

Appendix II to Chapter Five

A. Assorted verses of Chapter Five

118. Hatred and other faults of the best of men and gods are due to attachment, due to love for their chosen wives and others.

For the sake of uprooting that [attachment], the sons of all the Jinās have given her in the gift of sensual love.

Therefore, rejoicing in generosity brings forth the reward of immutable bliss.

This produced accumulation of merit is a kinsman to the three worlds who always removes the peoples' fear of hell.

(Wallace, Pg. 123)

(Commentary to verse 119 translated by Hartzell)

Here the appearance of the void is invisible, having the shape of the earth, it is seen, it is not firm; having the form of a "fluid," mirage, like water and it is not water because of the lack of flowingness. In the same way, the shape of fire is not fire. The body of moving wind, because it is not flowing, is not moving and it is not wind. Because there is no substance, there is the form of the void and that is seen, like an illusory city, endowed with the colors white and so forth, yet because there is no substance, it is also invisible. Though it has all forms, it is always invisible to immature people. That is because of what reason? Because of the existence of kleshas and Maras, because of the movement of the prana in the left and right side-channels. This is the rule.

(Commentary to verse 165 translated by Hartzell)

In this way, all heretics are believers in the collection of the ultimate particles. Therefore externally, one must know about the arising and destruction of the Buddhafields and of the worldly constituents. And it [the arising and destruction] occurs because living beings experience good and bad [karmic] fruits, as many [karmic fruits] as is the number of living beings; this is the rule. Therefore at the time of the destruction of the worldly constituents, this karmic wind (karmavāta) is the worldly constituent whereby [there is] what has arisen first and the Buddhafield, and that [field] has a twofold intrinsic nature: one is the unmoving, like the nakṣatra in the sky – the worldly constituent Buddhafield does not move in any direction whatsoever; the second has the intrinsic nature of movement, like the zodiacal circle in the sky. In this way, immobility is the intrinsic character of the stationary [things] that are inside of the worldly constituents, [while] living beings have the movement as their intrinsic nature. [It is called] the karmic wind because of the characteristic of consciousness. In this way there is, by that, the destruction of the physical bodies that are a collection of ultimate particles, at the time of the destruction of the worldly constituents and of the destruction of the Buddhafields, [the time] that has the characteristic of revolution (āvarta) and transformation (vivarta) and is characterized by creation and destruction. At that time of the destruction of the worldly constituents of the earth, i.e. the ultimate particles of the earth, are engaged by conjunction with the constituents of water and so forth. Having drawn from the multitude (rāṣi) of earth ultimate particles (bhūmi-paramāṇu) the earth ultimate particles, separating them individually, one casts [them] into the water constituent (toya-dhātu), i.e. into the heap of water ultimate particles. In this way, having drawn [the water atoms] from the water constituent, one casts [those water

atoms] into the fire [constituent]; drawing the [fire atoms] from the fire [constituent], one casts [them] into the wind [constituent]; drawing from the wind, [they] go individually into space. In this way, there is the withdrawal of the worldly constituents. And whoever is in hell is called the Fire of Time, the deity who burns the worldly constituent and creates ash, such a one is the fire of time, he in fact is a collection of ultimate particles. Whoever through experiencing another dharma, is devoid of atoms, he does not at all burn nor does he cause consumption. In this way, when the destruction of the stationary objects happens, the pranas that have the characteristic of consciousness (vijñānadharmiṇaḥ), they have gone to another field, to a worldly realm (lokadhātu); what is produced by the karmic wind is for their enjoyment. In this way, the unending karmic winds are generated by the worldly constituents, are produced by the Buddhafields, just as the pranas of living beings are individually produced in the body, i.e. produce the growth of stationary ones. Thus the proof in the concealed [truth].

It is stated in the *Prajnaparamita*, in the section on the arising of the Dharma, “the Buddhas’ coming or going has not occurred, will not occur and is not occurring.” Therefore in the purified atom, that is the best of the single flavor, that is the perfect flavor (siddha-rasa), that is the penetrator of all the constituents, that is the basis, all the Buddhas are gathered together who are characterized by the void and who are revealed. In this way, the Buddhafield is entirely without karma, i.e. devoid of karmic wind.

(Commentary to verse 168 translated by Hartzell)

Here the marks of the great man are as follows – the two soles of the Tathagata’s feet and the two palms of his hands are marked with chakras; the two soles of his feet are well connected to the completely filled thousand-rayed chakra and in to his navel [chakra]. He touches the ground with the entire sole of his foot (no arch); he raises himself up on the upraised sole of the foot, bows down on the bent down [sole of the foot]; on the palm of the hand and the sole of the foot, covered over with a net, the two hands, like [those] of the king goose (the rājahaṃsa) are webbed, the two feet, like [those] of a newborn child, are most extraordinarily tender; there are the seven prominent parts of the body; i.e. there is a prominence on the two feet, the two hands, the two shoulders and also on the throat. On the hands and feet there are long fingers and toes, round, extended; the thumb and so forth have beautiful joints. The heel of his foot is extended, he has very straight limbs, his knees and the tips of his fingers are high; his body hairs are high and prominent, turning to the right; he has a black antelope’s lower legs, his lower abdomen and generative organ (basti-guhya) have disappeared into a sheath; the lower abdomen and generative organ are covered with a sheath like that of an elephant; he is glistening with the color of gold and so forth; he has a golden complexion; there is no dust or dirt attaching to the base of each individual hair in the middle of the eyebrows; the mandala above the brow consists of the thirty-two [marks], with an extremely subtle white [just like] the white bits of cotton, turning clockwise (the mandala is turning). He is [like] a lion in the upper part of his body, tall and broad, with very large shoulders, with a circular neck; in his major and minor limbs have the best juices of the saps; the sap is the flavor, hence the best flavors of the saps; they furthermore, are the pinnacle, drawing from the best; i.e. because he is not besmeared with the [three humors or doṣas] wind (vāta), bile (pitta) and phlegm (śleṣma). Round [like a fig tree, he is the great man; in its length and breadth, all around, in fact, his head is encircled by the ushnisha. The ushnisha is encircled and raised up like an umbrella; he touches with the tip of his tongue as far as the hairs of his head and his nostrils; and he covers with his tongue his forehead up to the hair[line]. Just as the brahmasvara (the brahman sound) [is heard] externally because of the endless

assembly [of brahmins chanting the Veda] likewise it is also heard internally by all sentient beings. He has a circular jaw like that of a lion, his teeth are even, [all] twenty-four are white and they are free of all defects. His eyes are intensely blue and so forth – the blue that is in his two eyes is intensely blue; where they are red, they are intensely red; what is white is intensely white; like the cow's eyelashes for the bull, his eyelashes stretch out above and below. His body has all the colors, because of observing the various colors of all sentient beings.

185. The earth is the constituent of gold and the water is silver and the fire element is copper,

And the wind is iron and space (śūnya) tin; this serpent (lead) has as its intrinsic nature a mixture of the constituents.

The earth is a topaz and the water is also a crystal and the fire is a ruby;

And the wind is black, dark blue and green – in that sense it arises from a mixture of constituents.

Here, the earth is the gold constituent, i.e. gold is yellow since its intrinsic nature is earth; silver is white since its intrinsic nature is water; copper is red since its intrinsic nature is fire; iron is black since its intrinsic nature is wind; tin (trapu) and lead (nāga) are mixed. Quicksilver (mercury) has the characteristic of space, i.e. the characteristic of the jñana constituent. In this way, the six metals of gold and so forth. Likewise the gems. The yellow gem has the intrinsic nature of earth; the white has the intrinsic nature of water; the red has the intrinsic nature of fire; the dark blue (kṛṣṇa) has the intrinsic nature of wind; the black or green (śyāma) has the intrinsic nature of space; the blue has the intrinsic nature of the jñana constituent; because of arising from that constituent.

186. The earth is salty, water is sweet and fire is pungent, and the wind is bitter, what is mixed [space] is sour and taste is astringent –

And thus also the womb of the soil and stones, the herbs are of six sorts, the flavors and the supreme flavors;

The other constituents are the best (indras) of the gems;

And the various tactile sensations, on earth; the waters, indeed, completely breaking and removing everything.

Likewise the six flavors: the salt flavor has the intrinsic nature of earth; the sweet [flavor] has the intrinsic nature of water; the pungent [flavor] has the intrinsic nature of fire; the bitter [flavor] has the intrinsic nature of wind; the astringent flavor has the intrinsic nature of space, and the sour [flavor] has the intrinsic nature of jñana. In this way, the womb of the soils and stones is the earth and so forth. In the same way, the herbs are of six sorts. The flavors and the supreme flavors, i.e. the siddha flavors. The other constituents are the best (indras) of the gems, i.e. six. In this way, the various tactile sensations on the earth breaking and removing everything; in this way, the waters, the mountain waters and so forth are all of six sorts, all together.

Now are described the qualities of the jewels –

187. The earth removes the sting of an insect and the water constituent also removes the poison, the fire removes the element (bhūtam) and the wind removes the obstruction;

And space removes also minor inflammation of the eye;

Jñāna removes all [the doṣas] as also does the jewel likewise,

Established in the limbs of kings, all are the incomprehensible intrinsic natures of water, flavor, jewel, touch, mantras and herbs.

“The earth” and so forth. Here [what is in] the earth class, either a jewel or a gem (ratnaṃ maṇis) removes the sting of an insect and the water constituent removes poison; the fire-class is the remover of demonic possession, the wind-class is the remover of paralysis (stambhanam); the void-class is the remover of minor inflammation in the eye; the jñāna-class is the remover of all the doṣas. Just as the jewel, the gem, likewise even an ordinary one of dardura and so forth, removes the doṣas produced in the head, situated in the limb of kings. In this way are stated all those of incomprehensible intrinsic nature, having the qualities of earth and so forth. In this way, there is the production of the Buddhafield (Buddhakṣetra).

Now the power of karma for sentient beings is stated, as follows –

192. The wishing tree on earth, have the ultimate saps of saps and came into being with the particles (aṇus).

The other herbs have the chief of saps¹ and remove all diseases; sentient beings do not see them,

[Rather] they see what is of matter – the grass, the trees, the rainwater, the soil, the stones and the metals;

The departed spirits, men who reside in hell, [see] the water, the great fire [and] the impaling and body-splitting stakes, all around.

The wishing trees on earth have the ultimate sap of saps and came into being from the atomic particles; the other herbs are divine, have the chief of saps, remove all diseases; sentient beings do not see them due to a lack of merit. They see what is made of matter, the grass, the trees, the rainwater, the soil, the stones and the metals. The departed spirits, they see the water in the rivers and so forth as having the form of a flaming fire. The men dwelling in hell see the cutting and splitting trident and so forth, on account of their misdeeds.

Fenner’s English Translation of Chapter Five
Verses 201-230

201. Tāpya, silver pyrite is water, copper sulfate is fire itself.

Elements that resemble wind and space are capala and śaśaka. Cinnabar makes seven.

Lapis, mica, sulfur, realgar and orpiment are equal with space, wind, fire and water.

Red ochre is earth; sea salt, rock salt, black salt and cilla are the salts.

¹ Rasendra usually refers to mercury but the reference here is to kalpadrumas or magical trees of paradise. The five trees of heaven (pañcavṛkṣa) are the Mandāra (Erythrina indica or the coral tree), Pārijātaka (produced at the time of the churning of the ocean), the Santāna (of continuous bounty), the Kalpataru (tree of desires) and the Haricandana (a type of sandal tree).

The topic is the characteristics of the maharasas. Tāpya (or māḅḅika, gser zil rdo or bsregs byas) refers to the maharasa iron pyrite, which is of the nature of earth. (Heating raises the color to the surface. Heating changes it to copper (tāmra, zangs). In the *Rasasiddhi*, it is said that the iron pyrites are like the element copper and the touchstone (sparḅa, reg rdo). It is yellow like the color of certain clouds and resembles the fruit of the saffron flower. This is the best. Whole groups are purified by knowing its virtues. Best, middling and inferior are the three types of iron pyrite.) The silver pyrites (vimala, dri ma med pa) are of the nature of water. (Of the silver pyrites, the best have yellow tints. The colors yellow and silver tell whether it is good or middling in quality.) Copper sulfate (tuthaka, spangs pa) is of the nature of fire. Capala (lodestone?) is of the nature of wind. Calamine (rasaka, ro can) is of the nature of space. (Other translators render this as mercury, but it is really more like white and black lead. Mercury and iron are characterized by space and pristine awareness {jñana}, so it is like lead or “lead-stone.” Black and white lead (nāga, zha nye) both melt quickly like water.) Śaśka (this is mercury because it is known as such everywhere) and cinnabar (darada or hingūla, mtshal) (the best is clear light the light of the sun, fresh and quite red; the second type is like mercury) are of the nature of pristine awareness. These are the seven maharasas.

Next, the topic is the uparasas. Lapis (mu man) is of the nature of pristine awareness. Mica (abhra, lang tsher) is of the nature of space. (Digestion in mica is done with the yellow, black and white types, as well as cutting operations. The best is the type that is yellow like the color of gold. Black is middling. These two are used in making gold. The type that is pure white is for making silver.) Sulfur (gandha or gandhaka, mu zi) is of the nature of wind. (The best has the color of butter. It is middling if it is what is commonly found. The worst looks like the tooth of a cow.) Realgar (śilā or śilāla, ldong ros) is of the nature of fire. (The best is fragrant.) Orpiment (tālaka, tā la ka) is of the nature of water. (The best is whitish. The middling type is more mixed.) Red ochre (gaurī, btsag) is of the nature of earth. These are the six uparasas.

Then, the five salts – sea salt (mudadhija, tsha phal pa) (some is desirable in cases of suppuration), rock salt (saindhava, rgyam tsha), black salt (kṛṣṇa, tshva nag po) and cīlla (thab kyī tsha) – are, respectively of the nature of earth and so forth.

(Commentary on verse 201 translated by Hartzell)

[Here is the maharasa copper pyrite with earth as its intrinsic nature; because of ‘ca,’ it is a maharasa. Iron pyrite has water as its intrinsic nature. Copper sulfate has fire as its intrinsic nature; bismuth has wind as its intrinsic nature; calamine has void as its intrinsic nature. Śaśaka [and] cinnabar have the jñana constituent as their essential nature; thus the seven maharasas. Then the secondary minerals (uparasas): kākḅikam has the jñana constituent as its essential nature; iron sulfphate has space as its intrinsic nature; sulfur (gandhaka) has the wind constituent as its essential nature; red arsenic (manaḅśīlā) has fire as its intrinsic nature; yellow arsenic has water as its intrinsic nature; white arsenic has earth as its intrinsic nature; thus the six secondary minerals. Then the five salts, gatam, sea salt, saindhava, black salt and sal ammoniac have earth and so forth as their intrinsic nature respectively.]

202. Once again, these elements, earth and so forth, correspond to sal ammoniac, potash, saija,

Borax and kācaja, which have the nature of space, wind, fire, water and earth.

Rock water is earth. Moon water is water and hot water is fire.

The natures of wind and space are found in poison water and cleaver water, which has three aspects.

This begins with the topic of the five manufactured salts. Sal ammoniac (navasāra, bul tog), potash (yavakṣara or sarvakṣara, ya ba ksa ra) (which is taught in the commentary to the *Aṣṭaṅgahrdaya*² as being a plaster), salt, sajja, borax (saubhāgya, ra) and kācaja are manufactured salts, which when cool, have the nature of space and so forth.

Then the five waters are characterized. Rock water (rdo yi chu) (by the touch of which roots and trees turn to stone) has the nature of earth. Moon water (candrodaka, zla ba'i chu) (produced from moonstone) has the nature of water. Hot water (vahnitoya, me yi chu) has the nature of fire. Poison water (viṣa, dug gi chu) (which when drunk kills) has the nature of wind. Cleaver water (kartarī, gri gug) has the nature of space. Moreover, it has three types: the cleaver of touch (kills by touch, not drinking), the cleaver of misdeed (kills by way of misdeed) and the cleaver of sound (which kills on the hearing of a sound). Thus a siddha kills.

203. Yellow aconite is of the element earth. Śāktuka, Srnga and black aconite are water, fire and wind.

Kālakuṭa is said to be space. In addition, the secondary poisons are known as being five.

Stones, the bodies of living creatures, varieties of fruit and the forms, heads, shells and so forth, similar to them.

The metals are of six types. Mica, as well as lodestone, are four-fold.

The five poisons are introduced. Yellow aconite (pīta, glang sgang ser po) (which is a poison not included in the family of medicines) has the nature of earth. Śāktuka (a white poison that becomes white when rubbed on a crow's feather) has the nature of water. Srnga (being a red poison, which becomes blood-colored when mixed with mercury) has the nature of fire. Black aconite (kṛṣṇa, dug nag po) has the nature of wind. Kālakuṭa (which is especially virulent when mixed with aconite) has the nature of space.

In addition, the secondary poisons are known as being of five types. Sri Khaṇḍavṛkṣa has the nature of earth. Calotropis gigantea (arka, nyi ma shing) has the nature of water. Datura alba (dhattūra, dha tu ra) has the nature of fire. Gloriosa superba (laṅgali, lang ka li) has the nature of wind. Saffron (rakta, dmar po) has the nature of space.

The various stones found on the earth, the various types of bodies that sentient beings have, the various shapes of fruits, shells and the like are all capable of being divided into six divisions by way of element.

From which elements come the six metals? From any comes gold. In the same way, from the others come silver and the rest.

Mica has four types. The yellow type has the nature of earth. The white type has the nature of water. The red type has the nature of fire and the black type has the nature of wind.

² The Buddhists Vagbhata the Elder's *Astangasamgraha* (*Compilation of the Eight Parts (of Medical Science)*) and Vagbhata's *Astangahrdaya Samhita* (*Compendium of the Essentials of the Eight Parts (of Medical Science)*) are two compilations of Ayurvedic medical knowledge based on the earlier *Caraka - and Susruta -Samhitas*. Best estimates place them around the seventh century CE, with the *Astangahrdaya Samhita* generally recognized as being slightly older than the *Astangasamgraha*.

As for lodestone (kānta, khab len), which is the “divine metal,” the encircling type has the nature of wind. The linking type has the nature of earth. The pulling type has the nature of fire. The type used in digestion has the nature of water. The digesting types are shiny. Anything that is said to subdue diamonds is diamond-digesting and mica-digesting. In the same way is anything that digests gold as well as silver, copper and iron. But when those are with friends, metals cannot be extracted from them.

204. Mercury is of two types: that which accomplishes and that which does not accomplish; that which pierces and that which does not pierce.

It accomplishes when it pierces metal, moreover, eating that pierces the body also.

What mercury does not pierce will be transformed by that which is boiled with that mercury.

The process of piercing metal and its complete piercing, having expelled the defects of the metal, destroys all disease.

Mercury, being of two types, will either accomplish or not accomplish. When it is capable of piercing metals such as gold, it is said to be of the type that accomplishes and should be placed in an earthen vessel. What mercury is not pierced will be transformed by a seed when boiling with metal. Eating each of the ingredients transformed and the whole transformed, piercing the metals and completely piercing them, having expelled the defects of the metals, will destroy all diseases. This ends the section on the rasas and the uparasas.

Iron pyrite and the rest ought to be purified according to the instructions from treatises, which describe mercury. (First, the proper procedure: iron pyrite is purified with sea salt and acid. These should be mixed well in a metal container. Then a small cover is placed on top of the vessel and sealed with clay and cotton. The contents are then purified by fire, heating the vessel until the seal cracks. This process is said to be used in all operations.) Then they should be added to the said operation. If it is done otherwise, the impure mercury and the uparasas will destroy materials such as the eight metals. Similarly, the enemies of gold and silver (lead and white pyrites) should not be added while friends of gold and silver (yellow mica and white mica respectively) should be added. With regard to the killing of the eight metals (for instance, iron pyrite overcoming a metal), the procedure recommended in the treatises says that their enemies should be added. (The enemies are: lead to gold, white pyrites to silver, sulfur to copper, cinnabar to iron, realgar to lead, orpiment to tin and mica to white iron-mica amalgam.) Similarly, impure copper and iron should not be added to gold and silver. Unkilled lead and tin should not be added to the vessel either. Regarding killed metals and their suppression, metallic ores should be killed. As to suppressing living metals such as copper, they should be suppressed by adding enemy maharasas and uparasas. The friends of silver and gold are the actions of the seed. (For instance, adding white mica makes silver.)

205. First, it behaves like smoke. When heated to boiling, it gradually

Makes noises and becomes like a wild dog. Moreover, it then shakes and then stops shaking.

That which makes noise and is like a dog does not pierce but when it shakes it pierces leaves.

When it does not shake, with heat, it pierces. Mercury in these three states will transform.

The topic is the nature of mercury. “First,” and so forth, refers to heated mercury first behaving like smoke. While being heated to boiling, gradually, having made a rustling sound, its behavior is like that of a baby. Then moving about like a wild dog or a jumping frog, it is like a child. When it shakes it is like a youth. When it does not shake, it is aged, at which time it will pierce through and through. When it is at the stage of a baby making noises, it will not pierce metal. Likewise, it will not pierce when it behaves like a wild dog. But as a child, it will digest a little with the aid of some heat when smeared on copper leaves. The baby stage will also, by smearing it on leaves. Moreover as a child, it pierces with the aid of an open vessel. As a youth, it pierces with strong heat. When aged, it pierces any way one wishes. When it makes noise and when it is like a wild dog, it pierces like that. Also, when it behaves like smoke, it pierces leaves. When it is in the youth stage, it pierces with the aid of intense heat. Mercury in these states, which have been explained as being of three main types, will transform. When aged, it will pierce metal as desired.

**206. The power of the best medicine becomes enhanced when it digests all the metals.
If there is not any, then what? If bound it goes to the sky.
If when bound, it courses in the sky, then if eaten, it destroys even death.
If ignorant, the lord of this world should endeavor in the mercurial work.**

The topic concerns the virtues of medicine. The “best medicine” refers to mercury and mica, which do not make a sound. So say all the treatises on rasa and particularly *The Touch Which Completely Suppresses Diamonds* and the *Preparation of the Best Medicine*. These are minerals that digest diamonds and mica with the aid of rubbing in viḍa salt.

The best medicines, i.e. mercurial medicine (when some is rubbed), will now be explained. Its power is enhanced when it digests all the metals, such as mica. The words “not any” refer to the situation where there is no best medicine. Since what is bound by it goes to the sky and it destroys poverty and disease, then what? Bound, it courses in the sky and if eaten, it will destroy even death because of its power. Because of this, if ignorant about alchemy, then for the sake of destroying disease, the lord of this world should learn and endeavor in the mercurial work. This concludes a section on mercury.

207. Missing

**208. That ointment which destroys the impurities of copper leaves at once is medicine.
That which digests the family of metals destroys all disease. Fortunate persons will see that in this world.
Others will be bound by this for a period of years and
With fumigation and preparatory defects, it will not be pierced more than one thousand times.**

The topic is the characteristics of the divine medicine. “That ointment” refers to that ointment which destroys at once the impurities, which entered during heating into the copper leaves. Eating the divine medicine, which is like the maharasas, destroys all disease. Mercury, in order to bind, digests all metals. Fortunate persons will see that while in this world. Things should be bound by mercury with other medicines for a period of years. It should be twelve years

when fumigation is used or if there are defects in preparation. Not being bound more, it cannot be pierced more than a thousand times.

209-212. Missing

213. Half a cubit, leaves of jewels placed on a lotus of gold, diamond in the center of the heart.

Pure blue sapphire, rubies and moonstones towards the gods, lords of death and givers of wealth

In the west is quartz. To destroy fire and asuras are iron, copper and silver.

On the northwest leaf is gold and in the center is a throne of yellow mica.

The topic is the Jambhala rite for the sake of protecting mercury. Where it says “half a cubit,” it means that one should fasten yellow diamonds in the center of an eight-petalled golden lotus, which is raised just half a cubit. Blue sapphire should be on the eastern petal. Rubies should be on the southern petal. Yellow quartz ought to be in the west. The north should have moonstone. The southeast should have iron. The southwest should have copper. The northwest should have gold and the northeast, silver. Then in the center, on the diamonds, should be placed yellow mica.

214. In the center is Jambhala, born from gold, with two hands, one holding a jewel-spitting mongoose and the other displaying the gesture of bestowal.

On the leaves are eight goddesses, born from gold or silver, holding a jewel and displaying the gesture of bestowal.

The chief Buddha, Ratneśvara, displays the gesture of the lotus and bestowal, so do the givers of wealth.

HAM and HAḤ, and the rest, short and long, are the eight syllables on the petals of the eight directions, respectively.

On that seat is Jambhala, golden, with two hands. The left holds the jewel-spitting mongoose. The right displays the gesture of bestowal. His topknot measures four fingers. In a similar manner, on either gold or silver leaves are the givers of wealth with a lotus and bestowal gestures.

If Jambhala is silver, the givers of wealth are gold. If Jambhala is gold, the givers of wealth are silver. In the same way, when there is a golden lotus, the vessel should be silver and when in the center there is a silver lotus, the vessel used for sprinkling water should be golden.

The head of the family, Ratneśvara, displays the jewel and the gesture of bestowal, as do the givers of wealth. In the same way, being with consorts, Jambhala and Vasundharā³ should be like Halāhāla.⁴ (The goddess Lasyā is on the thigh in the manner of dancing or sporting, while her right foot holds the father. The third right hand of the father holds her left breast.) In the center, the seeds of Jambhala and Vasundharā are HAM and HĀḤ. In the same way, the seed for

³ The Buddhist goddess of wealth and abundance, like her Hindu counterpart Lakshmi. She has three faces and six arms. One hand is in Varada, the mudra of giving or generosity. Others hold a sheaf of paddy, a full vase, and a bundle of jewels. Also spelt Vasudhara.

⁴ Halahala is a six-armed form of Avalokiteshvara with a consort/Halahala Lokeshvara. It is also another name for the kālakuṭa that was churned out of the ocean by the gods and subsequently swallowed by Shiva.

the giver of wealth in the east is HIM. In the southeast it is HĪH. In the south it is HRIḤ. In the southwest it is HRĪḤ. In the north it is HUM. In the northeast it is HŪH. In the west it is HLĪM and in the northwest, HLĪḤ. The givers of wealth are Tara, Vajrasparsā, Pāṇḍaravasini, Vajrarasā, Māmakī, Vajrarūpinī, Locanā, Vajragandhā, Vajreśvari and Vasundharā.

For the sake of gaining material wealth from this rite, all parts of the mandala, including the main part, should be generously strewn with gems.

215. Worship the moon vessel with perfume and flowers three times a day.

The mantra, composed of OM and SVĀHĀ, at the beginning and end; and Jambhala in the middle,

Should be recited by the alchemist with a pure mind while adding water for the purpose of protection.

By the power of its protection, even the king of spirits and the king of serpents will not be able to destroy mercury.

Then one should do the rite for the vessel of mercury with perfume, incense, flowers and the rest, three times a day. This should include saying the following mantra while at the same time using the water flask, one hundred and eight times: OM JAMBHALA JALENDRIYA SVĀHĀ.

Alchemists should have a delighted mind and add the water in order to protect the pure mercury. This protective ritual prevents even the king of spirits and the king of serpents from destroying mercury. Similarly, even beings such as asuras who destroy mercury will not be able to do so. Vajrapāṇi has promised Jambhala's protection.

216. With powdered pig's teeth and acid, rub mercury for ten days and fumigate.

Then again, having exposed it on the sediment, always mix it.

And again, if it has not been exposed. That being killed mercury, it should digest it.

If mercury eats its own birthplace, then it will eat the birthplace of the others.

The topic is the digestion of mercury. Where it says "pig's teeth," and so forth, this means that, first having added powdered pig's teeth and salt, one should rub mercury for ten days with the acid of a papaya or something similar and then fumigate it. That is, washed and having taken the mercury out, the excess water should be allowed to dry up. Then, having exposed the mercury, which is on the sediment, it should be mixed again. At this point, the word "always" is referred to. The sediment of the rubbed mercury should be divided in order to completely extract the mercury. "And again," if the mercury has been exposed or if the mercury has not been exposed, then the killed mercury from that sediment should be extracted by heat. Moreover, it should be digested together with other metals. If that purified mercury eats its own birthplace, then it will also eat the birthplace of all other metals.

217. Lead, iron, brass, copper and mica, or others found in or on the ground, are completely purified

When digested together. For silver operation, white mica and tin are used together.

First, sixty parts of food should be digested. Then each part increases by generation, Until it doubles itself. Do not add more than that.

The topic is the digestion of a mixture of all the metals. "Lead," and so forth, makes reference to these metals digesting each other. They should be mixed. Lead, iron, brass, copper, mica and mica-iron amalgam (abhrāloha, lang tsher lcags) or various diamond-like metals or minerals found in or on the ground are completely purified in the crucible. Equal parts of these five metals should be digested together, becoming an alloy for use in gold operations. When making medicines for human use however, lead should not be added and only four metals should be alloyed. Where it says, "for silver operations, white mica and tin are used together," this means that silver should be digested together with the two for silver operations.

One should alloy as above. Then having completely purified mercury, pour mercury into a watertight leather bag device, which from among the many devices, is the best. Then take thirty parts from that mercury and mix it in a stone mortar with sixty parts fresh mercury. Then first put sixty parts of food in an earthen vessel, cover the top of the mercury with a fine cloth and add sour rice water, which has been mixed with what has been spoken of before. The device should be placed on a fire fueled by powdered cow's tongue and chaff. If the sour rice water dries up, add some more.

In this way the food will be digested within one or two days. After digestion, other things may be gradually added until the amount doubles. It is said that it digests again. Pour some food into a cloth and mix. If the cloth does not become shiny, the contents are said to be digested. The food can be made to increase in that way until it consumes food equal to the original amount. It will not increase beyond that. Do not add more. Stop!

In addition, this procedure is that of the aforementioned seed.

218. Within a half a month, it digests twofold. Once again, it is thus with mercury, the pure seed.

In a similar way, it digests two, three, to eight times. Once again, it digests with the finest viḍa salt.

If it does not digest, the device for gentle heating should be used.

The touchstone with the best medicine will digest iron-mica amalgam without a sound when placed on fire.

Within half a month it digests twofold. Once again, it is thus with mercury, the pure seed. In a similar way, the seed will digest two, three, to eight times as much material as itself. Once again, this digestion is done with the aforementioned finest viḍa salt. What then, if it does not digest? Then when it does not digest, use the device for gentle heating. One should pour mercury in a tube and put it in the ground about three finger widths deep until the contents no longer shine. Make a trench around the outside and fill it to the brim with powdered cow's tongue and chaff and light it on fire. The gentle heating device will expel the defects in the vessel of undigested mercury and viḍa salt in eight days. Then once again pour it into a watertight leather bag device.

In order to thoroughly pierce in this manner, having first treated it for a year, let it continue to digest all metals for up to twelve years. What then? The power of merit will aid the digestion along with the touchstone and the best medicine. If it is noticed that everything has been digested, then the touchstone and the powdered viḍa salt, which has been digested and the aforesaid best medicine, when placed on fire, will digest mica-iron amalgam without a sound. The process will create even stronger mercury.

219. The iron-mica amalgam increases in strength eight times if digested with that and again becomes eight.

Even its seed increases eight times. Once again, because of it, diamonds increase eight times.

In the same way, metals, gems, uparasas and mercury, until they boil.

They should be boiled on a fire. Then they will not pierce one hundred thousand times.

If iron-mica amalgam is digested, because of mica, its power increases eight times. That is, having been digested already, if it then becomes food again, its power is increased eight more times. Even with regard to the digested seed, it will increase in power eight times. Once again, when diamonds, blue sapphires and the like are digested, even they increase eight-fold. So it is said. In the same way, metals, as they are heated on a fire to the boiling point, will not pierce one hundred thousand times. That is, not more than that.

220. If there are no touchstone medicines, then with even just rubbing with the finest vida salt combined with heat, there will be digestion.

When it is still, having been changed, it becomes equal to gold.

Once again, others may increase two or three times. The fluid of digested gold and a grain should be poured on top of mercury.

Then for the sake of the materials, having made effort, pour in eight parts lead with the fluid of digested gold.

If there are not touchstone medicines, then with even just rubbing with the finest vida salt combined with heat, there will be digestion. When it is still, having been changed, it becomes equal with gold. If the digesting mercury is added to a charcoal fire and if once having quivered it becomes still, then that which has become still should be poured into a tube, adding on top of the mercury grains of rice (*Ricinus communis*) until they sink. Then after the gold is digested and merged with the mercury, eight arts lead should be added for the sake of the materials. This is poured on top of the mercury. This will transform it. Then once again the process will increase the gold up to two to three times.

Such a transformation has three aspects. Piercing, depending on the power of the metal involved, may be done a thousand times. Then there is the digestion of copper, using half the amount of mercury and having it well-wrapped with wax. Finally, this should be poured in that together with killed black lead and tin. This will pierce and enter into silver and gold. This concludes the section on digestion.

221. For gold and silver operations, gold, iron, phana, copper, lead, cinnabar, realgar, sulfur,

Tin, moon-like mica and orpiment should be heated. Having been killed by their enemies,

They merge. Equal amounts of mercury, poison, salt, the uparasas and metal,

Having been rubbed for ten days with bile and acid, should be poured into a mortar.

The topic is binding when there are defects. The words “gold” and so forth are made in reference to gold operations. Gold is killed by mixing it with lead, as is iron by cinnabar, when put in a closed container. The term “phana” refers to lead. It is killed by realgar. Copper is killed

by sulfur. As for silver operations, tin is killed by orpiment and silver by white pyrite. “Moon-like mica” refers to the white-colored iron-mica amalgam. It is killed by iron pyrites.

Then being equal to killed metal, there are four. If all are not available, the three or two will do. Equal amounts of *viḍa* and salt, the enemies of the *uparasas* and metals and mercury are made into one mixture, having rubbed them together with fish bile and the acid from such substances as *papayas*. All this should be poured together into an enclosed mortar.

222. If fumigated all the while with a fire on top while it is buried in the ground for six months,

Sixty parts of that mercury, drawn out by the sixteen vowels, will pierce.

Copper, after being made into perfect gold, together with silver and gold, overcomes the miseries of the alchemist.

If eight parts of silver are added, copper, being pierced, becomes even silver.

If it is fumigated all the while with a fire on top while buried in the ground for six months, it will be bound. Then, draw it out during the time it takes to recite the sixteen vowels. It will pierce copper.

Once again, the copper, which has already been treated with mercury, having mixed equally with gold and silver, should be secured in a closed vessel. This perfect gold will overcome the miseries of the alchemist.

What then, if there is a defect in the binding of silver and so forth? At that time, if eight parts silver are added, the pierced copper will become silver. This concludes the section on binding when there are defects.

Another topic is the binding of the lump according to the instructions of the *Adibuddha*. For gold operations, some yellow mica should be digested, either an equal amount or half. For silver operations, add white mica. In gold operations, mix in lead; or in silver operations, tin. Wrap that with gold leaf or in silver operations, with silver leaf. Then add a mixture of *realgar* and cow’s urine to the surface of the gold and around that on the outside, put *cinnabar*. Then cover with potter’s clay. If it dries out, smear it again with cow’s urine. Then again, dry it out in the hot sun and heat the closed container with the mild heat of burning cow’s tongue. Afterward, clean away the ashes and heat the earthy lump with hot charcoal in a hearth, digesting with it a mixture of *mahasaras* and *uparasas*, and gold and lead until everything is perfectly blended. Then when it cools, cut the lump. Sixty-four parts of that bound lump, a group mixture with some gold in the middle, should be poured in with copper. Then in a way similar to that mentioned before, it becomes either gold or silver. This is the binding of the lump according to the *Root Tantra*.

(Commentary to verses 222 translated by Hartzell)

[Now as stated in the *Adibuddha*, the binding of the ball (*golaka*) is described – here, when making of gold, some sort of mica, the yellow mica and so forth, is consumed, either completely or half-way. When making silver, white mica [is used]. Then when making gold, one should make a ball with lead (*naga*); when [making] silver, [one should make a ball] with tin. Then one should wind that around with gold-leaf. When making silver, [one should wind that around] with silver-leaf. Similarly having crushed red arsenic on top of the gold leaf, the salve should be given with cow’s urine, with that [*realgar* —arsenic sulfide]. Then externally with red lead. Then one should wrap it around with potter’s clay; then when it is dried, one should wrap it around again with cow dung. Drying it further with an intense fire, a gentle leaf and clay

wrapping should be provided with a gokarṣa (probably cow dung) fire. Then taking the pliable ball from the ashes, one should fan it intensely in the koṣṭhi apparatus until the pastes of the maharasas, the uparasas, the gold and the lead have turned into an equalized elixir. Then splitting the ball in the middle after it has cooled, the ball is bound with whatever gold, with the paste and with whatever is combined with the paste; that very [combination] is cast into the copper with a sixty-fourth portion – it becomes either gold or silver, as before. Thus the binding of the ball according to the *Root Tantra*.]

223. With regard to holders, these include some stones, trees resembling the body of fruits and forms resembling conches and heads.

Having added to their birthplaces, they should be digested with the aid of ghee, honey and a fierce wind.

Then once again, crushed and made pure with sea salt,

The happy alchemist digests them, even doubling them, depending on his knowledge concerning the birthplace of metals.

The topic is binding with metal found in or on the ground. It begins with “holders” and so forth. With regard to this, add the birthplaces of all varieties of life, such as some stones on or in the ground and all varieties of fruit, in the following way: living flesh to the living, powdered fruit to fruits and powdered conches and the rest to conches. These powders should then be lumped together with ghee, honey and tsha la salt. This should be digested thoroughly using the device, which completely extracts iron. Then having crushed and added ghee again and again, clean it until it becomes completely pure.

Depending on his knowledge concerning the birthplaces of metals, having mixed it twice, together with gold and iron or copper, the alchemist digests it until it doubles. First, mica should be digested, moving forward or backward. Then other metals should be digested. Similarly, iron pyrite and copper and gold, or copper sulfate and copper and gold, or lapis and copper and gold, or śaśaka and copper and gold should be digested.

Iron and silver pyrites are cleansed in a manner similar to the extraction of metal with the stones found in or on the ground. Then proceed as before. Otherwise the material will be completely destroyed.

First, it is said that the means of life of an alchemist is what little food he has that has become faultless. This food, containing digested mercury, will transform into gold, which has come out by smearing it on leaves because it is a child or baby. Moreover, this is said to be in a ratio of three parts to two parts gold and one leaf. Having first made copper leaves, mix with salt and sour rice water until finished. Then add water, cleaning the faults of salt and dry. Then add sixteen parts rock salt and heat in a closed container, having rubbed the contents with the acid of papaya and the like. Then, having done that, add rock salt and heat in a closed container seven or eight times. Being similar to the operation with powdered pig’s teeth, a little will suffice. Then having made a lump with honey, ghee and tsha la salt, divide the metallic lump as before. Then one will obtain just that which has come out free from impurities.

Once again, having made leaves, add one part cinnabar and then kill with sulfur using a closed container. Then again, having added eight parts mercury, sixteen parts sulfur and four parts cinnabar, rub with acid and grit. Again, it should be fumigated. Again, it should be rubbed for seven days. Then this should be poured into the kind of marrow vessel heated by a potter. Then the mouth of the vessel should be sealed with potter’s clay. Also, add ointment along the

outside of the vessel to the measure of a coconut, one finger-width high. Do not add more. Then dry in the sun. Then once again smear the surface with cow's tongue and once again dry it until the cow's tongue becomes dry. Then heat in a closed container.

**224. In seven days the vessel will be pure. Water should be boiled to one taste with the three fruits and
The powder of metal killed by medicine, ghee, pure honey and mercury and
Fresh cow's milk and old wild rice, only a small amount of tamarind vinegar and
With pure food, free of grain and fish without any salt will purify the vessel of men
inside of two weeks.**

The topic concerns rasayana, which benefits the body. "In seven days" refers to this: If someone would eat bound mercury, at that time one should first purify the vessel. Moreover, one should wash with water boiled to one taste with the three fruits.⁵ One should make food with wild rice, which is free of salt and vinegar, and milk. Then where it says "powder of metal killed by medicine," it refers to iron, which has been killed by nirgunṭi (Vitex negundo, nir gun ta) along with ghee, honey and mercury. The mercury being well-killed, a little should be taken every day. Where the text speaks of "fresh" and "old," the former refers to the milk of a cow that has just calved. The latter refers to old food. In that way, wild rice with only a small amount of tamarind vinegar (śākāmla, lo ma'i skyur) and pure food free of grain, and fish without any salt, will purify the vessel inside of two weeks.

In the same way, having gotten hold of some copper powder and killed mercury, even copper becomes fault-free because of the perfect union between the two. Adding equal parts of silver and gold, and having added twice as much copper as gold, one should heat, according to instructions, in a vessel until they are completely blended. Then let it cool, wash the vessel and again add two parts copper to one part gold and heat as before. Then let it cool and, having cleaned the vessel, it will have been transformed into gold because of the gold coming out. This is after it has been completely purified using two vessels.

Then another preparation should be mentioned. This powder, having increased two to three times from the gold, should be digested. Having prepared silver with one part of that, pour it into a vessel with pig's teeth. Adding sulfur on top of that, having covered it with a lid, heat it for just an instant using charcoal placed on top. Then let it cool and having repeatedly added sulfur in amounts equal to the preparation, heat it eight times. Then mercury holds gold and will not divide. Then, adding one part mercury to the seed and having added copper equal in amount with the silver, heat, according to instructions, in the vessel. Then let it cool and clean it. And make leaves from the leaves one already has. This preparation should be smeared on leaves. For the purpose of piercing, smear some on top with the juice of betel leaves. Then placing this under a hearth and having added sa sor on top, keep in a kitchen for three days. Then as for expelling, once again one should expel impurities, having added one part seed. That leaf will then become thinner and by the action of coming out, it will become the most noble gold. So it is said by the Adibuddha. This is not written elsewhere.

225. Having been known to pierce a thousand times, ten thousand times, up to piercing ten million times,

⁵ Triphala: chebulic, emblic and beleric myrobalan.

One should eat it always, every day from the amount of a white mustard seed to the amount of a black mustard seed.

A good house and a dirt house will be fine, free from heat, wind and cold.

This is middling; in six months it makes for a divine body free from white hair and wrinkles.

Then as for eating mercury, it may be eaten after one knows to pierce it a thousand, ten thousand, a hundred thousand, up to ten million times. When pierced a thousand times, just the minutest amount may be taken every day. When pierced one hundred thousand times, a little more may be taken. When pierced ten million times, the amount may be the size of a black mustard seed. In that way, the amounts may be up to the amount of a black mustard seed.

Then in order to eat the mercury, one should be in a good house or an earthen house, free from cold, wind and heat. In that way, the middling mercury, being pierced a thousand times, will make for a divine body, free from white hair and wrinkles, within six months.

Other kinds of rasa siddhi have already been explained.

226. Cucumbis melo, Zyzyphus jujuba, the three spices, brhatī, Melia azadrachta and Agathotes chirayta should be

Boiled and drunk. As it is undigested, for three days one must fast.

The same should be done for other formulas mixed with moon water and so forth, śikhin, poison water, stones and the juice of Semecarpus anacardium.

Foul-smelling things, earth, stones, poisoned meat, even these may be taken with mantras.

The topic is medicine, which has not been digested by mercury. Then “Cucumbis melo” and the rest, when mercury has not digested them, take Cucumbis melo (karkotī, kar ko ti), Zyzyphus jujuba (devadālī, de ba da li), the three spices, brhatī, the leaves of Melia azadrachta (nimba, ni ma bi) and Agathotes chirayta (kairātikta, ki rat tig ta) from the Himalayas should be boiled in just a little over eight parts water. This is so indicated by the word ‘boiled.’ Drink that when they are undigested and fast for three days until one is hungry. Then eat. The same should be done when drinking moon water. Fast for three days and then eat. Drink hot water and cook with water for up to six months when eating food and drinking milk.

Poisoned water, certain types of mineral water and the juice of Semecarpus anacardium should be drunk in small quantities. More would not be good as it will kill. This also applies when eating food mixed with foul-smelling things, earth, stones, meat smeared with poison and other things such as cchella leaves.

227. When someone eats something and it causes them to collapse, being similar to poison, those are medicines.

Having ground them up, a little should be eaten with ghee and honey just like that.

Clearly, when sentient beings, whether human or animals, eat some, it is not the medicine that bestows siddhis.

As for these, those, which cause the greatest fear of dying, become nectar for yogis.

The topic is the characteristics of rasayana medicine, beginning where it says “When someone eats.” If someone eats something made from such things as cchella leaves and creepers,

one may collapse, as they act like poison. Take five parts of that medicine and grind it up. Just a little of that powder should be taken every day, along with ghee and honey. The phrase ‘just like that’ means that this should be followed up as in the previous procedure.

That which does not cause collapse when some is eaten by sentient beings is not the medicine that bestows siddhi. That which causes the greatest fear of death for those beings gives siddhis to yogis because of the strength of their mantras and concentration.

(Commentary to verse 227 translated by Hartzell)

[Here, what is eaten of the barks and sprouts and so forth of the creepers that provides intense stupefaction, like a poison. Taking the five forms of that herb,⁶ one should make a fine powder. Every day one should eat that very powder in a small amount, together with ghee and honey; just like that, i.e. the rest is like the prior rule. Here, [for] sentient beings who eat that, the herb does not provide stupefaction; it does not provide siddhi for them, for sentient beings. It provides death, causing the ultimate fear; for yogis it provides siddhi through the power of mantra and meditation.]

228. The juice of the leaves of dandotpala, *Glycine debilis* or *Ichnocarpus frutescens* Should be rubbed with equal parts of mercury and sulfur along with the metals in a lodestone vessel for three days. Someone eating a part of this equal to one tanka each day for six months Becomes free from such diseases as leprosy, free from white hair and wrinkles, and looks like a sixteen-year old.

The topic is another kind of rasayana, beginning where it says ‘dandotpala.’ (The ointment of this has white and red types.) The juice of dandotpala and the juice of the leaves of *Glycine debilis* (śāliparṇī, sa li par ni) or *Ichnocarpus frutescens* (abjasārī, chu skye sa ri) should be rubbed for three days in a lodestone vessel with equal parts of mercury and sulfur, using an iron pestle. Then having rubbed, eat. Eating the measure of one tanka per day frees one from diseases such as leprosy, frees one from the white hair and wrinkles of old age, and enables one to become like a sixteen-year old.

(Commentary on verse 228 translated by Hartzell)

[Here equal parts of sulfur and the juice of the daṇḍotpala, with juice of the śāliparṇa or with the juice of the utpalasārī, one should pulverize it for three days on the leaf of magnetic iron with an iron ball. In the amount of a quarter ṭāṅka, i.e. one should consume one māṣa [each day]. Such a one is freed from the diseases of leprosy and so forth, free of wrinkles and gray hair [and] is sixteen, i.e. like a sixteen year old.]

229. Bokkāna, ākāśa poison and prabalam kill quivering mercury. To that which is killed by other medicines, add *Rottleria tinctoria* (?) Equal parts of mica, gold and lodestone Having been made one and added to mercury freed from the fault of life, make a six srang lump. Boiling in the aforesaid lodestone vessel with the fluid of inspissated milk destroys wrinkles and white hair.

⁶ This may refer to the five parts of the tree – root, bark, leaf, flower and fruit.

The topic is medicines which kill mercury, beginning where it says ‘bokkāna’ and so forth. Someone who desires to coagulate and kill mercury should seek these medicines.

Bokkāna, that is, Ferule assafoetida (bokkāṇa, bo kka na), is rendered colorless by the ointment previously used for smearing. That kills mercury by rubbing in a cup.

Where it says ‘ākāśa,’ the exudate of berunda is referred to. Moreover that is of two types, one which is blue and one which is gray. When a cloth cover is put over that which is placed on the fire, if having sealed the cloth with the gray type, it produces smoke. That is good, but not if the smoke comes out from a hole in the cover. If smoke accompanies use with a blue type seal, that is middling. That mercury, having been coagulated, is bound. Also śaktuka poison (a white poison) is used like that. So is prabalam, which is the beak of a parrot containing impure blood. It is well-known in the world as a blood expeller. So is a dry lotus. If one puts the lotus on top of one, one will see the stars in the sky during the day.

If these are not available, add Rottleria tinctoria (?) (aruṇa, dmar reng) to mercury, which has been killed by small amounts of other medicines and heat equal parts of copper, mica, that is, mica-iron amalgam, gold and lodestone, making them one. This should be half the measure of four srangs of mercury, so with the two srangs mixed in, it makes six srangs in all. As for more, the procedure is mentioned in the Second chapter.

230. Six months or two or one month, he is king. Ten days, seven days, three days,

One day or an instant, because of its power, the body has siddhi.

The siddhi of jñāna is best, completely separate from the common and middling varieties.

Due to the virtuous power made by one’s high or low births, there may not be the action of piercing in one life.

The topic is the nature of mercury, which pierces a thousand or more times, beginning with the words ‘Six months.’ Having eaten preparations made according to the aforementioned procedures, if the preparation has been pierced a thousand times, then in six months it will make for a perfect body. In other words, within six months, because of its power, the body will have siddhi. This will occur within two months because of the power of being pierced ten thousand times; within one month, because of the power of being pierced one hundred thousand times; within sixteen days, because of the power of being pierced two million times; within ten days, because of the power of being pierced three million four hundred thousand times; within seven days, because of the power of being pierced six million times; within three days, because of the power of being pierced eight million times; and within one day, because of being pierced ten million times. Where it says ‘an instant,’ the text means to say that it may happen in an instant.

The siddhi of mercury and the rest are classified as being common, along with the siddhi of the sword and the rest, and the siddhis of the vidyādhara. The siddhi of the karmamudra and the jñānamudra are considered middling. From among these, the best is the siddhi of jñāna, which is of the greatest benefit for self and others, by meditation on the form of wisdom.

One will accomplish some of this provided there develop imprints toward that by the power of good actions in previous births. Then after these previous births, one will be able to do the work of piercing.

(End of Fenner Translation)

Now is stated the division of the Kulas described in the *Kulāgama* –

**235. Rahu and Agni, the moon and the sun, earth, water and fire, wind and space,
the group of four,
And what is eaten is the fifth, certainly; the group of planets, the other, from the six
the group of four,
The continents of Meru [and] the sense domains are said to arise as the group of five,
This other triad of qualities of sattva and so forth, is in just the same way in the middle
of the body.**

“Rahu” and so forth. Here, the *Kulāgamaḥ* – from the western house, is four-fold, five-fold, six-fold, fourfold, fivefold and three-fold; i.e. externally and in the body, it is to be purified; then there is worship of the gods. Now externally, [there is] Rahu, the time-fire, the moon and the sun. The yoga of these is fourfold; the four pīṭhas are the meaning. Then in order to fill up the world-realm, the group of five, beginning with the earth, ending with rasa. Then the group of planets, the other, i.e. the group of four, relinquishing: Mars, Mercury, Jupiter, Venus, Saturn and Ketuḥ. The group of these is six-fold. The three qualities of sattva and so forth are threefold. Then in the four directions of Mount Meru, the four continents are fourfold. The sense domains of smell and so forth are fivefold. The three qualities of sattva and so forth are threefold. In this way, just as [there are] the three-fold qualities of sattva and so forth externally, i.e. the pīṭhas and so forth, likewise in the middle of the body, also [they] are to be known.

**236. Consciousness, joy, blood and the nectar are the group of four in the lotus and so
forth;
And the five are therefore all the bones and so forth, also; the group of six then is the
eye and so forth.
The two hands and the two feet are a group of four; and the group of five is the fingers
and toes on the hands and feet,
Of those [fingers and toes], the group of three joints; the entire sequence here is to be
known in this clan (kula).**

Here, in order that the body grows in the mother’s lotus (womb), the storehouse “consciousness” is Rahu; “joy” is the cosmic fire [Kalagni], “[the menstrual] blood” is the agni-rajās, i.e. the sun. “The nectar of immortality” is the semen, i.e. the moon. These “in the beginning” [constitute] “the four-fold” cause of the birth of the body and family. From the four-fold [cause], “from that, the bones and so forth are five-fold.” The bone is the earth; the bile is water; the blood is fire; the flesh and skin are wind; the marrow is space; “all together, also” [they are] five-fold. Then “the eye and so forth, because it is six-fold.” [The eye] is Mars; the ear is Mercury; the tongue is Jupiter; the nose is Venus; the action senses are Saturn; the mind and sense are Ketu (the descending node) – thus it is six-fold. In just that way, “the two hands, the two feet, are four-fold;” i.e. the left hand is the eastern continent; the right hand is the southern continent; the right foot is the western continent; the left foot is the northern continent; thus the group of four. “On the hands and feet, also the group of five fingers.” Here, the thumb is smell; the index finger is taste; the middle finger is vision; the ring finger is touch; the pinky finger is hearing, by means of the qualities of earth and so forth. “Of those,” of the five fingers, “the set of three finger joints” is called three-fold. The first [knuckle] joint is the sattvaguṇa, the middle

finger joint is the rajoguṇa; and end joint is the tamoguṇa. Tamas is at the end, before the fingernail, so it is predominant. “The entire sequence here is to be known as in this Kula,” thus it is understood.

(Commentary to verse 237 translated by Hartzell)

The śakti is the vulva (bhaga) endowed with the three-fold path, having three syllables, having three as her intrinsic nature; the glorious Oddiyana is situated in the middle of that blazing intensely together with the best portion.

To the right of that, exactly in the corner, in the public domain, the glory of the pīṭha Jālandhara. On the left, the glorious Pūrṇa pīṭha, causing fear in animals and men [and] Kāmarūpa is on top of that.

In this way, there is also the pervading pīṭha, Rudra’s Śakti, the progenitress of what causes fear; in the middle of that, the lingam, likewise causing the ultimate bliss, providing the internally situated drop.

Continual joy and extraordinary peace come into existence, also illumining that with the six-fold churning [of the fire], She provides these three desires; I praise the one called Kubjikā, the vajra of beautiful woman.

Thus it is understood that [śakti] is the orgasm/innate [sahaja]-bearing womb of all sentient beings. Thus the intrinsic form of [the vulva]. ...

The syllable KŪ is in Kāmarūpa, the pulikā resides in Puli, the fire’s flame in the Jālan[dhara] pīṭha; Odraḥ is in the glorious middle [land] pīṭha, the eight actions of the divine horn are found in the three-fold path,

There should be five siddhis and together with ḌA, RA, LA, KA the five, the four goddesses; Or from that, the śakti triad; I praise the one called Kubjikā, the progenitress of the family tree.

Thus [Pundarika explains} the great secret is not known by demons of eating [nor] by Mara’s attendants [nor] by the Kaulas – thus the rule in the *Kulasūtra*.

250. Who is the doer of misdeeds who does not praise at all three times the beautiful lotus foot of the glorious guru?

Who is the unknower who creates for us the mandala of all three times with the many sorts of lotuses?

Who goes quickly to the Avīci Hell, who causes pain for the guru who provides the equal bliss?

Who is the obtainer of wisdom and jñana, who not destroyed [still living], does not release the feet of the best guru (i.e. remains devoted to his guru)?

251. Who [can be] destroyed, also who with the winds residing in the three channels slays infinite time?

Who is the champion who slays the prana and the āpana winds in the odd and even path[s]?

Who is the giver, who to the glorious guru gives his own body, his children, wife and so forth, everything?

Who is the vile man, the cheat and the rogue whose thinking is attracted to the vajra from his own heart?

II. B Wallace's translations of the commentary on verse 127

1. Furthermore, if the Bhagavan became embodied here, then due to being a Rupakaya, while dwelling in one place, he would be unable to perform activities that benefit sentient beings as numerous as the dust of the immeasurable mountain ranges within the [limitless] world systems and as the [grains of] sand of the River Ganges. The words of the simple-minded people are: "Upon going to a single world system by means of his Rupakaya and performing actions that benefit sentient beings dwelling there, he goes to another world system and after that he goes elsewhere." This does not stand logically. Why? Because world systems do not have a measure with regard to the division of directions. Repeatedly going by means of the Rupakaya [in the form of] limitless sentient beings to world systems that are located in the ten directions, he would not be able to benefit sentient beings even in the course of limitless eons. (Pg. 162-163)

2. According to the words of simple-minded people, by means of his Rupakaya, he engages in activities that benefit sentient beings dwelling in the triple chiliocosm within a single Buddhafield. When this statement is investigated logically and in terms of ultimate truth, it is [found to be] meaningless, just like the words of Ishvara, which are established by means of authority (ājñā) and are devoid of verifying cognition (pramāṇa) and logic. According to the received Āgamas, Ishvara is a partless creator of all. Not taking into consideration the effect, he creates and destroys the world for the sake of play, as it pleases him. In the same way, because of this heterodoxy, the Bhagavan Rupakaya, who brings about the benefit of all sentient beings, is established by means of authority. Thus, due to the absence of wisdom among non-Buddhist heterodox groups (tīrthika), there is nothing special even about their panditas. Therefore, these words that are uncritical (parīkṣa) are not the words of the Bhagavan...

According to the Bhagavan's words, the Buddha who is investigated in the *Namasamgiti* is not the Rupakaya. Why? Since he has arisen in space, he is self-arisen (svayaṃbhū), has all aspects (sarvākāra) and is without aspects (nirākāra), holds the four bindus, transcends the state of having parts and is partless, holds the tens of millions [moments] of the fourth bliss, is detachment and supreme attachment, is free of possessiveness (mamatva) and self-grasping (ahaṃ-kāratva), generates the meanings of all mantras, is the supreme bindu, indestructible, the sublime emptiness (mahā-śūnyatā) of the five indestructibles, is the indestructibility of the space bindu and is similar to space. Thus, the Bhagavan Buddha explained the Vajradharakaya of Vajrapani in terms of both truths by means of one hundred and sixty-two verses of the *Namasamgiti*, beginning with: "Now, the glorious Vajradhara" and ending with: "Homage to you, the Jñanakaya."

Thus, according to the Bhagavan's words, the Bhagavan is not the Rupakaya, because he is the assembly (samāja) of all the Buddhas. If the Rupakayas were the Buddhas, then the [Rupakayas] would not come together in the form of atoms. Even after hearing the Bhagavan's words in this manner and investigating the deep and profound Dharma that was taught by the Bhagavan, sentient beings do not understand it. Not testing a spiritual mentor for the sake of

Buddhahood, they do not honor him. Great fools, overcome by greed think, “In this life, our putrid bodies are the bodies of the Buddha. (Pg. 163)

3. Among those barbarians (mleccha) there are two types of grasping – grasping onto the agglomeration of atoms and grasping onto the [truly existent] person (pudgala) who has origination. Their belief is, “If a person who has the origination and dwells in the body that consists of the agglomeration of atoms does not exist, then who will take on another body after the body that consists of the agglomeration of atoms has perished? Therefore, a spontaneously arisen person (upapāduka-pudgala) does exist. By meditating on this, the reward of heaven or the reward of nirvana comes about. Apart from the reward of heaven, there is no other nirvana.” At the time when they sought the truth, knowing the thoughts of their minds, the Bhagavan who knows reality said, “There is a person who carries the burden, but I do not say that he [exists] permanently or impermanently.” This is true, since according to the Bhagavan’s words, it is not possible to say that a person who is [a manifestation of] mental habitual propensities in the dreaming state is permanent or impermanent. Abandoning the dharma of barbarians due to this statement of the Tathagata, they have become the Buddhist Vaibhāsikas. Moreover, some hearing the highest Dharma as it was being taught to the bodhisattvas and abandoning the grasping onto the [truly existent] person, resorted to the path of the Samyaksambuddha.

Furthermore, among the Sautrāntikas, there is grasping onto the agglomeration of atoms. The belief of these substantialists (artha-vādin) is, “If the animate and inanimate things that inhabit space do not exist, then the triple world would not exist either. In the absence of samsara, there would be non-favorable or unfavorable states of existence. Likewise, neither Buddhas nor bodhisattvas would exist nor would the supreme nirvana exist. One could not see the Bhagavan’s relics because of the absence of the substance present in matter.” At the time when they sought the truth in this way, the Bhagavan knowing the thoughts of their minds said, “There is the final body [of the Bhagavan] that consists of the agglomeration of atoms and is endowed with thirty-two characteristics of the Great Man, by means of which the state of the Samyaksambuddha and the sublime parinirvana come into existence.” This is because of the appearance of the Bhagavan’s relics. Thus having heard of the power of the body that consists of the agglomeration of atoms and abandoning the propagation of social discrimination, correct words, Ishvara and a creator, they became the Buddhist Sautrāntikas. Moreover, some hearing the instruction on the supramundane Dharma to bodhisattvas and abandoning the grasping onto that substance (artha), resorted to the path of the Samyaksambuddha.

Among the Yogācarins, there is grasping onto consciousness. The belief of these proponents of consciousness is, “The entire three worlds are consciousness only. The so-called atom does not exist because it is a division that consists of the six constituent parts. Just as in the dreaming state the things that are mere appearances of the mind engage in activities even though there is an absence of atomic matter, so too in the waking state, a thing appears by means of an unreal thing, like a hair-net or a golden conch appearing to the eye soiled with dark dirt.” At the time when they sought the truth in this way, the Bhagavan, knowing the thoughts of their minds, said, “This triple world is consciousness only. Apart from consciousness, there is no other samsara. The cessation of the seed of cyclic existence is due to the cessation of mundane consciousness (laukika-vijñāna). Due to that, there is nirvana.” This is true. The manifestation of suffering and happiness arises from the animate and not from the inanimate. So-called suffering and happiness are samsara and their absence is nirvana. Thus hearing the Bhagavan’s words and abandoning the theory of the creator and the Self, they became the Buddhist Yogācarins. Moreover, some hearing the instruction on the supramundane Dharma to bodhisattvas and

abandoning the propagation of consciousness, resorted to the path of the Samyaksambuddha.
(Pgs. 33-34)

4. This Bhagavan Buddha is the ninth avatāra [of Vishnu], called Vasudeva; and Kalki is the tenth. In the kali-yuga, the Buddha will vitiate the sacrificial laws by means of a great, delusive deception. He will abolish the military laws, ancestral rites, the propagation of the castes, killing, lying, stealing, sexual misconduct, abusive language, slander, idle talk, avarice, malice, false views, harm to all sentient beings, the dwelling of one's own lineage, the duties of a Kṣatriya, the instructions of the great sage Vyāsa, the *Bhārata*, the teachings of the *Gita* and the teachings of the Vedas, which yield the fruit of heaven. Thus having abolished them, he will teach a perverted Dharma to Śūdras and other low classes. For example, bodhisattvas must bring to completion these ten perfections: the perfection of generosity, the perfection of ethical discipline, the perfection of patience, the perfection of zeal, the perfection of meditation, the perfection of wisdom, the perfection of skillful means (upāya), the perfection of aspiration (prañidhi), the perfection of powers (bala) and the perfection of jñāna. They must cultivate the spirit of loving-kindness toward all sentient beings and the spirit of compassion. They must benefit all sentient beings and they must not engage in ten unwholesome actions – namely, killing, lying, stealing, sexual misconduct, abusive language, slander, idle talk, avarice, malice and false views.

After bring the Śūdras and other low classes to understanding by means of these perverted teachings and shaving them, he will make them monks wearing red robes. Because those who formerly stood in the army of Dānava were not killed in battle by Vasudeva and because they must go to hell due to offending the Brahmanas, Vishnu created this illusion of the Buddha so that Śūdras and other low classes, who stand on the side of former demons, may go to hell. (Pg.116)

Bibliography

Davidson, Ronald M., “The Litany of Names of Manjusri” in *Tantric and Taoist Studies in Honour of R. A. Stein*. Brussels: Institute Belge des Hautes Études Chinoises, 1981.

Fenner, Edward Todd, *Rasayana Siddhi: Medicine and Alchemy in the Buddhist Tantras*: Unpublished Doctoral dissertation, University of Wisconsin-Madison 1979.

Wallace, Vesna A, *The Inner Kālachakratantra: A Buddhist Tantric View of the Individual*. Oxford University Press, 2001.

Wayman, Alex, *Chanting the Names of Manjusri*: Shambala, Boston, 1983.