

Appendix II

Verses 48 – 106 from the Inner Chapter of the *Kalachakra Tantra*

With Commentary from *The Vimalaprabha*

(3) The Great Exposition on the Battle between the Universal Monarch and Barbarians, on the Tantric Families of the Kalachakra and on the Origination of the Families of the Channels

Now, a battle between the Universal Monarch and Barbarians (mleccha) within one's own body is discussed, beginning with "Cakri" and so forth.

48 Within one's own body, Cakri is one who has the vajra: the eminent lords of gods are the twelve restrained limbs; Kalki is the right knowledge; the elephants, horses, chariots and servants are the [Four] Immeasurables; Rudra's name¹ is pratyeka[buddhas]; Hanūmān² is sravakas; a vicious king of barbarians is the vice of living beings and Kṛnamati, a bestower of suffering is a non-virtue.

Here in one's own body, that is, in the human body, Cakri, who is outside [the body] and who is mentioned in the first chapter³, is one who has the vajra, that is, he is the vajra of the mind within the body. The twelve eminent lords of gods – beginning with Ishvara and so forth, - are the twelve restrained limbs⁴. Kalki is the right knowledge {co-emergent bliss (sahajānanda)} in one's own body. Therefore, the elephants, horses, chariots and servants, who are outside [the body] are the Four Noble Immeasurables (apramāna) within the body. Rudra, who is outside [the body] is called within the body "the knowledge of the pratyekabuddhas." Hanuman, who is outside [the body] is the knowledge of the sravakas within one's own body. The great Cakri is within one's own body Kalki with retinue. Also, that vicious king of barbarians, who is outside [the body] is the evil mind (pāpa citta) within the body. Kṛnamati, a bestower of suffering, who is outside [the body] is within the body, the path of non-virtue (akuśala patha).

49 Asvatthāma is spiritual ignorance; the entire host of demons is the four classes of Maras; its destruction in the battle is the eradication of the fear of samsara; the glorious victory is a path to liberation; the teaching of Dharma on Mount Kailasha is the removal of the fear of samsara. The earth is full of substances⁵. Brahma and Suresa⁶, sons of the teacher of thirteen men⁷ are in the rear and in the front [of the army respectively].

¹ Rudra is mentioned in the *Vimalaprabha* commentary on Ch. 1, verse 163 as Mahesvara who will destroy the protector of the barbarian lords.

² Hanuman is mentioned in the *Kalachakra*, Ch. 1, verse 163 as a son of Mahacandra and as the one who will destroy Asvatthama, the general of the barbarian army with his sharp weapons.

³ *Kalachakratantra*, Ch. 1, verses. 150-170.

⁴ {Spiritual ignorance and so forth. Also "the twelve passages"}

⁵ This refers to the *Kalachakratantra*, Ch. 1, verse 164, which states that after the conquest, plenty will be established on the earth.

Aśvatthāma, who is outside [the body] is the manifestation of spiritual ignorance (avidyā) in the body. A host of demons, which is outside [the body] and near the elephants and horses is the four classes of Maras⁸ in the body. Its destruction in battle, which is outside [the body] among barbarians, is the eradication of the fear of samsara in the body. The glorious victory, which is outside [the body], is within one's own body the acquisition of the path to liberation of Kalki, a great Cakri. The great Cakri's teaching of Dharma on Mount Kailasha is within one's own body being the removal of the fear of samsara. The earth, which is full of substances outside [the body], is the purified collection of the elements within the body. Brahma and Sureśa, two sons of the Cakri, who are outside [the body] are [respectively] a teacher of Dharma in the rear, in one section [of the army] and a pursuer of the destruction of the Barbarian Dharma in the front, that is, in front section [of the army].

50 Mañjuśri, the glorious protector of people and the conqueror of the three worlds is splendid blood and bodhicitta. The offspring on the diverse earth, beginning with Brahma in the rear, etc., are many pure Buddhas. Thus a battle with the King of Barbarians is indeed within the body of living beings. However the battle with barbarians, fought outside in the kingdom of Mecca, is not an illusory appearance.

That Mañjusri, the glorious protector of people and the conqueror of the three worlds, is within one's own body's blood and bodhicitta, that is, the giver of bliss (sukha) or the aspiring spirit (pranidhāna citta) [of awakening] and the venturing spirit (prasthāna citta) [of awakening]. The offspring, beginning with Brahma in the rear section [of the army] and so forth, are within one's own body many pure Buddhas who are the nature of the aggregates, elements and sense bases. A battle with the King of Barbarians is always within the body of living beings. However, the battle with barbarians fought outside in the kingdom of Mecca is not an illusory appearance {conventional reality}. In the Fifth Chapter, which will be expounded later on, a detailed description of that [battle] is to be discussed with regard to the attainment of the supreme and indestructible primordial wisdom.

Now a classification of the tantras of the three families, and so forth – which begins with the *Samāja* and is due to the classification of the three years – is described as the six [families] of the middle [channel] beginning with “when the year” and so forth.

51 When three years are multiplied by the days of the year, there are six families due to the division of the halves of the year. Due to the division of the thirty-six months, that is, due to six [being] multiplied by six, there are [thirty-six] families of yoginis. Due to the division of the days [of the week], the obvious and definite deities are known within the Kalachakra [mandala]. O King, due to the distinction of two, there is a naming with male and female deities.

Here when the year, that is, the year of the middle channel – “which has the number of fires” or which has the number three – is multiplied by the days of the year, that is, multiplied by three hundred and sixty days, there are one thousand and eighty days. Those same three years of

⁶ {These two are Manjusri and Avalokita who will respectively teach the Dharma on the backside of Jambudvipa and on the front side of the continent.}

⁷ Cakri

⁸ {Violence, malice, envy and attachment which are incompatible with the Four Immeasurables.}

body, speech and mind have the nature of sattva⁹, rajas¹⁰ and tamas¹¹. Then due to the division on the halves¹² of the year from those days – or due to the division of one hundred and eighty days – there are six families. Also due to the division of months – or due to the division of thirty days – there are thirty-six families. Due to six [being] multiplied by six, there are thirty-six families of yoginis.

Thus “of yoginis” [means] of method. Then due to the classification of the days [of the week], that is, of the one thousand and eighty days, there are obvious and definite deities within the Kalachakra [mandala], that is, belonging to the [Kalachakra] mandala. The rest are the one hundred and fifty pairs of wisdom and method. Thus a Kalachakra [mandala] has one hundred and fifty-six [pairs]. The group of male and female deities has presiding deities within the location of [their] families as its remaining division of seven and it has the characteristic of [deities’ corresponding] families. Also due to the division of those earlier one thousand and eighty days by two [540], there is a naming – that is, due to the division of fifteen, there is a naming with known male and female deities.

The characteristic of seventy-two male and female deities, together with the sexual union of the presiding deities of the Kalachakra [mandala] are the exact description of the yogini-tantras which are due to the classification of the three years. Conventionally¹³, the yogini-tantras – that is, the three families, the six families and the thirty-two families – are exact description of the yogini-tantras.

Now the yoga-tantras {the *Samāja*} and the action-yoga [tantras] {the *Māyājālā*} are discussed together with their classification on the nine types, beginning with “*Māyājālā*” and so forth.

52 Due to the classification of days, the *Māyājālā*¹⁴ is of three kinds; [one] distinct [kind] is due to fifty-four; the next one is due to forty-five and [the third one] is due to forty-three. Furthermore the six divisions of the splendid *Samāja*¹⁵ are; [one] having twenty-five aspects; [the second one] having nineteen; another one has divided portions of those two; the next one is mixed, having two divisions; [one] with thirty-two and [one] with thirty-four.

Here, due to the division of the twelve zodiacal signs every day, the six days within the central [channel], that is, the forty-five days multiplied by twelve are the four hundred and forty classifications of days. Subtracted from those five hundred and forty classifications of Days, the *Māyājāla* becomes of the three kinds. One is with forty-nine pairs of deities. The next one or the second one is with forty-nine pairs of deities. Yet the other one is with forty-three pairs of deities. Hence, due to the three divisions [of the *Māyājāla*], there are one hundred and thirty-seven subtracted classifications of days and there are two hundred and seventy-four male and female deities who are multiplied by two {due to method and wisdom}. This is an exact

⁹ {The first year [has the nature of sattva].}

¹⁰ {The second year [has the nature of rajas].}

¹¹ {The third year [has the nature of tamas].}

¹² {Due to the classification of method and wisdom within three chakras.}

¹³ {From the point of ultimate truth there are no different families.}

¹⁴ The *Māyājālamahātantrarājanāma* is an Indian Buddhist Tantra which is preserved in Tibetan translation under the title rgyud kyi po chen po sgyu ‘phrul dra ba zhes bya ba. It is attributed to Rin chen bzang po.

¹⁵ The *Guhyasamājatantra*

description of the *Māyājāla*. Its extensive meaning is to be discussed in the fifth chapter. This is an exact description of the *Māyājāla*, the action-yoga-tantra.

Now, the six kinds of the divisions of the *Samāja* are described. Due to that classification of days¹⁶ whose remainder is subtracted, there are four divisions of the *Samāja*. One consists of twenty-five, that is, it has twenty-five pairs of deities who are subtracted from that classification of days. Another one consists of nineteen, that is, it has nineteen subtracted deities¹⁷. Yet another one is the part divided by half-portions of both consisting of twenty-five and nineteen [pairs of deities]. A half of twenty-five is twelve and a half; a half of nineteen is nine and a half. Hence, a half goes into twelve and a half. There, [one] *Samāja* consists of the ten [pairs of deities], and the other one consists of thirteen. The net one, that is, the other *Samāja* is mixed, having two divisions: [one consisting of] thirteen and [one] of nineteen. {That particular} *Samāja* has those thirteen and nineteen, that is, it has thirty-two pairs of deities. The second *Samāja* has nine and twenty-five, that is, it has thirty-four pairs of deities. Thus, the *Samāja* is divided into the six parts.

Within those six Kings of Tantra, the two, the male and female deities, multiplied by one hundred and thirty-two pairs of deities are three hundred and sixty-four [deities]. Thus, within the nine Kings of Tantra, within the *Samājas* and *Māyājālas*, the male and female deities are the five hundred and forty classifications of days together with the pair of presiding deities (adhipati). In those Tantras – as there is a classification within the womb due to the classification of the aggregates (skandha), elements (dhatu), sense-bases (ayatana), the sun and moon, motion and birth – in the same way, there is a [classification] within the Fifth Chapter due to the classification of postures (asana). This is an exact description of the yoga-tantras.

Here, due to the origination of the aggregates and elements of the fetus in the womb, the *Samāja* consists of nine. Then, due to the origination concerning the aggregates, elements, the Inborn, Dharma-, Enjoyment- and the Emanation-chakras, it consists of thirteen. Also, due to the origination of the aggregates, elements, chakras and sense-objects (viṣaya), it consists of nineteen. Then, due to the origination beginning with the aggregates, elements, chakras, sense-objects and six guides (netra), it consists of twenty-five. Due to the origination of the aggregates, elements, chakras, sense-objects, sense-faculties (indriya), organs of action (karmendriya) and secret and crown lotuses, it consists of thirty-two. [Due to the child] having obtained the aggregates, elements, six chakras, sense-objects, sense-faculties, organs of action, divine organ (divyendriya) and bliss (ānanda), the *Samāja* consists of thirty-four. From the conception in the womb until the age of sixteen, the origination of children is of six kinds. An exact description of the *Samāja* is to be discussed in detail in the Fifth Chapter.

Thus, in the *Māyājāla*, the aggregates {the Five Buddhas} and elements {the four Mothers}, the eight elements beginning with hair as the ninth and so forth {skin, blood, flesh, channels, bones, sinews, marrow and semen}, the twelve sense-bases, the six organs of action together with the four chakras and with the elements of the combination of wind, bile and phlegm are the *Māyājāla* consisting of forty-three. Together with the crown and secret lotuses, it consists of forty-five. Together with the attachment (rāga), hatred (dveṣa), confusion (moha) and pride (māna), it consists of forty-nine. This exact description of the *Māyājāla* is to be discussed in detail in the Fifth Chapter. This is an exact description of the origination of the yogini and yoga-tantras.

Now, the outer and inner mudras are discussed.

¹⁶ {of two hundred and sixty-six [days].}

¹⁷ {“[nineteen subtracted]” pairs [of deities]}

Here, “the result (phala) is to be marked everywhere by its cause (hetu) and the cause is to be marked by its result.” On account of the nature of blood, the sun is the cause,¹⁸ that is, wisdom (prajñā). On account of the nature of semen, the moon is the result, that is, method (upāya). Due to the dependence on the other and on account of the nature of semen, the moon is the cause, that is, wisdom: and on account of the nature of blood, the sun is the result. Thus, “wisdom is everywhere the cause, that is, emptiness (śūnyatā) and method or compassion (karuṇa) is the result.”

53. The six days, which are obtained by the division of the days [of a week] from the number of the days within the portion of the moon are the six mudras of the vajri and are distinct days. [There are also] the mudras of body, speech and mind. Three zodiacal signs in the body of wisdom are the obvious and definite yogini in the yoga-tantra. Śakti and ferocious deities gradually become ten and the five Buddhas and goddesses.

Here, the six days, which are obtained by the division of the days “from the portion of the moon,” that is, from forty-five days are the six mudras of the vajri: a ring {Akshobhya}, an earring {Amitabha}, a necklace {Ratnasambhava}, a wreath {Vairochana}, a girdle {Amoghasiddhi} and the sacred thread with ashes {Vajrasattva}. The outer mudras {which are the natures of the six Buddhas} of Kalachakra are distinct days. The rest are the three mudras of body, speech and mind within vajri. Thus, the nine mudras are to be known outside and inside [the vajri]. Three zodiacal signs, which have the nature of sattva, rajas and tamas and which have the characteristics of body, speech and mind within the body of wisdom, that is, within the tantra of wisdom and within the body of method, that is, within the tantra of method are the yogini in the yoga-tantra. This is a clear and exact description of the mudras.

Now, the numbers of the male and female deities of the Kalachakra [mandala] are discussed beginning with “Śakti” and so forth.

54. A group of six, beginning with Rupa¹⁹ and a group of six, beginning with Aksi,²⁰ O King, are the twelve deities {of the ayatana or sense-bases}. The yoginis are the group of eight, of Nāgacaṇḍā [etc.]. All that [multitude of deities] is multiplied by two in the world. Within the three realms, the splendid Kalachakra [mandala] has one hundred and four [deities] and a half of that. The sixty ghatikās of each day, which are due to the portion of the sun are contained within the month.

Here, the male deities are the universal nature of the chakras and channels (nādi). “Śakti and ferocious deities gradually become ten,” [implies that] ten Śaktis are the Ten Perfections, and the crown [-chakra] and so forth are the ten ferocious deities. Thus, each [group] consists of ten. “The five Buddhas and goddesses” [implies that] Akshobhya and so forth are the Five Buddhas and that Vajradhatvisvari and so forth are the five goddesses. Thus, each [group] consists of five. “A group of six, beginning with Rupa and a group of six beginning with Aksi [means] the six beginning with Rupavajra and the six beginning with Kshitigarbha. Thus, each [group] consists of six. They [constitute] the group of twelve {of the Body Mandala}, which has the total twelve, beginning with Indra and so forth.

¹⁸ {[the cause] of the origination of bliss with respect to method.}

¹⁹ The group of six female bodhisattvas symbolizing the six sense objects.

²⁰ The group of six male bodhisattvas symbolizing the six sense faculties. Aksi is another name for Kshitigarbha.

“The yoginis are the group of eight, of Nāgacaṇḍā [etc]” [implies] the group of eight, of Carcikā and so forth, the group of eight, of Anantā²¹ and so forth and the group of eight of Śvānāsyā²² and so forth. All this multitude of deities together with distinctions of their names are to be discussed individually in the “Chapter on Sadhana.”

“In the world,” that is, in the outer and inner [worlds], “all that [multitude of gods] {seventy-eight deities} is multiplied by two” due to the distinction of wisdom and method. “The splendid Kalachakra [mandala]²³ has one hundred and four [deities]²⁴ and a half of that consisting of fifty-two [deities]. Thus, due to the distinction of the sun {which is two thirds} and moon {which is one third} and also due to their unity, the Kalachakra [mandala] is known as consisting of one hundred and fifty-six deities. This is an exact description of the deities present in the pericarp of the lotus²⁵ .

Now, the goddesses of the petals of the lotuses, beginning with Carcika and so forth are discussed.

55. Within the abode of the three worlds, all those yoginis, combined with zodiacal signs are multiplied by two. A day, divided from three hundred and sixty and then multiplied by two is the host of yoginis. All [goddesses] gathered together, who are with names are the days of the triple sun. A division between the fortnights of the moon is the complete division between the years of the sun.

Two ghatikās, which have the nature of Kulika {primordial wisdom} and are obtained “due to the portion of the sun,” – that is, [and are obtained] by division of the thirty-two from the multitude of breaths every day – are sixty channels during the month with thirty days.

“Those [thirty-two] yoginis, combined with zodiacal signs,” that is, combined with the [twelve] zodiacal signs and with the four; [three] junctures [of a day] and Kulika {[which are] the goddesses of the speech chakra}, become sixty-four. Due to the distinction between wisdom and method, multiplied by two they become one hundred and twenty-eight.

Moreover, “a day, divided from the portion of the sun” – that is, divided from the three hundred and sixty days – is the male deities having the characteristics of the lunar days beginning with Caitra and so forth. That very [group of male deities] – which is accompanied by twelve consorts and so forth – multiplied by two {wisdom and method}, becomes seven hundred and twenty female deities. “All gathered together,” that is, those goddesses “who are with names,” that is, with seventy-two male deities and with the six mudras “are the days of the triple sun” or they are one thousand and eighty days of the three years. [The one thousand and eighty] male and female deities are to be known as having the nature of the days of the three years. This is the implied meaning (abhiprāya) concerning the yogini-tantra.²⁶

Thus, a division of the years of the sun is the complete division of the fortnights (pakṣa) of the moon. The nine kinds of the *Māyājāla* and the *Samāja* have five hundred and forty deities.²⁷

²¹ Of the Naga kings

²² The animal-faced cremation ground deities or the rab gtuṃ ma.

²³ {Which consists of one hundred and fifty-six [deities]}

²⁴ {[which are] the two thirds. Due to the efficacy of union, namely of the characteristics of the three gunas, [the Kalachakra mandala] is divided into three.}

²⁵ {[on the pericarp of the lotus] which is the support of the channels of the six chakras.}

²⁶ {Because the deities of the yogini [-tantra] belong to the deities of non-dual Tantras.}

²⁷ {Together with the pairs of the highest presiding deities in the yogini-tantra.}

56. Thus, in the *Adibuddhatantra*, the wisdom and method of one thousand six hundred and twenty male and female deities are a day and a night having the equal portions until the midnight and until the midday. One who knows that together with the days and the nights and together with the classifications of the twelve passages of the moon, is the glorious Buddha in this birth, who has the beautiful vajra and annihilates the fear of samsara.

Thus, the *Adibuddha* has the deities of the sun and the moon, who have become one. In that *Adibuddha*, there are the amounts of one thousand six hundred and twenty [deities]. The wisdom and method of those male and female deities are a day and a night. Wisdom, which is the night-section, and method {the Lord vajri who is day}, which is the day-section, have equal portions from the midday until the midnight and from midnight until the midday, respectively. The night-section has thirteen and half constellations or eight hundred and ten dandas or ghatikās. It is the same with the day-section.

In the *Adibuddha*, the deities within the glorious mandala of constellations are described by the Bhagavan as consisting of the numbers of constellations and channels. Just as there is the passing (bhoga) of all the planets through the ghatikās and constellations in the outer [world], in the same way, there is the [passing] of the gunas of the six sense-faculties²⁸ through the primordial wisdom of body, speech and mind. “One who knows it within one’s own body,” that is, a yogi who in this described order knows within his own body the *Adibuddha* consisting of wisdom and method together with the days and the nights and together with the twelve classifications of the passages (saṃkrānti) of the moon – that is, together with the classifications of the eight parts of a day (prahara), of the junctures (saṃdhyā) [of a day] and so forth – he is the glorious Buddha in this birth, who has the beautiful vajra and annihilates the fear of samsara. This is an exact description of the origination of the deities in the *Abridged Tantra* (laghu tantra) and in the main tantra (mūla tantra).

Now, the origination of the *Abridged Tantra* from the *Paramadibuddha* is described, beginning with “thirty” and so forth.

57. Due to the division of thirty [deities] from the [*Adibuddha*] in the *Kalachakra* [*Tantra*] there are deities invariable [in number], who are multiplied by three. Moreover, [there are] the six outer mudras and the channels of the chakras, which are invariable [in number]. In the crown [chakra] there are four [channels]; the heart [chakra] has eight; in the forehead [chakra] there are sixteen; in the throat [chakra] there are thirty-two; in the navel [chakra] there are sixty-four; and in the secret [chakra] thirty-two [channels] are known.

Here, in the *Paramadibuddha*, due to the division of thirty²⁹ from one thousand six hundred and twenty, fifty-four deities are obtained. They “multiplied by three” – that is, multiplied by body, speech and mind – become one hundred and sixty-two [deities]. Among them, those related to the mandala are one hundred and fifty-four. The Lord of the mandala is the pair consisting of wisdom and skillful means and the six mudras in the outer [world].

The *Kalachakra* {‘s one thousand six hundred and twenty [deities]} have come forth from the *Paramadibuddha* {‘s one thousand six hundred and twenty [deities]}, due to the classification of ten,³⁰ that is, due to the classification of channels beginning with idā and ending

²⁸ {of the six Buddhas of the mandala, who are the primordial wisdom of the body, speech and mind.}

²⁹ {[Which is] a rough estimated division of primordial wisdom.}

³⁰ {[Of ten] channels of the heart.}

with śāṅkhini. This is the provisional meaning (neyārtha) with respect to the outer [world]. This is a description of the *Abridged Kalachakra*.

Now, the channels of the Kalachakra are discussed, beginning with “the channels of the chakras.”

Here, in the body, there are three channels of three families (kula), which hold the drop (bindu) of the body, speech and mind. In the navel, that is, in the jewel of the secret vajra, there are channels of six families: lalana, rasana, avadhuti and three conveying the feces, urine and semen.³¹

The channels of thirty families [include] six channels of the six chakras, beginning with the crown [chakra] and so forth, and the ten [channels]: two apprehending sound, two apprehending touch, two apprehending taste, two apprehending form and two apprehending smell.

Within the navel-chakra, in the other circles, there are the channels of the twelve passages (saṃkrānti) and the channels of the eight parts of a day (prahara) {in the region of the heart}.

Thus, all thirty-six [channels] are the family consorts (nayikā), who have the nature of the six flavors (rasa), the six elements, the six sense-faculties, the six sense-objects, the six organs of action and the six objects of the organs of action [respectively]. Thus, they instigate {produce} the six forms (rupa), the six feelings (vedana), the six discernments (saṃjñā), the six mental formations (saṃskāra), the six consciousnesses and the six primordial wisdoms. Due to the union of the support (ādharma) and the supported (ādheya), the channels of the thirty-six families are known to be known s seventy-two.

[By stating] “in the crown [chakra] there are four,” he spoke of the four channels of Kalachakra, which have the form of the four petals and instigate the four junctures (saṃdhyā).

The heart [chakra] has the eight channels, beginning with rohiṇi and so forth, which are the support of the samāna [wind] and so forth. Due to the division of the [eight] parts of a day each day, they are the eight conveyers of the days [of a week]. “The wind of two channels below and above is the supported.”

“On the head there are kings,” [implies] [sixteen channels] instigate the sixteen lunar days.³²

“In the throat [chakra] there are thirty-two,” [implies that] in the throat chakra there are twenty-eight constellations: the thirty-two cause the four daṇḍa constellations.³³

“In the navel,” that is, in the lotus of the navel, the channels of the [twelve] astrological houses (rāśi) are the channels of ghatikās in the outer [world].³⁴ They are “eight multiplied by eight,” that is, sixty-four channels conveying the sixty mandalas and four emptinesses and causing the sixty-four dandas.

“The kings multiplied by two³⁵ are within the secret,” [implies] thirty-two channels within the secret lotus instigate the thirty-two elements beginning with semen and so forth.³⁶

³¹ {*Sekoddeśa* verse. 90:

The mind is due to the jewel; speech is due to the secret [chakra]; the body is due to great bliss.

The Dharma, Enjoyment and Emanation Bodies arise from the purified.

³² {Due to the classification of the halves of the watches (ardhayāma, thun phyed) [of a day]}

³³ {Due to the classification of the four types of junctions (saṃdhyā, thun) [of a day]}

³⁴ {Due to the classification of sixty-four daṇḍas (dbyug gu)}

³⁵ {Due to the classification of the four types of junctions [of a day]}

³⁶ {Blood, urine, teeth, nails, hair [of the head], bodily hair and so forth}

58. Six channels are the enclosures of the chakras. They carry ten substances and have the nature of confluence. Once multiplied by two, then again multiplied by two, and still once more multiplied by two, they have the portions of phlegm, bile and wind. Due to the power of the guru's precepts, they are the givers of death and the bestowers of life and health. The channels of time within the six chakras are the removers of the fear of death. This is not strange to the yogis.

Among those {one hundred and fifty-six} [channels], the six channels {of the inner row of the secret chakra} are the enclosures of the six chakras. The ten³⁷ are the carriers of substances. They have the nature of confluence. They, multiplied by two, have the twenty parts of phlegm.³⁸ Again multiplied by two, they have forty parts of bile.³⁹ Multiplied still once again, they have the eighty parts of wind.⁴⁰ Thus, one hundred and fifty-six channels, which are contained within the six chakras, are to be known as the channels of Kalachakra. "Due to the power of the guru's precepts {the six-limbed yoga (ṣaḍaṅgayoga, sbyor ba yan lag drug), they are the givers of death and the bestowers of life and health."⁴¹

"The channels of time⁴² within the six chakras, called "the removers of the fear of death," are conceived as good by means of the guru's instructions. To the yogis this is not strange.

59. The four [channels] in the crown [chakra] and sixteen [channels] in the forehead [chakra] are disturbed by the elements of phlegm. The thirty-two [channels] in the throat [chakra] and the eight [channels] in the lotus of the heart are disturbed by the element of bile. The sixty-four [channels] in the navel [chakra] and the sixteen [channels] in the secret [chakra] are disturbed by the element of wind. The other obvious and definite [ten] and six [channels] in the secret [chakra] are the conjunctions and enclosures.

The twenty channels – the four in the crown [chakra] and the sixteen in the forehead [chakra] – are disturbed by the element of phlegm.

The forty channels – the thirty-two channels in the throat [chakra] and the eight channels in the lotus of the heart – are disturbed by the element of bile.

There are sixty-four channels in the navel and in the secret [chakras] respectively. Sixteen [channels] are in the outer circle within the secret lotus and twenty channels are disturbed by the element of wind. "In the secret [chakra] the other" ten channels are in the middle circle. The other six [channels] respectively are in the circle of the womb.

"They are conjunctions," [means] they are disturbances in conjunctions. "They" {the six inner channels} are enclosures," [means] they have the nature of the enclosures of the six chakras.⁴³

Thus, one hundred and fifty-six channels of Kalachakra, which exist with the nature of male and female deities, are the givers of death to foolish people and the bestowers of bliss to the yogis. They are conceived of as good along with the channels of the Six Families. Kalachakra consists of one hundred and sixty-two channels of the six chakras.

³⁷ {the ten channels being the apprehenders (grāhaka, 'dzin pa) and [forming] the second row of the secret [chakra]}

³⁸ {four of the crown chakra and sixteen of the forehead chakra}

³⁹ {the thirty-two of the throat [chakra] and eight of the heart [chakra]}

⁴⁰ {the sixty-four channels of the navel [chakra] and eight of the heart [chakra]}

⁴¹ {[of the health] of the winds (vāyu) and elements in the channels}

⁴² {the six channels of the Six Families above and below}

⁴³ {*Vajrahridaya*: Three channels, which are above and below enclose the six chakras.}

Among those one hundred and sixty-two [channels], every single channel is of ten kinds due to the circulation of the ten winds and due to the ten natures of the aggregates and elements. Thus, all multiplied by ten become one thousand six hundred and twenty [channels] conveying the ghatikās of the twenty-seven constellations. Thus, due to wisdom and method, there are that many female deities in the glorious *Paramadibuddha* with its circle (mandala) of constellations. Hence, conventionally, the {one hundred and sixty-two pure} deities convey the elements of humors from the extensive circle of constellations. Manjusri selected the {one hundred and sixty-two} consorts of the six chakras for the sake of attaining the mundane siddhis or for the sake of attaining the bodily siddhis. This is an exact description of the arrangement of the channels in Kalachakra.

Now the protection of the channels of the Six Families is discussed, beginning with “six” and so forth.

60. Six channels, which are the enclosures of the chakras, are on the three paths due to the distinction of the sun, moon and Agni. Those [channels], which are the givers of death to living beings, are to be protected in the body through the power of the guru’s precepts. If there is the entering of prana into the six [channels] then there is the absence of death for men. When [prana] has not entered the sūkṣmā [channel] then the yogis destroy the sphere of immortality.

Here, the six channels of the [six] chakras in the body, which are called enclosures, are on the left, right and middle paths of the sun, moon and Rahu: and they are above and below on the paths of feces, urine and semen “due to the sun, the moon and Agni.” “They are to be protected in the body” by the yogi. In what manner? “Through the power of the guru’s precept.” The guru’s precept is the six-limbed yoga (ṣaḍ-aṅga-yoga). By means of that [six-limbed yoga] [those channels], “which are the givers of death to men” are to be protected from death. The entering of prana [lasts] for six months. “If there is the entering of prana into the six [channels], then there is the absence of death for men” at all times. Among those six, there are invariably sūkṣmā, avadhuti and madhyamā. When prana has not entered sūkṣmā, “then the yogis destroy the sphere of immortality” and they do not destroy the sphere of mortality.

This is the *Third Great Exposition on the Battle between the Universal Monarch and Barbarians within the Individual, on the Tantric Families of the Kalachakra* and on the *Origination of the Families of the Channels* in the *Vimalaprabha*, the twelve thousand line commentary on the *Laghukalachakratantraraja* following the splendid *Mūlatantra*.

(4) The Great Exposition on the Characteristics of Unfavorable Death and on the Severance of the Channels.

Now, the characteristics of individuals’ untimely deaths are discussed, beginning with “prana” and so forth.

61. If prana flows in one channel for a day and a night, then the duration of life is a one-year period. If it flows uninterruptedly for a fortnight, then the individual’s duration of life is a half-year. If it flows uninterruptedly for a month, Oh King, then the duration of life is three months. In this way, a yogi recognizes death due to the course of the moon in his own body or in the Wheel of Time.

Here, in the body, the navel chakra, that is, a zodiacal circle (rāṣi chakra) having twelve spokes and consisting of uneven zodiacal signs – beginning with Aries {on the left} and so forth – has [those signs] separated with one [intermediate]. Thus, petals consisting of even zodiacal signs - beginning with Taurus {on the right} and so forth – are separated by one. Hence, a circulation of prana in six uneven zodiacs – beginning with Aries and so forth – is in the left nostril. A circulation of prana in six even zodiacs - beginning with Taurus and so forth – is in the right nostril. The twelve passages (saṃkrānti) together with ten daṇḍas occur every day. Thus, twelve passages together with sixty daṇḍas occur day and night: six are in the left nostril and six are in the right nostril. They are in the twelve entrances into the central channel (madhyamā).

Those who are free of disease have a balance of the elements in the body: but those who are overcome by disease have a disproportion of the elements of wind, bile and phlegm. Hence, from the imbalance [of the elements arises] imbalance of prana {imbalance of the circulation of prana}. Therefore, if [prana] flows {uninterruptedly} in the left channel for a day and night then the duration of life is a one-year period. The central channel is a symbol for a hundred years, which is the number of individual's duration of life. If [prana] flows uninterruptedly for a fortnight, then the duration of life is half a year. After that, one dies. If [prana] flows uninterruptedly, that is, continually⁴⁴ in the left side-channel for a month, then the duration of life is three months. “In this way, a yogi recognizes death due to the course of the moon⁴⁵ in his body or in the Wheel of Time.”

Here, in the case of an unfavorable sign of approaching death (ariṣṭa), after one has drawn on the ground the Wheel of Time, that is, that very zodiacal circle having twelve spokes, then thirty-six months of life together with unfavorable days are to be placed into the first petal. Thereafter [prana] {or unfavorable wind (ariṣṭa vāyu, ‘chi ltas kyi rlung)} does not flow for a month. At the end of the second month and at the approach of the third month, there is an increase of unfavorable days and [prana] flows for two days in that very petal. The left side-channel is not in that petal. Then during the third month, [prana] does not flow. At the end of the fourth month and at the approach of the fifth month, prana flows in the left side-channel for three days. Then after the fifth month, that is, during the sixth month, [prana] does not flow. Thus, in the course of six months, there are three unfavorable days. The three days are in the middle {of three unfavorable future months}; and at the end they have the characteristic of the unfavorable sign of approaching death in the right and left [side-channels]. Untimely death is called unfavorable. Death after the age of one hundred is called favorable.

Thus, from thirty-six months that are with three unfavorable days, six months of life have passed away. Thereafter, there is no circulation of the wind of prana in that petal. It moves day and night with 21, 600 inhalations and exhalations through eleven passages. Now, even at the forsaking of the petal of a zodiac {of a channel}, there is no deficiency of the cycle of ventilation {of 21,600 [breaths]}. Afterwards, [prana] flows into the second petal for four days, for five days and for six days during {the beginning of} the seventh month, during the eighth month and during the ninth month, sequentially.

Thereafter, from the group of thirty months, the other three months of life have passed away. Then, having seized the twenty-seven months, prana flows into the third petal and leaves the second petal. It flows day and night through ten passages. Prana passes through ten petals. Within each month of twenty-seven months [prana] flows in the left side-channel for seven days,

⁴⁴ {It is not continuous for the whole month but flows continually for a day and a night.}

⁴⁵ {[due to the course] of the unfavorable sign of approaching death (ariṣṭa, ‘chi ltas) of the moon.}

for eight days and for nine days. Thereafter, the other three months are subtracted from twenty-seven months. Thus, according to the earlier mentioned principle, [prana] leaves the third petal of a zodiac.⁴⁶ Prana passes through nine petals. Thus, it flows in the left side-channel for ten days, for eleven days and for twelve days. Then it leaves the fourth petal. Thereafter, another three months of life are subtracted from twenty-four months. Thus, [prana flows] for thirteen days, for fourteen days and fifteen days. Afterwards, it leaves the fifth petal. And passes through seven petals. Three months are subtracted from twenty-one months. Thus, [prana] flows each month for sixteen days, for seventeen days and for eighteen days respectively. Thereafter it leaves the sixth petal and passes through six petals. Three months of life are subtracted from eighteen months. Thus, [prana] flows for nineteen days, for twenty days and for twenty-one days. Afterwards, prana leaves the seventh petal of a zodiac and passes day and night through five petals of a zodiac. Thereafter, three months of life are subtracted from fifteen months. Thus, when [prana] continually flows for twenty-two days, for twenty-three days and for twenty-four days, it leaves the eighth petal and passes through four [petals]. Three months of life are subtracted from twelve months. Thus, when [prana] flows for fifteen days, for sixteen days and for seventeen days, it leaves the ninth petal and passes through three petals. Three months of life are subtracted from nine months. Thus, when [prana] flows for twenty-eight days, for twenty-nine days and for thirty days, it leaves the tenth petal and passes through two petals. Three months of life are subtracted from six months. Thus, when [prana] flows for thirty-one days, for twenty (? thirty)-two days and for thirty-three days, it leaves the eleventh petal and passes through one petal. Ninety days of life are subtracted from three months. Afterwards, [prana] {unfavorable wind} is not conveyed within the first petal for three days and it flows in the twelfth petal for two days. Thereafter, it leaves the twelfth petal and flows in the pericarp for one day until there is impairment of prana, chakras and of breathing. Then, men who are not yogis die with an unfavorable sign of approaching death in the left side-channel. This is an exact description of the unfavorable sign of approaching death of the moon in the left side-channel.

Due to the classification of sattva, rajas and tamas,⁴⁷ every month there is an increase of unfavorable days by one.

Now, a drawing of a zodiacal circle [is explained]: having made a zodiacal circle having two empty spaces, unfavorable days are [placed] in the first empty space and the remaining unfavorable days and months of life are [placed] in the second empty space. Now three days and thirty months are in the first section of the chakra. In the second empty space there are six unfavorable days and the remaining twenty-seven months. Thus, in the third section there are nine unfavorable days and twenty-four months. Twelve days and twenty-one months are in the fourth; fifteen days and eighteen months are in the fifth; eighteen days and fifteen months are in the sixth; twenty-one days and twelve months are in the seventh; twenty-four days and nine months are in the eighth; twenty-seven days and six months are in the ninth; thirty days and three months are in the tenth; thirty-three unfavorable days are in the eleventh section of the chakra; and at the end there is annihilation of the three months. Thereafter, the first three days are not placed in the empty space of the chakra in the first zodiac. For two days [prana] flows in the right side-channel within the twelfth petal for the sake of the destruction of the elements of the right side-channel. For a day it flows in the central avadhuti for the sake of the destruction of ventilation and the chakras. Afterwards, at the unfavorable sign of approaching death of the

⁴⁶ {After it seized the remaining twenty-four months of life.}

⁴⁷ {due to abandoning every single petal by every three days.}

moon in the left side-channel, there is a departure of prana {from the nostrils into another life}. This is an exact description of the unfavorable sign of approaching death of the moon.

Now, the unfavorable sign of approaching death of the sun in the right side-channel is discussed, beginning with “from five” and so forth.

62. Due to [prana’s] rising in the course from five up to twenty-five days, [prana] rises increasing by five. Afterwards, [it rises] increasing by one. When the Revati constellation is a proper time, [prana rises] for thirty [days] and up to three more. Entire [years] are three, two and one. The six, three, two and one are those months. The remaining days of life are fifteen, ten, five, three, two and one.

Here in the body, the moon hazing seized the gunas of the sun,⁴⁸ that is, sattva, rajas and tamas, indicates the unfavorable (ariṣṭa) days. The sun having seized the gunas of the moon,⁴⁹ that is, sound, touch, taste and smell, indicates the unfavorable days.⁵⁰ [Prana] rises for up to five zodiacs, increasing by five and five. Thereafter, [it arises] for two zodiacs, increasing by one. Afterwards, starting from the beginning, [prana] rises for thirty-three days. In fifteen days, it leaves the eighth zodiac; in ten [days, it leaves] the ninth zodiac; in five [days, it leaves] the tenth zodiac; and in three [days, it leaves] the eleventh zodiac. Thus, prana rises in the right side-channel for thirty-three days. Thereafter, for the sake of the destruction of the elements of the left side-channel, [prana rises] in the left side-channel within the twelfth zodiac for two days. For the sake of the destruction of ventilation and chakras, [it rises] in the central channel for a day. After that, one dies. For example, due to growing in the course of days, from five days, which are a limit, up to twenty-five days, [prana] rises increasing by five. Five, ten, fifteen, twenty and twenty-five [days] are in the five zodiacs of birth. “Afterwards, [it rises] increasing by one,” that is, [it rises] for twenty-six and twenty-seven days in the sixth and seventh zodiacs respectively, for the sake of the destruction of sattva and rajas. Thereafter, when the Revati constellation is a right time, prana rises for thirty days in the eighth, ninth and tenth zodiac. Then it appears in the eleventh [zodiac] for up to a month followed by three [days]. All remainders of unfavorable days of a year are three, two and one [day] in the twelve zodiacs – beginning with the zodiac of birth and so forth – in a zodiacal circle, that is, they are three years in a zodiac of birth. The remaining unfavorable days are in the second [zodiac] for two years and in the third one for a year. A duration of life has the same remaining unfavorable days. Afterwards six, three, two and one are those six months in the fourth zodiac. Three months are in the fifth; two months are in the sixth; and one month with the rest of the unfavorable days of life is in the seventh [zodiac]. Thereafter, the seventh place after the place of birth is the Revati constellation; and Capricorn is a month of the conception of those born from a womb. Then, the seventh month of the birth of prana is Cancer; and after forsaking the increase of the moon in the channel at the end of twelve zodiacs, it is again Capricorn, that is, the thirteenth month after the conception in a womb. Hence, Cancer is the birthplace of prana and not of the sun. After that {Cancer}, [the sun] arises. Thereafter, a setting of the sun at the rise of the Capricorn of birth – that is, at the rise of the seventh zodiac – is called the time of Revati constellation (pauṣṇa). After that time prana does not revolve. Gods, asuras and men are unable to stabilize it in the body.

⁴⁸ {three ghatikās (chu tshod) of the first fortnight (pakṣa, phyogs) and of the first pada (rkang pa)}

⁴⁹ {five ghatikās of the first pada.}

⁵⁰ {Because the unfavorable days and nights are the days and nights of life. They are not different and they are of equal number.}

The time of the arising of the moon is at night. The arising of the moon is called an entering of death into the element of semen. Because of the entering of the unfavorable wind, a rising of death {in the moon or semen} does not belong to the [rising of the] element of semen. Then, after the time of the Revati constellation, for the sake of the destruction of semen, prana rises in the right side-channel for thirty-three days. Afterwards, [it rises] in the left side-channel⁵¹ for two days and in the central channel for a day. The remaining days are “lunar days,” that is, fifteen [days],⁵² “directions.” That is, ten [days],⁵³ “arrow,” that is, five [days],⁵⁴ “gunas,” that is, three [days],⁵⁵ two [days],⁵⁶ and one day of life. This is an exact description of one explanation concerning the unfavorable sign of approaching death of the sun.

Now, a second explanation is discussed, beginning with “from its own place” and so forth.

63. A supreme power, from its own place, leaves the zodiacal circle in the same remaining [years and months] of leaving; in three, two and one years, and in six, three, two and one months. After Revati constellation [prana leaves] in the same [days] of leaving; in fifteen, ten, five and three days, and in those [days] that have entered the pericarp. In thirty-six [days] at the end of a day, death takes place due to the union of the sun and the unfavorable sign of approaching death.

Here in the body, in the lotus of the navel there is a zodiacal circle consisting of twelve channels. There, a zodiacal sign, which is a birthplace of a child born from a womb with channels in the first zodiac, has the nature of the even channels, beginning with Taurus and so forth.

From its own place a supreme power – that is, a power of prana – leaves the twelve-spoked wheel of the channels, which consists of sixty mandalas. “In the same remaining [years and months] of leaving” [implies that] leaving is in five, ten, fifteen, twenty-five, twenty-six and twenty-seven days of [prana’s] rising. The remaining [years and months] are three years, two years, one year, six months, three months, two months and one month. In those remaining [years and months] of leaving, the course [of prana] is from the first petal and so forth up to the seventh petal of the channel. “In years and months” [implies that} in three, two and one years, [prana] leaves three channels; in six, three, two and one months, it leaves seven channels. “After the Revati constellation, in the same days of leaving” [means] after the end of the Revati constellation, a time of a sunset, which is seventh from the birthplace, belongs to blood. After that Revati constellation, in the same days of life and [prana’] rising, a power of prana leaves the channels accompanied by zodiacs. In fifteen days, in ten days, in five days and in three days – that is, in these thirty-three days – due to the flow of the sun, [prana] leaves the eighth channel, the ninth channel, the tenth channel, the eleventh channel and the channel of a zodiac conveying the five mandalas. “In those [days] that have entered the pericarp” [implies that] due to the flow in one right channel, the twelfth [zodiac] is in the left side-channel for two days and in the central [channel] for a day. Thus, after the Revati constellation, due to the union of the sun and

⁵¹ {in the four petals: the eighth, ninth, tenth and eleventh [petal of the left side-channel]}

⁵² {Due to the severance of the eighth petal of the channel.}

⁵³ {Due to the severance of the ninth [petal]}

⁵⁴ {Due to the severance of the tenth [petal]}

⁵⁵ {Due to the severance of the eleventh [petal]}

⁵⁶ {Due to the severance of the twelfth [petal] in the left [side-channel]}

the unfavorable sign of approaching death, the death of men takes place in thirty-six days. This is an exact description of the second explanation.

Now, [prana's] leaving of the days of three years from a petal to a petal, is discussed, beginning with "in the first" and so forth.

64. In the first [petal] [prana] leaves sixty-five days of the sun's three years. Thereafter, [it leaves] three hundred and forty-five [days] accompanied by rising. [It leaves] one hundred and seventy [days] in the third [petal]; and [it leaves] eighty-two, fifty-seven and twenty-eight [days], which are accompanied by rising, in the seventh [petal]. Afterwards, [it leaves] all days, beginning with the fifteen [days] and so forth up to the pericarp.

Here, in a zodiacal circle, a channel, which is a zodiacal sign of one's birth, is called the first [petal]. In that petal of the zodiacal sign of one's birth, [prana] leaves sixty-five days from among 1,080 days. Thereafter, having deserted that petal and having seized the remaining days, a power of prana enters the second petal. After those days in the second petal, it leaves three hundred and forty-five days "accompanied by rising," that is, accompanied by ten days of rising from the first to another petal. Thereafter, having seized the remaining [days], it enters the third petal and the second [petal] becomes empty. Then in the third petal, it leaves one hundred and seventy days together with fifteen days of rising. Having seized the remaining [days], it enters the fourth [petal] and the third becomes empty. Afterwards, in the fourth petal, it leaves eighty-two days together with twenty days of rising. Having seized the remaining [days], it enters the fifth [petal] and the fourth becomes empty. Then in the fifth petal, it leaves fifty-seven days together with twenty-five days of rising. Having seized the remaining [days], it enters the sixth [petal] and the fifth becomes empty. Then in the sixth petal, it leaves twenty-eight days together with twenty-six days of rising. Afterwards, it enters the seventh petal and the sixth becomes empty. Thereafter in the seventh petal, it leaves the rising, that is, twenty-seven days. Having seized the remaining thirty-six days, it enters the eighth petal and the seventh petal becomes empty. Afterwards in the eighth petal, it leaves fifteen days. Having seized the remaining twenty-one days, it enters the ninth petal and the eighth becomes empty. Thereafter in the ninth [petal], it leaves ten days. Having seized the remaining eleven days, it enters the tenth [petal] and the ninth becomes empty. Afterwards in the tenth [petal], it leaves five days. Having seized the remaining six days, it enters the eleventh [petal] and the tenth petal becomes empty. There, it leaves three days. Having seized the remaining three days, it enters the twelfth [petal] and the eleventh becomes empty.⁵⁷ There, it leaves two days. Having seized a remaining day, it enters the pericarp and the twelfth petal in the zodiac of the channels becomes empty.⁵⁸ Thus, during the sun's three years in the central channel, which have an amount of 1,080 [days], a power of prana leaves the zodiacal circle having twelve spokes. Afterwards, it flows in the pericarp, that is, in the central channel for a day. "Thereafter,⁵⁹ having left the cycle of ventilation, consciousness together with the wind of prana,⁶⁰ roams elsewhere within the six destinies."⁶¹ This is an exact description of the unfavorable sign of approaching death of the sun

⁵⁷ {Because the element of rajas (drul gyi khams), which is the nature of bile, has dried up.}

⁵⁸ {Because the element of sattva (stobs kyi khams), which is the nature of phlegm, has dried up.}

⁵⁹ {Due to the destruction of the element of tamas (mun pa'i khams), which is the nature of wind.}

⁶⁰ {having departed through the right nostril and having been thrown [into the cycle of rebirth] by virtuous (śubha, dge) and non-virtuous (aśubha, mi dge) karma (las).}

⁶¹ {Buton indicates Naro as the author of the quote.}

Here, a drawing is as in the case of the earlier drawing. Due to the classification of [prana's] leaving of days into two sections, in the first section there is a drawing of unfavorable days and in the second there is a drawing of the remaining days of life. A drawing of [prana's] leaving of days is in the second circle. A drawing gradually becomes absent in the eastern petals. Those born in an even zodiacal sign {Taurus and so forth} and those born in an uneven zodiacal sign {Aries and so forth}, whose life span is short, have an unfavorable sign of approaching death of the moon in [their] right side-channel which is with the unfavorable sign of approaching death of the sun. This is an exact description of the sign of approaching death of the sun.

Now, a refutation of the unfavorable sign of approaching death of the sun in the central channel – which [takes place] in the course of years for up to the age of one hundred and which, being asserted by heterodox sectarians (tirhtika), the foolish people, generates confusion of sentient beings – is discussed.

Here as heterodox sectarians assert; a life span of one hundred years is due to the flow of five channels into the right side-channel; a life span of ninety years is due to the flow of six channels; a life span of eighty years is due to the flow of seven channels; a life span of fifty years is due to the flow of eight channels; a life span of thirty-three years is due to the flow of nine channels; a life span of twenty-six years is due to the flow of ten channels; a life span of fourteen years is due to the flow of fifteen channels; a life span of twelve years is due to the flow of thirty channels; a life span of ten years is due to the flow for a day and a night; a lifespan of eight years is due to the flow for two days; a life span of six years is due to the flow for three days; a life span of five years is due to the flow for four days; thereafter a life span of three years is due to the flow for five days. This is the heterodox sectarians' exact description of the wind of the channels on the right path.

That very thinking is not properly in agreement with the reasoning of the Omniscient One. Here in the case of men, when there is an absence of unfavorable signs of approaching death, a wind of prana conveys five daṇḍas into five even and uneven zodiacal signs within the right side-channel. Due to the division of the halves of a year, a person whose life span is of one hundred years and whose prana is in the left and right [side-channels] has an increase of breaths for seven years. Thereafter, due to the division of the increase of a half-year, there is an increase of pāṇi-palas for sixty years. Then, due to the division of three months, there is an increase of the channels for thirty years. After that, due to the division of days, there is an increase for three years and three fortnights. This is an exact description of the increase of time.⁶² According to that system, one whose untimely death duly occurs – that is, a child whose death occurs in three years or in five years or in twelve years, or in twenty [years] and so forth after the birth from a womb – for seventy-six days, he has a useless course of the flow of six, seven and so forth channels, that is, beyond the five channels, until death three years after the birth from a womb.⁶³ Here if the death of a newborn takes place after a month {and six days}, then a wind of prana, starting with the day of birth rises {from the eighth petal} for ten, five and three [days] because of the Revati constellation. Thus, there is death at the end of two months,⁶⁴ at the end of three months,⁶⁵ at the end of four months,⁶⁶ at the end of six months,⁶⁷ at the end of a year,⁶⁸ at the end of two years,⁶⁹

⁶² {[the time] of the unfavorable sign of the approaching death of the central channel.}

⁶³ {It becomes contrary if death occurs within three years.}

⁶⁴ {If death occurs [at the end of two months] then a moving [of prana] takes place for up to twenty-seven days.}

⁶⁵ {If death occurs [at the end of three months] then a moving [of prana] takes place for up to twenty-six days.}

⁶⁶ {If death occurs [at the end of four months] then [prana] moves for up to twenty-five days.}

⁶⁷ {If death occurs [at the end of six months] then [prana] moves for up to twenty days.}

⁶⁸ {If death occurs [at the end of a year] then [prana moves] for up to fifteen days.}

and at the end of three years⁷⁰ after birth from a womb on account of the reverse order of the rising [of prana] for thirty-three days until [its] rising for five days in the right side-channel due to the classification of the destruction of the five gunas – beginning with sound and so forth – and until [its] rising takes place for a day in the left side-channel due to the classification of the destruction of the three gunas beginning with sattva and so forth. Thus, due to the prana’s entering into the pericarp day and night, death is to be recognized on the first [day] after birth from a womb. In the same way, there is death on the third day {after birth from a womb} due to the rising of prana into the twelfth petal; it is the same on the sixth day due to the rising of prana into the eleventh petal; so it is on the eleventh day due to the rising of prana into the tenth petal of a zodiac; it is the same on the twenty-first day due to the rising of prana into the ninth petal of a zodiac; and so it is on the thirty-sixth day due to the gradual rising of prana into the eighth petal of a zodiac. It is also the case on the second month due to the rising of prana into the seventh petal of a zodiac; so it is on the third month due to the rising of prana into the sixth petal; so it is on the fourth month due to the rising of prana into the fifth [petal]; it is the same on the sixth month due to the rising of prana into the fourth petal for twenty days; so it is on the first year with fortnights due to the rising of prana into the third [petal]; so it is on the second year due to the rising of prana into the second [petal] for ten days; on the third year due to the rising of prana into the first [petal]; and on the fourth year there is a system of days {i.e., [the days] of the unfavorable sign of death}. This is an exact description of the unfavorable sign of approaching death of the sun after birth from a womb until the age of one hundred.

Just as in the case of the sun, a certainty of the unfavorable sign of approaching death of the moon⁷¹ after the origination from a womb is due to the classification of the three gunas beginning with sattva and so forth. Thus Íśvara spoke in the *Kālotara* to one whose ears were pricked up:

Just like the left [side channel], so the right side-channel and central [channel] bring death at the completion of three years.

There is a principle somewhere in the opponents’ doctrine (siddhānta). This is an exact description of the unfavorable sign of approaching death of the moon and sun.

Thus the death of a child, which begins from the first day until the age of three either on the path of the moon or on the path of the sun, is divided into 1,080 kinds due to the classification of death in every single day. There is no certainty here because of the karma of those born from a womb. However, due to the flow of breath (śvāsa) from the channels {of the navel}, the amount of prana during unfavorable days is known. Hence, an unfavorable cycle or a cycle of death is prana’s gradual forsaking of the conveyance of the five mandalas⁷² from the channels of a zodiacal circle. Thereafter, there is an entering [of prana] into the pericarp and on that day death [occurs]. This is a principle. Due to the flow of the sun into the central channel, this characteristic of the period of three years for up to a hundred years is described indeed by an invented Bhagavan as the death of all sentient beings. “Due to the moon’s nature of three fortnights that very unfavorable death of the moon does not exist.” Here, the unintelligent fools

⁶⁹ {If death occurs [at the end of two years] then [prana moves] for up to ten days.}

⁷⁰ {If [death occurs at the end of three years] then [prana] flows for up to five days.}

⁷¹ {If [prana] flows from the first petal for three days then after thirty months, death becomes certain and so forth.}

⁷² {Beginning with space and so forth of prana}

fancy in conformity with a teaching according to which there is no unfavorable death of the moon. This is an assertion of ignoramus: “It is said by the Omniscient that there is no unfavorable death in the left side-channel because of the nature of moon and that unfavorable death is due to the flow of the sun in the right [side-channel].” Here, until the age of three, a wind of prana, [implied] by the word “sun” and a wind of apāna, [implied] by the word ‘moon’ are the lords of three fortnights. Now, the lord of Idā {the left side-channel}, Piṅgalā {the right side-channel} and Suṣumnā {central channel} is prana, that is, the sun because of its flow above the navel. Apāna {the moon} is the lord of the channels of feces, urine and the moon {semen} because of its flow below the navel. Thus the three gunas are below the moon and the five gunas {beginning with sound and so forth} of the sense-objects and the five mandalas {beginning with space and so forth} are above the sun. Due to that classification of the three gunas, the unfavorable sign of approaching death of the moon is in the left side-channel; and due to the classification of the five gunas, the unfavorable sign of approaching death of the sun is in the right side-channel. This is an exact description of the unfavorable signs of approaching death of the sun and moon in {thirty-three} lower and upper channels.

Now, a characteristic of perfectly timely death in the central [channel] is discussed, beginning with “the years of death” and so forth.

65. Due to the efficacy of the progression of days, a single passage – which, gradually increasing by one during even and uneven days, passes into [the path] called the moon and into the path of the sun – rises up to the years of death. A further division of passages proceeds into the twelve-spoked [zodiacal circle] during even and uneven days for up to a month and a half and for up to three nights. A life span consists of thirty [nights].

Here in the individual’s body, the flow of prana is due to the classification of sattva, rajas and tamas. It [lasts] for up to ninety-six years and eleven and one-half months because it conveys the five mandalas in the left and right [side-channels]. [Its] time in the central channel lasts for up to three years and three fortnights. This is an exact description of individuals whose life span is one hundred years. There, three channels – the left, right and central – have the nature of sattva, rajas and tamas. From them, death having seized the number of flows in the channel of tamas {the central channel} has the nature of prana and apana. “During even and uneven days” [prana] rises in the left and right [side-channels] “up to the years of death,” that is, up to three years and three fortnights.

“Due to the efficacy of the progression of days” [implies] that 1,125 days. Due to the efficacy of their progression, the dissolution of life occurs. For that period, a passage (samkranti), increasing by one during the even and uneven days, rises “in the [path] called the moon,” that is, in the left side-channel, “and in the path of the sun,” that is, in the right [side-channel]. If it rises in the left side-channel for one day, then birth took place on an uneven zodiacal sign beginning with Aries and so forth. If it rises in the right [side-channel] for two days, then birth took place on an even zodiacal sign beginning with Taurus and so forth. Thereafter, at the end of the rising in the left [side-channel] and at the end of the rising in the right [side-channel], a further division of passages {on the right and left} proceeds during even and uneven days due to the length of the days of rising. It gradually passes into the twelve-spoked zodiacal circle for the sake of abandoning the five mandalas and for the sake of the destruction of the mandala – beginning with space and so forth – within the left side-channel. Here due to [prana’s] rising for five {one, three or five} days in the course of the days of

passages during the six uneven zodiacal signs beginning with Aries and so forth, a wind of prana forsakes the conveyance of the space mandala in the left [side-channel]. Due to [prana's] rising for six {two, four or six} days in the course of the days of sixty passages during six even zodiacal signs – beginning with Taurus and so forth – prana forsakes the conveyance of the earth mandala within the right [side-channel]. Thus in eleven {seven, nine or eleven} days, it abandons the wind mandala within the left side-channel; and in twelve {eight, ten or twelve} days, it abandons the water mandala within the petals of the right [side-channel]. Thus in seventeen {thirteen, fifteen or seventeen} days, it abandons the fire mandala within the petals of the left [side-channel]; and in eighteen {fourteen, sixteen or eighteen} days, it abandons the fire mandala in the petals of the right [side-channel]. Furthermore in twenty-three {nineteen, twenty-one or twenty-three} days, it abandons the water mandala within the petals of the left [side-channel]; and in twenty-four {twenty, twenty-two or twenty-four} days, it abandons the wind mandala within the petals of the right [side-channel]. Then in twenty-nine {twenty-five, twenty-seven or twenty-nine} days, it abandons the earth mandala within the six petals of the left [side-channel]. In thirty {twenty-six, twenty-eight or thirty} days, it leaves the space mandala within the right [side-channel]. Thus due to [prana's] rising in the left and right [side-channels] during the even and uneven days, in the course of the days of the passages of thirty days, [prana] leaves the five mandalas within the petals of the channels that are the twelve zodiacal signs. Thereafter due to [prana's] rising for thirty-one days, there is the dissolution of the element of sattva within the even petals in the left side-channel. Moreover in the course of the days of thirty-one passages, there is the dissolution of the element of rajas in the right side-channel due to the ascending for thirty-two days. It is also the case in the course of the days of thirty-two passages. Afterwards due to [prana's] rising for thirty-three days, in the course of the days of thirty-three passages, there is the dissolution of the element of tamas within the uneven petals. Thus, the dissolution in the channels of phlegm is called the element of sattva; the dissolution in the channels of bile is called the element of rajas; and the dissolution in the channels of wind is called the element of tamas.

“Due to [prana's] rising for thirty-three days” [implies] in the course of the days of thirty-three passages. Due to the days added from the passages within both zodiacs, 1,125 days are three years and three fortnights, minus three days. A cessation of the five mandala of sattva, rajas and tamas, and of the channels is a leaving of the wind of prana from its places {the channels} “for up to a month and a half” due to the prana's rising up to the days of three years. Thereafter, another group of thirty days of a month after the conception in a womb is [implied by] “up to three nights” of life, which consists of thirty days. A rising {of the unfavorable sign of approaching death} in the right side-channel {after thirty-three days} is an absence of all the passages. For up to thirty-three days there is a dissolution of the elements of aggregates. Now, there are five aggregates beginning with form and so forth, five elements beginning with earth and so forth, five sense-faculties (indriya) that are faculties of the body, five sense-objects beginning with smell and so forth, five organs of action beginning with the anus and so forth and five organs of action beginning with speech and so forth. Their dissolution takes place in thirty-three days because of the absence of their mutual connection. Thereafter for the sake of the destruction of the cycle of ventilation, [prana] enters the central channel for a day.

At the conclusion of death, an emission of semen is the sixth aggregate, the sixth element, the sixth sense-faculty, the sixth sense-organ, the sixth organ of action and the sixth object of an organ of action. This is an exact description of the dissolution of the aggregates, elements and sense-bases.

Now, an ascending of the breath (śvāsa) of death of sentient beings is discussed, beginning with “breaths” and so forth.

66. In seven years [death] gradually rises to breaths, minutes, ghatikās⁷³ and to the periods of days and nights due to the division of the rounds [of prana] and due to the efficacy of the progression of days, [it rises] in sixty years. After three months, a rising [of death takes place in three years, in the years of time and in [three] fortnights due to the efficacy of the progression of days and in days divided by thirty-two and one-half from the Wheel of Time.

Here in the body, there is a cycle of breaths, a cycle of minutes, a cycle of ghatikās and a cycle of days. As they are in the outer [world] so they are in the body. There, a cycle of breaths consists of sixty breaths. A cycle of pāni-palas consists of six pāni-palas.⁷⁴ A cycle of ghatikās consists of sixty ghatikās. A cycle of the unfavorable sign of approaching death {which is untimely death} consists of 1,080 days.⁷⁵ A cycle of the days of untimely death consists of 1,156 days.

Due to the nature of breaths, of pāni-palas, of ghatikās and of days, death, increasing by one, rises into those cycles within the right and left side-channels respectively. First in seven years, it rises to breaths due to the division of the rounds (ayana) [of prana]. Here a born one, who does not have the unfavorable sign of approaching death until the age of one hundred, will have a timely death. His wind of prana conveying the five mandalas flows in the left and right side-channels in two rounds. Afterwards {after the second year}, in the third round, it rises in the space mandala within the left side-channel up to one breath. In the fourth [round], it does not rise. Thereafter in the fifth round, in the third year, it rises in the earth mandala within the right side-channel up to two breaths. Again in the sixth round, it does not rise. Afterwards {after the fourth year} in the seventh round, it rises in the space mandala within the left side-channel up to three breaths. In the eighth, it does not [rise]. Thus in the ninth, it rises in the earth mandala within the right side-channel up to four breaths. In the tenth, it does not [rise]. Again in the eleventh, it rises in the space mandala within the left side-channel up to five breaths. In the twelfth, it does not [rise]. Afterwards in the thirteenth round {of the fifth year}, it rises in the earth mandala within the right side-channel up to six breaths. In the fourteenth round, it does not [rise]. Thus in the seven years less a month and a half, that single cycle with six breaths becomes here minutes or pāni-palas. After that limit {of the seventh year}, a rising of breaths does not take place beyond the cycle of minutes. Due to the nature of minutes, under the influence of the progression of rounds, a minute rises in sixty years. Afterwards, after seven years until the other sixty years, in rounds separated by one, it rises to uneven pāni-palas beginning with one and so forth.

Within six and six petals having the nature of even {of Aquarius and so forth on the right} and uneven {of Aries and so forth on the left} zodiacal signs, [it rises] in the space mandala within the left side-channel up to fifty-nine minutes and in the earth mandala within the right side-channel up to sixty even pāni-palas beginning with two and so forth {four, six} A cycle of pāni-palas has sixty pāni-palas. That very [cycle] becomes one ghatikā. Hence, due to

⁷³ The Sanskrit word nādi also designates a period of time, which is one half of a muhūrta, that is, one ghatikā or twenty-four minutes. Tibetan translations render the term nādi in this verse as chu tshod.

⁷⁴ {Because there are six breaths in one pāni-pala (chu srang)}

⁷⁵ {of the three unfavorable (‘chi ltas) years of the right and left side-channels}

the nature of the ghatikās of death {of unfavorable wind}, a ghatikā rises for up to sixty-seven years {less a month and a half}. “After three months” [death rises] “in thirty years” [implies that] having made one ghatikā first, it rises within the left and right side-channels to uneven {to the first and so forth} and even {to the second and so forth} ghatikās. In three months, in half of a round, it rises in the space mandala of the left side-channel to one ghatikā. In the other three months, it does not [rise]. Then in another half of a round, in three months, it rises in the earth mandala of the right side-channel to two ghatikās. Thus, due to the nature of the ghatikā of death, in three months, it rises in the space mandala of the left side-channel and in the earth mandala of the six petals of a zodiac to sixty ghatikās. Hence, for up to ninety-seven years less a month and a half, it rises to the circle of ghatikās. That very [circle of {sixty} ghatikās] becomes one day. Afterwards, due to the nature of days, in the earlier mentioned sequence, it rises in the left and right side-channels to the cycle of days. Hence, “in the years of time and in fortnights,” that is, in three years, [it rises] “due to the efficacy of the progression of days {of the unfavorable sign of approaching death}.” On account of the word ‘and’ [it is implied that] in three fortnights and in the other thirty days {of the month of the period of conception}, there is an amount of the rising of the days of death. And [it rises] “in thirty-two days plus a half [of a day] after the Wheel of Time {after three years and three fortnights}.”

A number of days, obtained from 1,125 [days] are to be known as ending with the pericarp. Here the days of rising {in the central channel}, obtained by the division by thirty-two and a half {from the days of three years and three fortnights} are thirty-four; ghatikās are thirty-six, pāni-palas are fifty-five; and breaths are two and a half. Among them, one day is in the pericarp {in the central channel}. The unfavorable sign of approaching death of the left and right side-channels is to be known as the remaining [days] {three and three [days]}. Every day, a rising exceeds a ghatikā. A final rising is in the right side-channel. This is an exact description of timely death.

Now, a severance of the channels of the navel chakra and so forth is discussed, beginning with “in half” and so forth.

67. Seventy-two channels in the navel chakra sever in half and [then again] in half. In three days, in the action chakra and in [the chakra] called activity, [prana] leaves the channels within the joints, one by one. Within one month, day after day, it gradually leaves the channels of the constellations in the throat chakra. Within a fortnight, [prana] present in the heart leaves the channel of the days of a week and the pada of the moon, which is situated in the drop.

Here in the navel, there are twelve channels of a zodiac and sixth [channels] conveying sixth mandala. Nine times snakes” is eight times nine, that is, seventy-two. Hence in the navel chakra having seventy-two [channels], the channels sever in half and [then again] in half. Here ‘a half’⁷⁶ is implied by eighteen days. During that half, in three years, [prana] leaves thirty channels conveying the space mandala on the left; and it leaves thirty channels conveying the earth mandala on the right. Thus in sixty fortnights, sixty [channels] are left by the wind of prana. Having abandoned everywhere a sixth part within {seventy-two} channels with mandalas, in three years and [three] fortnights, [prana] leaves [the channel] conveying the five mandalas.

⁷⁶ {[A half] of the number of days of the severance of every single channel is due to the severance of sixty channels with the mandalas in the course of three years.}

“In three days, [a channel] in the action chakra and in [that] called ‘activity,’ leaves the channels within the joints, one by one.” Here in the body, the action chakra within the six joints of two arms and within the six joints of the two legs, which are divided in twelve categories, consist of twelve chakras due to the classification of twelve months. Within the chakra of every single joint there are thirty channels. Within the twelve joints there are three hundred and sixty channels. Among them, during Capricorn, there are thirty channels⁷⁷ within the joint of the right shoulder and the upper arm due to the classification of thirty lunar days. During the Phalgunā⁷⁸ there are thirty channels in the joint of the left shoulder and the upper arm due to the classification of thirty lunar days. Thus the channels of Caitra⁷⁹ are within the joints of the right lower arm; the channels of Vaiśākha⁸⁰ are within the joints of the left lower arm; the channels of Jyeṣṭha⁸¹ are within the joints of the right hand and the lower arm; and due to the classification of thirty lunar days of Āṣāḍha,⁸² there are thirty channels within the joints of the left hand and lower arm. Within the action chakras of the two arms, which are of six kinds, there are one hundred and eighty channels within the six joints. Then, due to the classification of the lunar days of the Śrāvaṇa⁸³ month, there are thirty channels within the joint of the right hip and the thigh; and within the joint of the left hip and the thigh there are the thirty channels of Bhādrapada.⁸⁴ Thus, within the joint of the right thigh and knee there are thirty channels of Aśvini;⁸⁵ and within the joint of the left thigh and knee there are thirty channels of Kārtika.⁸⁶ Within the joint of the right leg and the knee there are the thirty channels of Mārgaśīrṣa;⁸⁷ and within the joint of the left leg and knee there are the thirty channels of the Puṣya month due to the nature of thirty lunar days (tithi). Thus in the action chakra, there are one hundred and eighty channels within the six chakras of the two legs. An action chakra has come about due to the incitement to activity of the organs of action (karmendriya) and so forth. Among those channels, every single one [leaves] in the three days because of the rising [of prana] in three and in three days. In those 1,080 days of three years, a wind of prana leaves three hundred and eighty channels {of the twelve action chakras}. “In the [chakra] called activity” [means] [in the chakra] that performs the actions of receiving, going and so forth. A chakra called activity consists of six channels in sixty joints of the arms, legs, fingers and knuckles; it consists of the nature of the channels of earth, water, fire, wind, space and primordial wisdom; and present in every single joint, it consists of six channels. Within the sixty joints of the knuckles there are three hundred and sixty channels. Every single channel among them leaves in three and three days, just as in the case of the action chakra. When [prana] leaves the thirty channels within the joints of the right hand and the lower arm, then it abandons twelve channels within the upper fingers of the right hand. Thus, during the days of a month and lunar days, it leaves thirty channels in the five fingers. It is to be known thus in the

⁷⁷ {As [there are] thirty elements, thirty winds and thirty letters (akṣara, yi ge)}

⁷⁸ Phalgunā is a month during which the full moon stands in the Phalguni constellation; it corresponds to February-March.

⁷⁹ Caitra is the second month of spring during which the full moon stands in the Citrā constellation, it corresponds to the month of April.

⁸⁰ Vaiśākha is the second month of spring and corresponds to April-May.

⁸¹ Jyeṣṭha is the first month of summer and corresponds to May-June.

⁸² Āṣāḍha is the second month of summer and corresponds to June-July.

⁸³ Śrāvaṇa is the first month of the rainy season (varṣa) and corresponds to July-August.

⁸⁴ Bhādrapada is the second month of the rainy season and corresponds to August-September.

⁸⁵ Aśvini is the first month of autumn and corresponds to September-October.

⁸⁶ Kārtika is the second month of autumn and corresponds to October-November.

⁸⁷ Mārgaśīrṣa is the first month of winter and corresponds to November-December.

case of the left [hand also]. When it leaves from the joint of the right upper arm and the lower arm, then it abandons the thirty channels within the joints of the middle knuckles of the fingers. It is also the case with respect to the left [arm]. When it leaves from the joint of the right shoulder and the upper arm, then in thirty days and in ninety days, it abandons the thirty channels within the joints of the lower knuckles of the fingers. It is also to be known like that in the case of the left [hand]. When it leaves the thirty channels within the joints of the right leg and knee, then in thirty days it forsakes the thirty channels within the joints of the knuckles in the middle of the toes of the right foot. It is also the case in the Left [foot]. When it leaves from the joint of the right knee, then it abandons the thirty channels within the middle knuckles of the toes. It is also to be known like that in the case of the left foot. When it leaves from the joints of the right hip and thigh, then it abandons the thirty channels within the lower knuckles of the toes of the right foot. It is to be known thus also in the case of the left [foot].

Now, the syllables of the presiding deities of the channels are discussed.

Here a consonant KA, classified with the short vowels of space and so forth in inverted order, is in the joint of the left shoulder and the upper arm. Thus, in the joint of the right shoulder and upper arm, a consonant KA is classified with the long morae⁸⁸ (mātrā) of primordial wisdom and so forth. On the left, on the joint of the upper arm and the lower arm, the consonant is classified with the short morae of space and so forth. On the right, it is classified with six short morae of primordial wisdom and so forth. On the left, on the joint of the hand and the lower arm, a consonant ṬA is classified with six morae of space and so forth. On the right, it is classified with morae of primordial wisdom and so forth. Thus, there are six months in the northern course. The on the right, on the joint of the right hip and thigh, a consonant PA is classified with six long morae of primordial wisdom and so forth. On the left, it is classified with short morae of space and so forth. Thus, in the joint of the right lower leg and the knee, a consonant SA is classified with six long morae of primordial wisdom and so forth. On the left, it is classified with short morae of space and so forth in the inverted order due to the consonants (vyañāna) and so forth of space. Thus, every single consonant (varga), which has the nature of thirty syllables due to the classification of short and long [vowels], is in thirty angles within the twelve circles in the action chakra. Then in the activity chakras, every consonant – beginning with KA and so forth – is classified with six long morae of primordial wisdom and so forth in every joint of the right thumb and so forth and in the joint of the knuckle below the thumb, which consists of six channels, a consonant KA is classified with morae of primordial wisdom and so forth. A consonant KHA is on the joint of the [right] forefinger. A consonant GA is on the joint of the [right] middle finger. A consonant GHA is on the joint of the [right] ring finger. On the joint of the [right] little finger, a consonant ṆA I classified with six long morae of primordial wisdom and so forth. On the joint of the knuckle below the left little finger, a consonant ṆA is classified with short morae of space and so forth. A consonant GHA is on the joint of the [left] forefinger. A consonant GA is on the joint of the [left] middle finger. A consonant KHA is on the joint of the [left] ring finger; and on the joint of the [left] thumb, a consonant KA is classified with six

⁸⁸ Linguists have devised ways of categorizing language. There are two kinds of units of sound in a language. Phonemes are the smallest units, which have distinctive meaning. Syllables are the segmental units of spoken words, which are sequences of one or more phonemes. For some languages linguists have defined a third unit of sound, the mora. The mora represents a sequence of sounds that are perceived as being of equal length by the native speaker and are a unit of sound somewhere between a phoneme and a syllable. There are three kinds of morae, should one be inclined to call a syllable, however peculiarly constituted a mora. Morae can be vowels. Morae can be consonants. Morae can be a consonant and a vowel. For example the morae of OM are traditionally said to be A, U and M.

short morae of space and so forth. Thus on the right, in the line of the second knuckle of the thumb and so forth, a consonant CA is classified with long vowels; and on the left, it is classified with short morae. Thus, in the line of the third knuckle of the right [thumb and so forth], a consonant ṬA is classified with long vowels; and on the left, it is classified with short morae. In the same way, on the joints of the toes of the right foot, a consonant PA is classified with long morae; and on the left, it is classified with short morae. On the joint of the right middle toe, a consonant TA is classified with long morae; and on the left, it is classified with short morae of space and so forth. On the joints of the upper knuckles of the right [toes], a consonant SA is classified with long morae; on the joints of the knuckles of the left toes, it is classified with six morae of space and so forth in the inverted order. During the first and second year, [consonants] are classified with guna and vrddhi; during the third [year], six consonants are classified with the substituted form of semivowels and so forth. Details of this are to be discussed [later on]. They are not particularized here.

“Within a month, day after day, [prana] gradually leaves the channels of the constellations in the throat chakra.” In the throat chakra, there are twenty-eight channels of constellations. [Prana] leaves them in the course of twenty-eight days consisting of vowels. Within a fortnight – that is, in fourteen days having fourteen prolated vowels – [prana leaves] the pada of the moon, situated in the drop (bindu) – that is, situated in the forehead chakra – and consisting of fourteen channels. In eight days, it leaves the channel of the days of the week having the gunas – beginning with sattva and so on – of the sense-objects. Timely death leaves the channels consisting of thirty consonants that are located in the secret [chakra]. This is an exact description of the severance of channels.

Now, beginning with “of two consonants” and so forth, a severance of prana in regular and in inverted order within the action chakras – [which is] due to the nature of the sun – is discussed together with the names of the consonants belonging to the channels.

68. The sun of two consonants accompanied by vowels takes the route through the divisions of the astrological houses. Afterwards, day after day until the year of death, it passes increasing by one. When a year has passed, the rising and destruction [take place] within a fortnight due to the efficacy of the days of vowels. An annihilation of exhalation and inhalation [takes place] in the course of a day and a night; and there is one night of life [left].

Here, concerning the action chakra having twelve spokes, every single chakra within the twelve joints of the arms and legs consists of thirty channels. Due to the nature of the consonants of space {due the consonants of primordial wisdom} and so forth, in those twelve chakras, six consonants —beginning with KA and so forth and classified with six long morae, visargas and so forth in the presiding deities of the thirty lunar days of the month Māgha⁸⁹ and so forth are in the six joints of the right arm and leg according to the sequence of destruction. In the same way, due to the nature of the consonants of space and so forth, six consonants within the six chakra of the joints of the left arm and leg – which begin with ṆA and so forth and have the reading of pratyāhāras⁹⁰ - are classified with the classification of the short vowels of space and so forth, according to the sequence of creation. The sun of those two consonants accompanied by vowels,

⁸⁹ Māgha is the first month of winter and corresponds to January-February.

⁹⁰ Pratyāhāra is a comprehension of several letters or affixes into one syllable by combining the first letter of a sutra with its final letter – or in the case of several sutras, with the final letter of the last sutra – for the sake of shortness.

that is, a wind of prana together with death takes the route through the divisions of {six} zodiacal signs. The first route is the upper route beginning with Capricorn and so forth and with the month of Māgha and so forth. That very route {of six months} revolves within the chakras of the six joints of the right and left arms. In the same way in the activity chakra, consonants – beginning with KA and so forth and classified with six long morae in the chakras consisting of six channels within the joints of thirty knuckles of the fingers on the hands – move within the {fifteen} chakras of the joints of the knuckles of the fingers on the right hand in accordance with the sequence of destruction. On the left, the consonants of space and so forth are classified with the vowels of space and so forth according to the sequence of origination. Thus, a right route is in the chakras of the six joints of the two feet, which are called action and in the chakras of the {thirty} knuckles of the fingers, which are called activity.

Here, during the Māgha, the moon is in the Capricorn passage due to the classification of lunar days. A rising of the sun is to be known as being due to the classification of the days of a week during the passage. Where the sun {a day} increases, there is a decrease of the moon {a night}. Where the moon increase, there is a decrease in the sun. Thus, an increase of the sun is in Capricorn and so forth {in six zodiacs}. In Capricorn, thirty [consonants {passages} – beginning with KA and so forth and classified with long morae – are within the thirty channels in the chakra of the joint of the right shoulder and upper arm. The presiding deities have the nature of discrimination and the nature of prana. KHĀḤ is in the first channel. Thus, there are letters in all of the knuckles, in three and in three sequentially. For example, KKĀḤ, KKĪṚ, KKR, KKŪ, KKI and KKĀ⁹¹ are in the first six channels; they are also in the six channels within the activity chakra in the lower joints of the knuckles of the right fingers. Thus, KHKHĀḤ, KHKHĪṚ, KHKHŪ, KHKHṚ, KHKHI and KHKHĀ⁹² are in the second six channels within the action chakra and in the six channels within the activity chakra in the joints of the lower knuckles of the forefingers. Also, GGĀḤ, GGĪṚ, GGŪ, GGR, GGI and GGĀ⁹³ are in the third six channels within the action chakra and in the six channels within the activity chakra in the joints of the lower knuckles of the middle fingers. Thus, GHGHĀḤ, GHGHĪṚ, GHGHŪ, GHGHṚ, GHGHI and GHGHĀ⁹⁴ are in the six channels of the fourth action chakra and in the six channels within the activity chakra in the joints of the lower knuckles of the ring fingers. Thus, NŅĀḤ, NŅĪṚ, NŅŪ, NŅṚ, NŅI and NŅĀ⁹⁵ are in the six channels within the fifth action chakra and in the six channels within the activity chakra in the joints of the lower knuckles of the little fingers. Thus, in six and in six days, the sun leaves the mandalas beginning with earth and so forth {i.e. the mandalas of the wind of prana}. In thirty days, it leaves the five mandalas. Thereafter, it passes into Aquarius within the left channel.

⁹¹ {[This] classification is due to the six families concerning the element of earth, Vairochana and Mirror-Like primordial wisdom.}

⁹² {[This] classification is due to the six families concerning the element of water, Amitabha and the Discerning primordial wisdom. Discerning primordial wisdom is a wisdom of the Buddha precisely cognizing all of the separate elements of existing phenomena. According to Yogacarins, it is a special type of omniscience characterizing the Buddha when representing “the endless and unlimited nirvana.”}

⁹³ {[This] classification is due to the six families concerning the element of fire, Ratnasambhava and the Knowledge of Equality primordial wisdom. The Knowledge of Equality is a wisdom of the Buddha cognizing the equality of oneself and all sentient beings in the endowment with the unique element of Buddhahood.}

⁹⁴ {[This] classification is due to the six families concerning the element of wind, Amoghasiddhi and the Task-Accomplishing primordial wisdom.}

⁹⁵ {[This] classification is due to the six families concerning the element of space, Akshobhya and the primordial wisdom of the Sphere of Reality.}

Then, there is a sequence of space and so forth. A consonant KA is in the action chakra and in [the chakra] called the activity chakra. Now during Phālguna, within the thirty channels in the action chakra within the joints of the left shoulder and upper arm, consonants – beginning with ÑA and so forth – are classified with the short vowels of space and so forth beginning with the space mandala and so forth. For example, ÑA, ÑI, ÑṚ, ÑU, ÑḼṚ and ÑAM are in space and so forth having the characteristics of mandalas within the first six channels and are in the six channels within the activity chakra within the joints of the lower knuckle of the left little finger. Thus, GHA, GHI, GHR, GHU, GHḼṚ and GHAM have the nature of the wind mandala in the second six channels in their own action chakra and are in the six channels within the activity chakra in the joint of the lower knuckle of the ring finger. Thus, GA, GI, GR, GU, GLṚ and GAM are in the third six channels of the fire mandala in the action chakra and in the six channels within the activity chakra within the joints of the lower knuckle of the middle finger. Thus, KHA, KHI, KHR, KHḼṚ and KHAM have the fourth earth mandala in the six channels in the action chakra and are in the six channels within the activity chakra within the joint of the lower knuckle of the forefinger. Also, KA, KI, KR, KU, KḼṚ and KAM are in the six channels of the earth mandala in the fifth action chakra of the letter accompanied by six morae and in the six channels within the activity chakra within the joint of the first knuckle below the thumb. Thus, during one season,⁹⁶ due to the division of destruction and creation, there are sixty morae – beginning with KA and so forth – of the months of Capricorn and Aquarius on the right and left. Afterwards, due to the classification of Pisces and Aries, [the sun] goes to the consonants CA accompanied by morae in the joint of the right lower arm and the upper arm; and due to the classification of six days, it reaches the consonants CA accompanied by vowels in the five mandalas within the thirty channels in the action chakra.

[Here follows a description of] destruction. For example, CCĀḤ, CCLṚ, CCŪ, CCR, CCI and CCĀ are in the earth [mandala]. CHCHĀḤ, CHCHḼṚ, CHCHŪ, CHCHR, CHCHI and CHCHĀ are in the water [mandala]. JJĀḤ, JḼṚ, JJŪ, JJṚ, JJI and JJĀ are in the wind [mandala]. ÑÑĀḤ, ÑÑḼṚ, ÑÑŪ, ÑÑṚ, ÑÑI and ÑÑĀ are in the space [mandala]. In the action chakra and in the activity chakra, thirty morae and thirty syllables – beginning with CA and so forth – are to be known according to the sequence of destruction in the twelve channels within the five joints, from the middle knuckle of the right thumb to the lower knuckle of the little finger. Thus, thirty letters – beginning with ÑA and so forth – are in six channels within the action chakra within the joint of the left upper arm and the lower arm and in the twelve channels within the activity chakra in the five joints, from the middle knuckle of the little finger to the middle knuckle of the thumb. For example, ÑA, ÑI, ÑṚ, ÑU, ÑḼṚ and ÑAM are in the space mandala. JHA, JHI, JHR, JHU, JHḼṚ and JHAM are in the wind [mandala]. JA, JI, JR, JU, JḼṚ and JAM are in the fire [mandala]. CHA, CHI, CHR, CHU, CHḼṚ and CHAM are in the water [mandala]. CA, CI, CR, CU, CLṚ and CAM are in the earth [mandala]. Thus in the springtime, a consonant CA rises due to the classification of zodiacs. Thereafter, due to the classification of Taurus, it reaches the ṬA consonants in thirty channels within the action chakra within the joint of the right hand and the lower arm and in the twelve channels within the activity chakra in the five joints of the lower knuckles and so forth of the right thumb, according to the sequence of destruction. For example, ṬṬĀḤ, ṬṬḼṚ, ṬṬŪ, ṬṬṚ, ṬṬI and ṬṬĀ are in the earth [mandala]. ṬṬHĀḤ, ṬṬHḼṚ, ṬṬHŪ, ṬṬHṚ, ṬṬHI, and ṬṬHĀ are in the water [mandala]. ḌḌĀḤ, ḌḌḼṚ, ḌḌŪ, ḌḌṚ, ḌḌI and ḌḌĀ are in the fire [mandala]. ḌḌHĀḤ, ḌḌHḼṚ,

⁹⁶ {i.e. during the later winter season (śisira, dgun smad)}

DHDHŪ, DHDHR, DHDHI and DHDHĀ are in the wind [mandala]. NNĀḤ, NNLṚ, NNŪ, NNR, NNI and NNĀ are in the space [mandala]. Thus, [they are] in the sequence of destruction.

Afterwards, the syllables NA and so forth are in the thirty channels within the action chakra in the joint of the left hand and the lower arm, according to the sequence of creation and in six channels within the activity chakra from the knuckles of the left finger up to the joints of the knuckles of the thumb, according to the sequence of mandalas beginning with space and so forth. For example, NA, NI, NR, NU, NLṚ and NAM are in the space [mandala]. DHA, DHI, DHR, DHU, DHLṚ and DHAM are in the wind [mandala]. DA, DI, DR, DU, DLṚ, and DAM are in the fire [mandala]. THA, THI, THR, THU, THLṚ and THAM are in the water [mandala]. TA, TI, TR, TU, TLṚ and TAM are in the earth [mandala]. Due to the classification of Taurus and Gemini zodiacs, it departs in the summertime. Thus, due to the classification of {six} zodiacs, the sun takes a route {for up to six months} and reaches one hundred and eighty syllables on the northern route.

“Afterwards, day after day, it passes increasing by one,” [implies that] afterwards, death moves into the wind of apāna on the southern route of the moon. The sun rises and becomes weaker. At night, there is an increase of the moon {for up to six months}. According to a principle, “death moves to the padas of that which has an increase {i.e. the moon}.” The sun rises from the joints on the top of the fingers of the {left} hand up to the first channels in the joint of the right shoulder and the upper arm. Now on the southern route, the moon {i.e. death with the wind of apāna} moves into twenty channels within the action chakra in the joint of the right hip and the thigh. Due to the classification of Cancer, the lord of three years – according to the sequence of destruction – reaches thirty syllables of the consonant PA in the twelve channels within the activity chakra in the joints of knuckles of the right fingers, [beginning] from the lower knuckles of the right thumb up to the lower knuckles of the little finger. For example, PPĀḤ, PPLṚ, PPŪ, PPR, PPI and PPĀ⁹⁷ are in the earth [mandala]. PHPHĀḤ, PHPHLṚ, PHPHŪ, PHPHR, PHPHI and PHPHĀ are in the water [mandala]. BBĀḤ, BBLṚ, BBŪ, BBR, BBI and BBĀ are in the fire [mandala]. BHBHĀḤ, BHBHLṚ, BHBHŪ, BHBHR, BHBHI and BHBHĀ are in the wind [mandala]. MMĀḤ, MMLṚ, MMŪ, MMR, MMI and MMĀ are in the space [mandala]. It is due to the classification of Cancer. Thereafter, due to the classification of the mandalas – beginning with space and so forth – [the moon], according to the sequence of creation, [reaches] thirty syllables in [their] reverse order in the joint of the left hip and the thigh. For example, MA, MI, MR, MU, MLṚ and MAM are in the space [mandala]. BHA, BHI, BHR, BHU, BHLṚ and BHAM are in the wind [mandala]. BA, BI, BR, BU, BLṚ and BAM are in the fire [mandala]. PHA, PHI, PHR, PHU, PHLṚ and PHAM are in the water [mandala]. PA, PI, PR, PU, PLṚ and PAM are in the earth [mandala]. Due to the classification of the passages in Leo, it reaches the [month of] Bhādrapada.⁹⁸ Thus, the moon reaches the rainy season {a night increases} and the sun departs {a day decreases}. Afterwards, it reaches the consonant TA and the thirty syllables in the action chakra within the joint of the right thigh and the knees and in the six channels within the activity chakra in the five joints [beginning] from the middle knuckle of the big toe up to the middle knuckle of the little toe. Due to the classification of the destruction

⁹⁷ {[This is] a classification of wisdom and method concerning the element of water, the primordial wisdom of Discernment and Amitabha. Each of those [two] has a classification of five families: and each of those [two also] has a classification on six families. A classification on five families refers to the five groups of syllables: PPĀḤ and so forth, PHPHĀḤ and so forth, BBĀḤ and so forth, BHBHĀḤ and so forth and MMĀḤ and so forth. A classification on six families refers to six syllables forming each of the five groups of syllables.}

⁹⁸ Bhādrapada is the second month of the rainy season and corresponds to August-September.

of the zodiacs of those two [chakras], [it reaches] thirty syllables. For example, TTĀḤ, TTLṚ, TTR, TTI and TTĀ⁹⁹ are in the earth [mandala]. THTHlṛ, THTHŪ, THTHR, THTHI and THTHĀ are in the water [mandala]. DDĀḤ, DDLṚ, DDŪ, DDR, DDI and DDĀ are in the fire [mandala]. DHDHĀḤ, DHDHLṚ, DHDHŪ, DHDHR, DHDHI and DHDHĀ are in the wind [mandala]. NNĀḤ, NNLṚ, NNŪ, NNR, NNI and NNĀ are in the space [mandala]. Thus, due to the classification of Virgo, the moon moves. Thereafter, [it moves] into the action chakra within the joint of the left thigh and the knee, and into the twelve channels within the activity chakras in the five joints [beginning] from the middle knuckle of the little toe of the left foot up to the big toe. For example, NA, NI, NR, NU, NLṚ and NAM are in the space [mandala]. Also, DHA, DHI, DHR, DHU, DHLṚ, DHAM are in the wind [mandala]. Thus, DA, DI, DR, DU, DLṚ and DAM are in the fire [mandala]. THA, THI, THR, THU, THLṚ and THAM are in the water [mandala]. TA, TI, TR, TU, TLṚ, and TAM are in the earth [mandala]. Thus, due to the classification of Libra, on the left, the moon moves according to the sequence of creation. The sun departs during the autumnal season. Afterwards, due to the classification of Scorpio, the moon – according to the sequence of destruction – reaches the consonants SA and the thirty syllables that are accompanied by morae, in thirty channels within the action chakra in the joint of the right [lower] leg and the knee and in the twelve channels within the activity chakras in five joints [beginning] from the lower knuckle of the right big toe up to the lower knuckle of the little toe. The sun departs on the south. For example, SSĀḤ, SSLṚ, SSŪ, SSR, SSI and SSĀ¹⁰⁰ are in the earth [mandala]. YYĀḤ, YYLṚ, YYŪ, YYR, YYI and YYĀ are in the water [mandala]. ŚŚĀḤ, ŚŚLṚ, ŚŚŪ, ŚŚR, ŚŚI and ŚŚĀ are in the fire [mandala]. ŚŚĀḤ, ŚŚLṚ, ŚŚŪ, ŚŚR, ŚŚI and ŚŚĀ are in the wind [mandala]. Thus, KĀḤ, KLṚ, KŪ, KR, KI and KĀ are in the space [mandala]. Due to the classification of Scorpio, thirty syllables are in the six channels. Thereafter, in thirty channels within the action chakra in the joint of the left [lower] leg and the knee and in the twelve channels within the activity chakras in the five joints [beginning] from the lower knuckle of the little toe up to the lower knuckle of the big toe, the moon reaches thirty syllables according to the sequence of creation. Due to the classification of the zodiac Sagittarius, the sun ascends to the root of the shoulder in the left arm. For example, KA, KI, KR, KU, KLṚ and KAM are in the space [mandala]. Also, ŚA, ŚI, ŚR, ŚU, ŚLṚ and ŚAM are in the wind [mandala]. ŚA, ŚI, ŚR, ŚU, ŚLṚ and ŚAM are in the fire [mandala]. YYA, YYI, YYR, YYU, YYLṚ and YYAM are in the water [mandala]. Thus, SA, SI, SR, SU, SLṚ, and SAM are in the earth [mandala]. In this way, thirty syllables are due to the classification of Sagittarius. Hence, beginning with the cold (śísira) season, there is an absence of the moon's progression {of the increase of a night}.

Then, there is an increase of the sun during Capricorn and so forth. During the first year, time (kāla) progresses along with the sun {on the southern route (dakṣiṇāyana, byang bgrod)} and the moon {on the northern route (uttarāyana, lho bgrod)} due to the classification of the sattva guna. Then, during the second year, due to the classification of rajas, thirty letters –

⁹⁹ [This is] a classification on wisdom and method concerning the element of earth, mirror-like primordial wisdom and Vairochana. Each of those [two] has a classification on five families; and each of those [two also] has a classification on six families.

¹⁰⁰ [This is] a classification on wisdom and method concerning the element of primordial wisdom, the sixth primordial wisdom and Vajrasattva. Each of those [two] has a classification on the five families; and each of those [two also] has a classification on the six families.

A classification on five families refers to the five groups of syllables: SSĀḤ and so forth, YYĀḤ and so forth, ŚŚĀḤ and so forth, ŚŚĀḤ and so forth, and KĀḤ and so forth. A classification on six families refers to six syllables forming each of the five groups of syllables.

beginning with KA and so forth – together with the vowels in gunas and vṛddhis, are to be known - as before {during the first year} – in thirty channels within the action chakra and the activity chakra. For example, according to the sequence of destruction in Capricorn, KKĀḤ, KKĀL, KKAU, KKĀR, KKAI and KKĀ are in the earth [mandala]. Also, KHKHĀḤ, KHKHĀL, KHKHAU, KHKHĀR, KHKHAI and KHKHĀ are in the water [mandala]. GGĀḤ, GGĀL, GGAU, GGĀR, GGAI and GGĀ are in the fire [mandala]. GHGHĀḤ, GHGHĀL, GHGHAU, GHGHĀR, GHGHAI and GHGHĀ are in the wind [mandala]. NṆĀḤ, NṆĀL, NṆAU, NṆĀR, NṆAI and NṆĀ are in the space mandala. Due to the classification of Capricorn, as before, the sun moves into the right arm and the moon moves into the right leg. Also, due to the classification of Aquarius, it moves – according to the sequence of creation – from [the consonants] accompanied by guna into the joint of the left arm. For example, ṆA, ṆE, ṆAR, ṆO, ṆAL and ṆAṀ are in the space [mandala]. GHA, GHE, GHAR, GHO, GHAL and GHAṀ are in the wind [mandala]. GA, GE, GAR, GO, GAL and GAṀ are in the fire [mandala]. KHA, KHE, KHAR, KHO, KHAL and KHAṀ are in the water [mandala]. KA, KE, KAR, KO, KAL and KAṀ are in the earth [mandala] on the left, according to the sequence of creation, due to the classification of Aquarius. Thus in the springtime, thirty and thirty syllables of the consonants CA of Pisces and Aries respectively are in the channels of the joints on the right and left, according to the sequence of creation and destruction. In the same way, syllables of the ṬA consonants are [there] in the summertime. Thereafter, the sun departs and the moon progresses. As before, during Cancer and during Leo, it moves from thirty syllables accompanied by gunas and vṛddhis into thirty channels within the joint of the leg on the right and on the left. In the rainy season, the moon reaches the syllables of the PA consonants being accompanied by gunas and vṛddhis. In the autumn, [it reaches] the syllables of the TA consonants and in the cold season, [it reaches] the syllables of the SA consonants, according to the sequences of creation and destruction. Thus during the second year, the sun and moon reach three hundred and sixty morae. Afterwards during the third year, due to the classification of tamas, time along with the sun moves from the KA consonants being accompanied by vowels.

Now sounds, which have substitutes of semivowels, are discussed.

A time within the domain of tamas reaches thirty and thirty syllables with those [semivowels]. As before, due to the classification of creation and destruction, it moves into the joints of the arms and legs within the action chakra and activity chakras. For example KKĀḤ, KKLĀ, KKVĀ, KKRĀ and KKHĀ are in the earth [mandala] due to the classification of Capricorn. Also, KHKHĀḤ, KHKHLĀ, KHKHVĀ, KHKHRĀ, KHKHYĀ and KHKHHĀ are in the water [mandala]. GGHĀḤ, GGLĀ, GGVĀ, GGRĀ, GGYĀ and GGHĀ are in the fire [mandala]. GHGHHĀḤ, GHGHLĀ, GHGHVĀ, GHGHRĀ and GHGHHĀ are in the wind [mandala]. NṆHĀḤ, NṆLĀ, NṆVĀ, NṆRĀ, NṆYĀ and NṆHĀ are in the space [mandala]. Thus, the sun moves on the right and then on the left according to the sequence of creation. ṆHA, ṆYA, ṆRA, ṆLA and ṆHAṀ are in the space [mandala]. GHHA, GHYA, GHRA, GHVA, GHLA and GHHAṀ are in the wind [mandala]. GHA, GYA, GRA, GVA, GLA and GHHAṀ are in the fire [mandala]. KHKHĀ, KHYA, KHRA, KHVA, KHLA and KHHHAṀ are in the water [mandala]. KHA, KYA, KRA, KVA, KLA and KHAṀ are in the earth [mandala]. Thus during the cold season, the sun reaches thirty morae on the left, according to the sequence of creation. Also in the spring, there is the consonant CA and in the summer, there is the consonant ṬA. Thereafter, the sun departs from the six joints {of the arms}. The moon moves into a joint of the leg. In the rainy season, as before, there is the consonant PA; in the autumn, there is the consonant TA; in the winter, there is the consonant SA due to the classification of

destruction and due to the classification of creation. Thus, during the third year, the sun reaches three hundred and sixty morae.

“Up to the year of death,” that is, after that, a destruction of 1,080 days of those two is to be known. This is a severance of the channels within three years in the case of consonants. This is an exact description.

When a year has passed, within a fortnight there is a rising of death due to the efficacy of forty-five days of vowels, that is, due to the nature of forty-five short, long and prolated vowels; [a rising] of the sun is due to the classification of the sun and [a rising] of the moon is due to the classification of the moon. A rising [takes place] for twenty-eight days in the throat [chakra], for the aforementioned fourteen days in the forehead [chakra] and for thirty days in the secret [chakra]. Afterwards, there are four days of life in the throat [chakra] and two days and three nights in the forehead [chakra]. Moreover, here with respect to the severance of vowels, a lunar day is to be understood as consisting of fifty-six dandas.

Thus, forty-five days have the nature of vowels. Three have the nature of emptiness and in the case of the nature of consonants there are two days. Among those [days], eight days rise in the lotus of the heart and afterwards there is a rising of ten winds. A loss of the cycle of inhalation and exhalation in the pericarp takes place in the course of a day and a night. There is one day of life [left]. Thereafter due to the efficacy of karma, consciousness (vijñāna) passes somewhere else. This is a rule when death occurs in the central channel of living beings who are one hundred years old. This is an exact description of the severance of the channels.

Now, the remaining channels conveying the ten winds in the Emanation chakra and so forth for up to six days due to dying, are discussed, beginning with “in the navel” and so forth.

69. Channels that are in the navel, the throat, the forehead [chakras] and in the lotus of one’s own heart are with a remainder. [They are] twelve, six and three [channels]; and a channel and a half abides in the lotus of one’s own heart. Sixty [channels] are in the joints of the arms and legs for up to six days. At the end, sūkūmā flows everywhere leaving the lotus of the heart in a day.

Here, during the rising of consonants and during the rising of three fortnights beyond three years, the sun, that is, the channels of the twelve zodiacs, which consist of the space mandala and of the earth mandala, abide with the circulation of breath in the navel chakra for up to six days due to [the sun’s] forsaking of the destruction of the channels conveying the outer mandalas. Thus, “six” [channels], which convey six muhūrtas, are in the throat. “Three” are three [channels] conveying a half of the watch (prahara) of the moon. “A channel and a half, which is with a remainder, is in the lotus of one’s own heart” [implies that] a channel and a half conveys a watch of [a day] in the lotus of the heart. “In the joints of the arms and legs” [means] in the three hundred and sixty channels within the action chakras and activity chakras in the joints. “Lunar days multiplied by four,” [means] sixty channels conveying the ten winds. The remaining are ten channels conveying the ten winds within every single joint among the twelve joints. Timely death is a wind having the nature of great darkness (mahatamas). Every single channel conveys the ten winds in sixty joints within the action and activity chakras and ten [channels] convey the great wind of untimely death for up to six days.

Thereafter, having destroyed the channels of the sense-faculties and their objects within six days, at the end, that is, on the day of death, sūkūmā, that is, the central channel or avadhūti flows everywhere. Having abandoned [the channel] conveying the moon, sun, feces and urine, a

great darkness that is a wind of death, flows until the conclusion of death, that is, until there is an annihilation of the cycle of breath. That is a principle. “Leaving the lotus of the heart in a day.” Thus, an exact description of the channels of the sun’s and moon’s rising of consonants, of the remaining channels in the action and activity chakra of the destruction of breath and of timely death has been related by the Bhagavan.

Now, a progression of time is discussed together with the termination of the courses of the moon {on the left} and the sun {on the right}, beginning with “in the course of thirty-six” and so forth.

70. A channel of time rises in the course of 36,000 days of one hundred years. Day and night, the power of the sun and moon, together with their own respective courses, fully [rises] to any [channel]. There are twelve days in the course of the sun and there are half of those [days] less in the course of the moon. Due to the classification of constellations and days, death has the course of the sun and the moon during an empty month.

Here when a hundred years are thought of as days, then they are 36,000 days. “Dhru” is an appellation of a year. A channel of time rises in the course of those 36,000 days of a hundred years. A wind of death enters 72,000 channels and death advances. A wind of the five mandalas gradually departs making the sixth {sixtieth} part [of it] remains there.

To what [channel] does a wind of the channel of death arise? A non-efficacy of the sun and the moon, together with their own respective courses completely [rises] to any [channel] day and night. A non-efficacy of the sun has the course of the constellations. A non-efficacy of the moon has the courses of lunar days. There are “the days of the sun,” that is, twelve days, in the course of the sun and there are “half of those [days] less,” that is, six days, in the course of the moon. Now, the sun does not reach a single zodiac in the course of thirty days within every month. The moon does not reach sixty daṇḍas in a day. Hence, due to the classification of constellations and days, death has the course of the sun and the moon during an empty month (shunya-māsa). When there is a non-efficacy of those two that empty month is at the end of thirty-two months and it consists of sixty-four channels. An empty wind (shunya-vāyu) rises in those sixty-four channels. It rises every day to two channels among the 72,000 [channels] in the lotus of the navel. This is a rough, general definition.

Now, a rising, [which is] due to the division of breath every day, is discussed, beginning with “pranas” and so forth.

71. All fifty-six and a quarter pranas, which are predominant in the body and are in the obvious viṣuva,¹⁰¹ destroy the pair of channels every day due to the classification of passages. The amount of seven hundred and twenty [channels] is due to the repeated movement of the sun and the moon within a year. Thus, in the course of a hundred years, time takes possession of the lives of gods and men together with their respective durations.

Here among the 21,600 [breaths], those that convey the primordial wisdom mandala are called the predominant breaths in the body. “In obvious viṣuva” [means] within both zodiacal signs. “Sixty minus four plus the quarter” [means] fifty-six and a quarter. All those [breaths], having become one hundred and seventy-five due to the classification of the twelve passages (saṃkrānti), destroy the pair of channels everyday. This is a reading from the *Āgama*. They

¹⁰¹ Viṣuva is the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinoxes.

destroy the body. They destroy the pair of channels among the 72,000 [channels]. This pair of channels is on the right and left. A destruction of the circulation of the winds with five mandalas takes place. The remaining forty-five breaths repeatedly remain within a year. Thus within a year, that is, in the course of the days of a year or in three hundred and sixty days, those [breaths] which destroy the pair of channels every day are due to the movement of the sun and the moon, that is, due to the circulation of the mandalas on the right and left. The amount of [them is] seven hundred and twenty.

“Thus in the course of a hundred years,” that is, in the course of 36,000 days, “time takes possession of the lives of gods and men,” that is, of 72,000 channels conveying the five mandalas and of the movement of the moon and sun. “Together with their respective durations” [means] together with the earlier mentioned days of demons and gods born with subtle bodies and so forth. This is an exact description of the severance of the channels.

Now, the nature of the channel of time (kalanadi) is discussed, beginning with “a bite” and so forth.

72. Sometimes, if men get a bite, a disease or a hit in the channel of time, then due to that cause, death quickly and forcibly enters the principal chakras. Having impeded the channels in the chakras and having completely cut off the course of the sun and the moon, Oh King, [death] carries away the life of living beings, which is based in the sūkṣmā in the middle.

Here in the body, sometimes if men get a bite {from a snake and so forth}, if there is a disease or a hit {by an arrow and so forth} in the channel of time, that is, at the time of the flow [of prana] in the central channel, then due to that cause, death, a great darkness which is a wind {the wind of death (maraṇa, ‘chi ba)}, quickly and forcibly enters the six principal chakras. When that wind of prana has entered, it – having impeded one hundred and fifty-six channels in the six chakras and having completely cut off the course of the sun and the moon in the right side-channel – carries away the life of living beings, “which is based in the sūkṣmā in the middle,” – that is, which is based in the avadhuti channel – “Oh King.” This is an exact description of the channel of time.

Now, the courses of the moon in the dharma chakra and so forth are discussed with “in the lotus of the heart” and so forth.

73. In the lotus of the heart and in the splendid forehead [chakra], [the moon] reaches a pada of the moon and [the parts] called bhūta-dig-vāsara. In the enjoyment and navel chakras, [it reaches] a couple of Rudras accompanied by nineteen and [reaches the parts] called jina. After seven nights, the moon leaves [the parts] called tattva and rises again. Having formed pūrṇā in the drop, it gradually enters the light half of the moon in the heart.

Here, an increase or a decrease of the moon is due to the classification of its courses, which has fourteen divisions and is present in even and uneven lunar days. That increase or a decrease – which on the seventh day of seven lunar days has the division of five categories due to the classification of an infant, a child and so forth - ceases on the seventh day in one hundred and twenty complete courses.

Now, one hundred and twenty [courses] are discussed.

Here when one course having the remainder of fourteen divisions has occurred, then, among the parts of sixty ghatikās of the [moon's] digit (kalā) of that day, the parts of five ghatikās {of the first pada} become increased in the dhana¹⁰² of the [moon's] digit; and they become decreased in the ṛṇa position of the dark {in uneven} or light {in even} [lunar days]. On the second day, there are five parts of the second [lunar day]; and two [parts] of the first [lunar day], which are due to the classification of a child {i.e. five} are to be known. Thus on the third day, the third [lunar day] has five parts, the second has ten and the first has fifteen due to the classification of winds. Thus due to the classification of an infant, the fourth [lunar day] has five parts, the third has ten; the second has fifteen and the first has nineteen due to the classification of an adolescent. Thus on the fifth day, the fifth [lunar day] has five parts, the fourth has ten, the third has fifteen, the second has nineteen and the first has twenty-two due to the classification of an old person. Thus on the sixth day, the sixth [lunar day] has five parts, the fifth has ten, the fourth has fifteen, the third has nineteen, the second has twenty-two and the first has twenty-four due to the classification of a very old person. Thus on the seventh day, the seventh [lunar day] has five parts, the sixth has ten, the fifth has fifteen, the fourth has nineteen, the third has twenty-two, the second has twenty-four; and on the seventh day, the first [lunar day] has twenty-five parts due to the classification of a decaying state and it has either dhana or ṛṇa due to the efficacy of the [moon's] course. Thus, a measure of all is to be known in the sequence of an infant and so forth. In this way, having seized the parts of the course of seven lunar days, the moon moves into one hundred and twenty petals in the lotus of heart and so forth {of the forehead, throat and navel}. Afterwards, it rises again. "A pada of the moon" means its own pada. Eight parts are within eight petals in the heart [chakra]; sixteen parts are within sixteen petals in the forehead [chakra]; thirty-two parts are within thirty-two petals in the sambhoga-chakra; and sixty-four parts are within sixty-four petals in the lotus of the navel. Thus having passed through one hundred and twenty [courses], a decrease or an increase of the digit of the moon ceases.

[The parts] called bhūta {five}-dig {ten}-vāsara {fifteen} are in the lotus of the heart and in the forehead [chakra]; a couple of Rudras {twenty-two} accompanied by nineteen and [parts] called jina {twenty-four} are in the sambhoga and navel chakras. "The moon, which after seven nights leaves [the parts] called tattva {twenty-five}, rises again." The first fully complete digit of the moon has twenty-five parts. On the eighth day, that [digit of the moon] becomes a presiding deity (adhidevatā) in the navel. Then on the day of the full moon, having formed pūrṇa¹⁰³ in the drop, that is, in the place of the drop, [the moon] completes [its course] in the navel, heart, throat and forehead [chakras]. Thereafter, it rises again. Within the sixty-four petals of the navel there are sixty-four parts. There are eight parts in the heart, thirty-two parts in the throat and sixteen parts in the forehead [chakra]. Thus in fourteen days, a fullness of [the moon's] padas comes about. Having formed pūrṇa in that [pada], [the moon] gradually enters the light half of the moon in the heart, that is, the fortnight in dhana.

74. Likewise during the dark half of the lunar month, [the moon] further reaches the places of [its] padas in the lotus of the navel, in the eight-spoked and thirteen-spoked [chakra] called black and white lotuses in the heart and on the head. A red thirty-two spoked [chakra] is in the throat and another yellow [chakra] having thirty-two spokes multiplied by two, is in the navel. The second and the eighth [lunar] days are in the navel and in the

¹⁰² Dhana is the name of the twenty-third lunar mansion consisting of four stars.

¹⁰³ {In the outer [environment] (bāhye, phyi), the one hundred and twentieth portion (aṃśa, chu shas) of a pada (rkang)}

throat [chakras respectively]; the black and white [halves of the lunar month] and pūrṇa are on the head and in the heart [chakras respectively].

“Likewise, during the dark half of a lunar month, [the moon] further...” [implies that] as before {as in a fortnight of dhana (nor)}, during the fortnight of ṛṇa, due to the destruction in an inverted order within the petals of the lotus of wind {the heart}, earth {the navel}, water {the forehead} and fire {the throat} [respectively], ṛṇa and pūrṇa of the padas of the dark half of a lunar month are in the heart. This is an exact description of padas.

Now the lotuses [are discussed]. The eight-spoked [lotus] in the heart is black {because of the nature of wind}. The sixteen-spoked [lotus] on the head is white {because of the nature of water}. The thirty-two-spoked [lotus] in the throat is red {because of the nature of fire}. [The lotus] other than that [thirty-two-spoked one], multiplied by two, that is, the sixty-four-spoked [lotus] in the navel is yellow {because of the nature of earth}. This is an exact description of the petals of the lotuses.

Now, a location of four knots (parvan) is discussed, beginning with “the second and the eighth [days of the lunar half month]” and so forth.

75. Vowels beginning with A and so forth – which are accompanied by HA, YA, RA, VA and LA and are classified with anusvaras and visargas – are sixty. Those sixty are on the tip of a filament. Consonants beginning with KA and so forth – which are classified with anusvaras and visargas within the petals of the precious lotus – are one hundred and twenty. Due to the efficacy of the course of the watches [of a day], the sun rises and diminishes.

Here due to the classification of vowels, the moon moves in the lotuses of the heart and so forth, which have the nature of the elements of wind, fire, water and earth and have pericarp and the tops of the filaments.

“Vowels beginning with A and so forth – which are accompanied by HA, YA, RA, VA and LA and are classified with anusvaras and visargas – are sixty.” Here [they are] the earlier mentioned five short [vowels], five [vowels] having the guna of form and five short [vowels] having the substitutes of semivowels. Those fifteen, classified with anusvaras, become thirty. Fifteen beginning with HA and so forth are with long [vowels] and vṛddhis; and thirty are classified with visargas. Thus, there are sixty. Those sixty are on the tip of a filament. Here, the moon – having brought about the night of the new moon (amā) in the lotus of the heart, due to the classification of the earlier and later halves of the digit – reaches thirty vowels in the course of fifteen lunar days. Here in the lotus of the heart, on the tip of the filament, on the first day of a white lunar fortnight, [the moon reaches] A during the first half and Am during the second half. Also on the second [day], [it reaches] I during the first half and I during the second half and having left the pericarp in the lotus of the heart, there are four yugas. Afterwards, on the tip of the filament of the lotus of the throat, on the third [day], [the sun reaches] Ṛ and ṚM during the first and later halves; on the fourth [day, it reaches] U and ŪM; on the fifth, LR and LR̄M; on the sixth, A and AM; on the seventh, E and EM; on the eighth, during the first half ARA on the tip of the filament and ARAM in the pericarp. On the ninth, O and OM; and on the tenth, ALA and ALAM move to the tip of the filament of the lotus of the throat. Thereafter on the tip of the filament of the lotus of the forehead, on the eleventh [day], during the first and later halves [the sun reaches] HA and HAM; on the twelfth, YA and YAM during the first and later halves; on the

thirteenth, RA and RAM; on the fourteenth, VA and VAM; and on the pūrṇā, during the first half there [it reaches] LA on the tip of the filament; and during the second half, [it reaches] LAM in the pericarp. Pūrṇā on the head moves into the pericarps of the lotuses of wind, fire and water, according to the sequence of the creation of the moon. Afterwards during the light and dark [halves of a lunar month], it reaches the long [vowels] that are followed by visarga in the pericarps of the lotuses of the earth [element] in the sequence of destruction. For example, on the first day of a black lunar fortnight, during the first half, [the sun reaches] LĀḤ; and during the later half, [it reaches] LĀ. Also on the second [day, it reaches] VĀḤ and VĀ; on the third, RĀḤ and RĀ; on the fourth, YĀḤ and YĀ; on the fifth, HĀḤ and HĀ; on the sixth, ĀLAḤ and ĀLA; on the seventh, AUḤ and AU; on the eighth, ĀRAḤ and ĀRA in the pericarp; on the ninth, AIḤ and AI; on the tenth, ĀḤ and Ā; on the eleventh, LṚḤ and LṚ; on the twelfth, ŪḤ and Ū; on the thirteenth ṚḤ and Ṛ; on the fourteenth IḤ and I; and on the fifteenth, ĀḤ and Ā. Here in the pericarp, there are two absences. Due to those two, there are no vowel and visarga {of the moon} in the pericarp {on the top of the filament of the navel}. Then in the lotus of the heart, at the end of the day of the new moon and at the beginning of the first day of a lunar fortnight, white and dark pūrṇās are on the tip of the filament of the lotus of the heart. This is a rule. The eighth white [pūrṇā] is on the tip of the filament of the lotus of the throat and in the pericarp; the eighth dark [pūrṇā] is on the tip of the filament and in the pericarp within the lotus of the navel. A dark pūrṇā is in the heart; the end of pūrṇā is on the head. This is the time of the entering of the day of the new moon and the first day of a lunar month into the heart. This is an exact description.

Now, the sun's consumption of consonants is discussed, beginning with "with anusvaras" and so forth.

Here consonants beginning with KA and so forth – which are classified with four anusvaras and visargas – become one hundred and twenty syllables. Due to the efficacy of the course of the watches [of a day], the sun rises and diminishes in those same one hundred and twenty [syllables] within the petals of the precious lotus due to the classification of destruction and creation. Now, a course of the watches [of a day] is four junctures [of a day]. "Due to the efficacy of the course of the watches" [means] due to the efficacy of the course of those [junctures]. Here, at the end of the day of the new moon and at the beginning of the first day of a lunar fortnight, among sixty-four petals in the lotus of the heart, four petals are empty. On the first day of a lunar fortnight, SSĀḤ, SSĀ, YĀḤ and YĀ are the four junctures [of a day] within those four petals. With the first day of a lunar fortnight, the sun reaches SSĀ and so forth. Thus on the second [day], [it reaches] SṢĀḤ, SṢĀ, ŚṢĀḤ and ŚṢĀ. Also on the third, [it reaches] KKĀḤ, KKĀ, TTĀḤ and TTĀ; on the fourth, THTHĀḤ, THTHĀ, DDĀḤ and DDĀ; on the fifth, DHDHĀḤ, DHDHĀ, NNĀḤ and NNĀ; on the sixth, PPĀḤ, PPĀ, PHPHĀḤ and PHPHĀ; on the seventh, BBĀḤ, BBĀ, BHBHĀḤ and BHBHĀ; on the eighth, MMĀḤ, MMĀ, ṬṬĀḤ and ṬṬĀ; on the ninth, ṬṬHĀḤ, ṬṬHĀ, ḌḌĀḤ and ḌḌĀ; on the tenth, ḌḌHĀḤ, ḌḌHĀ, ṆṆĀḤ and ṆṆĀ; on the eleventh, CCĀḤ, CCĀ, CHCHĀḤ and CHCHĀ; on the twelfth, JJĀḤ, JJĀ, JHJHĀḤ, and JHJHĀ; on the thirteenth, ÑÑĀḤ, ÑÑĀ, KKĀḤ and KKĀ; on the fourteenth, KHKHĀḤ, KHKHĀ, GGĀḤ and GGĀ; and on the full moon day of the light [half of the lunar month], [it reaches] GHGHĀḤ, GHGHĀ, ṆṆĀḤ and ṆṆĀ. In the petals of the lotus of the navel, the sun withdraws, having consumed the syllables beginning with the consonant SA and so forth. The moon enters the head with its own course. Thereafter, the moon arrives into the lotus consumed by the sun and the sun moves into the lotuses consumed by the moon; during the light and dark [halves of the lunar month], the sun [moves] in the sequence of creation and the moon, in the sequence of destruction. Here when the moon goes everywhere

with creation, then the sun [goes] with destruction; when the sun [goes] with creation, then the moon [goes] with destruction. This is a rule.

Now in the petals of the lotus of the forehead and so forth, in inverted order, the sun reaches the syllables beginning with ṆA and so forth. On the first day of the dark lunar fortnight, it reaches ṆA, ṆAṢ, GHA and GHAM in the four petals on the forehead [chakra]. On the second [day], [it reaches], GA, GAṢ, KHA and KHAM; on the third, KA, KAṢ, ÑA and ÑAM; and on the fourth, [it reaches] JHA, JHAM, JA and JAM. Afterwards in the petals of the lotus of the throat, on the fifth [day], [it reaches] CHA, CHAM, CA and CAM; on the sixth, ṆA, ṆAM, ḌHA and ḌHAM; on the seventh, ḌA, ḌAM, ṬHA and ṬHAM; on the eighth, ṬA, ṬAM, MA and MAM; on the ninth, BHA, BHAM, BA and BAM; on the tenth, PHA, PHAM, PA and PAM; on the eleventh, NA, NAM, DHA and DHAM; on the twelfth, DA, DAM, THA and THAM; on the thirteenth, TA, TAM, KA and KAM within the petals of the lotus of the heart; on the fourteenth, [it reaches] ḌA, ḌAM, ṬHA and ṬHAM. Thereafter on the day of the new moon, [it reaches] YA, Yam, SA and Sam on the tip of the filament and in the pericarp. Six syllables, which are void of anusvara, are the heart, the end of the new moon and the anāhata [chakra] {wisdom, emptiness and a letter E}. Five syllables are great emptiness (mahashunya) {method, compassion and the syllable VAM}. This is an exact description of the moon and sun.

Now the dhana and ṛṇa of the moon and the sun are discussed, beginning with “the moon” and so forth.

76. Within a fortnight, the moon with its courses forms ṛṇa and the pada called a day. Again in two months and additional days, [ṛṇa] increases after a year. In a full year, [ṛṇa] lasts for six days and increases again until death. Thus, Oh King, this twofold ṛṇa of the sun increases from year to year.

Here due to the saying: “they are to be placed, left and placed,” every day on the polar longitude of lunar days, a digit of the moon (kalā), which consists of sixty ghatikās, is to be placed in the region of the days [of a week]. Due to the ṛṇa of that [digit], there are less ghatikās in the place of a ghatikā. Hence in gross measuring, a digit of the moon is deficient of one ghatikā and in fine measuring, it has fifty-six and a quarter pāṇi-palas. Why? Since ṛṇa is when a number of days is obtained by means of division by sixty-four, therefore every day, fifty-six and a quarter pāṇi-palas is the ṛṇa of days, which is the destruction of the digits of the moon in sixty-four days. This is the meaning. The sun has two days. Thus, “within a fortnight, the moon with its courses forms ṛṇa and the pada called a day,” that is, the pada called fifteen ghatikās. With respect to a lunar day, it is called the fourth division. On account of the word ‘and,’ [it means that it is] smaller by fifty-six and a quarter pāṇi-palas. “Again” [implies] again, due to the passing of every day. “In two months and additional days,” that is, in sixty-four days, ṛṇa takes place and increases again after a year. “In a full year, [ṛṇa] lasts for six days,” that is, according to the earlier mentioned rule, [ṛṇa] is smaller and “it increases again until death.” “Until death” [means] until the age of one hundred. Thereafter, twofold ṛṇa consisting of five hundred sixty-two and a half [days] increases until death. “Thus Oh King, this twofold ṛṇa of the sun increases from year to year.” It increases in 1,125 days until death. This is an exact description of ṛṇa.

Now, a number of years is discussed together with the classification of breaths and so forth, beginning with “with sixty breaths” and so forth.

77. One liptā¹⁰⁴ has six breaths and a ghatikā has sixty pāṇi-palas. A day is sixty ghatikās. One month has thirty days. A half year has six months and one year clearly has two half years. Due to the efficacy of the channel of time, during a hundred years, a life of men is present in the courses of ṛṇa.

Here in the body of humans, one [liptā] has six inhalations and exhalations and that [liptā] is called a pāṇi-pala. One ghatikā, consisting of one daṇḍa, has those sixty pāṇi-palas. A day and a night are those sixty ghatikās. One month has those ten multiplied by three, that is, thirty days. A half-year has those six months beginning with Capricorn and so forth. One year has that very half year multiplied by two. Hence, man's life of a hundred years is present in the courses of ṛṇa, that is, it is present in the courses of the channel of darkness (tamas) — "ime" [is death] – due to the efficacy of the channel of that death, which has the characteristic of the number {of thirty-two parts (amśa, cha)} of avadhuti. This is an exact description of the channel of time.

Now, a usury (kuśīdatva) of Ishvara and so forth is discussed, beginning with "in the three worlds" and so forth.

78. In the three worlds, there is no yogi among the gods, nagas or humans who is capable of storing the sun and the moon in his own body. The moon does not move along its courses in a number of days. The sun and all of the constellations gradually move in the world within a year. In year after year, a single hero Kalachakra with "debt" (ṛṇa) consumes the same world.

Here "in the three worlds,¹⁰⁵ there is no yogi among the gods, nagas or humans who is capable of storing the sun {prana (srog) on the right} and the moon {apāna (thur sel) on the left} in his own body." Why is that? Since the moon does not move along its courses in three hundred and thirty days and since the sun and all twenty-seven constellations gradually move in the world – that is, in the body, within a year, that is, up to a year – according to the earlier mentioned rule, therefore in year after year, a single hero Kalachakra with "debt" (ṛṇa) consumes the same world, that is, the body. A single hero Kalachakra {the central channel and innate bliss (sahajānanda, lhang cig skyes dga')} is a cause of the origination and cessation of transmigrating beings. Hence, having stored the moon and the sun which have the qualities of bodhicitta and blood, and having stored the prana and apāna, a yogi should meditate on that [Kalachakra {dus kyī 'khor lo}]. This is an exact description of the Bhagavan Buddha.

Now, the characteristics of the transformation (vikāra) of the elements of urine and so forth [which are] due to the efficacy of the unfavorable sign of approaching death (ariṣṭa) are discussed, beginning with "severed" and so forth.

79. If a single channel is severed, Oh King, urine obtains acidity. At the time of the decomposition of the body, a supreme power leaves the tanmātras for five days. It gradually leaves sound within the ear, taste within the mouth, the pupil within the eye, smell within the nose, the arms and legs of men and the feeling of warmth in the body.

¹⁰⁴ A liptā is a measure of time equal to one minute.

¹⁰⁵ {in the underworld (pātāla, sa 'og), earth (bhumi, sa steng) and heaven (vyoman, sa bla)}

Here in the body, if a single channel is severed, either the left one or the right one, it becomes deprived of the conveyance of prana. “Oh, King” is an invocation. Urine obtains acidity for up to six months. For five nights, that is, for up to six days, a supreme power, that is, a power of prana, sequentially leaves the tanmātras {beginning with sound (śabda, sgro) and so forth}. Every day, at the time of the decomposition of the body, it forsakes from the ear a sense-object, that is, sound. “In the ear” is [taken] from the reading in the *Āgama*; a locative is [used here] in the sense of ablative. For up to six days, it leaves taste in the mouth, that is, from the tongue, [it leaves] from the pupil of the eye for up to six days, [it leaves] smell from the nose for up to three days, the arms and legs of men and the feeling of warmth in the body, that is, the feeling of touch, for up to two days and on the last day {on the day of death}, it leaves the dharma-dhatu, that is, the emission of semen and the cycle of breath.

The signs of death [which appear] within the other six days, are discussed.

80. The tip of the nose is perceived as dangling down and a hand held on the head is perceived as one’s own form {on the day of death}. One does not perceive the color on both palms that have been rubbed with red dye. The sun is perceived as having a black color and the full moon is perceived as having a yellow color. Death [occurs] on the day when urine and the body become cold, Oh King.

Here when death has entered the body, the tip of one’s own nose is perceived as dangling down and having the form of an elephant’s trunk. A hand held on the head is perceived as one’s own form. [Everything] subtle is not perceived. Also, “one does not perceive the color on both palms,” that is, on the skin of the palms “that have been rubbed with red dye.” For up to six days, the sun is perceived as having a black color and the full moon is perceived as being entirely yellow. Thereafter, death [occurs] on the day when the urine and the body become cold. “Oh, King” is an invocation.

Other signs of death, [which appear] within six days, are discussed.

81. A black line appears below the tongue and a very subtle Brahma’s line appears in the eye. The breath quivers on the path of the moon and the sun, Oh King and the two cheeks throb. All the planets are seen as being accompanied by sparks of fire and as having entered into the armpits above the chest. A stiff neck, together with the body, [becomes] motion itself. [Those are] eight signs of death in the body.

Here, a black line appears below the tongue of [a person] who has approached unfavorable (ariṣṭa) death. A very subtle Brahma’s line, that is, a line the size of a hair, which divides black and red circles, appears in the eye. “The breath quivers on the path of the moon and the sun and the two cheeks throb.” Two channels have entered the armpits above the chest. The entire group of planets {beginning with Mars (maṅgala, mig dmar) and so forth} is not perceived [as it is but] is perceived as being accompanied by sparks of fire. A stiff neck, together with its body, that is, a motionless [neck] together with the arms and legs, becomes motion itself in the body. Those are eight discussed signs (lakṣaṇa) of death.

Whatever else is incorrectly perceived in the body or outside [the body] – beginning with the shadow of a person and so forth – is to be known by a yogi as a sign of death. Having recognized those [signs], offering (dāna) and so forth are to be performed. {for the sake of redemption (blu ba’i chad du)}. If one lives by the power of virtue, then it is wonderful. If one

dies, one experiences the fruit of that which one has offered. Hence, the followers of the Sugata who seek happiness should offer a gift from both points of view (pakṣa).¹⁰⁶ This is a principle of the Bhagavan.

(5) The Great Exposition of the Exact Description of the Characteristics of the Moment and of Kalachakra

Now conventionally, a creator, who has the characteristics of creation and annihilation, is described, beginning with “the origination” and so forth.

82. A kalachakri, who causes the origination [of an individual], the occasion of birth and the condition of an infant and a child, he and not the sun, causes also the annihilation in the world. That Lord at night, seizes the gods – the moon, the sun and so forth – who are with the elements. In the daytime, he gradually relinquishes the infinite ones for the sake of [new] creation.

Here in samsara, the moment of the emission [of semen] {of a drop together with I-grasping}, which causes the origination of sentient beings and bears the characteristics of consciousness (alaya-vijñāna) accompanied by blood and semen in the womb, causes the occasion of birth from the womb, the condition of an infant, child and so forth. That very moment of the emission [of semen] {of origination}, that is, the kalachakri and not the sun {as only the moon brings about origination and annihilation}, also causes the creation and annihilation of the body in the world, that is, in heaven, in the human [world] and in the underworld. This means: the sun or blood and the moon or semen, without consciousness, that is, without kalachakra, do not cause [the creation and annihilation]. Why do they not cause them? “The sun and moon bear the characteristics of blood and semen.” The well-known saying is quoted here: “Everywhere, the world {a sentient being} consists of fire {of consciousness}, the sun and soma.”

As “that Lord, at night, seizes the gods – the moon, the sun and so forth – who are the elements,” here, in samsara, the moon is the night and creation [while] the sun is the daytime and annihilation.

At night, that is, at the time of origination, the moon or semen and the sun or blood, which have the characteristic of consciousness, are in the mother’s womb. Feces and urine are implied by the words ‘and so forth.’

In order to produce the body, speech and mind, [that Lord] being the support of blood and semen, seizes [the gods] “who are with the elements,” that is, who are with the earth, water, fire, wind and space elements. The moon or semen is Ishvara; blood or the sun is Sadāśiva¹⁰⁷; marrow is Rudra; urine is Vishnu and Brahma is feces. “At night,” that is, at the time of origination [that Lord] “seizes the gods - the moon, the sun and so forth.”

“He also relinquishes the infinite ones,” means, when the body is seized by various tendencies (bhāva) {of the imprints (vāsanā, bag chags) of gods and so forth} in the daytime, that is, at the time of annihilation, he abandons the [present] manifestations {a human life and so

¹⁰⁶ {[from the point of view] of the capacity (śakti, nus pa) and non-capacity (aśakti, mi nus) with respect to redemption (blu ba)}

¹⁰⁷ The form in which Shiva exercises his fivefold activities of attraction, concealment, taking away, preservation and creation according to the *Saiva Siddhanta*.

forth}. “For the sake of creation,” that is, for the sake of another origination, “he gradually relinquishes” [them] by forsaking the elements – beginning with earth and so forth – within the support of the navel {of earth}, heart {of water}, throat {of fire}, forehead {of wind} and the crown {of space} [chakras] respectively. This is an exact description of the creator within the conventional realm.

Now, karma, the means (karaṇa) [of karma] and so forth are conventionally discussed, beginning with “beginning with sound” and so forth.

83. There are six karmas, beginning with sound and so forth, and the sense-faculties and the years and the months, fortnights, a day and a night, lunar days and the sun and moon are the means of action. There is an agent. The agent of their annihilation is not here someone else, [for] the agent of creation is not an agent. He is a sky-pervader, a vajri in the sky, free of sense-objects, devoid of attributes and lacking an inherent nature.

Here when the body has originated, the six karmas – sound, touch, form, taste, smell and mental object (dharma-dhatu) – come into existence. The six means of action are the six sense-faculties (indriya), namely the ear, body, eye, tongue, nose and mind.

All this – the years and months which are due to the classification of the twelve astrological houses and due to the classification of the digits (kalā) of the moon, the twenty-four fortnights, “a day and a night,” that is, a day and night, fifteen lunar days, the sun and moon – are the means [of action].

An agent (kartṛ), which has the characteristic of consciousness and the characteristic of the emission of semen, is inborn bliss from the conventional point of view. “The agent of the annihilation” of those agents, means of action and actions, beginning with the moment of emission and so forth, “is not someone else,” {other than the agent of origination}, because “the agent of creation is not an agent. {not ultimately [the agent] of origination and annihilation}. He is a shy-pervader {self-existent primordial wisdom which is present in all phenomena}, a vajri in the sky {devoid of the nature of all things}, free of sense-objects {form and so forth}, devoid of the gunas {of rajas and so forth} and lacking an inherent nature {of eighteen elements}, that is [he is] the Inborn Body (sahajakaya) without constituents (niḥkala), the omnipresent pervader {because he is present in everything, animate and inanimate}. Hence, it means that the agent of creation and annihilation does not have the characteristic of nirvana. This is an exact description of the perishability of an agent.

Now, the aggregates and so forth are discussed, beginning with “smell” and so forth.

84. All eight corporeal and composite things – smell, color, taste, touch and earth, water, fire and wind have single source. Due to the efficacy of time, the entire three worlds enter their manifestation and annihilation. Sound, space, mental objects (dharma-dhatu) and mind are formless, Oh King.

Here in samsara, the origination is due to a composite having many components. Now, the composite [is made of] smell, color, taste, touch and earth, water, fire and wind. All those eight corporeal and composite things have a single source. It was said earlier, “one of those eight corporeal [things] is the first guna, the rest are secondary.

The element (dhatu) of semen is designated by the word “space” (shunya). “Due to the efficacy of time,” meaning, due to the efficacy of the moment of the emission [of semen], “the

entire three worlds enter their manifestation and annihilation.” This is an exact description of a composite (samudaya).

Now, bondage to samsara is discussed, beginning with “an individual binds” and so forth.

85. An individual, like a silkworm, binds [himself] with conceptualizations, which are the gunas present in the prakrti. However, due to non-conceptualization, an individual liberates himself with the mind. Therefore, Oh King, one’s own karma contained in the gunas of the prakrti causes suffering and happiness. Who is an agent Devoid of prakrti, what does he do? The ignorant world is confused.

Here in samsara, “an individual” (ātman), who is the mere aggregates and I-grasping (ahaṃkāra) in the body, “binds” himself with conceptualizations (vikalpa) which are the gunas present in the prakrti. Prakrti is the collection of the aggregates, elements and sense-bases. The gunas contained in the [prakrti] are smell and so forth having the characteristics of origination and cessation. They have the characteristics of conceptualization – existence (bhāva) and non-existence (abhāva) – belonging to the transmigratory mind (samsara-citta). “Therefore, Oh King, one’s own karma, contained in the gunas of the prakrti, causes suffering {of conceptualization} and happiness.”

“Who is the agent {Ishvara}? Devoid of prakrti, what does he do?” means, devoid of the eighteen elements, he does not do [anything]. Thus, “the ignorant world is confused” by falsely imaging the individual as an agent. This is an exact description of the bondage of karma.

Now, the eight types of prakrti – beginning with earth and so forth – are described, beginning with “earth” and so forth.

86. The earth, water, fire, wind and space [elements], the mind-faculty, the intellect and the I-grasping are the divine [prakrti of the mind]. Due to the classification of colors, drops and so forth gross, subtle and supreme [prakrtis] are present within the three gunas. A gross prakrti is found in the gross sense-faculties and a subtle [prakrti] is found in the subtle mind. A prakrti, which due to primordial wisdom has the form of primordial wisdom, is without modifications; it is endowed with life and it is without elements.

Here in the body, there are eight types of prakrti. The eight types [of the prakrti] of the transmigratory mind consists of the earth, water, fire, wind and space [elements], the mind-faculty (mansa) {which is a conceptualization}, the intellect (buddhi) {which is the five sensory cognitions} and the I-grasping (ahaṃkāra) {which is the afflicted mind}. Among them, the three – gross, subtle and supreme – are present in the three gunas. “Present within the three gunas,” [means] present in the gunas – sattva {which is the gross, waking state}, rajas {which is the subtle, dreaming state} and tamas – due to the classification of colors, drops and so forth.

“A gross [prakrti],” which has the characteristic of the waking state, is present “in gross sense-faculties (indriya). It is gross because the gross mind, being the apprehender with the imprints (vāsanā) of dullness (jaḍa)¹⁰⁸, apprehends the phenomena in the waking state.

¹⁰⁸ *Samkhya* divides all things that are there into two radically different kinds: (a) things which possess consciousness or rather are constituted of consciousness (*cetana*); (b) things which are unconscious (*jada*) but are objects of (or for) consciousness.

Due to apprehending phenomena similar to an illusion by means of mental faculties, a subtle [prakṛti] having the characteristic of the dreaming state belongs to the subtle mind. This is a subtle [prakṛti].

A supreme [prakṛti] has the characteristic of the cessation of all sense-faculties and of the state of deep sleep. It is supreme because it relinquishes all phenomena. They say, “It does not see” {because of darkness and spiritual ignorance}. It has the characteristics of being unified (ekibhūta) {non-conceptual} and so forth.

Thus, three types of prakṛti, which have the characteristics of waking, dreaming and deep sleep, are due to the classification of sattva, rajas and tamas. A gross [prakṛti] has the characteristic of daytime; a subtle [prakṛti] has the characteristic of twilight; and a supreme [prakṛti] has the characteristic of midnight.

On account of the word ‘and’ [it is implied that] there is a fourth prakṛti which has the form of primordial wisdom (jñāna). That [prakṛti], which has the characteristic of the fourth state {of the nature of the emission [of semen]}, has the form of primordial wisdom, because at the time of the emission of semen, it belongs to the mind of primordial wisdom (jñāna-citta), that is, to the fourth (turya) mind; and it is the cause of the origination and cessation of sentient beings. That “prakṛti {of the body of primordial wisdom} is not a derivative (avikṛti) and is endowed with life, that is, it is endowed with life-principle (maha prāṇa) and has the nature of dharmadhatu. “It is without elements,” means it is without the elements of earth, water, fire, wind and semen. Thus, due to the classification of the waking [state] and so forth, belonging to the transmigratory mind, there are four kinds of an exact description of prakṛti.

Now, the characteristics of the designations of the fourth [prakṛti] {the body of primordial wisdom} and so forth are discussed, beginning with “the first” and so forth.

87. The first [sounds] or five vowels are the prakṛti which is not a derivative. Splendid blood, a drop, sound, time and the mind, which is the intellect, are [supreme] prakṛti. The other sounds, related to the winds and so forth, [are subtle] prakṛti. The thirty consonants and the other sixteen modifications are gross [prakṛti]. A vajri, who has the prakṛti without modifications and is a pervader, devoid of inherent nature, is not in them.

Here in samsara, a designation of the knower (vedaka) and the known (vedya) imparts the meaning (artha). That [designation] is established through the characteristics of the predicator (vācaka) and the predicated (vācya).

The first [sounds] belonging to the prakṛti of primordial wisdom are the five vowels. They are the first [sounds] of the anāhata [chakra]¹⁰⁹. The vowel A is in the middle of the anāhata; the vowel I is in the east; the vowel Ṛ is in the south; the vowel U is in the north; and the vowel Ḍ is in the west. These “first [sounds] or the five vowels, are the prakṛti which is without modifications (avikṛti).”

“Splendid blood, a drop (bindu), sound, time and the mind (citta) which is the intellect (buddhi),” [implies that] blood is the sun; a drop is the moon; sound is Rahu; time is Kalagni and the mind is the intellect (buddhi). These are the prakṛti which have the characteristic of the state of deep sleep

¹⁰⁹ The Anāhata (“Unstruck Note”) chakra is said to have twelve petals of a red or white hue, while the central part is a smoky color.

“Other sounds related to wind and so forth,” [implies that] by the word ‘and so forth,’ [sounds] beginning with space and so forth - A, I, Ṛ, U, Ṛ, A, E, AR, O, AL, HA, YA, RA, VA and LA – [are included]. Thus, the long [vowels] are the prakṛti of dreaming.

A gross [prakṛti] or the three hundred and sixty syllables with consonants, accompanied by twelve syllabic instances (mātrā), are the prakṛti of the waking [state]. “The other sixteen modifications (vikāra)” are gross [prakṛti]. Due to apprehending the fifteen sounds of every syllable, there are sixteen modifications (vikāra) together with a consonant. Everywhere, the five elements (dhātu), the five organs of action, the five sense-objects having the modifications and the mind (citta) are sixteen [modifications].

“A vajri {the mind which is not a transmigratory mind}, who has the {eight} prakṛti{s} without {the sixteen} modifications, a pervader devoid of inherent nature, is not in them,” that is, in earth and so forth. Because [a vajri] has the nature of the mind (citta) and is free from the imprints (vāsanā) of samsara, “that mind which is the mind is not the mind.” The nirvanic mind, free from the transmigratory mind (samsara citta), is the supreme [mind] {inborn bliss which is without modifications}. The Bhagavan indicated it with the name “vajri.” This is an exact description of the four types of prakṛti.

Now, sentient beings’ experiences of the fruits of their own karma is discussed, beginning with “in samsara” and so forth.

88. In samsara, happiness and suffering are contained within the gunas of the prakṛti and are produced by karma. The karma of humans is of three kinds: gross, subtle and peaceful. “I am a creator” is a specific karma. “The supreme Lord is a creator” is a karma. “Neither I nor someone else, devoid of prakṛti, is known [as a creator]” is non-karma.

Here in samsara, sentient beings’ happiness or sufferings or “happiness and sufferings are contained in the gunas {beginning with smell and so forth} of the prakṛti {beginning with the aggregates and so forth},” means they are contained in the aforementioned gunas and are self-imposed (svayaṃ-kṛta) {conceptualization}. “They are produced by karma,” means they are produced by one’s own performed karma, born from karma and experienced. Due to the efficacy of the body, speech and mind, that [experience] {with respect to the fruits of one’s own karma} is of three kinds: gross {belonging to body}, subtle {belonging to speech} and supreme {belonging to mind}.

Three types [of karma] are: distinct karma (vikarma), karma and non-karma (akarma). Among them, when the thought: “I am an agent {someone else is not an agent},” arises, it is called a distinct karma. When the thought: “A supreme Lord” or someone else {Brahma and so forth} “is an agent” arises, it is called a karma. When the thought: “Neither I nor someone else, devoid of the prakṛti,” that is, devoid of the collection of the aggregates and so forth, [is an agent] arises, it is called a non-karma. That which is known as free from grasping onto the agent in oneself or in another, is not a karma performed by an agent nor is it a cause of an agent.

The origination due to karma is due to the efficacy of the collection {of the respective cause of every [result]}. Just as the growth of rice is from a rice seed, in the same way, the origination of the fruit of virtuous (śubha) karma is due to virtuous karma. Just as the growth of kodrava¹¹⁰ is from the kodrava seed, in the same way, the origination of the fruit of non-virtuous (aśubha) karma is due to non-virtuous karma. “Neither from oneself nor from another,”¹¹¹ is to

¹¹⁰ Kodomillet or Indian Crown Grass (Paspalum scrobiculatum)

¹¹¹ A quote from Nagarjuna’s Madhyamakasastra Chap 1, verse 1:

be mentioned in that which will be discussed [later on]. This is an exact description of the result of karma.

Now a deed, which has the result and is without the agent, is discussed, beginning with “therefore” and so forth.

89. Therefore, there is no creator who gives or takes away the happiness and suffering of living beings. In samsara, a performed, earlier deed, which is of three kinds, brings about [its] result. The minds of confused [people] is the agent of creation and annihilation, which gives and takes away [happiness and suffering]. With their own eyes [confused people] do not see the unlimited virtue being destroyed and torn asunder within the body.

Here in samsara, “there is no creator {Ishvara} who gives or takes away the happiness and suffering of living beings.” This means: there is no creator who gives and takes away [happiness and suffering] because a performed, earlier deed, which is of three kinds, brings about [its] result.

“The minds of confused [people] is the agent of creation and annihilation, which gives and takes away [happiness and suffering].” Why? Because, “with their own eyes {minds} [confused people] do not see the unlimited virtue being destroyed and torn asunder in their own body” by their own sense-faculties being occupied with the six sense-objects in the outer [world] and devoid of happiness without impurities (anāsrava). This is an exact description of the experience of the fruits of one’s own deeds.

Now, a condition of the relationship between the agent (karṭṛ) and the desire (icchā) and so forth is discussed, beginning with “of desire” and so forth.

90. The power of desire which is in the mind of people, activity and thirdly the power of cognition cause [respectively] the seeing of the phenomena, the penetration [into phenomena] and the grasping of meaning by producing the same taste. Furthermore, the fourth [power], which is non-dual and revered by the three worlds, gradually [causes] the forsaking. A vajri neither grasps nor relinquishes any of them, Oh King.

Here, “the power of desire {which is the first of the four powers} which is in the mind of people,” that is, of sentient beings, causes “the seeing of phenomena {form and so forth},” that is, it causes the activity (pravṛtī) of the mind. Activity (kriyā) {which is the second power} causes the penetration (praveśa) into phenomena. “The power of cognition {which is the third power}” causes “the grasping of meaning by producing the same taste” which is in phenomena {and in the mind}. It means: the ascertainment of meaning (artha) is the ascertainment of cognition (jñāna).

“Furthermore, the fourth [power], which is non-dual and revered by the three worlds, gradually causes the forsaking” of former cognition {former ascertainment of meaning}. This is the fourth power of the mind.

“A vajri {who is free of all conceptual constructions}, who has the nature of the pure mind {[purified] from the imprints of samsara}, “neither grasps nor relinquishes any of those”

Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.

four – 1) seeing, 2) penetrating or producing the same taste, 3) grasping the meaning and 4) forsaking the cognition. This is an exact description of desire and so forth.

Now, the bestower of suffering and happiness is discussed, beginning with “Self” and so forth.

91. Neither the Self nor the creator is the bestower of suffering and happiness, Oh King. Apart from the power of the mind, nothing, Oh King, neither bondage nor liberation [is the bestower of suffering and happiness]. Just as space does not disappear [from a jar] when water is placed into the jar, in the same way, the sky-vajri, who is the pervader of the universe and devoid of objects, is within the body.

In samsara, “the Self (ātman) is not the agent who bestows suffering and happiness, Oh King.” “Apart from the power of the mind, nothing” within the abode of the three worlds is “the bestower of suffering and happiness.” The powers of the mind have the characteristics of waking, dreaming, deep sleep and the fourth [state]. Among them, the fourth state is the bestower having the characteristics of origination and cessation. Apart from that power of the mind, no one else {Ishvara, a god and so forth} and nothing, neither a Self nor a creator, is the bestower of happiness and suffering.

Apart from sentient beings’ emission of semen, that is, apart from the transmigratory mind {which is the basis of bondage and liberation}, “neither bondage nor liberation,” nor anyone else nor “anything else is” [the bestower of happiness and suffering]. However, the nirvanic mind, which has transcended samsara and is present in every body, is neither bound nor liberated by anything {by any great self-existent (svayambhu, rang byung) primordial wisdom}.

“Just as space does not disappear [from a jar] when water is placed into the jar, in the same way, the sky-vajri – who is the pervader of the universe,” that is, the sky-vajri who is the mind purified in liberation beginning with emptiness and so forth, “devoid of objects,” meaning, devoid of gunas or devoid of sattva, rajas, tamas, tanmātras¹¹² and so forth, devoid of waking, dreaming, deep sleep and the fourth [state] and lacking an inherent nature – is “within the body.” This means, the vajri, that is, the purified mind, is the [mind] which does not have these two; eternal existence and non-existence or annihilation. This is an exact description of the transmigratory and nirvanic minds.

Now, the doctrine of karma (karma vāda) is discussed, beginning with “thus and so forth.

92. Thus, the Bhagavan, who is the propounder of the existence of karma and the unique teacher, is not a creator. The omniscient primordial Buddha, the Kalachakri who is revered by the three worlds, is not Cakri. I salute that Kalachakra, the progenitor of the best of Jinas, who is without gunas and without conceptualizations, and at the basis of whose lotus feet Brahma, Vishnu and Rudra have found refuge.

“Thus,” that is, in conformity with that which was sequentially discussed, “the propounder of the existence of karma” is not the propounder of the existence of a creator; he is the propounder of the non-existence of the Self (nairātmya vādin). That Bhagavan has the nature of purified mind. “It is not existent nor is it non-existent, it neither exists nor non-exists, and it does not have the nature of both.” The unique teacher within the three realms is not a creator.

¹¹² The subtle elements: sound, touch, form, taste and smell.

“The omniscient primordial Buddha, who is revered by the three worlds,” and has attained omniscience (sarva-jñatā) {the Natural Body (svabhāvakāya, ngo bo nyid kyi sku)}, knowledge of all aspects (sarvākāra-jñatā) {the Emanation Body}, knowledge of the path (marga-jñatā) {the Enjoyment Body} and knowledge of the aspects of the path (maragākāra-jñatā) {the Dharma Body}, “the Kalachakri,” who has the nature of all forms of happiness without impurities (anāsvara), is not Cakri, that is Vishnu. Why? Because I, Mañjushri “salute that Kalachakra, the progenitor {Vajrasattva} of the best of Jinas, who is without the gunas and without conceptualizations (nirvikalpa), at the basis of whose lotus feet Brahma, Vishnu and Rudra have found refuge,” and who has the characteristics mentioned earlier. This is an exact description of the propounder of emptiness.

Now, he discussed the origination after death, which is due to the power of dispositions (bhāva), beginning with “in the peaceful” and so forth.

93. The state of being a god is due to a peaceful disposition, Oh King. The state of being a denizen of hell is due to [a disposition] dominated by tamas. The state of being an animal is due to [a disposition] dominated by rajas and the state of being a human on the most precious earth is due to a mixed [disposition]. Due to rajas, tamas and sattva, there are three kinds of states of being together with mutually mixed ones. The disposition one bears in mind at the time of death, is [the disposition of] the individual’s rebirth.

Here in samsara, a disposition with the sattva guna and so forth is due to the power of sentient beings’ own karma. He discussed the origin due to that disposition.

At the time of death, due to the power of virtuous karma, there is a peaceful disposition consisting of the sattva guna. When there is birth in that disposition, after death there is the state of being a god. “Oh King” is an invocation to Suchandra.

Due to the power of non-virtue, there is a violent disposition {attachment, hatred and so forth} consisting of the tamas guna. Due to that disposition dominated by tamas, “there is the state of being a denizen of hell.”

Due to the power of medium non-virtue, there is a disposition dominated by rajas. When there is a disposition dominated by rajas, the state of being an animal occurs after death.

“The state of being a human on the most precious earth is due to a mixed [disposition],” that is, the state of being a human occurs due to [a disposition] consisting of virtue and non-virtue.

“Due to the rajas, tamas and sattva, there are three kinds of states of being, together with mutually mixed ones.” Due to the prevalence of sattva, the deceased become superior; due to the prevalence of rajas, they become mediocre and due to the prevalence of tamas, they become inferior. However, the Asuras live amongst the gods. Thus due to the prevalence of sattva, humans are happy. Due to the prevalence of rajas, they are distressed. Due to the prevalence of tamas, they are always distressed. In this way, heaven and so forth are everywhere.

The maturation of the fruit of endless karma is due to the power of sentient beings’ own karma. Hence, “the disposition one bears in mind at the time of death, is [the disposition of] the individual’s rebirth.” This is an exact description of the origination due to dispositions.

Now, the classification of gods and so forth is discussed, beginning with “the state of being a god” and so forth.

94. In the abode of the best of gods, the state of being a god is of eight kinds; and the state of being a human, for instance, is of one [kind]. Animals are of four kinds and the state of being a denizen of hell in an infernal existence is also of one [kind]. A living being, fettered by the bonds of karma, roams in those places within the six destinies. Unliberated in many hundreds of thousands of births, one does not attain liberation having the characteristic of supreme bliss.

Here “in the abode of the best of gods,” that is, in heaven, “the state of being a god is of eight kinds.” The state of being a god is of eight kinds due to the abstinence from the ten non-virtues and due to the power of the merit (puṇya) of generosity (dāna) and so forth, which are cultivated by means of the earth-kṛtsna {a karma of the realm of form}, the water- kṛtsna, the fire- kṛtsna, the wind- kṛtsna, the space- kṛtsna {a karma of the Formless [Realm]}, the moon- kṛtsna {a karma of the Realm of Desire}, the sun- kṛtsna and the Rahu- kṛtsna.

“The state of being a human, for instance, is of one [kind],” consisting of the six elements.

“Animals are of four kinds {due to the classification of the four origins of birth}.” “The state of being a denizen of hell” consisting of the six elements, “within an infernal existence, is also of one [kind].” It is generated by the imprints of the six elements and it is dream-like.

On account of the experience of suffering, the state of being an Asura is amongst the gods and the state of being a hungry ghost is amongst the denizens of hell.

“A living being” who has the nature of consciousness (ālaya-vijñāna) and is “fettered by the bonds of karma” within the six destinies, “roams in those” fourteen “places” having the eight, the one, the four and the one form of existence within the six destinies. “Unliberated” from those bonds of karma, “in many hundreds of thousands of births, one does not attain liberation having the characteristic of supreme bliss (parama-sukha).” This is an exact description of the classification of the gods and so forth. [That classification] is due to the power of the mental dispositions (āśaya) of sentient beings.

Now, the cause of bondage [to samsara] is discussed, beginning with “with the aggregates” and so forth.

95. An individual – being fettered with the aggregates, the elements and the sense-faculties, with the fears of the three worlds and the organs of action, with the subtle elements (tanmātra), with the faults, with the mind which is with the gunas, with the intellect, with the I-grasping and so forth – roams repeatedly with a subtle state [of mind] within the six destinies. When the continuum [of samsara] is left behind, a living being, having entered the indestructible, supreme state, is not [born] again.

Here an individual having the characteristic of prana and consciousness, roams bound in samsara, which has the six destinies. [Being bound] with what? With the six elements contained in the aggregates, with the sense-faculties, with the fears of the three worlds, with the tanmātras, that is, with the six sense-objects, the with five organs of action, with the virtuous and non-virtuous karmic faults (karma-dosa), with the mind which is with the gunas {beginning with rajasa and so forth}, with the intellect (buddhi), with the I-grasping (ahaṃkāra) and so forth. Due to the phrase “and so forth,” the power of prana, that is, the original prakṛti {the imprints (vāsanā, bag chags) of the emission (cyuti, ‘pho ba) [of semen]}, [is implied]. “An individual

{consciousness}, bound with those, roams repeatedly,” that is, again “with a subtle state [of mind] within the six destinies” due to the bliss {which is an imprint} of the emission [of semen].

Bondage [to samsara] has gross and subtle states and has the characteristics of waking, dreaming, deep sleep and the fourth [state].

When that continuum [of samsara] is left behind, “a living being,” that is, a transmigratory being, who has gone to the indestructible, supreme state, is not born again. This is an exact description of spiritual ignorance (avidyā) which is the imprint of samsara.

Now, spiritual knowledge (vidya) and its opposites are discussed, beginning with “the Veda which is with the *Āngas*”¹¹³ and so forth.

96. The *Veda*, being with the *Āngas* and accompanied by the creeds of the *Smṛtis* and associated with logic and the *Siddhāntas*, is not science. Also the other treatises in the world, which are composed by poets – Vyāsa, Vaiśvānara and so forth – [are not spiritual knowledge]. Knowledge is the knowledge concerning the individual and it is also the Imperishable in which the three worlds become complete and dissolve again, taught here in the world by sages, Oh King.

Here in samsara that which is spiritual knowledge with respect to worldly convention, is spiritual ignorance in relation to ultimate truth (paramārtha-tattva).

Firstly, “the *Veda* being with the *Āngas*, {mundane science (laukika-vidyā, ‘jig rten pa’i rig pa)} means, with the six *Āngas*. The *Āngas* are the sutras which are to be sung – the *Chandas* (prosody), *Nirukti* (etymology of vedic words) and *Jyotisa* (astrology) – and [the *Veda*] is [associated] with them. It is also “accompanied by the creed of the *Smṛtis*.”¹¹⁴ The *Smṛtis* {which were composed by twelve sages} are the *Manu* [*smṛti*] and so forth. [The *Veda*] is associated with them. “Logic” (tarka) consists of the treatises (śāstra) on valid cognition (pramāṇa) of worldly phenomena. “The *Siddhāntas*”¹¹⁵ are productive of mundane siddhis and are the teachings (dharma) on meditation with conceptualizations beginning with the circles of mandala and so forth. [The *Veda*] is “associated” with them. [“Associated”] is an adjective.

Thus, “also the other treatises in the world, which are composed by poets – Vyāsa¹¹⁶, Vaiśvānara and so forth.” Vyāsa’s poetical work is the [*Maha*] *Bhārata* {a drama (nāṭaka, zlog gar)}.¹¹⁷ Vaiśvānara’s {a son of Agniveśa} poetical composition is the *Bhāvanādharmā*. The phrase “and so forth” [implies] Vālmiki’s epic *Rāmāyaṇa*,¹¹⁸ Mārkaṇḍeya’s poetical

¹¹³ The *Āngas* or limbs are six in number – Siksa (correct pronunciation), Vyakarana (the study of grammar), Chandas, Nirukta, Jyotisa and Kalpa (the correct performance of ritual).

¹¹⁴ The scriptures are mainly of two categories: sruti and smṛti. Sruti refers to the four Vedas which are considered to be revealed texts. The smṛtis are the literature compiled by self-realized sages based on their realizations of the sruti. There are 20 smṛtis - Manu, Atri, Visnu, Harita, Yajnavalkya, Usana, Angira, Yama, Apastambha, Sanivarta, Katyayana, Brhaspati, Parasara, Vyasa, Sankha, Likhita, Daksa, Gautama, Satatapa, Vasistha.

¹¹⁵ Siddhantas were treatises mainly on astrological studies. Of the eighteen early siddhantas written by Pitamaha, Surya, Vyasa, Atri, Vasistha, Kasyapa, Parasara, Narada, Garga, Manu, Marici, Lomasa (Romaka), Angiras, Bhrgu, Paulisa, Cyavana, Yavana, Saunaka, only five survive as extracts. Panchasiddhanta by Varahamihira (composed in AD 578) includes the siddhantas of Surya, Vasistha, Pitamaha, Paulisa and Romaka.

¹¹⁶ A sage who is said to have compiled the *Vedas* as well as authoring the Mahabharata

¹¹⁷ Buton’s annotation suggests that the Indian epics were known to Tibetans in the form of dramatic performances.

¹¹⁸ {Which belongs to [the category of] historical kāvyā (itihāsa-kāvyā, lo rgyas snyan ngag) and is a play (lilā, rol rnyed ma) about Rāma and Sītā}

composition, the collected teachings of the *Mārkaṇḍeya Purāṇa* (the seventh Purāṇa) and so forth. Composed by those poets, [the treatises] are not spiritual knowledge.

Then what is spiritual knowledge? He stated, “Spiritual knowledge is non-conceptualized (avikalpita) knowledge concerning the individual (adhyātma),¹¹⁹ it is emptiness endowed with all forms (sarvākāra). Moreover, the Imperishable (akṣara) also is spiritual knowledge having no object (anālambini) and consisting of bliss without impurities (anāsrava). Spiritual knowledge consists of the cause (hetu) {which is emptiness} and the result (phala) {which is bliss}; it is one with the cause and the result like the light of a fire is one with the fire. It is taught here in the world by past and present sages devoted to the Wheel of Dharma (dharma chakra).

What forms does that [spiritual knowledge] have? He stated [the forms] “in which the three worlds become complete,” [meaning] on account of the moment of bliss, the three worlds become complete at the time of origination “and in which they dissolve again,” that is, in which they dissolve in a moment at the time of death. The collection of conditions within a perishable moment is that very moment. Bliss without impurities is called the imperishable (akṣara) {moment of great bliss} from which the Buddhas originate in order to turn the Wheel of Dharma and in which they [enter] the great parinirvana, Oh King. This is an exact description of spiritual knowledge.

Now, the power of the earlier practice of yoga is discussed, beginning with “of yogis” and so forth.

97. Sometimes, the best of yogis, who is not accomplished in yoga, dies with a wandering mind. The eminent one is reborn in the human world into the family of the most excellent sages, as one who is engaged in yoga. Due to that earlier practice, he also attains the far-reaching yoga of primordial wisdom. When primordial wisdom is attained, he enters the imperishable, supreme state in which there is no living being any more.

Here in the world of mortals, sometimes, if “a yogi” who practices science-yoga (vidyā-yoga) {which is non-conceptual (nirvikalpika, rnam par mi rtog)} and “who is not accomplished in yoga, dies with a wandering mind. The eminent one is reborn in the human world into the family of the most excellent sages,” that is, into the family of the Buddhas and Bodhisattvas. Yoga is a purified mind {which is without modifications (nirvikāra, ‘byur ba med pa)} having a purified nature {it is not constructed (akalpita, ma brtags pa) by conceptualization} and non-separated from compassion and emptiness. “Engaged in yoga,” [means] engaged in that [purified mind].

He who is not accomplished in yoga, “due to that earlier practice,” “also attains,” that is, obtains, “the far-reaching yoga of primordial wisdom” that is, not limited [yoga] but one having all aspects.

“When primordial wisdom is obtained,” that is, completed, “he enters the imperishable, supreme state.” “The imperishable, supreme state” means [the state] which is without destruction. There is a separation [of the compound]. Of what kind is that [state]? He stated, “[The kind of state] in which a living being is not born again. That supreme state is solely the state of the Buddhas.”

Now, the time of the emergence of the primordial wisdom of Buddhists, Asuras, that is, barbarians (mleccha) is discussed, beginning with “of primordial wisdom” and so forth.

¹¹⁹ {Because there is samsaric ignorance (avidyā, ma rig pa) which is conceptualization (vikalpa, rnam par rtog pa)}

98. In the case of the Jinas, the emergence of primordial wisdom [occurs] in the daytime, at midnight and at the end of the night. In the case of the Asuras, it [occurs] at midday, at nighttime and at the end of the day. Sanskrit and Prākṛit languages originate due to correct knowledge and due to deception. In the abode of the three worlds, there are peaceful [karma], violent karma, human [karma] and crude [karma].

Here indeed, there are three types of practice of yoga: Buddhist, Asuric and demonic. Buddhist yoga consists of emptiness and compassion. Asuric [yoga] {of barbarians} has the nature of imagination (kalpanā). Demonic [yoga] {of heterodox schools (tirthika, mu steps pa)} is of two kinds: one has the form of eternity and [the other] has the form of destruction. Thus, there are three types of yogis because of their delight in the practice of those yogas.

In the case of Buddhist yogis, the emergence of primordial wisdom [occurs] in the daytime. In the case of Asuric yogis, it [occurs] at nighttime. In the case of demonic yogis, the emergence of primordial wisdom [occurs] at the time devoid of the four junctures [of a day]. Here, a division of time is: “In the case of the Jinas, the emergence of primordial wisdom [occurs] in the daytime, at {from} midnight and at the end of the night {between the dawn and midday}. In the case of Asuras, it [occurs] at nighttime, at {from} midday and at the end of the day {between the [end of day] and midnight}.” Because in the case of demons, [the time of the emergence of primordial wisdom] is not mentioned {in the Tantra}, it [occurs] at the time devoid of the junctures [of a day].

In the case of Buddhists, the power (adhiṣṭhāna) of the primordial wisdom of speech arises at midnight during the first juncture. In the case of Asuras, the power of speech-primordial wisdom arises during the juncture of midday, that is, during the juncture of setting. In the case of demons, the power of the primordial wisdom of eternity [arises] in the daytime during the juncture of the other four watches [of a day] and the power of the primordial wisdom of destruction [arises] at nighttime.

In the case of both Buddhists and Asuras respectively, Buddhists have right knowledge (samyag-jñāna) and Asuras have deception, which is contradictory to the Dharma [of Buddhists]. Right knowledge, which perceives everything, is like looking during the daytime. Knowledge with deception (vibhaṅga), which sees the life and death of sentient beings, is like looking at something during the nighttime. How is this to be known? He stated, “Through the instruction of Dharma.”

Here, “Sanskrit and Prākṛit languages originate due to correct knowledge and due to deception.” Due to the teachers’ different form of speech on the same topic, those who have acquired correct knowledge have the Sanskrit language consisting of all sounds and those who have acquired knowledge with deception have the Prākṛit language. Buddhists’ knowledge consisting of compassion for all sentient beings is the indicator of peaceful karma. Asuras’ knowledge, which harms animals for the sake of eating meat, is the indicator of violent karma. In the abode of the three worlds, Buddhists’ knowledge indicates human karma: Asuras’ knowledge indicates the crude karma on the earth. Demons {of the heterodox schools} [knowledge] indicates the mixed karma on the earth. This is an exact description of the instruction of knowledge.

Now, the mealtime of Buddhists and Asuras is discussed, beginning with “from noon” and so forth.

99. For those two, the mealtime is in the daytime and in the nighttime from noon until midnight. [Their food is] boiled rice, a dish of beef, a drink which offers diverse flavors and the liquid of an egg. [They wear] red and white garments. [Their] dwelling is in heaven and hell, like the courses of the sun and the moon. [Their] religion is nonviolence and violence. Due to the power of the observance of their gurus, [they have] the vajra posture and the demon posture.

Here every day, the daytime {from the time for the meal of Buddhists} is from noon {from yesterday's [noon]} until midnight.¹²⁰ From midnight {from yesterday's [midnight]} until noon is the nighttime. "The mealtime" for the ascetics of both Buddhists and barbarians respectively, is during that daytime and nighttime, that is, during the opposite half of the proper time for each [of those two]. These are not the householders' precepts.

Also, Buddhists and Asuras respectively have [their own] food and drink. Boiled rice is most distinctive for Buddhists and the beef [dish] for barbarians. Buddhists have a sweet drink {milk and so forth} offering diverse tastes. Barbarians have the drink of the liquid of a hen's egg and so forth.

[Their] respective garb is the red robe in the case of Buddhists and the white robe in the case of the barbarian ascetics. This is not the householders' observance.

Thus after death, [their] dwelling is, respectively, "like the course of the sun and the moon," [meaning] the course of the sun is upwards and the course of the moon is downwards; [thus, it is] like the course of those two. Buddhists have the course of the sun or the dwelling in heaven {due to the power of [their] virtue}. The Asuras have the dwelling in hell {due to the power of [their] non-virtue}, like the course of the moon. As the Bhagavan quoted in the *Sekoddeśa* [verse 86] in the *Mūlatantra*:

At death, the ambrosia of the moon of all sentient beings¹²¹ moves downward.¹²²
The sun or blood and Rahu¹²³ or consciousness, [move] in an upward [direction] having the characteristic of origination.

Also, they have their respective religions (dharma). The religion of Buddhists is nonviolence (ahiṃsā). [The religion] of the barbarians is violence (hiṃsā). On account of the word "and," [it is implied that the religion] of demons [is also violence].

"Due to the power of the observance of the guru," that is, at the time of meditation (bhāvanā) and at the time of the praise (stuti) to the chosen (iṣṭa) deity, respectively, the vajra posture is recommended among the Buddhists and the demonic posture is recommended among the barbarians. On account of the word "and," [it is implied that] there is another common [position]. There is no rule for that [position] nor is there any prohibition against it. Here in the case of the demonic [position], due to extending the left knee on the ground, the right foot is above the left knee. The upward extension of the right knee is above the {calf of the} left leg. On account of the word "and", [it is implied that] the right leg is down. The right leg is on the sole of

¹²⁰ {This system of days and nights is in accord with the beliefs of barbarians but is contrary to the Buddhist creed.}

¹²¹ {gods, humans, asuras and so forth}

¹²² {due to the habitual imprints of the emission of bodhicitta}

¹²³ {[the consciousness] which is accompanied by prana, efficacy and the imprints of non-cognition (ajñāna) and spiritual ignorance}

the foot {of the left leg} and on account of the word “and” [it is implied that] it leans back on the buttock.

The vajra posture and so forth will be discussed [later on]. This is an exact description of the practices of Buddhists and Asuras.

100. Demons have mixed karma and the mixed demonic language. Their teaching is nonviolence and violence. [Their] vices beginning with the killing of living beings and so forth are due to the observance of their guru. For the sake of sacrifice, there is an involvement [in violence] or sometimes, an abstinence [from violence], Oh King. [Their] food and drink [respectively] are mixed and on account of the movement of the sun and the moon, their path is mixed in a future rebirth.

Again, demons have the earlier mentioned mixed karma {of Buddhists and Asuras}. It is not stated clearly there in the verse. As for instance, “demons have mixed karma and mixed demonic (paiśācika) language. [Their] religion is nonviolence and violence. Their vices beginning with the killing of living beings and so forth are due to the observance of their guru.” “For the sake of sacrifice and so forth, there is an involvement [in violence].” On account of the phrase “for the sake of sacrificial offering,” that is, for the sake of battle, there is an involvement in violence; for the sake of a reward, there is abstinence or involvement in nonviolence. “Sometimes,” [there is] “abstinence [from violence], Oh King.”

“[Their] food and drink [respectively] are mixed and on account of the movement of the sun and the moon, their path is mixed in a future rebirth.” Every mixed path of demons is to be known. This is an exact description of the activities of demons.

Now, he spoke, desiring to describe the path (mārga), beginning with “the light” and so forth.

101. The light is on the path of sunrays; it has the bright day and the road on the north for half of a year. The moon is the light at night and on the path of mist, it has the dark road of the south. Gods have the luster in heaven and Asuras have the darkness in the world of nagas. Oh King, hungry ghosts, animals and humans have a mixed [path] in the world of mortals.

Here there are three paths indeed: the path of light, the path of mist and the mixed path. Among them, the light, that is, the sun is on the chariot of rays {due to the power of virtue}. “It has the bright day and the road on the north,” that is, it has the characteristic of becoming stronger during the day “for half of a year” in the outer [world] and within the individual, it consists of six {left} zodiacs beginning with Capricorn and so forth. It is called [the sun’s] rising and setting down.

The path of mist {which is due to the power of non-virtue} [implies] “the moon is the light at night: and on the path of mist, it has the dark road on the south.” Cancer and so forth are the [moon’s] road on the south for six months. The southern road (ayana) is that one in which there is the prolongation of night. The reduction [of the night] is from the setting [of the moon] until [its] rising.

“Gods have the luster in heaven” for moving on the path. Asuras have the dark road, that is, the path of mist, for moving in world of nagas. With regard to moving within the world of mortals, “hungry ghosts (preta), animals and humans have a mixed [path],” that is, they have

their religious teachings (dharma) by day and night. [This path] is brought to light for the sake of [their] origination. This is an exact description of the path which is due to the nature of the gunas – sattva {the path of light}, rajas {the mixed path} and tamas {the path of smoke} – and which is brought about by the imprints (vāsanā) from earlier rebirths.

Now, the obtainment of the imprints of sentient beings, who are engaged in the action of the Sravaka Buddhists, Asuras and demons is discussed, beginning with “the [rebirth] which” and so forth.

102. The [rebirth] into which one enters who has engaged in the observance of the vow and is bound by the fetters of karma is due to one’s own disposition, Oh King; and he is in a [particular] family due to grasping to that [particular family]. So long as there is a disposition of the mind that is due to the power of the three realms and so long as there is feeling – happiness and suffering – one roams within the horror of samsara – in heaven, in the world of mortals and in the lower region.

Here in samsara, “the [rebirth] into which one enters,” who has engaged in the activities of gods, Asuras and demons due to the power of imprints from [earlier] rebirths – that is, “who has engaged in the observance of the vow and is bound by the fetters of karma,” that is, bound by the activities of his religion {[such as] bathing, fasting and so forth} – is due to one’s own particular disposition, Oh King.” [“Oh, King”] is an invocation.

“In a [particular] family” [means] in the family of gods, Asuras and demons. “Due to grasping to that” [means] due to grasping to that existence. Therefore, a living being exists in the family of gods, Asuras or demons due to the I-grasping associated with sattva, rajas and tamas {respectively} as discussed earlier.

“So long as there is a disposition of the mind that is due to the power of the three realms,” that is, here in the case of the transmigratory mind, due to the power of the three realms, that is, due to the power of the imprints of the Realms of Desire, Form and No-Form, “and so long as there is feeling – happiness and suffering – “belonging to samsara, the mind roams within samsara having the characteristic of suffering in heaven, in the world of mortals and in the lower region, “Ok, King.” Consciousness roams within the six destinies – gods, humans, hell and so forth. This is an exact description of the obtainment of imprints.

One who has transcended the three imprints {of the Realms of Desire, Form and No-Form}, “standing at the uttermost limit of samsara, rests on the shore with his work being done.”¹²⁴

He is the body of primordial wisdom (jñanakaya), the Bhagavan, the Fully Enlightened One (samyak-sambuddha), whose lotus feet are worshipped by gods, Asuras, nagas and so forth; he is Kalachakra. This is an exact description of the eradication of imprints.

Now as there was the origination of consonants in the womb, in the same way, the characteristic of death is described, beginning with “beginning with KA” and so forth.

103. Due to the power of the three paths, death reaches the consonants beginning with KA, which are accompanied by morae, which are multiplied by three and which have forty-five letters and thirty consonants. [Death also reaches] the courses of the five planets, the course

¹²⁴ The *Manjusshrinamasamgiti*; Verse 54, pada a.

of the sun and the moon, the positions of Rahu and Ketu, the fortnights of thirty-two years multiplied by three and divided by the moon, sun and Agni.

Here at the time of conception, blood is of the nature of the thirty consonants and semen is of the nature of the thirty vowels. [At the time of conception] there is the union of those two seized by consciousness. Upon the origination in the womb, during the first fortnight, the consonants beginning with the letter KA and so forth are seized by short vowels; and during the second fortnight, they are seized by long vowels. Thus, the two fortnights of consonants are manifest at death. Also during the white fortnight, there is an entering of semen's element of space {of the letter A} into the blood {into a consonant}; and during the black fortnight, there is an entering of [semen's] earth element. Also, there is an entering of blood's elements of earth and space {consonants}, which [respectively] have originated and have not originated into the element of semen.

During the first fortnight of the second month, consonants are seized by the vowel I and there is an entering of {semen's} wind element into the blood. During the second fortnight, they are seized by the vowel Ū and there is an entering of {semen's} water element {into the blood}.

During the first fortnight of the third month, [consonants] are seized by the vowel r and there is an entering of {semen's} fire element {into the blood}. During the second fortnight, they are seized by the vowel Ṛ for the sake of the entering of {semen's} fire element {into the blood}.

During the first fortnight of the fourth month, [consonants] are seized by the vowel U for the sake of the entering of {semen's} water element [into the blood]. During the second fortnight, they are seized by the vowel I for the sake of the entering of {semen's} wind element {into the blood}.

During the first fortnight of the fifth month, [consonants] are seized by the vowel Ḍ for the sake of the entering of {semen's} earth element [into the blood]. During the second fortnight, they are seized by long vowels for the sake of the entering of [semen's] space element [into the blood].

Due to the distinction of creation {during the light half of a month (śukla-pakṣa, yar ngo)} and annihilation {during the dark half of a month (kṛṣṇa-pakṣa, mar ngo)}, there is, in turn an entering of blood and semen into space and so forth¹²⁵ and into earth and so forth.¹²⁶ For the sake of seizing the sense faculties and the organs of action, {five} short and {five} long [vowels], having the {five} vowel-strengthenings (guna), the {five} strongest vowel gradations (vṛddhi), the Ha and so forth, enter the consonants.

During the [first] half of the first fortnight of the sixth month, there is [a vowel] A: during the second half of the first fortnight, there is [a consonant] HA.¹²⁷ During the [first] half of the second fortnight, there is [a syllable] ĀL; during the [second] half of the second fortnight, there is [a syllable] LĀ.

Thus in the case of the seventh month, there are E, YA, AU and VĀ. In the case of the eighth month, there are AR, RA, ĀR and RĀ. In the case of the ninth month, there are O, VĀ, AI and YĀ. In the case of the tenth month, there are AL, Ā, HĀ and LĀ. Thus, the entering into the thirty consonants is the emergence of the aggregates, the elements, the sense-bases and so forth within the ten months. This is after one month in the womb. This is the union of semen and

¹²⁵ In reverse order: space, wind, fire, water and earth.

¹²⁶ In regular order: earth, water, fire, wind and space.

¹²⁷ {Due to the classification of short [vowels] that are creation (ṣṛṣṭi, skyed pa) and long [vowels] that are annihilation (saṃhāra, sdud pa)}

blood. The manifestation of the aggregates, the elements, the sense-bases and so forth is in the sequence of creation and annihilation.

Thus during the eleventh month, thirty [consonants] {semen} are seized by the drop {by blood}; during the twelfth month, they are seized by visarga. Hence, there is the division of the origination of channels, marrow and bones, which have the element of semen, that is, the element of the moon. The sun, that is, blood, increases. Wisdom (prajña) has twelve years and method (upāya) has sixteen years. Therefore, there is a maturation of the element of primordial wisdom (jñana-dhatu). The maturation of blood belongs to wisdom and the maturation of semen belongs to method. In the case of wisdom the maturation of the elements of earth [lasts] for another twelve years and in the case of method, [it lasts] for another sixteen years. After that limit, there is a middle part [of life] {which is a completion of thirty-two years and three and a half months}. In the case of wisdom, the maturation of the element of water [lasts] for another sixteen years. In the case of method, the maturation of the element of water [lasts] for sixteen years, as said earlier, plus one month and twenty-two and a half days. In the case of wisdom, the maturation of fire [lasts] as mentioned earlier and also in the case of method, it [lasts] as mentioned earlier. In the same way, there is the maturation of the element of wind and the maturation of the element of space. Due to the classification of sattva, rajas and tamas, the maturation of all the elements [lasts] for ten and a half months at the age of ninety-six. Afterwards, the time of the central channel {one hundred years} increases - by the length of a fortnight and {three} years, by the length of days {of a month} and by the length of thirty consonants – to eleven hundred and fifty-six days.

“Due to the power of the three paths {which have the characteristic of three days},” that is, due to the power of the left, right and central paths, “death reaches the consonants, beginning with KA and so forth, which are” earlier mentioned {as three hundred and sixty}, which are “accompanied by morae,” “which are multiplied by three,” that is, which are one thousand and eighty days, “which have the forty-five vowels,” that is, forty-five short, long and prolated [vowels] “and are thirty consonants.”

“[Death also reaches] the courses of the five planets,” that is, the earlier mentioned eleven hundred and thirty-six [courses] of Mangala and so forth “the course of the sun and the moon,” which consists of eleven padas¹²⁸, “the pada of Rahu and Ketu,” that is, [the pada of Rahu] consists of seven and a half [ghatikās] and is of the nature confined to a month; the pada of the rise of Ketu every day consists of two ghatikās. Those three years consisting of padas and ghatikās are the days of forty-five [vowels] and thirty consonants. Those indeed, death reaches.

Thus, [death reaches] “the fortnights of thirty-two years multiplied by three and divided by the moon, the sun and Agni,” that is, divided by sattva, rajas and tamas, that is, [divided] by the fortnights of ten and a half months in another ninety-six years.

104. The fortnights of three years, three [fortnights] of the moon and two fortnights of the Kālavahni are fewer than one hundred years having even and uneven courses. The remaining fortnights of the sun and moon have the amount of two thousand three hundred and twenty-three. Death consumes all of the occasions of days and nights, which are

¹²⁸ The Nakshatra is the “Moon sign.” There are 27 Nakshatras. Each Nakshatra accounts for 13 degrees and 20 minutes of the 360 degree annular “path” of the sign. Each Nakshatra is further divided in to four sub-sections of three degrees and twenty minutes called a Pada (“foot”).

decreased by the lords; and due to the sun's and moon's efficacy of moving, it consumes the vargas that are accompanied by morae, by consonants and so forth.

Among the fortnights of the hundred years, the fortnights of the left and right side-channels are seventy-two fortnights of three years, three fortnights of the moon and two fortnights of the Kālavahni¹²⁹. Thus, seventy-seven fortnights are fewer than the multitude of the fortnights of one hundred years, whose number is two thousand and four hundred. The remaining fortnights belong to the left and right sun and moon. [Their number is] two thousand three hundred and twenty-three. Thus, death devours on the right and left “all of the occasions of days and nights, which are decreased by the lords, that is, the thirty-six thousand [days and nights] of one hundred years, “which are decreased by the lords,” that is, decreased by the days of the months of consonants, three fortnights and three years. Due to the sun's and moon's efficacy of moving, death devours the vargas that accompanied by morae, by consonants and so forth, that is, starting from the unfavorable symptom [of approaching death], [death] consumes [them] during [its] time in the central channel.

105. The channels of the chakras, which are increased by a half, are devoid of the padas of the moon and are without the channels of the days of the week. Due to the classification of wisdom and method, death devours those [channels] in the course of days and nights. Thus, when death of the moon and sun is expected below or in the middle, and when a consonant is a presiding deity, [then, death devours] the vargas that are accompanied by morae and vowels, the consonants and the days of the week.

Thus “the channels of the chakras, which are increased by a half,” [means] a chakra, increased by half, has the amount of eighteen and two thousand four hundred and thirty ghatikās, multiplied by one hundred and twenty-five.

Due to the classification of sequence (krama) and non-sequence (akrama), the padas of the moon have the amount on one hundred {fifty are in sequence and fifty are in non-sequence}, beginning with four and so forth, in Bhūta¹³⁰ and Abhūta¹³¹; “devoid of the padas of the moon” [means] devoid of those [one hundred]. The channels of the days of a week are seven; all two thousand three hundred and twenty-three {the earlier mentioned number of the right and left sides} are without those [seven].

“Due to the classification of wisdom and method,” that is, due to the classification of annihilation {of the right side} and creation {of the left side}, death devours those [one hundred] during the day and night. “Thus, when death of the moon and sun is expected below or in the middle, and when a consonant is a presiding deity,” [meaning] when there is an unfavorable death of the moon below, when there is an unfavorable death (ariṣṭa-maraṇa) of the sun in the middle and when a consonant is a presiding deity, [then death devours] the vargas that are accompanied by {by one thousand and eighty} morae and {by fifteen} vowels, the {thirty} consonants and the days of a week.” This is an exact description, mentioned earlier with respect to the unfavorable sign of the approaching death of the central channel.

¹²⁹ Vahni means fire so Kalavahni would be Fire of Time.

¹³⁰ A bhuta is the spirit of a man who died a violent death either by accident, suicide, or capital punishment, and has not had a proper funeral ceremony.

¹³¹ A state in which there is neither old age, nor fear nor disease, nor birth, nor death, nor anxiety.

106. For thirty-three nights, the division of channels is in the course of the moon and sun. Moreover in thirty-three nights, it forsakes the aggregates, the elements, the sense-faculties and so forth that are associated with vajras. Having forsaken the channels of the moon and sun, the wind of pranas enters the śāṅkhini for a day until the disintegration of the elements of earth, water, fire, wind and space.

Then “for thirty-three nights,” that is, for thirty-three days, the division of channels, fundamental to the unfavorable sign of {untimely and timely} death of the moon and sun “is in the course of the moon and sun,” that is, on the right course {of the five mandalas and of sattva, rajas and tamas} along with the left course. “Moreover,” that is, furthermore, at timely death “for thirty-three nights,” that is, for thirty-three days, it forsakes the aggregates, the elements, the sense-faculties and so forth that are associated with vajras {in the region of the heart},” that is, associated with the body {which is rajas}, speech {which is tamas} and mind.

Then “having forsaken the channels of the moon and sun,” that is the lalana and rasana, “the wind of pranas enters the śāṅkhini,” that is, the avadhuti “for a day until the disintegration of the elements of earth, water, fire, wind and space.” Here on the day of death, prana has entered the central channel and seized by the wind of death {by great darkness (maha-tamas, mun pa chen)}, it forsakes the element of earth, which has the nature of five constituents in the navel. Thereafter a division of the element of earth occurs. In the heart, it forsakes the element of water, which has the nature of three constituents and a division of the element of water occurs. In the throat, it forsakes the element of fire, which has the nature of three constituents. Thereafter, a division of the element of fire occurs. In the forehead chakra, it forsakes the element of wind, which has the nature of two constituents. Thereafter, a division of the element of water occurs. In the crown chakra, it forsakes the element of space, which has the nature of one constituent. Thereafter, a division of the element of space occurs. Above, there is the forsaking of the element of prana and below, the apāna forsakes the essential quality of the body-drop.

Thereafter, a destruction of the waking state occurs. In the secret chakra, it forsakes the essential quality of the speech drop. Afterwards, a destruction of the state of sleep occurs. In the jewel, it forsakes the essential quality of the mind-drop. Thereafter, a destruction of the state of deep sleep occurs. Above, it forsakes the pranas having the drop of the element of rajas.

Thereafter, a destruction of the body, speech and mind occurs. At the time of a passage, it forsakes the sixth element of primordial wisdom. And in every limb, it forsakes semen below and blood above. [Afterwards,] a destruction of the fourth state occurs. Such is an exact description of the time of death of those born from a womb.

Appendix III

Sanskrit Pronunciation Guide

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The Sanskrit alphabet, called varṇa-mālā, consists of 46 letters. The most common script used to write Sanskrit is the lettering system known as deva-nāgarī. With some variation this same system is used for modern Hindi. Similarly, Sanskrit can also be transliterated using the Roman alphabet. This is illustrated in the transliteration guide. Notice that some of the Roman letters have been augmented with various dots, dashes and slashes. These are diacritical marks and they are used to precisely represent the various sounds of Sanskrit. The unique feature of Sanskrit is that the sounds are pronounced precisely as they are written. The Sanskrit language is, therefore, easy to pronounce once the sounds of the individual letters have been learned.

The arrangement of the Sanskrit varṇa-mālā is systematic. The sounds are categorized according to the place within the mouth where they are produced. Five basic places are identified: the throat, the soft palate, the hard palate, the teeth and finally the lips. On the transliteration guide these sounds are respectively known as gutturals, palatals, cerebrals, dentals, and labials. In Sanskrit these five divisions are known as vargas and all sounds are associated with one, or in a few cases, two of these vargas. In the transliteration guide the vowels, semivowels and sibilants are grouped into their own categories, but in fact they belong to one or more of the vargas.

Before we demonstrate the pronunciation of each Sanskrit sound it will be useful to briefly discuss the system of diacritics. The vowels appear in two forms, long and short. There is a short a and a long a, a short i and a long i, etc. The short and long vowels are distinguished from each other by placing a dash over the long sound. The long sound is held for twice the length of the short sound. Thus there is a and ā, i and ī, u and ū, etc. The final vowels: e, ai, o and au are pronounced as long sounds even though they do not have the diacritical dash mark. They are therefore not pronounced as e, ai, o and au.

A dot, which is placed under certain letters, is another important diacritical mark. This mark indicates the cerebral sound, which is made by pointing the tip of the tongue towards the top of the head as the sound is produced. The cerebral consonants are therefore pronounced: ṭa, ṭha "ḍa, "ḍha and ṇa.

In Sanskrit there are three sibilants. They are distinguished from each other by diacritical marks. The slash placed over the first letter ś, indicates the palatal s pronounced as sha. The dot placed under the second s indicates the cerebral s and is pronounced with the tongue placed towards the top of the head: ṣa. The final s is the dental s. It has no diacritical mark and is simply pronounced sa.

A dot, which is placed above the guttural n pronounced as ṅa. Another is the tilde placed over the palatal n pronounced as ña. The final important diacritical mark is the dot placed under the letter ḥ. These are known as *visarga* and indicates an echo of the preceding vowel. For example, the name Rāma spelled r, ā, m, a, if written with the visarga is pronounced rāmaḥ. The letter a before the ḥ is echoed. Similarly, the word muni, spelled m, u, n, i, if written with the visarga is

pronounced muniḥ. The letter i before the ḥ is echoed. The visarga echo is generally only sounded at the end of a stanza and not in mid verse. Occasionally you will see a dot placed above the letter ṁ. This sound is known as anusvāra, but general purposes it can be ignored and simply pronounced as the m sound.

The final aid to pronunciation is the use of the aspirate sound employed with most of the consonants. Notice the sequence of consonants in any varga. Among the gutturals, for example, there is kh-a and g-h-a. The insertion of the h is the indication of an aspirate sound and must be pronounced as kha and gha. Similarly, amongst the palatals there is c-h-a and j-h-a that are pronounced cha and jha. The aspirate sound is similarly employed with the consonants within the other vargas.

Appendix IV

Some basic concepts of alchemy

Since the time of the Vedas, rasa – the fluid element found in the universe, sacrifice and human beings – has been more or less identified by Indians with the fount of life. All fluids, including vital fluids in humans, plants, resins, rains, the waters and the sacrificial oblation are so many manifestations of rasa. So too, since at least the dawn of the Common Era, Indians have known that the miracle of conception occurs through the union of male and female vital fluids, semen and uterine blood. With early tantrism, these procreative fluids came to be conceived as “power substances” for the worship of and ultimately the identification with gods and goddesses whose boundless energy was often portrayed as sexual in nature. (Pg. 4)

Throughout the history of Indian thought, no set of concrete elements has been as pervasive as the sacrificial triad – of fluid, fire and air; of rasa, agni and vayu. Although the three members of the triad have, according to their specific field of application, taken the form of moon-sun-wind, semen-blood-breath or mercury-sulfur-air, they have always borne the same valences as they did in their original Vedic context. (Pg.16)

Yatha lohe tatha dehe “as in metal, so in the body” *Rasarnava* (Pg. 5)

In a universe that was the ongoing procreation of the phallic god Shiva and his consort the Goddess, a pair whose procreative activity was mirrored in the fluid transactions and transformations of human sexuality, in a universe whose every facet reflected the fundamental complementarity of the male and female principles, the mineral world too had its sexual valences and fluids. In the case of Goddess, her sexual emission, her seed, took the form of mica, while her uterine or menstrual blood was identified with sulfur. The divine semen was mercury. (Pg. 5)

In alchemical reactions, a seed of gold or silver is planted in mercury (whose powers of absorption have been massively enhanced through a series of treatments in sulfur, mica and other mainly “female” elements), which then becomes possessed of a “mouth” capable of “swallowing,” of absorbing into itself, according to the alchemical scriptures, millions, even billions and trillions, of times its mass in base metals. These are thereby transmuted into gold and in a tradition in which “gold is immortality,” that’s saying a mouthful. All that remains is for the to swallow the mercury in question to himself become a second Shiva, an immortal superman (Siddha) whose every bodily secretion becomes transmutative and transubstantiating. (Pg. 6)

The Saṃskāra

Those operations that render mercury fit for transformation, for the production of new qualities in the mineral.

- I. Śodhana: The preliminary purification of mercury, its physical cleansing through washing, melting, marinating and roasting it in various preparations.

- II. Kṣetrīkaraṇa: “Making [oneself master of] the field.” The purification of the human body through special diets, emetics and so forth such that it becomes capable of absorbing mercurial preparation.
 1. Svedana: The “sweating,” “steaming” or “fomentation” of mercury in a water bath together with plant and mineral substances.
 2. Mardana is the rubbing, grinding or trituration of steamed mercury in a mortar, together with plant and acidic substances.
 3. Mūrccana is the fainting or swooning of mercury by which it is ground in a mortar together with vegetable matter until it loses its natural characteristics (luster, volatility and so forth) and is said to purge it of certain naturally occurring toxins, impurities and defects.
- III. Mūrccana: Same name but an Ayurvedic operation that takes processed mercury and combines it with sulfur to produce medical preparations.
 - a. Mercury is swooned.
 - b. Bandhana is the binding or fixation of mercury, which leaves mercury stable and thereby manipulable, in a state in which it is not subject to evaporation even when heated.
 - c. Māraṇa is the killing of mercury (or any metal) by reducing it to a fine ash or oxide (bhasma) such that the body is able to absorb it.
4. Utthāpana is the resurrection of swooned mercury effected by steaming it with alkalis, salts and plant matter and by rubbing it in the open air.
5. Pātana is the sublimation or distillation of mercury by three processes by which it is distilled upwards, downwards or transversally.
6. Bodhana is the awakening or rodhana (countering, coagulation) by which mercury which has become purged of its toxic content but also its strength through the preceding operations, has its virility (virya) restored through irrigation in a salt bath. This operation gives the mercury a mouth (mukha) with which it eats other elements in the saṃkāras that follow.
7. Niyamana is regulation or restraint that reduces the motility of the mercury accomplished by soaking it in a bath of alkaline and herbal substances and then steaming it.
8. Dīpana is kindling or enflaming, which further enhances the mercury’s potency and luster through steaming it in an alkaline bath. This is said to kindle the mercury’s desire to consume other metals.

This is the dividing line between mercury’s use as a medicine and its use as a transmutational agent and elixir.

9. [Gangana]grāsa, 10. Cāraṇa, 11. Garbhadruṭi and 12. Bāhyadruṭi are a continuous process leading to 13. Jāraṇa: The digestion or assimilation. The process starts by measuring a given quantity of a seed of calcinated ash, the essence (sattva) of mica or a metal for its consumption (grāsa) by the mercury. This is by the chewing (cāraṇa) of the mica or metal by the mercury followed by either its internal (to the mercury) or external processing and liquification (garbha-druṭi and

bāhya-druti). The end result is the total digestion or assimilation (jāraṇa) of the metal into the mercury.

14. Rañjana is tinting or coloration which involves heating the mercury with seeds of gold, silver, copper, sulfur, mica or salt such that the mercury takes on the natural colors of the minerals it has absorbed or swallowed.
15. Sāraṇa (flowing) is the potentialization of mercury in preparation for transmutation and is effected by heating it in oil into which molten seeds of metals, diamond and so forth have been added.
16. Krāmaṇa (taking hold or progression) is when the mercury is smeared with a mineral and herbal paste and heated in a puṭa (a closed crucible) that becomes capable as a transmuting agent, of penetrating both metals and bodily tissues.
17. Vedha (transmutation)
18. Śarirayoga (transubstantiation)

These two processes constitute the final end of the alchemist's work. With these operations mercury confounds itself with the metallic or flesh-and-blood bodies, ultimately replacing them with a mercurial or alchemical body. (Pg. 265-268)

All selections from Gordon White's *The Alchemical Body*

Appendix V

Fenner's Translation of Verses 107 – 128 of the *Kalachakra Tantra* and *Vimalaprabha*

- 107. First of all, mantrins should maintain well a strong body, the cause of siddhi.
Without the body, there are no siddhis and in this life the highest bliss is not attained.
Therefore, because of the cause of the physical body, one should meditate on the yoga
of the channels every day.
And if there is siddhi of the body, then the other mundane siddhis become one's
servants as well.**

Now come precepts concerning the maintenance of the body, which is the cause of both the mundane and supermundane siddhis.

As to the line beginning with “First” and so forth, in this world the bodies of sentient beings are produced by the gradual gathering of prana and āpana. This has been taught by the Lord in the Empowerment Chapter of the *Root Tantra* as being similar to entering the stages of generation. One breath gathers earth, water, fire, wind and space, which are in the lotus of the navel, heart, throat, brow and crown, respectively. (Previously the brow corresponded to water and the heart to wind. However, because the quality of the support for the apparitional body is of water and the dharma body of wind, they should be placed according to the energy of the qualities. Consequently, the brow being made to correspond to wind and the heart to water places the channels according to their own elements.) It descends and exits and again enters, generating these elements in sequence from space to earth. In a similar way, the power of āpana has the nature of gathering and generating. The body, speech and mind, which are in the lotus of the navel, the secret place and the jewel, respectively, descend and exit to the outside and enter to the inside again.

Therefore, first of all, the body should be kept strong. That is to say, the body of the five skandhas and so forth, which is the cause of siddhi, should be well maintained by the mantrin, since if there is no body, there is no siddhi. Without it, one will not attain endless bliss, i.e. supreme bliss, in this life.

“Therefore, because of the cause of the physical body” refers to bodhicitta, which is also the cause of its maintenance. One should meditate on the yoga of the channels every day. Now the yoga of the left and right side-channels is what is meant by “yoga of the channels.” As for the yoga of the channels of urine and feces, the āpana should be meditated on as being in the rectum. In this way one should meditate on the yoga of the channels daily, for two hours at a time. This meditation causes the body to be strong and if the body is strong, the mundane siddhis, pacification and so forth, will become one's servant.

- 108. One should meditate on the image for some time, along with the path to emptiness,
smoke and so forth, according to the guru's precepts.
Steady the prana and the āpana in the chakras of the channels.
The bodhicitta should be halted by the yogi just as the moon is halted by the planet.
Thereupon, he who has desired the little attains siddhi in a few days.**

“Emptiness” and so on refers to that path of siddhi, which leads to the supermundane siddhi. The path leading to emptiness is known according to the precepts of the guru as being the path that produces the signs of smoke and so forth. That siddhi will be explained.

One should meditate for some time on the image. Then, with steady concentration, seeing smoke and so forth and having experienced the non-conceptual, one should meditate on the image and take the image, including all its details, to its limit. After awhile, one should then steady the prana and the āpana in the chakras of the central channel with the yoga that joins the prana and the āpana in the navel chakra. The phrase “as the moon is halted by a planet” means that, just as Rahula [swallows the moon], the yogi halts the bodhicitta, i.e. the drop and so forth of the body. The thorough union with each other in the navel of the prana and the āpana is yoga and he who practices that is a yogi. Now the bodhicitta referred to here is at the instant of being transferred. It is stopped and since there is a purification of faults, there is no becoming of results similar to their causes and so forth, and the four bodies arise. The phrase “he who has desired little” means that there being no result similar or dissimilar to its cause or a result both similar and dissimilar to its cause, one is stainless, self-realized and he who desires that state about which not even a little can be said attains it in this life, within a few days. (Previously the signs of death were taught. Here the reversal of the signs of death and the supreme path are taught. Elsewhere astrology is taught.)

The phrase “a few days” actually refers to the days of a Kalachakra year, which is to say three years and three months. With these skandhas, which have been purified by the complete liberation, emptiness and so forth, the siddhi of Mahamudra will be attained.

109. Block the sun and the moon when there is irregular movement. Enter the central channel and fire.

Moreover, if prana and āpana meet together on the first day, one is saved from untimely death.

Then having been filled entirely with prana, even to the tips of the nails of one’s hands and feet,

Meditate on the Buddhadevi Abhayakarakamalā on the six chakras.

With the words “sun” and so forth, it begins to talk about being saved from untimely death. When the yogi notices the signs of untimely death, then according to his guru’s instructions, he should block the sun and the moon, i.e. the right and left side-channels. Now when there is irregular movement in the right, the winds gather and exit in the left. When it says “the central channel and fire,” Rahula (prana and āpana) is made to enter into the central channel and the time fire. The phrase “moreover, if prana and āpana meet together on the first day” refers to this: If in one day they enter into the central channel, then the untimely death of the yogi is averted. The phrase “Then having been filled entirely with prana” means having filled the whole body to the tips of the nails of one’s hands and feet with the prana which has been mixed in the central channel, having descended through the five chakras (left and right). After this is done, the yogi should meditate on the Buddhadevi Abhayakarakamalā on the six chakras, the crown and so on. That will be explained in detail later.

110. If āpana is drawn up one becomes happy. In the best bodies, wind diseases are completely destroyed.

Pranayāma is used when phlegm appears and both are released in disorders of bile.

**When prana and āpana are completely held, one becomes happy in morbid fever.
Above the navel, prana destroys all disease. At the root of the navel, others are as well.**

Where it begins “āpana” and so forth, the pacification of wind and other diseases is discussed.

In this body, in the navel and in the secret place are eighty channels, which can produce wind disorders. If one draws up the āpana, balancing the elements, one becomes happy. Mantrins thus destroy the painful diseases of wind completely.

In a similar way, there are twenty channels that can cause phlegm disorders. These are located in the brow and in the crown. Again, one should balance the elements. Pranayāma makes one happy. Hence, when it says “phlegm appears,” it means that when phlegm disorders arise the yogi should halt the prana.

Then it says “and both are released in disorders of bile.” If bile disorders arise, one should release to the outside both prana and āpana. This will be explained. One should release the winds and then take in cold air and drink the nectar stucka and so on, placing the tongue on the uvula. As for the channels, in the throat and chest there are forty, which can cause bile disorders. On balancing these, one is cured.

Now it says “When prana and āpana are completely held, one becomes happy in morbid fever.” There are ten channels in the secret place that can cause fever. For the sake of balancing these elements, it is desirable to stop prana and āpana. It is also desirable in fever. If one asks why this is so, it is because all disease above the navel is cured by prana’s descent and all disease below the navel is cured by drawing āpana up to the root of the navel. This is the meaning of “others are as well.”

11. Āpana wanders in the three paths. Draw it in and the prana from above.

As they meet together, the fire’s strength will fill the entire body.

**The yoga of the moon overcomes dropsy, tumors, hemorrhoids and stomach trouble,
As well as asthma, cough, the three types of poison, eye disease and so on.**

Beginning with “draw it in” and so forth, precepts are given for the pacification of disorders of the lower abdomen. If there happen to be dropsy, tumors, hemorrhoids, poison and so forth, in or around the lower abdomen, then one draws in.

The āpana “wanders in the three paths” below. That is, it wanders along the path of defecation, urination and ejaculation. Prana, being drawn in from above, moves along the paths of the fire, the sun and the moon. The phrase “As they meet together, the fire” refers to the strength of the digestive fire pervading the entire body. This, the yoga of the moon, overcomes dropsy, as well as stomach trouble, tumors and hemorrhoids. It also cures asthma, cough and the three types of poison (i.e. from food and roots; from animals, snakes and so forth, and those artificially prepared). It also cures eye diseases and contagious diseases.

112. Pressing down hard against the breast from the left and right armpits blocks prana.

From the right, it springs into the left channel and from the left armpit to the right.

Within two weeks the omens of death which bestow death are destroyed by the yogi who practices yoga.

**Grasping the feet while they are in the vajra position with the hands overcomes
backache.**

Now where it says “armpit” and so forth, reference is made to bonding the cords of the channels in order to rescue one from the omens of death. At such a time the yogi, if he is incapable of maintaining prana in the central channel daily, should then by the said binding, cause prana to enter the right side-channel in cases where the omens of death appear in the left and cause it to enter the left [side-channel] in cases where the omens of death appear in the right, for two to four weeks. Pressing down hard against the breasts from the right and left armpits blocks prana because if the omens of death appear in the sun, then sitting in the vajra position and proceeding with the previous practice of pranayāma, pressing down against the right breast with the upper part of the right arm causes the wind to enter the left side-channel and if the omens of death appear in the moon, then doing as before, by pressing down from the left armpit with the upper part of the left arm, the wind in the left side-channel being blocked then enters the right channel. Just so, “Within two weeks the omens of death which bestow death are destroyed by the yogi who practices yoga.” Here “yoga” refers to the inhaling, exhaling and retaining of the breath. The word “destroyed” means to cure. Thus ends a section on untimely death.

Next the text indicates how backaches are overcome. It says “the feet while they are in the vajra position.” What is the vajra position? Place the left foot upon the right thigh and the right foot upon the left thigh. Then grasp the left foot with the left hand reaching around the back and binding the upper part of the arm like a diamond. Do the same with the right foot and right hand. Grasping the feet with the hands overcomes backache.

113. In a body with the feet up and the head down, phlegm disorders are completely destroyed.

Because of stopping prana, within a few days urinary discharge is overcome.

On some morning when the mouth is dry, rub the teeth

Sprinkled water destroys disease in addition to being a collyrium.

Phlegm disorders are completely overcome when the body is positioned so that the feet are above the head. Urinary discharge is overcome by halting prana for a few days. When the mouth is dry in the morning, rub the teeth without using water. This is also used as a medicine for the eyes as it stops eye disease. Sprinkling with morning water will also stop eye disease.

114. Having laid down on one’s back, holding the navel with the hand overcomes indigestion.

**When abscesses appear, suppuration is overcome if drawn out by salt and butter
And ointment of the milk of Calotropis gigantea is applied. If one suffers from tooth
worms at some time,**

**The smoke of the seeds of Solanum xanthocarpum administered by a tube and so
forth, overcomes worms and the like.**

Having laid on one’s back, one holds the navel with the left hand; holding with the hand overcomes the pain of indigestion when accompanied by pranayāma.

As for the appearance of abscesses, when abscesses, boils and the like appear, suppuration is overcome when the excrescences are drawn out by a plaster of salt and butter, followed by the application of an ointment made from Calotropis gigantea (arka, nyi ma shing). So ends the section on abscesses and the like.

If at some time one suffers from tooth worms, then the smoke of the seeds of Solanum xanthocarpum (vyāghri or kaṇḍakari, stag ldan) administered with a tube and so forth, overcomes worms and the like.

115. Within a half a year, white leprosy is destroyed in the body of the best of mantrins.

What else than that?

In union with wisdom, the descent of one's mind is always stopped by prana.

On completing two years, the old age of seventy years together with white hair is destroyed.

In addition, because of the linking of path and mind, Mahamudra will be accomplished within a few days.

Beginning with “year” and so forth, the procedure for the purpose of pacifying leprosy is described. This being the great yoga, pranayāma and the signs of smoke and so forth, mentioned earlier, produce the unchanging bliss in an instant. Then the bodhicitta, having descended to the vajra jewel while one is in union with a mudra, is stopped by prana and āpana. Because of that, within a half a year white leprosy is destroyed in the body of the best of mantrins. What else than that?

If the leprosy is not cured by this, one should rely on a mudra who is sixteen years old. Then for the sake of his body, the yogi should eat meat and drink beer daily, and if he can hold the bodhicitta perfectly while churning in the place of birth, then leprosy is destroyed when the practice is accompanied by pranayāma. This has been said by the Tathagata without a doubt.

Following these precepts, one not only destroys leprosy but other disorders as well. For instance, the old age of seventy years together with white hair is certainly destroyed after completing two years of holding the bodhicitta while in union with a mudra.

By the same practice, in a few days, i.e. days which are the three years and three months of Kalachakra, because of the linking of path (the union and so on) and mind, Mahamudra will be accomplished as well as the destruction of old age.

116. While practicing pranayāma, fire burns in the heart and head.

Then in addition, the good lotus becomes senseless. Or unrestrained, the power

splits the crown and having abandoned the skandhas and elements, one dies.

Defiling union with the mudra, men are not bestowed the fruit of bliss in this life.

This talks about pranayāma. The mantrin ought to hold the breath while practicing pranayāma in the body. But if in awhile the head burns as does the heart (from the fire of the navel), the heart burning first and then the head, one should then stop meditating. The phrase “in addition, the good lotus becomes senseless” refers to the navel chakra becoming senseless. Or unrestrained, the power splits the crown and having abandoned the skandhas and the elements, one dies.

Because of defiling union with the mudra, pranayāma does not bestow on men the fruit of bliss in this life.

117. Mudras are said to be for the purpose of meditation, for the purpose of destroying lust, not for playing around day and night.

The speech vajra is for the purpose of worship. It is not said that mantrins should get

drunk.

All food is for the purpose of bliss, so it is not said to be a cause of indigestion every day.

The glorious yoga is the cause of siddhi; it is not for frolicking in cemeteries at night.

Beginning with “Mudras” and so forth, mudras of yogis, enjoying and wandering are mentioned. This was said by the Lord about a mudra. The mudra of a yogi is for the purpose of meditation, for the purpose of destroying passion. It is not said that one should play around with women day and night. The same goes for drinking beer and having a little fun. The flask and so on are not for that. The senses of the yogi are not freed by getting drunk. The same goes for eating. Food is meant for bliss. Eating food moderately produces bliss and there will not be any indigestion each day. The “glorious yoga” is its practice. It is the cause of siddhi. It is not some excuse for frolicking at night in cemeteries and other defiled places.

118. Heated urine pacifies mouth diseases, as well as toothache.

Urine inhaled in the morning destroys head diseases and so does water.

Hot and cold urine poured in the eye and ear destroys the diseases of both.

If urine is inhaled along with the three spices, spirit torment is cured, so too with meat.

This part deals with medicines for a yogi who has abandoned everything. When there is a disease in the yogi’s mouth, then drinking heated urine pacifies it. The phrase “as well as toothache” here refers to toothworms. When there is a general disease of the head, then if urine is inhaled in the morning, the yogi’s head disease is destroyed. The same effect occurs if cold water is inhaled. When ear disease strikes, then heated urine should be poured into the ear. In case of eye disease, pour it in cold. It cures both troubles in different ways “hot and cold.” Now, “spirit torment” means being seized by spirits, ghosts and the like. If urine mixed with the three spices (ginger, long and black pepper) is inhaled through the nose, then that problem is cured. The phrase “so too with meat” means that it will also be cured by the use of snake meat.

119. Yogis are bestowed life by eating feces, urine, semen, blood and human flesh.

If flowers are inhaled with mental concentration, then old age and white hair are destroyed.

Eating the five amps mixed with the ointment of bees destroys all disease.

If a woman’s flower mixed with semen is eaten for a year, old age is destroyed.

The practices of taking the five nectars in order to increase the span of life is discussed, beginning with the words “feces” and the rest.

It is said that the body is related to outer elements. The five outer materials and the five inner materials are merged in the practice of the five nectars. Yogis are granted an increase in life by the eating of the fifth nectar. By the word “feces” reference is made to sulfur which is filmy, strong and shiny. Inside the body it is feces. Urine on the outside is the juice of *Eclipta prostata* (*bhrīṅgararāja*, *skra’i rgyal po*); inside it is urine. On the outside, blood is black mica; on the inside it is the flower of a woman (menstrual blood). Semen on the outside is mercury; on the inside it is semen. Human flesh on the outside is *triphala* (a mixture of chebulic, emblic and belleric myrobalan); on the inside it refers to bone marrow.

Take one part feces, a lesser part flesh, one-half part blood and one part semen. Mix thoroughly and then rub the mixture with urine and let it dry for seven days. Afterwards eat about two zho of the mixture each day mixed with honey and ghee. Then provided loma (hair, grain), acidic foods, sesame oil, salt and sex are avoided, life is bestowed in six months. Such is the section dealing with the five nectars.

Now with the words “mental concentration,” the practice of inhaling flower is introduced. “Mental concentration” refers to making prana enter the central channel. “With mental concentration” means with concentration of the mind. The word “flower” refers to menses. On the outside the “King of Hair” is the plant *Eclipta prostata*. Its juice is equivalent to the flower of women. If one inhales the flower while concentrating the mind, then one’s old age and white hair is destroyed in six months.

Next, the five lamps are mentioned. One should mix dog meat, elephant meat, horse meat and human flesh with honey. Eating the five lamps with honey destroys all diseases. Honey beer can be substituted for honey with the same effect.

If one eats for a year the flower of women mixed with semen (the very essence of the aforesaid outer and inner materials), then old age is cured.

120. Salty and acid tastes will overcome wind; sweet and astringent are the enemies of bile. Anything bitter or pungent overcomes phlegm. Such are medicinal plants and juices. Milk with the three spices overcomes phlegm and buffalo milk is the enemy of bile. Wind is overcome by the milk of a camel; milk destroys the three types of disease and so does ghee.

Here the pacification of wind and other disorders is mentioned. Salty and acid tastes will overcome wind. Materials, which are sweet or astringent, are the enemies of bile. Anything bitter or pungent overcomes phlegm. Here “medicinal plants and juices” refers to the eating and drinking of these medicines and juices.

Goat’s milk along with the three spices will overcome phlegm, while sugar (brown sugar) with buffalo milk is the enemy of bile. Wind is overcome with camel’s milk mixed with rock salt. Cold milk destroys the three types of disease when mixed with rock salt and so forth (sugar and the three spices). That is, it overcomes wind, bile and phlegm.

The phrase “so does ghee” means that ghee with rock salt and the rest also pacifies the three types of diseases and dispels fever.

121. Heating *Jasminium grandifloram* to the boiling point pacifies mouth disease and toothaches.

Salt and the three spices boiled in essence water and sesame oil overcomes diseases of the ear.

Nāga and saffron boiled in ghee and milk always conquers nose disorders.

Ointment made with *Cucumis melo*, *Gloriosa superba*, *Citrullus colocynthis* and donkey urine overcomes swollen neck glands.

Now the text mentions boiled sesame oil and so on, for use in pacifying the diseases of the mouth and other organs.

In references like “*Jasminium grandifloram*” and so forth, it should be understood that water should be measured in terms of bres and that there should be eight times more water than

material to begin with. Given eight times more water than the leaves of *Jasminium grandifloram* (jasmine, jāti, dzā ti), boil this down to just over the base amount. Its hot fluid pacifies mouth diseases and toothaches.

Next, “sesame oil” refers to the oil of sesame seeds. The words “essence water” refer to goat urine. Ear disease is overcome by pouring one and one-quarter parts salt mixed with three spices into just over one part of sesame oil boiled well with urine.

Similarly, ghee, i.e. cow’s ghee, should be boiled along with nāga and saffron (rakta, dmar po) in eight times as much milk down to one quarter of the base amount. Inhaling this overcomes diseases of the nose.

Inflammation of the neck glands is destroyed by an ointment made with *Cucumis melo* (karkoṭī, kar ko tī), *Gloriosa superba* (laṅgali, la ga li), *Citrullus colocynthis* (indrabaruni, tig ta) and donkey urine.

122. With the hands hanging down and the feet in the lotus position, stop the prana.

While the body does not fall to the ground, it is free of fever.

Also, in samadhi, the pox that causes fear of death is overcome.

By meditation on Vishvamata, who is like a stainless moon on a moon disk in the lotus of the heart.

Beginning with the word “hands” and so forth, the pacification of smallpox is discussed. When danger of smallpox begins, there first arises a fever, which spreads to the bones of the hands and feet as well as to the head. When this sign is discerned, the mind should be placed in samadhi. This is the procedure: Staying in a warm room with no windows, place the two hands on the ends of the thighs while sitting in the lotus position. Then practice breath retention, stopping the prana. As long as the body does not fall to the ground, the fever will fail. So while the body does not fall, keep practicing pranayāma until the fever is finally dispelled. Then, also by residing in samadhi, the pox, which causes the fear of death is overcome. Here the phrase “By meditation on Vishvamata, who is like a stainless moon on a moon disk in the lotus of the heart” refers to meditating on Vishvamata while practicing pranayāma. She is seated in the vajra position on a moon disk and has one face with the hands in the lotus and giving gestures.

123. Drinking crushed peas overcomes the pain of a man stricken with fever.

At fever’s end, a powdered skull mixed with urine destroys the cause of fear.

The mantra is water, fire and wind, with OM in front and the name of Vajrapurva.

One should be guarded by this, being placed on the crown, throat, heart, navel and secret place.

Now here, medicine for the purpose of pacifying the disease of sin is mentioned. When the signs of the disease of sin arise, there being a slight fever accompanied by pain in the joints of the hands and feet, one should mix crushed peas in cold water. This will overcome the pain in one stricken with fever.

The words “fever’s end” introduces the following: If the pain has continued for three days, procure the skull of one who has died of the disease of sin, though if one cannot be found, then any will do. Men should consume the skull of a man mixed with urine and women the skull of a woman. However, if this is not possible, then any [skull] will do.

Next the mantra, which is used for the sake of empowering the peas and so forth is given. The OM is first. “The mantra is water, fire and wind with the letter OM in front.” OM is placed at the beginning. “Water,” PHA, is second, the element of water being PHA. “Fire,” below that, is RA. On top is the letter “E.” Water, fire and wind together is PHREM. It follows with a roar because it pervades all of space. Vajrapurva is a name of Kantaka (thorn, enemy). One should be guarded by that, having empowered the peas and so forth, seven times. One should guard three times a day these six places; the head, throat, heart, navel and secret place, plus the crown. This is the mantra:

OM PHREM VISHVAMATĀ VAJRAKANTAKANA NĀŚAYA NĀŚAYA MAMA
ŚĀNTI KURU KURU SVĀHĀ

OM PHREM VISHVAMATĀ, destroy, destroy the diamond thorns make, make my
peace, SVĀHĀ

In order to protect others, put the name of the ill person before the words “ŚĀNTI KURU KURU SVĀHĀ.” One should think that Bhagavati, being Vishvamata protects oneself and others from all diseases including the flu and so forth. Such is the section on Bhagavati.

The consumption of peas empowered seven times with the mantra and mixed with cold water has been described. So has the consumption of the skull of one who has died of fever, mixed with urine. The prescription of urine mixed with the three spices in cases of spirit possession has also been given. So ends the section on the pacification of the diseases of sin.

124. Equal parts of emblic myrobalan and coriander or tamarind powder

In pure water that has been touched by the sun and moon, one should boil it down to just over the base amount.

That fluid mixed with sugar should afterwards be drunk for three days every other day.

It destroys death caused by being burned by the rays of the sun as well as that which affects the seven bodily constituents.

The section concerning the pacification of the heat of the sun begins with the word “Equal.” When one is being burned by the rays of the spring sun, then one should take “equal parts of emblic myrobalan,” that is, the powder of the fruit of the emblic myrobalan (dhātri, dhatri) and “coriander,” (kustumbaru, ku stum bu ru) which is the same as kustumba or tamarind (tintali or bandhali, ba lu), that is, the powdered leaves of banduli.

The phrase “touched by the sun and moon” refers to “pure water,” which has been exposed to the rays of the sun and moon. “One should boil down to just over the base amount” that water which has been cleared of defilements such as fish bones. So having poured in eight times as much water as material, one should boil it down to just over the base amount. One should boil it that way three times. The object of boiling being measured by srangs up to a measure of a bre in all.

One-quarter of the base amount of fluid mixed with sugar should be drunk in the morning, every other day for three days. That “destroys death caused by being burned by the rays of the sun as well as that which affects the seven bodily constituents,” i.e. hair, skin and so forth. The phrase “as well as” refers to other diseases such as fever.

125. One should make leaves with gold, copper, loadstone, iron-mica amalgam, iron and iron pyrite.

With half a seed and pure mercury, make a six srang cake.

Having killed the whey with the fierce horn, take the essence

And boil it in a lodestone vessel with the glorious pill down to a half-measure.

With the words “gold, copper “ and so forth, another type of rasayana is introduced. Those who seek the outer rasayana for the sake of the body should do this middling rasayana if rasayana siddhi has not yet been attained. (The siddhas of old are said to have perfected the mercury, which could change iron into gold, by mere touch.) The procedure for this type of rasayana is given.

Gather equal parts of copper (tāmra, zangs), loadstone (kānta, khab len), iron-mica amalgam (abhrālloha, lang tsher lcags), iron (tīkṣṇa, rnon po) and gold (kanaka or hema, gser) which is completely pure, in a part equal with these. This is the seed.

By “half a seed,” the text indicates a measure of two srangs of gold to four srangs of mercury (pārada or rasa, dngul chu). The word “pure” indicates that it has been washed seven times. Thus, one should make six srangs in all of the cake.

Then “a fierce horn” that separates the butter from the whey indicates that the most subtle essence is extracted after it has been killed, i.e. strained with a cloth and after fire casts out its impurities. That very essence should be boiled together with a pill of gold in a loadstone vessel down to half the original amount.

126. Pouring well, one should mix in eight or nine srangs of pure sugar.

Eat that always, as long as one is going without food.

Within six months, by having a divine body free of wrinkles and white hair, one will be without death.

For that reason, one should eat this every day. Also one should take what is left over with the pill.

Pouring eight srangs of sugar is done because we are not kings and so forth, with the power of complete digestion. Even seven or nine srangs can be used.

One should mix about one and one-quarter zho of sugar with the powder of that which has been transformed. Eat that always, as long as one goes without food. Then in six months, by having a divine body free of wrinkles and white hair, one will be without death. In addition to this drink, one should eat the areca nut [and betel leaf] (tambhula, go la or ta mbu la), having gotten rid of the defilements of the areca nut. The phrase “Eat that always” means that one should eat it ritually and also enjoy what is left over with the golden pill as long as the pill remains.

127. The same amount of the aforesaid king of seeds, it should be consumed in mercury down to half.

Having been rubbed with the salts and acids, it becomes a medicine of many qualities.

Also rub sulfur and so forth, cinnabar and realgar with bile and acid.

Poured on leaves of silver, it ripens and becomes gold by half.

By the “aforesaid” there is mention of having half the gold for the purpose of enjoyment, food and so forth. Having the “same amount of the aforesaid king of seeds, it should be consumed in mercury down to half” the amount. Then “having been rubbed with salts and acids, it becomes a medicine of many qualities.” Then it says “Also rub sulfur and so forth, cinnabar and realgar with bile and acid.” These being three types of materials used for fixing mercury, they being like mercury, should be rubbed with bile and acid together with mercury, using either cow or fish bile. A fruit acid is used like that found in papayas. Sulfur (gandha, mu zi), cinnabar (darada or hingūla, mtshal), realgar (śila or śilāla, ldong ros), orpiment (tālaka, tā la ka or ba bla), hematite, iron ore (tīksna, rnon po), alum (kāśisa, kā shī sa), mica (abhra or kāśisa, lang tsher or kā shī sa), copper sulfate (tuthaka, tut tha ka or spangs pa) and hemagirika are sulfur and so forth. Two of these are “near mercury;” one is “great mercury;” three are “like mercury.” That mixture, spread on leaves of silver and put under a hearth for three days, ripens by the fire of the hearth and becomes gold. The words “by half” refer to the gold seed.

128. Iron, ākāśaja, orpiment, salt, potash and sal juice by stages

Increases and becomes the sun twofold by being made of equal taste. One should heat it for just over a day.

It should be made pure as before and similarly it is softened by the product of a cow and so forth.

Having given three parts to silver, filling and piercing, it becomes a flower.

With the words “Iron” and so forth, the manufacture of flowers is mentioned. The word “flower” here is said to be any material, which has the shape of a flower (in this case, a silver flower).

One should pound iron and fill it with silver. It is the leaves of that, iron, ākāśa, i.e. mica, orpiment, otherwise known as patala, salt, i.e. rock salt (this type comes from the banks of hot springs and does not dissolve in water), potash (yavakṣara or sarvakṣara, ya ba ksa ra) and sal juice (gu gul dkar po), which are iron and so forth, which “by stages increases” one, two, three, four, five, up to six times. These are all made as one. Then, when it is equivalent to copper, i.e., the sun, which has been increased twofold, it should first be heated in a closed vessel and then heated in an open vessel for just over a day.

As before, it becomes purified by the salt of tamgana. Then “similarly, it is softened by the product of a cow and so forth.” The product of a cow is cow’s milk. The “and so forth” refers to the root of *Calotropis gigantea* (arka), the root of *Amorphophallus campanutatus* (vajrakanaka, dong khru’i shing), the root of *Rincinius communis* (araṇ or eraṇ or eraṇḍa, rang skur) and the root of *Lipeocersis serrata* (kṣirikañjuka, ksi ra ka nytsu kī). Having bound these to it, it should be compressed for seven days. Then, while it is being softened like that, one should wash happily. Then adding three parts of this to silver, filling and piercing, it will become a pure flower.