

Appendix III to Chapter Three

Translation of Jensine Andresen

The great explanation, which has as its characteristic the practice of expansion of all of the actions of the vajra master and so forth.

Obeisance to Glorious Kalachakra, by whom the ten-fold generosity beginning with horses, [elephant, girl, foundation of earth, spouse, own flesh, precious iron, ba sa, and cow] has been given, and by whom a gift is given to the one who seeks gifts, by whom [perfect] merit and wisdom [are possessed] – [by Buddha], by means of one with great strength, and by whom the [Four] Maras, [the 21,000 breaths and the imprint of change] have been destroyed. Having sprinkled the universe, which has been analyzed, on the glorious mandala, which is the stainless Dharmadhatu, which is the Lord of Speech, which is the sole domain of teachers, [make] obeisance to that Buddha. At glorious Dhanyakataka, having initiated into the Dharmadhatu, the mandala of the untainted Lord of Speech, gods and people, etc, to them who are fortunate, [I] make prostration to that Buddha who prophesized that all sentient beings [attain] the highest place of a single Buddha.

Having bowed down in this manner to Kalachakra, who has the best of bodies of three [types], and who possesses great bliss, who has the foremost three vajras of the mandalas, he is the thundering vajra and is imperishable. Likewise having prostrated to Kalachakra of [indistinguishable method and wisdom], to great bliss [the body of inherent birth], to the three supreme bodies, to the three mandalas, to the three supreme (wisdom, vajra and indestructible speech, since he teaches Dharma by means of speech of that which has the characteristics of everything and is the wisdom vajra) vajras (Vajra Body, Speech, Mind and Pristine Awareness) and the unchangeable (change applies to the four states; the body of inherent birth is unchangeable) vajra of melody. A short commentary on the Empowerment Chapter in the tantra is being written by me [Pundarika], here, with reference to the teachings of the Root Tantra, in order that one attain the fruits of merit and primordial awareness.

Here, in the south of the town of Kapala, in the glorious park of Malaya, at the [edge of the] front door of Kalachakra's mandala [which was constructed by Suchandra] residence, which is a great treasured and jeweled pavilion – by King Yasas who is seated upon the lion throne with great gems and jewels, who possesses a nirmanakaya by Manjusri, who was solicited by “the Chariot of the Sun” he [Suchandra] is predicted by the Buddha from the *Paramadibuddha*, a teaching that explains the purpose of Suchandra's solicitation, in the short tantra, specifically the empowerment chapter, the first verse has been taught. This very thing [the first verse], by me, Pundarika, who is the Lord of the World [emanation of Avalokiteshvara], who was inspired by Manjusri, who has a nirmanakaya, who was predicted by the Buddha – this is being unfolded by means of the commentary, the great explanation, beginning with the words “ the measure of the cosmos in the body”.

1 “The [external] measures of the cosmos in the body [from the chapter of inner Kalachakra], the time of day and night, the divisions of the transits of the months, the detailed enumeration of channels, the innate nature, which is the belief of the non-Buddhists, the Vedas, the division of a creator, etc, [these] have been heard by me. Please teach the mandala.” Having heard Suchandra's discourse, the Buddha taught the Kalachakra mandala.

[Here beginning with “The measure of the cosmos in the body” and ending with “Please teach the mandala” is the request of Suchandra. Then, among the verses of the entire empowerment chapter, beginning with “Having heard Suchandra's discourse, the Buddha utters the Kalachakra mandala”, this is the reply of the Tathagata, and no other request exists through the end of the

patala. Here, Suchandra said, “Here in the body, O Bhagava”, which was spoken by the Bhagavan in the second chapter, beginning with “the measures of the cosmos in the body, the time of day and night, the divisions of the transits of the months”, and ending with “in the Vedas, the division of a creator and so forth”. The meaning of this “has been heard by me” is all that has been understood.]

2 In the beginning, indeed the guru is to be served. One who holds the commitments, is mounted on the tantric vehicle, who meditates upon emptiness [practices that result in the worldly and transcendent siddhis], who is not attached [to family or body], whose impurities have vanished, one with the disposition of patience, who makes a path [to complete Buddhahood], who gives the path to the disciples, who destroys the fear of hell, who is actually a celibate, who wields the vajra staff against the Maras – he is well-known as Vajrasattva on the surface of the earth.

3 One who possesses pride, who is overcome with anger, without the samaya, greedy for material goods and who is unlearned, whose purpose is deceiving disciples, whose mind has fallen with respect to the state of highest joy, who is not consecrated/empowered, one who is attached to enjoyments, who is drunken, whose speech is harsh, who possesses desire due to the two sexual organs by his disciples, he indeed is to be avoided as hell [is avoided] by the wise, for the purpose of complete enlightenment.

4 [One whose] mind is deep and lofty, who delights in the precepts of the teacher, who has the disposition of renunciation, a knower of the qualities [has faith in the Three Jewels], one who seeks liberation, one who is devoted to tantra, one whose mind is unwavering, and one who is well-guarded with respect to the truths that have been attained, only one whose attachments to bad things is destroyed, only he is to be gathered by the well-skilled guru for the sake of the Wisdom Empowerment and so forth, [he alone is qualified for the fourth empowerment]. However, there is another [disciple] of middling capacity appropriate for the [path of the accumulation of] merit [for the Seven Empowerments of Childhood]. But if he propitiates his guru, the [disciple] of lowest capacity is to be gathered for the five teachings, but not if he causes harm.

5 At the end of Caitra, on the full moon day, having drawn the mandala, the guru should confer the empowerments of the seven [stages of childhood], which remove the stains of impurities, for the purpose of the disciples’ [accumulation] of merit.

Indeed, the yoginis [should perform] offerings for the sake of the teachings of “the treasure of all good qualities [the King of Tantras, Kalachakra], but without offering, the guru’s teaching on the King of Tantras does not occur for one year.

6 For the purpose of empowerment, having understood the examination of the earth, the division of the directions in a small village, in a town, city or forest, the teacher should perform everything beginning with pacifying and so forth [expansion, killing, banishment, subjugation, attraction, immobilization and obscuration] with regard to [for the purpose of] the results of inauspicious and auspicious [actions].

[And having understood them, the teacher should also perform] the characteristics of the hearths, the dust [particles] in the vase, the stake for the fire offerings and so forth, the collection of disciples, and the drawing of the mandala of the highest Lord of Victors [Kalachakra].

7 The caste of the earth is four-fold, and they are laborers, merchants, warriors and brahmins, in accordance with their qualities. [They] should be understood as black, yellow, red and white according to their color.

Earth is of the smells putrid, sharp, lotus and divine, respectively. Laborers are of the tastes sour and salty. [These exist] together with sweet and bitter, which correspond to merchants and warriors. The other [taste] is the twice-born [brahmins].

According to ordinary speech, there are four types of things, and the earth is to be understood in terms of the four castes, the laborers and so forth, and in terms of the colors black and so forth. Here, according to worldly use, the dark-colored earth corresponds to the laborers; when it is yellow it corresponds to the merchants; when it is red it corresponds to the warriors; and when it is white to the brahmins. Likewise in terms of smell, when it is putrid it corresponds to the laborers; when it is sharp it corresponds to the merchants; when it is lotus-like it corresponds to the warriors; and when it is divine it corresponds to the brahmins. In the same way in terms of taste, sour and salty taste corresponds to the laborers; sweet corresponds to the merchants; bitter corresponds to the warriors; and the other [taste], which is astringent, corresponds to the twice-born [brahmins].

8 In pacification and expansion, [the earth/site/level] is white. In killing and banishment, it is black. In attraction and subjugation, it is red. In immobilization and obscuration, it is yellow.

In all the divisions of the [ritual] actions, there is the fifth [color], green, which is the last caste. All taste and smell and the treasure of all good qualities [that which is characterized as the realm of space] are to be understood by the yogi.

9 Pacification and expansion are in the northeast and the north, on the surface of the earth. Killing and banishment are in the southeast and the division east, clearly and certainly.

Subjugation and attraction are in the southwest and south, clearly and always. Immobilization and obscuration are in the northwest and west, O Highest Lord of Men.

10 The hearth defined in the eight directions of the village – [the hearth is] a circle [for pacification], a square [for expansion], the semi-circle [corresponds to killing], the pentagon [corresponds to banishment], the heptagon [corresponds to subjugation] and the triangle [corresponds to attraction].

The sexagon [corresponds to obscuration] and the octagon [corresponds to immobilization], in accordance with the qualities of their natures. In accordance with the [Buddha] families, they [the hearths] have essential symbols, [namely] the lotus [with the circle], a wheel [with the square], an arrow [with the heptagon], an iron prod [with the triangle], an iron shackle [with the octagon] and a snake [with the sexagon].

11 [A circular hearth] should be one cubit; [a square hearth] should be two cubits; [a semi-circular hearth] should be one-half cubit; and [a pentagonal hearth] should be one cubit. [A heptagonal hearth] should be forty finger-widths; [a triangular hearth] should be twenty finger-widths; [a sexagonal hearth] should be thirty finger-widths; [an octagonal hearth] should be sixty finger-widths. The hole [of the hearth] is a half-limbed [a half measure], and the altar is from [consists of] six portions by means of a division of twelve by twelve.

In accordance with the [Buddha] families, the perimeter [is one-twelfth of the hearth] and the garland of symbols should be on top of the altar, around all of the sides. [The garland of symbols is equal to the measure of the altar, which is six units.] Outside the altar, for pacifying and expanding [ritual actions], place lotus leaves and not other [leaves], O Lord of Men.

12 Or the vajra also may be [used] in all of these [ritual] actions on the earth, and the phurbas are of eight types: banyan wood; wood from the *Ficus religiosa* tree; bones; iron; hardwood; wood from a mango tree; wood from a wood-apple tree; and wood from the *Calotropis gigantea* plant. [In all ritual actions, you can use wood from the udumbara tree.]

Thus, [one should use vases [made of] glass [for pacification], [vases] made of the best silver [for expansion], an auspicious skullcup [for killing], iron [for banishment], and that which is known as copper [for attraction]. Vases of gold are clearly prescribed [for subjugation], wood [for obscuration], and clay [for immobilization].

13 The circular [section of the vase (bhumpa)] is stated [to be] sixteen finger-widths. The height is twenty finger widths. The spout is two finger-widths. The neck is six finger-widths. The face is eight finger-widths. White and not other [colors] is [used] for pacification and expansion.

Beginning in the morning, the eight sessions for pacification, expansion and so forth should occur at their daily time. Thus, among these, one should perform the eight ritual actions in the daytime and in the nighttime, by means of half-sessions [ninety minutes]. [Each action is performed twice daily, once in the morning series of eight half-sessions and once in the evening series of eight sessions.] [Beginning with the first half of the morning, one should perform pacification. And one should perform expansion in the other half. Likewise at night... pacification is {performed} during the first part of the evening session and expansion is {performed} during the second session. Killing is {performed} during the third session, banishment is {performed} during the fourth, subjugation is {performed} during the fifth, attraction is {performed} during the sixth, obscuration is {performed} during the seventh, and immobilization is {performed} during the eighth.]

14 During the day and night, noon and midnight are to be avoided for pacification. [However, expansion should be performed {at these times}]. Likewise, inauspicious planetary conjunctions are thus well-known to cause the fear of death.

In pacification and expansion, five hundred sticks from milky-sap tree wood [are used]. In killing, human bone [is used]. In banishment, crow tail feathers [are used]. In subjugation and attraction, the flowering branch of a hardwood tree [is used].

15 In immobilization and obscuration, the five hundred [sticks from a] wood-apple tree and a thorn-apple tree [respectively] are half a cubit [each]. [In obscuration, wood from] the thorn-apple tree is used. In immobilization, [wood from] the wood-apple tree is used. All [of the sticks] are twelve finger-widths [long]. In the burnt offering milk, melted butter, blood, grease, sweat, urine, saliva, beer and so forth [are used].

Grass, grain, poisonous meat, also *Sinapis ramosa* plant, a red flower, the [leaves from a] wood-apple tree, a garland of wilted flowers, especially golden flowers, indeed [these are also used] in the five and so forth.

[Among these {substances}, in pacification, the burnt offering is accomplished by means of milk and grass. In expansion, the burnt offering is {accomplished} by means of melted butter and the five grains. In killing, the burnt offering is accomplished by means of blood together with poisonous meat. In banishment, the burnt offering is accomplished by means of human fat, the *Sinapis ramosa* plant and salt. In subjugation, the burnt offering is accomplished by means of sweat and flowers that are red and so forth. In attraction, urine and the leaves, fruit or grain of a wood-apple tree are used. In immobilization, saliva and a garland of wilted flowers are used. In obscuration, beer and especially golden flowers are used. Thus, this is the precept of the burnt offering substances with respect to pacification and so forth]

16 The teacher's seat is indeed in the south and in the southwestern corner, in the west and northwest, in the north, northeast and east, and in the southeast, O Lord of Men, in the actions of pacifying and so forth.

In the two actions [the construction of the hearth and construction of the mandala], the color on the master's seat should be white, black, red and yellow. Around the exterior [of the teacher's

seat], according to the divisions of the Buddhas [i.e., the five Buddha families], earth is colored in the east, south, west and north.

[Now the rule of the sand is described. Here, during the propitiation, the two actions – whether {in the construction of} the hearth or the mandala – the depositing of the sand is in the middle. For pacification and expansion, the sand is white. For killing and banishment, the sand is black. For subjugation and attraction, the sand is red. For obscuration and immobilization, the sand is yellow. In every ritual action, green or white, black, red or yellow together with green may be used. {this is} the rule of depositing the sand on the ground according to the prescriptions stated in the tantra or according to the different colors of the face of the Blessed One. Consequently, all of this is the rule regarding the depositing of color.]

17 Alternatively, colored earth is on the hearth. And the laying down of the colors, the placing of earth, etc, the sprinkling for the purpose of consecration, etc, and the emanation of the deities from one's own heart vajra occurs in accordance with the [Buddha] families. {In this way, the teacher must perform these actions according to the order that will be described.}

Regarding the guest-offering bowl, [which is made of] glass, etc [in the shape of] an eight-petalled lotus, it is twelve finger-widths. The bowl, in the shape of the supplicatory hand gesture [a square bowl that is one finger-width in height] is on tip of the staff [which is one cubit]. The [two] handfuls {overflowing from the top of the handle} and the fire-offering substance are [used] during the burnt-offering ritual.

[Here, regarding pacification, the glass vessel that has the form of a certain vessel, which is to say it is {shaped} in the form of a lotus, is {used} for the purpose of giving a guest-offering. The entire thing is twelve finger-widths, consisting of eight petals together with pericarps. . . Here, among these, the pericarps {of the lotus} are four finger-widths and the eight petals are four finger-widths. Thus it {the combined pericarp plus petals} is twelve finger widths. Similarly, regarding expansion, there is a rule regarding vessels made of silver, skull, iron, gold, copper, wood and earth. Thus, the fire-offering substance is a vessel called a "sruvaka". Here, "on the tip of the staff" means that on the tip of a staff of one cubit {sits} the vessel in the form of a supplicatory hand gesture. It is square and its height is one finger-width. On the same surface, there is a lotus consisting of the tip of the petal of a lotus, and there is a flank on the inner side of the lip {of the vessel}. On the outside there is a five-pointed vajra and in the middle of these points there is an opening for carrying melted butter so that it may be emitted like the emitting of streams of urine and semen. In the root tantra, regarding the action that must be done, "fire-offering substance" means the vessel. "From the heart lotus, ending with a vajra" that is the rule. Likewise, there is a handful at the tip of the staff, in the action of the burnt offering. Now, {the handful emanates} from the place of wool/thread up to the heart, or alternatively there is a crosswise division from the mouth/face. Thus, because it is the measure of the flat surface of the hand, the lotus of six finger-widths is on this place. Consequently, the sign of the vajra is on the ladle containing burnt-offering substance, on the back of the staff. Therefore, that is the precept concerning the burnt-offering vessel.]

18 The deity is quiescent [white], angry [black], passionate [red] and also has a form that is immobile [yellow] in accordance with the [Buddha] families. Thus, he [Kalachakra] should be clearly prescribed in both [all ritual] actions and should be the presiding deity in the mandala.

The Lord of Victors [Vajrasattva] has five forms [because of the vibration of the heaps of knowledge, which are of five forms] and he exists in the three-fold existence due to the distinctions [in uncovering] the aggregates, elements and so forth [the ayatanas]. From this [vibration] there arise the five forms [of the Buddha] in the deities' mandala of sand.

19 The thread should be eight cubits. It is rolled by means of one hand grain {three thumbs}.

[One should divide the thread into] three rolled [sections] according to the [measure of the thickness] of the teacher's thumb. A single thread and not another is located on the three-fold path.

The cross-legged, vajra, demon and fierce postures are assumed sequentially with regard to pacification and so forth [expansion, killing, and banishment respectively]. There are two divisions of the half cross-legged posture. [Here in subjugation, the left foot is bent to the right. ... In attraction, the right foot is bent to the left.] And there are [two] postures in which [each of the] feet are located on the anus, according to the divisions of the [ritual] actions. [In obscuration, the left foot is located on the anus... In immobilization, the right foot is located on the anus.]

20 [The mala made] by means of glass [is used] in pacification, or by means of pearls in expansion, or by means of the sharp teeth of men in killing, by means of bones in banishment, by means of the souls of men in subjugation. That which is known as the lotus [the mala of the lotus made from drops of red sandalpaste [is used] in attraction, and the northeast [is used] in immobilization. [The mala made] by means of the injuries of the eyes [is used] in obscuration. In accordance with the Buddha families, the mala is used in mantra recitation.

[One should perform] a propitiation with very fragrant white [flowers] and with red-yellow flowers together with their thorns and buds. {Now the incenses are described.} Nimba is [used] for the purpose of pacification and expansion. The incenses made from excrement and flesh [are used] in killing and banishment, respectively]. Those two types of incense are accompanied by honey and blood. The fierce incense [is used] in subjugation and attraction. The astringent incense [ground from a yellow myrobalan tree, together with molasses] is used in obscuration and immobilization.

21 The yantra [should be drawn]: 1) on a fig leaf [in pacification and expansion]; 2) with cloths from corpses at a funeral pyre [in killing and banishment]; 3) on a leaf of a birch tree [in subjugation and attraction]; and 4) on a leaf from the Calotropis gigantea plant [in obscuration and immobilization].

One should make a drawing with [red] sandalwood in pacification]; with [water ground with] rice [in expansion]; with coals located at the place of a funeral pyre, blood and poison [in killing and banishment]; with cool saffron flowers [in subjugation and attraction]; and with yellow ointment made from the sap of the three myrobalans and kusha grass [in obscuration and immobilization].

The writing implement is made from durva grass [in pacification]; Nimba [in expansion]; [human] bone [in killing and banishment]; that which is ground [red sandalpaste] gold [in subjugation and attraction]; khadira wood [in attraction]; wood from a wood-apple tree [in obscuration]; and wood from the Calotropis gigantea plant [in immobilization].

22 With regard to the clay vessel, the auspicious skullcup, the three sweets [honey, butter and milk] and [that which is filled with] blood, in the middle of a brick enclosure of boiled rice, in a wet place, in a vessel and on the surface of the site of a funeral pyre, in the heat of the fire, on earth,

The pouring on the yantra should be understood by the practitioner in accordance with non-virtuous and virtuous [actions]. {Now, the precept concerning the exterior of the chakra is described for the yantra that has been drawn on the exterior of the body. Here, for pacification, one should enclose the cakra on the exterior} on the moon [by means of the mandala of the moon]. Lifting it up by means of a row, one should enclose [the cakra] on the elephant [for expansion, so that the cakra is on the body of the elephant]. [And likewise] on the hungry ghost [one should enclose the cakra for] killing; on the camel [for banishment], on the wild animal [for subjugation], on the horse [for attraction], on the cow [for obscuration] and on the body of the

tortoise [for immobilization], respectively. Just as the cakra of the yantra is on these bodies, so the form should be drawn on the outside [of these bodies].

23 With auspicious vajras, one should burn the entire host of demons abiding in all the directions. Then, on a ten-spoked wheel, one should visualize the host of wrathful protectors located in the cardinal and intermediate directions.

Vajravega, Lord of the Wrathful Protectors, who has two more hands than Kalachakra and four faces, is in the middle of the wheel. Then, upholding the precepts of the teacher, whatever is desired may be achieved by the practitioners.

24 By means of seeing the three walls with three vajras located on the circle of the site, at the limit of what one can see in the distance, a peak of vajras extends from the abode on the surface of the earth in the sky, from morning until the end of shadows.

[The lotus], which is twelve cubits is in the middle, as well as its pericarp with its seat, which is four cubits across. The yogi should visualize himself on the head of this [seat], as one whose impurities are completely removed.

[Now are the words of the sacrificial mantra of the wrathful deities, etc, each taken individually. ... The invocation of deities {is effected} with the mantra *om ah hum hoh* for the purpose of giving undamaged {offerings} – a live sacrifice, a smell, a flower, incense, a torch – we give {these} to the deities. And they, having arrived here together with their entourage, let them take this live sacrifice, eat and drink and so forth – *jah hum vam hoh*. Once they are satiated, for the sake of all creatures, let them perform that pacification, expansion and protection from the obstructions due to rakshas – *hum hum phat*. The vajra-holder gives permission – *sva ha*. So that is the complete sacrificial mantra of the protective deities. Likewise for space and so forth ... Then {occurs the mantra} for the protectors of the directions ... Then occur the words of the sacrificial mantras of the planets, ... of the Nagas..., {and} of the harmful spirits.]

25 First, by means of three vajras in the cardinal directions of the earth, having given an offering of food to the protector of the place, then, by means of four vajras, one should burn the host of demons located in the cardinal and intermediate directions.

Next, having invited the earth [goddess] and having given her a guest offering of water and flowers, then, after having made requests of her, one should purify the abode of the earth as desired.

26 O Goddess, you together with the Lord of the Gods [Indra] are witness of the Victor in the defeat of the Maras. Therefore, you are worthy of worship, honored by the best of gods. Accept, accept my guest offering!

As Mara's mighty army was defeated by the Victor for the sake of enlightenment, so also do I banish demons for the sake of disciples' empowerment.

27 Buddhas of all directions, bodhisattvas whose impurities are completely removed and consorts – out of great compassion, protect me for the sake of empowerment into the mandala!

Having [made] requests of all of those [divine beings], one should pierce the earth with hardwood phurbas. One should place the wrathful protectors of the directions together with their weapons in the respective directions for the purpose of protection.

28 A sharp object together with charcoal, which causes the fear of death, is buried in the womb of the earth at that place which causes destruction due to the power of its qualities. Therefore, [that place] should be purified.

A jewel, conch or glass object causing joy of victory [should be buried] in the earth. Here it is clearly prescribed for the purpose of [the construction of] a mandala, temple and house and for the sake of sacrifices and so forth.

29 The purification of the earth, taking possession of the place and also the gathering of disciples occurs on a “full” day. The laying of the thread occurs on the twelfth lunar day. The casting of the auspicious sand occurs on the thirteenth and fourteenth lunar days.

The best teacher confers empowerment, etc. on the full-moon day and on the day of subduing the demons. The consecration into the family of the Victors occurs on that night and the consecration occurs on no other night.

[There are six “full” days during each month. These are the two fifths, the two tenths and the two fifteenths. Having understood the appropriate time for drawing the mandala, having understood auspicious and inauspicious action, here, with respect to auspicious action on the fifth, tenth and fifteenth white lunar days, having avoided the days of labor, one should purify the site. Then one should fill [the site] with earth as described previously. With respect to inauspicious action, on the black fifth, tenth and fifteenth {lunar days}, when the moon has vanished, one should purify the site and fill it with the mud that has been described previously.]

30 The consecration occurs on another night, O Lord of Men by means of planets and so forth that are in exact conjunction. When Jupiter and Venus set, indeed the marriage consecration does not occur then.

The teacher, having completely understood the worldly and transworldly [empowerments] on the abode of the surface of the earth, does whatever is to be done. And that very thing thus becomes pure.

31 Having protected the disciple at the head, heart, crown, navel, throat and auspicious secret cakra, by means of the Victors and so forth, which are located in both families and are [differentiated] by means of the body, speech and mind vajras, thus, [having protected] the body and so forth, and books with the auspicious vowels that are clearly ascertained, one such as myself draws the mandala, O Lord, for the sake of the liberation of living beings.

32 In a clean place that is very full, formed evenly and has an elevation like the [height of] a tortoise’s shell. And which is one cubit in measure, which is eight, sixteen, and four, up to a thousand [cubits], indeed, with respect to measure, having placed the thread, vajra and sand, indeed, in the east, south and west respectively and the vajra and bell in the north, when an omen is obtained, the mandala that is the first and other day [the mandala in the eastern and western directions] should be laid out with thread.

33 If the thread is cut, it is a fault of the teacher. And if the “bolt” {the southeast to northwest axis} is crossed, [it is the loss] of the disciples. If the sand is scattered by the wind, that indicates fear and the destruction of rulership in the kingdom.

Thus, seeing an inauspicious omen, [the teacher] once again should perform recitation of the mantra of the Lord [Kalachakra]. If an [inauspicious] omen is received again, the laying of the thread should be done by means of the even and odd feet. [Here, the cross-legged posture of the teacher, in which the surface of the right foot is on the left {thigh} and is lowered to touch the ground, occurs in accordance with the even-footed [method]. Likewise, vice versa, {i.e., the cross-legged posture in which the surface of the left foot is on the right thigh and is lowered to touch the ground} occurs in accordance with the odd-footed {method}. The dropping of the thread is prescribed {by both of these methods}].

34 In the mandala, the axis which is to be avoided, is in the middle of the limbs of wisdom [the southern and western sections of the mandala] and method [the eastern and northern sections of the mandala]. On earth at the time of battle, it stretches from southwest to northwest, like a serpent in the middle of armies.

In battle, the destruction of armies occurs, so on the surface of the earth, in the battle of the limbs, the striking occurs. Therefore in battle and in empowerment, the very powerful axis should be understood by the practitioner.

35 With “A and so forth” [the vowels], “Ka and so forth” [the consonants] and with vajras, one should visualize glorious Kalachakra on the head of the moon, sun and fire, on the lotus of one’s own heart, standing upon Shiva and Kamadeva, with a bent left leg and extended right leg.

On the lotus of the heart of Wisdom and the Lord, together with its sun and moon chambers, having attracted the Buddhas and the goddesses with each respective vajra-goad, one should visualize [the Buddhas] as one taste in the sand [and one should visualize the goddesses] in the deposited thread.

[In the sand, the Buddhas, which have a single taste, should be visualized according to the form of sand. And in the deposited thread, the goddesses should be visualized in the form of a thread. That is the precept.

Now, beginning with the bringing in of the previous earth up to samadhi, the rules of mantra are stated. The samadhi on divinity, the mantra that suppresses death, the depositing of the limbs of the glorious Kalachakra and the purification of the body, speech and mind are described. ... Then one should destroy the Maras according to the rules previously stated, with these mantra words – *om ah hum hoh ham ksah hrah hrah hrah hrah ra ra ra ra* – the fire of the vajra, O You whose nature is to destroy the dharma of the obscuration of all. ... Thus is the rule for destroying the Maras.]

36 Indeed, the thread from the thread of Brahma, which is to be imparted in the divisions of the directions – this is [divided into] ninety-six [pieces]. [From the thread of the middle of Brahma, in the southern direction there are sixty {pieces}. In the north there are sixty {pieces}; in the east there are sixty {pieces} and in the west there are sixty {pieces}.] In the middle of the womb [the mind mandala], the mandala [is constructed] by means of the threads, which are stated to be a half finger-width [each] and which are eight and four [units]. [Among these threads, the mind mandala occurs in the middle of the womb of the mandala, by means of forty-eight threads.]

Around the exterior [extending] out from the womb [the mind mandala], the great mandala is arranged by all [two hundred and ninety threads], beginning from the boundary of the doors. One should reveal the walls, arches and so forth, and the circle of trembling fire in the outer earth [the realm of space]. [The speech mandala is six threads out from the threads of the mind mandala. The body mandala also is six threads out {from the speech mandala}.]

37 The cakra or lotus of the Lord should be triple and should belong to the seat of the deities and so forth. The “vajra chain” of the “column due to the moon” should be in the place of Brahma, by means of twelve measures, and once again by means of one [measure].

The lotus of the Buddha and so forth has power by means of four, and the “vajra chain” on the exterior has power by means of the moon. In the interior of the goddesses and Buddhas, there is a vase and skull seat or [a chain], by means of the three rooms.

38 The colored earth is from that place. By means of twelve, extending indeed to the object of the three lines, the “cakras of the moon and sun” which are only of smell, are in the corner directions by means of the four measures.

The three-lined object is increased by half and the turrets of the doors [are increased] by means of six times six. In this way, on the side there is a skull. And also by means of the three, the great ledge is half a column.

39 In half of this, it [the mandala] is [constructed] by means of the four destroyed one. The cloth and that which is made of jewels exists [is laid out] up to the site of the doors. The arches, together with the columns, should be [constructed] by means of thirty and also [should extend] from the beginning of the base of the doors.

On the top, one should avoid half of the thread. And the fragrant flowers are [strewn] around the edge of the garland. The yoginis' cloth is accompanied by eight lotuses at the bottom of the arches by means of six measures. [Now the speech mandala is described. Here in the speech mandala, as for the four divisions consisting of six half finger-widths found in the four directions, among them, by means of two parts, the altar on the wall of the womb mandala {the mind mandala}, jewels and cloth, rosary and a half rosary, which are the heads of the sequence, fall down. The remaining two parts stand up. Of these two, leaving aside one portion, in the six measures of the other portion, underneath and high above, one leaves out the measures one by one. Having avoided these two, in the middle by means of the yoginis' four parts, the cloth of eight rosaries are the lotuses in all the directions {and} in the corners.]

40 Next, the glorious site for the color [is described]. By means of twenty-four [measures] up to the five lines [of the mandala], one should double the lotus of the sun in the corner directions, together with its [twenty-eight] petals, by means of twelve measures [that are half a finger-width each].

The door of the womb [the mind mandala] is doubled. In accordance with the three-fold qualities, [from tamas {one has the door of} the mind mandala; due to rajas, the door of the speech mandala is double {the size of the door of the mind mandala}; in accordance with sattva, the door of the body mandala is quadruple {the size of the door of the mind mandala}]. Even here, one should create the outer door, and likewise, indeed, one should create the walls and so forth. And one should fashion the three circles [of water, fire and wind] by means of twenty-four measures.

41 Of these [three circles], in the first and last divisions [water and wind], one should create the circles of sun and moon and the vajra chain around the exterior. By means of halves of the [twelve] measures, in the circle of the wind of those [circles] and at the outer boundary of the mandala [one should create] a cakra.

At the base of the column, one generates the mandala of the Nagas. [One should make] the chariot of the goddesses in the middle of the door, by means of twelve [measures], on the hub, which is on the surface of the earth, in the eastern and western divisions.

42 [In accordance with the power of the Buddha, one should make particles] by means of the five jewels, beginning with diamond and by means of gold, emerald, rubies, pearls and so forth, or by means of grains according to their five divisions, [or by the powder] by means of many types of jewels, and likewise, indeed, by means of the powder colors, [which are common to all creatures].

On the site of color, in the divisions of the directions, O King, the depositing of the sand occurs by means of the divisions of the Buddhas, which are yellow, white, red and black on the circles of earth and water and on the [circles of] wind and fire, respectively.

43 The glorious black site is in the east. In the south, [the site] is red. And in the west, [the site] appears golden. In the north, there is another [color], moon white. [These sites exist] in accordance with the divisions of the [four] faces of the Vajra-Possessor [Kalachakra].

[Now he describes the color of the sand of the ledges and so forth] The white [ledge] and black

[site of the garland] are created sequentially and the red cloth [is on top of the white ledge]. The lotus is [created] in accordance with the colors of the moon and sun –[they are] white, [which corresponds to the body mandala] red, [which corresponds to the speech mandala] and black [which corresponds to the mind mandala].

44 In the middle [of the mind mandala], the green lotus [of the Lord] has eight petals [the colors of which – white and so forth – apply to pacification, etc.]. The vajra chain of the columns should be the color of bees. In the northeast, southeast, southwest and northwest are the colors of the moon and sun [white and red], black and yellow, respectively.

[These directions and colors] correspond to the conch, gong, gem and wish-fulfilling [tree]. And likewise, there is a white pitcher at the border of the eight [directions]. One generates the moon on top of the red lotus and the sun is above the white lotus.

45 The moon of the goddess is on the red lotus and the seat [of the moon] is on the pericarp [of the lotus]. The sun of the gods is on the white lotus [and the seat of the sun] is on the pericarp [of the lotus]. [In the corner directions of the goddesses and] in the directions [of the gods] around the exterior, there should be a vajra chain. A white ledge [should be created] in accordance with the [color of the] lotus of the Lord. He transforms the yellow column and the fragrant flower into the color of snow. The arches are multi-colored. [This concludes the precept concerning the color and depositing of the sand on the root {mind mandala.}]

46 The yoginis' cloth of eight lotuses is white in all directions. In the divisions of the directions, the lotus [becomes] red in accordance with the Victors and in the corner [directions] the lotus becomes white.

Excluding the moon and sun [petals], there exists a doubling, which applies to [the number of] petals. [These lotuses have eight petals, excluding the seats of the moon and sun.] In this very way, [there exists a doubling] of the “immortals”. [There are twenty-eight petals excluding the moon and sun petals.] The space, [wind, fire, water and earth] are five lines in accordance with the qualities of nature. These are located inside the three divisions. [In the speech mandala, the base of the wall must be known as having fifteen parts, because by leaving out one division, one line exists in each of the other two divisions. In this way, the base of the wall of the womb {mind} mandala has nine parts. Likewise, the nature {of the elements} is described in the body mandala. Here, in the body {mandala}, the nature of space, {wind, fire, water and earth} correspond to the little finger and so forth {and the other} four fingers.]

47 At the base of the column, which is at the juncture of the doors, one generates the wind and so forth posture of the serpents. In the corner [directions] of the northeast and southwest, the moon and sun are located on the earth circle, O Lord of Men.

Around the exterior, on the division of the upper section of the door, there should be a cloud-colored [black] Dharma wheel together with its [two] deer. On the right, there should be a red vase. In the north and west, there is a drum, which is the tree of enlightenment.

48 Bells, mirrors and white flags are hanging on the arches. Half of a garland becomes white in accordance with the [Buddha] families. The chariot is in the middle of the doors.

In accordance with one's own Victor [Buddha] family, the white and red cakras exist around the exterior of the northwest door. The torch of the vajra flames arises by means of [five] shining rays. O Lord of Men, the vajra chain is around the exterior. [After this the mandala is complete.]

49 A thick [line] causes disease. A thin or bad line causes the decline of substances. A line that is cut causes death and in the same way also, a crooked line causes the banishment of the people together with the king.

When the symbol has been cut [or when the seat of] the sun and moon [is cut], the accomplishment of the practitioners, which stirs up fear in beings, does not exist. When the particles are mixed in the mandala, the severing of limbs by means of the Victor [Buddha] families should be understood.

50 The symbol that has not been described by the Victor [yet is described] in the middle of the tantra, even though it is clear, that [symbol] should not be drawn on the mandala for the sake of the purpose of beautification. [Why? Because] that indeed is the symbol of Mara in the family of the progenitor of the Victors.

Therefore, [concerning] the symbol [that] is described in the tantra, in accordance with the [Buddha] families, on the mandala, at the boundary of the door, on the end of half of the garland that is located on the earth circle, one should create the beauty of the lotus, pitcher and so forth.

51 The elevation indeed of the black and so forth [red, yellow and white] particles occurs from a single barley grain raised from the foot [from the bottom up]. [The elevation] of the walls is triple [which is the elevation of the yellow particles]. [The other shared line is double the {height of} the yellow color.] [The elevation] of the sun and moon, which is the boundary line of the lotus, is double [the height of the barley].

Around the exterior in this [speech] mandala, the elevation, O Lord of Men, is double [in height] as compared to the mind mandala. At the edge of the half garland, [a particle elevated to the height of] a single barley grain is on the vajra chain of earth, water, fire and wind.

52 From the mind mandala, from the boundary of the door, the mandala of the elements of the world is on the earth. Beginning from the doors, to the end of the Charcika, the storehouse of salty jewels [the ocean] should occur by means of triple the [finger] measures of the serpents [i.e., the Supreme Victor].

From that [door of the speech mandala] too, the ring of fire should be [drawn] by means of the measures of the Victor [twenty-four finger widths]. Thus, thereafter, the [ring of] wind [should also be twenty-four finger-widths]. Around the exterior of that [body mandala], through the purification of these [circles of earth, water, fire and wind], the [rings of] earth, water, fire and wind should be revealed.

53 In the mandala, by means of the twenty-four rooms, the crown, forehead and throat must be purified. From the [throat], all of Meru [must be purified] in twenty-four rooms, actually reaching [downwards] to the earth [at the bottom].

By means of the six of six [thirty-six] measures respectively, clearly the abode of the Nagas, which is the underworld of the seven [levels], indeed [must be purified]. Thus, all of the earth and so forth, once again must be purified in the individual bodies [of all beings].

54 By means of twenty-four, of fifteen, by means of twelve, by means of four, by means of six divided by four, by means of six, by means of the division of eighteen, respectively, or from the mind mandala, there is the pericarp, [which should be twenty-four]; and also the petal of the lotus, [which should be fifteen]; and then, the “vajra chain of the column”, [which should be twelve]; the lotus, [which should be four]; the vajra chain, [which should be six divided by four]; and also the earth, [which should be six]; and afterwards the doors and turrets and so forth, [which should be by the divisions of eighteen].

55 Columns, ledges of the walls, and yet again, thereafter the cloth, the site of the garland, the site of the mirror, the sharp spear, the arch – O Lord of Men, [these] are by means of the previously stated divisions [numbers from the previous verse which are twenty-four, fifteen, twelve, four, six-fourths, six and eighteen].

56 When the lotus of the Supreme Victor [Kalachakra] is born from the primordial wisdom syllable *om* above the moon-sun seat [Kalachakra's cushion], by means of the vowels and by means of the consonants, [together] with by means of the “empties” [drop – (anusvara) and visarga], the Mother [Vishvamata] – she who gives birth to the three worlds [the realms of desire, form and formless], should be established.

On the empty [anusvara], on a syllable *a* and on the visarga [the two drops], which is the former devoid of accent [*h* without a beat and without a vowel], arise the vajras of body, speech and mind [and primordial wisdom]. The womb of the mantra, which is the maker of highest bliss and the vajra of primordial wisdom is the fourth [vajra].

[{With respect to the generation of *om*} with respect to the body mandala, there are anusvara and visarga, with a short *a* in the middle of them. The long “*ā*” is at the end of the anusvara. Thus when the long vowel is final, the preceding anusvara becomes *m*. And when *m* is final, which is after the short *a* would become short *a*. When there is an increment, by means of *a*, afterwards this becomes *o*.

With respect to the speech mandala, there are two short *a*, the initial and the final. In order to produce long *a*, one must put the visarga at the end. Then, the *ā* has as its nature the three qualities. ...Now, with respect to the mind mandala, here the initial *h* does not have a vowel, then there is a short *a*, then there is a visarga, then there is a drop {anusvara}, then is the long vowel *ā*. Thus, in this way, as in the previous case, the *u* {arises}. As between the initial and final *a* of the visarga, there is a deletion. Then there is *hum*, which has a three-fold nature. By that I mean it is said *h*, *u* and *m* – it is stated to be. In this way, the body, speech and mind mantras arise, which is the womb of the mantra. By “womb”, I mean the thing that produces. Now the primordial wisdom vajra is described. In this, the initial *h* does not have a vowel. Then there is *a*. Then there is a visarga, then the anusvara, then long *ā*. Thus, as in the previous case, the short *u* is after the visarga. A quality is with the preceding vowel and is conjoined with the syllable *h*. Then there is deletion of the *ā* and the *m*. In this way, we get *ho*, which is three-fold, so people say *ha*, *a*, *u*. Thus, in the primordial awareness vajra, there are three qualities – ignorance, residue and discernment. In the body vajra, {there is a triple quality}, which is name/form, the six sense bases and tactility. And in the speech vajra {there is a triple quality} which is feeling, thirst and grasping. And in the mind vajra {there is a triple quality} which is existence, birth and old age/death, in accordance with the form of the drop {anusvara}.]

57 The *hum* syllable, which is on the multi-colored lotus of the Lord of Victors, is on the top of the moon and fire [discs]. On the leaves of the directions is the four-fold *a*, etc. and the “empty” [anusvara and visarga]. And in the corner directions, on the leaf, is the four-fold *h* and so forth and the “empty” [anusvara and visarga]. [In the east is *a*, in the south there is *ah*, in the north *am* and in the west is *ā*. ...In the northeast is *ha*, in the southwest is *hah*, and in the northwest is *hā*.]

In the corner directions of the northeast, southwest, southeast and northwest, the colors of body, speech and mind, the ten-fold *hī* syllables and so forth are of the [ten-fold] vases. *Ham* and *ha* are here at the end.

58 Above the eastern lotus indeed is the syllable *i*. Located on the southeastern lotus is a long vowel, the syllable *ī* [which is on the moon mandala]. Indeed, on the southern and southwestern [lotuses] there are two syllables [short and long] *r*. Located on the northern and northeastern [lotuses] indeed are the short and long *u* syllables.

And also located on the lotuses in the western and northwestern corners are the short and long *l* syllables. Both blacks, both reds and both whites, and both yellows must be given by means of the divisions of the faces [of Kalachakra].

59 Both the long and short [*a* and *ā*] located on the southeastern lotus of the eastern door, which is on the right [in the south], likewise, indeed, [must be deposited]. And likewise, the pair of *ār* syllables are located in the south and southwest. The pair of *al* syllables are in the west.

O and *au* are on the doors in the north, northeast, east, west and south. *Am*, *ah* and so forth are [on the doors] in the north and south, respectively. And also *ya*, *ra*, *va* and *la* are on the lotus of the door, beginning in the “sound” [east].

[The *e* is the sense faculty of smell; *ai* is sight; *ār* is taste; *al* is for touch; *āl* is for smell; *o* is for the tongue; *au* is for forms; *ah* is the dharma realm {object of mind}, *a* is the ear; *āh* is of the domain of hearing; *am* is the sense faculty of the mind.]

[On the eastern door, which is the sun mandala or the moon mandala, the syllable *ya* is of the speech organ. On the southern {door}, the syllable *ra* is the hand organ. On the northern {door}, the syllable *va* is the foot organ. On the western {door}, the syllable *la* is the anus organ.]

60 On the eastern door and on the one to the left [the northern door], there is the moon and the seat of the two wrathful divinities. The sun is generated on the right [south] and on the other [the western door], and the seat of the pair of two [Kalachakra and Vishvamata] is on the lotus. [Each {Kalachakra and Vishvamata} is on their respective lotus, the moon is the seat of wisdom and the sun is the seat of skillful means. Next the sword is of the east and southeastern divinities; the jewel is of the south and southwest; the lotus is of the north and northeast; and the wheel is in the west and northwest; and the vajra is of the divinities on the top half. Alternatively, according to the divisions of the sense objects, the stringed instrument is of sound; the cloth is of touch; the mirror is of form; the vessel is of taste; the smell-shell is of smell and the dharma realm is a swelling up of dharma. In this way, the dagger is of the sense organ of speech; the staff is of the sense organ of touch; the lotus is of the sense organ of the foot and the mallet is of the sense organ of the anus. Such is the depositing of the symbols in the mind mandala.

Indeed, the entire thing and the seat of the moon and sun arise by means of the division of wisdom and skillful means. The sun should be on the right [south] and on the back {west}. And indeed the moon and the seat should be on the east and on the north.]

61 Indeed, the letter of the group of *ka* and so forth, which is located on the lotus and which is differentiated by means of the forms of the drops – [these letters] are fashioned sequentially on the bulb [the letter *kam*], on the stalk [the letter *kham*], on the petal [the letter *gam*], on the filament [the letter *gham*], and on the pericarp [the letter *nam*].

And the earth and so forth [water, fire and wind mandalas], which end with the vowel *ā*, the letters *ka*, *kha*, *ga*, *gha*, *na* [are fashioned] at their own site. The moon, which is the drop [anusvara], and visarga, which is the sun—the seat [for each] is above the pericarp.

62 The six groups of smell and so forth in accordance with the qualities of nature, which are short and long, are on the flank of the column of the ledge and are sequentially located on the site of their own families, according to the prior divisions in their own directions.

[In the mind mandala, in the east, on the ledge, on the column of the arch, on the base, in the north, there are *c*, *ch*, *j*, *jñ*, *ñ* which are correlated to smell. On the right {south} *ca*, *cha*, *ja*, *jña*, *ña* are correlated to the mala. In the south *t*, *th*, *d*, *dh*, *n* are correlated with incense. *Ta*, *tha*, *da*, *dha*, *ma* are correlated with the lamp. In the west *t*, *th*, *d*, *dh*, *n* are correlated with dancing. *Ta*, *tha*, *da*, *dha* and *na* are correlated with laughter. *P*, *ph*, *b*, *bh* and *ma* are correlated with the

immortal vajra. *Pa, pha, ba, bha, ma* are correlated with the non-destruction of the results. *K, kh, g, gh* and *n* are correlated with acting, which is above the arch of the eastern door. *Ka, kha, ga, gha* and *na* are correlated with the vajra of weaving, which are around the arch of the western door. *S, y, s* and *ś* are correlated with song, located around the arch of the northern door. *Sah, pa, ya, sa, śah* and *kā* are correlated to the vajra of desire which is located around the arch of the southern door. Then, the symbols of the conch, mala, grass, lamp, crest, garland, fruits, vessel, garment, cloth, vajra, and lotus – they must be joined in the eastern direction and so forth]

Around the exterior [of the speech mandala], indeed [the six groups] are likewise divided by the drops [anusvara] and so forth, by means of the thirty-six [measures], on the ledge [of the mind mandala]. [The six groups] are located in the day of one's own family, according to the divisions of the colors of the Victors, who completely represent all the desires.

[Now, the seeds of the twenty-six desires are stated. Here “around the exterior” means on the speech mandala, on the ledge, on the southern door of the east, on the ledge, {is} *cah, chah, jah, jñah* and *ñah*. In the south is *tah, thah, dah, dhah* and *nah*. In the west is *tah, thah, dah, dhah* and *nah*. In the north is *pah, phah, bah, bhah* and *mah*. On the west of the door of the north is *lah, vah, rah, yah* and *hah*. On the door of the east, on the ledge is *kah, khah, gah, ghah* and *nah*. On the south of the door of the west is *ksah*. That is in the speech mandala. The seeds, symbols or shapes of each respective desire should be drawn on the body mandala with the sounds of *ca* and so forth – with these letters conjoined with anusvara. On the ledge of the mind mandala, some of the offering goddesses, as for those who support all of them, should be drawn. That then is the placing of the seeds of the desires, which are supporting ones. The colors of these Victors must be known. “The particles of five colors” is the precept everywhere.]

63 Both the short and long *ha* syllables, which are [the seed syllables] of the Charcika and so forth are in the east, north, west and south. The *ksa* syllable of Vaisnavi and so forth, is differentiated by *a* and so forth and is in the southeast, northeast, northwest and southwest.

Hi and so forth, which number eight, with *ksa* and so forth, are located on the petals of the lotus in the front and back in the eight directions. The six *ya* and so forth, which have short and long vowels are on the petals of the lotus in the east and on the lotus of the southeast respectively.

64 And likewise in the south, *ra* and so forth are on the petals of the lotus in the southwest by means of the divisions of the short and long vowels. And in the north and northeast are *va* and so forth. And of the leaves of the lotus in the west and northwest is *la* and so forth.

To the right [south] of the eastern door, the *ca* group [the palatals *ca, cha, ja, jha* and *ña*], which are divided according to the Mother, are located on the lotus petals. The short vowels [of the *ca* group] are [the seed syllables] of the southwest and the long vowels [of the *ca* group] are [the seed syllables] of the northwest and of that which is located in the southeast corner.

65 Thus, the *ta* group [the dentals *ta, tha, da, dha* and *na*] is in the south and in the southeast and northeast according to the divisions of short and long vowels. And the *pa* group [the labials *pa, pha, ba, bha* and *ma*] is in the north and northeast by means of the divisions of the long vowels in the west and east.

The *ta* group, which is [the group of seed syllables] of the east and of Brahma, is in the west and northwest [according to the divisions] of the short and long vowels. In the north of the eastern door is the *ka* group [the gutturals *ka, kha, ga, gha* and *na*] on the leaf of the lotus of the southwest and Vishnu.

66 Both short and long vowels are in the right [south], O Lord [of Men], and on the north and west of the southern [door]. The *sa* group [the sibilants *śa, sa* and *sa*], which has short and long vowels, is only on the northeast of the western [door], O King.

[The doors] of the southwest have their own seed [syllables]. The end and middle of each respective group is not on the petal. Also among the twenty-eight leaves, in accordance with twelve, are the letters of each respective group. [This is the precept for the setting down {of the seed syllables} on the three hundred and sixty vajra lunar days. This refers to the body mandala.]

67 *Yā, rā, vā* and *lā* and indeed *ham* and *hāh*, all six are on chariots, above and below, on the vowel and so forth. From the door, on the right and left, one generates the *ya* and so forth mounted [upon] the *ha* syllable, [which are seed syllables] of the serpents.

[Now the seeds {syllables} of the goddesses of the charnel grounds are described.] But even the six groups, which are stacked form, *ha, ya, ra, va* and *la, ksa* and so forth are conjoined with *ya* and so forth. On the circle of the directions are the *ka* and so forth groups. The others, *ca* and so forth, are located on the fire circle, respectively.

68 In the east and south, in the north, in the west, southeast and southwest, in the northeast and northwest, respectively, *am* and *ah* are [the seeds] of the moon and sun. The mantras that are located on the ground of the funeral pyre are [the seeds] of the host of the harmful spirits.

And the syllable *hūm* [is the seed syllable] of the dharma cakra [in the east]. Likewise, the syllable *āh* is the seed [syllables] of the [auspicious] vase [in the south]. The syllable *om* should be [the seed syllable] of the large drum [in the north]. And in the west, the *ho* [is the seed syllable] of the bodhi tree.

69 Thus, in accordance with the family of the mother, the division of the mantra is on the mandala. The symbols of the mudra and the color for the entire thing are in accordance with the divisions of the faces of the vajra-holder [Kalachakra].

The burnt offering is on the hearth. In the same way, the invoking of the Hindus and the consecration by sprinkling is at the auspicious site. Likewise, also, is the rule for guest offering and overcoming the Maras.

70 For the purpose of protecting the doors, the pure students who hold the vows and precepts [the permission of the Buddha] should be given. The yoginis of the auspicious vases [must be placed] in the southeast, southwest, northwest and northeast corners, respectively.

The teacher is the auspicious Ganesha, O Lord of Men. Having performed the vajra of action, in the absence of students, Ganesha himself even does it, and [he does] the burnt offering ritual and so forth.

71 The circle or the square is, in accordance with the family, the hearth for pacifying and expanding. In the north or in the northeast corner, at the white site, the root lotus is doubled. [The root lotus is double the womb lotus. ... The square is two cubits, which is half the measure of the exterior circle.]

The hole is the measure of the [womb] lotus. In the interior of this [hole] is the root lotus with its symbol. Half of the lotus also together with its bhumpa, the symbols of which are the dagger, jewel, etc., should be around the exterior of the lotus.

72 By means of half of this, too, the lips are doubled. Then, also, the ledge is on the division of the watch. And the vajra chain, which is fixed on the top, indeed is elevated by means of half the lips. [Thus, on top of the ledge, which is in the middle portion, having brought about the five divisions of the ledge, according to three parts in the middle, above the ledge – the vajra chain is lifted onto the hearth that is involved with all of the actions according to half the measure of the lips.]

The leaves of the lotus are around the exterior at the base. One should arrange kusha grass in all direction. By means of the western edge of this, one certainly should generate a single door, which has three lines.

73 Indeed, the seat of the teacher is equal and is double from the lotus of the womb. And in the north, there should be a seat for the guest offering. There is, O Lord of Men, [a seat] of the burnt offering vessel on the right [south].

Of all of [the seats, amongst them, the petals of the lotus fall down. In the middle of the seats] the symbol of the vajra of all [must be given]. Or, the sky lotus of the Lord of the Victors [must be given] and the [rising of dharma] of the mother [must be given]. The mouth and secret place should be two types of hearth – namely both the exterior and the body, O King.

74 Having protected the hearth in the circle of the ten directions, by means of the wrathful kings together with the goddesses, [having done] the “consecration by sprinkling” and so forth, by means of auspicious vajras and with water and flowers, the guest offering in fact should be given [by those ascetics] in the fire.

By means of those possessing this yoga, having visualized on the lotus of one’s own heart [Kalachakra], who is on top of the drop, who is one-faced, white-colored, in the lotus of four hands – he is the lotus of the pitcher in the north.

75 On the right [south], [Kalachakra] has a danda, mala, very red hair, with yellow eyes and clothing of yellow, on the head of the heart and moon of the fire, throbbing, with stainless hands, indeed, [by him who meditates upon] the [vajra] goad, by him the all-pervasive jñāna beings are drawn into one’s body, and you make them of one taste. And thus on the hearth, O Lord of Men, there is a correct summoning of the fire.

76 By means of one finger-width, one also should perform a burnt offering in the fire – in the hand of the fire and in the mouth of the fire. By means of the vajras and limbs of the Lord, [one should offer] five hundred branches of firewood. [One should make burnt offering] by means of grain, grass, ghee and milk.

The teacher, who yet is abiding in the cross-legged posture, who is calm and whose heart is unmoving, who knows mantra, who has the form of mantra, who possesses the vajra of action, once again he gives an oblation to the fire.

77 Having performed the burnt offering, having successively given the sipping to the fire and to oneself, and having given the incense of the smells and so forth [one is] emitting the fire of jñāna in the lotus of one’s own heart.

Afterwards, the glorious guru, who is the treasury of all good qualities, he bestows empowerment of the student. In the beginning, the five ambrosias are situated on top of the vajra of the Supreme Victor for the purpose of purification.

78 When the burnt offering is completed, by means of its own mantras, and the particles have fallen, and when the symbols of the mantra have been given – in the corner directions, the white glass vases, which are wrapped by means of the five threads, should be erected.

The teacher, who has the eastern face, having attracted the cakra of jñāna, by means of the wrathful kings who are born from the lotus of the vajra and who rise up, he makes [the jñāna cakra] one taste in the particles for the sake of empowerment.

79 *Om* should be the first name of all the gods and goddesses. In the burnt offering [there is] a mantra ending with *svaha* and also the “heart” [the name mantra of all of them is called the “heart”]. This very mantra, which ends with *svaha*, is performed in the burnt offering rite.] Likewise in the inner offering, *namah* indeed is the ending [mantra].

Jah, hum, vam and *hoh* are made respectively in the invocation, entrance, binding and satisfying. The goad and so forth [is in the invocation; the vajra is in the entrance; the noose is in the binding and the vajra/bell is in the satisfying]. In the bestowal of the guest-offering occurs [that which ends with the *namah* mantra]. Again, here, take, take my guest offering.

80 In expanding, the mantra ending with *svaha* occurs, O Lord of Men. In pacifying, that [mantra] ends with *namah*. And in attracting [the mantra] ending with *vasat* occurs. And likewise in overpowering, [the mantra] ending with *vasat* occurs.

[The mantra] ending with the syllable *hum* is in the violent ritual [showing hostility towards, banishing and killing]. In accordance with the qualities of nature, [the mantra] ending with *phat* [is used] in staking and so forth. And in accordance with the divisions of actions, the mantra is white, red, black and yellow.

81 The glorious mind vajra is in the east, and the body vajra, which is the color of a touchstone or a cloud [black] is in the north. And the speech vajra is in the south. The primordial wisdom vajra, which is located in the direction of one’s own family, is in the west.

According to the [Buddha] family, the pervader is white, red and yellow on the divisions of the site. *I, r, u* and *l*, are the wombs of the deities of wind, fire, water and earth, O Lord of Men.

82 The three mudra should be *om, āh* and *hum*. Accompanied by the word *svaha* and the divisions of long vowels, *om, āh, hum* and *hoh*, there should be five, which are one’s own faces. And likewise, there should be another unharmed fifth one.

Together with *ā* and so forth, [the seed syllables] become six with the syllable *hram*. By means of the six words, which are *na, ma* and so forth, it [the seed syllables] become the auspicious six-limbed [yoga]. The syllable *phrem* becomes [the seed mantra] of the Mother of All. The ten-fold stacked mantra [is the seed mantra] of the Victor [Kalachakra].

83 The syllable *hum* is the seed of *jñāna* and also the essence [mantra]. The great stacked mantra is in accordance with its face. The syllable *hrām* and so forth [*hrīm, hrm, hrum, hlr* and *hrah*] are indeed the six-limbed “near essence”, which is conjoined here with the body vajra and so forth.

Likewise there is another rosary of mantra, which is of many kinds. In accordance with the many divisions of action, [the rosary] should be understood in this mandala in accordance with the qualities of nature of the deities and goddesses.

84 Having performed the variegated offerings with jewels, with flowers of gold and “drops” [blue], with many types of cloths, with incense of smells and lamps, with bells and mirrors, with canopies, with different types of fruits and with banners and so forth, with dancing and songs, and [having performed the offering that involves] another ten types [of substances] as described, and according to one’s abilities, [then] at the root of the foot of the teacher, the best son gives the offering for the sake of purification.

85 The guru should then be honored [as follows]: “Thereupon I, on this very day, having taken refuge in the Victors, I who am afraid of fierce cyclic existence, place in front [of the guru] my goods, the three purifications [the purifications of body, speech and mind] together with my sons, daughters and maidens from my sect.”

“[I place these] at both of your lotus feet, which remove the fear of existence by means of the purification of body, speech and mind.” Once one has effected the mandala, [the guru should be honored in this manner] together with golden flowers.

86 “I carry on my head the vajra, bell, mudras and even the guru, [I am standing] in the vajra of desire. I will give an offering on the jewel [family]. I protect the commitments of the Supreme Victor in this cakra [family].

I, [situated] on the sword [family], perform the offering. [Situated] on the white lotus family, I preserve chastity. For the sake of beings’ liberation, I create enlightenment on the family of the progenitor of the Victors [situated on the single-tipped vajra].”

87 Bathed, anointed with smells, possessing the vows and precepts, having seated oneself at the eastern gate for the purpose of the accomplishments, having [made] the toothstick, intoned the mantra, by means of the “ vajra of the Supreme Victors” [namely the seven syllables beginning with *om*, *āh* and *hum*] [that] should be given [hurled into the mandala].

And [having placed] the ambrosia on the tongue, indeed by means of the commitments of the Supreme Victors, [having made] the incense for the sake of entering [the mandala], [having chanted] the single syllable *hum*, which is, however the mantra together with *a*, *ra*, *l* and so forth, [and by means of the mantra, making] an invitation to the Wrathful Lord [Vajravega], ...

88 ...he is dressed, the Wrathful King, with hands beautified by weapons, frightening the host of demons, the vajra dance is performed by means of feet in opposition to the *ālīdha* and so forth, which are the causes of manifold things.

He makes laughter mingled with the syllable *hum* and he [sings] the vajra song, which also causes fear on the part of the foe [the host of Maras]. He is without shame and without doubt, in accordance with his qualities. And there is another deity who is gentle.

89 The yogi, by entering the body [mandala] in accordance with the qualities of nature, [because of the intrinsic nature of that which is fierce and that which is calm] he does what is to be done by the body. By entering the speech [mandala], the speaker is victorious over the gods, Nagas and demons.

By entering the mind [mandala], everything that has been and that will be, which is located in the higher heart, is known. By entering the jñāna [mandala], the Buddha becomes the guru of gurus and he possesses supernatural powers and is the one teacher.

90 By entering the earth [mandala], the yogi becomes equal to a mountain and attains the coldness of water. By entering the fire, he reaches burning. By [entering] the wind [mandala], he thus attains dryness.

By entering “empty”, he becomes invisible on the surface of the earth and he attains the state of a bird. Thus all, beginning with form and so forth, in accordance with the qualities of nature, should be understood successively. [When he enters the divine eye then he sees divine form and substance that is invisible. When he enters the divine ear then he hears sounds that are unheard by beings. Likewise when he enters the divine mind then he knows that which is accumulated by others. When he enters the divine touch then he grasps the divine touch and he knows the prior/eastern habitation. When there is an entry into the divine tongue then there is the flavor of the divine taste. By him the space increases. When there is an entry into the divine smell, he apprehends divine odor. By this the power of all the Buddhas arises.]

91 The entrance of the practitioners indeed occurs, O Lord of Men, by the strength of meditation and by means of the divisions of propitiation, sometimes by means of manifold commitments, by means of the mutterings and so forth of the mantras, and by means of the Buddhas who are made to be tasted, in some places, by the power of ambrosia in the middle of the mandala of the future son. If the accomplishment is lacking its own foundation then the practitioners, by means of manifold existences, do not have it.

92 One should protect against the person who has forfeited his entrance [because he has been supported by the wrathful deities]. And afterwards, [one should make a protection] on top of the head and on the heart, on the navel and on the throat and on the secret place by means of the Victors who are located on the site of their family and who have their own triple vajras.

The entrance of the disciple who has a yellow face and closed eyes is here [into the mandala] in the limb that has been given. These vows located on the path of the best [disciples] should be given only for the purpose of concealment.

93 “Abandon violence, falsehood and another’s wife, your own and others’ wealth and likewise the drinking of liquor [because they are] indeed the fetter of the vajra in cyclic existence. These five are the sins [that cause] the decline of one’s own wholesomeness.

He who came into being in the time [the Buddha], the guru of thirty men, by his name, this permission of the Lord of all, which destroys the fear of existence, should be given and should be preserved, even by you.

94 One should not [engage in] gambling, [eating] objectionable food, [uttering] foul speech and recitation, the teaching of the lords of harmful spirits and demons. [“The way of harmful spirits” is either something done for one’s father or a ritual of sacrifice, which is described in the Vedas. And “the way of demons” is the teaching of foreigners.] One should not slaughter the five [types of beings] – cows, children, women, men and the guru of thirty men [the Buddha].

One should not be treacherous to friends, masters, the guru of thirty men, those who trust in the Sangha. And also [one should avoid] the attachment of the sense faculties [to their objects].” Thus the twenty-five vows of the Lord of the world {which should be observed by the disciples} are [explained].

95 Having uttered over [the flower] by means of the mantra, on the folds of the lotus of the hand, a single flower should be given. Having first circumambulated three times the mandala, the falling of the flowers arises from the folds of the lotus of the hand.

In which place the lovely flower falls, O Lord of Men, that is surely the family of this [disciple]. Afterwards is the empowerment of the seven [stages of childhood]. Here, it is three-fold, just as [the vase and so forth]. [So having honored the Action Seal], the highest [empowerment], [which will be explained], should be bestowed.

96 By means of four Nagas, O King, by means of the vases made of jewels and gold or made of clay, together with jewels, with herbs that are endowed with smell, by vases of victory and defeat, one should cause the crown of the goddesses to be bathed.

By means of the divisions of the Buddha, the best guru indeed gives the [jeweled or gold] cloth by means of his powers. The vajra should be joined to the bell, sun and moon. The vow also should be joined to the sense objects together with the sense faculties.

97 By means of the wrathful deities, the permission of love and so forth, [Four Immeasurables] together with its measures, should be given by the Lord of Victors, who is obscure. Having given the vajra and bell, by means of the compassion of the Best Ones, one should teach the pure Dharma.

One should retain the wind [in the crown chakra] indeed, on the Vajra Family and one should make a false utterance [one which has not been established] on the Sword [Family]. On the Jewel [Family] others' possessions [the other is the vajra being; his possession is the jewel, namely the crest jewel] should be stolen. On the Family of the precious Lotus, also indeed, another's wife [the Great Seal] should be seized.

98 Liquor [is the bliss of sahaja] and lamps [are the five sense faculties], [the five immortal] Buddhas [apply to the supreme soul] and all good sense objects should be worshiped in the chakra [the lotus in the navel]. Women and so forth should not be despised and should be given on the "short, crooked sword." All the good women should not be despised and should be given on the sky lotus for the sake of the benefit of beings.

This female, together with wealth and offspring should not be protected by you. Buddhahood does not arise otherwise. Through infinite ages, it has been stated by the Victors, O Son of the Family.

99 The water [empowerment], the goddesses such as Tara and so forth, the crown [empowerment] here, the Victors, the shaktis, the throne of the hero [empowerment], the vajra and bell [empowerment] and both the sun and moon, also the vow [empowerment], the sense objects, the name [empowerment], the yoga of love and so forth, the permission [empowerment], she who is the beauty of enlightenment [in the turning of the Wheel of Dharma], who crushes the fear of existence and who is intertwined with Kalachakra – these empowerments of the seven [stages of childhood], which remove stains and dirt, should be given [to the disciples by the teacher] in the mandala.

100 One who is sprinkled by the empowerment of the seven [stages of childhood] attains lordship of the seven bhumis from the power of goodness. Even more, he necessarily enters [the state] of no further transformation when he is consecrated in the secret of the vase.

Having been consecrated by means of wisdom and jñana, he goes to the state of Manjughosha, which subdues the fear of existence. Sometimes he enacts the root transgressions from the power of deceit [the power of activity of the ten root transgressions] and this is hell, which is suffering.

101 Purifying the root transgression, he is one who possesses qualities and who participates in the empowerment of the seven [stages of childhood]. In the vase, which is the secret place, in accordance with the vows and precepts, sometimes [there is purification due to the accumulation of merit and virtue] and in the higher [empowerment] there is no purification.

He who has undergone a root transgression, who enters again into this mandala for the sake of purification, having obtained the permission, indeed he, who [previously] was called the eldest, further becomes lesser [he becomes the youngest] in the family of the groups [in the middle of the family].

102 The first root transgression of the sons is disturbing the mind of the auspicious guru. In violating his [the guru's] permission, there is another [root transgression] indeed. Likewise, there is a third [root transgression] that results from anger among [vajra] brothers.

There is a fourth due to abandoning love. Again, from destroying bodhicitta [semen] is the arrow [fifth]. The sixth is reviling the established doctrines. The mountain [seventh] occurs in a man who has not been caused to be to be evolved due to betraying the secret [great bliss, which is the root transgression of teachers].

103 From the mental distortion of the aggregates, the "snake" [the eighth root transgression] would occur. And again, the ninth is aversion towards the pure Dharma. And insincere friendship is

“direction” [the tenth]. Conceptualization with respect to him who bestows joy devoid of name and so forth [Buddha] is “Rudra” [the eleventh].

Flaws [of the yoginis] with respect to a pure being, is “sun” [the twelfth]. When the commitment is taken, the renunciation is another [the thirteenth]. Of those situated upon the vajra vehicle, contempt for all females indeed becomes “Manu” [the fourteenth].

104 By means of four Nagas, O King, by means of the vases made of jewels and gold, or [those] made of clay, together with jewels, with odorous herbs, by means of vases of victory and defeat, one should cause [the deity] to be bathed on the middle of the seat.

[One should cleanse] that which is devoid of the lotus at the seat of Kubera, which is attached to the glorious crown by means of Nagas; on that which is attached to the throne by means of the four [maidens]; and on the mudra by means of the glorious vase – omitting that which has five rows.

105 And in the beginning, the worshipper indeed [participates] in the water [empowerment]. The novice should [participate] in the vase [empowerment]. The monk [participates] in the empowerment of the secret [place]. He who is called ‘elder’ should [participate] in the higher [third empowerment of wisdom and jñana] and [he is empowered] in the cause.

He gives mudras, cloth and crown. The precious guru gives that which is invested with the sacred thread [made of gold] of the sacrifice of the vajra [for the sake of making a vajra holder of the body]. For the sake of the teacher of these, in accordance with the family of one’s own Victor, he gives a mudra that is purified.

106 Having placed the canopy on top, that which has three rows is all around on the abode on the surface of the earth. In the corner direction, vases of jewels and gold with their water are wrapped with thread and are lotus-faced.

In the conch and so forth and in the golden vessel and in that which is made of silver, one should cause the odorous water to be brought. In the womb, having offered the set, which is made of glass and gold, one should initiate this bathing.

107 By means of flowers and so forth, with fragrant oils that are cooked in the fire of the sun, one should smear the deity. Having anointed [the deity] by means of powders and by means of honey, ghee and curds, one should bathe it by means of milk and waters.

Having lustrated [the deity] by means of the lamps, which are for the purpose of accomplishments, by means of the precious different fruits, here, the body [of the deity], which is properly covered with a red garment, should be removed from this place.

108 Having made the creations of five rows at the border of the auspicious mandala, at the abode of the flat site, by the divisions of the Victors, in the middle, having made the eight petals of the lotus, which are adorned by means of the five symbols, which are located in the directions of one’s own family –

on the middle of that, one should erect the god or goddess [Kalachakra or Vishvamata], which have lotus on their other faces, a stupa and so forth, or a scripture and what is called a cloth. And likewise, the practitioner is opposite [facing] this.

109 Having made the vajra of body, speech and mind, which is empty of inherent nature, which is accompanied by the Victor, subsequently, by means of the yogas that were stated previously, one should visualize Kalachakra, who is born from moon, sun and vajra.

One should visualize the Buddhas of the goddess of spiritual knowledge and so forth which are born in the family of ali [vowels] and kali [consonants] and who are born according to each of

their respective seeds, on the heart cakra and throat cakra, on the navel cakra and secret cakra, on the forehead, on the top [crown] cakra, according to the family.

110 Thus, indeed, all should be visualized yet again on the body of the deity. By means of the wrathful kings, having summoned the jnanasattva, which is the same as the existence of the three realms of transmigratory existence, in one's own body, one should enter, bind and satisfy, which results in [the state of being] one taste with the deity. From this, only by means of the teacher, the deity [is shown] with its face displayed.

111 Indeed, as for that seed of the vowels and consonants, which is located in the quality of one's own family of the gods and goddesses, in the middle of the heart, this own seed is located in the cavity of the moon-sun and is joined to the body, speech and mind.

By means of the thirty-two characteristics and so forth, which are located on the entire body, which are consonants and the eighteen [vowels] differentiated according to colors, this very thing should be visualized on the petal of the manifest petal of books.

112 The auspicious cakra is on the womb of the temple. The lotus of the jewel of the vajra and the sword is by means of the above. Indeed, the *hum* syllable is on the counting mala and is exemplified by the entire calculations of jewels and characteristics.

The bell and the vowels are on the body. And on the vajra are the thirty "ka" and so forth groups. These indeed are on that which is invested with the sacrifice. The eighty consonants are of the higher ones for anointing.

113 The groups of "ka" and so forth together with their vowels have sixty qualities, which should be visualized on the cloth of yoga. *Ham* and *hāh* are on the auspicious earrings. The pair *am* and *ah* are on the neck ornament and cloth belt.

And in this way, the pair of vowels *a* [and *ā*] are on both wrists bracelets; *ha* and *hā* are on the anklets. Indeed, one should visualize the five-formed emptiness of ash that is located throughout the entire body.

114 From one's own body, which is of the form of jñana accompanied by the three vajras, everything beginning with the aggregates, elements and so forth, should be placed successively on the lotus of the own heart of the deities by means of each and every seed.

Once the seed has been placed, the consecration of smearings on the stupa and so forth, occurs, O Lord of Men. At the time of the assembling, make the entrance of the seed in one's own body by means of the vajras of the hands.

115 The very first thing that should occur is the bathing here on the mirror of the painted cloths. Then, by means of the smells and by means of very pleasant smelling flowers, the deity should be worshipped.

Thus, having made the consecration by means of songs and music, dances and the best different cloths and by immortals and by umbrellas and by the best different tastes, the food of the Sangha should be given.

116 In the well, in the lake, in the pond, in the [main] directions and corner directions, one should place the eight kings of the Nagas. The "ocean of seven" may cause the five cow products together with honey and water to be placed according to their own needs.

At the end of the burnt offering, at the beginning of the lake, having manifested even Varuna, who is white and who has a noose in his hand, in the garden, having sprinkled the wish-fulfilling tree, which is a single tree located amongst all the trees,

117 the crown, cloth, mala, wrist bracelets and likewise the earrings, the cloth belt and so forth, should be given to the teacher, O Lord of Men and an offering should be given according to one's ability.

Indeed, for the purpose of merit and for the purpose of others, the family of the entire group should be requested by the giver. By means of this merit, the beings, who are located in three-fold existence, let them attain the highest enlightenment.

118 For ten years, the one [Perfection of Wisdom], which is of ten kinds, should be seen and touched. Afterwards, the ten should be embraced. And the *la* and so forth [wind and so forth] are to be worshipped

For the purpose of empowerment, the twenty-four mudras, which produce the highest fear, which are [the eight] wrathful spirits, which are the divisions of demons, are after twenty years. The others [mudras], which give the fruits of the joy of tranquility, are for the purpose of meditation.

119 First of all there should be a touching of Auspicious Wisdom on the nipple – that alone is the empower of the vase. From the secret is the empowerment of the secret by means of both tasting and looking at the moon [vulva].

In the empowerment of wisdom and jñāna, by the guru, the mudra should be given to the student by the guru by means of all the families of the Victors, having purified by means of the face and limbs, and having made the Victor also the witness in this respect.

120 By means of the jewel of his own vajra, which is the means to wisdom, [the teacher] desires the good maiden when she is menstruating [after she has commenced menstruation] – [she] who possesses all the ornaments, whose color is flowing gold, who is twelve years [up to twenty years] old.

Having purified the student and having cast also the vajra together with the seed on the [student's] mouth, afterwards his [the guru's] own mudra is to be given [to the student]. But yet again there is another [mudra] that is conjoined with the path of smoke and so forth.

121 The daughter who is frightened, whose mind is scattered, under the power of a false lover, possesses of disease, angry, immobilized, then fickle, fond of falsehood and quarrels, deficient in her limbs, impure –

these [mudra] should be avoided by the very clever guru, O Kind of Men, in the wisdom empowerment. The previously-described females, who are devoted to the Buddha and who uphold the commitments of the guru, should be greeted and worshipped.

122 Desire produces agitation in one's own moving mind. [Desire] goes to fullness and is full. Having made the moon melt together with its drop, a flame flows from the highest limb, which is full.

By her nature, the otta is attractive and is the best joy. At the end of the three emissions of the drop, [she provides the means for] seeing, touching and union and the joy of flowing. Hereupon, this [occurs] by means of the division of bliss.

123 First of all, desire produces bliss by means of the looking of the blind. Afterwards, she is full at the inopportune time. Yet again, [she produces] only the highest bliss in her own body.

The flame, melting the drop, takes delight on the lotus by means of the vajra of the bliss of cessation. At the end of three drops, the otta produces the vajra of innate bliss, which is located on the letters.

124 But desire is bliss and is also the trembling letter. This is one yoga by means of four. And indeed, she that is full is the arising of power and thus it is the second highest bliss.

The flame and drop, and yet again the “falling asleep” is thus the third [highest] bliss of cessation. The otta and sound is sleep, and this is the fourth [highest] innate bliss.

125 Having to be thought by the mind, [a female being] is the mother. And by means of touching and embracing, [a female being] is the sister. Upon the penetration of the vajra, she is the daughter. Upon full satisfaction together with the means [of attaining it], [a female being] is the niece, thus indeed.

But upon the depositing of the drop, she is the wife. Located in the family of another [Candali], she is a yogini when the passion has vanished. These are the six yoga mudras. [From them are the six states] – earth, water, fire, wind, sky and the state of cessation.

126 The vajra penetrates the lotus and the winds are in the fire. The falling of the seed is third. The mudras of body, speech and mind are of these three yogas, clearly and certainly.

The treasury of highest qualities, which is going to the end of passion [white side], [and] non-passion [black side] and so forth, which is reached through yoga, is the fourth. Of the mudras that is the excellent mother. She is ten-fold and is the mouth of the auspicious guru.

127 The mother of wisdom, the excellent mother, generates the three existences, the [four] sisters [yoginis], Locana and so forth, the six vajras [the offspring of the sisters], the sisters’ daughters, those who produce fear in cattle and people, the granddaughters, the [eight] Charcika and so forth

[these are] located on the cakra. Located at the site of one’s own family, they should be worshipped by yogis in the meeting place [or] in the cemetery [the site of the twelve]. They should never be released in a public or solitary place [in the middle of a village or during a feast].

128 The wielder of the auspicious vajra [the teacher], the leader born of love [a member of the Candala because he leads], the originator of the three existences, brothers, all the Buddhas – [these are] the eyes and so forth. But the sons of the brothers are of many other types, grandsons [and] sons of grandsons.

[These are] located on the cakra. Located at the site of one’s own family, they who are glad should be worshipped by yoginis in the meeting place [or] in the cemetery [the site of the twelve]. They should never be released in a public or solitary place [in the middle of a village or during a feast].

129 If for the sake of merit, a woman who is moon-faced, with eyes of blue water lily, anointed with divine smells, gives a certain vajra offering to the teacher by means of the three purifications, that merit derives from the giving of the site and from the giving of many elephants, horses, chariots and girls. All that [merit] is to her, O Lord of Men, around the boundary of the self-abiding moon and sun.

130 The four-fold Tara is a laborer on the surface of the earth. The pale one [Pandaravasin] is a warrior and the three types of the earth one [Lochana] are merchants. She born from the family of the twice-born [priests] should be the seven-fold Mamaki.

She who is called speech, who is a worker of copper, indeed, she possesses six vajras. The female vintner, indeed, she possesses the form vajra. The female goldsmith, O Lord of Men, is Gandhavajra on the earth.

131 She who is well-known as a mala-maker, in accordance with her qualities and nature, she is Sparsavajrā. A maker of thread, she is the end of the vajra, she is the Dharma realm, indeed. She

should be a jeweler and well-known on earth.

She who should be Cāmunda should be a butcher in accordance with her qualities and nature. She who is a pot-maker is Vishnī. She who is a load carrier is Vārāhī. Indeed, she who is a prostitute is six-faced. She who is a seamstress is the consort of Indra.

132 She who is a fisherwoman should be Brahmānī. And on the abode of the surface of the earth, as Ishvarī, she should be a dancer. She who has the face of a full-moon, indeed, she is Lakshmi. She is a washerwoman and the eighth, the “womb of harmful spirits”.

She who is the painter and dyer of cloth, O Lord of Men, she is Stambhakī. She who is a maker of scabbards is called Māla. An oil-presser, she is Subrhadatibalā. As the fourth, she is a copper worker.

133 As Mārīcī, she is a tanner. As Bhrkutī, she is a wood-worker, thus indeed. As Sribuddhā, she is wife of a barber. Located in the realm of the earth, she who is Srnkhalā is a maker of reeds.

As Vajrāksī, she is a well-digger. And as the tenth, as Venunrtyā, she is very blue. The ten women, who are divisions of wrathfulness and who are born from wrath, should be honored by the yogi.

134 As a barbarian, she has the auspicious face of a dog, O Lord of Men. As Haddinī, she is boar-faced. As Mātangi, she is jackal-faced on the abode of the surface of the earth. As Tāpinī, she is tiger-faced.

As Varvarī, she is crow-faced. Clearly and certainly, as Pukkasī, she is vulture-faced. As Srībhillī, she is garuda-faced, indeed. And as Sabarī, which is the eighth, she is owl-faced.

135 By means of the divisions of the thirty-six castes on the abode of the surface of the earth, the families of the yoginis are erected in the meeting place, in the near dwelling, in the best village of the sense object and in the auspicious forest.

The bindings of fools give the siddhis to the yogis on the surface of the best earth; the four [castes], the six [vajras of speech], the eight [Charcika] together with the ten [divisions of anger] and the eight [kinds which have dog-faces and so forth] one-by-one, respectively.

136 The four divisions of the Buddhas, indeed and again, the six divisions of the bodhisattvas, the [ten] divisions of the directions of the wrathful protectors [are] on the abode of the surface of the earth. Likewise the eight divisions of hungry ghosts [are also on the abode of the surface of the earth].

The eight divisions of the demons, located in the realm of the Nagas, should be understood by the yogi. Each one on the abode of the three realms of the Lord of All is the pervader of the auspicious families.

137 In the underworld, the eight goddesses in the circle of the ten directions, are those born of wrath in the realm of mortals. Those known as hungry ghosts in the realm of hungry ghosts, on the abode of the best of the gods, are the six of Sabdavajrā and so forth.

The auspicious four females are in the egg of Brahma. In the town of the excellent Shiva also is the one mother of the three realms – with angry faces [they] cause the annihilation of the entire [body] and they protect [the entire body] only when they are content.

138 Girls, old women, young women with impure bodies, female Brahmins and warrior women or merchant women, laborer women born of the lowest [caste], [women] whose eyes and hands are gone, whose ears, lips and noses are separated –

all should be worshipped for the purpose of enlightenment, according to [yoga, which is the

means to] wisdom and means, O King, by means of the teachers, by means of those with compassionate hearts, [by means of] those whom sins [pride and so forth] have disappeared, [by means of those] advanced in the practice of enlightenment, [by means of] those who have ascended in the practice of enlightenment.

139 In the beginning, the woman is the secret mudra, indeed. With respect to the vow, the auspicious man is the divine mudra. The action mudra is the limb of play. The dharma mudra occurs by means of equal joys, by means of the two sense faculties.

The five smells of the female envoys are located on the body and on the lotus. The groups of them are five, which are the [smell of] doe, lotus, urine [and so forth]. In accordance with the qualities of nature [space and so forth] the flesh is of putrid smell.

140 The Auspicious Noble Woman indeed is the lotus-one. The Water-one, who is variegated, is the elephant, the auspicious Tara [lotus]. The one known as Pandara [is the conch-possessor]. In accordance with the family, Mamaki [is variegated] and Locana [is the elephant].

The yogi is the lion Akshobhya. The rabbit is Amoghasiddhi. And the horse is the stainless Manikara {Ratnasambhava}. The bull [is Amitabha]. And the elephant [is Vairocana]. Due to the divisions of the groups [there are five types of yogi]. And Cakri bears the lotus in his hand.

141 Auspicious Noble Woman is thin-limbed with fine hair, delicate hands and feet, and affectionate. Lotus-possessor [Tara] is somewhat thin, pendulous but [her] eyes are unwavering, with curly hair.

Conch-possessor is immodest, with intense desire, fond of many quarrels, with little hair. Variegated One is tall, full in all limbs, indeed, one by whom sense objects are taken lightly, [with] long hair.

142 Elephant is thick, short and solid-limbed, [one] to whom sense objects are very hard, with thick hair. The purified group of the female envoys, somewhere, here indeed, should always be a mixed group.

And Lion lives in a solitary place devoid of sense objects, fearless, with the disposition of renunciation. Deer goes quickly, sense objects are perishable and light, [with a] mind of fear and he is very timid.

143 Horse indeed is fickle in desire, subordinate and smells of urine, seeking the [best] interest of others. The bull should have immobile eyes, moves slowly, is dull in his qualities and nature [and] smells of fish.

Elephant is amorous, indeed, slow moving, indeed, [with a] putrid smell, very stupid. The natures of the smells of the castes are divided according to the thirty-six divisions on the abode of the surface of the earth.

144 For the purpose of offering, the science of desire, which is the abode of many qualities, should be understood by the yogi. The yogini who is unfulfilled even though she has experienced intercourse should be the giver of siddhis; and [likewise] the yogis.

The divine female – the goddess – is the ogress. The female born of men [is] the demoness and the Nagini. The divine female is the auspicious Dharma realm. And in accordance with the qualities, the goddess is the vajra of speech.

145 The ogress is the vajra of smell. The one born of men is the vajra of form, O Lord. That demoness who indeed is the vajra of taste is the cruel one. The Nagini is the vajra of touch.

The divine female is the supporter of beings, fond of vows and precepts, she has the disposition of duty and concentration. The goddess is attached to enjoyment. The ogress is attached to stains and impure things.

146 The woman [born of humans] is attached to desire. The demoness is fond of the blood of men and has the mind of Maras. The Nagini, who is desirous of milk, should be worshipped by the yogi on the surface of the best earth.

And thus, the other nature of the female birds and the earth-going females should be known by the yogi according to the power of the qualities of nature, divided according to the thirty-six divisions, on the abode of the surface of the earth.

147 He [a teacher] who, lacking a mudra, would drink wine, the intrinsic nature of which is wisdom, together with that which is produced from honey and molasses and grain or that which is produced from trees – he possesses sense objects and is surrounded by the hosts of Mara.

From this, the giver of accomplishments to the practitioners should be inclined towards the wisdom that removes sins and stains. One should make whatever mudra is devoid of commitment for the purpose of drinking in this [time of drinking in the mandala without a feast].

148 The one moon, O King, which destroys the fear of death, which is located on the arising of wisdom and dharma, which is accompanied by the sun – it is always observed [and] it is again conjoined with yoga.

Akshobhya [and] Amoghasiddhi [are] accompanied by the Supreme Victor, which are conjoined with a dog, horse, cow and elephant, [and] the vajra danda of the obscurations, which gives fear to cows and people. And there is another, the eighth, which is very violent.

149 Dog [Tara], horse [Pāndarā], cow [Māmakī], elephant [Lochanā], sheep [speech vajra], also a ram [touch vajra], gazelle [taste vajra], donkey [form vajra], pig [smell vajra], camel [Dharmadhatu vajra] – the [ten] directions are these. Pitcher [Charcika], mouse [Vaisnavī], crab [Vārāhī], fish [Kaumārī], crocodile [Aindrī], frog [Brahmānī], tortoise [Ishvari] and conch [Mahālakshmi] – [these are the eight born of harmful spirits].

Rhinoceros [devouring] and tiger [immobilized], bear [derived from pride] together with mongoose [excessively strong] and yak [she who holds the iron chain of the vajra], jackal [Bhrkuti], an aquatic animal [Cunda], cat [Marici], wild dog [excessively blue] together with the lion [terrifying eyes] – [these are the ten that are born of the wrathful deities]. Here are the eighteen born of harmful spirits and also born of wrathful [deities].

150 Alligator, mouse, civet cat, monkey, rabbit, porcupine, arrow, lizard – there are eight [classes of demons]. [Now are the classes of the sky-goers] – the proud Cataka bird, parrot, cuckoo, Sarika bird – clearly there are four.

The quail, pigeon, and another, the Indian crane, sparrow, ruddy goose, swan, the glorious heron, she who has the eyes of a cuckoo, the consort of the owl, partridge and crane,

151 a crane situated in the water together with six, eight – [these] should be known in sequence. The crow, vulture, owl, peacock and the enemy of the beast [the lion], cock, falcon, kite, crossoptilon pheasant, the enemy of trees, the others – it generates the ten wrathful deities and the group of wrathful deities. [In this way occur the eight groups of the female demons, beginning with dog and

so forth] The blue-eyed, the glorious partridge and the wind and face of the anus, the heart [that which is] lying above the foot [tittibhika bird],

152 and bherunda is ambarika, O Lord of Men. And the eighth is the divine bird. [These are] the divisions of the thirty-six groups located on the realm of the earth of earth-goers and sky-goer.

At the time of offering, all the commitments found in the family should be eaten by the yogi. A fool, from confusion, sometimes renounces them and he attains quick death, O Lord of Men.

153 [The deities should be worshipped] by means of the teeth, by the means of hair, by means of skin, etc., together with flesh, by means of sinews, bone and heart, by means of lotuses, by means of lice, by means of vermin, O Best of Men, by means of lungs, by means of the entrails and the penis, by means of semen, bile, the watery element of the body, pus located on the manifold body, by means of blood, by means of sweat and fat, by means of the two tears – phlegm, mucus and saliva, by means of feces, which are [many] colors and smell of marrow.

154 The deities should be worshipped by means of the tongue, eyes, ears and nose, together with the moon and sun, and the thirty-six syllables in accordance with the qualities of nature, and the dharmas conducive to enlightenment, the thirty-six divisions of the elements, located in all qualities, the thirty-six mudras of the symbols of the groups [and] the yoga tantras of the yoginis located here, indeed, on the surface of the earth.

155 [A vessel for the] water, [a vessel for the] offering, [a vessel for the] smell, [a vessel for the] incense, also [a vessel for the] flower [and a vessel for the] fruit, undamaged [vessels], a [vessel for the] lamp, [the vessel for the] edibles and here [the vessel for the] garment, indeed is ten-fold in the assembly of the cakras.

Semen and urine, marrow and also excrement, flesh, liver, bile, blood and entrails, skin, O King, is ten-fold and it is in the assembly of the cakras.

156 Vajra and dagger, the arrow, hundred-petalled lotus and the fifth [are] the symbols of the cakra. The stringed instrument, mirror, vessel, O Lord of Men and the garland of flowers, the garment, [and] the sixth – the rising of dharma on the surface of the hand – [are] the symbols of Sabadavajrā and so forth, and thus indeed [are] the sickle, etc. and the water-pot, [and] thus, the yellow robe.

157 The needle or the hammer [Indrayāh] is clearly prescribed, [as is] the fish net [Brahmānyāh] [and] a trident [Raudryāh]. Red arsenic is [the square], which is the symbol of beauty. Indeed, O Lord of Men, [thus there are eight symbols]. The eighth is of those born of harmful spirits [those not born of the race of immortals].

The incisor and so forth, a pot of red juice, which is similar to the sun, lice and kusha grass, a weapon holder, sandal-weaver, who is called a barber and thus sandal, umbrella,

158 a spade and a staff of bamboo is the tenth, which is the personal symbol of those born from wrathful deities. A cow horn, a cup made of clay, a precious string and a trident of flesh, which are on the surface of the hand, a stringed instrument, near limb, staff [and] here the tail feathers of a peacock is the eighth. The thirty-six divisions of the symbols on the surface of the best earth should be worshipped by the yogi.

159 Moreover, the symbols of the laborers and so forth are in accordance with the qualities. The blue lotus or plough [and] the jewels and cloth are of [i.e., belong to] the warrior woman, O Lord of Men. The drawing implement [and] the mala of jewels are of the merchant woman. In this way, thus a copper vessel together with the conch is of the Brahmin woman. The symbol of the

mother is four-fold, a small drum, a large drum, the diadem, indeed [and] the counting mala.

160 Excrement, urine, blood and flesh are the goddesses' four substances. The two ears, the nose, eye and tongue, and also the anus [and] the vagina are the six [objects] of Sabdavajra and so forth.

Pus, phlegm and lice, a small worm, marrow [that which is] of the churn, body hair, [and] head hair – those are the eight. Entrails, bile, marrow, [that which is] located on the manifold body [i.e., flesh], liver and lungs,

161 the channels, skin, heart and fat are ten, O Lord of Men. Dirt is even located in the ear, nose, eyes, mouth, in the middle of the anus and in the vagina.

Eight of the demonesses are indeed on the body of the eight limbs, the armpits and so forth. There should be sixty-four yoginis – from the [thirty-two] teeth together with the [twenty] nails, the twelve-limbed is together with the skulls. [According to the distinction of channels, skull and current, there are sixty-four commitments.]

162 Excrement, urine, blood and flesh located on the manifold body – [this] is a group of four on the division of the foundation. Ear, nose, eyes, tongue also anus and vagina – [this] is a group of six on the division of the joint.

Pus and so forth, are from the boundary of the hair. The eight divisions of the lower-arm joint are on the abode on the surface of the earth. The entrails and so forth, are from the boundary of the fat. And there are ten divisions of the wrist joint, O King.

163 On the body of the eight limbs, beginning with the ear and so forth, indeed are the manifold stains, which are the divisions of the two palms of the hands. Time, fire, moon and sun, and Rahu – it is the clearly prescribed group of four on the divisions of the foundation.

Mars, Mercury, the twelfth lunar mansion, Venus, Saturn and Ketu are the group of six on the division of the [vows of the] place. Earth, water, fire, wind, earth-born, water-born, wind-born and fire-born – [thus there are eight stable and moving {i.e., inanimate and animate} beings, they are the commitments of those things born from harmful spirits, which are found on the division of the lower arm joint].

164 Eight divisions of the lower arm joint, and, once again, likewise the six tastes, smells and colors and likewise touch and sound – indeed, there clearly are ten divisions of the assembly.

Even prior to dissolution, earth, water, fire and wind are on the left and right, in the east. In the intermediate direction of the four beginning with color [are] the divisions of the eight palms of poverty.

165 The foundation, which is the abode of Tara and so forth, [is four-fold]. Likewise, the vajra of the clear cry [the abode of Sabdavajra] is that which is called the [six-fold] place. The lower arm joint [is eight-fold, as is the abode of] the Charcika and so forth, O King. The gaping [is an abode] that is the assembly [i.e., it is ten-fold].

[The abode] of the dog-faced woman is the palms [and that is eight-fold]. Located on the best of earth, the root foundation is very secret. The abode of the mother is two-fold. Indeed this is clear – not on the earth, the final-born indeed is the final-born.

166 The dwelling is the secret lotus of the woman's secret. Regarding the commitment, only the vajra is the near dwelling. The field is the realm of the lower arm joint, the wrist joint and the funeral pyre, in this way, thus, entirely.

The dwelling is left-limbed and is in front. Also the other, likewise, is southern [right-limbed] and it is the near dwelling. Thus all located on the hand and foot, the field and so forth, is from the final boundary of the ring-finger.

167 The goddess, the flame and the near position of smṛti are well-known in Kalachakra. But Wisdom is the mother of the limbs of enlightenment. There are also six others, which are Sabdavajrā and so forth.

There are the four proper abandonings and another four would result in a group of eight supernatural powers. [The supernatural power known as “moon” is Brahmānī; the supernatural power of courage is Indrī; the supernatural power of mind is Vārāhī; the supernatural power of inquiry is Kaumārī {the consort of Kumāra}. That is the division of the lower arm joints – therefore there should be eight.] The five wrathful deities, which are strengths, are clearly prescribed as the five sense faculties. [The strength of faith is Atinīlā; the strength of courage is Atibalā; the strength of memory is Vajrasṅkhalā; the strength of concentration is Mānī; the

168 And there is a proper path of the eight limbs, O Lord of Men [the proper seeing, which is correlated with the dog-faced one; the proper visualization, which is correlated with the crow-faced one; the proper speech, which is correlated with the tiger-faced one; the proper action, which is correlated with the owl-faced one; the proper livelihood, which is correlated with the jackal-faced one; the proper effort, which is correlated with the garuda-faced one; the proper mindfulness, which is correlated with the pig-faced one and the proper concentration, which is correlated with the vulture-faced one]. And there is a group of eight of those born from demons. By means of the thirty-seven divisions, on the abode of the three realms, the constituents are the sides of perfection.

All of these yoginis on the abode of the surface of the earth should be known by the yogis. Likewise, all of the foundations and so forth, O Lord of Men, are on the external body in this way.

169 Let him be a follower of Buddha [who is] a Shivite, a naked mendicant or likewise that which is called “fortunate” an initiated one or a Brahmin, one with a skull, one with a shorn head – right then! – one with a white garment, the protector of the place, a worshipper of Shakti according to the left-hand ritual, and one who has taken a vow of silence, also one with a maniacal form, one with a stainless heart, a learned person, a disciple, in fact. For the sake of the purpose of the accomplishments, the yogi by whom the principles have been understood is the treasury of all good qualities, O Lord of Men.

170 Thumb, that which is the forefinger and again thus the middle finger and the non-named [ring finger], and indeed at the end of this is the littlest [finger] – [these] are the treasury of all good qualities and should be known by the yogi.

For the purpose of [binding the] mudra, the division of the names occurs in accordance with the qualities [smell, color, taste, touch and sound] and by means of the sequences of the fingers. When there is a statement about binding, the binding of the vajra likewise is prescribed in the binding of the fist.

171 The fist is on that which is located on the seat of the vajra. The vajra mudra of the Father of the Victors is on top of the thigh. The left hand is in the posture in which it is located on the earth on the right, from the region of the knee.

The mudra of Akshobhya touches the earth. But indeed, the right [hand] is the boon-giving hand of the Jewel-handed One [Ratnasambhava]. On top of the left [hand] is the right hand [of Padmapani], which is stretched out to equal [the mudra of concentration] of the Lotus-handed One [Amitabha]

172 The left [hand] is on top of the cross-legged [posture], indeed and the surface of the other [i.e. the right] hand of the Sword-handed One is fearless [the fearless mudra of Amoghasiddhi]. However on the right, indeed is the other, by means of the left fist. The first finger is in the binding of the fist.

The mudra of Vairochana, which is located at the clear heart and the other, the cakra mudra [which involves] joining the forefinger and thumb into a bracelet, should be in this case an expansion of the middle finger and so forth.

173 In the left hand is the stainless moon, which is very full. In the right [hand] is the sun of the vajra. [A vajra] is located on the juncture of the sun and the moon, which possesses the fear-producing vajra born of the wrathful ones.

Having meditated on the five-tipped [vajra born of the syllable *hum*], the limbs are to be touched, beginning with the crown and head and continuing all of the way to the feet. This is Kalachakra's glorious divine mudra, which removes impurities and stains, O King.

174 Whatever thing is to be apprehended – earth-born and water-born, womb-born, sweat-born and so forth [wetness-born], food, drink, together with strength [meat], also the guru and the foot – [these] should be touched by the mudra.

Whatever is suitable for performance is in accord with the qualities. This should be employed for this [performance]. The site and so forth, should be touched by the yogi in the prescribed manner with respect to going [for the sake of going in accordance with the divine mudra. Thus is the divine mudra.]

175 The mudra of the King of the great wrathful deities indeed occurs by binding the vajra with both hands. By making the fist of the Lord, the binding of the forefingers and so forth with the last [the little finger] is victory over the three realms.

The remaining forms of the gods' and goddesses' symbols are clearly prescribed. When the two hands bind the vajra, the mudra of the nagas arises in the form of a waving hood.

176 Both thumbs are joined. The two little fingers, which are like lotus petals, [are joined]. The two middle fingers are extended. And the two forefingers are half-bent. The two fourth [ring] fingers are located on the palm of one's own hand, contracted downwards.

This is the five-tipped mudra, indeed, which should be seen by the vajra-possessor on the vajra. The fingers, which are in the form of a spoke, indeed all of them, the thumb, etc., are on the surface of both hands.

177 Both hands are the two bindings of the vajra. Indeed, the vajra arises by means of the fist vajra together with the bell. Half of the fist is on the sharp dagger. And the forefinger and middle fingers are like arrows.

The forefingers and so forth, which are tri-tipped, are separated yet again by means of the half-fist with respect to the tri-tipped one. On the auspicious swords, the binding of the fist is the fear-producing [mudra, in the form of] the half moon, which is the auspicious little finger.

178 The clenching of the fist occurs above the ear in [the mudra of] the best arrow. The thumb is above the middle [finger]. The forefinger is completely bent, O King. Likewise, there is a binding of the fist on the hook.

In the root [mudra], the forefinger and the fourth [ring] finger are like arrows and [they] are above the middle finger in the spear [mudra]. And in the staff [mudra] is the horizontal fist. On the

surface of the hand, which is very level, the extension of the thumb is in the axe [mudra].

179 Above, in the [mudra of the] hide of the elephant, which is the lord of demons [Ganesha], there should be a pair of fists and the forefinger. In the [mudra of the] tusks is the binding of the fist, indeed and the little finger is a half moon on the surface of both hands.

On the left, there is an extension of the forearm and the surface of the hand is upwards in the shield [mudra]. On the club with a skull on top, there is a tight fist.. And the little finger, which is prescribed and is [in the region of] the shoulder, is extended [upwards]. [This is the mudra of the skull club.]

180 In the auspicious skull [mudra], the hand with tight fingers, which is like a lotus petal is facing upward. In the bow [mudra] there is an extended fist, indeed and an extension of the left forearm.

The forefinger is elevated and crooked and the middle finger is prescribed in the vajra-noose [mudra]. In the jewel [mudra] there is a pair of fingers, O King. And there is an expansion of these in the lotus [mudra].

181 The joining of the forefingers and the thumb is in the object moving in water [the conch mudra] and there is a fist under the thumbs. The extremely level surface of the hand should be face-to-face in the mirror [mudra], indeed with tight fingers.

The forefinger and so forth, is above and bent, fashioned in sequence, on the thumb in the fetter [mudra]. And the four, thumb and so forth, are on the head [mudra] and the little finger is facing and is curved downwards.

182 By means of both hands, the conch mudra is indeed the joining of the two forefingers on the crown. And also the single yoking of the five fingers and the earring are on the back side of the surfaces of both hands.

The binding of the fingers is fashioned sequentially on the back side of the hand, on the necklace, on the beginning and end of both crooked hands of the mutual yoking of three fingers, [and] on the belt.

183 The two thumbs [and] the two middle fingers are fashioned like a circle on the anklet from the binding of the fist. And likewise, on the pair of bracelets and on the bracelet of gold, there is joining of the pair of forefingers.

The thumb of the dakinis is the family of the Supreme [Victor] and the forefinger is of the secret ones [the yakshas]. The middle finger or fourth finger of the gandharvas or serpents is fashioned in sequence.

184 The auspicious little finger of demons is the surface of the hand of the best ones and should be the family of meat-eaters [rakshas]. The binding of the fist of the accomplishments is the best family. The finger-joint is of the gods.

The five fingers with crooked halves indeed [on] the surface of both hands is the birth-mudra of the tigers. The two forefingers and the two half-crooked ones [fingers] indeed are located on the head of the horned-ones from the binding of the fist.

185 The two smallest fingers mutually bound on the surface of the uneven hand is the wing yoga of the egg-born ones. The five fingers with bent tips is indeed the special birth-mudra of the serpents.

The extensions ending in the forefingers and the other two that possess strengths day-by-day are joined below. The two middle fingers are joined on the surface of the best hand. The extended

forefinger is other [the second mudra] flame.

186 The seeing of the forefinger, indeed, and the greeting of the yogi also should be spoken. By both [the forefinger and middle finger], an excellent greeting [is spoken]. The lovely woman speaks peace from the binding of the thumb.

From the snapping of the finger, the best practitioner tells what is prescribed. “You, here – I prepare something refreshing for you” from the thumb and fourth finger, “together with the spirituous liquor of the commitment.”

187 The lovely woman greets the yogis from the expanse of the tips of all [her] fingers. By touching the limb on the left, she clarifies, “You always are my single relation.”

Having touched [her] vagina, the Lord also scratches [her] lips and [her] pair of nipples with [his] nails. From the mutual binding of the fingers, he utters the commitment by the extension of the thumb and middle fingers.

188 With respect to the crooked lips, eyebrows and eyes on the head that he is scratching, the complete fool speaks. [When] the little finger [is placed] on the middle of his teeth and the forefinger is [placed] on [his] heart and mouth, it clarifies fear.

From the binding of the thumb in the fist, [I] pound on the earth. Rubbing the feet and hands, I eat food through the touch of the tongue. Indeed, in the beating of the belly and the tooth, this is a sign of eating or not eating.

189 On the hand and on the back side, she declares that which is prescribed, “Go!” With respect to face-to-face, “Stand! Stand!” Indeed, with respect to pressing the knee and thigh, the lovely woman speaks, “Right now, you should stop.”

From the expansion of the foot, “Make sleep for me and make love [to me]”. From the expansion of the pair of knees, when all the limbs are being touched [and] the hand is located on the mouth, “There is no uniting of me [with you].”

190 Mutually, with respect to the clasping of the hand, she speaks “Of me, at my home, today, there is a meeting of cakras.” From the tip of the thumb and fourth finger, by means of many kinds of commitments, “We satisfy according to desire.”

When the foot is being scratched, there also is a “going.” With respect to the uniting of the exterior, [there is] a mutual binding of the forefingers. But she removes fear, “Today, you are [my] vajra friend.”

191 With respect to cutting the hair by means of his own teeth, she says, O Beast among Men, you here are felled.” The occurs mutually a grinding of the teeth – “This flesh of yours should be eaten by me, now.”

When the tongue and lip are fondled, indeed he says, “In your body, I drink blood.” Also, when the lip is being bitten [he says], “Now we eat your entrails located in your belly.”

192 By means of the yoga of the dancing girl, the dancing girl [mudra] arises, O Lord of Men. By means of the yoga of laughter, the laughter [mudra] arises. By means of the yoga of dancing, the multifaceted dancing [mudra] arises. By means of the yoga of instrumental music, the instrumental music [mudra] arises.

By means of the yoga of singing, the singing [mudra], which has best, multifaceted quality arises. By means of the yoga of smell, the smell [mudra] arises. By means of the yoga of the mala, the mala [mudra] arises, in accordance with the qualities. By means of the yoga of incense, the incense [mudra] arises.

193 By means of making the lamp, the lamp [mudra], by which darkness is destroyed, arises. The vessel mudra should be nectar. Thus, in this way, all the mudras arise. And yet again, thereupon, [all the mudras] are divided by means of the five divisions.

But there are other mudras that should be known by the yogi that are limitless and that are located on the entire body. Whatsoever thing is the inherent nature of an object on the surface of the earth, that is the inherent nature and is the mudras.

194 And by means of the oblique glance, the female messenger [yogini] says to the fortunate one, “You have come from whence?” There should be a reply of the yogi, the [left] hand of whom is on his head – “Indeed, the directions of that [are] on the sight.”

With an upward glance, she says, “Peace to you, again.” [With a glance] located on the surface of the earth, she says, “You, stand, relax.” With a crooked glance, she says, “Go, you.” And with a passionate glance, the messenger says, “Make love.”

195 With a soft glance, she says, “[You] are my friend.” She makes clear her fear with a wrathful glance and furrowed brow. “I am fierce,” she says with a hair[tossing] glance. By means of the gestures, she tells the fortunate one [his]own inherent nature.

196 With a heart glance, she states, “My self is revealed.” Upon looking at [her] pair of arms, she states, “I am strong.” She says, “I am powerful” with a shoulder glance. Upon looking at the surface of her hands together with her nails, she also says, “I am a demoness.”

Upon looking at her back, she says, “But I am a snake.” Upon a navel glance, she says, “I am a commitment-holder, O Lord of Men.” Also upon a glance at her secret area, she says, “I am also pure.” And upon a glance at her thighs, she says, “I am difficult to conquer with respect to lovemaking.”

197 Upon looking at her knees, she says, “I am accomplished.” Upon a glance at her foot, she says, “Necessarily, I am a bestower of success.” But upon looking downward at her big toes, she says, “Also in the realm, I am the single heroine of the vajra body.”

With a glance at the tips of all her fingers, on the abode of the three realms, she says, “I go everywhere – I am the mother of everything.” Of the messengers only, the glance on the abode on the surface of the earth should be understood by the yogi.

198 Six divisions are the middle of the body. The giving of the hands, feet and body in turn, is the highest limb. Speech [should be given] among the action organs. But the mind together with its qualities [should be given] among the sense faculties.

Having given to the teacher the share of elements in the middle of the elements – flocks of two-footed creatures and four-footed creatures, and another by means of the division of the principles – he [the disciple] attains a state of joy – he who is pervaded by the divine mudra.

199 The beings located in the three-fold existence in the realm of the world – having attracted them completely by means of jñāna and the vajra hook, and having empowered them by means of the highest compassion in the mandala, by means of the Buddhas, by means of the nectar of the vajra and by means of the form of the stainless moon,, the vajra possessors are those by whom the path has been obtained. They should be summoned in their proper place, those from whom sins have vanished, those who have fulfilled the practice of perfection.

200 In the absence of wealth, by means of the speech of the Lord of Victors, the empowerment should be given to the ascetic. Thus, the path of smoke and so forth, which is the treasury of all good qualities, is joined to the yoga of the channels.

For the purpose of reverence, the hand mudra, which involves submission to one’s own heart, is liberated from all faults. The heart of the Supreme Victor, which is devoid of the offering of the

mother, indeed is not to be given to others.

201 At the completion of the consecration, the pair of garments [together with] the upper garment, which give joy to the soft body, [which is set on top] of the auspicious pots, should be given to the glorious yoginis. But also another pair of garments [together with] the upper garment should be bestowed likewise to those who stand at the doors [the protectors].

Likewise, according to one's ability, another should be bestowed to the families together with the groups. At the end, having made the burnt offering and having made the jnanasattva enter into the lotus of one's heart,

202 in the proper location, one should carry the worldly ones [Indra and so forth] indeed and also all of the sand to a pure river. Having given to the maidens the beetle leaf, fragrant incense, the flower that which is the same as the fruit and the petticoat, the teacher together with his disciple, having satisfied the family of all the groups as desired, having bestowed the permission to the disciple, one should send forth each to his own dwelling with the highest compassion.

203 [Fear of] the enemy, the lion, the lord of elephants, fire, the lord of snakes, thieves, the binding of the noose, the ocean of the churning stick, goblins, those who produce the fear of death, disease, misfortune of rain [i.e. flood or drought], poverty, separation from one's wife, fear of a king who is agitated, a stroke of lightning, the loss of possessions – for him – he who should remember the daily conduct of yoginis – they [these fears] are destroyed.

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