engage in a sky-like meditation. {2.2.8}
- 2.73 “But a compassionate practitioner also
Should never turn his back on living beings.
‘Beings exist’ or ‘beings do not exist’—
He should not speculate in this way. {2.2.9}
- 2.74 “The state characterized by the absence of mental elaboration [F.86.a]
Has been proclaimed to be insight.
Compassion is bringing about the welfare of all beings,
Like a wish-fulfilling gem. {2.2.10}
- 2.75 “On the meditational level without reference
There is great compassion without reference.⁸²
This great compassion is one with insight,
Just like space contained within space. {2.2.11}
- 2.76 “Where there is no meditator,
There also is no meditation,

- And no object to meditate upon—
This is called *meditation on reality*. {2.2.12}
- 2.77 “So, too, there is no action here,
And also nothing to partake of.
Free from the agent and the experiencer,
Such is *meditation on the ultimate truth*. {2.2.13}
- 2.78 “Nor is there a practitioner of any kind here,
Nor anyone who offers praise.⁸³
There is, therefore, nothing whatsoever to abandon
And nothing whatsoever to adopt. {2.2.14}
- 2.79 “This state has the nature of a city of gandharvas.
Similar to a magical display or a mirage,
And the same as the city of Hariścandra,
It is perceived as if it were play in a dream. {2.2.15}
- 2.80 “It is seen and touched
As an illusion in every way.
It is impossible to find
Lasting existence for any living being. {2.2.16}
- 2.81 “In the inconceivable commingling of union,
Which is like the conjunction of a dream and subsequent awakening,
There is a meeting of two sex organs,
The same as in the case of a divinely youthful form. {2.2.17}
- 2.82 “When one has placed the liṅga inside the bhaga,
This is the meditation of recollecting the buddhas—
A certain amount of wisdom will arise,
Stainless in the beginning, middle, and end. {2.2.18}
- 2.83 “This wisdom is self-reflexive awareness (*svasaṃvedya*);
It is impossible to describe this otherwise.
While perceiving all manner of forms,
While listening to sounds, {2.2.19}
- 2.84 “While talking, laughing,
Or tasting different tastes,
And while performing all kinds of actions
With the mind not wandering elsewhere, {2.2.20}
- 2.85 “There always arises nondual union (*yoga*)
For yogins who know reality.

- This is called *nonduality*—
This is the ultimate bodhicitta. {2.2.21}
- 2.86 “This is vajra and glorious Vajrasattva,
The one who is fully awakened, and also awakening itself.
This is also the perfection of wisdom,
Which comprises all the perfections. {2.2.22}
- 2.87 “This is said to be equanimity,⁸⁴
The foremost meditation of all buddhas. [F.86.b]
From within this very state everything arises—
The world’s animate and inanimate objects, {2.2.23}
- 2.88 “Infinite bodhisattvas, fully awakened buddhas,
Hearers, and so forth.
The yogin, disconnected from both existence and nonexistence,
Should cultivate this state only. {2.2.24}
- 2.89 “If he meditates, free from existence and nonexistence,
He will swiftly become accomplished,
Feeling distaste for all his faults,
And turning his back upon the afflictions. {2.2.25}
- 2.90 “The endless qualities of the glorious bliss-gone ones
Will arise from his meditation. {2.2.26}
- 2.91 “The mind, which is overcome by the darkness of many concepts,
Mad as a storm and fickle as lightning,
Stained with the dirt of unrestrainable desire, and so forth—
This mind has been declared by the vajra holder (Vajradhara) to be *saṃsāra*.
{2.2.27}
- 2.92 “But the mind, which is luminous and free from conceptuality,
Which has lost its layer of the dirt of desire, and so forth,
Which lacks both the perceived and the perceiver—
This mind has been declared by the best of beings to be supreme *nirvāṇa*.
{2.2.28}
- 2.93 “As a cause for the manifold heap of suffering,
There is nothing other than this mind.
And likewise, as a cause for the emergence of infinite happiness,
There is nothing other than this mind, O seekers of liberation! {2.2.29}
- 2.94 “Those who have resolved on the destruction of all suffering,
Who wish to obtain the genuine happiness of the fully awakened ones,

- They should stabilize their minds and investigate with care,
 Construing this mind to be devoid of independent existence. {2.2.30}
- 2.95 “For as long as the minds of beings who are subject to birth
 Are hampered by the thick, dark veil of conceptual thinking,
 Their suffering will be endless.
 But as soon as their minds are free of this veil, {2.2.31}
- 2.96 “Their happiness will be immense and unequalled.
 The noble ones should therefore exert themselves
 For the sake of removing this veil—
 They will then witness the great expansion of their happiness. {2.2.32}
- 2.97 “In this way, the practitioner of the true state (*tattvayogin*), resolved upon the
 practice, authorized by his master, and abiding by his samaya, should
 practice meditation. If he does, what would be the use of committing to
 practice hand mudrās, mantras, making deity statues, or cultivating himself
 as deity, all of which can only produce common siddhis? Intent on
 buddhahood, he should clearly set up his goal and do the practice of the
 chosen deity. [F.87.a] In this way, when the goal has been reached, the
 threefold universe will become for him like the sky. Consequently, the
 skilled practitioner, having renounced everything, applies himself to the
 practice of meditation in the state he has attained, cultivating day and night
 self-reflexive awareness (*saṃvedana*) exclusively. {2.2.33}
- 2.98 “On a mountaintop, in a Śiva temple, in a lotus garden, on the ocean’s
 shore,⁸⁵ in a royal park, in any secluded place,⁸⁶ in his own home, in any
 place pleasing to the mind that is praised by the omniscient ones—in
 locations like these, in whatever place the adept of mantra may find
 himself—there he should practice meditation with tenacity. Awakening can
 never be directly attained without insight and skillful means. Therefore, if he
 abandons the wisdom consort (*prajñā*), the sublime lady who grants
 complete awakening, siddhis that are endowed with each of the seals
 (*mudrā*) will not be bestowed.⁸⁷ For that reason, he should apply the four
 seals that give rise to wisdom. {2.2.34}
- 2.99 “Ignorance is the *samayamudrā* (seal of commitment). Hatred is always said
 to be the *mahāmudrā* (great seal), and envy the *karmamudrā* (seal of action).
 Desire is, by its nature, the *dharmamudrā* (seal of phenomena). The
 practitioner should manifest these different seals and sexually enjoy and
 serve⁸⁸ his consort (*prajñā*), regarding them both (the seal and the consort) to
 be deity by nature. {2.2.35}

- 2.100 “Being tranquil because of ignorance, wrathful because of anger, or impassioned because of desire, he performs different actions to fulfill the aims of these five emotions.⁸⁹ With these five, he becomes a victorious one.⁹⁰ {2.2.36}
- 2.101 “At dawn, at the close of the day, at midday, or at midnight he should thoroughly do the practice with the consort (mudrā). Otherwise there will be no accomplishment. When the practitioner stays among uncouth people, and is afraid that the teachings might be disparaged, he should visualize the union with consort in his own mind only, manifesting it in his imagination. Otherwise, the practitioner should do this practice assiduously with a real consort. If a wisdom consort (prajñā) cannot be acquired in the flesh, [F.87.b] he should practice perpetually with those in ‘the horizontal profession.’⁹¹ For if the practitioner does not physically touch the best of lotuses⁹² every day, every month of the year, his samaya becomes damaged. And when the samaya is damaged, he becomes negligent of his practice. Having restored his samaya of a bodhisattva, he should vow not to let this happen again thenceforth. Consequently, he should do the practice with the consort (mudrā) in secret, using secret substances, mantra, and tantric techniques, while keeping his samaya, following his prescribed conduct, and abiding in reality (*tattva*). Having attained awakening in this way, having inevitably reached the inconceivable state by means of the correct practice of union, he should meditate one-pointedly on the threefold universe as the inconceivable domain.” {2.2.37}
- 2.102 *This concludes the second part of the second chapter, called “Meditating on the Meaning of Insight and Skillful Means.”*

· Part 3 ·

- 2.103 “Now I will teach
The miraculous manifestation of all maṇḍalas—
The maṇḍala of glorious Vajrasattva and other deities,
Which is complete and perfect in every way. {2.3.1}
- 2.104 “Within the pleasure of the supreme secret,
One should practice the nature of them all.⁹³
In a secluded place, a residence,
Or one’s own garden {2.3.2}
- 2.105 “One should perform each of the seals thoroughly,
And together with each of the Saṃvaras, in all their detail,
Complete all the other features necessary in a maṇḍala,

- At one's leisure. {2.3.3}
- 2.106 "The maṇḍala of all the tathāgatas
Is the gnosis of emptiness itself;
It accomplishes all the practices
Of wrathful and peaceful deities. {2.3.4}
- 2.107 "How shall I explain the inconceivable
Dance of the buddhas,
The meditation of deity practice,
The ritual procedure of mantra recitation, {2.3.5}
- 2.108 "Or the images painted or sculpted,
Or any images mentally created?
All this has been taught by me in the tantras
For the benefit and advantage of beings. {2.3.6}
- 2.109 "While the holder of the vajra of emptiness (Vajradhara) is only one, [F.88.a]
The family of the tathāgatas is said to be fivefold." {2.3.7}
- 2.110 Vajragarbha said:

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

"Firstly, one should cultivate loving kindness;
Secondly, compassion;
Thirdly, sympathetic joy;
And lastly, equanimity. {2.3.10}
- 2.113 "Enumerating again, one should first awaken in emptiness;
Secondly, one should conceive the seed syllable;
Thirdly, one should generate the complete image of the deity;
And fourthly, one should do the placement of syllables. {2.3.11}
- 2.114 "One should visualize in front a sun disk transformed from the syllable *ra*,
And on it a double vajra scepter transformed from the syllable *hūṃ*.
One should visualize⁹⁶ a surrounding wall and a protective canopy

- As made of such double scepters. {2.3.12}
- 2.115 “Then the wise practitioner should first visualize a corpse,
Which has the nature of the expanse of phenomena.
Then, standing on top of it,
He should conceive of himself as Heruka. {2.3.13}
- 2.116 “In his heart he should visualize the syllable *m*,
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,⁹⁷ {2.3.19}
- 2.122 “Caṇḍālī sounding a ḍamaru, [F.88.b]
And Ḍombī embracing him around the neck.
The lord should be worshiped by these goddesses
According to the elaborate ritual procedure for offering. {2.3.20}
- 2.123 “Then he should become the nature of all phenomena,
Which is free from any reference.
He should visualize the seed syllable between the moon and sun disks,

- Which emerge from the vowels and the consonants respectively. {2.3.21}
- 2.124 “That cognition is precisely what is called the being
Whose nature is the supreme joy.
Forms of light identical to his own body emanate forth,
Flooding the expanse of the sky. {2.3.22}
- 2.125 “Once the practitioner has absorbed them, drawing them back into his heart,
He should become Heruka—one whose nature is hatred. {2.3.23}
- 2.126 “In the center of the expanse of the sky
He should visualize a sun disk.
Then from the syllable *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 khatvāṅga 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 pericarp⁹⁸ of a lotus
He should visualize a full moon disk,
And in the center of this moon disk, the syllable *hūm*. {2.3.33} [F.89.a]
- 2.136 “He should visualize the form of the deity
With three faces and six arms.
The first⁹⁹ face is black,
The right one is white and peaceful, {2.3.34}
- 2.137 “And the left one is red in color.
The lord has three eyes that are sublime in appearance.
He is replete with all the adornments,
And stands on a skull cup platform. {2.3.35}
- 2.138 “In his hands he is holding a skull cup
Filled with excrement, urine, semen, and blood;
A bow and arrow;
A vajra scepter; and a bell. {2.3.36}
- 2.139 “The first right hand has a blazing vajra scepter,
And the third, a trident.
The glorious one is embraced by his consort (prajñā)
And adorned by a knot of matted hair. {2.3.37}
- 2.140 “He should repeatedly radiate blazing light
With scintillating clouds composed of buddhas.¹⁰⁰
The practitioner should then visualize
Himself in the center of a bhaga. {2.3.38}
- 2.141 “Then he should visualize the consort (mudrā)
As united with the main deity.¹⁰¹
On the lotus petals, he should draw the goddesses
Standing on skull cup platforms. {2.3.39}
- 2.142 “Their forms, of different colors, are pleasing to the mind
And they each have one face and four arms.
First,¹⁰² he should draw the beautiful consort (vidyā)
Who holds an arrow and bow, {2.3.40}

- 2.143 “A skull cup filled with semen,
And a goad.
Second, he should draw the goddess who has in her hands a spear,¹⁰³
A skull cup filled with blood, {2.3.41}
- 2.144 “A vajra scepter, and a noose.
He should draw her on the southern petal.¹⁰⁴
Third, on the northern petal,¹⁰⁵ he should draw
The goddess who has in her hands a sword, {2.3.42}
- 2.145 “A skull cup filled with water,
A vajra scepter, and a bell.
He should draw the fourth goddess
On the western petal.¹⁰⁶ {2.3.43}
- 2.146 “In her left hands she is holding
A khaṭvāṅga and a skull cup,
And in her right hands
A ‘flame thrower’ and a triple banner. {2.3.44}
- 2.147 “The fifth goddess has a staff¹⁰⁷ in her hand
And holds a skull cup with another.
She also holds a lotus and a ḍamaru.
He should draw her in the northeastern quarter.¹⁰⁸ {2.3.45}
- 2.148 “In the northwestern corner he should draw¹⁰⁹
The sixth goddess with a lotus in her hand.
She also holds a skull cup filled with fat,
A mirror, and an axe. {2.3.46}
- 2.149 “The seventh goddess has a lance in her hand.
She also holds a conch shell, a discus weapon,
And a skull cup filled with blood.
He should draw her in the southwestern quarter.¹¹⁰ {2.3.47}
- 2.150 “The eighth goddess he should draw
In the southeastern quarter.¹¹¹
She is holding in her hands
A pitcher, a vajra scepter, a bell, {2.3.48}
- 2.151 “And a skull cup filled with substances,
Covered with human skin. [F.89.b]
He should draw these goddesses on the petals
And the lord Mahāsukha on the pericarp. {2.3.49}

- 2.152 “He should draw, in the secret maṇḍala,
Various musical instruments.
He should draw the gate keepers—
A goddess holding a goad, {2.3.50}
- 2.153 “And likewise, one with a vajra noose, a chain,
And a vajra bell.
He should visualize himself in the center of a vulva,
And later begin mantra recitation. {2.3.51}
- 2.154 “*Hūm* pertains to Vajrasattva;
Om is distinctiveness of tone;
Aḥ, which is of the color of pure crystal,
Is perfectly endowed with speech. {2.3.52}
- 2.155 “He should add the syllable *hrīḥ*
And also the word *svāhā*.
This mantra has been taught as the one to recite,
But, during meditation, it should consist of a single syllable.¹¹² {2.3.53}
- 2.156 “The syllable *hrīḥ* of the goddesses
Should then be placed on the petals.
It should be joined with the four seed syllables
That are the nature of the four types of offerings. {2.3.54}
- 2.157 “It should be joined with the first sound (*om*), and so forth,
And placed on the female gatekeepers all around.
Then the practitioner should insert
His vajra into the bhaga. {2.3.55}
- 2.158 “He should, at that point, utter the syllable *hūm*,
And also the syllable *hrīḥ*.
He should orally ingest the semen,
Mixing it with the blood, when the woman is menstruating. {2.3.56}
- 2.159 “He should make offerings of flowers and fragrances
To himself and also to the bhaga.
At this point he should recite the mantra
If he wants to attain siddhi. {2.3.57}
- 2.160 “There is Vajraraudrī
And also Vajrabimbā.
Vajrarāgī is the third
And Vajrasaumyā the fourth. {2.3.58}

2.161 “The fifth is Vajrayakṣī
And the sixth 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, enthralling, and so forth,
And also protecting and assaulting. {2.4.1}

2.164 “The wise practitioner should have someone
Draw the outline of a wheel, with nine divisions¹¹³ and the rest,
And visualize the colors, and so forth,
As required for individual rituals involving the circle. {2.4.2}

2.165 “*Om 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.”¹¹⁴ {2.4.4}

2.166 “He should fashion his form
From emptiness, by means of the wisdom of equality,
And position it within the protective circle,
The place of knowing everything as equal. {2.4.5}

2.167 “He should meditate that protection is provided
By wisdom beings, so that all dangers are kept at a distance.
Accepting the non-reality of sentient beings,
He should cultivate the state of deity yoga. {2.4.6}

2.168 “In the center of a moon disk
He should visualize a lotus throne
And imagine there his own body
As the goddess Tārā, who grants all siddhis. {2.4.7}

2.169 “He should visualize the following letters:

“On his head, *om tāre svāhā.*
On the eyes, *om tuttāre*¹¹⁵ *svāhā.*

- On the nose, *om ture*¹¹⁶ *svāhā*.
 On the ears, *om tu svāhā*.
 On the tongue, *om re svāhā*.
 On the chest, *om 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 *sattvaparyāṅka* posture,
 And adorned with all kinds of jewelry. {2.4.9}
- 2.171 “Her right hand grants fearlessness to all;
 Her left one holds a lotus.
 Among all the deities, he should propitiate
 The one who is roused by the following king of mantras: {2.4.10}
- 2.172 “*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-witted¹¹⁷ person will become intelligent.
 He should write it down and wear it for protection. {2.4.13}
- 2.175 “This sublime protection
 Vanquishes every threat.
 It protects everyone;
 It is the unsurpassable essence of deity yoga. {2.4.14}
- 2.176 “He should visualize a sun disk
 With blazing light rays,
 And at its center the syllable *hrīḥ*,
 Shining with red light. {2.4.15}
- 2.177 “Then, he should visualize himself
 In Kurukullā’s form, with one face and four arms,
 Holding in one pair of her hands an arrow and a bow,
 And in the other pair, a lotus and a goad. {2.4.16} [F.90.b]
- 2.178 “By merely meditating on this

- One can enthrall the threefold universe—
 Kings with one hundred thousand repetitions of the mantra;
 Ordinary people with ten thousand; {2.4.17}
- 2.179 “Animals, yakṣas, and so forth with ten million repetitions;
 Demigods with seven hundred thousand;
 Gods with two hundred thousand;
 And followers of Mantra with one hundred. {2.4.18}
- 2.180 “This yantra-wheel¹¹⁸ has eight spokes,
 Is white, and has a beautiful glow.
 Visualizing it as having the nature of equality,
 And being in essence the threefold universe, {2.4.19}
- 2.181 “He should form himself as previously explained
 With the aforementioned characteristics,
 And then visualize [Prajñāpāramitā’s] yantra-wheel
 In the rituals for making wisdom blaze forth. {2.4.20}
- 2.182 “He should recite, *Om prajñe mahāprajñe hūm svāhā.*¹¹⁹ {2.4.21}
- 2.183 “He should visualize himself by means of merging with the essence
 As Prajñāpāramitā, the very nature of wisdom made manifest,
 Sitting in the center of a moon disk,
 And blazing with a profusion of light. {2.4.22}
- 2.184 “She has two arms and sits in the *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 *bhrūṃ*¹²⁰
Which changes into the form of Locanā. {2.4.33}
- 2.195 “Sitting on a throne of human skulls,
She is adorned with eight arms
And holds in her hands a wheel,
A bow and arrow, a vajra scepter, a bell, {2.4.34}
- 2.196 “A noose, a sword, and a human skull.
She has one face and three eyes,
And is fully adorned with all kinds of jewelry,
Necklaces, and anklets. {2.4.35}

- 2.197 “She is white and very beautiful,
And she is wearing a crown of human skulls.
Next he should visualize, in the middle
Of the expanse of the sky, a full moon disk. {2.4.36}
- 2.198 “At its center there is the syllable *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 *tām*,
Which changes into the form of *Tārā*,
Adorned with eight arms,
Sitting on a throne of human skulls. {2.4.45}
- 2.207 “Impassioned, she holds in her hands a sword,
A lotus, a goad,
A skull cup filled with blood,
A noose, a wheel, {2.4.46}
- 2.208 “A bow, and an arrow.
He should visualize¹²¹ her with one face,
Of green color, with three eyes,
And adorned with all kinds of jewelry. {2.4.47}
- 2.209 “If the practitioner meditates in this way,
He will become equal to *Vajrasattva*.” {2.4.48}
- 2.210 *This concludes the sovereign second chapter of the glorious “Emergence from Samputa,” so called to reflect the secret foundation of all tantras.*

3.

CHAPTER 3

· Part 1 ·

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

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

“ ‘Without you I would die.

- Arise, Hevajra!
Abandon the state of the empty nature!
Fulfill the desires of Śavarī!' {3.1.6}
- 3.7 Caṇḍālī:
“ ‘Invite the world, O lord of pleasure!
Why do you remain in the void?
I, Caṇḍālī, beseech you.
Without you I have no direction.’ {3.1.7}
- 3.8 Ḍombī:
“ ‘Arise, O magician!
May I know your mind!
Since I, Ḍombī, am swooning,
Do not interrupt your compassion!’ {3.1.8}
- 3.9 “The great Heruka arises then, in a fluid form,
From the syllables *am* and *hūm*,¹²⁵
Spreading his feet on the ground
And threatening the gods and demigods. {3.1.9}
- 3.10 “From the syllables of the lord’s pleasure consort {*dga’ ma*}—
Hūm and *am*¹²⁶—in a frightful blaze of blue,
One should generate the goddesses of the retinue
From their seed syllables *gam*, *cam*, *vam*, *gham*, *pum*,¹²⁷ *śam*, *lam*, and *ḍam*.
{3.1.10}
- 3.11 “In this circle of mothers, the blissful abode,
One should visualize the lord as follows:
He has eight faces, four legs,
And is adorned with sixteen arms. {3.1.11}
- 3.12 “Standing astride the four Māras,
And frightening even fear itself,
He expresses the moods of sensuality, heroism,
Disgust, fury, mirth, terror, {3.1.12}
- 3.13 “Compassion, wonder, and peace—
The nine moods of dramaturgy.
Wearing a skull-garland necklace,
He stands on a sun disk and performs his wild *tāṇḍava* dance. {3.1.13}
- 3.14 “Black and frightening,

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

- And in her right hand she brandishes a trident. {3.1.22}
- 3.24 “Vetalī is light yellow in color,
With wine and water in two of her hands,
And a sword and a skull cup in her other hands.
One should visualize her with an alluring form. {3.1.23}
- 3.25 “Pukkasī is yellow in color.
She holds a tendril of the wish-fulfilling tree,
A skull bowl filled with meat, and a jewel.
She displays a boon-granting mudrā. {3.1.24}
- 3.26 “Caṇḍālī is blue in color
And holds a wind-cloth.¹³¹
In her other two hands she holds
A skull cup and a white lotus.¹³² {3.1.25}
- 3.27 “Ghasmarī is yellowish green in color.
She holds a vajra-fire pit and an axe in two of her hands,
Has a skull cup filled with fat in her other left hand,
And displays a gesture of granting fearlessness with her other right hand.
{3.1.26}
- 3.28 “Śavarī is white in color,
With a khaṭvāṅga, a skull cup,
A vajra scepter, and a noose.
One should visualize [these goddesses’] forms in all their diversity. {3.1.27}
- 3.29 “They each have a creature: Gaurī, a *rohita* fish;
Caurī, a wild boar; Pramohā, a tortoise; Vetalī, a snake;
Pukkasī, a lion; Caṇḍālī, a tiger;
Ghasmarī, a jackal; and Śavarī, a bear.¹³³ {3.1.28}
- 3.30 “They are in the eight skull cups, respectively,
Of Gaurī, and so forth, in the right order.
These goddesses are adorned with all kinds of jewelry
And express the moods of sensuality, and so forth. {3.1.29} [F.93.a]
- 3.31 “There are also the following goddesses:
The horse-faced, the pig-faced, the dog-faced, and the lion-faced.
All have four arms and four faces,
And are adorned with serpent jewelry. {3.1.30}
- 3.32 “Also present are Vaṃśā, the flute goddess, Vīṇā, the lute goddess,
Mukundā, the kettle-drum goddess, and Murajā, the tambourine goddess.

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

· Part 2 ·

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

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

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

- And is adorned with loose, disheveled hair. {3.2.21}
- 3.60 “She has two arms, one face,
And is adorned with different ornaments.
The practitioner should thus visualize this pentad of goddesses,
Himself endowed with perfect beauty and form. {3.2.22}
- 3.61 “In the northeast he should visualize
The goddess Siṃhinī with the face of a lion.
She is white and yellow, and stands with her right leg outstretched
And the left slightly bent, on a pedestal fashioned from the lord of nāgas.
{3.2.23}
- 3.62 “She holds a vajra goad¹³⁷ and, in her other hand, a noose in a threatening
gesture.
She is nicely attired in exquisite garments.
He should visualize her body radiating
With a manifold blaze of light rays. {3.2.24}
- 3.63 “In the southeast there is the goddess called Vyāghrī
On a supreme throne made of seven types of jewels.
She has two arms, is blue and white in color,
And is beautifully attired and adorned with jewelry. {3.2.25}
- 3.64 “She holds a blazing vajra goad and a noose,
While forming a threatening gesture with her fingers.
He should visualize her body radiant
With a manifold blaze of light rays. {3.2.26}
- 3.65 “In the southwest there is the goddess Jambukī,
Laughing loudly and inspiring fear.
She is mounted on a buffalo.
Her body is red and black in color. {3.2.27}
- 3.66 “Her body is attired with exquisite garments
And she has two arms.
Her implements are a noose held with a threatening gesture and a goad.
She is adorned with ornaments made of snakes. {3.2.28}
- 3.67 “In the northwest there is the goddess Ulūkā,
Yellow and red in color.
She sits on a snake throne
And snakes, too, should be visualized as her ornaments. {3.2.29}
- 3.68 “She has two arms and sits in the sattvaparyāṅka posture. [F.94.b]

- Her implements are a goad and a noose held with a threatening gesture.
One should visualize her body radiant
With a manifold blaze of light rays. {3.2.30}
- 3.69 “There are eight *ḍākinīs* in the center
And four on the outside.
Having visualized in this way the order of their distribution,
He should subsequently assign each one a place. {3.2.31}
- 3.70 “The royal goddess in the east, *Ḍākinī*,
Has two arms and is white in color.
She sits on a corpse¹³⁸
And is adorned with snakes as ornaments. {3.2.32}
- 3.71 “She is wild, with disheveled hair,
And her splendor is like that of a blazing fire.
Radiant, she raises her hands
To her mouth, laughing loudly. {3.2.33}
- 3.72 “In the north there is the royal goddess *Dīpinī*,
Wild, and yellow in color.
Frightening in form and baring her teeth,
She is attired in exquisite garments. {3.2.34}
- 3.73 “She sits on a corpse;
Her splendor is like that of a blazing fire.
Her two hands are folded together at her forehead,
Resembling the flame of a lamp. {3.2.35}
- 3.74 “In the west there is the goddess *Cūṣiṇī*,
Red in color and inspiring fear.
She sits on a corpse,
Attired in exquisite garments. {3.2.36}
- 3.75 “From her cupped hands she drinks blood,
Trickling in the form of a red thread.
Fierce and with the splendor of a blazing fire,
Cūṣiṇī is indeed a powerful deity. {3.2.37}
- 3.76 “In the south there is the goddess called *Kambojī*,
Shiny black in color.
She sits on a corpse,
Adorned with disheveled hair. {3.2.38}
- 3.77 “She looks resplendent in her red clothes

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

· Part 3 ·

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

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

- 3.95 “Within the outer circle there are the following:
 “Gaurī, Caurī, and Vetālī;
 So too, Ghasmarī and Pukkasī.
 Further, there are Śavarī and Caṇḍālī,
 With Ḍombī completing the octet. {3.3.15}
- 3.96 “Down below and up above are known to be,
 Respectively, Bhūcarī and Khecarī—
 The first, moving, the other, stationary.
 They have the nature of saṃsāra and nirvāṇa respectively. {3.3.16}
- 3.97 “All these goddesses can be described as follows:
 “They are different colors, very wild,
 And adorned with the five mudrās.
 They have one face, four arms,
 Three eyes, and are divinely beautiful. {3.3.17}
- 3.98 “They each wear a choker, earrings,
 A wrist bracelet, and a waist chain.
 They are adorned with the five buddhas,
 Which constitute their five pure seals. {3.3.18}
- 3.99 “Each of them is said to look
 Like the yoginī Nairātmyā,
 Who, on her left side, holds a yogic alms bowl
 And an upward-pointing khaṭvāṅga. {3.3.19}
- 3.100 “On her right side she holds a blue vajra scepter
 And a flaying knife.
 She stands on a corpse, ablaze with flames,
 With red eyes and yellow, upward-flowing hair. {3.3.20}
- 3.101 “She is blue, brilliantly luminous,
 And her hips are wrapped with a tiger skin.
 She sits there in her divine beauty,
 Glowing like the fire during the final destruction.¹⁴⁴ {3.3.21}
- 3.102 “To her right there is a yellow and blue¹⁴⁵ goddess, Khecarī;
 To her left there is a red and blue one, Bhūcarī.¹⁴⁶
 They each have two arms, a single face,
 And are adorned with all types of jewelry. {3.3.22}
- 3.103 “They all extend forward their left hands, which hold skull cups,

And hold in their right hands flaying knives.
They express the moods of mirth, anger, and sensuality,¹⁴⁷
Abiding in the nature of reverence for him.¹⁴⁸ {3.3.23}

3.104 “The wise practitioner should visualize himself in the center
As the identity of the natures of the three *tattvas*,
Radiating all around light of different colors,
Composed of scintillating clouds of buddhas.” {3.3.24}

3.105 *This concludes the third part of the third chapter.* [F.96.a]

· Part 4 ·

3.106 “Now I will teach
The supreme great maṇḍala,
Which has the form of the vajradhātu
And is known as the vajradhātu itself. {3.4.1}

3.107 “One should purify the maṇḍala site,
Making it into a place of the great seal.
The follower of Mantra should execute the following,
Watching over every detail: {3.4.2}

3.108 “The wise practitioner should delimit the maṇḍala,
To the best of his ability, using a thread
That is new, well woven,
Of the right length, and beautiful. {3.4.3}

3.109 “The maṇḍala should have four corners and four doors,
And be finely adorned with porticos.
It should be provided with four threads¹⁴⁹
And adorned with fine fabrics and flower garlands {3.4.4}

3.110 “On all its sides,
Which are provided with gate-turrets,
He should delimit the outer maṇḍala
With lines of jewel-studded vajra scepters. {3.4.5}

3.111 “He should then enter the inner court,
Which has the shape of a circle,¹⁵⁰
It is strewn with vajra threads
And adorned with eight pillars. {3.4.6}

3.112 “It is adorned with five circles

- Situated atop the vajra pillars.¹⁵¹
 Then, in the center of the maṇḍala,
 He should place an image of the Buddha. {3.4.7}
- 3.113 “Now I will explain to you the practice
 Connected with the maṇḍala procedure just described.
- 3.114 “Starting precisely from there, the follower of Mantra should enter this
 dwelling of the deity and visualize a moon disk transformed from the letter *a*.
 Above the disk, he should visualize a white, five-pointed vajra scepter,
 according to procedure. Having then made offerings to all the tathāgatas,
 and so forth, he should prostrate himself, and say the following: {3.4.8}
- 3.115 “ ‘May all buddhas and bodhisattvas please keep me in their heart! From
 now until I sit on the throne of liberation, I, named such and such,

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

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

“What qualities, O Blessed One,
Make this moon disk unique?” {3.4.23}

- 3.128 The Blessed One said:
 “It has three corners,¹⁵⁷ is big in size, and is
 A receptacle for the qualities of all awakened ones.
- 3.129 “These qualities of the awakened ones enter into it in the form of the letter *a*,
 and the rest. Possessing the luster of a crystal or the moon, they come in atop
 the moon disk, causing the mind, which is luminous by nature, to expand.¹⁵⁸
 The follower of Mantra should then generate the altruistic aspiration for
 awakening with the following mantra:¹⁵⁹
- “Om, I give rise to bodhicitta.¹⁶⁰ {3.4.24}*
- 3.130 “This bodhicitta arises from having performed this rite,
 And it begets kindness toward all beings.
 It is replete with wholesome qualities
 And destroys all afflictions. {3.4.25}
- 3.131 “In the center of the moon disk
 There is a second one—the moon of awakening. {3.4.26}
- 3.132 “Here, too, the qualities of the awakened ones enter like stars in the form of
 the syllables *ka*, and so forth, by means of the qualities being reflected in the
 syllables. These syllables are:
- “ka kha ga gha ña ca cha ja jha ña ÷a ÷ha ña ta tha da dha na pa pha ba bha ma
 ya ra la va śa ṣa sa ha kṣaḥ. {3.4.27}*
- 3.133 “This maṇḍala procedure has not been taught in its entirety in other tantras.
 Here, in addition, in order to stabilize the generation of the mind of
 Samantabhadra, [F.97.b] he should visualize himself in the image of a radiant,
 white vajra scepter there in the middle of the aforementioned moon disk,
 while reciting the following mantra:¹⁶¹
- “Om vajra! Please remain.¹⁶² {3.4.28}*
- 3.134 “This conduct of awakening is unsurpassable.
 Its basis, it should be well understood,
 Is pristine, stainless wisdom without karmic stains. {3.4.29}
- 3.135 “In the center of the moon disk
 He should visualize a vajra scepter. {3.4.30}
- 3.136 “A follower of Mantra should visualize himself with a vajra body that
 extends throughout the entire expanse of space.¹⁶³ {3.4.31}

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

Om, I am of the nature of vajra.¹⁶⁴ {3.4.32}
- 3.138 “This vajra, which is the body of all the buddhas,
Has neither appearance nor abode.
It is unborn, unfabricated, pure,
And devoid of nonexistence, and so forth. {3.4.33}
- 3.139 “It is unbreakable, indivisible, and ungraspable;
It is the dharmakāya free of attributes;
It arises as the nature of vajra¹⁶⁵ and is therefore
The unsurpassable vajra body.” {3.4.34}
- 3.140 Vajragarbha then asked, “How do I further meditate on this vajra, O Blessed
One?” {3.4.35}
The Blessed One said, “May all the tathāgatas listen! One should again
visualize Vajrasattva—the reflection of the buddhas endowed with the
supreme of all characteristics—while reciting the following mantra:

“*Om*, I am just like all the tathāgatas.¹⁶⁶ {3.4.36}
- 3.141 “The buddha body, its secret nature, and the conduct,
The range of experience, and the awakening to reality—
These are the five aspects of perfect awakening,
The pure nature of all the buddhas.” {3.4.37}
- 3.142 Then the great bodhisattvas, led by Vajragarbha, addressed the Blessed One
yet again:

“What, O Blessed One, are the secret vajra and lotus families?” {3.4.38}
- 3.143 The lord said:

“The vajra family abides in all tathāgatas;
The lotus family includes great goddess deities.
That is why the vajra scepter is positioned above the lotus flower—
From there issue forth all the tathāgatas. {3.4.39}
- 3.144 “In this manner, one should generate oneself as Vairocana, visualizing,
above and below, the syllables of the mantra. [F.98.a] Following the usual
procedure, one should then emanate Mount Sumeru and a vast triangle,
adorned with a maṇḍala of different colored lights. One should visualize,
arising there, a beautiful palace, and in it, the syllable *paṃ*, which transforms

- into a multicolored lotus with a sun disk atop it. This is adorned with the syllables *ya, ra, la,* and *va,* in conjunction with the maṇḍalas of wind, fire, and so forth. Then, above that, with the appropriate mantra,¹⁶⁷ one should visualize a temple palace surmounted with a vajra-jewel pinnacle, shining with various jewels and gems, and adorned with colorful streamers and banners with tiny bells attached to them, shaken by the wind. The palace is further adorned with garlands, chaplets, multi-string chains of pearls, and moon crescents. It is praised and glorified by all the tathāgatas inhabiting it. While visualizing this one should recite the mantra *hūm*. {3.4.40}
- 3.145 “Having placed this mantra, *hūm*, on a moon disk in one’s heart, one should visualize that it transforms into a five-pronged vajra scepter. One should repeatedly radiate from it five-pronged vajra scepters, and absorb them all back as buddhas. Next, one should visualize that the very same vajra scepter transforms into Vajrasattva, radiant like the color of the moon, and endowed with the supreme of all characteristics. {3.4.41}
- 3.146 “Sitting on a moon disk,
And adorned with all kinds of adornments,
The hero, handsome in his singular wisdom and joy,
Is holding a vajra scepter, a bell, {3.4.42}
- 3.147 “A sword, a goad,
A skull cup, and a noose.
The face on the right is black,
And the one on the left, red. {3.4.43}
- 3.148 “He has three faces and six arms
And is divinely beautiful, with three eyes on each of his faces.
One should visualize him in a maṇḍala of pleasure,
Nestled in the lotus of his consort (*vidyā*). {3.4.44}
- 3.149 “One should imagine that he is endowed with all the supreme
Characteristics consistent with his being the lord of the maṇḍala.¹⁶⁸ {3.4.45}
- 3.150 “In the east there is Vairocana;
In the south, Ratnasambhava;
In the west, Amitābha;
And in the north, Amoghasiddhi. {3.4.46} [F.98.b]
- 3.151 “In the northeast there is Locanā;
In the southeast, Māmakī;
In the southwest, Pāṇḍaravāsini;
And in the northwest, Tārā. {3.4.47}

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

- 3.160 “In the intermediate directions, starting from the southeast, there are yoginīs who hold their respective emblems—the flower, and so forth. They are typically known to possess two arms. {3.4.58}
- 3.161 “At the gates starting from the east, there are yoginīs holding a goad, a noose, a fettering chain, and a bell. Thus the maṇḍala is provided with gatekeepers. {3.4.59}
- 3.162 “The syllables *jaḥ*, *hūm*, *vaṁ*, and *hoḥ* are taught to be their respective heart mantras; there is no doubt about this. Through being arranged, fashioned, and so forth in this manner, this is the outer maṇḍala of glorious Vajrasattva, replete with the emblems and gestures. {3.4.60}
- 3.163 “Inside the outer maṇḍala, the same design as before, is another, half its size—the maṇḍala of the wind element, in the shape of a half-moon disk, adorned with eight pillars, and surrounded on the outside with a quadruple line. {3.4.61}
- 3.164 “In all the locations assigned to the respective deities, one should arrange Gaurī and the others, along with their thrones, as described. In the center one should visualize the syllable *hrīḥ*;¹⁷² in the quarter toward the east, the syllable *hrīḥ*;¹⁷³ in the south, the syllable *hiḥ*;¹⁷⁴ in the west, the syllable *gīḥ*;¹⁷⁵ in the north, the syllable *jīḥ*;¹⁷⁶ in the southeast, the syllable *taṁ*; in the southwest, the syllable *jaṁ*; in the northwest, the syllable *maṁ*; and in the northeast, one should place the syllable *haṁ*. {3.4.62}
- 3.165 “In the outer circle, in the southeast, one should place the syllable *om*; in the southwest, the syllable *aṁ*;¹⁷⁷ in the northwest, the syllable *eṁ*;¹⁷⁸ and in the northeast, one should place the syllable *aiṁ*.¹⁷⁹ {3.4.63}
- “At the eastern gate one should place the syllable *jaḥ*; at the southern gate, the syllable *hūm*; at the western gate, the syllable *vaṁ*; and at the northern gate, the syllable *hoḥ*. {3.4.64}
- 3.166 “Further outside one should visualize, surrounding the maṇḍala, the eight charnel grounds. One should place there the eight great spirits, Indra, and the others, who are very frightened. {3.4.65} [F.99.b]
- 3.167 “In the east one should draw
A host of gods sitting upon a bodhi tree.
In the south one should draw
The powerful lord Yama atop a mango tree. {3.4.66}
- 3.168 “In the west one should place
The king of clouds¹⁸⁰ on an aśoka tree.
Likewise, in the north one should situate
The army of yakṣas on a bodhi tree. {3.4.67}
- 3.169 “Similarly, in the southeast one should draw

- A crowd of ṛṣis upon a pongamia tree.
In the southwest, on a jasmine shrub,
One should place rākṣasas and the like. {3.4.68}
- 3.170 “In the northwest one should draw
The lord of wind¹⁸¹ on a crepe jasmine bush.
In the northeast one should draw
A crowd of pretas on a banyan tree. {3.4.69}
- 3.171 “One should live covered in ashes
Along with Rudra, Indra, Upendra, Candra
Arka, and Yama, who were sealed
And confounded, and their treasures enjoyed.¹⁸² {3.4.70}
- 3.172 “Further, diligently practicing skillful means and wisdom,
One should carry, on one’s left side,
A khaṭvāṅga and a skull cup filled with blood,
While gently sounding a bell. {3.4.71}
- 3.173 “In one’s right hand one should carry
A blazing vajra scepter, which frightens even fear itself.
Having assumed the *ardhaparyāṅka* posture,
One should press down on one’s left thigh.¹⁸³ {3.4.72}
- 3.174 “Stepping over Brahmā, and so forth,
One should enjoy this act in a manly manner.¹⁸⁴
He will give ...¹⁸⁵ {3.4.73}
- 3.175 “If the practitioner meditates
Visualizing multicolored light all around
That takes the form of scintillating clouds of buddhas,
He will swiftly gain accomplishment.” {3.4.74}
- 3.176 *This concludes the sovereign third chapter of the glorious “Emergence from Sampuṭa.”*

4.

CHAPTER 4

· Part 1 ·

4.1

[Vajragarbha said:]

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

4.2

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

4.3

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

4.4

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

4.5

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

4.6

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

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

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

· Part 2 ·

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

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

· Part 3 ·

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

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

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

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

- 4.59 “If she ever displays gandharva skills,²¹⁶
 And if she is of the color of dark cloud and has a big belly—
 When seeing a wanton woman like this,
 One should make the snake gesture. {4.3.36}
- 4.60 “A second gesture, that of the lance,
 Should be given with care.
 As before, turning one’s body to the left
 Is the prescribed response gesture. {4.3.37}
- 4.61 “One should draw teeth in one’s house
 On the eleventh lunar day, right for her worship,
 And honor them at all times.” {4.3.38}
- 4.62 *This concludes the third part of the fourth chapter on sign gestures.*

· Part 4 ·

- 4.63 “Now I will teach more on
 The signs of bodily gestures.
 If a woman touches the topknot on her head,
 One should show her one’s head. {4.4.1} [F.102.b]
- 4.64 “If she points at her forehead,
 One should show her one’s cheek.
 If she shows her teeth,
 One should show her one’s tongue. {4.4.2}
- 4.65 “If she touches her lips,
 One should point at one’s chin.
 If she touches her neck,
 One should show her one’s abdomen. {4.4.3}
- 4.66 “If she points at her abdomen,
 One should show her one’s navel.
 If she shows her bristling bodily hair,²¹⁷
 One should point at the ground. {4.4.4}
- 4.67 “If she shows her secret part,
 One should show her one’s liṅga.
 If she shows her knee,
 One should point at one’s shin. {4.4.5}
- 4.68 “If she shows her hand,

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

5.

CHAPTER 5

· Part 1 ·

5.1

“Now I will teach
About the gathering of all sublime people.
There, one should consume a dish of good food,
Served in a dish with two compartments. {5.1.1}

5.2

Vajragarbha asked, “Blessed One, what places are places of gatherings?”
{5.1.2}

The Blessed One said:

5.3

“There are pīṭhas and auxiliary pīṭhas,
And likewise, kṣetras and auxiliary kṣetras.
There are also chandohas and auxiliary chandohas,
Melāpakas and auxiliary melāpakas. {5.1.3}

5.4

“There are charnel grounds and auxiliary charnel grounds,
Pīlavas and auxiliary pīlavas.
These are the twelve types of meeting places. [F.103.a]
The lord of the ten bhūmis has not specified
Any places other than these twelve.” {5.1.4}

5.5

Vajragarbha asked, “O Blessed One, which places are the pīṭhas, and so
forth? What are the twelve types of places? Please be so kind as to explain,
you who are born of greatness.” {5.1.5}

The Blessed One said:

5.6

“Jālandhara²¹⁹ is said to be a pīṭha,
And so, too, is Oḍḍiyāna.
Pūrṇagiri²²⁰ is a pīṭha,
And so is Arbuda. {5.1.6}

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

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

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

· Part 2 ·

- 5.24 Vajragarbha said:

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

“In reliance upon the *Catuṣpīṭha Tantra*,
A vajra holder progressing toward perfect awakening
Should give rise to an attitude of equanimity,
Casting aside his desires, and so forth. {5.2.2}
- 5.26 “He should sit on a comfortable seat,
In a pleasant place,
With thoughts of compassion and benevolence
For all animate and inanimate things. {5.2.3}
- 5.27 “He should then visualize the central channel
From top to bottom: the ‘end of sound,’ the secret lotus,
And likewise, the different seats
With their parts and their different letters.²³¹ {5.2.4}
- 5.28 “Vajra body, speech, and mind,
Made manifest from within the sphere of phenomena,
Are then brought together,²³² and through the ‘embryo’ method
He becomes Vajrasattva. {5.2.5}
- 5.29 “In the highest state,
Where the elements of water and fire become one taste, [F.104.a]
The natures of means and gnosis are joined in union
And the six sense faculties become reflections of the Buddha. {5.2.6}
- 5.30 “He becomes a teacher of authentic treatises,
And a follower of scripture who understands the truth.
He will truly reach the other shore—
The state of reality, the secret meaning.²³³ {5.2.7}
- 5.31 “Having cleansed the body of impurities through applying
The characteristics of reality, such as emptiness and the like,
To all the previous characteristics,²³⁴
He will win²³⁵ the stages of perfect awakening. {5.2.8}
- 5.32 “In the center of a moon disk
He should visualize the wisdom being,
White as a jasmine flower or the moon,

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

- In the center of them
He should add the mind²⁴⁰ syllable (*hūm*).” {5.2.18}
- 5.42 Vajragarbha said:

“My curiosity has been aroused, so please tell me,
O Blessed One, how is it that despite
Everything being empty and without characteristic,
There is yoga, and so forth, involving syllables?” {5.2.19}
- 5.43 The Blessed One said:

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

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

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

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

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

· Part 3 ·

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

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

- In every respect like a lion. {5.3.13}
- 5.97 “Through perfectly knowing things as they are,
And thus forming the intention to deliver the world,
He comes to embody full mastery of the correct view,
With a steadfast mind free of reference points. {5.3.14}
- 5.98 “All attributes such as the aggregates, elements,
And so forth are like a dream and an illusion.
Knowing the entire triple universe
To be, in short, like this, {5.3.15}
- 5.99 “He should associate with those
Who live free from all obscurations,²⁶⁸
Casting far away
All the eight worldly concerns. {5.3.16}
- 5.100 “Always free of concepts,
He should gain certainty about the nondual state,
And apply the six perfections
In order to attain the accomplishment of an awakened one. {5.3.17}
- 5.101 “Although eminently engaged²⁶⁹ for the welfare of beings,
He should not form concepts about them.
He should set his mind on awakening
And embark on the practice of conquering the directions. {5.3.18} [F.107.a]
- 5.102 “Being the embodiment of wisdom and means conjoined,
And turning away from all attachments,
He will succeed even in this lifetime
If he exerts himself in the cultivation of true reality. {5.3.19}
- 5.103 “Free of all concepts and, in particular,
Of ideas about other beings,
He should enjoy anything at all, applying the understanding
That things are like an illusion, and so forth. {5.3.20}
- 5.104 “Having arisen from the undifferentiated sphere of phenomena,
No beings can become his adversaries.
He should enjoy things as he pleases
With a mindset free of hesitation. {5.3.21}
- 5.105 “All this is for the sake of enjoyment—
This entire triple universe,
Conjured up by Vajrasattva

- For practitioners' benefit. {5.3.22}
- 5.106 "If, by attaining infinite gnosis,
He does not need to worship the tathāgatas,
What need is there to mention initiations, and so forth,
For him constantly engaged in meditation? {5.3.23}
- 5.107 "The nature of all objects
Is the nature of awakened mind.
That alone is the Blessed One, the vajra holder.
Therefore, that alone is the identity of the deities. {5.3.24}
- 5.108 "Neither maṇḍalas nor fasts are to be performed,
Nor the formation of gestures or caityas.
Also other things
Taught by the glorious vajra lord
Out of his great dedication—
Of what use would they be to he who knows reality? {5.3.25}
- 5.109 "Just as one who seeks ambrosia
Should discard the buttermilk after taking the fresh butter,
So should he discard all thoughts
After obtaining the ambrosia²⁷⁰ of Dharma. {5.3.26}
- 5.110 "When the wise practitioner is without concepts,
Has given up doubt, and is free of reference points,
Then, just as Vajra Mind²⁷¹ has said,
There is no doubt he will succeed. {5.3.27}
- 5.111 "Because of concepts, he will go to hell
And wander in the ocean of cyclic existence, with its six destinies.
But free from concepts, he will be liberated,
Reaching the state of stainless tranquility. {5.3.28}
- 5.112 "Therefore, in order to destroy the net of concepts²⁷²
He should regularly practice the samaya observances,
Which were performed by the awakened one,
Abiding by them wherever he may be. {5.3.29}
- 5.113 "They should be performed by someone who knows mantra, [F.107.b]
Without excessive attachment, but not eschewing anything.
They all without exception should be regarded
By applying the understanding of the non-arising of forms.²⁷³ {5.3.30}
- 5.114 "He should drink the blood of dogs, donkeys, camels, elephants, and so on,

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

and father, as well as the kingdom with its pleasures, 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.*²⁷⁹

· Part 4 ·

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

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

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

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

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

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

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

5.130 "With himself transformed into Mañjuvajra,
He should visualize the circle of his retinue of deities.

- The practitioner should do this in a pleasant lotus garden
At a confluence of rivers. {5.4.8}
- 5.131 “Should he stay there and meditate,
He will swiftly attain accomplishment.
Alternatively, he should sojourn in a cave
Or on a mountain peak, with a focused mind. {5.4.9}
- 5.132 “He should eat whatever he finds;
Whenever he eats, he should offer an oblation,
And he should bedeck himself with various fruits, garlands, and so forth,
And likewise with little bundles of flowers, and so forth. {5.4.10}
- 5.133 “He should dress in clothes from the skins of living creatures.
Aspiring for bliss, he is conferred bliss.²⁸¹
He should recite sometimes in Sanskrit
And, conversely, sometimes in Prakrit. {5.4.11}
- 5.134 “In the vein of a madman, he should eat whatever he finds, whether it is
regarded as fit for eating or not, roaming throughout other countries,
renowned mountain caves, groves, great ancient charnel grounds, and the
shores of great oceans. {5.4.12}
- 5.135 “Staying in such places, the wise practitioner should meditate
Completely free of all fear.
But once having done so, he should embark
On the conquest of the quarters. {5.4.13}
- 5.136 “Completely free of every obscuration,
He should fulfill the wishes
Of all the residents throughout the ten directions,
Who are veiled by the obscurations concomitant with birth. {5.4.14}
- 5.137 “When he has completely abandoned through meditation
All involvement with apprehended objects and apprehending subjects,
And all his meditation becomes like this,
He is called “the conqueror of the quarters.” {5.4.15}
- 5.138 “Having then attained some stability,
The practitioner of the real state is unassailable.²⁸²
He can summon vidyā goddesses
And make the most beautiful one his lover. {5.4.16}
- 5.139 “It could be an apsaras, who is a charming gem
And attends to the gratification of vidyādhara,

- Or it could be a celestial daughter, a yakṣiṇī,
A 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.²⁸³
Free from disease and old age, not swayed by opposites,
He²⁸⁴ will remain in the three worlds free from sin. {5.4.19}
- 5.142 “Having offered his body as a gift,
The practitioner should then start his samaya practice.
Accordingly, the gift should not be given
Based on consideration of whether the recipient is worthy or not. {5.4.20}
- 5.143 “He should partake of solid and liquid food and drink
Just as they happen to come by.
He must not grasp in that regard,
Deliberating in terms of what is “desirable” and “undesirable.” {5.4.21}
- 5.144 “He should be free from training²⁸⁵ and initiations
And know that there is no need for him to feel ashamed of anything.
The practitioner should analyze such things with great compassion,
According to the empty nature of all things. {5.4.22}
- 5.145 “Having gone beyond oblatory rites and austerities,
He should likewise remain free from mantra recitation and meditation.
Freed from the rules of such conduct and firmly established
In deity yoga, he should do his observances accordingly. {5.4.23}
- 5.146 “Even if a demon as powerful as Indra
Should clearly appear before him,
He must not be afraid,
But wander about like a lion. {5.4.24}
- 5.147 “For the sake of benefiting all beings,
He should always drink compassion as his drink.
Delighting likewise in the drink of yoga,
The practitioner should not immerse himself in other drinks. {5.4.25}
- 5.148 “Now another samaya practice is described—
That of the glorious position of a crown prince,

- Through which the final accomplishment is reached
For the sake of benefiting all beings. {5.4.26}
- 5.149 “The meditator should put on his ears
A set of fine earrings;
On his head, a crown;
On his wrists, a pair of bracelets; {5.4.27}
- 5.150 “On his hips, a waist chain;
On his ankles, a pair of anklets;
At the root of his upper arm, an arm bracelet;
And on his neck, a necklace of bone.²⁸⁶ {5.4.28}
- 5.151 “He should cover himself in a tiger skin
And eat the five ambrosias.
If he is a man, he should remain in the absorption
Of the Heruka yoga. {5.4.29}
- 5.152 “He should find a girl from the vajra family
With a beautiful face and elongated eyes, [F.109.b]
Who has been consecrated by himself and is compassionately disposed.
Having obtained such a girl, he should learn the observance of consort
practice. {5.4.30}
- 5.153 “If a girl from the vajra family is not available,
He should go for one from the family of his chosen deity.
Alternatively, he should take a girl from another family,
Consecrated with the seed of awakening.²⁸⁷ {5.4.31}
- 5.154 “When a song is sung, it should be
A supreme song related to vajra.²⁸⁸
When joy has arisen,
He should dance as a cause of liberation.
Accordingly, the practitioner should always
Do his dance with vajra steps. {5.4.32}
- 5.155 “Akṣobhya is recollected by the crown,
Amitābha by the earrings,
Ratnasambhava by the necklace,
And Vairocana by the wrist bracelets. {5.4.33}
- 5.156 “Amoghasiddhi resides in the waist chain,
And the consort (prajñā) takes on the form of the khaṭvāṅga.²⁸⁹
The practitioner should always eat medicinal herbs

- And drink water. {5.4.34}
- 5.157 “Old age and death will not take hold of him,
And he will always be protected.
He should fashion a tiara with the hair of a thief²⁹⁰
And place there that which comes from *hūṃ*.²⁹¹ {5.4.35}
- 5.158 “He should wear five skulls representing the five buddhas
As part of his practice of deity yoga.
Making the skull pieces five finger-widths in length,
He should keep them fastened to the tiara. {5.4.36}
- 5.159 “A doubly-twined cord of hair²⁹²
Represents wisdom and means.
The practitioner should wear, as part of his practice,
Charnel ground ashes and a sacred cord made of a corpse’s hair. {5.4.37}
- 5.160 “His recitation is the sound of his *ḍamaru*,
Which invites all sentient beings to be his guests.
This should be the nature of his recitation,²⁹³
While he himself should become *Vajrakapāla*. {5.4.38}
- 5.161 “He should avoid greed, stupidity, fear, anger,
And the idea that shame is necessary.
Embodying the nature of *Heruka*,
The practitioner should mix with members of all the five castes. {5.4.39}
- 5.162 “He should recognize only one caste
As comprising the five castes,
For the distinction between many
And just one caste should not be made. {5.4.40}
- 5.163 “He should without doubt perform the practice
While depriving himself of sleep.” {5.4.41} [F.110.a]
- 5.164 *This concludes the chapter on the practice, the fifth in the “Emergence from Sampuṭa.”*

6.

CHAPTER 6

· Part 1 ·

6.1 [The goddess²⁹⁴ said:]

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

6.2 The Blessed One said:

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

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

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

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

6.6 “The following *ra* is for chyle,²⁹⁸
The *me*, for the two types of fat.²⁹⁹
The *ra* is said to be fire,³⁰⁰

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

- One can connect to it, just like a churning stick is connected to the act of churning,
By means of mantra recitation, meditation, and so forth. {6.1.15}
- 6.16 “Listen to what has been taught in the tantras.
There are two subtle channels inside the womb,
The left and the right. {6.1.16}
- 6.17 “In the left one, the white sexual fluid is known to be present;
In the right one, the blood.
Where they come into contact is
The complete sphere of phenomena.³⁰⁷ {6.1.17}
- 6.18 “The *sattvam* principle is the body, *rajas* is speech,³⁰⁸
And, according to its nature, *tamas* is mind.
Sattvam is semen, *rajas* is blood,³⁰⁹
And *tamas*, foetal development (*utpatti*). {6.1.18}
- 6.19 “Through the meeting of the vajra and the lotus,
Existence and nonexistence become a single taste.
The experience becomes of a single taste.³¹⁰
Feces, urine, phlegm, blood, and semen as the fifth³¹¹ — {6.1.19}
- 6.20 “The embryo consists of these five ambrosias,
Therefore it is here called *vajrin*.³¹²
Bone, marrow, and semen
Are said to come from the father. {6.1.20}
- 6.21 “Skin, flesh, and blood
Are said to come from the mother.
These six are described as bodily elements
And are joined together in the embryo. {6.1.21}
- 6.22 “A single cell becomes two;
The two become many—
Since it has the nature of both one and many,
It is here called *vajrin*. {6.1.22}
- 6.23 “In what is described solely in terms of the movement
Through the subtle channels, those channels have two openings.³¹³
At the time of their convergence,
One can perceive the deity there. {6.1.23}
- 6.24 “There is the upper opening and the lower one.

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

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

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

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

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

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

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

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

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

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

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

6.51 "These two are called *chandoha*.
Kāñci is said to be in the heart;
The phallus is Himālaya.

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

· Part 2 ·

- 6.60 “Now I will explain the cakras of subtle channels according to their location
in the body of a tathāgata, one that is present in every being.³³¹
- 6.61 “The lotus cakra in the center of the chest
Has eight petals and a pericarp.

- The channel located in its center
Has the appearance of the flame of an oil lamp. {6.2.1}
- 6.62 “It extends and faces down,
Like a plantain flower.
At its center dwells the virile one (Heruka),
The size of a mustard seed. {6.2.2}
- 6.63 “He has the form of the indestructible seed syllable *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 *vaḍabāgni* fire,
Is known as Tilakā.
Fanned by the wind of karma, [F.112.b]
She blazes in the navel cakra. {6.2.4}
- 6.65 “Having reached Vasanta, she is gratified,
And becomes established in meditative absorption.
He is the glorious Heruka, the virile one;
He is known as Vasantatilakā. {6.2.5}
- 6.66 “Taking the form of a yoginī,
He is present in the animate and the inanimate.
While the winds emerge through the three types of openings,
According to their division into body, speech, and mind, {6.2.6}
- 6.67 “He enacts the goings and comings.
He dwells in everyone’s body.
In the navel he takes the form of the letter *a*,
Which is said to be short. {6.2.7}
- 6.68 “In the heart, he abides as the syllable *hūṁ*,
Which is two measures long.
In the throat he has the form of the syllable *om*,
Which is said to be three measures long. {6.2.8}
- 6.69 “In the forehead he has the form of the syllable *ham*;
He is a sound and an indestructible drop.
According to his distribution between the cakras,
He is the earth and the remaining great elements. {6.2.9}
- 6.70 “Presiding over the four temporal junctures,

- He emerges in each of the four lotuses.
 Being the essence of the four joys,
 He is wholly immersed in the practice of the four yogas.³³² {6.2.10}
- 6.71 “One in nature with the supreme joy,
 He assumes the modes of both the action and its agent.³³³
 In the form of Vajrasattva
 He plays as he pleases in this³³⁴ body. {6.2.11}
- 6.72 “On the four petals in the four directions
 Are situated
 The subtle channels of the four elements,
 Resembling oil lamp flames. {6.2.12}
- 6.73 “In the intermediate quarters
 There are four subtle channels that extend to the other four.
 They convey the five³³⁵ ambrosias
 And assume forms particular to their respective types of worship. {6.2.13}
- 6.74 “As they take on their respective forms
 They are described as the four types of worship.
 Accordingly, the heart center of the body
 Has five³³⁶ subtle channels situated in it. {6.2.14}
- 6.75 “With the division into body, speech, and mind,
 There are said to be twenty-four subtle channels.
 They are each situated in their particular places,
 Following the divisions of pīṭhas, and so forth. {6.2.15}
- 6.76 “The channels that originate in the head
 Are known as *head-born*.
 The main ones among them are those
 With the natures of *rajas*, *sattva*, and *tamas*, respectively.³³⁷ {6.2.16}
- 6.77 “The one in Pullīra,³³⁸ called Abhedyā,
 Is known to nourish the nails and teeth.
 The one in Jālandhara, called Sūkṣmarūpā,
 Nourishes the hair of the scalp and the body. {6.2.17} [F.113.a]
- 6.78 “The one called Divyā³³⁹ is situated
 In the great pīṭha of Uḍḍiyāna;
 Located in the right ear,
 She³⁴⁰ nourishes the skin and its hair. {6.2.18}
- 6.79 “In Arbuda, the ḍākinī³⁴¹ Vāmā³⁴²

- Nourishes the flesh.
The one that courses through the sinews and tendons
Is situated in Godāvārī; {6.2.19}
- 6.80 “It is called Vāmanī
And abides in a hard form.
The one in Rāmeśvara
Is commonly known as Kūrmajā; {6.2.20}
- 6.81 “Because of her hard form,
She abides as a bone necklace.³⁴³
The one in Devīkoṭṭa
Has a soft form, and is called Bhāvīkī; {6.2.21}
- 6.82 “She nourishes the heart³⁴⁴
And is always present in every living body.³⁴⁵
Sekā is in Mālava;
Located in the heart, she is the queen of the victorious ones. {6.2.22}
- 6.83 “The one that nourishes the eyes
Is situated in Kāmarūpa;
It is called Dveṣāvātī³⁴⁶
And is claimed to have a visible form. {6.2.23}
- 6.84 “The one in Oḍra carries bile;
She is known as Mahāviṣṭā.
Mātarā, born in Triśakuni,
Is connected with the lungs. {6.2.24}
- 6.85 “The divine Śavarī, who wears a garland of intestines,
Flows through Kośala.
Śīṭadā is in Kaliṅga;
She flows through the sides.³⁴⁷ {6.2.25}
- 6.86 “Uṣmā, who resides in the abdomen,
Is the one known [as present] in Lampāka.
Pramāṇā,³⁴⁸ who resides in Kāñcī,
Always carries the feces. {6.2.26}
- 6.87 “Hṛṣṭavadanā, in Himālaya,
Extends from the center of the body to the extremities.³⁴⁹
Svarūpiṇī, located in Pretādhivāsīnī,³⁵⁰
Carries phlegm. {6.2.27}
- 6.88 “The one that always carries pus

- Is located in Gṛhadevatā—
 She is called Sāmānyā,
 The supreme goddess ḍākinī.³⁵¹ {6.2.28}
- 6.89 “The one that flows through Saurāṣṭra
 Is called Hetudāyikā and contains blood.
 The one that carries sweat
 Is located in Suvarṇadvīpa; {6.2.29}
- 6.90 “Turbulent³⁵² and with a flaming body, [F.113.b]
 She is known as Viyogā.
 Premaṇī is in Nagara;
 She is thick with fat and also carries semen.³⁵³ {6.2.30}
- 6.91 “In Sindhu there is Siddhā;
 She is thought to carry tears of grief.
 The one in Maru carries phlegm;
 She should go by the name Pāvakī. {6.2.31}
- 6.92 “Sumanā is in Kulatā;
 She carries saliva and snot.”³⁵⁴ {6.2.32}
- 6.93 *This concludes the second part of the sixth chapter on the placement of the sites.*

· Part 3 ·

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

- There is Vairambhaka and the other three winds, in their right order. {6.3.4}
- 6.98 “This maṇḍala is present, having manifested
Through the two stages, as handed down by the succession of gurus.
On the soles of the feet there is the Vairambha wind
In the shape of a bow. {6.3.5}
- 6.99 “Located in the triangular area of the abdomen
Is the blazing triangle.
The element of water, in the form of a circle,
Is located in the abdomen. {6.3.6}
- 6.100 “In the heart area there is the earth element,
Symmetrically quadrangular in form.
The spinal column, with the form of a staff,
Is just like Sumeru, the king of mountains. {6.3.7}
- 6.101 “On a lotus with thirty-two petals,
Located in the area of the head,
The vowels and consonants are exquisitely present—
They are claimed to be the thirty-two-fold bodhicitta. {6.3.8}
- 6.102 “That which is in the center of the lotus
Is, for its part, described as a moon disk.
The brain inside the head
Is what is said to be present there. {6.3.9}
- 6.103 “In its center is the syllable *hūm*, [F.114.a]
Indestructible, in the form of a drop of ambrosia.
All beings have their foundation in this,
As it is the mainstay of animate and inanimate entities. {6.3.10}
- 6.104 “Their existence is in the form of this seed syllable,
Whether it takes manifest or unmanifest forms.
The forms of all embodied beings
Are therefore complete from the beginning. {6.3.11}
- 6.105 “It is present day and night,
Dripping in the form of ambrosia.
By this ambrosia alone is the ‘sound’ unleashed
And the flame satisfied.³⁵⁵ {6.3.12}
- 6.106 “The maṇḍala will become filled with it,
There is no doubt about it.
Only this can be called *maṇḍala*,

- Which is the ultimate essence of all things. {6.3.13}
- 6.107 “Since it gathers this essence,³⁵⁶
The maṇḍala is thought to be the body.
The maṇḍala is thus thought to be
The network of thirty-two primary subtle channels. {6.3.14}
- 6.108 “This very maṇḍala is the essence—
The great jewel of bodhicitta.
In its outer and inner aspects,
It is present pervading everything. {6.3.15}
- 6.109 “The outer aspect constitutes the range of engagement
Of all the sense faculties in forms, sounds, and the rest,
While the inner one is present as
The ‘fulfilled’ substances,³⁵⁷ such as semen, and so forth. {6.3.16}
- 6.110 “By means of these outer and inner aspects
In their coarse and subtle forms,³⁵⁸ respectively—
Their essence being the bodhicitta of the followers
Of the vajra path in their roles of the world’s kinsmen,³⁵⁹ {6.3.17}
- 6.111 “The bodhicitta taught in support of the pledge
To become a buddha or a bodhisattva—
Awakening can be attained in this very life,
Thanks to this very maṇḍala.³⁶⁰ {6.3.18}
- 6.112 “Through this maṇḍala will also come
The final³⁶¹ attainments of the hearers,
Solitary buddhas, and gods,
Such as Brahmā, and so forth. {6.3.19}
- 6.113 “One should perform a burnt offering with appropriate substances—
The inner ones, such as semen, and so forth,
And the outer ones, like the aggregate of form and the rest—
Offering them in a blazing fire of insight. {6.3.20}
- 6.114 “Based on the specificities of the six sense-fields,
The elements, the aggregates, and so forth,
They have the nature of deities,
And likewise, ḍākinīs. {6.3.21} [F.114.b]
- 6.115 “The inner worship (*yogapūjā*) is said to consist of these,
For they are offered by the practitioner in worship.
The skull of one’s own head

- Is said to be the vessel for burnt offerings. {6.3.22}
- 6.116 “Rasanā (the right channel) is said to be the sacrificial *sruva* ladle;
Lalanā (the left channel), at the heart cakra, has the nature of the *sruk* ladle;³⁶²
The mouth is averred to be the sacrificial plate,³⁶³
While the sacrificial fire pit is located in the hollow of the navel. {6.3.23}
- 6.117 “The brahmanical fire, fanned by activating winds,
Is located at the triangle of the abdomen.
The sound of the winds is said to be the mantra,
While their cycling is the repetition. {6.3.24}
- 6.118 “The appearances in such meditation
Reflect the practice of the nondual maṇḍala.
Mounted upon the innate nature, this is, accordingly,
The maṇḍala, and so forth, of the victorious ones. {6.3.25}
- 6.119 “The teacher is the sovereign mind,
According to his nature of being the lord of the maṇḍala.
He should therefore understand everything in this tantra
Just as explained, starting from ‘Thus.’ ” {6.3.26}
- 6.120 [The goddess said:]
“I am still unclear how the lord sports in the forms
Of dharmakāya, sambhogakāya, nirmāṇakāya, and great bliss.
I do not know the categories.
Please tell me, O Great Bliss.” {6.3.27}
- 6.121 The Blessed One said:
“The two cakras located at the head and at the navel
Each contain the shape of the letter *e*.³⁶⁴
Those, on the other hand, that are in the heart and the throat
Bear a semblance to the syllable *vaṃ*.³⁶⁵ {6.3.28}
- 6.122 “The cakra located at the navel
Is a lotus with sixty-four petals.
The one inside the head
Is a lotus with thirty-two petals. {6.3.29}
- 6.123 “The one inside the neck
Is a lotus with sixteen petals,
And the one in the heart
Is known to be a lotus with eight petals. {6.3.30}

- 6.124 “The *nirmāṇakāya* is said to be
 In the one with sixty-four petals,
 Whereas the *dharmakāya* abides³⁶⁶
 In the lotus with eight great petals. {6.3.31}
- 6.125 “The *sambhogakāya* abides in the lotus with sixteen petals,
 Whereas in the one with thirty-two petals,
 Great bliss, as great gnosis,
 Is situated throughout. {6.3.32}
- 6.126 “In the center of the *nirmāṇa cakra* there is,
 Surrounded by the eight classes of letters,
 That supreme syllable—the letter *a*—
 Which occupies the foremost position among all letters.³⁶⁷ {6.3.33} [F.115.a]
- 6.127 “In the *cakra* of the *dharmakāya*
 There is the celebrated syllable *hūṃ*, thought to be indestructible.
 It appears in combination with five vowels,
 And is adorned with *ya, ra, la,* and *va*. {6.3.34}
- 6.128 “In the center of the *sambhoga cakra*
 There is the syllable *om*, which illuminates all letters.
 It is surrounded on all sides
 By sixteen letters in sets of four.³⁶⁸ {6.3.35}
- 6.129 “In the exalted *cakra* of great bliss
 Is the syllable *ham* in the form of a drop.
 The sun and the moon are said to be
 On its left and right sides respectively. {6.3.36}
- 6.130 “In its section starting from the throat
 And ending at the center of the navel,
 The left channel (*lalanā*), associated with the *sambhogakāya*,
 Flows downward and carries semen. {6.3.37}
- 6.131 “The subtle channel that flows upward (*rasanā*),
 In its section starting from the navel
 And ending at the center of the neck,
 Is said to carry blood. {6.3.38}
- 6.132 “Semen is called *moon*;
 Blood is known as *sun*.
 Mounted upon the two openings,
 They are situated below and above respectively. {6.3.39}

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

- 6.142 “Nondual and ultimately pure,
It is the nature of glorious Vajrasattva
Called *glorious Heruka*,
Present in the tantras as a worm.³⁷⁶ {6.3.49}
- 6.143 “He is established in the three tantras
As a burst of laughter, a glance, or a handshake, respectively.
He abides as a worm,
Consuming both passion and dispassion.” {6.3.50}
- 6.144 *This concludes the third part of the sixth chapter on the subtle channel conjunctions
which constitute the concealed essence of the ḍākinīs’ net.*

· Part 4 ·

- 6.145 Then the great bodhisattvas, headed by Vajragarbha, with the yoginī
Nairātmyā, and so forth, among them, spoke thus:
- 6.146 “Please teach us the way to meditate
On the circle of deities according to the order of their arising
And, in particular, the special circle of ḍākinīs
And their secret code-language, {6.4.1}
- “As well as the concealed essence, which you mentioned before.”³⁷⁷ {6.4.2}
- 6.147 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}
- 6.148 “The pleasure derived from the *bola* is the mahāmudrā;
The abode of the vajra³⁷⁸ is the means.³⁷⁹
The external coupling is explained
As this secret combination.³⁸⁰ {6.4.4}
- 6.149 “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}
- 6.150 “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}
- 6.151 “Wherever any beings
Are said to come into existence, [F.116.a]
There is the creation of the *nirmāṇakāya*,
For this creation is constant and broad.³⁸¹ {6.4.7}
- 6.152 “Phenomena are the nature of mind³⁸²
And the body of phenomena (*dharmakāya*) is in the heart.
The *sambhogakāya* is said to be
The enjoyment of the six types of flavors. {6.4.8}
- 6.153 “As it³⁸³ is firmly rooted in all phenomena,
Everything has its nature.
The *sambhogakāya cakra* is in the neck,
While the *cakra* of great bliss is in the head. {6.4.9}
- 6.154 “The result corresponding to its cause is in the syllables *e-vam*;³⁸⁴
The fully matured result is in the *cakra* of the *dharmakāya*;
The result consisting of valiant effort is in the *cakra* of the *sambhogakāya*;
And the stainless result is in the *cakra* of great bliss. {6.4.10}
- 6.155 “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}
- 6.156 “The *Sthāvarī* division (*nikāya*) of the canon is in the *cakra* of *nirmāṇakāya*,
Since the *nirmāṇa* creation is constant and enduring (*sthāvara*).³⁸⁵
The *Sarvāstivāda* school is in the *cakra* of *dharmakāya*,
For the doctrine (*dharma*) is born from speech (*vāda*).³⁸⁶ {6.4.12}
- 6.157 “The *Samṇvidī*³⁸⁷ school is in the *cakra* of the *sambhogakāya*,
For experiencing (*saṇṇvid*) is based in the throat.
The *Mahāsāṃghika* school is in the *cakra* of great bliss,
For the great bliss is located in the head. {6.4.13}
- 6.158 “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}
- 6.159 “One’s mother is one’s teacher;
Folding one’s hands at the head³⁸⁸ is the salutation.

- Worldly activity is the abiding by rules of conduct;
The sound of breathing (*a-ham*)³⁸⁹ is the mantra recitation. {6.4.15}
- 6.160 “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}
- 6.161 “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 Sukhāvātī. {6.4.17}
- 6.162 “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}
- 6.163 “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}
- 6.164 “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}
- 6.165 “Union with the form of the deity
Is established as soon as one is born
Based on having a face, hands, color, and shape,
But including also base predispositions from the past. {6.4.21}
- “In this way, O goddess, is explained³⁹⁰ the unsurpassable among all
unions.”³⁹¹
- 6.166 Then all the goddesses, headed by Nairātmyā, including Locanā, Māmakī,
Pāṇḍaravāsīnī, Tārā, Bhṛkuṭī, Cundā, Parṇaśavarī, Ahomukhā and
Śaṃvarī—yoginīs as numerous as the dust particles on Mount Sumeru—
became utterly bewildered, fainting and trembling. {6.4.22}
- At that moment, all the tathāgatas, headed by Akṣobhya, said this: “May
the Blessed One please resuscitate all the hosts of yoginīs.” {6.4.23}

6.167 Then, having entered the meditative absorption called the “vajra conquering all ignorance,”³⁹² the lord revived all the yoginīs and said:³⁹³
{6.4.24}

“Sentient beings are buddhas,
But they are sullied by adventitious defilements.
When these defilements are removed, they become buddhas.
This is so, O Blessed One and other sons of noble family.³⁹⁴ {6.4.25}

6.168 “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}

6.169 “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}

6.170 “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}

6.171 “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}

6.172 “So too are concepts about entities
Purified with entity-forms of the deity.³⁹⁵
Just as those who have been burned by fire
Apply fire once more as a sudorific, {6.4.30}

6.173 “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}

6.174 “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}

6.175 “This inverted meditation

- Is unknown to orthodox Buddhists or tīrthikas.
 In sexual play there are five types of enjoyment
 Corresponding to the five elements. {6.4.33}
- 6.176 “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}
- 6.177 “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}
- 6.178 “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}
- 6.179 “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}
- 6.180 “This movement of envy is Amoghasiddhi,
 For Amogha is born from wind.
 Pleasure is the impassioned mind—
 The jewel with the characteristics of space.³⁹⁶ {6.4.38}
- 6.181 “Space is the vajra quality of backbiting,³⁹⁷
 For backbiting³⁹⁸ is born from space.
 The one great semen-consciousness
 Is thus characterized by these five aspects. {6.4.39}
- 6.182 “Arisen within the five families,
 They are multiplied therein by the thousand.
 Still, their nature is but single—
 The unending, ultimate bliss.³⁹⁹ {6.4.40}
- 6.183 “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]
- 6.184 “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}

6.185 “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}

6.186 [The goddess asked,] “How can all this be contained in the form of a globule
the size of a particle?”⁴⁰⁰ {6.4.44}

The Blessed One said:

6.187 “It is so because many buddhas can fit in the space of a hair’s width,
Without crowding or causing inconvenience to one another.”⁴⁰¹ {6.4.45}

6.188 “Rise, rise, O deities, replete with the ten powers,
Who wish to feast in my house,
And you, sons of the buddha families, who appear through your miraculous
powers.”⁴⁰² {6.4.46}

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

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

6.191 “The phrase *sadā sthitaḥ* expresses
The *saṃvara* identity⁴⁰⁴ of all buddhas,
Always present in the form of mirror-like wisdom,
The wisdom of equality, {6.4.49}

6.192 “The wisdom of clear discrimination,
Or the wisdom accomplishing all actions.
The phrase *sadā sthitaḥ* thus conveys
The nature of impeccable purity. {6.4.50}

6.193 “It is thus always present as Vairocana.⁴⁰⁵
When it is always present as Amoghasiddhi,
It could be in the form of Ratnasambhava,
Or perhaps Amitābha.”⁴⁰⁶ {6.4.51}

- 6.194 “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}
- 6.195 “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}
- 6.196 “This Vajrasattva possesses innate wisdom, Prajñā, [F.118.a]
Established by her nature as part of him.
She is fanned by the activating winds
And blazes in the area of the navel.⁴⁰⁷ {6.4.54}
- 6.197 “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}
- 6.198 “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}
- 6.199 “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}
- 6.200 “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}
- 6.201 “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}
- 6.202 “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}

6.203 *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 pledge⁴⁰⁸ of the yoginīs
That cannot be deciphered by the hearers and others.
With the smiling, glancing,
Embracing, coupling, and so forth, {7.1.2}

7.3

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

[The Blessed One said:]

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

7.4

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

7.5

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

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

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

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

7.15 Vajragarbha said:

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

7.16 The Blessed One said:

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

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

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

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

- The powers of the Buddha are inconceivable. {7.1.24}
- “The homage is paid and returned with the two ‘teachers’ present.⁴⁵⁷ {7.1.25}
- 7.26 “If one employs the deity yoga of the glorious Vajrasattva or others and frowns with the right eyebrow, one will be successful, upon contemplating sky-travel, in rising into the air. If one frowns with the left eyebrow, victory over a hostile army will follow. With the same practice one will crush the forces of Māra.⁴⁵⁸ {7.1.26}
- 7.27 “If one contemplates the form of Gaurī or other female deities and bats one’s left eye, one will be able to manifest their forms. [F.120.a] If one contemplates the form of Vajrasattva or other male deities and bats one’s right eye, one will manifest their respective forms.⁴⁵⁹ {7.1.27}
- 7.28 “Without an agreed convention of language, not even the well-established worldly usages would have any effect.⁴⁶⁰ The same is the case with the yogic accomplishments in poetry and song, both mundane and supramundane.⁴⁶¹ {7.1.28}
- “This concludes the section about the art of gaze-mudrās.
- 7.29 “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}
- 7.30 “Additionally, he should eat a dish cooked in oil,
And smear the head with the fruits.⁴⁶²
This affords the best of all protections
By binding earth and sky up to their farthest limits in the ten directions.⁴⁶³
{7.1.30}
- 7.31 “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}
- 7.32 “One should consecrate the space below and above
And stamp one’s ‘seal’ on the earth and the atmosphere.
Sealed, it becomes composed of all the buddhas
And will confer accomplishments.⁴⁶⁴ {7.1.32}
- 7.33 “One should place the following⁴⁶⁵ in a bowl made of a brahmin’s skull or, as one’s second choice, any human skull. Aside from [a skull] of a woman, a man, a hermaphrodite, and so forth, [a skull] of a crow, an owl, a vulture, or a sparrow will produce various excellent⁴⁶⁶ accomplishments. The procedure

- prescribes wild licorice root. Through this, one will be able to assume at will the fine form of an elephant or a horse, or, according to one's wish, the form of an ox or a buffalo, or, should one wish it so, a dog, a cat, or a jackal. Depending on one's wish, one can be a male or a female. {7.1.33}
- 7.34 "One can enter any being by censuring oneself with black bdellium resin burned inside the mouth cavity of a corpse, with the fire from a cremation pyre, on the day of spirits,⁴⁶⁷ during the waning period of the lunar month. By censuring oneself as before with a mixture of equal parts thorn apple fruit, yellow arsenic, citrons, leadwort, sweet flag, and chicken eggs,⁴⁶⁸ one can enter anywhere in the animate or inanimate worlds. {7.1.34} [F.120.b]
- "The root of white oleander, margosa, and grasshoppers, combined with a hundredth part of the venom from a scorpion's stinger,⁴⁶⁹ will, when applied to the hand, transform it into a *gonāsa* snake. {7.1.35}
- 7.35 "For seven days one should douse velvet bean pods and soak chalk with the milk from giant milkweed. When a drawing made with this chalk and velvet bean mixture is touched, one will become like the king of serpents, with poisonous hands. An antidote to the touch of these hands is explained as follows: {7.1.36}
- 7.36 "Sandal, mesua flower, costus root, and emetic nut, combined with Indian valerian, neutralize a variety of poisons. So does costus mixed with rice water.⁴⁷⁰ Should one consume a pill consisting of the pith of Indian valerian, together with the feces⁴⁷¹ of a child born on that day, one will be able to drink poison as much as one likes, like Vajrapāṇi himself. {7.1.37}
- 7.37 "A touch from a hand smeared with a broth made with the fat of a frog and an earth boa snake, and with the fruit of sebesten tree, will remove poison. {7.1.38}
- "An ointment made from ghee, sandal, peacock blood, and the bones and flesh of an earth boa snake, when applied to the body,⁴⁷² can detoxify even the entire triple universe upon contact. {7.1.39}
- 7.38 "The fever that recurs every four days will be cured if, while concentrating by means of the ritual procedure of getting naked, and the rest, one fastens to the hand on the day of spirits a root of fragrant swamp mellow broken into seven pieces. {7.1.40}
- "By merely applying an incense composed of equal parts of newly shed skin from a large snake and peacock feathers, one will create enmity throughout the triple universe. {7.1.41}
- 7.39 "Alternatively, by merely burning an incense, according to procedure, composed of equal parts crow and owl feathers, one will actually cause enmity even among the supporters of Hara.⁴⁷³ {7.1.42}

- “When the head of a snake placed inside the hole of a horse’s hoof is buried together with the tongue of a mad dog underneath the door of the enemy’s house, he will be driven away after seven days. {7.1.43} [F.121.a]
- 7.40 “Flame lily, pig feces, hair from the head of a corpse, and bones of a camel—this excellent method will send into exile, after seven days, even the entire triple universe.⁴⁷⁴ {7.1.44}
- “By smearing on a mirror flowers of red oleander, cashew nut, and mangosteen oil, the shapes of a horse, a donkey, a camel, and so forth, will be seen in it. {7.1.45}
- 7.41 “Through burning in a sealed duplex vessel the hooves and claws of a horse, a cow, a boar, a monkey, an ass, and a camel, mixed with frog fat, the forms of those creatures will be seen, as stipulated earlier. After anointing the eyes, during the asterism of Puṣya,⁴⁷⁵ with alangium seed oil and cow’s milk, one will perceive in the mirror any forms present within the universe. {7.1.46}
- 7.42 “A person whose eyes are anointed with a paste of Indian valerian fruit and alangium oil will see ordinary people as divine forms. Through anointing his eyes with oil his vision will go back to normal.⁴⁷⁶ {7.1.47}
- “After anointing the feet with camphor,⁴⁷⁷ powdered leech, frog fat, and root of the trumpet flower tree, one will be able to walk upon a heap of smoldering embers. {7.1.48}
- 7.43 “After smearing the hands and the feet with spikenard, frog fat, powdered leech, and cardamom, one will be able to make fire feel as cold as snow. {7.1.49}
- “After taking blood of a water snake⁴⁷⁸ into one’s mouth, the wise person will be able to enter water and remain there as long as he likes, as if inside a floating house.⁴⁷⁹ {7.1.50}
- 7.44 “Should he put on a pair of shoes, having filled them with seeds of the broken bones plant, a person thus purified will be able to walk on water as if on a road.⁴⁸⁰ {7.1.51}
- “A wise person, after smearing all the orifices of his body with a paste made of freshly churned butter, gold dust, onion,⁴⁸¹ and fish oil, will be able to move in water like an alligator. {7.1.52}
- 7.45 “Seeds from a branch of thorn apple mixed with wood dust produced by woodworms,⁴⁸² together with female cuckoo birds,⁴⁸³ will make a person like a ghost. [F.121.b] This can be reversed by means of a molasses and rice gruel mixture. {7.1.53}
- “Feathers of a bird,⁴⁸⁴ hair of a cat, a monkey, and an outcast; feathers of an owl; and hair of a mongoose, when powdered and mixed with *carama dung*,⁴⁸⁵ can make all people go insane. {7.1.54}

- 7.46 “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}
- 7.47 “One should take a thorn apple fruit and mix into it powdered woodworms with human flesh.⁴⁸⁶ After adding this to the victim’s food and drink, he will immediately lose his mind and die after seven days. {7.1.57}
- “One should take a crow’s nest from a neem tree with a hand on which white mustard oil has been rubbed. Using the same hand,⁴⁸⁷ one should burn it together with a piece of wood obtained from a charnel ground and afterward retrieve the ashes. Whoever’s head is sprinkled with these ashes will be driven away. {7.1.58}
- 7.48 “One should combine the feather⁴⁸⁸ of a crow and an owl, together with the hair of a brahmin and a naked mendicant, and light a fire using thorn apple wood. After burning these feathers and hair in a smokeless fire, one should retrieve some of the ashes and secretly throw them under the bed of two persons, men or women. Right at that moment the two will become enemies. {7.1.59}
- “This concludes the section on the art of manipulating consciousness.⁴⁸⁹
- 7.49 “Alternatively⁴⁹⁰, if one wishes to enthrall someone, one should make a powder of a bee that has stung a white bitch in the chest. When struck with it, even a woman loyal to her husband will be enthralled, if one mixes this powder with one’s own semen during the asterism of Puṣya.⁴⁹¹ {7.1.60}
- 7.50 “Placing in the hand of a virgin girl equal amounts of elephant rut and a paste from buds plucked by women from male trees will result in marriage and conjugal felicity.⁴⁹² {7.1.61}
- “Indian valerian,⁴⁹³ Indian caper, and purple fleabane, blended with teardrops and one’s own semen, will enthrall a playful woman right away.⁴⁹⁴ {7.1.62} [F.122.a]
- 7.51 “A powder containing *puttaṅjārī*,⁴⁹⁵ *apannā*,⁴⁹⁶ Indian caper, and purple fleabane, when mixed with teardrops, enthralls the women in this world upon contact alone. {7.1.63}
- “Dwarf morning glory, littoral bind weed, *lakṣaṇā*,⁴⁹⁷ and *avanatā*,⁴⁹⁸ when infused with eye discharge and teardrops, instantly enthrall even the charming wife of the lord of gods. {7.1.64}
- 7.52 “The root of the white giant milkweed,⁴⁹⁹ Indian madder, house sparrow,⁵⁰⁰ and costus, when made into a paste with exudations from a wound on one’s body, will enthrall the triple universe. {7.1.65}

- “One should prepare a mixture of basil, Indian caper, and *kṣīrādhikā*⁵⁰¹ with one’s own semen. A pill made of this and catch tree, served with betel, will instantly enthrall even the charming wife of Śiva. {7.1.66}
- 7.53 “One should make a powder from a nose rope that had tethered a buffalo, ash from a corpse cremated using thorn apple wood, and a bracelet from a dead woman who was burned in a funeral pyre extinguished with thorn apple juice.⁵⁰² When mixed with one’s own semen, this will instantly enthrall even the daughter of Indra just upon contact. {7.1.67}
- “This concludes the section on the art of making others into one’s subjects.⁵⁰³
- 7.54 “A tilaka on the forehead made with Malabar gulbel,⁵⁰⁴ fireflies, arsenic, bovine orpiment, and realgar will instantly enthrall. {7.1.68}
- “After placing on one’s forehead a tilaka of yellow orpiment together with white dūrvā grass and wild dūrvā grass, one will be able to enthrall a king with a mere glance. {7.1.69}
- 7.55 “Malabar gulbel,⁵⁰⁵ fireflies, *avanatā*,⁵⁰⁶ camphor,⁵⁰⁷ and Indian caper, made into powder with an admixture of teardrops, will instantly enthrall the charming wife of a king. {7.1.70} [F.122.b]
- “When a woman is struck with a preparation made of flowers from the corpse of a newly married man, noon flowers collected from the head of a worshiped śivaliṅga, and ash, in equal measure, from the funeral pyres of a cremated husband and wife, mixed together with one’s semen, she will follow behind the one who struck her. {7.1.71}
- 7.56 “Dwarf morning glory, fireflies, *lakṣaṇā*,⁵⁰⁸ and Indian caper, mixed with a powder made of intestinal worms with an admixture of teardrops, will produce enthrallment instantly. {7.1.72}
- “Sweet flag and white moonseed mixed with an equal part of kurchi and the umbilical cord of a newborn calf⁵⁰⁹—when a beautiful woman comes into contact with these ingredients in the form of a tilaka on the forehead,⁵¹⁰ she will become enthralled. {7.1.73}
- 7.57 “One will enthrall the people of the world with a tilaka well concocted from ‘glory sandalwood,’⁵¹¹ red sandalwood, and camphor, infused with equal parts of the blood of a wagtail and a female mule.⁵¹² {7.1.74}
- “In the asterism of Puṣya one should, using a boar’s tooth, grind seeds of common sesban and seeds of white butterfly pea together with bovine orpiment, and make a tilaka with them on one’s forehead. If one were to look at a mighty king while wearing this tilaka, he would not be angry, but would definitely be pleased. {7.1.75}
- “This concludes the section on the art of tilaka and its benefits.⁵¹³

- 7.58 “Otherwise, if one wishes to make a magical pill, one should grind the impurities and the eyes⁵¹⁴ of a black cat and the eyes of a black crow together with the blood from the left ear of a black boar. The pill, which should also include an authentic relic of the tathāgatas, should then be wrapped in the aforementioned concoction, and then enclosed in ‘sun,’ ‘moon,’ and ‘fire.’⁵¹⁵ In the asterism of Puṣya, the pill should be activated.⁵¹⁶ One will be successful by reciting the mantra of one’s chosen deity. When the pill is placed in the mouth, one can roam the earth assuming, like a yakṣa, any desired form. {7.1.76}
- 7.59 “Alternatively, one should make a pill with the eyes of a black *pecikā* owl, black crow, black *ullūka* owl, and black cuckoo, combined with an authentic relic of the tathāgatas. One should cover the pill in the milky sap of Indian spurge tree and wrap it in ‘sun,’ ‘moon,’ and ‘fire.’⁵¹⁷ When this pill is placed in the mouth, one becomes invisible.⁵¹⁸ {7.1.77} [F.123.a]
- 7.60 “Alternatively, in order to produce a pill consisting of a relic of the tathāgatas, one should grind together the ashes from the funeral pyre of a woman cremated with her deceased husband, powdered fruit of wood apple, and resin of white dammar, along with perspiration. An authentic relic of the tathāgatas should be wrapped in this concoction and enclosed in ‘sun,’ ‘moon,’ and ‘fire.’⁵¹⁹ The pill should be activated during the asterism of Puṣya. When it is placed in the mouth, one will be able to roam the earth like a yakṣa, assuming any desired form.⁵²⁰ {7.1.78}
- 7.61 “Alternatively, one should make a pill with an eye ointment called *srotah*, camphor, spiky leaves of saffron crocus, honey, and the first blossom of the mahua tree, with added stamens of a young flame lily.⁵²¹ This pill, encased within the three metals of gold, silver, and copper, will make one invisible. {7.1.79}
- “Alternatively, in a capsule made of the three metals of gold, silver, and copper should be placed sprouts of a blue aśoka tree⁵²² inuncted seven times with the blood of a beautiful woman.⁵²³ Placing it in the mouth will conceal any being. {7.1.80}
- 7.62 “Alternatively, a pill made of the northern root of Indian valerian, dug out during a lunar eclipse while naked, should be encased in the metals of ‘sun,’ ‘moon,’ and ‘fire.’ If placed in the mouth, this pill will make one invisible. {7.1.81}
- “A pill made from bovine orpiment and blossoms from the Indian almond tree, combined with the eyes and hair left behind by a crow who fed on the corpse of a girl who hung herself, is called ‘the lady who fulfills wishes.’⁵²⁴ {7.1.82}

7.63 “Alternatively, one should mix realgar with the discharge from rubbing a girl maddened by menstruation in an ancestor grove.⁵²⁵ By applying a tilaka of this to the declivity in the center of one’s forehead, one will be able to hide from even the entire triple universe. {7.1.83}

“Alternatively, applying to the forehead a tilaka prepared with the twigs from a crow’s nest located on a northern branch of a blue aśoka tree will hide a man from all animate and inanimate beings. If *srotah* eye ointment is placed in the abdomen of a pigeon, put in the fire of a funeral pyre, and cooked, the magical ointment will make one invisible. Re-appearance can be achieved by means of the blood of a black cat.⁵²⁶ {7.1.84} [F.123.b]

7.64 “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.

7.65 “Now I will describe the rites involving magical ointment.

“One should make a lamp-wick out of cloth recovered from a charnel ground and saturate it with oil obtained from human⁵²⁷ flesh. On the night of spirits, in the charnel ground, one should place the lighted lamp on a lotus petal [inside a woman’s skull] atop three other human skulls, and collect the lampblack that collects above, in the delightful lady’s skull. Then, after burning up an owl’s head and mixing it with red sandalwood many times, one should, that very night, prepare from this a fine powder by grinding it on a stone slab. One should then blend this powder with the earlier collected lampblack until the mixture is homogeneous, wrap that in the skin from a vulture’s foot, and with it fill the hollow of a bone from this foot using a splinter from a human bone.⁵²⁸ Explaining how to activate this ointment, the lord said, ‘It can be activated inside a woman’s bhaga, by a follower of the Mantrayāna, according to prescribed procedure.’ {7.1.87}

“This is the art of concocting magical ointment.

7.66 “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}

7.67 “If the procedure is not complete,
Happiness cannot be brought to wretched beings.⁵²⁹ {7.1.89}

- 7.68 “One should combine substances that come from mountains and oceans⁵³⁰ with well-matured vinegar and quicksilver, and grind them together repeatedly in a sealed and heated stone crucible. One should always boil this concoction in a copper dish along with common milk hedge, butterfly pea, jasmine, and Indian caper, combined with fermented rice. Taking a metal [magnet], one should mix in its powder, and along with parts of safflower and large blue lotus, grind it with the vinegar concoction until it becomes the same consistency as freshly churned butter. Immediately thereafter, one should mix it with the sap of Indian spurge tree, and liquify it with sindhu and white borax. Then, it should be mixed together with half a karṣa each of copper and silver in a covered crucible, adding half the amount of sulphur crystals. From this, one will obtain gold measuring half the amount of the substrate. {7.1.90} [F.124.a]
- “This is about the art of quicksilver.
- 7.69 “Now I will teach the rites of the art of longevity, giving an essential summary of everything. {7.1.91}
- “Following the ritual restrictions with respect to seasons, one should practice yoga and mudrā.⁵³¹ One should employ the ‘four ingredients,’⁵³² musk, red sandalwood, camphor, and *śālija*, and also olibanum, tailed pepper, and lotus seeds.⁵³³ These great drugs are especially powerful during six different time periods.⁵³⁴ {7.1.92}
- 7.70 “There is spring, hot season,
And rainy season.
There is also autumn, early winter,
And the snowy late winter too. {7.1.93}
- 7.71 “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}
- 7.72 “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}
- 7.73 “Midnight is right for ingesting the flower infusion (menstrual blood);
The season recommended for this is early winter.
In the spring, though, the “four ingredients” (feces)⁵³⁵
Will bring accomplishment if ingested in the morning. {7.1.96}
- 7.74 “During the rainy season, in the afternoon,

- Musk (urine) is pleasing to the mind.
 During the hot season, at midday,
 Lotus seeds⁵³⁶ will bring the fulfillment of all one's aims. {7.1.97}
- 7.75 "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}
- 7.76 "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}
- 7.77 "Quicksilver and sulphur,
 In combination with *śekhara*,⁵³⁷
 Blended homogenously with ghee,
 Should be employed in every rite.⁵³⁸ {7.1.100}
- 7.78 "One should procure the fourteen substances
 And zealously ingest them in nine different ways.⁵³⁹
 One should perform this rite according to one's wishes,
 Following the divisions of lunar and solar cycles.⁵⁴⁰ {7.1.101}
- 7.79 "One will attain full results within twenty-one days. Lost teeth, fingernails,
 and hair will grow back. When one is accomplished, one will be able to
 change all elements⁵⁴¹ into gold. {7.1.102} [F.124.b]
- 7.80 "Now I will teach a rite involving oil.
 "Oil of lotus, oil of *vālā*,⁵⁴² and oil from the "four ingredients"⁵⁴³ should all
 be combined with an equal amount of ground black turmeric,⁵⁴⁴ and mixed
 with the juice of country mallow. One should also prepare an extract from
 moonseed and mix it with cow's milk.
- 7.81 "Now I will give you the measurements. One should prepare thirty-two
 palas of the black turmeric and moonseed powder and boil it with twice that
 amount of water until it is reduced to four cups of liquid. One should mix this
 three times, according to the proper sequence, with three parts of the juice of
 country mallow. One should blend this with four parts of milk to one part of
 oil, half that amount of moonseed, half that amount of sediment, and the
 previously mentioned ingredients, cooking it all together gently.⁵⁴⁵ When
 the mixture is going to be drunk, which requires a medium amount, the
 moonseed should be left out. For anointing the head, which is said to require
 a thicker consistency, cooking it three more times is said to be best. For an
 errhine one should use ten palas. For drinking, one hundred palas is

- recommended. When anointing, one should use one hundred and eight palas. The practitioner should perform all this with a focused mind. By applying an errhine of this, he can live for a thousand years. When drinking it, he can live five hundred years. When anointing the head, he can live three hundred years. My words are not to be doubted. He will obtain a divine form and a pleasant voice, will always be adored, and will definitely reach proficiency in all sciences and disciplines. His body will have great splendor and luminosity. He will be able to remove all obstacles. {7.1.103}
- 7.82 “He should procure the ‘four ingredients,’⁵⁴⁶ dry them well, and blend them thoroughly with milk. He should heat this mixture up in a cow dung fire until the ingredients dissolve, then obtain from it the oil. The practitioner should blend this oil with twice as much black sesame oil and again twice as much milk, and cook it as prescribed. A decoction made of four parts thorn apple, the three fruits,⁵⁴⁷ false daisy, common jasmine, and grass is regarded as helpful for promoting growth.⁵⁴⁸ {7.1.104} [F.125.a]
- 7.83 “Black turmeric, black babchi, blue lotus bulb, iron filings, sulphur, bdellium, white dammar, camphor, and musk—he should cook these substances in oil. They will promote health and longevity. If they are rubbed on the head, they will remove grey hair and wrinkles. All diseases will depart, without a doubt.⁵⁴⁹ {7.1.105}
- 7.84 “Now I will teach the rite of preparing oils for rubbing on the body.
 “One should use the same oil, but add myrrh, thorn apple tree, Indian caper, and fragrant swamp mallow.⁵⁵⁰ Mixing in chaste tree berries, the practitioner of mantra should prepare this into a solution through the previously described method. This should then be mixed with black creeper, beautyberry, ironwood, bulletwood tree, golden champa, red poon, fetid cassia, turmeric, thorn apple, cockscomb, agarwood tree, asafoetida,⁵⁵¹ *parahṛd*, *vallabhī*,⁵⁵² *mukta*,⁵⁵³ pongam oil tree, *mañjari*,⁵⁵⁴ thorn apple tree, sweet flag, babchi, nut grass, black turmeric, Indian madder, costus, and veronicalolia—these will remove all illnesses.⁵⁵⁵ {7.1.106}
- 7.85 “An incense of both white and red sandalwood, deer musk, camphor, Indian olibanum, and fingernails, mixed with molasses, can fulfill all one’s wishes. One will be able to cure itching, rash, and cutaneous eruptions, and remove all toxins produced in the body. My words are true, O goddess,⁵⁵⁶ there can be no doubt. {7.1.107}
- 7.86 “Turmeric powder,⁵⁵⁷ chaste tree berries, powder from a temple brick, extract of thorn apple leaves, musk, and the “four ingredients,” when combined with *caura*⁵⁵⁸ and *keṁśu*,⁵⁵⁹ can destroy many different diseases, such as intestinal worms, leprosy, and the toxins in the body. It is especially effective when applied together with babchi. {7.1.108} [F.125.b]

- “These are the ritual procedures for anointing the body with medicinal unguents.
- 7.87 “One should pulverize the three astringent substances⁵⁶⁰ together with the ‘four ingredients’⁵⁶¹ and drink this with cold musk⁵⁶² for one year while observing vows. In this way one will be able to cure a variety of illnesses related to the internal organs, such as diseases of phlegm, and so forth. When this elixir is digested, it will without fail remove grey hair, and so forth, from the practitioner of mantra. {7.1.109}
- 7.88 “Alternatively, he should procure the four ingredients and grind them into a fine powder together with the three fruits.⁵⁶³ Then he should blend them with ghee and honey and eat one karṣa⁵⁶⁴ of this preparation. Consequently, he will become divinely beautiful and live three hundred years. {7.1.110}
- 7.89 “Now comes the same recipe, still in liquid form, but without ghee or honey. Alternatively, he should procure the three astringent substances and grind them into a fine powder, gradually adding one cat’s paw⁵⁶⁵ of musk from the midriff.⁵⁶⁶ If the practitioner drinks it well cooled, imagining that power is his, it will cure flatulence and indigestion and, in time, remove wrinkles and grey hair. If it is warm, however, it will cause the greying of hair. {7.1.111}
- “Alternatively, he should procure the three fruits,⁵⁶⁷ cook them with milk and water, and apply the concoction to the head.⁵⁶⁸ {7.1.112}
- 7.90 “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}
- 7.91 “Alternatively, he should procure three parts each of *nāga*⁵⁶⁹ root, *palāśa*⁵⁷⁰ root, and costus root. He should grind them into powder with one part long pepper as the tenth part of the concoction.⁵⁷¹ After blending the powder with cow milk, a wise yogin should consume one karṣa⁵⁷² of this mixture every day. {7.1.114} [F.126.a]
- 7.92 “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}
- 7.93 “Thus, he should dwell in desolate mountains, and such,
With this remedy.

- Any other method is unnecessary,
As far as the attainment of buddhahood is concerned.⁵⁷³ {7.1.116}
- 7.94 “He should meditate without company in a mountain cave—the hermitage
of the relative truth of practitioners. {7.1.117}
- 7.95 “One who wants to be a practitioner
But does not know the ritual restrictions with respect to seasons⁵⁷⁴
Is like someone hitting his fist against empty space
Or drinking mirage water,
Or like a hungry person threshing chaff. {7.1.118}
- 7.96 “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}
- 7.97 “This is the section on the science of longevity called ‘the source of all
knowledge.’ ”
- 7.98 *This concludes the first part of the seventh chapter.*

. Part 2 .

- 7.99 [Vajragarbha said:]

“I want to hear, O Blessed One, how to perform
The ritual of *homa* with its recitation, and so forth.
How should one do the rites of pacifying, enriching, enthralling, and
assaulting,
Along with their respective oblation offerings, and so forth?” {7.2.1}
- 7.100 [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}
- 7.101 “A deity yoga practitioner,
Having assumed the *ālīḍha* posture, the *pratyālīḍha* posture,
Or one with the feet parallel, or forked,
Should invite his consort (*vidyā*) to join him. {7.2.3}

- 7.102 “She could be a brahmin, a kṣatriya,
A vaiśya, or a śūdra—
So require the rules of the rite.
Afterward, he should commence the homa rite. {7.2.4}
- 7.103 “If it is the rite of pacifying, he should delimit a round fire-pit area one cubit
in diameter. Having done the measurements, he should dig a hole half a
cubit deep in the ground. He should daub the insides of this half-cubit-deep
pit with white sandalwood. He should demarcate a four-finger-width⁵⁷⁵
wide rim of earth in a circle surrounding the fire pit. {7.2.5} [F.126.b]
- 7.104 “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}
- 7.105 “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}
- 7.106 “Since the activities of enthralling and summoning are similar, their pit is
described as having identical characteristics. One should prepare a pit
shaped like a half-moon and with the same measurements as the pit for
enriching.⁵⁷⁶ The depth of the basin should be half its diameter. One should
demarcate the rim to fit the other measurements and daub the pit with red
sandalwood. {7.2.8}
- 7.107 “The powder used for demarcating the pit
Should be white in rites of pacifying,
Yellow in rites of enriching, black in rites of killing,
And red in rites of enthralling. {7.2.9}
- 7.108 “The specifications for summoning are the same as those for enthralling,
And those for sowing hatred, the same as those for killing. {7.2.10}
- 7.109 “Now I will explain the connection between the types of rites and the
directions.

“The fire pit for pacifying should be to the east of the temple or maṇḍala,⁵⁷⁷
That for the rites of assaulting to the south,
The one for enthralling and summoning to the west,
And the one for enriching to the north. {7.2.11}
- 7.110 “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}

- 7.111 “Now I will explain the procedure involving different types of grain.
“He should mix rice, corn, white sesame, barley, nutmeg, dūrvā grass, milk, ghee, and honey with the five ambrosias and offer this in a homa along with moist wood branches originating from the five sap-bearing trees, still with leaves on them, smeared at both ends in honey, milk, and ghee. He should start the fire with the kindling of Indian cluster fig and palash tree.⁵⁷⁸ If he wants to perform the rite of pacifying, he should cast the offerings into the fire one hundred and eight times, three times a day, while sitting facing east. He can then pacify even the entire district. {7.2.13}
- 7.112 “Now, if he wants to perform the rite of enriching, he should procure black sesame and mung beans along with red rice. As an alternative, he can use barley or something else. The kindling sticks are said to be the same as before, but this time they should be smeared with one handful of milk and butter.⁵⁷⁹ [F.127.a] All the ingredients should be sprinkled with saffron perfume and combined with the three sweet things, rice pudding, curds, honey, ghee, dill,⁵⁸⁰ bel fruit, lotus, stamens of ironwood blossoms, and rice. Having then lit the fire using wood of Indian cluster fig, he should generate himself as the deity appropriate for the ritual. Facing north, he should cast the ingredients into the fire a thousand times, three times a day, with a focused mind. When seven days have passed, he will become a great owner of wealth. {7.2.14}
- 7.113 “Now, if he wants to perform the rite of enthralling, he should procure red sesame or black sesame,⁵⁸¹ beautyberry, stamens of ironwood blossoms, champak, sorrow-less tree, *vajra*,⁵⁸² bulletwood tree, *bāṇa*,⁵⁸³ and dill, mixed with sandalwood, ghee, and honey. He should also procure pieces of wood eight finger-widths long from deodar, banyan, pipal, Indian cluster fig, and other trees. Also, the milky sap from the Indian olibanum and guggul trees, as well as sugandha⁵⁸⁴ and other substances, should be used.⁵⁸⁵ Then, he should assume a red form using menstrual blood mixed with vajra water⁵⁸⁶ and sit facing the west. Whoever’s name he employs while making offerings to the fire will become enthralled after seven days. He will be able to keep her or him for as long as he lives. {7.2.15}
- 7.114 “Now, if he wishes to perform the rite of assaulting, he should blend black sesame, mung beans or something similar, the fruit of the marking nut, and *kālaka*,⁵⁸⁷ with black mustard oil and an admixture of blood.⁵⁸⁸ He should then procure thorns from a crooked black tree, and pieces of wood ten finger-widths long from all trees that are pungent, bitter, and so forth. Adding human bone, human feces, donkey droppings, and hair, as well as dog feces, hair, and paws, he should blend all this with oil, and facing south

with a focused mind, offer it into a charnel ground fire one hundred and eight times. Whoever's name one employs will die within three days. [F.127.b]

"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}

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

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

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

7.117 "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}

7.118 "He should blend spirituous liquor with human flesh and offer it into the fire, at the three junctions of the day, until he has done this one hundred and eight times. After six months he will become the governor of the district. {7.2.22}

"He should offer one hundred burnt offerings of jackal meat.⁵⁹² After three months he will be able to remove dire poverty in an instant. {7.2.23}

7.119 "He should soak cow flesh in cow blood and offer it one thousand times into a fire. Entrallment will take place, lasting as long as he lives, there is no doubt. {7.2.24} [F.128.a]

"He should blend the same meat with spirituous liquor and offer it into a fire⁵⁹³ with his left hand. He will be able to enthrall even a buddha, let alone ordinary people. If not, he can also use a stick for cleaning the teeth, covered

- in saliva, smeared with bodily impurities, and doused with wine. By offering this stick as a burnt offering he will enthrall the target, there is no doubt. {7.2.25}
- 7.120 “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}
- 7.121 “He should offer in a fire an oblation of *atimuktikā*,⁵⁹⁴ white gourd melon, mung beans,⁵⁹⁵ sann hemp, vomit, and black mustard, together with *tamāla* leaves,⁵⁹⁶ at home.⁵⁹⁷ He will be able to seal the target’s mouth, there is no doubt. {7.2.28}
- “He should offer in a fire an oblation of dog meat combined with vajra water.⁵⁹⁸ Whoever’s name he employs will become enthralled within seven days. {7.2.29}
- 7.122 “He should offer in a fire horse meat together with human feces at night.⁵⁹⁹ He will be able to enthrall the king within seven days. {7.2.30}
- “He should offer in a fire elephant meat mixed with semen. He will be able to enthrall an entire city. {7.2.31}
- 7.123 “He should offer in a fire fish and meat combined with spirituous liquor. When he has offered this one hundred and eight times, he will be able to enthrall any woman. {7.2.32}
- “He should offer in a fire only crow meat one thousand times.⁶⁰⁰ Whoever’s name he employs will flee within three days. If even Vajrasattva will flee, how much more so will ordinary people? {7.2.33}
- 7.124 “He should offer crow and hawk meat into a fire made with thorn apple sticks. Whoever’s name he employs will be driven away. {7.2.34}
- “He should offer human flesh and bird meat. Whoever’s name he employs will go insane. Should he offer the same⁶⁰¹ into a chaff fire, the target will become well again. {7.2.35}
- 7.125 “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}
- 7.126 “He must not disclose the secret of his practice to anyone. If the secret is revealed, he will never gain accomplishment or find happiness. [F.128.b] Therefore a mantra practitioner must never perform these rites in front of anyone. If he wants to perform them, he should do so alone. Then the mantra practitioner can succeed in every rite.”⁶⁰² {7.2.37}

7.127 *This concludes the section on homa rites, which forms the second part of the seventh chapter.*

· Part 3 ·

7.128 [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}

7.129 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}

7.130 “One should form an eight-petaled lotus
With its pericarp located in the secret area.⁶⁰³
There, one should reproduce the valiant one in syllables
That fulfill all one’s aims and wishes. {7.3.3}

7.131 “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}

7.132 “Take the second letter of the first group,⁶⁰⁴ surmounted by a dot,⁶⁰⁵ the
third letter of the seventh group, adorned with a half moon,⁶⁰⁶ and the seed
syllable of awakening, ‘worshiped’ on its crown by the full moon. This is the
heart mantra.⁶⁰⁷ {7.3.5}

7.133 “Now I will give you the auxiliary heart mantra. One should take the second
letter of the seventh group (*ra*), join it with Vajraḍākinī (*u*), and double it.
Then, one should take the third letter of the hot sounds (*sa*) and support it
underneath with the second letter of the sixth group (*pha*), joined with the
fifth vowel (*u*). The second of the semivowels (*ra*) should be supported
underneath by the fifth vowel (*u*). The third letter of the third group (*ja*)
should be supported underneath by the twenty-ninth letter (*va*). The third
letter of the seventh group (*la*) and the first letter of the fifth group (*ta*)
should be joined with the third vowel (*i*). The second letter of the eighth
group (*ṣa*) should be supported underneath by the twelfth letter (*ṭha*). One
should take the thirty-second letter (*sa*) and join it with Gaurī (*i*). Then, one

should add the third letter of the fifth group (*da*) with the fourth letter from that same group (*dha*) below it. One should add the third semivowel (*la*), supremely adorned by Ghasmarī (*o*). One should join to the first letter of the third group (*ca*) and the fifth letter of the fifth group (*na*), Caurī (*e*), who is the highest boon. {7.3.6} [F.129.a]

7.134 “Locanā⁶⁰⁸ is the creator of peace for the buddhas.
She makes all rites successful,
She is said to revive the dead,
And she is the requester of the vajra pledge.” {7.3.7}

And the Blessed One added,⁶⁰⁹ “*Om, svāhā* to Vajravairocanī.⁶¹⁰ {7.3.8}

7.135 “The fourth letter of the second group (*gha*) adorned with Vāri is the heart mantra of Māmakī. Her auxiliary heart mantra is explained as follows:

“The first letter of the hot sounds (*śa*) is adorned above by Khecarī (*am*). The first letter of the second group (*ka*) and the second letter of the seventh group (*ra*) are joined with Caurī (*e*) in like fashion. The first letter of the eighth group (*śa*) should be joined by the supreme Vajrā (*a*), who is the highest boon. One should take the twentieth letter (*na*) and support it underneath with the sixteenth⁶¹¹ letter (*ta*). Gaurī (*i*) is held to be their adornment. One should take the first letter of the second group (*ka*) and the twenty-seventh letter (*ra*), and one should join them with Caurī (*e*). The fourth letter of the second group (*gha*), with Vajraḍākinī (*u*) as its seat, should be combined with the first letter of the third group (*ta*), then doubled. The fourth letter of the second group (*gha*) should be joined with Vajraḍākinī (*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*).

7.136 “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}

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

- 7.138 Now the Blessed One said the mantra of Māmakī's consort Ratnasambhava:
 “*Om*, burn, burn, *hūm*, *phat!* *Svāhā* to [the deities who shout] *phat!*”⁶¹³
 {7.3.11}
- [And he continued further:]
- 7.139 “Now, for the mantra of Pañḍaravāsini, one should take the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*); Caurī (*e*) is thought to be their adornment. One should take the fourth letter of the seventh group (*va*), adorned on top with Gaurī (*i*). One should then take the first letter of the second group (*ka*) and the eleventh letter (*ṭa*), adorned on top with Caurī (*e*). [F.129.b] One should take the fifth letter of the fifth group (*na*) and join it with the third vowel (*i*). One should take the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*), and connect to them Caurī (*e*), who is the supreme boon. One should then add the first letter of the second group (*ka*) and the first letter of the fourth group (*ṭa*), adorned on top with Khecarī (*aii*). One should add the first letter of the second group (*ka*) and the eleventh letter (*ṭa*), joined with Caurī (*e*). {7.3.12}
- 7.140 “Mahākoṣavatī always generates energy,
 Which fosters the Dharma
 Merely by reciting the mantra,
 Similar to the words of Vāgvajra. {7.3.13}
- “*Om*, Vajradharma *hrīḥ!* *Svāhā!*”⁶¹⁴ {7.3.14}
- 7.141 “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}
- 7.142 “One should take the first letter of the fifth group (*ta*),
 With Ḍākinī (*u*) thought to be its seat.⁶¹⁵
 One should then take the sixteenth letter (*ta*),
 With the first letter of the fifth group (*ta*) as its seat, and Vajrā (*ā*) joined with
 it. {7.3.16}
- 7.143 “One should take the twenty-seventh letter (*ra*)
 In combination with Caurī (*e*).
 To this should be added the first letter of the fifth group (*ta*)
 Joined with Ḍākinī (*ā*) below. {7.3.17}
- 7.144 “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}
- 7.145 “Will carry out any orders like servants;
They will surely be enthralled right at that time.”⁶¹⁶ {7.3.19}
- So spoke the great Blessed Vajradhara.⁶¹⁷
- 7.146 “One should derive a mantra beginning with
The syllable *om* that illuminates everything, and ending with *svāhā*.⁶¹⁸
Such a mantra will grant all desired accomplishments,
Just like the words of the Tathāgata. {7.3.20}
- 7.147 “*Om*, act, act! Accomplish, accomplish! Bind, bind! Frighten, frighten!
Shake, shake! *Hraḥ hraḥ! Pheṃ pheṃ! Phaṭ phaṭ!* Burn, burn! Cook, cook!
Devour, devour! You who wear a garland of entrails covered in fat and
blood, seize seize! Threaten the serpents in the seven subterranean
paradises. Summon them, summon! *Hrīm hrīm! Jñaim jñaim! Kṣmām kṣmām!*
*Hām hām! Hīm hīm!*⁶¹⁹ *Hūm hūm! Kili kili!* [F.130.a] *Sili sili! Cili cili!*⁶²⁰ *Dhili*
*dhili! Hūm hūm! Phaṭ phaṭ! Svāhā!*⁶²¹
- This mantra of the lord of spells accomplishes all activities. {7.3.21}
- 7.148 “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’ (*ṃ*).
One should append *svāhā* at the end. {7.3.22}
- 7.149 “By reciting this mantra 100,000 times
One will be able to paralyze the world at any time. {7.3.23}
- 7.150 “The heart mantra of Ratnasambhava:

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

“One should take the first letter of the Vedas (*om*) and the second letter of
the second group (*kha*) topped with ‘empty space’ (*ṃ*), and add *svāhā* at the
end. The wise practitioner will be able to drive away even the buddhas.

{7.3.25}

7.152 “The heart mantra of Amitābha:

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

7.153 “The heart mantra of Vairocana:

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

7.154 “The heart mantra of Locanā:

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

7.155 “The heart mantra of Māmakī:

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

7.156 “The heart mantra of Paṇḍaravāsini:

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

7.157 “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}

7.158 “The heart mantras for the surrounding gate keepers

Are the four neuter vowel syllables (*r, ṛ, l, ḷ*);

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

- Starting with the first syllable of the Vedas (*om*),
One should pronounce the mantra with *svāhā* at the end. {7.3.32}
- 7.159 “The offering goddesses Puṣpā, Dhūpā, Gandhā,
And also Dīpā,
Vaṃśā, Vīṇā,
Mukundā and Murajā, {7.3.33}
- 7.160 “As prescribed by the rule, should thus be arranged
As in the maṇḍala for the gaṇacakra feast. {7.3.34}
- 7.161 “Now I will teach on Tārā’s many boons,
Variously manifesting through each ritual action. [F.130.b]
- “The first method;
- “One should draw a lotus with four petals
Extending throughout the cardinal and intermediate directions. {7.3.35}
- 7.162 “Its pericarp should be decorated, as prescribed,
With three *taṃ*⁶²⁴ syllables.
Around, following the shape of a circle,
The mantrin should write as follows: {7.3.36}
- 7.163 “*Om*, Prasannatārā! One with the face and eyes of an immortal! Fulfiller of
all aims! Pacifier of all beings! Please bring about enthrallment, no matter
whether it is of a woman, a man, or a king! *Svāhā!*⁶²⁵ {7.3.37}
- 7.164 “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 (*taṃ*).
Then, he should surround it with the mantra in the shape of a garland,
ending with *svāhā*, and with syllables *hrīḥ* placed on the anthers⁶²⁶ in the
spaces in between. The mantrin who thus forms two wheels joined as
prescribed will be able within seven days to enthrall even a king. {7.3.38}
- 7.165 “The second method;
- “Alternatively, he should draw a wheel with ten spokes, which houses a
lotus
Furnished at its center with the ten syllables of the mantric formula.⁶²⁷
The target’s name should be written on the pericarp within the mantra.
He will enthrall the target for as long as she or he lives, there is no doubt.
{7.3.39}

- 7.166 “The third method;
“He should draw another yantra-wheel with six spokes,
Containing the six syllables of the mantric formula,
And write in the center ‘*hrīḥ*, please enthrall, *hrīḥ*,’⁶²⁸
Adding the word *svāhā* at the end. {7.3.40}
- 7.167 “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}
- 7.168 “Will enthrall even gods and other such beings,
Let alone ordinary people. {7.3.42}
- 7.169 “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}
- 7.170 “Should he draw this in chalk, according to procedure,
In a pair of earthenware vessels, he will paralyze the target. {7.3.44}
- 7.171 “The fifth method;
“There can also be a yantra-wheel with eight spokes, depicted entirely as a
lotus with its petals. He should place upon it the syllables interspersed with
the syllable *gaḥ* following the right procedure. The pericarp of the lotus
should be adorned with eight *gaḥ* syllables. In the center he should write *gaḥ*
svāhā gaḥ, combining this with the name of the target. He should write this on
a stone slab with the juice of turmeric and position it face down. The target
will become thoroughly paralyzed—it cannot be otherwise. {7.3.45} [F.131.a]
- 7.172 “The sixth method;
“He can also draw the same yantra-wheel, but write in it *hūm hūm*
interspersed with the syllable *phaṭ*. He should write this on a human skull,
with a human bone as the writing utensil, using poison, blood, and black
mustard seed for ink. If he does this in a charnel ground, he will kill the
target. {7.3.46}
- 7.173 “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}
- 7.174 “The eighth method;
- “If he intersperses the same syllables with the word *svāhā*, he will ensure protection. {7.3.48}
- 7.175 “The ninth method;
- “Using the same wheel, he can take the ten syllables of the mantric formula, this time interspersed with the syllable *āḥ*, and write the target’s name on an earthenware plate using white sandal as ink. He should then offer fragrant white flowers and make offerings according to his ability, reciting the mantra one hundred and eight times at the three junctions of the day, as prescribed. Through so doing the target will be pacified of negative influences after seven days. {7.3.49}
- 7.176 “The tenth method;
- “Using the same wheel again, he should write ‘*āḥ*, of such and such’ in the center of the letter *e*.⁶²⁹ He should then write *hūm* above it, below it, and to its sides; *vam* in the intermediate directions around it; and three lines surrounding everything on the outside. If he writes this on birchbark using bovine orpiment as ink, and then places the birchbark in ghee and honey, he will certainly enthrall the target after seven days. {7.3.50}
- 7.177 “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}
- 7.178 “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}
- 7.179 “The mantra specific to some of these rituals is:

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

7.180 “The thirteenth method;

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

7.181 “The fourteenth method;

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

7.182 “The fifteenth method;

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

7.183 “The sixteenth method;

“He should draw a lotus with eight petals and write at its center the mantra of the ‘delusion family’ (*oṃ*). 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}

7.184 “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:

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

7.185 “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}

7.186 “The eighteenth method;

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

7.187 “The nineteenth method;

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

7.188 “The twentieth method;

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

7.189 “In the east, ‘*Om*, bring downfall! Pātanī, *svāhā* to you!’⁶³⁸
In the south, ‘*Om*, crush! Jambhanī, *svāhā* to you!’⁶³⁹
In the west, ‘*Om*, delude! Mohanī, *svāhā* to you!’⁶⁴⁰
In the north, ‘*Om*, paralyze! Stambhanī, *svāhā* to you!’⁶⁴¹ {7.3.62}

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

7.191 “The twenty-first method;

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

write the following garland of mantra syllables:

7.192 “*Om*, you step with your feet apart⁶⁴⁶ and you advance onward. You are the rising and the setting.⁶⁴⁷ You are the bright sun and the eclipsed sun. You are the waves. You are the woodlands and the undergrowth. You are monastic robes and you are great monastic robes.⁶⁴⁸ You are invisibility.⁶⁴⁹ *Svāhā!*⁶⁵⁰ {7.3.64}

7.193 “The syllable *om* should be written everywhere. At the center of the circle should be drawn a three-pronged, crossed vajra scepter, aligned with the cardinal directions. On its central, left, and right prongs should be written, respectively, the mantras ‘*Om Vattālī!*’ ‘*Om Varālī!*’ and ‘*Om Varāmukhī!*’ He should write thus on all the prongs, repeating the same pattern for each of the four tips of the crossed vajra scepter. In the northeast and other intermediate quarters he should write ‘*Om* to Mārīcī.’⁶⁵¹ In the center he should write ‘*Om, Varālī! Vattālī! Varāhamukhī!* Crush the body, speech, and mind of all the most wicked evildoers! Paralyze their mouths!’⁶⁵² In the center of that he should place the syllable *mām* and, in its center, the words ‘Protect such and such, protect!’⁶⁵³ On the outside of the syllable *mām* he should write ‘*Om* to the deity⁶⁵⁴ Mārīcī!’⁶⁵⁵ If he draws this yantra-wheel on birchbark with saffron and wears it, he will always be protected. {7.3.65}

7.194 “The twenty-second method;

“He should make an effigy of a naked man with flowing hair and earrings in his ears. [F.132.b] Atop its head there should be a three-pronged vajra scepter marked with the syllable *ham*. Above its forehead one should write *lām lām*. On its cheeks and throat,⁶⁵⁶ starting from the right side of its chin, he should write, ‘May the counter-spells ruin those who injure my mind.’⁶⁵⁷ 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,⁶⁵⁸ left, and then down. On its neck he should draw the syllable *hūm* upside down, and on its mid-torso, a five-pronged vajra scepter pointing upward. On both sides of its torso should be written twelve *hūm* syllables. Then, below, on the broad plinth of the caitya,⁶⁵⁹ he should write the vowels, but without the four neuter letters (*r, ṛ, l, ḷ*). On the flat surface of the effigy’s chest he should write, as before, ‘May the counter-spells ruin those who injure my mind,’⁶⁶⁰ but this time in a straight line. He should also write the same in straight lines on its shanks and on its phallus.⁶⁶¹ On each of its eight limbs, he should write *puṁ puṁ*⁶⁶²

raṁ. On the back of its hands,⁶⁶³ he should write *tāṁ tām*, and on its feet, *puṁ*⁶⁶⁴ *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 Puṣya. He should write ‘of such and such’ between the words of the mantra on the hub of the vajra scepter, using white sandalwood paste. For drawing the holy caitya he should likewise use white sandalwood paste, and for the vajra scepter with its hub he should use saffron. If he wears this with the spell inscribed on it, he will always have great protection. {7.3.66}

7.195 “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 spurs⁶⁶⁵ should be marked, in the corner areas of the yantra, with the syllable *naṁ*,⁶⁶⁶ and each enclosed by a pair of *hūṁ* syllables. He should write the four words *alakta*, *kata*, *vāya*, and *māṁsaṁ*⁶⁶⁷ 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]

7.196 “The mantra to recite is:

“*Hūṁ gaḥ hūṁ hūṁ gaḥ gaḥ hūṁ!* Please send rain! *Hūṁ gaḥ gaḥ hūṁ!*⁶⁶⁸
{7.3.68}

7.197 “He should write the short version of this mantra on the elephant god’s forehead, chest, hips,⁶⁶⁹ 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 catch-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,⁶⁷⁰ and then heats it over fire, he will stop the rain. {7.3.69}

7.198 “The twenty-fourth method;

“He should draw a wheel with eight spokes and adorn it with eight *gaḥ* syllables. In its center, he should write the target’s name enclosed within the mantra, following the prescribed procedure. He should write this using orpiment and turmeric essence on a rag from a charnel ground or a rag that has been struck with a weapon. He should make an effigy of Gaṇapati from rice flour, placing this wheel in his chest. He should then put this effigy

inside well-baked earthenware, wrap it on the outside with a yellow thread, and offer to it yellow flowers as prescribed. The rite described here, O goddess, is the supreme king of the rites of paralyzing. {7.3.70}

7.199 “The twenty-fifth method;

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

“*Om*, Vattālī! Varālī! Varāhamukhī! Paralyze the mouths of all the most wicked evildoers!⁶⁷¹ {7.3.71}

7.200 “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}

7.201 “The twenty-sixth method;

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

7.202 “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.”⁶⁷² In the hub of the wheel he should write the following mantra:

“*Om*, Maṅḍharī! Vajriṇī! Mahāpratisarā! *Hūm hūm!* *Phaṭ phaṭ!* *Svāhā!*⁶⁷³ {7.3.74}

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

“*Om*, Amṛtaviḷokinī! Protectress of the womb! Summoner of the being to be born! *Hūm hūm!* *Phaṭ phaṭ!* *Svāhā!*⁶⁷⁴ {7.3.75}

7.204 “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}

7.205 “The twenty-eighth method;

“A wheel should be drawn in the shape of a pitcher with a neck, and the neck should be long. Following the prescribed procedure, he should write ‘*yaḥ* plea *yaḥ* se *yaḥ* ex *yaḥ* pel *yaḥ* such *yaḥ* and *yaḥ* such *yaḥ!*’⁶⁷⁵ 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}

7.206 “The twenty-ninth method;

“He should draw a wheel with eight spokes in the center of a sun disk. The syllable *hūm*—the elemental seed—should be nestled within it. He should visualize the vajra sun,⁶⁷⁶ 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}

7.207 “The thirtieth method;

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

7.208 “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.⁶⁷⁷ The mantras are these:

“*Om*, smother, smother! *Hūm hūm, phaḥ!* [F.134.a] *Om*, seize seize! *Hūm hūm, phaḥ!* *Om*, hand them over, do! *Hūm hūm, phaḥ!* Bring them over, O Lord Vidyārāja! *Hūm hūm, phaḥ!* *Svāhā!*⁶⁷⁸ {7.3.80}

7.209 “The thirty-second method;

“The eighth syllable within the *ya* group (*ha*),
Joined with the twelve vowels,⁶⁷⁹
And with the six intermediary syllables (*hā, hī, hū, hai, hau, haḥ*) removed,
Constitutes the six limbs of Heruka (*ha, hi, hu, he, ho, ham*).⁶⁸⁰ {7.3.81}

- 7.210 “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}
- 7.211 “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}
- 7.212 “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}
- 7.213 “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}
- 7.214 “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}
- 7.215 “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,⁶⁸¹ he cannot be destroyed even by the thirty-
 three gods.⁶⁸² {7.3.87}
- 7.216 “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}
- 7.217 “Making it double,⁶⁸³ 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}
- 7.218 “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.⁶⁸⁴ {7.3.90}

7.219 “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}

7.220 “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}

7.221 “The thirty-fourth method;

“There is also another yantra-wheel with four corners, four gates, and archways⁶⁸⁵ 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:

7.222 “*Om*, Prasannatārā! One with the face and eyes of an immortal! Fulfiller of all aims! *Svāhā!*⁶⁸⁶

“He should write this mantra during rites of enthralling. {7.3.93}

7.223 “The thirty-fifth method;

“Now, for the rite of averting all mischief-makers, the following mantra has been prescribed:

7.224 “*Om*, Tārā, you who bewilder everyone! Eager to save! Bewilder all evildoers, bewilder! Blessed one! Bind all evildoers, bind! *Hūm hūm! Pha!* *Svāhā!*⁶⁸⁷ {7.3.94}

7.225 “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 syllables⁶⁸⁸ 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.’⁶⁸⁹ 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, kinnaras, and mahoragas will all become bound. [F.135.a] He will steal magical potions from all the ḍākinīs and poisons from all the nāgas. If he incants candied sugar and throws it into a river, the river will flow upstream. With the same candied sugar he will be able to arrest the waves. If he recites the mantra 1,000 times while facing upward, he can prevent a heavy rain from falling. If he recites the mantra 1,000 times in the direction of an enemy army, and then enters battle, he will meet with no harm even when struck with hundreds of weapons. He cannot be chopped up. His body becomes a diamond body. He will perform many miracles, and will play with deities invoked by this king of mantras.” {7.3.95}

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

· Part 4 ·

7.227 [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}

7.228 “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}

7.229 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}

7.230 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}

7.231 “One should position one’s feet as instructed
And so also the feet of the goddesses.⁶⁹⁰
The homa rite should be as has been taught
And so should be the characteristics of the fire pit. {7.4.5}

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

7.233 “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 *hūm* 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),⁶⁹¹ with all the blessed tathāgatas,⁶⁹² 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 motions⁶⁹³ 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 *hūm* which transforms into a blazing vajra scepter. Then, with the pride of being Krodhavijaya who makes the sound *hūm*, a wise practitioner should expel all obstructors, first by exclaiming *hūm*, and then by addressing the following words, while visualizing⁶⁹⁴ himself in Krodha’s form, to the gods, demigods, and guhyakas: {7.4.7}

7.234 “ ‘May all gods, demigods, yakṣas, rākṣasas, pretas, piśācas, apasmaras, bhūtas, ḍākinīs, ostārakas, male and female elders—all with their retinues of followers⁶⁹⁵—garuḍas, kinnaras, 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]

7.235 “When this command has been pronounced three times, he should radiate wrathful forms of himself as Krodhavijaya while doing the ritual movements with his great vajra scepter.⁶⁹⁶ 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}

7.236 “Then, having summoned the earth goddess, he should perform by means of the mantra the consecration and the tutelage rites.⁶⁹⁷ 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}

7.237 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! *Hrī hī hī hī hī hī!* *Svāhā!*”⁶⁹⁸ {7.4.11}

7.238 [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}

7.239 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}

7.240 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.⁶⁹⁹ He should place the mantra syllables on her body. The syllable *hrīḥ*

should be placed on all her limbs. The syllable *hrīm* should be placed on her chest, between her eyebrows, on her throat and head. The syllable *bhrum* should be placed in the center of her vulva.” {7.4.14}

7.241 “And where,⁷⁰⁰ O Blessed One, should the syllable *bhrūm* be placed, [if it is placed] in the middle of her body?” {7.4.15} [F.136.b]

The Blessed One replied:

7.242 “By the word *middle*, O sons of the buddha family, navel is meant. There he should place the syllable *bhrūm*.⁷⁰¹ Having thus⁷⁰² placed the syllables, he should visualize the forms of Locanā and other tathāgata consorts. At this point, he should visualize a brahmin or a śūdra consort in the form of Locanā—if it is the rite of pacifying, it should be the form of Locanā. He should visualize her as white and adorned with all manner of jewelry. If it is the rite of enthralling, he should visualize a woman from the cāṇḍāla caste in the form of red Tārā. If it is the rite of enriching, he should visualize a dancer woman or a woman of royal lineage as the yellow Pāṇḍaravāsini. Thus, following the divisions of the types of activity, he should worship the consort with the five types of service, and offer a handful of flowers. He should place on her vulva blood or⁷⁰³ semen.⁷⁰⁴ In this way, the ground where the homa rite is to take place will be purified. {7.4.16}

7.243 “A girl, one from a caste different than his own,⁷⁰⁵ 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}

7.244 And he said further:

“I will now teach the rite of homa
That makes different rites effective.⁷⁰⁶
Those gods among whom Agni is the foremost⁷⁰⁷
Are dependent upon the principle of homa.⁷⁰⁸ {7.4.18}

7.245 “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}

7.246 “Therefore homa is praised
By the vajrins who possess the three bodies.⁷⁰⁹
The fire obtained by whirling a stick⁷¹⁰

- Will make the rite beneficial. {7.4.20}
- 7.247 “The fire obtained from an untouchable or from a charnel ground
Will be effective in rites that bring harm.⁷¹¹
The pit should be round, or square,
Or shaped like a crescent moon, or triangular. {7.4.21} [F.137.a]
- 7.248 “With its boundary marked with vajra scepters,
The pit should fit within the outer circle.⁷¹²
He who knows the nature of homa⁷¹³ should place
In the center of the pit, on top of a lotus, {7.4.22}
- 7.249 “A diadem, a lotus, a vajra scepter, or a jewel,
[Depending on which of the rites is being performed].⁷¹⁴
He should sit [facing the direction] as specified [for each rite],
With his elbows between the knees. {7.4.23}
- 7.250 “The ladle for liquids should overflow with ghee
So that the [solids] to be offered⁷¹⁵ become saturated.⁷¹⁶
On the right side should be the materials to be burned,⁷¹⁷
And on the left, a dish with water. {7.4.24}
- 7.251 “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}
- 7.252 “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:⁷¹⁸ {7.4.26}
- 7.253 “Come, come, O great god of beings,
Best among the sages and twice born!
Take the oblatory food
And approach me!
- “*Om*, fire, blaze, blaze! Penetrate, O splendid one, to carry away this
burnt offering, *svāhā!*⁷¹⁹ {7.4.27}
- 7.254 “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}

- 7.255 “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 rays⁷²⁰ of the four activities. {7.4.29}
- 7.256 “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}
- 7.257 “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}
- 7.258 “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}
- 7.259 “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]
- 7.260 “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}
- 7.261 “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}
- 7.262 “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}
- 7.263 “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,⁷²¹
 And an exquisite deep blue or black for rites of assaulting. {7.4.37}
- 7.264 “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.⁷²² {7.4.38}
- 7.265 “If he relies on mantra recitation and meditation,
 Every accomplishment will soon follow. {7.4.39}
- 7.266 “The mantra should begin with *om* and end with *svāhā*.
 For the rites of pacifying, enriching, and enthralling,
 He should chant it as a song
 Without any breaks between individual sounds. {7.4.40}
- 7.267 “For the rite of pacifying, the practitioner should have a peaceful mind.
 For enriching, increase will come through adopting a satiated frame of mind.
 During the rite of enthralling, his mind should be enthralled,
 Intoxicated with love, and full of amorous wantonness. {7.4.41}
- 7.268 “If he follows the procedure for the rites of assaulting,
 He should engender thoughts of devouring the three realms.
 He should employ the syllables *hūm* and *phaṭ*
 While visualizing his body ablaze with flames. {7.4.42}
- 7.269 “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,⁷²³
 He should worship them with various rites. {7.4.43}
- 7.270 “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.⁷²⁴ {7.4.44}
- 7.271 “He should supplicate the deity employing the essence⁷²⁵ of homa—
 This is the procedure to follow when offering homa.
 In the rites of pacifying, enriching, or enthralling,
 The homa should consist of semen.⁷²⁶ {7.4.45}
- “Through the homa consisting of feces, urine, blood, bone marrow, bones,
 and human flesh, all the recipients become filled with joy.”⁷²⁷ {7.4.46}

- 7.272 Then the Blessed One, having entered the samādhi called “The Vajra That Accomplishes the Wisdom Circle of the Vajra-Tathāgata Great Vairocana,”⁷²⁸ 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}
- 7.273 “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}
- 7.274 “He should visualize inside the bhaga⁷²⁹ The disk of a full moon, and on it, Arising out of the imagined syllable *tāṃ*, The goddess Tārā, she who has great magical powers. {7.4.50}
- 7.275 “She is imbued with the sentiment of erotic love; she has sixteen arms and seven faces,⁷³⁰ each one with three eyes, and is smiling. She is emerald in color⁷³¹ and replete with the freshness of youth. She wears brightly colored clothes, a pearl necklace, anklets, a choker, a diadem, arm bracelets,⁷³² 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.⁷³³ 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]
- 7.276 “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;⁷³⁴ in the seventh, a jewel; and in the eighth, a pitcher. {7.4.52}
- 7.277 “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}

- 7.278 “Further above, he should visualize another face with the form of a donkey’s, or some other desired form.⁷³⁵ With her four feet, a trident, and snakes wrapped around, she is referred to as “Herukī,”⁷³⁶ and should be visualized as the ultimate cause of accomplishments.⁷³⁷ Inside the bhaga⁷³⁸ he should visualize, arising from the syllable *yañ*, 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 *hūm* 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,⁷³⁹ while devouring the triple universe along with Brahmā, Indra,⁷⁴⁰ Upendra, Rudra, and so forth. {7.4.54}
- 7.279 “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}
- 7.280 “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;⁷⁴¹ in the sixth, an axe; in the seventh, a spear; in the eighth, an arrow; in the ninth, a goad; in the tenth, a club; in the eleventh, a khaṭvāṅga; in the twelfth, a discus; in the thirteenth, a vajra scepter; in the fourteenth, a vajra hammer; in the fifteenth, a sword; and in the sixteenth, a ḍamaru. {7.4.56}
- 7.281 “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.⁷⁴² 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}
- 7.282 “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,⁷⁴³ eagles, and cranes.⁷⁴⁴ He should visualize Vajrabhairava as such. Optionally, he should commission a painting of him. {7.4.58}
- 7.283 “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,⁷⁴⁵ 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.⁷⁴⁶
- 7.284 “Next, he should visualize arising from the syllable *māṃ*
The goddess Mārīcī, as bright as the sun,
Riding on a chariot drawn by seven horses
And radiant⁷⁴⁷ with a halo of flames around her. {7.4.60}
- 7.285 “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}
- 7.286 “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}
- 7.287 “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}
- 7.288 “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}

- 7.289 “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]
- 7.290 “While this is being visualized,⁷⁴⁸ living beings
Are brought to the state of enthrallment.”

So spoke the Blessed Vajra holder,
The tathāgata Vajrasattva. {7.4.66}
- 7.291 “In the center of the expanse of the sky
He should visualize a sun disk.
On it, transformed from the syllable *pari*,⁷⁴⁹
Is the goddess Parṇasāvārī, yellow in color and with great splendor. {7.4.67}
- 7.292 “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}
- 7.293 “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}
- 7.294 “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}
- 7.295 “Ablaze with anger, she is unshakable,⁷⁵⁰
With Akṣobhya mounted on her head.
She is nevertheless white⁷⁵¹ when raining down
The five-colored⁷⁵² nectar of the five buddhas. {7.4.73}
- 7.296 “Her right and left faces⁷⁵³ are as previously described.⁷⁵⁴ So should the
practitioner meditate for the sake of pacifying all illusion that stems from
misapprehension.⁷⁵⁵ Parṇasāvārī truly is the remover of all illnesses.”
So spoke the blessed tathāgata Great Vajra.⁷⁵⁶ {7.4.74}

- 7.297 “Listen, O goddess, O very fortunate one,
About the meditation on Vajrakrodha!⁷⁵⁷
Assuming his form,
[The practitioner] should visualize him, the lord of anger, {7.4.75}
- 7.298 “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}
- 7.299 “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}
- 7.300 “His face, with fangs showing slightly, is terrible. [F.140.b]
His seat is made of the great preta,⁷⁵⁸
In the center of an eight-petaled lotus.
He is red in color, with the same hue all over. {7.4.78}
- 7.301 “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}
- 7.302 “He is furnished with individual syllables, one at a time,⁷⁵⁹
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*.⁷⁶⁰ {7.4.80}
- 7.303 “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 deity⁷⁶¹ adorned with elements] in the
colors of smoke, red, yellow, and white, respectively. Merely by visualizing
this in meditation, he can make a woman drip⁷⁶² like an incised milk tree—it
cannot be otherwise. {7.4.81}
- 7.304 “[Alternatively, Vajrakrodha is visualized] as red,
With four arms, and marked with the syllable *raṁ*.
He is surrounded by a halo of flames and terrifying;
He has four faces and is adorned with an [upper] face of a jackal. {7.4.82}
- 7.305 “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}
- 7.306 "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.⁷⁶³ {7.4.84}
- 7.307 "He should visualize Vajraḍākinī
 Sucking⁷⁶⁴ the target's blood from every side. {7.4.85}
- 7.308 "The mantra to recite is:

"Om, Vajraḍākinī! Please draw the blood of such and such! Hūm phaḥ!"⁷⁶⁵
 {7.4.86}
- 7.309 "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}
- 7.310 "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}
- 7.311 "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}
- 7.312 "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]
- 7.313 "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}
- 7.314 "And cut open by them with swords,
 With feces flowing from his ripped entrails. {7.4.92}
- 7.315 "The mantra to repeat is:

- “Om, Vajrarākṣasa, devour him! Phaṭ!”⁷⁶⁶ {7.4.93}*
- 7.316 “He should then meditate on Vajrarākṣasa, visualizing him with a dog’s face.
{7.4.94}
- 7.317 “The following mantra is of Yama in his buffalo-faced form:

“Om, hrīḥ śṭrīḥ! You with contorted face! Hūm hūm hūm phaṭ! Svāhā!”⁷⁶⁷ {7.4.95}
- 7.318 “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}
- 7.319 “He should then visualize [a camel]⁷⁶⁸ 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}
- 7.320 “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}
- 7.321 “He should write the target’s name
And conceal it in a camel’s hoof.⁷⁶⁹
Employing the visualization as described,
He should perform the rite according to procedure. {7.4.99}
- 7.322 “He will then be able to drive away even Śakra,
Let alone ordinary earthly people. {7.4.100}
- 7.323 “He should obtain the bodily hair of a brahmin and a monk,⁷⁷⁰
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.⁷⁷¹
{7.4.101}
- 7.324 “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}
- 7.325 “By visualizing the deity with the face of a horse
In conjunction with the syllable *cī*,⁷⁷²

- He will accomplish the ultimate
Drawing forth of wine [from the target's stomach].⁷⁷³ {7.4.103}
- 7.326 “The great king Hayagrīva
Is effectively the supreme master.
He is visualized as yellow-green,⁷⁷⁴
With four faces and four hands.⁷⁷⁵ {7.4.104}
- 7.327 “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-green⁷⁷⁶ 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.⁷⁷⁷ 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*⁷⁷⁸ and, arising from it, the target with a belly full of wine. When he subsequently visualizes him as vomiting,⁷⁷⁹ the target will throw up wine. {7.4.106}
- 7.328 “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,⁷⁸⁰ confining thus the in-breath of the Great Indra in its interior, and marked at the top with the syllable *lam*.⁷⁸¹ When this rite is performed in this way, he will stop the wind as if it were annihilated. {7.4.107}
- 7.329 “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.⁷⁸² 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 nāgas⁷⁸³ thrown in between, he will cause rain to fall. {7.4.108}
- 7.330 “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.⁷⁸⁴ 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 replicas⁷⁸⁵ 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]
- 7.331 “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.⁷⁸⁶ 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}
- 7.332 “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:
- 7.333 “*Om*, smother, smother!⁷⁸⁷ Reduce the obstacle makers to dust with your vajra cudgel! *Hūm phat!*⁷⁸⁸
- “Through this meditative act he will instantly⁷⁸⁹ ward off human miscreants. {7.4.111}
- 7.334 “As for the next rite, he should visualize the deity with silver-colored eyes,⁷⁹⁰ 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}
- 7.335 “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.⁷⁹¹ Visualizing thus, he should recite the mantra:
- “*Om*, Vajranārāyaṇa! Extinguish the fire by bringing new water-bearing clouds! *Hūm!*⁷⁹² {7.4.113}
- 7.336 “In the middle of the sky, [he should visualize Kurukullā Tārā⁷⁹³] 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}
- 7.337 “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}

- 7.338 “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.⁷⁹⁴ {7.4.116}
- 7.339 “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.”⁷⁹⁵
She performs these acts in a charnel ground. {7.4.117}
- 7.340 “She is the goddess arising from the syllable *hrīm*,
Tārā, the one who delivers from saṃsāra.
By merely visualizing in this way,
The practitioner will attain awakening,
Not to mention other siddhis. {7.4.118}
- 7.341 “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 tree⁷⁹⁶ 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,⁷⁹⁷ 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}
- 7.342 Now, to help ward off the dangers of lightning, the Blessed One said:
“He should visualize himself in the form of the glorious primordial lord
with three faces, four feet, four arms, and a luminous red glow. He is
surrounded by four goddesses whose names begin with [or include the
word] *vajra*—they are Vajrāstrā, Vajrakelīkīlā,⁷⁹⁸ 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.⁷⁹⁹ 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.⁸⁰⁰ Such will avert lightning. {7.4.120} [F.143.a]

7.343 “The mantra to recite is:

“*Om*, Mahāsukhavajratejaḥ! *Hūm*!⁸⁰¹ {7.4.121}

“When the same rite involves binding sexual ecstasy, it is said to bring about the state of the highest yoga.”⁸⁰² {7.4.122}

7.344 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}

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

7.346 “If he wants to enthrall a wanton woman, he should once again⁸⁰³ 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 give⁸⁰⁴ the target a tilaka on the forehead using juice of black nightshade. He should then recite the following mantra:

7.347 “*Om*, may such and such a woman, *hrīm*, become enthralled with me!⁸⁰⁵

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

7.348 “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}

7.349 “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!⁸⁰⁶ {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}
- 7.350 “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.⁸⁰⁷ {7.4.129}
- “The mantra to repeat is:
- “*Om*, vajra knife! *Svāhā* to Hevajra!⁸⁰⁸ {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}
- 7.351 “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 vajra⁸⁰⁹ produced through constricting the vajra,⁸¹⁰ mix⁸¹¹ 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!*⁸¹² {7.4.132}
- 7.352 “In order to ensure success, he should recite this mantra ten million times. Afterward, he should respectfully give the target⁸¹³ a tilaka on the forehead. Whomever he does this to, will burst. {7.4.133}
- 7.353 “Now I will teach a rite for producing rain.
- “He should make an effigy of Ananta according to the *om āḥ phuḥ* ritual procedure,⁸¹⁴ 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,⁸¹⁵ should recite the following mantra in a secluded place: {7.4.134}
- 7.354 “*Om*, rumble rumble! *Ghaḍa ghaḍa!* Destroy them, destroy! Strike, strike! O lord of nāgas who causes Ananta to tremble! He-he ru-ru ka! Summon the nāgas who dwell in the seven subterranean paradises and make them

send rain! Threaten them and make them send thunder! *Phuḥ phuḥ phuḥ
puḥ phuḥ phuḥ phuḥ phuḥ!*⁸¹⁶ *Hūm hūm hūm!* *Phaḥ phaḥ phaḥ!* *Svāhā!*⁸¹⁷
{7.4.135}

7.355 “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, phaḥ svāhā!”*⁸¹⁸
{7.4.137}

7.356 *This concludes the sovereign chapter called “The Benefits Derived from All the Rites and Their Meditations,”*⁸¹⁹ *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 saṃsāra:
The vajra scepter signifies the first principle,
And the bell, the second. {8.1.2}

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

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

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

- 8.6 “Padmapāṇi (Avalokiteśvara), Maitreya,
Gaganagaṇja (Ākāśagarbha), Samantabhadra,
The lord of yakṣas (Vajrapāṇi), Mañjuśrī,
Sarvanivaraṇaviṣkambhin, and Kṣitigarbha. {8.1.6}
- 8.7 “One should distribute these eight principal deities
In their respective places.
The wisdom deity is nestled
In the center,⁸²⁰ the place of origin of the thirteen deities.⁸²¹ {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 Vajrāṅkuśī⁸²² 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 Vajraḍākinī;
On the northern, there is the one called Ghoṛī; {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 ascertain⁸²³ that vajra is purity; [F.144.b]
This vajra [mind] is construed as identical with phenomena.
Vajra is all of these principles,
And it extends also to ritual action. {8.1.12}
- 8.13 “The vajra scepter, by emitting light,
Delivers beings from saṃsāra.
He who knows the method can use it
In the acts of summoning and paralyzing. {8.1.13}
- 8.14 “Just as the afflictions are likened to darkness,
So does gnosis accord with a lamp.
Should he destroy the afflictions with the vajra of gnosis,
He will attain the dimension of light. {8.1.14}

- 8.15 “Everything that is accomplished with the vajra
Is taught to be the nature of vajra.
Vajra is the essence of phenomena;
Vajra is being concerned with liberation. {8.1.15}
- 8.16 “By mounting the vajra onto the lotus⁸²⁴
He will realize the nature of reality in its entirety.
By submerging the vajra in the lotus,⁸²⁵
The wise practitioner will succeed. {8.1.16}
- 8.17 “Listen, O King Vajradhara,⁸²⁶ about
The characteristics of the vajra bell.⁸²⁷
All the deities listen to the bells,
Whose very nature is to sound wisdom.⁸²⁸ {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.⁸²⁹ {8.1.18}
- 8.19 “[On the nine-pronged vajra handle] there are eight deities
In the cardinal and intermediate directions, with the Buddha⁸³⁰ as the ninth
in the center.
As there are nine deities, and so forth,⁸³¹
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;⁸³²
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],⁸³³
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.⁸³⁴ {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 part⁸³⁵ 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.⁸³⁶ {8.1.28}
- 8.29 “Stretching out both hands, he should, in this ritual,
Perform the gesture of ‘the turning of the lotus’⁸³⁷ 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 up⁸³⁸ the vajra scepter
And then place it upon the bell. {8.1.30}
- 8.31 “He should chant the syllable *hūm*
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.⁸³⁹

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 buddhafi elds. Your nature is the sound of the perfection of wisdom. You delight the heart of Vajrasattva. *Hūm hūm hūm! Ho ho ho! Svāhā!*⁸⁴⁰ {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. *Hīḥ hi hi hi hi! Hūm hūm hūm! Phaṭ! Svāhā!*⁸⁴¹ {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 heart⁸⁴² 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,⁸⁴³ or another white material

- Are the characteristics of a rosary
Particularly suited for rites of appeasement. {8.2.2}
- 8.41 “Gold, silver, or copper,
And, in particular, lotus seeds,
Are regarded by a wise practitioner
As the rosary materials for rites of enriching. {8.2.3}
- 8.42 “Saffron, sandalwood, and similar substances,
Or any especially fragrant materials,
Should be used for making beads
Famed to be effective in rites of enthralling. {8.2.4}
- 8.43 “Rudrākṣa seeds, soapberry seeds,
And human bone
Should be used in violent rites,
As they are famed to be effective in assaulting. {8.2.5}
- 8.44 “The seeds of lucky bean tree can be used in all rites—
Pacifying, enriching, enthralling, and assaulting.
For the accomplishment of the mantra the number of beads should be fifty;
In rites of enthralling, it should be half of that. {8.2.6}
- 8.45 “For rites of pacifying, there should be one hundred beads;
In rites of enriching, one hundred and eight.
In rites of assaulting, there should be sixty—
These are the numbers used in specific rites. {8.2.7}
- 8.46 “One should prepare a rosary and other implements
According to the type of ritual being performed.
With eight deities in the cardinal and intermediary directions,
And the Buddha being the ninth in the center, {8.2.8}
- 8.47 “One should install the nine deities
In the nine-threaded cord of the nine deities, and so forth.
All of the beads are arhats—
They should be threaded above the stūpa-bead. {8.2.9}
- 8.48 “The stūpa-bead is regarded as the beholder of phenomena,
And the beads above it, the sphere of phenomena.⁸⁴⁴
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.⁸⁴⁵ {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,⁸⁴⁶
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.⁸⁴⁷
In rites of pacifying he should use the index finger;
In those of enriching, he employs the principle of the middle finger. {8.2.14}
- 8.53 “The ring finger is said to be used in rites of enthralling,
And the little finger in rites of assaulting.
The thumb is used to form a vajra hook
With the power to summon the deities. {8.2.15}
- 8.54 “By reciting and meditating with focus,
He will succeed without a doubt.
When the practitioner does not possess suchness,
His mantra recitation and meditation will be, likewise, without suchness.
{8.2.16}
- 8.55 “He will lack the principles of the vajra scepter and bell,
And likewise will not give rise to the principle of gesture.
However, once the practitioner attains suchness,⁸⁴⁸
He will be able to manifest all principles. {8.2.17}
- 8.56 “Since suchness is the cause of all syllables,
It is also the essence of mantras with exquisite forms.
Thus by counting the mantras that are meant to be counted,
He will realize the essence of the yoginīs.⁸⁴⁹ {8.2.18}
- 8.57 “The mantra to recite is:

“*Om*, stage by stage, I will attain the great knowledge of all the buddhas.
*Hūm hūm hūm! Ho ho ho! Aḥ! Svāhā!*⁸⁵⁰ {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.⁸⁵¹ {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 buddhas⁸⁵² 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.⁸⁵³
This will please the ḍākinīs. {8.2.25}
- 8.64 “The seeds of vowels and consonants
Are threaded on the thread whose principle is the syllable *hūm*. [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 path⁸⁵⁴ is right, one will reach a pleasant destiny;
The wrong path will lead to unfavorable forms of existence.⁸⁵⁵ {8.3.3}
- 8.69 “The nine gates are specified as
The ‘drop’ between the eyebrows, the navel,
The fontanelle above,⁸⁵⁶ the eyes, the nostrils and so forth,⁸⁵⁷ the ears,
And the gates for passing water and for evacuation.⁸⁵⁸ {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.⁸⁵⁹ {8.3.7}
- 8.73 “Since the emergence of the different saṃsāric destinations
Happens according to the specificities of the gates,
The practitioners must focus [at the time of death]
On the type of gate they are going to pass through. {8.3.8}
- 8.74 “When the time of death arrives,
A sign of death will be perceived.
It is best to practice transference

- Before the separation of body and mind is caused by old age, and so forth.⁸⁶⁰
 {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.⁸⁶¹ {8.3.10}
- 8.76 “The seed syllable at the gate below them
 Should be white as the element water.⁸⁶²
 The seed syllable of fire at the urethral and anal gates
 Should be visualized as blazing like fire.⁸⁶³ {8.3.11}
- 8.77 “One should do this visualization with complete collectedness
 While performing the same breathing as mentioned before.⁸⁶⁴ [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.⁸⁶⁵ {8.3.12}
- 8.78 “The roots of the seed syllable of wind (*yūṁ*)
 Are rooted in the edges of the wind below.⁸⁶⁶
 One should pull [the consciousness] with the visualized syllables,
 Each joined with the ‘sound’ (*u*) and the anuṅāsika.⁸⁶⁷ {8.3.13}
- 8.79 “One should attach the hook of Ghorā (*kṣum*),
 And so forth, to the syllable of Vajrī (*sum*).
 One should imagine Ghorā pulling [the consciousness]
 Through the twenty-four places in the ten directions.⁸⁶⁸ {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).⁸⁶⁹
 With the seed syllable at the tuft of *ūrṇā*,⁸⁷⁰
 One should purify the syllable(s) of the body.⁸⁷¹ {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*).⁸⁷² {8.3.16}
- 8.82 “One should propel [the consciousness with]
 The wind-syllable below by repeating the sound (*hik*).⁸⁷³
 Joined with the syllable of wind (*yum*)
 As the maṇḍala of wind, {8.3.17}

- 8.83 “The consciousness should be propelled upward
Through the twenty-four places, higher and higher.⁸⁷⁴
If the practitioner should start greying,
He should consume the ‘upper letter.’⁸⁷⁵ {8.3.18}
- 8.84 “When the consciousness reaches the highest
Of the nine junctions, it suddenly escapes upward.⁸⁷⁶
Even if one has killed a god⁸⁷⁷ 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,⁸⁷⁸ 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,⁸⁷⁹
The syllable of the five buddhas.⁸⁸⁰
Bright as the sun, it emits light rays
Whose nature is reflected by the mind.⁸⁸¹ {8.3.24} [F.147.b]
- 8.90 “Following the previous instructions on emptiness
And the accompanying characteristics,⁸⁸²
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.⁸⁸³ {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.⁸⁸⁴
Unwavering and untroubled,⁸⁸⁵
One should meditate merging with the essence.⁸⁸⁶ {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.⁸⁸⁷ {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.⁸⁸⁸
{8.3.35}

- 8.101 “It is particularly recommended that the practitioner
Combines the recitation of the mantra with exhaling and inhaling.
With the outgoing breath he should strike the target
In the center of his body with the syllable of gnosis (*hūm*).⁸⁸⁹ {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.⁸⁹⁰
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.⁸⁹¹
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,⁸⁹² the wise practitioner
should perform the rites with his mind blazing brightly like a lamp.⁸⁹³ {8.3.42}
- 8.108 “The suchness as experienced by hearers, and so forth,
Has been skillfully presented and explained.⁸⁹⁴
Having first, as a listener, stabilized the crystal-like mind
Until it blazes forth like a lamp, {8.3.43}
- 8.109 “He should observe⁸⁹⁵ his every conceptual elaboration
Until conceptuality becomes nonconceptual.⁸⁹⁶
Relying⁸⁹⁷ thus on the method of the innate nature,
He should completely discard all concepts.”⁸⁹⁸ {8.3.44}

- 8.110 [The goddess asked],⁸⁹⁹ “Venerable One! How is the [mundane]⁹⁰⁰ consciousness differentiated?”⁹⁰¹ {8.3.45}
The Blessed One said:
- 8.111 “Consciousness is said to be fivefold: {8.3.46}
“(1) The secret⁹⁰² mirror-consciousness of the gods,
(2) The anger-consciousness of the demigods,
(3) The wretched⁹⁰³ 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.⁹⁰⁴
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.⁹⁰⁵ {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.⁹⁰⁶ {8.3.50}
- 8.115 “The words, and so forth, of the outer treatises
Are like the makeup of a dancer.
He should therefore strive to attain fulfilment and liberation
Through pursuing the teachings of yoga tantra. {8.3.51}
- 8.116 “Yoga tantra, more essential than the essence itself,
Has been taught to you, O fair-faced one.” {8.3.52}
- 8.117 *This concludes the third part of the eighth chapter, called “The Rejection of the Knowledge of Non-Buddhists.”*

· Part 4 ·

- 8.118 “Listen, Vajragarbha, O mighty king,
To this presentation of the mantras.
- 8.119 “The heart mantra of Vajrāmṛta is:
“Om, Vajrāmṛta of great bliss! *Ham svāhā!*⁹⁰⁷ {8.4.1}

8.120 “The mantra of Vajrasattva meant for recitation is:

“*Oṃ āḥ hūṃ svāhā!* {8.4.2}

8.121 “The mantra of Raudrā⁹⁰⁸ is *Oṃ āḥ aṃ haṃ svāhā!*

Of Vajrabimbā, *Oṃ āḥ āṃ haṃ svāhā!*

Of Rāgavajrā, *Oṃ āḥ iṃ haṃ svāhā!*

Of Vajrasaumyā, *Oṃ āḥ īṃ haṃ svāhā!*

Of Vajrayakṣī, *Oṃ āḥ uṃ haṃ svāhā!*

Of Vajraḍākinī, *Oṃ āḥ ūṃ haṃ svāhā!*

Of Śabdavajrā, *Oṃ āḥ aṃ haṃ svāhā!*

Of Pṛthvīvajrā, *Oṃ āḥ aḥ haṃ svāhā!* {8.4.3}

8.122 “The mantra of Vaṃśā is *Oṃ āḥ oṃ haṃ svāhā!*

Of Vīṇā, *Oṃ āḥ auṃ haṃ svāhā!*

Of Mukundā, *Oṃ āḥ eṃ haṃ svāhā!*

Of Murajā, *Oṃ āḥ aiṃ haṃ svāhā!*

Of Vajrāṅkuśī, *Oṃ āḥ vajrāṅkuśī jaḥ haṃ svāhā!*

Of Vajrapāśā, *Oṃ āḥ vajrapāśe hūṃ haṃ svāhā!*

Of Vajraśṛṅkhalā, *Oṃ āḥ vajrasphoṭe vaṃ haṃ svāhā!*

Of Vajraghaṇṭā, *Oṃ āḥ vajraghaṇṭe⁹⁰⁹ hoḥ haṃ 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 *Oṃ ṛṃ svāhā!*

Of Dhūpā, *Oṃ ṛṃ svāhā!*

Of Gandhā, *Oṃ ḷṃ svāhā!*

Of Dīpā, *Oṃ ḹṃ svāhā!* {8.4.6}

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

8.124 “The mantra of Heruka is:

“*Oṃ hrīḥ svāhā!* {8.4.8}

8.125 “The mantra of Gaurī is:

“*Oṃ*, 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! *Hūṃ phaḥ! Svāhā!*⁹¹⁰ {8.4.9}

8.126 “The mantra of Caurī is:

“*Om*, you are a vajra-fierce goddess, the holder of a khaṭvāṅga, the great holder of a vajra scepter, one with a skull cup, a rosary, and a diadem! Summon them, summon! Pull at the hearts of all mischief-makers! *Rulu rulu! Bhyo, hūm phaṭ!*⁹¹¹ {8.4.10} [F.149.a]

8.127 “The mantra of Pramohā is:

“*Om*, the unconquerable vajra goddess, ultimately secret, adorned with a skull cup and a rosary! You bewilder all the evil ones! Dear one, please come, come! The venerable, secret vajra goddess! One of many different garbs! You who ward off all the evil ones! *Hūm phaṭ!*⁹¹² {8.4.11}

8.128 “The mantra of Vetālī is:

“*Om*, Vajravetālī, *kha kha*, devour, devour all the evil ones! You who wear strange clothes and are adorned with unusual ornaments! Kill, kill! Burn, burn! Cook, cook! Do not tarry, do not tarry! Remember your pledge! Enter into the center of the maṇḍala! Rouse everybody! *Hūm hūm phaṭ!*⁹¹³ {8.4.12}

8.129 “The mantra of Pukkasī is:

“*Om*, come, come! O venerable, secret vajra goddess! One of many different garbs! Nourished by all the tathāgatas! Remember your pledge! Kill, kill! Be passionate, be! Impassion, impassion! Fulfill the wishes, fulfill! Possess all beings, possess! Dance, dance! Cause others to dance, cause! *Haḥ, ha ha ha ha, hūm hūm, phaṭ!*⁹¹⁴ {8.4.13}

8.130 “The mantra of Caṇḍālī is:

“*Om*, the best among vajra spears! Split, split! Tug at the hearts of all the evil ones, tug! Kill, kill! Burn, burn! Grind, grind! Murder, murder! Do not tarry, do not tarry! Remember your pledge! *Hūm hūm, phaṭ!*⁹¹⁵ {8.4.14}

8.131 “The mantra of Ghasmarī is:

“*Om*, great vajra goddess! *Haṁ haṁ haṁ haṁ, haḥ!* *Rulu rulu! Bhyo, hūm phaṭ!* Devour all the evil ones! Grind their hearts! *Hūm phaṭ svāhā!*⁹¹⁶ {8.4.15}

8.132 “The mantra of Herukasamṇibhā is:

“*Om*, smotherer! The blazing vajra of the pledge! *Hūm phaṭ!*⁹¹⁷ {8.4.16}

8.133 “The mantra of Vaṃśā is *Om*, Vajravāṃśā! *Hūm svāhā!*⁹¹⁸

Of Viṇā, *Om*, Vajravīṇā! *Hūm svāhā!*⁹¹⁹

Of Mukundā, *Om*, Vajramukundā! *Hūm svāhā!*⁹²⁰

Of Murajā, *Om*, Vajramṛdaṅgā! *Hūm svāhā!*⁹²¹ {8.4.17}

- 8.134 “The mantra of Hayāsyā is *Om*, vajra mare with the face of a horse! The goddess of yoga! *Hiḥ, hi hi hi hi, hūm jaḥ!*⁹²²
 Of Śūkarāsyā, *Om*, boar-faced goddess with vajra fangs! *Trām, va va,*⁹²³
*hūm!*⁹²⁴
 Of Simhāsyā, *Om*, you who are the moon, the sun, and fire! The roar of a lion!
 The lion-faced one! The lioness! *Ṭām ṭām, vaṁ!*⁹²⁵
 Of Śvānāsyā, *Om*,⁹²⁶ you who maintain the vajra realm! The great yakṣiṇī!
 One with the form of a dog! Making a sound like at the time of great
 dissolution! Assuming any shape at will! *Trām! Traṭa traṭa! Hoḥ!*⁹²⁷ {8.4.18}
- 8.135 “Each of these mantras should have *svāhā* added at the end.⁹²⁸ These were the mantras of Heruka and his retinue. {8.4.19}
- 8.136 “The mantra of Nairātmyā is *Om am svāhā!*
 Of Vajrā, *Om am svāhā!* [F.149.b]
 Of Gaurī, *Om im svāhā!*
 Of Vāriyoginī, *Om im svāhā!*
 Of Vajraḍākinī, *Om um svāhā!* {8.4.20}
- 8.137 “Of Pukkasī, *Om ūm svāhā!*
 Of Śavarī, *Om ṛm svāhā!*
 Of Caṇḍālī, *Om ṛm svāhā!*
 Of Dombī, *Om ḷm svāhā!* {8.4.21}
- 8.138 “Of Gaurī, *Om ḷm svāhā!*
 Of Caurī, *Om em svāhā!*
 Of Vetālī, *Om aim svāhā!*
 Of Ghasmarī, *Om om svāhā!* {8.4.22}
- 8.139 “Of Bhūcarī, *Om aum svāhā!*
 Of Khecarī, *Om am svāhā!* {8.4.23}
- “These are the mantras of Nairātmyā and her retinue. {8.4.24}
- 8.140 “The mantras of Hevajra:
 “The heart mantra: *Om*, divine Picuvajra! *Hūm hūm hūm! Phaṭ svāhā!*⁹²⁹
 The two-armed form: *Om*, shaker of the three worlds! *Hūm hūm hūm! Phaṭ svāhā!*⁹³⁰
 The four-armed: *Om*, burn, burn! *Bhyo, hūm hūm hūm! Phaṭ svāhā!*⁹³¹
 The six-armed: *Om*, terrify, terrify! O Vajra! *Hūm hūm hūm! Phaṭ svāhā!*⁹³²
 {8.4.25}
- 8.141 “Of the 100,000-armed Hevajra:

*“Om, homage to the blessed, heroic lord! Hūm hūm, phaṭ!”*⁹³³
Om, to the one shining like the fire at the end of the great eon! Hūm hūm,
*phaṭ!”*⁹³⁴
Om, to the one richly endowed with a topknot of matted hair! Hūm hūm,
*phaṭ!”*⁹³⁵
Om, to the one whose face is terrible with its bared fangs! Hūm hūm,
*phaṭ!”*⁹³⁶
*Om, to the one bright as the thousand-rayed sun! Hūm hūm, phaṭ!”*⁹³⁷
Om, to the one who holds an axe, a noose, an upraised spear, and a
*khaṭvāṅga! Hūm hūm, phaṭ!”*⁹³⁸
Om, to the one wearing the tiger skin garment of the victorious ones! Hūm
*hūm, phaṭ!”*⁹³⁹
Om, to the one whose body is dark like a very thick smoke! Hūm hūm, phaṭ,
*svāhā!”*⁹⁴⁰ {8.4.26}

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

“Om, glorious He-he-ru-ru-ka-vajra! One surrounded by a multitude of
*ḍākinīs! Hūm hūm hūm, phaṭ, svāhā!”*⁹⁴¹

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

“Om, glorious Herukavajra! The crusher of all the evil ones by means of
*the pledge mudrā! Hūm,*⁹⁴² *phaṭ, svāhā!”*⁹⁴³

“Of Heruka the “the king of spells”:

“Om hrīḥ ha ha hūm hūm phaṭ!” {8.4.27}

“These are the mantras invoking the blessings of Heruka. {8.4.28}

8.143 “The sixteen-syllable root mantra of Ḍākinī is:

*“Om, svāhā to the Buddha ḍākinī, Vajravairocana!”*⁹⁴⁴ {8.4.29}

8.144 “The heart mantra of Mārīcī is:

*“Om, svāhā to Mārīcī!”*⁹⁴⁵

8.145 “The subsidiary heart mantra of Mārīcī is:

*“Om, svāhā to Mārīcī! Vattalī, Vadālī, Varālī!”*⁹⁴⁶ *One with the face of a boar!*⁹⁴⁷
 {8.4.30}

8.146 “The mantra of Parṇasāvarī is:

- “*Om*, demoness Parṇaśavarī! The appeaser of all pestilence! *Hūm hūm!*
You with a big belly! *Phaṭ!*⁹⁴⁸ {8.4.31}
- 8.147 “The following mantras are very effective during the practice of Amoghasiddhi:
- “*Om*, vajra hook, pull! *Hūm!*⁹⁴⁹ [F.150.a]
Om, vajra noose, bind! *Hūm!*⁹⁵⁰
Om, vajra syllables of the *ka*-series, threaten! *Hūm!*⁹⁵¹
Om, vajra fist, seize! *Hūm!*⁹⁵²
Om, vajra nail, nail! *Hūm!*⁹⁵³
Om, vajra hammer, pound! *Hūm!*⁹⁵⁴ {8.4.32}
- 8.148 “The oblation offering mantra of Vajraḍākinī is:
- “*Om*, Vajraḍākinī!⁹⁵⁵ Take this oblation, take! *Hūm phaṭ!*⁹⁵⁶ *Om, jaḥ hūm vaṃ
hoḥ!* You are the pledge! One to behold! *Hoḥ!*⁹⁵⁷ {8.4.33}
- “One should offer oblation while reciting this mantra three, four, or five times. {8.4.34}
- 8.149 “The mantra for offering oblation to all the spirits is:
- “*Om, kha kha*, devour, devour! All yakṣas, rākṣasas, bhūtas, pretas, piśācas, unmādas, apasmāras, ḍākas, ḍākinīs, and the rest, please take this oblation! Guard the samaya and grant me all accomplishments! *Hūm hūm phaṭ svāhā!*⁹⁵⁸ {8.4.35}
- 8.150 “The consecration mantra is:
- “*Om*, terrify, terrify, O Vajra! *Hūm!*⁹⁵⁹ {8.4.36}
- 8.151 “The mantra for the purification of the ground is:
- “*Om āḥ hūm!* Purify, purify! Protect, protect! *Hūm phaṭ!*⁹⁶⁰ {8.4.37}
- 8.152 “And further:
- “*Om*, Vajraḍākinī! *Hūm phaṭ svāhā!*⁹⁶¹
Om, Ghoṛī! *Hūm svāhā!*⁹⁶²
Om, Caṇḍālī! *Hūm svāhā!*⁹⁶³
Om, Vetālī! *Hūm svāhā!*⁹⁶⁴ ⁹⁶⁵ {8.4.38}
- “Please strike, kill, haul them over, and make them dance!”⁹⁶⁶
- 8.153 “The mantra adept should recite this⁹⁶⁷ according to the rule.⁹⁶⁸ {8.4.39}

“Om, Vajrasimhinī! *Āṃ svāhā!*⁹⁶⁹
 Om, Vajravāghrī! *Īṃ svāhā!*⁹⁷⁰
 Om, Vajrajambukā! *Ūṃ svāhā!*⁹⁷¹
 Om, Vajra-ulūkāsyā! *Ṛṃ svāhā!*⁹⁷²
 Om, Vajrarājendrī! *Ḷṃ svāhā!*⁹⁷³
 Om, Vajradīptatejā! *Aim svāhā!*⁹⁷⁴
 Om, Vajracūṣaṇī! Please suck all beings dry! *Oṃ*⁹⁷⁵ *svāhā!*⁹⁷⁶
 Om, Vajrakambojā! *Aḥ svāhā!*⁹⁷⁷
 Om *hrīḥ svāhā!* {8.4.40}

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

8.155 “The mantra of the welcome offering is:

“Om *jaḥ hūm vaṃ hoḥ khaṃ raṃ!* {8.4.42}

8.156 “The mantra for cleansing the feet is:

“Om *khaṃ nī rī hūm khaḥ!*⁹⁷⁸ {8.4.43}

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

“Om *dhvaṃ dhvaṃ!* {8.4.44}

8.158 “The mantra of the Great Seal is:

“Om *ha ho hrīḥ svāhā!* {8.4.45}

8.159 “The mantra of summoning is:

“Om, master of the samaya! Act, act! *Hūm jaḥ, svāhā!*⁹⁷⁹ {8.4.46}

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

“*Ha hi hu*⁹⁸⁰ *he ho haṃ!*” {8.4.47}

8.161 *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 Vajragarbha, along with all the tathāgatas, made offerings and prostrated themselves to the Blessed One, then said: {9.1.1}

9.2 “Please give us, O Blessed One, O divine being,
A detailed exposition of the state of nirvāṇa.
In which place does one abide,
Playing within the animate and inanimate universes?” {9.1.2}

9.3 The Blessed One said:

“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.⁹⁸¹ {9.1.3}

9.4 “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}

9.5 “In that place dwells the valiant one.
Without constituent parts he is indivisible.⁹⁸²
He plays within embodied beings, being himself
Beyond any embodiment and completely pure.⁹⁸³ {9.1.5}

9.6 “Possessed of the great magical power of all the buddhas,
He can magically transform himself—
Sometimes into the great bodhicitta,
Sometimes⁹⁸⁴ into the conduct that accompanies it. {9.1.6}

- 9.7 “Sometimes he dwells among the gods of the Tuṣita realm.
At some point he makes the supreme⁹⁸⁵ descent to earth.
At some point he takes a pure birth,
And at some point he definitively renounces worldly life. {9.1.7}
- 9.8 “At some point he makes a great peregrination for the sake of awakening,⁹⁸⁶
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}
- 9.9 “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.⁹⁸⁷ {9.1.9}
- 9.10 “At some point he attains the unexcelled powers
Of accomplishment that last throughout all the ages.⁹⁸⁸
Such infinite and supreme acts as these and others
Are performed by those partaking of the nature of all buddhas,⁹⁸⁹ {9.1.10}
- 9.11 “Since⁹⁹⁰ they are free from both existence and nonexistence.
Thus, one should abandon all delusion. [F.151.a]
‘The set of vowels is the bee,⁹⁹¹ they say;
The bee is Vajrabhairava.⁹⁹² {9.1.11}
- 9.12 “The set of vowels extends to the end of space,
Since by its nature it is the sphere of phenomena.⁹⁹³
It is the secret container of animate and inanimate elements
Of every being that has evolved a body.⁹⁹⁴ {9.1.12}
- 9.13 “It is the ‘ambrosia’ of the aggregates, the sense-fields, and the elements
That constitutes all their vital power.⁹⁹⁵
Therefore, one should draw all⁹⁹⁶ the ambrosia inward
And dissolve it in the middle of the root.⁹⁹⁷ {9.1.13}
- 9.14 “With the vajra sound of Bhairava,
Taking the form of the fluid of the completion yoga,⁹⁹⁸
One should join the seven winds and fires⁹⁹⁹
With the syllable of Vajrī.¹⁰⁰⁰ {9.1.14}
- 9.15 “Surmounted with the anunāsika, this seed syllable
Is known as ‘the torrent of rain.’¹⁰⁰¹
One should hold at the center of the [lotus at the navel]
The first and original vowel (a).¹⁰⁰² {9.1.15}

- 9.16 “The consonant syllabary (*kāli*) is the flower king;¹⁰⁰³
The flower is the body of vajra holders.¹⁰⁰⁴
It is the origin of cyclic existence for all
And the mother all over the earth.¹⁰⁰⁵ {9.1.16}
- 9.17 “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.¹⁰⁰⁶ {9.1.17}
- 9.18 “This receptacle of honey and ambrosia¹⁰⁰⁷
Resembles an open *bandhūka* flower.
The mixing of consonants with the ambrosia
Is like the mixing of ‘flower’ and ‘water.’¹⁰⁰⁸ {9.1.18}
- 9.19 “Since the body is born from both¹⁰⁰⁹ the blood and the semen,
The method of ‘ambrosia-water’ is supreme.¹⁰¹⁰
The ‘ambrosia-water’¹⁰¹¹ is said initially
To have a fivefold nature.¹⁰¹² {9.1.19}
- 9.20 “Fire imparts its heat through contact,¹⁰¹³
Wind is perceived as smoke,¹⁰¹⁴
Water has the nature of fluidity,
And because of the element earth, shapes can be discerned.¹⁰¹⁵ {9.1.20}
- 9.21 “Wisdom consecrated by the vajra
Becomes fivefold.¹⁰¹⁶
To elaborate, water can assume every shape;
Fire, for its part, brings destruction,¹⁰¹⁷ {9.1.21}
- 9.22 “Wind is the continual breathing;
And earth, for its part, is the nature of the witness.¹⁰¹⁸
All the yoginīs are pleased
With the song in the form of the syllable *hūm*.¹⁰¹⁹ {9.1.22}
- “By chanting the following song, one will become a son of the victorious ones.
- 9.23 “ ‘O vajra, lord¹⁰²⁰ of bliss,
Who perceives with the five eyes!
You are the nature of letters
Who plays in emptiness.¹⁰²¹ {9.1.23}
- 9.24 “ ‘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}
- 9.25 “ ‘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}
- 9.26 “ ‘For the sake of those deluded by the pleasures of saṃsāra
You forestall your own liberation.
In the nature of emptiness¹⁰²²
You play with the mantra of the yoginīs. {9.1.26}
- 9.27 “ ‘You show that the five yoginīs
Are in reality the five buddhas.
With magical displays of manifold forms
You bring beings to spiritual maturity. {9.1.27}
- 9.28 “ ‘The purpose of extending the vajra
Is to remove delusion about phenomena.
May you bow to this teaching, good in its essence,
For the sake of liberating the yoginīs.¹⁰²³ {9.1.28}
- 9.29 “By chanting this song, O sons of noble family, one will become a son of all
the victorious ones—so said every blessed tathāgata.”¹⁰²⁴ {9.1.29}
- 9.30 *This concludes the first part of the ninth chapter, “The Genesis of Every Tathāgata.”*

· Part 2 ·

- 9.31 “Listen, Vajragarbha, O mighty king,
About how to do the oblation ritual according to procedure.
One should delineate a circle of red sandalwood¹⁰²⁵ paste
Measuring one cubit in diameter, {9.2.1}
- 9.32 “And then draw a white¹⁰²⁶ 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,¹⁰²⁷ one should enter
the absorption of Vajrasattva or, alternatively, assume the identity of Heruka.
{9.2.2}

- 9.33 “One should summon the wisdom ambrosia¹⁰²⁸
By means of gesture and mantras, observing the ritual procedure.
One should offer red flowers,
Lamps, and so on, and also perfume.¹⁰²⁹ {9.2.3}
- 9.34 “One should mentally summon all five ambrosias
To the lotus dish¹⁰³⁰ marked with the syllable *om*,
In particular through *hūm*, the principle of the tongue,¹⁰³¹
According to the divisions of the hooks of gnosis.”¹⁰³² {9.2.4}
- [Vajragarbha asked:]
- 9.35 “What, O Blessed One, are the so-called ‘hooks of gnosis?’” {9.2.5} [F.152.a]
The Blessed One said:
- 9.36 “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.¹⁰³³
- 9.37 “These names are mantras of the five families, following the division of the
five wisdoms.¹⁰³⁴ {9.2.6}
- 9.38 “These five great gnoses
Have been taught for your benefit.
One should employ them in all activities,¹⁰³⁵
Following the division into the five ‘hooks of gnosis.’ {9.2.7}
- 9.39 “Should one wish these activities to occur incessantly,¹⁰³⁶
One should please all the yoginīs,
But without sexual addiction;
One should not become attached to bliss. {9.2.8}
- 9.40 “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.¹⁰³⁷ {9.2.9}
- 9.41 “Then, in the center of the moon, he should gratify all the deities with
syllables, by uniting the vowels and the consonants.¹⁰³⁸ {9.2.10}
- 9.42 “He should generate¹⁰³⁹ a blaze of light
Distinguished by the arising of heat.
He should visualize it in the form of a crystal¹⁰⁴⁰
And then distribute all of it.¹⁰⁴¹ {9.2.11}

- 9.43 “Having extracted the ambrosia in its¹⁰⁴² 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.¹⁰⁴³ {9.2.12}
- 9.44 “Holding the skull cup with the left hand,
He should display the gesture of wrath with the right.
With feet wide apart¹⁰⁴⁴ and upward gaze,
The syllable *phet* should emerge from his head.¹⁰⁴⁵ {9.2.13}
- 9.45 “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.¹⁰⁴⁶ {9.2.14}
- 9.46 “Under¹⁰⁴⁷ solitary trees, in charnel grounds,
Mountains, wilderness,
Caves, outskirts of villages,
Empty fields, or, especially, in empty houses— {9.2.15}
- 9.47 “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,¹⁰⁴⁸ {9.2.16}
- 9.48 “Black Kapālin, Bībhatsa,
Nandātīta and Vināyaka;¹⁰⁴⁹
Caṇḍālī,¹⁰⁵⁰ [F.152.b] Ghorarūpā,
And Umādevī, in places all around,¹⁰⁵¹ {9.2.17}
- 9.49 “Jayā, Vijayā,
Ajitā and Aparājitā;
Bhadrakālī, Mahākālī,
And the yoginī Śūlakālī; {9.2.18}
- 9.50 “Indrī, Candrī, Ghorī, Duṣṭī,
Lampakī, Tridaśeśvarī,
Kambojī, Dipinī, Cūṣaṇī,
And the yoginīs dwelling in villages. {9.2.19}
- 9.51 “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.¹⁰⁵² {9.2.20}

- 9.52 “They hold in their hands a sword,
An axe, a vajra scepter, and a bow.
He should also summon the five¹⁰⁵³ *ḍākinīs*
Of the five great elements who accomplish every type of activity, {9.2.21}
- 9.53 “And the great queen¹⁰⁵⁴ of the maṇḍala of the union,
Along with the mighty vajra lord.¹⁰⁵⁵
In the great assembly of the tathāgatas
She¹⁰⁵⁶ is the stainless emanation from the union.¹⁰⁵⁷ {9.2.22}
- “By the command of the vajra queen,¹⁰⁵⁸ he should invoke all of them¹⁰⁵⁹
from all their respective places. {9.2.23}
- 9.54 “He should recite:

“*Oṃ*, 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! *Hūṃ hūṃ! Phaṭ phaṭ! Jah,*
*svāhā!*¹⁰⁶⁰¹⁰⁶¹ {9.2.24}
- 9.55 “Relying on the contemplation of ambrosia¹⁰⁶² and filling thereby the
mouths of the deities¹⁰⁶³ 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.¹⁰⁶⁴ {9.2.25}
- 9.56 “The syllable *ha* removes the ambrosia’s ordinary¹⁰⁶⁵ color,
The syllable *ho* neutralizes its ordinary¹⁰⁶⁶ odor,
And the syllable *hrī* removes its ordinary¹⁰⁶⁷ potency—
This is the prescribed order of reciting these three syllables. {9.2.26}
- 9.57 “Repeating these three syllables thrice,
He should meditate on them as the three deities.¹⁰⁶⁸ {9.2.27}
- 9.58 “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.¹⁰⁶⁹
These three deities are known as the above three syllables. {9.2.28}
- 9.59 “ ‘See all phenomena here as pure!
Discard nihilist meditation!¹⁰⁷⁰
Since brahmins, dogs, and outcastes are
Of the same nature, eat [everything]!’ {9.2.29}
- 9.60 “Reciting the lines of this verse, he should offer [the ambrosia oblation],
[F.153.a]
And then display the gesture of “turning the lotus”¹⁰⁷¹ {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.¹⁰⁷² {9.2.31}
- 9.61 “ ‘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.’¹⁰⁷³ {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}
- 9.62 “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!*¹⁰⁷⁴ {9.2.34}
- “He should sing this song of benediction
To the accompaniment of the bell. {9.2.35}
- 9.63 “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}
- 9.64 “ ‘May all beings be happy!
May all beings be well!
May they traverse the path
By which they will attain awakening! {9.2.37}
- 9.65 “ ‘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}
- 9.66 “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 deities¹⁰⁷⁵ by saying: {9.2.39}
- “*Om*, Please remain in my body! *Hūm svāhā!*¹⁰⁷⁶ {9.2.40}
- 9.67 “Subsequently, the deities¹⁰⁷⁷ are absorbed

Into his body with his breath.
In an instantaneous union, he should make offerings,
Visualizing himself as the deity.¹⁰⁷⁸ {9.2.41}

9.68 “He should recite:

“*Oṃ*, seize, seize the evil ones and depart! *Hūm phat!*¹⁰⁷⁹ {9.2.42}

“He should snap his fingers three times and dismiss the outer deities.”¹⁰⁸⁰
{9.2.43}

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

. Part 3 .

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

9.71 “Please tell me everything, O lord!
Tell me about the hidden domain of sublime reality,¹⁰⁸¹
About the maṇḍala of all the tathāgatas,
And also about the wrathful ones and the deities. {9.3.2}

9.72 “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}

9.73 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,¹⁰⁸² and full of faith and compassion. {9.3.5}

9.74 “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 Parṇaśāvarī 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}

- 9.75 “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 form¹⁰⁸³ 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.¹⁰⁸⁴ {9.3.7}
- 9.76 “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 Sampaṭa, should take off his clothes, while visualizing himself as wearing bone ornaments.¹⁰⁸⁵ {9.3.8}
- “The wise should not have the painting done with leftover or impure materials.” {9.3.9}
- 9.77 [The goddess asked:]
- “O Blessed One, if the paints are infused with olibanum (menstrual blood), how then would they not be impure?”¹⁰⁸⁶ {9.3.10}
- 9.78 The Blessed One said:
- “The first purity is the messenger lady,¹⁰⁸⁷
Moon¹⁰⁸⁸ is regarded as the second, [F.154.a]
And all the dainty foodstuffs together¹⁰⁸⁹
Are said to be the third purity.¹⁰⁹⁰ {9.3.11}
- 9.79 “These purities should be undertaken
By those who enjoy external yoga.¹⁰⁹¹
Should one’s mind become impure,
Of what use would be ritual ablutions?¹⁰⁹² {9.3.12}
- 9.80 “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}
- 9.81 “Just as someone who wants ghee
But naively churns water,
Does not obtain ghee
But only physical exhaustion, {9.3.14}
- 9.82 “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.¹⁰⁹³ {9.3.15}
- 9.83 “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?¹⁰⁹⁴ {9.3.16}
- 9.84 “The means of purification of those invested with the sacred cord
Is said to be their conduct¹⁰⁹⁵ 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}
- 9.85 “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}
- 9.86 “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}
- 9.87 “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}
- 9.88 “One should make the folios
Twelve fingers long
And use ‘great honey’¹⁰⁹⁶ as ink.
It should be written with a stylus of human bone. {9.3.21}
- 9.89 “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}
- 9.90 “One should never allow others
To see the samayasattva.¹⁰⁹⁷ [F.154.b]
When in public view, one should hide
The book in one’s hair or under the armpit. {9.3.23}
- 9.91 “One can, however, lend it to those who share the same samaya,
So that they can copy it prior to performing the ritual.”¹⁰⁹⁸ {9.3.24}
- 9.92 *This concludes the third part of the ninth chapter, called “The Codification of the
Painting and the Manuscript.”*

· Part 4 ·

- 9.93 “Listen, O goddess, I will now teach the music¹⁰⁹⁹
Characteristic (*lakṣaṇa*) of sampuṭa. {9.4.1}
- 9.94 “The mantra of Vajradhara¹¹⁰⁰ (as sampuṭa) and the others is:
*“Ara ara, jeriṃ jeriṃ! Recollect recollect! Caṭa! Vairi, hoḥ hoḥ! Hulu hulu! Rulu rulu! Hūṃ, jaḥ jaḥ! Ala ala! Hūṃ Hūṃ! Hraṃ hraṃ hraṃ! Hū tari, ghai ghai, yai yai! Ta ṭa, gho gho, ṣeriṃ ṣeriṃ, tari tari, ghe ghe, hondo hondo, do! Hūṃ hūṃ! Kaka kaka, kau kau kau, vaiṃ vaiṃ, kaiṃ kaiṃ, krauṃ krauṃ krauṃ, vaiṃ! Vajra vajra, vajriṃ vajriṃ, vaiḥ, kaiṃ kaiṃ kaiṃ, hūṃ! Bhyo bhyo bhyo!”*¹¹⁰¹ {9.4.2}
- 9.95 “The mantra of Līlāgati¹¹⁰² is as follows:
*“Ṭaki, hūṃ, jaḥ jaḥ jaḥ!”*¹¹⁰³ {9.4.3}
- 9.96 “The mantra of Hayagrīva is:
*“Taḍava taḍava!”*¹¹⁰⁴ To the steed, the steed!¹¹⁰⁵ {9.4.4}
- 9.97 “The mantra of Yamarāja is:
*“Hriṃ ṣtriṃ, hriṃ ṣtriṃ, ṣtriṃ ṣtriṃ ṣtriṃ, hriṃ ṣtriṃ, hriṃ ṣtriṃ, hriṃ ṣtriṃ!”*¹¹⁰⁶
{9.4.5}
- 9.98 “The mantra of Tārā is:
*“Hriṃ hriṃ, kuṃ hriṃ, kuṃ hriṃ, khe khe, kheriṃ kheriṃ kheriṃ, padmaṃ padmaṃ, hriṃ, padmaṃ padmaṃ padmaṃ, triṃ triṃ, triṃ triṃ, triṃ triṃ, hriṃ hriṃ hriṃ, hriṃ tam, hriṃ tam, hriṃ hriṃ hriṃ!”*¹¹⁰⁷{9.4.6}
- 9.99 “I will now describe the characteristics of the small hand drum¹¹⁰⁸ used for these mantras.
*“One should make this drum from the root of a sandal tree¹¹⁰⁹
Belonging to the red variety found in the Himālayas,¹¹¹⁰
And also any other articles
That are pleasing to the mind.”* {9.4.7}
- 9.100 Then the Blessed One specified the following measurements:
*“It should be twelve or ten finger-widths in length,¹¹¹¹
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}

- 9.101 “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}
- 9.102 “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,’¹¹¹² one should draw a maṇḍala
 On the pericarp of each of the two lotuses in the hollows of the skull. {9.4.10}
- 9.103 “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]
- 9.104 “Stepping there with one’s left heel, one should recite *khem hūm*,
 Preceded by the summoning formula with the target’s name.
 While reciting *khem hūm*,
 One should stomp one’s left foot in the manner of a lapwing.¹¹¹³ {9.4.12}
- 9.105 “In this way, all the six Kambojīs
 Will be summoned without a doubt.¹¹¹⁴
 If they do not come,
 All these ḍākinīs will die. {9.4.13}
- “So they will certainly respond to the ritual;
 There is no doubt about what I have said. {9.4.14}
- “If the master plays the ḍamaru when agitated,¹¹¹⁵ the ḍākinīs will cry a
 torrent of tears. {9.4.15}
- 9.106 “[The following is a password song to get admitted to a gaṇacakra feast:]
 “ ‘Your samaya conduct shines brightly, O Blue Angry One!¹¹¹⁶
 In your hand you hold a staff set with precious stones.¹¹¹⁷
 Behold me, O hero, amidst the yoginīs, entering the door to the assembly,
 The assembly that is the liberated saṃsāra.’¹¹¹⁸ {9.4.16}
- 9.107 “Listen, O goddess, O greatly fortunate one,
 About the excellent¹¹¹⁹ 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}
- 9.108 “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}

- 9.109 “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}
- 9.110 “The rum is said to be the god of love;
This best of alcohols is ambrosia.¹¹²⁰
Through the outcaste of all buddhas,
Ambrosia is the eightfold path.¹¹²¹ {9.4.20}
- 9.111 “The sweet grape wine¹¹²² is the Sole Hero;
The oyster shell is the One with Harsh Desire.¹¹²³
The rice brew (masculine) is said to be a sensualist,¹¹²⁴
And the rice brew (feminine)¹¹²⁵ is said to be a female slave. {9.4.21}
- 9.112 “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}
- 9.113 “Ripe mangoes, breadfruit,
Grapes, coconuts, plums, and so forth—
One should offer, at the gaṇacakra gathering,
An assortment of different fruits. {9.4.23}
- 9.114 “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, 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 jāṁ, iṁ jāṁ, iṁ jāṁ, iṁ iṁ, jeṁ jeṁ jeṁ, iṁ teṁ traṁ, hi hi hi
hi, hīḥ hīḥ hīḥ, hi hi hi, hī hī hī, hī hī hī, hī hī hī, kajjaṁ, hi hī.¹¹²⁶ {9.4.24}*
- 9.115 “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}
- 9.116 “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.¹¹²⁷ {9.4.26}

- 9.117 “The consort could be one’s mother,
Sister, younger sister, or niece.¹¹²⁸
One should worship them ardently,
And one will gain accomplishment at the gaṇacakra feast. {9.4.27}
- 9.118 “The pupil should present to his master, O fortunate lady,
A human skull cup made from a single piece of bone,
Filled with divinely¹¹²⁹ delicious wine.
Having made obeisance to him, he should drink of it himself. {9.4.28}
- 9.119 “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}
- 9.120 *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.¹¹³⁰
Having prepared the Great Circle, which comes first,
One should summon the heart maṇḍala.¹¹³¹ {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 unequalled 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.¹¹³²
By this means sentient beings become the victorious buddhas¹¹³³ —
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.¹¹³⁴ {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,¹¹³⁵

- 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,¹¹³⁶ 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,¹¹³⁷
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 Māmakī, 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.¹¹³⁸
{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 precepts¹¹³⁹ 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 next¹¹⁴⁰ after departing from this life?
He cannot know where he will be reborn again.¹¹⁴¹ {10.1.18}
- 10.19 “Genuine people, once they become realized through this practice,
Will always see all activities and their effects as a dream or illusion.
He who does not understand the Buddhadharma should do this practice
Until he reaches the other shore of the ocean of saṃsāra.” {10.1.19}
- 10.20 *This concludes the first part of the tenth chapter, on the consecration to the position of a master by means of a consort (mudrā).*

· Part 2 ·

- 10.21 “The following powers become unleashed¹¹⁴²
When a man becomes accomplished through a consort (vidyā):¹¹⁴³
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.¹¹⁴⁴
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 hurricanes¹¹⁴⁵ 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).¹¹⁴⁶
Brahmā, Viṣṇu, Varuṇa, Śakra, Rudra,
Agni, the Āśvins,¹¹⁴⁷ Bhānu¹¹⁴⁸ and Candra, {10.2.4}

- 10.25 “The yakṣas, celestial siddhas, gandharvas,
Kinnaras, nāgas,¹¹⁴⁹ vidyādhara,
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 worship¹¹⁵⁰
With the sounds of lutes, flutes, drums,¹¹⁵¹ {10.2.6}
- 10.27 “*Madhurīs*,¹¹⁵² conches, large drums,^{1153 1154}
Piccolo flutes, kettle drums, and tambourines.¹¹⁵⁵
The apsaras girls will dance and so too will
All the young daughters of vidyādhara kings.¹¹⁵⁶ {10.2.7}
- 10.28 “The kinnaras will sing songs
And play various instruments. [F.157.a]
The yakṣas will shout, “Victory! Victory!”
Playing around and making merry.¹¹⁵⁷ {10.2.8}
- 10.29 “Rejoicing at this event, the celestial siddhas will extend their
congratulations.¹¹⁵⁸ The gods from the Tuṣita Realm, the most eminent gods
from places near and far, the divine and semi-divine sons, the celestial
vidyādhara—all will bow in reverence, filling space as far as the realm of
Akaniṣṭha.¹¹⁵⁹ {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.¹¹⁶⁰ 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,¹¹⁶¹ and is a peerless, perpetually arising¹¹⁶² lord and protector, free of conceptual thinking. Devoid of shape and color, he is the king¹¹⁶³ beyond the purview of even the victorious ones. {10.3.2}

- 10.33 “Being unbreakable,¹¹⁶⁴ 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,¹¹⁶⁵ (3) the playful exploits of his childhood, (3) leaving his household, (4) the solitary peregrinations of a religious mendicant,¹¹⁶⁶ (6) reaching the spot of the vajra seat, (7) defeating Māra,¹¹⁶⁷ (8) attaining an unequaled state of perfect awakening,¹¹⁶⁸ (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,¹¹⁶⁹ (14) refuting opposing doctrines, (15) blameless subsistence by the alms bowl,¹¹⁷⁰ (16) taming the inhabitants of the triple universe, (17) becoming the crown prince of bodhisattvas,¹¹⁷¹ (18) fulfilling the great aim of parinirvāṇa,¹¹⁷² 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.”¹¹⁷³ {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.¹¹⁷⁴ {10.4.3}
- 10.40 “To them, sin and merit
Seem to be two separate categories.
In truth, though, these phenomena are
By nature pure—un arisen and without basis. {10.4.4}
- 10.41 “The buddhas taught the skillful means of merit
In order to develop gnosis in beings. [F.158.a]
But if, in terms of the absolute truth, merit is to be abandoned,
Why hold on to the concept of demerit?¹¹⁷⁵ {10.4.5}
- 10.42 “Just as someone crossing to the other shore
Of a river filled with water
Will build a raft that floats on the surface
By assembling logs of wood and bundles of straw, {10.4.6}
- 10.43 “But after having crossed the river clutching to it,
He will discard it and walk on without difficulty,
So too someone crossing to the other shore of saṃsāra
Will ride upon the distinction between right and wrong. {10.4.7}
- 10.44 “Once awakening has been safely attained,
It is free from the distinction between right and wrong.
Consequently, he will develop in the profound Dharma
Once he has discarded the network of concepts. {10.4.8}
- 10.45 “When traveling the path taught by the tathāgatas,
The mantra adept¹¹⁷⁶ should not entertain concepts,
For concepts are great ignorance—
They mire one in the ocean of saṃsāra. {10.4.9}
- 10.46 “He who abides in nonconceptual samādhi
Will shine, stainless as the sky.
When the vital powers of the coupling pair combine,

- Their bodies, speech, and minds likewise coalesce.¹¹⁷⁷ {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.¹¹⁷⁸ {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.¹¹⁷⁹ {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.¹¹⁸⁰ {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.¹¹⁸¹
Amoghasiddhi, the most eminent of sages,
Sustains the network of sinews and tendons.¹¹⁸² {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.¹¹⁸³ {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 observe¹¹⁸⁴ the samayas through mental cultivation in full, based

on embracing the four elements. He should always ingest these samaya substances.¹¹⁸⁵ {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.”¹¹⁸⁶
{10.4.20}

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

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

c.

Colophon

· Tibetan Colophon ·

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

ap.

Appendix

SANSKRIT TEXT

app.

· Introduction to This Sanskrit Edition ·

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

app.1

The default source followed in this edition is manuscript C (Shastri 1917), and the folio numbers of that manuscript (with letters indicating either verso or recto) appear in braces throughout. Textual variants are reported in the critical apparatus either when the reading in C was rejected in favor of another source or, in a minority of cases, when the reading in C was followed but the rejected variant is deemed significant.

app.2

Many minor changes have been made that are not reported in the critical apparatus. This applies, *inter alia*, to the standardization of sibilants and nasal sounds, the doubling of some single consonants (or reducing a double to a single), and many other orthographic and sandhi emendments. A lack of sandhi was left un-emended whenever it seemed to have a purpose (as, for example, *metri causa*, or to follow a convention applying to a particular section of the text); and for similar reasons, inversely, a sandhi was replaced by its absence. The absence of sandhi, most of the time, is indicated by the “bullet” (•).

app.3

As the language of the *Samputa* varies considerably from one part to another in terms of style, grammar, and the extent of BHS influence, the editorial principles applied in different parts have had to be adapted accordingly. For example, in parts where some BHS forms appeared to be the norm, many such forms were left in place, resulting in what at a first glance may seem grammatical “anomalies.” On rare occasions, when the available information was insufficient, erroneous syntactical or other features were left unemended.

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

- app.4 The main purpose of this edition is to support the accompanying translation, and not to serve as a philological study of the text in its own right. To fulfill the latter purpose, some of its obvious shortcomings would need to be remedied.
- app.5 Most of these will not be mentioned here, but one example is that the relative reliance on different manuscripts varies from part to part. Manuscript R, for example, whose value was realized late in the editorial work, starts to feature prominently in the critical apparatus only toward the end of the first sub-chapter of chapter seven, replacing, in terms of reliance, manuscript T1. However, some readings from R were later added to the preceding chapters as well.
- app.6 Some lemmata containing emended readings, in cases where this emendation was merely cosmetic (such as the changing of an anusvara to *m* before vowels), are not followed by an “*em.*” (for “emended”), but simply by the manuscript siglum.
- app.7 For those interested in the intertextuality of the *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 *Catuṣpīṭha*, and begins (right arrow) from the fourth (d) pāda of the third verse of the second part of the first chapter, while the subsequent “Sz 1.2.15b ←” would indicate that this passage ends (left arrow) with the second (b) pāda of the fifteenth verse of the same part. When marking prose, the markers do not include the letters indicating pādas (a, b, c, d, and sometimes e and f), but include the word “prose” instead. The markers of prose passages do not specify the precise location, but the textual units that the numbers refer to are usually short enough to ensure easy identification of the exact points of correspondence in the relevant source texts.
- app.8 The identification of passages follows, with some adjustments, Szántó 2013, pp. 7–16, but includes several additions. However, since in this edition the correspondence has been marked only for the *Guhyasamāja*, the *Samājottara*, the *Hevajra*, the *Herukābhidhāna*, the *Prajñopāyavinīścayasiddhi*, the *Vasantatilakā*, the *Yoginīsañcāra*, the *Vajradāka*, the *Kṛṣṇayamāri*, and much of the *Catuṣpīṭha* (i.e., works for which the Sanskrit text was available), readers are advised to consult Szántó 2013 for corresponding passages in the texts available only in the Tibetan, such as the *Sarvabuddhasamāyoga*¹¹⁸⁷ (Toh 366), the *Caturdevīparipṛcchā* (Toh 446), the *Vajrabhairava* (Toh 468), the *Vajrāmṛta*

(Toh 435), the *Vajrāmṛtaṭīkā* (Toh 1651), the *Māyājāla* (Toh 466), and the *Sahajamaṇḍalatrāyāloka* (Toh 1539)—although it should be noted that this last work, rather than being a source text for the *Samputa*, may simply share the same source. Most of the time the correspondence is not exact; some content may have been paraphrased or otherwise modified, or even rearranged. Some very short passages have been omitted, and some possibly missed from the marking scheme altogether.

ap1.

· CHAPTER A1 ·

.. Part 1 ..

ap1.1 {C1v} om namo vajraḍākāya¹¹⁸⁸ |

ap1.2 evaṃ mayā śrutam ekasmin samaye | bhagavān sarvatathāgatakāyavāk-
cittahrdayavajrayoṣidbhageṣu vijahāra | tatra khalu bhagavān aśītkoṭi-
yogīśvaramadhye vajragarbham avalokya smitam akārṣit | <Sz 1.1.3
(prose) → > samanantarasmite 'smin vajragarbha utthāyāsanād ekāṃsam
uttarāsaṃgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya
kṛtāñjalipuṭo bhūtvā bhagavantam etad avocat || 1.1.1 ||

ap1.3 śrotum icchāmi jñānendra sarvatantranidānaṃ rahasyaṃ
samputodbhavalakṣaṇam <Sz 1.1.4b ← > || 1.1.2 ||

ap1.4 bhagavān āha¹¹⁸⁹ |

aho vajragarbha sādhu sādhu mahākṛpa sādhu |
sādhu mahābodhisattva¹¹⁹⁰ sādhu sādhu guṇākara¹¹⁹¹ || 1.1.3 ||

ap1.5 yad rahasyaṃ sarvatantreṣu tat sarvaṃ pṛcchate tvayā || 1.1.4 ||

ap1.6 <SU 7a → > atha te vajragarbhapramukhā mahābodhisattvāḥ |
praharṣotphullalocanāḥ pṛcchantīha svasaṃdehāt || 1.1.5 ||

ap1.7 praṇipatya muhur muhuḥ <SU 7d ← > sarvatantram kim ucyate |
nidānaṃ tu¹¹⁹² kathaṃ bhavet rahasyety atra kim ucyate || 1.1.6 ||

ap1.8 samputodbhavaḥ kathaṃ nāma lakṣaṇaṃ tatra kathaṃ bhavet || 1.1.7 ||

ap1.9 bhagavān āha¹¹⁹³ |

sarve ca te tantrās ca sarvatantrāḥ | sarvatantraśabdena samājādayaḥ |
teṣāṃ nidānabhūtaṃ niścitam ity arthaḥ | hariharahiraṇyagarbhaśrāvaka-
pratyekabuddhānāṃ agocaravād rahasyam | samputaṃ

- prajñopāyātmakaṃ | tad evodbhavaṃ¹¹⁹⁴ sampuṭasamāpattir¹¹⁹⁵ {C2r} ity arthaḥ | udbhava utpattiḥ | evaṃbhūtaśthiracalabhāvasvabhāvātmakaṃ lakṣyate • ity anena lakṣaṇam || 1.1.8 ||
- ap1.10 athavā¹¹⁹⁶ sarvatantranidānasampuṭaśabdena vajrasattvo 'bhidhīyate | rahasyety anena aupadeśiko¹¹⁹⁷ mantroddhāro māṇḍaleya¹¹⁹⁸ devatādyabhiṣekalakṣaṇam || 1.1.9 ||
- ap1.11 <H 1.1.7c →> prajñopāyātmakaṃ tantraṃ tan me nigaditaṃ śṛṇu <H 1.1.7d ←> |
- <Sz 1.3.2c →> prathamam śūnyatām vicintya prakṣalya mala dehinām | rūpadhātveti śūnyānām śabdaṃ tasyaiva kārayet || 1.1.10 ||
- ap1.12 śabdadhātveti śūnyānām gandham tasyaiva kārayet | gandhadhātveti śūnyānām rasaṃ tasyaiva kārayet || 1.1.11 ||
- ap1.13 rasadhātveti śūnyānām sparśam tasyaiva kārayet | sparśadhātveti śūnyānām manas¹¹⁹⁹ tasyaiva kārayet || 1.1.12 ||
- ap1.14 vajragarbha uvāca |
- cakṣurātmeti śūnyānām madhye vijñānaṃ kathaṃ bhavet | śrotrātmeti śūnyānām madhye vijñānaṃ kathaṃ bhavet || 1.1.13 ||
- ap1.15 ghrāṇātmeti śūnyānām madhye vijñānaṃ kathaṃ bhavet | jihvātmeti śūnyānām madhye vijñānaṃ kathaṃ bhavet || 1.1.14 ||
- ap1.16 kāyātmeti śūnyānām madhye vijñānaṃ kathaṃ bhavet | manobahiḥ śūnyānām <Sz 1.3.7d ←> madhye vijñānaṃ kathaṃ bhavet || 1.1.15 ||
- ap1.17 <H 1.5.1a →> tasmān nāsti rūpaṃ na draṣṭā ca na śabdo na śrotā ca | na gandho nāpi ghrātā ca na raso nāpi rāsakaḥ || 1.1.16 ||
- ap1.18 na sparśo nāpi spraṣṭā ca na cittaṃ nāpi caittikam <H 1.5.1f ←> || 1.1.17 ||
- ap1.19 bhagavān āha.
- <Sz 1.4.1a →> śṛṇu tattvaṃ yathā mārgam advayaṃ dvayavarjitam <Sz 1.4.1b ←> | {C2v}
- apratarkam avijñeyaṃ durbodham tārkkikais tathā || 1.1.18 ||
- ap1.20 rahasyaṃ sarvabuddhānām ākāśamasādrśam¹²⁰⁰ | śrāvakā na prajānanti ajñānatamasāvṛtāḥ || 1.1.19 ||
- ap1.21 vāsanāntanayaṃ jñānaṃ yat pratyekabuddhanirmitam |

- te 'pi sarve na jānanti rahasyaṃ buddhagocaram || 1.1.20 ||
- ap1.22 <Sz 1.4.1c → > saṃsārārṇavaghorāṇām uttīrṇagatacetasām |
madhye vartitadehānām uttīrṇalakṣa¹²⁰¹ ucyate || 1.1.21 ||
- ap1.23 lakṣel lakṣaṇaṃ lakṣyāṇām¹²⁰² vijñānaṃ¹²⁰³ jñānacetasā¹²⁰⁴ |
jñānena jñeyam ālokya jñeyānām gati-īkṣayā || 1.1.22 ||
- ap1.24 gati-īkṣaṇacetaso pathā svecchādhigamyatām <Sz 1.4.3d ← > |
<Sz 1.4.4c → > sahasrānekadhāyogī pūrvajanmagatiṃ gataḥ || 1.1.23 ||
- ap1.25 samatām sūnye¹²⁰⁵ saṃcintya pūrvalakṣaṇa uktitaḥ |
sūnyakṣetrādidehasya bījāropaṃ tu buddhimān <Sz 1.4.5d ← > || 1.1.24 ||
- ap1.26 nāḍīsuśīrād vinirgataṃ virajaṃ¹²⁰⁶ tat prakīrtitam |
bodhicittaṃ prabhāsvaraṃ śuddhasphaṭikasamṇibham¹²⁰⁷ || 1.1.25 ||
- ap1.27 pañcājñānamayaṃ tattvaṃ sarṣapasthūlamātrakam |
tasya madhyasthitaṃ devam avyaktaṃ vyaktarūpiṇam || 1.1.26 ||
- ap1.28 ardhmātraṃ¹²⁰⁸ paraṃ sūkṣmaṃ bindurūpaṃ manomayam |
hṛnmadhye vasate nityaṃ jyotirvarṇo mahādyutiḥ || 1.1.27 ||
- ap1.29 dvādaśāntaṃ navāntaṃ ca āpādataalamastakam |
tantur ekaṃ vinirgatyā nābhimadhye vyavasthitaṃ || 1.1.28 ||
- ap1.30 pañcamīkalāmātraṃ tu nāgendrākṛtivistaraṃ |
sā kalāpi¹²⁰⁹ ca bhītvā tu vajramadhye vinirgatā¹²¹⁰ || 1.1.29 ||
- ap1.31 yonimadhye {C3r} sthitaṃ bījaṃ dharmadhātudravīkṛtam |
kramasaṃcaraṇaṃ tasya navadvāreṣu sarvathā ||
- ap1.32 agnibrahmam idaṃ tathā¹²¹¹ || 1.1.30 || (not in C)
- ap1.33 <Sz 1.4.7c → > pṛthivī dvayabījasya cakṣus tasyaiva yojayet |
jvalitā murdhni deśe¹²¹² vāyusūnyādibījasya nāsakarṇādicetasā || 1.1.31 ||
- ap1.34 amṛtāmbubījasya jihvendriyaprabhur īśvaraḥ <Sz 1.4.8d ← > |
<Sz 1.4.9c → > grīvā mohabījānām bāhubhyām kleśatas tathā || 1.1.32 ||
- ap1.35 calitā hṛdayadeśeṣu paśubhyām nābhimūlayoḥ |
aṣṭāṅgena bījānām aṣṭāṅgaṃ dhārayed¹²¹³ vidhimān <Sz 1.4.10d ← > ||
1.1.33 ||
- ap1.36 vyāpīṃ vyāptaṃ jagat sarvaṃ sthāvarādyā sajaṅgamam |
ādharmaṃ bhavate tasya brahmādyāsuraśuraiḥ || 1.1.34 ||

- ap1.37 bhavanaṃ bhagam ity āhur yatra saṃcarate prabhuh |
karmākarmaṃ bhavet tasya yāvad dehe vyavasthitaḥ || 1.1.35 ||
- ap1.38 kurute sarvakṛt karmāṇi yatkiṃcic chubhāsubham |
yogas¹²¹⁴ tu samatā proktā yuñjanaṃ bhāvanaṃ bhavet || 1.1.36 ||
- ap1.39 karmadehaṃ yadā bhagnaṃ tādrśaṃ devatā¹²¹⁵ bhavet |
svaśaktis tu tadā tasya yena vyāptaṃ sthiracalam || 1.1.37 ||
- ap1.40 varṇaṃ tasya vijānīyād ākāśasadrśaṃ tataḥ |
nirvāṇe tu sthito vīro nirlepamalavarjitam | iti || 1.1.38 ||
- ap1.41 mātaraṃ bhagīnīm caiva duhitāṃ bāndhavīm tathā |
brāhmaṇīm kṣatriṇīm caiva vaiśikāṃ śūdrinīm¹²¹⁶ tathā || 1.1.39 ||
- ap1.42 naṭīm rajakīm ca ḍombīm ca caṇḍālinīm tathā |
<H 1.5.2e → > prajñopāyavidhānena pūjayet tattvavatsalaḥ || 1.1.40 ||
- ap1.43 sevitavyā {C3v} prayatnena yathā bhedo na jāyate |
agupte kriyate duḥkhaṃ vyāḍacaurādibhūcaraiḥ || 1.1.41 ||
- ap1.44 mudrāḥ pañcavidhā proktāḥ¹²¹⁷ kulabhedena bheditāḥ¹²¹⁸ |
brāhmaṇī dvijakulajā sā ca¹²¹⁹ tathāgatā matā || 1.1.42 ||
- ap1.45 kṣatriṇī rājagotrī sā morīcandrādi¹²²⁰ kulajā |
amṛtavajreti kathyate || 1.1.43 ||
- ap1.46 vaiśā gopālikā caiva sā karmakulikā matā¹²²¹ |
śūdrinī vṛṣalī caiva¹²²² mahāvairocano matā || 1.1.44 ||
- ap1.47 naṭī padmakulī caiva rajakī karmakulī tathā |
ḍombī vajrakulī khyātā ratnaṃ caṇḍālinī jñeyā || 1.1.45 ||
- ap1.48 pañcamudrā tu viniścītā |
tathāgatānāṃ kulaṃ caiva saṃkṣepeṇābhidhīyate || 1.1.46 ||
- ap1.49 tathatāyāṃ gataḥ śrīmān āgataś ca tathaiva ca |
anayā prajñayā yuktyā tathāgato 'bhidhīyate || 1.1.47 ||
- ap1.50 kulaṃ pañcavidhaṃ proktam anantaṃ śatadhā kulam |
paścāt trividhatāṃ yānti kāyavākcittabhedanaiḥ || 1.1.48 ||
- ap1.51 kulānāṃ pañcabhūtānāṃ pañcaskandhasvarūpiṇām |
vajracakraratnapadmakhaḍgadharāṇāṃ prasūtikulāni ceti || 1.1.49 ||
- ap1.52 nāsti bhāvako na bhāvyo¹²²³ 'sti mantraṃ nāsti na devatā |
tiṣṭhet tau mantradevau ca niṣprapañcasvabhāvataḥ || 1.1.50 ||

- ap1.53 vairocanākṣobhyāmoghaś ca ratnārolik¹²²⁴ sāttvikaiḥ |
brahmāviṣṇuśivaḥ sarvo vibuddhas tattvam ucyate || 1.1.51 ||
- ap1.54 brahmā nirvṛtito buddho viśanād viṣṇur ucyate |
śivaḥ sadā sukalyāṇāt sarvaḥ {C4r} svasvātmani sthitaḥ¹²²⁵ || 1.1.52 ||
- ap1.55 satsukhatvena¹²²⁶ tattvaṃ ca vibuddho bodhanād rateḥ |
dehe saṃbhavatīty asmād devateti nigadyate || 1.1.53 ||
- ap1.56 bhago 'syāstīti bhagavān iti kathyate |
bhagāni śadvidhāny āhur aiśvaryādiguṇākhillāḥ || 1.1.54 ||
- ap1.57 athavā kleśādikaṃ¹²²⁷ bhagnavān iti bhagavān |
jananī bhaṇyate prajñā janayati yasmāj jagajjanam || 1.1.55 ||
- ap1.58 bhaginīti tathā prajñā vibhāgaṃ darśayed yataḥ |
rajakī bhaṇyate prajñā rañjanāt sarvasattvānām |
rajakīti tathā smṛtā || 1.1.56 ||
- ap1.59 duhitā¹²²⁸ bhaṇyate prajñā guṇanām duhanād yataḥ¹²²⁹ |
nartakī bhaṇyate prajñā cañcalatvān mahākṛpā¹²³⁰ || 1.1.57 ||
- ap1.60 asparśā bhagavati yasmād ḍombī tasmāt prakathyate |
japaṃ jalpanam ākhyātam ālikāliprajalpanāt || 1.1.58 ||
- ap1.61 maṇḍalam pādalekhaḥ syān malanān maṇḍalam ucyate |
karasphoṭo bhaven mudrā aṅgulyā moṭanam tathā || 1.1.59 ||
- ap1.62 tad dhyeyaṃ cintitam yac ca dhyeyaṃ yasmād vicintanam |
pitari prāptaṃ yathā saukhyaṃ tatsukhaṃ bhujyate svayam || 1.1.60 ||
- ap1.63 maraṇaṃ yena sukhenaha tat sukhaṃ dhyānam ucyate <H 1.5.21d ← > ||
1.1.61 ||
- ap1.64 ity abhidhānābhidheyabodhicittotpādādibhāvanātattvaparakaraṇam
prathamam |

.. Part 2 ..

- ap1.65 atha saptatṛiṃśadbodhipākṣikān dharmān kathayiṣyāmi |
adhyātmakāye bahiḥkāye adhyātmabahirdhākāye kāyānudarśī viharatīty¹²³¹
{C4v} api saṃprajānan smṛtimān vinīyaloke avidyā¹²³² daurmanasye ||
1.2.1 ||

ap1.66 adhyātmavedanā bahirvedanā adhyātmabahirdhāvedanā vedanānudarśī
viharatīty api saṃprajānan smṛtimān vinīyaloke avidyā¹²³³ daurmanasye ||
1.2.2 ||

adhyātmadharmeṣu¹²³⁴ bahirdharmeṣu adhyātmabahirdhādharmeṣu
dharmānudarśī viharatīty api saṃprajānan smṛtimān vinīyaloke avidyā¹²³⁵
daurmanasye || 1.2.3 ||

ap1.67 adhyātmacitte bahīscitte adhyātmabahirdhācitte cittānudarśī viharatīty api
saṃprajānan smṛtimān¹²³⁶ vinīyaloke avidyā¹²³⁷ daurmanasye || 1.2.4 ||

imāni catvāri smṛtyupasthānāni || 1.2.5 ||

ap1.68 anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya chandaṃ
janayati vyāyacchati vīryam ārabhate cittaṃ pragṛhṇāti
samyakpraṇidhiṃ¹²³⁸ dadhāti || 1.2.6 ||

utpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ
janayati vyāyacchati vīryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidhiṃ
dadhāti || 1.2.7 ||

ap1.69 anutpannānāṃ kuśalānāṃ dharmāṇāṃ utpādāya chandaṃ janayati
vyāyacchati vīryam ārabhate cittaṃ pratigṛhṇāti samyakpraṇidhiṃ¹²³⁹
dadhāti || 1.2.8 ||

evam {C5r} utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye
aprameyopāyabhāvanāparipūraye¹²⁴⁰ aparipūrapūraṇāya bhūyobhāvanā-
vṛddhivaipulyaṃ chandaṃ janayati vyāyacchati vīryam ārabhate cittaṃ
pratigṛhṇāti samyakpraṇidhiṃ¹²⁴¹ dadhāti || 1.2.9 ||

imāni catvāri samyakprahāṇāni || 1.2.10 ||

ap1.70 chandasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
chando 'tilīno bhaviṣyati nātipragṛhīta iti || 1.2.11 ||

ap1.71 vīryasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
vīryam¹²⁴² atilīnaṃ bhaviṣyati nātipragṛhītam iti || 1.2.12 ||

ap1.72 mīmāṃsāsamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
mīmāṃsātīlinā¹²⁴³ bhaviṣyati nātipragṛhīta iti || 1.2.13 ||

ap1.73 cittasamādhīprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ bhāvayati
vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ vyavasargapariṇatam mā me
cittam atilīnaṃ {C5v} bhaviṣyati nātipragṛhītam iti || 1.2.14 ||

ime catvāri¹²⁴⁴ ṛddhipādāḥ || 1.2.15 ||

ap1.74 sakāmāvacarīṃ laukikīṃ samyagdr̥ṣṭīṃ śraddadhāti |
svakarmavipākapratiśaraṇo bhavati | yad evaṃ karma kariṣyāmi kalyānaṃ
vā pāpakaṃ vā tasya tasya karmaṇo vipākaṃ prativedayiṣyāmīti sa
jīvitahetor api pāpakaṃ karma nābhisaṃskaroti | idam ucyate
śraddhendriyam || 1.2.16 ||

ap1.75 yān dharmān śraddhendriyeṇa śraddadhāti tān dharmān vīryendriyeṇa
samudānayati | idam ucyate vīryendriyam || 1.2.17 ||

yān dharmān vīryendriyeṇa samudānayati tān dharmān smṛtīndriyeṇa na
vipraṇāśayati | idam ucyate smṛtīndriyam || 1.2.18 ||¹²⁴⁵

ap1.76 yān dharmān smṛtīndriyeṇa na vipraṇāśayati tān dharmān samādhīndriyeṇa
ekāgrīkaroti | idam ucyate samādhīndriyam || 1.2.19 ||

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

etāni pañcendriyāṇi pañca balāni bhavanti | śraddhābalaṃ vīryabalaṃ
smṛtibalaṃ samādhībalaṃ prajñābalaṃ | imāni pañca balāni || 1.2.21 ||

ap1.77 tatra katamāni sapta bodhyaṅgāni | tadyathā, smṛtisambodhyaṅgam
dharmapracayasambodhyaṅgam vīryasambodhyaṅgam prītisambodhya-
ṅgam praśrabdhisambodhyaṅgam samādhīsambodhyaṅgam {C6r}
upekṣāsambodhyaṅgam vivekaniśritaṃ virāganiśritaṃ nirodhaniśritaṃ
vyavasargapariṇatam dharmapracayādisaptabodhyaṅgāni bhāvayati ||
1.2.22 ||

ap1.78 āryāṣṭāṅgo mārgas tatra katamaḥ | samyagdr̥ṣṭir yā lokottarā nātmadr̥ṣṭi-
samutthitā na sattvajīvapoṣapurūṣapudgalamanujamānavakārakavedaka-
dr̥ṣṭisamutthitā nocchedaśāsvatadr̥ṣṭisamutthitā na bhavavibhavadr̥ṣṭi-
samutthitā na kuśalākuśalāvyaḥkr̥tadr̥ṣṭisamutthitā yāvan na saṃsāra na
parinirvāṇadr̥ṣṭisamutthitā | iyam ucyate samyagdr̥ṣṭiḥ || 1.2.23 ||

ap1.79 yaiḥ saṃkalpair rāgadveṣamohāḥ kleśāḥ samuttiṣṭhanti tān saṃkalpān na
saṃkalpayati | yaiḥ saṃkalpaiḥ śīlasamādhīprajñāvimuktivimuktijñāna-
darśanaskandhāḥ samuttiṣṭhanti tān saṃkalpān saṃkalpayati | ayam
ucyate samyaksamkalpaḥ || 1.2.24 ||

ap1.80 yayā vācātmanam 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 ||

yat karma kṛṣṇam kṛṣṇavipākam tat karma nābhisamskaroti | yat karma
śuklam śuklavipākam tat karmābhisamskaroti | yat karma śuklakṛṣṇa-
vipākam tat {C6v} karma nābhisamskaroti¹²⁴⁶ | yat karma kṛṣṇaśukla-
vipākam kṛṣṇakṣayāya samvartate tat karmābhisamskaroti | satkarma-
pratiśaraṇam samyakkarmāntaḥ | ayam ucyate samyakkarmāntaḥ ||
1.2.26 ||

ap1.81 yadāryavaṃśavrataguṇasaṃlekhānutsarjanatā na kuhanatā na lapanatā na
kathāsurabhītā svācāraśīlatā paralābheṣv anīrṣukatā¹²⁴⁷ ātmalābhātma-
saṃtuṣṭiniravadyatā āryānujñānujñātā jīvanatā | ayam ucyate
samyagājivaḥ || 1.2.27 ||

yo vyāyāmo mithyāryair¹²⁴⁸ ananujñātaḥ | rāgadveṣamohakleśānuśayitas
taṃ vyāyāmam¹²⁴⁹ necchati | yo vyāyāmaḥ samyagāryamārgasatyāvatāro
nirvāṇagāminīṃ pratipadam arpayati taṃ vyāyāmam samanugacchati |
ayam ucyate samyagvyāyāmaḥ || 1.2.28 ||

ap1.82 yā smṛtiḥ sūpasthitā aprakampyā ṛjukā 'kuṭilā saṃsāradoṣādīn
avaśaṃdarśikā nirvāṇapathapraṇetrī smṛtiḥ smarāṇam samyagāryamārga-
saṃprayogaḥ | iyam ucyate samyaksmṛtiḥ || 1.2.29 ||

samyaktvena samādhir yasmin samādhau sthitaḥ sarvasattvavipramokṣāya
samyaksthiratvam nirvāṇam¹²⁵⁰ avakrāmati | ayam ucyate
samyaksamādhīḥ || 1.2.30 ||

ap1.83 <V 4.7a →> etā eva samākhyātā muditādyās tu bhūmayāḥ |
ālayo bodhisattvānām indriyādisvarūpiṇām || 1.2.31 || {C7r}

ap1.84 ālayaḥ sarvabuddhānām skandhādīnām viśeṣataḥ |
buddhānām bodhisattvānām buddhatvāvāhikāḥ parāḥ || 1.2.32 ||

ap1.85 dvātrimśadbodhicittānām yadā yāntīha pūrṇatām |
indriyaskandhabhūtānām buddhatvam tad anantaram || 1.2.33 ||

ap1.86 svadehe caiva buddhatvam sthitam nānyatra kutracit |
dehād anyatra buddhatvam ajñānenāvṛtair matam <V 4.10d ←> || 1.2.34 ||

ap1.87 <H 1.1.12a →> svadehastham mahājñānam sarvasaṃkalpavarjitam |
vyāpakaḥ sarvavastūnām dehastho 'pi na dehajaḥ || 1.2.35 ||

ap1.88 vajragarbha āha |

dehe katame nāḍyaḥ <H 1.1.13 (prose) ← > || 1.2.36 ||

bhagavān āha |

śatam ekaṃ dvidaśādhikaṃ catuścakraprabhedataḥ | bodhicittasvarūpeṇa
nāḍīdvātriṃśad uttamā matāḥ¹²⁵¹ | tadyathā |

ap1.89 <H 1.1.16a → > abhedyā¹²⁵² sūkṣmarūpā ca divyā vāmā tu vāminī |
kūrmajā bhāvakī sekā doṣā viṣṭā ca mātari¹²⁵³ || 1.2.37 ||

ap1.90 śarvarī śītaḍā uṣmā ca lalanā rasanā avadhūtī ca |
pravaṇā hṛṣṭā varṇā ca surūpiṇī¹²⁵⁴ sāmānyā hetudāyikā || 1.2.38 ||

ap1.91 viyogā ca premaṇī siddhā ca pāvakī sumanās¹²⁵⁵ tathā |
trivṛttā kāminī gehā caṇḍikā mārādārikā¹²⁵⁶ || 1.2.39 ||

etā nāḍyo bhagavan kīdrśāḥ || 1.2.40 ||

ap1.92 tribhavapariṇatāḥ sarve grāhyagrāhakavarjitāḥ <H 1.1.20b ← > || iti ||
1.2.41 ||

ap1.93 pañcendriyaṃ pañcabalaṃ saptabodhyaṅgam āryāṣṭāṅgamārgaparyantādi-
vivaraṇaṃ bodhicittāvatāro nāma {C7v} dvitīyaṃ prakaraṇam | |

.. Part 3 ..

ap1.94 atha bhagavantam sarvatathāgatāḥ pūjāṃ kṛtvā praṇipatyaim āhuḥ |

bhāṣasva bhagavan sāraṃ rahasyaṃ jñānam anuttamam || 1.3.1 ||

atha bhagavān sarvatathāgatādhyeṣaṇaṃ viditvā sarvatantrahṛdayajñāna-
pradīpavajraṃ nāma samādhim samāpadyedaṃ sarvatantrarahasyam
udājahāra || 1.3.2 ||

ap1.95 rahasye parame ramye sarvātmani sadā¹²⁵⁷ sthitaḥ |
sarvabuddhamayaḥ sattvo vajrasattvaḥ paraṃ sukham || 1.3.3 ||

ap1.96 asau hi bhagavān yogaḥ sthiraśāsvataḥ paramaḥ |
manmathaḥ pratyutpannaḥ sadā¹²⁵⁸ svabhāvo duratikramaḥ || 1.3.4 ||

ap1.97 vicitrakarmayogena vicitravidhikāṅkṣiṇām |
buddhavajradharādyās tu kṛtakā vinayāḥ smṛtāḥ || 1.3.5 ||

ap1.98 sarvabuddhādīsthiracalāḥ sarvabhāvā bhavaty asau |
sarvabuddhasamāyogaḍākinījālasaṃvaraḥ || 1.3.6 ||

- ap1.99 anena māvāyogena sarvato viśvam uttamam |
buddhādibhir vineyaiḥ siddhaṃ sarvasattvārtham uttamam || 1.3.7 ||
- ap1.- sarvastrīmāyā siddhā svarūpaparivartanaiḥ |
100 duścāriṇyo 'pi sidhyanti sarvalābhasukhotsavaiḥ || 1.3.8 ||
- ap1.- vicitramāyā mudreyaṃ ḍākinīti ca¹²⁵⁹ mlecchayā |
101 ḍai vihāyagamane dhātur atra vikalpitaḥ || 1.3.9 ||
- ap1.- sarvākāśacarā siddhir ḍākinīti prasidhyati |
102 sarvato viśvamudrā tu sarvato viśvasaṃvarair | iti || 1.3.10 ||
- ap1.- vajraṃ vajradharaś caiva padmaṃ padmadharas tathā | {C8r}
103 maṇir maṇidharaś caiva bhavaty eṣāṃ kulāni ca || 1.3.11 ||
- ap1.- atha sarvatathāgatābhibhavanavirajapadaṃ nāma samādhiṃ
104 samāpadyedaṃ bodhicittam udājahāra || 1.3.12 ||
- ap1.- na śūnyaṃ nāpi cāsūnyaṃ madhyamā nopalabhyate |
105 prajñāpāramitāyogo hy upāyaḥ karuṇātmakaḥ || 1.3.13 ||
- ap1.- tataḥ sukaruṇopāyaprajñāpāramitā sphuṭam |
106 avikalpeṣu dharmeṣu na bhāvo na ca bhāvanā || 1.3.14 ||
- ap1.- avikalpādhimokṣe 'pi kalpayet sarvakalpanām |
107 avikalpeṣu dharmeṣu sattvārthaparikalpanām || 1.3.15 ||
- ap1.- tathāgatātmakaṃ¹²⁶⁰ dharmāṃ na dharmī na ca dharmatā |
108 pratiśrutkāravasamā tato 'sau dharmavāg abhūt || 1.3.16 ||
- ap1.- tato mahāyānasambhavabhāvanā¹²⁶¹ guṇavistaraiḥ |
109 traiyadhvikāḥ sarvatathāgatā anena stotrarājena saṃstuvanti sma ||
1.3.17 ||
- ap1.- <Sz 2.3.114a → > namo 'stu yogādhipa sattvamocaka ||
110 namo 'stu sarvātmaja ekabhāvaka ||
namo 'stu saṃsārārṇavamohachedaka ||
namo 'stu sarvatattvajñānaikadarśaka ||
namāmy ahaṃ sadā <Sz 2.3.115d ← > || 1.3.18 ||
- ap1.- punar api pūjāṃ kṛtvā praṇipatyaivam āhūḥ |
111 bhāṣasva bhagavan sāraṃ sarvadharmāikasamgraham || 1.3.19 ||
- ap1.- bhagavān āha |
112 yad yad indriyamārgatvaṃ yāyāt¹²⁶² tat tat svabhāvataḥ |

<SU 69a → > asamāhitayogena nityam eva samāhitaḥ <SU 69b ← > ||
1.3.20 ||

ap1.- yasmāt sarvātmanātmanam¹²⁶³ vijñānaṃ skandham āśritam |
113 na kecit {C8v} pratibudhyante mūḍhacittā narādhamāḥ || 1.3.21 ||

ap1.- cittā cittaṃ ca cidrūpaṃ vijñānaṃ jñeyasvarūpakam |
114 kāryeṣu kāraṇatvaṃ ca dharmāṇaṃ dharmabhāvanā || 1.3.22 ||

ap1.- yasmād dharmabahutvena nadīśrotram ivodadhiḥ |
115 mokṣaṃ hi ekam eva syād bahutvaṃ nopalabhyate || 1.3.23 ||

guruvaktrāt tal¹²⁶⁴ labhyate yathādhyātmavyavasthitam || 1.3.24 ||

ap1.- iti tattvoddeśaprakaraṇaṃ tṛtīyam ||
116

.. Part 4 ..

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

ap1.- ādhāras¹²⁶⁵ tu bhavet teṣāṃ brahmādyāśasurāsuraiḥ |
118 sa eva prajñāpāramitā saṃvṛtākārarūpiṇī || 1.4.2 ||

ap1.- sa eva viṣayātītaḥ¹²⁶⁶ sarvaprāṇihṛdi sthitaḥ¹²⁶⁷ |
119 kiṃ te vistarato anusamkṣepād tad vibuddhatvam || 1.4.3 ||

ap1.- buddhatvaṃ padaṃ prāptaṃ kalpāsamkhyeyakoṭibhir yāvat¹²⁶⁸ |
120 asmin api¹²⁶⁹ janmani tvam prāpnoṣi¹²⁷⁰ satsukhenaiva || 1.4.4 ||

ap1.- atha vajradharatvam athavānenaiva cakravartitvam |
121 aṣṭamahāsiddhiṃ vā anyāṃ manasīpsitāṃ¹²⁷¹ vāpi || 1.4.5 ||

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

ap1.- ebhir baddhāḥ sattvāḥ ṣaḍgatisaṃsāravartino jātāḥ |
123 kurvanty anekapāpaṃ kleśair vimohitāḥ santaḥ || 1.4.7 ||

ap1.- ata etā vihantuṃ vidagdhabuddhena nirmitā yuktiḥ |
124 dṛṣṭvā duḥkhaviyogaṃ saṃsārāṇavapatitānām || 1.4.8 || {C9r}

ap1.- pratyayabhūtāḥ kleśāḥ prajñopāyena sunirmito hetuḥ¹²⁷² |
125 phalabhūto¹²⁷³ asau lakṣaḥ traidhātuṣu nirmalālokaḥ || 1.4.9 ||

- ap1.- yena yena snātavyā bhūtās te tasya rūpiṇaḥ |
126 indhanavahninyāyena ramyaṃ jinanāṭakaṃ divyam || 1.4.10 ||
- ap1.- ayam eva śuddhalakṣo 'yaṃ skandhāyatanadhātavaḥ |
127 taṃ tu hanti samarthaḥ śatruḥ samartho yathā śatruṃ || 1.4.11 ||
- ap1.- mohaṃ mohaviśuddhyā dveṣaviśuddhyā tathā dveṣam |
128 rāgaṃ rāgaviśuddhyā mānaviśuddhyā mahāmānam || 1.4.12 ||
- ap1.- īrṣyām īrṣyāviśuddhyā sarvaviśuddhas tu¹²⁷⁴ vajradhṛg nāthaḥ |
129 tadrūpaviśuddhyā pañcakleśaḥ praśamaṃ yānti || 1.4.13 ||
- ap1.- ete pañca kulāni pañca jñānāni pañca buddhāḥ |
130 ebhyo jātāḥ sattvā vajragarbhakrodhās tridhātuś ca || 1.4.14 ||
- ap1.- ayam evādhyātmabhedo guruvaktrāl labhyate 'tispaṣṭena |
131 ye guruhīnāḥ sattvā na labhante te¹²⁷⁵ mantramudrām api || 1.4.15 ||
- ap1.- jambūdvīpe 'to 'smin buddhādhyuṣite trikoṇake śuddhe |
132 ekārākṛtimadhye vaṃ yasyaivaṃ¹²⁷⁶ yathā bhavati || 1.4.16 ||
- ap1.- trikoṇe maṇḍale ramye vajrārallivinirṭtam |
133 dharmodayeti vikhyātaṃ yoṣitāṃ bhaga ity api || 1.4.17 ||
- ap1.- tasya madhyagataṃ padmam aṣṭapatraṃ sakarṇikam |
134 tatrālikāliśaṃmīśrā aṣṭau vargavyavasthitāḥ || 1.4.18 || {C9v}
- ap1.- kurvanti karmasaṃghātaṃ mantrarūpeṇa dehinām |
135 pañcāśadakṣarāṇy eva vedās tu saṃsthitā ime¹²⁷⁷ || 1.4.19 ||
- ap1.- mantrāṇaṃ caiva tantrāṇaṃ śāstrāṇaṃ bāhyarūpiṇām |
136 etāni vajragarbhasvarūpāni nānyad ebhyo 'sti kiṃcit¹²⁷⁸ || 1.4.20 ||
- ap1.- akacaṭatapayasavargaratāni pañcāśad api |
137 samāni nirmītāni vajrārallau padmagatāni || 1.4.21 ||
- ap1.- pratidalam aṣṭasu dikṣu viditāni¹²⁷⁹ |
138 eṣāṃ madhye tu kiñjalke vidyate parameśvaraḥ || 1.4.22 ||
- ap1.- aṣṭabhir vargakaiś¹²⁸⁰ caiva veṣṭitaḥ paramākṣaraḥ |
139 akāraḥ sarvavarṇāgro mahārtho varganāyakaḥ || 1.4.23 ||
- ap1.- tata eva samudbhūtāḥ sarvamantrās tu dehinām || 1.4.24 ||
- 140
ap1.- yāḥ¹²⁸¹ khaḍgāñjana¹²⁸² pādalepaguḍikāpātālayakṣāṅganāḥ |
141 trailokyodaravartisūtakaḡati¹²⁸³ karmānugāḥ siddhayaḥ || 1.4.25 ||

- ap1.- yāḥ sarvās tu maharddhayaḥ svabhavane satpañcakāmānviṭaḥ |
142 tā vargāṣṭakamadhyagāt svaravarān niryānti vargātmakāt || 1.4.26 ||
- ap1.- yaḥ kaścit prasaro vācām janānām pratipadyate |
143 sa sarvo mantrarūpo hi tasmād eva prajāyate || 1.4.27 ||
- ap1.- nādo hi mantra ity uktaṃ sarveṣāṃ tu śarīriṇām |
144 viśvagrānthimahāsthānād dharmārallir¹²⁸⁴ viniścaret || 1.4.28 ||
- ap1.- na kaścīn niyato mantraḥ siddhi-ṛddhyor vyavasthitaḥ |
145 anutpannasvabhāvo hi manthro vargeśvaraḥ paraḥ || 1.4.29 ||
- ap1.- ataḥ paraṃ pravakṣyāmi {C10r} sampuṭodbhavalakṣaṇam |
146 ekāraḥ¹²⁸⁵ pṛthivī jñeyā karmamudrā tu locanā || 1.4.30 ||
- ap1.- mahākṛpā mahopāyaviśvarūpā viśvagocarā¹²⁸⁶ |
147 sthitā nirmāṇacakre vai nābhau viśvapamkaje || 1.4.31 ||
- ap1.- vaṃkāras tu jalaṃ jñeyaṃ dharmamudrā tu māmakī |
148 maitrīpraṇidhirūpā tu devī vajrakulā mukhyā || 1.4.32 ||
- ap1.- sthitā sā¹²⁸⁷ dharmacakre tu hṛdaye aṣṭadalāmbuje |
149 makāro¹²⁸⁸ vahnir uddiṣṭā mahāmudrā tu pāṇḍarā || 1.4.33 ||
- ap1.- muditābalayogena devī padmakulodbhavā |
150 sthitā saṃbhogacakre tu kaṇṭhe dvyaṣṭadalāmbuje || 1.4.34 ||
- ap1.- yākāro¹²⁸⁹ vāyurūpas tu sarvakleśaprabhañjakaḥ |
151 mahāsamayamudrā vai devī karmakulā mukhyā || 1.4.35 ||
- ap1.- upekṣājñānayogena tārā saṃsāratāriṇī |
152 sthitā mahāsukhacakre dvātrimśaddalapaṅkaje || 1.4.36 ||
- ap1.- ekāreṇa smṛtā prajñā vaṃkāraś cāpy upāyakaḥ¹²⁹⁰ |
153 vaṃkārabhūṣitaś cāsāv ekāraḥ śobhate dhruvam || 1.4.37 ||
- ap1.- adha ūrdhvaṃ¹²⁹¹ samāpattyā prajñopāyasvabhāvataḥ |
154 ekāro¹²⁹² vaṃkāraś caiva dvayaṃ dvayam udāhṛtam || 1.4.38 ||
- ap1.- evam iti nipātena¹²⁹³ avocat paryantaṃ tantrasamudāyaḥ sūcyate vā¹²⁹⁴ |
155 vakṣyati¹²⁹⁵ mayā śrutam evaṃ hi mahārāgo 'tra sadā sthitaḥ | śru śravanam
nirdiṣṭam ta yac ca mahāsukho nāthaḥ | mayaiva śrutam mayā śrutam iti
śrotreṇa jñānena śrutam na tv adhigatam | adhigate tu bhagavatā¹²⁹⁶ ko
doṣaḥ || 1.4.39 || {C10v}

ap1.- bhagavān āha | saṃgītikārakadeśakayor abhedaḥ syāt | athavā adhigatam
156 eva vaineyajanaśāt | deśaka eva saṃgītikāraḥ syāt || 1.4.40 ||

deśako 'ham ahaṃ dharmāḥ śrotāhaṃ svagaṇair¹²⁹⁷ yutaḥ |
tat kathaṃ jñāyate || 1.4.41 ||

ap1.- nṛtyati yatra mahāsukhanātho¹²⁹⁸ nṛtyaty eka-m-anekaraseti vacanāt | yat
157 kiṃcid ākhyātaṃ bhagavatā¹²⁹⁹ kulaputrās tan mayā ekasminn eva kāla
ekasminn eva kṣaṇe śrutam ity adhigatam | anenācintyādhimokṣa¹³⁰⁰
samādhilābhitvaṃ sūcayati || 1.4.42 ||

ap1.- samayaḥ kāla ity uktaṃ kālo hi trividho mataḥ |
158 sukālas caiva duḥkālo acintyaḥ kāla eva ca || 1.4.43 ||

ap1.- kṣīradhārāvannāsāpuṭarandhreṇāgataḥ sukāla ucyate |
159 gataś caiva vahnirūpeṇa duḥkālas tayor ekaḥ prakīrtitaḥ¹³⁰¹ || 1.4.44 ||

ap1.- asahāyo bhaved ekaḥ kālas tv acintyatāṃ gataḥ |
160 na rāgo na virāgaś ca madhyamā nopalabhyate || 1.4.45 ||

ap1.- tatra rāga āśaktīlakṣaṇaḥ virāgo nirodho mataḥ¹³⁰² |
161 ābhyāṃ rahitā madhyamā na pratīyate | etat trayam nopalabhyate | |
1.4.46 ||

ap1.- rāgaś caiva virāgaś¹³⁰³ ca mīśrībhūtam anāvilam |
162 tathā rāgavirāgābhyām ekaḥ samarasaḥ kṣaṇaḥ || 1.4.47 ||

samarasaḥ sarvabhāvānām bhagavān samayas tv eka ucyate | tadyathā |

ap1.- aiśvaryaśya samagrasya rūpasya {C11r} yaśasaḥ śriyaḥ |
163 jñānasyātha prayatnasya saṅgāṃ bhaga iti śrutiḥ | |

so 'syāstīti bhagavān || 1.4.48 ||

ap1.- athavā¹³⁰⁴ ye ca vaipākṣikā dharmās tān bhagnavān iti bhagavān |
164 sarvatathāgatakāyavākcittāny tāny eva hṛdayaṃ tad eva vajraṃ saiva yoṣit
tasyā bhagas¹³⁰⁵ tatraiva vijahāra | he bhagavan vijahāreti kim uktaṃ
bhavati || 1.4.49 ||

ap1.- bhagavān āha | samarasasarvatathāgatavicitropāyena vineyajanaśāt
165 hṛtavān ity arthaḥ | sarvatathāgatakāyavākcittahṛdayavajrayoṣit-
svabhāvāyāṃ dharmodayāyāṃ yadā bhagavān vijahāra tadā mayā śrutam
iti | tadyathā | yena kleśo 'pi¹³⁰⁶ nihanyate prajñādhīnās ca te kleśāḥ |
tasmāt prajñā bhaga ucyate | tasmin bhage sakalatathāgato yoṣitsahitaḥ
sthitaḥ || 1.4.50 ||

- ap1.- aho hi sarvabuddhānāṃ sarvajñajñānam uttamam |
166 yat tathāgatasaukhyārthaṃ bhāryātvam upakurvata || iti || 1.4.51 ||
- ap1.- kulaputrā evaṃ mayā śrutam varṇā dharmādau nityasaṃsthitāḥ | śuddhāḥ
167 saṃbuddhasiddhijanakā ye 'kathyā vajrapāṇe te mayā kathitāḥ | varṇair
ebhiḥ sattvāḥ prayānti saṃsārapāram atidūram | lakṣaṃ kṛtvā sāksād asakṛt
tallīnacittena prāpnoty asmin janmani buddhatvaṃ vajrasattvatvaṃ vā ||
1.4.52 ||
- ap1.- yānty eva¹³⁰⁷ padam acintyaṃ {C11v} na prāptaṃ yac ca sugatais ca buddhā
168 bhavanti sattvāḥ samyag uktās tu lakṣite¹³⁰⁸ lakṣye | sevitamātreṇa avīcau
prayāti | saṃkliṣṭacittena saṃtyajyātaḥ saṃkliṣṭam | bhavabhayātītas tu
sādhakaḥ śrīmān bhāvayati śuddhacittaḥ | prajñopāyaprayogena tena yathā
saṃprāptaṃ śuddham satyaṃ saṃvedanātmakaṃ¹³⁰⁹ lakṣaṇaṃ |
prajñopāyavikāraṃ gaganasamaṃ tribhuvanālokaṃ¹³¹⁰ | tal lakṣyaṃ
dūrlakṣyaṃ sarvagataṃ hetupratyayādhīnam | cintāmaṇir iva loke
svaparārthakaraṃ¹³¹¹ siddhyagram || 1.4.53 ||
- ap1.- iti sarvatantranidānarahasyāt śrīsampuṭodbhavakalparājaḥ prathamah
169 samāptaḥ ||
- ap2. . CHAPTER A2 .
.. Part 1 ..
- ap2.1 <H 1.10.1a → > athātaḥ sampravakṣyāmi sādhanānāṃ hitāya¹³¹² vai |
śiṣyo 'bhiṣicyate yena vidhiṃ cāpi kathyate || 2.1.1 ||
- ap2.2 vasudhāṃ śodhayed yogī prathamam devatātmakaḥ |
hūm vajrīkṛtayatnena paścān maṇḍalam ālikhet || 2.1.2 ||
- ap2.3 udyāne vijane deśe bodhisattvagrheṣu ca |
śūnyamaṇḍapāgāramadhye¹³¹³ vartayen maṇḍalam varam || 2.1.3 ||
- ap2.4 divyena rajasā likhed athavā madhyamena tu |
pañcaratnamayaś cūrṇair athavā taṇḍulādibhiḥ¹³¹⁴ || 2.1.4 ||
- ap2.5 trihastam maṇḍalam kāryam trayāṅguṣṭhādhikam tathā¹³¹⁵ |
caturvidyās tatra praveṣṭavyā divyāḥ pañcakulodbhavāḥ <H 1.10.1d ← > ||
2.1.5 ||
- ap2.6 <P 3.2a → > mantramārgānusāreṇa abhiṣikto yadā budhaḥ |
pratyakṣam sarvabuddhānāṃ maṇḍale sugatālaye || 2.1.6 ||
- ap2.7 anantalokadhātviśā {C12r} grāhyā¹³¹⁶ tathāpi dhīmatā |

- svādhiṣṭhānapadaṃ prāpya samayaḥṣatibhīruṇā || 2.1.7 ||
- ap2.8 mantramārge tathā cokaṃ sambuddhaiḥ paramārthataḥ |
vajrasattvādidevānāṃ samayo duratikramaḥ || 2.1.8 ||
- ap2.9 ato 'rthaṃ sarvayatnena abhiṣekam jinātmajaḥ |
upasarped yathāyogaṃ vajrācāryaguṇodadhim <P 3.5d ↔ > || 2.1.9 ||
- ap2.10 atha vā mataiva jyeṣṭhā¹³¹⁷ bhaginī putrī ca bhāgineyī vā |
āsāṃ madhye yāṃ tām yathālabdhāṃ susādhanāṃ kurute || 2.1.10 ||
- ap2.11 no ced etā na syuḥ sāḥṣāt sarvajñavarṇitā vidyāḥ |
tasmāt saṃgrahaṇīyā anyāś¹³¹⁸ ca viśeṣitā buddhaiḥ || 2.1.11 ||
- ap2.12 dvijadārām athavā, rajakīm athavā, caṇḍālikāṃ ḍombinīm kulajām athavā,
rājñīnaṭadārāśilpikām athavā, mṛganayanāṃ tanumadhyāṃ vipulanitambāṃ
stanonnatām subhagāṃ samayācāraṃ sunipuṇāṃ tattvasthāṃ
mantratantrajñām | etāḥ kanyāḥ kathitās tribhuvanānarghāḥ
sādhakendrāṇām | ābhiḥ sarvasiddhir bhavātīti kulakrameṇaiva ||
2.1.12 ||
- ap2.13 athavā yāṃ tām yathālabdhāṃ ṣoḍaśābdikāṃ tathaiva ca |
<P 3.6a → > navayauvanasampannāṃ prāpya mudrāṃ sulocanāṃ <P
3.6b ↔ > || 2.1.13 ||
- ap2.14 tām vidyāṃ saṃgrhya trīśaraṇagamanakrameṇa saṃśodhya |
kathayet tattvarahasyaṃ mantratantrakramaṃ sarvam || 2.1.14 ||
- ap2.15 śabdaṃ vā adhamārgaṃ jihvātattvaṃ tathordhvavikṣepam |
sarvaṃ vidagdhaṃ nānākaraṇakramaṃ {C12v} caiva || 2.1.15 ||
- ap2.16 kuṇḍalakaṭiśūtrādyāhāranūpurakaṃkaṇair yuktā |
uttamasiddhiṃ pradadāty evaṃ yā śodhitā vidyā || 2.1.16 ||
- ap2.17 sarvopadravarahite sthāne vidyādharāḥ sakhāyādyah¹³¹⁹ |
<P 3.6c → > atha srakcandanavastrādyair bhūṣayitvā nivedayet || 2.1.17 ||
- ap2.18 gandhamālyādisatkāraiḥ kṣīrapūjādivistaraiḥ |
bhaktyā sampūjya yatnena mudrayā saha sādhaḥ || 2.1.18 ||
- ap2.19 śiṣyo bhūmau samāropya śraddhayā jānumaṇḍalaṃ¹³²⁰ |
adhyeṣayec chāstāraṃ stotreṇānena sāñjaliḥ || 2.1.19 ||
- ap2.20 namas te sūnyatāgarbha sarvasaṃkalpavarjita |
sarvajñajñānasamḍohajñānamūrte namo 'stu te¹³²¹ || 2.1.20 ||

- ap2.21 jagadajñānavicchediśuddhatattvārthadeśaka |
dharmanairātmyasambhūtavajrasattva namo 'stu te || 2.1.21 ||
- ap2.22 sambuddhā bodhisattvās ca tvattaḥ pāramitāguṇāḥ |
saṃbhavanti sadā nātha bodhicitta namo 'stu te || 2.1.22 ||
- ap2.23 ratnatrayamahāyānaṃ tvattaḥ sthavarajaṅgamam¹³²² |
traidhātukam idaṃ sarvaṃ jagadvīra namo 'stu te || 2.1.23 ||
- ap2.24 cintāmanir ivodbhūta jagadiṣṭārthasiddhaye |
sugatājñākara śrīman buddhaputra namo namaḥ || 2.1.24 ||
- ap2.25 jñātum me 'nuttaraṃ tattvaṃ tvatprabhāvād guṇāt tava |
vajrābhiṣekeṇa sarvajña prasādaṃ kuru sāmpratam || 2.1.25 ||
- ap2.26 rahasyaṃ sarvabuddhānāṃ darśitaṃ vajradharṃiṇe |
yathā śrīcittavajreṇa tathā nātha prasīda me || 2.1.26 ||
- ap2.27 bhavatpādāmbujaṃ tyaktvā nānyā me vidyate gatiḥ | {C13r}
tasmāt kuru dayāṃ nātha saṃsārāgatīnirjita || 2.1.27 ||
- ap2.28 vajrācāryas tataḥ śrīmān sānukampo hitāśayaḥ |
samutpādya kṛpāṃ śiṣye āhuya gaṇamaṇḍale || 2.1.28 ||
- ap2.29 pañcakāmaguṇākīrṇe vitānavitatojjvale¹³²³ |
yoginīyogasaṃyukte ghaṇṭākakalalasvare || 2.1.29 ||
- ap2.30 puṣpadhūpāñjane ramye sraksurāmodasaṃsukhe |
vajrasattvādidevānāṃ maṇḍale paramādbhūte || 2.1.30 ||
- ap2.31 mudrāyogaṃ tataḥ kṛtvā, ācāryaḥ subhagottamaḥ |
niveśya padmabhāṇḍe tu bodhicittaṃ jinātmajam || 2.1.31 ||
- ap2.32 uddhūtacāmaraiś chatrair gāthāmaṅgalagītibhiḥ |
mudrāyuktaṃ tu taṃ śiṣyam abhiśiñcej jagatprabhuḥ || 2.1.32 ||
- ap2.33 dattvābhiṣekaṃ sadratnam ācāryaḥ parameśvaraḥ |
dadyād vai samayaṃ ramyaṃ divyaṃ prakṛtisaṃskṛtam || 2.1.33 ||
- ap2.34 mahāraktaṃ sakarpūraṃ raktacandanayojitam |
kuliśāmbusamāyuktaṃ pañcamaṃ cittasambhavam || 2.1.34 ||
- ap2.35 idaṃ te samayaṃ samyak sarvabuddhair udāhṛtam |
pālayasva sadā bhadrāṃ¹³²⁴ saṃvaram śṛṇu sāmpratam || 2.1.35 ||
- ap2.36 na hi prāṇivadhaḥ kāryaḥ strīratnaṃ na parityajet |
ācāryas te na saṃtyājyaḥ saṃvaro duratikramaḥ <P 3.25d ←> || 2.1.36 ||

- ap2.37 pūrvoktānām¹³²⁵ yā vidyānām¹³²⁶ athavā ātmayoginī |
śuddhām tāṃ nirmītam vidyām sihlakarpūrabhāvitām || 2.1.37 ||
- ap2.38 <H 1.10.6c → > tāvat sevayed yogī yāvac chukravaṭī bhavet |
mudrāyās tu mukhaṃ baddhvā upāyasya mukhaṃ tathā¹³²⁷ || 2.1.38 ||
- ap2.39 sevayā yat samudbhūtaṃ śiṣyavaktre nipātayet |
kāritavyaṃ ca tatraiva samarasam śiṣyagocaram || 2.1.39 ||
- ap2.40 svasaṃvedyaṃ bhavej jñānaṃ svaparasaṃvittivarjitam |
khasamaṃ virajaṃ sūnyaṃ bhāvābhāvātmakaṃ param || 2.1.40 ||
- ap2.41 prajñopāvyatimīśraṃ {C13v} rāgavirāgamiśritam |
sa eva prāṇināṃ prāṇaḥ sa eva paramākṣaraḥ || 2.1.41 ||
- ap2.42 sarvavyāpī sa evāsau sa eva buddhajñānī |
śrī heruko nigadyate bhāvābhāvau tadbhūtau |
anyāni yāni tāni ca <H 1.10.11d ← > || 2.1.42 ||
- ap2.43 <H 1.8.31a → > ānandaṃ tu prathamam vīraḥ¹³²⁸ paramānandaṃ tu yoginī |
suratānandaṃ samastaṃ vai tatsukhopāyasarvavit <H 1.8.31d ← > ||
2.1.43 ||
- ap2.44 <H 1.10.13a → > prathamānandamātraṃ tu paramānandaṃ dvisaṅkhyataḥ |
tṛtīyaṃ ca¹³²⁹ viramākhyam caturtham sahajaṃ smṛtam <H 1.10.13d ← > ||
2.1.44 ||
- ap2.45 tac cābhiṣekaṃ caturvidham |
<SU 113c → > prathamam kalāśābhiṣekaṃ dvitīyaṃ guhyābhiṣekataḥ |
prajñājñānaṃ tṛtīyaṃ tu caturtham tu tathā punaḥ <SU 113f ← > || 2.1.45 ||
- ap2.46 <P 3.26a → > bodhicittābhiṣekeṇa śiṣyāya gatakalmaṣe |
anujñāṃ¹³³⁰ tu tato dadyāt tatra buddhapure vare¹³³¹ || 2.1.46 ||
- ap2.47 ābodhimaṇḍaparyantaṃ diśāṃ cakre samantataḥ |
pravartaya samantāgram¹³³² dharmacakram anuttaram || 2.1.47 ||
- ap2.48 prajñopāyasvarūpātmā cintāmaṇir ivoccaiḥ |
akhinno vigatāsaṅgaḥ sattvārtham kuru sāmpratam || 2.1.48 ||
- ap2.49 prāpyābhiṣekam anujñāṃ ca kṛtakṛtyaḥ praharṣitaḥ |
vadet sumadhuraṃ vāṇīm jagadānandakāriṇīm || 2.1.49 ||
- ap2.50 adya me saphalam janma saphalam jivītam ca me |
adya buddhakule jāto buddhaputro 'smi sāmpratam || 2.1.50 ||

- ap2.51 kalpārṇavamahāghorāj janmāvīcisamākulāt |
tārīto 'haṃ tvayā nātha kleśapaṅkasuduṣṭarāt || 2.1.51 ||
- ap2.52 niṣpannam iva ātmānaṃ jāne yuṣmatprasādataḥ | {C14r}
sambodhau¹³³³ na ca me kāṅkṣā prahīṇā sarvavāsānā || 2.1.52 ||
- ap2.53 nipatyā pādāyor bhaktyā prahr̥ṣṭotphullalocanaḥ |
yad yad iṣṭataraṃ dravyaṃ tat tad eva nivedayet || 2.1.53 ||
- ap2.54 niravagrahacittena guruṇāpi kṛpālunā |
śiṣyasya grahanāśāya grāhyaṃ tad dhi hitāya¹³³⁴ ca || 2.1.54 ||
- ap2.55 tataḥ praṇamya sampūjya dattvā ca gurudakṣiṇām <P 3.35b ←> |
<L 3.10a →> suvarṇaśatasahasrāṇi ratnāni vividhāni ca || 2.1.55 ||
- ap2.56 vastrayugmaśataṃ caiva gajavājirāṣṭram eva¹³³⁵ |
kaṇṭhikāṅgulīkam uttamam || 2.1.56 ||
- ap2.57 yajñopavītaṃ sauvarṇaṃ svabhāryāṃ duhitāṃ pi vā |
dāsaṃ dāsīm ca bhaginīm praṇipatyā nivedayet || 2.1.57 ||
- ap2.58 ātmānaṃ sarvabhāvena praṇipatyā nivedayet |
adya prabhṛti dāso 'haṃ samarpito¹³³⁶ mayā tava <L 3.13b ↔> || 2.1.58 ||
- ap2.59 <P 3.35c →> evaṃ vijñāpayed bhūyaḥ samprāptābhimatāspadaḥ¹³³⁷ |
adhunā sarvabuddhānāṃ suprasādo mamāntike || 2.1.59 ||
- ap2.60 yathā te 'nuttarāṃ bodhiṃ prabhāvāt sādhayāmy aham |
niṣpādayāmi sambodhau padaṃ sarvāgrapūjitam |
tatraiva¹³³⁸ sthāpayiṣyāmi sattvāṃs tribhavavartinaḥ || 2.1.60 ||
- ap2.61 deyo 'bhiṣeko vidhinā munaiva¹³³⁹
śiṣyādhimuktim manasāvagamya |
udāragambhīranayādhimukter
vācaiva dadyād abhiṣekaratnam || 2.1.61 ||
- ap2.62 yaḥ samprāptābhiṣekaḥ pravarakuliśabhṛd durlabhātulyasaṃpat |
sambhogakṣetralakṣmīgrahaṇakṛtamahābodhicittābhiṣekaḥ || 2.1.62 ||
{C14v}
- ap2.63 labdhānujñas trilokaduritaripujayārambhasaṃnaddhabuddhiḥ |
bodhāv āropya cittaṃ vipulam iha caren nirmalas tattvayogī <P 3.39d ←> ||
2.1.63 ||
- ap2.64 iti bodhicittābhiṣeko dvitīyasya prathamāṃ prakaraṇam ||

- ap2.65 <P 4.1a → > athātaḥ saṃpravakṣyāmi prajñopāyārthabhāvanām |
parārthārabdhavīryāṇām sādhakānām hitāya vai || 2.2.1 ||
- ap2.66 yāṃ vibhāvya na saṃsāre ghoradustaravāridhau |
nirvāṇe ca na tiṣṭhanti yoginaḥ svārthamātrake || 2.2.2 ||
- ap2.67 yasyāḥ prakarṣaparyante buddhānām amalādbhūte |
hānivṛddhir vinirmuktā jātā bodhir anuttarā || 2.2.3 ||
- ap2.68 pañcaskandhādikān dharmān nātikramet¹³⁴⁰ triyāṇaṃ ca¹³⁴¹ |
kadalīvat pariḡṛhṇāti dharmadhātusamāḥ samāḥ || 2.2.4 ||
- ap2.69 na śūnyabhāvanām kuryān nāpi cāśūnyabhāvanām |
na śūnyam saṃtyajed yogī na cāśūnyam parityajet || 2.2.5 ||
- ap2.70 aśūnyaśūnyayor grāhe jāyate 'nālpakalpanā¹³⁴² |
parityāge na¹³⁴³ saṃkalpas tasmād etad dvayaṃ tyajet || 2.2.6 ||
- ap2.71 ubhayagrāharityāge vimukto vigatāspadaḥ |
aham ity eva saṃkalpas tasmād etac ca saṃtyajet || 2.2.7 ||
- ap2.72 nirvikāro nirāśaṅko niṣkāṅkṣo gatakalmaṣaḥ |
ādyantakalpanāmukto vyomavad bhāvayed budhaḥ || 2.2.8 ||
- ap2.73 na cāpi sattvavaimukhyaṃ kartavyam karuṇāvatā |
sattvo nāmāsti nāstīti na caivam parikalpayet || 2.2.9 ||
- ap2.74 niṣprapañcasvarūpatvaṃ {C15r} prajñeti parikīrtyate |
cintāmanir ivāśeṣasattvārthakaraṇam 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 |
kartṛbhokṛvinirmuktā paramārthavibhāvanā || 2.2.13 ||
- ap2.78 na cātra sādhaḥ¹³⁴⁴ kaścin na ca kaścit samarpakaḥ |
na parihāryam ataḥ kiñcid grahyaṃ na cātra vidyate <P 4.14d ← > ||
2.2.14 ||
- ap2.79 gandharvanagarākāraṃ māyāmaṛicisaṃnibham |
hariścandrapurītulyam svapnākṛīḍeva dṛśyate || 2.2.15 ||

- ap2.80 dṛśyate spr̥śyate caiva yathā māyā hi sarvataḥ |
na copalabhyate kācit sarvasya jagataḥ sthitiḥ || 2.2.16 ||
- ap2.81 samāje 'cintyasamparke svapnaprabodhanayor iva¹³⁴⁵ |
yathā kumārarūpiṇa ubhayendriyamīlanam || 2.2.17 ||
- ap2.82 bhage liṅgaṃ pratiṣṭhāpya buddhānusr̥tibhāvanā |
kimapy utpadyate jñānam ādimadhyāntanirmalam || 2.2.18 ||
- ap2.83 svasaṃvedyaṃ hi taj jñānam vaktuṃ nānyatra śakyate |
<P 4.15a → > paśyatāṃ sarvarūpāṇi śṛṅvatāṃ śabdām eva ca || 2.2.19 ||
- ap2.84 jalpatāṃ hasatāṃ vāpi prāśnatāṃ vividhān rasān |
kurvatāṃ sarvakarmāṇi nānyatragatacetasām || 2.2.20 ||
- ap2.85 ajasraṃ yogināṃ yogo jāyate tattvavidinām |
etad advayam ity uktam bodhicittam idaṃ param || 2.2.21 ||
- ap2.86 vajraṃ śrīvajrasattvaś {C15v} ca sambuddho bodhir eva ca |
prajñāpāramitā caiṣā sarvapāramitāmayī || 2.2.22 ||
- ap2.87 samatā ceyam evoktā sarvabuddhāgrabhāvanā |
atraiva sarvam utpannam jagatsthiraacalātmakam || 2.2.23 ||
- ap2.88 anantā bodhisattvaś ca sambuddhāḥ śrāvakādayaḥ |
tad eva bhāvayed yogī bhāvābhāvaviyogataḥ || 2.2.24 ||
- ap2.89 bhāvābhāvavinirmukto¹³⁴⁶ bhāvayet sidhyate laghuḥ |
aśeṣadoṣavidveṣī saṃkleśavimukho dhruvam || 2.2.25 ||
- ap2.90 anantās tasya jāyante śrīmantaḥ saugatā guṇāḥ || 2.2.26 ||
- ap2.91 analpasamkalpatamo'bhībhūtaṃ
prabhañjanonmattataḍicalaṃ ca |
rāgādidurvāramalānuliptaṃ
cittaṃ hi saṃsāram uvāca vajrī || 2.2.27 ||
- ap2.92 prabhāsvaraṃ kalpanayā vimuktaṃ
prahīṇarāgādimalapralepam |
grāhyaṃ na ca grāhakam agrasattvas
tad eva nirvāṇavaraṃ jagāda || 2.2.28 ||
- ap2.93 ataś ca nātaḥ param asti kiṃcin
nimittabhūtaṃ bahuduḥkharāśeḥ |
anantasaukhyodayahetubhūtaṃ
mumukṣavo nāsti tataḥ paraṃ ca || 2.2.29 ||

- ap2.94 aśeṣaduḥkhakṣayabaddhakakṣaiḥ
 sambuddhasatsaukhyam avāptukāmaiḥ |
 cittam sthīrīkr̥tya vicārya yatnāt
 tasya svabhāvaḥ kriyatām abhāvaḥ¹³⁴⁷ || 2.2.30 ||
- ap2.95 yāvat kalpatamaḥpaṭena guruṇā ruddhaṃ mano janminām |
 tāvad duḥkham anantakaṃ virahitaṃ syāt tena yāvat tataḥ || 2.2.31 ||
- ap2.96 tāvat saukhyam udāram apratisamaṃ tātparyam āryair ataḥ | {C16r}
 kāryaṃ tatksātaye svayaṃ suvipulāṃ drakṣyanti tatsaṅgatim <P
 4.26d ←> || 2.2.32 ||
- ap2.97 evaṃ tattvayogī yogasya niścayaṃ kṛtvā anujñātaḥ svasamayastho
 bhāvanām kurute | kiṃ karamudrāmantrapratimāhaṃkārabhāvanā-
 samayaiḥ sāmānyasiddhijanakaiḥ syāt | buddhatvaniṣṭhasya lakṣyaṃ
 sāksātkartavyaṃ kartavyaḥ sveṣṭadevatāyogaḥ | ity utpanne tallakṣye
 tribhuvanam ākāśavad bhavati | sarvam ataḥ saṃtyajya prāptapadadhyāna-
 yogatanniṣṭhaḥ abhyāsayati divā niśi saṃvedanamātrakaṃ dakṣaḥ ||
 2.2.33 ||
- ap2.98 giriśikhare śivanilaye padmodyāne athavā samudratīre¹³⁴⁸ rājodyāne vijane
 sarvasthāne svagr̥he vā cittamabhirucite sarvajñaiḥ saṃstuvitam eṣāṃ
 madhye tu yasya yat sthānaṃ tatrastho mantrajñāḥ sotsāho bhāvanām
 kurute | prajñopāyena vinā buddhatvaṃ naiva labhyate sāksāt | tasmāt
 prajñāṃ saṃtyajya saṃyagbodhipradāṃ divyāṃ na dadāty evaikaikām eṣā
 mudrābhisamputāṃ vinā siddhim | jñānasyotpattitas tasmād yojyās ca
 mudrāḥ || 2.2.34 ||
- ap2.99 mohaś ca samayamudrā | dveṣaḥ proktaḥ sadā mahāmudrā | īrṣyā ca
 karmamudrā | dharmamudrātmako rāgaḥ | etān mudrān vividhān yogi
 niṣpādayed bhajed vidyāṃ saṃcintya tatra sāksād ubhayaor {C16v} api
 devatārūpam || 2.2.35 ||
- ap2.-
 100 mohāc chāntaḥ kruddhaḥ krodhād rakto rāgāt karoti karmāṇi tadartha-
 prakaraṇam | pañcabhir ebhir jino bhavati || 2.2.36 ||
- ap2.-
 101 pratyuṣe divasānte madhyahne 'rddharātrisamaye ca mudrāyogaḥ kāryaḥ
 samyak | naivānyathā siddhiḥ | śāsanānindābhīruḥ khalajanamadhye
 sthito hi yo yogī svacittamātraṃ tasya dhyāyec cittādhimokṣeṇa sāksāt |
 yaḥ punar udyato yogī yatnena yogam iha sādhuḥ | sāksāt prajñā apraptyā
 tiryagbhyo 'py abhyaset satatam | na karoty eva hi yo yogī yadi padmavara-
 saṃsparśaṇaṃ sāksāt pratidivase pratimāse varṣāt samayaḥsatir bhavati |
 samayaḥsatau tu jāyate pramādo yogāc ca | bodhisattvasya
 samayotthāpanaṃ kṛtvā punar akaraṇasaṃvaram vidadhet¹³⁴⁹ | tasmāt

samayasthena saṃvarayuktena tattvaniṣṭhena mudrāyogaḥ kāryo rahasyo
dravyair mantratantrair vā | evaṃ buddhvā samyaksamputayogena nityam
upaviśya bhāvayati padam acintyaṃ tribhuvanam ekāgrarūpeṇa ||
2.2.37 ||

ap2.- prajñopāyārthabhāvanānāma dvitīyasya dvitīyaṃ prakaraṇam ||
102

.. Part 3 ..

ap2.- athātaḥ sampravakṣyāmi sarvacakravikurvitaṃ |
103 śrīvajrasattvādidevānāṃ sarvato viśvam uttamam || 2.3.1 ||

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

ap2.- sarvato viśvamudrā tu sarvato viśvasaṃvaraiḥ |
105 sarvato viśvakāryāṇi sādhayed yathāsukham || 2.3.3 ||

ap2.- maṇḍalaṃ sarvatathāgatānāṃ śūnyatājñānam eva ca |
106 krodhānāṃ sādhanāṃ sarvaṃ saumyānāṃ devateṣu ca || 2.3.4 ||

ap2.- kim ahaṃ kathayiṣyāmi acintyaṃ buddhanāṭakam |
107 bhāvanādevatāyogajāpyamantravidhikramam || 2.3.5 ||

ap2.- paṭaṃ vā pratimāṃ vāpi sarvaṃ cittavikurvitam |
108 kathitaṃ mayā tantreṣu sattvānāṃ hitakāmyayā || 2.3.6 ||

ap2.- kulaṃ pañcavidhaṃ proktam ekatra ca hi śūnyavajriṇaḥ¹³⁵⁰ || 2.3.7 ||
109

ap2.- vajragarbha uvāca |

110 kathayasva prasādena mahāsuratasuprabho |
utpattivarṇarūpaṃ ca bhujasaṃsthānavidhikramam || 2.3.8 ||

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

ap2.- bhagavān āha |

112 <H 1.3.1a → > prathamāṃ bhāvayen maitrīm¹³⁵¹ dvitīye karuṇāṃ tathā¹³⁵² |
tṛtīyaṃ muditāṃ dhyāyad¹³⁵³ upekṣāṃ sarvaśeṣataḥ || 2.3.10 ||

ap2.- punar api śūnyatābodhiṃ dvitīye bījasamgraham |
113 tṛtīye viśvabimbanīṣpattiṃ¹³⁵⁴ caturthe nyāsam akṣaram || 2.3.11 ||

repeṇa sūryaṃ purato vibhāvya

- ap2.- tasmin ravau hūṃbhavaviśvavajraṃ |
114 tenaiva vajreṇa vibhāvayec ca
prākāraṃ pañjarabandhanaṃ ca || 2.3.12 ||
- ap2.- prathamam bhāvayen mṛtakaṃ dharmadhātṽtmakaṃ viduḥ |
115 yogī tasyopari sthitvā herukatvaṃ vibhāvayet || 2.3.13 ||
- ap2.- svahṛdi bhāvayed rephaṃ tadudbhavaṃ sūryamaṇḍalaṃ |
116 tatraiva hūṃkṛtiṃ caiva prajñopāyasvabhāvakaṃ¹³⁵⁵ || 2.3.14 ||
- ap2.- kṛṣṇavarṇaṃ mahāghoraṃ hūṃkārād vajrasaṃbhavaṃ | {C17v}
117 vajravarāṭakamadhyasthaṃ hūṃtattvaṃ bhāvayet punaḥ || 2.3.15 ||
- ap2.- tatpariṇataṃ dṛṣṭvā dveṣātmakaṃ vibhāvayet |
118 vajrajanmaṃ mahāvīraṃ nīlapaṅkajasaṃnibhaṃ || 2.3.16 ||
- ap2.- athavā nīlāruṇābhaṃ ca bhāvayec chraddhayā khalu |
119 vyomni bhaṭṭāraṃ dṛṣṭvā vajrajanmaṃ mahākṛpaṃ || 2.3.17 ||
- ap2.- pūjayed aṣṭadevībhiḥ sarvālaṅkāradhāribhiḥ |
120 gaurī mṛgalāñchanadhartrī¹³⁵⁶ caurī mārtaṇḍabhājanaṃ || 2.3.18 ||
- ap2.- vetālī¹³⁵⁷ vārihastā ca bhaiṣajyaṃ dhartrī¹³⁵⁸ ghasmarī |
121 pukkasī vajrahastā¹³⁵⁹ ca śavarī rasadharī tathā || 2.3.19 ||
- ap2.- caṇḍālī ḍamaruṃ vaded¹³⁶⁰ ḍomby āliṅgitakaṃdharāḥ |
122 etābhiḥ pūjavidhivistaraiḥ sampūjyate¹³⁶¹ prabhuḥ || 2.3.20 ||
- ap2.- tataḥ padavinirmuktaṃ sarvadharmātmakaṃ bhavet |
123 candrālīḥ kālimārtaṇḍabījaṃ madhyagataṃ bhavet¹³⁶² || 2.3.21 ||
- ap2.- sa eva sattvam ity āhuḥ paramānandasvabhāvakaṃ |
124 visphuranti svadehābhā gagaṇamaṇḍalacchādakāḥ || 2.3.22 ||
- ap2.- saṃhāryānyed dhṛdaye yogī dveṣātmako bhavet <H 1.3.12d ↔ > | iti ||
125 2.3.23 ||
- ap2.- nabhodhātu¹³⁶³ madhyagataṃ cintayet sūryamaṇḍalam |
126 tato hūṃkārajaṃ nīlāruṇābhaṃ sarvālaṅkārabhūṣitaṃ || 2.3.24 ||
- ap2.- dvibhujam ekavakraṃ tu trinetrām piṅgalordhvakeśaṃ ca |
127 <H 1.3.15a → > kruddhadṛṣṭiṃ dviraṣṭavarṣākṛtiṃ bhairavākṛāntam ||
2.3.25 ||
- ap2.- vāme vajrakhaṭvāṅgaṃ kapālaṃ cāpi vāmataḥ |
128 dakṣiṇe kṛṣṇavajraṃ ca hūṃkārocāraṇātmakaṃ || 2.3.26 ||

- ap2.- śmaśāne krīḍate nāthaḥ aṣṭadevībhīr āvṛtaḥ <H 1.3.16b ← > |
129 evaṃ vibhāvayed¹³⁶⁴ yogī sarvayogāmṛtaṃ varam || 2.3.27 ||
- ap2.- sa eva bhagavān yogo¹³⁶⁵ vajrasattvas tathāgataḥ || 2.3.28 ||
130
ap2.- krodharūpadharo {C18r} bhūtvā caturbāhuvirājitaḥ |
131 caturānandasvabhāvo hi caturmāraviśuddhitaḥ || 2.3.29 ||
- ap2.- pūrvoktamaṇḍalacakraṣṭhaṃ hūmkārabījasambhavam |
132 vāme kapālaṃ devāsurāṇāṃ raktena pūritam || 2.3.30 ||
- ap2.- dakṣiṇe śikhivadvajraṃ bhayasyāpi bhayaṃkaram |
133 aparabhujābhyāṃ prajñā¹³⁶⁶ samāliṅgitavigraham || 2.3.31 ||
- ap2.- prajñāṃ vajravārāhīṃ bhagavadrūpiṇīṃ bhāvayed | iti || 2.3.32 ||
134
ap2.- prathamam bhāvayec chūnyam kaṇṭikāyāṃ tu niṣkalam |
135 candramaṇḍalamadhyasthaṃ hūmkāraṃ tatra bhāvayet¹³⁶⁷ || 2.3.33 ||
- ap2.- bhāvayed devatārūpaṃ trimukhaṃ ṣaḍbhujam tathā |
136 prathamam asitavakraṃ dakṣiṇam tu sitam śāntam || 2.3.34 ||
- ap2.- vāmaṃ tu¹³⁶⁸ raktasaṃnibham trinetraṃ divyarūpiṇam |
137 sarvālaṃkārasampūrṇam kapālāsanaṣṭhitam¹³⁶⁹ || 2.3.35 ||
- ap2.- viṇmūtraśukraraktaṃ ca kapālaṃ gṛhya pāṇinā |
138 dhanurbāṇadharaṃ caiva vajraghaṇṭam¹³⁷⁰ tathaiva ca || 2.3.36 ||
- ap2.- prathame¹³⁷¹ jvālāvajraṃ ca tṛtīye¹³⁷² triśūlam tathā |
139 prajñāliṅgitaśrīmān jaṭamakuṭamaṇḍitaḥ || 2.3.37 ||
- ap2.- sphuradbuddhamayair meghair raśmijvālām anekadhā |
140 ātmānaṃ bhāvayet tatra bhagamadhye tu sādhaḥ || 2.3.38 ||
- ap2.- tato mudrāṃ vibhāvayet saṃyuktāṃ devatāsaha¹³⁷³ |
141 daleṣu¹³⁷⁴ tu likhed devīḥ¹³⁷⁵ kapālāsanaṣṭhitāḥ || 2.3.39 ||
- ap2.- viśvarūpamanoramā ekavaktrās caturbhujāḥ |
142 prathamam likhed vidyāṃ dhanurbāṇadharīṃ śubhām || 2.3.40 ||
- ap2.- kapālaṃ śukrasampūrṇam aṅkuṣam gṛhya pāṇinā | {C18v}
143 dvitīye śūlahastā tu raktapūrṇakapālaṃ ca || 2.3.41 ||
- ap2.- vajrapāśam tathaiva ca likhed dakṣiṇakoṣṭhake¹³⁷⁶ |
144 tṛtīyam ca likhed devīm uttare¹³⁷⁷ khaḍgapāṇinā || 2.3.42 ||
vāripūrṇakapālaṃ ca vajraghaṇṭam¹³⁷⁸ tathaiva ca |

- ap2.- caturthīm tu likhed devīm dale paścimake tataḥ¹³⁷⁹ | | 2.3.43 | |
145
- ap2.- vāme khaṭvāṅgahastām ca kapālaṃ ca tathaiva hi¹³⁸⁰ |
146 musuṅḍītripatākam caiva †dhare† dakṣiṇe kare¹³⁸¹ | | 2.3.44 | |
- ap2.- pañcamī daṇḍahastā tu kapālaṃ grhya pāṇinā |
147 utpalaṃ ḍamaruṃ caiva likhet koṇe aiśānake¹³⁸² | | 2.3.45 | |
- ap2.- likhed vāyavyakoṇe tu¹³⁸³ ṣaṣṭhīm¹³⁸⁴ padmapāṇinā |
148 kapālaṃ¹³⁸⁵ medasampūrṇaṃ darpaṇaṃ paraśuṃ¹³⁸⁶ tathā | | 2.3.46 | |
- ap2.- saptamī śaktihastā tu śaṅkhacakraḍharāyudhā |
149 kapālaṃ raktasampūrṇaṃ tu koṇe nairṛtyake likhet¹³⁸⁷ | | 2.3.47 | |
- ap2.- aṣṭamīm tu likhed devīm koṇe tv¹³⁸⁸ agniśaṃjñake¹³⁸⁹ |
150 bhadrakalaśahastām vajraghaṇṭām¹³⁹⁰ thathaiva ca | | 2.3.48 | |
- ap2.- kapālaṃ dravyapūrṇaṃ ca naracarmaṇā cchāditam¹³⁹¹ |
151 daleṣu devīḥ likhitvā¹³⁹² kaṃṇikāyāṃ mahāsukham | | 2.3.49 | |
- ap2.- vādyāni tu vicitrāṇi ālikhed guhyamaṇḍale |
152 dvārapālaṃ samālikhed devī vajrāṅkuśī tathā | | 2.3.50 | |
- ap2.- vajrapāśaṃ tathā sphoṭaṃ vajraghaṇṭām tathaiva ca |
153 bhāvayed bhagamadhye tu paścāj jāpaṃ samārabhet | | 2.3.51 | |
- ap2.- hūmkāraṃ vajrasattvasya omkārasvarabheditam |
154 āḥkāraṃ vākyasaṃyuktaṃ śuddhasphaṭikasamṇibham | | 2.3.52 | |
- ap2.- hrīḥkāraṃ tatra saṃyojya¹³⁹³ svāhākāraṃ tathaiva ca |
155 jāpyamantraḥ samuddiṣṭo¹³⁹⁴ dhyāne tv ekākṣaro¹³⁹⁵ bhavet | | 2.3.53 | |
- ap2.- hrīḥkāraṃ devatīnāṃ tu¹³⁹⁶ dalānāṃ¹³⁹⁷ vinyaset tataḥ |
156 caturbījasamāyuktaṃ catuḥpūjāsvarūpataḥ | | 2.3.54 | |
- ap2.- ādisvarādisaṃyuktaṃ {C19r} dvārapālīṣu sarvataḥ |
157 tato niveśayed vajraṃ bhageṣv eva tu¹³⁹⁸ sādhaḥ | | 2.3.55 | |
- ap2.- uccaret tatra hūmkāraṃ hrīḥkāraṃ tu tathaiva¹³⁹⁹ ca |
158 vaktreṇa bhakṣayec chukraṃ ṛtukāle saraktakam¹⁴⁰⁰ | | 2.3.56 | |
- ap2.- pūjayed gandhapuṣpaīś ca ātmānaṃ bhagam eva ca |
159 jāpaṃ atraiva kartavyaṃ yadīcchet siddhiṃ¹⁴⁰¹ sādhaḥ | | 2.3.57 | |
- ap2.- vajraraudrī tathā ekā vajrabimbā tathaiva ca |
160 vajrarāgī ṛtīyā tu vajrasaumyā caturthikā | | 2.3.58 | |

ap2.- pañcamī vajrayakṣī ca ṣaṣṭhī vajraḍākinī |
161 saptamī śabdavajrā tu pṛthvīvajrā tathāṣṭamī || 2.3.59 ||

ap2.- dvitīyasya tṛtīyaprakaraṇam ||
162

.. Part 4 ..

ap2.- <Sz 3.2.1a → > śṛṇu vajra yathānyāyaṃ cakrasādhyam¹⁴⁰² viśeṣataḥ |
163 śāntipauṣṭikavaśyādi¹⁴⁰³ rakṣābhicāraṃ tathā || 2.4.1 ||

ap2.- navakoṣṭhādicakrasya bāhyanimnaṃ tu kārayet |
164 karmavaṃśādi cakrasya bhāvayed vicakṣaṇaḥ <Sz 3.2.2d ← > || 2.4.2 ||

ap2.- om̐ tāre tuttāre¹⁴⁰⁴ ture svāhā || 2.4.3 ||
165

<Sz 3.2.4a → > asya bījaṃ tu sarveṣāṃ praṇamāhuta-antikam¹⁴⁰⁵ |
yojayan madhye nāma¹⁴⁰⁶ tu rakṣāvākyaṃ tu kārayet || 2.4.4 ||

ap2.- samatājñānaśūnyena ātmarūpaṃ tu kārayet |
166 samatāsarvavitsthāne rakṣācakre niyojayet || 2.4.5 ||

ap2.- bhāvayed rakṣāṃ¹⁴⁰⁷ jñānināṃ bhayaṃ¹⁴⁰⁸ sarvatra dūrataḥ |
167 abhāvena tu sattvānāṃ yogabhāvaṃ tu bhāvayet || 2.4.6 ||

ap2.- candramaṇḍalamadhyasthaṃ padmāsanaṃ vicintayet¹⁴⁰⁹ |
168 bhāvayed ātmadehaṃ tu sarvasiddhipradāyikāṃ¹⁴¹⁰ || 2.4.7 ||

ap2.- om̐ tāre svāhā | śīraḥ ||
169

om̐ tuttāre¹⁴¹¹ {C19v} svāhā | cakṣuḥ ||

om̐ ture¹⁴¹² svāhā | nāsā¹⁴¹³ ||

om̐ tu svāhā | karṇayoḥ ||

om̐ re svāhā | jihvāyāṃ ||

om̐ tāriṇi svāhā | hṛdaye¹⁴¹⁴ || 2.4.8 ||

ap2.- ṣaḍaṅgaṃ dhārayen nityaṃ cintayed āryatārikāṃ |
170 dvibhujāṃ sattvaparyaṅkāṃ sarvābharaṇabhūṣitāṃ¹⁴¹⁵ || 2.4.9 ||

ap2.- abhayaḥastāṃ¹⁴¹⁶ sarveṣāṃ vāme utpaladhāriṇīm¹⁴¹⁷ <Sz 3.2.21b ← > |
171 sādhyet sarvadevānāṃ mantrarājena coditāṃ¹⁴¹⁸ || 2.4.10 ||

om̐ kurukulle hrīḥ svāhā | sarvakarmikamantra¹⁴¹⁹ iti || 2.4.11 ||

- ap2.- <Sz 3.2.24a → > bandhanaṃ rājasatrūṇāṃ ghorādiviṣagāminām |
172 jvarāvividham aṅgasya apamṛtyuviṣādikam¹⁴²⁰ || 2.4.12 ||
- ap2.-
173 yatra yatra bhayasthānaṃ tatra tatra prayojayet |
ap2.-
174 mandaprajñāsamedhāvī rakṣāṃ likhitāṃ dhārayet || 2.4.13 ||
- ap2.-
175 divyarakṣā iyaṃ¹⁴²¹ rakṣā bhayaṃ sarvatra muñcati |
ap2.-
176 iti rakṣā sarveṣāṃ yogatattvā niruttarā <Sz 3.2.26d ← > || 2.4.14 ||
- ap2.-
177 sūryamaṇḍalam saṃcintya¹⁴²² jvalitaṃ kiraṇasaṃnibham |
178 tasya madhye tu hrīḥkāraṃ raktavarṇasamaṇḍalam || 2.4.15 ||
- ap2.-
179 tato bhāvayed ātmānaṃ ekavaktraṃ caturbhujam |
180 iṣukārmukahastā ca · utpalāṅkuśadhāriṇī || 2.4.16 ||
- ap2.-
181 asya bhāvanāmātreṇa trailokyam vaśam ānayet |
182 lakṣeṇaikena rājānaṃ¹⁴²³ prajālokam ayutena tu || 2.4.17 ||
- ap2.-
183 paśuyakṣādayaḥ koṭyā saptalakṣeṇa cāsurān |
184 lakṣadvayena devāṃś ca śatenaikena¹⁴²⁴ mantriṇaḥ || 2.4.18 ||
- ap2.-
185 aṣṭadalam idaṃ cakram sitavarṇam suśobhanam |
186 samatārūpaṃ saṃcintya traidhātukasvabhāvataḥ || 2.4.19 ||
- ap2.-
187 <Sz 3.2.29a → > pūrvalakṣaṇasaṃyuktaṃ {C20r} pūrvoktena sādhyet |
188 bhāvayed asyāś¹⁴²⁵ cakram tu prajñojjvalakarmani || 2.4.20 ||
- ap2.-
189 om prajñe mahāprajñe hūm svāhā || 2.4.21 ||
- ap2.-
190 bhāvayed bhāvabhāvena raśmijvālām anekadhā |
191 candramaṇḍalamadhyasthāṃ¹⁴²⁶ prajñātmeti vinirmitām || 2.4.22 ||
- ap2.-
192 dvibhujāṃ sattvaparyāṅkāṃ sarvābharaṇabhūṣitāṃ |
193 sitavarṇaprabhāṃ divyāṃ prajñātmeti dhārayet || 2.4.23 ||
- ap2.-
194 jāpitaṃ asya bijasya prajñā śākhēva¹⁴²⁷ vardhate¹⁴²⁸ |
195 jaḍatvadurmedhakānāṃ prajñāvardhanayogataḥ <Sz 3.2.33d ← > || 2.4.24 ||
- ap2.-
196 candramaṇḍalamadhyastham akṣaraṃ tatra vinyaset |
197 kapālāsanaṃmadhyastham ekavaktraṃ caturbhujam || 2.4.25 ||
- ap2.-
198 cakraghaṇṭhādharāṃ saumyāṃ kapālapāśāṃ eva ca |
199 visphurantaṃ samantena jvālāmālākulaṃ tathā || 2.4.26 ||
- ap2.-
200 etena kramayogena¹⁴²⁹ bhāvayed ratnasambhavam |
201 pītavarṇam mahātejam taptakāñcanasamaṇḍalam || 2.4.27 ||

- ap2.- kapālāsanamadhyastham¹⁴³⁰ ekavaktraṃ caturbhujam |
189 ratnāṅkuśadharaṃ vīraṃ kapālapāśakaṃ tathā¹⁴³¹ || 2.4.28 ||
- ap2.- etena kramayogena¹⁴³² bhāvayet padmavajriṇam |
190 ekavaktraṃ caturbhujam padmarāgasamaprabham || 2.4.29 ||
- ap2.- dhanurbāṇadharaṃ vīraṃ kapālāsanasaṃsthitam |
191 padmapāśadharaṃ caiva sarvābharaṇabhūṣitam || 2.4.30 ||
- ap2.- etena kramayogena amoghaṃ khaḍgapāṇinam |
192 kapālāsanamadhyastham ekavaktraṃ caturbhujam || 2.4.31 ||
- ap2.- kapālavajraghaṇṭāṃ ca aṅkuśaṃ savyam udyatam |
193 haridvaiḍūryasaṃnibhaṃ sarvālaṃkārahūṣitam || 2.4.32 ||
- ap2.- (C20v) khadhātumadhyagataṃ vai cintayec candramaṇḍalam |
194 tatra madhyagataṃ bijaṃ bhrūmkāraṃ¹⁴³³ locanākṛtim || 2.4.33 ||
- ap2.- kapālāsanamadhyastham bhujair aṣṭabhir bhūṣitam |
195 cakrahastadhanurbāṇavajraghaṇṭāṃ tathaiva ca || 2.4.34 ||
- ap2.- pāśakhaḍgakaḍgapaḍāṃ ca trinetaṃ vaktraṃ ekaṃ ca |
196 sarvālaṃkārasampūrṇaṃ hāranūpurabhūṣitam || 2.4.35 ||
- ap2.- sitavarṇasusobhāṃ tu kapālamukuṭaṃ tathā |
197 khadhātumadhyagataṃ caiva sampūrṇacandramaṇḍalam || 2.4.36 ||
- ap2.- tatra madhyagataṃ cinted¹⁴³⁴ hūmkāraṃ māmakyākṛtim |
198 kapālāsanamadhyastham nīlavarṇamahojjvalam || 2.4.37 ||
- ap2.- trinetaṃ ekavaktraṃ ca kapālamālābhūṣitam¹⁴³⁵ |
199 dhanurbāṇadharaṃ caiva aṅkuśakhaḍgam eva ca || 2.4.38 ||
- ap2.- pāśavajraṃ tathā ghaṇṭākapāḍāṃ tu tathaiva¹⁴³⁶ ca |
200 cakraratnapadmakhaṭvāṅgaṃ caiva dvādaśaṃ¹⁴³⁷ || 2.4.39 ||
- ap2.- ālikhed guhyamaṇḍalaṃ¹⁴³⁸ sarvālaṃkārahūṣitam |
201 bhāvayed bhagamadhye tu sampūrṇacandramaṇḍalam || 2.4.40 ||
- ap2.- cintayet tatra hrīḥkāraṃ pāṇḍarākhyāṃ vibhāvayet |
202 kapālāsanamadhyastham¹⁴³⁹ raktavarṇamahojjvālam || 2.4.41 ||
- ap2.- sarvālaṃkārasampūrṇaṃ bhujair aṣṭabhir¹⁴⁴⁰ bhūṣitam |
203 dhanurbāṇadharaṃ caiva padmahastaṃ tu khaḍgakam¹⁴⁴¹ || 2.4.42 ||
- ap2.- kapālaṃ vajraghaṇṭāṃ ca pāśaratnaṃ tathaiva ca |
204 hāranūpuranirghoṣaṃ¹⁴⁴² sarvābharaṇabhūṣitam || 2.4.43 ||

ap2.- bhāvayed imakaṃ¹⁴⁴³ yogī laghu buddhatvam āpnuyāt |
205 bhāvayed gaganamadhye¹⁴⁴⁴ sampūrṇaṃ candramaṇḍalam || 2.4.44 ||

ap2.- tatra madhye gataṃ cintet¹⁴⁴⁵ {C21r} tāmkāraṃ tu¹⁴⁴⁶ tārākṛtim |
206 kapālāsana madhyasthaṃ bhujair aṣṭabhir bhūṣitam || 2.4.45 ||

ap2.- khaḍgahastasarāgaṃ tu utpalāṅkuśakaṃ tathā |
207 kapālaraktasampūrṇaṃ pāśacakraṃ tathaiva ca || 2.4.46 ||

ap2.- dhanurbāṇadharaṃ caiva ekavakraṃ samālikhet |
208 haritavarṇaṃ trinetraṃ¹⁴⁴⁷ sarvālaṃkārabhūṣitam || 2.4.47 ||

ap2.- ity evaṃ bhāvayed yogī vajrasattvasamo bhavet || 2.4.48 ||
209 sarvatantranidānarahasyāt śrīsampuṭodbhavaḥ kalparājo dvitīyaḥ ||
ap2.-
210

ap3. . CHAPTER A3 .

.. Part 1 ..

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

ap3.2 ḍākaḍākinīvikurvaṇaṃ tatsarvaṃ¹⁴⁴⁸ kathayāmi te |
vajrasattvaṃ punarbhūya vajrī vajratvaṃ āvahet || 3.1.2 ||

ap3.3 jvālāmālākulaṃ raudraṃ visphurantaṃ samantataḥ |
candramaṇḍalamadhyasthāṃ bījamālāṃ tato nyaset || 3.1.3 ||

ap3.4 <H 2.5.19a → > tato vajrī mahārāgād drutāpannaṃ savidyayā¹⁴⁴⁹ |
codayanti tato vidyā nānāgītopahārataḥ || 3.1.4 ||

ap3.5 uṭṭha bharādo karuṇamaṇḍa pukkasi mahum paritāhi |
mahāsuha yojīeṃ kāma mahum chaduhi suṇṇasahāvu || 3.1.5 ||

ap3.6 tuhyā¹⁴⁵⁰ vihuṇṇeṃ marami hamum uṭṭhahim tuhum hevajja |
chaḍuhim suṇṇasahāvaḍā savariha sijaū kajja || 3.1.6 ||

ap3.7 loa nimattia {C21v} suraapahu suṇṇeṃ acchasi kīsa |
hamum caṇḍālī viṇṇasami taim viṇṇa¹⁴⁵¹ duhami na dīsu || 3.1.7 ||

ap3.8 indīālī uṭṭha tuhum ha-um jānami tuha citta¹⁴⁵² |
āmhe ḍombiṇi ccheamaṇu mā karu karuṇavicchitta <H 2.5.23d ← > ||
3.1.8 ||

- ap3.9 <H 2.5.27a →> am̐hūmbhyāṃ¹⁴⁵³ mahāvajrī utthito dravamūrtitaḥ |
caraṇān skhālayan bhūmau tarjayantaṃ surāsurān || 3.1.9 ||
- ap3.10 gaṃ caṃ vaṃ ghaṃ puṃ śaṃ laṃ ḍaṃ¹⁴⁵⁴ bījair utsrjed āsāṃ |
adhipatiratibijābhyāṃ hūṃ am̐¹⁴⁵⁵ jvālākarālanīlābhyāṃ || 3.1.10 ||
- ap3.11 māṭṭcakra pure rāmye bhāvayed īdṛśaṃ prabhum <H 2.5.29b ←> |
<H 2.5.8a →> aṣṭāsyāṃ catuścaraṇaṃ bhujāṣoḍaśabhūṣitam || 3.1.11 ||
- ap3.12 caturmārasamākrāntaṃ bhayasyāpi bhayaṃkaram <H 2.5.8d ←> |
<H 2.5.26a →> śṛṅgāravīrabībhatsaraudrahāsyabhayānakaiḥ || 3.1.12 ||
- ap3.13 karuṇādbhutaśāntaiś ca navanāṭyarasair yutam <H 2.5.26d ←> |
<H 2.5.9a →> muṇḍamālākṛtaḥāraṃ sūryasthaṃ tāṇḍavānvitam || 3.1.13 ||
- ap3.14 viśvavajradharaṃ murdhni kṛṣṇavarṇaṃ bhayānakam |
hūṃkāraṃ sphurayet svamukhād bhasmoddhūlitavigraham || 3.1.14 ||
- ap3.15 ratidvaṃdvasamāpannaṃ nairātmyāsaha samyuṭam |
nistaraṅgaṃ sukhāvāptaṃ nistaraṅgaṃ svarūpiṇam || 3.1.15 ||
- ap3.16 mūlamukhaṃ hasitaṃ kṛṣṇaṃ dakṣiṇaṃ kundasaṃnibham |
vāmaraktaṃ mahābhīmaṃ mūrdhāsyāṃ vikarāliṇam || 3.1.16 ||
- ap3.17 caturviṃśatinetrādyāṃ śeṣāsyā bhṛṅgasam̐nibhāḥ <H 2.5.12d ←> |
vajrakhaḍḡadharaṃ caiva bāṇacakraṃ tathaiva ca || 3.1.17 ||
- ap3.18 tathā caṣakadaṇḍaṃ ca triśūlāṅkuśam eva {C22r} ca |
vāme ghaṇṭāsapadmaṃ tu dhanuḥkhaṭvāṅgam udyatam || 3.1.18 ||
- ap3.19 kapālaṃ ratnam eva ca tarjanīpāśaṃ vai tathā |
sphuradbuddhasamair meghair nānāraśmisamantataḥ || 3.1.19 ||
- ap3.20 evaṃvidhe vidhānaṃ vai gauryādīnaṃ tato nyaset |
- ap3.21 gauṛī gauravarṇā dhanurbāṇākaraṣaṇaparā |
kapālaraktasampūrṇaṃ vajrakarṭṭṃ tathaiva ca || 3.1.20 ||
- ap3.22 caurī raktavarṇā tu cakrāṅkuśa¹⁴⁵⁶ dhāraṇī smṛtā |
kapālaḍamarukaṃ caiva nyased divyarūpiṇim || 3.1.21 ||
- ap3.23 pramohā kṛṣṇavarṇā tu kapālaṃ caṣakaṃ tathā |
pṛthivyuddharaṇaṃ caiva triśūlasavyam udyatam || 3.1.22 ||
- ap3.24 vetāli sitapītābhā madyavārikarābhyāṃ tu |
khaḍḡaṃ caiva kapālaṃ ca bhāvayec cārurūpinim || 3.1.23 ||

- ap3.25 pukkasī pītavarṇā tu kalpavṛkṣalatās tathā |
māṃsapūrṇakapālaṃ ca ratnavaradam eva ca || 3.1.24 ||
- ap3.26 caṇḍālī nīlavarṇābhā vāyupaṭadhariṇī tathā |
aparābhyāṃ kapālaṃ ca puṇḍarīkaṃ tathaiva ca || 3.1.25 ||
- ap3.27 ghasmarī haritapītābhā vajrāgnikuṇḍaparaśuhastā ca |
kapālamedasampūrṇaṃ dakṣiṇe bhayadāyakā || 3.1.26 ||
- ap3.28 śavarī sitavarṇābhā khaṭvāṅgakapālahastā ca |
vajrapāśaṃ tathaiva ca bhāvayed viśvarūpiṇīḥ || 3.1.27 ||
- ap3.29 rohiṭaṃ caiva varāhaṃ ca kūrma-uragas tathā |
siṃhavyāghraṃ tathā caiva jambuka ṛkṣa¹⁴⁵⁷ eva ca || 3.1.28 ||
- ap3.30 evaṃ gauryādīnām aṣṭakapāleṣu {C22v} vidhivat |
sarvālaṃkārabhūṣitā śṛṅgārādirasānvitā || 3.1.29 ||
- ap3.31 hayāsyā¹⁴⁵⁸ śūkarāsyā tu śvānāsyā siṃhinī tathā |
caturbhujā caturvaktrā sarpābharaṇabhūṣitā || 3.1.30 ||
- ap3.32 vaṃśaṃ caiva vīṇāṃ ca mukundā vai murajāṃ tathā |
dvibhujā ekavaktrā ca sarvālaṃkārabhūṣitā || 3.1.31 ||
- ap3.33 kṛṣṇasitapītābhā ūrdhvaharītāśvamukhaṃ tathā |
pītākṛṣṇasitābhā ūrdhvaraktaśūkarāsyā tathā || 3.1.32 ||
- ap3.34 raktakṛṣṇasitābhā pītordhvasvānamukhaṃ tathā |
haritakṛṣṇa¹⁴⁵⁹ sitāsyā jvaladūrdhvasiṃhavaktraṃ ca || 3.1.33 ||
- ap3.35 sarvā¹⁴⁶⁰ jvaladūrdhvasā pratyālīḍhaśavā¹⁴⁶¹ krāntā |
trinetrā krodhaśṛṅgārahasitānanāṃ bhāvayed | iti || 3.1.34 ||
- ap3.36 iti herukasyotpattis tṛtīyasya prathamāṃ prakaraṇam | |

.. Part 2 ..

- ap3.37 śṛṇu vajra prabho rājā jñānaḍākinīsādhanam |
<Sz 2.3.6c → > varjitaṃ dvayabhāvasya advayadharmajñāninām || 3.2.1 ||
- ap3.38 tribhiḥ śuddhiṃ tūccārya sarvayogādiṣv agrataḥ¹⁴⁶² |
- ap3.39 svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho ḥam |
vajraśuddhāḥ sarvadharmāḥ vajraśuddho ḥam |
yogaśuddhāḥ sarvadharmāḥ yogaśuddho ḥam || 3.2.2 ||

- ap3.40 evaṃ kṛtvā punar yogī dhyānaṃ tasyaiva kārayet |
mano'nukūlapradeśeṣu tato dhyānam ārabhet || 3.2.3 ||
- ap3.41 vitānaṃ vitataṃ caiva nānāvastraṃ pralambitam |
patākādhvajam ucchritaṃ samantād daśabhiḥ sthānaiḥ¹⁴⁶³ || 3.2.4 ||
- ap3.42 sugandhikusumaprakaraṃ ca gandhamaṇḍalakaṃ tathā | {C23r}
jhaṭitākārayogena ātmadehaṃ tu cintayet || 3.2.5 ||
- ap3.43 dhārayej jñānaḍākinīyā pūjāpūrvakaṃ matimān <Sz 2.3.13b ← > |
evaṃ vidhividhānaṃ vai bhāvayej jñānasāgaram || 3.2.6 ||
- ap3.44 <Sz 2.3.15a → > merumūrdhni saṃcintya caturvarṇā diśādiśas tathā |
kāñcanāgārasambhūtaṃ saptaratnavicitritam || 3.2.7 ||
- ap3.45 kiñkinījālāmālā tu samantāt sveccha¹⁴⁶⁴ vistaraiḥ <Sz 2.3.16b ← > |
<Sz 2.3.19a → > <Some contents withing this passage are rearranged>
siṃhāsanaṃ caiva pañcsthānaṃ tu bhāvayet || 3.2.8 ||
- ap3.46 sūryamaṇḍalaṃ saṃcintya śvetacchatravirājitam |
ātmaśvāsena niḥsr̥tya jñānaḍākinīm madhyataḥ || 3.2.9 ||
- ap3.47 trimukhaṃ ṣaḍbhujam caiva sattvaparyāṅkasamsthitam |
vikīṛṇakeśāsobhitam pañcabuddhābhimaṇḍitam || 3.2.10 ||
- ap3.48 nīlavarnā mahāghorī sarpābharaṇabhūṣitā |
hasitā krodhaśṛṅgāratrinetrā divyarūpiṇī || 3.2.11 ||
- ap3.49 aṭṭahāsī karālī tu raktavastrasuśobhitā |
khaṭvāṅga•ūrdhvaṃ caiva dvitīye paraśum eva ca || 3.2.12 ||
- ap3.50 ṭṛtīye vajraṃ caiva vāme ghaṇṭānvitam tathā |
dvitīye caiva pātrāṇaṃ ṭṛtīye 'sidharas tathā || 3.2.13 ||
- ap3.51 raśmijvālām anekadhā bhāvayen madhyamaṃ budhaḥ |
jñānaḍākinīpūrveṇa ātmaśvāse 'bhiniṣṭam || 3.2.14 ||
- ap3.52 sitavarṇā suśobhā tu vikīṛṇakeśāmaṇḍitām |
sarpābharaṇabhūṣitām śṛṅgārādirasānvitām || 3.2.15 ||
- ap3.53 suśobhām¹⁴⁶⁵ vastrabhūṣitām dvibhujam tu virājitam |
khaṭvāṅgayogapātrām tu bhāvayed vajraḍākinīm || 3.2.16 ||
- ap3.54 jñānasya {C23v} uttare bhāge tv ātmaśvāse 'bhiniṣṭam |
dvibhujam sattvaparyāṅkaṃ taptakāñcanasaprabhām || 3.2.17 ||
- ap3.55 khaṭvāṅgayogapātrām tu vikīṛṇakeśamaṇḍitam/

- sarpābharaṇadehāṃ tu¹⁴⁶⁶ suśobhāvastrabhūṣitām |
- ap3.56 bhāvayed ghoradākinīṃ¹⁴⁶⁷ nāmataḥ || 3.2.18 ||
- ap3.57 jñānasya paścime bhāge tu vettālī bhiniṣṭā |
punar dvibhujā sattvaparyaṅkā nilavarṇā suśobhā || 3.2.19 ||
- ap3.58 khaṭvāṅgayogapātraṃ ca vikīṛṇakeśamaṇḍitam
sarpābharaṇagātrasya suśobhāvastrabhūṣitām || 3.2.20 ||
- ap3.59 jñānasya dakṣiṇe bhāge tu caṇḍālinī raktābhā |
khaṭvāṅgayogapātrāṃ tu vikīṛṇakeśamaṇḍitām || 3.2.21 ||
- ap3.60 dvibhujām ekavaktrāṃ tu nānābharaṇabhūṣitām |
bhāvayed idaṃ yogī sampūrṇarūpakāntimān || 3.2.22 ||
- ap3.61 aiśānyāṃ siṃhinī devī mukhe siṃhaṃ tu cintayet |
sitapītābhā tu nāgendrālīḍhāsanasaṃsthitām || 3.2.23 ||
- ap3.62 vajrāṅkuśa¹⁴⁶⁸ tarjanīpāśasuśobhāvastrabhūṣitām |
bhāvayej jvalitadehāṃ¹⁴⁶⁹ raśmijvālām anekadhā || 3.2.24 ||
- ap3.63 āgneyyāṃ vyāghrī nāmaṃ tu saptaratnottamāsanam |
dvibhujā nīlasitābhā vastrālaṃkārahūṣitām || 3.2.25 ||
- ap3.64 jvaladvajrāṅkuśaṃ tu tarjanīpāśaṃ tathaiva ca |
bhāvayej jvalitadehāṃ¹⁴⁷⁰ raśmijvālām anekadhā || 3.2.26 ||
- ap3.65 nairṛtyāṃ jambukī devī aṭṭahāsī bhayānakī |
mahiṣāsanasaṃyuktā raktakṛṣṇavarṇikā || 3.2.27 || {C24r}
- ap3.66 suśobhāvastragātraṃ tu dvibhujena virājitam |
aṅkuśapāśatarjanī sarpābharaṇabhūṣitām || 3.2.28 ||
- ap3.67 vāyavyām ulūkā devī pītaraktasya varṇikā |
nāgam āsanam āsīnam ābharaṇaṃ tasya prakalpayet || 3.2.29 ||
- ap3.68 dvibhujā sattvaparyaṅkasthāṅkuśapāśatarjanīm |
bhāvayej¹⁴⁷¹ jvalitadehāṃ¹⁴⁷² raśmijvālām anekadhā || 3.2.30 ||
- ap3.69 aṣṭadākinyo madhyaṃ tu bāhyānām tu caturthikāḥ¹⁴⁷³ |
evaṃ nyāsakramaṃ dṛṣṭvā paścāt sthānaṃ prakalpayet || 3.2.31 ||
- ap3.70 pūrve ḍākinī rājendrī dvibhujā sitavarṇikā |
pretam āsanam āsīnā sarpābharaṇabhūṣitā || 3.2.32 ||
- ap3.71 vikīṛṇakeśaraudrīm tu agnijvālāsamaṇḍitām |

- mukhe prakṣīpya hastānām aṭṭahāsī jvalitaṃ tathā || 3.2.33 ||
- ap3.72 uttare dīpinī rājendrī pītavarṇā tu raudrikā |
karālī¹⁴⁷⁴ ghorarūpā tu suśobhāvastrabhūṣitā || 3.2.34 ||
- ap3.73 pretam āsanam āsīnām jvalitāgnisamaprabhām |
añjalyadvayahastasya śira ūrdhvaṃ tu dīpavat || 3.2.35 ||
- ap3.74 paścime cūṣiṇī devī raktavarṇabhayānakī |
pretam āsanam āsīnām suśobhāvastrabhūṣitām || 3.2.36 ||
- ap3.75 raktasūtrasya¹⁴⁷⁵ hastānām añjalyā¹⁴⁷⁶ rudhiraṃ pibet |
agnijvālāprabhā raudrī cūṣiṇī prabhudevātī || 3.2.37 ||
- ap3.76 kambojī nāma dakṣiṇe tu kṛṣṇavarṇasamaprabhām |
pretam āsanam āsīnām vikīrṇakeśamaṇḍitām || 3.2.38 ||
- ap3.77 raktavastrasuśobhā tu {C24v} sarpābharaṇabhūṣitām |
tarjanīśūlahastānām¹⁴⁷⁷ vimohaṃ sarvacetasām || 3.2.39 ||
- ap3.78 agnijvālaprabhaṃ raudrīm bhāvayet sarvavit sadā¹⁴⁷⁸ |
ebhir bimbādim¹⁴⁷⁹ agrasya samayaṃ darśayet tathā || 3.2.40 ||
- ap3.79 anilānalasaptiyartham¹⁴⁸⁰ vajrībījena codayet¹⁴⁸¹ |
bindunādasamākṛantaṃ dhārāvarṣa iti smṛtaḥ <Sz 2.3.54d ←> || 3.2.41 ||
- ap3.80 tṛtīyasya dvitīyaprakaraṇam ||
- .. Part 3 ..
- ap3.81 atha nairātmyāsādhanam vakṣye saṃkṣiptena yathoditam |
khadhātumadhyagataṃ tu cintayet suryamaṇḍalam || 3.3.1 ||
- ap3.82 <H 1.8.1c →> cakraṃ pūrvaṃ yathānyāyaṃ devatānām yathodayam |
cakraṃ kṣoṇījalaṃ pūrvaṃ yathānyāyaṃ hutāśanam || 3.3.2 ||
- ap3.83 devatānām mahāvāyur bhāvakaś ca yathodayam |
dharmodayodbhavaṃ cakraṃ dvipuṭam śuddham nirāmayam || 3.3.3 ||
- ap3.84 kiñjalkena bhaved ekaṃ trikāyavaravajriṇam |
cintayen mṛtakaṃ caiva pañcadaśāsanānvitam || 3.3.4 ||
- ap3.85 tasyopari bhavec candraṃ candrasyopari bījakam |
paścān mārtaṇḍam ākrāntaṃ dvayor melāmahatsukham || 3.3.5 ||
- ap3.86 sthitāliś¹⁴⁸² candrarūpeṇa kālirūpeṇa bhāskaraḥ |

- candrasūryadvayor melā¹⁴⁸³ gauryādyeti prakīrtitaḥ || 3.3.6 ||
- ap3.87 ādarśajñānavāṃś candraḥ samatājñānasaptasaptikaḥ |
bījaiś cihnaṃ svadevasya pratyavekṣaṇam ucyate || 3.3.7 ||
- ap3.88 sarvair ekam anuṣṭhānaṃ bimbaṇiṣpattisuddhitaḥ¹⁴⁸⁴ |
ākārān¹⁴⁸⁵ bhāvayet pañca vidhānaiḥ kathitair budhaḥ || 3.3.8 ||
- ap3.89 ālikālisamāyogo {C25r} vajrasattvasya vistaraḥ |
akṣarodbhavapiṇḍasya hūm-phaṭ-kāro na ceṣyate || 3.3.9 ||
- ap3.90 sattvabimbasamudbhūtaṃ maṇḍaleśaṃ vibhāvayet |
pūrvavad vaktracihnādyaś candrakāntimaṇiprabham¹⁴⁸⁶ || 3.3.10 ||
- ap3.91 evaṃ sarvaiva niṣpannā prajñopāyasvabhāvataḥ |
prajñāli kālyupāyeta candrārkaśya prabhedanāt¹⁴⁸⁷ || 3.3.11 ||
- ap3.92 gauryādyā bhaved yasmād varṇabhedāḥ paraṃ pṛthak <H 1.811d ← > |
tasmāt sarvaprayatnena maṇḍaleyaṃ prakalpyate || 3.3.12 ||
- ap3.93 <H 1.8.12a → > adhyātmapuṭe sthitāś ca etāḥ¹⁴⁸⁸ pañcayoginī |
pañcaskandhasvabhāvena bhāvayed yogavit sadā || 3.3.13 ||
- ap3.94 indre vajrā yame gaurī vāruṇyā vāriyoginī |
kauvere vajraḍākinī madhye nairātmyayoginī || 3.3.14 ||
- ap3.95 bāhyapuṭe |
gaurī caurī ca vetālī ghasmarī pukkasī tathā |
śavarī caṇḍālī caiva ḍombī aṣṭau ca pūraṇī || 3.3.15 ||
- ap3.96 adha¹⁴⁸⁹ ūrdhvavati caiva khecarī bhūcarī smṛtāḥ |
bhavanirvāṇasvarūpeṇa sthitā yā ca vartanī¹⁴⁹⁰ || 3.3.16 ||
- ap3.97 sarvadevatyaḥ¹⁴⁹¹ |
viśvavarṇā¹⁴⁹² mahāraudrāḥ pañcamudrāvibhūṣitāḥ |
ekavaktrāś caturbhujās¹⁴⁹³ trinetrā divyarūpiṇyaḥ || 3.3.17 ||
- ap3.98 cakrikuṇḍalakaṇṭhā ca haste rucakamekhalam |
pañcabuddhaviśuddhyā tu pañcaite śuddhamudrakāḥ || 3.3.18 ||
- ap3.99 sarvā etāḍṛśā khyātā yathā nairātmyayoginī |
yogapātrī vāmena ūrdhvakhaṭvāṅgaṃ {C25v} tathaiva ca || 3.3.19 ||
- ap3.- dakṣiṇe nīlavajraṃ ca kartrī cāpi tathaiva ca |

śavārūḍhajvaladdīptā raktākṣā piṅgalordhvajā¹⁴⁹⁴ <H 1.8.19d ↔ > ||
3.3.20 ||

- ap3.- nīlavarnā mahādivyā vyāghracarmāvṛtā katih |
101 pralayānalasaṃnibhā sthitā sā divyarūpiṇī || 3.3.21 ||
- ap3.- dakṣiṇe pītanīlā tu uttare raktanīlābhā |
102 dvibhujā ekavaktrā ca sarvālaṃkārabhūṣitā || 3.3.22 ||
- ap3.- kapālaikakaravyagrā dakṣiṇe kartṛdhārikā |
103 hasitā krodhaśṅgārā tatpūjarūpam āśritā¹⁴⁹⁵ || 3.3.23 ||
- ap3.- sphuradbuddhasamair meghair nānāraśmisamantataḥ |
104 tritattvasvarūpātmānaṃ bhāvayen madhyamaṃ budhaḥ || 3.3.24 ||
- ap3.- tṛtīyasya tṛtīyaṃ prakaraṇam | |
105

.. Part 4 ..

- ap3.- athātaḥ sampravakṣyāmi mahāmaṇḍalam uttamam |
106 vajradhātusamākāraṃ vajradhātur iti smṛtam || 3.4.1 ||
- ap3.- saṃśodhya maṇḍalasthānaṃ mahāmudrāparigraham |
107 sādhyed idaṃ mantrī sarvam eva avalokayan || 3.4.2 ||
- ap3.- navena suniryuktena¹⁴⁹⁶ supramāṇena cāruṇā |
108 sūtreṇa sūtrayet prājño yathā śaktyā tu maṇḍalam || 3.4.3 ||
- ap3.- caturasraṃ caturdvāraṃ toraṇaiḥ suprakāśitam |
109 catuḥsūtrasamāyuktaṃ paṭṭasragdāmbhūṣitam || 3.4.4 ||
- ap3.- koṇabhāgeṣu sarveṣu dvāraniryūhasandhiṣu |
110 khacitaṃ ratnavajrais tu sūtrayed bāhyamaṇḍalam || 3.4.5 ||
- ap3.- tasya cakrapratikāśaṃ praviśyābhyantaraṃ puraṃ |
111 vajrasūtraparikṣiptam aṣṭastambhopaśobhitam || 3.4.6 ||
- ap3.- vajrastambhāgrasaṃsthiteṣu {C26r} pañcamaṇḍalamaṇḍitam |
112 tato maṇḍalamadhye tu buddhabimbaṃ vinyaset || 3.4.7 ||
- ap3.- uktamaṇḍalavidhānaṃ ca sādhanāṃ kathayāmi te |
113
- ap3.- tatrādita eva devagrhaṃ praviśya mantrī akāreṇa candramaṇḍalaṃ vicintya
114 tadupari sitaṃ pañcasūcikaṃ vajraṃ cintayitvā vidhinā sarvatathāgatādīn
sompūjya praṇipatyāivam āha¹⁴⁹⁷ || 3.4.8 ||

ap3.- samanvāharantu māṃ sarvabuddhabodhisattvāḥ | aham amuko nāmā •
115 imāṃ velāṃ upādāya yāvad ā bodhimaṇḍe niṣadanād

utpādayāmi paramaṃ bodhicittam anuttaram |
yathā traiyadhvikā nathāḥ sambodhau kṛtaniścayāḥ || 3.4.9 ||

ap3.- trividhāṃ śīlaśikṣāṃ ca kuśalaṃ dharmasaṃgraham |
116 sattvārthakriyāśīlaṃ ca pratigṛhṇāmy ahaṃ dṛḍham || 3.4.10 ||

ap3.- buddhaṃ dharmāṃ ca saṃghaṃ ca triratnāgram anuttaram |
117 adyāgreṇa grahiṣyāmi saṃvaram buddhayogajam || 3.4.11 ||

ap3.- vajraghaṇṭam ca mudrāṃ ca pratigṛhṇāmi tattvataḥ |
118 ācāryaṃ ca grahiṣyāmi mahāvajrakuloccaye¹⁴⁹⁸ || 3.4.12 ||

ap3.- caturdānaṃ pradāsyāmi ṣaṭkṛtvā tu dine dine |
119 mahāratnakule yogye samaye ca manorame || 3.4.13 ||

ap3.- saddharmaṃ pratigṛhṇāmi bāhyaṃ guhyaṃ triyānikam |
120 mahāpadmakule śuddhe mahābodhisamudbhave || 3.4.14 ||

ap3.- saṃvaram sarvasaṃyuktaṃ pratigṛhṇāmi sarvataḥ |
121 pūjākarma yathāśaktyā mahākarmakuloccaye || 3.4.15 ||

ap3.- utpādayitvā paramaṃ bodhicittaṃ anuttaram | {C26v}
122 gṛhītvā saṃvaram kṛtsnaṃ sarvasattvārthakāraṇāt || 3.4.16 ||

ap3.- atīrṇāṃs tārayiṣyāmi amuktān mocayāmy aham |
123 anāśvastān āśvasayiṣyāmi sarvasattvān sthāpayiṣyāmi nirvṛtau || 3.4.17 ||

ap3.- atha bhagavān sarvavajradharāgrasambhavaṃ nāma samādhiṃ
124 samāpadyedam udānam udānayām āsa || 3.4.18 ||

tato dhyānālaye sthitvā sarvadarmanairātmyaṃ samanupaśyēt | sarvam
etad bāhyam ādhyātmikaṃ cittavikalpitaṃ¹⁴⁹⁹ | na cittavyatiriktaṃ anyad
vidyata iti manasā uccārya anutpannāḥ sarvadharmāḥ prakṛtiprabhāsvarā
ādyanutpannatvāt | tatas tad eva svacittam anena prakṛtiprabhāswareṇa
rucijaptena mantreṇa candramaṇḍalākāreṇa paśyēt |

om cittaprativedhaṃ karomi | iti || 3.4.19 ||

ap3.- ghanamaṇḍalamahāśuddham ākāśam iva nirmalam |
125 sarvadaurmanasya vinirmuktaṃ vikalpāpaharaṃ param || 3.4.20 ||

ap3.- sarvakleśamalāc chuddhaṃ candravat dṛṣṭapūrvakam |
126 sarvabuddhaguṇā hy atra praviśanty akārādirūpeṇa || 3.4.21 ||

a ā i ī u ū ṛ ṝ ḹ e ai o au aṃ aḥ || 3.4.22 ||

ap3.- kīdrśaṃ guṇavīśiṣṭaṃ bhagavaṃś candramaṇḍalam || 3.4.23 ||

127

ap3.- bhagavān āha |

128

tryasram udārarūpiṇaṃ sarvabuddhaguṇālayaṃ |

ap3.- ete ḷkārādirūpeṇa buddhaguṇāḥ praviśyamānāḥ sphaṭikendusamaṇibhāḥ |

129

praviśyante tadupari prakṛtiprabhāsvaracittasya sphīṭikaraṇahetoḥ | anena
mantreṇa bodhicittam {C27r} utpādayen mantrī |

oṃ bodhicittam utpādayāmi || 3.4.24 ||

ap3.- kriyānunaya¹⁵⁰⁰ sambhūtaṃ sattvānugrahakāraṅgam |

130

sampūrṇaṃ kuśalair dharmair sarvakleśaniśumbhaṇam || 3.4.25 ||

ap3.- candramaṇḍalamadhye tu bodhicandradvītyakam || 3.4.26 ||

131

ap3.- atrāpi tāraḷkākāreṇa buddhaguṇāḥ kakārādirūpeṇa praviśanti

132

pratibimbayogena | 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 śa sa ha kṣaḥ || 3.4.27 ||

ap3.- naitat¹⁵⁰¹ sarvamaṇḍalavidhānam anyatantreṣūktam | tatra madhye tu

133

pañcaśūcikaṃ sitaṃ sakiraṇaṃ samantabhadracittotpādasya
dṛḍhīkaraṇahetor ātmānaṃ vajrabimbaṃ vibhāvayed anena mantreṇa |

oṃ tiṣṭha vajra | iti || 3.4.28 ||

ap3.- bodhicaryāṃ anuttarāṃ |

134

tasya bhūmiḥ subodheyāṃ jñānaṃ śuddham anāsravam || 3.4.29 ||

ap3.- candramaṇḍalamadhye tu vajraṃ caiva nirīkṣayet || 3.4.30 ||

135

ap3.- sakalākāśadhātusamavasaraṇapramāṇaṃ vajravigrahaṃ ātmānaṃ

136

bhāvayen mantrī || 3.4.31 ||

ap3.- anena mantreṇa spharaṇasaṃharaṇayogataḥ¹⁵⁰² |

137

oṃ vajrātmako ḷham || 3.4.32 ||

ap3.- sarvabuddheṣu yat kāyaṃ nirābhāsaṃ nirālayam |

138

ajātakṛtakaṃ śuddham abhāvādivivarjitam || 3.4.33 ||

ap3.- achedyābhedyāgrāhyaṃ ca dharmakāyaṃ nirūpadhim¹⁵⁰³ |

139

vajrātmakaṃ sambhūtam evaṃ vajrakāyaniruttaram || 3.4.34 ||

punas tadvajraṃ kiṃ bhāvayāmi bhagavan¹⁵⁰⁴ || 3.4.35 ||

- ap3.- bhagavān āha |
140 śṛṅvantu sarvatathāgatāḥ | punar vajrasattvaṃ sarvākāvaropetaṃ {C27v}
buddhabimbaṃ bhāvayed anena mantreṇa |
om yathā sarvatathāgatās tathāham || 3.4.36 ||
- ap3.- kāyaguhyam tathā caryā gocaram tattvabodhanam |
141 pañcākārābhisambodhisarvabuddhātmakam śubham || 3.4.37 ||
- ap3.- atha vajragarbhapramukhā mahābodhisattvāḥ punar api bhagavantam idam
142 avocat |
kiṃ nāma bhagavan guhyavajrapadmakulam iti || 3.4.38 ||
- ap3.- bhagavān āha |
143 vajram sarvatathāgateṣu sthitam padmakulam¹⁵⁰⁵ mahādevīsaṃyuktam |
tad vajram padma-upari samsthitam tato niṣkrāntāḥ sarvatathāgatāḥ | |
3.4.39 ||
- ap3.- tad evātmānam vairocānīkṛtya ūrdhvādho mantrākṣaram vinyasya sumeruṃ
144 niṣpādayed vidhivat tryasram udārarūpiṇam vicitraprabhāmaṇḍala-
maṇḍitam | samudbhūtam śobham bhuvanam vibhāvya tasmin paṃkāra-
niryātam viśvapadmārkamaṇḍalam anilānalamāṇḍalair yuktaṃ ya-ra-la-vair
vibhūṣitam | tatas tadupari mantreṇaiva sarvatathāgatādhyeṣitastavita-
praśastamahāmaṇiratnapradīptavicitravamaṅghaṅṭāvasaktaṃ¹⁵⁰⁶
mārutoddhūtapatṭapatākāśragdāmahārārdhahāracandropaśobhitam vajra-
maṇiśikharakūṭāgāram cintayen mantreṇānena | hūm || 3.4.40 ||
- ap3.- svahṛdayacandramaṇḍale mantram etad vinyasya vajraprāvṛtam bhāvayet |
145 pañcasūcikaṃ vajram¹⁵⁰⁷ sphārayet sarvabuddhān saṃharet punaḥ {C28r}
punaḥ | vajrasattvaṃ¹⁵⁰⁸ punas tad eva vajraprāvṛtam sarvākāvaropetaṃ
candramaṇṣasamaprabham || 3.4.41 ||
- ap3.- candramaṇḍalopari sthitam sarvālaṃkārabhūṣitam |
146 vajraghaṅṭadharam vīram prajñānandaikasundaram || 3.4.42 ||
- ap3.- kṛpāṇam aṅkuśam caiva kapālapāśam eva ca |
147 dakṣiṇe kṛṣṇavarṇam tu vāme raktaprabham || 3.4.43 ||
- ap3.- trimukham ṣaḍbhujam caiva trinetram divyarūpiṇam |
148 svavidyāpadmastham bhāvayet suratamaṇḍalam || 3.4.44 ||
- ap3.- sarvākāvaropetaṃ māṇḍaleyāt¹⁵⁰⁹ prakalpayet || 3.4.45 ||
149

- ap3.- pūrve vairocanaḥ |
150 dakṣiṇe ratnasambhavaḥ |
paścime amitābhaḥ |
uttare amoghasiddhiḥ || 3.4.46 ||
- ap3.- aiśānyāṃ locanā |
151 āgneyyāṃ māmakī |
nairṛtyāṃ pāṇḍaravāsini |
vāyavyāṃ tārā || 3.4.47 ||
- ap3.- bāhyapuṭe
152 [pūrve] raudrī śuklavarnā |
dakṣiṇe vajrabimbā pītavarṇā |
paścime rāgavajrā¹⁵¹⁰ raktābhā |
uttare vajrasaumyā haritābhā || 3.4.48 ||
- ap3.- aiśānyāṃ vajrayakṣī ca sitapītābhā |
153 āgneyyāṃ vajraḍākinī pītaraktābhā |
nairṛtyāṃ śabdavajrā tu raktanīlābhā |
vāyavyāṃ pṛthivīvajrā¹⁵¹¹ tu haritasitābhā || 3.4.49 ||
- ap3.- bāhyapuṭe
154 aiśānyāṃ¹⁵¹² vaṃśā/
āgneyyāṃ vīṇā |
nairṛtyāṃ mukundā |
vāyavyāṃ murajā || 3.4.50 ||
- ap3.- vaṃśādyā dvibhujai kamukhā || 3.4.51 ||
155 bāhyapaṭṭikāyāṃ puṣpādicihnadhāriṇyas tadyoginyaḥ¹⁵¹³ sthātavyā
dvibhujās¹⁵¹⁴ tathā¹⁵¹⁵ || 3.4.52 ||
- ap3.- pūrvadvāre likhed devī¹⁵¹⁶ vajrāṅkuśī gaganaśyāmābhā kṛṣṇāsita-
156 dakṣiṇetarānanam | {C28v} dakṣiṇe prathamabhujē aṅkuśaṃ dvitīye
khaḍgam udyatam¹⁵¹⁷ | tṛtīye cakram | vāme pāśaṃ
tarjanīghaṇṭhāśliṣṭaṣaḍbhujam || 3.4.53 ||
- ap3.- dakṣiṇe dvāre vajrapāśī tu mātārā sitapītābhā kṛṣṇaraktā-
157 dakṣiṇetarānanam | pāśavajrakhaḍgasavyam udyatam | cakraghaṇṭhā-
tarjanīpāśaṣaḍbhujam || 3.4.54 ||
- ap3.- paścime dvāre vajrasphoṭā¹⁵¹⁸ raktavarṇā mahādyutiḥ kṛṣṇāsita-
158 dakṣiṇetarānanā | nigāḍavajrāsicakraghaṇṭhāṅkuśaṣaḍbhujā || 3.4.55 ||

ap3.- uttaradvāre vajraghaṇṭā tu bhayānakī haritakṛṣṇasitatrimukham |
159 ghaṇṭāvajrāsicakrāṅkuśapāśaṣaḍbhujam || 3.4.56 ||

sarvā¹⁵¹⁹jvaladūrdhvakeśā viśvapadmārkaṇḍale sthātavyāḥ || 3.4.57 ||

ap3.- āgneyyāṃ diśi-m-ārabhya puṣpādicihnadhāriṇyas tadyoginyo vyavasthayā
160 dvibhujā matāḥ¹⁵²⁰ || 3.4.58 ||

ap3.- pūrvādidvāreṣu aṅkuśapāśasphoṭaghaṇṭāhastā yoginyaḥ | dvārapāla-
161 samanvitam iti || 3.4.59 ||

ap3.- jaḥ hūm vaṃ hor iti caiṣāṃ hṛdadayanirdeśā na saṃdehaḥ | evaṃ
162 niṣiktaghaṭitādirūpeṇāpi cihnamudrāyuktāḥ śrīvajrasattvasya
bāhyamaṇḍalam || 3.4.60 ||

ap3.- pūrvavat tadardhena tasyābhyan tarato ṛdhacandrasaṃsthānaṃ
163 vāyumaṇḍalam aṣṭastambhopaśobhitam bahiś catūrekhayā¹⁵²¹
parivāritam || 3.4.61 ||

ap3.- sarvadevatāsthāneṣu yathoktāny āsanāni gauryādīn prakalpayet | tatra
164 madhye hrīḥkārākṣaram vibhāvayed iti | tasya pūrvakoṣṭhe {C29r}
hrīḥkāram | dakṣiṇe hiḥkāram | paścime gīḥkāram | uttare jiḥkāram |
āgneyyāṃ taṃkāram | nairṛtyāṃ jaṃkāram | vāyavyāṃ maṃkāram |
aiśānyāṃ haṃkāram nyased || 3.4.62 ||

ap3.- bāhyamaṇḍale | āgneyakoṇe omkāram | nairṛtyāṃ amkāram | vāyavyāṃ
165 emkāram | aiśānyāṃ aimkāraṃ nyaset || 3.4.63 ||

pūrvadvāre jaḥkāram | dakṣiṇe hūmkāram | paścime vaṃkāram | uttare
hoḥkāraṃ nyased iti || 3.4.64 ||

ap3.- bāhye tv aṣṭaśmaśānaparivṛtaṃ maṇḍalaṃ vicintyāṣṭamahābhūtān indrādīn
166 saṃtrastān tato nyaset || 3.4.65 ||

ap3.- pūrve harivāse tu devasaṃghaṃ¹⁵²² samālikhet |
167 dakṣiṇe cūtavṛkṣe tu yamaḥ prabhur īśvaraḥ || 3.4.66 ||

ap3.- paścime aśokasthaṃ¹⁵²³ tu megharājamaṃ tato nyaset |
168 bodhivṛkṣe tathottare yakṣasainyaṃ samāhitaḥ || 3.4.67 ||

ap3.- tathāgneyyāṃ karaṅje tu ṛṣisaṃgha¹⁵²⁴ samākulam |
169 latājaṭiṃ tu nairṛtyāṃ rākṣasādīn tato nyaset || 3.4.68 ||

ap3.- vāyavyāṃ pārthive tu vātādhipamaṃ samālikhet |
170 aiśānyāṃ vaṭasthaṃ¹⁵²⁵ tu pretasaṃghaṃ¹⁵²⁶ samālikhet || 3.4.69 ||

- ap3.- sarudra-sendra-sopendra-sacandrārṅkayamāṃśakaṃ |
171 mudritaṃ mohitaṃ bhakṣitaṃ sabhasmam api jīvayet || 3.4.70 ||
- ap3.- punaḥ prajñopāyavīrayogena¹⁵²⁷ vāme¹⁵²⁸ khaṭvāṅgam āśritaḥ |
172 kapālaṃ raktasampūrṇaṃ ghaṇṭākaṇakaṇasvanaiḥ || 3.4.71 ||
- ap3.- dakṣiṇe tu jvaladvajraṃ bhayasyāpi bhayaṃkaraḥ |
173 ardhaparyaṅkam ābhujya svorūṇāṃ vāmam ākramet || 3.4.72 || {C29v}
- ap3.- sabrahmādīnāṃ cākramya pauruṣeṇopabhuñjet¹⁵²⁹ || 3.4.73 ||
174 dadāty asau¹⁵³⁰
- ap3.- sphuradbuddhasamair meghair nānāraśmisamantataḥ |
175 ity evaṃ bhāvayed yogī laghu siddhim avāpnuyāt || 3.4.74 ||
- ap3.- śrīsampuṭodbhavaḥ kalparājas tṛtīyaḥ ||
176

ap4. . CHAPTER A4 .

.. Part 1 ..

- ap4.1 bhagavan śrotum icchāmi mudrābāhyaṃ tu lakṣaṇam |
rahasyaṃ yogayoginyāṃ kathayasva mahāmune || 4.1.1 ||
- ap4.2 tatas tu bhagavān ḍākinīvijayabalaṃ nāma samāpadya ḍākinīsamaya-
mudrām udājahāra || 4.1.2 ||
- ap4.3 <H 2.4.6a → > kollaire tṭia bolā muṃmuṇire kakkolā |
ghaṇa kipitṭa ho vajjai karuṇe kiai na rolā || 4.1.3 ||
- ap4.4 tahiṃ bala khājai gāṭeṃ maaṇā pijjai |
haleṃ kāliṃjara paṇiai duṇḍruru vajjaai || 4.1.4 ||
- ap4.5 causama kāthuri sihlā tahiṃ karpura rulāiai |
mālaiindhana sālia tahiṃ bharu khāiai || 4.1.5 ||
- ap4.6 peṃkhaṇa khetṭa karente śuddhāśuddha muṇiai |
niraṃsu aṃgaṃ caḍābīa tarhija sarāba apaniai || 4.1.6 ||
- ap4.7 malaaja kundrurū baṭṭai ḍriḍima tahiṃ ṇa vājiaire <H 2.4.8d ← > || 4.1.7 ||
- ap4.8 mukhe | ghoghu | gughu | mughu | lughu | draṣṭu¹⁵³¹ | etā drṣṭaṃ
yoginīcihnety āhuḥ¹⁵³² tatparam || 4.1.8 ||

ap4.9 ḍā • ḍī • pu • su • mā • yo • bhī • vī • lu • strī • sa(?)¹⁵³³ • pe • phī(?)¹⁵³⁴ •
bha • bhū • pī • tu(?)¹⁵³⁵ • hī¹⁵³⁶ • ga¹⁵³⁷ • tri¹⁵³⁸ • 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 saṁśayaḥ | | 4.1.10 | |

ap4.11 potaṁgī • pratipotaṁgī • gamu • lumba • nigara • caṭuka • hṛdaya •
kauravā • karṇikā • alikaraṇa • varāha • śravaṇa • manthāna • nara • tālikā
• naraka • amuka • kākhilā • śvasana • paridhi • virati • krūraḥ • anta •
alīka • bhaginī • mudaka • gṛhāṇa¹⁵³⁹ • mudrā • dantasparśa •
gandhavāhinī • āgamaṇam • sthānāt • kiraṇau • lambo • dantau • nirodha
• vijñapti • dhūmra¹⁵⁴⁰ • dhūmrapiyā • sānu • sarito • aṅgulyā • vadana •
rājikā • adanā • paṅkti • chando • calo • mṛgapati • maṇḍala • sama •
phālguṣa • mahākṣara • cchā • nā • go • ma • bhā • hā • arpakā iti | stha
iti | mukhasparśane • dantasparśane • hrīkā¹⁵⁴¹ śūnyasparśane¹⁵⁴² •
urūsparśane • adhasāt | mudrā pratimudrā vidhīyate | | 4.1.11 | |

ap4.12 akṣaravākccommā caturthasya prathamam prakaraṇam | |

.. Part 2 ..

ap4.13 śṛṇu tv ekamano bhūtvā vajragarbho mahākṛpaḥ | | 4.2.1 | |

ap4.14 <L 17.3a → > rūpikā cumbikā lāmā parāvṛttā samālikā¹⁵⁴³ |
anivṛttikā aihiky etā ḍākinyaḥ saptadhā smṛtāḥ | | 4.2.2 | |

ap4.15 aviraktaṁ nirīkṣate yā bhrūbhaṅgaṁ karoti ca |
rūpaṁ saṁharati prāk paścān nāśaṁ¹⁵⁴⁴ karoti {C30v} ca |
rūpikā sā tu vijñeyā vīrādvayaprasevitā | | 4.2.3 | |

ap4.16 iṣṭaṁ vā yadi vāniṣṭaṁ śīsum ālokya cumbati |
cumbikā sā tu vijñeyā ḍākinī avirodhikā¹⁵⁴⁵ | | 4.2.4 | |

ap4.17 tiryagdrṣṭir bhṛkuṭivaktrā bhrūkṣepais tarjayantīha |
mahāniśvāsabhairavā¹⁵⁴⁶ hi lāmā sā vinirdīset | | 4.2.5 | |

ap4.18 vārāhaśṛgālamārjārahayān sarvāṁs tāṁs trāsayet |
parāvṛttā sā smṛtā | | 4.2.6 | |

ap4.19 prahrṣṭā hasate spaṣṭaṁ gatā bhūyo na nivartayet |
samāliketi¹⁵⁴⁷ sā smṛtā | | 4.2.7 | |

ap4.20 yadudvigne kareṇa loṣṭhena caraṇena paṭṭāntena vā |

- athavā kāṣṭhena tayā spr̥ṣṭo na jīvati anivṛttikā sā vijñeyā || 4.2.8 ||
- ap4.21 hasate jalpati rudate vā akasmāt prakupyate |
aihikā sā tu vijñeyā ḍākinī yogamātarī || 4.2.9 ||
- ap4.22 kapālaparaśudamṣṭrās¹⁵⁴⁸ tu makaradhvajakhaḍgaśaktiśamkhaś ca
saptānāṃ sapta¹⁵⁴⁹ smṛtā ete || 4.2.10 ||
- sampuṭavidhānaṃ vai lakṣayed yogavit sadā <L 17.12f ← > || 4.2.11 ||
- ap4.23 iti kaṭapūtanīcihnamudrā caturthasya dvitīyaṃ prakaraṇam ||
- .. Part 3 ..
- ap4.24 <L 19.1a → > athātaḥ sampravakṣyāmi lāmānāṃ tu lakṣaṇam <L 19.1b> |
<L 16.3a → > raktagaurā tu yā nārī padmapattrāyatalocanā || 4.3.1 ||
- ap4.25 sitavastrapriyā nityaṃ navacandanagandhinī |
saugatagoṣṭhīratā ca¹⁵⁵⁰ <L 16.4a ← > saṃraktadarśanānugā || 4.3.2 ||
{C31r}
- ap4.26 <L 18.3c → > gṛhe ca likhitaṃ padmaṃ padmanarteśvarakulodbhavā |
bhrūmadhye gataṃ triśūlaṃ śyāmāsyā pāṇḍaraśarīram || 4.3.3 ||
- ap4.27 nīlotpalābhagandhā vajraṃ ca likhitaṃ gṛhe arcayet sadā |
śrīherukakulodbhūtā vijñeyā śāntaḍākinī¹⁵⁵¹ <L 18.4f ← > || 4.3.4 ||
- ap4.28 raktākṣā raktagaurā raktapādakarā tathā |
<L 18.6a → > chāgalena kukkuṭenāpi ramate bhāvitā sadā || 4.3.5 ||
- ap4.29 vajraṃ tasyā likhitaṃ gṛhe arcayet sadā |
śrīherukakulodbhūtā ḍākinyo¹⁵⁵² nātra saṃśayaḥ <L 18.7b ← > || 4.3.6 ||
- ap4.30 yasyāś cakraṃ lalāṭe kare vāpi hi dṛśyate |
pītaśyāmā tu yā nārī pītavastrapriyā nityam || 4.3.7 ||
- ap4.31 śirasi puṣpagandhā ca mahāsaubhāgyasampannā ca sā |
likhitaṃ ca gṛhe cakraṃ tathā tathāgatakulānugā || 4.3.8 ||
- ap4.32 <L 18.10a → > kṛṣṇaśyāmā tu yā nārī sitadamṣṭrālōnatā ca¹⁵⁵³ |
krūrā ca satataṃ vāmā muktaśikhā sadā bhavet || 4.3.9 ||
- ap4.33 nityaṃ snānaratā¹⁵⁵⁴ ca yā sarvatra¹⁵⁵⁵ bahubhāṣiṇī |
vajraṃ ca likhitaṃ gṛhe¹⁵⁵⁶ vajravārāhikulodbhūtā <L 18.12a ← > || 4.3.10 ||
- ap4.34 gaurī kanakasamṇibhā śuddhākṣī¹⁵⁵⁷ yā ca¹⁵⁵⁸ lomaśā |

- <L 18.13a → > yasyā lalāṭe vajraṃ kare vāpi dṛśyate || 4.3.11 ||
- ap4.35 rājyārūḍhā ca sā nityaṃ garvitā satyavādinī |
mallikāmodagandhinī vajraṃ ca likhitaṃ gṛhe |
arcayet sadā || 4.3.12 ||
- ap4.36 khaṇḍarohākulodbhūtā mahāyogīśvarī varā |
māṃsapriyā ca yā nārī {C31v} kṛṣṇāñjanasamaprabhā || 4.3.13 ||
- ap4.37 śūlākāraṃ lalāṭe vai krūrakarmaratā ca yā |
śmaśāne yāti yā nityaṃ nirbhayā nirghṛṇā ca yā || 4.3.14 ||
- ap4.38 yasyā lalāṭe saṃkulaṃ¹⁵⁵⁹ ca kapālaṃ ca likhitaṃ gṛhe
pūjyate sadā herukasya kulodbhavā <L 18.16e ↔ > || 4.3.15 ||
- ap4.39 jīmūtavarṇā tu yā nārī <L 18.16f → > daśanair viṣamasamsthitā |
satataṃ krūrakarmā ca vāmadamaṣṭrotkaṭā ca yā || 4.3.16 ||
- ap4.40 paraśuṃ ca likhitaṃ gṛhe arcayet satatam |
vināyakakulodbhūtā ḍākinī sā na saṃśayaḥ <L 18.18b ↔ > || 4.3.17 ||
- ap4.41 yasyās tu prakuñcitakeśā <L 19.2b → > mukhaṃ ca parimaṇḍalam |
vaktre śamaśrūṇi¹⁵⁶⁰ nityaṃ bhrūvodīrghā tu lomaśā || 4.3.18 ||
- ap4.42 śuklavastrā śuci saumyā akṣobhyā satyavādinī |
saddharmaratā nityaṃ vīrabhaginī sā vijñeyā || 4.3.19 ||
- ap4.43 padmamudrā dātavyā kūrmamudrā athavā punaḥ |
arcayet sa kamaṇḍaluṃ caiva pratimudrā vidhīyate || 4.3.20 ||
- ap4.44 daśamī parvaṇī tasyāḥ padmaṃ ca likhitaṃ gṛhe <L 19.5b ↔ > |
<L 19.6a> lamboṣṭhī ca¹⁵⁶¹ viśālākṣī raktapiṅgalalocanā || 4.3.21 ||
- ap4.45 āḍhyā ca¹⁵⁶² subhagā dhanyā gaurī campakasamṇibhā |
dīrghā dīrghakarā ca vicitra¹⁵⁶³ vasanapriyā || 4.3.22 ||
- ap4.46 trirekḥā lalāṭe vai ūrdhvasīmāntam āśritā |
hasate ramate caiva mārgam ākramya tiṣṭhati || 4.3.23 ||
- ap4.47 saṃgrāme mṛtakānāṃ tu kathāsu ramate sadā |
īdṛṣiṃ pramadāṃ dṛṣṭvā śūlamudrāṃ pradāpayet || 4.3.24 ||
- ap4.48 ākuñcitavāmapādaṃ¹⁵⁶⁴ nṛtyaṃ caiva pradarśayet |
parivartanaṃ {C32r} vāmena pratimudrā vidhīyate || 4.3.25 ||
- ap4.49 caturdaśī cāṣṭamī pūjā tasyāḥ¹⁵⁶⁵ śūlaṃ ca likhitaṃ gṛhe |
lokeśvarīṇāṃ lāmānām¹⁵⁶⁶ etad bhavati lakṣaṇam <L 19.11d ↔ > || 4.3.26 ||

- ap4.50 <L 19.12c → > raktagaurā tu yā nārī harita¹⁵⁶⁷ piṅgalalocanā |
kuñcitāś ca tathā keśāḥ paṭṭabandhaṃ ca dṛśyate¹⁵⁶⁸ || 4.3.27 ||
- ap4.51 ekā rekhā lalāṭe¹⁵⁶⁹ pratiṣṭhitā dīrghā¹⁵⁷⁰ ca |
tathā cordhvaṃ raktavastrapriyā || 4.3.28 ||
- ap4.52 nityaṃ hasati gīyate caivākasmāt prakupyati |
calacittaviśeṣeṇa kalaheṣu rajyate sadā || 4.3.29 ||
- ap4.53 īdṛśiṃ pramadāṃ dṛṣṭvā śaktimudrāṃ pradāpayet |
ghaṇṭāmudrā pradātavyā dvitīyā caiva yatnataḥ || 4.3.30 ||
- ap4.54 parivartanaṃ ca vāmena pratimudrā vidhīyate |
hrasvā caiva sthūlajaṅghā ca || 4.3.31 ||
- ap4.55 pītavastrapriyā nityaṃ kaṇṭha¹⁵⁷¹ vastrāvalambinī |
īdṛśiṃ pramadāṃ dṛṣṭvā cakramudrāṃ pradāpayet || 4.3.32 ||
- ap4.56 śaṅkhamudrā dātavyā dvitīyā caiva yatnataḥ |
parivartanaṃ vāmena pratimudrā vidhīyate¹⁵⁷² || 4.3.33 ||
- ap4.57 caturdaśī parvaṇī tasyā vajraṃ ca likhitaṃ gr̥he <L 19.20d ← > |
<L 19.21c → > lomaśā sarvagātreṣu kṛṣṇapiṅgalalocanā || 4.3.34 ||
- ap4.58 karālā vikṛtā ghorā sthūlāsyā sthūlavaktrā ca |
lamboṣṭhī ca koṭarākṣī bhagnanāsikā || 4.3.35 ||
- ap4.59 nityagandharvakuśalā meghavarṇā mahodarā |
īdṛśiṃ pramadāṃ dṛṣṭvā nāgamudrāṃ pradāpayet || 4.3.36 ||
- ap4.60 śaktimudrā pradātavyā dvitīyā tu yatnataḥ |
parivartanaṃ pūrvavat || 4.3.37 ||
- ap4.61 ekādaśī parvaṇī tasyā daṃṣṭrā likhitaṃ gr̥he¹⁵⁷³ <L 19.25b ← > |
arçayet sadā || 4.3.38 || {C32v}
- ap4.62 iti cihnamudrā caturthasya tṛtīyaṃ prakaraṇam | |

.. Part 4 ..

- ap4.63 <L 22.1a → > athātaḥ sampravakṣyāmi aṅgamudrālakṣaṇam <L 22.1b ← > |
<L 21.1c → > yā spṛśate śikhāṃ¹⁵⁷⁴ nārī śiraṃ tasyā pradarśayet || 4.4.1 ||
- ap4.64 lalāṭaṃ darśayet yā tu gaṇḍaṃ tasyā pradarśayet |
daśanaṃ darśayed yā tu jihvāṃ tasyāḥ pradarśayet || 4.4.2 ||

- ap4.65 oṣṭhaṃ spṛśate yā tu cibukaṃ tasyāḥ pradarsāyet |
grīvāṃ spṛśate yā tu udaraṃ tasyāḥ pradarsāyet <L 21.3d ↔> || 4.4.3 ||
- ap4.66 <L 21.5c →> udaraṃ darśayed yā tu nābhiṃ tasyāḥ pradarsāyet <L
21.5d ↔> |
pulakaṃ¹⁵⁷⁵ darśayed yā tu bhūmiṃ tasyāḥ pradarsāyet || 4.4.4 ||
- ap4.67 <L 21.6a →> guhyaṃ darśayed yā tu liṅgaṃ tasyāḥ pradarsāyet <L
21.6b ↔> |
<L 21.7a →> jānuṃ darśayed yā tu jaṅghāṃ tasyāḥ pradarsāyet <L
21.7b ↔> || 4.4.5 ||
- ap4.68 <L 21.4a →> hastaṃ darśayed yā tu bāhuṃ tasyāḥ pradarsāyet <L 21.4b ↔> |
<L 21.7c →> pādāṃ darśayed yā tu talāṃ tasyāḥ pradarsāyet <L 21.7d ↔> ||
4.4.6 ||
- ap4.69 <L 21.8a →> aṅguliṃ darśayed yā tu nakhaṃ tasyāḥ pradarsāyet |
bhūmiṃ darśayed yā tu ākāśaṃ tasyāḥ pradarsāyet || 4.4.7 ||
- ap4.70 ākāśaṃ darśayed yā tu sūryaṃ tasyāḥ pradarsāyet |
nadīṃ darśayed yā tu samudraṃ tasyāḥ pradarsāyet <L 21.9d ↔> || 4.4.8 ||
- ap4.71 <L 22.2a →> ekāṅguliṃ darśayed yā tu svāgatam ity uktam bhavati |
dvayor aṅguliṃ darśayed yā tu susvāgatam ity uktam bhavati <L
22.2d ↔> || 4.4.9 ||
- ap4.72 dakṣiṇabhrūkṣepābhinayaṃ darśayati |
vāmabhrūkṣepābhinayaṃ dvayor ācāryayor darśanam || 4.4.10 ||
- ap4.73 iti sarvatantra[nidāna]rahasyāt śrīsampuṭodbhavavajraḍākinīsaṃketakaḥ
kalparājaś caturthaḥ || {C33r}

ap5. . CHAPTER A5 .

.. Part 1 ..

- ap5.1 athātaḥ sampravakṣyāmi <Y 10.10b →> sarvasajjanamelakam |
caruṃ ca bhakṣayet tatra 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 |
pīṭhaṃ caivopapīṭhaṃ ca kṣetropakṣetraṃ tathā |
cchandohaṃ copacchandohaṃ melāpakopamelāpakaṃ tathā || 5.1.3 ||

- ap5.4 śmaśānaṃ caivopaśmaśānaṃ¹⁵⁷⁶ ca pīlavopapīlavaṃ tathā¹⁵⁷⁷ |
etā dvādaśa bhūmayāḥ |
daśabhūmīśvaro nātha ebhir anyair na kathyate || 5.1.4 ||
- ap5.5 he bhagavan ke te pīṭhādayāḥ <H 1.7.12 (prose) ←> | dvādaśabhūmayas
tathā | kathayasva prasādena mahodārasambhavaḥ || 5.1.5 ||
- ap5.6 bhagavān āha |
<H 1.7.12a →> <This passage identifies many of the places of pilgrimage
differently from the source text, and also lists them in a different order.>
pīṭhaṃ jālandharaṃ proktaṃ oḍḍiyānaṃ¹⁵⁷⁸ tathaiva ca |
pīṭhaṃ paurnāgiriṃ caiva arbudaṃ tu¹⁵⁷⁹ tathaiva ca || 5.1.6 ||
- ap5.7 upapīṭhaṃ godāvarī proktaṃ rāmeśvaraṃ tathaiva ca |
devīkoṭaṃ tathā khyātaṃ mālavaṃ ca tathaiva ca || 5.1.7 ||
- ap5.8 kāmarūpaṃ tathā proktaṃ odrakṣetraṃ tathaiva¹⁵⁸⁰ ca |
upakṣetraṃ trīśakunī¹⁵⁸¹ ca kośalaṃ tathaiva ca || 5.1.8 ||
- ap5.9 chandohaṃ kaliṅgaṃ¹⁵⁸² proktaṃ lampākaṃ tathaiva ca |
upachandohaṃ kāñcī proktaṃ himālayaṃ tathaiva ca¹⁵⁸³ || 5.1.9 ||
- ap5.10 melāpakaḥ pretādhivāsini¹⁵⁸⁴ gṛhadevatā tathaiva ca |
upamelāpakaḥ sauraṣṭraḥ suvarṇadvīpa eva ca¹⁵⁸⁵ || 5.1.10 ||
- ap5.11 śmaśānaṃ nagaraṃ caiva sindhur api prakīrtitaḥ¹⁵⁸⁶ |
upaśmaśānaṃ maruḥ proktaḥ kulatā tathaiva ca¹⁵⁸⁷ || 5.1.11 ||
- ap5.12 pīlavaṃ kāruṇyaṃ {C33v} proktaṃ¹⁵⁸⁸ karmārapāṭakaṃ tathā |
upapīlavaṃ harikelam¹⁵⁸⁹ lavaṇasāgaraṃ madhyagatam || 5.1.12 ||
- ap5.13 vindhyā kaumārapaurikā pīlavam upapīlavam¹⁵⁹⁰ |
tatsāndheṣu¹⁵⁹¹ śmaśānaṃ pretasaṃghāṭaṃ codadhitaṃ tathā |
udyānaṃ vāpikāṭiram upaśmaśānaṃ nigadyate <H 1.7.18d ←> || 5.1.13 ||
- ap5.14 atha sthānādhivāsavidhiṃ vakṣye |
viraje cūtavāsasthā tu koṅkaṇe somavarṇikā |
caritre tu karañjasthā aṭṭahāse kadambaṃ ca || 5.1.14 ||
- ap5.15 devikoṭe vaṭasthā tu harikele haristhā tu |
oḍḍiyāne¹⁵⁹² aśokasthā tu jālandhare kanakadrumasthā tu || 5.1.15 ||
- ap5.16 <L 50.21a →> pīṭhaṃ pramuditābhūmau upapīṭhaṃ vimalaṃ tathā |
kṣetraṃ prabhākārī jñeyā upakṣetraṃ arcīṣmatī¹⁵⁹³ || 5.1.16 ||

- ap5.17 chandohābhimukhaṃ vai upacchandohaṃ sudurjayā |
dūraṅgāmeti melāpām acalatyopamelāpām || 5.1.17 ||
- ap5.18 śmaśānaṃ sādhumatī ca¹⁵⁹⁴ dharmameghopasmaśānakam <L 50.23b ← > |
daśapāramitābhūmau mlecchābhāṣaṃ tu yoginyaḥ || 5.1.18 ||
- ap5.19 prakārādi yathoddiṣṭaṃ bāhyādhyātmikaṃ cintayed | iti || 5.1.19 ||
- ap5.20 <H 1.7.19a → > divasaṃ caiva pravakṣyāmi yoginī¹⁵⁹⁵ sumelāpakaṃ <H
1.7.19b ← > |
<H 1.7.20a → > pretapakṣe caturdaśyām aṣṭamyām ca viśeṣataḥ |
dhvajam śāstrahataṃ caiva saptajanma¹⁵⁹⁶ ca bhakṣayet¹⁵⁹⁷ || 5.1.20 ||
- ap5.21 kṛpām utpādya yatnena māraṇaṃ kriyate viduḥ |
kṛpāhīnā na sidhyanti tasmāt kṛpāṃ samācāret <H 1.7.22b ← > || 5.1.21 ||
- ap5.22 <H 1.7.25a → > yathātmani tathā sattve yathā sattvas tathāham |
iti saṃcintya yogātmā laghu siddhim avāpnute <H 1.7.25d ← > || 5.1.22 ||
- ap5.23 iti melāpakasthānaṃ pañcamasya prathamam prakaraṇam ||

.. Part 2 ..

- ap5.24 śrotum icchāmi jñānendra guhya¹⁵⁹⁸ padmaṃ tu lakṣaṇam |
mīśritaṃ {C34r} jñānaṃ caitat tu saṃbodhikramakīdṛśam || 5.2.1 ||
- ap5.25 bhagavān āha |
catuḥpīṭhaṃ samāśritya sambodhikramavajradhṛk |
samatācittam utpādya rāgādidūravarjitaṃ || 5.2.2 ||
- ap5.26 sukham āsanam āsīnaṃ mano'nukūlapradeśataḥ |
sthiraśālarvabhāvānāṃ kāruṇyahitacetasaḥ || 5.2.3 ||
- ap5.27 aśiraśiraṃ ca nādāntaṃ guhyapadmaṃ tathā |
kalāvividhavarṇāni āsanāni tathāiva ca || 5.2.4 ||
- ap5.28 kāyavākcittavajrasya dharmadhātuvikurvitam |
saṃkṛtya piṇḍayogena vajrasattvaḥ svayaṃ bhavet || 5.2.5 ||
- ap5.29 ābdhātu¹⁵⁹⁹ tejodhātusamarasaṃ paramaṃ padam |
prajñopāyātmakaṃ yogaṃ ṣaḍindriyaṃ buddhabimbakam¹⁶⁰⁰ || 5.2.6 ||
- ap5.30 bhūtaśāstrāṇi tattvajña ācārya āgamānugaḥ¹⁶⁰¹ |
rahasyārtha¹⁶⁰² tattvabhāvaṃ ca pāraṃ paryeti tattvataḥ || 5.2.7 ||

- ap5.31 pūrvalakṣaṇasarveṣāṃ¹⁶⁰³ śūnyatattvādilakṣaṇam |
prakṣālya maladehaṃ tu sambodhikramaṃ jayet || 5.2.8 ||
- ap5.32 candramaṇḍalamadhyasthaṃ jñānasattvaṃ vicintayet |
sitakundenduvarṇasya jyotsnāraśmiṃ tu ucchritam || 5.2.9 ||
- ap5.33 dvibhujam sattvaparyāṅkaṃ padmam āsanam āsīnam |
sarvābharaṇabhūṣitaṃ pañcabuddhais tu maṇḍitam || 5.2.10 ||
- ap5.34 mahāmudrādvayapāṇiṃ tu hr̥disthānaṃ tu pīḍitam |
rūpasampattikāntiṃ tu jñānasattve bhāvanā || 5.2.11 ||
- ap5.35 kadalīpuṣpaṃ sthitaṃ¹⁶⁰⁴ nābhāv ucchritahr̥dayāvasthitaṃ |
pūrvalakṣaṇasampūrṇaṃ tu utsṛjya pūrvapadmataḥ || 5.2.12 ||
- ap5.36 dalāny¹⁶⁰⁵ aṣṭa {C34v} suśobhāni keśarāṇi sakarṇikā¹⁶⁰⁶ |
nyased akṣaravinyāsaṃ madhyamaṇḍalam āsīnam¹⁶⁰⁷ || 5.2.13 ||
- ap5.37 dvibhujaiakavaktraṃ sitaṃ divyaṃ madhye dhyātvā sunirmalam |
tanmadhye tu vijñānaṃ jñānaṃ tasyaiva yojayet || 5.2.14 ||
- ap5.38 maitrīyuktasya pūrveṇa akṣobhyadalabījakaiḥ |
karuṇā dvāradakṣiṇe ratnatattvāni bījataḥ || 5.2.15 ||
- ap5.39 dale paścimadvārasya amitābhabījaṃ nyaset |
uttaradvāradeśe¹⁶⁰⁸ tu amoghaprabhucetasah || 5.2.16 ||
- ap5.40 svarapūrvādibījasya candrabindu yathākramam |
nyased akṣaracatvāri sitajyotsnābhimaṇḍitam || 5.2.17 ||
- ap5.41 vidīśena tu catvāri napuṃsakaṃ pūrvoktitaḥ |
tanmadhye tasya cittākṣareṇa tu yojayet || 5.2.18 ||
- ap5.42 kautukaṃ cittam utpannaṃ bhagavan¹⁶⁰⁹ kathayasva me |
alakṣasya śūnyasya kathaṃ yogādim akṣaram || 5.2.19 ||
- ap5.43 bhagavān āha |
śrṇu vajra yathātattvaṃ lakṣalakṣaṇaśūnyatā |
asāreṇa tu¹⁶¹⁰ sārāṇām amṛtālambho¹⁶¹¹ mocavat || 5.2.20 ||
- ap5.44 madhye vijñānajñānaṃ tu arūpajñānarūpataḥ |
na tu lakṣaṇaṃ lakṣayet¹⁶¹² jñānakāyanirañjanam || 5.2.21 ||
- ap5.45 bhāvābhāvavinirmuktam avarṇavarṇa¹⁶¹³ rūpataḥ |
rūpaṃ śūnyam tato madhye gr̥hṇīyāt tattvayogavit¹⁶¹⁴ || 5.2.22 ||

- ap5.46 yathā lakṣaṇaṃ jñātvā ca samatājñānacetasā |
tasya sambodhimārgasya śīghram evaṃ tu paśyate || 5.2.23 ||
- ap5.47 gurūpadeśamārgasya jñānavijñānarūpataḥ |
lakṣaṇaṃ śāstra¹⁶¹⁵ uddeśaṃ tattvānāṃ vīradeśakaḥ || 5.2.24 ||
- ap5.48 tasya {C35r} bhāvitāṃ¹⁶¹⁶ sarveśāṃ sitaraśmivibhūtam |
pañcasphoṭikastūpānām amṛtabījena cetanā || 5.2.25 ||
- ap5.49 sitavarṇaprabhādivyam amṛtadhārāsraṇaṃ tu |
hṛdbījapadme tu madhye tu aṅguṣṭhaparimaṇḍalam || 5.2.26 ||
- ap5.50 tasya madhye tu bījānām ālikāliṃ samuddhṛtam¹⁶¹⁷ |
sitavarṇasusobhā jyotsnāraśmiṃ samucchṛtam¹⁶¹⁸ || 5.2.27 ||
- ap5.51 tasya madhye tu dvārāṇāṃ binducetā prakīrtitam |
vālāgraṃ śatabhāgais tu paramāṇurūpasamsthita || 5.2.28 ||
- ap5.52 lakṣalakṣaṇajñānīnāṃ vijñānasya svabhāvataḥ |
paśya bindupadasthānam ajñātācittalakṣaṇam || 5.2.29 ||
- ap5.53 hṛdi brahmakadvārasya¹⁶¹⁹ bindudvāramārgataḥ |
grāhyavijñānajñānasya guror deśanataparāḥ || 5.2.30 ||
- ap5.54 na tu mārgasya bāhyānāṃ śāstreṇāpi dūrataḥ |
sulabhāni ca śāstrāṇi prayogās tatra durlabhāḥ || 5.2.31 ||
- ap5.55 upāyena tu yogināṃ guroḥ¹⁶²⁰ śuśrūṣā¹⁶²¹ tatparam |
gurūpadeśamārgeṇa tu darśayec cakṣaṇaḥ || 5.2.32 ||
- ap5.56 samāhitaṃ bhāvabhāvena niṣkampaṃ nirupadravam |
manaḥpūrvamaṅgamā dharmā manaḥśuddhā manojavāḥ¹⁶²² || 5.2.33 ||
- ap5.57 manasā rājaprasādēna bhāṣate vā karoti vā |
tasmān manomayaiḥ sarvaiḥ manaḥsambhūtabuddhimān || 5.2.34 ||
- ap5.58 yadi icchej japed yogī hṛdi cetanasamvaram |
kāraṇe bhūtabījasya na tu tattvāni rūpataḥ || 5.2.35 ||
- ap5.59 kāryakāraṇabījānāṃ na tu tattvāni †drakṣataḥ†¹⁶²³ |
rūpādibhavabhogam {C35v} ālambabījapañcakam || 5.2.36 ||
- ap5.60 vahate sarvasarveṇa śirāśirasi samsthitāḥ¹⁶²⁴ |
nityaṃ mūlāni¹⁶²⁵ pīḍyasya¹⁶²⁶ jñānavijñānabījataḥ || 5.2.37 ||
- ap5.61 bindunādaṃ tu samyuktaṃ saṃsārabhogakāṅkṣiṇaḥ |
manojāpena samyuktam akṣaraṃ vāgvarjitam || 5.2.38 ||

- ap5.62 dhruvaṃ nityapadasthānaṃ śāśvataṃ dharmadhātukaiḥ |
nityasūkṣmanirañjanaṃ tu jñānaṃ vijñāne¹⁶²⁷ līyatām || 5.2.39 ||
- ap5.63 jñānabhāvena vijñānaṃ sambodhikramo¹⁶²⁸ dṛśyate |
pradīpākāraḥ sarveṣāṃ prathamam cihnaṃ dṛśyate || 5.2.40 ||
- ap5.64 khadyotākāra reṇūnāṃ dvitīyaṃ cihnaṃ lakṣyate |
sitareṇucakrākāraṃ daśadig dṛśyate tathā || 5.2.41 ||
- ap5.65 kleśoddhṛtis¹⁶²⁹ tṛtīyānāṃ yogināṃ¹⁶³⁰ vilakṣyate |
kāmyā devabhogānāṃ caturthaṃ ceti darśitam || 5.2.42 ||
- ap5.66 rūpasvargo 'pi devānāṃ pañcamam īkṣacetasā |
ṣaṣṭhe arūpabhogaṃ saptame dharmadhātukaiḥ || 5.2.43 ||
- ap5.67 aṣṭamena tu svecchā buddhatvārthaphalaṃ yoginām || 5.2.44 ||
- ap5.68 śṛṇu tv ekamano bhūtvā vajrasattva¹⁶³¹ mahākṛpa |
- ap5.69 <H 1.9.1a → > sarveṣāṃ eva vastūnāṃ viśuddhis tathatā¹⁶³² smṛtā |
paścād ekaikabhedena devatānāṃ prakathyate || 5.2.45 ||
- ap5.70 skandhadhātvaṃ yanadehināṃ svabhāvena viśuddham |
ajñānakleśāvṛtā viśodhyate |
svasaṃbodhyātmikā viśuddhinānyaśuddhyā vimucyate || 5.2.46 ||
- ap5.71 viṣayāṇāṃ śuddhatvāt svasaṃvedyaṃ paraṃ sukham |
rūpaviṣayādi ye 'py anye pratibhāṣanti hi yoginām¹⁶³³ || 5.2.47 ||
- ap5.72 sarve {C36r} te viśuddhasvabhāvā hi yasmād buddhamayaṃ viśvam ||
5.2.48 ||
- ap5.73 he bhagavan ke te aśuddhāḥ || 5.2.49 ||

bhagavān āha |
- ap5.74 rūpādayaḥ | kasmād | grāhyagrāhakāś ceti || 5.2.50 ||

bhagavān āha |
- ap5.75 cakṣuṣā gr̥hyate rūpaṃ śabdaḥ karṇena gr̥hyate |
gandhaṃ nāsikayā ceti jihvayā svādanaṃ viduḥ || 5.2.51 ||
- ap5.76 kāyena spṛśyate vastu manaḥ sukhādīm āpnute |
sevitavyā ime sevyā nirviṣīkṛtya śuddhitaḥ <H 1.9.7d ↔ > || 5.2.52 ||
- ap5.77 <VD 1.16a → > rūpaṃ vairocana buddho Vajrasūryas tu vedanā |

- padmanarteśvaraḥ saṃjñā saṃskāre vajrarājas tathā || 5.2.53 ||
- ap5.78 vijñānaṃ vajrasattvas tu sarvarūpas tu herukaḥ < VD 1.17d ← > |
netraṃ tu mohavajrākhyam¹⁶³⁴ dveṣavajrābhīdhā śrutīḥ || 5.2.54 ||
- ap5.79 < VD 1.21c → > īrṣyāvajras tathā ghrāṇaṃ rāgavajro mukhaḥ smṛtaḥ |
sparśe mātsaryavajras tu sarvāyatanadhātus tu herukaḥ parameśvaraḥ < VD
1.22c ← > || 5.2.55 ||
- ap5.80 pātānī pṛthivīdhātur¹⁶³⁵ abdhātur¹⁶³⁶ māraṇī smṛtā |
ākaraṇya agnidhātus tu vāyur narteśvarī tathā || 5.2.56 ||
- ap5.81 ākāśadhātur uktas tu padmajvāliny anākulāt |
ity evaṃ dehināṃ dehaḥ skandhādidevatātmakam || 5.2.57 ||
- ap5.82 sukhaduḥkhaṃ tathā karma kleśādīm utpattaye¹⁶³⁷ vai |
utpattibhāgam āśritya bhavanirvāṇam āpnute || 5.2.58 ||
- ap5.83 iti skandhāyatanaviśuddhiḥ pañcamasya dvitīyaṃ prakaraṇam ||

.. Part 3 ..

- ap5.84 <P 5.1a → > atha kathyate samyakcaryā kalpāri¹⁶³⁸ sūdanī |
sarvadharmasamudbhūtā tattvacaryā niruttarā || 5.3.1 ||
- ap5.85 hitāya {C36v} buddhaputrāṇaṃ sambodhau ye vyavasthitāḥ¹⁶³⁹ |
tattvato 'naṅgavajreṇa prajñāpāramitā parā || 5.3.2 ||
- ap5.86 janmārṇavān mahāghorāj jarādyūrmisamākulāt |
tāraṇī sarvasattvānāṃ poteva kṣemaḡāminī || 5.3.3 ||
- ap5.87 kṣīprasiddhikarā divyā hr̥dyā sarvaguṇālayā |
cittaratnasamudbhūtā¹⁶⁴⁰ īpsitārthaprasādhikā || 5.3.4 ||
- ap5.88 vinānayaḥ vajradharaprasastayā
samastasambuddhaguṇāṅgabhūtayā |
na jāyate siddhir ato mumukṣavaś
carantu caryām atulām imāṃ budhāḥ || 5.3.5 ||
- ap5.89 murāriśakratripurārivittada-
brahmādikābhycaritaḡādapaṅkajāḥ |
imāṃ caritvā tv aghanāśanīm drutaṃ
parām avāptāḥ padavīm tathāgatāḥ || 5.3.6 ||
- ap5.90 avadhūtacaryā gaditeyam eva
śrīvajasattvena jagaddhitena <P 5.7b ← > || 5.3.7 ||

- ap5.91 evaṃ divyam acintyapadaṃ suguhyam bhāvayed yogī |
samayācāraṃ kurute samastakalpanārahitam || 5.3.8 ||
- ap5.92 prathamārambhe sthito yogī niṣyandaphalarūpataḥ |
tato bhāvanālinopasaṃhārabālalīlām āvahet || 5.3.9 ||
- ap5.93 nānāvineyalokasya mañjurūpī svayaṃ bhavet || 5.3.10 ||
- ap5.94 <P 5.8a → > siddhiḥ prasidhyaty akhilā yathoktā
vicitracaryābhir anuttarā tu |
samantabhadrātulasiddhicaryā¹⁶⁴¹
saiveti¹⁶⁴² vajrī bhagavān jagāda || 5.3.11 ||
- ap5.95 praṇamya sarvathā nāthaṃ śrīmadācāryavajriṇam |
āśrayed guhyacaryāṃ tu kṛtakṛtyo mahāmatih || 5.3.12 ||
- ap5.96 tataḥ svacchandam ābhūya sarvāsaṅgabahirmukhaḥ |
vicaret tattvayuktātmā {C37r} keśarīva samantataḥ || 5.3.13 ||
- ap5.97 yathābhūtārthasaṃvettā jagaduddharaṇāśayaḥ |
samyagdrṣṭipravṛttātmā drḍhacitto nirāśrayaḥ || 5.3.14 ||
- ap5.98 svapnamāyopamaṃ sarvaṃ skandhadhātvādilakṣaṇam |
traidhātukam idaṃ sarvaṃ jñātvā itthaṃ samāsataḥ || 5.3.15 ||
- ap5.99 sarvāvaraṇa¹⁶⁴³ vinirmukta jīvitais caryasaṅgamaḥ¹⁶⁴⁴ |
tathāṣṭhalokadharmāṇaṃ sarvaṃ tyaktvātidūrataḥ || 5.3.16 ||
- ap5.-
100 avikalpaḥ sadā bhūtvā nirdvaṃdvakṛtaniścayaḥ |
ṣaṭpāramitāyogena buddhasiddhiprasiddhaye || 5.3.17 ||
- ap5.-
101 sattvārthe 'tiśayāsakto¹⁶⁴⁵ na sattvaparikalpakaḥ |
bodhāv āropya cittaṃ tu digvijayacaryāṃ ārabhet || 5.3.18 ||
- ap5.-
102 prajñopāyasuyuktātmā sarvāsaṅgaparāṇmukhaḥ |
janmanīhaiva sidhyeta tattvābhyāsakṛtaśramaḥ <P 5.16d ← > || 5.3.19 ||
- ap5.-
103 sarvakalpavinirmuktaḥ sattvāśayaviśeṣataḥ |
<P 5.29c → > māyopamādiyogena bhoktavyaṃ sarvam eva hi || 5.3.20 ||
- ap5.-
104 dharmadhātusamudbhūtā na kecit paripanthinaḥ |
prabhuñjīta yathākāmaṃ nirviśāṅkena cetasā || 5.3.21 ||
- ap5.-
105 sambhogārtham idaṃ sarvaṃ traidhātukam aśeṣataḥ |
nirmitaṃ vajrasattvena sādhakānāṃ hitāya ca || 5.3.22 ||
- anantajñānasamprāpto¹⁶⁴⁶ vanden naiva tathāgatān |

- ap5.- satataṃ bhāvanāyukto niṣiktādiṣu kā kathā || 5.3.23 ||
106
- ap5.- sarvabhāvasvabhāvo 'yaṃ bodhicittasvarūpaḥ |
107 sa eva bhagavān vajrī tasmād ātmaiva devatā || 5.3.24 ||
- ap5.- maṇḍalaṃ nopavāsaṃ ca na mudrā caityakarmanā <P 5.34b ↔> |
108 <P 5.35a →> śrīmatā vajranāthena¹⁶⁴⁷ {C37v} ye 'pi cānye nidarśitāḥ |
adhimuktivaśāt¹⁶⁴⁸ kecit taiś ca kiṃ tattvavedinaḥ || 5.3.25 ||
- ap5.- amṛtārthī yathā takraṃ sāram ādāya saṃtyajet |
109 evaṃ dharmāmṛtaṃ prāpya tyajen niḥśeṣakalpanām || 5.3.26 ||
- ap5.- nirvikalpo yadā¹⁶⁴⁹ dhīmān tyaktāśaṅko nirāspadaḥ |
110 tadā siddhir na saṃdehaś cittavajravaco yathā <P 5.37d ↔> || 5.3.27 ||
- ap5.- narakam yāti vikalpāt saḍgatisaṃsārasāgaram |
111 bhramati ca muktaḥ kalpavihīno yāti padaṃ nirmalaṃ śāntam || 5.3.28 ||
- ap5.- tasmād vikalpajālaṃ hantum buddhena ye kṛtāḥ¹⁶⁵⁰ samayāḥ |
112 nityaṃ te abhyasanīyāḥ samayastho yena vai bhavati || 5.3.29 ||
- ap5.- nātyāsakti¹⁶⁵¹ kāryā mantrajño nāti sarvabhāveṣu |
113 draṣṭavyāḥ khalu sarve 'nutpādākārayogena || 5.3.30 ||
- ap5.- śvānakharoṣṭragajādyasṛk pītvā māṃsena bhojanaṃ nityam |
114 draṣṭum¹⁶⁵² sarvaviśeṣaṃ raktalīptaṃ mahāmāṃsam || 5.3.31 ||
- ap5.- samastaṃ kutsitamāṃsaṃ prāṇakaśatalakṣasaṃyuktam divyam |
115 vairocanam atipūtiṃ kīṭśataiḥ simasimāyamānam || 5.3.32 ||
- ap5.- śvānanaraccharditamīśraṃ māṃsaṃ vajrāmbumakṣikāsaktam¹⁶⁵³ |
116 vairocanasaṃmiśraṃ bhoktavyaṃ yoginotsāhaiḥ || 5.3.33 ||
- ap5.- pītvā vajrasalilaṃ na bhavati māṃsaṃ yadā kvacid anyam
117 vikalpamāṃsarūpeṇa bhoktaṃ bhunkte bhojanam anyamāṃsarūpeṇa ||
5.3.34 ||
- ap5.- ye anyair loke abhakṣyās te bhakṣyās tattvakendrasya | ye agamyās te
118 gamyāḥ | ye akāryās tasya te kāryāḥ | <H 1.6.21a →> gamyāgamyavikalpaṃ
tu bhakṣābhakṣaṃ tv aniṣṭam iṣṭam ca peyāpeyaṃ mantrī na kuryād <H
1.6.d ↔> | iti || 5.3.35 ||
- ap5.- kāyavākcittaiḥ samodo {C38r} bhavati | yathā na syād yathaiva
119 cittavikṣepaḥ | madirāpānaṃ tathā kartavyaṃ yoginā satatam | kutsitam
ativilāsaṃ savarṇam¹⁶⁵⁴ avarṇaṃ tu rugyutaṃ dīnaṃ paśyey jinavat sarvaṃ
tv ekākārarūpeṇa || 5.3.36 ||

ap5.- 120 noktāṃ pustakapāṭhaṃ maṇḍalaṃ naiva kusumasamgrahaṃ | kuryān na mantrajāpaṃ devatāsiktādayo vandyāḥ | vaktavyā anṛtavācaḥ | paradārān sevayet subhagān | duṣṭe maitrī noktā buddhās ca prāṇino ghātyāḥ || 5.3.37 ||

ap5.- 121 jinapūjitaṃ ācāryaṃ jñānasamayaṃ tu sattvāgryaṃ nānāsiddhidaṃ samayaṃ¹⁶⁵⁵ nityaṃ pūjayed dhīmān | daśadigvyavasthitānāṃ yasmāt sambuddhabodhisattvānāṃ yat puṇyaṃ¹⁶⁵⁶ tad dṛṣṭam¹⁶⁵⁷ ācāryasyaikaṃ makūpāgre tasmād bodhisattvais tuṣyanty ācāryapūjanād buddhāḥ || 5.3.38 ||

ap5.- 122 nūnaṃ svasamayabuddhā ipsitabuddhiṃ prayacchanti | kuryān no gurunindāṃ vajrabhrātṛṣv agauravaṃ naiva | yad dattaṃ tad grāhyaṃ¹⁶⁵⁸ | na ca kuryād vandanācaityam | bhrātṛṃ sutam api pitaraṃ rājyaṃ bhoga-nidhānadhanadhānyaṃ sarvaṃ tṛṇam iva dṛṣṭvā traidhātuṣu sādhyed rājyam || 5.3.39 ||

ap5.- 123 caryā ulliṅganaṃ pañcamasya tṛtīyaṃ prakaraṇam | |

.. Part 4 ..

ap5.- 124 <H 1.6.1a → > athātaḥ sampravakṣyāmi caryāpāraṃgataṃ lakṣaṇam¹⁶⁵⁹ <H 1.6.1b ← > || 5.4.1 ||

jñāyate dūrato yena vajrayogī na saṃśayaḥ |
ḍākinyādibaliṃ yathāprāptaṃ khānapānaṃ tathā¹⁶⁶⁰ || 5.4.2 ||

ap5.- 125 mṛtavastrakaupīnaṃ ca mṛtabhasmavibhūṣitaḥ |
bhagnakharparasugupto¹⁶⁶¹ {C38v} niśākāle paryaṭet || 5.4.3 ||

ap5.- 126 catuṣpathe parvateṣu <H 1.6.6a → > ekavṛkṣe śmaśāne vā |
catvareṣu tato mantribhāvanā¹⁶⁶² kathyate śubhā || 5.4.4 ||

ap5.- 127 mātṛgr̥he tathā rātrau atha vijane prāntare |
kiṃcid uṣmasamprāpte caryā kartuṃ yad iṣyate || 5.4.5 ||

ap5.- 128 ātmasiddhiṃ yad iccheta bālatvaṃ punar ācāret <H 1.6.7d ← > |
paryaṭen mahādhīmān sattvānugrahahetunā || 5.4.6 ||

ap5.- 129 niravagrahacittena varṇakāc chādanaṃ sadā |
romakūpāgravivare niścaranti diśo daśam || 5.4.7 ||

ap5.- 130 mañjuvajraḥ svayaṃ bhūtvā maṇḍaleyaṃ prakalpayet |
padmodyāneṣu ramyeṣu saritsaṃgameṣu ca || 5.4.8 ||

- ap5.- tatrastho bhāvayed yogī laghu siddhim avāpnute |
131 gahvare vā śikhare vā viharet susamāhitaḥ || 5.4.9 ||
- ap5.- yathā prāptaṃ tathā bhuktaṃ bhuktvābhuktvā balim dadyāt |
132 hārādibhir nānāphalair guñjādiracitaṃ¹⁶⁶³ tathā || 5.4.10 ||
- ap5.- prānyaṅavāsasā vāsaṃ sukhārthī dāpayet sukham |
133 kvacit saṃskṛtaṃ prākṛtaṃ caiva paṭhed vilomataḥ || 5.4.11 ||
- ap5.- bhakṣyābhakṣyaṃ yathā prāptaṃ bhakṣayed unmattayogena pararāṣṭreṣu
134 siddheṣu girigahvarakuñjeṣv ādisiddhe mahāśmaśāne mahodadhitaṣu
vā || 5.4.12 ||
- ap5.- tatrastho bhāvayet prājñaḥ sarvasaṃtrāsavarjitaḥ |
135 evaṃ kṛtvā punar yogī digvijayaṃ samārabhet || 5.4.13 ||
- ap5.- sarvāvaraṇavinirmuktaḥ sarvāśāparipūraḥ |
136 daśadigvyavasthitānāṃ janmāvaraṇāvṛtānāṃ || 5.4.14 ||
- ap5.- sakalagrāhyagrāhakabhāvanāvarjito {C39r} vivarjitaḥ¹⁶⁶⁴ |
137 anena sarvabhāvanā digvijayīty abhidhīyate || 5.4.15 ||
- ap5.- evaṃ tāvat sthīrīkṛtya tattvayogī anāhataḥ |
138 vidyādevīsaṃgraham atirūpāṃ kāminīm kurute || 5.4.16 ||
- ap5.- apsararāmāratnāṃ ramaṇīyāṃ vidyādharasya ca |
139 suradārām yakṣastrīm vā¹⁶⁶⁵ nāginīm asurīm tathā¹⁶⁶⁶ || 5.4.17 ||
- ap5.- yogī āsāṃ madhye ekāṃ vidyāṃ svacittarucitām¹⁶⁶⁷ |
140 ākrṣya sādhyet tām aṅkuśapāśaprayogataḥ¹⁶⁶⁸ || 5.4.18 ||
- ap5.- sarvopakaraṇaviṣayaṃ yasmād devatā dadāty anābhogāt¹⁶⁶⁹ |
141 vyādhijarāvinirmuktā nirdvaṃdvās tribhuvanānaghāḥ¹⁶⁷⁰ || 5.4.19 ||
- ap5.- <H 1.6.19a → > śarīraṃ dānaṃ dattvā paścāc caryāṃ samārabhet |
142 bhāgābhāgavicāreṇa tasmād dānaṃ na dīyate || 5.4.20 ||
- ap5.- bhakṣyaṃ bhojyaṃ tathā pānaṃ yathāprāptaṃ tu bhakṣayet |
143 graham atra na kartavyam iṣṭāniṣṭavikalpataḥ <H 1.6.20d ← > || 5.4.21 ||
- ap5.- <H 1.6.23a → > śikṣādīkṣāvimukto lajjākāryaṃ tathaiva ca |
144 sarvabhāvasvabhāvena vicared yogī mahākṛpaḥ || 5.4.22 ||
- ap5.- homayāgatapo 'tīto mantradhyānavivarjitaḥ |
145 samayaṣaṃvaravinirmuktaś caryāṃ kurute suyogavān || 5.4.23 ||
- śakratulyo 'pi yo daityaḥ purato bhavati sunīcitam |

- ap5.- bhayam atra na kurvīta śimharūpeṇa paryaṭet || 5.4.24 ||
146
- ap5.- karuṇām pīyate nityam sarvasattvārthahetunā |
147 yogapānarato yogī nānyapānena majjanam <H 1.6.26d ←> || 5.4.25 ||
- ap5.- atha śrīmadyūvarāṅgyacaryā kathyate punaḥ |
148 <H 1.6.1c →> gamyate yena siddhāntam {C39v} sarvasattvārthahetunā ||
5.4.26 ||
- ap5.- bhāvakena vivartavyam kaṇayor divyakuṇḍalam |
149 śirasi cakrī vivartavyā hastayo rucakadvayam || 5.4.27 ||
- ap5.- khaṭṭyā mekhalam caiva pādayor nūpuraṃ tathā |
150 bāhumūle tu keyūram grīvāyām asthimālikā || 5.4.28 ||
- ap5.- paridhānam vyāghracarma bhakṣaṇam daśārdhāmṛtam |
151 herukayogasya puṃso viharet samāhitaḥ¹⁶⁷¹ <H 1.6.4d ←> || 5.4.29 ||
- ap5.- <H 1.6.8a →> cāruvaktrām viśālākṣīm svābhiṣiktām kṛpāvatiṃ |
152 vajrakanyām imāṃ gr̥hya caryāvratam tu budhyate || 5.4.30 ||
- ap5.- vajrakulābhāvāt sveṣṭadevatāyāḥ kulenāpi kriyate |
153 athavānyakulodbhavām bodhibijena saṃskṛtām¹⁶⁷² || 5.4.31 ||
- ap5.- yadi gītam pragīyate¹⁶⁷³ tarhi vajrānvitam param |
154 yady ānande samutpanne nartate mokṣahetunā |
tato vajrapadair nāṭyam kurute yoginaḥ sadā || 5.4.32 ||
- ap5.- akṣobhyaś cakrirupeṇāmitābhaḥ kuṇḍalātmakaḥ |
155 ratneśaḥ kaṅṭhamālāyām haste vairocanaḥ smṛtaḥ || 5.4.33 ||
- ap5.- mekhalāyām sthito 'moghaḥ prajñā khaṭvāṅgarūpiṇī¹⁶⁷⁴ <H 1.6.12b ←> |
156 <H 1.6.14a →> bhakṣitavyam ca bhaiṣajyam pātavyam vāri nityaśaḥ¹⁶⁷⁵ ||
5.4.34 ||
- ap5.- jarāmṛtyur na bād hate rakṣābhūtaḥ sarvadā tasya |
157 caurakeśakṛtā¹⁶⁷⁶ makuṭī hūmbhavas tatra¹⁶⁷⁷ yojyate || 5.4.35 ||
- ap5.- pañcabuddhakapālāni dhartavyam yogacaryayā |
158 pañcāṅgulakhaṇḍam kṛtvā mukutyām dhriyate tathā¹⁶⁷⁸ || 5.4.36 ||
- ap5.- kacaḍorī dvidheṭā ca prajñopāyasvabhāvataḥ |
159 bhasmakeśapavitraṃ tu yogī bibharti caryayā || 5.4.37 || {C40r}
- ap5.- jāpam ḍamarukāśabdaṃ sarvasattvanimantraṇam |
160 jāpabhāvam bhaved etad vajrakāpālī svayam bhūyaḥ || 5.4.38 ||

ap5.- lobhamohabhayaṃ krodhaṃ tathā vrīḍākāryaṃ ca varjayet sadā <H
161 1.6.18b ←> |
<H 1.6.4c →> herukātmā bhaved yogī viharet pañcavarṇeṣu || 5.4.39 ||

ap5.- pañcavarṇasamāyuktam ekavarṇaṃ tu kalpayet |
162 anekenaikavarṇena yasmād bhedo na jāyate <H 1.6.5d ←> || 5.4.40 ||

ap5.- <H 1.6.18c →> nidrātmānam utsrjya caryā¹⁶⁷⁹ kriyate na saṃśayaḥ <H
163 1.6.18d ←> || 5.4.41 ||

ap5.- iti sampuṭodbhavacaryākalpaḥ pañcamaḥ | |
164

ap6. . CHAPTER A6 .

.. Part 1 ..

ap6.1 śrutaṃ kautūhalaṃ deva svādhiṣṭhānakramaṃ katham¹⁶⁸⁰ |
rahasyādi kiṃ prayojanam || 6.1.1 ||

ap6.2 śṛṇu tv ekamano bhūtvā vajrasattvo mahākṛpaḥ |
kathayāmi samāsenā sarvatantrasya nirṇayam || 6.1.2 ||

ap6.3 ekāreṇa yat proktaṃ sthānam avyaktalakṣaṇam |
gatvānugamaṃ caiva dhātūnāṃ cetaḥ sadā gatiḥ || 6.1.3 ||

ap6.4 dhātuśabda iti kutaḥ || 6.1.4 ||

ap6.5 bhagavān āha |

etāvad rahasye ṣoḍaśākṣare ity uktam |

rakāraṃ raktadhātuś ca hakāraṃ sparśayos tathā |
syekāreṇa śleṣmam ity āhuḥ pakāreṇa pittam¹⁶⁸¹ eva ca || 6.1.5 ||

ap6.6 rakāreṇa rasam evaṃ tu mekāreṇa medayos tathā |
rakāram agnim evoktaṃ myekāro¹⁶⁸² māṃsam¹⁶⁸³ ucyate || 6.1.6 ||

ap6.7 sakāreṇa viṭ proktaṃ rvākāreṇa vasās tathā |
tmakāraṃ tvacam evoktaṃ nikāram asthim eva ca || 6.1.7 ||

ap6.8 sakāreṇa bhaven mūtraṃ dākāreṇa tu phuphusam¹⁶⁸⁴ |
sthikāreṇa padmam evoktaṃ {C40v} yuktaṃ dravyaṃ suśobhanam || 6.1.8
||

ap6.9 takāreṇa bhavec chukraṃ bodhicittasamudbhavam |

- ity evaṃ kathitaṃ devi nāḍinādasvarūpataḥ || 6.1.9 ||
- ap6.10 kalātmakaṃ bhavet tv eva bodhi¹⁶⁸⁵ cittasvarūpataḥ |
repho¹⁶⁸⁶ vahnir iti proktaṃ raktāt pittaṃ samutthitaṃ¹⁶⁸⁷ || 6.1.10 ||
- ap6.11 samavāya iṣyate śleṣmā prasvedaṃ snāyusamudbhavam |
tannāthaḥ¹⁶⁸⁸ smr̥to vāyur hakāraḥ sarvagaḥ smr̥taḥ || 6.1.11 ||
- ap6.12 asthisandhiṣu ca samavāptaṃ bījapañcakam |
rephas¹⁶⁸⁹ tāluṣu sarveṣu¹⁶⁹⁰ catvāra bījam uttamam || 6.1.12 ||
- ap6.13 tadādikoṣṭhadeśeṣu bījapañcakaśobhanam |
hakāraṣaṣṭhasvarasaṃyuktaṃ vijñānaṃ parikīrtitam || 6.1.13 ||
- ap6.14 hakāreṇaiva sarvatra sarvabuddhasamāgamaḥ |
<L 1.4a → > sambhavān nādarūpād viniṣkrāntāḥ samayācāragocarāḥ | |
6.1.14 ||
- ap6.15 durlabhaṃ¹⁶⁹¹ triṣu lokeṣu ādimadhyāntasaṃsthitam¹⁶⁹² |
manthamanthānasaṃyogād yathā tathā mantrajāpadhyānādibhir yutaḥ <L
1.5b ← > || 6.1.15 ||
- ap6.16 tantre nigaditaṃ śṛṇu |
dvau nāḍyau yonimadhye tu vāmadakṣiṇayos tathā || 6.1.16 ||
- ap6.17 vāme śukraṃ vijānīyā dakṣiṇe raktam eva ca |
tasya mīlanaṃ caiva¹⁶⁹³ dharmadhātususaṃgraham¹⁶⁹⁴ || 6.1.17 ||
- ap6.18 sattvaṃ kāyo rajo vākyam cittaṃ tamaḥ svabhāvataḥ |
sattvaṃ śukraṃ rajo raktam tama utpattim eva ca || 6.1.18 ||
- ap6.19 vajrapadmasamāyogād bhāvābhāva¹⁶⁹⁵ samarasībhavet |
viḍmūtraśleṣmaraktaṃ ca¹⁶⁹⁶ pañcamaṃ śukram eva ca || 6.1.19 ||
- ap6.20 pañcāmṛtamayaṃ piṇḍam tato vajrī-m-ihocyate | {C41r}
asthimajjaṃ ca śukraṃ ca pitṛjaṃ tathā coktam || 6.1.20 ||
- ap6.21 tvacamāṃsaraktaṃ ca mātr̥jam iti kathyate |
etanmātr̥ṇy uktāni piṇḍasya saṃgrahāṇi ca || 6.1.21 ||
- ap6.22 ekapiṇḍam dvidhābhūtam dvidhābhūtam anekadhā |
ekānekasvarūpeṇa tato vajrī-m-ihocyate || 6.1.22 ||
- ap6.23 nāḍisaṃcāram evoktaṃ tasya dvāre 'pi tu dvayoḥ |
teṣāṃ saṃgamakāleṣu devatālanbanaṃ bhavet || 6.1.23 ||
- ap6.24 ūrdhvadvāram adhaścaivam adhodvāreṇa vijñānam |

- ūrdhavadvāreṇa dhātavaḥ || 6.1.24 ||
- ap6.25 praviśantaṃ cintayed yogī sarvanāḍīsamāgamaḥ |
ūrdhavadvāre 'pi taṃ dehe nityaṃ¹⁶⁹⁷ vajrī sadā sthitaḥ || 6.1.25 ||
- ap6.26 ūrdhavadvāre triyantraṃ ca navadvāraiḥ parivṛtaṃ || 6.1.26 ||
- ap6.27 he bhagavan | triyantraṃ kim ākhyātam | kathaṃ 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 → > ekastambhaṃ navadvāraṃ sthūlaṃ pañcādhidaivataḥ |
navasrotogataṃ dvāraṃ navadhā parikīrtitaṃ || 6.1.29 ||
- ap6.30 adhamaṃ kāyikaṃ dvāraṃ sthūlaṃ daivatanirmitaṃ <V 3.3b ← > |
cetasāḥ pumān puruṣaviśeṣo¹⁶⁹⁸ yogīty arthaḥ¹⁶⁹⁹ || 6.1.30 ||
- ap6.31 sadā sarvasmin kāle gatiḥ gamanaviśeṣataḥ |
evam ekapāda¹⁷⁰⁰ dvipādacatuḥpādādīnāṃ || 6.1.31 ||
- ap6.32 vāyavyādiprabhedena sadā gatiḥ |
vāyus caturvidhaś cittasya sthitiḥ dvidvidhā ca || 6.1.32 ||
- ap6.33 līnaṃ ca pravartanavidhiḥ | līnaṃ sthitaṃ sadā pravartanaṃ {C41v} gatiḥ
āgatisarvasattveṣu | evaṃ yo na vetti acetanaḥ | apuruṣo 'manīṣiṇaḥ |
ayogīty arthaḥ || 6.1.33 ||
- ap6.34 <V 3.4a → > āgneye caiva vāyavye mātrem vāruṇe tathā |
cakre cittasamcārād ūrdhvapārśvarijv¹⁷⁰¹ adhogataṃ¹⁷⁰² || 6.1.34 ||
- ap6.35 tṛtīyaṃ mānaṃ dvāraṃ candrasūryaprabhedataḥ |
praveśān nirgamād vāpi dvāraṃ caivottamaṃ bhavet || 6.1.35 ||
- ap6.36 pradhānam uttamaṃ dvāraṃ adha•ūrdhvaṃ prakīrtitaṃ |
adhodvāreṇa vijñānam ūrdhavadvāreṇa dhātavaḥ || 6.1.36 ||
- ap6.37 vairocanādayo buddhā ūrdhavadvāre¹⁷⁰³ calāḥ¹⁷⁰⁴ sthitaḥ |
adhovyavasthitis teṣāṃ ūrdhvena tu visarjanaṃ || 6.1.37 ||
- ap6.38 āvāhanavisarjanarūpeṇa cetasaḥ sadā gatiḥ |
traiyadhvikāḥ sarvabuddhā ḍākinyo yogamātaraḥ || 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 bhagavantam devī bolam kṣiptvā kakkolake |
toṣayitvā mahāsattvam idam vākyam udīrayet || 6.1.41 ||
- ap6.42 vasantam te katham nāma tilakam kīdrśam bhavet |
abhedyādikam āśṛtya sthānam teṣām katham bhavet || 6.1.42 ||
- ap6.43 pullirādi yathā proktam cakranyāsam tathā param |
katham nāḍī samutpannā bhedaṁ teṣām kathayasva me || 6.1.43 ||
- ap6.44 bhagavān āha |
śṛṇu devi pravakṣyāmi guhyād guhyataram {C42r} param || 6.1.44 ||
<V 5.1 (prose) →> nāḍīsvārūpapīṭhādidaśabhūmipāramitānām kāyavākচিত্ত-
cakragatasthānāntaraprabhedena caturviṁśatim udāhṛtam || 6.1.45 ||
- ap6.45 śiro malayadeśas tu śikhā jālandharam tathā |
oḍḍiyānas¹⁷⁰⁵ tathā caiva dakṣiṇaḥ karṇa ucyaṭe || 6.1.46 ||
- ap6.46 arbudaḥ pṛṣṭhavaṁśas tu catvāraḥ pīṭhasamjñakāḥ |
godāvarī tathā jñeyā vāmakarṇasvarūpikā || 6.1.47 ||
- ap6.47 rāmeśvaraḥ samākhyāto bhrūmadhyasthacakṣuṣoḥ |
devīkoṭṭas tathā cākṣyor bāhumūlam tu mālavaḥ || 6.1.48 ||
- ap6.48 ity evam upapīṭhās tu cittacakre vyavasthitāḥ |
khecarīṇām samākhyātā sthānavišeṣarūpiṇaḥ || 6.1.49 ||
- ap6.49 kāmarūpas tathā kakṣau stanāv oḍraḥ prakīrtitaḥ |
ete kṣetre samuddiṣṭe¹⁷⁰⁶ nābhis triśakunir mataḥ || 6.1.50 ||
- ap6.50 kośalam nāsikāgram tu upakṣetram udāhṛtam |
kaliṅgo mukham proktam lampākaḥ kaṇṭha ucyaṭe || 6.1.51 ||
- ap6.51 chandoha iti vikhyāto hṛdaye kāñcir ucyaṭe |
meḍhrahimālayam caiva upacchandoha ucyaṭe || 6.1.52 ||
- ap6.52 ity evam sarvadeśas tu vācckakre vyavasthitāḥ |
bhūcarīṇām samākhyātāḥ¹⁷⁰⁷ sthānavišeṣarūpiṇaḥ || 6.1.53 ||
- ap6.53 pretādhivāsini liṅge gude¹⁷⁰⁸ tu gṛhadevatā |
etau melāpakau¹⁷⁰⁹ proktāv ūruḥ¹⁷¹⁰ saurāṣṭra ucyaṭe || 6.1.54 ||

- ap6.54 jaṃghādvayaṃ tu vikhyātaṃ suvarṇadvīpasvarūpakam |
upamelāpakaś caivam aṅgulyā nagaraḥ smṛtaḥ || 6.1.55 ||
- ap6.55 sindhus tu pādaprṣṭhaṃ vai śmaśānaṃ {C42v} samudāhṛtam |
aṅguṣṭhaṃ tu maruḥ proktaḥ kulatā jānur ucyate || 6.1.56 ||
- ap6.56 upaśmaśānam etat¹⁷¹¹ tu ḍākinībhir udāhṛtam |
deśaḥ svadehajā ete svabāhyāntarasamsthitaḥ || 6.1.57 ||
- ap6.57 kāyavākcittacakre tu caturviṃśatibhedataḥ |
sthānāni sarvaḍākinīnāṃ samākhyātāni sarvataḥ || 6.1.58 ||
- ap6.58 eṣu¹⁷¹² sthāneṣu ḍākinyo nāḍīrūpeṇa samsthitaḥ <V 5.15d -> || 6.1.59 ||
- ap6.59 ṣaṣṭhasya prathamam prakaraṇam ||

.. Part 2 ..

- ap6.60 <V 6.1 (prose)-> athānyatamasya tathāgatakāyasya yathāsthānagataṃ
nāḍīcakraṃ kathayiṣyāmi |
- ap6.61 hṛṇmadhyagataṃ padmam aṣṭapattraṃ sakarṇikam |
tasya madhyagatā nāḍī tailavahnīsvarūpikā || 6.2.1 ||
- ap6.62 kadalīpuṣpasamkāśālabamālā tv adhomukhā |
tasya madhye sthito vīraḥ sarṣapasthūlamātrakaḥ¹⁷¹³ || 6.2.2 ||
- ap6.63 hūmkāro 'nāhataṃ bījaṃ sravat tuṣārasaṃnibham |
vasanta iti vikhyāto dehināṃ hṛdi nandanaḥ || 6.2.3 ||
- ap6.64 vaḍabānalarūpā tu nairātmyā tilakā smṛtā |
karmamārutanirdhūtā jvalantīha nābhimaṇḍale || 6.2.4 ||
- ap6.65 vasantaṃ prāpya saṃtuṣṭā samāpattyā vyavasthitā |
eṣa śrīheruko vīro vasantatilakā mataḥ¹⁷¹⁴ || 6.2.5 ||
- ap6.66 yoginīrūpam ādhāya saṃsthitaḥ sacarācare |
kāyavākcittabhedena trividhadvāranirgame || 6.2.6 ||
- ap6.67 gatyāgatiṃ karoty eṣa sarvadehe vyavasthitaḥ |
nābhāv akārarūpeṇa hrasvas tu prakīrtitaḥ || 6.2.7 ||
- ap6.68 hṛdaye 'pi ca hūmkāro dīrghamātrādvayasthitaḥ | {C43r}
kaṇṭhe ca omkārarūpeṇa trimātrapluta ucyate || 6.2.8 ||
- ap6.69 lalāṭe tu haṃkāro 'sau nādo bindur anāhataḥ |

- pr̥thivyādimahābhūtaś catuścakrabhedataḥ || 6.2.9 ||
- ap6.70 catuḥsandhyām adhiṣṭhāya catuḥpadmasamudbhavaḥ |
caturānandarūpeṇa caturyogaparāyaṇaḥ || 6.2.10 ||
- ap6.71 paramānandarūpeṇa kriyākārahāvataḥ |
śrīvajasattvarūpeṇa krīḍatīha yathāsukham || 6.2.11 ||
- ap6.72 dalānām tu catuṣke 'pi caturdikṣu vyavasthitāḥ |
catasro bhūtanāḍyas tu tailavahnisvabhāvataḥ <V 6.13d ←> || 6.2.12 ||
- ap6.73 <V 6.24c →> vidikṣu vyavasthitā nāḍyaś catasras tadgatā api |
pañcāmṛtavahās tās tu tatpūjāsvarūpam āśṛtāḥ¹⁷¹⁵ || 6.2.13 ||
- ap6.74 catuḥpūjeti vikhyātās tadrūpā eva bhāvataḥ |
iti dehasya hr̥ṇmadhye pañcanāḍyo vyavasthitāḥ || 6.2.14 ||
- ap6.75 kāyavākcittabhedena caturviṃsatim udāhṛtāḥ |
pīṭhādibhedam āśṛtya sthāne sthāne vyavasthitāḥ || 6.2.15 ||
- ap6.76 śirasas tu samudbhūtā nāḍyaḥ śirajāḥ smṛtāḥ |
rajaḥsattva¹⁷¹⁶ tamorūpās tāsām madhye tu nāyikāḥ¹⁷¹⁷ || 6.2.16 ||
- ap6.77 pullire tu abhedyākhyā nakhadantāvahā smṛtā¹⁷¹⁸ |
jālandhare sūkṣmarūpā¹⁷¹⁹ keśaromavahā¹⁷²⁰ tathā || 6.2.17 ||
- ap6.78 oḍḍīyane¹⁷²¹ mahāpīṭhe yā ca¹⁷²² divyā vyavasthitā |
dakṣiṇe karṇam āśṛtya sthitā tvaṇmalavāhinī || 6.2.18 ||
- ap6.79 arbude tu tathā vāmā¹⁷²³ ḍakinī piśitāvahā <V 6.20d ←> |
<V 6.21c →> naharusthā tu yā nāḍī godāvāryām {C43v} vyavasthitā ||
6.2.19 ||
- ap6.80 vāmānī¹⁷²⁴ iti vikhyātā sthitā sā dṛḍharūpataḥ |
rāmeśvare tu yā nāḍī prasiddhā kūrma¹⁷²⁵ tathā || 6.2.20 ||
- ap6.81 asthimālāvyavasthitā kaṭhinarūpataḥ |
devīkoṭṭe tu yā nāḍī mṛdvī bhāvīkī matā || 6.2.21 ||
- ap6.82 bukkam vahati sā nityam sarvadehādhivāsini |
mālave tu tathā sekā¹⁷²⁶ hr̥disthā jineśvarī <V 6.24d ←> || 6.2.22 ||
- ap6.83 <V 6.26a →> cakṣur vahati yā nāḍī kāmarūpe vyavasthitā |
doṣavatīti vikhyātā rūpadarśanabhāvitā || 6.2.23 ||
- ap6.84 oḍṛe pittāvahā nāḍī mahāviṣṭā tu vai smṛtā <V 6.27b ←> |
<V 6.28a →> trīśakunau samudbhūtā mātārā vai saphuḥṣā || 6.2.24 ||

- ap6.85 antramālākulā divyā śavarī vahati kośale |
 śīṭadā ca kaliṅge tu pārṣvaṃ tu samāvahā || 6.2.25 ||
- ap6.86 udarasthā tu uṣmā tu ūṣmā vai lampāke parikīrtitā <V 6.30b ↔> |
 pramāṇā caiva kāñcisthā viṣṭhāṃ vahati sarvadā || 6.2.26 ||
- ap6.87 <V 6.31c →> sīmāntamadhyagā vāpi himālaye hr̥ṣṭavadanā <V 6.31d ↔> |
 <V 6.33a →> pretādhivāsiniṁ saṃsthitā śleṣmanā svarūpiṇī || 6.2.27 ||
- ap6.88 pūyaṃ vahati yā nityaṃ gṛhadevatā¹⁷²⁷ saṃsthitā |
 sāmānyā caiva vikhyātā ḍākinī parameśvarī || 6.2.28 ||
- ap6.89 saurāṣṭre vahati¹⁷²⁸ yā nāḍī lohitā sā hetudāyikā |
 prasvedavāhinī yā ca¹⁷²⁹ suvarṇadvīpe saṃsthitā¹⁷³⁰ || 6.2.29 ||
- ap6.90 samākulā sudīptāṅgī viyogā sā¹⁷³¹ prakīrtitā <V 6.36b ↔> |
 <V 6.37a →> nagare premaṇī medasvisthūlā madavāhinī || 6.2.30 ||
- ap6.91 sindhau {C44r} susiddhā caiva saśokāśruvāhinī matā <V 6.37d ↔> |
 <V 6.38c →> khetāṃ vahati marusthā tu pāvakīti vinirdiśet || 6.2.31 ||
- ap6.92 kulatāyāṃ sumanās¹⁷³² tathā †bāla†siṃhāṇavāhinī <V 6.39b ↔> || 6.2.32 ||
- ap6.93 deśanyāsaṣaṣṭhasya dvitīyaṃ prakaraṇam ||

.. Part 3 ..

- ap6.94 śrutāṃ kautūhalaṃ deva adhyātmamaṇḍalapūjādikarma kathaṃ bhavet |
 homakarma na jānāmi | kathayasva mahāsukha || 6.3.1 ||
- bhagavān āha |
- ap6.95 <V 8.2c →> devatair herukādyais tu nāḍīrūpaṃ susambhūtam |
 śarīraṃ maṇḍalaṃ ramaṃ caturdvāraṃ yathoditam || 6.3.2 ||
- ap6.96 aṣṭābhiḥ svāṅgabhūtais tu stambhais tair vidhṛtaṃ sthitam |
 samatvāt sarvabhāvena caturasraṃ prakīrtitam || 6.3.3 ||
- ap6.97 kāyavākcittarūpeṇa tricakram ekam ucyate |
 girimastakakiṅjalke vairambhādi¹⁷³³ yathākramam || 6.3.4 ||
- ap6.98 guruparvakrameṇaivam utpannamaṇḍalaṃ hi tatsthitam |
 pādātale vāyur vairambho¹⁷³⁴ dhanurākṛtiḥ || 6.3.5 ||
- ap6.99 sthitaḥ trikaṭhedeśe tu trikoṇojjvalas¹⁷³⁵ tathā |
 vartulākārarūpo hi varuṇas tūdare¹⁷³⁶ sthitaḥ || 6.3.6 ||

- ap6.- hṛdaye pṛthivī caiva caturasrā samantataḥ |
100 kaṅkāladaṇḍarūpo hi sumerugirirāṭ tathā || 6.3.7 ||
- ap6.- tataḥ śirobhāgasamsthe¹⁷³⁷ tu dvātriṃśaddalapaṅkaje |
101 svaravyaṅjanasusamsthitaṃ¹⁷³⁸ dvātriṃśadbodhimānasam || 6.3.8 ||
- ap6.- padmamadhyagataṃ yat tu candramaṇḍalam ucyate |
102 mastiṣkaṃ tu śiromadhye sthitaṃ yat tad udāhṛtam || 6.3.9 ||
- ap6.- tasya madhye {C44v} tu hūmkāro bindurūpo hy anāhataḥ¹⁷³⁹ |
103 tanmūlaṃ sarvalokānāṃ¹⁷⁴⁰ sthitiḥ sthiracalātmanāṃ¹⁷⁴¹ || 6.3.10 ||
- ap6.- sthitaṃ vai bijarūpeṇa vyakta-m-avyaktarūpataḥ |
104 sarveṣāṃ dehināṃ rūpaṃ tasmād utpannam āditaḥ¹⁷⁴² || 6.3.11 ||
- ap6.- sra vad amṛtarūpeṇa vyavasthitaṃ aharniśam |
105 tenaiva bhidyate nādo vahnisaṃtoṣakāriṇā || 6.3.12 ||
- ap6.- sampūrṇaṃ maṇḍalaṃ tena bhavaty eva na saṃśayaḥ |
106 tad eva maṇḍalam ity uktam vastūnāṃ sāram uttamam || 6.3.13 ||
- ap6.- tad gṛhṇāti lāti iti śarīraṃ maṇḍalaṃ matam |
107 dvātriṃśanmahānāḍīcakraṃ hi maṇḍalaṃ matam || 6.3.14 ||
- ap6.- bodhicittaṃ mahāratnaṃ maṇḍaṃ tad eva maṇḍalam |
108 sabāhyāntararūpeṇa vyāpya viśvaṃ vyavasthitaṃ¹⁷⁴³ || 6.3.15 ||
- ap6.- bāhyaṃ tu rūpaśabdādisarvendriyappravartanam |
109 abhyantaram ca śukrādisiddhadravavyavasthitaṃ || 6.3.16 ||
- ap6.- sabāhyāntareṇa eva bodhicittena vajriṇāṃ¹⁷⁴⁴ |
110 sthūlasūkṣmarūpeṇa jagadbandhusvarūpiṇāṃ¹⁷⁴⁵ || 6.3.17 ||
- ap6.- buddhānāṃ bodhisattvānāṃ samayārthoditena¹⁷⁴⁶ tu
111 janmanīhaiva buddhatvaṃ prāpyate maṇḍalād ataḥ || 6.3.18 ||
- ap6.- śrāvakānāṃ buddhānāṃ pratyekānāṃ tathaiva ca |
112 brahmādīnāṃ devānāṃ niṣpattiṃ maṇḍalād yataḥ || 6.3.19 ||
- ap6.- abhyantaraiḥ śukrādyais tu bāhyai¹⁷⁴⁷ rūpādibhis tathā |
113 havirbhiḥ kriyate homaḥ prajñāgnau tu mahojjvale¹⁷⁴⁸ || 6.3.20 ||
- ap6.- ṣaḍāyatanadhātūnāṃ skandhādīnāṃ viśeṣataḥ |
114 devatārūpiṇāṃ {C45r} teṣāṃ ḍākinīnāṃ tathaiva ca || 6.3.21 ||
- ap6.- yogapūjā samākhyātā tena te pūjitā yataḥ |
115 śiraḥkapālam etat tu havirbhājanam ucyate || 6.3.22 ||

- ap6.- sruvas¹⁷⁴⁹ tu rasanākhyātā hṛccakralalanātmikā |
116 pātriti vaktram uddiṣṭam kuṇḍam ca nābhimaṇḍale || 6.3.23 ||
- ap6.- karmamārutanirdhūto¹⁷⁵⁰ brahmāgnis trikaṣṭhitaḥ¹⁷⁵¹ |
117 nādas tu mantram ity uktaṁ japam āvartanaṁ bhavet || 6.3.24 ||
- ap6.- bhāvanāpratibhāsas tu maṇḍalādvayayogataḥ |
118 sahaja • ārūḍham etaj jinānaṁ maṇḍalādikam || 6.3.25 ||
- ap6.- ācāryaś cittaṛājas tu maṇḍalādhyākṣarūpataḥ |
119 sarvam atraiva gantavyam evamādi yathoditam <V 8.26d ↔ > || 6.3.26 ||
- ap6.- adyāpi saṁśayo me dharmasambhoganirmāṇamahāsukharūpeṇa kathaṁ
120 krīḍati nāthaḥ | bhedaṁ teṣāṁ na jānāmi | kathayasva mahāsukha || 6.3.27
||
- ap6.- bhagavān āha |
121 <V 10.2a → > śironābhigataṁ cakram ekārākṛtisaṁsthitam |
hṛdayaṁ kaṅṭhasaṁsthaṁ tu vaṁkārasadṛśaṁ matam || 6.3.28 ||
- ap6.- nābhimadhye sthitaṁ padmaṁ catuṣṣaṣṭidalānvitam |
122 dvātriṁśaddalapaṅkajaṁ mūrdhnamadhye • avasthitam || 6.3.29 ||
- ap6.- kaṅṭhe madhyagataṁ cāpi¹⁷⁵² padmaṁ tu ṣoḍaśacchadam¹⁷⁵³ |
123 hṛdaye tu tathā caiva padmam aṣṭadalaṁ smṛtam || 6.3.30 ||
- ap6.- catuṣṣaṣṭidale caiva nirmāṇaṁ parikīrtitam |
124 aṣṭadalamahāpadme dharmakāyaḥ pravartate || 6.3.31 ||
- ap6.- ṣoḍaśāre tu sambhogo dvātriṁśacchadakas tathā |
125 mahāsukhamahājñānaṁ samantāt saṁvyavasthitam || 6.3.32 || {C45v}
- ap6.- nirmāṇacakramadhye tu vargāṣṭakapariveṣṭitaḥ |
126 varṇāṇām agrarūpeṇāsāv akāraḥ paramākṣaraḥ || 6.3.33 ||
- ap6.- dharmacakre tu vikhyāto hūmkāro ´nāhato mataḥ |
127 pañcasvarasamāyukto yaravalavair vibhūṣitaḥ || 6.3.34 ||
- ap6.- sambhogacakramadhyasthaṁ omkāro varṇadīpakaḥ |
128 catarbhiḥ kalābhis tu samantāt parivāritaḥ || 6.3.35 ||
- ap6.- mahāsukhamahācakre haṁkāro bindurūpataḥ |
129 candrasūryau tu vikhyātau pārśve tu vāmadakṣiṇau || 6.3.36 ||
- ap6.- kaṅṭhād ārabhya vāmena nāḍī sambhogakāyikā |
130 nābhimadhye tu viśrāntāpy adhomukhī madāvahā || 6.3.37 ||

- ap6.- nābher ūrdhvaṃ tu yā nāḍī vahaty ūrdhvamukhī tathā |
131 kaṅṭhamadhye tu viśrāntā raktāvahā prakīrtitā || 6.3.38 ||
- ap6.- madaś candra iti khyāto raktaḥ sūrya iti smṛtaḥ |
132 dvāradvayasamārūḍha-m-adha • ūrdhvaṃ samāśṛtau || 6.3.39 ||
- ap6.- etau hi candrasūryau dvau nāḍīdvayaṃ prakīrtitam |
133 vīrāṇaṃ ḍākinīnaṃ tu gatyāgatīnibandhanau || 6.3.40 ||
- ap6.- astamanodayārthau hi suptaprabodhayor iva |
134 vāmadakṣiṇapārśve tu svarāṇaṃ dvādaśa saṃsthitāḥ || 6.3.41 ||
- ap6.- ūrdhvamukhāḥ samākhyātāḥ kakādibhir āvṛtāḥ |
135 adhomukhais tu pārśvasthamadhyīkṛtya¹⁷⁵⁴ niyojitāḥ || 6.3.42 ||
- ap6.- kṣakāro rākṣasaḥ prokto hy adhobhāgeṣv adhiṣṭhitāḥ |
136 yadā kaṅṭhe mahārāgarūpeṇa candramāḥ¹⁷⁵⁵ sthitāḥ || 6.3.43 ||
- ap6.- sambhogas tu tadā khyāto buddhānāṃ kāya {C46r} uttamaḥ |
137 nāsāgre tu yadā cāsau vajrāgre yadā sthitāḥ || 6.3.44 ||
- ap6.- astaṃgatas tu sambhogakāyo 'pi yadā bhavet |
138 bhagamadhyagataś cāsau sarṣapa iti smṛtaḥ || 6.3.45 ||
- ap6.- sūryarūpasamākhyāto nirmāṇakāya ucyate |
139 buddhānāṃ bodhisattvānāṃ spharaṇaṃ tena jāyate || 6.3.46 ||
- ap6.- padmanarteśvaro rājā padmaprakāsayogavān |
140 tasmīn astamṅgate bhānau nirmāṇakāyarūpake || 6.3.47 ||
- ap6.- yattatsambodhicittākhyayaṃ piṇḍībhūtam anāvīlam |
141 saṃsāramārgavicchinnaṃ prapañcopaśamaṃ śivam || 6.3.48 ||
- ap6.- nirdvaṃdvaṃ paramaṃ śuddhaṃ śrīvajrasattvarūpakam |
142 śrī heruka iti khyātaṃ tantrasthaṃ¹⁷⁵⁶ ghuṇarūpakam || 6.3.49 ||
- ap6.- hāsyadarśanapāṇyāpti tantre¹⁷⁵⁷ tu vyavasthitāḥ |
143 rāgaṃ caiva virāgaṃ ca carvayitvā ghuṇasthitāḥ <V 10.24d ↔> || 6.3.50 ||
- ap6.- sarvanāḍīsamāyogo ḍākinījālasaṃvaraḥ ṣaṣṭhasya tṛtīyaṃ prakaraṇam ||
144
- .. Part 4 ..
- ap6.- atha vajragarbhapramukhā mahābodhisattvā nairātmyayoginīprabhṛtaya
145 evam āhuḥ |

ap6.- <H 2.4.48a →> cakrasya bhāvanāmārgaṃ devatānāṃ yathodayam <H
146 2.4.48b ←> |

ḍākinīcakraviśeṣaṃ hi saṃdhyābhāṣaṃ viśeṣataḥ || 6.4.1 ||

<H 2.4.48c →> bhagavatā kathitaṃ pūrvaṃ saṃvaram kathayasva me ||
6.4.2 ||

ap6.- bhagavān āha |
147

yoginyā dehamadhyastham akāraṃ saṃvaram sthitaṃ |
yathā bāhyaṃ tathādhyātmaṃ saṃvaram tat prakāśitaṃ || 6.4.3 ||

ap6.- bolasaukhyam mahāmudrā vajrāyatanam upāyakam |
148 anayā guhyasamāpattya {C46v} bāhyadvamdvam nidarśitaṃ || 6.4.4 ||

ap6.- trikāyam dehamadhye tu cakrarūpeṇa kathyate |
149 trikāyasya pariññānāc¹⁷⁵⁸ cakram mahatsukhaṃ matam || 6.4.5 ||

ap6.- dharmasambhoganirmāṇam¹⁷⁵⁹ mahāsukhaṃ tathaiva ca |
150 yonihṛtkaṅṭhamadhyeṣu trayaḥ kāyā vyavasthitāḥ || 6.4.6 ||

ap6.- aśeṣānāṃ tu sattvānāṃ yatrotpattiḥ pragīyate |
151 tatra nirmāṇakāyasya nirmāṇam sthāvaram yataḥ <H 2.4.53d ←> || 6.4.7 ||

ap6.- <H 2.4.54c →> dharmam cittasvarūpaṃ tu dharmacakraṃ tu hṛdi¹⁷⁶⁰
152 bhavet |
sambhogam bhuñjanaṃ proktaṃ ṣaṅṅāṃ vai rasarūpiṇām <H 2.4.55b ←>
|| 6.4.8 ||

ap6.- sarvadharmeṣu dṛḍhatvāt sarvam asti svarūpakam |
153 <H 2.4.55c →> kaṅṭhe sambhogacakram ca mahāsukhaṃ śirasamsthitaṃ ||
6.4.9 ||

ap6.- evamkāre ca niṣyandaṃ¹⁷⁶¹ vipākam dharmacakrataḥ |
154 puruṣakāram ca saṃbhoge¹⁷⁶² vaimalyam sukhacakrake || 6.4.10 ||

ap6.- phalam caturvidham proktaṃ niṣyandādyair vibhedataḥ¹⁷⁶³ |
155 karmabhug bhagavatī prajñā karmamārutacoditā <H 2.4.57d ←> || 6.4.11 ||

ap6.- <H 2.4.59a →> sthāvarī nirmāṇacakre tu nirmāṇam sthāvaram yataḥ |
156 sarvāstivāda dharmacakre dharmo vākyasamudbhavaḥ || 6.4.12 ||

ap6.- saṃvidī saṃbhogacakre ca kaṅṭhe saṃvedanam yataḥ |
157 mahāsaṃghī sukhacakre ca mahāsukhaṃ mastake sthitaṃ yataḥ || 6.4.13
||

- ap6.- nikāyaṃ kāyam ity uktam udaraṃ vihāram ucyate |
158 vītarāgo bhaved yonau jarāyur jvalacīvaram¹⁷⁶⁴ || 6.4.14 ||
- ap6.- upādhyāyī tathā jananī vandanaṃ mastakāñjaliḥ¹⁷⁶⁵ |
159 śikṣāpadaṃ jagatkṛtyaṃ mantrajāpam {C47r} a-haṃ tathā <H 2.4.62d ← > ||
6.4.15 ||
- ap6.- <H 2.4.63c → > jāto bhikṣur dhvananmantraṃ nagnaḥ śirastuṇḍamuṇḍitaḥ |
160 ābhiḥ sāmāgrībhiḥ sattvā buddhā eva na saṃśayaḥ || 6.4.16 ||
- ap6.- bhūmayo daśamāsās ca sattvā daśabhūmīśvarāḥ <H 2.4.64d ← > |
161 yoṣidbhageṣu sukhāvatyāṃ śukranāmnā vyavasthitaḥ || 6.4.17 ||
- ap6.- vinā tena na saukhyaṃ syāt sukhaṃ hitvā bhaven na saḥ |
162 sāpekṣam asamarthatvād devatāyogataḥ¹⁷⁶⁶ sukham || 6.4.18 ||
- ap6.- tasmād buddho na bhāvaḥ syād abhāvarūpo 'pi naiva saḥ¹⁷⁶⁷ |
163 bhujamukhākārārūpī cārūpī paramasaukhyataḥ || 6.4.19 ||
- ap6.- tasmāt sahajaṃ jagat sarvaṃ sahajaṃ svarūpam ucyate |
164 svarūpam eva¹⁷⁶⁸ nirvāṇaṃ viśuddhyākāracetasā || 6.4.20 ||
- ap6.- devatārūpayogaṃ tu jātamātre vyavasthitam |
165 bhujamukhavarṇasaṃsthānāt kiṃ tu prākṛtavāsanā || 6.4.21 ||
- ity evaṃ kathitaṃ devi sarvayoganiruttaram |
- ap6.- <H 2.4.65 (prose) → > atha sarvadevatyo nairātmyayoginīpramukhāḥ |
166 tadyathā | locanā māmakī pāṇḍaravāsini ca tārā ca bhṛkuṭī ca cundā ca
parṇaśavarī ca ahomukhā ca śaṃvarī ca | evaṃ pramukhāḥ sumeru-
paramāṇurajaḥsamā yoginyaḥ paramavismayam āpannāḥ | mūrcchitāḥ
saṃtrastā abhuvan <H 2.4.66 (prose) ← > || 6.4.22 ||
- athākṣobhyapramukhāḥ sarvatathāgatā evam āhuḥ¹⁷⁶⁹ |
- utthāpayatu bhagavān sarvayoginīgaṇān || 6.4.23 || {C47v}
- ap6.- atha bhagavān sarvājñāna¹⁷⁷⁰ vijayavajraṃ nāma samādhiṃ samāpadya
167 sarvayoginīm¹⁷⁷¹ utthāpya evam āha || 6.4.24 ||
- <H 2.4.69a → > sattvā buddhā eva kiṃ tu āgantukamalāvṛtāḥ |
tasyāpakarṣaṇād buddhā <H 2.4.69c ← > evam etad bhagavan kulaputrāḥ | |
6.4.25 ||
- ap6.- <H 2.4.71a → > ghummai garalaha bhakkhaṇehiṃ jo nicea ṇa loa |
168 mohavivarjia tatumaṇḍa tasra para tuṭui soa <H 2.4.71d ← > || 6.4.26 ||

- ap6.- <H 2.2.46a →> yenaiva viṣakhaṇḍena mriyante sarvajantavaḥ |
169 tenaiva viṣatattvajño viṣeṇa sphoṭayed viṣam || 6.4.27 ||
- ap6.- yathā vātagr̥hītasya māṣabhakṣyaṃ pradīyate |
170 vātena hanyate vāto¹⁷⁷² viparītauśadhikalpanāt¹⁷⁷³ || 6.4.28 ||
- ap6.- bhavaḥ śuddho bhavenaiva vikalpaṃ pravikalpataḥ |
171 karṇe viṣṭaṃ yathā toyam̐ prati toyenākṛṣyate || 6.4.29 ||
- ap6.- tathā bhāvavikalpo hi ākārāiḥ śodhyate khalu |
172 yathā pāvakadagdhās ca svidyante vahninā punaḥ || 6.4.30 ||
- ap6.- tathā rāgāgnidagdhās ca svidyante rāgavahninā |
173 yena yena hi badhyante jantavo raudrakarmaṇā || 6.4.31 ||
- ap6.- sopāyena tu tenaiva mucyante bhavabandhanāt |
174 rāgena badhyate loko rāgenaiva vimucyate || 6.4.32 ||
- ap6.- viparītabhāvanā hy eṣā na jñātā buddhatīrthikaiḥ |
175 kundureṣu bhavet pañca pañcabhūtasvarūpataḥ || 6.4.33 ||
- ap6.- eka eva mahānandaḥ pañcatām̐ yāti bhedanaiḥ |
176 bolakakkolayogena sparśāt kāṭhinyavāsanaḥ || 6.4.34 ||
- ap6.- kaṭhinasya mohadharmatvān moho vairocano mataḥ |
177 bodhicittaṃ {C48r} dravaṃ yasmād dravam¹⁷⁷⁴ abdhātukaṃ mataṃ ||
6.4.35 ||
- ap6.- apām akṣobhyarūpatvād dveṣo ṅkṣobhyanāyakaḥ |
178 dvayor gharṣaṇasaṃyogāt tejo jāyate sadā || 6.4.36 ||
- ap6.- rāgo ṅmitābhavajraḥ syād rāgas tejasi saṃbhavet |
179 kakkolake yac cittaṃ tu tat samīraṇarūpakaṃ || 6.4.37 ||
- ap6.- īrṣyā amoghasiddhiḥ syād amogho vāyusaṃbhavaḥ |
180 sukhaṃ raktaṃ¹⁷⁷⁵ bhavec cittaṃ ratnaṃ tu riktalakṣaṇam¹⁷⁷⁶ || 6.4.38 ||
- ap6.- ākāśaṃ piśunavajraṃ syāt piśunam ākāśasaṃbhavam¹⁷⁷⁷ |
181 ekam eva mahac cittaṃ pañcarūpeṇa lakṣitaṃ || 6.4.39 ||
- ap6.- pañcakuleṣu utpannās tatrānekasahasraśaḥ |
182 tasmād ekasvabhāvo¹⁷⁷⁸ 'sau mahāsukhaḥ paramaśāśvataḥ || 6.4.40 ||
- ap6.- pañcatām̐ yāti bhedena rāgādipañcacetasā || 6.4.41 ||
183 daśagaṅgānadīvālukātulyā
ekakuleṣu tathāgathasaṅghāḥ |

- ap6.- mahatsu kuleṣv¹⁷⁷⁹ anekakulāni
184 teṣu kuleṣu anekaśatāni || 6.4.42 ||
- ap6.- tāni ca lakṣakulāni mahānti
185 koṭikuleṣu asaṃkhyā-bhavanti |
tatra kuleṣu asaṅkhyakulāni
paramānandakulodbhūtāni <H 2.2.61d ← > || ity āha || 6.4.43 ||
- ap6.- kiṃ saṃkīrṇam etad aṇumātrapiṇḍarūpakam || 6.4.44 ||
186 bhagavān āha |
- ap6.- eka hi vālapathe¹⁷⁸⁰ bahubuddhā
187 no 'pi ca saṃkaṭa no 'pi ca pīḍā || 6.4.45 ||
- ap6.- utthahi utthahi¹⁷⁸¹ daśabaladevā
188 mama gṛhabhojanabhuñjatukāmā
ṛddhibalena kulaputrāḥ samudbhūtā¹⁷⁸² || ity āha || 6.4.46 ||
- ap6.- śṛṇu devi pravakṣyāmi samputodbhavalakṣaṇam || 6.4.47 ||
189
ap6.- rahasye pṛthivīdhātau parame tu¹⁷⁸³ jale {C48v} tathā |
190 ramye tv analākhye ca¹⁷⁸⁴ vāyau sarvātmani sthitaḥ¹⁷⁸⁵ || 6.4.48 ||
- ap6.- sadā sthitam idaṃ proktaṃ sarvabuddhātmasaṃvaraḥ |
191 athavā daśarūpe tu samatāyāṃ tathaiva ca || 6.4.49 ||
- ap6.- pratyavekṣāvabodhe ca kṛtyānuṣṭhānake tathā |
192 sadā sthitam idaṃ proktaṃ śuciśuddhasvabhāvakam || 6.4.50 ||
- ap6.- vairocane tathā caivam athavā ratnasaṃbhave |
193 athavāmitābhena tu yadāmoghe¹⁷⁸⁶ sadā sthitam || 6.4.51 ||
- ap6.- pañcāmṛtamayaṃ piṇḍaṃ bindurūpaṃ manomayam |
194 suviśuddhamahājñānaṃ sarvadevīsvarūpakam || 6.4.52 ||
- ap6.- vajrasattva iti khyātāṃ paraṃ sukham udāhṛtam |
195 svayambhūrūpam etat tu dharmakāyaparakīrtitam¹⁷⁸⁷ || 6.4.53 ||
- ap6.- tasyaiva sahajā prajñā sthitā tadgatarūpiṇī |
196 karmamārutanirdhūtā jvalantī¹⁷⁸⁸ nābhimaṇḍale || 6.4.54 ||
- ap6.- nairatmyā iti vikhyātā vasantatilakā smṛtā |
197 vālāgrasatasahasrāṅgī vidyucchaṭāsamaṃprabhā || 6.4.55 ||
- ap6.- devatāyogakāle tu¹⁷⁸⁹ romakūpāgrasandhiṣu |
198 niścaranti diśo daśa sarvān tarjayanti surāsuraṇ || 6.4.56 ||

- ap6.- hṛdaye dharmacakre ca¹⁷⁹⁰ dagdhvā sambhogam taṃ gatāḥ¹⁷⁹¹ |
199 nāsārandhreṇa niṣkramya dakṣiṇena samantataḥ || 6.4.57 ||
- ap6.- ūṇākoṣagatenāpi randhreṇa daśadikṣu vai |
200 buddhānām bodhisattvānām nāsārandhreṇa vāmataḥ || 6.4.58 ||
- ap6.- pravīṣanti śikhācakre samādahya viniṣkramet |
201 pūrvoktenaiva randhreṇa śikhāyām pravīṣet punaḥ || 6.4.59 ||
- ap6.- dagdhānām sarvabuddhānām {C49r} ānandaṃ janayet tataḥ |
202 nābhimaṇḍalam āgatyā sthitā bhavati pūrvavat || 6.4.60 ||
- ap6.- iti sampuṭodbhave mahātantre vasantatilakā nāma kalparājāḥ ṣaṣṭhaḥ ||
203

ap7. . CHAPTER A7 .

.. Part 1 ..

- ap7.1 bhagavan śrotum icchāmi vāgmudrāṇām tu lakṣaṇam |
<H 2.3.53a → > sandhyābhāṣam kim ucyeṭa bhagavān brūhi niścitam ||
7.1.1 ||
- ap7.2 yoginīnām mahāsamayaṃ śrāvakādyair na cchidritam |
hasitekṣaṇābhyām tu āliṅgadvaṃdva-m-ādikais tathā || 7.1.2 ||
- ap7.3 tantreṇāpi caturṇām ca saṃdhyābhāṣam na śabditaṃ |
vajragarbha ahaṃ vakṣye śṛṇu tvam ekacetasā || 7.1.3 ||
- ap7.4 saṃdhyābhāṣam mahābhāṣam samayasamketavistaram |
madanaṃ madyaṃ balaṃ māṃsaṃ malayajaṃ mīlanaṃ tathā || 7.1.4 ||
- ap7.5 gatiḥ kheṭaḥ śavaḥ śrāyaḥ • asthyābharaṇam niraṃśukaṃ |
āgatiḥ preṅkhaṇam prāhuḥ kṛpīṭam ḍamarukaṃ mataṃ || 7.1.5 ||
- ap7.6 abhavyaṃ dunduraṃ¹⁷⁹² khyātam bhavyaṃ kāliṅjaram mataṃ |
asparśam diṇḍimaṃ proktaṃ kapālam padmabhājanam || 7.1.6 ||
- ap7.7 bhakṣam tṛptikaram jñeyam vyañjanaṃ mālatīndhanaṃ |
viḍaś catuḥsamam proktaṃ mūtram kastūrikā smṛtā || 7.1.7 ||
- ap7.8 svayaṃbhū sihlakaṃ jñeyam śukraṃ karpūrakaṃ matam |
mahāmāṃsam śālijam proktaṃ dvayendriyayogaṃ tu kunduram || 7.1.8 ||
- ap7.9 vajram bolakaṃ khyātam padmaṃ kakkolakaṃ mataṃ <H 2.3.60d ← > ||
7.1.9 ||

- ap7.10 muku¹⁷⁹³ | mukhe prakṣīpya aṅgulyā ḍākinī asya tu cihnikā |
ghoghu | añjalyā mūrdhni samsthāpya dīpiny asya tu cihnikā || 7.1.10 ||
- ap7.11 gughu | vṛddhāṅguṣṭhasya¹⁷⁹⁴ {C49v} pīḍasya cūṣiṇy asya tu cihnikā |
mughu | karṇatāḍitahastānām kambojī-m-eva cihnikā || 7.1.11 ||
- ap7.12 lughu¹⁷⁹⁵ | nāsāgre pulakaṃ dadyāt kuśalavārtā hi pṛcchate |
draṣṭa¹⁷⁹⁶ | mṛgaśīrṣaṃ ca¹⁷⁹⁷ darśayed yogī cihnābhitatparaḥ¹⁷⁹⁸ | |
7.1.12 ||
- ap7.13 ḍā • iti puruṣaṃ proktaṃ |
ḍī strīṇām tat |
pu • iti stambhanaṃ caiva |
su • iti bhakṣaṇaṃ tathā |
mā • iti mātā proktā |
yo • iti bhāryā vai tathā |
bhi¹⁷⁹⁹ • iti bhaginī caiva |
dhī • iti sakhī smṛtā |
lu • iti duhitā vai |
strī • iti ruciraṃ jñeyam |
sa • iti somaḥpānaṃ tu |
pe • iti peyaṃ tathā |
phī • iti māṃsaṃ vai |
bha • iti bhakṣaṇaṃ proktaṃ |
bhū • iti melāpakam caiva |
pī • iti śmaśānaṃ tathā |
bhū • iti mṛtakaṃ viduḥ |
dī¹⁸⁰⁰ • iti yoginī caiva |
ga • iti lāmā tathā |
tri¹⁸⁰¹ • iti rūpiṇī caiva |
ku • iti ḍākinī tathā
kha¹⁸⁰² • iti khaṇḍarohā |
ja • iti jaṅghāyugalam |
ke • iti bāhuyugalam |
bha¹⁸⁰³ • ity abhivādanam |
sva • iti svāgatakriyā || 7.1.13 ||
- ap7.14 ete ekaikākṣarachommakā vīrabhaginyas tu tā jñeyāḥ¹⁸⁰⁴ | akṣarasamaya-
mudrājñānam || 7.1.14 ||
- ap7.15 vajragarbha uvāca |
vākchommām na jānāmi kathayasva mahāsukha || 7.1.15 ||

ap7.16 bhagavān āha |

kathayāmi samāsenā tan me nigaditam śṛṇu |
potāṅgy abhivādanam pratipotāṅgī pratyabhivādanam || 7.1.16 ||

ap7.17 gamur gacchāmīty uktaṃ bhavati |

lumba • āgacchāmīty evam |
nigaram dehīty uktaṃ bhavati |
caṭukaṃ {C50r} gr̥hāṇam ity uktaṃ bhavati |
hṛdayaṃ vīram ity uktaṃ bhavati |
kauravaṃ mārāṇaṃ proktaṃ bhavati |
karṇikā ghaṇṭā-m-ity uktaṃ bhavati |
alikaṇaṃ¹⁸⁰⁵ śira ity uktaṃ bhavati |
varāhaṃ keśam ity uktaṃ bhavati |
śravaṇaḥ karṇaḥ |
manthānam amṛtam |
naraḥ samāgamam ity uktaṃ bhavati |
tālikā ḍākinī |
narakam iti¹⁸⁰⁶ maṇḍalam |
amukaṃ śmaśānam |
kākhilā dvāram |
śvasaneti¹⁸⁰⁷ brāhmaṇaḥ |
paridhiḥ kṣatriyaḥ |
viratir¹⁸⁰⁸ vaiśyaḥ |
krūra iti¹⁸⁰⁹ śūdraḥ |
antaś caṇḍālagṛham |
ālikaṃ paśuḥ |
bhaginī ḍākinī |
mudakaṃ medaḥ |
gr̥hāṇeti kvacinmudrā |
dantaṃ spr̥ṣati¹⁸¹⁰ jihvayā bubhukṣitam ity uktaṃ bhavati |
tṛṣṇā gandhavāhinī¹⁸¹¹ |
āgamanam iti¹⁸¹² kutaḥ |
sthānam ity amukaḥ¹⁸¹³ |
kiraṇaḥ puṣpam¹⁸¹⁴ |
lambodaraḥ¹⁸¹⁵ |
dantahāsyam ity uktaṃ bhavati |
nirodho vṛṣṭiḥ |
vijñāptis tṛptiḥ |
dhūmra¹⁸¹⁶ meghāḥ¹⁸¹⁷ |
dhūmrapiyāḥ parvatāḥ sānu |
sarito nadyaḥ |

aṅgulyo¹⁸¹⁸ vayavaḥ |
vadano mukham |
rājikā jihvā |
adanā dantaḥ¹⁸¹⁹ |
pañktir dhvajaḥ |
chando mālā |
calo vāyuḥ |
mṛgapatiḥ paśuḥ |
maṇḍalaṃ samam |
śvāsaḥ¹⁸²⁰ catuṣpatham |
janaṃ¹⁸²¹ phālguṣam¹⁸²² |
mahākṣaraṃ mahāpaśuḥ || 7.1.17 ||

ap7.18 chā chāgalam |
nā • iti naraḥ |
go • iti balīvardaḥ |
ma • iti mahiṣaḥ |
bhā • iti bhakṣaṇaṃ kvacit |
hā • iti paryāyaḥ |
apyakā • iti rājapuruṣāḥ |
stha • iti sthitiḥ |
mukhasparśane {C50v} bhukta iti |
dantasparśane tṛpta iti |
ho • iti kvacit paryāyaḥ |
hrīkā lajjā |
śūnyasparśane maithunaṃ kuruṣveti |
ūrusparśane • evaṃ kuru sāmpratam || 7.1.18 ||

ap7.19 vāk¹⁸²³ chommājñānam ||

ap7.20 <H 1.11.1a → > samā krūrā¹⁸²⁴ lalāṭī ca pātanā kathitā sadā |
vaśyā vāmāśṛtā dṛṣṭiḥ puttālī dvau ca vāmataḥ¹⁸²⁵ || 7.1.19 ||

ap7.21 ākṛṣṭir dakṣiṇe bhāge dvau ca ūrdhvau niyojayet |
madhyamā stambhanā dṛṣṭir dvau ca nāsājaḍāntare <H 1.11.2d ← > ||
7.1.20 ||

ap7.22 tiryagdṛṣṭiś ca mārāṇe puttālī dvau nāsāgrataḥ |
<H 1.11.3a → > pātanā recakenaiva kumbhakena vaśīkaret || 7.1.21 ||

ap7.23 pūrakeṇa ākṛṣṭiḥ stambhanā śāntikena tu |
pātanā snigdhavṛkṣeṣu vaśyā puṣpe prakīrtitā || 7.1.22 ||

ap7.24 ākṛṣṭir vajravṛkṣeṣu stambhanā sacale tṛṇe |

ṣaṅmāsābhyāsayogena sidhyate nātra saṁśayaḥ || 7.1.23 ||

ap7.25 bhrāntir atra na kartavyā acintyā buddharddhayaḥ <H 1.11.5d ← > ||
7.1.24 ||

dvayor ācāryayoḥ praṇāmapratipraṇāmau || 7.1.25 ||

ap7.26 śrīvajrasattvādiyogena dakṣiṇabhrūkṣepābhinayenākāśagamana-
bhāvanayottiṣṭhet¹⁸²⁶ | siddhir bhavati | vāmabhrūkṣepāt parasainya-
parājayo bhavati | mārabalabhañjanaṃ ca tenaiva yogena || 7.1.26 ||

ap7.27 vāmacakṣuspandanasamjñayā gauryādirūpabhāvanayā tadrūpa¹⁸²⁷
niṣpattisiddhir bhavati | dakṣiṇacakṣuspandanasamjñayā śrīvajrasattvādiṣu
rūparūpaniṣpattir bhavati || 7.1.27 ||

ap7.28 vinā vāgyavahāreṇa lokaprasiddhavyavahāro 'pi na¹⁸²⁸ sidhyati | evaṃ
yogilaukikalokottarā saṃgītisiddhiḥ {C51r} sādhubhāṣitasiddhiś ca ||
7.1.28 ||

ap7.29 iti dṛṣṭi¹⁸²⁹ mudrājñānam ||

śrīvajrasattvasaṃyogayathā saṃsthānamūrtimān |
mānuṣye tu kapāle 'smin sarṣapān dhāpya¹⁸³⁰ vidhivac ceti || 7.1.29 ||

ap7.30 pāka¹⁸³¹ tailakṛtāhāraḥ śiro'bhyaṅgaiḥ phalais tathā |
diksīmākāśabhūrbandhaḥ sarvarakṣā niruttarā || 7.1.30 ||

ap7.31 śrīvajrasattvasaṃyogasadaṃṣṭrādharauṣṭhasamputaḥ |
vāmagarvādharāḥ śrīmān dakṣiṇadikcakrābhinayaiḥ sphuṭam || 7.1.31 ||

ap7.32 adhordhvam adhiṣṭhāpayed bhūrbhuvāḥ svayaṃ mudrayet |
sarvabuddhamayaṃ siddhidam iti || 7.1.32 ||

ap7.33 dvijakapāle idaṃ dhāpya¹⁸³² paścān mānuṣamastake | tata uddhṛtya¹⁸³³
strīpumpuṃsakādīn kākolūkagṛdhraçatakam nānsiddhikaram param |
śvetaguñjasya sādhanavidhiḥ | icchayā gajavājirūpavaro bhavati | icchayā
balīvardamaḥiṣarūpadhārī bhavati | icchayā śvānamārjaraśṛgālarūpa-
dhārī¹⁸³⁴ bhavati | icchayā strīpuruṣadhārī bhavati || 7.1.33 ||

ap7.34 śavavaktrakuḥaramadhyagatāni cityānalair dīpitaṃ¹⁸³⁵ puraṃ kṛṣṇa-
bhūtāhni jagad aśeṣaṃ dhūpād āveśayati | kanakaphalāla¹⁸³⁶ mātuluṅgāni
citrakavacākukkuṭāṇḍasakalāni | āveśayati dhūpāt samastaṃ sacarācaram
lokam || 7.1.34 ||

situragamāramūlaṃ ravitaruśalabhaṃ ca vṛścikasphālavīṣaśatabhāga-
yutair ebhiḥ karo¹⁸³⁷ gonāso bhavati || 7.1.35 ||

ap7.35 dinakaradugdhabhyaktā saptadinam¹⁸³⁸ vānarī tathaiva khaṭikā¹⁸³⁹ | likhita-
sparsād {C51v} viśada¹⁸⁴⁰ hastābhyām bhavati bhogīndrah¹⁸⁴¹ | anayoḥ
pratyānayanam ucyate || 7.1.36 ||

ap7.36 malayabhavanāgeśvararogendramadanaphalam¹⁸⁴² tagara¹⁸⁴³ saṃyuktaṃ
kṣapayati viṣaṃ vicitram | taṇḍulatoyena saṃyuto hy agadaḥ | taddivasa-
jātavatsakavarcobhis tagaragartasthām guḍikām bhakṣayed yathākāmaṃ
pibed viṣaṃ vajrapāṇir iva || 7.1.37 ||

ap7.37 bhekadvimukhāhivasākvāthaḥ śleṣmāntakapādapaphalam ca | ebhir
viliptapāṇiḥ | sparsād viṣaṃ nāśayati || 7.1.38 ||

goghṛtavajrikam barhikṣatajam dvimukhāhipiśitakaṅkālaiḥ praliptatanuvān
tribhuvanam api nirviṣaṃ karoti || 7.1.39 ||

ap7.38 nagnādi¹⁸⁴⁴ vidhisamāhito¹⁸⁴⁵ bālaka¹⁸⁴⁶ mūlasya saptasakalāni kṣapayati
bhūta-divase cāturthakam paṇibaddhāni || 7.1.40 ||

bhujagendrakavacajanmā bhujagaripupakṣabhāgasamṃyuktaḥ | dhūpa-
prayuktamātreṇa vidveṣakarasa trilokasya || 7.1.41 ||

ap7.39 athavā dvikadivasabhīrupakṣayor harasyāṅgānām vidhivad vidveṣayati
dhūpān nānyathā || 7.1.42 ||

turagakhurarandhrāhitavyāḍaśiropasthonmādajihvayā sahitam uccāṭayati
nikhātam bhavanadvāre ripuṃ saptāhāt || 7.1.43 ||

ap7.40 halinī varāhavarcaḥ śavamūrdhajā dīrghakamḍharāsthīni | tribhuvanam api
prayogavaraḥ saptāhāt samuccāṭayati || 7.1.44 ||

raktahayamārakusumabhallātakam amlavetasair ebhis turagakhara-
dīrghakamḍharādirūpaṃ¹⁸⁴⁷ {C52r} saṃmārjya darpaṇam paśyati ||
7.1.45 ||

ap7.41 hayagovarāhavānarakharoṣṭrakarajaiḥ puṭāgninā dagdhair darduravasā-
vimiśritais teṣāṃ rūpaṃ pūrvavat paśyati | aṅkoṭakabijatailakṣīraiḥ surabher
dṛṣṭirāñjanāt puṣye paśyati darpaṇam adhye rūpāṇi bhavāntareyāni ||
7.1.46 ||

ap7.42 añjitanayano¹⁸⁴⁸ manujas tagaraphalāṅkoṭakatailakalkena paśyati puruṣam
divyam | prakṛtim tailāñjanād vrajati || 7.1.47 ||

śaśijalajalūkā darduratailena pāṭalāmulaś caraṇasaṃpralepād bhramati nara
ṅgārasaṃghāte || 7.1.48 ||

ap7.43 śramaṇikābhekavasājalaukasācandrasaṃbhavaiḥ karacaraṇasaṃpralepāt
karoti himaśītaḥ dahanam || 7.1.49 ||

prakṣipyā vadanamadhye duṇḍubharaktam praviśya jalamadhye vāhya iva
bhavanamadhye saṃtiṣṭhed icchayā dhīmān || 7.1.50 ||

ap7.44 śyonākabījaiḥ pūrṇam kṛtvā ākrāmya pādūkāyugalaṃ vartmanīva salilopari
paryaṭati naraḥ suviśuddhaḥ || 7.1.51 ||

navanītarukmagairikadurgandhāmīnatailakalkena sakalasrotābhyaṅgād
bhramati naraḥ nakravād dhīmān || 7.1.52 ||

ap7.45 bījāni kanakaviṭapād ghuṇacūrṇakayutāni kokilābhiś ca kurvanti naram
pretam | pratyānayanam guḍāranālābhyām || 7.1.53 ||

dvija•mārjāra•kapi•śvapāka•kākāri•nakularomāṇi kṣuṇṇāni carama-
varcobhir unmādarkarāṇi ca sarvalokānām || 7.1.54 || {C52v}

ap7.46 gomāyor lāṅgulaṃ dvikadakṣiṇapakṣa sāmpratam¹⁸⁴⁹ yuktam | śayane
nyastam acireṇa visṛjati ghoram śatror apasmāram || 7.1.55 ||

kanakaphalamātuluṅgaiḥ pārāpatabarhistāmracūdānām sakṛd unmādam
kurute | vimadaḥ keśāntakarmanā bhavati || 7.1.56 ||

ap7.47 kanakaphalam ādāya mahāsamayena ghuṇacūrṇam miśrayitvā
khānapāneṣu yojayet | tatkṣaṇād unmatto bhavati | saptāhena mriyate ||
7.1.57 ||

kaṭutailenābhyaṅgayitvā picumardakavṛkṣād balibhukāvāsam gṛhya tena
hastenaiva piṭṛvanakāṣṭhena dagdhvā bhasma gṛhītvā yasya śirasi dīyate
tam uccāṭayati || 7.1.58 ||

ap7.48 kākolūkapakṣayor brāhmaṇanigranthayoś ca keśān ekīkṛtya dhutturaka-
kāṣṭhenāgniṃ prajvālya nirdhūmam dagdhvā tam ksāram¹⁸⁵⁰ gṛhya yayoh
puruṣayoh striyor vā śayyāśayane gupte prakṣipet | tatkṣaṇād vidveṣo
bhavati || 7.1.59 ||

vijñānajñānam ||

ap7.49 athavā vaśīkartukāmaḥ sitasaramā¹⁸⁵¹ hr̥di saktā saraghā cūṇīkṛtā | āhatā
cūrṇena vaśam nayati pativratām api nijabījasamanvitā puṣye || 7.1.60 ||

ap7.50 nārībhir uddhṛta¹⁸⁵² naratarupallavakalkatulyapīlumadaḥ kanyāhaste
nyastah karoti saubhāgyam udvahati || 7.1.61 ||

- bhūtakeśī rudantī daṇḍotpalasahadevā ca dṛgjalabhāvitātmmadena lalanā-
vaśyaṃ kṣaṇena || 7.1.62 ||
- ap7.51 puttamañjāry apannā ca rudantī daṇḍotpalena saha bhāvitacūrṇaṃ dṛgjalena
jagadaṅganā vaśaṃ {C53r} nayati sparśaṇena vā || 7.1.63 ||
- krāntā•śravantī•lakṣaṇā•avanatā•cakṣurbhava•dṛgjalena saha bhāvita-
surendralalanāvaśaṃ kṣaṇena || 7.1.64 ||
- ap7.52 sitadinakaratarumūlaṃ mañjiṣṭhā bhavanacaṭakaṃ kuṣṭhaṃ svāṅgakṣata-
bhavadigdhaiḥ tribhuvanam ebhir vaśīkurute || 7.1.65 ||
- rāmadūtī rudantī kṣīrādhikātmamadena vibhāvitamiśraṃ karoti khadira-
guḍikeyaṃ tāmbūlena saha śambhor lalanāvaśaṃ kṣaṇena || 7.1.66 ||
- ap7.53 baddhamahiṣasya nāsārajjuḥ kanakakāṣṭhena saṃdagdhā citāgninā bhasma
mṛtāṅganāvalayā citidagdhāṃ nirvāpitaṃ kanakarasena cūrṇaṃ
ātmamadena surapatikanyāvaśaṃ kṣaṇena | saṃsparśād vā || 7.1.67 ||
- ātmīyakaraṇajñānam ||
- ap7.54 khagapaticakraṃ surapatigopaṃ śīlārocanātālasamyutaṃ tilakaṃ lalāṭe
vaśīkaroti¹⁸⁵³ kṣaṇena || 7.1.68 ||
- sitadūrvā mṛgadūrvā saha rocanena tilakaṃ lalāṭe manujendravaśaṃ karoti
saha darśanena || 7.1.69 ||
- ap7.55 khagapaticakraṃ surapatigopa•avanatajūṭikā rudantī dṛgjalena
bhāvitacūrṇaṃ narapatilalanāvaśaṃ kṣaṇena || 7.1.70 ||
- abhinavavivāhitamṛtanarapuṣpaṃ bandhukārcitaharaśirapuṣpaṃ mṛtanara-
vāmadagdhāṃ tulyaṃ citibhasmanātmamadena saha tāḍitā nārī pṛṣṭhato
’nugacchati || 7.1.71 ||
- ap7.56 viṣṇukrāntā surapatigopaṃ lakṣaṇā rudantī saha udarakīṭaṃ
dṛgjalabhāvitacūrṇaṃ vaśaṃ karoti kṣaṇena || 7.1.72 ||
- ugrā sitacchinnaruhā vatsakanābhendrayavais {C53v} tulyaṃ vaśaṃ yāty
ebhir yuktā maṅgalyā tilakakaraṇena || 7.1.73 ||
- ap7.57 śrīsakalāruṇacandanaśaśadharābhyāṃ suyojitaḥ tulyair
ṛṣisutakharāraktāktaiḥ talakena jagad vaśīkaroti || 7.1.74 ||
- jayantībījasitagirikarṇikābijaṃ saha rocanayā ca tāṃ ca¹⁸⁵⁴ varāhadantena
vimardya puṣye tilakaṃ lalāṭe rājendraṃ¹⁸⁵⁵ paśyan na ruṣyati | tuṣyate
vā || 7.1.75 ||

tilakābhyudayakaraṇajñānam ||

ap7.58 athavā gutikākartukāmaḥ | kṛṣṇamārjāramalalocanakṛṣṇakākalocanakṛṣṇa-
varāhavāmakamṛudhireṇa marditaṃ | sugatadhātumayapratyayaveṣṭitā
guḍikā ravicandravahnimadhyagatā | puṣyeṇa sādhitā | sveṣṭadevatā-
mantraṃ japtvā sidhyati | mukhagate vicarati mahiṃ yakṣavat
kāmarūpam || 7.1.76 ||

ap7.59 athavā kṛṣṇapecikānayanam kṛṣṇakākollūkacakṣuṣī kṛṣṇakokilā • akṣam eva
ca | sugatadhātusampratyayaḥ | vajrīkṣīreṇa samveṣṭayitvā guḍikā
ravicandravahnimadhyagatā | mukhanihitenāntardhīyate || 7.1.77 ||

ap7.60 athavā dhātumayaguḍikāyā mṛtanaravāmādagdham¹⁸⁵⁶ citibhasma
paripakvakabitthacūrṇasarjarasās ca gharmaparimarditāḥ | sugatadhātu-
mayapratyayaḥ | tenaiva pariveṣṭitā ravicandravahnigatā puṣye sādhitā
guḍikā | mukhagate viharati mahiṃ yakṣavat kāmarūpī || 7.1.78 ||

ap7.61 athavā srotaḥśāsāṅkakaṇṭakamadhmadhukaprathamakusumasamyuktaṃ
navahalinīkeśarayugam | gūhayati gulikā trilohagartasthā || 7.1.79 ||
{C54r}

athavā nīlāśokaprasavāṅkuraṃ vāmāraktena saptaśo ḥbhyaktaṃ lohatraya-
gartagataṃ gūhayati vaktre sthitaṃ¹⁸⁵⁷ jagat kṛtsnam || 7.1.80 ||

ap7.62 athavā tagarasyottaramūlaṃ digvāsenoddhṛtaṃ śaśigrahaṇe ravicandra-
vahnimadhyagatā gulikā | adṛśyakarā mukhāntarsthitā || 7.1.81 ||

gorocaneṅguditarukusumaṃ codbaddhikākṣi¹⁸⁵⁸ romāṇi
dvikabhuktāntayutaṃ¹⁸⁵⁹ guḍikeyaṃ kalpalalanākhyā || 7.1.82 ||

ap7.63 athavā pitṛvanamardita • ṛtumattakanyāreto manaḥśilāyuktaṃ tribhuvanam
api nigūhayati tilakakriyayā lalāṭataṭe deśe || 7.1.83 ||

athavā nīlāśokottaradigvāyasanīḍāṅkuraiḥ kṛtatilakaḥ gūhayati lalāṭataṭe
manujaṃ sacarācarasya | pārāpatasya kuṣṇau srotāñjanam¹⁸⁶⁰ citikānale
gataṃ pakvaṃ siddhāñjanā nigūhayati | asitaviḍālāsṛk niryāṇam ||
7.1.84 ||

ap7.64 athavā navaghanatṛṇāṅkuroddhṛtamṛtasaraghā tālānvitā puṣye siddhebhyo
ḥpi nigūhayati lalāṭataṭe tilakakaraṇena¹⁸⁶¹ || 7.1.85 ||

athavā param api gulikā bhavati | śilārocanā • asau sahitaṃ pūrvavad
utpādyā prayojanagulikeyaṃ paraṃ sādhanam || 7.1.86 ||

antardhānajñānam ||

ap7.65 athāñjanaprayogaṃ vakṣye |

śālijodbhavatailena sahitā pitṛvanakarpaṭodbhavavarti¹⁸⁶² | bhūta-divase
rātrau pitṛvane narakatrayopari satailena pradīpaṃ padmadalaṃ prasthāpya
tadupari rāmākaṃ kajjalaṃ gr̥hnīyat | tato divasabhīruśīro dagdhvā {C54v}
raktacandanena bhāvayitvā bahuśas tasyām eva niśāyāṃ śilāpaṭṭake
piṣya¹⁸⁶³ ślakṣṇacūrṇaṃ kārayet | prāggr̥hītakajjalena sahaikīkṛtya gr̥dhra-
padacarmanā baddhvā gr̥dhrapādāsthinalikāṃ prapūrya¹⁸⁶⁴ mānuṣāsthi-
śalākayā | tadañjanaṃ kathaṃ sādhyed ity āha | bhagamadhye sādhyed
vidhinā mantrī || 7.1.87 ||

siddhāñjanaprayogajñānam ||

ap7.66 atha karmavidhiṃ vakṣye yena sidhyanti sādhakāḥ |

dhyānajāparatā nityaṃ rasakarmavidhiḥ smṛtaḥ || 7.1.88 ||

ap7.67 vidhisampūrṇābhāvena dīnasattvasukhāvaham || 7.1.89 ||

ap7.68 girisāgarajo bahuśaḥ kṛtāmlena¹⁸⁶⁵ sūtako granthitaptaśilāgartasya¹⁸⁶⁶
sātīsayamardanān¹⁸⁶⁷ niyataṃ snuhīgirikarṇikājaṭikāśākhajalā • āranālasa-
ṃyutāni kvāthatāmrbhāṇḍe niyuja • † āsāya †¹⁸⁶⁸ lohasya bakulavṛhann-
utpalakalpayutaṃ tāvan mārdayed yāvan navanītavad bhavet |
tadanantaraṃ vajripayasā bhāvitena sindhuṭaṅgaṇena dravati |
śulvatārabhāgī karṣārdhabhāgam andhamūṣāyām āvartayitvā
gandhapāṣāṇa • ardhamātraṃ dadyāt | tataḥ kanakārdhikāṃ¹⁸⁶⁹ mīlayet ||
7.1.90 ||

iti rasajñānam ||

ap7.69 atha rasāyanavidhiṃ vakṣye sarvasārasamuccayam || 7.1.91 ||

ṛtubandham samāśṛtya yogamudrāṃ tu sādhyet | catuḥsamaṃ caiva
kastūrī ca raktacandanaṃ vai karpūraṃ tathā śālijaṃ sihlakaṃ¹⁸⁷⁰ caiva
kundurukakkolaṃ¹⁸⁷¹ vai nalikākṣaṃ tathāiva {C55r} ca | ete mahauśadhī
ṣaṣṭattaprabhāvanī || 7.1.92 ||

ap7.70 vasantaṃ gr̥ṣmaṃ caiva tathā varṣam eva ca |

śaratkālaṃ hemantaṃ ca himāgamam tathāparam || 7.1.93 ||

ap7.71 vasante vidhiḥ¹⁸⁷² pūrvāhne gr̥ṣme madhyadinaṃ budhaḥ |

prāvarṣante • aparāhne pradoṣe śaradas¹⁸⁷³ tathā || 7.1.94 ||

ap7.72 hemante ṛdhacāndre ca pratyuṣaṃ ca himāgame |

eṣa kāladharair yogaḥ kathitaṃ tava varānane || 7.1.95 ||

ap7.73 ardharātraṃ ca puṣpāsavaṃ hemanta • ṛtucoditaḥ |

- vasante catuḥsamam caiva pūrvāhne siddhidam¹⁸⁷⁴ tathā || 7.1.96 ||
- ap7.74 prāvṛṣante • aparāhne kastūrīkaṃ ca manoramam¹⁸⁷⁵ |
nalākṣam¹⁸⁷⁶ madhyadivase grīṣme sarvārthasādhakaḥ || 7.1.97 ||
- ap7.75 śaradi nalinīsnehaḥ¹⁸⁷⁷ pradoṣe siddhikāraḥ |
himāgamaṃ ca pratyuṣe karpūraṃ ca viśeṣataḥ || 7.1.98 ||
- ap7.76 eṣa yogavaraḥ śreṣṭho yaḥ karoti samāhitaḥ |
jarāmṛtyuvinirmuktaḥ sa bhaven nātra saṃśayaḥ || 7.1.99 ||
- ap7.77 sūtako gandhakaś caiva śekhareṇa samanvitaḥ¹⁸⁷⁸ |
ghṛtena saṃplavaṃ kṛtvā yojayet sarvakarmasu || 7.1.100 ||
- ap7.78 caturdaśadravyam ādāya navadhā bhakṣa yatnataḥ¹⁸⁷⁹ |
candrasūryavibhāgena karma kuryād yathepsitaṃ¹⁸⁸⁰ || 7.1.101 ||
- ap7.79 saptāhatrayeṇa sidhyati | dantā nakhāḥ¹⁸⁸¹ keśāḥ patanti punar
udbhavanti | siddhe sati karoti sarvān dhātūn kāñcanamayān || 7.1.102 ||
- ap7.80 atha tailavidhiṃ vakṣye |
- ap7.81 nalinyājyaṃ vālā•ājyaṃ tailaṃ caiva catuḥsamam | ete samasamāyuktam
asitaharidrākalkaṃ ca balātoyasamanvitaṃ | {C55v} gudūcīsāram uddhṛtya
gokṣīraṃ ca samanvitaḥ | atha vibhāgaṃ kathayāmi te | cūrṇaṃ
dvātriṃśatpalaṃ gṛhyata toyam dviguṇasya ca | tāvat kvāthayed yāvac
charāvacatuṣṭayam | balātoyena¹⁸⁸² varatrayaṃ tridhā sādhyed¹⁸⁸³
yathānukrameṇa | tailāc caturguṇaṃ kṣīraṃ gudūcī tad ardhasya ca |
etadardhaṃ bhavet kalkaṃ | pūrvoktair dravyaiḥ sahaikīkṛtya pacen
mṛdunā | yadi peyaṃ tadā madhyamaṃ gudūcībahiḥ sthitaṃ | śīro
ḥhyaṅge kharaṃ proktaṃ pākātrayaparaṃ hi tat | nasye dvipañcakaṃ
palaṃ | pānena śatapalam proktaṃ | abhyaṅge • aṣṭottaraśataṃ tathā¹⁸⁸⁴ |
kuryād yogī susamāhitāḥ¹⁸⁸⁵ | sahasrābdaṃ bhaven nasye | peye
pañcaśataṃ tathā | śatatrayaṃ śīro ḥhyaṅge | ahaṃvākyaṃ¹⁸⁸⁶ na
saṃśayaḥ | divyarūpī bhavati susvaraś¹⁸⁸⁷ ca priyo bhaven nityaṃ¹⁸⁸⁸
sarvaśāstraviśāradaḥ | dīptadeho mahādyutiḥ | sarvavighnanikṛntakaḥ ||
7.1.103 ||
- ap7.82 catuḥsamam gṛhya suśuṣkaṃ kṛtvā kṣīreṇa bhāvayed bahuśaḥ |
gokarṣāgninā • antardagdham | uddhṛtya tailaṃ dvikṣṇatailaṃ ca
dviguṇakṣīreṇa¹⁸⁸⁹ sahaikīkṛtya vidhivat kvāthayed yogī | caturhemaṃ
triphalaṃ nṛpaceṭṭṛṇāś ca | ete kramavṛddhyā niryāsā matā || 7.1.104 ||

ap7.83 rajanī•asitabākucī•utpalasārī•lohapuriṣāḥ•gandhādri•guggulu•sarjarasa•karpūra•
madaḥ | ebhir dravyaiḥ pacet tailaṃ | dīrgham ārogyavardhanam | śiro
'bhyaṅge valipalitaharam | sarvarogāpanayanam {C56r} bhavaty eva na
saṃśayaḥ || 7.1.105 ||

ap7.84 athodvartanatailavidhiṃ vakṣye |

tad eva tailaṃ kiṃtu raktāpahā kanakadrumā ca dr̥kprarohā | sinduvāraiḥ
saha prāguktavidhinā mantrī prasādhayet toyam | tadanu¹⁸⁹⁰
śyāmā•priyā•keśarī•bakula•
vidyādhari•nāga•cakramardanī•śābarī•kanaka•śikhi•pravara•bhūtāri•parahr̥dvall
mukta•karāra•mañjarī•hemataru•vacā•avakuca•ghana•dāruśarvarī•mañjiṣṭhā•rog
nāgabalās caite¹⁸⁹¹ sarvarogāpanayanakarī || 7.1.106 ||

ap7.85 candanendhe mṛgamadaṃ karpūraṃ śallakī nakhadhūpo guḍasamāyuktaḥ
sarvakāmaprasādhakaḥ | kaṇḍūlūtavicarcī • aṅgajaṃ viśaṃ sarvaṃ
nāśayed | devi • ahaṃvākyaṃ na saṃśayaḥ || 7.1.107 ||

ap7.86 rajanī¹⁸⁹² bhavarajāṃsi sinduvāraṃ¹⁸⁹³ vihāreṣūkareṇuḥ kanakapattra-
niryāsaṃ kastūrī catuḥsamametaś caurakeṃsunā saha nāśayati
vividharogaṃ kṛmikuṣṭhaṃ viśāṅgajodbhavaṃ kiṃ punar bākucī saha ||
7.1.108 ||

udvartanavidhiḥ ||

ap7.87 atha trikaṣāye catuḥsamena saha cūrṇaṃ kṛtvā śītalakastūryā saha pibed
varṣam ekaṃ ca vratī | evam anugatavidha•āmarogādīn pātayati |
pariṇate tu mantrī palitādīn nāśayati | nānyathā || 7.1.109 ||

ap7.88 athavā catuḥsamaṃ gṛhya śūkṣmacūrṇaṃ kṛtvā triphalayā saha
ghṛtamadhunā loḍya karṣam ekaṃ bhakṣayet | tato divyarūpī bhavati |
trīṇi śatavarṣāṇi jīvati || 7.1.110 || {C56v}

ap7.89 atha sārdeṇa bhavaty eva kiṃtu ghṛtamadhurahitam | atha trikaṣāyaṃ
saṃgṛhya śūkṣmacūrṇaṃ ca kārayet | viḍālīpadamātraṃ ca kramavṛddhyā
kastūryā madhyamena tu | suśītalam kṛtvā pibed yogī • ātmaśaktyo¹⁸⁹⁴
palakṣitam | vātām aghnaṃ kāle valipalitāpaham | uṣṭe palitakaram syāt ||
7.1.111 ||

athavā triphalam saṃgṛhya kṣīrodakena svedayet¹⁸⁹⁵ | śīram uddharet ||
7.1.112 ||

ap7.90 indrāsaṅaraktasālayos taṇḍulena saha piṣayet | vaṭakaṃ ca kārayet |
ghṛtena saṃpacya madhunā saha bhakṣayet | tatas trīye
sarvarogāpaham¹⁸⁹⁶ palitam ca viśeṣataḥ | ṣaṅmāsābhyāsayogena¹⁸⁹⁷ yogī

- susvaro bhavati medhāvī | navame divyadehaṃ ca manogāmī śrutidharaḥ |
varṣān nāgabalaṃ caiva | jīvati varṣāsatatrayam || 7.1.113 ||
- ap7.91 athavā nāgamūlapalāśaṃ¹⁸⁹⁸ tu kuṣṭhātrikabhāgataḥ | māgadhenā tu daśam
ekaṃ samabhāgaṃ tu cūrṇakaṃ¹⁸⁹⁹ | gavāṃ kṣīreṇa saṃloḍya cūrṇa-
karṣaikamīśritaṃ¹⁹⁰⁰ dine dine tv idaṃ yogī bhakṣayed vicakṣaṇaḥ ||
7.1.114 ||
- ap7.92 varṣāsatāni yogināṃ śūnyaśailādivāsīnāṃ |
niyataṃ superiprīṇanaṃ kṣuttrṣā tu muktakam || 7.1.115 ||
- ap7.93 asya • auśadhayuktasya śūnyaśailādivāsīno |
vṛthā • anyaprayogasya buddhatvasadṛśeṇa tu || 7.1.116 ||
- ap7.94 asaṃgamena tu yogināṃ saṃvṛtīvijane bhuvane kandaraśailānāṃ tasya
sthāne tu bhāvayet || 7.1.117 ||
- ap7.95 ṛtubandhanaṃ yo na vetti yogitvaṃ yaḥ samīhate |
hanyate muṣṭīnākāśaṃ pibate mṛgatṛṣṭīkām | {C57r}
kṣudhāvī kaṇḍate tuṣam || 7.1.118 ||
- ap7.96 vṛthā pariśramaṃ teṣāṃ naiva tatphalam āpnuyāt |
evaṃ vidhinā varṇitaṃ mayā yogī susamāhitaḥ || 7.1.119 ||
- ap7.97 iti sarvajñānodayo nāma • āyurvedaḥ ||
- ap7.98 saptasya prathamāṃ prakaraṇam ||

.. Part 2 ..

- ap7.99 bhagavan śrotum icchāmi japahomādīkīdṛśam |
śāntipuṣṭīvaśābhicārukaṃ balipūjādīkaṃ kathaṃ || 7.2.1 ||
- ap7.-
100 śṛṇu vajra yathātattvaṃ homakarmādikalakṣaṇam |
ādau mantri japel lakṣaṃ paścāt karma samārabhet || 7.2.2 ||
- ap7.-
101 āliḍhaṃ caiva pratyāliḍhaṃ samapādaviśākhilam |
evaṃ kṛtvā punar yogī paścād vidyāṃ¹⁹⁰¹ praveśayet || 7.2.3 ||
- ap7.-
102 brahmaṇīm kṣatriṇīm caiva vaiśikīm śūdrīm tathā |
evaṃ vidhividhānaṃ caiva tato homaṃ samārabhet || 7.2.4 ||
- ap7.-
103 śāntike vartulaṃ kuṇḍaṃ hastapramāṇamātrakaṃ sūtrayet | sūtrayitvā
khaned ardhahastaṃ bhūmau vitastyadho gartaṃ sitacandanena lepayet
pārsvadvayoḥ | tadbahir bhūmir vartulā caturaṅgulā pālī bhaved iti ||
7.2.5 ||

- ap7.- 104 pauṣṭikam kuṇḍam dvihastapramānavistīṇam | hastam ekam adho gartam caturasram aṣṭāṅgulapālikam | pītapuṣpaprakaram ca pītagandhānulepanam || 7.2.6 ||
- ap7.- 105 abhicāraḥ kuṇḍam tryasram viṃśatyaṅgulavistīṇam | daśāṅgulam adho gartam | tryaṅgule pālikam śmaśānāṅgareṇa lepayed iti || 7.2.7 ||
- ap7.- 106 vaśyākarṣaṇayoḥ sāmānyam ekakuṇḍalakṣaṇenāha | ardhaḥ candrākṛtiḥ pauṣṭikakuṇḍapramāṇam | kuṇḍārdhagartam | {C57v} mānānurūpām pālīm kṛtvā raktagandhena lepayet || 7.2.8 ||
- ap7.- 107 <H 2.1.8c → > śuklacūrṇam bhavec chāntau pītam pauṣṭike tathā | mārāṇe kṛṣṇavarṇam ca vaśye raktaḥ tathā bhavet || 7.2.9 ||
- ap7.- 108 yathā vaśye tathākṛṣṭau yathā mārāṇe tathā dveṣe <H 2.1.9b ← > || 7.2.10 ||
- ap7.- 109 diśābhāgam kathayāmi te | pūrvasyām diśi bhavec chāntikam dakṣiṇe 'bhicārakam | paścime vaśyākarṣaṇakuṇḍam uttare pauṣṭikam tathā || 7.2.11 ||
- ap7.- 110 rajam ca kathitam pūrvam¹⁹⁰² karmānurūpataḥ | kuṇḍāni khanayed iti || 7.2.12 ||
- ap7.- 111 atha nānāvṛhividhiḥ vakṣye | śālitaṇḍuladhānyāni tilāś ca | † tam tu † yavaphalam ca dūrvākṣīrabhaktam ghṛtamadhunā saha pañcāmṛtam ca havyam | pañcākṣīravṛkṣajāḥ sārdrāḥ saparṇavāḥ | etā atra bhāgasthā madhurakṣīraghṛtāktobhayāgrā hotavyāḥ | udumbarapalāśotpādītāgniḥ prajvālya śāntikāmena triṣkālam pūrvābhimukhe sthitvā • aṣṭottaraśataḥ juhuyāt | tato maṇḍalasyāpi śāntir bhavati || 7.2.13 ||
- ap7.- 112 atha puṣṭikam kartukāmaḥ | tilakṛṣṇamāṣam tu raktaśālyā yavādi vā | sa eva samidhoktam kimtu muṣṭipramāṇahastamātrāyatā kṣīrakṛtāktāḥ | gandhakumkumasalilokṣitā trimadhuraparamānnadadhimadhu-ghṛtānvitāḥ | śatapūṣpabilvaphalapadmanāgakesarāś¹⁹⁰³ ca vṛhiḥ¹⁹⁰⁴ | tata udumbara¹⁹⁰⁵ kāṣṭhēnāgniḥ prajvālya karmānusāreṇa devatāyogam ālambya • uttarābhimukhena sthitvā sahasram triṣkālam susamāhitena juhuyāt | {C58r} pūrṇe saptāhe mahādhanapatir bhavati || 7.2.14 ||
- ap7.- 113 atha vaśīkartukāmaḥ | tilaraktakṛṣṇasya vā priyaṅgunāgakesaram campakāśokabakula¹⁹⁰⁶ bāṇāśatapūṣpam ca gandham ca ghṛtamadhu-yojitam | devadāruvaṭam caiva pippalodumbarādipādapabhavāny

- aṣṭāṅgulāni śallakīguggulavṛkṣayoḥ kṣīram evaṃ sugandhādīn | tataḥ¹⁹⁰⁷
 strīpuṣpeṇa saha vajrodakasammiśreṇa raktarūpam ālambya
 paścimābhimukho yasya nāmnā juhoti saptāhād vaśam ānayaṭi | yāvajjivam
 na muñcati || 7.2.15 ||
- ap7.- atha • abhicāraṃ kartukāmena tilakṛṣṇamāṣādibhallātakaphalakālakatīkṣṇa-
 114 tailenāloḍya rudhiramiśrakaiḥ saha¹⁹⁰⁸ | kālavṛkṣasya kubjasya kaṇṭaka-
 kaṭukatiktādīni sarvavṛkṣajāni daśāṅgulāni | narāsthivairocanagardabha-
 laṇḍakeśaśvānalaṇḍakeśanakhaṃ¹⁹⁰⁹ samet | tatsarvaṃ tailena samāloḍya
 cityagnau samāhitena dakṣiṇābhimukham aṣṭottaraśataṃ juhuyād yasya
 nāmnā dinatrayeṇa mriyate | no ced ekānte sthitvā trikoṇam agnikuṇḍam
 kṛtvā tasyaiva pūrvoktair dravyaiś caṇḍālāgnau juhuyāt | tenaiva yogena
 kṛtāntabhuvane nīyate nātra saṃśayaḥ || 7.2.16 ||
- ap7.- athavā • uccāṭayitukāmaḥ sarṣapamudgamāṣaṃ tu pathadhūliṃ tu miśritaṃ
 115 rudhiratīkṣṇatailenāloḍya tatraiva kārayet | kāñcanasya tu vṛkṣasya
 vāyasasya vāsenā saha {C58v} yojitam yasya nāmnā juhuyāt taṃ tatṣaṇād
 uccāṭayati || 7.2.17 ||
- ap7.- athavā kākamāṃsena • uṣṭralaṇḍena saha madyayuktaṃ nagno muktaśikho
 116 bhūtvā yasya nāmnā cityagnau juhuyāt tatṣaṇād uccāṭayati || 7.2.18 ||
- athavā stambhayitukāmaḥ | matsyamāṃsādidravyasya kaṇikaiḥ saha
 vrīhikai rudhiramadhunāloḍya kākapakṣeṇa yojitam | gṛhakākasya
 kāṣṭhādi•ucchiṣṭadantakāṣṭhaiḥ saha caturasrakuṇḍe yasya nāmnā juhuyāt
 sa stambhito bhavati sarvakāryataḥ || 7.2.19 ||
- ap7.- athavā haridrāharitālamanāḥśilā rocanenea saha • uttarābhimukhe sthitvā
 117 yasya nāmnā juhuyāt sa stambhito bhavati || 7.2.20 ||
- śvānakukkuṭamāṃsayoḥ | uṣṭralaṇḍamārjārarudhireṇāloḍya picumarda-
 kāṣṭhenāgniṃ prajvālya yasya nāmnā juhuyāt sa grāma ucchanno
 bhavati || 7.2.21 ||
- ap7.- mahāsamayena surayāloḍya śatam aṣṭottaraṃ yāvat trisandhyaṃ juhuyāt
 118 ṣaṇmāsān maṇḍalādhipatir bhavati || 7.2.22 ||
- jambukenāhutiśataṃ juhuyāt | māsatrayād ūrdhvaṃ dāridryaṃ naśyati
 tatṣaṇāt || 7.2.23 ||
- ap7.- gomāṃsarudhireṇāloḍya sahasraṃ juhuyāt | vaśo bhavati yāvajjivam na
 119 saṃśayaḥ || 7.2.24 ||

- tad eva māṃsaṃ surayāloḍya vāmahastena juhuyāt | buddho 'pi vaśyo bhavati¹⁹¹⁰ kiṃ punaḥ kṣudramānuṣāḥ¹⁹¹¹ | no cen niṣṭhivanam dantakāṣṭham svadehodvartanam tathā madyāktahomena vaśam ānayati na saṃśayaḥ || 7.2.25 ||
- ap7.- gr̥hakusumaṃ {C59r} bhuktodgīrṇam¹⁹¹² manuṣyakeśasaṃyuktaṃ
120 sadyākarṣaṇam paraṃ bhaved dhomena || 7.2.26 ||
- kākapakṣaiḥ kaṭutailenāloḍya dhuttūrāgnau yasya nāmnā juhuyāt sadyocāṭanamāraṇam || 7.2.27 ||
- ap7.- atimuktikākuṣmāṇḍam mudgamāśaśaṇacchardirājikām¹⁹¹³ gr̥he¹⁹¹⁴
121 tamālapattraiḥ saha homayet | mukhabandham karoty eṣa na saṃśayaḥ || 7.2.28 ||
- śvānamāṃsaṃ vajrodakena saha yasya nāmnā juhuyāt saptāhena vaśam ānayati || 7.2.29 ||
- ap7.- aśvamāṃsaṃ¹⁹¹⁵ vairocanaena saha rātrau juhyāt | saptāhena nṛpatiṃ¹⁹¹⁶
122 vaśam ānayati || 7.2.30 ||
- hastimāṃsaṃ śukreṇa juhuyāt | vaśam nayati puram || 7.2.31 ||
- ap7.- matsyamāṃsaṃ surayā saha hotavyam | aṣṭottaraśataṃ yāvat sarvastrī
123 vaśyā bhavati¹⁹¹⁷ || 7.2.32 ||
- kevalam¹⁹¹⁸ kākamāṃsaṃ yasya nāmnā sahasraṃ juhuyād dinatrayeṇa vajrasattvo 'pi palāyate kiṃ punaḥ kṣudramānuṣāḥ¹⁹¹⁹ || 7.2.33 ||
- ap7.- kākaśyenaka¹⁹²⁰ māṃsayor yasya nāmnā dhuttūrakakāṣṭhāgnau juhuyāt
124 tam uccāṭayati || 7.2.34 ||
- mahāmāṃsaṃ śakunamāṃsaṃ ca yasya nāmnā juhuyād unmatto bhavati | tuṣāgnihomāc ca¹⁹²¹ svastho bhavati || 7.2.35 ||
- ap7.- tataḥ puraścarenaiva kartavyāni karmāṇi vai¹⁹²² |
125 anyathā hasyatām yāti sarvalokasyāsaṃśayaḥ¹⁹²³ || 7.2.36 ||
- ap7.- na kasya cid bhedo dātavyaḥ | bhede sati na siddhiṃ na ca saukhyaṃ
126 labhate naraḥ | tan mantrī na kasya cid agrataḥ karmaprasaro 'yam kartavyaḥ | yadi kartum icchatī tatraikākinaiva kartavyaḥ | tadā mantriṇāṃ sarvakarmāṇi sidhyanti || 7.2.37 || {C59v}
- ap7.- iti homavidhiḥ saptasya dvitīyaṃ prakaraṇam | |
127

- ap7.- śrutam kautūhalaṃ deva mantroddhāraavidhiḥ katham¹⁹²⁴ |
128 bhedaṃ teṣāṃ na jānāmi kathayasva mahāsukha || 7.3.1 ||
- ap7.- bhagavān āha |
129 śṛṇu devi mahāprājñe mantraṃ teṣāṃ kathayāmi te |
trikoṇe maṇḍale rāmye guhyapadmaṃ tu māmakī || 7.3.2 ||
- ap7.- padmam aṣṭadalaṃ kṛtvā karṇikā gūḍhagocare |
130 tatrasthaṃ samuddhāred vīraṃ sarvakāmārthasādhakam¹⁹²⁵ || 7.3.3 ||
- ap7.- akārādiprabhedena mantra vargeśvaraḥ paraḥ¹⁹²⁶ || 7.3.4 ||
131
ap7.- prathamasya dvitīyaṃ śūnyaśūnyenākṛāntam | saptasya tṛtīyaṃ pañca-
132 daśārdhendusobhitam | bodhibijaṃ tato gṛhya pañcadaśenārcitam¹⁹²⁷ |
etad dhṛdayaṃ samuddiṣṭam || 7.3.5 ||
- ap7.- upahṛdayaṃ kathayāmi te | saptamasya dvitīyaṃ vajradākinīsaṃyutaṃ
133 dviguṇitam | uṣmāṇaṃ ca tṛtīyaṃ gṛhya ṣaṣṭhamasya dvitīyenāsanam |
pañcasvarayojitam | antaḥsthānāṃ yo dvitīyaṃ tu pañcamenāsanam |
tṛtīyasya tṛtīyam ekonatṛṃśattamenāsanam | saptamasya yas tṛtīyaṃ
pañcamasya prathamam tṛtīyasvarayojitam | aṣṭamasya dvitīyaṃ
dvādaśenāsanam | dvātṛṃśatimaṃ gṛhya gaurī tasya prayojitam |
pañcamasya yas tṛtīyaṃ tasyaiva caturtham adho dadyāt | antaḥsthānāṃ
tṛtīyaṃ gṛhya ghasmarī paramāśobhanam | tṛtīyasya prathamam bījaṃ
pañcamasya yaḥ pañcamam caurī paramam hitam || 7.3.6 ||
- ap7.- buddhānāṃ śāntijananī sarvakarmaprasāadhanī |
134 mṛtam utthāpanī proktā vajrasamayacodanī || 7.3.7 || {C60r}
- ity āha ca | om vajravairocanīye svāhā || 7.3.8 ||
- ap7.- dvitīyasya caturthaṃ vāribhūṣitam | tathopahṛdayam āha |
135

ūsmāṇāṃ ca prathamam bījaṃ khecarī•ūrdhvabhūṣitam | dvitīyasya prathamam saptamasya dvitīyam caurīyojitaṃ tathā | aṣṭamasya yaḥ prathamam vajrā paramā hitam | viṃśatyakṣaram gṛhya ṣoḍaśena¹⁹²⁸ tu āsanam | gaurī śobhanam matam | dvitīyasya tu prathamam saptaviṃśatimam gṛhya caurī tasyaiva prakalpayet | dvitīyasya caturtham tu vajraḍākinī ca • āsanam | tṛtīyasya prathamam dviguṇitam | dvitīyasya yaś caturtham vajraḍākinīyojitaṃ | ekādaśākṣaram gṛhya tṛtīyasvarabheditaṃ pañcamasya tu pañcamam gaurī tasyaiva yojayet | dvitīyasya caturtham vajrā hṛdayam param ṣoḍaśamam tato gṛhya tathā ṣaḍviṃśatim eva ca dviguṇitam | dvitīyasya caturtham pañcamasvareṇa bhūṣitam |

ap7.- caturthasya yaḥ prathamam gaurī saha samāpannam |
136 pañcamasya tu pañcamam gaurī tasyaiva yojayet || 7.3.9 ||

ap7.- <G 14.4a →> rakṣāvajraprayogeṣu nityam karmaprasādhani |
137 mahāvajrabhayārtānām teṣām balakarī smṛtā <G 14.4d ←> || 7.3.10 ||

ap7.- ity āha ||
138 om jvala jvala hūm phaḍbhyo svāhā || 7.3.11 ||

ap7.- dvitīyasya yaḥ prathamam caturthasya tu prathamam caurī śobhanam
139 matam | saptamasya caturtham tadupari gaurīyojitaṃ | dvitīyasya tu prathamaikādaśamam tato gṛhya caurī śirasi bhūṣitam | pañcamasya pañcamam tṛtīyasvarayojitaṃ | dvitīyasya prathamam caturthasya yaḥ {C60v} prathamam caurī paramam hitam | dvitīyasya ca prathamam caturtha-m-ādi khecarī śirasi śobhitam | dvitīyāc¹⁹²⁹ ca prathamam ekādaśe caurī saha samāpannam || 7.3.12 ||

ap7.- <G 14.6a →> dharmapuṣṭi balaṃ nityam mahākoṣavatī tathā |
140 karoti jāpamātreṇa vāgvajrasya¹⁹³⁰ vaco yathā <G 14.6d ←> || 7.3.13 ||

om vajradharma hrīḥ svāhā || 7.3.14 ||

ap7.- ṣoḍaśamantrato gṛhya vajrī paramaśobhitam |
141 antaḥsthānām dvitīyam caiva caurī tasyaiva yojitaṃ || 7.3.15 ||

ap7.- pañcamasya prathamam gṛhya ḍākinīviṣṭaram matam |
142 ṣoḍaśamam tato gṛhya pañcamādyenāsanam vajrā tasya niyojitaṃ ||
7.3.16 ||

ap7.- saptaviṃśatyakṣaram gṛhya caurīsamabhāvitam |
143 pañcamasya yaḥ prathamam ḍākinī-m-adhobhāgeṣu yojitaṃ || 7.3.17 ||

- ap7.- saptamasya yo dvitīyaṃ caurīhṛtprabhāvitaṃ divyam |
144 <G 14.8a →> buddhavajramahāsainyaṃ sattvadhātusamantataḥ || 7.3.18 ||
- ap7.- karoti dāsavat sarvaṃ niścitaṃ vaśam ānayet tatkṣaṇād <G 14.8d ←> ||
145 7.3.19 ||
- ity āha bhagavān mahāvajradharaḥ ||
- ap7.- omkāradīpakāḥ¹⁹³¹ sarve svāhāntamantram uddharet |
146 siddhidaṃ sarvakāmikaṃ¹⁹³² tathāgatavaco yathā || 7.3.20 ||
- ap7.- om kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya
147 hraḥ hraḥ phem phem phaṭ phaṭ daha daha paca paca bhakṣa bhakṣa
vaśarudhirāntramālāvalambine gr̥ṇa gr̥ṇa saptapātālagatabhujāṅgaṃ¹⁹³³
sarpaṃ vā tarjaya tarjaya • ākaḍḍa ākaḍḍa hrīm hrīm jñaim jñaim¹⁹³⁴ kṣmām
kṣmām hām hām hīm hīm hūm hūm kili kili sili sili cili cili¹⁹³⁵ dhili dhili hūm
hūm phaṭ phaṭ svāhā || vidyārājasya mantraḥ
sarvakarmaprasādhakaḥ || 7.3.21 ||
- ap7.- <H 2.9.16a →> ādau vairocanaṃ dattvā • ūṣmāṇaṃ tu caturthakaṃ | {C61r}
148 pukkasī śobhanaṃ śūnyākṛāntaṃ svāhāntaṃ niyojayet || 7.3.22 ||
- ap7.- anena lakṣajāpena stambhaye jagat sadā || 7.3.23 ||
149
- ap7.- ādau varṇādhipaṃ dattvā tadanu khecarī¹⁹³⁶ tataḥ |
150 svāhāntayojitaṃ kṛtvā buddhānām api vaśaṃ kurute || 7.3.24 ||
- ap7.- vedānām ādiṃ kṛtvā dvitīyasya dvitīyaṃ gr̥hya śūnyenākṛāntaṃ svāhāntaṃ
151 yojayet | prājño buddhān apy uccāṭayati¹⁹³⁷ || 7.3.25 ||
- ap7.- ādau vairocanaṃ dattvā ṛtīyasya ṛtīyaṃ napuṃsakayuktaṃ¹⁹³⁸
152 vāribhūṣitaṃ śūnyaṃ svāhāntayuktaṃ vidveṣayati || 7.3.26 ||
- ap7.- prathamam varṇeśvaraṃ dattvā saptamasya caturthaṃ śūnyaṃ vajradākinī-
153 saṃyuktaṃ svāhāntam abhicārakam || 7.3.27 ||
- ap7.- varṇeśvaraṃ punar dattvā hūmkāraraktasaṃnibhaṃ svāhāntam ākarṣayej
154 jagat sarvaṃ¹⁹³⁹ rambhādīnām tilottamām || 7.3.28 ||
- ap7.- ādau mohakulaṃ dattvā ghuḥkāraṃ saṃprajoyayet |
155 svāhākāraṃ punaḥ kṛtvā mārayet suramānuṣān <H 2.9.22d ←> || 7.3.29 ||
- ap7.- aṣṭānām dvayor madhye • aṣṭāṣṭakavibhūṣitam | mohakulādiṃ dattvā ca
156 niṣkalaṃ svāhāntaṃ yojitam || 7.3.30 ||
- karmabījaṃ¹⁹⁴⁰ tato gr̥hya vairocanaśvāhāntayojitam || 7.3.31 ||

- ap7.- dvārapāleṣu sarvataḥ |
157 napuṃsakacaturbījaṃ ca śeṣasvaram tathaiva ca |
- ap7.- vedānām ādiṃ dattvā svāhāntamantram uccaret || 7.3.32 ||
158
- ap7.- puṣpā dhūpā ca gandhā ca dīpā devī¹⁹⁴¹ tathaiva ca |
159 vaṃśā caiva vīṇā ca mukundā tu murajā¹⁹⁴² tathā || 7.3.33 ||
- ap7.- evaṃ vidhividhānaṃ vai kalpayed gaṇamaṇḍale || 7.3.34 ||
160
- ap7.- atha tārikodayaṃ vakṣye sarvakarmavikurvitaṃ |
161 caturmukhaṃ bhaved utpalaṃ digvidigvyavasthitaṃ || 7.3.35 ||
- ap7.- taṃ¹⁹⁴³ kāratrayalāñchitaṃ {C61v} vidhinā tadvaraṭakaṃ |
162 likhen mantrī vartulākāraṃ samantataḥ | tadyathā || 7.3.36 ||
- ap7.- om prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhanī sarvasattva-
163 vaśaṃkari strī vā puruṣo vā rājāno vā vaśaṃ kurutaṃ svāhā || 7.3.37 ||
- ap7.- tasya madhye bhaved cakram aṣṭāraṃ akṣarānvitam |
164
tasya varaṭake pañcamasya prathamam ardhendubindu vibhūṣitaṃ | tato
mālākāreṇa veṣṭayed iti svāhāntaṃ puṣkareṣu hrīḥkāraṃ vidarbhitam |
mantrī cakradvayaṃ vidhivat saptāhena narendraṃ vaśam ānayet || 7.3.38
||
- ap7.- punar api daśāracakraṃ padmamadhye daśākṣaraṃ mantravidyaḥ |
165 puṣkare sādhyavidarbhitam vaśam nayati yāvajjīvaṃ na samśayaḥ ||
7.3.39 ||
- ap7.- ṣaṭkoṇaṃ cakram ālikhya ṣaḍakṣaraṃ mantravidyaḥ¹⁹⁴⁴ |
166 madhye hrīḥ vaśam kuru hrīḥ svāhākāraṃ¹⁹⁴⁵ tu yojayet || 7.3.40 ||
- ap7.- gorocanayālaktakaraktacandanasvaraktaiḥ
167 saha bhūrje saṃlikhya ya • imāṃ dhārayed || 7.3.41 ||
- ap7.- devādīn vaśam ānayet iti kiṃ punaḥ kṣudramānuṣān || 7.3.42 ||
168
- ap7.- varuṇamaṇḍalamadhye tu likhet trīśūkaṃ vajraṃ |
169 caturmukhaṃ tadvaraṭake sādhyānāmavidarbhitam || 7.3.43 ||
- ap7.- śarāvadvaye¹⁹⁴⁶ vidhivat saṃlikhya khaṭikā¹⁹⁴⁷ stambhayed iti || 7.3.44 ||
170
- ap7.- aṣṭāraṃ bhaved cakram padmāraṃ samantataḥ | nyased akṣaravinyāsaṃ
171 gaḥkāravidarbhitam vidhinā | padmavaraṭe gaḥkārāṣṭakabhūṣitaṃ madhye
gaḥ svāhā gaḥ sādhyavidarbhitam kṛtvā haridrārasena śilāpaṭṭake •

- idaṃ¹⁹⁴⁸ likhitvā • adhomukhaṃ sthāpayet | sustambhito {C62r} bhavati nānyathā || 7.3.45 ||
- ap7.- 172 tad eva cakraṃ kiṃtu hūm hūm phaṭkāravidarbhitam | viṣarudhirarājikā-saha kapāle likhen mānuṣāsthinā | śmaśānastho māraved iti || 7.3.46 ||
- ap7.- 173 sa eva kiṃtu omkāraavidarbhitam kṛtvā kuṃkumena bhūrje saṃlikhya pīta-puṣpenārcayed athavā pañcopacāraiḥ saha | saptāhāt puṣṭir bhavati || 7.3.47 ||
- ap7.- 174 tad evākṣaram svāhākāravidarbhitam kṛtvā rakṣā bhavati || 7.3.48 ||
- ap7.- 175 sa eva daśākṣaram mantravida¹⁹⁴⁹ āḥkāraavidarbhitam kṛtvā sitacandanena nāmābhilikhya¹⁹⁵⁰ śarāve sitasugandhapuṣpair abhyarcya vibhavataḥ pūjāṃ kṛtvā trisandhyam aṣṭaśataṃ jāpo vidhivat¹⁹⁵¹ | saptāhāc chāntir bhavati || 7.3.49 ||
- ap7.- 176 āḥ • amukasya • ekāramadhye¹⁹⁵² likhet | tasyaivam ūrdhvapārśvayor¹⁹⁵³ adhaḥ¹⁹⁵⁴ • hūm | vidiśi vaṃ bāhyato tirekhāvṛtam | gorocanayā bhūrje saṃlikhya ghṛtamadhumadhye sthāpayet | saptāhenāvaśyam vaśam ānayati || 7.3.50 ||
- ap7.- 177 caturdale hrīmkārānviṭam madhye hrīḥ devadattaḥ | bāhye tato hūmkāra-catuṣṭayam likhet | raktacandanenābhilikhya • apakvaśarāve kupitaṃ śamayati nātra saṃśayaḥ || 7.3.51 ||
- ap7.- 178 kuṃkumagorocanayā • athavā • alaktakarasena likhet bhūrje | ekaṃ cakraṃ dhārayed aparaṃ cakraṃ ghṛtamadhumadhye prakṣipyā sthāpayet | yam ihate sa¹⁹⁵⁵ iṣṭo bhavati || 7.3.52 ||
- ap7.- 179 pṛthagmantraḥ | om sarvamohani tāre tutāre {C62v} ture sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭānāṃ bandha bandha hūm hūm hūm phaṭ phaṭ phaṭ svāhā || 7.3.53 ||
- ap7.- 180 vastrānte granthiṃ kṛtvā pathi gacchati | caurair na muṣyate || 7.3.54 ||
- ap7.- 181 cakrāṅkitam¹⁹⁵⁶ utpalaṃ saptābhimantritaṃ kṛtvā yasya¹⁹⁵⁷ dadāti sa vaśo bhavati | utpalāṅkitacakrasya || 7.3.55 ||
- ap7.- 182 aṣṭadalaṃ¹⁹⁵⁸ bhavet padmaṃ hrīḥśrīḥkāraṅviṭam paraṃ puṣkareṣu hrīḥ devadatta śrīḥ | gorocanayā bhūrje likhya dhārayet | saubhāgyam bhavati sarvadā || 7.3.56 ||
- ap7.- 183 padmam aṣṭadalaṃ kṛtvā mohakulamantram uddharet | bāhyato rekhāvṛtam parimaṇḍalam trisūkāṣṭavajraparivāritam | ity evaṃ vidhinā kuṃkumena likhet | bāhau baddhvā dhārayed | rakṣā bhavati sarvadā

tasya || 7.3.57 ||

ap7.- sa eva cakram kiṃtu vajrarahitam | karṇikāyām atha¹⁹⁵⁹ bāhyato vā |
184 tadyathā |

om̐ hūm̐ hūm̐ budhya budhya khāda khāda chinda chinda dhuna dhuna
matha matha bandha bandha • amukam amukena saha vidveṣaya hūm̐ hūm̐
phaṭ phaṭ svāhā || 7.3.58 ||

ap7.- vidveṣaṇe¹⁹⁶⁰ hayagrīvasyedam | abhicāradravyeṇa¹⁹⁶¹ saṃlikhya
185 mahiṣāśvakhuramadhye tatkṣaṇād vidveṣayati harasya durgayā saha kiṃ
punaḥ kṣudramānuṣān || 7.3.59 ||

ap7.- agnimaṇḍaladvayam ālikhya • adhordhvakoṇayugalavidhinā | hūm̐ gaḥ
186 hūm̐ hūm̐ gaḥ hūm̐ tadūrdhvam¹⁹⁶² | hūm̐ hūm̐ phaṭ punar api •
adhobhāge | hūm̐ gaḥ hūm̐ hūm̐ gaḥ hūm̐ etad bāhyaśirasā likhya madhye
hūm̐ gaḥ hūm̐ viṣarudhirarājikayā śmaśānāṅgāranimbaparnarasa-
vajrodakaiḥ {C63r} śmaśānakarpaṭe • upahatakarpaṭe vā saṃlikhya mahā-
balamantreṇa ca saṃveṣṭya jvalitāgner¹⁹⁶³ upari sthāpayitvā ripuṃ
stambhayati || 7.3.60 ||

ap7.- om̐kāramāhendramaṇḍalastha • aṣṭasthānanibandhanān madhye padmaṃ tu
187 vai sthāpya • āḥkāraṣṭakavibhūṣitam | karṇikātaḥ sthitaḥ sādhyo hūmkāra-
caturvirājitaḥ¹⁹⁶⁴ | śarāvasampuṭāntasthamūrdhni vajradharākrāntacodanā-
padamantreṇa japto bhāvitaveṣṭito¹⁹⁶⁵ vajrasūtreṇa samantāt | anena
stambhayate sarvān narān devān trikāyajān || 7.3.61 ||

ap7.- māhendramaṇḍalaṃ triśūkāṣṭavajrāṅkitam | tasya madhye caturasraṃ
188 maṇḍalaṃ | tadyathā |

ap7.- om̐ pāta pātānī svāhā | pūrve |
189 om̐ jambha jambhanī svāhā | dakṣiṇe |
om̐ moha mohanī svāhā | paścime |
om̐ stambha stambhanī svāhā | uttare || 7.3.62 ||

ap7.- punar api caturasraṃ maṇḍalaṃ tanmadhye māhendramaṇḍalaṃ madhye •
190 amukaṃ stambhaya • idam eva yantraṃ bhūrje haridrārasena saṃlikhya
maṇḍūkamukhe prakṣipyā tasya mukhaṃ ca madanakaṇṭakena viddhvā •
ūrdhvamaṇḍūkakapolaṃ phele ḍhomukhe¹⁹⁶⁶ sthāpayet | tatkṣaṇād eva
stambhayati parasainyam || 7.3.63 ||

ap7.- vartulākāraṃ bhavec cakram | pañcaśūkaṃ vidigvyavasthitaṃ vajram |
191 tasya madhyaśūke hūmkāracatuṣṭayamūrdhaśiraḥ | tadvaraṭake mantra-
mālāṃ likhet | tadyathā |

ap7.- om padākramasi parākramasi udayam asi nairam asi {C63v} cārkaṃ¹⁹⁶⁷ asi
192 markam asi • ūrmam asi vanam asi gulmam asi cīvaram asi mahācīvaram¹⁹⁶⁸
asi • antardhānam asi svāhā || 7.3.64 ||

ap7.- omkāraḥ sarvatra | tasya madhye trisūkaṃ vajraṃ digmukhastham |
193 madhyaśūke om vattāli | om varāli om varāhamukhi vāmadakṣiṇe tathā |
evaṃ sarvaśūkāṃś ca likhec chiraḥ kramataḥ | om mārīcyai •
aiśānyādividiṣe | evaṃ madhye om varāli vattāli varāhamukhi sarvaduṣṭa-
praduṣṭānāṃ kāyavākcittaṃ mukhaṃ jambhaya stambhaya | tanmadhye
māṃkāraṃ tasya madhye devadattaṃ rakṣa rakṣa | māṃkārabāhyataḥ om
mārīcyai devatāyai¹⁹⁶⁹ | idaṃ cakraṃ bhūrje kuṃkumena saṃlikhya
dhārayet | rakṣā bhavati sarvatra || 7.3.65 ||

ap7.- digvāsapuruṣamuktakeśakuṇḍalakaṃadvayaśirasordhvasthaṃ¹⁹⁷⁰ trisūkaṃ
194 vajraṃ haṃkāraṇvitam | lalāṭopari lām lām | dakṣiṇe cibukam ārabhya ye
mama cittaghātaṃ kurvanti tām¹⁹⁷¹ patantu pratyaṅgirāḥ | tasya
nābhi•ūrdhvamukhaparyantaṃ¹⁹⁷² caityākṛtiṃ likhet | tadūrdhvasthaṃ
pañcasūcikaṃ vajraṃ ālikhet | caityagarte dakṣiṇaharmyāśṛtaṃ¹⁹⁷³ ye
dharmā mālākāreṇa likhed vāmādho yāvat | tasya grīvāyāṃ hūṃkāram
adhomukham | tasya madhye pañcasūcikaṃ vajraṃ ūrdhvamukhaṃ likhet |
hūṃkāradvādaśa pārśvayoḥ | adhaś caitya•urujamghāyāṃ¹⁹⁷⁴ svara-
napuṃsakarahitam | puruṣasya vakṣasthale pratyaṅgirāḥ¹⁹⁷⁵ patantu
pūrvavat kiṃtu paṅktayaḥ | punar api jaṅghayor {C64r} meḍhraliṅge tu
paṅktayaḥ | puṃ puṃ raṃ • aṣṭāṅgeṣu | tām tām salilapṛṣṭau | puṃ raṃ
pādayoḥ | puṣyanakṣatreṇa viśalavaṇarājikayā nimbapattra-m-unmattaka-
rasaśmaśānāṅgaraiḥ saha • idaṃ puruṣaṃ likhāpayati | devadattasya
sitacandanena vajravarāṭakamadhye vidarbhayet | sitacandanena
caityabhaṭṭārakam | kuṃkumena vajravarāṭakam | vidyayā dhārayet¹⁹⁷⁶ |
mahārakṣā bhavati sarvadā tasya || 7.3.66 ||

ap7.- aṣṭāṃsaṃ sumeruṃ likhet trisūkavajrāṅkitam | koṇamadhye naṃ¹⁹⁷⁷
195 kāraṅkitān hūṃkāradvayapariveṣṭitān | alaktakataṅvāyamāṃsaṃ¹⁹⁷⁸
koṇadvayamadhye • aiśānyāṃ diśam ārabhya likhet | bāhyato rekhāvṛtaṃ
parimaṇḍalam | tasya madhye gaṇapatiṃ likhet | narteśvaro ḥbhinayen
modakabhājanaṃ jāpyaṃ savyataḥ | vajraṃ trisūkaṃ mūlakaṃ sapattraṃ
cāvasavyataḥ | mūṣakārūḍhaṃ padmasthaṃ nyased iti || 7.3.67 ||

ap7.- hūṃ gaḥ hūṃ hūṃ gaḥ gaḥ hūṃ vṛṣṭiṃ kuru hūṃ gaḥ gaḥ hūṃ ||
196 7.3.68 ||

ap7.- kumbhasthale¹⁹⁷⁹ hr̥di kuṣṣau nābhau • ūrdhvaṃ ca samāsato likhet |
197 trikaṭukānāmikayā raktena saha • apakvaśarāve • idaṃ likhya khadirāgnau
tāpayet | avaśyaṃ vṛṣṭiṃ janayati nānyathā | haritālena tad evābhyantara-

mukhe likhya • agnau tāpayet | meghāṃ stambhayati || 7.3.69 ||

ap7.- 198 aṣṭāracakram samālikhya gaḥkārāṣṭakaśobhitam tanmadhye sādhyavidarbhitaṃ | {C64v} vidhinā śmaśānakarpaṭe śastrāhatakarpaṭe vā haritālaharidrārasena likhed iti | śālipiṣṭakagaṇapatiṃ kṛtvā tasya hṛdaye • idaṃ cakram prakṣipyā supakvaśarāvasampuṭe sthāpya pītasūtreṇa veṣṭayitvā pītapuṣpeṇābhyarcya yathopadeśataḥ | ity evaṃ kathitaṃ devi stambhanaṃ nṛpottamam || 7.3.70 ||

ap7.- 199 māmkāramadhye • idam¹⁹⁸⁰ evaṃ mantraṃ likhet | om vattāli varāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ mukhaṃ stambhaya || 7.3.71 ||

ap7.- 200 haridrārasena • iṣṭakādvaye saṃlikhya sampuṭayantritāṃ¹⁹⁸¹ kṛtvā bhūmau nikhāneyet | stambhayet sarvaduṣṭānāṃ nānyathā || 7.3.72 ||

ap7.- 201 atha bhūmau yantraṃ samālikhya bhagākāram tu salīṅgaṃ tatra nāma saṃlikhet | ekākī • ātmanā mūtraṃ kūryad divasāni sapta yāvad yāṃ striyam abhilaṣati tām ākarṣayati¹⁹⁸² hrīḥkārāpāśapariveṣṭitavidhinā¹⁹⁸³ || 7.3.73 ||

ap7.- 202 candramaṇḍalamadhyastham aṣṭāracakram ālikhet | vajradhvajaparaśu- trisūlaṃ ca pāśaṃ caiva | viśvavajraṃ khaṭvāṅgam¹⁹⁸⁴ aṅkuśaṃ vai tathā | evaṃ likhet samāsataḥ | tasya madhye pūrṇendumaṇḍalam | indumadhye • amuka • amukī putraṃ labhate | cakravarāṭe • idaṃ mantraṃ ālikhet | tadyathā |

om maṇḍhari vajriṇi mahāpratisare hūm hūm phaṭ phaṭ svāhā || 7.3.74 ||

ap7.- 203 tataś candramaṇḍalamadhye • idaṃ mantraṃ ālikhet |

om amṛtāvilokini garbhaṃ saṃrakṣaṇi ākarṣaṇi hūm hūm phaṭ phaṭ svāhā || 7.3.75 ||

ap7.- 204 puṣyanakṣatreṇa kuṃkumagorocanayā bhūrje saṃlikhya dhārayet | {C65r} putraṃ labhate || 7.3.76 ||

ap7.- 205 kalaśākṛtiṃ bhavec cakram | grīvāyāḥ • dīrghagrīvaṃ ca | yaḥ de yaḥ va yaḥ da yaḥ tta yaḥ mu yaḥ ccā yaḥ ṭa yaḥ ya yaḥ ity evaṃ vidhinā | īśvarālayadhvajakarpaṭe kākarudhireṇa yasya¹⁹⁸⁵ nāmābhilikhya jīvanta- kākagalake baddhvā vāyavyāṃ diśi mocayet | śīghram uccāṭayati || 7.3.77 ||

- ap7.- 206 sūryamaṇḍalamadhyastham aṣṭāracakram ālikhya hūm tattvabījaṃ garbha-
garbhitam | vajrārkaṃ vicintayitvā paścāt sādhyam vidarbhayet |
kuṃkumagorocanayā bhūrje saṃlikhya dhārayed vidhinā yogī | rakṣā
bhavati sarvadā tasya || 7.3.78 ||
- ap7.- 207 caturviṃśatidalaṃ bhavet padmaṃ trirekhaṃ tu samantataḥ | om hrīm klīm
anena likhitadhṛtena kareṇa¹⁹⁸⁶ vidhivat | puṣyanakṣatreṇa dāsavat karoti
saṃsparśanena || 7.3.79 ||
- ap7.- 208 murajākṛti bhavec cakram vajrapadmaṃ tu lāñchitam | bāhye trirekhāvṛtaṃ
kāyavajrādi samāsataḥ | nisumbhanaṃ sarvaśatrūṇāṃ karmavajra-
prabhāvanāt | karoti sarvakarmāṇi vidhidrṣṭena mantreṇa | yad idaṃ
mantram āha |
- ap7.- 209 om sumbha nisumbha hūm hūm phaṭ | om gr̥hṇa gr̥hṇa hūm hūm phaṭ |
om gr̥hṇāpaya gr̥hṇāpaya hūm hūm phaṭ | ānaya ho bhagavān vidyārāja
hūm hūm phaṭ svāhā || 7.3.80 ||
- ap7.- 210 <L 6.1c → > yavargāc cāṣṭamaṃ bījaṃ mātrair dvādaśabhis tathā |
akṣarāntaritaṃ kṛtvā ṣaḍaṅgaheru¹⁹⁸⁷ ucyate || 7.3.81 ||
- ap7.- 211 ṣaḍvīrasamāyogaṃ caikaikākṣarasamsthitaṃ <L 6.2d ← > |
<L 6.4a → > prathamam hṛdayam caiva dvitīyam {C65v} śiraḥ smṛtam | |
7.3.82 ||
- ap7.- 212 tṛtīyam śikhāṃ dadyāc caturtham kavacaṃ bhavet |
pañcamaṃ tu bhaven netraṃ ṣaṣṭham tv astram¹⁹⁸⁸ ucyate <L 6.4f ← > | |
7.3.83 ||
- ap7.- 213 vajravārāhīsamāpannam caturbāhuvirājitaṃ |
pītaprabhālaṃkṛtam divyam candrārdhakṛtamūrdhajaṃ || 7.3.84 ||
- ap7.- 214 <L 2.6c → > asthimālāvalambī ca khaṭvāṅgakarasaṃsthitaṃ |
ātmānaṃ herukaṃ kṛtvā herukatvaṃ tu saṃsmaret <L 2.7b ← > || 7.3.85 ||
- ap7.- 215 jñānasattvaṃ hṛdi dhyātvā prākāraṃ tu diśāṃ nyaset |
krodhajvālākulaṃ dhyātvā vikaṭotkaṭabhūṣaṇam¹⁹⁸⁹ || 7.3.86 ||
- ap7.- 216 vighnagaṇān utsārya saṃkīlya tarjayantaṃ diśān sarvān sarvān sadevāsura-
mānuṣān | evaṃ saṃnahya sakavaco bhedyas tridaśair api || 7.3.87 ||
- ap7.- 217 tato maṇḍalaṃ samālikhec caturasraṃ caturdvāraṃ |
tasya madhye pratiṣṭhāpya ṣaṭpadmaṃ keśarānvitam || 7.3.88 ||
- ap7.- 218 vikired¹⁹⁹⁰ dviguṇam mantrī likhed ḍākinīcakram |
karṇikāyāṃ nyased vīram aparaṃ ḍākinīm tathā || 7.3.89 ||

- ap7.- triśūkavajrāṅkitam dvāraṃ pītavarṇaṃ samantataḥ |
219 cakragarte¹⁹⁹¹ nyased dūtyā dvāraṃ ca vidhikramam || 7.3.90 ||
- ap7.- mahatīm pūjāṃ kṛtvā sunakṣatre • idaṃ¹⁹⁹² cakram dhārayed vratī •
220 akālamṛtyuśastrasampātādīni vārayed devi | ahaṃ vākyaṃ na saṃśayaḥ |
ripujayāvahaṃ nāma cakram || 7.3.91 ||
- ap7.- athavā tāmrapattre nikhanet puṣyanakṣatreṇa tam eva cakramantram
221 sādhyavidarbhitaṃ dvāarahitaṃ | udake sthāpya triṣkālaṃ pūjayed iti |
tataḥ sarveṇa • eva stambhitā bhonti | vṛte • aśoṣahrade vidhinā śāntim
kurute samāhito mantrī || 7.3.92 ||
- ap7.- athāparam {C66r} api cakram bhavati | caturasram caturdvāraṃ vedī-
222 vajrāṅkitam tathā | dvāre vajramudgaram ratnadaṇḍam ca padmam
vajrakhaḍgam | koṇe sitakarotastha utpalāṅkuśas tathā | tanmadhye
bhavet padmam | dvipaṅcacchadake nyased akṣaram viduḥ | tadvaraṭake •
idaṃ mantravaram likhet | tadyathā |
- ap7.- om prasannatāre • amṛtamukhi • amṛtalocane sarvārthasādhani svāhā ||
223 vaśye • idaṃ¹⁹⁹³ mantram ālikhet || 7.3.93 ||
- ap7.- atha sarvaduṣṭānivāraṇe • idaṃ¹⁹⁹⁴ mantram āhuḥ |
224 om sarvamohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati
ap7.- sarvaduṣṭān bandha bandha hūm hūm phaṭ svāhā || 7.3.94 ||
225
- ap7.- tasya madhye bhavec candram candramadhye caturthasya prathamena
226 vartulākāram keśarākṛtim¹⁹⁹⁵ likhet | tasya madhye ṣaṭkoṇam vikiret tataḥ
ṣaḍakṣaram mantravidaḥ • hrīḥkāravidarbhitaṃ vidhinā | sarvasainya-
parājayas tārābhyudayo nāma | asya lakṣajāpena pṛthivīm kampayati |
samudrataḍgādīn śoṣayati | viṣam amṛtam karoti | amṛtam viṣam karoti |
sarkarotakam¹⁹⁹⁶ abhimantrya • ūrdhvam adhastād dikṣu vidikṣu¹⁹⁹⁷
kṣipet | sarvadevāsuraḥkṣarākṣasagandharva¹⁹⁹⁸ kiṃnaramahoragāś caiva
baddhā¹⁹⁹⁹ bhavanti | sarvaḍākinīyogam apaharati | sarvanāgaviṣam
apaharati | sarkarotakam²⁰⁰⁰ pariḥjapya nadīṣu prakṣipet pratikūlam
vāhayati | tenaiva sarkarotena²⁰⁰¹ • ūrmim²⁰⁰² stambhayati | ūrdhvam
nirīkramāṇaḥ {C66v} sahasram japen mahāvṛṣṭim nivārayati | para-
sainyābhimukhaḥ sahasram japtam kṛtvā saṃgrāme praviśet | śāstraśatair
hanyamānasya vyathā nopapadyate | na ca śāstraiś chadyate | vajraśarīro
bhavati | anekāścaryam karoti vilasan mantrarājena coditā || 7.3.95 ||
- ap7.- iti sarvakarmaprasaracakrodayo nāma saptamasya tṛtīyam prakaraṇam ||
227

- ap7.- <H 2.1.1a → > deśayatu yathānyāyaṃ pratiṣṭhālakṣaṇaṃ śubham <H
228 2.1.1d ← > |
japadhyānaṃ na jānāmi homakarmavidhiḥ kathaṃ || 7.4.1 ||
- ap7.- <H 2.1.1c → > bhagavan vajrasārātmā sarvadharmāikaśaṃgraha <H
229 2.1.1d ← > |
kathayasva prasādena mahāsuratadurlabha || 7.4.2 ||
- ap7.- bhagavān āha |
230
śṛṇu devi pravakṣyāmi dhyānakarma yathāvidhi |
dhyānamātraprayogeṇa sarvakarmāṇi sādhayet || 7.4.3 ||
- ap7.- tatrādau bhūmisaṃśodhanaṃ kathayitum āha |
231
vajrasattvakṛtātopaḥ sagarvādvayasamsthitaḥ |
trailokyavijayo bhūtvā sarvaviḡhnān ucchādayet || 7.4.4 ||
- ap7.- padanyāsaṃ yathāproktaṃ devatīnāṃ²⁰⁰³ tathaiva ca |
232
homakarma yathoddiṣṭaṃ kuṇḍalakṣaṇam eva ca || 7.4.5 ||
- ap7.- mudrāyogaṃ tataḥ kṛtvā paścān maṇḍalam ālikhet || 7.4.6 ||
233
ap7.- krodhavijayo bhūtvā trimukhaṃ ṣaḍbhujam bhāvayitvā krodhameghān
234 niścārya tair eva daśasu dikṣu sarvatathāgatānāṃ saparivārāṇāṃ²⁰⁰⁴
yuṣmābhir adhiṣṭhānapadair bhāvayitavyam ācāryasya tacchiṣyāṇāṃ rakṣā
vidhātavyeti codayitvā tatas {C67r} tān samāhṛtyāntarbhāvya
svahṛccandrakuliśe hūmkāravaraṭakāntasthīkṛtyaitaṃ ca vajradhararūpaṃ
svavidyāyoginaṃ bhagavatā sarvatathāgatair ekalolībhūya
tryakṣarādhiṣṭhānapūrvakaṃ kamalāvartaṃ kṛtvā dakṣiṇakareṇa vajram
ullālayet | vāmena vajraghaṇṭāṃ nimādayet susvarām | caraṇatale nyasta-
hūmkārajvalitavajraḥ | sāhaṃkārakrodhahūmbhavaḥkṛtimān²⁰⁰⁵
hūmkārodgārapūrvakaṃ matimān ucchādayet sarvaduṣṭān devāsura-
guhyakān idaṃ vacanaṃ pravayāhan krodhavigrahavibhāvanaiḥ ||
7.4.7 ||
- ap7.- apasarantu²⁰⁰⁶ ye kecid devāsuraḥkṣarākṣasapretapiśācāpasmarabhūta-
235 ḍākinyostārakamahallakamahallikānucarapāriṣadagaruḍakimpuruṣa-
mantrasiddhāḥ | atra pṛthivīpradeśe • amukācāryeṇa • amukaśiṣyasya
sambodhiparipūraṇārthaṃ sarvasattvānuttarajñānalābhahetoḥ •
amukamaṇḍalarājā • ālikhitavya²⁰⁰⁷ | iti | tadeva vajradhara • ājñāṃ śrutvā

- śīghram evāpakramata | yo nāpakramet tasya vajrapāṇiḥ prajvalita-
hūmkārakupitavadanaḥ • ādīptapradīptena mahājñānavajreṇa mūrdhānaṃ
śatadhā vikired | iti || 7.4.8 ||
- ap7.- triruccārite mahāvajrakaraṇavinyāsenā svavajrakrodhavigrahān niścārya
236 sasambhramaṃ vajrapadena maṇḍalabhūmyāṃ samantataḥ parikrāman
sarvaduṣṭān chādayet | evaṃ bhūmiparigrahaḥ {C67v} syāt || 7.4.9 ||
- ap7.- tataḥ pṛthivīdevatām āvāhya mantreṇādhiṣṭhānādhivāsanādikaṃ kuryād
237 iti | namaskṛtvā gurum iti mantropādhyāyaṃ vandayitvā paścāt
pṛthivīdevatām kanakavarṇām kalāśahastām ākr̥ṣya praveśya baddhvā
sugandhagandhādibhiḥ pañcopacāraiḥ saṃpūjyādhivāsyā saṃnidhānaṃ
kuryāt || 7.4.10 ||
- ap7.- tadā • āvahanamantram āha |
238 om̐ ehy ehi mahādevi²⁰⁰⁸ pṛthivīlokaṃtare sarvaratnapūrṇadivyaḷaṅkāra-
bhūṣite hāranūpuranirghoṣe vajrasattvaprapūjite²⁰⁰⁹ gṛhītvā • idam arghaṃ
homakarmasu sādhyā | hrī hrī hrī hrī haṃ svāhā || 7.4.11 ||
- ap7.- anena mantreṇādhivāsanādikaṃ kṛtvā bhūmisamṃmārjanaṃ kartavyam iti |
239 viṇmūtretyādi prokṣayed iti lepayet | tato mahāmāṃsadhūpena dhūpayet |
saṃpūjya tatra madhye mudrā sthāpyā dhūpānantaraṃ vidyāṃ
praveśayet | iti || 7.4.12 ||
- ap7.- kiṃ bhagavan niṣiktasaṃskṛtavicitritāṃ dārvādighaṭitāṃ vidyādeviṃ
240 praveśayed ity āha || 7.4.13 ||
- ap7.- bhagavān āha |
241 cāṇḍālādimaṇuṣiṃ kanyāṃ praveśayet tadabhāve sāmānyānyatamānām |
aṅgamantraṃ nyaset | hrīḥkāraṃ sarvāṅgeṣv iti | hṛdūrṇākaṅṭhamūrdhasu
hrīm²⁰¹⁰ kāraṃ nyaset | bhrūmkāraṃ bhagamadhyeṣu || 7.4.14 ||
- ap7.- kiṃ bhagavan | bhrūmkāraṃ kutas teṣāṃ bhaven madhye || 7.4.15 ||
242 bhagavān āha |

- ap7.- 243 madhyaśabdena kulaputrā nābhir ucyate | tatra bhrūmkāraṃ {C68r} nyaset | evam akṣaraṃ vinyasya locanādirūpaṃ bhāvayed ity āha | bhāvayel locanākṛtiṃ tatra brāhmaṇiṃ śūdrīṃ vā śāntike locanākāram iti | sitavarṇaṃ sarvālaṅkārabhūṣitaṃ bhāvayet | vaśye cāṇḍālīṃ tārāṃ raktavarṇaṃ prabhāvayet | pauṣṭike nartakīṃ rājagotrikāṃ pāṇḍaravāsīṃ pītavarṇāṃ | evaṃ karmabhedāt pañcopacārair abhyarcya puṣpāñjaliṃ prakṣiped iti | tadbhage puṣpaṃ śukraṃ vā prakṣiped evaṃ homabhūmiḥ saṃskṛtā syāt || 7.4.16 ||
- ap7.- 244 maṇḍalavidhau sāmānyānyatamā kanyā boddhavyā | maṇḍalapratibaddho homavidhis tadupadarśanaṃ yatra rahasyaṃ dharmamaṇḍalam api | sūtrayed anena vidhinā dvididhaṃ maṇḍalaṃ bāhyaṃ rajomaṇḍalaṃ rahasyaṃ dharmamaṇḍalaṃ yāvat svasamayam | evaṃ yogīpīṭhasthāna- bhūte bhūpradeśe kuṇḍaṃ kuryād | ity āha || 7.4.17 ||
- ap7.- 245 homakarma²⁰¹¹ pravakṣyāmi nānākarmaprasādhanam | agnimukhā hi ye devā homatattve vyavasthitāḥ || 7.4.18 ||
- ap7.- 246 homena prīṇyante devāḥ prīṇitāḥ siddhiṃ prayacchanti | ūnātirikṭā ye mantrāḥ sarve te homena pūryante²⁰¹² || 7.4.19 ||
- ap7.- 247 tasmād dhomaṃ praśaṃsanti trikāyadharavajriṇaḥ | manthānotthito vahniḥ karma kuryāc chubhaṃkaraṃ || 7.4.20 ||
- ap7.- 248 mātāṅgaśmaśānajo • aśubhakarmaprasādhakaḥ | vartulaṃ caturasraṃ tu • ardhaçandram trikoṇakaṃ || 7.4.21 || {C68v}
- ap7.- 249 vajracihnaṃ tu pāliṃ vaikoṇe rājanti maṇḍale | uṣṇīṣam ambujaṃ vajraṃ ratnapadmaniveśitam²⁰¹³ || 7.4.22 ||
- ap7.- 250 madhye kartavyaṃ kuṇḍasya homatattvavidhānavit | yathāyogam āsīno jānvor abhyantarasthakaḥ || 7.4.23 ||
- ap7.- 251 sruvaṃ ghṛtaplāvitam prātipūrṇā²⁰¹⁴ tathā hutīḥ | dakṣiṇe sthitahomopayikaṃ vāme salilabhājanam || 7.4.24 ||
- ap7.- 252 purato ṛghabhājanam | sarvakarmikajaptaṃ tu prokṣaṇācamane kṛte | kuśāgrāvaṣṭabhakuṇḍasya samantataḥ paridhāritaḥ || 7.4.25 ||
- ap7.- 253 dīptam agniṃ viditvāvahayed agnidevatām²⁰¹⁵ | mantreṇānena vidhivad dakṣiṇāṅguṣṭhābhayacālanam || 7.4.26 ||
- ap7.- 254 ehy ehi mahābhūtadeva • ṛṣidvijasattama | gṛhītvā hutim āhāram asmin saṃnihito bhava ||

om agne²⁰¹⁶ dīpya dīpya • āviśa mahāśriye havyakavyavāhanāya svāhā ||
7.4.27 ||

ap7.- prokṣayed vāmavajreṇa²⁰¹⁷ pūjāpañcopahārataḥ²⁰¹⁸ |
255 āgneyyāṃ diśi cāyātaṃ lambodaraṃ trinetrīṇaṃ || 7.4.28 ||

ap7.- caturmukhaṃ caturbhujāṃ raktavarṇaṃ jaṭakalāpinam²⁰¹⁹ |
256 agniṃaṇḍalasaṃsthaṃ tu karmaraśmivibhūṣitam || 7.4.29 ||

ap7.- prathame tu kare varadaṃ dvitīye cākṣamālikām |
257 vāme kamaṇḍaluṃ caiva dvitīye daṇḍam²⁰²⁰ eva tu || 7.4.30 ||

ap7.- raktavarṇa²⁰²¹ vibhūṣaṇa²⁰²² ṛṣibhiḥ parivāritaḥ |
258 īdrśaṃ rūpaṃ dhyātvā tu²⁰²³ kuṇḍamadhye niveśayet || 7.4.31 ||

ap7.- deyā ca • āhutiś tasya trīṇ varān sarvahomakam |
259 tata ācamanaṃ²⁰²⁴ kṛtvā jvālākāreṇa pariṇāmayet || 7.4.32 ||

ap7.- anena kramayogena devatāṃ tarpayed budhaḥ |
260 saṃtarpya {C69r} kṣamāpayitvā vijñāpya siddhikāmikām²⁰²⁵ || 7.4.33 ||

ap7.- chatradhvajavajrakalaśapadmāṅkuśavilāsinaḥ |
261 ekaśikhā dviśikhā trīśikhā • uttamādhamamadhyamāḥ |
dakṣiṇāvartam ca viśeṣataḥ || 7.4.34 ||

ap7.- jvālāṃ śvetavarṇāṃ²⁰²⁶ bhadrāntāṃ lakṣayed budhaḥ |
262 śakracāpanibhaṃ śubhraṃ susnigdham indragopasamaprabham || 7.4.35
||

ap7.- kusumbhavaidūryanibhaṃ sugandhi ca manoramam |
263 hemarūpyābhanirdhūmaṃ dīptaṃ sūryābhanirmalam || 7.4.36 ||

ap7.- śāntike sitavarṇābhaṃ²⁰²⁷ pauṣṭike pītasamṇibhā |
264 raktānurāgaṇe śreṣṭhanīlakṣṇābhicāruke || 7.4.37 ||

ap7.- prabhūtaśikhasadhūmaś ca savisphuliṅgaḥ kramāt samuttiṣṭhati
265 mandamandaṃ vicchidyamāna • arcir evaṃ nirūpayet | tejo rūkṣasakṣṇa-
palāśavarṇaḥ śūlasūryanibhaś²⁰²⁸ caiva tathā gośīrśasamṇibhaḥ |
śavagandha āmagandho vā kharagandhaś ca | sa ced vighnaṃ tato vighnān
nirvighnaṃ kṛtvā jvālānimittair lakṣayet || 7.4.38 ||

ap7.- sarvasiddhir bhavet²⁰²⁹ kṣipraṃ japabhāvanātatparaḥ || 7.4.39 ||

266 omkārasvāhantaṃ gītikāpraṇāyitam²⁰³⁰ |

ap7.- avicchinnān svarān yojya śāntipuṣṭau tu vaśyatā²⁰³¹ || 7.4.40 ||
267

- ap7.- śāntiḥ śāntamanāḥ²⁰³² sphītaḥ puṣṭyābhivardhanam |
268 vaśye tu vaśyamanā²⁰³³ madanāturasavibhramāḥ || 7.4.41 ||
- ap7.- hūmkāraphaṭkārajvālā²⁰³⁴ jvalitavigrahaḥ |
269 trilokabhakṣaṇacitto 'bhicāravidhisthitaḥ || 7.4.42 ||
- ap7.- codanāpadaṃ²⁰³⁵ saṃdarbhya mantrākṣaraviyojitam |
270 ye²⁰³⁶ yasya niyuktā devā nānākarmabhiḥ²⁰³⁷ pūjayet || 7.4.43 ||
- ap7.- sarvahomavidhāneṣu vidhijño mantrasādhakaḥ |
271 ādau pūrṇahutiṃ {C69v} dattvā paścāt karmavivardhitaḥ || 7.4.44 ||
- ap7.- codayed dhomatattvena • eṣa homavidhikramaḥ |
272 śāntike pauṣṭike vaśye śubhadravasya homanam || 7.4.45 ||
- viḍmūtrarudhira²⁰³⁸ majjāsthimahāmāṃsasya homena sarve sukhapūritā²⁰³⁹
bhonti || 7.4.46 ||
- ap7.- atha bhagavān mahāvairocanavajratathāgata²⁰⁴⁰ jñānacakraprasādhana-
273 vajraṃ nāma samādhiṃ samāpadyedaṃ sarvacakraprasāadhanaprayoga-
karmaprasaraṃ bāhyādhyātmikaṃ bhāṣayām āsa || 7.4.47 ||
- yasya kasya cid devasya cakramadhye niveśanaṃ²⁰⁴¹ tasya nāmābhuyodaya-
vajreti maṇḍalaṃ buddhair varṇyate || 7.4.48 ||
- ap7.- śāntipuṣṭivaśyābhicārukakarmāṇi niyojanaiḥ²⁰⁴² |
274 kuryād adhipatittvena cakriñāna²⁰⁴³ vibhāvanaiḥ || 7.4.49 ||
- ap7.- bhāvayed bhagamadhye tu saṃpūrṇaṃ candramaṇḍalam |
275 tāṃkārajñānaniṣpannāṃ tārādeviṃ maharddhikām || 7.4.50 ||
- ap7.- śṛṅgārarasasaṃsthā tu saptāsyāṃ²⁰⁴⁴ trilocanāṃ ṣoḍaśabhujāṃ
276 hasitānanāṃ marakatābhām²⁰⁴⁵ navayauvanasaṃpannāṃ vicitravastra-
saṃvitāṃ hāranūpurakaṅṭhikāṃ cūḍakeyūrakuṇḍalakaṭisūtrādyāṃ
nānābharaṇabhūṣitāṃ | utpala²⁰⁴⁶ śīrasi bhūṣitāṃ yavā²⁰⁴⁷ kusuma-
saṃnibhādharaṃ pratyālīḍhasthānasthitāṃ tridaśapatitrāsasaṃtrasta-
kṛtāñjalipuṭāparāṃ raktaprabhāṃ tu samujjalāṃ sphuradbuddhaiḥ
samākulāṃ sarvasattvajananīpriyāṃ bhāvayed yogī | laghu buddhatvam
āpnuyāt || 7.4.51 ||
- ap7.- prathame khaḍgo dvitīye • utpalaṃ ṛṭṭīye śaraś {C70r} caturthe vajraḥ
277 pañcame 'nkuśaṃ ṣaṣṭhe daṇḍaḥ saptame kartrir aṣṭame • abhayam | vāme
kapālo dvitīye tarjanī ṛṭṭīye dhanuś caturthe khaṭvāṅgaṃ pañcame pāśaḥ
ṣaṣṭhe trimuṇḍakaṃ²⁰⁴⁸ saptame ratnam aṣṭame kalaśo dhāryaḥ²⁰⁴⁹ ||
7.4.52 ||

- ap7.- 278 dakṣiṇāsyam prathamam nīlam dvitīye pītasamujjvalam | vāmaprathame
sitam dvitīye haritavaidūryasamñibham | ūrdhvāsyam vikarālam²⁰⁵⁰
dhūmravarṇam mahāghoravikaṭotkaṭabhīṣaṇam | evam bhāvayed devīm
sarvasiddhipradāyikām || 7.4.53 ||
- ap7.- 279 atha • ūrdhvāsyam gardabhākāram kāmārūpiṇam catuścaraṇam triśūla-
sarpaveṣṭitam tathā herukīti nāmnā vai karaṇam uttamam bhāvayed |
bhagamadhye tu yaṁkāreṇa vāyumaṇḍalam dhūmrākāram vicintayet |
tasyoparīndumadhye dhīḥkārāparīnataṁ mañjurūpam ātmānam vicintya
taddhṛdi • āḥkāreṇa sūryamaṇḍalam dhyātvā tataḥ sūryamaṇḍalād raśmim
niścārya vidhivat pūjām kṛtvā tadupari hūmkāram pañcaraśmisaṁyuktaṁ
dhyātvā tatparāvṛtaṁ vajrabhairavam navamukhamahiṣarūpam
ṣoḍaśapādam catustrimśadbhujam nagnaṁ kṛṣṇavarṇam mahātejasam
kapālālamkṛtaśekharam mahābhayānakam ūrdhvaliṅgam pratyālīḍhastham
bṛhadudaram mahākāyam ūrdhvakeśam jvaladbhāsūrākāram kapāla-
mālābharaṇabhūṣitam mahāpralayakālam iva garjayantaṁ nararudhiravasā-
sṛṇmāmsamedamajjam²⁰⁵¹ bhakṣayantaṁ {C70v} sabrahmendropendra-
rudrādīn trailokyam khādayantaṁ vicintayed || 7.4.54 ||
- ap7.- 280 aṭṭahāsam lalajjihvam bhayasyāpi bhayaṁkaram | prathamam
mahiṣamukham | dakṣiṇaśṛṅge trīṇi mukhāni nīlaktapītāni kruddha-
vivṛtāsyam vāme sitadhūmrakṛṣṇāni ca | tayoṛ madhye suraktaṁ
galadrudhirāsyam tadupari mañjurūpam supītam īṣatkruddham
bālābharaṇapañcacīraśekharam kūmaram | ity evam dṛḍhīkṛtya susamāhito
mantrī bhāvayed iti || 7.4.55 ||
- ap7.- 281 tato dakṣiṇaprathamabhujē karrikā | dvitīye bhīṇḍipālah | tṛtīye
muṣalam | caturthe cchurikā | pañcame kaṇayaḥ | ṣaṣṭhe kuṭharaḥ |
saptame kuntaḥ | aṣṭame śaraḥ | navame aṅkuṣam | daśame gadā |
ekādaśame khaṭvāṅgam | dvādaśame cakram | trayodaśame vajraḥ |
caturdaśame vajramudgaraḥ | pañcadaśame khaḍgaḥ | ṣoḍaśame
ḍamarukaḥ²⁰⁵² || 7.4.56 ||
- ap7.- 282 vāme prathamabhujē kapālah | dvitīye śiraḥ | tṛtīye phalakam | caturthe
pādaḥ | pañcame pāśaḥ | ṣaṣṭhe dhanuḥ | saptame ṅtram | aṣṭame
ghaṇṭā | navame hastaḥ | daśame śmaśānakarpaṭam | ekādaśame
śūlabhinnapuruṣaḥ | dvādaśame ṅnikuṇḍam | trayodaśame caṣakaḥ |
caturdaśame tarjanī | pañcadaśame tripatākā | ṣoḍaśame vātakarpaṭakam |
dvābhyāṁ gajacarmadharāḥ²⁰⁵³ || 7.4.57 ||
- ap7.- 283 dakṣiṇapāde naro maḥiṣo vṛṣabhaḥ khara uṣṭraḥ śvāno meṣaḥ śṛgālah |
vāmapāde {C71r} gṛdhra ulūkaḥ kākaḥ + sigḥa + ²⁰⁵⁴ śyenāḥ²⁰⁵⁵ mantrī
mahāśakunaḥ sārāsāḥ²⁰⁵⁶ | evambhūtam vajrabhairavam dhyānam vā

likhāpayet || 7.4.58 ||

ap7.- tasyādho mahāśmaśānaṃ rākṣasakṣetrapālavetālānvitamp>
284 śūlabhinnapurusaṃ vaṭavṛkṣasyodbaddhapuruṣaṃ²⁰⁵⁷ dahyamānapuruṣaṃ
kuntabhinnaṃ ca²⁰⁵⁸ | anekakākapakṣi²⁰⁵⁹ śvānayutaṃ hāhākāra-
samākulam | evaṃ vibhāvayeda yogī sarvakrūrakarmaprasiddhikaraṃ nāma
mahābhairavam | ity āha bhagavān || 7.4.59 ||

ap7.- atha māṅkāraṇiṣpannāṃ²⁰⁶⁰ māriciṃ bhāskaraprabhāṃ²⁰⁶¹ |
285 rathasthāṃ saptaturagaṃ jvālāmaṇḍalabhāsuraṃ || 7.4.60 ||

ap7.- trimukhāṃ trinetrāṃ ca ṣaḍbhujāṃ pītavarṇābhāṃ |
286 dakṣiṇe tu bhaven nīlaṃ vāme kundendusaṃnibham || 7.4.61 ||

ap7.- anekaraśmiprabhā divyā daśadigrakṣaṇodyatā |
287 vihasantī sarvamukhaiḥ²⁰⁶² śṛṅgāraiḥ yauvanoddhatām || 7.4.62 ||

ap7.- nānāvastraparītāṅgī²⁰⁶³ sarvābharaṇālaṅkṛtām |
288 pañcabuddhamukuṭāṃ tu²⁰⁶⁴ jaṭā puṣpair²⁰⁶⁵ virājita²⁰⁶⁶ || 7.4.63 ||

ap7.- dakṣiṇe tu kare vajraṃ dvitīye sūcīsūtrakam |
289 ṭṛtīye śaravartinīṃ vāme tarjanīpāśam || 7.4.64 ||

ap7.- dvitīye śokapallavam ṭṛtīye ca dhanus tathā²⁰⁶⁷ |
290 sphuradbuddhamayair²⁰⁶⁸ meghair nānāraśmisamantataḥ || 7.4.65 ||

ap7.- anena bhāvyamānena vaśaṃ sattvāḥ prayānti vai |
291 ity āha bhagavān vajrī vajrasattvas tathāgataḥ || 7.4.66 ||

ap7.- khadhātumadhyagataṃ vai cintayet sūryamaṇḍalam |
292 paṅkārapariṇatāṃ devīṃ pītavarṇāṃ mahojjvalāṃ || 7.4.67 ||

ap7.- trinetrāṃ trimukhāṃ caiva sakrodhahasitānanāṃ | {C71v}
293 sarvālaṅkāraśobhāṃ²⁰⁶⁹ tu ṣaḍbhujāṃ navayauvanām || 7.4.68 ||

ap7.- dakṣiṇe tu kare vajraṃ | dvitīye paraśum eva ca | ṭṛtīye śarabibhrāṇī ||
294 7.4.69 ||

vāme tarjanīkāpāśaṃ dvitīye paṇapicchikā |
ṭṛtīye dhanurdharā caiva puṣpair jaṭās suveṣṭitā²⁰⁷⁰ || 7.4.70 ||

ap7.- sitapadmasaṃsthā tu²⁰⁷¹ raktaprabhālaṅkṛtā²⁰⁷² |
295 krodhajvālāsphurāvahāṃ krodhajvālābhīḥ saṃtrastā || 7.4.71 ||

dagdhāḥ²⁰⁷³ prajāṃ hiṃsanti ye grahāḥ²⁰⁷⁴ || 7.4.72 ||

krodhajvalitā • akṣepā • akṣobhyāvaṣṭabdhaśirāḥ |

- ap7.- punaḥ śvetā²⁰⁷⁵ pañcavarṇabuddhāmṛtapravarṣikām²⁰⁷⁶ || 7.4.73 ||
296
- ap7.- prāgvat savyetaramukhām | evaṃ bhāvayed yogī vaidṛśya²⁰⁷⁷
297 sarvamāyāyās²⁰⁷⁸ tu śāntaye | sarvarujāpanayanā nāma parṇasāvarī ||
- ity āha bhagavān mahāvajras tathāgataḥ || 7.4.74 ||
- ap7.- śṛṇu devi mahābhāge vajrakrodhasya bhāvanām |
298 krodhamūrtiṃ samādhāya krodharājaṃ prabhāvayet || 7.4.75 ||
- ap7.- <L 32.12a → > caturbhujam caturvaktram yāval lakṣabhujam tathā |
299 sitadeham mahākrodham nirīkṣantam vajravārāhīm
tadvarṇāyudhadhāriṇīm || 7.4.76 ||
- ap7.- kapālamālinam vīram bhasmagātrāvalepanam |
300 pañcamudrāvibhūṣitam jaṭāmukuṭāṅkaśūlinam <L 32.14b ← > || 7.4.77 ||
- ap7.- īśaddaṃṣṭrākārālāsyaṃ mahāpretakṛtāsanam |
301 aṣṭadalamahāpadme raktavarṇasamaṃprabham || 7.4.78 ||
- ap7.- <VD 1.44c → > caturvidyāsamāyuktaṃ buddhabimbopaśobhitam < VD
302 1.44d ← > |
hayarūpādya caturbhujā caturvaktrā sarpābharaṇabhūṣitā || 7.4.79 ||
- ap7.- akṣarākṣarasamyuktaṃ kapālastham śuklavarṇam |
303 caturmukhavirājitam yaralavair bhūṣitam || 7.4.80 ||
- ap7.- sādhyam yāvad {C72r} pādama ārabhya²⁰⁷⁹ vidhinā dhūmraraktaṃpītasita-
304 vāyavyādi yathākramam | anena dhyānadṛṣṭamātreṇa striyam drāvayati
kṣīravṛkṣa iva nānyathā || 7.4.81 ||
- ap7.- raṅkārākṣarasamyuktaṃ raktavarṇam²⁰⁸⁰ caturbhujam |
305 jvālāmālākulam ghoram caturvaktram jambukāsyavirājitam || 7.4.82 ||
- ap7.- hūmkārapūrveṇa • eva śūkṣmavajravibhāvane²⁰⁸¹ |
306 nāsikāgre ṭiniṣpanne sādhyadeham tu pūrayet || 7.4.83 ||
- ap7.- aṅgasandhiṣu sarveṣu viśvavajranibandhane |
307 tena vajraprahāreṇa jvālāṣoṇitavigrahaḥ || 7.4.84 ||
- ap7.- bhāvayed vajradākinyah cūṣayantyā samantataḥ || 7.4.85 ||
308
- ap7.- om vajradākini²⁰⁸² • amukasya raktam ākarṣaya hūm phaṭ || 7.4.86 ||
309
- ap7.- anena kramayogena raktākārṣaṇam uttamam |
310 evaṃ kathitam devi śuśyate nātra saṃśayaḥ || 7.4.87 ||

- ap7.- atha sakalatattvaniṣpannaṃ mahiṣarūpaṃ bhayānakam |
311 kṛṣṇavarṇaṃ mahāghoraṃ caturvaktraṃ bhayānakam || 7.4.88 ||
- ap7.- aṣṭabhujam caṭuścaraṇavirājitam | vajraṃ muṣalaṃ caiva khaḍgaṃ cakraṃ
312 ḍamaruṃ tathaiṃ ca | vāme khaṭvāṅgaṃ²⁰⁸³ kapālaṃ dhanuḥ pāsameva
ca || 7.4.89 ||
- ap7.- sphārayed vajrakrodhān nānāpraharaṇadharān punaḥ |
313 sādhyasya manasā rakṣām ākṛṣya vidhānataḥ || 7.4.90 ||
- ap7.- taiḥ sādhyam cintayet pāsair baddhvā tu dakṣiṇām diśam
314 kaṭṭayantaṃ vajrakrodhenānyena vajreṇa ghātakān || 7.4.91 ||
- ap7.- khaḍgena dārayantaṃ²⁰⁸⁴ vai • antragalitaviṭkulān || 7.4.92 ||
315
ap7.- om vajrarākṣasa bhakṣayemaṃ²⁰⁸⁵ phaṭ || 7.4.93 ||
316
ap7.- śvānamukhaṃ tataḥ kṛtvā vajrarākṣasabhāvanā || 7.4.94 ||
317
om hrīḥ ṣṭrīḥ²⁰⁸⁶ vikṛtānana {C72v} hūm hūm hūm phaṭ svāhā |
ap7.- mahiṣānanayamarūpasyāyaṃ mantraḥ²⁰⁸⁷ || 7.4.95 ||
318
ap7.- kākajambūkaḡrdhrais tu parivāritaṃ samantataḥ |
319 tair vilupyamānaṃ tu bhāvayen nāma codanaiḥ || 7.4.96 ||
- ap7.- vāyumaṇḍalasaṃrūḍhaṃ vajradaṃṣṭraṃ²⁰⁸⁸ vicintayet |
320 tasya pṛṣṭhasaṃrūḍhaṃ²⁰⁸⁹ sādhyasya parikalpanā || 7.4.97 ||
- ap7.- vajrakrodhena pīḍyantaṃ nīyantaṃ dakṣiṇām diśam |
321 vātamaṇḍaliparṇāni padapāṃśuś ca tasya vai || 7.4.98 ||
- ap7.- tannāmagrahaṇena gopyaṃ vai²⁰⁹⁰ vajramuṇḍasya²⁰⁹¹ caraṇataḥ |
322 evaṃ bhāvanāyogena karma kuryād vidhānataḥ || 7.4.99 ||
- ap7.- uccāṭayec chakram api kiṃ punaḥ bhuvi jantavaḥ || 7.4.100 ||
323
ap7.- brāhmaṇaśramaṇaromāṇi • ulūkapakṣā veṣṭitaḥ |
324 tannāma mantraṃ vidarbhya nikhanyād bhuvi nirodhataḥ || 7.4.101 ||
- ap7.- vajrakrodhadvayenaiva yuddhāvantaṃ vicintayet |
325 evaṃ vicintayed yogī vidveṣayati yathepsayā || 7.4.102 ||
- ap7.- cīkārākṣarasamyuktaṃ hayākāramukhaṃ kṛtvā |
326 madyākarṣaṇam uttamam || 7.4.103 ||
- ap7.- haritavarṇacaturmukhaṃ caṭuṣpādaṃ caṭuḥkaraḥ²⁰⁹² |
327 hayagrīvo mahārājā sidhyate parameśvaraḥ || 7.4.104 ||

ap7.- 328 prathamam śyāmam īsatpītam trinetaṃ kṛṣṇasitadakṣiṇetarānam
ūrdhvam aśvamukhaṃ vikarāliṇam haritam tathā | dakṣiṇe
tripatākābhinayī | dvitīye viśvavajram | tṛtīye khaḍgam | caturthe bāṇam |
vāme viśvapadmam | dvitīye śaktiḥ | tṛtīye darpaṇam | caturthe dhanuḥ |
pratyālīḍhasūryastham tāṇḍavānvitam | hariharādīpatitam ity evaṃ
bhāvayed vidhinā mantrī || 7.4.105 ||

<H 1.2.25 (prose)→> sādhyasya nābhau maṃkāraṃ bhāvayet |
maṃkāraṇiṣpannaṃ {C73r} madyodaraṃ bhāvayet | paścād vāntiṃ kurvan
dṛśyate madyam udgirati <H 1.2.25 (prose)←> || 7.4.106 ||

ap7.- 329 samīraṇadīśam²⁰⁹³ gatvā caturasraṃ maṇḍalaṃ vai kṛtvā gandhena
saptabindavaḥ kāryāḥ | matimān śarāvena gopayet | tannirmitasumerum
aṣṭaśṛṅgaṃ samantato racitaṃ sphuradvajreṇa tu krāntam²⁰⁹⁴ yaṃkāravāyu-
saptayonibījitam²⁰⁹⁵ antarnigūḍhaniśvāsam laṃkāralāñchitaṃ māhendram |
evaṃ prayogaracite karoti bandhaṃ pralayam iva vāyoḥ || 7.4.107 ||

ap7.- 330 aṣṭadalakamalabhāvitatatpattre nāgāṣṭakaṃ nyaset tanmadhye jvalitajvālā-
kalāpinam | vajrakrodhamūrtitayā pīḍayet pārṣṇitalaiś chardayantam
vārimeghān bhujāṅgān | hūmkāradvayena vidarbhitam madhye nāgabījam
parikṣiptam pīḍayantam japan hūmkṛtiṃ varṣayati varṣam || 7.4.108 ||

ap7.- 331 mahāpralayakartāraṃ raktārkavarṇasuprabhaṃ vaktraṃ vidārya vyomni
sthitam hūmkārajvalitajihvam²⁰⁹⁶ lihen²⁰⁹⁷ meghān saptavāriparipūrṇān
ākṛṣṭān usvāsair niśvāsaiḥ prerayet tūlanibhān | atha svamudrāgaṇān
jvalitān preṣayed | vipāṭitam chidritaṃ kṣaṇena hūmkāratarjitaṃ karoti ||
7.4.109 ||

ap7.- 332 gaganam śaratkālabham āgneyamaṇḍalasthito lalātamadhyanirgato •
acalaceṭaḥ²⁰⁹⁸ | vairocanasya pade ṣaḍbāhukhaḍgapāśaśaradhanughanṭā-
vajra²⁰⁹⁹ pravarṣantamāravijayī krodhair asaṃkhyeyaiḥ parivṛto vighnān
sarvān uttrasayan hūmkāradhvanipūritaḥ • vidhvaṃsayet²¹⁰⁰ {C73v}
trilokam api pūrṇam || 7.4.110 ||

ap7.- 333 nararudhiracaraṇamṛttikākṛtanararūpaṃ narāsthikīlena kīlayed akṣṇor
viṃśativāram abhimantritaṃ māricīmantrakīrtanānantaraṃ tad gaṇapati-
mukhaṃ praviṣṭam pṛṣṭhata ākoṭitaṃ vajramuṣalena om̐ sumbha nisumbha
vajramuṣalena cūrṇaya vighnān hūm̐ phaṭ | evaṃ dhyānakarmabhiḥ
kṣaṇān nivārayate naravighnān || 7.4.111 ||

ap7.- 334 arjunavarṇitākṣo²¹⁰¹ nāgaśatasahasrair alaṅkṛtadeho nāgāṣṭakānām ājñāṃ
dadānaḥ | te ca nāgāḥ śatasahasravadanā vibhāvya gaganasaṃsthā ājñāṃ
śrutvā²¹⁰² varṣaṇam̐ nivārya²¹⁰³ ghananivahaiḥ || 7.4.112 ||

ap7.- garuḍo 'pi pakṣānilair nirvāpayan † āśīma † vahniṃ cañcughātena nadīṃ ca
335 kurvāṇa ity evaṃ bhāvayen mantraṃ japet | om vajranārāyaṇa nirvāpaya
vahniṃ navāmbumeghaiḥ • hūm || 7.4.113 ||

ap7.- khadhātumadhyagataṃ trimukhaṃ trinetraṃ sarvālaṅkārabhūṣitaṃ
336 vyāghracarmanivasanaṃ raktavarṇaṃ mahātejam
uditādityasamaprabham || 7.4.114 ||

ap7.- khaḍgaṃ caiva khaṭvāṅgaṃ ca dhanur bāṇaṃ tathaiva ca |
337 mahāmāṃsakapālaṃ ca ḍamarukaṃ tathaiva ca²¹⁰⁴ || 7.4.115 ||

ap7.- pāśaṃ caivāṅkuśaṃ ca vāme • utpalavirājitam |
338 dakṣiṇe • abhayadayikā || 7.4.116 ||

ap7.- pratyālīḍhamahāghoraṃ sūryasthaṃ tāṇḍavānvitam |
339 raktajvālākulaṃ ca mahāvāstravitānaṃ ca śmaśāne prakurvati || 7.4.117 ||

ap7.- hrīmīkārodbhavā devī tārā saṃsāratāriṇī |
340 evaṃ vibhāvitamātreṇa buddhatvaṃ prāpnoti yogī | {C74r}
kiṃ punar anyāḥ siddhayaḥ || 7.4.118 ||

ap7.- <H 1.2.26 (prose) → > atha vaśīkartukāmenāsokāṣṭamyām aśokatalaṃ gatvā
341 raktavastraṃ paridhāya <H 1.2.26 (prose) ← > sarvālaṅkārabhūṣito mantraṃ
japet | trimukhayoge sthitvā • ātmānaṃ raktavarṇaṃ dhyātvā paścāt
svaśārīrād dvibhujāṃ raktām aṅkuśapāśagrīhastāṃ niścārayet | tena
sādhyam hṛdi vidhvā • āniyantaṃ cintayet svaśārīre tāṃ devīm |
praveśayet sādhyam vihvalībhūtam | tasya hṛdaye daśākṣaramantraṃ
nyased raktavarṇam | punaḥ sādhyena jñānarūpeṇa teṣv akṣareṣu
praveṣṭavyaṃ taiḥ sārddham ekalolībhūtam cintayet | anena dhyānayogena
saptāhāc cakravartinam api vaśam ānayati yāvajjīvaṃ na saṃśayaḥ ||
7.4.119 ||

ap7.- athāśanivighnanivāraṇārtham āha |
342 śrīparamādyarūpam ātmānaṃ trimukhaṃ catuścaraṇaṃ caturbhujāṃ rakta-
varṇojjvalaprabhaṃ vajrādi²¹⁰⁵ caturdevīparivṛtaṃ vicintya vajrāstrā
vajrakelikilā snehavajrā vajragarvā ca | dakṣiṇe vajrotkarṣaṇaśaradhāriṇam
vāme garvayā kaṭisthitadhanurdhāriṇam vicintya tato dehotsarga-
buddhakṛtameghān sarvālaṅkāravirājitān dakṣiṇe • abhayadāyikān²¹⁰⁶
abhiṣekaghaṭa²¹⁰⁷ ratnagalitān gagane vajranivāraṇam || 7.4.120 ||

ap7.- om mahāsukhavajratejaḥ hūm || 7.4.121 ||

343 kṛte suratabandhenaivaṃ bhāṣitayogānuttarapadavikāśī || 7.4.122 ||

- ap7.- mārāṇe • idam²¹⁰⁸ āha |
344
<K 5.18a →> śāntāv antayakārasya {C74v} lopo nikāradvayasya ca |
paścān madhyayakārasya śeṣā varṇā yathāsukham <K 5.18d ←> ||
7.4.123 ||
- ap7.- ity evaṃ kathitaṃ devi sarvakarmaprasādhakam || 7.4.124 ||
345
ap7.- <H 1.2.26 (prose) →> pramadāṃ vaśīkartukāmena punar api • aṣṭamyāṃ
346 kurukullāyoge sthitvā • etaddhyānaṃ vidadhīti | madanaphalaṃ
bhakṣayitvā tataḥ kāmācīkārasena tilakaṃ vandyā mantraṃ jayet |
- ap7.- om²¹⁰⁹ amukī me hrīm²¹¹⁰ vaśībhavatu ||
347
siddhe • ayutenāgacchati <H 1.2.26 (prose) ←> || 7.4.125 ||
- ap7.- atha kāladaṣṭothāpane hṛdaye padmam aṣṭadalaṃ cintayet | tadupari
348 tṛtīyasvaram patrāṣṭake sitavarṇaṃ vicintayet | ātmānaṃ ca
śeṣanāgarūpaṃ sitavarṇaṃ ikārāmṛtasravantaṃ cintayet | tasya
nāgākṣibhyāṃ amṛtaṃ niścārya tasmin sādhyasāre nipatantaṃ cintayet |
anena dhyānayogena traidhātukaparipūrṇaṃ viṣaṃ nirviṣaṃ karoti ||
7.4.126 ||
- ap7.- <H 1.2.27 (prose) →> atha candrasūryaṃ vivartukāmena śālipiṣṭamayāṃ
349 candrārkaṃ kṛtvā vajrodake nikṣipet | mantraṃ jayet |
om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā²¹¹¹ || 7.4.127 ||
ṣaṭkoṭiṃ²¹¹² jayet paścād idam karma samārabhet | tiṣṭhete²¹¹³
candrasūryau rātriṃ divā • aviśeṣo bhavati < H 1.2.27 (prose) ←> ||
7.4.128 ||
- ap7.- <H 1.2.22 (prose) →> parasainyaṃ vināśayitukāmaḥ khaṭikāṃ sādhayet²¹¹⁴ |
350 khaṭikāṃ piṣṭvā pañcāmṛtena kuṭhāracchinnayā sārḍhaṃ vaṭikāṃ
kārayet || 7.4.129 ||
om vajrakartari hevajrāya svāhā || 7.4.130 ||
siddhyarthaṃ koṭiṃ jayet tataḥ sidhyati | {C75r} tāṃ saṃsādhyā
kamaṇḍalugrīvāṃ²¹¹⁵ veṣṭayed | veṣṭayitvā bhañjayet | sarve śatravaḥ
śīracchinnā bhavanti <H 1.2.22 (prose) ←> || 7.4.131 ||
- ap7.- <H 1.2.23 (prose) →> devānāṃ sphāṭitukāmena tilakaṃ sādhayet |
351 vajrabandhakaṃ vajri²¹¹⁶ puṣpasādhitam²¹¹⁷ kuṭhāracchinnāmiśritaṃ
sūryagrāse • akṣobhyena piṣayet | piṣṭvā parśuṃ saṃskaret | taṃ
pādenākramya mantraṃ jayet |

- om vajrakuṭhāra sphāṭaya sphāṭaya phaṭ phaṭ²¹¹⁸ svāhā || 7.4.132 ||
- ap7.- siddhyartham koṭim japet | paścāt tilakam vandet | yaṃ vandati sa sphuṭati
352 <H 1.2.23 (prose) ←> || 7.4.133 ||
- ap7.- atha varṣāṇaprayogaṃ²¹¹⁹ vakṣye |
353
<H 1.2.20 (prose) →> om •āḥ •phuḥkāraṃ vidhivad anantaprakṛtiṃ kṛtvā
pañcāmṛtena snāpayet | kṛṣṇapuspenārcayet | nāgadamakarasena
lepayet | hastimadena śiro ḥhyaṅgayet | śarāvadvayena sthāpayet | kṛṣṇa-
gokṣīreṇa pūrayet | kṛṣṇakumārikartitasūtreṇa veṣṭayet | vāyavyāṃ diśi
puṣkariṇīm kṛtvā tam anantaṃ saṃsthāpayet²¹²⁰ | tasyās taṭe maṇḍalaṃ
vartayed vidhinā <H 1.2.20 (prose) ←> | tasya madhye • anantaṃ
sthāpayet | anantākrāntaṃ hevajraṃ likhet | <H 1.2.20 (prose) →> aṣṭāsyam
catuścaraṇaṃ ṣoḍaśabhujabhūṣitam | caturviṃśatinetraṃ bhāvayet |
paścād ācāryaḥ • ādhmātaḥ krūracetasā mantraṃ japet vijane deśe ||
7.4.134 ||
- ap7.- om ghuru ghuru²¹²¹ ghaḍa ghaḍa²¹²² śama śama²¹²³ ghoṭaya ghoṭaya^{2124 2125}
354 • anantakṣobhakarāya nāgādhipataye he he ru ru ka²¹²⁶ saptapātālagatān
nāgān ākarṣaya {C75v} varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ
phuḥ phuḥ phuḥ hūm hūm hūm phaṭ phaṭ phaṭ svāhā || 7.4.135 ||
- ap7.- yadi na varṣanti tadā • etan mantraṃ viparītaṃ japet | varṣanti | yadi na
355 varṣanti tadā mūrdhā sphuṭanti • arjakasyeva mañjarī || 7.4.136 ||
- meghān sphāṭitukāmena tadā śmaśānakarpaṭe • idaṃ²¹²⁷ mantraṃ ālikhet |
- om tarjaya tarjaya śmaśānapriyāya phaṭ²¹²⁸ svāhā <H 1.2.21 (prose) ←> ||
7.4.137 ||
- ap7.- iti śrīsampuṭodbhavamahātantre sarvakarmadhyānodayo nāma kalparājaḥ
356 saptamaḥ samāptaḥ ||
- ap8. . CHAPTER A8 .
- .. Part 1 ..
- ap8.1 bhagavan śrotum icchāmi • aparair lakṣyalakṣaṇam |
catustattvaṃ na jānāmi kathayasva mahāsukha || 8.1.1 ||
- ap8.2 bhagavān āha |
śṛṇu vajra yathātattvaṃ saṃsārottāraṃ lakṣaṇam |
vajratattvasya²¹²⁹ pūrvasya ghaṇṭaṃ cāpi dvitīyakam || 8.1.2 ||

- ap8.3 tṛtīyam akṣasūtram tu caturtham jñānalakṣaṇam |
catustattvatarāṅgāni nīyate pāramīpsitam²¹³⁰ || 8.1.3 ||
- ap8.4 madhye vairocano nāthaḥ pūrve • akṣobhya • eva ca |
ratnam²¹³¹ dakṣiṇasūcyāṃ tv amitābham paścime nyaset || 8.1.4 ||
- ap8.5 uttare • amoghasiddhiṃ tu pañcasūcyābhidevatā |
padme • aṣṭasambodhyaṅgam yathābhūmyaṃ tu sthāpayet || 8.1.5 ||
- ap8.6 padmaḥ paḥsaṃ tu maitreyaṃ gaganam samantabhadravat |
yakṣādhipatiṃ mañjuśrīṃ viṣkambhiṃ kṣitim eva ca || 8.1.6 ||
- ap8.7 asyāṣṭābhidevānām yathābhūmyaṃ tu sthāpayet |
madhye tridaśa • aṅḍānām jñānadevaṃ tu līyate || 8.1.7 ||
- ap8.8 padme • aṣṭadevīnām yathāsthāneṣu yojayet |
vajrāṅkuśyādicatvāri kriḍānābhidiśaṃ tathā || 8.1.8 ||
- ap8.9 sūcyā pañcaḍākinyo madhye jñānaṃ tu nāmataḥ |
pūrve tu vajradakini²¹³² • uttare {C76r} ghorī nāmataḥ || 8.1.9 ||
- ap8.10 vetālī diśa • antānām caṇḍālī dakṣiṇeśvarī |
vajratattvāni devāni jñātavyaṃ tu vicakṣaṇaḥ || 8.1.10 ||
- ap8.11 yatas tattvāni vajrasya vajrātmātmacetane |
vajram ārabhya yoginām vajracetaṃ tu kārayet || 8.1.11 ||
- ap8.12 vajra śuddhiṃ dṛḍhikūryad vajra dharmaparaṃ matam |
vajra tattvāni sarve te vajra karmābhisārataḥ || 8.1.12 ||
- ap8.13 vajra spharaṇayogena sattva saṃsāratāraṇaḥ |
vajrākārṣitayogānām vajra stambhita yogavit || 8.1.13 ||
- ap8.14 andhakāra yathā kleśa vijñānasaha dīpakaḥ |
ghātayej jñānavajreṇa • ālokadiśam āpnuyāt || 8.1.14 ||
- ap8.15 vajra sādhitā sarveṣāṃ vajrātmā • iti darśitam |
vajra dharmasya sārasya vajra mokṣasya tatparaḥ || 8.1.15 ||
- ap8.16 vajreṇa padmam ākramya sādhayet sarvatattvataḥ |
vajra padmāvatiṃ tasya sādhayed vicakṣaṇaḥ || 8.1.16 ||
- ap8.17 śṛṇu vajradharo rājā vajraghaṇṭānām tu lakṣaṇam |
prajñāvāditattvānām sarve śṛṇvanti devataḥ²¹³³ || 8.1.17 ||
- ap8.18 tribhāgam grahaṇam spaṣṭam mekhalālaṅkṛtam śubham |
utpalakumudaṃ saumyaṃ²¹³⁴ ratnapadmavyavasthitam || 8.1.18 ||

- ap8.19 diśādiśam aṣṭasya madhye buddha navamasya²¹³⁵ tu |
navadevādi sūcyam tu navadevam adhiṣṭhayet || 8.1.19 ||
- ap8.20 makarāsyānirgataṃ sūci raśmicandravyavasthitam |
navasūcyeti vikhyātā jñānavajra jagottarā || 8.1.20 ||
- ap8.21 ākāśadhātuparyante bodhimaṇḍavyavasthitam | {C76v}
daśadiksarvavit²¹³⁶ sthānair lokadhātvanantakaiḥ || 8.1.21 ||
- ap8.22 diśe • aṣṭasaṃjñā tu aṣṭadevīm tu kīrtitāḥ |
aṣṭa • akṣarabījasya • aṣṭadiśiṃ tu vinyaset || 8.1.22 ||
- ap8.23 pūrve tāriṇī devī pāṇḍarā • uttareṇa ca |
paścime māmakī nāma dakṣiṇe buddhalocanā || 8.1.23 ||
- ap8.24 sauvarṇā madhurā kānti vajramālā caturthakam |
ākāśamadhyarūpaṃ tu rūpaśobhaguṇālayāḥ²¹³⁷ || 8.1.24 ||
- ap8.25 protphullakamalodbhavā arūpabhavadeśaṃ tu prajñāmṛtakumbhavat |
jñāna • amṛtasthānaṃ tu tasya madhye tu mānasam || 8.1.25 ||
- ap8.26 prajñāpāramitā devī rūpaśobhā guṇālayā |
ūrdhwapadmavajrāṇaṃ yathāpūrvaṃ tu cintayet || 8.1.26 ||
- ap8.27 jñānadaṇḍeti²¹³⁸ madhyānāṃ sarvasaṃhārasṣṭikā²¹³⁹ |
cālayeḍ aṣṭadeśaṃ tu • ālikāliprayojanam || 8.1.27 ||
- ap8.28 ālikāliprayogeṇa sarvasaṃsāracchedakā |
vajraghaṇṭam upāyaṃ tu • upāyamadhyam eva ca || 8.1.28 ||
- ap8.29 pāṇau dvau prasārayet²¹⁴⁰ tatra²¹⁴¹ kamalāvartaṃ tu²¹⁴² pañcadhā |
divākaraṃ tu saṃcintya savyataś candrasya vāmam eva ca || 8.1.29 ||
- ap8.30 upāyaṃ tu dehānāṃ²¹⁴³ sveṣṭadevatāṃ²¹⁴⁴ cintayet |
uttare vajram ullālya paścāt samāropaṃ tu buddhimān || 8.1.30 ||
- ap8.31 hūmkāragītikākāraṃ sarvabuddhaṃ tu rañjayet |
soha • i vajjam ullālu tāri • a satvavimokhe |
dharmavimokhe kajja tuṅgaṃ vajja dracchā adharantu ||
hūm hūm hūm ho ho ho || 8.1.31 ||
- ap8.32 prajñopāyena nirmāda prajñopāyakarāmayam || 8.1.32 || {C77r}

- ap8.33 om vajradharmaraṇita praraṇita saṃpraraṇita²¹⁴⁵ sarvabuddhakṣetracāline
prajñāpāramitānādasvabhāve vajrasattvaḥṛdayasaṃtoṣaṇi hūm hūm hūm
ho ho ho svāhā | | 8.1.33 | |
- ap8.34 om sarvatathāgatasiddhivajrasamaye tiṣṭha • eṣa tvā dhārayāmi hiḥ hi hi hi
hi hūm hūm hūm phaṭ svāhā | | 8.1.34 | |
- ap8.35 prajñā-m-upāyadharmena²¹⁴⁶ prabuddhā jagadādi vā |
ajñānapaṅkamagnānāṃ sattvabuddhārthaṃ²¹⁴⁷ nādayet | | 8.1.35 | |
- ap8.36 vajraṃ tattvena gṛhṇīyāt ghaṇṭāṃ²¹⁴⁸ dharmeṇa vādayet |
prajñopāyavidhānena sattvārthaṃ kuru yoginām | | 8.1.36 | |
- ap8.37 atattvāśayayogino hastighaṇṭeva nāditaḥ |
yogatattvādihīnasya svasiddhiṃ dūraṃ²¹⁴⁹ lakṣyate | | 8.1.37 | |
- ap8.38 iti ghaṇṭātattvam²¹⁵⁰ aṣṭamasya prathamam prakaraṇam | |

.. Part 2 ..

- ap8.39 śṛṇu vajra yathāsamyag akṣasūtrādilakṣaṇam |
yena samyagvidhānena sidhyante nātra saṃśayaḥ | | 8.2.1 | |
- ap8.40 sphaṭikāmuktimuktiṃ tu sitadhātvādim anyakā |
viśeṣaśāntikarmāṇi • akṣasūtrasya lakṣaṇam | | 8.2.2 | |
- ap8.41 sauvarṇam rajataṃ tāmraṃ vā padmabījam viśeṣataḥ |
pauṣṭikenākṣasūtraṃ tu gaṇitaṃ tu vicakṣaṇaḥ | | 8.2.3 | |
- ap8.42 kuṃkumādi tu gandhādi sarvagandhaviśeṣataḥ |
rañjitaṃ guṭikaṃ kṛtvā vaśyānāṃ parikīrtitam | | 8.2.4 | |
- ap8.43 rudrākṣakālabījam narāsthi tathaiva ca |
yoyayed raudrakarmāṇy abhicāraparikīrtitam | | 8.2.5 | |
- ap8.44 śāntipuṣṭivaśābhicāraḥ putraṃjīva sarvakarmikam |
mantrasādhanapañcāśad {C77v} vaśye tadardham eva ca | | 8.2.6 | |
- ap8.45 śatam ekaṃ tu śāntikam aṣṭādihike pauṣṭike tathā |
abhicāre tu ṣaṣṭhīnāṃ 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 guḍikāḥ²¹⁵¹ sarve stūpasyopari kalpitāḥ | | 8.2.9 | |

- ap8.48 dharmasākṣīti stūpānām²¹⁵² dharmadhātum ca • ūrdhvaśaḥ |
karatale sūryam saṃcintya svarapūrvādim akṣaram || 8.2.10 ||
- ap8.49 bhāvayed yoginām²¹⁵³ karamadhye tu • amṛtākṣaramadhyam²¹⁵⁴ ca |
sitavarṇam saṃcintya raśmijvālām anekadhā || 8.2.11 ||
- ap8.50 aṅgulyā vajrasūcyam²¹⁵⁵ tu padmapattraṃ tu vāmataḥ |
padmavajrāvatiṃ tasya saṃpuṭam sūtra²¹⁵⁶ madhyataḥ || 8.2.12 ||
- ap8.51 bhāvayet sarvatattvena • akṣasūtram adhiṣṭhayet |
paścāj japen mantrī • aṅgulyādiviśeṣataḥ || 8.2.13 ||
- ap8.52 vajrībhāvam tu vāmānām vajrādvaya²¹⁵⁷ bhāvataḥ |
śāntike krodhavyastam²¹⁵⁸ pauṣṭike madhyatattvataḥ || 8.2.14 ||
- ap8.53 anāmikā vaśyam ity uktaṃ paryantam abhicārataḥ |
aṅguṣṭhā vajrāṅkuśa devatākarsabhāvataḥ || 8.2.15 ||
- ap8.54 samāhitam jāpabhāvena sidhyante nātra saṃśayaḥ |
atattvena tu yoginām atattvamantrabhāvanā || 8.2.16 ||
- ap8.55 atattvavajraghaṇṭānām anutpādyamudrātattvataḥ |
yoginām²¹⁵⁹ tattvam ālambya tattvasarvāṇi kārayet || 8.2.17 ||
- ap8.56 akṣarukāraṇḍatattva soḥia mantravisāru²¹⁶⁰ |
gaṇṭhau saṃkhu alikta sajjhavi yoinisāru²¹⁶¹ || 8.2.18 || {C78r}
- ap8.57 om̐ pade pade mahājñānam sarvabuddham aham bhave²¹⁶² hūm hūm hūm
ho ho ho aḥ svāhā || 8.2.19 ||
- ap8.58 akṣasūtraśodhanamantrānām yad ipsitam tad eva sādhyet |
sidhyanti tattvakarmāṇi • aparispṛuṭam tu dūrataḥ || 8.2.20 ||
- ap8.59 śṛṇu samyag mahājñāna jñānatattvam viśeṣataḥ |
samāhite cakram ijjeta²¹⁶³ samatācittabhedataḥ || 8.2.21 ||
- ap8.60 candramaṇḍalamadhyastham jñānabījena nirmitam |
bhāvayet sitavarṇam tu padma • āsanam āsinam || 8.2.22 ||
- ap8.61 dvibhujam sattvaparyāṅkam sarvābharaṇabhūṣitam |
mahāmudrā dvau pāṇau hṛdi sthānam tu pīḍitam || 8.2.23 ||
- ap8.62 sitavarṇasusobhām tu • āryavairocanaprabhum |
sphuradbuddhamayair²¹⁶⁴ meghair nānāraśmisamantataḥ || 8.2.24 ||
- ap8.63 yugapat kramavidhānena mantrajāpam prakīrtitam |
vāmadakṣiṇapāṇibhyām bhramantam ḍākinītatsukham || 8.2.25 ||

ap8.64 ālikālibījanāṃ hūmkārasūtrasūtritam²¹⁶⁵ |
asya bījaṃ tu bhāvayed yogī laghu buddhatvam āpnuyāt || 8.2.26 ||

ap8.65 iti mantrajāpabhāvanā • aṣṭamasya dvitīyaṃ prakaraṇam ||

.. Part 3 ..

ap8.66 <Sz 4.3.34a → > śṛṇu vajra yathātattvam utkrāntiyoga²¹⁶⁶ lakṣaṇam |
sumārgeṇa tu yogināṃ²¹⁶⁷ gatiśobhaṃ²¹⁶⁸ darśayāmi te || 8.3.1 ||

ap8.67 śrotum icchāmi jñānendra navadvārāṇi kīdrśam |
dvārabhedena jñānasya guṇadoṣādi kīdrśam || 8.3.2 ||

ap8.68 śṛṇu samyakprayogaṃ pramāṇaṃ cyutikālataḥ |
sumārge²¹⁶⁹ śobhanaṃ sthānam amārge bhavadoṣataḥ || 8.3.3 ||

ap8.69 bindunābhasya {C78v} • ūrdhvānāṃ cakṣurnāsādikarṇayoḥ |
pānāpānavdārasya navadvārasya²¹⁷⁰ lakṣaṇaṃ || 8.3.4 ||

ap8.70 nābhe kāmikaṃ svargaṃ bindunā rūpadehinaḥ
ūrdhva • ūrdhvakasthānasya gatyāgatiḥ²¹⁷¹ parikīrtitāḥ || 8.3.5 ||

ap8.71 yakṣā bhavantu nāsānāṃ karṇābhyāṃ siddha²¹⁷² devatāḥ |
cakṣur yadi gataṃ²¹⁷³ jñānaṃ narāṇāṃ nṛpavartinam || 8.3.6 ||

ap8.72 bhavadvārasya pretānāṃ mūtre tiryāñcas tathā |
aṣṭau narakabhāgānāṃ apāne²¹⁷⁴ • evaṃ kulaputrā bhavasamkrānti-
lakṣaṇam || 8.3.7 ||

ap8.73 yato dvāraviśeṣasya saṃsārabheda-m-udbhavaḥ²¹⁷⁵ |
tasmād dvāraviśeṣeṇa²¹⁷⁶ yogīnāṃ tu susamāhitam²¹⁷⁷ || 8.3.8 ||

ap8.74 mṛtyukālasya prāptānāṃ mṛtyucihnaṃ tu darśitam |
na bhedayej jarādīnāṃ utkrāntiyogam uttamam || 8.3.9 ||

ap8.75 kumbhakaiḥ pūrvam ārambhaḥ sarvadvārāṇi stambhanam |
pañcasphoṭikastūpānāṃ dvārarandhrasya bhāvanā || 8.3.10 ||

ap8.76 tasya nimnasya dvārasya bījasya sitam ambuvat |
pānāpānasya • agnīnāṃ tasya bījaṃ tu jvalitavat || 8.3.11 ||

ap8.77 tasya pūrvasya²¹⁷⁸ śvāsasya bhāvayet susamāhitāḥ |
vāyuvārṇasya dehasya vāyumaṇḍalacetāsā || 8.3.12 ||

ap8.78 vāyubījasya mūlāni vāyv antasya²¹⁷⁹ mūlakā |
bindunādasya saṃyuktenākarṣayec cetabījakaiḥ²¹⁸⁰ || 8.3.13 ||

- ap8.79 vajrībījasya²¹⁸¹ ghorāṇām ankuśādi yojayet |
ghorākārṣitadaśabhiḥ²¹⁸² sthānais̄ caturviṃśatisthānataḥ²¹⁸³ || 8.3.14 ||
- ap8.80 pada²¹⁸⁴ sthānapade • ūrdhva²¹⁸⁵ navasandhis tu • ūrdhvaśaḥ |
ūrṇāpalitabījena śodhayed dehākṣaram²¹⁸⁶ || 8.3.15 ||
- ap8.81 ghoranādena • uccārya aṣṭāntasya tu bījena |
ghoraghoravargapūrvādīpūrvasya • {C79r} ardhākṣarayojitam || 8.3.16 ||
- ap8.82 prerayen nādanādena²¹⁸⁷ vāyubījanimnataḥ²¹⁸⁸ |
yuktavātāni bījasya vāyumaṇḍalacetasā || 8.3.17 ||
- ap8.83 caturviṃśaty abhiḥ sthānair ūrdhva•ūrdhva param̄ tataḥ |
palitena tu yoginām²¹⁸⁹ ūrdhvaṛṇām²¹⁹⁰ tu bhakṣayet || 8.3.18 ||
- ap8.84 navasandhiparam ūrdhvaṃ sadyotkrānti tu mānasaḥ |
devaghātasya viprāṇām pañcānantaryakāriṇām || 8.3.19 ||
- ap8.85 caurakāmopabhogasya • asya mārgēṇa mucyate |
na tu pāpena liptasya bhavadoṣaṃ tu dūrataḥ || 8.3.20 ||
- ap8.86 yathā paṅkasya • utpannapadmakānti sunirmalam |
tathā paṅkādi dehānām jñānakāyebhiḥ²¹⁹¹ svepsitam || 8.3.21 ||
- ap8.87 utkrāntikālasaṃprāptā • akālaṃ devaghātanam |
tasmāc cihnāni dehānām yogam ārambha buddhimān || 8.3.22 ||
- ap8.88 śṛṇu vajra yathātattvaṃ yogaṃ sādhyam²¹⁹² viśeṣataḥ |
samatācittabhāvena pūrvalakṣaṇasarvataḥ || 8.3.23 ||
- ap8.89 hṛdi maṇḍalamadhyasthaṃ pañcabuddhasya bījakaiḥ |
asya jvālārkaśmīnām rūpāṇām lakṣate²¹⁹³ casā²¹⁹⁴ || 8.3.24 ||
- ap8.90 pūrva•uktāni śūnyasya pūrvalakṣaṇasaṃyutam |
bhedayet sarvarūpādi hūmkārasthitacetasā || 8.3.25 ||
- ap8.91 bījena rūpaṃ niṣpādyā candramaṇḍalamadhyataḥ²¹⁹⁵ |
padmam āsanam āsīnam jñānaḍākinīm ātmānam cintayet || 8.3.26 ||
- ap8.92 trimukhaṃ ṣaḍbhujam̄ caiva trinetrām̄ kirīṭīmaṇḍitam²¹⁹⁶ |
hasitakrodhaśṛṅgāram̄ sarvābharaṇabhūṣitam || 8.3.27 ||
- ap8.93 sitakundenduvarṇasya suśobhāvastrabhūṣitam |
sphurantam̄ buddhameghais̄ ca sattvaparyāṅkāvasthitam || 8.3.28 ||
- ap8.94 prathamam̄ śaravinyāsam̄ {C79v} dvitīye ankuśam̄ tathā |
tṛtīye vajra udyato²¹⁹⁷ vāme tarjanikā pāśam̄ || 8.3.29 ||

- ap8.95 dvitiye kalpalatāṃ ca tṛtiye saṃnāhadhanur ūrdhvaṃ tathā |
raśmimālām anekadhā bhāvayet • śvāsaniścalam || 8.3.30 ||
- ap8.96 nyased akṣaravinyāsam aṣṭabījaṃ tu tatparam |
ālikāliprayogeṇa yathā-m-uddhṛtya bījavat || 8.3.31 ||
- ap8.97 sitavarṇāni sarveṣāṃ jyotsnāsaṃyuktabījakaiḥ |
kadalīpuṣpasya padmasya hṛdi-m-aṇḍajasthāpanam || 8.3.32 ||
- ap8.98 tasya madhye tu jñānavijñānasahitena tu |
bhāvayed bhāvabhāvena niṣkampaṃ nirupadrutam || 8.3.33 ||
- ap8.99 tato bāhyāni yogasya dhārayed vicakṣaṇaḥ |
dig²¹⁹⁸ bhuvanacetānāṃ vāyumaṇḍalacetasā || 8.3.34 ||
- ap8.- tasya madhye tu • agninām²¹⁹⁹ agnimadhye tu sūryaṃ tu |
100 ālikāliyuktasya bījasya tasyaiva raktam iti || 8.3.35 ||
- ap8.- dolāhāreṇa jāpena²²⁰⁰ yogināṃ²²⁰¹ viśeṣataḥ |
101 jñānabījasya dolānāṃ hanyamānaṃ tu madhyataḥ || 8.3.36 ||
- ap8.- hāre hṛdayajñānasya hanyamānaṃ tu puṣpavat |
102 dolādolena jāpena hārāhāreṇa jāpatā²²⁰² || 8.3.37 ||
- ap8.- dolāhārasya yoginām ātmabāhyaṃ tu kārayet |
103 dolālakṣaṇalakṣasya hāralakṣaṇaṃ lakṣayet || 8.3.38 ||
- ap8.- dolāhārasya yogasya samatātattvabhāvanā |
104 samāhitam bhāvabhāvena sidhyate²²⁰³ nātra saṃśayaḥ || 8.3.39 ||
- ap8.- tato bāhyāni dehānāṃ sādhakasya tu nirmitam |
105 paracittānucetasya jñāpayed vicakṣaṇaḥ || 8.3.40 ||
- ap8.- bhāva²²⁰⁴ jāpaviśeṣānāṃ samāhitacetasā |
106 cintayet sumārgāni {C80r} sidhyate nātra saṃśayaḥ <Sz 4.3.74d ← > ||
8.3.41 ||
- ap8.- atha jñānarūpaṃ tu tato bhūya pradīpākāracittena karma kuryād
107 vicakṣaṇaḥ || 8.3.42 ||
- ap8.- śrāvakādi hi tattvaṃ²²⁰⁵ hi kathitaṃ vā subhāṣitam |
108 sphaṭikacittaṃ hi sthīrikṛtya pradīpākāracetasāḥ || 8.3.43 ||
- ap8.- sarvaprapañcam ālambya prapañcaṃ niṣprapañcitam²²⁰⁶ |
109 svabhāvayogam ālambya sarvam etat parityajet || 8.3.44 ||
- he bhagavan kena jñānaṃ²²⁰⁷ viśeṣitam || 8.3.45 ||

- ap8.- bhagavān āha |
110
ap8.- jñānaṃ pañcavidhaṃ proktam || 8.3.46 ||
111
guhyasyādarśajñānaṃ ca devānām asurakrodhajñānataḥ |
dīnāni pretajñānasya bhayakrandam tu nārakī || 8.3.47 ||
- ap8.- tiryag moha mohajñānataḥ • acetā sthāvarādikam |
112
pañcabhedena kathitaṃ jñānam || 8.3.48 ||
- ap8.- jaḍapracchāditamūkānāṃ bāljñānaṃ tu jñāninām |
113
jñānatattvaviśeṣaṃ tu yogaśāstraviśeṣataḥ || 8.3.49 ||
- ap8.- janmakoṭisahasraṃ vai mayā jñānena coditā |
114
śraddhām utpādyā yatnena yogaśāstraṃ tu vicakṣaṇaḥ || 8.3.50 ||
- ap8.- bāhyaśāstrādiśabdānāṃ naṭaraṅgasamopamaḥ |
115
bhuktimuktipadaṃ kāryaṃ yogaśāstrānusārataḥ || 8.3.51 ||
- ap8.- sārāt sāraram²²⁰⁸ yogaṃ kathitaṃ te²²⁰⁹ varānane || 8.3.52 ||
116
ap8.- iti tīrthikajñānāpanayanaṃ nāma • aṣṭamasya tṛtīyaṃ prakaraṇam | |
117

.. Part 4 ..

- ap8.- śṛṇu vajra prabho rājā mantrāṇāṃ tu lakṣaṇam |
118
ap8.- om vajrāmṛta mahāsukha haṃ svāhā | hṛdayam || 8.4.1 ||
119
om āḥ hūm hūm svāhā | vajrasattvasya {C80v} jāpamantraḥ || 8.4.2 ||
ap8.-
120
om āḥ am haṃ svāhā | raudrāyāḥ²²¹⁰ |
ap8.-
121
om āḥ am haṃ svāhā | vajrabimbāyāḥ |
om āḥ im haṃ svāhā | rāgavajrāyāḥ |
om āḥ im haṃ svāhā | vajrasaumyāyāḥ |
om āḥ um haṃ svāhā | vajrayakṣāyāḥ |
om āḥ ūm haṃ svāhā | vajraḍākinyāḥ |
om āḥ am haṃ svāhā | śabdavajrāyāḥ |
om āḥ aḥ haṃ svāhā | pṛthvīvajrāyāḥ || 8.4.3 ||
- ap8.- om āḥ om haṃ svāhā | vaṃśāyāḥ |
122
om āḥ auṃ haṃ svāhā | vīṇāyāḥ |
om āḥ em haṃ svāhā | mukundāyāḥ |
om āḥ aim haṃ svāhā | murajāyāḥ |

om āḥ vajrāṅkuṣī jaḥ haṁ svāhā | vajrāṅkuṣyāḥ |
om āḥ vajrapāśe hūm²²¹¹ haṁ svāhā | vajrapāśāyāḥ |
om āḥ vajrasphoṭe vaṁ haṁ svāhā | vajrasṛṅkhalāyāḥ |
om āḥ vajraghaṇṭe hoḥ haṁ svāhā | vajraghaṇṭāyāḥ || 8.4.4 ||

locanādīnāṁ pūrvavat mantrī mantram japet || 8.4.5 ||

ap8.- om ṛm svāhā | puṣpāyāḥ |
123 om ṛm svāhā | dhūpāyāḥ |
om ḷm svāhā | gandhāyāḥ |
om ḷm svāhā | dīpāyāḥ || 8.4.6 ||

iti vajrasattvasya || 8.4.7 ||

ap8.- om hrīḥ svāhā | herukasya || 8.4.8 ||
124
ap8.- om vajraguhye siddhaparamayogeśvari kapāla²²¹² mālādhāriṇi rudhirapriye
125 śmaśānavāsini hūm phaṭ svāhā | gauryāḥ²²¹³ || 8.4.9 ||

ap8.- om vajracaṇḍeśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakuṭe ākaḍḍa •
126 ākaḍḍa sarvaduṣṭahṛdayam ākaḍḍa rulu rulu bhyo hūm phaṭ | cauryāḥ ||
8.4.10 ||

ap8.- om vajrāparājite paramaguhye kapālamālāvibhūṣite {C81r} sarvaduṣṭa-
127 mohani priye ehi • ehi bhagavati vajraguhyeśvari bahuvidhaveśa-
dhāriṇi²²¹⁴ sarvaduṣṭanivāriṇi hūm phaṭ | pramohāyāḥ || 8.4.11 ||

ap8.- om vajravetāli kha kha khahi khahi sarvaduṣṭān vikṛtaveśadhāriṇi
128 vikṛtālaṅkābhūṣite | hana hana daha daha paca paca mā vilamba mā
vilamba samayam anusmara praveśaya maṇḍalamadhye utthāpaya sarvaṁ
hūm hūm phaṭ | vetālyāḥ || 8.4.12 ||

ap8.- om ehi • ehi bhagavati vajraguhyeśvari bahuvidhaveśadhāriṇi
129 sarvatathāgatapuṣṭe samayam anusmara hana hana raṅga raṅga raṅgāpaya
raṅgāpaya pūraya pūraya āviśa āviśa sarvabhūtān narta narta nartāpaya
nartāpaya haḥ ha ha ha hūm hūm phaṭ | pukkasyāḥ || 8.4.13 ||

ap8.- om vajraśūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana
130 hana daha daha nirmatha nirmatha mārāya mārāya mā vilamba mā vilamba
samayam anusmara hūm hūm phaṭ | caṇḍālyāḥ || 8.4.14 ||

ap8.- om vajramāheśvari haṁ haṁ haṁ haṁ haḥ rulu rulu bhyo hūm phaṭ |
131 bhakṣaya sarvaduṣṭān nirmatha hṛdayaṁ hūm phaṭ svāhā | ghasmaryāḥ ||
8.4.15 ||

ap8.- om sumbhani dīptasamayavajre hūm phaṭ | herukasamṇibhāyāḥ ||
132 8.4.16 ||

ap8.- om vajravamṣe hūm svāhā | vaṃśāyāḥ |
133 om vajravīṇe hūm svāhā | viṇāyāḥ |
om vajramukunde hūm svāhā | mukundāyāḥ |
om vajramṛdaṅge hūm svāhā | murajāyāḥ || 8.4.17 ||

ap8.- om vajravaḍavāmukhe²²¹⁵ yogeśvari hiḥ hi hi hi hi hūm jaḥ |
134 turaṅgamāsyāyāḥ |
om vajradaṃṣṭrāvarāhamukhe trām va va²²¹⁶ {C81v} hūm |
vajramukhāyāḥ |
om candrasūryahutāśani siṃhanirnāde siṃhavaktre siṃhini ṭām ṭām vaṃ |
siṃhāsyāyāḥ |
om²²¹⁷ vajradhātusaṃjīvani mahāyakṣiṇi śvānarūpiṇi mahāpralayanirnāde
kāmarūpiṇi trām traṭa traṭa hoḥ | śvānāsyāyāḥ²²¹⁸ || 8.4.18 ||

ap8.- svāheti sarvataḥ²²¹⁹ | iti herukasya saparivārasya || 8.4.19 ||

135

ap8.- om am svāhā | nairātmyāyāḥ²²²⁰ |

136

om am svāhā | vajrāyāḥ |
om im svāhā | gauryāḥ |
om im svāhā | vāriyoginyāḥ |
om um svāhā | vajraḍākinyāḥ || 8.4.20 ||

ap8.- om um svāhā | pukkasāyāḥ |
137 om ṛm svāhā | śavaryāḥ |
om ṛm svāhā | caṇḍālinyāḥ |
om ḷm svāhā | ḍombinyāḥ || 8.4.21 ||

ap8.- om im svāhā | gaurāyāḥ |
138 om em svāhā | cauryāyāḥ |
om aim svāhā | vetālyāḥ |
om om svāhā | ghasmaryāḥ || 8.4.22 ||

ap8.- om aum svāhā | bhūcaryāḥ |
139 om am svāhā | khecaryāḥ || 8.4.23 ||

iti nairātmyāyāḥ saparivārāyāḥ || 8.4.24 ||

ap8.- om deva picuvajra hūm hūm hūm phaṭ svāhā | hevajrasya hṛdayam |
140 om trailokyākṣepa hūm hūm hūm phaṭ svāhā | dvibhujasya |
om jvala jvala bhyo hūm hūm hūm phaṭ svāhā | caturbhujasya |
om kiṭi kiṭi vajra hūm hūm hūm phaṭ svāhā | ṣaḍbhujasya || 8.4.25 ||

- ap8.- om̐ namo bhagavate vīreśāya hūm̐ hūm̐ phaṭ |
 141 om̐²²²¹ mahākālpāgnisaṃnibhāya hūm̐ hūm̐ phaṭ |
 om̐²²²² jaṭāmakuṭotkaṭāya hūm̐ hūm̐ phaṭ |
 om̐²²²³ daṃṣṭrākārālograbhīṣaṇamukhāya hūm̐ hūm̐ phaṭ |
 om̐²²²⁴ sahasrabhujabhāsūrāya hūm̐ hūm̐ phaṭ |
 om̐²²²⁵ paraśupāśodyataśūlakhaṭvāṅgadhāriṇe hūm̐ hūm̐ phaṭ |
 om̐²²²⁶ vyāghrajināambaradharāya hūm̐ hūm̐ phaṭ |
 om̐²²²⁷ mahādhumrāndhakāravapuṣāya hūm̐ {C82r} hūm̐²²²⁸ phaṭ svāhā |
 lakṣabhujasya || 8.4.26 ||
- ap8.- om̐ śrī•he•he•ru•ru•ka•vajra ḍākinījālasaṃvara hūm̐ hūm̐ hūm̐²²²⁹ phaṭ
 142 svāhā | śmaśānapriyadvibhujasya |
 om̐ śrīherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūm̐ phaṭ svāhā |
 raudrāsanadvibhujasya |
 om̐ hrīḥ ha ha hūm̐ hūm̐ phaṭ | vidyārājasya || 8.4.27 ||
 iti herukodayamantraḥ || 8.4.28 ||
- ap8.- om̐ vajravairocanīye buddhaḍākinīye svāhā | ṣoḍaśākṣaram idaṃ
 143 ḍākinīmūlamantraḥ || 8.4.29 ||
- ap8.- om̐ mārīcyai svāhā | mārīcīhṛdayam |
 144 om̐ mārīcyai vattāli vadāli²²³⁰ varāli varāhamukhe svāhā |
 upahṛdayamantraḥ || 8.4.30 ||
- ap8.- om̐ piśāci parṇaśavari sarvamāripraśamani hūm̐ hūm̐ mahodari phaṭ |
 145 parṇaśāvaryāḥ || 8.4.31 ||
- ap8.- om̐ vajrāṅkuśa • ākarṣaya hūm̐ |
 146 om̐ vajrapāśa bandha hūm̐ |
 om̐ vajrakāli tarjaya hūm̐ |
 om̐ vajramuṣṭi gṛhṇa hūm̐ |
 om̐ vajrakīla kīlaya hūm̐ |
 om̐²²³¹ vajramudgara • ākoṭaya hūm̐ ||
 ete mantrāḥ susiddhā amoghasiddhisādhane || 8.4.32 ||
- ap8.- om̐ vajraḍākinī²²³² • imaṃ baliṃ gṛhṇa gṛhṇa hūm̐ phaṭ | om̐ jaḥ hūm̐ vaṃ
 147 hoḥ samayas tvam̐ dṛśya hoḥ || 8.4.33 ||
- ap8.- evaṃ tricatuḥpañcavārān uccārya baliṃ dadyāt |
 148 vajraḍākinībalimantraḥ²²³³ || 8.4.34 ||

ap8.- om kha kha khāhi khāhi
149 sarvayakṣarākṣasabhūtapretapiśāconmādāpasmarāḍākaḍākinī²²³⁴ ādaya
imaṃ baliṃ gṛhṇantu samayaṃ rakṣantu sarvasiddhiṃ me prayacchantu
hūm hūm phaṭ²²³⁵ svāhā | sārvaubhautikabalinmantraḥ || 8.4.35 ||

ap8.- om kiṭi kiṭi vajra hūm | adhiṣṭhānamantraḥ || 8.4.36 || {C82v}

150

ap8.- om āḥ hūm śodhaya śodhaya rakṣa rakṣa hūm²²³⁶ phaṭ²²³⁷ |
151 bhūmiśodhanamantraḥ || 8.4.37 ||

ap8.- om vajraḍākinī²²³⁸ hūm phaṭ²²³⁹ svāhā |

152

om ghoṛi hūm svāhā |

om caṇḍāli hūm svāhā |

om vetāli hūm²²⁴⁰ svāhā || 8.4.38 ||

ghātaya mārāya • ākarṣaya nartāpayeti²²⁴¹ vidhinā mantrī || 8.4.39 ||

ap8.- om vajrasimhini ām svāhā |

153

om vajravayāghri īm svāhā |

om vajrajambuke ūm²²⁴² svāhā |

om vajra • ulūkāsye ṛm svāhā |

om vajrarājendri īm svāhā |

om vajradīptateje aim svāhā |

om vajracūṣaṇi cūṣaya sarvasattvān om²²⁴³ svāhā |

om vajrakamboje aḥ svāhā |

om hrīḥ svāhā | madhyataḥ || 8.4.40 ||

ap8.- jñānaḍākinīsaparivārasya || 8.4.41 ||

154

ap8.- om jaḥ hūm vaṃ hoḥ khaṃ raṃ | arghamantraḥ || 8.4.42 ||

155

om khaṃ nī rī hūm khaḥ | pādyamantraḥ || 8.4.43 ||

ap8.-

156

om dhvaṃ dhvaṃ | gandhanaivedyādīmantraḥ || 8.4.44 ||

ap8.-

157

om ha ho hrīḥ²²⁴⁴ svāhā | mahāmudrāmantraḥ || 8.4.45 ||

ap8.-

158

om kuru kuru samayādhipati hūm jaḥ²²⁴⁵ svāhā | āvahanamantraḥ ||
8.4.46 ||

ap8.-

159

ha hi hu he ho haṃ | ṣaḍaṅganyāsamantraḥ || 8.4.47 ||

ap8.-

160

iti śrīsaṃpuṭodbhavasarvakriyāsamudayakalparājah • aṣṭamaḥ
samāptaḥ ||

ap8.-

161

ap9.

· CHAPTER A9 ·

.. Part 1 ..

- ap9.1 atha vajragarbhapramukhā mahābodhisattvā bhagavantam sarvatathāgatās
ca²²⁴⁶ sampūjya praṇipatyaim āhuḥ || 9.1.1 ||
- ap9.2 ākhyāhi bhagavan deva nirvṛtipadavistaram |
kutra sthāne sthito bhūtvā krīḍate sacarācare²²⁴⁷ || 9.1.2 ||
- ap9.3 bhagavān āha |
śṛṇu vakṣye yathānyāyaṃ kalpanācittadhāraṇām²²⁴⁸ | {C83r}
yad evaṃ kathitaṃ pūrvam sarvātmani sadā sthitam || 9.1.3 ||
- ap9.4 maṇḍalam deham ity āhuś caturdvāram yathoditam |
nābhimadhye mahāpadmaṃ sarvajñajñānābhikīrtitam || 9.1.4 ||
- ap9.5 tatra sthāne sthito vīro niṣkalaḥ kalavarjitaḥ²²⁴⁹ |
krīḍate dehināṃ sarvadehātito nirañjanaḥ²²⁵⁰ || 9.1.5 ||
- ap9.6 sarvabuddhamahā • rddhir vikurvāṇaṃ saṃpravartakaḥ²²⁵¹ |
kvacid bodhimahācittaṃ kvacic caryā yathānugā²²⁵² || 9.1.6 ||
- ap9.7 kvacit tuṣitadevebhyaḥ • avakramaṇam uttamam |
kvacij jāti viśuddhā hi kvacin niṣkramaṇam sphuṭam || 9.1.7 ||
- ap9.8 kvacid bodhimahāyātrā kvacin māraparājayaḥ |
kvacid bodhyabhisaṃbodhiḥ kvacic cakrapravartanam || 9.1.8 ||
- ap9.9 kvacit paratīrthyānāṃ sahadharṇeṇa nigrahaḥ |
sarvasiddhīśvaratvaṃ ca trailokyavijayaṃ kvacit || 9.1.9 ||
- ap9.10 kvacit sarvakalpāgryasiddhaiśvaram anuttaram |
evam ādyais tv anantāgraiḥ sarvabuddhātmasaṃvaraiḥ || 9.1.10 ||
- ap9.11 bhāvābhāvavinirmuktaṃ tasmān mohaṃ parityajet |
āliḥ²²⁵³ bhramaram ity āhur bhramaraṃ vajrabhairavaḥ || 9.1.11 ||
- ap9.12 āliḥ²²⁵⁴ ākāśaparyantaṃ dharmadhātusvabhāvataḥ |
sakalotpānādehānāṃ sacārācaraguhyadhṛk || 9.1.12 ||
- ap9.13 skandhāyanadhātūnām amṛtaṃ²²⁵⁵ sarvam indriyam |
tasmāt sarvam ākṣya mūlamadhye tu liyate || 9.1.13 ||
- ap9.14 bhairavavajranādena • utpannayogadravyataḥ²²⁵⁶ |
anilānala²²⁵⁷ saptatvaṃ²²⁵⁸ vajrībījena yojayet || 9.1.14 ||

- ap9.15 bindunādasamākrāntaṃ {C83v} dhārāvarṣam iti smṛtam |
svarapūrvādibījasya tasya madhye tu dhārayet || 9.1.15 ||
- ap9.16 kāli puṣparājñā tu puṣpavigrahavajriṇam |
saṃsārotpattiḥ²²⁵⁹ sarveṣāṃ mātaraḥ sarvabhūmitaḥ || 9.1.16 ||
- ap9.17 jñānāmbusamudro 'sau prajñāmakaramīnakaiḥ |
advayapañkamadhyeṣu • upāya-m-añkureṇa tu || 9.1.17 ||
- ap9.18 vikasadbandhūkasamñibhaṃ madhu-m-amṛtam ālayam |
kāli-m-amṛtasyaiva vivartī puṣpa-m-ambuśaḥ || 9.1.18 ||
- ap9.19 ubhayor utpannadehasyāmṛtāmbuvidhir uttamaḥ²²⁶⁰ |
pūrve • amṛtāmbu pañcātmakam ucyate || 9.1.19 ||
- ap9.20 agnir²²⁶¹ uṣṇāyate sparśād vāyur²²⁶² dhūmasya dr̥śyate |
āpo dravabhāvaṃ tu pṛthivyā rūpaṃ dr̥śyate || 9.1.20 ||
- ap9.21 jñānam adhiṣṭhitam²²⁶³ vajreṇa pañcadhā prajāyate |
punaḥ sakalam āpasamsthānaṃ kṣayaṃ tejas tathaiva ca || 9.1.21 ||
- ap9.22 tathā vāyuś ca nityānaṃ²²⁶⁴ pṛthivī sākṣi²²⁶⁵ rūpiṇī |
hūmkāragītikākāraṃ sarvayoginyas toṣayanti sma || 9.1.22 ||
- ap9.23 <Sz 2.3.108a → > vajja hu suraa pahu loaṇa daṃsaṇae |
akkharu bhāvu sahāvu suṇṇavilāsaṇae || 9.1.23 ||
- ap9.24 bhāvābhavavivajjaa majjavijāṇiae |
bhañjavi akkharu savvu aṣesu²²⁶⁶ vicintiae || 9.1.24 ||
- ap9.25 dondāliṅgaṇa jogu salilā kajjiae |
dharma adaia²²⁶⁷ supāvia makkha vipāviae || 9.1.25 ||
- ap9.26 suha saṃsāra vimohia mokkhavikajjiae |
suṇṇa²²⁶⁸ sahāve joiṇimantraviṇacciae²²⁶⁹ || 9.1.26 ||
- ap9.27 pañcavi joiṇi buddhatatatta tu {C84r} lakkhaie |
māe bahuviharua satta vipāciae || 9.1.27 ||
- ap9.28 vajja susāria kajja dharma vimohiae |
ṇamahu susāru dharmu joiṇi makkhyaie <Sz 2.3.113d ← > || 9.1.28 ||
- ap9.29 anena gīyamānena kulaputrāḥ sarvajinātmajam²²⁷⁰ bhaved ity āha bhagavān
sarvatathāgataḥ || 9.1.29 ||
- ap9.30 iti sarvatathāgatotpattir navamasya prathamam prakaraṇam ||

- ap9.31 śṛṅṇu vajra prabho rājā balikarma yathāvidhi |
raktagandhena maṇḍalam²²⁷¹ hastamātram pramāṇataḥ || 9.2.1 ||
- ap9.32 sitam bāhyatrikoṇam ca kārayet | argchapūjādisatkārair matsyamāmsādi-
khādyaiś ca madanam cāpi madanotsukam | vāme sarvopakaraṇāni dakṣiṇe
salilabhājanam | pūrato ṛghabhājanam sarveṣām eva dravyāṇām²²⁷²
pañcāmṛtena saṁśodhya vajrasattvasamādhiṃ ca • athavā herukodyataḥ ||
9.2.2 ||
- ap9.33 āvāhayen mudrāmantreṇa vidhidṛṣṭena karmaṇā |
raktapuṣpadīpādīṃś ca gandham cāpi nivedayet || 9.2.3 ||
- ap9.34 omkāraṅkitapadmabhāṇḍasya hūṃjihvātattvaviśeṣataḥ |
ākṛṣya manasā sarvāṇi²²⁷³ jñānāṅkuśaprabhedataḥ || 9.2.4 ||
- ap9.35 he bhagavan ke²²⁷⁴ te jñānāṅkuśāḥ proktāḥ || 9.2.5 ||
bhagavān āha |
- ap9.36 prathamam prajāpatiḥ²²⁷⁵ proktam |
dvitīyam tārā tathaiva ca |
tṛtīyam pravara matā |
caturtham bahulojātā |
pañcamaṃ bālā nāma |
- ap9.37 † nāmanta † ²²⁷⁶ mantram²²⁷⁷ ete pañcakulāni pañcajñānaprabhedataḥ ||
9.2.6 || {C84v}
- ap9.38 pañcaite mahājñānam kathitam tava hitāśaye |
jñānāṅkuśaprabhedena yojayet sarvakarmasu || 9.2.7 ||
- ap9.39 <Sz 2.3.164a → > yad icchech chāsvataṃ karma sarvayoginīṃ prīṇayet |
na tu kāmaratāś²²⁷⁸ caivam na tu bhogena yojayet <Sz 2.3.164d ← > ||
9.2.8 ||
- ap9.40 sattvārthahetunā yogī sarvapūjāṃ kalpayet |
trayodaśasvarodbhūtam yac candram tat parikīrtitam || 9.2.9 ||
- ap9.41 <Sz 2.3.165c → > tasya madhye tu bījānām ālikāliprayogeṇa sarvadevatāṃ
prīṇayet tataḥ <Sz 2.3.166b ← > || 9.2.10 ||
- ap9.42 uddyotajvālanam caiva tāpanam ca viśeṣataḥ |
niṣpādayet sphaṭīkarūpeṇa tasmāt sarvam prakalpayet || 9.2.11 ||

- ap9.43 <Sz 2.3.166c → > tasya²²⁷⁹ • uddhṛtamadhye tu • amṛtaṃ²²⁸⁰ svādayet tataḥ |
 šeṣādisarvavastunā²²⁸¹ bāhyaṃ maṇḍalaṃ prīṇayet tataḥ <Sz 2.3.167b ← > ||
 9.2.12 ||
- ap9.44 <Sz 2.3.146c → > vāmabhāgāni bhāṇḍasya dakṣiṇaṃ krodhāṃ²²⁸² darśayet
 <Sz 2.3.146d ← > |
 prakrāntapādordhvadr̥ṣṭimūrdhnā²²⁸³ pheṭ²²⁸⁴ kārasambhavam || 9.2.13 ||
- ap9.45 kṛṣṇapakṣe caturdaśyām aṣṭamyām ca viśeṣataḥ |
 śuklapakṣe daśamyām ca pūjya²²⁸⁵ pūjātmako bhavet || 9.2.14 ||
- ap9.46 <Sz 2.3.147a → > ekavṛkṣe²²⁸⁶ śmaśāne ca parvate kandareṣu ca²²⁸⁷ |
 guhe grāmapārsve tathā kṣetre sūnyāgāre viśeṣataḥ²²⁸⁸ || 9.2.15 ||
- ap9.47 sattvabhājane sthalagate²²⁸⁹ jalaṃ ca viśeṣataḥ |
 kṛṣṇarudraṃ mahārudraṃ devatīṃ cāpi²²⁹⁰ samāśritam || 9.2.16 ||
- ap9.48 kṛṣṇakapālī²²⁹¹ bībhatsanandātītaṃ²²⁹² vināyakā |
 caṇḍālī ghorarūpā tu • umādevī samantataḥ || 9.2.17 ||
- ap9.49 jayā ca vijayā caiva • ajitā ca • aparājitā |
 bhadrakālī mahākālī {C85r} śūlakālī tu yoginī || 9.2.18 ||
- ap9.50 īndrī candrī ghorī duṣṭī lampakī tridaśeśvarī |
 kambojī dipinī cūṣaṇī grāmāvasthitayoginī || 9.2.19 ||
- ap9.51 ghorarūpā mahārūpā daṃṣṭrarūpakarālinī²²⁹³ |
 kapālamālāvalambinī khaṭvāṅgakaramaharddhikā || 9.2.20 ||
- ap9.52 khaḍgaparaśuhastā ca vajrahastā dhanurhastā ca |
 pañcaḍākinī mahātattva sarvakarmānusādhakāḥ || 9.2.21 ||
- ap9.53 yogamaṇḍalamahārājñī vajreśvaraprabhus²²⁹⁴ tathā |
 tathāgatamahākāye nirañja²²⁹⁵ yogasṛṣṭikā || 9.2.22 ||
- idaṃ vajreśvarī • ājñena²²⁹⁶ • āvāhayet sarvaṃ sarvataḥ || 9.2.23 ||
- ap9.54 om kakka kaḍḍana ba bba²²⁹⁷ bandhana kha kkha khādana sarvadūṣṭānāṃ
 hana hana gha ggaha ghātaya • amukasya śāntiṃ kuru hūm hūm phaṭ phaṭ
 jaḥ svāhā || 9.2.24 ||
- ap9.55 amṛtadhyānam ālambya • amṛta mukham āpūrya yat²²⁹⁸ karmādi cintitaṃ
 bhāvayed yogayoginyām | sarvakarma tu sidhyati <Sz 2.3.156d ← > ||
 9.2.25 ||
- ap9.56 <Sz 2.3.128c → > ha²²⁹⁹ kāraṃ harate varṇaṃ hokāraṃ²³⁰⁰ gandhanāśanam |

- hrī²³⁰¹ kāraṃ vīryahantā ca krama eṣa vidhīyate || 9.2.26 ||
- ap9.57 trividhaṃ tribhir²³⁰² uccārya tribhir devatā dhyāyate || 9.2.27 ||
- ap9.58 padmeśvaro rūpasuvarṇakāntimān |
gandhodakākṣobhya suvairocanaḥ |
āsvādavajreśvara vajrapāṇi |
trayo devās tribhir jñāyante <Sz 2.3.130d ← > || 9.2.28 ||
- ap9.59 <Sz 2.3.135a → > pecchiae ha sohiḍa dhamma²³⁰³ ṇahi saṃbhāvaṇu mellu |
baṃhaṇu kukkuru caṇḍālu ekkhasahāve khaddhu || 9.2.29 ||
- ap9.60 ebhir gāthābhir²³⁰⁴ dātavyaṃ tataḥ kamalāvartaṃ²³⁰⁵ tu kārayet <Sz
2.3.137a ← > || 9.2.30 ||
- vāmadakṣiṇapāṇibhyāṃ {C85v} salīlā²³⁰⁶ grānuvartanaīḥ ||
svādhidaivatā²³⁰⁷ yogena yathādeśapravartanaīḥ || 9.2.31 ||
- ap9.61 <Sz 2.3.138a → > saugadu dharmu aṇagghu rāamalāvigatae²³⁰⁸ |
gāhāgāhavivajjia paṇavaha bhattiae²³⁰⁹ || 9.2.32 ||
- asya gāthena grṇṇīyāt²³¹⁰ | samyagācāram idaṃ tattvaṃ śuci sarvasmin
yoginaḥ || 9.2.33 ||
- ap9.62 yathāsukham iti vaktavyam <Sz 2.3.140 (prose) ← > |
- <Sz 2.3.168a → > paṇavaha bhāvavimuttia²³¹¹ ṇāhia aṅga-m-uaṅgu |
dondāliṅgaṇa joamāvibhūṣia hūm hūm hūm || 9.2.34 ||
- vajraghaṇṭābhinādasya svacchā²³¹² maṅgalagītikā || 9.2.35 ||
- ap9.63 vajra • añjaliṃ tu baddhvā svahr̥daye dhārayet |
tataḥ sarvasattva • ādipraṇidhānāni kārayet || 9.2.36 ||
- ap9.64 sarve sattvāḥ sukhino bhontu sarve sattvā nirāmayāḥ |
gacchantu yena mārgeṇa buddhatvaṃ labhyate tena²³¹³ || 9.2.37 ||
- ap9.65 atīrṇān tārayiṣyāmi • amuktān mocayāmy aham |
vartamāne ´nukampī tu²³¹⁴ yogaśāstrakriyāmayam || 9.2.38 ||
- ap9.66 vajramuṣṭiṃ²³¹⁵ dṛdhaṃ baddhvā vāme hr̥dayasthāpanam |
savyahastaṃ prasārya bhūmau sthāpya visarjayet || 9.2.39 ||
- om ātmani tiṣṭha²³¹⁶ hūm svāhā || 9.2.40 ||
- ap9.67 paścād ātmaśvāsenātmadehaṃ tu līyate |
jhaṭitākārayogena pūjayed ātmabhāvataḥ || 9.2.41 ||

ap9.68 om sarvaduṣṭa gr̥ṇṇa gr̥ṇṇa gaccha hūm phaṭ || 9.2.42 ||

tricchoṭyān²³¹⁷ dadyād bāhyadevatā visarjayet <Sz 2.3.176 (prose) ← > ||
9.2.43 ||

ap9.69 iti balyupahāro²³¹⁸ navamasya dvitīyaṃ prakaraṇam ||

.. Part 3 ..

ap9.70 guhyapadme sukhāvatyāṃ sarvātmani sadā²³¹⁹ sthitaḥ |
pṛcchate tatra sā devī rahasye tu vyavasthitā || 9.3.1 || {C86r}

ap9.71 kathitaṃ deva tvayā sarvaṃ gūḍhasadbhāvagocaram |
maṇḍalaṃ sarvatathāgatānāṃ krodhānāṃ devatīnāṃ tathā²³²⁰ || 9.3.2 ||

ap9.72 jñātaṃ me 'nuttaraṃ tattvaṃ yathādhyātmavyavasthitam |
asti saṃśayo me katamena vidhānena paṭapustakam ālikhet || 9.3.3 ||

etad eva na jānāmi kathayasva mahāsukha || 9.3.4 ||

ap9.73 bhagavān āha |

śuddhātmā²³²¹ yuvā dhīro vitṛṣṭo nirvikalpakaḥ |
aśaṭho 'krodhaḥ²³²² sunipuṇo dakṣaḥ śrāddho dāyaluḥ ||

evaṃ bhavati citrakaraḥ || 9.3.5 ||

ap9.74 athavā samayi²³²³ citrakareṇāpi likhayet | sādhakottamo vīrakarṇaṭe śava-
pracchāditakarṇaṭe vā prasūtakarṇaṭe vā mahārudhirarañjite²³²⁴ karṇaṭe vā
strīpuṣpaprasādhitarṇaṭeṣu likhet tārāṃ māricīm²³²⁵ paṃśāvarīm
tathā || 9.3.6 ||

ap9.75 tatrāyaṃ vidhiḥ | guhyapradeśe sthitvā susamāhitena likhāpayet
narakasthair yathoktaiḥ pañcavarṇakaiḥ sihlakarpūrādibhāvitaiḥ |
śrāyakeśasya²³²⁶ kuñcyā likhanīyaṃ gurupaṭakam || 9.3.7 ||

ap9.76 prathamam ācāryeṇa samāhitena prajñāyuktana sarvālaṃkārabhūṣitena
śrīsampuṭayogayuktana • aṅge niraṃśukaṃ dhyātvā nagnībhūya tathā
punaḥ || 9.3.8 ||

ucchiṣṭena • apavitreṇa na²³²⁷ kārayed budhaḥ || 9.3.9 ||

ap9.77 he bhagavan | yadi sihlādi bhāvitāḥ syus tadā • apavitraṃ na katham²³²⁸ ||
9.3.10 ||

ap9.78 bhagavān āha |

- dūtīm tu prathamam śaucam dvitīyam somam {C86v} iṣyate |
ekatra carubhojanam caiva tṛtīyam śaucam ucyate || 9.3.11 ||
- ap9.79 bāhyayogaratānām tu • ayam śaucam samārabhet |
svacittamalinībhūya snānena kiṃ prayojanam || 9.3.12 ||
- ap9.80 vaidharṃṇa sthitāye ca sarvakāmārtham²³²⁹ ihate |
śvānayaniśatam gatvā caṇḍāleṣv abhijāyate²³³⁰ || 9.3.13 ||
- ap9.81 yathā kaścid ghṛtārthī salilam mathnāti śraddhayā |
na ca saṃprāpyate sarpiḥ²³³¹ kāyakleśam tu kevalam || 9.3.14 ||
- ap9.82 anyasya vā vṛthā bhadre dhāraṇam pūjanam tathā²³³² |
jīvanopāyahetutvād yogam²³³³ anyatra-m-āśritāḥ || 9.3.15 ||
- ap9.83 śaṅkhaśuktimuktānām trayo nimittasambhavāḥ |
dharmakāyaśarīraṇām kapālam kena dūṣyate²³³⁴ || 9.3.16 ||
- ap9.84 yajñopavītapavitraṃ ca satyadharmanayam proktam |
śaucam śrīheruke sthitam |
tasmāt sarvaprayatnena pūjayen mudrayā saha || 9.3.17 ||
- ap9.85 sādhaḥ • nijamudrām sthāpya vāmena cāruvaktrām kṛpāvatīm rūpa-
yauvanasaubhāgyām surūpām sādhaḥapriyām kuñcyām adhiṣṭhaya
citrakaram ca dātavyam || 9.3.18 ||
- ap9.86 tato likhet paṭam ghoram sarvasiddhipradāyakam |
anyalokam na darśayet sādhaḥ²³³⁵ paśyati citrakaraś ca || 9.3.19 ||
- ap9.87 <H 2.7.2a → > śṛṇu devi mahābhāge pustakam kathayāmi te |
bhūrjapattre vā²³³⁶ tṣutādītpattre vā likhet samayī || 9.3.20 ||
- ap9.88 dvādaśāṅgulapustikām mahāmadhumasīm kṛtvā |
lekhanyā mānuṣāsthībhiḥ || 9.3.21 ||
- ap9.89 pustakam paṭam caiva yadi vā²³³⁷ durduraḥ paśyati |
iha janmani na siddhiḥ {C87r} syān na vā paralokagocare || 9.3.22 ||
- ap9.90 dāpayet samayasattvasya darśanam na²³³⁸ kadācit |
gopitavyam kace kakṣe pustakam atha gocare <H 2.7.4d ← > || 9.3.23 ||
- ap9.91 dāpayet svasamayasya lekhitum kriyāpūrvakam²³³⁹ || 9.3.24 ||
- ap9.92 iti paṭapustakanirnayo nāma navamasya tṛtīyam prakaraṇam ||

- ap9.93 śṛṇu devi pravakṣyāmi vādyam saṃpuṭalakṣaṇam || 9.4.1 ||
- ap9.94 ara ara jem jem smara smara caṭa vaṃ hoḥ hoḥ hulu hulu rulu rulu²³⁴⁰ hūm
jaḥ jaḥ ala ala hūṇu hūṇu hram hram hram²³⁴¹ hū taṃ ghai ghai yai yai ta ṭa
ghe ghe ṣeṃ ṣeṃ taṃ taṃ ghe ghe hondo hondo do hūm hūm kaka kaka
kau kau kau²³⁴² vaiṃ vaiṃ kaim kaim krauṃ krauṃ krauṃ vaiṃ vajra vajra
vajrīm vajrīm vaiḥ kaim kaim kaim kaim hūm bhyo bhyo bhyo |
vajradharādeḥ || 9.4.2 ||
- ap9.95 ṭaki hūm jaḥ jaḥ jaḥ | līlāgatyai vaṃ || 9.4.3 ||
- ap9.96 taḍava taḍava vāhneṃ vāhneṃ | hayagrīvasya || 9.4.4 ||
- ap9.97 hrīm ṣṭrīm hrīm ṣṭrīm ṣṭrīm ṣṭrīm ṣṭrīm²³⁴³ hrīm ṣṭrīm hrīm ṣṭrīm hrīm
ṣṭrīm²³⁴⁴ | yamarājasya || 9.4.5 ||
- ap9.98 hrīm hrīm kuṃ hrīm kuṃ hrīm²³⁴⁵ khe khe kheṃ kheṃ kheṃ²³⁴⁶ padmaṃ
padmaṃ²³⁴⁷ hrīm padmaṃ padmaṃ padmaṃ²³⁴⁸ trīm trām trīm trām trīm
trām²³⁴⁹ hrīm hrīm hrīm²³⁵⁰ hrī taṃ hrī taṃ²³⁵¹ hrīm hrīm hrīm | tārayāḥ ||
9.4.6 ||
- ap9.99 tatra ḍamarukālakṣaṇam vakṣye |
vajrīśirṣamūlaṃ ca raktamalayajodbhavam |
anyāni yāni tāni²³⁵² manepsitaṃ²³⁵³ ca kārayet || 9.4.7 ||
- ap9.- tad idaṃ mānam āha |
100 dvādaśadaśaṃ caiva ṣaṭpañcāṅgulamukhaṃ tathā²³⁵⁴ |
navamaṃ²³⁵⁵ ekādaśamaṃ caiva tadardhaṃ mukham eva ca || 9.4.8 ||
- ap9.- aparāḍamarukaṃ vā |
101 kapālaveṣṭitaṃ kapicarmaṇā²³⁵⁶ chāditaṃ tathā |
puṭadvaye padmam ālikhet stīrudhireṇopaśobhitam || 9.4.9 ||
- ap9.- vartitaśmaśānika²³⁵⁷ nṛkeśanibaddhāsthidvayam |
102 guha²³⁵⁸ kusumenaiva padmakarṇikādvaye maṇḍalaṃ likhet || 9.4.10 ||
- ap9.- niśi catuṣpathe {C87v} gatvā²³⁵⁹ vāmapādāṅguṣṭhena |
103 caturasramaṇḍalakoneṣu vajrāṅkuśaṃ likhet || 9.4.11 ||
- ap9.- tatrastho vāmapārṣṇyākarṣanāmagrahaṇapūrvakam |
104 kheṃ hūm ity uccārayan ṭiṭṭibhi²³⁶⁰ pādasthān²³⁶¹ tādayet | 9.4.12 ||
- ap9.- evaṃ sarve ṣaṭkāmbojikā²³⁶² ākrṣyante na saṃśayaḥ²³⁶³ |
105 yadi nāgacchanti tadā mriyante sarvaḍākinyāḥ || 9.4.13 ||

- avaśyam eva sidhyanti • ahaṃ vākyam na saṃśayaḥ || 9.4.14 ||
- yadi kṣubdha ācāryo²³⁶⁴ ḍamarukaṃ vādayet²³⁶⁵ tadā • āsrupravāheṇa
rudanti || 9.4.15 ||
- ap9.- <Sz 2.4.101a → > sohaī ṇīlakoddhu tuhūm samayahi ciddhu²³⁶⁶
106 paṇihi dharaī daṇḍa māṇikkaṃhi baddhu |
tojju pecchivi vīru mellu saṃsāruttāru
jāṃvi duvāra mellu mahuṃ joṇi majhu <Sz 2.4.101d ← > || 9.4.16 ||
- ap9.- śṛṇu devi mahābhāge śobhanaṃ gaṇamelake |
107 yatra bhuktaṃ bhavet siddhiḥ sarvakāmārthasādhikā²³⁶⁷ || 9.4.17 ||
- ap9.- śmaśāne girikuṇjeṣu²³⁶⁸ mahodadhitaṭeṣu vā |
108 athavā vijane prāntare • idaṃ bhojanam ārabhet || 9.4.18 ||
- ap9.- puṣpadhūpa tathā dīpo bhakṣyabhojya²³⁶⁹ tathaiva ca |
109 surā vilasiniḥ proktā madirā pramadā smṛtā || 9.4.19 ||
- ap9.- sīdhuś ca madanaḥ²³⁷⁰ prokto hy amṛtaś ca varāsavaḥ |
110 aṣṭāṅgamārgam amṛtaṃ sarvabuddhamlecchayā || 9.4.20 ||
- ap9.- ekavīro madhadrākṣā śuktiś²³⁷¹ ca kharakāmukaḥ |
111 kāṅjikas²³⁷² tu viṭaḥ proktaś²³⁷³ ceṭi proktā tu kāṅjikī || 9.4.21 ||
- ap9.- evaṃ vicitrabhojanamadyamatsya²³⁷⁴ samanvitam |
112 priyopabhogasubhagaḥ śrīvajasattvaḥ {C88r} prasidhyati || 9.4.22 ||
- ap9.- pakvāmraṃ panasam drākṣā nārikera ārukādayaḥ²³⁷⁵ |
113 nānāphalaṃ vicitraṃ dāpayed gaṇamaṇḍale || 9.4.23 ||
- ap9.- anena gītamudrā vai nṛtyam cāpi viśeṣataḥ |
114
ka ka ka ka ka hi hi hi hi hīm hīm hīm hīm hūm hūm hūm hūm hūm hūm
hūm hūm hūm hā hā hā hā hā hā hā hā hā hā hā i hā hā i hā hā ḍā ḍā ḍā
jām jām jām jām a i u jam jām im jām im jām im im jem jem jem im tem tram
hi hi hi hi hīḥ hīḥ hīḥ hi hi hi hī hī hī hī hī hī hī hī hī kajjam hi hī || 9.4.24 ||
- ap9.- ity evam avadhūtaṃ²³⁷⁶ ca mlecchayā |
115 nṛtyam herukayogena mudrām caiva viśeṣataḥ || 9.4.25 ||
- ap9.- yato dṛṣṭis tato muṣṭiḥ²³⁷⁷ pade²³⁷⁸ padas tathā caiva²³⁷⁹ |
116 vikurvanti hi sarvabuddhānām²³⁸⁰ yathānukramayogataḥ || 9.4.26 ||
- ap9.- <H 2.7.11a → > mātā bhāginī syād bhāgineyī ca svasṛkā |
117 pūjayan nirbharas tāsām sidhyate gaṇamaṇḍale || 9.4.27 ||

- ap9.- ekakhaṇḍaṃ mahānarakam divya²³⁸¹ madanena pūritaṃ |
118 gurave dadyān mahābhāge vanditvā svayaṃ pibet || 9.4.28 ||
- ap9.- gṛhṇīyāt padmahastena dadyāt tenaiva pāṇinā |
119 muhurmuḥuḥ praṇāmaṃ ca kurvanti tatra sādhakāḥ <H 2.7.13d ← > ||
9.4.29 ||
- ap9.- iti śrīsaṃpuṭodbhavacatuḥkriyātattvarājanavamaḥ kalpaḥ ||
120
- ap10. · CHAPTER A10 ·
- Part 1 ··
- ap10.1 śṛṇu vajrapāṇe vajrācāryasya siddhisamayam |
kalpayitvā mahācakram ādyaṃ hṛdayamaṇḍalam || 10.1.1 ||
- ap10.2 praviṣṭaṃ²³⁸² svayaṃ ādyaṃ tu svābhiṣekādivistaraiḥ |
vajrācāryatvam asamam sidhyate nātra saṃśayaḥ || 10.1.2 ||
- ap10.3 yasmāt {C88v} saṃśrutam dhyānatatparatvād vajrācāryatām vrajet |
vajrasattvahṛdādīnām²³⁸³ lakṣajāpāt prasidhyate || 10.1.3 ||
- ap10.4 ādyasiddho mahācāryaḥ sarvakalpāgram²³⁸⁴ sidhyati |
vidhinānenāpi jinā bhavanti sattvā iti²³⁸⁵ kva saṃdehaḥ || 10.1.4 ||
- ap10.5 nirdvandvāḥ sotsāhās²³⁸⁶ tattvasthā baddhasaṃnāhāḥ²³⁸⁷ || 10.1.5 ||
- ap10.6 yā yā mudrā kathitā sarvajñair yasya yasya kulabhedāt |
tām tām gṛhya vidhānaiḥ sādhyā sā sā tena tenaiva || 10.1.6 ||
- ap10.7 mohātmā khalu mātaram vedavatīṃ²³⁸⁸ vā dvijātmājāṃ gṛhya |
mohaviśuddhyā dhyāyī sākṣād vairocāno bhavati || 10.1.7 ||
- ap10.8 uttamavidyā mātā yady api pitrā pūrvam saṃbhuktā |
siddhis tathāpi tayaiva bhavatīti mahāsukhaḥ prāha || 10.1.8 ||
- ap10.9 dveṣātmā caṇḍālīduhitaram vā yakṣakanyāṃ saṃgṛhya²³⁸⁹ |
dveṣaviśuddhyā dhyāyī sākṣād akṣobhyatām yāti || 10.1.9 ||
- ap10.- rāgātmā naṭadārāṃ bhaginīm vā gṛhya nāginīm asurīm |
10 rāgaviśuddhyā dhyāyī²³⁹⁰ • amitābho bhavati bhāvena || 10.1.10 ||
- ap10.- īrṣyātmā śilpajñāṃ apsarasāmāṃ saṃgṛhya bhāgineyīm vā |
11 īrṣyaviśuddhyā dhyāyī • amoghasiddhir bhaved vīraḥ || 10.1.11 ||

- ap10.- mānātmā nṛpakanyāṃ vidyādharadārikāṃ vadhūṃ²³⁹¹ gṛhya |
12 mānaviśuddhyā dhyāyī san maṇikulasambhavo bhavati || 10.1.12 ||
- ap10.- locanayā saha buddho māmakyā caiva sidhyate • akṣobhya |
13 pāṇḍurayā saha padmī tārāsahitaḥ sidhyate²³⁹² • amoghaḥ || 10.1.13 ||
- ap10.- ratnolkayā {C89r} saha ratnī sidhyate ceti²³⁹³ yuktir²³⁹⁴ uktā • iyam |
14 sidhyanty anye ṛpy anyā²³⁹⁵ krodhā²³⁹⁶ devyaś ca jinaprajāḥ || 10.1.14 ||
- ap10.- krodhāḥ²³⁹⁷ pracaṇḍavidhinā śāntāḥ sidhyante śāntavidhinaiva |
15 raktā²³⁹⁸ rāgodaraiḥ sidhyante mānino puṣṭyā || 10.1.15 ||
- ap10.- evam akaṣṭopāyaṃ sarvajñair varṇitaṃ sukāruṇikaiḥ |
16 sukhasādhanam atyantam²³⁹⁹ duḥkaracaryāvratarahitaṃ || 10.1.16 ||
- ap10.- prāpya • evaṃ tv amṛtarasaṃ kleśavināśāya nodiyamo yasya²⁴⁰⁰ |
17 sa kathaṃ duḥkaraniyamaiḥ kartuṃ śaknoti buddhatvam || 10.1.17 ||
- ap10.- yo na karoti • ātmārthaṃ mūḍhātmā²⁴⁰¹ svasukhasādhanam prāpya |
18 cyutvā • itaḥ kva gamiṣyati punar iti na jñāyate tasya || 10.1.18 ||
- ap10.- itthaṃ buddhvā sarvadā sajjanena dṛṣṭā karma svapnamāyeva²⁴⁰² sarvam |
19 tat kartavyam buddhadharmasyājñāḥ²⁴⁰³ saṃsārāṇavāt pāraṃ yāvan na
yāti || 10.1.19 ||
- ap10.- iti • ācāryamudrādhiṣṭhāna²⁴⁰⁴ daśamasya prathamam prakaraṇam ||
20

.. Part 2 ..

- ap10.- atha yasmin vidyāpuruṣas²⁴⁰⁵ tasminn idṛgvibhavo bhavati |
21 calitaiva ṣaḍvikāraṃ harṣollāsātmanā pṛthivī || 10.2.1 ||
- ap10.- raṇatīyam eva hr̥ṣṭā magadhabhavā kaṃsikā sadṛśam |
22 nipatanty ulkāpātāḥ kalpānalasaṃnibhā daśasu dikṣu || 10.2.2 ||
- ap10.- kṣubhitamahodadhiśabdāḥ sarvatra patanti nirghātāḥ |
23 saṃvartavahnirūpā jñānālokā jvalanti tatraiva || 10.2.3 ||
- ap10.- mudrāgarbhāḥ sarve sakalatraidhātukā lokāḥ |
24 brahmā viṣṇur²⁴⁰⁶ varuṇaḥ śakro rudro {C89v} ṅgnir aśvinau²⁴⁰⁷ bhānuś
candraḥ²⁴⁰⁸ || 10.2.4 ||
- ap10.- yakṣāḥ siddhā gandharvāḥ kiṃnarā nāgā vidyādharāḥ |
25 apsarādyā ye cānyatra trayastrimśavāsino devāḥ || 10.2.5 ||

- ap10.- tatrāgatyā prakaraṃ kiranti²⁴⁰⁹ kusumena saṃhṛṣṭāḥ |
26 vīnāveṇumukundair madhurīśaṃkhakāhalā²⁴¹⁰ śabdaiḥ || 10.2.6 ||
- ap10.- nandīpaṭahamṛdaṅgair gaganasthāḥ pūjayanty ete²⁴¹¹ |
27 nṛtyanty apsarakanyā vidyādhararājabālikāḥ sarvāḥ || 10.2.7 ||
- ap10.- kurvanty anekavādyam gāyanti ca kiṃnarāḥ |
28 yakṣā jaya jaya śabdoddhānam²⁴¹² krīḍāṃ kurvanti || 10.2.8 ||
- ap10.- tatra saṃmodam prayacchanti sādhuḥkāram siddhā ye nabhasthitā devā ye
29 tuṣitasthā devapravarā ye parāparavasavartinaś²⁴¹³ ca surāsuraputra²⁴¹⁴
vidyādharāś cāgatyā praṇamanty akaṣiṣṭhaparyantāḥ || 10.2.9 ||
- nānāpuṣpaprakaraṃ²⁴¹⁵ nānāgandhena gandhavarṣam ca nānādhūpa-
viśeśam ca kurvanty atibhaktirūpeṇa | kiṃ tava kathitenānyenāpi hi
vistararūpeṇa | sādhyapuṇyena traidhātuṣu yā puṣpā²⁴¹⁶ tābhiḥ²⁴¹⁷
saṃpūjayanty²⁴¹⁸ ete || 10.2.10 ||
- ap10.- iti mahāsukha²⁴¹⁹ siddhipūjāsatkāro nāma daśamasya dvitīyam
30 prakaraṇam ||

.. Part 3 ..

- ap10.- siddho vidyāpuruṣaḥ kva gataḥ kva tiṣṭhati | etat saṃśayo me | kathayasva
31 mahāsukha || 10.3.1 ||
- ap10.- bhagavān āha |
32 siddho vidyāpuruṣaḥ kvacid api na gataḥ kvacit sthito naiva |
ādyantamadhyarahito nirdvandvas²⁴²⁰ tribhuvanālokaḥ | sarvagataḥ
sarvajñaḥ sārvaḥ sarvārthaḥ | sarvasattvacittasthaḥ sarvāpāya-
vinirmuktaḥ | sarvaguṇālaṃkṛtaḥ sarvīyaḥ | śiva-m-asamo {C90r} nityodito
nāthas trātā vidhūtasamkalpaḥ | saṃsthānavarṇarahito 'pi jinasyā²⁴²¹
gocarō rājā || 10.3.2 ||
- ap10.- vajraṃ durbhedyatvāc candraḥ kleśopatāpamuktatvāt |
33 niḥśaṃkatvāt siṃho jalarāśir dur²⁴²² avagāhatvāt || 10.3.3 ||
- evam upamānair vividhair yogibhir upamīyate²⁴²³ | sa evaikaḥ kurute
'rthaṃ sarvasattvānām²⁴²⁴ || 10.3.4 ||
- ap10.- vikalpa²⁴²⁵ prahīno 'pi jātiṃ darśayati parām | abhiniṣkramaṇam²⁴²⁶
34 svabālalīlām ca | svayam²⁴²⁷ eva bhikṣubhāvaṃ | vajrāsanabhūmi-
saṃkramaṇam | māradhvaṃsanam | asamasambuddhatvam²⁴²⁸ |
dharmacakranirdeśam | devāvatāraramyam²⁴²⁹ aticitraṃ prātihāryam ca |

dhanapālahastivinayam | bhavyajanasyāvatāraṇaśuddham²⁴³⁰ | paravādi-
nigrahaṇam niravadyapiṇḍapātram ca | trailokyacakradamaṇam
yuvarājyaṃ caiva bodhisattvasya | parinirvāṇamahārtham²⁴³¹ traidhātuṣu
dharmaṛājyaṃ ca || 10.3.5 ||

ap10.- evaṃ te kulaputrāḥ | evaṃ anekaviśeṣam²⁴³² svapnākhyam
35 buddhanāṭakam divyam darśayati yas tu siddho māyārūpeṇa
sakalajagadartham || 10.3.6 ||

ap10.- iti buddhamāyāvikuṛvitaṃ nāma daśamasya tṛtīyam prakaraṇam ||
36

.. Part 4 ..

ap10.- kathitam deva tvayā pūrvaṃ viṇmūtrarudhiramatsyamāṃsahomanam²⁴³³ ||
37 10.4.1 ||

ap10.- katham vai²⁴³⁴ jñānasattveṣu • aśucimukhapūraṇe |
38 katham na jāyate pāpaṃ yadi pāpaḥ katham phalam || 10.4.2 ||

ap10.- bhagavān āha |
39
ajñānamūḍhās tu ye sattvā jñānopāyavivarjitāḥ |
bāhyavastvabhiniṣṭhā vai vikalpajālaḥ kṛtāḥ || 10.4.3 || {C90v}

ap10.- teṣāṃ pāpaṃ ca puṇyam ca rāśidvayavikalpanā |
40 svabhāvaśuddhā ime dharmā anutpannā anālayāḥ || 10.4.4 ||

ap10.- upāyam darśitam buddhaiḥ sattvānām jñānavṛddhaye |
41 puṇyam paramārthatas tyājyam apuṇyasya tu ko grahaḥ || 10.4.5 ||

ap10.- pāragāmī yathā sattvo nadīm udakapūritām |
42 kāṣṭhatṛṇāni²⁴³⁵ saṃhṛtya • udakāt plavane kṛte || 10.4.6 ||

ap10.- tatra lagnaḥ samuttīrya²⁴³⁶ tyaktvā gacchet sukheṇa tu |
43 evaṃ saṃsārapārasya dharmādharmaṇorohitaḥ²⁴³⁷ || 10.4.7 ||

ap10.- sukheṇa prāpyate bodhir²⁴³⁸ dharmādharmaṇorohitaḥ |
44 tasmād vikalpajālam tu tyaktvā dharmagambhīravardhitaḥ || 10.4.8 ||

ap10.- tathāgatodite mārgaḥ na vikalpayen mantravit |
45 vikalpo hi mahāmohaḥ saṃsārodadhipātakaḥ || 10.4.9 ||

ap10.- nirvikalpa²⁴³⁹ samādhistho bhāti kham iva nirmalaḥ |
46 dvayendriyasamāpattya²⁴⁴⁰ kāyavākcittamīlanaiḥ || 10.4.10 ||

- ap10.- ahaṃkārayate²⁴⁴¹ jinabimbaṃ sarvākāravivarjitam |
47 niṣpādyeta²⁴⁴² tu vai jñānaṃ jñānino haiva²⁴⁴³ janmani || 10.4.11 ||
- ap10.- strīpuruṣavigrahā 'nekā²⁴⁴⁴ karmotpattir vidarśitā |
48 ajñānenaiva vikurvīta samayo 'yaṃ kāyavajriṇaḥ || 10.4.12 ||
- ap10.- cittaṃ naiva praduṣyet sattvānāṃ vividhatāpanaiḥ |
49 duḥsaṃkalpakalpanājānaiḥ samayo 'yaṃ cittavajriṇaḥ || 10.4.13 ||
- ap10.- naiva vācāṃ hi bhāṣet piśunam²⁴⁴⁵ duṣṭakharādinam²⁴⁴⁶ |
50 śrotrā sukhakaram caiva samayo 'yaṃ vāgvajriṇaḥ || 10.4.14 ||
- ap10.- māṃsadhātusthito buddho vairocāno mahāgrajaḥ |
51 majjākṣobhyavāsinaḥ²⁴⁴⁷ {C91r} • raktaṃ ratnābho mahāmaṇivibhūṣitaḥ ||
10.4.15 ||
- ap10.- asthir²⁴⁴⁸ amitābhaḥ sattvānāṃ sarveṣāṃ²⁴⁴⁹ saṃkulāvahe |
52 sirābandhe tvidhānād dhāred† amoghamunipuṅgavaḥ || 10.4.16 ||
- ap10.- guhyaṃ te mayā khyātaṃ samayo²⁴⁵⁰ jñānakovidām || 10.4.17 ||
53 sevyāḥ satataṃ bhāvyāś cittavajreṇa dhīmatā |
rāgo dveṣas tathā mohas tṛṣṇā saṃskāravardhitaḥ || 10.4.18 ||
- ap10.- ete pañca kathitā munipuṅgavaiḥ | viṇmūtraśukraśleṣmāsrkparisravāḥ |
54 caturbhūtapariḡrahāḥ samayāḥ sevanīyās tu niṣpannam atibhāvanaiḥ |
bhakṣaṇīyāni²⁴⁵¹ sarvadā || 10.4.19 ||
- ap10.- yathāṅganābālakathānumoditaṃ |
55 saṃlāpasamṡparkakathāṃ ca khyāpitaṃ ||
mārgo 'pi khyāpitaṃ²⁴⁵² na ca bandhanaṃ ca |
evaṃvidhaṃ²⁴⁵³ yogisumārga²⁴⁵⁴ darśitaṃ || 10.4.20 ||
- ap10.- atha sarvapaṣādi yogayoginī ḍākaḍākinī • aśītikotyaś ca²⁴⁵⁵ bodhisattvās
56 tathāgatasāṅgham anekadhā pṛītiprahlādacittaṃ tu sarvatathāgata-
jñānalābhī tu sarvataḥ | vajragarbhapramukhā bodhisattvā mahāsattvāḥ²⁴⁵⁶
sarve ca²⁴⁵⁷ te devanāgayakṣagandharvāḥ sā ca sarvāvātī paṣād bhagavato
bhāṣitaṃ abhyanandann iti || 10.4.21 ||
- ap10.- iti śrīsaṃpuṭodbhavasarvatantranidānamahākālparājo daśamaḥ
57 samāptaḥ ||

ab.

ABBREVIATIONS

· Abbreviations used in the introduction and translation notes ·

Commentaries:

Comm1 *Āmnāyamañjarī*, by Abhayākaragupta (Toh 1198)

Comm2 *Ratnamālā*, by Śūravajra (Toh 1199)

Comm3 *Smṛtisaṃdarśanāloka*, by Indrabhūti (Toh 1197)

Kangyur Editions:

Editions of the Tibetan Kangyur consulted through variant readings recorded in the Comparative Edition (*dpe bsdur ma*):

C Choné

H Lhasa (*zhol*)

J Lithang

K Peking Kangxi

N Narthang

Y Peking Yongle

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 (Toh 1198)

Comm2 Ratnamālā, by Śūravajra (Toh 1199)

Comm3 Smṛtisaṃdarśanāloka, by Indrabhūti (Toh 1197)

Published works (root text)

S Sampuṭodbhava (Skorupski 1996, 2001)

Published works or doctoral theses (*Sampuṭodbhava* parallels in source texts)

G Guhyasamāja Tantra (Matsunaga 1978)

H Hevajra Tantra (Snellgrove 1959)

K Kṛṣṇayamāri Tantra (Samdhong 1992)

L Laghuśaṃvara (Herukābhīdhāna) Tantra (Pandey 2002)

N Sampuṭodbhava Tantra (Noguchi 1986, 1987, 1988, 1995)

Ni Sañcāranibandha, comm. on the Yoginīsañcāra (Pandey 1998)

P Prajñopāyavinīscayasiddhi (Samdhong 1987)

SU Samājottara, the 18th chapter of the *Guhyasamāja* (Matsunaga 1978)

Sz Catuṣpīṭha Tantra (Szántó 2012 & Szántó 2010)

V Vasantatilakā (Samdhong 1990)

VD Vajradāka Tantra (Sugiki 2002 & Sugiki 2003)

Y Yoginīsañcāra Tantra (Pandey 1998)

Critical apparatus

a.c. ante correctionem

conj. conjectured

em. emended

om. omitted

p.c. post correctionem

rec. reconstructed

← (left arrow) – end of correspondence with a source text.

→ (right arrow) – beginning of correspondence with a source text

n.

NOTES

- n.1 See Dharmachakra Translation Committee (2011).
- n.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.
- n.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*.
- n.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 sbyor ba'i ting nge 'dzin ces bya ba'i don to*).
- n.5 I.e., as being of the nature of insight and skillful means.
- n.6 Instead of “sampuṭa,” the Tib. (74a.1–2) has “emergence from sampuṭa” (*yang dag par sbyor ba las byung ba*).
- n.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 *Catuṣpīṭha Tantra* to which this passage can be traced.
- n.8 “Before one became a practitioner” is missing from the Tib. of this verse (74b.2). Instead, “practioner” (*yo gis*) appears in the Tibetan as an agent in the verse that follows.
- n.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.

- n.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” (*lūs kyi stong pa'i zhing sogs la/ /blo dang ldan pas sa bon gdab/*).
- n.11 Translated based on the Tib. (74b.4), which interprets *mātra* as “mother” (*ma mo*).
- n.12 Comm1 (37) explains that the “fifth” refers to the *avadhūti* at the center of the four channels that make up the crown cakra.
- n.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*.”
- n.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*).
- n.15 Skt. *cetasā*. Comm1 (39) interprets this as “with the nature of the mind of the main deity.”
- n.16 The Skt. word used here for serving (*sev*), also means “attending on with sex.”
- n.17 I.e., the buddha families.
- n.18 Instead of “emancipation,” the Tib. (75b.4) has “freedom from obscurations” (*sgrib bral*).
- n.19 A play on words—“entry” is in Skt. *viśana* (and in the Tibetan *khyab 'jug*).
- n.20 “Śiva” means in Skt. “auspicious one.”
- n.21 A play on words—one who has destroyed the afflictions is called in Skt. *bhagnavān*.
- n.22 Alliteration in Skt.—“*jananī* (mother) ... *janayati* (gives birth) ... *jagajjanam* (to the people of the world).
- n.23 A play on words in Skt.—the words for both “alotted inheritance” (*vibhāga*) and “sister” (*bhaginī*) share a common derivation.
- n.24 A play on words again—the Skt. word *rañjana* means both *delighting* someone and *dyeing* cloth.

- n.25 *Rajakī* is the Skt. word for a dyeing / washing woman, derived from the root *rañj* (to dye / to delight).
- n.26 A play on words again.
- n.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.”
- n.28 The Tib. (D: *'ching ba*, “to be bound”; Y, K: *mching ba*) should be corrected to *'chi ba* (“to die”); Comm1 (52) corroborates.
- n.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/*).
- n.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.
- n.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*).
- n.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*).
- n.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/*).
- n.34 Instead of “through which arise an abundance” the Tib. (77b.6) has “motivated by an abundance” (*phung pos kun nas bslang ba*).
- n.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 Y, K, and N read “is meek and gentle with respect to the qualities (*chos* instead of *chas*) of virtue.”
- n.36 Instead of “when it does not involve envy of the gains of others,” the Tib. (78a.4: *'jig rten pha rol gyi dbang phyug dang ldan pa*) seems to reflect the reading *paralokaiśvāryayuktatā* (“when it is endowed with the mastery of the

other world”), similar to the reading *paralokeśvarīyuktatā* found in some manuscripts.

- n.37 The subtle channels are here personified by being given feminine names and referred to, on occasion, as “*ḍākinī*.”
- n.38 The Tib. (79a.1) begins this list with “the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous powers” (*/ḍran pa nye bar gzhaḡ pa bzhi dang/ yang dag par spang ba bzhi dang/ rdzu 'phrul gyi rkang pa bzhi dang/*).
- n.39 The last half-stanza is missing from the Tib. (79a.7).
- n.40 Presumably, even if the tathāgatas chant together, each uses the first person singular.
- n.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.
- n.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/*).
- n.43 The Tibetan Degé is missing “hatred”; Y, K, N, and H include “hatred” (*ldang*).
- n.44 In the Tib. (80a.7–80b.1), this half-stanza seems to say, “Once transformed by wisdom and means / The afflictions will become conviction / assurance” (*/thabs dang shes rab sprul pa'i rgyus/ /nyon mongs rnams ni yid ches 'gyur/*); “conviction / assurance” (*yid ches*) reflects another conceivable translation of *pratyaya*.
- n.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.
- n.46 In the versions of the Tib. translation consulted (D 80b.4), the Skt. phrase *atispaṣṭena* (“very clearly,” Tib. *shin tu gsal bas*) is joined with the following verse in its initial line.
- n.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/*).

- n.48 These are the eight groups of letters of the Sanskrit alphabet.
- n.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/*).
- n.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*)."¹ N and H read "it/that" (*de*) instead of "not" (*mi*), thus more closely reflecting the Sanskrit.
- n.51 Comm1 (136) describes "form" as the major and minor marks of perfection.
- n.52 We have a play on words here—*bhagavān* and *bhagnavān* are different in meaning, but similar in sound.
- n.53 The Tib. (82a.6) is missing "queens"; here it simply reads "vajra."
- n.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/*).
- n.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, Y, J, K, N, and C all reflect the vocative "O Vajrapāṇi" (*lag na rdo rje*).
- n.56 The words "repeatedly put" are missing from the Tib. (82b.2–3).
- n.57 The Tib. (82b.2–3) reads the last two sentences together: "By means of these letters, beings set in front of themselves the goal of reaching the other shore of the ocean of saṃsāra, so distant, and, with a mind in which that [goal] so set has vanished, attain in this birth the state of awakening, or the state of Vajrasattva." This reads Y and K, "that [goal] set in front" (*mngon du mdzad pa de*), instead of the Degé, "that which is not set in front" (*mngon du ma mdzad pa de*). Following the Tibetan translation, particularly the reading of Y and K, it is also possible to interpret the Sanskrit *tallīnacittena* accordingly as "with a mind in which that has disappeared / dissolved," with "that" referring to the "goal" (*lakṣaṃ*) of awakening.

- n.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/*).
- n.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/*).
- n.60 *Sevitamātra*, here rendered as “self-indulgence,” is in the Tib. (82b.4) interpreted as “indulging in anger.”
- n.61 “Four” is missing from the Tib. (83a.2–3).
- n.62 The Tib. (83a.3) reads “When, in his pursuit of the path of mantra, / One is initiated by an adept.”
- n.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*).
- n.64 Comm1 (141) glosses *samaya* (*dam tshig*) as “the experience of great bliss” (*bde ba chen po nyams su myong ba*).
- n.65 The Degé Tibetan (83a.6) mistakes *khyad mdzad pa* (Skt. *viśeṣitā*) for *khyab mdzad pa*. Y, K, N, and H all correctly have *khyad* instead.
- n.66 The meaning of this verse is not very clear. Even though the Tib. reflects the reading *vidyādhara* (*rig pa 'dzin pa*), this could be *vidyāvāra* (the lover of the consort (*vidyā*), as the letters *dh* and *v* look identical in some manuscripts. The Tib. (83b.3), joining this verse with the last *pāda* of the previous verse, has “All wisdom consorts who have been purified [in that way] / Should be offered, once the knowledge-holder and his many companions, / In a place free of disturbances, / Have adorned themselves / With sandal, garments, garlands, and the like” (*gang zhig sbyangs pa'i rig ma kun/ /nye bar 'tshe ba med gnas su/ /rig pa 'dzin pa 'khor mang po/ /de nas tsan dan gos phreng sogs/ rnam par brgyan nas dbul bar bya/*).

- n.67 Instead of “inanimate,” Degé (83b.7) has *bstan* (teaching), but Y, J, K, and C have *brtan* (inanimate).
- n.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 kyī bdag po’i chu*). There seems to be some confusion with the source texts, as semen is listed twice, and feces is missing.
- n.69 The Degé (84a.7) is missing “before,” and has “which” (*gang*) instead. However, other versions (Y, J, K, N, C, and H) all have “before” (*gong*).
- n.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.”
- n.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.”
- n.72 Instead of “through love-making,” the Degé (84b.1) has “through teaching / showing” (*bstan pas*), but Y, K, N, and H have the proper “through serving / making love” (*bsten pas*).
- n.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/*).
- n.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.”
- n.75 The Tib. (85a.2) has “I am like a completed vehicle” (*/theg pa rdzogs pa lta bur bdag/*).
- n.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/*).
- n.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 (Y, K) corroborate the Skt. “For the sake of removing the disciple’s grasping” (*/slob ma’i zhen pa*

bzlog pa'i phyir/). Yet two other versions (J, C) have “For the sake of removing the disciple’s feebleness / negativity” (*/slob ma'i zhan pa bzlog pa'i phyir/*).

- n.78 Possibly this verse is about the fourth initiation, which is given by speech alone.
- n.79 The Tib. (Degé, 85b.1) adds at the beginning of this sentence “It is taught” (*gdams*).
- n.80 Instead of “Vajradhara,” the Tib. (Degé, 85b.1) has “Lord of the families” (*rigs kyi bdag po*).
- n.81 The trunk of a plantain tree is empty inside.
- n.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/*).
- n.83 The translation “offers praise” (*stod par byed*) is based on the Tibetan translation, versions Y, J, K, N, C, and H. The Degé (86a.3) appears to read “makes void / empties” (*stong par byed*).
- n.84 The Tib (86a.7) has “[This] is said to be equanimity, as an object of reflection” (*mnyam nyid bsam bya nyid du gsungs*).
- n.85 “On the ocean’s shore” is missing from the Tib.
- n.86 The Tib. also has here (87a.2) “a temple of the omniscient one” (*thams cad mkhyen pa'i gnas*).
- n.87 The translation of this sentence is influenced by the Tib., as the Skt. grammar is flawed.
- n.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.”
- n.89 Only three, however, were listed here.
- n.90 As the commentaries make clear, this passage is about using “negative” emotions skillfully.
- n.91 Comm1 is clear that the term *tiryak* (horizontal), which the Tib. translators (87a.7–87b.1) render as “animals” (*byol song dag*), refers primarily to prostitutes, and secondarily to the yoga of inner warmth, i.e., Caṇḍālī (*gtum mo*) practice without consort.

- n.92 Instead of “the best of lotuses” (*padmavara*), the Tib. has “the lotus bearer,” reflecting the reading *padmadhara*^o (in many manuscripts, the letters *dh* and *v* are indistinguishable).
- n.93 Comm2 (836) explains that “the nature of them all” refers to the nature of “all lords” (not just Vajrasattva).
- n.94 The Skt. word *varṇa* can mean both “letter” and “color.”
- n.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/*).
- n.96 The Tib. (88a.4) includes “according to procedure” (*cho ga bzhin du*).
- n.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 *Yogaratanmālā* (Farrow 1992), though, a commentary on the *Hevajra* where this passage can be traced to, interprets *rasa* as “honey.”
- n.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.”
- n.99 “The first,” i.e., the one in the center.
- n.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.”
- n.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/*).
- n.102 Presumably, starting from the eastern petal.
- n.103 The Tib. (89a.5) has “trident” (*rtse gsum*) instead.
- n.104 “He should draw her on the southern petal” is missing from the Tib. (89a.5). This information, however, is useful for general clarity.
- n.105 “On the northern petal” is missing from the Tib. (89a.5).
- n.106 “On the western petal” is missing from the Tib. (89a.5).

- n.107 Instead of “staff,” the Tib. (89a.6) has “noose” (*zhags pa*).
- n.108 “He should draw her in the northeastern quarter” is missing from the Tib. (89a.6).
- n.109 “In the northwestern corner he should draw” is missing from the Tib. (89a.6).
- n.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/*).
- n.111 “He should draw in the southeastern corner” is missing from the Tib. (89a.7).
- n.112 Comm2 (842) states that “the single syllable” is *hūṃ*, the “heart mantra of the Tathāgata.”
- n.113 The wheel has eight divisions with the hub in the center being the ninth.
- n.114 Comm2 (843) gives the word order as “*om*, such and such person, *tāre tuttāre*, such and such person, please protect, please protect, *svāhā*.”
- n.115 The Degé (90a.3) has *ture* (*tu re*) in this position.
- n.116 The Degé (90a.3) has *tāre* (*tA re*) in this position.
- n.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 (Y, K, N, H).
- n.118 I.e., the wheel described at the beginning of this section.
- n.119 *Om*, Wisdom, Great Wisdom, *hūṃ svāhā!*
- n.120 The Tib. (91a.3) has *brum*.
- n.121 Both the Skt. and Tib. have “draw / paint” instead of “visualize”; the passage, however, seems to be about visualization.
- n.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.”
- n.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.

- n.124 The Tib. (91b.7) has “You with a mind of compassion” (*snying rje'i yid*).
- n.125 In the Degé (92a.2) the two syllables are *arñ* and *hārñ* (*AM dang hAM*). Y and K have *orñ* and *hūrñ* (*oM dang hUM*). N and H have *arñ* and *hūrñ* (*aM dang hUM*).
- n.126 The Degé (92a.3) has *orñ* (*oM*). Other versions (Y, J, K, N, H) have *arñ* (*aM*).
- n.127 The Degé (92a.3) has *parñ* (*paM*) instead of *purñ*.
- n.128 This line is missing from the Tib.
- n.129 This could be referring to carpenter bees, whose species, those that are found in India, are blue-black.
- n.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.”
- n.131 It is not clear what a “wind-cloth” is. The Tib. (92b.4–5) has “fabric / cloth of wind” (*rlung gi gos*).
- n.132 After this verse, the Tib. (92b.5) has a verse for Ḍombī: “Ḍombī is light blue in color. / She holds a vajra scepter and a goad [in her first two hands]. / With her [other] left [hand] she holds a skull cup, / And with her other [right hand] she holds a wind-cloth” (*/g.yung mo sngo dang dkar ba'i mdog/ rdo rje dang ni lcags kyu 'dzin/ g.yon pas thos pa 'dzin pa ste/ gzhan pas rlung gi gos 'dzin ma/*).
- n.133 “Bear” is the translation of the conjectured *ṛkṣa*, in place of the extant reading *bhikṣu* (monk).
- n.134 Skt., *svabhāvaśuddhāḥ sarvadharmāḥ svabhāvaśuddho 'ham / vajraśuddhāḥ sarvadharmāḥ vajraśuddho 'ham / yogaśuddhāḥ sarvadharmāḥ yogaśuddho 'ham*.
- n.135 Comm2 (849) interprets “the union” as “the union of illusion and emptiness.”
- n.136 The Tib. (94a.1) has *punar* (*yang*) modifying the act of projecting.
- n.137 A vajra goad is a goad with a vajra-shaped handle.
- n.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.

- n.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.”
- n.140 This verse explains, in cryptic terms, the derivation of the syllable *hūṃ*. The Tib. (94b.7) parses it as, “By wind and fire, the seventh syllable / Is impelled by the vajra seed syllable. / By adding to it the anunāsika and the sound [ū] / It is called the torrential rain” (*/rlung dang me yis bdun pa’i don/ /rdo rje’i sa bon gyis ni bskul/ /thig le sgras ni mnan pas ni/ /rgyun gyi char ni zhes byar gsungs/*).
- n.141 The translation of this half-stanza reflects the interpretation found in Comm2 (851). The Tib. (95a.2), however, has “Then the great wind of the gods / And the meditator, according to the sequence of emergence” (*/lha rnam kyī ni rlung chen dang/ /ji ltar sgom pa po ’byung ba’i/*).
- n.142 The *Yogaratnamālā* (a commentary on the *Hevajra Tantra*) explains that this letter is *a*.
- n.143 Comm2 (853) states that this refers to all “fifteen” goddesses, who arise from their own “individual” (Skt. *pr̥thak*, Tib. *so so*) seed syllables.
- n.144 Instead of “the final destruction,” the Degé (95b.6) has “fear” (*’jigs pa*), but other versions (Y, K, N) have “dissolution / destruction” (*’jig pa*, Skt. *pralaya*).
- n.145 The Tib. (95b.6) has “white and blue.”
- n.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.”
- n.147 Comm2 (854) states that “Nairātmyā expresses mirth, the inner four goddesses express anger, and the outer goddesses express sensuality.”
- n.148 It is not clear what *tat* stands for, whether “him,” “her,” or “it.” Possibly it is “him,” i.e., the Heruka in the center of the maṇḍala.
- n.149 It is not clear how the maṇḍala should be provided (*samāyukta*) with four threads.
- n.150 In the Tib. (96a.5) this line is “With its setting of different circles” (*/de’i ’khor lo so so’i skabs/*).
- n.151 The Degé (96a.4) has “situated at the top of vajra pillars” (*/rdo rje ka ba’i rtser gnas pa/*). Other versions (Y, J, K, N, C, H) have “inside the [precinct of the]

vajra pillars” (*rdo rje ka ba’i nang logs su*).

- n.152 Comm2 (856) glosses “vow” as the general “knowledge holder (*vidyādhara*) vow.”
- n.153 In the Tib. (Degé, 96b.6–97a.1) this paragraph is set in verse.
- n.154 Skt., *om cittapratiwedhaṃ karomi*.
- n.155 The Tib. (97a.1) has “a pristine circle of the group (*gaṇacakra*)” (*/tshogs kyi dkyil ’khor che dag pa/*). The discrepancy must have arisen by confusing the Sanskrit *ghana* (cloud) with *gaṇa* (group).
- n.156 Instead of “dejection,” the Tib. (97a.2) has “hesitation / doubt” (*yid gnyis*).
- n.157 It is difficult to conceive of a disk having corners; having three corners suggests a superimposed pattern, such as a triangle.
- n.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*).
- n.159 In the Tib. this paragraph is in verse.
- n.160 Skt., *om bodhicittam utpādayāmi*.
- n.161 In the Tib. this paragraph is in verse.
- n.162 Skt., *om tiṣṭha vajra*.
- n.163 In the Tib. this sentence is in verse.
- n.164 Skt., *om vajrātmako ’ham*.
- n.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*).
- n.166 Skt., *om yathā sarvatathāgatās tathāham*.
- n.167 Comm2 (859) says that this mantra should be *bhrūṃ*, the syllable that comprises the four elements, the seed of Vairocana.
- n.168 In the Tib. the section from “A sword and a goad” up to this point is in prose.
- n.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.
- n.170 Instead of “mother,” the Tib. has “goddess.”

- n.171 For “Vajrasphoṭā” (Thunderclap), the Tib. has “Vajra Chain” (*rdo rje lcags sgrog ma*).
- n.172 The Degé (99a.5) also has *hrīḥ*, but other versions (Y, J, K, C) have *hī* (*hi'i*).
- n.173 The Degé (99a.5) also has *hrīḥ*, but other versions (Y, J, K, N, C) have *hri*.
- n.174 The Degé (99a.5) has *ho*.
- n.175 The Degé (99a.5) has *gī* (*gI*). Y and K have *ki*, J and C have *gai*, N has *gī*.
- n.176 The Degé (99a.6) has *ji* (*dzi*).
- n.177 The Degé (99a.6) has *u*.
- n.178 The Degé (99a.6) has *e*.
- n.179 The Degé (99a.6) has *ai*.
- n.180 It is not clear who “the king of clouds” is.
- n.181 It is not clear who “the lord of wind” is.
- n.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.”
- n.183 There are two versions of the *ardhaparyāṅka* posture, and this one seems to be the standing / dancing variety. It is not clear from the context how one should “press down on” one’s left thigh. Comm2 (863) interprets this to mean “one presses the right hand, which holds the blazing vajra scepter, on one’s left thigh, while dancing in *ardhaparyāṅka* posture.”
- n.184 The Tib. (99b.5) has the highly opaque, “One should not relish renown” (*/grags pa nye bar mi za ste/*). This could reflect an *ante correctionem* reading in one of the manuscripts—*pauruṣe nopabhuñjet* (one should not revel in one’s manliness). Comm2 (863), however, seems to support our adopted reading by interpreting it as a reference to the Buddha’s taking the gods as his mount and subjugating them: “He destroyed the pernicious ones in the entourage, such as Brahmā and the like, taming them with *hūrin a la la ho*, then abducted their consorts, returned them, and established the gods as protectors in the charnel ground.”

- n.185 This line is highly ambiguous. Very likely some text is missing here. The Skt. just says “he gives,” which seems to suggest that Brahmā, who is mentioned two lines above, will give whatever he is asked for. The Tibetan (99b.5), however, interprets this as “He should also give the scintillation / Of different [colored] light rays, radiating all around, / Composed of clouds of buddhas” (*/kun du 'od ser sna tshogs kyj/ /sang s 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/*).
- n.186 The Tib. (99b.6) and Comm2 (863–4) indicate that these are “verbal signs,” perhaps code words.
- n.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.
- n.188 This and the following three verses are simply transliterated into the Tib., with significant variations between the Kangyur editions.
- n.189 “Four ingredients”: when this term is used in its conventional meaning, it refers to sandal, aloeswood, saffron, and musk.
- n.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 rnam s bltas nas rnal 'byor pas mtshan ma gsungs pa zhes bya ba la spro bar bya'o*).
- n.191 Up to here the list corresponds to Sanderson (1998) (*Laghusaṃvaratantra* in “The Śaiva sources of the Buddhist Tantras of Śaṃvara,” Handout 4, Trinity Term, 1998).
- n.192 The number “3” next to the syllable *kā* in the Skt. text probably indicates that it is three measures long.
- n.193 The list as given here, considering the many and wide-ranging variations across the sources, should not be regarded as definitive.
- n.194 Instead of “outer,” the Tib. (100a.3) once again has “verbal / vocal” (*ngag gi*).
- n.195 Bhavabhaṭṭa’s commentary on *Laghusaṃvara* 22.5 explains that *potamṅī* (in Chapter 7 spelled *potāṃṅī*) is an “eye gesture.” In the Degé, this word, like other words in this section, is merely transliterated.

- n.196 This entire section, from the beginning of this paragraph, is preserved in the Tib. (100a.4–100b.1) only in transliteration, with countless variant readings across editions. Recording these would be a herculean task with dubious benefit. This section seems to be based on Chapter 24 of the *Laghuśaṃvara Tantra*. While here we only have a list, in the *Laghuśaṃvara* the meanings are given too. The same list of code words with their meanings explained is also found below in Part 1 of Chapter 7. Considering the many and wide-ranging variations across the sources, the version presented here should not be regarded as definitive.
- n.197 The meaning of this line is not clear. The Degé (100b.3) has “attracts” (*sdud pa*), which is one of several possible meanings of the Skt. *saṃharati*.
- n.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).
- n.199 Instead of “served,” the Degé (100b.3) has “taught,” but other versions (N, H) have “served” (*bsten*).
- n.200 In the Degé (100b.3–4) this line reads, “The supreme ḍākinī is this very one” (*/mkha' 'gro mchog kyang de nyid yin/*). The corresponding passage in the *Laghuśaṃvara*, instead of “congenial,” has “destroyer of negativity.”
- n.201 The Degé (100b.5) takes the name Parāvṛttā to mean “She who transforms / transmutes” (*yongs gyur ma*).
- n.202 The Degé (100b.6) has “yoginī” (*rnal 'byor ma*). Several other versions (Y, J, K, N, C, H) have “mother of yoga / yogins” (*rnal 'byor ma mo*).
- n.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.
- n.204 The Degé (100b.7) has instead, “The yoga adept should always worship / According to this procedure of sumpuṭa” (*/yang dag sbyor ba'i cho gi 'di/ rnal 'byor rig pas rtag tu mchod/*). Other versions (N, H) have “*mtshon*,” “to indicate / reference / demonstrate” (*lakṣayed*). It would then read, “The yoga adept should always demonstrate / indicate this procedure of sumpuṭa.”
- n.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/*).
- n.206 Bhavabhaṭṭa, in his commentary on the corresponding passage in the *Laghuśaṃvara Tantra*, identifies Padmanarteśvara with Amitābha.

- n.207 The Tib. (101a.2) has “dark blue and light gray body” (*/lus ni sngo sangs skya ba dang/*).
- n.208 The Tib. (101a.2) has “and has a scent like blue lotus” (*u t+pal sngon po'i dri dang mtshungs/*).
- n.209 The Tib. (101a.3) is missing “tranquil.”
- n.210 The Tib. (101a.4–5) has “white flower” (*me tog dkar po*).
- n.211 The Tib. (101a.7) has “always delights in [the company of] royalty” (*/rtag tu rgyal srid dga' ba dang/*).
- n.212 It is not clear what *saṃkula*, here translated as “convergence of wrinkles,” means. The Skt. word and its Tib. (101b.2) translation just mean “accumulation / coming together / convergence.” The Tib. translation of the corresponding passage in the *Laghuśaṃvara Tantra* reflects the Skt. *bindu*, i.e., a circular mark on the forehead.
- n.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/*).
- n.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.
- n.215 As before, it is not clear who should make this “second” gesture.
- n.216 The Tib. (102a.6) has “If she constantly longs for gandharvas” (*/rtag tu dri za 'dod pa dang/*).
- n.217 The Tib. (102b.2) has “behind / hind end” (*'jug ma*), seemingly rendering *pucchaṃ* rather than *pulakaṃ* (horripilation).
- n.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.
- n.219 Even though this passage may be based on the corresponding passage in the Hevajra Tantra, the list of power places perhaps corresponds more closely to that found in the tantras of the Buddhist Cakrasaṃvara cycle, or, its predecessors, the Śaiva tantras of the Vidyāpīṭha.

- n.220 Instead of Pūrṇagiri, the Degé (103a.2) has *kolla*. Y, K, and N have *ko la*.
- n.221 The Tib. (103a.3) lists Kaliṅga as an auxiliary kṣetra.
- n.222 “Pīlava” is the Tib. (103a.5) reading. The Skt. reads “auxiliary pīlava.”
- n.223 The translation here is based on the Tib. (103a.5); in the Skt., Vindhya is described as a pīlava.
- n.224 This sentence seems rather dubious.
- n.225 The Tib. (103a.7) has the same transliterated (*ha ri*).
- n.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.”
- n.227 The bhūmis Difficult to Conquer and Revealed seem to be listed in the Skt. text in a reverse order.
- n.228 The Tib. (103b.1–2) connects the last two sentences as follows: “One should visualize, externally and internally, / What has been explained in the barbarous language of the yoginīs, / Using [the terms] *pū*, and so forth, / As the levels of the ten perfections” (*/pha rol phyin bcu’i sa rnams la/ rnal ’byor ma yi kla klo’i skad/ /pU la sogs pa ci gsungs pa/ /phyi dang nang du bsam par bya/*).
- n.229 Comm2 (871) explains that “killed by a banner” means “impaled as punishment.”
- n.230 Comm1 (360) explains that the “seven-times-born one” is someone born seven times as a bodhisattva.
- n.231 The meaning of this very cryptic verse is unclear, and the translation given here is a guess. The Skt. word *varṇa* can mean both “letter” (of the alphabet) or “color.” Comm2 (872–873) explains this as the entire visualization of the subtle body, with its cakras and channels, “from the crown to the ends of the feet,” which includes the “secret lotus of channels,” meaning, “the maṇḍalas of earth at the heart and fire at the navel.” Comm1 (364) explains these as the “four seats of self (crown-less), other (crown), union or suchness (the ‘end of sound’), and mantra, or secret (secret lotus),” respectively.
- n.232 Comm2 (873) has, “The yogin replete with the four cakras brings these together with the meditative absorption of bliss.”

- n.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” (*ḡsang 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.”
- n.234 This line is not very clear. Possibly the word “previous” refers to something “previously” mentioned in the *Catuṣpīṭha Tantra*, which is the source text for this passage. Comm1 (366) explains that this refers to the stages of visualizing 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.
- n.235 Instead of “He will win,” the Tib. has “One will be connected to” (*sbyar*).
- n.236 According to Comm1 (366), he is Vajrasattva.
- n.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.
- n.238 The meaning of this line is unclear.
- n.239 These four syllables were “previously mentioned” not in the *Samputodbhava*, but in the *Catuṣpīṭha*, from where this passage was taken.
- n.240 Both the Skt. and the Tib. have “his mind,” meaning perhaps the mind of oneself as Vajrasattva.
- n.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*^o to mean “the aimer and his aiming.”
- n.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].
- n.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.

- n.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.
- n.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/*).
- n.246 Here the order of the two members of the compound is reversed.
- n.247 Comm2 (1014) interprets "unwavering" (*niṣkampam*) as "free from the eighty natures," and "untroubled" (*nirupadravam*) as "free from emotional and cognitive obscurations."
- n.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.
- n.249 This is possibly a reference to experiences in the intermediate state after death, as Comm1 (376) and Comm2 (883) indicate.
- n.250 For the explanation of the "crown-less," please refer to verse 5.2.4 above, and its note.
- n.251 Comm2 (883) explains that the "roots" are the three main channels converging at the navel.
- n.252 Again, this seems to refer to the state of mind in the intermediate state.
- n.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.
- n.254 The Degé (105a.7) has "night" (*mtshan mo*), as in "fireflies at night," but other versions (Y, K, N) have "sign" (*mtshan ma*).
- n.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/*).
- n.256 Instead of "the pleasures of the formless realm," the Tib. (105b.1) has "everything pertaining to divine forms" or "everything as divine forms" (*/lha yi gzugs ni thams cad kyang/*).

- n.257 Comm1 (379) and Comm2 (884) state that “Vajrasattva” here is “Vajragarba,” being addressed by the Buddha.
- n.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.”
- n.259 Instead of “one’s own awakening,” the Tib. (105b.3) has “self-reflexive awareness” (*rang rig*).
- n.260 This sentence is missing from the Skt.
- n.261 Tib. (105b.6: */dag pas dug med byas na ni/*) “Removing poison by purifying [them].”
- n.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.
- n.263 The presence of the phrase “by Anaṅgavajra” could be due to a redactional flaw that occurred in the process of compiling the *Samputa*. The parts of earlier texts incorporated into the *Samputa* were adapted to make their content appear to be part of the same (*Samputa*) revelation spoken by the Blessed One. In the case of this passage, however, taken from Anaṅgavajra’s *Prajñopāyavinīscayasiddhi*, 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”).
- n.264 In the Tib. (106a.5) the word “essential” qualifies “qualities” (*snying po’i yon tan*).
- n.265 Tib. (106b.1), *kun ’dar gyi ni spyod pa*.
- n.266 Comm2 (890) says that “gentle form” refers to Mañjuśrī and, concordantly, any other deity that accords with the propensities of beings.
- n.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 = *yi*]/ */kun bzang mtshungs pa med 'grub pas/ /spyod pa nges rig rdo rje can/ /bcom ldan 'das kyis bka' stsal to/*).

- n.268 The Tib. (106b.6) has, “One should associate with those who have the mastery to live a life / free of all obscurations” (*/sgrib pa kun las rnam par grol/ /tsho bar dbang phyug 'du ba/*).
- n.269 Instead of “engaged,” the Tib. (106b.7) has “capable” (*nus*).
- n.270 Instead of “ambrosia,” the Tib. (107a.5) has “essence” (*snying po*).
- n.271 Comm2 (894) states that Vajra Mind (*thugs rdo rje*) is an epithet for the Blessed Vajradhara.
- n.272 Instead of “net of concepts,” the Tib. (107a.7) has “enemy that is conceptual thinking” (*rtog pa'i dgra*).
- n.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/*).
- n.274 Comm1 (421) states that “vajra water” (*rdo rje'i chu*) is “urine.”
- n.275 The Tib. has “Food edible to others” (*gzhan pa'i 'jig rten za ba*).
- n.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*).
- n.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 gzhuḡs pa mchod par byed do / gang gi phyir rdzogs pa'i sangs rgyas dang byang chub sems dpa'i bsod nams gang zhigs lob dpon gyi ba spu'i khung bu'i rtse mo la mthong ba de'i phyir byang chub sems dpas slob dpon la sangs rgyas kyis mchod pa byed pa mthong ngo).

- n.278 Based on a different Skt. variant, the translation could be, “One should accept what is being offered, without giving praise.”
- n.279 Instead of “post-initiatory observances” (*caryā*), the Degé (108a.4) has “the conduct of embrace” (*āliṅganam*, *'khyud pa'i spyod pa*). N and H have “embrace or conduct” (*'khyud pa'am spyod pa*).
- n.280 The “heat” is a sign that one’s practice is successful (Olga Serbaeva, personal communication).
- n.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.”
- n.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.
- n.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.”
- n.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. *Bhūtaḡāmarā* 15.8, 17.6, etc.).
- n.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.”
- n.286 Instead of “necklace of bone,” the Tib. (109a.7) has “gem” (*nor bu*).
- n.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.”
- n.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/*).

- n.289 The Tib. (109b.3) adds here, “Skillful means takes on the form of the *ḍamaru*.” (*/thabs kyi gzugs kyis cang te’u/*).
- n.290 Comm2 (911) glosses “with the hair of a thief” as “with the hair of a corpse.”
- n.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.”
- n.292 Comm2 (911) explains this as “containing both human hair and a garland of bone.”
- n.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/*).
- n.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*.
- n.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*.
- n.296 The secret sixteen syllables are the syllables of the statement *rahasye parama ramye sarvātmani sadā sthitāḥ*.
- n.297 Instead of “bile,” the Tib. (110a.4) has “mind” (*sems*), reflecting the reading *cittam*; this reading is attested in some manuscripts.
- n.298 In the Tib. (110a.4), the Skt. word *rasa* is translated not as “chyle,” but as “taste” (*ro*).

- n.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*).
- n.300 As this is about the constituents of the human body, “fire” probably means bodily heat.
- n.301 The Skt. word *vasā* is rather vague, as it can mean any fatty or oily substance.
- n.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.”
- n.303 The translation of this half-stanza is based on the Tib. (110a.7: */rikan 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.
- n.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.”
- n.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.”
- n.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.”
- n.307 Comm2 (918) says that this is the “location of the central channel, whose nature, being the wind of space, is the dharmadhātu.”
- n.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).

- n.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.
- n.310 Comm2 (918) elaborates that “entity” means “bodhicitta” and “non-entity” means “self-emergence.”
- n.311 The five substances listed here are the so called “five nectars.”
- n.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*.”
- n.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.”
- n.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.”
- n.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.”
- n.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.”
- n.317 This half-stanza should perhaps be read together with the prose paragraph (after the next two verses), which seems to complete the statement.
- n.318 This is interpreted in Comm2 (921) as “inhalation and exhalation.”
- n.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, monopod, 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.

- n.320 In the Tib. (111a.4–5) this section is in the standard seven syllable verse.
- n.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 (Y, J, K, N) all have “straight” (*drang*) instead of “in the chest” (*brang*). Comm2 (921–922) supports the non-Degé versions, since it also has “straight.”
- n.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.
- n.323 The Tib. (111b.1) has “The innate is the state of accomplished ones / accomplishment” (*lhan cig skyes pa grub pa'i gnas/*). Comm1 (460–461) explains, “The natures of happiness and suffering belong to all beings, because there are good qualities and bad qualities from bringing in and expelling [the buddhas and ḍākinīs]. 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.”
- n.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.”
- n.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*.

- n.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/*).
- n.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?”
- n.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/*).
- n.329 In verse 5.1.8, *Kāmarūpa* is described as an “auxiliary pīṭha.”
- n.330 Instead of “are called by the *ḍākinīs*,” two of the Skt. manuscripts read “belong to *ḍākinīs*.”
- n.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/*).
- n.332 The Tib. (112b.3–4) has, “He is the actualization of the four yogas” (*/rnal ’byor bzhi ni mngon du’o/*).
- n.333 Comm2 (928) explains that “the action is the drop of blood, while the agent is the drop of bodhicitta.”
- n.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” (*sarvadēhinām dehaḥ*).
- n.335 Comm2 (928) states that “the central channel is the channel that conveys bodhicitta, making five.”
- n.336 The five are, presumably, the four subtle channels just mentioned and the central channel.
- n.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.”

- n.338 Pullira is a metrical shortening of Pullīramalaya.
- n.339 Instead of “Divine,” the Tib. has “Playful” (*rtse ba ma*).
- n.340 The subtle channels are here personified by being given feminine names and referred to, on occasion, as “*ḍākinī*.”
- n.341 All these channels are personified as *ḍākinīs*.
- n.342 In the *Vasantatilakā*, from which this passage was taken, the name of this *ḍākinī* is Mahānāsā.
- n.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/*).
- n.344 Instead of “heart,” the Tib. (113a.3) has “liver” (*mchin pa*).
- n.345 Because of the ambiguity of the Skt. *sarva*, instead of “every body,” another possible meaning is “the entire body.”
- n.346 This name appears in the text in its BHS spelling, Doṣāvati.
- n.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.”
- n.348 The Degé (113a.5) has *’bab ma*. However, another version (N) has *tshad ma*, which translates the Skt. *pramāṇā*.
- n.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.”
- n.350 The Tib. (113a.6) has *yi dags lha gnas*, most likely a scribal error in which *lhag* (*adhi*) was altered to *lha* (*deva*).
- n.351 The Degé (113a.9) has “by the *ḍākinī*” (*gis*), while other versions (Y, K, N, H) have, instead of the agentive / instrumental, the nominative feminine ending (*ma*), thus supporting the Skt.
- n.352 The Tib. (113a.7) has “fully pervasive / pervaded” (*kun khyab ma*). The Skt. *samākula* can also be translated as “full,” “fully filled.”
- n.353 The Skt. *mada* can be translated either as “semen,” or as “alcohol.”

- n.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?).
- n.355 Comm1 (486) has, “Then, ‘that alone,’ meaning the dripping letter *hari*, ‘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.”
- n.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.
- n.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.”
- n.358 Comm1 (488) explains, “ ‘Coarse’ means the aggregate of form, while ‘subtle’ means the four other aggregates of sensation and the rest.”
- n.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*/).
- n.360 The Tib. (114a.5–6) has “Through cultivating the maṇḍala” (*dkyil ’khor goms pas*).
- n.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.
- n.362 Comm1 (488-489): “Lalanā is the handle of the *sruk* ladle, while its face is the lotus at the chest.”
- n.363 This line is missing from the Tib. (114b.1–2).
- n.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.

- n.365 The Tib. (114b.5) has, “Present at the heart and throat / There is said to be the form of *vam*” (*/snying dang mgrin par yang dag gnas/ /vaM gi rnam par lta bur brjod/*).
- n.366 Instead of “abides” (*pravartate*), the Tib. (114b.6) has “surrounds” (*rab tu bskor*).
- n.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.
- n.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.*”
- n.369 Comm1 (494) states these are “all sixteen vowels minus the neuter vowels of *r, ṛ, l, and ḷ.*”
- n.370 The Tib. (115a.5) has only “*ka* and so forth” (*ka la sogs pa*).
- n.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.”
- n.372 Comm1 (495) states, “‘*Rākṣasa*’ means *gtum mo ... lower region* means at the navel.”
- n.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*.
- n.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.”
- n.375 Tib. (115a.7) has “present in the consistency of mustard seed” (*/yungs kar tsam du rnam par gnas/*).

- n.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.”
- n.377 It seems that these words are spoken by Nairātmyā, as the Blessed One later uses the feminine form of address, “goddess” (*devī*).
- n.378 The *Yogaratanmālā* (a commentary on the *Hevajra*) explains that the “abode of the vajra” is the syllable *hūm*.
- n.379 Instead of “the means,” the Tib. (115b.6) has “everything” (*thams cad*).
- n.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/*).
- n.381 The Skt. term *sthāvāra* 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 *nirmāṇakāya* (cf. verse 12 below).
- n.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*).
- n.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*.
- n.384 According to Comm1 (502) this result is in the *cakra* of the *nirmāṇakāya* at the navel.
- n.385 We have a play on words here and also a metaphoric allusion to the sixteen *sthaviras*, or original arhats, traditionally regarded as *nirmāṇakāya*.
- n.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*).
- n.387 The Tib. (116a.4) reflects the reading *sammatīya* (*kun bkur*, short for *kun gyis bkur ba'i sde*), “approved / esteemed / agreed upon by all,” against the reading *saṃvidī* in the Skt. manuscripts of the *Samputa*, and the corresponding passage in the *Hevajra*. If we adopted the reading *sammatīya*,

though, the play on corresponding words (*saṃvidī / saṃvedana*) would be lost.

- n.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.”
- n.389 The Tib. (116a.5) divides *ahaṃ* into *a* and *haṃ*” (*a dang haM*), i.e., the sound of breathing.
- n.390 The Tib. (116b.3) has “What the goddess thus explained” (*lha mos de skad bshad pa ni*).
- n.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.”
- n.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*).
- n.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/*).
- n.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.
- n.395 Instead of “with forms,” the Degé (117a.1) has “through ascertaining forms” (*rnam par nges pas*). Other versions (Y, J, K, N, C, H) have “ascertaining forms” (*rnam par nges par*). The translation here follows the *Muktāvalī* commentary on the corresponding passage in the *Hevajra*, which explains that “entities” are here, first and foremost, the five aggregates, which are then seen, by way of the remedy, as the five buddhas.
- n.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.

- n.397 Instead of “backbiting,” the Tib. (117a.6) has “miserliness / greed” (*ser sna*).
- n.398 Instead of “backbiting,” the Tib. (117a.6) has “miserliness / greed” (*ser sna*).
- n.399 Instead of “unending, ultimate bliss,” the Tib. (117a.7) has “supremely beneficial great bliss” (*bde chen mchog tu phan pa nyid*).
- n.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]?’ ”
- n.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/*).
- n.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 kyi rigs kyi bu/*).
- n.403 The formula that is now being explained is *rahasye parame ramye sarvātmani sadā sthitaḥ* (He always abides (*sadā sthitaḥ*) in the supreme (*parame*), secret (*rahasye*) pleasure (*ramye*), which is the nature of everything (*sarvātmani*)).
- n.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.
- n.405 The Tib. (117b.6) has an extra line after this one: “Or, alternatively, as Akṣobhya” (*/gzhan yang mi bskyod pa nyid dang/*).

- n.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.”
- n.407 Comm1 (522) has “below the navel.”
- n.408 The Tib. (118a.5) has “constant / permanent pledge” (*rtaḡ 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.”
- n.409 In the Tib. “the great language” is the grammatical object to “I will teach” in the previous verse.
- n.410 The Skt. *kheṭa* has several meanings (village, horse, etc.). Davidson (*Indian Esoteric Buddhism*, p. 263) has *kheṭa* as “phlegm.” The Tibetan provides no clues as the code word is always transliterated rather than translated.
- n.411 *Preṅkhana*, here translated as “swing,” is translated by Davidson (*Indian Esoteric Buddhism*, p. 263) as “wandering.”
- n.412 Apart from “fuel,” *kṛpīṭa* can also mean “forest,” “belly,” etc.
- n.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.”
- n.414 Apart from the name of a mountain, *kāliñjara* can also mean “assembly of religious mendicants.”
- n.415 “Four ingredients,” when this term is used in its conventional meaning, refers to sandal, aloeswood, saffron, and musk.
- n.416 Davidson (263) translates *kundura* not as “olibanum,” but as “resin.”
- n.417 The Tibetan (118b.2–4) transliteration reflects not *muku*, but *mukhi*.
- n.418 The Tib. (118b.2) has *ghu ghu*.
- n.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.”

- n.420 The Tib. (118b.3–4) has, “Showing the head of a deer, [which is called] *draṣṭa,*/ Illustrates the sign of a yoginī” (*/draSTa ri dags mgo ston pa/ /rnal 'byor ma yi mtshan mar mtshon/*). Comm2 (955) states that this is “a sign in response to salutation.”
- n.421 The Tib. (118b.4) reflects *ḍa* (*Da*).
- n.422 The Tib. (118b.4) reflects *bu* (*bu*).
- n.423 The Tib. (118b.5) reflects *dhi* (*dhi*).
- n.424 The Tib. (118b.5) reflects *stri* (*stri*).
- n.425 The Degé (118b.5) reflects *bi* (*bi*), but other versions (Y, J, K, C) reflect *phi* (*phi*).
- n.426 The Tib. (118b.5) reflects *bi* (*bi*).
- n.427 The Degé (118b.6) reflects *ḍhī* (*DhI*), but other versions (Y, J, K, N, C, H) reflect *ḍi* (*Di*).
- n.428 The Degé (118b.6) reflects *stri* (*stri*), but other versions (J, K, N, C, H) reflect *sti* (*sti*).
- n.429 The Degé (118b.7) reflects *svā* (*svA*), but other versions (Y, K) reflect *sa* (*sa*) and (J, C, N) *sva* (*sva*).
- n.430 Another possible translation, supported by Comm2 (956), is, “These ... code words ... should be known as signs of the virile ones and their sisters.”
- n.431 Bhavabhaṭṭa’s commentary on *Laghuśaṃvara* 22.5 explains that *potāṅgī* (in Chapter 4 spelled *potamḡī*) is an “eye gesture.” In the Degé (119a.1), this word, like other words in this section, is merely transliterated.
- n.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.
- n.433 The Tib. (119a.4) reflects *kākhila* (*kA khi la*).
- n.434 The Degé (119a.5) reflects the reading *anta* (end), but Y, J, K, and C reflect *andha* (dark / blind).
- n.435 The Degé (119a.5) has “untouchable caste” (*gdol pa’i rigs*). Other versions (Y, J, K, N, C, H) have “house of an untouchable” (*gdol pa’i khyim*).

- n.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.
- n.437 The Tib. for this is “*lam po* (a corruption of *lamba?*) is ‘fear.’ ”
- n.438 The translation of this line and the immediately preceding one is based on the Tib. (119a.6).
- n.439 *Rājikā* can mean “washerwoman” or “streak.”
- n.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*).
- n.441 The Tib. (119b.1) reflects *cha* (*tstsha*).
- n.442 The Tib. (119b.1) reflects *na* (*na*).
- n.443 The Tib. (119b.1) has just “eating” (*bza’ ba*).
- n.444 The Degé (119b.1) reflects *bhi* (*bhi*). Y and K reflect *bhī* (*bhī*).
- n.445 The Degé (119b.1) has *aphyaka* (*a phya ka*). Y and K have *aphyaga* (*a phya ga*). N and H have *apyaka* (*a pya ka*).
- n.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.
- n.447 The Tib. (119b.3) has, “[This section is about] the knowledge of verbal codes” (*ngag gi brda yi ye shes so*). Comm2 (957) also seems to be explicit that the signs listed here are verbal rather than gestural. It states, “Now that the verbal codes have been taught, the bodily codes will then be taught.” The Skt. word *chommā* (also spelled *choma*, etc.), though, means not only spoken code words, but also hand gestures, and it appears that not all the signs listed in this section are verbal.
- n.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.

- n.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.
- n.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.
- n.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?
- n.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.
- n.453 The Skt. term used, *kumbhaka*, implies that one pushes the air toward the diaphragm while holding the breath.
- n.454 In contradistinction to holding the breath in *kumbhaka* (see the previous note), when holding the breath in *śāntika*, the air inside remains still.
- n.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.
- n.456 *Sacalamṃ tṛṇam* could also be a kind of grass. Comm2 (958), for example, glosses “moving grass” as *ljam pa*, which translates *suvarcalā* (MW=Ruta Graveolens).
- n.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/*).
- n.458 In the Tib. this paragraph is in the standard seven syllable verse.
- n.459 In the Tib. this paragraph is in the standard seven syllable verse.

- n.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/*).
- n.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.
- n.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.
- n.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.”
- n.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.”
- n.465 Comm1 (533) explains that “the following” (*idaṃ*) refers to the fruit of white licorice root mentioned later.
- n.466 The Degé (120a.5) is missing “excellent” (*mchog*), but other versions (N, H) include it.
- n.467 Comm2 (534) says that this is “the fourteenth day of the waning period.”
- n.468 The Degé (120a.7–120b.1) adds to this list giant milkweed (*arka*).
- n.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.”

- n.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 kyī dbang po dang/ ma da na pha la dang/ dzA gu’i yul dang/ ta ka ra dang ldan par ’bras kyī chu dang ldan pas ’gro ba’i dug sna tshogs ’jig par byed do/*).
- n.471 Instead of “feces,” the Tib. (120b.4) reflects bile (*ro tsa na*). Comm1 (535), however, supports the reading “feces.”
- n.472 Comm1 (535) supports the reading “body” (*lus*), whereas Comm2 (961) and the Degé (120b.5) support “hand” (*lag pa*).
- n.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 Hārīti.” In any case, this seems to be a reference to his (or her) loyal and harmonious “supporters.”
- n.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/*).
- n.475 “During the asterism of Puṣya” is missing from the Tib. (121a.3).
- n.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 Y, K, and N, the passage would read, “Through a paste of the oil of *takara* fruit and *amkoṭa* fruit one will see the naturally abiding divine man. Through an eye ointment of *takara* he will disappear.”
- n.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*).
- n.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 *ṭoṇaḍa*.” Comm2 (962) describes it as a “water snake.”

- n.479 The Tib. (121a.6) has “the house of a Śākya” (*shA kya'i gnas*), possibly having misread *vāhya* for *śākya*.
- n.480 Instead of “as if on a road,” the Degé (121a.7) has “coursing like a boat” (*gru lta bur 'chag cing 'gro*).
- n.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*).
- n.482 *Ghuṇacūrṇaka* could mean either “wood dust produced by woodworms,” as reflected by Comm2 (963), or “powdered woodworms,” as reflected by Comm1 (537).
- n.483 Comm2 (963) interprets *kokila* (Indian cuckoo) as “flesh of cuckoo, owl, and crow.” Comm1 (537), however, states that “*kokila* is a forest bee.”
- n.484 Comm2 (963) takes *dvija* (twice-born) to mean “cuckoo” (*khu byug*); Comm1 (537), however, interprets it as “brahmin” (*bram ze*).
- n.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.”
- n.486 *Mahāsamaya* (great pledge) is interpreted by Comm1 (537) as “human flesh.”
- n.487 The Tib. (121b.4) has “With that same hand, without touching [anything else in the interim].”
- n.488 The Tib. (121b.5) has “wing” (*gshog pa*), which is another meaning of *pakṣa*. Comm2 (963), however, interprets *pakṣa* as “feather” (*sgro*).
- n.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/*).
- n.490 Comm2 (963) explains, “Having explained the concoctions from the *Cakrasamvara*, the medicinal concoctions taught in *Hevajra* are then explained.”
- n.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.

- n.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."
- n.493 *Bhūtakeśī* can be the name of several plants, including Indian valerian, white basil, etc.
- n.494 *Daṇḍotpala-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: "*bhutakeśi, rudanti, daṇḍotpala,* 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*.
- n.495 Unidentified. Possible synonyms are *jārī* (cf. *Bhairavapadmāvatīkalpa* 9.5) and *prasiddhā* (cf. ditto 9.15). Comm2 (964) has "*putraja* [*sic*] is a particular root called 'black do ba' " (*dova?*) (*do ba nag po*).
- n.496 Unidentified. Comm1 (538) has "*āvannā* [*sic*], otherwise known as *onā*."
- n.497 This species has not been identified. *Lakṣaṇā* could be a variant spelling of *lakṣmaṇā*, which is the name of several plants. Comm1 (538), however, calls *lakṣaṇa* [*sic*] a "tree," while all the species called *lakṣmaṇā* are small plants.
- n.498 This plant (*Uraria picta*) does not seem to have an English name. There are variations in the Tibetan transliteration. Comm1 (538) has "*avantī* means 'joined with ash,' and is known as *hastāboḍi*." Comm2 (964) has, "*avada* is the 'ninth root.' "
- n.499 *Dinakara* can also mean craddock tree.

- n.500 Comm1 (538) has “the head of a house sparrow.”
- n.501 *Kṣīrādhikā* (rich in sap) is described by Comm2 (964) as another name for *śaraṇā*. There are several plants with the latter name.
- n.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*).
- n.503 The Sanskrit is ambiguous, as it only says “The art of making one’s own.” The Tib. (122a.5) has “This was the knowledge / art of making one’s own through contact, and so forth” (*/reg pa la sogs pas bdag gi ye shes so*).
- n.504 *Khagapaticakra* can also be the name of Indian goosegrass. The Degé (122a.6–7) has an additional ingredient at the beginning, *śrīṃkha* (*shriM* [Y, J, K, C=*shi*] *kha*)
- n.505 *Khagapaticakra* can also be the name of Indian goosegrass.
- n.506 This plant (*Uraria picta*) does not seem to have an English name.
- n.507 *Jūṭikā* could be a certain type of camphor. The Degé (122a.7), however, translates this word as “cutting” and connects it with the previous word (“the cutting of *avanatā*”). Comm1 (539) reflects the spelling *jātrikā* (not *jūṭikā*) and identifies this plant as *rukrajatra* [*sic*].
- n.508 This species has not been identified. *Lakṣaṇā* could be a variant spelling of *lakṣmaṇā*, which is the name of several plants.
- n.509 This list of ingredients seems to be supported by Comm1 (539), except for an additional ingredient in the commentary, bovine orpiment. The corresponding list in the Degé (122b.2–3) is most likely corrupt—the plant *chinnaruhā* (guduchi) is treated as two ingredients, *chinda* [*sic*] and *ru ha*, as is *vatsakanābha* (the umbilical cord of a newborn calf), which is treated as *vaṃse* [*sic*] and *kanabhi*.
- n.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.
- n.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.”

- n.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.*
- n.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.
- n.514 The Tib. versions have only one of these two items—the Degé has “eyes” (*mig*), and other versions (Y, K, J, C) have “feces / droppings” (*dri ma*).
- n.515 According to Comm1 (539), “sun” is copper, “moon” is silver, and “fire” is gold. The translation here follows the interpretation of Comm1 (539). The Degé (122b.5–6) has, “The pill, which consists of the relics of the sugatas, should be wrapped, going inside sun, moon, and fire” (*bde bar gshegs pa'i gdung gi dngos po'i ril bu nyi ma dang/ zla ba dang/ me'i nang du son par so sor dkris pa*).
- n.516 The ritual by which the pill is “activated” is described in Comm1 (539–540).
- n.517 As before, “sun,” “moon,” and “fire” are copper, silver, and gold, respectively.
- n.518 The translation of this passage is based on the Tib. (122b.7) and Comm1 (540).
- n.519 As before, “sun,” “moon,” and “fire” are copper, silver, and gold, respectively.
- n.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*).
- n.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; *navahalini* 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 *śāsāṅka* as camphor ("possessor of the flower of white *śeva*").
- n.522 The Tib. (123a.3) adds here "in full bloom" (*rab tu rgyas pa*).
- n.523 Comm1 (541) states that "woman" here means jackal.
- n.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 [Y, K= 'gyegs; N='gengs] *nas shi ba'i mig dang / tshil blangs zhing kha* [Y, J, K, C=*ka*] *gnyis pas zos pa'i lhag ma dang ldan pa*). Comm1 (541) has " 'One who died from asphyxiation' refers to a girl who so died. 'The end of what is eaten by a crow' refers to the leftover food that it discards."
- n.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)."
- n.526 Comm1 (541) states that the blood of a black cat is part of the concoction, rather than its cure.
- n.527 The Skt. term, *śālija*, perhaps means "from the flesh of a householder."
- n.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.
- n.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/*).
- n.530 Comm1 (542–543) states, "That which 'comes from oceans' is the salt from human urine. That which 'comes from mountains' is human brains."
- n.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*).
- n.532 The "four ingredients" are usually sandal, aloeswood, saffron, and musk. Here, however, "four ingredients" refers to feces.
- n.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, *śālija* is human flesh, olibanum (*sihla*) is menstrual blood, olibanum (*kundurū*) is also the sign of union, tailed pepper is the vagina, and *mugu* is the marrow." This final item is strange, but accords in part with the Tib. root (124a.2), which has "marrow" (*rkang gi snying po*). Comm1 (543–544) has "by means of olibanum (the sign of union), tailed pepper (vagina) issues discharge, which mixes with the seminal discharge of both the male and female organs in union." Comm2 glosses the whole section, including the correlations with the times, in terms of the "five ambrosias plus bodhicitta, thus making six substances."

- n.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."
- n.535 "Four ingredients," when this term is used in its conventional meaning, refers to sandal, aloeswood, saffron, and musk.
- n.536 As in previous note, instead of "lotus seed" the Tib. (124a.5) has "marrow" (*rkang skyes*). Possibly "lotus seeds" refers to marrow?
- n.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*).
- n.538 According to Comm2 (968), this verse begins the "alchemy of external drugs."
- n.539 Comm1 (544) explains that "these fourteen substances [are to be eaten] together with the filth from the nine orifices."
- n.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.
- n.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."
- n.542 *Vālā* (*bālā*?) can be the name of several plants.

- n.543 The Tib. (124b.1–2) has three items, “oil born from lotus, oil born from *bola*, and the ‘four ingredients’ ” (*pad+ma las skyes pa dang/ bo la las skyes pa’i mar khu nyid dang/ bzhi mnyam*). Comm1 has four items: “ ‘Lotus’ is oil of woman, meaning brain. Then there is the oil from a newborn child; ‘butter,’ meaning oil born of *śāli*; and oil from the ‘four ingredients.’ ” Comm2 (968–969) also has four items: “Oil from a straw is marrow; oil of *balika* is semen; ‘butter / oil’ is human fat; and the ‘four ingredients’ is the essence of feces.”
- n.544 Instead of “black turmeric,” the Tib. (124b.1) has “black mustard” (*yung dkar po ma yin pa*).
- n.545 The Degé (124b.3) has “vigorously” (*zhen pas*), but other versions (Y, J, K, C) have “gently / slowly” (*zhan pas*).
- n.546 As noted elsewhere, Comm2 (969) regards the “four ingredients” as feces.
- n.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).
- n.548 Comm1 (546) states that “gold is *dhadura*, *nṛpa* is *bhrīṅgarājā*, *ceṭi* is blue *jhiṇaṭī*.”
- n.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*.”
- n.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).
- n.551 Comm1 (547) identifies *bhūtāri* not as asafoetida, but as chaste tree; the latter, however, has already been mentioned earlier in the same recipe.

- n.552 The two plants, *parahṛd* and *vallabhī* (or perhaps one called *parahṛdvallabhī*), have not been identified.
- n.553 Comm1 (547) identifies *mukta* as *atimukta*, which is the name of at least five different plants.
- n.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).
- n.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*, *parahrida*, *vallabhi*, liberated, hand-spoke, *mañjari*, gold tree, *vacā*, *vakuca*, cloud tree, turmeric, *mañjiṣṭha*, lord of illness, power of elephant” (*shyA ma dang/ pri ya dang/ ke sha ri dang/ ba ku la dang/ rig pa 'dzin ma dang/ nA ga dang/ 'khor lo 'thag pa dang/ mtshan mo rgyu ba dang/ ka na ka dang/ shi khi dang/ pra pa ra dang/ bhu tA ri dang/ pa ra hri da dang/ valli bhi dang/ grol ba dang/ lag pa 'i rtsibs dang/ manydza ri dang/ gser shing dang/ ba tsA dang/ ba ku tsa dang/ sprin gyi shing dang/ yung ba dang/ manydziShTha dang/ nad kyi dbang po dang/ glang po' i stobs*). Comm1 (547) has “*śyāma* is the *śyāma* creeper; *priyā* is *priyaṅgu*; *kesari* is *nāgagesar*; *vidyādhari* is *campaka*; *nāga* is *phunnāga*; *cakramardani* is *eṭagaja*; *śabari* is turmeric; *kanakā* is *dhadura*; *śikhī* is that which possesses the crown of a peacock; *pravara* is *bala* / *vala*; *bhūtāri* (enemy of demons) is *siduvārā*; *parahitavallabhi* is that which possess robber flowers; *mukta* is *atimukta*, known as *ahivahu* / *ahibahu*; *karārā* is *karañja*; *mañjari* is *damanka*; ‘gold tree’ is golden *sephālī*; *avakuja* is *vāgucī*; ‘cloud’ is *musta*; ‘night *dāru*’ is *haridrā*.” Comm2 (970) has “*śyama* is green *śyāmaka* (*khre rgod ljang gu*), *gesara* is *nāgapuṣpa*, *cakramarda* is *suvarcalā* (*lcam pa*), ‘night roamer’ is turmeric, ‘cutting medicine’ is the *valvaja* flower (*gres ma' i me tog*), ‘enemy of demons’ is white mustard, ‘cuckoo eyes’ refers to *lava* medicine, *mukta* is white *lo btsan* (?), *kara* is the *karañja* tree, *mañjari* is a hair-like clump of medicine, *gana* is elephant trunk, *dadura* is turmeric, ‘lord of illness’ is costus (*ru rta*), and *nagabala* is white *naleśam*.”
- n.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.
- n.557 The compound *rajanībhavarajāṃsi* (literally, “powder obtained from turmeric”), is in the Degé (124a.7) treated as two separate ingredients: “turmeric,” and the “moisture of *bhava*.”

- n.558 Unidentified. Comm2 (970) calls it *racaurya* and identifies it as the “root of *ava(?)*.”
- n.559 Unidentified. Comm2 (970) calls it *kendu* and identifies it as the “leaves of *ava(?)*.” Possibly, *keṅśu* could be a variant / corruption of *kiṅśuka* (palash tree).
- n.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.
- n.561 On this occasion, Comm2 (971) glosses “four ingredients” as “powder of dry human excrement.”
- n.562 Comm2 (971) defines “cold musk” as the “essence of urine.”
- n.563 Most likely, the three fruits are the three varieties of myrobalan (*Phyllanthus emblica*, *Terminalia chebula*, and *Terminalia bellerica*).
- n.564 The Tib. (124b.3) has “two karṣa” (*zho gnyis*).
- n.565 A unit of weight equal to one *karṣa* (176 grains troy).
- n.566 Comm2 (971) glosses “musk from the midriff” as “urine.”
- n.567 The three fruits are the three varieties of myrobalan (*Phyllanthus emblica*, *Terminalia chebula*, and *Terminalia bellerica*).
- n.568 Instead of “head,” Comm2 (971) has “underside.”
- n.569 *Nāga* is the name of several plants. Comm1 (548) identifies it as *hastikarṇa*, which in turn can be the name of several plants.
- n.570 *Palāśa* is the name of several plants.
- n.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*).
- n.572 The Tib. (125a.1) has “two karṣa” (*zho gnyis*).
- n.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.”

- n.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*). Y, J, K, and C, however, all have “restraint / restriction” (*’ching*), instead of D, “death” (*’chi ba*).
- n.575 The finger, as a unit of length, refers not to the length but to the breadth of a finger.
- n.576 Instead of “enriching,” the Tib. (126b.2) has “summoning” (*dgug pa*). Comm2 (973) seems to contradict the statement that the pit should have the same measurements as the pit for enriching: it says, “For enthralling and summoning, the pit should be ... one cubit in width.”
- n.577 The words “of the temple or maṇḍala” have been supplied from Comm2 (973).
- n.578 The Degé (126b.6) has “pipal” (*blakSa*) instead of “palash.” N and H have “palash,” and so does Comm1 (551).
- n.579 The Tib. (126b.7–127a.1) adds here “and held according to the proper handling procedure.”
- n.580 *Śatapušpa* (dill) can also mean “fennel.”
- n.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.”
- n.582 *Vajra* is the name of several plants.
- n.583 The Degé (127a.3) has *pāna* (*pA na*). N and H have *vanā* (*ba nA*) instead of *pāna* (*pA na*).
- n.584 *Sugandha* is the name of several plants and substances.

- n.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.
- n.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*).
- n.587 *Kālaka* is the name of several plants.
- n.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.”
- n.589 The Tib. (127b.2) adds “millet” at this point.
- n.590 Instead of “crow meat” the Tib. (127b.4) has “crow tree.” Comm2 (975), however, corroborates the reading “crow meat.”
- n.591 The Tib. (127b.4) adds at this point “along with parched-wheat flour.”
- n.592 The Tib. (127b.7) has “fox meat” (*wa’i sha*). Comm2 (975), however, has “jackal meat.”
- n.593 The Tib. (128a.1) adds here “a thousand times” (*stong*).
- n.594 *Atimuktikā* has not been identified. The masculine form, *atimuktaka*, is the name of several plant species.
- n.595 In place of “mung beans,” the Tib. (128a.3) has two items, “millet and beans” (*khre dang/ mon sran gre’u/*).
- n.596 *Tamāla* is the name of several plants. The Tib. (128a.3) has simply “leaves / petals” (*dab ma*).
- n.597 “At home” is missing from the Tib.
- n.598 As before, “vajra water” probably means urine.
- n.599 “At night” is missing from the Tib. (128a.4).
- n.600 In the Tib. (128a.5) this sentence begins with “Alternatively” (*yang na*), connecting this sentence with the previous one. This seems wrong, as the previous sentence is about enthralling, and this, about expelling.

- n.601 Tib. (128a.7) has “those” (*de rnams*), referring back to the previous ingredients. However, Comm2 (977) has “rice grains.”
- n.602 The Tib. sets this section in verse.
- n.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.”
- n.604 Comm1 (554) has this letter as *ā*, but Comm2 (978) has it as *kha*.
- n.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.
- n.606 Comm2 (978) has “ ‘adorned with a half moon and a full moon’ means joined with *am*.”
- n.607 Comm1 (554) says that this mantra is *ām lam ham*, with *om* added to the beginning and *svāhā* to the end.
- n.608 The name Locanā is not in the root text, but Comm2 (979) attributes the action described here to “the mantra of Buddha Locanā.”
- n.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*).
- n.610 Skt. *om vajravairocanīye svāhā*. The Degé (129a.2) has *vailocani* (*bai lo tsa ni*), but other versions (Y, 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.”
- n.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*.”
- n.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.”

- n.613 Skt., *om̐ jvala jvala hūṛiṃ phaḍbhyo svāhā*. After *jvala jvala* the Degé (129a.7) has *bhyo hūṛiṃ phaḍ svāhā* (*bhyo hUM phaT svA hA*) here. J and C have *hūṛiṃ phaḍ bhyo* (*hUM phaT bhyo*).
- n.614 Skt., *om̐ vajradharma hrīḥ svāhā*.
- n.615 In the Tib. (129b.3–4) this line is “said to be adorned with Ḍākinī” (*/mkha’ ’gro ma ni brgyan par brjod/*).
- n.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.”
- n.617 “Vajradhara” here seems to be another name for Vajrasattva.
- n.618 The translation “The syllable *om̐* ... 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 *om̐*,” or, if interpreting the compound *om̐kāradīpakāḥ* as a bahuvrīhi, “all [these mantras] include a shining syllable *om̐*.”
- n.619 The Tib. (129b.7) has *hrīṃ hrīṃ* (*hrIM hrIM*).
- n.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*).
- n.621 Skt., *om̐ kara kara kuru kuru bandha bandha trāsaya trāsaya kṣobhaya kṣobhaya hraḥ hraḥ phem phem phaḍ phaḍ daha daha paca paca bhakṣa bhakṣa vaśarudhirāntramālāvalambine gṛhṇa gṛhṇa saptapātālagatabhujaṅgaṃ sarpaṃ vā tarjaya tarjaya ākaḍḍa ākaḍḍa hrīṃ hrīṃ jñaiṃ jñaiṃ kṣmāṃ kṣmāṃ hāṃ hāṃ hīṃ hīṃ hūṃ hūṃ kili kili sili sili cili cili dhili dhili hūṃ hūṃ phaḍ phaḍ svāhā*.
- n.622 The derivation *va* is based on Comm1 (560), which gives *om̐ vum̐ 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 *hum̐*, rather than *vum̐*.
- n.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.”
- n.624 The Tib. (130b.1) has *tām̐*.

- n.625 Skt., *om prasannatāre amṛtamukhi amṛtalocane sarvārthasādhanī sarvasattvavaśaṃkari strī vā puruṣo vā rājāno vā vaśaṃ kurutaṃ svāhā.*
- n.626 Following the Degé (130a.3), where *puṣkara* is translated as “anther” (*ze’u ’bru*).
- n.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*.
- n.628 Skt., *hrīḥ vaśaṃ kuru hrīḥ.*
- n.629 The Degé (131a.3) has, “One should write ‘ā such and such’ in the center of the letter *e*” (*je’i dbus su A che ge mo zhes bri bar bya*). N, C, and H have *a* instead of *e*. Y has *sa* instead of *ā*. K is missing *ā*. N has *a* instead of *ā*. Comm1 (567) has “write ‘such and such of such and such *vaśamānaya*’ at the center of the letter *āḥ*.” Comm2 (984) has “write ‘such and such *ho*’ inside a single big letter *a*.” The two most significant variants—“in the center of the letter *e*,” and “in the center of the letter *āḥ*”—are each supported by different Skt. manuscripts.
- n.630 Skt., *om sarvamohani tāre tutāre ture sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭānāṃ bandha bandha hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ svāhā.*
- n.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.”
- n.632 Comm2 (985) has the mantra as “ ‘such and such’ *vaśaṃ kuru ho*.”
- n.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.”
- n.634 The Tib. has instead “In its center,” although it previously translated *puṣkareṣu* as “on the anthers.”
- n.635 Skt., *om hūṃ hūṃ budhya budhya khāda khāda chinda chinda dhuna dhuna matha matha bandha bandha • amukam amukena saha vidveṣaya hūṃ hūṃ phaṭ phaṭ svāhā.*
- n.636 According to Comm1 (568) these are two interlocking triangles.
- n.637 Comm1 (568) seems to depart from this arrangement, as it has “*hūṃ hūṃ phaṭ* on the uppermost corner, and *hūṃ gaḥ hūṃ hūṃ gaḥ hūṃ* on the four outer corners and the lowermost corner.”

- n.638 Skt., *om pāta pātanī svāhā*.
- n.639 Skt., *om jambha jambhanī svāhā*.
- n.640 Skt., *om moha mohanī svāhā*.
- n.641 Skt., *om stambha stambhanī svāhā*.
- n.642 Skt., *amukaṃ stambhaya*.
- n.643 Comm2 (986) indicates that this is an effigy of a frog.
- n.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 gzhang 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.”
- n.645 It is not clear whether there are four *hūṃ* syllables, one at each of the four tips of the crossed vajra scepter, or four syllables at each of the tips.
- n.646 This is an allusion to Mārīcī standing in the pratyālīḍha posture.
- n.647 This could also be interpreted as “you are creation and you are destruction.”
- n.648 It is not clear what “great monastic robes” (*mahācīvara*) refers to.
- n.649 It is not clear how the last sentence should be interpreted. Possibly, Mārīcī, being the personification of the sun, has the ability to shed or to withhold her light, thus making everything visible or invisible.
- n.650 Skt., *om padākramasi parākramasi udayam asi nairam asi cārkam asi markam asi ūrmam asi vanam asi gulmam asi cīvaram asi mahācīvaram asi antardhānam asi svāhā*.
- n.651 Skt., *om mārīcyai*.
- n.652 Skt., *om varāli vattāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ kāyavākcittaṃ mukhaṃ jambhaya stambhaya*.
- n.653 Skt., *devadattaṃ rakṣa rakṣa*.
- n.654 Instead of “deity,” the Tib. (132a.7) has “Devadatta” (*lha sbyin*).
- n.655 Skt., *om mārīcyai devatāyai*.

- n.656 “On his cheeks and throat” added based on Comm2 (986).
- n.657 Skt., *ye mama cittaghātaṃ kurvanti tān patantu pratyāṅgirāḥ*. *Pratyāṅgira* could also be translated as a type of being, here in the plural (the *pratyāṅgiras*). The Tib. (132b.1–2), however, seems to be saying, “Avert the incantations and bring to ruin those who injure my mind!” (*gang zhig bdag gi sems la snun par byed pa de la ltung ba dang/ rig sngags phyir zlog par mdzod cig*).
- n.658 “Up to the chest” has been supplied from the Tib. (132b.2) *brang*.
- n.659 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.
- n.660 As before, the Tib. (132b.4) has “Avert the incantations and bring to ruin.”
- n.661 The Tib. (132b.4) treats *medhraliṅga* as a *dvandva*, “testicles and phallus” (?) (*pho mtshan dang/ rtags*).
- n.662 The Tib. (132b.4) has *yum* (*yuM*).
- n.663 The translation here follows Comm1 (571), which states that *salilapṛṣṭha* refers to the “back of the hands.”
- n.664 The Degé (132b.4) has *bram*. Other versions (Y, K) have *ban*.
- n.665 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.
- n.666 The Degé (132b.6) has “One should inscribe inside the edges with the syllable *nām*” (*mtshams kyi nang du ni nAM gi rnam pa bri bar bya*). Y and K have “One should inscribe inside the edges the form of inside” (*ni nang gi rnam*). N has “marked with *nam*” (*nam gyis mtshan*). C has “the syllable *ṭām*” (*TAM gi rnam*). H has “marked with *nām*” (*nAM gyis mtshan*). Neither commentary mentions this aspect or specifies the syllable.
- n.667 Comm2 (987) indicates that the Skt. compound should be divided into four words, which it gives as *ala*, *kata*, *bhaya*, and *maṃyaṃ*. The Degé (132b.7) has *alakatākapāpamaṃsaṃ* (*a la ka tA ka pA pa maM saM*). Y and K have *lakta katā ... māṃsāṃ* (*lakta ka tA ... mAM saM*). J has *kukatā* (*ku ka tA*). N has *māsaṃ* (*mA saM*).
- n.668 Skt., *hūṃ gaḥ hūṃ hūṃ gaḥ gaḥ hūṃ vṛṣṭiṃ kuru hūṃ gaḥ gaḥ hūṃ*.

- n.669 The Tib. (133a.1) has “belly” (*pho ba*) instead of “hips,” but Comm2 (987) has “two hips.”
- n.670 The Skt. here is not clear. It literally says “on the inner face.” Comm1 (572) and Comm2 (987) suggest “face down.”
- n.671 Skt., *om vattāli varāli varāhamukhi sarvaduṣṭapraduṣṭānāṃ mukhaṃ stambhaya.*
- n.672 Skt., *amuka amukī putraṃ labhate.*
- n.673 Skt., *om maṇidhari vajriṇi mahāpratisare hūm hūm phaṭ phaṭ svāhā.*
- n.674 Skt., *om amṛtavalokini garbhaṃ saṃrakṣaṇi ākarṣaṇi hūm hūm phaṭ phaṭ svāhā.*
- n.675 Skt., *yaḥ de yaḥ va yaḥ da yaḥ tta yaḥ mu yaḥ ccā yaḥ ṭa yaḥ ya yaḥ.*
- n.676 The Tib. (133b.5) interprets the compound “vajra-sun” (*Vajrasūrya*) as “[the sun] marked with a vajra” (*rdo rjes mtshan pa*).
- n.677 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*).
- n.678 Skt., *om sumbha nisumbha hūm hūm phaṭ / om gṛhṇa gṛhṇa hūm hūm phaṭ / om gṛhṇāpaya gṛhṇāpaya hūm hūm phaṭ / ānaya ho bhagavān vidyārāja hūm hūm phaṭ svāhā.*
- n.679 Traditionally sixteen in number, here they are without the four “neuter” vowels, hence the number twelve.
- n.680 The syllable identification given in parentheses concords with Comm1 (583).
- n.681 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*).
- n.682 In the Tib. (134a.5) this passage is in verse.
- n.683 Comm2 (990) has, “The mantrin should write double, meaning that he should write the six mantras of the *ḍākinī* in the form of a six-spoked wheel, and also the mantras of the hero on the six-petaled lotus outside of that.”
- n.684 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."

- n.685 Comm2 (990) glosses the term *vedī* as *toraṇa* (*rta babs*), i.e., "archway."
- n.686 Skt., *om prasannatāre amṛtamukhi amṛtalocane sarvārthasādhani svāhā*.
- n.687 Skt., *om sarvamohani tāre tuttāre sarvaduṣṭān mohaya mohaya bhagavati sarvaduṣṭān bandha bandha hūm hūm phaṭ svāhā*.
- n.688 The commentaries specify that these are six *tām* syllables.
- n.689 Skt., *sarvasainyaparājayas tārābhyudayo nāma*.
- n.690 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."
- n.691 The Tib. (135b.2–3) has "his wisdom consort and yoginī" (*rang gi rig ma dang/ rnal 'byor ma*).
- n.692 The Sanskrit grammar is anomalous here, as "blessed" is singular, and "tathāgatas" is plural.
- n.693 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.
- n.694 The word "visualizing" is in the Skt. in the plural, possibly suggesting that one generates not one, but many Krodhas.
- n.695 The Degé (135b.5) has instead, after "ḍākinīs," "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*). Y, K, and N have the same, minus "ostāraka" (*gnon po*).
- n.696 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/*).

- n.697 The Tib. (136a.2) has instead, “Then, he should perform the consecration and so forth by means of the mantra for summoning the earth goddess” (*de nas sa’i lha mo dgug pa’i sngags kyis byin gyis brlab pa la sogs pa bya*).
- n.698 Skt., *om ehy ehi mahādevi pṛthivīlokaṃātare sarvaratnapūrṇadivyaḷāṅkārahūṣite hāranūpuranirghoṣe vajrasattvaprapūjite gṛhītṵā idam arghaṃ homakarmasu sādḷhaya hrī hrī hrī hrī haṃ svāhā*. In the Degé (136a.4) the last part is “hrī hrī hrī hrī haṃ svāhā” (*hI hI hI hI haM svA hA*). Y, K, and N have “hrī” (*hrI*) in place of the first hrī. K has “hūrī” (*hUM*) in place of “haṃ” (*haM*).
- n.699 The Tib. (136a.6) has “another supremely vulgar [caste]” (*gzhan phal pa mchog*), which seems to reflect not *sāmānyāyatamānām*, but likely a corrupt reading, *sāmānyatamānām*.
- n.700 The Degé (136a.7) wrongly has “above” (*gong du*) instead of “why / where?” (*gang du*) for *kutas*. However, Y, J, K, N, C, and H all have “why / where?” (*gang du*).
- n.701 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).
- n.702 Instead of “thus,” the Degé (136b.1) has “there” (*der*), but N and H have “thus” (*de ltar*).
- n.703 Instead of “or,” the Tib. (136b.3) has “and.”
- n.704 Comm1 (597) explains that one “smears the vulva with blood and semen,” whereas Comm2 (995) says that one “fills the vulva with semen.”
- n.705 Same as above, the Tib. (136b.4) here has “another supremely vulgar [caste]” (*gzhan phal pa mchog*).
- n.706 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*).
- n.707 The Skt. phrase could also mean “Those gods who have fire for their mouth.”
- n.708 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*).
- n.709 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/).

- n.710 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*).
- n.711 The Skt. could also mean, “The fire obtained from an untouchable or from a charnel ground will make the rite inauspicious.”
- n.712 This line is unclear in both the Skt. and the Tib. The extended sentence, starting in the previous verse, is in the Tib. (136b.7–137a.1), “A circle, a square, / a half moon, or a triangle / with a perimeter marked by vajra scepters, / should be radiated to the edge of the maṇḍala” (*/zlum po dang ni gru bzhi dang/ /zla phyed dang ni gru gsum pa/ /rdo rje'i mtshan ma'i mu ran dang/ /dkyil 'khor grwar ni spro bar bya/*). In the Skt. the outer circle is described as *vaikoṇa*, which could mean, among other things, “without corners,” or “with corners in the intermediate directions.”
- n.713 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*).
- n.714 In the Tib. (137a.1) this sentence is, “In the center of the pit he should place a diadem, a lotus, a vajra scepter, a sword, and a lotus” (*/thab khung dbus su gtsug tor dang/ /chu skyes rdo rje rin chen dang/ /padma gzhus par bya'o/*). Comm2 (996) states that the items listed here should mark the center of the pit, in accordance with the activity emphasized, and, in addition, the rim. As for the rim: “At a spot dedicated to pacifying, the inner perimeter should be marked with a vajra, the middle perimeter should be marked with a diadem, and the outer perimeter should be with a lotus. For enriching, the inner perimeter should be marked with a jewel vajra. For overpowering, it should be marked with a garland of lotuses. And for destroying, it should be marked with a garland of wrathful vajras.” Comm1 (598) interprets this similarly to be marks on the rim and the center of the hearth / pit: “Along the corners outside of it (the pit) should be three-pronged vajra scepters of wrath, which are [also] in the pit for rites of destruction. For pacifying there should be wheels, or three-pronged vajra scepters [in the corners]; for enriching, there should be jewels; for overpowering, there should be goads marked with red lotuses; and for all-purpose rites, there should be swords, or vajra crosses.” It also states, “In the center of the pit should be the mark that corresponds with the activity being performed, and for the all-purpose rite, the main mark, which

corresponds to the activity being performed, should be surrounded by the four [other activity] marks.”

- n.715 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/*).
- n.716 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.
- n.717 “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*).
- n.718 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 Y, K, and N have neither “fearful fire” (*me 'jigs*) nor “fearlessness” (*mi 'jigs*), but “fearful” (*'jigs*).
- n.719 Skt., *om agne dīpya dīpya āviśa mahāśriye havyakavyavāhanāya svāhā*.
- n.720 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.
- n.721 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 $\sqrt{rañj}$ (to redden).
- n.722 In the Tib. (137b.4–5) this sentence reads, “[The fire may also] have many flames, and belch smoke and sparks; it may rise, wane, and suddenly decrease in power / lustre / attractiveness; it may be black in color, have the color of *palāśa* plant, or resemble a trident or the sun; likewise, the smoke may resemble the head of a cow, or smell like a corpse, a fish, an ass, a dog, or a camel. Whether there will be obstacles or not will [in this way] be indicated by the signs of the fire” (*me lce mang ba dang/ du ba dang/ me stag thams cad yang dag par langs pa dang/ chung chung ngur 'chad pa dang/ myur bar gzi brjid chung ba dang/ nag po dang bcas pa dang/ pa la sha' i mdog dang/ rtse gsum pa dang/ nyi ma lta bu nyid dang/ de bzhin du ba glang gi mgo lta bu nyid dang/ ro' i dri dang/ nya' i dri dang/ bong bu' i dang/ khyi' i dang/ rnga mo' i ni bgegs dang bgegs med pa' i 'bar ba' i mtshan mtshon par bya ba yin no/*).

- n.723 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.
- n.724 “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.
- n.725 Comm1 (601) states, “it is suchness, the same taste as emptiness, which is the essence of homa and its associated rites.”
- n.726 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.
- n.727 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.
- n.728 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*).
- n.729 Comm2 (1000) states that this “bhaga” is “the maṇḍala of the bhaga, the triangular syllable *e*, in the center of the hearth / fire pit.”
- n.730 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.
- n.731 Some manuscript readings and other elements of her description later on could suggest that she is actually red.
- n.732 The Tib. (138a.6) is missing “a choker, a diadem” and has “bracelets” (*lag gdub*).
- n.733 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*). Y, K, J, and C have “turmeric

flower" (*yung ba'i me tog*). Some Skt. manuscripts have the reading *javā* (China rose), but this would contradict the deity's earlier description as green.

- n.734 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*).
- n.735 Comm2 (1001) reads, "Her seventh face is the face of a donkey, which belongs to the family of Śrī Heruka."
- n.736 The Degé (138b.4) reflects "Heruka" (*he ru ka*), but Y, K, J, N, and C all reflect "Herukī" (*he ru k'i*).
- n.737 The Degé (138b.4) has "the ultimate cause" (*rgyu'i mchog*). Y and K have "the manifester of all accomplishments" (*dngos grub thams cad gsal ba pa*). J, C, and N have "she to whom all accomplishments are requested" (*dngos grub thams cad gsol ba*). Comm2 (1001) has "bestower of all accomplishments."
- n.738 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."
- n.739 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*).
- n.740 "Indra" is missing from the Tib. (139a.1).
- n.741 Comm1 describes *kaṇaya* (also spelled *kaṇapa* / *kanapa*) as "half-spear" (*mdung phed pa*).
- n.742 Instead of "goblet," the Tib. (139a.7) has "skull cup" (*thod pa*).
- n.743 Comm1 (605) describes the *mantrin* [bird] as "*khyim bya*," which, according to the Negi dictionary, means *kukkuṭa* (cock).
- n.744 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*). Y and N have "lions" (*seng ge*) instead of "parrots" (*ne tso*), which is supported by some Skt. manuscripts but upsets the cohesion of the list that seems to be of birds only.
- n.745 "Humans hanged from banyan trees" is missing from the Tib. (139b.2–4) and some of the Skt. manuscripts.

- n.746 The Tib. (139b.2–4) connects this phrase with the previous sentence: “Thus has the Blessed One taught on the Great Vajrabhairava.”
- n.747 Instead of “radiant,” the Tib. (139b.5) has “frightening” (*'jigs byed ma*).
- n.748 The Tib. (140a.1) has “Through just visualizing this” (*'di ni bsgoms pa tsam gyis ni/*), reflecting perhaps the reading *bhāvvyamātreṇa* instead of the manuscripts’ *bhāvvyamānena*.
- n.749 Instead of *pariṇ*, the Tib. (140a.1) has *bariṇ* (*baM*).
- n.750 The Degé (140a.4) has “aspired / wished for by the fire of rage” (*'khro bo 'bar bas smon pa dang/*), but other versions (Y, K, N, H) have “abused / reviled / diminished / thrown by the fire of rage” (*'khro bo 'bar bas smod pa dang/*), which reflects more closely the Sanskrit.
- n.751 The translation about her being white is uncertain; the passage could just be about the five buddhas on Parṇasāvārī’s head raining five-colored nectar.
- n.752 The Tib. (140a.4) is missing “five-colored.”
- n.753 This clause is not very clear. The Tib. (140a.5) has “[Her] right and other faces” (*g.yas dang gzhan pa'i zhal*).
- n.754 In fact, the faces of Parṇasāvārī have not been described elsewhere in the *Samputa*. Either the statement implies that her “right and left” faces are the same as the faces of Mārīcī, the goddess described just before this one, or, possibly, the faces of Parṇasāvārī have been described in the source text from which the description of this goddess was taken.
- n.755 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, Y and K have “for the sake of pacifying all such illusion” (*zhi* “pacify” instead of *gzhi* “ground”). J has a third option: “four” (*bzhi*).
- n.756 The Tib. (140a.5) connects this sentence with the preceding one: “The blessed tathāgata Great Vajra [thus] taught about Parṇasāvārī, 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/*).
- n.757 Comm2 (1034) calls him “Vetālasaṃvara” (*ro langs kyi bde mchog*).
- n.758 Comm1 (607) states that “the great preta” is Bhairava (*'jigs byed*), i.e., a wrathful form of Śiva.

- n.759 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.”
- n.760 It is not clear whether his faces are each adorned with one of the syllables, or he is adorned with them some other way.
- n.761 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.
- n.762 Instead of “drip” the Tib. (140b.3) has “ripen,” “issue forth,” “digest” (*’ju ba* = Skt. *parināti*). All the Skt. manuscripts, however, are unambiguous in the reading “drip.”
- n.763 Tib. (140b.4–5) (*/des ni rdo rje mtshon cha yis/ /bar ba dang ni khrag gi lus/*).
- n.764 Instead of “sucking,” the Degé (140b.5) has “frighten” (*’jigs*). However, N and H have “suck” (*’jib*), whereas Y and K have “destroy” (*’jig*).
- n.765 Skt., *om vajradākinī amukasya raktam ākarṣaya hūm phaṭ*.
- n.766 Skt., *om vajrarākṣasa bhakṣayemaṃ phaṭ*.
- n.767 Skt., *om hrīḥ ṣṭrīḥ vikṛtānana hūm hūm hūm phaṭ svāhā*.
- n.768 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.”
- n.769 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.”

- n.770 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*).
- n.771 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.
- n.772 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*.
- n.773 Comm2 (1004) states that this rite is to cause illness: “If he imagines the syllable *maṁ* 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.”
- n.774 The Tib. (141a.6) and Comm2 (1004) have just “green” (*ljang gu*). Comm1 (611), however, has “green with a slightly yellow tint.”
- n.775 The Tib. (141a.6) has “eight hands” (*phyag brgyad pa*).
- n.776 Again, the Tib. (141a.7) has “green” (*ljang gu*).
- n.777 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*).
- n.778 The Tib. (141b.2) has *yam* (*yaM*) here, then *maṁ* (*maM*) just after. Comm2 (1004) confirms *maṁ*.

- n.779 Comm2 (1004) elaborates that one visualizes a “three-headed snake moving upward.”
- n.780 The oldest Skt. manuscript has “inside it”; all the others have “around it.”
- n.781 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 *lam*, conceals [the winds] within [himself]” (*ya’i rnam pa rlung bdun po kun gyi sa bon dbugs ringub pas nang du sbas te/dbang chen laM gis mtshan pas sba’o*). Y, J, K, C, and N have (*mtshan pa*), instead of (*mtshan pas*), in which case the latter portion would read, “By inhaling the syllable *ya*, the seed syllable of all seven winds, one conceals Mahendra, who is marked with the syllable *lam*.”
- n.782 Comm2 (1004) says that the central figure is Nīlāmaradhara (*gos sngon po can*), a form of Vajrapāṇi.
- n.783 This syllable could be *ni*(?).
- n.784 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.
- n.785 Comm1 (612) glosses these as “a multitude of complete Vajrakrodha bodies.”
- n.786 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*).
- n.787 The Tib. (142a.3) has *hūm* (*hUM*) after the second “smother.”
- n.788 Skt., *om sumbha nisumbha vajramuṣalena cūrṇaya vighnān hūm phaṭ*.
- n.789 “Instantly” is missing from the Tib. (142a.4).
- n.790 Comm2 (1005) identifies this deity as “Nīlāmbāradhara with the face of a garuḍa, seated on the eight nāgas.”
- n.791 The Tib. (142a.5) has instead “with blue wings, drying up a river torrent with a stroke of its beak,” (*gshog pa’i mdog sngon po yang mchus bsnun pas chu bo’i tshogs skems par byed do*). The Tibetan seems to reflect the reading *nīla* (blue) rather than *anila* (wind). We could get the meaning “drying up a river torrent” if we interpreted the compound *āsīmavahni* as “torrent that has

reached the banks.” The mantra that follows, however, seems to be about extinguishing fire rather than drying up a river.

- n.792 Skt., *om vajranārāyaṇa nirvāpaya vahnim navāmbumeghaiḥ hūm*.
- n.793 Comm2 (1005) calls this whole section a “visualization of Tārā.” Comm1 (616) is more specific, referring to the deity as “Kurukulle.”
- n.794 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.
- n.795 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*).
- n.796 There is a play on words in the Skt., as the name of the day specified here is, in the Hindu calendar, *aśoka-aṣṭamī* (the sorrowless eighth), and the name of the tree is *aśoka* (sorrowless).
- n.797 The ten-syllable mantra is *om tāre tuttare ture svāhā*.
- n.798 The Tib. (142b.6) spells this name “Vajrakīlikīla.”
- n.799 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.
- n.800 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.”
- n.801 Skt., *om mahāsukhavajratejaḥ hūm*.
- n.802 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.”

- n.803 A reference is being made to the rites of the three-faced Kurukullā described earlier.
- n.804 “Respectfully give” is the translation of the Skt. *vand*, which, in the context, means to follow the ritual prescribed for giving a tilaka.
- n.805 Skt., *om amukī me hrīm vaśībhavatu*.
- n.806 Skt., *om candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya svāhā*.
- n.807 Both the Degé (143a.7) and Comm2 (1006) transliterate *kuṭhārachinnā* (axe filings) without translating it. This term, however, is translated as “axe cuttings” (*lta res bcad pa*) in the description of the next rite (Tib. 143b.1).
- n.808 Skt., *om vajrakartari hevajrāya svāhā*.
- n.809 *Vajra* seems to be used here in the meaning of the male sexual organ.
- n.810 Comm1 (621) speaks of “constricting the semen and perspiration / blood,” but overall is not very clear.
- n.811 The Degé (143b.1–2) has “burn” (*bsregs*) instead of “mixed,” but other versions (N, H) have “mix” (*bsres*).
- n.812 Skt., *om vajrakuṭhāra sphāṭaya sphāṭaya phaṭ phaṭ svāhā*.
- n.813 If this is a god, one would be using an effigy.
- n.814 Comm1 (621) states that this procedure involves incanting the clay used for making the effigy with the *om āḥ phuḥ* mantra 108 times, while visualizing the mantra transforming into Ananta.
- n.815 The Degé (143b.5–6) is missing “in a proud and cruel frame of mind.”
- n.816 There are eight *phuḥ* syllables, one of (“for”?) each of the eight nāga kings.
- n.817 Skt., *om ghuru ghuru ghaḍa ghaḍa śama śama ghoṭaya ghoṭaya anantakṣobhakarāya nāgādhipataye he he ru ru ka saptapātālagatān nāgān ākarṣaya varṣaya tarjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ hūm hūm hūm phaṭ phaṭ phaṭ svāhā*.
- n.818 Skt., *om tarjaya tarjaya śmaśānapriyāya phaṭ svāhā*.
- n.819 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*).
- n.820 I.e., on the central prong of the vajra scepter (cf. Szanto 2012, p. 368).

- n.821 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-aṇḍānām*, 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]).
- n.822 The other three are Vajrapāśī, Vajrasphoṭā, and Tāriṇī.
- n.823 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*).
- n.824 Comm2 (626) interprets this as the act of sexual penetration.
- n.825 The translation of this line follows the Tib. (144b.3) (*rdo rje pad+ma kun zhugs pa*), as the BHS grammar is not clear.
- n.826 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*).
- n.827 “Vajra bell,” as Comm2 (627) explains, is a “bell marked with a half-vajra,” i.e., a vajra handle.
- n.828 Comm2 (627) states, “To sound only wisdom means that it is only reality that is resounding.”
- n.829 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.”
- n.830 Comm2 (628) describes him as Buddha Akṣobhya.
- n.831 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.
- n.832 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”).

- n.833 Supplied on the authority of the *Catuṣpīṭha Tantra*.
- n.834 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.”
- n.835 The “middle part” seems to be the bell clapper.
- n.836 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.
- n.837 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 *kāmāvartaṃ*, rather than the manuscripts’ *kamalāvartaṃ*, i.e., the name of a particular hand gesture. The adopted reading of the manuscripts is supported also by Comm2 (631–632).
- n.838 The Tib. (145a.4) adds “to the north” (*byang du*), which is one of the possible translations of the Skt. *uttare*.
- n.839 Apabhraṃśa, *soha•i vajjam ullālu tāri•a satvavimokhe/ dharmavimokhe kajja tuṅgaṃ vajja dracchā adharantu*.
- n.840 Skt., *om vajradharmaraṇita praraṇita saṃpraraṇita sarvabuddhakṣetracāline prajñāpāramitānādasvabhāve vajrasattvahrdayasaṃtoṣaṇi hūm hūm hūm ho ho ho svāhā*.
- n.841 Skt., *om sarvatathāgatāsiddhivajrasamaye tiṣṭha eṣa tvā dhārayāmi hiḥ hi hi hi hi hūm hūm hūm phaṭ svāhā*.
- n.842 “In his heart” is missing from the Tib. (145a.7) and also from some of the Skt. manuscripts.
- n.843 Comm1 (636) interprets *sitadhātu* (*kham s dkar po*), literally “white element,” as “bone.”
- n.844 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.”

- n.845 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.
- n.846 It seems that Comm1 (637) interprets *sarvatattvena* (“as completely real”) as “[visualize it] as the nature of the deity.”
- n.847 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.”
- n.848 Comm2 (638) explains the “principle of reality” (*tattva*) as “emptiness, suchness.”
- n.849 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 kyī rgyu las ni/ /gzugs kyī snying po mdzas pa ste/ /sngags kyī snying po bgrang ba’i grangs/ /rdzun pas rnal ’byor ma snying ’grub/*).
- n.850 Skt., *om pade pade mahājñānaṃ sarvabuddham ahaṃ bhavē hūṃ hūṃ hūṃ ho ho ho aḥ svāhā*. The Tib. (146a.4) has *khaṃ* (*khaM*) before *svāhā*.
- n.851 According to Comm1 (639), the mind of sameness is “the mind of awakening, in which wisdom and compassion are of a single taste.”
- n.852 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.
- n.853 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.
- n.854 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.

- n.855 “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 rnams nyid/*).
- n.856 The Degé (146b.3) interprets “above” as “above the navel” (*lte ba’i steng na*). N and H make “above” a separate item.
- n.857 “So forth” seems to refer to the mouth.
- n.858 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.
- n.859 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” (*/dm̄yal ba brgyad ni btung min pas/ /de ltar spang phyir rigs kyi bu/ /srid pa’i ’pho ba’i mtshan nyid ni/*).
- n.860 According to Comm2 (1011) this means that “one should meditate on the practice of transference intently before being stricken by illness and so forth.”
- n.861 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 *hūm*. 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.

- n.862 According to Comm3 (1592), “below them” refers to the five gates just mentioned. Bhavabhaṭṭa (Sz 4.3.44ab) identifies the syllable of water as the white *sum*. In the Degé (146b.7) this sentence reads, “[Next] is the gate below them. / The seed [syllable should be] white / clear like water” (*/de bas dma’ ba’i sgo nyid do/ /sa bon chu ltar dkar po nyid/*). Y, K, and N read, “At the gate below them / Is the white, water-like [seed] syllable.”
- n.863 According to Bhvabhaṭṭa (Sz 4.3.44cd) this syllable is *kṣmryum*.
- n.864 The Degé (146b.7–147a.1) has, “Focusing intently on the previously [mentioned] breathing / One should meditate on the vase breathing” (*/de yi dang po dbugs kyi yang/ /de la shin tu mnyam gzhas pas/ /dbugs ni bum pa can bsgom bya/*). Comm1 (643) states that “the seed syllables that have been and will be explained are connected with the vase breathing of before.” The Degé and Comm1 possibly reflect the variant reading in the *Catuṣpīṭha Tantra*, “of the vase breathing” (*kumbhasya śvāsasya*).
- n.865 The commentaries diverge here in their interpretation quite a lot. Comm1 (643) has “ ‘possessing the color of wind’ means blue, the body is the *hūm* syllable [visualized at the eyes]—this is a visualization of the pure mind as the maṇḍala of wind. This syllable of *hūm* 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.”
- n.866 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.'

- n.867 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 *Catuspīṭha 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."
- n.868 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 ..."
- n.869 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.' "
- n.870 Comm1 (645) states, " 'Tuft of ūṛṇā' means 'between the eyebrows.' "
- n.871 The Tib. (147a.2) seems to reflect a different Skt. reading: "The white tuft of hair at the ūṛṇā 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 ūṛṇā." ("White hair" seems to be the code word for the tuft of ūṛṇā). Then it carries on (644–

45): “With the syllable plus half, *hi ki* [*sic*], one should purify the golden gate, at the top of the nine gates.”

- n.872 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.”
- n.873 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/*). Y, K, N, C, and H, however, all have the genitive particle (*gi*) instead of the instrumental (*gis*) after “wind,” making it read, “One should propel the seed syllable of wind from below / With a continuous sound.”
- n.874 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.).
- n.875 It is a mystery what the “upper letter”—the reading supported by the Tib. (147a.4)—might be. Some manuscripts have “upper root” instead, and the *Capuṣpīṭha* has “half-root.” Bhavabhaṭṭa’s commentary on the *Catuṣpīṭha* (4.3.51cd) describes this as a mixture of phlegm, semen, and menstrual blood.
- n.876 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/*).
- n.877 The Tib. (147a.5) has “every day” (*nyin shing*) instead of “god,” but Comm1 (646) supports the reading “god.”
- n.878 “Vajra” is here an abbreviation of “Vajragarbha.”

- n.879 Comm2 (1014) describes this as the “maṇḍala of Vajrasattva,” at the center of which are the syllables.
- n.880 Comm1 (654) identifies this syllable as *hūm*. Comm2 (1014), however, specifies five syllables: *hūm*, *om*, *trāṃ*, *hrīḥ*, and *a*.
- n.881 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.”
- n.882 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.”
- n.883 Comm2 (1014) adds that one brings the life-force into the central channel, and visualizes oneself as the deity called “Gnosis Ambrosia.”
- n.884 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.”
- n.885 Comm2 (1014) interprets “unwavering” (*niṣkampam*) as “free from the eighty natures,” and “untroubled” (*nirupadrutam*) as “free from emotional and cognitive obscurations.”
- n.886 Comm2 (1014) interprets “One should meditate merging with the essence” (*bhāvayed bhāvabhāvena*) as “One should visualize through ... self-reflective cognition the form of emptiness.”
- n.887 The Degé (147b.6) has, “Then, the wise one should observe / The external practices / With a frame of mind set on two locations / And with the mind as the maṇḍala of wind” (*de nas phyi rol rnal ’byor rnams/ rnam par mkhas pas gzung bar bya/ gnas gnyis 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.”

- n.888 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.”
- n.889 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.”
- n.890 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.”
- n.891 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.”
- n.892 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.
- n.893 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.”
- n.894 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.”

- n.895 “One should observe” follows the Tib. (148a.4) (*dmigs*); the Skt. has “One should rely on.”
- n.896 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.”
- n.897 Instead of “relying,” the Tib. (148a.5) has “observing” (*dmigs*).
- n.898 Comm2 (1016–1017) explains, “Since the method lacks intrinsic nature / All such [concepts] should be discarded.”
- n.899 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.
- n.900 Comm2 (1017) understands this to be mundane consciousness.
- n.901 The Tib. (148a.5) has instead, “by which gnosis / consciousness is consciousness differentiated” (*ye shes gang gis ye shes khyad par du 'phags lags*/).
- n.902 Comm1 (1017) glosses “secret” as “‘secret’ because of not being the purview of lesser [beings].”
- n.903 Instead of “wretched,” the Tib. (148a.6) has “day” (*nyi ma*), which could be a misreading of the Skt. *dīna* (wretched) as *dina* (day).
- n.904 The Tib. (148a.6) has an extra passage after this line: “It should be understood that humans / Have [these] five different consciousnesses” (*/mi la rnam shes khyad par ni/ /rnam pa lnga ru shes par bya*/). Comm1 (660) seems to support this, with, “The consciousness of humans possesses the character of whatever kind is clearer.” Comm2 is silent on this.
- n.905 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.

- n.906 Comm1 (662) explains, “After Buddha Dīpaṃkara, in this buddhafiield 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.’ ”
- n.907 Skt., *om vajrāmṛta mahāsukha haṃ svāhā.*
- n.908 The Degé (148b.3) has “Vajraraudrā” (*ndo rje drag mo*). N has just “Raudrā” (*drag mo*).
- n.909 The Degé (148b.4) has *ghaṇde* (*ghaNde*), but Y, K, J, N, and C have *ghaṇṭe* (*ghaNTe*).
- n.910 Skt., *om vajraguhye siddhaparamayogeśvari kapālamālādhāriṇi rudhirapriye śmaśānavāsini hūṃ phaṭ svāhā.*
- n.911 Skt., *om vajracāṇḍeśvari khaṭvāṅgi mahāvajriṇi kapālamālāmakuṭe ākaḍḍa ākaḍḍa sarvaduṣṭahṛdayam ākaḍḍa rulu rulu bhyo hūṃ phaṭ.*
- n.912 Skt., *om vajrāparājite paramaguhye kapālamālāvibhūṣite sarvaduṣṭamohani priye ehi ehi bhagavati vajraguhyeśvari bahuvoidhaveśadhāriṇi sarvaduṣṭanivāriṇi hūṃ phaṭ.*
- n.913 Skt., *om vajravetāli kha kha khahi khahi sarvaduṣṭān vikṛtaveśadhāriṇi vikṛtālaṅkābhūṣite hana hana daha daha paca paca mā vilamba mā vilamba samayam anusmara praveśaya maṇḍalamadhye utthāpaya sarvaṃ hūṃ hūṃ phaṭ.*
- n.914 Skt., *om ehi ehi bhagavati vajraguhyeśvari bahuvoidhaveśadhāriṇi sarvatathāgatapuṣṭe samayam anusmara hana hana raṅga raṅga raṅgāpaya raṅgāpaya pūraya pūraya āviśa āviśa sarvabhūtān narta narta nartāpaya nartāpaya haḥ ha ha ha ha hūṃ hūṃ phaṭ.*
- n.915 Skt., *om vajrasūlāgri bhinda bhinda sarvaduṣṭahṛdayam ākarṣaya ākarṣaya hana hana daha daha nirmatha nirmatha mārāya mārāya mā vilamba mā vilamba samayam anusmara hūṃ hūṃ phaṭ.*
- n.916 Skt., *om vajramāheśvari haṃ haṃ haṃ haṃ haḥ rulu rulu bhyo hūṃ phaṭ bhakṣaya sarvaduṣṭān nirmatha hṛdayaṃ hūṃ phaṭ svāhā.*
- n.917 Skt., *om sumbhani dīptasamayavajre hūṃ phaṭ.*
- n.918 Skt., *om vajravaṃśe hūṃ svāhā.*

- n.919 Skt., *om vajravāṅge hūm svāhā*.
- n.920 Skt., *om vajramukunde hūm svāhā*.
- n.921 Skt., *om vajramṛdanḡe hūm svāhā*.
- n.922 Skt., *om vajravaḡavāmukhe yogeśvare hiḡ hi hi hi hūm jaḡ*.
- n.923 The Tib. (149a.6) reflects *trām va trām va (trAM va trAM va)*.
- n.924 Skt., *om vajradamṡṡṡrāvarāhamukhe trām va va hūm*.
- n.925 Skt., *om candrasūryahutāśani śiḡhanirnāde śiḡhavaktre śiḡhini ṡām ṡām vaḡ*.
- n.926 “Om” has been added on the authority of the Tib. (149a.7).
- n.927 Skt., *vajradhātusaḡjīvani mahāyakṡiḡi śvānarūpiḡi mahāpralayanirnāde kāmarūpiḡi trām traṡa traṡa hoḡ*.
- n.928 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.
- n.929 Skt., *om deva picuvajra hūm hūm hūm phaṡ svāhā*.
- n.930 Skt., *om trailokyākṡepa hūm hūm hūm phaṡ svāhā*.
- n.931 Skt., *om jvala jvala bhyo hūm hūm hūm phaṡ svāhā*.
- n.932 Skt., *om kiṡi kiṡi vajra hūm hūm hūm phaṡ svāhā*.
- n.933 Skt., *om namo bhagavate vīreśāya hūm hūm phaṡ*.
- n.934 Skt., *mahākālpāḡnisaḡnibhāya hūm hūm phaṡ*.
- n.935 Skt., *jaṡāmakuṡotkatāya hūm hūm phaṡ*.
- n.936 Skt., *damṡṡrākarālograbhīṡaḡamukhāya hūm hūm phaṡ*.
- n.937 Skt., *sahasrabhujabhāsurāya hūm hūm phaṡ*.
- n.938 Skt., *paraśupāśodyataśūlakhaṡvāḡgadhāriḡe hūm hūm phaṡ*.
- n.939 Skt., *vyāḡhrajināambaradharāya hūm hūm phaṡ*.
- n.940 Skt., *mahādhūmrāḡdhakāravapuṡāya hūm hūm phaṡ svāhā*.
- n.941 Skt., *om śrītheherurukavajra ḡākinīḡālasaḡvara hūm hūm hūm phaṡ svāhā*.

- n.942 The Tib. (149b.5) has an additional *hūm* (*hUM*).
- n.943 Skt., *om śrītherukavajra sarvaduṣṭasamayamudrāprabhañjaka hūm phaṭ svāhā*.
- n.944 Skt., *om vajravairocanīye buddhaḍākinīye svāhā*.
- n.945 Skt., *om mārīcyai svāhā*.
- n.946 The Degé (149b.7) has *vattāli vadāli vadāli* (*vattA li va dA li va dA li*). Y and K have *vattali vardala varāli* (*batta li barda la ba rA li*). J has *vaittali vadali vadāli* (*bai tA li ba da li ba dA li*). N and H have *vattāli vadāli varāli* (*battA li va dA li va rA li*). C has *vaitāli vadali vadāli* (*bai tA li ba da li ba dA li*).
- n.947 Skt., *om mārīcyai vattāli vadāli varāli varāhamukhe svāhā*.
- n.948 Skt., *om piśāci parṇaśavari sarvamāripraśamani hūm hūm mahodari phaṭ*.
- n.949 Skt., *om vajrāṅkuśa ākarṣaya hūm*.
- n.950 Skt., *om vajrapāśa bandha hūm*.
- n.951 Skt., *om vajrakāli tarjaya hūm*. The translation given here (as *kāli* being the *ka*-series of syllables in the Skt. syllabary) is uncertain.
- n.952 Skt., *om vajramuṣṭi grhṇa hūm*.
- n.953 Skt., *om vajrakāla kīlaya hūm*.
- n.954 Skt., *om vajramudgara ākoṭaya hūm*.
- n.955 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.”
- n.956 The Tib. (150a.2) has *svāhā* (*swA hA*) after *phaṭ*.
- n.957 Skt., *om vajraḍāka imaṇṇ balim grhṇa grhṇa hūm phaṭ / om jaḥ hūm vaṇṇ hoḥ samayas tvaṇṇ dṛśya hoḥ*.
- n.958 Skt., *om kha kha khāhi khāhi sarvayakṣarākṣasabhūtapretapiśāconmādāpasmāraḍākaḍākinīyādaya imaṇṇ balim grhṇantu samayaṇṇ rakṣantu sarvasiddhiṇṇ me prayacchantu hūm hūm phaṭ svāhā*.
- n.959 Skt., *om kiṭi kiṭi vajra hūm*.
- n.960 Skt., *om āḥ hūm śodhaya śodhaya rakṣa rakṣa hūm phaṭ*.

- n.961 Skt., *om vajraḍākinī hūm phaṭ svāhā*.
- n.962 Skt., *om ghorī hūm svāhā*.
- n.963 Skt., *om caṇḍālī hūm svāhā*.
- n.964 Skt., *om vetāli hūm svāhā*.
- n.965 The Degé (150a.4) has *phaṭ* before *svāhā* in the last three lines as well. Y has no *phaṭ* in the mantra of Ghorī. Y and K have no *phaṭ* in the mantra of Caṇḍālī.
- n.966 Skt., *ghātaya māraya ākarṣaya*.
- n.967 It is not clear whether “this” (*iti*) refers to the immediately preceding sentence (“Please strike...”), or all the preceding mantras.
- n.968 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/*).
- n.969 Skt., *om vajrasīṃhīni āṃ svāhā*.
- n.970 Skt., *om vajravṛyāghrī ṭm svāhā*.
- n.971 Skt., *om vajrajambuke ūm svāhā*.
- n.972 Skt., *om vajra•ulūkāsye ṛm svāhā*.
- n.973 Skt., *om vajrarājendri ḷm svāhā*.
- n.974 Skt., *om vajradīptateje aīm svāhā*.
- n.975 The Degé (150a.5) has *auṃ* (*auM*). J and C have *om* (*oM*).
- n.976 Skt., *om vajracūṣaṇī cūṣaya sarvasattoān om svāhā*.
- n.977 Skt., *om vajrakamboje aḥ svāhā*.
- n.978 The Tib. (150a.6–7) has for the final syllable not *khaḥ* but *kham* (*khaM*).
- n.979 Skt., *om kuru kuru samayādhipati hūm jaḥ svāhā*.
- n.980 Y and K have *hū* (*hU*).
- n.981 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.”

- n.982 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.]”
- n.983 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.”
- n.984 Comm2 (1020) interprets *kvacit* (in some places / sometimes) throughout this section as “to some [he appears] as ...” (“to some he is a bodhisattva,” etc.).
- n.985 The Degé (150b.4) is missing “supreme” (*mchog*), but Y, K, N, and H have it.
- n.986 The Tib. (150b.5) has instead “makes an offering for [the sake of] great awakening” (*byang chub chen por mchod*).
- n.987 The Tib. (150b.6–7) has “becomes a valiant one who conquers the triple universe” (*dpal ldan ‘jig rten gsum las rgyal*).
- n.988 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*).

- n.989 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.”
- n.990 The syntactical link (“since”) with the previous verse is here introduced based on the Tib. (150b.7).
- n.991 There is a play on words in the Sanskrit, as *āli* / *ali* can mean both “vowel syllabary” and “bee.”
- n.992 Comm1 (676) explains, “The ‘bee,’ because it takes and holds unparalleled bliss, is the vowels, which are semen ... ‘Vajrabhairava’ means that the form of semen becomes a blessed one.” Comm2 (1021) has, “Connected to the gate of the central channel (*avadhūtī*), it touches the secret vajra, and is therefore called ‘bee.’ It experiences the three joys as a bee tastes honey. ‘The bee is Vajrabhairava’ means that [this experience] is realized to be bliss-emptiness.”
- n.993 Comm2 (1021) adds, “ ‘The vowels reach the end of space’ means that bliss-emptiness has the nature of the all-pervading dharmadhātu.”
- n.994 Instead of “body,” the Degé (151a.2) has “action” (*las*), but Y, K, and N have “body” (*lus*).
- n.995 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 rnams thams cad skye ba nyid/*).
- n.996 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.”
- n.997 Comm2 (1021) explains, “The ambrosia-like consciousness, which apprehends the aggregates ... should be drawn away from them and brought into the middle of the root, meaning the *avadhūtī*.” Comm1 (677) clarifies that “the root” is “the root of the lotus at the navel.” Comm2 (1021) further elucidates, “Having blocked the nine gates, bring the life-force wind into the *avadhūtī* and hold the bodhicitta at the place of the navel.”

- n.998 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.”
- n.999 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.”
- n.-
1000 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.
- n.-
1001 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.
- n.-
1002 Comm1 (678) identifies “the first vowel” as *a*, and understands “the center of” to refer to the lotus of the cakra at the navel.
- n.-
1003 “The flower king,” according to Comm1 (678), is menstrual blood.
- n.-
1004 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.”
- n.-
1005 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.

n.-
1006 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.”

n.-
1007 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.”

n.-
1008 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/*).

n.-
1009 Comm2 (1022) has, “The body born from both means the body born from blood and semen.”

n.-
1010 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).”

n.-
1011 Here, “ambrosia-water” seems to refer to the early stages in the development of the fetus.

n.-
1012 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/ /lŋga yi bdag nyid du ni gsungs/*).
- n.-
1013 The Tib. (151a.5) has, “Fire is heat” (*/me ni tsha ba nyid yin te/*).
- n.-
1014 The Tib. (151a.5) has, “Through contact wind is seen as smoke” (*/reg pas rlung ni du bar lta/*).
- n.-
1015 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).
- n.-
1016 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 lŋgar ni rab tu bskyed/*). Comm3 (1022–23) explains, “‘Vajra-consecrated wisdom’ means that the channel of nonconceptual wisdom is consecrated, that is, established, through being connecting to the gate of the avadhūtī.”
- n.-
1017 Comm1 (680) points out that the manner of this destruction is drying up.
- n.-
1018 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.”
- n.-
1019 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.”
- n.-
1020 “Lord” seems to be missing from the Tib. (151a.7), which has “branch / limb” (*yan lag*).
- n.-
1021 The translation of this and the following Apabhraṃśa verses is problematic. In the Tib. (151a.7) this verse seems to be, “With [your] vision invoked / By the power of pleasuring the vajra limb / You play in emptiness / Which is the nature of letters /” (*/rdo rje yan lag dgyes pa’i mthus/ /spyān gyis gzigs par mdzad pa yi[Y, K, N, H=yis]/ /yi ge’i dngos po rang bzhin ni/ /stong par rol pa nyid kyis ni/*).

- n.-
1022 The Degé (151b.2) has “the emptiness of all.”
- n.-
1023 In the Tib. (151b.3) this line reads “Which contains / includes the liberation of yoginīs” (*/rnal 'byor ma yi thar pa can/*).
- n.-
1024 The Degé (151b.3–4), when incorporating some variants, has, “ ‘O sons of noble family, by [chanting] this song of all the blessed tathāgatas one will become a son of all the victorious ones’—so said [the Blessed One].” (*rigs kyi bu bcom ldan 'das de bzhin gshegs pa thams cad kyi glu 'dis rgyal ba tham cad kyi* [Y, K, N, H=*kyi*; D=*kyis*] *bdag nyid las skye bar 'gyur ba la 'di skad ces bka' stsal to*).
- n.-
1025 The interpretation of *raktagandha* as “red sandalwood” is supported by Comm3 (1616). Comm1 (683) reflects “saffron” (*gur gum*).
- n.-
1026 Comm3 (1616) interprets “white” as “white sandal,” which is one of the possible translations of the Skt. *sita*.
- n.-
1027 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.”
- n.-
1028 “The wisdom ambrosia” supplied on the authority of Comm2 (1025).
- n.-
1029 The Degé (151b.6–7) has “Incense made from red flowers” (*me tog dmar pos bdug*). Y, K, N, and H have “red flower incense,” or perhaps “red flowers [and] incense” (*me tog dmar po bdug*).
- n.-
1030 I.e., a skull cup.
- n.-
1031 These three lines are very unclear. Comm2 (1025) and Comm3 (1616–1617) have, “ ‘The tongue of *hūṃ*, by its principle’ means that *om* causes [the substances] to blaze, *āḥ* melts [them], *hūṃ* increases [them], and with the light-ray straw of *hūṃ*, 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.”
- n.-
1032 Each hook belonging to its respective buddha family.
- n.-
1033 Comm1 (683–684) links these five to Akṣobhya, Vairocana, Ratnasambhava, Amitābha, and Amoghasiddhi, in turn. Comm2 (1026) links them to

Akṣobhya, Ratnasambhva, 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.

n.-
1034 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.

n.-
1035 Comm2 (684) elaborates, “...such as pacifying, and so forth.”

n.-
1036 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.”

n.-
1037 Comm2 (1026) has “the thirteenth vowel, *a*.” Comm3 (1617) has “the thirteenth syllable, *om*.”

n.-
1038 In the Tib. (152a.3–4) this passage is in verse: “One should then satiate all deities / By joining the vowels and consonants / [That emerge] from the syllables at its (the moon’s) center” (*/de'i dbus su sa bon gyi/ /A li kA li mnyam sbyar bas/ /lha kun de nas tshim par bya/*). The commentaries seem to differ as regards details. Comm1 (684–685) says, “On top of the moon are the syllables of *om āḥ hūm*, which transform into the vowels and consonants.” Comm2 (1026) has, “On top of the moon disk that emerges from the syllable *a* are the sixteen vowels and thirty-four consonants. Through the practice of radiating and absorbing light rays, the deities are satiated.” Comm3 (1617) has this line refer to breathing practices.

n.-
1039 The commentaries indicate that this refers to ejaculation.

n.-
1040 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.”

n.-
1041 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/*).

n.-
1042 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.

n.-
1043 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.”

n.-
1044 Possibly stepping with one foot forward.

n.-
1045 The Tib. (152a.5) has, “Pressing / stepping with the foot, one should gaze upward. / The form of [the syllable] *phem* should emerge on / from one’s crown” (*/'rkang pas mnan cing steng du blta/ /spyi bor pheM gyi rnam pa 'byung/*). Comm2 (685) describes the gesture spoken of in this verse as the “mudrā of summoning.” It also states, “One should summon reciting the mantra *phaḥ*.”

n.-
1046 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.”

n.-
1047 This verse begins in the *Catuṣpīṭha Tantra*, its source text, with *om*; this reading is reflected in Comm2 (1027), which states, “That the syllable *om* is announced at the beginning of the locations means these become verses of dedication to be accompanied by the ringing of the bell.”

n.-
1048 Comm1 (685) states, “‘Goddess’ means Devadatta, i.e., Varuṇa.” The Degé (152a.7) also has “goddess,” but J, K, C, and N have Devadatta (*lha sbyin*).

Incidentally, “Devadatta” reflects the reading in the *Catuṣpīṭha Tantra*, the source text for this passage.

- n.-
1049 The Tib. (152a.7) has “log ’dren” (*vināyaka*) in the plural (*rnams*).
- n.-
1050 The Tib. (152a.7) has before “Caṇḍālī” *rgan byed mo* and *drag mo*. These seem to be “Cāmuṇḍā” and “Raudrī/-ā” respectively.
- n.-
1051 The names in this and the following verses differ considerably from those in the source text, the *Catuṣpīṭha Tantra*.
- n.-
1052 Most epithets used in this verse and the first half of the next could also be taken as proper names. The Tib., however, and Bhavabhaṭṭa’s commentary on the corresponding passage in the *Catuṣpīṭha Tantra* seem to indicate that they are intended as descriptions of the goddesses mentioned earlier.
- n.-
1053 “Five” is missing from the Tib. (152b.3).
- n.-
1054 This probably refers to Jñānaḍākinī.
- n.-
1055 The Skt. edition and translation of this sentence have been influenced by the Tib. (152b.3) and Comm3 (1618). The Tib. reads, “The queen of the yoga maṇḍala, / And likewise, the exalted vajra lord” (*/rnal ’byor dkyil ’khor rgyal mo che/ /de bzhin rdo rje’i dbang phyug gtso/*). Comm3 states, “ ‘Great queen’ is wisdom in the form of Nairātymā. ‘Vajra lord’ is the element of gnosis. The main one (*prabhu*) is Vajrasattva.” The other two commentaries, however, differ in interpretation. Comm1 (687) has the “great queens,” in the plural, referring to a few sets of four goddess, such as “Pukkasī and so forth,” whereas it treats “the vajra ladies” (instead of “the vajra lord”) also in the plural, as referring to the four goddesses, “the Horse Faced One,” and so forth. Comm2 (1027) has this whole verse, including the second two lines and even the “vajra queen” in the next verse, as referring to the “five queens of the maṇḍala: the main vajra lady, Samantabhadrī; the body of the tathāgata, Locanā; the stainless (*nirāmaya*), Māmakī; the bestower, Pāṇḍaravāsini; and the vajra queen (from the next verse), Tārā.”
- n.-
1056 Jñānaḍākinī?
- n.-
1057 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.

- n.-
1058 Comm1 (687) explains, “ ‘Vajra lady’ refers to Jñānaḍākinī, or Vajra Pride, or Vajravārāhī, or Nairātymā.”
- n.-
1059 Comm1 (687) understands “them” to refer to “the circle of wisdom deities.”
- n.-
1060 Skt., *om ka kka kaḍḍana ba bba bandhana kha kkha khādana sarvadūṣṭānām hana hana gha ggaha ghātaya • amukasya śāntim kuru hūm hūm phaṭ phaṭ jaḥ svāhā.*
- n.-
1061 In the *Catuṣpīṭha Tantra*, which is the source text for this passage, this mantra is *om ka kka kaḍḍana ba bba bandhana kha khkha khādana sarvadūṣṭānām hana hana ghātaya ghātaya amukasya hūm hūm hūm phaṭ phaṭ phaṭ jaḥ svāhā*.
- n.-
1062 According to Comm1 (687) and Comm2 (1027), this refers to the visualization and mantra specifications.
- n.-
1063 “Of the deities” supplied on the authority of Comm1 (687).
- n.-
1064 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 sogṣ bsams nas rnal ’byor dang/ rnal ’byor ma ni bsgom par bya/ las rnamṣ thams cad rab ’grub ’gyur*).
- n.-
1065 “The ambrosia’s ordinary” supplied on the authority of Comm1 (688).
- n.-
1066 “Its ordinary” supplied on the authority of Comm1 (688).
- n.-
1067 “Its ordinary” supplied on the authority of Comm1 (688).
- n.-
1068 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 rnamṣ tshim par bya*).
- n.-
1069 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.
- n.-
1070 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 rnamṣ la the tshom med*). Comm3 (1620) has “Harbor no concept about what is gathered / assembled, ... since it does not connect you with saṃsāra.” It seems that the Tib. and Comm3 reflect a different reading.
- n.-
1071 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 *kamalāvartaṃ*, but *kāmalāvartaṃ*.

- n.-
1072 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.”
- n.-
1073 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/*).
- n.-
1074 In the Tib. (153a.3) *hūm hūm hūm* comes after the next line rather than with the verse.
- n.-
1075 Bhavabhaṭṭa’s commentary on the corresponding passage in the *Catuṣpīṭha Tantra* explains that these deities are Jñānaḍākinī and her retinue.
- n.-
1076 Skt., *om ātmani tiṣṭha hūm svāhā*.
- n.-
1077 Comm2 (1028) refers to the deity/-ies being absorbed simply as “samayasattva.”
- n.-
1078 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.”
- n.-
1079 Skt., *om sarvaduṣṭa gṛhṇa gṛhṇa gaccha hūm phaṭ*.
- n.-
1080 Bhavabhaṭṭa’s commentary glosses these deities as “outer lokapālas.”
- n.-
1081 Comm2 (700) glosses the “hidden domain of sublime reality” as “concealed sublime intention, which is the domain of exalted, sublime intention.”
- n.-
1082 Instead of “dexterous,” the Tib. (153b.3) seems to have “patience” (*bzod*).
- n.-
1083 “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.”
- n.-
1084 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.’ ”
- n.-
1085 The Negi dictionary (vol. 7, p. 2854) identifies *niraṃśu* as “bone ornament” (*rus pa’i rgyan*).

- n.-
1086 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.
- n.-
1087 Comm1 (701) identifies the “messenger lady” (*dūtī*) as “vajrayoginī.”
- n.-
1088 Comm1 (701) identifies “moon” as bodhicitta (seminal fluid). The Degé (153b.7) has “peace” (*zhi ba*), while J and C have “fourth” (*bzhi par*).
- n.-
1089 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.”
- n.-
1090 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.”
- n.-
1091 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.”
- n.-
1092 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.”
- n.-
1093 The Tib. (154a.2–3) has, “There is likewise no other effect [to this practice], O fair lady, / Aside from concentration and veneration. / If it is for the sake of livelihood / vitality / There are other yogas / practices upon which to rely” (*/'dzin dang mchod pa ma gtogs par/ /gzhan du bzang po don med 'gyur/ /'tsho ba'i thabs kyi rgyu yi phyir/ /rnal 'byor gzhan la brten pa nyid/*). Comm1 (701) states, “the meaning of the example is introduced with *anyasya*, ‘of other,’ which expresses other views, such as those of Hari, Hārīta, and so forth. ‘No effect’ means that without seeing reality not even a portion of one’s desire and so forth will be eroded.” This perhaps implies that the Tib. should be read, “Aside from [their adherence to] concentration and veneration / [The views] of others are futile, O fair lady!”

- n.-
1094 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.
- n.-
1095 Instead of “conduct” or “doctrine” (*naya*), the Tib. (154a.4) has “a stage / phase” (*rim pa*).
- n.-
1096 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).
- n.-
1097 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/*).
- n.-
1098 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.
- n.-
1099 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.”
- n.-
1100 “Vajradhara” here seems to be another name for Vajrasattva.
- n.-
1101 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 vaṁ hoḥ hoḥ hulu hulu rulu rulu hūṁ jaḥ jaḥ ala ala hūṁ hūṁ hraṁ hraṁ hraṁ hū taṁ ghai ghai yai yai ta ṭa ghe ghe ṣeṁ ṣeṁ taṁ taṁ ghe ghe hondo hondo do hūṁ hūṁ kaka kaka kau kau vaiṁ vaiṁ kaiṁ kaiṁ krauṁ krauṁ krauṁ vaiṁ vajra vajra vajrīṁ vajrīṁ vaiḥ kaiṁ kaiṁ kaiṁ kaiṁ hūṁ bhyo bhyo bhyo*. In the Degé (154b.2–3) this mantra is given as *raṭa vaṁ ho hulu hulu hūṁ jaḥ hūṁ jaḥ ala ala hūṁ hūṁ hūṁ / hraṁ hraṁ hraṁ hu taṁ ghai hu taṁ ghai ghai ghai ghai ṭaṭa ghai ghai taṁ ṭa ghai ghaiṁ ta ghai ta ghai ta ghai hondo hondo do hūṁ do hūṁ / ka ka ka ka / kau kau kau / kauṁ kauṁ / vaiṁ kaiṁ vaiṁ kaiṁ vaiṁ kaiṁ / viṁ vajra vajrī vaiṁ vajra vajraṁ vaiṁ / kaiṁvaiṁ kaiṁvaiṁ kaiṁvaiṁ kaiṁvaiṁ hūṁ bhyo hūṁ bhyo hūṁ bhyo / rulu rulu rulu hūṁ bhyo hūṁ bhyo hūṁ bhyo*.” Other versions have variations in all the mantras.
- n.-
1102 Līlāgati, “One with a Graceful Gait”; could this possibly be another name of Hayagrīva?

- n.-
1103 The Degé. (154b.3–4) has, “The [mantra] of Play is given as follows: *ṭakki hūm jah ṭakki hūm jah ṭakki jah.*”
- n.-
1104 The Skt. word *taḍava* could perhaps refer to the pounding sound of the hooves of a galloping horse.
- n.-
1105 Skt., *taḍava taḍava vāhneṁ vāhneṁ*. The Degé (154b.3–4) has *taḍava taḍava vrahme vrahme*.
- n.-
1106 In the Tib. (154b.4) this mantra is given as *hrīm śṭrīm hrīm śṭrīm hrīm śṭrīm śṭrīm śṭrīm hrī śṭrī hrī śṭrī hrī śṭrī*.
- n.-
1107 Skt., *hrīm hrīm kuṁ hrīm kuṁ hrīm khe khe kheṁ kheṁ kheṁ padmaṁ padmaṁ hrīm padmaṁ padmaṁ padmaṁ trīm trām trīm trām trīm trām hrīm hrīm hrīm hrī taṁ hrī taṁ hrīm hrīm hrīm*. Again, this mantra differs in the Degé and other versions.
- n.-
1108 Also known under its Skt. name, *ḍamaru*.
- n.-
1109 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*). Y, J, K, and C all have *śirśa* (*shirSa*). Comm1 (704) identifies *vajrī* as sandalwood (“*vajrī* is *śirikhaṇḍa* wood”). Comm3 (1622) has “root of dry *śariṣa*.”
- n.-
1110 Comm3 (1622) has, “‘Red sandal grown on Malaya’ means it should be made with the five kinds of red sandalwood.”
- n.-
1111 Comm1 (704) has, “twelve is for a long one, and the other [measures] are for shorter ones.”
- n.-
1112 “Secret flower” seems to refer to menstrual blood.
- n.-
1113 The Tib. (155a.1) has, “Standing there on the left side, / One should recite *kheṁ hūm* / Preceded by the name / And strike down with the foot bone of a *ṭṭībhi* bird.” (*/der gnas g.yon pa’i ngos su ni/ /ji ltar dang por ming bzung ba/ /kheṁ 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 *ākaraṣaya* 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 *ṭṭībhi* bird, and then one should stamp the maṇḍala under one’s foot.”
- n.-
1114 “Without a doubt” is missing from the Tib. (155a.1).

- n.-
1115 Instead of “agitated,” the Tib. (155a.2) has “angered” (*khros pa*). Comm3 (1622) has “with a wrathful gaze.”
- n.-
1116 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.
- n.-
1117 In the Tib. (155a.3) this line begins with “accomplishment” (*dnagos grub* = Skt. *siddhi*).
- n.-
1118 Apabhraṃśa, *sohāi ṅīlakoddhu tuhūr̥m samayahi ciddhu / pāṇīhi dharāi daṇḍa māṅikkam̐hi baddhu / tojju pecchivi vīru mellu saṃsāruttāru / jāṃvi duvāra mellu mahum̐ joiṇi majhu*. The translation of this verse has been influenced by the Tib. The Degé (155a.3) translates the second half-stanza as, “Admit / release me, O glorious hero, amidst the sky-adorning yoginīs, / Where 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.” Y, K, and N have the imperative “subsume!” (*khums*). The commentaries vary in interpretation; Comm1 (704) has, “Behold me amidst the yoginīs ... I will liberate ... I will enter the gate.” Comm3 (1622) has, “Liberate from saṃsāra through bringing beings into your assembly ... bring the bodies assembled amidst the yoginīs.”
- n.-
1119 According to Monier-Williams, “excellence” (*śobhana*) can be a technical term for the burnt offering.
- n.-
1120 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].”
- n.-
1121 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.”
- n.-
1122 Comm1 (705) breaks this into two items, “honey wine and grape wine.”
- n.-
1123 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.”
- The Tib. (155a.6) has “excrement” (*bshang ba*).

- n.-
1124 The names of these two types of rice brew (*kāñjika* and *kāñjikt*) are distinguished by the grammatical gender to correspond with, respectively,
n.-
1125 the male and female characters they denote.
- n.-
1126 This mantra song varies between the Skt. manuscript and the different versions of Kangyur. It would be difficult to reconstruct it reliably.
- n.-
1127 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 lta rnal 'byor rim pa las/ sangs rgyas kun gyis rnam par mdzad/*). My rendering is largely conjectural.
- n.-
1128 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/*).
- n.-
1129 “Divinely” is missing from the Tib. (155b.3).
- n.-
1130 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.”
- n.-
1131 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.”
- n.-
1132 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].”
- n.-
1133 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.”

- n.-
1134 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.”
- n.-
1135 “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.
- n.-
1136 The Tib. (156a.3) has “Will cultivate” (*bsgom par ’gyur*).
- n.-
1137 Instead of “daughter or a wife of a vidyādhara,” the Tib. (156a.4) simply has “vidyādhari” (*rig ’dzin ma*).
- n.-
1138 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.
- n.-
1139 The Tib. (156b.1) has “austerities and precepts” (*dka’ thub brtul zhugs*).
- n.-
1140 The Tib. (156b.1) has, “How will he reach buddhahood?” (*/sang s rgyas nyid ni gang du ’gyur/*).
- n.-
1141 The Tib. (156b.1) has, “He will not know it again” (*/yang ni de ni shes mi ’gyur/*).
- n.-
1142 In the Tib. this entire Part 2 section is in prose. The original, however, could have been composed in meter, discernible in places.
- n.-
1143 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.”
- n.-
1144 Instead of “Magadha,” the Tib. (156b.3) has “Māra” (*bdud*).
- n.-
1145 The Tib. (156b.4) has “hail storm” (*gnam rdo*).
- n.-
1146 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*.

- n.-
1147 Instead of “the Aśvins,” the Tib. (156b.5) has *stobs bzang po*, which is literally “Good Strength” (Skt. **balabhadra*).
- n.-
1148 Here the Skt. word for “sun” (bhānu) seems to be used as a proper name of the sun personified.
- n.-
1149 The Tib. (156b.5) has instead of *nāgas*, “mahoragas and supreme of gods(?)” (*lto 'phye dang/lha'i mchog*).
- n.-
1150 In the Skt. this is pāda b from the next verse.
- n.-
1151 Pāda c from this verse.
- n.-
1152 The Tib. (156b.6) has *tambura (tambu ra)*.
- n.-
1153 Instead of “large drums,” the Tib. (156b.6) literally has “copper conch” (*zangs dung*).
- n.-
1154 Pāda d from the previous verse.
- n.-
1155 Pāda a from this verse.
- n.-
1156 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*).
- n.-
1157 The Tib. (156b.7–157a.1) has, “The kinnaras 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*).
- n.-
1158 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.”
- n.-
1159 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 phyang 'tshal*).
- n.-
1160 Instead of “all things,” the Tib. (157a.5) has “all things for everyone” (*thams cad kyī don thams cad*). The Skt. *sarvārtha* is somewhat vague, and can be translated and interpreted in many ways, including “he who has accomplished all his aims,” or “he who fulfills all aims for others,” or both

these interpretations at the same time.

- n.-
1161 The Tib. (157a.6) has, “He is the tranquil one.”
- n.-
1162 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*.
- n.-
1163 The Tib. (157a.7) reads the word “king” with the next sentence.
- n.-
1164 The Tib. (157a.7) has “Being the unbreakable king” (*rgyal po phyed par dka' ba'i phyir*).
- n.-
1165 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.”
- n.-
1166 This item is missing from the Tib. (157b.2).
- n.-
1167 The Tib. (157b.3) has “unequaled subjugation of Māra” (*bdud btul ba mnyam pa med pa*).
- n.-
1168 The Tib. (157b.2) has only “awakening” (*sangs rgyas pa*).
- n.-
1169 The translation here follows the Tib. (157b.3), which has “inducting fortunate beings into purity” or “inducing the purification of fortunate beings” (*skal ba dang ldan pa'i skye bo dag pa gzhus pa*), which seems to be an attempt to translate the Skt. literally. The Skt. could, however, be interpreted as “releasing virtuous people from [demonic] possession.”
- n.-
1170 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*).
- n.-
1171 The Tib. (157b.3) has “being the very representative of bodhisattvas” (*byang chub sems dpa'i rgyal tshab nyid*).
- n.-
1172 The Tib. (157b.4) for this item has simply, “parinirvāṇa.”
- n.-
1173 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/*).
- n.-
1174 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*

dingos por mngon zhen pas/rtog pa'i dra bas dra bar byas/).

- n.-
1175 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/ /skye ba dang ni spangs med na/ /bsod nams min la su zhig zhen/*).
- n.-
1176 Instead of “mantra adept” the Tib. (158a.3) has “path adept” (*lam rig*).
- n.-
1177 The Tib. (158a.3) uses honorific forms to distinguish these as “awakened” bodies, speech, and minds (*sku gsung thugs*).
- n.-
1178 The Skt. has here and in the following verses “the samaya of the possessor of the vajra body / mind / speech.”
- n.-
1179 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/*).
- n.-
1180 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/*).
- n.-
1181 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 kyis rigs bcas 'bab/*), taking the Skt. *saṃkula* (crowded / compact, or multitude / totality) to mean “family” (*kula*).
- n.-
1182 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/*).
- n.-
1183 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/ /red 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.”

- n.- 1184 The Degé (158b.1–2) has “teach” instead of “observe.” Y, K, N, and H, however, have the latter.
- n.- 1185 The Tib. (158b.2) has, “It (the observance of samaya) will happen through eating [these substances] always” (*/thams cad du ni zos pas 'byung/*).
- n.- 1186 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.
- n.- 1187 In 2013, a Sanskrit manuscript of the *Sarvabuddhasamāyoga* was discovered at the Bibliothèque de l’Institut d’Études Indiennes (Collège de France).
- n.- 1188 om̐ namo vajraḍākāya] *em.*; om̐ nāmo vajraḍākāya S; om̐ namaḥ śrīvajraḍākāya C; om̐ namaḥ śrīvajrasatvāya R
- n.- 1189 bhagavān āha] S, R; *om.* C
- n.- 1190 mahābodhisattva] S; mahābodhisattvāḥ C
- n.- 1191 guṇākara] S; guṇākaraḥ C
- n.- 1192 tu] S; *om.* C
- n.- 1193 bhagavān āha]
- n.- 1194 tad evodbhavaṃ] C, R, W, S; tantrodbhavaḥ T1; tantrodbhava T2
- n.- 1195 sampuṭasamāpattir S; sampuṭaṃ samāpattir R, W; sampuṭaḥ samāpattir T1, T2; sampuṭaṃ samādher C
- n.- 1196 athavā] *em.*; atha vā S; atha C
- n.- 1197 aupadeśiko] C; upadeśiko S
- n.- 1198 māṇḍaleya°] C; maṇḍale S
- n.- 1199 manas] S; manaṃ C
- n.- 1200 sādṛśam] S; sadṛśam C
- n.- 1201 uttīrṇalakṣa] S; uttīrṇaṃ lakṣa C; uttāryalakṣyam Sz
- n.- 1202 lakṣel lakṣaṇaṃ lakṣyāṇām] C; lakṣalakṣaṇalakṣyāṇām S
- n.- 1203 vijñānaṃ] S; vijñāna° C

- n.-
1203 °jñānacetasā] *em.* (on the authority of the Tib.); °jñānacetasām C;
°jñānacetasām S; jñānena cetasā Sz
- n.-
1204 samatām śūnye] S; samatāsūnyaṃ C
- n.-
1205 virajaṃ] S; bījaṃ C
- n.-
1206 °saṃnibham] S; °samaprabham (unmetrical) C
- n.-
1207 ardhamātraṃ] S; ardhamātra° C, R
- n.-
1208 sā kalāpi] S, T2; sakalāpi C
- n.-
1209 vinirgatā] S, T2; vinirgatam C
- n.-
1210 agnibrahmam idaṃ tathā] S, agnibrahmam idaṃ T2; *om.* C
- n.-
1211 jvalitā murdhni deśe] C; *om.* S, T2
- n.-
1212 dhārayet] (or vārayet?) C, R; vārayet Sz
- n.-
1213 yogas] S; yogan C
- n.-
1214 devatā] S; sadevatā C
- n.-
1215 śūdrinīṃ] S; śūdrīṃ (unmetrical) C
- n.-
1216 mudrāḥ pañcavidhā proktāḥ] *em.*; mudrāḥ pañcavidhāproktāḥ S; mudrā
pañcadhaṃ proktaṃ C
- n.-
1217 bheditāḥ] S; bheditā C
- n.-
1218 sā ca] S; *om.* C
- n.-
1219 °candrādi°] *em.* (on the authority of the Tib.); °cchandrādi° S; °cchindādi° C
- n.-
1220 vaiśā gopālikā caiva sā karmakulikā matā] S; vaiśikī gopālikā matā
karmakulajā (unmetrical) C
- n.-
1221 śūdrinī vṛṣalī caiva] *em.*; śūdrinī vṛṣaṇī caiva S; śūdrī vṛṣalī ca C
- n.-
1222 bhāvyo] C; bhāvo R
- n.-
1223 °ārolik°] *em.*; ārolika C, S
- n.-
1224 svasvātmani sthitaḥ] *conj.*; sarvātmani saṃsthitaḥ C; sarvātmani sthitaḥ S, T2
- n.-
1225 satsukhatvena] S; satsukhena (unmetrical) C

- n.- kleśādikaṃ] S; kleśādi C
1226
- n.- duhitā] S; duhitṛ C
1227
- n.- guṇanāṃ duhanād yataḥ] S; guṇasya duhanāt | duhiteti nigadyate C
1228
- n.- mahākṛpā] S; mahākṛpa C
1229
- n.- viharatīty] S; viharaty C
1230
- n.- avidyā°] S; abhidhyā° C
1231
- n.- °dharmeṣu S; °dharne C
1232
- n.- avidyā°] S; abhidhyā° C
1233
- n.- smṛtimān] S; *om.* C
1234
- n.- avidyā°] S; abhidhyā° C
1235
- n.- °praṇidhiṃ] S; °praṇi C
1236
- n.- °praṇidhiṃ] S; °praṇi C
1237
- n.- °bhāvanāparipūraye] S; °bhāvanāyai paripūraye C
1238
- n.- °praṇidhiṃ] S; °praṇi C
1239
- n.- vīryam] S; vīryā° C
1240
- n.- °tīlinā° S; °tīlino C
1241
- n.- catvāri] S; catvāro C
1242
- n.- This paragraph is omitted in C; part of it has been supplied in the margin, but
1243 not matching the missing part correctly.
- n.- karma nābhisamskaroti] S; karmābhisamskaroti C
1244
- n.- paralābheṣvanīrṣukatā] C; paralokeśvarīyuktatā S, T2
1245
- n.- mithyāryair] S; mithyāyair C
1246
- n.- vyāyāmam] *em.*; vyāyāma R; vyāyāmān C
1247
- n.- nirvāṇam] S; niryāṇam C
1248
- n.- matāḥ] S; matā C

- n.- 1249 abhedyā] H; abhedyā matā C, S
- n.- 1250 mātārī] H; mātārā C; mātūrā S
- n.- 1251 surūpiṇī] H; *om.* C, S
- n.- 1252 sumanās] H; sumanasas C; sumanā S
- n.- 1253 caṇḍikā mārādārikā] H; caṇḍikā mārādāyikā S; caṇḍākā mādārikā C
- n.- 1254 sadā] C; yadā R
- n.- 1255 sadā] *em.*; sadā caiva (unmetrical) C; tu S, T2
- n.- 1256 ca] S; *om.* (unmetrical) C
- n.- 1257 tathāgatātmakaṃ] S; sarvatathāgatātmakaṃ (unmetrical) C
- n.- 1258 °saṃbhavabhāvanā° S; °saṃbhavaḥ bhāvanā° T2; saṃbhavana° C
- n.- 1259 yāyāt] S; yāyā C
- n.- 1260 sarvātmanātmanaṃ] C; sarvātmanātmani S
- n.- 1261 tal] S; ta C; *om.* R
- n.- 1262 ādhāras] S; ādhāraṃ C
- n.- 1263 viṣayātītaḥ] S; viṣayātīta C
- n.- 1264 sthitaḥ] S; sthitaṃ C
- n.- 1265 yāvat] S; yāvat prāpnoti C
- n.- 1266 api] S; *om.* C
- n.- 1267 tvaṃ prāpnoṣi] *em.*; tvaṃ prāpnoti S; yena tvaṃ C
- n.- 1268 manasīpsitāṃ] S; manepsitāṃ C
- n.- 1269 sunirmīto hetuḥ] R; nirmītahetuḥ S; sunirmītāhaṃ tu T2; sunirmītāḥ hetu C
- n.- 1270 phalabhūto] R, T2, S; °phalabhūto C
- n.- 1271 sarvaviśuddhas tu] T2, S; sarvaviśuddhyā tu C
- n.- 1272 te] S; *om.* C
- n.- 1273 vaṃ yasyaivaṃ] T2; rasyasyaivaṃ C; rasasyaivaṃ S

- n.- 1272 vedās tu saṃsthitā ime] S; vedāni saṃsthitāni vai C
- n.- 1273 kiṃcit] S; kaścit C
- n.- 1274 viditāni] S; gatāni C
- n.- 1275 vargakaiś] S; vargaiś C
- n.- 1276 yāḥ] *em.*; yā C; yaḥ S
- n.- 1277 °añjana° S; °añja° C
- n.- 1278 °gati°] S; °gatiḥ C
- n.- 1279 dharmārallir] C; dharmāraller S
- n.- 1280 ekāraḥ] S; ekāraṃ C
- n.- 1281 viśvagocarā] S; viśvagocarāḥ C
- n.- 1282 sā] S; *om.* C
- n.- 1283 makāro] S; makāra° C
- n.- 1284 yākāro] S; yākāra° C
- n.- 1285 upāyakaḥ] S; upāyakaṃ C
- n.- 1286 adha ūrdhvaṃ] *em.*; adhordhvaṃ (unmetrical) C; adho ūrdhvaṃ S
- n.- 1287 ekāro] S; ekāra C
- n.- 1288 nipātena] T2, S; nipātaḥ C
- n.- 1289 tantrasamudāyaḥ sūcyate vā] S; tantrasamudāya sūcyate vā T2;
tantrasamudāyasūcakaḥ C, R
- n.- 1290 vakṣyati] T2, S; vakṣmi(?) C
- n.- 1291 bhagavatā] *conj.* (on the authority of paragraph 1.4.42); bhagavan C, S
- n.- 1292 svagaṇair] (corroborated by the Tib.) C ; svagaṇair S
- n.- 1293 mahāsukhanātho] S; mahāsuhanāho C
- n.- 1294 bhagavatā] S; bhagavan C
- n.- 1295 °ādhimokṣa°] *conj.* (on the authority of the Tib.); °avimokṣa° C, S
- n.- 1296 prakīrtitaḥ] S; sakīrtitaḥ C

- n.- 1295 nirodho mataḥ] S; nirodhaṃ mataṃ C; nirodhe satyaḥ R
- n.- 1296 rāgaś caiva virāgaś] S; rāgaṃ caiva virāgaṃ C
- n.- 1297 athavā] *em.*; atha vā S; *om.* C
- n.- 1298 bhagas] S; bhagaṃ C
- n.- 1299 'pi] S; pa C
- n.- 1300 yānty eva] C; yad eva S
- n.- 1301 lakṣite] S; lakṣyate C
- n.- 1302 saṃvedanātmakaṃ] S; vedanātmakaṃ C
- n.- 1303 °bhuvanālokaṃ] S; °bhavanālokaṃ C
- n.- 1304 svaparārthakaraṃ] S; svārthakaraṃ C
- n.- 1305 hitāya] S; hitārthāya (unmetrical) C; hitārthaṃ R; maṇḍalasya yathākramaṃ H
- n.- 1306 °madhye] S; °madhye ca C
- n.- 1307 taṇḍulādibhiḥ] S; taṇḍulakādibhiḥ (unmetrical) C
- n.- 1308 tathā] S; *om.* (unmetrical) C
- n.- 1309 anantalokadhātvīśā grāhyā] C; anantalokadhātvīśaṃ grāhyaṃ S; anantalokadhātvīśo grāhyo P
- n.- 1310 jyeṣṭhā] S; ceṣṭā C
- n.- 1311 anyāś] C; asyāś R
- n.- 1312 °dyah] C; °dye S
- n.- 1313 maṇḍalaṃ] R; maṇḍale C
- n.- 1314 te] S; ta iti C
- n.- 1315 °jaṅgamam] *em.*; °jaṅgamaṃ S; °jaṅgama C
- n.- 1316 °jvale] *em.*; °jvale C; jvale S
- n.- 1317 bhadraṃ] *em.* (on the authority of the Tib.); bhadra C, S, T2
- n.- 1318 pūrvoktānāṃ] S; pūrvoktā (unmetrical) C

- n.- 1318 vidyānām] S; vidyā (unmetrical) C
- n.- 1319 mudrāyās tu mukhaṃ baddhvā upāyasya mukhaṃ tathā] S; prajñāyās tu
sukhaṃ yathā upāyasya sukhaṃ tathā C
- n.- 1320 vīraḥ] *em.*; vīra S; vīraṃ C
- n.- 1321 ca] *conj.*; *om.* (unmetrical) C, S
- n.- 1322 anujñāṃ] S; anujñā C
- n.- 1323 tatra buddhapure vare] S; tasmai buddhāgrasūnave C
- n.- 1324 samantāgraṃ] S; samantāgra° C
- n.- 1325 sambodhau] S; bodhau (unmetrical) C
- n.- 1326 tad dhi hitāya] *em.*; tadvihitāya S; taddhitāya C
- n.- 1327 eva] *conj.*; eva ca (unmetrical) C
- n.- 1328 samarpito] S; samarpitaṃ C
- n.- 1329 samprāptābhimatāspadaḥ] *em.*; samprāptābhimatas padaḥ S;
samprāptānīmatāspadaḥ C
- n.- 1330 tatraiva] S; tenaiva C
- n.- 1331 munaiva] (metrical shortening of *muninaiva*?) C, T2; muninaiva S
- n.- 1332 °kramet] S; °krāmet C
- n.- 1333 triyāṇaṃ ca] S; triyānakān C
- n.- 1334 'nālpakalpanā] S; 'nālpabhāvanā C
- n.- 1335 na] C; ca R
- n.- 1336 sādhaḥ] C; grāhaḥ P
- n.- 1337 samāje 'cintyasamparke svapnaprabodhanayor iva] S; *om.* C
- n.- 1338 °vinirmukto] P; vinirmuktaṃ C, S
- n.- 1339 abhāvaḥ] S; svabhāvaḥ C
- n.- 1340 samudratīre] C; *om.* R
- n.- 1340 vidadhet] *em.*; vidadhe C; kāryaṃ S

- n.- °vajriṇaḥ] T2; °vajriṇaṃ C, S
1341
- n.- maitrīm] S; maitrī C
1342
- n.- tathā] S; vibhāvayet (unmetrical) C
1343
- n.- ṭṛīyaṃ muditāṃ dhyāyad] S; muditām C
1344
- n.- viśvabimbanīṣpattim] S; viśvanīṣpattim C
1345
- n.- prajñopāyasvabhāvakaṃ] H; prajñopāyātamaṃ [sic] S; prajñopāyātmakaṃ
1346
vibhuṃ C; prajñopāyātmakaṃ paraṃ T2
- n.- °dhartrī] H; °dhartri C; dhatte S
1347
- n.- vetālī] S, H; vaittālī C
1348
- n.- °dhartrī] H; °dhartri C; dhatte S
1349
- n.- vajrahastā] S, H; gandhahastā C
1350
- n.- ḍamaruṃ vadeḍ] *em.*; ḍamaruṃ vaded S; ḍamarukaṃ vādayet (unmetrical) C
1351
- n.- pūjavidhivistaraiḥ sampūjyate] S; pūjyate C
1352
- n.- bhavet] C; bhāvayet (unmetrical) H; viduḥ S
1353
- n.- nabhodhātu°] S; khadhātu° (unmetrical) C
1354
- n.- vibhāvayed] S; bhāvayed (unmetrical) C
1355
- n.- yogo] C; yogī R
1356
- n.- prajñā°] T2; *om.* C, R
1357
- n.- bhāvayet] S; vibhāvayet (unmetrical) C
1358
- n.- tu] S; *om.* (unmetrical) C
1359
- n.- Manuscript R breaks off at this point to resume at verse 2.3.57c below.
1360
- n.- vajraghaṇṭām] S; vajraghaṇṭās C
1361
- n.- prathame] C; dakṣiṇe S
1362
- n.- ṭṛīye] C; dvitīye S
1363
- n.- saṃyuktāṃ devatāsaha] T1; saṃyuktaṃ daivatais saha C; saṃyuktāṃ
devatāṃ saha S

- n.- daleṣu] S, T1; dalābhyāṃ C
1364
- n.- devīḥ] S, T1; devyaḥ C
1365
- n.- likhed dakṣiṇakoṣṭhake] S, T2; *om.* C
1366
- n.- ca likhed devīm uttare] S; *om.* C
1367
- n.- °ghaṇṭāṃ] S; ghaṇṭā C
1368
- n.- caturthīm tu likhed devīm dale paścimake tataḥ] S; caturthī C
1369
- n.- vāme khaṭvāṅgahastām ca kapālaṃ ca tathaiva hi] S; khaṭvāṅgahastā tu
1370
- n.- kapālavāmapāṇinā C
- n.- dhare dakṣiṇe kare] S; *om.* C
1371
- n.- ḍamaruṃ caiva likhet koṇe aiśānake] S; ḍamarukaṃ tathā C
1372
- n.- likhed vāyavyakoṇe tu] T1; *om.* C
1373
- n.- ṣaṣṭhīm] *em.*; ṣaṣṭhī C; tuṣṭīm S
1374
- n.- kapālaṃ] S; kapāla° C
1375
- n.- paraśuṃ] S; parśuṃ (unmetrical) C
1376
- n.- koṇe nairṛtyake likhet] S; hasamānan tu samālikhet C (the Tib. reflects the
1377
- n.- reading “hastamānaṃ tu samālikhet”)
- n.- aṣṭamīm tu likhed devīm koṇe tv] S; aṣṭamī C
1378
- n.- agniṣaṃjñake] T2; agniṣaṃjake S; *om.* C
1379
- n.- bhadrakalaśahastām vajraghaṇṭāṃ] S; kalaśahastā vajraghaṇṭā C
1380
- n.- dravyapūrṇaṃ ca naracarmaṇā cchāditam] S; naracarmaṇā cchāditam
1381
- n.- dravyapūrṇaṃ (unmetrical) C
- n.- daleṣu devīḥ likhitvā] S; dalābhyāṃ likhed devyaḥ C
1382
- n.- saṃyojya] S; samāyojya (unmetrical) C
1383
- n.- jāpyamantraḥ samuddiṣṭo] S; jāpyamantram uddiṣṭaṃ (unmetrical) C
1384
- n.- ekākṣaro] S; ekākṣaraṃ C
1385
- n.- tu] T2; *om.* (unmetrical) C
1386

- n.- 1387 dalānāṃ] S, T2; dalābhyāṃ C
- n.- 1388 vajraṃ bhageṣv eva tu] S; vajra bhagābhyāñ caiva C
- n.- 1389 tu tathaiva] S; eva (unmetrical) C
- n.- 1390 saraktakam] *em.*; saraktakaṃ S; suraktayoḥ C
- n.- 1391 siddhiṃ] S; siddhi C
- n.- 1392 °sādhyam] S, T2; sādhyāṃ C
- n.- 1393 °vaśyādi°] S, T2; °vaśānāṃ ca (unmetrical) C
- n.- 1394 tuttāre] S; tutāre C
- n.- 1395 praṇāmāhuta-antikam] S; praṇavāhuta antimā C
- n.- 1396 madhye nāma] S; madhyanāmaṃ C
- n.- 1397 rakṣām] S; rakṣā C
- n.- 1398 bhayam] S; bhaya C
- n.- 1399 vicintayet] S; cintayet (unmetrical) C
- n.- 1400 pradāyikām] Sz; pradāyakam S
- n.- 1401 tuttāre] S; tutāre T2; tu C
- n.- 1402 ture] S, T2; tāre C
- n.- 1403 nāsā] S, T2; nāsaṃ C
- n.- 1404 hṛdaye] S; hṛdayaṃ C
- n.- 1405 dvibhujāṃ sattvaparyāṅkāṃ sarvābharaṇabhūṣitām] S;
- n.- 1406 dvibhujasattvaparyāṅkā sarvābharaṇabhūṣitā C
- n.- 1407 abhayahastām] S; tābhayahastam C
- n.- 1408 vāme utpaladhāriṇīm] S; vāmotpalam iṣvāparām C
- n.- 1409 coditām] S; coditā C
- n.- 1407 °mantra] S; mantram C
- n.- 1408 viṣādikam] S; viṣādikāṃ C
- n.- 1409 iyaṃ] S; idaṃ C

- n.- 1410 sūryamaṇḍalaṃ saṃcintya] S; sūryamaṇḍala saṃcintyaṃ C
- n.- 1411 lakṣeṇaikena rājānaṃ] S; lakṣaṃ ekena rājānaṃ C
- n.- 1412 śatenaikena] S; śatam ekena C
- n.- 1413 asyāś] S; asya C
- n.- 1414 °sthāṃ] S; °sthaṃ C
- n.- 1415 śākheva] C, Sz; sāksād S
- n.- 1416 vardhate] *em.*; vardhati (unmetrical) C
- n.- 1417 kramayogena] C; karmayogena S
- n.- 1418 °stham] S; *om.* (unmetrical) C
- n.- 1419 °pāśakaṃ tathā] S; °pāśaṃ tathaiva ca (unmetrical) C
- n.- 1420 kramayogena] C; karmayogena S
- n.- 1421 °kāraṃ S; °kāra° C
- n.- 1422 cinted] S; cintayet (unmetrical) C
- n.- 1423 °bhūṣitam] S; °vibhūṣitam (unmetrical) C
- n.- 1424 tu tathaiva] S; eva (unmetrical) C
- n.- 1425 dvādaśaṃ] S; dvādaśa C
- n.- 1426 guhyamaṇḍalaṃ] *conj.* (on the authority of the Tib.); guhyamaṇḍale C, S, T1, T2
- n.- 1427 °sthaṃ] S; *om.*; (unmetrical) C
- n.- 1428 aṣṭabhir] S; aṣṭa° C
- n.- 1429 khaḍgakam] S; khaḍgayoḥ C
- n.- 1430 °nirghoṣaṃ] S; °nirghoṣa° C
- n.- 1431 imakaṃ] S; idaṃ (unmetrical) C
- n.- 1432 gaganamadhye] *conj.*; gaganamadhye tu (unmetrical) C; bhagamadhye S, T1, T2
- n.- 1433 cintet] S; cintaye[t] (unmetrical) C

- n.- tu] S; *om.* (unmetrical) C
1433
- n.- trinetraṃ] S; trinetraṃ tu (unmetrical) C
1434
- n.- °sarvaṃ] N; *om.* (unmetrical) C
1435
- n.- drutāpannaṃ savidyayā] N; drutāpatyaṃ savidyāḥ C
1436
- n.- tuhyā] N; tokrū(?) C
1437
- n.- viṇṇa] N; viṇḍa C
1438
- n.- ha-uṃ jānami tuha citta] N; saalavirūa vicitta C
1439
- n.- aṃ-hūmbhyāṃ] *conj.* (on the authority of the Tib.); āṃ-hūmbhyāṃ N; āḥ-
1440 hūmbhyāṃ C
- n.- śaṃ laṃ ḍaṃ] *em.*; śaṃ laṃ ḍaṃ N; saṃ caṃ puṃ C
1441
- n.- hūṃ aṃ] *conj.* (on the authority of the Tib.); hūṃ aṃ N; hūṃ āḥ C
1442
- n.- cakrāṅkuśa°] N; vajrāṅkuśa° C
1443
- n.- ṛkṣa] *conj.*; *bhikṣur* N, C
1444
- n.- hayāsyā] N; hayarūpā C
1445
- n.- °krṣṇa° N; °krṣṇā° C
1446
- n.- sarvā] N; sarve C
1447
- n.- °śavā°] N; °gavā° C
1448
- n.- tribhiḥ śuddhiṃ tūccārya sarvayogādiṣv agrataḥ] T1; tribhiś śuddhedam
1449 uccārya sarvayogādīm agrataḥ C
- n.- sthānaiḥ] *conj.*; sthānakaiḥ (unmetrical) C
1450
- n.- sveccha°] *em.* (on the authority of the Tib.); svaccha° C
1451
- n.- suśobhāṃ] *em.*; suśobhā C
1452
- n.- dehāṃ tu] T2; °aṅga° (unmetrical) C
1453
- n.- ghoraḍākinīṃ] *em.*; ghoraḍākinī C
1454
- n.- vajrāṅkuśa°] T2; dvibhujā vajrāṅkuśa° C
1455
- n.- °dehāṃ] *em.*; dehānāṃ C

- n.- °dehāṃ] *em.*; dehānāṃ C
1456
- n.- bhāvavej] *conj.*; *om.* C
1457
- n.- °dehāṃ] *em.*; °dehānāṃ C
1458
- n.- bāhyānām tu caturthikāḥ] *conj.*; bāhyānām caturthikā (unmetrical) C
1459
- n.- karālī] T2; kapālī C
1460
- n.- raktasūtrasya] Sz; raktasūtra° (unmetrical) C
1461
- n.- hastānām añjalyā] *em.*; hastanāṃ mañjalyā C
1462
- n.- °śūlahastānāṃ] C; °muṣalahastānāṃ Sz
1463
- n.- sarvavit sadā] T2; sarvasarvavit C
1464
- n.- bimbādim] *em.*; bimbādi T2, Sz; vidyādim C
1465
- n.- °saptyarthaṃ] Sz; °saptarthaṃ C
1466
- n.- codayet C; bhedayet Sz
1467
- n.- sthitālis] N; sthitāli C
1468
- n.- melā] C; melād H
1469
- n.- bimbanīṣpattīśuddhitāḥ] C; niṣpattīśuddhidharmatā H
1470
- n.- ākārān] H; ākāraṃ C
1471
- n.- °prabham] N; °prabhāṃ C
1472
- n.- prabhedanāt] *conj.*; prabhedaneti C; prabhedinā N
1473
- n.- sthitās ca etāḥ] *em.*; sthitās ca etā N; sthitāv etau C
1474
- n.- adha°] N; adhavatī (unmetrical) C
1475
- n.- sthitā yā ca vartanī] *em.*; sthitā yās ca vartanī C; sthitāv etau dvidevate H;
1476
- n.- sthite pārśvavarttinī N
1477
- n.- sarvadevatyaḥ] N; sarve devatā C
1478
- n.- viśvavarṇā] C; kṛṣṇavarṇā H
1479
- n.- ekavaktrās caturbhujās] N; ekavaktrā caturbhujā C
1480
- n.- piṅgalordhvajā] N; piṅgalordhvajā tathā (unmetrical) C

- n.- 1479 °rūpam āśritā] N; °svarūpam āśritāḥ (unmetrical) C
- n.- 1480 suniryuktena] T2; suniyuktena C
- n.- 1481 āha] T2; āhuḥ C
- n.- 1482 mahāvajrakuloccaye] N; ahaṃ dṛḍhaṃ buddhaṃ dharmam saṃgham ca mahāvajrakuloccaye C
- n.- 1483 °vikalpitam] N; viṭhapitam C
- n.- 1484 kriyānunaya] *em.*; kiyānunaya T2; kṛpānunaya° C, N
- n.- 1485 naitat] T1 (supported by the Tib.); etat C, N, T2
- n.- 1486 spharaṇasaṃharaṇayogataḥ] N; saṃharaprayogataḥ(?) C
- n.- 1487 Metrically lengthened “u” in *nirūpadhim.*
- n.- 1488 bhagavan] N; *om.* C
- n.- 1489 padmakulaṃ] N; padmakula° C
- n.- 1490 °vasaktaṃ] *em.*; °vasakta° C
- n.- 1491 vajraṃ] N; *om.* C
- n.- 1492 vajrasattvaṃ] N; vajrasattva C
- n.- 1493 māṇḍaleyāt] C; māṇḍaleyānapi T1; māṇḍaleyāpi T2
- n.- 1494 rāgavajrā] T1; rāgavarṇā C
- n.- 1495 pṛthivīvajrā] T1; pṛthvīvajrā (unmetrical) C
- n.- 1496 aiśānyāṃ] T1; aiśānyā C
- n.- 1497 tadyoginyaḥ] *em.*; tadyoginya C; yoginyaḥ T1
- n.- 1498 dvibhujās] C; dvibhujāikamukhās T1
- n.- 1499 This sentence is paraphrased further down, where it seems to contextually belong.
- n.- 1500 devī] T2; devyā C
- n.- 1501 khaḍgam udyatam] T1; khaḍgasamudyataḥ C
- n.- 1502 vajrasphoṭā] T1, T2; vajrasphoṭā tathā parā C

- n.- 1502 sarvā] T1; sarve C
- n.- 1503 matāḥ] *em.*; matā C
- n.- 1504 catūrekhayā] T1; ca trirekhyā
- n.- 1505 devasaṃghaṃ] T2; devasaḥ C
- n.- 1506 aśokasthaṃ] *em.*; aśokasthā C
- n.- 1507 ṛṣisaṃghaḥ] *em.*; ṛṣisaṃgha° C; ṛṣikoṭi° T1, T2
- n.- 1508 vaṭasthaṃ] *em.*; vaṭasthā C
- n.- 1509 saṃghaṃ] *em.*; saṃhaṃ C
- n.- 1510 prajñopāyavīrayogena] T1; prajñopāyavīraṃ yogena T2; yajñopavītayogena C
- n.- 1511 vāme] *em.*; vāma° C
- n.- 1512 pauruṣeṇopabhuñjet] C (*post correctionem*), T1, T2; pauruṣe nopabhuñjet C (*ante correctionem*)
- n.- 1513 dadāty asau] C; *om.* T1, T2
- n.- 1514 The Degé (100a.2) has “draṣṭā,” Yongle and Peking have “draṣṭa,” Lithang and Choné have “draṣṭu,” Narthang has “damṣṭa.”
- n.- 1515 āhuḥ(?)] *em.*; āhu(?) C
- n.- 1516 sa(?)] C; so L
- n.- 1517 phī(?)] C; pī L
- n.- 1518 tu(?)] C; dū L
- n.- 1519 hī] C; ḍī L
- n.- 1520 ga] C; ma L
- n.- 1521 tri] C; strī L
- n.- 1522 gṛhāṇa] T2; gṛhṇa C
- n.- 1523 dhūmra] T2; dhūryu C
- n.- 1524 hrīkā] *conj.*; kā C; hrī L

- n.- 1525 śūnyasparśane] L; śūnyasyāśane C
- n.- 1526 samālikā] C; sabālikā L
- n.- 1527 nāśaṃ] L; nāsaṃ C; nyāsaṃ T1, T2
- n.- 1528 avirodhikā] C; adhirādhikā T2; cāghanāśanī L
- n.- 1529 mahāniśvāsabhairavā] T2; anyathā niśvāso bhairavo C; anyathā niḥśvāsabhairavas L
- n.- 1530 samāliketi] *conj.*; sā pāliketi(?) C; bāliketi T2
- n.- 1531 kapālaparaśudaṃṣṭrās] *em.*; kapālaparaśudaṃṣṭrāḥ T2; prahasitavadanā saugatagoṣṭhīratā prahāsinī sā ca vajrakulā smṛtā kapālaparaśudaṃṣṭrā C
- n.- 1532 saptānāṃ sapta] T2; aṣṭamī ca C
- n.- 1533 ca] *em.*; caiva (unmetrical) C; *om.* T1, T2
- n.- 1534 vijñeyā śāntaḍākinī] C; *om.* T1, T2; jñeyā sā vajraḍākinī L
- n.- 1535 ḍākinyo] C; ḍākinī L
- n.- 1536 sitadaṃṣṭrālonnatā ca] (not clearly legible) C; sitadarśanonnatā T2
- n.- 1537 snānaratā] C; śvānaratā L
- n.- 1538 sarvatra] T2; *om.* C
- n.- 1539 gṛhe] T2; gṛhe arcayet sadā C
- n.- 1540 śuddhākṣī] *em.*; suddhākṣī T1, T2; tabdhākṣī C; tathā stabdhākṣī L
- n.- 1541 yā ca] T2; ca yā ca C
- n.- 1542 saṃkulaṃ] C, T2; śūlaṃ L
- n.- 1543 śamaśrūṇi] *em.*; samaśrūṇi C (metrically lengthened form of *smaśrūṇi*?)
- n.- 1544 lamboṣṭhī ca] L; lamboṣṭhī (unmetrical) C, T2
- n.- 1545 āḍhyā ca] *conj.*; āḍhyā (unmetrical) C
- n.- 1546 vicitra°] T2; citra° (unmetrical) C
- n.- 1547 ākuñcitavāmapādaṃ] L; ākuñcitavāmapādena T2; ākuñcitapādānāṃ C
- n.- 1547 tasyāḥ] *em.*; tasyā C

- n.- 1548 lokesvarīṇāṃ lāmānām] *em.*; lokesvarāṇāṃ lāmānām T2; lokesvarīṇāṃ tu lāmānām L; lokesvarī (unmetrical) C
- n.- 1549 harita°] C; rakta° L
- n.- 1550 dṛśyate] T2; dṛśyate caivam (unmetrical) C
- n.- 1551 lalāṭe] T2; *om.* C
- n.- 1552 dīrghā] C; dīrghagrīvā L
- n.- 1553 kaṇṭha°] C; skandha° L
- n.- 1554 vāmena pratimudrā vidhīyate] T2, L; tathaiva ca (unmetrical) C
- n.- 1555 gṛhe] L; *om.* C, T2
- n.- 1556 śikhāṃ] T1; śikhā C, T2
- n.- 1557 pulakaṃ] T2; pulāṃ (unmetrical) C
- n.- 1558 śmaśānaṃ caivopaśmaśānaṃ] C; pīlavaṃ copapīlavaṃ L
- n.- 1559 °papīlavaṃ tathā] T2; °pīlavam eva ca C
- n.- 1560 oḍḍiyānaṃ] *em.*; oḍḍyānaṃ C; oḍiyānaṃ T2
- n.- 1561 tu] T2; *om.* (unmetrical) C
- n.- 1562 tathaiva] T2; eva (unmetrical) C
- n.- 1563 triśakunī] *em.*; triśakunīm C; triśanī T2
- n.- 1564 chandohaṃ kaliṅgaṃ] T2; kaliṅgaṃ yathā C
- n.- 1565 upachandohaṃ kāñcī proktaṃ himālayaṃ tathaiva ca] T2; kāñcī himālayaṃ caiva chandoha samupadiṣṭam C
- n.- 1566 melāpakaḥ pretādhivāsini] *em.*; melāpaka pretavāsini T2; upacchandoha ity api pretādhivāsini proktaṃ C
- n.- 1567 upamelāpakaḥ sauraṣṭraḥ suvarṇadvīpa eva ca] T2; sauraṣṭrasuvarṇadvīpa eva ca melāpakopamelapākaṃ tathā C
- n.- 1568 śmaśānaṃ nagaraṃ caiva sindhur api prakīrtitaḥ] T2; nagarasindhu
- n.- 1569 śmāśānaṃ caiva C
- n.- 1570 upaśmaśānaṃ maruḥ proktaḥ kulatā tathaiva ca] *em.*; upaśmaśānaṃ maruḥ prokta kulatā tu tathaiva ca T2; upaśmaśāna maru kulatā C

- n.- 1571 pīlavam kārūṇyam proktaṃ] *em.*; pīlavam kārūṇyam proktaṃ] T2; kārūṇyam C
- n.- 1572 upapīlavam harikelam] *em.*; upapīlavam harikela T2; harikelam C
- n.- 1573 pīlavam upapīlavam] C; *om.* T2
- n.- 1574 tatsāndheṣu] *em.*; tata sāndheṣu C; sāndheṣu T2
- n.- 1575 oḍḍiyāne] *em.*; oḍyāne C
- n.- 1576 upakṣetram arcīṣmatī] T2; arcīṣmatyopakṣetrakam C
- n.- 1577 śmaśānam sādhumatī ca] *em.*; smaśānam sādhumati ca T2; sādhumatī caiva C
- n.- 1578 yoginī°] T1, T2; yoginām C
- n.- 1579 saptajanma] (metrically shortened *saptajanmānam?*) C; saptāvartañ H
- n.- 1580 ca bhakṣayet] H; viśeṣataḥ C
- n.- 1581 guhya°] T2; guhṛ° C
- n.- 1582 ābdhātu°] *em.*; āpdhātu C, T2
- n.- 1583 °bimbakam] T2; °bimbāni ti C
- n.- 1584 āgamānugaḥ] T2; āgamānugā C
- n.- 1585 rahasyārtha°] T2; rahasyātha C
- n.- 1586 pūrvalakṣaṇasarveṣām] C; pūrvoktānām sarveṣām T1, T2
- n.- 1587 kadalīpuṣpaṃ sthitam] T1, T2; kadalīpuṣpasthitā C
- n.- 1588 dalāny] T1; dale C
- n.- 1589 sakarṇikā] C (metrically shortened form of *sakarṇikāni* ?); sakarṇikām T1, T2
- n.- 1590 madhyamaṇḍalam āsīnam] *em.*; madhyamaṇḍalam āsinam C; mahāmaṇḍalamadhyataḥ T1, T2
- n.- 1591 uttaradvāradeśe] T1; uttaradvāradeśan C
- n.- 1592 bhagavan] T2; bhagavān C
- n.- 1593 tu] T2; *om.* (unmetrical) C

- n.- 1594 amṛtāmbho] *em.*; amṛtāmbho T2; amṛtāmbhā C
- n.- 1595 lakṣayet] T1, T2; lakṣet (unmetrical) C
- n.- 1596 avarṇavarṇa°] T2; avarṇāvarṇa° C
- n.- 1597 gr̥hṇīyāt tattvayogavit] *em.*; gr̥hṇīyāt tatvayogavit T2; gr̥hyet tatvayoginaḥ C
- n.- 1598 śāstra] *conj.*; śāstraṃ C, T1, T2
- n.- 1599 bhāvitaṃ] T1, T2; bhāvita C
- n.- 1600 samuddhṛtam] T2; tu muddhṛtaṃ C
- n.- 1601 samucchṛtam] T2; tu mucchṛtaṃ C
- n.- 1602 brahmakadvārasya] *conj.*; brahmakaṃ dvārasya C, T1, T2
- n.- 1603 guroḥ] T2; guro C
- n.- 1604 śuśrūṣā°] *em.*; śuśrūṣa° C
- n.- 1605 manojavāḥ] T2; manojavā C
- n.- 1606 drakṣataḥ] C, T1, T2 (possibly *drakṣyataḥ?*)
- n.- 1607 samsthitāḥ] *em.*; samsthitā C, T2; samsthitāṃ T1
- n.- 1608 nityaṃ mūlāni] *conj.*; nitya mulāni (or *nityamūlāni?*) C, T1, T2
- n.- 1609 pīḍyasya] T1, T2; pīḍasya C
- n.- 1610 jñānaṃ vijñāne] T1; jñānaṃ vijñānai T2; jñānavijñāna C
- n.- 1611 vijñānaṃ sambodhikramo] T2; vijñāna sambodhikrama C
- n.- 1612 kleśoddhṛtis] *conj.*; kleśoddhṛtya T2; kleśoddhṛta C
- n.- 1613 yogināṃ] T2; yogināṃ C
- n.- 1614 vajrasattva] *em.*; vajrasattvo C; vajragarbha T2
- n.- 1615 tathatā] T2; tathā (unmetrical) C
- n.- 1616 yoginām] T2; yoginī C
- n.- 1617 mohavajrākhyam] T1; mohavajrākhya T2; mohavajrākhyā C
- n.- 1618 pṛthivīdhātur] T2; pṛthvīdhātu C

- n.- 1617 abdhātur] *em.*; abdhātu C
- n.- 1618 °pattaye] T1; °pattya(?) C
- n.- 1619 kalpāri°] C; vikalpāri° T1, T2; saṃkalpāri° P
- n.- 1620 vyavasthitāḥ] P; vyavasthitā C
- n.- 1621 cittaratnasamudbhūtā] C; cintāmaṇir ivodbhūtā P
- n.- 1622 siddhicaryā] C; siddhir āryā P
- n.- 1623 saiveti] P; noveti C
- n.- 1624 sarvāvaraṇa°] *em.*; °sarvāvaraṇa° T1, T2; sarvāvaṇa C
- n.- 1625 sarvāva[ra]ṇavinirmukta jīvitaiś caryasaṃgamaḥ] C; kaukṛtyastyānamiddhaṃ tu jīvitaiśvāryam eva ca P
- n.- 1626 'tiśayāsakto] *em.*; atiśayāsakto C ti yathā sakto T1, T2
- n.- 1627 anantajñānasamprāpto] T1, T2; anantajñānasamprāptān C
- n.- 1628 vajranāthena] C; vajrasattvena P
- n.- 1629 adhimuktivaśāt] T2; adhimuktivasā C
- n.- 1630 yadā] T2; yathā C
- n.- 1631 kṛtāḥ] T2; kṛtā C
- n.- 1632 nātyāsakti] *em.*; nātyāsaktiḥ C; nādhyasakti T2
- n.- 1633 draṣṭuṃ] C; duṣṭa° T1, T2
- n.- 1634 °makṣikāsaktam] C; °makṣikāyuktaṃ T1
- n.- 1635 savarṇam] T2; suvarṇam C
- n.- 1636 nānāsiddhidam samayaṃ] *conj.*; nānāsiddhidam asamaṃ T2; nānāsiddhiṃ daśamayaṃ C
- n.- 1637 yat puṇyaṃ] T1; yad apuṇyaṃ C
- n.- 1638 dṛṣṭam] T1; na dṛṣṭam C
- n.- 1639 grāhyaṃ] *em.*; grāhyan T1; grahyaṃ C
- n.- 1639 caryāpāraṃgataṃ lakṣaṇam] T1; caryāpāraṃgatalakṣaṇam C

- n.- 1640 tathā] T1, T2; tathā yogī bhakṣayen C
- n.- 1641 bhagnakharparasugupto] T1, T2; bhagnakharpare sugupte C
- n.- 1642 mantribhāvanā] *em.*; mantribhāvanā C; bhāvanā T1, T2
- n.- 1643 nānāphalair guñjādiracitaṃ] T2; nānāphalabhuñjādiracitaṃ C
- n.- 1644 bhāvanāvarjito vivarjitaḥ] (unmetrical) C; bhāvanārjitavarjitaḥ T2
- n.- 1645 vā] T1; athavā (unmetrical) C
- n.- 1646 asurīm tathā] T1; pātālavāsinīm asurīm (unmetrical) C
- n.- 1647 svacittarucitām] T1; svacittamabhirucitām (unmetrical) C
- n.- 1648 prayogataḥ] T1; prayogena (unmetrical) C
- n.- 1649 anābhogāt] T1; anābhogena C
- n.- 1650 tribhuvanānaghāḥ] *em.*; tribhuvanānaghā C
- n.- 1651 samāhitaḥ] T1; samāhitaṃ C
- n.- 1652 bodhibījena saṃskṛtām] T1; bodhibījanikṣepeṇa saṃskṛtām ḡṛhya (unmetrical) C
- n.- 1653 pragīyate] T1; gīyate (unmetrical) C
- n.- 1654 °rūpiṇī] T1; °rūpiṇīm C
- n.- 1655 nityaśaḥ] T1; nityatām C
- n.- 1656 caurakeśakṛtā] *em.*; cauryakeśakṛtā C
- n.- 1657 hūṃbhavas tatra] T1; tatra hūṃbhava C
- n.- 1658 tathā] T1; *om.* (unmetrical) C
- n.- 1659 caryā] T1; caryāṃ C
- n.- 1660 katham] T1; kathaṃ bhavet (unmetrical) C
- n.- 1661 pittam] C; cittaṃ T1
- n.- 1662 myekāro] T1; myekāra C
- n.- 1663 māṃsam] *em.*; māṃsa C
- n.- 1664 tu phuphusam] T1; phuphusaṃ mataṃ (unmetrical) C

- n.- 1663 bodhi°] T1; bo° C
- n.- 1664 repho] *em.*; repha C, T1
- n.- 1665 pittaṃ samutthitaṃ] *em.*; pitta samutthitaḥ C, T1
- n.- 1666 tannāthaḥ] C; sanāthaḥ T1, T2
- n.- 1667 rephas] *em.*; repha C, T1, T2
- n.- 1668 sarveṣu] T1, T2; sarve (unmetrical) C
- n.- 1669 durlabhaṃ] T1; durlabhās C;
- n.- 1670 °saṃsthitam] L; saṃsthitam T1; saṃsthitān C
- n.- 1671 caiva] T1; ca C
- n.- 1672 °susaṃgraham] *em.*; °susaṃgrahaṃ T1; saṃgrahaṃ (unmetrical) C
- n.- 1673 bhāvābhāva°] T1; bhāva° C
- n.- 1674 raktaṃ ca] *em.*; raktañ ca T1; rakta (unmetrical) C
- n.- 1675 nityaṃ] T1; nitya C
- n.- 1676 puruṣaviśeṣo] *em.*; puruṣaviśeṣā T2; puruṣaḥ C
- n.- 1677 The phrase *pumān puruṣaviśeṣaḥ yogīty arthaḥ* was, most likely, originally written as part of a commentary, as it contains semantic glosses characteristic of the commentarial style.
- n.- 1678 ekapāda°] T1; eka° C
- n.- 1679 °rijv°] T1; °ripv° C
- n.- 1680 °adhogataṃ] *em.*; °adhogatāḥ T1; °adhogataṃ | vācikaṃ madhyamaṃ smṛtaṃ C
- n.- 1681 ūrdhvadvāre] C; śuddhadvāre T1
- n.- 1682 calāḥ] *em.*; calā C, T1
- n.- 1683 oḍḍiyānas] *em.*; oḍḍyāyanas C
- n.- 1684 kṣetre samuddiṣṭe] T2; kṣetrā samuddiṣṭā C
- n.- 1685 samākhyātāḥ] *em.*; samākhyātā C

- n.- 1686 gude] *em.*; guda C; guhye T1
- n.- 1687 melāpakau] T1; melāpikau C
- n.- 1688 ūruḥ] T1; ūru C
- n.- 1689 etat] *em.*; etam C, T1, T2
- n.- 1690 eṣu] T1, T2; eteṣu (unmetrical) C
- n.- 1691 vīraḥ sarṣapasthūlamātrakaḥ] T1; vīra sarṣapasthūlamātrakaṃ C
- n.- 1692 vasantatilakā mataḥ] C; vasantatilako mataḥ T1; vasantatilakā smṛtā V
- n.- 1693 āśṛtāḥ] T1; āśṛtā C
- n.- 1694 °sattva°] T1; °sattvas C
- n.- 1695 nāyikāḥ] T1; nāyikā C
- n.- 1696 smṛtā] T1; smṛtāḥ C
- n.- 1697 sūkṣmarūpā] T1; sūkṣmarūpā ca (unmetrical) C
- n.- 1698 °vahā] T1; °vahās C
- n.- 1699 oḍḍīyane] *em.*; oḍḍāyane C
- n.- 1700 yā ca] T1; *om.* (unmetrical) C
- n.- 1701 vāmā] C; mahānāsā V
- n.- 1702 vāmanī] T1; vāminī C
- n.- 1703 kūrmajā] T1; kūrmaḥ C
- n.- 1704 sekā] T1; śekā C
- n.- 1705 gṛhadevatā°] *em.*; gṛhadevata° C
- n.- 1706 vahati] T1; vahati vahati C
- n.- 1707 yā ca] T1; *om.* C
- n.- 1708 suvarṇadvīpe saṃsthitā] *em.*; suvarṇadvīpe saṃsthitā T1; suvarṇadvīpam ākhyātā C
- n.- 1709 sā] T1; *om.* (unmetrical) C
- n.- 1708 sumanās] *em.*; sumanas C, T1

- n.- 1709 vairambhādi] *em.*; bhairambhādi C, T1, T2
- n.- 1710 vairambho] *em.*; bhairambho C, T1, T2
- n.- 1711 trikoṇojjvalas] *em.*; trikoṇojvalas T1; triṇojvalas (unmetrical) C
- n.- 1712 tūdare] T1, V; tūdaraḥ C
- n.- 1713 °saṃsthe] T2; °saṃstha C
- n.- 1714 °susamsthitaṃ] *em.*; °susamsthe T1; svasamsthitaṃ C
- n.- 1715 anāhataḥ] T1, V; anāgataḥ C
- n.- 1716 sarvalokānāṃ] T1; lokānāṃ (unmetrical) C
- n.- 1717 sthitiḥ sthiracalātmanām] *em.*; sthiti sthiracalātmanām T2; sthirātmanām
calātmanām C
- n.- 1718 utpannarūpataḥ C
- n.- 1719 vyavasthitaṃ] T1; vyavasthitaḥ C
- n.- 1720 vajriṇām] V; (adopted on the authority of the Tib.); vajriṇā C, T1, T2
- n.- 1721 °svarūpiṇām] V; svarūpiṇā C, T1, T2
- n.- 1722 samayārthoditena] V; samayānurthoditena(?) C; samayaś coditena T1, T2
- n.- 1723 bāhyai] T1; bāhyais tu bāhye C
- n.- 1724 mahojjvale] *em.*; mahojvale C
- n.- 1725 sruvas] *em.*; śruvaṃ T1; srava C
- n.- 1726 °nirdhūto] T1; nirdhūte C
- n.- 1727 trikaṭīsthitaḥ] T1; trikaṭīsthitaṃ C
- n.- 1728 cāpi] T1; vāpi C
- n.- 1729 ṣoḍaśacchadam] *em.*; ṣoḍaśacchadaṃ T1; ṣoḍaśacchadā C
- n.- 1730 madhyīkṛtya] T1; madhyakṛtya C
- n.- 1731 candramāḥ] V; candramā C, T1
- n.- 1732 tantrasthaṃ] T1, T2; tantras tu C; mantras tu (this reading is reflected in the
Rahasyadīpikā)

- n.- 1732 tantre] T1; tantraṃ C
- n.- 1733 pariññānāc] C; pariññānam H
- n.- 1734 nirmāṇaṃ] T1; nirmāṇa° C
- n.- 1735 hṛdi] H; hṛd C, tad ud° T1, T2
- n.- 1736 niṣyandaṃ] H; niṣyaṃdaṃ T2; niṣpannam C
- n.- 1737 saṃbhoge] T1, T2, H; saṃbhoga° C
- n.- 1738 vibhedaḥ] *conj.*; vibhedaḥ C; vibheditam H
- n.- 1739 jalacīvaram] C; jvalacīvaram H
- n.- 1740 vandanaṃ mastakāñjaliḥ] H; vandanāñjalimastakaiḥ C;
vandanāñjalimastake T1
- n.- 1741 °yogataḥ] H; °yogatat° C; yogaḥ tat° T1
- n.- 1742 saḥ] T1, H; tat C
- n.- 1743 eva] T1; iva C
- n.- 1744 evam āhuḥ] T1; vāhuḥ C
- n.- 1745 sarvājñāna° C; sarvajña° T1
- n.- 1746 °yoginīm] *em.*; yoginī C, T1
- n.- 1747 vāto] T1; vātaṃ C
- n.- 1748 °auśadhikalpanāt] T1, H; °auśadhakalpanā C
- n.- 1749 dravam] T1; drava° C
- n.- 1750 raktaṃ] C, T1; rāgaṃ H
- n.- 1751 riktalakṣaṇaṃ] *conj.*; raktilakṣaṇaṃ C, T1; ākāśalakṣaṇaṃ H
- n.- 1752 °saṃbhavam] H; °saṃbhavaḥ C, T1
- n.- 1753 °svabhāvo] T1; °bhāvo C
- n.- 1754 mahatsu kuleṣv] T1; saṅghakuleṣv C
- n.- 1755 vālapathe] T1; vālipathe C
- n.- 1756 utthahi utthahi] T1, T2; tathaiho(?) C

- n.- 1755 samudbhūtā] *em.*; samudbhūte° C, T1
 n.- 1756 tu] T1; *om.* (unmetrical) C
 n.- 1757 tv analākhye ca] T1; tu nalākhye tu C
 n.- 1758 sthitaḥ] T1; saṃsthitaḥ (unmetrical) C
 n.- 1759 °āmitābhena tu yadāmoghe] *em.*; amitābhena tu yadā amoghe (unmetrical) C;
 n.- 1760 amitābhe ca amoghe tu sadā T1
 n.- 1761 tu dharmakāyaparakīrtitam] C; sa dharmakāyaḥ prakīrtitaḥ T1
 n.- 1762 jvalantī] *em.*; jvalantīha (unmetrical) C; jvalati T1
 n.- 1763 tu] T1, T2; *om.* (unmetrical) C
 n.- 1764 dharmacakre ca] T1, T2; dharmacakraṃ (unmetrical) C
 n.- 1765 saṃbhogaṃ taṃ gatāḥ] *conj.*; saṃbhogataṃ gata T2; saṃbhogagata T1;
 n.- 1766 sambhogacakra C
 n.- 1767 dunduraṃ] T1, H; durduraṃ C
 n.- 1768 muku] (supplied from the *Ratnamālā* (955)); *om.* C, T1, T2
 n.- 1769 vṛddhāṅguṣṭhasya] T1; gurāṅguṣṭhasya C
 n.- 1770 lughu] C, T2; bhughu T1
 n.- 1771 draṣṭa] *conj.* (on the authority of the Tib.); draṣṭur(?) C; draṣṭa T1, T2
 n.- 1772 ca] T1; *om.* (unmetrical) C
 n.- 1773 °tatparaḥ] T1; tatparaṃ C
 n.- 1774 bhi] C; bha T1
 n.- 1775 dī] T1; hī C
 n.- 1776 tri] C; strī T1
 n.- 1777 kha] T1; ha C
 n.- 1778 bha] C; bhā T1
 n.- 1779 tā jñeyāḥ] T1; sā jñeyā C
 n.- 1780 alikaraṇaṃ] *em.*; alikaraṇam T1, alikaraṇa C

- n.- 1778 narakam iti] *em.*; naraketi C; narakam T1
- n.- 1779 śvasanam iti] *em.*; śvasana iti T1; śvasaneti C
- n.- 1780 viratir] C; viriti T1
- n.- 1781 krūra iti] T1; krūreti C
- n.- 1782 dantaṃ sprśati] C; dantāṃ sprśa T1
- n.- 1783 °vāhinī] C; °vāsinī T1
- n.- 1784 āgamanam iti] *em.*; āgamaneti C, T1
- n.- 1785 sthānam ity] *conj.* (on the authority of the Tib.); sthānād amukaḥ C; sthānāt amukaḥ T1
- n.- 1786 kiraṇaḥ puṣpaṃ] *em.*; kiraṇaḥ puṣpaḥ T1; kiraṇo puṣpa C
- n.- 1787 lambodaraḥ] *em.*; lambodaro C; lambā darā T1
- n.- 1788 dhūmra°] T1; dhuryur bahiḥ C
- n.- 1789 meghāḥ] *em.*; meghā C, T1
- n.- 1790 aṅgulyo] T1; aṅgulyā C
- n.- 1791 dantaḥ] *em.*; danta C, T1
- n.- 1792 śvāsaś] *em.*; svāsaś T1, T2; samaṃ C
- n.- 1793 janaṃ] T1; javaṃ C
- n.- 1794 phālgusaṃ] *em.*; phālgusaṃ C; phalagusaṃ T1
- n.- 1795 vāk°] T2; vā C
- n.- 1796 krūrā] H; krūrā(?) C
- n.- 1797 vāmataḥ] T1; māmataḥ C
- n.- 1798 °ttiṣṭhet] T1, T2; °ttiṣṭha C
- n.- 1799 tadrūpa° T1; tasmin C
- n.- 1800 lokaprasiddhavyavahāro 'pi na] T1; *om.* C
- n.- 1800 dṛṣṭi°] T1; dṛṣṭir C
- n.- 1800 sarṣapān dhāpya] T2; sarṣapā dhāpya C

- n.- 1801 pāka° T1, T2; sāka° C
- n.- 1802 idaṃ dhāpya] T2; idaṃ cāpya T1; dam dh(?)āpya C
- n.- 1803 tata uddhṛtya] *em.*; tatoddhṛtya C, T1
- n.- 1804 °śṛgālarūpadhārī] *em.*; °śṛgārarūpadhārī T1; °rūpavaro C
- n.- 1805 dīpitaṃ] T1; dvīpitaṃ C
- n.- 1806 kanakaphalāla°] *conj.* (on the authority of the Tib.); kanakāla C; kanaphala° T1, T2
- n.- 1807 karo] *em.*; kara C, T1, T2
- n.- 1808 saptadinam] *conj.* (on the authority of the Tib.); saptadine C, T1, T2
- n.- 1809 khaṭikā] *em.*; khatikā T1; cchakaṭikā C
- n.- 1810 viṣada°] C, W; viṣa T1, T2
- n.- 1811 bhogīndraḥ] T1; bhogendraḥ C
- n.- 1812 °phalaṃ] T1, T2; °phala° C
- n.- 1813 tagara°] *em.*; tagala° T1, T2; °turaga° C
- n.- 1814 nagnādi°] T1; naganādi° C
- n.- 1815 °samāhito] *em.*; °samāhitaḥ T2; °samāhita C, T1
- n.- 1816 bālaka° T1; bāla° C
- n.- 1817 °ādirūpaṃ] T1; °ādīn rūpaṃ C
- n.- 1818 aṅjitanayano] T1; aṅjitatayano C
- n.- 1819 sāmprataṃ] *em.*; sāprataṃ T1; saṃyutaṃ C
- n.- 1820 ksāraṃ] *conj.*; cchāraṃ C, T1, T2
- n.- 1821 sitasaramā] R; sitaśaramā C; asitaśaramā T1
- n.- 1822 nārībhir uddhṛta°] *conj.*; nārīvāruddhṛta(?) C; nārīviruddhṛta T1, T2; nārīviruddhṛta R; nārīḥ viruddhṛtya W
- n.- 1823 lalāṭe vaśīkaroti] T1; lalāṭeṣu saṃkurute C
- n.- 1823 ca tāṃ ca] C, W; vatāṃ ca T1, T2

- n.- 1824 rājendraṃ] T1; rājñendraḥ C
- n.- 1825 mṛtanaravāmādagdhaṃ] C; mṛtanaratulyaṃ vāmādagdhaṃ T1
- n.- 1826 sthitaṃ] T1; sthita C
- n.- 1827 codbaddhikākṣi°] R; codbuddhadvikākṣi° T1; ca dvirddehākṣi° C
- n.- 1828 °bhuktāntayutaṃ] T1; bhuktvāntayutaṃ C
- n.- 1829 srotāñjanaṃ] *em.*; srotāñjana C; śrotāñjanaś° T1
- n.- 1829 tilakakaraṇena] T1, R; tilakaraṇena C
- n.- 1830 °varti] T1, W; °vartiṃ C
- n.- 1831 piṣya] *em.*; piśya C; pīṣya T1
- n.- 1832 prapūrya] T1; pūrya C
- n.- 1833 kṛtāmlena] T1, W; kṣālitāmlena C
- n.- 1834 °gartasya] T1, W; °gartasthā C
- n.- 1835 sātiśayamardanān] *em.* (sandhi); sātiśayamardanāt] T1, W; sātiśavo mardanāt C
- n.- 1836 āsāya] C, T1, etc. (ādāya?)
- n.- 1837 kanakārdhikāṃ] *em.*; kanakārdhikā C, T1, W
- n.- 1838 sihlakaṃ] *em.*; śihlakaṃ T1; śihlaka C
- n.- 1839 kundurukakkolaṃ] T1; kundurukakkola C
- n.- 1840 vidhiḥ] *conj.*; viddhi C, T1; vṛddhiḥ R
- n.- 1841 śaradas] *em.*; saradas W; sarata C; rasate T1
- n.- 1842 siddhidaṃ] T1; siddhidā C
- n.- 1843 manoramam] T1; manoramaā C
- n.- 1844 nalākṣaṃ] T1; nalākṣa C
- n.- 1845 snehaḥ] *em.*; snehaṃ C, T1
- n.- 1846 samanvitaḥ] T1; samanvitaṃ C
- 1846 bhakṣa yatnataḥ] C; bhakṣayet tataḥ T1

- n.- 1847 yathepsitaṃ] T1; yathepsitaḥ C
- n.- 1848 nakhāḥ] T1; nakhā C
- n.- 1849 balātoyena] C; *om.* T1
- n.- 1850 varatrayaṃ tridhā sādhayed] T1; prasāyed C
- n.- 1851 tathā] T1; *om.* C
- n.- 1852 kuryād yogī susamāhitāḥ] T1; kuru yogā samāhitāḥ C
- n.- 1853 ahaṃvākyaṃ] *em.*; ahaṃvākya T2; ahaṃvākṛd(?) C
- n.- 1854 susvaraś] T1; susvaraṃ C
- n.- 1855 nityaṃ] T1; nitya C
- n.- 1856 dviguṇakṣīreṇa] T2; dviguṇaṃ C
- n.- 1857 tadanu] T1; tad eta C
- n.- 1858 caite] *em.*; cete C, T1
- n.- 1859 rajanī°] T1; rajani° C
- n.- 1860 sinduvāraṃ] T1; sinduvāra C
- n.- 1861 °śaktyo°] T1; °śakatyo° C
- n.- 1862 kṣīrodakena svedayet] T1, T2; kṣīrodakenotsvadayet C
- n.- 1863 °rogāpahaṃ] T1; °rogāpaha C
- n.- 1864 °yogena] T1; *om.* C
- n.- 1865 °palāśaṃ] T1; palāśa C
- n.- 1866 cūrṇakaṃ] T1; cūrṇitā C
- n.- 1867 cūrṇakarṣaikamiśritaṃ] T1; cūrṇakarṣam eka miśritaṃ C
- n.- 1868 vidyāṃ] T1; vidyā C
- n.- 1869 pūrvaṃ] T1, W; pūrva° C
- n.- 1870 °nāgakesarāś] *em.*; °nāgakeśarāḥ T1; °nāgeśvaraṃ C
- n.- 1871 vrīhiḥ] *em.*; vrīhi C

- n.- 1870 tata udumbara°] *em.*; tatodumbara° C
- n.- 1871 °bakula° W; °vajrala° C
- n.- 1872 tataḥ] *em.*; tata C
- n.- 1873 mārāṇaṃ kartukāmo 'tha samidhaḥ kūryād daśāṅgulāḥ] T2; *om.* C
- n.- 1874 nakhaṃ] *em.*; nakha C
- n.- 1875 vaśyo bhavati] T1; vaśaṃ nayati C
- n.- 1876 °mānuṣāḥ W; °mānuṣān C
- n.- 1877 bhuktodgīrṇaṃ] T1; bhuktam udgīrṇa C
- n.- 1878 °rājikāṃ] T1; °rājikā° C
- n.- 1879 gṛhe] W; °gṛha° C
- n.- 1880 °māṃsaṃ] T1; °māṃsa C
- n.- 1881 nṛpatiṃ] T1; nṛpati C
- n.- 1882 bhavati] T1; bhavanti C
- n.- 1883 kevalaṃ] T1; kevaraṃ T2; no ced kevalaṃ C
- n.- 1884 kṣudramānuṣāḥ] *em.*; kṣudramāṣāḥ W; kṣudramānuṣān C
- n.- 1885 °śyenaka°] *em.*; °senaka° C; °svena° T1, T2
- n.- 1886 tuṣāgnihomāc ca] T1; tusam agniṃ juhuyāt C
- n.- 1887 tataḥ puraścaraṇaiva kartavyāni karmāṇi vai] T2; etāni karmāṇi
- n.- 1888 kṛtapuraścaraṇa kartavyam C
- n.- 1889 anyathā hasyatāṃ yāti sarvalokasyāsaṃśayaḥ T2; anyathopahāsyatāṃ
- n.- 1890 nayati C
- n.- 1891 katham] T1; kathaṃ bhavet (unmetrical) C
- n.- 1892 °sādhakam] T2; °sādhakaḥ C
- n.- 1893 paraḥ] T1; paraṃ C
- n.- 1894 °ārcitaṃ] *em.*; °ārcitaṃ T1; °ārcitā C
- n.- 1895 ṣoḍaśena] C p.c.; pañcamena C a.c.

- n.- 1893 dvitīyāc] T1; dvitīyā C
- n.- 1894 vāgvajrasya] G; vāgavajra° (unmetrical) C, T1
- n.- 1895 omkāradīpakāḥ] T2, R; omkāradīpakāḥ T1; omkāradvīpakāḥ C
- n.- 1896 siddhidam sarvakāmikaṃ] R; siddhidāḥ sarvakāmikās T1; siddhidā sarvadā sarvakāmikaṃ (unmetrical) C
- n.- 1897 °bhujāṅgaṃ] R; °bhujāṅga° C
- n.- 1898 jñaim jñaim] T1, R; jñaim C
- n.- 1899 cili cili] T1, R; hili hili C
- n.- 1900 khecarī] *em.*; khecarikā (unmetrical) C
- n.- 1901 prājño buddhān apy uccāṭayati] T2; prājña buddhānām uccāṭayati C
- n.- 1902 napuṃsakayuktaṃ] T1; ca yuktaṃ C
- n.- 1903 sarvaṃ] T1, R; sadya C
- n.- 1904 karmabījaṃ] T1; dharmabījaṃ C
- n.- 1905 dīpā devī] T1; dīpāṃ caiva C
- n.- 1906 vaṃsā caiva vīṇā ca mukundā tu murajā] T1; vaṃsāṃ caiva vīṇāṃ ca mukundāṃ murajāṃ C
- n.- 1907 taṃ°] *em.*; taṃ° T1, R; ta° C
- n.- 1908 ṣaḍakṣaraṃ mantravidāḥ] *em.*; ṣaḍakṣaramantravido R; ṣaḍakṣaramantravida C
- n.- 1909 svāhākāraṃ] R; hākāraṃ C
- n.- 1910 śarāvadvaye] T1; śarāvadvayena C
- n.- 1911 khaṭikā] (khaṭikayā?) T1, R; khaṭikāṃ C
- n.- 1912 śilāpaṭṭake idaṃ] T1; śilāpaṭṭakedaṃ C
- n.- 1913 daśākṣaraṃ mantravida] R; daśākṣaramantravida C
- n.- 1914 sitacandanena nāmābhilikhya] R; tacandanenāmābhilikhya C
- n.- 1915 vidhivat] R; vidheyāḥ C

- n.- 1916 ekāramadhye] R; ekākṣaramadhye C; ekākṣaram ramadhye T1
- n.- 1917 °pārśvayor] *em.*; pārśvayoḥ R; pārśvadvayo C
- n.- 1918 adhaḥ] R; aḥ(?) C
- n.- 1919 īhate sa] R; īkṣyate C
- n.- 1920 cakrāṅkitam] C; *om.* R
- n.- 1921 yasya] R; yasyā C
- n.- 1922 aṣṭadalaṃ] R; aṣṭadale C
- n.- 1923 atha] C; *om.* R
- n.- 1924 vidveṣaṇe] R; vidveṣaṇa C
- n.- 1925 °dravyeṇa] R; draveṇa C
- n.- 1926 tadūrdhvaṃ] *em.*; tadūrdhva C, R
- n.- 1927 jvalitāgner] R; jvalitāgnaur C
- n.- 1928 sādhyo hūmkāracaturvirājitaḥ] R; sādhyā hūmkāracaturvirājitam C
- n.- 1929 veṣṭito] *em.*; veṣṭitaḥ R; ceṣṭitaḥ C
- n.- 1930 °kapolaṃ phele ´ dhomukhe] T1; °kapolasavyakapole adhomukhe C
- n.- 1931 Emending *tārkam* to *cārkam*.
- n.- 1932 mahācīvaram] C; *om.* T1, T2
- n.- 1933 devatāyai] R; devattāyai C *p.c.*; devadattāyai C *a.c.*
- n.- 1934 °kuṇḍalakaraṇadvayaśirasordhvaṣṭhaṃ] T1; °kuṇḍale dvau karaṇe śikhordhvaṣṭhaṃ C
- n.- 1935 tān] T1; tāṃ C
- n.- 1936 °mukhaparyantaṃ] R; °mukhaṃ paryantaṃ C
- n.- 1937 āśṛtaṃ] R; āśṛtāṃ C
- n.- 1938 caitya-urujaṃghāyāṃ] T1; caityaṃ ūrujaṃghāyāṃ R; caitya-u-jaṃghāyāṃ C
- n.- 1939 pratyaṅgirāḥ] R; pratyaṅgirā C
- n.- 1940 dhārayet] R; dhārayan C

- n.- 1939 nam] *em.*; na T1; raṃ C
- n.- 1940 alaktakataṅvāyamāṃsaṃ] T1; aktakataṅvāyamaṃsaṃ C
- n.- 1941 kumbhasthale] T1; kumbhasthala C
- n.- 1942 °madhye idam] T1; °madhyedam C
- n.- 1943 sampuṭaṃ sumantritaṃ] C
- n.- 1944 ākarṣayati] T1; āṣayati C
- n.- 1945 °pariveṣṭitavidhinā] T1; pariveṣṭitaṃ vidhinā C
- n.- 1946 khaṭvāṅgam] T1; khaḍgam C
- n.- 1947 yasya] T1; ya C
- n.- 1948 likhitadhṛtena kareṇa] C; karalikhitena T1, T2
- n.- 1949 °heru] (metrically shortened?) C; heruko T1
- n.- 1950 ṣaṣṭhaṃ tv astraṃ] T1; ṣaṣṭhasyāstraṃ] L; ṣaṣṭhaṃ vāsvam C
- n.- 1951 °bhūṣaṇam] *em.*; bhūṣaṇam T1; °bhīṣaṇam C
- n.- 1952 vikired] W; ca vikired C
- n.- 1953 cakragarte] T1, T2, W; cakraṃ vajragartaṃ C
- n.- 1954 °nakṣatre idam] *em.*; °nakṣatre idaṅ W; °nakṣatredam C
- n.- 1955 vaśye idam] T1; vaśyedaṃ C
- n.- 1956 nivāraṇe idam] T1; nivāraṇeidaṃ C
- n.- 1957 keśarākṛtiṃ] T1; keśarākṛti C
- n.- 1958 sarkaroṭakam = sarkarakaroṭakam
- n.- 1959 dikṣu vidikṣu] T1; diśāsu vidiśāsu C
- n.- 1960 °gandharva°] T1; °gandharvāsura° C
- n.- 1961 baddhā] T1; yuddhā C
- n.- 1962 sarkaroṭakaṃ = sarkarakaroṭakaṃ
- n.- 1963 sarkaroṭena = sarkarakaroṭakena

- n.- 1962 ūrmiṃ] T1; ūrmi C
- n.- 1963 devatīnāṃ] R; devatīnāṃ ca C
- n.- 1964 sarvatathāgatānāṃ saparivārāṇāṃ] *conj.*; sarvatathāgatānāṃ saparivāratāṃ C, R; sarvatathāgatā saparivārā T1, T2
- n.- 1965 °bhavakṛtimān(?) C; °kṛtimān R
- n.- 1966 apasarantu] C; apasarantu bhavaṃto R
- n.- 1967 ālikhitavya] R; alikhitavya C
- n.- 1968 mahādevi] R; mahādevī C
- n.- 1969 hāranūpuranirghoṣe vajrasattvaprapūjite] R; (repeated twice) C
- n.- 1970 hrīm̐] T1; hrīḥ C, R
- n.- 1971 homakarma] *em.*; homakarmma R; homakarmmaṃ C
- n.- 1972 pūryante] R, T1; dūyante C
- n.- 1973 °padmaniveśitam] R; °khaḍganiveśitam C
- n.- 1974 prātipūṛṇā] T1.; prātipūṛṇā R; pātrāpūṛṇā C
- n.- 1975 agnidevatām] R; agnidevatā C
- n.- 1976 agne] C; agneye R
- n.- 1977 vāmavajreṇa] *em.*; vāmavakreṇa T1; vāmakareṇa C, R
- n.- 1978 pūjāpañcopahārataḥ] T1; pūjayet pañcopacārataḥ (unmetrical) C; pañcopahārataḥ (unmetrical) R
- n.- 1979 kalāpinam] C; kapālinam R, T1, T2
- n.- 1980 daṇḍam] R, daṇḍa C
- n.- 1981 raktavarṇa°] T1; raktavarṇo C, R
- n.- 1982 °vibhūṣaṇa° *em.*; vibhūṣaṇo R; vibhūṣiṇo C; vicūṣita T1
- n.- 1983 dhyātvā tu] T1; dhyātvā (unmetrical) C, R
- n.- 1984 ācamaṇam] R; ācavaṇam C
- n.- 1985 siddhikāmikām] R, T1; siddhikāmikam C

- n.- 1985 jvālaṃ śvetavaṇṇaṃ] R; jvālaṃ śvetavaṇṇaṃ C
- n.- 1986 sitavaṇṇābhaṃ] *em.*; śitavaṇṇābhaṃ T2; sitavaṇṇābha T1; *om.* C, R
- n.- 1987 °nibhaś] R; °nibhaṃ C
- n.- 1988 bhavet] R; bhat C
- n.- 1989 gītikāpraṇāyitam] C; śāntikādiprayojitaṃ R, T1
- n.- 1990 vaśyatā] R; vaśyatām C
- n.- 1991 śāntiḥ śāntamaṇḥ] T1; śānti śāntamaṇḥ C
- n.- 1992 °manā] *em.*; °mānā R, T1; °mānasaṃ C
- n.- 1993 °jvālā° R; °jvalā° C
- n.- 1994 codanāpadaṃ] R; codanāpada C
- n.- 1995 ye] T1, T2; ye tu C; *om.* R
- n.- 1996 °karmabhiḥ] T1, T2; °karmais tu C; °kāmais tu R, W
- n.- 1997 °rudhira°] R; °rudhiraṃ C
- n.- 1998 sukhapūritā] *conj.*; mukhapūritā MSS (letters “s” and “m” are virtually identical in some manuscripts).
- n.- 1999 °tathāgata°] T1; tathāgata° R; °tathāgato C
- n.- 2000 niveśanaṃ] R; niveśinaṃ C
- n.- 2001 °karmāṇi niyojanaiḥ] C; °karmaniyojanaiḥ R
- n.- 2002 cakriḅṅāna°] C; cakriḅṅājṅāṃ R, T1
- n.- 2003 saptāsyāṃ] C; aṣṭāsyā R, W
- n.- 2004 marakatābhāṃ] *em.*; °marakatābhāṃ R; maraktābhāṃ C
- n.- 2005 utpala] (endingless form) MSS
- n.- 2006 yavā°] C; javā° R
- n.- 2007 trimuḅḅakaṃ] C; ṭṛmuḅḅakaṃ R; trisūlaṃ T1
- n.- 2007 The nominal endings in this entire paragraph have been amended according to their gender.

- n.- 2008 vikarāḷaṃ] R; vikarāḷinaṃ C
- n.- 2009 °majjaṃ] R; °majja C
- n.- 2010 The nominal endings in this entire paragraph have been amended according to their gender.
- n.- 2011 The nominal endings in this entire paragraph have been amended according to their gender.
- n.- 2012
- n.- 2013 siḡha] C (in the Tib. this is translated as “parrot”); siḡha R
- n.- 2014 zyenah] *conj.* (on the authority of the Tib.); senā C, R
- n.- 2015 Most nominal endings in this paragraph have been amended.
- n.- 2016 vaṭavṛkṣasyodvaddhapuruṣaṃ] C, R; *om.* T1, T2
- n.- 2017 kuntabhinnaṃ ca] T1, T2; kontabhinnaṃ C, R
- n.- 2018 °pakṣi°] R; °pakṣa° C
- n.- 2019 māṃkāraṇiṣpannāṃ] T1; māṃkārajñānaniṣpannāṃ (unmetrical) R;
- n.- 2020 māṃkārajñānaniṣpannaṃ (unmetrical) C
- n.- 2021 bhāskaraprabhām T1; bhāskaraprabhā° (unmetrical) C
- n.- 2022 vihasantī sarvamukhaiḡ] *em.*; vihasanti sarvamukhaiḡ T1; vihasanmukhaiḡ (unmetrical) C, R
- n.- 2023 nānāvāstraparītāṅgī] T1; nānāvāstrādi° (unmetrical) C
- n.- 2024 pañcabuddhamukuṭāṃ tu] T1; makuṭe pañcasambuddhakūjaṃ(?) (unmetrical) C
- n.- 2025 jaṭāpuṣpair] *em.*; jaṭāpuṣpai T1; puṣpair (unmetrical) C
- n.- 2026 virājītā] T1; vvirājītam C
- n.- 2027 ca dhanus tathā] T1; dhanuś caiva (unmetrical) C
- n.- 2028 °mayair] R; °samair C
- n.- 2029 °śobhāṃ] T1; °suśobhāṃ (unmetrical) C
- n.- 2030 jaṭās suveṣṭitā] T1; jaṭās(?) tu veṣṭitām C
- n.- 2031 sitapadmasaṃsthā tu] T1; sitapadmasthāṃ (unmetrical) C

- n.- 2031 raktaprabhālaṃkṛtā] T1; raktaprabhālaṃkṛtām C
- n.- 2032 dagdhāḥ] *em.*; dagdhā C, R
- n.- 2033 grahāḥ] R; grahā C
- n.- 2034 punaḥ śvetā] C; punaś caitāḥ R; punaḥ svetām T1
- n.- 2035 °buddhāmṛtapravarṣikām] *em.*; °buddhām amṛtapravarṣikām C
- n.- 2036 vaidṛśya] C; vaidṛśī T1
- n.- 2037 māyāyās] *em.*; māyās C
- n.- 2038 pādama ārabhya] W; pādārabhya C; ārabhya T1
- n.- 2039 raktavarṇam] R; raktaṃ varṇa° C
- n.- 2040 vibhāvane] C; vibhāvanaiḥ T2; vibhānaiḥ T1
- n.- 2041 vajraḍākinī] *em.*; vajraḍākinī C
- n.- 2042 khaṭvāṅgaṃ] T1; khaṭvāṅga C
- n.- 2043 dārayantaṃ] *conj.*; dārayet tān T1; dāret tān T2; dārayantyā C, R(?)
- n.- 2044 bhakṣayemaṃ] T1, T2; bhakṣayeti C, R
- n.- 2045 ṣṭrīḥ] T1; strī C, R
- n.- 2046 °āyaṃ mantraḥ] T1; °edaṃ mantraṃ C, R
- n.- 2047 vajradaṃṣṭraṃ] T1; vajradaṃṣṭrām C, R
- n.- 2048 °samārūḍhaṃ] R; (unmetrical) ārūḍhaṃ C
- n.- 2049 gopyaṃ vai] R, T1; gopayantair(?) C
- n.- 2050 vajramuṇḍasya] R, T1; vajratuṇḍasya C
- n.- 2051 catuḥkaraḥ] R; caturbāhuś caturakṣara° C
- n.- 2052 The Sanskrit *samīraṇādiśam* could in fact be meant literally as “in the direction of the wind” (the standard expression for the “northwest” is *vāyavyadiś*) i.e., one should walk in the direction from which the wind blows.
- n.- 2053 tu krāntaṃ] R; taṃ krāntaṃ C
- n.- 2054 °yonivijitaṃ] R; °paribijitaṃ C, T1

- n.-
2054 °jihvaṃ] R; °jihvo C
- n.-
2055 lihen] *em.*; lihet C, R
- n.-
2056 acalaceṭaḥ] C; acalaceṣṭā R, T1
- n.-
2057 °vajra°] C; °vajratomara° R, T1
- n.-
2058 vidhvaṃsayet] R, T1; vidhvaṃsayan C
- n.-
2059 arjunavarṇitākṣo] *em.*; arjunavarṇatākṣo C; arjunavarṇitākṣaṃ T1
- n.-
2060 śrutvā] C; śrutvā te meghā R, W
- n.-
2061 nivārya] R, W; vidhāya vidadhate vidhāya C
- n.-
2062 tathaiva ca] T1; tathā (unmetrical) C, R
- n.-
2063 vajrādi°] C; garvādi° R
- n.-
2064 dakṣiṇe abhayadāyikān] *em.*; dakṣiṇe abhayadāyikā R, T1; *om.* C
- n.-
2065 °ghaṭa°] R; °paṭṭa° C; °paṭa° T1
- n.-
2066 idam] R; dam C
- n.-
2067 om] R, T1; *om.* C
- n.-
2068 hrīm] C, T1; hrīḥ R
- n.-
2069 svāhā] C, R; phaṭ svāhā T1, T2
- n.-
2070 ṣaṭkoṭim] C; saptakoṭim R, T1, T2
- n.-
2071 tiṣṭhete] *em.*; tiṣṭhetau C, R
- n.-
2072 khaṭikāṃ sādhayet] R; sādhayet C
- n.-
2073 grīvāṃ] R; grīvā C
- n.-
2074 vajri°] *em.*; vajrī C, R, T1
- n.-
2075 °sādhitaṃ] R, T1; °sādhita° C
- n.-
2076 sphāṭaya sphāṭaya phaṭ phaṭ] *conj.* (on the authority of the Tib.); sphāṭaya sphāṭaya phaṭ] T1; pāṭaya pāṭaya svāhā C; pāṭaya ṭa ṭa svāhā R
- n.-
2077 varṣāṇaprayogaṃ] R, T1; varṣāṇaprayogaṃ C
- n.-
2078 saṃsthāpayet] *em.*; sthaṃsthāpayet C; sthāpayet, R, T1

- n.- 2077 ghuru ghuru] R, T1; ghuḍa ghuḍa C
- n.- 2078 ghaḍa ghaḍa] C, R; ghada ghada T1
- n.- 2079 śama śama] *em.* (on the authority of the Tib.); sama sama T1; *om.* C, R
- n.- 2080 ghoṭaya ghoṭaya] C, R; ghada ghada ghoṭaya ghoṭaya T1
- n.- 2081 The Degé (143b.6) has “ghuru ghuru ghuṭa ghuṭa śama śama ghaṭa ghaṭa”
n.- 2082 (ghu ru ghu ru ghu Ta ghu Ta sha ma sha ma). Yongle has “ghaṭa ghaṭa
n.- 2083 sama sama” for the final two pairs, whereas Narthang has “ghaḍa ghaḍa
n.- 2084 sama sama” for those pairs.
- n.- 2083 he he ru ru ka] C; heruka R
- n.- 2084 idaṃ] *em.*; idam R; dam C
- n.- 2085 śmaśānapriyāya phaṭ] C, T1; śmaśānapriya R
- n.- 2086 tattvasya] C, R; abhiṣikta° T1
- n.- 2087 The passage starting from this half-stanza up to the end of verse 8.1.16 is
n.- 2088 missing from the R, T1, and T2. In the R though, the first part of this passage
n.- 2089 (up to the first half-stanza of verse 8.1.5) has been added, in different hand, in
n.- 2090 the upper margin.
- n.- 2089 ratnaṃ] *em.*; ratna C, R
- n.- 2090 vajraḍakinī] *em.*; vajraḍakinyā C
- n.- 2091 śṛṅvanti devatāḥ] R; śṛṅvantu devatā C. The text in the R breaks off at this
n.- 2092 point and resumes again with the words *ākāśadhātuparyante* at the beginning
n.- 2093 of 8.1.21.
- n.- 2093 saumyaṃ] T1; sauramyāṃ (unmetrical) C
- n.- 2094 navamasya] T1; namasya C
- n.- 2095 sarvavit°] T1; sarvavita° (unmetrical) C
- n.- 2096 rūpaśobhaguṇālayāḥ] *em.*; rūpaśobhaguṇālayā R; rūpaṃ sampūrṇakāntivān
n.- 2097 C
- n.- 2097 jñānadaṇḍeti] R, T1, T2; jñānadaṇḍati C
- n.- 2098 °sṛṣṭikā] R; °sṛṣṭikām T1, T2; °dṛṣṭikām C
- n.- 2099 prasārayet] R; prasādhayet C

- n.- 2100 tatra] R; tatra tatra C
- n.- 2101 kamalāvartaṃ tu] R; kamalāvartaṃ tantukaṃ C
- n.- 2102 dehānāṃ] R; detvānāṃ C
- n.- 2103 sveṣṭadevatāṃ] R; sveṣṭadevatā C
- n.- 2104 saṃpraraṇita] *em.*; saṃpraraṇitaḥ T1; prāraṇita R; saṃpravaraṇibha(?) C
- n.- 2105 °dharmeṇa] R; °dharme (unmetrical) C
- n.- 2106 ārthaṃ] *em.*; ārtha° C, R
- n.- 2107 ghaṇṭāṃ] R; ghaṇṭā C
- n.- 2108 dūraṃ] R; dūraṃ tu (unmetrical) C
- n.- 2109 tattvam] *em.*; tatva C, R
- n.- 2110 guḍikāḥ] R; guḍikā C
- n.- 2111 dharmasākṣīti stūpānāṃ] R, T1, T2; dharmasākṣi tu stūpānī C (*p.c.*);
dharmasākṣi tu pānī C (*a.c.*)
- n.- 2112 yogināṃ] R; yogānāṃ tu C
- n.- 2113 °madhyaṃ] R; °madhya C
- n.- 2114 vajrasūcyāṃ] R; vajrasūtryāṃ C
- n.- 2115 sūtra°] R; sūrya° C
- n.- 2116 vajrādvaya°] C, T1; vajrāṇāṃ madhya° R
- n.- 2117 °vinyastaṃ] *em.*; °vinyamsta C; °vinyasya R; vinyastāḥ T1
- n.- 2118 yogināṃ] R; yogīnāṃ C
- n.- 2119 akṣarukāraṇḍatattva sohia mantravisāru] R; akṣarukāruṇḍa ruaśohia
mattavisāru C
- n.- 2120 gaṇiau saṃkhu alikta sajjhavi yoinisāru] R; gaṇia asaṃkha alikhya sijjha
itatu visāru C
- n.- 2121 bhava] C; bhavet R; bhaveta Tib.
- n.- 2122 ijyeta] C; īkṣet T1, T2; īkṣeta R

- n.-
2123 °mayair] C; °samayair R
- n.-
2124 °sūtritam] *em.*; °sūtritaṃ R; °sūcitaṃ C
- n.-
2125 °yoga°] R; °yogatattva° (unmetrical) C
- n.-
2126 yogināṃ] *em.*; yogīnāṃ C
- n.-
2127 °śobhaṃ] *em.*; °sobhaṃ R; śobha C
- n.-
2128 sumārgē] R; sumārgēṇa (unmetrical) C
- n.-
2129 navadvārasya] R; *om.* C
- n.-
2130 gatyāgatiḥ] R; gatyāgati C
- n.-
2131 siddha°] R; siddhi° C
- n.-
2132 yadi gataṃ] R; yad idaṃ C
- n.-
2133 apāne] R; *om.* C
- n.-
2134 bheda-m-udbhavaḥ] R; bhedasamudbhavaḥ (unmetrical) C
- n.-
2135 °viśeṣeṇa] R; °viśeṣaṇā C
- n.-
2136 susamāhitam] R; susamāhitaḥ C
- n.-
2137 pūrvasya] C, R, T1; kumbhasya Sz
- n.-
2138 vāyv antasya] T1; vāyu antasya R, Sz; vāyuṃ tasya C; vāyun tasya mūlakā W
- n.-
2139 cetabījakaiḥ] C; cetabījakair R, T1; cittabījakaiḥ W; mūlabījakaiḥ Sz
- n.-
2140 vajrībījasya] C; vajrībijaṃ Sz
- n.-
2141 °karṣitadaśabhiḥ] C; °karṣitudaśadigbhi R
- n.-
2142 caturviṃśatisthānataḥ] C; ekaviṃśatiśvāsakaiḥ Sz
- n.-
2143 kaḥpada°] Sz; kaḥpada° (unmetrical) C, R
- n.-
2144 kaḥpadasthānapade • ūrdhva°] C; pade sthānaṃ pade ūrdhvaṃ Sz
- n.-
2145 dehākṣaram(?)] C; deham akṣaraṃ Sz
- n.-
2146 nādanādena] C, R; nādabhedena Sz
- n.-
2147 vāyubījanimnataḥ] C, R; vāyumaṇḍala nimnataḥ Sz

- n.- 2146 yoginām] *em.*; yogīnām C
- n.- 2147 ūrdhvavarṇam] *em.*; ūrdhvavaṇṇam C; ūrdhvamūlam R; ardhamūlam Sz
- n.- 2148 kāyebhiḥ] *em.*; kāyebhi C
- n.- 2149 yogaṃ sādhyam] T1; yoga sādhyā C, R
- n.- 2150 lakṣate] C; kṣaya R
- n.- 2151 casā] (metrically shortened “cetasā”?) C; cetasā R
- n.- 2152 °madhyataḥ] R; °madhya ca (unmetrical) C
- n.- 2153 kirīṭimaṇḍitam] R; kirīṭimaṇḍitam hūm sum puṃ kṣum hi maṇḍitam C
- n.- 2154 udyato] *em.*; udyataḥ R; samudyataḥ (unmetrical) C
- n.- 2155 dig°] R; digu° C
- n.- 2156 agninām] R; agni (unmetrical) C
- n.- 2157 jāpena] R; japed (unmetrical) C
- n.- 2158 yoginām] *em.*; yogīnām C
- n.- 2159 jāpena hārāhāreṇa jāpatā] R; jāpena C
- n.- 2160 sidhyate] R; sidhyante C
- n.- 2161 bhāva°] R; bhāvanā° (unmetrical) C
- n.- 2162 hi tattvaṃ] *em.*; hi tatvaṃ W, T1; °hitārthaṃ C, R. The adopted reading was chosen since it is reflected in the Degé translation, even though it may seem less plausible.
- n.- 2163 niṣprapañcitam] *em.*; niṣprapañcitam R; nīprapañcitam C
- n.- 2164 jñānaṃ] *em.*; jñānam R; jñāna C
- n.- 2165 sārāt sāraram] C; sārāsāraram R; sārāsārataram T1
- n.- 2166 te] T1; tava R; tu C
- n.- 2167 raudrāyāḥ] C, vajragauryaḥ T1; vajragauryāyā T2
- n.- 2168 hūm] R; hūm hūm C
- n.- 2169 kapāla°] R; kapālā° C

- n.- 2169 gauryāḥ] R; gauryāyā C
- n.- 2170 bahuvividhaveśadhāriṇi] R, W; bahuvividhaveśadhāriṇi C
- n.- 2171 °vaḍavāmukhe] C; vaḍavāsvamukhe R
- n.- 2172 trām va va] C; trām vaṁ vaṁ R, T1
- n.- 2173 om] supplied on the authority of the Tib. (149a.7); *om.* MSS
- n.- 2174 śvānāsyāyāḥ] *em.*; śvānāsyāḥ C
- n.- 2175 sarvataḥ] *em.*; sarvata C; sarvamantraḥ R
- n.- 2176 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).
- n.- 2177 om] R; *om.* C
- n.- 2178 om] R; *om.* C
- n.- 2179 om] R; *om.* C
- n.- 2180 om] R; *om.* C
- n.- 2181 om] R; *om.* C
- n.- 2182 om] R; *om.* C
- n.- 2183 om] R; *om.* C
- n.- 2184 hūṁ] R; *om.* C
- n.- 2185 hūṁ hūṁ hūṁ] C; hūṁ hūṁ R
- n.- 2186 vadāli] C, T1; vaddāli R
- n.- 2187 om] R; *om.* C
- n.- 2188 vajraḍākini] *conj.* (on the authority of the Tib.); vajraḍāka MSS
- n.- 2189 vajraḍākinībalimantraḥ] R; vajraḍākinībarimantra T1; vajraḍākinīmantraḥ C
- n.- 2190 °ḍākaḍākinī°] *em.*; °dākadākinī° T1; °ḍākinī° C, R
- n.- 2191 phaṭ] C; phaṭ phaṭ R
- n.- 2192 hūṁ] R; hūṁ hūṁ C

- n.- 2192 phaṭ] R; paṭa C
- n.- 2193 vajraḍākinī] *em.*; vajraḍākinī C, R
- n.- 2194 hūm phaṭ] C; *om.* R
- n.- 2195 hūm] C; *om.* R
- n.- 2196 nartāpayeti] R; nartayed C
- n.- 2197 ūm] R; um C
- n.- 2198 om] R; am C
- n.- 2198 ha ho hrīḥ] R; ham hoḥ hrī C
- n.- 2199 jaḥ] R; yaḥ C
- n.- 2200 sarvatathāgatās ca] T1; sarvatathāgatāḥ C; sarvatathāgatā R
- n.- 2201 sacarācare] R; sarvacarācare (unmetrical) C
- n.- 2202 °cittadhāraṇām] *em.*; cittadhāraṇām T1; °cittadhāraṇā C, R
- n.- 2203 niṣkalaḥ kalavarjitaḥ] *em.*; niṣkalaḥ varjitaḥ T1; niṣkalaṃ kalavarjitaṃ C
- n.- 2204 °dehātīto nirañjanaḥ] T1; °dehātītaṃ nirañjanaṃ C
- n.- 2205 saṃpravartakaḥ] R, T1; saṃpravartakāḥ C
- n.- 2206 yathānugā] R, T1; yathānuga C
- n.- 2207 ālir] *em.*; āliḥ T1; āli R; ali C
- n.- 2208 ālir] T1; āliyā° R; alim C
- n.- 2209 amṛtaṃ] R; amṛta C
- n.- 2210 °dravyataḥ] T1, T2; °mudrataḥ C, R
- n.- 2210 anilānala° R, T1; anilānila° C
- n.- 2211 °saptatvaṃ] C; °saptya(r)thaṃ R; taptyarthaṃ T1
- n.- 2212 saṃsārotpattiḥ] R, T1; saṃsārotpatti C
- n.- 2213 vidhir uttamaḥ] T1; vidhim uttamaṃ C, R
- n.- 2214 agnir] R; agny C

- n.- 2215 vāyur] *em.*; vāyu C, R
- n.- 2216 adhiṣṭhitaṃ] R; adhiṣṭhita C
- n.- 2217 nityānaṃ] C; nityānāṃ R, T1
- n.- 2218 sākṣi°] *em.*; sakṣi° R; sākhi° C
- n.- 2219 aśesu] C; aseṣu R; sesu Sz
- n.- 2220 adaia] Sz; adaitya C
- n.- 2221 C possibly has *suṇḍa*°.
- n.- 2222 °mantraviṇacciae] C; mattaviṇacciae Sz
- n.- 2223 °ātmajaṃ] *em.*; °ātmakaṃ R; °ātmajāṃ C
- n.- 2224 maṇḍalaṃ] *em.*; maṇḍalakaṃ ca (unmetrical) C; maṇḍalañ ca (unmetrical) R
- n.- 2225 sarveṣāṃ eva dravyāṇāṃ] C; samayadravyapūritaṃ T1
- n.- 2226 manasā sarvāṇi] *conj.*; manasā sarve C; gaganāt sarvān R
- n.- 2227 ke] R; ka C
- n.- 2228 *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.
- n.- 2229 nāmanta(?)] C (BHS nominative plural?); nāmantu(?) R
- n.- 2230 mantraṃ] *em.*; mantraṃ C; mantra R
- n.- 2231 kāmaratāś] R; kāmaratā C
- n.- 2232 tasya] C, R, (also reflected in the Tib); tathā Sz
- n.- 2233 amṛtaṃ] C; amṛtaṃ sarvaṃ R
- n.- 2234 vastunā] C; vastunāṃ R
- n.- 2235 krodhaṃ] R; krodha C
- n.- 2236 °dṛṣṭimūrdhnā] R; °dṛṣṭi ca mūrdhā (unmetrical) C
- n.- 2237 pheṭ] *em.*; phet R; phot(?) C
- n.- 2238 pūjya] C; sampūjya (unmetrical) R

- n.- 2238 ekavṛkṣe] C, R; om ekavṛkṣe Sz
- n.- 2239 ca] R; *om.* (unmetrical) C
- n.- 2240 śūnyāgāre viśeṣataḥ] Sz; śūnyāgāra viśeṣataḥ R; grāme ca śūnyake C
- n.- 2241 sthalagate] C, W; mūlagate R
- n.- 2242 devatīm cāpi] *em.*; devatīñ cāpi C, W; devatīm co R; devatī cāpi R; devadatta° Sz
- n.- 2243 °kapālī] C, W; °karālī R; karāla Sz
- n.- 2244 nandātītaṃ] R.; naṃdātītaṃ C
- n.- 2245 daṃṣṭrarūpakarālinī] R; daṃṣṭrā krūrakarālinī C
- n.- 2246 vajreśvaraprabhus] R; vajreśvarīprabhuṃ C
- n.- 2247 nirañja°] Sz (supported by the Tib., Comm1, and Comm2); nirāmaya° (unmetrical) C, R, T1
- n.- 2248 vajreśvarī • ājñena] C; vajreśvarājñena R
- n.- 2249 ba bba] Sz; ba ba R; bandha C
- n.- 2250 yat] C; yadi R
- n.- 2251 ha] C; haṃ R
- n.- 2252 hokāraṃ] Sz; hoḥkāraṃ C
- n.- 2253 hrī] C; hrīḥ R
- n.- 2254 tribhir] R; tribhim C
- n.- 2255 dhamma] C; dhammu R
- n.- 2256 gāthābhir] *em.*; gāthena C, R
- n.- 2257 kamalāvartaṃ] R; kāmālāvartaṃ C
- n.- 2258 salilā°] *em.*; salilā° C, R
- n.- 2259 svādhidaivatā°] *em.*; svādhidaivata° C
- n.- 2260 °vigatae] *em.*; °vigatae (unmetrical) C; °gaae R
- n.- 2260 bhattiae] C; tattiae Sz

- n.- 2261 gr̥hṇīyāt] C, R; gr̥hṇīyāt yogasiddhyarthahetunā Sz
- n.- 2262 bhāvavimuttia] C; bhāvavivajjae R
- n.- 2263 svacchā] R; svecchayā (unmetrical) C
- n.- 2264 tena] R; °naiva(?) C
- n.- 2265 ´nukampī tu] C, (supported also by the Tib.); tu saṃkalpitaṃ R
- n.- 2266 °muṣṭiṃ] R; °muṣṭi C
- n.- 2267 ātmani tiṣṭha] Sz; ātma tiṣṭha C, R; ātmottiṣṭha T1, T2
- n.- 2268 tricchoṭyān(?)] C; tṛsphoṭaṃ R
- n.- 2269 °upahāro] R; °upahāra C
- n.- 2270 sarvātmani sadā] C; sarvātmanim ahaṃ R
- n.- 2271 devatīnāṃ tathā] T1, T2; devateṣu ca C, R
- n.- 2272 śuddhātmā] C; syāmo R
- n.- 2273 ´krodhaḥ] R; ´krodhanaḥ C
- n.- 2274 samayī°] conj. (on the authority of the Tib.); samayī C, R
- n.- 2275 °rudhirarañjite] R; °rudhiraṃ rañjita° C
- n.- 2276 mārīcīṃ] R; mārīcyāṃ C
- n.- 2277 śrāyakeśasya] C, W; srāyakeśasya R; śavakeśasya H
- n.- 2278 na] C; om. R
- n.- 2279 apavitraṃ na katham] C; apavitraṃ katham R
- n.- 2280 °kāmārtham] C; °karmmātham R
- n.- 2281 abhijāyate] R; api jāyate C
- n.- 2282 sarpīḥ] R; sarpyaḥ C
- n.- 2283 tathā] R; api vā C
- n.- 2284 yogam] R (supported by the Tib.); snānam C
- n.- 2285 dūṣyate] R; dūṣayet C

- n.- 2284 sādhaḥ] R; sādhaḥ C
- n.- 2285 vā] R, W; *om.* C
- n.- 2286 vā] C; *om.* R
- n.- 2287 na] R; *om.* C, W
- n.- 2288 dāpayet svasamayasya lekhituṃ kriyāpūrvakam] T1; dāpayet samayasattvasya C, W; *om.* R
- n.- 2289 rulu rulu] C; hulu hulu R; *om.* W
- n.- 2290 hram hram hram] R, W; ḍram ḍram ḍram C
- n.- 2291 kau kau kau] C; kauṃ kauṃ kauṃ R
- n.- 2292 ṣṭrīm ṣṭrīm ṣṭrīm] C; ṣṭrī ṣṭrī ṣṭrī R
- n.- 2293 hrīm ṣṭrīm hrīm ṣṭrīm hrīm ṣṭrīm] C; hrīm ṣṭrī hrīm ṣṭrī R
- n.- 2294 kuṃ hrīm kuṃ hrīm] C; kuṃ hrī kuṃ hrī R
- n.- 2295 khe khe kherṃ kherṃ kherṃ] C; kham ta kham kham ta kham kham ta kham R
- n.- 2296 padmaṃ padmaṃ] C; padma padma R
- n.- 2297 padmaṃ padmaṃ padmaṃ] C; padma padma R
- n.- 2298 trīm trām trīm trām trīm trām] C; trīm trīm trīm trīm trīm trīm R
- n.- 2299 hrīm hrīm hrīm] C; hrīm hrīm hrīm hrīm hrīm hrīm R
- n.- 2300 hrī taṃ hrī taṃ] C; hrīm taṃ hrīm taṃ R
- n.- 2301 tāni] R; tāni iti C
- n.- 2302 manepsitaṃ] *em.*; manepsitañ R; manasepsitāni (unmetrical) C
- n.- 2303 tathā] R; *om.* (unmetrical) C
- n.- 2304 navamaṃ] R; navama C
- n.- 2305 °carmaṇā] R; °carma° (unmetrical) C
- n.- 2306 °śmaśānika° *em.*; °śmaśānika° R; °śmaśāna° (unmetrical) C
- n.- 2307 guha°] *conj.*; gṛha° C, R
- n.- 2308 gatvā] T1; *om.* C, R

- n.-
2307 ṭiṭṭibhi] R; ṭiṭibhi C
- n.-
2308 pādasthān] *em.*; pādāsthān W; pādasthām C; pādasthā R
- n.-
2309 ṣaṭkāambojikā] *em.*; kāambojikā R; ṣaṭkāambojy C
- n.-
2310 na saṃśayaḥ] T1; *om.* (unmetrical) C, R
- n.-
2311 kṣubdha ācāryo] R; kṣubdhācārya C
- n.-
2312 vādayet] R; vādayati R
- n.-
2313 ciddhu] C; sidhu R (supported also by Comm1)
- n.-
2314 sādhikā] R; sādhakī C
- n.-
2315 °kuñjeṣu] R; kuñje (unmetrical) C
- n.-
2316 °bhojya; C; vāsas R
- n.-
2317 madanah] R, T1; mada C
- n.-
2318 śuktiś] *em.*; suktis W; śuktikaṃ (unmetrical) C
- n.-
2319 kāñjikas] T1; kāṃkikas R; kaṃjikas C
- n.-
2320 proktaś] R; proktā C
- n.-
2321 °matsya°] C; °māṃsa° R
- n.-
2322 ārukādayaḥ] *em.*; ālukādayaḥ C; ārukādaya R
- n.-
2323 avadhūtaṃ] *em.*; avadhūta R; adhūtaṃ C
- n.-
2324 muṣṭiḥ] *em.*; muṣṭi C, R
- n.-
2325 pade] R; dṛṣṭimuṣṭipade C
- n.-
2326 caiva] C; *om.* R
- n.-
2327 °buddhānām] T1; °yuddhānām C
- n.-
2328 divya°] *conj.*; divyaṃ C, R
- n.-
2329 praviṣṭaṃ] C; praviṣṭvā R
- n.-
2330 hṛdādīnām] R; hṛdayādīnām (unmetrical) C
- n.-
2331 kalpāgraṃ] *em.*; kalpāgra° C, R

- n.- 2330 iti] C; *om.* R
- n.- 2331 sotsāhās] *em.*; sotsāhā R; socchāhā C
- n.- 2332 saṃnāhāḥ] *em.*; sannāhā C. R
- n.- 2333 vedavatīm] R; devatīm C
- n.- 2334 saṃgr̥hya] R; gr̥hya (unmetrical) C
- n.- 2335 dhyāyī] C; vīras tv R
- n.- 2336 °dārikāṃ vadhūṃ] C; °kanyāvadhūṃ R
- n.- 2337 sidhyate] R; sidhyati C
- n.- 2338 veti] R; ceta C
- n.- 2339 yuktir] C; bhaktir(?) R
- n.- 2340 'py anayā] C; 'psarayā R
- n.- 2341 krodhā] R; krodha° (unmetrical) C
- n.- 2342 krodhāḥ] *em.*; krodhā C, R
- n.- 2343 raktā] R; rakta C
- n.- 2344 atyantaṃ] C; atyanta° R
- n.- 2345 yasya] C; sya R
- n.- 2346 mūḍhātmā] C; mūḍhātmā sa R
- n.- 2347 svapnamāyeva] R.; svapnamāyaiva C
- n.- 2348 °dharmasyājñāḥ] *em.*; °dharmasyājñā C, R
- n.- 2349 °mudrādhiṣṭhāna°] C; °mahāsādhanam R
- n.- 2350 vidyāpuruṣas] C; vidyādharapuruṣas R
- n.- 2351 viṣṇur] *em.*; viṣṇu° C, R
- n.- 2352 aśvinau] R; āśvinau C
- n.- 2353 candraḥ] *em.*; candre C; candrā R
- n.- 2354 kiranti] C; kriyante R

- n.- 2353 kāhalā°] C; kāhala° R
- n.- 2354 ete] C; tā R
- n.- 2355 °ddhānaṃ (°dgāraṃ?) C; °dhāmā R
- n.- 2356 parāparavasavartinaś] C; parāparavaravasavartinaś R
- n.- 2357 surāsuraputrā] *em.*; surāsuraputrāḥ R; surā C
- n.- 2358 °prakaraṃ] C; °prakāraṃ R
- n.- 2359 pūjās] R; pūjā C
- n.- 2360 tābhiḥ] C; tāṃ R
- n.- 2361 saṃpūjayanty] R; saṃpūjyayanty C
- n.- 2362 mahāsukha°] R; muhāsukha° C
- n.- 2363 nirdvandvas] *em.*; nirdvanvas C; nirdvandas R
- n.- 2364 jīnasyā°] R (supported by the Tib.); janasyā° C
- n.- 2365 dur°] C; an° R
- n.- 2366 upamīyate] C; upanīyate R
- n.- 2367 sarvasattvānāṃ] C; sattvānāṃ R
- n.- 2368 vikalpa°] C; sarvavikalpa° R
- n.- 2369 abhiniṣkramaṇaṃ] C; saniniṣkrama° R
- n.- 2370 svayam] R, T1; svayastvam(?) C
- n.- 2371 asamasambuddhatvam] C; asamaṃ buddhatvam R
- n.- 2372 devāvatāraṇamyam] C; devāvatāraṇaṃ rāmyam R
- n.- 2373 °āvatāraṇasuddham] *em.*; °āvatāraṇasuddhaṃ C; °āvatāraṇaṃ śuddhaṃ R
- n.- 2374 °mahārthaṃ] *em.*; °mahāthaṃ C; °mahāṃtaṃ R
- n.- 2375 °viśeṣaṃ] R; °viśeṣa° C
- n.- 2376 °matsyamāṃsahomaṇaṃ] *em.*; matsyamāṃsahomanam C;
mājāsthimahāmāṃsasya homana R
- n.- 2377 vai] R; *om.* (unmetrical) C

- n.- °tṛṇāni] C; °tṛṇādi R
2376
- n.- lagnaḥ samuttīrya] R; lagnasyam uttīrya C
2377
- n.- °āvarohitaḥ] *em.*; °āvarohite R; °virohitaḥ C
2378
- n.- bodhir] R; bodhi C
2379
- n.- nirvikalpa°] R; nirvikalpaḥ C
2380
- n.- dvayendriyasamāpattyā] C; dviṭīyasamāpattyā R
2381
- n.- ahaṃkārayate] R; ahaṃkāratā C
2382
- n.- niṣpādyeta] R; niṣpādyam etat (unmetrical) C
2383
- n.- *haiṃva* seems to be a metrically shortened (BHS) *ihaiṃva*.
2384
- n.- ´nekā (BHS) = anekā
2385
- n.- piśunaṃ] *em.*; paśunaṃ C; yaś ca hr̥ṣṭa° R
2386
- n.- °ādinam] C; °āvahi R
2387
- n.- °kṣobhyavāsinaḥ] C; °kṣobhyaś cāsīno R
2388
- n.- asthir] C; asthibhir R
2389
- n.- sarveṣāṃ] T1; *om.* (unmetrical) C, R
2390
- n.- samayo] R; samayaṃ C
2391
- n.- bhakṣaṇīyāni] R; bha++++yāni C; bhakṣaṇīyā T1
2392
- n.- khyāpitaṃ] R; khyātaṃ (unmetrical) C
2393
- n.- evaṃvidhaṃ] T1; evaṃvidhi°] R; evaṃvidho C; evaṃvido Y
2394
- n.- °sumārga°] *conj.* (on the authority of the Tib.); °kumārga° R, T1; °kumāga° C;
2395
- n.- °kṛte ca Ni
2396
- n.- °koṭyaś ca] C; °koṭi R
2397
- n.- vajragarbhapramukhā bodhisattvā mahāsattvāḥ] C;
2398
- n.- vajragarbhapramukhānāṃ bodhisattvānāṃ mahāsattvānāṃ R
2399
- n.- ca] R; *om.* C
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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Abhedyā

mi phyed ma

མི་ཕྱེད་མ།

abhedyā

One of the subtle channels in the body.

- g.2 **Acalaceṭa**
mi g.yo mgon
མི་གཡོ་མགོན།
acalaceṭa
“Servant Acala,” or “Immovable Servant/Helper,” seems to be an epithet of Acala/Caṇḍamahāroṣaṇa; commentaries describe him as an emanation of Vairocana.
- g.3 **activity family**
las kyi rigs
ལས་ཀྱི་རིགས།
karmakula
One of the five buddha families.
- g.4 **afflictions**
nyon mongs
ཉོན་མོངས།
kleśa
The term refers to the three (hatred, ignorance, and greed) or the five (the same with the addition of envy and pride) “afflictions.”
- g.5 **Ahomukhā**
'og zhal ma
འོག་ཞལ་མ།
ahomukhā
One of the goddesses in the retinue of Heruka.
- g.6 **Aihikī**
'dod pa mo
འདོད་པ་མོ།
aihikī · aihikā
One of the seven types of ḍākinīs.
- g.7 **Ajitā**
mi thub ma
མི་སྤུབ་མ།
ajitā

One of the goddesses invited to partake in the oblation offering.

g.8 Ākarṣaṇī

'gugs byed ma

འགྲུགས་བྱེད་མ།

ākarsaṇī

A deity personifying the true nature of the element fire.

g.9 Amṛtaviḷokinī

a mra ta bi lo ki ni

ཨ་མྲ་ཏ་བི་ལོ་གི་ནི།

amṛtaviḷokinī

In the *Sampuṭodbhava*, this deity is invoked to help obtain a son.

g.10 Ananta

mtha' yas

མཐའ་ཡས།

ananta

One of the eight nāga kings.

g.11 Anivṛttikā

mi ldog mo

མི་ལྡོག་མོ།

anivṛttikā

One of the seven types of ḍākinīs.

g.12 añjali

thal mo

ཐལ་མོ།

añjali

A gesture of reverence with the hands joined at the heart as if in prayer.

g.13 anunāsika

thig le

ཐིག་ལེ།

anunāsika

The symbol denoting the nasalization of a Sanskrit vowel, comprised of a dot above a crescent.

g.14 Aparājītā

gzhan mi thub

གཞན་མི་སྲུང་།

aparājītā

One of the goddesses invited to partake in the oblation offering.

g.15 apasmāra

brjed byed · rjed byed

བརྗེད་བྱེད། · རྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.16 apsaras

lha'i bu mo

ལྷ་འི་བུ་མོ།

apsaras

A member of the class of celestial female beings of great beauty.

g.17 Arbuda

arbu da

ཨ་རུ་ད།

arbuda

One of the four pīṭhas.

g.18 ardhaparyāṅka

skyil krung phyed pa

སྐྱིལ་ཀྲུང་ཕྱེད་པ།

ardhaparyāṅka

There are two versions of the ardhaparyāṅka posture—one sitting, the other dancing.

g.19 Arka

nyi ma

ཉིམ།

arka · sūrya

A Hindu god (personification of the sun).

g.20 aspiration for awakening

byang chub kyi sems · byang chub sems

བྱང་ལྡན་གྱི་སེམས། · བྱང་ལྡན་སེམས།

bodhicitta

The wish to attain awakening for the sake of all sentient beings; a luminous “seed” moving inside the channels; the Sanskrit and Tibetan terms are also used to denote semen.

g.21 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.22 Aṭṭahāsa

aT+Ta ha sa

ཨཱ་ཏ་ཧ་ས།

aṭṭahāsa

One of the power places.

g.23 auxiliary chandoha

nye ba'i ts+tshan do ha

ཉེབའི་རྫོན་དོ་ཉ།

upachandoha

A type of power place where yogins and yoginīs congregate.

g.24 auxiliary charnel ground

nye ba'i dur khrod

ཉེབའི་དུར་ཁྲོད།

upaśmāśana

A type of power place where yogins and yoginīs congregate.

g.25 auxiliary kṣetra

nye ba'i zhing

ཉེབའི་ཞིང།

upakṣetra

A type of power place where yogins and yoginīs congregate.

g.26 auxiliary melāpaka

nye 'du ba · nye ba'i 'du ba

ཉེའདུབ། · ཉེབའི་འདུབ།

upamelāpaka

A type of power place where yogins and yoginīs congregate.

g.27 auxiliary pīlava

nye ba'i 'thung gcod

ཉེབའི་འཕུང་གཙོང།

upapīlava

A type of power place where yogins and yoginīs congregate.

g.28 auxiliary pīṭha

nye ba'i gnas

ཉེབའི་གནས།

upapīṭha

A type of power place where yogins and yoginīs congregate.

g.29 Bahulojātā

mang po skyes

མང་པོ་སྐྱེས།

bahulojātā

One of the five goddesses personifying the five “hooks of gnosis.”

g.30 Bālā

stobs

སྟོབས།

bālā

One of the five goddesses personifying the five “hooks of gnosis.”

g.31 Bhadrakālī

nag mo bzang mo

ནག་མོ་བཟང་མོ།

bhadrakālī

One of the goddesses invited to partake in the oblation offering.

g.32 bhaga

bha ga

བླ་ག།

bhaga

The female genital organ, in this and other tantric texts. Other meanings include “good fortune,” “happiness,” and “majesty”; the term forms the root of the word *bhagavān*, Blessed One; see also [1.163](#) et seq.

g.33 Bhairava

'jigs byed

འཇིགས་བྱེད།

bhairava

A wrathful form of Śiva.

g.34 Bhāvikī

sgom pa ma

སྟོམ་པ་མ།

bhāvikī

One of the subtle channels in the body.

g.35 Bhṛkuṭī

khro gnyer can

ལྷོ་གཉེར་ཅན།

bhṛkuṭī

One of the goddesses in the retinue of Heruka.

g.36 **bhūcarī**

sa spyod

ས་སྐྱོད།

bhūcarī

A type of ḍākinī (literally, “earth traveller”).

g.37 **bhūmi**

sa

ས།

bhūmi

See “bodhisattva level.”

g.38 **Bībhatsa**

'jigs rung

འཇིགས་རུང་།

bībhatsa

One of the deities invited to partake in the oblation offering.

g.39 **bindu**

thig le

ཐིག་ལེ།

bindu

A drop (as of liquids); a “drop” of concentrated energy in the channels of the subtle body; the shape of a drop with a small protuberance above visualized above mantric syllables as part of the *anunāsika* (the nasal mark).

g.40 **Black Kapālin**

nag po thod pa can

ནག་པོ་ཐོད་པ་ཅན།

kṛṣṇakapālin

One of the deities invited to partake in the oblation offering.

g.41 **bodhicitta**

byang chub kyi sems

བྱང་ལྡན་གྱི་སེམས།

bodhicitta

In normative Mahāyāna doctrine, bodhicitta refers to the aspiration for awakening, in both its relative and absolute aspects. In tantric thought it frequently refers to semen in the context of its generation and manipulation in sexual yogic rites.

g.42 bodhisattva level

sa

ས།

bhūmi

Ground; level; also the level of realization, in particular that of a bodhisattva. Also rendered here as “bhūmi.”

g.43 bola

bo la · bo l+la

བོ་ལ། · བོ་ལ།

bola

A code word for the male sexual organ. Taken literally, refers to “gum myrrh.”

g.44 brahmanical fire

tshangs pa'i me

ཚངས་པའི་མེ།

brahmāgni

One of the sacrificial fires.

g.45 caitya

mchod rten

མཚོད་རྟེན།

caitya · stūpa

A holy monument enshrining relics, usually in a shape that represents the five elements.

g.46 cakra

'khor lo

འཁོར་ལོ།

cakra

Circle; wheel; energy center in the subtle body—a vortex of channels.

g.47 cakra of great bliss

bde chen 'khor lo

བདེ་ཆེན་འཁོར་ལོ།

mahāsukhacakra

The name of the energy center (*cakra*) at the top of the head. Also referred to as the *mahāsukha cakra*.

g.48 cāṇḍāla

gdol pa

གདོལ་པ།

cāṇḍāla · caṇḍāla

An outcaste or a member of the lowest (and despised) castes in Indian society.

g.49 Caṇḍālī

gdol ba mo · gtum mo

གདོལ་བ་མོ། · གཏུམ་མོ།

caṇḍālī

An outcaste woman; one of the female deities in the retinue of Hevajra; the mystic heat below the navel, personified as a goddess; one of the five ḍākinīs visualized on the prongs of the vajra scepter.

g.50 Caṇḍikā

gtum mo

གཏུམ་མོ།

caṇḍikā

One of the subtle channels in the body.

g.51 Candra

zla ba

ཟླ་བ།

candra

A Hindu deity (the moon personified).

g.52 candrabindu

zla ba'i thig le

ལྷ་བའི་ཐིག་ལེ།

candrabindu

A sign in Sanskrit indicating nasalization of the vowel it is written above; it consists of a horizontal crescent with its horns pointing up and a dot above it.

g.53 Candrī

zla mo

ལྷ་མོ།

candrī

One of the goddesses invited to partake in the oblation offering.

g.54 Caritra

tsA ri t+ra

རྩེ་རི་ཅ།

caritra

One of the power places.

g.55 Caurī

chom rkun ma

ཚོམ་རྒྱལ་མ།

caurī

One of the female deities in the retinue of Hevajra.

g.56 central channel

dbu ma · kun 'dar ma

དབུ་མ། · ཀུན་འདར་མ།

avadhūtī

The body's main subtle channel (*nāḍī*), running along the spinal column.

g.57 chandoha

ts+tshan do · tshan do · tshan do ha

ཚྷོན་དོ། · ཚྷོན་དོ། · ཚྷོན་དོ་ཧ།

chandoha

A type of power place where yogins and yoginīs congregate.

g.58 charnel ground

dur khrod

དུར་ཁོད།

śmāśana

A type of power place where yogins and yoginīs congregate.

g.59 chosen deity

rang gi 'dod pa'i lha

རང་གི་འདོད་པའི་ལྷ།

sveṣṭadevatā · iṣṭadevatā

A sambhogakāya deity to which the practitioner has a samaya commitment, commonly known by the students of Tibetan Buddhism as *yidam*.

g.60 consort

phyag rgya · rig ma · shes rab · btsun mo · thabs

ཕྱག་རྒྱ། · རིག་མ། · ཤེས་རབ། · བཙུན་མོ། · ཐབས།

mudrā · vidyā · prajñā · yoṣitā · upāya

The pair of the deity or practitioner in sexual yoga. See “consort (female)” and “consort (male).”

g.61 consort (female)

phyag rgya · rig ma · shes rab · btsun mo · dga' ma

ཕྱག་རྒྱ། · རིག་མ། · ཤེས་རབ། · བཙུན་མོ། · དགའ་མ།

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.62 consort (male)

thabs

ཐབས།

upāya

The male element of the coupling pair in sexual yoga. See “skillful means.”

- g.63 Cumbikā
'o byed ma
 འོ་བྱེད་མ།
cumbikā
 One of the seven types of ḍākinīs.
- g.64 Cundā
skul byed ma
 སྐུ་བྱེད་མ།
cundā
 One of the goddesses in the retinue of Heruka.
- g.65 Cūṣaṇī
'jib byed ma
 འཇིབ་བྱེད་མ།
cūṣaṇī
 One of the goddesses invited to partake in the oblation offering.
- g.66 Cūṣiṇī
'jib byed ma
 འཇིབ་བྱེད་མ།
cūṣiṇī
 One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.
- g.67 ḍāka
dpa' bo
 དཔའ་བོ།
ḍāka
 Covers a wide range of meanings—in general a male being, not necessarily benevolent, ranging from a powerful spirit to a retinue deity in a maṇḍala.
- g.68 ḍākinī
mkha' 'gro ma
 མཁའ་འགྲོ་མ།
ḍākinī

Covers a wide range of meanings—in general a female being, not necessarily benevolent, ranging from a powerful spirit to a retinue deity in a maṇḍala. Also the name of the royal goddess in the east, see “Dākinī.”

g.69 Dākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

ḍākinī

One of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.

g.70 Dākinījālasaṃvara

mkha' 'gro ma'i dra ba'i sdom pa

མཁའ་འགྲོ་མའི་དྲ་བའི་སྡོམ་པ།

ḍākinījālasaṃvara

An elaborate name of the deity Saṃvara; its meaning varies according to different interpretations.

g.71 ḍamaru

cang te'u

ཅང་ཏེ་འུ།

ḍamaru

A small hand drum.

g.72 Devīkoṭa

de bl ko Ta · lha mo'i mkhar

དེ་བློ་ཀོ་ཏ། · ལྷ་མོའི་མཁར།

devīkoṭa · devīkoṭṭa

One of the four auxiliary pīṭhas.

g.73 Dharma

chos

ཚོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through

the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharma); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharma); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharma); and mental objects (dharma).

g.74 dharmacakra

chos kyi 'khor lo

ཚོས་ཀྱི་འཁོར་ལོ།

dharmacakra

The name of the energy center (*cakra*) in the heart.

g.75 dharmadhātu

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

The “sphere of phenomena,” a totality of things as they really are.

g.76 dharmakāya

chos kyi sku

ཚོས་ཀྱི་སྐུ།

dharmakāya

The “body of phenomena” as they really are; the state of complete and perfect awakening.

g.77 Dharmāralli

chos kyi ra li

ཚོས་ཀྱི་རལ།

dharmāralli

The deity Aralli when he is associated with the origination of phenomena.

g.78 Dīpinī

mar me ma

མར་མེ་མ།

dīpinī · dipinī

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.79 Divyā
rtse ba ma
 རྩེ་བ་མ།
divyā
 “Divine”; one of the subtle channels in the body.
- g.80 Dombī
g.yung mo
 གཡུང་མོ།
ḍombī
 One of the female deities in the retinue of Hevajra.
- g.81 Drokmi Śākya Yeshé
'brog mi shAkya ye shes
 འབྲོག་མི་ཤུག་ཡེ་ཤེས།
 —
 992 or 993 to 1043 or 1072; Tibetan translator (of an early phase of the later translation period) and important figure in the Lamdré (*lam 'bras*) lineage.
- g.82 Duṣṭī
gdug pa can
 གདུག་པ་ཅན།
duṣṭī
 One of the goddesses invited to partake in the oblation offering.
- g.83 Dveṣavajra
zhe sdang rdo rje
 ཞེ་སྒང་རྩོ་རྗེ།
dveṣavajra
 The deity personifying the true nature of the faculty of hearing.
- g.84 Dveṣāvatī
skyon bral ma
 སྐྱོན་བྲལ་མ།
doṣāvātī
 One of the subtle channels in the body.

- g.85 earth boa
sbrul gdong gnyis pa
 སྐྱལ་གདོང་གཉིས་པ།
dvimukhāhi
 “Two-faced snake.”
- g.86 enthralling
dbang · dbang du bya ba · dbang du byed pa
 དབང་། · དབང་དུ་བྱ་བ། · དབང་དུ་བྱེད་པ།
vaśya · vaśīkaraṇa
 The activity or the magical act of enthralling.
- g.87 five mudrās
phyag rgya lnga
 ཕྱག་རྒྱ་ལྔ།
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.88 five nectars
bdud rtsi lnga
 བདུད་རྩི་ལྔ།
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.89 four applications of mindfulness
dran pa nye bar gzhag pa bzhi
 དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།
catuḥsmṛtyupasthāna
 Often called “four types of mindfulness”; they refer to mindfulness of the body, bodily sensations, thoughts, and phenomena.
- g.90 four bases of miraculous power
rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་ཀླང་པ་བཞི།

caturyuddhipāda

The four are intention (*chandās*), diligence (*vīrya*), attention (*citta*), and discernment (*mīmāṃsā*).

g.91 four right exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྤོང་བ་བཞི།

catuḥsamyakprahāṇa · °praṇidhiṃ

The four right exertions (sometimes translated literally from the Tibetan as “abandonments”) aim at preventing the negative dharmas from arising, at removing those that have arisen, at producing those that have not arisen, and at maintaining those that have arisen. The Tibetan term, as exemplified in this text, may translate both the Sanskrit terms *samyakprahāṇa* and *samyakpraṇidhiṃ*.

g.92 Gaganagañja

nam mkha'

ནམ་མཁའ།

gaganagañja · gaganam

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.93 gaṇacakra feast

tshogs kyi dkyil 'khor

ཚོགས་གྱི་དཀྱིལ་འཁོར།

gaṇacakra

A ritual feast offered to the deities and all beings in the three realms.

g.94 Gaurī

dkar mo

དཀར་མོ།

gaurī

One of the female deities in the retinue of Hevajra.

g.95 Gayādhara

sprin 'dzin

སྒྲིན་འཛོན།

gayādhara

994–1043; Indian (possibly Bengali) paṇḍita who visited Tibet three times; teacher of Drokmi Śākya Yeshé; a complex personality and a key figure in the transmission to Tibet of the Hevajra materials later incorporated in the Lamdré (*lam 'bras*) tradition.

g.96 Gehā

khyim ma

ཁྱིམ་མ།

gehā

One of the subtle channels in the body.

g.97 Ghasmarī

g+ha sma rI · g+hasma rI

གྲ་སྐ་རྩི། · གྲ་སྐ་རྩི།

ghasmarī

One of the female deities in the retinue of Hevajra.

g.98 Ghorarūpā

'jigs pa'i gzugs

འཛིགས་པའི་གཟུགས།

ghorarūpā

One of the goddesses invited to partake in the oblation offering.

g.99 Ghorī

'jigs pa'i mkha' 'gro ma · 'jigs pa'i mkha' 'gro

འཛིགས་པའི་མཁའ་འགྲོ་མ། · འཛིགས་པའི་མཁའ་འགྲོ།

ghorī

One of the goddesses invited to partake in the oblation offering; one of the five dākinīs visualized on the five prongs of the vajra scepter.

g.100 Godāvarī

go dA ba ri · ba yi mchog sbyin

གོ་དུ་བ་རི། · བ་ཡི་མཚོག་སྦྱིན།

godāvarī

One of the four auxiliary pīṭhas.

- g.101 graha
gza'
 གཟའ།
graha
 A demon that causes an eclipse; a spirit that causes possession; a planet.
- g.102 Gr̥hadevatā
khyim gyi lha
 ཁྱིམ་གྱི་ལྷ།
gr̥hadevatā
 One of the two melāpakas.
- g.103 Harikela
ha ri ke pa
 ཧ་རི་ཀེ་པ།
harikela
 One of the two pīlavas.
- g.104 Hariścandra
'phrog pa zla ba
 འཕྲོག་པ་ལྷ་བ།
hariścandra
 Mythological figure of great wealth and splendor.
- g.105 Hayāsyā
rta yi gzugs · rta gdong ma
 རྟ་ཡི་གཟུགས། · རྟ་གདོང་མ།
hayāsyā · turaṅgamāsyā
 One of the goddesses in the retinue of Heruka.
- g.106 hearer
nyan thos
 ཉན་ཐོས།
śrāvaka
Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.107 heruka

he ru ka · khrag 'thung

ཉེ་ཅུ་ཀ་མཚན་འཕྲུང་།

heruka

The wrathful buddha personifying the true nature of all forms and all the sensory fields and elements; a wrathful deity of the vīra type; also an epithet applied to some wrathful deities, especially Hevajra and Saṃvara.

g.108 Herukasamṅnibhā

he ru ka dang mtshungs pa

ཉེ་ཅུ་ཀ་དང་མཚུངས་པ།

herukasamṅnibhā

One of the goddesses in the retinue of Heruka.

g.109 Hetudāyikā

rgyu sbyin ma

རྒྱ་སྤྱིན་མ།

hetudāyikā

One of the subtle channels in the body.

g.110 Hevajra

kye'i rdo rje

ཀྱེ་འི་རྡོ་རྗེ།

hevajra

A wrathful deity of the heruka type.

g.111 Himālaya

kha ba'i gnas · hi ma la ya

ཁ་བའི་གནས། · ཉི་མ་ལ་ཡ།

himālaya

One of the two auxiliary chandohas.

g.112 homa

sbyin sreg

སྤྱིན་སྲེག

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.113 Hṛṣṭavadanā

rangs ma'i gdong

རངས་མའི་གདོང་།

hṛṣṭavadanā

One of the subtle channels in the body.

g.114 Hūmkāra

hUM mdzad

ཧཱུཎ་མཛད།

hūmkāra

The name of one of the wrathful forms of Vajrapāṇi; in the *Samputodbhava* he is also referred to as Krodhavijaya or simply Krodha.

g.115 Indra

dbang po

དབང་པོ།

indra

The chief god in the realm of Thirty-three and Hindu deity (personification of the sun). Also called Śakra.

g.116 Indrī

dbang mo

དབང་མོ།

indrī

One of the goddesses invited to partake in the oblation offering.

g.117 insight

shes rab

ཤེས་རབ།

prajñā

Direct cognition of reality; represented by and refers to the female consort in sexual yoga.

g.118 Īrṣyāvajra

phrag dog rdo rje

ཕྱག་དོག་རྩོམ།

īrṣyāvajra

The deity personifying the true nature of the faculty of smell.

g.119 Jālandhara

dzA lan dha ra · 'bar ba 'dzin

རྩེ་ལན་རྩ་ར། · འབར་བ་འཛོལ།

jālandhara

One of the four pīṭhas.

g.120 Jambhanī

dzam+b+ha ni

རྩམ་མོ།

jambhanī

A goddess invoked to crush wayward beings.

g.121 Jayā

rgyal ma

རྒྱལ་མ།

jayā

One of the goddesses invited to partake in the oblation offering.

g.122 jewel family

rin chen gyi rigs

རིན་ཆེན་གྱི་རིགས།

ratnakula

One of the five buddha families.

g.123 Jñānadākinī

ye shes mkha' 'gro ma

ཡེ་ཤེས་མཁའ་འགོ་མ།

jñānadākinī

“Wisdom Ḍākinī,” one of the five ḍākinīs associated with the five buddha families.

g.124 jñānasattva

ye shes sems dpa'

ཡེ་ཤེས་སེམས་དཔའ།

jñānasattva

The deity that merges with and empowers its form, the samayasattva, visualized by the practitioner.

g.125 Joyful

dga' ba

དགའ་བ།

muditā

The first bodhisattva level.

g.126 kakkola

ka k+ko la

ཀ་ཀོ་ལ།

kakkola

A code word for the female genital organ. Taken literally, refers to an aromatic plant and the perfume made from it.

g.127 Kaliṅga

ka ling ka

ཀ་ལིང་ཀ།

kaliṅga

One of the two chandohas.

g.128 Kāliñjara

ka lany+dzi

ཀ་ལ་ཇྲི

kāliñjara

Name of a country; inhabitant of this country.

g.129 Kāmarūpa

kA ma rU pa · 'dod pa'i gzugs

ཀཱ་མ་རུ་པ། · འདོད་པའི་གཟུགས།

kāmarūpa

One of the two kṣetras.

g.130 Kambojī

g.yo ldan ma

གཡོ་ལྷན་མ།

kambojī · kāmbojī

One of the goddesses invited to partake in the oblation offering; one of the four guardian goddesses who can be indicated to a fellow practitioner by her pledge sign.

g.131 Kāminī

'dod ma

འདོད་མ།

kāminī

One of the subtle channels in the body.

g.132 Kāñcī

kAny+tsi

ཀཱ་ཇྲི

kāñcī

One of the two auxiliary chandohas.

g.133 Karmārapāṭaka

las kyi brang

ལས་ཀྱི་བྲང་།

karmārapāṭaka

One of the pīlavas.

g.134 karmic stains

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.135 karṣa

zho

ཞོ།

karṣa

A unit of weight equal to either 176 or 280 grains troy.

g.136 Kāruṇya

snying rje

སྤྲིང་རྗེ།

kāruṇya

One of the two pīlavas.

g.137 Kaumārapaurikā

gzhon nu'i grong khyer

གཞོན་ལུ་ཀྲོང་མེད།

kaumārapaurikā

One of the two auxiliary pīlavas.

g.138 kaupīna

dkris ma'i gos bzang

དཀྲིས་མའི་གོས་བླང།

kaupīna

A small piece of cloth covering just the genitals.

g.139 Khaṇḍarohā

dum skyes ma

དུམ་སྐྱེས་མ།

khaṇḍaroha

One of the seven types of ḍākinīs.

g.140 khaṭvāṅga

khaT+wAM ga

ཁཱ་ཅོ་ག།

khaṭvāṅga

Iconographic or real implement in the form of a staff with a trident ending; it may have human skulls impaled on it.

g.141 khecarī

mkha' spyod

མཁའ་སྐྱོད།

khecarī

A type of ḍākinī (literally, “sky traveller”).

g.142 Koṅkana

kong ka na

ཀོང་ཀ་ན།

koṅkana

One of the power places.

g.143 Kośala

ko sha la · ko sha lA

ཀོ་ཤ་ལ། · ཀོ་ཤ་ལ།

kośala

One of the two auxiliary kṣetras.

g.144 Krodha

khro bo

ཁྲོ་བ།

krodha

“Wrath,” an epithet of some wrathful male deities, such as Vajrapāṇi.

g.145 Krodhavijaya

khro bo rnam par rgyal ba

ཁྲོ་བོ་རྣམ་པར་རྒྱལ་བ།

krodhavijaya

An epithet of a wrathful form of Vajrapāṇi.

g.146 kṣetra

zhing

ཞིང།

kṣetra

A type of power place where yogins and yoginīs congregate.

g.147 Kubera

nor sbyin

ནོར་སྤྱིན།

vittada

A Hindu and Buddhist god of wealth.

g.148 Kulatā

ku lu tA · gu la tA

ཀུ་ལུ་ཏྲ། · གུ་ལ་ཏྲ།

kulatā

One of the auxiliary charnel grounds.

g.149 Kūrmajā

rus sbal skyes ma

རུས་སྒལ་སྐྱེས་མ།

kūrmajā

One of the subtle channels in the body.

g.150 lalanā

brkyang ma

བརྒྱུང་མ།

lalanā

The left subtle channel (*nāḍī*).

g.151 *lāmā*

lA mA

ལཱ་མ།

lāmā

A class of ḍākinīs.

g.152 *Lāmā*

lA mA

ལཱ་མ།

lāmā

One of the seven types of ḍākinīs.

g.153 *Lampāka*

lam pa ka · lam pA ka · lam bA ka

ལམ་པ་ཀ་ · ལམ་པཱ་ཀ་ · ལམ་བཱ་ཀ་

lampāka

One of the two chandohas.

g.154 *Lampakī*

lam pa kI

ལམ་པ་ཀྲི།

lampakī

One of the goddesses invited to partake in the oblation offering.

g.155 *Lavaṇasāgara*

lan tshwa'i rgya mtsho

ལན་ཚྭ་འི་རྒྱ་མཚོ།

lavaṇasāgara

One of the two pīlavas.

g.156 *Lilāgati*

rol pa

རོལ་པ།

lilāgati

A deity invoked in a mantra.

- g.157 **liṅga**
ling ga
 ལིང་ག།
liṅga
 The male sexual organ.
- g.158 **Locanā**
spyān · spyān ma
 སྤྱན། ་ སྤྱན་མ།
locanā
 The chief goddess of the jewel family, personifying the true nature of the element of earth.
- g.159 **lokapāla**
'jig rten skyong ba
 འཇིག་རྟེན་སྐྱོང་བ།
lokapāla
 “World protector,” a class of guardian deities, usually presiding over the quarters of the world.
- g.160 **lotus**
pad+ma
 པདྨ།
padma
 The lotus flower or plant; metaphorically, the female genital organ.
- g.161 **lotus family**
pad+ma'i rigs
 པདྨ་འི་རིགས།
padmakula
 One of the five buddha families.
- g.162 **Mahābala**
stobs po che
 ལྷོ་བས་པོ་ཚེ།
mahābala
 One of the mantra deities.

- g.163 Mahākālī
nag mo che
 ནག་མོ་ཚེ།
mahākālī
 One of the goddesses invited to partake in the oblation offering.
- g.164 Mahākoṣavatī
mdzod chen por gnas
 མཛོད་ཚེན་པོར་གནས།
mahākoṣavatī · mahākośavatī
 This appears to be an epithet of Paṇḍaravāsini, the consort of Amitābha.
- g.165 mahāmudrā
phyag rgya chen po
 ཕྱག་རྒྱ་ཚེན་པོ།
mahāmudrā
 Awakened state described as the union of wisdom and means.
- g.166 Mahāpratisarā
ma hA pR ti sA re
 མ་རྒྱ་པར་ཉི་སྐྱ་རེ།
mahāpratisarā
 In the *Sampuṭodbhava*, this deity is invoked to help obtain a son.
- g.167 Mahāsukha
bde chen · bde ba chen po
 བདེ་ཚེན། · བདེ་བ་ཚེན་པོ།
mahāsukha
 One of the epithets of Saṃvara.
- g.168 Mahāsukhavajratejaḥ
ma hA su kha badzra te dzaH
 མ་རྒྱ་སྐུ་ཁ་བཟླ་ཉི་ཚེ།
śūkarāsyātejaḥ
 “Fire of Great Bliss,” a bahuvrīhi epithet addressing a heruka.
- g.169 Mahāviṣṭā

'jug ma · 'jug ma chen mo

འཇུག་མ། ་ འཇུག་མ་ཆེན་མོ།

viṣṭā · mahāviṣṭā

One of the subtle channels in the body.

g.170 Mālava

mA la ba

མཱ་ལ་བ།

mālava

One of the four auxiliary pīṭhas.

g.171 Malaya

mA la ya

མཱ་ལ་ཡ།

malaya

One of the four pīṭhas.

g.172 Māmakī

mA ma ki

མཱ་མ་གླི།

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

མ་ཉི་རྒྱ་རི།

maṇidharī

“Holder of Jewels,” an epithet of Mahāpratisarā.

g.174 Mañjuvajra

'jam pa'i rdo rje

འཇམ་པའི་རྫོ་རྗེ།

mañjuvajra

One of the peaceful forms of Mañjuśrī.

g.175 Manmatha

yid srub

ཡིད་སྐྱུབ།

manmatha

One of the epithets of Kāmadeva, the god of love.

g.176 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.177 Māradārikā

bdud ’dral ma

བདུད་འདྲལ་མ།

māradārikā

One of the subtle channels in the body.

g.178 Māraṇī

gsod par byed ma

གསོད་པར་བྱེད་མ།

māraṇī

A deity personifying the true nature of the element of water.

g.179 Maru

ma ru

མ་རུ།

maru

One of the auxiliary charnel grounds.

g.180 Mātarā

ma mo

མ་མོ།

mātarā

One of the subtle channels in the body.

g.181 mātṛkā

ma mo

མ་མོ།

mātṛkā

“Mother,” any of the eight Śaiva goddesses of the class bearing the same name.

g.182 Mātsaryavajra

ser sna rdo rje ma

ཤེར་སྐྱ་རྡོ་རྗེ་མ།

mātsaryavajra

A deity personifying the true nature of the faculty of touch.

g.183 melāpaka

'du ba

འདུ་བ།

melāpaka

A type of power place where yogins and yoginīs congregate.

g.184 Mohanī

mo ha ni

མོ་ཧ་ནི།

mohanī

A goddess invoked to cause delusion.

g.185 Mohavajra

gti mug rdo rje

གཏི་མུག་རོ་རྗེ།

mohavajra

A deity personifying the true nature of the faculty of sight.

g.186 mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

Seal; ritual hand gesture; female consort in sexual yoga.

g.187 Mukundā

mu kun da · mu kun da ma

མུ་ཀུན་ད། · མུ་ཀུན་དམ།

mukundā

One of the goddesses in the maṇḍala of Vajrasattva.

g.188 Murajā

rdza rnga ma

རྩ་རྩམ།

murajā

One of the goddesses in the maṇḍala of Vajrasattva.

g.189 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art

and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.190 Nagara

nA ga ra

ནཱ་ག་ར།

nagara

One of the charnel grounds.

g.191 Nairātmyā

bdag med ma

བདག་མེད་མ།

nairātmyā

“No-self”; Heruka’s consort personifying the absence of self.

g.192 Nandātīta

dga’ las ’das

དགའ་ལས་འདས།

nandātīta

One of the deities invited to partake in the oblation offering.

g.193 Narteśvarī

gar dbang phyug

གར་དབང་ཕྱུག

narteśvarī

A deity personifying the true nature of the element of wind.

g.194 *nirmāṇa cakra*

sprul pa’i ’khor lo

སྤྱུལ་པའི་འཁོར་ལོ།

nirmāṇacakra

The energy center (*cakra*) in the navel.

g.195 *nirmāṇakāya*

sprul pa’i sku

སྤྱུང་པའི་སྐྱུ།

nirmāṇakāya

A body manifested by a tathāgata perceivable by ordinary senses; one of the two “form bodies” (*rūpakāya*).

g.196 oblation

gtor ma

གཏོར་མ།

bali

An offering of edibles to a deity or spirit.

g.197 Oḍra

o dra · o Di

ཨོ་རྩ། · ཨོ་ཏི།

oḍra

One of the two kṣetras.

g.198 ostāraka

gnon po

གཞོན་པོ།

ostāraka

A class of demonic beings.

g.199 Padmajvālinī

pad+ma 'bar ba

པདྨ་འབར་བ།

padmajvālinī

A deity personifying the true nature of the element of space.

g.200 Padmanarteśvara

pad+ma gar dbang

པདྨ་གར་དབང།

padmanarteśvara

An emanation of Avalokiteśvara usually depicted as a red, dancing figure; also the visualized deity for the semen after it enters the bhaga.

g.201 Padmapāṇi

phyag na pad+ma

ཕྱག་ན་པདྨ།

padmapāṇi

An epithet of Avalokiteśvara; also, one of the bodhisattva emanations of Avalokiteśvara.

g.202 Padmeśvara

pad+ma'i dbang phyug

པདྨ་འི་དབང་ཕྱུག་

padmeśvara

Another name of Amitābha.

g.203 pala

srang

ལྷང་།

pala

A unit of weight equal to four karṣa.

g.204 Pāṇḍaravāsini

gos dkar mo

གོས་དཀར་མོ།

pāṇḍaravāsini

The chief goddess of the lotus family, personifying the true nature of the element of fire.

g.205 Parāvṛttā

yongs gyur ma

ཡོངས་གྱུར་མ།

parāvṛttā

One of the seven types of ḍākinīs.

g.206 Parṇaśavarī

ri khrod ma shing lo can

རི་ཁྲོད་མ་ཤིང་ལོ་ཅན།

parṇaśavarī · parṇaśāvarī

One of the goddesses in the retinue of Heruka.

- g.207 Pātanī
ltung byed ma
 ལྷུང་བྱེད་མ།
pātanī
 A deity personifying the true nature of the element of earth; a goddess invoked to cause downfall.
- g.208 path of mantra
sngags kyi lam
 སྐྱེད་ཀྱི་ལམ།
mantramārga
 One of the three vehicles of Buddhism.
- g.209 Pāvakī
'tshed pa ma
 འཚོད་པ་མ།
pāvakī
 One of the subtle channels in the body.
- g.210 perfection of wisdom
shes rab kyi pha rol tu phyin pa
 ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ།
prajñāpāramitā
 One of the six perfections (generosity, morality, and so forth). For the deity, see “Prajñāpāramitā.”
- g.211 pīlava
'thung gcod
 འཕུང་གཅོད།
pīlava
 A type of power place where yogins and yoginīs congregate.
- g.212 pīṭha
gnas
 གནས།
pīṭha
 A type of power place where yogins and yoginīs congregate.

g.213 pleasure consort

dga' ma

དགའ་མ།

rati

See “consort (female).”

g.214 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུའི་བདག་པོ།

prajāpati

One of the five goddesses personifying the five “hooks of gnosis.”

g.215 Prajñāpāramitā

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

“Perfection of Wisdom,” one of the six perfections personified.

g.216 Pramāṇā

tshad ma

ཚཱ་མ།

pramāṇā

One of the subtle channels in the body.

g.217 pratyāliḍha

g.yon brkyang ba · g.yon brkyang

གཡོན་བརྒྱུང་བ། · གཡོན་བརྒྱུང་།

pratyāliḍha

Standing posture with the left leg outstretched and the right slightly bent.

g.218 Pravarā

rab mchog

རབ་མཚོག།

pravarā

One of the five goddesses personifying the five “hooks of gnosis.”

g.219 Premaṇī

sdu gu ma

སྤྱུ་གུ་མ།

premaṅī

One of the subtle channels in the body.

g.220 *preta*

yi dwags

ཡི་དྲགས།

preta

A class of spirits; one of the three lower realms.

g.221 *Pretādhivāsini*

pre ta a hi ba si · yi dags lhag par gnas · yi dags lhag gnas

ཤི་རྟམ་ཉི་བ་སི། · ཡི་དགས་ལྷག་པར་གནས། · ཡི་དགས་ལྷག་གནས།

pretādhivāsini

One of the two melāpakas.

g.222 *Pretasaṃghāta*

rab song dge 'dun

རབ་སོང་དགེ་འདུན།

pretasaṃghāta

One of the charnel grounds.

g.223 *principle*

de nyid

དེ་ཉིད།

tattva

Literally “thatness”—in the general sense it is the true nature or reality of things; in a ritual sense (as, for example, “the principle of the bell”), it is the principle (in this case wisdom) that has become in the ritual the nature of the bell.

g.224 *Pr̥thivīvajrā*

rdo rje sa

རྫོ་རྗེ་ས།

pr̥thivīvajrā · pr̥thivīvajrā

One of the goddesses in the maṅḍala of Vajrasattva.

- g.225 Pukkasī
puk+ka sI
 ཕུཀ་སྐྱི།
pukkasī
 One of the female deities in the retinue of Hevajra.
- g.226 pure aspect
dag pa · rnam par dag pa
 དག་པ། · རྣམ་པར་དག་པ།
viśuddhi
 The pure aspect (usually a particular Buddhist category) of a ritual implement or any ordinary entity.
- g.227 Pūrṇagiri
ko l+la gi ri
 ཀོ་ལ་ལ། གི་རི།
paurṇagiri · purnagiri
 One of the four pīthas.
- g.228 queen
btsun mo
 བཙུན་མོ།
yoṣitā
 In Tibetan, *btsun mo* is an honorific term for a woman of rank, also understood to mean lady, queen, or consort.
- g.229 Rāgavajra
'dod chags rdo rje
 འདོད་ཆགས་རྩོམ།
rāgavajra
 A deity personifying the true nature of the faculty of taste.
- g.230 Rāgavajrā
'dod chags rdo rje ma
 འདོད་ཆགས་རྩོམ་མ།
rāgavajrā
 One of the goddesses in the maṇḍala of Vajrasattva.

- g.231 **rajas**
rdul
 རྩལ།
rajas
 One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by energy and movement.
- g.232 **Rambhā**
dga' bzang
 དགའ་བཟང་།
rambhā
 One of the apsarases.
- g.233 **Rāmeśvara**
dga' ba'i dbang phyug
 དགའ་བའི་དབང་ཕྱུག་།
rāmeśvara
 One of the four auxiliary pīṭhas.
- g.234 **rasanā**
ro ma
 རོ་མ།
rasanā
 The right subtle channel (*nāḍī*).
- g.235 **Raudrī**
rdo rje drag mo
 རོ་རྗེ་དྲག་མོ།
vajraraudrī · raudrī · raudrā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.236 **Rudra**
drag po
 དྲག་པོ།
rudra
 A Hindu deity.

g.237 rudrākṣa
ru drAk+Sha

རུ་རྒྱལ།

rudrākṣa

These seeds are commonly used as rosary beads.

g.238 Rūpikā
gzugs can ma

གཟུགས་ཅན་མ།

rūpikā · rūpiṅī

One of the seven types of ḍākinīs.

g.239 Śabdavajrā
sgra yi rdo rje ma

སྒྲ་ཡི་རྡོ་རྗེ་མ།

śabdavajrā

One of the goddesses in the maṇḍala of Vajrasattva.

g.240 sage
drang srong

དང་སྲོང་།

ṛṣi

Sage, seer; it seems that this word can also denote a class of semi-divine beings.

g.241 Śakra
brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

In this text:

See also “Indra.”

g.242 Samālikā

byis bcas mo

བྱིས་བཅས་མོ།

samālikā

One of the seven types of ḍākinīs..

g.243 Sāmānyā

spyi ma

སྤྱི་མ།

sāmānyā

One of the subtle channels in the body.

g.244 samaya

dam tshig

དམ་ཚིག།

samaya

The bond between the practitioner and the deity, and also between the master and the pupil, forged at the time of an initiation.

g.245 samayasattva

dam tshig sems dpa

དམ་ཚིག་སེམས་དཔ།

samayasattova

The form of the deity generated and visualized by the practitioner.

g.246 sambhoga cakra

longs spyod 'khor lo

ལོངས་སྤྱོད་འཁོར་ལོ།

sambhogacakra

The name of the energy center (*cakra*) in the throat.

g.247 sambhogakāya

longs sku

ལོངས་སྐུ།

sambhogakāya

“Body of bliss,” one of the three bodies of the Buddha.

g.248 Sāṃkhya

grangs can

གངས་ཅན།

sāṃkhya

One of the three great divisions of Hindu philosophy.

g.249 sampuṭa

yang dag par sbyor ba

ཡང་དག་པར་སྟོན་བ།

sampuṭa

Sexual union perceived as the union of wisdom and skillful means; space between two concave surfaces; the principle of sampuṭa personified; an epithet of Vajrasattva/Saṃvara.

See also [i.10](#).

g.250 Saṃvara

bde ba'i mchog · bde mchog

བདེ་བའི་མཚོག་ · བདེ་མཚོག་

saṃvara · śaṃvara

A wrathful deity of the heruka type.

g.251 Śaṃvarī

sdom pa ma

སྟོན་པ་མ།

śaṃvarī

One of the goddesses in the retinue of Heruka.

g.252 Śarvarī

mtshan mo

མཚན་མོ།

śarvarī

One of the subtle channels in the body.

g.253 sattvam

snying stobs

སླིང་སྟོབས།

sattva

One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by lightness.

g.254 *sattvaparyāṅka*

sems dpa'i skyil mo krung

སེམས་དཔའི་སླིལ་མོ་ཀུང་།

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 *Saurāṣṭra*

sau rASh+Ta

སོ་རཱཤ།

saurāṣṭra · saurāṣṭra

One of the two auxiliary melāpakas.

g.256 *Śavarī*

ri khrod ma

རི་ཁྲོད་མ།

śavarī

One of the female deities in the retinue of Hevajra.

g.257 *seal of the pledge*

dam tshig phyag rgya

དམ་ཚིག་ཕྱག་རྒྱ།

samayamudrā

A particular gesture of the hands.

g.258 *Sekā*

dbang ma

དབང་མ།

sekā

One of the subtle channels in the body.

g.259 self-consecration

rang byin blabs pa

རང་བྱིན་བླབས་པ།

svādhiṣṭhāna

This is a consecration of oneself (in the Sanskrit compound, the word “self” is in a genitive case relationship with “consecration”).

g.260 Śeṣa

—

—

śeṣa

One of the eight nāga kings.

g.261 sexual play

kun du ru

ཀུན་དུ་རུ།

kundura · kunduru

Literally “olibanum,” this is the code word for the five types of enjoyment derived from the lotus of the female consort.

g.262 siddha

grub pa

གྲུབ་པ།

siddha

An accomplished being; a class of semi-divine beings.

g.263 Siddhā

shin tu grub ma

ཤིན་ཏུ་གྲུབ་མ།

susiddhā

One of the subtle channels in the body.

g.264 siddhi

dngos grub

དངོས་གྲུབ།

siddhi

Accomplishment in general; supernatural power, especially, one of the eight magical powers.

g.265 *Siṃhāsya*

seng ge'i gdong ma

སང་གེ་འི་གདོང་མ།

siṃhāsya

One of the goddesses in the retinue of Heruka.

g.266 *Siṃhinī*

seng ge ma

སང་གེ་མ།

siṃhinī

A lion-faced goddess in the retinue of Jñānaḍākinī.

g.267 *Sindhu*

sin dhu

སིན་ཏུ།

sindhu

One of the charnel grounds.

g.268 *Śītadā*

bsil sbyin ma

བསིལ་སྦྱིན་མ།

śītadā

One of the subtle channels in the body.

g.269 *Śiva Mahādeva*

grong khyer sum brtsegs dgra bo

གྲོང་ཁྱེར་སུམ་བརྟེན་ས་དག་པོ།

tripurāri

A Hindu deity.

g.270 *skillful means*

thabs

ཐབས།

upāya

Means and methods available to realized beings; represented by and refers to the male consort in sexual yoga.

g.271 skull

thod

ཐོད།

yogapātra · kapāla

The vault or calvaria of a human skull used as a cup held by some wrathful deities, often filled with blood; or a skull cup used as a ritual implement.

g.272 Snehavajrā

rdo rje sdug pa

རྡོ་རྗེ་སྤུག་པ།

snehavajrā

One of the four retinue goddesses of Mahāsukhavajra.

g.273 source of phenomena

chos kyi 'byung gnas

ཚོས་ཀྱི་འབྱུང་གནས།

dharmodaya

The universal matrix represented as a triangle or two interlocking triangles; in the tantric viśuddhi (pure correspondences) system, it corresponds to the triangular area between a woman's legs.

g.274 sphere of phenomena

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

See "dharmadhātu."

g.275 sruk ladle

dgang gzar

དགའ་གཞུང་།

sruc

Sacrificial wooden ladle with a long arm.

g.276 sruva ladle

blugs gzar

སྤྱུགས་གཟུངས།

sruva

Small sacrificial wooden ladle with two collateral cavities.

g.277 Stambhanī

staM b+ha ni

སྤྱི་ལྷ་མོ།

stambhanī

A goddess invoked to immobilize wayward beings.

g.278 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

Apart from a Buddhist monument enshrining relics, it can also mean the central bead of a rosary.

g.279 subtle channel

rtsa

རྩ།

nādī

A channel in the subtle body conducting prāṇa.

g.280 Śūkarāsyā

phag gi gdong · vA rA ha mu khi · va rA ha mu khi

ཕག་གི་གདོང་། · བ་རྩ་ཧ་མུ་ཁི། · བ་རྩ་ཧ་མུ་ཁི།

śūkarāsyā · varāhamukhā

One of the goddesses in the retinue of Heruka.

g.281 Sūkṣmarūpā

phra gzugs ma

ཕ་གཟུགས་མ།

sūkṣmarūpā

One of the subtle channels in the body.

g.282 Śūlakālī

rtse mo nag mo

ཕུ་མོ་ནག་མོ།

śūlakālī

One of the yoginīs invited to partake in the oblation offering.

g.283 Sumanā

yid bzang ma

ཡིད་བཟང་མ།

sumanā

One of the subtle channels in the body.

g.284 summoning

dgug pa

དགུག་པ།

ākarsaṇa

The magical act of bringing a person or a being into one's presence; it is related to the activity of enthralling.

g.285 Suvarṇadvīpa

gser gling

གསེར་གླིང་།

suvarṇadvīpa

One of the two auxiliary melāpakas.

g.286 Śvānāsyā

khyi gdong ma

ཁྱི་གའོང་མ།

śvānāsyā

One of the goddesses in the retinue of Heruka.

g.287 Svarūpiṇī

shin tu gzugs can

ཤིན་ཏུ་གཟུགས་ཅན།

svarūpiṇī

One of the subtle channels in the body.

g.288 tamas

mun pa

མུན་པ།

tamas

One of the three principles or forces of nature, as known in the Sāṃkhya philosophy, characterized by heaviness and inertia.

g.289 tāṇḍava

rol mo · gar

རོལ་མོ། · གར།

tāṇḍava

The wild dance of wrathful male deities associated with the charnel ground.

g.290 Tārā

sgrol ma

སྒྲོལ་མ།

tārā

Female bodhisattva of compassion; the chief goddess of the activity family, personifying the true nature of the element wind; one of the five goddesses personifying the five “hooks of gnosis.”

g.291 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

“One gone into thatness” or “one come from thatness,” “thatness” being the nature of dharmadhātu, the empty essence imbued with wisdom and compassion; the term may refer to any tathāgata (either human or the celestial sambhogakāya), or to Buddha Śākyamuni, in which case it is capitalized (the Tathāgata).

g.292 tathāgata family

de bzhin gshegs pa'i rigs

དེ་བཞིན་གསེགས་པའི་རིགས།

tathāgatakula

One of the five buddha families, the one in the center, also called the buddha family.

g.293 tilaka

thig le

ཐིག་ལེ།

tilaka

A mark between the eyebrows, usually made with auspicious substances.

g.294 Tilakā

thig le

ཐིག་ལེ།

tilakā

A particular form of Nairātmyā.

g.295 Tilottamā

thig le mchog

ཐིག་ལེ་མཚོག་

tilottamā

One of the apsarases.

g.296 Tridaśeśvarī

sum cu rtsa gsum dbang phyug ma

སུམ་རུ་ཚ་ག་སུམ་དབང་ཕྱུག་མ།

tridaśeśvarī

One of the goddesses invited to partake in the oblation offering.

g.297 Triśakuni

tri sha ku ni · tri sha ku ne

ཇི་ཤ་ཀུ་ནི། · ཇི་ཤ་ཀུ་ནེ།

triśakuni · triśaṅkuni

One of the two auxiliary kṣetras.

g.298 Trivṛttā

sum skor ma

སུམ་སྐོར་མ།

trivṛttā

One of the subtle channels in the body.

g.299 turning of the lotus

'dod pa'i bskor ba

འདོད་པའི་བསྐོར་བ།

kamalāvarta

A mudrā gesture formed with both hands, representing male and female sexual organs in the state of arousal.

g.300 Udadhitaṭa

rgya mtsho'i 'gram

ཀླུ་མཚོའི་འགྲམ།

udadhitaṭa

One of the charnel grounds.

g.301 Uḍḍiyāna

o D+yAna · u rgyan · a Di Na · uryana · uD+yana

ཨོ་ཏྲཱ་ན་ལ་ཡུ་ཀླུ་ན། · ཨ་དི་ཤ་ལ་ཡུ་རྩ་ན། · ཡུ་ཏྲཱ་ན།

oḍḍiyāna · uḍḍiyāna

One of the four pīthas.

g.302 Udyāna

skyed mos tshal

སྐྱེད་མོས་ཚལ།

udyāna

One of the auxiliary charnel grounds.

g.303 Umādevī

lha mo dka' zlog

ལྷ་མོ་དཀའ་ལློག།

umādevī

Another name of Umā, one of Śiva's wives.

g.304 Upendra

nye dbang

ཉེདབང།

upendra

A Hindu deity.

g.305 ūrṇā

mdzod spu

མཚོད་སྤུ།

ūrṇā

An auspicious curl or tuft of hair between the eyebrows.

g.306 Uṣmā

tsha ba ma

ཚ་བ་མ།

uṣmā

One of the subtle channels in the body.

g.307 vaḍabāgni

rgod ma'i me

རོད་མ་འི་མེ།

vaḍabāgni

“Mare’s fire,” a subterranean mythical fire.

g.308 Vadālī

ba dA lI

བ་དཱ་ལྷི།

vadālī

An epithet of Mārīcī.

g.309 Vairambha

rtsom chen

རྩོམ་ཚེན།

vairambha · vairambhaka

One of the four winds.

g.310 Vairocana

rnam snang mdzad · rnam par snang mdzad

རྣམ་སྣང་མངོན། . རྣམ་པར་སྣང་མངོན།

vairocana

A sambhogakāya buddha personifying (in the systems taught in the *Samputōdbhava*) the true nature of the aggregate of form.

g.311 vajra

rdo rje

རྡོ་རྗེ།

vajra

Diamond; thunderbolt; scepter used in tantric rituals; non-duality; male sexual organ.

g.312 vajra bell

rdo rje dril bu

རོ་རྗེ་དྲིལ་བུ།

vajraghaṅṭā

Bell with a handle in the shape of a vajra scepter.

g.313 vajra family

rdo rje'i rigs

རོ་རྗེ་རིགས།

vajrakula

One of the five buddha families.

g.314 vajra water

rdo rje chu

རོ་རྗེ་ཆུ།

vajrodaka

Urine; it is referred to as “vajra water” when used in rituals.

g.315 Vajra-ulūkāsyā

badz+ra u lU kA s+ye

བཛ་ལྷ་ལུ་ཀླ་སྤྱེ།

vajra•ulūkāsyā · vajrolūkāsyā

One of the goddesses from the retinue of Jñānaḍākinī.

g.316 Vajrabimbā

rdo rje gzugs brnyan

རོ་རྗེ་གཟུགས་བརྟན།

vajraviśvā · vajrabimbā

One of the goddesses in the maṅḍala of Vajrasattva.

g.317 Vajracūṣaṅī

badz+ra tsU ShI NI

བཛ་རྩུ་ཤི་ཏི།

vajracūṣaṇī

One of the goddesses in the retinue of Jñānaḍākinī.

g.318 Vajraḍāka

rdo rje mkha' 'gro

རྫོལ་མཁའ་འགྲོ།

vajraḍāka

A wrathful deity.

g.319 Vajraḍākinī

rdo rje mkha' 'gro ma

རྫོལ་མཁའ་འགྲོ་མ།

vajraḍākinī

One of the goddesses in the maṇḍala of Vajrasattva; one of the five ḍākinīs visualized on the five prongs of the vajra scepter.

g.320 vajradhātu

rdo rje dbyings

རྫོལ་དབྱིངས།

vajradhātu

Intrinsically pure reality experienced through non-dual cognition.

g.321 Vajradīptatejā

badz+ra dIp+ta he dze

བཅོམ་རྒྱལ་ཉེ་ལོ།

vajradīptatejā

One of the goddesses from the retinue of Jñānaḍākinī.

g.322 Vajragarbha

rdo rje snying po

རྫོལ་སྤྱིང་པོ།

vajragarbha

A bodhisattva; in some parts of the *Samputa Tantra*, he is the interlocutor of the Blessed One.

g.323 Vajragarvā

rdo rje snyems ma

རྫོང་རྒྱལ་ས་མ།

vajragarvā

One of the four retinue goddesses of Mahāsukhavajra.

g.324 Vajraghaṅṭā

rdo rje dril bu ma

རྫོང་རྫིལ་བུ་མ།

vajraghaṅṭā

One of the goddesses in the maṅḍala of Vajrasattva.

g.325 Vajrajambukā

badz+ra dza bu ke

བཛ་ར་བུ་ཀེ

vajrajambukā

One of the goddesses in the retinue of Jñānaḍākinī.

g.326 Vajrakambojā

badz+ra kaM po dze

བཛ་ཀཾ་པོ་དེ།

vajrakambojā

One of the goddesses in the retinue of Jñānaḍākinī.

g.327 Vajrapālā

thod pa can

ཐོད་པ་ཅན།

vajrapālā

A wrathful emanation of Hevajra(?).

g.328 Vajrakelīkilā

badz+ra kl li kl la

བཛ་ཀླ་ལི་ཀླ་ལ།

vajrakelīkilā

One of the four retinue goddesses of Mahāsukhavajra.

g.329 Vajrakrodha

rdo rje khro bo

རྫོང་ཁོ་བོ།

vajrakrodha

An epithet of Cakrasaṃvara.

g.330 Vajrāṃkuṣī

rdo rje lcags kyu ma

རྡོ་རྗེ་ལྷགས་གྲུ་མ།

vajrāṃkuṣī

One of the goddesses in the maṇḍala of Vajrasattva.

g.331 Vajrāmṛta

badz+ra mR ta

བཛ་མར་ཏ།

vajrāmṛta

In the Vajrāmṛta Tantra he is an emanation of Ratnasambhava; in the *Samputodbhava Tantra* this name seems to be an epithet of Vajrasattva.

g.332 Vajrāṅkuṣī

rdo rje lcags kyu

རྡོ་རྗེ་ལྷགས་གྲུ།

vajrāṅkuṣī

One of the eight goddesses visualized on the petals of a lotus in a ritual associated with the vajra scepter.

g.333 Vajrapāśī

rdo rje zhags pa ma

རྡོ་རྗེ་ཞགས་པ་མ།

vajrapāśī

One of the goddesses in the maṇḍala of Vajrasattva.

g.334 Vajrarāja

rdo rje rgyal

རྡོ་རྗེ་རྒྱལ།

vajrarāja

A sambhogakāya buddha personifying the true nature of the aggregate of mental formations.

g.335 Vajrarājendrī

badz+ra ra dzen+d+ri

བཛྲ་རྗེ་ལྷོ་

vajrarājendrī

One of the goddesses in the retinue of Jñānaḍākinī.

g.336 Vajrāralli

a ra li · rdo rje ra li

ཨ་རལི། ་ རྗེ་རལི།

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'

རྗེ་ཤེས་པ་དཔལ།

vajrasattva

The sambhogakāya buddha who delivers the *Samputodbhava*; he also represents the aggregate of consciousness.

g.338 Vajrasaumyā

rdo rje zhi ba ma · rdo rje zhi ba mo

རྗེ་ཞི་བ་མ། ་ རྗེ་ཞི་བ་མོ།

vajrasaumyā

One of the goddesses in the maṇḍala of Vajrasattva.

g.339 Vajrasimhinī

badz+re siM hi ni

བཛྲ་སི་ཉི་ནི།

vajrasimhinī · vajrasimhī

One of the goddesses in the retinue of Jñānaḍākinī.

g.340 Vajrasphoṭā

rdo rje lcags sgrog ma

རྗེ་ལྷག་སྒྲིག་མ།

vajrasphoṭā · vajraśṛīkhalā

One of the goddesses in the maṇḍala of Vajrasattva.

g.341 Vajrāstrā

rdo rje mtshon cha ma

རྫོང་མཚན་ཚམ།

vajrāstrā

One of the four retinue goddesses of Mahāsukhavajra.

g.342 Vajrasūrya

rdo rje nyi ma

རྫོང་ཉི་མ།

vajrasūrya

A sambhogakāya buddha personifying the true nature of the aggregate of sensation.

g.343 Vajravārāhī

rdo rje phag mo

རྫོང་ཕག་མོ།

vajravārāhī

A Buddhist goddess related to Vajrayoginī.

g.344 Vajravyāghrī

badz+ra byA g+h+ra

བཛ་རུ་གྲ།

vajravyāghrī

One of the goddesses from the retinue of Jñānaḍākinī.

g.345 Vajrayakṣī

rdo rje gnod sbyin ma

རྫོང་གནོད་སྦྱིན་མ།

vajrayakṣī · vajrayakṣā

One of the goddesses in the maṇḍala of Vajrasattva.

g.346 vajrin

rdo rje can

རྫོང་ཅན།

vajrin

“Possessor of vajra”; an epithet of male sambhogakāya deities embodying the adamantine non-duality; a follower of the Vajrayāna; an epithet for anyone abiding in non-duality.

- g.347 Vajriṇī
badz+ri Ni
 བརྗེ་ཉི།
vajriṇī
 An epithet of Mahāpratisarā.
- g.348 valiant one
dpa' bo
 དཔལ་བོ།
vīra
 “Valiant, heroic, manly”; an epithet applied to male deities of wrathful aspect.
- g.349 Vāmā
g.yon pa ma
 གཡོན་པ་མ།
vāmā
 One of the subtle channels in the body.
- g.350 Vāmanī
thung ngu ma
 ཐུང་ངུ་མ།
vāmanī
 One of the subtle channels in the body.
- g.351 Vamśā
gling bu ma
 གླིང་བུ་མ།
vamśā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.352 Vāpikātira
rdzing bu'i 'gram
 རྗེང་བུ་འི་རྒྱུ་མ།
vāpikātira
 One of the auxiliary charnel grounds.

- g.353 Varālī
ba rA li
 བ་རྩལི།
varālī
 An epithet of Mārīcī.
- g.354 Vasanta
dpyid
 དཔིད།
vasanta
 A particular form of Heruka; personification and the god of spring; name of an attendant on Kāmadeva.
- g.355 Vattālī
ba dA li · ba t+tA li
 བ་རྩལི། · བ་རྩལི།
vattālī
 An epithet of Mārīcī.
- g.356 Vetālī
ro langs ma
 རོ་ལངས་མ།
vetālī
 One of the female deities in the retinue of Hevajra.
- g.357 Vetālī
ro langs ma
 རོ་ལངས་མ།
vetālī
 One of the five ḍākinīs visualized on the five prongs of the vajra scepter.
- g.358 vidyā
rig ma
 རིག་མ།
vidyā
 Knowledge; the power of mantra (of a female deity); female mantra deity; female consort in sexual yoga.

- g.359 vidyādhara
rig pa 'dzin pa
 རིག་པ་འཛིན་པ།
vidyādhara
 “Knowledge holder”; one possessed of magical powers; a class of semi-divine beings.
- g.360 Vidyārāja
rig pa'i rgyal po
 རིག་པའི་རྒྱལ་པོ།
vidyārāja
 A deity invoked in the rite of vanquishing enemies and accomplishing all actions.
- g.361 Vijayā
rnam rgyal
 རྣམ་རྒྱལ།
vijayā
 One of the goddesses invited to partake in the oblation offering.
- g.362 Viṇā
bi baM ma
 བི་བེ་མ།
vīṇā
 One of the goddesses in the maṇḍala of Vajrasattva.
- g.363 Vināyaka
rnam par 'dren pa · log 'dren
 རྣམ་པར་འདྲེན་པ། · ལོག་འདྲེན།
vināyaka
 “Remover of Obstacles”; the Buddhist version of Gaṇeśa.
- g.364 Vindhya
bin+d+hA
 བིནྱ།
vindhya

One of the two auxiliary pīlavas.

g.365 Viraja

rdul bral

རུལ་བྲལ།

viraja

One of the power places.

g.366 Viṣṇu

khyab 'jug

ཁྱམ་འཇུག།

viṣṇu

A Hindu deity.

g.367 Viyogā

sbyor bral ma

སྤྱོད་བྲལ་མ།

viyogā

One of the subtle channels in the body.

g.368 wisdom consort

rig ma · shes rab

རིག་མ། · ཤེས་རབ།

vidyā · prajñā

See “consort (female).”

g.369 womb

skye gnas

སྐྱེ་གནས།

yoni

g.370 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.371 Yama

gshin rje

ལ་ཤེན་རྗེ།

yama

The Hindu and Buddhist god of death.