

ଶବ୍ଦାନ୍ତରାଜ୍ୟ

## Summary of Empowerment

*Sekoddeśa*



Toh 361

Degé Kangyur, vol. 77 (rgyud, ka), folios 14.a–21.a.

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## SUMMARY

s.1 The *Summary of Empowerment* is considered to be the only extant portion of the root text of the *Kālacakratantra*. According to the Buddhist tantric tradition, the Sekkodeśa was transmitted by the Buddha in his emanation as Kālacakra, to Sucandra, the first king of Śambhala. The text's 174 verses cover a wide range of topics. After a short introduction to the eleven empowerments that constitute a gradual purification of the aggregates, body, speech, mind, and wisdom, the treatise turns to the so-called "sixfold yoga." It begins by teaching meditation on emptiness via the contemplation of various signs, such as smoke or fireflies. Following the description of the control of winds and drops within the body's channels and cakras, along with the signs of death and methods of cheating death, the text goes on to describe the three *mudrās*—*karmamudrā*, *jñānamudrā*, and *mahāmudrā*. After a concise criticism of cause and effect, the text concludes by describing six kinds of supernatural beings closely related to the *Kālacakratantra*, along with their respective families.

ac.

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ac.1 This translation was made by the Vienna Buddhist Translation Studies Group (Konstantin Brockhausen, Susanne Fleischmann, Katrin Querl, and Doris Unterthurner) under the supervision of Prof. Dr. Klaus-Dieter Mathes (Vienna University). The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

## INTRODUCTION

### The Text

i.1 The *Summary of Empowerment* (*Sekoddeśa*) is considered to be the only extant portion of the *Paramādibuddha*, i.e., the root text of the *Kālacakratantra* (Skt. *Mūlakālacakratantra*) in twelve thousand verses. According to the Tibetan tradition, the Buddha, in his emanation as Kālacakra, taught it to Sucandra, the first king of Śambhala, in Dhānyakaṭaka, near today's Amarāvatī in Andhra Pradesh.<sup>1</sup> Initially the root text encompassed five sections, on the worldly realm, the inner realm, empowerment, practice, and wisdom (Skt. *jñāna*, Tib. *ye shes*), respectively. It is not clear, however, in which section the *Sekoddeśa* belonged.<sup>2</sup> Later, the eighth king, Mañjuśrī Yaśas, condensed the *Paramādibuddha* into the *Laghukālacakratantra* (Toh 362); and his successor, Pūḍarīka, added a commentary, called *Vimalaprabhā* (Toh 845 and 1347). Today, these two texts form the core of the *Kālacakratantra* literature.<sup>3</sup>

i.2 There are two extant Tibetan translations of the *Sekoddeśa*. The first was produced by Dro Lotsawa Sherap Drakpa (eleventh century) and the Kashmiri paṇḍita Somanātha, and is included in all known versions of the Kangyur except for the Phukdrak Kangyur, which contains instead a second translation, made by Ra Chörap (eleventh century) and the Nepalese paṇḍita Samantaśrī. Giacomella Orofino has published a critical edition of the Tibetan translations of the *Sekoddeśa*.<sup>4</sup>

i.3 Only a small part of the Sanskrit text in its original form exists (two manuscripts of the first leaf), but substantial passages are found as citations in commentaries, particularly Raviśrījñāna's *Amṛtakānikātīppani*.<sup>5</sup> The missing parts have been reconstructed by Raniero Gnoli based on Nāropa's *Sekoddeśaṭīkā*—also extant in Sanskrit<sup>6</sup>—and the resulting Sanskrit edition was published as an appendix to Orofino's critical edition of the Tibetan translations. Gnoli's reconstruction proves to be of great value, as it is not merely a retranslation into Sanskrit from the Tibetan. Based on this edition, Orofino has translated the

*Sekoddeśa* along with Nāropa’s commentary into Italian.<sup>7</sup> Recently, Philip Lecso has published an English translation of the *Sekoddeśa*, this time along with the short commentary called *Sekoddeśatīppaṇī* (Toh 1352).<sup>8</sup> We found this helpful but not entirely trustworthy. In 2009, Orofino published a reliable English translation of verses 129 to 160 of the *Sekoddeśa*, along with the corresponding passages of Nāropa’s commentary.<sup>9</sup>

i.4 For our present translation, we relied mainly on Dro Sherap Drakpa’s Tibetan translation of the text, comparing it to Ra Chörap’s and the Sanskrit. Orofino’s and Gnoli’s editions proved very reliable, so that our work could be entirely based on them. We compared the text to the various Sanskrit citations, which account for roughly 40% of the text. We have not provided detailed philological annotations, and it should be noted that in some passages, when the Tibetan was unintelligible on its own, we have had to translate the passage according to our understanding of the Sanskrit. We have, of course, checked our rendering against Philip Lecso’s and Giacomella Orofino’s translations as well. Our translation has also profited from a careful study of Nāropa’s commentary in both its Sanskrit original and Tibetan translation.

i.5 Despite the title *Summary of Empowerment*, only the first twenty-three verses—roughly one-eighth of the text—concerns the succession of eleven empowerments that the adept must undergo. The remaining parts deal with the sixfold yoga (verses 24–92), encompassing a detailed description of the channels, winds, and signs of death, including astronomical considerations concerning the relation of micro- and macrocosms; mudrās (93–128); a criticism of cause and effect, and the lack of passion (129–160); and the supramundane beings and their respective families (161–174).

## Empowerments

i.6 The text begins with a request by Sucandra, who asks the Buddha to grant a brief description of the sevenfold, threefold, and unsurpassable empowerments in order to achieve mundane and supramundane accomplishments. In answering this request, beginning with verse eight, the Buddha elaborates on eleven empowerments, which are conferred upon practitioners of diverse capacities.

i.7 The first group of seven empowerments, which is otherwise summarized under the six vase empowerments, is as follows:

- 1) the water (Skt. *udaka*, Tib. *chu*) empowerment,
- 2) the crown (Skt. *mukuta*, Tib. *cod pan*) empowerment,
- 3) the ribbon (Skt. *paṭṭa*, Tib. *dar dpyangs*) empowerment,
- 4) the vajra and bell (Skt. *vajraghaṇṭa*, Tib. *rdo rje dril bu*) empowerment,

- 5) the great vow (Skt. *mahāvrata*, Tib. *brtul zhugs che*) empowerment,
- 6) the name (Skt. *nāma*, Tib. *ming*) empowerment, and
- 7) the permission (Skt. *anujñā*, Tib. *rjes gnang*) empowerment.

i.8 After having thus introduced the seven inferior empowerments, the *Summary of Empowerment* sets forth the remaining four empowerments:

- 8) the vase (Skt. *kumbha*, Tib. *bum pa*) empowerment,
- 9) the secret (Skt. *guhya*, Tib. *gsang*) empowerment,
- 10) the empowerment of wisdom from a *prajñā*<sup>10</sup> (Skt. *prajñājñāna*, Tib. *shes rab ye shes*), and
- 11) the great *prajñā* (Skt. *mahāprajñā*, Tib. *shes rab chen po*) empowerment.

i.9 While the first seven empowerments are for the attainment of worldly accomplishments, the four higher empowerments are for achieving the supreme accomplishment of buddhahood. Thus, although the eighth empowerment is called a *vase empowerment*, it is the first within the group of higher empowerments.

i.10 In his *Sekoddeśaṭīkā*, Nāropa compares the eleven empowerments to steps on a staircase leading up to the palace of the achievement of the two types of accomplishment. The first seven empowerments constitute the lower steps; they are the appropriate means for a yogin who seeks worldly accomplishments on the level of relative truth.<sup>11</sup> In this way, they are meant to “introduce the childish”—that is, disciples at the beginning of the path.<sup>12</sup> Subsequently, these seven empowerments are explained as a process of purification (Skt. *viśuddhi*, Tib. *rnam dag*), which in itself is an important concept in tantric Buddhism.<sup>13</sup>

i.11 The first seven empowerments can therefore be understood as the purification of body, speech, mind, and wisdom. In sets of two, beginning with the water and the crown empowerments, they purify body, speech, and mind, respectively. The seventh empowerment, the permission empowerment, purifies wisdom (see verse 11).

i.12 In the more elaborate presentation that follows (verses 12–14), these empowerments are linked to a gradual purification of certain aspects of existence, namely the five elements, the five psycho-physical aggregates,<sup>14</sup> the ten perfections, great immovable bliss and buddha speech, objects, and sense faculties, the four immeasurables, and complete buddhahood, respectively.

i.13 Following the exposition of this gradual purification, in verse 14 the need for a mandala made of colored sand is mentioned. According to Nāropa, such a mandala is indispensable for the first seven empowerments, although it is not necessary for the four superior empowerments:

i.14 These seven empowerments are only to be given with maṇḍalas made of colored powder and not with those drawn on cloth and so forth. The vase empowerment and so forth, [however], can also be given by other means than the construction of a maṇḍala.<sup>15</sup>

i.15 Within the four superior empowerments there are three superior worldly empowerments: the vase and secret empowerments, and the empowerment of wisdom from a prajñā. The fourth superior empowerment is nonworldly, and on the authority of Nāropa, it is a synonym for *mahāmudrā*.<sup>16</sup>

i.16 In terms of purification, the four superior empowerments purify body, speech, mind, and wisdom, respectively. They also correspond to the level of maturity of the adept, which is elucidated when they are compared to the level of a child, an adult, an elder, and a universal ancestor. In the context of the sexual yoga that accompanies the empowerments, the last four stages are further elaborated upon as states of moving, again moving, vibrating, and beyond vibration.

### Sixfold Yoga

i.17 Following the description of eleven empowerments, the *Summary of Empowerment* turns to the so-called *sixfold yoga* (Skt. *ṣadāṅgayoga*, Tib. *yan lag drug gi rnal 'byor*), which is a well-known succession of meditative practices within Tantric Buddhism.

The six “limbs” (*aṅga, yan lag*) are withdrawal (Skt. *pratyāhāra*, Tib. *so sor sdud pa*), meditative absorption (Skt. *dhyāna*, Tib. *bsam gtan*), breath control (Skt. *prāṇāyāma*, Tib. *srog rtsol*), retention (Skt. *dhāraṇā*, Tib. *'dzin pa*), recollection (Skt. *anusmṛti*, Tib. *rjes dran*), and meditative concentration (Skt. *saṃādhi*, Tib. *ting nge 'dzin*).

i.18 *Withdrawal* (verses 24–26) gets its name from the fact that the sense faculties are withdrawn from their respective outer objects and applied to inner objects, which consist of reflections of emptiness. These are divided into signs that appear when meditated on during the night and during the day, respectively:

Night yoga signs (Skt., Tib.):

- Smoke - *dhūma, du ba*.
- Mirage - *marīci, smig rgyu*.
- Firefly - *khadyota, mkha' snang*.
- Lamp - *pradīpa, sgron ma*.

Day yoga signs:

- Moon - *candra, zla*.

- Sun - *arka, nyi ma.*
- Darkness - *tamas, mun can.*
- Lightning - *kalā, cha.*
- Great drop - *mahābindu, thig le che.*

Nāropa elaborates that the signs are “inconceivable because they bring all conceptions to rest, and [that] they are signs because they designate the fruit of reality.”<sup>17</sup>

i.19 In the second limb, *concentration* (verses 27–34), five mental aspects are applied to these signs. According to Vajrapāṇi, as cited in Nāropa’s commentary, these are insight, examination, analysis, joy, and immovable bliss. They constitute a progressive focus of the mind on the empty.<sup>18</sup> In the *Summary of Empowerment*, the yogin’s meditation on these signs of emptiness is likened to a virgin seeing a magical image in a divinatory mirror (verses 29–34).

i.20 In the verses that Nāropa attributes to the discussion of the limb called *control of the winds* (verses 35–76), the channels, winds, and maṇḍalas (i.e., energy centers) within the body are described at length. In order to master this stage, the aspirant must exert control over the vital wind (Skt. *prāṇa*, Tib. *srog*) and the downward-moving wind (Skt. *apāna*, Tib. *thur sel*), which flow in the channels above and below the navel, respectively. In this way the yogin can cheat the signs of death, i.e., excessive winds within the channels that ultimately cause death.

i.21 The last three limbs are dealt with in verses 77–92. Of these, the fourth limb, *retention*, deals with the fixation of the winds in the drops of the middle channel:

Having thus been seated in the lotus position, after having practiced control of the winds, one should fix the mind to the drop in the middle of the white sixteen-petaled lotus, which is located at the level of the forehead. [The root text says that] “one should fix the vital wind to the drop”; this is primarily the characteristic of [the fourth limb,] retention.<sup>19</sup>

This procedure is the precondition for the descent of the drop from the level of the forehead to the lotus of the vajra jewel, accompanied by the four kinds of joy.

i.22 As far as the last two limbs—*recollection* and *absorption*—are concerned, Nāropa describes in detail the process of purification of the yogin’s elements, which takes place through the descent of the blood element and the ascent of the semen. Step by step, the fourth state (which is experienced during sexual union), the state of dreamless sleep, and the dreaming and waking states are transformed into the pure bodies of the dharmakāya, the sambhogakāya, and the nirmāṇakāya respectively (verses 90–92).

## Channels and Winds

i.23 As mentioned, the sixfold yoga makes use of various channels, energy centers, and winds. According to the tradition of Kālacakra, there are 72,000 channels in the body that carry the vital wind. The middle channel (Skt. *avadhūti*, Tib. *kun 'dar ma*) runs from the crown of the head (Skt. *uṣṇīṣa*, Tib. *gtsug tor*) to the navel and is associated with Rāhu. Along the middle channel, one visualizes several energy centers (Skt. *maṇḍala*, Tib. *'khyil 'khor*) or wheels (Skt. *cakra*, Tib. *'khor lo*), compared to lotuses, from which smaller channels, called *petals* (Skt. *dala*, Tib. *'dab ma*), branch off. These wheels are situated at the crown of the head (4 petals), at the forehead above the eyebrows (16 petals), at the throat (32 petals), at the heart (8 petals), at the navel (64 petals), and at the genital region (32 petals). Altogether there are 156 petals. Above the navel, the two channels on either side of the *avadhūti* are called *lalanā* (on the left) and *rasanā* (on the right), with the former being associated with the moon and the latter with the sun. The vital wind circulates in these two channels. At the navel cakra, the channels change their positions: below the navel, the *lalanā* is situated in the middle and its function is to excrete feces; the *rasanā* is located on the left and serves to excrete urine; and the *avadhūti*—called *śāṅkhinī* below the navel—is situated on the right and carries semen. The vital wind below the navel is designated the *downward-moving wind* (Skt. *apāna*, Tib. *thur sel*). The task of the yogin is to stop the circulation of the wind in the left and right channels, and to direct the vital wind toward the middle channel. In verses 35–76, the *Sekoddeśa* deals extensively with the winds and channels. Alternative names for the channels that are mentioned there are given in the glossary.<sup>20</sup>

i.24 Verses 58–66 speak of *maṇḍalas*, through which the vital wind flows. The directions of movement of wind in the *maṇḍalas* are associated with the elements, and the vital wind flows through the elements in a given order. It flows to the center (space), then above (wind), to the right (fire), to the left (water), and below (earth). In the two nostrils, the wind flows differently: in the left nostril it passes the elements starting with space; and in the right, it starts with earth in reverse order. The left nostril is associated with formation, and the right with dissolution.

## Death Signs

i.25 For those destined for premature death, the days in which the vital breath flows excessively in one of the two side channels (*lalanā* and *rasanā*) are called *death signs* (verses 70–74b), or *days of arīṣṭa*, and mark the beginning of the remaining three years of life.

i.26 For those born in an odd zodiac sign (Aries, Gemini, Leo, Libra, Sagittarius, or Aquarius) the death signs will appear in the left channel and are called *moon death signs*. For those born in an even zodiac sign (Taurus, Cancer, Virgo, Scorpio, Capricorn, or Pisces) the wind will flow excessively in the right channel, and such days are called *sun death signs*. This excessive flow of wind—caused by an imbalance of the three humors of air, bile, and phlegm—takes place for a certain number of days within twelve periods, or stages, associated with the zodiac signs and represented by a twelve-petaled lotus at the navel. In the remaining days of each period the wind circulates regularly, that is, equally in both channels. As the wind circulates excessively in the petals of the lotus, beginning with one day in the first petal for the moon death signs and five days for the sun death signs, it causes the petals to dry up, one by one. With each petal that dries up, the days of *ariṣṭa* in the remaining petals increase by a certain number. Once having circulated in the eleventh petal, the element of *rajas*, constituted by the bile humor, dries up together with the petal. In the twelfth petal, the wind circulates in the opposite side channel for two days, drying up the element *sattva*, constituted by phlegm. Finally, the wind flows in the center of the lotus, the middle channel, for one last day, drying up the element *tamas*, constituted by wind.

i.27 By contrast, the natural death process (verses 74c–76)—death ascending in the middle channel—takes place after a lifespan of ninety-six years and ten and a half months, and it lasts for three years and one and a half months.<sup>21</sup> At the beginning of this final period of life, the breath flows for one day irregularly, that is, in one channel only, and then again for one day regularly. Following that, it flows for two days regularly and for two days irregularly, and so on, up to thirty-three days. For an odd number of days, flowing irregularly, it flows in the left channel; for an even number of days, it flows in the right. Finally, it flows for one more day in the middle channel, completing a life cycle of one hundred years. As a result of this entire process, the left and right channels and the five manḍalas of the elements dissolve.<sup>22</sup>

### The Four Joys

i.28 In order to counteract the death signs, the winds must be forced into the middle channel, where they are applied to the drop that is identified with the semen and the moon. Through the ignition of the feminine principle, *candālī*, the adept must cause the descent of this drop from the crown of the head to the genital organ. In its descent, the semen passes through four phases, which are characterized by their respective joys (Skt. *ānanda*, Tib. *dga' ba*).<sup>23</sup>

i.29 The initial joy is caused by the descent of the semen (bindu) from the crown of the head to the spot between the eyebrows.

- i.30 The supreme joy is experienced when the semen is between the throat and the heart.
- i.31 The intense joy is associated with the descent of the semen from the navel to the genital organ.
- i.32 The coemergent joy<sup>24</sup> is experienced when the semen reaches the tip of the vajra.

### Mudrās

- i.33 Another topic of the *Summary of Empowerment* is the three types of *mudrā*, namely the action mudrā, the wisdom mudrā, and the mahāmudrā. Nāropa understands these three mudrās to constitute the means of accomplishment.
- i.34 The action mudrā (*karmamudrā*) refers to an actual female consort of the yogin, and thus is described as the cause for bliss in the desire realm. The wisdom mudrā (*jñānamudrā*) is a visualized consort in the form of a deity, and is understood to be the cause of bliss in the form realm. The mahāmudrā is a magical image, a reflection emerging from space as the result of meditation.
- i.35 While the first two mudrās are associated with bliss from moving and vibrating respectively, the third mudrā is the achievement of the great immovable.
- i.36 Nāropa's commentary states:

As for the mahāmudrā, she is a reflection emerging from space. From passion for her—meaning meditation on her, a meditation that is carried on in its own sphere—arises bliss that lacks vibration. *Lacking vibration* means that vibration extending outside, i.e., the emission from the vajra jewel, is stopped.<sup>25</sup>

- i.37 Apart from the causal aspect of mahāmudrā, there is a resultant mahāmudrā, which is characterized by great abandonment and great realization. Resultant mahāmudrā thus encompasses the actualization of luminosity, which has the nature of the abandonment of all defilements together with their imprints, and the realization of the dharmakāya, the inseparable nature of all buddhas.<sup>26</sup>

### A Criticism of Cause and Effect, and the Lack of Passion

- i.38 From verse 129 onward, the *Summary of Empowerment* elaborates on the relationship between the mind and its stains, and their abandonment. First, various possibilities for such a relationship are refuted (e.g., the stains arising without the mind, or remaining indestructibly within it):

If they had arisen without the mind,  
Then they would be like a sky-flower.  
If they always resided in the mind,  
They could never be eliminated. (v. 131)

i.39 Next, the treatise turns to passion born from the non-emission of semen as the main cause of abandoning suffering, urging the reader to avoid emission—and thus a state without the passion needed in tantric passion—under all circumstances:

It is handed down that from emission, the lack of passion is born,  
And from the lack of passion, suffering. (v. 139ab (l#UT22084-077-002-245))

Therefore, one must avoid with all effort  
The passion of emission. (v. 141ab)

i.40 Starting with verse 146, it is explained that, conventionally, the reflection of emptiness serves as the cause for immovable bliss—the result. In ultimate reality, however, this distinction does not hold, as there is no duality:

The reflection is free from *nirvāṇa*,  
And the immovable transcends *samsāra*.  
Their union is supreme nonduality,  
Free from eternalism and nihilism. (v. 148)

### The Supramundane Beings and Their Respective Families

i.41 In the last part of the text, followed by the concluding verses, the six supramundane beings are presented (verses 161–72). From meditation on the *mahāmudrā*, a reflection—Kālacakra in union with his *prajñā*—emerges from space, and in this process the six self-arisen supramundane beings appear, each at a specific *cakra* (verses 161–63). These beings and the corresponding parts of the body are as follows: *Vajrasattva* (secret part), *Mahāsattva* (navel), *Bodhisattva* (heart), *Samayasattva* (throat), *Vajrayoga* (forehead), and *Kālacakra* (crown of the head). In verses 164–69, these supramundane beings are presented again, together with their epithets<sup>27</sup> and explanations of their names.

i.42 The verses that follow (170–72) correlate these deities with the “families” of the six aggregates (wisdom, sensation, consciousness, matter, karmic formations, and discrimination); the six elements (wisdom, fire, space, earth, wind, and water); the six sense faculties (mind, eyes, ears, body, nose, and tongue); and the six cognitive objects (mental objects, visible objects, sounds, tangible objects, odors, and tastes).

i.43 We have tried to use brackets and parentheses precisely but sparingly: where we have used them, the additions are ones we deemed indispensable for the understanding of the text. Parentheses are used for our explanations in the few contexts that require them, while square brackets indicate our insertions.

tr.

## THE TRANSLATION

### Summary of Empowerment

1.1 [F.14.a] Homage to Glorious Kālacakra!<sup>28</sup>

Sucandra requested:

The sevenfold and threefold empowerment,  
And also the unsurpassable one, O Teacher—  
Explain them to me in short,  
For the sake of mundane and supramundane accomplishments! {1}

1.2 The Illustrious One replied:

Listen, O Sucandra! I will explain to you in summary  
The empowerment and its purpose; these sevenfold,  
Threefold, and unsurpassable empowerments;  
And the movement in the channels and its control. {2}

1.3 In the tantras there are three types of summaries  
And three types of explanations [pertaining to the *Sekoddeśa*],  
Including the precise summary, the extensive summary,  
The precise explanation, and the other (i.e., the extensive explanation). {3}

1.4 The summary and explanation  
Are referred to as the recitation of the tantra.  
The precise summary and the [precise] explanation  
Are word-by-word commentaries. {4}

1.5 The extensive summary and the [extensive] explanation  
Are commentaries that indicate the entirety of the meaning.

They must be composed by those who have obtained supramundane knowledge,  
Not by mere scholars. {5}

- 1.6 Through these six [summaries and explanations],  
The tantra of the Ādibuddha called Kālacakra is perfect:  
Perfect through fourfold *vajrayoga*;  
Perfect through the four types of awakening; {6}
- 1.7 Perfect through the psycho-physical aggregates,  
Elements, sense bases, and six families;  
Perfect through the five chapters, on the world realm and so forth;  
And perfect through [adherence to the principle of] two truths. {7}
- 1.8 First, there is the sevenfold empowerment  
To introduce the childish;  
Then the threefold one in terms of the relative truth of the world;  
And the fourth in terms of the ultimate truth. {8}
- 1.9 The teaching of myself, the vajra holder,  
Concerning phenomena, is in terms of the twofold truth:  
The relative truth of the world  
And the ultimate truth. {9}
- 1.10 The sevenfold empowerment, O King,  
Consists of those of water,  
Crown, ribbon, vajra and bell,  
Great vow, name, and permission. {10}
- 1.11 The purification of body, speech, and mind, [F.14.b]  
With two each, comprise the first six empowerments;  
The purification of wisdom, the permission empowerment.  
The other purifications are the purification of the elements and so forth: {11}
- 1.12 The water empowerment is the purification of the elements;  
That of the crown is the purification of the psycho-physical aggregates;  
That of the ribbon is the purification of the perfections;  
Those of the vajra and the bell are for the great immovable bliss {12}
- 1.13 And one's uninterrupted buddha speech, respectively—  
They are the purification of the sun and moon [so that they are united] into one.  
The purification of the objects and sense faculties  
Is the vajra vow that remains intact. {13}

1.14 The name empowerment is the purification of love, compassion, joy, and equanimity.  
That of permission is the purification for achieving buddhahood.  
These seven empowerments must only be given  
After having created the maṇḍala. {14}

1.15 Next follows the vase empowerment, the secret empowerment,  
That called *wisdom from a prajñā*,  
Then, again, that of great prajñā,  
Which is known as *wisdom gained from her*. {15}

1.16 The first three are, respectively, moving, moving, and vibrating,  
And the supreme one is beyond vibration.  
The first three empowerments are taken, respectively,  
As the purification of body, speech, and mind, {16}

1.17 And the fourth is the purification of wisdom.  
The purification of body, speech, and mind.  
The three correspond to the level of a child, adult, and elder,  
And the fourth to the level of the universal ancestor. {17}

1.18 From touching the breast of the prajñā,  
There is the bliss of descending bodhicitta.  
The adept empowered by the breast is the child  
Because such bliss is attained from touching the breast. {18}

1.19 From moving the vajra in the secret part for a long time,  
The bliss of the further-descending bodhicitta has arisen.  
The adept empowered by the secret part is the adult  
Because such bliss is attained from the secret part. {19}

1.20 From moving the vajra in the secret part for a long time,  
The bliss of vibration has arisen at the tip of the vajra.  
The adept empowered by the wisdom from a prajñā is the elder  
Because of having realized the bliss from vibration. {20}

1.21 That which has arisen from passion for the mahāmudrā  
Is bliss without vibration.  
The adept empowered by the great prajñā is the universal ancestor  
Because he realizes the [blissful] state without vibration. {21}

1.22 The universal ancestor should be known  
As the creator of all protectors.  
Being in a state without duality or movement,

He is called Vajrasattva, the Great Being, and Bodhisattva, [F.15.a] {22}

1.23 The Commitment Being,  
Fourfold Vajrayoga,  
And finally, here, Kālacakra—  
The one bestowing liberation on yogins. {23}

1.24 This practice must be accomplished  
Through the inconceivable manifestations,  
Namely, the ten signs beginning with smoke,  
Which are reflections of insight, similar to the sky. {24}

1.25 They are beyond existence and nonexistence,  
Are objects verified in one's own experience,  
And are entirely devoid  
Of accumulations of atoms and particles. {25}

1.26 They are smoke, a mirage,  
A firefly, a lamp, a flame, the moon, the sun,  
Darkness, lightning, and the great drop—  
This clear reflection of everything. {26}

1.27 With eyes neither closed nor open,  
This reflection is seen in emptiness,  
Like in a dream. Without following it,  
One must constantly meditate on this reflection. {27}

1.28 The meditation on this nonexistent reflection  
Is not the [conceptual] meditation of yogins;  
To the mind appears neither existence nor nonexistence,  
Because of seeing the reflections of emptiness<sup>29</sup> without having imagined them.  
{28}

1.29 Just as a virgin sees in the divinatory mirror  
The magical image of something unreal,  
So, too, the yogin sees in space  
Past and future phenomena. {29}

1.30 The object in the reflection is not something real  
Because she sees what is empty of real entities.  
Something consisting of nonexistent entities  
Is like an illusion, a dream, or magic. {30}

1.31 Yet, even though it does not exist,  
The manifestation of a phenomenon is observed.

It is like a wish-fulfilling jewel  
That fulfills the hopes of limitless beings. {31}

1.32 In the magical image, the virgin  
Sees a thief and so forth not yet seen [by the officiants].  
Having gone there, the officiants of the divination  
See him with their ordinary eyes. {32}

1.33 If she sees a real form,  
Why does she not see her own face?  
But if she sees an unreal form,  
Why does she not see a hare's horn? {33}

1.34 She sees neither with the eyes of others,  
Nor with her own eyes.  
What is being seen has not arisen—  
It is like the child of a virgin. [F.15.b] {34}

1.35 Once the reflections are seen,  
One must immediately perform breath control,  
Because body, speech, and mind  
Should be arrested in the three upper and three lower channels. {35}

1.36 With regard to the channels—which are the path for  
The moon, the sun, Rāhu, excrement, urine, and semen,  
And which correspond to the families of the elements of  
Water, fire, space, earth, wind, and wisdom— {36}

1.37 The channels of body, speech, and mind are taught to be,  
With regard to the vital wind and downward-moving wind, respectively,  
The channels of the moon, the sun, and Rāhu,  
As well as those of excrement, urine, and semen. {37}

1.38 The moon is the body of means,  
The sun is the speech of insight,  
The channel of excrement is the body of insight,  
The channel of urine is the speech of the omnipresent. {38}

1.39 One upward and one downward—the two channels of mind  
Carry Rāhu and the semen, respectively.  
The mind of means is the channel of Rāhu,  
And the mind of insight is the channel of semen. {39}

1.40 Upward and downward and combined with body, speech, and mind,  
These channels are the six families.

They reside in embodied beings  
As the aspects of means and the aspects of insight. {40}

1.41 Due to strong winds above and below,  
Signs of death emerge in the channels of body and speech.  
Birth, death, and duration  
Are related to the channels of Rāhu and of semen. {41}

1.42 At the time of birth, death, and during intercourse,  
The channel of semen [swells].  
Rāhu flows upward during equinox,  
When the sun passes [from one sign to the other]. {42}

1.43 At the moment of transit, [each time] the ascendant rises,  
The middle channel carries the breath of equinox.  
It lasts fifty-six and one-quarter breaths, O protector of men,  
Counting inhalation and exhalation as one. {43}

1.44 In one day and night there are six hundred  
Seventy-five [breaths in the middle channel].  
The winds—twenty-one thousand  
Six hundred times {44}

1.45 Minus those [675 breaths]—  
Flow in the left and right channels.  
They flow in the middle channel for three years  
And three fortnights during one hundred years. {45}

1.46 In the upper part, the left and right channels  
Are the moon, lalanā, and *idā*; and the sun, *piṅgalā*, and the other (i.e., rasanā).  
These two have the nature of water and fire,  
And are taken to hold the lotus (i.e., Amitābha) and the jewel (i.e.,  
Ratnasambhava). {46}

1.47 In the lower part, there are the two channels of excrement and urine,  
Having the nature of earth and wind. [F.16.a]  
They are the middle and left channels,  
And are known to hold the disc (i.e., Vairocana) and the sword (i.e.,  
Amoghasiddhi). {47}

1.48 In the upper and the lower part, the middle and right channel,  
Are those of Rāhu and semen.  
They have the nature of emptiness and wisdom,  
And both are known to hold vajras (i.e., Akṣobhya and Vajrasattva). {48}

1.49 The channel of excrement connects with the path of the moon,  
 The channel of urine with the path of the sun,  
 And the channel of semen with the path of Rāhu.  
 The latter is responsible for birth, death, [the breath of] equinox, and  
 intercourse. {49}

1.50 The *avadhūtī* above the navel is called  
*Suśumna*, the channel of darkness.  
 The channel of the semen below is called  
 Sky-goer face (Skt. *khagamukhā*) and conch-shell channel (Skt. *śaṅkhīnī*). {50}

1.51 Passing through the lotuses of the navel, heart, throat,  
 Forehead, and crown of the head,  
 [The vital wind in the *avadhūtī*] transports earth into water, water into fire,  
 Fire into wind, and wind into emptiness—in the mode of dissolution. {51}

1.52 Exhaling and inhaling again,  
 It reenters the earth element by way of production.  
 The *avadhūtī* runs  
 From center to center {52}

1.53 And carries body, speech, and mind  
 At the navel and the secret lotus of the jewel.  
 Exhaling and inhaling,  
 It has the nature of dissolution and production, respectively. {53}

1.54 The *śaṅkhīnī* carries the downward-moving wind  
 Of all living beings.  
 Due to the bliss of [enjoying] women,  
 It carries semen; and at the time of menstruation it carries blood. {54}

1.55 The left and right channels above,  
 And those carrying excrement and urine below,  
 Refer to the factors of insight and means respectively,  
 As do the channels of menstrual blood and semen. {55}

1.56 Carrying menstrual blood, the *śaṅkhīnī* is called *candālī*.  
 Carrying semen, it is called *khagamukhā*.  
 Above, the *avadhūtī* is called *dombī* in women referring to menstruation;  
 In men it is called *avadhūtī*. {56}

1.57 The five manḍalas, starting with consciousness,  
 Always flow in the left channel;  
 The ones starting with earth, in the right channel;

The sixth (i.e., that of wisdom), in the middle channel. {57}

1.58 On the lotus petals at the level of the navel are,  
In successive order, sixty maṇḍalas.  
At the time of the left and right ascendants,  
Constituted by the six starting with Aries and the six starting with Taurus, {58}

1.59 The vital breath flows in the two nostrils in due order  
To the base, the left, the right, above, and to the middle,  
Passing through one maṇḍala after the other,  
Starting with earth, during each *daṇḍa*.<sup>30</sup> [F.16.b] {59}

1.60 One *nāḍikā*<sup>31</sup> successively  
Carries 360 breaths.  
Five of them  
Carry 1,800. {60}

1.61 One day and night have 60 *nāḍikās*;  
They are the maṇḍalas of the body [starting with earth].  
The vital breath flows to the center of the petals (space) and then, in due order,  
Above (wind), to the right (fire), left (water), and below (earth). {61}

1.62 In the left nostril the elements always start with space,  
And in the right with earth in reverse order.  
In the left occurs formation starting with consciousness,  
And in the right occurs dissolution starting with earth. {62}

1.63 The earth is below and the wind above—  
They are insight and means respectively.  
Therefore, the [secret] empowerment happens through  
The thumb and the ring finger in the mouth [of the disciple]. {63}

1.64 Fire is on the right and water on the left—  
They are insight and means respectively.  
Therefore, the mudrā of the sword is formed with  
The middle and index fingers. {64}

1.65 The void is above and the immovable below—  
They are insight and means respectively;  
Therefore, the mudrā of the fangs, which has the shape of a half-moon,  
Is formed with the little fingers looking like a hooked knife. {65}

1.66 The union of the ten maṇḍalas  
Is that of the ten fingers, one [hand] with the other,  
Palms joined above the head.

This is the mudrā of the one-pointed vajra and knife. {66}

1.67 The equinox in the middle channel  
Causes creation and dissolution.  
Having entered the middle channel, the psycho-physical aggregates,  
Elements, and the three vajras [of body, speech, and mind] become one. {67}

1.68 When the channels of the moon and the sun are blocked,  
The channels of excrement and urine become blocked.  
When the channel of Rāhu is blocked,  
The channel of semen below becomes blocked. {68}

1.69 When [the upper ones] are released, the respective lower ones are then  
released,  
Causing creation and dissolution.  
This is the movement in the channels  
Along the threefold paths of both the vital wind and the downward-moving  
wind. {69}

1.70 If excessive vital wind flows  
In the left or right channels  
For one or five nights [and days],  
Then one will die within three years. {70}

1.71 [If the vital wind flows] with the death sign of the sun in the right channel,  
For five, ten, fifteen, twenty, twenty-five,  
Twenty-six, and twenty-seven [nights and] days,  
Then for thirty-three (i.e., fifteen, ten, five, and three nights and days), {71}

1.72 The life of embodied beings will be gone [F.17.a]  
Within a period of three, two, or one year,  
Six, three, two, or one month,  
Fifteen, ten, five, or three days, respectively. [Then only] two, [and finally only]  
one day [are left].<sup>32</sup> {72}

1.73 With the ascent of the moon from the base  
In the left channel, one by one,  
For days and months,  
In steps of three days and three months, {73}

1.74 The days of death signs increase  
And the months of virtue decrease.  
Further, death ascends in the middle channel  
At the completion of one hundred years. {74}

1.75 Its ascent occurs in relation to even and odd days  
And in relation to the maṇḍalas arisen at the time of birth  
Once the two parts [of the lotus] on the right and left side  
[Consisting of six petals each] have been destroyed. {75}

1.76 Otherwise, there will be no death  
When the two parts [of the lotus] remain  
Due to the movement of [vital wind in those] left and right parts,  
And because the five maṇḍalas [of earth and the rest] remain active. {76}

1.77 Knowing the defining characteristics of the death signs,  
[The adept] must bring the vital wind into the drop.  
Based on the bottom of the avadhūtī,  
Great immovable bliss must be cultivated. {77}

1.78 One needs to keep the vajra continuously erect,  
Because the paths of the moon and the sun are suppressed.  
Otherwise, the vital wind  
Will not enter the body of the avadhūtī, {78}

1.79 Nor will the downward-moving wind enter the śaṅkhinī;  
And, as a consequence, there will be death.  
This circumvention of the death signs  
Will occur through the four joys of the yogin. {79}

1.80 The initial joy is the descent of the semen  
From the lotus at the crown of the head to the one between the eyebrows.  
Between the throat and the heart there is the supreme joy;  
From there, descending further, the intense joy. {80}

1.81 This variegated joy (i.e., intense joy) [occurs until the semen is] at the navel.  
At this point, having entered the secret lotus,  
The semen descends into the vajra jewel,  
Causing coemergent joy—so long as it is not emitted. {81}

1.82 Therefore he is called the all-pervading lord of immovable great passion.  
Being in nonabiding nirvāṇa, [he avoids these two situations:]  
[The semen abiding at the crown of the head] due to the lack of passion,  
And blissful emission, which is abiding nirvāṇa.<sup>33</sup> {82}

1.83 The manifestation of the moon drop of semen is located at the crown of the  
head,  
And the phase of the full moon in the lotus of the secret part.  
The sixteenth phase is located in the lotus of the jewel,

At the tip of the vajra. {83}

1.84 After that, at the beginning of the dark period,  
There is the phase of emission.  
The sun, because of the absence of passion,  
Arrives at the place of the tuft [between the eyebrows] at the time of the new  
moon. {84}

1.85 The sixteenth solar phase [F.17.b]  
Is located in the lotus at the crown of the head.  
Because of non-attachment to passionate bliss in this state,  
It is called *moonless*. {85}

1.86 In all corporeal beings, at the time of death,  
The lunar nectar moves downward;  
The solar blood upward; and the consciousness, which is Rāhu,  
To what is characterized by becoming (i.e., rebirth). {86}

1.87 For this reason, O King,  
You must make the lunar nectar move upward,  
The solar blood downward,  
And the consciousness, which is Rāhu, to immovable bliss. {87}

1.88 The full moon of the lunar nectar  
Occurs for all buddhas in the lotus of the tuft between the eyebrows,  
And the new moon of solar blood in the secret part.  
The sixteenth phase of these two occurs in the crown of the head and the jewel.  
{88}

1.89 This vajra verse of the Teacher  
Is in opposition to the situation of corporeal beings.  
His *nirvāṇa* is nonabiding,  
In opposition to the elements. {89}

1.90 The mind in the jewel, the speech in the secret part,  
And the body in the navel emerge from great bliss.  
The dharmakāya, saṃbhogakāya, and nirmāṇakāya  
Radiate from this pure body. {90}

1.91 What emerges from below, O King, belongs to means,  
And what emerges from above belongs to insight (Skt. *prajñā*).  
The body vajra of the *prajñā* is at the forehead.  
The vajras of speech, mind, and wisdom {91}

1.92 Are at the lotuses of the throat, heart, and navel.

They (i.e., the vajras of body, speech, mind, and wisdom) radiate from the nirmāṇakāya and the other bodies.  
 The psycho-physical aggregates and elements radiate  
 From unobstructed bliss (i.e., the body of Vajrasattva). {92}

1.93 Due to the union with a karmamudrā,  
 The visualized support of a jñānamudrā,  
 And the unique union with a mahāmudrā,  
 Immovable bliss increases. {93}

1.94 Of that which has increased, there is no increasing;  
 Of that which has diminished, there is no diminishing.  
 Of that which has set, there is no setting;  
 Likewise, of that which has risen, there is no rising. {94}

1.95 Of that which is illuminated, there is no illumination;  
 Of that which is obscured, there is also no obscuring.  
 Of that which is born, there is no taking birth;  
 Of that which is dead, there is no dying. {95}

1.96 Of that which is liberated, there is also no liberation;  
 Of that which does not abide, there is no nonabiding.  
 Of that which does not exist, there is no nonexistence;  
 Of that which exists, there is no existence. {96}

1.97 Of that which moves, there is no movement;  
 And of that which does not move, there is no nonmovement.  
 The rise and fall of all phenomena,  
 Which lack their own nature, are thus an illusion. [F.18.a] {97}

1.98 Elements neither come into nor pass out of existence  
 By means of their own nature.  
 This manifold world lacks its own nature  
 And has the unique characteristics of [apparent] existence and [ultimate]  
 nonexistence. {98}

1.99 When embracing one's prajñā (i.e., karmamudrā), the bodhicitta  
 Enters the vajra jewel, which by then is inside the lotus.  
 When the moon (i.e., bodhicitta) has entered into the jewel, it is in vibration.  
 The meditation on the unchangeable [mahāmudrā] is free from vibration. {99}

1.100 The meditation on body, speech, and mind  
 Is based on the channels of body, speech, and mind.  
 The fusion of the three vajras [of body, speech, and mind]

In the śaṅkhinī is the meditation on jñāna. {100}

1.101 Because of attachment to the prajñā, the drops  
Trickle from the head via the aforementioned stages,  
And enter the stage of the full [moon].  
They are fixed through [meditation on] the ultimate. {101}

1.102 Just as the waxing moon  
Becomes gradually full along its phases—  
Its fullness due to the receding of its shadow,  
And not because of being annihilated and made full again— {102}

1.103 So the waxing wisdom  
Becomes gradually full along the bodhisattva levels—  
Its fullness due to the receding of defilements and so forth,  
And not because of being annihilated and made full again. {103}

1.104 Just as the moon, with the mark of the rabbit in its middle,  
Does not remain in the phase of the full moon,  
So, too, the mind does not remain in unchangeable bliss  
Because of its mark of saṃsāric imprints. {104}

1.105 The waxing and waning fortnights  
Are established as the bright and the dark.  
The full moon in between these two  
Does not remain at its fullest. {105}

1.106 Fully complete enlightenment in one instant  
Is immovable in its fullness.  
When the bodhicitta is in the vajra jewel,  
It fills all moments with this experience. {106}

1.107 [The mind vajra] is neither based on the bright fortnight,  
Nor does it go to the dark one.  
It is located in the middle of the two sides—  
Based on the full moon, without duality. {107}

1.108 Its waxing starts from the crown of the head  
And becomes full in the vajra jewel.  
Due to lack of passion, these lunar phases are lost. Because of this loss,  
[The solar blood] starts from the vajra, becoming full [at the crown of the head].  
[F.18.b] {108}

1.109 For corporeal beings, waxing happens again at the crown of the head,  
And fullness in the [vajra] jewel.

Due to lack of passion, these lunar phases are lost,  
But there is no loss of wisdom (i.e., the sixteenth lunar phase). {109}

1.110 Its (i.e., bodhicitta's) nature is great bliss  
And is praised using the metaphor of the full moon.  
All other things are the cause  
Of creation and dissolution [of sentient beings' great bliss]. {110}

1.111 Just as the moon [proceeds] through its two fortnights  
And the sun through its two routes,  
So nirvāṇa proceeds from existence  
And existence from nirvāṇa. {111}

1.112 Immovable great bliss is completed  
Through the [bodhisattva] levels during the full moon,  
With the help of 21,600 breaths,  
Which are devoured by moments of immovable bliss. {112}

1.113 It (i.e., immovable bliss) is without the two fortnights,  
And is completed through the [bodhisattva] levels.  
Its true meaning has twelve aspects,  
And its immovable character has sixteen aspects. {113}

1.114 Through the [bodhisattva] levels it is full  
In twelve aspects, being supreme nonduality.  
The bodhicitta, which is full through the lunar phases,  
Has sixteen aspects. {114}

1.115 It is of one meaning, a phenomenon beyond duality,  
The ultimate, indestructible.  
It is bodhicitta in the state of fullness,  
Completely full in every way. {115}

1.116 It is the great passion, which starts with freedom from passion,  
Vajra body, great immovable bliss,  
Completely full, and unpolluted  
By the imprints of both sides (i.e., passion and freedom from passion). {116}

1.117 Just as the waters of rivers become the same  
As the ocean upon entering it,  
So, too, the entirety of existence becomes the same  
As the immovable upon entering it. {117}

1.118 Just as a set of metals becomes an elixir  
When it is devoured [by mercury],

And just as the nature of seeds is acquired through the seeds  
And beyond measure<sup>34</sup> at the time of fruition, {118}

1.119 So, too, the entirety of existence,  
When devoured by supreme immovable (bliss),  
Becomes supreme immovable bliss,  
Which embraces all aspects. {119}

1.120 He who is bitten does not notice the pain  
In the wound or elsewhere,  
Nor does he notice objects through his sense faculties,  
When the poison develops its full effect. {120}

1.121 Likewise, the yogin does not experience true bliss [F.19.a]  
In the vajra jewel or elsewhere,  
Nor does he notice objects through his sense faculties,  
When the bodhicitta has reached the phase of the full moon. {121}

1.122 Just as the great elixir is first present  
In only one part of the metal,  
And then penetrates to every part of the metal  
When red-hot from violent fire, {122}

1.123 So, too, the immovable bliss is first present  
In only one part (i.e., the vajra jewel)  
And then penetrates every part of the mind  
When the latter is red-hot from the fire of desire. {123}

1.124 Just as metals that are penetrated by the elixir  
Have no stains anywhere,  
So, too, the penetrated mindstreams  
Have no imprints anywhere. {124}

1.125 Just as metal transformed into gold  
Becomes stainless through fire,  
So, too, the mind, repeatedly red-hot from the fire of passion,  
Becomes stainless. {125}

1.126 Just as a stone clearly shines  
When touched by a great jewel,  
So, too, the mind becomes blissful  
Through contact with immovable bliss. {126}

1.127 But why all these words here?  
On the level of the relative truth of the world,

The power of the elixir is incomprehensible  
In terms of penetrating metal. {127}

1.128 How much more, on the level of ultimate truth,  
Is the power of wisdom incomprehensible  
In terms of penetrating the mind  
Defiled by adventitious stains? {128}

1.129 The stains are neither externally added to the mind,  
Nor are they older than the mind.  
They are neither born elsewhere than the mind,  
Nor do they remain inexhaustibly in the mind. {129}

1.130 If the stains were externally added,  
Then the mind would have been stainless beforehand.  
If they had existed before the mind,  
Then what could they have arisen from? {130}

1.131 If they had arisen without the mind,  
Then they would be like a sky-flower.  
If they had always resided in the mind,  
Then they could never be eliminated. {131}

1.132 Just as the stains of copper  
Are eliminated through union with an elixir,  
And its existence—which remains stainless—  
Is not eliminated, {132}

1.133 So, too, the stains of mind  
Are eliminated through its union with emptiness,  
And its wisdom—which remains stainless—  
Is not eliminated. [F.19.b] {133}

1.134 Just as iron that has been penetrated by the elixir  
Does not revert to the nature of iron,  
So, too, the mind that has been penetrated by bliss  
Does not revert to a state of suffering. {134}

1.135 There is no greater transgression than the lack of passion;  
No greater merit than supreme bliss.  
Therefore, the mind should constantly embrace  
Immovable bliss, O King! {135}

1.136 Without having made love, a young maiden  
Cannot describe sexual bliss.

Having made love in her youth,  
She will know great bliss for herself. {136}

1.137 Likewise, bliss cannot be described  
By those without meditative concentration.  
When immovable bliss is attained in meditative concentration,  
The yogins will know it for themselves. {137}

1.138 Even the omniscient ones are uncertain  
About recognizing the bliss which arises from the immovable.  
Thus, a state without passion must be avoided by all means,  
Because, without it, the mind will lack bliss. {138}

1.139 It is recorded that from emission the lack of passion is born,  
And from the lack of passion, suffering.  
From suffering, the elements of men are ruined,  
And from ruining the elements, death will come. {139}

1.140 From death a new existence will follow,  
And from that again, death and transmigration.  
Accordingly, the existence of sentient beings  
Comes from the lack of passion and nothing else. {140}

1.141 Therefore, one must avoid with all effort  
The passion of emission.  
By doing so, the yogin proceeds  
From the fetters of samsara to immovable bliss. {141}

1.142 Without passion one would not [even] be a [good] lover  
And not seek out the *Kamaśāstra*.  
Why, then, would a yogin (likewise) wish for suffering  
With regard to this tantra proclaimed by me?<sup>35</sup> {142}

1.143 Through a state in which the semen remains immovable,  
[The yogin] must attain supreme immovable (bliss).  
Once the support has reached the state of emission,  
The supported will be passionless.<sup>36</sup> {143}

1.144 The relation of support and supported remains  
As long as [the mind] does not proceed to the immovable.  
Once the mind has attained the immovable,  
It is without the characteristics of support and supported. {144}

1.145 For the adept whose body has been born from the immovable  
And whose bodhicitta has reached the cakra at the forehead,

Neither the union of the two series of vowels and consonants  
Nor the syllable *hūm* is needed anymore, O King. {145}

1.146 The reflection, arisen from emptiness, is the cause, [F.20.a]  
And bliss, born from the immovable, is the result.  
The cause is sealed by the result,  
And the result is sealed by the cause. {146}

1.147 Holding the reflection of emptiness is the cause,  
Holding immovable compassion is the result.  
Bodhicitta—which is inseparable from  
Emptiness and compassion—is not emitted. {147}

1.148 The reflection is free from *nirvāṇa*  
And the immovable transcends *samsāra*.  
Their union is supreme nonduality,  
Free from eternalism and nihilism. {148}

1.149 Because the reflection has the character of having arisen  
From nonexistence, it is not nonexistent.  
Because the immovable, in turn, has the character of having arisen  
From existence, existence does not apply to it. {149}

1.150 The perfect union of being and nonbeing  
Is the nondual, supreme *vajrayoga*.  
It is beyond form and nonform,  
Like a magical image in a mirror. {150}

1.151 The reflection is not immersed in cyclic existence,  
Nor is the immovable immersed in *nirvāṇa*.  
Their mutual connection is peace:  
The supreme neutral state. {151}

1.152 Because insight has not arisen from a cause,  
The result has arisen from insight as [its only possible] cause.  
That which has arisen from insight has not arisen from a cause,  
Because insight has not arisen from a cause. {152}

1.153 Therefore, the unsurpassable wisdom  
Is not the wisdom from a *prajñā*, which has arisen from a cause.<sup>37</sup>  
Result and cause are neither separate,  
Nor do they mutually seal each other. {153}

1.154 Cause and result—everything—  
Has arisen through dependence.

The reflection, which is sealed by both,  
Is neither born nor extinguished. {154}

1.155 Insight is completely extinguished  
When the supreme immovable is born.  
Free from cause and effect,  
They do not seal each other. {155}

1.156 The vision of knowable objects in this world,  
Which are neither born nor extinguished,  
Are one's own mind, and nothing else.  
This is because external objects of knowledge are [only mentally] separated  
[from oneself]. {156}

1.157 Therefore nothing can seal itself,  
With itself, anywhere.  
Can a great sword cut itself  
With its own blade? {157}

1.158 Just as one experiences bliss through union  
In a dream with the daughter of a barren woman,  
So, too, one experiences bliss for oneself [F.20.b]  
By serving the reflection emerging from space (Viśvamātā, i.e., mahāmudrā).  
{158}

1.159 Neither insight nor means [are independent].  
The coemergent one (i.e., Kālacakra) in union with his prajñā  
Is full of bliss, indeed,  
And without any hindrances. {159}

1.160 It is unstained like the sky,  
Without object or sense faculty,  
Present in everything,  
Indivisible, without distinctions. {160}

1.161 Self-arisen are Vajrasattva [at the secret part],  
The supremely immovable one with the great intent,  
And Mahāsattva [at the navel], whose passion is great,  
Giving joy to sentient beings. {161}

1.162 Self-arisen are Bodhisattva [at the heart], whose hatred is great,  
The great enemy destroying defilements;  
And Samayasattva [at the throat], whose delusion is great,  
Clearing the delusion of deluded intellect. {162}

1.163 Self-arisen are Vajrayoga [at the forehead], whose anger is great,  
The great enemy of wrathful demons;  
And Kālacakra [at the crown of the head], whose attachment is great,  
Removing the passion for fleeting bliss. {163}

1.164 “The vajra is indivisible”—with that the Illustrious One  
Taught [Vajrasattva’s] great intent.  
Being (Skt. *sattva*) refers to the unity of the threefold existence.  
It is said to be the supreme immovable bliss. {164}

1.165 The one whose supreme immovable bliss is complete,  
Who has become perfect through the bodhisattva levels,  
Is Mahāsattva, whose passion is great,  
Giving joy to all sentient beings. {165}

1.166 Being a hero persevering in enlightenment  
Without wavering, he is Bodhisattva,  
Whose hatred is great, the great enemy  
Of all hatred, defilements, and so forth. {166}

1.167 For he whose lunar nectar or semen has not been emitted,  
The commitment (Skt. *samaya*) is the devouring [of bliss].  
Due to these circumstances he is called Samayasattva,  
Clearer of the delusion of deluded intellect. {167}

1.168 [Vajrayoga] is the unity of all vajras,  
Endowed with insight, bodies, and the immovable.  
His anger is great,  
Being the great enemy of wrathful demons. {168}

1.169 Given his means of great immovable bliss,  
[Kālacakra] never abandons the welfare of sentient beings.  
Having great attachment, he liberates sentient beings [F.21.a]  
And removes the passion for fleeting bliss. {169}

1.170 These six forms of deities are also said  
To be the families of the six aggregates:  
Wisdom, sensation, consciousness, matter, karmic formations,  
And discrimination—all of them in an immovable state. {170}

1.171 Likewise they are also, in order,  
The elements of wisdom, fire, space, earth,  
Wind, and water; the sense faculties of  
The mind, the eyes, ears, the body, nose, and tongue; {171}

1.172 And the cognitive objects of mental objects (Skt. *dharmadhātu*),  
 Visible objects, sound, touch, odor, and taste.  
 The terrifying King of Wrath with six faces  
 Is purified with regard to these six families. {172}

1.173 The body, the secret organ, and the mind have always been  
 The threefold maṇḍala [of the Buddha's body, speech, and mind].  
 These three vajras, each consisting of insight and means,  
 Are in the state of Vajrasattva. {173}

1.174 These means of accomplishing empowerment,  
 The means of accomplishing the supreme immovable,  
 Together with the channels and families,  
 Have been explained in summary, O [Su]candra.<sup>38</sup> {174}

1.175 *This concludes the summary of the means of the supreme immovable empowerment (i.e., the "Sekoddeśa"), from the fifth chapter of the ["Paramādibuddha" that begins with the chapter on the world realm.*

c.

## COLOPHON

c.1 It was translated, edited, and finalized by the Kashmiri paṇḍita Somanātha and the Tibetan translator and monk Dro Sherap Drakpa. Rinchen Gyaltsen retranslated, edited, and corrected it in accordance with the commentary (Skt. *ṭīkā*) of glorious Nāropa.

n.1 See Gnoli and Orofino 1994, p. 62.

n.2 See Orofino 2009, p. 28.

n.3 See Gnoli and Orofino 1994, pp. 60–63.

n.4 Orofino 1994.

n.5 The Tibetan translation of the *Amṛtakānikāṭippanī* is in the Tengyur, Toh 1395.

n.6 The Tibetan translation of the *Sekoddeśāṭīkā* is also in the Tengyur, Toh 1351.

n.7 Gnoli and Orofino 1994.

n.8 Lecso 2009.

n.9 Orofino 2009.

n.10 *Prajñā* here refers to a tantric consort.

n.11 At the end of his commentary on verses 11d–14, Nāropa says: “Within the previously mentioned eleven empowerments, which are like the steps to the palace of worldly and nonworldly accomplishments, I have thoroughly explained the lower [steps], the seven empowerments with form [that belong to] relative [truth]. [These are] what let the yogin achieve the worldly accomplishments, belonging to the relative. [Now,] the three empowerments that are in accord with the absolute are taught with [the verse that] begins with ‘[Then] there is the vase [empowerment].’” (*sngar mdor bstan pa'i dbang bcu gcig po rnams kyi nang nas 'jig rten pa dang 'jig rten las 'das pa'i dngos grub kyi khang bzangs kyi them skas su gyur pa 'og ma kun rdzob kyi gzugs can dbang bdun po rnams rnam par bshad nas gang zhig rnal 'byor pa la kun rdzob du gyur pa 'jig rten pa'i dngos grub sgrub par byed cing don dam pa'i rjes su mthun pa'i dbang gsum po rnams bum pa zhes pa la sog pas mdor bstan to*). See Sferra and Merzagora 2006, p. 258.

n.12 See v. 8.

n.13 See Sferra 1999.

n.14 It should be noted that the usual group of five psycho-physical aggregates, which in Nāropa's commentary on v. 12 are related to the five buddha families, is extended to include wisdom in v. 170. From Nāropa's commentary it becomes clear that this is necessary in order for the extended group to be related to the six channels, cakras, and deities.

n.15 *dbang bskur bdun po 'di rnams rdul tshon gyi dkyil 'khor rnam par spangs nas gzhan ras bris la sogs pa'i dkyil 'khor du sbyin par bya ba ma yin no // bum pa la sogs pa'i dbang rnams ni dkyil 'khor bzhengs pa las gzhan gyis kyang sbyin par bya'o.* See Sferra and Merzagora 2006, p. 258.

n.16 "The great *prajñā* is the *mahāmudrā*, which is without conceptual thoughts (Skt. *vikalpita*, Tib. *rnam rtog*). It will be discussed below." (*shes rab chen po zhes pa rnam par rtog pa kun tu ma brtags pa 'chad par 'gyur pa'i phyag rgya chen mo'o*). See Sferra and Merzagora 2006, p. 270.

n.17 *rnam par rtog pa thams cad nye bar zhi ba'i phyir bsam gyis mi khyab pa'o // de kho na'i 'bras bu'i snga ltas su gyur pa'i phyir mtshan ma'o.* Sferra and Merzagora, 2006, 313.

n.18 See Sferra and Merzagora 2006, 294–95.

n.19 *de bzhin du dkyil krung byas nas thig ler te dpral bar gnas pa'i padma 'dab ma bcu drug pa dkar po'i dbus su srog rtsol sngon du 'gro bas sems gzhug par bya'o // srog ni thig ler gzhug par bya // zhes pa gtso bor 'dzin pa'i mtshan nyid do.* See Sferra and Merzagora 2006, S. 345.

n.20 See Gnoli and Orofino 1994, 69; and 35–76.

n.21 See Sferra and Merzagora 2006, S. 343.

n.22 See Sferra and Merzagora 2006, S. 338–44, 422.

n.23 Cf. Gnoli and Orofino 1994, 71–72; and verses 79–81 along with Nāropa's commentary.

n.24 According to the interpretation of Nāropa, *sahaja* (lit. "born together") here means "born together with the *prajñā*" (cf. Gnoli and Orofino 1994, 72).

n.25 *mahāmudreti gaganodbhavabimbam / tasyāḥ svarasavāhibhāvanākhyānu-rāgāj jātam niḥspandata iti niruddho vajramaṇer bāhyaspandaḥ srāvahī.* See Sferra and Merzagora 2006, 106.

n.26 See Sferra and Merzagora 2006, 353–54.

n.27 According to Gnoli and Orofino, most of the epithets are identical with those mentioned in the *Mañjuśrīnāmasaṅgīti*, Toh 360 (for a detailed list see Gnoli and Orofino 1994, 366).

n.28 "Kālacakra" is according to the Sanskrit, which accords with the Tibetan translation of Ra Chörap and Samantaśrī. The translation by Dro Sherap Drakpa

and Somanātha reads “Vajrasattva” (Tib. *rdo rje sems dpa'*). See Orofino 1994, 54.

n.29 The Sanskrit has *bimbe*, and the Tibetan *stong par*. However, from the context the reading *śūnyatābimba* is required.

n.30 One *daṇḍa* or *ghaṭikā* is equivalent to 24 minutes. See Gnoli and Orofino 1994, 277 fn. 1.

n.31 One *nāḍikā* is equivalent to 24 minutes. See Gnoli and Orofino 1994, 279 fn. 1.

n.32 When there are two days left, the wind flows in the left channel, and when there is only one day left, it flows in the middle channel. See Gnoli and Orofino 1994, 290.

n.33 Nāropa’s *Sekoddeśāṭīkā* gives the following commentary on this verse: “The semen of bliss, which, due to the lack of passion (the absence of passion) abides at the crown of the head, is abiding. Emitted from the jewel of the vajra, it is nirvāṇa. This king of bliss is someone whose nirvāṇa is nonabiding, because of pervading the space between the crown of the head and the jewel of the vajra” (*virāgād rāgavīgamād uṣṇīṣastham yat sauκhyam śukram tat pratiṣṭhitam / yat tu vajramāneś cyutam tan nirvāṇam / ayam tu sukharāja uṣṇīṣavajramāṇyantarālavayāpitvād apratiṣṭithanirvāṇah*. See Sferra and Merzagora 2006, 165, l. 16–18).

n.34 Skt. *mānavarjitam*; Tib. *nga rgyal spangs*. In their edition of the Tibetan of Nāropa’s commentary, Sferra and Merzagora (2006, footnote p. 373) explain that the Tibetan translation of the *Sekoddeśāṭīkā* translates the Sanskrit *māna*° as *nga rgyal*, but a more correct interpretation (*tshad*) can be found in Vijayendra’s \**Sekoddeśāṭīppaṇī* (*dbang mdor bstan pa'i brjed byang*).

n.35 The reading of this verse according to the *Sekoddeśā* as quoted in Sahajavajra’s *Sthitisamāsa* (*gnas pa bsdus pa*, Toh 2227, Degé 97.a.6–7, Peking 104.b.5–6) makes better sense than the corresponding verse from the versions of the *Sekoddeśā* itself in the Kangyur. The *Sthitisamāsa* reads *chags bral 'dod ldan ma yin te // 'dod pa'i sbyor thabs mi* (Degé: 'di) 'dod na // *nga yis bstan pa'i* (Degé, Peking: *pa*) *rgyud du* (Peking: *rgyun du*) *yang // ci ste rnal 'byor sdug bsngal bskyed*. Even in the worldly art of love one avoids fast emission. All the more should a tantric yogin avoid emission, thus not creating suffering in accordance with tantras. To be sure, the Kālacakra prescribes the avoidance of emission.

n.36 The support is here the seminal drop, and the supported the yogin.

n.37 Nāropa (SUṭ 199<sub>18</sub>) makes it clear that “unsurpassable” qualifies “wisdom,” while “arisen from a cause” goes with “wisdom from a *prajñā*”: “Therefore, for this reason, the immovable wisdom is not the wisdom from a *prajñā*, which has arisen from a cause.” (*ato 'smāt karaṇād yad aksaram jñānam tat prajñājñānam na hetujam*).

*Vajrasattva*: secret; *Mahāsattva*: navel; *Bodhisattva*: heart; *Samayasattva*: throat; *Vajrayoga*: forehead; *Kālacakra*: crown.

*Vajrasattva*: threefold existence; *Mahāsattva*: passion; *Bodhisattva*: hatred; *Samayasattva*: delusion; *Vajrayoga*: anger; *Kālacakra*: attachment.

*Vajrasattva*: wisdom; *Mahāsattva*: sensation [feeling]; *Bodhisattva*: consciousness; *Samayasattva*: matter [form]; *Vajrayoga*: karmic formations; *Kālacakra*: discrimination [perception].

*Vajrasattva*: wisdom; *Mahāsattva*: fire; *Bodhisattva*: space; *Samayasattva*: earth; *Vajrayoga*: wind; *Kālacakra*: water.

*Vajrasattva*: mind; *Mahāsattva*: eyes; *Bodhisattva*: ears; *Samayasattva*: body; *Vajrayoga*: nose; *Kālacakra*: tongue.

*Vajrasattva*: sounds; *Mahāsattva*: tastes; *Bodhisattva*: mental objects; *Samayasattva*: odors; *Vajrayoga*: tangible objects; *Kālacakra*: visible objects.

*Vajrasattva*: mental objects; *Mahāsattva*: visible objects; *Bodhisattva*: sounds; *Samayasattva*: tangible objects; *Vajrayoga*: odors; *Kālacakra*: tastes.

\* Tentative interpretation.

\*\* Alternate common designations in brackets.

\*\*\* Reordered to match v. 171cd.

b.

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g.

## GLOSSARY

g.1 **Absorption**

*ting nge 'dzin*

ཞེང་འཇིນ

*samādhi*

Also rendered as “meditative concentration.”

g.2 **Accomplishment**

*dngos grub*

དངྱྲ ཤྱା

*siddhi*

g.3 **Action mudrā**

*las kyi phyag rgya*

ལྷ ཟୁଙ୍ଗ རୁ

*karmamudrā*

Lit. “action seal,” a worldly (human) consort. Also rendered here in Sanskrit as “karmamudrā.”

g.4 **Ādibuddha**

*dang po'i sangs rgyas*

དଙ୍ଗ ପୋ ଶଙ୍ଗ ର୍ଗ୍ୟା

*Ādibuddha*

g.5 **Adult**

*dar ma*

ດାର ମା

*praudha*

g.6 **Adventitious**

*glo bur*

ଗ୍ଲୋ ବୁର

*āgantuka*

Also rendered in this translation as “externally added.”

g.7 **Amṛtakānikātippaṇī**

*Amṛtakānikātippaṇī*

Raviśrījñāna’s commentary on the *Mañjuśrīnāmasaṃgīti*.

g.8	Aries
	<i>lug</i>
	ସ୍ତ୍ରୀ
	<i>mesa</i>
g.9	Arisen
	<i>'char ba</i>
	ସକ୍ତସା
	<i>udita</i>
g.10	Ascendant
	<i>dus sbyor</i>
	ଲଗ୍ନା
	<i>lagna</i>
g.11	Atom
	<i>rdul phran</i>
	ଅନ୍ତର୍ଜାତୀୟ
	<i>anurajas</i>
g.12	Avadhūtī
	<i>kun 'dar ma</i>
	ଅବଧୁତୀ
	<i>avadhūtī</i>
	Also rendered in this translation as "middle channel."
g.13	Bell
	<i>dril bu</i>
	ଘନୀତା
	<i>ghanītā</i>
g.14	Beyond duality
	<i>gnyis su med pa</i>
	ଅଦ୍ୱୟା
	<i>advaya</i>
	Also rendered here as "without duality," "nonduality," "nondual."
g.15	Beyond vibration
	<i>mi 'dzags pa</i>
	ନିଃସଂପଦ
	<i>nilispanda</i>
g.16	Bliss
	<i>bde ba</i>
	ସୁଖ
	<i>sukha</i>
g.17	Bliss of descending bodhicitta
	<i>byang chub sems 'pho'i bde</i>
	ବୋଧିଚିତ୍ତାଦ୍ୱାରା ନିର୍ମିତ ଶୁଦ୍ଧିତ ବୋଧିଚିତ୍ତ
	<i>bodhicittacyuta</i>

g.18 Bodhicitta  
*byang chub kyi sems · sems*  
 ལྡྱକୁସ୍ତ୍ରୀସ୍ମୟା · ଶିମ୍ବା  
*bodhicitta · citta*

g.19 Bodhisattva  
*byang chub sem dpa'*  
 ལྡྱକୁସ୍ତ୍ରୀସ୍ମୟା  
*Bodhisattva*  
 One of the self-arisen supramundane beings.

g.20 Bodhisattva level  
*sa*  
 ଶା  
*bhūmi*

g.21 Body  
*lus · sku*  
 ଲୁସ · ଶ୍କୁ  
*kāya*

g.22 Breath control  
*srog rtsol*  
 ଶ୍ରୀତ୍ୟା  
*prāṇātāyāma*  
 Also rendered here as “control of the winds.”

g.23 Breaths  
*dbugs*  
 ଦ୍ଵାସ  
*śvāsa*

g.24 Buddha speech  
*sangs rgyas skad*  
 ବୁଦ୍ଧାବ୍ରାତ  
*buddhabhāṣā*

g.25 Cakra  
*'khor lo*  
 କର୍ତ୍ତର  
*cakra*  
 Lit. “wheel.”

g.26 Cakra at the forehead  
*mdzod spu'i khor lo*  
 ମଦ୍ଦ୍ରାଶ୍ରିର୍କର୍ତ୍ତର  
*ūrṇācakra*

g.27 Caṇḍālī<sup>1</sup>  
*gtum mo*  
 ଗନ୍ଧାରୀ

*candālī*

Another name for the channel carrying semen, used when it carries menstrual blood.

g.28 Channel

*'bab ma*

ଘବମା

*vāhīnī*

g.29 Channel

*rtsa*

ର୍ତ୍ସା

*nādi* · *nādī*

g.30 Channel of darkness

*mun pa 'bab*

ମୁନପାବମା

*tamovāhīnī*

The middle channel above the navel.

g.31 Channel of excrement

*bshang ba'i rtsa*

ବଶଙ୍ଗବାିର୍ତ୍ସା

*vīnnādi*

g.32 Channel of Rāhu

*sgra can rtsa*

ଶ୍ରାଦ୍ଧକା

*rāhunādi*

g.33 Channel of semen

*khu ba 'bab*

କୁବାବମା

*śukravāhīnī*

g.34 Channel of urine

*gci ba'i rtsa*

ଗୁଚ୍ଛବାିର୍ତ୍ସା

*mūtranādi*

g.35 Characteristic

*mtshan nyid*

ମତ୍ତଶନ୍ତିନୀ

*lakṣaṇa*

g.36 Childish

*byis pa*

ବୀଶା

*bāla*

See [i.9](#) and [i.15](#).

g.37 Coemergent joy  
*lhan gcig skyes dga'*  
 རྒྱନྡ୍ୱେ རྒྱେ ད୍ଵାଦ୍ଶମୀ  
*sahajānanda*  
 The fourth joy.

g.38 Coemergent one  
*lhan skyes*  
 རྒྱନྡ୍ୱେ  
*sahaja*

g.39 Commentaries that indicate the entirety of the meaning  
*'grel bshad*  
 རྒྱେ བ୍ଶାଦ  
*ṭīkā*

g.40 Commentary  
*'grel bshad*  
 རྒྱେ བ୍ଶାଦ  
*ṭīkā*

g.41 Commitment  
*dam tshig*  
 དମ ତ୍ୱିଗ  
*samaya*

g.42 Concentration  
*bsam gtan*  
 ସମାଗତନ  
*dhyāna*

g.43 Conch-shell channel  
*dung can ma*  
 ଶାଙ୍ଖକଣ୍ଠ  
*śaṅkhinī*  
 Another name for the channel carrying semen.

g.44 Consciousness  
*rnam shes*  
 ବିଜ୍ଞାନ  
*vijñāna*

g.45 Control of the winds  
*srog rtsol*  
 ଶ୍ଵାସ କ୍ରୀଯା  
*prāṇāyāma*  
 Also rendered here as "breath control."

g.46 Corporeal being  
*lus can*  
 ଶ୍ଵାସ କଣ

*dehin*

Also rendered in this translation as “embodied being,” and “living being.”

g.47 Crown

*cod pan*

ཉླྙླ

*mukuṭa*

g.48 Crown of the head

*gtsug tor*

ସ୍ତୁଗ ତୋର

*usnīsa*

g.49 Cyclic existence

*srid pa*

ସ୍ରିଦା

*bhava*

Also rendered here as “existence.”

g.50 *Danḍa*

*dbyug gu*

ଦ୍ୟୁଗ ଗୁ

*danḍa*

A period of 24 minutes. See also [note 30](#).

g.51 Darkness

*mun can*

ମୁନ କାନ

*tamīnī · tamas*

g.52 Daughter of a barren woman

*mo gsham bu mo*

ମୋ ଗ୍ରାମ ବୁମୋ

*vandhyāduhītṛ*

g.53 Delusion

*gti mug*

ଗ୍ରିମ୍ଭା

*moha*

g.54 Demon

*lha min*

ଲାହା

*māra*

In Tibetan, *māra* is usually rendered as *bdud*; *lha min* usually translates *asura* (“demigod”).

g.55 Desire realm

*'dod khams*

କାମଧାତୁ

*kāmadhātu*

g.56 Devouring  
*za ba*  
 གླା  
*bhakṣaṇa*

g.57 Dharmakāya  
*chos sku*  
 ཕର୍ମକ୍ଷୟ  
*dharmakāya*

g.58 Diminish  
*nyams pa*  
 གྤ୍ୟାୟ  
*ksaya · kṣīṇa*

g.59 Discrimination  
*'du shes*  
 གྲୁଷ୍ମା  
*saṃjñā*

g.60 Dombī  
*g.yung mo*  
 གླୁହୁ  
*dombī*  
 Name of women's *avadhūtī* referring to menstruation.

g.61 Downward-moving wind  
*thur sel*  
 གྲାମ୍ବା  
*apāna*

g.62 Dro Lotsawa Sherap Drakpa  
*'bro lo tsA ba shes rab grags pa · 'bro shes rab grags pa*  
 གྲ୍ଲେଞ୍ଚୁ གྲ୍ଲେଞ୍ଚୁ གྲ୍ଲେଞ୍ଚୁ གྲ୍ଲେଞ୍ଚୁ · གྲ୍ଲେଞ୍ଚୁ གྲ୍ଲେଞ୍ଚୁ གྲ୍ଲେଞ୍ଚୁ

g.63 Drop  
*thig le*  
 ག୍ଲିଣ୍ଡୁ  
*bindu*

g.64 Earth  
*'dzin ma*  
 ག୍ଲାହା  
*dharā*

g.65 Elder  
*rgan*  
 ག୍ଲାହା  
*vriddha*

g.66	Element
	<i>khams</i>
	ঘৰ্য্যা।
	<i>dhātu</i>
g.67	Element
	<i>'byung ba</i>
	ঘৰ্য্যা।
	<i>bhūta</i>
g.68	Eliminated
	<i>nyams pa</i>
	ঘৰ্য্যা।
	<i>āharana</i>
g.69	Elixir
	<i>bcud</i>
	ৰস।
	<i>rasa</i>
g.70	Elixir
	<i>ro</i>
	ৰস।
	<i>rasa</i>
g.71	Embodied being
	<i>lus can</i>
	দুৰ্বল।
	<i>dehin</i>
	Also rendered in this translation as "corporeal being," and "living being."
g.72	Empowerment
	<i>dbang bskur · dbang</i>
	দ্বন্দ্বশূন্য। · দ্বন্দ্ব।
	<i>seka</i>
g.73	Emptiness
	<i>stong pa nyid</i>
	শূন্যত্ব।
	<i>śūnyatā</i>
g.74	Empty
	<i>stong pa</i>
	শূন্য।
	<i>śūnya</i>
	Also rendered here as "void."
g.75	Equinox
	<i>mnyam pa</i>
	ঘৰ্য্যা।
	<i>viśuva</i>

g.76      Established  
*rab tu gnas pa*  
 རབ་ຕུ་གནས་པ  
*pratisthita*

g.77      Eternalism and nihilism  
*rtag dang chad*  
 ར୍ତ୍ତା རଙ୍ଗ ཕାଦ  
*śāśvato ccheda*

g.78      Exist  
*dngos po*  
 ད୍ର୍ଵେଷ୍ଟ୍ରୀ  
*bhūta*

g.79      Existence  
*dngos po nyid · yod nyid*  
 ད୍ର୍ଵେଷ୍ଟ୍ରୀ ན ར୍ତ୍ତା ན ས୍ଵୀତୀ  
*bhava · bhāva · asti*

g.80      Existence  
*srid pa*  
 ස්ରිද  
*bhava*  
 Also rendered here as “cyclic existence.”

g.81      Explanation  
*rgyas par bshad pa*  
 ຮුෂාපර්බ්ଶාධ  
*nirdeśa*

g.82      Extensive explanation  
*rgyas bshad chen po*  
 ຮුෂාපර්බ්ଶාධ ທ්‍රේ ປේ  
*mahānirdeśa*  
 A commentary on the *Mūlatantra*.

g.83      Extensive summary  
*mdor bstan che*  
 ມාද් බ්‍රාත් කේ  
*mahoddesa*  
 A commentary on the *Laghukālacakratantra*.

g.84      Externally added  
*glo bur*  
 ཁ୍ଳେ བୁର  
*āgantuka*  
 Also rendered in this translation as “adventitious.”

g.85      Extinguished  
*mya ngan 'das*

ਸ਼ਨਿਵਾਰਾ

*nirvṛta*

g.86 Families of the six aggregates

*phung po'i rigs*

ਖੁਦਖਾਲਾਨੀ

*skandhakulāni*

Wisdom, sensation, consciousness, matter, karmic formations, and discrimination.

g.87 Form

*gzugs · rnam pa*

ਸਾਮਥਾਨਾ · ਰੂਪਾ

*samsthāna · rūpa*

g.88 Form realm

*gzugs khams*

ਸਾਮਥਾਨਾ ਮਨਸਾ

*rūpadhātu*

g.89 Fortnight

*phyogs*

ਪਕ਼ਸਾ

*pakṣa*

g.90 Four types of awakening

*rdzogs pa'i byang chub bzhi*

ਚਾਰੀ ਅਵਧੀਨਤ ਪ੍ਰਾਤਿਆਪਨੀ

*catulḥsambodhi*

g.91 Free from vibration

*mi g.yo ba*

ਨਿਃਸੰਪਾਦ

*niḥspanda*

g.92 Fusion

*bsdus pa*

ਸਮਾਹਾਰਾ

*samāhāra*

g.93 Great abandonment

*spangs pa chen po*

ਵੁਦਾਵਕਾਰੀ

*prahāṇamahatva*

g.94 Great bliss

*bde ba chen po*

ਮਹਾਸੁਖੀ

*mahāsukha*

g.95 Great drop

*thig le che*

- - -

ଶ୍ରୀପେକ୍ଷେ  
*mahābindu*

g.96 Great immovable bliss

ମୀଗ୍ୟୁର ଚେ  
*mi 'gyur che*  
ମହାକ୍ଷର  
*mahākṣara*

g.97 Great prajñā

ଶେସ ରାବ ଚେନ ପୋ  
*shes rab chen po*  
ମହାପ୍ରଜନ୍ମା  
*mahāprajñā*

g.98 Great realization

ରୋଗ୍ସ ପା ଚେନ ପୋ  
*rtogs pa chen po*  
ଅଧିଗମମହାତ୍ଵ  
*adhigamamahatva*

g.99 Great vow

ବ୍ରତୁ ଝୁଗ୍ସ ଚେ  
*brtul zhugs che*  
ମହାଵ୍ରତ  
*mahāvrata*

g.100 Head

ମ୍ଗୋ ବୋ  
*mgo bo*  
ଶିର  
*śiras*

g.101 Humor

ନ୍ୟେସ ପା  
*nyes pa*  
ଦୋସ  
*dosa*

g.102 Idā

ଲୁଗ  
*lug*  
ଦ୍ୱାଣ  
*idā*

The left channel above the navel.

g.103 Illuminated

ରାବ ତୁ ଗ୍ସାଲ ବା  
*rab tu gsal ba*  
ପ୍ରାଦିପ୍ତ  
*pradīpta*

g.104 Illumination

ରାବ ତୁ ଗ୍ସାଲ ବା  
*rab tu gsal ba*  
ପ୍ରାଦିପ୍ତ  
*pradīpti*

g.105 Illusion

ସଗ୍ୟୁ ମା  
*sgyu ma*

ਮਾਯਾ

*māyā*

g.106 Illustrious One

*bcom ldan das*

ਬਹਾਗਵਾਨ

*Bhagavan*

g.107 Immovable bliss

*mi 'gyur*

ਅਕਸਾ

*akṣara*

g.108 Imprints

*bag chags*

ਵਾਸਨਾ

*vāsanā*

g.109 Increase

*'phel ba*

ਵੱਧਾ

*vṛddhi*

g.110 Index finger

*mdzub mo*

ਤਰਜਾ

*tarjanī*

g.111 Indivisible

*gcad du med pa*

ਸਤਤ੍ਤਵੇਤ੍ਤਵ

*acchedya*

Lit. "impossible to be cut."

g.112 Initial joy

*dang po'i dga' ba*

ਪ੍ਰਥਮਾਨੰਦ

*prathamānanda*

The first joy.

g.113 Insight

*shes rab*

ਪ੍ਰਯਾਨ

*prajñā*

(When referring to the female consort it is left untranslated: "prajñā.")

g.114 Intense joy

*dga' bral dga' ba*

ਵਿਰਾਮਾਨੰਦ

*viramānanda*

The third joy.

g.115 Jñānamudrā  
*ye shes phyag rgya*  
 ཝྺସྚྔ རྒྱା  
*jñānamudrā*  
 See "wisdom mudrā."

g.116 Joy  
*dga' ba*  
 དྣାଂ  
*ānanda*

g.117 Kālacakra  
*dus kyi 'khor lo*  
 ཉସ ສ୍ତ୍ରୀ གྲୋ  
*Kālacakra*

g.118 Kāmaśāstra  
*'dod pa'i bstan bcos*  
 ອົດ ປາ ບສຕ ບກສ  
*kāmaśāstra*  
 A treatise on love.

g.119 Karmamudrā  
*las kyi phyag rgya*  
 ລୁ ສ୍ତ୍ରୀ རྒྱା  
*karmamudrā*  
 See "action mudrā."

g.120 Karmic formations  
*'du byed*  
 ສຸ ບົດ  
*sañiskāra*

g.121 Lack of passion  
*chags bral*  
 ທ୍ରୀ ສ୍ତ୍ରୀ  
*virāga*

g.122 Laghukālacakratantra  
 —  
*Laghukālacakratantra*  
 Mañjuśrī Yaśas's condensed version of the *Paramādibuddha*.

g.123 Lalanā  
*brkyang ma*  
 ນ ຕ ດ ຕ  
*lalanā*  
 The left channel above the navel.

g.124 Left channel  
*g.yon*

දක්ෂිණා  
*dakṣiṇā*

g.125 Level of the full [moon]

*rdzogs pa'i gnas*  
දුෂ්චරිජ්‍යා  
*pūrṇāpada*

g.126 Liberation

*grol ba*  
මුක්තා  
*mukta · mukti*

g.127 Lightning

*cha*  
කළ  
*kalā*

g.128 Little finger

*mthe chung*  
කානියාසි  
*kaniyastī*

g.129 Living being

*lus can*  
දෙහින  
*dehin*

Also rendered in this translation as “embodied being,” and “corporeal being.”

g.130 Lunar nectar

*zla ba bdud rtsi*  
ක්‍රාන්ත්‍රම්‍යා  
*candrāmṛta*

g.131 Magic

*mig 'phrul*  
ඩිජාජුලා  
*indrajāla*

g.132 Magical image

*pra phab*  
ප්‍රතිසෙනා  
*pratisenā*

g.133 Mahāmudrā

*phyag rgya chen po*  
මහාමුද්‍රා  
*mahāmudrā*

Lit. “great seal.” One of the three types of mudrā, with aspects as causal and resultant mahāmudrā (see Introduction, i.33 et seq.).

g.134 Mahāsattva  
*sems dpa' che*  
 མහාසත්ත්ව  
*Mahāsattva*

g.135 Manḍala  
*dkyil 'khor*  
 བ්‍රහ්මාන්ත්‍ර  
*manḍala*  
 The energy centers along the middle channel.

g.136 Manifold world  
*sna tshogs*  
 རූක්ෂණ  
*viśva*

g.137 Mañjuśrīnāmasaṃgīti  
*'jam dpal mtshan brjod*  
 ອද්‍යාන්ෂාමක්ෂාම්ංගිති  
*mañjuśrīnāmasaṃgīti*  
 Toh 360.

g.138 Matter  
*gzugs*  
 එෂ්ංග්‍රා  
*rūpa*

g.139 Means of accomplishment  
*sgrub thabs*  
 සංඛ්‍යා  
*sādhana*

g.140 Meditative absorption  
*bsam gtan*  
 ප්‍රත්‍යාග්‍රහ  
*dhyāna*

g.141 Meditative concentration  
*ting nge 'dzin*  
 සමාධි  
*samādhi*  
 Also rendered as "absorption."

g.142 Mental objects  
*chos kyi dbyings*  
 ດාර්ම්‍යාන්ත්‍ර  
*dharmadhātu*

g.143 Merit  
*bsod nams*  
 ප්‍රත්‍යාග්‍රහ

g.144 Middle channel

*kun 'dar ma · dbu ma*

༄༅ རྩ རྩ ། · རྩ རྩ

*avadhūtī · madhyā*

Also rendered in this translation as “avadhūtī.”

g.145 Middle finger

*gung mo*

༄༅

*madhyamā*

g.146 Mind

*sems · thugs*

ཞ མ ། · ཞ མ །

*citta*

g.147 Moon

*ri bong can*

ར ། ས ། ཉ །

*śaśin*

g.148 Moonless

*zla ba nyams pa*

ན ། ས ། ཉ ། མ །

*naṣṭacandra*

The sixteenth solar phase.

g.149 Mūlakālacakratantra

—

*Mūlakālacakratantra*

Another designation for the *Paramādibuddha*.

g.150 Mūlatantra

—

*Mūlatantra*

Root tantra.

g.151 Multiform joy

*sna tshogs dga' ba*

ས ། ཀ ། ཉ ། བ །

*vividharamaṇa*

g.152 Nāḍikā

*chu tshod*

ණ །

*nāḍikā*

Period of 24 minutes.

g.153 Name

ming  
ନାମ  
nāma

g.154 Nāropa  
*nA ro pa*  
ନାରୋପ  
Nāropa

g.155 Navel  
*lte ba*  
ନାଭି  
nābhi

g.156 Neutral  
*ma ning*  
ମାନିଙ୍କା  
napuṇṣaka  
Neither male nor female.

g.157 Nirmāṇakāya  
*sprul sku*  
ନିର୍ମାଣକାୟ  
nirmāṇakāya

g.158 Nonabiding nirvāṇa  
*rab gnas mya ngan 'das pa min*  
ଅବିନାଶୀଳନିର୍ବାଣ  
apratiṣṭhitanirovāṇa

g.159 Nonbeing  
*dngos med*  
ଅବହାବ  
abhāva  
Also rendered here as “nonexistence.”

g.160 Nonexistence  
*dngos med · med*  
ଅବହାବ · ନେଟି  
abhāva · nāsti  
Also rendered here as “nonbeing.”

g.161 Objects and sense faculties  
*yul dang dbang po*  
ବିଷୟବିନଦିରୀ  
viṣayendriya

g.162 Obscured  
*bkab pa*  
ଚନ୍ନା  
channa

g.163 Obscuring  
*bkab pa*  
 རྒྱାମ྘ྱା  
*chādana*

g.164 Odor  
*dri*  
 གྲྷྲྷ  
*gandha*

g.165 Omnipresent  
*gtso bo*  
 ສର୍ବତ୍ତତ୍ତ୍ଵା  
*vibhū*

g.166 Omniscient one  
*thams cad mkhyen*  
 ସର୍ବଜ୍ଞା  
*sarvajñā*

g.167 One meaning  
*don gcig*  
 କର୍ତ୍ତ୍ତବ୍ୟୀ  
*ekārtha*

g.168 Own nature  
*rang bzhin*  
 ସ୍ଵବ୍ଲାବ୍ୟା  
*svabhāva*

g.169 Paramādibuddha  
 —  
*Paramādibuddha*  
 The original extensive *Kālacakratantra* taught by the Buddha.

g.170 Particles  
*tshogs pa*  
 କ୍ରମାମ୍ବ୍ୟା  
*paramāṇu*

g.171 Passion  
*rjes chags*  
 ଅନୁରାଗୀ  
*anurāga*

g.172 Passion for fleeting bliss  
*'gyur ba'i chags pa*  
 କ୍ଷାରାଲୋଭା  
*kṣaralobha*

g.173 Passion of emission

'pho ba'i chags pa

རྩྷྱ གྲୟ ཁ୍ରେ ཁ୍ରେ ཁ୍ରେ

cyutirāga

The passion for emission of semen.

g.174 Penetrate

phug pa

ସ୍ତ୍ରୀ

viddha

g.175 Perfections

pha rol phyin pa

ཕྱ རྩྷྱ གྲୟ ཁ୍ରେ

pāramitā

g.176 Permission

rjes gnang

ରେ ଶବ୍ଦ

anujñā

g.177 Petal

'dab ma

ଦଲ

dala

g.178 Phase

cha

କା

kalā

g.179 Phase of the full moon

rdzogs pa

ପୂର୍ଣ୍ଣ

pūrṇā

g.180 Phenomena

chos

ଦର୍ଶକ

dharma

g.181 Piṅgalā

ser skyā

ପିନ୍ଗଲ

piṅgalā

The right channel above the navel.

g.182 Prajñā

shes rab

ପ୍ରାଜ୍ଞା

prajñā

(When not referring to the female consort it is translated here as “insight.”)

g.183 Precise explanation

*rab tu rgyas par bshad pa*

རྒྱ རྒྱ ར བ ག ར ད ཕ

*pratinirdeśa*

A word-by-word commentary on the *Mūlatantra*.

g.184 Precise summary

*rab tu mdor bstan*

རྒྱ རྒྱ མ ཉ ད པ ཚ ད ཐ

*pratyuddeśa*

A word-by-word commentary on the *Laghukālacakratantra*.

g.185 Psycho-physical aggregates

*phung po*

ཕ ག ག

*skandha*

g.186 Purity

*dag pa*

ດ ພ

*viśuddha*

g.187 Ra Chörap

*rwa chos rab*

ར ອ ວ ຮ ດ

—

g.188 Rāhu

*sgra can*

ສ ກ ຮ

*rāhu*

g.189 Rasanā

*ro ma*

ຮ ມ

*rasanā*

The right channel.

g.190 Real entities

*dngos po*

ດ ນ ກ ຜ

*vastu*

g.191 Recitation of the tantra

*rgyud yang dag par bs dus pa*

ར ພ ຍ ດ ພ ດ ພ ດ ພ

*tantrasaṅgīti*

g.192 Recollection

		<i>rjes dran</i>
		ဉ�ေးနၢ
		<i>anusmṛti</i>
g.193	Reflection	
		<i>gzugs · gzugs brnyan</i>
		ဗုဒ္ဓနၢ · ဗုဒ္ဓနၢနၢ
		<i>bimba</i>
g.194	Relative truth	
		<i>kun rdzob bden pa</i>
		ဗုဒ္ဓၢနၢနၢ
		<i>sañvṛtisatya</i>
g.195	Resultant mahāmudrā	
		<i>'bras bu'i ngo bo phyag rgya chen po</i>
		ဗုဒ္ဓၢနၢနၢနၢ
		<i>phalarūpā mahāmudrā</i>
g.196	Retention	
		<i>'dzin pa</i>
		ဗုဒ္ဓၢ
		<i>dhāraṇā</i>
g.197	Ribbon	
		<i>dar dpyangs</i>
		ဗုဒ္ဓၢ
		<i>patṭa</i>
g.198	Right channel	
		<i>g.yas</i>
		ဗုဒ္ဓၢ
		<i>vāmā</i>
g.199	Rinchen Gyaltsen	
		<i>rin chen rgyal mtshan</i>
		၃၏၃၏၃၏
g.200	Ring finger	—
		<i>ming med</i>
		၃၏၃၏၃၏
		<i>anāmika</i>
g.201	Rising	
		<i>'char ba</i>
		၃၏၃၏၃၏
		<i>udaya</i>
g.202	Samantaśrī	
		<i>sa man+ta shri</i>

សាមណ៍ត្រី  
*Samantaśrī*

g.203 Samayasattva  
*dam tshig sems dpa' · dam tshig*  
សាមណ៍ត្រីសំបាលា · សាមណ៍  
*Samayasattva*

g.204 Sambhogakāya  
*longs sku*  
សំបុគាកាយ  
*sambhogakāya*

g.205 Samsāra  
*'khor ba*  
វត្តិវត្តិ  
*samsāra*

g.206 Sattva  
*sems dpa'*  
សំបាលា  
*sattva*

g.207 Sealed  
*rgyas btab pa*  
គុណសុទ្ធសារ  
*mudrita*

g.208 Secret part  
*gsang ba*  
រាយ  
*guhya*

g.209 Sekoddeśatīkā  
—  
*Sekoddeśatīkā*  
Nāropa's commentary on the *Sekoddeśa*.

g.210 Sekoddeśatīppanī  
—  
*Sekoddeśatīppanī*  
Sādhuputraśrīdhārānanda's commentary on the *Sekoddeśa*.

g.211 Semen  
*khu ba*  
ឥរិរ  
*śukra*

g.212 Sensation  
*tshor ba*  
ឥរិរ  
*śukra*

g.213 Sense faculty  
*dbang po*  
**ନ୍ୟାନ୍ୟା**  
*indriya*

g.214 Sentient being  
*sems can*  
**ସମ୍ବାଦତ୍ୱା**  
*sattva*

g.215 Set  
*nub pa*  
**ବ୍ୟୁତା**  
*astamita · astamana*

g.216 Signs  
*mtshan ma*  
**ନିମିତ୍ତା**  
*nimitta*

g.217 Signs of death  
*'chi ltas*  
**ଅରୀତ୍ୟା**  
*arīṣṭa*

g.218 Six families  
*rigs drug*  
**ସତ୍କୁଳା**  
*śatkula*

g.219 Six [summaries and explanations] that are of such kinds  
*mtha' drug*  
**ସତ୍କୋତ୍ୱା**  
*śatkoti*

Here referring to the three types of summaries and three types of explanations.

g.220 Sixfold yoga  
*yan lag drug gi rnal 'byor*  
**ସଦାନଂଗ୍ୟାଯୋଗ**  
*śadāṅgayoga*

g.221 Sky-flower  
*nam mkha'i me tog*  
**ଖାକୁସୁମ**  
*khakusuma*

Metaphorical expression for something unreal, illusionary.

g.222 Sky-goer face  
*mkha' 'gro gdong*

ਆଘାମୁଖ୍ୟାଶର୍ଦ୍ଦା

*khagamukhā*

Another name for the channel carrying semen.

g.223 Solar blood

*nyi rdul*

ଶରାଜା

*arkarajas*

g.224 Somanātha

*so ma nA tha*

ସୋମାନ୍ତା

*Somanātha*

g.225 Sound

*sgra*

ଶବ୍ଦ

*śabda*

g.226 Speech

*ngag · gsung*

ବ୍ୟାକ

*vāk*

g.227 Stainless

*dri med · dri med nyid*

ନୀର୍ମଳା · ନୀର୍ମଳାତ୍ମା

*amala · nirmalatva*

g.228 Sthitisamāsa

*gnas pa bsdus pa*

ସ୍ଥିତିସମାସ

*Sthitisamāsa*

Text by Sahajavajra (Toh 2227).

g.229 Sucandra

*zla ba bzang po · zla ba*

ସୁଚନ୍ଦ୍ରା · କନ୍ଦ୍ରା

*Sucandra · Candra*

The king of Śambhala requesting this tantra.

g.230 Summary

*mdor bstan*

ଅଦ୍ଦେଶ

*uddesa*

*Laghukālacakratantra.*

g.231 Sun

*nyi ma*

ରାତି

*ravi*

g.232 Supramundane knowledge

*mngon shes*

མངོན གཞེ

*abhijñā*

Nāropa gives the following five supramundane knowledges: divine eye (Tib. *lha'i mig*), divine ear (Tib. *lha'i rna ba*), knowing the minds of others (Tib. *gzhan gyi sems shes pa*), recollecting the past lives of oneself and others (Tib. *rang dang gzhan gyi sngon gyi gnas rjes su dran pa*), and the miraculous power of being able to walk in the sky (Tib. *nam mkha' la 'gro ba'i rdzu 'phrul*).

g.233 Supreme immovable bliss

*mchog tu mi 'gyur ba*

མཆོག་ ཐུ ཡི གྱུར་ ବା

*paramākṣara*

g.234 Supreme joy

*mchog dga'*

མཆོག་ དྒା

*paramānanda*

The second joy.

g.235 Suṣumnā

*yid bzang*

ཡິດ ບັ້ງ

*suṣumnā*

The middle channel above the navel.

g.236 Tantra

*rgyud*

རྒྱུ

*tantra*

g.237 Taste

*ro*

ຮ

*rasa*

g.238 Taurus

*glang*

ລ່າງ

*vr̥śabha*

g.239 Thing

*dngos po*

དྲଙ୍ଗୋ

*bhava · bhāva*

g.240 Threefold existence

*srid gsum*

ສ୍ରି ଦ୍ୱାରା

*tribhuvana*

g.241	Thumb
	<i>mthe bong</i>
	ଅଙ୍ଗୁଷ୍ଠା
	<i>aṅgusṭha</i>
g.242	Touch
	<i>reg bya</i>
	ସ୍ପ୍ରାଷ୍ଟାବ୍ୟା
	<i>spraṣṭavya</i>
g.243	Transgression
	<i>sdig pa</i>
	ଶ୍ରୀଣାମ୍ଭା
	<i>pāpa</i>
g.244	True bliss
	<i>dam pa'i bde</i>
	ସତ୍ସକ୍ଷିଷ୍ଟି
	<i>satsukha</i>
g.245	True meaning
	<i>bden don</i>
	ସତ୍ୟାର୍ଥା
	<i>satyārtha</i>
g.246	Tuft between the eyebrows
	<i>mdzod spu</i>
	ଅର୍ଣ୍ଣା
	<i>ūrṇā</i>
g.247	Ultimate
	<i>dam pa'i don</i>
	ସତ୍ସକ୍ଷିଷ୍ଟିର୍ଥା
	<i>paramārtha</i>
g.248	Ultimate truth
	<i>dam pa'i don gyi bden pa</i>
	ସତ୍ସକ୍ଷିଷ୍ଟିର୍ଥାଶ୍ଚୀର୍ଥା
	<i>satya paramārtha</i>
g.249	Union
	<i>snioms 'jug · sbyor ba</i>
	ଶ୍ରୀଯୁକ୍ତା · ଶ୍ରୀଯୁକ୍ତା
	<i>samāpatti · saṃyoga</i>
g.250	Union of the two series of vowels and consonants
	<i>A li kA li mnyam sbyor ba</i>
	ଆଲିକାଲିମନ୍ୟାବା
	<i>ālikālisamāyoga</i>
g.251	Unique characteristic

		<i>mtshan nyid gcig</i> མཚන ཙුද ཁ୍ୱିଗ <i>ekalakṣaṇa</i>
g.252	Unique union	<i>gcig sbyor ba</i> གୁଣ ཁ୍ୱେ བ <i>ekayoga</i>
g.253	Universal ancestor	<i>skye dgu'i bdag po</i> ཤ୍ୱେ དୁ དୁ བ <i>prajāpati</i>
g.254	Unstained	<i>gos pa med</i> གୁ བ ། ༁୍ୱିନ <i>nirāvaraṇa</i>
g.255	Urine	<i>gei ba</i> ଘୁ དୁ <i>mūtra</i>
g.256	Vajra	<i>rdo rje</i> རୁ ར୍ୱେ <i>vajra</i>
g.257	Vajra vow	<i>rdo rje'i brtul zhugs</i> རୁ ར୍ୱେ དୁ དୁ བ <i>vajravrata</i>
g.258	Vajrasattva	<i>rdo rje sems dpa'</i> རୁ ར୍ୱେ མୁ དୁ དୁ དୁ <i>Vajrasattva</i>
g.259	Vajrayoga	<i>rdo rje'i rnal 'byor</i> རୁ ར୍ୱେ དୁ དୁ དୁ དୁ དୁ <i>vajrayoga</i> (1) The four vajrayugas are the vajrayugas of purity (Skt. <i>viśuddha</i> ), dharma, mantra, and form (Skt. <i>saṃsthāna</i> ). (2) In this text, Vajrayoga is also the name of one of the six self-arisen supramundane beings, see <a href="#">i.41</a> .
g.260	Vibration	<i>g.yo ba</i> ଘ དୁ དୁ <i>spanda</i>

g.261 Vimalaprabhā  
—  
*Vimalaprabhā*  
Puṇḍarīka's commentary on the *Laghukālacakratantra*.

g.262 Visible objects  
*kha dog rnams*  
西藏語  
*rūpiṇaḥ*

g.263 Visualized support  
*dmigs pa*  
藏語  
*avalambana*

g.264 Vital breath  
*rlung*  
藏語  
*anila*

g.265 Vital wind  
*srog*  
藏語  
*prāṇa*

g.266 Void  
*stong pa*  
藏語  
*śūnya*  
Also rendered here as "empty."

g.267 Water  
*chu*  
藏語  
*udaka*

g.268 Wind  
*rlung*  
藏語  
*marut · mārut · vāyu*

g.269 Wisdom  
*ye shes*  
藏語  
*jñāna*

g.270 Wisdom from a prajñā  
*shes rab ye shes*  
藏語  
*prajñājñāna*

g.271 Wisdom mudrā

*ye shes phyag rgya*

ཡେ ༜ ཙ ཙ ཙ ཙ ཙ

*jñānamudrā*

Lit. "wisdom seal," a visualized consort. Also rendered here as "jñānamudrā."

g.272 Withdrawal

*so sor sdud pa*

ସୋ ଶୋ ଶୋ ଶୋ

*pratyāhāra*

g.273 Without vibration

*g.yo med*

ଗ୍ୟୋ ମେଦ

*nihspanda*

g.274 Word-by-word commentary

*dkā' 'grel tshig 'byed pa*

ଦ୍କା' ଗ୍ରେଲ ତ୍ସିଗ ବ୍ୟେଦ ପା

*pañjikā padabhañjikā*