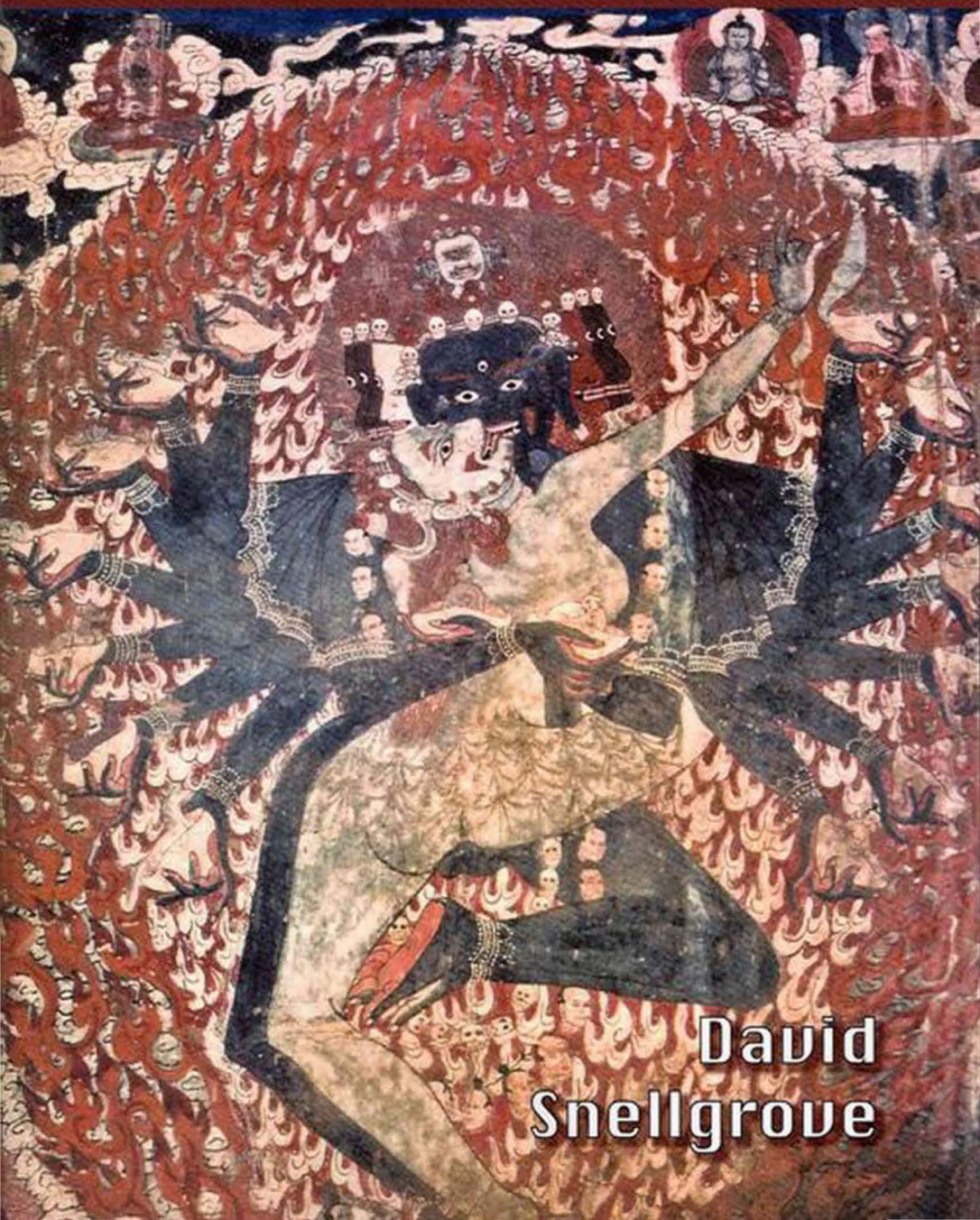
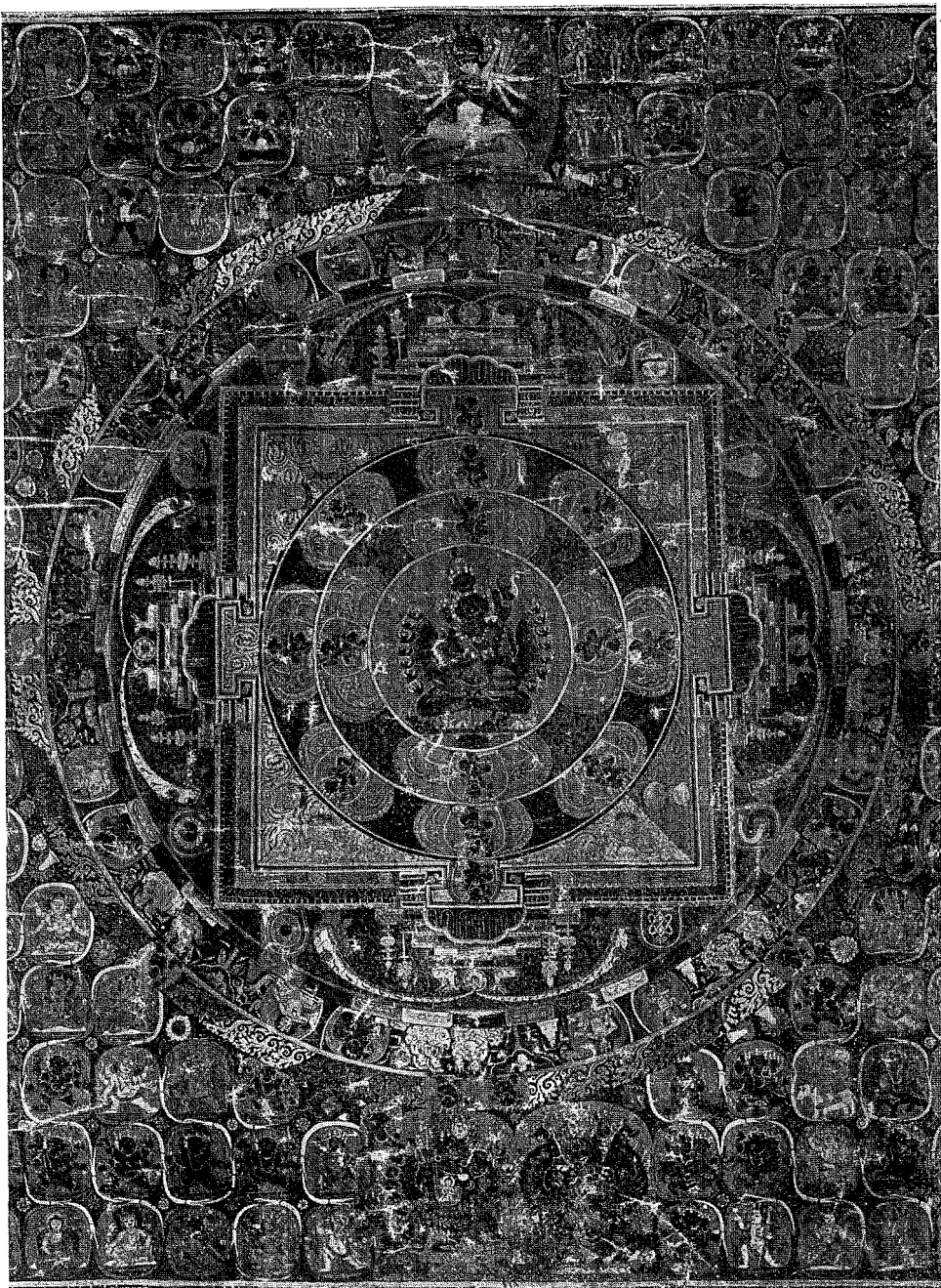


The Hevajra Tantra

A critical study



David
Snellgrove



Maṇḍala of Hevajra

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THE HEVAJRA TANTRA

A CRITICAL STUDY

BY

D. L. SNELLGROVE

*Lecturer in Tibetan,
School of Oriental and African Studies*

PART I

INTRODUCTION AND
TRANSLATION

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CONTENTS

PREFACE	vii
BIBLIOGRAPHY	xiii
INTRODUCTION	
I. Apologetic	I
II. Origins	11
III. Subject-matter	19
IV. Observations	39
TRANSLATION	
PART I	
Chapter i. The Body of Hevajra	47
Chapter ii. Mantras	50
Chapter iii. Hevajra and his Troupe	56
Chapter iv. Self-consecration	59
Chapter v. Reality	60
Chapter vi. The Performance	63
Chapter vii. Secret Signs	66
Chapter viii. The Troupe of Yoginīs	73
Chapter ix. The Spheres of Purification	78
Chapter x. Consecration	81
Chapter xi. The Four Gazes	84
PART II	
Chapter i. Consecrations and Oblations	88
Chapter ii. The Certainty of Success	89
Chapter iii. The Basis of all Tantras	94
Chapter iv. Answers to Various Questions	100
Chapter v. The Manifestation of Hevajra	109
Chapter vi. The Making of a Painting	114
Chapter vii. Books and Feasting	115
Chapter viii. Subjugating	116
Chapter ix. Mantras	116

CONTENTS

Chapter x. On Reciting Mantras	118
Chapter xi. The Five Families	118
Chapter xii. The Four Consecrations	119
RÉSUMÉ OF CONTENTS	121
DIAGRAMS	126
GLOSSARY OF SPECIAL TERMS	131
INDEX	143

PLATES

- Maṇḍala of Hevajra *Frontispiece*
 (Reproduced—with kind permission—from Giuseppe Tucci's *Tibetan Painted Scrolls*, plate 215.)
 For the names of the divinities see Diagram III, p. 126.
- Hevajra and Nairātmyā *Facing page 110*
 Fresco in the Sa-skyapa Monastery, gYas-mtsher dGon-pa of Dolpo in West Nepal. For a description of Hevajra see pp. 110 and 111. For a description of gYas-mtsher dGon-pa see my *Himalayan Pilgrimage*, Cassirer, Oxford, 1959, pp. 85-92.

PREFACE

THE core of this work is an edition of the *Hevajra-tantra*, based upon a Nepalese manuscript, which was kindly lent me by Professor Giuseppe Tucci. This text has been translated with the help of the Tibetan translation and its most important Indian commentaries. Of these one which is preserved in Sanskrit, the *Yogaratanmālā* by a certain Kāṇha, has also been edited, based upon an old Bengali manuscript belonging to Cambridge University Library. It has seemed sufficient to make quotations from the other commentaries, which are all preserved in Tibetan, and to attach these in the form of notes to the translation of the main text.

The intention of the introduction is to provide some historical religious setting for the text, and to interpret to the reader the essential meaning of the tantra, as it is understood by the commentators. This part of the work is of a more general nature, and I must acknowledge my great indebtedness to Professor Tucci, whose monumental works on the art of Tibet with the many references they contain, have proved a constant support, and also to Louis de la Vallée Poussin and to Paul Mus, whose theories of the development of Buddhism I have learned to accept as fundamentally sound. In the case of de la Vallée Poussin I have in mind particularly his *Bouddhisme, Études et Matériaux*, published in 1898. It was this work that first drew my attention to the essential continuity underlying the development of Buddhism, a continuity achieved by devotion to a single ideal, which was ever seeking better means of realization and expression. This short work, produced now more than fifty years ago, is still rich in unrealized implications. More recently I have come upon the work, still unfinished, of Paul Mus, *Borobudur, Esquisse d'une Histoire du Bouddhisme fondée sur la critique archéologique des textes*. This method appears as entirely satisfactory; the bringing of a text into relationship with archaeological evidence has the effect of uncovering for us the intention of the practisers, so that it begins to become possible to conceive of their doctrine as they conceived of it, a refreshing change indeed from the modern spate of literature on Buddhism, which often tells little more than how certain Europeans or modern Indians conceive of some of the formulated Buddhist doctrines which please them.

To attempt an interpretation of a Buddhist tantra is to move into unmapped territory; certain landmarks are clear, a few tracks here and there, and that is all. Very few texts of this kind have so far been published, and none has been analysed in any detail. As early as 1896 de la Vallée Poussin, introducing his edition of the *Pañcakrama*, wrote: 'Il y a beaucoup de

choses dans les livres tantriques—et notamment dans le *Pañcakrama*—qui se trouve au confluent d'un courant d'idées métaphysiques et d'un courant d'idées religieuses: tout ce que la philosophie Mādhyamika a de plus subtil s'y mêle harmoniquement à des conceptions d'ordre pratique savamment élaborées.' Yet fifty years later these possibilities are still largely unexplored, and the Buddhism of India from the eighth to the thirteenth century remains relatively unknown. On the other hand, expressions of opinion have not been so slow in forthcoming. These have either been based on the first impressions given by the few texts that have become available, or upon Sir John Woodroffe's series of non-Buddhist *tantras*. This has led to the all too rapid assumption that the Buddhist *tantras* are in all things identifiable with the *śākta tantras*, a conclusion which, if indeed justified, should have followed from an examination of the texts and traditions on both sides. The wide divergence that separates them becomes apparent when we consider the later development of tantric Buddhism, particularly in Tibet. It is here that the works of Giuseppe Tucci are of such inestimable value, particularly the four volumes of Indo-Tibetica, which suggest with remarkable vividness the condition of the Buddhism of those centuries, when it was being methodically transferred into Tibet. 'Il compito doveva apparire sempre più vasto e difficile, perchè di fatto si doveva creare non solo una letteratura ma una nuova cultura, o meglio, si doveva dare al Tibet una cultura che non aveva mai posseduta. Ciò poteva solo avvenire attraverso l'introduzione della nuova religione, che a poco a poco, permeava le coscienze e ne informava tutta quanta la vita e, penetrata da circa tre secoli, aveva già avuto le sue glorie, le sue sconfitte, i suoi martiri (*I-T* ii, p. 9).'

It seems sufficiently evident that far more was involved in tantric Buddhism than a first glance at the text of the *Guhyasamāja-tantra* might suggest. This important work, usefully edited by Benoytosh Bhattacharya, still awaits a thorough investigation in the light of its commentaries, which alone will place it rightly in its Buddhist setting. There seems to be nothing essentially difficult about these texts if studied in this manner, but one can go hopelessly astray if one attempts to make deductions oneself from literal interpretations of the *tantras*. Such a procedure may throw light upon their origins, but by no means does it explain their significance for Buddhist tradition.

There has also appeared recently a work by S. B. Dasgupta, *An Introduction to Tāntric Buddhism*, Calcutta, 1950. This is a thoroughly commendable book for its discussion of many of the terms fundamental to the subject, and for its many quotations drawn largely from manuscripts, not a few of them indeed from the *Hevajra-tantra* itself, of which a copy is held by the Asiatic Society of Bengal. One needs, however, to beware of

PREFACE

the general manner of discussion, which is far too naïve in its approach, and seems to suggest too ready an acceptance of certain modern prejudices. The cause for this is always the same, that we are attempting to generalize on a vast subject, in which there is no lack of material, by short-cutting the longer task of examining these texts in detail and in their own context.

It is this therefore that I have attempted to do in the case of the *Hevajra-tantra*. Difficulties still remain, but that is at present inevitable; nor let it be thought that I am claiming immunity from error in the case of my own observations. It has, however, been my aim to base them upon as large a context as is possible to me at present. This is the only safe manner of proceeding; as our context becomes gradually enlarged, so will our observations become increasingly reliable.

I acknowledge my gratitude to Professor H. W. Bailey, who set me forth on the path of Indian studies and who is still always ready with advice and assistance; to Professor Giuseppe Tucci for the kindly interest that he has taken in my studies and for the generous manner in which he placed his private library at my disposal during my long stay with him in Rome; and to Professor Walter Simon who continues to give me such friendly guidance in London.

I would acknowledge my great debt of gratitude to the School of Oriental and African Studies in the University of London, where this present work has been completed, and by whose very generous subvention its publication has been made possible. At this School thanks are especially due to the Librarian and his staff for the unfailing assistance they have given me in gaining access to manuscripts and texts.

NOTE

FIVE years have passed since I completed the editing and translating of these texts. Delay in printing has been caused mainly by my absence from this country on travels in the Himalayan regions of India and Nepal. Now that this work is at last appearing in print, I myself am inevitably the first and most critical of readers. Five years ago the scope of the book was still limited by the actual material available to me. Now another volume might be added, compiled from other commentaries—and perhaps presented with maturer observations.

Berkhamsted

28 July 1958

D. L. SNELLGROVE

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Dvātriṃśatkalpoddhṛtaḥ kalpadvayātmako śrīhevajraḍākinījālasamvaramahātāntra-rājā.

- A: MS. belonging to Giuseppe Tucci, Rome.
B: MS. belonging to Cambridge University Library, Add. 1340.
C: MS. belonging to the Asiatic Society of Bengal, no. 11317.
T: Tibetan translation: *brTags pa sum cu rtsa gñis las phyuñ ba brtags pa gñis kyi bdag ñid Kyeñi rDorje mkhañ hgro ma dra bañi sdom pa rgyud kyi rgyal po chen po*—Narthang Kanjur, rGyud, i. 306b-351b.
Ch: Chinese translation: *Taisho* no. 892.

COMMENTARIES

- K: *Yogaratanmālā* by Kāṇha. MS. belonging to Cambridge University Library, Add. 1699.
KT: *Rin po cheñi phreñ ba* (Tibetan version of above)—Narthang Tenjur, rGyud, xvi. 1-73a.
Bh: *Śrīhevajravayākhyāvivarāṇa*—dPal dGyes pañi rDorjeñi rnam bsad rnam par hṡrel pa, by Bha-ṡa-ñabs (Bhadrapāda), id. xv. 194b-309a.
D: *Netravibhaṅga*—sPyan hByed, by Dharmakīrti, id. xvii. 336a-423a.
K2: *Smṛtiniṣpatti* (?)—Dran pañi hbyuñ gnas, by Nag-po (Kāṇha), id. xvii. 168a-219b.
N: *Vajrapādasārasaṅgraha*—rDorjeñi tshig gi sñin po bsdus pa, by Nāro, id. xvii. 68b-167b.
R: *Muktikāvali*—Mu-tig phreñ-ba, by Ratnākaraśānti, id. xvii. 250a-335b.
S: *Padminī*—Padma can, by Saroruha, id. xv. 142a-194b.
Td: *Suviśuddhasaṃpuṡa*—Khasbyor śin tu dri ma med pa, by ṡaṅkadāsa, id. xvi. 73a-346a.
V: *Hevajrapañḍārthañikā*—Kyeñi rDorje bsdus pañi don gyi rgya cher hṡrel pa, by the Bodhisattva Vajragarbha, id. xv. 1-141b.

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Schiefner: German translation of above.
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VZ: *Die vierundzwanzig Zauberer*, translation by Grünwedel of the *Grub thob brgyad cu rtsa bzhi lo rgyus* (Narthang Tenjur, lxxxvi. 1). Baessler-Archiv, v. 1916.
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OTHER ABBREVIATIONS

BEFEO: *Bulletin de l'École Française de l'Extrême Orient*, Hanoi.

BSOAS: *Bulletin of the School of Oriental and African Studies*.

GOS: *Gaekwad's Oriental Series*.

JA: *Journal Asiatique*, Paris.

JASB: *Journal of the Asiatic Society of Bengal*, Calcutta.

JRAS: *Journal of the Royal Asiatic Society*.

MCB: *Mélanges Chinois et Bouddhiques*, Brussels.

MMK: *Mūlamadhyamakakārikās*, ed. de la Vallée Poussin.

Mvp: *Mahāvvyutpatti*, ed. R. Sakaki.

ZDMG: *Zeitschrift der deutschen morgenländischen Gesellschaft*, Berlin.

Other references are given in full.

INTRODUCTION

I. APOLOGETIC

BUDDHISM endured in the land of its origin for some 1,600 years, from the preaching of the first sermon in the Deer Park at Banaras 500 years before the beginning of the Christian era, until the final onslaughts of Islām laid waste the great monastic establishments of the Ganges Valley and Bengal. The ruthlessness of this attack is in itself sufficient to explain the disappearance of Buddhism from India. Its strength had consisted for a long time in its monastic establishments and these in turn depended largely upon royal support—of Aśoka, who enabled a small community of religious mendicants to propagate itself from the north-west frontier to Ceylon—of the Andhran and Kushan kings, under whose auspices their doctrines commenced to develop and enrich themselves so that they became suitable as a religion for the greater part of Asia—of the Guptas and especially of Harsha¹—then finally of the Pāla kings of Bengal who continued their support up to the last days.² In these last four and a half centuries there is no evidence of decline; the monasteries of Sārnāth and Nālandā, of Vikramaśīla and Vajrāsana (Budhgayā) were all flourishing concerns, housing many hundreds of monks and comparable only with the similar institutions that continue in Tibet to this day. Moreover it was precisely in this period that the Tibetans themselves were engaged in transferring into their own country all that they could find of Buddhist teaching, and the contents of their canon, as it now exists, presents in itself a complete summary of the Buddhism of those centuries. In their case it was not a matter of finding texts long disused, which they might edit and translate to the best of their ability, but of finding living masters, who would instruct them in the meaning of the actual doctrines and collaborate with them in the extremely difficult work of transferring them into another language, which till that time had not even possessed the necessary religious and philosophical terms for the task. It was truly an extraordinary feat, the magnitude of which is not always sufficiently appreciated, and still less the existence of such zeal and knowledge as that to which it bears

¹ For invaluable accounts of Buddhism in India in the seventh century one may see the accounts of Hsüan Tsang and I Tsing, the former translated by Beal, *Records of the Western Kingdoms*, 1884, by Julien, *Mémoires sur les contrées occidentales*, 1858, and by Thomas Watters, *On Yuan Chwang's Travels*, London, 1904-5; the latter by Takakusu, *A Record of the Buddhist Religion*, 1896.

² Concerning these kings see H. C. Ray, *Dynastic History of Northern India*, Calcutta, 1931, vol. i, ch. 6, *Dynastic History of Bengal and Bihar*, where there are many details of royal interest in Buddhist foundations, e.g. pp. 288, 293-5, 303, 313-14, 317, 321-2, 326.

witness.¹ Perhaps the Tibetans themselves are somewhat to blame in this respect, for they seem to have symbolized the introduction of the doctrine in the person of Padmasambhava, so lending strength to the view which is still current, that the Buddhism introduced into the country was of a debased and popular kind.² But whereas the historicity of the exploits attributed to this person are thoroughly questionable, the genuineness of the real knowledge and labour involved in the introducing of Buddhism is attested by the volumes of block-prints that repose in our libraries. A truer appreciation of the nature of their religion becomes all the more just, when it is upon their translations that we must chiefly rely for our understanding of the doctrines concerned.

Indian Buddhism was slowly and laboriously transferred to Tibetan soil, and every effort was made to copy as exactly as possible not only the texts themselves but the very conditions under which they were studied and transmitted. Monasteries developed and became, as in India, the main centres of learning; hermits and ascetics, in direct succession from Indian masters, were surrounded by their chosen pupils, to whom they transmitted the secrets of those special means towards enlightenment, such as the subject-matter of our text; the arts of imagery and painting were introduced following Indian models, all to serve the purpose of the new religion. The more useful kind of rites, such as the bringing or stopping of rain, the removal of unwanted neighbours, the quelling of troublesome sprites, merely supplanted, or sometimes reinforced, similar practices that already existed in the country. Such opposition as there was to this great invasion seems to have had its basis solely in court intrigue and fear of personal loss on the part of the old practitioners, and as has often been the case in the history of other countries, one or other faction found it convenient to associate itself with the new religion or the old.³ But any really effective opposition, such as an already existing religious culture would have presented, was lacking, and the poverty of *bon* as an organized religion is shown by the eagerness with which it has hastened to adorn itself in Buddhist garb.

For us who are interested in this period these Indo-Tibetan relations have a double importance. On the one hand we can make small progress with the study of the original Indian texts without the help of Tibetan versions, and on the other hand much that is found in Tibetan texts remains incomprehensible until it can be associated with some Indian original. It is with both these aspects in view that the present work is undertaken, to clarify one particular type of Buddhist practice which was pursued in

¹ See, however, Tucci, *Indo-Tibetica*, ii, p. 9. The four volumes of this series, Rome, 1932, 1933, 1935, and 1941, all serve as an admirable illustration of how great was the task.

² See my references to Padmasambhava in *Buddhist Himalaya*, pp. 150 ff.

³ See *TPS* i, pp. 2 ff.

India, thereby assisting towards a complete study of this religion in the land of its origin, and at the same time to lay the foundation for a better understanding of the Tibetan sects themselves, which were the direct successors of these traditions.

The Tibetan Canon, itself representative of Indian Buddhism, consists of two parts. The first is the Kanjur (*bKah-hgyur*), 'Translation of the Word'. It comprises thirteen volumes of rules of monastic discipline (*vinaya*) and associated material; twenty-one volumes of supposedly revealed teachings concerning the doctrine of the 'Perfection of Wisdom' (*prajñāpāramitā*) which seems to provide the whole basis of later Buddhist practice and to the subject of which we shall return below; forty-four volumes of *mahāyāna-sūtras*, which extol the endless merits of the many buddhas and *bodhisattvas*, telling of the benefits that accrue from devotion paid them, commending the career of the self-sacrificing *bodhisattva* as open to all men, listing his attributes and the stages of his advance; they touch upon points of doctrine, the three bodies of a buddha, the theory of the absolute as a 'store-consciousness' (*ālayavijñāna*), the theory of the three aspects (*pariṇiṣpanna*, *paratantra*, and *vikalpita*), and so on;¹ then lastly twenty-two volumes of tantras, works concerned with ritual and meditation of a special nature. It is part of the contents of some of these last works that have earned for late Indian and early Tibetan Buddhism its reputation as degenerate and depraved, a charge which while in some respects justifiable, as we shall see, remains essentially unfair for two reasons, viz. that it has been made on first appearances, and that even in so far as it is applicable, it can apply to no more than a part of the Buddhist practice of the period.

The second part of the canon is known as the Tenjur (*bsTan-hgyur*), 'Translation of Treatises', and comprises works by individual Indian masters. It is therefore not 'Buddha-Word' (*buddhavacana*). It is grouped into two great sections, Commentaries on the *Sūtras* (*mDo-hgrel*) and Commentaries on the *Tantras* (*rGyud-hgrel*).² The first group includes all works, not necessarily commentaries, which seek their authority in the teachings of the *prajñāpāramitā*-literature, of the *mahāyāna-sūtras*, or of still older traditions, while the second group is concerned with the new theories and

¹ This group includes the *Phal-chen*, *dKon-br Tsegs*, *mDo-sDe*, and *Myaṅ-hdas* sections of the Kanjur. The totals given are those of the Narthang Kanjur edition. Those of the Derge are slightly different: 13, 21, 46, and 20.

² Such is the arrangement in the Narthang Tenjur. The Derge edition, however, divides it into seventeen parts: commentaries on the *tantras* (78 vols.), on *prajñāpāramitā* (16), *mādhyaṃika* works (17), commentaries on *sūtras* (10), *vijñānamātratā* works (16), *abhidharma* (11), *vinaya* (18), *jātaka* (5), epistles (2), logic (20), philology (4), technical works (5), medicine (1), general matters (included in preceding volume), miscellaneous (9), eulogies (1), origins of the doctrine (1). All this material, with the exception of the *tantra*-commentaries and eulogies, is included in the one section of the Narthang edition, and as we are only concerned here with the proportion of works on the *tantras* to other works, such general grouping serves the immediate purpose.

practices. There are 137 volumes in the first group as against 86 in the second, and it may be observed that the proportion of works dealing with the *tantras*, which comprised only 22 volumes out of a total of 100 in the 'revealed' part of the canon, far exceeds that of all other 'non-revealed' works. This outweighing proportion becomes even the more impressive, when we recall that whereas the works included in the *mDo-hgrel* are the fruit of the whole period of *mahāyāna* development, works produced for the most part between the second and the eighth centuries A.D., those of the *rGyud-hgrel* belong precisely to the period in which we are interested, namely from the seventh to the twelfth centuries, the bulk of the works produced probably being concentrated towards the middle of this period. This at least indicates that while the earlier works were in no wise neglected (otherwise they would have found no place at all in the Tibetan Canon), actual creative activity was to be found almost exclusively concerned with the *tantras*. Nor is it just to compare unfavourably the work of these later writers with that of the earlier ones. The two periods, if we may refer to them as such,¹ are in many ways analogous, first the appearance of the authoritative texts (*buddhavacana*), the late appearance of which is explained away in the same manner—they had been hidden away, entrusted to the *nāgas* and so on because mankind was not yet prepared to receive them—followed by the works of individual writers, who comment upon these basic texts, systematize them, and produce treatises of their own dealing with the same themes in well-ordered forms. As literature too the *sūtras* and *tantras* present exactly the same type. They exist in the form of discourses which the Lord Buddha in one of his manifestations is supposed to give to a company of followers, either *bodhisattvas* or divinities, who ask questions and are often astounded at some new pronouncement that is made, new in that it departs in some measure from existing ideas. It is interesting that our anonymous redactors are often aware of the novelties they are introducing, and the consternation of their imaginary hearers in all probability represents the real consternation of some hearers of flesh

¹ Such a distinction corresponds with the 'two modes' (*lugs gñis*) of Tibetan Buddhism, the mode of the *sūtras* (*mdo lugs*) and the mode of the *mantras* (*snags lugs*). The first group includes all those who are not followers of the *tantras*. There are different ways of distinguishing the various phases of Buddhism, depending upon that aspect of it which one wishes to stress. So far as practice is concerned, it would be difficult to distinguish clearly more than these two periods, since the early schools (*śrāvakas*) and the early followers of the *mahāyāna* pursue much the same methods, the practice of recognized Buddhist morality and the set performance of meditation. (Concerning this see Mircea Éliade, *Yoga*, Paris, 1954, ch. 6.) The *tantras* naturally form a separate period as we shall see. Such a division clearly cuts across the distinction (made according to philosophical development) of the 'three swingings of the wheel', concerning which see Stcherbatsky, 'Die drei Richtungen in der Philosophie des Buddhismus', *Rocznik Orientalistyczny*, vol. x, pp. 1 ff. This is, however, a tendentious article, written in reply to Schayer's introduction to his *Ausgewählte Kapitel aus der Prasannapadā*, 1931, and well illustrates the relative nature of these divisions.

and blood.¹ The discourses themselves are disordered and rambling, new ideas are just stated authoritatively with no consciousness of any necessity for showing their truth; there are sudden interruptions and long digressions. The language is usually inferior Sanskrit, sometimes betraying its dependence upon an earlier version in the vernacular. It is never possible to date these works with any precision just because they usually have no date, but have developed gradually through several generations of followers within one particular group, for whom they first become authoritative, authoritative in the sense that the pupil learns them from the mouth of his master, and in this way they become the buddha-word—in a very real sense in such a setting, where the word of the master is endowed with so much sanctity. They only assume a fixed form and wider popularity when some master of unusual literary ability and greater scholarship sets about the writing of a commentary, and the work, thereby brought to the notice of masters of equal ability in other schools, begins to extend its influence. When one is thus attempting to recapture the actual setting in which these works were produced, one needs to remember that many more pupils and masters were engaged in making use of these works than the comparative few whose names may be found in the indexes to the Tibetan Canon, and that many more works of an 'authoritative' nature were produced in the schools than those which gained sufficient popularity to permit their inclusion in this great collection.²

Of these two great periods of development, that of the *sūtras* and that of the *tantras*, the first is now comparatively well known in the general course of its progress and in the more detailed aspect of several of its important works, of which a representative selection, *sūtras*, commentaries, and philosophic treatises with their commentaries, has by now appeared in print. There has resulted from this labour a more just appreciation of the Buddhism of this period, which no one would now regard as a mere corruption of the earlier and *ipso facto* 'genuine' Buddhism of the Pāli texts. We find that Buddhism of all periods may be brought into parallel relationship, both as regards theory and practice, with the other religious and philosophical

¹ See, e.g., *Hevajra-tantra*, I. x. 14 and II. iv. 66.

² There seem to be certain false conceptions on this subject of 'popularity' and 'popularizing'. See, e.g., S. B. Dasgupta, pp. 61–63. It was apparently 'for the sake of the common run of people the *mantras*, the *mudrās*, and the *maṇḍalas* were introduced into Buddhism in the course of time'. This seems to suggest the existence of a 'pure Buddhism' consisting of bare philosophical notions and untrammelled virtuous conduct, which at best is nothing more than a European creation of the nineteenth to twentieth centuries. Ninety-nine per cent. of all Buddhists were the 'common run of people' who had made use of invocations and gestures and circumambulations, at least from the time the first *stūpa* was built. There was never any need to introduce them, and as for the *tantras*, these represent a prescribed and special form, by no means popular, based largely upon practices that were already Buddhist. The rite of *maithuna* seems to be an exception, but even this served to give expression to an existing Buddhist aspiration, namely unity with *prajñā*, and this particular practice seems eventually to have reverted to pure idea.

schools of thought which existed at any one time. Their mutual dependence and interrelationship render the whole study extremely complex; it is as yet little worked.¹ Nevertheless there is nothing surprising in this realization, nor in the manner in which it would seem to have proceeded. Men develop ideas with regard to the technique of meditation, with regard to the nature of man and of phenomenal existence as a whole; these ideas receive concrete expression within definite schools; an acknowledged leader arises and through his personal example and influence, his following increases and becomes renowned. During his lifetime his teachings can only be in terms of the concepts then prevalent, although they may be stated with greater authority from a personal realization of their truth or non-truth as the case may be. After his death the teachings still continue logically in his name, developing as ideas develop and absorbing that which can be absorbed without too great a conflict with the body of existing tradition. From some quarters there would always be opposition to new ideas, but the test of whether they were eventually Buddhist or not always consists in their receiving or not receiving sufficient acceptance for their absorption within the body of teaching and practice of any group who called themselves Buddhists. There would always be some who would continue to deny their validity, but they would never be able to produce any cogent authority for their denial, for the axiom would always be: *Yat kiṃ cin Maitreya subhāṣitaṃ tad buddhavadānam*,² and it must remain for the masters of each school to decide what within the context of their tradition might be considered well said or not.

This whole conception of development, while now generally accepted for the earlier *mahāyāna*, namely that which has its authority in the *sūtras*, has not yet been logically and fairly applied to the later period, namely that of the *tantras*. There is still a tendency to regard them as something corrupt,³ as belonging to the twilight of Buddhism.⁴ They are regarded in fact

¹ An important, if not conclusive, study of the relationship of early Buddhism to the Upanishads, is one by Marya Falk: *Il Mito Psicologico nell' India Antica* (Memoria della Reale Accademia Naz. dei Lincei, vol. 336, Rome, 1939, Scienze Morali). See also Günther, *Das Seelenproblem im älteren Buddhismus*, Kurt Veller Verlag, Konstanz, 1949. Also Przyluski, 'Bouddhisme et Upaniṣad', *BEFEO*, xxxii, pp. 141 ff.; de la Vallée Poussin, 'Le Bouddhisme et le Yoga de Patañjali', *MCB* 5, pp. 223 ff. (bibliography given); de la Vallée Poussin, 'Vedānta and Buddhism', *JRAS* 1910/11, pp. 129 ff.; Stcherbatsky, 'Rapports entre la théorie bouddhique de la connaissance et l'enseignement des autres écoles philosophiques de l'Inde', *Muséon*, 1904, pp. 129 ff.

² Quotation from the *Adhyāśāyasaṃcodanasūtra*. See *BSOAS* xxi/3, pp. 620-3.

³ As typical of this view see Kern, *Indian Buddhism*, p. 133.

⁴ See also Sylvain Lévi: 'Le Bouddhisme, encore enrichi de donations fréquentes jusqu'au VIII^e siècle, comme en témoignent les inscriptions, n'est plus, dès le siècle suivant qu'un accident sur le sol de l'Inde', *Grande Encyclopédie*, vol. xx, p. 698. Such a view seems now to be pure supposition. For its now manifest historical inaccuracy see ref. p. 1, fn. 2. Is the Tibetan canon, one of the lasting works of this period, but 'un accident'? Not only Tibet, but S. E. Asia attests in its archaeological remains the active influence of tantric Buddhism. See, e.g., Krom, *The Buddhism of Borobudur*, vol. ii, pp. 327 ff.

much as the whole of the *mahāyāna* used to be regarded from the standpoint of the Pāli texts.¹ The reasons for this restricted view are in both cases the same, namely just as the *mahāyāna-sūtras* and the commentaries and treatises associated with them were little known at the end of the last century, so now the *tantras* and their associated works are themselves little known. But on the basis of such small knowledge with regard to them as often exists, they are found to be one of the main causes of the downfall of Buddhism in India, because they either undermined its morale, or removed those distinguishing features by which Buddhism could continue to function as an independent religion. Yet it would seem that as good literature the *sūtras* scarcely excel the *tantras*, nor are their credentials much better. Such commentaries and works of exegesis as I have so far had occasion to refer to are works that show considerable knowledge of their subject, well written and entirely serious in their intention. In no sense are they degenerate or even inferior to the works of earlier commentators on other Buddhist texts. Some are of higher quality than others, but this applies at all times. Nor of course does this period of Buddhism end with the effacement of Buddhism in India, which was probably brought about by physical causes, the destruction of the centres of learning and the absence of royal support; it is simply transferred to Tibet, and after some delay, for the Tibetans had all to learn, it continued afresh in their schools, and although very little indeed of their vast labours has yet been made available to outsiders, such little as there is attests their extraordinary ability.

As for the charge that Buddhism ceases to be distinguishable from certain other types of Indian religious practice at this time, this was now no more true than it had ever been. It is indeed true that Buddhist and non-Buddhist *tantras* are based upon similar ideas and often contain similar material, and that many parallels may be obvious, but one may well ask at what previous stage of the doctrine was this not true. The Buddhists now as much as before garbed similar ideas in a distinctive terminology, nor even can we be sure that they were following a lead in introducing these new notions and practices. The followers of the non-Buddhist *tantras* may well have been as dependent upon those who called themselves Buddhists, as the *vedāntists* were probably dependent upon the *mādhyamikas*. These are questions which can only gradually be resolved as these works become better known. Nevertheless it will be seen already in the work here edited that there are notions that are not Buddhist, in the sense that they are not properly assimilated, and so seem to exist in contradiction with the wider context. These will be referred to in due course, and are mentioned now only lest one should be tempted to point to them as showing the non-Buddhist character of the whole. De la Vallée Poussin has well said: 'On

¹ In protest against this earlier limited view, see de la Vallée Poussin, *BEM*, pp. 1-3.

regarde d'habitude le Tantrisme idolâtre et superstitieux comme "n'étant plus du Bouddhisme"; on oublie que le Bouddhisme n'est pas séparable des bouddhistes, et que les Hindous bouddhistes étaient volontiers idolâtres, superstitieux ou métaphysiciens.¹

But if the *tantras* have been neglected it has not been without reason, for it must be conceded that they refer to unpleasant practices on occasions, and sometimes dwell unnecessarily, or at least so it may seem to the modern reader, upon matters that might be touched upon more tactfully. It must further be admitted that even the present translation expunges short passages here and there, in which nothing of value is lost. It would not be fair to expect such sensitiveness on this score from our commentators, and in attempting to interpret these texts one can do no better than follow their lead, for they are the Buddhists who presumably practised these precepts, and it is their Buddhism we are attempting to understand. One may be confident that they deal with them in all seriousness. In the particular yoga practised, physical forces, whether of the seminal power or of the breath, need to be brought under control, and it may be to this process that some of these passages refer. There may be others that permit of a symbolical interpretation, and there are few religions that have not made use of analogous symbolism. Lastly there are the practices used by 'fools', a useful category that disposes of all malpractice.² Let it not be thought, however, that one is thereby deliberately explaining away a portion of these works in order to render the rest palatable. We are explaining these works as they were traditionally interpreted and understood. It was the realization of enlightenment that was the goal, and if these means proved efficacious, they might be confidently employed. In this we are aware of a discrepancy existing between the *tantras* themselves and the exegetical works of those who later adopt them, for while the latter never lose sight of the goal which is self-realization, the *tantras* often treat of rites in such a naïve manner as to belie any esoteric intention. In the commentaries one is dealing always with the internal process, or with the internal process as the end envisaged. In the *tantra* itself one is concerned with actual practices in the world without. There are certain very clear examples of this in

¹ Id., p. 6.

² Thus V commenting upon I. x. 6: 'Then in order to teach fools the way of passion, one should cause to enter in the *maṇḍala* this girl.' (77 b 1). Again commenting on II. vii. 5 ff.: 'This is for the understanding of fools who are in the power of passion' (125 b 2). Again commenting on II. v. 58 ff.: 'The *siddhi* of passion is not to be obtained by eating flesh and drinking wine and practising sexual union at these external meeting-places (see also p. 69, note 2). For those who think thus, their stock of dharma (*chos kyi phuṅ po*) even though it be 84,000-fold will be rendered ineffective and their effort in yoga, though it be of the best, will come to nought. So when the text says that one gains the *siddhi* of passion by celebrating this gathering with eating and drinking and so on, this can only be for the sake of attracting simple fools' (129 a 5-7). See my observation below, which is based on such passages as these—Introduction, p. 17.

the *Hevajra-tantra*. Chapter 7 of Part I refers in clear terms to the gatherings that come together at the meeting-places (*melaka*) and one is left in little doubt concerning the actuality of the rites performed there. Yet the commentators will have none of this, and for them there are no places of pilgrimage like those within one's own body. A similar example is to be found in the song of the *yoginis* at the beginning of Chapter 4 of Part II, for what is this if not a description of such a gathering? Tāranātha even recounts of Kāṇha, who was perhaps the author of the commentary included in this edition, that 'he was when practising the *Samvara-tantra* close to Nālandā, a *ḍākinī* instructed him saying: "At the place of the goddesses called Kāmaru there will be *siddhi* by means of exterior practice, so go and receive it." He went there and found a basket, and when he opened it, there appeared a drum provided with criss-cross cords. As soon as he took it in his hands, his feet ceased to touch the ground, and as he beat upon it violently, *yogins* and *yoginis*, 500 in number, came from all directions and escorted him' (Tāranātha, *tib. text*, p. 161, ll. 20 ff.). Yet Kāṇha, whose interpretation of this song is translated below (pp. 101-2), is as much concerned as the other commentators to find in it a description of the inner process of reintegration. Likewise there are several references to the eating of some kinds of human flesh. This we have to understand, it seems, as the consuming of the notion of a self, but the *tantra* itself by no means implies this. Here one eats this flesh in order to transform one's own body, so that it may become endowed with the powers of an aerial being. One is often aware that *siddhi* means not so much enlightenment, as perfection in magical powers which here receive first place.

No one can reasonably dispute the fact that the basic texts of the *tantras* have this murky and macabre appearance, and it is no excuse to say that 'it is open to any one to sit down and write a *tantra*',¹ for while no doubt all too true, one still must explain why these very same works should become endowed with such esteem.² In the solution of this problem real interest should begin, for while the defects of some of these texts are so apparent, still more apparent is the glorious blossoming of human genius which they certainly nourished. Scholars, saints, and artists of first rank appear throughout the succeeding centuries and their works bear testimony to them to this day. In many ways the civilization developed in Tibet is analogous to that of our Middle Ages in the west, and just as here Christianity provided the inspiration and Greece and Rome the model, so there Buddhism was the inspiration and the arts and sciences of India their model. It may indeed

¹ Woodroffe, *Shakti and Shākta*, p. 577.

² Numerous quotations from the *Hevajra-tantra* are to be found in the few works by tantric authors which are so far easily available. See, e.g., the *Advayavajrasaṃgraha*, p. 26, ll. 7, 24; 27, 9; 32, 10; 33, 13-14; 34, 7-8; 35, 16-19. Bagchi, *Dohakoṣa*, pp. 65, 67, 68, 69, 103, 151, 152, 154, 157. *Sekoddeśaṭikā*, pp. 63, 71.

appear strange that this Buddhism should be of the kind that bears such close affinities with these often reprehensible texts, but it would be absurd to deny the value of those later developments just because we dislike their origins. Manure nourishes the fairest rose, and we know far too little of the nature of man and of the growth and decline of his civilization, to ignore these particular studies because of personal distaste.

This present edition presents one of these strange works of ritual, that which circles around the divinity Hevajra and his consort Nairātmyā.¹ It was one of the most renowned of Buddhist *tantras* in India itself, was adopted in Tibet by the Ka-gyü-pas (*bKah-rgyud-pa*) (to which the biography of Rechung bears witness)² and the Sa-kya-pas (*Sa-skya-pa*), for whom it became a fundamental treatise to which they devoted much work of exegesis. It was in this rite that the young Khubilai, later to be khan of all the Mongols, was initiated by one of their abbots, *hGro-dGon hPhags-pa*.

Yet as will be seen, this work has all the defects of its class. Little attention is paid to grammar and even less to scansion. The style is often crude and disjointed, and the whole work shows no logical construction. It would have considerably assisted comprehensibility to have rearranged the material in the translation, but this would have given an entirely false impression of the nature of the work, which already benefits considerably from its transference into English, a claim that may be safely made in this case without any undue sense of personal achievement. It has seemed better therefore to add a bare résumé of the contents (pp. 121-5) and it is hoped that, on the basis of this, the various disjointed parts of the work will fall into place. The translation follows the text faithfully unless indicated in the notes, but no attempt has been made to translate a Sanskrit term with the same word regardless of context. Moreover in some cases it has seemed better to introduce the Sanskrit term itself, which elsewhere may appear translated. To compensate for such freedom, which no readable translation could renounce, the important terms have been separately discussed in the Glossary and an attempt made to fix their meaning (pp. 131-41). Sanskrit

¹ The name Hevajra is itself merely an invocation of the final truth (*vajra*): He Vajra = Tibetan: *Kyeḥi rDorje*; see *Buddhist Himālaya*, p. 73. It sometimes is spelt, however, with the phonetically similar form: *dGyes paḥi rDorje* (*Harṣavajra*, 'Rejoicing Vajra'). This occurs among the 108 names of Vajradhara as listed in the *Tattvasaṃgrahatantra* (Narthaṅg Kanjur, *rgyud* vii, f. 249 b 3). The Chinese extends the name into 'Great Vajra of Compassion and Voidness', *ta pei k'ung chin kang*. Concerning these two primary principles, compassion (*karuṇā* = *upāya*) and voidness (*śūnyatā* = *praññā*) see below, Introduction, pp. 23-24. Nairātmyā is self-explanatory; see p. 24.

² This was the first cause of my own interest in the work. Ras-chung made several visits to Nepal in the early twelfth century, where he seems to have met Maitrpa (*alias Advayavajra*) or a manifestation of him, pp. 23-24, and brought back several works connected with the *Hevajra-tantra*. This account accords with Maitrpa's known predilection for this *tantra* (see p. 9, note 2). I questioned Professor Tucci, under whose guidance I was then working, concerning this connexion, who gave the best possible answer by placing his manuscript of the *tantra* in my hands.

words used in Part I and their translations will be found in the Index. The notes accompanying my English rendering are intended to justify and elucidate the translation by appeal to commentaries, from which extracts are made, or by reference to other parts of the work.

II. ORIGINS

There has been occasion already to refer to the realistic nature of parts of the *Hevajra-tantra*, the gatherings at the recognized meeting-places and the rites performed there. With the translation before us, itself sufficiently eloquent, there is little need to draw further attention to them, as it is this aspect of the work which will impress itself all too readily upon the reader. Well may one question the right of these *yogins* to call themselves Buddhists, who experience the consummation of enlightenment in the embrace of a *yoginī*.¹ It is this very act which is regarded as serving the universal good of living-beings. Thereafter the pupil is free to pursue the practice of strenuous meditation and physical self-control, and after five years or more he will perhaps succeed.² He receives the five symbolic adornments, crown, ear-rings, necklace, bracelets, girdle, signs of his success.³ These he wears on those set occasions, the eighth or fifteenth day of the dark-fortnight, when perfected *yogins* and *yoginīs* come together, to consume the flesh and wine, to sing and dance, and realize their consummation of bliss.⁴ He is free from all conventions and wanders as he pleases, knowing no distinction between friend or foe, clean or unclean, good or evil.⁵

Such is the circle in which our *tantra* has its origin, amidst outcasts and voluntary outcasts, who reassert their position by means of the powers with which they become credited, and it is by their success that they are vindicated. 'Because in the early stages these men were very careful and guarded the secret, no one knew that they were practising the secret *mantras*, until they actually became possessed of magical powers (*vidyā-dhara*). But when they had these powers, travelling in the sky or becoming invisible, then it was known conclusively that they were practisers of *mantras*. On account of this (secrecy) there was but very little handing down of traditional teachings from master to pupil (that can be traced), and

¹ See II. ii. c, II. iii. b.

² See II. ii. a. The period of five years is suggested by some of the biographies of the eighty-four *siddhas*. In every case several years of practice were required from the time consecration was received from a master. Thus *Ṭaṅkadāsa* required three years (*EM*, p. 99), *Saroruha* 12 (*EM*, p. 46), *Kampala* 12 (*VZ*, p. 176). *Mahāpadmavajra*, however, succeeded in one year (*EM*, p. 43) and *Jālandhari* instantaneously (*EM*, p. 59). It is generally agreed that years of strenuous practice were required. One may also compare in this respect the biography of *Mi-la Ras-pa*.

³ See I. vi. a.

⁴ See I. vii, II. iv. a, II. vii. b.

⁵ See I. vi. b, II. iii. h.

although there had been much study devoted to the *kriyā*- and *caryātantras* from the time when the *mahāyāna* began to spread, as they were practised very much in secret, no one knew who was studying them except for those actually engaged in these secret *mantras*' (Tāranātha, *tib. text*, p. 82, ll. 15 ff.).

'Many *amuttarayogatantras* of profound import were brought to light by individual masters—the *Hevajra* by Kampala and Saroruha' (id., p. 209, ll. 15 and 18). They were considered to be of profound import because they had developed certain powerful means of mental and physical control, which if practised rightly, seemed to lead with certainty to that state of spiritual equipoise which had always been the chief goal of Indian religious endeavour. These 'individual masters', the first sponsors of these works, are known collectively in both Indian and Tibetan tradition as the eighty-four Perfected Ones (*siddhas*), and it is therefore in their biographies that one must seek knowledge of the first transmissions. There are two complete collections of these biographies preserved in Tibetan, one in the canon itself and the other in the works of Tāranātha.¹ Separate biographies also appear in the histories of Indian and Tibetan Buddhism by Bu-sTon, gZon-nu-dPal, Padma dKar-po, and Tāranātha. There is then no shortage of such material, and in portraying the lives of these men, or the lives they were believed to lead (which for the study of the nature of a religion is just as important) it is of considerable assistance. But when one seeks to bring them into an historical framework, one is presented with the great difficulty of one master often possessing more than one name, and of several masters possessing the same name. This is all the more unfortunate in that it affects chiefly the more important names, just because of the renown that attached to them.

Thus SARORUHA, who is credited with bringing our *tantra* to light, and whose interest in it is proved by his writing of the commentary which is often quoted below, and of several short works (*sādhana*, *vidhi*, *stotra*)² concerned with the Hevajra cycle, has also the name of Padmavajra, and there were many with this name, as Tāranātha himself informs us.³ Both he and Kampala, who although also credited with the finding of this *tantra*, has only one short work to his name on the theme,⁴ appear as contemporaries of King Indrabhūti, but there are three Indrabhūtis. One is certainly led to mistrust such a multiplying of some of these names, but it is impossible to

¹ These are the *Grub thob brygad cu rtsa bzhi lo rgyus*, the first work in vol. 86 of the Narthang Tenjur, translated by Grünwedel as 'Die vierundachtzig Zauberer' in *Baessler Archiv*, vol. 5, and the *bKaḥ babs bdun ldan* of Tāranātha, edited by Sarat Candra Das (Bengal Secretariat Press, 1901) and translated by Grünwedel as *Tāranātha's Edelsteinmine*, Petrograd, 1914. For a general discussion of these *siddhas* and a comparison of their various name-lists see Tucci, *TPS*, pp. 226–32. Of the histories Tāranātha's (Schieffner's edition, Petrograd, 1868) is the most useful.

² These are to be found in the Narthang Tenjur, vol. xxi.

³ See Schieffner, p. 188.

⁴ See vol. II, pp. vii–viii.

discriminate against them until their works become better known, and one may then be able to reject some as barren. In the meantime one's selection of facts from this material is to some extent arbitrary and certainly subject to later correction.

Now Tāranātha gives a succession of names that would fit quite well, and also provides the connecting link that is needed with a second succession.¹



Indrabhūti II receives instruction from both Saroruha and Kampala, which brings them together both in time and place. There is also another connecting link. Elsewhere in his history, Tāranātha refers to Dombi-heruka both as preceding Saroruha and Kampala and as having taken an initial interest in the *Hevajra-tantra* of which he receives the quintessence (*sāra*);² furthermore his association with this cycle is confirmed by the existence of an invocation of Nairātmyā and her troupe written in his name and drawn from our *tantra* (*Sāadhanamālā* 228). His seniority to Saroruha and Kampala, Tāranātha confirms quite incidentally in the biographies, when he makes him a contemporary of Vilasyavajrā.³

From Indrabhūti II the succession continues through Jālandhari to KṚṢṆA (or KĀṆHA), author of the *Yogaratnamālā*, one of the few commentaries on the *Hevajra-tantra* which is all but complete in Sanskrit and the full text of which it has seemed useful to give in this edition.⁴

¹ *EM*, pp. 40-49 and 49-58.

² See Schiefner, p. 192.

³ See *EM*, p. 50.

⁴ See *EM*, p. 43. To identify this particular KṚṣṇa with any certainty at the present stage of our knowledge seems impossible. An attempt has already been made by Shahidullah (*Chants Mystiques*, pp. 24-29). Jālandhari is referred to with respect in one of the songs (no. 9, p. 115), and Shahidullah, assured of this connexion, associates this KṚṣṇa with the one referred to by Tāranātha, Schiefner, p. 195, where Jālandhari and KṚṣṇa appear as contemporaries of a certain king Govicandra, who, again according to Tāranātha, was a contemporary of Dharmakīrti. On the basis of this and still less certain evidence (q.v.) he places KṚṣṇa about A.D. 700. Such a KṚṣṇa, a name all too common, may well have lived at this time, but our accounts clearly conflict, unless we also assume the existence of at least two Jālandharis, one the master of Shahidullah's KṚṣṇa, and the other the master of the KṚṣṇa who lived under King Devapāla (Schiefner, p. 211) and was experienced in the *Hevajra-tantra*, &c. He was certainly a pupil of Jālandhari (also adept in the *Hevajra-tantra*) and their succession is given (*EM*, p. 43) in a manner which accords completely with my present requirements. The master of Jālandhari is Indrabhūti II, not Indrabhūti I, a distinction Shahidullah fails to make when he refers to this passage. It would upset his calculations by at least 100 years. KṚṣṇa was a common name and the various persons who bore it are not distinguished. There may well have been one who lived about 700, and it may be he who is mentioned at *EM*, p. 40. At Schiefner, p. 195 he seems to be confused with someone else (Schiefner, p. 244) who lived much later under King Govicandra, who Tāranātha informs us (Schiefner, p. 197) preceded Lalitacandra who was the last of the

Now as for dates we have two *points d'appui*. Mahāpadmavajra may be identified with Padmasambhava, adopted son of Indrabhūti, who goes to Tibet in the second half of the eighth century, while Kāṇha at this end of the series is stated by Tāranātha to have been a contemporary of King Devapāla, who ruled in the first half of the ninth century. We thus have the *Hevajra-tantra* existing in its present form towards the end of the eighth century. This may yet be confirmed by the short passages of *apabhraṃśa* which are to be found in it, when more work has been done upon this dialect.

With Tāranātha we may follow the succession through KĀṆHA to BHADRAPADA, the author of yet another commentary on the *Hevajra-tantra*, which we shall frequently have occasion to quote.¹ He in turn gave instruction

Candra dynasty. The last two kings of the Candra dynasty were Govindacandra and Layahacandra and are assigned to the first half of the eleventh century (*Dynastic History of Northern India*, vol. i, p. 385). This dating still further demolishes the evidence which Shahidullah adduces to substantiate the existence of his Kṛṣṇa in A.D. 700. Under Devapāla (first half of ninth century) there is another Kṛṣṇa, for whom in accordance with *EM*, p. 43 (and since Shahidullah has now no claim) I accept Jālandhari as master. This Kṛṣṇa, expert in the *Hevajratantra* (Schiefner, p. 211), may be presumed to be the author of one of the commentaries on the *Hevajratantra* written in this name. There are two such commentaries, one the *Yogaratanmālā*, preserved in Sanskrit and included in this edition, and the other the *Smṛtiṇiṣṭatti*, a shorter work existing in Tibetan translation. A certain Kṛṣṇa Paṇḍita co-operated in the task of translating the *Yogaratanmālā* into Tibetan, and if he were also author of the other text, one might presume that the *Yogaratanmālā* was the ninth-century work, but there is no internal evidence to support this. The Tibetan *lotsava*, mGos-lha-btsas, who translated the commentary of Ratnākaraśānti (c. 1100) also translated the *Smṛtiṇiṣṭatti*, which could suggest a comparably late date for this commentary also. This almost negligible evidence would favour the *Yogaratanmālā* as the work of the Kṛṣṇa of the early ninth century, which I accept as a convenient but merely provisional identification. I referred above to the unsatisfactory nature of these biographies, and it has seemed best to place all this doubtful discussion in a note, leaving a simple and plausible scheme in the Introduction itself. It is certainly satisfactory to find that the dating of all the *siddhas* I am interested in accords with the genealogical table laboriously worked out by Sāṅkṛtyāyana in his article on the eighty-four *siddhas* (*JĀ* 225, 1934, pp. 218 ff.). He gives only one Kṛṣṇa, a pupil of Jālandhari, and assigned to the early ninth century. According to Tāranātha (*EM*, p. 69) the Jālandhari who was a contemporary of King Govindacandra (the corner-stone of Shahidullah's construction—Schiefner, p. 195) was a fourth incarnation of this *siddha*, so there would be little difficulty in assigning him to the eleventh century. In fairness to Shahidullah it must be said that Tāranātha makes no mention of this in his history and records the event there as though it preceded the whole Pāla dynasty, and actually makes this king contemporary with Dharmakīrti. The confusion therefore exists in the sources at our disposal, where the same name can continually reappear. See also Tucci, *A Sanskrit Biography of the Siddhas and some questions connected with Nāgārjuna* (*JRASB* xxvi, pp. 138–58), where this same problem is discussed. It seems, however, that Shahidullah may well be wrong in the dates he ascribes to the *Chants Mystiques*. The songs in early Bengali may perhaps belong to the eleventh century while the *dohās* in *apabhraṃśa* are likely to be earlier. The language appears to be at the same stage as the few verses that appear in the *Hevajra-tantra*, and there is no reason for assuming that the old Bengali verses and the *dohās* are by the same Kṛṣṇa.

¹ *EM*, p. 71. This is a plausible connexion. I assume that the author of the *Śrīhevajra-vyākhyāvivaraṇa*, given as Bhāṭa śabs in the colophon of the Narthang edition, is the Bhadrapada, alias Guhya, here referred to. The *Ui* catalogue (Derge canon) attributes this same work to Bhavabhadrā. A certain Bhavabhadrā was abbot of Vikramaśīla, fourth in succession from Buddhajñānapāda, who was contemporary with King Dharmapāla. It would be possible to identify him with the author of our commentary.

to Tillopa, who, as is well known, was the master of NĀROPA, the author of yet another commentary, and the connecting link with the Tibetan line of the Ka-gyü-pas.¹ Nāropa lived in the last quarter of the tenth century and the first quarter of the eleventh. To this same period belong TAÑKADĀSA,² a monk of Nālandā, and RATNĀKARASĀNTI³ of Vikramaśīla, both also writers of commentaries on this *tantra*.

Of the commentators there remain two of importance who are not listed amongst the 84 *Siddhas*, DHARMAKĪRTI and VAJRAGARBHA. In his history Tāranātha writes of Dharmakīrti, the logician, whom he regards, however, as a follower of the *tantras*, naming Vajraghaṇṭa or Dārika or Teṅgi as his *vajrācārya*.⁴ All these three are in any case contemporaries, belonging to the latter half of the eighth century. It is therefore not unreasonable to deduce the existence of a second Dharmakīrti, author of the commentary on the *Hevajra-tantra* that exists in his name, presuming this to have been written early in the ninth century.

VAJRAGARBHA presents a more difficult problem. His commentary is the longest and by far the most useful, for there is little he leaves unexplained. He gives not only the figurative 'internal' meaning of the practices mentioned, in which the other commentators are usually alone interested, but uncovers also the actual rite involved. At the same time he does not fail to note the futility of such performances.⁵ This commentary is admirably presented, each chapter being introduced by a separate verse, while the whole is preceded by a long introduction in verse, in which he laments the existence of those evil masters, who seek only wealth and enjoyment under cover of the doctrine, and impose upon their trusting pupils. He assumes himself and is given in the colophon the title of the *Bodhisattva* Vajragarbha, a religious name presumably adopted from the *tantra* itself, where Vajragarbha is the chief interlocutor. He therefore remains completely anonymous. The colophon in the Tenjur states that this commentary, 'hard to get', was obtained in Nepal from Maitṛpa by the monk-translator Prajñākīrti of ħBro (*Lotsaba ħBro dGe-slon Śes-rab Grags-pa*). Maitṛpa lived in the eleventh century.

In his introduction Vajragarbha states that our version of the *Hevajra-tantra*, which consists of two parts (*kalpa*) and 750 *ślokas*, is but the shorter version of the original work which had thirty-two parts and 500,000 *ślokas*. The Chinese translation repeats a similar tradition, explaining the work as two sections from an original thirty-one. Bu-sTon also lists among the lost

¹ EM, p. 71.

² EM, p. 99. Tañkadāsa (Kayasthavṛddha) lived in the reign of Mahīpāla (978-1026) and taught Durhari who taught Mahāvajrāsana, a contemporary of Atiśa (982-1054).

³ For the life of Ratnākaraśānti see EM, pp. 105-9. He was a pupil of Nāropa, EM, p. 79.

⁴ Schiefner, p. 177. Vajraghaṇṭa and Dārika appear as contemporaries, EM, p. 51, and Dārika and Teṅgi appear together, Schiefner, p. 127.

⁵ See p. 8, note 2.

parts of the canon a version of this *tantra* in 100,000 *ślokas*.¹ Each *tantra*, he says, consists of a great number of fundamental and explanatory *tantras*. This of course is likely and it was presumably on the basis of a large amount of such floating material that an authorized text would become established. The fact that one and the same version appears in all the commentaries and in the Tibetan and Chinese translations certainly bears witness to the strength of the tradition when once this had come about. There are no means of checking nor indeed grounds for disputing Tāranātha's assertion (quoted above) that Kampala and Saroruha brought the work to light (*spyān-drans*), which certainly involved fixing its present form as Saroruha's commentary proves. At the same time the existence of other versions, at least of parts of the text, is attested by some of the short works in the *Sāadhanamālā*. One may see, for example, no. 228 (already referred to above on p. 13) which is said to come from the *Hevajra-tantra*, and bears close affinities with Chapters 3 and 8 in Part I of our version, some of the verses being identical. It is of interest to observe that Ḍombī-heruka, to whom it is attributed, precedes Saroruha, and so writes perhaps before the fixing of the text, as also does Anaṅgavajra, author of another short *sādhana* preserved in the Tenjur (*rGyud*, xxi. 246-7). All the *sādhanas* of Nairāṭmyā preserved in the *Sāadhanamālā* are by their very nature related. The two opening *ślokas* of no. 229 correspond exactly with our text II. viii. 6-7. One is here on the edge of a very large problem, for there are remnants of the basic material of not only the *Hevajra-tantra* but of several *tantras*, material which must have been sufficiently extensive to give rise to the notion of original works of the fantastic length of 500,000 *ślokas*. Nor, knowing the Indian genius for the producing of works which at least begin to approximate to these proportions, can one discount altogether the possibility of the existence of other and longer versions. This is borne out by a reference in our text itself (I. xi. 12), where we are told that the full *sādhana* of Kurukullā is given in twelve parts, which the commentators refer to the long version (*vistīrṇahevajratantra*). There are a large number of *sādhanas* of this goddess in the *Sāadhanamālā*, which are by no means the special preserve of the *Hevajra-tantra*, where her only reason for intrusion is her association with the rite of *vaśya*, 'subduing', in which she is specially proficient. Nevertheless the reference to the existence of this longer version stands, and for the present must remain unexplained. It is only strange that if such a longer version existed, the commentators should not have made some use of it.

Yet there is another version, which Vajragarbha constantly and Nāropa occasionally quotes. In his introduction Vajragarbha announces his intention of explaining the short version of 750 *ślokas* which comes out of the

¹ Obermiller, p. 170.

long version of 500,000 *śloka*s 'in conformity with the basic tantra (*mūla-tantra*), the fundamental text of 6,000 *śloka*s'. He confuses the matter by sometimes referring to this work as the 'basic *tantra* of 500,000 *śloka*s', a confusion which probably arises from vagueness concerning this long version the existence of which tradition maintained. The actual passages that he quotes, come from no normal *tantra*; they are always explanatory and doctrinal, and it is to this work that he frequently refers when he is seeking the figurative meaning of a passage. As a typical example one may refer to the matter of the corpse (p. 71). Again the tree and cemetery mentioned in I. vi. 6 are explained in a quotation as referring to the human body when the breath no longer roams about. Still more clearly, in introducing his discussion of Chapter 7 he says: 'From this short version just as it is taught one learns the obvious meaning (*neyārtha*); the real meaning (*nītārtha*) is to be learned from the *Mūlatantra*.'

Now this is a statement of considerable general significance, for while the *tantra* itself was intended to be understood in its obvious (and be it added in its often reprehensible) sense, the leaders of this new period persist in regarding it in a figurative sense, for which it provided means of expression, such as had never been fully realized at any previous stage in the development of Buddhism. It is misleading to pretend that the doctrine was now suddenly invaded and swamped with popular and superstitious practices. This tendency existed at all times, for the Buddhists were Hindus, as there has been occasion to observe above. It is true that new ideas, some of a quite revolutionary character, now gradually enter and transform the whole doctrine, but in no sense were these new practices popular. They are based upon schemes of extreme complexity and circumscribed with all the authority of fixed traditions. The names of divinities employed may be of popular origin, but here they are endowed for the initiated with a far more profound significance, and this has the far-reaching effect of uniting in a common symbolism the aspirations of the enlightened and the simple-minded, which in any organized religion is a matter of strength and not of decrepitude. This was not a conscious intention on the part of the innovators, who were primarily concerned with their own means of release. Moreover the names that give substance to the symbolic patterns of the *Hevajra-tantra* are for the most part not even popular divinities, but the names of some of the lowest of Indian castes, and they appear there because women of these castes had been employed and presumably still were employed whenever 'fools' actually performed these rites. They persist as part of the figurative interpretation, simply because they were already there, and any set of names would serve the purpose, when once given the authority of a tradition.

As this *mūlatantra* in common with other works of exegesis concentrates

on the figurative sense, it is probably the work of some recognized master, and not impossibly of that writer himself who goes by the name of Vajragarbha. On my observation Nāropa, the only other commentator to quote it,¹ quotes nothing that does not already appear in Vajragarbha's text, and from which he may well have extracted it. The connexion between Nāropa and Maitrpa² in whose hands the work reposed was very close. I remain persuaded that this particular 'basic text' is in any case later than the *tantra* itself and the early commentators, SARORUHA, KĀṆHA, BHADRAPADA, and DHARMAKĪRTI and unknown to ṬĀṆKADĀṢA and RATNĀKARASĀNTI.

The fact that there is only one known version of the *tantra*, apart from the fragments of similar material referred to above (p. 16) increases the likelihood of Saroruha's merely having given circulation to an already existing text, to the age of which it becomes difficult to set a term until more *tantras* have been individually studied. The work was probably in dialect; hence the serious defects in scansion, when it was roughly sanskritized. The passages that remain in dialect may therefore reflect in their linguistic forms the period in which the sanskritized version was produced, and not the date of the work itself. Tibetan tradition would in general consider the *tantras* as old as the *sūtras*, explaining their relatively late appearance by the secrecy with which they were transmitted. This, however, is unconvincing, for these texts only began to have importance for Buddhism when they were brought into the open, and one may err as much by laying stress on their secrecy as their supposed popularity. The rites and practices prescribed in them probably derive from considerably earlier times. All that is new is their adoption of a Buddhist garb, and this with complete disregard of the contradictions that exist. It is this stage that the *tantra* itself represents, but nothing will be gained by hazarding a guess of the date of this process. The amount of material still awaiting exploration is vast, and much will be gained from a comparison of a few of the fundamental texts. We know, for example, from the *Hevajra-tantra* itself that it was written after the *Sarvatathāgatattvasaṃgraha*.³ Not only does our text refer specifically (II. v. 57) to this work, but from internal evidence there is no doubt that it is earlier.

What is of interest to us now is the manner in which these texts were accepted as part of the established order of Buddhism. They are transferred from their weird and seemingly unhealthy setting to the schools and monasteries. They no longer describe those orgiastic gatherings of *yogins* and *yoginīs*, but the inner process of self-integration of a man in meditation,

¹ It is also quoted frequently in the *Sekoddeśaṭīkā*, a work also attributable to Nāropa.

² Concerning Maitrpa see *TPS* i, p. 232.

³ To be found in the Narthang Kanjur *rGyud*, vii, fols. 213 ff. An early Skr. MS. of this work has recently been discovered by Prof. J. Brough and myself in Nepal. It will be published in due course.

and the enemy against whom the fierce rite of slaying is directed is the notion of his own substantiality.

III. SUBJECT-MATTER

The Philosophical Basis

Any form of mysticism, unless restrained by reason, is liable to find philosophical expression in a theory of absolute unity. Convinced of the essential reality of the mystical experience itself, a man may deny reality to rational and sensual experience, which can only realize itself in diversity. Philosophically this denial can be expressed in various and apparently contradictory ways; they are only apparently contradictory because the essential idea remains unchanged, namely that the one goal of all endeavour is to be found in mystical experience. It may also be asserted (as is done by the *Mādhyamikas*) that any attempt at philosophical expression is necessarily contradictory, because of its nature philosophical disquisition belongs to the sphere of diversity, and is therefore at best only relative to particular needs. While therefore one may reasonably speak of the development of Buddhist thought in an historical context, one remains aware that the practical end which they are seeking to define, or of which they deny any possible definition, as the case may be, is necessarily the same, for all their schools are essentially mystical. Philosophical as much as theological means of expression will affect the type of practice and therefore the type of mystical experience until it reaches the summit of achievement, the 'point' (*bindu*), which can know of no diversity.

The theory of the one goal is itself, however, a philosophical development, finding expression in Buddhism in the doctrine of the 'One Way' (*ekayāna*), as also is the theory of relativity, of the essential non-substantiality (*niḥsvabhāva*) or voidness (*śūnyatā*) of things. Both these theories could have had serious consequences for the later development of Buddhism, for if there is but one way, this may be understood as all ways being equally good, and if all doctrine is thus relative, then the choice between this doctrine and that, Buddhist or non-Buddhist, is a matter of expediency, of finding the most effective means towards the end that is sought. But in actual fact the consequences were by no means so devastating, for the *Mādhyamikas* were not the only philosophers, and it is in this period that the final great synthesis of Buddhist teaching was evolved, and the concepts of the earlier period (*abhidharma*) brought into relationship with the new philosophical theory of absolute unity, which was now in vogue in all schools. The teachings, which in theory at least were threatened by the *Mādhyamikas*, were established on a new and sure foundation by the *Yogācāras*. Both are equally convinced of the reality of the mystical

experience, but whereas the one asserts the non-substantiality of all experience and the indeterminability of any absolute itself, the other asserts the absolute existence of the one unity which contains potentially the twofold division into this and that, into subject (*grāhaka*) and object (*grāhya*), and so on into ever greater diversity.

This absolute is defined as thought in its pure condition, as 'just thought' (*cittamātra*), freed from all accidental (*āgantuka*) defiling processes. These defiling processes, the notion of self and other and of all sensual and rational experience, are in themselves as non-existent as the *Mādhyamikas* conceived of them, but for the *Yogācāras* they repose upon a basis, for they are reflections of pure thought, possessing such reality as the reflection of things in a mirror, in manifestation unreal but essentially real.

But the *Mādhyamikas* cannot admit this distinction. For them essence (*svabhāva*) and manifestation (*utpāda*) are equally unreal, or in terms of actual experience: 'Between *nirvāṇa* and *saṃsāra* there is not the slightest shade of difference.'¹

Now the basic philosophical position of the *tantras* is *Mādhyamika*. It asserts the fundamental unity of *nirvāṇa* and *saṃsāra*, of mystical and sensual experience, and it regards all means as relative to the needs of the practiser. It is in fact in the *tantras* that are realized to some extent the serious consequences referred to above, but only to some extent, for the process is checked by the conservative tendencies represented by the *Yogācāras*, and the whole movement remains essentially Buddhist after all, as subsequent developments show.

In the *Hevajra-tantra* the basic philosophic conceptions are assumed. Chapter 5 of Part I which has the title of 'Reality' (*tattva*) devotes only two *ślokas* to the subject:

In reality there is neither form nor seer,
neither sound nor hearer,
Neither smell nor one who smells,
neither taste nor taster,
Neither touch nor one who touches,
neither thought nor thinker.

In elaboration of what has been said above it may be of help to quote in full Kāṇha's comments on this verse.² 'Form refers to blue and all other attributes. It is all this that does not exist. Yet how does it not exist, for one certainly sees it? It does not exist in its essential nature. An essential nature should be uncreate, transcendent, non-contingent, self-comprising, and in this capacity it does not exist, because it arises from dependent causation. And then what is this arising in dependent causation? It is in fact the non-

¹ Stcherbatsky, *Nirvāṇa*, p. 77. *Mūlamadhyamakārikās*, p. 535.

² Vol. II, p. 116.

arising of things. For if the essential nature of a thing existed before its appearance, then it would be independent of any other cause in its assumption of substantiality (and therefore there would be no arising). But if it is dependent on another cause, then the non-substantiality of a thing is proved. So Nāgārjuna has said: "Essential nature is uncreate and independent of anything else, and if phenomenal things have no such essential nature, then essentially they are non-existent."¹

But how then do forms in all their variety appear? For foolish people they do indeed appear to exist, but their essential nature is not proved by their mere appearance. To people who have defective sight do not things such as hairs or a double moon, or marks like that on a peacock's tail or bees appear in the vision? If they perceive these things because of their defective sight, then others in just the same way, the eyes of their mind affected with the myopia of ignorance, see everything which is essentially non-existent, as though it actually existed before them, just as the man of defective sight perceives the hairs. But not so the noble ones, for the eyes of their minds see beyond the defects of ignorance. And so the Bodhisattva Sarvavivaraṇaviṣkambhin praised the Lord Buddha, saying: "O Lord, when you turn the wheel of the doctrine, the elements assume their absolute state, calm from all time, from all time non-arisen, extinguished in their own nature."²

Thus it is established that form and the rest are essentially non-existent. Then it is said: "there is no seer". This refers to the perceiver of form, to the eye and the consciousness associated with it. Neither do these exist, since there is no arising of anything whatsoever, and it is the same with sound and the rest.

Then it is said: "there is no thought". Thought (*citta*) refers to consciousness in an absolute condition (*pariniṣpanna*) and thoughts (*caittika*) refer to it as contingent (*paratantra*) and imagined (*vikalpita*). These three aspects of thought are also non-existent from the standpoint of absolute truth. But how are they non-existent, and how about those words pronounced by the Lord: "The whole threefold world, O Sons of the Conquerors, consists in nothing but thought"?³ True enough, but this is spoken in order to turn those who are to be converted away from their attachment to form and so on. In this respect Nāgārjuna has said: "The teaching of the Sage which says: 'All this is but Thought', is spoken to remove the fears of the

¹ MMK, p. 262.

² Quoted from *Ratnameghasūtra* (Narthang Kanjur *mDo*, xviii. 1-175). See MMK, p. 225.

³ Quoted at the opening of Vasubandhu's *Viṃśatikā*, ed. Sylvain Lévi, *Vijñapti-mātratāśiddhi*, Paris, 1925. For the origin of the quotation, see Sylvain Lévi, *Matériaux pour l'étude du système vijñaptimātra*, p. 43. Also quoted in *Subhāṣita-saṃgraha*, p. 19 and *Advayavajrasaṃgraha*, p. 18, ll. 1-2.

simple-minded, but in reality it is not so."¹ So neither does thought exist from the standpoint of absolute truth.'

Thus the mystic realization, which is the highest goal (*para*) and the one reality (*tattva*) is expressed philosophically in negative terms. 'The *yogin* gains fulfilment (*siddhi*) in that which is no fulfilment, for its characteristic is the very absence of any characteristic.'² But this same nature, which consists in absence of characteristics (*alakṣaṇa*) and absence of essential substantiality (*niḥsvabhāva*) is also the nature of phenomenal existence (*bhava*), which was indicated above when it was said: 'there is no form, &c.' In this sense it has been said that the mystic realization (= *nirvāṇa*) is the same as the world of everyday experience (= *saṃsāra*) which is therefore in truth already enlightened (*buddhamaya*). 'Such as is *nirvāṇa*, such is *saṃsāra*. There is no *nirvāṇa* other than *saṃsāra*, we say. *Saṃsāra* consists in form and sound and so on, in feeling and the other constituents of personality, in the faculties of sense, in wrath, delusion and the rest. But all these elements are really *nirvāṇa*, and only from delusion (*moha*) do they appear as *saṃsāra*.'³ But if *saṃsāra* is really *nirvāṇa*, then all men are already *buddhas*. 'All beings are *buddhas*, but this is obscured by accidental defilement (*āgantukamala*). When this is removed, they are *buddhas* at once, of this there is no doubt.'⁴

The Theory of 'Two-in-One'

The purpose of the practice therefore is to remove these apparent defilements, which arise from nothing more than a false view of existence as it already is. The whole training consists in learning to conceive of existence in knowledge of its non-existence, and one will then automatically realize its true nature which is innate (*sahaja*) and a matter for self-experience (*svasamvedya*). But this can only be done by using existence itself as the means (*upāya*) for there is no other possible.⁵ One creates mentally (*bhāva-yati*) an idealized representation of the process of emanation of existence (*utpattikrama*) which is the *saṃsāra*, and by realizing the dream-like nature of its apparent diversity, one realizes its unity in this process of realization (*sampānnakrama*), which is *nirvāṇa*.⁶

Such, briefly, is the theory, and it is clear that by its very nature it does not lend itself to rational investigation, in terms of which it may appear as just nonsense, a charge it would not attempt to refute, for in reply it is content to make nonsense of rational investigation itself.⁷ Any discussion of its practices is also subject to limitation, for distinctions are made, only

¹ Also quoted in *Subhāṣita-saṃgraha*, p. 20. Otherwise untraced.

² See I. x. 20.

³ See II. iv. 32-34.

⁴ See II. iv. 69; also 61-64 and 73-75.

⁵ See II. ii. 46-51.

⁶ See II. ii. 29.

⁷ See K's quotation, vol. II, p. 104, fn., taken from *MMV*, p. 127.

so that they may be later denied, and therefore the schemes in which one may attempt to arrange the various categories for a better understanding of them, may at any place appear contradictory, for the ideas which one thought one had reduced to some order by placing them in some opposing relationship, now suddenly appear as identical. If one assumes this identity from the start, then no distinction of the terms is possible and likewise no discussion. I must therefore beg much goodwill and patience of my reader, if he is to follow me through this attempted explanation.

The yogin who sets out on this course, begins in an apparent duality. He desires, and may to some extent already have tasted, the mystical experience (= *nirvāṇa*), but at the same time he lives normally in a world of sensual practical experience (*saṃsāra*). In so far as the early Buddhists (*śrāvakas*) had sought *nirvāṇa* in a deliberate stopping of the process of *saṃsāra*, such mystical experience as they achieved was limited and imperfect. It was not the end as they had thought, but merely a stage. Moreover it was limited because it was personal and therefore selfish. To bring about a cessation (*nirodha*) of phenomenal existence (= *duḥkha*) for oneself amounted to disregard of the sorry plight of others. Now the early *mahāyāna* had already redressed this balance in its theory of the course of the *bodhisattva*. Such a one aspired to perfect enlightenment (*samyaksaṃbodhi*) and this end depended as much upon the accumulation of merit (*puṇya-saṃbhara*) as upon that of knowledge (*jñānasambhara*). This last might be achieved by the practice of meditation, but the first depended upon practical effort. Thus while the sphere of knowledge might seem to be *nirvāṇa*, the sphere of effort exists in *saṃsāra*. The motive force of the one is wisdom (*prajñā*) and of the other compassion (*karuṇā*). Hence of all the perfections (*pāramitā*) of a *bodhisattva*, those of wisdom and self-sacrifice (*dāna*) are the two most extolled. Now among these perfections there is one of skill in means (*upāyakaṣālya*), referring to those means by which a *bodhisattva* should exercise his compassion. In the total list of perfections where it appears as the seventh it receives no special significance. In the *tantras*, however, the 'perfections' generally belong to an inferior practice that has been transcended, but two of them remain, endowed now with a deepened significance. One of these is Wisdom which is identified explicitly with *nirvāṇa* and the other is Means (or Compassion) which is identified with *saṃsāra*. The highest truth is therefore frequently referred to as a mingling of Wisdom and Means, in that it is a realization of the essential sameness of *nirvāṇa* and *saṃsāra*. To call anything the essence of Wisdom and Means, as the *Hevajra-tantra* is called on its first page, is to claim for it the nature of supreme truth, and to resolve Hevajra's name into two parts, HE meaning compassion and VAJRA meaning wisdom, is to identify him with supreme being. One must be aware that these are arbitrary identifications to suit the

particular case, and that whereas *Vajra* here, and frequently elsewhere, symbolizes one of the coefficients of truth, it may also stand for the whole truth itself. The constant and deliberate identifying of a part with the whole is one of the chief difficulties in clear exposition. Wisdom is represented by the lotus (*padma*) or the bell (*ghaṇṭā*). The two ritual objects of *vajra* and bell with their known significance continue in use in Tibet to this day.

In this union Wisdom, although unrealizable apart from Means, yet predominates. It has behind it the whole tradition of the Perfection of Wisdom, already actually symbolized in a feminine divinity, the Goddess Prajñāpāramitā. She is therefore herself the supreme truth of the Void (*śūnyatā*) which is the Perfection of Wisdom; in the *Hevajra-tantra* she is Nairātmyā, 'absence of the notion of selfhood', and it is in her that the yogin, as Means, is consubstantiated.¹

At the same time this final and indestructible truth, which is also symbolized by the *vajra*, may appear under a masculine aspect, a form no doubt more congenial to monastic Buddhism, for it was the male figure of a buddha which first received iconographic form. Then, as now, the purpose of these figures was that they should serve as means towards identification with the idea expressed.² Therefore the male divinity, whichever iconographic type be chosen, Vairocana, Akṣobhya, or as in our *tantra*, Hevajra, comprehends the whole truth, as much as does the Goddess Prajñāpāramitā. In order to emphasize the essential identity of the idea the female form is made to transmute into the male,³ and the two which are thus identified are *nirvāṇa* and *samsāra*.

It is this dominating notion of 'two-in-one' (Tibetan: *zui-hjug*) upon which the whole complicated structure of the *tantras* is reared, and this applies to its philosophy, its theology (if we may grace it with the name), and its practice of yoga. If one is therefore prepared to understand it, one must expect to meet with sexual symbolism at every turn, and this can only cease to be burdensome if one is able to see beyond the symbols to the ideas. The power and (in a sense) the profundity of these symbols is very great, for while on the one hand they refer intimately to the realm of sensual experience (*samsāra*), they also indicate the two coefficients of mystical experience (*nirvāṇa*). In fact these symbols indicate the identity of the one with the other, in a way in which no other symbols can possibly do. *Vajra* and *lotus* derive their whole significance from their masculine and feminine connotations. The terms, Wisdom and Compassion (which, be it noted, is now equated with Passion), belong to the earlier phase of Buddhism, a fact which tends to obscure the new meanings with which they are endowed; the other terms employed, such as Sun and Moon, ĀLI (vowel series) and

¹ See II. iv. 40-47.

² See Mus, ii. 1, pp. 663-4.

³ See II. ii. 24-27.

KĀLI (consonant series) conceal the meaning like a code. These will be discussed below.

The 'Thought of Enlightenment'

The symbolism does not end with these pairs, in which one may conceive of either member as comprehending the other. There is a third member, the seed which results of their union, sometimes referred to in all clarity as *śukra*, but more generally as *bodhicitta*, the 'thought of enlightenment', or even as *citta*, 'thought'. It has a relative (*saṃvṛti*) and an absolute (*vivṛti*) aspect. As the former, it is the life-force, the essence of *saṃsāra*, and therefore manifest under the twofold aspect of the masculine and the feminine. Or it may represent (more logically) the masculine aspect only, when it is counterbalanced by *rakta*, 'blood', the feminine coefficient. (This fluctuation corresponds with the manner in which Hevajra alone or Hevajra embracing Nairātmyā may symbolize the whole *saṃsāra* and by implication *nirvāṇa*.) In its absolute aspect the *bodhicitta* is the supreme mystical experience and may be called by any of its attributes, the great bliss (*mahāsukha*), the self-experiencing (*svasaṃvedya*), the Innate (*sahaja*). All these distinctions are avowedly no distinctions, and perhaps this attempt to define these relative and absolute aspects of *bodhicitta*, for which there is authority in the text, illustrates how little the whole subject lends itself to logical discussion.¹ Every term deliberately has these emphases of meaning, everything overlaps as it were, just so that the distinctions may be blurred. Two other important synonyms of *bodhicitta* remain: it is the moon (*candra*, *śaśin*), regarded as absolute when it is the one only, or as relative, when it pairs with 'sun'; it is also *Akṣobhya*, for Akṣobhya is 'thought'² (*citta*) and thought, as was mentioned above, is essentially the 'thought of enlightenment' (*bodhicitta*). Lastly in terms of secret language (*sandhyābhāṣa*) *śukra* and *rakta* are known as *karpūra* (camphor) and *sihlaka* (frankincense).³

Thus although the two conceptions are essentially the same, one may regard the *bodhicitta* under two aspects: (1) as the consummation of vajra and lotus, when it is envisaged in the mystic state as the Moon which melts in the thousand-petalled lotus at the summit of the head, and flows through

¹ See I. viii. 28-29 and II. iv. 29-30.

² See diagram VII (p. 128) and diagrams on pages 27 and 28.

³ See II. iii. 59. The list given by Shahidullah (p. 9) and quoted by Éliade (pp. 254-5) consists chiefly of terms not properly *sandhyābhāṣa*. Terms such as *lalanā*, *rasanā*, *padma*, *vajra*, &c. are by no means 'hidden'. They may well have more than one interpretation, but that is another matter. Of that Éliade has well written (pp. 253-4): 'On se trouve dans un univers d'analogies, d'homologies et de double sens. Tout phénomène érotique peut exprimer, dans ce langage "intentionnel", un exercice hathayogique ou une étape de la méditation de même que n'importe quel symbole, n'importe quel "état de sainteté" peuvent être affecté d'un sens érotique. On arrive à ce résultat, qu'un texte tantrique peut être lu avec plusieurs clés: liturgiques, yogiques, tantriques, etc.'

the whole body, pervading it with bliss,¹ or (2) as the seed, the source of existence (*saṃsāra*), and therefore the starting-point (*bindu*) of the *maṇḍala*, which is the idealized representation of *saṃsāra*. Now envisaged as seed, it is intimately associated with another conception, namely that of sound. We referred above to ĀLI (vowel series) and KĀLI (consonant series) as apparently arbitrary terms for the basic pair (lotus/vajra), but their usage is not without its significance. Just as these have the seed as their consummation, so the vowel and the consonant together produce the syllable, and this syllable indicates the mystic sound of the potential being comprehended in the seed (*bījaśaṃgraha*).² These seed-syllables may, however, be a pure vowel, when they are essentially unmanifest, even as the primal sound A is the seed-syllable of Nairātmyā, whose name indicates her true nature. Of a divinity which becomes manifest the seed-syllable consists of initial consonant (or consonantal group), a vowel and final Ṁ (*anusvāra*). The *anusvāra* is itself, however, the symbol of the seed, the *bindu* (point of emergence or disappearance) and is indeed written as a dot over the syllable. Every complete seed-syllable is therefore in itself a representation of the essential idea of *vajra* (*kālī*), lotus (*ālī*), and consummation (*bindu*), but at the same time it possesses an individual character in that it consists of a particular vowel and a particular consonant.³ Thus the divinity, while being a particular manifestation, is essentially the same as any other manifestation, for they all sink into one. When Hevajra becomes manifest he springs from the seed-syllable HŪṀ; as unmanifest he would be represented by the sound HA, and as *bodhicitta* or 'moon' he is known in another context as HAM. It is as this that he is able to combine with Nairātmyā as AHAM—'I', which represents the reintegrated yogin. The identifications may be arbitrary and even contradictory, as one will see if one begins to apply the theory beyond the given examples of our *tantra*. They are essentially means, designed to train and concentrate the thought in one direction, and with this end in view one makes the requisite assertions, theorizes so far, and leaves it at that. The contradictions arise, however, not because the theory is necessarily defective, but because those who formulate it are fitting into a scheme material which already exists in a fixed or traditional form. *Ahaṃ* already means 'I' and it conveniently consists of two parts, and so is identified in accordance with the theory, regardless of other associations. A still more obvious discordance of this kind exists with regard to the next set which we have to consider. Just as vajra and lotus have *bodhicitta* as their consummation and consonants and vowels have the syllable (*akṣara*), so Moon (night) and Sun (day) are consumed in Fire. This like all the other elements has a general (macrocosmic) and individual (microcosmic) significance. As the

¹ See pp. 36-37.

² See I. iii. 2 and 11.

See II. v. 28 where the eight *yoginīs* become manifest from their seed-syllables.

former it is the cosmic fire which consumes existence and out of which the new existence arises. For this reason *raṃ* which is the seed-syllable of fire is employed to initiate the whole envisaged process of emanation. For the meditating yogin it signifies the fusing in his own person of the two coefficients represented by the breath which passes up and down the left and right sides of the body, hence the consummation of his existence. As such it is *Caṇḍālī*, the goddess of fire, who burns at the navel.¹ Thus being the union of the two coefficients, she is essentially Wisdom (*prajñā*) and Means (*upāya*), and her name is arbitrarily explained in this way. *Caṇḍā* is *prajñā*, we are told, and *ālī* is *upāya*, and this in spite of the general theory that *ālī* is feminine and corresponds with *prajñā*. One has to accept such facile equations as merely emphasizing a particular meaning, and pass them by.

The Yogin's Body

The last set of three we have to consider are the three psychic channels which are envisaged as sustaining the yogin's body. They are suggested by the threefold scheme found in other spheres and the necessity of asserting a general concordance between macrocosm and microcosm which fundamental theory already regards as one, and by the existence of the two sides of the human body and the two nostrils where these veins are supposed to begin. We must return to them below, and here it is sufficient to state that to the left is *Lalanā*, feminine and corresponding with *prajñā*, to the right is *Rasanā*, masculine and corresponding with *upāya*, while in the centre where they unite is *Avadhūtī*, the channel through which the means of reintegration, envisaged either as *Caṇḍālī* (union of Sun and Moon, hence of breath to left and right) or as the *bodhicitta* (union of *rakta* and *śukra*, hence also of breath to left and right) reaches the Moon in the thousand-petalled lotus of the head.

It may be of help to resume these sets of three, referring them to their special spheres of application.

	Doctrinal	Cosmical	Sexual	Bio-logical	Vocal	Philosophical	Veins
masc.	<i>upāya</i>	moon	<i>vajra</i>	<i>śukra</i>	<i>kālī</i>	(<i>grāhaka</i>)	<i>Rasanā</i>
fem.	<i>prajñā</i>	sun	<i>lotus</i>	<i>rakta</i>	<i>ālī</i>	(<i>grāhya</i>)	<i>Lalanā</i>
union	<i>bodhicitta</i>	fire	<i>śukra</i>	<i>bīja</i> (<i>sattva</i>)	<i>akṣara</i>	<i>citta</i>	<i>Avadhūtī</i>

As has been insisted upon above, this list does not indicate absolute distinctions, because several of the terms are interchangeable, such as *bodhicitta*, moon and *śukra*. *Prajñā* and *vajra* are both terms that may indicate the final truth, and in this sense cease to be mere coefficients. *Grāhaka* (subject) and *grāhya* (object) are included by implication, but are bracketed

¹ See I. i. 31 and pp. 36-37. For *consume* and *consummate* as practical synonyms, see p. 138.

because to my knowledge they are not commonly used as synonyms for any other term in the same horizontal row. (See however I. i. 14.) *Sattva* is also bracketed because it occupies a special position. It is the *bija* envisaged as 'being in its ideal form', namely Vajrasattva, 'adamantine being', who is identical with Hevajra or any other *iṣṭadevatā*.

The 'Unity of Three'

Such then is the complex mystery at the heart of *nirvāṇa* and *saṃsāra*. It is this that is referred to as the Body, Speech, and Mind of all the Buddhas, as the Three Adamantine Ones (*trayo vajrināḥ*), as the unity of three states of being (*tribhavyaikatā*), and may be indicated by any agreed name.¹ It pervades all things for there is nothing other than it, and yet transcends all things for it is not involved in their accidental and purely unreal defilement. It can be experienced only by learning to associate oneself with its true nature, which is identical with one's own true nature, and so on. The identity of this with all other *ātman* theories, and particularly with later *Vedānta*, is apparent. But it represents too the essence of *Mādhyaṃika* theory, with which it maintains a far closer association by the using of their philosophical terms. For the commentators, as has already been indicated by the quotation from Kāṇha, there is no doubt that this is the true position.

Apart from the threefold formula of personality (Body, Speech, and Mind), and the three root-evils (Delusion, Desire, and Wrath) there are the three aspects of existence, absolute, contingent, imagined, and the theory of the three bodies of a buddha. Now these last suggest not a unity of three integrated principles, but a graduation of states of existence, which one may associate with the cosmological conception of the three worlds, *kāmadhātu*, *rūpadhātu*, and *arūpadhātu*.² It is in fact as these three that Dharmakīrti (alone of the commentators) interprets this phrase 'unity of three states of being', and it is as a vertical series that the text envisages them, associating them also with certain places in the human body, an aspect of the matter to be considered more fully below, and added only now that this may serve as a future connecting link.³

Position in space	Formula of personality	Yoginī	Buddha	Root-evils	Position in body	Buddhakāya
Zenith	Speech	Khecari	AMITĀBHA	<i>rāga</i>	throat	<i>saṃbhoga</i>
Centre	Mind	Nairātmayā	AKṢOBHYA	<i>dveṣa</i>	heart	<i>dharma</i>
Nadir	Body	Bhūcari	VAIROCANA	<i>moha</i>	navel	<i>nirmāṇa</i>

¹ See I. x. 8-12.

² Attention has been drawn several times to the associations that exist between the different stages of spiritual advance (see also below, p. 35) and the external spheres of existence. See Przyluski, 'Bouddhisme et Upaniṣad' *BEFEO* xxxii, pp. 141 ff. Also Günther, *Seelenproblem*, pp. 135 ff. and diagram p. 157. Also Masuda, 'Origin and Doctrines of Early Indian Buddhist Schools', *Asia Major*, ii, pp. 43-44.

³ See p. 38.

Now this diagram represents the vertical core of the *maṇḍala*, which must next be considered. It is clear that the stages are not ascending, for it is the centre that is in every case of prime importance. Mind (*citta*) corresponds with consciousness (*viññāna*), considered as the chief of the five *skandhas*, the other four being envisaged horizontally at the four points of the compass (diagram IV p. 127). Its association with *bodhicitta*, which is the *bindu* (point), has already been mentioned above. Of Nairātmyā too, as the Perfection of Wisdom (*prajñāpāramitā*), the final truth of the Void (*śūnyatā*), we have spoken. Akṣobhya is the hypostasis of Hevajra, who is frequently referred to in the text as the one whose nature is wrath (*dveṣātman*). The buddhas Amitābha and Vairocana with their corresponding passions all belong to the more usual fivefold scheme, when they are shown on the horizontal plane (diagrams V and VIII). We note that the *dharmakāya*, the chief member of this set of three, is where one would expect it in this scheme, at the centre, corresponding with the heart.

The Maṇḍala

The whole horizontal *maṇḍala* is an idealized representation of the identity of *nirvāṇa* and *samsāra*. Hence on it there appear in stylized form the various aspects of absolute being under the names of different divinities and also certain set categories of phenomenal existence. It is the process of identification of the latter with the former which is referred to as the process of purification (*viśuddhi*). In the identification, for example, of wrath with Akṣobhya, the aspect of phenomenal existence is seen to be none other than an aspect of absolute existence. To symbolize and to purify (in this sense) is essentially the same thing. The simplest form of *maṇḍala* is that shown on diagram VIII, where the five Buddhas, who embody the five transcendent wisdoms,¹ are equated with the five evils that lie at the root of phenomenal existence. This simple scheme is of great interest in that it illustrates so well the fantastic conclusions that extreme monism of this kind must arrive at, when its sole measure of what is real (*tattva*) is the mystic state. One identifies in fact those states, human passions and feelings and so on, which are now no longer experienced directly, with the blissful state of unity which is being experienced, and then when one emerges from this state, one envisages those passions and so on, now actually experienced, as so many aspects of the one mystic unity. One thereby transforms idealistically the whole of phenomenal existence into a mystic absolute, and in this vision of reality all forms are recognized as symbolic reflections at various stages of remove from the unity of the centre. Meanwhile in his delusion the ordinary man persists in regarding them as separate entities.

¹ See p. 129 and I. viii. 6-7, where the terms are translated. See also *Mahāyānasūtrā-lamkāra*, ed. S. Lévi, ix. 67-76. For other references see *La Siddhi de Hiuan-tsang* (transl. by de la Vallée Poussin, Paris 1928-9), p. 681. The full five are listed in *Mvp*, p. 8.

Nevertheless the power of this idea for one who seeks the mystic state as the one true goal remains unimpaired. The actual pattern of the *maṇḍala* employed and the sets of divinities are always a conventional expression of the idea and so varied from school to school. In conformity with the five-fold notion, men are envisaged as belonging by nature to one of five families, each represented by one of the Five Buddhas, and the *maṇḍala* suitable for such a man would have the Buddha of his family at the centre.¹ This would correspond with a predominance in the man's nature of delusion, wrath, passion, envy, or malignity. This seems in the main a mere theoretical elaboration of the master's responsibility to find the right means for his pupil. I would have no doubt that behind the traditional formulas there lay much sound practical psychology. The great masters often had many *tantras* at their disposal, and 'it was the rule for them to teach those they were training in accordance with their propensities'.² Hence there arises the need to find the right master, and his great importance when once he has been found, for only he can indicate the way. All this is quite reasonable within its setting, and serves once more to emphasize the seriousness of the intention, were one still inclined to doubt it. The Indian's delight in the elaboration of schemes can often give an appearance of artificiality and improbability to an idea that is in itself quite genuine. Such is the case with these five families, which are listed with all their associations in diagram V. The *Hevajra-tantra* belongs to the Vajra-family, of which Akṣobhya or one of his wrathful manifestations, Hevajra, Heruka, or Śaṃvara is the head. Wrath is therefore at the centre and the aspect of the divinities is wrathful. At the same time this work is called a *Yoginī-tantra*,³ in that its circles are peopled entirely with feminine divinities, even at the centre, where instead of Hevajra we sometimes find his consort, Nairātmyā, alone, albeit in a wrathful manifestation, for he and she are essentially one as was shown above. One would suspect a superimposition of one distinct cycle upon another, for whereas Hevajra appears with a troupe of eight goddesses (diagram II), Nairātmyā appears with a troupe of fourteen (diagram III). This distinction is maintained in the few relevant *sādhana*s to be found in the *Sādhana-mālā* (nos. 228, 229, 230, 231, and 247). The redactor of our *tantra* is also aware of the distinction, for he makes Nairātmyā say: 'You have spoken of our circle with its troupe of fifteen. But what is your own *maṇḍala* like, O Lord? Of this I have so far known nothing?' One may observe that this last comment is untrue for the work as it now exists, for Hevajra's cycle has already been given in Chapter 3 of Part I, where he appears in a two-armed form with his troupe of eight. Here in Chapter 5 of Part II the number of attendants is not increased, but he appears in full

¹ Concerning these families see *Buddhist Himālaya*, pp. 64-67, 74-75.

² Tāranātha, *tib. text*, p. 147, ll. 14-15.

³ See Glossary, pp. 132 & 138.

manifestation with sixteen arms and also embracing Nairātmā. That, however, the two cycles were in fact completely combined is shown by the *thanka* reproduced as our frontispiece, where he appears in the full company of sixteen. But Nairātmā's company is probably equally composite in nature, although in the text it already appears fully conventionalized. The eight *yoginīs* of the outer circle belong specifically to Hevajra, and it is possible that her company consists of an original five as in diagram VIII. That two such sets of five and eight were employed separately in actual ritual is indicated in the text itself, I. x. 5, where five is the given number, and II. v. 58, where eight is the number required. (The separate nature of the remaining two, Khēcārī and Bhūcārī, has been shown above on p. 28.) The names appertaining to the two sets are also distinct: the inner five are goddesses proper, while the outer eight are the names of women of low caste or of eight feminine relatives. Nor would Gaurī have been duplicated if the set had been originally composite.

The essential feature of a *maṇḍala* is its regularity towards the various directions, for the first thing it must express is emanation from a centre into space. As the divinities in whose forms the process of emanation (*utpattikrama*) is expressed, have the value of pure symbol, their forms and their number are relevant only to the categories in terms of which the meditator conceives of his own personality, for it is these two things, the divine forms (*nirvāṇa*) and the components of his own self (*saṃsāra*), which are to be identified. The simplest set is the set already referred to, in which the five *skandhas* are symbolized and purified. Or the number may be increased to nine, when the five *skandhas* and four elements are symbolized. The normal representation of these comprises the Five Buddhas and the four goddesses, Locanā (earth), Māmākī (water), Paṇḍarā (fire), and Tārā (air), as shown in the diagram on page 50. The fifth element, space, coalesces with consciousness (*viññāna*) at the centre.

The set of fifteen permits the inclusion of the six spheres of sense as is seen in diagram IV. Vajragarbha is also concerned to include the six faculties of sense (II. iii. 50), but this can logically be done only by increasing the size of the troupe. The names he is given in reply, however, suggest merely a duplicating of places, for the number fifteen in this *tantra* is inviolate. It is envisaged as corresponding with the fifteen vowels and the fifteen phases of the moon, and Hevajra as *bodhicitta* with the moon itself.¹

So the whole *maṇḍala* like the symbol of the *vajra* or of any divine form is still but an expression of the one same idea, more complex in manifestation but in essence identical. "The *maṇḍala* is the full and efficacious expression of the great bliss, for nowhere else does this have its origin."²

¹ See II. iv. 26 and p. 25.

² See II. ii. 21.

The Practice of Concentration

The purpose of all these imagined forms, seed-syllables, symbols, divinities, and mystic circles, should by now be clear. They represent in every case the essential identity of *nirvāṇa* and *saṃsāra*, with which it is the aim of the meditator to identify himself. At one time he may select as means the form of his chosen divinity (*iṣṭadevatā*) and concentrate upon it one-pointedly. 'O Wise One, you should conceive of existence in knowledge of its non-existence, and likewise you should conceive of Heruka in knowledge of his non-existence.'¹ And again: 'The *saṃsāra* is Heruka's phenomenal aspect, and he is the Lord, the saviour of the world.'² At set times one should therefore practise concentrated meditation (*samāhitayoga*) upon him, and at all other times in whatever activities one may be engaged, one should seek to be mindful of union with him (*nirantarayoga*).³ The whole process of concentrated meditation is fully described in Part I, Chapter 3. After the preliminaries, the purification of the site and of one's own person, the evocation is begun. This may proceed in various ways in accordance with the meanings of the symbols suggested above. One may first envisage the syllable *RAṂ* which is the primeval fire. In this one envisages a crossed-vajra, symbol of the absolute centre, and then at the heart of this the syllable *HŪṂ* which is the essence of Heruka or Hevajra. One may complicate the process by envisaging this vajra, the adamantine essence, as first transforming itself into a protected palace, at the centre of which Hevajra is enthroned.⁴ Or one may commence the whole process with the lotus in the stylized form of the triangle of origination (see I. viii. 3). From this the elements in due order are envisaged as arising, each represented by their particular syllable, *YAM RAṂ VAM LAM*. Or one may envisage Sun and Moon and then the seed (*bīja*) which is their union. They are all merely expedients for concentrating the mind along a due succession of events which represents the emanation of existence (*utpattikrama*) and therefore they may be combined in any logical order, for it is the effect produced that is alone important. One may envisage the final stage of

¹ See I. i. 11.² See II. ix. 10.³ See p. 89 fn.

⁴ See Tucci, *Teoria e Pratica del Maṇḍala*, p. 31: 'Questa (la montagna Sumeru, l'*axis mundi*) è una concezione panasiatica cui hanno contribuito a dare chiarezza e precisione le idee cosmografiche espresse nello *zikkurat* assiro-babilonese, poi riflesse nello schema della città imperiale dei re iranici e quindi nell'immagine ideale della reggia del cakravartin, il monarca universale delle tradizioni indiane.' See also J. Przyluski: 'La Ville du Cakravartin', *Rocznik Orientalistyczny*, v, pp. 165 ff. The *maṇḍala*, the primary function of which is to express the truth of emanation and return (*saṃsāra* and *nirvāṇa*), is the centre of the universe. Hence it involves all previous tradition associated with this idea. Its core is Mt. Meru; it is the palace of the universal monarch, it is the royal *stūpa*; it is even the fire-altar where one makes the sacrifice of oneself. This last idea finds expression in the figurative interpretation given to the rite of slaying (*māraṇa*). It seems that all these notions were perhaps involved in the Buddhist *stūpa* itself (see Mus, *Borobudur*, i, pp. 233-53); it is as a *stūpa* that the *maṇḍala* is primarily envisaged (see I. x. c. and II. v. c.).

emanation as the *maṇḍala* of sixteen divinities, or one may envisage it as countless forms of Hevajra filling space in a regularized order in every direction. Then one must realize the identity of oneself with the whole process by associating one's personality with the emanation, which is achieved by a strenuous act of belief: *OM HERUKA-svabhāvātmake 'HAM—'I am of the essence of Heruka'*. The imagined forms are conceived as sinking into one's own heart, and from here the process may be repeated, so that one becomes oneself the twofold process of emanation and absorption, of *saṃsāra* and *nirvāṇa*. This is the unity of Wisdom and Means which remains unharmed by this twofold process of origination and dissolution, for Means is the origination and Wisdom the dissolution.¹

One need not doubt the effectiveness of such concentration, if practised regularly over a period of time. 'Try it', says our text persuasively, 'try it one fortnight with zeal, making final realization your goal, abandoning all discursive thought, your mind set on the form of the divinity.'²

The Ritual of Union

It is only after such practice and more of which our text tells nothing, that the pupil comes before his master with his *yoginī*.³ Of the actuality of

¹ See II. ii. 27.

² II. ii. 8-9.

³ Of the actual method of controlling the physical functions the text tells nothing directly. They are, however, clearly implied in the more general statements (II. iv. e). The Taoists, treating of similar practices, are certainly more explicit. See the article by Henri Maspero, *Les Procédés de 'Nourrir le principe vital'*, *JA* 229 (1937), pp. 177-252 and 353-430. The various processes are here described explicitly, whereas in the Indian texts one is presented primarily with schemes and patterns. Nor is any distinction made between an imagined and an actual physical process, because no such distinction is recognized. One surmises that the real process was elaborated to conform with a theoretical scheme, just as the master's responsibility towards his pupil is elaborated into the theory of the five families (see above, p. 30). This has the effect of concealing what is actually involved, and I doubt whether this particular problem is soluble. To ask what may appear to us an all-important question: 'Are the *cakras* within the body conceived of as real psychic centres, or are they an imagined device like the external *maṇḍala*?' is to bring contradiction into the whole basic theory from the standpoint of the texts. For them the whole process, internal and external, is *bhāvanā* (mental production), and the *maṇḍala*, although imagined (*bhāvita*) exists on a higher plane of reality than the phenomenal world it represents. Likewise the idealized representation of the body, consisting of the veins and *cakras*, exists on a higher plane than the normal physical structure of the body. Then, finally, these higher stages themselves are dissolved. The same applies to the divine forms. They are not pure symbol as we might interpret them. We regard them as unreal in the beginning. The Buddhists, however, regard them as real in the beginning, more real than flesh and blood. Hence arises the need of insisting that the divine form too consists of just something that comes into existence (II. ii. 45). In fact the very power of these gods as means of purification (*visuddhi*) resides in the initial belief that they instilled. They are the essence of *saṃsāra*, and one must learn to conceive of them in terms of their non-existence. To call such use symbolic is not adequate, for as pure symbol they would be powerless. Nor is any real distinction to be made between an esoteric and exoteric interpretation, between the few who know all these things are symbols, and the many who place faithful trust in them. They all, *siddhas* and *prthagjanas* alike, believe in these gods. The *siddhas* have, however, trained themselves to regard them as though they were non-existent. It clearly only becomes possible to understand these texts thoroughly by accepting their

this following ritual the text amply testifies. It is, however, one of several means, and whether it was employed or not, depended upon the predisposition of the pupil. If one is to judge it rightly, one must see it as part of the whole context. The realization in oneself of *samsāra* and *nirvāṇa* is the serious and avowed intention. One may regard this as no true end for the best of human endeavour and as founded upon an incomplete conception of the nature of existence, but one must still in all fairness view its practices in the light of its intention, and not censure these as though they were wanton acts of foolishness. After such preliminary training as they both received, it is to be expected that the *yogin* and the *yoginī* should experience their union as the union of Wisdom and Means in the avowed sense. The retention of the *bodhicitta* may well have produced from natural causes an intensified sensation of potential bliss, which under the influence of all preceding mental training and the impressiveness of the actual ceremony would be experienced as something more than natural, as the Bliss Innate that transcended any local manifestation. Nor would this interpretation conflict with the views of those practisers themselves, for whom the whole process is a mental production (*bhāvanā*) and for whom every form and ritual is a mere support.

This particular rite is envisaged as proceeding by four stages, which are marked by four consecrations given by the master, and are experienced as four successive 'joys', known at four successive 'moments'.

Consecrations	Joys	Moments
1. <i>ācārya</i>	<i>ānanda</i>	<i>vicitra</i>
2. <i>guhya</i>	<i>paramānanda</i>	<i>vipāka</i>
3. <i>prajñājñāna</i>	<i>viramānanda</i>	<i>vimarda</i>
4. <i>caturtha</i>	<i>sahajānanda</i>	<i>vilakṣaṇa</i>

[For the translation and discussion of these terms see *abhiṣeka*, *ānanda* and *kṣaṇa* in the Glossary (pp. 131-3, 134, 136); also the text pp. 94-96.]

Weltanschauung complete, and this is probably an impossibility for a modern European. To think one has done so is not sufficient. One is then placed in the predicament of explaining away much that is unacceptable, and one manner of doing this is an appeal to symbolism and esoteric interpretation; but these are notions that have no meaning in a genuine tradition. A distinction is made, it is true, between an inner (*adhyātmika*) and outer (*bāhya*) interpretation with regard to the actual rites, but they remain rites none the less, and the distinction arises from no embarrassment with regard to them, or desire to explain them away. On the contrary the outer sense is usually commended as necessary to lead men to the inner, which is precisely their use. The position is completely reversed by certain European and modern Indian exponents of these doctrines, who commend them to us for their esoteric significance, as though one could dispense with all else. Such an interpretation is historically inaccurate. Those Buddhists believed, and it was necessary for their whole scheme of 'release' that they should believe, in those gods and magical practices for their own sakes, before they began to use them as means. There was no short-cutting of this way, or the means would have been completely ineffective; nor indeed were they inclined to believe otherwise. The task now of trying to understand becomes very much more difficult, and can only be attempted when one has amassed sufficient knowledge of the historical and religious setting of the times to permit one to see certain practices in a sufficient context. Such a view can scarcely be perfect, but it is the only possible approximation, and that one can draw very close, is shown by the work of Paul Mus.

Their mere enumeration is sufficient to suggest an analogy with other four-fold schemes by which the stages of spiritual ascent were indicated. There were four stages towards arhatship (*srota-āpanna*, *sakṛdāgamin*, *anāgamin*, *arhattva-pratipanna*), four stages of *dhyāna*, and still more obviously the four stages, analogous with sleep, *jāgrat*, *svapna*, *suṣupti*, *turīya*, where the last stage is likewise known as the 'fourth'. It is therefore in accordance with precedent that our stages are now fixed as four. Nevertheless there is some disagreement with regard to the ordering of the four Joys and the four Moments. Whenever it lists them, the *Hevajra-tantra* gives them in what would appear to be the normal order, yet it twice defines the Joy Innate as preceding the Joy of Cessation (I. x. 18 and II. ii. 40) in contradiction even with a definition elsewhere (I. viii. 24) where it is regularly called the End of Cessation. That two traditions existed with regard to the ordering of these Joys is confirmed by Dharmakīrti. 'Some people say', he says, 'that Cessation is last and the Innate is third' (xvii. 418b 4). Maitṛpa clearly supported this view.¹ That both traditions should appear in the *Hevajra-tantra* may be a sign of mixed origins.

The transcendental nature of this Joy Innate is emphasized as far as words permit. The other three joys are of this world, but the Innate exists not in these three.² It is not passion (*rāga* = *paramānanda*) nor the absence of passion (*arāga* = *vīramānanda*), nor yet a middle state (*ānanda*).³ It is both void (*śūnya*) and non-void (*aśūnya*) which is the nature of Heruka.⁴ One suspects that the placing of the Joy Innate as third is, however, in direct analogy with the ritualistic embrace and actual experience. As third, it is followed by the Joy called Cessation, which is a return to normal experience. The corresponding moments are that which has no characteristics (*vilakṣaṇa*) and that which consists of the 'reflection' (*vimarda*): 'I have enjoyed this bliss.' This is Maitṛpa's contention in supporting this order. 'If *vimarda* is such reflection, how can it be understood as third?' Such discussion serves to indicate the very transitory nature of the experience and the very delicate distinction that must always have existed between the two orders of enjoyment. It was indeed a razor's edge.

The Union within the Yogin's Body

But all this may at another stage merely figure an internal process of reintegration. This was assisted by imagining some of the schemes which have been resumed above, as existing actually within the body. To the

¹ *Advayavajrasaṃgraha*, p. 28, 2-6.

³ I. x. 17.

² I. x. 15.

⁴ II. v. 70.

left and right are the two 'veins' *Lalanā* and *Rasanā*, corresponding with Wisdom and Means in their separate condition, which is the state of *samsāra*. Up and down these channels passes the breath, conceived of as vital force and having the nature of *rakta* to the left and *śukra* to the right. So long as breath continues in this manner, so thought continues to wander uncontrolled. The initial part of the process consists therefore in harnessing thought to the breath, achieved by concentrating the thought upon the breathing process. One manner of doing this is to imagine the vowel series (ĀLI) as passing in and out with the breathing to the left and the consonant series (KĀLI) passing in and out to the right. By concentrating upon this both breath and thought become controlled. Running up the centre of the body a third vein is imagined. This is known as *Avadhūti* and represents the union of Wisdom and Means. Meeting it at cross section, at the navel, the heart, the throat, and the head, there are imagined four lotuses of varying numbers of petals, representing minor veins. These four lotuses or radiating circles (*cakras*) correspond with the four stages of spiritual advance, viz. the four Joys which we have discussed above. As is usual there is some contradiction in the actual arrangement, for the first Joy may be envisaged at the navel and the Joy Innate in the head, or vice versa. There seems to be some reason for both these schemes as we shall see below.

At the base of the genitals where all three channels come together, *Lalanā* descending from the left, *Rasanā* descending from the right and *Avadhūti* ascending at the centre, there resides the *bodhicitta* in its relative condition (= *śukra*) and quiescent. At the summit of the head (*brahmarandhra*) there resides the *bodhicitta* in its absolute condition (= *mahāsukha*) also quiescent and known as Moon.

Such in the simplest terms is the imagined structure of the body. Now the breath to which thought is harnessed is first made to pass regularly up and down the two outer channels, which thereby enact under strict control the process of *samsāra*. The breath becomes quiescent and the two psychic streams thus controlled are held and forced, as other escape is denied them, to enter the base of the central channel. At their meeting they arouse the *bodhicitta* which resides there. Their contact, which is the contact of Wisdom and Means, of Sun and Moon, is envisaged as Fire which is *Caṇḍālī*, and so *Caṇḍālī* burns.¹ As seed-syllable she is the syllable A, and as a blazing A it may be imagined. She is therefore also *Nairātmyā* and may be known under any name that signifies the bliss of this union, as *Avadhūti*, the name

¹ *Caṇḍālī* is *gTum-mo* in Tibetan, a name well known from accounts of the warmth-producing exploits of the Tibetan 'cotton-clad ones' (*ras-pa*). This Tibetan practice seems to be a turning to practical purposes of yoga which was intended primarily as a means to the supreme goal. See Evans-Wentz, *Tibetan Yoga and Secret Doctrines*, pp. 171-210, where the actual producing of bodily warmth is seen to be entirely incidental to the main intention.

of the central vein itself, or as *Ḍombī*. She is now envisaged as moving upwards, consuming as she goes, from the navel to the heart and thence to the throat and the head. Then she reaches the *bodhicitta* in the head, the Moon, here envisaged as the syllable *HAM*. This melts at the contact and flows downwards through the central vein, pervading the whole body through the various *cakras* as it goes. It reaches the lowest *cakra* and A and *HAM* become *AHAM* (= 'I', the reintegrated self) in the Joy Innate.

This is the process portrayed in the texts, the final consummation, towards which the practice with *maṇḍalas* and *mudrās* and *dhyāna* and *japa* lends its aid, and in the realization of which they are all transcended. This is the process of which the *dohā*-verses sing:

When the mind goes to rest,
The bonds of the body are destroyed,
And when the one flavour of the Innate pours forth,
There is neither outcast nor brahmin.

Here is the sacred Jumna and here the River Ganges,
Here are Prayaga and Benares, here are Sun and Moon.
Here I have visited in my wanderings shrines and such places of pilgrimage,
For I have not seen another shrine blissful like my own body.¹

The absence of any rationality is sufficient in itself to account for inevitable contradictions and duplications, of precisely the kind which we have referred to above. Thus the sound A at the navel is both the *bodhicitta* (masculine in association) and *Nairātmyā* (feminine in association) who unites with the *bodhicitta* in the head. *Bodhicitta* is in one sense itself *śukra* and yet it results from a union of Wisdom and Means, which themselves may be called *rakta* and *śukra*. The reason for all these cross-identifications we have given above. Also the twofold movement upward and downward in the process of reintegration may well account for the Joy Innate being conceived in the head and in the navel. It is with fundamental variations of this kind in mind that one hesitates to commit oneself to any one particular scheme, as they clearly varied from one school or one master to another, much as the external *maṇḍala* might be varied. Nevertheless they always represent the same intention, namely to emphasize the identity of microcosm with macrocosm by locating the various orders of existence within the body at the level of the various *cakras*. The *Hevajra-tantra* itself is consistent in its allusions (I. i. c and II. iv. h) to this theory. The basis is provided by the three bodies (*kāya*) of a buddha, increased by addition of the fourth, known as the 'Self-Existent Body' (*svabhāvikakāya*), the 'Innate Body' (*sahajakāya*) or the 'Body of Great Bliss' (*mahāsukhakāya*). The three first are located in accordance with the diagram on page 28 above.

¹ Quoted from Saraha's *Dohakośa*. See *Buddhist Texts* (Cassirer, 1954), pp. 230-1.

INTRODUCTION

So when they are extended to this fourfold scheme, in which the place of importance is at the top, namely in the head, these three bodies of the buddha appear out of their traditional order.¹

	Body	Joy	Syllable
Head	svabhāvikākāya	sahajānanda	HAṀ
Throat	saṃbhogākāya	viramānanda	OM
Heart	dharmakāya	paramānanda	HŪṀ
Navel	nirmāṇakāya	ānanda	A

Within this fourfold scheme are fitted all possible terms of reference, and primarily the 4 Joys, the 4 Moments, and the 4 Consecrations (see p. 34). Also we may insert the four truths, *duḥkha*, *saṃudaya*, *nirodha*, and *mārga*, as indicating that the whole doctrine is comprehended within the body. Or likewise the four schools, *Sthāvara*, *Sarvāstivāda*, *Sammitiya*, and *Mahāsaṅghika*, as symbolizing the presence of the whole *saṅgha* within the body, or likewise the four elements, earth, water, fire, air, or the four rites of prospering (*puṣṭi*), pacifying (*śānti*), overpowering (*vaśya*), and destroying (*māraṇa*), as symbolizing the existence of all power within the body. This last set lends itself badly to such allocation, as there are far more than four such rites. In this context the only one of importance amongst them is the rite of slaying (*māraṇa*) which with the interpretation of the 'slaying of the notion of a self' is equated with the Joy Innate and is used as a synonym for it. Nor is it practicable to insert the Five Buddhas in a vertical order because of their number.² They may, however, be envisaged as there at

¹ See Dasgupta, *Introduction to Tāntric Buddhism*, p. 163. There is no doubt that this is the traditional arrangement. For its application to Tibetan ritual, see *Buddhist Himālaya*, pp. 233-4. Nevertheless Vajragarbha reverses the positions of the four bodies and the four joys (folio 18b):

Head	<i>nirmāṇakāya</i>	<i>ānanda</i>
Throat	<i>saṃbhogākāya</i>	<i>paramānanda</i>
Heart	<i>dharmakāya</i>	<i>viramānanda</i>
Navel	<i>sahajakāya</i>	<i>sahajānanda</i>

The *dharmakāya* is still positioned at the heart, but the four bodies now appear more typically as a graduation of states of existence.

² This is, however, attempted, although the allocations vary. Thus V (26a 7-b 1):

Head	BUṀ	Vairocana
Throat	JRṬṀ	Amitābha
Heart	HŪṀ	Akṣobhya
Navel	AṀ	Ratneśa
Genitals	KHAṀ	Amoghasiddhi

Elsewhere V (138b 4-5) and D (371a 2-3) locate the full set of six Buddhas within:

	V	D
Top of head	Akṣobhya	White (= Vairocana)
Forehead	Vairocana	Yellow (= Ratneśa)
Throat	Amitābha	Red (= Amitābha)
Heart	Amoghasiddhi	Black (= Akṣobhya)
Navel	Ratnasambhava	Green (= Amoghasiddhi)
Genitals	Vajrasattva	Blue (= Vajrasattva)

This is achieved by making temporary use of the full set of six *cakras*, as employed in the non-Buddhist *tantras* (see Woodroffe, *The Serpent Power*, 4th ed., Madras, 1950,

the heart-*cakra*, of which Hevajra (= Akṣobhya) holds the centre in the form of the syllable HŪM with the other four in their normal positions on the horizontal plane. The whole scheme is flexible and allows of elaboration and variation within different traditions. Moreover the different *cakras* are envisaged as no more or less real than the circles of the external *maṇḍala*. In the condition of the Joy Innate their distinctions, which were mere means, are all absorbed. It is in this sense that of the pair Wisdom/Mean, Wisdom remains supreme, for although without Means she is unrealizable, it is she that absorbs her partner, and never the reverse. She is the eternally quiescent one, and it is from her that he emerges, and then from their union springs all manifested form, envisaged as the circle of divinities. It is he who weaves the web of *māyā* and by means of him, who is the Means, that one returns to her. So the *yogin* must himself become Hevajra for Hevajra is the Means.

IV. OBSERVATIONS

Such then is the serious intention of this *tantra*, with which we can find no fault that might not also be found in earlier stages of Buddhism. There is no Buddhism known that does not set chief store by meditation, and this is but a special means of meditation. It uses mystic syllables, but these were in use long before Saroruha produced this text. It uses mystic circles and divine forms as aids to concentration, but forms of the buddhas worked in stone had now been long in use, and it is in terms of the traditional *stūpa* that the *maṇḍala* is conceived in the *Hevajra-tantra*. It consists of an inner circle, surrounded by four walls with four entrances and four portals (*torāṇa*). It has eight columns (two at each entrance), and is decorated with chains and garlands. As for the actual *yoga*-practice, there was nothing new in the breath-control which still plays the predominant role in a developed technique. Nor is this developed technique, it seems, anything new in principle, for at most it involved increased control of the physical processes of the body, which in some measure had always been recognized as necessary. If control of the breath was already recognized as a means towards the achieving of a desired mental condition, then to control also the seminal fluid and thereby gain even better results, is but an advance along the same path. The deliberate eating and drinking of things abhorrent differs nothing in kind from the deliberate meditation upon unpleasant things, such as the gross nature of the human body or the manner of disintegration of a corpse, practices which had previously been found helpful in overcoming natural

pp. 115-27). There is clearly great variety in these lists, and contradictions can easily be shown even within a single tradition, if one checks the lists for cross-references. They seem to have no significance, apart from purely local modes of meditation, and more often they seem to merely represent ill-conceived attempts at needless systematization.

aversion and instilling the virtue of indifference (*upekṣā*). One conceives too easily perhaps of Buddhism in terms of the abstract theories of a few famous philosophers, and so when in the *tantras* one is brought face to face with actual practices, the like of which had long been practised, one may exclaim too readily that these cannot be Buddhist.¹ That new elements are introduced, the effect of which is far-reaching, there is no denying, but there is no essential break in the development of the doctrine. One might even claim that these new elements far from issuing in a degeneration, brought about a rejuvenation, nourished in the hidden well-springs of Indian religious life. For it is not the philosopher who gives life to a religion, but the man who succeeds in practising it, and in India the practiser *par excellence* has always been the *yogin*. One may well, by present standards, dislike the actual practices of certain yogins, and may thus far refer to them as a degeneration, but this term is relevant only to our judgement, and its use does not mean that Buddhism necessarily suffered from contact with them. This seems to be but a European fable, given substance only by the cataclasmic disappearance of the doctrine from India at the time when the *tantras* were in vogue. To Islām Śākyamuni was as much a demon as Hevajra. The later Buddhists themselves conceived of their type of Buddhism as the best and most effective, and since they are not profligates who commend it for the licence it permits them, but serious practisers and scholars, their words are not without importance when we attempt to appreciate this phase of the doctrine. To any who conceive of Buddhism as just philosophy, this preoccupation with ritual and techniques of yoga may well appear a riot of degeneration, but to a Buddhist who conceived of his religion primarily as an art of yoga and who had never neglected the use of ritual, it might very reasonably have appeared as the most effective teaching ever sponsored under the name of Buddha. 'Because it is free from doubt as to the oneness of its purpose, because of its absence of difficulty, because of its many methods, and because it is adapted to keen senses, this *mantra*-teaching is the best.'²

When we examine too what new things this period introduced into the Buddhist stream, we find they are a cause of strength rather than of weakness. The new notion that was perhaps most radical in its effect is that of buddhahood to be achieved in one lifetime. This hope of rapid success brings an actuality into the religious biographies of this period, however fantastic they still remain in many details, and the religious ideal of the *mahāsiddha* coincides with the historical examples. Whereas who can point to the *bodhisattva*, the great being, who pursues his career through aeons

¹ Mus, p. 594: 'L'élément culturel, capital pour l'étude du bouddhisme indien en sa riche substance, est trop souvent sacrifié à l'étude des dissentiments d'école, plus commodes d'accès que les faits rituel.'

² Quoted by Maitrpa (*Advayavajrasaṃgraha*, p. 21) and Bu-sTon (Obermiller, p. 40).

of time? He remains primarily a great ideal, a subject rather for theoretical elaboration than for actual practice. The stories that tell of his virtues are fantastic in their whole purport and the very stages of his advance are acknowledged as unreal in their true nature. Now it is at least understandable for a man to train himself to regard all phenomenal things as essentially unreal, if he can hope to experience the final bliss associated with that experience in or at the end of his present life. There is some motive for self-sacrifice and arduous self-training if the goal is within his grasp. But what incentive is there to pursue an ideal realizable after aeons of time, when every stage of progress is unreal and imagined? In actual fact the ideal remained far more modest, as represented perhaps by such men of learning and sanctity as Hsüan-Tsang met in his travels, or by yogins and ascetics possessed of special powers, in the existence of which the followers of the Buddha had always believed. The *tantras* seem then to mark a new recognition of the actuality of the religious life as conceived in those days. They descend from superb flights of fancy to a realizable ideal; one may dislike this ideal and its means of realization, but it was at least practicable and apparently successful. For there seems no reason to doubt the efficacy of the psychological training and the theory of evocation on which it is chiefly based. This was a matter of self-knowledge in the full sense of the term, for it was necessary to exteriorize all hidden innate tendencies that they might be known and transmuted. The *maṇḍala* served but as a support for this process, and the intricate forms it often assumed indicate the complexity of the task. That the divinities should be manifest in fierce forms, a stumbling-block to some Europeans who take interest in Indian art, would also be in accordance with the theory, for the hidden tendencies are fierce and destructive in their nature. Neither India nor Tibet has become impervious to the notion of 'religious dread' (*mysterium tremendum*), and this has found expression in fierce divine forms.¹ By the simple worshipper these are placated in the world without, but by the meditator they are transmuted in the world within. The realization of the essential identity of man with the universal being was one of the first fruits of Indian reflective thought, and it remains fundamental to all practice of yoga and to most philosophical exposition. To reintegrate the one was therefore automatically to reintegrate the other, and thus to save oneself might be identified with saving all beings. "There are no other means in the *saṃsāra* for achieving the weal of yourself and others."² The fierce tendencies must be evoked and transformed, for it is they that produce the appearance of misery (*duḥkha*). In this whole process of self-help nothing

¹ Concerning the notion of *mysterium tremendum* see Rudolf Otto, *The Idea of the Holy* translated by J. W. Harvey, Oxford, 1928. See, e.g., pp. 25-30, 129-33.

² II. ii. 10.

final is to be gained by calling upon imagined beings who express benignity, gentleness, and compassion. This may well be done by simple folk who conceive of these imagined beings as other than themselves, and the meditator may well himself make use of such devotional practices as a psychological preparation, but they are essentially useless in the final stages, where it is the fierce aspect of the self that must be transmuted. If they are found ever to be morbid and pathological, it suggests that precisely these tendencies were to be overcome. One might well generalize and contend that it is the function of all religious practice to restore to its rightful condition that which is conceived as defective. Such is certainly the avowed intention of the practices which we have been discussing, and it was in their very power of giving expression to those things that we naturally find unpleasant that their effectiveness consisted. To dislike the *tantras*, is but to dislike the worst tendencies in man, and of the terrible existence of these tendencies we have ample experience in every generation. The *tantras* claimed to remove like by like, and so of what else should they tell? With all their excesses and defects of presentation they may well contain much that is relevant to modern thought, for they present a genuine stratum of human experience. The texts themselves of course are merely suggestive and complete evaluation is only possible in a living tradition. There is nothing superstitious in the idea of a necessary succession from master to pupil, nor in the idea of the essential secret being lost, if no succession took place. Other techniques lost in such a way are by no means unknown in the history of man.

In this whole setting the rite of *maithuna* ceases to be a matter of concern, and it would be absurd to defend it by pretending that the intention was solely symbolical. Whether performed or not, it is the idea that counts, and this idea is certainly central in the whole conception of this new reintegration.¹ And necessarily so, for it represents a most powerful tendency

¹ The whole conception of two-in-one is fundamental to Tantric Buddhism, viz. that Buddhism which seeks its authority in the *tantras*, conceived as Buddha-word. But sexual symbolism was not necessarily involved and seems to have been a secondary development. See in this respect an excellent article by Glasenapp, 'Tantrismus und Saktismus', *Ost-asiatische Zeitschrift*, 1936, pp. 120-33. The term *Saktismus* itself is, however, not properly applicable to Buddhist developments (see below, p. 44) as Glasenapp is aware, but he omits to draw the full conclusions. 'Die Vereinigung des Buddha mit seiner Śakti im Körper der großen Lust (*mahāsukha-kāya*) ist das Symbol des Verschmelzens des Bewußtseins (*vijñāna*) in der Leere (*śūnyatā*), die selige Aufhebung aller Zweiheit. Wenn sich der *Upāya* (d. h. die Methode der aktiven Heilspropaganda) und die *Prajñā* (die Erkenntnis) miteinander vereinen, dann ist damit der höchste geistige Schöpfungsakt zur Tatsache geworden. Die *Śakti* ist hier also dem männlichen Prinzip im günstigen Falle nur koordiniert, meistens aber ist sie ihm untergeordnet, wie ja auch bei den tibetischen Yab-Yum-Darstellungen die *Śakti* meist kleiner erscheint als ihr männlicher Partner' (p. 126). Never, however, does this coupling mean anything other than the absorbing of *upāya* into *prajñā*, and in this sense Wisdom (*prajñā*) always predominates. The fact that iconographically the *prajñā* is shown as the smaller of the two figures indicates nothing other than the continuance of an iconographic tradition, in which the male figure (icono-

innate in all living things. It is therefore the chief thing to be symbolized, and to symbolize, one must remember, is to transmute. This is therefore no degrading of religion, but just the reverse, an ennobling of the natural condition, or rather a realization of the essential purity (*viśuddhi*) of the natural condition. It is *saṃsāra* that is to be realized as *nirvāṇa*. We have referred above to the dangerous nature of this whole theory of identification, and drawn attention to the false assumption that seems to underlie it, but in this instance the followers of the *tantras* seem to be specially secure from criticism, for this bond was a sanction of the highest order which Indian religion recognized, namely the obtaining of supreme enlightenment (*samyaksambodhi*). If misused it became automatically, as should any intended sacrament, the means of certain misery (*duḥkha*), which for them is *saṃsāra*, unrecognized for what it really is, involving wretched conditions in future lives. Those who behaved thus were the fools, to whom reference is made, for the followers of the *tantras* were themselves well aware of these dangers. It is only unfortunate that at times the canonical texts themselves seem to succumb to the danger.¹ The wording often seems so precise that it can be only the obviously literal interpretation that was intended. Vajragarbha even says that this was so.² In those circles where the *Hevajra-tantra* had its origin, there can be little doubt that it was believed that the body would be nourished and so become endowed with special powers, if certain sacraments (*samaya*), consisting of various kinds of human flesh or more repulsive articles, were consumed.³ To consume these in the accepted Buddhist sense, means to consume the Five Buddhas and thus to purify (*viśudh*) the Five Evils. If in the beginning this had been the intended sense, it would have seemed unnecessary to enumerate the articles with such precision. Yet in the main a clear Buddhist connotation is implied. The whole text seems to require different stages of interpretation, if one is in every case to understand it as the actual authors intended it. But it has seemed to me enough to attempt to understand it in its acceptable Buddhist sense, as interpreted in fact by its commentators.

At the same time there is no absolute distinction to be drawn between any of the ritual and its figurative meaning, since the final purpose of the ritual is nothing other than that meaning, and at any stage it might still be employed without necessarily belying the higher intention. The fool was not he who did these things, but he who did them ignorant of their true import. This applies particularly to the important rite of *maithuna*. In its symbolic interpretation it may be associated with the idea of mystic absorption into the great *prajñāpāramitā*, an idea which is never dissociated from

graphically) predominated. The old forms receive now new significance, and it would be absurd to deny the new significance because of the old forms.

¹ See II. xi. 11-15.

² See p. 17.

³ See I. vii. d, I. xi. b, and II. x. b.

it. This idea precedes the *tantras* themselves; they seem to give it actual substance for a period, and then it returns again to the sphere of pure idea. It is in the actual interpretation of this rite that the Buddhist *tantras* differ chiefly from the non-Buddhist, and it is unfortunate that the relative ignorance concerning Buddhist *tantras* should have permitted reference to them with terminology which is just not properly applicable. In recent European and Indian works the feminine element is now regularly referred to as the *śakti*, but yet she is no *śakti* (active power). She is here *prajñā*, the eternally quiescent one, and it is by means of her partner (*upāya*) that phenomenal existence comes about. The whole idea of power is essentially absent where she is concerned, and to refer to Hevajra and his *śakti*, or any other Buddhist male divinity 'and *śakti*', already now the practice in our museums, reveals a misunderstanding of the whole Buddhist conception. If we must use a Sanskrit term, the correct term is *prajñā*, as our text here will amply demonstrate. If we use English, the term 'partner' will serve. The term *śakti* is not used in Buddhist *tantras*.¹ Elaboration of this theme is not here necessary, for this has been the whole subject of this introduction. The *yogin* as Means (*upāya*) is absorbed into Wisdom (*prajñā*), and the Great Bliss (*mahāsukha*) is achieved.

While on the one hand we should recognize in all fairness the essential purity in intention of any ritual rightly performed, in that it consists in an identifying of *saṃsāra* with *nirvāṇa*, in a transmuting of a lower form into a higher, of that which is imperfect into that which is perfect, we must on the other hand be aware of the opposite effect that results, namely the identifying of *nirvāṇa* in *saṃsāra*. While the first is essentially blameless, the second is clearly liable to either proper or improper use. Its use is proper only when the intention is right. To produce a *maṇḍala* with its various parts, to envisage it as a representation of existence as it appears to be, and then to identify it in a higher principle, is a satisfactory proceeding perhaps, so long as one continues to embody that higher principle. One could then say convincingly: 'OM HERUKA-svabhāvātmaṃ HAM'. As a means towards this stage one had provisionally identified that which was imperfect with that which is perfect, and this was justified in so far as perfection was achieved. But it ceases altogether to be justified when this ideal is no longer realized, or in the case of its non-realizability. It is with this measure that one may in fairness attempt to estimate the value of the later Buddhist developments.

There was nothing new in the theory that in order to restore that which was imperfect (= *duḥkha*) into that which was perfect, that which was

¹ It occurs nowhere in the *Hevajra-tantra*. In Bhattacharya's edition of the *Guhya-samājatantra* it is printed in error for the correct reading which is given in a footnote (p. 28, note 6). It may be noted that it is liable to occur only in isolated *mantras*, e.g. *Sarvathāgatātattvasaṃgraha*, Narthang Kanjur rGyud, vii. 346b 1.

perfect must provisionally manifest itself as imperfect, that is to say in a form that would be recognizable to imperfect beings, and so might serve as means towards their transformation. A docetic theory of Śākyamuni Buddha, which involves precisely this idea, is present in the *Lalitavistara*, and finds still fuller development in the *Saddharmapūṇḍarīka*. It was this same idea that transformed the significance of the *stūpa*, so that from being a reliquary to which honour was due, it became a symbol of the *dharmakāya* from which power might be derived. This same change affects the stone figures. The quasi-historical representations of Gandhara sculpture become the stereotyped and idealized *buddhas* of later Buddhist times. The intention of the onlooker changes from that of devotion to an historical person, and becomes one of desire for self-identification with a transcendent ideal. It is this change which is the very essence of the *mahāyāna*, and in it are involved all future developments.

What is new in the *tantras* is the manner in which they draw certain conclusions from those premisses, conclusions that could logically be drawn, but nevertheless involved a certain contradiction with the original intention. Their whole theory of symbols is based on this same idea of perfection existing in an imperfect form, by means of which one gains the otherwise unattainable perfection. But they advance from this position in that, instead of symbols, they adopt ritual acts, where previously a symbol would have served. Now the act, rightly performed, may well be more effective than a mere idea represented by the symbol, but there is clearly the danger of the act becoming detached from its intended significance or of its use by those who are unable to comprehend that significance. For these may still claim in accordance with basic theory that *saṃsāra* is identical with *nirvāṇa*. It is here that one sees the fallacy of the whole theory of identification, already referred to above (p. 29). It may be all very well to say that *saṃsāra* is *nirvāṇa* if one remains in *nirvāṇa* (= mystic realization), but the theory, to say the least, lends itself to considerable misunderstanding, if one remains in *saṃsāra* (= normal phenomenal existence) and still maintains that all is *nirvāṇa*. From this misunderstanding arises the notion that those who have once experienced the 'Great Bliss' can do as they please, that whatever their acts, they themselves are free from their consequences, for they are beyond the notions of what is suitable and unsuitable, what is right and wrong.

This same desire to see *nirvāṇa* as *saṃsāra* in every possible manner had yet another effect, which certainly strengthened the claim of Buddhism to be a universal religion, and not merely a special technique for 'those of keen senses'. In this respect it is difficult to regard the *tantras* as issuing in a degeneracy. Their elaboration of the use of symbol provides those external forms which are essential to the existence of a religion that is to enter into the life of a people and form the backbone of its culture. We can but

surmise from their Nepalese and Tibetan versions the wonder that those great Indian *stūpas* excited and the devotion they instilled; how wonderful too must have been those murals that adorned the walls of the monasteries, and the images and banners that filled the temples, the throngs of monks that passed in succession to their regular offices, or assembled for bouts of philosophical disputation. It is of this whole setting that the *tantras* form part. It is this which they have strangely helped to enrich. Those same texts that may well distress us with the barbarity of their language and the crudity of their expression, were for them sacred symbols, for the Tantra of Hevajra is the verbal expression of Hevajra, even as the image represents his physical form. Probably very few were concerned to know the actual meaning of the words which formed this verbal expression. It was learned and recited ritually as one of the means of consubstantiation with the divinity which it expressed, and when it is commented upon by those few who were skilled in the meaning of its parts, they themselves would conceive of it in no other way than as a means to this same self-experience. The literal interpretations, so useful to us, that they sometimes provide, are merely incidental to the main intention, and are therefore seldom plainly stated, but must more often be deduced. They wrote their commentaries neither for those who wished to eat repulsive sacraments, nor for those who desired to study critically such strange practices, but for those who wished to consume the notion of their own selfhood. This is so apparent in the manner of their writing, so completely taken for granted, that it is oneself who becomes the fool, when one sets about a literal interpretation of the text. For them the text, like the image, is but an expression of the essentially inexpressible. It is itself the convention, the *samaya*.

PART I

CHAPTER i. THE BODY OF HEVAJRA¹

- a. (1) Thus have I heard—at one time the Lord dwelt in bliss with the Vajrayoginī who is the Body, Speech, and Mind of all the Buddhas. (2) There the Lord pronounced these words: ‘Greatly to be revered is this most secret of all secret things, this essence which is the Body, Speech, and Mind of all the Buddhas. O Vajragarbha, good, good indeed, thou Great Bodhisattva of great compassion. Do thou listen to this which is named Hevajra, the essence of Vajrasattva, Mahāsattva, and Mahāsamayasattva.’ (3) Vajragarbha replied: ‘Why Vajrasattva, how so Mahāsattva and wherefore Samayasattva? May the Lord please explain.’ (4) The Lord replied:

‘It is indivisible and so known as Vajra.

A Being which is unity of three;²

Because of this device³ he’s known as Vajrasattva (Adamantine Being).

- (5) He is full of the flavours of great knowledge, and so he is called Mahāsattva (Great Being);

From his continual creation of conventional forms, as Samayasattva (Convention Being) he’s named.’

- b. (6) Vajragarbha said: ‘What is meant by this composite name of HEVAJRA? What is proclaimed by the sound HE, and likewise what by VAJRA?’

- (7) The Lord replied:

‘By HE is proclaimed great compassion, and wisdom by VAJRA. Do thou

¹ The English chapter-titles are not intended in every case as a translation of the Sanskrit. They merely represent an attempt to characterize the subject-matter as concisely as possible.

² The unity of three is the unity of Body, Speech, and Mind, and with this interpretation the commentators are generally in agreement. Dharmakīrti, however, understands it as the unity of the three worlds, *kāmadhātu*, *rūpadhātu*, and *arūpadhātu*, which is achieved in the condition of voidness—*ston pa ŋid du chos thams cad dbyer mi phyed paŋo / srid pa gsum ste ḥdod khams gzugs khams gzugs med paŋi khams gsum ston par gcig paŋo /* (xvii. 343a 4). See p. 28.

³ The interpretation of *anayā prajñayā yuktyā* presents some difficulty. The Tibetan versions generally confirm our text with their: *śes rab rigs pa ḥdi yis na*, which, being a literal translation, does not help in clarifying the meaning. K, having quoted the text correctly, then interprets as though it were: *anayā prajñayuktyā* (vol. II, p. 105, ll. 6–7). Bh, however, says: ‘*prajñayā yuktyā*’ ‘that is to say, here in this application is the authority of logical inference’—*śes rab rig pa ḥes gsuñ ste / rigs pa na ḥdīr rjes su ḍpag paŋi tshad ma ste /* (xv. 199b 5). The phrase reoccurs in a similar context at I, v. 8. In both places the easiest way of satisfying demands of syntax is to translate: ‘by this wise device’. *prajñā* can itself, however, mean ‘device’, and I prefer to accept it as simply a synonym in apposition, as does also Bh (quoted above).

listen to this *tantra*, the essence of Wisdom and Means, which now is proclaimed by me. (8) Its proficiency is known to be manifold; it teaches the gazes,¹ how to conjure forth and the language of secret signs, how to petrify, how to drive away, how to bewitch an army into rigidity. (9) It is the means of producing and maintaining the *yoginīs* in accordance with right method; it is proficient in knowledge, both absolute and relative² in the matter of the due order of appearance of the divinities. (10) But in the first place it is the one means of producing Heruka, and it is by such production³ that men are released, O Vajragarbha of great compassion. (11) They are bound by the bonds of existence and released by knowledge of them. O wise one, you should conceive of existence in knowledge of its non-existence, and likewise you should conceive of Heruka in knowledge of his non-existence. (12) Great knowledge abides in the body, free of all falsification, but although it pervades all things and exists in the body, it is not in the body that it arises.'

c. (13) Then Vajragarbha said: 'How many veins are there, Lord, in the

¹ Concerning 'gazes' see Part I, ch. xi a.

² 'knowledge absolute and relative'—*jñānavijñāna*. K, however, explains *jñāna* as astrology, &c.' and *vijñāna* as 'attendance on one's master' (p. 105, l. 28).* R likewise: *ye śes ni skar mahi rtsis la sogs paḥo | rnam śes ni slob dpon gyi las thams cad la mkhas paḥo |* (xvii. 255a 7). Bh interprets *jñāna* as the knowledge that produces perfection (*siddhi*) and *vijñāna* as knowledge of the fivefold enlightenment (see Introduction p. 29) *ye śes ni dños grub gtan la dbab paḥi ye śes so | rnam śes ni mñon par byañ chub pa rnam pa lhaḥi ye śes so |* (xv. 201b 4-5). S has the most satisfactory solution: *ye śes ni de kho na ñid | rnam par śes pa ni rDo rje ma la sogs paḥo |* '*jñāna* means the absolute; *vijñāna* means Vajrā and her companions' (xv. 143b 1) made clear by V:

de las dños po skye ba ni |
gzun dañ ḥdzin paḥi dbye ba las |
yul dañ dbaṅ poḥi sbyor ba yis |
rnam śes rnam kyī so soḥo |
dños poḥi ḥchiñ bas ḥchiñ bar ḥgyur |

dños poḥi ḥchiñ ba de yis rnam par śes pa rnam dañ mig la sogs pa rnam ḥchiñ bar byed dol
de yons su śes pas grol bar byed |

yul dañ dbaṅ po rnam ḥgog pas de yons su śes pas śes paḥo | 'From that (the sound HŪM) phenomenal existence arises from the distinction between subject and object (*grāhyagrāhaka*), and from the association of the sense organs and their spheres each different kind of consciousness (*vijñāna*) arises, and one is bound by the bond of phenomenal existence. That bond of phenomenal existence binds the different types of consciousness and the eye and the rest. By the knowing of this release is achieved. When spheres and senses cease to function, and one experiences it, that is absolute knowledge (*jñāna*)' (xv. 12a 5-6).

The two terms refer here (*ślokas* 9 and 10) to the twofold process, whereby the divinities are produced in due order (*utpatikrama*) and then reabsorbed (*sampannakrama*). *Vijñāna* refers to the process of emanation, and therefore S (quoted above) refers it to Vajrā and the other divinities. See W. Kirfel, *Die buddhistischen Termini jñāna und vijñāna*, ZDMG 92, 1928, pp. 494-8.

³ *bhāva* here translated 'production', for the producing of Heruka or Hevajra and his cycle represents existence (*bhāva*), which is conceived of as being produced just in the same way.

* Since all such references to the text of K can apply only to vol. II, this volume reference will from now on be omitted.

vajra-body?' 'There are thirty-two veins', he replied, 'thirty-two that bear *bodhicitta*, and flow into the place of great bliss. Among these three veins are the chief, *Lalanā*, *Rasanā*, and *Avadhūtī*. (14) *Lalanā* has the nature of Wisdom and *Rasanā* consists in the Means, and *Avadhūtī* is in the middle, free from the notions of subject and object.

(15) *Lalanā* is the bearer of *Akṣobhya* and *Rasanā* the bearer of blood, and she who is known as the bearer of both¹ is famed as *Avadhūtī*.'

(16-19) Their names are: Indivisible, Subtly-formed, Divine, Left-handed, Dwarfish, Tortoise-born, Anchoress, Consecration, Fault, Pervader, Mother, Savage, Freshener, Heat, *Lalanā*, *Avadhūtī*, *Rasanā*, Bent, Black, Beautiful, Common, Producer of the Cause, Unattached, Affectionate, Perfected, Purifying, High-minded, Threefold, Lustful, Homely, Impetuous, Daughter of Death.

(19) Vajragarbha again asked: 'Of what kind, Lord, are these thirty-two veins?' (20) The Lord replied: 'They are all a permutation of the triple nature and essentially free of the notions of subject and object, but on the other hand when they are used as means, they are conceived as possessing the characteristics of phenomenal things.' (21) Now are listed the components of the internal *maṇḍala*:²

ĀLI—sun—wisdom (which represent the left vein);

KĀLI—moon—means (which represent the right vein);

	<i>Navel</i>	<i>Heart</i>	<i>Throat</i>	<i>Head</i>	
(22)	E	VAM	MA	YĀ	
	Locanā	Māmakī	Pāṇḍuradevī	Tārā	4 goddesses
(23)	<i>nirmāṇa</i> (body)	<i>dharma</i> (mind)	<i>sambhoga</i> (speech)	<i>mahāsukha</i> (unity of body, speech, and mind)	4 cakras
	lotus of:				
	64 petals	8 petals	16 petals	32 petals	
(24)	variety	development	consummation	blank	4 moments
(25)	worship	adoration	propitiation	fulfilment	4 requisites
(26)	sorrow	its origination	its cessation	the way	4 truths
(27)	self	spell	divinity	knowledge	4 realities
(28)	joy	perfect joy	joy of cessation	innate joy	4 joys
(29)	<i>sthavira</i>	<i>sarvāstivāda</i>	<i>samvidī</i>	<i>mahāsaṅgika</i>	4 schools

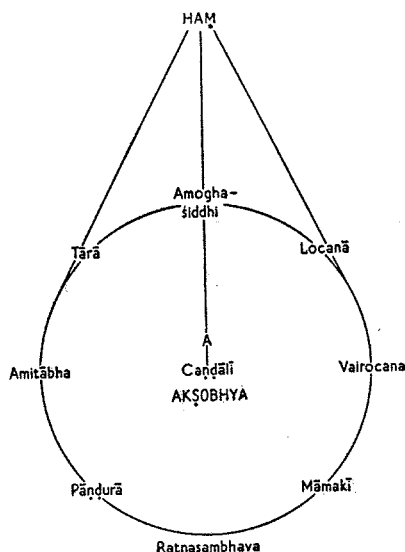
(30) Then there are ĀLI, KĀLI, sun, and moon,³ the 16 phases, the 64 periods, the 32 hours and the 4 watches. So everything goes in fours.

¹ According to the text 'bearer of Wisdom and Moon', but these terms have the same significance as blood and *akṣobhya*, and I avoid the confusion of too many synonymous terms. *Akṣobhya* = *bodhicitta* (see p. 25).

² 'internal *maṇḍala*' = *saṃvara*. See pp. 35-39 and Glossary p. 138.

³ These four, ĀLI, &c. are listed for the second time, for they not only form sets of pairs with *lalanā* | *rasanā*, *prajñā* | *upāya*, but can also be arranged to fit into the four circles. So V arranges them: *dpral bar ĀLIho* | *mgrin par KĀLIho* | *stūn khar śes rab bo* | *lte bar thabs so* | (xv. 18b 3).

- (31) Caṇḍālī blazes up at the navel.
 She burns the Five Buddhas.
 She burns Locanā and the others.
 HAM is burnt and the Moon melts.¹



CHAPTER ii. MANTRAS

a. We shall expound the chapter on *mantras*.

- (1) *the mantra that accompanies offerings to all the spirits:*

OM A—origin of all things for they are essentially non-arisen—OM AH
 HŪM PHAṬ SVĀHĀ.

- (2) *the seed of the buddhas:*

BUṀ AM JRĪM KHAṀ HŪM.²

- (3) *the heart of Hevajra:*

OM DEVA PICU VAJRA HŪM HŪM HŪM PHAṬ SVĀHĀ.

- (4) *the basis of all mantras:*

they have OM at the beginning, SVĀHĀ at the end and are adorned with
 HŪM PHAṬ.

- (5) *the mantra for causing a city to tremble:*

OM A KA CA ṬA TA PA YA ŚA SVĀHĀ.

- (6) *the seed of the yoginīs:*

A Ā I Ī U Ū Ṛ Ṛ Ṛ Ṛ E AI O AU AM AH.

¹ K deals with this verse very fully (p. 110). See the Introduction, pp. 36-37.

² The correct reading of this set of syllables is confirmed by V who quotes them as BUṀ AM JRĪM KHAṀ HŪM (xv. 26a 7). They also reappear in the text below (12) to (16) and on p. 55 fn. (quotation from K). The readings of all the other *mantras* in this chapter are confirmed by chapter 9 of Part II, where they are all spelled letter by letter.

- (7) *the mantra of the two-armed form:*
OM TRAILOKYĀKṢEPA HŪM HŪM HŪM PHAṬ SVĀHĀ.
- (8) *of the four-armed form:*
OM JVALAJVALABHYO HŪM HŪM HŪM PHAṬ SVĀHĀ.
- (9) *of the six-armed form:*
OM KIṬI KIṬI VAJRA HŪM HŪM HŪM PHAṬ SVĀHĀ.
- (10) *the mantra for the empowering of body, speech, and mind:*
OM ĀḤ HŪM
- (11) *the mantra for purifying the site:*
OM RAKṢA RAKṢA HŪM HŪM HŪM PHAṬ SVĀHĀ.
- (12) *Petrifying:* OM HŪM SVĀHĀ.
- (13) *Subduing:* OM AṂ SVĀHĀ.
- (14) *Driving away:* OM KHAṂ SVĀHĀ.
- (15) *Causing hatred:* OM JRĪM SVĀHĀ.
- (16) *Bewitching:* OM BUṂ SVĀHĀ.
- (17) *Conjuring forth:* OM HŪM SVĀHĀ.
- (18) *Slaying:* OM GHUḤ SVĀHĀ.
- (19) OM KURU KULLE HRĪ SVĀHĀ.¹

(20) *Rain-producing ritual:* OM ĀḤ PHUḤ. Intoning these syllables, make an image of a snake, wash it with the five ambrosias,² honour it with blue lotuses,³ smear it with *nāga*-subduing juice,⁴ smear its head with ichor, and having made a pot by placing two dishes together, lay the snake inside. Then fill the pot with milk from a black cow and wrap it in a woven cloth that has been cut by a dark-skinned girl. Then in the north-west make a small pool, and place the snake in it. At its edge lay out the *maṇḍala*. Black colouring is obtained from charcoal of the cemetery, white from ground human bones, yellow from green lac, red from cemetery-bricks, green from *caurya* leaves and ground human bones, and dark blue from ground human bones and cemetery charcoal. With these colours lay out the *maṇḍala*, measuring it with a cemetery thread⁵ three cubits, three inches in size. In the centre draw Hevajra in the act of trampling on a snake; he has eight faces, four feet, sixteen arms, and twenty-four eyes.

¹ This is the *mantra* of the goddess Kurukullā. See I. xi, c.

² The five ambrosias are the five products of the cow, K (p. 111, l. 18); according to V (xv. 35b 2) milk, curds, butter, sugar, honey.

³ So explained by V: *utpala śhon pa* (xv. 35b 2).

⁴ *Nāga*-subduing juice is unexplained by the commentaries. Tib assists only in defining *nāga* as snake, which is in any case to be expected in the context.

⁵ According to V: a thread made from the guts of a corpse: *dur khrod kyi srañ bus šes pa roñ rgyus pa rñams kyis byas pañi srañ bus*—(xv. 35b 6).

Then the master, his mind resolved in inmost wrath, should utter this *mantra* in that lonely spot:

OM GHURU GHURU GHUḌU GHUḌU GHAṬA GHAṬA GHOṬAYA GHOṬAYA¹
 O Lord of the *nāgas* who causes the snakes to tremble, He-he Ru-ru
 Ka—those *nāgas* who have gone to the seven lower realms, drag them
 forth, drag them forth, rain, rain, thunder, thunder—PHUḤ PHUḤ
 PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ HŪM HŪM HŪM PHAṬ SVĀHĀ.

If it does not rain now, one should recite this *mantra* backwards. If then they do not produce rain, their heads will burst like bunches of bread-fruit.²

(21) *The cloud-rending ritual*:³

Taking one's seat on a cemetery-shroud, one rends them by reciting this *mantra*:

OM noble one to whom the cemetery is dear—HŪM HŪM HŪM PHAṬ
 SVĀHĀ.

(22) *The ritual of the vajra-knife*:

I tell of the chalk-ritual for destroying an enemy army. Having pounded the chalk, mix it with the five ambrosias and *kūṭhārachinna*⁴ and make a small ball. The *mantra* is:

OM vajra-knife—o Hevajra HŪM HŪM HŪM PHAṬ.

For the gaining of *siddhi* he should recite it ten million times, and for the above-mentioned practice a hundred thousand times. He should then wrap round the neck of the jar upon which the ritual is being practised, and having wrapped it round, he should break it off. All the enemies will become headless.⁵

¹ The whole of this *mantra* is translatable, although of course at the expense of the sonorous effect, whence their power was derived: *ghur* = roar, *ghuḍ* = defend, *ghaṭ* = strive, *ghuṭ* = strike.

² S asserts that the heads of the *nāgas* will burst (xv. 145b 7)—not that of the officiant in the event of his failure! V implies so (xv. 36b 6). Ch clearly states so: 'Then if it does not rain, it will cause the heads of those *nāga*-kings to burst into seven pieces like a bunch of *arjaka*' (589a 27). '*Arjaka*' is explained by K (p. 111, l. 20) and by Bh (xv. 209a 7) as 'bread-fruit' (*panasa*). According to V. it is like black *mallikā*, has a white stalk, and bursts at the light of the sun—*ardzaka ṣes pa dbyug pa dkar po can mallika nag po ḥdra ba ste—ñi mañi ḥod kyis ḥgas pa* (xv. 36b 6). S says likewise that it has a white stalk and that its ears burst at the contact of the sun—*ardzaka ṣes pa ni sdon bu dkar po ste deñi sñe ma ji lta bar ṣes pa de la ñi mas reg pas skad cig gis rnam pa du mar ḥgas par ḥgyur ba de bzün du klu rnams kyi mgo bo ḥgas so* (xv. 145b 7).

³ V gives a fuller account which gives some more point to this particular rite. When the rain becomes excessive, he says, place the snake in a pot which has been filled with ashes from the cemetery, and seated on a shroud, &c.—*gañ gi tshe char ches par gyur na deñi tshe mthañ yas de dur khrod kyi thal bas kham phor bkañ bar bzag par bya ste | sñags pas dur khrod kyi ras la ñe bar ḥdug nas*, &c. (xv. 37a 2).

The invocation itself seems to be clearly addressed to Śiva.

⁴ Tibetan versions either transliterate *kūṭhārachinna* or translate without comment as *sta res gcod pa* 'cut with an axe'. Ch glosses with *ts'ao* 'grass' (589c 3). The sense of the term remains uncertain; perhaps the flesh of someone slain by an axe (cf. *śāstrahata*, I. vii. 21).

⁵ This 'knife' ritual is confusedly explained. A more logical account is given by V and

(23) *The ritual for the destruction of gods:*¹

One who wishes to destroy the gods must perform the ritual upon an axe-shaped mark (*tilaka*). A *palāśa* seed,² plucked under Puṣya³ and mixed with *kuṭhārachinna*, he should pound together with *śukra* under a solar eclipse. Having pounded it, he should form it into an axe. Trampling it beneath the feet he should recite the *mantra*:

OM vajra-axe—cleave cleave HŪM HŪM HŪM PHAṬ SVĀHĀ.

Reciting it ten million times, he should make homage to the *tilaka*, and the one to whom it clings will burst.⁴

(24) *The burning ritual:*

One should write the name of an enemy on an *arka*-leaf with the juice of poisonous mustard and burning *citraka*, and throwing it in a fire chaff, recite this *mantra* ten thousand times:

OM Hevajra—burn burn this enemy BHRUM HŪM HŪM HŪM PHAṬ SVĀHĀ.

By reciting it ten thousand times one succeeds.

(25) *The vomiting ritual:*

If one wishes to cause the vomiting forth of intoxicants, one should imagine the syllable MAM on the navel of the patient. One imagines the syllable MAM becoming a belly full of wine. He is seen as vomiting, and he vomits the wine.

S. Two uses of this *mantra* are given, firstly for converting living beings who are hard to convert. For this ten million recitations are required accompanied by a million offerings (xv. 37a 3-4). Secondly it is used for this enemy-destroying rite, when a hundred thousands suffice. S's account of this follows:

Grind the chalk together with the five nectars and with *kuṭhārachinna* make it into a pellet the size of an eye. Then place it in Heruka's mouth and recite the *mantra* until the image ejects it from its mouth and gives it back to the officiant; if in one session he makes a hundred thousand recitations, the rite will succeed. If he then makes a mark with the chalk on the neck of a spherical vessel, that very thing will appear on the necks of the victim and his followers. He then exercises faith so that these are severed—*bdud rtsi lha dañ rdo rgyus btags te | sta res gcod pa dañ lhan cig tu mig tsaṃ gyi ri lu byas te Herukaḥi khar bcug ste śnags bzlas nas ji srid du sku gzugs rañ gi kha nas rañ byuñ ste sgrub pa po la ma btad pa de srid du sten geig la hbum bzlas pas grub par hgyur te | rdo rgyus de* ril pa spyi blugs kyi mgrin pa la ri mo bris na bsgrub bya hkhor dañ bcas paḥi mgrin pa la de ŋid snañ bar hgyur te | hdi ni hphral du yid ches par byed paḥo |*

¹ The gods are the gods of the *tīrthikas* (xv. 37a 7).

² *brahmabīja* is explained as *palāśa* by most of the commentators (R. xvii. 267b 7 S. xv. 146a 5, V. xv. 37b 1); *palāśa* according to Apte is Butea Frondosa.

³ 'plucked under Puṣya', so interpreted by R *rgyal la blañs pa* (xvii. 268a 1).

⁴ The manuscripts are in agreement, but do not make for coherent translation. 'T, however: *bye la bzlas la thig le byas te gañ la phyag byas la de hgas so = koṭim japya tilakam kuryād yam cā vandate sa sphuṭati*. V and S confirm this. According to V, 'having pulverised (the mixture), he must make a *tilaka* of the form of an axe, and by doing that, the god to whom the officiant bows, will burst'—*de bdar bas dgra staḥi rnam paḥi thig le byaḥo | byas pa des lha gañ la sgrub pa pos phyag ḥtshal ba de[s] hgas par byed paḥo*.

* It would be preferable to read here: *rdo rgyus des*.

(26) *The ritual for gaining mastery of a young woman:*

One who wishes to quell a young woman should go on the eighth day of *aśoka* to the foot of an *aśoka*-tree, and donning a red garment, he should eat *madana*-fruit. Then making a *tilaka* with *kāmācika*-juice, he should recite this *mantra*:

OM HRĪ may she come into my power SVĀHĀ.¹

By reciting it ten thousand times one gets her to come.

(27) *The ritual for holding sun and moon:*

One who wishes to have power over sun and moon, should make a sun and moon of ground-rice, throw them into *vajra*-water, and recite this *mantra*:

OM sun and moon, move not, move not; stay, stay—o Hevajra HŪM
HŪM HŪM PHAṬ SVĀHĀ.

One should recite it seventy million times and they will stand still so that sun and moon will be indistinguishable day and night.

(28) *The ritual for seeking a thing which is lost:*

In order to gain success in this one should enchant at night time the eye of a maiden with this formula, repeating it 108 times:

OM NAGRĀ NAGRĀ,

honouring her with the five kinds of offerings, flowers, incense, lamps and so on. Then at night on the eighth or fourteenth day having put ready jars containing sesame oil and lac,² one should enchant them with this formula repeated 108 times. Next smearing his big toe with the enchanted lac, and washing it with the sesame oil, he should show it to the girl, saying: Speak! Who has removed this thing of mine?' Then she will reply: 'Such or such a one.' This is Vajra-astrology.

(29) OM VEḍUYĀ VEḍUYĀ—pronounce this and an elephant flees.

(30) OM MARMMĀ MARMMĀ—pronounce this and a tiger flees.

(31) OM TELIYĀ TELIYĀ—pronounce this and a rhinoceros flees.

(32) ILI MILI PHUḤ PHUḤ—pronounce this and a serpent flees.

(33) Show your hand with a gesture which indicates protection of wealth and power of subduing, and a dog will flee.

b. (34) It is in association with Vajrā, Gaurī, Vārī, Vajradākinī, Nairātmikā,

¹ This is the *mantra* of Kurukullā as given at I. i. 19, with the words *amukī me vaśibhavatu* added. It is correctly quoted by V: OM KURUKULLE HRĪḤ *amukaṃ me vaśibhavatu* SVĀHĀ (xv. 38a 2). Our text distorts the word-order.

² Translated freely, but on the basis of V: 'on the eighth or fourteenth day in the early morning having put down the jars, place on them branches of a sappy tree (?), putting the sesame oil in the copper jar and the lac in the other'—*bcu bži paḥam brgyad pa la sna droḥi dus su bum pa bzag nas deḥi steṅ du | ḥo ma can gyi śiṅ gi yal ga bkod cin ḥbru mar zaṅs maḥi snod du bzag ste | rgya skyegs kyi khu ba snod gzan duḥo* | (xv. 38a 7).

Bhūcari, and Khecari, that the yogin practises the rites of petrifying and so on.¹

¹ These rites and their *mantras* have been listed above in this chapter. The following quotation is from K (pp. 111-13): 'This refers to the practice of *mantras*. (i) One should mentally produce Vajrā, who becoming manifest from the syllable *AM*, is white in colour, treads upon a corpse and holds knife, skull, and *khaṭvāṅga*. One should worship her as prescribed, repeating the *mantra*: OM HŪM SVĀHĀ one hundred thousand times. Then one should write in chalk the syllable *MAṀ* on a dish of unbaked (clay). In the middle of it one should put the *mantra*: OM HŪM Make Devadatta stay HŪM SVĀHĀ. Then one must fill it with ashes from a funeral pyre, place another unbaked dish on top to serve as a cover, and on the top of this draw the square *maṇḍala* of Mahendra. Then place it on the ground, put your foot on it and repeat the 'staying-still' *mantra* 108 or one thousand times: OM HŪM Make Devadatta stay HŪM SVĀHĀ. Then he will be made to stay.

(ii) One should mentally produce yellow Gaurī, who is of a saffron-reddish colour and holds a noose and a hook. Then meditating upon the syllable *AM* of colour like unto a *bandhūka*-flower (as situated) in your own heart, one should worship her as prescribed, repeating the *mantra*: OM *AM* SVĀHĀ. Then you should imagine the woman who is to be subdued, in front of you, red in colour, naked and with dishevelled hair, and with the syllable *AM* at her pudenda. If it is a man, it will be at his heart. The syllable *AM* is like fire and one must imagine it blazing. Then repeating the *mantra*: OM *AM* GAURĪ Lead her into my power *AM* SVĀHĀ, one must imagine her bound with the noose round the neck and pierced at the heart with the hook, and drawn near, and thrown at your feet. Then she will be certainly subdued.

(iii) One should mentally produce Vāriyoginī, who becoming manifest from the syllable *I*, is dark blue in colour, holds a mirror and is pointing. Then one must imagine the syllable *KHAM* on a solar disk at the heart, and worship her as prescribed, repeating the *mantra*: OM *KHAM* SVĀHĀ. Then one must imagine the fellow against whom the rite is to be practised, as naked and with dishevelled hair, dark blue in colour and mounted on a wild boar. He is facing right and in the act of fleeing while being beaten with the cruel blows of clubs. For a week one must repeat the *mantra*: OM *KHAM* VĀRIYOGINĪ Chase away this fellow *KHAM* HŪM HŪM HŪM PHAṬ, and he will certainly be chased away.

(iv) One should meditate on Vajrayoginī with the syllable *U* and imagine the syllable *JRĪM* dark blue in colour on a solar disk at the heart. One should worship her as prescribed, repeating the *mantra*: OM *JRĪM* SVĀHĀ one hundred thousand times. Then one must imagine the two against whom the rite is to be practised, as mounted on a horse and a buffalo and as fighting together. One repeats the *mantra*: OM *JRĪM* VAJRĀKINĪ Cause Devadatta and Jñānadatta to hate one another *JRĪM* HŪM HŪM HŪM PHAṬ, and it will certainly cause them to hate one another.

(v) One must imagine Nairātmyā, who becomes manifest from the syllable *AM*. Her appearance is fearful and she holds the skull, *khaṭvāṅga* and knife. On a solar disk at the heart one sees the syllable *BUṀ*, dark blue in colour, and having performed the prescribed worship, one should draw a six-sided *maṇḍala* in a brahma-skull with a mixture of poisonous mustard and blood. In the six corners one must inscribe the syllable *HŪM* and in the centre OM *BUṀ* Burn him *HŪM*. For any intended misfortunes one should write his name and burn it in a chaff-fire (passage corrupt). In fierce rites one should always end the *mantra* with: HŪM HŪM HŪM PHAṬ.

(vi) One should mentally produce Khecari, who becomes manifest from her own seed-syllable and is standing on a corpse. Then one should imagine the victim blazing on the air and fire-*maṇḍalas*. One draws forth from one's heart a red ray of light, which one must cause to enter the victim by way of the right nostril, and having pierced her heart, one must extract the ray by way of the left nostril. Then drawing it with the breath into one's own heart, one recites the *mantra*. She will certainly be drawn to one's presence.

(vii) One should meditate on Bhūcari, who becomes manifest from her seed-syllable and is dark-blue in colour. Then having performed worship as before, one should imagine a burning *vajra*, which becomes manifest from the syllable *GHUḤ* and is entering the rear of the victim who is face-downwards. One should recite the *mantra*: OM *GHUḤ* BHŪCARI Slay him *HŪM* HŪM HŪM PHAṬ and he will certainly die.' See also notes to text of K, p. 112.

CHAPTER iii. HEVAJRA AND HIS TROUPE

(1) We shall expound the chapter on the divinities. First¹ one should produce thought of love, secondly that of compassion, thirdly that of joy, and last of all that of impassibility.

(2) Then again: first the realization of the void, secondly the seed in which all is concentrated, thirdly the physical manifestation, and fourthly one should implant the syllable.²

¹ 'First' in the sense of first of this set of four, for 'first of all, having settled in a pleasant place and adopted a comfortable posture, one should pronounce three times: OM RAKṢA RAKṢA HŪM HŪM HŪM PHAT SVĀHĀ in order to protect the site, oneself, and the performance. Then one should worship Bhagavān whose form should be present on a picture or some other representation, with one's own *mantra*, and having intoned the dedication, one should make a confession of wrong done, an act of gladness at merit gained, and perform the triple-refuge. Then having produced the thought of enlightenment, after that one should first practise the meditation of love' (K: p. 113, ll. 14-19). These preliminaries are given in a similar form by most of the other commentators. Bh adds: 'after the taking of the triple-refuge, one should make an offering of oneself, which will be mentioned below (see I, vi. 19); having made a gift of one's own self, one should make the vow which is the thought of enlightenment: 'May I, having become Heruka, make all beings without exception into Heruka too.' This also is mentioned later: 'Heruka is a transformation of *samsāra*, the foremost of the saviours of the world'; then again later: 'I will save the world'—*gsum la skyabs su ḥdro baḥi rjes la bdag ṅid dbul bar byaḥo | ṣes paḥo | de ṅid kyaṅ ḥchad par ḥgyur te | lus kyi sbyin pa byin nas su | ṣes paḥo | de nas smon pa byaṅ chub kyi sems bskyed par bya ste | bdag ṅid dpal Herukar gyur nas ḥgro ba ma lus pa rnams kyaṅ dpal Herukar byaḥo | ṣes paḥo | de ṅid kyaṅ ḥchad par ḥgyur te | ḥkhor baḥi rnam pa Heruka | ḥgro ba sgrol baḥi gso bo ṅid ceṣ paḥo | des na bdag gis ḥgro ba sgrol bar byaḥo | ṣes pa daṅ*—(xv. 210a 2-4).

I have quoted here at some length in order to show how the intention of the ritual that follows, remains that of the traditional *bodhisattva*. The intention is the same; the technique has changed or developed. 'Thought of enlightenment' remains in its traditional sense. The four *brahma-vihāra* are very old property of Indian Yoga and probably belong to the earliest Buddhist practice (Fr. Heiler, *Buddhistische Versenkung*, p. 47 and notes 294 and 295). They lose nothing of their moral force in their present setting. See K: p. 113, l. 19; or N, who emphasizes still more their benevolent character: 'Love is the directing of the thoughts, so that one's relatives and friends, the meanest of them, one's enemies and those who are strangers shall gain happiness and those things that are good for them; compassion is the will to extricate all beings, even at the cost of one's own life, from suffering and the cause of suffering; joy is rejoicing at that which is of benefit to others; impassibility is indifference to the harm caused one by others'—*gñen bṣes tha mal pa daṅ dgra bo rnams la pha rol po la daṅ bde ba ñe bar sgrub par sems pa ni byams paḥo | gñis pa sñiṅ rje ṣes pa la sdug bñal daṅ | sdug bñal gyi rgyu las sems can rnams thams cad ran gi lus daṅ srog gis kyaṅ ḥdon par ḥdod pa ni sñiṅ rjeḥo | . . . gzan la phan pa la raṅs pa ni dgah baḥo | . . . gzan gyi skyon la btaṅ sñoms pa ni kun gyi lhaḥ mar btaṅ sñoms so ṣes paḥo* (xvii. 92a 7-b 2). One should note, however, that this whole process is a meditative exercise, forming part of the yogin's own purificatory ritual, and subjective in its application. R gives the reasons for its use: 'for the purpose of rendering firm the thought of enlightenment and all the other roots of virtue, in order to allow no occasion for harmful thoughts or tormentings and in order to protect oneself from the sufferings of an evil future, from Māra and from the Hinayāna; they are the first branch (of training) for yogins and are common to all yogins'—*byaṅ chub kyi sems la sogs paḥi dge baḥi rtsa ba thams cad brian par bya baḥi don daṅ | gnod sems daṅ rnam par ḥtshe ba la sogs paḥi skabs mi dbye baḥi pḥyir daṅ | ñan ḥgroḥi sdug bñal daṅ bdud daṅ theg pa dman pa las bdag ṅid bsrub baḥi don du ḥdi [du] dag ni rnal ḥbyor pa rnams kyi daṅ poḥi yan lag te rnal ḥbyor pa thams cad kyi thun mon ṅo* (xvii. 268b 4-5).

² This set of four form the body of primary yoga, and are called the fourfold *vajra*—*rnal ḥbyor daṅ poḥi lus ni rdo rje bñi ste* (R: xvii. 268b 5). See also GS p. 163 where this

(3) One should imagine before one a solar disk arising from the syllable RAM and at its centre a crossed-*vajra* which has emerged from the syllable HŪM. As produced from this *vajra* one should imagine a balustrade and canopy.¹

(4) (Then within the balustrade) one should first imagine a corpse which represents the whole of existence, and the yogin, seated thereupon, should conceive himself of the nature of Heruka (5). In his own heart he imagines the syllable RAM and a solar disk arising from it, and then upon that the syllable HŪM, the nature of which is Wisdom and Means. (6) It is dark in colour and exceedingly fearful this syllable HŪM which has emerged from a *vajra*, and one should conceive of the essence of this HŪM as abiding in the heart of the *vajra*. (7) Then he should envisage the syllable HŪM as transformed into (Heruka) whose nature is wrath. This Vajra-Born is

śloka: *prathamam śūnyatābodhiṃ*, &c. appears in almost identical form, and is referred to as the *vajracatuṣka*. As for the interpretation of these four stages, the commentaries are in complete agreement on the meaning of the first three. A variation of interpretation for the fourth is given by Bh and K2, both, however, fanciful and without direct relevance to the preceding three. We follow K's commentary: 'What is this realization of the Void, you ask. As all things have the mind for their support, everything is just thought, and with external things thus non-existent, it reflects sense-objects through error. It is like a dream, they say. Furthermore, as mind consists of this reflective quality, its nature is neither one nor many. It should be conceived of as free from false appearances and as consisting of pure brilliance. Now in that brilliance one duly envisages upon a solar disk and so on the divine seed encircled with rays; from that seed by the endless creation of the families of the *yoginis* the cause of the world is prospered, so in that seed it is concentrated. By means of that seed there comes about the physical manifestation of the god in the semi-*paryāṅka* position or in a dancing posture, mounted upon a corpse upon a solar disk which rests upon the pericarp of a many-petalled lotus. This is the physical manifestation. Fourthly the implanting of the syllable. In one's own heart one should imagine the seed-syllable set on a *maṇḍala*.' (K: p. 113, ll. 114ff). R says exactly the same in substance. For the second stage he says: 'from that seed Vajrā, Gaurī, and their companions pour forth endlessly, and because they are concentrated in that seed, it is called seed-concentration and that one should meditate upon' (xvii. 269a 3); and for the fourth: 'in one's heart one should imagine a solar disk, and upon that is placed the syllable of the seed. One should concentrate upon one's own thought as perfected in the nature of that thought which is expressed in the form of one's own divinity who arises from the syllable of that seed resting on the solar disk in the heart'—*rañ gi sñin gar ñi mañi dkyil hkhor dmigs te | deñi steñ du sa bon gyi yi ge bkod la | sñin gahñ ñi ma la gnas pañi sa bon gyi yi ge las rañ gi lhañi rnam pañi sems kyi rañ bñin gyis rdzogs pa rañ gi sems bsgom par bya* (xvii. 269a 4-5). The four stages are clear: first the concept of the void, then the seed, then the whole phenomenal process, idealized in the circle of divinities, and lastly this whole process envisaged within one's own heart, so that oneself becomes the centre and is consubstantiated with the whole.

As for the grammatical structure of this last phrase, *nyāsam* may be interpreted as *nyasyet*. There are other examples of the verbal noun with dependent accusative. See I. vi. 4. Tib has *dgod*, a future root, and this usually represents a Sanskrit optative.

¹ For a fuller account of these preliminary protective arrangements see K (p. 114, ll. 8-12). 'One conceives of a solar disk sprung from the syllable RAM which is red like fire, and upon it a crossed-*vajra* which has emerged from a dark-blue HŪM. On a horizontal plane in relation to these one should imagine a *vajra*-balustrade, above them a *vajra*-canopy, and below them a floor of this adamant material. Outside there should be a blazing *vajra*-fire. This is the meaning of the *śloka*. Then he should empower it by reciting the *mantra*: OM RAKṢA RAKṢA HŪM HŪM HŪM PHAT SVĀHĀ.'

exceedingly dark like a blue lotus in colour, or one may conceive of him as dark blue and red—as one pleases.¹

(8) Envisaging in the sky that Lord, who is *vajra*-born and of great compassion, one should worship him in the company of eight goddesses who are wearing all their adornments. (9) Gaurī holds the moon, Caurī the sun-vessel, Vetālī holds water, Ghasmarī medicament, (10) Pukkasī holds a *vajra*, Śavārī the ambrosia, and Caṇḍālī sounds a drum. By these the Lord is worshipped, with Dombī clinging to his neck and impassioned by great passion.

(11) There is Moon and Sun and betwixt them the Seed. This last is that Being, 'tis taught, whose nature is Joy Supreme. (12) Forms like to his in brilliance shoot forth and cover the expanse of the sky. Drawing them together he induces them into his own heart, and the yogin becomes the Wrathful One himself.²

(13) Dark blue and like the sun in colour with reddened and extended eyes,³ his yellow hair twisted upwards, and adorned with the five symbolic adornments, (14) the circlet, the ear-rings and necklace, the bracelets and belt. These five symbols are well known for the purificatory power⁴ of the Five Buddhas. (15) He has the form of a sixteen-year-old youth and is

¹ 'In accordance with one's own power of perception, whichever colour is agreeable, as such one should conceive him.' (K: p. 114, l. 23). Presumably the idea of *aruṇa* is derived from the solar disk, but it is difficult to conceive of the two colours at once, which is certainly intended. So B: 'the body which is the essence of Heruka is the colour of the dawn mixed with dark-blue'—*śno ba dan ḥdres pa skya rens kyi mdañs can gi Herukaḥi bdag ṅid kyi sku ni | śno dan ṅi maḥi mdog ces pa* (xv. 213a 7). When *nīlāruṇābha* recurs in verse 13, he says: 'as for this colour which is blue and like that of the sun, mortals (*mthaḥ can*) are not able to distinguish them. So he is blue and he is the colour of the sun, and therefore it is said he is blue and of colour like the sun'—*śno dan ṅi ma mtsuñs paḥi mdog ni mthaḥ can gyis rnam par dbye ba(r) med paḥo | des ni śno ba yañ yin la ṅi ma yañ yin pas na śno dan ṅi ma mtsuñs paḥi mdog go* (xv. 214b1). See I-T iii, part 2, frontispiece.

² The process here described is again 'the Body of Yoga' (*yogaśarīra*), which we discussed above in the note on pp. 56-7. In this second case, however, there is a fivefold distinction, each of the five stages being equated with one of the five wisdoms. Thus R (xvii. 270b 1 ff.), D (xvii. 254b 6 ff.) and K (p. 114, ll. 32 ff.) all interpret. K quotes the text I. viii. 6-7 q.v. The only difficulty consists in *candrālikālmarttaṇḍa*. There are listed two pairs of synonyms, *āli/kālī* and *sun/moon* (see Introduction, pp. 26-7), the masculine element of one pair united with the feminine of the other: moon (m) and *āli* (f), *kālī* (m), and sun (f). The context requires no other significance in the repetition than that achieved in any other language by similar use of repetition, and the efforts of the commentators, K amongst them, to explain moon as a transformation of *āli*, and *kālī* as transformed into sun, are really superfluous. Compare however I. viii. 5-6. *Sattva* is defined as Vajrasattva by S (xv. 148 5) and as Vajradhara by K. He is the supreme being under any of his names, and both commentators go on to define *svadehābhā* as shining manifestations (K: *ābhāḥ*, S: *ḥod zer*—light rays) like Hevajra in form. Of the process whereby manifestations of this kind fill all the points of the compass we have already spoken (see Introduction, p. 33).

³ 'Eyes red and extended like a *bandu*, such are red *bandu*-eyes; eyes round, red and extended, this is the meaning'—*bandu ltar rgyas śiñ dmar baḥi spyān ni bandu dmar poḥi spyān de ṅid de | zlum śiñ dmar la rgyas paḥi spyān ṣes paḥi don to* (xv. 214b 4-5). Ch: 'his eyes are red *bandhuka* (-flowers)'—590b 6.

⁴ See reference to *viśuddhi*, p. 29. Also I. vi. 11-12.

clad in a tiger-skin. His gaze is wrathful. In his left hand he holds a *vajra*-skull, and a *khaṭvāṅga* likewise in his left, while in his right is a *vajra* of dark hue. In his essence he is the enunciation of the sound HŪṂ.

(16) This Lord plays in the cemetery surrounded by his eight *yoginīs*. 'In the cemetery', we say, because here we have a play on words, for *śvasiti* means 'he breathes' and *śavavasati* means 'resting-place of corpses'.

(17) The four-armed form symbolizes the destruction of the four Māras. He is born of the syllable HŪṂ and his form and colour are as previously described. In the first left-hand he holds a human skull filled with the blood of gods and titans; in the first right hand he holds a *vajra*; with the remaining two hands he embraces *Prajñā*. She is *Vajravārāhī* and is similar in form to her lord.

(18) The six-armed form has three faces, the left red, the right the colour of the rising moon, and the foremost one dark blue. The six arms symbolize the six Perfections; in the first left hand he holds a trident, in the first right hand a *vajra*, in the second left hand a bell and in the second right hand a knife. With his remaining two hands he clasps *Vajraśṛṅkhalā*. She too is like her lord. In her right and left hands she holds knife and skull.

He treads upon a corpse who represents the threefold world.

CHAPTER IV. SELF-CONSECRATION

(1) We shall expound the chapter on divine consecration. Imagine that from the seed¹ in your own heart you lead forth a ray, which is shining black in colour and of the form of a hook, and by means of this you draw in the buddhas who are stationed throughout the threefold world. Having worshipped them with the eight goddesses,² you should beseech them saying: 'OM may all the buddhas consecrate me'.

(2) Then you will be consecrated by those buddhas who have all assumed the form of Heruka, with the five vessels which symbolize the Five Tathāgatas and which contain the five ambrosias.³ At the time of consecration there will be a shower of flowers and one of saffron; drums will sound; (3) you will be worshipped by Rūpavajrā and her companions⁴ and Locanā

¹ The seed is HŪṂ (S: xv. 149a 1).

² Literally: the eight mothers and referring to Gaurī and her seven companions.

³ Bh interprets the five ambrosias as the Five Wisdoms—*bdud rtsi lña śes bya ba ni me loñ lta buñi ye śes la sogs pa ye śes lña po de dag ſiñd bdud rtsi ste de dag giñ hñzin paño* (xv. 216b 3).

⁴ The complete company are:

Rūpavajrā who is white and holds a mirror;

Śabdavajrā who is black and holds a lute;

Gandhavajrā who is yellow and holds a shell with scents;

Rasavajrā who is red and holds a begging-bowl filled with fine savours;

Spaśavajrā who is green and holds garments of various hues;

[footnote cont. overleaf.]

and the others¹ will sing *vajra*-songs.² When you have been thus consecrated, the Lord of your Family³ will appear on your head, and Heruka will be revealed in you.

Performing morning, noon and night this meditation which bestows such power, you should arise, and at all times remain consubstantiated with the divinity.⁴

CHAPTER V. REALITY

(1) Now we shall expound the chapter on reality.

In reality there is neither form nor seer,
neither sound nor hearer,

There is neither smell nor one who smells, neither taste nor taster,
Neither touch nor one who touches, neither thought nor thinker.⁵

(2) He who is well versed in this yoga gives honour always to the Mother and the Sister. Likewise he to whom this truth is dear, pays honour to Nartī, Rajakī, and Dombī,⁶ to Caṇḍālī and to Brāhmaṇī, combining Means and Wisdom in the rite.⁷

Dharmadhātuvajrā who is yellow and red and holds the triangle of origination (*dharmodaya*—see K (p. 123, l. 24).

Such is the list given by Bh (216b 5); it shows, however, some discrepancy in the matter of colours with that given in I-T iii. 2, pp. 183-4.

¹ *Locanā*, *Māmaki*, *Pāṇḍaravāsini*, and *Tārā* have already been referred to in the Introduction, p. 31.

² As an example of *vajra*-songs S and Bh both quote: *Kollaireṭṭhi*, &c. For this see beginning of Chapter 4, Part II.

³ The Lord of the Family is Akṣobhya, for it is he who is the hypostasis of Heruka or Hevajra. Bh: *rañ gi rigs śes pa ni Mi bskiyod paḥo* (xv. 217a 3).

⁴ Bh: “At the three set times practising the meditation of the bestowal of power, one arises” so it is said. The bestowal of power (*adhiṣṭhāna*) refers to the disposition of the divine forms (? *devatāvinyāsa*); the practice is meditation upon them, and this is the rite; “arising” implies remaining in union (with them). Then it refers to activity outside these set times and meditations with the words “being consubstantiated with the divinity”; this means the assurance of unity of enjoyment in the divine form with regard to all spheres of activity through possession of divine self-confidence in the acts of sitting, sleeping, eating and all the rest’—*thun gsum du byin gyis brlabs paḥi sgom pa rnam par bsgoms nas lañs te śes bya ba la thun gsum du ste | byin gyis brlabs pa ni lha rnam su rnam par dgod paḥo | de rnam kyī sgom pa ni goms paḥo | deḥi sgom pa ni cho gaḥo | lañs pa ni rnal ḥbyor gyis gnas paḥo | thun dan bsgom paḥi phyi rol gyi bya ba gsuñs pa | lhaḥi śes bya ba la sogs pa la | lhaḥi gzugs ni ḥdug pa dan | za ba dan | ñal ba la sogs pa rnam su lhaḥi na rgyal gyis yul rnam la lhaḥi gzugs su ñe bar loñs spyod paḥi rnal ḥbyor gyi nes pa ñid do śes dgoñs so |* (xv. 217a 5-7).

⁵ For a translation of K’s commentary on these verses see the Introduction, pp. 20-21.

⁶ The text actually has *Vajrī*, but see *sloka* 6 below.

⁷ These seven names fall into two groups. The first two belong to a larger set of eight feminine relatives, which will be found in full at II. v. 53. Their significance here is made clear below (I. v. 16-17). This is made more explicit by R who says that the Mother is one who always wishes you prosperity, that the Sister is one who is constant in her affection, and that they both bring prosperity to the Family of Vajrasattva—*Ma śes pa ni phan par ḥdod pa can no | srin mo śes pa ni byams pa brtan paḥo | de gñis ni rDo rje sems dpahi rigs la phan par byed paḥo* (xvii. 274a 5-6). The families of the other five buddhas are accounted for by Nartī and her companions (see diagram V). These are interpreted as representing the five senses with their objects. See K: p. 117, ll. 10-12.

(3) They must be served with circumspection that no disclosure come about. Through lack of secrecy misfortune will befall you, from snake or thief or fire or sprite.¹

(4) In order that one may gain release, these Mudrā are identified with the Five Families. She is called Mudrā or Sign, because she is signed with the Vajra.

(5) Vajra, Padma, Karma, Tathāgata, Ratna; these are known as the Five Families supreme, O thou of great compassion. (6 and 7) These then are their five Mudrā: Dombī for Vajra, Nartī for Padma, Rajakī for Karma, Brāhmaṇī for Tathāgata, and Caṇḍālinī for Ratna. For shortness they are called the families of the *tathāgatas*. (8) He enters supreme reality, he the Blessed One, and comes just as he went, and so on account of this play on words, it's as *Tathāgata* he's known.

(9) These families are of six kinds, it's taught, but abbreviated they are five. Then they may become three with the distinction of Body, Speech, and Mind.²

(10) These families correspond with the five elements and are identified with the five *skandhas*.³ It is because they can be reckoned (*kul*) or counted that they are therefore known as *kula*.

(11) There is neither meditator, nor whatso'er to meditate; there is neither god nor *mantra*.

It is as (aspects of) the undifferentiated unity that god and *mantra* have their existence.

(12) This unity is known as Vairocana, Akṣobhya, Amogha, Ratna, Ārolīka,⁴ and Sātvika, as Brahmā, Viṣṇu, Śiva, Sarva, Vibuddha, and Tattva.⁵

¹ These lines are interpreted differently by K: 'They (the senses that these goddesses symbolize) must be used with extreme care, so that no distinction, that is to say, so that no threefold dependence of sound, ear, hearing-consciousness, &c. shall come about' (p. 117, ll. 16-18). This seems scarcely the primary meaning, as the threats that follow the non-observance would not be suitable in this case. K shows his consciousness of this by inserting *sāmsārikair duḥkhaiḥ*.

² Interesting are the names given by K to the six buddhas: *Citta* (Akṣobhya), *Śāśvata* (Vairocana), *Ratneśa* (Ratnasambhava), *Vāgiśa* (Amitābha), *Amogha* (Amoghasiddhi), and *Sātvika* (Vajrasattva). They become five by the omission of Vajrasattva, and three by the absorption of Amoghasiddhi into Vairocana, and Ratnasambhava into Amitābha. This leaves Akṣobhya (*citta*), Amitābha (*vāg*), and Vairocana (*kāya*) (Td xvi. 128a). This order of elimination corresponds with the historical seniority of the group. Vajrasattva was the last-comer; Amoghasiddhi and Ratnasambhava are less substantial figures than the three first great ones who still hold their sway in China, Japan, and Tibet. Hevajra as was mentioned above (p. 60, fn. 3), is a manifestation of Akṣobhya, to whose family our whole *tantra* belongs. For an interesting and well-reasoned discussion of the origin of the five buddhas, see Paul Mus, *Borobudur*, ii. 1, part 6, ch. 1 'L'Origine des Cinq Jina'.

³ For a discussion of these correspondences see the Introduction, pp. 29-31. This passage is corrupted in the manuscripts, but well vouched for by the Tibetan versions.

⁴ *Ārolīka*—a curious name for Amitātha. It belongs to a set of names of invocation with *jinajik*, *Ratnadhyk* (see PK p. 8). See also GS p. 6 and Tucci, *Some Glosses upon the Guhyasamāja*, MCB iii, pp. 339-53. KT translates the term as *ḥkhor ḥdas* (= *samsāra*-
[footnotes 4, 5 cont. overleaf.]

(13) He is called Brahmā because he has gained *nirvāṇa* and enlightenment. Viṣṇu because he is all-pervading, Śiva because he is propitious, Sarva because he abides in all things, (14) Tattva because he experiences real bliss, and Vibuddha because he is aware of this happiness.

He becomes manifest in the body (*deha*) and he is therefore called the divinity (*devatā*). (15) Because he, as Buddha, possesses many blessings (*bhaga*), he is called most blessed (*bhagavat*). These blessings are six: lordliness, beauty, fame, wealth, wisdom, and great energy.¹ Or he may be called Bhagavat because he destroys (*bhañjanāt*) *Kleśamāra* and the others.

(16) *Prajñā* is called the Mother, because she gives birth to the world; and likewise the Sister (*bhagini*) because she shows the apportionment (*vibhāga*).² (17) She is called Washerwoman or Daughter or Dancer: Washerwoman (*rajakī*)³ because she tinges all beings (*rañjanāt*); Daughter (*duhitā*) because she yields good qualities (*duhanāt*); (18) Dancer because of her tremulous nature. She is called *Ḍombī* (outcast) because she is untouchable.

(19) Our speech is called uttering (*japa*) because it is the enunciation (*prajalpana*) of *āli* and *kālī*.⁴

nirvāṇa). S says *rolika* means dispute, and that he is called *Ārolika* because in the condition of great passion, the nature of which is Joy and Supreme Joy, this does not exist—*rolika ni rtsod paḥo | de yan mchog tu dgaḥ dgaḥ baḥi rañ bzin ḥdod chags chen po la yod pa ma yin pas Ārolika go* | (xv. 150b 6-7). And later: because this undifferentiated unity is free of a disputing nature, it is called *Ārolika* (151b 3). This must be the correct interpretation. *Rolā* 'dissension' occurs below (II. iii. 6). *Ārolika* is thus a *vyddhi* form of *arola* 'unrowdy'.

⁵ S equates the buddhas with their six Brahmanical counterparts, associating the five with the five wisdoms:

<i>Vairocana</i>	<i>Brahmā</i>	<i>ādarśajñāna</i>
<i>Amoghasiddhi</i>	<i>Śiva</i>	<i>krtyānuṣṭhānājñāna</i>
<i>Akṣobhya</i>	<i>Viṣṇu</i>	<i>suviśuddhadharmadhātujñāna</i>
<i>Ratnasambhava</i>	<i>Sarva</i>	<i>saṃatājñāna</i>
<i>Amitābha</i>	<i>Tattva</i>	<i>pratyaवेक्षणājñāna</i>
<i>Vajrasattva</i>	<i>Vibuddha</i>	<i>sahajānandamahāsukhapratiti*</i>

He defines *vibuddha* as special and noble buddha—*khyad par du ḥphags paḥi saṅs rgyas ni rnam par saṅs rgyas so* |

¹ R quotes these six in the following verses:

dbañ phyug dan ni gzugs bzañ dan |
dpal dan grags dan ye šes dan |
brtson ḥgrus phun sum tshogs ldan pa |
drug po ḥdi la bcom šes bśad | (xvii. 276a 5)

² K explains the apportionment as the apportionment of relative and absolute truth (*saṃvṛtiparamārthayor vibhāga*).

³ One might equally well translate: she is called ravisher (*rajakī*) because she ravishes (*rañjanāt*) all beings.

⁴ It was said above that there is no *mantra* (I. v. 11), and this is now explained in full. *Mantra* is speech, and this consists in essence of vowels (*āli*) and consonants (*kālī*), therefore *mantra*, like *āli|kālī*, is *tattva* and *nairātmya*, and exists only as the undifferentiated unity. So B and S interpret. K refers to the yoga-practice in which the vowels and consonants are imagined as passing through the nostrils. See Evans-Wentz, *Tibetan Yoga and Secret Doctrines*, pp. 180-1.

(* *dgaḥ ba ni lhan cig skyes paḥi bde ba chen po de rtogs pa*) (xv. 151a 1-5)

A *maṇḍala* is a foot-mark, and it is called *maṇḍala* because it arises from pressure (*malanāt*).¹

(20) A gesture (*mudrā*) is an opening of the hand and the pressure of one finger upon another.

Our thought is our meditation, since meditation consists in thought.²

(21) The bliss that is found in the Father,³ that bliss is enjoyed of oneself, and that bliss by which occurs the Slaying,⁴ such bliss is said to be *dhyāna*.

CHAPTER VI. THE PERFORMANCE

a. (1) Now we shall further tell of the practice so excellent and supreme, the cause of perfection by means of which one gains the finality of this perfection in Hevajra.

(2-3) The yogin must wear the sacred ear-rings, and the circlet on his head; on his wrists the bracelets, and the girdle round his waist, rings around his ankles, bangles round his arms; he wears the bone-necklace

(4) and for his dress a tiger-skin, and his food must be the five ambrosias. He who practises the yoga of Heruka should frequent the five classes.⁵

(5) These five classes that are associated together, he conceives of as one, for by him no distinction is made as between one class or many.

(6) Meditation is good if performed at night beneath a lonely tree or in a cemetery, or in the mother's house,⁶ or in some unfrequented spot.

¹ This verse scarcely helps in defining a *maṇḍala* and the commentators find difficulty in explaining its association with a footprint. K suggests that if one contracts the big toes one can make circles with the ball of one's feet—an irrelevant notion. Bh just says: *pāda = jñāna* (xv. 224b 7). R says that a *maṇḍala* may be briefly described as the pattern of a footprint which is made with dust and mud and water (xvii. 226b 2)—*rkaṇ pas bris pa zes pa ni rdul dañ ḥdam dañ chu la sogs pa la rkaṇ rjes kyi ri mo ni dkyil ḥkhor zes pa śin tu mdor sdud paḥo* | But see following note.

² S says *cintana* is ordinary thought, that *vicintana* refers to thought in terms of its absolute nature, and that this is *dhyāna*—*sems par byed pas bsams pa ste | de kho na ſiīd kyi tshul du rnam par sems par byed pa ste | de ſiīd bsam gtan no* | (xv. 152b 7).

These four, *japa*, *maṇḍala*, *mudrā*, and *dhyāna* are the substance of the yogin's technique for the gaining of that intuitive and indefinable realization which is his goal. As methods they have only a conventional (*saṃvṛti*) value, and their real existence is submerged in the final undifferentiated unity, which is the chief theme of this chapter. But there is another aspect of these four techniques which the commentators have missed, namely that for the perfected yogin (*siddha*), for whom all things are possible and for whom all things are in all, all speech is *mantra*, even a footprint is a *maṇḍala*, any gesture is a *mudrā*, and all thought is *dhyāna*. This interpretation is supported by I. vii. 26: 'Whatever movement of the limbs, whatever words flow forth, these are *mantra* and *mudrā* for him who occupies the place of *Śri-Heruka*'.

³ The Father is Vajradhara (K: p. 118, l. 36).

⁴ Death is release; it is death because it is the end of those marks of ignorance which are mind and the product of mind (K: p. 119, ll. 4-5). See Introduction, p. 38.

⁵ These are the five families referred to above, as represented by Nartī and the rest.

⁶ According to S, the dwelling of Vaiṣṇavī and so on—*khyab ḥjug ma la sogs paḥi ma moḥi gnas* (xv. 154a 4); Bh is more precise: 'the house of a Mother is the place where there are statues of the seven mother-goddesses, Brāhmī, Śivā and so on'—*ma moḥi khyim zes bya ba ni tshañs ma dañ | drag mo la sogs pa ma mo bdun po de rnams kyi gzugs brāñan de dag gañ du gnas pa de ni ma moḥi khyim mo* |.

(7) When some heat has been developed,¹ if one wishes to perform this practice and to gain perfection, then upon this course one should proceed. (8-9) Take a girl of the Vajra-family, fair-featured and large-eyed and endowed with youth and beauty, who has been consecrated by oneself² and is possessed of a compassionate disposition, and with her the practice should be performed. In the absence of one from the Vajra-family, it should be performed with a girl from the family of one's special divinity, or (if this fails) from some other. Take her then who is now consecrated with the depositing of the seed of enlightenment.

(10) If in joy songs are sung, then let them be the excellent Vajra-songs,³ and if one dances when joy has arisen, let it be done with release as its object. Then the yogin, self-collected, performs the dance in the place of Hevajra.⁴

(11) Akṣobhya is symbolized by the circlet, Amitābha by the ear-rings, Ratneśa by the necklace, and Vairocana (by the rings) upon the wrists.

(12) Amogha is symbolized by the girdle, Wisdom by the *khaṭvāṅga* and Means by the drum, while the yogin represents the Wrathful One himself.

(13) Song symbolizes *mantra*, dance symbolizes meditation, and so singing and dancing the yogin always acts. (14) He should always eat herbs and drink water, then old age and death will not harm him and he will always be protected.

(15) Now he, whose nature is HŪM (viz. Hevajra), should arrange his

¹ 'Heat'—generally interpreted as power (*prabhāva*—*mthu* or *nus pa*), gained from meditation and incantation. So K (p. 119, l. 27), S (xv. 154b 1), Bh (xv. 227a 7) and R (xvii. 278a 3). According to V it is a first stage, presumably of trance, associated with the appearance of things as smoke and as mirage—*gal te spyod pa byed ḥdod pa | yan lag drug sbyor gañ yin te | du ba smig rgyu la sogs pañi | drod ni dan por bskyed par bya* | (quoted from the *Mūlatantra* xv. 56b 6). In this respect see *Tibetan Yoga and Secret Doctrines*, p. 195. It is also possible that the use of this term is to be associated with the first of the four states leading to Enlightenment: *uṣmagata*, *mūrdha*, *kṣānti*, and *laukikāgradharma*, which are known from Yogācāra works. For references see Obermiller, *Analysis of the Abhisamayālaṃkāra*, fasc. 1, p. 58.

² 'Consecrated by oneself'. According to Bh she is to be given instruction about all her own *dharma*s—*rañ ſiḍd kyi chos thams cad kyi man ṅag de la sbyin la byaḥo*—or as she is of the same nature as the yogin, he embraces her and she becomes the recipient of that consecration that is purificatory in its effect—*sgrub pa poñi rañ gi bdag ſiḍd du gyur bas ḥkhyud cñ dñan bskur ba ni khruṣ byed pa dan ldan paḥo* (xv. 227b 5). The compassionate disposition of which she is possessed, he defines as the basis for the producing of *siddhi*. If this compassion is feeble, it will not be produced—*stññ rje de ni dños grub tu ḥgyur bañi rtsa baḥo | . . . de yañ stññ rje dman na ḥgrub mi ḥgyur zes pa ḥdi ſiḍd kyi ṅag las so* | (id. b 6).

³ S: 'Songs should be sung with *vajra*-words, not the songs of ordinary folk'—*rdo rjeñi tshig dan ldan pa ſiḍd kyi glu blañ bar bya ste | groñ gi glus bya ba yañ ma yin no* | (xv. 154b 5). So also Bh, who adds that the yogin should not have a liking for the dances of simple people, the fixed intention of which is to captivate and so on, for his dancing has release as its object—*so soñi skye boñi gar rnams ni gzuñ ba la sogs pañi mñon par zen pa de rnams rnal ḥbyor pas ni de la mñon zen pa med pa ste | de bas na gar gyi bya ba ni thar pañi rgyur gyur pa yin no* (xv. 228a 7-b 1).

⁴ *Vajrapada* is elaborated by K and other commentators to refer to the various postures associated with Hevajra, and which the yogin, now identified with him, may be said to assume.

piled-up hair¹ as a crest and for the performance of the yoga he should wear the skull-tiara, representing the five buddhas.² (16) Making pieces of skull five inches long, he should secure them to the crest. He should wear the two-stranded cord of hair, that symbolizes Wisdom and Means, the ashes and the sacred thread of hair; (17) the sound of the drum is his invocation, and the *khaṭvāṅga* of Wisdom is his meditation.³ It is this that is intoned and meditated in the practice of Vajra and Skull.

b. (18) He should abandon desire and folly, fear and anger, and any sense of shame. He should forgo sleep and uproot the notion of a self, and then the practice may be performed, there is no doubt. (19) Only when he has made an offering of his own body,⁴ should he commence the practice. Nor should he make this gift with the consideration of who is worthy and who is not. (20–21) Enjoying food and drink he should take it as it comes, making no distinction between that which is liked or disliked, eatable or uneatable, drinkable or undrinkable. Nor should he ever wonder whether a thing is suitable or unsuitable.

(22) Even when he has attained to *siddhi* and is resplendent in his perfect knowledge, a disciple respectfully greets his master, if he wishes to avoid the *Avīci* Hell.

(23) Free from learning and ceremony and any cause of shame, the yogin wanders, filled with great compassion in his possession of a nature that is common to all beings. (24) He has passed beyond oblations, renunciation, and austerities, and is freed from *mantra* and meditation. Released from all the conventions of meditation,⁵ the yogin performs the practice.

¹ This is certainly the intended meaning (i.e. *cauḍakeśa*) and is thus interpreted by K. Nevertheless the only reading both in manuscripts and in the Tibetan versions is *caurya*, of which no one gives an intelligible account. V says it is a coronet made into a symbol from grass—*rkun mañi skra ces bya bañi rtsa las cod pan du brdañ bya ba* (xv. 58a 1).

² Concerning these tiaras, see *I-T* iii. 1, pp. 79–80, although there is here no reference to their being made of skull.

³ According to V, the double-stranded girdle of human hair is for subduing the self-confident gods of this world (*laukikadevatā*); his body is smeared with ashes because of the vow of Śiva; the Brahmanic thread of human hair is for the sake of the Brahmanic vow; he holds the drum because of the acme of divine joy; he holds the *khaṭvāṅga* because it is the sign of victory (*dhvaja*) of Śiva, and with the skull-pieces he holds the *vajra*-skull because of the vow—*ljig rten pañi lha ña rgyal can rnams gdul bar bya bañi don du | mi roñi skrañi ske rags gñis bskor dan | dbaṅ phyug chen poñi brtul žugs kyī ched du thal bas lus la byugs pa dan | tshañ pañi brtul žugs kyī ched du mi roñi skrañi tshañ skud dan | lha rnams kyī dgañ bañi rtse moñi ched du can teñu gzuñ ba dan | dbaṅ phyug chen poñi rgyal mtshan gyī ched du keñ rus gzuñ ba dan | thod pañi dum bus brtul žugs kyī ched du rdo rjeñi thod pa bzun bar bya ba ste |* (xv. 58a 4–5). The interpretation of *vajra*-skull is unsatisfactory. S equates it with Hevajra, and says it is his practice—*rdo rje thod pa ni Kyehi rdo rje ste deñi spyod pas so* (xv. 150a 3). This is the required sense. The two terms refer to the two basic principles, *Prajñā*/*Upāya*, *ālīkāli*, &c. So here *Kapāla*/*Vajra*.

⁴ See p. 56, fn. 1.

⁵ *Samaya* refers to externalized conventional usages, the *maṇḍala* with its divinities, and their symbols and syllables, and *saṃvara* to the conventional forms envisaged within the body; see these terms in the Glossary.

(25) Whatever demon should appear before him, even though it be the peer of Indra, he would have no fear, for he wanders like a lion.

(26) For the good of all beings, his drink is always compassion, for the yogin who delights in the drink of yoga, becomes drunk with no other drink.

CHAPTER vii. SECRET SIGNS

a. (1) Now we shall expound the chapter on secret signs,¹ by which the (right) yogin and yoginī may be recognized with certainty.

(2) Whoever shows one finger, implies: Am I welcome?²

¹ Secret signs—*chomā* (tib.: *brda*—sign), glossed by K as *milicchā* (tib.: *kla klo gyi skad*—barbarian language). These terms serve but to emphasize the non-brahmanical origin of these practices. According to V: 'These signs are to be known as being of two kinds, even as it is said in the *Mūlatantra*: The practiser of *Heruka-yoga* learns the bodily signs and the verbal signs, for if he does not express himself with these bodily and verbal signs, he will come to grief even though he be a buddha. (Compare II. v. 65–67, where this warning is given after the list of verbal signs.) So the yogins and yoginīs who practise the *Hevajra-yoga* must make effort to remember these signs of body and speech, so that in the company of malicious outsiders and male and female messengers from other families (other than the *Vajrakula*) one need not converse in the terms of ordinary speech, but we shall speak of the great mystery by means of signs and these malicious outsiders and wanderers will be bewildered. In this chapter only bodily signs are explained, and the verbal signs in another (see p. 99). *brdaḥ ni rnam pa gñis su go ba bya ste | de yañ ji skad du | rtsaḥi rgyud las Heruka ldan rnal ḥbyor gyis | lus dan ḥag gi brdaḥ la bslab | lus ḥag brdaḥ yis mi smra na | saṅs rgyas kyañ ni nes par ḥjig | ces gsuñs te | de bas na dehi phyir | Kyehi rDorjeḥi rnal ḥbyor la gnas paḥi rnal ḥbyor pa dan rnal ḥbyor ma rnams kyi(s) lus ḥag gi brdaḥi man ḥag ḥbad pas yid la gzuñ ste | phyi rol gyi skye bo mi srun pa rnams dan rigs gzan gyi pho ña dan pho ña ma rnams tshogs paḥi nañ du tha mal paḥi tha sñad kyis brjod par mi byaḥi | bdag cag rnams kyis gsañ chen gañ yin pa de brdas brjod pa na skye bo ma ruñs pa dan phyi rol gyi pho ña dan pho ña ma rnams rmoñs par ḥgyur ro | . . . leḥu ḥdir ni lus kyi brda ḥbah žig ston la ḥag gi brda ni leḥu gzan nas ston par ḥgyur ro | (xv. 59b 3–7). Bh adds to this information by telling us that: Practising yogins who wander about among the *piṭha* and *kṣetra* (see below) looking for proficient yoginīs, should give these signs so that they may know which among the yoginīs are in possession of the necessary tenets which accord with their own, and so that they may arouse in these a condition of mutual responsiveness—*Da ni spyod paḥi rnal ḥbyor pa rnams kyi(s) ḥgrub paḥi rnal ḥbyor ma rnams blta baḥi don du | gnas dan žiñ la sogs pa rnams su bgrod ciñ | de rnams las mñon par ḥdod paḥi grub paḥi mthah bdag dan ḥbrel ba [las] rtogs paḥi phyir dan | de rnams dan bdag mñam žiñ ḥdra bar bskyed paḥi don du de dag brda ster bar rigs so (xv. 231b 4–5).**

² K, V, and D attempt a detailed interpretation of these signs, but there is absence of agreement. K does not even trouble to preserve the questions and answers which are essential to their nature and interprets as though it were an account of the granting of initiations by master to pupil. I quote V's account as being the best of the three, but it is probably as arbitrary as the others: Now 'whoever shows one finger', that is to say, if any man or woman suddenly appears before one and shows one finger, it is to be understood as meaning: 'Am I welcome?' Likewise, 'by two you are welcome', means that by stretching forth two fingers in reply, such a one is welcome. Further, 'by pressure from the left thumb one should know the sign for well-being', that is to say, you should know the sign for asking someone about his well-being: 'Are you happy in body, speech and mind?'

'Whoever shows the fourth finger'—this is the part of *Upāya* (the yogin), 'to him one should present the little finger'—this is the part of *Prajñā* (the yoginī), and by this one should know Air and Fire as distinguished above and below.

'Whoever shows the middle finger, to him one should present the second finger', and by this likewise one should know Water and Earth with the distinction of above and below.

So these are signs of Void and Compassion, conceived as external and internal. Thus

The showing of two implies he is welcome.

The sign of well-being may be known from pressure with the left thumb.

- (3) If he presents the fourth finger, he should be shown the little finger.
If he presents the middle finger, he should be shown the second finger.
- (4) If he shows the fourth finger, one should indicate to him the neck.
If he shows a painting, one should show him a trident.
- (5) If he indicates the breasts, one should indicate the parting of the hair.
If he indicates the earth, one should indicate the mouth.
- (6) If he indicates the eyebrow, one should indicate the loosening of one's crest of hair.
If he indicates the forehead, one should indicate the back.
- (7) If he indicates the sole of the foot, one should dance with joy.

in the *Ādibuddhatantra* it is said: 'To east and west are Earth and Air, which mutually are Means and Wisdom; to south and north are Fire and Water, which mutually are Means and Wisdom.'

'Whoever shows the fourth finger, to him one should indicate the neck', and this asks the question: 'Do you know the truth (*dharma*) which is like the expanse of the sky?', and in reply one indicates the neck, for the circle of the throat is the place where are tasted the six savours, and by means of these the veins develop, and so by this one indicates the truth that is like the sky.

'Whoever shows the canvas, to him one should show the trident'—to the question: 'Do you know the characteristics of the guardian divinity?', there is the answer: 'Yes, I know; I know the essence of the three veins which have the nature of Body, Speech, and Mind.'

'Whoever indicates the breasts, to him one should indicate the parting', which means: 'If we obtained a treatise on dancing, would you know it?', to which there is the answer: 'I know it, and I know the bliss that arises from the action of the two *indriyas*.'

'Whoever points to the earth, to him one should indicate the mouth', and this implies the question: 'Do you know the essence of Wisdom?', to which is the answer: 'Yes I know it; it is possessed of Wisdom and Means.'

'Whoever shows the eyebrow, to him one should indicate the loosening of one's crest of hair', and this means: 'Very well, you and I shall perform the parts of Means and Wisdom', to which there is the reply: 'There is no fear, we shall so perform.'

'Whoever shows the forehead, to him one should show the back', which means: 'Do you know that place of the *Ḍākinīs*, the foremost one of the body, which is in the head?', and to this there is the answer: 'Yes, I know it; but apart from the head, there are places of the *Ḍākinīs* in the rest of the body as well, in the back and so on.' (These places will be mentioned below.)

'Whoever shows the sole of the foot (in reply) one dances with joy.' This asks the question: 'How shall we go to those places?', to which there is the reply: 'First the treatise on dancing, and then by entering into complete tranquillity with one's mind possessed of attachment, in this way we will go to those places.'

This translation is literal, but in spite of a certain obscurity, most of which will become clear below, it provides a satisfactory interpretation of these signs, marking clearly the stages from the first meeting to the decision to unite in the ritual. My translation presumes that the yogin poses the question in every case. This is clearly stated to be so by V in the case of the third question, and implied generally by the fact that it is the yogin who is looking for a suitable yoginī, and not the reverse. Nevertheless MS. A in several cases implies otherwise by reading *tasyāḥ* instead of *tasya*, 'to her' instead of 'to him'. (The Tibetan versions have everywhere *de yi*, which could mean either.) But since no commentary provides an interpretation that takes this distinction into account, and since Bh and K read *tasya* in all cases, I have adhered to this reading.

De la gañ zig sor mo gcig ston pa zes bya ba ni skyes pa ham bud med gañ zig gis blo bur du mdun du hoñ pa la sor mo gcig ston pa dehi tshé | legs par hoñs sam zes dri bañi don du

So one explains things conventionally by means of sign and counter-sign.

(8) Then the yoginīs say: 'Well done, O Son, thou of great compassion.'

If they show wreaths in their hands, they are signifying that you should come together in that place; (9) motioning forward with their wreaths (they mean to say) 'O True One, stay at this ceremony and take part'. So there at that meeting-place, abiding within that sacred orbit, he should do whatever the yoginīs say.

b. (10) Vajragarbha said: 'What, O Lord, are these places of meeting?'

The Lord replied: 'They are the *pīṭha* and the *upapīṭha*, the *kṣetra* and the *upakṣetra*, the *chandoha* and the *upachandoha*, the *melāpaka* and the *upamelāpaka*, the *pīlava* and the *upapīlava*, the *śmaśāna* and the *upaśmaśāna*.¹ (11) These correspond with the twelve stages of a Bodhisattva. It

*rtogs par byaḥo | de bzin du gñis kyis legs par hoṅs pa yin ṣes pa ni lan du sor mo gñis brkyañ
bas bde bar yōṅs so ṣes bstan par byaḥo | gzan yañ g'yon gyi mthe boñ bcañs pas ni | bñun gyi
phyag rgyar nram par ṣes | ṣes bya ste gañ ṣig la bñun ḥdri bañi brdar ṣes par bya ste | lus
nag yid gsum bde ḥam ṣes bya bañi don to | gañ ṣig srin lag ster ba la ṣes pa ni thabs kyī cha
yin la | de yi mthe chuñ nram par sbyin ṣes bya ba ni ṣes rab kyī cha ste steñ ḥog gi bye brag
gis rlun dañ me ru rtogs par byaḥo | gañ ṣig guñ mo ston pa la | de yi ḥdzub mo nram par
sbyin ṣes pa ni de bzin du steñ ḥog gi cha chu dañ sa rtogs par byed pa yin la | de bas de dag
rnams kyañ phyi dañ nañ gi stoñ pa dañ sñin rjeñi brda ñid yin no | gañ de ni dpal mchog dī
dañ poñi sañs rgyas kyī rgyud ces bya ba las kyañ ji skad du |*

śar dañ nub tu sa dañ rlun | phan tshun thabs dañ ṣes rab yin |

lho dañ byañ du me dañ chu | phan tshun thabs dañ ṣes rab yin |

*ṣes . . . gsuñs so | gañ ṣig miñ med ston pa la | de yi mgrin pa rab tu bstan | ṣes pa ni nam
mkhañ lta buñi chos ṣes sam ṣes ḥdri ba la | deñi lan du mgrin pa bstan par bya ba ni ro drug
la loñs spyod pañi lam mgrin pañi ḥkhor lo yin te | deñi stobs kyis rtsa rnams rgyas par ḥgyur
la | des nam mkhañ lta buñi chos ston par ḥgyur ṣes bya bañi don bstan to | gañ ṣig gos ni
ston pa la | de yi rtse gsum rab tu bstan ṣes bya ba ni | skyob pa mtshan ñid ṣes sam ṣes ḥdri
ba la | lan du ña yis ṣes te lus nag yid gsum gyi bdag ñid rtsa gsum gyi rañ bzin ṣes naḥo ṣes
bya bañi don no | gañ ṣig nu ma ston pa la de yi mtshams ni rab tu bstan ṣes bya ba ni | de
ñid gar gyi bstan bcos kyis* thob pa yin na | de ṣes sam ṣes ḥdri ba la | lan du ña yis ṣes te
dñan po gñis sprad pañi bde ba rtogs ṣes bya bañi don to | gañ ṣig so ni ston pa la | de yi kha
ni rab tu bstan | ṣes bya ba ni ṣes rab kyī rañ bzin ṣes sam ṣes ḥdri ba la | lan du ña yis ṣes te
thabs dañ ṣes rab ldan naḥo ṣes pañi don to | gañ ṣig khro gñer ston pa la | gtsug pud dgrol pa
bstan par bya | ṣes pa ni | ḥo na khyod dañ na gñis thabs dañ ṣes rab kyī rañ bzin la rtsod doṭ
ṣes zer ba la | lan du ḥjigs pa med de brtsad par byaḥo ṣes bya bañi don to | gañ ṣig dñal ba
ston pa la | de yi rgyab ni rab tu bstan | ṣes bya ba ni | gañ mkhañ ḥgro ma rnams kyī gñas lus
kyī mchog mgo la yod na de khyod kyis ṣes sam ṣes ḥdri ba la | lan du ña yis ṣes te mgo bo las
gzan rgyab la sogs pa lus gzan la yañ mkhañ ḥgro mañi gñas yod ces bya bañi don to | gañ gis
rkañ mñil ston pa la | lto yis nram par rtse bar bya | ṣes pa ni | ḥo na gñas de dag tu ji ltar
bgrod par bya ṣes ḥdri ba la | lan du gar gyi bstan bcos sñon du ḥgro bas chags pa dañ ldan
pañi sems kyis sñoms par ṣugs nas gñas de rnams su phyin par ḥgyur ṣes pañi don to | (xv.
60a 2-b 7).*

¹ These are the different kinds of places of pilgrimage, some of which are known as 'seats' (*pīṭha*), some as 'fields' (*kṣetra*), some as 'meeting-places' (*melāpaka*), and some as cemeteries (*śmaśāna*). As for *chandoha* and *pīlava*, I have no ready translation. The Tibetan transliterates the former and translates the latter as *ḥthuñ-gcod* 'drink and cut' as though *pīlava* were derived from *pī* 'drink' and *lava* 'cutting'). See *The Blue Annals*,

* *kyis* makes the phrase unintelligible unless there is a pronoun missing before it, perhaps *khyod kyis*.

† *rtsod* with secondary root *brtsad* normally means 'to contend'. It here has the meaning of *rtsed* 'to play', with which word I presume it to be cognate.

is because of these that he receives the title of Lord of the Ten Stages and as Guardian Lord.¹

(12) Vajragarbha said: 'What are these *pīṭhas* and the rest?'²

Roerich, pp. 980 and 983, for an attempt to make some forced sense of an absurd translation. It is rare indeed that the Tibetans err in this manner. D gives an attempted explanation of these terms:

It is called 'seat' because one always stays there and performs the practice, also because the yogins stay there.

Because it is near to that place, it is called 'near-by seat' (*upapīṭha*).

It is called 'field', because it produces good qualities, also because the mother-goddesses stay there.

Because it is near to there, it is called 'near-by field'.

Because one desires and yearns, it is called *Chando*.

Because it is near to there, it is called 'near-by *Chando*'.

It is called 'meeting-place', because it is the site of a place, Magadha and Aṅgamagadha.

It is called 'near-by meeting-place' because it is near there.

It is called *pīṭava*, because there are no obstructions.

It is called 'near-by *pīṭava*' because it is near to there.

It is called 'cemetery' because no discriminating thought (*vikalpa*) arises and because there are many corpses.

It is called 'near-by cemetery', because it is near to there.

rtag tu gnas śin spyod pas na gnas śes byaḥo | yañ rnal ḥbyor pa bžugs pas na yañ gnas śes byaḥo | de dañ ñe bas ñe bañi gnas śes byaḥo | yon tan skyed par byed pas na śiñ yañ ma rnams gnas pas na śiñ śes byaḥo | de dañ ñe bas ñe bañi śiñ no | ḥdod ciñ ḥdun pas na tshando | de dañ ñe bas na ñe bañi tshando | magadha dañ aṅgamagadha ni gnas kyi gzi po yin te ḥdu ba śes byaḥo | de dañ ñe bas ñe bañi ḥdu baḥo | . . . bar chad med pas na ḥthuñ gcod | de dañ ñe ba ni ñe bañi ḥthuñ gcod | rnam par rtog pa mi ḥbyuñ ba dañ ro mañ po gnas pas dur khrod do | de dañ ñe ba ñe bañi dur khrod do | (xvii. 365b 2-5).

¹ These twelve kinds of place are said to correspond with the twelve *bhūmis*, which are here listed in all the commentaries. But it is from the *bhūmis*, not from the *pīṭhas*, &c., that the *bodhisattva* gets his name of Lord of the Ten *Bhūmis*. I would prefer to translate: 'It is from these that the Protector is known as Lord of the Ten *Bhūmis*', but all the commentators, aware of the discrepancy between the twelve *bhūmis* just listed, and the ten referred to in the title, separate the two names, applying the ten to the Bodhisattva, and the remainder to the Protector, the Buddha. They even add a thirteenth, the Vajradharabhūmi, which the ordinary Mahāyānists (*pha rol tu phyin pa ba*) do not reach (D: xvii. 366a 4).

² According to S and D there should be thirty-two places here listed, but none of the commentators helps in arranging a satisfactory list. K (p. 122, l. 17) and R (xvii. 280a 2-3) define the 'city' as Pāṭaliputra, but give no other helpful information. Their explanation of *tatsamīveṣaṃ* would be meaningless without the full quotation from D, given just above. But the list is clearly unsatisfactory, since from here onwards no further names are given, except perhaps for *pretasamhāta*, which may be intended for Pretapuri. They are not interested in these places in the world without. 'These places, Jālandhara and so on, are mentioned for the benefit of simple fools who wander about the country' (N. xvii. 111b 2). They are therefore interpreted as symbols for the places within the body, that is to say, they are the external equivalent of that which exists within. According to V, 'externally these are places in the world without, where dwell those goddesses who run after flesh and blood and so keep to the towns, but internally these places exist in the body in the form of veins and there is no need to look elsewhere for them'—*phyi rol tu ni sa dañ khrag la rgyug par byed pa groñ la brten pañi lha mo rnams ni phyi gnas de dag na gnas pa yin la | . . . | nañ gi gnas ni lus la rtsaḥi gzugs kyi gnas par gsun te de las gžan du mi bltaḥo | (xv. 61b 3-4)*. See also S: 'As for these places Jālandhara and so on, they are the thirty-two places, the head and top of the head and so on; Abhedya and the other (31) *yoginis* come together in the 12 meeting-places, viz., *bhūmis*.'—*gnas ni Dzālandharar gsun śes bya ba la sogs pa la | gnas ḥdi rnams kyañ sum cu tsa gñis te | mgo bo dañ spyi gtsug la sogs paḥo | mi phyed ma la sogs pa rnal ḥbyor ma rnams te | de bsdus śiñ ñe bar bsdus pas ḥdus pa ni sa bcu gñis rnams suḥo | (xv. 156b 1-2)*. It is here that the confusion exists which explains the unsatisfactory nature of the list of places in the main text,

The Lord replied:

'The *piṭhas* are Jālandhara, Oḍḍiyāna, Paurṇagiri, and Kāmarūpa;

(13) The *upapiṭhas* are Mālava, Sindhu, and Nagara.

The *kṣetras* are Munmuni, Kāruṇyapāṭaka, Devikoṭa, and Karmārapāṭaka.

(14) The *upakṣetras* are Kulatā, Arbuda, Godāvarī, and Himādrī.

(15) The *chandohas* are Harikela, arising in the salt-ocean, Lampāka, Kāñcika, and Saurāṣṭra.

(16) The *upachandohas* are Kaliṅga, the Isle of Gold and Kokaṇa which is called *upachandoha* for short.

(17) The *pilavas* comprise that which lies on the village boundary, and that belonging to the city, Caritra, Kośala, and Vindhyākau-mārapaurikā.

The *upapilava* is nearby to that, O Vajragarbha of great compassion.

(18) The *śmaśānas* are where the pretas meet and the ocean's shore.

The *upaśmaśānas* are the garden and the shore of the lotus-pool.

c. (19) The day too I will tell you when the yoginīs meet together, for the purpose of the welfare of all beings in the Yoginī-tantra of Hevajra.'

for whereas there are 32 veins, 'Indivisible' and the others (see I. i. 16-19), the parts of the body, commencing head and top of the head, belong to a set of 24. D is aware of this, but still wishes to run them together: 'the twelve kinds of place listed above, are listed in full below as the 32 countries of Jambudvīpa; internally these are associated with the 24 parts of the body and with the 32 veins'—*phyi ltar bśad pa ni goṅ gi bcu gñis po de ḥdzam buñi glñ gi yul sum cu rtsa gñis su ḥog na rgyas par ḥched do | nañ ltar bśad pa ni lus kyī gnas ñi su rtsa bñi la sbyar ba dañ rtsa sum cu rtsa gñis su sbyar te*—(xvii. 365b 7-366a 1). In fact in our text only 24, and not 32 places in Jambudvīpa are named; the other six are made up by such terms as village-boundary, ocean-shore, and so on. Elsewhere only 24 places are known. One of the verses of Saraha runs: 'I have visited in my wandering *kṣetra* and *piṭha* and *upapiṭha*, for I have not seen another place of pilgrimage blissful like my own body.' (*Kṣetra*, &c. are here intended figuratively as our own commentators would understand them.) Advayavajra in his commentary says: 'All these *kṣetra* and *upakṣetras*, &c. are the 24 localities' (Bagchi, *Dohakoṣa*, p. 113). But most important of all for this whole subject see Tucci, *I-T* iii. 2, pp. 38-45. He there quotes the complete list of 24 places with the 24 equivalent parts of the body. These latter correspond with the list quoted by N at xvii. 112a 1 (except for one omission). V's list (xv. 61b 5) is more disordered but is basically the same. As for the place-names 19 of ours correspond with Tucci's list. The *Hevajra-tantra* presents us with an unsystematized attempt to allocate 24 places to the 12 kinds of place of pilgrimage, and the carelessness with which it is done enables the commentators to assume that there are 32 places on the analogy of the 32 veins. Nevertheless they remain aware of the relationship between the external places and the 24 places in the body and ignore the resulting contradiction.

Of the places listed in the *Hevajra-tantra* the 19 corresponding with those in *I-T* are: Jālandhara, Oḍḍiyāna, Paurṇagiri (= Pullira Malaya), Kāmarūpa, Mālava, Sindhu, Nagara, Devikoṭa, Kulatā, Arbuda, Himādrī, Lampāka, Kāñcika, Saurāṣṭra, Kaliṅga, the Isle of Gold, Kośala, Godāvarī and possibly Pretasamhāta (for Pretapuri). Those that remain are Munmuni, Karmārapāṭaka, Kāruṇyapāṭaka, Harikela, Kokaṇa, Caritra, and Vindhyākau-mārapaurikā (if this last is not an epithet). This produces twenty-six names, but of these *pretasamhāta* figures in the text not as a place-name (in spite of the possible correspondence with Pretapuri) but as a description of *śmaśāna*, while the last appears rather to be an epithet as I suggest. Even Kokaṇa has doubt cast upon it by the suggestion that is an alternative name for the term *upachandoha*: 'and Kokaṇa is called *upachandoha* for short'.

(20) Vajragarbha said: 'Lord, which are those days?'

The Lord replied: 'The fourteenth and the eighth days in the dark fortnight.

d. (21) A man who has been hanged, a warrior killed on the field of battle, and a man of irreproachable conduct who has returned seven times to human state, of the flesh of these one should partake.¹

¹ V: 'A *dhwaja* (banner) is the corpse of any man or woman who has been a thief or something else, and who having been punished by the king, has had his or her body rent by a sword and hung on a gallows. A *saptāvarta* (seven times) is any man or woman who has transmigrated in human form throughout seven lives. Their characteristics are these: they appear with seven shadows, their eyes are unflinching, there are three creases on their foreheads, their bodies emit a pleasing odour, and so on. If you see such a one, offer him flowers in salutation, circumambulate him and address him thus: "O Great Lord of Yogins, the time has come to act for the good of such as us." If you address him thus he will surrender his life. As soon as he has surrendered it, you should make of his flesh pellets as big as the kernel of a juniper berry (?), saying, "We all will eat these, and you shall apportion to all beings even as to yourself", and he will grant the *siddhi* of activity throughout space. Then having washed and compounded the ordinary flesh, that of the hanging corpse and the slain-in-battle, make it into pellets and eat it, and you will make an end of wrinkles and white hair. The figurative meaning of this is given in the *Mūlatantra*: "This excellent *dhwaja* which is the body, cleansed from the veins which are figured by the gallows, consumes the flesh which is the *bodhicitta*, and the yogin gains supreme perfection."

As for the figurative meaning of the *saptāvarta* it is said: "Of all embodied beings this body represents seven births, for from the eating and drinking of food and drink with their six flavours, these are digested and nourishment increases. This is called the first birth. Then blood is formed and this is the second birth. Then flesh which is the third, skin which is the fourth, the formation of veins which is the fifth, then bones which is the sixth, then fat and marrow, and this is the seventh."

rgyal mtshan ni rgyal pos rkun po la sogs pa skyes pa ham bud med hgaḥ ḥig chad pas bcad
de lus mtshon gyis dral nas ro ṣiṅ la dpyaṅs te bzag paḥo | lan bdun pa ni ḥdi na skyes pa ham
bud med hgaḥ ḥig skye ba bdun du miḥi lus su brgyud pa yin la | deḥi mtshan ṅid kyaṅ grib ma
bdun du ḥbyuṅ ba daṅ | mig mi ḥdzums pa daṅ | dpral ba la gñer ma gsum yod pa daṅ | lus
la dri ḥim po ḥbyuṅ ba la sogs pa ṅid yin te de ltar mthoṅ na phyag tu me tog dag phul te
bskor ba byas la ḥdi skad ces rnal ḥbyor gyi dbaṅ phyug chen po de ni bdag cag lta buḥi don
bgyi baḥi dus la bab bo ṣes brjod pa na deḥi lus ḥdor bar ḥgyur ro | de dor nas kyaṅ deḥi ṣa
la rgya ṣug gi tshig gu rtsam gyi ri lu byas te | bdag cag thams cad kyis bzah bar bya ṣiṅ sems
can thams cad la khyed tshad du bgo bar byaḥo | des ni nam mkhaḥ la spyod paḥi dños grub
ster ba yin no | de bzān ṣa phal pa rgyal mtshan mtshon daṅ bsnun pa la sogs paḥi ṣa ni sbyaṅ
ba daṅ spel ba la sogs pa byas la ril bur byas te zos pas kyaṅ gñer ma daṅ skra dkar pa sogs pa
ḥjoms par nes so | ḥdi dag gi nes paḥi don yaṅ ḥbum phrag lña pa las | ji skad du |

rtsa yi ṣiṅ gzugs las sbyaṅs paḥi |
lus kyi rgyal mtshan mchog ḥdi yis |
byaṅ chub sems kyi ṣa zos na |
rnal ḥbyor dños grub mchog tu ḥgyur
ṣes gsuṅs te | lan bdun pa yi nes paḥi don ni ji skad du |
gaṅ yaṅ lus can thams cad kyi |
lus ḥdi skye ba bdun yin te |
ro drug ldan paḥi bzah btuṅ dag |
kun tu zos ṣiṅ ḥthuṅs pa las |
zu ṣiṅ bcud ni rgyas pa de |
skye ba daṅ po de brjod do |
de nas de las khrag ḥbyuṅ ba |
skye ba gñis pa rab tu brjod |
de las ṣa byuṅ gsum pa ste |
pags par gyur pa bzī pa daṅ |
rtsa ru gyur pa lña paḥo |
de las rus pa drug pa ste |
ṣag daṅ rkaṅ mar bdun paḥo | ṣes sñon du brjod do | (xv. 62a 7-b 7).

[footnote cont. overleaf.]

e. The act of slaying¹ is performed, accompanied by the strenuous arousing of compassion. (22) Without compassion one cannot succeed, and so one should arouse compassion. By this best of methods the activity of evil is stopped.²

f. (23) In this manner one should regard things:

The day is the Adamantine Lord, and *Prajñā* is the night.

(24) There exists nothing one may not do and nothing one may not eat. There is nothing one may not think or say, either pleasant or unpleasant.

(25) The Supreme Self (*aham*) exists in oneself just as in other beings and (as in other beings) so in oneself.³

Conceiving thus, the yogin should approach food and drink and other things. (26) Whatever movement of his limbs, whatever pouring forth of words, these are as *mantra* and *mudrā* for him who holds the place of Śrī Heruka.

(27) ŚRĪ implies monistic knowledge,
HE the voidness of causality,
RU the end of discriminating thought,
KA its indeterminability.

(28) Those beings, whose flesh is eaten by knowing yogins, are subdued to their power by the yoga of *vajra* and skull.⁴

K interprets figuratively: *dhvaja* is thought with an object for its activity, and this is cut down by the sword of wisdom (*śāstrahata*), and so the yogin consumes, that is to say, renders free from any notion of self-existence, the body of seven births, his own person. These terms, *dhvaja*, *śāstrahata*, and *saptāvarta*, all denote the *samaya* (B: *de dag thams cad kyi kyan dam tshig ñe bar mtshon pa*, xv. 234a 5). See below, I. xi. 8–11 and II. vii. 10.

¹ Concerning the act of slaying, see II. ix. 1–6. Here it is capable of a figurative interpretation: to slay the world is to render it free from the interdependent notions of subject and object.

² 'Externally it is stopped by the meditation of the wrathful kind (the rite referred to in Part II, Ch. 9); internally by the Great Void'—*phyir ni ñe sdañ rigs kyi tiñ ñe ḥdzin gyis dgag par byas la | nañ du ston pa chen pos dgag par byaḥo* (V. xv. 63a 4).

³ The commentators differ in their analysis of this verse. K and S understand *param* as meaning 'other'; V and D, however, as 'supreme', interpreting *sattve* as other. This is also the rendering of T:

*ji ltar bdag ñid de ltar gzan |
de bzin bdag ñid ña mchog ñid |*

Bh's paraphrasing is the most satisfactory, and this serves as the basis of my translation: 'Just as in oneself, that is, the same as in oneself, consciousness of Self likewise is in other beings; so in others, that is to say, the consciousness of Self in others should be likewise in oneself'—*ji ltar ñes bya ba la sogs pa la ji ltar bdag ni bdag dañ ñoḥo | ñes ña rgyal ba de bzin du sams can pha rol po dag laḥo | gzan ñes bya ba ni gzan du ña rgyal ba de bzin du bdag ñid la yañ bya baḥo* | (xv. 236a 5–6).

⁴ According to S: 'Those beings whose flesh means the flesh of *dhvajās* and others at meeting-places and so on. By knowing means by yogins and yoginis who are wise in yoga. Those beings in the lives of other births come into the power of such yogins and yoginis, become their disciples and delight in yoga'—*sams can gañ dañ gañ rñams kyi ñes pa ni ḥdus pa la sogs par rgyal mtshan la sogs paḥi ṣa | mkhas pas ñes pa ni rñal ḥbyor dañ rñal ḥbyor rñams kyi ste rñal ḥbyor la mkhas pa ni mkhas paḥo | sams can de ñes pa ni skye ba gzan gyi*

CHAPTER viii. THE TROUPE OF YOGINĪS

a. (1) Now I shall explain the circle of the *yoginīs*. Concentrate upon the triangle of origination¹ in the midst of space, and then perform this meditation at its centre, first the figurative representations² of the four elements in their right order—in the due order of appearance of the divinities.³

(2) First earth and water, then fire and wind, which correspond with the appearance of the goddesses, and with the meditator himself.⁴

(3) The *maṇḍala* which now arises pure and unblemished from the triangle, consists of two concentric parts, one formed by the eight central petals of the lotus, and the other by the triangle. (4) At their centre one should imagine a corpse,⁵ which is in effect the seat of the fifteen *yoginīs*. Resting on that there should be a lunar disk, upon that the seed-syllable and upon that a solar disk.⁶ (5) The conjunction of these two, lunar disk and solar disk, is the great bliss. ĀLI has become the moon, and the sun has resolved into KĀLI,⁷ (6) and from this mingling of sun and moon Gaurī and her companions are proclaimed to be.

hgyro ba rnal hbyor dan rnal hbyor mahi dban du hgyur ba ste dkaḥ (? bkaḥ) ṇan par hgyur zin sbyor ba la dgaḥ bar hgyur ro | (xv. 157a 6-b 1).

This is a hybrid interpretation, for while the ritual is accepted literally, the intention is idealized. It is not in order to win these beings as disciples that their flesh is eaten, but to gain their inherent power, the years of youth cut short in the hanged criminal and slain warrior, and the accumulated virtue of the person with seven human lives to his credit. More acceptable is the completely figurative interpretation, e.g. of K. The beings are the five *skandhas*, the flesh their self-nature; this is consumed and they are thereby freed from their phenomenal nature of mere appearance.

¹ K: 'One should concentrate upon the *bhaga*, that is a triangle, white like the moon in Autumn, called origin of the elements (*dharmas*), in space, that is to say in the space enclosed within the *vajra*-balustrade and canopy' (p. 123, ll. 23-25).

² These figurative representations (*cakra*) are as follow:

for Earth a square envisaged as arising from LAM

for Water a circle envisaged as arising from VAM

for Fire a triangle envisaged as arising from RAM

for Wind a semicircle envisaged as arising from YAM

This list is given in accordance with K (p. 123, ll. 31 ff.) and Bh (xv. 237b 7-238a 1). The syllables of origination do not agree, however, with a similar list given by G. Tucci (*I-T* i, p. 49) and by Gisbert Combaz ('L'Évolution du Stūpa en Asie', *MCB* 2, pp. 252-3). See also PK p. 2, vv. 19-22 where the syllables of origination are those listed above. The order of manifestation is here wind, fire, water, earth. Likewise *Sādhnamālā*, p. 226 last four lines (translated by Tucci in *Teoria e Pratica del Maṇḍala*, p. 41). This is the correct order, as K is aware (p. 123, ll. 27-29), but our text reverses them none the less.

³ The divinities are the four goddesses, Locanā, Māmakī, Pāṇḍarā, and Tārā. See K (p. 104, ll. 7-14).

⁴ The four elements are also envisaged as being within the yogin himself, situated at the navel, heart, throat, and top of the head. See Introduction, p. 38. Hence the reference to the meditator here. I translate the 2nd line of *śloka* 2, reading: *mahāvayur devatānām bhāvākasya yathodayam |*

⁵ K (p. 124, l. 10) and Td (xvi. 169a 4) assume that there are fifteen corpses, but they thereby anticipate the process of emanation.

⁶ T: *bdud las rgyal bas mnan* = covered with a solar disk. Thus all the commentators take it. Td: 'covered means that the seed is covered by a solar disk'—*mnan ṣes pa sa bon de ṇi mas mnan paḥo* (xvi. 169a 7).

⁷ Compare I. iii. 11.

The Moon is Mirror-like Wisdom,¹

The Sun is the Wisdom of Sameness,

- (7) The seed-syllables and symbols of the chosen divinity are Discriminating Wisdom.

The merging of all into one is Active Wisdom,

The manifestation is the Wisdom of the Pure Absolute.

- (8) The sage should conceive of phenomenal forms in terms of these five modes here listed.

The meeting-place of ĀLI and KĀLI is the seat of Vajrasattva. (9) For the embryo that arises from the seed-syllable the sound of HŪM and PHAṬ is not required.² One should envisage the chief divinity of the *maṇḍala* arising as a manifestation of that Being.

(10) With features and symbolic implements as before,³ and brilliant as the magic moon-stone, so they all become manifest with the self-nature of Wisdom and Means. (11) From the separating of Sun and Moon, ĀLI and KĀLI, Wisdom and Means, Gaurī and her companions arise each from a separate letter.⁴ (12) Now in the inner circle there are five *yoginīs*, whom the knowing yogin always regards as representing the five *skandhas*. (13) In the east is Vajrā, and Gaurī to the south, Vāriyoginī in the west, Vajradākini to the north, and Nairātmyā at the centre. (14) In the outer circle there are Gaurī II, Caurī, Vetālī, Ghasmarī and Pukkasī, Śavarī and Caṇḍālī, and Dombinī as the eighth. (15) At the zenith is Khēcārī and at the nadir Bhūcarī, O thou of great compassion, and these two stand to represent *samsāra* and *nirvāṇa*.

(16) All these goddesses are black in colour and exceedingly fearful and decked with the five symbolic adornments. They have one face and inflamed eyes and clasp in their hands the knife and the skull. (17) The circlet, the ear-rings and the necklace, the bracelets and the girdle, such are the five symbolic adornments that symbolize the Buddhas Five. (18) Just as is Nairātmyā, so are they all proclaimed to be. One hand holds the skull, in the right hand is the knife (19) and in the left hand the *khaṭvāṅga*;

¹ The stages of gradual manifestation are defined in terms of the Five Wisdoms. See p. 58, fn. 2.

² The only obscurity here arises from the use of different terms to express essentially the same idea. 'That Being' (*sattva*) is Vajrasattva, and he is also the syllable (*akṣara*), in this case the sound A from which Nairātmyā, chief of this *maṇḍala*, arises. See I. iii. 11: 'betwixt them is the seed, and this is that Being, 'tis taught'. 'The violent invocation of HŪM HŪM PHAṬ PHAṬ is not required. Just as a fruit ripens, white Vajradhara and black Vajrātmā dissolve into one'—HŪM HŪM PHAṬ PHAṬ *drag po yañ mi ḥdod paḥo | śiñ ḥbras ḥtshos pa lta bur rDorje ḥchañ dkar po rDorje bdag ma nag mo cig tu gyur to |* (D: xvii. 370a 7-b 1). Some of the other commentators make much difficulty of this verse. Compare K's interpretation (p. 124, ll. 28-34) with the process of emanation described in chapter 5 of Part II, p. 111. There violent action has been employed in the form of rousing songs.

³ 'as before', as related in chapter 3. See also chapter 5 of Part II.

⁴ 'separate letter', see II. v. 28.

around her thighs is a tiger-skin; she stands upon a corpse and is burning bright, with two arms and with yellow hair.

b. (20) The knife is there to cut off the six defects of pride and so on,¹ and the skull for bringing to an end discriminating thought which would regard existence and non-existence as essentially different.² (21) From it one drinks the blood of the Four Māras. The *khatvāṅga* represents the Void and the corpse is understood as Means. (22) If he conceives of the troupe in this way, the yogin will very soon gain perfection.

c. He should imagine the Innate under six aspects, first as black, secondly as red, (23) thirdly as yellow, fourthly as green, fifthly as indigo, and sixthly as white. (24) Then he conceives of it as the End of Cessation.³

There is the Process of Emanation and the Process of Realization,⁴ (25) and relying upon these two processes the Adamantine One teaches the doctrine. The Process of Emanation has been told, and now I will tell of the Process of Realization.

d. (26) In space
is the triangle;

In the lotus⁵
lies knowledge;

¹ The six defects are pride, ignorance, doubt, passion, anger, and false views (S: xv. 159a 6).

² Literally: the lotus-vessel (is made) with a skull (to cut off) the discrimination between existence and non-existence. This presumes *karṭitum* as repeated from the line above. The commentators give no valid help in rendering this verse.

³ 'End of cessation' (*viramānta*) is one of the names of the Innate, because the Joy of the Innate (*sahajānanda*) comes at the end of the Joy of Cessation (*viramānanda*). See the Introduction, p. 35.

These six colours represent the six spheres of existence. See also II. ii. 32. D observes that 'they are the essence of the Six Tathāgatas, and that in meditating upon the six-fold range of colour of the *maṇḍala* as requisite to the Process of Realization, one avoids clinging to the divinities as gross substantial forms'—*de rnamṣ ni de bžin gsegs pa drug gi no bo yañ rdzogs paḥi rim pa la hjug paḥi yan lag tu dkyil ḥkhor gyi kha dog rim pa drug tu yañ bsgom ste rags pa lhaḥi žen pa spoñ no* | (xvii. 371a 3-4).

⁴ K: 'The process is one of meditation. Emanation refers to the manifestation of the forms of the divinities. The meditation in which this consists, is the Process of Emanation. Realization means being substantiated in the very essence itself, and the practice by which the yogin meditates who is intent only on this, is called the Process of Realization (K: p. 125, ll. 20-23).

⁵ This is an interpretation of the first *śloka* of chapter 8 (p. 73). Seven words are given this secondary interpretation: *khadhātau*, *bhagaṃ*, *bhāvanā*, *cakraṃ*, *yathānyāyaṃ*, *devatā*, and *yathodayaṃ*; T and the commentaries of R and D give also an interpretation for *pūrvam*: "'Before" means here the flow.' So far as the words are concerned, these meanings assigned to them are completely arbitrary. The basis for identification lies in the theory of the *maṇḍala* without and the *maṇḍala* within the body. As these are taught as being identical, the words describing the process of one are interpreted in terms of the other by analogy. How forced it is may be seen from the fact that *devatā*, *yathodayaṃ*, and *pūrvam* (if included) all refer to *bodhicitta*, but under different names. The formula resolves itself to this: In the lotus is knowledge.* There is union and the bliss that arises from it. It is self-experiencing. It is *śukra*. These terms are the subject-matter of the rest of this chapter, for they express the Process of Realization.

* *jñāna* here equals *vajra*. So K (p. 125, l. 27), Bh and R all interpret.

here meditate.
Thence the circles
(27) in right order,
and the divine forms
appearing in due order.

here is union.
Thence bliss
self-experiencing,
which is *bodhicitta*
and is *śukra*.

Therefore twofold is the Innate, (28) for Wisdom is the woman and Means is the man. Thereafter these both become twofold, distinguished as absolute (*vivṛti*) and relative (*saṃvṛti*). (29) In man there is this twofold nature, *śukra* (relative) and the bliss arising from it (absolute); in woman too it is the same, *śukra* and the bliss arising from it.

e. (30) It is here that we have the distinction of the four kinds of Joy, since the Innate is fourfold in the Process of Realization.¹ (31) The first Joy is the *yogin*, perfect joy is the *yoginī*, extreme joy is all-embracing unity, and by means of that bliss one is omniscient.

(32) From Joy there is some bliss, from Perfect Joy yet more,
From the Joy of Cessation comes a passionless state.
The Joy of the Innate is finality.

(33) The first comes by desire for contact, the second by desire for bliss, the third from the passing of passion, and by this means the fourth is realized.

(34) Perfect Joy may be called *saṃsāra*, and *nirvāṇa* the Joy of Cessation, with plain Joy as a middle state. But the Innate is free of all three; (35) for there is found neither passion nor absence of passion, nor yet a middle state.

f. In that realization of the perfect truth there is neither Wisdom nor Means. (36) By no other may it be told, and from no one may it be received. It is known intuitively as a result of merit and of honouring one's *guru* and the set observances.

(37) Small and middling and great and whatever other things there are, all these are regarded as equal by those who have realized the truth.

(38) (Small means the subtle concept of a thing, and great refers to the thing as existing; middling is neither the one nor the other, and other things refers to the six faculties of sense.)²

¹ This fourfold distinction of joy as existing in the Process of Realization corresponds to that which we have just read above: 'In the lotus lies knowledge; here is union, thence bliss.' The Omniscient One is Vajradhara (according to K) or Vajrasattva (according to S), who is the product of the union of Sun and Moon. See above I. iii. 11 and viii. 8. Hence the present equation. These four joys are here factors in the Process of Realization in that they are all present together, and may be regarded as the absolute aspect of the Four Joys, next listed, which are four stages, the first three of which belong to the relative sphere.

² This verse which is intended as an explanation of the preceding verse, only serves to obscure that which is already sufficiently clear. *Madhyamaṃ varjitam dvābhyāṃ* is a stereotyped phrase and here adds nothing to the sense. S in commenting upon this verse, ignores it: 'Small means the atom and knowledge and so on; great means earth, mountain,

(39) Whatever things there are, moving and motionless, all these things am I. They are accepted as being equal and the same by those who have realized the truth and find everywhere the same flavour. (40) To be equal is to be the same, and of this the manifestation¹ is the flavour. There is a single substance of the one same flavour,² and in this sense it is said:

(41) The whole of existence arises in me,
In me arises the threefold world,
By me pervaded is this all,
Of nought else does this world consist.

(42) Whatever yogin, thinking thus, should perform the practice in complete self-control, he will succeed, there is no doubt, even though he be a man of little merit. (43) Eating, drinking, performing ablutions, awake, asleep, it is thus he should think, and so seeking after the Great Symbol, he will gain thereby that eternal state.

(44) One conceives of the whole of existence in that the mind does not conceive of it, and in this perfect knowledge, the conceiving is a non-conceiving.³

(45) Whatsoever things there are, whether moving or motionless, grass and shrubs and creeping-plants, they are conceived of as the supreme essence and possessing the nature that one possesses oneself. (46) In them there is just one without a second, great bliss which is self-experiencing. It is from this self-experiencing that perfection comes, and in self-experiencing consists thought-creation. (47) *Karma* consists of this same self-experiencing, for *karma* arises when it is thwarted.⁴ One is oneself the

ocean and so on; middling means pot and cloth and so on'—*dman pa ni rdul phra rab dan ye šes la sogs paḥo | phul du byuñ ba sa dan ri dan rgya mtsho la sogs paḥo | bar ma ni bum pa dan nam bu la sogs paḥo* | (xv. 161a 5-6).

¹ 'Manifestation'—*cakra*, that is to say the *bhāvacakra*, manifestation in phenomenal form, which is the cycle of existence. So V: '“The flavour is its manifestation”, from this ordering of the discourse we have the meaning that the circle of the bliss of pure light (the Innate) arises from the cycle of existence of the threefold world which arises in the twelfefold manner (*pratītyasamutpāda*), and this (Innate) is not to be sought elsewhere.' *ro ni de yi ḥkhor lo yin | šes bya ba la | de ltar brjod paḥi rim pas ḥjig rten gsum gyi srid paḥi ḥkhor lo yan lag bcu gñis lugs su ḥbyuñ ba ḥdi ŋid kho na las ḥod gsal baḥi bde baḥi ḥkhor lo ḥbyuñ bas gzan du mi btsal šes paḥi don to* | (xv. 69b 7-70a 1).

² 'This primary substance which is the same and of one flavour is the threefold world, and no second substance apart from this is to be seen'—*mñam pa dan ro gcig par bya baḥi gxi ni srid paḥi ḥkhor lo ŋid de | ḥdi las ma gtogs paḥi don gñis pa ni ḥgaḥ yañ yod par ma mthoñ ño* | (V: xv. 70a 1-2).

³ Compare the oft quoted verse: 'Existence is a conceiving of the non-existent, and this conceiving is not conceiving. Thus existence is no existence and no conceiving comes about.'

*abhāvabhāvanā bhāvo bhāvanā naiva bhāvanā
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate |*

GS, p. 11; PK, p. 2, v. 19; *Sekoddeśaṭika*, p. 41.

⁴ S: '*Karma* arises from opposition, that is to say it opposes this great bliss, which is self-experiencing, with discriminating thought (*vikalpa*) and such contention, which fails to recognize its own true nature because of the effect of beginningless ignorance.' *btsod pa las ni las skyes te šes pa ni thog ma med paḥi ma rig paḥi stobs kyi(s) rañ bzin yonis su ma šes*

Destroyer, the Creator, the King, the Lord. (48) Passion and wrath, envy, delusion, and pride, none of these can prevail one sixteenth part against this delightful spot.¹ (49) It is the origin of all that is; it is knowledge; it is like space and it comprises Means. It is there that the threefold world arises of the nature of Wisdom and Means. (50) The Lord (Means) has the form of *śukra*, and the Lady (Wisdom) is the bliss that arises from it. He is free of the notions of unity and plurality, and she who is born of a moment, is the one supreme delight. (51) Self-realizing is this knowledge which surpasses the scope of words. It is a process of empowering, for it consists of the knowledge that pertains to the Omniscient Ones.²

(52) Earth, water, wind, fire, and space; none may obstruct at that moment the knowledge that knows self and other.³ (53) At that moment it assumes one form together with the heavens, hells and abodes of men. Thus obstruction becomes impossible from that thought which distinguishes self and other.

(54) Perfection is not achieved by all the *vedas* and *siddhāntas*, and by purification there is another birth in another existence. (55) Vain is the striving of him who does not know Hevajra, for without him there can be no perfection in this world or the next. (56) So always, all day and night, one should abide in union with this one essential, like the flowing of the river's stream and the steadiness of the lantern's light.

CHAPTER IX. THE SPHERES OF PURIFICATION

a. (1) Now I shall further expound the chapter on purification.⁴ The purified condition of all things whatsoever is known⁵ as the very truth itself. Proceeding from this we now speak of the purificatory power of the divinities, taking one by one.

(2) The six faculties of sense, their six spheres of operation,⁶ the five *paḥi rnam par rtog pa la sogs paḥi rtsod pas bde ba chen po raṅ rig pa dan ḥgal lo* | (xv. 162a 5). K read *bodhanāt* and interpreted accordingly (p. 128, l. 30), but he is still forced to explain the word in an adverse sense as though it were *vikalpa*, and this is not its normal meaning. He says it is an acceptance of things under the form of subject and object, which is much the sense required by the context, but *bādhanāt* lends itself better to this interpretation. See also verse 52.

¹ 'This spot'—*tatpada* = its place, the place of the self-experiencing (K: p. 128, l. 35). Perhaps in the present context better understood as the seat of the Destroyer, Creator, &c., viz. Vajrasattva (see I. viii. 8). This is also the spot (*bindu*) at the centre of the *maṇḍala*. Numerous are the associations. See Introduction, p. 26.

² In this sense therefore it is theirs to bestow. See chapter 4 of Part I.

³ S: 'At the moment of the arising of the Innate, every thing assumes its nature, and there is none of the conflict of a twofold nature. All conflict belongs to the sphere of two, and in the absence of two who can produce it and what is the conflict? Such is the sense'—*lhan cig skyes pa ḥbyun baḥi skad cig la thams cad de dan deḥi raṅ bzin ṅid du gyur te* | *gñis kyi(s) tshul gyis rtsod pa med paḥo* | *rtsod pa thams cad ni gñis kyi spyod yul te* | *gñis su med pa la su ḥig gaṅ gi rtsod par byed ces bya baḥi don to* | (xv. 163a 4-5).

⁴ See reference to purification (*viśuddhi*) in the Introduction, p. 29.

⁵ 'Is known'—*smṛtā*, or as K understands it: 'has been taught', namely in I. viii. 35-41.

⁶ There are really twelve *āyatana*; I interpret here as *viśaya* (cf. II. iii. 31, 34).

skandhas and the five elements are pure in essence, but they are obscured by the molestations of ignorance.

(3) Their purification consists in self-experience, and by no other means of purification may one be released. This self-experiencing, this bliss supreme, arises from the pure condition of the spheres of sense. (4) Form and so on and whatever other spheres of sense there are, for the yogin all these appear in their purified condition, for of Buddha-nature¹ is this world.

(5) Vajragarbha said: 'O Lord, what are these things unpurified?'

The Lord replied: 'They are form and so on. And how so? Because of their nature as subject and object.'

Vajragarbha said: 'What are these subjects and objects?'

(6) The Lord replied: 'Form is perceived by the eye, sound is heard by the ear, smell is perceived by the nose, and taste by the tongue, 'tis sure; (7) things are sensed by the body and feelings of pleasure and so on are received by the mind. These are worthy of indulgence and should be indulged, when once rendered innocuous by purification.

(8) So there is Vajrā for the *rūpa-skandha* (bodily form),

Gaurī for the *vedanā-skandha* (feeling),

Vāriyoginī for the *saṃjñā-skandha* (perception),

Vajraḍākinī for the *saṃskāra-skandha* (impulses),

(9) Nairātmyā for the *viññāna-skandha* (consciousness).

Such is the inner circle, and by the purificatory power of these, yogins who seek this truth will always gain their end.

(10) As for the outer circle:

in the north-east there is Pukkasi

in the south-east there is Śavarī

in the south-west there is Caṇḍālī

in the north-west there is Ḍombinī

(11) in the east is Gaurī II²

in the south is Caurī

in the west is Vetālī

in the north is Ghasmarī

at the nadir is Bhūcarī who represents *saṃsāra*

(12) at the zenith is Khecarī who represents *nirvāṇa*.

Such they are in the Process of Emanation.

(13) Gaurī is for form,

Caurī is for sound,

¹ Literally: 'made of buddha', consisting essentially in an enlightened or purified condition.

² Gaurī II—'this is another Gaurī, but her name is the same' (K: p. 130, l. 33). Also see p. 31.

- Vetālī is for smell,
 Ghasmarī is for taste,
 (14) Bhūcarī is for touch,
 Khecarī is for thought.

By the purificatory power of these, yogins who seek this truth will gain their end.

b. (15) The purificatory significance of the sixteen arms is the sixteen kinds of voidness.¹

- The four legs signify the crushing of the four Māras,²
 The faces the eight releases,³
 The eyes the three adamantines,⁴
 (16) Pukkasī is for earth,
 Śavarī is for water,
 Caṇḍālīnī is for fire,
 Ḍombī is for wind.
 (17) Nairātmyā⁵ is pervaded by wrath,
 Vāriyoginī by passion,
 Vajradākinī by envy,
 The hidden Gaurī⁶ by malignity,
 (18) Vajrā by delusion.

By these the *skandhas* are purified in the Process of Emanation.

(19) That by which the world is bound, by that same its bonds are released, but the world is deluded and knows not this truth, and he who is deprived of this truth will not gain perfection.

(20) So it is said: "No smell, no sound, no form, no taste, and no

¹ The sixteen kinds of voidness are given by K (p. 131, ll. 1-5). His list corresponds with that of the Madhyāntavibhaṅga, where they are fully commented upon (see Stcherbatsky's translation in *Bibliotheca Buddhica* XXX, pp. 86-99). See also Dinnāga's *Prajñā-pāramitāpiṇḍārtha*, edited and translated by G. Tucci in *JRAS* 1947, pp. 53-75. The list in *Mvp* (934-51) is eighteen-fold as is that of the *Samdhinirmocanasūtra* (ed. Lamotte, p. 108).

² The four Māras are: 'Skandhamāra who takes the form of Brahmā, Kleśamāra who takes the form of a yakṣa, Mrtyumāra who takes the form of Yama and Devaputramāra who takes the form of Indra' (Bh: xv. 257b 7).

³ For the eight degrees of release see *Mvp*, 1511-18, also Soothill and Hodous, *Dictionary of Chinese Buddhist Terms*, pp. 39-40.

⁴ The three adamantines are Body, Speech and Mind (K: p. 131, l. 7).

⁵ All versions read *Vajrā* (instead of *Nairātmyā*), thus her name appears twice in this set of five. Although textually unchallengeable, it is certainly *Nairātmyā* who is intended, for she, like *Akṣobhya*/Hevajra, is *dveṣātmika* and occupies the centre of the *maṇḍala*. Of the commentators only B points this out: *rDo rje can 'jes pa ste bdag med paḥo* (xv. 258a 7) = "adamantine" (*vajrin*) means "absence of self" (*nairātmyā*). One should note that there is sometimes textual confusion between the forms *Vajri* and *Vajrā*. *Vajri* is properly the masc. sing. of *vajrin* 'adamantine' as used at II. iii. 1 and II. v. 1. Tibetan clearly distinguishes the two forms: *rDo rje ma* = *Vajrā*, *rDo rje can* = *vajrin*.

⁶ 'Hidden Gauri'—*Gauri* of the inner circle as opposed to *Gauri* II.

purification of thought, no touch, no substance, for the world is essentially pure by a universal purification. Ah, I know the world."¹

CHAPTER X. CONSECRATION

a. (1) Now I shall expound the ordering of the *maṇḍala*, by means of which a pupil is consecrated, and of the rite too I shall speak.

(2) First the yogin, himself the essence of the god, should purify the site, and having zealously prepared the requisite protection,² he should then inscribe the *maṇḍala*. (3) In a garden or in a lonely spot or in a *bodhisattva*'s house³ or in the centre of the *maṇḍala*-hall⁴ one should lay out the *maṇḍala* supreme, (4) using the sacred writing-colours,⁵ or secondly powder made from the five gems, or else the grains of rice and so on. (5) With these the *maṇḍala* should be made, in size three cubits plus three inches. The celestial spell who comes of the Five Families, should be placed there, (6) or whatsoever sixteen-year-old girl is found.⁶ A *yoginī* is resorted to, so long as she possesses *śukra*. (7) One binds the face of the *prāṇā* and likewise of the *upāyā*, and the product of the service rendered one drops into the pupil's mouth. (8) In that very act the Flavour of Sameness should be placed within the pupil's range.

b. From self-experiencing comes this knowledge, which is free from ideas of self and other; (9) like the sky it is pure and void, the essence supreme of non-existence and existence, a mingling of Wisdom and Means, a mingling of passion and absence of passion. (10) It is the life of living things, it is the Unchanging One Supreme; it is all-pervading, abiding in all embodied things. (11) It is the stuff the world is made of, and in it existence and non-existence have their origin. (12) It is all other things that there are: the universal consciousness, the primeval man, *Īśvara*, *ātman*, *jīva*, *sattva*,

¹ 'I know'—*manye* is explained as *jānāmi* (K: p. 131, l. 20). Likewise in the 1st person by Bh: *nas śes pa* (xv. 259a 5).

² 'The requisite protection'—literally: having made it *HOM Vajra*. See p. 56 fn.

³ 'Bodhisattva's house'—K: 'of Vajrapāṇi and so on' (hence in their temple); D: 'of a yogin or king of compassionate disposition or in a monastery building, where there are books, for their essence is the bodhisattva'—*byaṅ chub sems paḥi khyim ni rnal ḥbyor paḥam rgyal po la sogs pa śñiñ rje dan ldan paḥo | yañ gtsug lag khañ ste po ti glegs bam gnas paḥo | deḥi bdag po byaṅ chub sems dpaḥ yin paḥi pḥyir |*

⁴ '*Maṇḍala*-hall' means where the rite is performed or else a temple. *dkyil ḥkhor khañ pa ni sgrub paḥi gnas sam lha khañ no* (D: xvii. 378a 7-b 1).

⁵ For the sacred writing-colours, see I. ii. 20.

⁶ For the names and positioning of these five *yoginīs* see diagram VIII. They may be imagined or actually represented. V: 'Then in order to teach foolish worldlings the way of passion one should place in the *maṇḍala* a girl as described below, who bears the marks of the five families, who is expert in the Secret Way and has previously received absolution'—*de nas byis pa rnams la ḥdod chags kyi lam bstan par bya baḥi pḥyir ḥog nas ston bñin paḥi bu mo rigs lñahi rtags can gsañ baḥi theg pa la mchog tu gñol ba śñon du legs par sbyaṅs la | dkyil ḥkhor du gñug go |* (xv. 77b 1-2).

kāla, pudgala. It is the essential nature of all existing things and illusory in its forms.

- (13) First is just Joy,
Secondly is Joy Supreme,
Thirdly is the Joy of Cessation,
Fourth is the Joy Innate.

(15) The first Joy is of this world, the second Joy is of this world, the third Joy is of this world, but the Innate exists not in these three.'

(14)¹ Hearing this, all the buddhas, Vajragarbha and the rest, were seized with the greatest astonishment and fell senseless to the ground.

(16) Then the Lord Hevajra whose form comprises all the Buddhas, said these words for the arousing of Vajragarbha, and which were a wondrous cure for their astonishment.

(17) 'Neither passion nor absence of passion is found there, nor yet a middle state. Because of its freedom from all three the Innate is called perfect enlightenment. (18) The essence of all things and yet free of all things, one may mark it at the beginning of Cessation,² but from those other three Joys it is free. (19) At first it appears as cloud, but with realization arisen it appears as *māyā*; then it suddenly appears as sleep with no distinction between sleep and the waking state. (20) The yogin of the Great Symbol gains fulfilment in that which is no fulfilment, for its characteristic is the very absence of any characteristic.'

c. Then the Master spoke of the *maṇḍala*, blazing (21) and brilliant, square with four portals, adorned with garlands and chains and variously coloured streamers, equipped with eight columns (22) and *vajra*-threads, decorated with flowers of different hues, with incense, lamps, and scents, and provided with the eight vessels. (23) These last have branches in them, and their necks are covered with cloth and encircled with the five kinds of gem. To the east one should place the Vessel of Victory. (24) With a fair new thread, well-fastened and of right measurement, the master should bind it round, for it represents the chosen divinity. (25) He should repeat one hundred thousand times the *mantra* of the central divinity, and ten thousand times that of the other components. With the *mantra* quoted above he should purify the site, (26) but first he should present an offering accompanied by the *mantra*: OM A-kāro, &c.³ He should perform the rite of protection just as prescribed, for as for meditation so it is here. (27) The

¹ According to the order of the text, this *śloka* should follow (13), but it is very clumsy. K explains it as inserted by the *saṅgītikāra* (p. 133, l. 1). There is no textual justification for attempting to re-order the verses. The change in the translation, however, gives ease of reading without distortion of the sense.

² 'At the beginning of the Joy of Cessation'—see the Introduction, p. 35.

³ This *mantra* is the first listed in Ch. 2 (p. 50).

consecrations which are taught, he should give correctly in his *maṇḍala*, and worship and supplication should be made as ordained.

(28) He should draw the unblemished twofold circle of Gaurī and her companions. In the east he should draw a knife,¹ and continue likewise to the south and west (29) and north, to south-east, south-west, north-west, north-east, even as it is prescribed, and likewise to nadir and zenith.

(30) Then the master should enter the *maṇḍala* as two-armed Hevajra, and assuming the majestic bearing of Vajrasattva, he should adopt the *ālīḍha*² posture. (31) He is washed and purified and perfumed, and adorned with the various adornments. HŪM HŪM he cries majestically, HI HI he cries to terrify.

d. (32) Then the essence is declared, pure and consisting in knowledge, where there is not the slightest difference between *saṃsāra* and *nirvāṇa*.

(33) Nothing is mentally produced in the highest bliss, and no one produces it,

There is no bodily form, neither object nor subject,
Neither flesh nor blood, neither dung nor urine,
No sickness, no delusion, no purification,

(34) No passion, no wrath, no delusion, no envy,
No malignity, no conceit of self, no visible object,
Nothing mentally produced and no producer,
No friend is there, no enemy,
Calm is the Innate and undifferentiated.

e. (35) Then Vajragarbha said: 'How does bodily form consisting of the five elements come about, for in the beginning it is essentially pure and lacks any proper nature?'

(36) Then said the Adamantine Lord, rejoicer of the *ḍākinīs*: 'Calm it is in its proper nature and abiding in all bodily form.'

(37) Vajragarbha then said: 'But how, Lord, should the group of *skandhas* come about?'

(38) The Lord replied: 'At the union of *vajra* and lotus, earth arises there from that contact with the quality of hardness. (39) From the flow of *śukra* water arises, and fire from the friction. Wind comes from the motion, (40) and space corresponds to the bliss. Because it is involved with these five, bliss is not the final essence, for bliss consists in the elements. (41) The Innate is proclaimed as that which arises in spontaneity. The Innate is called self-nature, the single unity of all phenomenal forms.

¹ Each goddess is represented by the symbol she holds normally in the right hand: in the east Gaurī by a knife, in the south Caurī by a drum, and so on in accordance with the list given in chapter 5 of Part II (p. 111).

² *ālīḍha*—'a particular attitude in shooting, the right knee being advanced and the left leg retracted' (Apte).

(42) The *yogin* is Means and Compassion, and the *yoginī* Wisdom and Voidness for she is deprived of causation.¹ The thought of enlightenment is the undivided unity of Compassion and Voidness.

(43) There is no recitation of *mantras*, no austerities, no oblations, no *maṇḍala*, and none of its components.

This is the recitation of *mantras*, the austerities and oblations, this is the *maṇḍala* and its components.

This in short consists of unity of thought.

CHAPTER XI. THE FOUR GAZES²

a. (1) For Overthrowing the eyes are level with the gaze directed upwards towards the forehead.

For Subduing the gaze is directed towards the left and the two eyes towards the left.

(2) For Conjuring forth one directs the two eyes towards the right and upwards.

For Petrifying the gaze is central with the eyes looking towards the end of the tip of the nose.³

¹ The text has only: 'Compassion and means is the *yogin*, the *mudrā* by freedom from cause.' K supplies the deficiency: 'The *mudrā* is Wisdom, and what is that? Why Voidness, the non-arising of all the *dharma*s. And how does this non-arising, this Voidness, come about? Because of absence of the cause' (p. 135, ll. 12-14). For full discussion of this theme see Stcherbatsky, *Nirvāṇa*, pp. 71 ff.

² For this 11th chapter we rely chiefly upon V's commentary.

³ 'The *yogin* who is striving to apply himself to the subjugating of some evil person, should make himself into his own chief divinity in appearance like to *Akṣobhya*, and gazing with the two eyes level and directed towards the forehead, he should meditate, intone the *mantras*, and make sacrifice, and thereby the overthrowing will come about. (He looks) upwards because there is the bodily form of him who belongs to the family of wrath (*Akṣobhya*).

The *yogin* who is striving to subdue the threefold world by some means of yoga, should make himself like to *Padmarāga*, and turning his two eyes together towards the left, by performing the meditation and so on, he will subdue the person. This is because the bodily form of *Padmarāga* is to the left.

Likewise the *yogin* who is striving to conjure forth (some being in) the threefold world should make himself like *Sūryodayī**, and gazing with his eyes together slightly to the right and upwards, by practising the meditation and so on, he will conjure this being forth. This is because the bodily form of *Sūryodayī* is to the right.

Likewise the *yogin* who is striving to reduce to rigidity someone in the threefold world, should make himself like *Pitarajakī**, and gazing with his eyes together over the tip of his nose, by practising the meditation and so on he will reduce the being to rigidity. This is because that great subduer, whose form is yellow in colour, occupies a central position.'

de bas na gdug pa gaṅ śig hduḥ baḥi sbyor ba la brton paḥi rnal ḥbyor pas Mi bskyod pa lta buḥi sku mdog tu raṅ ṅid lhaḡ paḥi lhar bsgyur la | mig gñis dus gcig gcig tu dpral baḥi phyogs su blta bžin du bsgom pa daṅ | bzlas pa daṅ sbyin sreg byas pas lhuṅ bar hgyur te | steṅ na že sdaṅ gi rigs can kyi sku bžugs paḥi phyir ro | . . . sbyor ba gaṅ śig giṅ ḥjig rten gsum po dbaṅ du byed pa la brton paḥi rnal ḥbyor pas raṅ ṅid Padmarāga lta bur bsgyur la mig gñis dus mñam du g'yon gyi phyogs su blta bžin du bsgom pa la sogs pa byas pas ḥgro ba dbaṅ du hgyur te | g'yon gyi phyogs na Padmarāga lta buḥi sku bžugs paḥi phyir ro | . . . de

* These names are reconstructed from the Tibetan.

- (3) Overthrowing is accompanied by exhaling,
Subduing by inhaling,
Conjuring forth by holding the breath,
and Petrifying by the tranquillized pose.¹
- (4) Overthrowing must take place amidst succulent trees,
Subduing is associated with flowers,
Conjuring forth must take place amidst *vajra*-trees,
and Petrifying in moving grass.²

bžin du hgro ba gsum po hgugs pa la brtson paḥi rnal ḥbyor pas | rañ fiid ñi ma ḥchar ka lta buḥi skur bsgyur la mig gñis dus mñam du g'yas kyi steñ phyogs su cuñ zad blta bžin du bsgom pa la sogs pa byas pas hgro ba gsum po hgugs par hgyur te | g'yas phyogs na ñi ma ḥchar ka lta buḥi sku bžugs paḥi phyir ro | . . . de bžin du hjig rten gsum po reñs pa la brtson paḥi rnal ḥbyor pas rañ fiid gSer btso ma lta buḥi skur bsgyur la mig gñis dus mñam du snaḥi rtse moḥi dbus su lta bžin du bsgom pa la sogs pa byas pas hjig rten gsum po reñs par hgyur te | dbaḥ chen sku gser gyi mdog lta bu dbu ma na bžugs paḥi phyir ro | (V: xv. 85a 4-b 3).

¹ 'One applies oneself to the practice (of Overthrowing) while exhaling the breath, because by the expulsion of their breath all embodied things lose their life. One applies oneself to the practice (of Subduing) while inhaling the breath, because by the breath of life remaining within all is brought under control. One performs this practice (of Conjuring forth) without letting the breath escape and keeping it well inside by the pot-process, because one who keeps the breath inside without letting it go, conjures forth a universal flow of nectar like that of the moon. One performs this practice (of Petrifying) placed just as one is, the breath flowing in and out without deliberated inhalation, because by the breath of all beings becoming motionless, they become petrified.'

rluñ phyir ḥbyuñ ba bžin du sbyor ba la brtson par bya ste | rluñ phyir phyuñ nas lus can thams cad tsheḥi dus byed paḥi phyir ro | . . . rluñ nañ du brñub bžin du sbyor ba la brtson par bya ste | srog gi rluñ nañ du gnas pas thams cad dbaḥ du ḥdus paḥi phyir ro | . . . rluñ phyir ma btañ bar bum pa can gyi sbyor bas nañ du legs par bkañ žiñ bzun bas sbyor ba la brtson par bya ste | rluñ nañ du gnas šin phyir ḥbyuñ ba med pa can kun gyi dñud rtsiḥi rgyun zla ba lta bu hgugs paḥi phyir ro | . . . rluñ phyi nañ du spro ba dañ | brñub pa ma yin pas ji lta ba bžin du gžag la sbyor ba la brtson par byas te | hgro ba kun gyi srog rluñ g'yo ba dañ bral bas reñs par hgyur baḥi phyir ro | (V: xv. 85b 4-86a 1).

² 'In order to perform these four magic rites, one carries out correctly the meditating, reciting, and sacrificing. So doing, one may test it on solid objects and one's practice may then said to be sure. Therefore in the case of practising the rite of killing, if he in the first instance directs the gaze that slays towards any green tree that is moist and possesses branches and leaves and thereby causes it to dry up, at that very time the same will apply towards the evil man in question. Likewise whoever with the right kind of gaze and breathing looks upon any flower which thereby dries up, then it will apply (elsewhere). Likewise whatever yogin with the right kind of gaze and breathing looks at a *vajralata*, that is a tree which is very hard and firm, and if he thereby conjures it forth so that the body of its fruit becomes quite ripe, then (the rite) will apply (elsewhere). Likewise if a yogin with the right kind of gaze and breathing looks upon very fine and soft grass that grows on the top of a high hill or mountain and is (as slender) as the hair of a horse's tail and waves very much when moved by the wind, and if he thereby causes it to be unmoved by the wind or anything else, then (the rite) will apply (elsewhere).'

lta stañs bži po rñams bsgrub par bya baḥi phyir bsgom pa dañ bzlas pa dañ sbyin sreg la sogs pa cho ga bžin bsgrebs nas | re žig bems paḥi rdzas kyi dños po rñams la ñams sad pa dañ | tiñ ne ḥdzin brtan par gsuñs so | . . . de las khyad par du gsoḍ paḥi sbyor ba goms pas thog mar re žig | šin ljon pa yal ga dañ lo mar ldan pa rlon par ḥdug pa gañ žig la rnal ḥbyor pas rluñ ḥbyuñ bžin du bsad paḥi lta bas bltas paḥi tše skam par hgyur baḥi dus de tsam na ma ruñs pa la yañ sbyar bar byaḥo | . . . de bžin du lta stañs dañ rluñ gañ dag dañ ldan pas me tog gañ la bltas pas skam pa de nas sbyar bar bya žes paḥi baḥi don to | . . . lta stañs dañ rluñ gañ dañ ldan pas badzra lata žes paḥi šin šin tu mkhrañ ciñ rtsub pa la rnal ḥbyor pas bltas pa na | ḥbras kyi šñe ma legs par smin pa ltar dgug par gyur pa na sbyar bar bya ces paḥi don to | . . . lta stañs dañ rluñ gañ dag dañ ldan pas sgañ bu mthon po dañ | ri bo la sogs paḥi rtse mo gañ

(5) With six months' application to the practice one will succeed, there is no doubt. Let no mistakes be made about it, unthinkable are a buddha's powers. (6) Having perfected the four gazes, the yogin should bring about the salvation of all beings. Actual slaying should not be done as that would be indeed a breach of the convention.¹ (7) All things not done may here be done except for misleading living-beings. One does not obtain the perfection of the sign by simply harming living-beings.

b. (8) For the sake of perfection in Hevajra he should consume the fivefold sacrament of initial NA, initial GA, initial HA, final ŚVA and initial ŚVA. (9) So five ambrosias one should consume for the sake of perfection in Hevajra.²

Then one should mark out a 'seven-timer'³ with the characteristics recounted in Hevajra. (10) In the seventh birth there comes about that perfection, making of no account the Joy of Cessation (which precedes it). He has a fair-sounding voice, beauteous eyes and a sweet-smelling body of

dag na skyes paḥi rtsa phra mo śin tu mñen pa | rtaḥi rñā maḥi ṇag ma tsam la rluṇ gis bskyod na cher g'yo baḥi bdag ṇid can la rnal ḥbyor pas bltas pa na rluṇ la sogs pas mī sgul ba na sbyar bar byaḥo | (V: xv. 86a 1-7).

¹ 'The rites of slaying and so on which have been spoken of, are for frightening beings in order to subjugate them, and by means of that to put them (on the right path); if on the other hand one actually killed them, that would be a breaking of the convention of the Great Symbol and one would fall into the Avici Hell'—*bsad pa la sogs paḥi las gaṇ dag gsuṇs pa de dag sems can gdul baḥi phyir re ṣig skrag par bya ba yin la des ḥjug par yaṇ ḥgyur te | gṣan du ni ṇes par gtan du gṣad na phyag rgya chen poḥi dam tshig ṇams te mmar med par ḥgro bar ḥgyur ro | (V: xv. 86b 5-6).*

² 'Those who keep to the convention of Hevajra should eat according to the external interpretation and be watchful according to the internal.

As for this the first letter of the name man (*nara*) is NA, the first letter of the name cow (*go*) is GA, the first letter of the name elephant (*hastin*) is HA, the last letter of the name horse (*aśva*) is ŚVA and the first letter of the name dog (*śvan*) is ŚVA. Putting these materials together, one should make them into pellets the size of a thumb-joint, then purify them, mix them together and burn them, make them into an elixir and eat them; by this means one gains external perfection. Likewise by saying that these are the five faculties of sense, the eye and so on, with the name of cow (*go*), &c., which are turned away from their spheres and kept so, there is produced the extreme state of watchfulness. Likewise the five ambrosias, MU (*mutra*), MA (*māṃsa*), VI (*viṣ*), RA (*rakta*), and ŚU (*śukra*) are to be treated with the distinction of exoteric and esoteric significance, such is the teaching of the Tathāgata.'

Kyeḥi rDorjeḥi dam tshig la gnas pa rñams kyis phyi naṇ gi bye brag gis phye la bzaḥ ba daṇ bsrūn ba byaḥo | de la skyes buḥi miṇ gi daṇ poḥi yi ge NAḥo | gaṇ gi ba laṇ gi miṇ gi daṇ poḥi yi ge GAḥo | HA ni glaṇ po cheḥi miṇ gi daṇ poḥi yi geḥo | ŚVA ni rtaḥi mthaḥ maḥi miṇ gi yi geḥo | de bṣin du ŚVA ni khyiḥi miṇ gi daṇ poḥi yi geḥo | rdzas ḥdi rñams mñam par byas la mthe boḥi tshigs mdud tsam gyi ril bu byas te sbyaṇ ba daṇ | spel ba daṇ sbar ba daṇ bdud rtsir byas te zos pas phyiḥi dños grub tu ḥgyur la | de bṣin du gaṇ gi go la sogs paḥi miṇ can mig la sogs paḥi dbaṇ po rñams yul las bzlog ste gnas par gsuṇs pas mchog gi bsrūn bar ḥgyur ro | de bṣin du bdud rtsi lña ste | BI daṇ MU daṇ MA daṇ RA daṇ ŚU rñams kyaṇ phyi naṇ gis phye la spyad par bya ba de bṣin gṣegs paḥi bkāḥ luṇ ṇo | (V: xv. 87a 1-5).*

³ For the 'seven-timer' see p. 71

* *sruḥ* par on the block-print, but this is corrected to *bsrūn* bar written by a Tibetan hand on a small piece of paper and stuck over the error in the India Office copy.

great splendour, (11) and he possesses seven shadows.¹ When he sees such a one the yogin should mark him out. By the mere eating of his flesh one will gain at that moment the powers of an aerial being.²

c. (12) Now I shall give the *sādhana* of Kurukullā, by means of which all beings are brought into subjection. It has been mentioned before in brief, and is told in full in twelve parts.³ (13) This goddess arises from the syllable HRĪḤ, is red in colour with four arms, and in her hands she holds a bow, an arrow, a blue lotus, and a hook. (14) By merely meditating upon her one brings the threefold world to subjection. By 100,000 recitations of her *mantra* one reduces kings, by 10,000 the people, (15) by 10 million cattle and *yakṣas*, by 700,000 the titans, by 200,000 the gods, and yogins by 100.

¹ According to D: 'at the time of the full-moon one should smear the cavity in the lower part of the leg of a vulture with *vairocana* (one of the five ambrosias), and look; if his seven shadows then appear, one will know he is a seven-timer'—*ñāhi dus su bya rgod kyi rje ñar gyi sbubs rnam par snañ mdzad kyi byugs la | bltas na deñi grib ma bdun byuñ na ske bar bdun par śes par bya |* (xvii. 387a 3-4).

² '*Khecaratva* means having the universal power of a *vidyādhara*, possessing that knowledge which is like the sky'—*mkhañ la spyod pa ñid ces pa ni rig pa ḥdzin pañi ḥkhor los sgyur ba ḥdzin pa ñid nam mkhañ dañ mñam pañi ye śes rñed pa ñid do |* (xv. 172b 5).

³ See Ch. 2, (19) and (26), which are the previous references to this goddess. The twelve parts refer to extended version of the *Hevajra-tantra*, concerning which see Introduction, p. 16.

PART II

CHAPTER I. CONSECRATIONS AND OBLATIONS

a. (1) Then Vajragarbha said: 'May the Adamantine Lord, whose form comprises all the Buddhas, tell us about the consecration of books and images and so on, just as it should be.'¹

(2) The Lord replied: 'Having made the correct oblation and laid out the *maṇḍala*, at night-fall one should prepare the image, the requisite arrangements being made. (3) Then into its heart one should cause to enter the buddhas of all the directions, remaining united with one's chosen divinity and with full and intuitive knowledge of the *mantras*.

(4) 'OM Vajra-flower	ĀḤ HŪM SVĀHĀ'
'OM Vajra-incense	" " '
'OM Vajra-lamp	" " '
'OM Vajra-perfume	" " '
'OM Vajra-offering	" " '

(5) So one should present flowers and so on, produced variously from the syllable HŪM, offerings of water for the feet and so on, all as before in accordance with the way of former *tantras*.²

b. The oblations:³

- (6) For Propitiation the place for the fire should be round,
for the Bestowing of Prosperity it should be square,
for Slaying it should be triangular, and here too one should perform the others.
- (7) For Propitiation it should be one cubit across and half a cubit deep,
For the Bestowing of Prosperity two cubits across and one deep,
- (8) For Slaying twenty *āṅgulas* across and ten deep.⁴

¹ *pratiṣṭhā* is the setting-up or consecrating of religious objects, books, images, *thaṅkas*, &c., and is so translated in full to distinguish it from *abhiṣeka*, also translated by 'consecration'. Text has literally: 'the excellent characteristic (= nature) of consecration'. Concerning this rite see also *TPS* i, pp. 308-16.

² According to Bh (xv. 268b 3) the former *tantras* are the *Tattvasaṃgraha* and so on. Compare II, v. 57.

³ V associates these rites with the elements and *cakras* within the body thus:

<i>Pacifying</i>	Water	Forehead
<i>Prospering</i>	Earth	Navel
<i>Slaying</i>	Space	Top of the head
<i>Subduing</i>	Fire	Throat

(xv. 89b 7-99a 1).

This arrangement conflicts with the normal ordering of the elements within the body. (See Introduction, p. 38). For the identifying of 'slaying' with 'bliss' (which corresponds with the top of the head, viz. the *mahāsukhacakra*) see I. v. 21.

⁴ Literally: 'two cubits and one cubit below and above', and so on. The only text to give any precision is the Chinese, where we have: 'broad one cubit, deep half a cubit, . . . broad two cubits, deep one cubit . . . broad ten inches, deep five inches' (595a 6-8). At Jiwong Monastery in Shar-Khumbu, I saw such a ceremony performed (*Buddhist Himālaya*, pp. 259-60).

For Propitiation it is white, for the Bestowing of Prosperity it is yellow, (9) for Slaying black, and for Subduing red.

Conjuring forth is as for Subduing, and causing Hatred is as for Slaying.

- (10) As for the actual oblations, for Propitiation one uses sesame oil, for Bestowing Prosperity curds, for Slaying, causing Hatred and other harmful rites one uses thorns, and a blue lotus for Subduing and Conjuring forth.

- (11) The *mantra* for invoking Fire:

OM Agni of mighty energy, fulfiller of all desires, who in compassion serves all beings, be thou present here.

- (12) The invocation of the Earth-Goddess:

Thou Goddess, honoured by Hevajra's wrath,
Mother of the Earth, and bearer of many kinds of gems,
Thou art witness here, for I, so and so, would lay out the *maṇḍala*.

- (13) The *mantra* for gratifying Fire:

Go thou, O Consumer of the Offering, to prosper the affairs of yourself and of others. At the right time you will approach.
Grant me complete success.

- (14) Mantra of the offerings: OM JAḤ HŪM VAḤ HĀḤ KHAḤ RAḤ

Mantra of the water for the feet: OM NĪ RĪ HŪM KHAḤ

Mantra of the food-offering: OM DHVAḤ DHVAḤ DHVAḤ

CHAPTER ii. THE CERTAINTY OF SUCCESS

a. (1) Vajragarbha said: 'But how should beings reach perfection by means of their chosen divinity, when they find themselves amidst all the elements of existence as extensive as space, (lost) like a goad in the ocean?'

(2) The Lord replied: 'One who desires perfection should keep his inner self in union with Nairātmyā or Śrī Heruka, and not even for a moment should his thought be deflected elsewhere. (3) For one who is persevering for the first time, that place is considered propitious, where single-minded and self-collected a yogin may gain success. (4) At night in his own house, confident of gaining perfection, the wise man should meditate upon the Yoginī or upon Śrī Heruka in his manifested form. (5) (Moreover at all times) whether washing the feet or eating, rinsing the mouth or chewing betel-nut, rubbing the hands with sandal-wood, or girding the hips with the loin-cloth, (6) going-out, making conversation, walking, standing, in wrath, in laughter, the wise man should honour the Lady, strong in his vows, he should meditate upon the Yoginī.¹ (7) Seekers of

¹ K refers to this practice as concentrated yoga (*samāhitayoga*) and continuous yoga (*nirantarayoga*). The first is performed on fixed occasions, 'at the three times (*trisandhi*) and elsewhere' (B: xv. 269a 6); the other is a continuous process of mental control. Compare the end of Ch. 4, Part I. *Bhagavati* (the Lady), *Yoginī* is in every case *Nairātmyā*.

perfection with perfection as their goal strive never for one moment to have their thought deflected elsewhere with the mind defiled by ignorance. (8) O Vajragarbha, I call meditation the destroyer of evil. Try it one fortnight with zeal, making perfection your goal, (9) abandoning all discursive thought, your mind set on the form of the divinity. Try it one day, meditating uninterruptedly. (10) There are no other means in the *samsāra* for gaining the end of yourself and others, for a spell, once acquired, brings about immediate realization.¹

b. (11) By fears and passions and sorrows, by griefs and torments and such calamities, by passion, wrath, and delusion, the yogin is not disturbed. (12) Thus understanding the ripening of the fruit of good and evil acts, how should yogins stay one moment in the Raurava Hell?

(13) Perpetrators of the five great evil acts and those who delight in taking life, also those of wretched birth, and fools who are wicked in their conduct, (14) and ugly brutes with distorted limbs, these gain perfection by the right use of thought. So certainly will he succeed who practises the ten virtues, is devoted to his master with his senses well controlled, (15) and is free from pride and wrath.

c. Keeping continuously to the practice, perfected in the *siddhi* and self-collected, (16) for one month one should privately continue, while one awaits the acquiring of a *mudrā*. The yogin then receives instructions. He is instructed by the *yoginīs*: (17) "Take such and such a *Mudrā*, O Vajradhṛk, and serve the cause of living-beings." Taking this girl, who has wide-open eyes and is of age² and endowed with youth and beauty, (18) he should consecrate her with the seed of enlightenment. Beginning with the ten rules of virtuous conduct, he should expound to her the *Dharma*, (19) how the mind is fixed on the divine form, on the meaning of symbolic forms and concerning one-pointedness of mind, and in one month she will be fit, of that there is no doubt. (20) And so the girl is there, now freed from all false notions, and received as though she were a boon. Or else he should produce a *Mudrā* by conjuring her forth by his own power (21)

¹ Bh 'As for this "spell once acquired", according to some treatises it does not bring about immediate realization; in the way of *Prajñāpāramitā* enlightenment comes about after three immeasurable *kalpas*. But as for this destroying of evil and this realization, a *kalpa* or more does not enter into it. It is in reference to this (that we read) a fortnight, a day or just once. Immediately or at once means either at the end of half a month or half a day, but (the main point is that) one gains buddhahood or Vajradharahood in this life.'

rig ma l[h]an cig goms byas pas zes pa ni rgyud gšan las ni hphral du mñon du byed par hgyur ba ma yin la pha rol tu phyin pañi lugs kyi yañ bskal pa grañs med pa gsum gyis byañ chub ñid duho | de yañ sdig pa hjoms śiñ mñon du hgyur ba ni bskal pa gcig la sogs pa gtogs par mi hbyuñ zes paño | de la bltos nas zla ba phyed duham | ñi ma gcig ni lan cig tsañ ñid do | hphral duham de ma thag ces pa ni zla ba phyed kyi mthar ram | ñi ma phyed kyi mthar te | tše hdi ñid la sañs rgyas pañam rdo rje hdsin pa thob par hgyur ro | (xv. 269b 4-7).

² 'of age'—*sihlakarppūrasamyuktām* = 'possessed of frankincense and camphor' (see II. iii. 59. V: *khrag hbyuñ bañi dus la bab pa byañ chub sems kyi bde ba la dgañ ba* | (xv. 93b 5-6).

from amongst the gods or titans or men, or the *yakṣas* or *kinnaras*. Then taking her, one should perform the practice with the realization of one's own composure. (22) For this practice, which is called terrifying in appearance,¹ is not taught for the sake of enjoyment, but for the examination of one's own thought, whether the mind is steady or waving.'

d. (23) Vajragarbha said: 'By one who is joined in union with Nairātmyā how can any distinction be made in the meaning of *mudrā*? And with this Mudrā and that Mudrā, with two Mudrās in fact, how should the perfection of the Great Mudrā come about?'²

(24) The Lord replied: 'Relinquishing her form as a woman, she would assume that of her Lord. Gone are her breasts, and his *vajra* is manifest with a bell on each side, where the *lotus* had been.

(25) The rest of the form of the mighty and blissful Heruka (26) easily assumes the masculine condition of the man who is in union with Heruka, and from this the perfection of the Great Symbol would come about for the yogin of such manifest power. (27) This identity of Wisdom and Means remains unharmed by the twofold process of origination and dissolution, for Means is the origination and Wisdom the dissolution and end of existence. (28) So in truth there is neither destruction nor origination. Having dissolved away, it has come to its end, and since there can now be no dissolution, neither is there destruction. (29) The yogin conceives of the diversity of existence as the Process of Emanation, and realizing the dream-like nature of this diversity, he renders it undiversified by means of its diversity. (30) Like a dream, like a mirage, like the "intermediate state", so the *maṇḍala* appears from continuous application to the practice. (31) The great bliss, such as one knows it in the consecrations of the Great Symbol, of that the *maṇḍala* is the full and efficacious expression, for nowhere else does it have its origin. (32) This bliss is black and yellow, red and white, dark green, dark blue, all things moving and unmoving. (33) This bliss is Wisdom, this bliss is Means, and likewise it is their union. It is existence, it is non-existence, and it is Vajrasattva.³

(34) Vajragarbha said: 'This state of unity achieved in the Process of

¹ K says it is terrifying in appearance because it is very bad, but he construes wrongly. Bh: 'It is terrifying in form because it possesses a form terrifying to fools'—*hjiḡs paḥi gzugs can ṣes bya ba ni byis pa dag la rab tu hjiḡs paḥi gzugs can gyis so* | (xv. 272a 6).

² The question follows logically from the previous discourse concerning the divine *Mudrā*, Nairātmyā, with whom the union is one of meditation, and the physical *mudrā*, with whom the union is physical. But the answer given implies a slightly different question: 'How by union with Nairātmyā (alone) does the condition of the (Great) *Mudrā* come about, since perfection in the (Great) *Mudrā* comes from two elements, Wisdom and Means?' Bh and V therefore interpret the *śloka* in this sense, or rather attempt to do so, for the text will not permit it.

³ The themes of this discourse, namely the essential unity of Hevajra and Nairātmyā, of Means and Wisdom, of the evolution and reabsorption of existence, and of the *maṇḍala* as the representation of this process, are discussed in the Introduction, pp. 24, 32-3.

Realization is deemed as Excellent Bliss, as Great Bliss, so what is the use of the Process of Emanation except for conceiving it as Realization?

(35) The Lord replied: 'Oho, Great Bodhisattva, by dint of faith it is destroyed, they say.¹

e. Without bodily form how should there be bliss? Of bliss one could not speak. The world is pervaded by bliss, which pervades and is itself pervaded. (36) Just as the perfume of a flower depends upon the flower, and without the flower becomes impossible, likewise without form and so on, bliss would not be perceived. (37) I am existence, I am not existence, I am the Enlightened One for I am enlightened concerning what things are. But me they do not know, those fools, afflicted by indolence. (38) I dwell in Sukhāvātī in bliss with the Vajrayoginī, in that place which is symbolized by the syllable E,² in that casket of buddha-gems.

(39) I am the teacher, and I am the doctrine, I am the disciple endowed with good qualities. I am the goal, and I am the trainer. I am the world and worldly things. (40) My nature is that of Innate Joy and I come at the end of the Joy that is Perfect and at the beginning of the Joy of Cessation.³ So be assured, my son, it is like a lamp in darkness.

(41) I am the Master with the thirty-two marks, the Lord with the eighty characteristics and I dwell in bliss in Sukhāvātī and my name is *śukra*. (42) Without this there would be no bliss, and without bliss this would not be. Since they are ineffective one without the other, bliss is found in union with the divinity.

(43) So the Enlightened One is neither existence nor non-existence; he has a form with arms and faces and yet in highest bliss is formless.

(44) So the whole world is the Innate, for the Innate is its essence. Its essence too is *nirvāṇa* when the mind is in a purified state.

(45) The divine form consists of just something born, for it is a repository of arms and face and colours, and moreover arises by the normal influence of past actions.⁴

¹ B: 'By power of faith means by the self impelled by faith. So there is no knowledge of the form and so on even of the *tathāgatas*. In the first instance the mind is in a pure condition. Then there is faith. Then there is desire (*abhikāṅkṣā*) and action (*pravṛtti*)'—*dad paḥi ŋugs ŋes pa ni dad pas bskul baḥi bdag ŋid pas na ŋugs te | de lta bu ni bcom ldan ḥdas kyi(s) kyaṅ ḡzugs la sogs ŋes pa yod pa ma yin no ṣnar brjod pa ŋid do | de la daṅ por ni sems rab tu daṅ baḥo | de nas ni yid ches paḥo | deḥi rjes la mñon par ḥdod ciṅ rab tu ḥjug ces paḥo |* (xv. 274b 3-4). This line is an unidentified quotation. It is not immediately relevant to the preceding question, nor to the answer which now follows.

² See p. 94, note 2.

³ Concerning these joys see the Introduction, p. 35.

⁴ S: 'As for the difference between the forms of buddhas and men, where their appearance with faces and hands is concerned, there is no difference; as for the five *skandhas* there is no difference; flesh and so on correspond with the natures of Pukkaśi and so on. If you conceive of the bodies of the buddhas as being essentially mind (*vijñāna*), and of these (men) as being of the essence of earth and the other elements, then indeed this too is a matter of not knowing; you may conceive now of all the elements as being of the nature of mind and find no distinction whatsoever. But to one thinking thus, it is said:

f. (46) With the very poison, a little of which would kill any other being, a man who understands poison would dispel another poison. (47) Just as a man who suffers with flatulence is given beans to eat, so that wind may overcome wind in the way of a homœopathic cure, so existence is purified by existence in the countering of discursive thought by its own kind.

(48) Just as water entered in the ear is drawn out again by water, so also the notion of existing things is purified by appearances. (49) Just as those who have been burned by fire must suffer again by fire,¹ so those who have been burned by the fire of passion must suffer the fire of passion. (50) Those things by which men of evil conduct are bound, others turn into means and gain thereby release from the bonds of existence. (51) By passion the world is bound, by passion too it is released, but by the heretical buddhists this practice of reversals is not known.

g. (52) In the one essential unity a fivefold aspect subsists expressed in the set of five elements, and the Joy Supreme which is essentially one becomes five through their distinctions.

(53) From the contact that comes of the union of *vajra* and *lotus*, there arises the effect of hardness. The nature of hardness is delusion, and Vairocana is deemed to be delusion.

(54) The *bodhicitta* is a flow and this flow is deemed as water. The nature of water is wrath and this wrath is Akṣobhya.

(55) From the rubbing together of two things fire always arises. From heat arises passion and this passion is Amitābha.

(56) The *bodhicitta* in the lotus has the nature of air.

From air arises envy, and envy is Amoghasiddhi.

(57) The blood is bliss and passion and the nature of bliss is space. From space arises malignity and malignity is Ratnasambhava.²

(58) Thought is one but consists in this fivefold form. This develops

“Very well, but you know because of the past influence (*vāsanā*) existing in your own nature, so the true nature does not become manifest because of the influence of beginningless ignorance”—*saṅs rgyas dan mñi lus dag dbye ba ni | phyag dan źal gyi rnam pa yis re źig bye brag med de | phuñ po lña ñid du yañ bye brag med de | śa la sogs pa Pukkasi la sogs pañi tshul gyis rnam par bźag pas so | gal te saṅs rgyas kyi sku dag rnam par śes pañi rañ bźin dan | ħdi dag sa la sogs pañi rañ bźin no śāma na | emaħo źes ma śes pa yin te | da lta ñid du chos ħdi thams cad rnam par śes pañi rañ bźin du mthoñ ste bye brag cuñ zad kyañ med do | de lta na gal te ji ltar ħkhor śāma pa la | gsuñs pa ħon kyañ rañ bźin bag chags kyiś śes pa ste | thog ma med pañi ma rig pañi bag chags kyiś rañ bźin snañ ba ma yin pas so |* (xv. 180a 2-5).

¹ Bh: ‘On a place burned by fire one rubs oil, and neither too far from the fire nor too near one keeps it warm and suffers. By keeping it warm and suffering in that way, fire is removed by fire’—*mes tshig pañi gnas su snum bskus te | me la śin tu riñ ba yañ ma yin ħie ba yañ ma yin par bsro źiñ gduñ baħo | de ltar bsro źiñ gduñs pas ni mes me ñid sbyoñ baħo |* (xv. 281a 3-4).

² In order to preserve a balanced order of equation in these five *śloka*s, I have translated as though reading:

āpām ħi dveśarūpatvāt in (54)

irśyā vāyusambhavā in (56)

piśuṇaṃ ca Ratneśaḥ syāt in (57)

into the five families, and then there develop many thousands. (59) So this is the single self-existent, it is the great bliss, perfect and eternal, but it becomes five by the fivefold distinction of thought as passion and the other four. (60) As numerous as the sands of ten River Ganges are the companies of the *tathāgatas* in these single families. In these companies there are numerous clans, and in these clans yet hundreds of clans. (61) These many thousands of clans become many millions of clans, and in these clans there are still innumerable clans. Yet they all arise from the one clan of perfect joy.'

CHAPTER iii. THE BASIS OF ALL TANTRAS

(1) Then the Adamantine Lord spoke to the *yoginīs* of the Means, which are the basis of all *tantras*, of the Union,¹ of consecrations and of secret language, of the different Joys and Moments, of feasting and the rest.

a. (2) 'Now the union of all buddhas consists in the sound EVAM.² This sound EVAM, the great bliss itself, is known from the process of consecration.'

(3) Then the *yoginīs* said to the Lord Vajrasattva: 'Is the sound EVAM then called the union of the *ḍākinīs*?³ May the Lord, the Teacher, the Master of the World please expound the matter as it is.'

(4) The Lord replied: 'The sacred syllable E, adorned at its centre by the syllable VAṂ, is the abode of all delights, the casket of buddha-gems.

(5) It is there that the four Joys arise, distinguished by the Moments, and from knowledge of these Moments the knowledge of Bliss is consummated in that sound EVAM. (6) So yogins know that the sound EVAM is attainable through the four Moments: *Variety*, *Development*, *Consummation*, and *Blank*.⁴ (7) It is called *Variety*, because it involves different things, the

¹ 'union'—*saṃvara*; see Glossary p. 138.

² EVAM—'thus' symbolizes the 'two-in-one', viz. perfect knowledge. All *sūtras* and *tantras* begin: *evaṃ mayā śrutam*—'I have heard thus', here interpreted as 'I have understood EVAM', the truth of this *tantra*, which is perfect knowledge. Thus we have E as *prajñā* (wisdom) and VAṂ as *upāya* (means). V here quotes a list of equivalents: sun/moon, blood/sukra, left-hand/right-hand, *liṅga*/bhaga, means/wisdom, sorrow/bliss, navel/head (xv. 100b 6-7).

³ Following the Tibetan translations I have translated *ḍākinyaḥ* as a feminine form, but they refer to beings who have the power of moving in space, not necessarily feminine. See K (p. 141, ll. 10-11). See also I. xi. 11. Here they are synonymous with the buddhas referred to above. For such a cycle of *ḍākins* see *I-T* iii. 2, p. 66.

⁴ See Introduction, pp. 34-35. D: 'The Moment of Variety is associated with the knowledge of various different kinds of *karuṇā*, the kiss, the embrace and so on, and Joy consists in the acquiring of some small part of Wisdom which cuts off entirely such discriminating. Saying that *Development* is the reverse means that external discriminating knowledge has been abandoned, that knowledge has vanished within. (This stage) lasts until the actual union, and the Perfect Joy consists in the complete cutting-off of the Moment of Development by a development exceeding that which precedes. *Reflection* is *Consummation* means that the *bindu* or *bodhicitta* has entered the *vajra*, that all opposing (*vipakṣa*)

embrace, the kiss and so forth. *Development* is the reverse of this, for it is the experiencing of blissful knowledge. (8) *Consummation* is defined as the reflection that this bliss has been experienced by oneself. *Blank* is quite other than these three, and knows neither passion nor the absence of passion. (9) The first Joy is found in *Variety*, Perfect Joy in *Development*, the Joy of Cessation in *Consummation* and the Joy of the Innate in *Blank*.

(10) These four Joys are to be experienced in due order in accordance with the list of the four consecrations, that of the Master, that of the Secret, that of the Prajñā and the Fourth.¹ (11) The first is represented by a smile,

reflective thought is abandoned and the wisdom which is favourable (*pratipakṣa*) is acquired. This is the Wisdom of Cessation which completely cuts off the Moment of Consummation. As for the *Blank being other than these three*, this means that the *bodhicitta* is held; there are no opposing factors whatsoever and only that wisdom which is favourable remains; the Moment of *Blank* has been cut off, and this complete cutting-off is the Wisdom of the Innate.²

ho dan hkhyyud pa la sogs pañi karuṇaḥi bye brag sna tshogs pa la rtog pa ḥdres pa ni rnam pa sna tshogs kyi skad cig ces bya ste | deñi rnam par dpyod pa yonṣ su gcod pa ye šes cha cuñ zad thob pa dgaḥ baḥo | rnam par smin pa de las bzlog ces phyi rol gyi rtog pa spañs te šes pa nañ du thim nas kunduruḥi sboyor bañi bar ni | śna ma las khyad par du smin pas rnam par smin pañi skad cig ma yonṣ gcod ni mchog dgañi ye šes so | gros ni rnam par ñed par brjod ces pa ni bolahi gnas su thig le byañ chub kyi sems phyin pa la | mi ḥthun pañi rnam par rtog pa spañs te | gñen po ye šes su gyur pa ni rnam par ñed pañi skad cig ma [ham] yonṣ su gcod pa ni dgaḥ bral gyi ye šes so | mtshan ñid bral ba gsum las gžan šes pa ni deñi tshe thig le byañ chub kyi sems zin pa ni mi mthun pañi phyogs thams cad bral te | gñen po ye šes ḥbaḥ žig tu gnas pa ni mtshan ñid bral bañi skad cig ma rnam par bcad nas te | yonṣ gcod ni lhan cig skyes pañi ye šes so | (xvii. 399a 1-5).

¹ D: 'The first is called the Jar-Consecration or the Master's Consecration. It is called a baptism because impurity is washed away, that is to say here that the impurity of the body is washed away. It is called the consecration (or baptism) of the jar, because it is characterized by (the use of) a jar, and the consecration of the Master because it is far removed from evil and wickedness. It is also called the consecration of knowledge (*vidyā*), because it overthrows ignorance and arouses an awareness of the five spheres of knowledge (*pañcavidyājñāna*). Now a consecration is a bestowing of power, and (in this case) it bestows power in the *nirmāṇakāya*. The place of consecration is the body, and the instruments are the jar, the crown and so on.

The Secret Consecration is so called, because it is a secret from the *śrāvakas*, *pratyekabuddhas* and all those below them. It is a baptism because it washes away impurities of speech, and a consecration because it bestows power in the *sambhogakāya*. The place of consecration is the throat, and the agent of consecration is the *bodhicitta*, the *bindu* which has been experienced by the Master.

The Consecration in the Knowledge of *Prajñā* (*prajñājñāna*) is so called because it depends upon the *prajñā* and has the effect of arousing wisdom. As a baptism it washes away the impurities of the mind, and as a consecration it bestows power in the *dharma-kāya*. The place of consecration is the *vajra*, and the agent of consecration is the *prajñā* with the lotus. The Fourth Consecration is so called because it is fourth, a word understood in relationship to the third; it is the precious consecration. As a baptism it washes away all tendencies towards evil of body, speech, and mind, and as a consecration it bestows power in the Body of Great Bliss (*mahāsukhakāya*). The place of consecration is the body, speech, and mind. As for the agent of consecration, one requires to have some guru as one's support, and with his inner power one needs no (other) agent.³

dan po la bum pañi dbaṇ nam slob dpon gyi dbaṇ žes bya ba ni | abhiṣiṇca dri ma ḥkhrus pas na dbaṇ ste | lus kyi dri ma ḥkhrud par byed | bum pas ñe bar mtshon pas bum pañi dbaṇ žes bya | sdig pa mi dge ba las riñ du ḥgro bas na slob dpon gyi dbaṇ žes bya | ma rig pa lña bzlog ciñ rig pañi ye šes lña bskyed pañi phyir rig pañi dbaṇ žes bya | abhiṣeka ste nus pa ḥjog pa ni sprul pañi skuñi nus pa ḥjog | bskur bañi gnas ni lus la bskur la dbaṇ rdzas ni bum pa dan | dbu rgyan la sogs paḥo | gsañ bañi dbaṇ la abhiṣiṇca ste ñan thos dan rañ sañs rgyas rnal ḥbyor

the second by a gaze, the third in an embrace, and the fourth in union. (12) This fourfold set of consecrations is for the purpose of perfecting living-beings. The word consecration or sprinkling is used because one is sprinkled or cleansed.

b. (13) The *Prajñā* of sixteen years he clasps within his arms, and from the union of the *vajra* and bell the Master's consecration comes about. (14) She is fair-featured, wide-eyed, and endowed with youth and beauty. Then with thumb and fourth finger he drops the *bindu* in the pupil's mouth. (15) In that very act the flavour of sameness should be placed within the pupil's range.¹ Then having honoured and worshipped the *Prajñā*, he should consign her to the pupil, (16) saying: "O Great Being, take thou the *Mudrā* who will bring you bliss", and knowing his pupil to be worthy, free of envy and wrath, (17) he then further commands him: "Be ye one, O Vajradhṛk."

Now I shall tell you of the pupil's part and how he begs for consecration, (18) how he pronounces words of praise and worship when he beholds his master with the *mudrā*.

"O great tranquil Lord, intent on the *vajra*-practice,

(19) Thou perfecter of the Symbol, that hast thine origin in the oneness of the indestructible *vajra*,

As you now do for yourself, may you also do for me.

(20) I am sunk in the thick mud of the *saṃsāra*. Save me who am without a helper."²

(21) Then with pleasing food and drink, with wine and meat of good quality, with incense, oblations, and garlands, with bells and banners and ointments, with all these he should honour his lord.

(22) When the pupil has now reached the moment of Perfect Joy which is free from all notions of diversity, the master should say: "O Great Being, hold thou to the great bliss. (23) Until the time of enlightenment, O Vajradhṛk, serve thou the cause of beings." Thus should speak the Adamantine Lord as he sees his pupil overwhelmed in compassion.

gyi rgyud man chad la gsañ bas na gsañ bañi dbaṅ ṣes byaḥo | ṅag gi dri ma ḥkhru bas na dbaṅ ṣes byaḥo | abhiṣeka ste loṅs spyod rdzogs pañi skuñi nus pa ḥjog paḥo | bskur bañi gnas ni mgrin par bskur la | bskur bañi rdzas ni slob dpon gyis ṅams su myoñ bañi thig le byaṅ chub kyi sems so | ṣes rab ye ṣes kyi dbaṅ ni ṣes rab ma la brten nas ye ṣes skye bar byed bas na ṣes rab ye ṣes kyi dbaṅ ṣes byaḥo | abhiṣiñca ste yid kyi dri ma khru bar byed do | abhiṣeka ste chos kyi skuñi nus pa ḥjog par byed pas dbaṅ ṣes byaḥo | gnas gañ du bskur na gsañ bañi gnas su bskur ro | bskur bañi rdzas ni phyag rgya mtshan dañ ldan paḥo | dbaṅ bñi pa ni de ltar de bñin yañ bñi pa ṣes pa ni gsum pas go phye bañi tshig dbaṅ rin po che ste | abhiṣiñca ste lus ṅag yid gsum gyi bag la ṅal gyi dri ma ḥkhruḍ par byed do | abhiṣeka bde ba chen poñi skuñi nus pa ḥjog par byed do | bskur bañi gnas ni lus ṅag yid gsum char laḥo | bskur bañi rdzas ni slob dpon la dag ni rten can du yañ ḥdod do | bla mañi gñuñ gis ni rdzas mi ḥdod do | (xvii. 399b 2-400a 1).

¹ Compare I. x. 7-8.

² See 'Hevajrasekaprakriyā', *Journal Asiatique*, July to Sept. 1934, pp. 28 and 43, where these same verses occur.

c. (24) This is the great knowledge that exists in all phenomenal forms, dual by nature and yet free of duality, the Lord whose essence is both existence and non-existence. (25) He abides pervading all things, moving or motionless, for he manifests himself in these illusive forms. But by means of the *maṇḍala* and so on, he goes with certainty to his eternal condition.'

d. (26) Then Vajragarbha, begging all the *yoginīs* to have patience, addressed the Lord: 'May the *maṇḍala* be called a stronghold, which is the essence of all buddhas? Tell me Lord, just how things are, for doubt assails me.'

(27) The Lord replied: 'The *maṇḍala* is the very essence, we say; it is *bodhicitta* and the great bliss itself. This it takes to itself,¹ and so in this sense *maṇḍala* is said to be *malana*, "the act of taking". (28) *Cakra* is an assembly (of divinities) which purifies the spheres of sense and so on, and thus it is as void as space. By the union of *vajra* and lotus its bliss is experienced.'

e. (29) Vajragarbha said: 'What usage and observance should one follow?' The Lord replied: 'You should slay living-beings.

You should speak lying words.

You should take what is not given.

You should frequent others' wives.

(30) Now to practise singleness of thought is the taking of life, for the thought is the life. To vow to save all men is interpreted as lying-speech. That which is not given is the bliss of woman, and she is your own Nairātmyā who is the wife of all others.'²

f. (31) Then all the *yoginīs* addressed the Lord: 'What are the spheres and faculties of sense? What are the bases of consciousness and how many are the component groups of personality? What are the spheres of consciousness and what is their true nature?'

(32) The Lord replied: 'There are six spheres of sense: form, sound, smell, taste, touch, and thought. (33) Likewise there are six faculties of

¹ Compare I. v. 19 and K: p. 118, ll. 27-30. T has translated as: *ādyāntaṃ karoti*—'it makes the beginning and end'. V also interprets accordingly (xv. 104a 7). All the other commentators (D gives both interpretations), however, explain as: *ādānaṃ karoti*, which by comparison with the references quoted above may be accepted as correct. But they then all read *hḍus pa* (= *mīlanam*) in the second half of the line—*non sequitur*. Even KT does so although the explanation is already given in his own work.

² As for these interpretations, the first presents no difficulty; for the second see the *Vajracchedikasūtra* (Sanskrit text—*Anec. Ox.* 1881, pp. 35-36): 'Thus should one resolve who has committed himself to the way of the Bodhisattva: "I must place all beings in that condition of *nirvāṇa* where there is no residue". But having placed them there, no being is placed there. And why? If the concept of a being existed for a *bodhisattva*, he would be no *bodhisattva*.'

The third and fourth are made clear in the translation which is for this reason fairly free. Literally it runs: 'that which is not given is the energy of the woman, and another's wife is the Fair One who is (to him) as for you.'

sense: the eye, the ear, the nose, the tongue, the body, and the mind. (34) From spheres and faculties together we then have the twelve bases of consciousness. The five *skandhas* are bodily form, feeling, impulses, power of perception and consciousness. (35) The eighteen spheres of consciousness are the six faculties and six spheres of sense together with the six kinds of consciousness belonging to each pair. (36) Their nature is that of the essentially non-arisen and is neither true nor false, for all is like the reflection of the moon in water. O *yoginīs*, understand it as you will.

(37) For just as fire suddenly arises from the two fire-sticks and the action of a man's hand, and cannot be located in either of the sticks nor in the hand's action, and although sought everywhere, is not to be found anywhere, and is therefore neither a true thing nor a false thing, even thus, O *yoginīs*, should you conceive of all the elements.'

g. (38) Then all the *vajra-dākinīs* with Nairātmyā to the fore, took up the five ambrosias and the ingredients of the sacrament, and honouring the Lord Vajrasattva, they drank the *vajra*-elixir of immortality.¹

(39) At that the Lord was greatly pleased and told them of effective power. 'Good, good O *vajra-dākinīs*, that truth which I keep secret and is honoured by all buddhas, of that I now tell you, for I am compelled thereto by the power of your *vajra*-praise, so listen if you will.'

(40) Then all the goddesses became very zealous, and touching the ground with one knee, they stretched forth their hands in worship to where the Lord stood, and listened to that which he said.

h. (41) The Lord said: 'Food and drink must be just as it comes. One should not avoid things, wondering whether they are suitable or unsuitable. One should not perform special ablutions or purifications, nor avoid the affairs of the town. (42) The wise man does not mutter *mantras*, nor devote himself to meditation; he does not abandon sleep, nor restrain his senses. (43) He should eat all meat and associate with all manner of men. He keeps the company of all women, his mind quite free of trepidation. (44) He should have no love for friend, nor hatred for any enemy. Those gods he should not honour, which are made of wood and stone and clay. For the yogin should always be consubstantiated with the form of his own divinity. (45) Men of all castes he may touch as readily as his own body, *ḍombas*, *caṇḍālas*, *carmāras*, *haddīkas* and the rest, brahmans and *kṣatriyas*, *vaiśyas*, and *śūdras*. (46-48) Nor is there anything he may not consume,² for his mind conceives no distinctions. (49) His loin-cloth is many-coloured and he adorns himself with clay-markings of different colours. Finding a flower in a cemetery he should bind it in his hair.'

¹ Compare I. iv. 2 and xi. 8-9.

² The text here contains a list of the ingredients of an unpleasant potion with which the reader need not be burdened. The *svayambhukusuma* is: *bud med kyi skye gnas las byun baki khrag* (V: xv. 106a 6).

i. (50) Then Vajragarbha said: 'The unpurified faculties of sense have not been listed as a set of six. Of the purification of their respective spheres the Lord has already spoken.'¹

(51) The Lord replied: 'For the eyes is Mohavajrā,
For the ears Dveṣavajrā,
For the nose Mātsaryavajrā,
For the mouth Rāgavajrā,

(52) For the touch is Īrṣyāvajrā,
And for the mind Nairātmyayoginī.²

By these protection is given for the purification of the faculties of sense.'

j. (53) Vajragarbha said: 'What may be said of secret language, that great convention of the *yoginīs*, which the *śrāvakas* and others cannot unriddle. May the Lord please tell us decisively. (54) As for the smile, the gaze, the embrace and the union, even by the *tantras* the secret language of these four is not mentioned.'³

(55) The Lord replied: 'I shall explain, O Vajragarbha, do thou listen with singleness of mind. This is that secret language, that great language, the conventional signs told in full.

(56) *madhya* (wine) is *madana* (passion)
māmsa (flesh) is *bala* (strength)
malayaja (sandal-wood) is *milana* (meeting)
kheṭa (hide?) is *gati* (going)
śava (corpse) is *śrāya* (resort)
asthyābharana (bone-ornament) is *niraṃśuka* (naked)

(57) *preṅkhana* (wandering) is *āgati* (coming)
kṛpīṭa (? belly) is *ḍamaruka* (drum)
duṇḍura (emission) is *abhavya* (unworthy)
Kālīñjara (*n.pr.*) is *bhavya* (worthy)

(58) *ḍiṇḍima* (small drum) is *aśparśa* (untouchable)
padmabhājana (lotus-vessel) is *kapāla* (skull)
trptikara (satisfying) is *bhakṣya* (food)
mālatindhana (jasmine wood) is *vyañjana* (herbs)

(59) *catuḥsama* (a potion of four ingredients) is *gūtha* (dung)
kasturikā (musk) is *mūtra* (urine)

¹ See I. ix. 13-14. Also diagrams III and IV.

² For these equations see diagram V. Also K (p. 145, ll. 6-8) who confirms them. The allocation is unsatisfactory, however, in that Nairātmyā (= Dveṣavajrā) is used twice. *Mātsarya* and *paśūnya* are synonymous. Concerning the form Vajrā in preference to Vajrī, see p. 80, fn. 5.

³ Each of these stages, representing the four consecrations, is identified with one of the four classes of *tantras*. See the Glossary p. 139. The confusion of grammatical endings scarcely permits a sure translation.

sihlaka (frankincense) is *svayambhu* (blood)

karpūra (camphor) is *śukra* (semen)

(60) *sālīja* (rice product) is *mahāmāṃsa* (human-flesh)

kunduru is the union of two

bola is vajra

kakkola is lotus

k. (61) Likewise the buddhas of the five families may be referred to by means of hidden speech: (62) *Ḍombī* for the Vajra-family, *Nartī* for the Lotus-family, *Caṇḍālī* for the Gem-family, *Brahmaṇī* for the Tathāgata-family (63) and *Rajakī* for the Karma-family. These are the *Mudrās*, bestowers of *siddhi*; adamantine is their *śukra*, so honouring them, the yogin drinks it.

(64) O Vajragarbha, thou Great Being, you must receive with respect all that I have told you of this wondrous secret language.

(65) He who has been consecrated in Hevajra and does not use this hidden language, will lose the sacramental power, of that there is no doubt.

(66) From calamities or thieves, demons, fevers, poisons, he will die, even though he be a buddha, if he does not speak with this secret language.

(67) Having gained this knowledge of his own sacramental nature, if he does not use this speech, then the *yoginīs* who spring from the four *piṭhas*¹ will show forth their wrath.'

CHAPTER IV. ANSWERS TO VARIOUS QUESTIONS

(1) Then all those divine beings with Vajragarbha at their head, were filled with wonderment and consternation and addressed the Lord Vajrasattva thus: 'O may the Lord remove our doubts.

a. (2) (Firstly) as for what is said in the Chapter on Performance about singing and dancing as bestowing perfection, concerning this I have doubts. What is this singing and dancing?

b. (3) (Secondly) as for what is said in the Chapter on Consecration about receiving the sign of the Wrathful One or of some other family-head, concerning this I have doubts. What is the sign and of whom is the sign?

c. (4) (Thirdly) as for what is said in the Chapter on Matras about the seed-syllables of *Nairātmyā* and so on, concerning this I have doubt. Which is the syllable of whom?

d. (5) (Fourthly) in the Chapter on Hevajra's Body thirty-two veins were

¹ The four *piṭhas* are given in I. vii. 12. Bh associates them here with the four *cakras* within the body (xv. 285a 3).

mentioned. May the Lord please tell me their purificatory significance, for I am confused about them.¹

a. (6) The Lord replied (in answer to the first question):

'The *yogin* stays at Kollagiri, the *yoginī* at Mummuni.

Loudly the drum sounds forth. Love is our business and not dissension.

(7) There we eat meat and drink wine in great quantity.

Hey there, the true followers are come together, but the frauds are kept far away.

We take the fourfold preparation and musk and frankincense and camphor,

Herbs and special meat we eat with relish.

(8) Going this way and that in the dance, we give no thought to what is chaste or unchaste,

Adorning our limbs with bone-ornaments, we place the corpse in position.

Union takes place at that meeting, for Dombi is not there rejected.²

¹ The questions refer to the following passages:

1. I. vi. 10 and 13.

2. I. iv. 3.

3. I. ii. 6.

4. I. i. 13-20.

² As for this *vajra*-song, the commentaries provide two kinds of interpretation, a literal and a figurative. But in this case even the literal is concealed beneath the jargon of their 'secret language'. My own translation, supposedly literal, is based chiefly upon the explanations of K and S. It may be so far justified in the following manner:

Kollagiri—an individual *piṭha* (K: p. 145, l. 26), not however included in the list given in Ch. 7.

Mummuni is however one of the *kṣetras*.

bola and *kakkola* as *vajra* and lotus are well established. S here explains them as *yogin* and *yoginī* (xv. 183b 5-6).

ghaṇa—K: *nirantaram* S: *rgyun mi ḥchad par* (id. 183b 7).

kibida—see II. iii. 57. Confirmed by K and S.

vājjai—K: *samucchalati* S: *brduñ bar bya* (id. 183b 7).

vrj 'send forth', 3rd sing. pres. act.

kiāi—*kr* 3rd sing. pres. pass.

rolā—K: *kalakala* S: *rtsod pa* (id. 184a 1) D: *hgras pa*.

balu and *maanā*—see II. iii. 56.

gaḍe—K: *nirbharam* S: *šin tu dgaḥ ba skyed par byed paḥi*—'(wine) which arouses great joy'.

khājjai and *pijjai*—taken as 3rd sing. pres. act.

kālīñjara and *dunduru*—see II. iii. 57. Confirmed by S.

pañjai (reoccurs below) K: *praveśya* S: *bžugs par bya*—'should be there'.

vajjīai (reoccurs below)—3rd sing. pres. pass.

causama, &c. see II. iii. 59.

lāiāi—K: *labhyante*. See also vocab. in Shahidullah, pp. 106 and 217. S, however, *lus la byug par bya*—'should smear (them) on the body'. 3rd sing. pres. pass.

mālāindhana and *śālīñja*—see II. iii. 58 and 60.

bharu—K: *nirbharam* S: *khyad par gyis*—'specially'.

khāiāi—K: *khādyante*. Pass. Compare *khājjai* above.

phremkhaṇa kheṭa—see II. iii. 56, 57. S: *gar la sogs pas hgro ba dañ hoñ bar byed ciñ*—'going and coming because of the dancing and so on' (id. 184a 5).

- (9) Dancing as Śrī Heruka¹ with mindful application, undistracted, Meditating with thought impassioned,² the mind uninterrupted in its concentration,
- (10) Buddhas and Masters in the Vajra-doctrine,³ goddesses and *yoginis*, Sing and dance to their utmost in this song and dance.
- (11) There comes thereby protection for the troupe and protection for oneself. Thereby the world is reduced to subjection, and all reciting of *mantras* (is perfected) by it.
- (12) Decorously one sings there; decorously one dances there. The leader is first appointed, and then he should note the scent, (13) first of

muñiai—K: *jñāyete* S: *yid la mi byed pa* (id. 184a 6). See Shahidullah, pp. 106 and 217.

nirāṃsua—see II. iii. 56.

caḍābī (also *caḍābīai*) K: *āropyate* S: *gdags so*.

śarāba—K: *śrāyo* S: *ro*—‘corpse’. See II. iii. 56.

tahimja—K: *tatra*.

pañai—K: *praveśya* (as above) S: *gzug par bya* ‘should be placed’.

malayaja and *kunduru*—see II. iii. 56 and 60.

bātai (also: *bāṭṭei*) ? = *vartate*.

ḍiṇḍima—see II. iii. 58. S: *ḍombī*. See I. v. 18.

The figurative interpretations vary in the significance given to some of the terms. K and Bh differ; D gives three interpretations. The process described is, however, the same, and is that which we have already met with at the end of chapter 1 of Part I. K’s interpretation may serve as an example.

HAṂ (*bodhicitta*) rests in the head, AṂ (*Caṇḍālī*) in the navel. (Mantras)* resound continuously. Compassion is practised, not gross licence. One consumes the notion of a self, and drinks the drink of great bliss. The breath is concentrated within; passion, &c. are kept away. Form, feeling, power of perception and consciousness are all purified. The impulses (*saṃskāra*) and the Self are here consumed in this yoga, that is to say, are rendered non-substantial. There is the bliss-giving motion (*phremkhaṇa*) of the *bodhicitta*, and again its motion (*kheṭa*).† Existence and non-existence cannot be distinguished. The drops are a unity (?—*nirāṃśa*) because of their sameness of nature. By means of the veins the body is pervaded. In that yoga the non-substantiality of all the *dharma*s (the corpse) takes possession (vol. II. p. 146, ll. 4–17).

¹ Defining *śrīherukaṛūpeṇa*, V. refers to I. vii. 27.

² ‘thought impassioned’—V: ‘to be moved by great compassion by the cause of oneself and others, undefiled by that defect that consists in the absence of passion’—*chags pa dan bral baḥi skyon gyis mi gos par bdag gzan gyi don du sñin rje chen po g’yo bar bya zes bya baḥi don to* | (xv. 109a 7–b 1).

The dancing is the meditation (I. vi. 13: ‘*Nartanā bhāvanā smṛtā*’).

³ V: ‘*vajradharma* indicates their nature as Speech (*vāk*), *buddha* indicates their nature as Body (*kāya*)’—*rdo rje chos ni gsuñ gi rañ bzin no | sañs rgyas ni skuḥi rañ bzin no* | (xv. 109b 1). As *vāk* they sing, as *kāya* they dance. Now Speech is Amitābha and Body is Vairocana (see Introduction, p. 28). Hence K’s equation (p. 146, ll. 21–22), for *Padma-nartteśvara* is of Amitābha’s family. He is red; his *prajñā* is *Pāṇḍuravāsini*, whose association with Amitābha may be seen from diagram VI. See also I-T iii. 2, p. 57, where he and Vairocana (presumably as Speech and Body) are the first emanations of Vajrasattva (as Mind). For his *sādhana* see the *Sādhana-mālā*, nos. 30, 31, and 32.

* Borrowed from Bh.’s interpretation.

† Bh.’s version is better: the flash of the AṂ *bindu* (drop) goes upwards, melts the HAṂ *bindu*, which comes downwards. (xv. 286b 1–2).

See also the Introduction, pp. 36–37.

garlic, next of vultures, and then of camphor and sandal-wood. Afterwards he should note the effective power of the song. (14) The sound of a goose and a bee is heard at the end of the song, and of a jackal too he should note the sound in the garden without.¹

b. (Answer to the second question.)

(15) The *mudrā* is a sign or mark, and by this mark the particular family is indicated. If one practises meditation within the wrong family you will gain no perfection for there will be no perfection to gain.

(These are the families:) (16-19)

<i>Dveṣa</i>	<i>Moha</i>	<i>Piṣuna</i>	<i>Rāga</i>	<i>Īrṣyā</i>
Nairātmyā	Vajrā	Gaurī	Vārī	Vajraḍākinī
Pukkasi	Śavari	Caṇḍālī	Ḍombī	
Gaurī II	Caurī	Vetālī	Ghasmarī	
	Bhūcarī		Khecarī	

Understand this if you will.

c. (Answer to the third question.) (20-23)

A	Nairātmyā	R	Śavari
Ā	Vajrā	Ṛ	Caṇḍālī
I	Gaurī	L	Ḍombī
Ī	Vāriyoginī	Ḹ	Gaurī II
U	Vajraḍākinī	Ē	Caurī
Ū	Pukkasi	AI	Vetālī
	O		Ghasmarī
	AU		Bhūcarī
	AM		Khecarī

These are the seed-syllables of the *yoginīs*.

¹ Only V comments on this passage: 'Whether it is a large gathering that has received a mandate from the king, or whether it is a gathering of simple folk, or is different from both of these and is the feast of a chief, first the leader of the gathering sings, and after him the others sing as they please. This is the sense. Now on the occasions of those festivals of a general gathering or a chief, the *vajracārya* should note the signs of the effective power (*adhiṣṭhāna*) of the song and dance. It is of three kinds (? grades): firstly there will arise a scent like garlic, secondly like vultures and lastly like camphor. Likewise in accordance with the characteristics of the song the tone of the voice at beginning and end is to be led and concluded with the sound like that of a royal goose and a royal bee (respectively).

rgyal poḥi bkaḥ thob paḥi tshogs kyi ḥkhor lo chen po yañ run tshogs kyi ḥkhor lo tha mal pa yañ ruñ | de dag las gzan paḥi dpaḥ bohi ston moḥi dus kyañ ruñ ste dañ por tshogs kyi gtso bos glu blañs la deḥi rjes su gzan dag gis ci bder blañ zes bya baḥi don to | tshogs dañ dpaḥ bohi ston mo de dag gi dus su glu dañ gar gyis byin brlabs kyis mtshan ma rnam pa gsum dañ por sgog paḥi dri lta bu dañ bar du bya rgod kyi dri lta bu dañ | tha mar ga pur gyi dri lta bu ḥbyuñ bar ḥgyur te | rdo rje slob dpon gyis mtshon par byaḥo | de bzin du gluḥi mtshan ḥñid kyis nag gi mdañs thog ma dañ tha ma gñis su nañ paḥi rgyal po dañ buñ baḥi rgyal po lta buḥi sgras sna drañ zin mthaḥ brten to | bar du ni khyu mehog lta buḥi sgra ste | raḥi sgra lta bus rgyas par bya baḥi don te skad cig de ḥñid la dkyil ḥkhor baḥi ñe ḥkhor du yañ rtags de dag ḥbyuñ bar ḥgyur ro | (xv. 109b 4-7).

d. (Answer to the fourth question.)

(24) The thirty-two veins which are mentioned in the Chapter on Hevajra's Body, are equated with the *yoginīs*, two to each, (25) except for Nairātmyā who is equated with three, *Lalanā*, *Rasanā*, and *Avadhūti*. The last one of all¹ must be firmly rejected, for there is no sixteenth phase. (26) And why is that? Because it is non-productive of an effect. The moon with its fifteen phases represents the Thought of Enlightenment. It is the great bliss symbolized by the fifteen vowels and the *yoginīs* are its phases.'

e. (27) Vajragarbha said: 'So one should not eject this 'camphor'. It is there that all the *yoginīs* have their origin, and its nature is the Joy Innate. It is indestructible and luscious, as pervasive as the sky.'

(28) The Lord replied: 'It is even as you say.'

Vajragarbha asked: 'By what means should one arouse the Thought of Enlightenment?'

(29) The Lord replied: 'By such means as that of the *maṇḍala* or the process of the self-bestowing of power, by these one arouses the Thought of Enlightenment, both in its absolute and relative form. (30) As relative, white as white jasmine, as absolute essentially blissful, it arises in the lotus-paradise, which is symbolized by the word *EVAM*. (31) We call it paradise or land of bliss (*sukhāvātī*) because of this bliss it is the keeper, for it is the home of all buddhas, *bodhisattvas* and *vajra*-holders.

f. (32) Such as is *saṃsāra*, such is *nirvāṇa*. There is no *nirvāṇa* other than *saṃsāra*, we say. (33) *Saṃsāra* consists in form and sound and so on, in feeling and the other four *skandhas*, in the faculties of sense, in wrath and illusion and the other three. (34) But all these elements are really sunk in *nirvāṇa*, and it is only from delusion that they appear as *saṃsāra*. The wise man continues in *saṃsāra*, but this *saṃsāra* is recognized as *nirvāṇa*, for he has brought this about by the process of purification. (35) This *nirvāṇa*, being the Thought of Enlightenment, is both absolute and relative in form.²

g. (40) For Nairātmyā is the camphor and Nairātmyā is the bliss. The realization of this bliss which is the Great Symbol itself is to be found in the lower *cakra*. (41) She is symbolized by the letter A, and it is as Wisdom that the enlightened conceive of her. In the Process of Realization she is the Lady Prajñā. (42) (No form may one apply to her) neither tall nor

¹ The last one of all is *Māradārikā*. See complete list at I. i. 16-19. There is no sixteenth phase of the moon and there is no sixteenth *yoginī*. Therefore the last vein, which remains over, must be arbitrarily rejected lest it spoil the scheme. It is but an example of the essential arbitrariness of many of these lists.

² At this point the process whereby the *bodhicitta* in its relative form is aroused, is again described. It differs from the account already given in the last chapter (II. iii. 14) by a small elaboration: 'He should not receive it in his hand, neither on mother-of-pearl nor in a conch-shell. With his tongue he must receive the ambrosia for the increasing of his strength.'

short, neither square nor round. She transcends all taste and smell and flavour, and it is she who brings the Joy Innate. (43) In her the yogin is con-substantiated, for it is her bliss that he enjoys. With her that perfection is found that bestows the bliss of the Great Symbol. (44) Form and sound, smell, taste, touch, and sphere of thought, are all enjoyed in this *Prajñā*. (45-46) She is the Innate itself, the divine *yoginī* of great bliss. She is the whole *maṇḍala* and comprehends the Five Wisdoms. (47) She is the 'I', the Lord of the *maṇḍala*. She is Nairātmyayoginī, the sphere of thought in essence.'

h. (48) Vajragarbha said: 'The Lord has already explained how the divinities arise in the process of meditating upon the *maṇḍala*. May he please tell me about the *maṇḍala* within.'

(49) The Lord replied: 'We explain the internal *maṇḍala* as being comprised in the unity of the sound A which exists at the centre of the *yoginī*'s body, and just as the external *maṇḍala* (evolves from the seed-syllable), so also does the internal.¹ (50) The bliss that the *vajra* experiences here is the Great Symbol, and as coefficient the *vajra* is Means. The internal mingling that comes about, is figured in the external union of two.²

(51) The three *kāyas* are found within the body in the form of the *cakras*, and the perfect knowledge of these three *kāyas* is the *cakra* of Great Bliss. (52) (Therefore there are four in all:) the *nirmāṇakāya*, the *dharmakāya*, the *sambhogakāya* and the *mahāsukhakāya*. These are situated at the navel, at the heart, at the throat and in the head. (53) The *nirmāṇakāya* is in the place where the birth of all beings comes about.³ One is born or fashioned (*nirmīyate*) and therefore it is called *nirmāṇa*. (54) *Dharma* consists of thought and the *dharmakāya* is at the heart. (55) *Sambhoga* is enjoyment which consists in the six kinds of flavour, and so the *sambhogakāya* is at the throat. The *mahāsukhacakra* is in the head.

(56-57) (The Four Fruits⁴ are situated thus:)

The fruit which corresponds (*niṣyandaphala*) is at the navel.

The fruit of retribution (*vipākaphala*) is at the heart.

The fruit of manly activity is in the throat (*puruṣakārāphala*).

¹ One might translate: 'The internal as much as the external is called *saṃvara*.' The commentaries provide a variety of paraphrase for this and the following verse. The whole thought is very ill expressed but is straightforward enough. Just as in the external performance *vajra* and lotus are united in the rite, so too in the internal *maṇḍala* the Great Symbol is realized by the union of A (= Wisdom or Lotus) which is situated in the navel-*cakra*, and of HAM (= Means or Vajra) which is situated in the head-*cakra*. See Introduction, pp. 36-37.

² The text actually has the reverse, that the inner figures the outer, which is unreasonable. K supports the rewording (p. 148, ll. 18-20).

³ The translation omits: *nirmāṇāṃ sthāvarāṃ mataṃ* / It is out of place here and anticipates verse 59.

⁴ There are normally five fruits. See *Mvp* 2271-7. See also the *Siddhi*, pp. 464-7. Concerning their allocation to the *cakras* within the body, see p. 38.

The pure fruit is in the head (*vimalaphala*).

The Lady Prajñā, impelled by the winds of *karma*, is herself the enjoyer of *karma*.

(58) A corresponding fruit is that which is enjoyed in correspondence with what has been done.

A fruit of retribution is the reverse of this, where the activity is small and the fruit is great.

A fruit of manly activity is that which is gained by effort.

A pure fruit is that which arises from the purificatory process of yoga.

(59) The Sthāvāra School is allocated to the *nirmāṇacakra*, since the act of creation (*nirmāṇa*) has continued long;

The Sarvāstivāda to the *dharmacakra*, for it is there that the theory of *dharma* originates;

(60) The Samvidī to the *sambhogacakra*, for one experiences (*samvid*) (tastes) in the throat;

The Mahāsaṅghika to the *mahāśukhacakra*, for great bliss abides in the head.

i. (61) The School, we say, is the body. The monastery is the womb. By freedom from passion one is in the womb.

The yellow robe is the covering of the embryo.

(62) One's preceptor is one's mother.

The salutation is the coming head-foremost.

The course of instruction is one's worldly experience (from former lives).

The reciting of *mantras* is the notion of self (AHAṂ).

(63) The sound A is found in the lower *cakra*, and the sound HA in the head. So one is born as a *bhikṣu*, reciting *mantras*, naked and free from hair on head and face. (64) By means of such effects all beings are buddhas, there is no doubt. The *bhūmis* are the ten months (in the womb), so all beings are already lords of the ten *bhūmis*.

(65) Then all those goddesses, led by Nairātmīyā, with Locanā, Māmakī, Pāṇḍurā and Tārā, Bhṛkuṭī, Cundā, Parṇasavarī, Ahomukhā and the rest, as numerous as the atoms in Mount Meru, were seized with great wonderment, (66) and hearing those words, they fell senseless and terrified to the ground. Seeing them all thus afflicted, the Lord uttered these words of encouragement to arouse them:

(67) 'O you who are Earth and Water and Fire and Air, O worthy Goddesses, do you listen, for I shall discourse to you on the truth which no one else knows.'

(68) Then hearing his words as though in a dream, they all regained their senses.

(69) The Lord said: 'All beings are buddhas, but this is obscured by accidental defilement. When this is removed, they are buddhas at once, of this there is no doubt.'

(70) The goddesses said: 'It is even so, Lord, this is true and not false.'¹

j. (71) The Lord said: 'If he drinks strong poison, the simple man who does not understand it, falls senseless. But he who is free from delusion with his mind intent on the truth destroys it altogether.'²

(72) So those who know the means for release and make effort in Hevajra, are not held by the bonds of delusion and so on, by ignorance and the rest.

k. (73) There is no being that is not enlightened, if it but knows its own true nature. The denizens of hell, the *pretas* and the animals, gods and men and titans, (74) even the worms upon the dung-heap, are eternally blissful in their true nature, and they do not know the transitory bliss of gods and titans.³

(75) No buddha is found elsewhere in any of the spheres of existence. The mind itself is the perfect *buddha*, and no *buddha* is seen elsewhere.

(76) Even Caṇḍālas⁴ and other low-caste wretches and those whose minds are set on slaughter, if they will betake themselves to Hevajra, they will gain *siddhi*, there is no doubt. (77) But those fools who are obscured in ignorance and do not know this way, continue to transmigrate through the six realms of existence. (78) But when one has found Hevajra, who is the Means, O Vajragarbha of great compassion, one purifies the spheres of sense, and gains the highest state.'

1. (79) Then Vajragarbha asked:

'Pukkaśī is said to be Earth, so why should Akṣobhya (*dveṣa*) be her sign?⁵ Since hardness corresponds to delusion (*moha*) and this is Vairocana, then Vairocana (*moha*) would be suitable as the sign of Pukkaśī.'

(80) The Lord replied: 'Apart from the body, there is no means of

¹ Tibetan: 'It is thus, Lord, neither true nor false'.

² The interpretation of this line and the Sanskrit reading is based primarily on the Tibetan and is supported by the commentaries.

³ The thought is incompletely expressed. On hearing that all beings are essentially blissful, K raises the false objection: 'But surely the denizens of hell do not enjoy the same happiness as the gods and so on. Certainly not, we reply, for they do not know the bliss of gods and titans, but then enlightened beings do not regard the bliss of gods and titans as true bliss. They think of it as suffering because of its transitoriness and its impureness (*sāsravavāt*)' (p. 150, ll. 23-26).

⁴ After Caṇḍāla, the text gives the name of another low caste, *Ceṇḍakāra* (MS. A) or *Caṇḍakāra* (MS. B).

⁵ The basis of the objection raised by Vajragarbha is the list of family-allocations given on p. 103. Here Pukkaśī belongs to the *dveṣa*-family, viz. Akṣobhya's (see diagram VIII). This would conflict with Pukkaśī's function as the purificatory power for Earth, as listed at I. ix. 16, because Earth corresponds to Vairocana (*moha*) according to the process described at II. ii. 53.

activity for the mind, and therefore Vairocana becomes Mind and the Body (= Vairocana = Earth = Pukkaṣī) is marked with the sign of Mind (= Akṣobhya).¹

(81) Vajragarbha said: 'Śavarī is said to be water, and Akṣobhya has the nature of fluid. Therefore it would be suitable for Śavarī to be signed with the sign of Akṣobhya.'

(82) The Lord replied: 'Apart from the Mind (= Akṣobhya = water = Śavarī) there would be no stability for the Body (= Vairocana = *Moha*), and so Mind becomes delusion, and Mind (= Śavarī as above) is marked with the sign of Delusion.'

(83) Vajragarbha said: 'Caṇḍālī is said to be fire, so why is she signed with the Gem (Paiśunya, family of Ratnasambhava)? It would be suitable with the sign of Passion (*rāga*); for Caṇḍālī we want no other sign.'

(84) The Lord replied: 'Since Passion (*rāga* = Amitābha = fire = Caṇḍālī) is red, and Ratnasambhava is red,¹ therefore since fire is red, Passion (= Caṇḍālī as above) is signed with the sign of Envy (Ratnasambhava).'

(85) Vajragarbha said: 'Since Dombinī is air, and Amoghasiddhi has the nature of air, it would be suitable for Dombinī to be signed with the sign of Amogha, O Lord.'

(86) The Lord said: 'Apart from Passion (*rāga*) there would be no other source of origin for Envy (*irīṣyā*), and therefore he who understands, signs Dombinī with the sign of Passion.

(87) Since form is hardness, for Gaurī Vairocana would be prescribed, but in the manner already stated, she is signed with the Lord of Mind (= Akṣobhya). (88) In that same manner Caurī, Vetālī and Ghasmarī all have their signs free of contradiction.'²

m. (89) Then Nairātmyā for the benefit of living beings questioned Hevajra concerning the offerings,³ (90) and he spoke about them that the life of beings might be protected from obstacles and troubles.

(91) 'Om Indra, Yama, Jala, Yakṣa, Bhūta, Vahni, Vāyu, Rakṣa.⁴

O Sun and Moon, O Mother Goddess of the Earth,

O Father Brahmā. O ye eight serpents of the lower realms, svāhā.

(92) Taste and smell these offerings. There are flowers and incense and

¹ A tradition of a red Ratnasambhava still exists in Nepal. As a member of the set of Five Buddhas Ratnasambhava is regularly yellow, see diagram V and II. xi. 6.

² Gaurī is form. See I. ix. 13. But hereafter, with sound, smell, &c., the reasons for these associations with the Five Buddhas, considered as representing the five elements, no longer exist. They can therefore scarcely proceed in the same manner as the text states.

³ Hevajra is here described as abiding in union, as resting in the lotus (Evaṃ). Here and elsewhere such preliminaries to the questions and answers will be omitted.

⁴ These are invocations to the points and intermediate points of the compass.

meat. May ye prosper all our affairs and remove from our limbs our wounds and bruises.¹

(93) OM A—the source of all things for they are unmanifest from the beginning.

(94) If yogins for their welfare make this invocation together with the offering, then there will be for them unalloyed happiness and the gods will be contented, possessed of all the good things of the world. (95) Moreover the rites of subduing, bewitching, destroying enemy armies, driving away, slaying, conjuring forth, propitiating and bringing happiness and prosperity, all will succeed, if one always makes this offering here to the company of these spirits.'

n. (96) Vajragarbha asked: 'With which sign should Khecārī and Bhūcārī be signed, O Lord? I have never known before.'

(97) The Lord replied: 'The threefold mystery is at the centre of the *maṇḍala*, and differentiated as Body, Speech, and Mind. These occupy a middle position, situated at nadir, zenith, and centre. (98) At the nadir is Bhūcārī, the adamantine representative of Body, and she has Body (Vairocana) as her sign. At the zenith is Khecārī, the adamantine representative of Speech, and she has Passion (Amitābha) as her sign. (99) The adamantine representative of Mind is Nairātmyā, for mind is the essential nature of Nairātmyā. Mind has the central position and so Nairātmyā arises in the centre.

(100) In full the families are six, but they are also five and three. Just listen, Yoginī.

(101)	Akṣobhya	Vairocana	Ratnasambhava	Amitābha	Amoghasiddhi
	<i>dveṣa</i>	<i>moha</i>	<i>piśuna</i>	<i>rāga</i>	<i>īrṣyā</i>
			Vajrasattva		
			<i>saukhya</i>		

(102) They should be conceived in this order with these spheres of purification. By omitting Vajrasattva, we have a fivefold set of families. Then they become three by (retaining just) *dveṣa*, *moha*, and *rāga*.

(103) But these six or five families are comprised in one, that one family which has mind as its Lord and consists in the wrath of Akṣobhya. Such is the adamantine power of wrath.

CHAPTER V. THE MANIFESTATION OF HEVAJRA

a. (1) And now the Adamantine One, the mighty King and Lord Hevajra, the giver of all things and the substance of all forms, discourses on the

¹ This translation is based on K and R, but R alone explains *khanti khuṇi*. *bḍag gi lus la rma dan sna yar sol cig*—'remove from our body wounds and afflictions'.

maṇḍala. (2) He reposes there in bliss as the essence of all forms, for he is Lord of the *Maṇḍala* and has emanated from the seed of the Vajra of Mind. (3) He has sixteen arms and eight faces and four legs, and is terrible in appearance with his garland of skulls and he wears the five symbolic adornments. Nairātmyā, clinging round the neck of this hero and god, addresses him thus:

(4) 'You have spoken of our circle with its troupe of fifteen.¹ But what is your own *maṇḍala* like, O Lord? Of this I have so far known nothing.'

(5-6) He replied: 'The circle is the same as described before, square and with four portals, and adorned with garlands and chains and *vajra*-threads.

(7) There at its centre am I, O Fair One, together with you. The Joy Innate I am in essence, and impassioned with great passion. (8) I have eight faces, four legs, and sixteen arms, and trample the four Māras under foot. Fearful am I to fear itself, (9) with my necklace made of a string of heads, and dancing furiously on a solar disk. Black am I and terrible with a crossed *vajra* on my head, (10-11) my body smeared with ashes, and my mouths sending forth the sound HŪM. But my inner nature is tranquil, and holding Nairātmyā in loving embrace, I am possessed of tranquil bliss. My front face is black, the one to the right is like white jasmine, (12) the one to the left is red and fearful, and the one to the rear is distorted. The remaining faces are like those of bees, and there are twenty-four eyes and so on.

(13) In that fair citadel we play together with much delight, and thence Gaurī emerges and takes her position at the eastern portal. (14) Next from our union there emerges Caurī who appears to the south as keeper of that portal. (15) Then Vetālī, that destroyer of Māra, appears in the west, (16) and Ghasmarī of fearful appearance, in the north. (17) Likewise there appear Pukkaśī in the north-east, (18) Śavarī in the south-east, Caṇḍālī in the south-west, and Dombinī in the north-west.

(19) Then the Adamantine Lord sinks with his Spell into the condition of bliss,² and the goddesses with the offering of various songs urge him to arise.

(20) "Arise, O Lord, thou whose mind is compassion, and save me, Pukkaśī. Embrace me in the union of great bliss, and abandon the condition of voidness."

(21) "Without you I die. Arise, O Hevajra. Leave this condition of voidness, and prosper the doings of Śavarī."

(22) "O Lord of Bliss, who speak your words of power for the benefit of the world, why do you remain in the void? I Caṇḍālī entreat you, for without you I cannot consume the four quarters."

¹ See chapters 8 and 9 of Part I.

² The term is actually more precise than 'condition of bliss', viz. *drutabhūtaṃ* 'condition of the flow'. See the Introduction, p. 37.



Hevajra and Nairātmyā

(23) "O Wonder-worker, arise, for I know your thought. I, Ḍombī, am weak in mind. Do not interrupt your compassion."¹

(27) Then from the sounds of AṂ and HŪṂ the Lord arises from his trance, spreading his feet upon the ground, and threatening gods and titans.

(24) The skulls in his right hands contain these things in this order: an elephant, a horse, an ass, an ox, a camel, a man, a lion, and a cat. (25) Those in the left are: Earth, Water, Air, Fire, Moon, Sun, Yama, and Vaiśravana.²

(26) He is possessed of the nine emotions of dancing: passion, heroism, loathsomeness, horror, mirth, frightfulness, compassion, wonderment, and tranquillity.

(28) GAṂ CAṂ VAṂ GHAM PAṂ SAṂ LAṂ DAṂ—thus does he produce their seed-syllables from HŪṂ and AṂ which are blazing and terrible and black in appearance, the seed-syllables of the Lord himself and his consort.

(29) In this manner one should conceive the Lord in that fair citadel, that circle of goddesses, where, black in colour and exceedingly fearful, he bestows such bliss upon Nairātmyā.

(These are the implements of the goddesses:)

(30) Gaurī	holds in her right hand a	knife and in her left a	fish			
Caurī	"	"	drum	"	"	wild boar
(31) Vetālī	"	"	tortoise	"	"	skull
Ghasmarī	"	"	snake	"	"	bowl
(32) Pukkasi	"	"	lion	"	"	axe
Śavari	"	"	monk	"	"	fan

¹ In all the Tibetan versions these verses are translated and not transliterated. My translation is therefore based on these and supported by K's explanations (vol. II, pp. 152-3). In verse 22 the word *uhami* (A) or *uumi* (K), translated in my version as 'consume', seems to have caused difficulty, for no text gives a reasonable interpretation. K translates as *paśyāmi* 'I see'; T translates with *htshal*, a polite word used elsewhere in this work with the sense of 'to know' (see vol. II, Vocabulary). R and D translate by *khums*, an extremely rare word, of which the meaning is recorded in no dictionary with any precision. It would seem to be connected with *hkhums* 'understand (?)'. Having interpreted in this manner, R adds: 'without you I cannot see about me (in the directions), I shall see things just dark in this dimness'—*khyod ma gtogs par phyogs mi khums zes pa ste | khyod dan bral na ni phyogs su mi mthoñ ba ste | hthams na mun pañi dños po tsam śig mthoñ bar gyur ro zes pañi don to* / (xvii. 329a 2). D, however, explains the same word as: 'I do not understand my own purpose'—*khyed med na ni phyogs mi khum zes pa ste bdag gi don mi ses par dgoñs pañi* (xvii. 413b 5-6). No other commentator offers any explanation. It seems, however, that the whole difficulty arises from an early mis-reading, namely of *u* for *ḍa* which are very close graphically, and indeed in the same line of A *sīhlāu* might equally well be *sīhlāḍa*. This being so, our reading becomes *ḍahami* (.. *dahāmi*)—'I burn', which is precisely Caṇḍālī's function with regard to the quarters. See I. i. 31. In verse 23 *cheamaṇḍa* is explained by K as *nāgarikā*, 'quick-witted'. T's translation as 'weak in mind' seems more likely in the context.

² According to the text these verses would follow immediately after 23, before in fact Hevajra has become manifest again. 'The elephant and horse and so on represent the eight *lokapālas*, fire and water and so on represent the eight planets' (Bh xv. 299b 5).

(33) Caṇḍālī holds in the right a wheel and in the left a plough. Ḍombī has in the right a *vajra* and with the left she points one finger.¹

(34) They are all two-armed and in a dancing-stance in the semi-*paryāṅka* position. They have three eyes, their hair twists upwards, and they wear the five symbolic adornments.

(35) Gaurī is black; Caurī is like the sun; Vetālī is like burnished gold; Ghasmarī is like emerald; (36) Pukkasī is like sapphire; Śavarī is like moonstone; Caṇḍālī is dark like cloud and Ḍombinī is golden.

(37) Their seats are: Brahmā, Indra, Viṣṇu, Śiva, Yama, Kubera, Nairṛti, and Vemacitrin.²

b. (38) Then Nairātmyā asked about *mantras*, and the Lord replied:

(39-41) 'I will tell you of that *mantra* which is effective in subduing women and in threatening the wicked, which overthrows the serpents and destroys gods and titans, so do thou listen, O Goddess, thou giver of bliss. I have told none but buddhas and *bodhisattvas* of what is done by *Vajra-sattva* and what comes of this *mantra*. I am greatly afraid, O Goddess; for your protection it is told to you.² (43-44) By 10,000 recitations in a clear, pleasant and sonorous tone, one who has applied himself to practice in Hevajra, may draw to himself all women. By 100,000 recitations he may perform any rite.

(45) OM³—to the eight-faced one with yellow hair twisting upwards, (46) who has twenty-four eyes and sixteen arms, whose body is like a black thunder-cloud and bears numerous skulls and garlands, and whose mind is extremely ferocious and whose teeth are like half-moons:

(47) Slay! Slay! Have done! Have done! Roar! Roar! Threaten! Threaten! Consume! consume the seven seas! Bind! bind the eight serpents!

¹ V. explains these symbols thus: 'The eight symbols in the right hand, the knife and so on, are to be connected in this order: for cutting off the *kleśas*, for causing to sound the sound of absolute void, for constant bliss, for always holding to Wrath and the other four by means of the Truth itself (i.e. always comprehending fivefold existence for what it is), for doing all things without hesitation, for constancy in the condition of *arhat*, for turning the wheel of the doctrine, and for overcoming the *kleśas*. Likewise the eight in the left hand: for pleasantness to the touch, for destroying delusion, for preserving bliss, for taking knowledge, for cutting off the *kleśas* at the root, for indicating bliss, for the non-existence of the *kleśas*, and for indicating that spot which is immaculate.'

ñon moṅs pa gcod par mādzaḍ pa daṅ | stoṅ pa ñid kyi sgra sgrogs pa daṅ | mi g'yo baḥi bde ba daṅ | še sdaṅ la sogs pa de kḥo na ñid kyiis rgyan (? rgyun) du bcaṅs pa daṅ | bya ba thams cad la the tshom med par bya ba daṅ | dgra bcom pa bṛtan pa daṅ | chos kyi ḥkhor lo bskor ba daṅ | ñon moṅs pa gžom paḥi phyir | g'yas na gri gug la sogs paḥi phiyag mtshan brgyad rim pa bžin du sbyar ro | de bžin du g'yon paḥi brgyad ni | ḥdi ltar reg na bde ba daṅ | gti mug bsad par bya ba daṅ | bde ba bskyaṅ ba daṅ | ye šes blaṅ ba daṅ | ñon moṅs pa tshar bcad pa daṅ | bde ba mtshon pa daṅ | ñon moṅs pa med pa daṅ | dri ma med paḥi gnas mtshon pa ste | rim pa bžin du sbyar bar byaḥo | (xv. 122a 3-6).

² At this point the text inserts a *śloka*, which seems to have nothing to do with the present context. Corrupt in the Sanskrit versions, but clear in the Tibetan, it reads: 'Having laid out the *maṇḍala*, terrible with its ring of flames, one should draw forth the excellent *bindu* for the consecration of Vajragarbha.' This refers to the *guhyaḥbiṣeka* (see II. iii. 14).

³ Instead of giving OM the text says: 'the foremost of the Vedas, adorned with a half-moon and a dot.'

Seize! seize our enemies!

HA HĀ HI HĪ HU HŪ HE HAI HO HAU HAM HAḤ PHAṬ SVĀHĀ

c. (48) Then the Goddess asks about the *maṇḍala*, (49) and the Master of Mighty Knowledge, blissful and self-collected, draws it there himself. (50) There is one circle, surrounded by flames of different hues, with four doors and four portals, adorned with *vajra*-threads and the series of five colours. (51) He draws then the eight vessels, all done with powder made from the five kinds of gem or from rice and so on, or else from cemetery bricks or the charcoal from the funeral pyre. (52) In the centre he draws a lotus with its pericarp and eight petals. At the centre of this he draws a skull, white and in three sections. (53) Then on the north-east petal he draws a lion, on the south-east a monk, on the south-west a wheel and on the north-west a *vajra*, (54) on the eastern a knife, on the southern a drum, on the western a tortoise, and on the northern a serpent. (55) These are the eight symbols of the goddesses in accordance with their different categories. In the centre he draws a white skull, signed with a crossed-*vajra*, (56) and (to the east) he places the sacred Vessel of Victory with branches in it and enwrapped with cloth, the five gems inside and filled with *śālija*.¹ (57) But why say more? The *maṇḍala*-ritual should be performed as it is given in the *Tattvasaṃgraha*.²

(58) Into the *maṇḍala* one should cause to enter the eight blissful Spells, twelve or sixteen years of age, and adorned with necklaces and bangles. (59) They are called wife, sister, daughter, niece, maternal uncle's wife, maternal aunt, mother-in-law, and paternal aunt. (60) These the yogin should honour with deep embraces and kisses. Then he should drink camphor and sprinkle the *maṇḍala* with it. (61) He should cause them to drink it and he should quickly gain *siddhi*. Wine is drunk and meat and herbs are eaten. (62) Next he removes their garments and kisses them again and again. They honour him in return and sing and dance to their best, (63) and they play there together in the union of *vajra* and lotus.

Then at the second stage he should cause the pupil to enter, (64) and having covered his eyes with a cloth, he should afterwards display to him the *maṇḍala*.³ Consecration is given there in that lonely place at night. (65) The consecrations are as ordained, distinguished as that of the Master and so on. Good pupils should first pronounce words of praise and worship.⁴ (66) Then he initiates him in the truth itself, which is experienced at the beginning of the Joy of Cessation, and at the end of the Joy Perfect.

¹ Compare the description at I. x. 21-29.

² See Introduction, p. 18, fn. The relevant section on laying out the *maṇḍala* occurs on folio 250b ff. Extracts will be found translated in *Buddhist Himālaya*, pp. 69 ff.

³ Our text here dismisses in a few words a most elaborate ritual. See *Buddhist Himālaya*, loc. cit.

⁴ See II. iii. 18-21.

That which is concealed in all the *tantras*, is here finally made manifest.¹ d. (67) Then the Goddess asked: 'What is that moment like? May the Great Lord please tell me.' (68) The Lord replied: 'There there is no beginning, no end, no middle; there is neither *saṃsāra* nor *nirvāṇa*. It is the great and perfect bliss, where there is neither self nor other. (69) The thumb of one's own right hand and the fourth finger of the other hand, with these the yogin should press the two waves at the *sambhogacakra* (the throat),² (70) and from this what happens, you ask. Then there arises knowledge blissful like that of union with a maiden or like the dream of a fool. This is the end of the Joy Perfect and the beginning of the Joy of Cessation,³ Void and non-Void, the state of Heruka.'

CHAPTER VI. THE MAKING OF A PAINTING

- a. (1-2) Then the Lord discoursed upon the five symbolic adornments.⁴ (3) The crown is worn for the adoration of one's *guru* and master and chosen divinity.

Ear-rings are worn to indicate one's deafness to evil words spoken against one's *guru* and "vajra-holder".

- (4) The necklace suggests the *mantras* intoned, the bracelets one's renunciation of harming living-beings, the girdle one's service of the *Mudrā*.

The body should always be signed with these signs of the Five Buddhas.'

- b. (5-6) Then the Goddess asked Hevajra: 'In accordance with what precept and what ritual should one make a painting of Hevajra? May the Lord of Great Bliss please tell me.'

(7) He replied: 'By a painter who belongs to our tradition, by a yogin of our tradition, this fearful painting should be done, and it should be painted with the five colours reposing in a human skull and with a brush made from

¹ K explains *antam antam* as the two first consecrations, that of the Master, and the Secret (p. 154, l. 18). This would be true by implication. R similarly identifies them with the third consecration, adding: 'This is hidden in all tantras, that is to say, it is not made clear. But in the last resort it is made clear, that is to say that here, the very limit of all tantras, it becomes clear'—*mthah źes pa ste źes rab ye źes so źes pañi don to | de ŋid ni rgyud rnams kun tu sbas pa ste źes pa ste | gsal por ma mdzad do źes so | mthar thug rab gsal baño źes ni rgyud thams cad kyi mthar thug pa ħdir ni rab tu gsal bar gsuñs paño* | (xvii. 331b 1-2).

² This is literally translated, and refers to the meeting of yogin and yoginī. See Part I, chapter 7. Interpreted it becomes: 'With the two (veins), *Rasanā* and *Lalanā*, to the left-hand and the right, one should press the two waves of vital breath (up the central vein) to the *sambhogacakra*'. See the Introduction, p. 36-7. K's equations are reversed, however, (p. 154, ll. 35-38). The thumb is *rasanā* (*upāya*) and the fourth finger is *lalanā* (*prajñā*). See K (p. 121, l. 16). Also S (xv. 191b 2): *rgan po ni mthe boñ ste | de yañ rdo rjeño | srin lag ni chos kyi ħbyuñ gnas so* |

³ No commentator is able to explain *madhyam viramasya*, although textually the reading cannot be challenged. It seems, however, to be a very early error for *ādyam viramasya*. Compare verse 66. See also the Introduction, p. 35, where this expression is mentioned.

⁴ For previous reference to these adornments, see I. iii. 14 and vi. 11. Also diagram V.

the hair of a corpse. (8) She who is to spin the thread and weave the canvas should also be of our tradition and united in its sacramental power. (9) (It should be painted under these circumstances:) in a lonely spot at noon on the fourteenth day of the dark fortnight, in a ferocious state of mind from the drinking of some wine, (10) with the body naked and adorned with the bone accoutrements; one should eat the sacrament in its foul and impure form,¹ (11) having placed one's own *mudrā* at one's left side, she who is beautiful, compassionate, well endowed with youth and beauty, adorned with flowers and beloved of her master.'

CHAPTER vii. BOOKS AND FEASTING

a. (1) Then the Goddess asked about books and he replied:

(2) 'O listen, Goddess, greatly blessed, and I will speak on the subject of books. The book should be written by one of our tradition on leaves of birch-bark twelve *angula* long, with collyrium for ink and with a human bone as a pen. (3) But if someone unworthy should see either book or painting, one will fail to gain perfection either in this world or the next. (4) To one of our tradition it may be shown at any time. Then on a journey the book should be hidden in the hair or under the arm.

b. (5)² (6) Now listen Goddess of wide-open eyes, to the matter of feasting in the company-circle, where if one feasts, that *siddhi* is gained that fulfils the substance of all one's desires. (7) One should set about this feasting in a cemetery or mountain-cave, in a deserted town or in some lonely place. (8) One should arrange seats there, reckoned as nine, in the form of corpses, or tiger-skins, or rags from a cemetery. (9) In the centre is he who embodies Hevajra, and with previous knowledge of their right positions one should place the *yoginīs* in the eight directions. (10) Then seated upon one's tiger-skin one should eat the food with eagerness, the sacramental herbs and the special flesh.³ Having eaten and eaten again, one should worship the mother-goddesses there, (11) and perhaps the mother may be sister or niece or mother-in-law.⁴ One should honour them to a high degree and

¹ For *niraṃśuka* as bone-ornament, see II. iii. 56. The whole passage is paraphrased by V: 'the body naked and adorned with bones, he should paint while eating the sacramental articles which are foul and impure'—*bdag ŋid kyi lus gcer bur byuñ śiñ rus pas brgyan la ḥbags pa dañ mi gtsaṅ baḥi dam tshig rnamśa za bśiñ du bri bar bya* (xv. 128a 4-5).

² See p. 108, fn. 3.

³ For *mālatīndhana* as 'herbs' (*vyāṭijana*) see II. iii. 58. *Śālija* is listed as *mahāmāṃsa*, and I associate *rājaśāli* with the flesh of the *dhwaja* and *śastrahata* referred to at I. vii. 21, (p. 71). It is, however, hypothetical as no commentary gives assistance. V, who alone deals with this passage with any adequacy, says simply: 'seated on their tiger-skins and so on, they should be offered the eatables such as they are'—*stag la sogs paḥi pags paḥi steñ bzah ba ci lta ba rnamśa drañ bar byaḥo* (xv. 129b 7).

⁴ For previous reference to these relatives, see II. v. 59. They are the eight *yoginīs* of the circle, and in them the mother-goddesses are honoured. K, however, suggests that there are five and explains them away as symbols of the five faculties of sense (p. 156, ll. 3-6).

gain *siddhi* in their company. (12) The meritorious (pupil) should present to his master a sacred skull-cup in one piece which is filled with wine, and then having made obeisance to him, he himself should drink. (13) He should hold it with his hands in the lotus-gesture and present it with his hands in the same position. Again and again the yogins make obeisance there.'

CHAPTER viii. SUBJUGATING

a. (1) Then the *yoginīs* asked: 'What is the Great Symbol like in relative form? May thou, the giver of bliss, please tell us.'

(2) The Lord replied: 'She is neither too tall, nor too short, neither quite black nor quite white, but dark like a lotus-leaf.¹ (3-4) Her breath is sweet, and her sweat has a pleasant smell like that of musk. Her *pudenda* give forth a scent from moment to moment like different kinds of lotuses² or like sweet aloe wood. (5) She is calm and resolute, pleasant in speech and altogether delightful, with beauteous hair and three wrinkles in the middle of her body. By vulgar men, in fact, she would be classed as first-rank. Having gained her, one gains that *siddhi*, the nature of which is the Joy Innate.'

b. (6) Then Nairāṭmyā said: 'Lord, what kind of vow should be made?' He replied: 'May I be born from birth to birth as a member of this family, free from mania, compassionate, devoted to my guru, abiding by our conventions and an expounder of Hevajra. (7) May I be born from birth to birth, proclaiming this doctrine profound and ringing the *vajra*-bell, concentrating in myself the essence of woman.'

c. (8) Then pleased at this the Goddess asked: 'Those unworthy beings who are hard to tame, how are they brought to subjugation?'

(9) The Lord replied: 'First there should be the public confession (*poṣadha*), then they should be taught the ten rules of virtuous conduct, then the *Vaibhāṣya* teachings and then the *Sautrāntika*, (10) after that the *Yogācāra* and then the *Mādhyamika*. Then when they know all *mantra*-method, they should start upon Hevajra. The pupil who lays hold with zeal, should succeed, there is no doubt.

CHAPTER ix. MANTRAS

a. (1) Now I shall speak of the splitting of the human-complex,³ how by the mere knowledge of which the yogin gains the end he seeks, and causes his victim to split open at the navel for one cubit's length. (2) When one's mind is resolved in inmost wrath in counterpart of Heruka, even a buddha may be destroyed by means of meditation only. (3) Such slaying is done from compassion, after one has supplicated one's *guru* and master (and is

¹ Bh: 'dark like a lotus-leaf'—*padmaḥi ḥḍab ma ltar sño bsañs so* (xv. 303a 3).

² The different kinds of lotuses given are: *padma*, *indivara*, and *utpala*.

³ K explains this as 'the sundering of consciousness and body'. For previous use of the word *samputa* as 'union' see vol. II, II. vi. 2. One gains no conclusive help from the

directed against) those who bring harm to the doctrine or injure one's *guru* or other buddhas.

(4) One should imagine such a one as a victim face-downwards, vomiting blood and trembling with his hair unloosed. (5) One should then imagine a needle of fire as entering his rear, and the seed-syllable of fire in his heart. By envisaging him thus, one slays him in that instant, (6) for in this rite there is no need of oblations or a performance of a sequence of gestures; this great rite succeeds just by meditation, and is brought to success by the recitation of formulas.

b. (7) Now listen, fair-faced Goddess, and I will tell you the profoundest secret of the beauteous purifier of existence, who bestows that perfection that is free from all relative thought. (8) Behold, O Goddess, this great gem, this body in a darting ring of flames. Useless is a gem uncut, but once cut, it gives forth its brilliance. (9) Likewise this gem of the *saṃsāra*, possessed of the properties of the five desires, becomes like poison in its unpurified state, but when purified, it becomes ambrosia.

c. (10) The *saṃsāra* is Heruka's phenomenal aspect, and he is the Lord, the saviour of the world. The form in which he becomes manifest, that I will tell, so now listen. (11) His eyes are red from compassion; his body is black to indicate his sentiments of friendliness; his four legs symbolize the four means of conversion,¹ (12) his eight faces the eight releases and his sixteen arms the sixteen voids. The Five Buddhas are represented by the symbolic adornments, and he is wrathful for the subduing of the evil-disposed. (13) His flesh represents Pukkaṣi (earth), his blood Śavarī (water), his semen Caṇḍālī (fire), and his fat and marrow Ḍombī (air), his skin the seven factors of enlightenment, and his bones the four truths.²

d. (14) The Goddess said: 'What is that collection of *mantras* like, by which the activities of men reach a successful conclusion? May the Giver of Great Bliss please tell me.' He then explained the *mantras*.²

commentators over this passage. *Hastena* translated as 'for a cubit's length' is a mere supposition in order to avoid the obvious rendering of 'by his hand', which would contradict the whole theory of the ritual, which is done by 'mere application of the mind'.

¹ Elsewhere his four legs are said to indicate the crushing of the four Māras (see p. 80, I, ix. 15). Concerning the four means of conversion (*catuḥsaṅgrahavastūmi*) see Har Dayal, *The Bodhisattva Doctrine*, pp. 251 ff. For the seven factors of enlightenment, id. pp. 149 ff.

² There follows now, omitted in the translation, the list of mantras as already given in chapter ii of Part I. Here, however, they are spelt letter by letter in accordance with the following scheme. The vowels are called by the names of their respective *yoginīs* as listed on p. 103. As for the consonants: *ka—ña* is referred to as the first series, *ca—ña* as the second, and so on as far as: *pa—ma*, which is the fifth; *ya, ra, la, va* are known as the *antasthāni*; *śa, ṣa, sa, ha* as the *uṣmāṇi*. The five consonants in each series are then numbered from one to five. *Ka* is therefore the first of the first, *da* the third of the fourth, *ra** the second of the 'finals' (*antasthānām dvitīyaṃ*), &c. *om* is known either as *Vairocana* or 'Lord of Letters'. *ṃ* (*anusvāra*) is known as 'void' (*śūnya*). See Introduction, p. 26. These letter-by-letter spellings are useful for checking the accuracy of the list given in chapter ii of Part I, but nothing is gained by their repetition here.

* *ra* is also known as 'fire' of which it is the seed-syllable.

CHAPTER X. ON RECITING MANTRAS

- a. (1) Then the Lord Vajrasattva, the one unity of all that is, explained to Nairātmyā the different (means used in the) reciting of *mantras*.
 (2) For petrifying one uses beads of crystal;
 For subduing one uses red sandal-wood;
 For bewitching one uses the wood of the soap-berry tree;
 For causing hatred one uses human bone;
 (3) For driving away one uses bone from a horse;
 For conjuring forth one uses the bone of a brahman;
 For causing rain one uses bone from an elephant;
 For slaying the bone of a buffalo.
 b. (4) Further when petrifying one drinks milk;
 When subduing one proceeds as one pleases;
 When slaying one drinks blood;
 When conjuring forth one uses dung;
 (5) When causing hatred one uses human flesh;
 When bewitching one uses urine,¹
 or one may use the flesh of horse and dog and man and cow and elephant.²

CHAPTER XI. THE FIVE FAMILIES

- a. (1) Then Nairātmyā asked about the families of human beings, (2) and the Lord of the *maṇḍala* replied: 'O listen, thou Perfection of Wisdom, and I will speak of the several families of human beings.'³ (3) Whatever man or woman has a nine-pointed *vajra* on the lower joint of the fourth

¹ These articles are listed in the code given on p. 99-100.

² Concerning these, see p. 86, fn.

³ V is slightly more explicit than the text: 'Whatever man or woman has a line (*rekhā*) on the bottom joint of the fourth finger, is established (*adhiṣṭhita*) in the family of Akṣobhya, if he has one (a line) like a nine-pointed *vajra*. By the force of the qualities of his inherent nature, colour for that man consists in black. He performs the rite of slaying.' . . . 'Whoever has a line like a white wheel with eight spokes, is initiated by Vairocana, and by the force of the qualities of his inherent nature, colour for that man consists in white. He performs the rite of propitiation.' Thus it continues, allocating the rite of conjuring forth to those of Amitābha's family, the rite of petrifying to those of Ratnasambhava's, the rites of exorcizing and the rest (*bskrad pa la sogs paḥi las grub bo*) to Amoghasiddhi's, and all rites to Vajrasattva's.—*skyes bu ḥam bud med gaṇ gi srin lag gi rtsa baḥi tshig na re khā gnas pa na rdo rje rtse dgu pa lta bu yod pa ni Mi bskyod paḥi rigs su byin gyis rlab ste | rañ bzin yon tan gyi dbaṇ gis mi de la mdog kyaṇ nag por gnas pa ste | bsad pa ḥgrub bo | . . . gaṇ la ḥkhor lo dkar po rtsibs brgyad pa lta buḥi re khā gnas pa ni | rNam par snañ mdzad kyis byin gyis brlabs pa ste | rañ bzin yon tan dbaṇ gis mi deḥi mdog kyaṇ dkar por gnas te | ṣi ba ḥgrub bo | &c. (xv. 138a 3-5).*

There is nothing to indicate whether the mark on the finger is natural, viz. something to be read from the existing lines, or whether it is a man-made mark. The fact that all men are supposedly members of one family or another by nature, would suggest the former. But we seek precision here where no precision is forthcoming from our commentators. The whole has the appearance of a stereotyped list. The colours are those of the Five Buddhas, and the various rites are allocated in accordance with the colours allotted to them at II. i. 8-9.

finger, belongs to Akṣobhya's family, which is the highest. (4) For Vairocana's there would be a wheel, for Amitābha's a lotus, for Ratnasambhava's a gem and for Amoghasiddhi's a sword.

(5) The yogin whose colour is black has Akṣobhya as his divinity.

The yogin whose colour is white has Vairocana.

(6) The yogin whose colour is dark green has Amoghasiddhi.

The yogin whose colour is yellow has Ratnasambhava.

(7) The yogin whose colour is red has Amitābha.

The yogin whose colour is white is of Vajrasattva's family.

(8) Yogins who have reached perfection should have no special liking or contempt for people. These families of the Five Buddhas should exist from a relative point of view. (9) The signs for women are the same as those for men, for they also belong to these families under a relative aspect.'

b. (10) Then the Adamantine Lord bade Nairātmā be attentive and said: 'Listen, Goddess, how the *Prajñā* should be honoured. (11) In a garden, in a lonely place, or in one's inner apartment, . . .' (there follows an account similar to that already given on p. 113, embellished only by the listing of various postures).

CHAPTER xii. THE FOUR CONSECRATIONS

(1) Then the Adamantine Lord spoke concerning the four consecrations. 'O thou who art already consubstantiated with the Vajra, take up the great *vajra* and the great bell, and perform even today for your pupil the beneficent act¹ of a *vajra-guru*.

(2) Even as the *bodhisattvas* are consecrated by past buddhas, so in this Secret Consecration you are consecrated by me with the flow of *bodhicitta*.

(3) O Great One, take, take to yourself this beauteous and delightful goddess, bestower of bliss, bestower of *siddhi*, and having taken her, pay her due honour.

(4) This knowledge is the great bliss, the adamantine essence, and like space, bestowing salvation, pure and tranquil. You are yourself the Father.'

(5) And now the empowering *mantra* of *vajra* and lotus:

OM Lotus, receptacle of bliss, bestowing the bliss of great passion. Many are the blessings of your four joys. HŪM HŪM HŪM Prosper my affairs!

(6) OM Vajra, greatly wrathful, bestower of the four joys. Source of all things, of single savour, pervading space, HŪM HŪM HŪM Lord, prosper my affairs!

In the head OM

In the heart HŪM

In the lotus Ā

¹ 'beneficent act'—*saṃgraha*—see p. 117, fn. 1.

RÉSUMÉ OF CONTENTS

As the subject-matter is incoherently ordered, especially in Part II, the cross-references provided in this *résumé* are intended to assist the reader in turning immediately to other parts of the work, where the same subjects are treated. All the references to any one main subject (e.g. Buddhahood, Consecrations, Buddha-Families, Joys, *maṇḍala*, *mantra*, Moments, partner, rites, *saṃsāra*, &c.) will be found in the index.

Variations of subject-matter within each chapter are marked (a), (b), (c), &c. Thus I. vii (b) refers to Part I, Chapter vii, para. (b).

I. i (a) The titles of Hevajra and their meaning.

(b) The Efficacy of this *tantra*. Refer to index under: Gazes, Rites, *bhāvanā*, *Yoginīs*, Secret Language.

(c) The *vajra*-body, which is the internal *maṇḍala*, referred to in the Introduction pp. 35-36. Here are listed some of the pairs which correspond with the two veins *Lalanā* and *Rasanā*, and the sets of four, which are equated with the four *cakras*. The thirty-two veins are also listed.

See I. vii, pp. 69-70 (where the veins are equated with the places of pilgrimage), II. iv (d) (where they are equated with the fifteen *yoginīs*). These equations amount to no more than a dogmatic assertion of the essential identity of macrocosm and microcosm. The various items are therefore forced into some sort of correspondence. See also II. iv (h) and p. 102 fn.

I. ii (a) A general list of *mantras*, which are required for the process of self-identification with the various divinities. They are all relisted at II. ix (d). Their use is essential for any practice, supramundane or mundane, for the gaining of enlightenment or for the producing of rain: e.g. see p. 56, fn. 1, and p. 57, fn. 1 for the use of *mantra* no. 11; see II. iv (c) for the names of the *yoginīs*, whose seed-syllables are given in *mantra* no. 6; *mantras* nos. 7, 8 and 9 are applicable in the meditations on Hevajra, which are described in I. iii; *mantras* nos. 12-18 are applicable to I. ii (b); see I. xi (c) for reference to Kurukullā, whose *mantra* is no. 19. Others are illustrated in the present chapter. See also II. v (b) for a specially potent *mantra*, which is not given in the present list.

(b) Fierce Rites. See also I. xi (a), II. i (b), II. iv (m), II. ix (a) and II. x.

I. iii. Meditation upon the *maṇḍala* of Hevajra and his troupe of eight goddesses. See also II. v (a) where these goddesses are

described in detail. See II. ix (c) for an interpretation of Heruka (Hevajra).

I. iv. The process (called self-consecration) which is preparatory to meditation upon one's chosen divinity (*sveṣṭadevatā*). For this see II. ii (a).

I. v. Reality. The universe, which is essentially void, is conceived in a fivefold aspect, as the five buddhas, the five *yoginīs*, the five *skandhas*, the five families, &c. See diagrams V and VIII. A possible sixth family, that of Vajrasattva, represents the essential unity of all of them, II. iv (n) and xi (a). It may be observed that existence is also conceived under the threefold aspect of Body, Speech, Mind and *dveṣa*, *moha*, *rāga*. The passage II. iv (n) seeks to bring the two schemes together. See also II. iv (b) where an attempt is made to fit the fifteen *yoginīs* into the five families. This, however, involves certain contradictions, which a complicated passage elsewhere (II. iii (l)) attempts to resolve. One may also note how the whole phenomenal world is envisaged as becoming manifest by the sexual act and yet as fivefold, because it consists of the five elements, I. x (e) and II. ii (g). See also I. viii (c) and II. ii (d).

I. vi (a) A description of the accoutrements to be worn by the yogin and their significance. See also II. vi (a). For the consecrating of the *yoginī*, see II. ii (c), I. x (a), and references.

(b) The type of yogin. See also I. vii (f), II. ii (b), II. iii (h).

I. vii (a) Secret Signs.

(b) Meeting-places. See II. iv (a).

(c) Times for meeting.

(d) Eating of sacraments. See I. xi (b), II. vii (b). Also II. iii (g), and II. v (c).

(e) Slaying-rite. See p. 55, fn. 1, item vii and II. ix (a).

(f) The type of yogin. See above I. vi (b) for references.

I. viii (a) Meditation upon the *maṇḍala* of the fifteen *yoginīs*. See diagram III. For the actual producing of the *maṇḍala* compare I. iii, especially footnotes. One may note that just as the phenomenal world is conceived as becoming manifest through the five elements (I. v above), so the *maṇḍala*, which is an idealized form of being, is conceived as becoming manifest through the five wisdoms. See also references to *maṇḍala* at II. ii (d), iii (d), iv (e).

(b) Significance of knife, skull, and *khaṭvāṅga*. For the identity of the four Māras, see p. 80, fn. 2.

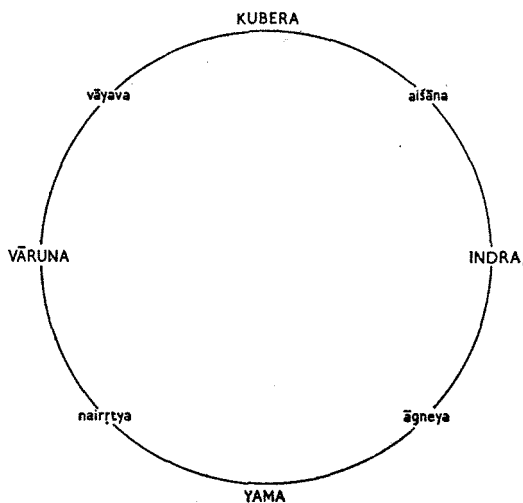
- I. viii (c) The Absolute under its fivefold aspect, as represented by the five colours and a sixth, which is that of Vajrasattva, who represents the unity of the whole. See I. v above and II. ii (d). See also II. xi (a), where the six colours are again listed. They fail to correspond, however, because Vajrasattva is sometimes white (like Vairocana) or dark blue/black (like Akṣobhya).
- (d) The *maṇḍala* is identified with the sexual rite.
- (e) The Four Joys. See I. x (b) and II. iii (a).
- (f) The Innate (Fourth Joy). See I. x (b) and (d), II. ii (e), II. iii (c), II. iv (g).
- I. ix (a) The significance of the *yoginīs* which were listed in the last chapter. See diagram IV. See II. iii (f), iii (i).
- (b) The essential deduction that: 'The world is released by the very bonds that bind it.' See I. i (b), II. ii (d), II. ii (f), II. iv (j), II. ix (b).
- I. x (a) Laying out the *maṇḍala* for the Master's Consecration. See para. (c) below. See II. iii (b), II. v (c) and II. xii. Note also I. vi (a) and II. ii (c).
- (b) The Innate. For other references see I. viii (f) above.
- (c) See (a) above.
- (d) See (b) and I. viii (f) above.
- (e) The fivefold evolution. See I. v above and II. ii (g).
- I. xi (a) Fierce Rites. For other references see I. ii (b) above.
- (b) Eating of sacraments. See I. vii (d) above.
- (c) Kurukullā. See I. ii (a) above.
- II. i (a) Consecrations of books, images, &c.
- (b) Instruction for performing rites, both gentle and fierce. For other references to fierce rites see I. ii (b) above.
- II. ii (a) Meditation upon Nairātmyā or Heruka (Hevajra). See also I. iv.
- (b) The type of yogin. See I. vi (b) above for further references.
- (c) The training of the *yoginī*. See also I. vi (a) and I. x (a).
- (d) The unity of Wisdom and Means. See also II. iv (f) and (g).
For parallels to the phrase: 'renders it undiversified by means of its diversity' see I. ix (b). For references to the six colours see I. viii (c). See also (e) below.
- (e) The Innate. For other references see I. viii (f) above. The Innate, which is the Fourth Joy, is by implication the essential unity of Wisdom and Means.
- (f) 'The world is bound by passion, and by passion it is released.'
See I. ix (b) for further references.
- (g) The fivefold evolution. See I. v and I. x (a) above.

- II. iii (a) EVAM experienced through the Four Joys in the Four Moments by means of the Four Consecrations. For the Four Joys see I. viii (e, f) and x (b).
- (b) The Consecrations. See references given under I. x (a).
- (c) The Innate. See I. viii (f), &c.
- (d) Definition of the *maṇḍala*. See I. v end. See also I. iii and I. viii (a) with references given there.
- (e) The Four Rules of Conduct.
- (f) The senses, spheres of sense and the bases of consciousness. See I. ix (a).
- (g) Eating of sacraments. See I. vii (d), &c.
- (h) The type of yogin. See I. vi (b), &c.
- (i) The symbolizing of the faculties of sense. See I. ix (a), &c.
- (j) Secret language.
- (k) The Five Families known as five *yoginīs*. See I. v.
- II. iv (a) The meeting together and the eating of sacraments. See I. vii (a, b, c, d) and the references given there.
- (b) The fifteen *yoginīs* arranged in the five families. See I. v.
- (c) The seed-syllables of the *yoginīs*. See ii. 2, *mantra* no. 16. See also II. v (a), where eight of these *yoginīs* have a separate set of seed-syllables.
- (d) The thirty-two veins equated with the fifteen *yoginīs*. See I. i (c).
- (e) 'The Thought of Enlightenment.' For reference to EVAM see II. iii (a).
- (f) The unity of *saṃsāra* and *nirvāṇa*.
- (g) The nature of Nairātmyā. See I. viii (f) and II. ii (d).
- (h) Elements of the internal *maṇḍala*. See I. i (c).
- (i) 'All beings are buddhas.'
- (j) 'Those who know how, can drink strong poison.' See I. ix (b), &c.
- (k) 'All beings are buddhas.'
- (l) A forced effort to explain why the *yoginīs* are allocated to such and such families. See II. iv (b).
- (m) Oblations, applicable to all rites, as in II. i (b) and I. ii (b).
- (n) Body, Speech, and Mind, symbolized by three *yoginīs*. The five families are reduced to three in order to force them into correspondence. As comprised in one, they should be envisaged as the family of Vajrasattva, but as this is the *Hevajra-tantra* and Hevajra is Akṣobhya, Akṣobhya is given pre-eminence. See I. v and I. viii (c).
- II. v (a) Hevajra and his troupe of goddesses. See I. iii.
- (b) A special *mantra* of Hevajra. See I. ii (a).

- II. v (c) Laying out the *maṇḍala* for the Master's Consecration. See I. x (a) and references given there. For the eating of sacraments that takes place, see I. vii (d), &c.
 - (d) The perfect bliss. See II. iv (f).
- II. vi (a) Significance of the yogin's adornments. See I. vi (a).
 - (b) Instructions for making a painting of Hevajra.
- II. vii (a) Instructions for writing a book of Hevajra.
 - (b) Eating of sacraments. See I. vii (b) and references
- II. viii (a) The Great Symbol in her relative form. See II. ii (d), II. iv (g). See also I. vi (a) and I. x (a).
 - (b) The yogin's vow.
 - (c) Training for those who are hard to convert.
- II. ix (a) Slaying-rite. See I. vii (e).
 - (b) The gem, which is the *saṃsāra*. For reference to poison, see II. iv (j).
 - (c) The *saṃsāra* is Heruka's phenomenal aspect. See I. ix (b).
 - (d) *Mantras*. See I. ii.
- II. x (a) Types of rosary to be used for the performance of different rites. See I. ii (b) and references.
 - (b) Types of sacrament to be eaten when performing these different rites. For the eating of sacraments generally see I. vii (d) and references.
- II. xi (a) The Families. See I. viii (c) and II. iv (n). See also I. v.
 - (b) Honouring the *Prajñā*. See I. x (a) and references.
- II. xii. The Consecrations. See I. x (a) and references.

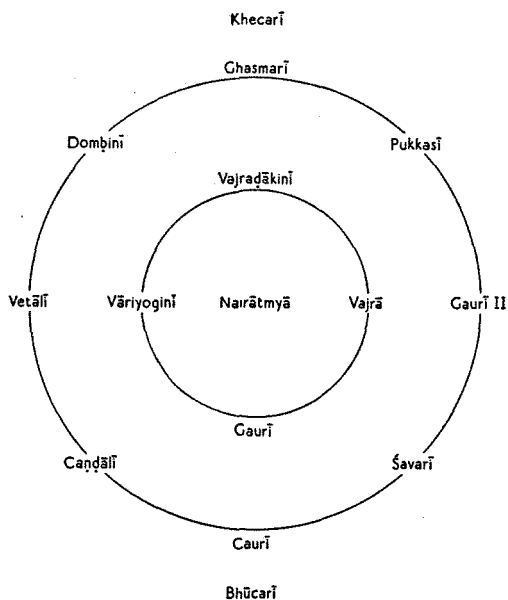
THE HEVAJRA-TANTRA

I. *Points of the Compass*



III. *The Troupe of the Fifteen Yoginīs*

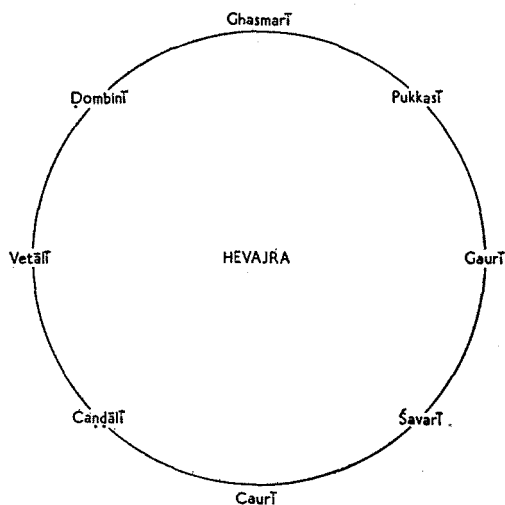
See Chapters 8 and 9 of Part I



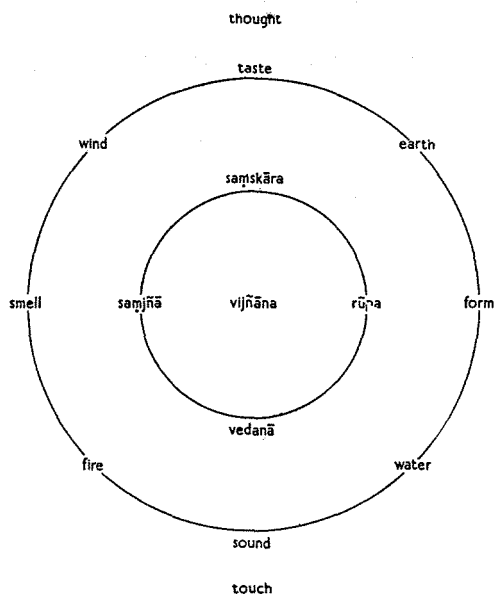
DIAGRAMS

II. *Hevajra and his Troupe*

See Chapter 3 of Part I and Chapter 5 of Part II



IV. *The Spheres of Purification of the Fifteen Yoginīs*



V. *The Five Buddhas and their Associations*

<i>Buddha</i>	<i>Family name</i>	<i>Affiliated Yogini</i>	<i>Family symbol</i>
Akṣobhya	Vajra	Ḍombī	viśvavajra
Vairocana	Tathāgata	Brahmaṇī	cakra
Amitābha	Padma	Nartī	padma
Ratnasambhava	Ratna	Caṇḍalī	ratna
Amoghasiddhi	Karma	Rajakī	khaḍga

For the five families, see I. v. 5-7 and II. xi. 5-7.

For the adornments, see I. vi. 11-12.

VI. *The Elements and their Various Correspondences*

EARTH	Locanā	Pukkasi	Vairocana
WATER	Māmakī	Śavarī	Akṣobhya
FIRE	Pāṇḍarā	Caṇḍālī	Amitābha
AIR	Tārā	Ḍombī	Amoghasiddhi
SPACE	—	—	Ratnasambhava

See vol. II, p. 104, ll. 7 to 14 for Locanā, &c.

See I. ix. 16 for Pukkasi, &c.

See II. ii. 53-57 for Vairocana, &c.

VII. *The Three Adamantine Ones and their Various Correspondences*

SPEECH	Khecari	Amitābha	Rāga
MIND	Nairātmyā	Akṣobhya	Dveṣa
BODY	Bhūcarī	Vairocana	Moha

See II. iv. 97-99 and Introduction pp. 28-29.

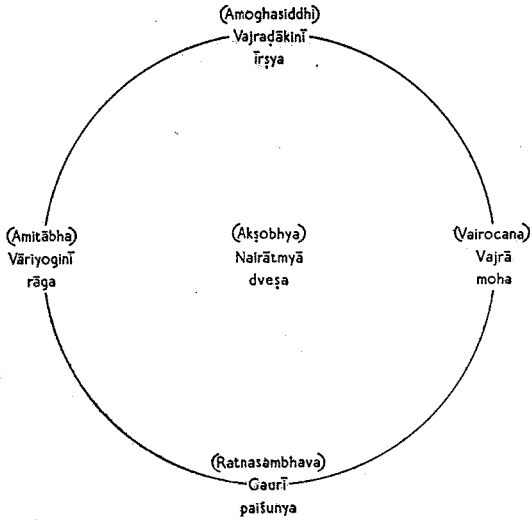
V. *continued*

<i>Colour</i>	<i>Symbolic adornment</i>	<i>Seed-syllable</i>	<i>Type of wisdom</i>
black or dark blue	circlet	HŪṢ	suviśuddhadharmadhātujñāna
white	bracelets	BUM	ādarśajñāna
red	ear-rings	JRĪṢ	pratyavekṣaṇajñāna
yellow	necklace	AM	samatājñāna
dark green	girdle	KHAM	kṛtyānuṣṭhānajñāna

For the syllables, see I. ii. 2, and Vajragarbha's commentary (XV. 26a 7-b 1).

For the five wisdoms, see I. viii. 6-7 and p. 62, fn. 5.

VIII. *The Inner Circle of Five Yoginis showing their Sphere of Purification
and their Correspondence with the Five Buddhas*



GLOSSARY OF SPECIAL TERMS

abhiṣeka. Literally a (purificatory) sprinkling, the basic sense seems to come close to that of 'baptism'. It has acquired, however, the wider sense of any kind of initiation rite. In the earlier tantric period (as typified by the *Mañjuśrīmūlakalpa* and the *Sarvatathāgatatattvasaṃgraha*) it refers primarily to initiation into the mystic significance of the *maṇḍala*. Since there is explicit analogy with the rite of royal consecration, for which the term *abhiṣeka* is also used, 'consecration' seems to be the most suitable general translation. But the idea of a purificatory sprinkling is never lost. 'As externally one washes away exterior dirt with water, so one sprinkles water for the washing away of ignorance; it is thus called a sprinkling' (*Advayavajrasaṃgraha*, p. 36).

In accordance with the general theory of the Buddhist tantric *yogins*, for whom everything goes in fours (*Hevajra-tantra*, I. i. 30), there are four consecrations:

1. Master-Consecration.
2. Secret Consecration.
3. Consecration in Knowledge of *Prajñā*.
4. Fourth Consecration.

The first consecration may also be known as the Jar-Consecration (*kalaśābhiṣeka*), for it consists of six subsidiary consecrations, in all of which the ritual jar (*kalaśa*) is used. These six consecrations are those of Water, Crown, Vajra, Bell, Name, and Master.¹ It is presumably because the Master-Consecration completes the set of six, that this name is also given to the whole set. The main set of four, with which the *Hevajra-tantra* is primarily concerned (see Index, consecrations), is interrelated with other sets of four, especially the four Moments (*kṣaṇa*), the four Joys (*ānanda*) and the four *Mudrā*. Externally they are related with the four classes of *tantras* and symbolized by the smile, gaze, embrace, and union (II. iii. 11 and 54). This set of four gestures is presumably related with the actual meeting of *yogins* and *yoginīs* at places of pilgrimage (see I. vii). Concerning the internal interrelations I quote K (vol. II, p. 107, l. 24 ff.):

"Consecration is said to be fourfold for the benefit of living beings. One is sprinkled, that is to say cleansed and the consecrations are distinguished as four." Thus it is said (in our text, II. iii. 10) "the Master, the Secret, the *Prajñā* and then the Fourth thus", &c. In this *yoginī*-

¹ See p. 95 fn., *Hevajrasekhaṃprakriyā* (JA, July-Sept. 1934), pp. 39-40, and *Advayavajrasaṃgraha*, p. 36.

tantra the Master-Consecration is given, in order that (the initiate) may progress far from evil *dharma*s. It is his "bond" (*saṃvara*). The essential nature of the Master-Consecration is a conferment by means of the *Karmamudrā* and contains in essence the four Moments and the four Joys. Some say that one can receive the Master-Consecration by the mere receiving of the non-retrogression Consecration (*avaivartikābhīṣeka*¹), which is common to the *kriyātantras* and all the others; one is then worthy, they say, for exposition and initiation in the *yoga-tantras*, *yoginī-tantras* and so on. What an idea is this? In the first place then one is consecrated with the Master-Consecration in the *Hevajra-tantra* or some other *yoginī-tantra*, so that one may be worthy of the initiation, reflection and meditation (which follow). Then in accordance with one's knowledge the Master, the Secret, the *Prajñā* and the Fourth are characterized momentarily and so known.

'In the case of those of weak sensibility, who have received the Master-Consecration, when once their zealous application has been established, they should be given instruction in meditation with the *Karmamudrā*. Thus under the aspect of the Process of Realization (*niṣpannakrama*²) with the Gem (*maṇi* = tip of the *vajra*) set in the Secret (= lotus) they experience in accordance with their master's instructions the four Joys which have the nature of four Moments; this experience is the Secret Consecration because it cannot be explained to *yogins* in terms of diffuse mental concepts.

'Now in the consecration of those of medium sensibility instruction is given in meditation (*bhāvanā*) on the *Samayamudrā*. Even thus is *Prajñā* (Wisdom), for she is the highest knowledge, the knowledge that all the elements (*dharma*s) are nothing but one's own thought (*cittamātra*). For conferring this the consecration is the Consecration of the Knowledge of *Prajñā*. In the unity of the three veins, which represent the three kinds of consciousness, imaginary (*kalpita*), contingent (*para-tantra*) and absolute (*pariniṣpanna*), one marks the four Moments by means of the Gem and in accordance with one's master's instructions. Because of the external *mudrā* (= feminine partner) it is properly known as the Knowledge of *Prajñā*.

'When this consecration has been given, instruction is given to those of strong sensibility in the *Dharmamudrā*, the mental concentration (*samādhi*) in which all appears as illusion. And so (it is said: II. iii. 10) "then the Fourth thus". It is "thus-ness" (*tathatā*), the climax of being (*bhūtakoti*), the elemental sphere (*dharmadhātu*) and similar names without any difference of meaning. The consecration by which its nature is

¹ See *Hevajrasekaṇḍī*, p. 43; correct *avaivartika* to read *avaivartika*, amending translation accordingly.

² See Glossary below, p. 139, *utpattikrama*.

seen or realized, its "thus-ness", is indicated by the word "thus". "Then" means that it is given immediately after the Consecration in the Knowledge of *Prajñā*. So this perfection is experienced with the external *mudrā* and by one's master's instruction, yet by a process of *yoga* which has no object of experience (*anālambanayogena*); it is characterized by the absence of discrimination with regard to definite places of origin. This is the Fourth Consecration.'

See also D's interpretation (translated p. 95 fn.), where the stages are related progressively with the four *buddhakāya* and with personality as expressed in the formula, Body, Speech, and Mind.

The Tibetan term *dban-bskur-ba* means literally 'bestowal of power'. *adhiṣṭhāna*. From the literal meaning of 'position', this word is applied specifically to 'authoritative position' and then to the 'power' pertaining to such a position. It can therefore mean the power which belongs naturally to divine forms and in this sense it comes near to the Christian conception of 'grace'. It can also refer to the power which is experienced spontaneously in meditation or achieved through the recitation of *mantras*. In that it may be transmitted by a man of sanctity to his disciples, it may also be translated as 'blessing'. *Abhiṣeka* is essentially a ritual empowerment. *Adhiṣṭhāna* refers to innate or spontaneous power and always with the connotation of active expression; in the sense of 'grace' or 'blessing' it becomes, however, a form of empowerment. For its use in various contexts see 'empowerment' in the Index.

The Tibetan translation is *byin-rlabs*, literally 'power-wave'. *Byin* means 'power' in the special sense of its inherent splendour (i.e. majesty). *Byin-rlabs* is also used to translate Sanskrit *prabhāva* (power, lustre, splendour), which thereby becomes implicitly a synonym for *adhiṣṭhāna*.

Byin-rlabs is often written as *byin-gyis (b)rlabs-pa*, as though *(b)rlabs* were the perfect root of a verb:

rlob-pa perf. *brlabs* fut. *brlab* imp. *rlobs*

In fact the imperative form *byin-gyis rlobs* appears quite regularly in ritual texts and elsewhere. This verb scarcely occurs, it seems, apart from *byin*, but it is given both as *rlob-pa* and with the reduplicated form *rlob-rlob-pa*, meaning 'to billow', in the *brDa-dag min-tshig gsal-ba* of dGe-bŚes Chos-kyi Grags-pa (Ko-hsi ch'ü cha: Tsang-wên tz'ü-tien), Peking 1957, p. 846.

adhīyātmika. Internal or esoteric, in contrast with *bāhya*, external or exoteric. Thus the contents of the *Hevajra-tantra* can often be interpreted in two ways. E.g. the places of pilgrimage (I. vii) refer exoterically to actual sites, but esoterically they are identified within the body of the meditating *yogin*. Thus the commentaries often give double interpretations,

e.g. vol. I, pp. 71-72 fns., 86 fn., vol. II, pp. 103-4, 110, 121-2. Besides *adhyātmika* and *bāhya*, certain other terms are used: *akṣarārtha*, 'literal meaning' in contrast with *saṃpradāyārtha*, 'traditional meaning'; *neyārtha*, 'expected meaning' in contrast with *nītārtha* 'real meaning'. In the case of our texts *neyārtha* means in effect 'literal meaning' and *nītārtha* 'figurative meaning', thus reversing the normal meaning of these two terms. See Egerton, *BHS Dictionary*, p. 310.

ānanda. Joy which is fourfold:

(Just) Joy	<i>ānanda</i>
Perfect Joy	<i>paramānanda</i>
Joy of Cessation	<i>viramānanda</i>
Joy Innate	<i>sahajānanda</i>

These joys are related fundamentally with sexual experience, envisaged as fourfold because 'everything goes in fours' (I. i. 30). Joy is the contact of lotus and *vajra*; perfect joy is the desire for yet more; the joy of cessation comes from the destruction of passion and the joy innate is a transcending experience sprung from the preceding joy (I. viii. 32-33 and K's commentary, vol. II, p. 127).

The four joys are experienced at four successive moments (*kṣaṇa*, q.v.), with which they are in a sense identical. Their relationship with the four consecrations (*abhiṣeka*, q.v.) is more complex. The Master-Consecration bestows them in anticipation; the Secret Consecration involves their actual experience by the master and their essence, still unrealized, is transferred to the pupil; in the Consecration of Knowledge of *Prajñā* the pupil experiences them directly. His experience leads to the Fourth Consecration, which is identical with the Joy Innate. Schematically, however, the four joys are placed parallel with the consecrations and it is explicitly stated (see K, vol. II, p. 132) that the first joy is experienced in the first consecration, the second in the second and so on. This would seem to be the esoteric interpretation arising from mystic experience (see *saṃvara*, p. 138,). Concerning the possible variation in the order of the last two joys see p. 35.

bhāvanā. Meaning literally 'causing to be', this is one of the words which I have translated as 'meditation' (compare *dhyaṇa*). It means 'meditation' in the special sense of mental production or thought-creation, corresponding with the emanative process of meditation discussed below (see *utpattikrama*). One may observe that 'being' (*bhava*) and 'meditation' (*bhāvanā*) are in essence identical. The first, which just 'is', is normally regarded in a falsified condition by ordinary men as a result of original accidental defilement (*āgantukamala*). The second is a deliberate production of 'being' in an idealized form, of which the *maṇḍala* is the

complete expression, and by means of this deliberate production the true nature of 'being' itself is spontaneously realized.

bindu. Meaning literally a 'drop' or a 'point', *bindu* refers pre-eminently to the point at the centre of the *maṇḍala*, where all 'thought-creation' (*bhāvanā*) is absorbed. Hence it represents the Void (*śūnyatā*) or the 'Moon', which is the *bodhicitta* in its absolute aspect. Through identification of terminology it may also mean the *bodhicitta* in its relative aspect; thus it may be known as the white *bindu*, being paired with 'blood', which by analogy is called the red *bindu*. The Tibetan term *thig-le* (also used to translate Sanskrit *tilaka*) is the usual word for semen. It occurs glossed with *bodhicitta* on pp. 94 fn. and 95 fn.

cakra. Literally 'wheel' or 'circle', *cakra* refers pre-eminently to the circle of divine forms of which the *maṇḍala* consists. Hence it may mean 'manifested being', viz. 'existence' in relation with the 'point' (*bindu*), where all manifestation is absorbed. *Cakra* is also used in a technical sense to refer to the 'psychic centres' within the *yogin's* body, envisaged as lotuses with radiating petals (see K, vol. II, p. 107). In the literal sense of 'wheel', it is the symbol of the Buddha-Family of Vairocana.

ḍākinī. This curious term, of which I have so far found no adequate definition, refers in Buddhist tantric tradition to a type of *yoginī*, with which word it is all but synonymous. It is commonly related with the Sanskrit verbal root *ḍī* 'to fly', and represents that 'perfection which acts throughout the whole of space' (K, vol. II, p. 142). The Tibetan translation *mkhaḥ-ḥgro-ma* means 'she who goes in the sky'.

The *ḍākinīs par excellence* are the five *yoginīs* who are identified with the five Buddhas and represent the unity of existence (*saṃvara*). See diagram VIII, p. 130. On the other hand, the *yoginīs* of flesh and blood, with whom the *yogins* come together at places of pilgrimage, may also be referred to as *ḍākinīs*. However, their divine, rather mystic, aspect tends to predominate, especially in later Tibetan tradition.

In Hindu tantric tradition they appear as the attendants of Kālī, the Great Goddess, and their flesh-eating propensities relate them closely with the ritual feasts of tantric *yogins* (see Index, 'feasting'). They belong to the lowest stratum of tantric practice, but are purified in interpretation and elevated as supreme symbols.

dhyāna. Derived from the root *dhyai*, 'to think or ponder', it is the general word for 'meditation'. Compare the special sense of *bhāvanā*, q.v. The Tibetan translation *bsam-gtan* means literally 'mind-composure'.

japa. Repetitive recitation of set formulas (*mantra*), which has the effect of directing the mind one-pointedly upon the divine form, with which

the particular formula is traditionally related. Beads are normally employed for counting.

kṣaṇa. Moment. There are four moments, marking the stages of the four joys:

Variety	<i>vicitra</i>
Development	<i>vipāka</i>
Consummation	<i>vimarda</i>
Blank	<i>vilakṣaṇa</i>

My use of 'consummation' for *vimarda* represents an interpretation and not a translation. *Vimarda*, which actually means 'rubbing' is regularly glossed by *ālocana*, 'reflection', viz. the reflection that bliss has been experienced oneself (see pp. 35 and 95).

mahāmudrā. See *mudrā*.

maṇḍala. Sphere of divinity, mystic circle, idealized representation of existence. It may be produced mentally (see *bhāvanā* and *utpattikrama*), marked out temporarily on the ground, or painted in permanent form.

mantra. Mystic formula or spell, deriving its power from traditional association with a particular divinity or a desired result. It is rendered effective by means of repetitive recitation (*japa*) combined with meditation (*dhyāna*).

mudrā. The basic meaning is seal or sign, especially a hand-sign, which is the literal interpretation of the Tibetan term *phyag-rgya*. The related meaning 'symbol', presumably reached by way of 'symbolic gesture', has led to this word being used in a variety of special meanings, which seem at first to take one far from the basic meaning. As everything goes in fours (I. i. 30), there are four *Mudrā*:

<i>karmamudrā</i>	'Rite Symbol'
<i>saṃyamudrā</i>	'Convention Symbol'
<i>dharmamudrā</i>	'Truth Symbol'
<i>mahāmudrā</i>	'Great Symbol'

The *karmamudrā* refers to the feminine partner, normally known as the *Prajñā* ('Wisdom'), who plays an essential part in the second and third consecrations (see *abhiṣeka*). The term *mudrā* itself is commonly used as a synonym for *Prajñā* in this special sense (see Index).

The *saṃyamudrā* refers to the use of conventional symbolic forms in meditation, e.g. concentration upon Heruka. See *saṃya* below.

The *dharmamudrā* refers to realization of the Absolute itself (*dharmadhātu*).

The *mahāmudrā* is identical with the Joy Innate and is the final goal of the tantric *yogin's* practice. As such, it is one of the names given to their whole school.

This set of four is not referred to explicitly in the *Hevajra-tantra*, where the only terms in use are *mudrā* in the sense of feminine partner¹ and *mahāmudrā*, which is used not only to refer to the final goal, but also in the sense of partner, for she is identified with the central vein, *Avadhūtī*, the blazing *Caṇḍālī* who is *Nairātmyā* (II. iv. 40–47).

In the *Advayavajrasaṃgraha* (pp. 32 ff.) there is a short work on the Four *Mudrā*, of which the correct title is *Caturmudrānīścaya*² and the author in fact the *Mahāsiddha* Nāgārjuna, who was master of Advaya-vajra (alias Maitrpa). The *mudrā* are discussed there in the order: *karmamudrā*—*dharmamudrā*—*mahāmudrā*—*samayamudrā*; the first three are conceived of as definite grades of realization, but the last seems to be added without any integral connexion with the others. In his own short work on the subject (*Caturmudropadeśa*, Narthang Tenjur, vol. xlvii, pp. 220b–224a) Maitrpa sets the four symbols side by side with the four joys:

<i>karmamudrā</i>	<i>ānanda</i>
<i>dharmamudrā</i>	<i>paramānanda</i>
<i>mahāmudrā</i>	<i>sahajānanda</i>
<i>samayamudrā</i>	<i>vīramānanda</i>

Maitrpa's argument for placing the Joy Innate third has been given briefly on p. 35. If this comes third, then the *mahāmudrā* must also be placed third. One suspects here an artificial scheme, for it is associated with no improved interpretation of them as a coherent set.

nītārtha/neyārtha. See *adhyātmika*.

prajñā. Wisdom, one of the two supreme coefficients of final enlightenment, of which Means (*upāya*, q.v.) is the other. In Buddhist *tantras* the feminine partner is properly known as *prajñā*, and this is the usual meaning of the term throughout the *Hevajra-tantra*. The Hindu term *śakti* is never used and would be quite inappropriate (see p. 44). Other terms in use are *mudrā* (q.v.), *vidyā* (q.v.) and *yoginī*, which however, has the more general meaning of any feminine practiser.

sādhana. Evocation, viz. the envisaging and calling forth of a divinity normally by means of repetitive recitation (*japa*) of the appropriate formula (*mantra*) and by meditation (*dhyāna*) upon his formal representation. Thus a written *sādhana* of a divinity usually provides a full description of his form and attributes together with his special formula.

samaya. The basic meaning is that of 'coming together' in the literal sense of 'concurrence'. In tantric practice it refers to the 'concurrence' of

¹ It is also used in the basic sense of 'sign' and in the special sense of 'symbolic adornments', of which a set of five symbolize the Five Buddhas. In these two senses a masculine form *mudra* or *mudraṇa* is sometimes used. See Index.

² The Tibetan translation is in the Narthang Tenjur, vol. xlvii, pp. 80b–83a.

absolute being and phenomenal forms, by means of which the practiser may experience that which by its very nature he would otherwise have no means of experiencing. The *maṇḍala* and the different forms of the divinities are means of just such a kind. In this sense we may translate *samaya* as 'conventional form', observing that 'con-vention' has also the literal meaning of 'coming together'. *Samaya* also refers to types of ritual food. The meaning is still the same, but it has seemed suitable to use the term 'sacrament' in these contexts. The *samaya* is always the outward sign of an inner hidden power. The Tibetan term *dam-tshig* means primarily 'pledge' or 'guarantee', which is precisely the function of the 'sacrament'.

saṃvara. 'Bond' or 'Union', translated by Tibetan *sdom-pa*, which has the same meaning. It may be used in the sense of religious observation (I. vi. 24 and II. iii. 29), but more commonly in that of mystic union. Thus the Innate is described as the 'single union of all forms' (I. x. 41) and *Vajrasattva*, supreme buddha-being, as the 'single union of all elements' (II. x. 1). *Samvara* has a special technical use in the sense of the union within the *yogin's* body, the 'internal maṇḍala' (see I. i. 21 ff. and II. iv. 48 ff.). Here it can refer to the union of macrocosm and microcosm as well as to the union of the two coefficients (represented by the two outer veins) in the central vein of the body, which is also the centre and union of all phenomenal forms. This unity is conceived of as a consuming by cosmic fire and this consuming is the consummation of the *yogin's* practice, his reintegration with the Innate, the supreme buddha-being. One may note in this respect the Tibetan translation of *Samvara* (= Śamvara, a form of Heruka) as 'Supreme Bliss' (*bde-mchog*).

siddhi. 'Attainment' in the sense of 'Perfection' when referring to the highest religious striving; in the sense of 'Success' when referring to meaner objectives (see Index, rites).

tantra. Literally the 'warp' of woven fabric, the term *tantra* refers to a clearly definable type of ritual text common to both Hindu and Buddhist tradition, concerned with the evoking of divinities and the gaining of various kinds of *siddhi* by means of *mantra*, *dhyāna*, *mudrā* and *maṇḍala*. K. glosses the term with *prabandha*, 'connected discourse' and defines our work under three aspects: as a *hetu-tantra* ('cause-tantra'), members of the *vajra*-family being the cause; as a *phala-tantra* ('result-tantra'), the perfected form of Hevajra being the result; as an *upāya-tantra* ('means-tantra'), the way which it teaches being the means (vol. II, p. 105). The *Hevajra-tantra* is in fact a *yoginī-tantra* as distinguished from a *yoga-tantra* (see p. 132 above, also *Buddhist Himālaya*, p. 203).

According to another mode of grouping, it is classed as an *anuttarayoga-tantra*, a 'tantra of supreme yoga', for it is the means to the highest form of *siddhi*.¹ Five classes of *tantras* are mentioned by K: *kriyā*, *caryā*, *yoga*, *yogottara* and *yoganiruttara* (vol. II, p. 156), but the number was traditionally fixed at four (for everything goes in fours) and it was in four such groups that the Tibetans later arranged their impressive collection. As grades they are associated, probably quite artificially, with the four consecrations (*abhiṣeka*) and typified by the four gestures of the 'smile', &c.

<i>kriyā-tantra</i>	Master Consecration	smile
<i>caryā-tantra</i>	Secret Consecration	gaze
<i>yoga-tantra</i>	Knowledge of <i>Prajñā</i>	embrace
<i>anuttarayoga-tantra</i>	Fourth Consecration	union

'In some *kriyā-tantras* the smile indicates the impassioning of the Wisdom and Means of the divinities, by which symbolizing (*visuddhi*, q.v.) the Master Consecration is indicated; in some *caryā-tantras* the mutual gaze indicates their impassioning, by which symbolizing the Secret Consecration is indicated; in some *yoga-tantras* the embrace indicates their impassioning, by which symbolizing the Consecration in Knowledge of *Prajñā* is indicated; in some *anuttarayoga-tantras* the union indicates their impassioning, by which symbolizing the Fourth Consecration is indicated' (K, vol. II, p. 142).

K also refers to the universally authoritative nature (*sarvādhikāritvam*) of this *Hevajra-tantra* which is authoritative in that it is *yoginī-niruttara* in kind (loc. cit.). It is suitable for women as well as men of all three grades: weak, medium, and strong sensibility (vol. II, p. 126). See the references to these grades under *abhiṣeka*.

upāya. 'Means', one of the two supreme coefficients of final enlightenment, of which Wisdom (*prajñā*, q.v.) is the other. For references to this pair, Wisdom and Means, see the Index. The Means *par excellence* is *Hevajra/Heruka*, with whom the *yogin* must identify himself (see pp. 32-33, śl. I. x. 30, II. iv. 78). In the rite of union the feminine partner is *prajñā* and the *yogin* himself is *upāya* (I. x. 7).

utpattikrama and *utpanna-* or *sampannakrama*. These two terms refer cosmologically to the manifestation (*utpāda*) and reabsorption (*pralaya*) of phenomenal existence, and thus to the special technique of meditation which imitates this twofold process, thus identifying microcosm and macrocosm. By thought-creation (*bhāvanā*, q.v.) the *yogin* produces an idealized form of existence, symbolized by the divinities of the *maṇḍala*. This is the *utpattikrama*, 'Process of Emanation'. He conceives of

¹ It might also be called a *mahāyoga-tantra*; see Roerich, *Blue Annals*, p. 753.

himself as the centre of the process, and drawing the forms into his own heart, realizes his essential identity with the central all-comprehending divinity. This is the *utpannakrama*, 'Process of Realization'. For references see the Index.

vajra. In early (Vedic) times the *vajra* was the divine weapon of Indra, god of the sky and lord of thunder and storm. In this context the obvious translation is 'thunderbolt'. The Tibetans use the term *rdo-rje*, literally 'lord of stones'. It symbolizes pre-eminently whatever is believed to be indestructible; thus it also has the meaning of 'diamond'. In the *tantras* *vajra* indicates the absolute nature of whatever it may be referred to. Thus *Vajrasattva* means 'Absolute Being', viz. supreme buddha-being. *Vajraganṭhā* means 'bell of the absolute', viz. the bell used in the rite of supreme realization. Everything associated with this intention assumes *vajra*-nature and the word is scattered freely throughout the texts. As an epithet I have used 'adamantine'. *Vajradhātu*, 'adamantine sphere' is the Absolute itself, personified as the Supreme Buddha *Vajrasattva*, 'Adamantine Being'. Also in use is the adjective *vajrin*, used in our text either of Hevajra himself or by the pupil addressing his master (*vajraguru* or *vajrācārya*). See *vajrin* in the Index. The concealed meaning of *vajra* is male organ; as such it pairs with 'lotus' (*padma*).

Vajradhara and *Vajradhṛk*. 'Holder of the *Vajra*'.

Vajradhṛk is the name by which the master addresses the pupil during the rite (see Index). *Vajradhara* is used in the *Hevajra-tantra* (II. iv. 31; vi. 3) referring to masters, who belong to the tradition. It is already established in the *Sarvatathāgatatattvasaṃgraha* as the title of supreme buddhahood and is in general use by the Buddhist tantric *yogins* (84 *siddhas*). Our commentators refer to the Supreme Buddha both as *Vajrasattva* and *Vajradhara*. *Akṣobhya*, the Buddha 'Imperturbable', as head of the *vajra*-family, is also *Vajrasattva* in essence and so may be considered Supreme Buddha by his family, to which those of the tradition of Hevajra belong.

Vajrasattva. See *vajra*.

vajrin. See *vajra*.

vidyā. 'Spell' in the special sense of the formula (*mantra*), which is the verbal expression of a divinity. Like 'speech' (*vāk*) it is considered as the feminine aspect and thus becomes one of the names for the feminine partner (see *Buddhist Himālaya*, pp. 288, 289). It is used in the *Hevajra-tantra* exclusively in the sense of 'feminine partner', i.e. as a synonym for *prajñā*.

viśuddhi. Meaning literally 'purification', this word refers to the process, whereby the various divinities symbolize the macrocosm and microcosm under their several aspects, thus identifying them with aspects of buddhahood. Thus the Five Yoginīs (diagram VIII, p. 129) 'symbolize' on one side the five evils and on the other the five aspects of wisdom. This active symbolizing (*viśuddhi*) represents the intended effect of any 'conventional' or 'sacramental' form (*samaya*, q.v.). For references see the Index, purification.

yoga. This is the one item for which it is scarcely practicable to give index-references, for the whole of the *Hevajra-tantra* is concerned with *yoga*, both in the sense of 'union' and that of the schemes, rites and practices, which should produce realization of that union. This *tantra* teaches the supreme type of *yoga* (*anuttarayoga*), which is the final identification and unifying of the macrocosm in the body of the *yogin*. The main technical terms used have their equivalents in the *Hathayoga* tradition (see P. C. Bagchi, 'Some Technical Terms of the Tantras', *Calcutta Oriental Journal*, vol. i, no. 2, Nov. 1933, pp. 75-88). Given a more limited meaning, *yoga* refers to union with one's chosen divinity; one may note in this respect the terms *samāhitayoga*, 'concentrated yoga', and *nirantara-yoga*, 'continuous yoga' (p. 89 fn.). This is, however, but one of the means which will lead to the supreme *yoga*.

INDEX

References to the *Hevajra-tantra* itself are given by *slokas* (śl.); elsewhere by pages (pp.). Numerals I and II, preceding chapter and śl. nos., refer therefore to Parts I and II of the *tantra*. There are a few page references to volume II and these are clearly shown as: vol. II.

Bracketed śl. nos. will not be found in the English version (vol. I), but only in the Sanskrit and Tibetan (vol. II).

Significant references are shown in italics.

† indicates an entry in the Glossary.

abhidharma, p. 19.

†*abhiṣeka*, see consecration(s).

absolute, see *pariniṣpanna* and relative/absolute.

ācārya, see master.

ācāryābhiṣeka (master's consecration), see consecration(s).

†*adhiṣṭhāna*, see empowerment.

Adhyāśayasamcodanasūtra, p. 6 fn.

Ādibuddhatantra, p. 67 fn.

adornments, five symbols (†*mudrā*), p. 11; śl. I. iii. 13-14, vi. 2-3, 11-12, viii. 16, 17, x. 31, II. v. 3, 34, vi. 1-4, ix. 12.

Advayavajra (alias *Maitrpa*, *Avadhūtipa*), pp. xi, 9 fn., 10 fn., 15, 18, 21 fn., 35, 40 fn., 137.

āgantuka (accidental), pp. 20, 22; śl. II. iv. 69.

AHAM ('I'), pp. 26, 37; śl. I. i. 31, vii. 25, viii. 39, 41, 47, II. ii. 37-41, iv. 47, 62.

akṣara, see syllable.

Akṣobhya ('Imperturbable'), pp. 25, 28, 29, 60 fn., 84 fn., 128, 129, 140; śl. I. v. 12, vi. 11, II. ii. 54, iv. 79, 81, 101, 103, xi. 3, 5; = *bodhicitta*, p. 25, śl. I. i. 15.

ālayaviññāna (store-consciousness), p. 3.

ĀLI and KĀLI (vowels and consonants), pp. 26, 27, 36; śl. I. i. 21, 30, v. 19, viii. 5, 8, 11.

ālīḍha, a bodily posture, śl. I. x. 30.

ambrosia (*amṛta*), śl. I. ii. 20, 22, iv. 2, vi. 4, xi. 9, II. iii. 38, 46, iv. 39, ix. 9.

Amitābha ('Boundless Light'), pp. 28, 29, 128, 129; śl. I. v. 12, vi. 11, II. ii. 55, iv. 101, xi. 4, 7.

Amoghasiddhi ('Infallible Success'), śl. I. v. 12, vi. 11, II. ii. 56, iv. 101, xi. 4, 6; pp. 128, 129.

amṛta, see ambrosia.

anāgamin (non-returner), p. 35.

†*ānanda*, see Joy(s).

Anaṅgavajra (*siddha*), pp. 13, 16.

apabhraṃśa (dialect), p. 14 fn., vol. II, p. ix; śl. I. ix. 20, II. iv. 6-8, 67, 71, 91-92, v. 20-23, 68.

Arbuda (n. pr.), śl. I. vii. 14.

arhat ('worthy', early disciple who had experienced *nirvāṇa*), pp. 35, 112 fn.

arjaka (bread-fruit), p. 52 fn.

Ārolik (= Amitābha), śl. I. v. 12.

arūpadhātu (formless sphere), see Threefold World.

āśoka, name of a tree, day of a month, śl. I. ii. 26.

Aśvapada (*siddha*), p. 12.

ātman (self), pp. 24, 28; śl. I. x. 12.

Avadhūti, see Veins.

āyatana (basis of consciousness), śl. I. ix. 2, II. iii. 31, 34, iv. 50.

Bagchi, Prabodh Chandra, pp. xi, 9 fn., 141.

bandhūka-flower, pp. 55 fn., 58 fn.

bell (*ghaṇṭā*), p. 24; śl. I. iii. 18, II. ii. 24, iii. 13, 21, viii. 7, xii. 1.

Bhadrapāda (Bha-ṭa-zabs), pp. xi, 14 and fn.

Bhattacharya, Benoytosh, pp. viii, xi.

†*bhāvanā* (conceiving, thought-creation, meditation), p. 34; śl. I. i. 10, 11, iv. 3, vi. 6, 13, xi. 14, II. iv. 9.

bhikṣu (monk), śl. II. iv. 63.

Bhūcarī ('Earth-wanderer'), pp. 28, 126, 128; śl. I. ii. 34, viii. 15, ix. 11, 14, II. iv. 19, 23, 96, 98.

bhūmī (stage), śl. I. vii. 12, II. iv. 64.

bhūta (spirit), śl. II. iv. 95.

bija, see seed.

†*bīndu* (point), pp. 19, 26, 29, 95 fn., 135.

blood (*rakta*), pp. 25, 27, 36, 37; śl. I. i. 15, iii. 17, viii. 21, II. iii. 59, ix. 13, x. 4.

bodhicitta ('thought of enlightenment'), pp. 25-26, 27, 34, 36, 37, 56 fn.; śl. I. vi. 9, viii. 27, II. ii. 18, 54, iii. 27, 47, iv. 26, 28-29, 35, xii. 2; see also *śukra*.

bodhisattva ('Would-be Buddha'), pp. 3, 23, 40-41, 56 fn., 97 fn.; śl. I. vii. 11, x. 3, II. iv. 31, v. 40, xii. 2.

body (*kāya*), see *buddhakāya* and Threefold Formula of Personality.

books, śl. II. vii. 1-4.

Brahmā, śl. I. v. 12-13, II. iv. 91, v. 37.

brahmabija (*palāśa* tree), p. 53 fn.

Brāhmaṇī, śl. I. v. 2, 5, II. iii. 62; p. 128.

brahma-vihāra ('brahma-abode', a meditational practice), śl. I. iii. 1 and fn.

breath, pp. 27, 36, 39, 114 fn.; śl. I. iii. 16, xi. 3.
 Buddha-Families, p. 30; śl. I. iv. 3, v. 4, 10, vi. 5, II. ii. 58-61, iii. 61-63, iv. 15-19, 79-88, 100-3, viii. 6, xi. 1-9.
buddhakāya (Buddha-bodies), pp. 28, 29, 37-38; śl. I. i. 23, II. iv. 51-55, 59-60.
 Buddhahood, as threefold, pp. 28, 61 fn.; śl. II. iv. 97-99; as fivefold, pp. 29, 31, 43, 50, 61 fn., 128-9; śl. I. ii. 2, iii. 14, iv. 2, vi. 11-12, 15, viii. 17, II. ii. 53-57, iv. 100-3, vi. 4, ix. 12, xi. 1-9; as sixfold, p. 61 fn.; śl. I. v. 12, II. iv. 100-3, xi. 5-7.
 Bu-ston, pp. xii, 12, 15-16, 40 fn.

†*cakra*, circle, *maṇḍala*, figurative representation, śl. I. i. 23, viii. 1-3, x. 25, 28, II. iii. 38, iv. 29, 97, v. 6, 29, xi. 2; wheel, II. v. 35, 53, xi. 4; see also psychic centres.

cakrī (circlet, crown), p. 11; śl. I. iii. 14, vi. 2, viii. 17, II. vi. 3; see also tiara.

camphor, see *karpūra*.

Caṇḍālī, pp. 27, 36-37, 102 fn., 126, 127, 128; śl. I. i. 31, iii. 10, v. 2, 7, viii. 14, ix. 10, II. iv. 17, 83, v. 18, 22, 33, ix. 13.

Caṇḍikā, I. i. 18.

Caritra (n. pr.), I. vii. 17.

caste, II. iii. 45, iv. 76.

caturtha (fourth), see consecration(s).

Caurī, pp. 126, 127; śl. I. iii. 9, viii. 14, ix. 11, 13, II. iv. 18, 88, v. 14, 30, 35, ix. 25, 26, 33.

cemetery (*śmaśāna*), śl. I. ii. 20, 21, iii. 16, vi. 6, vii. 10, 18, II. iii. 49, v. 51, vii. 7, 8.

citta, see mind, thought.

colours, p. 38 fn.; śl. I. ii. 20, viii. 22-23, x. 4, II. ii. 32, v. 51, vi. 7, xi. 5-7.

Combaz, Gisbert, p. 73 fn.

compass, points of, pp. 29, 126; śl. I. ix. 10-12, x. 28-29, II. iv. 91, v. 14-18.

compassion (*karuṇā*, *kṛpā*), pp. 23, 24, 102 fn. 2; śl. I. i. 2, 7, 10, iii. 1, 8, vi. 23, vii. 21, 22, viii. 15, x. 42, II. v. 20, 23, vi. 11, ix. 3.

consecration (*pratiṣṭhā*), śl. II. i. 1-5.

consecration(s) (*†abhiṣeka*), pp. 34-35, 38, 131-3; śl. I. iv. *passim*, II. ii. 31, iii. 1-2, 10-20, iv. 36-39, v. 42 fn., 64-66, xii. *passim*.

convention, symbolic form (*†samaya*), p. 137; śl. I. i. 5, vi. 24, xi. 6, II. ii. 19, iii. 29, 53, 55; see also sacrament.

corpse, śl. I. iii. 4, 16, 18, vii. 21, viii. 4, 19, 21, II. iii. 56, iv. 8, vi. 7, vii. 8.

crown, pp. 11, 95 fn., 131; see *cakrī*, tiara.

Cundā, śl. II. iv. 65.

†*dāhīnī*(s), pp. 9, 135; śl. I. x. 36, II. iii. 3, 38, 39.

damaru, see drum.

dance, p. 11; śl. I. vi. 10, 13, II. iv. 2, 8-12, v. 26, 34, 62.

Dārika (n. pr.), p. 14.

Dasgupta, Shashi Bhusan, pp. viii, xii, 5 fn., 38 fn.

Daughter, śl. I. v. 17, II. v. 59.

day and night, p. 26; śl. I. vii. 23.

Devikōṭa (n. pr.), śl. I. vii. 13.

dharmadhātu, 'whole of existence', śl. I. iii. 4; 'sphere of thought', śl. II. iv. 44, 47.

dharmakāya (Body of the Absolute), see *buddhakāya*.

Dharmakīrti (commentator-D), pp. xi, 13 fn., 14 fn., 15, 28, 35, 38 fn. and fns. *passim*.

dhātu, sphere (of consciousness), śl. II. iii. 35; see also *dharmadhātu*.

†*dhyāna* (meditation), śl. I. v. 21, vi. 24, II. ii. 8, iii. 42, ix. 6.

'dhyāni-buddhas', see buddhahood.

dohā (mystic song), pp. xi, 14 fn., 37.

ḍomba (outcast), śl. II. iii. 45.

Ḍombī ('Outcast'), pp. 37, 126, 128; śl. I. iii. 10, v. 6, 18, viii. 14, ix. 10, 16, II. iii. 62, iv. 8, 18, 22, 85, 86, v. 18, 23, ix. 13.

Ḍombi-heruka (*siddha*), pp. 13, 16.

dream, see *svapna*.

drum, śl. I. iii. 10, iv. 2, vi. 12, 17, II. iii. 57, 58, iv. 6, v. 30, 54.

dveṣa, see wrath.

elements (*mahābhūta*), pp. 31, 32, 38, 66 fn., 127; śl. I. v. 10, viii. 2, 52, ix. 2, 16, x. 35, 38-40, II. ii. 52-57, iv. 67, 79-88, ix. 13.

Éliade, Mircea, pp. xii, 4 fn., 25.

empowerment, effective power (*†adhiṣṭhāna*, *prabhāva*), śl. I. ii. 10, iv. 3, viii. 51, II. ii. 31, iii. 39, iv. 13, 29, vi. 8, xii. 5; p. 118 fn.

EVAM, p. 94 fn. 2; śl. I. i. 22, II. ii. 38, iii. 2-6, iv. 30, 56, (90).

Evans-Wentz, W. Y., pp. xii, 36.

evils, three, p. 28; śl. II. iv. 102; five, p. 29, 129; śl. I. viii. 48, ix. 17, II. iii. 51-52 (goddesses), iv. 16-19, 101.

Falk, Marya, p. 6 fn.

Father, śl. I. v. 21, II. xii. 4.

feasting (*bhojana*), śl. II. iii. 1, 21, vii. 6-13; see also sacraments.

Fire, pp. 26-27, 32, 36; śl. I. iii. 3, 5, viii. 2, II. i. 37, iii. 37, iv. 67, ix. 5, (32).

flesh, śl. I. vii. 21, 28, xi. 11, II. iii. 21, 56, 60, v. 61, vii. 10, ix. 13, x. 5.

'fools', pp. 8, 43, 69 fn. 2, 81 fn.; śl. II. ii. 37, iv. 77, v. 70.

four, sets of, pp. 35, 38; śl. I. i. 22-30.

fruits (*phala*), śl. II. iv. 56-58.

Gaurī, pp. 126, 127, 129; śl. I. ii. 34, iii. 9, viii. 6, 13, 14, ix. 8, 11, 13, x. 28, II. iv. 16, 18, 20, 22, 87, v. 13, 30, 34, 35, (ix. 30).
gazes (*dr̥ṣṭi*), śl. I. i. 8, xi. 1-7.
ghanṭhā, see bell.
Ghasmari, pp. 126, 127; śl. I. iii. 9, viii. 14, ix. 11, 13, II. iv. 19, 23, 88, v. 16, 35, (ix. 28, 32).
girl (= *prajñā* q.v.), śl. I. vi. 8-9, II. ii. 17-21.
gīta, see song.
Glasenapp, H. v., pp. xii, 42 fn.
Godāvarī (n. pr.), śl. I. vii. 14.
Goddesses (referring to goddesses proper, e.g. Locanā, &c. q.v., but also used as a title for the *yoginis*), pp. 30-31; śl. I. i. 22, iii. 8-10, iv. 1, 3, viii. 2, 10-20, ix. 8-18, II. iv. 15-23, 65-67, v. 13-37, xii. 3.
mGos-lha-btsas (translator), p. 14 fn.
grāhaka/*grāhya* (subject/object), pp. 20, 27, 48 fn.; śl. I. i. 20, ix. 5, x. 33.
Grünwedel, p. xii.
guhyābhīṣeka (Secret Consecration), see consecration(s).
Guhyasamāja-tantra, pp. viii, xi, 44 fn., 56 fn., 61 fn., 77 fn.
Günther, Herbert, pp. xiii, 6 fn., 28 fn.
guru, see master.
Harikela (n. pr.), śl. I. vii. 15.
heat, śl. I. vi. 7.
Heiler, Friedrich, pp. xii, 56 fn.
hell, p. 86 fn. 1; śl. I. vi. 22, viii. 53, II. ii. 12.
Heruka, pp. 30, 32, 33, 35, 53 fn., 56 fn., 58 fn.; śl. I. i. 11, ii. 20, iii. 4, iv. 2-3, vi. 4, vii. 26-27, II. ii. 2, 4, 25, iv. 9, v. 70, ix. 2, 10.
Hevajra, pp. 10, 23, 24, 26, 30, 31, 32, 39; śl. I. i. 6-7, ii. 3, 20, 24, vi. 1, 10, viii. 55, x. 16, 30, xi. 8, 9, II. iii. 65, iv. 5, 24, 76, 78, 89, v. 1-3, 7-12, 21, 24-26, 43, vi. 5, 6, vii. 9, viii. 6, 10.
Hevajrasekaprakriyā, pp. xi, 96 fn., 131 fn.
Himādri (n. pr.), śl. I. vii. 14.
Hinayāna, p. 56 fn.
homa, see oblation.
homoeopathic notions, śl. I. i. 11, ix. 19, II. ii. 46-51, iv. 71-72, ix. 8-9.
hook, p. 55 fn.; śl. I. iv. 1, xi. 13.
Hsüan-Tsang, pp. 1 fn., 29 fn., 41.
I Tsing, p. 1 fn.
Indra, śl. I. vi. 25, II. iv. 91, v. 37; p. 126.
Indrabhūti (*siddha*), pp. 12, 13 and fn., 14.
indriya (organ or faculty of sense), p. 67 fn.; see sense-faculty.
Innate (*sahaja*), pp. 22, 35, 37, 38; śl. I. viii. 22, 27, 30, 32, 34, x. 17, 34, 41, II. ii. 44, iv. 27, 42, 45, v. 7, (vi. 5), viii. 5; (= Joy Innate, see also Joys).

ir̥ṣyā (envy), see evils.
iṣṭadevatā (chosen divinity), see *śveṣṭa-devatā*.
jāgrat (waking state), p. 35; śl. I. viii. 43, x. 19.
Jalandhara (n. pr.) śl. I. vii. 12.
Jālandhari (*siddha*), pp. 11 fn., 13 and fn., 14 fn.
ṭjapa (repetitive recitation), śl. I. v. 19.
Joys (*ṭjānanda*), pp. 34-35, 36, 38; śl. I. i. 28, viii. 30-35, x. 13, 15, 17-18, xi. 10, II. ii. 40, 61, iii. 5, 9-10, 22, v. 66, 70.
bKaḥ-rgyud-pa (Ka-gyü-pa), pp. 10, 15.
kāla (time), śl. I. x. 12.
kalaśa (jar, vessel), śl. I. ii. 28, iv. 2, x. 22, II. v. 51, 56.
Kaliṅga (n. pr.), śl. I. vii. 16, II. iii. 57, iv. 7.
kāmadhatu (sphere of desire), see Threefold World.
Kāmaru (n. pr.), p. 9.
Kāmarūpa (n. pr.), I. vii. 12.
Kampala (*siddha*), pp. 11 fn., 12, 13, 16, vol. II, p. viii.
Kāñcika (n. pr.), śl. I. vii. 15.
Kāṇha (Kṛṣṇa) (commentator-K), pp. vii, xi, 9, 13-14 and fns., 20, and fns. *passim*.
Kāṇha (commentator-K 2), pp. xi, 14 fn.
Kanjur (*bKaḥ-hgyur*), see Tibetan Canon.
kapāla, see skull.
karma (action), śl. I. viii. 47, II. ii. 12, iv. 57; buddha-family (q.v.), I. vi. 5-7.
Karmārapāṭaka (n. pr.), śl. I. vii. 13.
karpūra ('camphor'), pp. 25, 90 fn., śl. II. ii. 18, iii. 59, iv. 7, 13, 27, (36, 38), 40, v. 60, (viii. 4, xi. 15).
karṭṛ, see knife.
karuṇā, see compassion.
Kārunyapāṭaka (n. pr.), śl. I. vii. 13.
kāya, see *buddhakāya* and Threefold Formula of Personality.
Kayasthavṛddha (*siddha*), see Ṭaṅkadāsa.
khaṭvāṅga (gruesome wand), p. 55 fn.; śl. I. iii. 15, vi. 12, 17, viii. 19, 21.
Khecari ('Sky-wanderer'), pp. 28, 126, 128; śl. I. ii. 34, viii. 15, ix. 12, 14, II. iv. 19, 23, 96, 98, (ix. 17).
kleśa (molestation), p. 112 fn. 1; śl. I. v. 15, ix. 2.
knife (*karṭṛkā*), śl. I. ii. 22, iii. 18, viii. 16, 18, 20, x. 28, II. v. 30, 54.
Kokopa (n. pr.), śl. I. vii. 16.
Kollagiri (n. pr.), śl. II. iv. 6.
Kośala (n. pr.), śl. I. vii. 17.
Krom, p. 6 fn.
Kṛṣṇa, see Kāṇha.
ṭkṣaṇa, see Moment.
Kubera (god of wealth), śl. II. v. 37, p. 126.
kula, see Buddha-Families.

Kulatā (n. pr.), śl. I. vii. 14.
 Kurukullā, pp. 16, 54 fn.; śl. I. ii. 19, xi. 12, (II. ix. 25).
Lalanā, see Veins.
 Lampāka (n. pr.), śl. I. vii. 15.
 la Vallée Poussin, Louis de, pp. vii, xi, 29 fn.
 Lévi, Sylvain, pp. xii, 6 fn., 21 fn., 29 fn.
 Locanā, &c., pp. 31, 73 fn. 3; śl. I. i. 22, 31, iv. 3, II. iv. 65.
 lotus (*padma*), pp. 24, 27; śl. I. viii. 3, 26, x. 38, II. ii. 24, iii. 28, 60, v. 52, 63, xi. 4, xii. 5.
Mādhyaṃika, pp. viii, 3 fn., 7, 19-20, 28; śl. II. viii. 10.
 †*mahāmudrā* (Great Symbol), śl. I. viii. 43, x. 20, II. ii. 23, 26, 31, iv. 40, 43, 50, viii. 1-5.
 Mahāpadmavajra (*siddha*), pp. 11 fn., 13, 14.
maḥāsukha (great bliss), pp. 25, 36, 37; śl. I. i. 23, viii. 46, II. ii. 34, 59, iii. 2, 22, iv. 26, 51, 55, 60, v. 20, 68, (vii. 5.) ix. 14.
mahāyāna, pp. 4, 7, 12, 23, 45.
 Mahendra, p. 55 fn.
maithuna, pp. 5 fn., 42-43.
 Maitrpa, see Advayavajra.
 Mālava (n. pr.), śl. I. vii. 13.
 Māmakī, see Locanā, &c.
 †*maṇḍala* (mystic circle), pp. 26, 29-31, 32-33, 39, 55 fn., 136; śl. I. ii. 20, v. 19, viii. 1-27 *passim*, ix *passim*, x. 1-5, 20-30, II. ii. 30-31, iii. 25-27, iv. 29, 45, v. 1-18, 29-37, 48-66.
 †*mantra*(s) (mystic formulas), p. 136; śl. I. ii *passim*, I. v. 11, 19, vi. 13, 24, vii. 26, x. 2, 25-26, 43, xi. 14, II. i. 3-4, 11-14, iii. 42, iv. 62, 63, v. 39-47, viii. 10, ix. 14 ff., x. 1, xii. 5, 6.
 Māra ('Evil One' of fourfold aspect), pp. 56 fn., 80 fn. 2; śl. I. iii. 17, v. 15, viii. 21, ix. 15, II. v. 18, 15.
māraṇa, see slaying.
 Maspero, Henri, pp. xii, 33 fn.
 master (*guru*, *ācārya*, *śāstrī*), p. 30; śl. I. viii. 36, x. 20, 24-31, II. iii. 3, 13, 18, 22, v. 65, vi. 3, vii. 12, viii. 6, ix. 3, xii. 1.
 Masuda, p. 28 fn.
māyā (phenomenal existence regarded as an illusion or mirage), śl. I. x. 12, 19, II. ii. 30, iii. 25.
 Means, pp. 8, 41; śl. I. viii. 21, II. iv. 50, 78; see also Wisdom and Means.
 meditation, see *bhāvanā*, *dhyāna*.
 meeting-place(s), pp. 8, 11; śl. I. vii. 10-20, II. iii. 67.
melaka, see meeting-place.
 Mi-la Ras-pa, p. 11 fn.

mind (*citta*), see Threefold Formula of Personality.
 mirror, p. 55 fn. i. iii.
moha (delusion), see evils.
 Moments (†*kṣaṇa*), pp. 34-35, 38, 136; śl. I. i. 24, viii. 50, 52, 53, II. ii. 2, 7, 12, iii. 5-9, v. 67.
 Moon, pp. 25-26, 31, 36, 37; śl. I. i. 31, II. iv. 26; see also Sun and Moon.
 Mother, śl. I. i. 16, v. 2, 16, vi. 6, II. vii. 11.
 mother-goddesses, śl. I. iv. 1, vi. 6, II. iv. 10, v. 29, vii. 10.
 †*mudrā* 'symbol', p. 136; adornments (q.v.), śl. I. iii. 13, viii. 17, II. v. 3, 34, vi. 2, 4; feminine partner (= *prajñā*), I. v. 4-7, x. 7, II. ii. 16, 17, 20, 23, iii. 16, 18, 63, (iv. 37.) vi. 4, 11; gesture or sign, I. v. 20, vii. 26, xi. 7, II. ix. 6; (see also *mudraṇa*).
mudraṇa or *mudra* sign, symbolic adornment (= *mudrā* in these meanings), śl. II. iv. 3, 15-19, 79-88, 96, vi. 4, ix. 12.
Mūlatantra, pp. 17, 64 fn. 1, 66 fn. 1, 71 fn.
 Mumuni, śl. I. vii. 13, II. iv. 6.
 Mus, Paul, pp. vii, xii, 24 fn., 32 fn., 40 fn.
nāḍī, see Veins.
nāga (serpent), śl. I. ii. 20, II. iv. 91, v. 31, 39, 47, 54.
 Nagara (n. pr.), śl. I. vii. 13.
 Nāgārjuna, pp. 21, 137.
 Nairātmyā, pp. 10, 24, 26, 30-31, 36, 37, 126, 128, 129; śl. I. ii. 34, viii. 13, 18, II. ii. 2, 23, iii. 38, iv. 16, 20, 25, 40, 89, 99, v. 3, 29, 38, (ix. 34.) x. 1, xi. 1, 10.
 Nairṛti, śl. II. v. 57.
 Nālandā, pp. 1, 9, 15.
 Nāropa (*siddha*), pp. xi, 15, 18.
 Nartī ('Dancer'), śl. I. v. 2, 6, 17, 18, II. iii. 62; p. 128.
nāṭya, see dance.
nirmāṇakāya (body manifest in the phenomenal world), see *buddhakāya*.
nirvāṇa, see *samsāra/nirvāṇa*.
 †*nītārtha* (real meaning), pp. 17, 134.
 noose, p. 55 fn.
 oblation (*homa*), śl. I. vi. 24, x. 43, II. i. 2, 6-10.
 Oḍḍiyāna (n. pr.), śl. I. vii. 12.
 offerings (*bali*), śl. I. ii. 1, x. 26, II. iv. 89, 92, 94, 95; (flowers, incense, &c.) I. ii. 28, II. i. 4-5, 14, iii. 21.
 Padmanarteśvara (Lotus Lord of Dance), p. 102 fn. 3.
 Padmasambhava (*siddha*), pp. 2, 14.
 Padmavajra (*siddha*), p. 12.
 painting (*paṭa*), śl. II. vi. 5-11.
 Pāla dynasty, pp. 1, 14 fn.
pāli, pp. 5, 7

pañcabuddha, see Buddhahood as fivefold.
pañcajñāna, see Wisdom as fivefold.
 Pāṇḍarā, Pāṇḍurā, Pāṇḍuradevī or Pāṇ-
 ḍuravāsini, see Locanā, &c.
paramānanda (perfect joy), see Joys.
pāramitā (perfection), p. 23; śl. I. iii. 18.
parātānta (contingent), pp. 3, 21, 28, 132.
pariniṣpanna (absolute), pp. 3, 21, 28, 132.
 Parṇasavari, śl. II. iv. 65.
 partner, see girl, *mudrā*, *prajñā*, Spell; also
 goddess, *yogini*.
 Paurṇagiri (n. pr.), śl. I. vii. 12.
pīṭha, &c., see meeting-place(s).
 places of pilgrimage, p. 37; śl. I. vii. 10-20.
 poison, śl. II. ii. 46, iii. (46), 66, iv. 71, ix. 9.
 †*Prajñā* ('Wisdom' = partner), pp. 23-24,
 27, 42 fn., 44, 137; śl. I. iii. 17, v. 16, vii.
 23, II. iii. 10, 13, 15, iv. 41, 44, 57.
prajñāñānābhīṣeka (Consecration in the
 Knowledge of *Prajñā*), see consecra-
 tion(s).
prajñāpāramitā (Perfection of Wisdom),
 p. 3; śl. II. xi. 2.
pratityasamutpāda (twelvefold causal
 nexus), p. 77 fn.
preta (tormented spirits), śl. II. iv. 73.
 process of emanation (†*utpattikrama*) / pro-
 cess of realization (*utpanna-* or *saṃpan-*
nakrama), pp. 22, 31, 32-33, 48 fn.,
 75 fn. 4, 139; śl. I. viii. 24, 25, 30,
 ix. 12, 18, II. ii. 29, 34, iv. 41.
 Przyluski, Jean, pp. 6 fn., 28 fn., 32 fn.
 psychic centres (†*cakra*), pp. 28, 33, 35-39
passim, 135; śl. I. i. 23, II. iv. 40, 51-57,
 59-60, 63, v. 69; see also *saṃvara*.
pudgala (person), śl. I. x. 12.
 Pukkaśi, śl. I. iii. 10, viii. 14, ix. 10, 16,
 II. iv. 17, 21, 79, v. 17, 20, 36, ix. 13,
 (19, 27); pp. 126, 127, 128.
 pupil (*śiṣya*), śl. I. x. 7-8, II. iii. 13-23, v.
 63-66, vii. 72, xii. 1-4.
 purification (†*viśuddhi*), pp. 29, 33 fn., 43;
 śl. I. iii. 14, vi. 13, viii. 17, ix. 1, 2, 5, 15,
 II. ii. 44, iii. 50.
Puṣya (the eighth lunar mansion), śl. I. ii. 23.
 Rajakī ('Washerwoman'), śl. I. v. 2, 6, 17,
 II. iii. 63; p. 128.
rakta, see blood.
Rasanā, see Veins.
 Ras-chuñ, p. 10 fn.
 Ratnākaraśānti, pp. xi, 14 fn., 15.
 Ratnasambhava ('Jewel-Born'), śl. I. v. 12,
 vi. 11, II. ii. 57, iv. 84, 101, xi. 4, 6; pp.
 128, 129.
 relative/absolute (*saṃvṛti/vivṛti*), p. 25; śl. I.
 viii. 28, II. iv. 29, 30, 35, viii. 1, xi. 8-9.
 rites, pp. 2, 8, 38, 118 fn., vol. II, p. 112 fn.;
 śl. I. i. 8, ii. *passim*, xi. *passim*, II. i. *passim*,
 iv. 95, v. 44, x. *passim*; see subduing, slay-
 ing.

rūpa (bodily form), see *skandha(s)*.
rūpadhātū (sphere of form), see Threefold
 World.
 Rūpavajrā, &c., śl. I. iv. 3.
 sacraments (†*śamaya*), pp. 43, 137; śl. I.
 vii. 21, 28, xi. 8-11, II. iii. 38, 65, 67, vi.
 10, x. 4-5; see also convention.
 †*sādhana(s)*, pp. 12, 16, 30; śl. I. xi. 12.
Sādhanamālā, pp. xi, 13, 16, 30, 73 fn.
sahaja, see Innate.
sahajānanda ('innate joy'), see Joys.
sakṛdāgamin (once-returner), p. 35.
śakti, pp. 42 fn., 44.
 †*śamaya*, see convention and sacrament.
saṃbhogakāya (Body of Reciprocal Enjoy-
 ment), see *buddhakāya*.
saṃdhyābhāṣa, see secret language.
saṃjñā (perception), see *skandha(s)*.
saṃpannakrama (process of realization), see
 process of emanation/process of realiza-
 tion.
saṃsāra/nirvāṇa (phenomenal existence and
 its extinction), pp. 22, 23, 24, 29, 31, 32,
 43, 44-45; śl. I. viii. 15, 34, ix. 11-12,
 x. 32, II. ii. 44, iv. 32-35, v. 68, ix. 10.
saṃskāra (impulses), see *skandha(s)*.
 †*saṃvara* (bond, unity), p. 138; śl. I. i. 21,
 vi. 24, x. 41, II. iii. 1-3, 29, iv. 48, 49,
 x. 1.
 Śaṃvara, pp. 30, 138.
saṃvṛti, see relative.
 Sāṅkṛtyāyana, pp. xii, 14 fn.
saptāvarta ('seven-timer'), p. 71 fn.; śl. I.
 xi. 9-11.
 Saroruha (commentator-S), pp. xi. 11 fn.,
 12-13, 16, 18; fns. *passim*.
Sarvāstivāda, śl. I. i. 29, II. iv. 59; see also
 schools.
Sarvatathāgatattvasaṃgraha, pp. 18, 44
 fn.; śl. II. v. 57.
Sa-skya-pa (Sa-kya-pa), p. 10.
 Śavari, śl. I. iii. 10, viii. 14, ix. 10, 16, II.
 iv. 17, 21, 81, v. 18, 21, 32, 36, ix. 13;
 pp. 126, 127, 128.
 Saurāṣṭra (n. pr.), śl. I. vii. 15.
Sautrāntika, śl. II. viii. 9.
 Schayer, p. 4 fn.
 schools (*nīkāya*), p. 38; śl. I. i. 29, II. iv.
 59-60, 61, viii. 9.
 secret language (*saṃdhyābhāṣa*), pp. 25,
 101-2 fn.; śl. II. iii. 54-67.
 seed (*bija*), pp. 26, 27, 32, 57 fn.; śl. I. ii. 6,
 iii. 2, 11, iv. 1, vi. 9, viii. 4, 7, II. iv. 4,
 23, v. 2, 28.
Sekoddeśaṭikā, pp. xii, 9 fn.
 sense-faculties (*indriya*), pp. 31, 115 fn. 4;
 śl. I. viii. 38, ix. 2, 6-7, II. iii. 31-36,
 50-52.
 sense-spheres (*viśaya*), pp. 31, 127; śl. I.
 ix. 3, 4, 6-7, 13-14, II. iii. 31-36.

- Shahidullah, pp. xi, 13-14 fn., 25.
siddha(s) (perfect yogin), pp. xii, 11 fn., 12-15, 40, 63 fn. 2.
†*siddhi* (perfection, fulfilment, success), pp. 9, 22, 71 fn., 138; śl. I. ii. 22, vi. 1, 7, 22, viii. 46, 54-55, ix. 19, x. 20, II. ii. 1-26 *passim*, iii. 63, iv. 2, v. 61, vii. 6, 11, viii. 5, xii. 3.
signs (*chomā*), śl. I. vii. 1-7.
sihla ('frankincense'), p. 25; śl. II. ii. 18, iii. 59, iv. 7, 36, viii. 4.
Sindhu (n. pr.), śl. I. vii. 13.
Sister, I. v. 2, 16, II. v. 59, vii. 11.
sixteen year old, śl. I. iii. 15, x. 6, II. v. 58.
Śiva, śl. I. v. 12-13, II. v. 37; p. 65 fn. 3.
skandha(s) (Components of Personality), pp. 29, 31, 73 fn., 92 fn., 102 fn., 127; śl. I. v. 10, viii. 12, ix. 2, 8-9, 18, x. 37, II. iii. 34.
skull (*kapāla*), śl. I. iii. 15, 17, 18, vi. 15, 17, viii. 16, 18, 20, II. iii. 58, iv. 3, v. 24, 25, 31, 52, 55, vi. 7, vii. 12; p. 55 fn. 1. i and v; (used as an explicit synonym for 'lotus', II. v. 5, vi. 1).
slaying (*māraṇa*), pp. 32, 38, 55 fn. 1. vii; śl. I. ii. 18, v. 21, vii. 21-22, xi. 6, II. i. 6, 8, 9, 10, iv. 95, ix. 1-6, x. 3, 4.
sleep, see *supta*, *svapna*.
śmaśāna, see cemetery.
smile, &c., śl. II. iii. 11, 54; p. 139.
songs, śl. I. iv. 3, vi. 10, 13, II. iv. 2, 6-14, v. 19-23, 62.
speech (*vāk*), see Threefold Formula of Personality.
Spell (†*vidyā*), śl. I. x. 5, II. ii. 10, v. 19, 58; p. 140.
śrāvaka(s), pp. 4, 23; śl. II. iii. 53.
śrota-āpanna (having entered the stream), p. 35.
Stcherbatsky, Th., pp. 4 fn., 6 fn., 20 fn.
stūpa, pp. 32 fn., 39, 45.
subduing (*vaśya*), pp. 16, 55 fn. 1. ii; śl. I. i. 13, vii. 28, xi. 12-15, II. v. 39, x. 2, 4; see also rites.
Sukhāvati, śl. II. ii. 38, iv. 30, 31.
śukra (semen, energy), pp. 25, 27, 36, 37, 135; śl. I. viii. 27, 29, 50, x. 6, 39, II. ii. 41, iii. 59, 63; see also *bodhicitta*.
sun (solar disk), śl. I. iii. 3, 4, 9, 13; see also Sun and Moon.
Sun and Moon, pp. 25, 26-27, 32, 36; śl. I. i. 21, 30, ii. 27, iii. 11, viii. 4-6, 11, II. iv. 91.
śūnya, see void.
śuṣṭi (deep repose), p. 35.
sūtra(s), pp. 3-7 *passim*.
Suvarṇadvīpa (Isle of Gold), śl. I. vii. 16.
supta (asleep), śl. I. viii. 43.
svapna (sleep, dream), p. 35; śl. I. x. 19, II. ii. 30.
śveṣṭadevatā (chosen divinity), śl. I. vi. 9, x. 24, II. i. 3, ii. 1, iii. 44, vi. 3.
syllable (*akṣara*), pp. 26, 27; śl. I. iii. 2, viii. 9.
symbol, see *mudrā*.
symbolizing, pp. 29, 33 fn.; see purification.
Tāṅkadāsa (commentator-T), pp. xi, 11 fn., 15.
†*tantra(s)*, pp. viii, 3-10 *passim*, 11-12, 18, 20, 23, 30, 138-9; śl. II. iii. 54, v. 66.
taoists, p. 33 fn.
Tārā, Tāriṇī, see Locanā, &c.
Tāranātha, pp. xii, 12-15 *passim*, 30.
tathāgata, śl. I. v. 8.
Teṅgi (*siddha*), p. 14.
Tenjur (*bsTan-hgyur*), see Tibetan Canon.
thought (*citta*), pp. 21, 25, 27; śl. I. v. 20, x. 43, II. ii. 58.
Thought of Enlightenment, see *bodhicitta*.
Threefold Formula of Personality (Body, Speech and Mind), pp. 28-29, 102 fn. 3, 128; śl. I. i. 1, 2, ix. 15, II. iv. 97-99.
Threefold World, p. 28; śl. I. viii. 49.
tiara (*mukūṭi*), śl. I. vi. 15.
Tibetan Canon, pp. 1, 3-4, 5, 12 fn., 16.
tīrtha, see place of pilgrimage.
trikāya, see Threefold Formula of Personality.
truths, four, śl. I. i. 25-26, II. ix. 13.
Tucci, Giuseppe, pp. vii, viii, xi, xii, 2 fn., 10 fn., 12 fn., 14 fn., 32 fn., 61 fn., 70 fn., 73 fn.
gTum-mo, p. 36 fn.
turiya (fourth), p. 35.
'two-in-one' (*skr. yuganaddha, tib. zuñ-hjug*), pp. 24, 42 fn.
utpānnakrama (process of realization), see process of emanation/process of realization.
†*utpāttikrama/saṃpānnakrama*, see process of emanation/process of realization.
†*upāya*, see Means.
Vaibhāṣya, śl. II. viii. 9.
Vairocana ('Brilliant'), pp. 28-29, 128-9; śl. I. v. 12, vi. 11, II. ii. 53, iv. 79, 80, 87, 101, xi. 4, 5.
†*vajra*, pp. 23-24, 27, 32, 140; śl. I. iii. 3, 6, 10, 15, 17, 18, v. 5, vi. 17, vii. 28, x. 38, II. ii. 54, iii. 13, 18, 19, 28, 60, iv. 50, v. 33, 53, 55, 63, xi. 3, xii. 1, 6.
Vajrā, śl. I. ii. 34, viii. 13, ix. 8, 18, II. iii. 51, 52, iv. 16, 20, (ix. 32, 36, 37); pp. 80 fn., 126, 129.
vajracatūṣka, pp. 56-57 fn.
Vajradākini, śl. I. ii. 34, viii. 13, ix. 8, 17, II. iv. 17, 21, (ix. 20, 23, 24, 29, 33); pp. 126, 129.

†Vajradhara, Vajradhṛk, pp. 63 fn. 3, 74 fn., 76 fn., 140; śl. II. ii. 17, iii. 17, 23, iv. 31, vi. 3.
 Vajragarbha - Hevajra's interlocutor in chapters I. i, vii, x, II. ii, iii, iv.
 Vajragarbha (commentator-V), pp. xi, 8 fn., 14-17, 18, 38 fn.; fns. *passim*.
 Vajraghaṇṭa (*siddha*), pp. 13, 15.
 Vajrāsana (Budhgyā), p. 1.
 †Vajrasattva ('Adamantine Being'), pp. 28, 60 fn. 7, 76 fn., 140; śl. I. i. 2-4, viii. 8, x. 30, II. ii. 33, iii. 3, 38, iv. 1, 101, 102, v. 41, x. 1, xi. 7.
 Vajrasṛṅkhalā, śl. I. iii. 18.
 Vajravārāhī, śl. I. iii. 17.
 Vajrayoginī, śl. I. i. 1, II. ii. 38.
 †*vajrin* ('Adamantine'), śl. I. vii. 23, viii. 25, x. 36, II. iii. 1, 23, v. 1; *vajrinī* II. iv. 98.
 Vāriyoginī or Varī, śl. I. ii. 34, viii. 13, ix. 8, 17, II. iv. 16, 20, (ix. 19).
vāsana (influence of past actions), śl. II. ii. 45, 53.
veda, śl. I. viii. 54.
vedanā (feeling), see *skandha*(s).
 Veins (*nāḍī*), pp. 27, 36-37, 114 fn.; śl. I. i. 13-20, II. iv. 24-25.
 Vernacitrin, śl. II. v. 37.
 vessel, see *kalāṣa*.
 Vetālī, śl. I. iii. 9, viii. 14, ix. 11, 13, II. iv. 18, 22, 88, v. 15, 35, (ix. 32); pp. 126, 127.
vicitra ('variety'), see Moments.
 †*vidyā*, see Spell.
vidyādhara, pp. 11, 87 fn.
viññāna (consciousness), see *skandha*(s); (relative knowledge) p. 48 fn.
vikalpita (imagined), pp. 3, 21, 28, 132.
 Vikramaśīla, pp. 1, 14 fn., 15.
vilakṣaṇa ('blank'), see Moments.
 Vilasyavajrā (*siddhā*), p. 13.
vimarda ('consummation'), see Moments.
 Vindhyākaumārapaurikā (n. pr.), śl. I. vii. 17.
vipāka ('development'), see Moments.

viramānanda (joy of cessation), see Joys.
viṣa, see poison.
viśaya, see sense-sphere.
 Viṣṇu, śl. I. v. 12-13, II. v. 37.
 †*viśuddhi*, see purification.
viyṛti (absolute), see relative/absolute.
 void (*śūnya*), śl. I. iii. 2, vii. 27, viii. 21, x. 42, II. v. 70, ix. 12.
 wheel (†*cakra*), śl. II. v. 33, 53, xi. 4.
 Wisdom and Means (*prajñā* and *upāya*), pp. 23, 27, 33, 36, 37, 39, 44, 66-67 fn.; śl. I. i. 7, iii. 5, v. 2, vi. 12, 16, vii. 23, viii. 10, 11, 21, 28, 35, 49, 50, x. 9, 42, II. ii. 27, 33.
 Wisdom, as fivefold (*pañcagñāna*), pp. 29, 58 fn., 59 fn., 129; śl. I. viii. 6-7, II. iv. 46.
 Woodroffe, Sir John, pp. viii, xii, 9 fn., 38 fn.
 wrath (*dveṣa*), pp. 29, 30, 129; śl. I. iii. 7, 12, II. iii. 3, 16, iv. 103, ix. 12.
yakṣa(s), śl. I. xi. 15, II. ii. 21.
 Yama, śl. II. v. 37; p. 126.
 †*yoga*, pp. 8, 32, 39, 102 fn.; śl. I. iii. *passim*, iv. *passim*, v. 2, vi. *passim*, vii. 28, xi. 1-7, II. ii. *passim*, iii. 48-64, ix. 1-6; see entry in Glossary, p. 141.
Yogācāra, pp. 19-20; śl. II. viii. 10.
Yogaratanmālā, pp. xi, 13, 14 fn., vol. II, p. vii.
yogaśarīra ('body of yoga'), p. 58 fn.
yoga-tantra, pp. 132, 138.
yogin(s), pp. 9, 11, 23, 40, 56 fn.; śl. I. vi. *passim*, vii. *passim*, viii. 2, 22-24, 31, 42-43, ix. 9, 14, x. 2, 20, 42, xi. 6, 8-11, 15, II. ii. 1-30 *passim*, iii. 40-49, 63, iv. 6, 43, 94, v. 58-64, vi. 7, vii. 6-13, ix. 1, xi. 1-9.
yoginī(s), pp. 9, 11, 28, 33-34, 57 fn.; śl. I. i. 9, ii. 6, iii. 16, vii. 1-20 *passim*, viii. 1-19 *passim*, 31, ix. *passim*, x. 5-7, 42, II. ii. 4, 6, 16, iii. 3, 31, 37, 67, iv. 6, 10, 20-23, 26, 27, 45, 49, vii. 9; see also goddesses.
yoginī-tantra, pp. 30, 132, 138; śl. I. vii. 19.

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THE HEVAJRA TANTRA

A CRITICAL STUDY

BY

D. L. SNELLGROVE

*Lecturer in Tibetan
School of Oriental and African Studies*

PART 2

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CONTENTS

NOTE ON THE TEXTS

vii

ŚRĪHEVAJRAḌĀKINĪJĀLASAMVARAMAHĀ- TANTRARĀJĀ AND THE TIBETAN TRANSLATION

PART I. VAJRAGARBHĀBHISAMBODHIḤ

i. Sarvatathāgatakāyavākcittahevajravajrakulapaṭalaḥ prathamah	2
ii. Mantrapāṭalo dvitīyaḥ	6
iii. Sarvatathāgatakāyavākcittahevajradevatāpaṭalas tṛtīyaḥ	10
iv. Abhiṣekapaṭalaś caturthaḥ	14
v. Tattvapāṭalaḥ pañcamah	14
vi. Caryāpaṭalaḥ ṣaṣṭhaḥ	18
vii. Chomāpaṭalaḥ sapta mah	20
viii. Yoginīcakro nāma mahāyoginīnām melāpakapaṭalo'ṣṭamah	24
ix. Viśuddhipāṭalo navamah	32
x. Abhiṣekapaṭalo daśamah	34
xi. (The last chapter is unnamed and unnumbered)	40

PART II. MAHĀTANTRARĀJAMĀYĀ

i. Homanirṇayapratīṣṭhāpaṭalaḥ prathamah	42
ii. Siddhinirṇayapaṭalo dvitīyaḥ	44
iii. Hevajrasarvatantranidānasandhyābhāṣapaṭalas tṛtīyaḥ	52
iv. Hevajrasarvatantramudraṇapīṇḍārthapaṭalaś caturthaḥ	62
v. Hevajrābhyudayaapaṭalaḥ pañcamah	76
vi. Hevajrapaṭavidhānapaṭalaḥ ṣaṣṭhaḥ	86
vii. Bhojanapaṭalaḥ sapta mah	88
viii. Vineyapaṭalo'ṣṭamah	88
ix. Mantroddhārapaṭalo navamah	90
x. Jāpaṭalo daśamah	96
xi. Sahajārthapaṭala ekādaśah	96
xii. (The last chapter is unnamed and unnumbered)	98

YOGARATNAMĀLĀ, a commentary on the Hevajra-tantra by KĀṆHA

103

VOCABULARY: Tibetan–Sanskrit–English

161

Sanskrit–Tibetan

178

NOTE ON THE TEXTS

IN the preparation of the texts I made primary use of three Sanskrit manuscripts, all Nepalese copies of the nineteenth century: one belonging to Professor Tucci (A), one to the Cambridge University Library (B), and one to the Asiatic Society of Bengal (C). I have also noted the existence of the three other similar manuscripts obtained by Brian Hodgson, two of which are in the Bibliothèque Nationale and one in the Royal Asiatic Society, London. Of the last of these I have made some use. The Tibetan translation in the Kanjur and the translations of early Indian commentaries preserved in the Tenjur were my chief guides throughout.¹ I have since compared my text with an earlier Sanskrit manuscript (about fifteenth century) in the private library of Kaisher Shamsher in Kathmandu.

Of the early commentaries a fine Sanskrit manuscript of the *Yogaratanmālā* by Kāṇha is preserved in Cambridge. Of the 70 folios only two, 29 and 30, are missing. It is written on palm-leaf in an old Bengālī script and dated the 39th year of King Govindapāla. This king seems to have been the last of the Pāla dynasty and ruled in the second half of the twelfth century. In the Bir Library in Kathmandu there is another incomplete manuscript of 26 folios. It has been possible by means of this to supply most of the missing section of the Cambridge MS. Other small omissions and the few errors of the Cambridge MS. have been made good by means of the Tibetan Translation (Narthing Tenjur *rgyud*, xvi, ff. 1-73).

Field-Marshal Kaisher Shamsher kindly allowed me the free use of his library and I have since found there incomplete palm-leaf manuscripts of the commentaries of Sarorūha and Vairocana, which are quoted in my notes from the Tibetan translations. There is a second and fuller manuscript of Vairocana's commentary in the Bir Library (formerly known as the Durbar Library), but permission to photograph it was refused. For this work of mine I have relied upon the Tibetan translations of the commentaries except in the case of the *Yogaratanmālā*; in any case it would be impracticable to make running references to fragmentary unpublished texts.

Also in the Field-Marshal's library there is one other commentary, the *Hevajrapañjikā* by Śrī-Kamalanāth, complete in 23 folios. This work does not seem to have been translated into Tibetan, for it is missing from the Tenjur. Nor does this Kamala or Kamalanāth appear to be known in Tibetan tradition. There is a *prima facie* case for identifying him with

¹ I have used the Narthing edition, controlling the occasional scribal errors on the blocks with the invaluable assistance of the Peking edition, reprinted under the supervision of Otani University, Kyoto and published in 1955 by the Tibetan Tripitika Research Institute. See *The Tibetan Tripitika*, ed. D. T. Suzuki, Vol. I, Tokyo-Kyoto, 1955, pp. 210-223. On the very rare occasions where there is any doubt of the correct reading, I have quoted both versions, Narthing (N) and Peking (P).

Kampala, who is named with Saroruha as an originator of the *Hevajra-tantra* (see Part I, p. 12), for we would expect him to have produced a commentary. This short work might well have been included in this edition, had it been found in time.

The Chinese version of the tantra (Taishō edition no. 892) appears to be based on the same Sanskrit original as the Tibetan, but the translator clearly found difficulty in rendering the more obscure parts as intelligible Chinese. Thus this version, rather than assisting towards a better understanding of the Sanskrit, would seem to provide new material for a study of its own. I have appealed to it on one or two occasions, but its testimony is really rendered superfluous by the far greater number of reliable Tibetan readings.

In mentioning the texts, I take the opportunity to thank Professor John Brough, who assisted me much with the reading of the manuscripts and provided me with many helpful ideas, and Professor Walter Simon, who assisted me with the Chinese version. Nor would I fail to mention those Tibetan translators of long ago, without whose labours we should be able to make little advance in Buddhist studies. Every one of their texts is an extraordinary linguistic feat, for no other translators have ever succeeded in reproducing an original with such painstaking accuracy. Relying upon them alone, there is no reason why the exact contents of any Buddhist text should not become known to us. A Tibetan translation of a text and a commentary, let alone five commentaries or more, is of far more value for understanding a work than a Sanskrit manuscript alone. It is on these translations that I have largely relied.

When one is confronted with the task of providing a satisfactory translation of a hitherto unedited Sanskrit work, the normal course of procedure should be first to establish a reliable text by a careful collation of the available manuscripts, and then to interpret this direct in accordance with the accepted rules of grammar and syntax. Guidance may be sought from secondary versions, either translations or commentaries, but such help one would expect to be of a subsidiary nature, for the original text should always be the chief authority. Such a statement of method might seem quite superfluous, were it not for the fact that it has been found necessary in dealing with the present text to dispense with the orthodox and logical method of procedure, and reverse the whole process in a manner that at first might seem unreliable and dangerous. Indeed it must be confessed that the general method has been to first ascertain the intended sense of the text and then edit the manuscripts accordingly. The one excuse for this method is that this is the most certain method of procedure, when one is dealing with manuscripts so manifestly rife with error as are the available manuscripts of the *Hevajra-tantra*. Nor on second thoughts should such

a method seem necessarily unreliable, where the primary concern is to learn the contents of the work and establish its relationship to a general cultural background. For this can still be done, even though the actual text may remain imperfect.

For ascertaining the intended sense of the text the most reliable version is the Tibetan translation. This reproduces the original text at a far earlier stage than the nineteenth-century Nepalese MSS. The passages in *apa-bhramśa*, for example, are transliterated as such, while in the manuscripts they appear partly sanskritized, and there are several instances where the sense suggested by the Tibetan is to be preferred in spite of the contradictory evidence of the manuscripts. Likewise the many commentaries, which with the exception of the *Yogaratnamālā* are quoted from the Tibetan, refer to versions of the text as known from the ninth to eleventh centuries, and so they, too, in any matter of doubt must be given precedence over the extant manuscripts. In fact these two powerful aids, Tibetan translation and commentarial works, are in themselves sufficient to provide us with a satisfactory translation of the whole work, while the manuscripts taken alone are not. It would seem reasonable therefore, that the actual editing of the Sanskrit text should follow rather than precede our understanding of it. In final justification of this method it remains necessary to illustrate just how these manuscripts should be so unreliable.

In order that a text should serve as a reliable guide, it is necessary that the editor should first be able to edit with some consistency, and in order to do this he must feel confident that the original text which he is attempting to restore was a correct text, that scansion, grammar, and syntax were originally regular. In a choice between several readings he would then logically choose the one that was correct and in restoring corrupt passages he would pay full regard to regular scansion. But in the case of the *Hevajra-tantra* there can be no such confidence. More than a hundred lines are quite irregular, and although they clearly represent *ślokas* of a kind, it is impossible to see how many of them can ever have been anything but irregular. Thus where there is a choice of reading, the original one is by no means necessarily the one that would permit correct scansion. Likewise, in the case of grammar and syntax, there seems to be complete carelessness in the matter of endings and irregularities of a kind that would be insufficiently explained by the ignorance of scribes. They have certainly added to the confusion, as may be seen by a comparison of the extant manuscripts, but their distortions are of a kind that can only suggest error based upon error. Since this is so, it is clearly impossible to hope to provide a satisfactory edition of such a text. One's aim, of course, should be to produce a version as close to the original as possible, but there is a great difference between attempting to restore an originally perfect text and an

originally imperfect text, for in the latter case we are deprived of the chief measure of success, namely the correctness of the restored version.

In our case therefore we have had to be content with the next best thing, namely a text that accords with the required sense as it may be ascertained from the Tibetan translation and the several commentaries. We may then accept the irregularities of scansion, when it seems that they could not be otherwise, and the irregularities of grammar, in so far as they do not render impossible the required sense. Such is the principle I have tried to follow, but it is a principle that is inevitably inconsistent in application, for another might well insist that many of the irregularities retained still render impossible any satisfactory translation. Some of these, however, occur with sufficient regularity to warrant their acceptance, some just cannot be otherwise, while some, which are altogether absurd, have been tentatively corrected.

Thus for mere example the form *-rūpiṇaṃ* appears as neuter nominative (II. iv. 40, 55; vii. 8) and is attested in all manuscripts.

ākṛti (II. iii. 4) is treated as neuter and this false attribution of gender is confirmed by three neuter forms in the same line.

The mixture of nominatives and instrumentals (II. iii. 54) is attested by all manuscripts and should clearly be allowed to remain, as they have every appearance of being original.

Barbarities of this kind are fundamental to the text, as is also the continual mixing of the endings *-h* and *-m*. In editing, one can but choose whichever seems the more correct of the two, but those who once recited this work do not seem to have bothered, while the scribes often write both the *visarga* and the *anusvāra*.

But there are cases where some deliberate alteration of the text is necessary in spite of the manuscripts' unanimity in error.

Thus they all have: *śabdaś ca . . . lakṣayet* and one must make an obvious correction to *śabdañ ca* (II. iv. 14).

They all confirm the reading *tarjayantaṃ surāsurān* (II. v. 27), but the required sense can be gained only by correcting to *tarjayañ ca . . .*

They all read: *tatra madhye 'ham vidyāt* (II. v. 7), and one corrects to: . . . *vidyate*, wondering meanwhile whether one should improve still further with . . . *vidyeya*.

Elsewhere we may reject all the alternatives offered, and supply the logically correct form. Thus instead of *devatī | devatī | devatīm* we have written *devatīr* (II. iv. 66), and *kathaṃ* instead of *katamaṃ* (II. vii. 1).

Some corrections have been more bold, and while they seem necessary if the required sense is to be made clear, there can be no guarantee whatsoever that they represent the original text. See I. v. 6; vi. 9; II. v. 70.

Where the metre can be easily regularized this has normally been done,

but in some cases I have amended the text against the metre, e.g. I. vii. 9; II. vi. 6; ix. 7. Such irregularity is probably inherent (cp. I. vi. 24).

The language need not be graced by the term Buddhist Sanskrit. It is just bad Sanskrit. The only special grammatical form worthy of note is the 3rd sing. opt. *karet*. The form of the gerund, normally reserved for compound verbs, is used with several simple verbs: *vādyā*, *grhya*, *pūjya*. There are six cases of double *sandhi*.

The manuscripts themselves have no special features. Consonants are regularly doubled after *-r-*, but in our edition they are given as single.

Square brackets [] have been used to indicate the desirability of omitting a word or passage which is nevertheless attested by all manuscripts, or which has some other claim to consideration as an original reading. Pointed brackets < > indicate the desirability of inserting a word or passage, usually for metrical reasons, for which no authority can be quoted from the manuscripts, Tibetan version or the commentaries. The critical apparatus does not show all the variant readings, so very many of which, especially in the case of B, are useless scribal blunders. A number of absurdities are, however, quoted as illustration of the nature of these manuscripts. The pagination given throughout the *Hevajra-tantra* refers to the Calcutta MS.

ŚRĪ-HEVAJRA-MAHĀTANTRARĀJĀ

ŚRĪ-HEVAJRA-MAHĀTANTRARĀJĀ

PART I. CHAPTER i

Om namaḥ śrīhevajrāya ||

Evam mayā śrutam ekasmin samaye bhagavān sarvatathāgatakāyavāk-
cittahṛdaya¹vajrayoṣid²bhageṣu³ vijahāra / (1) tatra bhagavān āha / sarva-
tathāgatakāyavāk-cittahṛdayaṁ bhaṭṭārakaṁ⁴ guhyātiguhyātaraṁ⁵ / aho
Vajragarbha sādhu sādhu mahākṛpa mahābodhisattva⁶ [bodhisattvasya]⁷
vajrasattvasya mahāsattvasya samaya[2a]sattvasya [jñānasattvasya]⁷ hṛda-
yaṁ hevajrasaṁkhyāṁ śṛṇu / (2)

Vajragarbha uvāca

vajrasattvo⁸ bhavet kasmāt · mahāsattvo⁸ bhavet katham ||
samayasattvo⁸ bhavet kena kathayatu bhagavān mayi || (3)

bhagavān⁹ āha /

abhedyam vajram ity uktam sattvaṁ tribhavyaika¹⁰ ||
anayā prajñayā yuktyā vajrasattva iti smṛtaḥ || (4)
mahājñānaraśaiḥ pūrṇa¹¹ mahāsattvo¹² nigadyate ||
nitya¹³samayapravṛttatvāt samayasattvo¹⁴ 'bhīdhīyate || (5)
[bodhicaryāsamāśena bodhisattvo nigadyate ||
prajñājñānasamāyogā]¹⁵ jñānasattvas tathāgataḥ ||] (5a)⁷

Vajragarbha uvāca /

hevajran tu bhavet ke[2b]na · īdṛśaṁ nāmasaṁgrahaṁ ||
hekāreṇa kim ākhyātaṁ vajreṇāpi kim [tathā] ucyate¹⁶ || (6)

bhagavān āha /

hekāreṇa mahākaruṇā · vajraṁ prajñā ca bhaṇyate¹⁷ ||
prajñopāyātmakaṁ tantraṁ tan me nigaditaṁ śṛṇu || (7)
dṛṣṭyākṛṣṭi¹⁸mahācchomaṁ sāmārthyaṁ bahuvīdhaṁ viduḥ ||
stambhanocchānaṁ caiva sainyastambhābhicārukaṁ || (8)
yoginīnāṁ yathānyāyam¹⁹ utpattisthitikāraṇaṁ ||
sāmārthyaṁ jñānavijñānaṁ devatānāṁ yathodayaṁ || (9)
prathamam tāvad bhaved²⁰ ekaṁ herukotpattikāraṇaṁ ||
bhāvenaiva vimucyante Vajragarbha mahākṛpa²¹ || (10)
badhyante bhāvabandhena mucyante tatparijñayā ||
bhāvaṁ [3a] bhāvyam bhavet prajñā²² · abhāvaṁ ca²³ parijñayā ||
tadvac²⁴ chriherukaṁ bhāvyam abhāvaṁ²⁵ ca parijñayā || (11)
dehasthaṁ ca²⁶ mahājñānaṁ sarvasaṁkalpavarjitaṁ ||
vyāpakāḥ sarvavastūnāṁ dehastho 'pi na dehajaḥ || (12)

¹ A and B omit hṛdaya ² A yogi ³ B bhaga ⁴ A bhamudrākāraṁ;
B mudrārakaṁ ⁵ A -karaṁ ⁶ A -satvā ⁷ Found in C only ⁸ A -satva
⁹ C bhavān ¹⁰ A tribhavam ekatā ¹¹ A pūrṇam; B, C pūrṇa ¹² A, B satva
¹³ C nityaṁ ¹⁴ A, B -satvābhīdhīyate. ¹⁵ C (sole version) -yogāt ¹⁶ All MSS.
vajreṇāpi tathā kim; B adds ucyate ¹⁷ A omits ca ¹⁸ C ākṛṣṭir ¹⁹ A vaconyāyam
²⁰ B bhāveyed; T suggests prathamam bhāveyed ekaṁ ²¹ A mahākṛpāḥ ²² A, B
prajño; C prajñam; T suggests prajñā; K confirms voc. ending ²³ B abhāvasya ²⁴ C
tadvad śriherukaṁ; A, B, K -tadvad dherukaṁ ²⁵ B abhāvaś ca ²⁶ A, B omit ca

rgya gar skad du / HE BADZRA TANTRA RĀ DZA nāma
bod skad du / KYEHI RDO RJE źes bya ba RGYUD KYI RGYAL PO /

PART I. CHAPTER i

Kyeħi rdo rje la phyag ħtshal lo /

ħdi skad bdag gis thos pa dus gcig na / bcom ldan ħdas de bźin gśegs pa
thams cad kyi sku dañ gsuñ dañ thugs kyi sñiñ po rdo rje btsun moħi
bha ga la bźugso / (1) de bźin gśegs pa thams cad kyi sku dañ gsuñ dañ
thugs kyi sñiñ po rje btsun gsañ ba las śin tu ches gsañ baħañ / de nas bcom
ldan ħdas kyis bkaħ stsal pa / e maħo byañ chub sems dpaħ sems dpaħ chen
po / rdo rje sñiñ po sñiñ rje chen po legs so legs so || rdo rje sems dpaħ
dañ / sems dpaħ chen po dañ / dam tshig sems dpaħ chen po sñiñ po
kyeħi rdo rje źes bya ba ñon cig / (2)

rdo rje sñiñ pos gsol pa /

gañ phyir rdo rje sems dpaħ lags	ji ltar sems dpaħ chen po lags
gañ gis dam tshig sems dpaħ lags	bcom ldan ħdas kyis na la gsuñs (3)
bcom ldan ħdas kyis bkaħ stsal pa /	
rdo rje mi phyed ces byar brjod	sems dpaħ srid pa gsum gcig pa
ħdis ni śes rab rigs pa yis	rdo rje sems dpaħ źes byar brjod (4)
ye śes chen poħi ros gañ ba	sems dpaħ chen por brjod par bya
rtag tu dam tshig la spyod phyir	dam tshig sems dpaħ brjod par bya

(5)

rdo rje sñiñ pos gsol pa /

miñ bsdus pa ni ji lta bu	gañ gis kye ħi rdo rje lags
he yi rnam pas ci źig bśad	badzra yis kyañ de bźin ci (6)
bcom ldan ħdas kyis bkaħ stsol pa /	
he ni sñiñ rje chen po ñid	badzra ħañ śes rab brjod par bya
thabs dañ śes rab bdag ñid rgyud	de ni na yis bśad kyis ñon (7)
lta stañs dgug dañ brda chen dañ	don byed rnam mañ brjod pa dañ
reñs par byed dañ skrod pa ñid	sde reñs byed dañ mñon spyod dañ

(8)

ji ltar rigs par rnal ħbyor maħi ||

don byed ye śes rnam śes dañ	bskyed dañ gnas dañ byed rgyu dañ
he ru ka ni bskyed paħi rgyud	lha rnams ji ltar ħbyuñ baħo (9)
rdo rje sñiñ po sñiñ rje che	dañ por gcig ni bsgom par bya
dños poħi ħchiñ bas ħchiñ bar ħgyur	dños po ñid kyis rnam grol źiñ (10)
	de yoñs śes pas grol ba yin

dños po med paħañ yoñs śes pas ||

dños po med pa yoñs śes pas	dños po sgom ħgyur śes rab can
lus la ye śes chen po gnas	de ltar he ru ka bsgom bya (11)
dños po kun la khyab pa po	rtog pa thams cad yañ dag spañs
	lus gnas lus las ma skyes paħo (12)

Vajragarbha āha / he bhagavan vajradehe katamā nāḍyaḥ / bhagavān āha / dvātriṃśan nāḍyaḥ / dvātriṃśad bodhicittāvahā mahāsukhasthāne sra-vante / tāsāṃ madhye tisro¹ nāḍyaḥ pradhānāḥ / lalanā rasanā · avadhūti ceti / (13)

lalanā prajñāsvabhāvena rasanopāyasamsthita ||
 avadhūti madhyadeśe² grāhyagrāhakavarjitā || (14)
 akṣobhyāvahā lalanā ra[3b]sanā raktavāhinī ||
 prajñācandrāvahākhyātā³vadhūti sā prakīrtitā || (15)
 abhedyā sūkṣmarūpā ca divyā vāmā tu vāminī⁴ ||
 kūrmaḥ bhāvakī sekā doṣā viṣṭā ca mātari⁵ || (16)
 śavarī śītadā coṣmā lalanāvadhūti⁶ rasanā ||
 pravaṇā kṛṣṇa⁷varṇā ca surūpiṇī⁸ sāmānyā hetudāyikā || (17)
 viyogā premanī siddhā pāvakī sumanās tathā ||
 traivṛttā kāmīni gehā caṇḍikā mārādārikā || (18)

Vajragarbha uvāca / etā dvātriṃśan nāḍyo⁹ bhagavan kīrṣṇāḥ / bhagavān āha / (19)

tribhavapariṇatāḥ¹⁰ sarvā grāhyagrāhakavarjitāḥ ||
 athavā sarvopāyena bhāvalakṣaṇa[4a]kalpitāḥ || (20)

saṃvarabhedaś ca kathyate / āli-kāli-candra-sūrya-prajñopāya-dharma-saṃbhoga-nirmāṇa-mahāsukha-kāya-vāk-cittaṃ / evaṃ mayā || (21)

ekāreṇa Locanādevī vāṃkāreṇa Māmakī smṛtā ||
 makāreṇa Pāṇḍurā ca yākāreṇa Tāraṇī smṛtā¹¹ || (22)

nirmāṇacakre padmaṃ catuḥṣaṣṭīdalaṃ / dharmacakre aṣṭadalaṃ / saṃbhogacakre ṣoḍaśadalaṃ / mahāsukhacakre dvātriṃśaddalaṃ / cakrasaṃkhyākrameṇa vyavasthāpanaṃ / (23) catvāraḥ kṣaṇāḥ / vicitra · vipāka · vimarda · vilakṣaṇāś ceti (24) catvāry aṅgāni¹² / sevā · upasevā · sādhanā · mahāsādhanaś [4b] ceti (25) caturāryasatyāni / duḥkha · samudaya · nirodha · mārgāś¹³ ceti / (26) catvāni tattvāni / ātmātattvaṃ mantratattvaṃ devatātattvaṃ jñānatattvaṃ ceti (27) catvāra ānandāḥ / ānandaḥ paramānanando viramānandaḥ sahañānandaś ceti / (28) catvāro nikāyāḥ / sthāvarī sar-

¹ All MSS. trīṇi

² A, B insert tu

³ A, B -khyātā ava-

⁴ C vāhinī

⁵ C mātara

⁶ A, B lalanā avadhūti; C lalanā cāvadhūtikā

⁷ C, T kṛṣṇā

⁸ All MSS. svarūpiṇī; T suggests surūpiṇī

⁹ A nāḍyaḥ

¹⁰ A ponipatā

¹¹ Thus A, B, T; C yākāreṇa ca Tāraṇī

¹² These occur in C only

¹³ A, B

marggaḥ; C marggāś

rdo rje sñiñ pos gsol pa / kye bcom ldan ḥdas rdo rjeḥi lus la rtsa du lags /
bcom ldan ḥdas kyis bkaḥ stsal pa || rtsa rnams ni sum cu rtsa gñis te / byañ
chub kyī sams sum cu rtsa gñis ḥbab pa bde ba chen poḥi gnas su ḥdzag
paḥo || de rnams kyī nañ nas rtsa rnam pa gsum ni gtso bo ste / brkyañ ma
dañ / ro ma dañ / kun ḥdar maḥo || (13)

brkyañ ma śes rab rañ bñin gyis || thabs kyis ro ma yañ dag gnas ||
kun ḥdar ma ni dbus su gnas || gzuñ dañ ḥdzin pa rnam par spañs ||
(14)

brkyañ ma mi bskyod ḥbab pa ste || ro ma de bñin khrag ḥbab ciñ ||
śes rab zla ba ḥbab bsad pa || de ni kun ḥdar ma rab grags || (15)

mi phyed ma dañ / phra gzugs ma dañ / rtse ba ma dañ / g'yon pa ma
dañ / thuñ ñu ma dañ / ru sbal skyes ma dañ / sgom pa ma dañ / dbañ ma
dañ / skyon ma dañ / ḥjug ma dañ / ma mo dañ / (16) mtshan mo dañ /
bsil sbyin ma dañ / tsha ba ma dañ / brkyañ ma dañ / kun ḥdar ma dañ / ro
ma dañ / g'zol ma dañ / reñs ma dañ / śin tu gzugs can ma dañ / spyi ma
dañ / rgyu sbyin ma dañ / (17) sbyor bral ma dañ / sñu gu ma dañ / grub
ma dañ / ḥtshed ma dañ / de bñin du yid bzañ ma dañ / sum ḥkhor ma dañ /
ḥdod ma dañ / khyim ma dañ / gtum mo dañ / bdud dral maḥo / (18) rdo
rje sñiñ pos gsol pa / bcom ldan ḥdas rtsa sum cu rtsa gñis po ḥdi rnams ji
lta bu lags / (19) bcom ldan ḥdas kyis bkaḥ stsal pa /

srid gsum yonś gyur thams cad ni || gzuñ dañ ḥdzin pa rnam par spañs ||
yañ na thabs ni thams cad kyis || dños poḥi mtshan ñid du ni brtag ||
(20)

sdom paḥi dbye baḥaṇ bsad par bya ste / ā li kā li ni zla ba dañ / ñi ma
dañ / śes rab dañ / thabs so || chos dañ / loñs spyod [308b] rdzogs pa dañ /
sprul pa dañ ni sku dañ / gsuñ dañ / thugs so || e baṇ ma ya ni || (21)

e yi rnam pa lha mo spyan || baṇ gi rnam pa bdag mar brjod ||
ma ni lha mo gos dkar mo || ya yi rnam pas sgrol mar brjod || (22)

sprul paḥi ḥkhor lo la padma mdab ma drug cu rtsa bñi dañ / chos kyī
ḥkhor lo la mdab ma brgyad dañ / loñs spyod rdzogs paḥi ḥkhor lo la
mdab ma bcu drug dañ / bde ba chen poḥi ḥkhor lo la mdab ma sum cu
rtsa gñis so || ḥkhor loḥi grañs kyī rim pas rnam par bñag pa / (23) skad
cig ma bñi ni rnam pa sna tshogs dañ / rnam par smin pa dañ / rnam par
ñid pa dañ / mtshan ñid dañ bral baḥo || (24) ḥphags paḥi bden pa bñi
ni sdug bsñal ba dañ / (25) kun ḥbyuñ ba dañ / ḥgog pa dañ / lam mo / (26)
de kho na ñid bñi ni bdag gi de kho na dañ / sñags kyī de kho na dañ /
lhaḥi de kho na dañ / ye śes kyī de kho na ñid do || (27) dgaḥ ba bñi ni
dgaḥ ba dañ / mchog tu dgaḥ ba dañ / dgaḥ bral gyī dgaḥ ba dañ / lhan
cig skyes paḥi dgaḥ baḥo || (28) sde pa bñi ni gnas brtan pa dañ / thams
cad yod par smra ba dañ / kun gyis bkur ba dañ / dge ḥdun phal chen

vāstivādaḥ saṃvidī mahāsaṅghī¹ ceti / (29) candra-sūrya āli-kāli ṣoḍaśasaṃ-
krāntiś² catuḥ³ṣaṣṭidaṇḍo⁴ dvātriṃśannāḍī catvāraḥ prahārā evaṃ sarve
catvāraḥ / (30)

caṇḍālī jvalitā nābhau ||
dahati⁵ pañcatathāgatān ||
dahati⁵ ca Locanādīḥ ||
dagdhe 'haṃ sravate śaśī || (31)

sarvatathāga[5a]takāyavākcittahevajrakulapaṭalaḥ prathamah /

PART I. CHAPTER ii

mantrapāṭalaṃ vyākhyāsyāmaḥ /
sarvabhautikabalimantraḥ / OM akāro mukhaṃ⁶ sarvadharmāṇām
ādyanutpannatvāt · OM AḤ HŪM PHAṬ SVĀHĀ (1)
tathāgatānām bījaṃ / BUṀ AM JRĪM⁷ KHAṀ HŪM / (2)⁸
Hevajrasya hṛdayaṃ / OM DEVA PICU VAJRA HŪM HŪM HŪM PHAṬ SVĀHĀ (3)
sarvamantrapadāḥ / OM-kārādi-SVĀHĀntā HŪM-PHAṬ-kāraavidarbhitāḥ (4)
purakṣobhamantraḥ / OM A KA CA TA TA PA YA ŚA SVĀHĀ (5)
yoginīnām bījaṃ / A Ā I Ī U Ū Ṛ Ṛ Ḷ Ļ E AI O AU AM AḤ (6)
dvibhujasya / OM TRAILOKYĀKṢEPA HŪM HŪM HŪM PHAṬ SVĀHĀ (7)
ca[5b]turbhujasya / OM JVALAJVALABHYO HŪM HŪM HŪM PHAṬ SVĀHĀ (8)
ṣaḍbhujasya / OM KIṬI KIṬI VAJRA HŪM HŪM HŪM PHAṬ SVĀHĀ (9)
kāyavākcittādhiṣṭhānamantraḥ / OM AḤ HŪM (10)
bhūmiśodhanamantraḥ / OM RAKṢA RAKṢA HŪM HŪM HŪM PHAṬ SVĀHĀ (11)
stambhanam / OM HŪM SVĀHĀ (12)
vaśyaṃ / OM AM SVĀHĀ (13)
uccāṭanaṃ / OM KHAṀ SVĀHĀ (14)
vidveṣaṇaṃ / OM JRĪM SVĀHĀ (15)
abhicārukaṃ / OM BUṀ SVĀHĀ (16)
ākaraṣaṇaṃ / OM HŪM SVĀHĀ (17)
māraṇaṃ / OM GHUḤ SVĀHĀ (18)
OM KURUKULLE HRĪḤ SVĀHĀ (19)

OM-AḤ-PHUḤ-kāraṃ anantapratikṛtiṃ kṛtvā pañcāmṛtena snāpayet /
kṛṣṇapūṣpeṇārcayet / nāgadamarakarasena lepayet / hastimaḍena śīro
lepayet / śārāvadvayena sampuṭi[6a]kr̥tya sthāpayet / kṛṣṇagokṣireṇa
pūrayet / kṛṣṇakumārīkartitasūtreṇa veṣṭayet / vāyavyāṃ diśi puṣkarīṇīm⁹

¹ C mahāsaṅghīś ² B, C saṃkrāntiḥ ³ All MSS. catuṣṣaṣṭi ⁴ C daṇḍāḥ;
B -dalaḥ ⁵ A, B dahati ⁶ All MSS. mukha; T transliterates mukhaṃ ⁷ A
BUṀ AM JĪM; B BUṀ AM JRIM; C BRUṀ AM JRIM; T BRUṀ AM JRIM These bījas reoccur below
(12-16). Their correct reading is confirmed by K (see p. 112 fn.), and by V (XV, 26a 7). The
reading of all the other mantras in this chapter is confirmed by Ch. 9 of Part II (q.v.) where
they are spelled letter by letter ⁸ C alone inserts Devīnām tu / LĀM MĀM PĀM TĀM VĀM

⁹ A, B puṣkarīṇi C puṣkiriṇīm

no || (29) zla ba dañ / ñi ma dañ / ā li dañ / kā li dañ / ḥpho ba bcu drug
dañ / dbyug gu drug cu rtso bži dañ / chu tshod sum cu rtso gñis dañ /
thun tshod bži ste / de ltar thams cad bžiho || (30)

lte bar gtum mo ḥbar ba yis || [309a]
de bžin gšegs pa lña bsregs śiñ ||
spyān la sogs pa yañ bsregs te ||
bsregs pas ri boñ can hañ ḥdzag || (31)

rdo rje rigs kyi leḥu ste dañ poḥo ||

PART I. CHAPTER ii

sñags kyi leḥu bśad par byaḥo ||

om a kā ro mu khañ sarbba dharmma nām / ādya nut panna tvāt om āḥ
hūṃ phaṭ svāhā / ḥbyuñ po thams cad kyi gtor maḥi sñags so || (1)
brum aṃ dzriṃ khañ hūṃ / de bžin gšegs pa rnams kyi sa bon no || (2)
om deva pitsu badzra hūṃ hūṃ hūṃ phaṭ svāhā / kyeḥi rdo rjeḥi sñiñ
poḥo || (3)

sñags thams cad kyi rkañ par dañ por om gyi rnam pa dañ / mthar ni svā
hā dañ / hūṃ phaṭ kyi rnam pa ni nañ du gzug go || (4)

om a ka tsa ṭa ta pa ya śa svāhā / groñ khyer dkrug paḥi sñags so || (5)
a ā i i u ū / r ṛ / l l / e ai / o au / om / rnal ḥbyor ma rnams kyi sa bon no || (6)
om trai loka kṣe pa hūṃ hūṃ hūṃ phaṭ svāhā / phyag gñis paḥi ḥo || (7)
om dzva la dzva la bhyo hūṃ hūṃ hūṃ phaṭ svāhā / phyag bži paḥi ḥo || (8)
om kiṭi kiṭi badzra hūṃ hūṃ hūṃ phaṭ svāhā / phyag drug paḥi ḥo || (9)
om āḥ hūṃ / sku dañ gsuñ dañ thugs byin gyis brlabs paḥi sñags so || (10)
om rakṣa rakṣa hūṃ hūṃ hūṃ phaṭ svāhā / sa sbyaṅs paḥi sñags so || (11)
om hūṃ svāhā / reñs par byed paḥi ḥo || (12)
om aṃ svāhā / dbaṅ du byed paḥi ḥo || (13)
om khañ svāhā / skrod par byed paḥi ḥo || (14)
om dzriṃ svāhā / sdañ bar byed paḥi ḥo || (15)
om buñ svāhā / mñon spyod kyi ḥo || (16)
om hūṃ svāhā / ḥgugs [309b] par byed paḥi ḥo || (17)
om ghu svāhā / gsod par byed paḥi ḥo || (18)
om kurukulle hrīḥ svāhā / kurukullaḥi sñags so || (19)

a phuḥ ḥi rnam pas mthaḥ yas kyi gzugs brñan byas la bdud rtsi lñas ni
blugs || me tog nag pos ni mchod / klu ḥdul bar byed paḥi khu bas ni
byug / glañ po cheḥi chañ gis ni byug / kham phor kha sbyar du ni bžag /
ba nag maḥi ḥo mas dgañ / gžon nu ma nag mos bkal baḥi skud pas ni

kṛtvā tam anantaṃ sthāpayet / tasyās taṭe maṇḍalaṃ vartayet / kṛṣṇarajaḥ
śmaśānāṅgāreṇa sitarajo narāsthicūrṇeṇa pītarajo haritalaktena raktarajaḥ
śmaśāneṣṭakena haritarajaś cauryapattranarāsthi¹cūrṇabhyāṃ nīlarajo
narāsthiśmaśānāṅgāra²cūrṇabhyāṃ · rajobhir ebhir maṇḍalaṃ vartayitvā
śmaśānasūtreṇa saṃsūtrya trayahastaṃ maṇḍalaṃ trayāṅguṣṭhādikaṃ³ /
tanmadhye 'nantākṛāntaṃ Hevajraṃ likhet / aṣṭāsyāṃ catuṣcaraṇaṃ
bhujasodaśabhūṣitaṃ [6b] caturviṃśatinetrādyāṃ / paścād ācāryo 'dhyāt-
ma⁴krūracetasā mantraṃ japed vijane deṣe /

OM GHURU GHURU GHUḌU GHUḌU MASA MASA GHATA GHATA GHOṬAYA
GHOṬAYA ANANTAKṢOBHAKARĀYA NĀGĀDHIPATAYE HE-HE-RU-RU-KA
SAPTAPĀTĀLAGATĀN NĀGĀN KARṢAYA KARṢAYA VARṢAYA VARṢAYA
GARJAYA GARJAYA PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ PHUḤ
HŪM HŪM HŪM PHAT SVĀHĀ /

yadi na varṣanti⁵ tadā etan mantraṃ viparītaṃ jayet / varṣanti / yadi na
varṣanti tadā mūrdhā sphuṭati yathārjakasyeva mañjarī / varṣāyana-
vidhiḥ || (20) meghānāṃ sphāṭanaṃ⁶ vakṣye / śmaśānakarpaṭa upaviśya
mantrajapena sphāṭayet⁷ /

OM ĀRYAŚMAŚĀNA[7a]PRIYĀYA HŪM HŪM HŪM PHAT SVĀHĀ /

meghasphāṭana⁸vidhiḥ || (21) parasainyavināśāya khaṭikāsādhanaṃ vakṣye /
khaṭikāṃ piṣṭvā pañcāmṛtena kuṭhārachinnayā⁹ sārḍhaṃ vatikāṃ kārāyet /
mantraḥ

OM VAJRAKARTARI HEVAJRĀYA HŪM HŪM HŪM PHAT /

siddhyarthaṃ koṭiṃ jayet / pūrvasevām lakṣaṃ jayet / tāṃ sādhyaka-
maṇḍalugrīvām veṣṭayet / veṣṭayitvā bhañjayet / sarve śatravaḥ śirohīnā
bhavanti / vajrakartari¹⁰vidhiḥ || (22) devān sphāṭayitu¹¹kāmena tilakaṃ
sādhaniyaṃ / brahmabījaṃ puṣyasādhitaṃ kuṭhārachinnāmiśritaṃ sūrya-
grāse akṣobhyena piṣāyet¹² / piṣṭvā pa(r)aśuṃ saṃ[7b]skaret / taṃ pāde-
nākramya mantraṃ jayet /

OM VAJRAKUṬHĀRA PĀṬAYA 2 HŪM HŪM HŪM PHAT SVĀHĀ /

koṭiṃ japyā tilakaṃ vandayet / yaṃ ca lagati sa sphuṭati / devatāsphāṭana¹³-
vidhiḥ || (23) tāpajvalaṃ kartukāmena / arkadale viṣarājikāraṇaṇacitraka-
rasena śatror nāma likhet / tuṣāgnau nikṣipet / mantraṃ ayutaṃ jayet /

OM HEVAJRA JVALA 2 ŚĀTRŪN BHRUṂ HŪM HŪM HŪM PHAT SVĀHĀ /

¹ A, C -patrānnasthi-; B omits; T correct ² C aṅgāni ³ T omits and adds
kartavyaṃ instead ⁴ A, B adhyātara-; C adhyātra-; K adhyāta ⁵ A varisāṃpti
⁶ C sphuṭanaṃ ⁷ C sphuṭayet ⁸ C sphuṭana ⁹ A kuṭhārakṣinnayā
¹⁰ A vajrakali-; B vajrakutāccāsthi caryayā. At this point B erroneously transposes a
section, and runs straight to Chapter 6, śloka 7. ¹¹ C sphuṭayitu ¹² A viṣāyet;
B piṣāyet; C pāṣāyet ¹³ C sphuṭana-

dkri / rluñ gi phyogs su rdziñ bu byas te mthañ yas der bzag go / dehi
 hgram du dkyil hkhor bzeñs par bya ste / dur khrod kyi sol bas ni rdul
 tshon nag po / skyes pañi rus pañi phye mas ni rdul tshon dkar po / ldon
 ros kyis ni rdul tshon ser po / dur khrod kyi so phag gis ni rdul tshon
 dmar po / rkun mañi loma dañ / skyes pañi rus pañi phye ma dag gis ni
 rdul tshon ljañ khu ste / <skyes pañi rus pa dañ dur khrod kyi so phag gi
 phye ma dag gis ni sño bo /> rdul tshon hdi rnams kyis dkyil hkhor bzeñs
 so || dur khrod kyi srad bus thig gdab ciñ dkyil hkhor khru gsum pa bya
 ste / dehi dbus su mthañ yas mnan pañi kyeñi rdo rje źal brgyad pa / źabs
 bzī pa / phyag bcu drug gis rgyan pa / spyan ñi śu rtsa bzis che ba / hñigs
 pa hañ hñigs par mdzad pa bri ho || de nas slob dpon gyis nañ gi ma ruñs
 pañi sems kyis dben pañi gnas su sñags bzla ste /

om ghu ru ghu ru gha du gha du ma sa ma sa gha ta gha ta gho ta ya
 gho ta ya / a nanta kšo bha ka rā ya nā gā dhi pa ta ye he he ru ru kam
 sapta pā tā [310a] la ga tā na nā gā nā karṣa ya barṣa ya / gardzda ya
 tardzda ya / phuñ phuñ phuñ phuñ phuñ phuñ phuñ phuñ hūm
 hūm hūm phaṭ svāhā ||

gal te char mi h̄bab na dehi tshe sñags h̄di bzlog la bzlas te / char h̄bab
 bo || gal te mi h̄bab na dehi tshe mgo ardza kañi dog pa ltar h̄gas so || char
 dbab pa źes bya bañi cho gaño || (20) sprin dral ba bsad de / dur khrod ky
 ras la ñe bar h̄dug nas sñags bzlas śiñ dral te /

om āryā ya śma śā na pri yā ya hūm hūm hūm phaṭ svāhā /
 sprin dral bañi cho gaño || (21) pha rol gyi sde rnam par gñig par bya
 bañi phyir kha ti kañi sgrub pa bsad de kha ti ka dañ / bdud rtsi lña dañ/
 ku thā ra tstshi nna dañ lhan cig btags la ril bu bya ste / sñags ni

om badzra ka rta ri he badzra ya hūm hūm hūm phaṭ /
 dños grub kyi don du bye ba bzlas śiñ sñon du bsñen pa h̄bum byas te /
 de bsgrubs la ril ba spyi blugs kyi mgrin par bskor źiñ bskor nas bcad na
 dgra thams cad kyi mgo med par h̄gyur ro || rdo rje gri gug gi cho gaño ||
 (22) lha rnams dgas par h̄dod pas thig le sgrub te tshañs pañi sa bon rgyal
 la bsgrubs nas / ku thā ra tstshinna dañ bsres la ñi ma gzas zin pa na mi
 bskyod pa dañ btag ciñ btags nas dgra sta byas te / de rkañ pas mnan nas
 sñags bzlas te /

om badzra kuṣṭhāra pā ta ya pā ta ya hūm hūm hūm [310b] phaṭ
 svāhā /

bye ba bzlas la thig le byas te gañ la phyag byas pa de h̄gas so || lha dgas
 pañi cho gaño || (23) tsha bas gduñ bar h̄dod pas arkkahī lo ma la dug dañ
 ske tshe dañ tsi tra kañi khu bas dgra boñi miñ bri źiñ h̄bras phub kyi me
 la gduñs te sñags khri bzlas so ||

om he badzra dzvā ra dzvā ra śa trum̄ bhruñ hūm hūm hūm phaṭ
 svāhā /

ayutajāpena sidhyati || (24) madyam udgiritu¹kāmena sādhyasya nābhau
 MAM-kāraṃ bhāvayet / MAM-kāraṇiṣpannaṃ madyodaraṃ vibhāvayet /
 vāntikurvan² dṛṣyate / madyam udgirati || (25) pramādāṃ vaśikartukā-
 [8a]mena aśokāṣṭamyām aśokatalaṃ gatvā raktavastraṃ paridhāya madana-
 phalaṃ³ bhakṣayet / kāmācīkārasena tilakaṃ vandya⁴ mantraṃ japet /

OM HRĪḤ⁵ AMUKĪ ME VAŚIBHĀVATU SVĀHĀ /

ayutajāpenāgacchati || (26) candrasūryau⁶ vaśikartukāmena śālīpiṣṭaka-
 mayam candrārkaṃ kṛtvā vajrodake⁷ nikṣipet / mantraṃ japet /

OM CANDRĀRKA⁸ MĀCALA MĀCALA TIṢṬHA TIṢṬHA HEVAJRĀYA

HŪM HŪM HŪM PHAṬ SVĀHĀ /

saptakoṭim japet / tiṣṭhate / candrasūryam⁹ rātriṃdivāviśeṣakaṃ¹⁰ bhavati¹¹ /
 iti candrasūryavidhāraṇavidhiḥ || (27)

OM NAGRĀ NAGRĀ

ṛty anena mantreṇa vikāvelāyām kumāryā 'rtha[8b]sāadhanārthaṃ cakṣuṣy
 aṣṭottaraśātenābhimantrya puṣpadhūpadīpānāṃ pañcopacāreṇa saṃ-
 pūjya¹² nimantrayet / caturdaśyām aṣṭamyām vā prabhātakāle kalaśādikaṃ
 saṃsthāpya tailam alaktaka¹³rasaṃ cānenaiva mantreṇaṣṭottaraśatavārān
 abhimantrayet / paścād abhimantritālaktakaraseṇa mantriṇo vṛddhān-
 guṣṭhaṃ makṣayitvā tailenāpi snāpya kumāryān¹⁴ darśayet / vada kena
 mama dravyam apahr̥tam iti / tatra sa kathayati / amukeneti / vajrajyotiṣo
 naṣṭadravyānveṣaṇavidhiḥ || (28)

OM VEDUYĀ VEDUYĀ ity ukte hastī palāyate / (29)

OM MARMĀ MARMĀ ity ukte vyāghraḥ palāyate / (30)

OM TE[9a]LIYĀ TELIYĀ ity ukte gaṇḍhā palāyate / (31)

ILI MILI PHUḤ PHUḤ ity ukte sarpaḥ palāyate / (32)

dhanapālavaineyahastena hastam darśayet / śvā palāyate / (33)

Vajrā Gaurī ca Vārī ca Vajradākī Nairātmikā ||

Bhūcarī Khecari -yogāt stambhanādi kared¹⁵ vratī¹⁶ || (34)

mantrapāṭalo dvitīyaḥ ||

PART I. CHAPTER iii

devatāpāṭalaṃ vyākhyāsyāmaḥ |

prathamam bhāvayen maitrīm dvitīye karuṇam tathā¹⁷ ||

tṛtīye bhāvayen modam¹⁸ upekṣam sarvaśeṣataḥ || (I)

¹ A udbhiritu-

² A vāntikurvana; C vāntikurvamtaṃ

³ A mandanahana

⁴ A and B vande

⁵ C OM Karakarpṇe (for Kurukulle) amukī me HRĪḤ, &c. (See translation notes.)

⁶ A, B candrasūryo; C candrasūryan

⁷ C vajrodakena

⁸ C candrārke

⁹ A, B

candrasūryo; C candrasūryan

¹⁰ A, B aviśeṣako; C aviśeṣo

¹¹ All MSS.

bhavati ¹² A saṃpūjyam; B saṃpūjye

¹³ A arakṣaka-; B missing

¹⁴ A, B

kumāryyā; C kumāryyān

¹⁵ A kare; B kuryyād; C kared

¹⁶ C yogī

¹⁷ A,

B karuṇam vibhāvayet

¹⁸ A, B muditām

tsha baḥi cho gaḥo || khri bzlas pas ḥgrub bo || (24) chañ skyug par bya
bar ḥdod pas bsgrub byaḥi lte bar yaṃ gi rnam pa sgom zīñ maṃ gi rnam
par gyur ba las chañ lto bar rnam par bsgoms te skyug par byed par bltas
na chañ skyug go || (25) rab tu myos ma dbaṇ du bya bar ḥdod pas mya
ñan med paḥi brgyad pa la mya ñan med paḥi ḥog tu soñ ste gos dmar po
bgos nas myos byed kyi ḥbras bu bzah zīñ / ka kā ma tsi kaḥi khu bas thig
le byas nas sñags bzlas te /

oṃ a mu kaṃ me hrīḥ ba sī bha ba tu svāhā /
khri yis hoñ bar ḥgyur ro || (26) zla ba dañ ñi ma dbaṇ du bya bar ḥdod
pas sa lu btags paḥi ḥgyur ba zla ba dañ ñi ma byas nas rdo rjeḥi chu la
gzug ciñ sñags bzlas te /

oṃ badzra arkka mā tsa la mā tsa la tiṣṭha tiṣṭha he badzra ya hūṃ hūṃ
hūṃ phaṭ svāhā /
bye ba phrag bdun bzlas te ñi ma dañ zla ba dag yañ dag par gnas śiñ
ñiñ mtshan bye brag med par ḥgyur ro || zla ba dañ ñi ma rnam par ḥdzin
pa zes bya baḥi cho gaḥo || (27)

oṃ na grā na grā
zes bya baḥi sñags ḥdis dus ma yin paḥi dus su don sgrub paḥi phyir
gzon nu maḥi mig dag la brgya [311a] rtsa brgyad mñon par bsñags nas
me tog la sogs paḥi mchod pa lñas yañ dag par mchod ciñ sñan gsan gdab
bo || bcu bzi paḥam brgyad paḥi sña baḥi dus su bum pa la sogs pa bzag
ciñ ḥbru mar dañ a lakṣaḥi khu ba la sñags ḥdi ñid kyis lan brgya rtsa
brgyad mñon par bsñag go || de nas mñon par bsñags paḥi a laktaḥi khu
bas bsñags paḥi mthe boñ rgan po la bskus nas ḥbru mar gyis kyañ blugs la
gzon nu ma la bstan te / ñaḥi rdzas su khyer smos / de la des smras pa / che
ge mo zes bya bas khyer ro || rdo rje skar maḥo || (28)

be ḍu yā be ḍu yā zes brjod na glaṇ po che ḥbros par ḥgyur ro || (29)
marmmā marmmā zes brjod na stag ḥbros par ḥgyur ro || (30)

tilli yā tilli yā zes brjod na bsre ḥbros par ḥgyur ro || (31)

i li mi li phuḥ phuḥ zes brjod na sbrul ḥbros par ḥgyur ro || (32)

nor skyoñ ḥdul baḥi phyag gis lag pa rab tu bstan na khyi ḥbros par ḥgyur
ro || (33) rdo rje ma dañ / dkar mo dañ / chu ma dañ / rdo rje mkhaḥ ḥgro
ma dañ / bdag med ma dañ sa spyod ma dañ / mkhaḥ spyod maḥi rnal
ḥbyor las reñs par byed pa la sogs pa brtul śugs can gyis byed do || (34)

sñags kyi leḥu ste gñis paḥo ||

PART I. CHAPTER iii

de nas lhaḥi leḥu bsad par bya ||

dañ por byams pa bsgoms par bya || gñis par sñiñ rje rnam sgom zīñ ||
gsum pa dgaḥ ba sgom pa dañ || kun [311b] gyis thar ni btañ sñoms
so || (1)

tasmāt punar api

prathamam sūnyatābodhiṃ dvitīyaṃ bījaśaṃgrahaṃ ||
trītiyaṃ bimbaniṣpattiṃ caturthan nyāsaṃ akṣaraṃ || (2)

rephena sūryaṃ purato vibhāvya
tasmin [9b] nābhau¹ HŪM-bhavaviśvavajraṃ ||
tenaiva vajreṇa vibhāvayec ca
prākāraṃ pañjarabandhanañ ca || (3)

prathamam bhāvayen mṛtakam dharmadhātūtmakam viduḥ ||
yogī tasyopari sthitvā herukatvaṃ vibhāvayet || (4)

tataḥ

svaḥṛdi bhāvayed rephaṃ tadbhavaṃ sūryamaṇḍalaṃ ||
tattraiva HŪM-kṛtiṃ caiva prajñopāyasavbhāvakaṃ || (5)
kṛṣṇavarṇaṃ mahāghoraṃ HŪM-kāraṃ vajrasambhavaṃ ||
vajravaraṭakamadhyasthaṃ HŪM-tattvaṃ vibhāvayet || (6)

punaḥ /

HŪM-kārapariṇataṃ dṛṣṭvā dveṣātmakaṃ² vibhāvayet ||
vajrajanmamahākṛṣṇaṃ nīlapaṅkajasannibhaṃ ||
athavā nīlārūṇābhamaṃ ca bhāvayec chandayā khalu || (7)
vyomni bhāṭṭārakaṃ dṛṣṭvā vajrajanmamahākṛpaṃ ||
pūjayed aṣṭa[10a]devībhiḥ sarvālaṅkāradhāribhiḥ || (8)
Caurī mṛgalāñchanadhartrī Gaurī mārtaṇḍabhājanam³ ||
Vetālī vārihastā ca bhaiṣajyadhartrī Ghasmarī || (9)
Pukkaṣī⁴ vajrahastā ca Śavarī rasadhari tathā ||
Caṇḍālī ḍamaruṃ vādya⁵ · etābhiḥ pūjyate prabhuḥ ||
Ḍombyāliṅgitakandharo mahārāgānūrāgitaḥ || (10)
candrālikālimārtaṇḍam · bījam⁶ madhyagataṃ⁷ bhavet ||
sa eva sattva⁸ ity āhuḥ paramānandasavbhāvako⁹ || (11)
visphuranti svadehābhāḥ gagaṇamaṇḍalacchāḍakāḥ ||
saṃhāryānayed dhṛdaye¹⁰ yogī dveṣātmako bhavet || (12)
nīlārūṇābhavarṇena raktabandhukanetravān ||
piṅgordhvakeśavartasī¹¹ ca pañcamudreṇālaṅkr[10b]taḥ || (13)
cakrī kuṇḍala kaṇṭhī ca haste rūcaka mekhalā ||
pañcabuddhaviśuddhyā ca etā mudrāḥ prakīrtitāḥ || (14)
kruddhadṛṣṭir vyāgracarmā <sa>¹² dviraṣṭavarṣākṛtiḥ ||
vāme vajrakapālaṃ ca khaṭvāṅgaṃ cāpi vāmataḥ ||

¹ C ravau

² C dveṣātmanam

³ A -bhāṃjanam

⁴ A, C Pukkaṣī.

Pukkaṣī is the more common spelling throughout the MSS., and the name is regularly so spelt in T.

⁵ A damanukaṃ vādayet; C damanuṃ vāde; B omits this passage

⁶ All MSS. bīja-

⁷ C -gate

⁸ All MSS. satvam

⁹ A, C -svabhāvakaṃ;

B -svabhāvaka

¹⁰ A anaye hṛdayam

¹¹ A piṅglorddhvakeśavratmā ca; B

piṅgadhakeśavatmā ca; C piṅgordhvakeśavatma ca; T ḥkhyil = āvarta

¹² A -carmā-

varo dvir, &c.; C -carmā dvir, &c.; B missing

yañ ni stoñ pañi byañ chub ste || gñis pa la ni sa bon bsdu ||
gsum pa la ni gzugs brñan rdzogs || bñi pa la ni yig hbru dgod || (2)

re phas ñi ma sñon du rnam bsgoms nas ||
ñi der hūm byuñ sna tshogs rdo rje ste ||
rdo rje de ñid kyis ni ra ba dañ ||
gur bcin ba yañ rnam par sgom pa ñid || (3)

dañ por ro ni rnam bsgoms pa || chos kyi dbyins kyi bdag ñid brjod ||
de steñs rnal hbyor pa gnas nas || he ru ka ni rnam par sgom || (4)
rañ gi sñiñ khar re pha sgom || de las byuñ bañi ñi dkyil hkhor ||
der ni hūm gi rnam pa ñid || thabs dañ ses rab rañ bñin can || (5)
hūm las byuñ bañi rdo rje ni || kha dog nag po hñigs chen po ||
rdo rje lte bañi dbus gnas par || yañ ni hūm gi de ñid sgom || (6)
hūm gi rnam par gyur bltas nas || ze sdañ bdag ñid rnam par bsgom ||
rdo rje skye ba nag po che || hdam skyes sñon po hdra bañi
mdog ||

yañ na sño dañ ñi mañi mdog || dad pas ñes par rnam par sgom || (7)
nam mkhar rje btsun bltas nas ni || rdo rje skye ba sñiñ rje che ||
rgyan rnams thams cad hñzin pa yi || lha mo brgyad po rnams kyis
mchod || (8)

dkar mo ri dvags mtshan pa hñzin || chom kun bdud las rgyal bañi
snod ||

ro lañs ma ni chu lag ma || gha sma ri ni sman hñzin ciñ || (9)
pukka si ni rdo rjeñi lag || de bñin ri khrod ma ro hñzin ||
gdol pa mo ni cañ teñu rduñ || hñdi rnams kyis ni gtso bo mchod ||
[312a] hñdod chags chen poñi rjes g'yuñ mos sku la hñkhyud pa ñid || (10)
chags pas ||

ā li zla ba kā li ñi || sa bon nañ du son gyur pa ||
de ñid sems dpañ zes byar brjod || mchog tu dgañ bañi rañ bñin can || (11)
nam mkhañi dkyil hkhor khyab pa rañ gi lus mtshuñs rnam par spro ||
yi ||

bsdus nas sñiñ kar dgug pa na || yo gi ze sdañ bdag ñid hgyur || (12)
sño dañ ñi ma mtshuñs pañi mdog || ban du dmar poñi spyān dañ ldan ||
skra ser gyen du hñkhyil ba dañ || phyag rgya lñas ni rnam par
rgyan || (13)

hkhor lo rna cha nor bu dañ || lag gdub dañ ni ska rags ñid ||
sañs rgyas lña ni rnam dag pa || hñdi rnams phyag rgyar rab tu
grags || (14)

sdañ mig brgyad gñis lo yi tshul ||
g'yon na rdo rje thod pa dañ || g'yon pa nas kyañ kha tvām ga ||

dakṣiṇe kṛṣṇavajraṃ ca HŪM-kāroccāraṇātmaḥ || (15)

śmaśāne kriḍate nātho¹ 'ṣṭayoginī[bhiḥ] parivṛtaḥ ||

śvasatīty anayā yuktyā śmaśānety abhidhīyate || (16)

caturbhujas² caturmāranirjitaviśuddhitaḥ / pūrvoktavarnarūpo HŪM-bhavaḥ prathamavāmabhujе narakapālaṃ devāsuraṇāṃ raktena pūritaṃ prathamadakṣiṇabhujе vajraṃ śeṣadvibhujābhyāṃ prajāñālīngitaḥ³ / Vajra-[11a]vārāhī prajāñā bhagavad⁴rūpiṇī || (17) ṣaḍbhujas trimukho⁵ / vāmaṃ raktaṃ dakṣiṇaṃ candrāruṇābhaṃ prathamam nīlaṃ / nagnoh pūrvokta-varnarūpo⁶ / bhujānāṃ ṣaṭpāramitāviśuddhiḥ / prathamavāmabhujе tri-śūlaṃ prathamadakṣiṇabhujе vajraṃ vāmadvītyabhujе ghaṇṭhā dakṣiṇa-dvītyabhujе kartiḥ / śeṣadvibhujābhyāṃ Vajraśṛṅghaḥ khalāsamāpannaḥ⁷ / yadvad bhagavān tadvat prajāñā / savyāvasavye kartṛkapālaṃ / traidhātukātmakamṛtakākṛāntaḥ || (18)

sarvatathāgataḥ[11b]yavākciṭṭahevajradevatāpaṭalas tṛtīyaḥ ||

PART I. CHAPTER iv

devatābhiṣekapaṭalaṃ vyākhyāsyāmaḥ /

svahr̥di svabijād raśmim⁸ niścārya kṛṣṇadīptayā⁹ 'ṅkuśākārayā traidhātu-kavyavasthitān buddhān ākṛṣyāṣṭamātr̥bhiḥ sampūjyānūnāyayati / (1)

om abhiṣiñcantu mām sarvatathāgatā

iti / tair buddhair herukākārarūpaiḥ pañcāmṛtabhṛtaiḥ¹⁰ pañcatathāgatāt-makaiḥ kalāśaiḥ pañcabhir abhiṣicyate¹¹ abhiṣicyamāne¹¹ puspavṛṣṭir bhavati / dundubhīśabda uccalati¹² kuṅkumavṛṣṭir bhavati / (2) Rūpavajrādibhiḥ sampūjyate / vajragītyo¹³ Locanādhibhir giyante / abhi[12a]ṣicyamāne¹¹ mūrdhni svakuleśo bhavati / etena Heruko niṣpannaḥ trisaṃdhyādhiṣṭhāna-bhāvanāṃ vibhāvyo¹⁴tīṣṭhet / devatāmūrtyā sthātavyam || (3) abhiṣeka-paṭalaś caturthaḥ ||

PART I. CHAPTER v

atha tattvapaṭalaṃ vyākhyāsyāmaḥ / svarūpeṇa

nāsti rūpaṃ na draṣṭā ca na śabdo nāpi śrotā ca ||

na gandho nāpi ghrātā ca na raso nāpi rāsakaḥ ||

na sparśo nāpi spraṣṭā ca na cittaṃ nāpi caittikaṃ || (1)

¹ A nāthaḥ aṣṭa-; C nātho 'ṣṭa- ² A, B -bhujas ³ C -līngitaṃ ⁴ A bhavet rūpiṇī; B bhavādrūpiṇī; C bhagavan rūpiṇī ⁵ A, B ṣaḍbhujas trimukhaṃ ⁶ All MSS. nagnaṃ — rūpaṃ ⁷ A samāpatya; B, C samāpatya ⁸ A rasmī; B raśmin; C raśmi ⁹ All MS. dīptayā ¹⁰ C -bhṛtaiḥ ¹¹ A, C abhiṣiñcya-; B abhisicya- ¹² C uccarati ¹³ All MSS. gītyā ¹⁴ A, C bhāvanā bhāvyo-; B bhāvanāṃ bhāvyaṃ; T bhāvanāṃ vibhāvya

g'yas na rdo rje nag po ñid || hūm gi yi ge ḥdon paḥi bdag || (15)
 rnal ḥbyor ma brgyad yoñs bskor dur khrod du ni mgon po rol ||
 nas ||

dbugs rgyu zes byaḥi rigs pa ḥdis || dur khrod ces ni mñon par brjod || (16)
 phyag bži ni bdud bži las rnam par rgyal ba rnam par dag pa ste || goñ
 du brjod paḥi gzugs dañ / sku mdog dañ / hūm las byuñ baḥo || phyag
 g'yon gyi dañ po na skyes paḥi thod pa lha dañ lha ma yin gyi khrag gis
 bkañ ba || de bžin du g'yas kyi phyag na rdo rje || phyag lhag ma dag gis
 šes rab la ḥkhyud pa / [312b] šes rab rdo rje phag mo ni bcom ldan ḥdas
 kyis gzugs can no || (17) phyag drug pa / źal gsum pa / g'yon dmar ba / g'yas
 zla ba dañ ñi ma lta bu dañ po sñon poḥo / gcer bu goñ du brjod paḥi
 sku mdog dañ gzugs can || phyag rnams ni pha rol tu phyin pa rnam par
 dag paḥo || phyag g'yon gi dañ po na rtse gsum pa / phyag g'yas kyi dañ
 po na rdo rje / phyag g'yon gyi gñis pa na dril bu / phyag g'yas kyi gñis pa
 la gri gug / phyag lhag ma dag gis rdo rje lu gu rgyud ma la sñoms par
 ḥjug pa / bcom ldan ḥdas ji lta ba de ltar šes rab ste / g'yas dañ g'yon pa na
 gri gug dañ thod pa / kham s gsum gyi bdag ñid can gyi ro mnan paḥo || (18)
 lhaḥi leḥu ste gsum paḥo ||

PART I. CHAPTER IV

de nas lha dbaṇ bskur baḥi leḥu bsád par byaḥo ||
 rañ gi sñiñ khar sa bon bsam mo / sa bon las ni ḥod zer nag po lcags kyuḥi
 rnam paḥi gzugs kyis phyuñ nas / des kham s gsum du bžugs paḥi sañs
 rgyas thams cad spyān drañs la ma mo brgyad kyis yañ dag par mchod
 nas gsol ba gdab par byaḥo || (1)

om abhiśiñtsantu mām sarvatathāgatā
 zes sañs rgyas de rnams he ru kaḥi rnam paḥi gzugs kyis de bžin gšegs pa
 lñaḥi bdag ñid kyi bdud rtsi lñas gañ baḥi bum pa lñas dbaṇ bskur bar
 byaḥo || dbaṇ bskur pa ni me tog gi char pa ḥbab par ḥgyur ro || [313a]
 rñaḥi sgra ḥbyuñ bar ḥgyur ro || gur gum gyi char ḥbab par ḥgyur ro || (2)
 gzugs kyi rdo rje ma la sogs pa rnams kyis mchod par byaḥo || rdo rje
 spyān la sogs pa rnams kyis glu blañ bar byaḥo || dbaṇ bskur nas spyi bor
 rañ gi rigs kyi bdag por ḥgyur ro || ḥdi ni he ru ka rdzogs pa ñid do || thun
 gsum du byin gyis brlab paḥi sgom pa rnam par bsgom nas lañs te lhaḥi
 gzugs su bžag go || (3)
 dban gi leḥu ste bži baḥo ||

PART I. CHAPTER V

de nas de kho na ñid kyi leḥu bsád par bya ||
 ño bos gzugs med mthoñ ba po || sgra med thos pa po yañ med ||
 dri med snom pa po yañ med || ro med myoñ ba po yañ med ||
 reg med reg pa po yañ med || sems med sems las byuñ baḥan
 med || (1)

Jananīm Bhaginīm caiva pūjayed yogavit sadā ||
 Naṭīm¹ ca Rajakīm Vajrām Caṇḍālīm Brāhmaṇīm tathā ||
 prajñopāyavidhānena pūjayet tattvavatsalah² || (2)
 sevītavyāḥ prayatnena yathā bhedo na jāyate ||
 agu[12b]pte³ kriyate duḥkhaṃ vyāḍacaurāgnibhūcaraiḥ || (3,
 mudrāḥ⁴ pañcakulānīti kathyate mokṣahetunā ||
 vajreṇa mudryate 'nena⁵ mudrā tenābhidhīyate || (4)
 Vajra Padma⁶ tathā Karma⁷ Tathāgata Ratnaiva ca ||
 kulāni pañcavidhāny āhur uttamāni mahākṛpa || (5)
 Vajre Dombī bhaven mudrā Padme Nartī tathaiva ca ||
 Karmaṇi Rajaky⁸ ākhyātā Brāhmaṇi ca Tathāgate || (6)
 Ratne Caṇḍālīni jñeyā pañcamudrā viniścītāḥ ||
 tathāgatakulaṃ caitat saṃkṣepenābhidhīyate || (7)
 tathatāyām gataḥ śrīmān āgataś ca tathaiva ca ||
 anayā prajñayā yuktyā tathāgato 'bhidhīyate || (8)
 kulāni ṣaḍvidhāny āhuḥ saṃkṣepeṇa tu pañca[13a]dhā ||
 paścāc ca traividhyaṃ yānti kāyavakcittabhedena⁹ || (9)
 kulānām¹⁰ pañcabhūtānām pañcaskandhasvarūpiṇām ||
 kulyate gaṇyate 'nena kulam ity abhidhīyate || (10)
 nāsti bhāvako na bhāvo 'sti mantran nāsti na devatā ||
 saṃsthitau¹¹ mantradevau ca niḥprapañcasvabhāvataḥ || (11)
 Vairocanākṣobhyāmoghaś ca Ratnārolic ca Sātvikaḥ¹² ||
 Brahmā Viṣṇuḥ Śivaḥ Sarvo Vibuddhas tattvam ucyate || (12)
 Brahmā nirvṛtito buddhaḥ viśanād Viṣṇur ucyate ||
 Śivaḥ sadā sukalyāṇāt Sarvaḥ sarvātmani sthitaḥ || (13)
 satsukhatvena¹³ tattvam ca vibuddho bodhanāt rateḥ ||
 dehe saṃbhavatīty¹⁴ asmād devateti [13b] nigadyate || (14)
 bhago 'syāstīti buddhasya Bhagavān iti kathyate ||
 bhagāni ṣaḍvidhāny āhur aiśvaryādiguṇākhilāḥ ||
 athavā kleśādīmārāṇām bhañjanād Bhagavān iti || (15)
 Jananī bhāṇyate prajñā janayati yasmāi jagat¹⁵ ||
 Bhaginīti tathā prajñā vibhāgaṃ darśayed yathā || (16)
 Rajakīti Duhitā ca Nartakī ca prakathyate ||
 rañjanāt sarvasattvānām Rajakīti tathā smṛtā || (17)
 guṇasya duhanāt prajñā Duhitā ca nigadyate ||
 Nartakī bhāṇyate prajñā cañcalatvān mahākṛpa ||

¹ All MSS. -i throughout whole line ² T -tattvavit sadā ³ C aguptam
 All MSS. mudrāpañca- ⁴ A mudryate 'nenādi; B mudyē nedne; C mughrate
 neti; T suggests vajreṇa mudryate 'nenaiva ⁵ A, vajra . . . padma; C vajra . . .
 padmaṃ ⁶ All MSS. karmmaṃ ⁷ A, B karma rajakī samākhyātā; C karma
 rajakī sadā khyāta ⁸ A bhedanaiḥ; B, C bhedena ⁹⁻¹¹ A three lines missing:
 pañcabhūte mantradevau; B one line missing, one corrupt. ¹² C, K trisv etau; T saṃ-
 sthitau ¹³ A ratnāulikasāndhikāḥ ¹⁴ A satsukhena, which has been altered to
 satsukhe tena ¹⁵ B, T saṃbhavati yasmād ¹⁶ A, B jagajjinam; jagat janam

skyed byed ma dañ sriñ mo ñid ||
gar ma tshos ma rdo rje ma ||
thabs dañ ses rab cho ga yis ||
ji ltar bye bar mi hgyur bar ||
ma gsañ sbrul dañ chom rkun dañ ||
rigs lñañi phyag rgya zes bya ba ||
rdo rje hdis ni gdab pa ñid ||
rdo rje padma de bzin las ||
sñiñ rje chen po dam [313b] pa yi ||
rdo rjeñi phyag rgya g'yuñ mo ñid ||
las ni tshos mar rab tu bsad ||
rin chen gdol mar ses par bya ||
hdi rnam de bzin gsegs pañi rigs ||
dpal ldan de bzin ñid gsegs siñ ||
hdis ni ses rab rigs pa yis ||
rigs ni rnam pa drug brjod ciñ ||
sku gsuñ thugs kyi dbye ba yis ||
rigs dañ hbyuñ ba lña rnam dañ ||
rigs dañ bgrañ bya hdi yis ni ||
bsgom pa po med sgom pañan med ||
spros pa med pañi rañ bzin las ||
rnam snañ mi bskyod don yod dañ ||
tshañs pa khyab hjug zi ba dañ ||

tshañs pa sgrib bral sañs rgyas ñid ||
rtag tu dge bas zi ba ñid ||

dam pañi bde bas de ñid de ||
gañ phyir lus las [314a] byuñ ba
ñid ||

sañs rgyas hdi la bha ga mñah ||
bha ga rnam pa drug tu brjod ||
yañ na ñon moñs la sogs bdud ||

gañ phyir skye hgro skye pa yi ||
gañ phyir skal pa ston pa yi ||
gtso blag ma dañ bu mo dañ ||
sems can thams cad htshod pañi
phyir ||

yon tan hjo phyir ses rab ni ||
sñiñ rje chen po g'yo bañi phyir ||

rnal hbyor rig pas rtag tu mchod ||
gdol ma de bzin bram ze mo ||
de ñid rig pas rtag tu mchod || (2)
rab tu hbad pas bsten pa ñid ||
sa spyod me yis sdug bsñal byed || (3)
thar bañi rgyur ni brjod par bya ||
des na phyag rgyar brjod par bya || (4)
de bzin gsegs dañ rin chen ñid ||
rigs ni rnam pa lña ru brjod || (5)
de bzin padmañi gar ma ñid ||
de bzin gsegs pañi bram ze mo || (6)
phyag rgya lñañi ni rnam par nes ||
mdor bsdus pas na brjod bar bya || (7)
de bzin slar yañ gsegs pa ñid ||
de bzin gsegs ses brjod par bya || (8)
mdor bsdus pas ni rnam par lña ||
phyi nas rnam pa gsum du hgyur || (9)
phuñ po lña yi rañ bzin gyis ||
rigs ses mñon par brjod par bya || (10)
lha med snags kyañ yod ma yin ||
snags dañ lha ni yañ dag gnas || (11)
rin chen dpañ med sems dpañ bo ||
thams cad sañs rgyas de ñid
brjod || (12)

hjug phyir khyab hjug brjod par bya ||
thams cad kun gyi bdag ñid
gnas || (13)

bde ba rtogs phyir rnam sañs rgyas ||
lha zes mñon par brjod par bya || (14)

bcom ldan hdañ ses brjod par bya ||
dbañ phyug la sogs yon tan kun ||
bcom phyir bcom ldan hdañ ses
bya || (15)

ses rab ma ses brjod par bya ||
ses rab sriñ mo zes bya ñid || (16)
gar mkhan ma zes brjod par bya ||
gtso blag ma zes de bzin brjod || (17)

bu mo zes ni brjod par bya ||
ses rab gar mar brjod par bya ||

asparśā Bhagavatī yasmāt tasmād Dombī¹ prakathyate || (18)
jalpanam japam ākhyātam ālikālyoḥ prajalpanāt ||
maṇḍalam [14a] pādalekhaḥ syān malanād maṇḍalam ucyate || (19)
karasphoṭo bhaven mudrā · aṅgulyāmoṭanam tathā ||
tad dhyeyam cintitam yac ca dhyeyam yasmād vicintanam || (20)
pitari prāptam yat saukhyam tat sukham bhujiyate svayam ||
maraṇam yena sukhena tat sukham dhyānam ucyate || (21)
tattvapaṭalaḥ pañcamah ||

PART I. CHAPTER vi

ataḥ² param pravakṣyāmi caryām³ pāraṃgatām varām ||
gamyate yena siddhāntam Hevajre siddhihetunā || (1)
bhāvakena vidhartavyam karṇayor divyakunḍalam ||
śirasi cakrī dhartavyā hastayo rucakadvayam || (2)
kaṭyām vā mekhalam caiva pādayor nūpuran tathā ||
bāhumūle ca keyūram grīvāyām asthimālikā || (3)
[14b] paridhānam vyāghracarma bhakṣaṇam daśārdhāmṛtam ||
herukayogasya puṃso vihāraḥ pañcavarṇeṣu || (4)
pañcavarṇasamāyuktam ekavarṇan tu kalpitam ||
anekenaikavarṇena yasmād bhedo na lakṣyate || (5)
ekavṛkṣe śmaśāne vā bhāvanā kathyate śubhā ||
mātṛgrhe tathā⁴ ramye⁵ 'thavā vijane prāntare || (6)
kiñcid uṣme tu samprāpte caryām kartum yadiṣyate⁶ ||
siddhim gantum yadicchāsti⁷ caryayā tv anayā caret || (7)
cāruvaktṛm viśālākṣim rūpayauvanamaṇḍitam ||
nīlotpalāśyāmāṅgim⁸ ca svābhiṣikṛtām kṛpāvatim ||
vajrakanyām imām grhya caryām kartum vibudhyate⁹ || (8)
vajrakulābhāvāt [15a] sveṣṭadevakulena krīyate ||
athavānyakulodbhavā¹⁰
bodhibījanikṣepeṇa saṃskṛtām (imām) grh(ṇīyāt)¹¹ || (9)
yadi [gītam]¹² gīyata ānandāt tarhi vajrānvitam param¹³ ||
yady ānande samutpanne nṛtyate mokṣahetunā ||
tarhi vajrapade nāṭyam kuryād yogī samāhitah || (10)
Akṣobhyaś cakrīrupenāmitābhaḥ kuṇḍalātmakaḥ ||
Ratneśaḥ kaṇṭhamālāyām haste Vairocanaḥ smṛtaḥ¹⁴ || (11)
mekhalāyām sthito 'moghaḥ prajñā khaṭvāṅgarūpiṇī ||
ḍamarūpāyarūpeṇa yogī¹⁵ dveṣaviśuddhitah || (12)

¹ A, B Dombī tasmāt ² A, B athaḥ ³ All MSS. caryāparam- ⁴ A, B, T tathā rātrau; C tathā raṇye ⁵ A inserts arddharātrau vibhogya; C inserts arddharātrau viśeṣataḥ ⁶ A kartuṃ ca dudhata; B katyam yayadiyate ⁷ A yadicchānti; B see p. 6, fn. 11 ⁸ A nīlotpalāśyāmā; B, T omit ⁹ A kartum yadiṣyate; B kartutta vasyate ¹⁰ C athavā cānukulotbhavām ¹¹ A, C saṃskṛtām grhya; C saṃgrhya; T suggests as amended ¹² All MSS. gītam gīyate ¹³ A -tatparam ¹⁴ C mataḥ ¹⁵ A ḍamarukopāyayogī; B ḍamarukopāyarūpeṇa yogī

gañ phyir bcom ldan mi reg pa || de phyir g'yuñ mor brjod par bya || (18)
 ā li kā li rab brtags pas || brjod pa bzlas par yañ dag bsád ||
 rkañ pañi rjes ni dkyil ħkhor ñid || ñed phyir dkyil ħkhor brjod par
 bya || (19)
 lag pa bsgyur ba phyag rgya yin || sor mo ñed pañan de bzin no ||
 gañ phyir rnam sems bsam gtan ni || gañ bsam de ni bsam gtan no || (20)
 ji ltar pha las bde thob pa || de yi bde ba rañ gis bzañ ||
 bde ba gañ gis ħchi ba ħdi || de yi bde ba bsam gtan brjod || (21)
 de kho na ñid kyi leñu ste lña paño ||

PART I. CHAPTER vi

[314b] de nas gzan yañ rab bsád spyod pa pha rol phyin mchog ñid ||
 bya ||
 gañ gis dños grub mthar ħgro ba || kye ħi rdo rje dños grub rgyus || (1)
 sgom pa po yis rnam ħdzin pa || rna ba dag la rna cha bzañ ||
 spyi bor ħkhor lo rnam par ħdzin || lag pa dag la lag gdub ñid || (2)
 rked pa la yañ ska rags ñid || rkañ par de bzin rkañ gdub bo ||
 lag pañi rtsa bar dpuñ rgyan ñid || mgrin par rus pañi phreñ ba ste || (3)
 bgo ba stag gi lpags pa ñid || bzañ ba mi ħchi bcu phyed de ||
 he ru ka sbyor skyes bu ste || kha dog lña la rnam par gnas || (4)
 rigs lña dag dañ mñam ldan pa || rigs ni gcig tu rnam par brtag ||
 kha dog du ma ñid kyis ni || gañ phyir dbye ba mtshan mi bya || (5)
 śiñ gcig dañ ni dur khrod dañ || ma moñi khyim dañ mtshan mo dañ ||
 yañ na dben pañam bas mthañ ru || sgom pa bzañ por brjod par bya || (6)
 cuñ zad drod ni thob pa na || gal te spyod pa byed ħdod pas ||
 gal te ħgrub ħgyur ħdod yod na || ħdis ni spyod pa spyad pa ñid || (7)
 śin tu bzin bzañ mig yañ ma || rañ gis dbañ bskur śiñ rje can ||
 rdo rjeñi bu mo ħdi khyer nas || spyod par bya bar rtogs par bya || (8)
 rdo rje rigs kyi dños med na || rañ ħdod lha yi rigs kyis bya ||
 yañ na gzan gyis rigs byuñ ba ||
 byañ chub sa bon gdab pa dañ || sbyañ ba yis ni bzuñ bar bya || (9)
 gal te dgañ bas glu blañ ste || de tshe rdo rje mchog ldan no ||
 gal te [315a] dgañ ba skyes pa na || thar pañi rgyur ni gar bya ste ||
 de tshe rdo rje rkañ pas gar || yo gis mñam par gzag pas byed || (10)
 ħkhor loñi gzugs kyis mi bskyod pa || rna chañi bdag ñid ħod dpañ med ||
 mgul gyi phreñ ba rin chen bdag || lag gdub rnam par snañ mdzad
 brjod || (11)
 ska rags la ni don yod gnas || kha tvām ga gzugs śes rab ste ||
 thabs kyi gzugs kyis cañ teñu ñid || ze sdañ rnam dag rnal ħbyor pa || (12)

mantra[vi]śuddhyā¹ sthitā gītā nartanā bhāvanā smṛtā ||
 tasmād gitañ [15b] ca nāṭyañ ca kuryād² yogī sadā sadā || (13)
 bhakṣitavyaṇ tu bhaiṣajyaṇ pātavyaṇ vāri nityatām ||
 jarāmṛtyur na bādhetā³ rakṣābhūtaḥ sadā bhavet || (14)
 cauryakeśakṛtām mukuṭīm⁴ tatra HŪM-bhavo⁵ yojayet ||
 pañcabuddhakapālāni dhartavyaṇ yogacaryayā || (15)
 pañcāṅgulakapālakhaṇḍaṇ [kṛtvā] mukuṭyaṇ⁶ dhriyate sadā ||
 kacaḍorī dvivetā ca prajñopāyasvabhāvataḥ ||
 bhasmakeśapavitrañ ca yogī vibharti caryayā || (16)
 jāpo ḍamarukaśabdaḥ⁷ prajñākhaṭvāṅgo⁸ bhāvanā ||
 jāpyaṇ bhāvyaṇ bhaved etad vajrakapālacaryayā || (17)
 lobhaṇ mohaṇ bhayaṇ krodhaṇ vṛḍākāryaṇ ca varjayet ||
 nidrām ātmānaṇ [16a] utsṛjya caryāṇ kuryān⁹ na saṃśayaḥ || (18)
 śarīraṇ dānaṇ datvā ca paścāc caryāṇ samārabhet ||
 bhāgābhāgavicāreṇa tasmād dānaṇ na dīyate || (19)
 bhakṣyaṇ bhojyaṇ tathā pānaṇ yathāprāptaṇ tu bhakṣayet ||
 grahaṇaṇ nātra kartavyaṇ¹⁰ iṣṭāniṣṭavikalpataḥ || (20)
 bhakṣyābhakṣyavicāraṇ tu peyāpeyaṇ tathaiva ca ||
 gamyāgamaṇ tathā mantrī vikalpan naiva kārayet || (21)
 siddhilabdho 'pi yaḥ śiṣyaḥ samyagjñānāvabhāsaḥ ||
 abhivandayati guruṇ siddho 'vicyātyājyahetunā || (22)
 śikṣādikṣāvinirmukto lajjakāryaṇ tathaiva ca ||
 sarvabhāvasvabhāvena [vi]cared yogī mahākṛpaḥ || (23)
 homatyāgatapo'tito ma[16b]ntradhyaṇavivarjitaḥ ||
 samayasamvaravinirmuktaś caryāṇ kurute suyogavān || (24)
 śakratulyo 'pi yo daityaḥ purato bhavati¹¹ niścitaṇ ||
 bhayaṇ tatra na kurvīta śiṃharūpeṇa paryaṭet || (25)
 karuṇā pīyate nityaṇ sarvasattvārthahetunā ||
 yogapānarato yogī nānyapānena majjanaṇ¹² || (26)
 caryāpaṭalaḥ ṣaṣṭaḥ ||

PART I. CHAPTER vii

atha chomāpaṭalaṇ vyākhyāsyāmaḥ /

yena vijñāyate bhrāta bhaginī ca na saṃśayaḥ || (I)

¹ All MSS. viśuddhyā ² All MSS. kurute ³ A, B bādhet ⁴ All MSS. -ā . . . -ī ⁵ All MSS. -bhava; K -bhavo ⁶ A mukuṭyā; B mukuṭā
⁷ A, B ḍamarukāśabda; C ḍamarukāśabdāṇ ⁸ All MSS. khaṭvāṅga ⁹ A, B caryā kriyate; C caryāṇ kriyen ¹⁰ A, B grahaṇ atra na kartavyaṇ; C grahaṇaṇ atra kartavyaṇ ¹¹ A, C bhava; B bhavati ¹² A majjanaḥ; B, C majjanaṇ

glu ni rnam dag snags su gnas || gar ni sgom pa byas pa ñid ||
 de yi phyir na glu dañ gar || yo gis rtag tu rtag tu byas || (13)
 sman ni rnam par bzañ ba ste || chu ni rtag par btuñ ba ñid ||
 rga śis zil gyis mi gnon ciñ || rtag tu sruñ bar hgyur ba yin || (14)
 rkun mañi skra las cod pan byas || de la hūm byuñ sbyar bar bya ||
 sañs rgyas lña yi thod pa rnams || rnal hbyor spyod pas rnam par
 ḥdzin || (15)
 thod pa sor lña pa yi tshad || byas pas cod pan ḥdzin par byed ||
 thabs dañ śes rab rañ bzin las || skra yi ska rags ñis bskor ñid ||
 thal ba skra yi mchod phyir thogs || rnal hbyor pa yi spyod pas ḥdzin || (16)
 cañ teñu sgra ni bzlas pa ste || kha tvām ga sgom śes rab ñid ||
 rdo rje thod pañi spyod pa yis || ḥdi dañ bzlas dañ sgom pa yin || (17)
 brkam dañ rmoñs dañ ḥjigs dañ || ño tshañi ḥbras bu rnam par spañ ||
 khro ||
 bdag ñid kyi ni [315b] gñid spañs the tsom med par spyod par
 nas || bya || (18)
 lus kyi sbyin pa byin nas ni || phyi nas spyod pa yañ dag spyad ||
 skal dañ skal min rnam spyod pas || de phyir sbyin pa sbyin mi bya || (19)
 bzañ bcañ de bzin btuñ ba ñid || ji ltar rñed pa rab tu bzañ ||
 yid hoñ mi hoñ rnam rtog phyir || zen pa tsam du mi bya ho || (20)
 bzañ dañ bzañ min spyod pa dañ || de bzin btuñ dañ btuñ min ñid ||
 bgrod dañ bgrod min snags pa yis || rnam rtog ñid du mi bya ho || (21)
 dños grub rñed pañi slob ma gañ || yañ dag ye śes snañ ba po ||
 mnar med spañ bañi rgyu yi phyir || grub pas bla ma mñon phyag
 btsal || (22)
 bslab dañ dbañ las rnam par grol || de bzin ño tshañi ḥdras bu ñid ||
 dños po kun gyi rañ bzin gyi || yo gis rnam dpyad sñiñ rje che || (23)
 sbyin sreg mchog sbyin dkañ thub snags dañ bsam gtan rnam par
 ḥdas || spañs ||
 dam tshig sdom las rnam par grol || rnal hbyor ldan par spyod par
 byed || (24)
 ñes par sñon du lha min gañ || brgya byin lta bu yin na yañ ||
 de la ḥjigs par mi bya ste || señ geñi gzugs kyis rnam par
 rgyu || (25)
 sems can kun gyi don gyi phyir || rtag tu sñiñ rje btuñ bar bya ||
 rnal hbyor btuñ dgañ rnal hbyor pa || gzan gyi btuñ bas bzi ba med || (26)
 spyod pañi leñu ste drug pañu ||

PART I. CHAPTER vii

de nas tstsho mañi leñu bsad par bya ||
 gañ gi spun dañ sriñ mor yañ || [316a] the tsom med par śes par
 bya || (1)

aṅgulīm darśayed yas tu · āgatam ity uktaṃ bhavet¹ ||

dvābhyāṃ susvāgato bhavet ||

kṣemamudrāṃ vijñānīyād vāmāṅguṣṭhanipīdanāt || (2)

anāmikāṃ tu yo dadyād dadyāt tasya ka[17a]niṣṭhikāṃ ||
madhyamān darśayed yas² tu dadyāt tasya³ pradeśikāṃ || (3)

anāmikān darśayed yas² tu grīvāṃ tasya⁴ pradarśayet ||
paṭaṃ saṃdarśayed yas² tu triśūlaṃ tasya⁵ darśayed || (4)

stanaṃ darśayed yas² tu sīmān tasya⁶ pradarśayet ||
medinīm darśayed yas² tu cakram tasya⁷ pradarśayet || (5)

bhṛkuṭīm darśayed yas² tu śikhāmokṣo vidhīyate⁸ ||
lalāṭaṃ darśayed yas² tu pṛṣṭaṃ tasya⁹ pradarśayet || (6)

pādalaṃ darśayed yas² tu kṛīḍate kautukena¹⁰ tu ||
mudrā¹¹ pratimudreṇa bhedayet samayena tu || (7)

vadanti tatra yoginya¹² aho putra¹³ mahākṛpa ||

yadi mālāhastan darśayanti tatra¹⁴ militavyam iti kathayanti || (8)

mālā<m a>¹⁵[17b]bhipreṣitāṃ kṛtvā samaye tiṣṭha¹⁶ suvratā ||
bhajeti¹⁷ tatra melāyāṃ divyagocaram āśritya^{18 19} ||

yad <dhi> vadanti yoginyas tat sarvam <eva> kartavyaṃ || (9)

Vajragarbha uvāca / he bhagavan ke te melāpakasthānāḥ /

bhagavān āha /

<te> pīṭhañ copapīṭhañ ca kṣetropakṣetram eva ca ||
chandohañ copacchandohaṃ melāpakopamelāpakas tathā ||
pīlavaṃ copapīlavaṃ śmaśānopaśmaśānakaṃ || (10)

etā dvādaśabhūmayah ||

daśabhūmīśvaro nātha ebhir anyair na kathyate || (11)

Vajragarbha uvāca / he bhagavan ke te pīṭhādayaḥ /

bhagavān āha /

pīṭhaṃ Jālandharaṃ khyātam Oḍḍiyānaṃ tathai[18a]va ca ||
pīṭhaṃ Paurṇagiris²⁰ caiva Kāmarūpan tathaiva ca || (12)

upapīṭhaṃ Mālavaṃ proktaṃ Sindhur Nagaram eva ca ||
kṣetraṃ Munmuni prakhyātam kṣetraṃ Kāruṇyapāṭakaṃ ||

Devikoṭaṃ tathā kṣetraṃ kṣetraṃ Karmārapāṭakaṃ || (13)

upakṣetraṃ Kulatā proktaṃ Arbudaś ca tathaiva ca ||

Goḍāvarī hi Mādriś ca · upakṣetraṃ hi saṃkṣipet || (14)

chandohaṃ Harikelañ ca lavaṇasāgaramadhyajaṃ ||

Lampākam Kāñcikaṃ caiva Saurāṣṭraṃ ca tathaiva ca || (15)

Kalīṅgam upacchandohaṃ dvīpaṃ cāmīkarānviṭaṃ ||

¹ This half-line is absent from B and T
C tasyā

⁴ A, B tasyāḥ; C tasyā

² A, B yas; C yā

⁵ All MSS. tasyā

³ A, B tasya;

⁶ A, C sīmān

tasyāḥ; B sīmantaṃ tasya

⁷ A, B tasya; C tasyā

⁸ A 'bhidhīyate

⁹ A, B

tasya; C tasyā

¹⁰ A, B nandakena

¹¹ A mudrā; B, C mudrām

¹² A

vadanti tatra yoginī; B vadanti yoginyas tatra

¹³ A inserts sādhu

¹⁴ A, B

gañ žig sor mo gcig ston dañ ||
g'yon pañi mthe bon bcañs pa las ||

gañ žig srin lag ster ba las ||
gañ žig guñ mo ston pa la ||
gañ žig srin lag ston pa la ||
gañ žig gos ni ston pa la ||
gañ žig nu mo ston pa la ||
gañ žig so ni ston pa la ||
gañ žig khro gñer ston pa la ||
gañ žig dpral ba ston pa la ||
gañ žig rkañ mthil ston pa la ||
phyag rgya phyag rgyañi lam gyis ni ||
de la rnal hbyor mas smras pas ||
gal te phreñ bañi lag ston na ||
phreñ ba mñon par gtañ byas na ||
de la phyi rol žes ħdu ba ||
de la ħdu bar rnal hbyor mas ||
kye bcom ldan ħdas ħdu bañi gnas du
bkañ stsal pa /

gnas dañ ñe bañi gnas dañ ni /
tstshando ñe bañi tstshando dañ ||
ħthuñ bcod ñe bañi ħthuñ gcod ñid ||

sa bcuñi dbañ phyug mgon po ñid ||
kye bcom ldan ħdas gnas la sogs pa
stsal pa /

gnas ni dzā lan dha rar bsād ||
gnas ni ko lā gi rī ñid ||
ñe gnas mā la va žes brjod ||
žin ni mu mmu nir bsād de ||
de vi ko ta de bžin žin ||
ñe žin ku lu ta žes brjod ||
bā yi mchog sbyin kha bañi ri ||
tstshando ha ri ke la dañ ||
lam pa kā dañ kāñtsi ñid ||
ñe bañi tstshando ka liñ ka ||

gñis kyis legs par ħoñs pa yin ||
bsñun gyi phyag rgyar rnam par
śes || (2)

de yi theñu chuñ rnam par sbyin ||
de yi mdzub mo rnam par sbyin || (3)
de yi mgrin par rab tu bstan ||
de yi rtse gsum rab tu bstan || (4)
de yi mtshams ni rab tu bstan ||
de yi kha ni rab tu bstan || (5)
gtsug pud dgrol bar brjod par bya ||
de yi rgyab ni rab tu bstan || (6)
ldo yis rnam par rtse bar bya ||
dam tshig gis ni rnam par dbye || (7)
e ma bu ni sñiñ rje che ||
ħdu bar bya žes smra ba yin || (8)
dam tshig la gnos brtul žugs bzañ ||
bzañ poñi spyod yul gnas pa ni ||
gañ smras de ltar thams cad bya || (9)
du lags / bcom [316b] ldan ħdas kyis

žin dañ ñe bañi žin ñid dañ ||
de bžin ħdu ba ñe ħdu ba ||
dur khrod ñe bañi dur khrod
ñid || (10)

ħdi rnams sa ni bcu gñis te ||
ħdis ni gžan gyis brjod mi bya || (11)

gañ lags / bcom ldan ħdas kyis bkañ

de bžin du ni u ħi ñid ||
de bžin du ni kām rū ñid || (12)
sin dhu na ga ra ñid do ||
žin ni byed pañi brañ ñid do ||
žin ni lcags pañi brañ ñid do || (13)
de bžin arbu ta ñid dañ ||
ñe bañi žin ni mdor bsdus paño || (14)
lan tsva rgya mtshoñi nañ skyes dañ ||
de bžin so so rašta ñid || (15)
gser dañ ldan pañi gliñ dañ ni ||

tatrāmilitavyam

¹⁵ All MSS. mālābhiḥ preṣitām; T mālām abhipreṣitām

¹⁶ C

tiṣṭhati

¹⁷ A bahyati; B bahye; C bāhyeti

¹⁸ A āsritā; B āsritāyām; C

āsritāyānah

¹⁹ All MSS. insert bhajet (C tyajet) tatra melāyām (seemingly a repetition

from above)

²⁰ A, B Paurṇagiriñ; C Pūrṇagiriñ

Kokaṇaṃ¹ copacchandohaṃ samāsenābhidhīyate || (16)
 pīlavaṃ <ca> grāmantaṣṭhaṃ pīlavaṃ nagarasya ca ||
 Caritraṃ Kośalaṃ caiva Vindhyā[18b]kaumārapaurikā ||
 upapīlavaṃ tatsanniveśaṃ² Vajragarbha mahākṛpa || (17)
 śmaśānaṃ pretasaṃhātaṃ śmaśānaṃ codadhes taṭaṃ³ ||
 udyānaṃ vāpikātīraṃ upaśmaśānaṃ ucya⁴ || (18)
 divasaṃ caiva vakṣyāmi⁵ yoginīnāṃ sumelakaṃ ||
 Hevajre Yoginītantra sarvasattvārthahetunā || (19)

Vajragarbha uvāca / he bhagavan ke te divasāḥ / bhagavān āha /
 pretapakṣe caturdaśyām aṣṭamyāṇ ca tathaiva ca || (20)
 dhvajaṃ śāstrahataṃ caiva saptāvartaṇ ca bhakṣayet⁶ ||
 kṛpām utpādya yatnena mārānaṃ kṛīyate viduḥ⁷ || (21)
 kṛpāhīnā na sidhyanti⁸ tasmāt kṛpām utpādayet ||
 duṣṭāvatāraṇe sarvaṃ [19a] vidhimukhyāt⁹ prasidhyati¹⁰ || (22)

tatraivaṃ mantavyaṃ /
 dinas tu bhagavān Vajrī naktam prajñā ca bhaṇyate || (23)
 nākāryaṃ vidyate kiñcin nābhakṣyaṃ vidyate sadā ||
 nācintyaṃ vidyate hy atra nāvācyaṃ yac chubhāśubhaṃ || (24)
 yathātmani tathā sattve tathātmani <hy> ahaṃ paraṃ ||
 iti saṃcintya yogātmā khānapānādīm ārabhet || (25)
 yāvanto¹¹ <hy> āṅgavikṣepā vacasaḥ prasarāṇi ca ||
 tāvanto mantramudrāḥ syuḥ śrīherukapade sthite || (26)
 śrīkāraṃ advayaṃ jñānaṃ hekāraṃ¹² hetvādiśūnyatā ||
 rukārāpagatavyūhaṃ kakāraṃ¹³ na kvacit sthitaṃ || (27)
 yeśāṃ yeśāṃ ca jantūnāṃ pīṣitaṃ aśnīyate¹⁴ budhaiḥ ||
 te te sattvā vaśaṃ yānti [19b] vajrakapālayogataḥ || (28)
 chomāpāṭalaḥ saptamaḥ ||

PART I. CHAPTER viii

atha yoginīcakraṃ vyākhyāsyāmaḥ /

khadhātau bhagaṃ dhyātvā madhye kurvīta bhāvanāṃ ||
 cakraṃ pūrvaṃ yathānyāyaṃ devatānāṃ yathodayaṃ || (1)
 cakraṃ kṣoṇijalaṃ pūrvaṃ yathānyāyaṃ hutāśanaṃ ||
 devatānāṃ mahāvāyur bhāvakaś ca yathodayaṃ || (2)
 dharmodayodbhavaṃ cakraṃ dvipuṭaṃ <hi>¹⁵ nirāmayāṃ ||

¹ C Kāṃkanam ² C tatsaṃnidhayam ³ A codadheṣṭataṃ; B codadhistaṭi
⁴ All MSS. nigadyate ⁵ A, B pravakṣyāmi ⁶ C bhavād yāti ⁷ A vibhuḥ
⁸ B sidhyante ⁹ A vidhisamkhyāt ¹⁰ B prasidhyate ¹¹ A, B yāvanto'ṅga-;
 C yāvanta āṅga- ¹² A hekāti ¹³ A kakāti; C kakāreṇa ¹⁴ A agniyate
¹⁵ All MSS. śuddha-; Absent from T.

koñ ka nā yañ ñe tstshandor || mdor bsdu pas ni brjod par bya || (16)
 ḥthuñ gcod groñ khyer gyi dañ yañ || ḥthuñ gcod groñ gi mthar gnas pa ||
 tsa ri tra ta ko sa la || bin dha gžon nuḥi groñ khyer ro ||
 rdo rje sñiñ po sñiñ rje che || ñe baḥi ḥthuñ gcod [317a] de ñe
 baḥo || (17)
 dur khrod rab gson dge ḥdun dañ || dur khrod rgya mtshoḥi ḥgram ñid
 do ||
 skyed tshal ra ba rdziñ buḥi ḥgram || ñe baḥi dur khrod brjod par bya || (18)
 sems can kun gyi don gyi phyir || rnal ḥbyor ma rgyud kye rdo rje ||
 rnal ḥbyor ma yi legs ḥdu ba || ñin par ñid kyañ rab bsad bya || (19)
 kye bcom ldan ḥdas ñi ma gañ lags / bcom ldan ḥdas kyis bkaḥ stsal pa /
 yi dvags zla phyed bcu bzī dañ || de bzīn du yañ brgyad pa ñid || (20)
 rgyal mtshan dañ ni mtshon bsnun lan bdun pa ḥaḥ bzaḥ bar bya ||
 ñid ||
 ḥbad pas sñiñ rje bskyed pa yis || bsad par bya bar brjod pa ñid || (21)
 sñiñ rje med na mi ḥgrub pas || de phyir sñiñ rje bskyed pa ñid ||
 thams cad gdug par gžug pa ste || cho gaḥi gtso bos dgag par tya || (22)
 de la ḥdi ltar blta ba ñid || ñin mo bcom ldan rdo rje can ||
 mtshan no śes rab brtag par bya || (23) mi bya cuñ zad yod ma yin ||
 ḥdi la mi bsam yod ma yin || bzañ ñan mi smra gañ yañ med || (24)
 ji ltar bdag ñid de ltar gžan || de bzīn bdag ñid na mchog ñid ||
 ḥdi ltar sems dpaḥi rnal ḥbyor bdag || bzaḥ dañ btuñ ba la sogs spyad || (25)
 yan lag ji sñed bsgyur ba dañ || tshig rnams rab tu rgyas pa ñid ||
 he ru ka dpal gnas bzugs pas || de sñed [317b] sñags dañ phyag
 rgya yin || (26)
 sñiñ ni gñis med ye śes te || he ni rgyu sogs stoñ pa ñid ||
 ru ni tshogs dañ bral ba ñid || ka ni gañ duḥaḥ mi gnas paḥo || (27)
 rdo rje thod paḥi sbyor ba yis || skye bo gañ dañ gañ rnams kyī ||
 śa ni mkhas pas bzaḥ bar bya || sems can de de dbaḥ du ḥgyur || (28)
 brda dañ gnas gtan la phab paḥi leḥu ste bdun paḥo ||

PART I. CHAPTER viii

de nas rnal ḥbyor maḥi ḥkhor lo bsad par byaḥo ||
 nam mkhaḥi khams su bha ga bsam || dbus su rnam par sgom pa ni ||
 ḥkhor lo sñon du ci rigs par || lha rnams ji ltar ḥbyuñ ba ñid || (1)
 ḥkhor lo sa dañ chu ni sño || ji ltar rigs par byin za dañ ||
 lha rnams kyis ni rluñ chen dañ || ji ltar sgom pa po ḥbyuñ baḥaḥ || (2)
 chos ḥbyuñ las skyes ḥkhor lo ñid || ḥphar ma gñis dag skyon med pa ||

kiñjalkena bhaved ekaṃ trikoṇenāparaṃ śrutam || (3)
 tanmadhye cintayen mṛtakam pañcadaśāsanātmakam ||
 tasyopari bhaved candras candrasyopari bījakam || (4)
 paścān mārtaṇḍam ākrāntam dvayor [20a] melā mahat sukham ||
 sthitalīś candrarūpeṇa kālirūpeṇa bhāskaraḥ || (5)
 candrasūryadvayor melād¹ Gauryādyas te prakīrtitāḥ ||
 ādarśajñānavāms candraḥ samatāvān saptāśvikaḥ² || (6)
 bījais cihnaiḥ svadevasya pratyavekṣaṇam ucyate ||
 sarvair ekaṃ anuṣṭhānam niṣpatti³ śuddhidharmatā || (7)
 ākārān bhāvayet pañcavidhānāḥ kathitair budhaḥ ||
 ālikālisamāyogo Vajrasattvasya viṣṭaraḥ || (8)
 akṣarodbhavaṇḍasya HŪM-PHAṬ-kārau na ceṣyete⁴ ||
 sattvabimbamudbhūtam maṇḍaleśam vibhāvayet || (9)
 pūrvavad vaktra⁵cihnādyais candrakāntimaṇiprabham ||
 evaṃ sarve ca niṣpannāḥ prajñopāya[20b]svabhāvataḥ || (10)
 prajñālikālyupāyetai candrārkasya prabhedanāt ||
 Gauryādyāś ca bhavanty asmād varṇabhedaṃ paraṃ⁶ pṛthak || (11)
 adhyātmakapuṭe tāvat sthitā vai pañcayoginyah ||
 pañcaskandhasvabhāvena bhāvayed yogavit sadā || (12)
 indre Vajrā yame Gaurī vāruṇyāṃ Vāriyoginī ||
 kauverī Vajradākī ca madhye Nairātmyayoginī || (13)

bāhyapuṭe punar

Gaurī Caurī Vetālī ca⁷ Ghasmarī Pukkasī tathā ||
 Śavarī Caṇḍālī caiva · aṣṭamī Dombinī matā || (14)
 adhovatī ūrdhvavatī eva Khecārī Bhūcarī smṛtā⁸ ||
 bhavanirvāṇasvabhāvena sthitāv etau dvidevate⁹ || (15)

sarvā devatyah

kṛṣṇavarṇā mahāraudrā pañcamudrāvi[21a]bhūṣitāḥ ||
 ekavaktrās ca raktākṣāḥ kartṛkapālādhrkkaṛāḥ¹⁰ || (16)
 cakrī kuṇḍala kaṇṭhī ca haste rūcaka mekhalā ||
 pañcabuddhaviśuddhyā ca pañcaite śuddhamudrakāḥ || (17)
 sarvā etādṛśāḥ khyātā yathā Nairātmyayoginī ||
 kapālaikakaravyagrā dakṣiṇe kartṛdhārikāḥ || (18)
 khaṭvāṅgam caiva vāmena vyāghracarmāvṛtā kaṭiḥ ||
 śavārūḍhā¹¹ jvaladdiptā dvibhujāḥ piṅga¹²mūrdhajāḥ || (19)
 tathā mānādiṣaḍḍoṣān kartitum kartṛkā sthitā ||

¹ A melāt; B, C melā ² A, B saptasaptikah ³ A, C bimbanīṣpatti- ⁴ A
 cyasyate; B, C ceṣyate ⁵ A cakṣu-; B vaktra-; C cakra-; T ṣal = vaktra ⁶ A
 parakam ⁷ A omits Caurī Vetālī ca ⁸ A sadā ⁹ A etau dvidevatī; B
 etau mahākṛpaḥ; C etau dvidevate mahākṛpa ¹⁰ A kapālānāvṛtau karau; B -āvṛto
 karo ¹¹ A sarvārūḍhā; B sarvvorūḍhā; C śavā-; T ro = śava ¹² A piṅgalo-;
 B corrupt; C piṅgala-

ze hbru las ni gcig hbyuñ te ||
de dbus śi ba bco lña yi ||
de yi steñ du zla ba yin ||
phyi nas bdud las rgyal bas mnan ||
ā li zla bañi gzugs kyis gnas ||
zla ba ñi ma ḥdus pa las ||
zla ba me loñ ye śes ldan ||
rañ lhañi sa bon phyag mtshan ni ||
thams cad gcig gyur nan tan ñid ||
mkhas pas cho ga gsuñs pa yis ||
ā li kā li mñam sbyor bas ||
yi ge las byuñ goñ bu la ||
sems dpañi gzugs brñan las byuñ
bañi ||
phyag mtshan źal sogs goñ ma bzin ||
thabs dañ śes rab rañ bzin las ||
zla ba ñi mañi rab dbye bas ||
ḥdi las dkar mo la sogs pa ||
re śig nañ gi ḥphar ma la ||
phuñ po lña yi rañ bzin gyis ||
dbañ por rdo rje gśin rje dkar ||
lus nan rdo rje mkhañ ḥgro ma ||

phyi rol gyi ni ḥphar ma la ||
dkar mo chom rkun ro lañs ma ||
ri khrod ma dañ gdol pa mo ||
ḥog ldan ma dañ steñ ldan ñid ||

srid dañ źi bañi rañ bzin gyis ||

lha mo thams cad kha dog gnag ||
źal gcig spyān ni dmar ba dañ ||
ḥkhor lo rna cha mgul rgyan dañ ||
sañs rgyas lña ni rnam dag pas ||
ji ltar bdag med rnal ḥbyor ma ||
lag pa gcig ni thod pas brel ||
g'yon pas kha tvām ga ñid do ||
ro la źon źiñ gzi brjid ḥbar ||

ña rgyal la sogs skyon drug rnams ||

gru gsum gyis ni phyi mar brjod || (3)
gdan gyi bdag ñid rnam par bsam ||
zla bañi steñ du sa bon ñid || (4)
gñis ḥdus pa las bde chen po ||
kā liñi gzugs kyis snañ byed do || (5)
dkar mo la sogs rab tu grags ||
bdun gyi bdun pa mñam ñid ldan || (6)
so sor [318a] rtog par brjod par bya ||
rdzogs pa chos dbyiñs dag pa ste || (7)
rnam pa lña po sgom pa ñid ||
rdo rje sems dpañ ñid kyi gdan || (8)
hūm phať rnam pañan ḥdod mi bya ||
dkyil ḥkhor bdag po rnam par
sgom || (9)
zla ba chu śel nor buñi ḥod ||
ḥdi ltar thams cad rdzogs pa ñid || (10)
ā li śes rab kā li thabs ||
kha dog dbye bas so so yin || (11)
rnal ḥbyor ma lña ñes gnas pa ||
rnal ḥbyor rig pas rtag tu sgom || (12)
chu bdag chu yi rnal ḥbyor ma ||
dbus su bdag med rnal ḥbyor
ma || (13)

gha sma rī dañ pukka śi ||
brgyad pa ḍombhi ni ru brjod || (14)
mkhañ spyod ma dañ sa spyod
brjod ||
sñiñ rje chen po [318b] ḥdi dag
gnas || (15)
drag chen phyag rgya lña yis rgyan ||
lag par gri gug thod pas khyab || (16)
lag par lag gdub ska rags ni ||
ḥdi lña phyag rgya dag paḥo || (17)
de ltar thams cad rnam par bsad ||
g'yas pa na ni gri gug ḥdzin || (18)
stag gi lpags pas rnam dkris śiñ ||
phyag gñis gyen du dbu skyes
ser || (19)
gcod phyir gri gug rnam par gnas ||

bhāvābhāvavikalpasya śirasā padmabhājanam¹ || (20)
 raktam ca caturmārāṇām pīyate siddhihetave² || —
 khatvāṅgaśūnyatākāraiḥ śavopāyena³ kalpitam || (21)
 etena bhāvayec cakram [21b] laghu siddhim avāpnuyāt ||
 prathame bhāvayet kṛṣṇam dvitiye raktam eva ca⁴ || (22)
 tṛtiye bhāvayet pītām caturthe haritān⁵ tathā ||
 pañcame nīlavarṇāṇi ca ṣaṣṭame śukladehikam || (23)
 ṣaḍaṅgam bhāvayed yogī viramāntam punas tathā ||
 kramam utpattikam caiva · utpannakramam eva ca || (24)
 kramadvayam samāśritya vajriṇā dharmadeśanā ||
 utpattibhāgam kathitam utpannam kathayāmy aham || (25)
 khadhātāv iti padmeṣu jñānam bhagam iti smṛtam ||
 bhāvaneti samāpattis tatsukham cakram ucyate || (26)
 yathānyāyam svasamvedyam bodhicittam tu devatā ||
 yathodayam bhavec chukram dvaividyam sahamam tataḥ || (27)
 yoṣit tāvad bhavet prajñā · upāyaḥ [22a] puruṣaḥ smṛtaḥ ||
 paścād anayor dvaividhyam vivṛti⁶ samvṛtibhedataḥ || (28)
 puṁsi tāvad <dhi> dvaividhyam śukram tasya sukhaṇi ca vā ||
 prajñāyam ca yathā puṁsi śukram tasya sukhaṇi ca vā || (29)
 atraivāpi hy ānandānam catasṛṇām prabhedanam ||
 sahamam caturvidham yasmād utpannakramapakṣataḥ || (30)
 ānandam prathamam vīram paramānandam yoginī ||
 suratānandam samastam tat⁷ sukhopāyaḥ⁸ sarvavit⁹ || (31)
 ānandena sukham kiñcit paramānandam tato¹⁰ dhikam ||
 viramena¹⁰ virāgaḥ syāt sahaajānandam śeṣataḥ || (32)
 prathamam sparsākāṅkṣayā¹¹ dvitīyam sukhavāñcchayā ||
 tṛtīyam rāganāśatvāc [22b] caturtham tena bhāvayate || (33)
 paramānandam bhavam proktaṁ nirvāṇam ca virāgataḥ ||
 madhyamānandamātran tu sahamam ebhir vivarjitam || (34)
 na rāgo na virāgaś ca¹² madhyamam nopalabhyate ||
 nātra prajñā na copāyaḥ samyaktattvāva¹³ bodhataḥ || (35)
 nānyena kathyate sahamam na kasminn api labhyate ||
 ātmanā jñāyate puṇyād guruparvopasevayā || (36)
 hīnamadhyamotkṛṣṭāny evānyāni yāni tāni ca ||
 sarvāny etāni samānīti draṣṭavyam tattvabhāvanaiḥ || (37)
 hīnam sūkṣmapadārtham tu · utkṛṣṭam¹⁴ bhāvam ucyate ||

¹ A bhājanam ² B hetuna ³ A, C sarvopāyena; B savopāye; T ro = śava
⁴ A dviti raktam vibhāvayet; B dvitīya raktā vibhāvayet; C dvitiye raktam vibhāvayet
⁵ A, B haritakam ⁶ A vitisaṁvṛti- ⁷ A caitat; B cestat; C ca tat ⁸ All
MSS. -ya ⁹ A -vitā; B -vita ¹⁰ All MSS. viramānanda ¹¹ A ākāṁkam;
B ākāṁksi; C sparsākṛānta, corrected to -kāṁkṣa ca ¹² A, C virāgo na virāgasya; B
missing; T as corrected. (See also I. x. 17.) ¹³ C sampannatvāva- ¹⁴ A yat
kṛtam

dños dañ dños med rnam rtog gi || mgo bo padmañi snod du ni || (20)
 bdud rnams rnam pa bñi yi khrag || dños grub phyir ni btuñ bar bya ||
 stoñ pañi rnam pas kha tvām ga || thabs kyis ro ni rnam par brtag || (21)
 ḥdis ni ḥkhor lo rnam bsgoms na || dños grub myur du thob par ḥgyur ||
 dañ por nag po rab tu sgom || gñis par dmar po rnam par sgom || (22)

gsum pa la ni ser po sgom || bñi par ljañ khu de bñin no ||
 lña par kha dog sñon po dañ || drug par dkar poñi lus can te || (23)
 yan lag drug sgom rnal ḥbyor pas || dgañ bral mthar yañ de bñin no ||
 bskyed pañi rim pa ñid dañ ni || rdzogs [319a] pa yi rañ rim pa
 ñid || (24)

rim gñis mñam par gnas nas ni || rdo rje can gyis chos ḥchad do ||

bskyed pa yi ni cha bśad do || (25) bha ga źes bya ye śes brjod ||
 nam mkhañi khams ni padma la || de yi bde ba ḥkhor lo brjod || (26)

sgom pa źes bya sñoms ḥjug ñid ||

sñon du byuñ ba źu ba ñid || lha źes bya ba byañ chub sems ||

rim pa ji bñin rañ rig ñid || lhan cig skyes pa rnam pa gñis || (27)

ji ltar ḥbyuñ ba khu ba yin || skyes bu thabs su brjod pa ñid ||

re śig btsun mo śes rab yin || phyi nas de yis rnam pa gñis || (28)

kun rdzob don dam dbye ba las || de yi khu bañan bde ba ñid ||

re śig skyes bu rnam pa gñis || de yi khu ba bde ba ñid || (29)

skyes bu ji bñin śes rab lañan || bñi yi rab tu dbye ba yis ||

de ñid phyir na dgañ ba ñid || ḥdi ltar lhan cig skyes rnam bñi || (30)

skyes med rim pañi phyogs las ni || mchog tu dgañ ba rnal ḥbyor ma ||

dgañ ba dañ po dpañ bo ñid || de bdeñi thabs las thams cad rig || (31)

śin tu bde dgañ thams cad nes || mchog tu dgañ ba de bas lhag ||

dgañ ba bde ba cuñ zad de || lhag ma lhan cig skyes dgañ ñid || (32)

dgañ bral dgañ bas chags bral yin || gñis pa bde bar ḥdod pa dañ ||

dañ po reg par ḥdod pa dañ || des na bñi pa bsgom par bya || (33)

gsum pa ḥdod chags [319b] ḥjig pa

ñid || dgañ bral las ni myañ ñan ḥdas ||

mchog tu dgañ ba srid par brjod || ḥdis ni lhan cig skyes pa spañs || (34)

dbu ma dgañ ba tsam ñid de || dbu mar dmigs par mi ḥgyur ro ||

ḥdod chags med ciñ chags bral med || yañ dag de ñid snañ ba ḥo || (35)

ḥdi las thabs dañ śes rab med || gañ du yañ ni mi rñed de ||

gźan gyis brjod min lhan cig skyes || bdag gis bsod nams las śes bya || (36)

bla mañi dus thabs bsten pa yis || gźan dañ gañ rnams de rnams

dman pa ḥbriñ dañ mchog rnams kyañ ||

dañ || ḥdi kun mñam pa ñid du blta || (37)

ro mñam de ñid bsgoms pa yis || mchog ni dños por brjod par bya ||

dman pa rnams ni phra bañi don ||

madhyamaṃ varjitaṃ dvābhyāṃ anyānīti śaḍindriyaṃ || (38)
 sthiracalaṃ yāni tāni sarvāṇy etānīty evāhaṃ¹ ||
 sa[23a]māni tulya² ceṣṭāni samarasais tattvabhāvanaiḥ || (39)
 samaṃ tulyaṃ iti proktaṃ tasya cakro rasaḥ smṛtaḥ ||
 samarasaṃ tv ekabhāvaṃ³ etenārthena bhāṇyate || (40)
 madbhavaṃ⁴ hi jagat sarvaṃ madbhavaṃ bhuvanatrayaṃ ||
 madvyāpitam idam sarvaṃ nānyamayaṃ dṛṣṭaṃ jagat || (41)
 evaṃ matvā tu vai⁵ yogi yo⁶ 'bhyāse su⁷samāhitaḥ ||
 sa sidhyati na sandeho mandapuṇyo⁸ 'pi mānavaḥ || (42)
 khānapāne yathā snāne jāgrat supto 'pi cintayet ||
 sātatyam tu tato yāti⁹ mahāmudrābhikāṅksakaḥ || (43)
 bhāvya¹⁰ hi jagat sarvaṃ manasā yasmān na bhāvya¹¹ ||
 sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā || (44)
 sthiracalāś ca ye bhāvās tṛṇagulma[23b]latādayaḥ ||
 bhāvya¹² vai paraṃ tattvaṃ ātmabhāvasvarūpaṃ || (45)
 teṣāṃ ekaṃ paraṃ nāsti svasaṃvedyaṃ mahat sukhaṃ ||
 svasaṃ¹³vedyā bhavet siddhiḥ svasaṃvedyā hi bhāvanā || (46)
 svasaṃvedyamayaṃ karma bādhanāt¹⁴ karma jāyate ||
 svayaṃ hartā svayaṃ kartā svayaṃ rājā svayaṃ prabhuḥ || (47)
 rāgo dveṣas tathaiverśyā moho mānas tathaiva ca ||
 sarve te tatpade rāmye kalān nārghanti¹⁵ ṣoḍaśiṃ || (48)
 dharmodayodbhavaṃ jñānaṃ khasamaṃ sopāyanvitaṃ ||
 trailokyaṃ tatra jātaṃ hi prajñopāyasvabhāvataḥ || (49)
 śukrākāro bhaved bhagavān tatsukhaṃ kāmīnī smṛtaṃ ||
 ekānekaviyogo 'sau kṣaṇād ekā parā ratiḥ || (50)
 svasaṃvedyam [24a] idam jñānaṃ vākpathātītāgocaraṃ ||
 adhiṣṭhānakramo hy eṣaḥ sarvajñajñānatanmayāḥ || (51)
 pṛthivy āpaś ca vāyuś ca teja ākāśaṃ eva ca ||
 kṣaṇāt sarve na bādhanāte svaparasaṃvidvedanaṃ¹⁶ || (52)
 svargamartyaiś ca pātālair ekamūrtir bhavet kṣaṇāt ||
 svaparabhāgavikalpena bādhituṃ¹⁷ naiva śakyate || (53)
 samastavedasiddhāntaiḥ karmaprasaraṇādibhiḥ¹⁸ ||
 siddhir na syād bhavec chuddhyā punarjanma bhavāntare || (54)
 na ca tena vinā siddhir iha loke paratra ca ||
 na jñātaṃ yena Hevajraṃ vyarthas¹⁹ tasya pariśramaḥ || (55)

¹ A sarvaitāni caitāni naivahaṃ; B sarva tāni tritevahaṃ; C sarvaitānīti naivahaṃ; T as corrected. ² All MSS. thus ³ A ekabhāvetvaṃ nenā-; B ekabhāvan tu anenā-; C ekabhāvatvaṃ etenā- ⁴ A, C madbhavā ⁵ A, C vai; B yo ⁶ A, C

yogābhāse; B abhāset; T gaṇ goms pa = yo 'bhyās- ⁷ B, K, T su-; A, C samāhitaḥ ⁸ A, B -puṇyāpi ⁹ A, C yānti; B jāti ¹⁰ C bhāvyaṇte ¹¹ A -vedya; B

-vedye; C -vedyaṃ ¹² A, C, K bodhanāt; B, T bādhanāt (see transl. note) ¹³ A, B nādyanti ¹⁴ A, C svaparaṃ vittivedanaṃ; B svaparasaṃvittibhedanaṃ; K -samvitti-

vedanaṃ ¹⁵ A bodhicittam; B bādhintu; C bādhituṃ ¹⁶ A -pasarādibhis tathā; B -prasādibhis tathā ¹⁷ A vyathā; B, C vṛthā

- dbu ma gñis kyis spañs pa ñid || gžan rnams zes bya dbaṅ po
drug || (38)
- gañ rnams de rnams brtan dañ g'yo || ḥdi kun zes bya ña ñid de ||
mñam ñid mtshuñs par ḥdod pa ñid || ro mñam de ñid bsgoms pa ni || (39)
mñam zes bya ba mtshuñs par
brjod || de yi ḥkhor lo ro zes brjod ||
- sgom pa ro gcig mñam pa ñid || ḥdis ni don gyis brjod par bya || (40)
ña las ḥgro ba thams cad ḥbyuñ || ña las gnas gsum po yañ ḥbyuñ ||
ña yis ḥdi kun khyab pa ste || ḥgro baḥi rañ bžin gžan ma mthoñ ||
(41)
- de ltar rnal ḥbyor pas śes na || śin tu mñam gžag gañ goms pa ||
[320a] bsod nams chuñ baḥi mi yis de yi ḥgrub pa the tsom med || (42)
kyañ ||
- bzaḥ dañ btuñ dañ blugs pa dañ || ñal dañ log dañ sems pa na ||
phyag rgya chen po mñon ḥdod de nas mñon du ḥgro bar ḥgyur ||
pas || (43)
- gañ phyir yid kyis mi sgom par || ḥgro ba thams cad bsgom par bya ||
thams cad chos ni yoñs śes na || sgom pa ñid ni sgom pa min || (44)
brtan dañ g'yo baḥi dños po gañ || rtsva lcug ḥkhril śiñ la sogs pa ||
bdag gi dños poḥi rañ bžin las || dam paḥi de ñid ñas bsgom bya || (45)
de rnams dam pa gcig yod min || rañ rig bde ba chen po ñid ||
rañ rig nas ni byañ chub ḥgyur || rañ rig phyir na sgom pa ñid || (46)
rañ gi rig paḥi ḥgyur ba las || mnas ba las ni las skyes te ||
rañ gis ḥphrog ciñ rañ gis byed || rañ rig rgyal po rañ gtso bo || (47)
ḥdod chags ze sdañ phrag dog dañ || de bžin gti mug ña rgyal ñid ||
de kun gnas ni ñams dgaḥ bar || bcu drug char yañ mi phod do || (48)
chos byuñ las skyes ye śes ni || mkhaḥ mñam lhan cig thabs dañ
bcas ||
- thabs dañ śes rab rañ bžin las || ḥjig rten gsum po de las skyes || (49)
khu baḥi rnam pa bcom ldan yin || de yi bde ba ḥdod mar brjod ||
gcig dañ du ma bral ba ste || skad cig gcig las mchog dgaḥ ba || (50)
rañ gi [320b] rig paḥi ye śes ḥdi || ñag gi lam ḥdas spyod yul te ||
ḥdi ni byin rlabs rim paḥi phyir || kun mkhyen ye śes de lta bu || (51)
sa dañ chu dañ rluñ dañ ni || me dañ nam mkhaḥ ñid dañ ni ||
rañ gžan rig paḥi tshor ba yis || kun gyis skad cig mi gnod te || (52)
mtho ris mi yul rkañ ḥog gi || skad cig las ni gzugs gcig ḥgyur ||
rañ gžan cha yi rnam rtog gis || gnod pa ñid ni nus pa min || (53)
thams cad rig byed grub mthaḥ dañ || de bžin las rgyas la sogs pas ||
srid pa dag paḥi dños grub min || yañ ni srid mthar skye bar ḥgyur ||
(54)
- ḥjig rten ḥdi dañ pha rol tu || de med pas kyañ dños grub med ||
gañ gis mi śes kyeḥi rdo rje || de ni ñal ba don med ḥgyur || (55)

nadiśrotaḥpravāhena dīpajyotiḥprabandhavat ||
 satataṃ tattvayogena sthātavyam ahorātra[24b]taḥ || (56)
 yoginīcakro nāma mahāyoginīnāṃ melāpakapaṭalo 'ṣṭamaḥ

PART I. CHAPTER IX

ataḥ paraṃ viśuddhipaṭalaṃ vyākhyāsyāmaḥ /

sarveśāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā ||
 paścād ekaikabhedena devatānān tu kathyate || (1)
 ṣaḍindriyaṃ pañcaskandhaṃ ṣaḍāyatanaṃ pañcabhūtaṃ¹ ||
 svabhāvena viśuddham <apy> ajñānakleśair āvṛtaṃ² || (2)
 svasaṃvedyātmikā śuddhir nānaśuddhyā vimucyate ||
 viśayaśuddhabhāvatvāt svasaṃvedyaṃ paraṃ sukhaṃ || (3)
 rūpaviśayādi ye 'py anye³ pratibhāsante hi yoginaḥ⁴ ||
 sarve te śuddhabhāvā hi yasmād buddhamayaṃ [25a] jagat || (4)

he bhagavan ke te 'viśuddhāḥ /

bhagavān āha / rūpādayaḥ / kasmāt / grāhyagrāhakabhāvat /

Vajragarbha āha / ke te grāhyagrāhakās ceti / (5)

bhagavān āha /

caḥṣuśā grhyate rūpaṃ śabdaḥ karṇena śrūyate ||
 gandhaṃ nāsikayā veti jihvayā svādanaṃ viduḥ || (6)
 kāyena sprśyate vastu manaḥ sukhādīm āpnute ||
 sevītyā ime sevyā nirviśīkrtya śuddhitaḥ || (7)
 rūpaskandhe bhaved Vajrā Gaurī vedanāyāṃ smṛtā ||
 saṃjñāyāṃ Vāriyoginī⁵ saṃskāre Vajradākinī || (8)
 vijñānaskandharūpeṇa sthitā Nairātmyayoginī ||
 sadā tāsāṃ viśuddhyā vai sidhyanti tattvayoginaḥ ||

adhyātmapuṭaṃ⁶ / (9)

paścād bāhyapuṭaṃ vakṣye · aparagauryādiyoginyaḥ / [25b]

aīśānyāṃ Pukkaśī khyātā · agnau Śavarī kīrtitā⁷ ||
 nairṛtye sthāpya Caṇḍālīm vāyave Ḍombinī sthitā || (10)
 indre Gaurī yame Caurī Vetālī vāruṇadiśi ||
 kauvere Ghasmarī caiva · adhastād Bhūcarī smṛtā || (11)
 ūrdhvaṃ ca Khecarī proktā · utpattikramapakṣataḥ ||

¹ A, B pañcamahābhūtaṃ.

² T kleśajñānāvaraṇaṃ; A, C add viśodhyate (confirmed by T and K) ³ A, B ya py anya ⁴ A yoginā; B yogineḥ ⁵ A Cauriyoginī; C Vajrayoginī

⁶ All MSS. place this word after Nairātmyayoginī of line above. A reads Nairātmyayoginī adhyātme yoginī adhyātmapuṭe. The amended order is confirmed by T and K. ⁷ A, C prakīrtitā; B, T tathāiva ca

chu bohi rgyun ni rab h̄bab dañ || mar mehi rtse mo rab bcins ltar ||
 rtag tu de ñid rnal h̄byor gyis || ñin dañ mtshan du mñam par g'zag ||
 (56)

rnal h̄byor mañi h̄khor lo zes bya ba h̄du bañi lehu ste brgyad paño ||

PART I. CHAPTER ix

de nas mchog tu rnam par dag pañi lehu bsad par bya ||

ñes par dños po thams cad kyi || dag pa de bzin ñid du brjod ||
 phyi nas re rehi dbye ba yis || lha rnam kyi ni brjod par bya || (1)
 phuñ po lña dañ dbañ po drug || skye mched drug dañ h̄byuñ chen
 lña ||

rañ bzin gyis ni rnam par dag || ñon moñs ses byañi sgrib byañ
 bya || (2)

rañ rig bdag ñid dag pa ñid || dag pa gzan gyis rnam grol min ||
 yul gyi [321a] dños po dag pañi rañ gi rig pañi bde chen mchog || (3)
 phyir ||

gzugs la sogs pañi yul rnam dañ || gzan yañ rnal h̄byor pas mthoñ ba ||
 dños po de kun dag pa ste || h̄di ltar hgro ba sañs rgyas h̄gyur || (4)

kye bcom ldan h̄das rnam par ma dag pa gañ lags || bcom ldan h̄das kyis
 bkañ stsal pa / gzugs pa sogs paño / ciñi slad du zes na / gzuñ ba dañ
 h̄dzin pañi dños poñi phyir ro / rdo rje sñiñ pos gsol pa / kye bcom ldan
 h̄das gzuñ dañ h̄dzin pa gañ lags / (5) bcom ldan h̄das kyis bkañ stsal pa /

mig gis gzugs ni gzuñ bar bya || sgra ni rna bas ñan par bya ||
 dri ni sna yis tshor ba bya || lce yis ro ni tshor bar bya || (6)
 dños po lus kyis reg par bya || yid kyis bde sogs thob pa ni ||
 dag pas dug med byas nas ni || bsten bya h̄di dag bsten pa ñid || (7)
 gzugs phuñ rdo rje ma yin te || tshor ba la yañ dkar mor brjod ||
 h̄du ses chu yi rnal h̄byor ma || h̄du byed rdo rje mkhañ hgro ma || (8)
 rnam ses phuñ poñi tshul gyis ni || bdag med rnal h̄byor ma gnas so ||
 rtag tu h̄di dag rnam dag pas || de ñid rnal h̄byor pas h̄grub
 h̄gyur ||

nañ gi h̄phar maño || (9)

de nas phyi yi h̄phar ma bsad || dbañ ldan du ni pukka si ||
 mer ni de bzin ri khrod ma || bden bral gdol ba mo bzag ciñ ||
 rluñ du [321b] g'yuñ mo rnam par phyi ma lha mo dkar mo sogs || (10)
 bzag ||

dbañ dkar gsin rjer chom rkun ma || chu bdag phyogs su ro lañs ma ||
 lus ñan por ni gha sma ri || hog tu sa spyod ma zes brjod || (11)
 steñ du mkhañ spyod ma zes bsad || bskyed pañi rim pa ñid kyi phyogs ||

bhavanirvāṇasvabhāvena sthitāṃ etau dvidevate¹ || (12)
 rūpe Gaurī samākhyātā śabde Caurī prakīrtitā ||
 Vetālī gandhābhāge ca rase Ghasmarī kīrtitā || (13)
 sparśe ca Bhūcarī khyātā Khecarī dharmadhātutaḥ ||
 sadā hy āsām viśuddhyā tu sidhyanti² tattvayoginaḥ || (14)
 bhujānām [26a] sūnyatā śuddhiś³ caraṇā⁴ mārāśuddhitaḥ ||
 mukhāny aṣṭavimokṣeṇa netraśuddhis trivajriṇām || (15)
 pṛthivī Pukkasi khyātā · abdhātuḥ Śavarī smṛtā ||
 tejaś Caṇḍālīṇī jñeyā vāyur Dombī prakīrtitā || (16)
 dveṣākhyāpitā Nairātmyā⁵ rāga- ca Vāriyoginī ||
 īrṣyā ca Vajraḍākinī paśunyaṃ Guptagaurikā || (17)
 mogho Vajrā tathā khyātā dveṣādīnām tu śodhanaṃ ||
 etena śodhyate skandham utpattikramapakṣataḥ || (18)

yena tu yena badhyate lokas tena tu tena tu bandhanaṃ muñcet ||
 loko muhyati vetti na tattvaṃ tattvavivarjitaḥ siddhiṃ na lapsyet⁶ ||

tasmāt / (19)

gandha na śabda na rūpaṃ naiva rasa na ca cittaviśuddhiḥ || [26b]
 sparśa na dharma na sarvaviśuddhyā śuddhasahāva⁷ jago jaga manye || (20)
 viśuddhipaṭalo navamaḥ ||

PART I. CHAPTER X

athātaḥ sampravakṣyāmi maṇḍalasya yathākramaṃ ||
 śiṣyo 'bhiṣicyate yena vidhiś cāpi pravakṣyate || (1)
 vasudhām śodhayed yogī prathamam devatātmakam⁸ ||
 HŪM-vajrikṛtya yatnena paścān maṇḍalam ālikhet || (2)
 udyāne vijane deśe bodhisattvagrheṣu ca ||
 maṇḍalāgāramadhye ca vartayen maṇḍalam varam || (3)
 divyena rajolekhena · athavā madhyamena tu ||
 pañcaratnamayaiś cūrṇair athavā taṇḍulādibhiḥ || (4)
 trihastam maṇḍalam kāryam trayāṅguṣṭhādhiḥ tatha ||
 vidyā tatra praveṣṭavyā divyā pañcakulodbhavā || (5)
 athavā yā kā⁹ yathālabdhā¹⁰ ṣoḍaśābdā¹⁰ tathaiva ca ||
 tāvad dhi sevayate mudrā yāvac chukravatī bhavet || (6)
 mudrāyāś ca mukham [27a] baddhvā upāyasya mukham tathā ||

¹ A -devatīḥ; B devati; C devatī

² A, C sidhyate

³ A, C viśuddhiś

⁴ C caraṇau

⁵ A, B, T Vajrā; C Cakrī (see transl. note)

⁶ A, C lapsye

⁷ A -svabhāva

⁸ A, C -ātmakam

⁹ A yān tā; B yātrām; C yām kām

¹⁰ C -m

srid dan zi bañi rañ bzin gyis || lha mo hdi gñis rnam par gnas || (12)
 gzugs la dkar mor rtag tu bsad || sgra la chom rkun ma rab grags ||
 dri yi cha la ro lañs ma || ro la gha sma ri rab grags || (13)
 reg la sa spyod ma zes bsad || chos kyi dbyiñs la mkhañ spyod ma ||
 rtag tu hdi dag rnam dag pas || de ñid rnal hbyor pas hgrub
 hgyur || (14)
 phyag gi dag pa stoñ pa ñid || bdud dag pa las zabs rnams ñid ||
 rnam thar brgyad kyis zal rnams rdo rje gsum gyis dag pañi spyan ||
 ñid || (15)
 sa ni pukka si zes bsad || chu khams rñon pa ma zes brjod ||
 me ni gtum mor ses par bya || rluñ ni g'yuñ mor rab tu grags || (16)
 ze sdañ zes bsad rdo rje ma || hdod chags chu yi rnal hbyor ma ||
 phrag dag rdo rje mkhañ hgro ma || ser sna gsañ bañi dkar mo ñid || (17)
 gti mug de bzin rdo rjer bsad || ze sdañ la sogs rnam sbyoñ ba ||
 bskyed pañi rim pañi phyogs la ni || hdis ni phuñ po sbyañ bar bya || (18)

gañ dan gañ gis hjig rten hchiñ hgyur ba ||
 de dan des ni hchiñ ba las grol te ||
 de ñid mi ses hjig rten mi grol zin ||
 de ñid rnam spañs dños grub rñed mi hgyur || (19)
 de phyir dri med sgra med [322a] gzugs ñid med ||
 ro dan sems kyi rnam par dag pa med ||
 reg med chos med thams cad rnam par dag ||
 rañ bzin dag pañi hgro la hgro bar ses || (20)

rnam par dag pañi leñu ste dgu pañu ||

PART I. CHAPTER X

de nas ji ltar dkyil hkhori gyi || rim pa yañ dag rab tu bsad ||
 gañ gis slob ma dbañ bskur bañi || cho gañ rab tu bsad par bya || (1)
 dan po lha yi bdag ñid kyi || rnal hbyor pas ni nor hdzin sbyañ ||
 hbad pas hūm las rdo rje can || byas te phyi nas dkyil hkhori bri || (2)
 tshal dan skye bo med gnas dan || byañ chub sems dpañi khyim dan ni ||
 dkyil hkhori khañ pañi nañ du yañ || dkyil hkhori dam pa rab tu bzeñs || (3)
 rdul mtshon dam pañi tshon dan ni || yañ na hbriñ po ñid kyis te ||
 rin chen lña yi phye mañam || yañ na hbras pa sogs pas so || (4)
 de na dkyil hkhori khru gsum dan || the boñ gsum ni lhag par bya ||
 der ni rigs lñar las hbyuñ bañi || rig ma bzañ mo rnam par gzug || (5)
 yañ na ji ltar gañ rñed de || de ltar bcu drug lon pa ñid ||
 ji srid khu ba ldan gyur pa || de srid phyag rgya bsten par bya || (6)
 phyag rgyañi gdoñ yañ bcin ba dan || thabs kyi gdoñ yañ de bzin no ||

sevayā tatra yad bhūtaṃ śiṣyavaktre nipātayet || (7)
 kāritavyaṃ ca tatraiva samarasam śiṣyagocaraṃ ||
 svasaṃvedyād bhaved jñānaṃ svaparavitti¹varjitaṃ || (8)
 khasamaṃ virajaṃ sūnyaṃ bhāvābhāvātmakaṃ paraṃ ||
 prajñopāyavyatimiśraṃ rāgarāgavimiśritaṃ || (9)
 sa eva prāṇināṃ prāṇaḥ sa eva paramākṣaraḥ ||
 sarvavyāpī sa evāsau sarvadehavyavasthitaḥ || (10)
 sa evāsau mahāprāṇaḥ² sa evāsau jaganmayāḥ ||
 bhāvābhāvau tadudbhūtau anyāni yāni tāni ca || (11)
 sarvaṃ³ vijñānarūpaṃ ca puruṣaḥ purāṇa īśvaro ||
 ātmā jivaṃ ca sattvaṃ ca kālaḥ puṭgala eva ca ||
 sarvabhāvasvabhāvo 'sau mā[27b]yārūpī ca saṃsthitaḥ || (12)
 prathamānandamātran tu paramānandaṃ dvisaṃkhyataḥ ||
 tṛtīyaṃ viramākhyam ca caturthaṃ sahajaṃ smṛtaṃ || (13)
 evaṃ śrutvā tu vai sarve Vajragarbhādayo budhāḥ ||
 paramavismayāpannā mūrchitāḥ patitāvanau || (14)
 prathamānandaṃ jagadrūpaṃ paramānandaṃ jagat tathā ||
 viramānandaṃ jagac caiva na vidyate sahajaṃ triṣu || (15)

iti /

bhagavān āha Hevajraḥ sarvabuddhaika⁴vigrahaḥ /
 saṃśayāpanayaṃ divyaṃ Vajragarbhasya bodhaye⁵ || (16)
 na rāgo na virāgaś ca madhyamaṃ⁶ nopalabhyate ||
 trayāṇāṃ varjanād eva sahajaṃ⁷ bodhir⁸ ucyate || (17)
 athavā sarvātmakaḥ saivāthavā sarvair vivarjitaḥ ||
 [28a] viramādaḥ sa lakṣyata ānandatrayavarjitaḥ || (18)
 prathamaṃ meghavad bhāti siddhe tu māvāvad bhavet ||
 sahasā svapnavad bhāti svapijāgradabhedavat || (19)
 abhedalakṣaṇāsiddhau mudrāyogī tu sidhyati ||
 ity āha maṇḍalaṃ śāstā catuṣkoṇaṃ samujjvalaṃ || (20)
 caturdvāraṃ mahādīptaṃ hārārdhahārābhūṣitaṃ ||
 śrakcitracāmarair yuktaṃ aṣṭastambhopaśobhitaṃ || (21)
 vajrasūtrair samāyuktaṃ nānāpuṣpopaśobhitaṃ ||
 dhūpaṃ dīpaṃ tathā gandham aṣṭakalaśādibhir yutaṃ || (22)
 te ca⁹ sapallavāgrāḥ syur¹⁰ vastrācchāditakandharāḥ ||

¹ A svaparamavitti; B svaparasamriti; C svaparasamvitti

half-line ³ A satvavijñāna-

tribhir varjitam iti hetoḥ ⁶ All MSS madhyamā

⁸ A, C sambodhir; B sabodhir

⁹ A, C te ca palla-; B te palla-

² A and T omit this

⁵ C adds

⁷ A -aḥ; B, C -a

¹⁰ A suvastrā-

bsten pa de las gañ byuñ ba	slob mañi khar ni btuñ bar bya (7)
ro mñam slob mañi spyod yul ñid	de ñid la yañ bya bar [322b] bya
rañ rig ye ses ñid du hgyur	rañ gzan yañ dag rig pa spañs (8)
mkhañ mñam rdul bral stoñ pa ñid	dños dañ dnös med bdag ñid mchog
thabs dañ ses rab śin tu ḥdres	chags dañ chags bral rnam par ḥdres (9)
de ñid srog chags rnames kyi srog	de ñid yi ge dam pa ñid
(de ñid ḥgro bañi bdag ñid de (11))	
de ñid thams cad khyab pa po	thams cad lus la rnam par gnas (10)
dnös dañ dnös med de las byuñ	gzan dañ gañ rnames de rnames dañ (11)
rnam par ses pa kun gyi tshul	skyes bu śñon rabs dbañ phyug dañ
bdag dañ gso ba sems can dañ	dus dañ gañ zag ñid dañ ni
dnös po kun gyi rañ bzin ḥdi	sgyu mañi gzugs kyi yañ dag gnas (12)
dañ po dgañ ba tsam ñid de	gñis pañi grañs las mchog dgañ ñid
gsum pa las ni dgañ bral bsad	bzi pa lhan cig skyes par brjod (13)
de bzin gségs pa rnames dañ ni	
rdo rje śñiñ po la sogs kun	mkhas pas de skad nes thos nas
mchog tu ño mtshar gyur nas ni	brgyal zin sa la dgyel bar hgyur (14)
dañ po dgañ ba ḥgro bañi gzugs	de bzin mchog dgañ ḥgro ba ñid
dgañ bral dgañ bañan ḥgro ba ñid	gsum la lhan cig skyes pa med (15)
bcom ldan bkañ stsal kyeñi rdo rje	sañs rgyas kun gyi sku gcig pa
rdo rje śñiñ pos rtogs byañi phyir	[323a] the tsom legs par sel ba ni (16)
ḥdod chags med ciñ chags bral med	dbu mar dmigs par mi hgyur ro
gsum po spañs pa ñid kyi phyir	lhan cig skyes pa byañ chub brjod (17)
yañ na de ñid thams cad bdag	yañ na kun gyis rnam par spañs
de yañ dgañ bral dañ por mtshon	dgañ bagsum po rnam par spañs (18)
dañ po sprin dañ ḥdra ba yin	grub pa sgyu ma lta bur hgyur
gñid log sad par mi byed par	
ñal dañ log pañi khyad par las	rtag tu rmi lam ḥdra bar hgyur (19)
dnös grub mtshan ñid mi phyed pañi	phyag rgya rnal ḥbyor pa yis ḥgrub
ston pas dkyil ḥkhor ḥdi skad gsuñs	gru bzi yañ dag ḥbar ba ñid (20)
sgo bzi gzi brjid chen po ste	do śel do śel phyed pas rgyan
phreñ ba sna tshogs rña yab ldan	ka ba brgyad kyis ñe bar rgyan (21)
rdo rje srad bu mñam par ldan	me tog sna tshogs ñe bar rgyan
bdug pa mar me de bzin dri	bum pa brgyad la sogs pas rgyan (22)
de yañ yal ga la sogs ldan	mgrin pa gos kyis dgab pa dañ

pañcaratnaparikṣiptaṃ¹ dadyād vijayaṃ pūrvataḥ || (23)
 navena suniyuktena supramāṇena cāruṇā ||
 sūtreṇa sūtrayet prājñāḥ sveṣṭa[28b]devatārūpataḥ || (24)
 cakreśasya japel lakṣaṃ māṇḍaleyasya cāyutaṃ ||
 pūrvoktenaiva mantreṇa śodhayed dharāṇīm budhaḥ || (25)
 baṇḍiṃ ca dāpayet tatra prāḡ A-kārādimantrataḥ ||
 rakṣāṃ caiva yathādiṣṭāṃ yathā dhyāne tathātra ca || (26)
 prakāśitās tu ye sekā vidhivad dadyāt svamaṇḍale ||
 pūjā cābhyarcana caiva yathākhyātā tathātra ca || (27)
 śuddhaṃ dvipuṭaṃ ālikhya² cakraṃ Gauryādīnāṃ tathā ||
 pūrveṇa likhet kartṛkām dakṣiṇe paścime tathā || (28)
 uttare³ cāgnikoṇe ca nairṛtye vāyave tathā ||
 aiśāne ca yathā⁴khyātā⁵ adhaś cordhvaṃ⁶ tathā tathā || (29)
 Vajrasattvakṛtātopaḥ kṛtālīḍhaś ca pādayoḥ ||
 praviśen maṇḍalā[29a]cāryo dvibhujavevajrayogataḥ || (30)
 snātaḥ śuciḥ sugandhāṅgo citrābharaṇabhūṣitaḥ ||
 HŪM-HŪM-kārakṛtātopo HĪ-HĪ-kārabhayānakāḥ || (31)
 paścāt tattvaṃ samākhyātāṃ viśuddhaṃ jñānarūpiṇaṃ ||
 saṃsāravyavadānena nāsti bhedo maṇḍaḥ api || (32)

paramaratau na ca bhāva⁷ na bhāvaka ||
 na ca vighraha na ca grāhya na grāhaka ||
 māṃsa na śoṇita viṣṭa na mūtraṃ ||
 na charda⁸ na moha na śaucapavitraṃ || (33)
 rāga na dveṣa na moha na irṣyā ||
 na ca paśunya na ca māna na dṛśyaṃ ||
 bhāva na bhāvaka mitra na śatru ||
 nistarāṅga sahaḥajakhyavicitraṃ || (34)

ity āha Vajragarbhaḥ [he bhagavan] kasmād

bhūtātma[29b]kaṃ bhavet ||

dehaṃ svabhāvataḥ śuddhaṃ ādāv evāsvabhāvakaṃ || (35)
 tatrāha bhagavān Vajrī ḍākinīnāṃ sukhaṃdadatḥ ||
 nistarāṅgaḥ svarūpātmā sarve dehe vyavasthitaḥ || (36)

Vajragarbha āha / he bhagavan kasmān mahābhautikaskandhaḥ /
 bhagavān āha / (37)

bolakakkolayogena kundurūṃ kurute vrati⁹ ||
 sparśāt kāṭhinyadharmeṇa pṛthivī tatra jāyate || (38)
 bodhicittadravākārād abdhātoś caiva saṃbhavaḥ ||

¹ All MSS. parikṣiptā ² A, B likhet; C vilikhyā ³ A, B uttare 'gni-;
 C uttare agni- ⁴ A, C tathā ⁵ B, C -kathitāṃ ⁶ A adha ūrdhva;
 B adha corddho; C adhorddhe ca tathā khalu ⁷ A, K bhāva; B, C bhāvya ⁸ A
 na ca gṛṇa mona śauca-; B na capu na laṅga-; C na ca gṛṇa moha-; amended reading
 based on T. ⁹ A, B, and T omit this half-line.

rin chen lña ni yoñs su gzug || rnam par rgyal ba śar du sbyin || (23)
 rañ ḥdod lha yi gzugs kyis ni || sar pa legs par bkal ba dañ ||
 śin tu tshañ mar mdzes pa yi || srad bus śes rab can gyis gdab || (24)
 ḥkhor [323b] loḥi bdag poḥi zlas pa dkyil ḥkhor can gyi de bzin khri ||
 ḥbum ||

goñ du gsuñs paḥi śnags ñid kyis || mkhas pas nor ḥdzin rnam par
 sbyañ || (25)

goñ gi ā sogs śnags kyis ni || de la gtor ma rnam par sbyin ||
 ji ltar bsam gtan de bzin ḥdir || sruñ ba ji ltar gsuñs pa ñid || (26)
 gañ zig dbañ ni rab phye ba || rañ gi dkyil ḥkhor cho gas sbyin ||
 mchod dañ gsol ba gdab pa ñid || ji ltar bśad pa de bzin ḥdir || (27)
 ḥphar ma gñis bzañ rnam bris nas || myur du dkar mo la sogs bri ||
 śar du gri gug rnam par bri || lho dañ nub tuḥaṇ de bzin no || (28)
 byañ dañ me yi mtshams dañ ni || bden bral rluñ duḥaṇ de bzin no ||
 dbañ ldan du ni ci gsuñs pa || de lta de ltar ḥog dañ steñ || (29)
 rdo rje sems dpaḥi sñiems byas nas || rkañ pa g'yas pa brkyañ byas te ||
 phyag gñis kye ḥi rdo rjer sbyor || slob dpon dkyil ḥkhor ḥjug pa
 ñid || (30)

khrus dañ gtsañ spra dri źim lus || sna tshogs rgyan gyis rnam par
 brgyan ||

hūm hūm sñiems pa byas nas ni || hi hi rnam par ḥjig byed dag || (31)
 phyi nas de ñid yañ dag bśad || rnam dag ye śes gzugs can dañ ||
 ḥkhor ba dañ ni mya ñan ḥdas || khyad par cuñ zad yod ma yin || (32)

mchog dgar sgom pa med ciñ sgom pa po ḥaṇ med ||
 lus kyañ med ciñ gzuñ ba med dañ ḥdzin paḥaṇ med ||
 śa dañ khrag kyañ med ciñ [324a] gśaṇ dañ gci baḥaṇ med ||
 skyug bro rmoñs med gtsañ spra mchod phyir thogs med dañ || (33)
 chags med sdañ ba med dañ rmoñs med phrag dog med ||
 ser sna med dañ ña rgyal med ciñ mthoñ bya med ||
 sgom dañ sgom pa po med bśes dañ dgra med ciñ ||
 rlom sems med paḥi lhan cig skyes ba sna tshogs ñid || (34)

rdo rje sñiñ pos ḥdi skad gsol || gzod nas rañ bzin med pa yi ||
 lus kyi rañ bzin dag pa ni || ci slad ḥbyuñ baḥi bdag ñid lags || (35)
 de nas bcom ldan rdo rje can || mkhaḥ ḥgro bde ba sbyin pas gsuñs ||
 rlom sems med paḥi rañ bzin bdag || thams cad lus la rnam par gnas || (36)

kye bcom ldan ḥdas ciḥi slad du ḥbyuñ ba chen po las gyur paḥi phuñ po
 lags / bcom ldan ḥdas kyis bkaḥ stsal pa / (37)

bo la kakko la sbyor bas ||
 reg pa sra baḥi chos kyis ni || sa ni de las skye bar ḥgyur || (38)
 byañ sems khu baḥi rnam pa las || chu yi khamś ni ḥbyuñ bar ḥgyur ||

gharṣaṇād jāyate tejo gamanād vāyuh prakīrtitaḥ || (39)
 saukhyam ākāśadhātus ca pañcabhiḥ pariveṣṭitaḥ ||
 tasmāt saukhyam na tattvākhyam mahābhūtam yataḥ sukham || (40)
 sahajātyāṃ yad utpannam sahajam tat prakīrtitam ||
 svabhāvam [30a] sahajam proktam sarvākāraikasamvaram || (41)
 kṛpopāyo bhaved yogī mudrā hetuviyogataḥ ||
 śūnyatākaruṇābhinnam bodhicittam iti smṛtam || (42)

na mantrajāpo na tapo na homo
 na maṇḍaleyam na ca maṇḍalañ ca ||
 sa mantrajāpaḥ sa tapaḥ sa homas
 tan maṇḍaleyam tan maṇḍalañ ca ||
 samāsataś cittasamājarūpī || (43)

abhiṣekapaṭalo daśamah ||

PART I. CHAPTER XI

samākrūrā lalāṭi ca pātanā kathitā sadā ||
 vaśyā vāmāśritā dṛṣṭiḥ puttali dvau ca vāmataḥ || (1)
 ākrṣṭir dakṣiṇe bhāge puttali dvau <hi> cordhvataḥ¹ ||
 madhyamā stambhanādṛṣṭir dvau ca nāsājaḍāntare || (2)
 pātanā recakenaiva kuṃbhakena vaśikaret² ||
 pū[30b] rakeṇaiva tv ākrṣṭiḥ praśāntakena stambhanā || (3)
 pātanā snigdhavṛkṣeṣu vaśyā puṣpaprakīrtitā ||
 ākrṣṭir vajravṛkṣeṣu stambhanā sacare tṛṇe || (4)
 ṣaṃmāsābhyāsayogena siddhyati nātra saṃśayaḥ ||
 bhrāntir atra na kartavyā · ācintyā <hi> buddharddhayaḥ³ || (5)
 sādhayitvā caturdṛṣṭim sattvāni⁴ tārayed budhaḥ ||
 mārāṇaṃ⁵ nātra kāryam syāt samayabhedah param bhavet || (6)
 sarvākāryam tu kartavyam hitvā sattvasya vañcanām ||
 sattvāpakāramātreṇa mudrāsiddhir na labhyate || (7)
 samayam bhakṣayet tatra pradīpyantam samāhitāḥ⁶ ||
 nādim gādim tathā hādim antaśvam ādiśvam ca vā || (8)
 [31a] saptāvartan tato lakṣet Hevajroktaiḥ⁷ tu lakṣaṇaiḥ || (9)
 saptāvarte bhavet siddhir viramānandadūṣakī ||

¹ A puttali dvau ca ūrdhve niyojayet; B dvo codhiddhve niyojayet; C puttali dvau dverdhvataḥ
² A -kuret
³ All MSS. buddharddhayaḥ
⁴ A inserts vā;
 B satvān avatāra-
⁵ A -nai; C -nair
⁶ B, T omit this half-line; A hevajre
 siddhihetuna; C pradīpānyam samāhitāḥ
⁷ A hevajrākṣais

bskyod pa las ni drod skye ste || hgro bas rluñ du rab tu grags || (39)
 bde ba nam mkhañ ñid kyi kham || lña po rnams kyi yoñs su bskor ||
 gañ phyir hbyuñ ba che bde ba || de phyir bde ba de ñid min || (40)
 lhan cig skyes pas gañ skyes pa || lhan cig skyes par de brjod bya ||
 rañ bzin lhan cig skyes zes brjod || rnam pa thams [324b] cad sdom pa
 gcig || (41)
 phyag rgya rgyu dañ bral ba las || yo gi sñin rje thabs su hgyur ||
 stoñ ñid sñin rje dbyer med pa || byañ chub sems zes rab tu brjod || (42)
 snags kyi bzlas med dkañ thub med dañ sbyin sreg med ||
 dkyil hkhor can yañ med ciñ dkyil hkhor yañ ni med ||
 de ni snags bzlas de dkañ thub dañ de sbyin sreg ||
 de ni dkyil hkhor can dañ de ni dkyil hkhor ñid ||
 mdor bsduś nas ni sems ni hduś pañi gzugs can no || (43)
 dbañ gi lehu zes bya ba ste bcu paño ||

PART I. CHAPTER XI

mñam pa ma ruñs dpral ba can || rtag tu ltuñ bar byed par brjod ||
 dbañ gi lta stañs g'yon na gnas || g'yon pa nas ni gzugs brñan gñis || (1)
 g'yas pañi cha la dgug pa ñid || steñ nas kyañ ni gzugs brñan gñis ||
 dbu ma reñs pañi lta stañs ñid || sna yi rtse moñi dbus su gñis || (2)
 hbyuñ ba ñid kyis ltuñ bar byed || rñub pa yis ni dbañ du byed ||
 dgañ ba yis ni dgug pa ñid || zi ba yis ni reñs par byed || (3)
 rlom pañi śin la ltuñ byed ñid || dbañ ni me tog rab tu grags ||
 rdo rjeñi śin la dgug pa ñid || g'yo bcas rtsva la reñs byed ñid || (4)
 zla drug goms pañi sbyor ba yis || hgrub hgyur hdi la the tsom med ||
 hdi la hkhruł bar mi bya ste || sañs rgyas rdzu hphruł bsam mi
 khyab || (5)
 lta stañs bzī po bsgrubs nas ni || mkhas pas sems [325a] can gzug par
 bya ||
 bsad par hdi la bya ma yin || dam tshig ñes par ñams par hgyur ||
 sems can slu ba spañs nas ni || bya ba ma yin thams cad bya ||
 sems can gnod pa tsam gyis ni || phyag rgyañi dños grub rñed mi
 hgyur || (7)
 de la dam tshig bzañ bya ba ||
 na dañ ga ha dañ po dañ || mthañ yi śva dañ dañ poñi śva || (8)
 kye yi rdo rjeñi dños grub phyir || bdud rtsi lña yañ de bzin bzañ ||
 kye hi rdo rje gsuñs mtshan ñid || skye ba bdun pañan de nas mtshon ||
 dgañ bral dgañ ba la smod pa || lan bdun pas ni hgrub par hgyur || (9)

susvaraṇ cakṣuṣmac¹ caiva gandhakāyaṃ mahāvapuḥ || (10)
 saptacchāyā bhavet tasya dṛṣṭvā yogī tu lakṣayet ||
 tasya prāśitamātreṇa khecaratvaṃ bhavet kṣaṇāt || (11)

atha Kurukullāyāḥ sādhanam vakṣye yena sarvasattvāni vaśam yānti /
 saṃkṣiptam pūrvam uddiṣṭam vistareṇa kalpadvādaśaiḥ || (12)
 HRIḤ-kārasambhavā devī raktavarṇā caturbhuajā ||
 iṣukārmukahastā ca · utpalāṅkuṣadharaṇā || (13)
 asyā bhāvanāmātreṇa trailokyam vaśam ānayet ||
 lakṣeṇaikenā rājānaḥ² prajāloko 'yutena ca || (14)
 paśuyakṣādayaḥ koṭyā saptala[31b]kṣeṇa cāsuraḥ ||
 lakṣadvayena devāś ca³ śatenaikenā mantriṇaḥ || (15)
 Śrīhevajraḍākinījālasamvara-Vajragarbhābhīṣambodhi-nāma
 prathamah kalparājā samāptaḥ ||

PART II. CHAPTER I

atha Vajragarbha āha /

deśayantu yathānyāyam pratiṣṭhālakṣaṇam śubham ||
 bhagavān vajrasārātmā sarvabuddhaikasamgrahaḥ || (1)

bhagavān āha /

homam kṛtvā yathāproktaṃ vartayitvā tu maṇḍalam ||
 pradoṣe saṃskaret pratimāṃ kṛtvādhivāsanādikaṃ || (2)
 gaganasthān sarvabuddhān pratimāhṛdi⁴ veśayet ||
 sveṣṭadevatāsaṃyogī⁵ pratyakṣamantrapāragah || (3)

OM vajrapuṣpe ĀḤ HŪM SVĀHĀ /
 OM vajradhūpe ĀḤ HŪM SVĀHĀ /
 OM vajradīpe [32a] ĀḤ HŪM SVĀHĀ /
 OM vajragandhe ĀḤ HŪM SVĀHĀ /
 OM vajranaivedye ĀḤ HŪM SVĀHĀ / (4)

nāna-HŪM-kāranniṣpannān puṣpādyāṃs tu praḍhaukayet ||
 arghapādyādikaṃ prāgvat pūrvatantra⁶vidhikramaiḥ || (5)
 śāntike vartulaṃ kuṇḍam caturasvam tu pauṣṭike ||
 trikoṇam mārāṇe proktaṃ śeṣān atraiva sādhaḥ || (6)
 ekahastārdhahastaṃ vā 'dhordhve tu śāntikaṃ bhavet ||
 dvihastam ekahastaṇ ca · adhordhve pauṣṭikaṃ matam || (7)
 viṃśatyāṅgulaṃ ardham ca⁷ · adhordhve⁸ mārāṇam bhavet ||

¹ A saṃvaraṇ cakṣumāṇam; B sukhara cakṣumāṇam; C sasvaraṃ cakṣumāṇam
² All MSS. rājānaṃ ³ A, C devānāṃ; B devāṃś ca ⁴ A, B hṛdaye praveṣ-
⁵ A saṃyogī; B samo yogī ⁶ A pūrvamantra- ⁷ All MSS. vā ⁸ A
 inserts ca

skad sñan mig dañ ldan pa dañ || dri lus gzi brjid chen po dañ || (10)
 de yi grib ma bdun du hgyur || mthoñ nas rnal hbyor pa yis mtshon ||
 de ni zos pa tsam gyis ni || skad cig la ni mkhañ spyod hgyur ||
 (11)

ku ru kullehi sgrub thabs bsad par bya ste ||

goñ du brtag pa bcu gñis par || rgyas par gsuñs pa mdo ru bsdu || (12)
 hrñh las byuñ bañi lha mo ni || kha dog dmar zñiñ phyag bzñi ma ||
 mdañ dañ gzu yi lag pa ma || utpa la dañ lcags kyu hñdzin || (13)
 hñdi ni bsgoms pa tsam gyis ni || hñjig rten gsum po dbañ du byed ||
 hñbum phrag cig gis rgyal po rnams || khri yis hñjig rten phal pa ñid || (14)
 bye bas phyugs dañ gnod sbyin || hñbum phrag bdun [325b] gyis lha
 sogs || ma yin ||
 hñbum phrag gñis kyis lha rnams || brgya phrag gcig gis sñags pa
 ñid || ñid || (15)

kyeñhi rdo rje mkhañ hñgro ma dra bañi sdom pa las rdo rje sññiñ po mñon
 par byañ chub pa zes bya ba brtag pañi rgyal po rdzogs so ||

PART II. CHAPTER I

rdo rje sññiñ pos gsol pa ||
 bcom ldan rdo rje sññiñ po bñag || sañs rgyas thams cad gcig bsdu pa ||
 rab gnas mtshan ñid bzañ po ñid || rim pa ji bzñiñ bsad du gsol || (1)
 bcom ldan hñdas kyis bkañ stsal pa ||
 ci gsuñs sbyin sreg byas nas ni || dkyil hñkhor dam pa bzñis pa dañ ||
 sñña bar sku gzugs sbyañ ba dañ || sta gon la sogs byas nas ni || (2)
 nam mkhar bzugs pañi sañs rgyas || sku gzugs sññiñ khar rab tu gzug ||
 kun ||

rañ hñdod lha mñam rnal hbyor pa || rab mthoñ sñags kyì pha rol son || (3)

om badzra puṣṭe āḥ hūṃ svāhā /
 om badzra dhūpe āḥ hūṃ svāhā /
 om badzra dīpe āḥ hūṃ svāhā /
 om badzra gandhe āḥ hūṃ svāhā /
 om badzra naivedye āḥ hūṃ svāhā / (4)

sna tshogs hūṃ ni rdzogs pa dañ || me tog la sogs dbul ba ñid ||
 goñ mañi rgyud kyì chog rim pas || mchod yon zabs bsil goñ ma bzñiñ || (5)
 zñi bañi thab khuñ zlum po ñid || rgyas pa ñid kyì gru bzñi pa ||
 bsad pa la ni gru gsum brjod || hñdi ñid la ni lhag ma sgrub || (6)
 khru gañ dañ ni khru phyed ñid || zñi bañi steñ dañ hog tu [326a] yin ||
 khru do dañ ni khru gañ ñid || rgyas pañi steñ dañ hog tu brjod || (7)
 sor mo ñi śuham de yi phyed || bsad pañi steñ dañ hog tu yañ ||

śukravarṇaṃ bhavec chāntau pītan tu pauṣṭike tathā || (8)
 mārāṇe kṛṣṇavarṇaṇi ca vaśye¹ raktaṃ prakīrtitaṃ ||
 yathā vaśye tathākṛṣṭau dveṣādu [32b] yathā mārāṇe || (9)
 tīlaṃ śāntau dadhi puṣṭau mārāṇe kaṇṭhakaṃ tathā ||
 dveṣādu kaṇṭhakaṃ² proktaṃ vaśya³ ākṛṣṭau cot⁴ palam || (10)
 om agnaye mahātejaḥ⁵ sarvakāmaprasādhaka⁶ ||
 kārūṇyakṛtasatvārtha⁷ · asmin sannihito bhava ||

agnyāvāhanamantraḥ / (11)

tvam devi⁸ sāksībhūtāsi⁹ hevajrakrodhapūjite¹⁰ ||
 nānāratnadhari¹¹ dhātry¹² amuko 'ham maṇḍalam likhe¹³ || (12)
 svārthaṇi caiva parārthaṇi ca sādhituṃ gaccha havyabhuk ||
 āgamiṣyasi¹⁴ yathākāle sarvasiddhiṃ kuruṣva me ||

agnisantoṣaṇamantraḥ / (13)

om JAḤ HŪM VAṀ HĀḤ KHAṀ RAṀ / arghamantraḥ /
 om NĪ RĪ HŪM KHAḤ / pādyamantraḥ /
 om DHVAṀ DHVAṀ DHVAṀ / naivedyamantraḥ / (14)
 homanirṇayapratīṣṭhāpāṭalaḥ [33a] prathamah ||

PART II. CHAPTER ii

Vajragarbha āha /

gaganavatsarvadharmeṣu sāgare tumbikā yathā ||
 sattvāḥ katham prasidhyanti¹⁵ sveṣṭadevatārūpataḥ || (1)

bhagavān āha /

nairātmyāyogayuktātmā 'thavā herukayogataḥ ||
 kṣaṇam apy anyacittaḥ san na tiṣṭhet siddhikāṅkṣakaḥ || (2)
 prathamābhīyāsakālasya sthānaṃ vai kalpitaṃ śubhaṃ ||
 yatrasthaḥ siddhyate mantrī ekacittaḥ samāhitaḥ || (3)
 svagrheṣu niśākāle siddho 'ham iti cetasā ||
 bhāvayed yoginīm prājño 'thavā śriherukākṛtiṃ || (4)
 aṅghriṃ prakṣālayan¹⁶ bhuñjan ācama¹⁷ pūgaṃ bhakṣayan¹⁸ ||
 candanair hastam mardayan kaupinais chādayan kaṭiṃ || (5)
 niḥsaram bhāṣayan [33b] bhāṣaṃ gacchan tiṣṭhan ruṣaṇ hasan ||

¹ A, B vaśyam ² A kaṇṭhakaiḥ ³ All MSS. vaśyākṛṣṭau ⁴ A,
 C ca ut- ⁵ C tejāḥ ⁶ All MSS. -kaḥ ⁷ C -ārtham ⁸ All
 MSS. devi ⁹ All MSS. sāksi-; A -bhuto 'si ¹⁰ A -taḥ; B, C -te ¹¹ A,
 C -rī; B -ri ¹² All MSS. -trī ¹³ A likhet; B likhimi ¹⁴ B āgamiṣyāmi
¹⁵ A, B sidhyanti; C prasidhyati ¹⁶ All MSS. prakṣālayeḥ ¹⁷ A, C ācamana;
 B ācamanaṃ ¹⁸ A, C bhakṣayet; B bhakṣayan

zi bar kha dog dkar po hgyur || rgyas par ser po de bzin no || (8)
 bsad pa la ni kha dog gnag || dbaṅ la dmar por rab tu grags ||
 dbaṅ la ji bzin de ltar dgug || bsad la ji ltar ze sdaṅ sogs || (9)
 zi la til daṅ rgyas la zo || bsad la tsher ma de bzin no ||
 sdaṅ la sogs paṅaṅ tsher ma brjod || dbaṅ daṅ dgug la utpa la || (10)

om agna ye ma hā te dza sarba kā ma pra sā dha kaḥ /
 ku ru ṇi kṛ ta sa tvārtha asmin sannihito bha ba

me dgug paḥo || (11)

ma ma rin chen sna tshogs ḥdzin || kyeḥi rdo rje khros mchod paḥi ||
 lha mo khyod ni dpaṅ du hgyur || che ge bdag ni dkyil ḥkhor ḥdri || (12)

svārthaṅ tsai ba parārthaṅ tsa sādhitam gatstsha habya bhuk ||
 ā ga mi śya si ya thā kā le sarba siddhi ku ru śva me ||

me dgaḥ baḥi śnags so || (13)

om dzaḥ hūṃ baṃ hoḥ khaṃ raṃ / mchod yon gyi śnags so ||
 om ni ri ti hūṃ khaṃ / zabs bsil gyi śnags so ||
 om dhvaṃ dhvaṃ / lha bśos kyi śnags so || (14)

kyeḥi rdo rje mkhaḥ ḥgro ma dra baḥi sdom pa las brtag pa gñis rab gnas
 kyi leḥu ste daṅ poḥo ||

PART II. CHAPTER ii

rdo rje sñiṅ pos gsol pa /
 nam mkhaḥ lta buḥi chos kun la || rgya mtshor ku ba ji lta bar ||
 raṅ ḥdod lha yi gzugs las ni || sems [326b] can ji ltar ḥgrub par
 hgyur || (1)

bcom ldan ḥdas kyis bkaḥ stsal pa /

bdag med rnal ḥbyor ldan paḥam || yaṅ na he ru ka dpal brtson ||
 gzaṅ paḥi sems kyis skad cig kyaṅ || dños grub ḥdod pas mi gnas so || (2)
 daṅ po goms par byed dus kyi || gnas ni gaṅ du śnags paḥi sems ||
 gcig tu mñam gzag ḥgrub hgyur || gnas ni bzaṅ por ñes par brtag || (3)

baḥi ||

raṅ gi khyim du mtshan dus su || bdag ñid ḥgrub paḥi sems kyis ni ||
 rnal ḥbyor ma sgom śes rab can || yaṅ na he ru ka dpal gzugs || (4)
 rkaṅ pa ḥkhrud daṅ za ba daṅ || ḥthor ḥthuṅ so rtsi za ba daṅ ||
 tsan dan gyis ni lag ñed daṅ || smad g'yogs kyis ni rked ḥgebs
 daṅ || (5)

hgyur daṅ smra daṅ ḥgro ba daṅ || ḥdug daṅ khro daṅ rgod pa daṅ ||

bhagavatīm sevayet¹ prājño yoginīm bhāvayed vratī || (6)
 kṣaṇam apy anyarūpeṇa · avidyāduṣṭacetasā ||
 na sthātavyaṃ buddhair yatnāt siddhyartham siddhi-
 kāṅkṣibhiḥ || (7)

Vajragarbha mayākhyātam dhyānam kilbiṣanāśanam ||
 siddhyartham kautukenāpi pakṣam ekaṃ parikṣethāḥ² || (8)

sarvacintām parityajya devatāmurticetasā ||
 dinam ekaṃ avicchinnam bhāvayitvā parikṣethāḥ³ || (9)

nānyopāyo 'sti saṃsāre svaparārthaprasiddhaye ||
 sakṛd abhyāsītā vidyā sadyaḥ pratyayakāriṇī || (10)

bhayonmādaḥ tathā duḥkhaiḥ śokapīḍādyupadravaiḥ ||
 rāgadveṣamahāmohaiḥ sādḥako naiva kliṣyate || (11)

e[34a]vaṃ vimṛśyamāṇā vai hitāhitaphalodayaṃ ||
 katham te kṣaṇam apy ekaṃ yoginaḥ santi raurave || (12)

pañcānantaryakāriṇaḥ⁴ prāṇivadharatāś ca ye ||
 api tu ye janmahinā ye mūrkhāḥ krūrakarmināḥ || (13)

kurūpā vikalagātrās ca siddhyante te 'pi cintayā ||
 daśakuśalābhyāsī ca gurubhaktō jitendriyaḥ || (14)

mānakrodhavinirmuktaḥ · sa tāvat siddhyate dhruvaṃ ||
 sātatyābhyāsayogena siddhilabdhaḥ⁵ samāhitaḥ || (15)

māsam ekaṃ cared guptaṃ yāvat mudrā na labhyate ||
 ādeśaṃ labhate mantri yoginibhir ādiśyate || (16)

grhītvā amukim mudrāṃ sattvārthaṃ kuru vajradhṛk ||
 tāṃ ca prāpya viśālākṣim rūpa[34b]yauvanamaṇḍitāṃ || (17)

sihlakarpūrasamyuktāṃ bodhicittena saṃskaret ||
 daśakuśalād ārabhya tasyāṃ dharmaṃ prakāśayet || (18)

devatārūpacittaṃ ca samayaṃ caikacittatāṃ ||
 māsam ekena bhavyā sā bhaven naivātra saṃsayāḥ || (19)

varalabdā yato nārī sarvasaṃkalpavarjitā ||
 athavā cātmanaḥ śaktyā kṛṣṭvā mudrāṃ prakalpayet || (20)

devāsuraṃmanuṣyebhyo yakṣebhyaḥ kinnarād api ||
 tāṃ ca grhya carec caryāṃ ātmano dhairyapratyayāt || (21)

na caryā bhogataḥ proktā yā khyātā bhīmarūpiṇī ||
 svacittapratyavekṣāya sthiraṃ kiṃ vācalaṃ manaḥ || (22)

[satatam devatāmūrtyā sthātavyaṃ yoginā yataḥ]⁶

Vajragarbha āha ||

Nairā[35a]tmyāyogayuktena mudrārthaṃ viśiṣyate katham⁷ ||

¹ A sevayan
 -kṣaṣya

² A -kṣathā; B -kṣanī; C -kṣānām
⁴ A, C -kāri ca; B kārām ca

⁵ C siddhim labdhvā

⁶ This half
⁷ A katham viśiṣyate

bcom ldan ḥdas ma bsten pa dañ ||
 rnal ḥbyor ma ni rnam par sgom ||
 ḥdug paḥi sems ni ma rigs pas ||
 mkhas pas ḥbad pas mi gnas so || (7)
 bsam gtan ḥnon moṅs ḥjigs byed pa ||
 brtse bas dños grub don du yañ ||
 bsam pa thams cad yoṅs spaṅs nas ||
 ṇi ma [327a] gcig tu ma chad par ||

rañ gzan don ni rab sgrub phyir ||
 rig ma lhan cig goms byas pas ||
 ḥjigs myo de bzin sdug bsñal dañ ||
 ḥdod chags ze sdañ gti mug che ||
 phan dañ gnod paḥi ḥbras ḥbyuñ
 bar ||

ji ltar de ni skad cig kyañ ||

mtshams med lña ni byed pa dañ ||
 gzan yañ skye ba dman gañ dañ ||
 gzugs ṇan yan lag ma tshañ bas ||

dge ba bcu la goms pa dañ ||
 ṇa rgyal khro las rnam par grol ||
 rtag tu goms paḥi rnal ḥbyor gyis ||

zla ba gcig tu gsañ la spyad ||
 gnañ ba rñed ḥgyur sḥags pa la ||
 phyag rgya che ge mo khyer la ||
 rñed pa de yañ mig yañ ma ||

si [327b] hla ga pur yañ dag ldan ||
 dge ba bcu las brtsams nas ni ||
 lha yi gzugs kyi sems dañ ni ||
 zla ba gcig gis skal ldan par ||
 mchog thob pa yi bud med gañ ||
 yañ na bdag gis nus pa yis ||
 gnod sbyin miḥam ci las kyañ ||
 de yañ khyer la spyod pa spyad ||
 gañ bsad ḥjigs paḥi gzugs can gyi ||
 yid ni brtan nam g'yo ḥam ci ||
 rdo rje sñiñ pos gsol pa /
 bdag med rnal ḥbyor ldan pa yis ||

śes rab brtul zugs can ṇid kyis || (6)
 gzan gyi tshul gyis skad cig kyañ ||
 dños grub ḥdod pas dños grub phyir ||

rdo rje sñiñ po ṇa yis bsad ||
 zla ba phyed du yoṅs su rtags || (8)
 lha yi gzugs su sems pa yis ||
 sgom pas yoṅs su brtags par
 bgyis || (9)

ḥkhor ba thabs gzan yod ma yin ||
 ḥphral du mñon du byed pa ṇid || (10)
 mya ṇan gduñ ba ḥtshe ba dañ ||
 sgrubs pa po ni ṇon mi moṅs || (11)
 de ltar ṇes par śes nas ni ||

rnal ḥbyor pa rnams ṇu ḥbod
 gnas || (12)

srog chags gsod la dgaḥ ba dañ ||
 rmoṅs dañ ma ruṅs las byed dañ || (13)
 bsams pas de rnams ḥgrub par
 ḥgyur ||

bla ma la gus dbaṅ po dul || (14)
 des ni re śig ṇes ḥgrub ḥgyur ||
 mñam par gzag pas dños grub
 thob || (15)

ji srid phyag rgya ma rñed par ||
 rnal ḥbyor ma yis bstan par bya || (16)
 sems can don kyis rdo rje ḥdzin ||
 gzugs dañ lañ tshos rnam par
 rgyan || (17)

byañ chub sems kyis rnam par sbyañ ||
 de la chos ni rab tu dbye || (18)
 dam tshig sems dañ gcig pa ṇid ||
 ḥgyur ba ḥdi la the tsom med || (19)
 rtog pa thams cad yañ dag spaṅs ||
 lha dañ lha min mi rnams dañ || (20)
 phyag rgya bkug la rab tu brtag ||
 bdag gi dal ba mñon duḥi phyir || (21)
 spyod pa loṅs spyod phyir ma gsuṅs ||
 rañ gi sems ni so sor brtag || (22)

phyag rgya ṇid ces ji ltar brjod ||

mudrayā mudrayā dhvābhyām mudrāsiddhiḥ katham bhavet || (23)

bhagavān āha ||

strirūpaṃ viḥāyānyad rūpaṃ kuryād bhagavataḥ ||
stanam hitvā bhaved bolaṃ kakkolamadhyasaṃsthitam || (24)

tīradvayaṃ bhavet ghaṇṭhā kiṇṇjalkaṃ bolakaṃ bhavet ||

śeṣaṃ rūpaṃ mahātmāno¹ Herukasya mahārateḥ || (25)

Herukayogasya punsaḥ puṃstvam āyāty ayatnataḥ ||

mudrāsiddhir bhaved yasmād² vyaktaśaktasya yoginaḥ || (26)

utpattipralayābhyām ca prajñopāyo³ na bādhyate ||

upāyaḥ sambhavo yasmāl layam prajñā bhavāntakī || (27)

tena pralayan nāsyāsti⁴ · utpādo naiva tatvataḥ ||

pralayāntiyyate kaścil [35b] layābhāvān na ca kṣayaḥ || (28)

utpattikramayogena prapañcam bhāvayed vratī ||

prapañcam svapnavat kṛtvā prapañcair niḥprapañcayet || (29)

yathā māyā yathā⁵ svapnaṃ yathā syād antarābhavaṃ⁶ ||

tathaiva maṇḍalaṃ bhāti sātatyābhyāsayogataḥ || (30)

mahāmudrābhiṣekeṣu yathājñātaṃ⁷ mahat sukhaṃ ||

tasyaiva tatprabhāvaḥ syān maṇḍalaṃ nānyasaṃbhavaṃ || (31)

sukhaṃ kṛṣṇaṃ sukhaṃ pītaṃ sukhaṃ raktaṃ sukhaṃ sitaṃ ||

sukhaṃ śyāmaṃ sukhaṃ nīlaṃ sukhaṃ kṛtsnaṃ carācaram || (32)

sukhaṃ prajñā sukhopāyaḥ sukhaṃ kundurujaṃ⁸ tathā ||

sukhaṃ bhāvaḥ sukhābhāvo Vajrasattvaḥ sukhasmṛtaḥ || (33)

Vajragarbha āha ||

utpannakramayogo 'yaṃ [sat]⁹sukhaṃ mahāsu[36a]khaṃ matam ||

utpanna¹⁰bhāvanāhīno¹¹ utpattyā kiṃ prayojanaṃ || (34)

bhagavān āha / aho

śraddhāvegena naṣṭo 'yaṃ mahābodhisatva iti ||

dehābhāve kutaḥ saukhyaṃ saukhyaṃ vaktum na śakyate ||

vyāpyavyāpakarūpeṇa sukhena vyāpitaṃ jagat || (35)

yathā puṣpā¹²śṛitaṃ gandhaṃ puṣpābhāvān na gamyate ||

tathā rūpādyabhāvena saukhyaṃ naivopalabhyate || (36)

bhāvo 'haṃ naiva bhāvo 'haṃ buddho 'haṃ vastubodhanāt ||

mām na jānanti ye mugdhāḥ kausīdyopahatāś ca ye || (37)

vihare 'haṃ sukhāvatyām sadvajrayoṣito bhage ||

E-kārākṛtīrūpe tu buddharatnakaraṇḍake || (38)

vyākhyātāham ahaṃ dharmāḥ śrotāhaṃ sugaṇair yutaḥ ||

¹ A, C mahātmāno

² C tasmāt

³ C prajñopāyaṃ

⁴ A nāstasyāsti; C

na tasyāsti

⁵ C tathā

⁶ A attasaṃbhavaṃ; C astathābhavaṃ

⁷ B

-jñānaṃ

⁸ A karpūrajaṃ

⁹ T de-yi bde-ba = tatsukhaṃ; all MSS.

satsukhaṃ

¹⁰ A, C utpannā; B utpanno

¹¹ C -hinā

¹² C puṣpe

- phyag rgya phyag rgya gñis dag gis || phyag rgyaḥi dños grub ji ltar
hgrub || (23)
- bcom ldan ḥdas kyis bkaḥ stsal pa /
bud med gzugs ni spaṅs nas ni || bcom ldan ḥdas kyī gzugs su bya ||
nu ma spaṅs pa bo las ḥgyur || kakko la dbus su yaṅ dag gnas || (24)
ḥgram gñis dril bu ñid du ḥgyur || ze ḥbru bo la can du ḥgyur ||
lhag ma bdag ñid chen po ñid || dgah chen he ru ka yi gzugs || (25)
he ru ka sbyor skyes bu ñid || ḥbad pa med par skyes bu ḥgyur ||
gsal [328a] bar nus paḥi rnal ḥbyor de phyir phyag rgyaḥi dños grub
pas || ḥgyur || (26)
- ḥchags daṅ ḥjig pa dag gis kyaṅ || thabs daṅ śes rab gnod mi ḥgyur ||
gaṅ phyir thabs ni ḥbyuṅ ba ñid || ḥjig pa śes rab srid mthar byed || (27)
des na rab ḥjig yod ma yin || de ñid la ni chags pa med ||
la la ḥjig pas ḥjig par ḥgyur || ḥjig paḥi dños med zad pa med || (28)
bskyed paḥi rim paḥi rnal ḥbyor bṛtul ḥzugs can gyis spros pa sgom ||
gyis ||
- spros pa rmi lam ltar byas nas || spros pa ñid ni spros med byed || (29)
ji ltar sgyu ma rmi lam daṅ || ji ltar bar maḥi srid yin pa ||
rtag tu goms paḥi sbyor ba las || dkyil ḥkhor ñid ni de bñin ḥdod || (30)
phyag rgya chen por dbaṅ bskur bar || ji ltar śes paḥi bde chen po ||
ḥdi ni de yi byin rlabs yin || gñan las dkyil ḥkhor ḥbyuṅ ba
med || (31)
- bde ba gnag ciṅ bde ba ser || bde ba dmar po bde ba dkar ||
bde ba ljaṅ khu bde ba sño || bde ba rgyu daṅ mi rgyu kun || (32)
bde ba śes rab bde ba thabs || de bñin kun du ru skyes bde ||
bde ba dños po dños med bde || rdo rje sems dpaḥ bde bar brjod || (33)
rdo rje sñiṅ pos gsol pa /
- rdzogs paḥi rim paḥi rnal ḥbyor ḥdi || de yi bde ba bde chen brjod ||
rdzogs pa sgom pa med pa ste || [328b] bskyed pa yis ni ci ḥzig
ḥtshal || (34)
- bcom ldan ḥdas kyis bkaḥ stsal pa /
e maḥo byaṅ chub sems dpaḥ che || dad paḥi ḥugs kyis rab tu ñams ||
lus kyī dños med gaṅ las bde || bde ba smra bar mi nus so ||
khyab daṅ khyab byed tshul gyis ni || bde bas ḥgro ba khyab pa ñid || (35)
ji ltar me tog la gnas dri || me tog dños med śes mi ḥgyur ||
de bñin gzugs sogs dños med pas || bde ba ñid kyaṅ dños med ḥgyur ||
(36)
- dños ña dños po med pa ña || dños po rtogs phyir saṅs rgyas ña ||
gaṅ ḥzig le los bsnun pa daṅ || rmoṅs pa gaṅ gis ña mi śes || (37)
rdo rje btsun moḥi bha ga ni || e yi rnam paḥi cha byad gzugs ||
saṅs rgyas rin chen za ma tog || bde ba can du rtag tu bñugs || (38)
ḥchad pa po ña chos kyaṅ ña || raṅ gi tshogs ldan ñan pa ña ||

sādhya¹ 'haṃ jagataḥ śāstā lo[366]ko 'haṃ laukiko 'py ahaṃ || (39)
 sahañānandasvabhāvo 'haṃ paramāntaṃ² viramādikam ||
 tathā ca pratyayaṃ putra · andhakāre pradīpavat || (40)
 dvātriṃśallakṣaṇī śāstā · aśītvyañjanī³ prabhuh ||
 yoṣḍbhage sukhāvatyaṃ śukranāmna vyavasthitaḥ || (41)
 vinā tena na saukhyaṃ syāt sukhaṃ hitvā bhaven na saḥ ||
 sāpekṣaṃ⁴ asamarthatvād devatāyogataḥ sukhaṃ || (42)
 tasmād buddho na bhāvaḥ syād abhāva⁵rūpo 'pi naiva saḥ ||
 bhujamukhākārarūpī cārūpī paramasaukhyataḥ || (43)
 tasmāt sahaṃ jagat sarvaṃ sahaṃ svarūpam ucyate ||
 svarūpam eva nirvāṇaṃ viśuddhyākāracetasā || (44)
 devatāyogarūpaṃ⁶ tu jātāmātre vyavasthitaḥ ||
 bhujamukha⁷varṇa[37a]sthānāt kiṃ tu prākṛtavāsanā || (45)
 yenaiva viśakhaṇḍena mriyante sarvajantavaḥ ||
 tenaiva viśatattvajño viṣeṇa sphoṭayed⁸ viṣaṃ || (46)
 yathā vātagrhitasya māśabhakṣyaṃ pradiyate ||
 vātena hanyate vātaṃ viparītauśadhikalpanāt ||
 bhavaḥ⁹ śuddho bhavenaiva vikalpa¹⁰pratikalpataḥ || (47)
 karṇe toyaṃ yathā viṣṭaṃ prati toyena kṛṣyate ||
 tathā bhava¹¹vikalpo 'pi ākāraiḥ śodhyate khalu || (48)
 yathā pāvakaḍagdhās ca svidyante vahninā punaḥ ||
 tathā rāgāgnidagdhās ca svidyante rāgavahninā || (49)
 yena yena hi badhyante jantavo raudrakarmaṇā ||
 sopāyena tu tenaiva mucyante bhavabandhanāt || (50)
 rāgena badhyate loko rāgenaiva [37b] vimucyate ||
 viparītabhāvanā hy eṣā na jñātā buddhatīrthikaiḥ || (51)
 kundureṣu bhavet pañca pañcabhūtasvarūpataḥ ||
 eka eva mahānandaḥ pañcatām yānti bhedanaiḥ || (52)
 bolakakkolayogena sparśāt kāṭhinyavāsanā¹² ||
 kāṭhinasya mohadharmatvān moho Vairocana mataḥ || (53)
 bodhicittaṃ dravaṃ yasmād dravaṃ abdhātukaṃ matam ||
 apām¹³ Akṣobhyarūpatvād dveṣo <hy> Akṣobhyānāyakaḥ || (54)
 dvayor gharṣaṇasaṃyogāt tejo <hi>¹⁴ jāyate sadā ||
 rāgo 'mitavajraḥ syād rāgas tejasi sambhavet || (55)
 kakkolakeṣu yac cittaṃ tat samīraṇarūpakaṃ ||
 īrṣyā <hy> Amoghasiddhiḥ syād Amogho¹⁵ vāyusambhavaḥ || (56)
 sukhaṃ rāgaṃ bhaved [38a] raktaṃ raktir ākāśalakṣaṇaṃ ||

¹ C sādhyāhaṃ; B sādhyād ahaṃ² A paramānandaṃ; B paramānantaṃ; C

paramā

³ All MSS. asītyanuvyañjanī⁴ A sālpokṣaṃ⁵ C bhāva-⁶ B devatārūpayogaṃ; T devatākārarūpaṃ⁷ A, C - mukhaṃ⁸ A phoṭayed;

B sthoṭayed

⁹ A, B bhava-¹⁰ C vikalpaṃ¹¹ A, C bhāva-¹² A

kāṭhinyadharmenā; B missing

¹³ A āpām; B, C āpām¹⁴ C tejaso¹⁵ A

amogha; C amoghāḍ

h̄jig rten ston pa bsgrub bya ña ||
 lhan cig skyas dgaḥi rañ bzin ña ||
 mun pa la ni mar me ltar ||
 btsun moḥi bha ga bde chen du ||
 gtso bo dpe byad brgyad cur ldan ||
 de med pas na bde med ḥgyur ||
 nus pa med phyir ltos dañ bcas ||
 [329a] de phyir sañs rgyas dños po
 min ||

žal phyag rnam paḥi gzugs can ñid ||
 de phyir ḥgro kun lhan cig skyas ||
 rnam dag rnam paḥi sems kyis ni ||
 lha yi rnam paḥi gzugs kyis ni ||
 skyas pa tsam gyis rnam par gnas ||
 dug gi dum bu gañ ñid kyis ||
 dug gi de ñid šes pa des ||
 ji ltar rluñ gis zin pa la ||
 bzlog paḥi sman ni brtags pa yis ||
 rnam rtog las ni rnam rtog dag ||
 ji ltar rna bar chu žugs pa ||
 de bzin dños poḥi rnam rtog kyañ ||
 ji ltar ḥtshed pas tshig pa yañ ||
 de bzin ḥdod chags mes tshig pa ||
 skye bo mi bzad pa yi las ||
 thabs dañ bcas na de ñid kyis ||
 chags pas [329b] h̄jig rten ḥchiñ
 ḥgyur ba ||

bzlog paḥi sgom pa ḥdi ñid ni ||
 ḥbyuñ ba lña yi rañ bzin las ||
 dgaḥ ba chen po gcig ñid las ||
 bo la kakko la sbyor bas ||
 sra ba gti mug chos kyis phyir ||

gañ phyir byañ sems gšer ba ñid ||
 chu ni mi bskyod gzugs kyis phyir ||
 gñis kyis bskyod paḥi sbyor ba las ||
 ḥdod chags dpag med rdo rje yin ||

ka kko lar ni gañ žig sems ||
 phrag dog don yod grub pa yin ||
 bde ba ḥdod chags khrag tu ḥgyur ||

h̄jig rten h̄jig rten ḥdas pa ña || (39)
 mchog dgaḥ dgaḥ bral dañ por ni ||
 de bzin bus kyañ yid ches gyis || (40)
 ston pa sum cu tsa gñis mtshan ||
 khu ba žes byaḥi rnam par gnas || (41)
 bde ba med na de med ḥgyur ||
 lha yi rnal ḥbyor las bde ba || (42)
 de ñid dños med tshul yañ med ||

mchog tu bde ba gzugs med pa || (43)
 rañ bzin lhan cig skyas par brjod ||
 rañ bzin mya ñan ḥdas pa ñid || (44)
 bzin lag kha dog gnas pa ni ||
 ḥon kyañ bag chags phal pas so || (45)
 skye bo thams cad ḥchi bar ḥgyur ||
 dug gis dug ni ḥbigas par byed || (46)
 mon sran sñeu bzaḥ ba sbyin ||
 rluñ gis rluñ la snun par byed ||
 srid pa ñid kyis srid pa dag || (47)
 chu gžan dag gis ḥgugs par byed ||
 rnam par ñes par sbyañ bar bya || (48)
 me yis kyañ ni gduñ bar bya ||
 ḥdod chags me yis gduñ bar bya || (49)
 gañ dañ gañ gis ḥchiñ ḥgyur ba ||
 srid paḥi ḥchiñ ba las grol ḥgyur || (50)
 ḥdod chags ñid kyis rnam grol
 ḥgyur ||

sañs rgyas mu stegs kyis mi šes || (51)
 kun du ru las lña ru ḥgyur ||
 dbye bas lña ru ḥgro bar ḥgyur || (52)
 reg pa sra baḥi bag chags ñid ||
 gti mug rnam par snañ mdzad
 brjod || (53)

gšer ba chu yi khams su brjod ||
 že sdañ ḥdren pa mi bskyod pa || (54)
 drod ni rtog tu skye bar ḥgyur ||
 ḥdod chags drod las ḥbyuñ bar
 ḥgyur || (55)

de ni rluñ gi rañ bzin can ||
 don yod rluñ las ḥbyuñ ba ñid || (56)
 dgaḥ ba nam mkhaḥi mtshan ñid de ||

akāśaḥ¹ Piśunavajraḥ² piśunam ākāśasambhavam || (57)
 ekam³ eva mahac cittam pañcarūpeṇa samsthitam⁴ ||
 pañca⁵kuleṣu sambhavās tatrānekasahasraśaḥ || (58)
 tasmād ekasvabhāvo 'sau mahāsukham⁶ śāśvatparam⁷ ||
 pañcatām yāti bhedenā rāgādipañcacetasā || (59)

daśagaṅgānadīvālukātulyā
 ekakuleṣu tathāgathasaṅghāḥ ||
 saṅghakuleṣu <hy> anekakulāni
 teṣu kuleṣu kulāni śatāni || (60)
 tāni ca lakṣakulāni mahānti
 koṭikulāni bahūni bhavanti ||⁸
 tatra kuleṣu⁹ cāsaṅkhyakulāni
 paramānandakulodbhavāni || (61)

Hevajre ḍākinījālāsam[38b]vare siddhīnirṇayo nāma dvitīyaḥ paṭalaḥ /

PART II. CHAPTER iii

atha vajrī sarvatantranidānam nāmopayaṃ yoginīnām kathayām āsa /
 samvaram cābhiṣekaṃ ca samdhyābhāṣam tathaiva ca ||
 ānandaḥ saṅghabhedāṃ ca tathānyam¹⁰ bhojanādikam || (1)

tatra samvaram āha /

samvaram sarvabuddhānām EVAM-kāre pratiṣṭhitam ||
 abhiṣekā¹¹ jñāyate samyag EVAM-kāram mahat sukham || (2)

atha bhagavantam Vajrasattvaṃ yoginya evam āhuḥ /

EVAM-kāram kim ucyate¹² ḍākinīnām tu samvaram ||
 deśayantu yathānyāyam bh[aga]vān śāstā¹³ jagadguruḥ || (3)

bhagavān āha /

E-kārākṛti¹⁴ yad divyam madhye vām-kārabhūṣitam ||
 ālayaḥ sarvasaukhyā[39a]nām buddharatnakaraṇḍakam || (4)
 ānandās tatra jāyante kṣaṇabhedena bheditāḥ ||
 kṣaṇajñānāt sukha¹⁵jñānam EVAM-kāre pratiṣṭhitam || (5)
 vicitraṃ ca vipākam ca vimardo vilakṣaṇam¹⁶ tathā ||
 catuḥkṣaṇasamāgamyam EVAM jānanti yoginaḥ || (6)
 vicitraṃ vividham khyātam ālīṅgacumbanādikam ||

¹ A, B ākāśam ² C -vajram; A inserts syāt ³ All MSS. eka eva ⁴ C
 -lakṣitam ⁵ A, C pañcasu ⁶ A -sukhaḥ; B, C -sukha ⁷ A, B param
 śāśvataḥ; C paramā eta ⁸ A inserts here koṭikuleṣu samkhyā bhavanti; C asamkhyā
⁹ A kuleṣu samkhyā-; B -eṣu asaṃ- ¹⁰ A ca anyāṃ ca; B cānyāṃ ca ¹¹ All
 MSS. -ṣekā ¹² C ucyeta ¹³ A cchāstā ¹⁴ All MSS. thus. ¹⁵ All
 MSS. sukham ¹⁶ A, C vilakṣanas

nam mkhaḥ ser sna rdo rjer ḡgyur || ser sna nam mkhaḥ las byuñ ñid || (57)
 sems ni chen po gcig ñid la || lña yi gzugs kyis rnam par mtshon ||
 rigs ni lña po de ñid las || ston phrag du ma skyes pa ñid || (58)
 de phyir ḡdi dag rañ bzin gcig || bde chen mchog tu rtag pa ñid ||
 ḡdod chags la sogs sems lña yi || dbye bas lña ru ḡgro bar ḡgyur || (59)

gañ ga kluñ bcuḡi bye [330a] sñed ñid ||
 rigs gcig la ni de bzin gsegs paḡi tshogs ||
 rigs kyi tshogs la rigs ni du ma rnams ||
 de rnams rigs la rigs ni rnam pa brgya || (60)
 de rnams la yañ ḡbum phrag rigs chen rnams ||
 bye baḡi rigs la grañs ni med par ḡgyur ||
 de la rigs la grañs med rigs rnams ñid ||
 mchog tu dgaḡ baḡi rigs las byuñ ba rnams || (61)

kyeḡi rdo rje mkhaḥ ḡgro ma dra baḡi sdom pa las dños grub gtan la dbab
 pa zes bya baḡi leḡu ste gñis paḡo ||

PART II. CHAPTER iii

de nas rdo rje can gyis rnal ḡbyor ma rnams la rgyud thams cad kyis glenḡ
 gzi zes bya baḡi thabs bkaḡ stsal pa /

sdom pa dañ ni dbaḡ dañ yañ || de bzin dgoñs paḡi skad ñid dañ ||
 dgaḡ dañ skad cig dbye ba dañ || gzan yañ bzaḡ ba la sogs pa || (1)
 de la sdom pa bkaḡ stsal pa /
 sañs rgyas kun gyi sdom pa ni || e baḡ rnam par rab tu gnas ||
 e baḡ rnam paḡi bde chen po || dbaḡ las yañ dag ses par ḡgyur || (2)

de nas rnal ḡbyor ma rnams kyis bcom ldan ḡdas rdo rje sems dpaḡ la
 ḡdi skad ces gsol to /

bcom ldan ston pa ḡgro baḡi bla || mkhaḥ ḡgro ma yi sdom pa ñid ||
 e baḡ rnam pa ci zes brjod || rim pa ji bzin bsad du gsol || (3)

bcom ldan ḡdas kyis bkaḡ stsal pa /

e yi cha byad bzañ po gañ || dbus su baḡ gyis rnam par rgyan ||
 [330b] bde ba thams cad kyis ni gnas || sañs rgyas rin chen za ma tog || (4)
 skad cig dbye bas phye ba ñid || dgaḡ ba de las skye bar ḡgyur ||
 skad cig ses nas bde ses pa || e baḡ rnam par rab tu gnas || (5)
 sna tshogs dañ ni rnam smin dañ || rnam ñied de bzin mtshan ñid bral ||

skad cig bzi ni rab ses pas de ltar rnal ḡbyor pas ses ḡgyur || (6)

ḡkhyud dañ ḡo byed la sogs pa || sna tshogs rnam pa sna tshogs bsad ||

vipākam tadviparyāsam sukhajñānasya bhuñjanam || (7)
 vimardam ālocanam proktam sukham bhukta¹ mayeti ca ||
 vilakṣaṇam tribhyo 'nyatra² rāgarāgavivarjitam || (8)
 vicitre prathamānandaḥ paramānando vipākake ||
 viramānando vimarde ca sahañānando vilakṣaṇe || (9)
 ācārya guhya prajñā ca caturthan tat punas tathā ||
 ā[39b]nandāḥ³ kramaśo jñeyāś catuḥsecana⁴ samkhyayā || (10)
 hasitaśuddhyā tv ācārya · īkṣaṇe guhyakas tathā ||
 prajñā⁵ <hi> pānyāvāptau⁶ ca tat punar dvandvatantrake || (11)
 sekam caturvidham khyātam sattvānām siddhihetave ||
 sicyate snāpyate 'neneti sekas tenābhidhīyate || (12)
 pāṇibhyām tu samāliṅgya prajñām vai ṣoḍaśābdikām ||
 ghaṇṭhāvajrasamāyogād ācāryasecanam matam || (13)
 cāruvaktrā viśālākṣī rūpayauvanamaṇḍitā ||
 jyeṣṭhānāmikābhyañ ca śiṣyavaktre nipātayet || (14)
 kārītavyan tu tatraiva samarasam śiṣyagocaram ||
 prajñām pūjayec chāstā arcayitvā samarpayet || (15)
 śāstā brūyāt mahāsattva gṛhna mu[40a]drām sukhāvahām ||
 jñātvā śiṣyam mahadbhūtam nirīṣyam krodhavarjitam || (16)
 śāstā tam ājñāpayati kunduram kuru vajradhṛk ||
 śiṣyakṛtyam pravakṣyāmy abhiṣekam anunāyayed⁷ || (17)
 mudrāyuktam gurum dṛṣtvā stutipūjām karet⁸ yathā ||
 he bhagavan mahāśānta vajra⁹yogaikatatpara || (18)
 mudrāprasādhakābhedyavajrayogasamudbhava¹⁰ ||
 yathā yūyam mahātmano¹¹ mamāpi kuru tad vibho || (19)
 saṃsārapaṅkasamghāte magno 'ham trāhy aśaraṇam ||
 miṣṭānnapānakhādyañ ca madanam balaṃ mahattaram || (20)
 dhūpan naivedyam mālyāñ ca ghaṇṭhādhvajavilepanaiḥ ||
 ābhiḥ pūjādibhiḥ¹² śiṣyaḥ pūjayed vajradhāriṇam || (21)
 paramānande tu saṃprāpte nānātvava[40b]rjite kṣaṇe ||
 śāstā brūyāt mahāsattva dhāraṇīyam mahat sukham || (22)
 yāvad ā bodhiparyantam sattvārtham kuru vajradhṛk ||
 ity evam vadate vajrī śiṣyam vīkṣyā¹³ kṛpācayam¹⁴ || (23)
 etad eva mahājñānam sarvadehe vyavasthitam ||
 advayam dvayarūpañ ca bhāvābhāvātmakam prabhum || (24)
 sthiracalam vyāpya saṃtiṣṭhet māyārūpi ca bhāti ca ||

¹ A bhuñja² A 'nyad; B neta³ All MSS. ānandādyāḥ⁴ C

sevana-

⁵ A prajño⁶ A -āvāpto; B pānevāptau⁷ A adds yathā; B

passage missing

⁸ All MSS. kārayed. This line and the next four occur in the

Hevajrasekaprakriyā, ed. Louis Finot, Journal Asiatique, July-Sept. 1934, p. 28.

sarva-

¹⁰ A bhavam¹¹ A mahāyāno; B, C mahātmāno¹² A ābhiḥ

pūjābhiḥ; B pūjānaḥ

¹³ A dikṣā; B dikṣe; C, K dikṣyā; T mthoñ suggesting

vīkṣya

¹⁴ K kriyācayaiḥ

rnam pa smin pa de las bzlog ||
 bdag gi bde ba zos pa yi ||
 mtshan ñid bral ba gsum las gzan ||

sna tshogs dañ poñi dgañ ba ñid ||
 rnam ñed dgañ ba dgañ bral ñid ||

slob dpon gsañ ba śes rab dañ ||
 dbaṅ ni bži yi graṅs kyis ni ||
 dgod pa dag pa slob dpon ñid ||
 lag bcaṅs las ni śes rab ñid ||
 semscan rnamskyi dños grub phyir ||
 gtor dañ blugs pa źes bya ḥdis ||
 śes rab bcu drug lon pa la ||

rdo rje dril bu mñam sbyor bas ||
 śin tu bžin bzañ mig yaṅs ma ||
 mthe boñ srin lag dag gis ni ||
 de ñid du ni mñam pañi ro ||
 ston pas śes rab rab tu mchod ||
 ston pas smras pa sems dpañ che ||
 phrag dog khro ba rnam spaṅs pañi ||
 ston pas de la gnañ ba sbyin ||
 ji ltar dbaṅ bskur gsol btap pañi ||
 bla ma phyag rgya ldan mthoñ nas ||
 bcom ldan źi ba chen po kye ||
 mi phyed phyag rgya sgrub pa po ||
 ji ltar khyod ni bdag ñid che ||

ḥkhor ba ḥdam gyi tshogs dag tu ||
 źim pañi bzañ ba btuñ ba dañ ||
 bdug pa lha bśos phreñ ba dañ ||
 ḥdi rnams mchod pa rnams kyis ni ||
 [331b] mchog tu dgañ ba yañ dag
 thob ||

ston pas smras pa sems dpañ che ||
 ji srid byañ chub bar du ni ||
 slob ma sñiñ rje can mthoñ nas ||
 ḥdi ni ye śes chen po ñid ||
 gñis dañ gñis su med pañi tshul ||

brtan dañ g'yo ba khyab nas gnas ||

bde bañi ye śes za ba ñid || (7)
 gros ni rnam par ñed par brjod ||
 chags dañ chags bral rnam par
 spaṅs || (8)

rnam smin la ni mchog dgañ ñid ||
 mtshan bral lhan cig skyes dgañ
 ñid || (9)

bži ba de yañ de bžin no ||
 dgañ ba la sogs rim śes byas || (10)
 lta ba gsañ ba de bžin no ||
 gñis gñis ḥkhyud la de yañ ñid || (11)
 dbaṅ ni rnam pa bži ru bśad ||
 des na dbaṅ źes brjod par bya || (12)
 lag pa dag gis yañ dag [331a]
 ḥkhyud ||

slob dpon dbaṅ du rab tu brjod || (13)
 gzugs dañ lañ tshos rnam par brgyan ||
 slob mañi kha ru ltuñ bar bya || (14)
 slob mañi spyod yul dag tu bya ||
 rjed par byas nas gtad par bya || (15)
 phyag rgya bde ba ldan pa khyer ||
 slob ma cher gyur śes nas ni || (16)
 kun du ru gyis rdo rje ḥdzin ||
 slob mañi bya ba bśad par bya || (17)
 bstod dañ mchod pa ji bžin bya ||
 rdo rje rnal ḥbyor gcig bžed pa || (18)
 rdo rje rnal ḥbyor las byuñ ba ||
 mñah bdag bdag lahañ de ltar
 mdzod || (19)

byiñ ba skyabs med bdag la skyobs ||
 ba la che mchog ma da na || (20)
 dril bu rgyal mtshan byug pa yis ||
 slob mas rdo rje ḥdzin pa mchod || (21)
 sna tshogs spaṅs pañi skad cig la ||

bde ba chen po rnam par zuñ || (22)
 sems can don gyis rdo rje ḥdzin ||
 rdo rje can gyis ḥdi skad smras || (23)
 thams cad yul la rnam par gnas ||
 dños dañ dños med bdag ñid
 gtso || (24)

sgyu mañi gzugs can ñid du ḥdod ||

maṇḍalacakrādyupāyena sātatyam yāti niścayaṃ || (25)

atha sarvayoginīnām bhaginīnām mṛṣitvā Vajragarbo bhagavantam evam āha ||

maṇḍalacakraṃ kim ucyeta sarvabuddhātmakam puram ||
deśayantu yathānyāyam bhagavanto bhrāntir me 'bhūt || (26)

bhagavān āha ||

maṇḍalam sāram ity uktam bodhi[41a]cittam mahat sukham ||
ādānan tat karotīti maṇḍalam malanam¹ matam || (27)
cakram nivaham khadhātvākhyam viṣayādīnām viśodhanam ||
bolakakkolayogena tasya saukhyam pratiyate || (28)

Vajragarbha āha ||

kena samayena sthātavyam kena samvareṇeti ||

bhagavān āha ||

prāṇināś ca tvayā ghātyā vaktavyam ca mṛṣāvacaḥ ||
adattañ ca tvayā grāhyam sevnam parayoṣitaḥ || (29)
ekacittam prāṇivadham [proktam]² prāṇa cittam yato matam ||
lokān uttārayiṣyāmi mṛṣāvādañ ca śabditam ||
yościchrukram adattañ ca paradārāḥ svābhasundarī || (30)

atha sarvayoginyo bhagavantam evam āhuḥ ||

ke punas te viṣayāḥ [41b] kānīndriyāṇi kim āyatanam kathame skandhāḥ ||
ke punas te dhātavaḥ || eṣām kim svabhāvam || (31)

bhagavān āha || ṣaḍ viṣayāḥ /

rūpa śabdas tathā gandho rasa sparśas tathaiva ca ||
dharmadhātusvabhāvaś ca ṣaḍ ete viṣayā matāḥ || (32)

indriyāṇi ca ṣaṭ ||

cakṣuḥ śrotram ca ghrāṇaṇ ca jihvā kāyo manas tathā ||
mohavajrādibhir yuktāḥ ṣaḍ etānīndriyāṇi ca || (33)
viṣayavaiṣayikābhyām³ ca dvādaśāyatanam bhavet ||
pañcaskandhāś ca rūpādyā vijñānāntā⁴ mahākṛpa || (34)
indriyam viṣayam caiva indriyavijñānam eva ca ||
dhātavo 'ṣṭādaśākhyātā yoginīnām tu bodhaye || (35)
svabhāvam ādyanutpannam na satyam na mṛṣā tathā ||
udakacandropamam sarvam yogi[42a]nyo jānateccayā || (36)

tad yathā kāṇḍaṇ ca mathanīyam ca puruṣahastavyāyāmañ ca pratītyākas-
mād agnir upajāyate || asāv agnir na kāṇḍe tiṣṭhati || na mathanīye na
puruṣahastavyāyāme || sarvākārataḥ parigaveṣyamānaḥ || ekasminn api

¹ All MSS. milanam; T ḥdus-pa = milanam; see transl. note
from T

³ A viṣayaviṣayilakā-; B -viṣayillikā-

⁴ A saṃskārānta

² Absent

dkyil h̄khor h̄khor lohi thabs kyis ni || rtag tu nes par h̄gro bar h̄gyur || (25)
de nas rdo rje sñiñ pos rnal h̄byor ma rnams la bzod par gsol nas / bcom
ldan h̄das la h̄di skad ces gsol to /

dkyil h̄khor h̄khor lo ci zes brjod || sañs rgyas kun bdag groñ khyer la ||
bcom ldan bdag ni h̄khrul gyur pas || rim pa ji ltar bsád du gsol || (26)
bcom ldan h̄das kyis bkañ stsal pa /
dkyil ni sñiñ por zes brjod de || byañ chub sems ni bde chen po ||
dañ po mthar byed zes bya ba || h̄dus pa dkyil h̄khor ñid du brjod ||
(27)

h̄khor lo zes bya nam mkhañi yul la sogs pa rnam par sbyañ ||
khams ||
bo la kakko la sbyor bas || de yi bde ba ses par h̄gyur || (28)
rdo rje sñiñ pos gsol pa /
sdom pa zes bya gañ [332a] gis dañ || dam tshig gañ gis gnas par bgyi ||
bcom ldan h̄das kyis bkañ stsal pa /
khyod kyis srog chags bsád pa dañ || brdzun gyi tshig kyañ smra ba dañ ||
khyod kyis ma byin par yañ loñ || pha rol bud med bsten par byis || (29)
sems gcig srog chags gsod pa ñid || gañ phyir srog ni sems su brjod ||
h̄jig rten bsgral ba zes bya ba || brdzun gyi tshig tu rab tu bsgrags ||
btsun moñi khu ba ma byin par || gzan gyi bud med rañ mtshuñs
mdzes || (30)

de nas rnal h̄byor thams cad kyis / bcom ldan h̄das la h̄di skad ces gsol to /
yul de rnams kyañ ci lags / dbañ po ni gañ lags / skye mched ni ci lags /
phuñ po rnams ni gañ lags / khams rnams de yañ ci lags / h̄di rnams kyi
rañ bzin ni ci lags / (31)

bcom ldan h̄das kyis bkañ stsal pa / yul drug ni /
gzugs sgra de bzin dri dañ ni || ro dañ de bzin reg bya ñid ||
chos kyi khams kyi rañ bzin ñid || h̄di rnams yul ni drug tu brjod || (32)
dbañ po rnams ni drug ste /
mig dañ rna ba sna dañ ni || lce dañ lus dañ de bzin yid ||
h̄di rnams dbañ po drug po ni || gti mug rdo rje la sogs ldan || (33)
yul dañ yul can dag gis ni || skye mched bcu gñis dag tu h̄gyur ||
phuñ po [332b] lña ni gzugs la sogs || mthar ni rnam ses sñiñ rje che || (34)
dbañ po dañ ni yul ñid dañ || dbañ poñi rnam par ses pa ñid ||
rnal h̄byor ma rnams go byañi khams ni bco brgyad rnams su
phyir || bsád || (35)
rañ bzin gdod nas ma skyes pa || brdzun min bden min de bzin du ||
thams cad chu yi zla ba ltar || h̄dod pas rnal h̄byor mas ses
kyis || (36)

h̄di lta ste / gtsub śiñ dañ gtsub stan dañ skyes buñi lag pañi rtsol ba las
glo bur du me skye bar h̄gyur ro / me h̄di ni gtsub śiñ la yañ mi gnas /

nāsti · sa cāgnir na satyaṃ na mṛṣā || evaṃ sarvadharmān yoginyo manasi-
kuruta¹ || (37) atha Nairātmyayoginīpramukhāḥ sarvavajradākinyah pañcā-
mṛtaṃ grhītvā samayadravyāṇ ca bhagavantam Vajrasattvaṃ pūjayanti ||
kunduruyogenānurāgayanti · pibayanti ca vajrāmṛtarasaṃ || (38) tataḥ
paścād bhagavāṃs tuṣṭe sati adhiṣṭhānaṃ darśayanti ||

bho bho vajradākinyo

mayā [42b] guptikṛtaṃ tattvaṃ sarvair buddhair namaskṛtaṃ ||

vajrapūjā²prabhāvena kathayāmi śṛṇuteccchayā || (39)

atha utsāhaprāptāḥ sarvā devyo³ dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyām
pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavato bhāṣitaṃ
śṛṇvanti / (40) bhagavān āha /

khānaṃ pāṇaṃ yathāprāptaṃ gamyāgamyāṃ na varjayet ||

snānaṃ śaucaṃ na kurvīta grāmyadharmāṃ na varjayet || (41)

mantran naiva japed dhīmān dhyānaṃ naivāvalambayet ||

nidrātyāgaṃ na kurvīta nendriyāṇāṃ nivāraṇaṃ || (42)

bhakṣaṇīyaṃ balaṃ sarvaṃ pañcavarṇaṃ samācaret ||

ramate sarvayoṣitā nirviśaṅkena cetasā || (43)

mitrasnehaṃ na kurvīta dviṣṭe dveṣaṃ tathā na ca ||

na vandayed [43a] imān devān kāṣṭhapāṣāṇamṛnamyān ||

satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ || (44)

ḍombacaṇḍālacarmārahaḍḍikādyān tu duḥsprśān ||

brahmakṣatrivaiśyaśūdrādyān ātmadeham iva sprśet || (45)

pañcāmṛtaṃ guḍaṃ madyaṃ viṣaṃ nimbaṃ prasūtaṃ ||

amlamadhurakaṣāyādi tiktalavaṇakaṭukas tathā || (46)

pūtiśurabhi jalāsṛg⁴ bodhicittena bhakṣayet ||

nābhaktaṃ vidyate kiñcid advayajñānacetasā || (47)

svayambhūkusumaṃ prāpya padmabhāṇḍe niveśayet ||

śleṣmaṅghāṇakānān⁵ tu miśrikṛtya pibed vrati || (48)

kaupinaṃ viśvavarṇaṇ ca mṛcchārair bhūṣaṇaṃ tathā ||

puṣpaṃ pretālaye prāpya bandhayen mūrddhajaṃ varaṃ || (49)

atha Vajra[43b]garbha āha /

indriyāṇy aviśuddhāni śaṭsaṃkhyayā⁶kṛtāni vai ||

śuddhiḥ sarvaviśayasya bhagavatā kathitā purā || (50)

¹ A, C kuruta; B kurute

devibhyo ⁴ A, C -sṛkhā; B -sṛka

siṃhānakātyāt

² All MSS. pūjavajra-

³ A devebhyo; B

⁵ A siṃhānakānān; B siṃhānakātyan; C

⁶ All MSS. saṃkhyā

gtsub stan la yañ ma yin / skyes buhi lag pa dag la yañ ma yin te / rnam pa thams cad du yons su btsal na gcig na yañ yod pa ma yin pas me de yañ bden pa yañ ma yin zin brdzun pa yañ ma yin no / de ltar chos thams cad rnal hbyor mas yid la gyis sig / (37) de nas rnal hbyor ma bdag med ma la sogs pa rdo rje mkhañ hgro ma thams cad bdud rtsi lña thogs śin dam tshig gis rdzas thogs pas bcom ldan h̄das rdo rje sems dpañ la mchod par byed / kun du ruhi sbyor bas rjes su chags par byed / bdud rtsi lñañi ro yañ h̄thuñ bar byed do / (38) de nas bcom ldan h̄das dgyes nas rañ byin gyis brlabs pa bstan pa /

kye kye rdo rje mkhañ hgro ma ||

sañsrgyaskungyisphyagmdzadpa || de ñid bdag gis gsañ mdzad pa ||
rdo rje mchod pañi byin rlabs kyis || bśad kyis [333a] h̄dod pas rab tu
ñon || (39)

lha mo thams cad dgañ bar h̄gyur / rañs par gyur te / dpus mo g'yas pañi lha ña sa la btsugs nas / bcom ldan h̄das ga la ba der thal mo sbyar ba btud nas / bcom ldan h̄das kyis gsuñ ñan no / (40) bcom ldan h̄das kyis bkhañ stsal pa /

bzañ btuñ ji ltar rñed pa dañ	bgrod dañ bgrod min mi spañ zin
khrus dañ gtsañ spra mi bya ste	groñ gi chos ni rab tu spañs (41)
blo ldan sñags ñid mi bzla zin	bsam gtan ñid ni dmigs mi bya
gñid ni spañ bar mi bya ste	dbañ po rnams ni mi dgag go (42)
ba la thams cad bzañ bar bya	kha dog lña la mñam par spyad
dogs pa med pañi sems kyis ni	btsun mo thams cad dgañ bar bya
	(43)

mdzañ bo sdug par mi bya zin	de bzin gdug la ze sdañ ñid
rdo śin h̄jim pañi bdag ñid kyis	lha h̄di rnams la phyag mi bya (44)
g'yuñ mo gdol pa ko lpags mkhan	phyag dar mkhan sogs reg riñ dañ
bram ze rgyal rigs rjeñu rmañs rnams	bdag gi lus ltar reg pa ñid (45)
bdud rtsi lña dañ bu ram chañ	dug dañ nim pa bu bcas skyes
skyur dañ mñar dañ ska la sogs	kha ba lan tshva tsha ba dañ (46)
dri ña dri zim mchil rnag dañ	[333b] byañ chub sems kyis rab tu bzañ

gñis med ye śes sems kyis ni	mi bzañ cuñ zad yod ma yin (47)
rañ byuñ me tog rñed nas ni	padmañi snod du bzag pa dañ
lud pa dañ ni snabs dag gis	bsres nas brtul zugs can gyis btuñ
	(48)

smad g'yogs kha dog sna tshogs dañ	ro bsregs thal bas de bzin rgyan
me tog rab soñ gnas rñed pas	mgo skyes legs par bcin bar bya (49)
de nas rdo rje sñiñ pos gsol pa /	
thams cad yul gyi rnam dag pa	bcom ldan h̄das kyis lñar gsuñs pa
ñes par dbañ po drug gi grañs	rnam par dag par ma mdzad pa (50)

bhagavān āha /

caḥṣuṣo mohavajrā¹ tu śrotrayor dveṣavajrikā ||
 ghrāṇer mātṣaryakī khyātā vaktre ca rāgavajrikā || (51)
 sparśe īrṣyāvajrā¹ ca mano Nairātmyayoginī ||
 kavacam ebhir mahāsatva indriyāṇām viśuddhaye² || (52)

Vajragarbha uvāca

sandhyābhāṣaṃ kim ucyeta bhagavān bobrūta niścitaṃ ||
 yoginīnām mahāsamayaṃ śrāvakādyair na chidritaṃ || (53)
 hasitaṃ cekṣaṇābhyān tu āliṅgaṃ³ dvandakais tathā ||
 tantreṇāpi caturṇām ca saṃdhyābhāṣaṃ na śabditaṃ || (54)

bhagavān āha ||

vaksyāmy ahaṃ⁴ Va[44a]jragarbha śṛṇu tvam ekacetasā ||
 saṃdhyābhāṣaṃ mahābhāṣaṃ samayasamketavistaraṃ || (55)
 madanaṃ madyaṃ balaṃ māṃsaṃ malayajaṃ milanaṃ⁵ mataṃ ||
 gatiḥ khetāḥ śavaḥ śrāyo asthyābharaṇaṃ niraṃśukaṃ || (56)
 āgatiḥ preṅkhaṇaṃ⁶ proktaṃ kṛpitaṃ ḍamarukaṃ mataṃ ||
 abhavyaṃ dunduraṃ khyātaṃ bhavyaṃ kālīñjaraṃ mataṃ || (57)
 asparśaṃ diṇḍimaṃ proktaṃ kapālaṃ padmabhājanaṃ⁷ ||
 bhakṣaṃ tṛptikaraṃ jñeyaṃ vyañjanaṃ mālatindhanaṃ || (58)
 gūthaṃ catuḥsamaṃ proktaṃ mūtraṃ kasturikā smṛtā ||
 svayaṃbhu sihlaṃ jñeyaṃ śukraṃ karpūraṃ mataṃ || (59)
 mahāmāṃsaṃ sālijaṃ proktaṃ dvīndriyayogaṃ kunduraṃ ||
 vajraṃ bolakaṃ khyātaṃ padma kakkolakaṃ mataṃ || (60)
 kulaṃ [44b] pañcavidhaṃ khyātaṃ varṇabhedena bheditaṃ ||
 saṃdhyābhāṣata⁸ evaṃ syur buddhāś <ca>⁹ pañcakaulikāḥ || (61)
 Ḍombī vajrakulī khyātā Naṭī padmakulī tathā ||
 Caṇḍālī ratnakulī caiva Dvijā tāthāgati matā || (62)
 Rajakī karmakulī caiva etā mudrāḥ susiddhidā ||
 āsāṃ śukraṃ bhaved vajraṃ pūjayitvā pibed vrati || (63)
 Vajragarbha mahāsattva yaṃ mayā kathitaṃ tvayi ||
 tat sarvaṃ sādaraṃ grāhyaṃ sandhyābhāṣaṃ mahādbhutaṃ || (64)
 yo 'bhiṣikto 'tra Hevajre na vadet saṃdhyābhāṣayā ||
 samaya vidrohanaṃ tasya jāyate nātra saṃśayaḥ || (65)
 ity upadravacauraiś ca grahajvaraviśāḍibhiḥ ||

¹ All MSS. -vajrī

phyir = viśuddhaye

² A viśuddhaya; B viśuddhiyaṃ; C viśuddhaya; T dag byaḥi

³ A, C āliṅgaṃ; B omits this passage

⁴ A vakṣyaharṇ;

C vakṣye 'ham; B omits

⁵ All MSS. milanaṃ; T ḥdu-ba = milanaṃ

C prekhyanaṃ; B prekṣanaṃ; T preṃkhaṇaṃ

⁷ A -bhāñjanaṃ

B -bhāṣa

⁹ All MSS. buddhāḥ

⁸ A -bhāta;

bcom ldan ḥdas kyis bkaḥ stsal pa /

mig la gti mug rdo rje ma ||
sna la ser sna ma ḥes bśad ||
lus la phrag dog rdo rje ma ||
dbaḥ po rnams ni dag byaḥi phyir ||

rdo rje sñiḥ pos gsol pa /

dgoḥs paḥi skad ni ci ḥes bgyi ||
rnal ḥbyor ma yi dam tshig che ||
dgod daḥ lta ba dag gis daḥ ||
rgyud kyaḥ rnam pa bzi rnams kyis ||

rna bar ḥe sdaḥ rdo rje ma ||
kha la ḥdod chags rdo rje ma || (51)
yid la bdag med rnal ḥbyor ma ||
ḥdis ni go cha sems dpaḥ che || (52)

bcom ldan ḥdas kyis ḥes gsuḥ gsol ||
ñan thos la sogs mi ḥes pa || (53)
ḥkhyud daḥ de bzin gñis gñis kyi ||
dgoḥs paḥi skad ni ma bsgrags
pa || (54)

bcom ldan [334a] ḥdas kyis bkaḥ stsal pa /

dgoḥs pa skad ni skad chen po ||
rdo rje sñiḥ po ḥas bśad kyis ||
ma da na chaḥ ba la śa ||
ḥgro ba khe ṭa ro ni śrā ya ||
ḥoḥ ba preḥ kha ṇa ru brjod ||
bskal med dun du ra ḥes brjod ||
reg min ḍiḇḍi maḥ ḥes brjod ||
bzaḥ ba ṭṭ pi ta ḥes bya ||
bśaḥ ba tsa tu sa maḥ brjod ||
raḥ byuḥ si hlar ḥes par bya ||
śa chen śā le dzaḥ ḥes brjod ||
rdo rje bo la ḥes bśad de ||
kha dog dbye bas phye ba las ||
ḥdi ni gsaḥ baḥi skad yin no ||
g'yuḥ mo rdo rjeḥi rigs su bśad ||
raḥ ḥtshed ma ni rin chen rigs ||

tshod ma las kyis rigs ḥid de ||

ḥdi rnams khu ba rdo rjer ḥgyur ||

rdo rje sñiḥ po sems [334b] dpaḥ
che ||

ḥa yis khyod la gaḥ bśad pa ||
kye rdo rje ḥdir dbaḥ bskur gaḥ ||
de yi dam tshig ḥams par ni ||
ḥtshe ba daḥ ni rkun ma daḥ ||

dam tshig brda ni rgyas pa ru ||
khyod ni rtse gcig sems kyis ḥon || (55)
ḥdu ba ma la ya dzaḥ brjod ||
rus paḥi rgyan ni ni raḥ śu || (56)
caḥ teḥu kṛ pi ta ru brjod ||
skal ldan ka liḇḇza raḥ brjod || (57)
thod pa padma bha dza naḥ ||
tshod ma mā la tindha naḥ || (58)
gci ba ka stu ri ḥes brjod ||
khu ba ka pu ra ḥes brjod || (59)
dbaḥ po gñis sbyor kun du ruḥ ||
padma kakko la ḥes zer || (60)
rigs ni rnam pa lña ru brjod ||
phyag rgya lña ni bsdus pa ḥid || (61)
gar ma de bzin padmaḥi rigs ||
skyes gñis de bzin gśegs par
brjod || (62)

phyag rgya ḥdi rnams dños grub
sbyin ||

brtul zugs can gyis mchod nas
btuḥ || (63)

gsaḥ baḥi skad ni mtshar che ba ||

de rnams thams cad gus pas zuḥ || (64)
gsaḥ baḥi skad kyis mi smra ba ||
ḥgyur ba ḥdi la the tsom med || (65)
gdon daḥ rims daḥ dug gis kyaḥ ||

mṛyate 'sau yadi buddho 'pi saṃdhyābhā[45a]śān na bhāṣayet || (66)
svasamayavidāṃ prāpya yadi na bhāṣed idaṃ vacaḥ ||

tadā kṣobhaṃ prakurvanti yoginyaś catuḥpīṭhajāḥ || (67)

Hevajrasarvatantranidānasandhyābhāṣo nāma tṛtīyaḥ paṭalaḥ ||

PART II. CHAPTER iv

atha Vajragarbhapramukhāḥ sarvaḍākinyāḥ saṃśayaprāptā daurmanas-
prāptā bhagavantam Vajrasattvaṃ evam āhuḥ / bhagavān saṃśayam
apanayatu / (1)

caryāpaṭale yad ākhyātaṃ gītaṃ nātyaṇ ca siddhidaṃ ||
tatra saṃdeho me vartate kiṃ gītaṃ nātyaṇ ca kiṃ || (2)

devatābhiṣekato yac ca kathitaṃ dveṣādimudraṇaṃ ||
tatra saṃdeho me vartate kiṃ mudraṃ¹ kasya mudraṇaṃ || (3)

mantrapāṭale yat [45b] proktaṃ Nairātmīyādeś ca bījakam ||
tatra me bhrāntiḥ saṃjātā kiṃ bījaṃ kasya bījakam || (4)

kulapāṭale yāḥ khyātā nāḍyo dviṣoḍaśātmikāḥ ||

viśuddhiṃ tāsāṃ kathayantu bhagavanto bhrāntir me 'bhūt || (5)

bhagavān āha ||

Kollaire² tṭhia bolā Mummuṇire kakkolā
ghaṇa kibīḍa³ ho vājjai karuṇe kiai⁴ na rolā (6)

tahi⁵ baru khājjai⁶ gāḍe⁷ maanā pijjai⁸

hale kāliṇjara paṇiai dunduru tahi vajjai

causama kacchuri⁹ sihlā kappura lāiai

mālaindhana śāliṇja tahi bharu khāiai (7)

preṃkhaṇa¹⁰ kheṭa karante śuddhāśuddha na muṇiai

ni[46a]raṃsua aṃga caḍābī¹¹ tahiṃ ja sarāba paṇiai

malayaje kunduru bātai¹² ḍiṇḍima¹³ tahiṃ ṇa vajjai (8)

nātyaṃ śrīherukarūpeṇa amuṣitasmr̥tiyogataḥ ||

bhāvanā raktacittenāviratābhyāsacetasā || (9)

vajradharmais tathā buddhair yoginibhiḥ ca mātṛbhiḥ ||

ābhyāṃ gītanātyābhyāṃ gīyate nṛtyate paraṃ || (10)

gaṇarākṣā tv anenaivātmarākṣā tathaiva ca ||

anenaiva vaśaṃ loke mantrajāpaṃ tv anena tu || (11)

sādaraṃ gīyate yatra sādaraṃ yatra nṛtyate ||

¹ So A; B mudraṃ; C mudrām ² C, T kollayire ³ C kibitra; T kibīḍa
⁴ C, T kia ⁵ T tahiṃ ⁶ T khājjai ⁷ C gāḍeḥ; T gāḍem ⁸ T
pijjaiai ⁹ A, C kasturi; T kaccchuri ¹⁰ A, C pekhaṇa; T phemkhaṇe; B
phremkhaṇa ¹¹ A caḍābiai ¹² A, C baṭṭei ¹³ A ḍiḍima; C ḍiḍima

gal te sañs rgyas gsañ bañi skad || mi gsuñ na yañ hgroñs par hgyur || (66)
 rañ gi dam tshig rigs rñed na || gal te tshig hdi mi smra ma ||
 gnas bñi las skyes rnal hbyor ma || de yi tshe na khro bar byed || (67)
 kyeñi rdo rje mkhañ hgro ma dra bañi sdom pa las rgyud thams cad kyi
 gleñ gñi dañ gsañ bañi skad ces bya bañi leñu ste gsum pañu ||

PART II. CHAPTER IV

de nas rdo rje sñiñ po la sogs pañi rdo rje mkañ hgro ma thams cad the
 tsom du gyur / yid gñis su gyur te bcom ldan hñdas rdo rje sems dpañ hdi
 skad ces gsol to / bcom ldan hñdas the tsom gsal du gsol / (1)

spyod pañi leñu las gañ bñad pa || glu dañ gar ni dños grub sbyin ||
 de la bdag ni the tsom mchis || glu ni ci lags gar kyañ ci || (2)
 lhañi leñu las gañ gsuñs pa || zes sdañ la sogs phyag rgya rnams ||
 de la bdag ni the tsom mchis || gañ gi phyag rgya phyag rgya
 mchis || (3)

sñags btu ba las gañ gsuñs pa || bdag med la sogs sa bon ñid ||
 [335a] de la bdag ni hñhrul bar gañ gi sa bon sa bon gañ || (4)
 hgyur ||

rigs kyi leñu las gañ bñad pa || bcu drug gñis kyi bdag ñid rtsa ||
 bcom ldan bdag ni hñhrul gyur pas || de rnams rnam dag bñad du gsol || (5)
 bcom ldan hñdas kyis bkañ stsol pa /

kolla i re tñhi a bo lā mummu ñi re kakko lā /
 gha ña ki bi ña ho bā dzdza i ka ru ñe ki a i na ro lā / (6)
 ta hiñ ba la khadzda i ga ñem ma a ña pidzda i a i /
 ha liñ ka liñdza ra pa ñi a i du ddu ra vadzda i a i /
 tsa u sa ma kā tstshu ri siñla kappu ra lā i a i /
 mā la i indha ña sñ liñdza ta hiñ bha ru khā i a i / (7)
 phem kha ne khe ña karante sñddhā sñddha na mu ñi a i /
 ni ram sñ am ga tsa ña vñ ta hiñ dza sa rā ba pa ñi a i /
 ma la ya dze kundu ru bā ña i ñiñdi ma ta hi na bā dzdza i a i / (8)

dran pa mi hñhrogs rnal hbyor pas || he ru kañi gzugs kyis gar ||
 chags bral min goms sems kyis ni || hñdod chags sems kyis sgom pa
 ñid || (9)

rdo rje chos dañ sañs rgyas dañ || rnal hbyor ma dañ ma mo yis ||
 glu dañ gar ni hdi dag gis || legs par glu blañ gar kyañ bya || (10)
 hdi ñid kyis ni tshogs sruñ zñiñ || de bñin bdag kyañ sruñ ba ñid ||
 hdis ni hñig rten dbañ du byed || hdis ni sñags kyis bzlas pa ñid || (11)
 gañ du gus pas [335b] glu len dañ || gañ du gus bcas gar byed pa ||

gaṇādhyakṣaṃ puraskṛtyaṃ tatra ghrāṇaṃ tu lakṣayet || (12)
 laśunaṃ prathamam gandham gṛdhragandham tataḥ punaḥ ||
 karpūraṃ [46b] mālayajaṃ tadanu gītādhiṣṭhānaṃ lakṣayet¹ || (13)
 rutaṃ haṃsasya bhṛṅgasya śrūyate gītaśeṣataḥ ||
 gomāyor api śabdañ² ca bāhyodyāne tu lakṣayet || (14)
 mudraṇam liṅgaṇāṅkaṃ ca · aṅkena lakṣate kulaṃ ||
 vyasta³ kulaṃ bhāvanāyogān na siddhi nāpi sādhaḥ || (15)
 Nairātmyaṃ dveṣamudreṇa Vajrāṃ ca mohamudrayā ||
 Gauriṃ piśunamudreṇa Vāriṃ rāgeṇa mudrayet || (16)
 irṣyāmudrayā Ḍākinīṃ ca Pukkaṣiṃ dveṣamudrataḥ ||
 Śavarīṃ mohamudreṇa Caṇḍālīṃ piśunamudrayā || (17)
 Ḍombiṃ rāgamudreṇa punar Gaurīṃ ca dveṣataḥ ||
 Cauriṃ mohamudreṇa Vetālīṃ piśunamudrayā || (18)
 Ghasmaṛiṃ rāgamudreṇa Bhūcarīṃ [47a] mohamudrataḥ ||
 Khecarīṃ rāgamudreṇa mudraṇam jānateccayā || (19)
 aler ādī Nairātmyā Vajrāler dvitīyakaṃ ||
 āles tṛtīyakaṃ Gaurī caturthaṃ Vāriyoginī || (20)
 pañcamam Vajradākī ca ṣaṣṭhamam Pukkaṣī matā ||
 Śavarī saptamam caiva Caṇḍālī aṣṭhamam smṛtā || (21)
 navamam Ḍombinī caiva punar Gaurī dvipañcakaṃ ||
 Caurī ekādaśam khyātam Vetālī dvādaśam matam || (22)
 Ghasmaṛī trayodaśakaṃ caturdaśakaṃ Bhūcarī ||
 pañcadaśamam Khecarī yoginīnām svabījakaṃ || (23)
 kulapaṭale yā nāḍyaḥ kathitā dviṣoḍaśātmikāḥ ||
 nāḍidvayadvayaikeḥ yoginyaḥ kramaśo matāḥ || (24)
 [47b] lalanā rasanā avadhūti Nairātmyayoginī matāḥ ||
 sarvaśeṣaṃ tyajed yatnāt ṣoḍaśī na kalā yataḥ || (25)

kasmād dhetoḥ || arthakriyā⁴karaṇatvāt ||

bodhicittam bhavec candraṃ pañcadaśakalātmakam ||

ĀLI-rūpaṃ mahāsaukhyaṃ yoginyas tasyāṃśakāḥ || (26)

Vajragarbha āha ||

karpūraṃ kin na vai tyājyaṃ sarvayoginīsaṃbhavaṃ ||

All MSS. so; T places this half-line two lines lower down.
 A vyakta-; C vyakta-

⁴ A, C -kriyā akarāṇa-

² All MSS. śabdaś

tshogs kyi bdag pos snar byas nas	de la dri ni mtshon par bya (12)
sgog paḥi dri ni dañ po ñid	de nas yañ ni bya rgod dri
ga pur ma la ya dzam ñid	ñañ pa dañ ni buñ baḥi sgra (13)
glu yi mthaḥ nas mñam par bya	ba lañ tshe yi sgra yañ ni
phyi rol tshal du mtshon bya ba	glu yi byin rlabs mtshan ñid do (14)
phyag rgya rtags dañ mtshan ma ste	ḥdis ni rigs ni mtshon par bya
rigs ḥchol sgom paḥi sbyor ba las	dños grub med ciñ sgrub paḥañ med (15)
že sdañ phyag rgyas bdag med ma	gti mug phyag rgyas rdo rje ma
ser snaḥi phyag rgyas dkar mo ñid	chags pas chu ma phyag rgya gdab (16)
phrag dog phyag rgyas mkhaḥ ḥgro ma	že sdañ phyag rgya pu kka sī
gti mug phyag rgyas ri khrod ma	ser snaḥi phyag rgyas gdol pa mo (17)
ḥdod chags phyag rgyas g'yuñ mo ñid	yañ ni dkar mo že sdañ las
gti mug phyag rgyas chom rkun ma	ser snaḥi phyag rgyas ro lañs ma (18)
ḥdod chags phyag rgyas ghasma rī	gti mug phyag rgyas sa spyod ma
ḥdod chags phyag rgyas mkhaḥ spyod ma	ḥdod pas phyag rgyas śes par bya (19)
ā li dañ po bdag med ma	ā li gñis pa rdo rje ma
ā li gsum pa dkar mo ñid	bzi ba chu yi rnal ḥbyor ma (20)
lña pa rdo rje mkhaḥ ḥgro ma	drug pa pukka sī zes brjod
bdun pa ñid [336a] ni ri khrod ma	brgyad pa smre śa can du brjod (21)
dgu pa yañ ni g'yuñ mo ñid	yañ ni lña gñis dkar mo ñid
bcu geig chom rkun ma zes bsad	bcu gñis ro lañs ma zes brjod (22)
bcu gsum pa ni ghasma rī	bcu bzi pa ni sa spyod ma
bco lña pa ni mkhaḥ spyod ma	rnal ḥbyor ma yi sa bon ñid (23)
rigs kyi leḥu las rtša rñams gañ	bcu drug gñis kyi bdag gñis gsuñs
rtša ni gñis gñis rnal ḥbyor ma	re re rñam pa gsum du ¹ brjod (24)
brkyañ ma ro ma kun ḥdar ma	bdag med rnal ḥbyor ma zes brjod
gañ phyir bcu drug cha med pas	ḥbad pas kun gyi lhag ma spañs (25)
ciḥi slad du že na / don gyi bya ba mi phyed phyir	
bco lñaḥi cha yi bdag ñid kyi	zla ba byañ chub sems su ḥgyur
bde ba chen po ā liḥi gzugs	rnal ḥbyor ma rñams de yi cha (26)
rdo rje sñiñ pos gsol pa /	
rnal ḥbyor ma kun las byuñ ba	lhan cig skyes dgahī rañ bzin ñid

¹ rñam pa gsum du is the reading of both the Narthang and Peking Kanjurs; it must be an early scribal error for rim pa bzin du.

sahajānandasvabhāvan cāvyaṃ pīvaṃ khagaṃ || (27)

bhagavān āha || evaṃ etad yathā vadasi ||

Vajragarbha āha || kenopāyenotpādanīyaṃ bodhicittaṃ || (28)

bhagavān āha ||

maṇḍalacakrādyupāyena svādhiṣṭhānakrameṇa ca ||

bodhicittaṃ utpā[48a]dayed vaivṛtisaṃvṛtirūpakam || (29)

saṃvṛtaṃ kundasaṃkāśaṃ vivṛtaṃ sukhārūpiṇaṃ ||

strikkolasukhāvatyām EVAM-kārasvarūpake || (30)

sukhasya rakṣaṇād eva sukhāvatīti śabditaṃ ||

buddhānām bodhisattvānām ādhāraṃ vajradhāriṇām || (31)

evaṃ eva tu saṃsāraṃ nirvāṇam evaṃ eva tu ||

saṃsārād ṛte¹ nānyan nirvāṇam iti kathyate || (32)

saṃsāraṃ rūpaśabdādyāḥ² saṃsāraṃ vedanādayaḥ ||

saṃsāraṃ indriyaṇy eva saṃsāraṃ dveṣakādayaḥ || (33)

amī dharmās tu nirvāṇam mohāt saṃsārarūpiṇaḥ ||

amūḍhaḥ saṃsaran³ śuddhyā saṃsāro nirvṛtāyate || (34)

nirvṛti bodhicittaṃ tu vivṛti[48b]saṃvṛtirūpakam⁴ ||

cāruvaktrām viśālākṣiṃ rūpayauvanamaṇḍitaṃ || (35)

śyāmām dhīrām kulīnān tu sihlakarpūrasambhavām ||

svābhiṣīkṭam tu Hevajre sukeśam sādhakapriyam || (36)

madanaṃ pāyayet tasyām⁵ svayaṃ caiva pibet tataḥ ||

paścād anurāgayen mudrām svaparārthaprasiddhaye || (37)

kakkole bolakaṃ kṣiptvā kunduram kurute vratī⁶ ||

tasmin yoge samudbhūtaṃ karpūram na tyajed budhaḥ || (38)

na kareṇa tato grhyet śūktikayā na śaṅkhakaiḥ ||

amṛtaṃ jihvayā grāhyam edhanāya balasya vai || (39)

karpūram eva Nairātmyā sukhaṃ Nairātmyarūpiṇaṃ ||

tasya saukhyaṃ mahāmudrā saṃsthi[49a]tā nābhimaṇḍale || (40)

ādisvarasvabhāvā sā dhīti buddhaiḥ prakalpitaḥ ||

saiva bhagavatī Prajñā utpannakramayogataḥ || (41)

na sā dīrghā na sā hrasvā na caturasrā na vartulā ||

¹ A saṃsārādṛśyate; C saṃsāro dṛśyate;
amṛta saṃsāraṃ

² A -śabdādyo; C -śabdādyoḥ
³ B
⁴ A, C nirvṛtisaṃvṛti-; B vivṛtirūpakam; T kun-rdzob don-
dam = saṃvṛtinvivṛti; K vivṛtisaṃvṛti-

⁵ All MSS. -tāsām

⁶ C vratam

hgrib med btuñ mchog nam mkhañ ga pur ñes par cis mi spañ || (27)
ñid ||

bcom ldan h̄das kyis bkañ stsal pa / ji skad smras pa de bzin no / rdo rje
sñiñ pos gsol pa / thabs gañ gis byañ chub kyis sems bskyed pa lags / (28)

bcom ldan h̄das kyis bkañ stsal pa /

dkyil h̄khor h̄khor [336b] lohi thabs rañ byin rlab pañi rim pas kyañ ||
dañ ni ||

kun rdzob don dam gzugs can gyi || byañ chub sems ni rab tu bskyed ||
(29)

kun rdzob kun da lta bu ñid || dam don bde bañi gzugs can no ||
bud med ka kko la bde ba can || e bañ rnam pañi rañ bzin du || (30)
bde ba sruñ ba ñid kyis phyir || bde ba can zes rab tu bsgrags ||
sañs rgyas byañ chub sems dpañ rdo rje h̄dzin pa rnams kyis gnas || (31)
dañ ||

h̄di ñid h̄khor ba zes bya ste || h̄di ñid mya ñan h̄das pa ñid ||
h̄khor ba spañs nas gzan du ni || mya ñan h̄das pa rtogs mi h̄gyur || (32)
h̄khor ba gzugs dañ sgra la sogs || h̄khor ba tshor ba la sogs pa ||
h̄khor ba dbañ po rnams ñid do || h̄khor ba ze sdañ la sogs pa || (33)
h̄di rnams chos ni mya ñan h̄das || rmoñs phyir h̄khor bañi gzugs can
ñid ||

rmoñs med h̄khor ba dag pas ni || h̄khor ba mya ñan h̄das par h̄gyur ||
(34)

byañ chub sems ni mya ñan h̄das || kun rdzob don dam tshul can no ||
sñ tu bzin bzañ mig yañs ma || gzugs dañ lañ tshos rnam par
rgyan || (35)

sño bsañs dal la rigs bzañ ma || si hla ga pur h̄byuñ bañi gnas ||
rañ gis dbañ bskur kyeñi rdo rje || skra bzañ sgrub pa po la dgañ || (36)
de yi chañ yañ btuñ bar bya || de nas rañ yañ btuñ ba ñid ||
rañ gzan [337a] don ni rab sgrub phyi nas phyag rgya rjes chags
phyir || bya || (37)

bo la kakko lar bcug nas || kun du ru byed brtul zugs can ||
der ni sbyor ba las byuñ bañi || ga pur mkhas pas mi spañs ste || (38)
de ni lag tu mi blañ zin || ña physis duñ chos ñid du min ||
ñes par blo dañ stobs kyis phyir || mi h̄chi lce yis blañ ba ñid || (39)
ga pur ñid ni bdag med ma || bde ba bdag med tshul can ñid ||
de yi bde ba phyag rgya che || lte bañi dkyil h̄khor ñid du gnas || (40)
dañ poñi dbyañs yig rañ bzin te || blo zes sañs rgyas rnams kyis
brtags ||

rdzogs pañi rim pañi rnal h̄byor las || de ñid bcom ldan ses rab ma || (41)
de ni riñ min thuñ ba min || gru bzi ma yin zlum po min ||

svādagandharasātītā sahañānandakārīṇī || (42)
 tasyām utpadyate yogī tasyāḥ saukhyam bhunakti ca ||
 tayā sārddham bhavet siddhir mahāmudrāsukhaṃdadā || (43)
 rūpaṃ śabdāsa tathā gandho rasaḥ sparśas tathaiva ca ||
 dharmadhātusvabhāvaś ca prajñayaivopabhuyate || (44)
 saiva sahañārūpā tu mahāsukhā divyayoginī ||
 saiva maṇḍalacakraṃ tu pañcājñānasvarūpiṇī || (45)
 ādarśajñānarūpā sā samatājñānabhāvi[49b]nī ||
 sadbhūtapratyavekṣā ca kṛtyānuṣṭhāna saiva tu || (46)
 suvisuddhadharmadhātu sā saivāham maṇḍalādhipaḥ ||
 saiva Nairātmyayoginī svarūpaṃ dharmadhātukaṃ || (47)

Vajragarbha āha ||

cakrabhāvanāmārgaṇa¹ devatānām yathodayam ||
 bhagavatā kathitaṃ pūrvam samvaram kathayasva me || (48)

bhagavān āha ||

yoginyā dehamadhyastham A-kārasamvarasthitam ||
 yathā bāhyam tathādhyātmam samvaram tat prakāśitam || (49)
 bolasaukhyam mahāmudrā vajrāyatanam upāyakam ||
 anayā guhyasamāpatyā bāhyadvandvam nirdarśitam² || (50)
 trikāyam dehamadhye tu cakrarūpeṇa kathyate ||
 trikāyasya [50a] pañcājñānam³ cakramahāsukham matam || (51)
 dharmasambhoganirmānam mahāsukham tathaiva ca ||
 yoni⁴hṛtkaṇṭhamasteṣu trayāḥ kāyā vyavasthitāḥ || (52)
 aśeṣāñān tu sattvānām yatrotpattiḥ pragīyate⁵ ||
 tatra nirmāṇakāyāḥ syān nirmāṇam sthāvaram matam || (53)
 utpadyate nirmīyate · anena nirmāṇikam matam ||
 dharmaś cittasvarūpan tu dharmakāyo hṛdi⁶ bhavet || (54)
 sambhogam bhuñjanam proktaṃ ṣaṇṇam vai rasarūpiṇam⁷ ||
 kaṇṭhe sambhogacakraṃ <ca> mahāsukham śirasi sthitam || (55)
 EVAM-kāre ca niṣyandam vipākam dharmacakrataḥ ||
 puruṣakāram⁸ sambhoge vaimālyam sukhacakrake || (56)
 phalam caturvidham proktaṃ niṣya[50b]ndādyair vibheditam ||
 karmabhug bhagavatī prajñā karmamārutacoditā || (57)
 yathā kṛtam tathā bhuktaṃ niṣyanda iti śabditaṃ ||
 vipākam tadviparyāsam karman alpe⁹ mahat phalam ||
 puruṣakāram upārjanam vaimālyam yogaśuddhitaḥ¹⁰ || (58)
 sthāvarī nirmāṇacakre tu nirmāṇam sthāvaram yataḥ ||

¹ A, C mārga; B bhāvanāmādeva-
 MSS. so; T = pariñānam

⁴ A, C yoginyo

⁵ So T and K; A nirmīyate; C

pramīyate; B utpadyate

⁶ A kṛd; B catat; C kṛtan

⁷ So C; A -ṇā; B -ṇām

⁸ A, C puruṣam ca; B puruṣakāraṇ ca

² A, C nirdarśitam; B nidasitam

³ All

⁴ A, C yoginyo

⁵ So T and K; A nirmīyate; C

pramīyate; B utpadyate

⁶ A kṛd; B catat; C kṛtan

⁷ So C; A -ṇā; B -ṇām

⁸ A, C puruṣam ca; B puruṣakāraṇ ca

² A, C nirdarśitam; B nidasitam

³ All

⁴ A, C yoginyo

⁵ So T and K; A nirmīyate; C

pramīyate; B utpadyate

⁶ A kṛd; B catat; C kṛtan

⁷ So C; A -ṇā; B -ṇām

⁸ A, C puruṣam ca; B puruṣakāraṇ ca

⁹ A, C puruṣam ca; B puruṣakāraṇ ca

¹⁰ A, C yogaśuddhi-

phalam; B missing

dri dañ ro dañ mya ñan ñdas ||
 de las skyes pañi rnal ñbyor pas ||
 de dañ lhan cig phyag rgya che ||

gzugs sgra de bñin dri dañ ni ||
 chos kyi dbyiñs kyi rañ bñin yañ ||
 de ñid lhan cig skyes pañi gzugs ||
 de ñid dkyil ñkhor ñkhor lo dañ ||
 de ni me loñ ye śes gzugs ||
 yañ dag gyur pa so sor rtog ||
 chos dbyiñs śin tu rnam dag ma ||
 de ñid rnal ñbyor bdag med ma ||

rdo rje sñiñ pos gsol pa /
 ñkhor lo bsgom pañi lam dañ ni ||
 thams cad bcom ldan ñdas gsuñs na ||
 bcom ldan ñdas kyiś bkah stsal pa /
 rnal ñbyor ma yi lus dbus su ||
 ji ltar phyi rol de bñin nañ ||
 bo lañi bde ba phyag rgya che ||
 ñdis ni gsañ bañi sñoms ñjug pas ||
 sku gsum lus kyi nañ du ni ||
 sku gsum yoñs su śes pa ni ||

chos dañ loñs spyod sprul pa dañ ||
 skye gnas sñiñ mgrim mgo bar yañ ||
 ma lus pa yi sems can gyi ||
 gañ phyir sprul pa gnas brtan phyir ||
 gañ gis bskyed dañ sprul byed pañi ||
 sems ni chos kyi rañ [338a] bñin te ||

ro rnamś drug gi gzugs can gyi ||
 mgrin par loñs spyod ñkhor lo ño ||
 e bam rnam par rgyu ñthun ñid ||
 loñs spyod skyes buñi byed pa ñid ||
 rgyu ñthun sogs par rab phye bañi ||
 las kyi rluñ gis bskul ba yis ||
 ji ltar byas pa de bñin spyod ||
 las chuñ ñbras bu che bañi phyir ||
 rnal ñbyor dag phyir dri med ñid ||
 gañ phyir sprul pa gnas brtan phyir ||

lhan cig skyes dgañ byed pa can || (42)
 de yi bde ba myoñ ba ñid ||
 bde ba sbyin pañi dños grub
 ñgyur || (43)

ro dañ de bñin reg bya ñid ||
 śes rab ñid kyiś spyad par bya || (44)
 bde chen bzañ poñi rnal ñbyor ma ||
 ye śes lña yi rañ bñin can || (45)
 [337b] mñam ñid ye śes dños po can ||
 de ñid bya ba nan tan te || (46)
 de ñid dkyil ñkhor bdag po ña ||
 chos kyi dbyiñs kyi rañ bñin
 can || (47)

lha rnamś ji ltar ñbyuñ ba ñid ||
 sdom pa yañ dag bśad du gsol || (48)
 a yi rnam pañi sdom pa gnas ||
 sdom pa de ñid rab tu phye || (49)
 rdo rje skye mched thabs chen ñid ||
 phyi rol gñis ni bstan tu med || (50)
 ñkhor loñi gzugs kyiś brjod par bya ||
 bde ba chen poñi ñkhor lor brjod ||
 (51)

de bñin du yañ bde chen ñid ||
 sku gsum po ni rnam par gnas || (52)
 skye ba gañ la brjod par bya ||
 lte ba sprul pa gnas brtan phyir || (53)
 sku ni sprul pa can źes brjod ||
 chos kyi sku yañ sñiñ khar ñgyur ||
 (54)

bzañ ba ñes par loñs spyod brjod ||
 spyi bor bde ba chen po gnas || (55)
 rnam smin chos kyi ñkhor lo las ||
 bde bañi ñkhor lo dri med ñid || (56)
 ñbras bu rnam par bñi źes brjod ||
 las la bcom ldan śes rab spyod || (57)
 rgyu ñthun źes ni rab tu bsgrags ||
 rnam par smin pa de las bzlog ||
 bskyed pa skyes bu byed pa ñid || (58)
 sprul pañi ñkhor lor gnas brtan ñid ||

sarvāstivāda dharmacakre ca dharmavādasamudbhavaḥ || (59)
 samvidī sambhogacakre ca kaṇṭhe samvedanaṃ yataḥ ||
 mahāsaṅghī mahāsukhacakre ca mahāsukhaṃ ke sthitaṃ yataḥ || (60)
 nikāya kāyaṃ ity uktam udāraṃ vihāraṃ ucyate ||
 vītarāgād¹ bhavet yonau² jarāyu jvalacīvaraṃ || (61)
 upādhyāyī tathā jana[51a]nī vandanaṃ mastakāñjaliḥ ||
 śikṣāpadaṃ jagatkṛtyaṃ mantrajāpam ahan tathā || (62)
 A-kāraṃ yoni³cakrasya HA-kāraṃ mahāsukhasya ca ||
 jāto bhikṣur dhvananamantro⁴ nagnaḥ⁵ śīrastuṇḍamuṇḍitaḥ⁵ || (63)
 ābhiḥ sāmāgribhiḥ sattvā buddhā eva na saṃśayaḥ ||
 bhūmayo⁶ daśamāsās ca sattvā daśabhūmīśvaraḥ || (64)

atha sarvā devyo⁷ Nairātmyayoginīpramukhāḥ || tadyathā || Locanā
 Māmakī ca Pāṇḍurā ca Tārā ca Bhṛkuṭī ca Cundā ca Parṇasavarī ca Aho-
 mukhā ca || evaṃ pramukhāḥ sumeruparamāṇurajahsamā yoginyaḥ para-
 mavismayam āpannā || (65) etāṃ bhāratīṃ śru[51b]tvā mūrccitāḥ san-
 trastā avanau patitā || dhūnaprāptāḥ tāḥ⁸ sarvadevīr⁹ dṛṣṭvā saṃstauti
 Vajrī punar utthāpanāya ca || (66)

khiti jala pavaṇa hūtāsānaha tumhe bhāṇī devī
 sunaha pavaṇicami tatum ahu jo ṇa jānai kovi¹⁰ || (67)

svapnavad bhagavato vacanaṃ śrutvā sarvās tā jīvapṛāptā abhuvan || (68)
 bhagavān āha ||

sattvā buddhā eva kiṃ tu āgantukamalāvṛtāḥ ||
 tasyāpakarṣanāt sattvā buddhā eva na saṃśayaḥ || (69)

devya āhuḥ¹¹ || evam etad bhagavan satyaṃ na mṛṣā ||

bhagavān āha || (70)

ghasmai garalaha bhakkhāṇahi jo niccedya¹² ṇa loa ||
 mohavaivarjitā tatumāṇa¹³ tatva para [52a] tuṭua soa¹⁴ || (71)
 tathā nivṛtyupāyājñā Hevajreṣu kṛtaśramāḥ ||
 avidyādyair na gṛhyante¹⁵ na ca mohādibandanaiḥ || (72)
 abuddho nāsti sattvaikaḥ sambodhāt svasya svasya ca ||

¹ A, B-rāgā MSS. -mantraṃ ² Ayonyau; B yauno; Cyonyo ³ A, C yoginī ⁴ All
⁵ C-ṃ ⁶ A bhūmayor ⁷ A, C devatyā ⁸ All
 MSS. tā ⁹ A devatī; B devati; C devatīm ¹⁰ A is supported by T ahu = ṇa
 (aham); B panaṇicami tatu kahami jo na vijānai ko. Some similar reading may have been
 available to K: tattvakathāṃ (p. 149, l. 34). ¹¹ A and B omit devya āhuḥ ¹² B
 jo niccea; K yo na cetano ¹³ A tatumāṇḍala; B tantumaṇa; C tatumāṇḍa ¹⁴ soa
 is interpreted by K as śoka; T translates as the 3rd pers. pron. This is confirmed by V (XV.
 116a 1) and B (id. 294b 3). ¹⁵ A, C na gṛhyasta; B va guhyante

chos kyi smra ba hbyun baḥi phyir || chos kyi hkhlor lo thams cad yod || (59)
gañ phyir mgrin par kun bkur loñs spyod hkhlor lor kun bkur ñid ||
phyir ||

gañ phyir bde chen mgor gnas pas || bde baḥi hkhlor lor dge ḥdun che ||
(60)

sde pa zes bya sku ru brjod || lto ba gnas su brjod par bya ||
skye gnas ḥdod chags bral bar mñal gyi khru ma chos gos ñid || (61)

ḥgyur ||
de bzin ma ni mkhan po ñid || mgo [338b] bar thal mo sbyar ba
phyag ||

ḥgro baḥi bya ba khrims kyi gnas || sñags kyi bzlas pa a dañ haṃ || (62)
skyes gnas hkhlor loḥi rnam pa a || bde chen gyi yañ rnam pa haṃ ||
gcer bu skra dañ kha spu bregs || sñags ḥdon skyes pa dge sloñ
ñid || (63)

ḥdi dag rkyen gyis sems can rnams || sañs rgyas ñid du the tsom med ||
zla ba bcu yañ sa rnams yin || sems can sa bcu dbaṃ phyug go || (64)

de nas rnal hbyor ma bdag med ma la sogs paḥi lha mo thams cad la / ḥdi
lta ste spyān dañ / mā ma kī dañ / gos dkar mo dañ / sgrol ma dañ / khro
gñer can dañ / tsun dā dañ / parṇṇa ri khrod ma dañ / ḥog zal ma dañ / de
dag la sogs pa ri rab kyi rdul phra rab dañ mñam paḥi rnal hbyor ma
rnams tshig ḥdi dag thos nas mchog tu ño mtshar du gyur ciñ (65) brgyal
ba dañ / skrag pa dañ / sa la ḥgyel ba dañ / ḥdar bar gyur to yañ rdo rje
can gyis lha mo de rnams thams cad la gzigs nas bslaṃ baḥi phyir yañ dag
par bstod pa / (66)

sa dañ chu rluñ byin za yi || lha mo snod can khyed ñid la ||
gañ zig sus kyañ mi ses pa || de ñid ña yis spro yis ñon || (67)

bcom ldan ḥdas kyi gsuñ rmi lam lta bu ñe bar thos nas de rnams thams
cad srog rñed par gyur to || (68)

bcom ldan ḥdas kyis bkaḥ stsal pa /
sems can rnams ni sañs rgyas ñid || ḥon kyañ glo bur dri mas [339a]
bsgribs ||

de ñid bsal na sañs rgyas ñid || (69)

lha mos gsol pa / bcom ldan ḥdas de de bzin te bden pa yañ ma mchis
śiñ brdzun pa yañ ma mchis so / bcom ldan ḥdas kyis bkaḥ stsal pa / (70)

gañ zig mi ses ḥjig rten pa || btsan dug zos pas brgyal bar ḥgyur ||
rmoñs spañs de ñid yid kyis ni || de yis de ñid yoñs su gcod || (71)

de bzin zi baḥi thabs ses zin || kyeḥi rdo rjer ñal bsos nas ||
ma rig sogs pas mi ḥdzin ciñ || gti mug la sogs ḥchiñ bas min || (72)

rañ dañ rañ gis rtogs pa las || sañs rgyas ma yin sems can ni ||
gcig kyañ yod pa ma yin no ||

narakapretatiryañ ca devāsuramanuṣyakāḥ || (73)
 amedhyakīṭakādyān tu nityaṃ sukhinaḥ svabhāvataḥ ||
 na jānanti yataḥ saukhyaṃ devasyāpy asurasya ca || (74)
 na buddho labhate 'nyatra¹ lokadhātuṣu kutracit ||
 cittam eva hi saṃbuddho na buddho 'nyatra darśitaḥ || (75)
 caṇḍālacenḍakārādyā māraṇārthhārthacittakāḥ ||
 te 'pi Hevajram āgama² sīdhyante nātra saṃśayaḥ || (76)
 ajñānenāvṛtā bālā imāṃ gatīm [52b] ajānakāḥ ||
 saṃsaranti ca te mūḍhāḥ ṣaḍgatau bhavacārake || (77)
 upāyaṃ prāpya Hevajram Vajragarbha mahākṛpa³ ||
 viśodhayanti⁴ viṣayān lapsyante te⁵ hy anuttaraṃ || (78)

Vajragarbha āha ||

pṛthivī Pukkaṣī khyātā katham Akṣobhyamudraṇaṃ ||
 moham yasmāt kakkhātvaṃ kāyo Vairocana mataḥ ||
 Pukkaṣī mohamudraṇaṃ mudraṇaṃ yujyate⁶ prabho⁷ || (79)

bhagavān āha ||

kāyaṃ vihāya cittasya nānyatra laliṭaṃ bhavet ||
 tasmād Vairocanaḥ cittaṃ kāyaṃ cittena mudrayet || (80)

Vajragarbha āha ||

abdhātuḥ Śavarī khyātā Akṣobhyo dravarūpakaḥ ||
 Śavarī Akṣobhyamudreṇa mudraṇaṃ yujya[53a]te⁸ prabho || (81)

bhagavān āha ||

cittaṃ vihāya kāyasya sthitir anyā na dṛśyate ||
 tasmāc cittaṃ bhavet moham cittaṃ mohena mudrayet || (82)

Vajragarbha āha ||

tejaś Caṇḍālīnī khyātā katham ratnena mudraṇaṃ ||
 yujyate rāgamudreṇa Caṇḍālyā⁹ nānyamudraṇaṃ || (83)

bhagavān āha ||

rāgo raktaṃ yataḥ khyātam raktaṃ ca ratnasambhavaḥ ||
 tejo raktasvabhāvatvād rāgam piśunena mudrayet || (84)

¹ A, C netra; B nānu

² C ākrama

T = mahākṛpa ⁴ A and B insert ye; C ya

pūjyate; B pūjyanta; C pūjyan me; T = yujyate

⁸ A, C pūjyate; B pūjyanta

⁹ A, C caṇḍālyo

³ A, C mahāmaha; B mahāmahī;

⁵ A and C omit

⁶ A

⁷ A, C prabhoḥ; B omits this line

dmyal ba yi dvags byol soñ dañ || lha dañ lha min mi rnams dañ || (73)
 bsañ bañi srin bu la sogs pa || lha dañ lha ma yin gyi yañ ||
 bde ba gañ phyir mi śes pa || rtag tu rañ bzin bde ba can || (74)
 hjiḡ rten khams ni gañ du yañ || sañs rgyas bzān du rñied mi hgyur ||
 sems ni rdzogs pañi sañs rgyas ñid || sañs rgyas gzan du bstan du
 med || (75)

gdol pa smin mkhan la sogs pa || bsod don don du sems pa po ||
 de rnams kye rdo rjer śes na || hgrub hgyur hdi la the tsom
 med || (76)

byis pa mi śes pas bsgribs pa || hdi yi bgrod pa mi śes pa ||
 hgro ba drug gi srid pañi [339b] gañ zig rmoñs pa hkhor bar hgyur ||
 mthar || (77)

rdo rje sñiñ po sñiñ rje che || kyeñi rdo rje thabs rñied pas ||
 gañ zig yul rnams rnam sbyoñ ba || de ni bla med rñied par hgyur || (78)

rdo rje sñiñ pos gsol pa /

sa ni pukka sīr bsād pa || gañ phyir gti mug sra ba ñid ||
 sku ni rnam snañ ñid gsuñs pa || ji ltar mi bskyod phyag rgya
 lags || (79)

bcom ldan hdaś kyis bkañ stsal pa /

sems spañs nas ni lus kyis ni || mdzes pa gzan du mi hgyur ro ||
 de phyir rnam par snañ mdzad sku la thugs kyi phyag rgyas
 sems || gdab || (80)

rdo rje sñiñ pos gsol pa /

chu khams ri khrod mar bsād pa || mi bskyod khu bañi gzugs can ñid ||
 gtso bo mi bskyod phyag rgyas ni || ri khrod ma la phyag rgya rigs || (81)

bcom ldan hdaś kyis bkañ stsal pa /

lus spañs nas ni sems kyis ni || gnas pa gzan du mthoñ mi hgyur ||
 de phyir sems ni gti mug hgyur || thugs la gti mug phyag rgyas
 gdab || (82)

rdo rje sñiñ pos gsol pa /

me ni gdol pa mor bsād pa || hdod phyag phyag rgyas gdol pa mo ||
 rigs te phyag rgya gzan min na || ji ltar rin chen phyag rgya lags || (83)

bcom ldan hdaś kyis bkañ stsal pa /

gañ phyir hdod chags khrag bsād pa || khag ni rin chen hbyuñ gnas ni ||
 drod ni khrag gi rañ bzin phyir || hdod chags ser sna phyag rgyas
 gdab || (84)

Vajragarbha āha ||

yasmād Dombinī vāyur Amogho vāyurūpakah ||
Dombiny Amoghamudreṇa mudraṇaṃ yujyate prabho || (85)

bhagavān āha ||

rāgaṃ hitvā īrṣyāyā na syād anyatra saṃbhavaḥ ||
tasmād rāga[53b]sya mudreṇa Dombinīm mudrayed budhaḥ || (86)
rūpaṃ yasmāt kakkhāṭatvaṃ Gauryā Vairocano mataḥ ||

pūrvoktenaiva nyāyena [Gaurī] citteśenaiva mudrayet || (87)

Caurīn tenaiva nyāyena Vetālīn ca tathaiva ca ||

Ghasmariṇ ca tayā yuktyā mudraṇaṃ aviparītataḥ || (88)

samāpattau sthite deve Hevajre vajradhāriṇī¹ ||

tatra prcchati Nairātmyā sattvārthāya mahābaliṃ || (89)

EVAM-kāre samāsīno Vajrasattvo² diśed baliṃ ||

sattvānāṃ prāṇarakṣāya vighnād vināyakād api || (90)

Inda Jama Jala Jakkha

Bhuta Vahni Vāyu Rakkha

Canda Sujja Māda Bappa

talapātāle aṭṭhasappa³ svĀ[54a]HĀ (91)

idaṃ⁴ baliṃ bhuñja jighra

phulla-dhūpa-mānsa-viṅgha⁵

aṃbha kajja⁶ savva⁷ sādha

khanti kuṇi pheḍa gāda || (92)

OM A-kāri mukhaṃ sarvadharmānāṃ ādyanutpannatvāt /

OM AH HŪM PHAṬ SVĀHĀ || (93)

anena balinā yadi sarvabhūtān pūjāṃ prakurvanti śubhāya yoginaḥ /
bhavet tadā teṣu sukhaṃ anāvilaṃ devās ca tuṣyanti jagatsubhūṭayaḥ⁸ / (94)

vaśyābhicāraripusainyanāśanam uccāṭanamāraṇākarsaṇaṃ ca śānti⁹sukhaṃ
pauṣṭikaṃ bhavet ca / dadyāt baliṃ yadiha bhūtagaṇāya śāśvataḥ¹⁰ || (95)

Vajragarbha āha ||

khecari kena mudreṇa bhūcari kasya mudrataḥ ||

[54b]kartavyaṃ mudraṇaṃ¹¹ kathaṃ prāḡ na jñātaṃ mayā prabho (96)

¹ A -dhāriṇī; C -dhārīna

² A -satvādiśet; B -satva diśet

³ This verse

represents T's transliteration; the MSS. have sanskritized some of the forms: Indra, Yama, Yakṣa, Bhūta, Rakṣa, Candra, Sūrya, -sarppa

⁴ A, B evaṃ; C iyaṃ

⁵ B

viṃgha; C naividya

⁶ A, B kajja; C kāryya

⁷ All MSS. sarva

⁸ A

jagadsabhūṭayaḥ; B jadadvināyakāḥ

⁹ A śāntiṃ; C śāntau

¹⁰ A śāśvata; B

sasvata; C śāśvat

¹¹ All MSS. insert bhagavan; C also omits kathaṃ

[340a] rdo rje sñiñ pos gsol pa /

gañ phyir g'yuñ mo rluñ ñid de || don yod rluñ gi gzugs can ñid ||
don yod phyag rgyas g'yuñ mo la || gtso bo phyag rgya rigs par hgyur ||
(85)

bcom ldan h̄das kyis bkañ stsal pa /

h̄dod chags ma gtogs phrag dog ni || gzan du h̄byuñ ba ma yin te ||
de phyir h̄dod chags phyag rgya mkhas pas g'yuñ mo phyag rgyas
yis || gdab || (86)

gañ phyir gzugs ni sra ba ñid || dkar mo snañ mdzad gsuñs pa ñid ||
sñar gsuñs ñid kyī rim pa yis || sems kyī bdag po phyag rgyas
gdab || (87)

de ñid rim pas chom rkun ma || de bzin ro lañs ma ñid dañ ||
de yi rigs pas ghasma rī || ma log pa las phyag rgyaḥo || (88)

kye ḥi rdo rje rdo rje h̄dzin || sñoms h̄jug gnas paḥi lha ñid la ||
sems can don phyir gtor ma che || de la bdag med mas zus pas || (89)

e baṃ rnam par bzugs nas ni || bgegs dañ log par h̄dren pa las ||
sems can rnams kyī srog sruñ phyir || rdo rje sems dpas gtor ma bstan || (90)

om̐ inda dza ma dza la dzakkha

bhu da ba hni bā yu rakkha /

tsanda sudzda mā da pā ppa

pā tā le attha sappa svāhā || (91)

i daṃ ba liṃ bhudza dzi gha

phulla dhupa māṃ sa biṃ gha /

aṃ bha kadzda sabba sā da

khanti khu ṇi phe ḍa gā da || (92)

om̐ a kā ro mu khaṃ sarba dharmmāṇāṃ ādya nutpanntvāt

om̐ aḥ hūṃ phaṭ [340b] svāhā || (93)

gañ gi tshe ḥdiḥi gtor mas h̄byuñ po thams cad mchod par byed na rnal
h̄byor pa rnams legs par h̄gyur te / de rnams la bde ba dri ma med pa
dañ / lha mo rnams dañ / hgro ba rab tu h̄byor ba rnams dgaḥ bar h̄gyur
ro / (94) gal te ḥdir h̄byuñ poḥi tshogs kyī phyir rtag tu gtor ma byin na
dbañ dañ / mñon spyod dañ / dgraḥi sde ḥjig pa dañ / bskrad pa dañ / bsad
pa dañ / dgug pa dañ / zi ba dañ / rgyas par yañ h̄gyur ro / rdo rje sñiñ
pos gsol pa (95)

phyag rgya gañ gis mkhañ spyod gañ gis phyag rgyas sa spyod ma ||
ma ||

gtso bo dag gis sñar ma ḥtshal || bcom ldan ji ltar phyag rgya bgyi ||
(96)

bhagavān āha ||

triguhyam cakramadhye tu kāyavākciṭṭabhedataḥ ||
 adhorddhvamadhyamam sthānam cakramadhye vyavasthitam || (97)
 Bhūcarī kāyamudrī syād adhomukhī kāyavajriṇī ||
 Khecarī rāgamudrī ca ūrddhvamukhī vāgvajriṇī || (98)
 cittavajrī ca Nairātmyā cittan Nairātmyarūpakam ||
 cittam madhyamakam sthānam Nairātmyā tena madhyajā || (99)
 kulāni ṣaḍvidhāny āhur vistareṇa prakāśayet ||
 trividham pañcavidham caiva kathyate śṛṇu yoginī || (100)

Akṣobhya Vairocana Ratnasambhava Amitaprabha Amoghasiddhi Vajrasattvaḥ || dveṣa moha [55a] piśuna rāga īrṣyā saukhyam || (101) śuddhyā
 nayānukramato hi bhāvyaḥ ||

vihāya Vajrasattvākhyam paścāt pañcavidham kulam ||
 tad anuyāti traividhyam moharāgadveṣakaiḥ || (102)
 kulam ekan tu citteṣam Akṣobhyadveṣarūpiṇam ||
 dveṣavajraprabhāvo 'yam kulam ṣaṭ pañcakam matam || (103)

Hevajrasarvatāntramudraṇapiṇḍārtho nāma caturthaḥ paṭalaḥ ||

PART II. CHAPTER V

atha vajrī mahārājā Hevajrah sarvadaḥ prabhuḥ ||
 sarvākārasvabhāvātmā maṇḍalam samprakāśayet || (1)
 sukhāvatyām samāsīnaḥ sarvākārasvarūpataḥ ||
 cittavajrasya bījena niṣpanno maṇḍaleśvaraḥ || (2)
 ṣoḍaśabhujam aṣṭā[55b]syam catuścaraṇam bhayānakam ||
 kapālamāliṇam vīram Nairātmyāśliṣṭakandharam ||
 pañcamudrādharām devām Nairātmyā pṛcchati svayam || (3)
 asmaccakram tvayā kathitam pañcadaśaparivāritam ||
 tvadīyam maṇḍalam kīḍṛk prāg na jñātam mayā prabho || (4)
 cumbayitvā tu Nairātmyām kṣiptvā vajram kapālake ||
 mardayitvā stanau devo maṇḍalam samprakāśayet || (5)
 cakram pūrvam yathā kathitam hārārdhahāraśobhitam ||

bcom ldan ḥdas kyis bkaḥ stsaḥ pa /

gsaṇ gsum ḥkhor loḥi dbus su ni || sku gsuṇ thugs su phye ba las ||
steṇ daṇ ḥog daṇ dbus gnas paḥi || ḥkhor loḥi dbus su rnam par
gnas || (97)

sa spyod sku yi phyag rgya can || steṇ ḥal sku yi rdo rje ma ||
mkhaḥ spyod ḥdod chags phyag ḥog ḥal gsuṇ gi rdo rje ma || (98)

rgya can ||
thugs kyi rdo rje bdag med ma || sems ni bdag med tshul can ṇid ||
sems ni dbus kyi gnas su ste || des na bdag med ma dbus skye || (99)
rgyas par rab tu phye ba las || rigs ni rnam pa drug tu brjod ||
rnam gsum rnam pa lña ṇid kyaṇ || bśad kyis rnal ḥbyor ma ṇid ṇon ||
(100)

mi bskyod rnam snaṇ rin chen dpaḥ med don yod¹ rdo rje sems ||
[341a] ḥbyuṇ ||
že sdaṇ gti mug ser sna daṇ || ḥdod chags phrag dog bde ba
dag || (101)

ḥdis ni rim pas sgom pa ṇid ||
rdo rje sems dpaḥ spaṇs nas ni || phyi nas rigs ni rnam pa lña ||
ḥdod chags že sdaṇ gti mug gis || de rjes rnam pa gsum du ḥgyur || (102)
mi bskyod že sdaṇ gzugs can gyi || thugs kyi bdag po rigs gcig ṇid ||
že sdaṇ rdo rjeḥi byin rlabs ḥdi || rigs ni drug daṇ lña ru brjod || (103)
kyeḥi rdo rje las rgyud thams cad kyi phyag rgya bsdus paḥi don zes bya
baḥi leḥu ste bzi paḥo ||

PART II. CHAPTER V

de nas rgyal po rdo rje-ḥdzin || gtso bo kye rdor kun sbyin pas ||
rnam kun raṇ bzin bdag ṇid kyi || dkyil ḥkhor dag ni yaṇ dag gsuṇs || (1)
rnam pa thams cad raṇ bzin gyis || bde ba can na yaṇ dag bžugs ||
thugs kyi rdo rje sa bon gyis || raṇ gi dkyil ḥkhor bskyed pa ste || (2)²
phyag ni bcu drug ḥal brgyad pa || ḥabs bzi pa daṇ ḥjigs pa po ||
dpaḥ bo thod paḥi phreṇ ba can || bdag med mas ni mgul nas ḥkhyud ||
phyag rgya lña ni ḥdzin lha la || bdag med ma ni ṇid kyis žus || (3)
bco lñas yoṇs su bskor ba yi || bdag gis ḥkhor lo khyod bśad na ||
khyod kyi dkyil ḥkhor ji ltar lags || gtso bo bdag gis sṇar ma tshal || (4)
bdag med tsum bha ni mdzad nas || rdo rje thod par stsaḥ nas ni ||
lha yi nu mo mṇes mdzad de || dkyil ḥkhor yaṇ dag rab tu dbye || (5)
ḥkhor lo ji ltar sṇar gsuṇs pa || do ṣal do ṣal phyed pas rgyan ||

¹ Both the Narthang and Peking Kanjurs read phrag-dog in place of don-yod.

² These two ślokas are omitted in the Narthang edition.

catuṣkoṇaṃ caturdvāraṃ vajrasūtrair alamkṛtaṃ || (6)
 tatra madhe 'haṃ¹ vidyate² tvayā sārddhaṃ varāṇane ||
 mahārāgānurāgena sahaajānandasvarūpataḥ || (7)
 aṣṭāsyāṃ catuṣcaraṇaṃ bhujaṣoḍaśabhūṣitaṃ ||
 ca[56a]turmārasamākrāntaṃ bhayasyāpi bhayānakāṃ || (8)
 muṇḍamālākṛtahāraṃ sūryasthaṃ tāṇḍavānviṭaṃ ||
 viśvavajradharaṃ mūrdhni kṛṣṇavarṇabhayānakāṃ || (9)
 HŪM-kāraṃ sphārayen mukhād³ bhasmoddhūlitavigrahaṃ ||
 ratidvandvasamāpannaṃ Nairātmyā saha saṃyutaṃ⁴ || (10)
 nistarāṅgasukhāvāptaṃ nistarāṅgasvarūpiṇaṃ ||
 mūlamukhaṃ mahākṛṣṇaṃ dakṣiṇaṃ⁵ kundasannibhaṃ || (11)
 vāmaṃ⁶ raktaṃ mahābhīmaṃ mūrdhāsyāṃ vikarāliṇaṃ ||
 caturviṃśatinetrādyāṃ śeṣāsyā bhṛṅgasannibhāḥ || (12)
 tvayā mayā pure ramye⁷ krīḍatā⁸ ratinirbharaiḥ ||
 niḥsṛtā indradig Gaurī pūrvadvāre su⁹samsthītā || (13)
 manthamanthānayogena Caurikā niḥ[56b]sṛtā punaḥ ||
 niḥsṛtya dakṣiṇe dvāre Caurī sā dvārapālikā || (14)
 bolakakkolayogena Vetālī niḥsṛtā punaḥ ||
 niḥsṛtya paścime dvāre niṣaṇṇā mārabhāñjanī || (15)
 mahādvandvasamāpattau niḥsṛtā Ghasmarī punaḥ ||
 niḥsṛtya uttare dvāre niṣaṇṇā ghaurarūpiṇī || (16)
 dvayor gharṣaṇasaṃyogān niḥsṛtā Pukkaśī punaḥ ||
 niḥsṛtyaiśānakṣe ca niṣaṇṇā raudrarūpiṇī || (17)
 punar manthānayogena Śavarī pāvakaṇake ||
 Caṇḍālī rakṣasāsāyāṃ Dombī mārutakaṇake || (18)
 tato vajrī mahārāgād druta¹⁰bhūtaṃ savidyayā ||
 codayanti tato devyo nānāgītopahārataḥ || (19)
 [57a] utṭha bharāḍo karuṇamaṇḍa Pukkaśī mahu paritāhiṃ ||
 mahāsuaṇoe kāma mahum chaḍḍahiṃ¹¹ suṇṇasamāhi || (20)
 tohyā vihuṇṇe¹² marami hahum utṭehiṃ tuhum Hevajja ||
 chaḍḍahi¹³ sunnasabhāvaḍā Śavarī sihyāu¹⁴ kajja || (21)
 loa nimantia suraapahu suṇṇe acchasi kīsa ||

¹ C haṃ ² All MSS. vidyāt; T ña yod-de = 'haṃ vidyeya (?) ³ A
 svamukhād; B sumukhād ⁴ All MSS. saṃputaṃ ⁵ A dakṣiṇe ⁶ A
 vame; B vamaṃ; C vama ⁷ A ramya; B ramyai ⁸ A, C krīḍitā; B
 knīdate; K krīḍatā ⁹ C tu sam- ¹⁰ All MSS. drutaṃ ¹¹ A chātahiṃ;
 C chātahi ¹² C vihunn- ¹³ A chaḍḍahi; C chāḍḍahi ¹⁴ A sihyāḍa

- mtshams bži pa la sgo bži ba || rdo rje srad bus yañ dag rgyan || (6)
 ʔdod chags chen [341b] poʔi rjes lhan cig skyes dgaʔi rañ bžin las ||
 chags pas ||
- khyod dañ lhan cig bžin bzañ ma || de la dbus su ña yod de || (7)
 ʔal brgyad pa la ʔabs bži pa || phyag ni bcu drug dag gis rgyan ||
 bdud bži mñam par mnan pa ñid || ʔjigs pa yañ ni ʔjigs pa po || (8)
 mgo boʔi phreñ baʔi do ʔal mdzad || ñi mar bžugs śin rol mor bcas ||
 kha dog nag po ʔjigs pa po || sna tshogs rdo rje spyi bor ʔdzin || (9)
 ñid kyi ʔal nas hūm spro ʔin || thal bas lus la byugs pa ñid ||
 bdag med lhan cig mñam sbyor ʔin || dgaʔ ba gñis gñis sñoms ʔjug
 pas || (10)
- dbaʔ rlabs med paʔi bde ba thob || rlom sems med paʔi rañ bžin can ||
 rtsa baʔi ʔal ni nag po che || g'yas pa la ni kun da mtshuñ || (11)
 g'yon pa dmar ʔin cher ʔjigs pa || spyi boʔi ʔal ni gtsigs pa can ||
 spyan ni ñi ʔu rtsa bži che || lhaḡ maʔi ʔal ni buñ ba bžin || (12)
 groñ khyer ñams dgar khyod dañ ña || dgaʔ bas śin tu rol ba las ||
 dkar mo dbaʔ gi phyogs phyuñ nas || ʔar gyi sgo ru yañ dag gnas || (13)
 srub dañ srub paʔi sbyor ba las || chom rkun ma yañ phyuñ nas ni ||
 phyuñ nas lho yi sgo ru ni || chom rkun ma ni sgo sruñ ma || (14)
 bo la kakko la sbyor bas || ro lañs ma yañ phyuñ nas ni ||
 phyuñ nas nub kyi sgo ru ni || bdud ʔjoms ma ni rnam par
 gnas || (15)
- dgaʔ ba chen [342a] poʔi sñoms ghasma ri yañ phyuñ nas ni ||
 ʔjug las ||
- phyuñ nas byaʔ gi sgo la ni || ʔjigs paʔi gzugs can ma ñid gnas ||
 || (16)
- gñis kyis bskyod paʔi sbyor ba las || pukka śi yañ phyuñ nas ni ||
 phyuñ nas dbaʔ ldan mtshams su drag poʔi gzugs can ma ñid gnas ||
 ni || || (17)
- yañ ni srub paʔi sbyor ba yis || ʔtshed paʔi mtshams su ri khrod
 ma ||
- srin paʔi mtshams su gdol pa mo || rluñ gi mtshams su g'yuñ mo
 ñid || (18)
- de nas rdo rje chags chen las || rig mar bcas la khu bar ʔgyur ||
 sna tshogs glu yi mchod pa las || de nas lha mo rnam kyis bskul || (19)
 rje btsun sñin rjeʔi yid bžeñs śig || pukka śi ni bdag la skyobs ||
 stoñ paʔi rañ bžin ñid spoñs la || bdag la bde chen sbyor bžed
 mdzod || (20)
- khyod med na ni bdag ʔgum pas || kyeʔi rdo rje khyod bžeñs śig ||
 stoñ paʔi rañ bžin ñid spoñs la || ri khrod ma ʔbras grub par mdzod ||
 || (21)
- dgaʔ gtso ʔjig rten ʔgron gñer ba || stoñ pa ñid la bžugs sam ci ||

haum Caṇḍālī viṇṇanami tai viṇṇa¹ ḍahami² na dīsa || (22)
 indīālī utṭha tuhum haum jānāmi ttuha cittaḥ ||
 ambhe Dombī cheamaṇḍa mā kara karuṇavicchittaḥ || (23)
 hastyaśvakharagāvuṣṭramanujasarabhautukas tathā ||
 dakṣiṇāṣṭakapāleṣu kramair jñeyā dvipādayaḥ || (24)
 pṛthivī varuṇa vāyuś ca tejaś candrārka eva ca ||
 Anta[57b]ko Dhanadaś caiva vām[ak]āṣṭakapālake || (25)
 śṛṅgāravīrabībhatsaraudrahāśyabhayānakaiḥ ||
 karuṇādbbhūtaśāntaiś ca ravanādyarasair yutaṁ || (26)
 AM-HŪM-bhyāṁ <ca> mahāvajrī³ utthito dravamūrtitaḥ ||
 caraṇān sphārayan bhūmau tarjayaṁ ca⁴ surāsurān || (27)
 GAṂ CAṂ VAṂ GHAM PAṂ ŚAM LAM⁵ ḌAM bijais tu srjed āsām ||
 adhipatiratibijābhyāṁ HŪM-AM-bhyāṁ jvālākaraṇānīlābhyāṁ || (28)
 mātṛcakre pure ramye bhāvayed idṛśaṁ prabhum ||
 kṛṣṇavarṇamahāghoraṁ nairātmyasukhadāyakaṁ || (29)
 Gauryā <hi> dakṣiṇe kartry⁶ avasavye rohitas tathā ||
 kṛpītaṁ dakṣiṇe Cauryā vāme pānau varāhakaṁ || (30)
 Vetālyā⁷ dakṣiṇe kūrmaṁ vāme padma[58a]bhājanam⁸ ||
 Ghasmaryā dakṣiṇe sarpāḥ vāmena yogapātrikā || (31)
 Pukkasyā dakṣiṇe siṃhaṁ vāme paraśus tathā ||
 Śavaryā dakṣiṇe bhikṣur vāme khiṅkhirikā tathā || (32)
 Caṇḍālyā dakṣiṇe cakraṁ vāmena lāṅgalaṁ tathā ||
 Dombhyā dakṣiṇe vajraṁ vame savyatarjanī tathā || (33)
 ardhaparyāṅkanāṭyasthā Gauryādyā dvibhujā matāḥ ||
 trinetṛā ūrdhvakeśaś ca pañcamudrāvibhūṣitāḥ || (34)
 kṛṣṇavarṇā bhaved Gaurī Caurī mārtaṇḍasannibhā ||
 Vetālī taptahemābhā Ghasmarī marakatopamā || (35)
 Pukkasiḥ indranīlābhā Śavarī candramaṇiprabhā ||
 Caṇḍālī ca nabhaḥśyāmā Dombī karcūrā matā || (36)
 Brahme[58b]ndropendrarudrāś ca Vaivasvata Vināyakaḥ⁹ ||
 Nairṛtir Vemacitrī ca Gauryādīnāṁ tu viṣṭaraṁ || (37)
 bolakaṁ bhūṣayitvā tu bhagavantaṁ pūjya bhaktitaḥ ||

¹ A viṇḍa; B viṇḍā
tarjjayantaṁ; B vajayantaṁ

² A uhami; B dehami

³ C tato vajrī

⁴ A, C

⁵ A, C caṁ; B raṁ; T laṁ

⁶ All MSS. karttir

⁷ A vetālyo

⁸ A bhāñjanaṁ

⁹ B vibhunāyaḥ; T nor-bdag = dhanapatiḥ;

K vittanāyahaḥ

khyod med phyogs ni mi htshal bas	gdol pa mo bdag zu bar bgyid (22)
dbag gis khyod kyī thugs htshal	mig hphrul mñah ba khyod bžeṅs
gyis	śig
g'yuñ mo bdag ni dran ñams pas	sñiñ rje rgyun chad ma mdzad
	cig (23)
glañ po rta boñ glañ rña mo	[342b] mi dañ śa ra bha byi la
g'yas pañi thod pa brgyad rñams la	gñis hthuñ la sogs rim śes bya (24)
sa dañ chu dañ rluñ dañ ni	me dañ zla ba ñi ma ñid
mthar byed dañ ni nor sbyin ñid	g'yon pañi thod pa brgyad naḥo (25)
sgeg ciñ dpañ bo mi sdug pa	dgod ciñ drag śul hñigs ruñ ba
sñiñ rje rñam dañ zi ba yis	gar dguñi ro dañ ldan pa ñid (26)
om dañ hūṃ gis rdo rje che	khu bañi gzugs las bžeṅs nas ni
zabs rñams sa la rdebs pa dañ	lha dañ lha min bsdig par mdzad
	(27)
gaṃ tsam bam gham paṃ śam lam	ḥdi yi sa bon phyuñ ba dañ
dam	
bdag poñi sa bon dag gis ni	om hūṃ sñon po hbar hñigs pas (28)
ma moñi hñhor lo groñ ñams dgar	kha dog nag po hñigs chen po
bdag med bde ba sbyin pa po	gtso bo ḥdi ltar sgom pa ñid (29)
dkar mo g'yas na gri gug ste	de bñin g'yon na ro hi ta
chom rkun ma g'yas cañ teḥu ste	g'yon pañi phyag na phag pa ñid (30)
ro lañs ma g'yas ru sbal te	g'yon pa yis ni padmañi snod
ghasma rī yi g'yas na sbrul	g'yon pas rnal hbyor lhuñ bzed
	ñid (31)
pukka sī g'yas señ ge ste	g'yon pas dgra sta de bñin no
ri khrod ma g'yas dge sloñ ste	g'yon pas gsil byed de bñin no (32)
gdol pa mo g'yas hñhor lo ste	[343a] g'yon pas thod pa de bñin no
g'yuñ mo g'yas na rdo rje ñid	g'yon na bsdigs mdzub de bñin
	no (33)
skyil kruñ phyed pañi gar gyis gnas	dkar mo la sogs phyag gñis brjod
spyān gsum skra ni gyan du ste	phyag rgya lña yis rnam par
	rgyan (34)
gau rī kha dog nag por hgyur	chom rkun ma ni btsod dañ
	mtshuñs
ro lañs ma ni gser btsos bñin	ghasma rī ni mar gad mtshuñs (35)
pukka sī ni dbaṇ sñon mtshuñs	ri khrod ma ni zla nor ḥod
gtum mo nam mkhañi sño bsañs	g'yuñ mo sna tshogs pa zes brjod
ma	(36)
tshañs pa dbaṇ po ñe dbaṇ drag	gśin rje dañ ni nor bdag dañ
bden bral dañ ni thags bzañ ris	gau rī la sogs pañi gdan (37)
bo la gzib par mdzad nas ni	dam du hñkhyud ciñ ḥo mdzad pas

Nairātmyā prcchate mantraṃ gāḍhāliṅganacumbanaiḥ || (38)
 strīṇāṃ vaśyakaraṃ mantraṃ duṣṭāṇāṃ tarjanan tathā¹ ||
 nāgākṣepakaraṃ mantraṃ devāsura vimardanaṃ || (39)
 tad ahaṃ kathayāmy eṣa śṛṇu devī sukhaṃ dade ||
 buddheṣu bodhisattveṣu mayā nānyatra deṣitaṃ || (40)
 asya mantrasya yad bhūtaṃ Vajrasattvena yat kṛtaṃ ||
 bibhemi sutaraṃ devī · uparodhāt² tvayi kathyate || (41)
 maṇḍalaṃ vartayitvā tu jvālāmālākaraṇinaṃ ||
 abhiṣekaṃ Vajragarbhasya dātum³ kṛṣyaṃ tilotta[59a]mam⁴ || (42)
 āyutajāpa⁵ spaṣṭena dīrghanādena cārūṇā ||
 Hevajrayogayuktena kṛṣyante sarvayoṣitaḥ || (43)
 lakṣajāpena⁶ yogātmā sarvakarma karoty asau ||
 HE-kāravajrayogena⁷ nirviśaṃkena cetasā || (44)
 vedānāṃ ādimam caivārdhendubindubhūṣitaṃ ||
 paścād aṣṭānāyeti piṅgo⁸ rdhvakeśavartmane || (45)
 caturviṃśatinetrāya tadanu ṣoḍaśabhujāya
 kṛṣṇajīmūtavapuṣe kapālamālā[neka]dhāriṇe
 adhyāntakrūraccittāya · ardhendudamaṣṭriṇe / (46)

MĀRAYA MĀRAYA KĀRAYA KĀRAYA GARJAYA GARJAYA TARJAYA TARJAYA
 ŚOṢAYA ŚOṢAYA SAPTASĀGARĀN BANDHA BANDHA NĀGĀṢṬAKĀN GRHNA GRHNA
 ŚATRŪN HA HĀ HI HĪ HU HŪ HE HAI HO HAU HAḤ HAḤ PHAṬ SVĀHĀ || (47)

tatas tuṣṭā tu sā devī mantha[59b]manthānayogataḥ ||
 prcchate maṇḍalaṃ ramyaṃ gāḍhāliṅganacumbanaiḥ || (48)
 śāstā tatra mahājñānī · maṇḍalaṃ likhati⁹ svayaṃ ||
 vajrapadmasamāyogāt · hr̥ṣṭacittaḥ samāhitaḥ || (49)
 puṭaṃ ekaṃ caturdvāraṃ nānāraśmisamākulaṃ ||
 catustoraṇasamāyuktaṃ vajrasūtrair vibhūṣitaṃ || (50)
 pañcarekhāsamāyuktaṃ astau <ca> kalaśā[s tato] likhet ||
 pañcaratnamayair cūrṇair athavā taṇḍulakādibhiḥ ||
 śmaśāneṣṭakenāpi¹⁰ · śmaśānāṅgārakais tathā || (51)
 tanmadhye tu likhet padman aṣṭapatraṃ sakeśaraṃ ||
 puṣkare ca likhen narakam · śuklavarnātrikhaṇḍinaṃ || (52)
 aiśāne 'pi likhet śarabhaṃ bhikṣum āgneyakoṇake ||
 cakraṃ likhec ca nairṛtyāṃ vā[60a]yavyāṃ kulīṣaṃ likhet || (53)
 pūrvadvāre tathā kartriṃ¹¹ kṛpītaṃ dakṣiṇe likhet ||

¹ C yathā ² A uparodhā; B uparodhī; C upabodhāt; T no mi tshogs-pas
³ C dātum; A dāntam; B ? dāptum ⁴ C ākṛṣṇā tilottamām; A, B kṛṣṇa tilottamā;
 T = text as amended ⁵ A -jāpyana-; B -japana-; C -jāpyatastena ⁶ A
 -jāpyana ⁷ A -yogayuktena; B -yošana ⁸ A piṅgo-; B piṅgalorddhva-; C
 piṅgo- ⁹ A, C likhite; B likhete ¹⁰ C śmaśāna aṣṭakenāpi ¹¹ A kartti;
 B katr; C karttiḥ

bcom ldan gus pas mchod nas ni || bdag med ma yis snags zus so || (38)
bud med rnams kyi dbaṅ byed de bzin gdug pa bsdigs pa daṅ ||
snags ||

klu rnams bsdigs par byed pa ṅid || lha daṅ lha min rnam ṅed pa || (39)
de ni ṅa yis bsad bya yis || lha mo bde ba sbyin ma ṅon ||
saṅs rgyas byaṅ chub sems dpaḥ la || bdag gis gzān du ma bstan no || (40)
ḥdi yi snags kyiṅ gaṅ byuṅ daṅ || rdo rje sems dpas gaṅ mdzad pa ||
lha mo [343b] śin tu ḥjigs pa ste || ṅo mi tshogs pas khyod la bsad || (41)
ḥbar baḥi phreṅ ba ḥkhrug pa yis || dkyil ḥkhor rab tu bzeṅs nas ni ||
rdo rje sṅiṅ po dbaṅ sbyin phyir || thig le mchog ni bkug pa ṅid || (42)
bzlas pa khri yis gsal ba daṅ || sgra riṅ ba daṅ bzaṅ ba yis ||
kyeḥi rdo rje sbyor ldan pas || btsun mo thams cad dgug par
bya || (43)

bzlas pa ḥbum gyis rnal ḥbyor bdag || kyeḥi rdo rjeḥi rnal ḥbyor gyis ||
dogs pa med paḥi sems kyiṅ ni || ḥdi yis las rnams thams cad byed ||
(44)

rig byed rnams kyi daṅ po sbyin || zla phyed thig les rnam par rgyan ||
de nas / om aṣṭā na nā ya piṃ ga urdha ke śa bartma ne / (45)

tṣa tu rbiṃ śa ti ne trā ya / deḥi rjes ṣo ḍa ṣa bhu jā ya /
kṛṣṇa dzī mū ta va pu ṣe ka pā la mā lā ne kaṃ dhā ri ṇe /
ā dyān ta krū ra tsittā ya ardhen du daṃ ṣṭri ṇe / (46)

om mā ra ya mā ra ya / kā ra ya kā ra ya gardzda ya gardzda ya / tardzda
ya tardzda ya / śo ṣa ya śo ṣa ya / sapta sā ga rān / bandha bandha nā gāṣṭa
kaṃ grḥṇa grḥṇa śatrūn / ha hā hi hī / hu hū / he hai ho hau / haṃ haḥ
phaṭ svāhā || (47)

de nas lha mo de dgyes nas || srub daṅ srub paḥi sbyor ba las ||
dam du ḥkhyud daṅ ḥo byed pas || dkyil ḥkhor yid du ḥoṅ ba zus || (48)
de la ston pa ye śes che || rdo rje padma mṅam sbyar nas ||
dgyes paḥi thugs kyiṅ mṅam gzag ṅid [344a] kyi dkyil ḥkhor bri bar
pas || mdzad || (49)
ḥphar ma gcig daṅ sgo bzi pa || sna tshogs ḥod kyiṅ yaṅ dag ḥkhrugs ||
rta babs bzi daṅ yaṅ dag ldan || rdo rje srad bus mṅam par rgyan ||
(50)

re khā lña daṅ yaṅ dag ldan || de nas bum pa brgyad po bri ||
rin chen lña yi phye ma ḥam || yaṅ na ḥbras la sogs pa yis ||
dur khrod kyi ni so phag gam || de bzin dur khrod sol ba yis || (51)
de dbus padma mdab ma ni || brgyad pa ze bar bcas pa bri ||
sṅiṅ por skyes paḥi thod pa ṅid || mdog dkar cha ni gsum pa bri || (52)
dbaṅ ldan du ni śa ra bha || me yi mtshams su dge sloṅ bri ||
bden bral du ni ḥkhor lo bri || rluṅ du rigs kyi bdag po bri || (53)
śar sgor de bzin gri gug ṅid || lho ru caṅ teḥu bri ba ṅid ||

paścime samlikhet kūrmaṃ uragaṃ cottare tathā || (54)
 devīnāṃ varṇabhedena · aṣṭacihnaṃ prakīrtitaṃ ||
 madhye śuklakaroṭaṃ ca viśvavajrāṅkitaṃ likhet || (55)
 vijayakalaśaṃ [tato] dadyāt pallavāgraṃ suvastrīṇaṃ ||
 pañcaratnodaraṃ divyaṃ śālijaiḥ paripūritaṃ || (56)
 kiṃ bahunā pralāpena

yathā Tattvasaṃgrahe maṇḍalavidhis tathā kartavyaṃ || (57)
 maṇḍale ca praveṣṭavyā · vidyā cāṣṭau mahāsukhāḥ ||
 dvādaśābdā dvir aṣṭa ca · hāranūpurabhūṣitāḥ || (58)
 Jananī Bhaginī caiva · Duhitā Bhāgineyikā ||
 mātulasya tathā bhāryā · [60b] mātṛbhaginī ca śvasṛkā ||
 pitur bhaginī tathā caiva · aṣṭau vidhāḥ prakīrtitāḥ || (59)
 āsāṃ pūjayed yogī · gāḍhāliṅganacumbanaiḥ ||
 karpūraṃ ca pibet tatra tena maṇḍalaṃ prokṣaṇaṃ || (60)
 tāsāṃ pāyayed yogī laghu siddhim avāpnuyāt ||
 madanaṃ tatra pātavyaṃ bhakṣayed balaśālijāṃ || (61)
 tāṃ ca vivastrakāṃ kṛtvā bhagaṃ cumbayen muhurmuḥuḥ ||
 tābhiś ca vṛṣyate bolaṃ · gīyate nṛtyate paraṃ || (62)
 kriḍā ca kriyate tatra · bolakakkolayogataḥ ||
 paścād dvitīyaprahare śiṣyaṃ tatra praveśayet || (63)
 akṣiṃ pracchādya vastreṇa paścān maṇḍaladarśanaṃ ||
 abhiṣekaṃ diyate tatra · niśithe vijāne [61a] gr̥he || (64)
 yathā kathitās tv abhiṣekā · ācāryādiprabhedataḥ ||
 stutipūjā yathākhyātā · prāg unneyā¹ suśiṣyakaiḥ || (65)
 tattvaṃ ca deśayet tatra · viramādiparamāntakaṃ ||
 gopitaṃ sarvatantreṣv antaṃ antaṃ prakāśitaṃ || (66)
 pṛcchate tatra sā devī · vajrapūjāprayogataḥ ||
 tat kṣaṇaṃ kiḍṛsaṃ deva · kathayasva mahāprabho || (67)

bhagavān āha ||

āi na anta na mahyu tahiṃ
 natra bhava natra nīrvāṇa ||
 ehu so paramamahāsuha
 nau para nau appāṇa || (68)

svasavyetarapāṇes² tu vṛddhā vānāmikā ca yā ||
 tābhyāṃ prapīḍayed yogī sambhoge laharīdvayaṃ || (69)
 paścād utpadyate jñānaṃ kumarīsurataṃ³ yathā ||
 kim [61b] apy utpadyate tatra mūrkhasya <hi> svapnaṃ yathā ||

¹ All MSS. unneyaṃ

² A -pāṇais tu; B -panis tu

³ A subharaṃ

nub tu ru sbal bri ba ñid ||
 lha mo kha dog dbye ba yis ||
 dbus su thod pa dkar po yañ ||
 de nas rnam rgyal bum pa ñid ||
 lto ba rin chen lñas gañ ba ||
 mañ du rab tu brjod pas ci ||
 dkyil ħkhor cho ga de bzin bya || (57)
 bcu gñis brgyad gñis lon pa yi ||
 do śad rkañ [344b] gdub kyis rgyan
 nas ||

ma dañ sriñ mo ñid dañ yañ ||
 de bzin zañ poñi chuñ ma dañ ||
 de bzin pha yi sriñ mo ñid ||
 dam du ħkhyud dañ ħo byed bas ||
 de las ga pur btuñ ba ñid ||
 de rnams rnal ħbyor pas btuñ bya ||
 de la chañ yañ btuñ ba dañ ||
 de yañ gos dañ bral byas nas ||
 des kyañ bo la gźib par bya ||
 bo la kakko la sbyar nas ||
 de nas thun tshod gñis pa la ||
 der ni slob ma gźug pa ñid ||
 mtshan mo skye bo med khyim du ||
 dbañ ni ji ltar gsuñs pa ñid ||
 ji ltar mchod dañ bstod pa ni ||
 de la de ñid bstan pa ni ||
 thams cad rgyud du sbas pa ste ||
 rdo rje mchod pa rab sbyar nas ||
 [345a] lha ni skad cig ji ltar lags ||

bcom ldan ħdas kyis bkañ stsal pa /

der ni thog ma dbus mthañ med ||
 srid med mya ñan ħdas pa med ||
 ħdi ni mchog tu bde chen ñid ||
 bdag med gźan yañ med pa ñid || (68)

loñs spyod kyi ni rlabs gñis la ||
 mthe boñ dañ ni srin lag gis ||
 de nas ye śes skye bar ħgyur ||
 gźon nuñi dgañ ba ji lta ħam ||

lto ħphye byañ du de bzin no || (54)
 phyag mtshan brgyad du rab tu
 grags ||
 sna tshogs rdo rje mtshan pa bri || (55)
 yal gañi rtse mo gos bzañ can ||
 sa lu skyes pas yoñs bkañ bźag || (56)
 ji ltar de ñid bsdu pa yi ||

rig ma bde chen brgyad po ñid ||
 dkyil ħkhor du ni rab tu gźug || (58)

bu mo sriñ moñi bu mo dañ ||
 ma yi spun dañ sgyug mo dañ ||
 rig ma brgyad du rab tu grags || (59)
 ħdi rnams rnal ħbyor pa yis mchod ||
 des ni dkyil ħkhor btañ¹ gtor bya || (60)
 dños grub myur du thob par ħgyur ||
 śa dañ sa lu skyes pa bzañ || (61)
 bha gar ħo ni yañ yañ byed ||
 gar bya glu yañ blañ bar bya || (62)
 de la rtse mo rtse bar bya ||
 gos kyis mig ni bkab nas su || (63)
 phyi nas dkyil ħkhor rab tu bstan ||
 slob dpon la sogs rab phye nas || (64)
 de la dbañ ni sbyin par bya ||
 slob ma bzañ po sñar śes bya || (65)
 dgañ bral dañ po mchog mthañ can ||
 mthañ yi mthañ yis phye ba ñid || (66)
 de la lha mo des źus pa ||
 gtso bo chen po bśad du gsol || (67)

rañ gi g'yas dañ lag gźan kyi ||
 de ni rnal ħbyor pa yis btsir || (69)
 de las ci źin skye źe na ||
 lkug pañi rmi lam ji lta baño ||

¹ P: bsañ

paramāntaṃ viramādhyam¹ śūnyāśūnyam tu herukaṃ || (70)

Hevajrābhyudayaḥ pañcamah paṭalaḥ ||

PART II. CHAPTER VI

devīm² vai gāḍham āliṅgya³ · kṣiptvā bolam kapālake ||
 gāḍham kucagraham kṛtvā samvṛṣya naranāsikāṃ || (1)
 daśanenaustham āpīḍya kakṣam⁴ kṛtvā nakhakṣatam ||
 sampuṭam saukhyam āsāḍya pañcamudrām prakāśate || (2)
 gurvācāryeṣṭadevasya · namanārtham cakrikā dhṛtā ||
 durbhāṣasyāśravaṇāya guror vajradharasya ca || (3)
 śravaṇayoh kuṇḍalam dhāryam · mantraṃ japtum⁵ ca kaṇṭhikā ||
 rucakam prāṇivandham tyaktum⁶ mudrām bhajitum⁷ ca mekhalam ||
 pañcabuddhasya mudreṇa · śarīram [62a] mudritam sadā || (4)
 prahasanan tataḥ kṛtvā dantaiḥ sampīḍya cādharam ||
 prcchate tatra sā devī Hevajram sahararūpiṇam || (5)
 katareṇa vidhānena · kayā kriyayā⁸ tathā prabho ||
 Hevajrasya paṭam kāryam kathayasva mahāsukha || (6)

bhagavān āha ||

samayi⁹citrakareṇa · sādakenāpi samayinā¹⁰ ||
 likhitavyam paṭam ghoram · narakasthaiḥ pañcavarṇakaiḥ ||
 śavakeśasya kuccā ca · likhanīyam paṭam guru¹¹ || (7)
 sūtram ca yayā kāryam · kartavyaṇ ca paṭam yayā ||
 tayāpi samayinyā¹² vai · samayādhiṣṭhānayogataḥ || (8)
 māsīmāsicaturdaśyām kṛṣṇāyām vijane grhe ||
 madhyāhne krūraccittena kiñcin madanapā[62b]nataḥ || (9)
 ange niraṃśukam bhūtvā nagnibhūyas tathā punaḥ ||
 utsṛṣṭenāpavitreṇa bhakṣayet samayan tataḥ || (10)
 nijamudrām sthāpya vāmena cāruvaktrām kṛpāvatīm ||
 rūpayauvanasaubhāgyām supuṣpām sādhakapriyām || (11)

Hevajrapaṭavidhānapaṭalaḥ ṣaṣṭaḥ ||

¹ All MSS. paramāntam mādhyam viramasya (see transl. notes). ² All MSS. devī
³ A āliṅgyam ⁴ A varṇaḥ; B valo; C varṇam; T mchan-khuṇ = kakṣa ⁵ All
 MSS. japtam ⁶ C tyaktam ⁷ B bhañjintu; C bhañjituṇ ⁸ A kriyā
⁹ A, C samayī- ¹⁰ A samayinā ¹¹ A, C gurum; B guru paṭam ¹² A
 samayinyā; B samayinyā; C samayinyā

mchog gi mthañ dañ dgañ bral stoñ dañ stoñ min he ru ka || (70)
dbus ||

kyeñi rdo rje las kyeñi rdo rje mñon par ñbyuñ ba zes bya bañi leñu ste
lña paño ||

PART II. CHAPTER VI

lha mo la ni dam ñkhyud ciñ ||
dam du nu ma gzuñ mdzad nas ||
tshems kyis ma mchu btsir nas ni ||
mñam sbyor bde ba myoñ mdzad
nas ||

bla ma slob dpon ñdod lha la ||
bla ma rdo rje ñdzin pa la ||
rna ba dag tu rna cha ñdzin ||

gdub bu srog chags gsod pa spañs ||

sañs rgyas lña yi phyag rgyas ni ||
de nas rab tu bzad mdzad nas ||
kyeñi rdo rje zes bya ba ||
de la lha mo des zus pa || (5)
gtso bo cho ga gañ gis dañ ||
kyeñi rdo rjeñi bris sku yi ||

bcom ldan ñdas kyis bkañ stsal pa /

ñdir ni ñdri mkhan dam tshig can ||
bris sku ñjigs pa bri ba ñid ||
ro yi skra yi pir ñid kyis ||
gañ gañ skud pa mkhal ba dañ ||
de yañ dam tshig can ñes pas ||

zla ba zla bañi mar ño yi ||
phyed na ma ruñs sems kyis ni ||
lus la ni ram su bsams nas ||
ñphags pa dañ ni ma dag pas ||
bzín bzañ sñiñ rje ldan pa dañ ||
me tog bcas sñiñ sgrub por dgañ ||

kyeñi rdo rje las bris sku cho gañi leñu ste drug paño ||

bo la thod par bcug bas ni ||
skyes pañi sna ni gzibs nas kyañ || (1)
mchan khuñ sen mos rma mdzad de ||
phyag rgya lña ni rab phye ba || (2)

phyag ñtshal don du ñkhor lo ñdzin ||
smod tshig mi ñan pa yi phyir || (3)
sñags kyis bzlas pañan mgul rgyan
ñid ||

[345b] phyag rgya sten pa ske rags
ñid ||

rtag tu lus la phyag rgyas gdab || (4)
tshems kyis ma mchu btsir nas ni ||
lhan cig skyes pañi gzugs can ñid ||

de bzín bya ba gañ gis ni ||
byed pa bde ba chen pos gsuñs || (6)

sgrub poñan dam tshig can gyis ni ||
skyes pañi thod gnas kha dog lña ||
bris sku bla ma bri ba ñid || (7)
gañ gañ ras yug ñthag pa yañ ||
dam tshig byin rlabs rnal ñbyor
las || (8)

bcu bzí pa la khyim dben par ||
chañ gi btuñ ba cuñ zas las || (9)
de bzín gcer bur gyur pas kyañ ||
de nas dam tshig rab tu bzañ || (10)
gzugs dañ lañ tsho skal bzañ ma ||
rañ gi phyag rgya g'yon du bzag || (11)

PART II. CHAPTER vii

athāha tatra sā devī • bolakakkolayogataḥ ||
oṣṭhaṁ dantena saṁpīḍya • katham¹ bhavati pustakaṁ ||
vajrapadmasamāyogāt • tuṣṭo devaḥ prakāśate || (1)

bhagavān āha ||

śṛṇu devi mahābhāge • pustakaṁ kathayāmy ahaṁ ||
bhūrjapatre likhet samayī • dvādaśāṅgulapustakaṁ ||
mahāmadhu[63a]masiṁ kṛtvā lekhanyāṁ mānuṣāsthibiḥ || (2)
pustakañ ca paṭaṇ caiva • yadi vā dunduraḥ paśyati ||
iha janmani na siddhiḥ syān na vā paralokagocare || (3)
saṁpradāyaprayuktasya • darśanañ ca kadācana² ||
gopitavyam kace kakṣe • pustakaṁ adhvagocare || (4)
bhage līṅgaṁ pratiṣṭhāpya • cumbayitvā muhurmuḥuḥ ||
mahāsukhaṁ samāsādhya • vajrī bhojanam ādiśet || (5)
śṛṇu devi³ viśālākṣi³ • bhojanam gaṇamaṇḍale ||
yatrabhukte⁴ bhavet siddhiḥ sarvakāmārthasādhakī || (6)
śmaśāne girikuñje vāmānuṣa[sya]⁵pure tathā ||
athavā vijane prānte⁶ • idaṁ bhojanam ārabhet⁷ || (7)
kalpayet [63b] āsanam tatra • navākhyam śavarūpiṇam ||
athavā vyāghracarmañ ca • śmaśānakarpaṭam tathā⁸ || (8)
madhye Hevajrarūpātmā • yoginīnām tato nyaset ||
sthānam jñātvā yathāpūrvam • diśāsu vidīśāsu ca || (9)
vyāghracarmopari bhuñjīta⁹ samayasya mālatīndhanam ||
bhakṣaṇ ca bhakṣayet tatra rājaśālīm prayatnataḥ ||
bhuktvā bhuktvā punas tatra • pūjyante tatra mātaraḥ || (10)
yadi vā mātā bhaginī¹⁰ bhāgineyī ca śvasṛkā ||
pūjayen nirbharam tāsām • sidhyante gaṇamaṇḍale || (11)
ekakhaṇḍam mahānarakaṁ • divyam madanapūritam ||
gurave dadyān mahābhāgi¹¹ vandayitvā svayam pibet || (12)
grhñiyāt padmaha[64a]stena dadyāt tenaiva pāṇinā ||
muhurmuhūḥ praṇāmañ ca kurvanti tatra sādhaḥ || (13)
bhojanapaṭalaḥ saptamaḥ ||

PART II. CHAPTER viii

tatra pṛcchanti yoginyo mahāmudrā tu kīḍṛśi ||
saṁvṛtyākārarūpeṇa¹² • kathayasva sukhaṁdada || (1)

¹ All MSS. katamaṁ; T ji-ltar = katham ² All MSS. kadācit ³ A -i
⁴ A cakrabhukte ⁵ C only ⁶ A, B samudānte ⁷ C ācāret ⁸ C
aṣṭaśmaśāna-karpaṭam ⁹ So B, C, T; A -carmopabhujañjīta (? for -army
upabhuñjīta) ¹⁰ A inserts syāt; B yadi mātā bhagani puvavat syāt ¹¹ A -bhagi;
B -bhāsa; C bhāge ¹² A, C saṁvṛtyacāra-

PART II. CHAPTER vii

[346a] de nas de la lha mos zús || bo la kakko la sbyar nas ||
 tshems kyis ma mchu btsir nas ni || glegs bam yañ ni ji ltar hgyur ||
 rdo rje padma mñam sbyar nas || dgyes pas lha yis rab phye ba || (1)
 glegs bam ña yis bsád bya yis || lha mo skal ba chen po ñon ||
 sbrañ chen snag tsha byas nas ni || mi yi rus pañi smyug gus ni ||
 glegs bam sor ni bcu gñis pa || gro gar dam tshig can gyis bri || (2)
 glegs bam dañ ni bris sku ñid || gal te skal med mthoñ na ni ||
 skye ba hdir ni dños grub med || hjig rten pha rol spyod yul med || (3)
 yañ dag rab sbyin ldan pa la || res hgañ tsam zig bstan pa ñid ||
 glegs bam lam gyi spyod yul du || skra dañ mchan khuñ ñid du sba || (4)
 bha gar liñ ga rab bzag nas || yañ dañ yañ du ho mdzad nas ||
 bdechen mñam par myoñ mdzad de || rdo rje can gyis bzañ ba bstan || (5)
 tshogs kyi dkyil hkhör bzañ ba ni || ñon cig lha mo mig yañs ma ||
 gañ du zos pas hdod don kun || sgrub pa chen gyis dños grub
 hgyur || (6)
 dur khrod ri yi bya skyibs dañ || de bzin mi med groñ khyer dañ ||
 yañ na dben pañam rgya mtshoñi || bzañ ba hdi ni rab tu bzañ || (7)
 mthañ ||
 de la gdan du brtag pa ni || ro yi gzugs can dgu dañ ni ||
 yañ na [346b] stag gi lpags pa dañ || dur khrod ras ni de bzin no || (8)
 dbus su kyeñi rdo rjeñi gzugs || ji ltar snar bzin gnas ses nas ||
 phyogs dañ phyogs bral dag tu yañ || de nas rnal hbyor ma rnams dgod || (9)
 dam tshig mā la tindha nañ || stag gi lpags pañi steñ du bzañ ||
 hbad nas rgyal poñi sa lu yi || bzañ ba der ni bzañ ba ñid ||
 der ni bzañ ba zos nas yañ || der ni ma mo mchod par bya || (10)
 sriñ mo bu mo sgyug mo dañ || gal te ma sriñ yin na yañ ||
 de rnams rtag tu legs mchod na || tshogs kyi dkyil hkhör hgrub par
 hgyur || (11)
 skyes pañi thod chen cha gcig par || chañ ni bzañ pos yoñs bkañ ste ||
 bla ma la dbul skal chen ma || phyag mtshan nas ni rañ yañ btuñ ||
 (12)
 padmañi lag pas blañ ba dañ || de ñid kyi ni lag pas dbul ||
 yañ na yañ du rab hdud pa || de ltar bsgrub pa po yis bya || (13)
 kyeñi rdo rje las bzañ bañi leñu ste bdun paño ||

PART II. CHAPTER viii

da nas rnal hbyor mas zús pa || phyag rgya chen po ji lta bu ||
 kun rdzob rnam pañi gzugs kyi ni || bde ba sbyin pa bsád du gsol || (1)

bhagavān āha ||

nātidīrghā nātihrasvā na kṛṣṇā na ca gaurikā ||
 padmapatranibhākārā śvāsaḥ tasyāḥ sugandhakaḥ¹ || (2)
 prasvedaṃ ca sugandhi syān² mṛganābhisamaprabhaṃ ||
 padmaṃ cendīvaraṃ gandhaṃ kṣaṇāt padmaṃ ivācāret || (3)
 karpūrasihlayos tasyāḥ sugandhaṃ lakṣayed budhaḥ ||
 utpalasya bhaved gandhaṃ · vāyasāgurussannibhaṃ || (4)
 dhīrā acañca[64b]lā caiva · priyavādī³ manoramā ||
 sukeśā trivalīmadhyā · prākṛtaiḥ padminī matā ||
 tāṃ ca prāpya bhavet siddhiḥ sahañānandarūpiṇī || (5)

athāha Nairātmyāyoginī bhagavan praṇidhānaṃ kīdṛśaṃ kartavyaṃ ||
 bhagavān āha ||

kulajanmā⁴ anunmādi · samayī hevajradeśakaḥ ||
 kṛpavān gurubhaktaś ca bhaveyaṃ janmajanmani || (6)
 vajraganṭhāraṇatpāṇir gambhīradharmapāṭhakaḥ ||
 yośicchrukrasamāhārī · bhaveyaṃ janmajanmani || (7)
 tatra tuṣṭā tu sā devī idaṃ vacanam abravīt ||
 durdāntā dundurāḥ sattvā vineyaṃ yānti kena hi || (8)

bhagavān āha ||

pośadhaṃ diyate prathamam · tadanu śi[65a]kṣāpadaṃ daśam ||
 vaibhāṣyaṃ tatra deśeta · sūtrāntam vai punas tathā || (9)
 yogācāram tataḥ paścāt · tadanu madhyamakam diśet ||
 sarvamantraṇayaṃ jñātvā · tadanu Hevajram ārabhet ||
 gṛhṇiyāt sādaraṃ śiṣyaḥ sidhyate nātra saṃśayaḥ || (10)
 vineyapaṭalo nāmāṣṭamaḥ ||

PART II. CHAPTER IX

athātaḥ saṃpravakṣyāmi saṃpuṭodghātalakṣaṇaṃ ||
 yena vijñātamatreṇa sādhaḥ siddhim āpnuyāt ||
 sādhyasya nābhīmūle tu hastenotpāṭayed vraṭī || (1)
 herukapratirūpeṇādhyātmakakrūracetasa⁵
 bhāvanāmātrakenaiva buddho 'pi naśyate dhruvaṃ || (2)
 māraṇaṃ kriyate kṛpayā śrāvayitvā [65b] gurau munau ||
 śāsanāyāpacārī ca gurubuddhasya nāśakaḥ⁶ || (3)
 yatra⁷ dṛṣṭvā yathārūpam adhomukhaṃ tu bhāvayet ||

¹ B, C -am ² A, B prasvedaṃ bhavet sugandhi ³ A vādini; B vādini
⁴ A kulajannmānunmādi; B kulajanma anumādi; C kulejanmānujanmādi ⁵ A
 -ādhyātakrūra-; B ādhyātamakrūra-; C -ādhyātakrūra- ⁶ A gurubuddhanāśas tathā;
 B -nāśakas tathā ⁷ So A, B; C yat tu; T ji-ltar phyugs-kyi gzugs mthoñ-nas = yathā
 paśu rūpaṃ dṛṣṭvā

bcom ldan ḥdas kyis bkaḥ stsal pa ||

śin tu riñ min thuñ ba min ||

padmaḥi mdab maḥi rnam pa ḥdra ||

rdul kyañ dri žim ldan ḥgyur te ||

padma la yañ dbaṅ mchog dri ||

de yi ga pur si hla dag ||

utpa la yi drir ḥgyur žiñ ||

dal žiñ mi g'yo ba ñid dañ ||

skra bzañ dbus su gñer ma gsum ||

lhan cig skyes paḥi gzugs can ma ||

gnag pa ma yin dkar ba min ||

de yañ dbugs ni dri žim ldan || (2)

[347a] ri dvags lte baḥi dri dañ
mtshuñs ||

skad cig padma lta bur ḥbyuñ || (3)

mkhas pas dri bzañ mtshon par bya ||

a ga ru ni nag po mtshuñs || (4)

sñan par smra žiñ yid ḥoñ ma ||

phal bas padma can du brjod ||

de rñied nas ni dños grub ḥgyur || (5)

de nas rnal ḥbyor ma bdag med mas gsol pa / bcom ldan ḥdas smon lam
ji ltar gdab par bgyi / bcom ldan ḥdas kyis bkaḥ stsal pa /

rigs su skye dañ dam tshig can ||

bla ma la gus sñiñ rjer ldan ||

lag pas rdo rje dril bu ḥkhrol ||

btsun moḥi khu ba mñam zas can ||

de nas lha mo de dgyes nas ||

skal med sems can gdul dkaḥ ba ||

smyo med kyeḥi rdo rje ston ||

skye žiñ skye bar ḥgyur bar śog || (6)

zab moḥi chos ni klog pa dañ ||

skye žiñ skye bar ḥgyur bar śog || (7)

tshig ni ḥdi ñid yañ žus pa ||

gañ gis ḥdul bar ḥgyur ba lags || (8)

bcom ldan ḥdas kyis bkaḥ stsal pa /

dañ por gso sbyoñ sbyin par bya ||

de la bye brag smra ba bstan ||

de nas [347b] rnal ḥbyor spyod pa
ñid ||

sñags kyi rim pa kun śes nas ||

slob mas gus pas blañs nas ni ||

de rjes bslab paḥi gnas bcu ñid ||

mdo sde pa yañ de bžin no || (9)

de yi rjes su dbu ma bstan ||

de rjes kyeḥi rdo rje brtsam ||

ḥgrub ḥgyur ḥdi la the tsom med ||

(10)

kyeḥi rdo rje las ḥdul baḥi leḥu ste brgyad paḥo ||

PART II. CHAPTER ix

de nas kha sbyar ḥbyed pa yi ||

gañ gis rnam par śes tsam gyis ||

bsgrub byaḥi lte baḥi rtsa ba la ||

he ru ka mñam rnal ḥbyor gyis ||

ḥdi ni bsgoms pa tsam gyis ni ||

bstan la gnod pa byed pa dañ ||

bla ma thub pa la žus nas ||

ji ltar phyugs kyi gzugs mthoñ nas ||

mtshan ñid yañ dag rab tu bsad ||

sgrub pos dños grub thob ḥgyur ba ||

brtul žugs can gyis lag pas gdon || (1)

nañ gi ma ruñs sems kyis ni ||

sañs rgyas kyañ ni ñes par ḥjig || (2)

bla ma sañs rgyas ḥjig pa ni ||

sñiñ rjes bsad par bya ba ñid || (3)

khrag ni skyug pa ñid dañ yañ ||

raktam udvamantañ caiva · kampayantaṃ samūrdhajaṃ || (4)
 tasya mārge sūcīm dhyāyāt praviśantīm vahnirūpiṇīm ||
 hr̥daye hutāśanabījaṃ · dr̥ṣṭvā mārayet¹ tatkṣaṇāt || (5)
 asmin tantre na hotavyaṃ · mudrābandhakriyā na ca ||
 paṭhisiddhaṃ mahātantraṃ · dhyānamātreṇa sidhyati || (6)
 rahasyaṃ paramaṃ vaksye · śṛṇu devī varānane ||
 bhavasya śodhanaṃ rāmyaṃ avikalpasiddhidāyakaṃ² || (7)
 paśya devī mahāratnaṃ jvālāmālākulaṃ vapuḥ ||
 ayogyaḥ³ syād aviddhena⁴ vidhah⁵ san rucidā⁶[66a]yakaḥ || (8)
 tadvat saṃsāraṃ ratnaṃ · pañcakāmagunaiḥ yutaṃ ||
 aviśuddhaṃ⁷ viśatāṃ yāti · viśuddhaṃ⁸ pīyūṣavad bhavet || (9)
 saṃsāraṃ herukākāraṃ · jagaduttāraṇaṃ prabhuṃ ||
 yena rūpeṇa sambhūtaṃ tad ahaṃ vacmi śṛṇvatāṃ || (10)
 kṛpayā locane rakte kṛṣṇāṅgo⁹ maitricittataḥ ||
 saṃgrahavastucatuṣkena catvāraś caraṇāḥ smṛtāḥ || (11)
 aṣṭāsyāṃ vimokṣā¹⁰ aṣṭau śūnyatā śoḍaśa bhujāḥ¹¹ ||
 mudreṇa pañcabuddhāḥ syuḥ kruddho duṣṭavīneyataḥ || (12)
 māmsena Pukkasi khyātā Śavarī raktena kalpitā ||
 Caṇḍālī śukraṃ ity uktāṃ Dombī ca medamajjayoh ||
 carma bodhyaṅgasaptan tu · asthi satyaca[66b]tuṣṭayaṃ || (13)

devy uvāca /

mantroddhāraṃ¹² bhavet kīḍṛk kathayasva mahāsukha ||
 yena mantreṇa jantūnāṃ karmāṇi yānti siddhitāṃ || (14)
 bha[ga]vān āha mahāvajrī vajrasāravapur mahān ||
 śṛṇu devī mahābhāge¹³ mantraṃ te kathayāmy ahaṃ || (15)
 ādau vairocanaṃ dattva · uṣmāṇāṃ ca caturthakaṃ ||
 pukkasīsobhanaṃ divyaṃ śūnyākṛāntaṃ śuklavarṇaṃ ||

svāhāntaṃ niyojayet ||

anena lakṣajāpeṇa stambhayej jagat sarvadā¹⁴ || (16)
 ādau varṇādhipaṃ dattva tadanu khecarim̐ tataḥ ||
 svāhāntaṃ yojitaṃ kṛtvā buddhān api vaśīkaret || (17)
 vedānāṃ ādimāṃ dattvā prathamasya dvitīyakaṃ ||
 [67a] śūnyaṃ¹⁵ svāhāntaṃ yojayed¹⁶ buddhānāṃ apy uccāṭayet || (18)
 ādau¹⁷ vairocanaṃ dattva dvitīyasya tṛtīyakaṃ ||
 ra-yuktaṃ vāribhūṣitaṃ śūnyaṃ svāhāntasamyuktaṃ ||

¹ A mārayatu; B mārayati

² A, B vikalpa-; C, T, K avikalpa-

³ So C;

A, B ayogaḥ ⁴ So B; A aviddhenaḥ; C aviddhena

⁵ So B and T; A, C

viśuddhaḥ

⁶ C ratidā

⁷ A, C aviśuddho; B very corrupt -a

⁸ A, C

-o; B corrupt ⁹ A -au; B -a

¹⁰ All MSS. vimokṣāṣṭau

¹¹ A, B add

smṛtāḥ ¹² A, B uddhāraṇaṃ

¹³ T = mahāprajñe

¹⁴ A, B sadā

¹⁵ A

na śūnyaṃ; B saśūnyaṃ

¹⁶ A, T insert prājñā

¹⁷ All MSS. prathamāṃ

h̄dar z̄iñ mgo skyes grol ba dañ ||
 de yi lam du khab ni mehi ||
 sñiñ khar byin zañ sa bon ñid ||
 rgyud h̄di la ni sreg blugs med ||
 rgyud chen bklags pas h̄grub pa
 ñid ||

rtog med dños grub sbyin pa po ||
 gsañ ba mchog ni bśad bya yis ||
 rin chen gzi brjid h̄bar ba yi ||
 ma phug pas ni sbyor bral h̄gyur ||
 de ltar h̄khor bar h̄dod pa yi ||
 ma dag pas ni dug du h̄gro ||
 h̄khor bañi rnam pa he ru ka ||
 gañ gis gzugs kyis h̄gyur ba ñid ||
 sñiñ rjeñi spyān ni dmar po la ||
 bsdu bañi dños po b̄zi yis ni ||
 žal brgyad rnam par thar pa brgyad ||
 gug skyes kyis ni sañs rgyas lña ||
 śa ni pukka s̄i ru brjod ||
 gdol pa mo ni khu bar brjod ||
 lpags pa byañ chub yan lag bdun ||

bdag med mas gsol pa /

sñags btu ba ni ji ltar h̄gyur ||
 [348b] las kyi dños h̄grub h̄gyur ba
 ñid ||

bcom ldan h̄das rdo rje can chen po rdo rje sñiñ po ḡzi brjid chen pos
 bkañ stsal pa /

sñags ni khyod la ñas bśad kyis ||
 dañ po rnam par snañ mdzad
 sbyin ||

pukka s̄is rgyan stoñ pas mnan ||
 h̄dis ni bzlas pa h̄bum gyis ni ||
 dañ por yi geñi bdag po b̄zag ||
 mthar ni svāhā sbyar byas na ||

rig byed rnams kyis dañ po sbyin ||
 stoñ bcas mthañ ni svāhā sbyar ||

dañ po rnam par snañ mdzad sbyin ||
 ra dañ ldan z̄iñ chu mas rgyan ||

kha ni h̄og tu rnam par sgom || (4)
 gzugs can h̄jug par bsam pa ste ||
 dmigs nas skad cig gsod par byed || (5)
 phyag rgya bciñ dañ bya bañañ med ||
 bsam gtan tsam gyis h̄grub [348a]
 par h̄gyur || (6)

srid pa sbyoñ ba ñams dgañ bar ||
 ñon cig lha mo b̄zin bzañ ma || (7)
 phreñ ba khrgus pa lha mo ltos ||
 phug pas dgañ ba sbyin pa po || (8)
 yon tan lña ldan rin chen ñid ||
 dag pas bdud rtsi lta bur h̄gyur || (9)
 h̄gro ba sgrol bañi gtso bo ñid ||
 de ni ña yis smra yis ñon || (10)
 byams pañi thugs las yan lag gnag ||
 zabs ni rnam pa b̄zi zes brjod || (11)
 phyag ni stoñ pa bcu drug ñid ||
 gdug pa h̄dul phyir khro bo ñid || (12)
 de b̄zin khrag ni ri khrod ma ||
 g'yuñ mo rkañ dañ tshil bu dag ||
 rus pa bden pa b̄zi po ñid || (13)

gañ gi sñags kyis skye ba yi ||
 bde ba chen pos bśad du gsol || (14)

lha mo śes rab chen mo ñon || (15)
 uşma rnams kyi b̄zi pa las ||

mdog dkar mthar ni svāhā sbyar ||
 h̄gro ba rtag tu reñs par byed || (16)
 de rjes mkhañ spyod ma de nas ||
 sañs rgyas rnams kyañ dbañ du
 byed || (17)

dañ po yi ni gñis pa la ||
 sañs rgyas kyañ skrod śes rab can ||
 (18)

gñis pa yi ni gsum pa la ||
 stoñ bcas svāhā yañ dag ldan ||

dveṣayet sarvamānuṣān || (19)

ādaṁ varṇeśvaram dattvā pañcamasya tṛtīyakam ||
 saśūnyam ḍākinīyuktam svāhāntam abhicārukam || (20)
 varṇajyeṣṭam punar dattvā HŪM-kāraraktasam nibham ||
 svāhāntam kārṣayet sadya¹ rambhādīnān tilottamam || (21)

ādaṁ mohakulam dattva GHU-kāram samprayojayet ||
 svāhāntam ca punaḥ kṛtvā mārayet suramānuṣān || (22)

prathamasya prathamam tu vajradākinīyogitam ||
 ādaṁ vairocanaṁ dattvā · [67b] antasthānām dvitīyakam || (23)

vajradākinīsam yuktam punaḥ prathamasyāgrakam ||
 vajradākinīsam yuktam antasthānām tṛtīyakam || (24)

punaḥ tenaiva sam yuktam upari caurībhūṣitam² ||
 HRĪḤ-kāram yojayet tatra³ svāhāntam punar ācāret ||

kurukullāmantraḥ / (25)

OM-kārādicaturthasya tṛtīyam caurībhūṣitam⁴ ||
 antasthānām caturthakam picuvajraprayojitam || (26)
 uṣmānān ca caturthakam pukkāsyās⁵ ca vibhūṣitam ||
 śūnyākṛāntam triguṇitam pañcamasya dvitīyakam ||

tṛtīyasya prathamam svāhāntam

hevajrasya hrdayam / (27)

vairocanaḍijvalajvalayojitam /

pañcamasya caturtham tu
 antasthānām prathamena [68a] yuktam ghasmarībhūṣitam || (28)
 uṣmānān ca caturthakam vajradākinībhūṣitam ||
 śūnyākṛāntam triguṇitam pañcamasya dvitīyakam ||

tṛtīyasya prathamam svāhāntam

caturbhujasya mantraḥ / (29)

vairocanaḍi

prathamasya <ca> prathamam abhyantaragaurīśobhitam ||
 tṛtīyasya <ca> prathamam abhyantaragaurībhūṣitam || (30)

dviguṇīkṛtya pañcamasya tṛtīyam dvitīyasya tṛtīyam vahnībhūṣitam HŪM-
 kāratrayayojitam / pañcamasya dvitīyam tṛtīyasya prathamam svāhāntam

ṣaḍbhujasya mantraḥ / (31)

vairocanaḍicaturthasya prathamam hutāśanasamyuktam vetālīvibhūṣitam /
 antasthānām tṛtīyakam ghasmarībhūṣitam / prathamasya pra[68b]thamam
 antasthānām prathamena yuktam vajrābhūṣitam / (32) KṢA-kāram caurī-
 bhūṣitam / pañcamasya prathamam / uṣmānām caturthakam vajradākinī-
 bhūṣitam / śūnyākṛāntam triguṇitam phaṭ svāhāntam

¹ A satyam ² A, B -vibhūṣitam
 A, B Pukkasīvi-; C Pukkasī sā vi-

³ C tu; A tadanu

⁴ A, B -vibhūṣitam

- dañ por yi geḥi dbaṅ phyug bžag ||
 stoṅ pa mkhaḥ ḥgro ma dañ ldan ||
 yaṅ ni yi geḥi thu bo sbyin ||
 mthar ni svāhā thig le mchog ||
 gti mug rigs ni dañ por sbyin ||
 mthar ni [349a] svāhā yaṅ byas na ||
 dañ por rnam par snaṅ mdzad bžag ||
 rdo rje mkhaḥ ḥgro ma dañ sbyar ||
 rdo rje mkhaḥ ḥgro ma dañ ldan ||
 rdo rje mkhaḥ ḥgro ma dañ ldan ||
 yaṅ ni de ñid yaṅ dag ldan ||
 de rjes hrīḥ yis rnam par sbyar ||
 oṃ ni dañ po bži pa yi ||
 mthar gnas pa yi bži pa la ||
 uṣma rnams kyi bži pa la ||
 stoṅ pas mnān ciṅ sum ḥgyur ñid ||
 gsum paḥi dañ po mthar svāhā ||
 snaṅ mdzad dañ por dzva la gñis ||
 mthar gnas rnams kyi dañ po ldan ||
 uṣma rnams kyi bži pa la ||
 stoṅ pas mnān ciṅ sum ḥgyur ñid ||
 gsum paḥi dañ po mthar svāhā ||
 dañ por rnam snaṅ dañ po yi ||
 gsum pa ñid kyi dañ po la ||
 ñis ḥgyur lña paḥi gsum pa dañ ||
 hūṃ gi rnam par gsum sbyar nas ||
 gsum paḥi dañ po mthar svāhā ||
 dañ po rnam snaṅ bži pa yi ||
 ro laṅs ma yis rnam par rgyan ||
 ghasma rī yis rnam par rgyan ||
 mthar gnas pa yi dañ po dañ ||
 kṣa ni chom rkun ma yis rgyan ||
 uṣma rnams kyi bži pa la ||
 stoṅ pas mnān ciṅ sum ḥgyur te ||
- mi rnams thams cad sdaṅ bar
 byed || (19)
 lña pa ñid kyi gsum pa la ||
 mthar ni svāhā mñon spyod che || (20)
 hūṃ ni khraḡ dañ ḥdra ba la ||
 dgaḥ bzaṅ ma sogs rtag tu ḥgugs ||
 (21)
 ghu ni yaṅ dag rab tu sbyar ||
 lha dañ mi rnams gsod par byed || (22)
 dañ po ñid kyi dañ po la ||
 mthar gnas pa yi gñis pa la || (23)
 yaṅ ni dañ poḥi rtse mo la ||
 mthar gnas pa yi gsum pa la || (24)
 steṅ du chom rkun ma yis rgyan ||
 mthar yaṅ svāhā spyod pa ñid ||
 ku ru kulle yi sñags so || (25)
 gsum pa chom rkun ma yis rgyan ||
 pi tsu badzra sbyor ba dañ || (26)
 pukka sī yis rnam par rgyan ||
 lña pa yi ni gñis pa dañ ||
 kyeḥi rdo rje sñiṅ poḥo || (27)
 sbyar nas lña paḥi bži pa la ||
 ghasma rīs ni rnam par rgyan || (28)
 rdo rje mkhaḥ ḥgro ma yis rgyan ||
 lña pa yi ni gñis pa dañ ||
 phyag bži paḥi sñags so || (29)
 dañ po naṅ [349b] gi dkar mos
 rgyan ||
 naṅ gi dkar mos rnam par rgyan || (30)
 gñis paḥi gsum pa me yis rgyan ||
 lña pa ñid kyi gñis pa dañ ||
 phyag drug paḥi sñags so || (31)
 dañ po byin za yaṅ dag ldan ||
 mthar gnas pa yi gsum pa la ||
 dañ po yi ni dañ po la ||
 rdo rje ma yis rnam par rgyan || (32)
 lña pa ñid kyi dañ po dañ ||
 rdo rje mkha ḥgro ma yis rgyan ||
 phaṭ dañ mthar ni svāhā ñid ||

dvibhujasya / (33)

nairātmyā prathamasya prathamam dvitīyasya prathamam tṛtīyasya
prathamam caturthasya prathamam pañcamasya prathamam antasthānām
prathamam uṣmāṇām prathamam vairocanaḍisvāhāntam /

purakṣobhanamantro lakṣajāpāḥ / (34)

antasthānām dvitīyan tu KṢA-kāradvayaṃ / madhye punar
antasthānām dvitīyakaṃ / HŪM-kāratrayaṃ vairocanaḍi
PHAṬ-kāravidarbhitam svāhāntam /

bhūmiśodhanamantraḥ / (35)

vairocanaḍi tadanu vajrā HŪM-kā[69a]rāntam

khānapānādhīṣṭhānamantraḥ / (36)

vairocanaḍi tadanu A-kāro mukhaṃ / uṣmāṇān tritīyakaṃ /

antasthānāñ caturthakam upari vahnibhūṣitam ||

dharmāṇām / tadanu vajrā cādyanutpannatvāt · OM AḤ HŪM PHAṬ SVĀHĀ

sarvabhautikabalimantraḥ / (37)

mantroddhārapāṭalo navamaḥ ||

PART II. CHAPTER X

athāto¹ Vajrasattvākhyāḥ sarvadharmāikasamvaraḥ ||
Nairātmyāṃ cumbayitvā tu jāpaviṣayaṃ prakāśate || (1)
sphatikena stambhanaṃ jāpyaṃ · vaśye ca² raktacandanam ||
riṣṭikayābhicārukaṃ · vidveṣaṃ niraṃśukais tathā || (2)
uccāṭanam aśvahaḍḍenākarṣaṇam brahmā[69b]sthinā ||
varṣārpaṇam gajāsthikāiḥ mārāṇam mahiṣasya ca || (3)
stambhane kṣīrapāṇam tu vaśye svacchandam ācāret ||
mārāṇe sihlaḥ caiva · ākṛṣṭau ca catuḥsamam || (4)
vidveṣe śālījam proktaṃ uccāṭane kasturikā³ ||

athavā antaśvam ādiśvam nādiṃ gādiṃ hādiṃ tathaiva ca || (5)

jāpapaṭalo nāma daśamaḥ ||

PART II. CHAPTER XI

gāḍheṇālīṃgya Hevajraṃ sampīḍyādharaṃ dantakāiḥ ||
Nairātmyā pricchate tatra dehinām kularūpakaṃ || (1)
bhage līṅgaṃ pratiṣṭhāpya · ityāha cakranāyakaḥ ||

B athāha

² A vaśyova; B casyena; C vaśyāñ ca

³ A and B add smṛtā

bdag med dañ pohi dañ po dañ ||
 gsum pa ñid kyi dañ po dañ ||
 lña pa yi ni dañ po dañ ||
 uşma rnams kyi dañ po ñid ||

mthar gnas rnams kyi gñis pa dañ ||
 hūm gi rnam pa gsum dañ ldan ||
 rnam [350a] pa nañ bcug mthar
 svāhā ||

dañ po rnam snañ de rjes su ||

dañ po rnam par snañ mdzad ñid ||
 uşma rnams kyi gsum pa dañ ||
 steñ du me yis rnam par rgyan ||
 byin la dya nutpanna tvāt ||

ḥbyuñ po thams cad kyi gtor mañi sñags so || (37)
 kyeñi rdo rje las sñags btu bañi leñu ste dgu paño ||

phyag gñis pañi sñags so || (33)
 gñis pa ñid kyi dañ po dañ ||
 bzī pa yi ni dañ po dañ ||
 mthar gnas rnams kyi dañ po dañ ||
 dañ por rnam snañ mthar svāhā ||
 groñ khyer dkrug pañi sñags kyi
 bzlas pa ni ḥbum mo || (34)

kṣa yi rkañ pa gñis ḥgyur ñid ||
 dañ po rnam snañ phaṭ ñid kyi ||

sa sbyoñ bañi sñags so || (35)
 rdo rje ma yi mthañ ru hūm ||
 bzañ ba dañ btuñ ba byin gyis brlab
 paño || (36)

de rjes a kā ro mu kham ||
 mthar gnas pa yi bzī pa ni ||
 dharmāñām de rjes rdo rje ma ||
 om ā hūm phaṭ svā hā ||

PART II. CHAPTER X

de nas chos kun sdom cig pañi ||
 bdag med ma la ḥo mdzad nas ||
 śel gyis reñs pañi bzlas pa ñid ||
 luñ btañ gis ni mñon spyod ñid ||
 rta yi rus pas skrod pa ñid ||
 glañ pohi rus pas char pa la ||
 reñs pa ḥo mañi btuñ ba ñid ||
 bśad pa la ni sihla ñid ||
 sdañ la sa lu skyes pa brjod ||

yañ na mthañi śva dañ / [350b] dañ pohi śva dañ / na dañ po dañ / ga dañ
 po dañ / ha dañ po ñid kyañ de bzin no / (5)
 kyeñi rdo rje las blzas pañi leñu zes bya ba ste bcu paño ||

rdo rje sems dpañ zes byas gsuñs ||
 bzlas pañi yul ni rab tu dbye || (1)
 dbañ la tsan dan dmar po ñid ||
 ni rañ śus ni sdañ ba la || (2)
 bram zeñi rus pas dgug pa ñid ||
 ma he yis kyañ bśad pa la || (3)
 dbañ la rañ gi ḥdun pas spyad ||
 dgug pa la ni bzī mñam ñid || (4)
 bskrad pa ñid la gla rtsir brjod ||

PART II. CHAPTER XI

kyeñi rdo rje la dam ḥkhyud cin ||
 lus can rnams kyi rigs kyi gzugs ||
 bha gar liñ ga bzugs nas ni ||

tshems kyi ma mchu btsir nas ni ||
 de la bdag med mas źus pa || (1)
 ḥkhor loñi ḥdren pas ḥdi skad gsuñs ||

dehinām svakulam vakṣye · prajñāpāramite¹ śṛṇu || (2)
 anāmikāmūle yasya striyo vā puruṣasya vā ||
 navaśū[70a]kaṃ bhaved vajraṃ Akṣobhyakulam uttamaṃ || (3)
 Vairocanasya bhavec cakram · Amitābhasya paṅkajaṃ ||
 Ratnasambhavo mahāratnaṃ · khaḍgaṃ karmakulasya ca || (4)
 yo hi yogī bhavet kṛṣṇo · Akṣobhyas tasya devatā ||
 yo hi yogī mahāgauro · Vairocanaḥ kuladevatā || (5)
 yo hi yogī mahāśyāmo · Amoghas tasya devatā ||
 yo hi yogī mahāpiṅgo Ratneśaḥ kuladevatā || (6)
 raktagauro hi yo yogī Amitābhaḥ kuladevatā ||
 śvetagauro hi yo yogī tasya [Vajra]sattvakulam bhavet || (7)
 jantavo nābhimantavyā² · na viheṭhyā³ yogapāragaiḥ ||
 tathāgatānāṃ kulās te syū rūpam āsṛitya sāmṣṛtaṃ || (8)
 strīṇāṃ lakṣaṇaṃ [70b] caiva⁴ · yathā puṃsi tathaiva ca ||
 tāsāṃ api kulās te syuḥ sāmṣṛtyācārarūpaṭaḥ || (9)
 tatra tuṣṭo mahāvajrī bhagalingasya cumbanāt ||
 Nairātmyāṃ bodhayām āsa śṛṇu devi prapūjanaṃ || (10)
 udyāne vijane deśe · ātmagārāntareṣu ca ||
 nagnīkṛtya mahāmudrāṃ · pūjayed yogāvit sadā || (11)
 cumbanāliṅgaṇaṃ kṛtvā bhagasparśan tathaiva ca ||
 vṛṣaṇaṃ naranāsāyāḥ pānam adharamadhusya ca || (12)
 madanāṅgakaraiḥ karma bolavān kurute sadā ||
 dolāṅgakurpareṇāpi⁵ · suprasāritakais tathā || (13)
 muhurmuḥuḥ kāmaved vajrī · adha ūrdhvaṃ nirīkṣayet ||
 prāpnoti vipulāṃ siddhiṃ · sarvabuddhasamo [71a] bhavet || (14)
 karpūraṃ pīyate tatra · madanaṃ caiva viśeṣataḥ ||
 balasya bhakṣaṇan tatra · kuryāt karpūrahetunā || (15)

PART II. CHAPTER xii

sahajārthapaṭalo nāmaikādaśaḥ ||
 athāto⁵ vajrī caturo⁶ 'bhiṣkēṇ kathayām āsa ||
 mahāvajraṃ mahāghaṇtāṃ · gṛhṇa vajra⁷pratiṣṭhitaḥ ||
 vajrācāryasya adyaiva kuru śiṣyasya saṃgrahaṃ || (1)
 yathā buddhair atītais tu · sicyante bodhiputrakāḥ ||

¹ A -ā ² A nāma mantavyā; C nāvamantavyā; B uselessly corrupt ³ All MSS. vitreṭhā ⁴ C cāpi ⁵ A dolāyaṅgarpparenāpi; C dolayākarpaparenāpi; B uselessly corrupt ⁶ All MSS. athāha ⁷ A, C vajnī; B, K vajra-

- lus can rañ gi rigs bsad kyis ||
 bud med dam ni skyes pa yis ||
 rdo rje rtse dgu par gyur pa ||
 rnam snañ mdzad kyī ḥkhor lor
 ḥgyur ||
 rin chen ḥbyuñ gi rin chen ñid ||
 rnal ḥbyor pa gañ nag po ñid ||
 rnal ḥbyor pa gañ dkar po che ||
 rnal ḥbyor pa gañ sño bsañs che ||
 rnal ḥbyor pa gañ ser po che ||
 rnal ḥbyor pa gañ dkar dmar ñid ||
 rnal ḥbyor pa gañ dkar dañ ser ||
 skye bo rnal ḥbyor mthar phyin pas ||
 kun rdzob [351a] gzugs su gnas nas
 ni ||
 bud med rnam kyī mtshan ñid ḥdi ||
 kun rdzob tha sñad tshul las ni ||
 bha gar liñ gañ ḥo mdzad nas ||
 bdag med ma yis go mdzad pa ||
 tshal dañ skye bo med gnas dañ ||
 gcer bur phyag rgya che byas nas ||
 ḥo dañ ḥkhyud pa byas nas ni ||
 skyes pañi sna ni gñib pa ñid ||
 rtag tu myos pañi mtshan ma las ||
 khyogs dañ brla zēs bya ba dañ ||
 yañ yañ rdo rjes ḥdod pa bya ||
 dños grub rgyas pa thob pa ste ||
 de la ga pur btuñ bar bya ||
 śa ni bzaḥ ba ñid du ḥgyur ||
 kyeḥi rdo rje las lhan cig skyes pañi
 sbyor ba don gyi leḥu zēs bya ba ste
 bcu gcig paḥo ||
- śes rab pha rol phyin ma ñon || (2)
 gañ gi srin lag rtsa ba la ||
 mi bskyod pa yi rigs mchog ñid || (3)
 dpaḥ med mgon gyi ḥdam skyes
 ñid ||
 las kyī rigs kyī ral gri ñid || (4)
 de yi lha ni mi bskyod pa ||
 de yi lha ni rnam snañ mdzad || (5)
 de yi lha ni don yod ñid ||
 rin chen bdag po rigs kyī lha || (6)
 ḥo dpaḥ med pa rigs kyī lha ||
 de ni sems dpañi rigs su ḥgyur || (7)
 ña rgyal mi gcag tho mi brtsams ||
 de rnam bde gśegs rigs su ḥgyur ||
 (8)
 ji ltar skyes pa de bñin no ||
 de yi rigs suḥaṇ de ḥgyur ro || (9)
 de la rdo rje che mñas nes ||
 lha mo rab tu mchod pa ñon || (10)
 bdag gi khyim gyi nañ du yañ ||
 rnal ḥbyor rigs pas rtag tu mchod ||
 (11)
 de bñin bha gar reg par ñid ||
 mamchuḥisbrañ rtsi btuñ ba ñid || (12)
 bo la ldan pas lag pas bya ||
 de bñin śin tu bskal pa yis || (13)
 steñ dañ ḥog tu blta ba ñid ||
 sañs rgyas kun dañ mñam par
 ḥgyur || (14)
 de la ga pur rgyu bañi phyir ||
 khyad par du ni chan ñid do || (15)

PART II. CHAPTER xii

- de nas rdo rje can gyis dbaṇ ||
 rdo rje rab gnas rdo rje ñid ||
 de riñ rdo rje slob dpon gyur ||
 ji ltar ḥdas pañi sañs rgyas kyis ||
- bñi pañi don [351b] ni¹ bkaḥ stsal pa ||
 che dañ dril bu chen po zuñ ||
 slob ma bsdu ba ñid du gyis || (1)
 byaṇ chub sras rnam bñi bskur ba ||

¹ P tshig-bcad *instead of* don ni

mayā guhyābhiṣekena sikto 'si cittadhārayā || (2)
 ratidāṃ siddhidāṃ¹ devīm viśvarūpāṃ manoramāṃ ||
 gr̥hṇa gr̥hṇa mahāsattva gr̥hītvā pūjanam kuru || (3)
 idaṃ jñānam mahāsūkṣmaṃ vajramaṇḍaṃ nabhopamaṃ ||
 virajaṃ² [71b] mokṣadaṃ śāntaṃ • pitā te tvam asi svayaṃ || (4)

vajrapadmādhiṣṭhānamantraḥ ||

oṃ padma³ sukhādhāra mahārāgasukhaṃdada ||
 caturānandasvabhāga viśva HŪṢ HŪṢ HŪṢ kāryaṃ kuruṣva me || (5)
 oṃ vajra mahādveṣa caturānandadāyaka ||
 khaga mukhaikaraso nātha HŪṢ HŪṢ HŪṢ kāryaṃ kuruṣva me ||
 śirasi oṃ-kāraṃ • ḥṛdi HŪṢ-kāraṃ • kiñjalke Ā-kāraṃ || (6)
 mahātantrarājamāyākalpo dvitīyaḥ ||

¹ T, K sthānadāṃ
 parama-

² A, C K virajaskam; B virajaṃ svamokṣadaṃ

³ C

bdag gis gsañ bañ dbañ gis ni || sems kyi rgyun gyis dbañ bskur
to || (2)

lha mo dgañ sbyin gnas sbyin ma || sna tshogs gzugs can yid hoñ ma ||
khyer cig khyer cig sems dpañ che || khyer la mchod pa dag tu gyis || (3)
ye ses hdi ni ches phra ziñ || rdo rje nam mkhañ dkyil lta bu ||
rdul bral thar pa zi ba ñid || khyod rañ yañ ni de yi pha || (4)

rdo rje dañ padma byin gyis brlab pañ sñags ni ||

om padma su khā dhā ra ma hā rā ga su khañ da da

tsa tu rā nanda sva bhā ga bi śva hūṃ hūṃ hūṃ kāryaṃ ku ru śva me /
om badzra ma hā dve śa tsa tu rā nanda dā ya kañ

kha ga mu khe ka ra so nā tha hūṃ hūṃ hūṃ kāryaṃ ku ru śva me / (5)

om āḥ hūṃ || spyi bor ni om gyi rnam pa / sñiñ khar hūṃ gi rnam pa /
ze hbru la ni āḥi rnam paḥo || (6)

rgyud kyi rgyal po chen po sgyu mañi brtag pa zes bya ba brtag pa sum
cu tsa gñis las byuñ ba brtag pa gñis kyi bdag ñid / kyeñi rdo rje mkhañ
hgro ma dra bañi sdom pa rgyud kyi rgyal po chen po rdzogs so ||

YOGARATNAMĀLĀ

PART I. CHAPTER 1

[1b/1b] namo HEVAJRĀYA ||

Śrīhevajraṃ namaskṛtya paramānandarūpiṇaṃ ||

pūrvācāryakramāmnāyo Hevajre likhyate mayā ||

evam mayety ādi

nidānavākyam evedaṃ sūtre tantre prakāśitaṃ /

iha tantrasya sārārthaṃ anye tv ācakṣate 'nyathā /

tathā cokaṭaṃ Bhagavatā · evaṃ mayeti bhikṣavo mama dharmāḥ saṅgī-
tavyaḥ / ity ata āha · evaṃ mayā śrutam iti saṅgītikāraḥ / tad atra kecit
śrutam ity anena saṅgītiṃ sūcayanti / anyathā śrutiparamparayā śrute
saṃgītir apramāṇikī syāt · ity anayor vyudāsārthaṃ · evaṃ mayeti · mayeti
mayaiva śrutan na paramparayā śrutam / evam iti yathā saṅgāsyāmi ·
ekasmin samaya ity · ekadā kāle · na sarvadā sarvatreti yāvat · Bhagavān iti
Hevajramūrtir Vajradharaḥ / bhagā aiśvaryādayo guṇā vidyante yasya sa
Bhagavān / tathā cokaṭaṃ ·

aiśvaryasya samagrasya jñānasya yaśasaḥ śriyaḥ ||

rūpasyārthaprayatnasya śaṇṇāṃ bhagam iti śrutam ||

ity āha / vijahāra ity · buddhavihārair viḥṭavān · kva vijahāra · sarvatathā-
gatakāyavākciṭṭayoṣidbhageṣu [2a/3a 2] sarve ca te tathāgatās ca sarva-
tathāgatās teṣāṃ kāyavākciṭṭaṃ triguhyasaṃhāraḥ / tat punar Bhagavato
Vajradharasya rūpaṃ dharmodayākhyam · tad eva vajrayoṣitāṃ Locanā-
dīnāṃ bhagāḥ / anāśravānantadharma dharmatāśārīratvāt tāsāṃ · ata eva
sarvatathāgatakāyavākciṭṭāni ca tadvajrayoṣidbhagāni ceti viśeṣanasamāsaḥ /
teṣv iti tatra kūṭāgāre guhyātiguhyatare sthāne Bhagavato vihāram upala-
bhya etadrūpaparṣatsannipātas tu sāmānyād āyāsyatīti · pūrvatantra
evoddiṣṭo neha pratanyate · iti neyārthavyākhyā / *evam mayety ādi* /

E-kāraṃ bhagam ity uktaṃ vaṃ-kāraṃ kulīsaṃ smṛtaṃ ||

MAYeti cālanaṃ proktaṃ ŚRUTAṃ yaduta¹ dvidhā mataṃ ||

tathā ca vakṣyati ·

śukrākāro bhaved Bhagavān tatsukhaṃ Kāmini smṛtaṃ² ||

dharmasambhogarūpatvaṃ Vajradharasya lakṣaṇaṃ ||

tathā ca

sāṃvṛtaṃ kundasaṃkāsaṃ vivṛtaṃ sukhārūpiṇaṃ ·³ ity anenādivāk-
yena sūnyatākaruṇāsvabhāvaṃ prajñopāyāsvabhāvaṃ dharmasambhoga-

¹ *yaduta* doubtful reading. MS. appears to read *yat tat*. Tibetan reads: *thos pa gaṇ phyir gñis su ḥdod* = *śrutam yāsmād dvidhā mataṃ* which I take to be the sense, viz. 'since *śrutam* indicates their two-fold nature'. This two-fold nature is *vivṛti* and *sāṃvṛti*. See I. viii. 28.

² Quoted from I. viii. 50.

³ Quoted from II. iv. 30.

kāyasvabhāvaṃ / saṃvṛtiparamārthasvabhāvaṃ · utpattyutpannakrama-
rūpaṃ tantrārtham uddeśayati / tathā ca va[2b/3b 5]kṣyati

HE-kāreṇa mahākaruṇā VAJRAṃ prajñā ca bhāṇyate ||

prajñopāyātmakam tantram tan me nigaditam sṛṇu² ||

tad ittham bhūtam ekasmin samaya ityādi sugamaṃ / iti sampradāya-
vyākhyānam iti kecit || athavāyam arthaḥ /

E-kāraḥ pṛthavī jñeyā karmamudrā tu Locanā ||

catuḥṣaṣṭidale nābhau sthitā nirmāṇacakrake ||

VAṂ-kāras tu jalam jñeyam dharmamudrā tu Māmakī ||

saṁsthitā dharmacakre tu ḥṛdi vāṣṭadalāmbuje ||

MA-kāram vahnir uddiṣṭam mahāmudrā ca Pāṇḍarā ||

sthitā sambhogacakre tu kaṇṭhe dvāṣṭadalāmbuje ||

YĀ-kāro mārutaḥ prokto mudrāsamaya-Tāriṇī ||

sthitā mahāsukhacakre dvātriṃśaddalapaṅkaje ||

ŚRUTAṂ sahaḥ ity uktam dvidhābhedenā bheditam ||

sāṃvṛtam devatākāram utpattikramapakṣataḥ ||

vivṛtisukharūpan tu niṣpannakramapakṣataḥ ||

satyadvayam samāśritya buddhānām dharmadeśanā ||

tathā cānyatra /

utpattikramapakṣam ca utpannakramam eva ca ||

kramadvayam upādāya deśanā vajradhāriṇām ||

ittham evaṃ mayā śrutaṃ / *ekasmin samaya* ityādi · pūrvokta [3a/4a 6]
vyākhyā / tatra sthitvā parśanmadhye · *Bhagavān āha* / kiṃ viśiṣṭam tat
sarvatathāgata-kāya-vāk-cittahṛdayam sāraṃ vajradharabhaṭṭārakaṃ parama-
daivatam ata eva sarvatathāgatānām *guhyaṃ* Vajradharaḥ / *tasyātiguhya-*
taram · śrāvakādīnām aprakāśyatvād *dHevajraṃ* · tasya durlabhatarāḥ
śraddhātāra iti matvā · utkaṇṭhitān pārśadyān · protsāhayan · Bhagavān
āha / *aho Vajragarbhetī ādi · sṛṇu* iti śrute niyojayati · *Vajragarbha uvāca* /
kim uvāca · praśnat(r)ayārtham uvāca · Bhagavān āha / *abhedyam* ityādi / na
bhedyata ity abhedyam / parivāḍibhir ajapyam / kin tat śūnyatā sarva-
dharmānām · tathā cāryadevapādāḥ

vigrahe yaḥ parihāraṃ kṛte śūnyatayā vadet ||

sarvaṃ tasyāpa(r)hṛtam samaṃ sādhyena jāyate³ ||

tathā coktam Bhagavatā vajraśekhara ·

dṛḍham sāraṃ asaśiṣyam acchedyābhedyalakṣaṇam ||

¹ Bracketed *śloka*-numbers are those of the *Hevajra-tantra*, to which the commen-
tary refers.

² Quoted from I. i. 7.

³ *ston pa ṅid du smra ba yis | rtsod pa zlog pa byas pa ni |*

des ni thams cad bzlog par ḥgyur | bsgrub bya dan mshuṅs gyur paḥi phyir |

'By talking in terms of the void the argument is overthrown, since by this everything is
overthrown including the point at issue.' The quotation does not in fact originate with
Āryadeva. See MMV p. 127.

adāhi avināśi ca · śūnyatā vajram ucyate ||

sattvaṃ tribhavasyaikateti ·

sato bhāvaḥ sattvaṃ arthakriyākāritvaṃ idaṃ pratyayala[3b/4b 5]kṣaṇaṃ / pañcaskandhātmakaṃ / tathā cokaṭaṃ Bhagavatā · sattvaṃ sattvaṃ iti Vipra yaduta pañcaskandhāḥ · te ca trayobhavāḥ · tāni kāyavākittāni · teṣāṃ ekatā 'dvaidhībhāvaḥ prabhā svaranīṣṭhāgamanāt · *anayā prajñayā yuṅktyeti* / anena prajñāpāramitāmadhyamakavicāreṇa *Vajrasattva* ity evaṃ kathito dharmakāyo / *mahājñānarasair* ityādi · mahājñānāni mahāyāna-praṇītā dharmāḥ / teṣāṃ rasanāsvādaḥ / taiḥ pūrṇaḥ / etad uktaṃ bhavati / paramo(j)jvalavicitraratnaviracitakūṭāgārodare suviśuddhalakṣaṇānuvyañ-janavirājitena dehenānantayoginīgaṇaiḥ saṃharaṇasphuraṇarūpaṭayā mahāsukhasambhogarasaḥ tuṣṭaḥ / yāvad ā saṃsāraṃ [ā] saṃsāraṃ aśramad¹ nityatayā *nitya* ity arthaḥ / sa eva *mahāsattvo* buddhānāṃ saṃbhogakāyaḥ / *nitya* itādi · sphuraṇayogena samantākramaṇaṃ samayaḥ / yathārthavineyopāyair nānākārais tridhātugamaṇaṃ *samayaḥ* / tatra satatapravṛttatvāt [4a/5a 5], *samayasattvaḥ* / buddhānāṃ anantaprabhodo² nirmāṇakāyaḥ samayasattvaśabdenābhidhīyate || Vajragarbha uvāceti kim uvāca / Hevajrasya vajradharatvakāraṇaṃ nāmnā yat sūcitaṃ / tadartham uvāca / *Hevajram* tv iti / Hevajra *itīdṛśaṃ nāmakena* kāraṇena saṃgrhītaṃ prajñopāyātmakaṃ ityādi / *tantram* iti prabandhaḥ / tac ca tridhā · hetu-tantraṃ phalatantraṃ · upāyatantraṃ ca³ / tad atra hetur vajrakulināḥ sattvāḥ · pariṇiṣpannā hevajramūrtiḥ · phalaṃ / upāyo vakṣyamāṇaḥ saparikaro mārگاḥ · tan me Vajradharasya *nigaditam* evaṃ mayetyādinā · nidānavākyena sāmpratam nirdiśyamānaṃ *srjv* iti śrute niyojayati · tat kim uddiṣṭamātraṃ cetyāha / *dṛṣṭyākṛṣṭityādi* · yathānyāyaṃ devatāpaṭa-loktena mṛdumadhyādhimātrakrameṇa · *utpattiḥ* · varṇasaṃsthānādiḥ / *sthitir* ādhāraḥ / *kāraṇaṃ* candrasūryabijacihnāni *sāmarthyam* japabhāva-notkarṣajaḥ prabhāvaḥ · *jñānaṃ* jyautiṣikādi · *vijñānaṃ* ācāryaparikarma ca devatānāṃ Hevajrādīnāṃ · *yathodayam* yathāyogam utpattiḥ || *prathamam* ityādi · kasmāt *prathamam* · [4b/5b 5] iha guhyamantramahāyāne⁴ · ādikarmikāṇāṃ · sattvānāṃ prathamam avatārāya devatāmūrtibhāvenaiva kathyate · yadāha ·

ādikarmikasattvānāṃ devatāmūrtibhāvanā ||

nirdiṣṭā prathamam tantre sarvakarmaprasiddhaye ||

dvitīyaṇiṣpannakramavakṣyamāṇasūcanāpekṣayaikaṃ *kāraṇaṃ* mahopā-yaḥ || *bhāvenaivetyādi* · bhavaty utpadyate · gater gatyantaram iti bhāvaḥ / pañcaskandhalakṣaṇaṃ śarīraṃ tenaiva *mucyante* · Vajragarbha mahākṛpeti

¹ MS. *aśrammad*. Tib. *hkhor ba ji srid kyi bar du hpho ba med paḥi rtag par gyur pas rtag pa zes bya baḥi don to* | 'for the whole duration of the *saṃsāra* changelessly eternal, that is the meaning of eternal'. Sanskrit: 'tirelessly eternal.'

² Tib. *rags dpag tu med pa* = *anantaprabhedo*.

³ MS. *ce*.

⁴ MS. *iha himantamahāyāne*. Tib. *theg pa chen po gsañ shags ḥdri* 'in this secret Maaḥyāna mantra', viz. in this text.

sambodhayati nirupadhiśeṣanirvāṇadhātau skandhābhāvalakṣaṇaṃ mokṣaṃ kecid varṇayante · tam āśaṅkyāha / yadi bhāvenaiva mokṣaḥ kena tarhi bandhaḥ / tad āha *badhyante bhāvabandheneti* · tasmin bhāve bandho graho vastvabhiniveśaḥ · satyatābhimānaḥ · tenetyarthaḥ / kathaṃ tarhi mucyante *tatparijñayeti* · tasya parijñā · prajñāvakṣyamāṇalakṣaṇas tattva-
paṭaloktavacāraḥ / svarūpeṇa nāsti rūpaṃ na dṛṣṭetyādikam¹ / pañca-
skandhānutpādalakṣaṇatayā parijñayā mucyante / ataḥ kāraṇāt / bhāvaṃ [5a/6a 3] *bhāvyam bhavet* / *prajñeti* sambodhayati candrasūryabījacinna-
parināmajaṃ devatārūpaṃ sāmānyena bhāvyam bhavet · yujyata ity
arthaḥ / *abhāvañ ceti* · abhāvaḥ / punar avaśyaṃ parijñātavyaḥ / na bhava-
tīty abhāvo 'nutpādaḥ / tathā coktaṃ Bhagavatā Lankāvatāre ·

bhāvān abhāvān² iti yaḥ prajānate
sa sarvabhāveṣu na jātu sañjate ||
yaḥ sarvabhāveṣu na jātu sañjate
so 'nimittaṃ spṛṣate samādhim iti

tadvad dHerukaṃ bhāvyam tathaivoktalakṣaṇaṃ ||
abhāvañ ceti / tasyāpy abhāvaḥ parijñātavyaḥ dvitīyakramaṃ sūcayan āha /
dehastham ityādi / dehe tiṣṭhatīti dehasthaṃ / mahac ca jñānam ceti *mahā-
jñānam* · yadi dehe tiṣṭhati kathaṃ tan mahājñānam · āha · *vyāpakam
sarvavastūnām* anāvasravamahāsukhasahajalakṣaṇadharmatayā · abhinir-
vṛtteḥ sarvadharmāṇām / ata eva dehastho 'pi na dehajaḥ / na dehas tasya
kāraṇaṃ · mṛśāmośadharmikatvāt · dehasya || tathā ca vakṣyati · tasmāt
gandha [5b/6b 2] na rūpa na śabdaṃ naiva rasaṃ na ca cittaviśuddhiḥ /
sparsa na dharma na sarvaviśuddhyā śuddhasahāva jagau jagu manye³
tad atrādivākye śrutaśabdasūcitotpattyutpannakramadvayaṃ nirdiśya niṣ-
pannakramākhyasya Hevajrasya deha evādhāramaṇḍalam ādeyaṃ /
pañcadaśayoginīsvabhāvā nāḍyaḥ · idan tu na jñāyate katitāḥ · kathaṃ
vyavasthitāḥ kidṛśāś cābhisamaya iti prcchati / *he Bhagavan* ityādi ·
bodhicittāvahā iti sahajavāhinyāḥ / *trīṇi nāḍyaḥ pradhānā* iti · ayam
abhiprāyaḥ / nāḍitrayayogaparijñānamātreṇaiva paryāptaṃ tatraiva sahaja-
lakṣaṇasya Hevajrasyātiśayenopalakṣaṇāt / tāsām tiṣṭhāṇām svabhāvaṃ āha ·
Lalanety ādi · sugamaṃ *Bhagavan* ityādi prcchati · ayam abhiprāyaḥ · kiṃ
nāḍirūpeṇaiva bhāvyamānā etāḥ / śrīvajradharapadaṃ sampadayanti ·
ahośvi[6a/6b 6]d anyatheti tatrāha / *tribhavapariṇatā* iti / trayobhavāḥ
sarvadharmāḥ / teṣām kāyavākcittasaṃgrhītatvāt / tatpariṇatās tatsvabhā-
vāḥ / ata eva *grāhyagrāhakavarjitāḥ* / *athaveti* pakṣāntaraṃ / *sarvopāyeneti* /
sarvā etā vajradharapadaprāptyupāyatvena hetunā nāḍīsvabhāvatvenāsmiṃ
cakre · evaṃrūpā Lalanā evaṃ Rasanā · evaṃ Avadhūtī · śiṣyāṇām anu-
grahārthaṃ bhāvalakṣaṇena kalpitāḥ · *saṃvarabheda* ityādi · bāhyānām

¹ Quoted from I. v. 1.

² MS. *bhāven* 'bhāvān' iti.

³ Quoted from I. ix. 20. Tib. commentary version is corrupt, but the correct translation is given in the main text: *rañ bzin dag paḥi ḥgro la ḥgro bar śes* / 'I know the world as a world that is essentially pure.'

audārikāṇām adhyātmagataṃ yo yogī niścinyāt · tat teṣāṃ *saṃvaraṃ*
 saṃvṛtatvāt¹ / saṃkṣepavaratvāt · tasya *bhedyo* 'nekaprakārah / ĀLI KĀLI
 ityādi · A-kārādiṣoḍaśasvarā āliḥ / KA-kārādicatustrimśadvyañjanāni kālīḥ /
 ta eva lalanarasane *candrasūryau prajñopāyau · dharmasaṃbhoganirvāṇa*
 iti || dharmacakram saṃbhogacakram nirmāṇacakram / hr̥tkaṇṭhayoniṣu
 yathākramam / *kāyavākcitta* iti · tad eva cakratrayam / kāyacakram yonau /
 vākcakram kanthe citta ca [6b/7a 7] cakram hr̥di || trayāṇām parijñānasva-
 bhāvam mahāsukhacakram / mūrdhv<a>ni vijñātavyam || eṣv eva cakra-
 catuṣṭayeṣu · pr̥thavyapatejovāyudhātusvabhāvās catasro mudrā *evaṃ-*
mayākhyāḥ / idāniṃ nirmāṇādicakreṣu padmadalānām saṃkhyākathanam /
nirmāṇacakrety ādi / catuṣṣaṣṭīdalapadmamadhyāṣṭadaleṣu / vāmāvartena ·
 A KA CA ṬA TA PA YA ŚAḥ / varātake · AṂ-kāram || hr̥di · adhomukhāṣṭadala-
 padmam · koṇadaleṣu caturṣu · YA RA LA VĀḥ / digdaleṣu · Ā Ī Ū E catvārah /
 varātake HŪṂ-kāram adhomukham / kaṇṭhe ṣoḍaśadalam kamalam
 [ūrdhvam] ūrdhvamukham madhyasthitadigdaleṣu · caturṣu vāmāvartena ·
 A I U E · varātake OṂ-kāram · mūrdhani dvātrimśaddalakamalam varātake
 'dhomukham HAM-kāram / eṣu cakreṣu caturṣu vakṣyamāṇakāyadharmā ·
 utpattikrame · adhimokta[7a/7b 4]vyāḥ² / saṃkṣepavaratvena · *catvārah*
kṣaṇā nirmāṇādicakreṣv adhimoktavvyāḥ / *evaṃ caturāryasatyāni* · adhi-
 moktavvyāni · cakrabhāvanāpariṇiṣpattau caturāryasatyabhāvanāpariṇiṣ-
 pattiḥ syād iti kṛtvā *catvāro nīkāyāḥ*³ / catuścakrabhāvanayā sarvadharmā-
 saṃgrahāt / utpattikrame ekā vyākhyā / *saṃvarabheda* ityādi / *saṃvaraḥ*
 sekas tasya bhedaḥ sa ca vakṣyamāṇaḥ / tatha ca vakṣyati ·

sekaṃ caturvidham khyātaṃ sattvānām hitahetave ||

sicyate snāpyate ta ete catvārah sekāḥ prabhedataḥ⁴ ||

tathā ca vakṣyati

ācārya guhya prajñā ca caturtham tatpunas tathā⁵ ||

ityādinā · iha hi yoginītantre araddūram pāpakebhyo dharmebhyaś caratīty
 ācāryaḥ / tad eva tasya saṃvaraṃ · ācāryābhiṣekasvabhāvam yat karma-
 mudrayā catuḥkṣaṇacaturānandasvarūpaṃ pratipādanam nāma · kriyā-
 tantrādisādhāraṇāvaivartikābhiṣekalābhamātreṇācāryābhiṣekeṇābhiṣikta ity

¹ Tib. *phyi rol gyi rgya che baḥi chos rnam naṇ du rtoḡs par rnal hbyor pa gaṇ giṣ ṇes par byas pa de ni deḥi sdom pas te lus su bsdus paḥi phyir dan | bsdus paḥi mchog ṇid yin paḥi phyir ro* / 'When a yogin finally perceives as internal the whole riot of external things, that is their "bond" (*saṃvara*), because they are concentrated in his own body and because it is the best (*vara*) of concentrations (*saṃ[kṣepa]*'. Sanskrit omits *dharmāṇām* and *dehe*.

² *ḥkhor lo bzi po ḥdi dag ni ḥchad par ḥgyur baḥi chos can du bskyed paḥi rim pas mos par bya ste* / 'In the process of emanation (*utpattikrama*) one must painstakingly conceive of these four circles as possessing these parts which one is enumerating'. Sanskrit: *kāyadharmā* is a clear reading and may be rendered as 'the elements in which they consist'.

³ After *catvāro nīkāyāḥ* Tib. reads *ṣes bya ba la | ḥdi dag kyaṇ ḥdi ṇid du mos par bya ba ṇid yin te = ity ete 'pi teṣv evādhimoktavvyāḥ*.

⁴ Tib. *ḥdi yis bkrus ṣiṇ dbaṇ bskur bas | de phyir dbaṇ bskur ṣes byar brjod* / which is an independent version of II. iii. 12. The sense is identical. A translation of the whole following passage will be found in vol. I, pp. 131-3.

⁵ End of line missing in MS. See II. iii. 10.

ucyate || tasya ca sarvatra yogayoginītantrādaṁ vyā[7b/8a 3]khyāne
 śravaṇe bhavyatā syād iti yat kiñcid etat / prathamam tavad dHevajrādaṁ
 yoginītantra śruticintābhāvanābhavyatākaraṇārtham ācāryābhiṣekeṇābhi-
 śicyate / tat punar yathābhisamayam ācārya · guhya · prajñā · caturtha-
 kṣaṇopalakṣitam viditam / etad ācāryābhiṣekalabdhamṛdvindriyāṇām
 adhimokṣam avadhārya karmamudrayā bhāvanopadeśaḥ kriyate / evam
 niṣpannakramapakṣe 'pi · guhyasthitamaṇinā yad gurūpadeśataḥ kṣaṇa-
 catuṣṭayātmakānandacatuṣṭayasya · vedanam tad guhyābhiṣeka ity ucyate /
 prapañcabhāvanābhir yoginām aprakāśyatvāt / atrābhiṣeke · madhyendri-
 yāṇām samayamudrābhāvanopadeśaḥ kathyate / tathaiva prajñā · prakṛṣṭam
 jñānam prajñā · sarvadharmo svacittamātratā jñānam tatpratipādanārtham
 abhiṣekaḥ prajñājñānābhiṣekaḥ / tat punaḥ kalpitaparatantrapariniṣpan-
 navijñānatrayasvabhāvanāḍītrayasamājarūpam tanmaṇinā¹ yadgurūpadeśa-
 taḥ kṣaṇānām upalakṣaṇam / [8a/8b 3] bāhyamudrayā · tat prajñājñānam
 veditavyam / tasmin abhiṣeke 'bhiṣikte' dhimātrendriyāṇām māyopamasa-
 mādhir dharmamudropadeśaḥ kathyate / tathaiva caturtham tat punas
 tatheti · tathatā · bhūtakotiḥ · dharmadhātur ity anarthāntaram · tatsva-
 bhāvam yenābhiṣekeṇa paśyati pratipādyate vā · tathātvaṁ tathāśabdavāc-
 yaṁ punar iti prajñājñānānantaram punar dadyād ity arthaḥ / tat punar
 bāhyamudrayā yad gurūpadeśataḥ pratiniyatadeśāparicchedalakṣaṇasam-
 padam² anālambanayogenālambanīkaroti tac caturthābhiṣeka ity ucyate ·
 na punar gurūpadeśakathanamātrāc caturthābhiṣeka iti syāt / anyathā
 śicyate snāpyate · ityādinā Bhagavataḥ ṣeṣeṣv atra malakṣālanam abhi-
 pretam · tat katham upadeśamātreṇa bhavet · tattvasya caturthātmakasya
 kathanāt kathan na bhaved iti ced / satyam uktaṁ paran tu vāggocarātītatvāt
 tattvasya kathitun na [8b/9a 2] pāryate nāpi śrotā pratipadyate · tathā coktam

vaktur antaḥ sphurat tattvaṁ śrotā sākṣān na paśyati ||

kin tu śabdād udety asya vikalpapratiḥimbakam ||

svavikalpaśatais tais taiḥ kalpayan tattvabhāvanām ||

vikalpākulasantānaḥ kas tattvam avabhotsyata iti ||

nanu yadi seka eva tattvasya sākṣātpratītiḥ sakalamalāpakarṣaṇībhavet /
 katham tata kṣaṇād eva mahāmudrāsiddhir na syāt · syād evādhimātrendri-
 yāṇām uttaptavīryāṇām kiṁ kenāpy akāmakena na dṛṣṭam etāvataiva na
 syāt / tathā coktam Samayavajrapādaiḥ

yas tu vajranayopāya<h> vicitrīkṛtamānasah ||

sphuṭīkṛtasvasamvedyadharmakāyamahāsukhaḥ ||

(three lines missing that are preserved in Tibetan)³

tasya Vajradharasyeha siddhiḥ karatale sthitetyādi ||

¹ Tib. reads *sññ gi nor bur* = *hydayamaṇau*.

² Tib. reads *mtshan ſñd can skad cig maḥi phun sum tshog pa* = *-lakṣaṇakṣaṇasampadam*.

³ don gyi stobs kyis thos pa yis / rdo rje gsum po rnam ñes pas /
 bdag med pa ni ñes rig nas / srid paḥi hkhruḥ pa kun nas geod /
 de ſñd rañ sñags gyur pa ni / phun sum tshog thabs rñed par sla /

tasmād uta kiñcid etat / atas tasmimś caturthābhiṣekasamaya evādhimātra-
tarasattvānām mahāmudrāsiddhir bhavati / tadanyeṣāṃ punar mahā-
mudropadeśaḥ kriyata iti sthitaṃ || ('Tibetan continues¹) *caturāryasatyety-*
ādi / caturṣv abhiṣekṣu yathākramaṃ duḥkhasya parijñānaṃ / samudayasya
prahāṇaṃ nirodhasākṣātkriyā margabhāvanāvisuddhiś ceti / tathaiva *cat-*
vāras ta[9a/9b 6]*ttvāḥ* / *ātmatattvaṃ* /

pañcaskandhāḥ samāsenā · pañcabuddhāḥ prakīrtitāḥ

vajrāyatanāny eva · vajraḍākinīmaṇḍalam /

devatānām hevajrādīnām svabhāvas tattvaṃ tad uktaṃ / ḍākinīvajra-
pañjare ||

jima jala sajjhecāndramahi

nai so sācca na miccha

tima so maṇḍalacākkatā

taṇu sahāvem sacca² ||

mantra eva tattvaṃ / mananā<t>trāṇanāc ca mantraḥ / śūnyatākaruṇā-
dvayasvabhāvaṃ bodhicittaṃ / upacārabhedābhidyotako 'kārādiḥ ||
jñānaṃ eva tattvaṃ niḥprapañcam anuttaramahāsukhājñānaṃ ceti ·
tathavānandānām kramād bhedanāṃ veditavyaṃ / etad uktaṃ bhavati /
catvāraḥ kṣaṇāḥ catuḥsekaprabhedataḥ · pratisvaṃ catuḥ · catur iti kṛtvā
bhidyante³ · tad eṣāṃ sekatrayeṣu · sarvā vyavasthā kartuṃ śakyata eva ·
caturthābhiṣekakathanasamaye sarvadharmāṇām anāmbanayogān na
śakyata iti manyante / *nikāyam* ityādi / nikāyo bhikṣusamghaḥ / tad
vakṣyati / dvitīyakalpe caturthapaṭale · sthāvarī nirmāṇacakretyādinā⁴ ||
idānīñ cittasthirī [9b/10a 5] karaṇārthaṃ sarvāvaraṇakṣayārthañ ca sūkṣma-
yogaṃ darśayati / ĀLI KĀLītyādi · ĀLir vāmanāsāpuṭaprabhavo vāyuḥ /
tadaparaḥ KĀLIḥ / te · eva praveśasthiti vyutthānakrameṇa · OM ĀḤ HŪM
kārarūpeṇādhimucya paśyato yoginaḥ / cetasaḥ sthairyālābhāt samādhayaḥ
sukhataram āśutaraṃ cotpadyante · tatra cāhorātreṇa vayoḥ saṃkramaṇe
ṣoḍaśasaṃkrāntayaḥ · utpadyante · evaṃ sarve catvāra iti bhinnayogaḥ

¹ da ni śes rab rañ bzin lalanā zēs bya ba la sog pas yañ dbaṅ gi don du rab tu bsgrub
par bya baḥi phyir rtsa gsum gyi dbye ba bstan par bya ste / lalanā ni g'yon paḥi rtsa ste
ālīḥi rañ bzin śes rab kyi űo bo űid do || rasanā ni g'yas paḥi rtsa ste kālīḥi rañ bzin thabs
kyi űo bo űid do || de dag gcig paḥi űo bo űid dbus kyi yul na gnas pa ni avadhūtiḥo ||
lalanā ni chos kyi sku / rasanā ni lois spyod rdzogs paḥi sku / avadhūti ni sprul paḥi
skuḥo || de dag űid ji ltar rigs par lus dañ űag dañ yid do || ḥkhor lo gsum rtsa gsum dañ
gñis su med par sbyor ba las bde ba chen po ḥbyuñ bar ḥgyur ro || bde ba chen po rtogs
par gyur na ni bdañ bskur ba bzi dañ skad cig ma dañ dgaḥ baḥi rab tu dbye ba yañ rig
pa űid du ḥgyur ro || ji ltar bskyed paḥi rim paḥi phyogs kyi ḥkhor loḥi grañs kyi rim pa
rnam par bžag pa de bzin du dbaṅ bskur baḥi phyogs la yañ rtogs par byaḥo ||

² Tib.

grogs dag chu nañ zla ba las |
brdzun min bden paḥam min pa ltar |
de bzin dkyil ḥkhor ḥkhor loḥi lus |
dañ zin gsal baḥi rañ bzin no |

'O friend, just as the effect of the moon in the water is neither false nor true, so the form
of the maṇḍala-circle is pure and lucid by nature.'

³ Tib. *bzi bžir dbye ba byas nas rnam pa bcu drug tu ḥgyur ro* / *ṣoḍaśakalā* missing in
Sanskrit.

⁴ See II. iv. 59.

kartavyaḥ / *Mahāsāṃghī* cety asyānantaraṃ draṣṭavyaṃ · *Caṇḍālityādi* · caṇḍā prajñā kleśopakleśaṇiṣkṛtane caṇḍasvabhāvatvāt / ālir Vajrasattvaḥ Caṇḍāliśabdenocyate / *jvalitā nābhāv* iti viśvalakamalavarātake mahārāgānalena jvalitā satī kiṃ karotīty āha / *dahati pañcatathāgatān* pañcaskandhān dahatīty abhāvaṃ karotīty arthaḥ Locanādīn iti pṛthivyādīn dagdhe sati /

uṭṭha bharāḍo karunamanv ityādicodanā gītikānantaraṃ¹ / *śravate* [10a/10b 4] *śaśī* / HAM-kārasvabhāvaḥ śaśī · Vajrasattvaḥ śravate praśravati · hevajrātmakaṃ śarīraṃ jagadarthakāraṇāya labhate / ity utpattikramavyākhyā || *caṇḍālityādi* caṇḍā prajñā AM-kāraḥ / ālir Vajrasattvo HŪM-kāraḥ · AM-kāra-HŪM-kārau caṇḍālī tau dvau ekaraśībhūya bindurūpeṇa vajramaṇiśikharaśuṣire nābhau mahāsukhamayarāgānalena *jvalitā · dahati pañcatathāgatān* · pañcaskandhān · *Locanādīn* pṛthivyādīn · *dagdhe* sati HAM *śravate* mahāsukhacakrāt · *śaśī* bodhicittaṃ || akṣarārthavyākhyā ||

Caṇḍā dharmodayā raktā · āliś cādyakṣaraḥ smṛtaḥ ||
jvalantan taṃ samākucya vāyunābhrāmya yatnataḥ ||
jñānāni cakṣurādīni pañcabuddhās samāsataḥ ||
pañcabhūtān yathātmānaṃ dagdhvā sattvārthakṛc chaśī ||
saṃpradāyavyākhyā /

Caṇḍā prajñā vāmanāḍī · āli-rūpā · upāyo dakṣiṇanāḍī /
te dve gurūpadeśataḥ / saṃyogaṃ gate *caṇḍālity* ucyate /
jvalitā nābhāv iti nābhiśabdo madhyavācī · tayoṛ madhye 'vadhūtyāṃ *dahatī* / mahārāgāgninā pañcaskandhān *Locanādīnī* pṛthivyādīni · *dagdhe* HAM iti / a [10b/11a 4] *hañ-kāramamakārau dagdhvā-śravate* mahāsukhajñānaṃ utpadyate tad vakṣati /

nānyena kathyate sahaṃ na kasmin api labhyate ||

ātmanā jñāyate puṇyād guruparvopasevayā ||²

saṃpradāyavyākhyā · *caṇḍā* prajñā · utpattyutpannakramasamādhīnāṃ vicāraḥ / ālir mahākāruṇāmayacittaṃ / ataḥ śūnyatākaruṇe *caṇḍālīśabdenocyate* · *nābhau* tayoṛ madhye mahāmudrāyāṃ prabhāsvaramayalakṣaṇāyāṃ tatra *jvalitā caṇḍālī* niruttaraprajñā kiṃ karotīty āha / *pañcatathāgatān* · Akṣobhyādimañḍaleśamāṇḍaleyān *Locanādīmś* ca · dahati bhasmaśād api na vijahyāt³ || paścād *dagdhe* HAM iti / ahaṃkāramamakārāspadānyatamābhāve⁴ cittamātraṃ · ahaṃ dagdhvā kiṃ karotīty āha / *śravate śaśī* · tasmāt · prabhāsvaramayasaṃmādhher vyuttiṣṭhate · śaśī Vajradharaḥ /

¹ See II. v. 20.

² See I. viii. 36.

³ Tib. *bsreg pa ni thal ba tsam yan ma lus par ro* / 'it consumes them so that not even ashes are left'.

⁴ Tib. *bdag dan bdag gi spros pa las gzan yod pa ma yin pas sems tsam ſiud ni bdag go zes paḥo* / 'As I and mine are nothing but diffused manifestation, I am mind only'. Sanskrit should perhaps read: *ahaṃkāramamakārāspḥuṭānyatamābhāve*.

anāgatam atītañ ca vartamānaṃ jagatrayaṃ /
tatkṣaṇān nisvalaṃ paśyeta prabhāsvaraviśuddhitaḥ ||

Vajrakulapaṭala iti · vajraśabdenātra Hevajraḥ tasya kulaṃ śarī[11a/11b 3]
raṃ · athavā tasyotpattiḥ kulaṃ tadabhidhyotakaḥ paṭalo vajrakulapaṭalaḥ /
iti Yogaratnamālāyāṃ Kṛṣṇācāryapādakṛtau Hevajrapañjikāyāṃ prathamah
paṭalaḥ.

PART I. CHAPTER ii

sāmarthyam bahuvidhaṃ mataṃ ||

stambhanocchātaṃ caiva sainyaṣṭambhābhicārikam¹ ||

ity uktaṃ dvitīyapaṭalam adhikṛtyāha / *mantrapāṭalam* iti paramārtha-
mananāt · jagattrāṇanāc ca mantraḥ pāramārthikabodhicittaṃ mantraḥ ·
mantraniṣyandatvāt · OM-kārādis tathoktaḥ / tat dyotakapaṭalas tathoktaḥ /
indrādayaḥ saparivārāḥ · sarvabhūtāḥ · te devatā 'syeti² *sārvabhautikaḥ* ·
baliḥ pūjopahāraḥ · tadarthaṃ mantras tathoktaḥ / *sarvety* ādi · Hevajrāṇāṃ
jāpyamantrapadāḥ · OM-kārādi HŪM HŪM HŪM PHAṬ kāravidarbhitāḥ
SVĀHĀntāveditavyāḥ / anyatra gurūpadesād yathāyogaṃ vidarbhaṇaṃ
veditavyaṃ / AḤ-PHUḤ-kāram ityādi nāgādhiṣṭhitahradāt · kṛṣṇamṛttikām
ānīyānantanāgākṛtiṃ caturangulapramāṇaṃ *kṛtvā* saptaphaṇārthitām *pañ-*
cāmṛteneti / dadhi · dugdha · ghṛta · gomūtra [11b/12a 2] gomayaiḥ /
kṛṣṇagokṣireneti · śārāvaṃ veṣṭayitvā samputaṃ sthāpayet · *puṣkarīṇi-*
madhye · *adhyāt* <m>a iti³ sadarpakrūracetasā · *arjakasyeva* mañjarī pannā-
śasyeva · para-sainyety ādi || pañcāmṛtenetyādhyātmikena / *brāhmabijam*
iti palāśabijam / *vikāḷavelāyāṃ* iti · aṣṭamyāṃ caturdaśyāṃ va · *vajrā-*
gaurityādi · ayaṃ mantrayogaḥ · AṂ-kāraṇiṣpannāṃ śukrāṃ śavārūdhāṃ
kartṛkapālakaṭvāṅgadharāṃ Vajrāṃ vibhāvya OM HŪM SVĀHeti pūrvase-
vārthaṃ lakṣaṃ japeta / paścād apakvaśārāve MAM-kāraṃ khaṭikayā
'bhilikhya tanmadhye OM HŪM DEVADATTAM STAMBHAYA HŪM SVĀHeti ·
abhilikhya śmaśānabhasmanā pūrayitvā · aparāpakvaśārāvena samputīkṛtya
tadupari Māhendraṃḍalam vagalaṃ⁴ digvajrair upaśobhitaṃ vilikhya
bhūmitale samsthāpya pādenākramya pūrvavat samādhisthānamantram
japeta · OM HŪM VAJRE⁵ DEVADATTAM STAMBHAYA HŪM SVĀHeti · aṣṭottara-
śataṃ sahasraṃ vā japeta / stambhito bhavati · evaṃ IM-kārākṣaraṇiṣpan-
nāṃ kuṅkumāru[12a/12b 1]ṇāṃ Gaurīm vibhāvya pāśāṅkuśadharāṃ AM-
kāraṃ bandhūkabhaṃ [svam āruṇaṃ] svahr̥di dhyātvā⁶ OM AM SVĀHĀ iti

¹ Quotation from I. i. 8.

² Presumably should read: *tā devatā āsām iti*. Tib. *hdi yan lha de dag gis*.

³ Tib. *bdag ſñid kyis ſes bya ba*.

⁴ Tib. *zur bzī pa* 'square'.

⁵ Tib. VAJRA.

⁶ MS. *bandhūkabhāsvam āruṇaṃ svahr̥di dhyātvā*. Tib. *me tog bandukahi mdog lta bu*
rañ gi snñ khar bsgoms la 'meditating upon the syllable AM of colour like unto the bandhūka-
flower (as situated) in one's own heart'. Sanskrit may contain a gloss.

pūrvasevārthaṃ lakṣaṃ japeta · sādhyāṃ raktavarṇāṃ nagnāṃ muktakeśāṃ
 agrato dhyātvā tasya bhage AṂ-kāraṃ · 'gnivarṇaṃ dhyātvā · athavā
 puruṣasya hrdaye · AṂ-kāravahninā pratāpyamānaṃ vihvalaṃ dhyātvā ·
 OM AṂ GAURI AMUKĪM ME VĀSAM ĀNAYA AṂ SVĀHĀ · pāśena galake baddhvā ·
 aṅkuśena hr̥di viddhvā samākṛṣya pādāle nipatitāṃ dhyātvā japaṃ
 kuryāt · niyataṃ vaśyā bhavati tathaiva 1-kāraṇiṣpannāṃ Vāriyoginīṃ
 nīlavarṇāṃ mukuratarjanīhastāṃ¹ dhyātvā hr̥tsūrye nīla-KHAṂ-kāraṃ
 dr̥ṣṭvā pūrvasevārthaṃ lakṣaṃ japeta / OM KHAṂ SVĀHĒti sādhyāṃ nagnaṃ
 muktakeśaṃ nīlavarṇaṃ daṃṣṭrārūḍhaṃ² dhyātvā dakṣiṇābhīmukhaṃ
 krūrair laguḍahastair nirhanyamānaṃ palāyamānaṃ dhyātvā mantraṃ
 āvartayet / OM KHAṂ VĀRIYOGINI · AMUKAM UCCĀṬAYA KHAṂ HŪM HŪM HŪM
 PHAṬ saptarātreṇa niyataṃ uccāṭayati³ / tathaiva vajrayoginīyogam u-
 kāreṇa dhyātvā hr̥tsūrye JRĪM-kāraṃ nīlavarṇaṃ dhyātvā OM JRĪM SVĀHĀ iti
 lakṣaṃ ja[12b/12b 6]pyeta pūrvasevārthaṃ sādhyau 'śvamahiṣārūḍhau
 dhyātvā 'nyonyaṃ vadhyamānau japaṃ kuryāt tathaiva · OM JRĪM VAJRA-
 PĀKINĪ DEVADA<TTA>YAJÑADATTAYOR⁴ VIDVEṢAṂ KURU JRĪM HŪM HŪM HŪM
 PHAṬ niyataṃ vidveṣayati / tathaiva AṂ-kāraṇiṣpannāṃ Nairātmyāṃ
 vikṛtarūpāṃ kapālakhaṭvāṅgakartṛdharāṃ vicintya hr̥tsūrye nīla-BUṂ-
 kāraṃ dr̥ṣṭvā pūrvasevāṃ kṛtvā brahmakapāle viṣarājīkāravanarudhireṇa⁵
 ṣaṭkoṇaṃ cakram abhiliḥkhyā koneṣu HŪM-kāraṃ vilikhyā madhye OM
 BUM AMUKAM JVARAYA HŪM · anyatamopadraveṣu nāmavidarbhya tuṣāgnau
 tau tāpayet⁶ / sarvaṃ kuryāt krūrakarmanī mantraśeṣe sarvatra HŪM HŪM

¹ Tib. *mtse bo dan sdig mdzud kyis phyag mtshan pa* 'with a hand-gesture made with the thumb and first finger'.

² Tib. *r̥na mo s̥hon po la s̥on pa* 'mounted on a blue she-camel'.

³ MS. *uccāchayati*.

⁴ Tib. *DEVADATT YAJIKADDATAYO*.

⁵ MS. *rājīkārnavaṇarudhireṇa*. Tib. *she dan tsha dan khraṅ rnam kyī*.

⁶ T. *gnod pa gzan dag gis sbyor bar ḥdod na yan deḥi miṅ gis bgyan z̥in bsnun paḥi * me la gduṅs pa las thams cad byaḥo* 'if one wishes to afflict (him) with other harms, then by burning in fire a — * which has been adorned with his name and pierced, all will be done'. [Some word is required where marked *.] In the Sanskrit version *tau* may refer to the two things, one inscribed, one pierced, or the idea of a pair may be taken erroneously from the previous hate-causing ritual. Some confusion is likely for the commentators are not in agreement. According to V (XV. 38b 7-39a 2) the functions of these goddesses are:

Vajrā— <i>stambhana</i>	Nairātmyā— <i>vidveṣaṇa</i>
Gaurī— <i>vaśya</i>	Bhūcarī— <i>ākaraṇa</i>
Variyoginī— <i>śānti</i>	Khecari— <i>māraṇa</i>
Vajraḍākinī— <i>uccāṭana</i>	

But his list is suspect, for *śānti* is out of place amidst a set of harmful rites and a comparison with the main text, I. ii. 12-18, will show that *abhiḥcāruka* is missing. This is the one rite that K leaves unnamed and where we have the difficulty of establishing a sure reading. Taking the mystic syllables as the basis of identification, we find the rest of K's list correct as against that of the main text:

Vajrā	HŪM	<i>stambhana</i>
Gaurī	AṂ	<i>vaśya</i>
Variyoginī	KHAṂ	<i>uccāṭana</i>
Vajraḍākinī	JRĪM	<i>vidveṣaṇa</i>
Nairātmyā	BUṂ	<i>abhiḥcāruka</i>
Khecari	HŪM	<i>ākaraṇa</i>
Bhūcarī	GHUḤ	<i>māraṇa</i>

HŪM PHAṬ kuryāt / tathaiva svabījēna pariniṣpannām śavārūdhām¹ Khecarīm vibhāvya pūrvasevām kṛtvā vāyavagnimaṇḍalopari sādhyām vihvalaṃ dhyātvā hṛdbījād raktavarṇaraśmijvālām niścārya sādhyāyā dakṣiṇanā-sāpuṭena praveśya hṛdayaṃ viddhvā vāmanāsāpuṭena niškāśya hṛdbīje ānāya śvāsavāyunā ākarṣayan mantraṃ japet · niyatam ākarṣayati || tathaiva [13a/13a 5] svabījaniryātabhūcariyogaṃ nīlanibhaṃ dhyātvā pūrvasevām kṛtvā GHUḤ kārākṣaraniṣpannaṃ jvaladvajraṃ sādhyasyā-dhomukhaṃ kaṭiḍeśe nikhanyamānaṃ dhyātvā mantraṃ japet / OM GHUḤ BHŪCARI AMUKAṃ MĀRAYA HŪM HŪM HŪM PHAṬ niyatam mārayati || iti Yogaratnamālāyām Kṛṣṇācāryapādakṛtau Hevajrapañjikāyām mantra-ṭaḷo dvitīyaḥ.

PART I. CHAPTER iii

devatāṭaḷam iti · devatānām Hevajrāṇām vajrayoginīnām ṭaḷam Hevaj-rādīnām utpattiyogān yathoktavistīrṇān · ihaiva viśeṣeṇākhyāsyāmaḥ / *prathamam* ityādi karuṇādyapekṣayā prathamam ity ucyate / sarvaprathamān tu manorame sthāne sthitvā sukhāsane nipadya sthānātmayogarakṣārthaṃ OM RAKṢA RAKṢA HŪM HŪM HŪM PHAṬ SVĀHETI trir uc<c>ārya ṭaḷādīgatamūrtim Bhagavantaṃ · abhyarcya svamantreṇārgham parijapya pāpadeśanāpuṇyāmoda · trīśaraṇaṃ kṛtvā bodhicittam upasthāpya tataḥ *prathamam bhāven maitrīm* sarvasattveṣu niruttarasukhopanayanākārām [13b/13b 4] *dvitīye* kṣaṇe teṣv eva sarvaduḥkhāpanayanākārām *karuṇām tritīye* teṣv eva divyasukhāvicchedanīyamākārām² *muditām · upekṣām sarva-śeṣataḥ* / teṣv eva sakalakleśopakleśapratipakṣamārgopasaṃhārākārām bhāvayed iti vartate / ayam ādyasya yogasya parikaraḥ sakalayogasādhāraṇa-māyopamasya śarīram āha³ / *tat punar apiti* / tato 'pi paścād bhāvayed iti vartate / kim tac *chūnyatābodhim* ity āha / sarvabhāvān manasāvalabhya cittamātram evedam asati bāhye viśayākārām bhrāntīyā pratibhāsate / tad yathā svapna iti / tad api pratibhāsasvarūpaṃ cittam ekānekasvabhāvarahitaṃ / nirābhāsaṃ prabhāsvaramayaṃ paśyeta / *dvitīyabījaṣaṃgraham* iti / tasmin eva prabhāsvare yathāyogaṃ sūryādimāṇḍalopari kiraṇa-mālīdevatābījaṃ drṣṭvā tasmād bījād yoginīkulānantanirmāṇena⁴ jagad-

¹ Tib. *me tog gi steṅ na gnas paḥi* = *puṣpārūdhām*.

² Tib. *lhaḥi bde ba rgyun mi ḥched par sbyin par ḥdod paḥi rnam pa can* 'of the kind that wishes to give uninterruptedly divine happiness'.

³ Read: *sakalayogasādhāraṇaḥ yogasya śarīram āha* in accordance with Tib. *ḥdi dag ni rnal ḥbyor thams cad kyi mthun moṅ gi daṅ poḥi rnal ḥbyor gyi byed par ḥgyur ba yin no* / *rnal ḥbyor gyi lus bstan pa ni* 'These in common with all yoga are the preparation for primary yoga; they are called the body of yoga'.

⁴ Tib. *lhaḥi ḥbyor paḥi rigs dpag tu med pa sprul nas* 'by its creation of endless families with their divine riches (*divyavibhava*)'. Preferable is the reading *yoginī*. See translation of this passage (vol. I, p. 57 fn.). As for the 'endless families' see II. ii. 60-61.

artham kṛtvā tasmin eva bīje samupasaṃhāro [14a/14a 3] bījasamgrahas
 tam bhāvayet / *ṭṭīye bimbanisṭattim* iti / tena bījena devatādehasya viśva-
 dalakamalakarṇikārasthitasūryādimaṇḍalopari śavāruḍhasyārdhapyāṅka-
 tāṇḍavakāriṇo niṣpattir bimbanisṭattih / tāṃ bhāvayet / *caturtham nyāsam*
akṣaram iti / tataḥ svahr̥di maṇḍalastham bījākṣaram vibhāv<ay>et / iti
 mṛduyogasamādhīh || idānīm dvitīyayogasamādhim adhikṛtyāha / *REPHENety*
ādi / atrāpi sūnyatābodhiparyantaṃ parikaraḥ / pūrvavat · draṣṭavyaḥ / tad
 adhikam *REPHENety*ādīnā gāthādvayena rakṣārtham āha / *REPHEN*āgnivar-
 ṇena sūryamaṇḍalam dṛṣṭvā · tadupari nīla-HŪM-*bhavaviśvavajram* /
 tābhyāṃ tiryag¹ *vajraprākāram* / upariṣṭād *vajrapañjaram* / adho vajra-
 mayīm <bhūmiṃ²> bahir vajrāgnijvālām *bhāvayed* iti ślokarthaḥ / tatas
 taṃ mantrenādhīṣṭhepet / OM RAKṢA RAKṢA³ HŪM HŪM HŪM PHAṬ SVĀHĀ ||
prathamam iti yogasya śārīrāt [14b/14b 1] *prathamam* ity arthaḥ / vajra-
 prākāram antar⁴ viśvadalakamalasūryādimaṇḍalopari *mṛtakam bhāvayet* /
 kasmād asau devatānām āsanam / āha / *dharmadhātūtmakam vidur* iti /
 mṛtako hi nirātmakaḥ · nairātm<y>añ ca dharmadhātuh / dharmadhā-
 tuniṣṭhās ca ḍakaḍākinyah / *yogī* bhāvakaḥ / *tasyopari sthitam* ātmānam
 adhimucya *Herukatvam* ātmanaḥ prasādhayet / madhyayogasya parikaraḥ /
svahr̥ḍityādi / *dveṣātmanam vibhāvayed* iti / Herukarūpam ātmānam
 bhāvayed ity arthaḥ / atra tantre nāyakaṃ Hevajram adhikṛtya sarvāsām
 devatānām yogam prastūyate / anyāsām svacihnabījapariṇāmena yathā-
 yogam boddhavyam / *nīlapaṅkaja* iti · nīlotpalanibhaṃ *śraddhayeti* ·
 ātmanaḥ pratibhāsena varṇānām yādṛśam rocate tādṛśam bhāvayet ·
 ṭṭīyayogam adhikṛtyāha · *vyomity* ādi / yathā dvitīye parikaraḥ · tathā
 ṭṭīye 'pi / adhikas tv ārambhe tam āha⁵ / hṛdbi[15a/14b 6] jakiraṇākṛṣṭam
 Bhagavantaṃ vyomni dṛṣṭvā · manasā vicitrapūjabhiḥ saṃpūjya · *aṣṭa-*
devatābhir Gauryādibhiḥ pūjayet || *mṛgalāñchanaṃ* karpūram *mārtaṇḍam*
 iti sihlakam / *bhājanam* iti sarvatra sambandhanīyam · *vāri* · akṣobhyaṃ ·
bhaiṣajyam catuḥsamam *vajram* śālijam / *raso* madhu · *ḍamarukam* kṛpītam /
ḍombyā iti · *āṅgītakandharam* · yathā bhavati tathā pūjayati⁶ / evam
 Bhagavataḥ pūjām kṛtvā dvitīyaparikaravanmṛtakāsanādhimokṣaparyantaṃ
 kuryāt / ṭṭīyayogasya parikaraḥ / yogaśarīram punar atra pañcākārā-

¹ MS. *tiryaka*. Tib. *thad kar* 'in a horizontal plane'.

² MS. omits *bhūmiṃ*. Tib. *hog tu rdo rjeḥi ran bśin gyi sa gśi dan phyi rol tu rdo rje me ḥbar ba bsgom par byaḥo* 'one should imagine below a floor made of adamantine stone and outside (the wall) a blazing fire'.

³ Both here and p. 113, l. 16. MS. omits one *RA*, reading *rakṣa kṣa*. Tib. gives it in full as at I, ii, 11 of the main text.

⁴ MS. *prākām adho*. Tib. *ra baḥi nañ gi* 'inside the fence', which is the required meaning. Perhaps the original reading *antar* was misread as *adhar* and so presumed to be an error for *adho*.

⁵ Tib. *dan poḥi rtsom pas lthag par bstan pa yin no* = *prathamasyārambhenādhikam deṣitam*.

⁶ *ji ltar ḥos par gyur nas ḥkhyud nas de ltar mchod par byed paḥo* 'just as she embraces him becomingly, so she worships him'.

bhisambodhiḥ / tām āha / *candrālity* ādi · A-kārādipañcadaśasvarā *ālīḥ* / KA-kārādi catustrimśadvyañjanāni · *kālīḥ* / sacaḥṛdi ĀLI-pariṇatacandraḥ / candrālīḥ / KĀLI-pariṇatasūryaḥ / KĀLīḥ *mārtandah* / *bijamadyagataṃ* bhaved iti / candrasūryasyopari bijam cihnam / tadvaraṭake bijam *bhavet* · bhāvayed ityarthah *sa eva sattvam* ityāhuḥ. / tad eva bijam / [15b/15a 5] hetuvajradharam¹ āha / kiṃ viśiṣṭam tat / *paramānandasva-bhāvakaṃ* / visphurantīti / viśvam abhivyāpya *sphuranti* · Hevajradehanibhā *ābhāḥ* / tata eva bijāt · *saṃhāryānaye hṛdayam*² iti / tām eva saṃhṛtya tasmin eva bije praveśayet || tataḥ *sa yogi dveṣātmako bhavet* / candrasūryabijacihnapariṇāmena Herukarūpo bhavati || iyatā pañcākārābhisambodhiḥ / tathā ca vakṣyati / aṣṭame paṭale

adarśajñānavāms candraḥ samatā saptasaptikah ||

bijaiś cihnam svadevasya pratyavekṣaṇam ucyate ||

sarvair ekam anuṣṭhānam bimbaniṣpattiḥ suviśuddhadharmateti³ / *nīlāruṇābhavarṇenety* ādi⁴ / ete trayah / ekavīrayogāḥ sarvāsām devatānām sādharāṇabhṛtāḥ / idānīm caturṇām Hevajrāṇām Nairātmyāyās ca[16a/15b 2]turthasya yogasya maṇḍalacakrātmakasya sūcanā kriyate / *śmaśānety* ādi / yathā tṛtiye yogaparikarāḥ / tathā caturthe 'pi || vajraprākārāsv antare ghorāṣṭaśmaśānāni tanmadhye kūtāgārodare viharati · *nātho* Hevajraḥ / Gauryādibhir *aṣṭayoginibhiḥ parivṛt<taḥ>* / *śvasatīty* ādi / śavānām vasatir iti / nairukto varṇalopaḥ / śavānām āvāsa ity arthah / utpannakramasyāpi aṣṭame paṭale · vakṣyamāṇasyānena śmaśānaśabdena sūcanā kryate / śmaśāne nirātmake dehe nāthah / paramānandamayo viharati / katham dehaḥ śmaśānam · śvasatīty anayā yuktyā śmaśānety abhidhiyate || idānīm caturbhujavevajrasya viśeṣam vaktum āha / *caturbhujāś caturmāranirīṭety* ādi / *bhagavadrūpiṇīti* / varṇasamsthānābhyām dvibhujā kartṛkapāladhariṇī bhāvya || tathaiva *Vajrasṛṅghalā* prajñā ṣaḍbhujasya / dvibhujasya · atra tantre · Nairātmaiva prajñā Hevajrasya · utsargasiddhatvāt / [16b/16a 1] pūjādevy eva sarveṣām Dombī na tu mudrety āmnāyah / iti Yogaratnamālāyām Kṛṣṇācāryapādakṛtau Hevajrapañjikāyām tṛtīyah paṭalah ||

PART I. CHAPTER iv

abhiṣeko hi bhāvanāyāḥ pariniṣpattiḥ sakalayogasādhāraṇah / tam āha · *devatābhiṣekapaṭalam* iti / abhiṣeko jñānāmbubhiḥ⁵ śavāsanasarvāvāraṇa-kṣālanārtham || *mūrdhni* ityādi / devatānām yathāyogaṃ tad vakṣyati / *devatāmūṛtyā sthātavyam* / sveṣṭadevatā saiva mūrtiḥ / tayā sthātavyam /

¹ Tib. omits *hetu*, viz. *sa bon de ṅid rdo rje ḥchan yin no* |.

² K follows MS. A in reading: *-ānaye hṛdayam*.

³ See I. viii. 6-7.

⁴ MS. *nīlāruṇābhavarṇenetyādi*.

⁵ Tib. omits: *jñānāmbubhiḥ* but its reliability is confirmed by S who uses the same expression (XV. 149b 7).

iti Yogaratnamālayāṃ Kṛṣṇācāryapādakṛtau Hevajrapañjikāyāṃ caturthaḥ
paṭalaḥ ||

PART I. CHAPTER V

ukto devatāyogaḥ / tatra ca tattvādhimokṣyaṃ vinā nāsti śighratarā bodhir
iti · tam āha · *tattvapaṭalam* ityādi / tattvadyotakaḥ paṭalas tathoktaḥ /
rūpaṃ nilāpītadi / tan nāsti kathan nāsti yāvatā dṛśyata¹ eva svarūpeṇa
nāsti · yad asyākṛtrimāṃ param anirapekṣyaṃ nijarūpaṃ svabhāvas tenā-
kāreṇa nāsti pratītyasamutpatteḥ / yaś ca pratītyasamutpādaḥ · sa eva
bhāvānām anutpādaḥ yadi hy utpādāt pūrvam bhāvānām² svabhāvo bhavet
tadātmasattālābhārtham hetvantaram anapekṣyaṃ bhavet / apekṣate ca
hetvantaram · ataḥ siddham bhāvānām niḥsvabhāvatvam || tathā coktam
Nāgārjunapādaiḥ /

akṛtrimaḥ [17a/16b 1] svabhāvo hi nirapekṣaḥ paratra ca ||

yadi niḥsvabhāvā bhāvāḥ svabhāvato na vidyante ||

katham tarhi vicitrākārāḥ pratibhāsante · pratibhāsanta³ eva bālānām na hi
pratibhāsamātreṇa svarūpasiddhiḥ / keśadvicandrasāikhicandramakṣikā-
dayaḥ kin na pratibhāsante / teṣāṃ timirasabhāvā⁴ pratītiḥ cet / anyo 'pi ·
avidyā⁵ timiropahatamatinayanāḥ sarvabhāvān svarūpeṇāvidyamānān taimi-
rikopalabdhakeśān iva purato vivartamānān paśyanti · na punar āryā
apetavidyāmaladhīcakṣavo 'pi · tathā ca Sarvavivaraṇaṇiṣkambhī bodhi-
sattvaḥ samstauti Bhagavantaṃ /

ādiśāntādyanutpannāḥ prakṛtyaiva tu nirvṛtāḥ ||

dharmās te vivṛtā Nātha dharmacakrapravartane ||

tasmāt svarūpeṇa rūpādayo na santy eveti sthitaṃ / [17b/16b 6] *na dṛṣṭety*
ādi · yo hi rūpasya draṣṭā cakṣurvijñānādiko dharmāḥ / so 'pi nāsti sarva-
dharmāṇām anutpatteḥ / evaṃ śabdādayo vācyāḥ / *na cittam* ityādi ·
cittam pariniṣpannam vijñānam caittikaṃ paratantraṃ kalpitaṃ / etat
trayaṃ paramārthato nāsty eva katham nāsti uktaṃ ca Bhagavatā 'Citta-
mātram Bho Jinaputrā yaduta traidhātukam' iti tat katham satyam uktaṃ
vineyānām rūpādyabhiniveśaprahāṇārtham / atrārthe Nāgārjunapādair
uktaṃ ·

cittamātram idaṃ sarvam iti yā deśanā muneḥ /

uttrāsaparihārārtham bālānām sā na tattvataḥ ||

tasmāt paramārthato nāsty etac cittam / iyatā sarvabhāvānām tattvam
uktaṃ / idānim ādhyātmikayogam āha / *Jananītyādi* / Jananī hitaiṣinī *Bha-*

¹ MS. *katham nāsti katham nāsti yāvatā dṛśyata eva?* Tib. *de ni med do | ji ltar mthoṅ*
ba rñid ma yin nam de ji ltar med?

² MS. *bhāvanām*.

³ Insert *timīropahatānām*. Tib. *rab rib can rnam la*.

⁴ Tib. *rab rib kyi stobs kyiś* = *timirabalena*; MS. *timirasabhāvā*.

⁵ MS. *anye 'pi 'vidyā*.

ginī vatsalā · Naṭī paṭupracārā · Rajakī śuklakarmaratā · Vajrī [18a/17a 5] dhyānapreyā · Caṇḍālī nihata mānatvāt · kṣamā śilā · Brāhmaṇī anavadya-karmaratā · prajñetyādi · Nairātmyā prajñā · upāyo Hevajrah / anayor ekarūpeṇa vakṣyamānanītyā pūjayet / tattvavatsalas tattvapriyaḥ / prayatneneti guptau yatnaḥ prayatnaḥ / yathā bhedo na jāyate / bhede drṣṭā-drṣṭadoṣaḥ / tam āha / kriyate duḥkham ityādi / akṣarārthavyākhyā / Jananītyādi / Jananī · avadhūti · Bhaginī · lalanā · ca kārāt · rasanā · tāḥ pūjayet · yogaḥ saṃyogaḥ / tāsām eva prajñopāyādvayasvabhāvānām tiṣṇām nāḍinām yogāt · mahāsukham utpadyate · atas tāsām yogavit · yogī · sadeti sarvakālaṃ mahāsukhamayīm pūjām kuryāt / Naṭītyādi · rasanā rasas tadvijñānaṃ naṭī sparśasparśendriyaṃ tadvijñānaṃ · Rajakī · śravanendriyaṃ · śabdastadvijñānaṃ Vajrī / ghrāṇaṃ gandhas tadvijñānaṃ Caṇḍālī || cakṣur rūpaṃ tadvijñānaṃ Brāhmaṇī · prajñetyādi [18b/17b 4] / sarvadharmasūnyatā · prajñā · upāyo mahākaraṇā · tayor vidhānaṃ mahāsukhamayaḥ / samādhiḥ · tat punar gurūpadeśato boddhavyaṃ / tenety arthaḥ kim ete śabdarūparasādayaḥ parihartavyā · yoginā na veti · sevītyāḥ prayatnenety atīśayena yathā bheda iti · yathā śabdādiṣu trayopalambho na syāt / yadi tathopalambhaḥ syāt tadā ko doṣaḥ / āha · āgūptetyādi · vyāḍā-dibhiḥ sāmāsarikair duḥkhair abhibhūyate / vyāḍa sarpavyāghrādayaḥ / bhūcarāḥ piśācādayaḥ / katham ete cakṣurādayo mudrā-śabdenābhidhīyante / ete rūpādaya eva pañcakulānīti kṛtvā · tathāpi na jñāyante · tad artham āha / vajreṇetyādi / vajram abhedyam jñānaṃ · tenānena mudryate · mudam harṣam mahāsukhaṃ janyate · tena hetunā mudrety ucyate · vajrapadmetyādi / uktam arthaṃ spaṣṭayati / kulāṇi caitad iti · vajrapadmādikam tathatāyāṃ gata iti prabhāsvarapraviṣaḥ / śrī [19a/18a 3] mān iti puṇyājñānasambhārasambhṛtaḥ / āgataś ceti prabhāsvarād dhy utthito jagadarthakaraṇāya / kulānītyādi · cittasāśvataratneśavāgīśāmoghasātvikāḥ ṣaṭkulāni · vajrasattvasaṃkṣeparūpāḥ pañcatathāgatāḥ / teṣām saṃkṣepāḥ śāśvatākṣobhyavāgīśaḥ / etad uktam bhavati · cakṣu śrotraghrāṇajihvākāyamanāṃsi · ṣaṭkulāni saṃkṣepāt · rūpavedanāsaṃjñāsaṃskāravijñānāni · pañcatathāgatāḥ / kāyavākciṭṭam yoginaḥ kulatrayaṃ nāsti bhāvaketyādi sarvadharmānām tathāgatasvabhāvatvāt · bhāvyaabhāvakabhāvanāḥ paramārtha^(ta)s tritayaṃ nopalabhyate · katham tarhi loke drṣyata ity āha / nihprapañcasvabhāvata · iti prapañco nānātvalakṣaṇaḥ / tasya caikāneka-svabhāvavirahāt / yas teṣām anutpādalakṣaṇas tathatā tenaivākāreṇāstīti bhāvaḥ / Vairocanetyādi / sa eva Vairocanaḥ prabhāsvaramayatvāt / sa evākṣobhyaḥ kleśair na kṣubhyata iti kṛtvā · sa e [19b/18b 2] vāmoghyāḥ sarvākārajagadarthakaraṇāt · sa eva Ratneśaḥ sarvabuddharatnānām āśrayatvāt / sa evārolīkaḥ · teṣām eva sarvākāratayā paricchedāt · sa eva Sātvikāḥ pañcājñānamayatvāt · Brahmetyādi · sa eva Brahmādir ucyate ·

¹ Tib. *saṅs rgyas kyi chos rin po che thams cad kyi rten du gyur paḥi phyir ro* 'because the doctrine of the Buddha is the receptacle of all gems'.

katham ityāha / *nirvṛtitaḥ* niḥśeṣakleśānām nirvṛtir mokṣajñānam · tadrūpatvāt / buddhatattvo buddhaḥ / ataḥ sa eva *buddhaḥ* / *viśanād* iti / tasmin eva tādātmyena praveśāt / sadā sukalyāṇād iti paramakalyānamayatvāt / sa eva *Śivaḥ* / *sarva* ityādi / katham sa eva sarvaḥ · yasmād asau sacarācaram abhivyāpya sthitaḥ / tasmāt sarvaḥ *satsukheneti* · anāsravasukharūpatvāt · sa eva *tattvaṃ vibuddha* iti · tasyaiva niruttaraprītiḥ sukhasya vedanāt · brahmādikam yaduktam tan nirdiṣṭam || yadi sarvasvabhāvo 'sau vyāpakah · tarhi kenopāyenābhyasaniyaḥ kutra vābhyasaniya ity āśaṅkyāha / *dehe sambhavatity* ādi / deha eva sambhavati tato dehe tasyābhyāsaḥ kartavyaḥ / *yasmāt*¹ kāraṇāt *devateti nigadyate* · Hevajro vajrayoginyaś ca devatāḥ / ata eva mahāsukhamayatvenādāvayajñānam tac ca deha eva vasati / paramā-[20a/19a 2]rthataḥ sa eva buddho bhagavān / *Bhagavān* ityādi² / idānīm jananyādisabdair niruttaraprajñāivābhihitā na ca bāhyādhyātmikaviśeṣā iti deśayati / *Jananīty* ādi / mahāsukhākāreṇa viśvasya janajā janāni / saṃvṛti · paramārthayor vibhāgakathanāt · *Bhagīni* · *Rajakīty*ādi · niruttarasukhena rañjanāt · *Rajakī* · niruttarabuddhaguṇānām paripūraṇād *Duhitā* · ādikarmikasattvaiḥ sthīrikartum āśakyatvāt · *Nartakī* · indriyāṇām agocaratvena *Ḍombīśabdenocyate* / yadi sarvaṃ · niṣpannakramasamādhyanantargataṃ tarhi japadhyānamudrāmaṇḍalādikam · yaduktam / tat kiṃ sarvathaiva nāsti ath<av>āsty eva · tad vineyānām ādikarmikāṇām tad asti tattvopa-deśenānugrahāt / tathā coktam /

triṣv etau mantradevau ca³ niḥprapañcasvabhāvataḥ
yady eva niḥprapañcakramapakṣe japadhyānādīni katham kartavyāni · tad āha · *jalpanam* ityādi · jalpanam adhigamanam vidhāraṇaṃ ca kasyāḥ · ĀLI-KĀLYor vāmadakṣiṇapuṭanādīvayo[20b/19b 2]rgatāgatānirikṣaṇam taylor iva gurūpadeśato vidhāraṇaṃ ca jāpaḥ sa eva vajrajāpaśabdenocyate · *maṇḍalam* ityādi · maṇḍam saram ity uktam · mahāsukham jñānam lāti grhṇātīti · maṇḍalam kin tat *pādalekhaḥ* / pādāṅguṣṭhayor dṛḍhākuñcanam · *malanān* maṇḍalam ucyate · mala malla dhāraṇe⁴ · dhātuḥ · mahāsukhasya dhāraṇān maṇḍalam ucyate · mahāsukhavidhāraṇopāyaś cāyam upadeśaḥ / *karasphāṭa* iti · jyeṣṭhāṅgulyā anāmikākramaṇam karasphāṭaḥ sa eva *mudrā bhavet* / *aṅgulyāmoṭanan* tatheti / angulīti · jihvā līṅgaṃ ca taylor moṭanam ūrdhvanijojanam *tad dheyam* ityādi / *tad* iti yac *cintitaṃ* sakalena tattvapaṭalenānutpādalakṣaṇam tad dhyātavyam yasmāt kāraṇāt paramasārataṃ tad *vicintanam* · yasya prabhāsvaralakṣaṇasya vicintanam atas tad eva dhyātavyam *pitā* Vajradharaḥ / tṛtīyārthe saptamī · Vajradhareṇa *yad āptaṃ sukhaṃ tat sukhaṃ* upabhujyate / *svayam* iti bāhyamudrayā saha

¹ MS. *kasmāt*.

² Tib. *saṅs rgyas bcom ldan ḥdas ṣes byaḥo* / *ji ltar na bcom ldan ḥdas ṣes brjod par bya ṣes na* / *bcom pa ṣes bya ba sogs pa gsuṅs so* = *buddho bhagavān iti katham bhagavān iti bhaga ity āha* / *idānīm*, &c.

³ MS. *triṣv etau mantradevau ca*. Tib. *snags dan lha ni yaṅ dag gnas* = *saṃsthitau mantradevau ca*. See main text I. v. 11.

⁴ *mala malla dhāraṇe*. See Pāṇini, *Dhārupāṭha*, I. 523.

tāvad upabhujyate · yogamāhātmyāt svayam iti bāhya[21a/20a 1]mudrā-
nirapekṣam evopabhujyate / tad *dheyam cintitam* ityādinā prabhāsvara-
dhyānam uktaṃ / tatra dhyātā dhyānam dheyam iti tritayābhāvāt katham
dhyātavyam / *maraṇam* ityādi · maraṇam mokṣaḥ · tatraiva citta-cetasikā-
vidyālakṣaṇānam astaṅgamāt tad eva maraṇam · *yena sukheneṭi* saka-
lakṣeṣopakṣeṣakṣayalakṣaṇena mahāsukheneṭi || iti Yogaratnamālāyām
Hevajrapañjikāyām tattvapataḥ pañcamah

PART I. CHAPTER VI

idānīm satattvasaṃniratasya¹ yoginaḥ · caryayā vinā nāsti śīghratarā bodhir
iti tām āha / *ataḥ param* ityādi · gurubuddhānām ājñayā duḥkaravrata-
caraṇam *caryā* tām pravakṣyāmi / *pāraṅgatām* iti · lokātikrāntām *varām* iti
śreṣṭhām *gamyate* pratīyate · *yeneti* · yayā kintu pratīyate · *siddhānta* iti
niścayaḥ / *siddhihetuneti* · siddhyartham · ihaiva janmani siddhir na veti
nimittalābhān niścayaḥ syāt / *bhāvakeneti* · caryāyoginā · *divyam* niraṅgaka-
mayatvāt² / *daśārddhāmṛtam* / pañcāmṛtam / *Herukayogasyetyā*[21b/20b 1]di
viḥaraṇam bhikṣādikramaṇam *pañcavarṇā* nīcatarāḥ pañcavarṇa iti vā
nairvikalpitaṃ / idaṃ satyābhiniveśāt / jādyaḍibhiḥ · doṣais samāyuktam
iti kṛtvā³ · svarūpatas tv eka eva varṇaḥ kuta ity āha /

anekenaikavarṇena yasmāt bhedo na lakṣyate ·

bhinna-jātīyāḥ prāṇino bhinnākṛtayaḥ · tad yathā karituraṅgavihaṅgāḥ⁴ /
sajātīyās te samānākṛtaya eva / yathā gāvo gavāṃ kariṇaḥ kariṇāṃ tebhyo
'bhinnā varṇā na parasparavi-jātīyāḥ / ākārasāmyāt / tad evaṃ lokavyava-
hārato 'pi varṇānām ekavarṇatā siddhā · kim punar yogisaṃvṛtyā · anādi-
mati samsāre sarveṣāṃ sarvavarṇatvāt / caryānurūpaṃ sthānam āha /
ekavṛkṣa ityādi / yasya chāyā nānyena vṛkṣenākramyate · yaś ca nānyasyā-
krāmāti sa ekavṛkṣaḥ / avicchinna-yogapradhāneyam caryā · ekavṛkṣādi
[22a/20b 6]sv eva *vijane* yujyate iti bhāvaḥ / na ceyam audhātīyāt saha-
saiva kartavyeti⁵ / śikṣayati / *kiñcid* ityādi · *ūsmā* samādhimantrajāḥ
prabhāvaḥ · tatprāptau satyām *kartavyeti* bhāvaḥ / sarpavyāḍamanu-
ṣyāmanuṣyādayo na prabhavanti rakṣanti ca na tebhyo 'pi vibhetti · kṣutpi-
pāsāḍibhir nopapīḍyate / iha janmani mahāmudrāsiddhiṃ prāptum icchā

¹ Tib. *rtag tu bsgom pa la dgah ba yin du zin kyan* = *satatabhāvanāsaṃniratasya*pi.

² Tib. *rus paḥi rañ bzin űid do* = *nirāmsukamayavāt*.

³ *rigs lña ni śin tu dman par ḥgyur ba ḥam* / *rigs lña ṣes bya ba ḥdi bden pa la mñon par ṣen paḥi byis pas rnam par brtags pa ste* / *sāg pa la sogs paḥi skyon dañ mtshuñs par ldan paḥi phyir ṣes byas nas si* / = *pañcavarṇā nīcatarāḥ pañcavarṇa iti vā nairvikalpitaṃ idaṃ satyābhiniveśāj jaḍāḍibhiḥ pāpāḍidoṣais samāyuktam iti kṛtvā*.

⁴ For *vihaṅga* Tib. reads *phag* = *vārāha*.

⁵ Tib. *ḥdi ni ma rtags pa dañ yid gñis kyis bya ba ni ma yin ni* = *na ceyam sahasā dvicetasā ca kartavyā*.

ced bhavati · tadā *anayā caryayā cared* iti bhāvaḥ / *vajrakanyām* ityādi / vajra-
kulakanyām · *budhyate yuyate* · tasyāḥ kulātīśayatvāt / parair akāryatvād¹
iti · *bodhibijanikṣepo* 'bhīṣekādis tena *saṃskṛtām vajrānvitam* vajramahā-
sukhajñānam / tad abhidhāyakam · *vajrapadair* iti / vajro Hevajrah / tasya
padair āliḍapratyāliḍamaṇḍalasamapādārddhaparyāṅkādhībhiḥ / *dveṣavi-
suddhir* iti Hevajraviśuddhiḥ / *sadā* sadeti · nityam nityam *bhaiṣajyam*
catuḥsamam / *vāri* Akṣobhyaḥ / *nityateti* nityam² / *raṁśābhūta* iti · piśācā-
dīnām adhrīṣyaḥ / *cau*[22b/21a 6]*ryakeśaḥ* / udbaddhakeśaḥ / HŪM-bhavo
Hevajramūrtiḥ / Akṣobhyādipaṇcabuddhasvabhāvāni *kapālāni* · pañcayogaḥ³
prajñopāyayogaḥ samāpattiḥ · tatra līlā bāhyādhyātmikapūjā tadarthaṃ /
pañcāṅgulakapālakhaṇḍam dhriyata iti bhāvaḥ · *kacaḍorī* keśarajjuḥ ·
bhasmeti bhasmoddhūlanam / *keśapavitra* iti keśayajño paritaḥ / *vriḍā*
lajjā · *nidrā* mahān yogavighnaḥ / kāyajivitāpeṣkṣāpi tathaiveti sāpi tyājyā
na saṃśayaḥ niḥsaṃdeho bhūtvety arthaḥ / *śarīram* ityādi · ādita eva
sarvabuddhebhyaḥ sarvasattvebhyo dattvā yathāśayam śarīram niryātya
bhāgyābhāgyeti yogyāyogyavicāram apahāya nirapekṣadānāt / *abhivandaya-
tīti* · vandet avamdyamāno 'vīcau pacet⁴ || *tyājyāhetuneti* · parihārārthaṃ ·
kālabhojanādi *śikṣā* śiromaṇḍanādi vrata⁵*śikṣā sarvabhāvasvabhāveneti* ||
sarvāsv avasthāsu Hevajrāhamkāreṇa · *homety* ādi / Hevajrādimokṣa
evāsyā *suyogaḥ* / tathaiḥ dṛḍhikaroti · [23a/21b 5] bāhyahomādiḥ sarvathā
parihartavyaḥ / kutaḥ yato 'sya Hevajrātmano yat kiñcid bhakṣaṇam homaḥ
prajñāsevanā ca yogaḥ / sarvaṃ kāyakarma tapaḥ · ḍamarukasvanikhaṭ-
vāṅgadhāraṇa · api mantradhyāne vajranṛtyagīte · api · mantradhyāne
tathā yad eva karoti · tad evāsyā samayaḥ / yad eva na karoti sa evāsyā
samvaraḥ / atra tantre mṛdumadhyādhimātrādhimātratarasattvabhedenā
catasro mudrāḥ prāg uddiṣṭāḥ / tatrādhimātratarasattvasya kasyacit
caturthābhīṣekalābhasamakāla eva mahāmudrāyāḥ śākṣātkriyeti tam prati-
pṛthaccaryā⁵ noktaiva · ato mṛdumadhyādhimātrendriyāṇām śiṣyāṇām
caryayā vinā nāsti śighratarā bodhir iti caryāpi tridhā kathitaiva · sapra-
pañcatā niḥprapañcatā · atiniḥprapañcatā ceti / iyaṃ niḥprapañcatācaryā
madhyendriyāṇām uktā · adhimātrendriyāṇām punar vakṣyati · caturda-
śame paṭale 'Bho bho yoginya' ity ādinā⁶ · atyantaniḥprapañcacaryā ·
mṛdvindriyā[23b/22a 4]yāṇām prapañcatācaryāyāḥ / sūcanāmātraṃ katha-
yiṣyati · dvitīyakalpasya saptame paṭale · *karuṇety* ādi · sālambanabhāvanā
karuṇā · ta<s>yā⁷ mahāsukharasāsvādaḥ pānam · tad eva *piyate* nityam
aharnīsam jagadarthakaraṇāya · tad evāha / yogaḥ samādhīḥ sa eva pānam

¹ Tib. *gzan gyis mi hphrogs pa ſiud yin paḥi phyir ro* = *parair ahāryatvāt*.

² After *nityam* Tib. adds *rgas pa ni gñer ma dan skra dkar ḥbyun baḥo* 'old-age means the development of wrinkles and white hair'.

³ MS. *pañcayogaḥ*. Read *yogaḥ* as in main text and KT.

⁴ Tib. *lhuñ baḥo* = *pacet*; MS. *pacet*.

⁵ MS. *taṃ pratipṛthaccaryā*; read *tatprati-*, &c.—its detailed practice is not related. Tib. omits this pronoun. 'Stated before' of the previous line refers to pp. 107-8 above.

⁶ 'Bho bho, &c.' See II. iii. 39.

⁷ MS. *tayā*; read *tasyā*.

tatraiva *ratih* prītiḥ / ato *nānya*-madirādi-*pānena* caryāyogenāmajjanam¹
kartavyam / mohapradhānyān mahān yogavighnaḥ syād iti śikṣayati || iti
Yogaratanmālāyām Hevajrapañjikāyām caryāpaṭalaḥ ṣaṣṭaḥ ||

PART I. CHAPTER vii

chomā milicchā yoginīnām saṃketenābhisamayajalpanam / sāpi paramopā-
yatvena vijñeyā · ata āha / atha chometyādi · chomājyotakapaṭalaḥ / tathok-
taḥ · *bhrāṭeti* yogi · bhaginīti yoginī · *ekāṅgulis* tarjanī · svāgatārtham² *yas tv*
iti ye<ne>ty api³ draṣṭavyam / *dvābhyām* iti · tarjanīmadhy<am>ābhyām *paṭṭi*
saṃdarśayet / tābhyām eva lalāṭopari paṭṭabandhābhinayahastam / darśayet /
triśūlam iti / kaniṣṭhāṅguṣṭhe[24a/22b 3]nākramya śeṣābhis triśūlābhinayāt/
śīmāntam iti · śīmāntam *cakram* cakraābhinayam / *bhṛkuṭim* bhrūvoḥ
kuṭilatām · *śikṣāmokṣety* ādi⁴ / neyārthavyākhyā / *ekāṅgulim* darśayed ity
ādi · yas tu · ekāṅgulyā tarjanyā *dvābhyām* madhyamātarjanībhyām vāra-
vindaṃ darśayet · saṃcodayet tasmād idam *śusvāgato* bhavet / śu iti śukram-
aṅguliprayogāt · ākrṣṭam bhaved ityarthah / *kṣemamudrety* ādi · kṣemasya
mudrā · kuśalasya niṣṭhā · dharmadhātupratipattiḥ · tāṃ *vijānīyāt* || katham
ityāha / *vāmāṅguṣṭhanipīḍanāt* / vāmā prajñā tasyāḥ kamalodare 'ṅguṣṭho
vajram / tena kṣaradavasthāpariprāpte nipīḍanāt · *anāmikety* ādi · anāmikā
prajñāñjñānābhiṣekam · ya iti yasmai · 'nena krameṇa *dadyāt* / *dadyāt tasmai*
kaniṣṭhikām / kaniṣṭho 'ntikase[24b/23a 2]kaḥ / caturtha iti yāvat || katham
dadyād ity āha / *madhyamām* Avadhūtiṃ darśayed *yas tu* yo guruḥ / śiṣye
caturthopadeśākhyam avadhūtiṃ darśayati sapradeśikām anāmikām lala-
nārasane *dadyāt* kathayet / katham kathayed ityāha / *yas tu grīvām* pradar-
śayet pādapatanādinā yo guruḥ samyak paritoṣayati / · / tasmai śiṣyāya
kathayed ity abhiprāyah / *paṭṭīsam*⁵ ityādi / aṅgurīdvayena paṭṭabandhā-
bhinayah paṭṭīsaḥ / prajñopāyasūcakaḥ / tam atraiva darśayaty evam
pṛcchati / *triśūlam* tasya darśayet / triśūlam prajñopāyādvayasūcakaḥ [lala]
lalanārasanā 'vadhūti tasmai vibhajya darśayet / *stanam* ityādi / yas tu
śiṣyah stanam prajñopāyasūcakaḥ tayor anubhavam darśayati kathayati
śīmāntam mahāsukham cakram *tasmai* pradarśayet / *medinī* nirmāṇacakraṃ
darśayati / *yas tv* iti paścāt / *cakram* dharmacakraṃ tasmai pradarśayet /
bhṛkuṭim sambhogacakraṃ tasya darśayet / yas tv iti punaḥ [25a/23b 1]
śikṣāmokṣo 'bhīdhīyata iti / mokṣārtham śikṣā prāṇinaś ca tvayā ghātyety

¹ MS. *majjanam*. Tib. *bzi ba* 'drunkenness'.

² Tib. *hoṅs sam ṣes bya baḥi don to* "Have you come?" such is the meaning'.

³ MS. *yety api*. Tib. *gañ ṣig ces bya ba ni gañ ṣig gis blta bar byaḥo* = *ya iti yena* draṣṭavyam.

⁴ Tib. *gtsug phuñ dgrol* = *śikhāmokṣa* as in main text.

⁵ MS. *paṭṭīsam* iti whereas on II. 7-8 above: *paṭṭi saṃdarśayet*. Tib. translates as *gos* (cloth) or *dar dpyan* (silk-hanging). *Paṭa* would seem to be the normal Indian form. For the preparation of this cloth see II. vi.

ādy abhidhīyate¹ / *lalāṭam darśayed* iti punar vandanāyaḥ kurvīta / *prṣṭham* pāṇinā *darśayet* · ity abhiprāyaḥ / na kevalam pāṇinā spṛśet · *pādatalam* bhūmaṇḍalam *darśayet* / anena yogena yukto bhūmyām yathāsukhaṁ vihara ity evaṁ brūyāt / *yas tu* · evaṁ guruṇā kṛtānujñāto viharati *kṛīḍaty* asau yogī bhagavān buddhaḥ / tena sārddham kramāt tathāvidhaguṇā-lankṛta iti nītārthavyākhyā / *pratimudreṇeti* · dvyāṅgulidarśanādinā udghaṭayati / keśagarbhān mālākaraṇam *mālāhastah* · tasyābhimukhe preṣaṇam · ubhayam idaṁ sāksāt · abhinayena boddhavyam sarvān caitad vāmahaste darśayet / *mālābhīḥ preṣitārtham* āha / *samayety* ādi / *tiṣṭheti* sevām kuru di[25b/23b 7]vyā yoginyaḥ / *He Bhagavann* ity ādi / *etā dvādaśeti* pīṭhādayaḥ / bhavanty āsv iti kṛtvā bhūmayāḥ / kramāt / muditā · vimalā · arcīsmatī · prabhākari · sudurjayā · abhimukhī · dūraṅgamā · acalā · sādhumatī · dharmameghā · samantabhadrā nirupamā · jñānavatī ceti · trayodaśī bhūmis tu² · apratiṣṭhitanirvāṇadhāturūpā teneha nocyate / daśabhūmiśvaraṁ bodhisattvaṁ / nātham buddham kathyata iti sambandhaḥ / kathamābhir bhūmibhiḥ / ebhir iti pīṭhādibhir ity arthaḥ / *He Bhagavann* ity ādi / pollagirim / pullīramalayaṁ || *nagaraṁ* · Pāṭaliputraṁ / *lavaṇasāgara-madhyam* iti / harikelasya viśeṣaṇam *cāmikarāṇvitaṁ* suvarṇadvīpaṁ tatsanniveśam <upapīlavam> *vāpikā* dirghikā · *divasaṁ* caivety ādi / *pretapakṣaḥ* kṛṣṇapakṣaḥ / iyatā bāhyam uktaṁ / idānīm duṣṭāvatāraṇārtham bāhyam ādhyātmikaṁ ca śiṣyāṇāṁ [26a/24a 6] yogam ekarutena vaktum āha / *dhvajā* iti tadvadhaḥ³ / *śāstrahataḥ* / samgrāmādiṣu · āghatitaḥ / *saptāvartaḥ* saptajanmā / kṛpeti tasyaiva sāmsārikaduḥkhaṁ vicintya / *vidur* iti viduṣā · iti ekā vyākhyā || *dhvajam* sālambanaṁ cittam / *śāstrahataṁ* prajñāsāstreṇa chitvā · ekānekasvabhāvavicāraṇena niḥsvabhāvikaraṇam śāstreṇa hananaṁ / *ca* kārāt · yenaiva vicāraṇena cittena vicāryate · tasyāpi niḥsvabhāvikaraṇam darśayati / *saptāvartaṁ* ceti / saptadhā punar āvartya⁴ khādyate niḥsvabhāvikriyata iti · iyatā tathāvidhasthāne svaparayoḥ paramā rakṣā kṛtā syāt / sarpādayo 'pi nopasarpanti⁵ · śūnyatāsamādhir āmukhībhavatīti / *kṛpety* ādi · kṛpety upalakṣaṇam prāgeva caturbrahmavihārabbhāvanāṁ kṛtvā yatnenety avaśyam · *vidur* iti viduṣā · yadi jaganmāraṇam anu<pa>lambhī⁶karaṇam tat katham ādau caturbrahmavihārabbhāvanā kartavyety āha · *kṛpety* ādi · yadyā[26b/24b 5]dau caturbrahmavihārabbhāvanā sadā <na>⁷ syāt samyaksambuddharūpeṇa siddhir na syāt || kevalayā śūnyatābhāvanayā kadācic chrāvakādinirvāṇena nirvṛtiḥ syāt / atas *tasmād* ity ādinopasaṁharati / *duṣṭa* iti · sugataśāsanavidviṣṭāḥ

¹ 'prāṇināś ca twayā, &c.' See II. iii. 29.

² After *bhūmis tu* Tib. adds: *Vajradharabhūmir*.

³ MS. *tadvadhaḥ* probably for *udbaddhaḥ*. Tib. *dpyaṅs-pa* 'hanging down'. See V's commentary at this point, vol. I, p. 71 fn.

⁴ MS. *punar āvarttya*; Tib. *yañ yañ bltas nas = punar ālokyā*.

⁵ MS. *sarpādayo*, &c. Tib. *bdud la sogs pas kyañ ñe bar htshe bar mi hgyur ro = mārādayo 'pi nopaplavante*. ⁶ MS. *anulambhī*. Tib. *mi dmigs par = anupalambhi*.

⁷ Tib. *sgom pa med na*.

kaulādayaḥ / teṣāṃ mantrayāne niyoganārtham uktaṃ / *vidhimukhyād* ity ādi vidhimukhenaivātra *prasidhyati* / yatra yatra māraṇādayaḥ śabdāḥ prayuktā drśyante · tatra tatraivam mantavyaṃ || *dīnas tu Bhagavān Vajrīty* ādi / *sadeti* sarvakālaṃ · tena punar lokānām agrato dhvajādayaḥ parihartavyāḥ / gaṇacakrādaḥ ekānte punar bhoktavyā ity / *nācintyam* ity ādi / anyathā cintanam acintyam · *yathā ātmani* Hevajrāhankāras *tathā sattve* pi kartavyaḥ / *tathātmanīti* / samuccayenāhaṃ · asau Hevajraḥ / *ahaṃ param* ity · ātmānāṃ paraṃ ca *pade sthita* ity / *advayam* ity · sarvadharmasūnyatā saiva prabhāsvaramayatvād *dhetuḥ* kāraṇam ādiśabdāt svabhā- [27a/25a 4]vaḥ / sūnyatārahitā / *ūho* vitarkaḥ / tenāpagataṃ parityaktaṃ ka ity apratiṣṭhitanirvāṇena nirvṛtaṃ · iyatā sūnyatānimittāpraṇihitānabhisamśkāraṁ Śrīherukaśabdārtha ity uktaḥ / ṣaḍgatiṣu jāyanta ity *jantavaḥ* pañcaskandhāḥ *piśitam* svabhāvaḥ *asniyate* nirābhāsikriyate / *budhair* ity / Hevajrayogayuktaiḥ · te te sattvā ity te te bhāvāḥ / *vaśaṃ yāntīti* · tatra tatra vaśitāṃ labhante / vicitrarūpādīnāḥ nirmāṇena viśva- vinayanāt / *vajro* Hevajraḥ / kaṃ¹ sukhaṃ pālayatīti nairātmyā sūnyatākaruṇayor ubhayor *yogaḥ* samādhiḥ · tataḥ || ity Yogaratnamālāyāṃ Hevajrapañjikāyāṃ Chomāpiṭhapāṭalaḥ saptamaḥ ||

PART I. CHAPTER viii

athety ādi / *cakram* maṇḍalaṃ paramādyabhavanaṃ · mahāmokṣapuram ity eko rthaḥ · tata dvividham² ādhāramaṇḍalam ādheyaṃ ca · tad atra ādīyogamaṇḍalarājāgrīkarmarājāgrīsamādhiyogo³ vaktavyaḥ / sa ca devatāpaṭale · ekavīrayogānāṃ prastavatvān no[27b/25b 3]ktaḥ⁴ · *yoginī* Nairātmā tasyās cakram yoginīcakram / *khadhātāv* ity ādi · vajraprakārapañjarābhyantrakhadhātau · *bhagaṃ* śarat · śaśidhavalam trikoṇam dharmodayākhyaṃ bhāvayet / *madhye kurvīta bhāvanām* ity · tanmadhye · ādhāraca-krasyotpādanahetubhūtaturbhūta-*bhāvanām kurvīta* / *katham* ity āha / *cakram pūrvam* ity ādi · ayam uddeśaḥ / *cakram kṣaṇīty* ādi nirdeśaḥ / *kṣaṇīti* pṛthavīmaṇḍalam / asya *pūrvam* prathamam *jalam* vāruṇamaṇḍalam · asya ca pūrvam *yathānyāyam hutāsana*-maṇḍalam · tasyāpi pūrvam *devatānām* ity vāyumaṇḍalam bhāvakasya cittam · evam evākāreṇāvasthitaṃ / *yathodayam* · tad atra prathamam dharmodayamadhye YAM-kārapariṇa- tam · dhanyābham nilam calatpatākāṅkitakoṭīdvayam vāyumaṇḍalam / tadupari RAM-bhavam trikoṇam koṇeṣu REPHAM aṅkitam agnimaṇḍalam / tadupari VAM-bhavam vāruṇam śuklam vartulam · ghaṭāṅkam tadupari

¹ Read *kapālam*. Tib. *thod pa ni*.

² Tib. *ses bya baḥi don to / de yaṅ rnam pa gñis te* | = ity arthaḥ | *tac ca dvividham*.

³ Tib. *tiñ ne ḥdzin gsum gyi rnal ḥbyor* = samādhiyogatrayaṃ.

⁴ Tib. *bsam gtan no* in error for *ma bstan no*.

LAṂ-bhavaṃ pṛthavīmaṇḍalaṃ catu<ra>¹sraṃ pītaṃ koṇeṣu vajrāṅkaṃ
bhāvayet / [28a/26a 2] dharmety ādi · dharmodayaḥ saiva trikoṇamudrā ·
tasminn udbhavo vāyavādicaturmaṇḍalapariṇāmenāsyeti / yathoktaṃ /
cakram ādhāramaṇḍalacatu<ra>¹srādiguṇayuktaṃ / tathā ca vakṣyati ·

asmāc cakraṃ tvayā kathitaṃ hārārdhahārabhūṣitaṃ

catuṣkoṇaṃ caturdvāraṃ vajrasūtrair alaṅkṛtaṃ²

iti dvipuṭaṃ iti puṭadvayaṃ kiṅjalke[ke]neti · madhyāṣṭadalakamalavara-
kenaikaṃ puṭaṃ / trikoṇeneti dharmodayaṃ abhivyāpyāparaṃ caturasraṃ
tanmadhye dvipuṭakūṭāgāramadhye pañcadaśa-yoginīnāṃ · āsanāni · tāsāṃ
eva sthāneṣu pratyekaṃ śavāsanaṃ cintayet / tasyeti · madhyāśavāsanaḥ-
<da>ye candraṃ · ālipariṇataṃ tadupari bijakaṃ iti · ādyasvaraṃ tadupari
kālipariṇataṃ mārtaṇḍa-maṇḍalaṃ / dvayor iti prajñopāyasvabhāvaṃ ca
candrasūryayoḥ / tanmadhye mahāsukhasvabhāvaṃ [bijam] bijam uktaṃ /
candrasūr<ya> yo<h> punar kim svabhāvaṃ ity āha / sthītāḥ ity ādi · Gaurya-
dyāḥ pañcadaśa yoginīyaḥ · yasmād etāḥ candrasūryabījodbhavaḥ · iyatā
prajñopāyamahāsukhamayatvena yoginīnāṃ · Vajradhararūpatā kathitā ·
idānīm ādarśādipañcajñānamayatvena pañcatathāgatasvabhāvatām dar-
śayann āha · ādarśety ādi · bijapariṇāmajaṃ kartṛvarātake [28b/26b 3]
candre bijam cihnaṃ svadevasyety · devīnāṃ pratyavekṣaṇam iti pratyā-
vekṣaṇājñānam ucyate || ekam anuṣṭhānam iti · cihnāntagatabijaspurita-
yoginīsamūhair viśvaṃ abhivyāpya sarvair ekam iti saṃhṛtya³ bijena
sahaikībhūtaṃ tad eva bijam kṛtyānuṣṭhāna<m> niṣpattir iti / candra-
sūryacihnabijapariṇāmena devatādehasya niṣpattiḥ suviśuddhadharma-
dhātujñānaṃ · ākārān pañceti / ādarśādīm / budhaḥ prājñāḥ / ālikālisamā-
yogaś candrasūryamaṇḍalayugaṇaṃ⁴ · viṣṭara iti · āsanaṃ / vajraṃ cihnaṃ ·
sattvaṃ bijākṣaraṃ / tasya Vajrasattvasya āsanaṃ ity arthaḥ akṣarodbhava
ity ādi · akṣaraṃ ādyākṣaraṃ tadudbhavasya piṇḍasyety · maṇḍalanāya-
kasya · HŪM ityādi · HŪM-PHAṬ-kārau · ca-kārāt · ĀḤ-kārapraṇavaprajñō-
pāyadehadravādikam Nairātmyāmaṇḍale [end of 28b; Cambridge MS.
ff. 29 and 30 missing; Kathmandu MS. continues: f. 23a, l. 2 / Tib. 27a 1]
nāyakotpā[do 'kṣaraṃ ādyākṣaraṃ / tadudbhavasya piṇḍasyety maṇḍa]da
nāyanīṣpatti⁵ yadi drutāpatter notpādaḥ kutaś⁶ tarhi bhavatiṭy āha · sattva-
bimbety ādi / sattvaṃ bijākṣaraṃ viśvaṃ cihnaṃ / tābhyāṃ samudbhūtaṃ
maṇḍaleśam iti / maṇḍalanāyakaṃ Nairātmyāṃ ity arthaḥ / pūrvavad iti /
yathā devatāpāṭale Vajrasṛṅkhālā kathitā savyāvasavyakare kartṛkapālāv
iti / vaktracihnādyair iti / vaktraṃ mukhaṃ / cihnaṃ kartṛkapālākhaṭvān-
gāni / ādi-śabdena ambarābharaṇāni grhyante / candrakāntimaṇisadrīṣī
prabhā asyety candrakāntimaṇiprabhā / candrasānacandrāprabhā maṇ-

¹ MS. catusra. Tib. gru bzi pa.

² Quoted from II. v. 4 and 6.

³ MS. saṃhṛtya. Tib. yan dag par bsdu nas.

⁴ Tib. zuñ du hbyor pa.

⁵ Passage similarly bracketed out on MS.; Tib. gtso bo bskyed pa la mi hdoḍ pa yin
no = nāyakotpādo na ceṣyate /

⁶ MS. notpādan tatas; Tib. gañ las hbyuñ bar hgyur.

ḍalānīty arthaḥ / *evam* iti maṇḍalanāyakavat / *sarvam* iti Vajragauryaḍayaḥ /
kathaṃ niṣpannāḥ prajñopāyasvabhāvataḥ / *Gauryaḍyā* iti Gauryaḍayaḥ
maṇḍalanāyakaḥ candracihnasthitabījāt candrasūryacihnabījapariṇāmena
Gauryaḍayā maṇḍaleyā bhavanti / kiṃ bījaṃ iti tāsāṃ tad eva / nety āha /
varṇety ādi varṇaṃ bījaṃ tasya bhedaḥ / anyad anyad bījaṃ ity arthaḥ /
tathā ca vakṣyati / sarvatantramudraṇapiṇḍārthapaṭale /

āler ādir Nairatmyā Vajrāler dvitīyaṃ ity ādinā /¹

idānīm yoginīnām sthānaṃ āha / *adhyātma* ity ādi / adhyātma iti abhyan-
tarapūṭe / pañcaskhandhaviśuddhyā bhāvayet / *indra* iti pūrvasyām diśi /
bāhyaṇpūṭe iti / pūrvādidvāreṣu / Gauri Cauri Vetāli Ghasmaryaḥ / aindrānā-
dikoneṣu / Pukkaśi Śavarī Caṇḍālī Dombī / adhobhāgaṃ · avati rakṣatīti /
adhovati² Bhūcarī evaṃ ūrdhvavati Khecari / bhaved ity ādi / saṃsāra-
nirvāṇaviśuddhyā / pañcabuddhaviśuddhyeti / pañcabuddhasvabhāvena /
mudrakā iti mudrāḥ / evaṃvidhā iti tathety arthaḥ / *jvaladdiptā* iti kāyena
jvālantiya cetasaḥ dīptā / tathā *mānādity* ādinā kartryādinām svabhāvaṃ āha /
eteneti / ittham bhāvayet / *laghur* iti kṣipram / idānīm cetasaḥ samārthaka-
raṇāya / ṣaḍaṅgayogaṃ āha / ṣaḍbhir varṇaiḥ ṣaṭ ca cakravartisaṃmatā-
sūcanārthaṃ ca / punar iti paścāt / *vīramāntaṃ* sahaajānandamātraṃ ity
arthaḥ / idānīm utpattikramaṃ nirdiśya dvitīyaṃ utpannakramaṃ prasto-
tam āha / *kramety* ādi / kramaḥ prakāraḥ / kasya kramaḥ samādhesh candra-
cihnabījādipariṇāmena devatākāraṇiṣpattir utpattiḥ sā yasmin samādhau
asti sa utpattikramaḥ / utpannasvabhāvikaṃ eva rūpaṃ / tad eva tattva-
rūpenādhimucyate bhāvyaṭe yasmin yoge utpannakramaḥ / etat *krama-*
dvayaṃ āśritya vajriṇām buddhānām dharmadeśanā samādhideśanā
khaḍhātāv ity anayā gāthayā / utpattibhāga utpattikramapakṣaḥ kathitaḥ /
arthād uktam bhavati / utpannakrama ucyata iti / tam āha / *khaḍhātāv* ity
ādinā / *padmeṣv* iti prajñākamale / *jñānaṃ* kuḷiṣaṃ / dhyātveti / praveśya /
etat trayam ādi / sahajadvayaṃ ante anayor madhye kurvīta bhāvanām /
samāhitā pratipattiḥ samāpattiḥ cālanam tayā bhāvanayā janitaṃ sukham
tatsukhaṃ / *cakraṃ ucyate* yoginām³ cakrasabdenābhidhīyate / tenaiva
mahāsukhena tāsāṃ saṃgrahāt / kiḍṛsaṃ tat sukham ity āha / *yathānyāyāṃ*
iti / *svasamvedyaṃ* / aparapratyayaṃ pratyātmavedyaṃ svabhāva ity
arthaḥ / tad eva svasamvedyaṃ bodhiḥ · bodhisvabhāvaṃ cittaṃ *bodhi-*
cittaṃ / *tu* śabdaḥ samuccaye / saiva *devatā* / dehe vasatīti kṛtvā / *yatho-*
dayam iti / yathārtham udayaṃ yathodayaṃ grāhyagrāhakānapekṣaṃ /
śukraṃ candrasaṃkāśaṃ dravarūpaṃ / yata evaṃ ato dvaividhyaṃ
sahajaṃ / dviprakāraḥ sahaajānandaḥ / yady ayaṃ sahaḥ tadānīm strīpūṃsau
kiṃ bhaviṣyata ity āha / *yoṣid* ity āha / anayor iti saptamī dvividhyaṃ
ānandasya katham ity āha / *vivṛtity* ādi / mahāsukharūpaṃ vivṛtiḥ / yatho-
dayaṃ *saṃvṛtiḥ* / ākāraśeṇa saṃvṛtatvāt / *ata eveti* / taylor dvaividhyāt /

¹ Quoted from II. iv. 20.

² MS. *avadhūti*.

³ Tib. *rnal lbyor ma* = *yoginīnām*.

catasṛṇām iti caturṇām *prabheda* iti / saha<ja>sāmānyena / prabhedena / nanu cānyathaiva catvāra ānandāḥ / paṭhyante · iha tv anyathaiva katham na virodha ity āha / *sahajam* ity ādi / ānandaparamānandādayaś catvāraḥ kramenotpadyante iti utpannakramapakṣaḥ / tad eva sahajasya *dvaividhyam caturvidham* uktam ity [24b, l. 4: hereafter the Kathmandu MS. continues: *etat sarvaṃ gurūpadeśato*, &c. (l. 36 below) having missed out the intermediate passage; Tib. continues: 28b, l. 5] *ḥdi ni bśad pa gcig go / nam mkhaḥi khamś zes bya ba la sogs pa gsuṅs pa la / padma la zes bya ba ni saṅs rgyas spyān la sogs pa rnams so / ye śes ni gñis su med paḥi ye śes so / nyon moṅs paḥi bdud la sogs pa rnams ḥjig par byed pas na bhaga zes brjod do / bsgom pa zes bya ba ni phyi rol gyi phyag rgya daṅ lhan gcig tuḥo / padma daṅ rdo rjeḥi sbyor bas dus mñam du ḥbab par gyur pa ni sñoms par ḥjug paḥo / deḥi bde ba ni sñoms par ḥjug paḥi bde baḥo / ḥkhor lor brjod par bya ba ni ḥkhor lo rnam pa bzīr brjod pa yin no zes bya baḥi don to / ji ltar rigs par bya zes bya ba ni rim pa bzīn du brjod zes bya baḥi don to / raṅ rig ṇid ces bya ba ni las kyi phyag rgya las slob dpon gyi dbaṅ skur baḥi mtshan nyid can gyi bde ba gaṅ ḥig bla maḥi man ṇag ṇid kyis ḥkhor lo daṅ por bstan pa ni raṅ rig ṇid de raṅ rig ṇid de raṅ rig pa zes brjod par byaḥo / chos kyi phyag rgya las gaṅ bskyed pa de ni byaṅ chub kyi sems zes bya ste / bde ba de ṇid la byaṅ chub kyi sems zes bya baḥi don to / dam tshig gi phyag rgya las gaṅ dmigs paḥi bde ba de ni lha zes byaḥo / phyag rgya chen po las bde baḥi mtshan ṇid gaṅ ḥig ji ltar ḥbyuṅ baḥi rim gyi ṇe bar ḥbyuṅ baḥi mtshan ṇid can gyi bde ba chen po de ni khu ba zes bya ste / śu zes bya ba mya ṇan te ḥkhor baḥi sdug bsṇal yin la kra ni gcod par byed pa daṅ ḥdra bas / khu ba zes bya ba yin no / rnam pa gñis śes bya ba ni de lta buḥi phyag rgya rnam pa bzī las ṇams su myoṅ baḥi bde ba ṇid ni [Cambridge MS. resumes: 31a/Tib. 29a 4] bhavāt sukhāt · dvidham sahajam mahāsuḥkākārātmakam śukrākāram dvitīyaṅ¹ ca · karmamudrādibhedena sahajam dvididham uktam · kim ayam ekasyaiva puruṣasyotpadyate · āhośvit strīpuruṣayor apīti / tad artham āha · *yoṣid* ity ādi / *atra eva hīti* / *ānandānām* caturṇām *catasṛṇām* mudrāṇām *prabhedanam* ity ārthaḥ / atra yoginītantre yathā striyas tathā puruṣāṇām api mṛdumadhyādhimātrabhedāt sekādinā 'nugrahītavyā ity · bhavatu nāma mudrācatuṣṭayabhedāḥ / ānandānām caturṇām kasmād bheda ity āha / *sahajam* ity ādi · *utpannakrama* iti · sukhasyotpādakṣaṇasyeti² bhāvaḥ / dvitīyavyākhyā / tad etat sarvaṃ gurūpadeśato bodbhavyam · idāniṃ sākalyena traividyaṃ āha · *ānandam* ity ādi · *vīra* iti sādhaḥ · ārabdhavīryatvāt · *paramānandan tu yoginīti* / *tayā vinā ānandotpādābhāvāt* / *suratānandaḥ* sahajalakṣaṇaḥ samasta eva*

¹ Tib. *bde ba chen poḥi rnam pa ni gcig go / mya ṇan spyod* (for *gcod*) *paḥi rnam pa ni gñis pa ste* / = *mahāsuḥkākāram ekam duḥkhaḥchedanam dvitīyaṅ ca* |.

² Tib. *bde ba bskyed paḥi mtshan ṇid kyi skad cig* = *sukhasyotpādakṣaṇakṣaṇasya*.

sarvam eva trayam apīty arthaḥ / tad evāha / *upāyo* mudrāṇām upadeśaḥ · tadbhāvanājanitaṃ sukhāṃ *tatsukhaṃ sarvavid* Vajradharaḥ / utpattikrame sahaḥjasyopalakṣaṇārthaṃ catvāra ānandaḥ paśyante [31b/29b 4] niṣpannakrame sahaja evaiko bhāvya ity / atrārthe¹ yuktitrayaṃ ślokatrayeṇāha / *ānandenety* ādinā · *sahajānandan tu śeṣa* iti pariśeṣād yad etat trayam bhavanirvāṇasvabhāvatvena bhrāntatvena saṃsārāvāhakaṃ / ataḥ kāraṇāt sādhyasya mahāsukhasya dharmakāyalakṣaṇasya prāpakaṃ sahajaṃ ity / sa caiko bhāvyaḥ / kasmāt punar etat trayam mokṣāvāhakaṃ na bhavatyī āha || *prathamam* ity ādi / *sparśeti* kamalakulīśayoḥ · *dvitīyaṃ* tadadhikavāñcchayā · *trītiyaṃ* ity || viramānandaṃ *rāganāśatvāt* · tad iti vairāgyarūpatvāt / caturthaṃ sahaḥjākhyāṃ tena kāraṇena bhāvya ity bhāvaḥ / paramānanda ity ādi / bhavaṃ saṃsāralakṣaṇaṃ · sahaḥjāsā-kāṃkṣatvāt / *virāga* iti viramānandaṃ / nirvāṇaṃ uktaṃ / *madhyameti* *prathamānandamātraṃ* sukhāsāraṇamātraṃ² · ebhir iti ebhir uktair var-jitaṃ / sahajaṃ saṃsāranirvāṇayor doṣa[kalaṇ]kānaṅkitasvabhāvaṃ³ atas tad eva bhāvyaṃ nānyad iti yāvat / yady evaṃ sahaḥjasukhaṃ sādhyasya mahāvajradharapadasya prāpakaṃ tadā prajñāravinda evānubhūtatvāt · kṛtakṛtyatā syāt kim arthaṃ bhāvya ity āha / *nānyenety* ādi / guruvajradharādinā na kasminn api cakracatuṣṭaye prajñāka[32a/30a 6]malasaṃ-parke 'pi pratyātmavedyasya tasya vāgvikalpaviṣayātītatvād iti bhāvaḥ / kathaṃ tarhi tasya deśanā śrutam vā · udbhāvanā saṃvṛtyā na tu tat svena rūpeṇa suranārakasukhaduḥkhavedanāśrutavat⁴ / kathaṃ tarhi · taj jñāyata ity āha / *ātmanety* ādi / bhāvanāviśeṣād ātmanaivopalabhyate na bhāvanā vyarthā 'taḥ || bhāvanāpariniṣpattiṃ vinā tasya sāḥṣātkartum aśakyatvāt / tathā coktaṃ ·

deśito yo mayā mārgas tṛṣṇāśalyasya⁵ kartanaḥ

yusmābhir eva kartavyam ākhyātāras tathāgatā ity

nanu maṇḍalacakrabhāvanādāv eṣa nyāyaḥ / sahaḥjānandas tu pratyakṣa evopalabhyate na hi pratyakṣe 'rthe paropadeśo yuktaḥ / ata āha *puṇyād* iti / evaṃ manyate na hi laukika eva sahaḥjānandaḥ sādhyāḥ siddhatvāt⁶ sāśravatvena malinatvāt sāṃsārikāpāṇ⁷ kim tarhi tathāgatānām eva yaḥ pratyātmavedyo dharmakāyaḥ sahajaḥ sa iha sādhyāḥ / sa ca gatyantarā-bhāvād asmin eva laukikasahaḥjānande yathopadeśam adhimucyamāno bhāvanāparipākād *ātmanā jñāyate* na prāk || ato nātra śrutacintābhāvanā-vaiyarthyaṃ ity / upāyo mārgaḥ · tasya sevā sa[32b/30b 7]myag bhāvanā tasyā bahūni parvāni bahavaḥ prakārā ity arthaḥ / gurulabhyaṃ parvaṃ

¹ Tib. *don dam ſīd = paramārthe*.

² Tib. *thun moṅ gi bde ba tsaṃ = sukhāsādhāraṇamātra*.

³ Tib. *ḥkhor ba daṅ mya ṅan las ḥdas pa dag gi skyon gyis mtshon par ma gyur paḥi ſi ba ſīd de | = bhavanirvāṇayor doṣair anāṅkitasvabhāvaṃ*.

⁴ Tib. *lha daṅ dmyal baḥi bde ba daṅ dṣug bṣhal bstan pa daṅ thos pa bḥin no = suranā-rakasukhaduḥkhavedanāśrutavat*.

⁵ MS. *tasṃśāśālyasya*.

⁶ MS. *sādhyasiddhatvāt*.

⁷ Tib. *inserts deḥi rtsa ba can yin paḥi phyir ro = satadmulatvāt*.

guruparvaṃ yad yogyāya śiṣyāya guruṇā vidhivad dīyate · upadeśa ity arthaḥ / katham sahaḥabhāvanā kartavyā / kim ekadeśa evāhośvid viśvam abhivyāpyetyāha¹ / *hinety* ādi · ayam uddeśaḥ · tasyaiva vyākhyānam *śūṣṭmapadārtham* ātmanas cittacaittāḥ / bhāvam ātmanaḥ śariraṃ dvābhyām iti svadehāvayavāḥ · ṣaḍindriyaṃ dehaśthāś cakṣurādayaḥ · *sthira-calam* iti · bāhyās cetanācetanāḥ / *naivāham* iti² · nāham eva kevalaṃ mahāsukhasvabhāvo Vajradharaḥ · kin tu hi *sarvāṇy etāni tulyaceṣṭāni* abhinnasvabhāvāni · katham ity āha · *tattvabhāvanair* iti · asyaiva vyākhyānam · *samarasair* iti · asyāpi vyākhyānam / *samam* ity ādi · sadṛśam ity arthaḥ · tasyeti hīnamadhyādeḥ / *rasaḥ* sāraṃ bhāva ity paryayāḥ / ko 'sau rasaḥ · *cakraḥ* · mahāsukhalakṣaṇaḥ sahaja ity arthaḥ · samudāyārtham āha / *samarasam ekasvabhāvatvaṇ* ceti · tat punaḥ samarasatvaṃ katham bhāvayet / *mad* ity ādi · *evaṃ matveti* · evam avadhārya · *susamāhita* iti sarvāvasthāsu tad eva sphuṭikartum āha · *khāne pāna* ity ādi · *sātatyam* iti · surasavāhi[33a/31b 1]tam³ · *mahāmudrety* ādi / mahāmudrārtham · anenādhimokṣayoga uktaḥ / idānīm · atrārthe cetasaḥ sthīrikaraṇam āha / *bhāvyan*te hīty ādi / *jagat sarvam* iti · sattvabhājanalokāḥ · te sarve bhāvyanta eva kasmād ity āha · *manaseti* vikalpajñānena yadi na vikalpyante · na tarhi bhāvyante · ity āha · *sarvadharmeti* / parijñānam sahajārūpatayā *naiva bhāvanety* arthaḥ || *sthīracalety* ādi · sarve paramam eva tattvaṃ / tattvarūpeṇa bhāvyante · kim punaḥ tat paraṃ tattvaṃ⁴ *ātmety* ādi / ātmanaḥ svacittasya sahaḥalakṣaṇasya svarūpaṃ / *teṣām ekam* iti sahaḥalakṣaṇam tattvaṃ / kim punas tad ekam ityādi · *svasamvedyam* / nanu bhūtakotiḥ sarvadharmāṇāṃ tattvaṃ nātaḥ paraṃ tattvaṃ astītyāha · *svasamvedyād* iti / mahāsukhamayāc cittād eva mahāmudrāsiddhir bhavet · *svasamvedyam* iti · mahāsukhalakṣaṇam cittam evotpannakramapakṣe *bhāvanā* · *sva(sam)vedyam[am]* iti · yat kiñcit · dṛśyate · sattvānāṃ karmavipākajanitaṃ vaicitraṃ sthāvarajaṅgamādikaṃ tad eva karma · yady atra⁵ karmotpadyate svasamvedyāt · katham tarhi mahāmudrāsiddhiḥ / tad artham āha · *bodhanād* iti · bodho grāhyagrāhakarūpeṇa pratipattiḥ · tasmāt karmotpadyate na punar viśvasya sahajaikarasa [33b/32a 3] bhāvāt · ata eva yasmāt sahajamayaṃ karma tasmāt *svayaṃ kartā svayaṃ karteti* tadvyatiriktasyānyasya kartarabhāvāt / *svayam* eva kartā sukṛtaduḥsthitakarmāṇāṃ · *svayam* eva *rājata* iti rājā · *svayam* eva sakalakleśakṣaye prabhavātīti · prabhuḥ / rāgam ityādi · rāgādayas *tatpada* iti svasamvedyapade bhāvanāyāṃ kaleti ṣoḍaśim api kalāṃ *nārghanti* na labhante vidyāt karaṇāya⁶ · idānīm svasamvedyasya svabhāvam āha · *dharmodbhavam* iti ·

¹ MS. *abhivyāpyoha*.² Tib. *na ſiḍ yin ſes bya ba* = *evāham* iti.³ Tib. *rañ giṣ ſes bya ba ni rañ gi nañ giṣ hjug paḥo* = *svata iti nījasvabhāvena vartate*.⁴ Add: *ātmabhāva ity ādi uktaṃ*. Tib. *yañ dehi dam paḥi de ſiḍ gañ yin ſes na* | *bdag gi dños poḥi ſes bya ba la sogs pa gsuñs te* | *bdag ſiḍ ſes bya ba ni*, &c.⁵ MS. *yady otra*.⁶ MS. *kalāṃ nā vidyāt karaṇāya* with a mark of omission after *nā* and then on the

dharma [ārya] āryadharmāḥ teṣāṃ samudayo 'sminn iti · dharmodayo dharmadhātuh / iha ta<n>mudrāyoṣitkamalaṃ dharmodayaḥ / tathā 'dhimokṣavaśāt · tasminn udbhavo 'syeti dharmo<dayo>dbhavaṃ jñānaṃ kīdṛṣaṃ khasamaṃ · ākāśasvabhāvaṃ upāyo margaḥ / sa cānekaprakāraḥ · ukto vaksyati ca · anekenāpy upāyena niṣpannakramapakṣe sahaJamātram evaiko bhāvyah / kathaṃ tena mahāvajradharapadaprāptir ity āha · *trailokyā* ity ādi / daśadiktryadhavartināṃ buddhānāṃ kāyavākcitta[m]guhyāni pratyekam anantāni trayo lokāḥ / teṣāṃ samāhāraḥ · trailokyaṃ mahāvajradharaḥ · sa tatra jātaḥ / tasmā jātāṃ jñānaṃ bhāvayet / kena rūpeṇa prajñopāyasvabhāvata iti · prakṛṣṭaṃ jñānaṃ prajñā [34a/32b 4] dharmakāyaḥ / upāyo jagadarthakaraṇāya tanniṣyandabhūtasambhoganirmāṇakāyadvayaṃ tayos tatsvabhāvataḥ · tatsvabhāvo jāta ity ārthaḥ / kathaṃ tayoḥ svarūpeṇa jāta ity āha · *śukrety* ādi · *Bhagavān* iti · kāyadvayaṣaṃgrāhaka upāya uktaḥ *tat sukham* iti · yat tat sukhaṃ khasamaṃ jñānam uktaṃ · tat kāmīnī prajñety arthaḥ / *ekānekety* ādi · asāv iti · upāyabhāgaḥ śukrākāraḥ · ekānekasvabhāvavirahatvāt · niḥsvabhāvo vicārasūnya ity arthaḥ / ataḥ kāraṇān nāsau bhāvyā vitathatvenāśutarabodhiprāpter ayogāt / *kṣaṇeti* · *ekā ratih* prītiḥ sahaJamahāsukhajñānaṃ sarvadharmasūnyatā saiva parā śreṣṭhā bhāvanīyety ārthaḥ / tatraikānekavicārasyāvidyamānatvād iti bhāvaḥ / yadi tatra vicārasyānavakāśaḥ / kathaṃ jñāyate tad ity āha / *svasaṃvedyety* ādi / nānyena kathyate pratyātmavedyaṃ *vākpatha*¹ iti · vācaḥ panthā pratipattir vākpathasyātītagocaraḥ / tadviṣayātīkrānta ity arthaḥ / *adhiṣṭhānakrama* ity ādi · sarvatathāgatānāṃ kāyavākcittasaṃgrāhakatvena tanmayam / pṛthivyādinā ślokena dvayena sahaJabhāvanāyāḥ phalam āha · kathaṃ pṛthivyādibhir na bādhya[34b/33a 5]-te yata ākāṅkṣamāṇo bhāvakaḥ pṛthivyām unmajjati nijjati · tiraḥ kuḍyaṃ tiraḥ parvatam asajjamāno gacchaty āgacchati / viśaṣastrādibhiś ca na kliṣyate · apām upariṣṭhād adhaṣṭāc ca sete nisīdati · tiṣṭhati caṃkramate vātavrṣṭyādibhiś ca na kliṣyate / evam anyat(h)āpi vojyaṃ / *svapara-saṃvittivedanam* iti svaparacittāny atītānāgatapratyutpannāni jānāti · *svargamartyety* ādi · *ekamūrtir* ekasvabhāvaḥ *svapareti* gatārthaḥ / āgamāntarebhyo Hevajratantrasya viśeṣadarśanārtham āha / *samastety* ādi · vedāḥ · ṛgvajuh / sāmātharvalakṣaṇāḥ siddhāntāḥ · tīrthikapraṇītāḥ · purāṇādayaḥ / śrāvakaṇṭakasūtrāntādayaś ca siddhiḥ · punarbhavasyānta ebhir iti kṛtvā *karmaṣrasarāḥ* kriyātantrādayaḥ · ebhir uktalakṣaṇā *siddhir na syāt* / pāramitānaye kiṃ bhavati na bhavatīty āha / *bhaved* ity ādi *śuddhyety*² anenātmanah kleśajñeyāvaraṇakṣalanād iti śuddhiḥ · ṣaṭpāramitālakṣaṇamargaḥ tayā śuddhyā bhavaty eva bodhiḥ / kin tu *punarjan*<m>a iti · trikalpāsaṃkhyajanmaparamparayaity arthaḥ · tatra yogatantre 'pi ihaiva

edge of the folio what appears to be *dyānti labhante*. The Tibetan is quite certain but leaves *vidyāt karaṇāya* unaccounted for. *bcu drug char yan zhes bya ba ni nams par byed par mi nus paḥo* "even a sixteenth part" that is to say it cannot be harmed (even by that much)'.¹ MS. *vākpantha*.² MS. *śuddhyanty*.

janmani bodhir uktā · tebhyaḥ ko 'syātīśaya ity āha / *na ca tenety* ādi / tena svasaṃvedyalakṣaṇena saha jena vinā · ihaiva janmani janmāntare vā na siddhiḥ · [35a/33b 6] asya tarhi tebhyaḥ ko viśeṣa ity āha / *Hevajram* ity ādi / tantrāntare sucitrasya saha<ja>sya Hevajra eva parisphuṭākāreṇokta-tvāt¹ / ataḥ kāraṇān *na jñātaṃ yena Hevajram* tasya śrutacintābhāvanā-parīśramo 'pi vyārtha eveti saṃdarśayati · nanu durlabhā bodhiḥ katham ihaiva janmani prāpyate vetyāha · *nadīty* ādi · nadīśroto nadipravāhaḥ / tadvad aparicchhedena · dīpajyotir dīpaśekhā tasyāḥ *pravāhaḥ* / tadvat *satataṃ* niranteraṃ *tattvayogaḥ* saha jānandayogaḥ · tena *sthātavayam ahorātram* / evaṃ saty avaśyam ihaiva janmani bodhiḥ sidhyatīty arthaḥ / *mahāyogīno* Nairātmyādayaḥ tāsāṃ melāyakam *melakaḥ* · kūṭāgāre saha-jānande ca · tad dyotakapaṭalas tathoktaḥ ||
iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ aṣṭamaḥ paṭalaḥ ||

PART I. CHAPTER IX

viśuddhipaṭalam iti / viśuddhyanty anayeti viśuddhiḥ · yayāsarvabhāvāḥ · nirdoṣā bhavanti sā viśuddhiḥ / tad dyotakam paṭalam viśuddhipaṭalam / *sarveṣāṃ bhāvānām* vyāpinī *viśuddhiḥ* · *tathatā* sarvadharme śūnyatā · *smṛtety* aṣṭame paṭale kathitā · *paścād* ity adhunā *devatānām* Vajragauryaḍīnām kathan tad aśuddham · katham vā viśodhyate / *śaḍīndriyam* i[35b/34a 7]tyādi / *svabhāveneti* / tathatāsvabhāvena · yadi śuddham kim artham viśodhyate · *ajñānety* ādi · *ajñānaṃ* svabhāvāparijñānaṃ jñeyāvaraṇam · *kleśā* rāgādayaḥ kleśāvaraṇam tair *āvṛtam* ācchāditam · ataḥ kāraṇād *viśodhyate* · yā tarhi tathatātmikā śuddhiḥ kīḍṛśī satyāha / prāg aṣṭame paṭale kathitā nānyayā śuddhyā viśuddhyata iti bhāvāḥ / *viśayāṇām* iti · rūpāḍīnām *svasaṃvedyasukham* param utkr̥ṣṭā śuddhiḥ / *ye* 'py *anya* iti bāhyarūpādayaḥ *śuddhabhāvāḥ* śuddhasvabhāvāḥ kuta ity āha / yasmād *buddhamayaṃ jagat* saha jamaṃ jagat sacarācaram / idānīm *He Bhavann* ity ādinā devatāviśuddhiṃ prcchati · *caḁṣuṣeti* gr̥hyate paricchidyate veti paricchinnatti · *āsvādanaṃ* rasaḥ / *āpnuta* iti gr̥hṇāti · yady aśuddhā na tarhi *sevitavyā* ity āha / *sevitavyā* iti sevārhaḥ · katham ete nirviṣikartavyā ity āha / *rūpaskandhety* ādi / Vajrā śuddhyā rūpaskandham parijñāyety arthaḥ / ata āha *tattvayogina* iti · *aiśāna* ity ādinā bāhyam ārabhate · nanv abhyantara-pute Gaurī paṭhitā tat katham bāhyapute pi paṭhyata ity āha / *apareti* / anyā Gaurī nāmaiva *punaḥ* samam / *dvidevatīti* devyau [36a/35a 1] dvāv ity arthaḥ / sthānabhedo devīnām bhedaparijñānārtham uktaḥ / viśuddhirūpatā punar āsām āha · *rūpa* ity ādinā *tattvayogina* iti devatātattvayoginaḥ · *bhujānām* ity ādinā · ṣoḁśasabhujānām tattvam ṣoḁśaśūnyatā · tad yathā ·

¹ Tib. *rgyud gzan las ni lhan cig skyes pa bstan pa tsam zig tu zad la* / *dGyes paḥi rDorje ḥdi las ni yois su gsal baḥi rnam pa gsuṃs paḥi phyir ro* / 'In the other tantras they simply teach of the Innate, but in the Hevajra it is taught in a very clear way.'

adhyātmaśūnyatā · bahirdhāśūnyatā · adhyātmabahirdhāśūnyatā · mahāśūnyatā · śūnyatāśūnyatā · paramārthaśūnyatā · saṃskṛtaśūnyatā¹ · asaṃskṛtaśūnyatā · atyantaśūnyatā · anavarāgraśūnyatā · anavakāraśūnyatā · svalakṣaṇaśūnyatā · prakṛtiśūnyatā · sarvadharmāśūnyatā · abhāvaśūnyatā · abhāvasvabhāvaśūnyatā · etā eva bhujāḥ kṛtā ity arthaḥ / *caraṇā mārāṇām bhaṅgaviśuddhiḥ* · skandhamāraḥ kleśamāro mṛtyumāro devaputramāraś ceti · mukheti mukhānām · *trivajriṇeti* · kāyavākchittavajraiḥ · *pṛthivī* ādi · pṛthivyādinām viśuddhiḥ Pukkasyādibhir ity arthaḥ / *etenety* ādi / skandham iti skandhādayaḥ / evaṃ tāvad utpattikramapakṣe viśuddhim ākhyāya · punar utpannakramapakṣe tām evaīkarasām viśuddhim āha / *yena* ity ādi yena yena rūpādinā loko badhyate / tenaivāhaṃ muñcāmi · nāpi devatādyākārabhāvanayā · yadi te[36b/35b 2]na tenaiva mucyate lokas tarhi katham badhyata iti ity āha / *mūhyati lokas* tatraivedaṃ satyābhiniveśāt · *veti na tattvaṃ* teṣām anutpādas tattvaṃ tan na veti tattvavivarjita · anutpādabhāvanārahitaḥ siddhim Vajradharapadaṃ na prāpnotīti bhāvaḥ · yata evaṃ *tasmāt* kāraṇād gandhādayaḥ paramārthatō naiva naiva vidyanta iti bhāvaḥ · *na ca cittasyāpi viśuddhiḥ* · pṛthakkartavyā · tasyā apy anutpādarūpatvāt / *sarvaviśuddheti* sarvajagadvīśuddham · kayā uktayā sarvadharmāśūnyatāviśuddhyā / ataḥ *śuddhasvabhāvaṃ jagat* / kaḥ punar evaṃ jānātīty āha / *jagad aham manyo jānāmīty* arthaḥ /

iti Yogaratnamālāyām Hevajrapañjikāyām

viśuddhipaṭalo navamaḥ ||

PART I. CHAPTER X

idānīm śiṣyāṇām abhiṣeko dātavyaḥ / sa cātra lekhyamaṇḍala eva dātavyaḥ / tadartham āha · *athāta* ity ādi *yathākramam* aviparītavidhiṃ · śiṣyo 'pi yathā vidhinābhiṣicyate so 'pi vidhiḥ pravakṣyate iti yojyaṃ / *vasudhām* iti · pṛthivīm devatātmaka ity dvibhūjahevajrayogayuktaḥ HŪM-*vajri-kṛtyeti* / śūnyatām vibhāvya REPHEṇa sūryamaṇḍalaṃ tad upari HŪM-kāreṇa viśvavajraṃ tābhyām vajramayīm bhuvam vajraprākārapañjaraṃ tadbahir vajrāgnimālām vicintya OM RAKṢA 3 [37a/36a 3] HŪM 3 phaṭ svāhety anenādhiṣṭhāya · maṇḍalaṃ likheta · *bodhisattvā* vajrapāṇiprabhṛtayaḥ / *trayahastam* ity ādi · *āṅuṣṭhayādhikam* eva tad ity arthaḥ / iti maṇḍaloddeśaḥ paścād asya nirdeśo bhaviṣyati / abhiṣekam prastavan āha / *vidyety* ādi · divyā iti · uttamāḥ · *athaveti* yady aśaktaḥ / tadā *yathālabdhā* yauvanapradhārāḥ praveśayet · mahārāganayaś cāyaṃ yoginīnaya iti · iti śiṣyālakṣaṇoddeśaḥ / idānīm guhyābhiṣekham uddeśayati · *tāvat sevryate mudreti* || mudrāyās tv iti śiṣyāyāḥ · *upāyasyeti* śiṣyasya · *kāritavya* ity ādi · tasyām eva prajñāyām · *samarasaṃ* prajñābhiṣekam śiṣyagocare śiṣya-

¹ MS. *saṃvṛta* for *saṃskṛta*.

mukham udghāṭya · etena kiṃ syād ity āha / *svasaṃvedyād* iti · ata eva samarasāt svasaṃvedyaṃ jñānaṃ bhavet / kiṃ viśiṣṭaṃ tad ity āha / *svaparety* ādi · svaparavibhāgabhedarahitaṃ · khasamam iti · nirābhā-sattvenākāśasamaṃ / niḥkleśatvāt · *virajaṃ* · prapañcātītatvāt · *śūnyaṃ bhāva* utpā[37b/36b 2]daḥ abhāvo vināśaḥ · bhāvātmāsyeti¹ tathoktaḥ *param* iti paramārtharūpaṃ sarvadharmāṇāṃ śūnyatā *prajñā* · *upāyo* mahākaruṇā · sarvasattveṣv ātmasamatānubhavaḥ / tābhyāṃ *vyatimīśraṃ* / taylor ekarūpatvena prakhyānāt / *rāgaḥ* paramānandaḥ / *arāgo*² viramānandaḥ / tābhyāṃ vyatimīśrarūpaṃ *prāṇinaḥ* sattvāḥ · teṣāṃ sa eva jīvaṃ · tena vinā jivitābhāvāt || *paramākṣaro* 'nādinidhanaḥ / dharmadhātūrūpatvāt / *vyāpī* sarvadharmāṇāṃ tanmayatvāt / *sarvadehe vyavasthita* iti · vijñānādhiṣṭhitatvāt · jīvadehānāṃ · tasmād eva jagadutpattiḥ / tadāt-makarmakleśodbhavatvād ity etad āha / *bhāvāḥ* śarīraṃ · *abhāvo* vedanādi · anyāni ṣaḍindriyāṇi *yāni tāniti* bāhyā bhāvāḥ sthiracalādayaḥ · tīrthikair api sa evātmāditvena parikalpita ity etad api pratiśādayan āha / *sarvaṃ vijñānarūpaṃ* ceti vedāntavādināḥ / cidrūpaḥ *puruṣa* iti saṃkhyā || *pudgala* iti pudgalavādināḥ || nityo jagatkartā *īśvara* iti siddhāntavādināḥ / [38a/37a 3] *ātmaiva* jāyate · jīvati mriyate · badhyate · mucyate³ ātmavādināḥ / *jīva* iti digambarāḥ *sattva* iti sattvavādināḥ || *kāla* iti kālavādināḥ

kālaḥ pacati bhūtāni kālaḥ saṃharati prajāḥ ||

kālaḥ svapiti jāgarti kālo hi duratikrama || iti

pūryate karmabhir *galati* teṣāṃ eva nirjaraṇāt · evaṃ pudgalavādināḥ || *sarvabhāvā* laukikalokottarāḥ *māyārūpī* ceti vicitranirmāṇanirmāteva tataḥ samarasam punaḥ śiṣyāya gocaraṃ · kartavyam ity āha³ · *prathamānanda-mātran* tv iti / ānandamātraṃ · sādharmaṇasukham ity arthaḥ / *dviṣaṃkhyata* iti · dvitīyaṃ *trītiyaṃ* iti bhinnayogaḥ kāryaḥ / *viramākhyam* viramānandaḥ / *sahajaṃ* iti · sahajānandarūpaḥ / ity ekā vyākhyā · *prathamam* ity ādi · prathamādau · ācāryābhiṣeke bāhyakamalakulīśayogād ānandamātram utpadyate · kasmāt · ānandamātraṃ sādharmaṇarūpatvāt / anyo 'pi kamalakulīśayogataḥ / tathāvidhasukham anubhavantīti kṛtvā ānandamātram ucyate · *paramānandam* ity ādi · param utkrīṣṭaṃ gurūpadeśato guhyamaṇinā samvedanāt / *dviṣaṃkhyā* iti · dvitīyābhiṣekasaṃkhyā [38b/37b 4] *trītiyaṃ* ity ādi / viśiṣṭottararamo *viramaḥ*⁴ prajñābhiṣekalakṣaṇaḥ / tadan-targatamaṇinā mahāsukhasya vedanāt || *caturtham* ity ādi · caturtham caturthābhiṣekaḥ · *sahaja* iti · apratiṣṭhitanirvāṇadhātūrūpatayā saṃvedanāt / evaṃ śiṣyagocarikartavye sahajānanda eva samarasādisābdena lakṣaṇabhedena⁵ nirdiṣṭe tasyāṃ Bhagavataḥ parśadi parivṛtaṃ⁶ tad āha

¹ For *bhāvātmā* Tib. *de dag gi bdag nid can* = *tayoḥ svabhāvātmā*.

² MS. has *rāgo* for *arāgo*. Tib. *chags dan bral ba*.

³ Tib. *yañ de lta buhi ro mñam par hgyur ba de ji ltar slob ma rnams kyi spyod yul du hgyur bar bya zes na* / = *tata idrīṣaṃ samarasam śiṣyānāṃ gocaraṃ katham kartavyam ity āha*.

⁴ MS. *vigamaḥ*.

⁵ Tib. *skad cig mañi dbye bas* = *kṣaṇabhedena*.

⁶ MS. *yadvṛttaṃ*. Tib. *gañ dag gis yoñs su bskor ba* = *yatparivṛtaṃ* (or: *yayā parivṛtaṃ*).

saṃgītikārah / *evam* ity ādi · *vismaya* iti · āścaryaprāptyā · *avanau* pṛthivyām
patitāḥ / kim arthaṃ patitā ity āha · *prathamānandaṃ jagadrūpaṃ* ity ādi ·
 jagadrūpaṃ jagad vedyatvāt / *paramānandaṃ jagad* iti · mārgarūpatvena
 saṃvṛti satyabhāvatvāt / *tatheti* · tathaivety arthaḥ / yo 'pi *viramānanda-*
rūpatvenākhyātaḥ / *susūksmacittapratiavedyarūpaḥ* so 'pi jagat saṃvṛti-
 satyasvabhāvacittamātrasyāpi saṃvṛtisaṃvṛtyatvena saṃgrāhāt / *evākāro* ·
 avadhāraṇe draṣṭavyaḥ / trividha eva laukiko jagadvedyatvāj jagad ucyate ·
na vidyēt sahaṃ triṣv iti · nāpy eteṣu sahaṃ asti · samvedyate
 vā · vilakṣaṇatvād ity arthaḥ / *iti* śabdaḥ saṃgītikāravacanaparisamāpty
 arthaḥ / *evam* sati vismayam ā[39a/38a 5]pannā iti || *Bhagavān* āheti
 saṃgītikārasya vacanaṃ *sarvabuddhaiḥ* sahābhinnasārīra *ekaviṅgrahaḥ* /
 saṃśayam *apanīyam* iti · saṃśayam apanīyate yena *divyaṃ* śreṣṭhaṃ
bodhaye pratipattaye · na rāga ity ādi · rāgaḥ paramānandaḥ *virāgo* vira-
 mānandaḥ · *madhyameti* prathamānandaḥ / etat trayam samyaksambodhirū-
 peṇa *nopalabhyate* · *trayāṇām* iti · eṣān tu trayāṇāṃ varjanāt pṛthakkaraṇāt¹/
sahaja iti sahaṃjānandaḥ sambodhiḥ · sambodhihetutvāt · *na rāga* iti ·
 rāgāmbanantvād rāgaḥ / prathamābhiṣekaḥ / *virāgo* viśiṣṭasukhālambana-
 tvāt · tṛtīyābhiṣekaḥ / *madhyameti* · tayoṛ madhye ca dvitīyābhiṣekaḥ
nopalabhyate samyaksambodheḥ samanantarakāraṇarūpatvena · ataḥ
 karaṇād uktaṃ *trayāṇām varjanād* iti / *sahaja* iti · sahaṃjābhiṣekaḥ sahaṃjāś
 caturtha ity arthaḥ / *sambodhir ucyata* iti kāraṇa kāryopacārāt² · anyatrāpi
 sekāntare kasmān nocyata iti kāraṇakāraṇatvād iti bhāvaḥ · ata evoktaṃ
ānandatrayavarjitaṃ iti · yady anyatra sarvathaiva na syāt / tadā tasya
 sahaṃjākṣaṇasya vyāpakatvam³ eva na labhyate · tasmān mukhyakāraṇatvena
 sahaṃjāḥ sambodhir ucyā[39b/38b 6]ta iti · idānīm katham api sahaṃjam
 uttānikartum āha / *viramety* ādi · viramānandasyādaḥ kim paramānanda
 evāpannety āha · *ānandatrayavarjitaṃ* iti · arthād uktaṃ bhavati / para-
 mānandād ūrddhvam iti · tathā trayodaśe paṭale vakṣyati ·

sahaṃjānandasvabhāvo 'haṃ paramāntam viramādikaṃ⁴ ·

ekā vyākhyā · *viramādāv* iti tṛtīyābhiṣekādaḥ lakṣayet / yathāyogataḥ
 pratipattiṃ kuryāt · kim viśiṣṭam tad ity āha / *ānandatrayavarjitaṃ* ·
 ānandaparamaviramarahitaḥ · tebhyo vilakṣaṇarūpatvena bhinnasvabhā-
 vatvāt · *evam* samyagupalakṣite sahaṃjē · upadeśeṇa bhāvayataḥ samādhaya
 utpadyante · tān āha⁵ · *meghopamaḥ* · *māyopamaḥ* *svapnopamaḥ* *svapna-*
jāgaropamaś ceti · *prathamam* iti prathamābhyāsasamaye katham *megho-*
pamaḥ · tatra meghacchannapūrṇacandravat / aparispṛṇatvāt / katham
māyopamaḥ · tasya mahāsukharasanimagnasya jagan māyeva prakhyānāt ·

¹ MS. *pṛtak raṇāt*. Tib. *tha dad du byas paḥo*.

² MS. *kāryopacarāt*.

³ Tib. *lhan ciḡ skyes pa ṣes bya ba khyab pa po ṇid* = sahaṃjasya nāma vyāpakatvam.

⁴ See II. ii. 40.

⁵ Tib. *bsgom paḥi tiñ ne ḥdzin las skyes pa gañ yin pa de bstan pa* = literally: *bhāvanāyāḥ samādhau yad utpadyate tad āha*, but probably should be: *bhāvanāyāḥ samādhaya yā utpadyante tān āha* |.

yadā sāksād bhavati tadā siddhaḥ / *sahaseti* · tad ūrddhvaṃ *svapnopamaḥ* katham svapnopamaḥ svaparayor anupalambhāt · tasmāt *svapnajāgaropamaḥ* / jāgratasvapnāvasthayor abhedena samāhitatvāt / evaṃ catuṣsamādhiniṣpattau yogī katham sidhyatīty āha / *abhede*[40a/39a 7]ty ādi · rūpādinām bhedābhāvo · abhedaḥ · katham bhedābhāvaḥ · *lakṣaṇāsiddhau* satyām bhedābhāvaḥ / lakṣyate 'neneti lakṣaṇam svabhāvas *tasyāsiddhau* · sarvabhāvānām mahāsukhatvena niḥsvabhāvīkaraṇāt · *mudrāyogīti* · mahāmudrāyogī sidhyatīty arthaḥ / *ititi* · evaṃvidhā mahāmudrāsiddhiḥ sekair vinā <na> bhavatīti¹ · abhiṣekhā dātavyā iti hetoḥ śāstā Vajradharaḥ tadarthaṃ *maṇḍalam* āha · *samujjvalan* nānāratnair alaṅkṛtaṃ · *vicitracāmarair* iti nānāvarṇacāmaraiḥ · *vastrācchādītakandharā* iti nūtanavastra-veṣṭitagrivā · *pañcaratnāni* · prabāla · muktā · rājāvartā · suvarṇa · raupyāṇi · *dadyād* iti sthāpayet / *cakreśasyety* ādinā pūrvasevām āha · *prāg* iti bhūmiśodhanāt purvaṃ / *A-kārādīmantra* iti · A-kāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt / OM ĀḤ HŪM PHAṬ SVĀHeti baliḥ / pūjā 'bhyarthanā guroḥ · *yathākhyāteti* Tattvasaṃgrahādu · *Vajrasattva* iti Hevajrah · *paścād* iti · sekapradānānantaraṃ viśuddhaṃ sāmśārikair doṣaiḥ · [40b/39b 7] *jñānarūpiṇam* sarvajñājñānasamaṃ / *samsāravavyavadāneneti* · yatra jñāne bhavanirvāṇayor *nāsti bheda* iti śeṣaḥ sarvaprapaṇcātītatvād iti bhāvaḥ / etad eva gāthādvayena spaṣṭayati / *paramety* ādi · paramaratih paramā prajñā · prabhāsvaralakṣaṇam jñānam tasyām na *bhāva* iti na kiñcid bhāvyaṃ asti · *bhāvakaṃ* cittam tad api nāsti · *vigrahaṃ* śarīraṃ · *grāhyaṃ* pratibhāsamānam vastu · *grāhakaṃ* cakṣurādi · evaṃ *māṃsaṣoṇitādayo* 'pi na santi · itthaṃ kleśāvaraṇāsambhavaṃ pratipādyā · jñeyāvaraṇāsambhavaṃ pratipādayan āha / na dṛśyam iti · dṛśyādi²bāhyā bhāvanā na vidyanta iti / *nistarāṅgety* ādi · tarāṅgā vikalpāḥ · teṣāṃ kṣayān nistarāṅgaḥ³ · vicitro nānāprakārapratibhāsaḥ · tasyābhāvād *avicitram* iti⁴ evaṃ ukte Bhagavatā · *āheti* prṣṭavān Vajragarbhaḥ / kim artham āha · *kasmād* ity ādi · ayam abhiprāyaḥ / sahajarūpatvena prakṛtipariśuddho dehaḥ / kasmāt sāsravo mahābhūtātmaḥ / sadṛśāt kāraṇāt · sadṛśasyaiva kāryasyotpādo yukta iti nyāyāt · prabhāsvaravyutthitavajradharaśarīravat / sahajajanitvāt sarveṣāṃ dehaḥ syād iti bhāvaḥ / *Bhagavān āheti* · laukika evāyam sukhāmātraṃ katham sahaja ity ucyate · sā[41a/40b 2]dṛśāt / karuṇārūpatvāt / ata āha · *bolakakkolayogeneti* · sprśyamānakāthinyane dharmāḥ · dharmiṇi *prthivi* · bodhicittam śukram · *drava*-svabhāvatvāt · *gharṣaṇāt tejaḥ* śukrasya *gamaṇād vāyuḥ* / tatsukham ākāśadhātuḥ / anābhāsarūpatvāt / bhavatu pañcātmatkāṭā skandhasya mahāsukhajani-tatvenānāśravarūpatā tu kasmān na syāt / ata āha · *tasmād* ity ādi · sāmṃvṛtaṃ kamalakuliśaṃ janitaṃ na *tattvākhyam* pāramārthikaṃ sahajaṃ / kasmād

¹ Tib. *hbyun bar mi hgyur bas* = na bhavati.

² MS. *dṛśyāpi*. Tib. *mthoñ bar bya ba la sogs pañi* = dṛśyādi.

³ MS. *nistarāṅga*.

⁴ MS. *citto nānā, &c. . . vicitram iti*.

ity āha · mahābhūta ity ādi · mahābhūtajanakatvāt · mahābhūta ity ucyate¹ / tarhi katham prāg varṇita² ity āha / *sahajety* ādi · ādhyātmikaprajñopāyābhyām sahaajābhyām yad utpannam anāśravalakṣaṇam tatsahajam paramārthaśabdenocyate · etad eva sphuṭikartum āha · *svabhāvam* ity ādi · sarvadharmāṇām prakṛtis tathatā bhūtakotiḥ svabhāva iti paryāyāḥ / tad eva sahaśaśabdena prāg uktam na sukhamātram kiṃ viśiṣṭam tat · sarvetyādi · *sarvākārāḥ* sarvabuddhadharmāḥ · samkṣepaḥ *samvaram* tadāsritatvāt · sarvadharmāṇām · evam ādhyātmikaprajñopāyajanitam³ sahajam ākhyāyā · idānīm anāmbana⁴rūpaprajñopāya [41b/41a 3] janitam sahajam ākhyātukāma āha · *krpetyādi* · sarvasattveṣv ātmasamatācittam krpā⁵ saiva paramopāyaḥ / samyaksambodhiprasāadhanopāyarūpatvāt / sa ca yogī · yoginām pradhānadharmatvāt / *mudrā* prajñā kāsāv⁶ ity āha · śūnyatā sarvadharmāṇām anutpādaḥ / katham anutpādaḥ śūnyatā · āha · *hetuviyogataḥ* / svataḥ parata ubhayato 'nubhayataḥ sarvabhāvānām anutpatteḥ · anutpādalakṣaṇā śūnyatā saiva paramā prajñā · tābhyām *abhinnam* prabhāśvaralakṣaṇam pāramārthikasambodhicittaśabdena kathitam · na punar⁷ bāhyamudrāsukhānubhavamātram iti bhāvaḥ / ataḥ kevalam utpannakramam yogī bhāvayan mantrajāpādikaṃ kuryān na vety āha / *na mantrety* ādi mantraḥ OM-kārādiḥ / *tapas* trivelaparivartādiḥ / agnau ghr̥tādīnām havanam *homāḥ* / maṇḍalamadhyavartino *māṇḍaleyāḥ* / maṇḍalam kūṭāgāram · tarhi mantrajāpādiphalam yogino⁸ na syād ity ata āha / *sa* ity ādi · niṣpannakramasahajabhāvanāsamādhimantrādinām tattvam yathoktam · *bodhicittam* tad eva *samājāḥ* sarvadharmāṇām ekarasamīlanam *tadrūpo* bhaved yogī · ayam evātra⁹ [42a/41b 3] caturtho mahāmudrābhīṣekaḥ · sarvavikalpamalānām kṣālanāt sāksād anena || abhiṣekadyotakaḥ paṭalas tathoktaḥ ||

iti Yogaratnamālāyām Hevajrapañjikāyām daśamaḥ paṭalaḥ ||

PART I. CHAPTER XI

mantranītau sattvānām avatāraṇāya catasro dṛṣṭayaḥ / pātanā · vaśyā · ākṛṣṭiḥ · stambhanā ceti · *samety* ādi · *samā* avakrā *krūrāḥ* sakrodhā *lalāṭi* puttaliḥbhyām *lalāṭāśritā* *pātanā* · yā *vāmāśritābhyām* vāmaprekṣaṇī sā *vaśyā* / yā *ūrdhvāśritābhyām* dakṣiṇaprekṣaṇī sā *ākṛṣṭiḥ*¹⁰ yā tu¹¹ *nāsājadāśritābhyām* samukhaprekṣaṇī sā stambhanā · nāsayā niḥsacala-*recako*

¹ MS. *i cya te for ity ucyate*.

² MS. *avarṇita*. Tib. *cihi phyir bñags par byed* = *katham varṇita*.

³ Tib. *thabs dan śes rab kyi tin ne ḥdzin las skyes paḥi* = *prajñopāyasaṃādhijanitam*.

⁴ MS. *idānīm nāmbana*, &c. Tib. *da ni dmigs pa med pa*, &c.

⁵ MS. *krpa*.

⁶ MS. *kāsau*.

⁷ MS. *na pu bāhya*, &c.

⁸ MS. *mantrajāpādimaṇḍalasya yogino*. Tib. *snags bzlas pa la sogs paḥi ḥdras bu*.

⁹ MS. *evāsa*. Tib. *de lta bu ni ḥdir*.

¹⁰ MS. *yā ākṛṣṭi*. Tib. *des dban du byaḥo* |.

¹¹ MS. *yā ta*.

vāyuh¹ / praviśan *pūrakah* · pūritābhyantarāḥ *kumbhakah* / praviśya niścali-
bhūtaḥ praśāntaḥ / āsām abhyāsasthānāny āha² / sarasadrumaḥ rakta-
kusumaḥ snuhitaruḥ sacalatṛṇaḥ *bhrāntiḥ* saṃśayaḥ · māraṇādṛṣṭir noktā ·
kasmān noktety āha / nātra kāryaṃ syāt / sattvāvatāraṇārthaṃ dṛṣṭayaḥ
proktā³ iti / *saptāvartam* saptajanmā · [42b/42a 3] *viramānandadūṣakīti*
sahajānandalakṣaṇā siddhiḥ / vaśyakarmaṇi *kurukullā* viśiṣyate · tasyāḥ
sādhanaṃ *saṃkṣiptam* · yat pūrvam uddiṣṭam tat vistareṇoddīṣṭam / uktaṃ
dvādaśabhiḥ kalpaiḥ · vistīrṇahevajratantre · *iṣuḥ* śaraḥ / *kārmukaṃ*
dhanuḥ / *utpalam* indīvaraṃ · *ankuśaṇ* ceti · sarvaṃ raktavarṇaṃ · *Vajro*
Vajradharaḥ · tasya *garbho* hrdayaṃ *Vajragarbhaḥ* / tasyābhibodhād
bodhiḥ sa *Vajragarbhābhisambodhiḥ* / tad dyotakaḥ kalpaḥ · tathoktaḥ ||
iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ prathamāḥ kalpaḥ ||

PART II. CHAPTER i

paṭādiṣu devatānāṃ · avasthānaṃ *pratiṣṭhā* · iha tu tadvidhiḥ pratiṣṭhā ·
tasyā lakṣaṇaṃ svarūpaṃ vajra iti Vajrapāṇi sarvatathāgatānāṃ kāya-
vakcittāni tāny eva · *sāraṃ* tad evātmā yasya sa tathoktaḥ / *homam* iti ·
vigṇavināśanārthaṃ *pradoṣe* vikālevelāyāṃ *adhivāsanādikaṃ kṛtveti* ·
adhivāsanāṃ yathāvidhinā kṛtvā · *sarvabuddhān praveśayed* iti · pratiṣṭhā-
paniyā . . .⁴

om̐ zes bya ba la sogs pa ni mchod paḥi snags bstan paḥo / *sna tshogs* zes
bya ba ni rnam pa sna tshogs paḥo / goṇ maḥi *rgyud kyi lugs rim par* zes
bya ba ni dGyes paḥi rDo rjeḥi rgyud rgyas paḥi cho gaḥi rim pas so /
skabs la babs paḥi sbyin sreg thams cad bstan paḥi phyir *ṣi baḥi thab khun*
zes bya ba la sogs gsuṇs te /

. . . *eṣv eva triṣu* yathāyogaṃ hotavyam āha / *tilam* ity ādi · *tvaṃ devī-
tyā*[43a/42b 3]*di* pṛthivyāvāhanamantraḥ prastāvād uktaḥ · arghādīmanthro
'gner eva ||

iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe prathamāḥ
paṭalaḥ ||

PART II. CHAPTER ii

Vajragarbha āheti pṛṣṭavān · *gaganavad* ityādi · *sattvānām* akuśalā dharmā
anādikālopacitā *gaganopamāḥ* · teṣāṃ pratipakṣaḥ *svādhidaivata*-bhāvanā ·

¹ Tib. *snaḥi rtse mo nas ḥbyuṇ ba ṇid kyi rluṇ ni ḥbyuṇ ba ṇid do* = nāsāyā niḥsaran sa recako vāyuh.

² After: āha. Tib. *rlon paḥi ṣiṇ zes bya ba la sogs pa gsuṇs te* = snigdhaṃṛkṣa ity ādi.

³ In place of *sattvāvatāraṇārthaṃ dṛṣṭayaḥ proktā*.

Tib. *lta stans bzi po bsgrubs nas ni* ||

mkhas pas sems can gzug par bya || = main text, I. xi 6.

⁴ Short passage missing in MS., but given by Tib.

tataś ca sāgaropame vipakṣarāśau *tumbikā*-sadṛśaḥ pratipakṣo na samarthah ·
 tasmād akuśalarāśeḥ samuttaraṇāya iti bhāvaḥ / tat *katham sattvās* tad-
 bhāvanayā *sidhyantiti* praśnārthaḥ || atra *Bhagavān āha* / *nairātmety* ādi /
yogaḥ samādhiḥ · tadyukta *ātmā atha* (vā)¹ *Śrīhevajrayoga*-yuktātmā yogī
 sakalavipakṣarāśim apahāya sidhyati · avaśyam eveti · nanu sāgaropamād
 vipakṣarāśeḥ *katham* devatāyogamātrāt² samuttaraṇam · yathā girigu-
 hāyām sakṛd jvalito vahnih · cirakālam upacitam tamassakandham upahanti ·
 tathāyam api *nairātmāhevajrabhāvanā*viśeṣa iti bhāvaḥ / tathāpi sakṛt
 pratipakṣabhāvanayā vipakṣavināśāt³ *katham* [43b/43a 4] siddhir na syād
 iti cet / satyam na hi vipakṣa⁴vināśamātrān mahāmudrāsiddhiḥ / api tu
 sambhāradvayasambhṛto 'sāv etat⁵ / tadartham āha / *kṣaṇam apy anyacitta*
sann iti · ananyacittā hi nāma śamathalakṣaṇo bhāvanāviśeṣaḥ sa ca kramād
 abhyāsalabhyaḥ / atas tam āha / *prathamety* ādi · *nisākāla* iti rātrau ·
 anyakāle vipakṣasambhāvāt / siddho 'ham iti · adhimuktiviśeṣāt / rātrau
 samāhitayoga uktaḥ / tadanyakāle niranantarayogam āha / *aṅghrity* ādi ·
sevayed iti · ārādhayet · kām ārādhayet · yoginīm *nairātmām* / *anyarūpa*
 iti · *nairātmāvilakṣaṇarūpaḥ* / *Vajragarbhet*y ādy upasamhāraḥ *kilbiṣā*
doṣaḥ / dārdhyotpādanārtham āha · *kautukenāpi* pakṣa iti māsārdham
dīnam · atyantasaṁhitarūpeṇa · *avicchinna*m iti · *sakṛd* iti pratyaham ·
 ekasandhyāyām abhyāsītā⁶ *bhayety* ādinā pratyayam darśayati · *evam* ity
 ādinā · *evam mṛṣyamāṇā* vimarśaśilā *hitam* kuśalam tasyodayam · *ahitasyā*-
 kuśalasyodayam lokacarita *raurava* iti narakahetau laukikacarite / ittham
 vartamānānām api pāpiṣṭhādīnām mahāmudrāsiddhiḥ · ko 'vakāśa iti ced
 āha / *pa*[44a/43b 5]*ñcānantaryety* ādi / vikalagātrā hīnāṅgaḥ · *cintayeti*
nairātmabhāvanayā || dhārmikāḥ tarhi na sidhyantity āha / *daśakuśalet*y
 ādi · *siddhiḥ* samādhilābhaḥ / ata eva *saṁhitāḥ* / *māsam* ity ādi / *guhyam* iti
 guhyavratam · *mudrālābhārtham* tato yoginībhir ādiśyate · *bodhicittene*ti
trīṣaṇagamanādi devatārūpacittam devatāyogaḥ / *saṁkalo* rakṣaṇīyādi ·
ekacittatā saṁkalo rakṣaṇīyādi · *bhavyeti* siddhibhavyā · *saṁkalpo* vikalpaḥ
 kṛṣṭveti · *ākṛṣya tām* iti varalabdham ākṛṣṭām vā · *dhairyapratyayād* iti
 dhairya · pratipadya⁷ kasmād ity āha · *na caryety* ādi · *yākyāteti* pūrvaṁ
 caryāpāṭale *bhīmarūpiṇi* kaṣṭataratvāt · *Vajragarbha āheti* · kim artham
 āha · *nairātmety* ādi / *mudreti* bāhyamudrā kim artham arthayata⁸ iti
mudrayā mudrayeti dvābhyām mudrābhyām *katham* mudrāsiddhiḥ syāt ·
strirūpaḥ *nairātmārūpaḥ* · *Bhagavata* iti Hevajrasya · *stanam* hitveti⁹

¹ MS. *atha* for *athavā*.

² Tib. *rnal lbyor tsam gyis* = -yogamātreṇa.

³ MS. *sakṛt bhāvanayā pratipakṣavināśāt*. Tib. *gñen poḥi phyogs skad cig tsam bsgoms pas mi mthun pas* (read *paḥi*) *ñams par hgyur ba śig yin na* / = text as amended.

⁴ MS. *pratipakṣa*-. Tib. *mi mthun paḥi phyogs*.

⁵ MS. -*saṁbhṛta sau vetat*. Tib. *tshogs gñis rdzogs pa des ni ḥthob par hgyur ro* ||.

⁶ MS. *abhyāsītā*.

⁷ Tib. *brtan pa bstan paḥi phyir śes bya ba ni brtan par rab tu bsgrub paḥi phyir ro* / = *dhairyapratyayād* iti *dhairyapratipādanārtham*.

⁸ MS. *arthiyata*.

⁹ MS. *hr̥tveti*. Tib. *spaṅs pa*.

stanadvayam apahr̥tya *tadbolaṃ* kuryād ity arthaḥ / *tirety* ādi pārśvadvayam *ghaṇṭheti* muṣkaḥ *kiṇṇalkena* naranāsayaḥ *bolaṃ* kuryāt || *mahārater* iti mahārāgamayasya *mudrāsiddhir* iti mahāmudrāsiddhiḥ / *yasmād* iti · anena krameṇa *vyakta*[44b/44b 1]*m avyaktasyeti* · utpattikramabhāvanāyuktasya · tatra mahāmudrāsiddhir devatādehadvaya¹siddhiḥ / tataś ca vimāna-cāriṇām Brahmādīnām dehaḥ / saṃvartavivartābhyām utpattivināśabhāk tadvad ayaṃ mahāmudrāsiddhasyāpi na vety āha / *utpattity* ādi · utpāda-vināśābhyām naiva bādhyate · kasmān na bādhyata ity āha · *upāya* iti satataṃ saṃbhavatīti *saṃbhavaḥ* · yāvad ākāśapravartam nityatayā nitya ity arthaḥ / sa upāyaḥ · tatphalaṃ bhāvanāniṣpattau · ataḥ pralayaḥ · *layo* hi sarvabhāvanām anupalambhaḥ · sā prajñā · tasmāt · asau *bhavāntakī* dehābhiniवेशasyāntakī · tābhyām ekarasibhūtaṃ svapnendrajālāmāyā-maricisaṃskāśam yāvad ākāśaniṣṭham dehadvayam mahāmudrāsiddhiḥ / yenaivam tena kāraṇenāsyā pralayo notpādaḥ || api tu tattvato na kaścit praliyate · yadi bhāvarūpaḥ syāt tasyotpādavināśau syātām yāvatā 'prati-ṣṭhitanirvānarūpatvād asaṃskṛtalakṣaṇaḥ / tasmāt kaḥ praliyate · tada-bhāvāt · kṣayo vināśasya · tad evam mahāmudrāsiddhasyotpādavyayau na bhavata iti siddham / sa ca bhāvanālabhyaiva · bhāvanā tu kīdr̥ṣīty ata āha / *utpatti*[45a/45a 2]*ty* ādi · *prapañcam* iti · ādhārādheyalakṣaṇam nānāprakāram *svapnavat kṛtveti* · yathā svapnacittam nānākāreṇa prabhāti² · tadvat kṛtvā *prapañcair* iti vāgvikalpair niḥprapañcayet / itthaṃ krameṇābhyasyataḥ kiṃ syād ity āha / *yathety* ādi / gandharvanagaram iti / Hariś-candrapurī *tathaiiva bhavatīti* / tadvat sphuṭābhatam gacchatīty arthaḥ / idānīm niṣpannakramalakṣaṇasya mahāsukhasyaiva svabhāvo 'yaṃ maṇḍalacakrabhāvaneti pratipādayan āha / *mahāmudrety* ādi / *mahāmudrābhiṣekaḥ* prajñābhiṣekaḥ / teṣu caturṣu *yathājñātam* gurūpadeśato yathāpratitam / gurūpadeśato yathāpratītiḥ kiṃ tan *mahāsukham* sādhyasādhanaalakṣaṇam *tasyaiiva prabhāva* etan *maṇḍalam* ity arthaḥ / prabhāva iti tanmaya ity arthaḥ *maṇḍalam* Hevajranairātmāmaṇḍalam / *nānyasambhavam* iti · nānyasmād utpannam · nanu prajñājñānābhiṣekeṣu niḥprapañcalakṣaṇam sukhāmātram upalabdham yat / katham tasmāt sarvākāraavaropetaṃ maṇḍalacakram utpannam iti · uktam / sadṛśāt sadṛśasyaivotpādo yuktaḥ / naitad evam / lokavyavahāramātram evaitat sadṛ[45b/45b 2]*śāt sadṛśasyai-votpāda* iti · yathā hi ālayavijñānavādino jagadbījādhāratvenālayavijñānam varṇayanti tadvat prajñājñānābhiṣekapratītam mahāsukhalakṣaṇam sarva-dharmaśūnyateti kṛtvā sarvabuddhadharmādhāratvena · mantramahāyāne tv anuvarṇyate / tad eva pratipādayan āha / *sukham* ity ādinā · *rajam*³ iti prajñopāyayoh samāpattiḥ *bhāvaḥ* pañcabuddhasvabhāvaḥ / *abhāvas* teṣām eva niṣpañcatā⁴ · bhavatu prajñopāyasvabhāvatvena · śrīhevajramaṇḍalasya sukarūpatā · nairātmāmaṇḍalasya tu katham sukarūpatety āha · *Vajra-*

¹ MS. -*dehadvayā*-. Tib. *lhaḥi gzugs gñis*.² MS. *prakhyāti*. Tib. *snañ ba*.³ Tib. *gñis sbyor* = *kunduru*.⁴ Tib. *sprod pa med pa* = *niḥprapañcatā*.

sattva ity ādi · prajñopāyasvabhāvaḥ candrasūryayoḥ samāyogajanita-
 bījodbhavicihnāṃ vajraṃ tadgarbhasthitaṃ · bijam sattvaṃ · vajrasahitaḥ
 sattvo Vajrasattvaḥ / so 'pi sukhaṃ smṛtaḥ / *Vajragarbha* āheti · kim
 artham āha / utpattikramasyaiva bhagavatā sukhārūpatvena praśaṃ-
 sanārthaṃ / *utpanna* ity ādi · *bhāvaneti* · devatādehabhāvanā tayā rahitaṃ ·
utpattyā kiṃ prayojanam iti prayojanābhāva ity arthaḥ / ayam abhiprā-
 [46a/46a 3]yaḥ / mahāsukhābhikṣeṇa · maṇḍalacakrabhāvanayā · āyā-
 mabahulayā kiṃ prayojanaṃ mahāsukhenaiva · kevalenābhimatasya
 siddhatvād iti · gauravam upadarśayati · <śraddhāvegena naṣṭa ity ādi ·>¹
 utpannakrame² gauravaṃ tena naṣṭo 'yam utpannakramapratikṣepāt³ ·
 dehetyādinā · tad evotpattikramaṃ stauti · kutaḥ saukhyam iti · nānyatra⁴
 saukhyam upadeṣṭum śakyata ity arthaḥ / tasmāt *sukhena vyāptaṃ jagad*
 ucyate · na tad⁵ vyāpyarūpeṇāpi tu vyāpakarūpeṇāpi · ubhayaḥ vyāpyavyā-
 pakarūpatvāt · yathā sukhaṃ vinā na dehādi · tadvad dehaṃ vināpi na tad
 iti · *yathetyādinā* dṛṣṭāntam āha / yady evaṃ maṇḍalacakrabhāvanaivāstu
 kiṃ kevalayā mahāsukhabhāvanayety āha / *bhāvo 'ham* ity ādi / bhāvo
 'ham · sambhoganirmāṇakāyasvabhāvamaṇḍalacakrādirūpatayā · *naiva*
bhāvo 'ham dharmakāyasvabhāvamahāsukharūpatayā · yadi bhāvasva-
 bhāvatvaṃ maṇḍalacakrākāratayā · tadā ekānekasvabhāvarahitavān maṇ-
 ḍalacakrasya bhrāntatvaṃ / tasmān na buddha iti bhāvaḥ / ata āha · *buddho*
'ham iti · vastūni sarvadharmās teṣāṃ bodhaḥ sarvākārajñānaṃ tena
 jñānenāhaṃ buddhaḥ / [46b/46b 4] tasmād ahaṃ paramagambhīrakāya-
 dvayasvabhāva iti darśayitum āha / *mām* ity ādi · *mūḍhā* iti · āśrutavantaḥ
 kalyāṇamītraparyupāsanaarahitaḥ / tad eva gambhīrarūpaṃ kāyadvayaṃ
 prakāṭikartum āha / *vihare 'ham* ity ādi / Amitābhasya tathāgatasya
 buddhakṣetraṃ sukhāvātīty ucyate · iha tu Nairātmādināṃ bhagāni
 Sukhāvātisaṃkṣepāni niruttarasukhasya rakṣaṇāt / tatrāhaṃ viharāmi ·
 ekamahāsukharūpatāsūcanārthaṃ sarvadharmāṇām *E-kārākrīrūpatā* ·
 buddhā eva ratnāni teṣāṃ karaṇḍake niketasthāne · idānīm itthaṃvidha-
 syātmano mātmyaṃ dyotanārthaṃ āha / *vyākhyātety* ādi · idṛśasya
 dyotako yo dharmo Hevajrādīḥ / *śroteti* śiṣyaguṇayuktaḥ / *sādhyo* 'ham
 iti / yat prāk sādhyatvena ca varṇataḥ sa cāham eva · *jagataḥ śāstā*⁶ sambho-
 ganirmāṇakāyābhyām aham eva *loka* ity ādi · suratodbhavo lokas tasyaiva
 kāraṇabhūto bodhicittadravo laukikaḥ lokaḥ prayojanam asyeti kṛtvā
 sambhogakāyasvabhāvaḥ · so 'py *aham* / nanu mukhyatvena mahāsukha-
 svabhāvatvaṃ katama⁷ tad ity āha / *sahajam* ity ādi / kiṃ viśiṣṭaṃ saha-
 jānandaṃ · *paramety* ādi · paramānte vīramādaḥ yat ta[47a/47a 6]d aham

¹ Tib. *dad paḥi sugs kyi(s) rab tu ṅams ṣes bya ba*.

² Tib. *bskyed paḥi rim pa la* = utpattikrame.

³ Tib. *bskyed paḥi rim pa spoṅ ba* = utpattikramapratikṣepa.

⁴ MS. *nātra* for *nānyatra*. Tib. *gžan las* . . *ma yin*.

⁵ Insert *kevalam* after *tad*. Tib. *ḥbaḥ ṣig*.

⁶ MS. *jagataḥ śāstā*.

⁷ MS. *katama*. Tib. *ji lta bu* = *katham*.

ity arthaḥ / nanu sādhyam mahāsukhamayaṁ sarvātmakam yaduta Bhagavān iti prāg uktam saṁsārikan¹ tu sahasasukham naitat sādhyam tat katham² tad eva Bhagavān iti / *tathā cety* ādi ca-śabdo hetau · yasmāt tad eva mukhyasya³ dr̥ṣṭāntikasya tathā pratyayasadr̥śena dr̥ṣṭāntatvena pratītisāadhanam tasmāt tad eva mukhyam ayan tu pracārah / tad evāha · *andhakārapradīpavat* / kvacid yathā · andhakāradeśavartinām ghaṭapaṭā-dīnām pradīpaḥ pratītisāadhanam tathaiva · dr̥ṣṭāntatvena laukikasahaja-sukham eva mahāsukhasya sādhyalakṣaṇasya sāadhanabhūtam draṣṭavyam / vicare 'ham ity ādinā prāg yad uktam / tad eva vispaṣṭayaṁ āha / *dvātriṁśad* ity ādi · lakṣaṇavyañjanojjvalaśarīrah *prabhur* iti buddhadharmānām bhartā · *yoṣid* iti · dr̥ṣṭāntavajrayoṣit · tad-*bhage śukranāmnā sthito* 'ham śukram sukham bāhyaretaś ca · *tena* śukreṇa *vinā* · ataś ca retasi sākṣeyam sukham upalabdham / śukrābhāve kāraṇāntarānām tathāvidhasukhotpā-dane sāmartyābbhāvāt / devatāyogād eva sukham utpadyata ity ucyate · tasmān mahāsukhārthinā devatāyogo 'vaśyam eva bhāvyaḥ / yasmān mārgo na bhāvo nābhāvaḥ śukrasukharūpatvāt · tat [47b/47b 7] phalam api *buddho na bhāvo nābhāvaḥ* / kutaḥ · ity āha / *bhujamukhety* ādi / saṁbho-gakāyena rūpī · na rūpī *paramasaukhyataḥ* / dharmakāyo na vā rūpī · ataś cāpratiṣṭhitatvāt · na bhāvo nāpy abhāva iti sthitam / yat · evam tasmāt sahasamayam jagat · sarvasattvāḥ sahaja iti ko 'rthaḥ *svarūpam ucyata* iti dharmānām prakṛtiḥ · sahaja iti paryāyaḥ / tad eva *nirvāṇam* katham ity āha / *viśuddhity* ādi / viśuddhir dharmalābhaḥ⁴ prabhāsvararūpatā · ataḥ sā cittasya yadā syāt⁵ tadā nirvāṇam syād ity arthaḥ / yadi buddhamayaṁ jagat · bhāvābhāvasvarūpatvāt · tathāpi kasmāt · devatākārabhāvanā kriyata ity āha / satyam uktam · *devatety* ādi · *bhujamukhety* ādi · dehasā-mānyād ity arthaḥ / tato vyarthā bhāvanā syāt / *kin tv* ity ādi · prākṛtasya dehāntarasya tatra *vāsaneti* śeṣaḥ / tatra prahāṇārtham anāśravaskandhavā-sanāparipuṣṭaye devatādehabhāvanā kriyata iti bhāvaḥ · idānīm deha-bhāvanā cāpratiṣṭhitanirvāṇahetur iti · duḥsaham etat⁶ / tad idaṁ bahūbhir dr̥ṣṭāntaiḥ sādhyam āha / *tenaivety* ādi *spho*[48a/48b 1]*ṭayed* iti hanyāt / katham āyo vātaḥ · apānam vātahetutvāt · katham viparītaḥ sahasjātiyatvāt⁷ · asya kalpanavidhiḥ⁸ / *bhavaḥ* saṁsārah *śuddhiḥ* parikṣiṇaḥ / *bhavenaivety* · candrasūryacihnapariṇāmena · bhavatīti bhavo devatākārah · tenaiva kṣiṇo bhavatīty arthaḥ / *vikalpaḥ* saṁsārah / *parikalpato* devatākāraparikalpataḥ kṣiṇo bhavatīty arthaḥ / *karṇe* toya ity ādinā dr̥ṣṭāntam āha / *tathety* ādi · bhāvo vikalparūpaḥ saṁsārah · *ākārair* devatākāraiḥ *khalv* iti niḥsaṁdeha ity arthaḥ · *yathety* ādi / *rāgāḥ* kleśāḥ tā *evāgniḥ* · dagdhāḥ patitaptāḥ ·

¹ MS. *saṁ rikan*.² MS. *karmma* for *katham*.³ MS. *sukhasya* for *mukhyasya*. Tib. *gtso bo*.⁴ Tib. *nam par dag pa ni dri ma med pa ste* = *viśuddhir vimala*-(ābhā).⁵ Tib. *dehi nam pa can gyis sems su gaṇ gi tse* = *tadākāraś cittasya yadā syāt*.⁶ MS. Tib. *hdi bsgrub par bya ba yin pas* = *sādhyaṁ etat*.⁷ MS. Tib. *rigs gcig pa yin paḥi phyir ro* = *ekajātiyatvāt*.⁸ MS. Tib. *dehi brtags pa ni de nūd phan par ro* = *asya kalpanāt tasyaiva hite*

svidyante paripācyante *rāgavahninēti* mahārāgababhāvanayā prajñopāya-
 dehādvayalakṣaṇayā · *yena yenety ādi* · *badhyante* iti bandham upagac-
 chanti · *raudrakarma* prāṇābhigāhātādi · *upāyo* mahākaruṇā · *rāgeneti*
 laukikarāgeṇa *mucyate* saḥajārāgeṇa / [48b/48b 7] *viparitam* sapakṣasyāpi
 vipakṣarūpatvāt · paramārthatas tu naikasya rāgamātrasyāpi tu sarveṣāṃ
 laukikadharmāṇāṃ *na jñāteti* · evaṃvidhā mahāsukhabhāvanā na jñātā na
 pratitā · *buddhatīrthikāḥ* śrāvakādibhiḥ / katham te bauddha <iti · Buddhāṃ
 śāstāram upagacchanti · katham> tīrthikāḥ¹ · Bhagavacchāsanāsāre
 Vajrayāne pradveṣāt / iyatā maṇḍalacakrabhāvanayā mahāmudrāsiddhir
 iti prasādhitam || idānīm paramamahāsukhasyaivānekakulārūpateti dar-
 śayan āha · kunduresv iti · kunduravaḥ suratāni *bhaved* iti bhavanti · *pañceti*
 pañcavidhasaṃbhogāḥ / *pañcabhūtasvarūpa* iti pṛthivyādipañcamahā-
 bhūtarūpataḥ / kiṃ punas tāni · *eka* eveti *pañcatām* iti pañcākāratām ·
bhedanair iti pañcamahābhūtabhedaiḥ / *bolakakkolety ādi* · *kāthinya-*
vāsanā kāthinyajñānaṃ pṛthivīdhātuh sa eva mohasya dṛḍhatvāt · *teja* iti ·
 uṣma *rāgas* tejasīti raktatā || *samīraṇarūpaṃ* gatimatvāt² / atra *cerṣyā*
 iragatāv iti pāṭhāt · *sukhaṃ* suratānandaḥ · tad eva rāgaṃ · āsaṅga³lak-
 ṣaṇatvāt · tad eva *raktaṃ* jagadrañjanāt · *tasyā*[49a/49b 1]*kāśalakṣaṇam*
 niḥsvabhāvatvāt / *piṣuna*-vajro Ratneṣaḥ paramārthaprakāśanāt piṣunaḥ ·
mahācittam mahāsukharūpaṃ cittam mahācittam *pañceti* · *tatreti*⁴ tasmin
 eva · *daśagaṅgety ādi* · *ekakuleṣv* iti · *ekasyaiva* tathāgatakuleṣu · *saṃgha-*
kuleṣv iti tathāgatasamghakuleṣu · tathāgatasamghakulānāṃ kuleṣu tataḥ
kulāni śatāni bhavanti⁵ · *lakṣakulāni koṭīkulāni* pratisvaṃ bhavanti ·
 anyeṣāṃ *asaṃkhyā*⁶*kulāni* bhavanti · sarvāni tāni paramānandakulodbha-
 vāni · ḍākinyo vajradākinyah · tāsāṃ jālaṃ samūho maṇḍalacakram tena
 saṃvaram sukhavaram tasmāt siddhis tasya⁷ nirṇayah ||

Yogaratanmālāyāṃ Hevajrapañjikāyāṃ

dvitīyah paṭalāḥ ||

PART II. CHAPTER iii

athety ādi · *Vajrī* Vajradharah / *sarvatantranidānaṃ* sakalasya Hevajra-
 tantrasyādhikāraṇam⁸ tad evoddiśyādau tantrasya darśanāt / *nāmeti*
 tenaiva nāmnā prasiddham · *upāyam* samyaksambodhisādhanaṃ / tasyai-

¹ MS. *katham te buddhatīrthikāḥ*, &c. Tib. *ji ltar de dag saṅs rgyas ṣes bya ṣes na | saṅs rgyas ṅid ston par khas len paḥi phyir ro | ciḥi phyir mu stegs ṣes bya ṣes na | bcom ldan ḥdas kyī bstan paḥi sñin por gyur pa*, &c.

² Tib. *ḥjug par ḥgyur baḥi phyir ro*.

³ Tib. *chags pa med paḥi* = *asaṅga*·.

⁴ MS. *tatveti*.

⁵ MS. *kuleṣu tataḥ kulāni tallakṣāni bhavanti*. Tib. *rigs de las rigs ḥbyuṅ bar ḥgyur ro = kuleṣu tataḥ kulāni bhavanti*.

⁶ MS. *anyeṣāṃ saṃkhyā*·. (Compare main text.)

⁷ MS. *tasyā*.

⁸ MS. *ādhikāraṇam* for *adhikāraṇam*. Tib. *dbaṅ du byas pa*.

voddeśam āha / *saṃvarety* ādi · *saṃvarāṇi* mahāsukhajñānāni · *abhiṣekaṃ* catvāro 'bhiṣekāḥ / *abhisam̐bodhibhāṣaṇaṃ sandhyābhāṣaṃ* · *ānandaṃ* · ānandās catvāraḥ / *kṣaṇabhedaṃ* · catvāraḥ kṣaṇāḥ / *anyad* iti · *niḥpra-* pañcatādicaryā / *ca-kārāc* ca[49b/50a 2]kṣurādīnāṃ śuddhiḥ / *bhojanam* ācāryasya¹ · *ādi-śabdād* ārādhana-gāthā · *saṃvaram* ity ādi · keśāṃ *saṃ-* varam *sarvabuddhānāṃ* · *kathaṃ*² mahāsukharūpatvena sarvabuddhānāṃ nānārthasyābhāvāt / *EVAM-kāre* dharmodayamudrāyāṃ *sthitaṃ* *kathaṃ* jñāyata ity āha · *abhiṣekāt* · *jñāyata* ity ādi · jñāyate gurūpadeśāt · *prati-* padyate · *ḍākinīnām* iti · *ḍai* vihāyasagamane dhātur atra vikalpitaḥ sarvākāśacārī siddhiḥ / *ḍākinīti* · *ḍākinīcchayeti*³ Bhagavatā vyākhyātavāt / *ḍākinīyo* vajradhākiyoginyah · *tāsāṃ* *saṃvaram* *saṃkṣepavaratvāt* / *sarva-* tathāgatānāṃ kāyavākciṭṭānāṃ ekarūpatāsūcanārtham · *E-kārākṛtiḥ* · *dīvyanty* *asminn* ity *dīvyam* *vaṃ-kāraṃ*⁴ *varaṭakaṃ* · *tena bhūṣitaṃ* śobhitaṃ / *ālaya* iti · *ādhāraḥ* / *buddharatna* iti · *pañcatathāgatakarandakam* teṣāṃ ādhārārūpatvāt · *tatraivānandā jāyante* · *kṣaṇeti* · *vicitrādibhedena* bheditāḥ · *yady* ānandā eva bhidyante · *kiṃ* *kṣaṇabhedenety* āha / *kṣaṇety* ādi / *kṣaṇānāṃ* svarūpaparijñānāt · *sukham* ānandānāṃ bhedaparijñānaṃ syān nānyan ceti bhāvaḥ / *tam* eva *kṣaṇānāṃ* *bhedam* darśayan āha · *vicitram* ity ādi · *vividha* nānāprakāra cā[50a/50b 4]turyam ācāryapari- karma ca / *vipākam* ity ādi · *tasmād* *viparyāsaṃ* ca *viparītaṃ* jñānasyeti mahāsukhajñānasya bhuñjanam anubhavaṃ · *vimardety* ādi · *ālocanam* anantarasya smaraṇam · *athavālocanam* jñānasya pratyakṣatā · *sukham* bhuktaṃ mayeti · *pūrvasyāvadhāraṇam* *vilakṣaṇa* iti tribhyaḥ prāg ukte- bhyaḥ · *rāgarāgeti* bhavanirvāṇarahitaṃ / *vicitrety* ādinā catuḥsekeṣv ānandānāṃ vyavasthāpanam karoti · ānandā api pratisvaṃ · ācāryaguhyā- prajñācaturthākhyāṃ labhanta iti bhāvaḥ / *ata evāha* · ānandādyā ity ādi · *kramaśa* iti · ānanda ācāryābhiṣekāḥ paramānando guhyābhiṣeko / *vira-* mānandah prajñābhiṣekah · *sahajānandās* caturthābhiṣeka iti · *evam* *abhi-* ṣekeṣu caturṣv api pratipattirūpadeśataś⁵ catvāraḥ kṣaṇā ānandās ca *vedi-* tavyāḥ / *itthaṃ* catuḥ *saṃkhyāto* *bodhavyāḥ* · *hasitety* ādinā sekānāṃ viśuddhim āha / *kvacit* kriyātantre devatānāṃ pra[50b/51a 3]jñopāyayor anurāgasūcakam hasitaṃ · *tadviśuddhyā* *ācārya* iti · *ācāryābhiṣekah* / *kvacit* caryātantre prajñopāyayor anurāgasūcakam · *anyonya-nirīkṣaṇam* *tadviśuddhyā* *guhyābhiṣekah* / *kvacid* yogatantre prajñopāyayor anyonya- liṅganam *tadviśuddhiḥ* *prajñābhiṣekah* / *kvacid* anuttarāda⁶ prajñopāyayor dvandvatantraṇam dvandvasamāpattiḥ · *tadviśuddhiś* *caturtho* 'bhiṣekah / *ataḥ* *kāraṇāt* *ṣekaṃ* ity ādi · *caturvidham* catuḥprakāram *khyātaṃ* · *katham*⁷

¹ MS. *ādir asya* for *ācāryasya*. Tib. *slob dpon gyis so*.² Tib. omits: *katham*.³ Tib. *kla klohi skad kyis* = *mlecchabhāṣayā*.⁴ MS. *dīvyā sukāraṃ*. Tib. *bzan po ste* / *vaṃ gi rnam paḥo* |.⁵ Tib. *so so dan skad cig ma bzi dan dgaḥ ba bzi bla maḥi man nag las sbyar bar ses par* bya ste = ... *pratisvaṃ* *gurūpadeśayogataś* ...⁶ MS. *kvacid yottarāda*.⁷ Tib. omits: *katham*; read perhaps: *kva*?

atra Hevajratantre · asya tantrasya yoginīniruttaratvenātrādhikṛtasya sarvādhikāritvaṃ · ata eva *sattvānāṃ hitahetave* hitārthaṃ · abhiṣekaśabda-syārthaṃ darśayan āha / *snāpyate* 'neneti · abhiṣekaḥ · *tenābhidhiyata* iti prakṣālyate nirmalikriyata ity arthaḥ / *pāñibhyān* tv ity ādinā · ācāryābhiṣekasya lakṣaṇam āha / *gañhāvajrasamāyogo* hastayoḥ kamalakuliśayorvā yathopadeśam *ācāryābhiṣekaḥ* · cāruvaktrety ādinā guhyābhiṣekārthaṃ prajñāyāḥ svarūpam āha / *jyesthānāmikābhyām* iti vāmakarajyesthānāmikābhyām samāpattirasam *śiṣyavaktre* guhyābhiṣekagāthāpurassaram *nīpātayet* · ekā vyākhyā · athavā jyesthā lalanā · a[51a/51b 2] *nāmikā* rasanā tābhyām *śiṣyakuliśamanivaktre* prajñāyā bodhicittaṃ *nīpātayet* · tad upadeśam kathayeti / *kāritavyaṇ ca tatraiva samarasam* ity ādi · tatretitasyām eva prajñāyām upadeśaḥ · kathitaḥ · *sama* samam iti / prajñopāyayor bodhicittasamyogam *śiṣyagocaram* pratitiviṣayam kuryād ity arthaḥ / iti guhyābhiṣekaḥ / *prajñām* ity ādi · tantravihitalakṣaṇopetām pūjayed iti prathamam *śāsteti* guruḥ / viśamakaraṇabharakṣamā¹ na veti parikṣanārthaṃ tantroktavakṣyamānagāthayā *samarpayet* / *grhṇa mudrām* iti · dharmamudrā iti prajñābhiṣekaḥ / *jñātveyti* ādi · *mahadbhūtaṃ* mahāmudrāsiddhibhavyam · *nirīṣyam* amatseriṇam *krodhavarjitaṃ* mahākāruṇikam śiṣyam *ājñāpayatīti* · upadeśam kathayatīty arthaḥ / evaṃ brūte *kunduraṃ* kuru suratam mahāmudrāsamāpattiṃ kuru *Hevajradhṛk* Vajradhara² ity arthaḥ / caturthābhiṣekaḥ / idānīm sekārthaṃ śiṣyārādhanam ucyate · *śiṣyakṛtyam* ity ādi / *anunāyayet* · *He Bhagavann* iti gurustutiḥ / advayayogenāvasthitatvān *mahāsāntam vajrasya* kuliśasya *yogaḥ* samāpattiviśeṣaḥ · tasminn eva tattvaparāḥ *tatpara mudrā*[51b/52a 3] *prasādhaketi* · catasro mudrāḥ / tāsām prasādhakaḥ / parīśodhakaḥ · śūnyatāsvabhāvatvāt · *abhedyavajrās* tathāgatāḥ / teṣām yogaḥ samādhiḥ · tasmin *samudbhavaḥ* / yatheti³ · yathā yūyam jagaddhitahetavaḥ / *tad* iti tadvat · *vibhoḥ* prabhoḥ *pañka* iti pañkaḥ saṃsāra *sampātaḥ*⁴ samūhaḥ · *tatra magno 'haṃ trāhiti* trāyasva · *āśaraṇam* mām iti śeṣaḥ / *miṣṭeti* susvādam annam · pānam khādyaṇ cety uddeśaḥ · madanam *balamahattaram* nirdeśaḥ · *vajradhāriṇam* advayajñānadhāriṇam gurum · *paramānandety* ādi · *samutpanneti*⁵ · atikrānte *nānāvavarjite* sahaajākhye⁶ caturthe *mahāsattveti* śiṣyam bodhayitvā · idam jñānam mahāsūkṣmam ity ādi vakṣyamānagāthayā dhāraṇīyam *mahāsukham* iti · ājñām yathopadeśato dadyāt · *yāvad* ity ādinā vakṣyamāṇalakṣaṇam jñānam sūcayati / iti *dikṣyābhīr* abhiṣicya sarvakriyācayaiḥ kriyāsamūhaiḥ · *Vajriti* gurur evaṃ brūyāt · kin tad ity āha · *etad eveti* · abhiṣekopalabdham sahaajatvān *mahājñānam* · *sarvadeha* iti caturmudrādehe *vyavasthitaṃ* / *advayam* prajñopāyadvayābhāsarahitam · *dvayarūpaṃ* tayoh svabhāvam bhāvābhāvātmakam iti / [52a/52b 4] paramānandaviramānandayoḥ sva-

¹ MS. originally *kṣamā*, altered to *kṣamo*.² MS. *Vajradharam*.³ MS. *tatheti*.⁴ Hevajra-tantra II. iii. 20: *saṃghāte*.⁵ Tib. *thob* = *saṃprāpta*.⁶ MS. *sahaajākhye va caturthe*.

bhāvaṃ¹ *prabhum* iti · ānandānāṃ trayāṇāṃ pradhānabhūtaṃ · sthiraṃ
 dharmasamayamudrābhāvanā · *calaṃ* bāhyamudrāsamāpattiḥ / tat sarvaṃ
 abhivyāpya *tiṣṭaty* ayam eva *māyārūpīveti* · nānānirmāṇanirmiteva · tarhi
sātatyam asau kenopāyena *yātity* āha · *maṇḍalety* ādi · ādi-śabdān mudrā-
 dvayopadeśaikavīrādhimokṣādināṃ saṃgrahaḥ / *atheti* · maṇḍalacakraśab-
 dena mahāmudropadeśaṃ *mṛṣīveti* kṣamayitvā · *āheti* prṣṭavān · pūryate
 sarvabuddhair iti puraṃ kiṃ iti kasmād ity arthaḥ · *maṇḍalety* ādi · maṇ-
 ḍalaśabdāḥ sārāparyāyāḥ · kiṃ tat sārāṃ ity āha · *bodhicittaṃ mahāsukham*
 iti · sakalakleśopakleśajanitaduḥkhaḥkṣayaratilakṣaṇaṃ / *ādānam* ātmikara-
 ṇaṃ · *tad* iti mahāsukhajñānaṃ *mīlanaṃ* sarvabuddhasamāyogaḥ · tataḥ
 pāramārthikamaṇḍalam ity arthaḥ · *cakram* iti mahāsukhalakṣaṇaṃ
nivahaṃ karuṇā khadhātuḥ · sarvadharmasūnyatā *viśayādināṃ viśuddhiḥ* ·
 taylor ekarasarūpaṃ prabhāsvaraṃ *bolaṃ* mahākaruṇāmayaś cittavajraḥ /
kakkolaṃ sarvadharmāṇāṃ [52b/53a 5] prakṛtiḥ / yathopadeśan taylor
yogaḥ saṃyogaḥ · tena *tasyeti* mahāmudrāyāḥ *saukhyam* prabhāsvara-
 lakṣaṇaṃ pratipadyata iti bhāvārthaḥ / parituṣṭo *Vajragarbha āheti* · kim
 artham āha · tasya niruttarasya yogasya samayaṃ samvaraṃ cen noktaṃ ·
 tadartham āha · *prāṇinaś* cety ādy uddesaḥ · asau ca nirdeśaḥ / *ekacittam*
 ity ādi · cittasya² prabhāsvaratāpattir ekacittatā tad eva prāṇivadham /
 katham ity āha · *prāṇam* ity ādi · yataḥ prāṇabhūtaṃ cittaṃ · asyānutpāda
 eva ghātaḥ / *lokaṃ* ity ādi · *uttārayiṣyāmīti* mṛṣā paramārthataḥ sattva-
 lokānupalambhād iti bhāvāḥ / *yoṣito* vajrayoṣitaḥ · tāsāṃ *śukram* advaya-
 jñānaṃ · tadadvayamārgabhāvanayā³ labhyam ataś *cādattaṃ* / *svābhā*
sundarī Nairātmādiḥ · sā kathaṃ *paradhārāḥ* · paramotkrṣṭarūpatvāt ·
eśāṃ iti · viśayādināṃ *mohavajrādiyuktānīti* · yathā vakṣyate · *ṣaḍ etāni*
cakṣurādiṇi · *viśayillakāḥ* [53a/53b 5] *viśayinaś* cakṣurādayaḥ / *samskārantā*
 iti · vijñānaṃ madhye⁴ paṭhitvā · *yoginīnāṃ* iti ādikarmikayoginīnāṃ
bodhaya iti · pratipādanārthaṃ / eśāṃ kiṃ svabhāvaṃ iti · *ādyanutpannam*
 iti · ādāv evānutpādasvabhāvaḥ · kathaṃ pratibhāsanta⁵ ity ādi · *satyaṃ* <na>
mṛṣeti · yathā pratibhāsamānaṃ alikātvān na satyaṃ na mṛṣā · *udaka-*
candirety ādi · anyasvabhāvasyānyathāpratibhāsanāt · *jānata* iti jānita ·
icchayeti · icchāvinītaḥ / *kāṇḍam* uttarāraṇī · *mathanīyam* adharāraṇī ·
puruṣahastavyāyāmo vyāpāraḥ / *akasmād*⁶ iti teṣu vidyamāneṣv api nopala-
 bhyate / *na satyam* iti · ekānekasvabhāvavirahāt / *na mṛṣeti* · tathā prati-
 bhāsamānatvāt / *manasikuruteti* manasi manasidhārayet / *pībayati*⁷ · pāya-
 yati · *vajrāmṛtaṃ* bodhicittarasam / *tuṣṭe satīti* tuṣṭau satyām / yayā
 caryayā 'tyantaniḥprapañcalakṣaṇayā 'nuṣṭhitayā Vajrasattvo 'dhiṣṭhitaḥ ·

¹ Tib. *mchog tu dgaḥ ba dan dgaḥ ba dan dgaḥ bral gyi no boḥo* = paramānandānanda-
 viramānandānāṃ svabhāvaṃ.

² MS. *ekacittasya* corrected to *cittasya* by deletion of *eka*·

³ Tib. *de yan lhpags paḥi lam bsgoms pas* = tad āryamārgabhāvanayā.

⁴ MS. *vijñānamadhye*.

⁵ MS. *pratibhāsanta*.

⁶ MS. *asmād* for *akasmād*. Tib. *blo bur du*.

⁷ MS. *pībāyati*.

adhiṣṭhānaṃ darśayati prakāśayati bhāvaḥ / tattvaprapṛptinimittaṃ *tattvaṃ* ·
pūjā vajraṃ dṛḍhatvāt / *icchayā* ādareṇa · *Bhagavato bhāṣitaṃ* Bhaga-
 vadvacanaṃ / *bodhi*[53b/54a 6]*cittaneti* · bodhipariprāpticcittena · athavā
 sarvadharmānutpādacittaṃ tena tad evāha / *advāyājñānacetaseti* · *pretā-*
layaḥ śmaśānaṃ / *mūrdhajāḥ* keśāḥ / *indriyāṇīty* ādi · devatākāreṇa prak-
 śodhitāni · *sarvaviśayasyeti* sarvasya jñeyamaṇḍalasya · *Mohavajrī* Vajrā ·
Dveṣavajrī Nairātmā · *Mātsaryavajrī* Guptagaurī · *Rāgavajrī* Vāriyoginī ·
Īrṣyavajrī Vajradākinī · *sandhir* abhiprāyaḥ · abhiprāyapradhānaṃ bhāṣa-
 naṃ · nākṣarapradhānaṃ ity arthaḥ / *mahāsamayam* iti · guptasaṃketam /
na chidritaṃ · na lakṣitaṃ / *hasitety* ādinā 'tiguhyatām āha / *caturṇām* iti /
 kriyā · caryā · yoga · yogottarānām iti · *na śabditaṃ* · na kathitaṃ · *kulam*
 ity ādi · *pañcavidham* · pañcaprakāraṃ tad vakṣyati · *sandhyābhāṣayā*
buddhāḥ · *pañcakaulikāḥ* syuḥ / *Ḍombity* ādi · kulam *eva kuli* · *khyāteti*
 yoginīntantreṣu · kasmād *etāḥ* · kulāni · yasmāt susidhidāḥ · vajraṃ' iti ·
 vajrajñānaprapṛtinimittaṃ · *pūjayitveti* · kamalakuliśayogena · *Vajragar-*
bhety ādi · [54a/54b 7] *mahāsattvety* samayaparipālāḥ / *samayavidrohanaṃ*¹
 samayakhaṇḍanaṃ / itayo vyādhayaḥ · teṣāṃ upadravaṃ paripīḍā · *svasa-*
mayavidām iti · Hevajrayogināṃ prāpya *kṣobham* dveṣaṃ · sarvatantra-
 nidānaṃ sa sandhyābhāṣaṃ dyotakaḥ /
 iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe tṛtīyaḥ paṭalaḥ ||

PART II. CHAPTER IV

athety ādi · *Vajragarbhapramukhāḥ* · Vajragarbhapūrvaṅgamāḥ / *saṃśayaḥ*
 saṃdehaḥ · kasmāt saṃdehaḥ prakṛtagītanātyayor vipakṣarūpatvāt · *devā-*
bhiṣekata iti devābhiṣekapaṭale · abhiṣicyamāno mūrdhayāṃ² svakuleśo
 bhavātīti vacanāt / *mudryam* iti · mudraṇam · *kiṃ bijam* iti kasya tad³
bijakaṃ kasmād devatāyāḥ · *bhrāntir* aparijñānaṃ samābhūd ity arthaḥ /
Kollagirih pīthaviśeṣaḥ / *Mummunih* kṣetraṃ · *bolakakkoleti* / tadupalakṣi-
 tayor yogiyoginyor dūrasthayor api melakaṃ sūcayati / *ghaṇa* iti niran-
 taraṃ *kīpitaṃ* damarukaṃ / *karuṇeti* karuṇāyā 'nyonyavācchalyāt⁴ na
 kriyate *rolaḥ* kalakalāḥ / kiṃ tat <na>⁵ kriyata ity āha / *bala* ityādi · gādhe-
 neti nirbharaṃ yathā bhavati⁶ / hale iti yoginīnāṃ saṃbodhanaṃ *kālīñja-*
rāḥ · samayinaḥ · *dundurāḥ* · asamayinaḥ / *catuḥsamādayaḥ* · samālabhyante⁷ ·
*tahi*⁸ *bharu khāia* iti tatra melake nirbharaṃ khādyante / *śuddhaḥ* pariniṣ-
 pannaḥ / [54b/55b 2] *aśuddha*⁹ ādikarmikaḥ / tāv ubhau na jñāyate /

¹ MS. *viddohanaṃ*. Tib. *ñams* 'destruction'.² MS. *mūrdhayāṃ* for *mūrdhni*. See I. iv. 3.³ MS. *ka tad*.⁴ MS. *vācchayāt* for *vātsalyāt*.⁵ MS. omits *na*. Tib. *de ltar na mi byed ce na*.⁶ Tib. *ji ltar yod pa bśin htiun baḥo* = *yathā bhavati pibati* |.⁷ Tib. *causamaa ṣes bya ba mñam par hbyun ba rñams so* = *causamaa iti samāpadyante*.⁸ MS. *tarhi* for *tahi*.⁹ MS. *aśuddha*.

āṅgacaḍāviiai iti āropyate / *tahiṃ jeti* tatra *śarāva paṇiai* iti śrāyo 'pi praveśya ity arthaḥ / iyatā catasro gāthās catuḥpādikāḥ / catasṛṇām gāthānām ante brūvakam gātavyam / tad evāha · *malayajety* ādi · *kollagirau* śirasī sthito 'haṃkāro *bolah mummuni* nābhau · *AM-kārah · kakkolah* · taylor yogāt · *ghaṇam* nirantaram *kṛpītam* anāhatadhvaniḥ · *vājai* · iti samucchalati / *karuṇeti* yoginā *na kiai* na kriyate · *rolā* bāhye suratam ud-dhaḥ¹ *tahiṃ baleti* balam ātmabhāvam khādyate · <*kharijai* iti >² anupalambhikriyate / *mayanā pījai* iti · yogajam mahāsukhapānam piyate *kālīṅjaro* yāyuh / *paṇiai* antaḥ praveśyate · *dundurāḥ* · rāgādayaḥ kleśāḥ / *catuḥsamam* rūpaskandham / *kasturikā*³ vedanā · *sihlakam* samjñānam *karpūram* vijñānam · *lāiai* mārjanā kriyate⁴ · *mālatindhanam* saṃskāra-skandham · sarveśām ahaṃkāraspandam ātmā⁵ · *tahiti*⁶ · tatra yoge khādyate · niḥsvabhāvīkriyate ity arthaḥ / *pekhaṇakheḍa* iti bodhicitta-dravasya mahāsukhādā gatiḥ *prekhaṇam* punargati [55a/56a 3] *kheṭa* || *śuddhāśuddheti* bhāvābhāvau na jñāyete · ity arthaḥ / ata eva *niraṃśuka* sādharmaṇ niraṃśukā retobindavaḥ / *āṅga* iti pratyāṅganāḍibhir āropyate · <*tahiṃ*> tasmin yoge sarvadharmā nairātmā *śarāva paṇiai* iti · anupraveśaḥ kriyate ity arthaḥ / *malayajam*⁷ nāḍīnām melakam || *diṇḍimam* sarvānupalambha⁸ samādhiḥ / *na vajjai* iti · ātmasātkriyate / *nāṭyam* ity ādi Herukasya svabhāvo Herukamūrtiḥ · katham tena · *amuṣitasmṛtiyogato* dṛdhasa-mādhiḥ / tad evāha *bhāvanety* ādi · *vajradharmair* iti Padmanarteśvara-rūpeṇa · *buddha* iti Vairocanarūpeṇa · *māṭṛbhir* iti bhagavatibhir Nairātmā-dibhiḥ / *ābhyām* iti · uktalakṣaṇābhyām *param* ity arthaḥ⁹ · *gaṇarakṣeti* · gaṇacakrarakṣā · *vaśam* iti vaśyam · *anenaiva* mantrajāpaḥ kṛto bhavati · *ghrānam* iti gandhaḥ / *gītasyādhiṣṭhānam* / yoginibhiḥ · tasya *lakṣaṇam* cihnam · *rutam* śabdaḥ · *haṃsabhrīṅgayor* gītādhiṣṭhānam śeṣataḥ śrūyate · *gomāyuh* śṛṅgālaḥ · *bāhyodyāne* · *api* śabdād ākāśe 'pi · iyatā gītanāṭya-praśnau pratyuktau · dvitīyam prativaktum āha / *mudraṇam* ity ādi · mudraṇam liṅgaṇam aṅgaṇam ceti / [55b/56b 4] paryāyāḥ / tena mudraṇena *lakṣyate* pratiyate · etena kiṃ syād ity āha / vyastakulabhāvanādiḥ kulāntaramudritaṃ bhāvanāyoge sati · na siddhir nāpi sādhaḥ samaya-bhramśāt / ataḥ kulaparijñāne yatnaḥ kartavya ity bhāvaḥ / *nairātmety* ādi · *dveṣo* 'kṣobhyaḥ · *moho* Vairocanaḥ · *paśūnyam* Ratnasambhavaḥ · *rāgo* Amitābhaḥ · *irṣyā* 'moghasiddhiḥ / *Pukkaśim* ity ādi · Pukkaśi · Śavarī · Caṇḍālī Ḍombyaḥ · dveṣamohapiśunarāgaiḥ / *punar Gaurim* iti dvārapālīm Gaurī Caurī Vetālī Ghasmaryaḥ / dveṣamohapiśunarāgaiḥ kramāt / Bhūcarī mohana · Khecarī rāgena · *icchayeti* bhaktyā jñāniyāt || tṛtīyam

¹ MS. thus; Tib. *phyi rol gyi sñoms par hjug pa mi byed paḥo* = *bāhyasuratam na karoti*.

² MS. omits *kharijai iti*, and reads: *nulambhikriyate*.

³ Tib. *kacchuri*.

⁴ Tib. *sbyor bar byed paḥo* for ? *sbyon bar byed paḥo* = *mārjanā kriyate*.

⁵ Tib. *thams cad kyañ bdag tu na rgyal bañi bdag nūd can ni salijaḥo* = *sarveśām ahaṃkāratmakatvam salija* |.

⁶ MS. *taḍḍiti*. Tib. *tahiṃ ṣes pa der rnal hbyor pas bzaḥ bar bya ste*.

⁷ MS. *malaejam*.

⁸ MS. *sarvānupalambha*..

⁹ MS. *param aty artham*.

prativaktum āha · āler ity ādi · āler ādir A-kārah · *nairātmēti* *nairātmābijaṃ* ||
 caturthaṃ vaktum āha · *kulapaṭalam* ity ādi · *khyātāḥ* *kathitāḥ* *dviṣoḍaśeti*
dvātriṃśat · dhvedhvenāli · ekaikayoginyah / *kramaśa* iti yathākramam /
lalanety ādi · nāḍitrayam *Nairātmāyoginī* *pañcadaśaiva yoginyah* / arthād
 uktaṃ bhavati *Geha*¹ *Caṇṭikā* · *Māradārikām* / *Khecariyoginīti* · nanu
dvātriṃśan nādyah · tadardhena *ṣoḍaśakalā* [ā(56a/57a 4)liḥ] *kutaḥ*
pañcadaśa yoginyah / ata āha · *sarvety* ādi / *sarvaśeṣām tyajet* / *nāsau*
yoginīsvabhāva ity arthaḥ *kuta* ity āha / *ṣoḍaśity* ādi · na *kalā yata* ity
*akala*² · tathā hi *tithikrameṇa śuklapakṣe* · *pañcadaśaiva candrakalāḥ* /
ālokaḍibhir vṛddhilakṣaṇārtham arthakriyām *kurvan ṣoḍaśi sā* tu *kṣaya-*
hetur ato yatnāt tyajet tām · tat kim ity āha *bodhicittam* ity ādi / *karpūram*
 ity ādi · kim iti *vitarka* / *na tyājyam* na *parityajaniyam* · *sarvayoginīti* ·
sarvanāḍisambhavam / *sahajānandasvabhāvam* iti *sahajānandahetubhūtaṃ* /
punaḥ punar utpatter avyayam · *sarvadeheṣv avasthitaṭvāt pīvaram*³ / *khe*
yonau gacchatīti khagam / *yathā vadasīti* na *tyājyam etad* ity arthaḥ /
maṇḍalacakrādīti · *ādisābdād anyatra sayogabhāvanayā* · *svādhiṣṭhānakramo*
niṣpannakramabhāvanopadeśaḥ / *kvotpādaniyam* ity āha / *strikakkoletyādi* ·
katham *Sukhāvattīty* *ucyata* ity āha · *sukhasya rakṣaṇād* iti · nanu *sarvam*
idam adhimokṣamātram saṃsāra evāyam · *vayan tu mokṣārthinaḥ* / ata
evāha / *evam evety* ādi / *samsārād ṛte* 'nyatra *nirvāṇam* na *prativivīṣayam*
gacchatīti bhāvaḥ / [56b/57b 5] *amī dharmās* tu *nirvāṇam* / *mohāt saṃsāra-*
rūpiṇa ity ādi / *svalakṣaṇadhāraṇād dharmāḥ* / *paramārthato nirvāṇam*
*sarveṣām bhūtakoṭiḥ paramārthatayā yady*⁴ ete *nirvāṇam* *katham saṃsāra*
ity āha · *mohāt saṃsārarūpiṇaḥ* · *moho* 'jñānam *svarūpāpratipattiḥ* /
tasmād amūḍha iti · *prāptagurūpadeśaḥ* / *saṃsarann* iti *saṃsarattaḥ*⁵ ·
śuddhyeti *prāg uktayā* · *nirvṛtāyata* iti *nirvāṇavad bhavati* · *katham* ity
āha · *nirvṛti bodhicittam* hi *viṣṭisamvṛtirūpakam* / *viṣṭiṃ*⁶ *kundasamkāsam*
sambhogakāyalakṣaṇam / *iyatā prasaṅgena karpūrasya mahāsukhalakṣaṇa-*
syātyājyarūpatā samarthitā · *upāyo* 'pi *tasya samarthitaḥ*⁷ / *idānīm*
sāmvṛtasyotpādam āha · *cāruvaktrety* ādi · *sihlakarpūrasambhāvām* iti /
guhyābhiṣekādinā 'bhiṣiktām *vratī* *sādhakaḥ* · *edhanāyety* *vardhanāya* ·
iyatā karpūram na *tyajet* iti · *samarthitam* · *idānīm viṣṭirūpasya* *punaḥ*
karpūrasyotpattikarmāntaram āha · *karpūrety* ādi · *nairātmēti* *niḥsvabhāvaḥ*
kuta ity āha / *sukham* ity ādi / *yasmāt kāraṇāt sukham* · tac ca *nairātmārū-*
piṇam *niḥsvabhāvarūpiṇam* ity arthaḥ / [57a/58a 5] *tasyety* *nairātmasya* ·
saukhyam *prāptinimittam* *kiṃ tan mahāmudrety* *paramā mudrā ādhyātmikīti*

¹ *Gehā*, &c. These names end the list of the 32 veins. See I. i. 18.

² MS. *na kalayattīty akala*. Tibetan differs: *don mi byed pas ni don gyi bya ba mi byed pa ste = akṛtārthā-arthakriyām na karoti*.

³ MS. omits *pīvaram*. Tib. *khyad paḥo* for *rgyas paḥo*.

⁴ MS. omits *ya-* of *yady*.

⁵ MS. *saṃsarattaḥ*. Tib. *ḥkhor bar gnas pas = saṃsāre sthitaḥ*.

⁶ MS. shows an omission. Tib. *mya nan las ḥdas pa ni bde ba chen poḥi no bo nīd kun rdzob ni kun(da) dan ḥdra ste = viṣṭiṃ mahāsukhasvabhāvam | samvṛtiṃ kundasamkāsam*.

⁷ MS. *sambandhitāḥ*.

yāvat / kutra sā 'stīti · āha · *saṁsthite* ity ādi / *nābhimaṇḍale* nirmāṇa-
 cakre · dhīr iti · prajñā · karmamudrāyāḥ · prakṛṣṭajñānajanakatvāt · *na*
sety ādi · sarvaprapañcātītatvāt / *tasyām* iti · *utpadyate yogitvam* iti · abhyā-
 sakāle *saukhyam bhunakti* · *tayeti* · tasmād¹ utpannakramapakṣe saiva
 mudrā saiva sahaja iti · tat pratipattihetutvāt / *divyayoginī* saiva Nairātmā
 saiva *maṇḍalacakram* iti sarvanāḍisamājarūpatvāt / *saivāham* iti · na
 kevalam nairātmāmaṇḍalacakarārūpā sāham apīti maṇḍalādhipatiḥ /
saivetyādi · *Nairātmēti* · kin tasyās tattvaṁ svarūpam ity āha / iti pañcamam
 praśnottaram || *Vajragarbha āheti* · kim āha *saṁvarārtham* · *yoginyā*
dehamadhyety ādi · dehamadhyān nābhiḥ / *A-kāram* iti · ādyasvaraḥ ·
 sthitam iti sadāsthitam eva · samvarasyārtham āha / *yathety* ādi · yathā
 bāhye nairātmābhāvanā tathāivety arthaḥ / na tasmād dūram² ity arthaḥ /
 [57b/58b 6] dehe samvrtatvāt samvaram iti bhāvaḥ / tad iha yathāiva
 nairātmāmaṇḍalam tathāiva nābhistho 'kāraḥ samvaram nairātmāyāḥ /
 tathā *vajrāyatanam* HŪM-kāra *upāyakam* · upāyasya Hevajrasya hṛdistha-
 samvaram iti bhāvaḥ / etena kiṁ syād ity āha / *bolasaukhyam* ity ādi /
 taylor bolāgram nābhau gatasaukhyam³ mahāmudrādehaniṣpattihetutvān
mahāmudrāyā iti bhāvaḥ / *anayety* ādi · *guhyaśamāpattir* ādhyātmikā samā-
 pattiḥ / asyā nirdarśanam kim tad ity āha / *bāhyadvandvam* Nairātmā-
 herukayoḥ surataṁ / *trikāyam* ity ādi · buddhānām kāyatrayam *trikāyam*
 tadyogino *dehamadhyastham kathyate* · trayānām pariñānam samatā-
 jñānam svābhāvikaḥ kāyaḥ [kāyaḥ] · sa *mahāsukhacakram* ity arthaḥ /
 kāyatrayasya samvararūpeṇa mahāsukhacakrākāreṇa nirdiśyata ity arthaḥ /
 cakrānām nāmāny āha / *dharmety* ādi / *yonīty* ādi · yoninābher adhodeśa<s>
trayaḥ kāyā iti sapariññānā · ity arthaḥ / kāyānām sthānasambandhe
 yuktim āha / *aśeṣety* ādi · *yatreṭi* yonau · *gīyata* iti prakathyate · *tatra syād*
 iti bhavet / nirmāṇam iti⁴ · sādharṁyān nirmāṇam / api ca buddhānām
 yāvad samsāras tāvad eva nirmāṇakāyenāvasthānam · tata *sthāvaraḥ* · ataḥ
 sthāvaratvena sā[58a/59a 7]dharmyād yonir eva tasya sthānam · ata evāha ·
utpadyata iti || *dharmam* iti cittamātrāḥ sarvadharmāḥ · ato dharmakāyasya
 sthānam · cittasthānatvāt || *sambhogam* iti · *bhūñjanam* upabhogaḥ · *rasa-*
*nam*⁵ *kañṭhata* iti vartate / sambhogasāmyāt tatra sambhogakāyaḥ · bodhi-
 sattvānām dharmarahasya deśanā *mahāsukham* iti · mahāsukhakāyaś
 caturthaḥ / *śīrasi sthitam* iti mastake sthitam · evam catvāri cakrāṇi · yathā
 kāyānām samvaraḥ · tathā phalānām nikāyānām ceti pratipādayan āha /
evam ity ādi · EVAM-kāro yonicakram · kiṁ tatrety āha · *niṣyandaphalam* /
dharmacakre vipākaphalam · *sambhogacakre puruṣkārāphalam* · *mahāsukha-*
cakre vaimalyaphalam / katham karmaphalam upabhuktaṁ kaś ca dadātīty
 āha *karmabhug* iti · karmaphalam tasyopabhoktrī prajñāiva nātmādi /

¹ Tib. *yasmād*, which is preferable to *tasmād*.² MS. *dūram*. Tib. *dman pa* = *hīnam*.³ MS. *yatasaukhyam*. Tib. *yi ge de gñis rdo rje rtsē mor phyin paḥi bde ba* = *aḥṣayor*
 (A and HŪM) taylor bolāgragatasaukhyam.⁴ MS. *nirmṁiti*.⁵ MS. *rasanām*.

karmamāruto vātaḥ / sa ca karmaiva¹ · nānyaḥ / ātmeśvarādi / niḥsyandā-
 dīnām karmāṇām lakṣaṇam katham jñeyam i[58b/59b 7]ty āha / *yathety*
 ādi · karmamudrābhāvanayā prapañcalakṣaṇayā tadanurūpatā prapañca-
 caryayā vakṣyamāṇayā saṃharaṇasphuraṇādīnā yathā ātmano² Vajra-
 dharakāyo jagadarthakārī kṛtaḥ / tathāyaṃ bhuñjanaprāpto niḥsyanda iti
 śabditaṃ / niḥsyando hi · hetusadṛśa iti vacanāt · *vipākam* iti · *tadviparyā-*
saṃ sadṛśād viparītaṃ / tallakṣaṇam dharmamudrāyām astu · tathā hi
 dharmamudrāyām māyopamasamādhinā niḥprapañcacyā yām viharan
 san svalpe 'pi karmaṇi mahat phalaṃ Vajradharapadaṃ prāpnuyāt /
 mahāmudrāyām sambhoge ca punaḥ puruṣkārāphalaṃ tathā hy atyanta-
 niḥprapañcacyāyā ātmanaḥ pauraṣeyaṃ sādhyam phalaṃ / ataḥ · *puruṣ-*
kārāphalaṃ hīnavīryāṇām tatrādhikārābhāvāt / *vaimalyam* iti · *yogo*
 mahāmudrāyogaḥ / tasya *viśuddhiḥ* sekānantaram mahāmudrāsiddhiḥ /
 tathā hi · asya kalpāsamkhyeya³ bhāvanāviśuddhadhiyām adhimātrendri-
 yāṇām bhāvanānirapekṣaiva mahāmudrā [59a/60a 6] siddhiḥ / phalaṃ
 mahāsukhacakre sthitaṃ · *sthāvaritī* ādi · sthāvaratvayogāt · nirmāṇacakre
 sthāvarīnikāyaḥ / sarvaḥ san vādo 'sminn iti *sarvāstivādah* · sa ca cittacakra
 eva · kuta ity āha · *vādānām samudbhavaḥ* kāraṇam · dharmah · samvidyo-
 gāt · *samvidi* · ṣaḍrasānām *samvedanāt* || mahatvāt sarvadharmāṇām
 saṃghatvāt · mahāsukhacakraṃ *mahāsāṃghī* · ata evāha · *ke* śīrasi sarveṣām
 upari sthitaṃ / *yata* iti yasmāt tasmān mahāsaṃghībhāvaḥ || idānim
 anyatsamvarāntaram āha / *nikāyam* ity ādi · nikāyo bhikṣusaṃghaḥ /
 tatsamvaram yoginaḥ kāyaḥ sarvadharmādhāratvāt / *udaram* mātuh
 kuksiḥ / *vitārāgo* janmakāle · yoniyuktasya rāgābhāvāt · ujjala⁴ amlānam ·
dhvānanamantram iti / mantram uccārayan / *nagna* iti abaddhakacchaḥ ·
 ābhir ity uktābhiḥ / *daśabhūmiśvarā* iti · janmanaḥ pūrvam bhūmaya iti ·
etām bhāratīti Bhagavadvacanam sattvā buddhā eveti · *khitijale*[59b/
 60b 5]tyādi · *khitī* nirmāṇacakraṃ · *jala* dharmacakraṃ / *pavano* mahā-
 sukhacakraṃ / *hutāśanaḥ* saṃbhogacakraṃ / *tukhye* iti · yūyam Locanā
 Māmakī · Pāṇḍuravāsinī Tārāḥ · *bhājanībhūtā* [bhūtā] devyaḥ / kim enan
 nādhigacchata⁵ ho suraya Nairātmya tvam iha sākṣī bhūtā tiṣṭhasi · nāham
 mṛṣyāvacanam bravīmi⁶ / kasmād yūyam mūrccitāḥ / atha kasmād idam
 paramarahasyam ucya⁷ iti cet · *pavañcamiti* prapañcāmi vistarayāmi ·
tattvakathām · paramārthakathām / *ko 'pi na jānitam* iti⁸ paramakarūṇayā ·
 yūyam punar arthattatvapraṇīṇāḥ · kuto vismayam āpannā iti bhāvaḥ / ekā
 vyākhyā / *khititī* ādi · kamalakulīsayor yoge prathamataḥ kāthinyajñānam
 prthividhātuh⁹ / drutajñānam abdhātuh¹⁰ / cālanāparipākas tejodhātuh /

¹ Tib. *las kyi rluñ las kyi dbañ no* = *karmamāruto karmavaśaḥ*.

² MS. *sic*.

³ MS. *kalpasamkhyeya*-. Tib. *grāñs med pa dpag du med pa* = *asaṃkhyeyāprameya*-.
⁴ MS. *ujjala*. Tib. *ḥkhrul min* = *askhalana*.

⁵ MS. *kim enādadhigacchata*. Tib. *ci ḥdi dag rtogs par ma gyur tam*.

⁶ Tib. *kye dpal mo bdag med ma khyod ſiḍ bdag gi dbañ du gyur pa yin te na ni brdzun du smra*
ba ma yin no /. MS. . . . *sākṣī bhuja tāstha*, &c.

⁷ MS. *udyata*. Tib. *rjod par byed*.

⁸ MS. *prati for iti*.

⁹ MS. *prthidhātu*.

¹⁰ MS. *apadhātu*.

śukrasaṃbhāvo vāyudhātuḥ / eteṣāṃ bhāginyaś caturṇāṃ anyatamānyatamasvabhāvē yūyaṃ¹ · mahāsukhajñānaṃ surayah² · tad eva Vajradhararūpaṃ / prapañcāmīti sattvebhyaḥ kathayāmi / kuto yasmān naitat tattvaṃ ko 'pi jānāti · ataś ca *jīva-prāptā abhuvann* iti / yady e[60a/61a 5]tat tattvaṃ sattvānāṃ pratipādārthaṃ uktaṃ / prāk tarhi kasmād uktaṃ sattvā buddhā eveti · suvisuddhadharmadhāturūpatvāt / kiṃ tv ity ādi / *evam etad* iti / yoginīnāṃ vacanaṃ na mṛṣety abhyupagamaḥ³ / yadi malair ācchādītāḥ · katham eṣāṃ mokṣa ity āha / *ghumma* ity⁴ ādi · ghurṇyate *garalasya* viśasya *bhakṣaṇe* sati *lokaḥ* · yo na cetano viśatattvābhijñāḥ / *mohavivarjito* viśatattvaparijñānāt / viśanāśanatattve mano 'syeti *tattvamanāḥ*⁵ · tasyaiva paraṃ *truṭyate śokaḥ* / eṣa dṛṣṭāntaḥ / dṛṣṭāntikam āha / *tathety* ādinā · nirvṛtir mokṣaḥ / *Hevajre kṛtaśramāḥ* / kliṣṭam ajñānam *avidyā ādi*-śabdāt krodhalobhādayaḥ / sāmvrteṣu dharmesv idam satyābhiniveśo *mohaḥ* · ca eva⁶ bandhanāni · kiñ cābuddha ity ādi / *saṃbodhād* iti saṃvedanāt · *svasyeti* · ātmanaḥ *svasya* ceti mahāsukhasvabhāvasyety arthaḥ / svabhāvadarsanam eva śūnyatādarśanam · tad eva bodhiḥ · yā pṛthagjanatathatā sā sa <sarva>jñātathateti⁷ vacanāt / buddhā eva sarvasattvāḥ / nanu yeṣāṃ niruttaraṃ sukha[60b/61b 5]saṃvedanaṃ devādīnāṃ te bhavantu buddhāḥ / na ca nārakādīnāṃ tathāvidhasukhasaṃvedanam astīty ata āha / *narakety* ādi · *nityam* iti · sarvakālaṃ / nanu kutaḥ · sarvakālaṃ teṣāṃ sukhaṃ sāmagrījanitaṃ · sukhaṃ samāyogād bhavati · viyogān neti ced āha / *svabhāvata* iti prakṛtyā *sukhinaḥ* / sukhajātyā sāmyād ity arthaḥ / nanu yādṛśaṃ devādīnāṃ sukhaṃ tādṛśaṃ nārakādīnān nāsti / mābhūt / *nā jānanti yataḥ* / *saukhyam devasyāpy asurasya* ca · na khalu buddhāḥ · surāsurasukhaṃ sukarūpatvena paśyanti · anityatvena sāsravatvena ca duḥkham iti manyante · tasmān mahāsukham eva / sukhaṃ · tac ca sarveṣāṃ prakṛtirūpatayā tulyaṃ · *na buddham* ity ādi · yuktyantaram āha / *anyatre*ti / uktalakṣaṇād bodhicittād anyatra cittam eva hīti bodhicittaṃ / nānyatrete darśitaṃ / *Caṇḍālety* ādinā tantrasya mātmyam darśayati / mārāṇam evārthaṃ · arthotpattihetutvāt / tenārthena · jīvikāḥ⁸ / *Hevajram* iti · He-kāram iti mahākaruṇāṃ Vajraṃ sarvadharmasūnyatām / [61a/62a 5] *āgamyā*⁹ · abhyantarakrameṇāmukhī · kṛtya · *imām* iti Hevajroktām upapattiṃ / *bhavacāraḥ* · bandhanāgāra ity arthaḥ / iyatā praśnasyot-taraṃ / idānīm mudraṇe kasya cid viparītasambhāvanā syād iti tad uttarāṇi bhavanti · *pṛthvīty* ādi / anupraśnaśloko Vajragarbhasya · *kakkaḥatvaṃ*

¹ Tib. *hdi dag nīd kyī snod du gyur pa ni khyod nīd de sde pa bśi po gśan dan gśan gyi no bo nīd du gyur pa nīd do* | MS. omits *nikāyānām* to be inserted before *caturṇāṃ*.

² MS. *surataḥ*. Tib. *dpaḥ mo*, probably for *dpal mo* = *surayah*. Compare p. 149, l. 31.

³ MS. *abhyugamaḥ*.

⁴ MS. *ghumma ity* perhaps for *ghummaity*.

⁵ *lokaḥ yo . . . tattvamanāḥ* missing in Tib.

⁶ MS. *ta eva*.

⁷ MS. *sajñātathateti*. Tib. *thams cad mkhyen paḥi*, &c.

⁸ MS. *tenārthaḥ jīvikam*. Tib. *bsod don źes bya ba la bsod pa nīd don thob par bya baḥi ched du byed pa nīd de* | *don des tshor* (for *htsho*) *bar sems paḥo* '“set on slaughter” means acting for the sake of slaughter as one's objective, therefore they think to live for that objective'.

⁹ MS. *agamyē*.

prthvī tac ca mohakāyaś ca tāv ubhau Vairocanaḥ / tenaiva mudraṇaṃ
yuktaṃ nānyeneti praśnārthaḥ / *tasmād* ity ādi · yatra evam ataḥ kāyasva-
bhāvā¹ Pukkaśi cittenaivākṣobhyenaiva mudrayet / *āpadhātuḥ*² · Śavarī-
tyādi / tasmāc cittam eva Moho Vairocanaḥ / *tejaś* Caṇḍālīty ādi / *rāga-*
mudreṇeti · Amitābhamudreṇa · *raktaṃ* iti strīpuṣpaṃ Ratnasambhavaḥ /
piśuneneti Ratnasambhavana / *Ḍombīty* ādi · vāyurūpaṃ vāyusvabhāvaḥ /
rāgaṃ hitvety ādi / *na syān* na bhavet / *rūpaṃ* ity ādi · *pūrvokteneti* /
Pukkasyām ukteneti · idam uttaraṃ · Caurītyādi · evaṃ Ghasmarī ceti ·
Śavarī Caṇḍālī Ḍombī praśneṣu yathoktaṃ / aviparītamudraṇaṃ ity
ārthaḥ / *evam* ity ādi saṃgītikāravacanāṃ / [61b/62b 5] *saṃāsīno* nairātmā-
saṃāpannaḥ / *Vajrasattvo* Hevajraḥ / *diśed* iti · deśayati / *Indra Yama Jala*
Yakṣeti dikpatīnāṃ sambodhanaṃ idam / *Bhuda Vahni Vāyu Rakheti*
vidikpatīnāṃ · *Candreti* · Candraḥ / *Sūryeti* · Sūryaḥ / *Mādeti* prthvī
matā · *Vappeti* pitā · *Aṭṭheti* · aṣṭau nāgāḥ / *svāheti* · svāhāśabdaḥ prīṇa-
nārthaḥ / *edam* iti · idam balim / *bhuñjeti* · bhukṣva · *jigheti* · jighra / kin
tad ity āha · *phulladhūpeti* · puṣpadhūpau · *māṃsavimgheti*³ · māṃsamām-
sīyaṃ veṃghaya vardhaya⁴ · *ambakārjja sarvasādheti* · asmākaṃ kāryaṃ
sarvaṃ sādahaya · *khānti khunī* tat · *sphoṭaya*⁵ gātrāt / evaṃ balidānena
'nusaṃsām āha / *śubhāyeti* · svaparayoḥ · śubhārthaṃ⁶ · *anāvīlaṃ* nirmalam
manaḥ⁷ / jagataḥ *suṣṭhabhūti*saṃpattīḥ / ebhya iti / jagata bhūtayaḥ /
vaśyety ādi · *bhaved* iti niṣpadyate · *śaśvad* iti · nityaṃ *Vajragarbha*
āheti prṣṭavān / *Khecarīty* ādi · *triguhyam* iti kathaṃ triguhyam / *kāya-*
vākcittabhedataḥ / tat kathaṃ *cakramadhyata* ity āha / [62a/63a 6] *adha*
ity ādi / yathākrameṇa sambandhaḥ / yasmāt *kāyavajrī* ataḥ · kāyavajreṇa
mudrayet / *cittavajrīty* ādi / *madhyajeti* madhyasthāne jātā *kulāni* *śaḍvi-*
dhānti · *suddhyā* *nāyeti* · ṣaṭkulaviśuddhyā bhāvya · iti bhāvanīyāḥ /
vihāyeti parityajya · *tadanu traividhyam* iti · pañcavidhasaṃkṣeparūpaṃ
kulam ekaṃ *ṣaṭpañcakam* iti / sarvatantram etad eva kṛtsnaṃ Hevajra-
tantrasarvasyeti · mudraṇasya ca piṇḍārthaḥ / taddyotakaḥ paṭalas tathoktaḥ ||
iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe caturthaḥ paṭalaḥ ||

PART II. CHAPTER V

śoḍaśety ādinā Herukābhyudayaapaṭalam āha / *āsyam* mukhaṃ · jaṅghān-
ghrisamudāyaś⁸ *caraṇaṃ bhayānakam* bhayaṅkaraṃ / niruttaravīryayogād

¹ MS. *kāyasavavā*. ² MS. *āpadhātu*. ³ Tib. *maṃsipaṃgha* intending: *māṃsapaṃgha*.

⁴ MS. *ceṃghaya*. Tib. *bdag nīd kyi śa skyed cin ḥphel bar gyis śig* = *ātmano māṃsam utpādaya vardhaya*. ⁵ MS. *sphoṭaya* for *sphoṭaya* (missing in Tib.).

⁶ Tib. *khanti khunī phe ḍa ga ta ṣes bya ba ni lus las so | de ltar gtor ma sbyin paḥi phan yon bstan paḥi phyir | gal te ḥdīs ni ṣes bya ba la sogs pa gsuṅs te | legs par ḥgyur ro ṣes bya ba ni bdag dan gzan gyi don bzai po rnams so* || MS. omits *yadity* ādi after āha.

⁷ MS. *nirmalam manaḥ*. Tib. omits *manaḥ*.

⁸ MS. *jaghāṅghisamudāyaś*. Tib. *rje ṅar dan ṣabs mthil la sogs pa bsdus pa*.

vīraṃ · *kandharā*¹ grīvā || vasiṭādibhir dīvyatīti devaḥ saṃgītikārasya vacanāni · *asmad* ity ādi · *prāḡ na jñātam* iti · devatāpaṭale 'nuktatvāt / kaṃ sukhaṃ pālayatīti kapālaṃ kamalaṃ / *cakram* iti · ādhāramaṇḍalaṃ / *pūrvam* iti pūrvavat / niṣpādayati · *yathāpūrvam* kathitaṃ · tathaivety arthaḥ / *atrety*² ādi · aham iti pañcākārābhisaṃbodhikrameṇa vakṣyamāṇa-lakṣaṇenādhībhitam Vajrasattvam ity arthaḥ / *vi*[62a/64a 1]*dhy*<*eyam*>³ bhāvayet / *tvayeti* · Nairātmāsamāliṅgita / jagadarthaṛāgo *mahārāgaḥ* / tasminn *amurāgaḥ* prītiḥ / tena · ata āha / *sahajānandasvabhāvataḥ* · svabhāva evāyaṃ Bhagavataḥ || *bhayasyāpīti* · bhīṣaṇasyāpi · *munḍeti* sārdramuṇḍamālā · *sūryastham* iti sūryamaṇḍalopari · *caturmārasamākrāntam* · *tāṇḍaveti* · ardhaparyāṅkatāṇḍavaṃ tenānvitaḥ · tatkāriṇam ity arthaḥ / *bhṛṅgeti* bhramarasannibhāḥ / ata uttaro granthaḥ prāyeṇa chinnakramaḥ / tat punar gurūpadeśato jñātavyaḥ / vayan tu pāthakrameṇa vyākhyāsyāmo na sambandhakrameṇa tasyātibahuvaktavyatvāt / Bhagavataḥ sādhanē 'pi sula-bhatvāc ceti · *tvayā mayety* ādi · *krīḍateti* · suratakrīḍayā · *ratinirbharair* iti · ratisaṃbhogaḥ · *niḥsr̥teti* bodhicittapariṇāmena / *indradiḡ* iti · pūrvasyāṃ diśi sphuraṇameghair jagadarthaṃ kṛtvā *pūrvadvāra* iti tāṇḍavābhinayena *saṃsthitā* · *Cauriketi* · tathaiva svabijapariṇāmena *dvayor* iti / Nairātmā-hevajrayor *gharṣaṇam* cālanam pāvako 'gnis tatkoṇa āgneyakoṇaḥ *rākṣasāyām* iti nairṛtyām *māruto* vātaḥ · *vāyavyakoṇa* ity arthaḥ / atrāpy upadeśato bhinna[63a/65a 5]*yogaḥ* / *tato Vajrīty* ādi / *tvayā mayety* asyānantara-draṣṭavya *saṃvidyayeti* · Nairātmayā saha drutāpannam dhyāyāt / yata · iti vinayāntaram⁴ devyaḥ · Pukkasī · Śavarī · Caṇḍālī · Ḍombyaḥ / svadigā-gatāḥ svāsaneṣu nipannāḥ · *codayanti* · prerayanti · kramasamādhē vyutthāya / *nānāgīteti* pr̥thak pr̥thak gītopahāreṇa · tatra Pukkasī tāvat prathamam codayati · *ut̥ṭha bharāḍo* iti · uttiṣṭha Bhagavan iti · *karuṇa-maṇḍeti* · karuṇāmayamanā · *Pukkasī mahum* iti · Pukkasīm māṃ *paritrāhi* · iti paritrāyasva · *mahāsuḥety* ādi / mahāsuḥārthaṃ yogaḥ · dravodbhava · Hevajramūrtiḥ / tena *kāmaya* māṃ · *chāḍahi* tyaja · *sunnasamāhi* · ākāra-sūnyam drutasamādhīḥ || tataḥ Śavarī *tohyavihuṇṇa*⁵ iti · *tvayā vinā maramūty* arthaḥ · mriye 'ham / *ut̥ṭha tuham Hevajreti* · uttiṣṭha tvam Hevajreti / *chāḍahi sunnasahāvāḍā* iti · tyaja dravarūpatām *Śavarī sihyau*⁶ *kajjeti* Śavaryāḥ · kāryam sidhyatu / tatas Caṇḍālī *loa nimantitti* lokān nimantrya · *suraapahu* · he surataprabho śū[63b/65a 6]*nyena* drutāpattyā · *acchasiti* tiṣṭhasi kasmāt / *haum*⁷ *Caṇḍālī vinnamūti* / aham Caṇḍālī vijñāpayāmi · *taiṃ viṇṇa uumi na diṣa* tvayā vināham diṣo na paśyāmi yaḥ sattvān duḥkhāḍ uddharīsyati || tato Ḍombī · *indīālī ut̥ṭha tuham* iti · he aindrajalika · uttiṣṭha tvam nāham aindrajalika iti ced āha / *haum jāṇami tua citta* · jānāmy aham tava cittaṃ / *ambhe Ḍombhī ccheamaṇḍa* · vayam

¹ MS. *skandhara*.² MS. *atrety* for *tatrety*.³ MS. appears to have *vidyām* but is rendered almost illegible.⁴ Tib. *zu bar gyur paḥi rjes thogs su* = *dravāpanmānantaram*.⁵ MS. ? *tojhavihuṇṇa*.⁶ MS. ? *sijhau*.⁷ MS. *ham um*.

Ḍombikā nāgarikā jānāhi mā <kara> karuṇavicchetteti · karuṇāparicchedaṃ
 dravarūpatayā mā kārsāḥ || idānīm dravarūpasamādher vyutthitasya
 Bhagavataḥ · ṣoḍaśabhujaṣṭhitaciḥnāny abhidhīyante / *hastyaśvety* ādi ·
śarabhaḥ siṃhaḥ / *utuko* bidālah / *dvipādaya* iti · gajādayaḥ · *tejo* vahniḥ ·
Antako Yamaḥ · *Dhanado* Vaiśravaṇaḥ / *śṛṅgārety* ādinā *navanātyarasā*
 ucyante · idānīm codanāsamanantaraṃ dravasamādhivvyutthānam āha / AM-
 HŪM-*bhyām* iti ādi / dravasamādhipariṇāmajacandrasūryopari AM-HŪM-
 pariṇatakartṛkapālamadhyacandrasūryasthitābhyām *Mahāvajri* · Śrī[64a/
 65b 6]hevajraḥ / katham utthitam ity ādi / idānīm niḥsṛtā Indrādir
 Gaurīty¹ ādi · utsrjed devī gaṇasya yathākramaṃ bijāny āha / GAṂ VAṂ
 CAṂ GHAM PAṂ ŚAM CAṂ HAM || *bijair* utsitad² iti *srjed* iti · utsrjet / *āsām* iti ·
 Gauryādinām bijāny etāni · idānīm AM-HŪM-*bhyām* iti yad uktaṃ · tasyaiva
 viśeṣam āha · ki viśiṣṭābhyām³ AM-kāra-HŪM-kārabhyām · *adhipatir*
maṇḍalādhipatiḥ / *ratih* prītiḥ / tasya bhāryā Nairātmā · anayor *bijābhyām* ·
jvālākārālau ca · tau *nilau* ca karālanīlau / *mātṛcakram* devatānām maṇ-
 ḍalaṃ · *idrām* iti⁴ · uktavakṣyamāṇalakṣaṇaṃ / [*kūрмаḥ* kacchapah / *padma-*
bhājanam kapālaṃ] *Gauryā* ity ādinā maṇḍaleyadevinām ciḥnāny āha /
rohito matsyaḥ *kṛpitaṃ* · ḍamarukaṃ / *varāhaḥ* śūkaraḥ / *kūrmaḥ* kac-
 chapah / *padmabhājanam* kapālaṃ *kṛṣṇavarṇety* ādi / *Upendro* Viṣṇuḥ ·
Vaivasvato Yamaḥ · *Vittanāyakaḥ* Kuveraḥ · *Nairṛtiḥ* Rākṣasādhipatiḥ
 Vemacitrī Asurādhipatiḥ · *viṣṭaram* · āsanam / iyatā ādiyoga⁵ maṇḍalarājā-
 grīsamādhidvayam uktaṃ / karmarājāgrī trītiyaḥ⁶ tantrāntarānusāreṇa
 boddhavyaḥ / japtavidyasya siddhir⁷ iti [64b/66a 7] bhāvanāprasāṅge 'pi⁸
 Bhagavatī *mantram* *prcchate*⁹ · kim viśiṣṭaṃ tad ity āha / *strīṇām* ity ādi
 sugamaṃ / *tad aham* ity ādi · Bhagavato vacanam || *yogam* iti · uktalakṣaṇa-
 yogāt *sarva* iti śāntiyā<di>caturvidhakarma · *vedānām*¹⁰ ity ādi / ādyakṣaram
 praṇavaḥ / *bhūṣitaḥ* tasyaiva svabhāvaḥ || mantrānto HA-kāradvādaśa-
 bhuṣitaḥ-paryante¹¹ PHAṬ SVĀHĀ · *prcchate* · *maṇḍalaṃ* Bhagavato lekhyā-
 maṇḍalaṃ / tatreti tuṣṭe sati · *śāstā* · avabhāṣata iti śeṣaḥ / *mahājñāni* ·
 ācāryo *maṇḍalaṃ svayam* *likhet* · ādau nānyena citrakarādinā · ālekhayet ·
aṣṭau kalaśāniti · citrayet · *aṣṭāv* iti devīnām arthāt · *vijayakalaśam* sārva-
 karmikakalaśam ca || maṇḍalaṃ kena rajasā lekhayed ity āha · *pañcaratna-*

¹ MS. *Indrādir g Gaurīty*. Tib. *dbañ po la sogs paḥi phyogs la brtan paḥi Gaurī la sogs pa = indrādidigāśrītā Gauryādayā*, which is correct.

² Tib. *gsuñs* = *uktam*; original MS. reading perhaps *utsiktam*.

³ Tib. *khyad par ji lta bu zig ce na* = *kīdrśo viśeṣa ity āha* or *kim viśiṣṭam*, &c.

⁴ MS. *drām* iti.

⁵ MS. *ādiyogo*. See p. 123, l. 21.

⁶ MS. adds after *trītiyaḥ*: *atatra tu tantrā*, ? for *atra tu tantre* <*noṭkaḥ*>. Tibetan knows nothing of it.

⁷ MS. *japtavidyasya*, &c. Tib. *bzlas pa la brtson pas ni dños grub kyañ hgrub par hgyur ro* 'by applying oneself to the reciting of mantras, *siddhi* will come about'.

⁸ MS. *-prasāṅgena*. Tib. . . . *skabs yin na yañ* 'even though the topic was meditation, she asked', &c.

⁹ MS. *prayaccha*. Tib. *śus paḥo = prcchate*.

¹⁰ MS. *vedānām*.

¹¹ MS. *mantrānta HA-kārāḥ dvādaśavarabhūṣita paryante*, &c. Tibs. *snags kyi tha mar ni yi ge* HA *dbyaṅs kyi yi ge* bcu gñis *kyis brgyan paḥo* |.

mayair uttamaiḥ *tanḍulādibhir* madhyamaiḥ / śmaśāneṣṭakādibhir adhamaiḥ / tanmadhyeti / maṇḍalamadhye *narakam* narakapālam / *śarabhaḥ* simhaḥ / *uragaḥ* · sarpaḥ / *devinām* ity ādi · yathā devinām cihnāni tathā cihnāni likhyante · madhyasthitakarotakam viśvavajrādhiṣṭhitam likhet · *viṣayakalaśam* ity ādi · dadyāt pūrvataḥ / arthād uktaḥ bhavati · devatīnām kalaśāni yathāsthānam dadyād ity arthaḥ / *maṇḍaleśv* ity ādi · *praveṣṭavyā* · iti pra[65a/67a 2]veṣayitavyāḥ / *dvir aṣṭābde*ti ṣoḍaśābdāḥ / *aṣṭau vidyā* ity uktaḥ / kās tā ity āha · *Jananīty* ādi / naitā lokasambandhinyāḥ¹ / *Jananīti* · ācāryasya priyā · saiva śiṣyasya mātā · Bhaginīti tasyāḥ sakhī · *Duḥiteti* · ācāryasya śiṣyā · *bhāḡineyī* tac chiṣyā · *māmakasya bhāryeti* mātuh priya-sakhasya vallabhā · *mātīr bhaginī* · ācāryasya sakhī · *svaṣṛketi* śiṣyasya priyā · *pitur bhaginī* · ācāryasya bhaginī · *āsām* ity ādi || *yogī* ācāryaḥ / *yathā kathitā* iti · Tattvasaṃgrahādaḥ · *stuti* · *pūjety* ādi / *unneyam* ity ādi · unnetavyaḥ / *viramāditi* viramaś cāsau ādiś ceti viramādi *paramāntaka* iti paramāntam ṛtīyābhiṣekasya tattvam ity arthaḥ / *sarvatanetre* sahaḥalakṣaṇasya tattvasyoktatvāt / atra ko viśeṣa ity āha / *gopītam* ity ādi / etad vakṣyamānalakṣaṇam prajñābhiṣekam / sarve tanetre gopayitavyam tarhi prāk kiṃ tat prakāśitam / *antam antam* ity ādi · ācāryaguhyābhiṣekau prakāśitāv iti bhāvaḥ / yasmād ayaṃ prajñājñānābhiṣeko na prakāśitaḥ / prāk · ataḥ kārāṇāt · *prcchati* · *tatre*ti prajñājñānābhiṣeke · sekasyānyasya · udakamuku[65b/67b 3]tādeḥ sarvasyaiva tulyarūpatvāt / caturśv abhiṣekeṣu *vajrapūjāprayogato* viśeṣam ataḥ / tatra *prcchati tat kṣaṇam kīdrśam* iti / kṣaṇaśabdenātra kṣaṇasvarūpaprapṛptiś cābhidhiyate · saṃgītikārasya vacanam / Bhagavān āha / *āi na* ity ādi · ādiḥ paramānandaḥ / *na majjham* nāpi madhyamaḥ · prathamānandaḥ / *nānto* viramānandaḥ / *nau bhava nau nirvāṇa* iti / trayāṇām yathāyogaḥ bhavanirvāṇarūpatvāt / *ehu so* iti · eṣa sa iti vakṣyamānalakṣaṇaḥ / *paramamahāsuha* iti sahaḥalakṣaṇaḥ / *nau para nau appāṇa* iti · grāhyagrāhakavarjitāḥ / athavā *āi na* · *anta na majjha* *tahiti* / ādaḥ kriyata iti · ādir ācāryābhiṣekaḥ / anta prajñābhiṣekaḥ / madhye guhyābhiṣekaḥ / tad ayaṃ na bhavatīty arthaḥ / kuto na bhavatīty āha / *nau bhava nau nirvāṇa* bhavanty anena buddhaguṇā iti Bhagavato mārgaḥ / ācāryaguhyābhiṣekau bhavaḥ · nirvāṇaḥ · ṛtīyas tatprāptau kṛtakṛtyarūpatvāt · *ehu so* iti · eṣa sa prajñājñānābhiṣekaḥ kiṃ tatra ity āha / *nau para nau appāṇa* · atra prajñopāyayor anu<pa>lambhāt² · advayaprakāśaḥ / katham tad utpadyate ity āha / *svasavyetarety* ā[66a/68a 5]di · savyam dakṣiṇam / itaro vāmaḥ / *pāṇeḥ* prāṇasya *vṛddhā* lalanā / *anāmikā* rasanā / *tābhyām* iti dvābhyām iti dvābhyām saṃbhoge · saṃbhuñjanārtham *laharī dvayaṃ* vāmadakṣiṇavāyor³ gatāgataḥ etena kiṃ syād ity āha *paścād* ity āha / na kevalam <prajñā->jñānābhiṣekakāle · paścād api bāhyaprajñām vināpy utpadyate / *jñānam* ity · advayalakṣaṇajñānam⁴ / *kumārī surataṃ*

¹ Tib. adds: *bla maḥi ḥbrel pas yin no* = kiṃ tu gurusambandhinyāḥ.² MS. *anulambhāt*. Tib. *rjes su mi dmigs paḥi phyir*.³ MS. *-vayo*.⁴ MS. *advayajñānam lakṣaṇa* |.

yatheti / sekāntareṣv anupalabdhapūrvam / *mūrkhasya svapnayatheti* ·
 vāggocarātitaṃ / athavā sambhogacakra¹ prāṇavayor laharīdvayaṃ ·
vṛddhā lalanā · anāmikā rasanā / tābhyāṃ pīdayet / etat prayogadvayaṃ ·
*āmnāyāt · gurūpadeśād bodhavyam*² / *kiṃ punas tatrotṭpadyata* ity āha ·
paramāntam ity ādi · *śūnyāśūnyaṃ* prajñopāyayor ekarasarūpatvāt / etad
 eva jñānaṃ Herukaśabdavācyaṃ / śūnyatākaraṇayo[66b/68b 4]r advayarū-
 patvāt / Hevajrasyābhyudayaḥ / utpattis taddyotakaḥ · paṭalas tathoktaḥ ||
 iti Yōgaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe pañcamah
 paṭalaḥ ||

PART II. CHAPTER vi

devīm ity ādi · *kakṣāv* iti kucayor adhaḥ³ / *pañcamudrām* iti · caryākāle
 gaṇacakrādaḥ vā pañcānāṃ mudrāṇāṃ dhārāṇā · abhisandhiḥ / *vidhānam*
 upāyaḥ *kriyā ācāraḥ* || *saṃyati* · samānasamayī · *ghoram* iti bhayakaraṃ ·
narakasthair iti narakapālasthaiḥ *kurveti* · kurvikayā⁴ · *gurum* iti gauraveṇa ·
saṃyādhiṣṭhānayo devirūpabhāvanam / *bhakṣayann* iti bhakṣayatā
nijamudrām sthāpya · vāmena likhed iti sambandhaḥ
 iti Yōgaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe ṣaṣṭhaḥ paṭalaḥ ||

PART II. CHAPTER vii

athety ādi · *katham*⁵ iti kīdrśam / mahāmadhukṛtenāñjanena masīm mahā-
 madhumasīm / *duṇḍuro viheṭhakaḥ / na siddhiḥ syād* iti sādhakasyāparaloko
 janmāntaram / *saṃpradāyayukto* Hevajrādhimuktaḥ / *kadācaneti* kadācit ·
adhvagogare · *adhvagamanasam* . .⁶ ā[67a/69a 5]dised iti deśitavān /
bhojanaśabdenāprapañcacaryā gaṇacakraavidhiś ca kathyate · *yatrete* gaṇa-
 maṇḍale caryāyāṇi ca / *sarvakāmārthasādhakā* mahāmudrāsiddhiḥ / caryāyāḥ
 sthānaviśeṣam āha / *śmaśānety* ādi / *girikuñjeṣu* giriguhāsu *navākhyam*
 navasaṃjñakam / *saṃyasyeti* · gokudahanādeḥ / *bhuktvā bhuktvety* ādi /
mātara iti · cakṣuḥ⁷śrotraghrāṇajihvākāyamanāṃsi / *nṛtyagītavādyādibhir*
*nirbharam*⁸ pūjayet / tad evāha / *yadi vā mātety*⁹ ādi · mātṛādisābdaiḥ pañ-
 cendriyāni · abhidhiyante / tāni śabdarūparasādibhiḥ pañcakāmaguṇaiḥ ·
 tarpayet · iyaṃ eva hi tatra sthānam · devīnāṃ¹⁰ niruttarā pūjeti / *katham*

¹ MS. *sambhogasacakra*.² MS. *bodhyam*.³ MS. *kakṣāv iti kacayoḥ*. Tib. *mtshan khuñ zēs bya ba ni dpuñ paḥi ḥog go* = *kakṣāv* iti bāhvor adhaḥ.⁴ MS. *kurveti kurvikayā*. Tib. *pir zēs bya ba ni skud par byed paḥo* 'brush—an instrument for painting'. *kucceti*?⁵ MS. *katamam* iti.⁶ Tib. *lam du ḥgro baḥi dus su* = *adhvagamanāvākāśe*.⁷ MS. *caṣṣuśrotra*.⁸ MS. *nūbharam*.⁹ MS. *motety*.¹⁰ Tib. *gnas de dag na gnas paḥi lha mo de rnamś la* = *eṣu sthāneṣu sthītānāṃ devīnāṃ*, &c.

mātrādayaḥ · cakṣurādaya iti cet / tathā cokaṭaṃ buddhakapāle yoginītantre ·
athātaḥ saṃpravakṣyāmi ·

asuddhacittaśodhanāt · bhaginī bhavec cakṣur

bhāgineyī śrotram eva ca · jananī bhaṇyate ghrāṇaṃ /

rasanā duhitā tathā · mano bhaved bhāryā

ṣaḍ etā varā divyā [67b/69b 6] mahāmudrāpradāyikā iti /

pūjayen nirbharam iti · niruttaram anubhūyāt / *ekakhaṇḍam* iti mahānara-
kaṃ dvijakapālaṃ *dadyāt* · prathamam paścāt pibet · bhojanadyotakaḥ
paṭalas tathoktaḥ || iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe
saptamaḥ paṭalaḥ ||

PART II. CHAPTER viii

tatrety ādi · mahāmudrā prāg abhihitaiva · idāniṃ prapañcacaryāyogino
yayā sārddham mahāmudrāsiddhiḥ · sā kīdrśī · ataḥ · āha / *saṃvṛtyeti*
lokavyavahāreṇa · ācāraḥ priyavādādih / rūpaṃ varṇākārasobhādih /
mṃganābhīḥ kasturikā · *saṃaprabhaṃ* tulyapratibhāsaṃ · *indivaram* ut-
palaṃ · *kṣaṇād* iti¹ kadācit · ācared udvahet / *sihlakaṇi* · turuṣkaṃ · *tasyā*
iti dehasya · *vāyasāguruḥ* · <sugandhyaguruḥ />² manorameti manoññā ·
gambhīradharmapāṭako Hevajrapāṭhakaḥ / *vaineyam* iti vineyatvaṃ /
poṣadham pūrṇamāsyādaḥ svaḥsūryodayayāvad aṣṭaśikṣāpadaṃ / *daṣeti*³
yāvaj jivādhikāraṃ kāyavākmano⁴ duṣcaritebhyo viratilaṅkāṇaṃ virāgāya
bhāṣā vibhāṣā · saiva *vaibhāṣyam* / tac ca śrāvākāyānaṃ / Avadānaśatka-
tridaṇḍakamālādikaṃ / *sūtrāntam* iti · anabhi[68a/70b 1]gambhīrāṇi
sūtrāṇi sūtrāntāni · ekagāthā caturgāthā upadhāriṇi⁵ ṣaḍmukhī bhadrā-
caryā lalitavistara daśabhūmakādīn · *yogacāram* iti · cittamātraṃ idam
viśvaṃ · asatyarthe 'rthapratibhāsaṃ saṃbhrāntyotpadyate yathāśvapna
iti · *madhyamakam* iti sarvadharmānutpādaḥ / *sarvamantranayam* iti
pañcavidhaṃ · kriyā caryā yoga yogottara yoganiruttarabhedena⁶ / Vaibhāṣi-
kā diprakāra-kārtsnyam atra vivakṣitaṃ na dravyakārtsnyam ānantiyāt /
grhṇīyād iti kuryāt / *ādaram* asmimś tantra gauravam iti ||

iti Yogaratnamālāyāṃ Hevajrapañjikāyāṃ dvitīyakalpe 'ṣṭamaḥ
paṭalaḥ ||

¹ MS. *kṣaṇādibhiḥ* for *kṣaṇād* iti.

² MS. omits. Tib. *dri mchod dan ldan paḥi akarūho* |.

³ MS. *aṣṭaśikṣāpadaṃ daṣeti*. Tib. *bslab paḥi gnas ni brgyad dam bcu ni bzi ṇid ces*.
K has read *anu* for *aṣṭa*, and KT attempts to make sense of it by saying 'the *śikṣāpada*
may be eight or ten, and (here) four'. See II. iii. 29.

⁴ MS. -vākmano- (sic).

⁵ Tib. *tshigs su bcad pa gñis paḥi gzuñs* = *dvigāthādhāriṇi*.

⁶ MS. -*niruttarādhādhena*. Tib. omits *ādi*, which is not required.

PART II. CHAPTER IX

athāta ity ādi / *samputaṃ* vijñānaśarīrayor udghāṭaḥ · pṛthakkaranaṃ · dhyāneneti viśeṣaḥ / siddhiṃ krūrakarmasiddhiṃ / *adhyātaṃ*¹ · atyanta-duṣṭaṃ · *krūrāṃ* māraṇaṃ cittaṃ / *bhāvanā* 'nantaroktā saiva² kevalāt · mātraṃ / *buddho* 'piti samrakṣito 'pi *dr̥ṣṭveti*³ smṛtvā *yathārūpaṃ* iti · vakṣyamānarūpeṇa · sūcīm iti · vajrasūci · *vahnirūpikā* jvalanti / *hutāśanaṃ* rephaṃ · prajvalantaṃ *dr̥ṣṭveti*⁴ [68b/71a 2] dhyātvā · paṭhitasiddham iti · pāṭhārthasiddham satyam iti yāvat / *rahasyam* abhavyasattvānām agocaratvāt / *paramam* anāyāsaivābhimatasiddhiḥ · *avikalpaṃ* iti · niḥsaṃśayaḥ · *mahāratnam* iti cintāmaṇiratnaṃ / kiṃ tat ratnaṃ ity āha · *vapur* nijaśarīraṃ · *pāśya* *devi jvāleti* · mahāsukhajvālā · *māleti* · pañcadaśayoginīsvabhāvā nāḍyaḥ / tair ākulaṃ samādhisthitaṃ / *ayogya* syād iti · *aviddho* 'pratividdhaḥ · ajñātaḥ sāmsārika eva syād · yathā ratnaṃ aviddham ayogyaṃ sarvābharaṇakarmasu tathā punar ajñātaṃ nālaṃ buddhatvam avāptam iti || *pratividdhaḥ* kiṃ karotīty āha / rucidāyakaṃ iti · abhilaṣitārthanīṣpādaṃ ity arthaḥ / *tadvad* iti / yathāvapuḥ · tathaiva sāmsāratnaṃ · *pīyūṣam* amṛtaṃ *yena rūpeneti* · tattvenāyaṃ · amghrayaś *caranāḥ* / vimokṣanti aṣṭavimokṣamātreṇeti · mudrādibhiḥ⁵ cakrādibhiḥ / *mantrod-dhāraṃ* iti · devyāḥ praśnagāthā · *Bhagavān āheti* saṃgītikārasya vacanaṃ · *śṛṇu* [69a/71b 2] *devīty* ādi Bhagavato vacanaṃ / *Vairocanaḥ* praṇavaḥ / uṣmāṇāṃ caturthakaṃ / HA-kāraḥ / *Pukkaṣi* ū-kāraḥ / *śūnyaṃ* anusvāra *svāhāntam* iti · ante svāhākāraḥ · *varṇādhipa* OM-kāraḥ⁶ · *khecari* AM-kāraḥ · *prathamasya dvitīyaṃ* KHA-kāraḥ · *dvitīyasya tṛtīyaṃ* JA-kāraḥ · *vāriti* I-kāraḥ *varṇesvara* OM-kāraḥ⁶ / *pañcamasya tṛtīyaṃ* BA-kāraḥ · *ḍākinī* U-kāraḥ · *varṇajyeṣṭa* OM-kāraḥ⁶ / *prathamasya prathamam* KA-kāraḥ / *Vajra-ḍākinī* hrasva-U-kāraḥ · *antasthānām dvitīyaṃ* REPHAḥ / tasyaiva *tṛtīyaṃ* LA-kāraḥ · *Cauri* E-kāraḥ · *caturthasya tṛtīyaṃ* DA-kāraḥ / *antasthānām caturtham* VA-kāraḥ · *uṣmāṇāṃ caturtham* HA-kāraḥ · *Pukkaṣi* ṣaṣṭasvaraḥ / *pañcamasya dvitīyakaṃ* PHA-kāraḥ *pañcamasya caturtham* BHA-kāraḥ / *antasthānām prathamam* YA-kāraḥ / *abhyantara-Gauri* I · *tṛtīyasya prathamam* ṬA · *pañcamasya tṛtīyaṃ* BAḤ · *dvitīyasya tṛtīyaṃ* JAḤ / *vahni* REPHAḥ / *caturthasya prathamam* TAḤ · *hutāśano* REPHAḥ · *Vetālī* AI · *antasthānām tṛtīyaṃ* LA · *prathamasya prathamam* KA · *antasthānām prathamam* YA · *Vajrā* Ā · *Cauri* E · *pañcamasya prathamam* PA · *Nairātmā* A · *prathamasya prathamam* KA · *dvitīyasya prathamam* CA · *tṛtīyasya pratha*[69b/72a 2]*mam* ṬA · *caturthasya prathamam* TA · *pañcamasya prathamam* YA · *antasthānām*

¹ MS. *adhyātaṃ*. Tib. *hkhruḡs śin* = *kṣubhita*.² MS. *naiva* for *saiva*. Tib. *de ſñid ni tsam*.³ MS. *yatra dr̥ṣṭeti*.⁴ MS. *dr̥ṣṭeti*.⁵ MS. *mātrādibhiḥ*. Tib. *gug kyed ces bya ba*.⁶ MS. *mo-kāraḥ* for *OM-kāraḥ*.

prathamam YA · *usmānām* *prathamam* ŚA · *antasthānām* *dvitīyam* RA · *Vajrā* Ā
iti Yogaratnamālāyām Hevajrapañjikāyām dvitīyakalpasya navamaḥ
paṭalaḥ ||

PART II. CHAPTER X

athāhety ādi / *ekasamvara* iti¹ · *advitīyasamkṣepavaraḥ* · *japanam* jāpaḥ /
tadviśayam akṣasūtram / *mahiṣasya* ceti · *mahiṣāsthimālikayety* arthaḥ /
pratikarmasamayabhedam āha / *stambhanety* ādi sugamam /
iti Yogaratnamālāyām Hevajrapañjikāyām dvitīyakalpe daśamaḥ
paṭalaḥ ||

PART II. CHAPTER XI

gāḍhenety ādi · *ity* āheti · *vakṣyamāṇakaṁ* · *Akṣobhyakulam* iti Akṣobhyasya
tatkulam iti · *sattvakulam* iti · *Vajrasattvakulam* · *tāsām* iti strīṇām · *te* iti
tathāgataḥ / *bodhayām āseti* / *āmantritavān* · *madanam* mahāsukhodbhavam ·
aṅga iti tadartham nakhakṣatāḥ *karaiḥ*² *karmeti* · *dvyāṅguliḥ* cālanādi ·
bolavān iti stabdhabolaḥ³ / *dolāyetyādīneti* caturṇām sekānām⁴ svabhāva-
lakṣaṇopadeśakaraṇāny āha · *doleva* [70a/72b 1] *lolā* · *aupariṣṭakaṁ* / *atra*
strī kartrī ·

agrataḥ prṣṭhato nārī kramaśo dolayet kaṭim /
*meghopari*⁵ *samāsinā* dolayāṅgaprakīrtitā⁶

kurparety ādi / *atra* puruṣa kartā ·

nāryājānu · *samam* sthāpya dakṣiṇam vāmabāhunā
yojayed ūrdhvakaraṇam / *sthitāv* abhimukhāv ubhau

suprasāritety ādi /

*hansapakṣasamākāram*⁷ *uttāraṇāyā* prakīrtitāḥ ·
dvābhyām *prasaritābhyām* *pādābhyām* *suprasāritam* /

tathety *anena* sūcīm āha /

uttānordhvam *adhaḥ* · *pādo*⁸ *daṇḍavad* *yatra* *saṁsthitāḥ* /
pārśvan *nataṁ* *trikaṁ* *kiñcit* *sūcikaraṇam* *smṛtam* /

¹ MS. *ekasvaram* iti.

² MS. *madanam mahātmā* · *das* *tadartham* *aṅkāni* *nakha*(? *bhu*)*tāḥ* *karaiḥ*. Tib. *myos pas ni bde ba chen po ḥbyuñ bar ḥgyur baḥo* || *mtshan maḥi ṣes bya ba ni deḥi don du sen mo ḥdebs paḥo* || *lag pas ṣes bya ba ni sor mo gñis kyis bskyod pa la sogs paḥo* || Text corrected accordingly.

³ MS. *sattabolaḥ*. Tib. *reñs par gyur paḥi rdo rjes so*.

⁴ MS. *-ādinā carṇam* iti *sekānām*.

⁵ MS. ? *medropari*. Tib. *mtshan maḥi steñ na*.

⁶ MS. *daivata ghari kīrtitā*. Tib. *ḥphyañ thag ḥdra bar rab tu grags*.

⁷ MS. *samāsāraṇam*.

⁸ MS. *pādau*.

karpūrahetave karpūravṛddhyartham / saha-jārthakaraṇaviśeṣo¹ yatra tat
dyotakaḥ paṭalas tathoktaḥ /
iti Yogaratnamālāyām Hevajrapañjikāyām dvitīyakalpe ekādaśaḥ
paṭalaḥ ||

PART II. CHAPTER xii

tathety ādi / caturṇām abhiṣekānām yathopadeśam prajñārpaṇagāthāḥ ·
vajrapraṭiṣṭhita iti · vajradharatvena praṭiṣṭhitaḥ · *bodhi* prajñā tasyāḥ
putrakā bodhisattvāḥ / *raṭiḥ* prītiḥ · *sthāna* bodhicittasya · *idam* i[70b/
73a 1]ti · *mahāsūkṣmam* agocaratvāt / *vajras* tathāgatāḥ / teṣām *maṇḍam*
sāraṃ · *nabhopamam* anābhāsatvāt · *virajaskam* kleśakṣāyāt / mokṣadam
saṃsārābhikrāntatvāt / *pitā te tvam asiti* / *tathaiva*² *pratyātmavedyatvāt* /
vajrapādmayor adhiṣṭhānam yenādhiṣṭhyate || Yogaratnasya

Yogaratnamālāyām kṛtvā Hevajrapañjikām /

yat puṇyam ācītam tena niḥkleśaḥ syād akhilo janaḥ ||

Yogaratnamālā samāptā || || ||

kṛtir iyaṃ Paṇḍitācāryaśrīkāṇhapādānām iti ||

Parameśvaretyādirājāvalī pūrvavat / Śrīmad Govindapāladevānām saṃ
39 bhādradine 14 likhitam idaṃ pustakam Kaśrīgayaṅkareṇa ||

¹ MS. *viśā*.

² Tib. *khyod ſiḍ*.

SELECT VOCABULARY

TIBETAN – SANSKRIT – ENGLISH

* refers to an entry in the Index (vol. I, pp. 143 ff.). † refers to an entry in the Glossary (vol. I, pp. 131 ff.). P Peking Kanjur. N Narthang Kanjur.
SB concealed meaning (*sandhyābhāṣa*).

ka-ba *stambha* column, I. x. 21.
ku-ba *tumbikā* goad, II. ii. 1.
kun-mkhyen *sarvajña* omniscient, I. viii. 51.
kun-gyis bkur-ba *Samvidī* one of the early Buddhist *schools (= *Sammitiya*?).
kun-ḥdar-ma *Avadhūtī* centre *vein.
kun-ḥbyuñ-ba *samudaya* 'origin-
tion', I. i. 26.
kun-rdzob *saṃvṛti* *relative in con-
trast to absolute (don dam-pa).
ko-lpags-mkhan *carmāra* a low-
caste (worker in leather), II. iii.
45.
kyeḥi rdo-rje **Hevajra*
dkaḥ-thub *tapas* austerities, I. vi.
24; x. 43.
dkar-mo **Gaurī*.
dkyil *maṇḍa* essence, II. xi. 4.
dkyil-ḥkhor †**maṇḍala* mystic
circle.
dkri-ba *veṣṭ* to wrap, I. ii. 20.
dkrug-pa *kṣobha* causing to tremble,
a *rite, I. ii. 5; II. ix. 34.
bkal-pa (N: bskal-pa) *prasāritaka*
'stretching', II. xi. 13.
rkañ-gdub *nūpura* ankle-ring, I. vi.
3; II. v. 58.
rkañ-pa g'yas-pa brkyañ-byas-pa
ālīḍha a posture, I. x. 30.
rkañ-ḥog *pātāla* a *hell, I. viii. 53.
rkun-maḥi skra *cauryakeśa* 'piled-
up hair', I. vi. 15.

rkun-maḥi lo-ma *cauryapattra*
caurya leaves, I. ii. 20.
ska-ba *kaṣāya* astringent, II. iii. 46.
ska-rags or ske-rags *mekhalā* belt,
I. iii. 14; vi. 3, 12; viii. 17; II. vi.
4.
skad-cig-ma †*kṣaṇa* *moment.
skal *bhāga* 'worth', I. vi. 19.
skal-chen *mahābhāga* 'greatly
blessed', II. vii. 2, 12.
skal-ldan *bhavya* worthy, II. ii. 19;
iii. 57.
skal-pa *vibhāga* 'apportionment', I.
v. 16.
skal-med-pa *duṇḍura* SB: unworthy,
II. vii. 3; viii. 8.
skal-bzañ *saubhāgya* well endowed,
II. vi. 11.
sku **kāya* body.
sku-gzugs *pratimā* image, II. i. 2.
3.
sku-gsum *trikāya* *threefold for-
mula of personality.
ske-tshe *rājikā* black mustard, I. ii.
24.
ske-rags see ska-rags.
skyil-kruñ phyed-pa *ardhaparyāṅka*
a dancing posture, II. v. 34.
skyur-ba *amla* sour, II. iii. 46.
skye-mched **āyatana* basis of con-
sciousness.
skye-ba bdun-pa *saptāvarta* 'seven-
timer', I. xi. 9; see also lan-bdun-
pa.

skye-bo med-pa *vijana* lonely, I. x. 3; *see also* dben-pa.

skyed-byed-ma *jananī* 'Mother', I. v. 2.

skyed-tshal ra-ba *udyāna* garden, I. vii. 18.

skyes-gñis *Dvijā* = **Brāhmaṇī*, II. iii. 62; *see also* bram-ze-mo.

skyes-bu *puruṣa* man, I. x. 12.

skyes-buḥi byed-pa(hi ḥbras-bu) *puruṣakāra(phala)* 'fruit of manly activity', II. iv. 56, 58.

skyes-med rim-pa **utpannakrama* 'Process of Realization', I. viii. 30; *see also* rdzogs-paḥi rim-pa.

skyon-ma *Doṣā* 'Fault', one of the 32 *veins, I. i. 16.

skra-yi ska-rags *kacāḍori* hair-cord, I. vi. 16.

skrod-pa, bskrad-pa *uccāṭana* driving away, a fierce *rite, I. i. 8; ii. 14; II. iv. 95; ix. 18; x. 3, 5.

brkam-pa *lobha* desire, I. vi. 18.

brkyañ-ma *Lalanā* left *vein, I. i. 13, 14, 17; II. iv. 25.

bskyed-paḥi rim-pa †**utpattikrama* 'Process of Emanation', I. viii. 24; ix. 12; II. ii. 29, 34.

kha-ba *tikta* bitter, II. iii. 46.

kha-baḥi ri *Himādri* a place of pilgrimage, I. vii. 14.

kha-sbyar *saṃpūṭa* union, 'complex', II. ix. 1; *see also* mñam-sbyor.

khab *sūcī* needle, II. ix. 5.

kham-phor *śarāva* dish, I. ii. 20.

kham **dhātu* sphere of consciousness.

khu-ba **śukra* semen.

khyab-ḥjug **Viṣṇu*.

khyab-pa *vyāp* pervade.

khyim-ma *Gehā* 'Homely', one of the 32 *veins, I. i. 18.

khyogs *dolā* swing, rocking motion (*dolāṅga*, II. xi. 13).

khrag *rakta* *blood.

khru *hasta* cubit, I. ii. 20; x. 5; II. i. 7; (II. ix. 1. lag-pa).

khru-ma *jarāyu* covering of the embryo, II. iv. 61.

khro-gñer *bhr̥kuṭī* eyebrow, I. vii. 6.

khro-gñer-can *Bhr̥kuṭī*, II. iv. 65.

mkhah-ḥgro-ma †**dākinī*.

mkhah-spyod *khecaratva* 'powers of an aerial being', I. xi. 11.

mkhah-spyod-ma **Khecarī*.

ḥkhal-ba (*kṛ*) spin (thread), II. vi. 8.

ḥkhor-ba **samsāra* phenomenal existence (= srid-pa).

ḥkhor-lo †**cakra*, circle, wheel; **cakrī* circlet, one of the five symbolic *adornments.

ḥkhyud-pa *ālīṅga* embrace.

ḥkhril-śiñ *latā* creeping-plants, I. viii. 45.

ḥkhrul-ba *bhrānti* mistake, I. xi. 5; II. iii. 26; iv. 4, 5.

ga-pur **karpūra* camphor, SB: semen.

gar *nāṭya* *dance.

gar-ma or gar-mkhen-ma *Naṭī*, **Nartī*, or *Nartakī*.

gug-skyes (P: gug-skyed) *mudra* 'symbolic adornment', II. ix. 12; *see also* phyag-rgya.

guñ-mo *madhyamā* middle finger, I. vii. 3.

gur *pañjara* canopy, I. iii. 3.

gur-gum *kuṅkuma* saffran, I. iv. 2.

go-cha *kavaca* 'protection', II. iii. 52.

goñ-bu *piṇḍa* embryo, I. viii. 9.

goms-pa *abhyāsa* practice, perseverance.
 gos-dkar-mo **Pāṇḍurā* (*Pāṇḍura-vāsini*).
 gri-gug *karṭṛ*, *karṭṛkā*, *karti*, *kartari* *knife.
 grub-mthaḥ *siddhānta* authoritative treatise, I. viii. 54.
 grub-ma *Siddhā* 'Perfected', one of the 32 *veins, I. i. 18.
 gro-ga *bhūrja* birch-bark, II. vii. 2.
 gros *ālocana* deliberation, reflection, II. iii. 8.
 gla-rtsi *kasturikā* musk, II. x. 5.
 glu *gīta* *song.
 glegs-bam *pustaka* book, II. vii. 1-4.
 glo-bur dri-ma **āgantukamala* accidental defilement, II. iv. 69.
 dgañ-ba *pūraka* holding the breath, I. xi. 3.
 dgaḥ-ba †*ānanda* *joy; *moda* joy, I. iii. 1.
 dgaḥ-bral-gyi dgaḥ-ba *viramānanda* (†*ānanda*) *'joy of cessation'.
 dgug-pa *ākṛṣṭi* conjuring forth, a *rite, I. xi. 2, 4; II. i. 10; iv. 95; x. 3, 4; *see also* ḥgugs-par byed-pa.
 dge-ḥdun phal-chen *Mahāsaṅghī* one of the early Buddhist *schools.
 dge-sloṇ *bhikṣu* monk, II. iv. 63; v. 32, 53.
 dgoṅs-paḥi skad *saṃdhyābhāṣa* *secret language.
 dgod-pa (ḥgod-pa) *nyās* to place, implant, I. iii. 2; II. vii. 9.
 dgod-pa *hasita* smile, II. iii. 11, 54; *hāsyā* mirth, II. v. 26.
 dgyel-ba (for ḥgyel-ba) *pat* to fall, I. x. 14.
 dgyes-pa -*tuṣṭa* pleased, II. iii. 39; v. 48; vii. 1; viii. 8; *hr̥ṣṭa*, II. v. 49.

dgra-sta *paraśu* axe, I. ii. 23; II. v. 32.
 bgegs *vighna* obstacle, II. iv. 90.
 bgrod-pa *gamyā* suitable, I. vi. 21; II. iii. 41; *gati* way, II. iv. 77.
 mgul-gyi phreñ-ba *kañṭhamālā* necklace, I. vi. 11.
 mgul-rgyan *kañṭhī* necklace, I. viii. 17; II. vi. 4.
 mgon-po *nātha* guardian lord, I. vii. 11.
 ḥgugs-par byed-pa *ākaraṣaṇa* conjuring forth, a *rite, I. ii. 17; II. ix. 21; *see also* dgug-pa.
 ḥgog-pa *nīrodha* 'cessation', I. i. 26.
 ḥgyel-ba *pat* to fall, II. iv. 66.
 rgyal *Puṣya*, I. ii. 23.
 rgyal-tshan *dhvaja* banner of victory, II. iii. 21; SB: hanged man, I. vii. 21.
 rgyal-rigs *kṣatriya* warrior caste, II. iii. 45.
 rgyas-pa *pauṣṭika* prosperity, a *rite, II. i. 6, 7, 8; iv. 95.
 rgyas-par *vistareṇa* in full, II. iv. 100.
 rgyu-ḥthun (ḥbras-bu) *niṣyanda* (*phala*) 'corresponding fruit', II. iv. 56-58.
 rgyu-sbyin-ma *Hetudāyikā* 'Producer of the Cause', one of the 32 *veins, I. i. 17.
 rgyud *tantra* ritual text, II. i. 5; rite, II. ix. 6.
 sgeg-pa *śṛṅgāra* lasciviousness, passion, II. v. 26.
 sgog-pa *laṣuṇa* garlic, II. iv. 13.
 sgom-pa †**bhāvanā* conceiving, thought-creation; *bhāvayati* conceives, produces imaginatively.
 sgom-pa-ma *Bhāvakī* 'Anchoress', one of the 32 *veins, I. i. 16.

sgyu-ma **māyā* illusion.
 sgyug-mo *śvasyā* mother-in-law,
 II. v. 59; vii. 11.
 sgrub-thabs †**sādhana*.
 sgrol-ma *Tārāṇī* or **Tārā*.
 brgyal-ba *murchita* senseless, I. x.
 14; II. iv. 66; *ghasmai* reel,
 stagger (?), II. iv. 71.
 bsgyur-ba *sphoṭa* 'opening', I. v. 20;
vikṣepa movement, I, vii. 26.
 ña-rgyal gcag-pa *abhimant* 'have a
 special liking', II. xi. 8.
 ñal-ba *pariśrama* striving, I. viii. 55.
 ñal-bsos *kṛtaśrama* 'make effort', II.
 iv. 72.
 ñu-ñbod *raurava* a *hell, II. ii. 12.
 ño mi tshogs-pa (cp. Mvp. 2440:
 ño mi chod-paḥam mi zlog-pa)
uparodha protection, II. v. 41.
 dños-grub †**siddhi* success.
 dños-po *bhāva* existence, phenom-
 enal things, nature, I. i. 10, 20;
 viii. 20; ix. 3, 5; x. 9, 11, 12;
 II. ii. 37; etc. *vastu* thing, I. i. 12;
 ix. 1, 7; II. ii. 37; etc.
 mñar-ba *madhura* sweet, II. iii. 46.
 mñañ-bdag *vibhu* Lord, II. iii. 19.
 mñon-par bñag-pa *abhimantr* en-
 chant, I. ii. 28.
 mñon-spyod *abhicāruka* bewitching,
 a *rite (I), I. i. 8; ii. 16; II. iv. 95;
 ix. 20; x. 2.
 rña *duṇḍubhi* drum, I. iv. 2.
 rña-yab *cāmara* streamer (made of a
 yak's tail), I. x. 21.
 rñam-pa *adbhuta* wonderment, II.
 v. 26.
 rñub-pa *kumbhaka* inhaling, I. xi. 3.
 rñon-pa-ma **Śavarī*, I. ix. 16; see
 also ri-khrod-ma and mtshan-ma.
 sña-ba *pradoṣa* 'night-fall', II. i, 2.

sñags †**mantra* spell.
 sñags-pa *mantrin* = yogin, II. ii. 16.
 sño *pūrvam* first, I. viii. 2.
 sño-bo or sñon-po *nīla* dark blue, I.
 ii. 20; iii. 7, 13.
 sño-bsaṅs *śyāma* dusky colour, II. iv.
 36; v. 36; xi. 6.
 sñon-rabs *purāṇa* primeval, I. x. 12.
 cañ-teḥu *ḍamaru* *drum.
 cod-pan *mukuṭi* tiara, I. vi. 15, 16.
 bcom-ldan-ñdas-ma *bhagavatī*
 'Lady', II. ii. 6.
 lcags-kyu *aṅkusa* hook, I. iv. 1; xi.
 13.
 lcags-paḥi brañ-ñid *Karmārapāṭaka*
 a place of pilgrimage, I. vii. 13.
 lcug *gulma* shrub, I. viii. 45.
 cha *bhāga* part, I. viii. 24, 53; ix. 13;
 x. 2; *khaṇḍa* section, II. v. 52; vii.
 12; *kalā*, *aṃśaka* phase, II. iv. 25,
 26.
 cha-byad *ākṛti* appearance, II. ii. 38;
 iii. 4.
 chags-pa *utpāda* origination, II. ii.
 27, 28; *rāga* passion (= ḥdod-
 chags), II. ii. 51; iii. 8; etc.
 chañ *rasa* juice, I. ii. 20; *madya*
 intoxicant, I. ii. 25; II. iii. 46, 56;
madana passion, SB: intoxicant,
 II. iii. 56; iv. 37; v. 61; vi. 9;
 vii. 12; xi. 15.
 chu-bdag phyogs *vāruṇī* west, I.
 viii. 13; ix. 11.
 chu-ma or chu-yi rnal-ñbyor-ma
Vārī or **Vāriyoginī*.
 chu-tshod *nāḍī* 'hour', I. i. 30.
 che-mchog *mahattara* best, II. iii. 20.
 cho-ga or chog *vidhi* rite, I. x. 27; II.
 i. 5; *vidhāna* ritual, II. vi. 6.
 chom-rkun *caura* thief, I. v. 3.

chom-rkun-ma **Caurī*.
 chos-kyi dbyiñs *dharmadhātu*
 'whole of existence', I. iii. 4;
 'sphere of thought', II. iv. 44, 47.
 chos-gos *jvalacvara* yellow robe,
 religious dress, II. iv. 61.
 chos-dbyiñs dag-pa(hi ye-sés)
suddhidharmatā(jñāna) Wisdom
 of the Pure Absolute, I. viii. 7
 (= next entry).
 chos-dbyiñs śin-tu rnam-dag-ma
suviśuddhadharmadhātu(jñāna)
 Wisdom of the Pure Absolute, II.
 iv. 47 (see *wisdom as five-fold).
 mchan-khuñ *kakṣa* breast, II. vi. 2;
 vii. 4.
 mchil-rnag *jalāśrg* spittle, II. iii. 47.
 mchog-tu dgaḥ-ba *paramānanda*
 perfect (†*ānanda*) *joy.
 mchog-sbyiñ *tyāga* renunciation, I.
 vi. 24.
 mchod-pa *pūja* (pass.), *upacāra* (I.
 ii. 28), *upahāra* (II. v. 19) wor-
 ship; *pūj* (pass.), *rc* (I. ii. 20) to
 honour, worship.
 mchod-yon *argha* offering, II. i. 5,
 14.
 ḥchi-ba *maraṇa* death, I. v. 21.
 ḥchol-pa *vyasta* disordered, wrong,
 II. iv. 15.
 ḥjig-rten gsum-po *trailokya* *three-
 fold world, I. viii. 49.
 ḥjig-pa *nāśana* destroying, II. iv. 95.
 ḥjigs-pa *karāla* terrible, II. v. 28.
 ḥjigs-ruñ-ba *bhayānaka* frightful, II.
 v. 26.
 ḥjim-pa *mṛd* clay, II. iii. 44.
 ḥjug-ma *Viṣṭā* 'Pervader', one of
 the 32 *veins, I. i. 16.
 ljañ-khu *harita* green, I. ii. 20; II. ii.
 32.

rje-btsun *bhaṭṭāraka* lord, I. i. 2; iii.
 8; *bharāḍo* lord, II. v. 20.
 rjed-pa *rc* to honour, II. iii. 15.
 rjeḥu(hi rigs) *vaiśya* traders and
 craftsmen, II. iii. 45.
 ña-phyis *śuktikā* 'mother-of-pearl',
 II. iv. 39.
 ñal **supta*, **svapna* sleep.
 ñi-ma *sūrya* (pass.), *mārtaṇḍa* *sun,
 I. iii. 11.
 ñi-maḥi mdog *aruṇa* reddish, I. iii.
 7, 13.
 ñis-bskor *dviveta* two-stranded, I. vi.
 16.
 ñe-baḥi ḥthuñ-gcod *upapilava* place
 of pilgrimage, I. vii. 10, 17.
 ñe-baḥi dur-khrod *upaśmaśāna* place
 of pilgrimage, I. vii. 10, 18.
 ñe-baḥi ḥdu-ba *upamelāpaka* place
 of pilgrimage, I. vii. 10.
 ñe-baḥi gnas *upapīṭha* place of pil-
 grimage, I. vii. 10, 13.
 ñe-baḥi tṣtshando *upachandoha*
 place of pilgrimage, I. vii. 10,
 16.
 ñe-baḥi ziñ *upakṣetra* place of pil-
 grimage, I. vii. 10, 14.
 ñe-dbañ *Upendra*, II. v. 37.
 ñed-pa *malana* 'pressure', I. v. 19;
moṭana 'pressure', I. v. 20; *mṛd*
 to rub, II. ii. 5; see also rnam-par
 ñed-pa.
 ñon-moñs-pa *kliś* to disturb, II. ii.
 11; *kleśa* molestation, I. v. 15;
 ix. 2; *kilbiṣa* evil, II. ii. 8.
 ñon-moñs śes-byaḥi sgrib *kleśajñā-
 nāvaraṇa* moral and intellectual
 imperfections, I. ix. 2.
 gñis-gñis-ḥkhyud-pa *dvandvatantra*
 'union', II. iii. 11, 54.
 gñer-ma *valī* wrinkle, II. viii. 5.

mñam-ñid ye-śes *samatājñāna* Wisdom of Sameness (see *wisdom as fivefold), I. viii. 6; II. iv. 46.
 mñam-ldan-pa *samāyukta* associated together, I. vi. 5.
 mñam-sbyor *samputa* union, II. vi. 2; see also *kha-sbyar*.
 mñam-zas-can *samāhārin* concentrating, II. viii. 7.
 mñes (mñed-pa) *mṛd* rub, II. v. 5; xi. 10.
 sñan-gsan ḥdebs-pa (P: ḥbab-pa) *nimantr* invite, I. ii. 28.
 sñiñ-rje *karuṇā*, *kṛpā* *compassion.
 sñiñ-po *hṛdaya* heart, essence, I. i. 2; ii. 3; *sāra* essence, II. iii. 27; ix. 15; *garbha* in **Vajragarbha*.
 sñu-gu-ma (= *Venukī*?) *Premanī* 'Affectionate', one of the 32 *veins, I. i. 18.
 sñems-pa *ātōpa* pride, I. x. 30, 31.
 bsñun *kṣema* 'well-being', I. vii. 2.
 bsñen-pa *sevā* practice, I. ii. 22.
 til *tila* sesame-oil, II. i. 10.
 gtad-pa (gtod-pa) *samarpa* consign, II. iii. 15.
 gtum-mo **Caṇḍikā* 'Impetuous', one of the 32 *veins, I. i. 18; **Caṇḍālī*, I. i. 31; ix. 16; II. v. 36; see also *gdol-pa-mo*, *smre-śa-can*, *rañ-htshed-ma*.
 gtor-ba *sic* sprinkle, II. iii. 12.
 gtor-ma *bali* *offering, I. ii. 1; x. 26; II. iv. 89, 90, 92, 94, 95; ix. 37.
 btañ-sñoms *upekṣā* impassibility, I. iii. 1.
 btañ-gtor (P: bsañ-gtor) *prokṣaṇa* sprinkle, II. v. 60.
 btu-ba *paṭala* chapter, II. iv. 4; ix. 14; (= *leḥu*).

btuñ-mchog *pīvara* luscious, II. iv. 27.
 rta-babs *toraṇa* portal, II. v. 50.
 lta-staṅs *dṛṣṭi* 'gaze', a kind of *rite, I. i. 8; xi. 1, 6.
 lta-ba *īkṣaṇa* gaze, II. iii. 11, 54.
 ltuñ-bar byed-pa *pātānā* over-throwing, a fierce *rite, I. xi. 1, 3, 4.
 lte-ba *nābhi* navel, I. ii. 25; II. iv. 40; ix. 1; *varaṭaka* 'heart', I. iii. 6.
 lto-ḥphye *uraga* serpent, II. iii. 54.
 ltos dañ bcas-pa *sāpekṣaṃ* mutually, II. ii. 42.
 sta-gon *adhivāsana* arrangement, II. 1. 2.
 stoñ-pa *śūnya* *void.
 brtul-śugs-can *vratin* 'true one', yogin, I. ii. 34; vii. 9; II. ii. 6, 29; iii. 48, 63; iv. 38; ix. 1.
 bsten-pa (sten-pa) *sev*, *sevā*, *upasevā* serve, honour, I. v. 3; viii. 36; ix. 7; x. 7; II. ii. 6.
 tha-sñad *ācāra* 'aspect', II. xi. 9.
 thags-bzañ-ris *Vemacitrin*, II. v. 37.
 thab-khuñ *kuṇḍa* hearth, II. i. 6.
 thabs *†upāya* *Means.
 thams-cad yod-par smra-ba **Sarvāstivāda*, I. i. 29; II. iv. 59.
 thams-cad-rig *sarvavit* omniscient, I. viii. 31.
 thal-ba *bhasma* ashes, I. vi. 16; II. v. 10.
 thig-ḥdebs-pa *saṃsūtr* to measure, I. ii. 20.
 thig-le *tilaka* mark, sign, I. ii. 23; II. ix. 21.
 thu-bo *jyeṣṭha* oldest, II. ix. 21.
 thugs *citta* *mind, *thought.
 thuñ-ñu-ma *Vāminī* 'Dwarfish', one of the 32 *veins, I. i. 16.
 thun *saṃdhi* 'watch', I. iv. 3.

thun-tshod *prahāra* 'watch', I. i. 30;
'stage', II. v. 63.
theḥu-chuñ *kamīṣṭhika* little finger,
I. vii. 3.
tho brtsams-pa *viheṭh* 'have con-
tempt', II. xi. 8.
thod-pa *kapāla* *skull.
mthar-gnas-pa *antasthāna* the letters
ya, ra, la, va, II. ix. 23, 24, 28, 32,
34, 37.
mthe-boñ *aṅguṣṭha* thumb, I. vii. 2;
inch, I. x. 5; *jyeṣṭhā* thumb, II.
iii. 14; *vṛddhā* thumb, II. v. 69.
mthe-boñ rgan-po *vṛddhāṅguṣṭha*
big toe, I. ii. 28.
ḥthag-pa (*kr*) weave, II. vi. 8.
ḥthuñ-gcod *pilava* a place of pil-
grimage, I. vii. 10, 17.
ḥthor-ḥthuñ *ācama* rinsing the
mouth, II. ii. 5.
dag-pa *suddhi*, see rnam-par dag-pa.
dad-pa *śraddhā* faith, II. ii. 35.
dam-pa *para* excellent (*pass.*);
parama supreme, I. x. 10; *vara*
excellent, I. x. 3; *divya* sacred, I.
x. 4; *gāḍham* closely, II. v. 60;
vi. 1; xi. 1.
dam-tshig †*samaya* *conventional
or symbolic form, I. i. 5; vi. 24;
vii. 7; xi. 6; II. ii. 19, 29, 38; iii.
52, 55, 65, 67; vi. 8; *sacrament,
I. xi. 8; II. vi. 10; vii. 10.
dam-tshig-can *samayin* belonging
to the tradition, II. vi. 7, 8; viii.
6.
dal-ba *dhairya* composure, II. ii. 21;
dhīra calm, II. iv. 36; viii. 5.
dug *viṣa* *poison.
duñ-chos *śaṅkhaka* conch-shell, II.
iv. 39.
dum-bu *khaṇḍa* fragment, II. ii. 46.

dur-khrod *śmaśāna* *cemetery.
dus *kāla* time, I. x. 12.
dus-thabs *parva* observance, I. viii.
36.
do-sél *hāra* necklace, garland, I. x.
21; II. v. 6, 9, 58.
do-sél-phyed *ardhahāra* chain, I. x.
21; II. v. 6.
dog-pa *mañjarī* bunch, I. ii. 20.
don dam-pa *vivṛti* *absolute.
don-yod (grub-pa) **Amogha(siddhi)*
'Infallible Success'.
drag-chen *mahāraudra* very fearful,
I. viii. 16.
drag-po *Rudra*, II. v. 37.
drag-sul *raudra* horror, II. v. 26.
dran-pa ñams-pa *cheamaṇḍa* dis-
traught, II. v. 23.
dral-ba *sphātana* rending, I. ii. 21;
see also bdud-dral-ma.
dri-na *pūti* putrid, II. iii. 46.
dri-med (hbras-bu) *vaimalya(phala)*
'pure fruit', II. iv. 56, 58.
dri-ñim *surabhi* fragment, II. iii.
46.
dril-bu *ghanṭhā* *bell.
drod *uṣma* heat, I. vi. 7; *tejas* fire, I.
x. 39; II. ii. 55; iv. 84.
gdug-pa *duṣṭa* evil.
gdub-bu, II. vi. 4; see lag-gdub.
gdon *graha* demon, II. iii. 66.
gdol-pa *caṇḍāla* a low-caste, II. iii.
45; iv. 76.
gdol-pa-mo or gdol-ma **Caṇḍālī*;
see also gtum-mo, smre-śa-can,
rañ-ḥtshed-ma.
bdag **ātman* self.
bdag-ñid *ātmaka* very self.
bdag-ma **Māmakī*.
bdag-med-ma *Nairātmikā*, *Nairāt-*
myayoginī, **Nairātmyā*.
bdud **Māra*.

bdud-dral-ma *Māradārikā* 'Daughter of Death', one of the 32 *veins, I. i. 18.

bdud-rtsi *amṛta* *ambrosia, I. ii. 20; iv. 2; xi. 9; II. iii. 38, 46; *pīyūṣa* *ambrosia, II. ix. 9.

bdud las rgyal-ba *mārtanḍa* *sun, I. iii. 9; viii. 5.

bdun-gyi bdun-pa *saptasaptika* *sun, I. viii. 6.

bde-ba *sukha* bliss.

bde-ba-can *sukhāvati* realm of bliss, II. iv. 31; v. 2.

bde-ba chen-po **mahāsukha* great bliss.

bden-pa bži *satyacatuṣka* four *truths.

bden-bral *Nairṛtī* a goblin, II. v. 37.

bden-bral (phyogs) *nairṛtī* southwest, I. ix. 10; x. 29; II. v. 53.

mdo-sde-pa *Sautrāntika*, II. viii. 9.

ḥdam-skyes *paṅkaja* lotus, I. iii. 7; II. xi. 4.

ḥdar-ba *dhū* tremble, II. iv. 66; *kamp* tremble, II. ix. 4.

ḥdu-ba *melā* meeting, I. vii. 9, 10; *melāpaka* place of pilgrimage, I. vii. 10; *milana* meeting, II. iii. 56.

ḥdus-pa *melā* 'conjunction', I. viii. 5, 6.

ḥdod-chags *rāga* passion.

ḥdod-ma *Kāminī* 'Lustful', one of the 32 *veins, I. i. 18; lady, I. viii. 50.

rdul *prasveda* sweat.

rdul-tshon *rajas* colour, I. ii. 20.

rdo *pāṣāṇa* stone, II. iii. 44.

rdo-rje †**vajra*.

rdo-rje mkhaḥ-ḥgro-ma *Vajradākī* or **Vajradākinī*.

rdo-rje-can †*Vajrin* 'Adamantine Lord', I. vii. 23; viii. 25; ix. 15;

II. iii. 1, 23; iv. 66; vii. 5; ix. 15; xi. 1.

rdo-rje-spyan **Locanā*, I. iv. 2; *see also* spyan-ma.

rdo-rje-ma **Vajrā*; *vajrinī* 'adamantine representative', II. iv. 98.

rdo-rje-ḥdzin-pa †**Vajradhara*, *Vajradhṛk*, *Vajradhārin* 'Vajra-Holder'.

rdo-rje sems-dpaḥ †**Vajrasattva* 'Adamantine Being'.

rdo-rje lu-gu-rgyud-ma *Vajraśṛṅ-khalā*, I. iii. 8.

ldo *kautuka* joy, I. vii. 7; *see also* brtse-ba.

ldoñ-ros *haritalakta* green lac, I. ii. 20.

sdañ-bar byed-pa *vidveṣaṇa* a fierce *rite, I. ii. 15; II. ix. 19; x. 4, 5.

sdug-bsñal-ba *duḥkha* 'sorrow', I. i. 26.

sdug-pa *sneha* love, II. iii. 44; *see also* mi-sdug-pa.

sde *sainya* army, I. i. 8; ii. 22; II. iv. 95.

sde-pa *nikāya* 'school', I. i. 29; II. iv. 61.

sdom-pa †*saṃvara* 'bond', internal maṇḍala, I. i. 21; vi. 24; x. 41; II. iii. 1, 2, 3, 29; iv. 48, 49; 'unity', II. x. 1.

brda *saṃketa* sign, II. iii. 55; *see also* tstsho-ma.

brda-chen *mahācchoma* secret sign, I. i. 8.

bsdig-pa *tarj* to threaten, II. v. 27, 39.

bsdigs-mdzub *tarjanī* forefinger, II. v. 33.

bsdu-ba *saṃgraha* concentration, I. iii. 2; 'beneficial act', II. xi. 1.

bsdu-baḥi dños-po bži *saṃgraha-vastucatuṣka* four means of conversion, II. ix. 11.

nañ-du gzug-pa *vidarbhita* adorned, I. ii. 4.

nan-tan(-gyi ye-śes) *anuṣṭhāna (jñāna)* Active Wisdom; *see* bya-ba nan-tan *and* *wisdom as fivefold.

nim-pa *nimba* bitter fruit of the nimba tree, II. iii. 46.

nu-ma *kuca* breast, II. vi. 2.

nor-bdag *Kubera* god of wealth, II. v. 37.

nor-bu *kañṭhī* necklace, I. iii. 14.

gnas *ālaya* abode, II. iii. 4; *deśa* place, I. x. 3; *pada* spot, I. viii. 48; 'course', II. iv. 62; *pīṭha* place of pilgrimage, I. vii. 10, 12; II. iii. 67; *bhuvana* world, I. viii. 41; *viḥāra* monastery, II. iv. 61; *siddhi* 'success', II. xi. 3; *sthāna* place, II. vii. 9.

gnas-brtan-pa *Sthāvarī* one of the early Buddhist *schools.

gnas-pa *sthā* stand, abide; *sthitī* maintaining, I. i. 9; stability, II. iv. 82.

gnod-pa *bādh* obstruct, harm, I. viii. 52, 53; II. ii. 27; *apakāra* harming, I. xi. 7.

gnod-sbyin *yakṣa*, I. xi. 15; II. ii. 21.

mnan-pa *ākram* to trample, I. ii. 20, 23; iii. 18; II. v. 8; ix. 16, 27, 29, 33; *bādhana* thwarting, I. viii. 47.

mnar-med *Avīci* a *hell, I. vi. 22.

rna-cha *kuṇḍala* ear-rings, I. iii. 14; vi. 2, 11; viii. 17; II. vi. 4.

rnam-pa *ākāra* form, I. viii. 50; II. ii. 38, 43; *kāra* syllable, I. ii. 4, 25; II. iii. 3; iv. 30; *-kṛti* 'syllable', I.

iii. 5; *-tvam* 'nature', I. iii. 4; *-vidha* 'sort', I. v. 15.

rnam-par rgyal-ba(ḥi bum-pa) *vijaya(kalaśa)* Vessel of Victory, I. x. 23; II. v. 56.

rnam-par ṇed-pa *vimṛd* to press, crush, II. iii. 39; *vimarda* pressing together, 'consummation', one of the four *moments (†*kṣaṇa*), I. i. 24; II. iii. 6, 8, 9.

rnam-par rtog-pa *vikalpa* discursive thought.

rnam-par thar-pa *vimokṣa* release, I. xi. 15; II. ix. 12.

rnam-par dag-pa †*viśuddhi* *purification.

rnam-pa sna-tshogs *vicitra* 'variety', one of the four *moments (†*kṣaṇa*), I. i. 24; II. iii. 6, 7, 9.

rnam-par snañ-mdzad (rnam-snañ) **Vairocana* 'Brilliant'; = 'OM', II. ix. 16, 19, 23, 28, 30, 32, 34, 35, 36, 37.

rnam-par sbyañ-ba *viśodhana* purification, II. iii. 28.

rnam-par sbyoñ-ba *saṃskṛ* 'consecrate', II. ii. 18; *see also* sbyañ-ba.

rnam-par smin-pa(ḥi skad-cig-ma) *vipāka* 'development', one of the four *moments (†*kṣaṇa*), I. i. 24; II. iii. 6, 7, 9.

rnam-par smin-pa(ḥi ḥbras-bu) *vipāka(phala)* 'fruit of retribution', II. iv. 58.

rnal-ḥbyor †**yoga* union, II. ii. 23, 42; iii. 18, 19; iv. 41, 58; vi. 8; xi. 8; *see also* sbyor-ba.

rnal-ḥbyor rgyud **yogatantra* (†*tantra*).

rnal-ḥbyor-pa **yogin*.

rnal-ḥbyor spyod-pa **Yogācāra*, II. viii. 10.

rnal-hbyor-ma *yoginī.

rnal-hbyor-ma rgyud *yoginītantra,
I. vii. 19.

sna-tshogs rdo-rje viśvavajra crossed
vajra, I. iii. 3; II. v. 55.

snag-tsa masi ink, II. vii. 2.

snañ-byed bhāskara *sun, I. viii. 5.

snabs śiṅghāṇaka mucus of the nose,
II. iii. 48.

snun-pa han 'overcome', II. ii. 47.

snod bhājana vessel, I. iii. 9; viii. 20;

II. v. 31; bhāṇḍa vessel, II. iii. 48.

snod-can bhāṇī (bhāṇinī) worthy,
II. iv. 67.

bsnun-pa (snun-pa) upahata
afflicted, II. ii. 37.

padma-can padminī beautiful wo-
man, II. viii. 5.

parṇa-ri-khrod-ma Parṇasavarī,
II. iv. 65.

pir kuccā brush, II. vi. 7.

dpah-bo vīra hero, II. v. 3, 26.

dpuñ-rgyan keyūra bangle, I. vi. 3.

dpe-byad vyañjana (80) minor
characteristics, II. ii. 41.

dpral-ba lalāṭa forehead, I. vii. 6;
I. xi. 1.

spyān-ma *Locanā, I. i. 22; II. iv. 65;
see also rdo-rje-spyan.

spyi-bo mūrdhan head, I. iv. 3.

spyi-ma Sāmānyā 'Common', one of
the 32 *veins, I. i. 17.

spyod-pa cārya practice.

spyod-yul gocara range, sphere.

spro-ba sphar to send forth, II. v. 10;
pavañcamī (pravañc) 'discourse',
II. iv. 67.

spros-pa prapañca 'diversity', II. ii.
29.

phal-pa prākṛta ordinary, II. ii. 45.

phug-pa (hbugs-pa) viddha pierced,
cut, II. ix. 8.

phuñ-po *skandha component of
personality.

phub tuṣa chaff, I. ii. 24.

phod-pa argh to prevail, I. viii. 48.

phyag-rgya †*mudrā symbolic
adornment, gesture, sign, part-
ner; mudra, mudraṇa sign, I. iii.
13; vii. 7; II. iv. 3, 15-19, 79-88,
96; vi. 4; see also gug-skyes.

phyag-rgya-can mudrī possessing
the sign, II. iv. 98.

phyag-rgya chen-po †*mahāmudrā
'Great Symbol'.

phyag-mtshan cihna symbol, I. viii.
7, 10; II. v. 55; vii. 12.

phyag-dar-mkhan haḍḍika a low-
caste (a sweeper), II. iii. 45.

phyugs paśu cattle, I. x. 15; victim,
II. ix. 4.

pye-ma cūrṇa powder, I. ii. 20; x.
4; II. v. 51.

phra-gzugs-ma Sūkṣmarūpā 'Subtly-
formed', one of the 32 *veins, I. i.
16.

hphar-ma puṭa circle, I. viii. 12, 14;
ix. 9, 10; x. 28; II. v. 50.

hphar-ma gñis-dag dvipuṭa 'of two
concentric parts', I. viii. 3.

hpho-ba saṃkrānti 'phase', I. i. 30.

bā-yi mchog-sbyin Godāvarī a
place of pilgrimage, I. vii. 14.

ba-lañ-tshe (= literally 'cow-age',
go[m]āyus); gomāyu jackal or frog,
II. iv. 14.

bag-chags vāsanā influence of past
actions, effect, II. ii. 45, 53.

bar-maḥi srid antarābhava inter-
mediate state (between death and
rebirth), II. ii. 30.

- bin-dha g^zon-nu^hi groⁿ-khyer
Vindhyākaumārapaurikā a place
of pilgrimage, I. vii. 17.
- bu-btsas-skyes *prasūtaja*, II. iii. 46.
- bu-ram gu^ḍa raw sugar, II. iii. 46.
- buñ-ba bhr^mga bee, II. iv. 13; v. 12.
- bum-pa kalaśa jar, I. ii. 28; iv. 2; x.
22; II. v. 51.
- bya-skyibs kuñ^ja cave, II. vii. 7.
- bya-rgod gr^dhra vulture, II. iv. 13.
- bya-ba nan-tan (-gyi ye-śes) *krtyānu-
ṣṭhāna(jñāna)* Active Wisdom (see
*wisdom as fivefold), I. viii. 7; II.
iv. 46.
- byañ-chub-kyi sems (byañ-sems)
**bodhicitta* 'thought of enlighten-
ment' (= khu-ba).
- byañ-chub yan-lag bdun *bodhyaṅga-
sapta* seven factors of enlighten-
ment, II. ix. 13.
- byams-pa maitrī love, II. ix. 11.
- byiñ-ba (ḥbyiñ-ba) *magna* sunk, II.
iii. 20.
- byin-gyis brlabs-pa †*adhiṣṭhāna*
*empowerment, efficacious ex-
pression, 'grace', I. ii. 10; iv. 3;
viii. 51; II. iii. 39; iv. 14, 29;
vi. 8; ix. 36; xii. 5; *prabhāva*, II.
ii. 31; iii. 39.
- byin-za hutāśana *fire, I. viii. 2; II.
iv. 67; ix. 5, 32.
- bye-ba koṭi ten million, I. ii. 22, 27;
II. ii. 60.
- bye-ba bheda 'disclosure', I. v. 3; see
also dbye-ba.
- bye-brag smra-ba **Vaiḥbhāṣya*, II.
viii. 9.
- byed-paḥi brañ-ñid *Kāruṇyapāṭaka*
a place of pilgrimage, I. vii. 13.
- byol-soñ tiryac animal, II. iv. 73.
- bram-ze *brahman* Brahmin, II. iii.
45.
- bram-ze-mo **Brāhmaṇī*, I. v. 2, 6;
see also skyes-gñis.
- bris-sku paṭa painting, II. vi. 6, 7;
vii. 3.
- bregs (ḥbreg-pa) *muṇḍita* shaved,
II. iv. 63.
- bla-ma guru *master, I. viii. 36; II.
iii. 3, 18; vi. 3; vii. 12; viii. 6;
ix. 3; momentous, II. vi. 7.
- blugs-pa snāp wash, I. 11. 20; II. iii.
12.
- blo dhī wisdom, II. iv. 41.
- dbañ dīkṣā ceremony, I. vi. 23; *seka*
consecration, I. x. 27; II. iii. 10,
12; see also dbañ-du byed-pa and
dbañ-bskur-ba.
- dbañ-bskur-ba or dbañ †*abhiṣeka*
*consecration.
- dbañ-sñon *indranīla* sapphire, II. v.
36.
- dbañ-du byed-pa vaśya subduing,
a *rite, I. ii. 13, 26, 27; xi. 1, 3, 4,
14; II. i. 8, 9, 10; iv. 11; v. 39;
ix. 17; x. 2, 4.
- dban-ldan (phyogs) *aiśanī* north-
east, I. ix. 10; x. 29; II. v. 17,
53.
- dbañ-po *indriya* sense-faculty, I. ix.
2; II. iii. 31, 33, 35, 42, 50; iv.
33; *Indra*, II. v. 37.
- dbañ-po(ḥi phyogs) *aindrī* Indra's
quarter, east, I. viii. 13; ix. 11;
II. v. 13.
- dbañ-phyug īśvara lord.
- dbañ-ma *Sekā* 'Consecration', one
of the 32 *veins, I. i. 16.
- dbaḥ-rlabs med-pa *nistarāṅga* tran-
quil, II. v. 11; see rlom-sems med-
pa.
- dbu-ma **Madhyamaka*, II. viii. 10.
- dbul-ba (ḥbul-ba) *praḍhauk* to pre-
sent, II. i. 5.

dben-pa *vijana* lonely, I. ii. 20; vi. 6; vii. 7.
 dbyaṅs-yig *svāra* vowel, II. iv. 41.
 dbyug-gu *daṇḍa* 'period', I. i. 30.
 dbye-ba *bheda* 'component', I. i. 21; 'distinction', I. v. 9; vi. 5; viii. 28; II. ii. 52, 59; etc.
 ḥbad-pa *yatna* effort.
 ḥbigs-pa *sphuṭ* dispel, II. ii. 46.
 ḥbyuṅ-po *bhautika*, *bhūta* spirit, I. ii. 1; II. iv. 95; ix. 37.
 ḥbyuṅ-ba *bhūta* element, I. v. 10; II. ii. 52; *recaka* exhaling, I. xi. 3.
 ḥbrin-po *madhyama* middle, I. viii. 37; x. 4; (= dbu-ma, I. viii. 38).
 ḥbru-mar *taila* sesame oil, I. ii. 28.
 sbyaṅ-ba *saṃskṛta* 'consecrated', I. vi. 9; *see also* rnam-par sbyoṅ-ba.
 sbyar-du bzag-pa *samputīkṛta* placed together, I. ii. 20.
 sbyin-sreg *homa* *oblation, I. vi. 24; x. 43; II. i. 2.
 sbyoṅ-ba *śudh* purify, I. ix. 18; *see also* rnam-par dag-pa.
 sbyor-ba *tyoga* union, I. vi. 4; vii. 28; x. 30, 38; xi. 5; II. ii. 26, 53; iv. 38; v. 43, 48; *see also* rnal-ḥbyor.
 sbyor-bral-ma *Viyogā* 'Unattached', one of the 32 *veins, I. i. 18.
 sbraṅ-chen *mahāmadhu* collyrium, II. vii. 2.
 ma-mchu *oṣṭha* lower lip, II. vi. 2, 5; vii. 1; xi. 1, 12.
 ma-mo *Mātari* 'Mother', one of the 32 *veins, I. i. 16; *mātr* mother-goddess, I. iv. 1; vi. 6; II. iv. 10; v. 29; vii. 10.
 ma-ruṅs-pa *krūra* wrathful, I. ii. 20; xi. 1; II. ii. 13; vi. 9; ix. 2.

mar-gad *marakata* emerald, II. v. 35.
 mar-ño *kṛṣṇā* dark fortnight (second half of lunar month).
 mi-bskyod-pa **Akṣobhya* 'Imper-turbable'.
 mi-ḥchi *amṛta* ambrosia, I. vi. 4; II. iv. 39; *see also* bdud-rtsi.
 mi-sdug-pa *bībhatsa* loathsomeness, II. v. 26.
 mi-phyed-ma *Abhedyā* 'Indivisible', one of the 32 *veins, I. i. 16.
 mi-bzad-pa *raudrakarman* 'of evil conduct', II. ii. 50.
 mig-ḥphrul mñah-ba *indīālī* (*indrajālīn*) wonder-worker, II. v. 23.
 mu-stegs-pa *tīrthika* heretic, II. ii. 51.
 me(ḥi phyogs) *agni* (*āgneyī*) south-east, I. ix. 10; x. 29; II. v. 53.
 me-loṅ ye-śes *ādarśajñāna* Mirror-like Wisdom (*see* *wisdom as fivefold), I. viii. 6; II. iv. 46.
 mon-sran-sñeu *māśa* beans, II. ii. 47.
 myo-ba *unmāda* mania, II. ii. 11.
 dmigs-pa *upalabh* to conceive, envisage, I. viii. 35; x. 17; *avalamb* to depend on, II. iii. 42; *dṛś* 'envisage', II. ix. 5.
 rmaṅs (dmaṅs) *śūdra* common people, II. iii. 45.
 smin-mkhan (P: smig-mkhan) *ceṇḍakāra* a low caste, II. iv. 76.
 smod-tshig *durbhāṣa* evil words, derogatory speech, II. vi. 3.
 smon-lam *prañidhāna* vow, II. viii. 6.
 smyug-gu *lekhanī* pen, II. vii. 2.
 smre-śa-can (P: sme-śa-can) **Caṇḍālī*, II. iv. 21; *see also* gdol-pa-mo.
 tsan-dan *candana* sandal-wood, II. ii. 5; x. 2.

tsun-dā *Cundā*, II. iv. 65.
 gtsaṅ-spra *śuci* purification, I. x. 31, 33; II. iii. 41.
 gtsigs-pa-can *vikarālin* distorted, II. iv. 12.
 gtsug-pud *śikhā* crest, I. vii. 6.
 gtsub-stan *mathanīya* 'fire-stick', II. iii. 37.
 gtsub-sin *kāṇḍa* 'fire-stick', II. iii. 37.
 gtso-bo *pradhāna* chief, I. i. 13; *prabhu* lord, I. iii. 10; viii. 47; II. ii. 41; iii. 24; iv. 81, 96; v. 1, 29, 67; vi. 6; ix. 10; *mukhya* best, I. vii. 22.
 gtso-blag-ma *Rajakī* 'Washerwoman', I. v. 17; *see also* tshos-ma.
 btsir (ḥtshir-ba) *prapīḍ* press, II. v. 69; vi. 2, 5; vii. 1; xi. 1.
 btsun-mo *yośid* woman, *yoginī*, I. i. 1; viii. 28; II. ii. 38, 41; iii. 30, 43; v. 43; viii. 7.
 btsod *mārtaṇḍa* *sun, II. v. 35.
 btsos (ḥtshod-pa) *tapta* 'burnished', II. v. 35.
 rtsa *nāḍī* *vein, I. i. 13, 19; II. iv. 24.
 rtse-ba-ma (*literally*: 'Playful') *Divyā* 'Divine', one of the 32 *veins, I. i. 16.
 rtse-gsum-pa *triśula* trident, I. iii. 18.
 brtse-ba *kautuka* zeal, II. ii. 8; *see also* ldo.
 tsha-ba *kaṭuka* pungent, II. iii. 46.
 tsha-ba-ma *Uṣmā* 'Heat', one of the 32 *veins, I. i. 17.
 tshaṅs-pa *Brahmā*, I. v. 12-13; II. v. 37.
 tshaṅs-paḥi sa-bon *brahmabīja* *palāśa*-seed, I. ii. 23.
 tstshando *chandoha* a place of pilgrimage, I. vii. 10, 15.

tshul *rūpa* form.
 tshems *daśana*, *danta* tooth, II. vi. 2, 5; vii. 1; xi. 1.
 tsher-ma *kañṭhaka* thorn, II. i. 10.
 tstsho-ma (= brda) *choma* secret sign, I. vii. 1.
 tshogs *gaṇa* troupe, company, II. iv. 11, 12, 95; vii. 6, 11.
 tshod-ma *vyañjana* herbs, II. iii. 58.
 tshor-ba **vedanā* feeling, II. iv. 33.
 tshos-ma *Rajakī* 'Washerwoman', I. v. 2, 6; II. iii. 63; *see also* gtso-blag-ma.
 mtshan/mtshon-pa *lakṣ* to mark, I. vi. 5; x. 18; xi. 9, 11; II. ii. 58; iv. 12, etc.; *aṅk*, II. v. 55.
 mtshan-ñid or mtshan *lakṣaṇa* characteristic.
 mtshan-ma *aṅka* mark, II. iv. 15; (*aṅga* limb, II. xi. 13).
 mtshan-mo **Śavarī* 'Savage', one of the 32 *veins, I. i. 17; *see also* ri-khrod-ma and rñon-pa-ma.
 mtshan-ñid daṅ bral-ba *vilakṣaṇa* 'blank', one of the four *moments (†*ksaṇa*), I. i. 24; II. iii. 6, 8.
 mtshams *simān* parting, I. vii. 5.
 mtshon-bsnun *śāstrahata* 'slain warrior', I. vii. 21.
 ḥtshal-ba (*elegant usage*) *jñā* know, II. iv. 96; v. 4, 22, 23.
 ḥtshe-ba *upadrava* calamity, II. ii. 11; iii. 66.
 ḥtshed-pa *pāvaka* fire, II. ii. 49.
 ḥtshed-paḥi mtshams *pāvakaṇa* south-east, II. v. 18; *see* meḥi phyogs.
 ḥtshed-ma *Pāvakī* 'Purifying', one of the 32 *veins, I. i. 18.
 mdzub-mo *pradeśikā* second finger, I. vii. 3.

rdzas *dravya* 'ingredient', II. iii. 38.
 rdziñ-bu *puṣkariṇī* pool, I. ii. 20.
 rdziñ-buḥi ḥgram *vāpikātīraṇ*
 'shore of the lotus-pool', a place
 of pilgrimage, I. vii. 18.
 rdzu-ḥphrul *ṛddhi* magical power, I.
 xi. 5.
 rdzogs-pa *niṣpatti* manifestation, I.
 iii. 2; viii. 7; *niṣpanna* manifest, I.
 viii. 10; II. i. 5.
 rdzogs-paḥi rim-pa **utpannakrama*
 Process of Realization, I. viii. 24;
 II. ii. 34; iv. 41; *see also* skyes-
 med rim-pa.
 zañ-po *mātula* maternal uncle, II. v.
 59.
 žabs-bsil *pādyā* water for the feet,
 II. i. 5, 14.
 ži-ba **nirvāṇa*, I. viii. 15; ix. 12;
nivṛti release, II. iv. 72; *śānta*
 tranquil, II. iii. 18; xi. 4; *śānti*
 propitiation, a **rite*, II. i. 6-8, 10;
 iv. 95; v. 26; **Śiva*, I. v. 12-13.
 žiñ *kṣetra*, I. vii. 10, 13.
 žim-pa *miṣṭa* pleasing, II. iii. 20.
 že-sdañ *dveṣa* **wrath*.
 žo *dadhi* curds, II. i. 10.
 gžib-pa (ḥjib-pa) *vṛṣ*, *saṃvṛṣ* to suck,
 II. v. 62; vi. 1; xi. 12; *bhūṣ*, II. v.
 38.
 gžon-nu-ma *kumārī* girl, I. ii. 20, 28.
 gžol-ma *Pravaṇā* 'Bent', one of the
 32 **veins*, I. i. 17.
 bži-mñam *catuḥsama* 'potion of four
 ingredients', II. iii. 59; iv. 7; x. 4.
 bži-ba(ḥi dbañ-bskur) *caturthābhi-*
śeca Fourth **Consecration*
(†abhiśeka), II. iii. 10, 11.
 bžed-pa *tatpara* intent, II. iii. 18.
 za-ma-tog *karaṇḍaka* casket, II. ii.
 39; iii. 4.

ze-ba *keśara* anthers, pericarp, II. v.
 52.
 ze-ḥbru *kiñjalka* pericarp, lotus-
 centre, I. viii. 3; II. ii. 25; xi.
 6.
 zla-nor *candramaṇi* moon-stone, II.
 v. 36.
 zla-ba chu-šel *candrakānti* magic
 moon-stone, I. viii. 10.
 zlum-po *vartula* round, II. i. 6.
 gzugs-kyi rdo-rje-ma **Rūpavajrā*,
 I. iv. 2.
 gzugs-brñan *prakṛti* image, I. ii. 20;
bimba manifestation, I. viii. 9;
puttālī, I. xi. 1, 2.
 gzuñ-ba dañ ḥdzin-pa *grāhyagrā-*
haka object and subject, I. i. 20;
 ix. 5; x. 33.
 bzañ-mo *divya* celestial, I. x. 5.
 bzaḥ-ba *bhojana* feasting, II. iii. 1;
 vii. 5, 6, 7, 10; *khāna* eating, II.
 ix. 36.
 bzi-ba *majjana* drunk, I. vi. 26.
 bzlas-pa †**japa* recitation.
 bzlog-pa *viparīta* reverse, II. ii. 47,
 51.
 (ḥod) dpaḥ-med **Ārolik*, **Ami-*
tābha 'Boundless Light'.
 ḥo-byed-pa and ḥo-mdzad-pa *cum-*
bana kiss.
 ḥog-žal-ma *Ahomukhā*, II. iv. 65.
 yañ-dag rab-sbyin *saṃpradāya* tra-
 dition, II. vii. 4.
 yi-ge *akṣara* **syllable*, I. viii. 9.
 yi-dvags zla-phyed *pretapakṣa* dark
 fortnight, I. vii. 20; *see also*
 mar-ño.
 yig-ḥbru *akṣara* **syllable*, I. iii. 2.
 yid-ches *pratyaya* certainty, II. ii.
 40.

yid-bzañ-ma *Sumanās* 'High-min-
ded', one of the 32 *veins, I. i. 18.
yul *viṣaya* *sense-sphere, II. iii.
31, 32, 34, 35, 50; *deha* body,
'phenomenal form', II. iii. 24.
yul-can *vaiṣayikā* sense-faculty, II.
iii. 34 (= dbañ-po).
ye-śes lña *pañcaññāna* *wisdom as
fivefold, II. iv. 45.
g'yuñ-mo **Dombi*; *ḍomba* a low-
caste, II. iii. 45.
g'yon-pa-ma *Vāmā* 'Left-handed',
one of the 32 *veins, I. i. 16.

ra-ba *prākāraka* balustrade, I. iii. 3.
rañ-ḥdod lha **sveṣṭadevatā* chosen
divinity.

rañ-byuñ me-tog *svayambhūkusuma*
SB: blood from menstruation, II.
iii. 48, 59.

rañ-ḥtshed-ma **Caṇḍālī*, II. iii. 62;
see also gdol-pa-mo.

rañ-bzin *svabhāva* self-nature.

rañ-rig *svasamvedya* self-experienc-
ing, I. viii. 27, 46, 51; I. ix. 3; I.
x. 8.

rab-tu rgyas-pa *prasara* pouring
forth, I. vii. 26.

rab-tu myos-ma *pramāda* young
woman, I. ii. 26.

rab-mthoñ *pratyakṣa* intuitive, II.
i. 3.

rab-gnas *pratiṣṭhā* *consecration,
II. i. 1.

rab-soñ-gnas *pretālaya* cemetery,
II. iii. 49.

rab-gson-dge-ḥdun *Pretasamhāta*, a
place of pilgrimage, I. vii. 18.

ral-gri *khadga* sword, II. xi. 4.

ri-khrod-ma **Savarī*; see also
mtshan-mo and rñon-pa-ma.

ri-boñ-can *śaśin* *moon, I. i. 31.

rig-byed *veda*, I. viii. 54; II. v. 45;
ix. 18.

rig-ma *†vidyā* *Spell (= *yoginī*),
I. x. 5; II. ii. 10; v. 19, 58,
59.

rigs *kula* *'Buddha-Family'.

rigs-kyi bdag-po *kulīśa* (translated
into Tibetan as *kuleśa*) thunder-
bolt, *†vajra*, II. v. 53.

rigs-pa *yukti* device, I. i. 4; iii. 16;
v. 8.

rin-chen (ḥbyuñ-gnas) **Ratna*
(*sambhava*).

rim-pa *krama*, *nyāya* order.

rims *jvara* fever, plague, II. iii. 66.

ril-ba spyi-blugs *kamaṇḍalu* jar, I.
ii. 22.

ru-sbal *kūrma* tortoise, II. v. 31, 54.

ru-sbal-skyes-ma *Kūrmajā* 'Tor-
toise-born', one of the 32 *veins,
I. i. 16.

rus-paḥi rgyan *asthyābharāṇa* bone-
ornament, II. iii. 56.

rus-paḥi phreñ-ba *asthimālīkā*
bone-necklace, I. vi. 3.

reg-min *asparśa* untouchable, II. iii.
58.

reg-rin *duḥspṛśa* untouchable, II. iii.
45.

reñs-par byed-pa *stambhana* petri-
fying, a *rite, I. i. 8; ii. 12; xi. 2,
3, 4; II. ix. 16; x. 2, 4.

reñs-ma (literally: 'Stiff') *Kṛṣṇa-
varṇā* 'Black', one of the 32
*veins, I. i. 17.

ro *mṛtaka* corpse, I. iii. 4; II. iii. 49;
śava, II. iii. 57; vii. 8.

ro-mñam-pa *samarasa* same flavour,
equal, I. viii. 37, 39, 40; x. 8; II.
iii. 15.

ro-ma *Rasanā* right *vein.

ro-lañs-ma **Vetālī*.

rol-mo *tāṇḍava* dancing, II. v. 9.
 rlabs *laharī* wave, II. v. 69.
 rluṅ (gi phyogs) *vāyavī* north-west,
 I. ii. 20; ix. 10; x. 29; II. v. 18,
 53.
 rlom-paḥi śiṅ *snigdhaṅṅkṣa* succu-
 lent tree, I. xi. 4.
 rlom-sems med-pa *nistaraṅga* tran-
 quil, I. x. 34, 36; II. v. 11; *see also*
 dbaḥ-rlabs med-pa.
 brla *kurpara* thigh, II. xi. 13.
 lag-bcaṅs-pa *pāṇyāvāpti* embrace,
 II. iii. 11.
 lag-gdub *rucaka* bracelet, I. iii. 14;
 vi. 2, 11; viii. 17; II. vi. 4.
 laṅ-tshos *yauvana* youth, II. ii. 17;
 iii. 14; iv. 35; vi. 11.
 lan-bdun-pa *saptāvarta* 'seven-
 timer', I. vii. 21; I. xi. 10; *see also*
 skye-ba bdun-pa.
 lan-tsva rgya-mtshoḥi naṅ-skyes
lavanasāgaramadhyaja 'arising in
 the salt ocean', a place of pil-
 grimage, I. vii. 15.
 lan-tshva *lavaṇa* salt, II. iii. 46.
 luṅ-btaṅ *riṣṭikā* soap-berry tree, II.
 x. 2.
 lud-pa *śleṣma* phlegm, II. iii. 48.
 lus-ṅan (phyogs) *kauberī* north, I.
 viii. 13; ix. 11.
 le-lo *kausīdya* indolence, II. ii. 37.
 log-pa *jāgrat* awake, I. viii. 43; x. 19.
 log-par ḥdren-pa *vināyaka* trouble,
 II. iv. 90.
 śa *māṃsa* *flesh, meat, II. iii. 56; ix.
 13; *bala* meat, II. v. 61; xi. 15.
 śa-chen *mahāmāṃsa* human flesh,
 II. iii. 60.
 śi-ba *mṛtaka* corpse, I. viii. 4; *see*
also ro.
 śiṅ *kāṣṭha* wood, II. iii. 44.

śin-tu gzugs-can-ma *Surūpiṇī*
 'Beautiful', one of the 32 *veins,
 I. i. 17.
 śel *sphaṭika* crystal, II. x. 2.
 śes-rab **Prajñā* partner, I. iii. 17,
 18; v. 16; vii. 23; II. iii. 13, 15;
 iv. 44, 57; ix. 15; †*prajñā* *wisdom.
 śes-rab pha-rol-phyin-ma **Prajñā-*
pāramitā 'Perfection of Wisdom',
 II. xi. 2.
 śes-rab-ma **Prajñā* partner, II. iv.
 41.
 śes-rab ye-śes (kyi dbaṅ-bskur)
prajñāñānābhīṣeka †*Consecra-
 tion (†*abhīṣeka*) of the Know-
 ledge of Wisdom, II. iii. 10, 11.
 gśin-rje *Vaivasvata* = **Yama*, III.
 v. 37.
 gśin-rje (ḥi phyogs) *yāmya* Yama's
 quarter, south, I. viii. 13; ix. 11.
 gśer-ba *drava* flow, II. ii. 54.
 sa-spyod *bhūcara* sprite, I. v. 3.
 sa-spyod-ma **Bhūcarī*.
 sa-bon *bīja* *seed.
 sa-lu *śālī* rice, I. ii. 27; II. iii. 60; v.
 56, 61; x. 5.
 saṅs-rgyas lña *pañcabuddha* *bud-
 dhahood as fivefold, II. vi. 4.
 sum-ḥkhor-ma *Traivṛttā* 'Three-
 fold', one of the 32 *veins, I. i. 18.
 ser-sna *piśuna* malignity, II. ii. 57;
 iii. 51; iv. 16.
 ser-sna rdo-rje *Piśunavajra* =
 **Ratnasambhava*, II. ii. 57.
 sems-dpaḥ-bo *Sātvika* (= †**Vajra-*
sattva), I. v. 12; II. xi. 7.
 ser-po *pīta* yellow, I. ii. 20; *piṅga*
 yellow, I. iii. 13.
 so *medinī* earth, I. vii. 5.
 so-phag *iṣṭaka* brick, I. ii. 20; II. v.
 51.

so-rtsi *pūga* betel-nut, II. ii. 5.
 so-so-raṣṭa-ñid *Saurāṣṭra*, a place of pilgrimage, I. vii. 15.
 so-sor rtog-pa(ḥi ye-śes) *pratyavek-ṣaṇa(-jñāna)* Discriminating Wisdom (see *wisdom as fivefold), I. viii. 7; II. iv. 46.
 sor-mo (sor) *aṅgulī* finger, I. vii. 2; *aṅgula* inch, I. vi. 16; II. i. 8; vii. 2.
 sol-ba *aṅgāra* charcoal, I. ii. 20; II. v. 51.
 srad-bu *sūtra* thread, I. ii. 20; x. 22, 24; II. v. 6, 50.
 sriṅ-mo *bhagini* sister, I. v. 2, 16; II. v. 59; vii. 11.
 srid-pa *bhava* existence.
 srin-paḥi mtshams *rakṣasāśā* south-west, II. v. 18.
 srin-lag *anāmikā* fourth finger, I. vii. 3, 4; II. iii. 14; v. 69; xi. 3.
 srub-pa *mantha*, *manthāna* agitation, churning, II. v. 14, 18, 48.
 sreg-blugs *hotavya* oblation, II. ix. 6.
 slu-ba *vañcana* misleading, I. ix. 7.
 slob-dpon (gyi dbaṅ-bskur) *ācāryā-bhīṣeka* Master's *Consecration, (†*abhiṣeka*) II. iii. 10, 11, 13.
 gsaṅ-baḥi dkar-mo *Guptagaurikā* Gaurī II, I. ix. 17.
 gsaṅ-ba(ḥi dbaṅ-bskur) *guhyaḥbhi-*

ṣeka Secret *Consecration (†*abhiṣeka*), II. iii. 10, 11; xi. 2.
 gsil-byed *khinkhirikā* fan, II. v. 32.
 gsuñ *vāc* speech.
 gser-daṅ-ldan-paḥi-gliṅ *cāmikarān-vitaṃ dvīpaṃ* 'Isle of Gold', a place of pilgrimage, I. vii. 16.
 gso-ba *jīva* soul, I. x. 12.
 gso-sbyoṅ *poṣadha* confession, II. viii. 9.
 gsod-par byed-pa and bsad-par bya-ba *māraṇa* *slaying.
 gsol-ba gdab-pa *abhayaranā* prayer, I. x. 27.
 bsam-gtan *dhyeya* meditation, I. v. 20; **dhyāna*, I. v. 21; vi. 24; II. ii. 8; iii. 42; ix. 6.
 bsil-sbyin-ma *Śītadā* 'Freshener', one of the 32 *veins, I. i. 17.
 bsre *gaṇḍhā* rhinoceros, I. ii. 31.
 lha-bśos *naivedya* food-offering, II. i. 14; iii. 21.
 lhan-cig skyes-pa *sahaja* *innate.
 lhan-cig skyes-paḥi dgah-ba *sahajānanda* innate *joy (†*ānanda*).
 lhuñ-bzed *yogapātrikā* begging-bowl, II. v. 31.
 a-ga-ru *vāyasāgaru* sweet aloe wood, II. viii. 4.

SELECT VOCABULARY

SANSKRIT - TIBETAN

* refers to an entry in the Index (vol. I, pp. 143 ff.). † refers to an entry in the Glossary (vol. I, pp. 131 ff). P Peking Kanjur. N Narthang Kanjur.
SB concealed meaning (*sandhyābhāṣa*).

aṃśaka cha.

**akṣara* yi-ge, yig-ḥbru.

**Akṣobhya* mi-bskyod-pa.

agni me.

aṅka mtshan-ma.

aṅkuśa lcags-kyu.

aṅga I. i. 25; II. xi. 13.

aṅgāra sol-ba.

aṅgula sor-mo.

aṅgulī sor-mo.

aṅguṣṭha mthe-boñ.

adbhuta rñam-pa.

adhiṣṭhāna sta-gon.

†**adhiṣṭhāna* byin-gyis brlabs-pa.

anāmikā srin-lag.

anuṣṭhāna(*jñāna*) nan-tan (gyi ye-
śes).

antarābhava bar-maḥi srid.

antasthāna mthar-gnas-pa.

apākāra gnod-pa.

abhiṣṭhāna mñon-spyod.

abhimant ña-rgyal gcag-pa.

abhimant mñon-par bñag-pa.

†**abhiṣeka* dbaṅ, dbaṅ-bskur-ba.

Abhedyā mi-phyed-ma

abhyarcana gsol-ba gdab-pa.

abhyāsa goms-pa.

**Amitābha* ḥod-dpaḥ-med.

**amṛta* bdud-rtsi, mi-ḥchi.

**Amogha*(*siddhi*) don-yon(grub-pa).

amla skyur-ba.

aruṇa ñi-maḥi mdog.

argh phod-pa.

argha mchod-yon.

arjaka I. ii. 20.

ardhaparyāṅka skyil-kruṅ phyed-pa.

ardhahāra do-śel-phyed.

**Avadhūti* kun-ḥdar-ma.

avalamb dmigs-pa.

Avīci mnar-med.

asthimālīkā rus-paḥi phreñ-ba.

asthyābharana rus-paḥi rgyan.

asparśa reg-min.

Ahomukhā ḥog-ḥal-ma.

ākaraṇa ḥgugs-par byed-pa, dgug-
pa.

ākāra rnam-pa.

ākṛti cha-byed.

ākṛṣṭi dgug-pa.

ākram mnan-pa.

**āgantukamala* glo-bur dri-ma.

ācama ḥthor-ḥthuñ.

ācāra tha-sñad.

**ācāryābhiṣeka* slob-dpon (gyi dbaṅ-
bskur).

āṭopa sñems-pa.

ātmaka bdag-ñid.

**ātman* bdag.

ādarśajñāna me-loṅ ye-śes.

†**ānanda* dgaḥ-ba.

**āyatana* skye-mched.

**Ārolīk* ḥod-dpaḥ-med.

ālaya gnas.

ālīṅga ḥkhyud-pa.

**ālīḍha* rkaṅ-pa g'yas-pa brkyañ-
byas-pa.

ālocana gros.

indīālī mig-ḥphrul mñah-ba.

**Indra* dbaṅ-po.

indranīla dbaṅ-sñon.

**indriya* dbaṅ-po.

iṣṭaka so-phag.

īkṣaṇa lta-ba.

īśvara dbaṅ-phyug.

uccāṭana skrod-pa, bskrad-pa.

†**utpattikrama* bskyed-paḥi rim-pa.

**utpannakrama* skyed-med rim-pa,
rdzogs-paḥi rim-pa.

utpala I. vi. 8; II. i. 10; viii. 4.

utpāda chags-pa.

udyāna skyed-tshal ra-ba.

unmāda myo-ba.

upakṣetra ñe-baḥi zñi.

upacāra mchod-pa.

upachandoha ñe-baḥi tstshando.

upadrava ḥtshe-ba.

upapīṭha ñe-baḥi gnas.

upapīlava ñe-baḥi ḥthuṅ-gcod.

upamelāpaka ñe-baḥi ḥdu-ba.

uparodha ño mi tshog-pa.

upalabh dmigs-pa.

upaśmaśāna ñe-baḥi dur-khrod.

upasevā I. i. 25.

upahata bsnun-pa.

upahāra mchod-pa.

†**upāya* thabs

upekṣā btaṅ-sñoms.

Upendra ñe-dbaṅ.

uraga lto-ḥphye.

uṣma drod.

uṣman II. ix. 15, 27, 34, 37.

Uṣmā tsha-ba-ma.

oṣṭha ma-mchu.

aindrī dbaṅ-po (ḥi phyogs).

aiśanī dbaṅ-ldan (phyogs).

kaḥṣa mchan-khuṅ.

kacāḍori skra-yi ska-rags.

kaṭuka tsha-ba.

kañhaka tsher-ma.

kañhamālā mgul-gyi phreṅ-ba.

kañhī mgul-rgyan, nor-bu.

kaniṣṭhika theḥu-chuṅ.

**kapāla* thod-pa.

kamaṇḍalu ril-ba spyi-blugs.

kamp ḥdar-ba.

karaṇḍaka za-ma-tog.

karāla ḥjigs-pa.

**karuṇā* sñiṅ-rje.

**karṭṛ* gri-gug.

**karpūra* ga-pur.

**Karmārapāṭaka* lcags-paḥi braṅ-
ñid.

**kalaśa* bum-pa.

kalā cha.

kavaca go-cha.

kaṣāya ska-ba.

kasturikā gla-rtsi; II. iii. 59; iv. 7.

kāṇḍa gtsub-śiṅ.

Kāminī ḥdod-ma.

**kāya* sku.

kāra rnam-pa.

**Kāruṇyapāṭaka* byed-paḥi braṅ-
ñid.

kāla dus.

kāṣṭha śiṅ.

kiñjalka ze-ḥbru.

kilbiṣa ñon-moṅs-pa.

kuca nu-ma.

kuccā pir.

kuṅkuma gur-gum.

kuñja bya-skyibs.

kuṭhārachinna I. ii. 22, 23.

kuṇḍa thab-khuṅ.

kuṇḍala rna-cha.

kunda II. iv. 30; v. 11.

kunduru I. x. 38; II. ii. 33, 52; iii.

17, 38, 60; iv. 8, 38.

*Kubera nor-bdag.
 kumārī gžun-nu-ma.
 kumbhaka rñub-pa.
 kurpara brla.
 kula rigs.
 kulīsa rigs-kyi bdag-po.
 kūrma ru-sbal.
 Kūrmajā ru-sbal skyes-ma.
 kṛtaśrama ñal-bsos.
 kṛtyānuṣṭhāna(jñāna) bya-ba nan-
 tan (gyi ye-śes).
 kṛpīta II. iii. 57; iv. 6.
 Kṛṣṇavarṇā reñs-ma.
 kṛṣṇā mar-ño.
 keyūra dpuñ-rgyan.
 keśara ze-ba.
 koṭi bye-ba.
 kautuka ldo, brtse-ba.
 kausīdya le-lo.
 kauberī lus-ñan (phyogs).
 krama rim-pa.
 krūra ma-ruñs-pa.
 klīś, kleśa ñon-moñs-pa.
 kleśajñānāvaraṇa ñon-moñs śes-
 byaḥi sgrib.
 *kṣaṇa skad-cig-ma.
 kṣatriya rgyal-rigs.
 kṣetra žiñ.
 kṣema bsñun.
 kṣobha dkrug-pa.

 khaṭikā I. ii. 22.
 khaḍga ral-gri.
 khaṇḍa cha, dum-bu.
 khāna bzah-ba.
 khinkhirikā gsil-byed.
 khecaraṭva mkhaḥ-spyod.
 *Khecari mkhaḥ-spyod-ma.
 kheṭa II. iii. 56; iv. 8.

gaṇa tshogs.
 gaṇḍhā bsre.

gati bgrod-pa.
 gamya bgrod-pa.
 gāḍhaṃ dam-pa.
 *gīta glu.
 guḍa bu-ram.
 Guptagaurikā gsañ-baḥi dkar-mo.
 *guru bla-ma.
 gulma lcug.
 *guhyābhiṣeka gsañ-ba(ḥi dbañ-
 bskur).
 grdhra bya-rgod.
 Gehā khyim-ma.
 gocara spyod-yul.
 *Godāvarī bā-yi mchog-sbyin.
 gomāyu ba-lañ-tshe.
 Gaurī dkar-mo.
 graha gdon.
 grāhyagrāhaka gzuñ-ba dañ ḥdzin-
 pa.

*ghaṇṭhā dril-bu.
 ghasmai brgyal-ba.

†*cakra, *cakrī ḥkhor-lo.
 caṇḍāla gdol-pa.
 *Caṇḍālī gtum-mo, gdol-pa-mo,
 smre-śa-can, rañ-ḥtshed-ma.
 *Caṇḍikā gtum-mo.
 catuḥsama bži-mñam.
 *caturthābhiṣeka bži-ba(ḥi dbañ-
 bskur).
 candana tsan-dan.
 candrakānti zla-ba chu-śel.
 candramaṇi zla-nor.
 carmāra ko-lpags-mkhan.
 cāmara rña-yab.
 cāmikarāṇvitaṃ dvīpaṃ gser-dañ-
 ldan-paḥi-gliñ.
 cārya spyod-pa.
 *citta thugs, sems.
 citraka I. ii. 24.
 cihna phyag-mtshan.

**Cundā* tsun-dā.

cumbana ho-byed-pa.

cūrṇa phye-ma.

ceṇḍakāra smin-mkhan.

caura chom-rkun.

**Caurī* chom-rkun-ma.

cauryakeśa rkun-maḥi skra.

cauryapattra rkun-maḥi lo-ma.

chandoha tstshando.

cheamaṇḍa dran-pa ṇams-pa.

choma tstsho-ma.

ḥanani skyed-byed-ma.

†**japa* bzlas-pa.

jarāyu khru-ma.

jalāśrg mchil-rnag.

**jāgrat* log-pa.

jīva gso-ba.

jñā ḥtshal-ba.

jyeṣṭha thu-bo.

jyeṣṭhā mthe-boṇ.

jvara rims.

jvalacīvara chos-gos.

**damaru* cañ-teḥu.

†**dākinī* mkhaḥ-ḥgro-ma.

diṇḍima II. iii. 58; iv. 8.

domba, **Ḍombī* g'yuñ-mo.

tatpara bzed-pa.

†**tantra* rgyud.

tapas dkaḥ-thub.

tapta btsos.

tari bsdig-pa.

tarijanī bsdigs-mdzub.

tāṇḍava rol-mo.

**Tārā*, *Tāraṇī* sgrol-ma.

tikta kha-ba.

tiryac byol-son.

tila til.

tilaka thig-le.

tīrthika mu-stegs-pa.

tumbhikā ku-ba.

tuṣa phub.

tuṣṭa dgyes-pa.

trṭtikara II. iii. 58.

tejas drod.

toraṇa rta-babs.

taila ḥbru-mar.

tyāga mchog-sbyin.

**trikāya* sku-gsum.

trīśula rtse-gsum-pa.

trailokya ḥjig-rten gsum-po.

Traiṛṭtā sum-ḥkhor-ma.

daṇḍa dbyug-gu.

dadhi zo.

danta, *daśana* tshems.

divya dam-pa, bzañ-mo.

Divyā rtse-ba-ma.

dikṣā dbaṇ.

duḥkha sdug-bsñal-ba.

duḥspṛśa reg-riñ.

duṇḍubhi rñā.

duṇḍura II. iii. 57; iv. 7; skal-med-

pa.

durbhāṣa smod-tshig.

duṣṭa gdug-pa.

drṣṭi lta-staṇs.

dolāṅga khyogs.

Doṣā skyon-ma.

drava gser-ba.

dravya rdzas.

dvandvatantra gñis-gñis ḥkhyud-pa.

Dvijā skyes-gñis.

dvipūṭa ḥphar-ma gñis-dag.

dviveta ñis-bskor.

**dveṣa* ze-sdañ.

**dharmadhātu* chos-kyi dbyiñs.

**dhātu* khams.

dhī blo.

dhīra dal-ba.

dhū ḥdar-ba.

dhairya dal-ba.

**dhyaṇa*, *dhya*ya bsam-gtan.

dhvaja rgyal-tshan.

Naṭi, **Nartī* gar-ma.

**nāṭya* gar.

**nāḍi* chu-tshod, rtsa.

nātha mgon-po.

nābhi lte-ba.

nāsana ḥjig-pa.

nikāya sde-pa.

nimantr sñan-gsan ḥdebs-pa.

nimba nim-pa.

niraṃśuka II. iii. 56; iv. 8; vi. 10;

x. 2.

nirodha ḥgog-pa.

**nirvāṇa* ḥi-ba.

nivṛti ḥi-ba.

niṣpatti, *niṣpanna* rdzogs-pa.

niṣyanda (*phala*) rgyu-ḥthun (ḥbras-bu).

nistarāṅga dbaḥ-rlabs med-pa,
rlom-sems med-pa.

nīla sño-bo.

nūpura rkañ-gdub.

**Nairātmyā* bdag-med-ma.

Nairṛti bden-bral.

naivedya lha-bśos.

nyāya rim-pa.

nyās dgod-pa.

pañkaja ḥdam-skyes.

**pañcajñāna* ye-śes lña.

**pañcabuddha* sañs-rgyas lña.

pañjara gur.

paṭa bris-sku.

paṭala btu-ba.

pat dgyel-ba, ḥgyel-ba.

pada gnas.

padminī padma-can.

para, *parama* dam-pa.

**paramānanda* mchog-tu dgaḥ-ba.

paraśu dgra-sta.

parīrama ñal-ba.

**Parṇasavarī* parṇa-ri-khrod-ma.

parva dus-thabs.

paśu phyugs.

**Pāṇḍurā*, *Pāṇḍuravāsini* gos-dkar-ma.

pāṇyāvāpti lag-bcañs-pa.

pātanā ltuñ-bar byed-pa.

pātāla rkañ-ḥog.

pāḍya ḥabs-bsil.

pāvaka ḥtshed-pa.

pāvakakoṇa ḥtshed-paḥi mtshams.

Pāvaki ḥtshed-ma.

pāśāṇa rdo.

piṅga ser-po.

piṇḍa goñ-bu.

piśuna ser-sna.

Piśunavajra ser-sna rdo-rje.

**pīṭha* gnas.

pīta ser-po.

pīyūṣa bdud-rtsi.

pīlava ḥthun-gcod.

pīvara btuñ-mchog.

puta ḥphar-ma.

puttali gzugs-brñan.

purāṇa sñon-rabs.

puruṣa skyes-bu.

puruṣakāra (*phala*) skyes-buḥi byed-pa (ḥi ḥbras-bu).

puṣkarinī rdziñ-bu.

Puṣya rgyal.

pustaka glegs-bam.

pūga so-rtsi.

pūja mchod-pa.

pūti dri-ña.

pūraka dgañ-ba.

pūrvam sño.

pośadha gso-sbyon.

poṣṭikā rgyas-pa.

prakṛti gzugs-brñan.

†**prajñā* śes-rab, śes-rab-ma.
 **prajñāñānābhīṣeka* śes-rab ye-śes
 (kyi dbaṅ-ḥskur).
 **prajñāpāramitā* śes-rab pha-rol
 phyin-ma.
praḍhauk dbul-ba.
prañidhāna smon-lam.
pratimā sku-gzugs.
pratiṣṭhā rab-gnas.
pratyakṣa rab-mthoñ.
pratyaya yid-ches.
pratyavekṣaṇa(*jñāna*) so-sor rtog-
 pa(ḥi ye-śes)
pradeśikā mdzub-mo.
pradoṣa sṇa-ba.
pradhāna gtso-bo.
prapañca spros-pa.
prapīḍ btsir (ḥtshir-ba).
prabhāva byin-gyis brlabs-pa.
prabhu gtso-bo.
pramāda rab-tu myos-ma.
Pravaṇā gzol-ma.
prasara rab-tu rgyas-pa.
prasāritaka bkal-ba.
prasūta bu-btsas-skyes.
prasveda rdul.
prahāra thun-tshod.
prākāraka ra-ba.
prākṛta phal-pa.
preṅkhana II. iii. 57; iv. 8.
pretapakṣa yi-dvags zla-phyed.
Pretasaṃhata rab-gson-dge-ḥdun.
pretālaya rab-soñ-gnas.
Premaṇī sñu-gu-ma.
prokṣaṇa btañ-gtor.

bandhuka I. iii. 13.
bala śa II. iii. 20, 43, 56.
bali gtor-ma.
bādh gnod-pa.
bādhana mnan-pa.
bimba gzugs-brñan.

**bīja* sa-bon.
bībhatsa mi-sdug-pa.
 **bodhicitta* byaṅ-chub-kyi sems
bodhyaṅgasapta byaṅ-chub yan-lag
 bdun.
 **brahmabīja* tshaṅs-paḥi sa-bon.
brahman bram-ze.
 **Brahmā* tshaṅs-pa.
 **Brāhmaṇī* bram-ze-mo.

bhagavatī bcom-ldan-ḥdas-ma.
bhaginī sriñ-mo.
bhaṭṭāraka rje-btsun.
bhayānaka ḥjigs-run-ba.
bharāḍo rje-btsun.
bhava srid-pa.
bhavya skal-ldan.
bhasma thal-ba.
bhāñi snod-can.
bhāga skal, cha.
bhājana snod.
bhāṇḍa snod.
bhāva dños-po.
Bhāvakī sgom-pa-ma.
 †**bhāvanā* sgom-pa.
bhāskara sṇaṅ-byed.
 **bhikṣu* dge-sloñ.
bhuvana gnas.
bhūcara sa-spyod.
 **Bhūcarī* sa-spyod-ma.
bhūta ḥbyuñ-ba.
bhūrja gro-ga.
bhrkuṭī khro-gñer.
Bhrkuṭī khro-gñer-can.
bhr̥ṃga buñ-ba.
bheda dbye-ba, bye-ba.
bhojana bzah-ba.
bhautika ḥbyuñ-po.
bhrānti ḥkhrul-ba.

magna byiñ-ba.
majjana bzi-ba.

mañjarī dog-pa.
maṇḍa dkyil
 †**maṇḍala* dkyil-ḥkhor.
mathanīya gtsub-stan.
madana II. iii. 56; iv. 6.
madya chañ.
madhura mñar-ba.
madhyama ḥbriñ-po, dbu-ma.
 **Madhyamaka* dbu-ma.
madhyamā guñ-mo.
 †**mantra* snags.
mantrin snags-pa.
mantha, *manthāna* sru-ba.
marakata mar-gad.
marāṇa ḥchi-ba.
malana ñed-pa.
malayaja II. iii. 56; iv. 8.
masi snag-tsa.
mahattara che-mchog.
mahācchoma brda-chen.
mahābhāga skal-chen.
mahāmadhu sbrañ-chen.
mahāmāṃsa śa-chen.
 †**mahāmudrā* phyag-rgya chen-po.
mahāraudra drag-chen.
Mahāsaṅghī dge-bdun phal-chen.
mahāsādhana I. i. 25.
 **mahāsukha* bde-ba chen-po.
māṃsa śa.
Mātari ma-mo.
mātula zañ-po.
mātr ma-mo.
 **Māmaki* bdag-ma.
 **māyā* sgyu-ma.
 **Māra* bdud.
 **māraṇa* gsod-par byed-pa.
Māradārikā bdud-bral-ma.
mārtaṇḍa ñi-ma, bdud las rgyal-ba,
 btsod.
mālatīndhana II. iii. 58; iv. 4, 7;
 vii. 10.
māṣa mon-sran-sneḥu.

milana ḥdu-ba.
miṣṭa zim-pa.
mukutī cod-pan.
mukhya gtso-ba.
muṇḍita bregs (ḥbreg-pa).
 **mudra*, *mudraṇa* phyag-rgya, gug-
 skyes.
 †**mudrā* phyag-rgya.
mudrī phyag-rgya-can.
mūrchita brgyal-ba.
mūrdhan spyi-bo.
mṛtaka ro, śi-ba.
mṛd (noun) ḥjim-pa.
mṛd (verb) mñes (mñed-pa).
mekhalā ska-rags.
medinī so.
melā ḥdus-pa.
melā, *melāpaka* ḥdu-ba.
moṭana ñed-pa.
moda dgaḥ-ba.
maitrī byams-pa.

yakṣa gnod-sbyin.
yatna ḥbad-pa.
yāmya gśin-rje(ḥi phyogs).
yukti rigs-pa.
 †*yoga* sbyor-ba, rnal-ḥbyor.
 **yogatantra* rnal-ḥbyor rgyud.
yogapātrikā lhuñ-bzed
 **Yogācāra* rnal-ḥbyor spyod-pa.
 **yogin* rnal-ḥbyor-pa.
 **yoginī* rnal-ḥbyor-ma.
 **yoginītantra* rnal-ḥbyor-ma rgyud.
yoṣid btsun-mo.
yauvana lañ-tshos.

**rakta* khrag.
raṣasāśa srin-paḥi mtshams.
 **Rajakī* gtso-blag-ma, tshos-ma.
rajas rdul-tshon.
 **Ratna(sambhava)* rin-chen (ḥbyuñ-
 gnas).

ravaṇa I. ii. 24.

rasa chañ.

**Rasanā* ro-ma.

rāga chags-pa, ḥdod-chags.

rājikā ske-tshe.

riṣṭikā luñ-btañ.

rucaka gdub-bu, lag-gdub.

Rudra drag-po.

rūpa tshul.

**Rūpavajrā* gzugs-kyi rdo-rje-ma.

rc rjed-pa.

ṛddhi rdzu-ḥphrul.

recaka ḥbyuñ-ba.

rolā II. iv. 6.

rohita II. v. 30.

raudra drag-sul.

raudrakarman mi-bzad-pa.

raurava ṇu-ḥbod.

lakṣ mtshan/mtshon-pa.

lakṣaṇa mtshan-ñid, mtshan.

latā ḥkhril-śiñ.

**Lalanā* brkyañ-ma.

lalāṭa dpral-ba.

lavaṇa lan-tshva.

lavaṇasāgaramadhyaja lan-tsva
rgya-mtshoḥi nañ-skyes.

laśuna sgog-pa.

laharī rlabs.

liṅga II. vii. 5; xi. 2, 10.

lekhanī smyug-gu.

**Locanā* spyān-ma, rdo-rje-spyān.

lobha brkam-pa.

†**vajra* rdo-rje.

Vajradākī, **Vajradākinī* rdo-rje
mkhaḥ-ḥgro-ma.

†**Vajradhara*, *Vajradhārīn*, *Vajra-*
dhyk rdo-rje ḥdzin-pa.

**Vajrasṛṅkhalā* rdo-rje lu-gu-
rgyud-ma.

†**Vajrasattva* rdo-rje sems-dpaḥ.

**Vajrā* rdo-rje-ma.

†**vajrīn* rdo-rje-can.

vajrīnī rdo-rje-ma.

vañcana slu-ba.

vara dam-pa.

varaṭaka lte-ba.

vartula zlum-po.

valī gñer-ma.

vaśya dbaṅ-du byed-pa.

vastu dños-po.

vāc gsuñ.

vāpikāṭira rdziñ-buḥi ḥgram.

Vāmā g'yon-pa-ma.

Vāminī thuñ-ñu-ma.

vāyavī rluñ (gi phyogs).

vāyasāgaru a-ga-ru.

**Vārī*, *Vāriyoginī* chu-ma, chu-yi
rnal-ḥbyor-ma.

vāruṇī chu-bdag phyogs.

**vāsanā* bag-chags.

vikarālīn gtsigs-pa-can.

vikalpa rnam-par rtog-pa.

vikṣepa bsgyur-ba.

vighna bgegs.

vicitra rnam-pa sna-tshogs.

viḥana skye-bo med-pa, dben-pa.

viḥaya(*kalaśa*) rnam-par rgyal-ba(ḥi
bum-pa).

vidarbhitā nañ-du gzug-pa.

viddha phug-pa (ḥbugs-pa).

†**vidyā* rig-ma.

vidveṣaṇa sdañ-bar byed-pa.

vidhāna, *vidhi* cho-ga, chog.

vināyaka log-par ḥdren-pa.

**Vindhyākāumārāpaurikā* bin-dha
gzon-nuḥi groñ-khyer.

viparīta bzlog-pa.

vipāka(*kṣaṇa*) rnam-par smin-pa(ḥi
skad-cig-ma).

vipāka(*phala*) rnam-par smin-pa(ḥi
ḥbras-bu).

vibhāga skal-pa.

vibhu mñah-bdag.
vimarda, *vimṛd* rnam-par ñed-pa.
vimokṣa rnam-par thar-pa.
Viyogā sbyor-bral-ma.
**vīramānanda* dgah-bral-gyi dgah-
 ba.
vilakṣaṇa mtshan-ñid dan bral-ba.
**vivṛti* don dam-pa.
 †**viśuddhi* rnam-par dag-pa.
viśodhana rnam-par sbyañ-ba.
viśvavajra sna-tshogs rdo-rje.
**viśa* dug.
**viśaya* yul.
Viṣṭā hjug-ma.
**Viṣṇu* khyab-hjug.
vistareṇa rgyas-par.
vihāra gnas
viheth tho brtsams-pa.
vīra dpaḥ-bo.
vṛddhā mthe-boñ.
vṛddhāṅguṣṭha mthe-boñ rgan-po.
vṛṣ, *saṃvṛṣ* gźib-pa (hġib-pa).
**Vetālī* ro-lañs-ma.
**veda* rig-byed.
**vedanā* tshor-ba.
**Vemacitrin* thags-bzañ-ris.
veṣṭ dkri-ba.
**Vaiḥbhāṣya* bye-brag smra-ba.
vaimalya(phala) dri-med (hbras-
 bu).
**Vairocana* rnam-par snañ-mdzad.
Vaivasvata gśin-rje.
vaiśya rjeḥu(hi rigs).
vaiśayikā yul-can.
vyañjana dpe-byad, tshod-ma.
vyasta hchol-pa.
vyāp khyab-pa.
vratin brtul-sugs-can.

śaṅkhaka duñ-chos.
śarāva kham-phor.
śava ro.

**Savarī* rñon-pa-ma, mtshan-mo,
 ri-khrod-ma.
śaśin ri-boñ-can.
śastrahata mtshon-bsnun.
śānta, *śānti* ųi-ba.
śāli sa-lu.
śikhā gtsug-pud.
**Śiva* ųi-ba.
Śītadā bsil-sbyin-ma.
śūktikā ña-phyis.
**śukra* khu-ba.
śuci gtsañ-spra.
śuddhi dag-pa.
śuddhidharmatā(jñāna) chos-dbyiñs
 dag-pa(hi ye-śes).
śudh sbyoñ-ba.
**śūnya* stoñ-pa.
śūdra rmañs (dmañs).
śṛṅgāra sgeg-pa.
**śmaśāna* dur-khrod.
śyāma sño-bsañs.
śraddhā dad-pa.
śleṣma lud-pa.
śvasṛkā sgyug-mo.

 †**saṃvara* sdom-pa.
Samvidī kun-gyis bkur-ba.
**saṃvṛti* kun-rdzob.
saṃvṛṣ gźib-pa.
**saṃsāra* hkhor-ba.
saṃsūtr thig-hdebs-pa.
saṃskṛ, *saṃskṛta* rnam-par sbyoñ-
 ba, sbyañ-ba.
saṃketa brda, tstsho-ma.
saṃkrānti hpho-ba.
saṃgraha bsdu-ba.
saṃgrahavastuṭaṣka bsdu-baḥi
 dños-po bźi.
satyacatuṣka bden-pa bźi.
saṃdhi thun.
**saṃdhyābhāṣa* dgoñs-paḥi skad.
saptasaptika bdun-gyi bdun-pa.

**saptāvarta* skye-ba bdun-pa, lan-bdun-pa.

samatājñāna mñam-ñid ye-śes.

†**samaya* dam-tshig.

samayin dam-tshig-can.

samarasa ro-mñam-pa.

samarpa gtad-pa (gtod-pa).

samāyukta mñam-ldan-pa.

samāhārin mñam-zas-can.

samudaya kun-ḥbyuñ-ba.

samputa kha-sbyar, mñam-sbyor.

samputīkṛta sbyar-du bzag-pa.

sampradāya yañ-dag rab-sbyin.

sarvajña kun-mkhyen.

sarvavit thams-cad-rig.

**Sarvāstivāda* thams-cad yod-par smra-ba.

**sahaja* lhan-cig skyes-pa.

sahajānanda lhan-cig skyes-paḥi dgah-ba.

Sātvika sems-dpaḥ-bo.

†**sādhana* sgrub-thabs.

sāpekṣam ltos dan bcas-pa.

Sāmānyā spyi-ma.

sāra sñiñ-po.

sālija II. iii. 60, iv. 7.

siṅghāṇaka snabs.

sic gtor-ba.

Siddhā grub-ma.

siddhānta grub-mthaḥ.

†**siddhi* dños-grub.

**sihlaka* II. iii. 18; iii. 59; iv. 7, 36; viii. 4.

śīmān mtshams.

sukha bde-ba.

**Sukhāvatī* bde-ba-can.

supta ñal.

Sumanās yid-bzañ-ma.

surabhi dri-žim.

Surūpiṇī śin-tu gzugs-can-ma.

suviśuddhadharmadhātu chos-dbyiñs śin-tu rnam-dag-ma.

Sūkṣmarūpā phra-gzugs-ma. *sūcī* khab.

sūtra srad-bu.

sūrya ñi-ma.

seka dbaṇ.

Sekā dbaṇ-ma.

sev, sevā, upasevā bsñen-pa, bsten-pa.

sainya sde.

**Sautrāntika* mdo-sde-pa.

saubhāgya skal-bzañ.

**Saurāṣṭra* so-so-raṣṭa-ñid.

**skandha* phuñ-po.

stambha ka-ba.

stambhana reñs-par-byed-pa.

sthā gnas-pa.

sthāna gnas.

Sthāvarī gnas-brtan-pa.

sthiti gnas-pa.

snāp blugs-pa.

snigdhavṛkṣa rlom-paḥi śiñ.

sneha sdug-pa.

spāṭika śel.

sphāṭana dral-ba.

sphar spro-ba.

sphuṭ ḥbiggs-pa.

sphoṭa bsgyur-ba.

svabhāva rañ-bžin.

svayambhūkusuma rañ-byuñ me-tog.

svara dbyaṇs-yig.

svasaṃvedya rañ-rig.

**śveṣṭadevatā* rañ-ḥdod lha.

haddika phyag-dar-mkhan.

han snun-pa.

harita ljañ-khu.

haritalakta ldoñ-ros.

hasita dgod-pa.

hasta khru.

hāra do-śel.

hāsya dgod-pa.

**Himādri* kha-baḥi ri.

hutāśana byin-za.

hṛdaya sñiñ-po.

hr̥ṣṭa dgyes-pa.

Hetudāyikā rgyu-sbyin-ma.

| **Hevajra* kyeḥi rdo-rje.

| *hotavya* sreg-blugs.

| **homa* sbyin-sreg.