Maṇḍala of Hevajra
THE HEVAJRA TANTRA

A CRITICAL STUDY

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PART I
INTRODUCTION AND
TRANSLATION

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(Reproduced—with kind permission—from Giuseppe Tucci’s Tibetan Painted Scrolls, plate 215.)
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Hevajra and Nairātmyā  
Fresco in the Sa-skya-pa 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 *Yogaratnamalā* by a certain Kanha, 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 *sākta 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, perché 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 *Guhyaṃsāmañjayataṇtra* 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
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.
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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MANUSCRIPTS AND BLOCK-PRINTS EMPLOYED,
PRECEDED BY ABBREVIATION

Dvātrīṃśatkalpodāṛtyataḥ kalpadadvayātmako śrihevañjañākinijālasamvaramahātantrarājaḥ.
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 gnis las phyuṅ ba brtags pa gnis kyi bdag śīd Kyehi rDorje mkhaḥ hgro ma dra baḥi sdom pa rgyud kyi rgyal po chen po—Narthang Kanjur, rGyud, i. 306b–351b.
Ch: Chinese translation: Taisho no. 892.

COMMENTARIES

K: Yogaratnamālā by Kānha. MS. belonging to Cambridge University Library, Add. 1699.
KT: Rīn po chehi phren ba (Tibetan version of above)—Narthaḥ Tenjur, rGyud, xvi. 1–73a.
Bh: Śrihevañjarājvākyāvivaraṇa—dPal dGyes paḥi rDorjeḥi rnam bṣad rnam par ligrel pa, by Bhaṭa-ṭab (Bhadrapāda), id. xv. 194b–309a.
D: Netravibhaṅga—sPyan īByed, by Dharmakīrti, id. xvii. 336a–423a.
K2: Smṛtiniṣpāttiti (?)—Dran paḥi hbyun gnas, by Nag-po (Kānha), id. xvii. 168a–219b.
N: Vajrapādasārasamgraha—rDorjeḥi tshig gi siiṅ po bsdus pa, by Nāro, id. xvii. 68b–167b.
R: Muktikāvalī—Mu-tig phren-ba, by Ratnakaraśānti, id. xvii. 250a–335b.
S: Padminī—Padma can, by Saroruha, id. xv. 142a–145b.
Td: Suviśuddhasanpūta—Khasbyor śīu dri ma med pa, by Taṅkādāsa, id. xvii. 73a–346a.
V: Hevaṇrapīṇḍārthāṭkā—Kyehi rDorje bsdus paḥi don gyi rgya cher hgrel pa, by the Bodhisattva Vajragarbha, id. xv. 1–141b.

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EM: Edelsteinmine of Tāranātha, translation by Grünwedel, Petrograd, 1914.
Tucci, Animadversiones Indicae, JASB. xxvi, pp. 128–58.
Ray, The Dynastic History of Northern India, Calcutta, 1931.

REFERENCES RELEVANT TO RITUAL AND YOGA

TPS: Tucci, Tibetan Painted Scrolls, vols. i–iii.
BEM: de la Vallée Poussin, Bouddhisme, Études et Matériaux, Luzac, 1898.
Glasenapp, 'Tantrismus und Śāktismus', Ostasiatische Zeitschrift, 1936, pp. 120–33.
Heiler, Die buddhistische Versenkung, München, 1922.
Other incidental references appear in the notes.

OTHER ABBREVIATIONS

**BSOAS**: *Bulletin of the School of Oriental and African Studies*.
**GOS**: *Gaekwad's Oriental Series*.
**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**: *Mahāvyutpatti*, 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 Islam 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 Asoka, 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 Harsha—then finally of the Pala kings of Bengal who continued their support up to the last days. In these last four and a half centuries there is no evidence of decline; the monasteries of Sarnath and Nalanda, of Vikramaśila 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.
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witness. 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. 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. 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 (parinīṣpanna, paratantra, and vikalpita), and so on; 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-lgrel) and Commentaries on the Tantras (rGyud-lgrel). 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-brTseg, mDo-sDe, and Myan-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), mūdhyamika works (17), commentaries on sūtras (10), viññānamātrata 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-l.zgrel* 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-l.zgrel* 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, 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 gnīs*) 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 Eliade, *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 Prasannapadda*, 1934, 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 mandalas 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 untramelled 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.
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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. 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 kim cin Maitreya subhāṣitaṃ tad buddhavacanam,\(^2\) 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

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\(^2\) Quotation from the *Adhyāśayasamcødanasūtra*. 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 VIIIe 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. 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 métaphysiéens.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 naive 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 mandala 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 phun 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 dākini 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’, for while no doubt all too true, one still must explain why these very same works should become endowed with such esteem. 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 Advayavajrārasamgrahā, p. 26, ll. 7, 24; 27, 9; 32, 10; 33, 13–14; 34, 7–8; 35, 16–19. Bagchi, Dohākoṣa, pp. 65, 67, 68, 69, 103, 151, 152, 154, 157. Sekoddesātiṅkā, pp. 63, 71.
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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. It was one of the most renowned of Buddhist tantras in India itself, was adopted in Tibet by the Ka-gyü-pas (bKa-hgyur-pa) (to which the biography of Rechung bears witness) and the Sa-kyā-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-d Gon 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 resume 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: Kyehi rDorje; see Buddhist Himdlaya, p. 73. It sometimes is spelt, however, with the phonetically similar form: dGyes pahi rDorje (Harṣavajra, ‘Rejoicing Vajra’). This occurs among the 108 names of Vajradhara as listed in the Tattvasamgrahatantra (Nartha 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 (karunā = upāya) and voidness (śūnyatā = prajñā) 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 yogini. 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 yoginis 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 Taṅkaḍāsa 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 *anuttarayogatantras* 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 Indrabhibuti, but there are three Indrabhibutis. One is certainly led to mistrust such a multiplying of some of these names, but it is impossible to

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¹ These are the *Grub thob bryad cu rtsa bāshi 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 *bKah baḥs 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 (*Schiefner’s* edition, Petrograd, 1868) is the most useful.

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

³ See Schiefner, p. 188.

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

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<th>Indrabhūti I</th>
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<td>Mahāpadmavajra</td>
<td>Vilasyavajra</td>
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<td>Anāṅgavajra</td>
<td>Vajraghaṇṭa</td>
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<td>Saroruha</td>
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<td>Indrabhūti II =</td>
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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 Nairatmyā and her troupe written in his name and drawn from our tantra (Sādhanaṃalā 228). His seniority to Saroruha and Kampala, Tāranātha confirms quite incidentally in the biographies, when he makes him a contemporary of Vilasyavajra.³

From Indrabhūti II the succession continues through Jālandhari to Krṣṇa (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 Krṣṇa 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 Krṣṇa with the one referred to by Tāranātha, Schiefner, p. 195, where Jālandhari and Krṣṇa appear as contemporaries of a certain king Govicandra, who, again according to Tāranātha, was a contemporary of Dharmakīrtī. On the basis of this and still less certain evidence (q.v.) he places Krṣṇa about a.d. 700. Such a Krṣṇa, 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 Krṣṇa, and the other the master of the Krṣṇa 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. Krṣṇa 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
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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 Kānha 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 apabhramśa which are to be found in it, when more work has been done upon this dialect.

With Tāranātha we may follow the succession through Kānha 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 Jalandhari 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 Yogaratnamālā, preserved in Sanskrit and included in this edition, and the other the Sṛṃtiṇīpatti, a shorter work existing in Tibetan translation. A certain Kṛṣṇa Panḍita co-operated in the task of translating the Yogaratnamālā into Tibetan, and if he were also author of the other text, one might presume that the Yogaratnamālā 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 Rāmatkaraśānti (c. 1100) also translated the Sṛṃtiṇīpatti, which could suggest a comparably late date for this commentary also. This almost negligible evidence would favour the Yogaratnamālā 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 (JA 225, 1934, pp. 218 ff.). He gives only one Kṛṣṇa, a pupil of Jalandhari, and assigned to the early ninth century. According to Tāranātha (EM, p. 69) the Jalandhari who was a contemporary of King Govicandra (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 Dharmakirti. 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 (FRASB 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 dohas in apabhramśa 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 dohas are by the same Kṛṣṇa.

1 EM, p. 71. This is a plausible connexion. I assume that the author of the Śrīhevajra-vyākhyaśāraraṇa, given as Bhaṭṭa Žabts in the colophon of the Narthang edition, is the Bhadrappa, alias Ghuja, here referred to. The Uṣ catalogue (Derge canon) attributes this same work to Bhavabhadrā. A certain Bhavabhadrā was abbot of Vikramaśila, 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 Tilopa, 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. Nāropa lived in the last quarter of the tenth century and the first quarter of the eleventh. To this same period belong Ṭaṅkādāsa, a monk of Nālandā, and Ratnākaraśānti 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 vajra-cārya. 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. 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 Maitrpa by the monk-translator Prajñākīrti of ḤBro (Lotsaba ḤBro dGe-sloṅ Śes-rab Grags-pa). Maitrpa 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 slokas, is but the shorter version of the original work which had thirty-two parts and 80,000 slokas. 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. Ṭaṅkādāsa (Kayasthavṛddha) lived in the reign of Mahāpāla (978–1026) and taught Durhari who taught Mahāvajrāśana, 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.
5 See p. 8, note 2.
parts of the canon a version of this tantra in 100,000 ślokas. 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 (spyan-dran), 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 Sādhanamālā. 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 Dōmbī-heruka, to whom it is attributed, precedes Saroruha, and so writes perhaps before the fixing of the text, as also does Anangavajra, author of another short sādhanas preserved in the Tenjur (rGyud, xxi. 246–7). All the sādhanas of Nairātmyā preserved in the Sādhanamālā 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 sādhanas of Kurukullā is given in twelve parts, which the commentators refer to the long version (vistirṇahevajratantra). There are a large number of sādhanas of this goddess in the Sādhanamālā, 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 ślokas ‘in conformity with the basic tantra (mūla-
tantra), the fundamental text of 6,000 ślokas’. He confuses the matter by
sometimes referring to this work as the ‘basic tantra of 500,000 ślokas’, a
confusion which probably arises from vagueness concerning this long ver-
sion 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
(nitārtha) 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 per-
sist 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 per-
sist 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
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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 Maitrīpa\(^2\) 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, Saroruḥa, Kāṇha, Bhadrapada, and Dharmakirti and unknown to Tankadāsa and Ratnakarasānti. 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 Sarvatathāgatatattvasamgraha.\(^3\) 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 yoginis, but the inner process of self-integration of a man in meditation,

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\(^1\) It is also quoted frequently in the Sekoddeṣāṭikā, a work also attributable to Nāropa.

\(^2\) Concerning Maitrīpa see TPS i, p. 232.

\(^3\) To be found in the Narthang Kanjur rGyud, vii, fol. 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
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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 (svabhava) and manifestation (utpāda) are equally unreal, or in terms of actual experience: 'Between nirvāṇa and saṃsāra there is not the slightest shade of difference.'

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 slokas 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 Kāṭha's comments on this verse. '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. Mūlamadhyamakakārikās, p. 535.
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.”

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 Sarvavivaranañaviskambhin 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.”

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 (parinispanna) 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”? 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 Ratnemahasutra (Narthang Kanjur mDo, xviii. 1-175). See MMK, p. 225.
3 Quoted at the opening of Vasubandhu’s Vimśatikā, ed. Sylvain Lévi, Vijñaptimātratāsiddhi, Paris, 1925. For the origin of the quotation, see Sylvain Lévi, Matériaux pour l’étude du système vijñaptimātra, p. 43. Also quoted in Subhāṣita-samgraha, p. 19 and Advayavajrasamgraha, 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 (alaksana) and absence of essential substantiality (nihsvabhava) 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 (= nirvana) is the same as the world of everyday experience (= samsara) which is therefore in truth already enlightened (buddhamaya). ‘Such as is nirvana, such is samsara. There is no nirvana other than samsara, we say. Samsara 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 nirvana, and only from delusion (moha) do they appear as samsara.’³ But if samsara is really nirvana, then all men are already buddhas. ‘All beings are buddhas; but this is obscured by accidental defilement (agantukamala). 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 (upaya) for there is no other possible.⁵ One creates mentally (bhavayati) an idealized representation of the process of emanation of existence (utpattikrama) which is the samsara, and by realizing the dream-like nature of its apparent diversity, one realizes its unity in this process of realization (sampannakrama), which is nirvana.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 Subhasita-samgraha, 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. 20.
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 (= nivāṇa), but at the same time he lives normally in a world of sensual practical experience (samsāra). In so far as the early Buddhists (śrāvakas) had sought nivāṇa in a deliberate stopping of the process of samsāra, 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 (niruddha) 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 (samyaksamādhyāna) and this end depended as much upon the accumulation of merit (punyasaṁbhara) as upon that of knowledge (jñānasamābhara). 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 nivāṇa, the sphere of effort exists in samsāra. 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 (upāyaksāmaṣṭi), 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 nivāṇa and the other is Means (or Compassion) which is identified with samsāra. 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 nivāṇa and samsāra. 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 (*ghanta*). 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 *Nāirātmyā*, 'absence of the notion of selfhood', and it is in her that the yogin, as Means, is consubstantiated.

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. 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, and the two which are thus identified are *nirvāṇa* and *samsāra*.

It is this dominating notion of 'two-in-one' (Tibetan: *zuñ-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, *Ālī* (vowel series) and

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1 See II. iv. 40–47.
2 See Mus, ii. 1, pp. 663–4.
3 See II. ii. 24–27.
KALI (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 sukra, but more generally as bodhicitta, the 'thought of enlightenment', or even as citta, 'thought'. It has a relative (samvrti) and an absolute (vivrti) aspect. As the former, it is the life-force, the essence of samsāra, 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 samsāra 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 (svasamvedya), 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, ṣaṣīn), regarded as absolute when it is the one only, or as relative, when it pairs with 'sun'; it is also Aksobhya, for Aksobhya is 'thought'2 (citta) and thought, as was mentioned above, is essentially the 'thought of enlightenment' (bodhicitta). Lastly in terms of secret language (sandhyābhāsa) sukra 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

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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 Eliade (pp. 254–5) consists chiefly of terms not properly sandhyābhāsa. 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 Eliade 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, or (2) as the seed, the source of existence (samsāra), and therefore the starting-point (bindu) of the maṇḍala, which is the idealized representation of samsāra. Now envisaged as seed, it is intimately associated with another conception, namely that of sound. We referred above to Ālī (vowel series) and Kālī (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 (bijasamgraha). 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 Nairatmyā, 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 M (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. 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 HŪṂ; as unmanifest he would be represented by the sound HA, and as bodhicitta or ‘moon’ he is known in another context as HĀṂ. It is as this that he is able to combine with Nairatmyā as AḤĀṂ—‘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. Aḥāṃ 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 yoginis 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 Ram 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 co­
efficients 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 Caṇḍāli, 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 āli is upāya, and this in spite of the general theory that āli 
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 funda­
mental 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 Lalana, feminine and corresponding with prajñā, to the right 
is Rasana, masculine and corresponding with upāya, while in the centre 
where they unite is Avadhūti, the channel through which the means of 
reintegration, envisaged either as Caṇḍāli (union of Sun and Moon, hence 
of breath to left and right) or as the bodhicitta (union of rakta and šukra, 
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.

<table>
<thead>
<tr>
<th>Doctrinal</th>
<th>Cosmical</th>
<th>Sexual</th>
<th>Biological</th>
<th>Vocal</th>
<th>Philosophical</th>
<th>Veins</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>upāya</td>
<td>moon</td>
<td>vajra</td>
<td>šukra</td>
<td>kāli (grāhaka)</td>
<td>Rasana</td>
</tr>
<tr>
<td>fem.</td>
<td>prajñā</td>
<td>sun</td>
<td>lotus</td>
<td>rakta</td>
<td>āli (grāhya)</td>
<td>Lalanā</td>
</tr>
<tr>
<td>union</td>
<td>bodhicitta</td>
<td>fire</td>
<td>šukra</td>
<td>bija</td>
<td>akṣara (citta)</td>
<td>Avadhūti</td>
</tr>
</tbody>
</table>

As has been insisted upon above, this list does not indicate absolute distinc­
tions, because several of the terms are interchangeable, such as bodhicitta, 
moon and šukra. Prajñā and vajra are both terms that may indicate the 
final truth, and in this sense cease to be mere coefficients. Grāhaka (sub­
ject) 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 iṣṭadevātā.

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 vajrinalḥ), as the unity of three states of being (tribhavasyaikatā), and may be indicated by any agreed name. 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 Mādhyāmika 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. 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.

<table>
<thead>
<tr>
<th>Position in space of personality</th>
<th>Formula of personality</th>
<th>Yogini</th>
<th>Buddha</th>
<th>Root-evils</th>
<th>Position in body</th>
<th>Buddhakāya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zenith</td>
<td>Speech</td>
<td>Khecari</td>
<td>AMITĀBHĀ</td>
<td>rāga</td>
<td>throat</td>
<td>saṃbhoga</td>
</tr>
<tr>
<td>Centre</td>
<td>Mind</td>
<td>Nairātmyā</td>
<td>AKṢOBHYA</td>
<td>dveṣa</td>
<td>heart</td>
<td>dharma</td>
</tr>
<tr>
<td>Nadir</td>
<td>Body</td>
<td>Bhūcarī</td>
<td>VAIROCANA</td>
<td>moha</td>
<td>navel</td>
<td>nirmāṇa</td>
</tr>
</tbody>
</table>

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 xxii, 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 mandala, 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 (vijñāna), 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 Nairatmyā too, as the Perfection of Wisdom (prajñāpāramitā), the final truth of the Void (śānyatā), we have spoken. Akṣobhya is the hypostasis of Hevajra, who is frequently referred to in the text as the one whose nature is wrath (dveṣatman). 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 Mandala

The whole horizontal mandala 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 mandala is that shown on diagram VIII, where the five Buddhas, who embody the five transcendent wisdoms, 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-śāstra, 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 *mandala* 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 *mandala* suitable for such a man would have the Buddha of his family at the centre. 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’. 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 *Yogini-tantra*, 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 *sūdhānas* to be found in the *Sūdhanamālā* (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 *mandala* 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

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1 Concerning these families see *Buddhist Himalaya*, pp. 64–67, 74–75.
3 See Glossary, pp. 132 & 138.
manifestation with sixteen arms and also embracing Nairātmyā. 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 Nairātmyā's company is probably equally composite in nature, although in the text it already appears fully conventionalized. The eight yoginis 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, Khecari and Bhūcarī, 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 (samsāra), 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), Māmakī (water), Paṇḍarā (fire), and Tārā (air), as shown in the diagram on page 50. The fifth element, space, coalesces with consciousness (vijñāna) 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.
INTRODUCTION

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 samsāra, 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 (iśtadevatā) 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.’ And again: ‘The samsāra is Heruka’s phenomenal aspect, and he is the Lord, the saviour of the world.’ 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). 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 ṚM 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 ḤUM 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. 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, YAJYI RAJYI VAJYI LAJYI. Or one may envisage Sun and Moon and then the seed (bija) 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.

1 See I. i. 11. 2 See II. ix. 10. 3 See p. 89 fn. 4 See Tucci, Teoria e Pratica del Mañḍala, 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 slikurrat 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 Cakra-vartin’, Rocznik Orientalistyczny, v, pp. 165 ff. The mañḍala, the primary function of which is to express the truth of emanation and return (samsāra 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 mañḍala is primarily envisaged (see I. x. c. and II. v. c.).
emanation as the mandala 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-svabhāvātmako 
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 sanśāra and nīrūpaṇa. 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

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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', J.A 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 important question: 'Are the cakras within the body conceived of as real psychic centres, or are they an imagined device like the external mandala?' is to bring contradiction into the whole basic theory from the standpoint of the texts. For them the whole process, internal and external, is bhūtvam(ad) (mental production), and the mandala, although imagined (bhūtvita) 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 (viśuddhi) resides in the initial belief that they instilled. They are the essence of sanśāra, 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 *yogini* 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’.

<table>
<thead>
<tr>
<th>Consecrations</th>
<th>Joys</th>
<th>Moments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ācārya</td>
<td>ānanda</td>
<td>vicītra</td>
</tr>
<tr>
<td>2. guhya</td>
<td>paramānanda</td>
<td>vipāka</td>
</tr>
<tr>
<td>3. prajñāpāma</td>
<td>viramānanda</td>
<td>vimārda</td>
</tr>
<tr>
<td>4. caturthā</td>
<td>sahajānanda</td>
<td>vilakṣaṇa</td>
</tr>
</tbody>
</table>

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

Weiltanschauung 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 fourfold schemes by which the stages of spiritual ascent were indicated. There were four stages towards arhatship (srotā-āpanna, sakṛdāgamin, anāgamin, arhattva-pratipanna), four stages of dhyāna, and still more obviously the four stages, analogous with sleep, jögrat, svapna, susūpti, turiya, 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 Dharmakirti. ‘Some people say’, he says, ‘that Cessation is last and the Innate is third’ (xvii. 418b 4). Maitṛpa clearly supported this view. 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. It is not passion (rāga = paramānanda) nor the absence of passion (arāga = viramānanda), nor yet a middle state (ānanda). It is both void (śūnya) and non-void (aśūnya) which is the nature of Heruka. 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 (vīlakṣaṇa) and that which consists of the ‘reflection’ (vimardha): ‘I have enjoyed this bliss.’ This is Maitrpa’s contention in supporting this order. ‘If vimardha 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 Advayavajrasamgraha, p. 28, 2–6.
2 I. x. 15.
3 I. x. 17.
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 saṃsāra. Up and down these channels passes the breath, conceived of as vital force and having the nature of rakta to the left and sukra 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 Avadhiiti 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 Avadhiiti ascending at the centre, there resides the bodhicitta in its relative condition (= sukra) and quiescent. At the summit of the head (brahmarrandhra) 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 saṃsāra. 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 Candali, and so Candali burns.¹ As seed-syllable she is the syllable A, and as a blazing A it may be imagined. She is therefore also Nairatmyā and may be known under any name that signifies the bliss of this union, as Avadhūti, the name

¹ Candali 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 ḥaḥ. 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 ḥaḥ become  ahāṃ ("I", the reintegrated self) in the Joy Innate.

This is the process portrayed in the texts, the final consummation, towards which the practice with manḍalas 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 doḥā-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 Nairūtmyā (feminine in association) who unites with the bodhicitta in the head. Bodhicitta is in one sense itself sukra and yet it results from a union of Wisdom and Means, which themselves may be called rakta and sukra. 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 manḍala might be varied. Nevertheless they always represent the same intention, namely to emphasize the identity of micro-cosm 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 Dohakoša. See Buddhist Texts (Cassirer, 1954), pp. 230–1.
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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

<table>
<thead>
<tr>
<th>Body</th>
<th>Joy</th>
<th>Syllable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head</td>
<td>svabhāvikakāya</td>
<td>sahajānanda</td>
</tr>
<tr>
<td>Throat</td>
<td>sāṃbhogakāya</td>
<td>viramānanda</td>
</tr>
<tr>
<td>Heart</td>
<td>dharmaṇakāya</td>
<td>paramānanda</td>
</tr>
<tr>
<td>Navel</td>
<td>nirmāṇakāya</td>
<td>ānanda</td>
</tr>
</tbody>
</table>

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, samudaya, 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 x8b):

<table>
<thead>
<tr>
<th>Body</th>
<th>Joy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head</td>
<td>nirmāṇakāya</td>
</tr>
<tr>
<td>Throat</td>
<td>sāṃbhogakāya</td>
</tr>
<tr>
<td>Heart</td>
<td>dharmaṇakāya</td>
</tr>
<tr>
<td>Navel</td>
<td>sahajākāya</td>
</tr>
</tbody>
</table>

The dharmaṇakāya 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):

<table>
<thead>
<tr>
<th>Body</th>
<th>Joy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head</td>
<td>BŪM</td>
</tr>
<tr>
<td>Throat</td>
<td>JRĪM</td>
</tr>
<tr>
<td>Heart</td>
<td>HŪM</td>
</tr>
<tr>
<td>Navel</td>
<td>AM</td>
</tr>
<tr>
<td>Genitals</td>
<td>KHAṂ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>V</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Top of head</td>
<td>Akṣobhya</td>
</tr>
<tr>
<td>Forehead</td>
<td>Vairocana</td>
</tr>
<tr>
<td>Throat</td>
<td>Amitābha</td>
</tr>
<tr>
<td>Heart</td>
<td>Amoghasiddhi</td>
</tr>
<tr>
<td>Navel</td>
<td>Ratnasambhava</td>
</tr>
<tr>
<td>Genitals</td>
<td>Vajrasattva</td>
</tr>
</tbody>
</table>

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 niśśi 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 mandala. 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/Means 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 mandala is conceived in the Hevajra-tantra. It consists of an inner circle, surrounded by four walls with four entrances and four portals (torana). 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 cataclastic disappearance of the doctrine from India at the time when the tantras were in vogue. To İslām 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 (Advayavajrasamgraha, 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 mandala 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 *samsāra* 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

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2 II. ii. 10.
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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. 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’, Ostasiatische 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 Sakti im Körper der großen Lust (mahāsukha-kāya) ist das Symbol des Verschmelzens des Bewußtseins (nīṇāna) in der Leere (śūnyatā), die selige Aufhebung aller Zweihet. 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 Sakti 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 Sakti 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 samsāra 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 samsāra, 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. 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. 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. To consume these in the accepted Buddhist sense, means to consume the Five Buddhas and thus to purify (viśuddha) 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.
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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 sakti, but yet she is no sakti (active power). She is here prajña, 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 sakti, or any other Buddhist male divinity ‘and sakti’, 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 prajña, as our text here will amply demonstrate. If we use English, the term ‘partner’ will serve. The term sakti is not used in Buddhist tantras. 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 (prajña), 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 mandala 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-svabhāvātmako ‘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
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 Sadādharmapuṇḍarīka. 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 saṁsāra 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 saṁsāra 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 saṁsāra (= 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 saṁsāra 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
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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 1. THE BODY OF HEVAJRAl

a. (1) Thus have I heard—at one time the Lord dwelt in bliss with the Vajrayogini 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—stōn pa ŋid du cho sams ca dbyer mi phyed paḥo / srid pa gsum ste ḥdod khams gzugs khams gzugs med paḥi khams gsum stōn pa gceg paḥo / (xvii. 343a 4). See p. 28.

3 The interpretation of anayā praṇāya yuktyā presents some difficulty. The Tibetan versions generally confirm our text with their: ŝes rab rigs pa ḡi 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 praṇāya yuktā (vol. II, p. 105, ll. 6–7). Bh, however, says: 'praṇāya yuktā' 'that is to say, here in this application is the authority of logical inference'—šes rab ríg pa šes gsum ste / rigs pa na ġdir rjes su dpag paḥi 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'. praṇā 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, 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 *yoginis* in accordance with right method; it is proficient in knowledge, both absolute and relative 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 production that men are released, O Vajragarbha of great compassion. (11) They are bound by the bonds of existence and released by knowledge of the 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

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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 maḥi rtis 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 dnos grub gtan la dḥab paḥi ye śes so / rnam śes ni mthon par byan chub pa rnam pa lhāḥi ye śes so /* (xv. 201b 4–5). S has the most satisfactory solution: *ye śes ni de kho na ŋid / 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:

\[
\begin{align*}
de las dḥos po skye ba ni & 
gzn dān ḍhzin paḥi dbye ba las & 
yul dān dbaḥ poḥi sbyor ba yis & 
\textit{rnam śes rnam kyi so soḥo} & 
dnos poḥi ḍchiṅ bas ḍchiṅ bar ḍgyur & 
\end{align*}
\]

\[
\begin{align*}
dḥos poḥi ḍchiṅ ba de yis rnam par śes pa rnam dān mig la sogs pa rnam ḍchiṅ bar byed dol & 
yul dān dbaḥ po rnam ḍgyog pas de yoṅs su śes pas ḍgyol bar byed & 
\textit{From that (the sound HŪM) phenomenal existence arises from the distinction between subject and object (grāhyagrāhaka), and from the association of the sense organs and their spheres each different kind of consciousness (vijñāna) arises, and one is bound by the bond of phenomenal existence. That bond of phenomenal existence binds the different types of consciousness and the eye and the rest. By the knowing of this release is achieved. When spheres and senses cease to function, and one experiences it, that is absolute knowledge (jñāna)'} & 
\textit{xv. 12a 5–6}. & 
\end{align*}
\]

The two terms refer here (*slokas* 9 and 10) to the twofold process, whereby the divinities are produced in due order (*utpattikrama*) and then reabsorbed (*sampanmakrama*). *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, Lalana, Rasanā, and Avadhūti. (14) Lalana has the nature of Wisdom and Rasanā consists in the Means, and Avadhūti is in the middle, free from the notions of subject and object.

(15) Lalana is the bearer of Akṣobhya and Rasanā the bearer of blood, and she who is known as the bearer of both is famed as Avadhūti.’


(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:

ĀLI—sun—wisdom (which represent the left vein);
KĀLĪ—moon—means (which represent the right vein);

<table>
<thead>
<tr>
<th>Navel</th>
<th>Heart</th>
<th>Throat</th>
<th>Head</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td>VAM</td>
<td>MA</td>
<td>YĀ</td>
</tr>
<tr>
<td>Locana</td>
<td>Māmakī</td>
<td>Pāṇḍurādevī</td>
<td>Tārā</td>
</tr>
<tr>
<td>(22)</td>
<td>(body)</td>
<td>(mind)</td>
<td>(speech)</td>
</tr>
<tr>
<td>nirmāṇa</td>
<td>dhārma</td>
<td>sambhoga</td>
<td>mahāsukha</td>
</tr>
<tr>
<td>(23)</td>
<td>(mind)</td>
<td>(speech)</td>
<td>(unity of body, speech, and mind)</td>
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</table>

lotus of:
<table>
<thead>
<tr>
<th>64 petals</th>
<th>8 petals</th>
<th>16 petals</th>
<th>32 petals</th>
</tr>
</thead>
<tbody>
<tr>
<td>variety</td>
<td>development</td>
<td>consummation</td>
<td>blank</td>
</tr>
<tr>
<td>worship</td>
<td>adoration</td>
<td>propitiation</td>
<td>fulfilment</td>
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<tr>
<td>sorrow</td>
<td>its origination</td>
<td>its cessation</td>
<td>the way</td>
</tr>
<tr>
<td>self</td>
<td>spell</td>
<td>divinity</td>
<td>knowledge</td>
</tr>
<tr>
<td>joy</td>
<td>perfect joy</td>
<td>joy of cessation</td>
<td>innate joy</td>
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<tr>
<td>sthāvira</td>
<td>sarvāstivāda</td>
<td>samvidī</td>
<td>mahāsāṅgika</td>
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<td>sthāvira</td>
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</tr>
</tbody>
</table>

Then there are ĀLI, KĀLĪ, 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).
3 These four, ĀLI, &c. are listed for the second time, for they not only form sets of pairs with lalana / rasana, prajñā / upāya, but can also be arranged to fit into the four circles. So V arranges them: dpnal bar ĀLIḥo / mgrin par KĀLIḥo / sūṇ khar şes rab bo / lте bar thabs so / (xv. 18b 3).
(31) Caṇḍāli 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 ĀH HŪM PHAT SVĀHĀ.

(2) the seed of the buddhas:
BUM ĀM JRIṀ KHAM HŪM.²

(3) the heart of Hevajra:
OM DEVA PICU VAJRA HŪM HŪM PHAT SVĀHĀ.

(4) the basis of all mantras:
they have OM at the beginning, SVĀHĀ at the end and are adorned with HŪM PHAT.

(5) the mantra for causing a city to tremble:
OM A KA CA TA TA PA YA ŚA SVĀHĀ.

(6) the seed of the yoginis:
A Ā A I I U Ü R Į L Į E AI O AU ĀM ĀH.

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 BUM ĀM JRIṀ KHAM 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:
   OṂ TRAILOKYĀKṢEPA HŪṂ HŪṂ HŪṂ PHAT SVĀHĀ.

(8) of the four-armed form:
   OṂ JVALAJVALABHYO HŪṂ HŪṂ HŪṂ PHAT SVĀHĀ.

(9) of the six-armed form:
   OṂ KIṬI KIṬI VAJRĀ HŪṂ HŪṂ HŪṂ PHAT SVĀHĀ.

(10) the mantra for the empowering of body, speech, and mind:
    OṂ ĀḤ HŪṂ

(11) the mantra for purifying the site:
    OṂ RAKṢA RAKṢA HŪṂ HŪṂ HŪṂ PHAT SVĀHĀ.

(12) Petrifying: OṂ HŪṂ SVĀHĀ.

(13) Subduing: OṂ AṂ SVĀHĀ.

(14) Driving away: OṂ KHAM SVĀHĀ.

(15) Causing hatred: OṂ JRĪṂ SVĀHĀ.

(16) Bewitching: OṂ BUM SVĀHĀ.

(17) Conjuring forth: OṂ HŪṂ SVĀHĀ.

(18) Slaying: OṂ GHIḤ SVĀHĀ.

(19) OṂ KUṚ KULLE HṚĪ SVĀHĀ.¹

(20) Rain-producing ritual: OṂ ĀḤ PŪḤ. 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: uṭpaḷa sliṇ ṭa (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 sraṅ buṅ ses
   pa roḥi ṛgyus pa ṛnams kyiḥ byas pahi sraṅ buṅ—(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 GHOṬAYA**

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 PHUḤ PHUḤ HŪM HŪM PHAT 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.

(21) *The cloud-rendering 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 PHAT 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 *kuthārachinna*^4* and make a small ball. The mantra is:

**OM vajra-knife—o Hevajra HŪM HŪM HŪM PHAT.**

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

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^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 Žes pa Ḟbyug pa Ḟdkar po can mallika nag po Ḟdra ba ste—ni mali Ḟhoḍ kyis Ḟlhas 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 Žes pa ni sdo bo Ḟdkar po ste deḥi sīe ma ji lta bar Žes pa de la Ži mas Ḟreg pas Ḟskad cīg gis rnam pa Ḟdu mar lhas pa Ḟhgur ba de būzin du klu rnam sỹi mgo bo Ḟlhas 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.—*gan gi tse char ches par Ḟgyur na deḥi tse mṭhaḥ yas de dur Ḟkrod kyi thal bas Ḟkham phor Ḟkhaṇ bar Ḟṣaṅ pa Ḟya ste Ḟṣaṅs pas dur Ḟkrod kyi Ḟras la Ḟie bar Ḟḥuṅ gys, &c.* (xv. 37a 2).

The invocation itself seems to be clearly addressed to Śiva.

^4 Tibetan versions either transliterate *kuthārachinna* or translate without comment as *stara Ḟgod pa* ‘cut with an axe’. Ch glosses with *ṭs’ao Ḟgrass* (589c 3). The sense of the term remains uncertain; perhaps the flesh of someone slain by an axe (cf. *śastrahata*, l. 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 *palaśa* seed,2 plucked under Puṣya3 and mixed with *kūthārachinna*, he should pound together with *šukra* 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 PHAT 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 BHRUl'rf HUl'rf HU¥ H0¥ PHAT SVAHA.**

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 *MAl'rf* on the navel of the patient. One imagines the syllable *MA¥* 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 *kūthārachinna* 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 good pa dañ than cig tu mig tsam gyi ri lu byas te Herukaḥi khar bcug ste shags bzas nas ji srid du sku gzugs rañ gi kha nas rañ byun ste sgrub pa po la ma btda pa de srid du sten geig la ĥbum bzas paš grub par ĥgyur te / rdo rgyus de* ril pa spyi btlgs kyi mgrin pa la ri mo bris na bsgrub bya ĥkhhor dañ bcas pañi mgrin pa la de ſnd snañ bar ĥgyur te / ḥdi ni ḥphrāl du yid ches par byed paño /

1 The gods are the gods of the *tīrthikas* (xv. 37a 7).
2 *brahmabija* is explained as *paldā* by most of the commentators (R. xvii. 267b 7 S. xv. 146a 5, V. xv. 37b 1); *paldā* according to Apte is Butea Frondosa.
3 ‘plucked under Puṣya’, so interpreted by R *rgyal la blaṅs pa* (xvii. 268a 1).
4 The manuscripts are in agreement, but do not make for coherent translation. T, however: bye la bzas la thig le byas te gāñ la phyaṅ byas la de hgas so = kōtiṃ jatya tilakaṃ kuryād yam ca vandate sa spuṭati. 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 stabi nram pañi thig le byaḥo / byas pa des lha gāñ la sgrub pa pos phyaṅ hṭshal ba dels] hgas par byed paño.

* 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:

ॐ ह्रि may she come into my power स्वाहा.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:

ॐ सुनं औं च मिमं घर्र त स्वाहा.

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:

ॐ नाग्रा नाग्रा, 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) ओं वेदुया वेदुया—pronounce this and an elephant flees.

(30) ओं मर्मम्मा मर्मम्मा—pronounce this and a tiger flees.

(31) ओं तेलिया तेलिया—pronounce this and a rhinoceros flees.

(32) ओं मलिफुपुह पुह—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.

¹ This is the mantra of Kurukullā as given at I. i. 19, with the words amuki me vaśībhavatū added. It is correctly quoted by V: ॐ कुरुकुल्ले ह्रि amukam me vaśībhavatū स्वाहा (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’—beu bți paḥam bryay pā lā shā drohī dus su bum pā bśag nas dehī sten du | ho ma can gi yi śiŋ gi yal ya bhod ciṅ ḫbru maṅ ḫan maṅ bād stiṛ rgya skyeṅs kyi khu ba snod gāṅ duḥo | (xv. 38a 7).
Bhūcari, and Khecarī, 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 Ṛṃ, is white in colour, treads upon a corpse and holds knife, skull, and khaṭvāṅga. One should worship her as prescribed, repeating the mantra: Oṃ Hūṃ svāhā one hundred thousand times. Then one should write in chalk the syllable Māṃ on a dish of unbaked (clay). In the middle of it one should put the mantra: Oṃ Hūṃ Make Devadatta stay Hūṃ 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 mandala of Mahendra. Then place it on the ground, put your foot on it and repeat the 'staying-still' mantra 108 or one thousand times: Oṃ Hūṃ Make Devadatta stay Hūṃ 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 Ṛṃ of colour like unto a bandhūkā-flower (as situated) in your own heart, one should worship her as prescribed, repeating the mantra: Oṃ Ṛṃ svāhā. Then you should imagine the woman who is like to be subdued, in front of you, red in colour, naked and with dishevelled hair, and with the syllable Ṛṃ at her pudenda. If it is a man, it will be at his heart. The syllable Ṛṃ is like fire and one must imagine it blazing. Then repeating the mantra: Oṃ Ṛṃ Gaurī Lead her into my power Ṛṃ 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 certainly be subdued.

(iii) One should mentally produce Vāriyogini, 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 dark solar disk at the heart, and worship her as prescribed, repeating the mantra: Oṃ 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: Oṃ Kham Vāriyogini Chase away this fellow Kham Hūṃ Hūṃ Hūṃ Phat, and he will certainly be chased away.

(iv) One should meditate on Vajrayogini with the syllable U and imagine the syllable Jīrṇ dark blue in colour on a solar disk at the heart. One should worship her as prescribed, repeating the mantra: Oṃ Jīrṇ 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: Oṃ Jīrṇ Vajrajākini Cause Devadatta and Jñānadatta to hate one another Jīrṇ Hūṃ Hūṃ Hūṃ Phat, and it will certainly cause them to hate one another.

(v) One must imagine Nairātmyā, who becomes manifest from the syllable Ṛṃ. Her appearance is fearful and she holds the skull, khaṭvāṅga and knife. On a solar disk at the heart one sees the syllable Būṃ, dark blue in colour, and having performed the prescribed worship, one should draw a six-sided mandala in a brahma-skull with a mixture of poisonous mustard and blood. In the six corners one must inscribe the syllable Hūṃ and in the centre Oṃ Būṃ Burn him Hūṃ. 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: Hūṃ Hūṃ Hūṃ Phat.

(vi) One should mentally produce Khecarī, who becomes manifest from her own 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 Ghuṇ and is entering the rear of the victim who is face-downwards. One should recite the mantra: Oṃ Ghuṇ Hūṃ Hūṃ Slay him Hūṃ Hūṃ Hūṃ Phat 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. First 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. ¹

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: ŌM RĀKA ṚKAŚA HŪM HŪM HŪM PHAT ŚVĀḤA 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 ṣādo baḥi rjes la bdag niḥ dbul bar byahoho/žes paḥo/ni ṣiṅ kayh ḥchad par ḥgyur te/lus kyi sbiṃi pa byin nas su/žes paḥo/ni nas smon pa byahn chub kyi sṃs bskyed par bya ste/bdag niḥ dpal Herukar gjur nas ḥgro ba ma luṣa pa rṇams kyaḥ dpal Herukar byahoho/žes paḥo/ni ṣiṅ kayh ḥchad par ḥgyur te/bbhor baḥi rṇam pa Heruka/ḥgro ba sgröl baḥi gtsa bo ṣiṅ ṣes paḥo/des na bdag gis ḥgro ba sgröl bar byahoho/žes pa dān—(xv. 210a 2–4).

I have quoted here in 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-viḥāra 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'—ghan bḥes tha mal pa dān ḏgra bo rṇams la ḥpha rol po la dān bde ba nē bar sgrub par sṃs pa ni ṣiṃyas paḥo/ni ṣiṅ rje ḥses pa la ᵇdug bsḥal dān/ˢdug bsḥal gyi ḥgyu la ᵇsams can rṇams thams cad ran gi ḥus dān srog gis ḥkaḥ ḥdūn par ḥbod po ni ṣiṅ ḥrjeho/... ḥbān gā ḥpha ḥa rṇas pa ni ṣiṅg baḥo/... ḥbān gyi ᵇskyon la ᵇtān sīṃs pa ni kṃ gyi ḥlag mar ᵇtān sīṃs so ṣes paḥo (xvii. 234a 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 torments and in order to protect oneself from the sufferings of an evil future, from Māra and from the Himaṃs; they are the first branch (of training) for yogins and are common to all yogins'—byah chub kyi sṃs la sogṣ paḥi dge baḥi ṭrsa ba thams cad bṛtan par bya baḥi don dān book sṃs dān rṇam par ḥṭshe ba la sogṣ paḥi ᵇskabs mi ḥbye baḥi ḥphu ṭiḥd dān nān ḥgroḥi ᵇdug bsḥal dān bdud dān ṭeḥ gā ḥphu dān ᵇdun ᵇdun dān ᵇdun ᵇdun ᵇdun ᵇdun ᵇdun dhūn baḥi don ᵇdun [du] dān ni rṇal ḥbyor pa rṇams kyi dān poḥi yan lag te rṇal ḥbyor pa thams cad kyi thun moh no (xvii. 2688 4–5).

² This set of four form the primary exercise, and are called the fourfold vaṭṭra—rṇal ḥbyor dān poḥi lus ni ṛdo ḥje bāṣ stē (R: xvii. 2688 5). See also GS p. 163 where this
(3) One should imagine before one a solar disk arising from the syllable Rām 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 Rām 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

šloka: prathamaṃ tāṇyatatādodhiṃ, &c. appears in almost identical form, and is referred to as the vajracatuṣṭka. 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 Ka, 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-parānīka 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. 114 ff). 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’—raṇ gi snīṅ gar ni maḥi dkyil ḥkhor dmigs te | dehi sten du sa bon gyi yi ge bkod la | snīṅ gaḥi ni ma la gnas paḥi sa bon gyi yi ge las raṇ gi lhahi rnam pahi sems kyi ran bēṅ giṃ gyis rdzogs pa ran 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, nyāsaṃ may be interpreted as nyāsyet. 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 Rām 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 adamantine material. Outside there should be a blazing vajra-fire. This is the meaning of the šloka. Then he should empower it by reciting the mantra: Oṃ rakṣa rakṣa hūm hūm hūm phaṭ 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) Gauri holds the moon, Cauri the sun-vessel, Vetali holds water, Ghasmarī medicament, (10) Pukkasi holds a vajra, Savari the ambrosia, and Cāndālii sounds a drum. By these the Lord is worshipped, with Dombī clinging to his neck and impressed 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 brilliancy 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 arunā 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'—sno ba dan ḥdres pa skyas rens kyi mdangs can gi Herukha bdag ldīd kyi šu ni / sno dan ni mahi mdog ces pa (xv. 213a 7). When nilāruṇābha recurs in verse 13, he says: 'as for this colour which is blue and like that of the sun, mortals (mthah 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'—sno dan ni ma mthuṅs pahi mdog ni mṭhāḥ can gyis rnam par dbye ba(r) med pāho / des ni sno ba yān yin la ni ma yān yin yin pas na sno dan ni ma mthuṅs pahi mdog go (xv. 214b). See I-T iii, part 2, frontispiece.

² The process here described is again 'the Body of Yoga' (yogaśārira), 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 candrālikālimārttyā. There are listed two pairs of synonyms, āli/kāli 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), kāli (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 kāli 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 svadēhābhā as shining manifestations (K: dbhāh, S: bhozer—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 śiṅ dmar boḥi spyan ni bandu dmar poḥi spyan de ūd de / zlum śiṅ dmar la rgyas poḥi spyan ṣes poḥi 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 khatvāṅga 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 Vajrāśrīkhalā. 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 lha ṣes bya ba ni me lön lta bu hi ye ṣes la sog s pa ye ṣes lha po de dog fud bdud rtsi ste de dog gis ḏāzin paho (xv. 216b 3).
4 The complete company are:
Rūpavajrā who is white and holds a mirror;
Sabdavajrā 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;
Sparśavajrā who is green and holds garments of various hues;
and the others will sing *vajra*-songs. When you have been thus consecrated, the Lord of your Family 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.

CHAPTER V. REALITY

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

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

(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 Narti, Rajakī, and Dombī to Candāli and to Brāhmaṇī, combining Means and Wisdom in the rite.

Dharmadātu vajrā who is yellow and red and holds the triangle of origination (dharma-daya)—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, Pāṇḍaravāsīni, and Tārā have already been referred to in the Introduction, p. 31.

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

3 The Lord of the Family is Aksobhya, for it is he who is the hypostasis of Heruka or Hevajra. Bh: ‘raṇi riṣa pa ni Mi bskyod 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 (adhiśthāṇa) refers to the disposition of the divine forms (‘devatāvīnyāsa); 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 ṇam par bsrgoms nas lants te ḥṣ bya ba la thun gsum du ste ] byin gyis brlabs pa ni lha ṇamns su ṇam par dgod paḥo | de ṇamns kyi sgom pa ni goms paḥo | deḥi sgom pa ni cho paḥo | lants pa ni ṇam nhbyor gyis gnis paḥo | thun dan bsrgom paḥi phyi rol gyi bya ba gnsns pa | lhaḥi ḥṣ bya ba la ṇogs pa la | lhaḥi gsngs ni ṇdug pa ṇan | za ba ṇan | niḥal ba la ṇogs pa ṇamns su lhaḥi ṇa rgyal gyis yul ṇamns la lhaḥi gsngs su ḥe bar losn spyod paḥi ṇam nhbyor gyi ḥes pa ṇid do ṇes dgoṅs 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 śloka 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 ṇes pa ni phan par ṇaḥdod pa can no | sрин mo ḥṣes pa ni byams pa brtan paḥo | ṇe gniṣ ni r Do rje sems dpaḥi riṣa ṇa phan par byed paḥo (xvii. 274a 5–6). The families of the other five buddhas are accounted for by Narti 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 befal 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, Narti for Padma, Rajaki for Karma, Brähmaṇi 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, Ārolika,\(^4\) and Sātvika, as Brahmā, Viṣṇu, Śiva, Sarva, Vibuddha, and Tattva.\(^5\)

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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 sāṃsārikā kāraṇa duḥkkhāḥ.

2 Interesting are the names given by K to the six buddhas: Ćittā (Akṣobhya), Śāśvata (Vairocana), Ratneśa (Ratnasambhava), Vāgīśa (Amitābha), Amogha (Amoghasiddhi), and Sāttvika (Vajrasattva). They become five by the omission of Vajrasattva, and three by the absorption of Amoghasiddhi into Vairocana, and Ratnasambhava into Amitābha. 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 This passage is corrupted in the manuscripts, but well vouched for by the Tibetan versions.

4 Ārolika—a curious name for Amitābha. It belongs to a set of names of invocation with Jinaṇīṇa, Ratnadīrgha (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 bhikṣu bhakto (= samsāra-loscher).

5 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.
I.v. THE HEVAJRA-TANTRA

(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. Or he may be called Bhagavat because he destroys (bhagijati) Kesamā and the others.

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

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

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 pa ho | de yan mchog tu dgah dgah ba'i ran bzin ḍod chags chen po la yod pa ma yin pas Árolika go | (xv. 150b 6–7). And later: because this undifferentiated unity is free of a disputing nature, it is called Árolika (151b 3). This must be the correct interpretation. Rōlā ‘dissension’ occurs below (II. iii. 6). Ārolika is thus a tādēddhi form of arola ‘unrowdy’.

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

| Vairocana | Brahmā | ādarśajñāna |
| Amoghasiddhi | Śiva | kṛtyānusṭhānajñāna |
| Akṣobhya | Viṣṇu | suvishuddhadharmadhātujñāna |
| Ratnasambhava | Sarva | samatajñāna |
| Amitābha | Tattva | pratyavekṣanajñāna |
| Vajrasattva | Vibuddha | sahajānandamahāsukhaphratiti* |

He defines vibuddha as special and noble buddha—khyad par du hphags pa'i saṅs rgyas ni rnam par saṅs rgyas so |

1 R quotes these six in the following verses:

dbān phyug dañ ni gzugs bzaŋ dañ /
dpal dañ gras dañ ye šes dañ /
brtson hgrus phun sum tshogs ldan pa /
drug po ḍdi la bcom ŋes bṣad /
(xvii. 276a 5)

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

3 One might equally well translate: she is called ravisher (rajati) because she ravishes (rañjanat) 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 (kāli), therefore mantra, like aili kali, 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.

(* dgah ba ni lhan cig skyes pa'i bde ha chen po de rtsogs pa) (xv. 151a 1–5)
A *mandala* is a foot-mark, and it is called *mandala* 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 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.

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\(^1\) This verse scarcely helps in defining a *mandala* 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 *mandala* may be briefly described as the pattern of a footprint which is made with dust and mud and water (xvii. 226b 2)—*rkaḥ paśbris pa žes pa ni rduḥ daḥ haṃ daḥ chu la sosṛ pa la rkaḥ rjes kyi ti mo ni dkyil ḡkhor žes pa śin tu mdo rṣud pāho / 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*—*sens par byed paṃ bsams pa stī / de kho na ŋid kyi tshul du rnam par sens par byed pa stī / de ŋid bsam gtan no / (xv. 152b 7).

These four, *japa, mandala, 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 *mandala*, 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 Śrī-Hevajra’.

\(^3\) 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 Nārū and the rest.

\(^6\) According to S, the dwelling of Vaiṣṇavī and so on—*khyab ḡrug ma la sosṛ 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 žes bya ba ni tshaḥis ma daḥ / ḡrag mo la sosṛ pa ma mo ḡdun po de rnam s kyig gzugs brītan de dag gaṅ du gnas pa de ni ma moḥi khyim mo /.

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(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, Ratnaśa by the necklace, and Vairocana (by the rings) upon the wrists. (12) Amogha is symbolized by the girdle, Wisdom by the khatvāṅga 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 Hūṃ (viz. Hevajra), should arrange his

¹ 'Heat'—generally interpreted as power(prabhāva—mthu or mūs 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 ḡdod pa / yan lag drug sbyor gani yin te / du ba smig rgyu la sogs pañi / drod ni dān 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: usmogata, mūrdha, kīnti, and laukikāgradharma, which are known from Yogācāra works. For references see Obermiller; Analysis of the Abhisamayālamkāra, fasc. 1, p. 58.

² 'Consecrated by oneself'. According to Bh she is to be given instruction about all her own dharmas—rān niṅ kyi chos thams cad kyi man nag 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—grub pa poḥi ran gi bdag niṅ du gyur bas hīkhuy cdin dban bskur ba ni hkrus byed pa daṅ idan paño (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—sīṅ rje de ni ḡuṣub tu ḡyur ḡaḥi ṛtsa ḡaḥo / . . . de yaṅ sīṅ rje dam na ḡyur mi ḡyur žes pa ḡa ḡi niṅ kyi nag la so / (id. b 6).

³: 'Songs should be sung with vajra-words, not the songs of ordinary folk'—rho ṛje khī tshig daṅ idan pa niṅ kyi kyi glu blaṅ har bya ste / ḡron gi glus bya ba yah 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 soṅ skye boḥi gar rnam ni guṇa ba la sogs pañi mīon paṅ ḍen pa de rnam rnal ḡyur pas ni de la mīon žen pa med pa ste / de bas na gar giy bya ba ni thar pañi ḡyur 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 khatvāṅga 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. cauḍākaśa) 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 maḥi skra ces bya bahi rtsa las cod pan du brdaḥ bya ba (xv. 58a 1).  

² Concerning these tiaras, see I–T iii. i, 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 (laukiikadevatā); 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 khatvāṅga because it is the sign of victory (dhvaja) of Śiva, and with the skull-pieces he holds the vajra-skull because of the vow—ḥiṅ rten paḥi lha na rgyal can rnam gṣul bar bya bahi don du / mi rohi skraḥi sre rags gūls bkor dan / dbaḥ phyug chen paḥi brtul ūggs kyi ched du thal bas lus la byug pa dan / tshang paḥi brtul ūggs kyi ched du mi rohi skraḥi tshan skud dan / lha rnam kyi dgaḥ bya ṛtse moḥi ched du can teḥu gzuḥ ba dan / dbaḥ phyug chen paḥi rgyal mtsan gyi ched du keṅ rus gznḥ ba dan / thod paḥi dum bus brtul ūggs kyi ched du rdo rjeḥi thod pa bzuḥ 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—rdö rje thod pa ni Kyeḥi rdo rje ste deḥi spyod pas so (xv. 150a 3). This is the required sense. The two terms refer to the two basic principles, Prajñā/Upāya, abhijñā, &c. So here Kapāla/Vajra.  

⁴ See p. 56, fn. 1.  

⁵ Samaya refers to externalized conventional usages, the maṅḍala with its divinities, and their symbols and syllables, and samvara 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 yogini may be recognized with certainty.

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

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\(^1\) Secret signs—chomā (tib.: brda—sign), glossed by K as millicchā (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 Militatntra: 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 yoginis 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 wanderers will be bewildered. In this chapter only bodily signs are explained, and the verbal signs in another (see p. 99).’

\(^2\) For the good of all beings, his drink is always compassion, for 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. The practiser of 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 wanderers will be bewildered. In this chapter only bodily signs are explained, and the verbal signs in another (see p. 99).’

Whoever shows one finger, implies: Am I welcome? Likewise, ‘by two you are welcome’, means that by stretch-fingering two fingers in reply, such a one is welcome. Further, ‘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?’ Whosever 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 yogini), and by this one should know Air and Fire as distinguished above and below.

"These signs are likewise one should know Water and Earth with the distinction of above and below. 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 Adibuddhatantra 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 canvass, to him one should show the trident'—to the question: '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.

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'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 canvass, to him one should show the trident'—to the question: '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 canvass, to him one should show the trident'—to the question: '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 canvass, to him one should show the trident'—to the question: '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 canvass, to him one should show the trident'—to the question: '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.
So one explains things conventionally by means of sign and counter-sign.

(8) Then the yoginis 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 yoginis 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 pilava and the upapilava, the śmaṣāna and the upaśmaṣāna.’¹ These correspond with the twelve stages of a Bodhisattva. It

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 (śmaṣāna). As for chandoha and pilava, I have no ready translation. The Tibetan transliterates the former and translates the latter as hθhun-good ‘drink and cut’ as though pilava were derived from pī ‘drink’ and lavo ‘cutting’). See The Blue Annals,
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 pithas 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' (upapitha).

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 Angamagadha.

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

It is called pilava, because there are no obstructions.

It is called 'near-by pilava' 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 sīh spyod pas na gnas sès bya ho | yān rnal bhyor pa běugs pas na yaṭ gnas sès bya ho | de daṅ ṇe bas ṇe bāḥi gnas sès bya ho | yon tan skyed par byed pas na sīn yaṅ ma rnams gnas pas na sīn ṇes bya ho | de daṅ ṇe bas ṇe bāḥi sīṅ ṇo | ḍad ṇi ēndun pas na tshando | de daṅ ṇe bas na ṇe bāḥi tshando | magadha daṅ angamagadha ni gnas kyi gzi po yin te ḍu ba ṇe bya ho | de daṅ ṇe bas ṇe bāḥi ḍu ḍu ba ho | ... bar chad med pas na lṭhun goḍ | de daṅ ṇe ba ni ṇe bāḥi lṭhun goḍ | ṇaṁ ḍa ṇr tṛg ḍa mi ṇbhuyā ba daṅ ro māṅ po gnas pas dur ḍror do | de daṅ ṇe ba ṇe bāḥi dur ḍror 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 pithas, &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 Vajradharbhūmi, 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 tattsamāranas 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 pretasanāḥāta, 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 sā daṅ khrag la rgyug par byed pa groṅ la brten pāḥi lha mo rnams ni phyi gnas de dag na gnas pa yin la | ... naṅ gi gnas ni lus la rtshaḥ gzugs kyi gnas par gsun ts de las gšan du mi bltah (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; Abhedāy and the other (31) yoginis come together in the 12 meeting-places, viz., bhūmis.’ —gnas ni Dzālandharar gsun sīḥ bya ba la sogs pa la | gnas sīṅ rnams bya hān sum cu tsa gnis te | mgo bo daṅ spī yis gzugs la sogs pāḥo | mi phyed ma la sogs pa rnal bhyor ma rnams te | de bsus sīṅ sī bar bsus pa ḍhos pa ni sa bcu gnis rnams suho | (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,
I. vii

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The Lord replied:

"The pithas are Jālandhara, Oḍḍiyāna, Paurṇagiri, and Kāmarūpa;
(13) The upapithas are Mālava, Sindhu, and Nagara.

The kṣetras are Munmuni, Kārunyāpāṭaka, Devikota, and Karmārapāṭaka.

(14) The upakṣetras are Kulatā, Arbuda, Godāvari, and Himādri.

(15) The chandohas are Harikela, arising in the salt-ocean, Lampāka, Kāṭcika, 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 upāśmaśānas are the garden and the shore of the lotus-pool.

c. (19) The day too I will tell you when the yoginis meet together, for the purpose of the welfare of all beings in the Yogini-tantra of Hevajra.'
(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 dhvaja (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 sapṭāvarta (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 dhvaja 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 sapṭāvarta 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 and white hair. The figurative meaning of this is given in the Mūla...
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The act of slaying 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.

In this manner one should regard things:

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

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.

The Supreme Self (ahaṁ) exists in oneself just as in other beings and (as in other beings) so in oneself.

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.

Śrī implies monistic knowledge, HE the voidness of causality, RU the end of discriminating thought, KA its indeterminability.

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

K interprets figuratively: dhvaja is thought with an object for its activity, and this is cut down by the sword of wisdom (śastrahata), 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, śastrahata, and saptācchāta, all denote the samaya (B: de dag thams cad kyis kyaṅ dam tshig ne bar mtshon pa, xv. 234a 5). See below, I. xi. 8–11 and II. vii. 10.

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.

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 že sdaṅ rigs kyi tīṅ ne hdsin gyis Ḟgag par byas la / naṅ du ston pa chen pos Ḟgag par byaṅpo (V. xv. 63a 4).

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

ji ṇtar bdag ŋid de ṇtar gzaṅ /
de bzin bdag ŋid na mchog ŋid /

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 ṇtar žes bya ba la sogs pa la ji ṇtar bdag ni bdag dan tsoṅo / žes na rgyal ba de bzin du sams can pha rol po dag laṅ ā / gzaṅ žes bya ba ni gzaṅ du na rgyal ba de bzin du bdag ŋid la yan ba byaṅpo (xv. 236a 5–6).

According to S: ‘Those beings whose flesh means the flesh of dhvajas 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 gaṅ dan gāṅ rnams kyi žes pa ni ḹduṣ pa la sogs par rgyal mtshan la sogs päṅ śa / mkaḥs pa śes pa ni rnal ḹbyor dan rnal ḹbyor rnams kyi ste rnal ḹbyor la mkaḥs pa ni mkaḥs ṇaṅ po / sams can de śes pa ni skye ba gzaṅ gya
CHAPTER viii. THE TROUPE OF YOGINIS

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

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

(3) The mandala 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, which is in effect the seat of the fifteen yoginis. Resting on that should be a lunar disk, upon that the seed-syllable and upon that a solar disk. (5) The conjunction of these two, lunar disk and solar disk, is the great bliss. ĀLī has become the moon, and the sun has resolved into KĀLI, and from this mingling of sun and moon Gaurī and her companions are proclaimed to be.

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 origin do not agree, however, with a similar list given by G. Tucci (I-T, 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 origin are those listed above. The order of manifestation is here wind, fire, water, earth. Likewise Sādhanamālā, p. 226 last four lines (translated by Tucci in Teoria e Pratica del Mandal, 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 sloka 2, reading: mahāvayur devatānāṁ bhūtvakasya yathodayaṁ /

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 sgyal 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 šes pa sa bon de nī 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 ALI and KĀLI is the seat of Vajrasattva. (9) For the embryo that arises from the seed-syllable the sound of HŪM and PHAT is not required.² One should envisage the chief divinity of the mandala 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, ALI 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, Vajrañākini to the north, and Nairātmyā at the centre. (14) In the outer circle there are Gaurī II, Caurī, Vetālī, Ghasmāri and Pukkasī, Sāvarī and Cāndāli, and Dombinī as the eighth. (15) At the zenith is Khecarī and at the nadir Bhūcarī, O thou of great compassion, and these two stand to represent sansāra 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 khatvāṅga;

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 PHAT PHAT is not required. Just as a fruit ripens, white Vajradhara and black Vajrātma dissolve into one'—HŪM HŪM PHAT PHAT drag po yah mi hdo nag po / śīn hbras bshtos pa lta bur rDorje ō chehan dkar po rDorje bdag ma nag mo cī 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.
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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 khatvānga 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 karttítum 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 (saññajñananda) comes at the end of the Joy of Cessation (viramānta). See the Introduction, p. 35.
⁴ 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 mañḍala as requisite to the Process of Realization, one avoids clinging to the divinities as gross substantial forms'—de rams ni de bāzin gṣes pa drug gi ṅbo yah rdsogs paḥi rim pa la ħjug paḥi yan lag tu dkyiṅ ḱkhor gyi kla dog rim pa drug tu yah bṣogom ste rags pa lhahi żen pa spoṅ no / (xvii. 371a 3-4).
⁵ '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 that is intent only on this, is called the Process of Realization (K: p. 125, ll. 20-23).
⁶ This is an interpretation of the first sloka of chapter 8 (p. 73). Seven words are given this secondary interpretation: khaḍhāṭau, bhagam, bhāvanā, cakram, yathānyāyam, devatā, and yathodayam; T and the commentaries of R and D give also an interpretation for pūrvaṃ: '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 mañḍala without and the mañḍala 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, yathodayam, and pūrvaṃ (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 sukra. 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.

Therefore twofold is the Innate, (28) for Wisdom is the woman and Means
is the man. Thereafter these both become twofold, distinguished as abso-
olute (vivrti) and relative (samvrti). (29) In man there is this twofold
nature, šukra (relative) and the bliss arising from it (absolute); in woman
too it is the same, šukra and the bliss arising from it.

(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. (31) The first Joy is
the yogin, perfect joy is the yoginit, 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 saṁsāra, and nirvāṇa the Joy of Cessa-
tion, 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.

(36) 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.

(37) 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.

(38) 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.

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

(40) 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.)

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. Madhyamaḥ varjitam devabhyaḥ 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 manifestation\(^1\) 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) Whatevver 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; mddling means pot and cloth and so on—\(\text{dman pa ni rdul phra rab da}h\) ye \(\text{ses la sogs pa}h\)o | \(\text{phul du byun ba sa dahn ri dahn rgya mtsho la sogs pa}h\)o | \(\text{bar ma ni bum pa da}h n\text{snam bu la sogs pa}h\)o | (xv. 16:1 a 5-6).

\(^1\) 'Manifestation'—cakra, that is to say the bhavacakra, 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 twelfeoverd manner (pratityasamutp\(\ddot{a}d\)a), and this (Innate) is not to be sought elsewhere.\(^5\)

\(^2\) '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'—\(\text{mtham pa da}h\) ro geig par bya ba\(\ddot{a}\)h\(\ddot{a}\) g\(\ddot{a}\) ni srid pa\(\ddot{a}\)h\(\ddot{a}\)h khor lo \(\text{ni}d\) de | \(\text{hdi las ma g}togs \text{pa}\h\h\h\text{h dii g}ni\h\h\text{naa} la\h\h\text{hdi y}ah\h\h\text{yod par ma m}thoh \text{no} | (xv. 7:9a 1-2).

\(^3\) Compare the oft quoted verse: 'Existence is a conceiving of the non-existent, and this conceiving is no conceiving. Thus existence is no existence and no conceiving comes about.'

\(^4\) 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.' \(\text{btsod pa las ni} \text{las skyes te z}es \text{pa ni thog ma med pa}h\)i ma ri\(\ddot{a}\) pa\(\ddot{a}\) h stobs ki(s) ra\(\ddot{a}\)h b\(\ddot{a}\)in yon\(\ddot{a}\)s su ma z\(\ddot{a}\)s

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\(\text{abh\(\ddot{a}\)vabh\(\ddot{a}\)van\(\ddot{a}\) bh\(\ddot{a}\)avo bh\(\ddot{a}\)van\(\ddot{a}\) naivo bh\(\ddot{a}\)van\(\ddot{a}\) iti bh\(\ddot{a}\)avo na bh\(\ddot{a}\)vah sy\(\ddot{a}\)d bh\(\ddot{a}\)vah nopa\(\ddot{a}\)babhyate} | GS, p. 11; PK, p. 2. v. 19; Sekodde\(\dot{a}\)ti\(\dot{a}\)ka, p. 41.
I. viii. THE HEVAJRA-TANTRA

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 sukra, 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 siddhántas, 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

The text continues on the next page.
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 vedānā-skandha (feeling),
Vāriyogini for the samjñā-skandha (perception),
Vajraḍākinī for the samskāra-skandha (impulses),
(9) Nairātmyā for the vijñāna-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 Pukkasī
in the south-east there is Śavari
in the south-west there is Caṇḍālī
in the north-west there is Ḍombini

(11) in the east is Gaurī II²
in the south is Caurī
in the west is Vetālī
in the north is Ghasmari
at the nadir is Bhūcarī who represents samsāra
(12) at the zenith is Khecari who represents nīrođa.

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.
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 adamantine ones,⁴

Pukkasī is for earth,
Śavarī is for water,
Caṇḍālinī is for fire,
Ḍombī is for wind.

Nairātmyā⁵ is pervaded by wrath,
Vāriyoginī by passion,
Vajraḍākinī by envy,
The hidden Gauri⁶ by malignity,
Vajrapānakṣa 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 Madhyāntavibhāṅga, where they are fully commented upon (see Stcherbatsky’s translation in Bibliotheca Buddhica XXX, pp. 86–99). See also Diṅnāga’s Pratīyānāpāramitāpīndārtha, edited and translated by G. Tucci in JRAS 1947, pp. 53–75. The list in Mṛp (934–51) is eighteen-fold as is that of the Saṃdhinirmocanasūtra (ed. Lamotte, p. 108).
² The four Māras are: ‘Skandhamāra who takes the form of Brahmā, Kleśamāra who takes the form of a yakṣa, Mṛtyumāra 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 Mṛp, 1511–18, also Soothill and Hodous, Dictionary of Chinese Buddhist Terms, pp. 39–40.
⁴ The three adamantine ones 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 žes pa ste bdag med pa ho (xv. 258a 7) = “adamantine” (vajrin) means “absence of self” (nairātmyā)’. One should note that there is sometimes textual confusion between the forms Vajrī and Vajrā. Vajrī is properly the masc. sing. of vajrin ‘adamantine’ as used at II. iii. i and II. v. i. 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.

CHAPTER X. CONSECRATION

a. (1) Now I shall expound the ordering of the mandala, 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, he should then inscribe the mandala. (3) In a garden or in a lonely spot or in a bodhisattva's house or in the centre of the mandala-hall one should lay out the mandala supreme, (4) using the sacred writing-colours, or secondly powder made from the five gems, or else the grains of rice and so on. (5) With these the mandala 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. A yogini is resorted to, so long as she possesses sukra. (7) One binds the face of the prajnā and likewise of the upāya, 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, Isvara, atman, jiva, sattva,
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) 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, 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: ōṃ a-kāro, &c. He should perform the rite of protection just as prescribed, for as for meditation so it is here. (27) The
consecrations which are taught, he should give correctly in his mandala, 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, 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 mandala as two-armed Hevajra, and assuming the majestic bearing of Vajrasattva, he should adopt the āśīśa 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 samsāra 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 suktra 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 āśīśa—'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 yogini Wisdom and Voidness for she is deprived of causation. The thought of enlightenment is the undivided unity of Compassion and Voidness.

(43) There is no recitation of mantras, no austerities, no oblations, no mandala, and none of its components. This is the recitation of mantras, the austerities and oblations, this is the mandala and its components. This in short consists of unity of thought.

CHAPTER xi. THE FOUR GAZES

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.

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 dharmas. 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 Aksobhya, 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 (Aksobhya).

The yogin who is striving to subdue the threefold world by some means of yoga, should make himself like to Padmarāśa, 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 Padmarāśa is to the left.

Likewise the yogin who is striving to conjure forth (some being in) the threefold world should make himself like Suryodayi*, 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 Suryodayi is to the right.

Likewise the yogin who is striving to reduce to rigidity someone in the threefold world, should make himself like Pitarajāki*, 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.'

* 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

bzin du hgro ba gsum po lhugs pa la brtson pa/i rnal hbyor pas / ran zid ni ma hcar ka lta buhi skur bysuyur la mig gnis dus mni am du g'yas kyi sten phyogs su cuh zad bta bzin du bsogm pa la sog pa byas pas hgro ba gsum po lhugs pa byhgyur te / g'yas phyogs na ni ma hcar ka lta buhi shu bZugs pa/i phyir ro / . . . de bzin du higy ren gsum po rens pa la brtson pa/i rnal hbyor pas ran zid gSer btsa ma lta buhi skur bysuyur la mig gnis dus mni am du sna/i rse mohi dbus su lta bzin du bsogm pa la sog pa byas pas higy ren gsum po rens pa byhgyur te / dba'n chen sku gser gi mdog lta bu dbu ma na bZugs pa/i phyir ro / (V: xv. 85a 4-6 3).

¹ 'One applies oneself to the practice (of Overthrowing) while exhaling the breath, because by the breath of all beings becoming motionless, they become petrified.'

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 vajra-lata, 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, when inhaling the breath, 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.'

lta stans ba'i po rnam bsgrub par bya ba/i phyir bsogm pa dan bsalas pa dan shyin srog la sog pa cho ga bzin bsgrubs nas / re zig bem pa/i rdzas kyi ahos po rnam la thams sad pa dan / tin ne hdsin brtan par gsun s so / . . . de las khyad par du gsd pa shyor ba goms pas thog mar re zig / sini ljon pa yal ga dan lo mar ldan pa rlon par hdug pa gan zig la rnal hbyor pas rlu'n hbyun bzin du bsad pa/i lta bas bZugs pa/i shes skam par hgyur hbyor dus de tsam na ma runks pa la ya'n shyor bya kho / . . . de bzin du lta stans dan rlu'n gan dag dan ldan pas me tog gan la bZugs pa skam pa de nas shyor bar bya zes bya ba/i don to / . . . lta stans dan rlu'n gan dan ldan pas bZugs laZa lsa pa/i sini tu mkhar la ri rtsu pa la rnal hbyor pa bZugs pa na / hbras kyi sini ne ma legs par smin pa lta dgu'i par gyur pa na sbyar bar bya ces pa/i don to / . . . lta stans dan rlu'n gan dag dan ldan pas sgar bu mthon po dan / ri bo la sog pa sghis rse mo gan
(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. (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 ŠVA and initial ŠVA. (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 pañä rtsa phra mo sinon tu mñen pa | rtahi rña mahñä ñag ma tsam la rñun gis bskyod na cher g’yä bañä bdag näñä can la rnal hñyor pas bñitas pa na rñun la sogs pas mi sgul ba na sbyar bar byaño | (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’—bañä pa la sogs pañë las gñä gñun pa de dag sens can gñul bañä phyir ñäññä bñag par bya ba yin la des hñyug par yañ hñyug te | gñän du ni täs par gñan du gñad na phyag rgya chen poñi dam tshig ñams te mnar med par hñyr bar hñyug 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 ŠVA and the first letter of the name dog (śvan) is ŠVA. 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 with the distinction of exoteric and esoteric significance, such is the teaching of the Tathāgata.’

Kyéñi rDorjéñi dam tshig la gnas pa rnam s kyis phyä nañ gi byä brag gis phye la bñäh ba dañ bsrññ bar byaño | de la skyes buññi mñä gi dañ poñi yi ge NÄho | gan gi la han gi mñä gi dañ poñi yi ge GÂho | HA ni gñän po cheñi mñä gi dañ poñi yi geñ | ŠVA ni rtahi mñañ mahñä mñä gi yi geñ | de bñin du ŠVA ni khñhyi mñä gi dañ poñi yi geñ | rdsas hñi rnam s miñan par byañas la mña buññi tshigs mndud tsam gñi ril bu byañas te sbyan ba dañ | spel ba dañ sbar ba dañ bñad rtsiñ byañ te sès pas phyäññä hñios gñrub te hñyug laï | de bñin du gñän gi go la sogs poñi mñä can miñ la sogs poñi dbñañ po rnam s yul las bñlog ste gñas par gñunñ pas meñog gi bsrññ bar* hñyug ro | de bñin du bñad rtsiñ hñä ste | BI dañ MU dañ MA dañ RA dañ ŠU rnam s kyäñ phyä nañ gis phye la stypäñ par bya ba de bñin gñegs poñi bñah luñň no | (V: xv. 87a 1–3).

3 For the ‘seven-timer’ see p. 71

* srub par on the block-print, but this is corrected to bsrññ 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 ḍrīṅ, 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'—niḥī dus su bya rgod kyi rje ṇar gyi sṅubs rnam par snañ mdsad kyi byugs la/ bitas na dehi grib ma bđūn byuñ na ske bar bdun par ses par bya/ (xvii. 387a 3-4).

² 'Khecaratva means having the universal power of a vidyādhara, possessing that knowledge which is like the sky'—mkhay la spyod pa nīd ces pa ni rīg pa ḍdzin paḥi ḍkhor lot sgyur ba ḍdzin pa ḍnād nīm paḥi ye ses rīed pa ḍnād 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.'

(2) The Lord replied: 'Having made the correct oblation and laid out the mandala, 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 āh hūṃ 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 hūṃ, offerings of water for the feet and so on, all as before in accordance with the way of former tantras.'

b. The oblations:

(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 angulas across and ten deep.

1 pratisthā is the setting-up or consecrating of religious objects, books, images, thākhas, &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 Tattvasaṅgraha and so on. Compare II. v. 57.

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

<table>
<thead>
<tr>
<th>Pacifying</th>
<th>Water</th>
<th>Forehead</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prospering</td>
<td>Earth</td>
<td>Navel</td>
</tr>
<tr>
<td>Slaying</td>
<td>Space</td>
<td>Top of the head</td>
</tr>
<tr>
<td>Subduing</td>
<td>Fire</td>
<td>Throat</td>
</tr>
</tbody>
</table>

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 Himalaya, 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.

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.

The *mantra* for invoking Fire:

\[ \text{OM Agni of mighty energy, fullfiller of all desires, who in compassion serves all beings, be thou present here.} \]

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 *mandala*.

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.

Mantra of the offerings: *OM JAH HUM VAM HAH KHAM RAM*

Mantra of the water for the feet: *OM NI RI HUM KHAH*

Mantra of the food-offering: *OM DHVAM DHVAM DHVAM*

**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 Nairatmyā or Śri 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 Yogini or upon Śri 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 Yogini.¹ (7) Seekers of

¹ K refers to this practice as concentrated yoga (*samāhitayoga*) and continuous yoga (*mirantarayoga*). The first is performed on fixed occasions, 'at the three times (trisandhi) and elsewhen' (B: xv. 269a 6); the other is a continuous process of mental control. Compare the end of Ch. 4, Part I. *Bhagavati* (the Lady), Yogini is in every case Nairatmyā.
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 fort­
night 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 grieves 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 yoginis: (17) “Take such and such a Mudrā, O Vajr­
radhṛk, 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,
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.’

2 ‘of age’—siḥlakarpīrasanvyuktiṃ = ‘possessed of frankincense and camphor’ (see
II. iii. 59. V: khrog ḡbyun bṣahi dus la lab pa byaṅ chub sams kyi bde ba la dgaḥ ba | (sv.
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.'

(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’—hījīs pahi gzugs can ‘es bya ba ni byis pa dag la rab tu hījīs pahi 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 sloka 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 Sukhāvatī in bliss with the Vajrayoginī, in that place which is symbolized by the syllable ṛ,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 Sukhāvatī and my name is sukra. (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 (abhijñākṣa) and action (pravṛtti) — dad pahi šugs źes pa ni dad pas bskul bohī bdag niid pas na šugs te | de lta bu ni bcom ldan ḍhas kyis(s) kyan gzugs la soqs sgs pa yod pa ma yin no shar brjod pa niid do | de la dáñ por ni sans rab tu dan baho | de nas ni yid ches paho | deli rjes la mron par ḍhad cin rab tu hjug ces paho | (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 Pukkiṣa 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:
(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 homoeopathic 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, 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.

(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.

(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"—saṁs āgya dañ mihi lus dag dbye ba ni | phyag dañ žal gyi rnam pa yis re žig bye brag med de | phun po lha ŵi ddu yah bye brag med de | sa la sogs pa Puhkasi la sogs pañi tshul gyis rnam par žig pos so | gal te sañs rgyas kyi sku dag rnam par šes pañi rahn bžin dañ | hdi dag sa la sogs pañi rahn bžin no sīam na | ema ho žes ma šes pa yin te | da lta ŵi ddu chos hdi thams cad rnam par šes pañi rahn bžin du mthun ste bye brag cuñ sad kyañ med do | de lta na gal te ji lta lktor sīam pa la | gsuñs pa šom kyañ rahn bžin bag chags kyis šes pa ste | thog ma med pañi ma riñ pañi bag chags kyis rahn bžin suñ ba ma yin pa so | (xxv. 18oa 2–3).

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 šin tu riñ ba yah ma yin ſe ba yah ma yin par bsro žiñ gduñ bañho | de lta bsro žiñ gduñs pas ni mes me ſiñs bbyon bañho | (xxv. 28ia 3–4).

2 In order to preserve a balanced order of equation in these five ślokas, I have translated as though reading: dspyā hi dveśarūpaḥpatāt in (54) irsya vāyusambhavaḥ in (56) pīṣunāḥ ca Ratanesāḥ svāt in (57)
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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 evam2. This
sound evam, the great bliss itself, is known from the process of con­
secration.'

(3) Then the yoginīs said to the Lord Vajrasattva: 'Is the sound evam
then called the union of the dākinīs?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 vam, 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

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1 'union'—sangvarā; see Glossary p. 138.
2 evam—'thus' symbolizes the 'two-in-one', viz. perfect knowledge. All sūtras and
tantras begin: evam mayā śrutaṃ—'I have heard thus', here interpreted as 'I have under­
stood evam', the truth of this tantra, which is perfect knowledge. Thus we have e as
prajñā (wisdom) and vam as upāya (means). V here quotes a list of equivalents: sun/
moon, blood/sukra, left-hand/right-hand, liriga/bhaga, means/wisdom, sorrow/bliss,
navel/head (xv. 100b 6-7).
3 Following the Tibetan translations I have translated dākinīyāḥ 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. II. Here they are synonymous with the buddhas
referred to above. For such a cycle of dākinīs see I-T iii. 2, p. 66.
4 See Introduction, pp. 34-35. D: 'The Moment of Variety is associated with the know­
ledge of various different kinds of karunā, 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 Develop­
ment 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) Consumption 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 Consumption 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.† (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 Consumption. 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.

ho dañ ḍbhuyad pa la sogs paḥi karaṇaḥi bye brag sna tshogs pa la rtog pa ḍhres pa ni rnam pa sna tshogs kyi skad cig ces bya ste | deḥi rnam par ḍpyod pa yons su ḍgod pa ye ḍs cha cun zad thob pa ḍgaḥ baḥo | rnam par ṣmin pa de las b slog ces physi rol gyi rtog pa ṣpangs te ḍs pa naṅ du thim nas kunḍuruḥi sbyor baḥi bar ni | śaṅ ma la ḍkhyad ḍar du ḍmin sas ḍrnam par smin paḥi skad cig ma yons ḍgod ni ḍmcog ḍgaḥi ye ḍs so | gos ni rnam par ṣned pa ḍbrjod ces pa ni bolāḥi gnas su ḍthig le byañ chub kyi ḍsman physi la | ma ḍḥthun paḥi rnam par rtog pa ṣpangs te | gīren po ye ḍs su ḍyur pa ni rnam par ṣned paḥi skad cig ma [ḥam] yons su ḍgod pa ni ḍgaḥ bral gīy ye ḍs so | mṭshan ṣnīd bral ba gsum las ḍsman ḍs pa ni ḍdeḥi tshe ḍthig le byañ chub kyi ḍsman zin pa ni mi ḍthun paḥi phyogs thams cad bral te | gīren po ye ḍs ḍḥāḥ ẓīg tu gnas pa ni mṭshan ṣnīd bral baḥi skad cig ma rnam par ṣead nas te | yons ḍgod ni ḍhan ci ḍkyes paḥi ye ḍs so | (xvii. 399a 1–5).

† 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 (paṭicchediyājñāna). Now a consecration is a bestowing of power, and (in this case) it bestows power in the nirmanakāya. 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, pratyeka-buddhas 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 dhammakāya. 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.

dāḥ po la būṃ paḥi ḍbāḥ naṃ sloḥ ḍpōṃ gīy ḍbāḥ ẓēs bya ba ni | abhiśiṣṭa ḍri ma ḍkhrus pas na ḍbāḥ ste | lus kyi ḍri ma ḍkhrud par byed | būṃ pas ūe bar mṭshan pas būṃ paḥi ḍbāḥ ẓēs bya | sdīṛg pa ni ḍge ba las rin du ḍgro baḥ na sloḥ ḍpōṃ gīy ḍbāḥ ẓēs bya | ma ḍri gā ḍla b sloḥ cīṇ ḍw gōḥi ye ḍs ān b skyed paḥi phyīr rīg paḥi ḍbāḥ ẓēs bya | abhiṣeṣa ste muṣ pa ḍhōg po ni ṭsprul paḥi ḍkuḥi muṣ pa ḍhōg | bskūr baḥi gnaṣ ni lus la ḍbuk la ḍbāḥ ḍrdaṣ ni būṃ ḍaṅ | ḍbu ṭgyaṇ la sogs paḥo | ẓas ḍaḥi ḍbāḥ la abhiśiṣṭa ste ḍhan ḍoṣ ḍaṅ raḥ sans ḍgyas ṭnal ḍbyor
II. iii

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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. 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 Vajradhrk.”

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 samsāra. Save me who am without a helper.”

(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 Vajradhrk, serve thou the cause of beings.” Thus should speak the Adamantine Lord as he sees his pupil overwhelmed in compassion.

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 *yoginis* 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 *maṇḍana*, ‘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 Nairatmyā who is the wife of all others.’²

f. (31) Then all the *yoginis* 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: *ādyāntam 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: *ādānām karoti*, which by comparison with the references quoted above may be accepted as correct. But they then all read *ḥdus pa* (≡ *milanam*) 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 *yoginis*, 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 *yoginis*, 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*, *haṭṭikas* and the rest, brahmans and *kṣatriyas*, *vaśyas*, 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 *svayaṃbhukusuma* is: *bud med* *khy* *sky* *gnas las byun baḥī khraṅ* (*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.’

(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 Nairāttmyayogini.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 yoginis, 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 niramsūka (naked)

(57) preṇkhana (wandering) is ṣāgati (coming) kṛpiṭa (? belly) is damaruka (drum) dundura (emission) is abhaṣya (unworthy) Kāliṅjara (n.pr.) is bhavya (worthy)

(58) dīṇdima (small drum) is asparśa (untouchable) padmabhājana (lotus-vessel) is kapāla (skull) trptikara (satisfying) is bhaksya (food) mālattindhana (jasmine wood) is vyaṇjana (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 Nairāttmyā (= Dveṣavajrā) is used twice. Mātsarya and paisunya 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.
II. iii

THE HEVAJRA-TANTRA

sihlaka (frankincense) is svayambhu (blood)
karpūra (camphor) is sukra (semen)

(60) sālija (rice product) is mahāmānsa (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) Dombi for the Vajra-family, Narti for the Lotus-family, Caṇḍāli for the Gem-family, Brahmaṇi for the Tathāgata-family (63) and Rajakī for the Karma-family. These are the Mudrās, bestowers of siddhi; adamantine is their sukra, 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 yoginis who spring from the four pithas 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 Nairatmyā 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 pithas 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 *yogini* at Mummuṇi. Loudly the drum sounds forth. Love is our business and not dissession.

(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 Šombi is not there rejected.\(^2\)

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\(^1\) The questions refer to the following passages:

1. I. vi. 10 and 13.
2. I. iv. 3.
3. I. ii. 6.

\(^2\) 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 *pīṭha* (K: p. 145, l. 26), not however included in the list given in Ch. 7.

*Mummuṇi* is however one of the *kṣetras*. *bola* and *kakkola* as *vajra* and lotus are well established. S here explains them as *yogin* and *yogini* (xx. 183b 5–6).

*ghana*—K: *nirantarām* S: *rgyun mi ḥchad par* (id. 183b 7).

*kibidha*—see II. iii. 57. Confirmed by K and S.

*vaṭi*—K: *samucchalati* S: *bdun bar bya* (id. 183b 7).


*kiai*—ḥṛ 3rd sing. pres. pass.

*rold*—K: *kalakala* S: *rtsod pa* (id. 184a 1) D: *ḥgras pa*.

*balu* and *maanā*—see II. iii. 56.

*gaḍe*—K: *nirbharam* S: *šin tu dgaḥ ba skyed par byed pahi*—‘(wine) which arouses great joy’.

*khaijai* and *pijai*—taken as 3rd sing. pres. act.

*kāliṇijara* and *dunduru*—see II. iii. 57. Confirmed by S.

*pañjai* (reoccurs below) K: *praveśya* S: *būgs par bya*—‘should be there’.

*vajjiai* (reoccurs below)—3rd sing. pres. pass.

*causama*, &c. see II. iii. 59.

*lāi*—K: *labhyaante*. 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.

*mālaindhana* and *śāliṇija*—see II. iii. 58 and 60.

*bharu*—K: *nirbharam* S: *ḥkyad par gyis*—‘specially’.


*phrekhhaṇa kheta*—see II. iii. 56, 57. S: *gar la sog sgs pa ḥgro ba daṅ hoṅ bar byed ciṅ*—‘going and coming because of the dancing and so on’ (id. 184a 5).
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(9) Dancing as Śrī Heruka with mindful application, undistracted, Meditating with thought impassioned, the mind uninterrupted in its concentration,

(10) Buddhas and Masters in the Vajra-doctrine, 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


cādābī (also cādābīa) K: āropyate S: gdags so.

sarābā—K: śāyō S: ro—‘corpse’. See II. iii. 56.

tahīmā—K: tatra.

pāṇī—K: praveṣya (as above) S: gṣug par bya 'should be placed'.

malayaṇa and kunduru—see II. iii. 56 and 60.

bāṭai (also: bāṭai) ? varītate.

dīṇāṃśa—see II. iii. 58. S: Ḍombi. 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 I of Part I. K’s interpretation may serve as an example.

HAM (bodhicitta) rests in the head, AM (Caṇḍāli) 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 (samskāra) and the Self are here consumed in this yoga, that is to say, are rendered non-substantial. There is the bliss-giving motion (phreymkhaṇa) of the bodhicitta, and again its motion (khetā).† 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 dharmas (the corpse) takes possession (vol. II, p. 146, ll. 4–17).

1 Defining friherukarūpaṇa, V. refers to I. vii. 27.

2 ‘thought impassioned’—V: ‘to be moved by great compassion by the cause of oneself and others, undepraved by that defect that consists in the absence of passion’—chags pa daṅ bral baḥi skyon gyis mi gos par bdag gzan gyi don du sniṅ rje chen po g’yo bar bya žes bya baḥi don to | (xv. 109a 7–b 1).

The dancing is the meditation (I. vi. 13: ‘Nartanā bhāvanā smṛṭā’).

3 V: ‘vajradhāma indicates their nature as Speech (vāk), buddha indicates their nature as Body (kāya)—rdo rje chos mi gsum gi raṅ bzin no | sans rgyas ni skuḥi raṅ 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 Padmanartteaśvara is of Amitābha’s family. He is red; his praṇājā is Pāñḍūravāṣini, 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 Śāk唐namālā, nos. 30, 31, and 32.

* Borrowed from Bh.’s interpretation.

† Bh’s version is better: the flash of the AM bindu (drop) goes upwards, melts the HAM 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)

<table>
<thead>
<tr>
<th>Deva</th>
<th>Moha</th>
<th>Piṣuna</th>
<th>Rāga</th>
<th>Īrṣyā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nairātmyā</td>
<td>Vajrā</td>
<td>Gaurī</td>
<td>Vārī</td>
<td>Vajrādākinī</td>
</tr>
<tr>
<td>Pukkasi</td>
<td>Śavari</td>
<td>Caṇḍāli</td>
<td>Ąombi</td>
<td></td>
</tr>
<tr>
<td>Gaurī II</td>
<td>Caurī</td>
<td>Veṭāli</td>
<td>Ghasmari</td>
<td>Khecarī</td>
</tr>
<tr>
<td>Bhūcarī</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Understand this if you will.

c. (Answer to the third question.) (20–23)

A  Nairātmyā  Šavari
Ä  Vajrā     Ąombi
I  Gaurī     Gaurī II
I  Vāriyogini Ąombi
U  Vajrādākinī Caurī
Ü  Pukkasi  Ghasmari
O  Ghasmari
AU Bhūcarī
AM Khecarī

These are the seed-syllables of the yoginis.

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 vajrācārya should note the signs of the effective power (adhīṣṭhāna) 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).
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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 yoginis, two to each, (25) except for Nairātmyā who is equated with three, Lalana, Rasana, and Avadhūti. The last one of all 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 yoginis are its phases.'

e. (27) Vajragarbha said: 'So one should not eject this camphor. It is there that all the yoginis 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 mandala 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 (sukhāvatī) 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.¹

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 Māraḍārika. See complete list at I. i. 16–19. There is no sixteenth phase of the moon and there is no sixteenth yogini. 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 con­substantiated, 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 yogini 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 ā which exists at the centre of the yogini’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 dharma-kāya, the sambhogakāya and the mahāsukha-kāya. 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 (nirmiyate) and therefore it is called nirmāṇa. (54) Dharma consists of thought and the dharma-kāya 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 mahāsukha-cakra is in the head. (56–57) (The Four Fruits⁴ are situated thus:)

The fruit which corresponds (nīsyandaphala) is at the navel.

The fruit of retribution (vipākaphala) is at the heart.

The fruit of manly activity is in the throat (puruṣakāraphala).

¹ One might translate: 'The internal as much as the external is called samvara.' 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 ā (= Wisdom or Lotus) which is situated in the navel-cakra, and of ha (= 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: nirmāṇaṃ sthāvaranī nmatām / It is out of place here and anticipates verse 59.

⁴ There are normally five fruits. See Mvy 2271–7. See also the Siddhi, pp. 464–7. Concerning their allocation to the cakras within the body, see p. 38.
THE HEVAJRA-TANTRA

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 Sthāvara 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 Samvidi to the sambhogacakra, for one experiences (samvid) (tastes) in the throat;
The Mahāsaṅghika to the mahāsukhacakra, for great bliss abides in the head.

1. (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 (āham).

(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 Nairātmyā, with Locanā, Māmaki, Pāṇḍurā and Tārā, Bhṛkti, Cundā, Pāraśavari, 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.’

(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.’

(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.

(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.

(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 Čandālas 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 Mean, O Vajragarbha of great compassion, one purifies the spheres of sense, and gains the highest state.

1. Then Vajragarbha asked:

‘Pukkasi is said to be Earth, so why should Akṣobhya (dveśa) be her sign? Since hardness corresponds to delusion (moha) and this is Vairocana, then Vairocana (moha) would be suitable as the sign of Pukkasi.’

(80) The Lord replied: ‘Apart from the body, there is no means of

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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 (sāsravatvāt)’ (p. 150, II. 23–26).
4 After Čandāla, the text gives the name of another low caste, Čeṇḍakāra (MS. A) or Čaṇḍakāra (MS. B).
5 The basis of the objection raised by Vajragarbha is the list of family-allocations given on p. 103. Here Pukkasi belongs to the dveśa-family, viz. Akṣobhya’s (see diagram VIII). This would conflict with Pukkasi’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 = Pukkasī) is marked with the sign of Mind ( = Akṣobhya).'

(81) Vajragarbha said: 'Śavari is said to be water, and Akṣobhya has the nature of fluid. Therefore it would be suitable for Śavari to be signed with the sign of Akṣobhya.'

(82) The Lord replied: 'Apart from the Mind ( = Akṣobhya = water = Śavari) there would be no stability for the Body ( = Vairocana = Moha), and so Mind becomes delusion, and Mind ( = Śavari as above) is marked with the sign of Delusion.'

(83) Vajragarbha said: 'Caṇḍālinī is said to be fire, so why is she signed with the Gem (Paiśūnya, family of Ratnasambhava)? It would be suitable with the sign of Passion (rāga); for Caṇḍāli we want no other sign.'

(84) The Lord replied: 'Since Passion (rāga = Amitābha = fire = Caṇḍāli) is red, and Ratnasambhava is red, therefore since fire is red, Passion ( = Caṇḍāli as above) is signed with the sign of Envy (Ratnasambhava).'

(85) Vajragarbha said: 'Since Dombini is air, and Amoghasiddhi has the nature of air, it would be suitable for Dombini 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 (trṣyā), and therefore he who understands, signs Dombini 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 Cauri, Vetali and Ghasmari 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 (svaṃ). 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 Khecarī and Bhūcarī be signed, O Lord? I have never known before.'

(97) The Lord replied: 'The threefold mystery is at the centre of the mandala, and differentiated as Body, Speech, and Mind. These occupy a middle position, situated at nadir, zenith, and centre. (98) At the nadir is Bhūcarī, the adamantine representative of Body, and she has Body (Vairocana) as her sign. At the zenith is Khecarī, the adamantine representative of Speech, and she has Passion (Amitābha) as her sign. (99) The adamantine representative of Mind is Nairatmyā, for mind is the essential nature of Nairatmyā. Mind has the central position and so Nairatmyā arises in the centre.

(100) In full the families are six, but they are also five and three. Just listen, Yogini.

(101) Ākṣobhya Vairocana Ratnasambhava Amitābha Amoghasiddhi
dveśa moha piṣuna rāga īrṣyā
Vajrasattva
saukhya

(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) dveśa, 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 Ākṣobhya. 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 khunī. bdag gi lus la rma dañ sna yar sol cig—'remove from our body wounds and afflictions'.
mandala. (2) He reposes there in bliss as the essence of all forms, for he is Lord of the Mandala 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. But what is your own mandala 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 Ghasmari of fearful appearance, in the north. (17) Likewise there appear Pukkasi in the north-east, (18) Savari in the south-east, Candra in the south-west, and Dombini in the north-west.

(19) Then the Adamantine Lord sinks with his Spell into the condition of bliss, 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, Pukkasi. 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 Šavari.’

(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 Candra 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, drutabhūtaḥ ‘condition of the flow’. See the Introduction, p. 37.
Hevajra and Nairātmyā
(23) "O Wonder-worker, arise, for I know your thought. I, Dombi, am weak in mind. Do not interrupt your compassion."

(27) Then from the sounds of Am and Hūm the Lord arises from his trance, spreading his feet upon the ground, and threatening gods and titans. 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 Vaiśrāvana.

(26) He is possessed of the nine emotions of dancing: passion, heroism, loathsome, horror, mirth, frightfulness, compassion, wonderment, and tranquillity.

(28) Gām Cam Vām Ghām Pam Sam Lam Dam—thus does he produce their seed-syllables from Hūm and Am 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:

<table>
<thead>
<tr>
<th>Goddess</th>
<th>Implement 1</th>
<th>Implement 2</th>
<th>Implement 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaurī</td>
<td>knife</td>
<td>drum</td>
<td>wild boar</td>
</tr>
<tr>
<td>Caurī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vetālī</td>
<td></td>
<td>tortoise</td>
<td>skull</td>
</tr>
<tr>
<td>Ghasmarī</td>
<td></td>
<td>snake</td>
<td>bowl</td>
</tr>
<tr>
<td>Pukkaśī</td>
<td></td>
<td>lion</td>
<td>axe</td>
</tr>
<tr>
<td>Śavari</td>
<td></td>
<td>monk</td>
<td>fan</td>
</tr>
</tbody>
</table>

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).

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).
II. v  

THE HEVAJRA-TANTRA

(33) Cāndāli holds in the right a wheel and in the left a plough. Dombī 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-paryanka 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; Vētālī is like burnished gold; Ghasmari is like emerald; (36) Pukkasī is like sapphire; Savarī is like moonstone; Cāndāli is dark like cloud and Dombī is golden.

(37) Their seats are: Brahmā, Indra, Viṣṇu, Śiva, Yama, Kubera, Nārīti, and Vemacitrin.'

b. (38) Then Nairātyā 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 Vajrasattva 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 klesas, 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 klesas. 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 klesas at the root, for indicating bliss, for the non-existence of the klesas, and for indicating that spot which is immaculate.'

² At this point the text inserts a sloka, 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 mm.ujala, terrible with its ring of flames, one should draw forth the excellent bindu for the consecration of Vajragarbha.' This refers to the guhyabhīṣeka (see II. iii. r4).

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 HÁ HI HĪ HU HŪ HE HAI HO HAU HAM HAṆ PHAT SVĀHĀ

c. (48) Then the Goddess asks about the manḍala, (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 manḍala-ritual should be per­
formed as it is given in the Tattvasamgraha.²

(58) Into the manḍala 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 manḍala 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 manḍala.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 manḍala occurs on
folio 25ob ff. Extracts will be found translated in Buddhist Himalaya, pp. 69 ff.
³ Our text here dismisses in a few words a most elaborate ritual. See Buddhist Himalaya,
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 *samsāra* 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’—*mthar zhes pa ste* *sras rab ye sras so sras paññi don to* / *de ni ni rgyud rnams kun tu sras pa ste sras pa ste* / *gsal por ma mdzad do zhes so* / *mthar thug rab gsal baho zhes ni rgyud thams cad kyi mthar thug pa* *bhi ni ni rab tu gsal bar gsums paño* / (xvii. 331b 1-2).

² This is literally translated, and refers to the meeting of yogin and yogini. See Part I, chapter 7. Interpreted it becomes: ‘With the two (veins), *Rasānā* 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* (*pāññā*). See K (p. 121, l. 16). Also S (xv. 191b 2): *rgan po ni mthe boh ste* / *de yah rdo rje bo* / *srin lag ni nchos kyi bhyun gnas so* /

³ No commentator is able to explain *madhyāṃ viramasya*, although textually the reading cannot be challenged. It seems, however, to be a very early error for *ādyāṃ 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, (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) '0 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 āṅgula 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) (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 yoginis 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. 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. One should honour them to a high degree and

1 For niramūkha 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 ŋiṅ kyi lus geer bar byun śin rus pas brgyan la ḫbags pa daṅ mi gtsaṅ baḥi dam tshig rnams za baṅ du bri bar bya (xv. 128a 4–5).

2 See p. 108, fn. 3.

3 For mālatindhāna as 'herbs' (vyañjana) see II. iii. 58. Śālija is listed as mahāmāṇa, and I associate rājanāţi with the flesh of the dhvaja and sastrahata 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 ḫogs paḥi pags paḥi sten bzaḥ ba ci lta ba rnams draṅ bar byaḥo (xv. 129b 7).

4 For previous reference to these relatives, see II. v. 59. They are the eight yoginis 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 yoginis 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.' (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 lotuses or like sweet aloes. (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 Nairatmyā 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 (posadha), 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 Madhyamika. 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, 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 ṣdab ma ṣtar ṣto bsais so (xv. 303a 3).

2 The different kinds of lotuses given are: padma, indōvara, and utpala.

3 K explains this as 'the sundering of consciousness and body'. For previous use of the word sampūta 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 *samsāra*, possessed of the properties of the five desires, becomes like poison in its unpurified state, but when purified, it becomes ambrosia.

c. (10) The *samsāra* 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 Pukkasi (earth), his blood Śavari (water), his semen Śākala (fire), and his fat and marrow Dombī (air), his skin the seven factors of enlightenment, and his bones the four truths.

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 disrupt 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 (cautuṣaṅgavṛttaśīni) 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 yoginis 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; *va*, *ra*, *la*, *va* are known as the antasthiinī; *sa*, *sa*, *sa*, *ha* as the *śrāvīga*. 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' (antasthāṇīṁ dvittyāṁ), &c. *om* is known either as Vairocana or 'Lord of Letters'. *m* (anuvāra) is known as 'void' (*śūnya*). See Introduction, p. 26. These letter­by-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 Nairatmyā 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,
   or one may use the flesh of horse and dog and man and cow and elephant.

CHAPTER XI. THE FIVE FAMILIES

a. (1) Then Nairatmyā 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) 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 (rekha) on the bottom joint of the fourth finger, is established (adiṣṭhita) 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 (bskraḍ pa la sogs paḥi las grub bo) to Amoghasiddhi’s, and all rites to Vajrasattva’s.—skyes bu ḥam bud med gaṅ gi srin log 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 | raṅ bṣin yon tan gyi dbaṅ gis mi de la mdoṅ kyaṅ nag por gnas pa ste | bsad pa ḥgrub bo | . . . gaṅ la ḥkhor lo dkar po rtsis brgyad pa lta buḥi re khā gnas pa ni | rNam par snaḥ māzad kyis byin gyis brlabs pa ste | raṅ bṣin yon tan dbaṅ gis mi deṅi mdoṅ kyaṅ dkar por gnas te | zi 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 Nairātmyā be attentive and said: ‘Listen, Goddess, how the Prajnā 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. Hūṃ Hūṃ Hūṃ Prosper my affairs!

(6) OM Vajra, greatly wrathful, bestower of the four joys. Source of all things, of single savour, pervading space, Hūṃ Hūṃ Hūṃ Lord, prosper my affairs!

In the head OM
In the heart Hūṃ
In the lotus ā

1 ‘beneficent act’—samgraha—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, mandala, 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, Yoginis, Secret Language.
   (c) The vajra-body, which is the internal mandala, referred to in the Introduction pp. 35–36. Here are listed some of the pairs which correspond with the two veins Lalani 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 yoginis). 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 yoginis, 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 mandala of Hevajra and his troupe of eight goddesses. See also II. v (a) where these goddesses are
THE HEVAJRA-TANTRA

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 (svēṣtadevatā). 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 mandala 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 yoginis 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 mandala 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 Nairatmyā 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 yogini. 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 mandala. 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 yoginis. 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 yoginis arranged in the five families. See I. v.

(c) The seed-syllables of the yoginis. See ii. 2, mantra no. 16. See also II. v (a), where eight of these yoginis have a separate set of seed-syllables.

(d) The thirty-two veins equated with the fifteen yoginis. See I. i (c).

(e) 'The Thought of Enlightenment.' For reference to evam see II. iii (a).

(f) The unity of samsāra and nirvāṇa.

(g) The nature of Nairātmyā. See I. viii (f) and II. ii (d).

(h) Elements of the internal mandala. 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 yoginis 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 yoginis. 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 mandala 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 samsāra. For reference to poison, see II. iv (j).
  (c) The samsāra 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.
I. *Points of the Compass*

![Diagram of Points of the Compass]

III. *The Troupe of the Fifteen Yogiṇīs*

See Chapters 8 and 9 of Part I

![Diagram of Troupe of the Fifteen Yogiṇīs]
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 Yoginis*
### V. The Five Buddhas and their Associations

<table>
<thead>
<tr>
<th>Buddha</th>
<th>Family name</th>
<th>Affiliated Yogini</th>
<th>Family symbol</th>
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<tr>
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<td>Ḍombi</td>
<td>viśvavajra</td>
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<td>Tathāgata</td>
<td>Brahmaṇī</td>
<td>cakra</td>
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<td>khaḍga</td>
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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

<table>
<thead>
<tr>
<th>Element</th>
<th>Correspondence</th>
<th>Buddha</th>
<th>Correspondence</th>
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<td>Earth</td>
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</tbody>
</table>

See vol. II, p. 104, ll. 7 to 14 for Locana, &c. See I. ix. 16 for Pukkasī, &c. See II. ii. 53-57 for Vairocana, &c.

### VII. The Three Adamantine Ones and their Various Correspondences

<table>
<thead>
<tr>
<th>Element</th>
<th>Correspondence</th>
<th>Buddha</th>
<th>Correspondence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speech</td>
<td>Khecarī</td>
<td>Amitābha</td>
<td>Rāga</td>
</tr>
<tr>
<td>Mind</td>
<td>Nairātmyā</td>
<td>Akṣobhya</td>
<td>Dveṣa</td>
</tr>
<tr>
<td>Body</td>
<td>Bhūcarī</td>
<td>Vairocana</td>
<td>Moha</td>
</tr>
</tbody>
</table>

V. continued

<table>
<thead>
<tr>
<th>Colour</th>
<th>Symbolic adornment</th>
<th>Seed-syllable</th>
<th>Type of wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>black or dark blue</td>
<td>circlet</td>
<td>HŪM</td>
<td>suviśuddhadharmadhātujñāna</td>
</tr>
<tr>
<td>white</td>
<td>bracelets</td>
<td>BŪM</td>
<td>ādarsajñāna</td>
</tr>
<tr>
<td>red</td>
<td>ear-rings</td>
<td>JRIṀ</td>
<td>pratyavekṣaṇajñāna</td>
</tr>
<tr>
<td>yellow</td>
<td>necklace</td>
<td>AM</td>
<td>samatājñāna</td>
</tr>
<tr>
<td>dark green</td>
<td>girdle</td>
<td>KHAM</td>
<td>kṛtyānuṣṭhānajñāna</td>
</tr>
</tbody>
</table>

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

For the five Buddhas, see I. viii. 6–7 and p. 62, fn. 5.
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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 Sarvatathāgatatatattvasamgraha) 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' (Advayavajrasamgraha, 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 (kalaśabhiṣeka), 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. 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-

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**tantra** the Master-Consecration is given, in order that (the initiate) may progress far from evil *dharman*. It is his “bond” (*saṃvāra*). 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 (*avaivartika-bhīṣeka*)), which is common to the *kriyātantras* and all the others; one is then worthy, they say, for exposition and initiation in the *yoga-tantras*, *yogini-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 *yogini-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 (*niśpannakrama*) 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 (*dharman*) 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 (*parataṇtra*) and absolute (*parinīspanna*), 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 (*bhūtakoṭi*), the elemental sphere (*dharmaḥatu*) and similar names without any difference of meaning. The consecration by which its nature is

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1 See *Hevajrasekaprakriyā*, p. 43; correct *avaivartiḥ* 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'. Abhiṣeṣa 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 miṅ-tshig gsal-ba of dGe-bSes Chos-kyi Grags-pa (Ko-hsi chʻü cha: Tsang-wên tzʻü-tien), Peking 1957, p. 846.

adhyātmika. 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,
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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 sampradāyārtha, '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  ānanda
Perfect Joy  paramānanda
Joy of Cessation  vīramānanda
Joy Innate  sahajānanda

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 sanvāra, 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 dhyāna). 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 mandala is the
complete expression, and by means of this deliberate production the true nature of ‘being’ itself is spontaneously realized.

\textit{bindu}. Meaning literally a ‘drop’ or a ‘point’, \textit{bindu} refers pre-eminently to the point at the centre of the \textit{mandala}, where all ‘thought-creation’ (\textit{bhāvanā}) is absorbed. Hence it represents the Void (\textit{śūnyatā}) or the ‘Moon’, which is the \textit{bodhicitta} in its absolute aspect. Through identification of terminology it may also mean the \textit{bodhicitta} in its relative aspect; thus it may be known as the white \textit{bindu}, being paired with ‘blood’, which by analogy is called the red \textit{bindu}. The Tibetan term \textit{thig-le} (also used to translate Sanskrit \textit{tilaka}) is the usual word for semen. It occurs glossed with \textit{bodhicitta} on pp. 94 fn. and 95 fn.

\textit{cakra}. Literally ‘wheel’ or ‘circle’, \textit{cakra} refers pre-eminently to the circle of divine forms of which the \textit{mandala} consists. Hence it may mean ‘manifested being’, viz. ‘existence’ in relation with the ‘point’ (\textit{bindu}), where all manifestation is absorbed. \textit{Cakra} is also used in a technical sense to refer to the ‘psychic centres’ within the \textit{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.

\textit{dākinī}. This curious term, of which I have so far found no adequate definition, refers in Buddhist tantric tradition to a type of \textit{yoginī}, with which word it is all but synonymous. It is commonly related with the Sanskrit verbal root \textit{dī} ‘to fly’, and represents that ‘perfection which acts throughout the whole of space’ (K, vol. II, p. 142). The Tibetan translation \textit{mkhar-lṭgro-ma} means ‘she who goes in the sky’.

The \textit{dākinīs par excellence} are the five \textit{yoginīs} who are identified with the five Buddhas and represent the unity of existence (\textit{samvarā}). See diagram VIII, p. 130. On the other hand, the \textit{yoginīs} of flesh and blood, with whom the \textit{yogins} come together at places of pilgrimage, may also be referred to as \textit{dākinīs}. 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 \textit{yogins} (see Index, ‘feasting’). They belong to the lowest stratum of tantric practice, but are purified in interpretation and elevated as supreme symbols.

\textit{dhyāna}. Derived from the root \textit{dhyāi}, ‘to think or ponder’, it is the general word for ‘meditation’. Compare the special sense of \textit{bhāvanā}, q.v. The Tibetan translation \textit{bsam-gtan} means literally ‘mind-composure’.

\textit{japa}. Repetitive recitation of set formulas (\textit{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.

ksaṇa. Moment. There are four moments, marking the stages of the four joys:

- Variety  
  vicitra
- Development  
  vipāka
- Consummation  
  vimarśa
- Blank  
  vilakṣaṇa

My use of ‘consummation’ for vimarśa represents an interpretation and not a translation. Vimarśa, which actually means ‘rubbing’ is regularly glossed by alocana, ‘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:

- karmamudrā  
  ‘Rite Symbol’
- samayamudrā  
  ‘Convention Symbol’
- dharmamudrā  
  ‘Truth Symbol’
- mahāmudrā  
  ‘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 samayamudrā refers to the use of conventional symbolic forms in meditation, e.g. concentration upon Heruka. See samaya below.

The dharmamudrā refers to realization of the Absolute itself (dhammaḥātu).

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, Avadhūti, the blazing Čāndāli who is Nairātyā (II. iv. 40–47).

In the Advayavajrasamgraha (pp. 32 ff.) there is a short work on the Four Mudrā, of which the correct title is Caturmudrānīscayā² and the author in fact the Mahāsiddha Nāgārjuna, who was master of Advayavajra (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 (Caturmudropadesa, Narthang Tenjur, vol. xlvii, pp. 220b–224a) Maitrpa sets the four symbols side by side with the four joys:

\[
\begin{align*}
\text{karmamudrā} & \quad \text{ānanda} \\
\text{dharmamudrā} & \quad \text{paramānanda} \\
\text{mahāmudrā} & \quad \text{sahajānanda} \\
\text{samayamudrā} & \quad \text{virānānanda}
\end{align*}
\]

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 sakti 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 mudrāna is sometimes used. See Index.

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 *mandala* 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’.

**samvara.** ‘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 *mandala*’ (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* (= *Samvara*, 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 *mandala*. 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 Himalaya*, p. 203).
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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 (abhiseka) and typified by the four gestures of the 'smile', &c.

<table>
<thead>
<tr>
<th>Tantra Type</th>
<th>Consecration Type</th>
<th>Gesture</th>
</tr>
</thead>
<tbody>
<tr>
<td>kriyā-tantra</td>
<td>Master Consecration</td>
<td>smile</td>
</tr>
<tr>
<td>caryā-tantra</td>
<td>Secret Consecration</td>
<td>gaze</td>
</tr>
<tr>
<td>yoga-tantra</td>
<td>Knowledge of Prajñā</td>
<td>embrace</td>
</tr>
<tr>
<td>anuttarayoga-tantra</td>
<td>Fourth Consecration</td>
<td>union</td>
</tr>
</tbody>
</table>

In some kriyā-tantras the smile indicates the impassioning of the Wisdom and Means of the divinities, by which symbolizing (viśuddhi, 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 (sarvādhikārītvam) 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 abhiseka.

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, 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 uppanna- 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 mandala. This is the utpattikrama, 'Process of Emanation'. He conceives of

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\(^1\) 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. *Vajragaṇṭhā* 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 *Vajradhrk*. ‘Holder of the *Vajra*’. *Vajradhrk* 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*. *Aksobhya*, 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 Himalaya*, 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 Yoginis (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 nirantarayoga, 'continuous yoga' (p. 89 fn.). This is, however, but one of the means which will lead to the supreme yoga.
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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.

abhiśākha, see consecration(s).
absolute, see parinirīṇa and relative absolute.
ācārya, see master.
ācāryābhiśākha (master’s consecration), see consecration(s).
†bhitā, see empowerment.

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Amoghāsiddhi (‘Infallible Success’), śl. I. v. 12, vi. 11, II. ii. 56, iv. 101, xi. 4, 6; pp. 128, 129.
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ānāgamin (non-returner), p. 35.
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THE
HEVAJRA TANTRA
A CRITICAL STUDY

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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. 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 Yogaratna-mālā 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 (Narthang 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 Saroruha 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 Yogaratnamālā; 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 Hevajrapāñjikā 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 Narthang 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, Narthang (N) and Peking (P).
NOTE ON THE TEXTS

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
NOTE ON THE TEXTS

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 insufficiency 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
NOTE ON THE TEXTS

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 -rūpiṇaṇaḥ 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 -ḥ 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 śabdaṇi ca (II. iv. 14).

They all confirm the reading tarjayaṇaṃ surāṣurāṇ (II. v. 27), but the required sense can be gained only by correcting to tarjayaṇa 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 devati / devati / devatīṃ we have written devatīr (II. iv. 66), and kathāṃ instead of kathamāṃ (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.
SRI-HEVAJRA-MAHATANTRARAJA
SRI-HEVAJRA-MAHATANTRARAJA

PART I. CHAPTER 1

OM namaḥ srihevajraśya


Vajragarbha uvāca

vajrasattvaḥ bhavet kasmāt mahāsattvaḥ samayasattvaḥ bhavet kena kathayatu bhagavan mayi / (3)

bhagavānāḥ āha /

abhedaṃ vajram ity uktam sattvam tribhavasyaikatāḥ ||

aniyā prajñāyā yuktyā vajrasattva iti smṛtaḥ || (4)

mahājñānarasaśī pūrno mahāsattvaṅ nigadyate ||
nityaṃ samayapravṛttatvāt samayasattvaḥ "bhidhiyate || (5)

[bodhicaryāsāmasena bodhisattvaṅ nigadyate ||

prajñājñānasamāyogāyā jñānasattvas tathāgataḥ || (5a)ṃ

Vajragarbha uvāca /

hevajraṁ tu bhavet ke[2b]na īḍrāmaṁ nāmasamgraham ||

hekāreṇa kim ākhyātaṃ vajreṇāpi kim [tathā] ucyate / (6)

bhagavan āha /

hekāreṇa mahākarunāḥ vajraṁ prajñā ca bhanyate ||

prajñāpāyātmakam tantram tan me nigaditam śṛṇu || (7)

dṛṣṭyākrṣṭi mahācchomamaḥ śāmartyan bahuvidham viduḥ ||
stambhanoccātanam caiva sainyastambhābhāhāruṃ || (8)
yoginīnām yathāyāyam utpattisthitikaranaṃ ||

śāmartyan jñānavijñānaṃ devatānāṃ yathodayanam || (9)

prathamaṁ tāvad bhavede ēkaṁ herukotpākāranaṃ ||

bhāvenaiva vimucyaṃ Vajragarbha mahākṛpaṃ || (10)
badhyaṃ bhāvabandhena mucyante tatparijñaya āyaḥ ||

bhāvaṃ [3a] bhāvyam bhavet prajñā abhāvaṁ ca pariñjñaya ||
tadvac chriherukam bhāvyam abhāvaṃ ca pariñjñaya || (11)
dehastham ca mahājñānaṁ sarvasaṃkalpavijñitam ||

vyāpakaḥ sarvasaṃkhyet dehastho 'pi na dehasaḥ / (12)

1 A and B omit hṛdaya
2 A yogi
3 B bhaga
4 A bhumudrākaraṃ
5 B mudrākaraṃ
6 A -karaṃ
7 A -satvā
8 A -satva
9 C bhāvanā
10 A tribhavam ekatā
11 A pūrṇam; B, C pūrṇa
12 A, B satva
13 C nityam
14 A, B -satvābhidhiyate. 15 C (sole version) -yogāt 16 All MSS.

vajreṇāpi tathā kim; B adds ucyate 17 A omits ca 18 C ākṛṣṭa 19 A vacanayaṃ
tadvad sriherukam; A, B, K -tadvad dherukam 25 B abhāvaḥ ca 26 A, B omits ca

1 B mudrākaraṃ 2 A yogi 3 B bhaga 4 A bhumudrākaraṃ 5 A -karaṃ 6 A -satvā 7 Found in C only 8 A -satva
9 C bhāvanā 10 A tribhavam ekatā 11 A pūrṇam; B, C pūrṇa 12 A, B satva 13 C nityam 14 A, B -satvābhidhiyate. 15 C (sole version) -yogāt 16 All MSS.
KYE RDO RJE RGYUD

rgya gar skad du / HE BADZRA TANTRA RAY DZA nāma
bod skad du / KYE RDO RJE ŽES BYA BA RGYUD KI RGYAL PO /

PART I. CHAPTER I

Kyehi rdo rje la phyag htshal lo /

Vajragarbha uvaca / etā dvātriṃśān nāḍyaḥ / bhagavān āha / dvātriṃśān nāḍyaḥ / dvātriṃśad bodhicittāvahā mahāsukhasthāne sra-vante / tāsāṃ madhye tisroḥ nāḍyaḥ pradhānāḥ / lalanā rasanā \ avadhūti
ceti / (13)

lalanā praṇāśvabhāvena rasanopāyasamsthitā ||
avadhūti madhyadese grāhyagrāhakarajitā || (14)
akṣobhyāvahā lalanā ra[3b]sanā raktavāhini ||
praṇācandrāvahākhyātāvadhūti sā prakīrtitā || (15)
abhedyā śūkṣmarūpa ca divyā vāmā tu vāminī⁴
kūrmajā bhāvakī sekā doṣā viṣṭā ca mātarī⁵ || (16)
savāri śītadā kośmā lalanāvadhūti⁶ rasanā ||
pravaṇā kṛṣṇa²varṇā ca surūpinī⁸ sāmānyā hetudāyikā || (17)
viyogā premaṇī siddhā pāvaki su manaś tathā ||
traivṛttā kāmīṇī gehā caṇḍikā māradārikā || (18)

Vajragarbha uvāca / etā dvātriṃśān nāḍyo bhagavān kīḍśāḥ / bhagavān āha / (19)

tribhavaparinatāḥ¹⁰ sarvā grāhyagrāhakarajitāḥ ||
athavā sarvopayena bhāvalakṣaṇa[4a]kalpitāḥ || (20)

saṃvarabhedas ca kathyate / āli-kāli-candra-sūrya-prajñopāya-dharma-
sambhoga-nirmāṇa-mahāsukha-kāya-vāk-cittam / evaṃ mayā || (21)

ekāreṇa Locanādevi vaṃkāreṇa Māmākī śrīmā ||
makāreṇa Pāṇḍurā ca yākāreṇa Tārāṇī śrīmā¹¹ || (22)

nirmāṇacakre padmaṃ catuḥṣaṭṭidalam / dharmacakre aṣṭadalam / saṃ-
bhogacakre soḍaśadalāṃ / mahāsukhacakre dvātriṃśaddalāṃ / cakrasaṃ-
khyākramena vyavasthāpanaṃ / (23) catvāraḥ kaśaṇāḥ / vicitra · vipāka ·
vimarda · vilakṣaṇaḥ ceti (24) catvāry aṅgāni¹² / sevā · upasevā · sādhana ·
mahāṣādhanā [4b] ceti (25) caturāryasyatī / duḥkha · samudaya · niro-
dha · mārgāṅści ceti / (26) catvāni tattvāni / ātmattattvaṃ mantratattvaṃ
devaṭattvaṃ jñānattattvaṃ ceti (27) catvāra ānandaḥ / ānandaḥ paramān-
do viramānandaḥ saha janandaḥ ceti / (28) catvāro nikāyaḥ / sthāvari sar-

¹ All MSS. triṇi ² A, B insert tu ³ A, B -khyāta av-
⁴ C vāhinī ⁵ C mātarī ⁶ A, B lalanā avadhūti; C
⁷ All MSS. svarūpini; T suggests surūpini
⁸ A nāḍyaḥ ⁹ A poninatā ¹⁰ A, B⁵
¹¹ Thus A, B, T; C yākāreṇa ca Tārāṇī
marggāḥ; C marggāś
rdo rje sñiṅ poṅ gsal pa / kye bcom ldan ḥdasa rdo rjeṅ lus la rtsa du lags / bcom ldan ḥdasa kyiṅ bkaḥ stsal pa || rtsa rnams ni sum cu rtsa gñis te / byaṅ chub kyi sems sum cu rtsa gñis ḡbab pa bde ba chen poṅī gnas su ḥdzag paṅ | de rnams kyi naṅ nas rtsa rnam pa gsum ni gtsa bo ste / ḡrkyāṅ ma daṅ / ro ma daṅ / kun ḥdar maḥo || (13)

brkyaṅ ma ṣes rab raṅ bžin gnis || thabs kyiṅ ro ma yaṅ dag gnas || gnuṅ daṅ ḥdzin pa rnam par spaṅs ||

brkyaṅ ma mi ḅskyod ḡbab pa ste || ro ma de bžin khraṅ ḡbab cīṅ || ṣes rab zla ba ḡbab bsad pa || de ni kun ḥdar ma ḁrab grags || (15)

mi phyed ma daṅ / phra gzugs ma daṅ / rtsa ba ma daṅ / g’yon pa ma daṅ / thuṅ ṅu ma daṅ / ru sbal skyes ma daṅ / sgom pa ma daṅ / dбаṅ ma daṅ / skyon ma daṅ / ḥjug ma daṅ / ma mo daṅ / (16) mtshan mo daṅ / bsil sbīṃ ma daṅ / tsha ba ma daṅ / brkyaṅ ma daṅ / kun ḥdar ma daṅ / ro ma daṅ / gžol ma daṅ / reṅs ma daṅ / śin tu gzugs can ma daṅ / spyi ma daṅ / rgyu sbīṃ ma daṅ / (17) sbyor bral ma daṅ / sīṅ gu ma daṅ / grub ma daṅ / ḥtshed ma daṅ / de bžin du yid bzaṅ ma daṅ / sum ḥkhor ma daṅ / ḥdod ma daṅ / ḥhyim ma daṅ / gtum mo daṅ / bdud dral maḥo / (18) rdo rje sñiṅ poṅ gsal pa / bcom ldan ḥdasa rtsa sum cu rtsa gñis po ḥdi rnams ji lta bu lags / (19) bcom ldan ḥdasa kyiṅ bkaḥ stsal pa /

srid gsum yoṅs gyur thams cad ni || gnuṅ daṅ ḥdzin pa rnam par spaṅs || yaṅ na thabs ni thams cad kyiṅ || dṇoṅ poṅī mtshan ṅiṅ du ni bṛtāṅ ||

sdom paṅi dbyes baṅaṅ bṣad pa bya ste / ā li kā li ni zla ba daṅ / ṅi ma daṅ / ṣes rab daṅ / thabs so || chos daṅ / loṅs spyod [308b] rdzogs pa daṅ / sprul pa daṅ ni sku daṅ / gsun daṅ / thugs so || e bāṃ ma ya ni || (21)

e yi rnam pa lha mo spyan || bāṃ gi rnam pa bdag mar brjod || ma ni lha mo gos dkar mo || ya yi rnam pas sgrol mar brjod || (22)

sprul paṅī ḥkhor lo la padma mdab ma drug cu rtsa bži daṅ / chos kyi ḥkhor lo la mdab ma brgyad daṅ / loṅs spyod rdzogs paṅī ḥkhor lo la mdab ma bcu drug daṅ / bde ba chen poṅī ḥkhor lo la mdab ma sum cu rtsa gñis so || ḥkhor loḥi graṅs kyi rīm pas rnam par bẓag pa / (23) skad cīṅ ma bži ni rnam pa sna tshogs daṅ / rnam par smin pa daṅ / rnam par ṅeṅ pa daṅ / mtshan ṅiṅ daṅ bral baṅo || (24) ḥphags paṅī bden pa bži ni sdbus bṣaṅl ba daṅ / (25) kun ḥbyuṅ ba daṅ / ḥpog pa daṅ / lam mo / (26) de kho na ṅiṅ bži ni bdag gi de kho na daṅ / sṅags kyi de kho na daṅ / lhaṅ de kho na daṅ / ye ṣes kyi de kho na ṅiṅ do || (27) dgaḥ ba bži ni dgah ba daṅ / mchog tu dgaḥ ba daṅ / dgaḥ bral gyi dgaḥ ba daṅ / lhan cīṅ skyes paṅī dgaḥ baṅo || (28) sde pa bži ni gnaṅ brtan pa daṅ / thams cad yod pa smra ba daṅ / kun gnis bkur ba daṅ / dge ḥdun phal chen
I. i HEVAJRA-TANTRA

vāstivādaḥ samvīdī mahāsāṅgihī ceti / (29) candra-sūrya ali-kāli śoḍāsasam-
kṛantiś catuḥ-ṣaṣṭiḍaṇḍo dvātrīṃsannāḍī catvāraḥ prahārā evaṃ sarve catvāraḥ / (30)

candāli jvalitā nābhau ||
dahati śa pañcatathāgatān ||
dahati ca Locanādiḥ ||
dagdhe 'ham sravate śaśi || (31)
srvatathāga[5a]takāyavākcittahevajrakulapatalaḥ prathamah /

PART I. CHAPTER ii

mantrapatālāṃ vyākhyaśyāmaḥ /
sarbabhautikabalimantraḥ / oṃ akāro mukhaṃ sarvadharmānam

ādyanutpanntvāt - oṃ āḥ hūm phat svāhā (1)
tathāgatānāṁ bijām / būṃ āṃ jrim7 kham hūm / (2)
Hevajrasya hrdayam / oṃ deva picu vajra hūm hūm hūm phat svāhā (3)
sarvanamantrapadāḥ / oṃ-kaśrādi-svāhāntā hūm-phaṭ-kaśrādivīrabhitāḥ (4)
puraksobhamantraḥ / oṃ a ka ca ta ta pa ya śā svāhā (5)
yoginīnāṁ bijām / ā ā i ī u ŋ r ṛ l ī e ai o au āṃ āḥ (6)
dvibhujasya / oṃ trailingkāręśeṇa hūm hūm phat svāhā (7)
ca[5b]turābhujasya / oṃ jvalajvalabhyo hūm hūm hūm phat svāhā (8)
śaḍbhujasya / oṃ kṛti kṛti vajra hūm hūm hūm phat svāhā (9)
kāyavākcittādhīṣṭhānamantraḥ / oṃ āḥ hūm (10)
bhūmīśodhanamantraḥ / oṃ rakṣa rakṣa hūm hūm hūm phat svāhā (11)
stambhanam / oṃ hūm svāhā (12)
vaśyaṃ / oṃ āṃ svāhā (13)
uccātanam / oṃ kham svāhā (14)
vidveṣanam / oṃ jrim svāhā (15)
abhicāruṇam / oṃ būṃ svāhā (16)
ākarsanam / oṃ hūm svāhā (17)
māraṇam / oṃ guḥ svāhā (18)
oṃ kuru kuḷlle hṛṣī svāhā (19)

oṃ-āḥ-phuḥ-kārama anantapratikṛtiṃ kṛtvā pañcāṃrtena snāpayet /
krṣṇapuṣpēnārcayet / nāgadamarakarasena lepayet / hastimadena śiro
lepayet / śarāvadvayena sampūṭiḥ[6a]krtya sthāpayet / krṣṇagōṣṭhena
pūrayet / krṣṇakumārikaṃśikāśītāṣṭreṇa veṣṭayet / vāvavāṃ diśi puṣkariaṃ9

1 C mahāsaṅgī [8]
2 B, C saṃkṛantiḥ
3 All MSS. catuṣāṣṭi
4 C daṇḍāḥ;
B - dalaḥ

5 A, B dahati
6 All MSS. mukha; T transliterates mukhaṃ
7 A būṃ āṃ jrim; B būṃ āṃ jrim; C bruṃ āṃ jrim; T bruṃ āṃ jrim These bijas 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 Devinām tu / Lāṃ mām pāṃ tāṃ vām
9 A, B puṣkariṇī C puṣkariṇī

6
no || (29) zla ba dañ / ñi ma dañ / ā li dañ / kā li dañ / ḫho ba bcu drug
dañ / dbyug gu drug cu rtsa bźi dañ / chu thshod sum cu rtsa gñis dañ /
thun thshod bźi ste / de ltar thams cad bźiḥo || (30)

lṭe bar gtum mo ḥbar ba yis || [309a]
de bźiṅ gṣegs pa lña bsregs śiṅ ||
spyan la sogs pa yaṅ bsregs te ||
bsregs pas ri boṅ can haṃ ḫdzag || (31)

rdo rje rigs kyi leḥu ste dañ poḥo ||

PART I. CHAPTER ii

sṅags kyi leḥu bāḍa par byaḥo ||
om a kā ro mu khaṃ sarbba dharmma nāṃ / āduya nut panna tvāt om āḥ
hūṃ phat svāḥā / ḥbyuṅ po thams cad kyi gtor maḥi sṅags so || (1)
brum am dźrim khaṃ hūṃ / de bźiṅ gṣegs pa rnam kyi sa bon no || (2)
om deva pitsu badzra hūṃ hūṃ hūṃ phat svāḥā / kyeḥi rdo ḍjeḥi śiṅ
poḥo || (3)

sṅags thams cad kyi rkaṅ par dañ por om gyi rnam pa dañ / mṭhar ni svā
hā dañ / hūṃ phat kyi rnam pa ni naṅ du gzug go || (4)
om a ka tsa ṭa ṭa pa ya ṣa svāḥā / grōṅ khyer dkrug paḥi sṅags so || (5)
aāi iū u / ḥī/ / e ai / o au / om / mal ḥbyor ma rnam kyi sa bon no || (6)
om trai lokyā kṣe pa hūṃ hūṃ hūṃ phat svāḥā / phyag gñis paḥi ḥo || (7)
om dzva la dzva la bhya hūṃ hūṃ hūṃ phat svāḥā / phyag bźi paḥi ḥo || (8)
om kīṭ kīṭi badzra hūṃ hūṃ hūṃ phat svāḥā / phyag drug paḥi ḥo || (9)
om āḥ hūṃ / sku daṅ gṣun daṅ thugs byin gyis brlabs paḥi sṅags so || (10)
om rakṣa rakṣa hūṃ hūṃ hūṃ phat svāḥā / sa sbyaṅs paḥi sṅags so || (11)
om hūṃ svāḥā / reṅs par byed paḥi ḥo || (12)
om am svāḥā / dbaṅ du byed paḥi ḥo || (13)
om khaṃ svāḥā / skrod par byed paḥi ḥo || (14)
om dźrim svāḥā / sdaṅ bar byed paḥi ḥo || (15)
om buṃ svāḥā / mṅon spyod kyi ḥo || (16)
om hūṃ svāḥā / ḥgugs [309b] par byed paḥi ḥo || (17)
om ḡu svāḥā / gsod par byed paḥi ḥo || (18)
om kurukulle hṛiḥ svāḥā / kurukullahi sṅags so || (19)
a phuḥ hi rnam pas mṭhaḥ yas kyi gzugs brpañ byas la bdud rtsi lṅas ni
blugs || me tog nag pos ni mchod / klu ḥḍul bar byed paḥi khu bas ni
byug / głaṅ po cheḥi chaṅ gis ni byug / kham phor kha sbyar du ni bźag /
ba nag maḥi ḥo mas dgaṅ / gžon nu ma nag mos bkal baḥi skud pas ni
kṛtvā tam antaṁt thāpayet / tasyāṁ tāte maṇḍalām vartayet / kṛṣṇaraṇā ṣmaśānāṅgāreṇa sitarājō narāṣṭhićūṛṇena pitarājō haritālaktena raktarājō ṣmaśānėṣṭakena haritarājō cauryapattranarāṣṭhićūṛṇāḥpyāṃ nilarājō narāṣṭhiṃṣmaśānāṅgāraćūṛṇāḥpyāṃ · rajbird ebhir maṇḍalām vartayitvā ṣmaśāṇasūtreena sāṁsūtrya trayahastam maṇḍalām tryāṅgūṣṭhādikām3 / tanmadhye 'nantākrāṃtanṃ Hevajrāṃ likhet / aṣṭāṣṭam catuṣcāraṇaṃ bhujāḍeqūṣabhuṣītaṃ [6b] catuvirmśatinetrādyam / paścād ācārya 'dhyātau maṅkrūracetasā maṇṭram japed vijane deśe /

Oṁ ghuru ghuru ghūḍu masa masa ghaṭa ghaṭa ghōṭaya ghōṭaya anantakoṣbhakarāya nāgāḍhipataye hr-he-ru-ru-ka saptapātālagātan nāgān kārṣaya kārṣaya varṣaya varṣaya garjaya garjaya phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ hūṃ hūṃ hūṃ phaṭ svāhā /

yadi na varśanti5 tadā etan maṇṭram vipariṁtaṃ japed / varśanti / yadi na varśanti tadā mūrdhā sphiṭati yathājāksyeva maṇjari / varśāyanavidhī || (20) meghāṅṇāṃ sphiṭanaṃ6 vaksye / ṣmaśānākarpata upaviśya mantrajapena sphiṭayet7 /

Oṁ ārāṣmaśāna[7a]priyāya hūṃ hūṃ hūṃ phaṭ svāhā /
meghasphiṭana śvadhiṣṭhī || (21) parasainyaviniśāya khaṭīkāśādhaṇam vaksye / khaṭīkāṃ piṭẏāva paṅcāmṛttena kūṭhārachchinnaya9 sārdhāṃ vātīkāṃ kārayet / mantrāh

Oṁ vajrakartari hevajrāya hūṃ hūṃ hūṃ phaṭ /
siddhyarthaṃ koṭīm japed / pūrvasevāṃ lakṣāṃ japed / tām sādhya-karṣ validating veṣṭayet / veṣṭayītvā bhaṇjaiyet / sarve sātraṅgāśīrōhinā bhavati / vajrakartariṃ7 vidhī || (22) devān sphiṭayītu11-kāmānā tilakānā sādhānāṃ / brahmabijāṃ puṣyasādhiṣṭāṃ kūṭhārachchinnāṃ sūryāgrāse aṅgobyena piṣṭayet12 / piṣṭā vaśraṣaṃ sam[7b]skaret / tām pādenākramena maṇṭram japed /

Oṁ vajrakūṭhāra pāṭaya 2 hūṃ hūṃ hūṃ phaṭ svāhā /
kotiṃ japaḥ tilakāṃ vandayet / yaṃ ca lagati sa sphiṭati / devatāśphiṭanā13-vidhī || (23) tāpajvalāṃ kartukāmena / arkade ṣvārājīkāravaṇacitraka-rasena śatrūr nāma likhet / tuṣāgnau nisṭīpet / maṇṭram ayutaṃ japed /

Oṁ hevajra jvala 2 śatrūn bhrum hūṃ hūṃ hūṃ phaṭ svāhā/

1 A, C -patrāṇasthī; B omits; T correct 2 C aṅgāni 3 T omits and adds kartavyam instead 4 A, B adhyāṭara; C adhyāṭra; K adhyāta 5 A variśāṃti 6 C sphiṭanaṃ 7 C sphiṭayet 8 C sphiṭana 9 A kūṭhārakṣinnaya 10 A vajrakalī; B vajrakūṭhāsa caryayā. At this point B erroneously transposes a section, and runs straight to Chapter 6, sloka 7. 11 C sphiṭayītu 12 A viṣayet; B piṣṭayet; C pāṣayet 13 C sphiṭana-
dkri / rluṅ gi phyogs su rdzün bu byas te mthaṅ yas der bzag go / deḥi ḥgram du dkyil ḥkhor bzaṅs par bya ste / dur khrod kyi sol bas ni rdul tshon nag po / skyes pahī rus pahī phye mas ni rdul tshon dkar po / Idoṅ ros kyis ni rdul tshon ser po / dur khrod kyi so phag gis ni rdul tshon dmar po / rkun maḥi loma daṅ / skyes pahī rus pahī phye ma dag gis ni rdul tshon ljāṅ khu ste / (skyes pahī rus pa daṅ dur khrod kyi so phag gi phye ma dag gis ni sino bo ) / rdul tshon ḥdi rnams kyis dkyil ḥkhor bzaṅs so || dur khrod kyi srad bus thig gdab ciṅ dkyil ḥkhor khru gsum pa bya ste / deḥi dbus su mthaṅ yas mnas pahī kyeṅ rdo rje zel brgyad pa / žabs bzi pa / phyag bcu drug gis rgyan pa / spyan ni šu rtṣa bžis che ba / hjigs pa ḥan hjiṅs par mdzad pa bri ḥo || de nas slob dpon gyis naṅ gi ma ruṅs pahī sems kyis dben pahī gnas su sṅags 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 kṣo bha ka rā ya nā gā dhi pa ta ye he he ru ru kaṁ sapta pā tā [310a] la ga tā na nā gā nā karṣa ya barṣa ya / gardzḏa ya / phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ ḥuṃ ḥuṃ ḥuṃ phat svāḥā /

gal te char mi ḥbab na deḥi tshe sṅags ḥdi bzlog la bżlas te / char ḥbab bo || gal te mi ḥbab na deḥi tshe mgo ardza kaḥi dog pa ltar ḥgas so || char dbab pa žes bya baḥi cho gāḥo || (20) sprin dral ba bṣad de / dur khrod ky’ ras la ſe bar ḥdug nas sṅags bżlas ſiṅ dral te /

om āryā ya śma śa na pri yā ya ḥuṃ ḥuṃ ḥuṃ phat svāḥā /
sprin dral baḥi cho gāḥo || (21) pha rol gyi sde rnam par gāṅ par bya baḥi phyir kha ti kaḥi sgrub pa bṣad de kha ti ka daṅ / bduḥ rtsi lña daṅ/ ko ḥtā ra tstṣhi nna daṅ lḥan cig btags la ril bu bya ste / sṅags ni

om badzra ka rta ri he badzra ya ḥuṃ ḥuṃ ḥuṃ phat /

diṅs grub kyī don du bye ba bżlas śiṅ sōṅ du bṣen pa ḥbum byas te / de bṣgrubs la ril ba spyi blugs kyī mgrin par bskor ziṅ bskor nas bcad na dgra thams cad kyī mgo med par ḥgyur ro || rdo rje gri gug gi cho gāḥo || (22) lha rnams dgas par ḥdod paṣ thig le sgrub te tshaṅs pahī sa bon rgyal la bṣgrubs nas / ku ḥtā ra tstṣhinna daṅ bsres la ſi ma gzas zin pa na mi bskyod pa daṅ bṭag ciṅ bṭags nas dgra sta byas te / de rkaṅ pa mṭan nas sṅags bżlas te /

om badzra kuṣṭhāra pā ta ya pā ta ya ḥuṃ ḥuṃ ḥuṃ [310b] phat svāḥā /

bye ba bżlas la thig le byas te gaṅ la phyag byas pa de ḥgas so || lha dgas pahī cho gāḥo || (23) tsha bas gduṅ bar ḥdod pas arkkahi lo ma la dug daṅ ske tshe daṅ tsi tra kaḥi khu bas dgra boḥi miṅ bri ziṅ ḥbras phuḥ kyi me la gduṅs te sṅags khri bżlas so ||

om he badzra dzvā ra dzvā ra ša trum bhrum ḥuṃ ḥuṃ ḥuṃ phat svāḥā /
ayutajäpena sidhyati || (24) madyam udgiritu{kämena sädhyasya näbhävay \mäm-käräm bhävayet / \mäm-käränpännäm madyodaram vibhävayet / väntikurvan\^2 däsyate / madyam udgirati || (25) prämäämä vaśikartukä-
[8a]mena asökästämyäm asokataläm gatvä raktavastä paridhäya madana-
phalam\^3 bhäksäyet / kämäcikärasena tilakaṁ vandyä\^4 manträn japet /

OM Hämå\^5 amuki me vaśibhavatu svähä /

ayutajäpenägacchati || (26) candrasüryau\^6 vaśikartukämena sälipiästaka-
myämä candäräkämä kṛtvä vajrodake\^7 nïksiïpet / manträn japet /

OM CANDRÄKÄ\^8 MACALA MACALA TISHTA TISHTA HEVAJRAÄYA
Hämä Hämä Hämä PHÄT svähä /
saptakoti ñajet / tishtate / candrasüryam\^9 rätrimädiväviśëakaṁ\^10 bhavati\^11 /
it candrasüryavidhäranavidhië || (27)

OM NÄGRÄ NÄGRÄ

ity anena mantrena vikälaveläyäm kumäryä 'rthä[8b]sädhanärthäm caksuṣy
ästottarasatenäbhimanraya puṣpadhäparäpännäm paṇiçopaçåreṇa sam-
püjya\^12 nimanrayet / caturdaśyäm aśämyäm vä prabhätaacakå kalaśädiक
samśthäpya tailam alaktaka\^13rasäm çäñënaiva mantrenästottarasataväran
äbhimanrayet / paścäd abhimantaräläktakarasaṇa mantrino vṛddhañ-
guṣṭham makṣayitvå tailenäpi snäpya kumäryän\^14 darśayet / vada kena
mama dravyam aparäntam iti / tatra sa kathayati / amukeneti / vajrajyośö
naṣṭadrävyäneśanavidhië || (28)

OM VEPUYA VEPUYA ity ukte hastä païäye / (29)
OM MARMÄ MARMÄ ity ukte vyäghraḥ païäye / (30)
OM TE[9a]LIYA TELIYA ity ukte gänḍhä païäye / (31)
ILI MILI PHÜ PHÜ ity ukte sarpaḥ païäye / (32)
dhanäpälawaineyahastena hastäm darśayet / svä païäye / (33)

Vajrä Gaurī ca Väri ca Vajraḍäki Nairätmikä ||
Bhücarī Khecari -yogät stambhanädi kared\^15 vratä\^16 || (34)
mantrapatålo dvitïyä ||

PART I. CHAPTER iii

devatäpatalam vyäkhäyäyämah |
prathamam bhävayen mairäm dvitïye karuṇäṃ tathä\^17 ||
tṛtïye bhävayen modäm\^18 upekṣäm sarvaśeṣatalä || (I)

1 A udhibirītu- 2 A vänṭikurvana; C vänṭikurvaïmaṇäm 3 A mandañahana
4 A and B vande 5 C ñM Kåraçärë(for Kurukulle) amuki me Hämå Hämå vaśibhavatu; A and B likewise distort word order: om amuki me Hämå\^, &c. (See translation notes.)
6 A, B candrasüryo; C candrasüryan 7 C vajrodäkena 8 C candäërke 9 A, B
candrasüryo; C candrasüryan 10 A, B avisëäko; C avisëéo 11 All MSS.
bhavati 12 A sampüjya; B sampüje 13 A arakṣaka-; B missing 14 A, B
kumäryän; C kumäryänän 15 A kare; B kürîyäd; C kared 16 C yogï 17 A, B
ekarüṇäm vibhävayet 18 A, B mudítäm
tsa baḥi cho gaḥo || khri bzlas pas ḡgrub bo || (24) chaṅ skyyug par bya
bar ḡdod pas bsgrub byaḥi lte bar yaṃ gi rnam pa sgom ẓīṅ maṃ gi rnam
par guyur ba las chaṅ lto bar nam par bsgomṣ te skyyug par byed par bḷtas
na chaṅ skyyug go || (25) rab tu myos ma dbaṅ du bya bar ḡdod pas mya
ṇān med paḥi bṛgyad pa la mya nān med paḥi ḡog tu soṅ te gos dmar po
bgeois nas myos byed kyi ḡbras bu bzaḥ ẓīṅ / ka kā ma tsi kaḥi khu bas thig
le byas nas snāgs bzlas te /

om a mu kaṃ me hṛiḥ ba sī bha ba tu svāḥā /
khri yis ḡoṅ bar ḡgyur ro || (26) zla ba daṅ ni ma dbaṅ du bya bar ḡdod
pas sa lu btags paḥi ḡgyur ba zla ba daṅ ni ma byas nas rdo rjeḥi chu la
gzung ciṅ snāgs bzlas te /

om badzra arkka mā tsa la mā tsa la tiṣṭha tiṣṭha he badzra ya hūṃ hūṃ
hūṃ phat svāḥā /
bye ba phraṅ bdun bzlas te ni ma daṅ zla ba dag yaṅ dag par gnas śīṅ
niṅ mtshag bye brag med par ḡgyur ro || zla ba daṅ ni ma rnam par ḡdzin
pa ḍes bya baḥi cho gaḥo || (27)

om na grā na grā

ḍes bya baḥi snāgs ḡdis dus ma yin paḥi dus su don sgrub paḥi phyir
gzon nu maḥi miṅ dag la bṛgya [311a] rtsa bṛgyad mūṅ pa bsṅags nas
me tog la sogs paḥi mchod pa līṇas yaṅ dag par mchod ciṅ sīṅan gsaṅ gdab
bo || bcu bzi paḥam bṛgyad paḥi sṅa baḥi dus su būm pa la sogs pa bṣāṅ
ciṅ ḡbru mar daṅ a laṅkaḥi khu ba la snāgs ḡdi ṅid kyis lan bṛgya rtsa
bṛgyad mūṅ pa bsṅag go || de nas mūṅ pa bsṅags paḥi a laktaḥi khu
bas bsṅags paḥi mṭhe boṅ rgaṅ po la bṣkus nas ḡbru mar gyaṅ blugs la
gzon nu ma la bstan te / ṇaḥi rdzas su khyer smos / de la des smras pa / che
gmo ḍes bya bas khyer ro || rdo rje skar maḥo || (28)

be ḍu yā be ḍu yā ḍes brjod na glaṅ po che ḡbros par ḡgyur ro || (29)
marmmā marmmā ḍes brjod na stag ḡbros par ḡgyur ro || (30)
tilli yā tilli yā ḍes brjod na bse ḡbros par ḡgyur ro || (31)
i li mi li phuḥ phuḥ ḍes brjod na sbrul ḡbros par ḡgyur ro || (32)

nor skyoṅ ḡdul baḥi phyag gis lag pa rab tu bstan na khya ḡbros par ḡgyur
ro || (33) rdo rje ma daṅ / ḡkar mo daṅ / chu ma daṅ / rdo rje mkhaṅ ḡgro
ma daṅ / bṣag med ma daṅ sa spyod ma daṅ / mkhaṅ spyod maḥi rnal
ḥbyor las reḥs par byed pa la sogs pa bṛṭul sūgs can gyaṅ byed do || (34)

snāgs kyi leḥu ste gniṣ paḥo ||

PART I. CHAPTER iii

de nas lḥaṅi leḥu bsād par bya ||
daṅ por byams pa bsgomṣ par bya || gniṣ par sniṅ rje rnam sgom ẓīṅ ||
gsum pa dgah ba sgom pa daṅ || kun [311b] gyaṅ thar ni btaṅ sñosm
so || (1)
tasmāt punar api

prathamaṁ śūnyatābodhiṁ dvitiyaṁ bijaṁgraṁhaṁ ||
tṛitiyaṁ bimbanispattim caturtham nyāsam aksaram || (2)
rephena sūryaṁ purato vibhāvya
tasmin [9b] nābhaṁ śūntaṁ bhavaviśvavajram ||
tenaiva vajreṇa vibhāvayec ca
prākārakaṁ pañjaraḥ bandhanaṁ ca || (3)
prathamam bhāvayen mṛtakaṁ dharmadhātvātmakaṁ vidiḥ ||
yogī tasyopari sātvāḥ herukatvam vibhāvayet || (4)

tataḥ

svahṛdi bhāvayed repaṁ tadbhavaṁ sūryamaṇḍalam ||
tatraiva śūntaṁ kṛtiṁ caiva prajñopāyasvabhāvakam || (5)
kṛṣṇavarṇaṁ mahāghoraṁ śūntaṁ kāraṁ vajrasambhavaṁ ||
vajnavarataḥ kamaḥstham śūntaṁ tattvam vibhāvayet || (6)
punah /

śūntaṁ-kāraṁ nāgarinatam dṛśṭvā dveśātmakaṁ vibhāvayet ||
vajrajanmadhāhākṛṣṇaṁ nilapākajasannibham ||
athava nilāruṇābhāmaṁ ca bhāvayec chandāyā khalu || (7)
vommi bhāṭṭārakaṁ dṛśtvā vajrajanmadhāhākṛpaṁ ||
pūjayed aṣṭa[10a] devibhiḥ sarvālaṁ kāradhāribhiḥ || (8)
Caurī mṛgālaṁcānaḥ khaṭrī Gaurī mṛtandaḥbhājanam[3]
Vetāli vārīhastā ca bhaisajyadhātrī Ghasmari || (9)
Pukkasi[4] vajraḥastā ca Śavarī rasadharī tathā ||
Candāli ḍamaraṁ vādyā[5] etābhiḥ pūjyate prabhūḥ ||
Dombiyāṅgikadharo mahārāgānurāgītaḥ || (10)
visphuranti svadeśābhāh gaganamaṇḍalacchadākāh ||
saṃhāryanayed dhīrdyay[10] yogī dveśātmako bhavet || (12)
nilāruṇābhavānaṁ raktabandhukanetrāvaṁ ||
cakraṁ kuṇḍala kaṇṭhaḥ ca haste rūcaka mekhalā ||
paṇcabuddhaviśuddhyā ca etā mudrāḥ prakṛtitāḥ || (14)
kruddhrāṭsthir vyāgracarmā [sa] [12] dviraṭavarsākṛtiḥ ||
vāme vajrakapālaṁ ca khaṭvāṅgam cāpi vāmataḥ ||

1 C ravau 2 C dveśātmaman 3 A-bhāṃjanam 4 A, C Pukkasi. Pukkasi is the more common spelling throughout the MSS., and the name is regularly so spelt in T. 5 A ḍamaraṁ vādyacet; C ḍamaraṁ vāde; B omits this passage 6 All MSS. bija- 7 C -gate 8 All MSS. satvam 9 A, C -svabhāvakar; B -svabhāvaka 10 A anaye hṛdayaṁ 11 A pinglordhvakēśavatmā ca; B pingadhakeśavatma ca; G pingordhvakēśavatma ca; ṭkhyil = āvarta 12 A -carmāvaro dvir, &c.; C -carmā dvir, &c.; B missing
yaṅ ni ston paḥi byaṅ chub ste || gniś pa la ni sa bon bsdue ||
gsum pa la ni gzugs brñan rdzogs || bzi pa la ni yig ḡbru dgod || (2)

re phas ņi ma sñon du rnam bsgoms nas || ņi der hūm byuṅ sna tshogs rdo rje ste ||
rdo rje de ņid kyis ni ra ba daṅ ||
gur bciṅ ba yaṅ rnam par sgom pa ņid || (3)
daṅ por ro ni rnam bsgoms pa ||
de steṅs rnal ḡbyor pa gnas nas ||
raṅ gi sniṅ khar re pha sgom ||
der ni hūm gi rnam pa ņid ||
hūm las byuṅ baḥi rdo rje ni ||
rd̃o rje lṭe baḥi dbus gnas par ||
hūm gi rnam par gyur b拉萨 nas ||
rdo rje skye ba nag po che ||

yaṅ na sṅo daṅ ņi māḥi mdog ||
nam mkhar rje btsun b拉萨 nas ni ||
rgyān rñas thams cad ḡdzin pa yi ||
dkar mo ri dvags mtshan pa ḡdzin ||

ro laṅs ma ni chu lag ma ||
pukka si ni rdo rjeṅi lag ||
gdol pa mo ni caṅ tēhu rduṅ ||
[312a] ḡdod chags chen poḥi rjes
chags pas ||
ā li zla ba kā li ņi ||
de ņid sens dpaṅ ẓes byar brjod ||
nam mkhaḥi dkyiṅ ḡkhor khyab pa
yi ||
bsdus nas sniṅ kar dgug pa na ||
sṅo daṅ ņi ma mtshuṅs paḥi mdog ||
skra ser gyen du ḡkhyil ba daṅ ||

ḥkhor lo rna cha nor bu daṅ ||
saṅs rgyaṅ ḡla ni rnam dag pa ||

sdaṅ mig brgyad gniś lo yi tshul ||
gyōṅ na rdo rje thod pa daṅ ||
chos kyı́ dbyı́ns kyı́ bdag ņid brjod ||
he ru ka ni rnam par sgom || (4)
de las byuṅ baḥi ņi dkyiṅ ḡkhor ||
thaṅs daṅ ġes rab raṅ bzin can || (5)
uha dog nag po ḡjigs chen po ||
yaṅ ni hūm gi de ņid sgom || (6)
že sdaṅ bdag ņid rnam par bsgom ||
ḥdam skyes sṅo po ḡdra baḥi
mdog ||
dad pas ņes par rnam par sgom || (7)
rdo rje skye ba sniṅ rje che ||
lha mo brgyad po rṇams kyis
mchod || (8)
chom kun bdud las rgyal baḥi
snod ||
g Hà sma ri ni sman ḡdzin ciṅ || (9)
de bzin ri khrod ma ro ḡdzin ||
ḥdi rṇams kyis ni gtso bo mchod ||
g‘yuṅ mos ṡku la ḡkhyud pa ņid || (10)
sa bon naṅ du son gyur pa ||
mchog tu dgah baḥi raṅ bzin can || (11)
raṅ gi lus mtshuṅs rṇam par spro ||

yo gi ze sdaṅ bdag ņid ḡgyur || (12)
ban du dmar poḥi spyan daṅ ldan ||
phyag rgya lḥas ni rnam par
rgyān || (13)
lag gdub daṅ ni ska rags ņid ||
ḥdi rṇams phyag rgyar rab tu
grags || (14)
g’yōṅ pa nas kyaṅ kha tvāṁ ga ||
caturbhujas caturmaranirjitavisuddhit; bhavat; prathamavamabhujavat; narakapalan; nagno; pürvoktavarnarüpo; bhujanäm satparamitavisuddhi; prathamavamabhujusriül; vāmañ rakañ daksinam candāruñäbhaham prathamañ nilam; / yadvad bhagavān tadvat prajñā / Savyavasavye kartākapālam; / traidhātukātmañtakākāntah; sarvatathāgatakā[116]yāvākṣittee vajrañ rādhākālañm samapatt; II

PART I. CHAPTER IV

devatābhisekapañalas vyākhyāyāmah; svahṛdi svabhiñ raśmiñ niscārya kṛṣṇadīptayā 'nikuṣākārayā traidhātu-kavyavasthitān buddhān ākṛṣyāstamātrībhīh sampūjyānunayati; / oṁ abhiśiñcantu māṁ sarvatathāgataītī / tair buddhair herukākārārupaiñ pañcāmṛtabhṛtañ pañcatatathāgatañmakañ kalasañ pañcabhir abhiśicyate abhiśicyamāne puṣpavṛṣthi bhavati / dundubhiñ abhiśicyamāne / Rūpavajrādibhiñ sampūjyate / vajraseṣṭhī Locanādhibhir giyante / abhi[12a]śicyamāne mūrdhni svakuleso bhavati / etena Heruko nispannañ trisamādhīdhiñhāna-bhāvanāṃ vibhāvyo nervati / devatāmūrtyā sthātavyan; sarvatathāgatañ caturthañ; /

PART I. CHAPTER V

atha tattvapañalas vyākhyāyāmah / svarūpeṇa
nañstī rūpañ na draṣṭā ca na śabdo nāpi śrotā ca ||
na gandho nāpi ghratā ca na raso nāpi rāsakañ ||
na sparśo nāpi spraṣṭā ca na cittām nāpi caittikām || (1)

1 A nāthañ aṣṭa; C nāthaḥ 'ṣṭa- 2 A, B -bhuja 3 C -liṅgitañ 4 A bhavet rūpañ; B bhavādṛūpañ; C bhagavan rūpañ 5 A, B śaḍbhujam trimukhañ 6 All MSS. nagnañ — rūpañ 7 A samāpatya; B, C samāpatya 8 A rasmiñ; B raśmiñ; C raśmiñ 9 All MS. diptītyañ 10 C -bhṛtañ 11 A, C abhiśiñcya-; B abhiśicya- 12 C uccarati 13 All MSS. gityā 14 A, C bhāvanā bhāvyo-; B bhāvanāṃ bhāvyap; T bhāvanāṃ vibhāvyā

14
PART I. CHAPTER IV

de nas lha d바n b스kur 바h아 lеhu b스ad par byaHo || 
raH gi sHin kгар sa bon bsam mo / sa bon las ni Hod zer nag po lcags kyuHи 
рnам paHи gzugs kviHs phyuHн nas / des khamHs gsum du bHзugs paHи saнs 
rgyas thams cad spyaHn draнs la ma mo bryag kyi yaн dag par mchоd 
nas gsol ba gdab par byaHo || (1)

oм abhiшiшntаu mам sarvаtаtаgаtа 
зеs saнs rgyaH dе rнams hе ru kаHи rнam paHи gzugs kviHs dе bзи gьeгs pa 
lпHи bдag ншd kyi bдud rtsi lHаs gaHn baHи bum пa lHаs d바n b스kur бар 
byaHo || d바n b스kur pa ni me tog gi char pa hбbа par hgyur ro || [313а]
rпHи sгra hбyuн bаr hgyur ro || gur gум giH char hбbа par hgyur ro || (2) 
gzugs kyi rdo rже ma ла sogS pa rнams kyi mchоd par byaHo || rdo rже 
spyaHn ла sogS pa rнams kyi glu blaн bаr byaHo || dбаn b스kur nas spyи bor 
raи gi rиgs kyi bдag par hgyur ro || hди ni hе ru ka rdзogs pa ншd do || thun 
gsum du byиn gьиs brлab paHи sгом pa rнam pa rьsгoм nas laиs te lHаHи 
gzugs su bзаг go || (3) 
dbаn gi lеhu ste bзи bаHo ||

PART I. CHAPTER V

de nas de kho na ншд kyi lеhu bшd par bya || 
йо bos gzugs med mthoш ba po || sгra med thos pa po yaHн mед || 
dri med snом pa po yaHн mед || ro med myoш ba po yaHн mед || 
reg med reg pa po yaHн mед || сеms med сеms las buyиH bаHaн 
med || (1)
I. v HEVAJRA-TANTRA

Janaṇīṁ Bhaginīṁ caiva pūjayed yogavit sadā ||
Naṭīṁ1 ca Rajakīṁ Vajrāṁ Caṇḍāliṁ Brāhmaṇīṁ tathā ||
prajñopāyavidhāṇena pūjayer tattvavatsalāṁ2 || (2)
sevitavyāḥ prayatnena yathā bhedo na jāyate ||
agu[12b]pte3 kriyate duḥkhāṁ vyādacaurāṅgibhūcaraiḥ || (3,
mudrāḥ4 pañcakulāṇītī kathyate mokṣahetunā ||
vajreṇa mudryate 'nena5 mudrā tenābhidiḥyate || (4)
Vajra Padma6 tathā Kārma7 Tathāgata Ratnaiva ca ||
kulāni pañcavidhānaye āhur uttāmāṁ mahākṛpa || (5)
Vajre Dombī bhaven mudrā Padme Nartī tathāvai ca ||
Karmāṇi Rajakyā8 ākhyātā Brāhmaṇā ca Tathāgate || (6)
Ratne Caṇḍālini jñeyā pañcamudrā vinīcitāḥ ||
tathāgatakulāṁ caiva samākṣepenābhidiḥyate || (7)
tathatāyāṁ gataḥ śrīmāṇ āgataś ca tathāvai ca ||
anyā praṇāyā yuktyā tathāgato 'bhidhiḥyate || (8)
kulāni saḍvidhānaye āhur samākṣepena tu paṅca[13a]dhā ||
paścāc ca traividhyāṁ yānti kāyavakcittabheda9 || (9)
kulānāṁ10 pañcabadhūtānāṁ pañcaskandhasvarūpiṇāṁ ||
kulyate ganyate 'nena kulam ity abhidhiḥyate || (10)
nāsti bhāvako na bhāvo 'sti mantran nāsti na devatā ||
samsthitaṁ11 mantradvau ca niḥprapaṇicasvabhāvataḥ || (11)
Vairocanākṣobhyaṁoghāsa ca Ratnārolic ca Sātvikā12 ||
Brahmā Viṣṇuḥ Śivaḥ Sarvo Vibuddhas tattvam ucyate || (12)
Brahmā nirvṛtito buddhāḥ viṣṇuḥ Viṣṇu ucyate ||
Śivaḥ sadā sukalyāṇāt Sarvaḥ sarvātmanī sthitāḥ || (13)
satsthakatena13 tattvam ca vibuddho bodhanāt rātēḥ ||
dehe saṃbhavatī14 asmād devateti [13b] nagadyate || (14)
bhago 'syāstī buddhasya Bhagavān iti kathyate ||
bhagāni saḍvidhānaye āhur aiśvaryaśādignākhiḷāḥ ||
athavā klesādīmārānāṁ bhaṇjanād Bhagavān iti || (15)
Janaṇī bhānyate praṇāja janayati yasmāj jagat15 ||
Bhaginīti tathā praṇāja vibhāgaṁ darśayed yathā || (16)
Rajakīti Duhitā ca Nartakī ca prakathyate ||
raṇjanāt sarvasattvānāṁ Rajakīti tathā śṛṅtā || (17)
gunaṁya duhanāt praṇāja Duhitā ca nagadyate ||
Nartakī bhānyate praṇāja caṇcalatvān mahākṛpa ||

1 All MSS. -1 throughout whole line 
2 T -tattvavit sadā 
3 C aguptam 
All MSS. mudrāpaṇa- 
5 A mudraye 'nenādi; B mudye nedne; C mughrate 
netī; T suggests vajreṇa mudraye 'nenāiva 
6 A, vajra ... padma; G vajra ... 
padmañ 
7 All MSS. karmmañ 
8 A, B karma rajakī samākhyātā; G karma 
rajakī sadā khyāta 
9 A bhedanāṁ; B, C bhedena 
10-11 A three lines missing: pañcabadhūte mantradvau; B one line missing, one corrupt. 
11 C, K trisv etau; T sam- 
sthitau 
12 A ratnālaulikasāndhikāha 
13 A satsukhena, which has been altered to 
satsuke tena 
14 B, T saṃbhavatī yasmād 
15 A, B jagajjinam; jagat janaṁ 
16
skyped byed ma dañ srin mo ńid ||
gar ma tshos ma rdo rje ma ||
thabs dañ ńes rab cho ga yis ||
ji ltar bye bar mi ḡgyur bar ||
ma gsāni sbrul dañ chom rkun dañ ||
rigs Lñaḥi phyag rgya ńes bya ba ||
 rdo rje ḡdis ni gdab pa ńid ||
rdo rje padma de bzin las ||
sniñ rje chen po dam [313b] pa yi ||
rdo rjeḥi phyag rgya g’yuṅ mo ńid ||
las ni tshos mar rab tu bsād ||
rin chen gdol mar ńes par bya ||
 ḡdi rrnam de bzin gsēgs paḥi rigs ||
dpal ldan de bzin ńid gsēgs sīñ ||
 ḡdis ni ńes rab rigs pa yis ||
rigs ni rrnam pa drug brjod ciṅ ||
sku gsun thugs kyi dbye ba yis ||
rigs dañ ḡbyuṅ ba Lña rrnam dañ ||
rigs dañ bgran bya ḡdi yis ni ||
bgom pa po med sgom pahān med ||
spros pa med paḥi raṅ bzin las ||
rrnam saṅni bskyod don yod daṅ ||
tshaṅs pa khyab ḡjug zi ba daṅ ||
tshaṅs pa sgrīb bral saṅs rgyas ńid ||
 rtag tu dge bas zi ba ńid ||
dam paḥi bde bas de ńid de ||
gāṅ phyir lus las [314a] byuṅ ba ńid ||
saṅs rgyas ḡdi la bha ga mnāḥ ||
bha ga rrnam pa drug tu brjod ||
 yaṅ na ṛṇon moṅs la soṅs bdud ||
gāṅ phyir skye ḡgro skye pa yi ||
gāṅ phyir skal pa ston pa yi ||
gtso blag ma daṅ bu mo daṅ ||
sems can thams cad ḡtshod paḥi phyir ||
yon tan ḡjo phyir ńes rab ni ||
sniñ rje chen po g’yo baḥi phyir ||

rnal ḡbyor rig pas rtag tu mchod ||
gdol ma de bzin bram ze mo ||
de ńid rig pas rtag tu mchod ||(2) 
rab tu ḡbad pas bsten pa ńid ||
 sa spyod me yis sdug bsṇāl byed ||(3) 
 thar baḥi rgyur ni brjod par bya ||
des na phyag rgyar brjod par bya ||(4) 
de bzin gsēgs daṅ rin chen ńid ||
rigs ni rrnam pa Lña ru brjod ||(5) 
de bzin padmaḥi gar ma ńid ||
de bzin gsēgs paḥi bram ze mo ||(6) 
phyag rgya Lḥar ni rrnam par ńes ||
mdor bsduṣ pas na brjod bar bya ||(7) 
de bzin slar yaṅ gsēgs pa ńid ||
de bzin gsēgs ńes brjod par bya ||(8) 
mdor bsduṣ pas ni rrnam par Lña ||
 phyi nas rrnam pa gsum ḡgyur ||(9) 
phuṅ po Lña yi raṅ bzin gyis ||
rigs ńes mṛṇon par brjod par bya ||(10) 
 lha med snāgs kyaṅ yod ma yin ||
snāgs daṅ lha ni yaṅ dag gnas ||(11) 
 rin chen dpāḥ med sṃs dpāḥ bo ||
 thams cad saṅs rgyas de ńid brjod ||(12) 
 ḡjug phyir khyab ḡjug brjod par bya ||
 thams cad kun gyi bdag ńid gnas ||(13) 
 bde ba rtogs phyir rrnam saṅs rgyas ||
lha ńes mṛṇon par brjod par bya ||(14) 
 bcom ldan ḡdas ńes brjod par bya ||
daṅ phyug la soṅs yon tan kun ||
bcom phyir bcom ldan ḡdas ńes bya ||(15) 
 ńes rab ma ńes brjod par bya ||
 ńes rab srin mo ńes bya ńid ||(16) 
gar mkhan ma ńes brjod par bya ||
gtso blag ma ńes de bzin brjod ||(17) 
 bnu mo ńes ni brjod par bya ||
 ńes rab gar mar brjod par bya ||
PART I. CHAPTER VI

ataḥ² parama pravaksyāmi caryāṁ³ pāraṅgatāṁ varāṁ ||

gamyate yena siddhāntaṁ Hevajre siddhihetunā || (1)
bhāvakena vidhartyaṁ karṇaṁyor divyakundalāṁ ||
śirasi cakrī dhartavyāṁ hastayo rucakadvayāṁ || (2)
kaṭyāṁ vā mekhalaṁ caiva pādayor nūpuran tathā ||
bāhumūle ca keyūraṁ grīvāyāṁ asthimālikā || (3)
[14b] paridhānaṁ vyāghracarma bhakṣaṇaṁ daśārdhamrtaṁ ||
herukayogasya puṃśo vihāraṁ paṅcavarṇaśu || (4)
paṅcavaraṇasamāyuktam ekavāran tu kalpitam ||
anekaiṅkavārnena yasmād bhedo na lakṣyate || (5)
ekavṛkṣe śmaṣāne vā bhāvanā kathyaṁ subhā ||
māträgre tathā⁴ ramye⁵ 'thavā vijane prāntare || (6)
kiṁcid uśme tu samprāπe caryāṁ kartum yaḍīsyate⁶ ||
siddhiṁ gantum yaḍīcchāśī⁷ caryayā tv anayā caret || (7)
cāruvaktrāṁ visālāśāṁ rūpayauvanamaṇḍitāṁ ||
nilotpalasāmāṁgīṁ⁸ ca svābhīṣiktāṁ kṛpāvatīṁ ||
vajrakanyāṁ imām grhya caryāṁ kartum vibudhyate⁹ || (8)
vajrakulābhāvāt [15a] sveṣṭādevakulena kriyate ||
athavānyakulodbhava¹⁰

bodhibijanikśepeṇa saṃskṛtāṁ (imāṁ) grh(ṇiyāt)¹¹ || (9)
yadi [gītām]¹² gīyata ānandāt tarhi vajrāṇvitaṁ paramaḥ¹³ ||
yady ānanda samutpanne nṛtyate mokṣahetunā || (10)
Aksobhyāsa cakrīrūpiṇāmbāḥ kundalāmtākah ||
Ratnēśaḥ kaṇthāmālayāṁ haste Vairocanah smṛtaḥ¹⁴ || (11)
mekhāyāṁ sthito 'moghaḥ prajnāḥ khatvāṅgarūpiṇī ||
dāmarūpiyārūpeṇa yogi¹⁵ dveṣāvissuddhitaḥ || (12)

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¹ A, B Dombi tasmāt
² A, B atah
³ All MSS. caryāparamaṁ
⁴ A, B, T tathā rātrā; C tathā rānaye
⁵ A inserts ardharātrau vihāgya; C inserts ardhdharātrau viṣeṣatāḥ
⁶ A kartunā ca dudhata; B kriyayadiyate
⁷ A yadičchāṇī;
⁸ A nilotpalasāyāmāḥ; B, T omit
⁹ A kartum yaḍīsyate; B

kartutta vasyate

¹⁰ C athavā cānukulotbhavāṁ
¹¹ A, C saṃskṛtāṁ grhya;
C sugrhyā; T suggests as amended
¹² All MSS. gītāṁ gīyate
¹³ A -tatparāṁ

¹⁴ C mataḥ
¹⁵ A dāmarukopāpayogī; B dāmarukopāyarūpeṇa yogī
PART I. CHAPTER VI

[314b] de nas gzan yañ rab bsad bya ||

gañ gis dnos grub mthar ḡgro ba ||
sgom pa po yis rnam ḡdzin pa ||
spyi hor ḡkhor lo rnam par ḡdzin ||
rked pa la yañ ska rags ṇiñ ||
lag pañ rtsa bar dpuñ ḡryan ṇiñ ||
bsgo ba stag gi lpags pa ṇiñ ||
he ru ka sbyor skyes bu ste ||
rigs lhā dag dañ ṇmnam ldan pa ||
khā dog du ma ṇiñ kyis ni ||
šīn gcig dañ ni dur ḡrhot dañ ||
yāñ na dben paham bas mthañ ru ||
cuñ zad droñ ni thob pa na ||
gal te ḡrhub ḡgyur ḡdod yod na ||
šīn tu bţīn bhañ mīg yañ ma ||
ṛdo rjeñi bu mo ḡdi kh yên nas ||
ṛdo rje rigs kyī dnos med na ||
yāñ na gzān gys rigs byuñ ba ||
byañ chub sa bon ḡdab pa dañ ||
gal te ḡdag bas glu blañ ste ||
gal te [315a] ḡdag ba skyes pa na ||
de tshe rdo rje ṇkañ pañ gar ||
ḥkhor lohi gzugs kyis mi bskyod pa ||
mgul gyi phreñ ba rin chen ḡdag ||
ska rags la ni don yod gnas ||
thsā kyī gzugs kyis cañ teḥu ṇiñ ||
spyod pa pha rol phyin mchog ṇiñ ||

kye ḡi rdo rje ḡnos grub ḡgyus || (1)
rna ba dag la rna cha bzañ ||
lag pa dag la lag ḡdub ṇiñ || (2)
rkañ par de bţīn rkañ ḡdub bo ||
mgrin par rus pahi phreñ ba ste || (3)
bzañ ba mi ḡchi bcu phyed de ||
khā dog lhā la rnam par gnas || (4)
rigs ni gcig tu rnam par bṛtag ||
gañ phyir dbye ba mtshan mi bya || (5)
ma mohi khīṃ dam ḡtshan mo dañ ||
sgom pa bzañ por bṛjod par bya || (6)
gal te spyod pa byed ḡdod pañ ||
ḥdis ni spyod pa spyad pa ṇiñ || (7)
rañ gis dbañ bskur sūñ rje can ||
spyod par bya bar rtoṣ pa bya || (8)
rañ ḡdod lha yi rigs kyis bya ||
sbyañ ba yis ni bzuñ bar bya || (9)
de tshe rdo rje mchog ldan no ||
thar pahi ḡgyur ni gar bya ste ||
yo gis mīṇam par ḡzag pañ byed || (10)
rna chāḥi bĎag ṇiñ ḡod dpāḥ med ||
lag ḡdub rnam par snañ mzdād bṛjod || (11)
kha ṭvaṃ ga gzugs šes rab ste ||
že sdañ rnam dag rnal ḡbyor pa || (12)
mantra[vi]şuddhyā1 sthitā gītā nartanā bhāvanā smṛtā ||
tasmād gītān [15b] ca nātyān ca kuryād2 yogyā sadā sadā || (13)
bhakṣitavyan tu bhaiṣajyam pātavyam vāri nityātām ||
jarāmṛtyur na bādheta3 rakṣābhūtaḥ sadā bhavet || (14)
cauryakesākṛtāṃ mukuṭīṃ⁴ tatra Hūṃ-bhavo⁵ yojayet ||
pāncabuddhakapālāni dhartavyam yogacaryāyā || (15)
pāncāṅgulakapālakhaṇḍam [kṛtvā] mukuyāṃ⁶ dhriyate sadā ||
kaçadōri dvivētā ca prajñopāyasvabhāvataḥ ||
bhasmakeśapavītraṇā ca yogī vibharti caryāyā || (16)
jāpo ḍamarukaśabadhā⁷ prajñākhaṭvāṅgo⁸ bhāvanā ||
jāpyaṁ bhāvyam bhaved etad vajrakapālacaryāyā || (17)
lobhaṁ moham bhayaṁ krodham vṛḍākāryaṇ ca varjayet ||
nidrām ātmānam [16a] utsṛṣṭya caryām kuryān⁹ na saṃsārayaḥ || (18)
śaṅrāṃ dānaṁ datvā ca paścāc caryām samārabheth ||
bhāgābhaṅga-viśeṣaṇa tasmād dānaṁ na diyate || (19)
bhakṣyaṁ bhōjyaṁ tathā pānaṁ yathāprāptam tu bhakṣayet ||
grhaṇaṁ nātra kartavyaṁ¹⁰ iṣṭaḥiṣṭāvikalpaṭaḥ || (20)
bhakṣyābhakṣyāvicāraṇān na peyaśeṇa tathāva ca ||
gamyāgamyan tathā mantrā vikalpan naïvā karyat || (21)
siddhilabdho ’pi yah śīṣyaḥ saṃyagjñānāvabhāṣakaḥ ||
abhivandanayati gurumديدho ’vīcyāṭyāyayehetūṇa || (22)
śīkṣādīkṣāviniṁuktā lalajākāryaṁ tathāva ca ||
sarvbhāvavasbhāvena [vi]cared yogī mahākrpaḥ || (23)
homāyāgatapo’tita ma[16b]ntradhyānavivarjītaḥ ||
samayasaṃvaraviniṁuktās caryāṁ kurute su yogavān || (24)
śakratulyo ’pi yo daityāḥ purato bhavati¹¹ niścitam ||
bhayam tatra na kurvita simharūpeṇa paryātet || (25)
karuṇā piyate niyam sarvasatvārthahetūṇa ||
yogapānarato yogī nānyapāṇena majjanam¹² || (26)
caryāpaṭālaḥ şaṣṭāḥ ||

PART I. CHAPTER VII

atha chomāpaṭalāṁ vyākhyaśyāmaḥ /

yena vijnāyate bhrāta bhaginī ca na saṃsārayaḥ || (1)

1 All MSS. viṣuddhyā 2 All MSS. kurute 3 A, B bādheta 4 All MSS. -ā...-i 5 All MSS. -bhava; K -bhavo 6 A mukuyā; B mukutā 7 A, B ḍamarukāśabda; C ḍamarukāśabdam 8 All MSS. khaṭvāṅga 9 A, B caryā kriyate; C caryāṁ kriyey 10 A, B grahaṁ atra na karttavyam; G grahaṇam atra karttavayām 11 A, C bhava; B bhavati 12 A majjanāḥ; B, C majjanāṁ
PART I. CHAPTER VII

de nas tstsho maṃi lehu bṣad par bya ||
gaṇ gi spun daṅ sriṅ mor yaṅ || [316a] the tsom med par śes par bya || (1)

gar ni sgom pa byas pa niṅ ||
yo gis rtag tu rtag tu byas || (13)
chu ni rtag par btuṅ ba niṅ ||
rtag tu sruṅ bar ḡgyur ba yin || (14)
de la ḡhum byuṅ sbyar bar bya ||
rlnal ḡbyor spyod pas rnam par ḡdzin || (15)

byas pas cod pan ḡdzin par byed ||
skra yi ska rags niṅ bskor niṅ ||
rlnal ḡbyor pa yi spyod pas ḡdzin || (16)
kha tvāṃ ga sgom śes rab niṅ ||
ḥḍi daṅ bzläs daṅ sgom pa yin || (17)
ño tshaḥi ḡbras bu rnam par spāṅ ||

the tsom med par spyod par bya || (18)

physi nas spyod pa yaṅ dag spyad ||
de phyir sbyin pa sbyin mi bya || (19)
ji løtar niṅ pa rab tu bzaḥ ||
zen pa tsam du mi bya ḡo || (20)
de bzlín btuṅ daṅ btuṅ min niṅ ||
rmam rtog niṅ du mi bya ḡo || (21)
yaṅ dag ye śes snaṅ ba po ||
grub pas bla ma mṇon phyag btsal || (22)
de bzlín ṇo tshaḥi ḡbras bu niṅ ||

yo gis rnam dpyad sūṅ rje che || (23)
sṅags daṅ bṣam gtan rnam par spāṅ ||
rlnal ḡbyor ldan par spyod par byed || (24)
brgya byin ṇta bu yin na yaṅ ||
seṅ geḥi gzugs kyis rnam par ḡryu || (25)
rtag tu sūṅ rje btuṅ bar bya ||
gṇan gyi btuṅ bās bzi ba med || (26)

PART I. CHAPTER VII

de nas tstsho maṃi lehu bṣad par bya ||
gaṇ gi spun daṅ sriṅ mor yaṅ || [316a] the tsom med par śes par bya || (1)
I. vii HEVAJRA-TANTRA

aṅgulīṃ dārsayed yas tu · āgatam ity uktam bhavet1 ||
dvābhyaṃ susvāgato bhavet ||
kṣemamudrāṃ vijñānīyād vāmāṅguṣṭhanipidaṇāt || (2)
anāmikāṃ tu yo dadyād dadyāt tasya ka[17a]niṣṭhikāṃ ||
madhyaṃān dārsayed yas2 tu dadyāt tasya3 pradeśikāṃ || (3)
anāmikāṃ dārsayed yas2 tu grīvāṃ tasya4 pradarśayet ||
paṭāṃ samḍārsayed yas2 tu trisūlaṃ tasya5 dārsayed || (4)
stanaṃ dārsayed yas2 tu sīmāṃ tasya6 pradarśayet ||
mediniṃ dārsayed yas2 tu cakram tasya7 pradarśayet || (5)
bhrūkūṭḷāṃ dārsayed yas2 tu sīkhāmokṣo vidihiyate8 ||
lalaṭām dārsayed yas2 tu prṣṭāṃ tasya9 pradarśayet || (6)
pādramaṇāṃ dārsayed yas2 tu kṛḍāte kautukena10 tu ||
mudrā11 pratimudṛṣṭa bhedayet samayena tu || (7)
vardanti tatra yoginya12 aho putra13 mahākrpa ||
yadi mālāhastaṃ dārsayanti tatra14 militavyam iti kathayanti || (8)
mālā(m a)15[17b]bhīpresitāṃ kṛtvā samaye tiṣṭha16 suvratā ||
bhajeti17 tatra melāyāṃ divyagocaraṃ āśritya18 19 ||
yad (dhi) vardanti yoginyas tat sarvam (eva) kartavyam || (9)

Vajragarbha uvāca / he bhagavan ke te melāpakasthānāḥ /
bhagavān āha /

〈te〉 pīṭhaṇā copaṭṭhaṇ ca kṣetropakṣetram eva ca ||
chandohaṇī copacchandoham melāpakopamelāpakas tathā ||
pilavaṃ copaṭilavaṃ śmaśānopāmaśānakam || (10)
etā dvādasaṁbhūmayaḥ ||
daśabhūmiśvaro nātha ebhir anyair na kathaye || (11)

Vajragarbha uvāca / he bhagavan ke te pīṭhādayaḥ /
bhagavān āha /

pīṭhaṃ Jālandharam khyātaṃ Oḍḍīyānaṃ tathāi[18a]va ca ||
pīṭhaṃ Purṇagiriṣṭ caiva Kāmarūpaṃ tathaiva ca || (12)
upapīṭhaṃ Mālavaṃ proktam Sindhu Nagaram eva ca ||
kṣetraṃ Munmuni prakhyātaṃ kṣetraṃ Kārṇyāpātaṇaṃ ||
Devikotam tathā kṣetraṃ kṣetraṃ Karmārapātaṇaṃ || (13)
upakṣetraṃ Kulata proktam Arbudaś ca tathaiva ca ||
Goḍāvari hi Mādriś ca · upakṣetraṃ hi samkṣipet || (14)
chandoham Harikelaṇa ca lavaṇasāgaramadhyajanaṃ ||
Lampākaṃ Kāṃcikāṃ caiva Saurāṅṣtraṃ ca tathaiva ca || (15)
Kaliṃgam upacchandoham dvīpaṃ cāmikāraṇīvitaṃ ||

1 This half-line is absent from B and T 2 A, B yas; C yā 3 A, B tasya;
C tasyā 4 A, B tasyāḥ; C tasyā 5 All MSS. tasyā 6 A, C sīmān
tasyāḥ; B sīmantam tasya 7 A, B tasya; C tasyā 8 A ‘bhidhiyate 9 A, B
tasya; C tasyā 10 A, B nandakena 11 A mudrā; B, C mudrām 12 A
vardanti tatra yogini; B vardanti yoginyas tatra 13 A inserts sāduḥ 14 A, B
gaṅ žig sor mo gcig ston daṅ ||
g'yon paḥi mthe boṅ bcaṅs pa las ||

gaṅ žig sṛn lag ster ba las ||
gaṅ žig guṅ mo ston pa la ||
gaṅ žig sṛn lag ston pa la ||
gaṅ žig gos ni ston pa la ||
gaṅ žig nu mo ston pa la ||
gaṅ žig so ni ston pa la ||
gaṅ žig khro gšer ston pa la ||
gaṅ žig dpral ba ston pa la ||

phyag rgya phyag rgyaḥi lam gyis ni ||
de la rnal ḡbyor mas smras pas ||
gal te phren baṅi lag ston na ||
phren ba mṇon par gtaṅ byas na ||
de la phyi rol žes ḡdu ba ||
de la ḡdu bar rnal ḡbyor mas ||

kye bcom ldan ḡdas ḡdu baṅi gnas du bkaḥ stsal pa /
gnas daṅ ṣe baṅi gnas daṅ ni /
tstshando ṣe baṅi tstshando daṅ ||
ḥthuṅ bcod ṣe baṅi ḡthuṅ good ṣiṅ ||

ziṅ daṅ ṣe baṅi ziṅ ṣiṅ daṅ ||
de bžin ḡdu ba ṣe ḡdu ba ||
dur kḥrod ṣe baṅi dur kḥrod ṣiṅ ||

ḥdi rṇams sa ni bcu gniṅ te ||
ḥdīs ni ḡzan gyis brjod mi bya ||

kye bcom ldan ḡdas gnas la sogš pa gaṅ lags / bcom ldan ḡdas kyis bkaḥ stsal pa /
gnas ni dzā lan dha rar bṣad ||
gnas ni ko la gi ri ṣiṅ ||
ṇe gnas mā la va žes brjod ||
ziṅ ni mu mmu nir bṣad de ||
de vi ko ta de bžin ziṅ ||
de ziṅ ku lu ta žes brjod ||
bā yi mchog sbyin kha baṅi ri ||
tstshando ha ri ke la daṅ ||
lam pa kā daṅ kāṅtsi ṣiṅ ||
ṇe baṅi tstshando ka liṅ ka ||

gniṅ kyis legs pa ḡhoṅs pa yin ||
bsiṅn gyi phyag rgyar rnam par ṣes ||
de yi theṅ chuṅ rnam par sbyin ||
de yi mdzub mo rnam par sbyin ||
de yi mgrin par rab tu bstan ||
de yi rṭse gsum rab tu bstan ||
de yi mtshams ni rab tu bstan ||
de yi kha ni rab tu bstan ||
gtṣug pud dgrol bar brjod par bya ||
de yi rgyab ni rab tu bstan ||
e ma bu ni sniṅ rje che ||
ḥdu bar bya žes smra ba yin ||
dam tshig la gnos brtul žugs bzaṅ ||
ḥzaṅ poḥi spyod yul gnas pa ni ||
gaṅ smras de ltar thams cad bya ||

du lags / bcom [316b] ldan ḡdas kyis
bkaḥ stsal pa /

de bžin du ni u di ṣiṅ ||
de bžin du ni kāṁ ri ṣiṅ ||
sin dhu na ga ra ṣiṅ do ||
ziṅ ni byed pahi braṅ ṣiṅ do ||
ziṅ ni lcags pahi braṅ ṣiṅ do ||
de bžin arbu ta ṣiṅ daṅ ||
ṇe baṅi ziṅ ni mdor bsduṅ paḥo ||
lan tsva rgya mtshoḥi naṅ skyes daṅ ||
de bžin so so raṅa ṣiṅ ||
gser daṅ ldan paḥi glin daṅ ni ||

tatrāmilitavyaṃ 15 All MSS. mālabhiḥ preṣītām; T mālām ahbipreṣītām
	tisṭhāti 17 A bahyaṭi; B bahye; C bāhyeti
	āśrītyānāb 18 A āśrītāḥ; B āśrītyāṃ; C
	from above) 19 All MSS. insert bhajet (C tajyet) tatra melāyāṃ (seemingly a repetition
	A, B Paunṛṇgaririn; C Pṛunṛṇgarin

tatrāmilitavyaṃ 20 A, B Paunṛṇgaririn; C Pṛunṛṇgarin
Vajragarbha uvāca / he bhagavan ke te divisāḥ / bhagavān āha /
pretapakṣe caturdaśyām aṣṭāmyān ca tathaiva ca || (20)
dhvajam śastrahatam caiva saptāvartam ca bhakṣayet ||
krpām upādyā yatnena māraṇāṃ kriyate viduh7 || (21)
krpāhīṇā na sidhyanti8 tasmat kṛpām upādyayet ||
duṣṭāvatārane sarvam [19a] vidhimukhyāt9 prasidhyati10 || (22)
tatraivam mantavyam /

dinas tu bhagavān Vajrī naktaṃ prajāṇā ca bhanyate || (23)
nākāryaṃ vidyate kiṃcī nābhakṣyām vidyate sadā ||
nācintyaṃ vidyate hy atra nāvācyam yac chubhāṇubhām || (24)
yathātmaci tathā sattve tathātmanī (hy) aham param ||
itī samācyānta yogātmā khanapānādīm ārabhet || (25)
yāvanto11 (hy) angavikalpā vacasaḥ prasarāṇī ca ||
tāvanto mantramudrāḥ syuḥ śrīherukapade sthite || (26)
śrīkāram advayaṃ jñānaṃ hekāram12 hetvādīśunyata ||
rūkāraṇapagatavyāḥ kakāraṃ13 na kvacī sthitam || (27)
yēṣaṃ yēṣaṃ ca jantunāṃ piśitaṃ apiṃyate14 budhāḥ ||
te te sattvā vaśaṃ yānti [19b] vajrakāpālayogatāḥ || (28)
chomāpatałahā saptamaḥ ||

PART I. CHAPTER viii

atha yoginīcakrāṃ vyākhyaśyāmaḥ /
khadhātau bhagavāṃ dhāvāṃ madhye kurvīta bhāvanāṃ ||
cakrāṃ pūrvaṃ yathānīyāṃ devatānāṃ yathodayam || (1)
cakrāṃ kṣoṇījālam pūrvaṃ yathānīyāṃ hutaśanāṃ ||
devatānāṃ mahāvāyur bhāvakaś ca yathodayam || (2)
dharmodayodbhavam cakrāṃ dvipuṭam (hi)15 nirāmayaṃ ||

1 C Kāṃkanaṃ 2 C tatasmiṇidhayam 3 A codadheśaṭatam; B codachistaṭi
4 All MSS. nigadyate 5 A, B pravakṣyāmi 6 C bhavād yati 7 A vibhuh
8 B sidhyante 9 A vidhisaṃkhyaṭ 10 B prasidhyate 11 A, B yāvānto'ṅga-;
C yāvānila aṅga- 12 A hekāti 13 A kakāti; C kakāreṇa 14 A aniyate
15 All MSS. suddha-; Absent from T.
KYEHI RDO RJE RGYUD

PART I. CHAPTER viii

de nas rnal ḥbyor maḥi ḫkhor lo bṣad par byaḥo ||
nam mkhaḥi khams su bha ga bsam ||
ḥkhor lo sṅon du ci rigs par ||
ḥkhor lo sa daṅ chu ni sṅo ||
ḥa rnama kyis ni ruṅ chen daṅ ||
chos ḥbyuṅ las skyes ḫkhor lo ṅiṅ ||

brda daṅ gnas gtan la phab paḥi leḥu ste bdun paḥo ||

mdor bs dus paṅi brjod par bya || (16)
ḥṭhun ḥood groṅ gi mṭhar gnas pa ||
bin dha gzön nuṅī groṅ khyer ro ||
ṇe bahi ḥṭhun ḥood [317a] de ṇe bḥaḥo || (17)
dur kḥrod rgya mṭshoḥi ḥram ṅiṅ
do ||
ṇe bahi dur kḥrod brjod par bya || (18)
rnal ḥbyor ma rgyud kye rdo rje ||
ṅiṅ par ṅiṅ kyaṅ rab bṣad bya || (19)
bcom ldan ḡdas kyis bkaḥ stṣal pa /
de bžin du yaṅ brgyad pa ṅiṅ || (20)
lan bdun pa ḡaṅ bṣaḥ bar bya ||

bsad par bya bar brjod pa ṅiṅ || (21)
de phyir śiṅ rje bskyed pa ṅiṅ ||
cho gahi gtso bos dgag par bya || (22)
ṅiṅ mo bcom ldan rdo rje can ||
mi bya cuṅ zad yod ma yin ||
bzaṅ ṅaṅ ma smṛa gaṅ yaṅ ma yin || (24)
de bžin bdag ṅiṅ ṣa mṭchog ṅiṅ ||
bzaḥ daṅ btuṅ ba la sogs spyad || (25)
tshig rnama ṭab tu rgyas pa ṅiṅ ||
de sṅed [317b] sṅags daṅ phyag rgya yin || (26)
he ni rgyu sogs stoṅ pa ṅiṅ ||
ka ni gaṅ duḥaṅ ṭi gnas paḥo || (27)
skye bo gaṅ daṅ gaṅ rnama kyis ||
sems can de de ḡbaṅ du ḡyur || (28)

PART I. CHAPTER viii

de nas rnal ḥbyor maḥi ḫkhor lo bṣad par byaḥo ||
nam mkhaḥi khams su bha ga bsam ||
ḥkhor lo sṅoṅ du ci rigs par ||
ḥkhor lo sa daṅ chu ni sṅo ||
ḥa rnama kyis ni ruṅ chen daṅ ||
chos ḥbyuṅ las skyes ḫkhor lo ṅiṅ ||

dbus su rnam par sgom pa ni ||
ḥa rname ji ṭaṅ ḥbyuṅ ba ṅiṅ || (1)
ji ṭaṅ rigs par byin za daṅ ||
ji ṭaṅ sgom pa po ḥbyuṅ baḥaṅ || (2)
ḥϕhar ma gniṅ dag skyon med pa ||

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HEVAJRA-TANTRA

kiñjalkena bhaved ekam trikoṇenāparam  śrutam || (3)
tanmadhye cintayen mṛtakam pañcadaśasānasātmakaṁ ||
tasyopari bhavec candraś candrasyopari bijakam || (4)
pāscān mārtandaṁ ākrāntam dvayor [20a] melā mahat sukhaṁ ||
sthitāś candrarūpena kālirūpena bhāskaraḥ || (5)
candrasūryadvayor melādṛ Gauryādyas te prakṛttīḥ ||
ādārājñānavāṁś candraḥ samatāvāṁ saptāśvikaḥ || (6)
bijaiś cihniḥ svadevasya pratyaveṣaṇam ucyate ||
śvair ekam anuṣṭhānaṁ nispattih,3 śuddhidharmata || (7)
ākārān bhāvayet pañcavidhānaiḥ kathitair budhah ||
ālikālisamāyogyo Vajrasattvasya viṣṭaraḥ || (8)

akṣarodbhavapindiṣasya HŪM-PHAT-kārau na ceṣye4 ||
sattvabimbamudbhūtaṁ maṇḍaleśaṁ vibhāvayet || (9)
pūrvavaddvakra5cihnādyaiś candrākāntimani prabham ||
evaṁ sarve ca niṣpānaiḥ prajñopāya[20b]svabhāvataḥ || (10)
prajñālikālāyupāyai candrākāsya prabhedaṅ ||
Gauryādyāś ca bhavanty asmād varṇāhdaṁ param6 prthak || (11)
adhyātmakaputre tāvat sthitā vai paṇcayogīnaiḥ ||
paṇcakandhasvabhāvena bhāvayaḥ yogavit sadā || (12)
indre Vajrā yame Gaurī vārunyāṁ Vāriyoginī ||
kauverī Vajrākāki ca madhye Nairātmyayoginī || (13)

bāhyaputre punar

Gaurī Caurī Vetāli ca7 Ghasmarī Pukkasī tathā ||
Śavāri Cauḍāli caiva · aṣṭamī Ḍombini matā || (14)
adhvraty ārddhavatya eva Khecarī Bhūcarī smṛtā8 ||
bhavanirvāṇasvabhāvena sthitāv etau dvidevate9 || (15)

sarvā devatyaḥ

krṣṇaṃ hariṇā mahāraudrā pañcamudrāvi[21a]bhūṣitāḥ ||
ekavakraś ca raktākṣāḥ kartṛkapaladvikkarāḥ10 || (16)
cakrī kunḍalā kaṇṭhī ca haste rūcaka mekhālā ||
paṇcabuddhāśuddhaḥ ca paṇcāte śuddhamudrakāḥ || (17)
sarvā etādṛśāḥ khyātaḥ yathā Nairātmyayoginī ||
kapālaikacaravasāgra daṇḍine kartṛdhārikāḥ || (18)
khāṭvaṅgaṁ caiva vāmena vyāghracarmāṇvṛtā kaṭāḥ ||
sāvāruḍhā11 jvaladdipta dvibhujāḥ pinga12mūrdhajāḥ || (19)
tathā mānādiśādidosānaṃ kartītum kartṛkā sthitā ||

A melāt; B, C melā

2 A, B saptasaptikāḥ

3 A, C bimbaniṣpatti-
cyasyate; B, C ceṣye
tasaptasaptikāḥ

5 A caṣku-; B vaktra-; C caṣkra-; T jal = vaktra
cakrās
tasaptasaptikāḥ

6 A paṇakām

7 A omits Caurī Vetāli ca

8 A sadā
dvacasāṅgāvi
cakrā-;

9 A etau dvidevate; B

10 A kapālāṇvṛtā karau; B-āvṛto
tau māhākrpa;

11 A sarvāruḍhā; B sarvvaruḍhā; C śavā-; T ro = śava
tau māhākrpa;

12 A pīngalo-;

B corrupt; C pīngala-
ze ḥbru las ni gcig ḥbyuṅ te ||
de dbus śi ba bco lṅa yī ||
de yi steṅ du zla ba yīn ||
phyi nas bdud las rgyal bas mnan ||
ā li zla baḥi gzugs kyis gnas ||
zilla ba ni ma ḥdus pa las ||
zilla ba me loṅ ye śes ldan ||
raṅ lhaḥi sa bon phyag mtshan ni ||
thams cad gcig gyur nan tan ḥnid ||
mkhas pas cho ga gsuṅs pa yis ||
ā li kā li mñaḥ sbyor bas ||
ya ge las byuṅ goṅ bu la ||
sems dpaḥi gzugs brṅan las byuṅ baḥi ||
phyag mtshan ẓal sogs goṅ ma bžin ||
thaḥs daṅ śes rab raṅ bžin las ||
zilla ba ni maḥi rab dbye bas ||
ḥdi las dkar mo la sogs pa ||
re śig naṅ gi ḥphar ma la ||
phuṅ po lṅa yī raṅ bžin gyis ||
dbaṅ por rdo rje gśin rje dkar ||
lus ņan rdo rje mkhaḥ ḥgro ma ||

phyi rol gyi ni ḥphar ma la ||
dkar mo chom rkun ro laṅs ma ||
rī khrod ma daṅ gdol pa mo ||
ḥog ldan ma daṅ steṅ ldan ḥnid ||
srid daṅ zi baḥi raṅ bžin gyis ||

lha mo thams cad kha dog gnag ||
ζal gcig spyan ni ḏmar ba daṅ ||
ḥkhor lo rna cha mgul rgyan daṅ ||
saṅs rgyas lṅa ni rnam dag pas ||
ji ltar bdag meṅ rnal ḥbyor ma ||
lag pa gcig ni thod pas brel ||
g'yon pas kha tvāṁ ga ḥnid do ||
ro la ḥzon ziṅ gzi brjīd ḥbar ||

ña rgyal la sogṣ skyon drug rnams ||
gru gsum gyis ni phyi mar brjod ||(3)
gdan gyi bdag ḥnid rnam par bsam ||
zilla baḥi steṅ du sa bon ḥnid ||(4)
gōṅs ḥdus pa las bde chen po ||
ka liṅi gzugs kyis snaṅ byed do ||(5)
dkar mo la sogṣ rab tu grags ||
bdun gyi bdun pa mñaḥ ḥnid ldan ||(6)
sor [318a] rtog par brjod par bya ||
rdzogs pa chos dbyiṅs dag pa ste ||(7)
rmam po lṅa po sgom pa ḥnid ||
rdo rje sems dpaḥ ḥnid kyi ḥdan ||(8)
hūṃ phaṅ rnam phaṅ ḥdod mi bya ||
dkyil ḥkhor bdag po rnam par
sgom ||(9)
zilla ba chu śel nor buḥi ḥod ||
ḥdi ltar thams cad rdzogs pa ḥnid ||(10)
ā li śes rab kā li thabs ||
kaḥ dog dbye bas so so yin ||(11)
rmal ḥbyor ma lṅa ńes gnas pa ||
rmal ḥbyor rig pas rtag tu sgom ||(12)
chu bdag chu yī rnal ḥbyor ma ||
dbus su bdag med rnal ḥbyor ma ||(13)

gha sma rī daṅ puṅka sī ||
braṅrad pa ṭombhi ni ru brjod ||(14)
mkhaḥ spyod ma daṅ sa spyod
brjod ||
sniṅ rje chen po [318b] ḥdi dag
gnas ||(15)
drag chen phyag rgya lṅa yis rgyan ||
lag par gri gug thod pas khyab ||(16)
lag par lag gdub ska rags ni ||
ḥdi lṅa phyag rgya dag pahō ||(17)
de ltar thams cad rnam par bṣad ||
g'yas pa na ni gri gug ḥdzin ||(18)
stag gi lpags pas rnam dkrīs sīṅ ||
phyag gōṅs gyen du dbu skyes
ser ||(19)
gcod phyir gri gug rnam par gnas ||
bhāvābhāvavikalpasya śirasā padmabhājanam
raktām ca caturmārāṇāṁ pīyate siddhihetavake
khaṭvāṅgaśūnyatākāraṇaś savopāyena kalpitaṁ
etena bhāvayec cakram [21b] laghu siddhim avāpṇuyāt
prathame bhāvayet kṛṣṇām dvitiye raktām eva ca
tritiye pūrṇām caturtham caturtthe haritāṁ
tāṁ pañcame nīlavarāṇāṁ ca saṣṭaṇe śukladehiṇāṁ
śaḍaṅgāṁ bhāvayed yogī viramāntaṁ punas tathā
kramam utpattikam caiva · utpannakramam eva ca
kramadvayam samāśritaya vajrīṇā dharmadesāṇā
upattibhāgāṁ kathitaṁ utpannam kathayāṁ ahaṁ
khadhātav iti padmesu jñāṇaṁ bhagam iti smṛtam
bhāvaneti samāpattis tatsukhaṁ cakram ucyate
yathānyāyaṁ svasaṁvedyaṁ bodhicittaṁ tu devata
yathodayaṁ bhāvve chukram dvaividyaṁ sahajam tataḥ
yoṣit tāvad bhavet prajñā · upāyaḥ [22a] puruṣaḥ smṛtaḥ
paścād anayor dvaividhyam vivṛtiśamvṛtibhedataḥ
puṃsi tāvad [dhi] dvaividhyam śukram tasya sukhaṁ ca vā
prajñāyām ca yathā puṃsi śukram tasya sukhaṁ ca vā
atraiवि hy ānandāṇāṁ catasṛṇāṁ prabhedanāṁ
sahajam caturvidham yasmād utpannakramapakṣataḥ
ānandaṁ prathamaṁ viṛam paramāṇandaṁ yogini
suratāṇandaṁ samastaṁ tatṛṣukhopāyaṁ śarvavit
ānandena sukham kiṁcit paramāṇandaṁ tato’dhikaṁ
viramena viṁśaḥ syat sahaṇāṇandaṁ śeṣataḥ
dvaiṣṇavam paramāṇaṁ viṁśaḥ paramāṇandaṁ yogini
dvaiśvibhāgaṁ kathitaṁ utpannam kathavyaṁ ahaṁ
khadhātāṁ iti padmesu jñāṇaṁ bhagam iti smṛtai
bhāvaneti samāpattis tattsukhaṁ cakram ucyate
tvāntītyatvaḥ svasaṭṭhaḥ seṣaṁ viṁśaḥ samam
prathamaṁ sparśākāṁśakayaṁ dvitiyaṁ sukhaṁ viṁśa
treityaṁ rāganaśatvāc [22b] caturthamaṁ tena bhāvyaṁ
paramāṇandaṁ bhavaṁ proktam nirvāṇaṁ ca viṁśaṭaḥ
madhyamāṇandaṁ matraṁ tu sahajam ebhir viṁśaṭiṁ
na rāgo na viṁśaṭaṁ ca[22d] madhyāṇam nopalabhyate
nātra prajñā na copāyaḥ samyaktatttvāvaḥ bodhataḥ
nānyena kathyaṁ sahajaṁ na kasmīṁ api labhyate
ātmāṁ jñāyate puṁsyād guruparvopasevyāṁ
hīnaṁ madhyāmokṛṣṭāṁ evānayāṁ yāṁ tāṁ ca
sarvāṇi etāṁ saṁāṇi draṣṭāvaṁ tattvaḥbhāvanevaḥ
hīnaṁ sūkṣmapadārtham tu · utkṛṣṭaṁ bhāvam ucyate

1 A bhājanam
2 B hetuna
3 A, C sarvopāyena; B savopāye; T rō = śava
4 A dviti raktaṁ vibhāvyaṁ; B dvitiya raktaṁ vibhāvyaṁ; C dvitiye raktām vibhāvyaṇet
5 A, B haritaṁ
6 A vitasamvṛtya, 7 A caitat; B cestat; C ca tat MSS. -ya
9 A -vita; B -vita
10 All MSS. viṁśaṭaḥ
11 A akāṁkṣaṁ; B akāksi; C sparśakṛanta, corrected to -kāṁkṣa ca
12 A, C viṁśaṁ na viṁśaṭaḥ; B missing; T as corrected. (See also I. x. 1.)
13 C sampannatvāva- veins
14 A yat kṛṣṭaṁ
dün dün dün m namespace rnam rtog gai ||
b fontSize dud rnam s namespace rnam pa bzi yi khrag ||
stoṅ paṅ namespace rnam pas kha tvāṁ gai ||
ḥdis ni ḫkhor lo rnam bsgoms namespace na ||
daṅ por nag po rab tu sgom ||
gsum pa la ni ser po sgom ||
la namespace par kha dog sṅon po daṅ ||
yan lag drug sgm r namespace nāl ḫbyor pas ||
bskyed paṅ namespace rim pa ŋid daṅ ni ||

rim gnis mṇam par gna namespace nas ni ||
bskyed pa yai ni namespace cha bsad do ||
nam mkhaṅ namespace kham ni padma la ||
gsum po zes bya sṅoms hṛnpj ŋid ||
sṅon du byuṅ ba ṭu ba ŋid ||
rim pa ji bzin raṅ rig ŋid ||
ji ltar ḫbyuṅ ba khu bya yin ||
re Šig btsun mo Šes bya yin ||
kun rdzob don dam dbye bya las ||
re Šig skyes bu rnam pa gnis ||
skyes bu ji bzin Šes bya lahaṅ ||
de Šid phyr ni ḍgah ba ŋid ||
skyes med rim paṅ namespace phyogs las ni ||
ḏgaḥ ba daṅ po ḍpaḥ bo ŋid ||
śin tu bde ḍgah thams cad Šes ||
ḏgaḥ ba bde ba cuṅ zad de ||
ḏgaḥ bral ḍgah bas chags bral yin ||
daṅ po reg par ḥdod po daṅ ||
gsum pa ḥḥod chags [319b] ḫjig pa ŋid ||

mchog tu ḍgah ba srid par brjod ||
dbu ma ḍgah ba tsam ŋid de ||
ḥḥod chags med ciṅ namespace chags bral med ||
ḥdi las thabs daṅ Šes bya yin ||
gziṅ ḫyas brjod min lhan cṅ skyes ||
bla maṅi dus thabs bṣten pa yis ||
dman pa ḡbrīṅ daṅ mchog rnamespace nams daṅ ||
ro mṇam de ŋid bsgoms pa yis ||
dman pa rnamespace nams ni phra baṅi don ||
mgo bo padmaṅi snod du ni ||
ḏnos ḍrub phyīr ni btuṅ bar bya ||
thabs kyiṅ ro ni rnamespace nām par brtag ||
ḏnos ḍrub myur du thob par hgyur ||
gnis par dmar po rnamespace nām por sgm ||

bzi par lṭaṅ khu de bzin no ||
drug par dkar poṅi lus can te ||
ḍgaḥ bral mṭhar yaṅ de bzin no ||
rdzogs [319a] pa yai raṅ ḥrim pa ŋid ||

rdo rje can gyiū namespacechos ḥchad do ||
bha ga Šes bya ya Šes brjod ||
de yai bde ba ḫkhor lo brjod ||

lha Šes bya ba byaṅ chub sems ||
liṅ namespace cṅ skyes pa rnamespace nām pa gniś ||
skyes bu thabs su brjod pa ŋid ||
phyi namespace nas de yis rnamespace nām pa gniś ||
de yai khaṅ bhaṅ bde ba ŋid ||
de yai khu bya bde ba ŋid ||
bzi yai rab tu dbye bya yis ||
ḥdi ltar lhan cṅ skyes rnamespace nām bzi ||
mchog tu ḍgah ba rnamespace nāl ḫbyor ṭa ||
de bdehi thabs las thams cad riṅ ||
mchog tu ḍgah ba de bas lhag ||
lḥag ma lhan cṅ skyes ḍgah ŋid ||
gniś po bde po ḥḥod po daṅ ||
des na bzi pa bsgom par bya ||

dgaḥ bral las ni myaṅ řan ḥdas ||
ḥḍis ni lhan cṅ skyes pa spaṅs ||
dbu mar dmig pa namespace mi ḥgyur ro ||
yañ dag de ŋid snaṅ ba ḥọ ||
gaṅ du yañ ni riṅed de ||
bḍag ḍiṣ bsod nams las Šes bya ||
gziṅ daṅ gaṅ rnamespace nams de rnamespace nams kyaṅ ||

ḥḍi kun mṇam pa ŋid du bṭa ||
mchog ni dnos por brjod par bya||

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I. viii HEVAJRA-TANTRA

madhyamam varjitaṃ dvābhyaṃ anāṇīti śaṅindriyam || (38)
sthiracalaṃ yāni tāni sarvāṇy etāṇity eṇāḥ¹
sa[23a]māṇī tulyaṃ ceṣṭāni samarasais tattvabhāvanaiḥ || (39)
samaṃ tulyam iti proktam tasya cakro rasāḥ smṛtaḥ ||
samarasam tv ekabhāvam³ etenārthaṇa bhānyate || (40)
madbhavam⁴ hi jagat sarvaṃ madbhavam bhuvanatrayaṃ ||
madvīyātman idam sarvaṃ nāṇyamayam dṛṣṭaṃ jagat || (41)
evam matvā tu vaiṣ yogaṃ yo⁶ 'bhyāse suṣamāhitāḥ ||
sa sidhyati na sandeho mandapunyo⁸ pī mānavaḥ || (42)
khānāpāne yathā śāne jāgrat supto 'pi cintayet ||
sātāyatam tu tato yātī⁹ mahāmudrābhikāṅkṣakaḥ || (43)
bhāvyate¹⁰ hi jagat sarvaṃ manasaṃ yasmān na bhāvyate ||
sarvadharmaṇaparijñāṇam bhāvanā naiva bhāvanā || (44)
sthiracalaś ca ye bhāvāṃ tṛṇagulma[23b]lātādayaḥ ||
bhāvyante vai param tattvam ātmabhāvasvarūpakaṃ || (45)
teṣaṃ ekam param nāsti svasaṃvedyaṃ mahat sukham ||
svasaṃ¹¹vedyaḥ bhavet siddhiḥ svasaṃvedyaḥ hi bhāvanā || (46)
svasaṃvedyamayaṃ karma badhanat¹² karma jāyate ||
svayaṃ harta svayaṃ kartā svayaṃ rājā svayaṃ prabhuḥ || (47)
rāgo dveṣas tathaiverśya moho mānas tathaiva ca ||
sarve te tatpade ramye kalān nāṛghanti¹³ śoḍaśīṃ || (48)
dharmodayodbhavam jānānaṃ khasamaṃ sopāyanvitam ||
traṅkāyaṃ tatra jātaṃ hi prajānopāyasvabhāvataḥ || (49)
sukrākāro bhaved bhagavān tatsukham kāmini smṛtaṃ ||
ekānekakāryaṃ 'sau kṣaṇād ekā para ratiḥ || (50)
svasaṃvedyaṃ[24a] idam jānānaṃ vākpathāttigocaraṃ ||
adhîṣṭhānakramo hy eṣāḥ sarvajñajñātananmayāḥ || (51)
prthivy āpaś ca vāyuṣ ca teja ākāṣam eva ca ||
kṣaṇāt sarve na bādhante svaparasāṃvidvedanaṃ¹⁴ || (52)
svargamartyaiṣ ca pātaḷair ekamūrtir bhavet kṣaṇat ||
svaparābhāgavikālpaṇa bādhitum¹⁵ naiva śakyaṇe || (53)
samastavedaśiddhāntaḥ karmaprasarāṇādibhiḥ¹⁶ ||
siddhir na syād bhave chuddhyā punarjanma bhavantare || (54)
na ca tena vinā siddhir iha loke paratra ca ||
na jātāmaṃ yena Hevajram vyarthaṃ¹⁷ tasya pariṣramaḥ || (55)

¹ A sarvaitāni caitāni naivaham; B sarva tāni tritevaham; C sarvaitāniti naivaham; T as corrected.
² All MSS. thus
³ A ekabhāvetvam nenā; B ekabhāvam tu anenā; C ekabhāvatvam etenā
⁴ A, C madbhavā; 5 A, C vai; B yo ⁶ A, C yogābhāse; B abhāset; T gām goms pa = yo 'bhyaś-
⁷ B, K, T su-; A, C samāhitāḥ
⁸ A, B -punyāpi ⁹ A, C yānti; B jāti ¹⁰ A bhāvyante ¹¹ A -vedya; B
-vedyam; C -vedya
¹² A, C, K bodhanat; B, T bādhānāt (see transl. note)
¹³ A, B
¹⁴ A, C svaparam vittvedanaṃ; B svaparasamvitiḥvedanaṃ; K -samvitiśvedanaṃ
¹⁵ A bodhicittam; B bādhintu; C bādhītum ¹⁶ A -pasaśādibhis
tathā; B -prasaśādibhis tathā ¹⁷ A vyathā; B, C vrthā

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dbu ma gnas kyis spaṅs pa niṅ ||
gan rnam de rnams brtan daṅ g’yo ||
mñam niṅ mtshuṅs par ḍrod pa niṅ ||
mñam žes bya ba mtshuṅs par
dom ||
sgom pa ro gcig mñam pa niṅ ||
ña las ḍgro ba thams cad ḍbyuṅ ||
ña yis ḍdi kun khyab pa ste ||
de ltar rnal ḍbyor pas ṣes na ||
[320a ] bsod nams chuṅ bahi mi yis
tyaṅ ||
bsaṅ daṅ btuṅ daṅ blugs pa daṅ ||
phyag rgya chen po mñon ḍrod
dom ||
gan phyir yid kyis mi sgom par ||
 thams cadchos ni yoṅs ṣes na ||
brtan daṅ g’yo bahi dnos po gan ||
bdag gi dnos poḥi raṅ bzin las ||
de rnams dam pa gcig yod min ||
raṅ rig nas ni byaṅ chub ḍgyur ||
raṅ gi rig paḥi ḍgyur ba las ||
raṅ gi ḍphrog ciṅ raṅ gi ṣeyed ||
 ḍrod chags ṣe sdaṅ ḍphrog dog daṅ ||
de kun gnas ni ḍnas dagāḥ bar ||
chos byuṅ las skyes ye ṣes ni ||

thabs daṅ ṣes rab raṅ bzin las ||
khu bahi rnam pa bcom ldan yin ||
gcig daṅ du ma brał ba ste ||
raṅ gi [320b ] rig paḥi ye ṣes ḍdi ||
 ḍdi ni byin rlabs rim paḥi phyir ||
sa daṅ chu daṅ rluṅ daṅ ni ||
raṅ gzan rig paḥi tshor ba ṣis ||
mtho ris mi yul rkaṅ ḍog gi ||
raṅ gzan cha yi rnam rtog giś ||
thams cad rig byed grub mthāḥ daṅ ||
srid pa dag paḥi dnos grub min ||

ḥjig rten ḍdi daṅ pha rol tu ||
gan ṣis mi ṣes kyeṅ rdo rje ||
gzan rnam ṣes bya dbaṅ po
drug [38] ||
ḥdi kun ṣes bya na niṅ de ||
ro mñam de niṅ bsogams pa ni || [39]
de yì ḍghor lo ro ṣes brjod ||
ḥdis ni don gyis brjod par bya || [40]
ña las gnas gsum po yāṅ ḍbyuṅ ||
ḥgro bahi raṅ bźin gzan ma mthoṅ || [41]
śiṅ tu mñam gżag gaṅ goms pa ||
de yì ḍghrub pa the ṭsom med [42]

ñał daṅ log daṅ sempa na ||
de nas mñon du ḍgro bar ḍgyur [43] ||
ḥgro ba thams cad bsog par bya ||
sgom pa niṅ ni sgom pa min [44]
rtsva lcug ḍkhril śiṅ la sogs pa ||
dam paḥi de niṅ nas bsog bya [45]
raṅ rig bde ba chen po niṅ ||
raṅ rig phyir na sgom pa niṅ ||
mnāṅ ba las ni las skyes te ||
raṅ rig rgyal po raṅ gtso bo [47]
de bźin gti mug na rgyal niṅ ||
bcu drug char yaṅ mi phod do [48]
mkhāṅ mñam ḍhan cīg thabs daṅ
bcas ||

ḥjig rten gsum po de las skyes [49]
de yì bde ba ḍrod mar brjod ||
 skad cīg gcig las mchog dagāḥ ba [50]
ṅag gi lam ḍdas spyod yul te ||
kun mkhyen ye ṣes de lta bu [51]
me daṅ nam mkhaṅ niṅ daṅ ni ||
kun gyis skad cīg mi gnod te [52]
 skad cīg las ni gzugs gcig ḍgyur ||
gnod pa niṅ ni nus pa min [53]
de bźin las rgyas la sogs pas ||
yāṅ ni srid mthar skye bar ḍgyur [54]
de med pas kyaṅ dnos grub med ||
de ni nāl ba don med ḍgyur [55]
nadiśrotaḥ-pravāhena dipajyotiḥ-prabandhavat ||
satatam tattvayogena sthātavyam ahorātra [24b] tathā || (56)
yoginīcakro nāma mahāyoginīnām melāpakapātaḥ 'ṣṭamaḥ

PART I. CHAPTER IX

ataḥ param viśuddhipaṭalām vyākhyaśyāmaḥ /
sarveśaṃ khalu vastūnāṃ viśuddhis tathātāṃ smṛtā ||
pasćād ekaikabhedena devatānān tu kathyate || (1)
śaṅcindriyāṃ pāñcakṣandham śaḍyatanāṃ pāñcabhūtam¹ ||
svabhāvena viśuddham (apy) ajñānakleśair āvṛtaṃ² || (2)
svaṃśvedyātmikā śuddhir nānāśuddhyā vimucyate ||
viṣayaśuddhabhāvatvāt vasaṃśvedyaṃ paramaḥ sukhāṃ || (3)
rūpaviṣayādi ye 'py anye³ pratibhāsante hi yogināḥ⁴ ||
sarve te śuddhabhāvā hi yasmād buddhamayaṃ [25a] jagat || (4)

he bhagavan ke te 'viśuddhāḥ /
bhagavān āha / rūpādayaḥ / kasmāt / grāhyagrāhakabhāvāt /
Vajragarbha āha / ke te grāhyagrāhakāś ceti / (5)
bhagavān āha /
cakṣuṣā grhyate rūpaṃ śabdaḥ karṇena śrūyate ||
gandhaṃ nāsikayā veti jihvāyā svādānāṃ viduḥ || (6)
kāyena sṛṣṭyate vastu manāḥ sukhādim āpnute ||
sevitavyā ime sevyā nirviṣiṅkṛtya śuddhitaḥ || (7)
rūpaskandhe bhaved Vajrā Gaurī vedanaẏāṃ smṛtā ||
saṃjñāyāṃ Vāryogini⁵ saṃskāre Vajraḍākini || (8)
vijñānaskandharūpeṇa sthitā Nairātmyayogini ||
sadā tāsāṃ viśuddhyā vai sidhhyanti tattvayogināḥ ||
adhyātmapuṭaṃ⁶ / (9)

pasćād bāhyapuṭaṃ vakṣye · aparagauryādiyoginiḥ / [25b]
aiśānyāṃ Pukkasī khyāta · agnaū Śavarī kirtītā⁷
nairṛtye sthāpya Caṇḍālim vāyave Īmbinī sthitā || (10)
indre Gaurī yame Caurī Vetoḷī vāruṇadiśi ||
kauvere Ghasmari caiva · adhastād Bhūcari smṛtā || (11)
ūrdhvam ca Khecarī proktā · utpattikramapakṣataḥ ||

¹ A, B pañcamahābhūtam. ² T kleśajñānāvaranaṃ; A, C add viṣodhyate (confirmed by T and K). ³ A, B ya py anya. ⁴ A yogīnāḥ; B yogineḥ. ⁵ A Cauriyogini; C Vajrayogini. ⁶ All MSS. place this word after Nairātmyayogini of line above. A reads Nairātmyayogini adhyātme yoginī adhyātmapuṭe. The amended order is confirmed by T and K. ⁷ A, C prakīrttītā; B, T tathaiva ca.
chubohi rgyun nirab ḥbab daṅ || mar mehi rtsemo rab bcinš ltar ||
rtag tu de niṅ rnal ḥbyor gyis || ńin daṅ mtshan du mňam par gžag ||

rnal ḥbyor mahi ḥkhor lo žes bya ba ḥdu baḥi leḥu ste brgyad paḥo ||

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denasmchog turenam par dag paḥi leḥu bsad par bya||
ńes par dņos po thams cad kyi ||
phyi nas reṛi dbye ba yis ||
phun po lňa daṅ dbaṅ po drug ||

raṅ ḥžin gyis nirnam par dag ||
raṅ ṭig bdag niṅ dag pa niṅ ||
yul gyi [321a] dņos po dag paḥi

phiyir ||
gzugs lasogs paḥi yul rnams daṅ ||
dņos po de kün dag pa ste ||
gzan yaṅ rnal ḥbyor pas mtuṅ ba ||

ḥdi ltar ḥgro ba saṅs rgyas ḥgyur ||

kye bcoma ldan ḥdas rnam par ma dag pa gaṅ lags || bcoma ldan ḥdas kyis

bkaḥ stsal pa / gzugs pa sogṣ paḥo / ciḥi slad du Žes na / gzuṇ ba daṅ

ḥdżin paḥi dņos poḥi phiyir ro / rdo rje śniṅ pos g OnCollision pa / kye bcoma ldan

ḥdas gzun daṅ ḥdzin pa gaṅ lags / (5) bcoma ldan ḥdas kyis bkaḥ stsal pa /

mig gis gzugs ni gzuṇ bar bya ||
dri ni sna yis tshor ba bya ||

dņos po lus kyis reg par bya ||
dag pas dug med byas nas ni ||
gzugs phuṅ rdo ḥje ma yin te ||

ḥdu śes chu yī rnal ḥbyor ma ||
rnam śes phuṅ poḥi tshul gyis ni ||

rtag tu ḥdi dag rnam dag pas ||
sgra ni rna bas Žiṅ par bya ||
lice yis ro ni tshor bar bya || (6)

yid kyis bdে sogṣ thob pa ni ||
bsten bya ḥdi dag bsten pa niṅ ||

tshor ba la yaṅ dkar mor brjod ||

ḥdu byed rdo rje mkhaḥ ḥgro ma || (8)

bdag med rnal ḥbyor ma gnas so ||
de niṅ rnal ḥbyor pas ḥgrub

ḥgyur ||

naṅ gi ḥphar maḥo || (9)
de nas phyi yi ḥphar ma bṣad ||
mer ni de bżin ri khrod ma ||
rluṅ du [321b] g’yuṅ mo rnam par

bžag ||

dbaṅ ladan du ni pukka sī ||
bd’en bral gdol ba mo bžag ciṅ ||

phyi ma lha mo dkar mo sogṣ || (10)

chu bdag phyogs su ro laṁs ma ||
ḥog tu sa spyod ma žes brjod || (11)

bskyed paḥi rim pa niṅ kyī phyogs ||
bhavanirvanasvabhāvena sthitāv etau dvidevate\(^1\) || (12)
rupe Gauri samākhyaṭā sabde Cauri prakīrtitā ||
Vetālī gandhabhāge ca rase Ghasmarī kirtitā || (13)
sparse ca Bhūcarī khyāṭā Khecarī dharmadhātutaḥ ||
sadā hy āśāṃ viśuddhā tu sidhyanti\(^2\) tattvayogīnaḥ || (14)
bhujānām [26a] sūnyatā sūddhīs\(^3\) carāṇā mārasuddhītaḥ ||
mukhānā aṣṭavimokṣenā netraśuddhīs trīvajrīnām || (15)
prthivī Pukkasī khyāṭā · abdhātuḥ Śāvari smṛtā ||
tejaḥ Cāṇḍālinī jñeyā vāyur Ṃombi prakīrtitā || (16)
dvešākhyāpitā Nairātmyā\(^5\) rāga- ca Vāriyogīnī ||
irṣyā ca Vajraśākiṇī paśuṇyāṃ Guptagaurikā || (17)
mogho Vajrā tathā khyāṭā dveśādīnāṃ tu sōdhanāṃ ||
etena sōdhyate skandham utpattikramapakṣataḥ || (18)
yena tu yena badhyate lokas tena tu tena tu bandhanāṃ muṇcet ||
loko muhyati vetti na tattvāṃ tattvavivarjitaḥ siddhim na lapsyet\(^6\) ||
tasmāt / (19)
gandha na śabda na rūpam naiva rasa na ca cittaviśuddhiḥ || [26b]
sparsa na dharma na sarvaviśuddhā śuddhasahāva\(^7\) jago jaga manye || (20)
viśuddhipatalo navamal, ||

PART I. CHAPTER XI

athātāḥ sampravakṣyāmi maṇḍalasya yathākramaṃ ||
śisyo `bhīṣicyate yena vidhiṃ cāpi pravakṣyate || (1)
vāsudhāṃ sōdhayed yogī prathamaṃ devatātmakāḥ\(^8\) ||
HūM-vajrīkṛtya yatnena pāścān maṇḍalam ālikhet || (2)
udyāne vijane deśe bodhisattvagṛhaṣu ca ||
maṇḍalāgāramadhye ca vartayen maṇḍalam varam || (3)
divyena rajolekhena · athavā madhyamena tu ||
pāṇcaratnamayaiś cūrṇair athavā taṇḍulādibhiḥ || (4)
triḥastam maṇḍalam kāryaṃ trayāṅguṣṭhādhikan tataḥ ||
vidyā tatra praveśtavyā divyā pāṇcacukulodbhava || (5)
athavā ya kāṅ yathālabdhā\(^10\) soḍaśābdā\(^10\) tathaiva ca ||
tāvad dhī sevyate mudrā yāvac chukravati bhavet || (6)
mudrāyāś ca maṃkhaṃ [27a] baddhāv upāyasya mukhāṃ tathā ||

\(^1\) A - devaṁ; B - devaḥ; C - devati
\(^2\) A, C - sidhyate
\(^3\) A, C - viśuddhiḥ
\(^4\) C - carāṇau
\(^5\) A, B, T - Vajrā; C - Cakri (see transl. note)
\(^6\) A, C - lapsye
\(^7\) A - svabhāva
\(^8\) A, C - ātmakāṃ
\(^9\) A - yān tā; B - yātrāṃ; C - yām kāṃ
\(^10\) G - m
srid dañ zi bahi rañ bzin gyis ||
gzugs la dkar mor rtag tu bsad ||
dri yi cha la ro lañs ma ||
reg la sa spyod ma ÿes bsad ||
rtag tu ÿdi dag rnam dag pas ||

phyag gi dag pa stoñ pa ÿid ||
rnam thar bryad kyis ÿal rnam s
ïid ||

sa ni pukka si ÿes bsad ||
me ni gtum mor ÿes par bya ||
þe sdañ ÿes bsad rdo rje ma ||
phrag dag rdo rje mkhañ ÿgro ma ||
gti mug de bzin rdo rjer bsad ||
bskyed pañi rim pañi phyogs la ni ||

gañ dañ gañ gis ÿjig rten ÿchiñ ÿgyur ba ||
de dañ des ni ÿchiñ ba las grol te ||
de ÿid mi ÿes ÿjig rten mi grol ÿiñ ||
de ÿid rnam spañs ÿnos grub ÿried mi ÿgyur ||(19)
de phyir dri med sgra med [322a] gzugs ÿid med ||
ro dañ sms kyi rnam par dag pa med ||
reg med chos med thams cad rnam par dag ||
rañ bzin dag pañi ÿgro la ÿgro bar ÿes ||(20)

rnam par dag pañi leñu ste dgu paño ||

PART I. CHAPTER X

de nas ji ltar dkyil ÿkhor gyi ||
gañ gis slob ma dbañ bskur bahi ||
dañ po lha yi bdag ÿid kyi ||
þbad pas huñ las rdo rje can ||
tshal dañ skye bo med gnas dañ ||
dkyil ÿkhor khañ pañi nañ du yañ ||
rduñ mtshon dam pañi tshon dañ ni ||
rin chen lña yi phye mañam ||
de na dkyil ÿkhor khru gsum dañ ||
der ni rigs lñar las ÿbyuñ bahi ||
yañ na ji ltar gañ rñed de ||
ji srid khu ba ldan gyur pa ||
phyag rgyañi gdoñ yañ bcñ ba dañ ||

rim pa yañ dag rab tu bsad ||
cho gañañ rab tu bsad par bya ||(1)
rnal ÿbyor pas ni nor ÿdzin sbyañ ||
byas te phyi nas dkyil ÿkhor bri ||(2)
byañ chub sms dpañ khyim dañ ni ||
dkyil ÿkhor dam pa rab tu bzesñ ||(3)
yañ na ÿbrïñ po ÿid kyis te ||
yañ na ÿbras pa sog pas so ||(4)
the boñ gsum ni lhag par bya ||
rig ma bzañ mo rnam par gzug ||(5)
de ltar bcu drug lon pa ÿid ||
de srid phyag rgya bsten par bya ||(6)
thabs kyi gdoñ yañ de bzin no ||

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sevāyā tatra yad bhūtaṃ sīṣyavaktre nipātayet || (7)
kāritaṃ ca tatraiva samarasam sīṣyagocarāṃ ||
svasaṃvedyād bhaved jñānām svaparavitti varjitaṃ || (8)
khasamaṃ virajaṃ sūnyāṃ bhāvabhāvātmakaṃ paraṃ ||
prajñopāyavatimisrāṃ rāgāragavimisritaṃ || (9)
sa eva prānināṃ prāṇāḥ sa eva paramākṣaraḥ ||
sarvavyāpī sa evāsau sarvadhevyavasthitāḥ || (10)
sa evāsau mahāprāṇaḥ sa evāsau jaganmayaḥ ||
bhāvabhāvau tadudbhūtāu anyāni yāni tāni ca || (11)
sarvaṃ² vijñānarūpaṃ ca puruṣaḥ purāṇa īśvaro ||
ātmā jīvaṃ ca sattvaṃ ca kālaḥ pudgala eva ca ||
sarvabhāvasvabhāvo 'sau mā[276]yārūpī ca samsthitaḥ || (12)
prathamānandamāttraṇa tu paramānandām dvisamkhyataḥ ||
tṛtiyaṃ viramākhyam ca caturthaṃ sahaṃāṃ śṛṛtaṃ || (13)
evāṃ śrutvā tu vai sarve Vajraraṅghādāyo buddhāḥ ||
paramāvismayāpamānvā mūrchitaḥ patitāvānau || (14)
prathamānandām jagadrūpaṃ paramānandām jagat tathā ||
viramānandām jagac caiva na vidyate sahaṃāṃ triṣu || (15)

iti /

bhagavān āha Hevajraḥ sarvabuddhaika-śvīrghaḥ /
saṃśayāpanayaṃ divyaṃ Vajraraṅghāsya bodhaye⁵ || (16)
na rāgo na virāgaś ca madhyamaṃ⁶ nopalabhyate ||
trayānāṃ varjanād eva sahaṃj bodhī⁸ ucyate || (17)
athavā sarvātmakaḥ saivāthavā sarvān vivarjitaḥ ||
[28a] viramādaṅgau na lakṣyata ānandatrayavarjitaḥ || (18)
prathamaṃ meghavad bhāti Siddhe tu māyāvad bhavet ||
sahasā svapnavad bhāti svāpijāgradabhedavat || (19)
abhedalakṣaṇāsiddhaṃ mudrāyogī tu sidhyate ||
ity āha maṇḍalaṃ sāstā catuṣkoṇaṃ samuṣṭaṃ || (20)
caturdvāraṃ mahādīptaṃ hārārdhārābhūṣitam ||
śrācitrācāmarair yuktaṃ aṣṭastambhopasobhitam || (21)
vajrasūtrair saṃyuktam nānaṣpupopasobhitam ||
dhūpaṃ dipaṃ tathā gandham aṣṭakalasaḍibhir yutaṃ || (22)
te ca⁹ sapallavaṅgrāḥ syur¹₀ vastrācchāditakandharāḥ ||
bsten pa de las gaṅ byuṅ ba ||
ro mñam slob maḥi spyod yul ſnid ||
raṅ rig ye śes ſnid du ḡyur ||
mkhaṅ mñam rdul bral ston pa ſnid ||

thabs daṅ šes rab ṣin tu ḡdres ||
de ſnid srog chags rnams kyi srog ||
(de ſnid ḡgro baḥi bdag ſnid de || (11))
de ſnid thams cad khyab pa po ||
dños daṅ dños med de las byuṅ ||

rnam par šes pa kun gyi tshul ||
bdag daṅ gso ba sems can daṅ ||
dños po kun gyi raṅ bžin ḡdi ||

daṅ po dgaḥ ba tsam ſnid de ||
gsum pa las ni dgaḥ bral bdad ||
de bžin gšegs pa rnams daṅ ni ||
rdo rje sņiṅ po la sogḥ kun ||
mchog tu Ṽo mtshar gyur nas ni ||
daṅ po dgaḥ ba ḡgro baḥi gzung ||
dgaḥ bral dgaḥ bahaṅ ḡgro ba ſnid ||
beom ldan bkaḥ stsal kyeḥi rdo rje ||
rdo rje sņiṅ pos rtogs byaḥi phyir ||
ḥdod chags med cin chags bral med ||
gsum po spaṅs pa ſnid kyi phyir ||

yaṅ na de ſnid thams cad bdag ||
de yaṅ dgaḥ bral daṅ por mtshon ||
daṅ po sprin daṅ ḡdra ba yin ||
gniṅ log sad pa Ṽi byed par ||
ṅal daṅ log paḥi khyad par las ||
dños grub mtshan ſnid mi phyed paḥi ||
ston pas dkyil ḡkhor ḡdi skad gsuṅs ||
sgo bži gzi brjīd chen po ste ||
phren ba sna tshogs rña yab ldam ||
rdo rje srad bu mñam par ldam ||
bdug pa mar me de bžin dri ||
de yaṅ yal ga la sogḥ ldam ||
slob maḥi khar ni btuṅ bar bya || (7)
de ſnid la yaṅ bya bar [3226] bya ||
raṅ ḡzan yaṅ dag rig pa spaṅs || (8)
dños daṅ dños med bdag ſnid mchog ||
chags daṅ chags bral rnams par ḡdres || (9)
de ſnid yi ge dam pa ſnid ||

thams cad lus la rnams par gnas || (10)
gzan daṅ gaṅ rnams de rnams daṅ || (11)

skyes bu sṅon rabs daṅ phyug daṅ ||
dus daṅ gaṅ zag ſnid daṅ ni ||
sgyu maḥi gzung kyi yaṅ dag gnas || (12)
gņis paḥi graṅs las mchog dgaḥ ſnid ||
bzì pa lhan cīg skyes par brjod || (13)
mkhās pas de skad ſnes thos nas ||
brḥgyal ſiṅ sa la dgyel bar ḡgyur || (14)
de bžin mchog dgaḥ ḡgro ba ſnid ||
gsum la lhan cīg skyes pa med || (15)
saṅs rgyas kun gyi sku gcīg pa ||
[323a] theṣom legs par sēl bani || (16)
dbu mar dṁigs par mi ḡgyur ro ||
lhan cīg skyes pa byaṅ chub brjod || (17)

yaṅ na kun gyis rnams par spaṅs ||
dgaḥ bagsum po rnams par spaṅs || (18)
grub pa sgyu ma Ṽta bur ḡgyur ||

rṭag tu Ṽrmi lam ḡdra bar ḡgyur || (19)
phyag rgya rnal ḡbyor pa yis ḡgrub ||

gru bźi yaṅ dag ḡbar ba ſnid || (20)
do Ṽel do Ṽel phyed pa Ṽgyan ||
ka ba brṛgyad kyis ſe bar Ṽgyan || (21)
me tog sna tshogs ſe bar Ṽgyan ||
bum pa brṛgyad la sogḥ pa Ṽgyan || (22)
mgrin pa gos kyis ḡdab pa daṅ ||
pañcaratnapariṣṭiptaṁ dadyād vijayaṁ pūrvataḥ || (23)
navena suniyuktena supramāṇena cārupāḥ ||
sūtreṇa sūtryayet prajñāḥ sveṣṭā[28b]devatārūpataḥ || (24)
cakrāsasya japel lakṣaṁ māṇḍaleyasya cāyutaṃ ||
pūrvoktenaiva mantreṇa sodhayed dharaṇīṁ budhaḥ || (25)
baliṁ ca dāpayat tatra prāg A-kāraḍimantarataḥ ||
rakṣaṁ caiva yathādiṣṭām yathā dhyāne tathātra ca || (26)
prakāśītas tu ye sekā vidhivad dadyāt svamāṇḍale ||
pūjā cābhyaarcanā caiva yathākhyātā tathātra ca || (27)
śuddhaṁ dvipuṭaṁ ālikhya[2] cakram Gauryādīnāṁ tathā ||
pūrveṇa likhet kartṝkāṁ daksine paścime tathā || (28)
uttare[3] cāgniṅko ca naṁṛtye vāyave tathā ||
Vajrasatvārkoṭātopaḥ kṛṭāliṅgaḥ ca pādayoh ||
praviṇen maṇḍalā[29a]cāryo dvibhujahevaḥrajyogataḥ || (30)
śnātaḥ śuciḥ sugandhāṅgo citrābharaṇabhūṣitaḥ ||
Huṁ-Huṁ-kāraṅkṛtātopo Hī-Hī-kārabhayānakaḥ || (31)
pāscat tattvaṁ samākhyātaṁ viśuddhaṁ jñānarūpiṇaṁ ||
saṁsārvavyavadānenāṃ nāsti bheda manāg api || (32)
paramaratau na ca bhāva[7] na bhāvaka ||
a ca vigrha na ca grāhya na grāhaka ||
māṃsa na śoṇita viṣṭa na mūtraṁ ||
na charda[8] na moha na saucapavitram || (33)
rāga na dveṣa na moha na īrṣyā ||
na ca paśunya na ca māna na ṛṣyaṁ ||
bhāva na bhāvaka mitra na śatru ||
nistaraṅga saḥājākhyavicītraṁ || (34)
ity āha Vajragarbha-khyāḥ [he bhagavan] kasmād
bhūtātma[29b]karaṁ bhavet ||
dehaṁ svabhāvataḥ śuddhaṁ ādāv evāsvabhāvakaṁ || (35)
tatṝāḥ bhagavān Vajrī ḍākinīṁ sukhamādāḥ ||
nistaraṅgaḥ svarūpātmā sarve dehe vyavasthītaḥ || (36)
Vajragarbha āha / he bhagavan kasmān mahābhaṭṭikṣaṇdhaḥ /
bhagavān āha / (37)
bolakakkolayogena kundurum kurute vrati[9] ||
sparśat kāṭhinyadharmeṇa prthivi tatra jāyate || (38)
bodhicittradṛavākārād abhātosa caiva saṁbhavaḥ ||

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 -kathitaṁ 6 A adha īrddha;
B adha corddhvo; C adhorddhē ca tathā khalu 7 A,K bhāva; B, C bhāvyā 8 A
na ca ghṛṇa mōna śauca-; B na capu na laṅga-; C na ca ghṛṇa mōha-; amended reading
based on T. 9 A, B, and T omit this half-line.
rin chen lña ni yoṅs su gzug ||
raṅ ḫdod lha yi gzugs kyis ni ||
śin tu tshaṅ mar mdzes pa yi ||
ḥkhor [323b] loḥi bdag poḥi zlas pa

ḥbum ||
goṅ du gsuṅs paḥi sṅags ḳid kyis ||
goṅ gi ā sogs sṅags kyis ni ||
ji ltar bsam gtan de bžin ḫdīr ||
gaṅ žig dbaṅ ni rab phye ba ||
mchod daṅ gosl ba gḍab pa ḳid ||
ḥphar ma gṅis bzaṅ rnam bris nas ||
śar du gri gug rnam par bri ||
byaṅ daṅ me yi mtshams daṅ ni ||
dbaṅ ldan du ni ci gsuṅs pa ||
rdo rje sems dpahi sṅems byas nas ||
phyag gṅis kye ḫi rdo rje sbyor ||

khrus daṅ gtsaṅ spra dri žim lus ||
hūṃ hūṃ sṅems pa byas nas ni ||
phyi nas de ḳid yaṅ dag bṣad ||
ḥkhor ba daṅ ni mya ḷan ḷdas ||
mchog dgar sgom pa med ciṅ sgom pa po ḷaṅ med ||
lus kyaṅ med ciṅ gzuṅ ba med daṅ ḷdzin paḥaṅ med ||
śa daṅ khrag kyaṅ med ciṅ [324a] gṣaṅ daṅ gci bāhaṅ med ||
skyug bro rmoṅs med gtsaṅ spra mchod phyir thogs med daṅ ||
chags med sdaṅ ba med daṅ rmoṅs med phrag dog med ||
ser sna med daṅ na ṛgyal med ciṅ mṭhoṅ bya med ||
sgom daṅ sgom pa po med bśes daṅ dgra med ciṅ ||
rlom sems med paḥi lhan ciṅ skies ba sna tshogs ḳid ||

rdo rje sṅiṅ pos ḷdi skad gosl ||
lus kyi raṅ bžin dag pa ni ||
de nas bcom ldan rdo rje can ||
rlom sems med paḥi raṅ bžin bḍag ||

rṇam par ṛgyal ba sār du sbyin || (23)
sar pa legs par bkał ba daṅ ||
srād bus sēs rab can gys gḍab || (24)
dkyil ḷkhor can gye de bžin ḷhrī ||

mḥas pas nor ḷdzin rnam par sbyaṅ || (25)
de la gtor ma rnam par sbyin ||
ṣruṅ ba ji ltar gsuṅs pa ḳid || (26)
raṅ gi dkyil ḷkhor cho gas sbyin ||
ji ltar bṣad pa de bžin ḷdīr || (27)
myur du dkar mo la sogs bri ||

lho daṅ nub tuḥaṅ de bžin no || (28)
bden bral rluṅ duḥaṅ de bžin no ||
de ltā de ltar ḷog daṅ steṅ || (29)
ṛkaṅ pa g’yas pa brkyaṅ byas te ||
slob dpon dkyil ḷkhor ḷjug pa ḳid || (30)

sna tshogs ṛgyan gys rnam par brgyan ||
hi hi rnam par ḷjig byed dag || (31)
rnam dag ye sēs gzugs can daṅ ||

khyad pa cuṅ zad yod ma yin || (32)

mchog dgar sgom pa med ciṅ sgom pa po ḷaṅ med ||

lues kyaṅ med ciṅ gzuṅ ba med daṅ ḷdzin paḥaṅ med ||
śa daṅ khrag kyaṅ med ciṅ [324a] gṣaṅ daṅ gci bāhaṅ med ||
skyug bro rmoṅs med gtsaṅ spra mchod phyir thogs med daṅ || (33)
chags med sdaṅ ba med daṅ rmoṅs med phrag dog med ||
ser sna med daṅ na ṛgyal med ciṅ mṭhoṅ bya med ||
sgom daṅ sgom pa po med bśes daṅ dgra med ciṅ ||
rlom sems med paḥi lhan ciṅ skies ba sna tshogs ḳid || (34)

rdo rje sṅiṅ pos ḷdi skad gosl ||
lus kyi raṅ bžin dag pa ni ||
de nas bcom ldan rdo rje can ||
rlom sems med paḥi raṅ bžin bḍag ||
gzd nas raṅ bžin med pa yi ||
ci slad ḷbyuṅ baḥi bḍag ḳid lags || (35)

mkhaṅ ḷgro bde ba sbyin pas gsuṅs||
thams cad lus la rnam par gnas || (36)

kye bcom ldan ḷdas ciṅ slad du ḷbyuṅ ba chen po las gyur paḥi phuṅ po
lags / bcom ldan ḷdas kyis bkaḥ stsal pa / (37)

bo la kakko la sbyor bas ||
reg pa sra baḥi chos kyis ni ||
byaṅ sems khu baḥi rnam pa las ||
sa ni de las skye bar ḷgyur || (38)
chu yi khams ni ḷbyuṅ bar ḷgyur ||

39
I.

I. HEVAJRA-TANTRA

gharṣanād jāyate tejo gamanād vāyuḥ prakīrtitaḥ || (39)
saukhyam ākāṣadhātuṣ ca pañcabhīṣi pariveṣṭitaḥ ||
tasmāt saukhyam na tattvākhyam mahābhūtam yataḥ sukhaṃ || (40)
sahajātyāṃ yad utpannaḥ sahajam tat prakīrtitaṃ ||
svabhāvam [30a] sahajam proktam sarvākāraīkasamवाम || (41)
kṛpopāyo bhaved yogī mudrā hetuviyogataḥ ||
sūnyatākaruṇābhināṃ bodhicittam iti smṛtaṃ || (42)

na mantrajāpo na tapo na homo
na manḍāleyaṃ na ca maṇḍalān ca ||
sa mantrajāpaḥ sa tapaḥ sa homas
tan maṇḍāleyaṃ tan maṇḍalān ca ||
samāsataś cittasamājarūpī || (43)

abhiṣekapāṭalo daśamaḥ ||

PART I. CHAPTER XI

samākrūrā lalāṭi ca pātanā kathitā sadā ||
vaṣyā vāmaśritā drṣṭiḥ puttalī dvau ca vāmataḥ || (1)
ākṛṣṭīr daksīṇe bhāge puttalī dvau (hi) cordhvataḥ6 ||
madhyamā stambhanādṛṣṭīr dvau ca nāsājaḍantare || (2)
pātanā recakenaiva kumbhakena vaśikaret2 ||
pū[30b]rakenaiva tv ākṛṣṭiḥ prāṣāntakena stambhanā || (3)
pātanā snigdhaḥvaṃcosṣeṣu vaṣyā pусpaprakīrtitā ||
ākṛṣṭīr vajraṃvaṃcosṣe stamḥbana saquare trṇe || (4)
ṣaṃmāsābhyaśayogenā svabhāyati nātra samśayāḥ ||
bhrāntiḥ atra na kartavyā · ācintyā (hi) buddharuddhayāḥ3 || (5)
sādhayaḥvā taḥārdṛṣṭīṃ sattvāni tārayed budhaḥ ||
māraṇaṃ5 nātra kāryaṃ svaṃ samayabhedaḥ praraḥ bhavet || (6)
sarvākārayaṃ tu kartavyaṃ hitvā sattvasya vaśiṣṭhān ||
sattvāpākāraṃatānreṇa mudrāsvadhīr na labhyate || (7)
samayaṃ bhakṣayet tatra pradipyaṃtāṃ samāhitaḥ6 ||
naḍim gāḍim tathā ṣāḍimantaṃ vaśiṣṭvam ca vā || (8)
paṇcāṃṭaṃ tathā bhakṣyam Hevajre siddhihetunā ||
[31a] saptāvartaṃ tato lakṣet Hevajroktaiṣ7 tu lakṣaṇaḥ || (9)
saptāvarte bhavet siddhiḥ viramāṇandadāṣākā ||

1 A puttalī dvau ca urddhve niyojayet; B dvo codhidhve niyojayet; C puttalī dvau
dverdhvataḥ 2 A -kuret 3 All MSS. buddharuddhayāḥ 4 A inserts vā; B satvān avatāra-
5 A -nai; C -nair 6 B, T omit this half-line; A hevajre
siddhihetunā; C pradipāyaṃ samāhitaḥ 7 A hevajrākṣais
bskyod pa las ni drod skye ste || ĥgro bas rluṅ du rab tu grags || (39)
bde ba nam mkhāṅ ņiṅ kyi khams || lña po rnam kyi yoṅs su bkor ||
 gaṅ phyir ḃhyuṅ ba che bde ba || de phyir bde ba de ņiṅ min || (40)
 lhun cig skyes pas gaṅ skyes pa || lhun dag skyes par de brjod bya ||
 raṅ bzin lhun dag skyes ņes brjod || rnam pa thams [324b] cad sdom pa
gcig || (41)

phyag ṛgya ṛgyu daṅ bral ba las || yo gi sniṅ rje thabs su ḥgyur ||
stoṅ ņiṅ sniṅ rje dbyer med pa || byaṅ chub sams ņes rab tu brjod ||(42)
snags kyi bzlas med dkaḥ thub med daṅ sbyin sreg med ||
dkyil ḥkhor can yaṅ med ciṅ dkyil ḥkhor yaṅ ni med ||
de ni snags bzlas de dkaḥ thub daṅ de sbyin sreg ||
de ni dkyil ḥkhor can daṅ de ni dkyil ḥkhor ņiṅ ||
mdor bs dus nas ni sams ni ḥdus paḥi gzugs can no || (43)
dbaṅ gi leḥu ņes bya ba ste bcu paḥo ||

PART I. CHAPTER XI

mñaṅ pa ma ruṅs dpral ba can || rtag tu ltuṅ bar byed par brjod ||
dbaṅ gi lta staṅs g’yon na gnas || g’yon pa nas ni gzugs brñaṅ gniś || (1)
g’yas paḥi cha la dgug pa ņiṅ || steṅ nas kyaṅ ni gzugs brñaṅ gniś ||
dbu ma reṅs paḥi lta staṅs ņiṅ || sna yi rtse moḥi dbus su gniś || (2)
ḥbyuṅ ba ņiṅ kyiṅ ltuṅ bar byed || rṇub pa yis ni dбаṅ du byed ||
dgaṅ ba yis ni dgug pa ņiṅ || źi ba yis ni reṅs par byed || (3)
rlom paḥi ŋiṅ la ltuṅ byed ņiṅ || dbaṅ ni me tog rab tu grags ||
rdo rjeḥi ŋiṅ la dgug pa ņiṅ || g’yono bcas rtswa la reṅs byed ņiṅ || (4)
sla drug goms paḥi sbyor ba yis || ḥgrub ḥgyur ḥdi la the tsom med ||
ḥdi la ḥkhrul bar mi bya ste || saṅs ṛgyas rdzu ḥphrul bsam mi
khyab || (5)

mthaḥ yi ṣva daṅ daṅ poḥi ṣva || mkhas pas sams [325a] can gzug par
bsad par ḥdi la bya ma yin || bya ba ma yin thams cad bya ||
sems can slu ba spaṅs nas ni || bya ma yin thams cad bya ||
sems can gnod pa tsam gyaṅs ni || phyag ṛgyaḥi dṅos grub rṇed mi

de la dam tshig bzaḥ bya ba || ḥgyur || (7)
na daṅ ga ha daṅ po daṅ || mthaḥ yi ṣva daṅ daṅ poḥi ṣva || (8)
 kye yi rdo rjeḥi dṅos grub phyir || bdud rtsi lña yaṅ de bzin bzaḥ ||
 kye ḥi rdo rje gsuṅs mtshan ņiṅ || skye ba bdun paḥaṅ de nas mtshon ||

dgaḥ bral dgaḥ ba la smod pa || lan bdun pas ni ḥgrub par ḥgyur ||
susvarā ni cākṣuṣmaṇaḥ caiva gandhakāyaṁ mahāvapuḥ || (10)
saptacchāyā bhavet tasya dṛṣṭvā yogī tu lakṣayet ||
tasya prāśītamātreṇa khecaratvam bhavet kṣaṇat || (11)

atha Kurukullāyāḥ sādhanam vakṣye yena sarvasattvāni vaśanāṃ ānīti /

saṃkṣiptaṁ pūrvam udiśtaṁ vistareṇa kalpadvādaśaḥ || (12)

hṛṣī-kārasambhavaś devī raktavarṇā caturbhujā ||
iṣukārmukahastā ca · utpalāṅkuṣadharanā || (13)

asyā bhāvanāmātreṇa trāilokyam vaśam ānayet ||
lakṣenaikena rājānah2 prajāloko 'yutena ca || (14)

paśuyakṣādayāḥ koṭyā saṁtala[31b]kṣena cāsurāḥ ||
lakṣadvayena devāś ca3 šatenaikena mantriṇāḥ || (15)

Śrīhevaṭradākāni jālasamvara-Vajragarbhaḥ thisambodhi-nāma
prathamaḥ kalparājā samāptah ||

PART II. CHAPTER I

atha Vajragarbha āha /

desayantu yathānyāyaṃ pratiṣṭhālakṣaṇam śubham ||
bhagavān vajrasārātmā sarvabuddhaikasamgrahah || (1)

bhagavān āha /

homaḥ kṛtvā yathāproktam vartayitvā tva maṇḍalaṁ ||

pradoṣe saṃskaret pratīmaṁ kṛtvādhivāsanādikam || (2)
gaganasthaṃ sarvabuddhān pratīmahṛdi4 veṣayet ||
sveṣṭadevataśaṃyogī5 pratyakṣamantrapāragaḥ || (3)

OM vajrapuṣpe āḥ HŪṃ SVĀHĀ /
OM vajradhūpe āḥ HŪṃ SVĀHĀ /
OM vajradipe [32a] āḥ HŪṃ SVĀHĀ /
OM vajragandhe āḥ HŪṃ SVĀHĀ /
OM vajranaivedye āḥ HŪṃ SVĀHĀ / (4)

nāna-HŪṃ-kārannispannān puspādyāṃs tu praḍhaukayet ||

arghapādyādiḳaṃ prāgayat pūrvantraśvidhikramaḥ || (5)

śāntike vartulam kuṇḍalam caturvasvaṃ tu pausṭike ||
trikoṇam māraṇe proktam sesān atraiva sādhayet || (6)
ekahastārdḥahaṇaṃ vā 'dhordhve tu śāntikam bhavet ||
dviḥastam ekahaṭān ca · adhordhve pausṭikaṃ matam || (7)

viṃśatyaṅgulam ardham ca7 · adhordhve8 māraṇaḥ bhavet ||

1 A samvaraṇ caṃṣumānaṃ; B sukhaṇa caṃṣumānaṃ; C saṃvaraṇ caṃṣumānaṃ
2 All MSS. rājānaṃ
tā, C devāṁ; B devāṁ ca
tā, B hṛdaye praveṣ-
4 A, B hṛdaye praveṣ-
5 A samāyoṣi; B samo yοgi
tā, A pūrvvamanaṃ-
tā, All MSS. vā
tā, A inserts ca
skad snan mig dan ldan pa dan || dri lus gzi brjid chen po dan || (10)
de yi grib ma bdun du hgyur || mthoṅ nas rnal Ḥbyor pa yis mtshon ||
de ni zos pa tsam gyis ni || skad cig la ni mkhaḥ spyod hgyur || (11)

ku ru kulleḥi ṣgrub thabs bṣad par bya ste ||
goṅ du bṛtag pa bcu gnis par || rgyas par gsuṅs pa mdo ru bsdu ||(12)
hṛṅ las byuṅ bahi lha mo ni || kha dog dmar žiṅ phyag bži ma ||
mdaṅ daṅ gzu yi lag pa ma || utpa la daṅ lcags kyu ḍzin || (13)
ḥdi ni bsgoms pa tsam gyis ni || Ḫjig rten gsum po dбаṅ du byed ||
ḥbum phrag cig gis rgyal po rnam || Ḫrhi yis Ḫjig rten phal pa ṅid || (14)
bye bas phyugs daṅ gnod sbyin sogs || Ḫbum phrag dūn [325b] gyis lha ma yin ||
ḥbum phrag gnis kyis lha rnam ṅid || bṛγya phrag gcig gis sṅags pa ṅid || (15)

kyehi rdo rje mkhaḥ Ḫgro ma dra bahi sdom pa las rdo rje sṅiṅ po mṅon par byaṅ chub pa žes bya ba bṛtag pahi rgyal po rdzogs so ||

PART II. CHAPTER I

rdo rje sṅiṅ pos gsol pa ||
bcom ldan rdo rje sṅiṅ po bdag || saṅs rgyas thams cad gcig bsdu pa ||
rab gnas mtshan ṅid bzaṅ po ṅid || rim pa ji bžin bṣad du gsol || (1)
bcom ldan ḍdas kyis bkhaḥ stsal pa ||
㎝i gsuṅs sbyin sreg byas nas ni || dkyil Ḫkhor dam pa bžeṅs pa daṅ ||
sṅa bar sku gzugs sbyaṅ ba daṅ || sta gon la sogs byas nas ni || (2)
nam mkhar bṣugs pahi saṅs rgyas kun ||
sku gzugs sṅiṅ khar rab tu gzug ||
rāṅ Ḫdod lha mṅam rnal Ḫbyor pa || rab mthoṅ sṅags kyi pha rol son || (3)

om badzra pūpe 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 daṅ || me tog la sogs dbul ba ṅid ||
goṅ maḥi Ḫgyud kyi chog rim pas || mchod yon žabs bsil goṅ ma bžin || (5)
ži bahi thab khuṅ žlum po ṅid || rgyas pa ṅid kyi gru bži pa ||
bsad pa la ni gru gsum brjod || Ḫḍi ṅid la ni lhag ma ṣgrub || (6)
khru gaṅ daṅ ni khru phyed ṅid || ži bahi steṅ daṅ Ḫog tu [326a] yin ||
khr do daṅ ni khru gaṅ ṅid || rgyas pahi steṅ daṅ Ḫog tu brjod || (7)
sor mo ṅi şuḥam de yi phyed || bsad pahi steṅ daṅ Ḫog tu yaṅ ||
II. HEVAJRA-TANTRA

II. i  

ṣukravarṇaṁ bhavṛc chāntau pītaṁ tu pauṣṭike tathā || (8)  
māraṇe kṛṣṇavarṇaṁ ca vaśye1 raktäm prakīrtitaṁ ||  
yathā vaśye tathākrṣṭau dvēśādau [32b] yathā māraṇe || (9)  
tilāṁ śāntau dāḍhi puṣṭau māraṇe kaṇṭhakaṁ tathā ||  
dvēśādau kaṇṭhakaṁ2 proktam vaśya3 ākṛṣṭau cot'pałam || (10)  
ōm aṅgaye mahātejaṁ3 sarvakāmaprasādhaka6 ||  
kārṇyaṅkṛtatasvatārthā7 · asmīn sannīhito bhava ||  
agnyāvāhanamantrāḥ / (11)  

tvāṁ devī8 sākṣībhūtāṁ9 hevajrakrodhapūjīte10 ||  
nānāratnadhari11 dhātry12 amuko 'ham maṇḍalaṁ likhe13 || (12)  
svārthaṁ caiva parārthaṁ ca sādhitum gaccha havyabhuk ||  
āgamiṣyasi14 yathākāle sarvasiddhim kuruṣva me ||  
agnisantoṣanamantrāḥ / (13)  

OM JĀḤ HŪṂ VAT HĀḤ KHAḤ RAM / arghamantrāḥ /  
OM NĪ RĪ HŪṂ KHAḤ / pāḍyanamantrāḥ /  
OM DHVĀṂ DHVĀṂ DHVĀṂ / naivedyanamantrāḥ / (14)  
homanirṇaya-pratiṣṭhāpatalaḥ [33a] prathamaḥ ||

PART II. CHAPTER ii

Vajragarba āha /

gaganavatsarvadharmesu sāgare tumbikā yathā ||  
sattvāḥ katham prasidhyanti15 svesṭadavatārūpataḥ || (1)

bhagavān āha /

nairātmyāyogayuktāṁ 'thāvā herukayogataḥ ||  
kaṇṭaṁ apy anyacittāṁ san na tiṣṭhet siddhiṅkāṅṣakaḥ || (2)  
prathamaḥbhīyāsakālasya sthānaṁ vai kalpitaṁ subhāṁ ||  
yatrasṭhāṁ siddhyate mantrī ekacittāṁ samāhitaṁ || (3)  
svagrheṣu niśāḳāle siddho 'ham iti cetasa ||  
bhāvayed yoginīm prājño 'thāvā śrīherukākṛtīṁ || (4)  
āṅghrim prakṣālayan16 bhūnjan ācama17 pūgaṁ bhāṣayan18 ||  
candanair hastam mandaryan kaupinais chādyan kaṭīṁ || (5)  
niśsaram bhāṣayan [33b] bhāṣaṁ gacchan tiṣṭhan ruṣan hasan ||

1 A, B vaśyaṁ  2 A kaṇṭhakaṁ  3 All MSS. vaśyākṛṣṭau  4 A,  
C ca ut-  5 C tejāḥ  6 All MSS. -kaḥ  7 C -ārthaṁ  8 All  
MSS. devi  9 All MSS. sākṣi-; A -bhuto 'si  10 A -taḥ; B, C -te  11 A,  
C -ṛi; B -ṛi  12 All MSS. -tri  13 A likhet; B likhimi  14 B āgamiṣyāmi  
15 A, B sidhyanti; C prasidhyati  16 All MSS. prakṣālayed  17 A, C ācamaṇa;  
B ācamanāṁ  18 A, C bhāṣayet; B bhāṣayan
KYEHI RDO RJE RGYUD

PART II. CHAPTER ii

rdo rje sāṇiṇī pos gsol pa /
nam mkha'ah lta buḥi chos kun la ||
raṅ ḥdod lha yi gzugs las ni ||
rgya mtshor ba ji lta bar ||
sems [326b] can ji ltar ḥgrub par ḥgyur || (1)

bcom ldan ḥdas kyis bkaḥ stsal pa /
bdag med rnal ḥbyor ldan paḥam ||
gzān paḥi sems kyis skad cig kyaṅ ||
daṅ po goms par byed dus kyi ||
gcig tu mīnam gzāg ḥgrub ḥgyur
dbahì ||
raṅ gi khyim du mtshan dus su ||
rgya mtshor ma gsgom šes rab can ||
rkaṅ pa ḥkhruṇ daṅ za ba daṅ ||
tsan daṅ gyis ni lag ńed daṅ ||
hgyur daṅ smra daṅ ḥgro ba daṅ ||

PART II. CHAPTER ii

ma ma rin chen sna tshogs ḥdzin ||
Iha mo khyod ni dpaṅ du ḥgyur ||
kyeḥi rdo rje khros mchod paḥi ||
che ge bdag ni dkyil ḥkhor ḥdri || (12)

svārthaṅ tsai ba parārthaṅ tsa sādhitam gatstsha habya bhuk ||
ā ga mi ṣya si ya thā kā le sarba siddhi ku ru ṣya me ||
me dgah baḥi sṅags so || (13)

om dzaḥ hūṁ bāṁ hoḥ kham ṛam / mchod yon gyi sṅags so ||
om ni ri ti hūṁ kham / žabs bsil gyi sṅags so ||
om dhvaṃ dhvaṃ / lha bṣos kyi sṅags so || (14)

kyeḥi rdo rje mkhaḥ ḥgro ma dra baḥi sdom pa las bṛtag pa gūṅs rab gnas
kyi leḥu ste daṅ poḥo ||

om agna ye ma hā te dza sarba kā ma pra sā dha kaḥ /
ku ru ni kṛ ta sa tvārtha asmin sannihito bha ba
me dgug paḥo || (11)

45
bhagavatim sevayte prajño yoginim bhāvayed vratī || (6)
kṣanam apy anyarūpena · avidyāduṣṭacetasā ||
na sthātavyam buddhair yatnāt siddhyartham siddhi-
kānkṣibhiḥ || (7)

Vajragarbha mayākhyātām dhīyānaṁ kilbiṣanāsanām ||
siddhyartham kautukenāpi pakṣam ekaṁ parikṣethah⁵ || (8)
sarvacintām parityayija devatātmirctetasā ||
dinam ekaṁ avicchinnaṁ bhāvayitvā parikṣethah³ || (9)
nānyopāyo 'sti saṃsāre svaparārthaprasiddhayē ||
sakṛd abhyāsitā vidyā sadyaḥ pratyaṅkārīṇī || (10)
bhayonmādais tathā duḥkhaiḥ 'sokādāyupadravaiḥ ||
rāgadveśamahāmohaiḥ sādhako naiva klīyate || (11)
e[34a]vaṁ vimṛṣyamāṇā vai hitāhitaphalodayam ||
kathāṁ te kṣanam apy ekaṁ yogināṁ santi raurave || (12)
pāncānantaryakārīṇāḥ⁴ prāṇivadharaṭās ca ye ||
api tu ye jannahīna ye mūrkhāḥ krūrakaṁināḥ || (13)
kurūpā vikalagṛtās ca siddhyante te 'pi cintayā ||
daśakuṣalaḥbhāyāṣi ca gurubhakto jītendriyaḥ || (14)
mānakrodhavinirmuktaḥ · sa tāvat siddhyate dhruvam ||
sätatyābhīyāsatyagene siddhilabdhaḥ⁵ samāhitāḥ || (15)
māsām ekaṁ cared guptam yāvat mudrā na labhyate ||
ādesāṁ labhate mantrī yoginībhir ādiyate || (16)
grhitvā amukṁ mudrāṁ sattvārtham kuru vajrāḥkh ||
tāṁ ca prāpya viśālākṣīṁ rūpa[34b]yauvananāṇḍitām || (17)
sihlakarpūrasyaṁyuktām bodhicittena saṁskaret ||
daśakuṣalād ārābhya tasyāṁ dharmāṁ prakāśayet || (18)
devārūpapacītāṁ ca samayaṁ caikacittatāṁ ||
māsām eken bhavyā śa bhaven naivātra saṁśayaḥ || (19)
varalabdhaḥ yato nāṁ sarvasaṁkalpavarjitaḥ ||
athāvā cātmanāṁ śākyāṁ krṣṭvā mudrāṁ prakalpayet || (20)
devaśuramanuṣyebhyo yakṣebhyāḥ kinnarād api ||
tāṁ ca grhyo carec caryāṁ ātmano dhairyapratyayāt || (21)
n ca caryā bhogataḥ proktā yā khyātā bhimārupiṇi ||
svacittaprātyaveksāya sthiram kim vācalam manaḥ || (22)
[satataṁ devatāmūtyāṁ sthātavyam yoginā yataḥ]⁶

Vajragarbha āha ||

Nairā[35a]tmyāyogayuktena mudrārtham viśiṣyate kathāṁ⁷ ||

¹ A sevaya ² A -kṣaṭha ; B -kṣaṇi ; C -kṣāṇām ³ A, C kṣatha ; B -kṣaṣva ⁴ A, C -kārī ca ; B kārām ca ⁵ C siddhiṁ labdhvā ⁶ This half śloka appears in C and the RAS MS. See II. iii. 44. ⁷ A kathāṁ viśiṣyate
bcom ldan ḡdas ma bsten pa daṅ||
ral ḡbyor ma ni rnam par sgom ||
ḥḍug paḥi sems ni ma rigs pas ||
mkhas pas ḡbad pas mi gnas so ||(7)
bsam gtan ŋon moṅs ḡjigs byed pa ||
brtse bas dṅos grub don du yaṅ ||
bsam pa thams cad yoṅs sphaṅs nas ||
ṅi ma [327a] gcig tu ma chad par ||
raṅ ḡzan don ni rab sgrub phyir ||
rig ma lhan cig goms byas pas ||
ḥjigs myo de bžin sdug bṣnaṅ daṅ ||
ḥḍod chags ze sdaṅ gti mug che ||
phān daṅ gnod paḥi ḡbras ḡbyun bar ||
ji Ṽtar de ni skad cig kyaṅ ||
mtshams med lṅa ni byed pa daṅ ||
gzan yaṅ skye ba dman gaṅ daṅ ||
gzugs ġan yan lag ma tshaṅ bas ||
dge ba bcu la goms pa daṅ ||
ṅa rgyal kḥro las rnam par grol ||
ṛtag tu goms paḥi rnal ḡbyor gyis ||
zla ba gcig tu ḡsaṅ la Ṽpyad ||
gnaṅ ba Ṽṛṇed ḡgyur Ṽḥangs pa la ||
phyag rgya che ge mo khyer la ||
ṛṇed pa de yaṅ mig yaṅ ma ||

śeś rab brtul ḡugs can Ṽṇid kyis ||(6)
gzan gyi tshul gyis skad cig kyaṅ ||
dṅos grub ḡḥod pas dṅos grub ḡphyir ||
rdō rje sṽiṅ po Ṽa yoṅs bṣad ||
zła ba phyed du yoṅs su Ṽṛtags ||(8)
lha yi gzugs su sems pa yoṅs ||
sgom pas yoṅs su brtags par Ṽgyis ||(9)
ḥkhor ba thabs gzan yod ma yoṅ ||
ḥḥphral du mṅon du byed pa Ṽṇid ||(10)
mya Ṽan gduṅ ba ḡḥṭshe ba daṅ ||
sgrubs pa po ni ŋon mi moṅs ||(11)
de Ṽtar Ṽṇes par śeṃs nas ni ||

ral ḡbyor pa rnam sṇ ŋu ḡbod gnas ||(12)
srog chags gsd la dgaṅ ba daṅ ||
rmoṅs daṅ ma ruṅs la Ṽyed daṅ ||(13)
bsams pas de rnam sḥgrub par Ṽḥgyur ||
bla ma la Ṽus Ṽdbaṅ po Ṽul ||(14)
des ni re Ṽiṅ śeṃ Ṽḥgrub Ṽḥgyur ||
ṁṇam par Ṽzag pas dṅos grub Ṽthob ||(15)
ji sṛṅḍ phyag rgya ma Ṽṛṇed Ṽar ||
ral ḡbyor ma yoṅs bṣtan par bya ||(16)
sems can don kyis Ṽdo rje Ṽḥḍzin ||
gzugs daṅ laṅ tshos rnam par Ṽgyan ||(17)
byaṅ chub sems kyis rnam par sbyaṅ ||
de la chos ni rab tu Ṽbye ||(18)
dam tshig sems daṅ gcig pa Ṽṇid ||
ḥḥgyur ba Ṽḥdi la the tṣom med ||(19)
ṛtōg pa thams cad yaṅ dag Ṽpaṅs ||
lha daṅ lha Ṽin mi rnam daṅ ||(20)
phyag rgya bkug la Ṽab tu bṛtags ||
bdag gi dal ba mṅon duḥi ḡphyir ||(21)
spyoḍ pa loṅs spyoḍ phyir ma gṣuṅs ||
raṅ gi sems ni so sor bṛtags ||(22)

phyag rgya Ṽṇid ces ji Ṽtar brjod ||
II. ii

HEVAJRA-TANTRA

mudrayā mudrayā dhvāḥbhyaṃ mudrāsiddhiḥ katham bhavet \(\text{(23)}\)

bhagavān āha \| strīrūpaṃ vīhāryayad rūpaṃ kuryād bhagavataḥ \| stanaṃ hitvā bhaved bolam kakkolamadhyasamsthitaṃ \(\text{(24)}\)

tīraddvayaṃ bhavet ghanṭhā kiñjalkam bolakam bhavat || seṣaṃ rūpaṃ mahātmanoⅠ Herukasya mahārataḥ \(\text{(25)}\)

Herukayogasya punṣaḥ punstvam ayāty atatnataḥ || mudrāsiddhir bhaved yasmādⅡ vyaktaśaktasya yoginaḥ \(\text{(26)}\)

utpattripralayābhyaṃ ca prajñopāyo na bādhyaṃ || upāyaḥ sāmbhavo yasmāl layaṃ prajñā bhavāntaki \(\text{(27)}\)

tena pralayan nāśyātiⅢ · utpādo naiva tatvataḥ || pralayāntīyate kaścīl [35b] layābhāvān na ca kṣayaḥ \(\text{(28)}\)

utpatti kramayogena prapaṇī ca bhavayed vratī || prapaṇicāṃ svapnavat kṛtvā prapaṇicar niḥprapaṇicayet \(\text{(29)}\)

yathā māyā yathāⅣ svapnaḥ yathā syād antarābhavāṃ || tathaiva maṇḍalaṃ bhāti sāttatābhāvyāsayogataḥ \(\text{(30)}\)

mahāmudrābhīṣekṣu yathājñātaṃⅤ mahat sukham || tasyaiva tatprabhāvaḥ syān maṇḍalaṃ nānyasaṃbhavaḥ \(\text{(31)}\)

sukham kṛṣṇaṃ sukham pītaṃ sukham raktam sukham sitam || sukham sāyam sukham nilam sukham kṛtsnam carācaram \(\text{(32)}\)

sukham prajñā sukhopāyaḥ sukham kundurajamⅥ tatha || sukham bhāvaḥ sukhābhaṭvo Vajrasattvau sukhasmṛtaḥ \(\text{(33)}\)

Vajragarbaḥ āha || utpannakramayogo 'yaṃ [sat]Ⅶ sukham maḥāsu [36a] kham mataṃ || utpannaⅧ bhāvanāhīnoⅨ utpattyā kim prayojanaṃ \(\text{(34)}\)

bhagavān āha / aho

śraddhāvegena naṣṭo 'yaṃ maḥābodhisatva iti ||

dehābhava kutaḥ saukhyam saukhyam vaktum na sakyate ||

vyāpyavyāpakarūpeṇa sukhena vyāpitam jagat \(\text{(35)}\)

yathā puṣpāśritam gandham puṣpābhāvaṃ na gamyate ||

tathā rūpādyabhāvena saukhyam naivopalabhyate \(\text{(36)}\)

bhāvo 'ham naiva bhāvo 'ham buddho 'ham vastubodhanāt ||

mām na jānanti ye mugdhāḥ kauśīdypahatās ca ye \(\text{(37)}\)

vihare 'ham sukhaḥvaṭyaṃ sadvajrayaśto bhage ||

E-kārākṛṭirūpe tu buddharatnakarandake \(\text{(38)}\)

vyākhyātāham aham dharmāḥ śrotāham suganār yutaḥ ||

Ⅰ A, C mahātmano Ⅱ C tasmāt Ⅲ C prajñopāyaṃ Ⅳ A nātasyāsti; C

na tasyāsti Ⅴ C tathā Ⅵ A attasāṃbhavāṃ; C astathābhavāṃ Ⅶ B

-jñānam Ⅷ A karpūrajām Ⅸ T de-yi bde-ba = tatsuṃ kham; all MSS.

satsukham Ⅹ A, C utpanna; B utpanno Ⅺ C-hinā Ⅻ C puspe
phyag rgya phyag rgya gnis dag gis

bcom ldan ḡdas kyis bkaḥ stsal pa/
bud med gzugs ni sphaṅs nas ni
nu ma sphaṅs pa bo las ḡgyur
ḥgram gnis dril bu niṅ du ḡgyur
lhag ma bdag niṅ chen po niṅ
he ru ka sbyor skyes bu niṅ
gsal [328a] bar nus paḥi rnal ḡbyor pas

ḥchags daṅ ḡjig pa dag gis kyaṅ
ɡaṅ phyir thabs ni ḡbyuṅ ba niṅ
des na ḡbjig yod ma yin
la la ḡjig pas ḡjig par ḡgyur
bskyed paḥi rim paḥi rnal ḡbyor

spros pa rmi lam ḡtar byas nas
ji ḡtar sgyu ma rmi lam daṅ
rtag tu goms paḥi sbyor ba las
phyag rgya chen por dбаṅ bskur bar
ḥdi ni de yi byin rlbs yin

bbe ba gnag ciṅ bde ba ser
bbe ba ḡjaṅ khu bde ba sño
bbe ba sēs ḡrabs bde ba thabs
bbe ba dņos po dņos med bde
rdo rje sṅiṅ pos gsol pa/
rdzogs paḥi rim paḥi rnal ḡbyor ḡdi
rdzogs pa sgom pa med pa ste

bcom ldan ḡdas kyis bkaḥ stsal pa/
e maḥo byaṅ chub sems dpaḥ che
lus kyi dņos med gaṅ las bde
khyab daṅ khyab byed tshul gyis ni
ji ḡtar me tog la gnas dri
de bźin gzugs sogs dņos med pas

dņos ni dņos po med pa ḡa
gaṅ ḡig le los bsnun pa daṅ
rdo rje btsun moḥi bha ga ni
saṅs rgyas rin chen za ma tog
ḥchad pa po ḡa chos kyaṅ ḡa

dņos ni dņos po rtogs phyir sams
bde ba smra bar ma nus so
bde ba sgs ba khyab pa niṅ
me tog dņos med ḡes ma ḡgyur
bde ba niṅ kyaṅ dņos med ḡgyur

dņos po rtogs phyir sams rgyas ḡa
rmoṅs pa gaṅ gis ḡa ma ḡes
e yi rnam paḥi cha byad gzugs
bde ba can du rtag tu bżugs
raṅ gi tshogs ldan ḡaṃ pa ḡa
sādhyaḥḥ 'hāṃ jagataḥ śāstā lo[36b]ko 'hāṃ laukiko 'py aham || (39)
sahajānamandasvabhāvo 'hāṃ paramāntam2 viramādikam ||
tathā ca pratyayaṃ putra • andhakāre pradīpavat || (40)
dvātṛṃśallasatāḥ śāstā • asītīvyājanī3 prabhūḥ ||
yoṣidbhage sukhāvatīṃ śukranāmna vyavasthitāḥ || (41)
vīna tena na saukhyaṃ svāt sukham hitvā bhaven na saḥ ||
sāpeksam4 asamarthatvāḥ devatāyogataḥ sukhām || (42)
tasmād buddho na bhāvaḥ svād abhāva5rūpo 'pi naiva saḥ ||
bhujamukhākārāruṇī cārtūṇī paramasaukhyataḥ || (43)
tasmāt sahajāṃ jagat sarvam sahajāṃ svārūpam ucyate ||
svārūpam eva nirvānam viśuddhāyākāracetasā || (44)
devatāyogarūpaṃ6 tu jātamātre vyavasthitāḥ ||
bhujamukha7varṇa[37a]sthānāt kim tu prākṛtvāsānā || (45)
yenaiva viṣakhaṇḍena mṛiyante sarvajantavyāh ||
tenaiva viṣatattvajño viṣena sphoṭayed8 viṣām || (46)
yathā vātāṅgrītāsya māśabhāṣyam pridhatya ||
vātena hanyate vātam viparītañadhiñālpanāt ||
bhavaḥ9 suddho bhavenaiva vikalpa10pratikalpatāḥ || (47)
karte toyāṃ yathā viṣṭāṃ prati toyaṃ kṛṣyate ||
tathā bhava11vikalpo 'pi ākāraīḥ śodhyate khalu || (48)
yathā pāvakadagdhaś ca svidyante vahninā punāḥ ||
tathā rāgāṅgadagdhaś ca svidyante rāgavahninā || (49)
yena yena hi badhyante jantavo raudrakarmanā ||
sopāyena tu tenaiva mucyante bhavabandhanāt || (50)
rāgena badhyate loko rāgenaiva [37b] vicumyate ||
viparītabhāvanā hy eśā na jñāta buddhatīrthikāh || (51)
kundureṣu bhavet paṅca paṅcābhūtasvārupatāḥ ||
eka eva mahānandaiḥ paṇcataṃ yānti bhedanaiḥ || (52)
bolakakkoḷayogena sparsāt kāthihavageśānā12 ||
kaṭhinasya mohadhardtvān mohō Vairocanō mataḥ || (53)
bodhicittatma dravam yasmād dravam abdhātukam mataṃ ||
apām13 Akṣobhyārupatvād dvēṣo <hy> Akṣobhyānāyakaḥ || (54)
dvavor gharṣanaṃsamayogat tejo <hi>14 jāyate sadā ||
rāgo 'mitavajraḥ svād rāgas tejasi samūhavet || (55)
kakkolakeṣu yac cittatm tat samīrānarūpakaṃ ||
Irṣyā <hy> Amoghasiddhiḥ svād Amogho15 vāyusamabhavaḥ || (56)
sukham rāgam bhaved [38a] raktatma raktir ākāślakṣaṇam ||

1 C sādhyaḥ; B sādhyaḥ aham 2 A paramānandam; B paramānantaṃ; C paramā 3 All MSS. asītīvyājanī; 4 A sālpokṣaṃ 5 C bhāva- 6 B devatārāpyogam; T devatākārārupam 7 A, C-mukhaṃ 8 A phoṭayed; B sṭhoṭayed 9 A, B bhava- 10 C vikalpaṃ 11 A, C bhāva- 12 A kāthiṃyadharmmena; B missing 13 A āpām; B, C āpām 14 C tejasā 15 A amogha; C amoghā
 зр phag rnam pa phul gzugs can nīd ||
 de phyir ḥgro kun lhan cīg skyes ||
 rnam dag rnam pa phul sems kyis ni ||
 lha yī rnam pa phul gzugs kyī ni ||
 skyes pa tsam gyis rnam par gnas ||
dug gi dum bu gān nīd kyis ||
dug gi de nīd śes pa de ||
ji ltar rlun gis zin pa la ||

bzog paḥi sman ni brtags pa yis ||
rnam rtog las ni rnam rtog dag ||
ji ltar rna bar chu ḥugs pa ||
de bzin dnos poḥi rnam rtog kyān ||
ji ltar ḡtshed pa tshig pa yān ||
de bzin ḥdod chags mes tshig pa ||
skye bo mi brzad pa yi las ||
thabs daṅ bcas na de nīd kyis ||
chags pas [329b] ḥjig rten ḥchini
ḥgyur ba ||

bzlog paḥi sgom pa ḥdi nīd ni ||
ḥbyuṅ ba lha yī raṅ bzin las ||
dgaḥ ba chen po gcig nīd las ||
bo la kakko la sbyor bas ||
sra ba gti mug chos kyī phyir ||

gh phyir byaṅ sems gšer ba nīd ||
chu ni mi bskyod gzugs kyī phyir ||
gnīs kyis bskyod paḥi sbyor ba las ||
ḥdod chags dpag med rdo ḍe yīn ||

ka kko lar ni gān ḥiṅ sems ||
phrag dog don yod grub pa yīn ||
bde ba ḥdod chags khrag tu ḥgyur ||

mchog tu de ba gzugs med pa ||(43)
raṅ bzin lhan cīg skyes par brjod ||
raṅ bzin mya ṇan ḥdas pa nīd ||(44)
bzin lag kha dog gnas pa ni ||
ḥon kyān bag chags phal pas so ||(45)
skye bo thams cad ḥchi ḥgyur ||
dug gis dug ni ḥbigs par byed ||(46)
mon sran śneu bzaḥ ba sbyin ||
rlun gis rlun la snun par byed ||
srid pa nīd kyis srid pa dag ||(47)
chu gzan dag gis ḥugs par byed ||
rnam par śes par sbyan ba bya ||(48)
me yīs kyān ni gduṅ ba bya ||
ḥdod chags me yīs gduṅ ba bya ||(49)
gān daṅ gān gis ḥchini ḥgyur ba ||
srid paḥi ḥchini ba las grol ḥgyur ||(50)
ḥdod chags nīd kyis rnam grol
ḥgyur ||

saṅs rgyas mu stegs kyis mi śes ||(51)
kun du ru las lha ḥgyur ||
dbye bas lha ḥro ḥgro bar ḥgyur ||(52)
reg pa sra baḥi bag chags nīd ||
gti mug rnam par snaṅ mdzad
brjod ||(53)
gšer ba chu yī khams su brjod ||
že sdaṅ ḥdren pa mi bskyod pa ||(54)
drod ni ṛtag tu skye bar ḥgyur ||
ḥdod chags drod las ḥbyuṅ bar
ḥgyur ||(55)
de ni rlun gi raṅ bzin can ||
don yod rlun las ḥbyuṅ ba nīd ||(56)
dgaḥ ba nam mkaḥi ṭṃshan nīd de ||
akāśaḥ¹ Piṣunavajrāḥ² piṣunam ākāśasambhavaḥ || (57) 
ekaṃ³ eva mahac cittaṃ pañcarūpeṇa samṣhitam⁴ || 
pañca⁴-kuṇeṣu sambhavās tatrānekasahasraṇaḥ || (58) 
tasmād ekasvabhāvo 'sau mahāsukhaṃ⁶ śaṣvatparam⁷ || 
pañcatāṃ yāti bhedena rāgādipāṇīcetasā || (59) 
daśagaṅgānadiśvālukātulyā 
ekaṇeṣu tathāgathasaṅghāḥ || 
śaṅghakuleṣu <hy> anekakulāni 
teṣu kuleṣu kulāni śatāni || (60) 
tāni ca laṅkasakulāni mahānti 
koṭikulāni bahūni bhavanti ||⁸ 
tatra kuleṣu⁹ cāsaṅkhya kulāni 
paramānandakulodbhavāni || (61)

Hevajre ākṣinijālāsam[38b]vare siddhinīrṇayo nāma dvitiyāḥ paṭalaḥ /

PART II. CHAPTER iii

atha vajrī sarvatantaraniṇāni nāmopayaṃ yoginīnāṃ kathayām āsā || 

saṃvaram cābhīṣeṣaṅaṃ ca saṃdhīyābhāṣaṃ tathaiva ca || 

ānandakṣaṇabhedaṅca tathānyamaṃ¹⁰ bhojanādikāṃ || (1)

tatra saṃvaram āhā ||

saṃvaram sarvabuddhānāṃ evaṃ-kāre pratiṣṭhitam ||
abhiṣekāj¹¹ jñāyate samyag evaṃ-kāraṁ mahat sukham || (2)

atha bhagavantam Vajrasattvam yogināya evaṃ āhuḥ /

evaṃ-kāraṁ kim ucyate¹² ākṣinīnāṃ tu saṃvaram ||
desāyantu yathānīyāyah bh[aga]vān śāṣṭa¹³ jagadguruh || (3)

bhagavān āhā /

E-kārkṛti¹⁴ yad divyām madhye vam-kārabhūṣitaṁ ||
ālayaḥ sarvasaṅkhya[39a]nām buddharatnakaranṭakāmaṃ || (4)
ānandās tatra jāyante kṣaṇabhedena bhuddītaḥ ||
kṣaṇajñānaṁ sukha¹⁵ jñānam evaṃ-kāre pratiṣṭhitam || (5)

vicitraṃ ca vipākaṁ ca vimardo vilakaṇāṁ¹⁶ tathā ||
catuhkṣaṇasamāṇaṁya evaṃ jānanti yogināḥ || (6)

vicitraṃ vividhaṁ khyātām aṅgacuṁbāṇādikāṁ ||

¹ A, B ākāśaṁ ² C -vajraṃ; A inserts syät ³ All MSS. eka eva ⁴ C -lakṣitam ⁵ A, C pañcasu ⁶ A -sukhaḥ; B, C -sukha ⁷ A, B paraṁ śāsvatāḥ; C paramā etat ⁸ A inserts here koṭikuleṣu saṃkhyā bhavanti; C saṃkhyā ⁹ A kuleṣu saṃkhyā-; B -eṣu asaṃ- ¹⁰ A ca anyāna ca; B cānyaḥ ca ¹¹ All MSS. -sekap ¹² C ucyeta ¹³ A cchāstā ¹⁴ All MSS. thus. ¹⁵ All MSS. sukhaṃ ¹⁶ A, C vilakaṇānas
PART II. CHAPTER iii

de nas rdo rje can gyis rnal ḣbyor ma rnam la rgyud thams cad kyi gleṅ gźi žes bya bahi thabs bkaḥ stsal pa /

sdom pa daṅ ni dbaṅ daṅ yaṅ || de bźin dgoṅs paḥi skad niṃ daṅ ||
dgaḥ daṅ skad cig dbye ba daṅ || gźan yaṅ bzaḥ ba la sogs pa || (1)
de la sdom pa bkaḥ stsal pa /
saṅs rgyas kun gyi sdom pa ni || e baṃ rnam paḥi bde chen po ||
e baṃ rnam paḥi bde chen po ||
de la sdom pa bkaḥ stsal pa /

mkhaḥ ḣgro ma yi sdom pa niṃ ||
e yi cha byad bzaṅ po gaṅ ||
[330b] bde ba thams cad kyi ni gnas ||
sdom pa daṅ ni dbaṅ daṅ yaṅ || de bźin dgoṅs paḥi skad niṃ daṅ ||
sna tshogs daṅ ni rnam smin daṅ ||
sna tshogs daṅ ni rnam smin daṅ ||
sna tshogs daṅ ni rnam smin daṅ ||
sna tshogs daṅ ni rnam smin daṅ ||
dbus su baṃ gyis rnam par rgyan ||

53
vipākaṁ tadviparyāsaṁ sukhaṁ añanasto bhuñjaṁ  || (7)
vimardam ālocanaṁ proktaṁ sukhaṁ bhuktaṁ1 mayeti ca ||
vilaksanam tribhyo 'nyatra2 rāgāragavivarjitaṁ || (8)
vicitre prathamānandāḥ paramānando vipākaṁ ||
viramānado vimerde ca sahaṁanando vilaksan as || (9)
ācārya guhyaḥ prajñā ca caturthāṁ caturmānato sahajanando
ācārya cilvāto tv ācārya śikṣāne guhyakas tathā ||
ā[39b]nandāḥ3 kramaśo jīneyāś catuḥsecanaṁ saṁkhyayā || (10)
hasitasuddhāṁ tv ācārya śikṣāne guhyakas tathā ||
prajñā5 (hi) pānīvāptau6 ca tat punar dvandanvatantrakte || (11)
sekaṁ caturvīḍhaṁ khyātaṁ sattvanāṁ siddhihetate ||
sicyate snāpyate 'neneti sekas tenābhidhihyate || (12)
pāṇibhyāṁ tu samālīgyaṁ prajñāṁ vai śoḍasābdikāṁ ||
ghanṭhāvajrasamaye gāḍā cāryaśacanaṁ mataṁ || (13)
cāruvaktra vīṣālākṣi rūpyauvanamananditā ||
yeṣṭhānāmikābhyaṁ ca śisyavaktre nīpātayet || (14)
kāritavany tu tatraiva samarasaṁ śisyagocaraṁ ||
prajñāṁ pūjayec chāstā arcayitvā samarpayet || (15)
śaśā tṛtyāḥ mahāsattva gṛhna mu[40a]dram sukhāvahāṁ ||
jñātvā śisyāṁ mahadbhūtam nirīrśyaṁ krodhāvarjitaṁ || (16)
śaśā tam ajñāpayatī kunduraṁ kuru vajradhirḥ ||
śisyakṛtyāṁ prakārasyāṁ abhiṣekam anunāyayed7 || (17)
mudrāyuktāṁ gurum dṛṣṭvā stutipūjaṁ kare8 yathā ||
he bhagavan mahāśānta vajraśyogaikatapara || (18)
mudrāprasādhaḥkābhṛdyavajrasyogasamudbhava10 ||
yathā yūyaṁ mahātmano11 mamāpi kuru tad vibho || (19)
samsāraṁpaṁkasamghaṁe magno 'haṁ trāhy aśaṛaṇaṁ ||
miṣṭānnapānakhādyaṁ ca madanaṁ balāṁ mahattāroṁ || (20)
dhūpan naivedyamālyāṁ ca ghanṭhādevajavilepāṇih ||
ābhīḥ pūjādibhiḥ12 śisyāḥ pūjayed vajrāhārīṇaṁ || (21)
paramānande tu samprāpte nānātavā[40b]jiṁe kṣaṇe ||
śaśā tṛtyāḥ mahāsattva dhāraṇīyaṁ mahat sukhāṁ || (22)
yāvad ā bodhiparyanta kroḍhāvarjitaṁ  ||
advayaṁ dvayāpaṁ ca bhāvābhāvātmaṁ prabhum || (23)
ādramaṁ dvayāpaṁ ca bhāvābhāvātmaṁ prabhum || (24)
sthiracalāṁ vápyaṁ samitiṣṭḥ metāyṛi pa bhāti ca ||

A bhunja  B 'nyad; B neta  All MSS. ānandādyāḥ  C
sevana-  A praṇo  B -āvāpo; B pānēvāptau  A adds yathā; B
passage missing  A añandādyāḥ  All MSS. kārayed. This line and the next four occur in the
sarva-  B bhavam  A mahāyano; B, C mahāṭhāno  12 A ābhīḥ
pūjābhiḥ; B pūjānaḥ  A dikṣā; B dikṣe; C, K dikṣyā; T mthoṅ suggesting
vīkṣya  K kriyācayaiḥ

54
KYEHI RDO RJE RGYUD

I. ii

rnam pa smin pa de las bzlog ||
bdag gi bde ba zos pa yi ||
mtshan ŋid bral ba gsum las gzan ||

sna tshogs dañ poñi dgañ ba ŋid ||
rnam ŋed dgañ ba dgañ bral ŋid ||

slob dpon gañ ba ñes rab dañ ||
dbañ ni bži yi grañs kyis ni ||
dgod pa dag pa slob dpon ŋid ||
lag bcañs las ni ñes rab ŋid ||
semcan rnamskyi dnos grub phyir ||
gtor dañ blugs pa ñes bya ñdis ||
ñes rab beu drug lon pa la ||

rdo rje dril bu mñam sbyor bas ||
šin tu bžin bzañ mig yañs ma ||
mthe boñ srin lag dag gis ni ||
de ŋid du ni mñam pañi ro ||
ston pas ñes rab rab tu mchod ||
ston pas smras pa sens dpañ che ||
phrag dog khro ba rnam spañs pañi ||
ston pas de la gnañ ba sbyin ||
ji ltar dbañ bskur gsol btab pañi ||
bla ma phyag rgya ldan mthoñ nas ||
bcom ldan zi ba chen po kye ||
mi phyed phyag rgya sgrub pa po ||
ji ltar khyod ni bdag ŋid che ||

ŋkhor ba ḡdam gyi tshogs dag tu ||
žim pañi bzañ ba btuñ ba dañ ||
bdug pa lha bšos phreñ ba dañ ||
ḥdi rnam mchod pa rnam kyis ni ||
[331b] mchog tu dgañ ba yañ dag
thob ||
ston pas smras pa sens dpañ che ||
ji srid byañ chub bar du ni ||
slob ma sñiñ rje can mthoñ nas ||
ḥdi ni ye ñes chen po ŋid ||
gñis dañ gñis su med pañi tshul ||

bde bahi ye ñes za ba ŋid || (7)
gros ni rnam par ŋed par brjod ||
chags dañ chags bral rnam par
spañs || (8)
rnam smin la ni mchog dgañ ŋid ||
mtshan bral lhan cig skyes dgañ
ŋid || (9)

bži ba de yañ de bžin no ||
dgañ ba la sogs rím ñes byas || (10)
lta ba gañ ba de bžin no ||
gñis gñis ḡkhyud la de yañ ŋid || (11)
dbañ ni rnam pa bži ru bšad ||
des na dbañ ñes brjod par bya || (12)
lag pa dag gis yañ dag [331a]
ṅkhyud ||
slob dpon dbañ 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 ||
rged par byas nas gtad par bya || (15)
phyag rgya bde ba ldan pa khyer ||
slob mañi bya bya bšad par bya || (16)
kun du ru gyis rdo rje ḡdzin ||
slob mañi bya bya bšad par bya || (17)
hstod dañ mchod pa ji bžin bya ||
rdo rje rnal ḡbyor gcig bžed pa || (18)
rdo rje rnal ḡbyor las byuñ ba ||
mñah bdag bdag laññi 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 ḡdzin pa mchod || (21)
sna tshogs spañs pañi skad cig la ||

bde ba chen po rnam par zuñi || (22)
sems can don gyis rdo rje ḡdzin ||
rdo rje can gyis ḡdi skad smras || (23)
thams cad yul la rnam par gnas ||
dños dañ dños med bdag ŋid
gtso || (24)
sgyu mañi gzugs can ŋid du ḡdod ||
II. iii HEVAJRA-TANTRA

maṇḍalacakraḍyupāyena sātatyam yati niścayam ॥ (25)
atha sarvayoginīnāṃ bhaginīnāṃ mṛṣītvā Vajragarbo bhagavantaṃ evaṃ āha ॥

maṇḍalacakraṃ kim ucyeta sarvabuddhātmakaṃ puraṃ ॥
deśayantu yathānyāyaṃ bhagavanto bhrāntir me ’bḥūt ॥ (26)

bhagavān āha ॥

maṇḍalam sāram ity uktaṃ bodhi[41a]cittam mahaṃ sukham ॥
ādānaṃ tat karotīti maṇḍalam malanan1 mataṃ ॥ (27)
cakram nivaham khadhātvākhyaṃ viṣayādināṃ viśoduhaṇaṃ ॥
bolakakkolayogena tasya saukhyaṃ pratīyate ॥ (28)

Vajragarbha āha ॥

kena samayena sthātavyaṃ kena saṃvareṇeti ॥

bhagavān āha ॥

prāṇinaḥ ca tvayā ghātyā vaktavyaṃ ca mṛṣāvacalḥ ॥
adattaṇ ca tvayā grāhyam sevanaṃ parayoṣitaḥ ॥ (29)
ekacittam prāṇivadham [prokta]2 prāṇa cittaṃ yato mataṃ ॥
lokān uttārayiśāmyāṃ mṛṣāvādaṇaḥ ca sādītaṃ ॥
yoṣicchrukram adattaṇ ca paradārāḥ svābhāsundari ॥ (30)

atha sarvayoginyo bhagavantaṃ evaṃ āhuḥ ॥

ke punas te viṣayāḥ [41b] kāṇindriyāni kim āyatanaṃ kathame skandhāḥ ॥
ke punas te dhātavāḥ ॥ eṣāṃ kiṃ svabhāvaṃ ॥ (31)

bhagavān āha ॥ śaḍ viṣayāḥ /

ruṣpa śabadāṃ tathā gandho rasa sparśas tathaiva ca ॥
dharmadhātusvabhāvaś ca śaḍ ete viṣayā matāḥ ॥ (32)

indriyāni ca śaṭ ॥

cakṣuḥ śrotroṣaṃ ca ghrāṇaḥ ca jihvā kāyo manas tathā ॥
mohavajārādhibhir yuktāḥ śaḍ etānindriyāni ca ॥ (33)
viṣayavaiśāyikābhyāṃ ca dvādaśāyatanam bhavet ॥
pāṃcaskandhāḥ ca rūpādyā viṣṇāṇāntaṭ mahākṛpa ॥ (34)
indriyāṃ viṣayāṃ caiva indriyavijñānam eva ca ॥
dhātavo ’ṣṭādaśākhyātā yoginīnāṃ tu bodhayet ॥ (35)
svabhāvam ādyanutpannam na satyaṃ na mṛṣā tathā ॥
udakacandropamam sarvaṃ yogi[42a]nyo jānatecchayā ॥ (36)

tad yathā kāṇḍaṇi ca mathaniyam ca puruṣahastavyāyāmaḥ ca pratītyākas-mād agnir upajāyate ॥ asāv agnir na kāṇḍe tiṣṭhati ॥ na mathaniye na puruṣahastavyāyāme ॥ sarvākārataḥ parigaveśyāmānaḥ ॥ ekasminn api

1 All MSS. milanam; T ḍuṣ-pa = milanam; see transl. note
2 Absent from T
3 A viṣayaviṣayilaka-; B -viṣayillikā-
4 A sampākārānta


\[
\begin{align*}
dkyi\text{h}khor\lo h\thab\text{s}k\text{yis} & \text{n}\text{i} \quad \text{rtag tu nes par hgro bar hgyur} \quad (25) \\
de\text{nas rdo} rje s\text{ni}n\text{pos rnal hbyor ma rnam}\text{s la bzod par gsol nas / bcom ldn h\text{has}\la hdi skad ces gsol to} / \\
dkyi\text{h}khor\lo ci z\text{es brjod} \quad \text{sa}\text{n}\text{s rgyas kun bdag gro n khyer la} \quad (26) \\
bcom ldn bdag ni \text{hkhru}l\text{gyur pas} \quad \text{rim pa ji ltar bsad du gsol} \quad (26) \\
bcom ldn h\text{has kys bka\text{h} stsal pa} / \\
dkyil ni s\text{ni}n\text{por z\text{es brjod de} / bda\text{n po m\text{t}har byed z\text{es bya ba} / bya\text{n chub sems ni bde chen po / hdus pa dkyil h\text{kh}or \text{n}id du brjod \quad (27)}
\end{align*}
\]

\[
\begin{align*}
h\text{khor lo z\text{es} bya nam mkha\text{hi} \quad yul la sogs pa rnam pa sbya\text{n} \quad (28) \\
khams \quad \text{de yi bde ba s\text{es par hgyur} / bcom ldn h\text{has k}\text{yis bka\text{h} stsal pa} / yul la sogs pa rnam pa sbya\text{n} / (28)
\end{align*}
\]

\[
\begin{align*}
bo la kakko la sbyor bas \quad \text{dam tshig gau gis gnas par bgyi / rdo rje s\text{ni}n pos gsol pa / sdom pa z\text{es bya gau [332a] gis da\text{n} / bcom ldn h\text{has kys bka\text{h} stsal pa} /}
\end{align*}
\]

\[
\begin{align*}
h\text{hyod kys srog chags b\text{sad pa da\text{n}} \quad \text{brdzun g\text{yi tshig k\text{ya}n smra ba da\text{n} / khyod k\text{ys ma byin par ya\text{n} lo\text{n} / pha rol bud med bsten par byis / (29) sems gcig srog chags gspd pa \text{n}id / ga\text{n phiy}r srog ni sems su brjod / hjig\text{rten bsgral ba z\text{es bya ba} / g\text{zan g}yi\text{ bud med ra}n mt\text{shu}n\text{s / mdzes / (30) btsun m\text{ohi khu ba ma byin par / brdzun g\text{yi tshig tu rab tu bsgrags} /}}}
\end{align*}
\]

\[
\begin{align*}
de\text{nas rnal hbyor thams cad k\text{yis / bcom ldn h\text{has la hdi skad ces gsol to} / yul de rnam}\text{s kya}\text{n ci lags / dba}\text{n po ni gau lags / skye mched ni ci lags / phun po rnam}\text{n ni ga\text{n lags / khams rnam}\text{sn de ya}\text{n ci lags / hdi rnam}\text{s kyi ra}n b\text{zin ni ci lags / (31) bcom ldn h\text{has kyis bka\text{h} stsal pa} / yul drug ni /}}
\end{align*}
\]

\[
\begin{align*}
gzugs sgra de b\text{zin dri da}n\text{n} ni \quad \text{ro da}n de b\text{zin reg bya n}i \text{n}d / \\
chos kyi khams kyi ra\text{n bzin n}id \quad \text{hdi rnam}\text{s yul ni drug tu brjod / (32) dba}\text{n po rnam}\text{n ni drug ste / mig da}n\text{n rna ba sna da}n\text{n} ni \quad \text{ice da}\n\text{n lus da}n\text{n de bzin yid / hdi rnam}\text{s dba}\text{n po drug po ni / yul da}n\text{n yul can dag gis ni / gti mug rdo rje la sogs ldn / (33) yul de rnam}\text{s yul can dag gis ni / mthar ni rnam ses s\text{ni}n rje che / (34) phu\text{n po [332b] ina ni gzugs la sogs / phun}\text{n po da}n\text{n ni yul n}id\text{ da}n / dba}\text{n po da}n\text{n ni yul n}id\text{ da}n / d\text{ba}\text{n po d}\text{ba}n\text{n po drug po ni / yul de rnam}\text{s yul can dag gis ni / skye mched bcu gnis dag tu hgyur /}}
\end{align*}
\]

\[
\begin{align*}
rnal h\text{byor ma rnam}\text{s go bya}\text{hi phyir / ra}n b\text{zin ggod nas ma skyes pa / thams cad chu yi zla ba ltar /}}
\end{align*}
\]

\[
\begin{align*}
h\text{di lta ste / gtsub s}\text{in da}n\text{gtsub stan da}n\text{skyes buhi lag pa}n\text{r tsol ba las glo bur du me skye bar hgyur ro / me hdi ni gtsub s}\text{in la ya}n\text{n ni gnas /}}
\end{align*}
\]
nāsti · sa cāgnir na satyaṁ na mṛṣā || evaṁ sarvadharmān yoginya manasi-kurutaः || (37) atha Nairātmyayoginipramukhāḥ sarvavajraḍākīnyāḥ pañcāṁ-mṛtaṁ grītvā samayadrayaṁ ca bhagavatāṁ Vajrasattvaṁ pūjayaṁ || kunduryogenānurāgayaṁ · pibayaṁ ca vajrāṁṛtarasaṁ || (38) tataḥ paścād bhagavāṁs tuṣṭe sati adhiṣṭhānaṁ darśayaṁ ||

bho bho vajraḍākīnyo

mayā [42b] guptaṁ-kṛtaṁ tattvaṁ sarvairuddhair namakṛtaṁ || vajrapūjā-4-prabhāvena kathayāmi śṛṇuteccchāya || (39)

atha utsāha-pṛptaḥ sarvā devyo3 daksīṇāṁ jānunāṇḍālam prthivyāṁ pratiṣṭhāpya yena bhagavāṁs tenāṅjālaṁ praṇaṁya bhagavato bhāṣitaṁ śṛṇvanti / (40) bhagavān āha

khānaṁ pāṇaṁ yathā-pṛptaṁ gamyāgamyam na varjayet ||

snānaṁ śaucam na kurvīta grāmyadharmam na varjayet || (41)

mantran naiva japed dhīmān dhyānaṁ naivāvalambayet ||

nirdrātyāgam na kurvīta nendriyāṇaṁ nivāraṇaṁ || (42)

bhākṣaṇiyeṁ balaṁ sarvaṁ pañcavrāṇaṁ samācāreṁ ||

ramate sarvayoṣita nirviśāṅkena cetasā || (43)

mitrasneham na kurvīta dviṣte dveṣaṁ tathā na ca ||

na vandayed [43a] imān devān kāṣṭhapāśaṇamāṁmayān ||

satataṁ devatāṁ-ürtyā sthātavyāṁ yogina yataḥ || (44)

dombacaṇḍālacakarmārakahṛḍikāyān tu duḥṣprṣān ||

brahmadvātrivaisyaśūrdrāyān ātmadeham iva sprṣet || (45)

pañcāṁṛtaṁ guḍaṁ madyaṁ viṣaṁ nimbaṁ praśūtaṁ ||

amadhuśaṣaṇāyādi tiktaḷaṇaṅkaṭukas tathā || (46)

pūtisurabhi jālaṁ-4 bodhicittena bhakṣyaṁ ||

nābhaktaṁ vidyate kiṇcīd advakṣaḥnānacetasā || (47)

svayaṁbhuksumuṁ prāpya padmaṁbhāṅge niveṣaṁ ||

śleṣmaṁśeṣhaiṁkānānāṁ tu miśrīkṛtya pibed vratī || (48)

kaupinaṁ viṣavaraṇaṁ ca mṛcchāraṁ bhūṣaṇaṁ tathā ||

puṣpaṁ pṛtālaye prāpya bandhayen mūrddhaṁ varaṁ || (49)

atha Vajra[43b]garbhā āha /

indriyāṁ aviśuddhāṁ śaṭsamkhyaṁ kṛtaṁ vai ||

śuddhiḥ sarvaviṣayasya bhagavatā kathita purā || (50)

1 A, C kuruta; B kurute 2 All MSS. pūjāvajra- devibhyo 4 A, C -srkā; B -srka 5 A simḥānakaṁ; B simḥānakaṁ; C simḥānakaṁ 6 All MSS. samkhya
gtsub stan la yañ ma yin / skyes buñi lag pa dag la yañ ma yin te / rnam pa thams cad du yoñs su btsal na gcig na yañ yod pa ma yin pas me de yañ bden pa yañ ma yin zie brdzun pa yañ ma yin no / de ltarchos thams cad rnal hbyor mas yid la gyis sig / (37) de nas rnal hbyor ma bdag med ma la sogs pa rdo rje mkhah hgro ma thams cad bdud rtsi lna thogs sñin dam tshig gis rdzas thogs pas bcom ldan hdas rdo rje sems dpañ la mchord par byed / kun du ruñi sbyor bas rjes su chags par byed / bdud rtsi lñañi ro yañ hthuñ bar byed do / (38) de nas bcom ldan hdas dgyes nas rañ byin gyis brlabs pa bstan pa /

kye kye rdo rje mkhah hgro ma ||
sañs rgyaskung gyis phyag mdzad pa || de ñid bdag gis sñañ mdzad pa ||

rdo rje mchod pañi byin rlabs kyis || bṣad kyis \[333a\] hḍod pas rab tu ŋon || (39)

lha mo thams cad dgañ bar ṭgyur / rañs par gyur te / dpus mo g’yas pañi lha na sa la btsugs nas / bcom ldan hdas ga la ba der thal mo sbyar ba btud nas / bcom ldan hdas kyi gsun fnan no / (40) bcom ldan hdas kyis bkañ stsal pa /

bzañ btuñ ji ltar rñed pa dañ ||

khrus dañ gtsañ spra mi bya ste ||

blo ldan snags ñid mi bzla ziñ ||

gniñ ni spañ bar mi bya ste ||

ba la thams cad bzañ bar bya ||

dogs pa med pañi sems kyis ni ||

mdzáñ bo sdug par mi bya ziñ ||

rdo šiñ hjim pañi bdag ñid kyi ||

g’yuñ mo gdol pa ko lpaqgs mkhan ||

brañ ze rgyal rigs rjeñu rmañs rnañs ||

bdud rtsi lña dañ bu ram chañ ||

skyur dañ mnar dañ ska la sogrs ||

dri ṭa dri zim mchil rnag dañ ||

gñis med ye śes sems kyis ni ||

rañ byuñ me tog rñed nas ni ||

lud pa dañ ni snabs dag gis ||

smad g’yogs kha dog sna tshogs dañ ||

me tog rab soñ gnas rñed pas ||

de nas rdo rje sñiñ pos gsol pa /

thams cad yul gyi rnam dag pa /

ñes par dbañ po drug gi grañs ||

degro dañ degro min mi sñañ ziñ ||

groñ gi chos ni rab tu spañs || (41)

bsam gtan ñid ni dmigs mi bya ||

dbañ po rnañs ni mi dgag go || (42)

kha dog lña la mnñam par spyad ||

btsun mo thams cad dgañ bar bya ||

(43)

de bźíñ gdug la ze sdañ ñid ||

lha ḥdi rnañs la phyag mi bya || (44)

phyag dar mkhan sogrs reg riñ dañ ||

bdag gi lus ltar reg pa ñid || (45)

dug dañ nim pa bu bcañ skyes ||
kha ba lan tshva tsha ba dañ || (46)
[333b] byañ chub sems kyis rab tu bzañ ||

mi bzañ cuñ zad yod ma yin || (47)

padmañi snod du bźag pa dañ ||

bsres nas brtul žugs can gyis btuñ ||

(48)

ro bsregs thal bas de bźíñ rgyan ||

mgo skyes legs par bciñ bar bya || (49)

bcom ldan hdas kyis lña gsuñs pa ||

rnam par dag par ma mdzad pa || (50)
bhagavān āha /
cakṣuṣo mohavajrā¹ tu śrotrayor dveśavajrīkā ||
ghrāner mātsaryakī khyātā vaktre ca rāgavajrīkā || (51)
sparśe īrṣyāväjra² ca mano Nairātmyayoginī ||
kavacam ebhir mahāsatva indriyāṇāṁ viśuddhaye² || (52)

Vajragarbha uvāca

sandhyābhāṣāṁ kim ucyeta bhagavān bo勃uta niścitam ||
yoginīnāṁ mahāsamayam śrāvakādyair na chidritam || (53)
hasitaṁ cekṣāṇābhyān tu āliṅgāṁ³ dvandakais tathā ||
tantrapāpi caturṇāṁ ca saṃdhīyābhāṣāṁ na sābditam || (54)

bhagavān āha ||

vaksyāmy aham⁴ Va[44a]jragarbha śṛṇu tvam ekacetasā ||
saṃdhīyābhāṣāṁ mahābhāṣāṁ samayāsasamketavistarāṁ || (55)
madanaṁ madyaṁ balaṁ māṁsaṁ malaẏaṁ ākṣamāṁ |
gatiḥ kheṭaḥ sahaḥ śrayo asthyābharaṇāṁ nirāṁsukāṁ || (56)
āgatiḥ preṅkhaṇaṁ⁶ proktam kripitaṁ āmaruṇaṁ mataṁ ||
abhavyam dunduram khyātam bhavyam kāliṅjaram mataṁ || (57)
aprasamsa niḍḍhitaṁ proktam kapālam padmabhājanaṁ⁷ ||
bhakṣam tṛptikaram jīyeyam vyājnanaṁ mālatīndhanam || (58)
gūthām ca tuḥśaṃmāṁ proktam mitraṁ kastrikāṁ smṛtā ||
svayaṁbhu sihlakaṁ jīyeyāṁ śukraṁ karpūrakaṁ mataṁ || (59)
maḥāmāṁśaṁ saḷījaṁ proktam dvīndriyāuyogaṁ kundurum ||
vajṛaṁ bolakaṁ khyātam padma kakkolakaṁ mataṁ || (60)
kulaṁ [44b] paṅcavidhiṁ khyātaṁ varṇabhedaṁ bheditam ||
śaṃdhīyābhāṣataṁ evaṁ syor buddhās <ca>⁹ paṅcakaulikāḥ || (61)
Dombī vajraukti khyāta Naṭī padmakulī tathā ||
Caṇḍāli ratnakuli caiva Dvijā tāṭhāgati matā || (62)
Rajaki karmakuli caiva etā mudrāḥ susiddhida ||
āśāṁ śukraṁ bhaved vajraṁ pūjayitvā pibed vratī || (63)
Vajragarbha mahāsattva tvam mayā kathitaṁ tvai ||
tat sarvaṁ sādaraṁ grāhyaṁ sandhyābhāṣaṁ mahādbhutam || (64)
yo 'bhīṣikto 'tra Hevajre na vadet saṃdhīyābhāṣayā ||
samayavīdrohanam tasya jāyate nātra saṃśayaḥ || (65)
ity upadravacauraiś ca grahaṇaṁvāsādhibhiḥ ||

¹ All MSS. -vajrī
t² A viśuddhaḥ; B viśuddhiyam; C viśuddhaya; T dag byahi
³phyir = viśuddhaye
⁴ A vakṣyām; C vakṣye 'ham; B omits
⁵ All MSS. -mila; T -bdu-ba = milanaṁ
⁶ A, C prekhaṇanaṁ; B prekṣanaṁ; T prekhaṇaṁ
⁷ A -bhānjaranāṁ
t⁸ A -bhāta; B -bhāsa
⁹ All MSS. buddhāḥ

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KYEHI RDO RJE RGYUD

bcom ldan ḥdas kyis bkaḥ stsal pa /
mig la gti mug rdo rje ma ||
sna la ser sna ma žes bṣad ||
lus la phrag dog rdo rje ma ||
dbaṅ po rnam ni dag byaḥi phyir ||

rdo rje sṇiṅ pos gsol pa /
dгоṅs paḥi skad ni ci žes bgyi ||
rnal ḥbyor ma yi dam tṣhig che ||
dgod daṅ lta ba dag gis daṅ ||
rgyud kyaṅ rnam pa bži rnam kyis ||

bcom ldan [334a] ḥdas kyis bkaḥ stsal pa /
dgoṅs pa skad ni skad chen po ||
vido rje sṇiṅ po ņas bṣad kyis ||
ma da na chaṅ ba la sa ||
ḥgro ba khe ṭa ro ni śra ya ||
ḥoṅ ba preṅ kha na ru brjod ||
bskal med dun du ra žes brjod ||
reg min dṇḍi maṃ žes brjod ||
bzāḥ ba ṭr pi ta žes bya ||
bṣāṅ ba tsa tu sa maṃ brjod ||
raṅ byuṅ si hlar ņes par bya ||
śa chen śa le dzāṃ žes brjod ||
rdo rje bo la žes bṣad de ||
tha dog dbye bas phye ba las ||
ḥdi ni gsaṅ baḥi skad yin no ||
g’yuṅ mo rdo rjeṅi rigs su bṣad ||
raṅ ṭḥshed ma ni rin chen rigs ||

bcom ldan ḥdas kyis ņes gsun gsol ||
ña thos la sogs mi ņes pa || (53)
ḥkhyud daṅ de bzin gnis gnis kyis ||
dgoṅs paḥi skad ni ma bsgrags pa || (54)

bcom ldan [334b] ḥdas kyis bkaḥ stsal pa /
dam tṣhig brda ni rgyas pa ru ||
khyod ni rtse gcig sms kyis ņon || (55)
ḥdu ba ma la ya dzāṃ brjod ||
rus paḥi rgyan ni ni raṃ šu || (56)
caṅ teḥu kṛ pi ta ru brjod ||
skal ldan ka liṅḍza raṃ brjod || (57)
thod pa padma bha dza maṃ ||
tshod ma mā la tindha maṃ || (58)
ge ba ka stu ri žes brjod ||
kuḥ ba ka pu ra žes brjod || (59)
dbaṅ po gnis sbyor kun du ruṃ ||
padma kakko la žes zer || (60)
rigs ni rnam pa lña ru brjod ||
phyag rgya lña ni bsduṣ pa ņid || (61)
gar ma de bzin padmaḥi rigs ||
skyes gnis de bzin gṣegs par brjod || (62)
phyag rgya ḥdi rnam dṅos grub sbyin ||

brtul žugs can gyis mchod nas btuṅ || (63)

rdo rje sṇiṅ po sms [334b] dpah che ||

na yis khyod la gaṅ bṣad pa ||
kye rdo rje ḥdir dbaṅ bskur gaṅ ||
de yi dam tṣhig ņams par ni ||
ḥṭshe ba daṅ ni ṭkun ma daṅ ||

gsaṅ baḥi skad ni mtshar che ba ||

del rnam thams cad gus pas zuṅ || (64)

gsaṅ baḥi skad kyi mi smra ba ||
ḥgyur ba ḥdi la the tsom med || (65)
gdon daṅ rims daṅ dug gis kyaṅ ||
II. iii

Hevajra-Tantra

mṛyate 'sau yadi buddho 'pi samdhyābhā[45a]śān na bhāsāyet || (66)
svasamayavidāṁ prāpya yadi na bhāṣed idaṁ vacaḥ ||
tadā kṣobham prakurvanti yoginyaṁ catuḥpithajāh || (67)

Hevajrasarvatatantrandhānasandhyābhāṣo nāma tṛtiyaḥ paṭalāḥ ||

PART II. CHAPTER iv

atha Vajragarbhapramukhāḥ sarvaśākinyāḥ samśayaprāptā daurmanas-prāptā bhagavantam Vajrasattvam evam ēhuḥ / bhagavān samśayam apanayatu / (1)
caryāpaṭale yad ākhyātaṁ gītaṁ nātyaṁ ca siddhidam ||
tatra samṛdeho me vartate kim gītaṁ nātyaṁ ca kim || (2)
devatābhisekato yac ca kathitaṁ dveśādīmudraṇaṁ ||
tatra samṛdeho me vartate kim mudrayaṁ ca kasya mudraṇaṁ || (3)
mantrapāṭale yat [45b] proktāṁ Nairātmyaṁdes ca bijaṁ ||
tatra me bhṛantiḥ samjātaṁ kim bijaṁ kasya bijakaṁ || (4)
kulapāṭale yāḥ khyātaṁ nādiyo dviśoḍāśāmikāḥ ||
viśuddhiṁ tāśāṁ kathayantu bhagavanto bhṛntir me 'bhūt || (5)

bhagavān āha ||

Kollaire2 ṭhīa bolā Mummuṇire kakkolā
ghaṇa kibidā3 ho vājjai karuṇe kiai4 na rolā (6)
tahi5 baru khājjai6 gāde7 maanā pijjai8
hale kālīnjara paṇīai dunduru tahi vajjiai
causama kacchuri9 sihla kappura lāiai
mālāindhana śāliṅja tahi bharu khāiiai (7)
premkhaṇa10 kheta karante sūdhāśuddha na mūnīai
ni[46a]rāṁsua amga caḍābii11 tahiṁ ja sarāba paṇīai
malaye kunduru bāṭai12 diṅḍima13 tahiṁ na vajjiai (8)
nātyaṁ śriherukarūpeṇa amuṣitasmṛtīyogataḥ ||
bhāvanā raktaḥcitraṁvāraṁbhāyāsaṣetaṁ || (9)
vajradharmais tathā buddhair yoginībhīś ca māṭṛbhīḥ ||
ābhhyāṁ gitanātyābhīyaṁ gīyate nṛtyate paṟaṁ || (10)
gaṇaraṅkaṛ tv anenaivātmarakṣaṁ tathaiva ca ||
anenaiva vaśaṁ loke mantraṁpaṁ tv anena tu || (11)
sādaraṁ gīyate yatra sādaraṁ yatra nṛtyate ||

1 So A; B mudraṁ; C mudrām 2 C, T kolla,yare 3 C kibita; T kibita
4 C, T kia 5 T tahiṁ 6 T khajjai 7 G gāde; T gādeṁ 8 T
pijjai 9 A, C kasturi; T kācchuri 10 A, C pekhana; T phemkhaṇe; B
phremkhaṇa 11 A caḍābii 12 A, C bāṭtei 13 A diṅḍima; C diṅḍima

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KYEHI RDO RJE RGYUD

II. iii

gal te saṅs rgyas gsaṅ baḥi skad // mi gsun na yaṅ ḥgroṅs par ḥgyur || (66)
raṅ gi dam tshig rigs rṇed na // gal te tshig ḥdi mi smra ma ||
gnas bzi las skyes rnal ḥbyor ma // de yī tshe na khro bar byed || (67)
kyeḥi rdo rje mkhaḥ ḥgro ma dra baḥi sdom pa las rgyud thams cad kyi

giṅ gzi daṅ gsaṅ baḥi skad ces bya baḥi leḥu ste gsum paḥo ||

PART II. CHAPTER iv

de nas rdo rje sphin po la sogs paḥi rdo rje mkhaḥ ḥgro ma thams cad the
tsom du gyur / yid gniṅ su gyur te bcom ldan ḥdas rdo rje sems dpaḥ ḥdi
skad ces gsol to / bcom ldan ḥdas the tsom gsal du gsol / (1)

spyod paḥi leḥu las gaṅ bṣad pa || glu daṅ gar ni dṇos grub sbyin ||
de la bdag ni the tsom mchis || glu ni ci lags gar kyaṅ ci || (2)
 lhahi leḥu las gaṅ gsunṅs pa || žes sdaṅ la sogs phyag rgya rnam스 ||
de la bdag ni the tsom mchis || gaṅ gi phyag rgya phyag rgya
 mchis || (3)
sṅags btu ba las gaṅ gsunṅs pa || bdag med la sogs sa bon ṇid ||
[335a] de la bdag ni ḥkhrul bar  ḥgyur ||
rigs kyi leḥu las gaṅ bṣad pa || bcu drug gniṅ kyi bdag ṇid rtsa ||
bcom ldan bdag ni ḥkhrul gyur pas || de rnam스 rnam dag bṣad du gsol || (5)
bcom ldan ḥdas kyis bkaḥ stṣol pa /

kolla i re ṭṭhi a bo lā mummus ni ṭe re kakko lā /
gha na ki bi ṭa ho bā dzdza i ka ru ṭē ke a i na ro lā / (6)
ta him ba la khadzdza i ga ḍem ma a ṭā pidzdza i a i /
ha lim ka liṅdzda ra pa ni a i du ddu ra vadzdzi a i /
tsa u sa ma kā tstshu ri sīhla kappu ra lā i a i /
mā la i indha na sā liṅdzda ta him bha ru khā ṭi a i / (7)
phem kha ne khe ṭa karante sūddha sūddha na mu ni a i /
ni ram śu am ga tsā ḍā vī ta him dza sa rā ba pa ni a i /
ma la ya dze kundu ru bā ṭa i diṅḍi ma ta hi na bā dzdzi a i / (8)

dran pa mi ḥphrogs rnal ḥbyor pas || he ru kaḥi gzugs kyis gar ||
chags bral min goms sems kyis ni || ḥdod chags sems kyis sgom pa
ṇid || (9)

rdo rje chos daṅ saṅs rgyas daṅ || rnal ḥbyor ma daṅ ma mo yis ||
glu daṅ gar ni ḥdi dag gis || legs par glu blaṅ gar kyaṅ bya || (10)
ḥdi ṇid kyis ni tshogs sruṅ ziṅ || de bzin bdag kyaṅ sruṅ ba ṇid ||
ḥdis ni sṅags kyis bzlas pa ṇid || (11)
gaṅ du gus pas [335b] glu len daṅ ||
gaṅ du gus bcas gar byed pa ||

63
ganāḍhyakṣaṃ puraskṛtyaṃ tatra ghrāṇan tu lakṣayet || (12)
laśunāṃ prathamām gandhaṃ grdhragandhaṃ tataḥ punah ||
karpūrāṃ [46b] mālayaṃ tadānu gītādhiṣṭhaṇānaṃ lakṣayet¹ || (13)
rutāṃ haṃsasya bhṛṃgasya śrūyate gītaśeṣataḥ ||
gomāyor apī sabaṇa² ca bāhyodyāne tu lakṣayet || (14)
mudraṇāṃ liṅgaṃānkaṃ ca · ankena lakṣate kulaṃ ||
vyāsta³ kulaṃ bhāvanāyogāna na siddhi nāpi sādhakaḥ || (15)
Nairātmyāṃ dveṣamudreṇa Vajrāṃ ca mohamudrayā ||
Gaurīṃ piśunamudreṇa Vārīṃ rāgena mudrayet || (16)
irṣyāmudrayā Daṅkiniṃ ca Pukkasīṃ dveṣamudrataḥ ||
Śavariṃ mohamudreṇa Caṇḍāliṃ piśunamudrayā || (17)
Dombīṃ rāgamudreṇa punar Gaurīṇ ca dveṣataḥ ||
Caurīṃ mohamudreṇa Vetalīṃ piśunamudrayā || (18)
Ghasmarīṃ rāgamudreṇa Bhūcarīṃ [47a] mohamudrataḥ ||
Khecarīṃ rāgamudreṇa mudraṇāṃ jānatechchayā || (19)
aler ādī Nairātmyā Vajrāler dvitiyakaṃ ||
āles tṛtyakaṃ Gauri caturtham Vāriyoginī || (20)
pāñcamāṃ Vajrādkī ca śaṣṭamāṃ Pukkasī matā ||
Śavari saptamāṃ caiva Caṇḍāli aṣṭamāṃ śmrta || (21)
navamāṃ Dombinī caiva punar Gaurī dvipaṅcakaṃ ||
Caurī ekādaśasāṃ khyātaṃ Vetalī dvādaśasamaṃ matam || (22)
Ghasmarī τrayodaśakaṃ caturdaśakaṃ Bhūcarī ||
pāñcadaśamaṃ Khecarī yoginīnāṃ svabījakam || (23)
kulapaṭale yā nāḍyaḥ kathitā dvīśoḍaśaṭmikāḥ ||
nāḍidvayadvayaikeka yoginīya kramaśo matāḥ || (24)
[47b] lalanā rasanā avadhūti Nairātmyayoginī matāḥ ||
sarvaśeṣaṃ tyajed yatnāt soḍaśī na kalaḥ yataḥ || (25)
kasmād dhetoḥ || arthakriyā⁴karaṇatvāt ||
bodhicittam bhavec candraṃ pāñcadaśakalāṭmakam ||
Āli-rūpaṃ mahāsaukhyam yoginyas tasyāṃśakāḥ || (26)

Vajragarbha āha ||
karpūraṃ kin na vai tyājaṃ sarvayoginīsambhavam ||

All MSS. so; T places this half-line two lines lower down. ² All MSS. sabaṇa
A vyaka-; C vyakta- ⁴ A, C -kriyā akaraṇa-
tshogs kyi bdag pos sngar byas nas ||
sgog pañi dri ni dañ po ŋid ||
ga pur ma la ya dzañ ŋid ||
glu yin mthañ nas mñam par bya ||
phyi rol tshal du mtshan bya ba ||
phyag rgya rtags dañ mtshan ma
ste ||
rigs ḍchol sgom pañi sbyor ba las ||

de la dri ni mtshan par bya || (12)
de nas yañ ni bya rgod dri ||
ñañ pa dañ ni buñ bañi sgra || (13)
ba lañ tshe yis sgra yañ ni ||
glu yin byin rlabs mtshan ŋid do || (14)
ḥdis ni rigs ni mtshan par bya ||

dños grub med cñi sgrub pahan
med || (15)
gti mug phyag rgyas rdo rje ma ||
chags pas chu ma phyag rgya
gdab || (16)

že sdañ phyag rgyas bdag med ma ||
ser snañi phyag rgyas dkar mo ŋid ||

ser snañi phyag rgyas gdol pa
mo || (17)

phrag dog phyag rgyas mkhañ ḍgro
ma ||

hält mug phyag rgyas ri khrod ma ||

hält mug phyag rgyas chom rkun ma ||
ḥdod chags phyag rgyas ghasma ri ||
ḥdod chags phyag rgyas mkhañ
spyod ma ||

ählen pa ḍo bdpag med ma ||
ählen pa ḍo bsam pa dkar mo ŋid ||

ählen pa ḍo bsam pa rdo rje
mkhañ ḍgro ma ||
bdun pa ŋid [336a] ni ri khrod ma ||
dgu pa yañ ni g’yuñ mo ŋid ||
bcu gcig chom rkun ma žes bșad ||
bcu gsum pa ni ghasma ri ||
bcu lña pa ni mkhañ spyod ma ||
rigs kyi leuñ las rtṣa nnams gañ ||
rtṣa ni gñis gñis rnal ḍbyor ma ||
brkyañ ma ro ma kun ḍdar ma ||
gañ phyir bcu drug cha med pas ||
ciñi slad du že na / don gyi bya ba ni phyed phyir ||

bcu lñañi cha yи bdag ŋid kyi ||
bde ba chen po a liñi gzugs ||
rdo rje sñiñ pos gosl pa /
rnal ḍbyor ma kun las byuñ ba ||
zla ba byañ chub sens su ḍgyur ||
rnal ḍbyor ma nnams de yи cha || (26)

ibbean ḍskyes dgañi rañ bżiñ ŋid ||

1 nnam pa gsum du is the reading of both the Narthang and Peking Kanjurs; it must be an early scribal error for rim pa bżiñ du.

B 8309.3
65
sahajanandasvabhāvan cāvyayām pīvaram khagaṁ || (27)
bhagavān āha || evam etad yathā vadasi ||
Vajragarbha āha || kenopāyentpādanīyaṁ bodhicittam || (28)
bhagavān āha ||

maṇḍalacakrādyūpayena svādhīṣṭhānakramena ca ||
bodhicittam utpā[48a]dayed vaiśṛtisāṁvṛtirūpaṁ || (29)
saṁvṛtvaṁ kundasaṁkāśaṁ vivṛtvaṁ sukharūpiṇaṁ ||
strīkakkolasukhāvatyāṁ evaṁ-kārasvarūpake || (30)
sukhasya rakṣaṇād eva sukhāvatīti śabditaṁ ||
buddhānāṁ bodhisattvānāṁ ādhāram vajradhārīnāṁ || (31)
evam eva tu saṁsāraṁ nirvāṇam evam eva tu ||
saṁsāraṁ rūpaśabdādyāḥ2 saṁsāraṁ vedanādayāḥ ||
saṁsāraṁ indriyāṇy eva saṁsāraṁ dveśakādayāḥ || (33)
amī dharmās tu nirvāṇaṁ mohat saṁsārarūpiṇāḥ ||
amūḍhaḥ saṁsaraṇa3 sūddhyā saṁsāro nirvṛtayate || (34)
nirvṛti bodhicittam tu vivṛti[48b]sāṁvṛtirūpakaṁ4 ||
cāruvakṛṭāṁ viśālakṣaṁ rūpayauvanamaṇḍitaṁ || (35)
śyāmāṁ dhīrāṁ kulīnāṁ tu sihlakarpūrasambhavām ||
svābhīṣiktāṁ tu Hevajre sukeśāṁ sādhakaśrayaṁ || (36)
madenaṁ pāyayet tasyāṁ5 svayaṁ caiva pibet tataḥ ||
pascād anurāgayan mudrāṁ svaparaṁprasiddhayate || (37)
kakkole bolakam kṣiptvā kunduruṁ kurute vrati6 ||
tasmin yoge samudbhūtaṁ karpūraṁ na tyajed budhāḥ || (38)
nakaṛṇa tato grhyet suktikayā na saṅkhakaiḥ ||
amṛtaṁ jihvāya grāhyam edhanāya balasya vai || (39)
karpūram eva Nairāṭmyā saṅkhaṁ Nairāṭmyarūpiṇaṁ ||
tasya saukbyaṁ mahāmudrā saṃsthī[49a]tā nābhimanḍāle || (40)
ādisvarasvabhāvaḥ sā dhīti buddhāḥ prakalpitā ||
saiva bhagavatī Prajñā utpannakramayogataḥ || (41)
nasā dirgha na sā hrasvā na caturasrā na vartulā ||

A saṁsāradṛṣyate; C saṁsāro dṛṣyate; 2 A-śabdādyo; C-śabdādyoh 3 B
amṛta san saraṇaṁ 4 A, C nirvṛtisāṁvṛtī-; B vivṛtirūpakaṁ; T kun-rdzob don-
dam = saṁvṛtivivṛtī; K vivṛtisāṁvṛtī-
5 All MSS. -tāsāṁ 6 C vratam


KYEHI RDO RJE RGYUD

II. iv

ḥgrib med btuṅ mchog nam mkhāṅ ῟id ||

bcom ldan ḭdas kyis bkāḥ stsal pa / ji skad smras pa de bzīn no / rdo rje snīṅ pos gsol pa / thabs gaṅ gis byaṅ chub kyi sms bskeyed pa lags / (28)

bcom ldan ḭdas kyis bkāḥ stsal pa /

dkyil ḭkhor ḭkhor [336b] loḥi thabs daṅ ni ||

kun rdzob don dam gzugs can gyi ||

kun rdzob kun da lta bu ῟id ||

bud med ka kko la bde ba can ||

bde ba sṙuṅ ba ῟id kyi phyir ||

saṅs rgyas byaṅ chub sms dpāḥ daṅ ||

ḥḍi ῟id ḭkhor ba ḇes bya ste ||

ḥkhor ba spaṅs nas gṇāṅ du ni ||

ḥkhor ba gzugs daṅ sgra la soggs ||

ḥkhor ba dbaṅ po rnams ῟id do ||

ḥḍi rnams chos ni mya ῟an ḭdas ||

rmoṅs med ḭkhor ba dag pas ni ||

byaṅ chub sms ni mya ῟an ḭdas ||

śīn tu bzīn bzaṅ mig yaṅs ma ||

sṇo bsaṅs dal la rigs bzaṅ ma ||

raṅ gis dbaṅ bsḵur kyeḥi rdo rje ||

de yi chaṅ yaṅ btuṅ bar bya ||

raṅ gṇāṅ [337a] don ni rab sgrub phyir ||

bo la kakko lar bcug nas ||

der ni sbyor ba las byuṅ baḥi ||

de ni lag tu mi blaṅ žiṅ ||

 nues par blo daṅ stobs kyi phyir ||

gā pur ῟id ni bdag med ma ||

de yi bde ba phyag rgya che ||

daṅ poḥi dbyaṅs yig raṅ bzung te ||

rdzogs paḥi rim paḥi rnal ḷbyor las ||

de ni rin mīn thuṅ ba ma min ||

byaṅ chub sms ni rab tu bskeyed ||

dam don bde baḥi gzugs can no ||

e baṁ rnam paḥi raṅ bzung du || (29)

bde ba can žes rab tu bsgrags ||

rdo rje ḡdzin pa rnams kyi gnas ||(31)

ḥḍi ῟id mya ῟an ḭdas pa ῟id ||

mya ῟an ḭdas pa rtogs mi ḡgyur ||(32)

ḥkhor ba tshor ba la soggs pa ||

ḥkhor ba že sdaṅ la soggs pa ||(33)

rmoṅs phyir ḭkhor baḥi gzugs can ῟id ||

ḥkhor ba mya ῟an ḭdas par ḡgyur ||

(34)

kun rdzob don dam tshul can no ||

gzugs daṅ laṅ tshos rnam par rgyan ||(35)

si hla ga pur ḡbyuṅ baḥi gnas ||

skrā bzaṅ sgrub pa po la dgaḥ ||(36)

de nas raṅ yaṅ btuṅ ba ῟id ||

phyi nas phyag rgya rjes chags bya ||(37)

kun du ru byed brtul žugs can ||

gā pur mkhas pas mi spaṅs ste ||(38)

ña phyis duṅchos ni ϟid du min ||

mi ḍchi le tis blaṅ ba ῟id ||(39)

bde ba bdag med tshul can ϟid ||

lṭe baḥi dkyil ḭkhor ῟id du gnas ||(40)

blo žes saṅs rgyas rmāms kyi bṛtags ||

de ϟid bcom ldan śes rab ma ||(41)

gru bzi ma yin zlum po min ||

67
svādagandharasātīśa sahājanandakārini || (42)
tasyām utpadyate yogī tasyāḥ saukhyam bahunakti ca ||
tayā sārdham bhavet siddhir mahāmundrasukhamḍāda || (43)
rūpaṃ sabdas tathā gandha rasaḥ sparśas tathaiva ca ||
dharmadhātusvabhāvaḥ ca prajñayaipobhujyate || (44)
śaiva sahajarūpa tu mahāsukhā divyayogini ||
śaiva maṇḍalacakraṃ tu pañcājanānasvarūpiṇī || (45)
ādarsajñānarūpaśa samatājñānabhāvi[49b]ni ||
sadbhūtapratyavekṣaḥ ca kṛtyānuṣṭhāna saiva tu || (46)
suvisuddhaharmadhātuśa saivāham maṇḍalādhipaḥ ||
śaiva Nairātmyayogini svarūpaṃ dharmadhātukaṃ || (47)

Vājragarbha āha ||
cakrabhāvanāmrgeṇā devatānāṃ yathodayaṃ ||
bhagavata kathitaṃ pūrvam samvaram kathayasva me|| (48)

bhagavān āha ||
yoginyā dehamadhyastham a-kārasamvarasthitam ||
yathā bāhyam tathādhītyātmam samvaram tat prakāśitaṃ || (49)
bolasukhyam mahāmundrā vajrāyatanam upāyakaṃ ||
anayā guhyasamāpatyā bāhyadvandvam nirdarśitaṃ2 || (50)
trikāyaṃ dehamadhye tu cakrarūpeṇa kathaye ||
trikāyasya [50a] pañcājanānam3 cakramahāsuḥkham mataṃ || (51)
dharmasambhoganirmāṇaṃ mahāsuḥkhaṃ tathaiva ca ||
yoniḥṛtkaṇṭhamāstesu trayāḥ kāyā vyavasthitāḥ || (52)
asēṣānāṃ tu sattvānāṃ yatrotptattī pragiyate5 ||
tatra nirmāṇakāyaḥ syān nirmāṇam sthāvaram mataṃ || (53)
utpadyate nirmiyate anena nirmāṇikam mataṃ ||
dharmaḥ cittasvarūpan tu dharmakāyo ṛṣdī6 bhavet || (54)
sambhogam bhūjanaṃ proktam śaṇām vai rasarūpiṇam7 ||
kaṇṭhe sambhogacakramaḥ (ca) mahāsuḥkhaṃ śirasi sthitam || (55)
evaḥ-kāre ca niṣyandam vipākaṃ dharmacakrataḥ ||
puṛuṣakāraṃ8 sambhoge vaimālyam sukhacakraṃ || (56)
phalaṃ caturvīḍham proktam niṣya[50b]ndādyair vibheditam ||
karmabhuḥ bhagavati pariḥ karmamārutarucodita || (57)
yathā kṛtaṃ tathā bhuktaṃ niṣyanda iti śabditaṃ ||
vipākaṃ tardviparītāṃ karmany alpe9 mahat phalaṃ ||
puruṣakāraṃ upārjanāṃ vaimālyam yogasuddhitaḥ10 || (58)
sthāvari nirmāṇacakra bhūtavyātraṃ sthāvaraṃ yataḥ ||

¹ A, C mārga; B bhāvanāmadeva- ² A, C nirdāśitaṃ; B nidadāśitaṃ ³ All MSS. so; T = pariṣṭiṇāṃ ⁴ A, C yoginyo ⁵ So T and K; A nimāyaite; C prāmāyaite; B utpadyate ⁶ A kṛṣṇ; B cāt; C kṛtaṃ ⁷ So C; A -nā; B -nāṇ ⁸ A, C puṁsaḥ ca; B puṣākāraḥ ca ⁹ A, C alpa ¹⁰ A, C yogasuddhi-phalaṃ; B missing
dri dañ ro dañ mya ñan ḥdas ||
de las skyes pañi rnal ḥbyor pas ||
de dañ lhan cig phyag rgya che ||
gzugs sgra de bžin dri dañ ni ||
chos kyi dbyiñs kyi rañ bžin yañ ||
de ŋid lhan cig skyes pañi gzugs ||
de ŋid dkyil ḥkhor ḥkhor lo dañ ||
de ni me loñ ye ñes gzugs ||
yañ dag gyur pa so sor rtog ||
chos dbyiñs śin tu rnam dag ma ||
de ŋid rnal ḥbyor bdag med ma ||

rdo rje sñiñ pos gsol pa /
ḥkhor lo bsgom pañi lam dañ ni ||
thams cad bcom ldan ḥdas gsuñs na ||
bcom ldan ḥdas kyis bkañ stsal pa /
rmal ḥbyor ma yi lus dbus su ||
ji ltar phyi rol de bžin nañ ||
bo lañi bde ba phyag rgya che ||
ḥdís ni gsañ bahi śñoms hŋug 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 ||
ɡañ phyir sprul pa gnas brtan phyir ||
ɡañ gis bskyed dañ sprul byed pañi ||
sems ni chos kyi rañ [338a] bžin te ||

ro rnams drug gi gzugs can gyi ||
mgrin par loñs spyod ḥkhor lo ḥo ||
e bañ rnams par rgyu ḥthun ŋid ||
loñs spyod skyes buñi byed pa ŋid ||
rgyu ḥthun sogś par rab phyé bahi ||
las kyi rlun gis bskul ba yis ||
ji ltar byas pa de bžin spyod ||
las chuñ ḥbras bu che bahi phyir ||
rmal ḥbyor dag phyir dri med ŋid ||
ɡañ phyir sprul pa gnas brtan phyir ||

lhan cig skyes dgañ byed pa can ||(42)
de yi bde ba myoñ ba ŋid ||
bde ba sbyiñ pañi dños grub ḥgyur ||(43)
ro dañ de bžin ḥeg bya ŋid ||
šes rab ŋid kyis spyad par bya ||(44)
bde chen bžañ poñi rnal ḥbyor ma ||
ye šes lña ya rañ bžin can ||(45)
[337b] mñam ŋid ye ñes dños po can||
de ŋid bya ba nañ tan te ||(46)
de ŋid dkyil ḥkhor bdag po ña ||
chos kyi dbyiñs kyi rañ bžin can ||(47)

ilha rnams ji ltar ḥbyuñ ba ŋid ||
sdom pa yañ dag bṣad du gsol ||(48)
a yì rnam pañi sdom pa gnas ||
sdom pa de ŋid rab tu phyé ||(49)
rdo rje skye mched thabs chen ŋid ||
phyi rol gnis ni bstan tu med ||(50)
ḥkhor loñi gzugs kyis brjod par bya ||
bde ba chen poñi ḥkhor lor brjod ||

(51)

dé bžin du yañ bde chen ŋid ||
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 ŋes brjod ||
chos kyi sku yañ sñiñ khar ḥgyur ||

(54)

bzañ ba ŋes par loñs spyod brjod ||
spyi bor bde ba chen po gnas ||(55)
rnam smin chos kyi ḥkhor lo las ||
bde bahi ḥkhor lo dri med ŋid ||(56)
ḥbras bu rnam par bži ŋes brjod ||
las la bcom ldan šes rab spyod ||(57)
rgyu ḥthun ŋes ni rab tu bsgrags ||
rnam par smin pa de las bžlog ||
bskyed pa skyes bu byed pa ŋid ||(58)
sprul pañi ḥkhor lor gnas brtan ŋid ||
sarvastivāda dharmacakre ca dharmavadāsamanubhavah \(\Vert (59)\) 
samvidi śambhogacakre ca kaṇṭhe samvedanāṃ yatah \(\Vert (60)\) 
maḥsaṅghī maḥsukhacakre ca maḥsukham ke sthitam yatah \(\Vert (61)\) 
nikāya kāyam ity uktam udāraṃ vihāram ucyate \(\Vert (62)\) 
vītarāgād\(^1\) bhavet yonau\(^2\) jarāyu jvalacīravam \(\Vert (63)\) 
upādhyaḥ tathā jana\([51a]\)īnī vandanāṃ mastakāṅjaliḥ \(\Vert (64)\) 
sīkṣāpadam jagatκṛtyam mantrajāpam ahan tatha \(\Vert (65)\) 
A-kāraṃ yonī\(^3\)acakrasya ṭa-ka-raṃ maḥsukhasya ca \(\Vert (66)\) 
jāto bhikṣūr dhavanamanantro\(^4\) nagnah\(^5\) śirastundamunḍitaḥ \(\Vert (67)\) 
ābhīḥ sāmāgribhīḥ sattvā buddhā eva na samśayaḥ \(\Vert (68)\) 
bhūmayo\(^6\) daśamāsāś ca sattvā daśabhūmīśvarāḥ \(\Vert (69)\) 

atha sarvā devyo\(^7\) Nairātmyayogīnīpamukhāḥ \(\Vert (70)\) 
tadyathā \(\Vert (71)\) 
Locanā Māmakī ca Pāṇḍurā ca Tārā ca Bhṛkti ca Cundā ca Parṇāśavārī ca Aho- 
mukhā ca \(\Vert (72)\) evam pramukhāḥ sumeruparamāṇurajāḥsamā yogīnyāḥ para- 
navismayam āpānā \(\Vert (73)\) etāṃ bhāratiṃ śru\([51b]\)tvā mūrcchitāḥ san- 
trāṣṭā avanau patitā \(\Vert (74)\) dhūnaprāptāḥ tāḥ\(^8\) sarvadevīr\(^9\) dṛṣṭvā samāstau 
Vajrī punar utthāpanāya ca \(\Vert (75)\) 

khiṭi jala pavaṇā hūtāśanāhā turnhe bhāṇi devi 
sunaha pavaṇcami tatum ahū jo ṣa jānaī kovi\(^10\) \(\Vert (76)\) 

svapnavad bhagavato vacanaṃ śrutvā sarvās tā jīvapraṃtā abhuvan \(\Vert (77)\) 
bhagavān āha \(\Vert (78)\) 

sattvā buddhā eva kim tu āgantukamalāvṛtāḥ \(\Vert (79)\) 
tasyāpakaṃśanāt sattvā buddhā eva na samśayaḥ \(\Vert (80)\) 
devaḥ āhuḥ\(^11\) \(\Vert (81)\) evam etad bhagavan satyaṃ na mṛśā \(\Vert (82)\) 
bhagavān āha \(\Vert (83)\) 

ghasmāi garalāha bhakkhānabhi jo niccedya\(^12\) na loa \(\Vert (84)\) 
mohavaivarjītā tatumāna\(^13\) tatva para \([52a]\) ṭutuṣa soa\(^14\) \(\Vert (85)\) 
tathā nivṛtyupāyajñā Hevajreṣu kṛtaśramāḥ \(\Vert (86)\) 
avidyādyair na grhyante \(\Vert (87)\) na ca mohādibandanaīḥ \(\Vert (88)\) 
abuddho nāsti sattvākaḥ sambodhāḥ svasya svasya ca \(\Vert (89)\) 

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1 A, B -rāgā 2 A yonyau; B yauno; C yonyo 3 A, C yogini 4 All MSS. -mantram 5 C -m 6 A bhūmayor 7 A, C devatya 8 All MSS. tā 9 A devat; B devati; C devatīn 10 A is supported by T. ahu = ṣa (aham); B panaṇcami tatu kahami jo ṣa vijānai ko. Some similar reading may have been available to K: tattvavaktham (p. 149, l. 34). 11 A and B omit devya āhuḥ 12 B jo niccea; K yo na cetano 13 A tatumāndala; B tatumāṇa; C tatumāṇḍa 14 soa is interpreted by K as soka; T translates as the 3rd pers. pron. This is confirmed by V (XV. 116a 1) and B (id. 294b 3). 15 A, C na grhyasta; B va guhyante
chos kyi smra ba ḡbyuṅ bahi phyir || chos kyi ḡkhor lo thams cad yod ||
 gaṅ phyir mgrin par kun bkur phyir || loṅs spyod ḡkhor lor kun bkur ṅid ||
 gaṅ phyir bde chen mgor gnas pas || bde bahi ḡkhor lor dge ḡdun che ||
 sde pa žes bya sku ru brjod || lto ba gnas su brjod par bya ||
skye gnas ḡdod chags bral bar ḡgyur || mnal gyi khru ma chos gos ṅid ||
de bzin ma ni mkhan po ṅid || mgo [338b] bar thal mo sbyar ba phyag ||
 ḡgro bahi bya ba khrims kyi gnas || snags kyi bzlas pa a daṅ ham ||
skyes gnas ḡkhor loṅi rnam pa a || bde chen gyi yaṅ rnam pa ham ||
gcer bu skra daṅ kha spu bregs || snags ḡdon skyes pa dge sloṅ ṅid ||
.hdī dag rkyen gyis SEMS can rnam || saṅs rgyas ṅid du the tsom med ||
 zla ba bcu yaṅ sa rnam yin || SEMS can sa bcu dbaṅ phyug go ||
de nas rnal ḡbyor ma bdag med ma la sogṣ paḥi lha mo thams cad la / ḡdi
 lta ste spyan daṅ / mā ma kī daṅ / gos dkar mo daṅ / sgrol ma daṅ / khro
 gñer can daṅ / tsun dā daṅ / parṇa ri khrod ma daṅ / ḡog žal ma daṅ / de
dag la sogṣ pa ri rab kyi ṛdul phra rab daṅ mīam paḥi rnal ḡbyor ma
 rnamṣ tshig ḡdi dag thos nas mchog tu ṅo mtshar du gyur ciṅ (65) brgyal
 ba daṅ / skrag pa daṅ / sa la ḡgyel ba daṅ / ḡdar bar gyur to yaṅ rdo rje
 can gyis lha mo de rnamṣ thams cad la gzigs nas bslaṅ bahi phyir yaṅ dag
 par bstod pa / (66)
sa daṅ chu rluṅ byiṅ za ya || lha mo snod can khyed ṅid la ||
 gaṅ ḡig sus kyaṅ mi ṕes pa || de ṅid ṅa yis spro yis ŋon ||
bcom ldan ḡdas kyi gsuṅ rmi lam lta bu ṅie bar thos nas de rnamṣ thams
 cad srog rṇed par gyur to || (68)
bcom ldan ḡdas kyi bkaḥ stsal pa /
sems can rnamṣ ni saṅs rgyas ṅid || ḡon kyaṅ glo bur dri mas [339a]
 bsgriṅs ||
de ṅid bsal na saṅs rgyas ṅid || (69)
lha mos gsol pa / bcom ldan ḡdas de de bzin te bden pa yaṅ ma mchis
 śiṅ brdzun pa yaṅ ma mchis so / bcom ldan ḡdas kyi bkaḥ stsal pa / (70)
 gaṅ ḡig mi ṕes ḡjig rten pa || btsan dug ṅos pas brgyal bar ḡgyur ||
 rmoṅs spaṅs de ṅid yid kyiṅ ni || de yis de ṅid yoṅs su gcod || (71)
de bzin zi bahi thabs ṕes ziṅ || kyeḥi ṛdo rjer ṅal bsos nas ||
 ma rig sogṣ pas mi ḡdzin ciṅ || gti mug la sogṣ ḡchiṅ bas min || (72)
raṅ daṅ raṅ gis rtogs pa las || saṅs rgyas ma yin SEMS can ni ||
gcig kyaṅ yod pa ma yin no ||
II. iv  HEVAJRA-TANTRA

narakapretatiryaṇaḥ ca devāsurasmanuṣyakāḥ || (73)
amedhyakīṭakādyāṁ tu nityam sukhināṁ svabhāvataḥ || (74)
na jānanti yataḥ saukhyam devasyāpy asurasya ca || (75)
na buddho labhate 'nyatra lokadhātuṣu kutracit ||
cittam eva hi saṃbuddho na buddho 'nyatra darsītaḥ ||
caṇḍālacenḍakāraṇyā māraṇārthārthacittakāḥ || (76)
te 'pi Hevajram āgamyāḥ sidhyante nātra saṃsayaḥ || (77)
ajñānenāvṛtā bāḷā imāṁ gatīm [526] ajānakāḥ ||
saṃsaranī ca te mūḍhāḥ śadgatau bhavacārake || (78)
upāyaṁ prāpya Hevajram Vajragarbha mahākṛpa3 ||
viśodhayanti4 viṣayān lapsyante te5 hy anuttaram || (79)

Vajragarbha āha ||

prthivī Pukkasi khyātā katham Akṣobhyamudraṇaṃ ||
moham yasmāt kakhāṭatvam kāyo Vairocana mataḥ ||
Pukkasi mohamudraṇaṁ mudraṇaṁ yuyjate6 prabho7 || (80)

bhagavān āha ||

dāyam vihāya cītasya nānyatra lañitam bhavet ||
tasmād Vairocanaḥ cīttam dāyam cīttena mudrayet || (81)

Vajragarbha āha ||

abdhātuh Šavari khyātā Akṣobhyo dvararūpakah ||
Šavari Akṣobhyamudrēṇa mudrāṇaṁ yuyjya[53a]te8 prabho || (82)

bhagavān āha ||

cīttaṁ vihāya kāyasya sthitir anyā na drśyate ||
tasmāc cīttaṁ bhavet moham cīttaṁ mohena mudrayet || (83)

Vajragarbha āha ||

tēsām Čaṇḍālini khyātā katham ratnena mudrāṇaṁ ||
yuyjate rāgāmudṛēṇa Čaṇḍālyā9 nānyamudrāṇaṁ || (84)

bhagavān āha ||

rāgo raktaṁ yataḥ khyātaṁ raktaṁ ca ratnasambhavah ||
tejo raktaśvabhāvatvād rāgāṁ piśunena mudrayet || (85)

\[A, C netra; B nānu\]  \[2\]  \[A, C ākramya\]
\[T = mahākṛpa\]  \[4\]  \[A and B insert ye; C ya\]
\[pūjyate; B pūjyanta; C pūjyan me; T = yuyjate\]
\[8\]  \[A, C pūjyate; B pūjyanta\]  \[9\]  \[A, C Čaṇḍālyo\]  \[3\]  \[A, C mahāmahā; B mahāmahi;\]
\[5\]  \[A and C omit\]  \[6\]  \[A\]
\[7\]  \[A, C prabho; B omits this line\]
dmyal ba yi dvags byol soň daň ||
bsaň bahi srin bu la sogs pa ||
bde ba gaň phyir mi ńes pa ||
hjig rten kham ni gaň du yaň ||
sems ni rdzogs paňi saňs rgyas ńid ||
gdol pa smin mkhan la sogs pa ||
de rnamz kye rdo rjer ñes na ||
byis pa mi ńes pas bsgribs pa ||
hgro ba drug gi sríd paňi [339b] mthar ||
rdó rje sânīň po sânīň rje che ||
gaň žig yul rnamz rnamz sbyoň ba ||
ndó rje sânīň po gsol pa /
sa ni pukka sîr bṣad pa ||
sku ni rnam snaň ńid gsuňs pa ||

becom ldan ńdas kyis bkaň stsal pa /
sems spaňs nas ni lus kyis ni ||
de phyir rnam par snaň mdzad sems ||

mtdes pa gzan du mi ēgyur ro ||
sku la thugs kyi phyag rgyas gdab || (80)

rdó rje sânīň po gsol pa /
chu khams ri khrod mar bṣad pa ||
gtso bo mi bskyod phyag rgyas ni ||
mi bskyod khu bahi gzugs can ńid ||
ri khrod ma la phyag rgya rigs || (81)

becom ldan ńdas kyis bkaň stsal pa /
lus spaňs nas ni sems kyis ni ||
de phyir sems ni gti mug ēgyur ||
gnas pa gzan du mthoň mi ēgyur ||
thugs la gti mug phyag rgyas gdab || (82)

rdó rje sânīň po gsol pa /
me ni gdol pa mor bṣad pa ||
rigs te phyag rgya gzan min na ||
hdod phyag phyag rgyas gdol pa mo||
ji ltar rin chen phyag rgya lags || (83)

becom ldan ńdas kyis bkaň stsal pa /
gaň phyir hdod chags khrag bṣad pa||
droň khrag gi raň bźin phyir ||
khag ni rin chen Ḩbyun gnas ni ||
hdod chags ser sna phyag rgyas gdab || (84)
Vajragarbha āha  

yasmād Đombini vāyur Amogho vāyurūpakaḥ  
Đombiny Amoghamudreṇa mudraṇam yuyate prabho  (85)

bhagavān āha  

rāgaṃ hitvā īrṣyāyā na syād anyatra saṃbhavaḥ  
tasmād rāgaḥ[53b]syā mudreṇa Đombiniṃ mudrayed budhaḥ  (86)  
rūpaṃ yasmāt kakhhātavam Gauryā Vairocano mātaḥ  

pūrvoktenaiva nyāyena [Gaurī] citteśenaiva mudrayet  (87)  
Caurīn tenaiva nyāyena Vetālīṃ ca tathaiva ca  
Ghasmariṇī ca tayā yuktyā mudraṇam avipaśītataḥ  (88)  
samāpattau sthīte deve Hevajre vajradhāriṇīi  
tatra pṛchati Nairātmyā sattvārthāyā mahābāliṃ  (89)  
evam-kāre samāśino Vajrasattvo dīśed baliṃ  
sattvānāṃ prāṇarakṣāya vighnād vināyaśād api  (90)

Inda Jāma Jāla Jakkha  
Bhuta Vahni Vāyu Rakkha  
Canda Sujjā Māda Bappa  
talapātāle aṭṭhasappa svā[54a]hā  (91)  

idam4 balīṃ bhuṇja jighra  
phulla-dhūpa-mānsa-vīṅgha5  
ambha kajja6 savva7 sādha  
khanti kuṇi pheḍa gāḍa  (92)  

OM A-kāri mukham sarvadharmāṇāṁ ādyanuppannaṃvat /  
OM Āḥ HŪM PHĀT SVĀHĀ  (93)  
anena balinā yadi sarvabhūtān pūjāṃ prakurvanti śubhāya yoginaḥ /  
bhavet tadā teṣu sukham anāvilam devāś ca tuṣyanti jagatsubhūtāyaḥ8 / (94)  
vaśyābhicārīripusayanāṇāsam uccāṭanamāraṇākarṣānam ca sānti9sukham  
pauṣṭikāṃ bhavet ca / dadyat balinā yadīha bhūtaganāya sāvattāḥ10  (95)  

Vajragarbha āha  

khecarī kena mudreṇa bhūcarī kasaya mudrataḥ  
[54b]karṇavyam mudraṇam11 kathāṃ prāg na jñātaṃ mayā prabho(96)

1 A -dharīṇī; C -dharīna  
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 evam; C iyam  
5 B vīṃha; C naividya  
6 A, B kāja; C kārya  
7 All MSS. sarva  
8 A jagadsabhūtāyaḥ; B jadadvināyakāḥ  
9 A sāntim; C sāntau  
10 A śāsvata; B savvata; C śāsvat  
11 All MSS. insert bhagavan; C also omits kathāṃ
[340a] rdo rje sñiñ pos gsol pa /

| gañ phyir g’yuñ mo rlun ñid de || | don yod rlun gi gzugs can ñid || | gtso bo phyag rgya rigs par Ḥgyur || | (85) |

bcom ldan Ḥdas kyis bkalh stsal pa /

| Ḥdod chags ma gtogs phrag dog ni || | gzan du Ḥbyuñ ba ma yin te || |
| de phyir Ḥdod chags phyag rgya yis || | mkhas pas g’yuñ mo phyag rgyas gdab || | (86) |
| gañ phyir gzugs ni sra ba ñid || | dkar mo sñañ mdzad gsunṣ pa ñid || |
| sñar gsunṣ ñid kyi rim pa yis || | sems kyi bdag po phyag rgyas gdab || | (87) |
| de ñid rim pas chom rkun ma || | de yì rigs pas ghasma rì || | de bżin ro lañs ma ñid dañ || |
| kye hi rdo rje rdo rje Ḥdzin || | ma log pa las phyag rgyaḥo || | (88) |
| sems can don phyir gtor ma che || | sñoms Ḥjung gnas paḥi lha Ḥñid la || |
| e bāṃ rnam par bżugs nas ni || | de la bdag med mas žus pas || | (89) |
| sems can rnamṣ kyi srog sruñ phyir || | bgegs dañ log par Ḥdren pa las || |
| oṃ indo dza ma dza la dzakkha || | rdo rje sems Ḥpas gtor ma bstan || | (90) |
| bhu da ba hni bā yu rakkha / || |
| tsanda suddzṣa mā da pā ppa || |
| pā tā le attha sappa svāḥā || | (91) |

i daṃ ba limḥ bhudza dذي gha /

| phulla dhupa māṃ sa bīṃ gha / || |
| aṃ bha kadzdṣa sabba sā da || |
| khanti khu Ḥ ni phe Ḥ da gā da || | (92) |

| oṃ a kā ro mu Ḥkham sarba dharmmāṇāṃ Ḥdyā nutpanntvāt || |
| oṃ aḥ Ḥūṃ phaṭ [340b] svāḥā || | (93) |

gañ gi tshe Ḥdiḥi gtor ma Ḥbyuñ po thams cad mchod par byed na rnal Ḥbyor pa rnamṣ legs par Ḥgyur te / | | | |
| de rnamṣ la bde ba dri ma med pa dañ / | | | |
| lha mo rnamṣ dañ / Ḥgro ba rab tu Ḥbyor ba rnamṣ Ḥgaḥ bar Ḥgyur ro / | | | |
| (94) gal te Ḥdir Ḥbyuñ poḥi tshogs kyi phyir ṛṭag tu gtor ma byin na dbaṅ dañ / | | | |
| mṇon spyod dañ / Ḥgrahi sde Ḥjig pa dañ / Ḥskrad pa dañ / Ḥbsad pa dañ / | | | |
| Ḥdgug pa dañ / Ḥi ba dañ / Ḥrgyas par yaṃ Ḥgyur ro / | | | |
| rdo rje sñiñ pos gsol pa (95) | | | |

| phyag rgya gañ gis mkhaḥ spyod ma || | gañ gis phyag rgyas sa spyod ma || |
| gtso bo dag gis sñar ma Ḥṭshal || | bcom ldan ji Ḥtar phyag rgya Ḥgyi || | (96) |
bhagavan āha ||

triguhyam cakramadhye tu kāyavākcittabhedataḥ ||
adhorddhvamadhyamaṁ sthānam cakramadhye vyavasthitam || (97)
Bhūcarī kāyamudrī syād adhomukhi kāyavajriṇī ||
Khecarī rāgamudrī ca ūrddhvamukhi vāgvajriṇī || (98)
cittavajri ca Nairātmyā cittan Nairātmyarūpakaṁ ||
cittāṁ madhyamakaṁ sthānam Nairātmyā tena madhyajā || (99)
kulāṁ śadvidhāny āhur vistareṇa prakāśayet ||
trividhaṁ pañcavidhaṁ caiva kathyate śrṇu yogini || (100)

Aksobhya Vairocana Ratnasambhava Amitaprabha Amoghasiddhi Vajra-
sattvah || dveṣa mohā [55a] piśuna rāga īrṣyā saukhyaṁ || (101) śuddhyaṁ
nayānukramato hi bhāvyāḥ ||

vihāya Vajrasattvākhyāṁ paścāt pañcavidhaṁ kulaṁ ||
tad anuyāti traśvidhyāṁ moharāgadvēṣakaṁ || (102)
kulam ekan tu citteśam Aksobhyadvēṣarūpiṇāṁ ||
dveṣavajraprabhāvo 'yam kulaṁ šaṭ pañcakaṁ mataṁ || (103)

Hevajrasarvatrantramudraṁ apīḍārtho nāma caturthaḥ paṭalaḥ ||

PART II. CHAPTER V

atha vajri mahārājā Hevajraḥ sarvadāḥ prabhuḥ ||
sarvākārasvabhāvātma maṇḍalam samprakāśayet || (1)
sukhāvatyāṁ samāśīnāḥ sarvākārasvarūpataḥ ||
cittavajrasya bijena nispanno maṇḍalesvarah || (2)
śoḍāsabhujam aṣṭā[556] syāṁ catuścaraṇaṁ bhayānaṁ ||
kapālamālināṁ vīraṁ Nairātmyāśiṣṭakandharaṁ ||
pañcamudrādharam devaṁ Nairātmyā prcchati svayaṁ || (3)
asmaccakram tvaya kathitaṁ pañcadaśaparivāritam ||
tvādiyaṁ maṇḍalam kidṛk prāg na jñātam mayā prabho || (4)
cumbayitvā tu Nairātmyāṁ kṣiptvā vajram kapālaka ||
mardayitvā stanau devo maṇḍalam samprakāśayet || (5)
cakram pūrvam yathā kathitaṁ hārārdhahāraśobhitam ||

76
bcom ldan gyis bka'h stsal pa //

sa spyod sku yi phyag rgya can ||
thugs kyi rdo rje bdag med ma ||
sems ni dbus kyi gnas su ste ||
rgyas par rab tu phye ba las ||
rnam gsum rnam pa lha ŋid kyan ||

mi bskyod rnam sna'n rin chen
[341a] ḡbyuṅ ||
že sda'n gti mug ser sna da'n ||

ḥdis ni rim pas sgom pa ŋid ||
ركة rje sems dpah spa'ns nas ni ||
ḥdod chags že sda'n gti mug gis ||
mi bskyod že sda'n gzugs can gyi ||
že sda'n rdo rje'hī byin rlaus ḡdi ||

kye'hi rdo rje las rgyud thams cad kyi phyag rgya bsdbus pa'hī don ŋes bya ba'hī le'u st'e bzi pa'hō ||

PART II. CHAPTER V

de nas rgyal po rdo rje ḡdzin ||
rmam kun ra'n bzin bdag ŋid kyi ||
rnam pa thams cad ra'n bzin gyis ||
thugs kyi rdo rje sa bon gyis ||
phyag ni bcu drug žal brgyad pa ||
pha'h bo thod pa'hī phren ba can ||
phyag rgya lna ni ḡdzin lha la ||
bec lo'nas yo'ns su bskor ba yi ||
kgiyod kyi dkyil ḡkhor ji ltar lags ||
bdag med tsum bha ni mdzad nas ||
lha yi nu mo m'i'ses mdzad de ||
ḥkhor lo ji ltar snar gsu'n pa ||
gtso bo kye rdor kun sbyin pas ||
dkyil ḡkhor dag ni ya'n dag gsu'n ||(1)
bde ba can na ya'n dag bžugs ||
ra'n gi dkyil ḡkhor bskyed pa ste ||(2)
žabs bzi pa da'n ḡjigs pa po ||
bdag med mas ni mgul nas ḡkhyud ||
bdag med ma ni ŋid kyi's žus ||(3)
bdag gis ḡkhor lo ḡkhyod bṣad na ||
gtso bo bdag gis snar ma tshal ||(4)
ṛdo rje thod par stsal nas ni ||
dkyil ḡkhor ya'n dag rab tu dbye ||(5)
do šal do šal phyed pas rgyan ||

1 Both the Narthang and Peking Kanjurs read phrag-dog in place of don-yod.
2 These two slokas are omitted in the Narthang edition.
II.

HEVAJRA-TANTRA

catuśkoṇaṃ caturdvāraṃ vajrasūtraīr alamkṛtaṃ || (6)
tatra madhe 'haṃś vidyate tvayā sārdham varāṇane ||
mahārāgāṇurāgena sahajānandasvarūpataḥ || (7)
aṣṭāṣyam catuscaraṇaṃ bhujāsodāsabhūṣitaṃ ||
ca[56a]turmārasamākrāntaṃ bhayasyāpi bhayānakāṃ || (8)
muṇḍamālākṛtahāraṃ sūryastham tāṇḍavānvitaṃ ||
viśvavajradharam mūrdhṇi krṣṇavarṇabhāyānakāṃ || (9)
ḥūṃ-kāraṃ sphārayen mukhād3 bhasmoddhūlitavigrahaṃ ||
ratidvandvasamāpamāṇaṃ Nairātmyā saha saṃyutaṃ4 || (10)
nistaraṅgasukhāvāptaṃ nistaraṅgasvarūpīṇaṃ ||
mūlamukhaṃ mahākrṣṇaṃ daksīṇaṃ5 kundasanniham || (11)
vāmaṃ6 raktam mahābhīmaṃ mūrḍhāśyaṃ vikarālīnaṃ ||
caturvimśatinetrādyam śesāsyā bhṛṅgasannihāḥ || (12)
tvayā mayā pure ramye7 krīḍatā8 ratinirbharaiḥ ||
niṣṭā indradig Gaurī pūrvadvāre suśaṃsthitā || (13)
manthamantḥānayogena Caurikā niḥ[56b]ṣṛtā punah ||
niṣṭritya daksīne dvāre Caurī sā dvārapālikā || (14)
bolakakkoloyogena Vetālī niṣṭṛtā punah ||
niṣṭṛtya paścime dvāre niṣaṇṇā mārabaḥjanī || (15)
mahādevandvasamāpattau niṣṭṛtā Ghasmarī punah ||
niṣṭṛtya uttare dvāre niṣaṇṇā ghaurārūpiṇī || (16)
dvayor gharṣaṇaṃṣyogān niṣṭṛtā Pukkasi punah ||
niṣṭṛtyaśānakoṇe ca niṣaṇṇā raudarārūpiṇī || (17)
punar manthānayogena Śavarī pāvakakoṇake ||
Caṇḍālī rakṣaśāśāyāṃ Dombi mārutoṇakoṇake || (18)
tato vajrī mahārāgād druta10bhūtaṃ svādyāya ||
codayanti tato devyo nānāgītopahārataḥ || (19)
[57a] utṭha bharāḍo karaṇamaṇḍa Pukkasi mahu parītāhīṃ ||
mahāsaujoṣ kāma mahun chaḍḍahin11 suṇṇasamāhi || (20)
ato vāhī v[iḥuṇe12 m]arami hahum utṭheīṃ tuhuṃ Hevajja ||
chaḍḍahi13 sunnasabhāvādā Śavarīa sihyā14 kajja || (21)
loa nimantia suraṇapahu sushe acchasi kīsa ||

1 C aham 2 All MSS. vidyāt; T na yod-de = 'haṃś vidyeya (?) 3 A svamukhād; B sumukhād 4 All MSS. sampuṭaṃ 5 A daksīne 6 A vame; B vamaḥ; C vama 7 A ramya; B ramyai 8 A, C krīḍatā; B knīḍate; K krīḍatā 9 C tu samp. 10 All MSS. drutaṃ 11 A chaṭṭahin; C chaṭṭahi 12 C viḥunna- 13 A chaḍḍahi; C chaḍḍahi 14 A sihyāda

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mtshams bži pa la sgo bži ba ||
dod chags chen [341b] poḥi rjes
chaps pas ||
khod daṅ lhan cig bžin bzaṅ ma ||
žal bryad pa la žabs bži pa ||
bbud bži mñam par mnan pa ņiid ||
mgö boḥi phren bahi do šal mdzad ||
khod daṅ lhan cig bži pa po ||
žiid kyé žal nas hünk spro žiṅ ||
bdag med lhan cig mñam sbyor žiṅ ||

dbaḥ rlabs med paḥi bde ba thob ||
rtsa boḥi žal ni nag po che ||
g’yon pa dmar žiṅ cher ḥjıgs pa ||
spyan ni ņi sū rtsa bži che ||
grön khyer ņams dgar khyod daṅ na ||
dkar mo dбаḥ gi phyogs phyuṅ nas ||
srub daṅ sруб paḥi sbyor ba las ||
phyuṅ nas lho yi sgo ru ni ||
bo la kakko la sbyor bas ||
phyuṅ nas nub kyi sgo ru ni ||
dgaḥ ba chen [342a] poḥi sňoms
hjug las ||
phyuṅ nas byaṅ gi sgo la ni ||
gños kyis bskyod paḥi sbyor ba las ||
phyuṅ nas dbaṅ ldan mtshams su
ni ||
yan ni sруб paḥi sbyor ba yis ||
srin paḥi mtshams su gdol pa mo ||
de nas rdo rje chags chen las ||
sna tshogs glu yi mchod pa las ||
rje btsun sņiṅ rjeḥi yid bžeṅs sīg ||
stoṅ paḥi raṅ bžin ņiid spoṅs la ||
khod med na ni bdag ḥgum pas ||
stoṅ paḥi raṅ bžin ņiid spoṅs la ||
dgaḥ gtso ḥjįg rten ḥgron grner ba ||

rdo rje srad bus yaṅ dag rgyan || (6)
lhan cig skyes dgaḥi raṅ bžin las ||
de la dbsu ņa yod de || (7)
phyag ni bcu drug dag gis rgyan ||
ḥjıgs pa yaṅ ni ḥjıgs pa po || (8)
ņi mar bāṅs ņi rol mor bcas ||
sna tshogs rdo rje spyi bor ḥdzin || (9)
thal bas lus la byugs pa ņiid ||
dgaḥ ba gños gños sňoms ḥjıg pas || (10)
rlom sems med paḥi raṅ bžin can ||
g’yas pa la ni kun da mtshuṅs || (11)
spyi boḥi žal ni gtsiṅs pa can ||
lḥag maḥi žal ni buṅ ba bžin || (12)
dgaḥ bas śiṅ tu rol ba las ||
śaṅ gyi sgo ru yaṅ dag gnas || (13)
chom rkun ma yaṅ phyuṅ nas ni ||
chom rkun ma ni sgo sruṅ ma || (14)
ro laṅs ma yaṅ phyuṅ nas ni ||
bdud ḥjom ma ni rnam par
gnas || (15)
gḥasma rī yaṅ phyuṅ nas ni ||

ḥjıgs paḥi gzugs can ma ņiid gnas || (16)
pukka sī yaṅ phyuṅ nas ni ||
drag poḥi gzugs can ma ņiid gnas ||
ḥsḥed paḥi mtshams su ri khrod
ma ||
rluṅ gi mtshams su g’yuṅ mo
ņiid || (18)
rig mar bcas la khu bar ḥgyur ||
de nas lha mo rnam sṅis bskul || (19)
pukka sī ni bdag la skyobs ||
bdag la bde chen sbyor bźed
mdzod || (20)
kyeḥi rdo rje khyod bžeṅs sīg ||
ri khrod ma ḥbras grub par mdzod ||
(21)
II. v  HEVAJRA-TANTRA

haum Čaṇḍāli viṇṇanami tai viṇṇa1 āhami2 na disa || (22)
indīāli uttha tuhum haum jānāmi tuha cittaḥ ||
ambhe Đombi cheamaṇḍa mā kara karunācicchitaḥ || (23)
hastyaśvakhagāvṛṣṭramanujasarabhautukas tathā ||
dakṣināṣṭakapāleṣu kramair jñeyā dvipādayaḥ || (24)
prthivī varuna vāyuś ca tejaś candrārka eva ca ||
Anta[57b]ko Dhanadaś caiva vām[ak]āṣṭakapālaka || (25)
śrīgāvārīribhatsarasaurahāsyabhāyanakaiḥ ||
karuṇādbhūtasāntaiṣ ca ravanādyarasair yutaṃ || (26)
AM-hūm-bhyām <ca> mahāvajri3 utthito dravamūrtitāḥ ||
carṇāṇi sphārayan bhūmau tarjayañ ca4 surāsurān || (27)
GA᷍CM ṚM VA᷍M GHA᷍M PĀM ĪM LAM5 ṚM bijais tu ṛjed āsāṃ ||
adhipatiratibijābhyām hūm-AM-bhyām jvālākarālanilābhyām || (28)
mātrcakre pure ramye bhāvayed śrīsam prabhūṃ ||
krṣṇavarmāhāghorāṃ nairātmyasukhadāyaḥakahāṃ || (29)
Gauryā <hi> dakṣinē kartry6 avasavye rohitās tathā ||
krpīṭadhakṣinē Cauryā vāme pānau varāhakāṃ || (30)
Vetālyā7 dakṣinē kūrmaṇ vāme padma[58a]bhājanam8 ||
Ghasmaryā dakṣinē sarpaḥ vāmena yogapātrikā || (31)
Pukkasyā dakṣinē simhaṃ vāme paraśus tathā ||
Śavaryā dakṣinē bhikṣur vāme kṁkhiṅkīrīkā tathā || (32)
Caṇḍālyā dakṣinē cakraṃ vāmena lāṅgalaṃ tathā ||
Dombhyā dakṣinē vajraṃ vame savyatarjani tathā || (33)
aradhaparyāṅkanātyasthā Gauryādyā dvibhūjā matāḥ ||
trinētra ārdhavakeśāṣ ca paṁcamiudrāvibhūsitaḥ || (34)
krṣṇavarna bhaved Gaurī Caurī mārtaṇḍasannibhā ||
Vetālī taptahemābhā Ghasmāri marakatopāma || (35)
Pukkasā ārdaṇilābhā Śavāri candramāṇiprabhā ||
Caṇḍāli ca nabhāḥsyāmahā Đombi kārcūrā matā || (36)
Brahme[58b]ndropendrarudras ca Vaivasvata Vināyakaḥ9 ||
Nairśīr Vemacīrī ca Gauryādīnāṃ tu viṣtarāṃ || (37)
bolakaṃ bhūṣayitvā tu bhagavantāṃ pūjya bhaktitāḥ ||
kyi med phyogs ni mi h*tshal bas ||
dbag gis khyod kyi thugs h*tshal gys ||
g'yu*n mo bdag ni dran ńams pas ||
gla*n po rta boñ gla*n rña mo ||
g'yas pañi thod pa brgyad rnam*s la ||
sa dañ chu dañ rlu*n dañ ni ||
mtbar byed dañ ni nor sbyin ńid ||
sgeg cin dpañ bo mi sdu* pa ||
sniñ rje rña* ma dañ zi ba yis ||
oñ dañ hüm gis rdo rje che ||
žabs rnam*s sa la rdebs pa dañ ||
gam tsañ bah gham pañ sam lam dañ ||
bdag pohi sa bon dag gis ni ||
ma moñi ëkhor lo grön ńams dgar ||
bdag med bde ba sbyin pa po ||
dkar mo g'yan*s na g*ri gug ste ||
chom rqun ma g'yan*s cañ teñu ste ||
ro lañs ma g'yan ru sbal te ||
gasma ri yì g'yan*s na sbrul ||
pukka sì g'yan*s señ ge ste ||
rí khrod ma g'yan*s dge sloñ ste ||
gdol pa mo g'yan h*kkor lo ste ||
g'yu*n mo g'yan na rdo rje ńid ||
skiyl kruñ phyed pañi gar gys gnas ||
spyan gsum skra ni gyan du ste ||
gau ri kho dañ nag por ńhyur ||
ro lañs ma ni gser btsos b*zin ||
pukka sì ni dbañ sñon mtshuñs ||
gtum mo nam mkhañi sñog bañs ma ||
tshañs pa dbañ po ne dbañ drag ||
bden bral dañ ni thags bzañ ris ||
bo la gëb par mdzad nas ni ||
gdol pa mo bdag ńu bar bgyid || (22)
mig hphrul mñañ ba khyod bzeñs ńig ||
sniñ rje rgyun cha* ma mdzad cig || (23)
[342b] mi dañ *sa ra bha byi la ||
gnüs h*thuñ la sog*s rim ńes bya || (24)
me dañ zla ba ńi ma ńid ||
g'yon pañi thod pa brgyad naño || (25)
dgod ciñ drag sul hjigs ruñ* ba ||
gar dguñi ro dañ ldam pa ńid || (26)
khu báñi zgugs las bzeñs nas ni ||
lha dañ lha min bsdi* par mdzad || (27)

hdi yì sa bon phyuñ ba dañ ||
on hüm sñon po ńhair hjigs pas || (28)
kha dog nag po hjigs *chen po ||
gtso bo ńhi *ltar sgom pa ńid || (29)
de b*zin g'yan na ro hi ta ||
g'yon pañi phyag na phag pañid || (30)
g'yon pa yis ni padmañi snod ||
g'yon pas rnal ńbyor lhuñ bzed ńid || (31)
g'yon pas dgra sta de b*zin no ||
g'yon pas gsil byed de b*zin no || (32)
[343a] g'yon pas thod pa de b*zin no ||
g'yon na bsdi* mdzub de b*zin no || (33)
dkar mo la sog*s phyag gnüs brjod ||
phyag rgya lña yis rnam par rgyan || (34)
chom rqun ma ni btsod dañ mtshuñs ||
ghasma ri ni mar gad mtshuñs || (35)
rí khrod ma ni zla nor ń*od ||
g'yu*n mo sna tshogs pa ńes brjod || (36)
gsín rje dañ ni nor b*dag dañ ||
gau ri la sog*s pañi gdan || (37)
dam du ńkhyud ciñ ńo mdzad pas ||

Nairātmyā prcchate mantrām gāḍhāliṅgacumbanaiḥ (38) 
strīṇāṁ vaśyakaraṁ mantrāṁ duṣṭānāṁ tarjanaṁ tathāḥ (39) 
nāgākṣepakaraṁ mantrāṁ devāsurasūravimardanaṁ (40) 
tad abhāṁ kathayāmy eṣa śṛṇu devi sukhāṃdade (41) 
buddheṣu bodhisattveṣu mayā nānyatra deśaṁ (42) 
asya mantrasya yad bhūtaṁ Vajrasattvena yat kṛtaṁ (43) 
bibhemi sutaraṁ devi · uparodhāt4 tvaya kathaye (44) 
manḍalaṁ vartayitvā tu jvālāmālākarālinām || 
abhiṣeκaṁ Vajragarbhasya dātumāṛṣya tilottamā [59a]māṁ (45) 
āyutajāpaṃspaṣṭena dirghāṇādene cārubā || 
Hevajrayogayuktene kṛṣyante sarvayōṣitaḥ (46) 
lakṣajāpena6 yogātām sarvakarman karoty asau || 
HE-kāravajrayogena7 nirvāṣāṃkena cetasā (47) 
vedānām ādīmanām caivārdhendhubhūṣitaḥ || 
pāscād aṣṭānāṃyayeti pīṅgoḍārdhvakāsavartmane (48) 
caturvīṃśatinetraṃya tadanaḥ sōḍasabhūjāya (49) 
kṛṣṇajimūtavapuse kapālamālā[neka]dhārīne (50) 
adhyaṃtakurūcitiṣyā || ardhendudamaṣṭriṇe / (46) 

MĀRAYA MĀRAYA KĀRAYA KĀRAYA GARJAYA GARJAYA TARJAYA TARJAYA 
ŚOṢAYA ŚOṢAYA SAPTASĀGARĀN BANDHA BANDHA NĀGĀŚTAṄKĀṆ GRHNA GRHNA 
ŚĀṬRŪN HA HĀ HI ĤI HU HŪ HE HAI HO HAU HĀM HĀH PHĀṬ SVĀHĀ || (47) 
tatas tuṣṭā tu sā devī mantha[59b]manthānayogataḥ (48) 
prcchate manḍalaṁ ramyaṁ gāḍhāliṅgacumbanaiḥ (49) 
sāṣṭā tatra mahājñāni · manḍalaṃ likhati9 svayaṃ (50) 
vajrapadmasamayogat · hṛṣṭacittal). samahitaḥ (51) 
puṭam ekam caturdvāram nānāraśmisamākulaṃ (52) 
catustoraṃsamāyuktaṃ vajrasūtraṃ vībhūṣitaḥ (53) 
pāncarēkhasamāyuktaṃ astau < ca > kalaśāḥ s tato likhet || 
pāncaratnamayair cūrṇair athavā taṇḍulakādibhiḥ (54) 
śmāśānestakenāpi · śmāśānāṅgārakais tathaḥ (55) 
tanmadhye tu likhet padman aṣṭaṃpatram sakeśaram || 
puṣkare ca likhen narakaḥ · sūklavāṃsatrikhaṇḍinām (56) 
aiśāne ’pi likhet śarabhaṁ bhikṣum āgyeyaṇaṇake || 
cākraṃ likhec ca naṁtṛyāṃ vā[60a]yāyām kulīṣaṃ likhet (57) 
pūrvadāre tathā kartṛṇi11 kṛṣṭaṁ daksine likhet || 

1 C yathā 2 A uparodhā; B uparodhī; C upabodhā; T no mi tshogs-pas 
3 ġ dātumā; A dāntamā; B ? dāptumā 4 C kṛṣṭaṁ tilottamāṁ; A, B kṛṣṭa tilottamā; 
T = text as amended 5 A -jāpyana-; B -japaṇa-; C -jāpyatastena 6 A 
-jāpyanā 7 A -yogayuktena; B -yoṣana 8 A pīṅgoḍā; B pīṅgaloddhvā-; C 
pīṅgoḍā 9 A, C likhite; B likhete 10 C śmaśāna sāṭakenāpi 11 A kartti; 
B kartā; C karttiā
bcom ldan gus pas mchod nas ni || bdag med ma yis snags žus so || (38)
bud med rnams kyi dbaṅ byed snags || de bzin gdug pa bsdzigs pa daṅ ||

klu rnams bsdzigs par byed pa ñid || lha daṅ lha min rnam ñed pa || (39)
de ni ña yis bṣad bya yis || lha mo bde ba sbyin ma ñon ||

saṅs rgyas byaṅ chub sms dpāḥ la || bdag gis gzaṅ du ma bstan no || (40)
ḥdi yi snags kyis gaṅ byuṅ daṅ || rdo rje sms dpas gaṅ mdzad pa ||

lha mo [343b] śin tu ḡiṅs pa ste || ņo mi tshogs pas khyod la bṣad || (41)
ḥbar baḥi phren ba ḡkhrug pa yis || dkyil ḡkhor rab tu bţeṅs nas ni ||
rdo ḡje sniṅ po dbaṅ sbyin phyir || thig le mchog ni bkug pa ñid || (42)

bzlas pa khrī yis gsal ba daṅ || sgra riṅ ba daṅ bzaṅ ba yis ||
ykehī rdo rje sbyor ldan pa s || btsun mo thams cad dgug par bya || (43)

bzlas pa ḡbum gyis rnal ḡbyor bdag || ykehī rdo ḡjeṅ rnal ḡbyor gyis ||
dogs pa med paḥi sms kyis ni || ḡdi yis las rnams thams cad byed ||

rig byed rnams kyi daṅ po sbyin || zla phyed thig les rnam par rgyan ||
de nas / oṁ aṣṭā na nā ya piṃ ga urdha ke śa bartma ne || (45)
tsa tu rbīṃ śa ti ne trā ya / deḥi rjes ṣo ḍa śa bhu jā ya /

ṛśṇa dzī mū ta va pu ṣe ka pā la mā lā ne kāṃ dhā ri ne /
ā ḡyān ta ḡru ṛa tṣiṅtā ya ardhen du daṃ štri ne || (46)
om mā ra ya mā ra ya / kā ra ya kā ra ya gardzda ya gardzda ya / tārdzda ya tārdzda ya / śo śa ya śo śa ya / sapta sā ga rāṅ / bandha bandha nā gāṣṭa kam ḡṛṇa ḡṛṇa sātrūn / ha ḡā hi ḡī / hu ḡū / he hai ho hau / haṃ haḥ phat svāḥā || (47)
de nas lha mo de dgyes nas || srub daṅ srub paḥi sbyor ba las ||
dam du ḡkhyud daṅ ḍo byed pas || dkyil ḡkhor yid du ḡon ba žus || (48)
de la ston pa ye ṣe che || rdo ḡje padma mṇāṃ sbyar nas ||
dgyes paḥi thugs kyis mṇāṃ gzaṅ pas || ņid [344a] kyi dkyil ḡkhor bri bar mdzad || (49)

ḥphar ma gcig daṅ sgo bzi pa || sna tshogs ṛod kyis yaṅ dag ḡkhrugs ||
ṛta babs bzi daṅ yaṅ dag ldan || rdo ḡje srad bus mṇāṃ par rgyan ||

re ḡkā lṅa daṅ yaṅ dag ldan || (50)
ṛn chen lṅa yi phye ma ḡam || de nas bum pa brgyad po bri ||
dur ḡhrod kyi ni so phag gam || yaṅ na ḡbras la sogs pa yis ||
de dbus padma mdab ma ni || de bzin dur khrod sol ba yis || (51)
snīṅ por skyes paḥi thod pa ņid || brgyad pa ze bar bcas pa bri ||
dbaṅ ldan du ni śa ra bha || mdog dkar cha ni gsum pa bri || (52)
bden bral du ni ḡkhor lo bri || me yī mtshams su dge sloṅ bri ||
śar sgor de bzin gri gug ņid || rluṅ du rigs kyi bdag po bri || (53)
de nas bum pa brgyad po bri || lho ru caṅ teḥu bri ba ņid ||
II. v  HEVAJRA-TANTRA

paścime saṃṣālikhet kūrmam uragam cottare tathā || (54)
devīnām varṇabhedaṇa • aṣṭacihnaṃ prakīrtitaṃ ||
madhye śukkakaroṭañ ca viśvavajrāṇīkitaṃ likhet || (55)
vijayakalasāṃ [tato] dadyāt pallavaṃ graṃ suvastrīṇaṃ ||
apaṇcaratnodaram divyam śālījaḥ pariprüfitaṃ || (56)
kim bahunā prāлепena

yathā Tattvasamgraha maṇḍalavidhis tathā kartavyaṃ || (57)
maṇḍale ca praveṣṭavyā • vidyā caśtau mahāṣukhaḥ ||
dvādaśābdā dvir aṣṭa ca • hāranūpurabhūṣitaḥ || (58)
Jananī Bhaginī caiva • Duhītā Bhāgīneyikā ||
mātulasya tathā bhāryā • [60b] māṭṛbhaginī ca śvaśrīka ||
pitur bhaginī tathā caiva • aṣṭau vidhāḥ prakīrtitaḥ || (59)
āsāṃ pūjayed yogi • gāḍhāliṅganacumbanaiḥ ||
karpūraṃ ca nibet tatra tena maṇḍalāṃ proksaṇaṃ || (60)
tāsāṃ pārayed yogi laghu śiddham avāpnyāt ||
madanāmaṃ tatra pātavyaṃ bhakṣayed balaśālijaṃ || (61)
tān ca vivastrakāṁ kṛtvā bhagaṃ cumbayen mūhurmūhuḥ ||
tābhiś ca vrṣyate bolam • gīyate nṛtyate paraṃ || (62)
krīḍā ca kriyate tatra • bolakakkolayogataḥ ||
paścād dvitiyaprahare śiṣyaṃ tatra praveśayet || (63)
akṣīṃ praccādhya vastreṇa paścān maṇḍaladarśanaṃ ||
abhiseḵaṃ diyate tatra • niśīthe vijane [61a] grhe || (64)
yathā kathitās tv abhiṣekā • ācāryādiprabhedataḥ ||
stuṭipūjā yathābhūyātā • prāg unneyā1 suśiṣyakaiḥ || (65)
tattvaṅ ca desayet tatra • vīrādgoparamāntaṃ ||
gopitaṃ sarvaṃtrenṣu ṣaṃtaṃ ṣaṃtaṃ prakāṣitaṃ || (66)
prchate tatra sā devi • vajrapūjāprayogataḥ ||
tat kṣaṇam kīḍaṃ ṣe Devils • kathayasa mahaṃprabho || (67)

bhagavān āha ||

āi na anta na mahyu tahim
natra bhava natra nirvāna ||
ehu so paramamaḥāsuḥ
nau para nau appāṇa || (68)

svasavyetarapaṇes2 tu vṛddhā vānāmikā ca yā ||
tābhyaṃ prapiḍayade yogi saṃbhoge laharīdvayaṃ || (69)
paścād utpadyate jānaṃ kumarisuratam3 yathā ||
kim [61b] apy utpadyate tatra mūrkhasya <hi> svapnaṃ yathā ||

1 All MSS. unneyam  2 A -pāṇais tu; B - panis tu  3 A subharam
nub tu ru sbal bri ba ņid || lha mo kha dog dbye ba yis ||

dbus su thod pa dkar po yañ ||
de nas rnam rgyal bum pa ņid || lto ba rin chen lñas gañ ba ||
man du rab tu brjod pas ci ||
dkyil ḫkhor cho ga de bźin bya || (57)
bcu gnis bṛgyad gnis lon pa yi ||
do šad rkañ [344b] gdub kyis rgyan nas ||

ma dañ sriñ mo ņid dañ yañ ||
de bźin žañ poḥi chuñ ma dañ ||
de bźin pha yi sriñ mo ņid ||
dam du ḫkhyud dañ ḫo byed bas ||
de las ga pur btuñ ba ņid ||
de rnas rnal ḫbyor pas btuñ bya ||
de la chaña yañ btuñ ba dañ ||
de yañ gos dañ bral byas nas ||
des kyañ bo la gžib par bya ||
bo la kakko la sbyar nas ||
de nas thun tshod gnis pa la ||
der ni slob ma ma gzug pa ņid ||
mtshan mo skye bo med khyim du ||
dbañ ni ji ītar gsuñs pa ņid ||
ji ītar mchod dañ bstod pa ni ||
de la de ņid bstan pa ni ||
thams cad rgyud du sbas pa ste ||
rdo rje mchod pa rab sbyar nas || [345a] lha ni skad cig ji ītar lags ||

lto Ḫphye byaṅ du de bźin no || (54)
phyag mtshan bṛgyad du rab tu grags ||
sna tshogs rdo rje mtshan pa bri || (55)
yal gaḥi rtse mo gos bañ can ||
sa lu skyes pas yoṅs bkañ bzaṅ || (56)
ji ītar de ņid bdus pa yi ||

rig ma bde chen bṛgyad po ņid ||
dkyil ḫkhor du ni rab tu gzug || (58)

bu mo sriñ moḥi bu mo dañ ||
ma ya spon dañ sgyug ma dañ ||
rig ma bṛgyad du rab tu grags || (59)
ḥdi rnam sral ḫbyor pa yis mchod ||
des ni dkyil ḫkhor btañ ḫtor bya || (60)
dnos grub myur du thob par ḫgyur ||
ṣa dañ sa lu skyes pa bzaḥ || (61)
pha gar ḫo ni yañ yaṅ byed ||
gar bya glu yaṅ blaṅ bar bya || (62)
de la rtsed mo rtse bar bya ||
gos kyis mig ni bkab nas su || (63)
phyi nas dkyil ḫkhor rab tu bstan ||
slob dpon la sogs rab phye nas || (64)
de la dbaṅ ni sbyin par bya ||
slob ma bzaṅ po snār śes bya || (65)
dgāḥ bral daṅ po mchog mṭhaḥ can ||
mṭhaḥ yī mṭhaḥ yis phye ba ņid || (66)
de la lha mo des žus pa ||
gtso bo chen po bṣad du gsol || (67)

bcom ldan ḫdas kyis bkaḥ stsal pa /

der ni thog ma dbers mṭhaḥ med ||
srīd med mya ŋan ḫdas pa med ||
ḥdi ni mchog tu bde chen ņid ||
bdag med gžan yaṅ med pa ņid || (68)

łoṅs spyod kyi ni rlabs gnis la ||
mṭhe boṅ daṅ ni sрин lag gis ||
de nas ye śes skye bar ḫgyur ||
gžon nuḥi dgaḥ ba ji lṭa ḫam ||

raṅ gi g’yas daṅ lag gžan kyi ||
de ni rnal ḫbyor pa yis btsir || (69)
de las ci żīn skye že na ||
lkug pahi rni lam ji lṭa bᾰḥo ||

1 P: bsaṅ
devīṃ² vai gāḍham āliṅgya³ · kṣiptvā bolam kapālaka ||
gāḍham kucagraham kṛtvā samvṛṣya naranāsikāṃ || (1)
daśanenaustham āpiḍhya kakṣaṃ⁴ kṛtvā nakhakṣataṃ ||
sampuṭaṃ saukhyam āsādyā pañcamudrāṃ prakāsate || (2)
gurvācāryeṣṭadevasya · namanārtham cakrikā dhṛtā ||
durbhāṣasyāśravanāyā guror vajradhāraya ca || (3)
sravaṇayoh kundalam dhāryam · mantram japtum⁵ ca kaṇṭhikā ||
rucakaṃ prāṇivandham tyaktum⁶ mudrāṃ bhajitum⁷ ca mekhalam ||
pañcabuddhasya mudreṇa · śaṅkā [62a] mudritaṃ sadā || (4)
prahasanan tataḥ kṛtvā dantaiḥ sampiḍya cādharam ||
prcchate tatra sā devī Hevajrāṃ sahajarūpiṇāṃ || (5)
katareṇa vidhānena · kaya kriyayā⁸ tathā prabho ||
Hevajrasya paṭaṃ kāryaṃ kathayasa mahāsukha || (6)

bhagavān āha ||
samayiṣcitракarencha · sādhakenāpi samayinā¹⁰ ||
likhitavyaṃ paṭaṃ ghoraṃ · narakasthaḥ pañcavarnakaiḥ ||
śavakeśasya kuccā ca · likhanīyaṃ paṭaṃ guru¹¹ || (7)
sūtram ca yayā kāryaṃ · kartavyaṃ ca paṭaṃ yayā ||
tayāpi samayinā¹² vai · samayādhiśṭānayogatāḥ || (8)
māsimāsiciturāśyaṃ kṛṣṇāyaṃ vijane grhe ||
madhyāhne krūracittena kiṃcina madanapā[62b]nataḥ || (9)
ange niramāsukaṃ bhūtvā nagnibhūyas tathā punah ||
utsṛṣṭenāpavītrenā bhakṣayet samayan tantraḥ || (10)
nijamudrāṃ sthāpya vāmena cāravakrāṃ kṛpāvatīṃ ||
rūpayauvanasaubhāgyāṃ supuṣpāṃ sādhakapriyāṃ || (11)

Hevajrapaṭaṇīdhānapaṭaḷaḥ saṣṭaḥ||

1 All MSS. paramāntaṃ mādhyaṃ viramasya (see transl. notes).
2 All MSS. devī
3 A āliṅgyaṃ ⁴ A vṛṇo; B valo; C vṛṇaṃ; T mchan-khuṇ = kāṣa ⁵ All
MSS. japtum ⁶ C tyaktaṃ ⁷ B bhaṇjintu; C bhaṇjituṇ ⁸ A kriyā
⁹ A, C samayiṃ-¹⁰ A samayinā ¹¹ A, C guruṃ; B guru paṭaṃ ¹² A
samayinā; B samayinā; C samayinā

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KYEI RDO RJE RGYUD

PART II. CHAPTER VI

lha mo la ni dam ḡkyud ciṅ ||
dam du nu ma guṅ mzdad nas ||
tshems kyis ma mchu btsir nas ni ||
mñam sbyor bde ba myoṅ mzdad nas ||
bla ma slob dpon ḡdod lha la ||
bla ma rdo rje ḡdzin pa la ||
rna ba dag tu rna cha ḡdzin ||
gdbu srog chags gsod pa spaṅs ||
saṅs rgyas lṅa yi phyag rgyas ni ||
de nas rab tu bžad mzdad nas ||
kyeṅi rdo rje źes bya ba ||
de la lha mo des žus pa || (5)
gtso bo cho ga gaṅ gis daṅ ||
kyeṅi rdo rjeṅi bris sku yi ||
bcom ldan ḡdas kyis bḵaṅ stsal pa /
ḥdıṅ ni ḡdıṅ mkhan dam tshig can ||
bris sku ḡḥigs pa bri ba ŋiṅ ||
ro yi skra yi pir ŋiṅ kyis ||
gaṅ gaṅ skud pa mkhal ba daṅ ||
de yaṅ dam tshig can ŋes pas ||

zla ba zla baṅi mar ŋo yi ||
phyed na ma ruṅs sens kyis ni ||
lus la ni raṃ ſu bsams nas ||
ḥphags pa daṅ ni ma dag pas ||
bžiṅ bzaṅ sfiṅ rje ldam pa daṅ ||
me tog bças śiṅ sgrub por ḡdaṅ ||

bo la thod par bcug bas ni ||
skyes paḥi sna ni gźiṅs nas kyaṅ || (1)
mchen khuṅ sen mos rma mzdad de ||
phyag rgya lṅa ni rab phye ba || (2)

phyag ḡtshal don du ḡkhor lo ḡdzin ||
smod tshig mi ŋiṅ na yi phyir || (3)
snāṅs kyis bzlas paḥaṅ mgul rgyan ŋiṅ ||
[345b] phyag rgya sten pa ske rags ŋiṅ ||
rtag tu lus la phyag rgyas gḍab || (4)
tshems kyis ma mchu btsir nas ni ||
lhan cig skyes paḥi gzung can ŋiṅ ||
de bžin bya ba gaṅ gis ni ||
byed pa bde ba chen pos gsuṅs || (6)

sgrub poḥaṅ dam tshig can gysi ni ||
skyes paḥi thod gnas kha dog lṅa ||
bris sku bla ma bri ba ŋiṅ || (7)
gaṅ gaṅ ras yug ḡthag pa yaṅ ||
dam tshig byin rlabs rnal ḡbyor las || (8)
bcu bžiṅ pa la khyim dben par ||
chaṅ gi btuṅ ba cuṅ zas las || (9)
de bžiṅ gcer bur gyur pas kyaṅ ||
de nas dam tshig rab tu bʒaṅ || (10)
gzung daṅ laṅ tsho skal bzaṅ ma ||
raṅ gi phyag rgya g’yon du bžaṅ || (11)
PART II. CHAPTER VII

athāha tatra sā devī • bolakakkolayogataḥ ||
oṣṭhaṁ dantena sampiḍya • kathāṁ bhavatī pustakam ||
vajrapadmasamāyogat • tuṣṭo devaḥ prakāśate || (1)

bhagavān āha ||

śṛṇu devi mahābhāge • pustakam kathayāmy aham ||
bhūrjapatre likhet samayī • dvādaśāṅgulapustakam ||
mahāmadhu[63a]masiṁ kṛtvā lekhanyāṁ māṇuṣāsthīḥbhīḥ || (2)
pustakaṁ ca paṭaṇī caiva • yadi vā dunduraḥ paśyati ||
iha janmāni na siddhiḥ syān na vā paralokagocare || (3)
sampradāyaprayuktasya • darśanaṁ ca kadacana ||
gopitavyam kace kakṣe • pustakam adhvagocare || (4)
bhage liṅgāṁ pratiṣṭhāpya • cumbayītvā muhurmuḥuḥ ||
mahāsukhaṁ samāśādhya • vajrī bhoganam ādiṣet || (5)
śṛṇu devi vīśālakṣi • bhohanaṁ gaṇamaṇḍale ||
yatrabhukte4 bhavet siddhiḥ sarvakāmārthasaḍhakī || (6)
śmaśāne girikuṇī vāmānuṣa[ṣya]pūre tathā ||
athavā vijane prānte6 • idāṁ bhoganam ārābhe7 || (7)
kalpayed [63b] āsanaṁ tatra • navākhyam śavarūpiṇam ||
athavā vyāghracarmanā ca • śmaśānakarpaṇam tathā8 || (8)
madhye Hevajrārūpātmā • yoginīnāṁ tato nyaset ||
sthānaṁ jāātvā yathāpūrvam • diśāsu vidiśāsu ca || (9)
vyāghracarmopari bhuṇjita9 samasyasa mālatindhanāṁ ||
bhakṣaṇī ca bhakṣayet tatra rājaśalīṃ prayatnataḥ ||
bhuktvā bhuktvā punas tatra • pūjyante tatra mātaraḥ || (10)
yadi vā mātā bhaginī10 bhāginyā ca svasṛkā ||
pūjayan nirbharam tāsāṁ • sidhyante gaṇamaṇḍale || (11)
ekkhaṇḍaṁ mahānarakam • divyam madanapūrītaṁ ||
gurave dadyāṁ mahābhāgī11 vandayītvā svayaṁ pibet || (12)
grūṇiyāt padmaha[64a]stena dadyāt tenaiva pāṇinā ||
muhurmuḥuḥ praṇāmaṇī ca kuryanti tatra sādhakāḥ || (13)
bhojanapaṭaṇāḥ saṣṭamaḥ ||

PART II. CHAPTER VIII

tatra pṛcchanti yoginoḥ mahāmudrā tu kidrśi ||
saṁvṛtyākāra-rūpēṇa12 • kathayasva sukhaṁdada || (1)

1 All MSS. kataman = kathā
2 All MSS. kadacit
3 A -ī
4 A cakrabhukte
5 C only
6 A, B samudante
7 C ācare
8 C
9 So B, C, T; A -carmopahuṇājīta ( ? for -carmy upahuṇājīta)
10 A inserts syāt; B yadi mātā bhaganī puva vats syāt
11 A -bhagi; B -bhāsa; C bhāge
12 A, C saṁvṛtyacāra-
PART II. CHAPTER vii

[346a] de nas de la lha mos žus ||
 tshems kyis ma mchu btsir nas ni ||
 rdo rje padma mñam sbyar nas ||
 glegs bam ŋa yis bdad bya yis ||
 sbrañ chen snag tsha byas nas ni ||
 glegs bam sor ni bcu gñis pa ||
 glegs bam dañ ni bris sku ŋid ||
 skye ba ḡdir ni dños grub med ||
 yañ dag rab sbyin ldan pa la ||
 glegs bam lam gyi spyod yul du ||
 bha gar liñ ga rab bdag nas ||
 bdechen mñampar myoñ mdzad de ||
 tshogs kyi dkyil ḡkhor bzhã ba ni ||
 gañ du zos pa ḡtod don kun ||

dur khrod ri yi bya skyibs dañ ||
 yañ na dben paĥam ḡrya mtshoĥi
 mthaĥ ||
de la gdan du brtag pa ni ||
yañ na [346b] stag gi lpags pa dañ ||
dbus su kyeĥi rdo rjeĥi gzugs ||
phyogs dañ phyogs bral dag tu yañ ||
dam tshig mā la tindha nam ||
ḥbad nas rgyal poĥi sa lu yi ||
der ni bzhã ba zos nas yañ ||
srĩn mo bu mo sgyug mo dañ ||
de rnams rtag tu legs mchod na ||
skyes paĥi thod chen cha gcig par ||
bla ma la dbul skal chen ma ||
padmaĥi lag pas blań ba dañ ||
yañ na yañ du rab ḡdud pa ||
kyeĥi rdo rje las bzhã baĥi leçu ste bdun paĥo ||

de la kakko la sbyar nas ||
glegs bam yañ ni ji ltar ḡgyur ||
dgyes pas lha yis rab phye ba || (1)
 lha mo skal ba chen po ŋon ||
mi yi rus paĥi smyuģ gus ni ||
gro gar dam tshig can gyis bri || (2)
gal te skal med mthon ni na ||
ḥjig rten pha rol spyod yul med || (3)
res ḡaĥ tsam ŋug bstan pa ŋid ||
skra dañ mchan khuń ŋid du sba || (4)
yañ dañ yañ du ḡo mdzad nas ||
 rdo rje can gyis bzhã ba bstan || (5)
ñoń cig lha mo mig yańś ma ||
sgrub pa chen gyis dños grub ḡgyur || (6)
de bźin ni med groń khyer dań ||
bzhã ba ḡdi ni rab tu bzhã || (7)
ro yi gzugs can dgu dań ni ||
dur khrod raś ni de bźin no || (8)
 ji ltar snar bźin gnas ses nas ||
de nas rnal ḡbyor ma rnam sngod || (9)
stag gi lpags paĥi steń du bzhã ||
bzhã ba der ni bzhã ba ŋid ||
der ni ma mo mchod par bya || (10)
gal te ma srĩń yin na yań ||
tshogs kyi dkyil ḡkhor ḡgrub par ḡgyur || (11)
chań ni bzań pos yońś bkań ste ||
phyag mtshan nas ni rań yań btuń || (12)

das rnal ḡbyor mas žus pa ||
pphyag ḡrya chen po ji ḡta bu ||
pde ba sbyin pa bdad du gsoł || (1)

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da nas rnal ḡbyor mas žus pa ||
kun rdzob rnam paĥi gzugs kyi ni ||
 bde ba sbyin pa bdad du gsoł || (1)

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bhagavān āha ||

nātīdirghā nātihrasvā na kṛṣṇā na ca gaurīkā ||

padmapatranibhākārā śvāsāḥ tasyāḥ sugandhakaḥ || (2)

prasvedaṁ ca sugandhi syāṁ√ mṛganābhisamaprabhaṁ ||

padmam cendivaram gandham kṣaṇat padmam ivācarett || (3)

carpūrasihlayos tasyāḥ sugandham lākṣayed budhaḥ ||

utpalasya bhaved gandham · vāyasāgurusannibhaṁ || (4)

dhirā acārīca[64b]lā caiva · priyavādī√ manoramā ||

sukeṣā trivalimadhyā · prākṛtaiḥ padmini matā ||

tāṁ ca prāpya bhavet siddhiḥ sahajānanandarūpini || (5)

athāā Nairātmyāyoginī bhagavan praṇidhānaṁ kidṛśaṁ kartavyaṁ ||

bhagavān āha ||

kulajanmā√ anumāṇi · samayī hevajradeśakaḥ ||

kṛpavān gurubhaktas ca bhaveyaṁ janmajanmani || (6)

vajragaṅghāraṇatpānir gambhiradharmpātakaḥ ||

yoṣicchrukasamāhārī · bhaveyaṁ janmajanmani || (7)

tatra tuṣṭa tu sā devi idaṁ vacanam abravit ||

durdāntā dundurāḥ sattvā vineyaṁ yānti kena hi || (8)

bhagavān āha ||

poṣadhaṁ diyate prathamam · tadanu śī[65a]kṣāpadam daśaṁ ||

vaibhāṣyāṁ tatra deseta · sūtrāntaṁ vai punas tathā || (9)

yogācāran tataḥ paścāt · tadanu madhyamakaṁ diṣet ||

sarvantranayaṁ jñātvā · tadanu Hevajram ārabhet ||

grñhīyāt sādaraṁ sīṣyāḥ sidhyate nātra samśayaḥ || (10)

vineyapātalo nāṃśātamaḥ ||

PART II. CHAPTER IX

athātaḥ sampravakṣyāmi samputodghātalakṣaṇaṁ ||

yena vijnātamaṭrena sādhakaḥ siddhim āpnuvat ||

sādhhyasya nābhimule tu hastenotpātayed vratī || (1)

herukapratiirūpeṇādhyātmakākṛuracetasa√

bhāvanāmātrakenaiva buddho 'pi naśye dhruvaṁ || (2)

māraṁ kriyate krpayā śrāvayitvā [65b] gurau munau ||

sāsanaṁ śācaraṁ sīṣyāḥ sidhyate nātra samśayaḥ || (3)
yatra√ dṛṣṭvā yathārūpam adhomukhaṁ tu bhāvayet ||

1 B, C -aṃ 2 A, B prasvedaṁ bhavet sugandhi 3 A vādini; B vādini
4 A kulajanmānumāṇi; B kulajanma anumāṇi; C kulejanmānumāṇi
5 A -ādhyātakṛura-; B ādhyātamatakṛura-; C -ādhyātakṛura-
6 A gurubuddhanāsas tatha; B -nāsakas tathā
7 Sā A, B; C yat tu; T ji-ltar phyugs-kyi gzugs mthon-nas = yathā paśu rūpaṁ dṛṣṭvā

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Part II. Chapter IX
raktam udvamantaḥ caiva · kampayantarp. samiirddhajarp. · dr~tva marayet tatk~al).at ·
hrdaye hutasanabijarp. ·
sasya marge siicirp. dhyayat pravisantirp. vahniriipil).irp. ·
hṛdayaḥ syād aviddhENA4 viddhaḥ5 san rucidā[66a]yakaḥ ·
tadvat samsārakaṁ ratnaṁ ·
samsāraṁ herukākāraṁ ·
asmin tantre na hotavyarp. ·
mudrabandhakriya na ca ·
pathitasiddharp. mahatantram ·
rahasyarp. paramarp. ·
soṣṭhamalakularp. vapul;t ayogyal;t syad aviddhena ·
tadvat sarp.sarakarp. ratnarp. ·
sararp. herukakararp. ·
svabhātaṁ yati ·
svayam sunyaḥsva ṣunyataḥo<;lasa bhujal;t ·
sarp.grahavastucatu~kena catvaras caral).al;t smrtal;t ·
svabhātaṁ niyojayet ·
anena lakṣajāpena stambhaye jatag sarvadā14 ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
ra-yuktarp. varibhu~itarp. sunyarp. svabhāntarp. yuktarp. ·
alau vairocanarp. dattva dvitiyasya trtiyakarp. ·
svabhāntaṁ niyojayet ·
anena lakṣajāpena stambhaye jatag sarvadā14 ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
ra-yuktarp. varibhu~itarp. sunyarp. svabhāntarp. yuktarp. ·
svabhāntaṁ niyojayet ·
anena lakṣajāpena stambhaye jatag sarvadā14 ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
ra-yuktarp. varibhu~itarp. sunyarp. svabhāntarp. yuktarp. ·
svabhāntaṁ niyojayet ·
anena lakṣajāpena stambhaye jatag sarvadā14 ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
svabhāntaṁ yojitam kṛtvā buddhān api vaśikaret ·
ra-yuktarp. varibhu~itarp. sunyarp. svabhāntarp. yuktarp. ·
ẖdar źiṅ mgo skyes grol ba daṅ ||
de yi lam du khab ni meẖi ||
šiṅ khar byin zaḥi sa bon źiṅ ||
rgyud ḥdi la ni sreg blugs med ||
rgyud chen bklags pas ḥgrub pa źiṅ ||
kha ni ḥog tu rnam par sgom || (4)
gzugs can ḥjug par bsam pa ste ||
dmigs nas skad cig gsod par byed || (5)
phyag rgya bciṅ daṅ bya bāṅaṅ med||
bsam gtan tsam, gyis ḥgrub [348a]
par ḥgyur || (6)
srid pa sbyoṅ ba ſams dgaḥ bar ||
ţion cig lha mo bţin bzaṅ ma || (7)
phreṅ ba khrugs pa lha mo ltos ||
phug pas dgaḥ ba sbyin pa po || (8)
yon tan lña ldan rin chen źiṅ ||
dag pas bdud rtsi lta bur ḥgyur || (9)
ḥgro ba sgrol baḥi gtso bo źiṅ ||
de ni ſa yis smra yis ſiṅ || (10)
byams paḥi thugs las yan lag ḥnag ||
ţabs ni rnam pa bţī ſes brjod || (11)
phyag ni stoṅ pa bcu drug źiṅ ||
gdug pa ḥdul phyir khrho bo źiṅ || (12)
de bţīn khrag ni ri khrod ma ||
g'yuṅ mo rkaṅ daṅ tshil bu dag ||
rus pa bden pa bţī po źiṅ || (13)

bdaṅ med mas gsol pa /

sṅags btu ba ni ji ḥkhor ḥgyur ||
[348b] las kyi dṅos ḥgrub ḥgyur ba źiṅ ||
gan gi sṅags kyis skye ba yi ||
bde ba chen pos bşad du gsol || (14)

boṃ ldan ḥdas rdo rje can chen po rdo rje sśiṅ po gzi brjod chen pos
bkaḥ stsal pa /

sṅags ni khyod la ſaṅ bşad kyis ||
daṅ po rnam par snaṅ mdzad
sbyin ||
lha mo ſes rab chen mo ſiṅ || (15)
usma rnamgs kyi bţī pa las ||

pukka sīs rgyan stoṅ paś mnaṅ ||
mdog dkar mthar ni svāhā sbyar ||
ḥdis ni bţlas pa ḥbum gyis ni ||
ḥgro ba ṭag tu reṅs par byed || (16)
daṅ por yī geḥi bdaṅ po bţag ||
de rjes mkhaḥ spyod ma de nas ||
mthar ni svāhā sbyar byas na ||
saṅs rgyas rnamgs kyaṅ dbaṅ du
byed || (17)

rig byed rnamgs kyis daṅ po sbyin ||
mdaṅ po yī ni gņiś pa la ||
stoṅ bcas mthaṅ ni svāhā sbyar ||
saṅs rgyas kyaṅ skrod ſes rab can || (18)

daṅ po rnam par snaṅ mdzad sbyin ||
ra daṅ ldan źiṅ chu mas rgyan ||
gņiś pa yī ni gsum pa la ||
stoṅ bcas svāhā yaṅ dag ldan ||
dveṣayet sarvamānuṣaṇ || (19)

ādau varṇaśvaraṁ dattvā pañcamasya tṛtiyakāṁ ||

saśūnyaṃ dākiniyuktaṁ svāhāntaṁ abhīcārukaṁ || (20)

varṇajyeṣṭaṁ punaḥ dattvā Hūm-kārāktasaṁñībhaṁ ||

svāhāntaṁ kārṣayet sadyaः rambhādīnāṁ tilottamaṁ || (21)

ādau mohakulaṁ dattva Ghu-kāraṁ samprayojaḥ ||

svāhāntaṁ ca punaḥ kṛtva māraṇaḥ su ra mānuṣaṇ || (22)

prathamaṁ prathamaṁ tu vajradākinīyogitaṁ ||

ādau vraśocanaṁ dattvā · [67b] antasthaṅaṁ dvitiyakaṁ || (23)

vajradākinīsaṁyuktaṁ punaḥ prathamaśagrakaṁ ||

vajradākinīsaṁyuktaṁ antasthaṅaṁ tṛtiyakaṁ || (24)

punas tenāva saṁyuktaṁ upari caurībhūṣitaṁ ||

Hṛīḥ-kāraṁ yojayaḥ tatraḥ svāhāntaṁ punaḥ ācataḥ ||

kuruṅkulaṃtanraḥ / (25)

ōm-kārādcaturthasaṇaḥ tṛtiyasya caurībhūṣitaṁ ||

antasthaṅaṁ caturthakaṁ picuvajraprayojitaṁ || (26)

uṣmānaṁ ca caturthakaṁ pukkāsyāḥ ca vibhūṣitaṁ ||

sūnyakṛntaṁ trignitaṁ pañcamasya dvitiyakaṁ ||

tṛtiyasya prathamaṁ svāhāntaṁ

hevaṣrahaḥ hṛdayaṁ / (27)

vraṇocandaḥjvalalajvaloyaḥ /

pañcamasya caturthakaṁ tu

antasthaṅaṁ prathama [68a] yuktam ghasmaribhūṣitaṁ || (28)

uṣmānaṁ ca caturthakaṁ vajradākinibhūṣitaṁ ||

sūnyakṛntaṁ trignitaṁ pañcamasya dvitiyakaṁ ||

tṛtiyasya prathamaṁ svāhāntaṁ

caturbhujasya mantraḥ / (29)

vraṇocandaḥ

prathamaḥ <ca> prathamaḥ abhyantaragaurisobhitaṁ ||

tṛtiyasya <ca> prathamaḥ abhyantaragaurībhūṣitaṁ || (30)

dvīnīkṛtya pañcamasya tṛtiyāṁ dvitiyasya tṛtiyāṁ vahnbīṣitaṁ Hūm-kāraṭrayayojaḥ / pañcamasya dvitiyāṁ tṛtiyasya prathamaṁ svāhāntaṁ

śaḍbhujasya mantraḥ / (31)

vraṇocandaḥcaturthasaṇaḥ prathamaṁ hutāśanasamyuktam yentāvibhūṣitaṁ / antasthaṅaṁ tṛtiyakaṁ ghasmaribhūṣitaṁ / prathamaṁ pra[68b]thamaṁ antasthaṅaṁ prathamaṇa yuktam vajrābhūṣitaṁ / (32) Kṣa-kāraṁ caurībhūṣitaṁ / pañcamasya prathamaṁ / uṣmānaṁ caturthakaṁ vajradākinibhūṣitaṁ / sūnyakṛntaṁ trignitaṁ phat svāhāntaṁ

A, B-vibhūṣitaṁ A, B Pukkasīvi-; C Pukkasī sā vi-

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dañ por yi gehi dbañ phyug bzag ||
stoñ pa mkhañ āgro ma dañ ldan ||
yañ ni yi gehi thu bo sbyin ||
mthar ni svāhā thig le mchog ||
gti mug rigs ni dañ por sbyin ||
mthar ni [349a] svāhā yañ byas na ||
dañ por rnam par snañ mdzad bzāg ||
Rdo rje mkhañ āgro ma dañ sbyar ||
Rdo rje mkhañ āgro ma dañ ldan ||
yañ ni de ŋid yañ dag ldan ||
de rjes hrīḥ yis rnam par sbyar ||
om ni dañ po bzi pa yi ||
mthar gnas pa yi bzi pa la ||
usma rnam s kyi bzi pa la ||
stoñ pas mnañ cin sum hgyur ŋid ||
gsum paḥi dañ po mthar svāhā ||
snañ mdzad dañ por dzva la gnis ||
mthar gnas rnam s kyi dañ po ldan ||
usma rnam s kyi bzi pa la ||
stoñ pas mnañ cin sum hgyur ŋid ||
gsum paḥi dañ po mthar svāhā ||
dañ por rnam snañ dañ po yi ||
gsum pa ŋid kyī dañ po la ||
ņīs hgyur Iña paḥi gsum pa dañ ||
hūṃ gi rnam par gsum sbyar nas ||
gsum paḥi dañ po mthar svāhā ||
dañ po rnam snañ bzi pa yi ||
ro lañs ma yis rnam par rgyan ||
ghasma ṛi yis rnam par rgyan ||
mthar gnas pa yi dañ po dañ ||
kṣa ni chom rkuṇ ma yis rgyan ||
usma rnam s kyī bzi pa la ||
stoñ pas mnañ ein sum hgyur te ||
mi rnam s thams cad dañ bar byed ||(19)
Iña pa ŋid kyī gsum pa la ||
mthar ni svāhā mñon spyod che ||(20)
hūṃ ni khrag dañ ḡdra ba la ||
dgañ bzañ ma sogs rtag tu ḡugs ||
(21)
ghu ni yañ dag rab tu sbyar ||
lha dañ mi rnam s gsod par byed ||(22)
dañ po ŋid kyī dañ po la ||
mthar gnas pa yi gnis pa la ||(23)
yañ ni dañ poḥi rtse mo la ||
mthar gnas pa yi gsum pa la ||(24)
stein du chom rkuṇ ma yis rgyan ||
mthar yañ svāhā spyod pa ŋid ||
ku ru kulle yi snags so ||(25)
gsum pa chom rkuṇ ma yis rgyan ||
pi tuśa bādzra sbyor ba dañ ||(26)
pukka sī yis rnam par rgyan ||
Iña pa yi ni gnis pa dañ ||
yeṣe ri rje sīní poḥo ||(27)
sbyar nas Iña paḥi bzi pa la ||
ghasma ōs ni rnam par rgyan ||(28)
rdo rje mkhañ āgro ma yis rgyan ||
lha pa yi ni gnis pa dañ ||
phyag bzi paḥi snags so ||(29)
dañ po nañ [349b] gi ḍkar mos rgyan ||
naṅ gi ḍkar mos rnam par rgyan ||(30)
gnis paḥi gsum pa me yis rgyan ||
lha pa ŋid kyī gnis pa dañ ||
phyag drug paḥi snags so ||(31)
dañ po byin za yañ dag ldan ||
mthar gnas pa yi gsum pa la ||
dañ po yi ni dañ po la ||
rdo rje ma yis rnam par rgyan ||(32)
lha pa ŋid kyī dañ po dañ ||
rdo rje mkhañ āgro ma yis rgyan ||
phaṭ dañ mthar ni svāhā ŋid ||
dvibhujasya / (33)
nairūtmyā prathamasya prathamaṁ dvitiyasya prathamaṁ tṛtiyasya
prathamaṁ caturthasya prathamaṁ pañcamasya prathamaṁ antasthānāṁ
prathamaṁ uṣmāṇāṁ prathamaṁ vairocana-dīśvāhāntaṁ /
purakṣobhanamantro lakṣajāpah / (34)
antasthānāṁ dvitiyaman tu kṣa-kārādvayaṁ / madhye punar
antasthānāṁ dvitiyakaṁ / hūm-kārātrayaṁ vairocana-dī
dhāt-kāravidarbhitam svāhāntaṁ /

bhūmiśodhanamantraḥ / (35)
vairocanaṇḍi tadanu vajrā hūm-kā[69a]rāntaṁ
khānapāndhiṣṭhānamantraḥ / (36)
vairocanaṇḍi tadanu A-kāro mukhaṁ / uṣmāṇāṁ tritiyakaṁ /
antasthānāṁ caturthakaham upari vah nibhūṣitaṁ ||
dharmāṇāṁ / tadanu vajrā cādyanupnannatvāt · OM Āḥ hūm ṚaT svāhā
sarvabhautikabalimanaḥ / (37)
mantroddha-rapatalo navamaḥ ||

PART II. CHAPTER X

athātō¹ Vajrasattvākhyah sarvadharmāikasamvarah ||
Nairūtmyāḥ cumbayitvā tu jāpaviṣayam prakāsate || (1)
sphātyikena stambhanaṁ jāpyaṁ · vaṣye ca² raktacandanaṁ ||
riṣṭikāyābhicārurakam · vidveṣam niramaṅskai tathā || (2)
uccātanam aśvahaḍdēnakaraṇaṁ brahmaḥ[69b]sthīnā ||
varsāpaṇaṁ gajāsthikaiṁ māraṇaṁ mahīṣasya ca || (3)
stambhane kṣīrapānaṁ tu vaṣye svacchandam ācaret ||
māraṇaṁ sihlakaṁ caiva · ākṛṭṭau ca catuḥśamaṁ || (4)
vidveṣe sālijan ca proktam uccātane kasturikā³ ||

athavā antaśvam ādiśvam nādiṁ gādiṁ hādiṁ tathāiva ca || (5)
jāpapatalo nāma dasamaḥ ||

PART II. CHAPTER XI

gāḍhenāliṃgya Hevajrāṃ sampiḍyādharam dantakahā ||
Nairūtmyāḥ pṛchate tatra dehināṁ kularūpakaṁ || (1)
bhage liṅgaṁ pratiṣṭhāpya · ityāha cakranāyakaḥ ||

B athāha ² A vaṣyovā; B casyena; C vaṣyāṇ ca ³ A and B add smṛta
bdag med dañ poñi dañ po dañ ||
gsum pa ñid kyi dañ po dañ ||
ñña pa yi ni dañ po dañ ||
ūṣma r纳斯 kyi dañ po ñid ||

mthar gnas r纳斯 kyi gñis pa dañ ||
hūṁ gi rnas pa gsum dañ ldan ||
rnas [350a] pa nañ bcug mthar svāhā ||
dañ po rnas snañ de rjes su ||
dañ po rnas par snañ mdzad ñid ||
ūṣma rnas kyi gsum pa dañ ||
steñ du me yis rnas par rgyan ||
byin la dya nutpanna tvāt ||

ḥbyuṇ po thams cad kyi gtor mañi snañs so || (37)
kyeñi rdo rje las snañs btu bañi leñu ste dgu pañö ||

PART II. CHAPTER X

de nas chos kun sdom cig pañi ||
bdag med ma la ḥo mdzad nas ||
śel gıyis reñs pañi bzläs pa ñid ||
lun btañ gis ni mñon spyod ñid ||
ṛta yis pas skrod pa ñid ||
ɡlañ poñi rüs pas char pa la ||
reñs pa ḥo mañi bτuñ ba ñid ||
bśad pa la ni sīhla ñid ||
sdañ la sa lu skyes pa brjod ||

rdo rje sems dpañ jes byas gsuñs ||
bzläs pañi yul ni rab tu dbye || (1)
dbañ la ṭsan dañ dmar po ñid ||
ni rañ śus ni sdañ ba la || (2)
bram zeñi rüs pas dgug pa ñid ||
ma he yis kyañ bṣad pa la || (3)
dbañ la rañ gi ḥdun pas spyad ||
dgug pa la ni bźi mñam ñid || (4)
bṣkrad pa ñid la gla rtsir brjod ||

yañ na mthañi śva dañ / [350b] dañ poñi śva dañ / na dañ po dañ / ga dañ po dañ / ha dañ po ñid kyañ de bźin no / (5)
kyeñi rdo rje las bzläs pañi leñu jes bya ba ste becu pañö ||

PART II. CHAPTER XI

tshems kyis ma mchu bτsir nas ni ||
lus can rnas kyi rigs kyi gzugs ||
bha gar liṅ gu bzug nas ni ||

kyeñi rdo rje la dam ḥkhyud cin ||

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HEV AJRA-TANTRA

dehināṁ svakulaṁ vakṣye · prajñāpāramite[ śṛṇu || (2)
anāmikāmule yasya striyo vā puruṣasya vā ||

navaśū[70a]kam bhaved vajram Akṣobhyakulam uttamam || (3)

Vairocanas bhavec cakram · Amitābhasya pāñkajam ||

Ratnasāṃbhavo mahāratnaṁ · khaḍgaṁ karmakulasya ca || (4)
yo hi yogi bhavet kṛṣṇo · Akṣobhyas tasya devatā ||
yo hi yogi mahāgauro · Vairocanah kuladevatā || (5)
yo hi yogi mahāsyāmo · Amoghas tasya devatā ||
yo hi yogi mahāpiṅgo Ratnesah kuladevatā || (6)
raktagauho hi yo yogi Amitābhah kuladevatā ||

śvetagauho hi yo yogi tasya [Vajra]sattvakulam bhavet || (7)
tathāgatānāṁ kulās te syuḥ rūpaṁ asrītya saṁvṛtaṁ ∥ (8)

strīnām laksanaṁ [70b] caiva[4] · yathā pumsci tathaiva ca ∥
tāsām api kulās te syuh saṁvrtyacārārūpataḥ ∥ (9)
tatra tuṣṭo mahāvajrī bhagalingasya cumanāt ||

Nairātmyāṁ bodhayāṁ āśa śṛṇu devi prapūjanam || (10)
udyaṁe vijane deste · ātmāgaṅṛntareṣu ca ∥
nagniṅṛtya mahāmudrām · pūjayed yogāvit sadā ∥ (11)
cumanāllaṅgaṁ kṛtvā bhagasparśan tathaiva ca ∥

vṛṣaṇām naranāśayāḥ pānams adharamadhusya ca ∥ (12)
madanaṅgakaraṅh karma bolavāṁ kurute sadā ∥
dolāṅgakurpareṅṇāpi[5] · suprasāritakais tathā ∥ (13)
muhurmuḥuḥ kāmayaḥ vajrī · adha urdhvāṁ nirikṣayet ||

prānottī vipulāṁ siddham · sarvabuddhasamo [71a] bhavet || (14)
karpurāṁ piyate tatra · madanaṁ caiva viśeṣataḥ ∥

balasya bhakṣaṇaṁ tatra · kuryāt karpūraḥetunā || (15)

PART II. CHAPTER xii

sahajārthapatalo nāmaikādaśāḥ ||


mahāvajrām mahāghaṅtāṁ · grhna vajrā[7]pratiṣṭhitah ||
vajrācāryasya adyaiva kuru śisyasya saṁgrahām || (1)
yathā buddhair atitais tu · sicyante bodhiputrakāḥ ||

1 A -ā 2 A nāma mantavyā; C nāvamantavyā; B uselessly corrupt 3 All
MSS. vitretha 4 C căpi 5 A dolayaṅgarpareṇāpi; C dolayākarpareṇāpi; B
uselessly corrupt 5 All MSS. athāha 6 A cataso; B catulo; C catasco
7 A, C vajrī; B, K vajra-
lūs can rāṇī rīgs bṣad kyi
bud med dam ni skyes pa yis
rdo rje rtse dgu par gyur pa
rnam snañ mdzad kyi ḥkhor lor

ḥgyur
rin chen ḥbyuṅ gi rin chen ṇid
rnal ḥbyor pa gāṅ nag po ṇid
rnal ḥbyor pa gāṅ dkar po che
rnal ḥbyor pa gāṅ sāṅ bṣaṅs che
rnal ḥbyor pa gāṅ ser po che
rnal ḥbyor pa gāṅ dkar dmar ṇid
rnal ḥbyor pa gāṅ dkar daṅ ser
skyed bo rnal ḥbyor mthar phyin pas
kun rdzob [351a] gzugs su gnas nas

ni
bud med rnam s kyi mtshan ṇid ḥdi
kun rdzob tha sāṅ tshul las ni
bha gar liṅ gahi ḥo mdzad nas
bdag med ma yis go mdzad pa
tshal daṅ skyed bo med gnas daṅ
gec bur phyag rgya che byas nas

ḥo daṅ ḥkhyud pa byas nas ni
skyes paḥi sna ni gāž pa ṇid
rtag tu myos paḥi mtshan ma las
khyogs daṅ brla ṭes bya ba daṅ
yaṅ yaṅ rdo rjes ḥdod pa bya
dūṅs grub rgyas pa thob pa ste

de la ga pur btuṅ bar bya
śa ni bzaṅ ba ṇid du ḥgyur

kyeṅ rdo rje las lhan cig skyes paḥi sbyor ba don gyi leḥu ṭes bya ba ste
bcu gcig paḥo

śes rab pha rol phyin ma ṇion (2)
gaṅ gi srin lag rtsa ba la (3)
mi bskyod pa yī rīgs mchog ṇid

dpah med mgon gyi ḥdam skyes ṇid
las kyi rīgs kyi ral gri ṇid (4)
de yī lha ni mi bskyod pa

de yī lha ni rnam snaṅ mdzad (5)
de yī lha ni don yod ṇid
rin chen bdag po rīgs kyi lha (6)
ho dpah med pa rīgs kyi lha

de ni sms dpahi rīgs su ḥgyur (7)
ña rgyal mi gcag tho mi brtsams
de rnam s bde gṣegs rīgs su ḥgyur (8)

ji ltar skyes pa de bźiṅ no

dye yī rigs suḥaṅ de ḥgyur ro (9)
de la rdo rje che mñas nes
lha mo rab tu mchod pa ṇon (10)
bdag gi khyim gyi naṅ du ṇaṅ
rnah ḥbyor rīgs pas rtag tu mchod (11)

de bźiṅ bha gar reg par ṇid
mamchuṅi sbran rtsi btuṅ ba ṇid (12)
bo la ldan pas lag pas bya

de bźiṅ śin tu bskal pa yis (13)
sten daṅ ḥog tu bta ba ṇid
sāṅs rgyas kun daṅ mñas par ḥgyur (14)
de la ga pur rgyu bāḥi phyir
khyad par du ni chaṅ ṇid do (15)

PART II. CHAPTER xii

den rdo rje can gyis dbaṅ (1)

bzi paḥi don [351b] ni bkaḥ stsal pa (1)
che daṅ dril bu chen po zuṅ
slob ma bṣdu ba ṇid du gyi (1)
byaṅ chub sras rnam s dbaṅ bskur ba

1 P tshig-bcad instead of don ni
mayā guhyābhiṣkeṇa sikto 'si cittadhiārayā || (2)
ratidām siddhidām¹ devīṃ viśvarūpāṃ manoramāṃ ||
grhṇa grhṇa mahāsattva grhītvā pūjanāṃ kuru || (3)
idām jñānam mahāsūkṣmaṃ vajramaṇḍaṃ nabhopaṇaṃ ||
virajaṃ² [71b] mokṣadāṃ sāntaṃ • pitā te tvam asi svayaṃ || (4)

vajrapadmādhīṣṭānāmacitraḥ ||

om padma³ sukhādhāra mahārāgasukhāṃdada ||
caturānandaśvaśeṣa viśva hūṃ hūṃ hūṃ kāryaṃ kuruṣva me || (5)
om vajra mahādveṣa caturānandaśadāyaka ||
khaga mukhaikaraso nātha hūṃ hūṃ hūṃ kāryaṃ kuruṣva me ||
sirasi om-kāraṃ • hṛdi hūṃ-kāraṃ • kīnjalke Ā-kāraṃ || (6)
mahātantrarājāmāyākalpo dvitiyāḥ ||

¹ T, K sthānataṃ ² A, C K virajaśaṃk; B virajaṃ svamokṣadāṃ ³ C

parama-
bdag gis gsaṅ bahi dbaṅ gis ni || sems kyi rgyun gysis dbaṅ bskur to || (2)

lha mo dgaḥ sbyin gnas sbyin ma || sna tshogs gzugs can yid ṭhoṅ ma ||
khyer cig khyer cig sems dpal che || khyer la mchod pa dag tu gyis || (3)
ye šes ḥdi ni ches phra ziṅ || rdo rje nam mkhaḥi dkyiṅ lta bu ||
rdul bral thar pa zi ba nińid || khyod raṅ yaṅ ni de yi pha || (4)

rdo rje daṅ padma byin gysis brlab paḥi sṅags ni ||
on padma su khā dhā ra ma hā rā ga su kham da da
tsa tu rā nanda sva bhā ga bi śva hūm hūm hūm kāryāṁ ku ru śva me /
on badzra ma hā dve śa tsa tu rā nanda dā ya kāḥ
kha ga mu khe ka ra so nā tha hūm hūm hūm kāryāṁ ku ru śva me / (5)
on āḥ hūm || spyi bor ni on gyi rnam pa / sṅiṅ khar hūm gi rnam pa /
ze ḥbru la ni āḥi rnam paḥo || (6)

rgyud kyi rgyal po chen po sgyu maḥi bṛtag pa žes bya ba bṛtag pa sum
cu tsa gņis las byuṅ ba bṛtag pa gņis kyi bdag niid / kyeṅi rdo rje mkhaḥ lḥgro ma dra bahi sdom pa rgyud kyi rgyal po chen po rḏogs so ||
YOGARATNAMĀLĀ

PART I. CHAPTER 1

[1b/1b] namo HEV AJRĀYA

Śrīheva jrajam namaskṛtya paramānadārūpiṇām

pūrvācāryakramāmnāyo Hevajre likhyate mayā

evam mayety ādi

nidānāvākyam evedāṁ sūtre tantre prakāśitaṁ /

iha tantrasya sūrārthasya aney evațacakṣate 'nyathā /
tathā coktaṁ Bhagavatā · evam mayeti bhikṣavo mama dharmah saṅgītavyāḥ / ity ata āha · evam mayaṁ śrutam iti saṅgītikāraḥ / tad atra kecita śrutam ity anena saṅgītiṁ sūcayanti / anyathā śrutiparamparaya śrute saṅgītīr aparāmnīkī syat · ity anāyor vyudāsārtham · evam mayeti · mayeti mayaiva śrutam na paramparaya śrutam / evam iti yathā saṅgāsāyāmi · ekasmin samaya iti · ekadā kāle · na sarvādā sarvatreti yāvat · Bhagavān iti Hevajramūrtir Vajradharāḥ / bhagā āśvāravyādayo gunāvidyante yasya sa Bhagavān / tathā coktaṁ ·

āśvārasya samagrasya jānānasī yaśasāḥ śrīyaḥ /

rūpasārāthapravatnasya sanātāṁ bhagam iti śrutam /

ity āha / vijahāra iti · buddhaviḥārair vihṛtvāṇaṁ · kva vijahāra · sarvatathāgatakāyavācikkittayosidbhageṣu [2a/3a 2] sarve ca te tathāgataś ca sarvathāgataś teśāṁ kāyavācittam triguhyasamhāraḥ / tat punar Bhagavato Vajradharasya rūpam dharmodayākhyām · tad eva vajrayośiṭāṁ Locana- dinām bhagāḥ / anāśravānantadharmadharmaṭāsarvatattatyām tāśāṁ · ata eva sarvatathāgatakāyavācittānī ca tadvajrayośidbhagāṇi ceti viśeṣanamasāsāḥ / tasy iti tatra kūṭāgāre guhyātigudyatāre sthāne Bhagavato vihāram upalabhya etadrūpaparṣatsannipātata saṁmāyaśāyaśayāti · pūrvaṭantatra evaddiśo neha pratanyate · iti neyārthavyākhyāya / evam mayety ādi /

E-kāraṁ bhagam ity uktaṁ vam-kāraṁ kuliśaṁ smṛtaṁ /

mayeti cālanāṁ praktaṁ śrutam yadutā dvidhā mataṁ /

tathā ca vaksyati ·

sukrākāro bhaved Bhagavān tatsuṁhaṁ Kāminī smṛtaṁ / dharmasambhogarūpataṁ Vajradharasya lakṣaṇaṁ /

tathā ca

sāṃvṛtaṁ kundasaṃkāśaṁ vivaṁ sukhārūpiṇaṁ · ity anenādivak-yena sūnyatākaranuṇāsvabhāvaṁ prajñopāyasyavabhāvaṁ dharmasambhoga-

1 yaduta doubtful reading. MS. appears to read yat tat. Tibetan reads: thos pa gaṅ phyir gnis su ḫod = śrutam yasmād dvidhā mataṁ which I take to be the sense, viz. 'since śrutam indicates their two-fold nature'. This two-fold nature is viyūti and sameṛti. See I. viii. 28.

2 Quoted from I. viii. 50.

3 Quoted from II. iv. 30.
kāyasvabhāvam • saṃvṛtiparamārthasvabhāvam • utpattyutpannakramarūpaṁ tantrārtham uddeśayati / tatha ca va[2b/3b 5]ksyati

HE-kāreṇa mahākarunā VAJRAM prajña ca bhānyate ||
prajñopāyātmakaṁ tantram tan me nigaditaṁ srṇu² ||

tad ittham bhūtām ekasmin samaya ityādi sugamaṁ / iti sampradāya-vyākhyānam iti kecit / athavāyam arthatā /

E-kārah prthavī jīneyā karmamudrā tu Locanā ||
catuḥsaśtidale nābhu sthitā nirmāṇacakrake ||
VAM-kāras tu jalam jīneyaṁ dharmamudrā tu Māmakī ||
saṃsthitā dharmacakre tu hṛdi vāśadalāmbujē ||
MA-kāraṁ vahnir uddiṣṭaṁ mahāmudrā ca Pāṇḍarā ||
sthitā sambhogacakra tu kaṇṭhe dvāśadalāmbujē ||
YĀ-kāro mārutar prkoto mudrāsāmaya-Tārīṇi ||
sthitā mahāsukhacakre tu dvātrimśaddalāpanakaje ||
ŚRUTAM sahajam ity uktaṁ dvidhābhhedena bheditam ||
saṃvṛtām devatākāram utpattikramapakṣataḥ ||
vivṛtisukharūpan tu nispannakramapakṣataḥ ||
satyadvayaṁ samāśritya buddhānaṁ dharmadesanā ||

tathā cānyatāra /

utpattikramapakṣaṁ ca utpannakramam eva ca ||
kramadvacayaṁ upādāya desaṁa vajradhārināṁ ||

ittham evaṁ mayā śrutāṁ / ekasmin samaya ityādi • pūrvokta [3a/4a 6] vyākhyā / tatra sthitvā parśanmadhye • Bhagavān āha / kim viśiṣṭaṁ tat sarvatathāgatākāyavākṣicchātaryayaṁ sāraṁ vajradharabhaṭṭarakaṁ paramadavatam ata eva sarvatathāgatānaṁ guhyām Vajradharaḥ / tasyātigūhyātaraṁ • śrāvakādinām aprakāśayāvad dhEvajraṁ • tasya durlabhatarah śraddhātāra iti matvā • utkānthitān pārśadayān • protsāhyan • Bhagavān āha / aho Vajragarbhyāti ādi • śrṇa iti śruta niyojayaṁ • Vajragarbhā uvacā / kim uvacā • praṇat(＜)ayārtham uvacā • Bhagavān āha / abhedayaṁ ityādi / na bhedyata ity abhedyam / parivādhībhīr ajapyam / kin tat śūnyatā sarva-dharmānāṁ • tathā cāryadepādāḥ

vigrahe yaḥ parihiṣṭaṁ kṛte śūnyatayā vadet ||
sarvaṁ tasyāpaṇiḥṛtaṁ samam śādyena jāyate³ ||
tathā coktaṁ Bhagavatā vajraśekhare •
dṛḍhaṁ sāraṁ asaūśīrṣyaṁ acchanaśabhedyalakṣaṇam ||

¹ Bracketed sloka-numbers are those of the Hevajra-tantra, to which the commentary refers.
² Quoted from I. i. 7.
³ 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 avināśī ca sūnyatā vajram ucyate ||

sattvam tribhavasyaikateti


nirdiṣṭā prathamaṁ tantre sarvakarmaprasiddhayā ||

dvitiyānīpantram kāraṇaṁ mahopāyaṁ bhāvenaivetyādi / bhavaty upadaye / gater gatyantaram iti bhāvaḥ / pañcaskandhalakṣaṇāṁ śāriraṁ tenaiva mucyante / Vajragarba mahākṛpeti

1 MS. aśrammad. Tib. Ḫkhor bo ji srid kyi bar du Ḫpho ba med paḥi rtag par gyur paḥ rtag paḥ ūs bya Ḫaṅ don to / ‘for the whole duration of the saṃśāra changelessly eternal,’ Sanskrit: ‘tirelessly eternal.’

2 Tib. rigs dpag tu med pa = anantaprabhedo.

3 MS. ce.

4 MS. iha himantamahāyāne. Tib. theg pa chen po gсан snags Ḫdir ‘in this secret Maaśāyāna mantra’, viz. in this text.
sambodhayati nirupadhalaksanaṃ mokṣaṃ kacic varṇayante · tam āśākyaḥ / yadi bhāvenaiva mokṣaḥ kena
tarhi bandhaḥ / tad āha badhyante bhāvabandhenetī · tasmin bhāve bandho
grahō vastvabhinivēṣāḥ · satyatābhīmānaḥ · tenetyarthaḥ / kathām tarhi
cucyante tatpariṇāyēti · tasya pariṇā · prajñāvaksyaṃāṇalaksanaṃ tattva-
pataloktaviccāraḥ / svarūpeṇa nāsti rūpaṃ na dṛṣṭetyādikam

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 trans-

lation is given in the main text: 'I know the world
as a world that is essentially pure.'
audārikānām adhyātmagataṁ yo yogī niścinuyāt | tat teṣāṁ saṁvaram saṁvṛtatvāt₁ | saṁkṣepavartavat | tasya bhṛdayo 'nekaprakāraḥ | āli kāliṁ ityādi | ā-kārādiśoḍāsaśvarā āliḥ | ka-kārādicaustriṃśadvyaṇjanāṇi kāliḥ | ta eva lalanarasane candrasūryau praṇāpāyau | dharmasambhogānirvāṇa iti || dharmacakraṁ saṁbhogacakraṁ nirmāṇacakram | hṛktanṭhayonisuḥ yathākramāṁ | kāya-vākṣicita iti | tad eva cakraṭrayam | kāya-cakraṁ yonau | vākcačram kanthe citta ca [6b/7a 7] cakraṁ hṛdi || trayāṇāṁ pariḍīnāsvabhāvaḥ mahāsukhacakraṁ | mūrdhv(a)ṇi vijñātavyaṁ || eṣv eva cakra-cuṣṭayesa | prthivyapatejovyudhātusvabhāvaḥ catasra mudrā evam-—mayākhyāḥ | idānīṁ nirmāṇādikacakraśu padmadalānāṁ saṁkhyākathanan | nirmāṇacakrety ādi | catuṣṭāṣṭadalapadamadhyāṣṭādalesu | vāmāvartena | a ka ca ta ta pa ya śaḥ | varaṭake | am-kāraṁ | hṛdi | adhomukhāṣṭadala- padam | konādalesu caturṣu | ya ra la vāḥ | digdalesu | a 1 u e catvāraḥ | varaṭake hūm-kāraṁ adhomukham | kanthe śoḍāsadalam kamalam [ūrdhvam] ūrdhvamukham madhyāṣṭhitadigdalesu | caturṣu vāmāvartaṇe | a 1 u e varaṭake om-kāraṁ | mūrdhāni dvāṭrismaddalakalamaṇa varaṭake 'dhomukham hām-kāraṁ | eṣu cakraṣu caturṣu vaṃṣyaṃaṅkapāyadharmā | utpattikrame | adhimokta[7a/7b 4]vyāḥ² | saṁkṣepavartavena | catvāraḥ kṣaṇā nirmāṇādikacakreṣu adhimoktavyāḥ | evam caturāryasatyāṇi | adhimoktavyāṇi | cakrabhāvanāpariṇīṣpattau caturāryasyabhāvanāpariṇīṣ- pattīḥ syād iti kṛtvā catvāro nikāyāḥ³ | catuṣcakrabhāvanayā sarvadharman- samgrahāḥ | utpattikrame ekā vyākhyā | saṁvarabheda ityādi | saṁvaiḥ sekas tasya bhedaḥ sa ca vaṃṣyaṃaṅaḥ | tatha ca vaṃṣyaṭi | sekaṃ caturvidham khyātaṃ sattvāṇāṃ hitahetave || sicyate snāpyate ta ete catvāraḥ sekāḥ prabhedataḥ⁴ || tatha ca vaṃṣyaṭi | ācārya guhyā praṇīṇa ca caturthaṃ tatpunas tatha⁵ || ityādinā | iha hi yoginīntante arudduraṃ pāpakebhya dharmabhyaḥ caratity ācāryaḥ | tad eva saṁvaram | ācāryabhiṣekasvabhāvaṃ yat karma- mudrayā catuḥṣaṇacaturāṇandasvarūpaṃ pratipādanaṁ nāma | kriyā- tantrādīṣādharaṇāvaiśvārdikābhisekalābhamātṛenācāryabhiṣekenaḥbhaviṣkta ity

¹ Tib. ṣuṣṭi rol gi ṣu ṣu bhāe che bhāe chos mamo naḥ da riṭos par nnaḥ bha ṣu giś giś par byas pa de ni dehi sdom pa te lus su bs dus paḥi phyīr daṇ | bsdus paḥi mchog nyid yin paḥi phyīr ro | 'When a yogin finally perceives as internal the whole riot of external things, that is their ‘bond’ (saṁvara), because they are concentrated in his own body and because it is the best (vara) of concentrations (saṁkṣepa)’. Sanskrit omits dharmāṇām and dehe.

² bhkhor lo bai po ḍaḥ dag ni ḍhod par ṣu ṣu bhāe chos can du bskyed paḥi rim paṃ pas mos par bya ste | 'In the process of emanation (upātikrama) one must painstakingly conceive of these four circles as possessing these parts which one is enumerating'. Sanskrit: kāya-dharmā is a clear reading and may be rendered as 'the elements in which they consist'.

³ After catvāro nikāyāḥ Tib. reads jes bya ba la | ḍaḥ dag ḍkaḥ ḍaḥ nyid du mos par bya ba ḍaḥ yin te = ity ete ḍiṃ tsu evādhimoktavyāḥ.

⁴ Tib. ḍaḥi yis bhrus śin ḍaḥ bskur bas | de phyīr ḍaḥ bskur jes byar brjod | which is an independent version of II. iī. 1ii. 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. iī. 10.
I. 1 [21] YOGARATNAMĀLĀ


kin tu sabādād udety asya vakalpapratiḥbimbakām ||

svivikalpāsatais tais tātā kalpayan tattvabhāvanāṃ ||

vikalpākulasanānāḥ kas tattvaṃ avabhotsaya iti ||

nanu yadi seka eva tattvasya sākṣātpaṭitīḥ sakalamālapakarṣanāḥ bhavet / kathāṃ tā taṇād eva mahāmudrāsiddhir na syāt / syād evādhimātrendriyāṇāṃ uttaptavīryāṇāṃ kīm kenāpy akāmakena na dṛṣṭam etāvatava na syāt / tathā coktaṃ Samayavajrapadāiḥ

yas tu vajranayopāyaḥ / vicīrtikṛtmaṇānāsaḥ ||

spuṭikṛtprasvaṃvedyadharmakāyamahāśukhāḥ ||

(three lines missing that are preserved in Tibetan)3
tasyā Vajradharmayaḥ siddhiḥ karatale sthitetāyādī ||

1 Tib. reads sīṁ gi nor bur = ṇṛdayamāṇaṃ.
2 Tib. reads mūstan niḥ can skad eig maḥi phun sum tshog pa = laṃkṣāṇaṃkṣaṇasampadām.
3 don gyi stobs kyi thos pa yis / rdo rje gsum po rnam ŋes pas / bdag med pa ni ŋes rig nas / srīd pañjī khrul pa kun nas gcod / de niṅ raṅ snags gyur pa ni / phun sum tshog thabs rṇed par sla /
tasmād uta kiñcid etat / atas tasmīṁs caturthābhīṣekasamaya evādhimātatra- tarasattvānāṁ mahāmudrāsiddhir bhavati / tadanyeśāṁ punar mahā- mudropadesaḥ kriyata iti sthitam || (Tibetan continues) caturāryasatbyetyādi / caturṣv abhīṣekeṣu yathākramam duḥkhasya pariṣṭhānaṁ / samudaysa prahāṇaṁ nirodhasāksātkriyā margabhāvanāviṣuddhiś ceti / tathaiva cat-vāras ta[9a/9b 6]ttvāḥ / ātmatattvāṁ / paṅcaskandhāṁ samāsena / paṅcabuddhāṁ prakīrtitāḥ / vajrāyatanaṁ eva / vajradākinīmaṇḍalam / devatānaṁ hevajrādīnaṁ svabhāvas tattvāṁ tad uktaṁ / dākinīvajrapaṁjare ||

jina jala sajahecāndramahī / nai so saccā na miccha / tima so maṇḍalacākkatā / taṇu sahāvem sacca2 /

mantra eva tattvāṁ / mananāḥ<trāṇanāc ca maṇṭrāḥ / sūnyātākarunā- dvayavabhāvaṁ bodhiccittāṁ / upacārabhedābhidyotato kārādiḥ ||

1 da ni śes raṅ bāṅ bāṅ lanālā śes bya ba la sogs pa yaṅ dbaṅ gi don du rab tu bsgrub par bya baḥī phyir rtsa gsum gi dbyey ba bstan par bya ste / lāṇaṁ ni g’yön paḥi rtsa ste śekī hi raṅ bāṅ śes raṅ kyi no bo niṅ do / ṛṣanā ni g’yas paḥi rtsa ste kāliḥ raṅ bāṅ thabs kyi no bo niṅ do || de dage gcig paḥi no bo niṅ dubs kyi yul na gnas pa ni avadhāthū || lāṇaṁ ni chos kyi sku / ṛṣanā ni loṅs spyod rdzogs paḥi sku / avadhāti ni sprul paḥi skuḥo || de dage niṅ ji ltar rigs par lur daṅ daṅ yid do / ḷkhor lo gsum rtsa gsum daṅ gniḥ su med par sbyor ba las bde ba chen po ḷbyuṅ bar ḷgyur ro || bde ba chen po ḷtogs par gyur na ni bdan bsukur ba ḷāṅ daṅ skad cīg ma daṅ daṅ baḥī raṅ tu ḷbyey ba yaṅ rig pa niṅ ṛṣu ḷgyur ro || ji ltar bskeyed paḥi rīm paḥi phyoṅs kyi ḷkhor loṅ giraṅs kyi rīm pa ḷrnam par bzaṅ pa de bāṅ du ḷrnam bsukur baḥī phyoṅs la yaṅ ḷtogs par byaḥo ||

grogs dag chu naṅ zla ba las / brdsun min bden paḥam min pa ltar / de bāṅ dkyil ḷkhor ḷkhor loṅ gus lur /
daṅ zin gsal baḥi ran bāṅ 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.’

2 Tib.

3 Tib. bā̀ bā̀ ḷbyey ba ḷyas nas rṇam pa bcu drug tu ḷgyur ro / śoḍaśakālalā missing in Sanskrit.

4 See II. iv. 59.
kartavya / Mahāsāṅgha cety asyānāntaram draṣṭavyam · Caṇḍālityādi · caṇḍā prajñāi kleopaklesaniṣkṛntante caṇḍasvabhāvatvāt / ālīr Vajrasattvāh Caṇḍālīsabdenocayte / jvalītā nābhāv iti viśvadalakamalavaraṇate mahārāganaṇelena jvalītā satī kim karotīty āha / daḥati paścatahāgatān paṇcaskandhān daḥatīty abhāvaṃ karotīty arthāḥ Locanādīn iti prthivyādīn daghde satī

uṭṭha bharādo karunamanv ityādīcodanā gūtikānāntaram 1 / śravate [10a/10b 4] śaṭṭī / haṃ-kārasvabhāvāḥ sāsī · Vajrasattvāh śravate praśravati · hevajrātkamaṃ saṅrām jagadarthakāraṇāya labhate / ity utpattikramavyākhyā y caṇḍālityādi caṇḍā prajñāi aṃ-kāraḥ / ālīr Vajra-sattvō hūṃ-kāraḥ · aṃ-kāra-hūṃ-kārau caṇḍāli tau dvau ekaraśibhūya bindurūpena vajramanīśikharaśūreśā bhau mahāsukhamayāraṇaṇelena jvalītā / daḥati paścatahāgatān · paṇcaskandhān · Locanādīn prthivayādīn · dagdhē satī haṃ śravate mahāsukhacakraṭ · sāsī bodhicittam | akṣarārtha-vyākhyā |

Caṇḍā dharmodayā rakta · aḷīś cādyakṣaraḥ smṛṭaḥ || jvalantana taṃ samākucya vāyunāḥbhāmya yatnataḥ || jñānāni cākṣurādini paṇca-buddhās samāsataḥ || paṇcābhūtan yathātmanam dagdhvā sattvārthaḥ cāṣā || sampradāvavyākhyā /

Caṇḍā prajñāi vāmanādi · aḷī-ṛūpā · upāyo dakṣīnaṇādi / te dve gurupadesatāḥ / samyogaṃ gante caṇḍālitya ucyate / jvalītatā nābhāv iti nābhīsabdo madhyavaccī · tayor madhye 'vadhūtyāṃ daḥatti / mahārāgagnīṇā paṇcaskandhān Locanādīnī prthivyādīni · dagdhē haṃ iti / a[10b/11a 4]haṃ-kāramamakārau dagdhvā-śravate mahā- sūkhajñānāṇam utpadyate tad vākṣati / nānyena kathyaite sahajāṃ na kasmin api labhyate || āṭmanā jñāyate punyād guruparvopasevāyā ||

sampradāvavyākhyā · caṇḍā prajñāi · utpattyutpānacakramasamādhīnāṃ vicāraḥ / ālīr mahākārupāmayacittām / atāḥ śunyātakarunena caṇḍāḷī-śabdenocaytā / nābhau tayor madhye mahāmudrāyāṃ prabhāsvaramayā- lakṣaṇayāṃ tatra jvalītā caṇḍāḷī niruttaraprajñāi kim karotīty āha / paṇcatahāgatān · Akośbhāyādīmadāṃśaṃadālayāṃ Locanādīṃś ca · daḥati bhasmāśad api na vihāyāt 3 || paścād dagdhē haṃ iti / ahaṃkāramamakārāspadānyatamābhāve 4 cittamātraṃ · ahaṃ dagdhvā kim karotīty āha / śravate sāsī · tasmāt · prabhāsvaramayāsmaṃdher vyuttīṣṭhate · sāsī Vajra-dharāḥ /

1 See II. v. 20.
2 See I. viii. 36.
3 Tib. bsreg pa ni thal ba tsam yah ma lus par ro / 'it consumes them so that not even ashes are left'.
4 Tib. bdag dan bdag gi spros pa la gzan yod pa ma yin pa as sans tsam nid ni bdag go zhes paño / 'As I and mine are nothing but diffused manifestation, I am mind only'. Sanskrit should perhaps read: ahaṃkāramamakārasphutānyatamābhāve.
PART I. CHAPTER ii

śamarthyaṁ bahuvidhaṁ matam ||

stambhanočchanaṁ caiva sainyastambhābhicārikam ¹ ||

ity uktaṁ dvitiyapaṭalam adhikṛtyāḥ / mantrapatalam iti paramārtha-
mananat / jagattraṅganāc ca mantraḥ pāramārthikabodhicittam mantraḥ / mantranishayandatvāt / om-kārādis tathoktāḥ / tat dyotakapatulas tathoktāḥ / indradayaḥ saparivārāḥ / sarvabhūtāḥ / te devata 'syeti ² sārvabhautekalāḥ / balīḥ pūjopāraḥ / tadartham mantras tathoktāḥ / sarvety ādi / Hevajrāṇam jāpyamantrapadāḥ / om-kārādi hūm hūm phat kāravārābhītāḥ svāhāntāveditavyāḥ / anyatra gūrūpadesād yathāyogam vidarbaṇḥaṁ
dvitiyapaṭalam / aḥ-phuh-kāram ityādi nāgādhiśhitahradat / kṛṣṇamṛttikām
dniyānantanāgākṛtim caturangulapramāṇāṃ kṛtvā saptaphaṇārthitām paṁ-
cāmṛteneti / dadhi / dugdha / gṛhta / gomūtra [11b/12a 2]gomayāḥ / kṛṣṇagokṣṭreneti / sāravaṁ veṣṭayitvā sampuṭaṁ sthapayet / pūṣkariṁ-
madhye / adhyat<m>a ādi ³ sadarpakrūracetasā / arjakasyevasaṃjñāri pannā-
sāsyāve / para-sainyety ādi || paṃcāmṛtenetyādhiṣṭātim / brāhmabijam ādi
tilalābijaṁ / vikālavālāyāṁ ādi / aṣṭamyāṁ caturdaśyāṁ va / vajrā-
gaurityādi / ayaṁ mantrayogāḥ / ām-kārānispāṇāṁ sūkram ēavārīḍāṁ
kartṛkapalākhaṅgadharāṁ Vajrāṁ vibhāvya om hūm svāhēti pūrvase-
vārtham lakṣaṁ japeta / paścād apakvāsārāve mām-kāram khaṭikāyā
dhilihya om hūm devadattāṁ stambhaya hūm svāhēti / abhilihya śmaśānabhasmanā pūryāitvā / aparāpakvāsārāvena sampuṭikṛtya
tadupari Māhendramañḍalāṁ vagalām ⁴ dvajvakajyupāsobhitām vilīlhyā
bhūmitale samsthāpya pādenākramaya pūrvavat samādhiṣṭhānānāntam
japeta / om hūm vajre ⁵ devadattāṁ stambhaya hūm svāhēti / aṣṭottara-
saṃtām sahasraṁ vā japeta / stambhito bhavati / evam ēm-kārāksārāṇispaṅ-
nāṁ kūṅkumāru[12a/12b 1]nām Gauriṁ vibhāvya pāsāṅkūṣadharāṁ aṁ-
kāraṁ bandhūkabhaṁ [svam āruṇaṁ] svahṛdi dhyātvā ⁶ om ām svāhā ādi

¹ Quotation from I. i. 8.
² Presumably should read: tā devatā āśīṁ āti. Tib. ḍi yan lha de dag gis.
³ Tib. bdag niid kyis sers bya ba.
⁴ Tib. zur bṣi pa 'square'.
⁵ Tib. vajra.
⁶ MS. bandhūkabhaṣam āruṇaṁ svahṛdi dhyātvā. Tib. me tog bandukahi mdo lta bu
raṅ gi sūn khar bsogs la 'meditating upon the syllable ām of colour like unto the bandhūka-
flower (as situated) in one's own heart'. Sanskrit may contain a gloss.
I. ii [34] YOGARATNAMÁLÁ

pūrvasvārtham lakṣaṁ japeta · sādhyāṁ raktavarāṁ nagrāṁ muktakesām agrato dhyaśvā tasya bhage Ṙaṁ-kāraṁ · ēgniwarāṁ dhyaśvā · athava puruṣasya ṛṛdaye · Ṙaṁ-kāravahnāṁ pratāpayamāṇāṁ vihvalam dhyaśvā · Ṙaṁ Ṛaṁ GAURI AMUKI ME VAŚAM ANAYA Ṙaṁ SVĀHĀ · pāṣena galake baddhvā · ankuśenā ṛṛdi viddhvā samākrṣya pādatalenipitatām dhyaśvā japam kuryāt · niyatām vaśyā bhavati tathaiva 1-kāraniśpannāṁ Vāryoginīṁ nilavaranāṁ mukurarjaniḥastāṁ1 dhyaśvā hṛtsurye nila-KHAṀ-kāraṁ drṣṭvā pūrvasvārtham lakṣaṁ japeta / Ṙaṁ KHAṀ SVĀHETI sādhyāṁ nagrāṁ muktakesām nilavaranāṁ damśṭrārdhām2 dhyaśvā dākṣinābhimukham kuruṁ laguḍahastair nirhanyamāṇāṁ palāyamāṇāṁ dhyaśvā mantram āvartayet / Ṙaṁ KHAṀ VĀRYOGINI · AMUKAM UCČĀṬAYA KHAṀ HŪṀ HŪṀ HŪṀ PHAT saptaratreṇa niyatām ucčāṭayati3 / tathaiva vajrayoginīyogam u-kārene dhyaśvā hṛtsurye ṢRĪṀ-kāraṁ nilavaranāṁ dhyaśvā Ṙaṁ ṢRĪṀ SVĀHĀ iti lakṣaṁ ja[12b/12b 6]pyeta pūrvasvārtham sāḍhyau śavamaḥśrūḍhaḥ dhyaśvā ’nyonyāṁ vadhayamāṇāu japam kuryāt tathaiva · Ṙaṁ ṢRĪṀ VAJRA-DĀKINI DEVADA(TTA)YAṆADATTAYO4 VIṢEṢĀM KURU ṢRĪṀ HŪṀ HŪṀ HŪṀ PHAT niyatām viḍesvāyati / tathaiva Ṙaṁ-kāraṁśpannāṁ Nirārtyamām vikrutarūpam kapālakhāṭvāṅgakartṛdhārāṁ vicintya hṛtsurye nila-buṁ-kāraṁ drṣṭvā pūrvasvāṁ kṛtvā brahmakapāle viṣarājikāravānuradhīreṇa5 śaṭkoṇam cakram abhiliṅkhyā koneṣu hūṁ-kāraṁ vilikhyā madhye Ṙaṁ BUṀ AMUKAM JVARAYA HŪṀ · anyatamopadraveṇa nāmavidarbhyā tuṣāṅgau tātāpayet6 / sarvaṁ kuryāt krūrakarmane mantrasēṣe sarvatra hūṁ hūṁ

1 Tib. mthane dan dbi stgi mksub khyis phyag rtsa nhun pa 'with a hand-gesture made with the thumb and first finger'.
2 Tib. rka mo sron po la sron pa 'mounted on a blue she-camel'.
3 MS. ucčāhayaति.
4 Tib. DEVADDAT YAJIKADDAYO.
5 MS. rṛjikāravānuradhīreṇa. Tib. she tshe dan tha dan khrag rnam kyi.
6 T. gnod pa gzan dag gis sbyor bar hrod na yan deh min gis bryaṅ śīn bsun pahi * me la gdon pa las thams cad byaṅ '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:

<table>
<thead>
<tr>
<th>Vajrā—stambhana</th>
<th>Nairārtyā—viḍesvāṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaurī—vaśya</td>
<td>Bhūcari—ākṛṣṭaṇa</td>
</tr>
<tr>
<td>Vāryoginī—śānti</td>
<td>Khecari—mārṇāṇa</td>
</tr>
<tr>
<td>Vajraḍākini—ucčāṭaṇa</td>
<td></td>
</tr>
</tbody>
</table>

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 abhīcārūka 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:

<table>
<thead>
<tr>
<th>Vajrā</th>
<th>HŪṀ</th>
<th>stambhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaurī</td>
<td>Ṛaṁ</td>
<td>vaśya</td>
</tr>
<tr>
<td>Vāryoginī</td>
<td>KHĀṀ</td>
<td>ucčāṭaṇa</td>
</tr>
<tr>
<td>Vajraḍākini</td>
<td>ṢRĪṀ</td>
<td>viḍesvāṇa</td>
</tr>
<tr>
<td>Nairārtyā</td>
<td>BUṀ</td>
<td>abhīcārūka</td>
</tr>
<tr>
<td>Khecari</td>
<td>HŪṀ</td>
<td>ākṛṣṭaṇa</td>
</tr>
<tr>
<td>Bhūcari</td>
<td>mārṇāṇa</td>
<td></td>
</tr>
</tbody>
</table>

[112]
Hūṃ Phaṭ kuryāt / tathaiva svabijena pariśpannāṁ śāvāruḍhāṁ1 Khecārīṁ vibhāvyā pūrvasēvaṁ kṛtvā vāyvagnimāṇdāloparī sādhyaṁ vihlvalam dhyāyā hṛdbijād raktavārṇarāsmiṁjvalāṁ niścārya sādhyaśā dakṣīṇānāsāpūṭena praveṣya hṛdayaṁ viddhāv vāmanāsāpūṭena niśkāṣya hṛdbijē anāya śvāsāvayunā ākāraśayan maṇtram japet niyataṁ ākāraśayati || tathaiva [13a/13a 5] svabijanītyātābhūcāryoyogam nilanibham dhyāyā pūrvasēvaṁ kṛtvā Īyukṣa Hūṃ kārākṣaraniśpannam jvaladvajraṁ sādhaysāyā dhomukham kaṭidēse nikhanyāmaṇaṁ dhyāyā maṇtram japet / OM Īyukṣa BHŪCARI AMUKAṁ MĀRAYa HŪṃ HŪṃ HŪṃ PHAṭ niyataṁ mārayati || iti Yogaratnamalāyāṁ Kṛṣṇācāryapādākṛtau Hevajraṁñikāyāṁ maṇtrapātalo dvitiyāh.

PART I. CHAPTER iii
devatāpañalāṁ iti · devatānaṁ Hevajrāṇāṁ vajrayogināṁ paṭalam Hevajrādīnāṁ utpattiyogāṁ yathoktavistirīnāṁ · ihaiva viśeṣenākhyāṣyaṁañāṁ / prathamam ityādi karuṇādyapekṣayaṁ prathamam ity ucyate / sarvapraphaṁan tu manorame sthāne sthitvā sukhāsane sthanātmayoṣaṃkāraṁ OM RAṢA RAṢA HŪṃ HŪṃ HŪṃ PHAṭ Śvāheti trir uc(⊂)ārya paṭādīgamāṉūrīṁ Bhagavantāṁ · abhyarṣya svamantreṇārgham pariṣṭayaṁ pāpadeśanāpūṇyāmoda · triṣaṇaṇaṁ kṛtvā bodhicittam upasthāpya tataḥ prathamam bhāven maitreṇī sarvasattvaṁ niruttarasukhopaṇayaṁkāraṁ [13b/13b 4] dvitiyā kṣane teṣāv eva sarvadukkhaṁ paṇayaṁkāraṁ bhrājanāṁ iti dvitiyā teṣāv eva divyaśukhāvacchedaniyākāraṁ2 mūditāṁ · upēkṣāṁ sarvaśeṣatāḥ / teṣāv eva sakalakleṣopaklesaṁpratipaklesamārgopasamhārākāraṁ bhāvayā iti vartate / ayam ādhyāsa yogasa parikaraḥ sakalayogasādhārāmaṇyopamasya śaśrāma āha3 / tat punar aṭiti / tato ‘pi paścād bhāvayā iti vartate / kim tac chīṇyatābodhim āha śva / sarvabhāvan manasāvabaliḥyā cittamātraṁ evedam asati bāhye viṣayākāraṁ bhṛantyā pratibhāsaṁ / tad yathā svapna iti / tad api pratibhāśasvarūpaṁ cittam ekānekasvabhāvahāritaṁ / nirābhāsaṁ prabhāsvaramayaṁ paṣyeta / dvitiyābijaṁṣaṅgramaṁ iti / tasmin eva prabhāśvare yathāyogam sūryādīmaṇḍalopari kiraṇāmaṁledevatābijāṁ dṛṣṭvā tasmād bijād yoginikulāntanantāṁnānaṁ4 jagad-
I.  

YOGARATNAMALÅ

arthaṃ kṛtvā tasmin eva bije samupasamḥāro [14a/14a 3] bijasamgrahas tam bhāvayet / tṛtiye bimbaniṃspattim iti / tena bijena devatādehasya visvadalakamalakaranikārasthitasūryādīmanḍalopari āsavaruḍhasyārdhaparyaṅka-tāṇḍavakāriṇo nisppattir bimbaniṃspattih / tām bhāvayet / caturthaṃ vyāsam ākṣaram iti / tataḥ svāḥṛdi maṇḍalastham bijākṣaram vibhāṅ<ay>et / iti mṛduyogasamādhih || iḍāniṃ dvitiyayogasamādhih adhikṛtyāḥa / REPHENETTY ādi / atṛpi sūnyatābodhiparyantarḥ parikaraḥ / pūrvavat / dṛṣṭāvyāḥ / tad adhikām REPHENETTYādīna gāthādvyayena rakṣārtham āḥa / REPHENANvānvar-ṇena sūryanāṇḍalāṃ dṛṣṭvā / tadupari nila-HŪM-bhavavēvatāvajram / tābhyaṃ tiryag1 vajrāprakāraṃ / uparistād vajrapaṇjarāṃ / adho vajramayiṃm <bhūmiṃm> bahir vajrāgniṃvālāṃ bhāvayet iti ślokārthaḥ / tattvaṃ mantrenādhiṣṭhepet / OṂ RAKŚA RAKŚA HŪM HŪM HŪM PHĀT SVĀHĀ || prathamam iti yogasya sārīrāt [14b/14b 1] prathamam ity arthaḥ / vajrāprakāraṃ antar4 visvadalakalamāryādīmanḍalopari mṛtakaṃ bhāvayet / kasmād asau devatānāṃ āsanaṃ / āha / dharmaḥātvātmakaṃ vidur iti / mṛtaka hi niraśmakāḥ / nairāt<ay>an<ay> ca dharmaḥātuḥ / dharmaḥātunīṣṭhasā āśa kaṭākānyāḥ / yogi bhāvakaḥ / tasyopari sthitam ātmāṃ adhīmuṣyāya Herukatvam ātmānaṃ prasādhyayet / madhyayogasya parikaraḥ / svahṛdityāḥi / dveśātmāṇaṃ vibhāvayet iti / Herukarūpanām ātmānaṃ bhāvayēd ity arthaḥ / atra tantre nāyakaṃ Hevajram adhikṛtya sarvāsāṃ devatānāṃ yogam prastūtiyate / anyāsāṃ svacīnabījaparintānaṃ yathā-yogam boddhavyam / nilapankaja iti · nilotpalanibham śraddhayeti · ātmānaḥ pratibhāsena varṇānāṃ yādṛṣṣam rocate tādṛṣṣam bhāvayet · tṛtiyayogam adhikṛtyāḥa · vyomity ādi / yathā dvitiye parikaraḥ / tathā tṛtiye ’pi / adhikas tv ārambah tam āha5 / hrdbi[15a/14b 6]jakiraṅkṛṣṭaṃ Bhagavantaṃ vyomni drṣṭvā / manasa vicītrapūjabhiḥ sampūjya · āṣṭa-devatābhīr Gauryādbiḥiḥ pūjeyat || mrkālāchanaṃ karpūraṃ mārthaṇḍam iti sīhlakaṃ / bhājanam iti sarvatra sambandhanīyaṃ· vāri · aksobhyaṃ · bhaiṣajyaṃ cauḥṣamamaṃ vajraṃ śālijāṃ · raso madhu · damarukanāṃ kṛpitaṃ / dombyāḥ iti · ālingitaṇḍharaṃ · yathā bhavati tathā pūjaya6 · evaṃ Bhagavataḥ pūjāṃ kṛtvā dvitiyayoparirakaravanmṛtakāsaṇādhimokṣoparyantāṃ kuryāt / tṛtiyayogasya parikaraḥ / yogasārīram punar atra paṃcākārā-1

1 MS. tiryaka. Tib. thod kar ‘in a horizontal plane’.  
2 MS. omits bhūmiṃ. Tib. ṣog tu rdo rjeḥ raṅ bzin gyi sa gzi daḥ phyi rol tu rdo rje me ḷbar 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 bahi naṅ gi ‘inside the fence’, which is the required meaning. Perhaps the original reading antar was misconstrued as adhar and so presumed to be an error for adho.  
5 Tib. daḥ poḥi risom paḥ lhag par bstan pa yin no = prathamasyārambhenaḥdhiḥ deśitam.  
6 jī ltar ṣos par gyur nas bḥhyud nas de ltar mchod par byed paḥo ‘just as she embraces him becomingly, so she worships him’.

adārsājīnānāṃ candracā samatā saptaśaptakāḥ ||
biḥaiś cihaṃ svadevasya pratyaivekṣaṇam ucyate ||

**PART I. CHAPTER iv**

abhiśeko hi bhāvanāyāḥ pariniṃpattīḥ sakalayogasādhāraṇāḥ / tam āha / devatabhiṣekapātalām iti / abhiśeko jñāṇāṃbubhīḥ5 savāsanasarvāvaranakṣaṇānārtham || mūrdhni ityādi / devataṇāṃ yathāyogam tad vakṣyati / devatāmūrttyā śhātāvayaṃ / sveṣṭadevata saiva mūrtīḥ / tayā śhātāvayaṃ /

1 Tib. omits hetu, viz. sa bon de niid研讨je hchen yin no /.
2 K follows MS. A in reading: -āmaye hṛdayam.
3 See I. viii. 6–7. 4 MS. nilārṇānabhavarneteyādi. 5 Tib. omits: jñāṇāṃbubhīḥ but its reliability is confirmed by S who uses the same expression (XV. 149b 7).
PART I. CHAPTER V

ukto devatāyogaḥ / tatra ca tattvādhitmokṣyaṁ vinā nāsti sīghratarā bodhir iti · tam āha · tattvapātalām ityādi / tattvadhyotakaḥ paṭalas tathoktaḥ / rūpaṁ nilapitādi / tan nāsti kathan nāsti yāvata drṣyata eva svarūpeṇa nāsti · yad asyākrtrimaṁ param anirapeksyaṁ nijarūpaṁ svabhāvas tenā-kāreṇa nāsti pratītyasamutpattāḥ / yaś ca pratītyasamutpādaḥ · sa eva bhāvānāṁ anutpādaḥ yadi hy utpādāt pūrvaṁ bhāvānāṁ svabhāvo bhavet tadātmasattālbhārtham hetvantaram anapeksyaṁ bhavet / apekṣate ca hetvantarāṁ · atāḥ siddham bhāvānāṁ niḥsvabhāvatvam / tathā coktaṁ Nāgārjunapādaḥ /

akṛtrimaḥ [17a/16b 1] svabhāvo hi nirapeksaṁ paratra ca / yadi niḥsvabhāvāḥ bhāvāḥ svabhāvato na vidyante / katham tarhi vicitrākārah pratibhāsante · pratibhāsanta eva bālānāṁ no hi pratibhāsāṃtrenā svarūpasiddhiḥ / keśadvacandraśikhicandramāksīkādayaḥ kin na pratibhāsante / teṣām timirasaḥbhāvāḥ pratiṭiḥ cet / anyo ’pi · avidyāśtimirophatamatatamānāṁ sarvabhaṅgāvīdayamānānān taimi-rikopaladḥakesān iva purato vivartamānān pāṣyanti · na punar āryā apetavidyāmaladḥihaṅkāro ’pi · tathā ca Sarvavivarāṇaniṣkambhi bodhīsattvaḥ samstauti Bhagavantaḥ /

ādiśāntādyanuppannāḥ prakṛtvyaiwa tu nirvṛtāḥ / dharmāś te vivṛtā Nātha dharmacakrapravartane / tasmāt svarūpeṇa rūpādiyo na santy eveti sthitam / [17b/16b 6] na drṣṭety ādi · yo hi rūpasya draṣṭā cakṣurvijñānādikā dharmāḥ / so ’pi nāsti sarva-dharmāṅgām anutpattāḥ / evam śābdādyā vācyāḥ / na cittaṁ ityādi · cittaṁ parinispānam vijñānāṁ caittikāṁ paratantraṁ kalpitāṁ / etat trayāṁ paramārthato nāsty eva katham nāsti uktaṁ ca Bhagavata ‘Citta-mātraṁ Bho Jinaṇputrā yaduta traidhātukam’ iti tat katham satyam uktaṁ vineyānāṁ rūpādyabhīneśaprāhānārtham / atrārthe Nāgārjunapādaṁ uktam · cittaṁ tarthaṁ idam sarvam iti yā ādeśanā muneḥ / uttrāsaparamhārtham bālānāṁ sā na tatvataḥ / tasmāt paramārthato nāsty etac cittaṁ / iyātā sarvabhaṅgānāṁ tattvam uktam / idānim ādhyātmikayogam āhā / janaṇityādi · Janaṇi hitaiśini Bhag-

1 MS. kathāṁ nāsti kathāṁ nāsti yāvata drṣyata eva? Tib. de ni med do / ji ltar mthon ba fiid ma yin nam de ji ltar med?
2 MS. bhāvanāṁ.
3 Insert timirophatānāṁ. Tib. rab rib can rnam la.
4 Tib. rab rib kyi stobs kyi = timiralena; MS. timirasabhāvā.
5 MS. anye ’pi ’vidyā.
YOGARATNAMALÄ I. v [2-12]
gīnī vatsalā · Naṭī paṭupacarī · Rajākī śuklakarmaratā · Vajrī [18a/17a 5] dhīyānapreyā · Caṇḍālī nihatamānatvāt · kṣamā śilā · Brāhmaṇī anavadya-karmaratā · praṇiṇītyādi · Nairātmyā praṇī · upāyo Hevajrāḥ / anayar ekaṛūpeṇa vakṣyamānanītyā pūjyayet / tattvavatsalas tattvapriyāḥ / prayatneneti guptau yatnaḥ prayatanāḥ / yathā bheda na jāyate / bhede drṣṭā-dṛṣṭadoṣaḥ / tam āha / kriyate duḥkhham ityādi / aksārārthavyākhyā / Jananītyādi / ṇaṇāni · avadhūti · Bhagīni · lalanā · ca kārāt · rasanā · tāḥ pūjyayet · yogāḥ saṃyogāḥ / tāsām eva praṇiṇopāvyādyavasyavbhāvānām tisṛṇām nāḍīṁāṁ yogāt · mahāsukham utpadyate · atas tāsām yogavit · yogyi · sadeti sarvakālām mahāsukhamayiṁ pūjāṁ kuryāt / Naṭītyādi · rasanā rasanā tadviṃśānāṁ naṭi sparśasparśendriyaṁ tadviṃśānāṁ · Rajākī · śravanendriyaṁ · śabdās tadviṃśānāṁ Vajrī / ghrānāṃ gandhas tadviṃśānāṁ Caṇḍālī / caksur rūpaṁ tadviṃśānāṁ Brāhmaṇī · praṇiṇītyā [18b/17b 4]di / sarvadharmaśūnayaṭa · praṇī · upāyo mahākarunā · tayor vidhānāṁ mahāsukhamayaḥ / samādhiḥ · tat punar gurūpadesato bodhivyāṃ / tenety arthaḥ kim ete śabdārūparasādayaḥ pariḥartavyāḥ / yoginā na veti · sevitaṁphāḥ prayatnenity atisayena yathā bheda iti · yathā śabdādiṣu trayopalambho na syāt / yadi tathopalambahaḥ syāt tādā ko doṣaḥ / āha · āguptety ādi · vyādā-dibhiḥ sāṃsārikair duḥkhair abhibhūyate / vyāda sarpaṁyāhrādayaḥ / bhūcaraḥ piśacādayaḥ / katham ete caksurādayo mudrāśa-sabdenādhidyānte · ete rūpādaya eva paṇcakulāṇiti kṛtvā · tathāpi na jñāyante · tad artham āha / vajrṇeṇty ādi / vajram abhedyam jñānāṁ · tenēnā mudrāyate · mudam hariṃḥ mahāsukham janyate · tena hetunā mudrety ucyate · vajrapadmetry ādi / utkam artham spasṭayati / kulaṅ caitad iti · vajrapad-mādiṁḥ tatḥatāyāṁ gata iti prabhāsvaraprayāśaḥ / śṛṇ[19a/18a 3]mān in āti punyajānānasambhārasambhṛtaḥ / āgaṭaś ceti prabhāsvarād bhū utthito jagadarthakaraṇāya / kulānty ādi · cittaśāśvataratneśavāgīśāmoghasaṭvikāḥ śaṭkulaṁ · vajrasattvasamkṣeṇarūpāḥ paṇcaṭathāgataḥ / teṣām samkṣepāḥ sāśvataṅkṣobhyaṅvāgīśaḥ / etat uckam bhavati · caksu śrotadhṛṇajñihvākya-manāṁśi · śaṭkulaṁ samkṣepāḥ · rūpavedanāsamanjanāsmaṅkāraviṇānāṁ / paṇcaṭathāgataḥ / kāyaṅvākṣitaṁ yoginaḥ kulatrayaṁ nāsti bhāvakety ādi · sarvadharmānāṁ tathāgatasvabhāvatvāt · bhāvyabhāvakaḥbhāvanāḥ paraṁtrthaḥ(ta)ṣ tritayaṁ nopalabhayte · katham tarhi loke drṣṭāya ity āha / nihpraṇaṅcaṣvabhāvata · iti praṇaṅco nāṇātvalaṅkaṇaḥ / tasya caikānekaśvabhāvavirahāt / yaḥ teṣām anutpādalakṣaṇas tathā tennāvākṛenāṣṭiti bhāvāḥ / Vairocanetā ādi / sa eva Vairocanāḥ prabhāsvaramāyātvāt / sa evākṣobhyaḥ kleśaṁ na kṣubhyata iti kṛtvā / sa e[19b/18b 2]māmoghyaḥ sarvākṣarajagadarthakaranaḥ / sa eva Rataṇesāḥ sarvabuddharatnaṁāśrayatvāt1 / sa evārollikāḥ · teṣām eva sarvākāratayaḥ paricchedāt / sa eva Śātvikāḥ paṇcajānānamayātvat · Brahmatē ādi / sa eva Brahmadīr ucyate ·

1 'Tib. sans 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'.
I. v [13-21] YOGARATNAMALĀ

katham ityāha / nirvṛtitāḥ nihṣeṣakleśāṇām nirvṛtir mokṣajñānām / tadrū- 
patvāt / buddhatattvo buddhaḥ / atāḥ sa eva buddhaḥ / viśāṇād iti / tasmin 
evā tādātmayena praveśāt / sadā sukalayānād iti paramakalyānāmayatvāt / sa 
evā Śīvaḥ / sarva ityādi / katham sa eva sarvaḥ / yasmād asau sacarācaram 
abhivyāpya sthitāḥ / tasmāt sarvaḥ satsukhenetī / anārārasukharāputvāt / 
sa eva tattvaṃ vibuddha iti / tasyaiva niruttararpriṇiḥ sukhasya vedanāt / 
brahmādiκaṃ yaduktan tam nirdiṣṭam || yadi sarvasvabhāvo ’sau vyāpakaḥ 
/ tarhi kenopāyenaśvasyaniḥ kutra vābhyaśaniḥ ity āsāṇkēyāha / dehe 
sambhavatīty ādi / deha eva sambhavati tato deha tasyābhivyāsaḥ kartavyaḥ/. 
yasmāt1 kāraṇāt devateti nigadyate / Hevajro vajrayogīnyāḥ ca devatāḥ / ata 
evā mahāsukhamayatvenādvayajñānām taca eva deha vasati / paramā- 
[20a/19a 2]ṛthataḥ sa eva buddho bhagavān / Bhagavān ityādi2 / idāṁn 
jananyādīśabdāb d niruttararpriṇaśvabhīhitā na ca bāhyyādhyātmikaviśeṣā iti 
desayati / Jānaniṇī ādi / mahāsukhamākāraṇa śvīvasya jananāj jananī / samāvṛtī / 
paramārthavyaṃ vibhāgakathanāt / Bhaṃgī / Rajaktīyādi / nīruttarasarukhena 
raṅjanāt / Rajakī / nīruttarabuddhagunānām pariśuṇāṇād Duhitā / ādi- 
karmikasattvaiḥ sthirikartum / tasya praṇītāḥ sarvaḥ / yaduktāḥ / tad kim sarvathaiva 
nāsti ath<av>asty āva / tad vineyānām ādikarmikānaṃ tad asti tatvopade- 
senānugrahāt / tathā coktām /

triṣu va mantradevau ca3 niḥprapaṇcaviṃśaḥvātātaḥ 
yady eva niḥprapaṇcakramapakṣe jadapāhānaḥ katham kartavyāni / tad 
āha / jalpanam ityādi / jalpanam adhigamanām vidhāraṇāḥ ca kasyāḥ / 
āli-kālyor vāmādaṃśaṇapūtanādvivayo[20b/19b 2]ṛgātāgaranirikṣaṇaṃ tayor 
iva gurūpadesato vidhāraṇāḥ ca jāpaḥ sa eva vajrāpāśabādenoceto / 
manḍalāṃ ityādi / maṇḍalāṃ sārām ity uktaṃ / mahāsukhaṃ jñānaṃ lāṭi 
grhnātīti / maṇḍalāṃ kint tat pādakeḥ / pādāṅguṣṭhayāḥ drującekuṇicānāṃ / 
malanān maṇḍalāṃ ucyate / mala malla dhāraṇe+ / dhāṭhu / mahāsukhasya 
dhāraṇān maṇḍalāṃ ucyate / mahāsukhavidhāraṇopāyasy cāyaṃ upadeśāḥ / 
karaspāṭha iti / jyeṣṭāṅgulā anāmikākramatoṃ karaspāṭhaḥ sa eva 
mudrā bhavet / angulyomanaṃ tatheti / angulīti / jihvā śiṅgān ca tayor 
moṭaṃnaṃ uṛḍhvanīyojaṇaṃ tad dheyam ityādi / tad iti ya cintitaṃ sakalena 
tattvāpaṭalenaṇaḥputpādalakṣaṇaṃ tad dhītayave yasmāt kāraṇāt parama- 
saratāram tad vicintanaṃ / yasya prabhāṣvaralakṣaṇasya vicintanam atas 
tad eva dhītayave pītā Vajradharah / tṛtyārthe saptamī / Vajradharaṃ 
yad āptaṃ sukham tat sukham upabhujyate / svayam iti bāhyamudrayā saha

1 MS. kasmāt.
2 Tib. sans rgyas bcom idan ḍas ḍes byaḥo / ji ltar na bcom idan ḍas ḍes bṛjod par bya 
 ḍes na / bcom pa ḍes bya ba sogs pa gsun s so = buddho bhagavān iti katham bhagavān iti 
bhaga ity āha / idāṁn, &c.
3 MS. triṣo etau mantradevau ca. Tib. shags daṅ lha ni yan dag gnas = samuṣṭhatu 
mantradevau ca. See main text I. v. 11.
4 mala malla dhāraṇe. See Pāṇini, Dhārupāṭha, l. 523.
PART I. CHAPTER VI

idānīṃ satattvasamniratasyāḥ yogināḥ - caryayā vinā nāsti śīghratarā bodhir iti tām āha / atah param ityādi - gurubuddhānām ājñayā duḥkharavatara- cāraṇaṃ caryā tām pravakṣyāmi / pāraṅgatāṃ iti - lokātikrāntāṃ varāṃ iti śreṣṭhām gamyate pratiyate - yentāḥ kīntu pratiyate - siddhānta iti nīścayāḥ / siddhihetunetī - siddhyarthāṃ - ihaiva janmani siddhitr na veti nimittalābhānā nīścayaḥ syāt / bhāvaḥkentī - caryayoginā - diyoṃ nīraṅgaka- mayatvāt / daśārdhāmṛtaṃ / paṃcāṃmṛtaṃ / Herukayogasetyāḥ[21b/20b 1] di viharaṇaṃ bhikṣādikramaṇaṃ paṃcavārṇā nīcatāraḥ paṃcavarṇaḥ iti vā nairvikalpiṃ / idaṃ satāybhiniṉesāt / jāḍyādibihīḥ - doṣais samāyuktam iti kṛtvā / svarūpataṣa tv eka eva varṇāḥ kuta ity āha /

anekenaikavaṃnaṃ yasmāt bhṛho na lakṣyate

1 Tib. rtag tu bsgom pa la dgaḥ ba yin du zin kyan = satatabhāvāvanāsaṁ niratasyāpi.  
2 Tib. rus pañiḥ ran bžin ūd do = nirāmukṣamayatvāt.  
3 rigs lha ni sīn tu dman par Ḥgyur ba Ḥam / rigs lha sīs bya ba Ḫi bden pa la mion par žen pañiḥ byis pas rnam par brtags pa ste / sādg pa la sogs pañiḥ skyon daṅ mthunś pa Idaṃ pañiḥ phyir sīs byas nas si / = paṃcavārṇā nīcatāraḥ paṃcavārṇaḥ iti vā nairvikalpitaṃ idaṃ satāybhiniṉesāt / jāḍyādibihīḥ pāpādīdoṣais samāyuktam iti kṛtvā.  
4 For vihāga Tib. reads vṛjāsa.  
5 Tib. Ḫi di ni ma rtags pa daṅ yid gnis kyiḥ bya ba ni ma yin ni = na ceyam sahasā dvicetasā ca kartavya.
cعد بحاتي · تادا anayā caryayā cared iti bhāvah / vajrkanyāṁ ityādi / vajrākanyāṁ · budhyate yujyate · tasyāḥ kulātiśayatvāḥ / parair akāryatvād

1 iti · bodhibijanikṣepo 'bhiṣekādīs tena sanskrītāṁ vajrānvitāṁ vajramahā-sukhajānām / tad abhidhāyakām / vajrapadāir iti / vajro Hevajrāḥ / tasya padāir ādiapratyādiṇḍamandaśamasapādārddharparyāṅkādibhiḥ / deva-viśuddhir iti Hevajrāviduddhir / sādā sadeti · nityāṁ nityāṁ bhāṣāyām catulāsamanā / vāri Akṣobhyaḥ / nityateti nityāṁ² / rakṣābhūta iti · piśācā-dīnāṁ adhṛṣyaḥ / cau [22b/21a 6]yajñesaḥ / udbhaddhakesaḥ / Hūm-bhavo Hevajramūrtiḥ/Akṣobhyādipaṅcabadhavasvabhāvāni kapālānī / pañcayogāḥ² praṇāpāyayogāḥ samāpattiḥ · tatra līlā bāhyādhyātmikapuṣṭā jadartham / paṅcāṅgulakapālakhaṇḍam dhriyaya iti bhāvah / kacādorī kesaṛajjū / bhasmeti bhasmoddhulanā / keśapavitra iti keśayajño parītaḥ / vṛīḍā lajjā · nidrā mahān yogavighnah / kāyajīvitāpekṣāḥ tathāvijyāḥ na samśayaḥ niḥsamdeḥo bhūtvety arthaḥ / sārīram ityādi · ādita eva sarvabuddhebhyaḥ sarvasattvebhyo dattvā yathāsasyaṁ sārīram nirātyāḥ bhāgyābhāgyaḥ yogāyogavīcāram apahāya nirapeksadānāt / abhirvadaya-titi · vandet avamādamanā vīcav pacet⁴ / tyājyāhetuneti · parihārārthaṁ / kālabhojanānādī śīkṣā śīromāṇāndi vrata dikṣā / sarvasv avasthāsu Hevajrāhāmkāreṇa / homety ādi / Hevajrādīmokṣa evāsya suyogāḥ / tathāiva drṣṭhikaroti / [23a/21b 5] bāhyahomādīḥ sarvathā parihaṛtavayaḥ / kutaḥ yato 'ṣya Hevajrātmano yat kiścid bhāṣāṇanāṁ homāḥ praṃsāvevānaḥ ca yogāḥ / sarvaṁ kāyakarma tapaḥ / ṃḍarukasvanikhaṭ-vāṅgadhāraṇe / api mantradhāyāe vajraṇṛtyāgifet · api · mantradhyāne tathā yad eva karoti · tad evāsya samayaḥ / yad eva na karoti sa evāsya samvāraḥ / atra tāntre mṛdumadhyāḥdīrṇātrādīmātrarattaratvabhavedena catasro mudrāḥ prāg uddiṣṭāḥ / tatrādīmātraratvabhavedvasya kasyacī caturthābhisekālaḥbhasamakāla eva mahāmudrīyāḥ sākṣātkriyai tam pratiprthaccaryā² noktaiva · ato mṛdumadhyāḥdīrṇātrendriyānāṁ śisyānāṁ caryayā vinā nāsti śigharatā bodhir iti caryāpi tridhā kathitaiva · saprapāṇicatā nihprapaṇicatā · atiniprpaṇicatā · ceṭi / iyāṁ nihprapaṇicatācārya madhyendriyānāṁ uktā · adhimātrendriyānāṁ punar vākṣyati · caturdaśame paṭale 'Bho bho yoginya' ity ādina⁶ / atyantaniḥprapaṇicacārya / mṛdviṃdrīya[23b/22a 4]yānāṁ prapaṇicatācāryāyāḥ / sūcanāṁatrāṁ kathā-siṣyati · dvitiyakalpaya saptama paṭale / karunety ādi / sālambanabhāvanā karunā · taḥ/s/yā'⁷ mahāsukharasāsvādaḥ pānaṁ · tad eva pṛtyate nityam aharniśam jagadarthakaraṇāya · tad evāḥa / yogāḥ samādhiḥ sa eva pānaṁ

² After nityāṁ Tib. adds rgas pa ni gner ma dan skra dkar bhyun bahō 'old-age means the development of wrinkles and white hair'.

⁴ Tib. lhun bahō = patet; MS. pacet.

⁵ MS. tam prathiprthaccaryā; 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.
PART I. CHAPTER vii


1 MS. maṭjanaṃ. Tib. bzi 'drunkennes'.
2 Tib. hoṅs sam ʿes bya baḥi don to 'Have you come?' such is the meaning'.
3 MS. yety api. Tib. gaṅ ʿṣig ces bya ba ni gaṅ ʿṣig gis bta bar byaho = ya iti yena drāṣṭavyām.
4 Tib. gtsug phun dgrol = śikṣāmokṣa as in main text.
5 MS. paṭṭiśam iti whereas on II. 7–8 above: paṭṭi samādārayet. Tib. translates as gos (cloth) or dar dpayans (silk-hanging). Paṭṭa would seem to be the normal Indian form. For the preparation of this cloth see II. vi.
ādy abhidhiyate1 · lālātām darśayet ity punar vandanāyath kurvita / prsthām pāṇinā darśayet · ity abhiprāyath / na kevalam pāṇinā sprṣet · pādātalam bhūmapḍalām darśayet / anena yogena yukto bhūmyām yathāsukham vihara ity evam brūyāt · yas tu · evam guruṇā kṛtānujñāto viharati kriḍāty asau yogi bhagavān buddhāh / tena sārdham kramāt tathāvidhagunālankṛta iti nītārthavyākhyā · pratimudrneti · dvyaṅgulidarśanādīnā udghatayati / Kesagarbhan mālākarṣanām mālāhastaḥ · tasyābhīhmukhe preṣanam · ubhayam idam sākṣāt · abhinayaṇa boddhavyān sarvān caitad vāmahaste darśayet · mālābhīḥ presītārtham āha · samayet ādi · tiṣṭheti sevam kuru di[25b/23b7]vyā yogināḥ · He Bhagavann ity ādi · etā dvādaśetī pīṭhādayaḥ · bhavanīty āsv iti kṛtvā bhūmayāḥ · kramāt · muditā · vimalā · arciṃatī · prabhākarī · sudurjaya · abhimukhi · dūrāṃgamā · acalā · sādhukari · dharmaneṃgha · samantabhadrā nirupamā · jñānavitī ceti · trayodaśī bhūmis tu² · apratiṣṭhitanvīrādāhaturūpā teneha nocyate / daśabhūmiśvaram bodhisattvam · nāthaṃ buddhāṃ kathya ita sambandhāḥ / kathām bhūmibhiḥ · ebhīr iti pīṭhādibhīr āty arthāḥ · He Bhagavann ity ādi / pollagirīm / pullīramalamayaḥ || nagaram · Pātaliputraṃ · lavoṣaṇaṣvara-madhyam iti · harikelasya viśeṣaṇam cāmikarāṇeṃ samayatvaṃ tatsanniveṣam <upapīḷavam> vāpiṅkā dirghikā · dīvaṃ caivyat ādi · pretāpakṣāḥ kṛṣṇapakṣāḥ · iyatā bāhyam uktam · idānīṃ duṣṭāvatāraṇārtham bāhyam ādhyātmikaṃ ca sīṣyāṃ [26a/24a 6] yogam ekaratena vaktum āha · dhvaja iti tadvadhāḥ3 · sastrahatāḥ · samgrāmādiṣu · āghatītaḥ · saptāvartah saptaṭjaṇmaṃ · kṛpeti tasyaiva sāṃśikādūkṣhāṃ vicintya / vidur iti viduṣā · iti ekā vyākhyā || dhvajanā śālambānaṃ cittam · sastrahatam prajñāṣastreṇa chitvā · ekānekavābhāvavicāraṇena niḥsvabhāvīkaranaṃ sastreṇa hananam / ca kārāt · yeināva vicārakeṇa cittena vicārayate · tasyāpi niḥsvabhāvīkaranaṃ darśayati / saptāvartah ceti · saptadhā punar āvartya⁴ khādyate niḥsvabhāvīkriyata iti · iyatā tathāvidhasthāne svaparayoḥ paramā rakṣā kṛtā syāt / sarpaḍayo 'pi nopolasarpaṇi⁵ · sūnyatāsamāḥdhir āmukhiḥbhavatīti / kṛpeti ādi · kṛpeti upalakṣaṇam prāgeva caturbhrmahā-vihārabhāvanam kṛtā yatnetveny avasyam · vidur iti viduṣā · yadi jaganmāraṇam anu'<pa>λambhiṅkaranaṃ tat katham ādau caturbhrmahāvihār-bhāvanā kartavye itā / kṛpeti ādi · yadyā[26b/24b 5]dau caturbhrmahāvihārabhāvanā sadā <na>⁷ syāt samyaksambuddharūpena siddhir na syāt || kevalayā sūnyatābhāvanayā kadācic cīrāvakādīnirvānena nirvṛtiḥ syāt / atas tasmād ity ādino panaṃharati / duṣṭa iti · sugataśāsanavidiṣṭaḥ

1 ‘prāṇaṃ ca tvaya, &c.’ See II. iii. 29.
2 After bhūmis tu Tib. adds: Vājradhārabhūmir.
4 MS. punar āvarttā; Tib. yah yah bitas nas = punar ālokya.
5 MS. sarppādayo, &c. Tib. bhus la sogs pas kyang ’ne bar bshes bar mi ’gyur ro = mārādayo ’pi nopaplaavante.
6 MS. anulambhi. Tib. mi dmigs par = anupalambhi.
7 Tib. sgom pa med na.

I. vii [6-22] YOGARATNAMALĀ
kaulādayaḥ / teṣāṁ mantrayāne niyoganārtham uktām / vidhimukhyād ity ādi vidhimukhenāvātra prasidhyati / yatra yatra māraṇādayaḥ śabdāḥ prayuktā dṛṣṭyante · tatra tatraiva mantavyaṃ || dīnas tu Bhogavān Vajrītī ādi / sadeti sarvakālam · tena punar lokānāṁ agrato dhvajādayaḥ parihaṭṭavyaḥ / ganacakraḍāu ekānte punar bhoktavyā iti / nācintyaṃ ity ādi / anyathā cintanam acintyaṃ / yathā ātmani Hevajrāhaṅkāras tathā sattve’pi kartavyaḥ / tathātmaniti / samuccayenāḥ · asau Hevajraḥ / ahaṃ param iti / ētāmānāṃ paraṇā ca pade sthita iti / advayaṃ iti · sarvadharmāḥ śūnyatāḥ saiva prabhāsvaramayatvād dhetūḥ kāraṇām ādisebabāt svabhā[27a/25a 4]vah / śūnyatārahita / āho vitarkah / tenāpapataṃ parityaktaṃ ka iti aparatiṣṭhitanirvāṇena nirvrtaṃ · iyāta śūnyatāनिमित्तप्रणिहिता- bhishāṃśkāraḥāḥ Śriherukasābādārthā ity uktāḥ / śaḍgatiṣu jāyanta iti jantaṃaḥ paṇcaskandhāḥ pīṣitaṃ svabhāvaḥ aśniyate nirābhāsīkriyate / budhair / iti Hevajrayogayuktaḥ · te te sattvā iti te te bhāvaḥ / vaśam yāntīti · tatra tatra vaśītaṃ labhante · vicitarupādinā nirāṃśena visva- vinayanāt / vajro Hevajraḥ / kaṃ1 sukhaṃ pālayatīti nairātmyāḥ śūnyatā- karuṇayar ubhayaḥ yogas samādhiḥ · tataḥ || iti Yogaratnamālāyāṃ Hevajraṅgikāyaṃ Chomāpiṭhapatēlaḥ saptamaḥ ||

PART I, CHAPTER viii

athety ādi / cakraṃ maṇḍalaṃ paramādyabhavanam · mahāmokṣaparam ity eko ’ṛt̄haḥ · tata dvividham2 ādhāramāṇḍalaṃ ādheyaṇā ca · tad atra ādiyogamaṇḍalārajaṅgārikaṁārajaṅgaṁśamādhiyogaḥ3 vaktavyaḥ / sa ca devatā- paṭale · ekāvīrayogāṇāṁ prastavatvān no[27b/25b 3]ktah+ / yogini Nairātmyāṁ tasyaś cakraṃ yogicakram / khadhatāv ādi iti · vajraprakāraṁjärā- bhyanantarakhadhatāu / bhogaṁ śarat · saśidhavalāṃ trikoṇam dharmodayā- khyānam bhāvaḥ / madhye kurvita bhāvaṇām iti · tanmadhye · ādhāra¬cakra¬kra¬syotpādatanahetubhūtacaturbhūtā¬bhāva¬kurvita / katham ity āha / cakraṃ pūrvam ity ādi · ayaṃ uddeśaḥ / cakraṃ kṣoṇity ādi nirdesah / kṣoṇiti prthāvimaṇḍalaṃ · asya pūrvaṃ prathamaṃ jalaṃ vāruna¬maṇḍalaṃ · asya ca pūrvaṃ yathāyāyam hūtāsarva¬maṇḍalaṃ · tasyāpi pūrvaṃ deva- tānām iti vāyu¬maṇḍalaṃ bhāva¬kasya cittaṃ / evam evākāra¬vasthitam / yathodayaṃ · tad atra prathamaṃ dharmodayamadhye yam¬kārapa¬ra¬taṃ · dhanyāḥ¬bhām nilaṃ calapatākāṅkitakocidvayaṃ vāyu¬maṇḍalaṃ / tadupari raṃ¬bhava¬maṇḍalaṃ ko¬pēṣu repham ankitam agnimaṇḍalaṃ / tadupari vam¬bhava¬maṇḍalaṃ vāruṇa¬saṃkṣam vartulaṃ · ghaṭāṅka¬ma tadupari

1 Read kapālam. Tib. thod pa ni.
2 Tib. ẓes bya baḥi don to / de yar rnam pa gnis te / = ity arthaḥ / tac ca dvividham.
3 Tib. tiṅ he ’dzin gsum gyi nral ḷbyor = samādhiyogatrayaṃ.
4 Tib. bsam gtan no in error for ma bsam no. 123
1. viii

[J-IO] YOGARATNAMALA


dharmety adi · dharmodayal;t saiva

saiva triko.l).amudra • tasminn udbhavo


yathoktam / cakram ädhäramändalacatu(ra)16srädigunayuktam / tathä ca vaksyati •

asmäc cakram tvayä kathitam hääräddhahärabhüsita

catuskoña caturdväraäm vajaräsütrair alänkrtam2

iti dväputäm iti puñädvayam kinjalke[ke]neti · madhyäštadalakamalavara-

kenaikam putäm / trikoñeneti dharmodayam abhviväyäparaän caturasraäm
tanmadhye dväputäktätägaramadhye pañcadasa-yoginämäm · äsanäni · täsäm
eva sthäneu pratyekam saväsanam cintayet / tasyeti · madhyäsaväsänah-<da>ye candraän · äliparinätaäm tadupari bijakam iti · ädyasvaram tadupari käliparinätaäm märtaṇḍa-mañḍalam / dväyor iti prajñoipayasvabhäväm ca
candrasürayoh / tanmadhye mahähuskasvabhäväm [bijäm] bijam uktäm /
candrasür<ya> yo<ś>ha puñar kiim svabhäväm ity äha / sthitäity adi · Gauryä-
dyäḥ pañcadasa yoginäyah · yasämäd etäh candrasürayabijodbhäväh · iyätä
prajñoipayamahähuskahamatvena yoginämäm · Vajräddharüitää kathä ·
idäinäm ädaśäridipañcäjänämamayatvena pañcätathägatasvabhävätmä
darśayän äha · ädaśäety adi · bijaparinämaäm kartriçvaraäke [28b/26b 3]
candre bijäm cihnaäm svadevasyeti · devänäm pratyävekaänam iti pratyä-
vekaänäjanämäm ucçate || ekäm anuśthänam iti · cihnaäntagatbijasphurita-
yoginitsämuhämäiischväm abhviväpya sarvai ekäm iti samhärtya3 bijena

sahäkibhütaäm tad evä bijäm krtyänusthänäm <m> niśpattit iti / candra-
sürayacihnahäbijarinämämaä devataädeshaya niśpattithä suviśuddhaharmä-
dhätuänänam · äkärän pañceti / ädaśäään / budhäh präjñäh / älikälisamä-
yogaç candrasürayamändalayutänam4 · viṣṭara iti · äsänam · vajraäm cihnaäm ·
sattvaäm bijäksaäm / tasayä Vajrässattvasya äsanam ity arthäh aksarodhavä
ity ädi · äksäram ädyäksäram tadudbhavasya piṇḍäsyetí · manḍälañäya-
kasya · hüm ityädi · hüm-päät-kärau · ca-kärät · aH-käräpänavaprajño-
päyadehkadävikäm Nairätmäyanändale [end of 28b; Cambridge MS.
ff. 29 and 30 missing; Kathmandu MS. continues: f. 23a, i. 2 / Tib. 27a 1]
näyakotpä[do 'käram ädyäksäram / tadudbhavasya piṇḍäsyetí manḍäla]
näyanisppti5 yadi drutäpätaa notpädaä kutas äh · sattva-
bimbety ädi / sattvam bijäksaäm viśväm cihnaäm / täbhyäm samudbhütaäm
manḍälesam iti · manḍälañäykämaä Nairätmäyäm ity arthäh / pürvavad iti /
yathä devataäpäte Vajräśrikhalä kathää savyävasavyakäre kartürkällä
ityi / vaktracihiṇädyair iti / vakträm mumkahm / cihnaäm kartürkäpäläkhatvän-
gäni / ädi-sädäna ambarañbharanägni ghrýyante · candräkäntimänisäsrdśri
prabhä asyeti candräkäntimäniprabhä / candràsanacandraprabhäm an-

1 MS. catusra. Tib. gru bëi pa. 2 Quoted from II. v. 4 and 6.
3 MS. samañjña. Tib. yan dag par bdus nas. 4 Tib. zuñ du ḱbyor pa.
5 Passsage similarly bracketed out on MS.; Tib. gto bo bskyed pa la mi ḱod pa yin
no = näyakotpädo na cesyate / 6 MS. notpädan tata; Tib. guñ las ḱbyun bar ḱgyur.
YOGARATNAMĀLĀ I. viii [10–30]

dalāṇīty arthaḥ / evam iti maṇḍalanāyakavat / sarvam iti Vajragauryādayaḥ / katham nispannaḥ praṇīopayasvabhāvataḥ / Gauryādyaḥ iti Gauryādayaḥ maṇḍalanāyakahārtcandraścīnāsthitaḥ iti candrasūryacīnabījaparināmaḥ Gauryādayā maṇḍaleṣyā bhavanti / kīm bijam iti tāsān tad eva / nety āha / varṇety ādi varṇaṃ bijam tasya bhedaḥ / anyad anyad bijam ity arthaḥ / tathā ca vakṣyaṭi / sarvatantramudrānapinḍārthapatale /

aler ādir Nairamāyā Vajrārāśi dviṃyaṃ ity ādinā /1 idānīṃ yoginīnāṃ sthānaṃ āha / adhyātma ity ādi / adhyātma iti abhyantarapuṭe / pāncaśāṅkhandhāviśuddhyaḥ bhāvayet / indra iti pūrvasyāṃ dīsi / bāhyapuṭe iti / pūrvāvīdvaraṣu / Gauri Cauri Vetāli Ghasmaryaḥ / aindrāṇā- dikoneṣu / Pulkaśī Śāvarī Caṇḍāli Dombi / adhibhāgaṃ · avati rakṣatīti / adhovatī2 Bhūcari evam uṛdhvavatī Khecari / bhaved ity ādi / saṃsāra-nirvāṇaviśuddhyā / pāncaśāṅkhandhāviśuddhyetī / pāncaśāṅkhandhāsvabhāvena / mudrākā iti mudrāḥ / evamvidhā ādi tathety arthaḥ / jvaladīpti iti kāyaṃ jvalantya cetasa dipta / tathī miinīdīty adina kartryadinarp svabhavam aha / eteneti / ittham bhāvayet / laghur ādi kṣipram / idānīṃ cetasaḥ samārthaka-raṇāya / śaḍāṅgayogam āha / śaḍbhir varnaḥ śat ca cakravartisamatā- sūcanārthaḥ ca / punar iti paścāt / vimāṃśaṃ saha jānandamātram ity arthaḥ / idānīṃ utpattikramaṃ nirdiśya dviṃyaṃ utpannakramaṃ prastotaḥ āha / krametī ādi / kramaḥ prakāraḥ / kasya kramaḥ samādhes candra-cīnabījādiparināmaṇa devatākāranispati utpattiḥ sā yaśmin samādhaḥ asti sa utpattikramaḥ / utpannasvabhāvikam eva rūpaṃ / tad eva tattvā- rūpānādhiṃucayate bhāvayate yaśmin yoge utpannakramaḥ / etat krama- dvayam āśritya vajrināṃ buddhānāṃ dharmadesaṇā samādhidesaṇā khadhaṭāv ity anaya gāthayā / utpattibhāga utpattikramapakṣaḥ kathihā / arthād uktaṃ bhavati / utpannakrama ucyata iti / tam āha / khadhaṭāvā ity ādinā / padmesu iti prajñākamaṇe / jñānaṃ kulīsaṃ / dhyāveti / praveṣya / etat trayam ādi / sahajadvayam ante anayor madhye kurvita bhāvanāṃ / samāhitā pratipattīḥ samāpattīḥ cālanam taya bhāvanāyā janitaṃ sukham tatsukham / cakram ucyate yoginīm3 cakrasabdenabhidhiyate / tenaiva mahāsuṣkhaṃ tāṣaṃ saṃgrahaḥ / kidṛṣam tat sukham ity āha / yathānāyaṃ iti / svasaṃvedyaṃ / aparipratyayam pratyaṭmaṃvedyaṃ svabhāva ity arthaḥ / tad eva svasaṃvedyaṃ bodhiḥ · bodhisvabhāvaṃ cītāṃ bodhi-cītāṃ / tu śabdaḥ samuccaye / saiva devatā / dehe vasitaṃ kṛtvā / yathodayam iti / yathārtham udayam yathodayam śrīgaṇḍhākānapacakṣam / sukram candrasaṃkṣāṣam dravārūpaṃ / yata evam ato dvaividiḥṣaṃ saha jāṃ dviprakāraḥ saha jānandāḥ / yady ayaṃ saha jāṣaṃ tadaṇāṃ strīpum sā kīṃ bhavisyata ity āha / yosid ity āha / anayor iti saptami dvaividiḥṣaṃ ānandasya katham ity āha / vivṛtti ādi / mahāsuṣkharūpaṃ vivṛtīḥ / yathodayam samvṛtīḥ / ākāraṇeṇa saṃvrtaṃvāt / ata eveti / tayor dvaividiḥṣāt /

1 Quoted from II. iv. 20.
2 MS. avadhūtī.
3 Tib. vnāl bhyor ma = yoginīnāṃ.
catasṛṇām iti catuṁṇāṁ prabheda iti | saha〈ja〉sāṁśānyena / prabhededā / nanu cānyathāiva catvāra ānandāḥ / paṭhyanta - iha tv anyathaiva kathām na virodha ity āha | sahajam ity ādi / ānandaparamānandādayāsa catvāraḥ kramenotpadyante iti utpannakramapakṣaḥ | tad eva sahajasya dvaivīdhyāyan caturvidhām uktam ity [24b, l. 4: hereafter the Kathmandu MS. continues: etat sarvam gurūpadeśato, &c. (l. 36 below) having missed out the intermediate passage; Tib. continues: 28b, l. 5] ādi ni bśad pa gcig go / nam mṛkhaḥ khamāḥ āses bya ba la sogs pa gsun ba la / padma la āses bya ba ni naṁs rgyas spyan la sogs pa rnam so / ye āses ni gnis su med pahi ye āses so / nyon moṁs pahi bdud la sogs pa rnam pa hīj par byed pas na bhaga āses brjod do / bsgom pa āses bya ba ni phyi rol gyi phyag rgya daṅ lhan gcig tuḥo / padma daṅ rdo rjeḥi sbyor bas dus mṁām du ḍhab par gyur pa ni sños paḥ par hļug paḥo / deḥi bde ba ni sños par hļug pahi bde baho / hıklhora lor brjod par bya ba ni ḍhikhor lo rnam pa bāzir brjod pa yin no āses bya bahi don to / ji ātar rigs par bya āses bya ba ni rim pa bzoṅ du brjod āses bya bahi don to / rāṇ rig āṇid ces bya ba ni las kyi phyag rgya las slob dpon gyi dbaṅ skur bahi mtshan nyid can gyi bde ba gaṅ zig bla maḥi man ṇag āṇid kyis ḍhikhor lo ḍan po rṣṭan pa ni raṅ ṇig āṇid de raṅ ṇig āṇid de raṅ ṇig pa āses brjod par byaḥo /chos kyi phyag rgya las gaṅ bskyed pa de ni byaṅ chub kyi sens āses bya ste / bde ba de āṇid la byaṅ chub kyi sens āses bya bahi don to / dam tshig gi phyag rgya las gaṅ dmigs pahi bde ba de ni lha āses byaḥo / phyag rgya cen po las bde bahi mtshan āṇid gaṅ zig ji ātar ābyuṅ bahi rim gyi āne bar ābyuṅ bahi mtshan āṇid can gyi bde ba chen po de ni kḥu ba āses bya ste / śu āses bya ba mya ṇan te ḍhikhor bahi sdug bsṅal yin la kra ni gcod par byed pa daṅ ḍhra bas / khu ba āses bya ba yin no / rnam pa gnis āses bya ba ni de lta buḥi phyag rgya rnam pa bźi las āṇams su myon bahi bde ba āṇid ni [Cambridge MS. resumes: 31a/Tib. 29a 4] bhvāt sukhāt · dvīdhaṃ sahaḥaṃ mahāsukhākārātmaṃ saukra-kāraṃ dvitiyaṅ¹ ca · karmamudrādibhedena sahaḥaṃ dvīdhaṃ uktam · kim ayam ekasyaiva puruṣasyotpadyate · āhośvit strīpurusāyor apīti / tad artham āha · yosīd ity ādi / atra eva hiti / ānandānām caturṇām catasṛṇām mudrānāṃ prabhedenam ity ārthaḥ / atra yoginītantre yathā strīyas tathā puruṣānām api mṛdhahādhiṁtrabhedat sekādinā 'nugra-hītavyā iti · bhavatu nāma mudrācatuṣṭayabhedaḥ / ānandānām caturṇam kasmād bheda ity āha / sahajam ity ādi / utpannakrama iti · sukhasyotpāda-lakṣanasyetī² bhavāḥ / dvitiyaṅyaṅkhyā / tad etat sarvam gurūpadesato boddhavyām · idānim sākalyena traividyam āha · ānandam ity ādi · vīra iti sādhakaḥ · ārabdhavīryatvat · paramānandan tu yoginīti / tayā vinā ānandotpādābhāvā / suratānandaḥ sahajalakṣanāḥ samasta eva

¹ Tib. bde ba chen pahi rnam pa ni gcig go / mya 'nan spyod (for gcod) pahi rnam pa ni gnis pa ste = mahāsukhākāram ekāṃ duḥkkhacchedanaṃ dvitiyaṅ ca,.
² Tib. bde ba bskyed pahi mtshan āṇid khy skad tig = sukhasyotpādalakṣanakṣaṇasya.
sarvam eva trayam apīty arthaḥ / tad evāhā / upāya mudrānām upadeśaḥ · tadbhāvanājanitam sukham tatsuksam sarvasvad Vajradhārāḥ / utptattikrame sahajasyopalakaśārthām catvāra ānandāḥ pasyante [31b/296 4] nispannakrame sahā evaikho bhāvyā iti / atrārthe1 yuktitrayam ślokatrayenāḥa / ānandenety ādinā · sahajānandam tu seṣa iti pariśeṣād yad etat trayam bhavānirvānasvabhatvataṃ bhrāntatvataṃ saṃsārāvahākam / ataḥ kāraṇaḥ sādhysya mahāsukhayā dharmakāyalakṣaṇasasya prāpakaṃ sahajam iti / sa caiko bhāvyāḥ / kasmāt punar etat trayam mokṣāvahākam na bhavatīty āha || prathamam ity ādi / sparseti kamalakulisayoḥ · dvitiyam tadadhikavānchchaya · tṛtyam iti / virāmānandaṃ rāganaśātvat / tad iti vairāgyarūpatvāt / caturthamaḥ sahajākhyām tena kāraṇena bhāvyā iti bhāvāḥ / paramānanda ity ādi / bhavāṃ saṃsāralakṣaṇaṃ · sahajasā-kāṃkṣatvāt / tṛtiyāḥ iti virāmānandaṃ · nirvāṇaṃ uktaṃ / madhyameti prathamānandaṃdātraṃ sukhasārasamāṭram2 · ebhir iti ebhir uktaṃ virijitaṃ / sahajam saṃsāraniṃvānayor doṣā[kalāṇ]kānanikitasvabhāvam atas tad eva bhāvyān nānyad iti yāvat / yady evaṃ sahajasya sādhysya mahāvajradyapadasya prāpakaṃ tadā prajñāravinda evānubhūtatvāt · kṛtakṛtyata syat kim arthaḥ bhāvyā ity āha / nānyenety ādi / guruvajra-dhārādīna na kasmīn api cakracatūṣṭaye prajñāka[32a/30a 6]malasamparke ’pi pratyātmaṇvedyasya tasya vāyugikalpaviśayāttitaṃvād iti bhāvaḥ / kathāṃ tarhi tasya deśana śrutaṃ vā · udbhāvanā samyṛtyā na tu tat svena rūpeṇa suranākasuhkhakshudhkedavanāśrutav4 / katham tarhi / taj jñāyata ity āha / ātmanety ādi / bhavanāvāisesād ātmanavopalabhaye na bhāvanā vyarthā 'taḥ / bhavanāpariprasāṭam vinā tasya sākṣātkartam asākyatvāt / tathā coktaṃ ·

desito yo mayā mārgas tṛṇāsalyasya5 kartanaḥ yusmābhīr eva kartavyaṃ āhyaśītāras tathāgataḥ iti nanu maṇḍalacakrabbhavaṇādāv esā nyāyaḥ / sahajānandās tu pratyakṣa evopalabhaye na hi pratyakṣe’rthe paropadeśo yoktaḥ / ata āha punyād iti / evaṃ manyate na hi laukika eva sahajānandāḥ sādhyaḥ siddhatvāt6 sāsravatvāna matīnatsvāṃ sāṃśārikānāṃ7 kim tarhi tathāgataṇāṃ eva yaḥ pratyātmaṇvedyo dharmakāyaḥ sahajāḥ sa iha sādhyaḥ / sa ca gatyantarābhyāvād asmin eva laukikasaḥjānāndaye yathopadesam adhimucyāmāno bhavanāparipākād ātmanā jñāyate na prāk / | ato nātra śrutaṃctābhāvanāvaiyarthāṃ iti / upāyo mārgaḥ · tasya sevā sa[32b/30b 7]myag bhāvanā tasyā bahūni parvāni bahavaḥ prakārā ity arthaḥ / gurulabhāṃ parvam

1 Tib. don dam niid = paramārthe.
2 Tib. thun moñ gi bde ba tsam = sukhasādhārānamātā.
3 Tib. ikhhor ba dañ muñ nam las ḫas pa dag gi sỹyón gyiś mthon par ma gyur pāḥi no ba niid de = bhavanirvānañor dosāir anāṅkitasvabhāvam.
4 Tib. lha dañ dmyal bañi bde ba dañ sδuł bstan pa dañ thos pa bzin no = surana-rakṣasuhkhakshudhaṇḍeṇāśrutavat.
5 MS. taspādāllasya.
6 MS. sādhkysiddhavatvāt.
7 Tib. inserts dehi rtsa ba cañ yin pāḥi phiyir ro = satadmulaṭvatvāt.
गुरुपरवान्याद्य यद योग्याया सिश्याया गुरुनां विद्विद्वाद दीयात् उपदेशा इत्य अर्थाः। कथम् सहाजभवानां कार्याया किम् इकादेसाः वैवोश्वि विश्वाम अभिव्याप्येयाः। हिने श्रीं अय युद्देशा तस्यावा व्याख्यानाम् सिखमूलार्थाहम् अत्मानाः सिरिण् द्वाः-भ्याम इति। विद्विद्वाहरासि श्रीं श्रीं तु विद्विद्वाहरासि अभिन्नस्वभवणी कथम् इति यहा तत्वाभव्यानार्थ आर्थिक श्रीं अयावा व्याख्यानाम्। समारासि अय आर्थिक श्रीं अयावा व्याख्यानाम्। समुदायार्थां आर्थिक्।

अहा। कथम् समारासि अकावश्वाहवानि तेती। तत् पुणाः समारासतभ्यां कथम् व्यावहार्य। कथम् इति आर्थिक्।

तद्यथा। सत्वाभव्यानार्थ आर्थिक्। आर्थिक्य वसां विद्यानाम्। कथम् इति। आर्थिक्य वसां तवारिष्टभ्यां। आर्थिक्।

कथम् इति। सत्वाभव्यानार्थ आर्थिक्। आर्थिक्य वसां तवारिष्टभ्यां। आर्थिक्।

आर्थिक कथम् इति। सत्वाभव्यानार्थ आर्थिक्। आर्थिक्य वसां तवारिष्टभ्यां। आर्थिक्।

आर्थिक कथम् इति। सत्वाभव्यानार्थ आर्थिक्। आर्थिक्य वसां तवारिष्टभ्यां। आर्थिक्।
YOGARATNAMALA

I. viii [49-54]

dharma [ārya] āryadharmāḥ teṣām samudayo 'sminn iti · dharmodayo dharmadhātuḥ / iha ta॥mudrāyośitkamalam dharmodayah / tathā 'dhimokṣavaśāt · tasminn udbhavo 's yeti dharma॥dhanavo jñānam kidṛṣṭam khasamaṃ · ākāsasvabhāvam upāyo margah / sa cānekapraṃkāraḥ · ukto vakṣayati ca · anekeṇāpy upāyena niṣpannakramapakṣe sahajamātram evaiko bhāvyah / kathāṃ tena mahāvajradharapadapṛaptir ity aha · traioloka ity ādi / daśadiktryadhvavartināṃ buddhānāṃ kāyavākṣita॥ṛghuśyāni pratyekam anantāni trayo lokāḥ / teṣām saṃāhāraḥ · traiolokāṃ mahāvajradharah / sa tatra jātah / tasmāj jātāṃ jñānam bhāvyat / kena rūpeṇa prajñopāyasvabhāvata iti · prakṛṣṭam jñānam prajñā [॥34a/32b 4] dharmāyah / upāyām jagadarthakarāṇaya tannisyandabhitvaśambhoganirmanakaḥ-yadvayāṃ tayos tatsvabhāvataḥ · tatsvabhāvo jāta ity ārthāḥ / kathāṃ tayoḥ svarūpēṇa jāta ity aha · suktṛty ādi · Bhagavān āti · kāyadvayaṃ grāhaka upāya uktah tat sukham iti · yat tat sukham khasamaṃ jñānam uktam / tat kāminī prajñety arthaḥ / ekānekety ādi · asāv iti · upāyabhāgah sukrākāraḥ · ekānēksvabhāvavirāhatvāt · niḥsvabhāvo vicārāsūnaya ity arthaḥ / atah kārāṇṇāṃ nāsaḥ bhāvyāṃ vitathatvenāśūtarabodhiprāptet ayo āgāt / kṣaṇeti · ekā ratiḥ prītiḥ sahajamāhaśukhajñānaṃ sarvadharmanā-sūnayaśaiva saiva para śreṣṭhā bhāvāṇyety ārthāḥ / tatraikānekavīcārasyāvidyamānāvadvād ity bhāvah / yadi tatra vicārāsāyavākṣayaḥ / kathāṃ jñāyate tad ity aha · svasamvedeyty ādi · nānyena kathaye pratyātmavedeyaṃ vākpatha iti · vācaḥ panthāḥ pratipattir vākpāthasyāttagocarāḥ / tadvisayāti-kṛanta ity arthaḥ / adhisthānakraṃma ity ādi · sarvatathāgata-nāṃ kāyavāk-cittasamgrāhakatvena tanmayāṃ / prthiviṣṭyādīnāṃ ślokena dwayena saha-jabhāvānāyāḥ phalam aha · katham prthivyādibhir na bādhya॥34b/33a 5]-te yata ākāṃkṣāmaṃ bhāvakāṃ prthivyām unmajjati nijjati · tiraḥ kudyaṃ tiraḥ parvītām asajjamāno gacchaty agacchati · viṣaṣāstrārdihbhīṣ ca na kliśyate · apāṃ upariṣṭhād adhastāc ca sete nisidati · tiṣṭhathī camkramate vātavrṣṭyārdibhīṣ ca na kliśyate / evam anyat॥h॥āpi yojyaṃ · svapara-samvitvivedanaṃ iti svaparacittāt ityātāṇāgatatyayatuppannāni jñāṇī · svargamartyety ādi · ekamūrtir ekasvabhāvāḥ svaparetī gatārthāḥ / āgāmāntarebhhyo Hevajraḥ terasāṇaya viṣeṣadarsānārthām aha / samastety ādi · vedāḥ · ṛgavuḥ / sāmārthavalsalasaṃhāḥ siddhāntaḥ · tirthikapranītaḥ · purānādayaḥ · śrāvakapäṭaksatśāntadayaśa ca siddhiḥ · punarbhavasyānta ebhir iti kṛtvā karmaprasaraḥ kriyātāntrādayaḥ · ebhir uktalesaṃhāḥ siddhir na syat / pāramitānaye kīṃ bhavati na bhavatītī aha / bhaved ity ādi śuddhyety॥2 anenātmanāḥ klesājñeyāvarānaśaṅkāsanād iti siddhiḥ · śatpāramitaśalakaṇa-margaḥ tayā siddhyā bhavaty eva bodhiḥ / kin tu punarjan॥m॥a iti · trikalpāsāṃpākhjayaṃsamparamaparayaity ārthāḥ / tatra yogantre 'pi ihaiva

edge of the folio what appears to be dyānti labhante. The Tibetan is quite certain but leaves vidyāt karaṇāya unaccounted for. bca drug char yah šes bya ba ni tams par byed par mi nus paḥo "‘even a sixteenth part" that is to say it cannot be harmed (even by that much).

1 MS. vākṛpanthā. 2 MS. śuddhyanty.
I. viii [55-56], ix [1-15] YOGARATNAMĀLĀ

janmani bodhir uktaḥ · tebhyāḥ ko 'syātiśaya ity āha / na ca tenety ādi / tena svasamvedyalakṣaṇena sahajena vinā · ihaiva janmani jnanantare vā na siddhiḥ · [35a/33b 6] asya tarhi tebhyāḥ ko viśeṣa ity āha / Hevajra ity ādi / tantrāntare sucitrasya saha〈ja〉syva Hevajra eva parisphuṭakāreṇokta-
tvātī / atāḥ kāraṇān na jñāṣāṃ yena Hevajraṃ tasya śrutacintābhāvanā-
parīṣrāmo 'pi vyartho etevi saṃdarsayati · nanu durlabhā bodhiḥ katham ihaiva janmani prāpyate vetyāḥ · nadity ādi · nadīsroto nadīpravāhāḥ / tadvad aparicchedena · dipajyotir dipāskekha tasyāḥ pravāhāḥ / tadvat satatām nirantarām tattvayogah sahājānandayogah · tena sthātayam ahorātṛam / evam satyāsam ihaiva janmani bodhiḥ sidhyātity arthaḥ / mahāyogino Nairātmyodayaḥ tāsāṃ melāyaṃkāḥ / kūṭāgāre sahā-
 jānande ca · tad dyotakapatālas tathoktaḥ ||
iti Yogaratnamālāyāṃ Hevajrapaṇjikāyāṃ aṣṭamaḥ pātalaḥ ||

PART I. CHAPTER ix

viśuddhipaṭalam iti / viśuddhyanty anayeti viśuddhiḥ · yayāśarvabhaḥvāḥ ·
nirdoṣaḥ bhavanti sā viśuddhiḥ / tad dyotakaṃ pāṭalaṃ viśuddhipaṭalam /
sarveśaṃ bhāvānaṃ vyāpini viśuddhiḥ · tathātā sarvadharme śīntyāt · śmytety
aṣṭame paṭale kathitā · paścād ity adhunā devatānāṃ Vajragauryādīnāṃ
tathan tad asuddham · katham vā viśodhyate / śāndīniyam i[35b/34a 7]tyādi 
/svabhāveneti / tathātāsvabhāvena · yadi śuddham kim arthāṃ viśo-
dhyate · ajñāṇety ādi · ajñāṇaṃ svabhāvaṇārijiṇāṇāṃ jñeyāvaraṇāṃ ·
kleśā rāgādayaḥ kleśāvaraṇaṃ tair āvartam ācchāditam · atāḥ kāraṇād viśodhyate ·
yā tarhi tathatātmikā śuddhiḥ kidṛśi satyāḥ / prāg aṣṭame paṭale kathitā
nānyāyaḥ śuddhiḥ viśuddhātāḥ iti bhāvaḥ / viṣayānāṃ iti · rūpādīnāṃ
svasaṃvedyasukham param utkrṣṭaḥ śuddhiḥ / ye 'py anya iti bāhyarūpā-
dayaḥ śuddhābhavāḥ śuddhasvabhāvāḥ kuta ity āha / yasmād buddhamayaṃ
gagat sahajayaṃ jagat sacarācaraṃ / idāniṃ He Bhavam ity ādīnā
devatāviśuddhiṃ prṛcchati · cakṣusetī grhyate paricchidyate vete pari-
chinnati · āśvādānaṃ rasah · āpni ca iti grhnīti · yady asuddhā na tarhi sevī-
tavyāḥ ity āha / sevītvayāḥ iti sevāḥḥāḥ · katham ēte nirvīṣikartavyāḥ ity āha /
rūpaskandheti ādi / Vajrā śuddhiḥ rūpaskaṃdham pariṇāyety arthaḥ / ata
āha tattvayoginā iti / aśāna ity ādīnā bāhyam ārābhate · nanv abhyantara-
pūte Gaurī pāṭhitā tat katham bāhyapuṭe pi pāṭhyate ity āha / aparīti /
anyā Gaurī nāmaiva punaḥ samatā / dvidevattī devyau [36a/35a 1] dvāv ēty
arthāḥ / sthānabheda devīnāṃ bhedāpariṇāṇārthaṃ uktaḥ / viśuddhirū-
pāta punar āsāṃ āha · rūpa ity ādīnā tattvayoginā iti devatātattvayogināḥ /
bluṃānā ity ādīnā · śoṣaśaḥbhūjanāṃ tattvam śoṣaśaśūnyatā · tad yathā ·

1 Tib. rgyud gzan las ni lhan ci skyes pa bstan pa tsam šig tu zad la / dGyes pahi rDorje 
hi las ni yonis su gsal ba'i rnam pa gau'n pahi skyir 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 · mahā-
śūnyatā · śūnyatāśūnyatā · paramārthaśūnyatā · samśkarśaśūnyatā 1 · asam-
karśaśūnyatā · atyantaśūnyatā · anavarāgraśūnyatā · anavakāraśūnyatā ·
svalakṣaṇaśūnyatā · prakṛtiśūnyatā · sarvadharmaśūnyatā · abhāvaśūnyatā ·
abhāvasvabhāvasūnyatā · etā eva bhujāh kṛṭā ity arthaḥ / caraṇā māraṇāṃ
bhaṅgaviśuddhatā · skandhamāraḥ kleśamāro mṛtyumāro devaputramāraś
ceti · mukheti mukhānām · trivajrīṇi · kāyavāccitattavajrāḥ · prthivyā ādi ·
prthivyādināṃ viśuddhiḥ Puskasyādibhir ity arthaḥ / etenety ādi / skan-
dham iti skandhādayaḥ / evam tāvād utpattikramapakṣe viśuddhim ākhyāya ·
punar utpannakramapakṣe tām evaikarasāṃ viśuddhim āhya / yena āty ādi
yena yena rūpādīnā loko badhyate / tenaivāhāṃ muṇcāmi · nāpi devatādy-
ākārabhāvanayā · yadi te [36b/35b 2] na tenaiva mucyate lokas tarhi kathām badhyata ity āhya / mukhyāti lokas tatraivedam satyābhīhenvesāt ·
veti na tattvāṃ teśam anutpādās tattvāṃ tan na vetti tattvavivajrīta ·
anutpādabhāvanārāhitaḥ siddhiṃ Vajrādharaṇapadaṃ na prāpnotiti bhāvaḥ ·
yata evam tasmāt kāraṇād gandhādayā paramārthaḥ naiva naiva vidyanta
iti bhāvaḥ · na ca cittasyāpi viśuddhiḥ · prthakkartavyā · tasyā apy anutpā-
darūpyatvāt / sarvaviśuddheti sarvajagadvisuddham · kāya uktāyā sarva-
dharmasūnyatāvīśuddhyā / atāḥ sūdhasvabhāvaṃ jagat / kaḥ punar evaṃ
ejānītīty āhya / jagad āham manyο jānāmīty arthaḥ /
iti Yogaratnamālāyāṃ Hevajrapaṇḍikāyāṃ
viśuddhipatālo navamahā ·

PART I. CHAPTER X

idānīṃ śīṣyāṁ ābhiseko dātavyaḥ / sa cātra lekhyamāṇḍalā eva dātavyaḥ /
tadartham āhya · athāta ity ādi yathākramam aviparitavidhiṃ · śīṣyo ʼpi
yathā vidhinabhīṣicyate so ʼpi vidhiḥ pravakṣyata ity yojyaṃ / vasudhām
iti · prthivīṃ devatātma iti dvibhujahеваjrayogayuktah हुम-vajrī-
khṛtyeti / śūnyatāṃ vibhāvyā repheṇa śūryamaṇḍalam tad upari हुम-
kāreṇa viśvavajraṃ tābhīyaṃ vajramayinām bhuvanā vajraprākārapaṇijāraṃ
tadbahir vajrāṅgīmālam vicintya om rakṣa 3 [37a/36a 3] हुम 3 phat
svāhety anenādhīṣṭhāya · maṇḍalam likheta · bodhisattoḥ vajrapaṇiptra-
bhṛtyaḥ / trayahastam ity ādi · anguṣṭhayādhikam eva tad ity arthaḥ / iti
maṇḍaloddesaḥ paścāt āsyā nirdeśo bhavīṣyati / ābhisekam prastavan āhya /
vidyetī ādi · divyā ādi · uttamāḥ · athaveti yady asaktaḥ / tadā yathālabdaḥ
yauvanapradhārāḥ praveśayet · mahārāganayaḥ cāyaṃ yoginīnaya iti · iti
śīṣyālabkaṇḍodesaḥ / idānīṃ guhyābhīṣekham uddeśayati · tāvat sevyate
mudreti || mudrāyās tv ity śīṣyāḥ · upāyasyeti śīṣyasya · kāritavya ity ādi ·
tasyāṃ eva prajñāyāṃ · samarasam prajñābhīṣekam śīṣyagocare śīṣya-

1 MS. saṃyrtā for saṃskṛta.
mukham udghātya · etena kim syād ity āha / svasaṁvedyād iti · ata eva samarasāt svasaṁvedyāṃ jñānaṁ bhavet / kim viśiṣṭaṁ tad ity āha / svaparety ādi · svaparavibhāgabhedarahitaṁ · khasamām iti · nirābhā- sattvenākāsasaṁmañ / niḥkleśatvāt · virajāṇi · prapañcātītatvāt · śunyāṁ bhāva utpā[37b/36b 2]daḥ abhāvo vināśāḥ · bhāvātmāyeti1 tathoktaḥ param iti paramārthaṁ paśrvedhaṁ śunyātaṁ praṇāṇā / upāyo mahākaranuṇa · sarvasattveṣv atmasamātānubhavah / tābhyaṁ vyatimisrāṁ / tayor ekarūpatvena prakhyānāt / rāgaḥ paramānandaḥ / arāgo2 viśramānandaḥ · tābhyaṁ vyatimisrāılanā prāṇīnāḥ sattvāḥ · teṣāṁ ita eva jīvaṁ · tena vinā jīvitābhāvāt || paramākṣaro 'nādinidhānaḥ / dharmadhāturupātvāt / vyāpī sarvadharmaṁ tanmayatvāt / sarvadehe vyavasthița iti · vijñānāhādhiśthitavāt · jivadēhānaṁ · tasmād eva jagadutpattih / tadāt- makarmakleśodbhavatvāt ity etad āha / bhāvaḥ sarṛama · abhāvo vedanaṁ · anyāni śādindriyāni yāṇi tāntī bhiyāḥ bhāvāḥ sthiracālādayāḥ / tirthikār api sa evātmāditvena parikalpita ity etad api pratisādayan āha / sarvaṁ vijñānārūpaṁ ceti vedāntavādināḥ · cidrūpaḥ puruṣa iti saṁkhyā || pudgala iti pudgalavādināḥ || nityo jagatkārti iśwara iti siddhāntavādināḥ / [38a/ 37a 3] atmaiva jāyate · jivati mriyate · badhyate · mucyatete atmāvādināḥ / jīva iti digamarāḥ sattva iti sattvavādināḥ || kāla iti kālāvādināḥ

kālaḥ pacati būtāni kālaḥ samharati prajāḥ ||

kālaḥ svapiti jāgartya kālo hi duratikrama || iti

pūryate karmabhīr galati teṣām eva nirjarāṇāt · evam pudgalavādināḥ || sarvabhāvā lauṅkikaloktattarāḥ māyārūpi ceti vicitraṁ nāmānīmānīmātava tataḥ sarmaṣṭa punaḥ śīṣyāya goçaram · kartavyam ity āha3 · prathamāṇāndaṁ-mātṛan tv iti / ānandamātṛan · sādhārānasukham ity arthah / dvisaṁkhyata iti · dviṭiyamṛtyum iti bhīnayogahā kāryaḥ / viramākhyem viramānandaḥ / sahajam iti · sahajanandarūpaḥ / ity ekā vyākhyā · prathamaṁ ity ādi · prathamādau · ācāryābhijeśe bāhyakamakulīśayogād ānandaṁśātraṁ utpadyate · kasmāt · ānandamātṛan sādhārānarūpatvāt / anyo 'pi kamakula-kulīśayogatā / tathāviḍhāsukham anubhavānti kṛtvā ānandaṁśātraṁ ucyate / paramānandaṁ ity ādi · param utkṛśṭaṁ gurūpadesaḥ guhyamanāṁ samvedanāt / dvisaṁkhya iti · dviṭiyābhίśekasamāṁkhyā [38b/37b 4] mṛtyum ity ādi · viśiṣṭottararamo viramahā4 prajñābhίśekalakṣaṇaḥ / tadān-targatamanānaḥ mahāsukhasya vedanāt / caturthaṁ ity ādi · caturthaṁ caturthaṁ caturthaṁ sahajā iti · apratiṣṭhitanaṁḍhānurūparaṁ saṁvedanāt / evam śīṣyagocarā kartavye sahajanānda eva sarmaśādiśabdena laksanabhedena5 nirdiśte tasyām Bhagavataḥ parśaṁ pariśrtaś6 tad āha

1 For bhāvātmā Tib. de dag gi bdag šīd can = tayōḥ svabhāvātmā.
2 MS. has rāgo for arāgo. Tib. chags dan bral ba.
3 Tib. yan de lta buḥi ro mṇām par ṭhgyur ba de ji ltar slob ma raṁs kyi spod yul du ṭhgyur bar bya žes na / = tata idrśaṁ sarmaṣṭaṁ śīṣyāṁ goçaram katham kartavyam ity āha.
4 MS. vigamaḥ.
5 Tib. skad cig maḥi dbye ba = kṣanabhedaṁ.
6 MS. yadeśrtaṁ. Tib. gan dag gi yons su bhor ba = yatparīvaṁ (or : yāyā parīvaṁ).
YOGARATNAMĀLĀ

I. x [14–19]

saṃgītikāraḥ / evam ity ādi · vismaya iti · āscaryaprāptyā · avanau prthivyāṃ patitāḥ / kim artham patitā ity āha · prathamānandam jagadrūpam ity ādi · jagadrūpaṃ jagad vedyatvāt / paramānandam jagad iti · mārgarūpatvena saṃvṛti satyabhāvatvāt / tatheti · tathaivyety arthaḥ / yo ’pi viramānanda-
rūpatvenākhyātāḥ / susūksamcittaprātivedyārūpaḥ so ’pi jagat saṃvṛti-
satyasvabhāvacittamātrasyāpi saṃvṛtisatyatvena saṃgrāhāt / evākāro ·
avadhāraṇe draṣṭavyāḥ / trividha eva laukiko jagadvedyatvāj jagad ucyate ·
na vidyet sahajam triṣu iti · nāpy eteṣu sahajam asti · samvedyate vā ·
vilakṣaṇatvād ity arthaḥ / iti ādabāḥ saṃgītikāravacanaparīsamāpytī
arthaḥ / evam sati vismayaṃ ā[39a/39a.5]pāṇnā iti || Bhagavān āheti
daṃ saṃgītikārasya vacanaṃ sarvabuddhāḥ sahābhinnarāśira ekavigrahāḥ /
saṃsāyam apātyam iti · saṃsāyam apaniyate yena divyam srestham
bodhaye pratipattaye · na rāga ity ādi · rāgaḥ paramānandāḥ virāgo vira-
mānandāḥ · madhyameti prathamānandāḥ / etat trayām saṃyaksambodhīrū-
peṇa nopalabhyate · trayānām iti · eṣān tu trayānāṃ varjanāt prthakkaraṇatīt/
/ sahaja iti sahajānandāḥ sambodhīḥ · sambodhiḥetutvāt · na rāga iti ·
rāgālambanatvād rāgaḥ / prathamābhiṣekāḥ / virāgo viśiṣṭasukhālambana-
tvāt · tṛtyābhiṣekāḥ / madhyameti · tayor madhye ca dvitiyābhiṣekāḥ
nopalabhyate saṃyaksambodheḥ samanantarākaraṇarūpatvena · atāh
karaṇād uktām trayānāṃ varjanād iti / sahaja iti · sahajābhiṣekāḥ sahajās
caturtha ity arthaḥ / sambodhir ucyata iti kāraṇa kāryopacārāt2 · anyatraśā
sekānte kasmā nocyata iti kāraṇakaraṇatvād iti bhāvah · atā evoktam
ānandatrayavarjītam iti · yady anyatra sarvathaiwa na syāt / tadā tasya
saḥajakṣaṇasya vyāpakatvam3 eva na labhyate · tasmān mukhyakaraṇatvāt
sahajāḥ sambodhir ucy[a₃₉b/3₉b.6]a iti · idānīṃ katham api sahajam
uttānīkartum ita ā / virametī ādi · viramānandasyādau kim paramānanda
evāpañṇety āha · ānandatrayavarjjītam iti · arthād uktām bhavati · para-
mānandād urddhvam iti · tathā trayodase patale vaksyati ·

sahajānandasyabhaḥo ’ham paramāntam viramādkīmaṃ·
ekā vyākhyā / viramādāv iti tṛtyābhiṣekādau lakṣayet / yathāyogatā
dratipatti kuryātā / kim viśiṣṭam tad ity āha / ānandatrayavarjītam ·
ānandaparamaviramahitaḥ · tebhyo vilakṣaṇarūpatvena bhinnasvabhā-
vatvāt · evam saṃyagupalakṣite sahaje · upadeṣeṇa bhāvayataḥ saṃdhaya
utpadyante · tān āha5 · meghopamaḥ / māyopamaḥ svapnopamaḥ svapna-
jāgaropamaḥ ceti · prathamam iti prathamābhiṣasasamaye katham megho-
pamaḥ / tatra meghacchannapūrṇacandravat / aparispḥutavatv / katham
māyopamaḥ / tasya mahāsukharaṇamagnasya jagan māyeva prakhyānāt ·

1 MS. ṝṛṭak ranāṭ. Tib. tha da ḍu byas paḥo. 2 MS. kāryopacārāt.
3 Tib. lhan cig skyes pa ḍes bya ba khyab pa po niid = sahajosya nāma vyāpakatvaṃ.
4 See II. ii. 40.
5 Tib. byam poḥi tī ni ḍesin los skyes pa gan yin pa de byaṃ pa = literally: bhāvanāyāḥ
samādher yad utpadyate tad āha, but probably should be: bhāvanāyāḥ saṃdhaya yā
utpadyante tān āha /.
yadā sāksād bhavati tadāiddhaḥ / sahaseti · tad uṛddhvaṃ svapnopamaḥ
katham svapnopamaḥ svaparayor anupalambhāt · tasmāt svapnajāgaropamah / jāgratasaṃvānāvasthayor abhedena samāhitavat / evam catusamādhinispattau yogī katham sidhyatīty āha / abheda[40a/39a 7]ty ādi · rūpādīnāṃ bhedābhāvo · abhedāḥ · kathāṃ bhedābhāvāḥ · lakṣaṇāsiddhau satyāṃ bhedābhāvah / lakṣyate 'neneti lakṣaṇaṃ svabhāvas tasyāsiddhau · sarvabhāvānāṃ mahāsukhatvānaṃ śrīśvabhāvikarānāt · mudrāyogīti · mahāmudrāyogīti sidhyatīty arthaḥ / ititi · evamvīddhā mahāmudrāsiddhiḥ sekaṃvinā ⟨na⟩ bhavatītī · abhīṣekhā dātavyā iti hetoh sāstā Vajradharaḥ tadarthaṃ maṇḍalāṃ āha · samuṣṭvaṃśānārataṃ anākṛtāṃ · vicitracañjaraḥ iti nānāvāraṇācamaṇaraḥ · vastrāchāditañjarkaḥ iti nūtana vāshtevaṣitagrīva · pañca rātānī · prabhāla · muktā · rājāvarta · suvarṇa · raupyaṇi · dadyāḥ iti sthāpayet / cakreśasyety ādinā pūrvasevām āha · prāg iti bhūmī-śodhanāt puruṣaṃ / A-kāraṇāmnitita iti · A-kāro mukaṃ svardharmānāṃ ādyanutpannatvat / om āḥ hūm phat svāheti balīḥ / pūjā 'bhyanthanā gurūḥ · yathākhyāteti Tattvasamgrahādaḥ · Vajrasattva iti Vejraḥ · paścāḥ iti · sekapradānānantaram viśuddham sāṁsārikair doṣaiḥ / [40b/ 39b 7] jñānārūpināṃ sarvaśajñajanaśānaṃ · sāṁsārayavadānāneti · yatra jñāne bhavanirvāṇayor nāsti bheda iti sēṣah sarvarapancahitītavat iti bhēvah / etad eva gāthādvayaṃ spaṭayati / paramaṃ ādi · paramaratīḥ paramā prajñā · prabhāsamalarākṣanām jñānaṃ tasyāṃ na bhāva iti na kiṃcid bhāvam asti · bhāvakaṃ cīttaṃ tad api nāsti · vigrahaṃ sarōraṃ · grāhyam pratiḥbhasaṃmapaṃ vastu · grāhakaṃ caṣkurādi · evam māṁsaśoṇi- tādayo 'pi na santi · ittham klesāvaraṇāsambhavaṃ pratiṃdāya · jñeya- varānāsambhavaṃ pratiṃdāyan āha / na dṛṣyaṃ iti · dṛṣyādi-bāhyā bhāvanā na vidyanta iti / nistaraṃgety ādi · tarangā vikalpaḥ · teṣaṃ kṣayaṃ nistaraṅgāḥ · vicitra nānāprakārāpratiḥbhasaḥ · tasyābhēvād avicitram iti¹ evam ukte Bhagavatā · āheti prṣṭavāṃ Vajragarbhāḥ / kim artham āha · kasmād ity ādi · ayam abhiprayaḥ / sahajarūpavatvam prakṛtiparīṣuddho deḥah / kasmāt sāraṃvayo mahābhūtātmaḥ / sadṛṣṭ karaṇāt · sadṛṣṣaśaya kāryasyotpādo yukta iti nyāyāt · prabhāsvaravyutthitavajradharaśariravat / sahajajanītvet sarvesaṃ deḥah syād iti bhāvaḥ / Bhagavān āheti · laukika evāyaṃ sukhamātraṃ kathāṃ sahaja ity ucyate · sā[41a/40b 2]dṛṣṭāt · karuṇārūptatvāt / ata āha · bolakakkoḷayogeneti · spṛṣyamānakāhīhyane dharmaḥ · dharminī prthivi · bodhicitaṃ sukraṃ · dūrava-svabhāvavatvāt · gharṣanāt tejaḥ sukrasya gamanād vāyuḥ / tatsuṃ kāśadhatuḥ · anābhasārūptatvāt / bhavatu pañcātmakata skandhasya mahāsukhajanitvenāśravarūpaḥ tu kasmān na syāt / ata āha · tasmād ity ādi · śāṃvṛtaṃ kamalakuliṣaṃ janitaṃ na tattvākhyaṃ pāramārthikam sahajaṃ / kasmād

¹ Tib. ḍhyun bar mi ḍhyur bas = na bhavati.
² MS. ḍṛṣyādi. Tib. mthon bar bya ba la sogs paṭi = ḍṛṣyādi.
³ MS. nitarāṇga.
⁴ MS. citto nānā, &c. . . . . vicitrām iti.
Yogaratnamālā

I. x [40–43], xi [1–3]

ity āha · mahābhūta ity ādi · mahābhūtajananakatvāt · mahābhūta ity ucyate1 /
tarhi kathām prāg varṇita2 ity āha / sahaJetey ādi · ādyātmtiprajñopāyāyā-
bhyām sahajābhyām yad utpannam anāśravalaṃkṛṣaṇaṃ tattahajam param-
maṃrthaśabdenocyece · etad eva sputṭikartum āha · svabhāvam ity ādi ·
sarvadharmaṃ prakṛtis tathātā bhūtakoṭiḥ svabhāva ita paryāyāḥ / tad
eva sahajaśabdena prāg uktaṃ na sukhātratram kim viśīṭam tat · sarve-
yādi · sarvākārāḥ svarbuddhadharmaḥ · saṃkṣepaḥ samvaram ṭadāśri-
tatvāt · sarvadharmaṃ āvam ādyātmtiprajñopāyājanitam3 sahajam ākhyaṇā · idānim anālambanaṛūpaprajñopāyā [41b/41a 3] janitām sahajam ākhyaṭukāma āha · kṛpetyādi · sarvasattvesv atmasamatacittam kṛpa5 saiva
dharmakarāḥ / samyaksambodhiprasādhanopāyārūpatvāt / sa ca yogī · 
yogināṃ pradhānadharmatvāt / mudrā praṇā kāśāv6 āha · śūnyatā 
sarvadharmaṃ anuṭāpadaḥ / katham anuṭāpadaḥ śūnyatā · āha · hetuvēyō-
gataḥ / svataḥ parata ubhayato 'nubhāyatā svarbhāvānām anuṭāpattē ·
anutāpādalaṅkaṇā śūnyatā saiva paramā praṇā · tābhyām abhinnaṃ pra-
bhāsvaralaṅkaṇāṃ pāramārthhikasambodhicetasabdena kathitam · na punar7
bāhyamudrāsukhānubhavamātram iti bhāvah · atāḥ kevalam utpanna-
kramāṃ yogī bhāvaṃyaitrajñapādikam kuryān na vety āha / na mantrety ādi
mantrāḥ oṃ-कृर्तिदिव। tapaś trivelaparivartdīdiḥ / agnau gṛhtādinām
havaṇāṃ homaḥ / maṇḍalamadhyavartoṇa māṇḍalīyāḥ / maṇḍalam kūtā-
gāraṃ · tarhi mantrajāpādīphalam yogino8 na syād ity atā āha / sa ādy ādi ·
nisparnaṃahahāvaḥbāvanaṃsaṃādhiinantraṇīnāṃ tattvāṃ yathoktām ·
bodhicittam tad eva samājāḥ sarvadharmaṃ ekarasāmelanāṃ tadrupo
bhaved yogī · ayam evātra9 [42a/41b 3] caturtho mahāmudrābhisekāḥ · 
sarvavikalpamalānāṃ kṣālaṇāt sākṣād anena || abhiśekadyotakaḥ paṭalas
tathoktaḥ ||

iti Yogaratnamālayāṃ Hevajrapānjikāyāṃ daśamaḥ paṭalal ||

PART I. CHAPTER xi

mantrānītau sattvānāṃ avatāraṇāya catasro drṣṭayaḥ / pātanā · vaśyā ·
ākṛṣṭīḥ · stambhāṇa ceti · samety ādi · samā avakrā krīrāḥ sakroḍhā laḷaṇī
tuttalibhyām laḷaṇāṣrītāḥ pātanā · yā vāmāṣrītaḥbhāyān vāmāprikaṇāṃ sa
vaśyā / yā ārddhvāṣrītābhāyām dākṣinaprikaṇāṃ sa ākṛṣṭīḥ10 yā tu11 nāsā-
janāṣrītaḥbhāyāṃ samukhaprikaṇāṃ sa stambhāṇa · nāsāyā niḥsacala-recako

1 MS. i cya te for ity ucyate.
2 MS. avarṣita. Tib. cji phyir bshags par byed = kathāṃ varṇita.
3 Tib. thabs dan shes rab kyi tīn ne ḍhīzin las skyes paḥi = prajñopāyasyamādhijanitam.
4 MS. idānīn nālambana, &c. Tib. da ni dmyigs pa med pa, &c.
5 MS. kṛpa. 6 MS. kāśa. 7 MS. na pu bāhya, &c.
8 MS. mantrajāpādīmanḍalasaya yogino. Tib. shags bzas pa la sogs paḥi ḍhras bu.
9 MS. evāsa. Tib. de tla bu nī ḍhrīr.
10 MS. yā ākṛṣṭī. Tib. des dbaṅ du byaḥo |. 11 MS. yā ta.
vāyuḥḥ/ praviṣaṇ pūraṇaḥ • pūrītyabhyantraraḥ kumbhaḥḥ/ praviṣya nisclalbhūtaḥ praśāntaḥ/ āsām abhyāsasthānāny āhaḥ/ sarasadrumaḥ raktakusumaḥ sνuhiṭarūḥ sacalatpam bhrāntiḥ samśayaḥ • māraṇāḍrṣṭir noktā/ kasmān noktety āha/ nātra kāryaṃ syāt/ sattvacatăraṇārtham drṣṭayaḥ proktāḥ iti/ saptāvertam satpajānma/ • [42b/42a 3] viramāṇandadūṣakāti sahajāṇandalakṣaṇāḥ siddhiḥ/ vasyakarnaṃ kurukulli viśiṣyate • tasyāḥ sādhanam sāṅkteṣṭam/ yat pūrvam uddiṣṭam tat vistāreṇaṇdiṣṭam/ uktam dvādaśabhiḥ kalpaḥ/ vistārṇahvajratraṇtare/ iṣuḥ sarāḥ/ kārmukāṃ dhanuḥ/ utsalam indiṣvaram/ aṅkuṣāṇi ceti/ sarvam raktavarnaṃ/ Vajro Vajradharāḥ/ tasya gṛbho hṛdayam Vajragarbhaḥ/ tasyābhibodhaḥ bodhiḥ sā Vajragarbhaḥḥisambodhiḥ/ tad dyotakah kalpaḥ/ tathoktaḥ/ iti Yogaratnamalāyāṃ Hevajraṇjikāyāṃ prathamaḥ kalpaḥ||

Part II. Chapter i

paṭādiṣu devatānāṃ • avasthānāṃ pratiṣṭhāḥ • iha tu tadvidhiḥ pratiṣṭhāḥ • tasyāḥ lakṣaṇāṃ svarūpaṃ vajra iti Vajrapaṇi sarvatathāgatānāṃ kāya-vākcittāni tāṇy eva/ sāraṃ tad evātma yasya sa tathoktaḥ/ homam iti/ vighnāvināsanārtham pradoṣe vikālavelāyāṃ adhivāsanādikāṃ kṛtvī • adhivāsanāṃ yathāvidhinā kṛtvā • sarvabuddhān praveśayet iti/ pratiṣṭhāpaniyā . . .

ōṃ žes bya ba la sogs pa ni mchod paḥi sνaṅg bstan paḥo/ sna tshogs žes bya ba ni rnam pa sna tshogs paḥo/ goṅ māḥi rgyud kyi lugs rim par žes 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 ži baḥi thab kuk̤n žes bya ba la sogs gsun ts te /

. . . esv eva triṣu yathāyogam hotavyam āha/ tilam ity ādi/ tvam devītyā/ [43a/42b 3]di prthivyāvāhanamantraḥ prastāvād uktaḥ • arghādīmantraroṅ eva ||

iti Yogaratnamalāyāṃ Hevajraṇjikāyāṃ dvitiyakalpe prathamaḥ paṭalāḥ||

Part II. Chapter ii

Vajragarbha aḥeti prṣṭaṃ • gaganavād ityādi/ sattvāṇāṃ aκuṣālā dharmā anādikālopiktā gaganopamaḥ/ teṣāṃ pratipakaḥ svādhiśvata-bhāvaṇā •

1 Tib. snahi rtse mo nas ḥbyuṅ ba ŋid kyi rluṅ ni ḥbyuṅ ba ŋid do = nāsāya niṣṣaraṇ sa recako vāyuḥḥ.

2 After: aḥa. Tib. rlon paḥi śiṅ žes bya ba la sogs pa sguṇs te = snigdhaḥvṛṣa ity ādi.

3 In place of sātvaḥvāraṇārtham drṣṭayaḥ proktāḥ. 

Tib. ita stotā bāz po byaṅs nas nī || mkhas paḥ sens can gzung 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 samarthaḥ. tasmād akuśalarāśeḥ samuttaranāya iti bhāvaḥ / tat kathāṃ sattvās tad-bhāvanāyā sidhyantiti prāśārthāḥ || atra Bhagavān āha / nairāmety ādi / yogāḥ samādhiḥ. tadyukta ātmā atha(vā) Śrīhevajrayoga-yuktātmā yogi sakalavipakṣarāśim apahāya sidhyati / avasāyam eveti / nanu sāgaropamād vipakṣarāśeḥ kathāṃ devatāyogamātrāt 2 samuttaranam / yathā girig-hāyaṃ sakṛd jvalito vahniḥ / cīrakālam upacitām tamasskandham upahanti / tathāyām api nairātmamevahabhāvanāvīśeṣa āha bhāvaḥ / tathāpi sakṛt pratipakṣabhāvanāyā vipakṣavināśi 3 katham [43b/43a 4] Siddhān sir yād iti cet / satyaṃ na hi vipakṣā-vināsamātrān mahāmundrāsiddhiḥ / api tu sambhāravadayasambhṛto 'sāv etat 5 / tadarthaṃ āha / kṣaṇam apy anayacitta sam i / anayacicitā hi nāma samathalakṣaṇo bhāvanāvīśeṣaḥ sa ka kramād abhāyasaśabhyāh / atas tam āha / prathamety ādi / niśākāla āha iti rātrau / anyakāle vipakṣasambhāvat / Siddho 'ham iti / adhikūtvīśeṣāt / rātrau samāhītayoga uktaḥ / tadanyakāle nirantarayogam āha / amghrity ādi / sevayed iti / ārādhayet / kām ārādhayet / yoginīṃ nairātmān / anyaruṣā ādi / nairātmāviśalakṣārūpāḥ / Vajragarbhatī ādy upasaṃphāreḥ kilbiṣā dosāḥ / dāṛhīyotpādanārtham āha / kautukāpi pakṣa iti māśārdham dīnaṃ / atyaantasamāhitātūpeṇa / avicchinnam iti / sakṛd ādi pratyahām / ekasandhyāyāṃ abhyāsita 6 bhayety ādinā pratyayam darṣayati / evam āty ādinā / evam mṛsyamāṇā vimārasāśilā hitaṃ kuśalam tasyodayam / ahiṣṭasā- kuśalasyodayam lokacarita raurava āha narakahetavau laukikacarite / ittham vartamānānām api pāpiśāhādināṃ mahāmundrāsiddhiḥ / ko 'vakaśa āha iti / pa[44a/43b 5]nānantaryety ādi / vikalagātra hīnāṅgāḥ / cintayeti nairātmabhāvanāyā / dhārmiṃ kār hari na sidhyantity āha / daśakusalety ādi / siddhiṃ samādhiḥlābhah / ata eva samāhītaḥ / māsam āty ādi / guhyam iti guhyavratam / mūdralābhārtham tato yoginiḥbhū ādiyāte / bodhicittteneti trīṣaraṇagamanādi devatārūpācittetā devatāyogah / samayo raksānīyādi / ekacittaṃ sahajayogah / bhavety Siddhībhavya / samkalpo vikalpah kṛṣṭveti / ākṛṣya tām āti varalabdham ākṛṣtam vā / dhairyaʒpratayayād āti dhairyah / pratipadyā 7 kasmād āty āha / na cariyet ādi / yākhyātēti pūrvāni carīyāpatale bhimaṇurpiṃi kāṣṭātartvēt / Vajragarba āheti / kim artham āha / nairāmety ādi / mudreti bhāyamudrā kim artham arthayata 8 āti mudrayā mudrayeti dvābhīyāṃ mudrābhīyāṃ kathaṃ mudrāsiddhiḥ syāt / strīṭṛuṃ nairātmārūpaṃ / Bhagavata āha iti Hevajraya / stanaṃ hūtveti 9

1 MS. atha for athaṇā.  
2 Tib. rnal byor tsam gyis = -yogamātreṇa.  
3 MS. sakṛt bhāvanāyā pratipakṣavināśi. Tib. gien poṣi phyogs skad cig tsam bgoams pas mi mthun pas (read poṣi) lam par phyur ba zig yin na / = text as amended.  
4 MS. pratipakṣa-. Tib. mi mthun poṣi phyogs.  
5 MS. -sambhṛta sau vetat. Tib. tshogs giṃs rdzogs pa des ni ḥtob par phyur ro ||.  
6 MS. abhyāsita.  
7 Tib. brtan pa bstan poṣi phyir žes bya ba ni brtan par ral tu bsgrub poṣi phyir ro = dhairyaʒpratayayād āti dhairyapratipādanārthaṃ.  
8 MS. arthasāya.  
9 MS. hūtveti. Tib. spāns pa.
stanadavyam apahṛtya tadbolam kuryād ity arthaḥ / tiṛtyā ādi pārśavadavyam ghaṇṭheti muṣkāṁ kiṁjalkena naranāśayā bolaṁ kuryāt || mahārater āti mahārāgamanāsya mūdrāsiddhar āti mahāmūdrāsiddhiḥ / yasmād āti · anena kramena vyakta[44]b/44b 1m avyaḥkastasya · utpattiṁkamabhāvanāyuḥktaśya · tatra mahāmūdrāsiddhir devatadehadvayaśiddhiḥ / tata ca vāmnācāraṁ Brahmdānām dehāḥ / samvatavartāttbhyaṁ utpattivināśabhaḥ tadvad ayaṁ mahāmūdrāsiddhasyāpi na vety āha / utpattityā ādi · utpāda-vināśabhyāṁ naiva bādhyaḥ · kasmān na bādhyaḥ ity āha / upāya iti satataṁ sāṁbhavavatīti sāṁbhavahāḥ / yāvad ākāśaprayartāṁ nityatāyā nityā ity arthaḥ / sa upāyaḥ · tathālambāḥ bhāvanāniṣpatāu · athā pralayaḥ · layo hi sarvabhāvāṇāṁ anupalambāḥḥ / sā prajñāḥ · tasmāt · āsaṁ bhaivāntakā deśābhinvēśasyāntakā · tābhyām ekaraśābhūtaṁ svapnendrājālāṁyā- marīcisaṃkāśaṁ yāvad ākāśaṇiṣṭham dehadvayaṁ mahāmūdrāsiddhiḥ / yenaivam na kāraṇenasya pralayo notpādaḥ || api tu tattvato na kaścit praliyate · yadi bhāvarūpaḥ syat tasyotpāda-vināśāśau syātaṁ yāvataḥ ’pratisūṭhitiṇirvānarūpaṇatvād asaṁskṛtalakaṇaḥ / tasmāt kaḥ praliyate · tadbhāvāḥ · kṣaya vināśaḥ ity · tad evam mahāmūdrāsiddhasyotpāda-vināśayau na bhavata iti siddhaṁ / sa ca bhāvanālābhayaiva · bhāvanā tu kidrśity atā āha / utpatti[45]a/45a 2ty ādi · praṇācaṁ iti · ādhārādheyalakṣaṇāṁ nānāprakāraṁ svapaṁvat kartveti · yathā svapnacittāṁ nānākāreṇa prabhāti2 · tadvartvā prāptācaṁ iti vaṅgīvalpaṁ niḥprāpaṁcyayet / itthām kramenābhivyasyātakāṁ syāṁ syāntaṁ yāha / yattheī ādi / gandharvanagaram iti / Hariś-candrapurī tathāvaḥ bhavati / tadvartvā sūḥābhataṁ gacchatī atā arthāḥ / idānīṁ nispannakramalakaṇaṁasya mahāsukhasyaiva svabhāvo 'yam maṇḍalakrabhāvānīti pratipādaṁ ity āha / mahāmudreyī ādi / mahāmudrābhīṣekāḥ prajñābhīṣekāḥ / teṣu caturṣū yathājñātaṁ gurūpadeśato yathāpratītaṁ / gurūpadeśato yathāpratītakāṁ tṛtīyam maṇḍalakramādhiśaṁsvabhavitaḥ etan maṇḍalam ity arthaḥ / prabhāva iti tanmaya ity arthaḥ maṇḍalam Hevajranairātmāmaṇḍalam / nānya-sambhavam iti · nānyasāmd utpannaṁ · nanu prajñājñānābhiṣekṣaṁ niḥprāpaṇacalaṇaṁ sukhamaṭram upalabdhāṁ yat / katham tasmāt sarvākaraarlopetāṁ maṇḍalacakram utpannam iti · uktaṁ / sadṛṣat sadṛṣayaivotpādo yuḥkaḥ / naidat evam / lokavyavahāramātram evaitat sadṛ[45]b/45b 2sāt sadṛṣayaivotpāda iti · yathā hi alayavijnānavādino jagadbijādhaḥdharatvenalayavijnānam varnayaṇti tadvartvā prajñājñānābhiṣekṣapraṇiṇaṁ maṇḍalakalaṇaṁ sarvadharmaśunyati kṛtvā sarvabhuddhadharmadharatvena · mantramahāhyāne tv anuvartaye / tad eva pratipādaṁ ity āha / sukhāṁ ity ādiṁ · rajam3 iti prajñopāyaṁoḥ samāpattih bhāvaḥ paṇcabuddhasvabhāvaḥ / abhāvas teṣām eva niṣpaṇicatā4 · bhavatu prajñopāyasvabhāvavatena · śrīhevajranmaṇḍalasya sukhārūpā / nairātmāmaṇḍalasya tu katham sukhārūpatetā āha / Vajra-

1 MS. -dehādvaya-. Tib. lhaṅ gsums gnis. 2 MS. prakhyāti. Tib. snaṅ ba. 3 Tib. gnis sbyor = kundur. 4 Tib. sprod pa med pa = niḥprāpaṇicatā.
sattva ity ādi · prajñopāyasyavabhāvoyoṣ candrasūryayoḥ samāyogajanita-bijodbhavacīnham vai rāṇi tadgarbhashtītāṃ · bijam sattvam · vajrasahitāḥ sattvo Vajrasattvāḥ / so ’pi sukhaṃ smṛtaḥ / Vajragarbha āheti · kim artham āha / utpattikramasyaiva bhagavatā sukhārūpatavena prāsmān-sārtham / utpanna ity ādi · bhāvaneti · devatādehabhāvānā tāyā rahitāṃ · upatthyā kim prajayanam iti prayojanābhāvo ity arthāḥ / ayam abhiprā[46a/46a 3]yaḥ / mahāsukhaḥbhīmokṣena · maṇḍala-cakrābhāvānayā · āyā-mahabahulayā kim prajeyanaṃ mahāsukhenaiva · kevalenābhimata-sasya siddhatvād iti · gauravam upadarsayati · <śraddhāvegena naṣṭa ity ādi >1 utpannakrama2 gauravam tena naṣṭo ’yam utpannakramaprakīṣepat3 · dehetyadīna · tad evotpattikramaṃ stauti · kutaḥ saukhyam iti · nānyatra[4] saukhyam upadesṭam śakyata ity arthāḥ / tasmāt sukhena vyāptam jagad ucayate · na tad śvyāpyāryapāṇi ity vyāpakāryapāṇi · ubhayaṃ vyāpavyāvāryapāṇatvāt · yathā sukhāṃ vinā na dehādi · tadvad dehāṃ vināpi na tad iti · yathetyādīna drṣṭāntam āha / yady evam maṇḍalacakrābhāvanavājastu kim kevalayā mahāsukhabhāvanayet āha / bhāvo ’ham ity ādi / bhāvo ’ham saṃbhogānyāśyasabhāvamāṇḍalacakra-dīnāpātāyā · naiva bhāvo ’ham dharmayāśyasvabhāvamahāsukharāpātāyā · yadi bhāvavabhāvatvam maṇḍalacakra-kārātayā · tādā ekānekavabhāvarihatvatvān maṇḍalacakrasya bhrāntatvam / tasmān na buddha ity bhāvaḥ / ata āha · buddho ’ham iti · vastūni sarvadharmaṃ teśām bodhāḥ sarvārūpajñānām tena jñānenaḥhaṃ buddhaḥ / [46b/46b 4] tasmād aham paramgambhirakāyaçi-dvayaśvabhāva iti dārsayitum āha / mām ity ādi · mūḍhā iti · asrutavantaṃ · kalyāṇamitraparyupāsanaraḥsitaḥ / tad eva gambhirāryāpāṃ kāyadvayam prakāra-kartum āha / vihare ’ham ity ādi · Amitābhasya tathāgatasya buddhakṣetraṃ sukhārūpata yucayate · ity aha tu Nairātmaṇānim bhagāni Sukhāvatīsaṃkṣepāni niruttarasaṅkhāya rakṣanāt / tatrāḥ haṃ vihāraṃ · ekamaḥā-sukhaḥpratāpiṣaṃcānārthāṃ sarvadharmaṃ E-kārānikaṭpataḥ · buddhā eva ratnāni teśām karaṇḍake niketasthāne · idānīṃ itthāṃvidhāyaśtyāntaṃ māhātyam asvātāṃ dhyānārthāṃ āha / vyākyātyāt ādi · Īdrūṣaya dyotakyo yo dharmo Hevajrādiḥ / śroteti śisyagunayuktāḥ / sādhya ’ham iti / yat prāk sādhyatvena ca varṇataḥ sa cāham eva · jagataḥ sātāḥ 6 saṃbhoga-nirmāṇāyābhyyām aham eva loka ity ādi · suratobhava lokas tasyaiva kāraṇabhūto bodhicittadraivo laukikaḥ lokāḥ prayojaṇam asyeti kṛtvā saṃbhogāyāśvasbhāvaḥ · so ’py aham / nano mukhyatvena mahāsukha-svabhāvatvāṃ katama7 tad ity āha / sahajam ity ādi · kim visiṣṭam saha-jānamāṃ · paramety ādi · paramānte virāmādau yat ta[47a/47a 6]d aham

1 Tib. dad paḥi ṣuṣṭ kṣiṣa(ḥ) rab tu ſhams ſes bya ba.
2 Tib. bsḥyed paḥi rin pa la = utpattikrame.
3 Tib. bsḥyed paḥi rin pa spon ba = utpattikramaprakīṣepa.
4 MS. nātra for nānyatra. Tib. gṣam las . ma yin.
5 Insert kevalam after tad. Tib. ḷhaḥ ſig.
6 MS. jagasa sātāḥ.
7 MS. katama. Tib. ji ṭa ḷu = khaṁtha.
ity arthaḥ / nanu sādhyaṃ mahāsukhamayaṃ sarvātmakam yaṭada Bhagavān iti prāg uktaṃ samśārikaṃ ⁱ tu sahajasukhaṃ naitat sādhyām tat kathām² tad eva Bhagavān iti / tathā cetpy ādi ca-sabdo hetau / yasmāt tad eva mukhyaṣya³ drāṣṭāntikasya tathaḥ pratyayasadrśena drāṣṭāntavena pratītisādhanam tasmāt tad eva mukhyam ayan tu prācārāḥ / tad evāḥa / andhakārapradāpavat / kvacit yathā / andhakāraḍesavartināṃ ghaṭaṭaṇā- dināṃ pradipaḥ pratītisādhanam tathaiva / drāṣṭāntavena laukikasahaya- sukham eva mahāsukhasya sādhyalakṣaṇasya sādhanabhūtaṃ draṣṭāvyam / vicare 'ham ity ādīnā prāg yad uktaṃ / tad eva vispaṣṭayan āha / doāṭṛimśad ity ādi / lakṣaṇavyānaṃ janojvalasārīraḥ prabhur iti buddhadharmānāṃ bhartā / yoṣid iti / drāṣṭāntavajrayoṣit / tad-bhage sukranaṃmā sthito 'ham sūkram sukham bāhyaretas ca / tena sukṛena viniḥ / atas ca retasi sākṣeyam sukham upalabdham / sukrabhāve karaṇāntaraṇāṃ tathāvidhasukhotpā- dane sāmarthyaabhāvāt / devatāyogād eva sukham utpadyata ity ucyate / tasmān mahāsukhārthānaḥ devatāyogō 'vaśyaṃ eva bhāvyāḥ / yasmān mārgo na bhāvo nabhāvāḥ sukrasukhrūpatvat / tat [47b/47b 7] phalam api buddho na bhāvo nabhāvāḥ / kutaḥ / ity āha / bhujamukhyet ādi / sambho- gakāyena rūpī / na rūpī paramasaukhyaṭāḥ / dharmakāyo na vā rūpī / atas ca prātiṣṭhatvatvāt / na bhāvo nāpy abhāva iti sthitam / yat / evam tasmāt sahajamayaṃ jagat / sarvasattvāḥ sahaja iti ko 'ṛthaḥ svarūpam ucyata iti dharmānāṃ prakṛtiḥ / sahaja iti paryāyaḥ / tad eva nirvāṇam katham ity āha / viṣuddhyā iti ādi / viṣuddhir dharmalābhahāḥ⁴ prabhāsvaṃsārūpatāḥ / atāḥ sā cittasya yadā syāty⁵ tadā nirvāṇaṃ syād ity arthaḥ / yadi buddhamayaṃ jagat / bhāvābhāvasvarūpatvat / tathāpi kasmāt / devatākārabhāvanā kriyata ity āha / satyam uktam / devatety ādi / bhujamukhyet ādi / dehasā- mānyād ity arthaḥ / tato vyarthā bhāvanā syāt / kin to ity ādi / prākṛtasya dehāntarasaya tatra vāsaneti sesāḥ / tatra prahāṇaṃ prābhāvam anāśravaskhandhavānāprāpiṣṭaye devatādehabhāvanā kriyata iti bhāvāḥ / idaṃpi deha- bhāvanā cāprātiṣṭhitaniṣvānahetur iti / dūḥsaham etat⁶ / tad idaṃ bahūbhīr drāṣṭāntaḥ sādhyan āha / tenaīvety ādi / spho[48a/48b 1]tayed iti hanyāt / kathāṃ āyo vātāḥ / apānam vātahetutvāt / kathāṃ viparīṭaḥ sahaṣṭātyavatvāt⁷ / asya kalpanavidhiḥ⁸ / bhavaḥ samsāraḥ suddhaḥ parikṣśaṇaḥ / bhavenaīveti / candrasūryachinnaparināmena / bhavatīti bhavo devatākāraḥ / tenaiva kṣiṇo bhavatīty arthaḥ / vikalpaḥ samsāraḥ / parikalpaḥ devatākāraparikalpaḥ kṣiṇo bhavatīty arthaḥ / karṇe toya ity ādīnā drāṣṭaṃ āha / tathety ādi / bhāvo vikalparūpaḥ samsāraḥ / ākāraḥ devatākāraḥ khalv iti niḥsamdeha ity arthaḥ / yathety ādi / rāgaḥ klesaḥ tā evāgniḥ / dagdhaḥ patitaptāḥ⁹

¹ MS. saṃ rikan.
² MS. karmma for kathāṃ.
³ MS. sukkhayaṃ for mukhyasa. Tib. gtso bo.
⁴ Tib. nmaṃ par dag pa ni dri na med pa ste = viṣuddhir vimala(ābha).
⁵ Tib. dhi nmaṃ pa can gyis sans su ga nh gi tshe = tadākāraś cittasya yadā syāt.
⁶ MS. Tib. ḍhi bgrub pa bya ba yin pas = sādhyam etat.
⁷ MS. Tib. rigs geig pa yin pahi phyir ro = ekajātyatvāt.
⁸ MS. Tib. dehi brtags pa ni de ŋid phan par ro = asya kalpanat tasyaiva hite

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svidyante paripācyante rāgavahiniṇeti mahārāgabhāvanayā praṣṭopāya-dehādvyalakṣaṇanayā · yena yenety ādi · badhyante iti bandham upagac-chanti · raudrākarma prāṇabhīghātādi · upāyo mahākaruṇā · rāgeneti laukikarāgena mucyate sahajarāgena / [48b/48b 7] viparītaṁ sapakṣasyāpi vipakṣarūpatvāt · paramārthatas tu naikasya rāgāmatrasyāpi tu sarveṣam laukikadharmanāṁ na jñāteti · evaṃvidhā mahāsukhabhāvanā na jñātā na pratiṭi · buddhatirthikaiḥ śrāvakādibhiḥ / katham te bauddha ādi · Buddhistām āpi upagacchanti · katham> tīrthikāḥ1 · Bhagavacchāsanāsāre Vajrayāne pradevṣat / iyāta maṇḍalacakrabhāvanayā mahāmudrāsiddhir iti praśādhitam || idānīm paramamahāsukhaśayiśvānekakārṇapatetī dar-sayan āha · kunduresv iti · kunduravaḥ suratāni bhaved iti bhavanti · pañceti pañcavidhasaṃbhogah · pañcabhūtasvarūpa āpi paṇthivāḍīpaṇcamaḥbhūtārūpaḥ / kim punas tāni · eka eveti pañcatām iti pañcākārataḥ · bhedānair iti pañcamaḥbhūtabhedaiḥ / bolakakkolety ādi · kāthiya-vāsana kāthinyaṣṇānaṃ prathīvidhātuḥ sa eva mohaśya dṛḍhatvat · teja āti · uṣma rāgas tejasīti raktāt || samirṇarūpam gatimātvāt2 / atra cersyā iragatāv iti pāṭhāt · sukkham suratānadāḥ · tad eva rāgaṃ · āsaṅga3 laksanatvāt · tad raṭṭam jagadraṇjanat · tasyā[49a/49b 1]kāśalakṣaṇanāṃ nihsvabhāvātvat / piśuna-vajro Ratnesā āpi paramārtha-prakāsānaṃ piśunāḥ · mahācittam mahāsukharaṇupam cittaṃ mahācittam pañceti · tatreti4 tasmin eva · dasagangety ādi · ekacūlsa ādi · ekasyaiva tathāgatarkasūlaṃ · samgha-kūlsa āpi tathāgatasamsghahakulesu · tathāgatasamsghahakulānāṃ kulesu tataḥ kulāni satāni bhavantī5 · laksakulāni kotikulāni pratisvāṃ bhavantī · anyeṣāṃ asamkhya-kulāni bhavantī · sarvāni tāni paramānandakulodhbha-vāni · dākinyā vajraḍākinyāḥ · tāsāṃ jālam samūho maṇḍalacakram tena saṃvaram sukhavaram tasmāt siddhis tasya7 nirṇāyāḥ || Yogaratnamalāyāṃ Hevajarapāṇīkāyāṃ dvitiyāḥ paṭalāḥ ||

PART II. CHAPTER iii

athety ādi · Vajri Vajradharaḥ / sarvatrantanidānāṃ sakalasya Hevajra-tantrasyādhikāraṇām8 tad evoddiśyaadau tantrasya darṣanāt / nāmēti tenaiva nāmnā prasiddham · upāyāṃ samyaksambodhisādhanāṃ / tasyai-
II. iii [1-12] YOGARATNAMĀLĀ

voddeśam āha / samvarety ādi · samvarāṇi mahāsukhajñānāni · abhiśekam cetvāro 'bhiṣekāḥ / abhisambodhibhāṣaṇam sandhyābhāṣaṃ · ānandam · ānandās catvāraḥ / kṣaṇabhedaṃ · catvāraḥ kṣaṇāḥ / anyad iti · nihprapaścatādicaryā / ca-kārāc ca[49b/50a 2]kṣurādināṃuddhiḥ / bhojanam ācāryasya1 · ādi-sabdād ārādhanagāthā · samvaram ity ādi · keśam samvarāṃ sarvabuddhanāṃ · katham2 mahāsukhāraṇatva sarvabuddhānāṃ nānārthasyābhāvātt / evaṃ-kāre dharmodayamudrāyāṃ sthitam katham jñāyata ity āha / abhiśekāt / jñāyata ity ādi · jñāyate gurupadesāt · pratipadyate · dākinīnāṃ iti · daī vīhāyasagamanā dhāturatra vikalpītaḥ sarvākāśacari siddhiḥ / dākinītī / dākinīcchayeti2 Bhagavatā vyākhyyatāttvāt / dākinīyo vajraḍākiyogināyaḥ · tāsāṃ samvaramaṃ samkṣepaparavartvāt / sarvattathāgatānāṃ kayāvakhittanāṃ ekarūpataśucanārtham · b-kārākṛtiḥ · divyangyant asmin itti diveyam vam-kāram4 varaṭakam · tena bhūṣitat sobhitaḥ / alaya iti · ādhāraḥ / buddharatna iti · paścaṭāthaḥgatakaranḍakam teṣām ādhārarupatvātt · tatraivānandā jāyante / kṣaṇetī · vicitrādiḥbhedenā bhedītāḥ / yady ānandā eva bhidyante · kīṃ kṣaṇabhedinet āha / kṣaṇetī ādi / kṣaṇānāṃ svarūpaparijnānāt · sukham ānandānāṃ bhedaparijnānāṃ syān nānyan cetī bhāvāḥ / evaṃ kṣaṇānāṃ bhedāṃ darsāyān āha / vicitram ity ādi · vividha nānāprakāra ca[50a/50b 4]turyam ācāryaparikarma ca / vipākam ity ādi · tasmād viparyāsāṃ ca viparītāṃ jānānyeti mahāsukhajñānāsa bhūnjanaṃ anubhavaṃ · vimardetī ādi · alocanam anantarasya smaranam · athavālokanāṃ jānānaya pratyaśkṣatā · sukham bhuktam mayeti · pūrvasyāvadhāranāṃ vilakṣana iti tribhyyāḥ prag ukte-bhyāḥ / rāgārāgeti bhavaniṛvānaraḥitam / vicitrem ity ādinā catuḥśekeṣv ānandānāṃ vyavasthāpanām karoti · ānandā api pratisvam · ācāryaguhya-prajñācaturthākhyāvāṃ labhante itti bhāvāḥ / ata evāha · ānandādyā ity ādi · kramaśa iti · ānanda ācāryābhīṣekāḥ paramāṇum ghyābhīṣeko / viramāṇanāḥ prajñābhīṣekāḥ · sahajānandaḥ catuirbhīṣekā iti · evam abhiśekeṣu caturṣv api pratipattirūpadesātas5 catvāraḥ kṣaṇā ānandās ca vedi-tavyāḥ / itthāṃ catuḥ samkhyaṭo bodhavyāḥ · hasītety ādinā sankānāṃ viśuddhim āha / kvac kriyātantar devatānāṃ pra[50b/51a 3]jñopāyayor anurāgasucakam hasitaḥ · tadvīduddhyā ācārya iti · ācāryabhīṣekāḥ / kvacīd caryātantar prajñopāyayor anurāgasucakam · anyonya-nirikṣaṇāṃ tadvīduddhyā ghyābhīṣekāḥ / kvacīd yogatantar prajñopāyayor anyonya-līgananām tadvīduddhyā prajñābhīṣekāḥ / kvacīd anuttarādau6 prajñōpāyayor dvandvatantrāṇaṃ dvandvasamāpattīḥ · tadvīduddhiḥ caturtho ’bhīṣekāḥ / ataḥ kāraṇāt śekam ity ādi · caturvidhāṃ catuḥprakāraṃ khyātām · katham7

1 MS. ādir asya for ācāryasya. Tib. slob dpon gyis so.
2 Tib. omits: katham.
3 Tib. kla kloḍi skad kyis = mlecchabhāṣayā.
4 MS. diveya sukāram. Tib. bsha po ste / vam gi rnam pahö /.
5 Tib. so so dan skad cig ma bai dan dga’ bai bai bla maḥi man ṅag las sbyar bar šes par bya ste = . . . pratisvam gurupadesayogatās . . .
6 MS. kvacīd yottarādau.
7 Tib. omits: katham; read perhaps: kva?

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atra Hevajratantre · asya tantrasya yoginīniruttaratantratredhikṛtsasya sarvādhiśkritvaṃ · ata eva sattvānāṃ hitahetave hitarthaṃ · abhiśekasabdasa- syarthaṃ darśayan āha / snāpyate 'neneti · abhiśekāḥ · tenābhīdhīyata iti prakāśalyate nirmalkriyata ity arthaḥ / pāṇibhyān tv ity ādinā · ācāryā- bhīṣekasya laṃkṣaṇam āha / ganṭhāvajrasamāyogaya hastayoḥ kamalakūlayor vā yathopadeśam ācāryābhīṣekāḥ · cāravakṛtye ādinā guhyābhīṣekārthaṃ praṇāyāḥ svarūpam āha / yyeṣṭhānāṃīkābhīyāṃ iti vāmakarajyeṣṭhānāṃīkābhīyāṃ samāpattirasam śīṣyavāktra guhyābhīṣekāgatāḥpurassaram nipātayet · ekā vyākhyā · athava yyeṣṭhā lalanā · a[51a/51b 2]nāmikā rasanā tābhyāṃ śīṣyakūśīsamaṇivāktra praṇāyāḥ bodhicittam nipātayet · tad upadeśam kathayeti / kāritaivaḥ ca tatraiva samarasam ity ādi · tatreti tasyāṃ eva praṇāyaṃ upadeśāḥ · kathitaḥ · sama samam iti / praṇijopayayor bodhicittasanyogam śīṣyagocaram pratītiṣayam kuryād ity arthaḥ / iti guhyābhīṣekāḥ / praṇām ity ādi · tantravihitalaṃkṣoṇopetāṃ pūjyayed iti prathamam śāśīteṣaṃ guhyaḥ / viṣamakarānaḥbhaharaksamāna itaḥ pratiṣeṣām susvamāṃśaṃ vajrasya kulisasya yogaḥ · samāpattivisesaḥ · tasminn eva tattvaparāḥ tatpara mudrāḥ · catasro mudrāḥ · samudbhaval; / yatheti3 · yathī yuyāṃ jagadhitahetaval. · tad iti tadvat · vibhol; · prabhol. āvayatā iti parikal. · sara sara Saṃśaḥ · tatra maṅgo, ha ṭhā maṅgo · sarvadeha iti caturmudradeha vyavasthitam · advayāḥ sarvadeha iti kṣamā, altered to kṣamo. 2 MS. Vajradharam. 4 Hevajra-tantra II. iii. 20: sāṃghāte. 5 Tib. thob = sāṃprōpta. 6 MS. sahajakhye va caturthe.
bhāvanā
prabhum 1 iti • ānandānāṁ trayāṇāṁ pradhānabhūtāṁ • sthirāṁ
dharmasamayamudrābhāvanā • calaṁ bāhyamudrāsamāpattī • tat sarvam
abhivyāpya tiṣṭaty ayam eva māyārūpīvēti • nānānirmāṇanirmiteva • tarhi
sātatyam asau kenopāyena yātīti āha • maṇḍaleśyādī • ādi•śabdāṁ mudrā-
dvayopadesaikavirādhirṃokśādīnāṁ sangrahāḥ / atheti • maṇḍalacakrasabda-
dena mahāmudrapadesaṁ mṛṣīvēti kṣamayitvā • āheti prṛṣṭavān • pūryate
sarvakuddhair iti puraṁ kim iti kasmād ity arthaḥ • maṇḍaleśyādī • ādi•
maṇḍalasabdaḥ sārparāyāyāṁ • kim tat sāraṁ ity āha • bodhicittaṁ mahāsukham
iti • sakalakleśopakleśaṣanāt adhikṣayataitaksanāṁ • ādānām ātmikara-
ṇāṁ • tad iti mahāsukhajānāṁ milaṇāṁ sarvakuddhasāyogāḥ • tataḥ
pāramārthikamandaḷāṁ ity arthaḥ • cakram iti mahāsukhakalkṣanāṁ
nīvahāṁ karuṇā khadhātuḥ • sarvadharmānunyatā visayādīnāṁ viṣuddhiḥ •
tayor ekasararūpam prabhāsvaram bolam mahākarunāmayaśa cittavārajāḥ /
dakkolām sarvadharmānāṁ [52b/53a 5] prakṛtīḥ / yathopadesaṁ tayor
yogāḥ samyogāḥ • tena tasyetī mahāmudrāyāḥ saukhyam prabhāsvara-
laksanāṁ pratipadyata ity bhāvārthāḥ / paritūṣṭo Vajragarbha āhetī • kim
artham āha • tasya niruttarasya yogasya samayāṁ sarvam eva cennoktaṁ /
tadartham āha • prāṇīnaś cety ādy uddeśaḥ • asau ca nirdeśaḥ / ekacittam
ity ādi • cittaśiyā 2 prabhāsvaratāppattī ekacittatā tad eva prāṇivadham / katham
ity āha • pranāṁ ity ādi • yataḥ prāṇabhūtāṁ cittaṁ • asyānutpāda
eva ghāthaḥ / lokam ity ādi • uttārayisyāmitī mṛṣā paramārthataḥ sattva-
lokānupalambhād iti bhāvāḥ / yoṣito vajrayoṣṭhaḥ • tāsāṁ sukram advaya-
jānaṁ • tadadvayaṁārgabhavanayaśa 3 labhyam atas cādattam / svabhā
sundari Nairātmādiḥ • sā kathāṁ parahārāḥ • paramotkṛṣṭarūpāvadyāvād
• esāṁ iti • visāyādīnāṁ mohavajrādiyuktaṁ • yathā vakṣyate • sād etāṁ
cakṣurādīni • visayīlakāṣ [53a/53b 5] visayīnaś cakṣurādyayaḥ / samskārānta
iti • vijjānaṁ madhye 4 paṭṭhitvā • yoginīnāṁ iti ādikarmikayoginīnāṁ
bodhaya iti • pratīpādanārthāṁ / esāṁ kim svabhāvam iti • ādyanuppannam
iti • ādāv evānutpādasvabhāvāḥ • kathāṃ prabhāsanta 5 ity ādi • satyam (na)>
mṛṣetī • yathā prabhāsamanāṁ alīkatvān na satyāṁ na mṛṣā • udaka-
candrey ādi • anyasvabhāvasyānyathāprabhāsamanāti • jānata iti jāniita
• icchayeti • icchavinītaḥ / kāṃdām uttarārāṇi • mathañīyam adharārāṇi
• puruṣahastārayāyōyna vyāpāraḥ / akasmād 6 iti teṣu vidyāmanesv api nopa-
labhāya / na satyam iti • ekānekasvabhāvavīrahāṭ / na mṛṣetī • tathā prabhā-
bhāsamanātvāt / manasikurutetī manasi manasidhārayet / pibayatī 7 • pāya-
yati • vajrārytāṁ bodhicittārasam / tuṣṭe satiti tuṣṭau satyāṁ / yayā
caryayā 'tyantaniyāprāṇicalaṅkṣanāyā 'nūṣṭhitayā Vajrasattvā 8 dhiṣṭhitāḥ •

1 Tib. mchog tu dga' bha dga' bha dga' bha bhal gii bho boho = paramānandaṅganda-
virāmānandaṅg svabhāvo.  
2 MS. ekacittasya corrected to cittasya by deletion of eka-.  
3 Tib. de yah ḫḥaṣ pueblo bha bha bha bha bha bha bha = tad āryamārgabhāvanayā.  
4 MS. vijñānamadhye.  
5 MS. prabhāsanta.  
6 MS. asmiid for akasmād. Tib. blo bur du.  
7 MS. pibārīyati. 
8 Tib. mchog tu dga' bha dga' bha bhal gii bho boho = paramānandaṅganda-
virāmānandaṅg svabhāvo.
adhiśṭhānaṃ darṣayati prakāśayati tāmḥaḥ / tattvpārāptinimmattām tattvamitosām

PART II. CHAPTER iv

athety ādi / Vajragṛbhpramukhaḥ / Vajragṛbhpūrvaṅgamāḥ / samśayaḥ samdehaḥ / kasmāt samdehaḥ prakṛttagitānayaḥ vipakṣaparūptvāṭ / devabhisekata iti devabhisekapatale / abhiṣicymānāḥ mūrdhayaḥ2 svakuleso bhavati vacanat / mudram āti / mudraṇaṃ / kīṃ bijam āti kasya tad3 bijakaṃ kasmād devatayaḥ / bhrānti aparījīnaṃ samabhūd ity arthaḥ / Kollagiṃ pithaviṣeṣaḥ / Mummuñhiṃ kṣetram / bolakakkoleti / tadupalakṣitayor yogiyoginyor dūrasthārayor api melakaṃ stūcayati / ghāna iti nirṛtāṃ kipitam damarukaṃ / karunetī karunāyā 'nyonyavācchālītāḥ4 na kriyate rolāḥ kalakalaḥ / kīṃ tat (na)5 kriyata āti āha / bala ityādi / gāḍheṇetī nirbharaṃ yathā bhavati6 / hale iti yoginīnāṃ sambhodhanāṃ kālīṇja-rāḥ / samayinaḥ / dundurāḥ / asamayinaḥ / caṭuṣhamsādāyāḥ / samālabhyante7 / tahi8 bhara khāṭa iti tatra melake nirbharaṃ khāḍyante / sūdhaḥ parinīpannaḥ / [54b/55b 2] aśuddha9 ādikarmikaḥ / tāv ubhau na jñāyate /

1 MS. viddohanam. Tib. šams 'destruction'.
2 MS. mūrdhayaḥ for mūrdhini. See I. iv. 3.
3 MS. ka tad.
4 MS. vācchayyāt for vātsalyāt.
5 MS. omits na. Tib. de iltar na mi byed ce na.
6 Tib. iti litar yod pa bāzin jhun bo = yathā bhavati pībat |.
7 Tib. causamaa 'ṣes bya ba nīmam par ḹbyun ba nnams so = causamaa iti samāpadyante.
8 MS. tāri for tahi.
9 MS. aśuddha.
angacādāvii'iti iti āryopate / tahīm jeti tatra sarvā pañcii'iti iti śrayo `pi pravesya ity arthāh / iyatā catasro gāthāś caatuḥpādikāh / catasṛṇām gāthānām ante brūvakām gātavyaṃ / tad evāha / malayajety ēdi / kollagirau śirasī sthito 'hamkāro bolāḥ mummuni nābhau / āṃ-kāraḥ / kakkolāḥ / tayor yogyat / ghanam nirantarām kṛptāṃ anāhatahvanīḥ / vājai / iti samucchalati / karuneti yoginā na kiai na kriyate / rolā bāhye suratam uddhāh1 / tahīm baleti balam ātmabhāvaṃ khadyate / 〈kharjai iti 〉2 anupalambhikriyate / mayanā pījjai iti / yogajāṃ mahāsukhapānāṃ pīyate kāliñjaro yāyuḥ / pañcii'iti antaḥ praveṣyate / dunduraḥ / rāgadayāḥ kleśāḥ / caatuḥsamanām rūpaskandham / kasturīkā3 vedanā / sihlakam samjñānāṃ karpūraṃ vijñāṇaṃ / laīai mārjanā kriyate4 / mālātiṃdhanāṃ samśkāraskandham / sarveṣam ahamkārāspandam ātma5 / tahiti6 / tatra yoge khadyate / niḥsvabhāvakriyate ity arthāh / pekhaṇakheḍa iti bodhicittadravasya mahāsukhādā gatiḥ pekhaṇham punargati [55a/56a 3] khetā / 〈uddhásuddhetaḥ bhāvābhāvau na jñāyete / ity arthāh / ata eva nirāṃśuka sādhāryaṃ niraṃśukā retobindavaḥ / āṅga iti pratyāṅganaṃdhibhir āryopate / 〈tahim〉 tasmin yoge sarvadharma nairātma sarāba pañcii'iti iti / anupraveṣaḥ kriyata ity arthāḥ / malayajam7 nādināṃ melakaṃ / dīṇḍamaṃ sarvāṇupalambha8samādhīḥ / na vajji'ai'iti / ātmasākriyate / nātyam ityi ādi Herukasya svabhāvo Herukamūrtiḥ / katham tenā / amuṣitaṃṣmṛtyogato dhṛṣṭhamaṃdhiḥ / tad evāha bhāvanety ādi / vajrādharmair iti Padmanarteśvara-rūpeṇa / buddha iti Vairocanarūpeṇa / māṭṭhir iti bhagavatibhir Nairātmādhibhiḥ / ābhāym iti / uktalakṣāṇābhyyāṃ param ity arthaḥ9 / gaṇarákṣeti / gaṇacakraraṅgā / vaśam iti vaśyam / anenaiva mantrajāpah krtō bhavati / ghrāṇaṃ iti gandhāḥ / gitasyādhiṣṭhānaṃ / yoginībhīḥ / tasya lakṣāṇaṃ cīnaṃ / rutam sābdāḥ / hamsabhirgavayogitā gītādiṣṭhānaṃ seṣatāḥ śrutiye / gomāyuḥ śṛṅgālaḥ / bāhyodayāne / api sābdād ākāse 'pi / iyatā gītāntayatāprasṇau pratyuktau / dvitiyam prativaktum āha / mudraṇaṃ iti ādi / mudraṇaṃ līṅgaṇaṃ aṅgaṃ ceti / [55b/56b 4] paryāyāḥ / tena mūdrenaṃ lakṣayate / pratyāye / etena kiṃ syād ity āha / vyastakulkabhāvanāḥi kulāntaramudritam bhāvanāyoge sati / na siddhir nāpi sādhakaḥ samayabhṛṃṣat / atah kulapariṣṭāne yatnaḥ kartavya iti bhāvah / nairātmyetā ādi / dveṣo 'ksobhyaḥ / mohō Vairocanah / paśunyam Ratnasambhavaḥ / rāgō Amitābhaḥ / iblyā 'moghasiddhiḥ / Pukkasim ity ādi / Pukkasī / Śavārī / Canḍāli Dombiyaḥ / dveṣamohapiṣunarāgaiḥ / punar Gaurī iti dvārapālīn Gaurī Caurī Vetāli Ghaṣmasyaḥ / dveṣamohapiṣunarāgaiḥ kramāt / Bhūcarī mohena / Khecarī rāgena / icchayeti bhaktāyā jñāniyāt / tṛtiyāṃ

1 MS. thus; Tib. phyi rol gyi sīnoms par hṛjag pa byi byed paḥo = bākhyaśurataḥ na karoti.  
2 MS. omits kharjai iti, and reads: nulambhikriyate.  
3 Tib. kacchuri.  
4 Tib. sbyon bar byed paḥo for ? sbyon bar byed paḥo = mārjanā kriyate.  
5 Tib. thams cad kyea bdag tu na rgyal bahi bdag ńid can ni salijāho = sarveṣam ahamkārātmakatvam salija /.  
6 MS. taṣṭi. Tib. tahim žes pa der rnal sbyor pas bsha bar bya ste.  
7 MS. malaṃjaṃ.  
8 MS. sarvāṇupalambha-.  
9 MS. param aty artham.
prativaktum āha · āler ity ādi · āler adir a-kāraḥ · nairātmeti nairātmābījaṁ || caturtham vaktum āha · kulapaṭalam ity ādi · khyatāḥ kathitaḥ dvīṣoḍaseti dvātrīṃśat · dhvedhvenāli · ekaikayoginīḥ · kramaśa iti yathākramam · lalanety ādi · nāḍītrayaṁ Nairātma yoginī paṅcadaśaiva yoginīḥ / arthaḥ uktaṁ bhavati Geha¹ Caṇṭikā · Māradārikāṁ / Khecaṛiyaginīti · nanu dvātrīṃśaṃ nādyāḥ · tadardhena śoḍaśakalā [ā(56a/57a 4)]liḥ kutāḥ paṅcadaśa yoginiḥ / ata āha · sarvety ādi / sarvasesaṁ tyajet / nāsau yogīnisvabhāva ity arthaḥ kuta ity āha / śoḍaśity ādi / na kalā yata ity akala² · tathā hi tithikrameṇa śuklapakṣe · paṅcadaśaiva candrakalāḥ / ālokādibhir vṛddhipaṅcanaṁ arthaḥ arthakriyaṁ kurvan śoḍasi śa tu kṣaya-hetur ato yatnāt tyajet tām · tat kim ity āha bodhicittam ity ādi / karpuram ity ādi · kim iti vitarker / na tyājyaṁ na pariyajaniyaṁ · sarvayoginīti · sarvanāḍisambhavam · sahaṇaṁṇaḥsvabhāvam iti sahaṇaṇandahetubhūtam / punaḥ punar utpatter avayāyaṁ · sarvadeheṣv avasthitatvāḥ pāvaram³ / khe yonau gacchatīti khagāṃ · yathā vadaṣṭi na tyājyaṁ etad ity arthaḥ / maṇḍalacakraādī · adīsabdād anyatra sayogabhāvanayā · svādhīṇaḥkramo nispannakramabhāvanopadesaḥ / kvotpādaniyam ity āha / strikakkoletyādi · kathām Sukhāvatītī ucaya ity āha · sukhasya raksanād iti / nanu sarvam idam adhimokṣanātraṁ saṃsāra evāyaṁ · vayan tu mokṣārthiṇāḥ / ata evāha / evam evety ādi · saṃsārade te ʿnyatra nirvāṇam na pratītiśayaṁ gacchatīti bhāvaḥ / [56b/57b 5] ami dharmās tu nirvāṇam / mohat saṃsāra-ṛūpīṇa ity ādi / svalkṣeṇaḥdharānaṇāḥ dharmāḥ / paramārthato nirvāṇam sarveśaṁ bhūtakotiḥ paramārthatyayā yady⁴ ete nirvāṇam katham saṃsāra ity āha · mohat saṃsārarūpīṇaḥ · mohoh ʿjñānaṁ svarūpaḥpratipattih / tasmād amūḍha iti · prāptaṭārubhāpesaḥ / saṃsāram iti saṃsārattaḥ⁵ · suddyeti prāg uktayā · nivṛtṛtyata ity iti nirvāṇavad bhavati / katham ity āha · nivṛtṛti bodhicittaṁ hi vivṛtisaṁvṛtirūpakaṁ / vivṛtīṁ⁶ kundasamāksaṁ saṃbhogakāyalakṣaṇaḥ / iyatā prasaṅgena karpūrasya mahāsukhalakṣaṇa-saṭṭhyājaryupataḥ samarthītaḥ · upāyo ʿpi tasya samarthitaḥ⁷ / idāniṁ sāṃvrtyasotpyaḥ āha · cārvaktreye ādi · sīhlakarpūrasambhāvam iti / guhyābhīṣṭekādīnaḥ ʿbhisiktaṁ vratī sādhakaḥ / edhanāyeti vardhanāya / iyatā karpūraṁ na tyajed iti / samarthītaḥ / idāniṁ vivṛtīryapasya punaḥ karpūrasyotpattikarmāntaram āha · karpūreye ādi · nairātmeti niḥsvabhāvaḥ kuta ity āha / sukham ity ādi / yasmāt kāraṇāt sukham · taca ca nairātmarū-πīṇam niḥsvabhāvarūpīṇam ity arthaḥ / [57a/58a 5] tasyeti nairātmasya · saukhyam prāptīnīm tam iti mahānudrītaḥ paramā mudrā adhyātmikīti

¹ Grḥā, &c. These names end the list of the 32 veins. See I. i. 18.
² MS. na kalatīty akala. Tibetan differs: don ni byed pas ni don gyi bya ba ni byed pa ste = akṛtyārthaḥ-arthaḥkriyaṁ na karotī.
³ MS. omits pāvaram. Tib. khyaḍ pa ho for rgyas pa ho.⁴ MS. omits ya- of yady.
⁵ MS. samasaratāḥa. Tib. ḥhhor bar gnas pa = samāraḥ sthitōḥ.
⁶ MS. shows an omission. Tib. mya ṇan las ḥdas pa ni bje ba chen po ni ho bo riḥ kun rdoṛ ni kun(da) daḥ ḥdra ste = vivṛtīṁ mahāsukhasābhāvanā / saṁvṛtīṁ kundaṁsāṁkāṣaṁ.
⁷ MS. sambandhitaḥ.
yāvat / kutra sā 'stīti · āha · samsthite ity ādi / nābhimaṇḍale nirmāṇa-cakre · dhīr iti · praṇāh · karmamudrāyāh · prakṛṣṭajñānajanakātavāt · na sety ādi · sarvaprapācaṅcatātavāt / tasyām iti · upadhyate yogitvam iti · abhyāsakālē saukhyam bhunakti · tayeti · tasmāda utpannakramapaśke saiva mudrā saiva sahaja iti · tat pratipattihetutvāt / diyayoginī saiva Nairātmā saiva maṇḍalacakram iti sarvanādiṣamājarūpatvāt / saivāham iti · na kevalam nairātmaṇḍalāṇa maṇḍalacakramatūpā sāham apīti maṇḍalādhīpatīti / saivetyādi · Nairātmeti · kin tasyās tattvam svarūpam ity āha / iti pañcamam praṇottaram || Vajrakarba āheti · kin āha samvarārtham · yoginyā dehamadhityey ādi · dehamadhyyan nābhīh / a-kāram iti · ādyasvarāh · sthitam iti sadāsthitam eva · samvarasyārtham āha / yathety ādi · yathā bāhye nairātmaṁbhāvānā nairātmevyārthāh / na tasmād dūram2 ity arthaḥ / [57b/58b 6] dehe samvṛtavāt saṃvaram iti bhāvāh / tad āha yathāiva nairātmaṇḍalāṃ nairātmevyārthāh / nābhishtho 'kāraḥ saṃvaram nairātmevyāh / tathā vajrāyatanaḥ hūm-kāra ṛupāyakām / ṛupāyasva ṛhṛthiṣa-saṃvaram iti bhāvāh / etena kim syād ity āha / bolasakhyam ity ādi / tayor bolāgraṃ nābhau gata sakhyam3 mahāmudrādehanispatihetutvān mahāmudrāyā iti bhāvāh / anayety ādi · guhyaśaṁpatītī adhyātmikā samāpatti / asyā nirdarṣṇanām kim āha / bāhyadvandvam Nairātme-herukayoḥ suratam / tríkāyam ity ādi · buddhānāṃ kāyatrayaṃ tríkāyam tadyogino dehamadhyasthām kathvate · trayānām pariḥṭanāṃ samatā-jñānaṃ svābhāvike kāyāḥ [kāyaḥ] · sa mahāsukha cakram ity arthaḥ / kāyatrayaśa samvarārūpena mahāsukhakrākārena nidīśyata ity arthaḥ / cakrānaṃ nāmāny āha / dharmet ādi · yonity ādi · yoninābhber adhodeṣa<s> trayāḥ kāyā iti sapirojñānā / ity arthaḥ / kāyānāṃ sthānasambandhe yuktim āha / aśeṣety ādi · yatreti yonau · gīyata iti prakathyate · tatra syād iti bhavet / nirmānaṃ iti4 · sādharmyaṃ nirmānaṃ / api ca buddhānāṃ yāvad saṃsāras tāvad eva nirmānakāyaṇe vāsthaḥ ānāṃ tata sthāvarah / ataḥ sthāvaratvena sā[58a/59a 7]dharmyād yonir eva tasya sthānaṃ · ata evāvā · upadhyata iti / dharmam iti cillumātraḥ sarvadharmāḥ · ato dharmakāyaśa sthānaṃ · cittasthā natvāt / sambhogam iti · bhūṣjanam upabhogaḥ · rasanaṃ5 kaṇṭhata iti varate / sambhogasāmytā tatra sambhogakāyaḥ / bodhīsattvāṇāṃ dharmarakasyāśa deśana mahāsukhaḥ iti · mahāsukhağaṇa caturthaḥ / sīrasa sthitam iti mastake sthitāṃ · evam catvāri cakrāni · yathā kāyānāṃ samvarah · tathā phalanaṃ nikāyānāṃ ceti pratipādayan āha / evam ity ādi · evam-kāro yonicakram / kim tatretey āha / nisyandaphalam / dharmacakre vipaṃpahalam · sambhogacakra purusākāraphalam · mahāsukha cakre vaimalyaphalam / katham karmaphalam upabhuktaṃ kaś ca dadātity āha karmabhung iti · karmaphalam tasyopabhoktrī prajñaiya nātmaḍī /

1 Tib. yasmād, which is preferable to tasmād.
2 MS. dūram. Tib. dman pa = hīnaṃ.
3 MS. yatasakhyam. Tib. yi ge de gūs ddo rje rtse mor phyin pahi bde ba ae ṣkaṣayor (a und hum) tayor bolāgraṃgatasakhyam.
4 MS. nirmniti.
5 MS. rasanām.
karmamāruto vātah / sa ca karmaiva1 · nānyah / ātmesvarādī / niḥsyandādināṁ karmānaṁ lakṣaṇam katham ājeyam i[55b/59b 7]ty āha / yathety ādi · karmamudrābhāvanayaḥ prapaṇīcalakṣaṇayaḥ tadanurūpataḥ prapaṇīcaryayā vāksyamāṇayaḥ sāṃharaṇasphuranādināṁ yathā ātmanāṁ2 Vajraidharakāyō jagadarthkārī kṛtaḥ / tathāyaṁ bhūjanaprāpto niḥsyandaḥ iti ṣabdītaṁ / niḥsyando hi · hetusadṛśa iti vacanat · vipākam iti · tadvipāryāsam · sadṛśād viparītaṁ / tallaṃkṣaṇaṁ dharmaṃdṛayāṁ astu · tathā hi dharmaṃdṛayāṁ māyopamasamādhinā niḥprapaṇīcaryayā yāṁ viharan san svalpe 'pi karmaṇī mahat phalaṃ Vajraharapadaḥ prāpnyayāt / mahāmudrāyaṁ sambhoge ca punāḥ puruṣkāraphalāṁ tathāḥ hy atyanta-niḥprapaṇīcaryayā ātmanaḥ prauruṣeyaṁ sādhyāṃ phalaṃ / atah · puruṣ-kāraphalāṁ hinnāvyāṁḥ tatrādhiḥkārabhāvat / vaimalyam iti · yogyo mahāmudrāyaḥ / tasya viṣuddhiḥ sekāṇantarāṁ mahāmudrāsiddhiḥ / tathā hi · asya kalpāśaṃkhyeyāḥbhāvanāvīśuddhadhiyāṁ adhitmāntreṇdriyaṁ bhāvanānirapekṣaiva mahāmudrā [59a/60a 6] siddhiḥ / phalaṃ mahāsukhacakre sthitam · sthāvartiḥ ādyā · sthāvartavayogāt · nirmāṇacakre sthāvarinikāyaḥ / sarvaḥ sa vai vāmin iti sarvāstivādaḥ / sa ca cittacakra ēva · kuta ity āha · vādānāṁ samudbhavāḥ kāraṇaḥ · dharmaḥ · samvidyo-gāt · samvīdī · saḍrasanāṁ samvedanāt || mahātvaḥ sarvadharmaṁnāṃ saṃghatvāt · mahāsukhacakrāṃ mahāsāṃghāḥ · ata evāha · ke śiraś sarvesaṁ upari sthitam / yata iti yasmāt tasmān mahāsāṃghibhāvaḥ || idānim anyatsamvarāntaram āha / nichāyaṁ ity ādi · nikāyaḥ bhikṣuṣaṃghaḥ / tatsamvaram yogināḥ kāyaḥ sarvadharmadhāravāt / uḍaraṁ mātūḥ kukṣīḥ / vitarāго janmakāle · yoniyuksamāya rāgābhāvāt / ujjvala4 amlāmaṁ · dvhananamantram iti / mantram uccārayan / nagna iti abaddhakacchāḥ · ābhir ity uktābhīḥ / dasabhūṃśvarā iti · janmanāḥ pūrvaṃ bhūmaya iti · etām bhāratīti Bhagavadvacanam sattvā buddhā eveti · khitijal[59b/ 60b 5]tyādi · khitī nirmāṇacakrāṃ · jala dharmaacakrāṃ / pavanamo mahāsukhacakrāṃ / hutaśaṇaḥ saṃbhogacakrāṃ / tuhīye iti · yūyaṁ Lokanā Māmāki · Pāṇḍuravāśiṁī Tārāḥ · bhājanibhūtā[bdhūtā] devyaḥ / kim enan nādhigacchata5 ho suraya Nairātmya tvamāḥ iha sākṣi bhūta tiṣṭhāḥi · nāhaṁ mṛṣyāvacanam bravīmi6 / kasmād yūyaṁ mūrcchitāḥ / atha kasmād idāṁ paramarahasyaṁ ucyata7 iti cet · pavaṇacimiti prapaṇīcāmī vistarayāmī · tattvavakāṭham · paramārthakāṭham / ko ʻpi na jānītam iti8 paramakarunāyā · yūyaṁ punar arthatattavapravīṇāḥ · kuto vismayam āpānā iti bhāvāḥ / ekā vyākhyā / khitītī ādi · kamalakulīsavayog prathamataḥ kāthīnayajñānaṁ prthivihdāhuḥ9 / drutajñānaṁ abdhiḥtuḥ10 / 1 MS. yācyē. · 2 MS. sic. · 3 MS. kalpāsaṃkhyeyaṁ. · 4 MS. ucyalā. · 5 MS. yācyē. · 6 MS. kīm enādhigacchata. · 7 MS. yācyē. · 8 MS. prati for ātī. · 9 MS. prthivihdāhu. · 10 MS. apadhātu.
śukrasambhāvo vāyudhātuh | eteṣām bhāgīnyāś caturṇām anyatamānyatam- 
masvabhāvā yūyāṃ⁴ | mahāsukhajñānāṃ suraṣaḥ² | tad eva Vajradhara- 
rūpaṃ | prapañcāmīti sattvebhayaḥ kathayāmi | kuto yasmān naitat tattvaṃ 
ko 'pi jānāti | atasa ca jīvapraḥā ṛṭabhuvaṃ iti | yady e[60a/61a 5]tat tattvaṃ 
sattvānāṃ pratipādārthaṃ uktam | prāk tarhi kasmād uktam sattvā 
buddhā eveti | suviṣuddhadharmadhāturūpatvāt | kim tv ity ādi | evam etad iti |
yogināṃ vacanāṃ na mṛṣety abhyupagamaḥ³ | yadi malair ācchāditaḥ | 
katham esāṃ mokṣa ity āha | ghumma ity⁴ ādi | ghurnyate garalasya viṣasya 
 bhākṣane sati lokāḥ | yo na cetano viṣatattvābhijītiḥ | mohasivarjito viṣa- 
tattvaparipājīnāti | viṣanāsanatattve mano 'syeti tattvamanāḥ⁵ | tasyaiva 
paramaṃ trutyate sokaḥ | eṣa dṛṣṭāntaḥ | drāṣṭāntikam āha | tathety ādiṇā | 
nirvṛt mokṣaḥ | Hevajre kṛṣṭaṃrāmāḥ | kliṣṭam ajñānāṃ avidyā ādi-śabdāt 
krodhalobhādayaḥ | sāṃrteṣu dharmeṣv idam satyābhinhīveṣo mohaḥ | ca 
eva⁶ bandhanāni | kiṅ cābuddha ity ādi | sambodhād iti samvedanāt | 
svasyeti | ātmanāḥ svasya ceti mahāsukhasvabhāvasvastyer arthaḥ | svabhā- 
vadaraṇānaṃ eva sūnyatādarsanaṃ | tad eva bodhiḥ | yā prthagjanatathātā 
sā sa (sarva) jīnatathāteti. ⁷ vacanāt | buddhā eva sarvasattvāḥ | 
nanu yeṣāṃ 
niruttaram sakha[60b/61b 5]samvedanaṃ devaṛāṇām te bhavantu bud- 
dhāḥ | na ca nārakādīnāṃ tathāvidhasukhasamvedanaṃ astīty ata āha | 
narakety ādi | nityam iti | sarvakālam | nanu kutaḥ | sarvakālaṃ teṣām 
sukhaṃ sāmārgijanitam | sukhaṃ samāyogād bhavati | viyogān neti ced 
āha | svabhāvavata iti prakṛtya sukhiṇaḥ | sukha-jātyaḥ sāmyād ity arthaḥ | 
nanu yādvṛṣaṃ devaṛāṇāṃ sukhaṃ tāḍaṃ nārakādīnāṃ nāṣti | mābhūt | na 
jānanti yataḥ | saukhyaṃ devasyāpy asurasya ca | na khalu buddhāḥ | 
surāsurasukhaṃ sukhārupatvamāṇaṃ paśyanti | anityatvena sāsravatvena 
da dhikham iti manyaṃ | tasmān mahāsukham eva | sukhaṃ | tac ca sar- 
veṣāṃ prakṛtırūpatayā tulyāḥ | na buddham ity ādi | yuktvyantaram āha | 
anyatreti | uktalakṣaṇaḥ bodhiccitaḥ anayatra cittam eva hiti bodhicittam | 
nāyantreti darśitaṃ | Cāḍālety ādinā tantrasya māhātmyaṃ darśayati | 
māraṇam evārthaṃ | arthotpattiḥetutvāt | tenārthena | jivikāḥ⁸ | Hevajraṃ 
iti | He-kāram iti mahākaraṇaṃ Vajraṃ sarvadharmasūnyatāṃ | [61a/ 
62a 5] āgamyā° | abhyantaracramepāmuṣkā | kṛtya | īmāṃ iti Hevajroktāṃ 
upapattim | bhacacarakaḥ | bandhanāgāra ity arthaḥ | iyātā praṇasayot- 
taram | idāmī mudraṇe kasya cīd viparītasambhāvanā syād iti tad uttarāṇi 
bhavanti | prthvity ādi | anupraṇaśloko Vajragarbhasya | kakhajātvam

1. Tib. ḍdi dag niḥ kiṃ snod du gur pa ni khoy niḥ de de sde pa bāž po gžan dañ gžan gyi 
no bo niḥ du gur pa niḥ do ḍ. MS. omits niḥyāṇāṃ to be inserted before catunāṃm.
3. MS. abhyugamahā.
4. MS. ghumma ity perhaps for ghumatta.
5. lokāḥ yo . . . tattvamanāḥ missing in Tib.
6. MS. ta eva.
7. MS. saṃjñatathateti. Tib. thams cad mkhyen paḥi, &c.
8. MS. tenārthaḥ jīvaṃ. Tib. bsd don žes bya ba la bsd po niḥ don thob par bya haḥ 
ched du byed pa niḥ de de la don des tshor (for tsho) bar sems paḥo ⁹ “set on slaughter” means 
acting for the sake of slaughter as one’s objective, therefore to think for that 
objective’.
9. MS. āgāmye.
PART II. CHAPTER V

śoḍaśety ādinā Herukābhīhyadayapātalam āha / āsyam mukham / jaṅghān-ghrisamudāyaś8 caranam bhavānakaṃ bhayaṅkaraṃ / niruttaravirāyayogād

1 MS. kāyasvāvā.  2 MS. āpadhātu.  3 Tib. mamsipangha intending: māṃsapimplgha.
4 MS. cemghaya. Tib. bdag ṅid kyi sa skyed ciṅ kphel bar gyis šig = āțmno māṃsam utpādaya vārdhaṇya.
5 MS. sphotaya for sphotoya (missing in Tib.).
6 Tib. khaṇti khaṇi ḍe da ga ta jes bya ba ni lus las so / de ltar gtor ma sbyin paṅi phan yon bstan paṅi phyir / gal te ḍiṣ ni jes bya ba la sogs pa gsuns ṭe / legs par ḍhugur ro jes bya ba ni bdag dahn ōṇi gyi don baṅ ṭo rinm so / MS. omits yadity ādi after āha.
7 MS. nirmalam maṇaḥ. Tib. omits maṇaḥ.
8 MS. jaṅghāṅghrisamudāyaś. Tib. rje ṇaṅ ṇaṅ mṭiṅ la sogs pa bsduṅ pa.
vīraṁ • khandharā¹ grīvā || vasitādibhir divyātaṁ devaḥ samāgītikārasya vacanāṁ • asmad ity ādi • prāg na jñātaṁ iti • devatāpāṭhale 'nuktatvāt / kaṁ sukhaṁ pālayatīti kapālaṁ kamalaṁ / cakram iti • ādhāramanḍalam / pūrvam iti pūrvavat / nispādayati • yathāpūram kathataṁ • tathaivaṁ arthaḥ / atreyat² ādi • aham iti paṇcākārābhisaṁbodhiḥkrameṇa vakṣyamāṇa-laksanānābhiḥvūtaṁ Vajrasattvam ity arthaḥ / vi[62a/64a 1]dhy(e)amat³ bhāvayat / tvayeti / Nairāṃsāmālāṅgita || jagadartharāgo mahārāgāḥ / tasmīṁ anurāgāḥ prītiḥ • tata • aha / sahajānandasaṁvāhāvataḥ / sva bhāva evāyaṁ Bhagavataḥ || bhāyasayāpiṁ • bhīṣaṇasyāpiṁ • munḍetisārdramuṇḍāmālā • sūryasthām iti sūryaṁ daṇḍalopari • caturmāraśāmākṛantaṁ / tān daṇḍaeti / ardhaparyaṅkataṇḍavam tenānviṭaḥ • tatκārīṇam ity arthaḥ / bhṛgeti bhramaraśaṃbhīvahāḥ / ata uttaro granthāḥ prāyaṇaḥ chinnakramāḥ / tat punar gurūpadesaṁ jñātaṁvahāḥ / vayan tu pāṭhakrameṇa vyākhyāsyāmo na sambandha-krameṇa tasyātibahuvaṁ vavyavatvāt / Bhagavataḥ sādhane 'pi sula-bhatvāc ceti • tvayaṁ mayety ādi • kriṇateti • surakṣaṛdayāḥ • ratinibharaṁ iti • ratisaṁbhogaiḥ • niḥṣṛtiṣṭi bodhičittapariṇāmena / indradig iti / pūrvasyāṁ diśi śphuruṇaṃkegair jagadarthāṁ rākṣāvārāḥ pūrvadeवaḥ iti tānḍavābhīnayena samsthiṭā • Cauriketi • tathaivaṁ svābijapariṇāmena dva-yā Emerging iti / Nairāṁmā-hvejrajeyogah grahaṇaṁ cālaṇaṁ pāvako 'gnaś tatkoṇa āgneyaṇkoṇaṁ rākṣaśāyāṁ iti nairṛṭyāṁ māruṭo vātaḥ • vāyaśyakoṇa ity arthaḥ / atraī upadeśaṁ bhinn[63a/65a 5]yogah / tato Vajrīty ādi / tvayaṁ mayety asyaṁanta-rāstra-vāvya samvidyayeti / Nairāṁmayā saha druṭaṁpannam dhyāyaḥ / yata / iti vinayāntaraṁ⁴ devayaḥ / Pukkasi • Savari • Caṇḍāli • Dombiyah / svadīgātāḥ svāsaṁseṣu nipannāḥ / codayanti • prerayanti • kramasaṁdeḥ vyuṭhāya / nāṇigitēti prthaḥ prthaḥ gītopahārenā / tatra Pukkasi tāvaḥ prathamaṁ codayati • uṭṭha bharādo iti • uttiṣṭha Bhagavan iti • karuṇa-maṇḍeti • karaṇāmaṇyaḥ / Pukkasi maṁḥ iti / Pukkasiṁ māṁ pariṭreiḥ / iti pariṭreyaśva / mahāsuḥety ādi / mahāsukharthaṁ yogah • drayodbhava / Hevajramūrtiḥ / tena kāmaya māṁ • chāḍaṁ tyaja • sunnasaṁañi • ākāra-sūnyam druṭasaṁdeḥḥiḥ || tataḥ Savari tohayāvihūnāḥ⁵ iti / tvayaṁ vinā maramity arthaḥ / mriye 'ham / uṭṭha tuhuṁ Hevajreti / uttiṣṭha tuvaṁ Hevajreti / chāḍaṁ sunnaśahāvadā iti • tyaja dravarūpaṁ Savari sihyau⁶ kajjeti Savaryāḥ • kāraṇaḥ sidhyatu / tataḥ Caṇḍāli loa nimantti lokānāmaṇyaḥ • suraapahu • he surataprabho sū[63b/65a 6]nyena druṭapattyaḥ / acchasiti tiṣṭhaṁ kasmāt / haun? Caṇḍāli vinamāni / ahaṁ Caṇḍālī vijñapayāṁ / tāin vinnā uumi na dīsa tvayaṁ vināhaṁ diso na paśyāmi yaḥ sattvaṁ duḥkhād uddharisyati / tato Dombi • indāli uṭṭha tuhaṁ iti • he aindrajaḷika • uttiṣṭha tvam naṁ aindrajaḷika iti ced āha / haun? jānani tva citta / jānāmy ahaṁ tava cittaṁ / ambhe Dombhi cheamanandā / vayaṁ

¹ MS. skandhara. ² MS. atreyat for tatreyat. ³ MS. appears to have vidyāṁ but is rendered almost illegible. ⁴ 'Tib. su bar gyur paḥi rjes thogs su = dravapānmaṇantarām. ⁵ MS. ? tojhavevihūna. ⁶ MS. ? siḥau. ⁷ MS. haṃ uṃ.
Dombikā nāgarikā jānāhi mā <kara> karuṇāvicchetteti · karuṇāparicchedaṁ
dravarūpatayā mā kārṣāḥ || idānim dravarūpasamādher vyutthasya
Bhagavataḥ · śoḍāsabhujasthitacināhāny abhidhiyante · hastyaśety ādi ·
śaraṅkāḥ simṇāḥ / utuko bīdālaḥ / dvipaḍaya īti · gajādāyaḥ · tejo vahinīḥ ·
Antako Yaznaḥ · Dhanado Vaisravaṇaḥ / śṛṅgārey ādiṇā navatātyarāsa
ucyante · idānim codanāsamanantarām dravasambędhyutthānam āha / āṁ-
ḥūm-bhyām īti ādi / adavasambedhipariṇāmajaracandrāṣūryopari āṁ-hūm-
parinatarkarṇkapālamadhyacandrasūryasthanbhyām Mahāvajrī · Śrī[64a/ 65b 6]hevaṛjāḥ / katham utthitam īty ādi / idānim niḥṣṛṭā Indrādir
Gaurītā ādi · ītsṛjed devi gaṇasya yatākramāṁ biṇāy āha / gāṁ vām
cām ghaṁ pām śaṁ cām hāṁ || baijār utsitatā īti sṛjed īti / ītsṛjed īti / āṣām īti ·
Gaurīyādināṁ biṇāy īti etāni ādi āṁ-hūm-bhyām īti īty āktam · tasyaiva
viśeṣaṁ āha / ki viśiṣṭābhāyaṁ ām-kāra-hūm-kārābhāyaṁ · adhipatīr
maṇḍālaṅhdhipañś / ratiḥ prītiḥ / tasya bhārāyā Nairāṭmā / anayor biṇābhāyaṁ ·
vālākaraṇāu ca · tau nilaḥ ca karālanilaḥ / maṭrakram ā devatānāṁ maṇ-
daḷaṁ / idṛṣaṁ īti⁴ · uktavakṣyamāṇalakṣaṇaṁ / [kūrmaḥ kacchapaḥ / pādau-
bhājanāṁ kapālaṁ] Gaurīyī īty ādiṇā maṇḍāleyadeviṇāṁ ciṁṇāy āha /
rhoṭo matsyaḥ kṛpiṇām · damarukām · varāḥā śūkaraḥ / kūrmaḥ kac-
chapaḥ / pādmbhājanaṁ kapālaṁ keṣaṅvarṇeṣy ādi / Upendro Viṣṇuḥ ·
Vaiśavasato Yamāḥ · Vittanāyakah Kuveraḥ · Nairṛtiḥ Rākṣasādhipatiḥ
Vemacīṭri Āsurādhipatiḥ · viṣṭaḥam · āsaṇaṁ / iyātā ādiyogaṁ maṇḍalaṁ-
grīṣamādhhdvyayam uktaṁ / kārmārgajagrī tṛṇīyaṁ⁶ tantrailarṇaṁśāreṇa
bodhīvyayaḥ / japtavidyaṣya Siddhī⁷ īti [64b/66a 7] bhāvanāprasāṅge 'pi⁸
Bhagavatī mantraṁ pṛchchate⁹ · kiṁ viśiṣṭaṁ tād īty āha / striṇāṁ īty ādi
sugamaṁ / tad aham īty ādi · Bhagavato vacanam || yogyam īti / uktalakṣāṇa-
yogat sarva īti sāntyādi catuṟvīdhalakarma · vedānāṁ¹⁰ īty īdī / ādyakṣāram
prāṇaṁvaḥ / bhūṣītas tasyaiva svabhāvah || maṇḍāṅto ha-kārādvāda-
bhusītaḥ-paryante¹¹ pāṭā svāhā · pṛchchate · maṇḍalaṁ Bhagavato lekhya-
maṇḍalaṁ / tatreti tuṣṭe sati · sāstā · avabhāṣata iti sēṣaḥ / mahājñāni ·
ācāryo maṇḍalaṁ svayaṁ likhet · ādua nānyena citrakarādhāna · ālekhayet ·
aṣṭau kalaśānti · citrayet · aṣṭau īti devināṁ arthāḥ · viṣayaṅkalaṁ sārva-
karkikakalaṁ ca / maṇḍalaṁ kena rajāsā lekhayed īty āha / paṅcaratna-

¹ MS. Indrādir gGaurīty. Tib. dbaṅ po la gos paḥ phyogs la brtan paḥ Gauri la gos paṁ =
indrādīṣīrīta Gaurīdāyāy, which is correct.
² 'Tib. gusūs = uktaṁ; original MS. reading perhaps utsktam.
³ 'Tib. khyad par ji lta bu žig ce na = kṛdīro viśeṣa īty āha or kiṁ viśiṣṭam, &c.
⁴ MS. drjim īti.⁵ MS. ādiyoga. See p. 123, l. 21.
⁶ MS. adds after tṛṇīyaḥ: atatru tu tantrā́; for atra tu tantre <loktaḥ>. Tibetan knows
nothing of it.
⁷ MS. japtavidyaṣya, &c. Tib. bzas pa la brtson pa ni dūs grub kyiḥ grub par lgyur ro
‘by applying oneself to the reciting of mantras, siddhi will come about’.
⁸ MS. -prasangena. Tib. ... shabs yin na yān ‘even though the topic was meditation,
she asked’, &c.
⁹ MS. prayaccha. Tib. ēsū paḥo = pṛchchate.¹⁰ MS. vedānāṁ.
¹¹ MS. maṇḍāṅto ha-kārāḥ deodāsastavabhuṣita paryante, &c. Tibs. shags kyi thar mar
ni yi ge ha dbyangs kyi yi ge bcu gnis kyiṣ kyis brygyn paḥo /.

1 Tib. adds: bla māhi kbbrel pas yin no = kiṃ tu gurusambandhinyaṃ.
2 MS. anulambhāt. Tib. rjes su mi dmigs paḥi phyiṃ.
3 MS. -yo-yo.
4 MS. advayajñānaṃ lakṣaṇaṃ.
YOGARATNAMALA

PART II. CHAPTER VI
deśīm ity ādi · kākṣāv iti kucayor adhāh3 · pañcamudrām iti · caryākāle gaṅacakrādau vā pañcānāṁ mudrāṇāṁ dhāraṇā · abhisandhiḥ / vidhānaṁ upāyaḥ kriyā ācāraḥ || samayīti · samānasamayi · ghoram iti bhayakaram · narakasthair iti narakapāławsthāi kurveti · kurvikayā4 · gurum iti gauravena · samayādiśṭhānayogya devīrūpabhāvanam · bhāksayaṁ iti bhāksayaṭa nijamudrām sthāpya · vāmema likheda iti sambandhaḥ

iti YOGARATNAMALAYAM Hevajrapaṇijikāyam dvitiyakalpe pañcamah paṭālaḥ ||

PART II. CHAPTER VII

dhethy ādi · katham5 iti kīḍrām / maḥāmadhukṛtenānjanena masīṁ maḥāmaṁhumaṁ / durduro viṁēthakaḥ / na siddhiḥ svaḍ iti sādhakasyāpāraloko janmaṁtaram / sampradāyaṁyukto Hevajrādhamuktaḥ / kadācaneti kadācit · adhvagocare · adhvagamanasam ... 6 a[67a/69a]dīśed iti desītavaṇ / bhojanaśabdenāpraṇipacacarīyā gaṅacakravidhiḥ ca kathyaṭe · yatreti gaṇamandale caryāyaṁ ca / sarvakaṁārthaśādhakī maḥāmudrāsiddhiḥ / caryāyāḥ sthānavisēṣam āha / śmaṇēty ādi / giriṅkūṇeṣu giriguhāśu navākhyam navasamjñakam / samayasyeti · gokudahanādeḥ / bhuktoḥ bhuktvety ādi / mātara iti · cakṣuhḥśrotaghrāṇajīvākayamanāṃśi / nṛtyagāvādāyādibhir nirbharam8 pūjayaḥ / tad evāha / yadi vā mātety9 ādi / mātrādiśabdaiḥ paṇcendriyāni · abhidhīhyante / tāni sābdarūparasyādibhiḥ paṇcikāmagnaiḥ · tarpayaḥ · iyam eva hi tatra sthānām · devināṁ10 niruttara pūjeta / katham

1 MS. saṁbhogasacakre.
2 MS. bodhyān.
3 MS. kākṣāv iti kacayoh. Tib. mtshan khun Ḿes bya ba ni dpun paḥi Ḿog go = kākṣāv iti bāhvar adhāḥ.
4 MS. kurviteti kurvikiyā. Tib. pīr Ḿes bya ba ni ṭuṇ paḥi Ḿog go = kākṣāv iti bāhvar adhāḥ.
5 MS. katamam iti.
6 Tib. lam du hgro bāḥi dus su = adhvagamanāvakāde.
7 MS. cakṣūrotra-. 8 MS. mibharaṃ.
9 MS. motety.
10 Tib. gnas de dag na gnas paḥi lha mo de rnam la = ēṣu sthāneṣu sthītānāṁ devināṁ, &c.
mātrādāyatḥ ca kṣurādāya iti cet / tathā coktaṃ buddhakapāle yoginītāntre / athātaḥ sampravakṣyāmi ·
asuddha āśīrōttodhanāt / bhaginī bhave ca / cakṣur bhāgīneyī śrōtrama eva ca / janaṃ bhanyate ghṛanāṃ /
rasanā duhitā tathā / mano bhaved bhāryā
dsā ptā varā divyā [67b/69b 6] mahāmudrāpradāyikā iti /
pujaya nirbharā iti / niruttaram anubhūyāt / ekakhaṇḍam iti mahānara-kaṃ dvijakapālāṃ dadyāt / prathamam paścāt piBayt / bhojanadyotakaḥ paṭalas tathoktaḥ || iti Yogaratnamālāyāṃ Hevajrapāṇiṁīyāṃ dvitiyakalpe saptamaḥ paṭalāḥ ||

PART II. CHAPTER viii
tatreyī ādi / mahāmudrā prāg abhihitai va / idānīṃ prapañcacakryāyogino
yayā sārdham mahāmudrāśiddhiḥ / sā kidrśī / atañ / āha / saṃvṛtyeti
lokavyavahāreṇa / ācāraya priyāvādādiḥ / rūpam varṇākāraśobhādiḥ / mṛgyanābhiḥ kasturikā / samaprabhāṃ tulyapratibhāsam / indīvaram ut-
palam / kṣaṇāḥ iti1 kadācit / ācared udvahet / silhakāṃ / turuṣkāṃ / tasyā iti
dehasya / vāyasāguruḥ / (sugaradhyyaguruḥ /)2 manorāmeti manojñā /
gambhiradharmaśātako Hevajrapāṭhakahā / vāneyam iti vineyatām /
poṣadham pūrṇamāsyādau svaḥsūryodayayāvad aṣṭaṣikṣāpadam / daśeti3
yāvaj jīvadhikāryām kāyavākmano duścaritebhvyo viratilkaṇaṃ virāgya
bhāṣā vibhāṣā / saiva vaibhāṣyaṃ / tac ca śrāvākayanāṃ / Avadānaśatka-
trīkālaṃ kālaṃ / sutrāntam iti / ānabhī[68a/70b] gambhirāni
sutrāṇi sutrāntāni / ekaṃgātha caturgātha upadhāriṇī4 saṃdhumkhi bhadra-
caryā lalitavistara dasabhumākādiṃ · yogacāram iti / cittamātram idam
viśvaṃ / asatyārthe 'rtathapratibhāssteam saṃbhāntōtpadyate yathāvapna
iti / madhyamakam iti sarvadharmānupādah / sarvamanaṃkam iti
paṇcavidham / kriyā caryā yoga yogottara yoginaruttarabhedena5 / Vaibhāṣi-
kādiṅprakāṛkāṛṣeyam atra vivakṣitaṃ na dravyākāṛtṛṣeyam ānantāy /
grhītyād iti kuryāt / ādaram asmiṃs tantra gauravam iti ||
iti Yogaratnamālāyāṃ Hevajrapāṇiṁīyāṃ dvitiyakalpe 'stamaḥ
paṭalāḥ ||

1 MS. kṣaṇādibhiḥ for kṣaṇād iti.
2 MS. omits. Tib. dri mchod dan la pañi akaru ko /
3 MS. aṣṭaṣikṣāpadam daśeti. Tib. bslab pañi gnas ni bryaod dam bgu ni bṣi niu ces. K has read anu for aṣṭa, and KT attempts to make sense of it by saying 'the sikṣāpada may be eight or ten, and (here) four'. See II. iii. 29.
4 MS. -vākmano- (sic).
5 Tib. tshigs su bca spnyis paṣi pañi gnus = dvigāṇaḥdāriṇī.
6 MS. -niruttarādībheda. Tib. omits ādi, which is not required.

¹ MS. adhyātaṁ. Tib. ḫḥhrugs śīṅ = kṣubhīta.
² MS. naiva for saiva. Tib. de nīd ni tsam.
³ MS. yatra dṛṣṭetī.
⁴ MS. dṛṣṭetī.
⁵ MS. mātrādibhiṣ. Tib. gug kyed ces bya ba.
⁶ MS. mo-kiiral; for om-kāraḥ.

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II. IX [34-37], X, XI

**PART II. CHAPTER X**

*ATHĀHETY ĀDI / EKASĀVVARA* iti 1. advitīyāsāmkṣepavaraḥ - japanaṃ jāpaḥ / 
*ATADVĪSAYAM* aksāṣūtraṃ / mahiṣasya ceti - mahiṣāsthīmālikayetṛ arthaḥ / 
*PRATIKARMA* pratikarmasamayabhedam āha / 
*STAMBHĀNETY ĀDI* sugamaṃ / 
*ITI YOGARATNAMALAYĀM* yogaratnamalayaṃ  
*HEVĀJRAṆIKAYĀM* devīyatākālpasya navamaḥ 
*PAṬALAH ||*

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**PART II. CHAPTER XI**

gādhethy ādi - ity āheti - vakṣyamāṇakaṃ - *Aksobhyakulaṃ* iti Aksobhyasya 
*tatkulaman* iti - sattvakulaman* iti - Vajrasattvakulaman* - tāsām iti strīṇām - te iti 
*tathāgatāḥ* / bodhayām āseti - amantriṭavān - madanaṃ mahāsukhodbhavaṃ - 
aṅga iti tadartham nakhaṣatāḥ karaḥ² / karmeti - dvyaṅgulicālānādi / 
*BOLOVĀN* iti stabdhabalohaḥ / *DOLAYEṬYĀDIETI* caturṇāṃ sekanāṃ  
svabhāva-laksanopadesakaranāṃ āha - doleva [70a/72b 1] lolā - aupariṣṭakam / atra 
strī kartri ·

agrataḥ prśṭhato nāri kramaśo dolayet kātiṃ / 
meghopari⁵ samāsīnā dolayāṅgapraķīrtita⁶

**KURPARETY ĀDI / ATRA PURUṢA KARTĀ ·**

nārājaṇu - samaṃ sthāpya dākṣiṇāṃ vāmabāhūnā / 
yojayed udṛdhvakaṭaraṇāṃ / sthitāv abhimukhāv ubhau 
*SUPRASĀRITETY ĀDI /**

hansapakṣasamākāram⁷ uttāraṇāyā prakīrtitāḥ · 
dvābhyāṃ prasaratbhyāṃ pādābhyāṃ uprasāritaṃ / 
tathety anena sūcīm āha / 
uttānordhvam adhaḥ - pādo⁸ danḍavad yatra samśthitah / 
pārśvan nataṃ trikaṃ kīcīt śucikaraṇaṃ smṛtāṃ /

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1 MS. ekasāvram iti.
2 MS. madanaṃ mahātmā - das tadartham ankhānī nakhā(? bhu)tāḥ karaḥ. Tib. myos 
̃pas ni bde ba chen po ḫbyun bar ḫyur ḫaḥo ū । mtshan maḥi žes bya ba ni deḥi don du seŋ mo ḫdubs paḥo ū lag ḫas žes bya ba ni so mo giṅs kyis bskyod pa la sogs paḥo ū Text corrected 
acordingly. 
3 MS. sattabolaḥ. Tib. reṃs par gyur paḥi ḫdo rje ḫso. 
4 MS. -ādinā carṇam iti sekkānām. 
5 MS. ḫmedropari. Tib. mtshan maḥi sten na. 
6 MS. daivata ghari kiṛttitā. Tib. ḫphyan thag ḫdra bar ḫaḥ tu grags. 
7 MS. samāśaṇaṃ. 
8 MS. pāḍau.
PART II. CHAPTER xii

Yogaratnamalā kṛtvā Hevajraparījikā yathopadeśaḥ prajñāraṇagāthāḥ. vajrapratishṭhita iti. vajradharatvena pratiṣṭhitāḥ. bodhi prajñā tasyāḥ putrako bodhisattvāḥ. ratiḥ pritiḥ. sthāna bodhicittasya. idam iṣṭaḥ. mahāsūkṣmam agocaratvāt. vajras tathāgataḥ. teṣām maṇḍam sāraṇaḥ. nabhopamaḥ anābhāsatvāt. virajaskanām klesakṣāyāt. mokṣadaṃ saṃsārābhikṛnantvāt. pitā te tvam asiti. tathaiva pratyātmavedyatvāt. vajrapadmayaḥ adhiṣṭhānaḥ yenādhiṣṭhyate. Yogaratnasya 

Yogaratnamalāyāṃ kṛtvā Hevajraparījikāḥ / yat puṇyam ācitaṃ tena niḥkleśāḥ syād akhilo janaḥ. 

Yogaratnamalā samāptā. 

kṛtir iyaṃ Paṇḍitacāryaśṛṅgakapāḍānām iti. 

Parameśvaretyādīrājāvalī pūrvavat. Śrīmad Govindapāladevānāṃ saṃ 39 bhādradine 14 likhitam idam pustakam Kaśrīgāyākareṇa. 

1 MS. viṣā. 

2 Tib. khyod ņid.
SELECT VOCABULARY

TIBETAN – SANSKRIT – ENGLISH


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 Sanviti one of the early Buddhist *schools (= Sammitīya?).
kun-rdzob samvrti *relative in contrast to absolute (don dam-pa).
ko-lpags-mkhan carmāra a low-caste (worker in leather), II. iii. 45.
kye-hi rdo-rje *Hevajra
dkāh-thub tapas austerities, I. vi. 24; x. 43.
dkar-mo *Gaurī.
dkyil maṇḍala essence, II. xi. 4.
dkyil-hkhor ↑*maṇḍala mystic circle.
dkri-ba vesṭ to wrap, I. ii. 20.
dkrug-pa kṣobha causing to tremble, a *rite, I. ii. 5; II. ix. 34.
rkaṅ-gdub nūpura ankle-ring, I. vi. 3; II. v. 58.
rkaṅ-pa g’yas-pa brkyaṅ-byas-pa ālīḍha a posture, I. x. 30.
rkaṅ-ḥog pāṭāla a *hell, I. viii. 53.
rkun-mahi skra cauryakeśa ‘piled-up hair’, I. vi. 15.

rkun-mahi lo-ma cauryapattra caurya leaves, I. ii. 20.
ska-ba kaśāya astringent, II. iii. 46.
ska-rags or skerags mekhalā belt, I. iii. 14; vi. 3, 12; viii. 17; II. vi. 4.
skad-cig-ma ↑kṣaṇa *moment.
skal-chen mahābhūga ‘greatly blessed’, II. vii. 2, 12.
skal-ldan bhavya worthy, II. ii. 19; iii. 57.
skal-pa vibhūga ‘apportionment’, I. v. 16.
skal-med-pa dundura SB: unworthy, II. vii. 3; viii. 8.
skal-bzaṅ saubhāgya well endowed, II. vi. 11.
sku *kāya body.
sku-gzugs pratimā image, II. i. 2. 3.
sku-gsum trikāya *threelfold formula of personality.
ske-tshe rājikā black mustard, I. ii. 24.
ske-rags see ska-rags.
skyl-kruṅ phyed-pa ardhaparyanka a dancing posture, II. v. 34.
skyur-ba amla sour, II. iii. 46.
skye-mched *āyatana basis of consciousness.
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 Janani ‘Mother’, I. v. 2.
skyed-tshal ra-ba udyāna garden, I. vii. 18.
skyes-gnis Dvijā = *Brahmanī, II. iii. 62; see also bram-ze-mo.
skynes-bu puruṣa man, I. x. 12.
skyed-tshaI ra-baudyīna garden, I. vii. 18.
skyed-byed-ma Janani ‘Mother’, I. v. 2.
skyed-tshal ra-ba udyāna garden, I. vii. 18.
skhyim-ma Gehā ‘Homely’, one of the 32 *veins, I. i. 18.
skyed-byed-ma Janani ‘Mother’, I. v. 2.
skyed-tshal ra-ba udyāna garden, I. vii. 18.
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skynes-bu puruṣa man, I. x. 12.
skyed-tshaI ra-baudyīna garden, I. vii. 18.
skhyim-ma Gehā ‘Homely’, one of the 32 *veins, I. i. 18.
goms-pa abhyāsa practice, per-severance.
gos-dkar-mo *Pāṇḍurā (Pāṇḍura-vāsini).
gri-gug kartr, kartṛkā, kartṛ, 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 siddhiṃa authoritative treatise, I. viii. 54.

grub-rna Siddhi ‘Perfected’, one of the 32 *veins, I. i. 18.
gr-ga bhiirja birch-bark, II. vii. 2.
gro-siilocana deliberation, reflection, II. iii. 8.
gla-rτsī kasturīni musk, II. x. 5.

dgra-sta paśu axe, I. ii. 23; II. v. 32.
bgegs vighna obstacle, II. iv. 90.
bgro-d-pa gamya suitable, I. vi. 21; II. iii. 41; gati way, II. iv. 77.
mgul-gyi phreš-ba kāṇṭhamālā necklace, I. vi. 11.
mgul-rγyan kāṇṭhi necklace, I. viii. 17; II. vi. 4.
mgon-po nātha guardian lord, I. vii. 11.
hγugs-par byed-ba ākarṣaṇa conjuring forth, a *rite, I. ii. 17; II. ix. 21; see also dgug-pa.

rgyal Pusya, I. ii. 23.
rgyal-tshan dхvajā banner of victory, II. iii. 21; SB: hanged man, I. vii. 21.
rgyals-rγatriya warrior caste, II. iii. 45.
rgyas-pa paušṭika prosperity, a *rite, II. i. 6, 7, 8; iv. 95.
rgyas-par vistareṇa in full, II. iv. 100.
rgyu-sbyin-ma Hetudāyikā ‘Producer of the Cause’, one of the 32 *veins, I. i. 16.
snyu-ma *māya illusion.
snyug-mo śvāryā mother-in-law, II. v. 59; vii. 11.
sgrub-thabs †śādhanā.
sgrul-ma Tāraṇī or Tārā.
brgyal-bal mūrchita senseless, I. x. 14; II. iv. 66; ghasmai reel, stagger (?), II. iv. 71.

na-rgyal gcag-pa abhimanṭ ‘have a special liking’, II. xi. 8.
ñal-bal pariśrama striving, I. viii. 55.
ñal-bsos kṛśṭarama ‘make effort’, II. iv. 72.
ñu-hbod raurava a *hell, II. ii. 12.
ño mi tshogs-pa (cp. Mvp. 2440: nó mi chod-paham mi zlog-pa) uparodha protection, II. v. 41.
dños-grub †śiddhi success.
dños-po bhāva existence, phenomenal 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-bal madhura sweet, II. iii. 46.
mñah-bdag vibhu Lord, II. iii. 19.
mñon-par bsñags-pa abhimamtr enchant, I. ii. 28.
mñon-spyod abhicāraka bewitching, a *rite (I), I. i. 8; ii. 16; II. iv. 95; ix. 20; x. 2.
rña dundubhi drum, I. iv. 2.
rña-yab cāmara streamer (made of a yak’s tail), I. x. 21.
rñam-pa abhutha wonderment, II. v. 26.
rñub-pa kumbhaka inhaling, I. xi. 3.
rñon-pa-ma *Śavari, I. ix. 16; see also ri-khrod-ma and mtshan-ma.
sñā-bal pradoṣa ‘night-fall’, II. i. 2.
snags †mantra spell.
snags-pa mantrin = yogin, II. ii. 16.
sño puṟavaṇ first, I. viii. 16.
sño-bo or sñon-po nila 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.
caṇ-tehu ḍamaru *drum.
cod-pan mukūṭī tiara, I. vi. 15, 16.
bcom-ldan-hdas-ma bhagavati ‘Lady’, II. ii. 6.
lcags-kyu aṅkusa hook, I. iv. 1; xi. 13.
lcags-paḥi baṇ-ṇīḍ 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, amśaka phase, II. iv. 25, 26.
cha-byad akṛti appearance, II. ii. 38; iii. 4.
chsags-pa utpāda origination, II. ii. 27, 28; rāga passion (= ḍhod-chags), II. ii. 51; iii. 8; etc.
chaṅ rasa juice, I. ii. 20; madya intoxicant, I. iii. 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 vāruni west, I. viii. 13; ix. 11.
chu-ma or chu-yi rnal-ḥbyor-ma Vāri 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-rkha caura ritual, I. v. 3.
chom-ryun-ma *Cauri.
chos-kyi dbyin śādhamadhātu
‘whole of existence’, I. iii. 4;
‘sphere of thought’, II. iv. 44, 47.
chos-gos jvalacivara yellow robe,
religious dress, II. iv. 61.
chos-dbyin sn-tu rnam-ma
wisdom of the Pure Absolute, I. viii. 7
(= next entry).
chos-dbyin śādhamadhātu
Wisdom of the Pure Absolute, II.
iv. 47 (see *wisdom as five-fold).
mchil-rnam gsalbris spittle, II. iii.
47·
mchog-tu dga’l-ba paramānanda
perfect (ānanda) *joy.
mchog-sbyin tyāga renunciation,
I. vi. 24.

mchod-pa pūja (pass.), upacāra (I.
ii. 28), upāhāra (II. v. 19) wor-
ship; pūj (pass.), ṛc (I. ii. 20) to
honour, worship.
mchod-yon argha offering, II. i. 5,
14.

mchog-tu dga’l-ba paramānanda
perfect (ānanda) *joy.
mchog-sbyin tyāga renunciation,
I. vi. 24.

mchod-pa pūja (pass.), upacāra (I.
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mchod-yon argha offering, II. i. 5,
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honour, worship.
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14.

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I. vi. 24.

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perfect (ānanda) *joy.
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I. vi. 24.

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mchod-yon argha offering, II. i. 5,
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mchog-sbyin tyāga renunciation,
I. vi. 24.

mchod-pa pūja (pass.), upacāra (I.
ii. 28), upāhāra (II. v. 19) wor-
ship; pūj (pass.), ṛc (I. ii. 20) to
honour, worship.
mchod-yon argha offering, II. i. 5,
14.

mchog-tu dga’l-ba paramānanda
perfect (ānanda) *joy.
mchog-sbyin tyāga renunciation,
I. vi. 24.
mñam-ñid ye-ñes 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 sampūta union, II. vi. 2; see also kha-sbyar.
mñam-zas-can samāhārīn concentrating, II. viii. 7.
mñes (mñied-pa) mṛd rub, II. v. 5; xi. 10.
sñan-gsan ĥdebs-pa (P: ḥbab-pa) nīmantr invite, I. ii. 28.
snīn-ṛje karunā, kṛpa *compassion.
snīn-po hṛdaya heart, essence, I. i. 2; ii. 3; sāra essence, II. iii. 27; ix. 15; garbha in *Vajragarbha.
snīu-gu-ma (= Vetzuki?) Premāṅi ‘Affectionate’, one of the 32 *veins, I. i. 18.
snēms-pa ātopa pride, I. x. 30, 31.
bsnun kṣema ‘well-being’, I. vii. 2.
bsnēn-pa sevā practice, I. ii. 22.

til tila sesame-oil, II. i. 10.
gtad-pa (gtod-pa) samarp consign, II. iii. 15.
gtum-mo *Caṇḍikā ‘Impetuous’, one of the 32 *veins, I. i. 18; *Caṇḍāli, I. i. 31; ix. 16; II. v. 36; see also gdol-pa-mo, smre-sa-čan, raṇ-ḥtshed-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.
btaṅ-sñoṅs upēkṣā impasseibility, I. iii. 1.
btaṅ-gtor (P: bsaṅ-gtor) prokṣaṇa sprinkle, II. v. 60.
btu-ba paṭala chapter, II. iv. 4; ix. 14; (= leḥu).

btuṅ-mchog pūrva luscious, II. iv. 27.

rta-babs toraṇa portal, II. v. 50.
lta-staṁs dṛṣṭi ‘gaze’, a kind of *rite, I. i. 8; xi. 1, 6.
lta-ba ikṣaṇa gaze, II. iii. 11, 54.
ltuṅ-bar byed-pa pāṭānā 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-hphye uraga serpent, II. iii. 54.
ltos daṅ bcas-pa sāpekṣam mutually, II. ii. 42.

sta-gon adhivāsana arrangement, II. i. 2.

stoṅ-pa sūnyā *void.
brtuł-śuṅg-can vṛatān ‘true one’, yogin, I. ii. 34; vii. 9; II. ii. 6, 29; iii. 48, 63; iv. 38; ix. 1.
bsten-pa (sten-pa) sevā, svā, upasevā serve, honour, I. v. 3; vii. 36; ix. 7; x. 7; II. ii. 6.

tha-snād ācāra ‘aspect’, II. xi. 9.
thags-bzaṅ-ris Venacitrin, II. v. 37.

thab-khuṅ kunḍa hearth, II. i. 6.

thabs ṛupaṇa *Means.
thams-cad yod-par smra-ba *Sar-vāstivāda, I. i. 29; II. iv. 59.
thams-cad-rig sarvacit omniscient, I. viii. 31.

thal-ba bhasma ashes, I. vi. 16; II. v. 10.

thig-hdebs-pa sāṃśūtr to measure, I. ii. 20.
thig-le tīla mark, sign, I. ii. 23; II. ix. 21.

thu-bo jyeṣṭha oldest, II. ix. 21.
thugs citta *mind, *thought.
thuṅ-ṇu-ma Vāmini ‘Dwarfish’, one of the 32 *veins, I. i. 16.

thun samādi ‘watch’, I. iv. 3.
thun-tshod **pṛahāra** 'watch', I. i. 30; 'stage', II. v. 63.  
thehu-čuṅ **kanisthika** little finger, I. vii. 3.  
thro brtams-pa **vihēth** 'have contempt', 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-boṅ **ānguṣṭha** thumb, I. vii. 2; inch, I. x. 5; jyeṣṭhā thumb, II. iii. 14; **vṛddhā** thumb, II. v. 69.  
mthe-ran-po **vṛddhiṅgūṭha** big toe, I. ii. 28.  
ḥṭag-pa (kṛy) weave, II. vi. 8.  
ḥṭhun-gcod **pilava** a place of pilgrimage, I. vii. 10, 17.  
ḥṭhor-hṭhun **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; gāḍhām 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; dhīrā calm, II. iv. 36; viii. 5.  
dug **viṣa** *poison*.  
duṅ-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-śel **hāra** necklace, garland, I. x. 21; II. v. 6, 9, 58.  
do-śel-phyed **ardhahāra** chain, I. x. 21; II. v. 6.  
dog-pa maṅjarī bunch, I. ii. 20.  
don dam-pa **viṃśti** *absolute*.  
don-yod (grub-pa) *Amogha(siddhi)* 'Infallible Success'.  
drag-chen mahāraudra very fearful, I. viii. 16.  
drag-po **Rudra**, II. v. 37.  
drag-śul **raudra** horror, II. v. 26.  
dran-pa ņams-pa **cheamaṇḍa** distraught, II. v. 23.  
dral-ba **sphātana** rendering, I. i. 21; see also bdud-dral-ma.  
dri-ṇa pūṭi putrid, II. iii. 46.  
dri-med (ḥbras-bu) vaimalya(phala) 'pure fruit', II. iv. 56, 58.  
dri-ẓim **surabhi** fragment, II. iii. 46.  
dril-bu **ghanṭhā** *bell*.  
drod usma 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-sa-can, rañ-ḥtshed-ma.  
bdag *ātman* self.  
bdag-ṇid ātmaka very self.  
bdag-ma *Māmākī*.  
bdag-med-ma Nairātmikā, Nairātmyayoginī, *Nairātmyā*.  
bdud *Māra*.
bdud-drä-mä Märadärikä '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; pīyūsa *ambrosia, II. ix. 9.

bdud las rgyal-bä märtaṇḍa *sun, I. iii. 9; viii. 5.

bdun-gyi bdun-pa saptasaptika *sun, I. viii. 6.

bde-ba sukha bliss.

bde-ba-can sukẖavati realm of bliss, II. iv. 31; v. 2.

bde-ba chen-po mahāsukha great bliss.

bden-pa bzi satyacatuska four *truths.

bden-brä Nairṛtä a goblin, II. v. 37.

bden-brä (phyogs) nairṛtä southwest, I. ix. 10; x. 29; II. v. 53.

mdo-sde-pa Saurāṇțika, II. viii. 9. ĥdam-skyes paṅkaja lotus, I. iii. 7; II. xi. 4.

ĥdar-ba dhū tremble, II. iv. 66; kamp tremble, II. ix. 4.

ĥdu-ba melā meeting, I. vii. 9, 10; melāpaka place of pilgrimage, I. vii. 10; milana meeting, II. iii. 56. ĥdus-pa melā ‘conjunction’, I. viii. 5, 6.

ĥdod-chags rāga passion.

ĥdod-ma Kāmini ‘Lustful’, one of the 32 *veins, I. i. 18; lady, I. viii. 50.

rdul prasveda sweat.

rdul-tshon rajas colour, I. ii. 20.

rdo pāśiṇa stone, II. iii. 44.

rdo-rje vajra.

rdo-rje-ma Vajra; vajrini ‘adamantine representative’, II. iv. 98.

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 Locana, I. iv. 2; see also spyan-ma.

rdo-rje Vajrā; vajrini ‘adamantine representative’, II. iv. 98.

rdo-rje-hdzin-pa Vajradhara, Vajradhārīn ‘Vajra-Holder’.

rdo-rje Vajrasattva ‘Adamantine Being’.

rdo-rje lu-gu-rgyud-ma Vajraśṛṅ-khalā, I. iii. 8.

ldo kautuka joy, I. vii. 7; see also brtse-ba.

ldon-ros haritalaka green lac, I. ii. 20.

sdañ-bar byed-pa videoṣana a fierce *rite, I. ii. 15; II. ix. 19; x. 4, 5.


sduŋ-pa sneha love, II. iii. 44; see also mi-sduŋ-pa.

sde sainya army, I. i. 8; ii. 22; II. iv. 95.

sde-pa nihāya ‘school’, I. i. 29; II. iv. 61.

sdom-pa sāṃvara ‘bond’, internal maṇḍala, I. i. 21; vi. 24; x. 41; II. iii. 1, 2, 3, 29; iv. 48, 49; ‘unity’, II. x. 1.

brda samketa sign, II. iii. 55; see also tṣtsho-ma.

brda-chen mahācchoma secret sign, I. i. 8.

bsdi-g-pa tarj to threaten, II. v. 27, 39.

bsdi-g-mdzub tarjani forefinger, II. v. 33.

bsdu-ba samgraḥa concentration, I. iii. 2; ‘beneficial act’, II. xi. 1.
bsdu-bahi dnos-po bzi samgraha-vastucatuśka four means of conversion, II. ix. 11.
nan-du gzug-pa vidarbhita adorned, I. ii. 4.
nan-tan(-gyi ye-ses) anuśṭhāna (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 kaññhi necklace, I. iii. 14.
gnas ālaya abode, II. iii. 4; desa 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; vihāra 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; sthiti 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.
mna-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 Aśvīça *hell, I. vi. 22.
rna-cha kundala ear-rings, I. iii. 14; vi. 2, 11; viii. 17; II. vi. 4.
rnam-pa akāra 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(kalasa) Vessel of Victory, I. x. 23; II. v. 56.
rnam-par nič-pa vimṛḍ 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 †visuddhi *purification.
rnam-pa sna-tshogs vicitra ‘variety’, one of the four *moments (†kṣaṇa), I. i. 24; II. iii. 6, 7, 9.
rnam-par sbyañ-ba viśodhana purification, II. iii. 28.
rnam-par sbyañ-ba sanskr ‘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.
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 *yogini.
nral-hbyor-ma rgyud *yogini*ntantra,
I. vii. 19.
sna-tshogs rdo-rje viśavajra crossed
vajra, I. iii. 3; II. v. 55.
snag-tsa maśi ink, II. vii. 2.
sna-byed bhāskara *sun, I. viii. 5.
snabs śinghāṇaka mucus of the nose,
II. iii. 48.
snun-pa han ‘overcome’, II. ii. 47.
snod bhājana vessel, I. iii. 9; vii. 20;
II. v. 3; bhaṇḍa vessel, II. iii. 48.
snod-can bhāṇī (bhāgini) worthy,
II. iv. 67.
bsnun-pa (snun-pa) upahata
afflicted, II. i. 37.
padma-can padmini beautiful woman,
II. viii. 5.
parṇa-ri-khrod-ma Parnaśavarī,
II. iv. 65.
pir kuca brush, II. vi. 7.
dpaḥ-bo vīra hero, II. v. 3; 26.
dpuṇ-rgyan keyūra bangle, I. vi. 3.
dpe-byad vyātiṇa (80) minor characteristics, II. ii. 41.
dpral-ba laḷaṭa forehead, I. vii. 6;
I. xi. 1.
spyan-ma*Locanā, I. i. 22; II. iv. 65;
see also rdo-rje-spyan.
spyi-bo mūrdha head, I. iv. 3.
spyi-ma Sāmānyā ‘Common’, one of
the 32 *veins, I. i. 17.
spyod-par cārya practice.
spyod-yul goḍara range, sphere.
spro-ba sphaḥ to send forth, II. v. 10;
pavaṇcamī (pravaṇīc) ‘discourse’,
II. iv. 67.
spros-pa praṇāca ‘diversity’, II. ii. 29.
phal-pa prākṛta ordinary, II. ii. 45.
phug-pa (hbug-pa) viddha pierced, cut, II. ix. 8.
phuṇ-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, partner;
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 ciḥna 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.
phye-ma cūrṇa powder, I. ii. 20; x.
4; II. v. 51.
phra-gzugs-ma Sūkhmarapā ‘Subtly-
formed’, one of the 32 *veins, I. i.
16.
ḥpho-ba satākṣiṇī ‘phase’, I. i. 17.
ḥpho-ba sāṃkrānti ‘phase’, I. i. 30.

bā-yi mchog-sbyin Godāvarī a
place of pilgrimage, I. vii. 14.
ba-lan-tshe (= literally ‘cow-age’,
go[m]āyus); go[m]āyu jackal or frog,
II. iv. 14.
bag-chags vāsanā influence of past actions, effect, II. ii. 45. 53.
bar-mahi srid antarābhāva intermediate state (between death and
rebirth), II. ii. 30.
bin-dha gzon-nuhti gron-khyer
Vindhyākaumārapaurikā a place
of pilgrimage, I. vii. 17.

bu-btsas-skyes prasūtaja, II. iii. 46.
bu-ram guḍa raw sugar, II. iii. 46.
buñ-ba bhṛga bee, II. iv. 13; v. 12.
bum-pa kālāja jar, I. ii. 28; iv. 2; x. 22; II. v. 51.
bya-skyibs kuṇja cave, II. vii. 7.
bya-rgod grḥra vulture, II. iv. 13.
bya-ba nan-tan ( -gyi ye-ses) kṛtyānu-
ṣṭhāna(jñāna) Active Wisdom (see
*wisdom as fivefold), I. viii. 7; II. iv. 46.
byan-chub-kyi sems (byan-sems) *bodhicitta
‘thought of enlightenment’ (= khu-ba).
byan-chub yan-lag bdunbodhymiga-
sapta seven factors of enlighten-
ment, II. ix. 13.
bya-ba koti ten million, I. ii. 22, 27;
II. ii. 60.
byed-pa bran-fiid Kiurtyapiitaka a place
of pilgrimage, I. vii. 13.
byol-son tiryac animal, II. iv. 73.
byed-pa bran-fiid Kiaurtyapiitaka a place
of pilgrimage, I. vii. 13.

bram-ze-mo *Brāhmaṇī, I. v. 2, 6;
see also skyes-gnis.
bris sku paṭa painting, II. vi. 6, 7;
vii. 3.
brēgs (hbreg-pa) munḍita 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. ii. 20; II. iii.
12.
bro dhi 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) aśanī northeast,
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(hi phyogs) aindrī Indra’s
quarter, east, I. viii. 13; ix. 11;
II. v. 13.
dbañ-phyug ṭśvara lord.
dbañ-ma Sekā ‘Consecration’, one
of the 32 *veins, I. i. 16.
dbañ-rlabs med-pa nistarangā tran-
quility, II. v. 11; see rlom-sems med-
pa.
dbu-ma *Madhyamaka, II. viii. ro.
dbul-ba (hbul-ba) pradhauk to pre-
sent, II. 1. 5.
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dben-pa vijana lonely, I. ii. 20; vi. 6; vii. 7.
dbyans-yig svara vowel, II. iv. 41.
dbyug-gu danda 'period', I. i. 30.
dbyae-ba bhedā 'component', I. i. 21;
   'distinction', I. v. 9; vi. 5; viii. 28;
   II. ii. 52, 59; etc.
ḥbad-pa yatna effort.
ḥbigs-pa sphiṭ dispel, II. ii. 46.
ḥbyun-po bhauitika, bhūta spirit, I. ii. 1; II. iv. 95; ix. 37.
ḥbyun-ba bhūta element, I. v. 10;
   II. ii. 52; recaka exhalining, 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.
sbyan-ba samśkṛta 'consecrated', I. vi. 9; see also rnam-par sbyoṅ-ba.
sbyar-du bṭag-pa sampuṭikṛta placed together, I. ii. 20.
sbyin-sreg homa *oblation, I. vi. 24; x. 43; II. i. 2.
sbyoṃ-ba śuddh purify, I. ix. 18; see also rnam-par sbyoṅ-ba.
sbyor-ba ṣaṇḍha 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 Viṣṇu 'Unattached',
   one of the 32 *veins, I. i. 18.
sbraṇ-chen mahāmādhu 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 28 *veins, I. i. 16; mātṛ mother-goddess,
   I. iv. 1; vi. 6; II. iv. 10; v. 29; vii. 10.
ma-ruṇs-pa kṛṣṇa wrathful, I. ii. 20;
   xi. 1; II. ii. 13; vi. 9; ix. 2.

mar-gad marakata emerald, II. v. 35.
mar-ṇo kṛṣṇā dark fortnight (second half of lunar month).
mi-bskyod-pa *Akṣobhya 'Imperturbable'.
mi-ḥchi amṛta ambrosia, I. vi. 4;
   II. iv. 39; see also bdud-rtṣi.
mi-sdug-pa bibhatsa loathsomeness,
   II. v. 26.
mi-phyed-ma Abhedāyā 'Indivisible',
   one of the 32 *veins, I. i. 16.
mi-bzad-pa raurakarman 'of evil conduct', II. ii. 50.
mig-ḥḥrul mnaḥ-ba indālī (indrajālin) wonder-worker, II. v. 23.
mu-stegs-pa tṛthika heretic, II. ii. 51.
me(i phyogs) agni (āgneyī) southeast, I. ix. 10; x. 29; II. v. 53.
me-loṅ ye-śes adarśajñāna Mirror-like Wisdom (see *wisdom as fivefold), I. vii. 6; II. iv. 46.
mon-sran-sneu māṣa 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; drś 'envisage', II. ix. 5.
rmāṅs (dmaṅs) śūdra common people, II. iii. 45.
smin-mkhan (P: smig-mkhan) cenaḍakāra a low caste, II. iv. 76.
smod-tshig durbhāṣa evil words, derogatory speech, II. vi. 3.
smon-lam pranidhāna vow, II. viii. 6.
smyug-gu lekhanī pen, II. vii. 2.
smre-ṣa-can (P: sme-ṣa-can) *Candaṭā, 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 suci purification, I. x. 31, 33; II. iii. 41.
gtsgs-pa-can vikarālin distorted, II. iv. 12.
gtsg-pud śikhā crest, I. vii. 6.
gtsub-stan mathaniya ‘fire-stick’, II. iii. 37.
gtsub-sin kāṇḍa ‘fire-stick’, II. iii. 37.
gtso-bo pradhiina 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 Rajaki ‘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.; anik, II. v. 55.
mtshan-nīid or mtshan lakṣaṇa characteristic.
mtshan-ma anika mark, II. iv. 15; (āṅga limb, II. xi. 13).
mtshan-mo *Śavarī ‘Savage’, one of the 32 *veins, I. i. 17; see also ri-khrod-ma and riłon-pa-ma.
mtshan-nīid dañ bral-ba vilaksana ‘blank’, one of the four *moments (†ksana), I. i. 24; II. iii. 6, 8.
mtshams simān parting, I. vii. 5.
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 pāvaka-kona south-east, II. v. 18; see meḥ phyogs.
ḥtshed-ma Pāvaki ‘Purifying’, one of the 32 *veins, I. i. 18.
mdzub-mo pradeśika second finger, I. vii. 3.
rdzas dravya 'ingredient', II. iii. 38.
rdziñ-bu puškarini' pool, I. ii. 20.
rdziñ-buhi ḍhram vāpikātīram 'shore of the lotus-pool', a place of pilgrimage, I. vii. 18.
rdzu-hphrul ḍṛḍhi magical power, I. xi. 5.
rdzogs-pa nispati manifestation, I. iii. 2; viii. 7; nispanna manifest, I. viii. 10; II. i. 5.
rdzogs-pahi rim-pa *utpānakrama Process of Realization, I. viii. 24; II. ii. 34; iv. 41; see also skyes-med rim-pa.

ža-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; nirvṛti release, II. iv. 72; śānta tranquil, II. iii. 18; xi. 4; śānti propitiation, a *rite, II. i. 6–8, 10; iv. 95; v. 26; *Śīva, I. v. 12–13.
žiṅ kṣetra, I. vii. 10, 13.
žim-pa mīśa pleasing, II. iii. 20.
že-sdaṅ dveśa *wrath.
žo ḍadhi curds, II. i. 10.
žiḥ-pa (hjib-pa) vrṣ, samvrṣ to suck, II. v. 62; vi. 1; xi. 12; bhūṣ, II. v. 38.
ĝzol-ma kumārī girl, I. ii. 20, 28. Ĝzol-ma Pravaṇa 'Bent', one of the 32 *veins, I. i. 17.
bzi-mniṁ catūḥsma 'potion of four ingredients', II. iii. 59; iv. 7; x. 4. Bzi-ba(hi dbaṅ-bskur) caturthābhiseca Fourth *Consecration (*abhiseka), II. iii. 10, 11.
bzed-pa tatpara intent, II. iii. 18.
za-ma-tog karanḍaka casket, II. ii. 39; iii. 4.

ze-ba keśara anthers, pericarp, II. v. 52.
ze-ḥbru kiniṅkala pericarp, lotus-centre, I. viii. 3; II. ii. 25; xi. 6.
sla-nor candramañi moon-stone, II. v. 36.
sla-ba chu-śel candrabhanti magic moon-stone, I. viii. 10.
žlum-po vartula round, II. i. 6.
gzugs-kyi rdo-rje-ma *Rūpavajrā, I. iv. 2.
gzugs-brpañ prakṛti image, I. ii. 20; bimba manifestation, I. viii. 9; puttalī, I. xi. 1, 2.
gzuṅ-ba daṅ ḍ�zin-pa grāhyagrāhaka object and subject, I. i. 20; ix. 5; x. 33.
bzaṅ-mo divya celestial, I. x. 5.
bzah-ba bhojana feasting, II. iii. 1; vii. 5, 6, 7, 10; khāna eating, II. ix. 36.
bzlas-pa ṭ+japa recitation.
bzlog-pa viparīta reverse, II. ii. 47, 51.

(ḥod) dpah-med *Ārolik, *Amitābha 'Boundless Light'.
ho-byed-pa and ḍo-mdzad-pa cum-bana kiss.
ḥog-žal-ma Ahomukhā, II. iv. 65.

yaṅ-dag rab-sbyin sampradāya tradition, II. vii. 4.
yi-ge akṣara *syllable, I. viii. 9.
yi-dvags zla-phyed pretapakṣa dark fortnight, I. vii. 20; see also mar-no.
yig-hbru akṣara *syllable, I. iii. 2.
yid-ches pratyaya certainty, II. ii. 40.
yid-bzañ-ma Sumanás ‘High-min­ ded’, one of the 32 *veins, I. i. 18.
yul viñaya *sense-sphere, II. iii.
37, 32, 34, 35, 50; deha body, ‘phenomenal form’, II. iii. 24.
yul-can vaiñayikā sense-faculty, II. iii. 34 (≡ dban-po).

ye-ñes lña pañcajñāna *wisdom as fivefold, II. iv. 45.
g’yuñ-mo Ḍombi; domba a low-caste, II. iii. 45.
g’yon-pa-ma Vāmā ‘Left-handed’, one of the 32 *veins, I. i. 16.

ra-ba prākhāra balustrade, I. iii. 3.
rañ-تحديد lha *svetadevatā chosen divinity.
rañ-byuñ me-tog svayambhūkṣuma
SB: blood from menstruation, II. iii. 48, 59.
rañ-htshed-ma *Cāndāli, II. iii. 62; see also gdol-pa-mo.
rañ-bzin svabhāva self-nature.
rañ-rig svasanvedya self-experiencing, I. viii. 27, 46, 51; I. ix. 3; I. x. 8.
rab-tu myos-ma pramāda young woman, I. ii. 26.
rab-mthoṅ pratyaṅka intuitive, II. i. 3.
rab-gnas pratiṅthā *consecration, II. i. 1.
rab-soṅ-gnas pretālaya cemetery, II. iii. 49.
rab-gson-gde-ḥdun Pretasāṃhāta, a place of pilgrimage, I. vii. 18.
ral-gri Ḫadga sword, II. xi. 4.
ri-khrod-ma *Savari; see also mtshan-mo and rṇon-pa-ma.
ri-boṅ-can ṣaśin *moon, I. i. 31.

rig-byed veda, I. viii. 54; II. v. 45; ix. 18.
rig-ma |vidyā *Spell (= yogini), I. x. 5; II. ii. 10; v. 19, 58, 59.
rigs kula *Buddha-Family’.
rigs-kyi bdag-po kuliṣa (translated into Tibetan as kulesa) thunderbolt, |*vajra, II. v. 53.
rigs-pa yuktī 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 Kūrmāja ‘Tortoise-born’, one of the 32 *veins, I. i. 16.
rus-paḥi rgyan asthyaĪbharana bone-ornament, II. iii. 56.
rus-paḥi phren-ba asthimālikā bone-necklace, I. vi. 3.
reg-min asparśa untouchable, II. iii. 58.
reg-rin duḥspṛśa untouchable, II. iii. 45.
reṅs-par byed-pa stambhana petrifying, a *rite, I. i. 8; ii. 12; xi. 2, 3, 4; II. ix. 16; x. 2, 4.
reṅs-ma (literally: ‘Stiff’) Krṣṇa-varṇā ‘Black’, one of the 32 *veins, I. i. 17.
ro-myrtaka corpse, I. iii. 4; II. iii. 49; śava, II. iii. 57; vii. 8.
ro-mṇam-pa samarasa same flavour, equal, I. viii. 37, 39, 40; x. 8; II. iii. 15.
ro-ma Rasanā right *vein.
ro-laṅs-ma *Vetāli.
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rol-mo tāṇḍava dancing, II. v. 9.
rlabs lahāri wave, II. v. 69.
rluni (gi phyogs) vāyavi north-west,
I. ii. 20; ix. 10; x. 29; II. v. 18,
53.
rlom-paḥi śin snigdha-vṛkṣa succu-
luent tree, I. xi. 4.
rlom-sems med-pa nastaranga tranquil,
I. ii. 20; ix. 10; x. 29; II. v. 18;
53.
brla kurpara thigh, II. xi. 13.
lag-bcaḥs-pa pāṇyāvāpti embrace,
II. iii. 11.
lag-gdub rucaka bracelet, I. iii. 14;
vi. 2, 11; viii. 17; II. vi. 4.
laṅ-ṭshos yauvana youth, II. ii. 17;
iii. 14; iv. 35; vi. 11.
lan-bdun-pa saptavarta ‘seven-
timer’, I. vii. 21; I. xi. 10; see also
sky-ye-ba bdun-pa.
lan-tsva rgya-mtsho karuṇā ‘Beautiful’,
one of the 32 *veins,
III. i. 17.
śel sphaṭika crystal, II. x. 2.
śes-rab *Praṇā partner, I. iii. 17,
18; v. 16; vii. 23; II. iii. 13, 15;
iv. 44, 57; ix. 15; *Praṇā wisdom.
śes-rab pha-rol-phyin-ma *Praṇā-
pāramitā ‘Perfection of Wisdom’,
II. xi. 12.
śes-rab-ma *Praṇā partner, II. iv.
41.
śes-rab ye-śes (kyi dbar-bskur)
prajñānābhiṣeka *Consecration
(*abhiṣeka) of the Knowledge of Wisdom, II. iii. 10, 11.
gśin-rje Vaivasvata = *Yama, III.
v. 37.
gśin-rje (hi phyogs) yāmya Yama’s
quarter, south, I. viii. 13; ix. 11.
gšer-ba drava flow, II. ii. 54.

sa-spyod bhūcara sprite, I. v. 3.

sa-spyod-ma *Bhūcari.

sa-bon bija *seed.

sa-lu sāli rice, I. ii. 27; II. iii. 60; v;
56, 61; x. 5.
saṁs-rgyas līya pañcabuddha *bud-
dhahood as fivefold, II. vi. 4.

sukhor-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.

sem-dpaḥ-bo Sātiwiki (-*Vajra-
sattva), I. v. 12; II. xi. 7.

ser-po pīṭa yellow, I. ii. 20; pīṅga
yellow, I. iii. 13.

so medini earth, I. vii. 5.

so-phag iṣṭaka brick, I. ii. 20; II. v.
51.

sa-māṃsa *flesh, meat, II. iii. 56; ix.
13; bala meat, II. v. 61; xi. 15.
sa-ch-en mahāmāṃsa human flesh,
II. iii. 60.
śi-ba mrtaka corpse, I. viii. 4; see
also ro.

śin kāśṭha wood, II. iii. 44.
so-rtsi pūga betel-nut, II. ii. 5.
so-so-raṣṭā-ṇid Saurāṣṭra, a place of pilgrimage, I. vii. 15.
so-sor rtog-paḥi ye-śes) pratyavekṣaṇa (-jñāna) Discriminating Wisdom (see *wisdom as fivefold), I. viii. 7; II. iv. 46.
sor-mo (sor) aṅgūḷī finger, I. vii. 2;
angula 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.
srin-mo bhaginī sister, I. v. 2, 16;
II. v. 59; vii. 11.
srīn-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-paḥi mantha, manthāna agitation, churning, II. v. 14, 18, 48.
sreg-blugs hotavya oblation, II. ix. 6.
slu-ba vaṇcana misleading, I. ix. 7.
slob-dpon (gyi dbaḥ-bskur) ācāryābhiṣeka Master’s *Consecration, (†abhiṣeka) II. iii. 10, 11, 13.
gsaṅ-baḥi dkar-mo Guptagaurikā Gauri II, I. ix. 17.
gsaṅ-baḥi dbaḥ-bskur) guhyaabhi-
šeka Secret *Consecration (†abhiṣeka), II. iii. 10, 11; xi. 2.
gsil-byed khīṅkhirikā fan, II. v. 32.
gsūn vāc speech.
gser-daṅ-ladān-paḥi-gliṅ cāmākāritaṇaviṇāṇa "Isle of Gold", a place of pilgrimage, I. vii. 16.
gso-ba jīva soul, I. x. 12.
gso-sbyon poṣadha confession, II.
viii. 9.
gsod-par byed-pa and bsad-par bya-ba māraṇa *slaying.
gsol-ba gdab-pa abhyarcanā 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 Śītādā ‘Freshener’, one of the 32 *veins, I. i. 17.
bre gaṇḍhā rhinoceros, I. ii. 31.
Iha-bāsos naivedya food-offering, II.
i. 14; iii. 21.
Ihan-cig skyes-pa sahaṇa *innate.
Ihan-cig skyes-paḥi dgah-ba saha-
jananda innate *joy (†ānanda).
lhuṅ-bzed yogapātrikā begging-
bowl, II. v. 31.
a-ga-ru vāyasāgaru sweet aloe wood,
II. viii. 4.
SELECT VOCABULARY
SANSKRIT - TIBETAN


amśaka cha.
*āksara yi-ge, yig-ḥbru.
*Āksobhya mi-bskyod-pa.
agni me.
anika mtshan-ma.
ankusā lcags-kyu.
aṅga I. i. 25; II. xi. 13.
aṅgara sol-ba.
aṅgula sor-mo.
aṅguli sor-mo.
aṅguṣṭha mthe-boṅ.
adbhuta riṅ-pa.
adhvāsana sta-gon.
†*adhiṣṭhāna byin-gyis brlabs-pa.
anāṃkā srim-lag.
anuṣṭhāna(jñāṇa) nan-tan (gyi ye-ṣes).
antarābhava bar-mahi srid.
antasthāṇa mthar-gnas-pa.
apakāra gnod-pa.
ahhiačāruka mūṃ-spyod.
abhiman na-rgyal gcag-pa.
abhimantr mūṃ-pa bṣaṅ-pa.
†*abhīṣeka dbaṅ, dbaṅ-bṣag-ba. Abhedyā mi-phye-dma
abhyarcanan gso-ba gdaṅ-pa.
abhyāsā goms-pa.
*Amitābha ḍod-dpaḥ-med.
*amṛta bdud-rtsi, mi-ḥchi.
*Amogha(siddhi) don-yon(grub-pa).
amla skyur-ba.
aruna ni-mahi mdog.
argh phod-pa.
argha mchod-yon.
arjaka I. ii. 20.
ardhaparyāṇaka skyil-kyi phyed-pa.
ardhahāra do-šel-phyed.
*Avaḍhūtī kun-ḥdar-ma.
avalamb dmigs-pa.
Avīci mnar-med.
asthimālīkā rus-paḥi phreṅ-ba.
asthyābharāṇa rus-paḥi rgyan.
asparśa reg-min.
Ahomukhā ḍog-ظام-ма.
ākaraṇa ḍugs-par byed-pa, ḍug-
pa.
ākāra rnam-pa.
ākṛti cha-byed.
ākṛṣṭi dguṅ-pa.
ākram mnan-pa.
*āgantukamala gro-bur dri-ma.
ācamā ḍhor-ṭhuṅ.
ācāra tha-snaṅ.
*ācāryābhiṣeka slob-dpon (gyi dbaṅ-bṣag).
ātopa sīems-pa.
ātmaka bdag-ṇid.
*ātman bdag.
ādarṣajñāna me-loṅ ye-ṣes.
†*ānanda ḍaṅ-ba.
*āyatana skye-mchod.
*Arollik ḍod-dpaḥ-med.
ālāya gnas.
āṅga ḍkhyud-pa.
*ālīḍha rakṣ-pa g’yas-pa brkyan-
byas-pa.
ālocana gros.
SANSKRIT-TIBETAN VOCABULARY

indī́la mig-hphrul mīañ-ba.
*Indra dbaṅ-po.
indranīla dbaṅ-sion.
*indriya dbaṅ-po.
įšṭaka so-phag.

īkṣaṇa lta-ba.
ǐśvara dbaṅ-phyug.

uccā́tana skrod-pa, bskrad-pa.
†*upṭattikrama bskayed-pahi rim-pa.
*upṭannakrama skyped-med rim-pa,
rdzogs-pahi rim-pa.
uptala I. vi. 8; II. i. 10; viii. 4.
uptāda chags-pa.
udyāna skyped-tshal ra-ba.
unmāda myo-ba.
upakṣetra ne-bahi žiṅ.
upacāra mchod-pa.
upachandoha ne-bahi tstshando.
upadrāva htshe-ba.
upapiṭha ne-bahi gnas.
upapīlava ne-bahi ḍhuṅ-gcod.
upamalāpaka ne-bahi ḍdu-ba.
uparodha no mi tshog-pa.
upalabh dmigs-pa.
upāśmaśāna ne-bahi dur-khrod.
upāsevā I. i. 25.
upahata bsnun-pa.
upahāra mchod-pa.
†*upāya thabs
upekaśa btaṅ-sniṃs.
Uṇḍendra ne-dbaṅ.
uraṇa lto-hphye.
uṣma drod.
uṣman II. ix. 15, 27, 34, 37.
Uṣma tsha-ba-ma.

oṣṭha ma-mchu.

aṅdvri dbaṅ-po (ḥi phyogs).
aṅsāṇi dbaṅ-Idan (phyogs).

kakṣa mchan-khuṅ.
kacādorī skra-yi ska-rags.
kaṭuka tsha-ba.
kaṇṭhaka tsher-ma.
kaṇṭhamālā mgul-gyi phren-ba.
kaṇṭhī mgul-rgyan, nor-bu.
kaṇiṣṭhika thehu-chuṅ.
*kapāla thod-pa.
kaṇḍalokī ril-ba spyi-blugs,
kamp ḍdar-ba.
kaṇḍaka za-ma-tog.
kaṇāla ḍjigs-pa.
*karuṇā sūīṅ-ṛje.
*kartṛ gri-gug.
*karpūra ga-pur.
*Karmārapāṭaka lcags-pahi braṇ-ṇid.
*kalaśa bum-pa.
kala cha.
havaca go-cha.
kaṣāya ska-ba.
hasturikā gla-ṛtsi; II. iii. 59; iv. 7.
kaṇḍa gtsub-śiṃ.
Kāminī ḍod-ma.
*kāya sku.
kaṇa rnam-pa.
*Kārunyapāṭaka byed-pahi braṇ-ṇid.

kāḷa dus.
kaśṭha śiṅ.
kiṃjalka ze-ḥbru.
kilbiṣa ņon-moṅs-pa.
ucca nu-ma.
uccā pir.
kuṃkuma gur-gum.
kuṇja bya-skyibs.
kutṛārachīnna I. ii. 22, 23.
kunda thab-khuṅ.
kunḍala rna-ḥa.
kunda II. iv. 30; v. 11.
kunduru I. x. 38; II. ii. 33, 52; iii.
    17, 38, 60; iv. 8, 38.
HEVAJRA-TANTRA

*Kubera nor-bdag.
kumāri gñun-nu-ma.
kumbhaka riub-pa.
kurpara brla.
kula rigs.
kulisa rigs-kyi bdag-po.
kūrma ru-sbal.
Kārmājā ru-sbal skyes-ma.
ktṣarama ṅal-bsos.
Kṛtyānuṣṭhāna(jñāna) bya-ba nan-
tan (gyi ye-śes).
krṣita II. iii. 57; iv. 6.
Krṣṇavarna reis-ma.
krṣṇā mar-ṅo.
keyūra dpun-rgyan.
keśara ze-ba.
kojī bye-ba.
kautuka Ido, bṛtse-ba.
kausidya le-lo.
kauberī lus-ṅian (phyogs).
krama rim-pa.
krāra ma-ruṅs-pa.
klīṣ, klēṣa ṅon-moṅs-pa.
kleṣajñānācaraṇa ṅon-moṅs śes-
byaḥi sgrib.
*kṣaṇa skad-cig-ma.
ksatriya rgyal-rigs.
ksetra īṇī.
ksema bsṅun.
kṣobha dkrug-pa.

khaṭikā I. ii. 22.
khadga ral-gri.
khayaḍa cha, dum-bu.
khāṇa bzhā-ba.
khin khirikā gsil-byed.
khecaratva mkhaḥ-spyod.
*Khecarī mkhaḥ-spyod-ma.
kheṭa II. iii. 56; iv. 8.

gana tshogs.
ganḍhā bsre.
gati bgroḍ-pa.
gamya bgroḍ-pa.
gāḍhan dam-pa.
*ṛṭa glu.
guda bu-ram.
Guptagaurikā gsaṅ-bahi dkar-mo.
*guru bla-ma.
gulma lcug.
*guhyābhiṣeka gsaṅ-ba(hi dbaṅ-
bskur).
grdhra bya-rgod.
Gehā khyim-ma.
gocara spyod-yul.
*Godāvarī bā-yi mchog-sbyin.
gomāyu ba-laṅ-tshe.
Gaurī dkar-mo.
graha gdon.
grāhyāgrāhaka gzuṅ-ba dāṅ ḫdzin-
pa.

*ghanṭhā dril-bu.
ghasmai bṛgyal-ba.
†*cakra, *cakrī ḫkhor-lo.
candāla gdol-pa.
*Candāla gtum-mo, gdol-pa-mo,
smre-ša-can, raṅ-ḥtshed-ma.
*Candikā gtum-mo.
catuḥsama bži-mnām.
*caturthābhīṣeka bži-ba(hi dbaṅ-
bskur).
candana tsan-dan.
candraṅti zla-ba chu-ṣel.
candramaṇī zla-nor.
carmāra ko-lpags-mkhan.
cāmara rña-yab.
cāṇkarāṇvitam dvipaṃ gser-dan-
ldan-paḥi-gliṅ.
cārya spyod-pa.
*citta thugs, sems.
citra I. ii. 24.
cīhna phyag-mtshan.

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*Cundā tsun-dā.
cumbana ḫo-byed-pa.
cūrna phy-e-ma.
ceanḍakāra smin-mkhan.
caurə chom-rkun.
*Cauri chom-rkun-ma.
cauryakesa rkun-mahi skra.
cauryapattra rkun-mahi lo-ma.

chandoha tstshando.
cheamanḍa dran-pa ḫams-pa.
choma tstsho-ma.

Janani skyed-byed-ma.
†*japa bzlas-pa.
jarāyu khru-ma.
jalāṣrg mchil-ṛnag.
*jaγrat log-pa.
jiva gso-ba.
jña ḫtshal-ba.
yeṣṭha thu-bo.
yeṣṭhā mthe-boṅ.
jvara rimes.
jaḷaṇḍivaḷa chos-gos.

*damaru caṅ-teḥu.
†*dākinī mkhaḥ-ḥgro-ma.
ḍiṇḍima II. iii. 58; iv. 8.
ḍomba, *Ḍombī g’yuṅ-mo.

tatpara bzed-pa.
†*tantra rgyud.
tapas dkaḥ-thub.
tapta btsos.
tarj bsdig-pa.
tarjani bsdigs-mdzub.
tāṇḍava rol-mo.
*Tārā, Tārāṇi sgrol-ma.
tikta kha-ba.
tiryaḥ byol-soṅ.
tila til.
tilaka thig-le.
tīrthika mu-stegs-pa.
tumbhikā ku-ba.
tuṣa phub.
tuṣṭa dgyes-pa.
tṛṇikara II. iii. 58.
tejas drod.
torana rta-babs.
taila ḫbru-mar.
tyāga mchog-sbyin.
*triṅkāya sku-gsum.
triṣula rtse-gsum-pa.
trailokya ḫjig-ṛten gsum-po.
Traिर्त्तां sum-ḥkhor-ma.

danḍa dbyug-gu.
dadhi ḫo.
danta, daśana tshems.
dīvya dam-pa, bzaṅ-mo.
Divyā rtse-ba-ma.
dīkṣā dbaṅ.
duḥkha sduṅ-bṣaṅ-lah-ba.
duḥṣprśa reg-ṛiṅ.
dundubhi ṛṇa.
dundura II. iii. 57; iv. 7; skal-med-pa.
durbhāṣa smod-tshig.
duṣṭa gduṅ-pa.
dṛṣṭi lta-staṅs.
dolāṅga khyogs.
Doṣā skyon-ma.
drava gser-ba.
dra∀ya rdzas.
dvanevaṭantra gnis-gnis ḫkyud-pa.
Dvijā skyes-gnis.
dviṇḍa ḫphar-ma gnis-dag.
deviṭa fiis-bskor.
*dvēṣa ḫe-ṣdaṅ.

dharmadhiṭu chos-kiy dbyiṅs.
dhāṭu kham.
dhi blo.
dhīra dal-ba.

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dhū ḍhar-ba.
dhairyā dal-ba.
*dhyaṇa, dhyeya bsam-gtan.
dhvaja rgyal-tshan.

Naṭi, *Nartī gar-ma.
*nāṭya gar.
*nādi chu-tshod, rtsa.
nātha mgon-po.
nābru lite-ba.
nāśana hjig-pa.
nikāya sde-pa.
niman tr sñan-gsan Ḇdebs-pa.
nimba nim-pa.
nirāṃśuka II. iii. 56; iv. 8; vi. 10;
x. 2.
nirodha ḍgog-pa.
*nirvāṇa zi-ba.
nivṛti zi-ba.
nispatti, nispan na rdzogs-pa.
nisyanda (phala) rgyu-hthun (ḥbras-
bu).
nistaraṅga ḍbah-rlabs med-pa,
  rlom-sems med-pa.
nīla sño-bo.
nūpura rkañ-gdub.
*Nairātmyā dbag-med-ma.
Nairṛti bden-bral.
aivedya lha-bsos.
nyāya rim-pa.
nyās dgod-pa.

paṅkaja ḍdam-skyes.
*paṅcajñāna ye-ses lña.
*paṅcabuddha saṅs-rgyas lña.
pajāra gur.
paja bris-sku.
pajāla btu-ba.
pat dgyel-ba, ḍgyel-ba.
pada gnas.
padmini padma-can.
para, parama dam-pa.

*paramāṇanda mchog-tu dgañ-ba.
paraśu dgra-sta.
pariśrama ŋal-ba.
*Parṇāsavari parṇa-ri-khro dm-a.
parva dus-thabs.
paśu phyugs.
*Pāṇḍurā, Pāṇḍuravāsini gos-dkar-
ma.
pānyāvāpti lag-bcaṅs-pa.
pātanā ltun-bar byed-pa.
pāṭāla rkañ-ḥog.
pādya žabs-bsil.
pāvaka ḍtshed-pa.
pāvakakona ḍtshed-pa ḋmtshams.
Pāvaki ḍtshed-ma.
pāśāṇa rdo.
pīṅga ser-po.
pīṅḍa goṅ-bu.
pīṣuna ser-sna.
Piṣunavajra ser-sna rdo-rje.
*pīṭha gnas.
pīṭa ser-po.
pīyūṣa bdud-rtsi.
pīḷava ḍthuṅ-gcod.
pīvara btuṅ-mchog.
pūtc ṣphar-ma.
puttali gzugs-brṇan.
purāṇa sñon-rabs.
purūṣa skyes-bu.
purūṣakāra (phala) skyes-buḥi byed-
  pa(hi ḍbras-bu).
pūṣkariṇī rdziṅ-bu.
Puṣya rgyal.
pustaka glegs-baṃ.
pūga so-rtsi.
pūja mchod-pa.
pūti dri-ña.
pūraka dgañ-ba.
pūrvaṃ sño.
poṣadha gso-sbyoṅ.
pauṣṭikā rgyas-pa.
prakṛṭi gzugs-brṇan.
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†*prajñā śes-rab, śes-rab-ma.
*prajñājñānābhiṣeka śes-rab ye-śes (kyi dāna-bskur).
*prajñāpāramitā śes-rab pha-rol phyn-ma.
pradhānak dbul-ba.
prāṇidhāna smon-lam.
pratimāsku-gzugs.
pratīṣṭhārabb-gnas.
pratyākṣārab-mthoṅ.
pratyaya yid-ches.
pratyaveṣa(jñāna) so-sor rtog-
pa(hi ye-śes)
pradesikāmdzub-mo,
pradoṣasna-ba.
pradhānagtsa-bo.
prapañčaspros-pa.
prapīḍbtsir(ḥtshir-ba).
prabhācabyin-gyis brlabs-pa.
prabhugtsa-bo.
pramāḍarabb-tu myos-ma.
Pravanāgzol-ma.
prasararab-tugyas-pa.
prasāritabkał-ba.
prasūtajau-b-btsas-skyes.
prasvedadrdul.
prahārathun-tshod.
prākārakarab-ba.
prākṛtaphal-pa.
preṅkhana I. iii. 57; iv. 8.
pretapakṣayi-dvags zla-phyet.
Pretasamhatarab-gson-dge-ḥdun.
pretālayarabb-soṅ-gnas.
Premanīsni-gu-ma.
prokṣānabtaṅ-gtor.

bandhuka I. iii. 13.
bala śa II. iii. 20, 43, 56.
bali gtorma.
bādhnod-pa.
bādhana mnan-pa.
bimbagzugs-brñan.

*bīja sa-bon.
*bībhatṣa mi-sdug-pa.
*bodhisattva byan-chub-kyi sems
bodhiyāngasaptabyan-chub yon-lag
bdun.
*brahmābīja tshaṅs-pahi sa-bon.
brāhmaṇbram-ze.
*Brahmā tshaṅs-pa.
*Brāhmaṇibram-ze-mo.

bhagavatibcom-ldan-ḥdas-ma.
bhaginisiṅ-mo.
bhāṭārakajre-btsun.
bhayānakahijīgs-rūn-ba.
bhāṛṇojre-btsun.
bhava srid-pa.
bhaṅyaskal-ldan.
bhamsathal-ba.
bhāṇīsnod-can.
bhāgaskal, chagtsa.
bhājamsnod.
bhāṇḍsnod.
bhāva dṇos-po.
Bhāvakīsgom-pa-ma.
†*bhāvanīsgom-pa.
bhāskarasnaṅ-byed.
*bhikṣudge-slon.
bhuvanagnas.
bhūcara sa-spyod.
*Bhūcarisa-spyod-ma.
bhūtāḥbyun-ba.
bhūrja gro-ga.
bhṛkuṭīkhro-gñer.
Bhṛkuṭīkhro-gñer-can.
bhrṅga buṅ-ba.
bhedadbye-ba, byebuṅ-ba.
bhojana bzaḥ-ba.
bhautikāḥbyun-po.
bhrāntitykhrul-ba.
magna byiṅ-ba.
majjana bzi-ba.
mañjarī dog-pa.
mañḍa dkyil
†*maṇḍāla dkyil-hkhor.
mātaniya gtsub-stan.
madana II. iii. 56; iv. 6.
madhya chaṅ.
madhura mnar-ba.
madhyama ḡbruṅ-po, dbu-ma.
*Madhyamaka dbu-ma.
madhyamā guṅ-mo.
†*mantra snags.
mantra snags-pa.
manthra, manthāna srub-pa.
marakata mar-gad.
marapa ḡchi-ba.
malaya II. iii. 56; iv. 8.
masi snag-tsa.
mahattara che-mchog.
mahācchoma brda-chen.
mahābhāga skal-chen.
mahāmadhu sbran-chen.
mahāmāṃsa ša-chen.
†*mahāmudrā phyag-rgya chen-po.
mahāraudra drag-chen.
Mahāsāṅghī dhe-bdun phal-chen.
mahāsādhana I. i. 25.
*mahāsukha bde-ba chen-po.
māṇḍa ša.
Māṭari ma-mo.
māṭula žaṅ-po.
māṭr ma-mo.
*Māmāki bdag-ma.
*māyā sgyu-ma.
*Māra bdud.
*māraṇa gṣod-par byed-pa.
Māradārikā bdud-bral-ma.
mārtanda ni-ma, bdud las rgyal-ba, btsod.
mālatindhana II. iii. 58; iv. 4, 7; vii. 10.
māṣa mon-sran-snēḥu.

milana ḡdu-ba.
miṣṭa žiṃ-pa.
mukūṭi cod-pan.
mukhya gtsos-ba.
muṇḍita breg (ḥbreg-pa).
*muṇḍra, muṇḍrāṇa phyag-rgya, gug-skyes.
†*muṇḍrā phyag-rgya.
mudrī phyag-rgya-can.
mūrchita brgyal-ba.
mūrdhan spyi-bo.
mṛtaka ro, śi-ba.
mṛḍ (noun) ḍhim-pa.
mṛḍ (verb) māṇḍes (mṇed-pa).
mekhālā ska-rags.
medinī so.
melā ḡdlus-pa.
melā, melāpaka ḡdu-ba.
moṭana śed-pa.
moda dgah-ba.
maitrī byams-pa.
yakṣa gṇod-sbyin.
yatna ḡbad-pa.
yāmya gṣin-rje(ḥi phyogs).
yukti rigs-pa.
†yoga sbyor-ba, rnal-ḥbyor.
*yogatantra rnal-ḥbyor rgyud.
yogapāṭriṇā lhun-bzed
*Yogācāra rnal-ḥbyor spyod-pa.
*yogin rnal-ḥbyor-pa.
*yogini rnal-ḥbyor-ma.
*yoginītantra rnal-ḥbyor-ma rgyud.
yoṣid btsun-mo.
yauvana laṅ-tshos.

*rakta khrag.
rakṣasāśa srin-pahi mtshams.
*Rajakī gtsos-blag-ma, tshos-ma.
rajas rdul-tshon.
*Ratna(sambhava) rin-chen (ḥbyuṅ-gnas).
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ravaṇa I. ii. 24.
rasa chaṇ.
*Rasana ro-ma.
rāga chags-pa, ḥdod-chags.
rājika ske-tshe.
ṛṣṭikā luṇ-btaṇ.
rucaka gdub-bu, lag-gdub.
Rudra drag-po.
rūpa tshul.
*Rūpavajrā gzugs-kyi rdo-rje-ma.
ṛc rjed-pa.
ṛddhi rdzu-hphrul.
recaka ḥbyuṇ-ba.
rolā II. iv. 6.
rohitā II. v. 30.
raudra drag-sul.
raudrakarman mi-bzad-pa.
raurava ni-ḥbod.
lakṣ mtshan/mtshon-pa.
lakṣaṇa mtshan-ṇid, mtshan.
latā ḥkhril-śiṇ.
*Lalanā brkyan-ma.
lalāṭa dpral-ba.
lavanā lan-tshva.
lavanāgaramadhyaja lan-tsva
rgya-mtshoḥi naṇ-skyes.
lasuṇa sog-pa.
lahari rlabs.
liṅga II. vii. 5; xi. 2, 10.
lekanṭi smyug-gu.
*Locanā spyan-ma, rdo-rje-spyan.
lobha brkam-pa.

†Vajrā rdo-rje.
Vajraḍāki, *Vajraḍākinī rdo-rje
mkhaḥ-ḥgro-ma.
†Vajradhara, Vajradhārin, Vajra-
dhrk rdo-rje ḥdzin-pa.
*Vajrāṇākhallā rdo-rje lu-gu-
rgyud-ma.
†Vajrasatṭva rdo-rje sems-dpaḥ.

*Vajrā rdo-rje-ma.
†*vajrin rdo-rje-can.
vajrinī rdo-rje-ma.
vañcana slu-ba.
vara dam-pa..
varaṭaka lte-ba.
vartula zlum-po.
valī ḥner-ma.
vaṣya dbaṅ-du byed-pa.
vastu dṇos-po.
vāc ḥsuṅ.
vāpiṭāṭra rdziṅ-buḥi ḥgram.
Vāmā ḥyön-pa-ma.
Vāminī thuṇ-ṇu-ma.
vaḥavī ḥruṇ (gi phyogs).
vāyasāgaru a-ga-ru.
*Vāri, Vāriyoginī chu-ma, chu-yi
rnal-ḥbyor-ma.
vāruṇī chu-bdag phyogs.
*vaṣanā bag-chags.
vikarālin gtsigs-pa-can.
vikalpa rnam-par rtog-pa.
vikṣepa bsgyur-ba.
vighna bgegs.
vicitra rnam-pa sna-tshogs.
vijana skye-bo med-pa, dben-pa.
vijaya(halaṣa) rnam-par rgyal-ba(ḥi
bum-pa).
vidarbhita naṇ-du gzug-pa.
vidḍha phug-pa (ḥbugs-pa).
†vineyā rig-ma.
vidveṣaṇa sdaṇ-bar byed-pa.
vidhāna, vidhi cho-ga, chog.
vināyaka log-par ḥdren-pa.
*Vindhyākaumārapaurikā bin-dha
ghan-nuḥi gron-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.
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†*viśuddhi rnam-par dag-pa.
viśuddhanā rnam-par sbyaṅ-ba.
viśvavajra sna-tshogs rdo-rje.
*viśa dug.
*viśaya yul.
Viśṭa ḫjug-ma.
*Viṣṇu khyab- fName.
viṣṭareṇa rgyas-par.
viḥāra gnas
viheṭṭh tho bṛtsams-pa.
vīra dpaḥ-bo.
vṛddhā mthe-boṅ.
vṛddhāṅguṣṭha mthe-boṅ rgan-po.
vyṛṣ, samṛṣ gzhib-pa (hjib-pa).
*Vetāli ro-laṅs-ma.
*veda rig-byed.
*vedanā tshor-ba.
*Vemacitrīn thags-bzaṅ-ris.
vēṣī dkrī-ba.
*Vaibhāṣya bye-brag smra-ba.
vāimalya(phala) dri-med (ḥbras-bu).
*Vairocana rnam-par snaṅ-mdzad.
Vaivasvatā gāṅ-rje.
vaśya rjehu(ḥi rigs).
vaśayikā yul-can.
vayaṅjana dpe-byad, tshod-ma.
vyaṣṭa ḥchol-pa.
vyaṃ khyab-pa.
vratin brtul-ṣugs-can.

†*śavari rṇon-pa-ma, mtshan-mo, ri-khrod-ma.
śaṅī ri-boṅ-can.
śastrahata mtshon-bsnun.
śānta, śānti ži-ba.
śāli sa-lu.
śikhā gtsug-pud.
*Śīva ži-ba.
Śītadā bsil-sbyin-ma.
śuktiṅā ṇa-phyis.
*śukra khu-ba.
śuci gtsaṅ-spra.
śuddhi dag-pa.
śuddhidharmatā(jñāna) chos-dbyinś dag-pa(ḥi ye-ḥses).
śudh sbyoṅ-ba.
*śūnya ston-pa.
śūdra rmaṅs (dmaṅs).
śrīṅgāra sgeg-pa.
*śmaṅśa dur-khrod.
śyāma sṅo-bsaṅs.
śraddhā dad-pa.
ślesma lud-pa.
śvasyṅg sgyug-mo.

†*śaṅvara sdom-pa.
Śaṅvidū kun-gyis bkur-ba.
*śaṅvṛti kun-rdzob.
samṛṣ gzhib-pa.
*śaṁsāra ḥkhor-ba.
śaṁśūṭr thig-ḥdebs-pa.
śaṁsky, śaṁskṛta rnam-par sbyoṅ-ba, sbyaṅ-ba.
śaṃketa brda, tstsho-ma.
śaṃkrānti ḥpho-ba.
śangaḥa bṣdu-ba.
śaṅgrahavastucatuṣṭa bṣdu-baḥi dūnos-po bzi.
satyacatuṣṭa bṛṇ-pa bzi.
saṁdhi thun.
*saṁdhyāḥśa dgoṅs-pahi skad.
saṅtasaṅṭika bdun-gyī bdun-pa.
*Saptavarta skye-ba bdun-pa, lan-bdon-pa.

Samatājñāna mñam-ñid ye-šes.
†Samaṇa dam-tshig.
Samayin dam-tshig-can.
Samaraṣa ro-mñam-pa.
Samarp gtad-pa (gtod-pa).
Samāyukta mñam-Idan-pa.
Samāhārin mñam-zas-can.
Samudaya kun-hbyun-ba.
Samputa kha-sbyar, mñam-sbyor.
Samputikṛta sbyar-du bzag-pa.
Sanpradāya yan-dag rab-sbyin.
Sarvajñā kun-mkhyen.
Sarvacit thams-cad-rig.
*Samvāstivāda thams-cad yod-par smra-ba.
*Sahaja lhan-cig skyes-pa.
Sahajananda lhan-cig skyes-pahi dgah-ba.
Sātvika sems-dpaḥ-bo.
†Sādhana sgrub-thabs.
Śāpekṣaṃ ltos dañ bcas-pa.
Śāmānyā spyi-ma.
Śāra sñin-po.
Śālija II. iii. 60, iv. 7.
Singhānaka snabs.
Śic gtor-ba.
Siddha grub-ma.
Siddhānta grub-mthaḥ.
†Siddhi dnos-grub.
*Sihlaka II. iii. 18; iii. 59; iv. 7, 36; viii. 4.
Śimān mtshams.
Sukha bde-ba.
*Sukhāvatī bde-ba-can.
Supta ſnal.
Śumanās yid-bzaṅ-ma.
Surabhī dri-žim.
Śurūpiṇḍ śin-tu gzugs-can-ma.
Śvaviśuddhadharmadhātu chos-dbyins śin-tu rnam-dag-ma.
Śūṣmaraśā phra-gzugs-ma.
Śucī khab.
Śutra srad-bu.
Śūrya ni-ma.
Seka dbaṅ.
Sekā dbaṅ-ma.
Sev, sevā, upasevā bsñen-pa, bsten-pa.
Sainya sde.
*Sautrāntika mdo-sde-pa.
Saubhāgya skal-bzaṅ.
*Saurāstra so-so-raṣṭa-ñid.
*Skandha phun-po.
Stambha ka-ba.
Stambhana reñs-par-byed-pa.
Sthā gnas-pa.
Sthāna gnas.
Sthāvari gnas-brant-pa.
Sthiti gnas-pa.
Śnāp blugs-pa.
Śnigdhaṅkṣa rlom-pahi śiṅ.
Śneha sdug-pa.
Śpaṭika śel.
Śphātana dral-ba.
Śphar spro-ba.
Śphuṭ hbig-pa.
Śphoṭa bsgyur-ba.
Śvabhāva raṅ-bzin.
Śvayambhūkusuma raṅ-byuṅ me-tog.
Śvara dbyaṅs-yig.
Śvasaṃvedya raṅ-rig.
*Śveṣṭadevata raṅ-ḥdod lha.

Haddika phyag-dar-mkhan.
Han snun-pa.
Harita ljan-khu.
Haritalakta ldon-ros.
Hasita dgod-pa.
Hasta khru.
Hāra do-śel.
Hāṣya dgod-pa.
*Himādri kha-bahi ri.
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hutaśana byin-za.
ḥṛdaya sīṁ-po.
ḥṛṣṭa dgyes-pa.
Hetudāyikā rgyu-sbyin-ma.

*Hevajra kyeḥi rdo-rje.
hotavya sreg-blugs.
*homa sbyin-sreg.