

# HEVAJRA, KING OF TANTRAS

ཀུན་དུ་ཐུགས་རྒྱུད་ཀྱི་རྒྱལ་པོ།

ENGLISH TRANSLATION BY 84000

FOREWORD BY HIS HOLINESS THE 41ST SAKYA TRICHEN

HEVAJRA,  
KING OF  
TANTRAS

*Toh 417 / Toh 418*

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generous sponsorship of Áron Csöndes.*

# HEVAJRA, KING OF TANTRAS

ཀྱེ་རི་འོ་རྩེ་ཞེས་བྱ་བ་རྒྱུད་ཀྱི་རྒྱལ་པོ།

*kye 'i rdo rje zhes bya ba rgyud kyi rgyal po*

*Hevajratantrarāja*

• *Toh 417 / Toh 418* •

Degé Kangyur, vol. 80  
(rgyud, nga), folios 1.b–30.a



This rare Hevajra thangka preserved at Kham Danma Yak Damthok Monastery features detailed iconography that reflects an early lineage transmission of the *Hevajra Tantra* and offers invaluable insight into the preservation of tantric visual culture in the Kham region. Image courtesy of Khenpo Choying Dorjee, Dzongsar Khyentse Chökyi Lodrö Institute.

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## **The Translation**

*Hevajra, King of Tantras*

Translated by 84000: Translating the Words of the Buddha

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# *Foreword*

The glorious Hevajra Tantra stands among the most exalted of all tantric scriptures, illuminating the inseparable nature of bliss and emptiness. Throughout the ages, an innumerable assembly of accomplished masters from India and Tibet have traversed this profound path, their realization and accomplishments as countless as the stars. Foremost among them, the eminent translators and their spiritual heirs established an unbroken lineage of realization and practice, enabling the teachings of the esteemed Sakya tradition to flourish unceasingly to the present day.

As a principal Non-dual Tantra of the Unsurpassed Yoga class, the Hevajra Tantra elucidates the most profound means for actualizing the innate purity of mind and the union of wisdom and great bliss. These sacred instructions embody the very essence of the Path with its Fruit (Lamdre), the supreme synthesis of view and practice cherished by generations of Sakya masters.

In this era, when the precious teachings of the Buddha face myriad challenges and distractions pervade the world, it is deeply inspiring to witness—through the farsighted wisdom and boundless compassion of Kyabje Dzongsar Khyentse Rinpoche and the devoted benefactors dedicated to the welfare of the Dharma and all beings—the completion of a comprehensive English translation of this venerable tantra by the 84000 organization. This accomplishment is truly a cause for rejoicing.

May this noble work shine as a radiant lamp, dispelling the darkness of ignorance and illuminating the path of liberation for countless beings. May it sustain and enrich the Buddha's precious teachings, and may peace, wisdom, and compassion ever flourish throughout the world.

**The Sakya Trichen**



*His Holiness  
The Gongma Trichen*

SUPREME HEAD OF THE SAKYAPA ORDER  
OF TIBETAN BUDDHISM

## FOREWORD

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The Sakya Trichen

2<sup>nd</sup> Nov 2025

## DOLMA PHODRANG

192 Rajpur Road, P.O. Box Rajpur, 248009 Dehradun, U.K. India  
+91-135-2734081 · sakyadolmaphodrang@gmail.com

# *Summary*

The *Hevajra Tantra* is one of the most important and renowned tantras of the Yoginī class. Its teachings are delivered by the deity Hevajra in response to questions variously asked by the bodhisattva Vajragarbha, the goddess Nairātmyā, or collectively by the yoginīs of the Hevajra maṇḍala. The tantra covers a range of esoteric topics, but is primarily concerned with the innate state, which is cultivated through initiation, the stages of meditation practice, and above all the sequence of the four joys. The *Hevajra Tantra* was and continues to be studied and practiced widely, and has inspired a vast corpus of commentarial, meditation, and ritual literature.



Drogmi Lotsawa Shakya Yeshé (992–1072) was the eminent Tibetan translator who brought the *Hevajra Tantra* and the Lamdré teachings from India to Tibet. Trained for twelve years at Vikramaśīla under masters such as Nāropa and Ratnākaraśānti, he became a principal figure in transmitting the Hevajra-based Lamdré system that continues unbroken to this day. Image courtesy of Khenpo Phuntsok Namgyal, Degé Dzongsar Monastery.

# Introduction

The *Hevajra Tantra*, one of the most important and renowned tantras of the Yoginī class, was compiled and began circulating in India around the turn of the ninth or tenth century,<sup>1</sup> and has remained one of the most studied, practiced, and cited tantric texts in India, Nepal, and Tibet. Nearly two dozen Indian and Tibetan commentaries have been composed on it, and it is quoted extensively in works such as the *Samputa Tantra* and many other tantras and treatises.

The *Hevajra Tantra* is preserved in numerous Sanskrit manuscripts,<sup>2</sup> and has been translated into Tibetan and Chinese. The Tibetan translation was made in the eleventh century by the Indian scholar Gayādhara and his Tibetan disciple Drokmi Lotsāwa Shākya Yeshé, and is cataloged in the Kangyur as two texts, corresponding to the Sanskrit text's two chapters.<sup>3</sup> The Chinese translation of the *Hevajra Tantra* (Taishō 892, 佛說大悲空智金剛大教王儀軌經) was prepared by the Indian monk Dharmapāla (Fahu, 法護) in 1055.

The main deity of the *Hevajra Tantra* is the eponymous heruka Hevajra. A *heruka* is a generic form for certain wrathful emanations, usually of the sambhogakāya buddha Vajrasattva, or sometimes Akṣobhya. As such, herukas are expressions of “vajra being” (*vajrasattva*); they do not incarnate on earth as tathāgatas, but are spontaneously present in each and every being as their innate state (*sahaja*). This is reflected, for example, in the epithet *sahajaheruka*, applied to Kālacakra and other herukas. Apart from Hevajra and Kālacakra, the other well-known herukas include Cakrasaṃvara, Buddhakapāla, and Mahāmāyā.

The teachings presented in the *Hevajra Tantra* are delivered by Hevajra himself, addressed in the text as the “Blessed One” (*bhagavat*) and referred to throughout as Vajradhara (“Vajra Holder”) and Vajrasattva (“Vajra Being”). His other names, such as Picuvajra,

Mahāsukha (“Great Bliss”), and Mahaccitta (“Great Mind”), also evoke some aspects of his nature. The combination of *picu* (“cotton fluff”) and *vajra* (something infinitely hard) in *picuvajra* could be an allusion to the union of the soft tenderness of his compassion and the vajra-like invincibility of his wrath, which cannot be challenged or manipulated in any way. The epithet *mahāsukha* refers to his nature of “great bliss,” generated through the union of compassion and emptiness. *Mahaccitta* could be a reference to his nature of bodhicitta, which in the context of sexual yoga is associated with semen.

The teachings of the *Hevajra Tantra* are delivered in response to the questions variously asked by the bodhisattva Vajragarbha, the goddess Nairātmyā, or collectively by the yoginīs of the Hevajra maṇḍala. The tantra covers a range of esoteric topics, including descriptions of the primary deities and their maṇḍala configuration, the derivation and use of mantras, rites to be employed for mundane and liberative purposes, the thirty subtle channels of the body, the use of secret gestures and codewords, and so forth. The primary concern of the *Hevajra Tantra* is, however, the innate state (*sahaja*) and its cultivation through initiation and practice within the elaborate framework of the Yoginī tantras, rooted in the ontological foundations of the Great Vehicle philosophy. Although present in every being, the innate state primarily remains unrecognized. The *Hevajra Tantra* explains how to recognize this state through the four initiations (*abhiṣeka*), the practice of the stage of arising (*utpattikrama*) and the stage of the arisen (*utpannakrama*), each of which can be further viewed in terms of either relative truth (*saṃvṛtisatya*) or absolute truth (*paramārthasatya*). In its most essential formulation, the basis of the practice of the stage of arising involves the visualization of the Hevajra maṇḍala followed by the cultivation of the four joys (*caturānanda*), and the basis of the practice of the stage of the arisen is the cultivation of innate joy (*sahajānanda*). The recognition of the *innate* is equated with attaining the state of awakening (*bodhi*), which encompasses



omniscient knowledge (*sarvajñajñāna*) and knowledge of all forms (*sarvākārajñāna*).

The joys are observed and marked (*lakṣita*) during ritualized sexual intercourse wherein the sexual partners identify themselves as Hevajra and Nairātmyā. They seek a glimpse of innate joy, which is most apparent when supreme joy (*paramānanda*), experienced at the moment of sexual climax, fades and turns into the joy of cessation (*viramānanda*). At this moment, the mind loses the support of pleasure that had filled it completely and is delivered into bare awareness, where the mind's natural luminosity (*prabhāsvara*)—the basic, preconceptual clarity of mind—can be experienced and discerned. In terms of practice, this experience first occurs and is cultivated at the end of the supreme joy and the onset of the joy of cessation (the second and the third joys, respectively). This experience, referred to as innate joy, is said, in relative terms, to be located between these two joys, sometimes leading to the misunderstanding that innate joy is the third in the sequence. However, even though the moment of its recognition may be coterminous with the onset of the third joy, innate joy is ontologically excluded from the other three and seen as the “fourth” categorically, rather than sequentially. Because the *Hevajra Tantra* itself leaves room for interpretation, the issue of the correct sequence of the joys, specifically of the last two, developed into a crucial point of debate among proponents of the Hevajra system.<sup>4</sup>

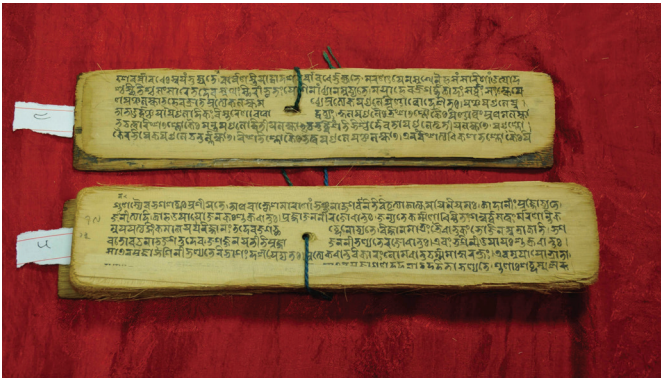
The *Hevajra Tantra* inspired a sizable body of exegetical, ritual, and practice literature in India, both in the form of explanatory tantras (*vyākhyātantra*) and commentaries composed by eminent Indian masters. Among the most essential commentarial works are two closely related treatises, Kāṇha's *The Jewel Garland of Yoga* (*Yogaratnamāla*) and Ratnākaraśānti's *A String of Pearls* (*Muktāvalī*). Both are of the *pañjikā* type, which explain the text in a linear fashion, going word by word and phrase by phrase. Also notable among them are Saroruhavajra's *A Lotus Pond* (*Padminī*), Kamalanātha's



*Ratnāvalī*,<sup>5</sup> and Vajragarbha’s *Hevajrapañḍārthaṭīkā*, which comments on the *Hevajra Tantra* through the lens of the Kālacakra system. A large constellation of initiation, ritual, and practice manuals has also been produced to support the practice of the *Hevajra Tantra*.<sup>6</sup>

This English translation of the *Hevajra Tantra* is based on the Tibetan canonical translation as preserved in the Degé Kangyur, with close consultation of alternative readings reported in its Comparative Edition (*dpe bsdur ma*). This translation is also deeply informed by the extant Sanskrit witness text published in Conlon (forthcoming) and Tripathi (2006). We also read the text along with the commentaries of Kāṇha and Ratnākaraśānti and at times relied on them to clarify obscure passages.

Because the Tibetan canonical translation preserves the unique recension of the *Hevajra Tantra* known to its eleventh-century Tibetan translators, we have endeavored to follow the structure, terminology, and variant readings presented in the Degé witness. However, many apparent differences between the Sanskrit and Tibetan text are not the



A rare Sanskrit manuscript of the *Hevajra Tantra*, preserved at Kham Danma Yak Damthok Monastery, and regarded as the world’s only surviving copy of its kind. Image courtesy of Khenpo Choying Dorjee, Dzongsar Khyentse Chökyi Lodrö Institute.

result of variant readings, but are rather due to the inherent challenges of rendering a Sanskrit text in the Tibetan language. While the classical Tibetan language is rich and versatile in its own right, it lacks some important features of Sanskrit that are necessary for properly parsing the overall syntax of a verse or passage. Likewise, there is not always direct equivalence between the grammatical rules of Sanskrit and Tibetan, so that grammatical structures that might be read one way in Tibetan need to be understood differently in the underlying Sanskrit. Thus, what may appear to be opaque, uncertain, or corrupt syntax in the Tibetan text makes clear sense when read against the Sanskrit. A certain amount of polysemy is inherent in a text as esoteric as the *Hevajra Tantra*, but it was also necessary to be closely attuned to the limitations of the Tibetan language to capture the nuances of Sanskrit and to recognize when it was necessary to reject an interpretation that may seem plausible in Tibetan but less so in light of the equivalent Sanskrit.<sup>7</sup>

This translation of the *Hevajra Tantra* would not have been possible without the contributions and efforts of many people. We are deeply grateful to His Holiness Khöndung RatnaVajra Rinpoche, the 42nd Sakya Trizin, for the auspicious opportunity to share a draft translation of the *Hevajra Tantra* for use in the 2025 *Complete Path* teachings at the International Buddhist Academy in Kathmandu. His Holiness's comments, shared with us by Christian Bernert, clarified numerous difficult points and improved the accuracy of the translation. Venerable Aigo Castro also provided important feedback on the draft translation as part of this program. We would also like to thank Professor Harunaga Isaacson for generously sharing his expertise with us on many occasions, Ryan Conlon for making available a draft of his Sanskrit edition of the *Hevajra Tantra* with Kamalanātha's *Ratnāvalī*, and all the other scholars and practitioners who shared their knowledge and insights with us.



# HEVAJRA, KING OF TANTRAS

**The First Sovereign Section:  
The Realization of the Vajra Essence**



## *The Family of Vajra*

Homage to the glorious Hevajra!

Thus did I hear at one time. The Blessed One dwelt in the *bhagas* of the vajra women, which are the essence of the body, speech, and mind of all tathāgatas.<sup>8</sup>

The essence of the body, speech, and mind of all tathāgatas is revered and the most secret of the secrets.<sup>9</sup> Therefore, the Blessed One said, “Aho! Great bodhisattva, deeply compassionate Vajragarbha, it is excellent! Excellent! Hear about the one called Hevajra, the essence of the vajra being, the great being, the great samaya being.”

Vajragarbha asked:

“Why is he a vajra being?  
How is he a great being?  
In what way is he a samaya being?  
Please tell me, Blessed One!”

The Blessed One replied:

“*Vajra* expresses the unbreakable.  
*Being* is the oneness of the three existences.  
Based on this understanding,  
He is known as a *vajra being*.

“Filled with the flavors of great knowledge,  
He is called *great being*.  
Constantly maintaining samaya,  
He is called *samaya being*.”

Vajragarbha asked:

“As for Hevajra,  
How is such a name constructed?  
What is expressed by the syllable *he*?  
And what is meant by *vajra*?”

The Blessed One replied:

“The syllable *he* expresses great compassion,  
While *vajra* expresses wisdom.  
Listen to this tantra, spoken by me—  
It has the nature of wisdom and means.

“There are the gazes, the summoning, and the great language of signs—  
Capability that is said to be of many types.  
There are paralyzing and banishing,  
The paralyzing of armies, and hostile rites.

“There are the arising, abiding, and instrumental cause  
Of the yoginīs, as is appropriate,  
Capability, knowledge, and consciousness,<sup>10</sup>  
In accordance with the arising of the deities.

“At first, only one cause  
For Heruka’s arising should be cultivated;  
O Vajragarbha, deeply compassionate one,  
Liberation comes through existence itself!

“Beings are bound by the fetters of existence,  
And liberated through recognition of it.  
Existence needs to be cultivated, O wise one,  
By recognizing it as nonexistence.  
Heruka should be cultivated in the same way,  
Through the recognition of nonexistence.

“The great knowledge located in the body  
Is devoid of all conceptuality.  
It pervades all entities,<sup>11</sup>  
And though located there, is not born from the body.”

Vajragarbha asked, “Blessed One! How many subtle channels are in the vajra body?”

The Blessed One replied, “Thirty-two. Thirty-two such channels carrying bodhicitta stream to the place of great bliss. Among them are the three main subtle channels—*lalanā*, *rasanā*, and *avadhūtī*.

“*Lalanā* has the nature of wisdom,  
*Rasanā* consists of means,  
And *avadhūtī*, in the center,  
Is free from grasped and grasper.

“*Lalanā* carries *Akṣobhya*,  
*Rasanā* likewise carries blood,  
And the one called *avadhūtī*  
Is said to carry the wisdom-moon.

“*Abhedyā*, *sūkṣmarūpā*,  
*Divyā*, *vāmā*, *vāmanī*,<sup>12</sup>  
*Kūrmajā*, *bhāvakī*, *sekā*,  
*Dveṣā*,<sup>13</sup> *viṣṭā*, *mātarā*,<sup>14</sup>

“*Śarvarī*,<sup>15</sup> *śītadā*, *uṣmā*,  
*Lalanā*, *avadhūtī*, *rasanā*,  
*Pravaṇā*, *hr̥ṣṭavadanā*,<sup>16</sup>  
*Surūpiṇī*,<sup>17</sup> *sāmānyā*, *hetudāyikā*,

“*Viyogā*, *premanī*, *siddhā*,  
*Pāvakī*, *sumanāḥ*,  
*Traivṛttā*, *kāminī*, *gehā*,  
*Caṇḍikā*, and *māradārikā*.”



Vajragarbha asked, “What are these thirty-two subtle channels like, O Blessed One?”

The Blessed One replied:

“They are all transformations of the three existences,  
And are free of subject and object.

However, through universal skillful means  
They are marked with the characteristics of existence.

“To explain the categories of concealed content,<sup>18</sup> they are said to be the vowels and consonants, the moon and sun, wisdom and means, qualities, enjoyment, and creation,<sup>19</sup> as well as body, speech, and mind. They are the phrase *evam mayā*.<sup>20</sup>

“The goddess Locanā is known by the syllable *e*,  
Māmakī by the syllable *vaṃ*.  
Pāṇḍurā is known by the syllable *ma*,  
And Tāraṇi by the syllable *yā*.<sup>21</sup>

“There is a lotus with sixty-four petals in the cakra of creation, an eight-petaled lotus in the cakra of qualities, a sixteen-petaled lotus in the cakra of enjoyment, and a lotus with thirty-two petals in the cakra of great bliss. This sequence of enumerating the cakras establishes the arrangement that follows.<sup>22</sup>

“The four moments are *varied*, *ripe*, *dissolving*, and *without characteristic*.<sup>23</sup>

“The four truths of the noble ones are the truth of suffering, of its source, of its cessation, and of the path.

“The four realities are the reality of the self, the reality of the mantra, the reality of the deity, and the reality of knowledge.

“The four joys are joy, supreme joy, the joy of cessation, and innate joy.

“The four schools are Sthāvarī,<sup>24</sup> Sarvāstivāda, Saṃvidin, and Mahāsāṅghin.

“The moon, the sun, the vowels and consonants,  
The sixteen *saṃkrāntis*, the sixty-four *daṇḍas*,  
The thirty-two *nāḍīs*, and the four *praharas*—  
All come in similar sets of four.

“Caṇḍālī blazes at the navel,  
Burning the five tathāgatas,  
As well as Locanā and the others.<sup>25</sup>  
Once burned, *haṃ* streams as the moon.”

*This was the first chapter, “The Family of Vajra.”*



## Mantras

“I will now teach the chapter on the mantras.

“The mantra for the bali offering to all bhūtas is:

*Om*, the letter *a* is at the beginning, because all phenomena are primordially unrisen. *Om āḥ hūm phaṭ svāhā!*<sup>26</sup>

“The seed syllables of the tathāgatas are *bum ām jrīm kham hūm*.

“The heart mantra of Hevajra is *Om*, O divine Picuvajra!<sup>27</sup> *Hūm hūm hūm phaṭ svāhā!*<sup>28</sup>

“All mantra formulas include these elements: they begin with the syllable *om*, end with *svāhā*, and have the syllables *hūm* and *phaṭ* in between.

“The mantra that shakes cities is *om a ka ca ṭa ta pa ya śa svāhā*.

“The seed syllables of the yoginīs are *a ā ī ū ṛ ṛ ! Ḥ e ai o au am aḥ*.

“The mantra of Hevajra’s two-armed form is *Om*, you shake the three worlds! *Hūm hūm hūm phaṭ svāhā!*<sup>29</sup>

“The mantra of his four-armed form is *Om*, blaze, blaze! *Bhyo hūm hūm hūm phaṭ svāhā!*<sup>30</sup>

“The mantra of his six-armed form: *Om*, Kiṭikiṭivajra! *Hūm hūm hūm phaṭ svāhā!*

“The mantra for empowering body, speech, and mind is *om āḥ hūm*.

“The mantra for purifying the ground is *Om*, protect, protect! *Hūm hūm hūm phaṭ svāhā!*<sup>31</sup>

“For paralyzing: *om hūm svāhā*.

“For enthralling: *om am svāhā*.

“For banishing: *om kham svāhā*.

“For sowing enmity: *om jrīm svāhā*.

“For hostile rites: *om bum svāhā*.

“For summoning: *om hūm svāhā*.

“For killing: *om ghūḥ svāhā*.

“The mantra of Kurukullā is *om kurukulle hrīḥ svāhā*.

“One should fashion an effigy of Ananta while reciting *om āḥ phuḥ*, bathe it in the five ambrosias, and worship it with black flowers. One should smear it with the juice of nāgadamaka,<sup>32</sup> and anoint its head with an elephant’s rut fluid. One should then place it between two earthenware bowls, fill the bowls<sup>33</sup> with milk from a black cow, and wind a cord spun by a dark-skinned virgin around it. One should build a lotus pond in the northwest, and place Ananta there.

“On the bank of the pond one should demarcate a maṇḍala using black powder prepared with coals from a charnel ground, white powder made from pulverized human bones, yellow powder made from orpiment, red powder made from bricks<sup>34</sup> from a charnel ground, and green powder made from pulverized caurya leaves<sup>35</sup> and human bone.<sup>36</sup> After demarcating the maṇḍala with these powders, one should use a cord from a charnel ground to measure a maṇḍala that is three cubits in diameter. In its center, one should draw Hevajra standing on Ananta. He has eight faces, four feet, is adorned with sixteen arms, and is replete with twenty-four eyes,<sup>37</sup> frightening even fear itself.

“Afterward, in a desolate place, the master should recite this mantra with a cruel mentality:

“*Om*, growl, growl! Defend, defend! Devour, devour! Strike, strike! Resist, resist! To the nāga overlord who makes Ananta tremble: *he he ru ru ka!* Summon the nāgas who dwell in the seven subterranean realms! Cause them to send rain! Cause them to release thunderclaps! Threaten them! *Phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ!* <sup>38</sup> *Hūm hūm hūm phaṭ svāhā!*<sup>39</sup>

“If it does not rain, one should recite the same mantra backward and it will rain. If it still does not rain, the heads of the nāgas will burst at the forehead like a clove basil flower.<sup>40</sup> This is the rainmaking procedure.

“Now I will explain how to disperse clouds. They can be dispersed by reciting this mantra while sitting on a rag from a charnel ground: *Om*, O noble lover of charnel grounds! *Hūm hūm hūm phaṭ svāhā!*<sup>41</sup>

“This is the procedure for dispersing clouds.

“Now I will explain a chalk *sādhana* for destroying an enemy army. One should grind chalk, the five ambrosias, and axe flakes,<sup>42</sup> and make it into a pill. The mantra to recite is *Om*, to Hevajra, the vajra knife! *Hūm hūm hūm phaṭ svāhā*!<sup>43</sup>

“To ensure success, the mantra should be recited ten million times. As a preliminary, one should recite the mantra one hundred thousand times. Once it<sup>44</sup> has been successfully empowered it should be wrapped around the neck of a water jug, which should then be broken. All enemies will become headless. This is the procedure of the vajra knife.

“If one wants to crush devas, one should empower a *tilaka*.<sup>45</sup> One should grind brahman seeds empowered during the lunar asterism of Puṣya<sup>46</sup> and combine them with axe flakes. Then, during a solar eclipse, *akṣobhya*<sup>47</sup> should be added and the paste fashioned into an axe. Standing astride it, one should recite the mantra *Om*, vajra hatchet, crush, crush! *Hūm hūm hūm phaṭ svāhā*!<sup>48</sup> Once this has been recited ten million times, one should make it into<sup>49</sup> a *tilaka*. Whatever it adheres to will be crushed.<sup>50</sup> This is the procedure for crushing devas.

“If one wants to afflict an enemy with fever, one should write their name on a leaf of giant milkweed using juice made of poison, Indian mustard, salt, and citraka,<sup>51</sup> cast the leaf into a fire made from chaff, and recite this mantra ten thousand times: *Om*, Hevajra, set the enemies ablaze, set! *Bhrūm hūm hūm hūm phaṭ svāhā*!<sup>52</sup>

“One will succeed after ten thousand recitations.

“If one wants to cause the regurgitation of wine, one should imagine the syllable *yaṃ* in the target’s navel. It transforms into the syllable *maṃ* and is seen to be the stomach full of wine. One should imagine that this causes vomiting, and the wine will be regurgitated.

“A person who wants to enthrall a wanton woman should go to the base of an *aśoka* tree<sup>53</sup> on the eighth day of the bright fortnight of Caitra,<sup>54</sup> don red garments, and eat a fruit of the *madana* tree.<sup>55</sup> One should apply a *tilaka* with the juice of *kāmācikā*<sup>56</sup> and recite the mantra *Om*! May so-and-so *hrīḥ* become enthralled with me! *Svāhā*!<sup>57</sup>

“The woman will arrive after ten thousand recitations.

“One who wants to bring the moon and the sun under their control should fashion a moon and a sun from rice flour, submerge them in vajra water,<sup>58</sup> and recite the mantra *Om*, vajra sun!<sup>59</sup> Do not move, do not move! Remain, remain! To Hevajra, *hūm hūm hūm phaṭ svāhā*!<sup>60</sup>

“One should recite this seventy million times. The moon and the sun will be fixed so that night and day will be indistinguishable from each other. This is the procedure for arresting the moon and the sun.

*“Om nagrā nagrā.*

“In order to find a lost object,<sup>61</sup> in the evening<sup>62</sup> one should incant the eyes of a virgin with one hundred and eight recitations of this mantra, worship her with the five types of offerings, including flowers and so forth, and then invite her. On the morning of either the eighth or the fourteenth day of the lunar month, one should set out a jar or similar vessel, and incant sesame oil and lac<sup>63</sup> with the same mantra one hundred and eight times. After that, the mantrin should smear his big toe with the incanted lac, wash it with the sesame oil, and show it to the virgin, saying, ‘Tell me who stole my property.’ She<sup>64</sup> will then say the name of the person who stole it. This is vajra divination.<sup>65</sup>

*“Veḍuyā veḍuyā.* Elephants flee when this is pronounced.

*“Mammā mammā.* Tigers flee when this is pronounced.

*“Tellyā tellyā.* Rhinoceroses flee when this is pronounced.

*“Ili mili phuḥ phuḥ.* Snakes flee when this is pronounced.

“Dogs flee when making the gesture of taming Dhanapāla.

“Vajrā, Gaurī, Vārī, Vajraḍākinī, Nairātmikā, Bhūcarī, and Khecarī—employing them, the vow holder should perform paralyzing rites, and so forth.”<sup>66</sup>

*This was the second chapter, “Mantras.”*

## *The Deities*

“I will now teach the chapter on the deities.

“One should first cultivate loving kindness;  
Second, one cultivates compassion;  
Third, one cultivates sympathetic joy,  
And equanimity last among them.

“Also, there is awakening to emptiness;  
Second is withdrawing into the seed syllable;  
Third is the completion of the image;  
And fourth is the placing of the syllables.

“One should first visualize  
The syllable *ra* transforming into a sun.  
On that sun,<sup>67</sup> the syllable *hūm* transforms into a crossed vajra,  
Which transforms into a rampart and a tent.<sup>68</sup>

“First, the yogin should visualize a corpse  
Whose nature expresses the dharmadhātu.  
Standing upon it, the yogin  
Should visualize himself as the heruka.

“At his heart he should visualize  
The syllable *ra*, from which comes a sun disk.  
On it is the grapheme *hūm*  
With the nature of wisdom and means.

“Born from the syllable *hūm*  
Is a vajra, black and terrifying.  
He should further cultivate the reality of *hūm*  
At the center of the vajra’s hub.



“Visualizing the transformation of the syllable *hūm*,  
He should meditate on the one whose nature is hatred:  
The vajra-born is deep black,  
The color of a blue lotus,  
Or, with a blue-red hue,<sup>69</sup>  
Specifically visualized based on faith.

“In the sky one should visualize the venerable one,  
Vajra-born and of great compassion,  
And worship him via the eight goddesses<sup>70</sup>  
Adorned with all the ornaments.

“Gaurī holds the deer-marked one,<sup>71</sup>  
Caurī holds Mārtaṇḍa in a vessel,  
Vetālī has water in her hand,  
And Ghasmarī holds medicine.

“Pukkasī has a vajra in her hand,  
Śabarī likewise holds nectar,  
And Caṇḍālī plays a ḍamaru—  
They worship the lord,  
Whose body Dombī embraces,  
Inflamed with intense passion.

“The moon-vowels and sun-consonants  
Should each have a seed syllable in the center.<sup>72</sup>  
Just that, they say, is the *sattva*,<sup>73</sup>  
With a nature of supreme joy.

“Images of his own body flash forth,<sup>74</sup>  
Spreading over the vault of the sky.  
The yogin draws them back into his heart,  
And becomes the one whose nature is hatred.

“He is blue with a reddish hue,<sup>75</sup>  
Has eyes red as the midday flower,  
Upward-flowing tawny hair,  
And is adorned with the five mudrās.

“Circlet, earrings, necklace,<sup>76</sup>  
Bracelets around the wrists, and girdle—  
These are proclaimed to be the mudrās,  
Whose pure aspects are the five buddhas.

“He gazes savagely,<sup>77</sup>  
Has the form of a sixteen-year-old,  
Bears a vajra skull cup in his left hand,  
Has a khaṭvāṅga to his left,<sup>78</sup>  
Holds a black vajra in his right hand,  
And utters *hūṃ*, as is his nature.

“The Lord sports in the charnel ground  
Surrounded by the eight yoginīs.  
It is called a ‘charnel ground’  
Through its connection to the word *śvasati*.<sup>79</sup>

“He has four arms, which represent the pure aspect of his victory over the four māras. He arises from the syllable *hūṃ* with the color and appearance that were previously described. In the first of his left hands he holds a human skull filled with the blood of devas and asuras. Similarly, in the first of his right hands he holds a vajra. With the remaining pair of arms he embraces his wisdom aspect, Vajravārāhī, who has the same appearance as the Blessed One.

“The six-armed Hevajra has three faces—a red face to the left, a face that is ruddy like the moon to the right, and a main face that is blue. He is naked, with a color and appearance as previously described. His six arms are, in their pure aspect, the six perfections. In the first of his left hands he holds a trident, and the first of his right

hands holds a vajra. In his second left hand he holds a bell, a knife is in his second right, and with the remaining pair of hands he is united with Vajraśṛṅkhalā. This wisdom aspect appears just like the Blessed One. In her left and right hands she holds, respectively, a knife and a skull cup. The Blessed One stands astride a corpse whose nature is the threefold universe.”

*This was the third chapter, “The Deity Hevajra Who Is the Body, Speech, and Mind of All Tathāgatas.”*

## *Initiation*

“I will now teach the chapter on deity initiation.

“One should imagine the seed syllable at one’s heart, from which emanate rays of light that are black and shaped like hooks, inviting the buddhas who dwell in the three realms. They are worshiped by the eight mothers and supplicated with:

“*Om*, may all the tathāgatas initiate me!<sup>80</sup>

“One is then initiated by the buddhas in the form of herukas using five jars containing the five ambrosias, whose natures are the five tathāgatas. During the initiation, a rain of flowers falls, the sound of drums is heard, and a rain of saffron falls.

“Worship is performed by Rūpavajrā and the others,<sup>81</sup> and vajra songs are sung by Locanā and the rest.<sup>82</sup> During the sprinkling, the lord of one’s family appears on one’s head and thus perfects the heruka. One should perform this empowering practice at the three junctions of the day, and after performing it, rise and remain in the form of the deity.”

*This was fourth chapter, “Initiation.”*



## *Reality*

“I will now teach the chapter on reality.

“In terms of intrinsic nature,  
There is no form and no one seeing it,  
No sound and no one hearing it,  
No smell and no one smelling it,  
No flavor and no one tasting it,  
No tangible objects and no one touching them,  
No mind and no mental factors.

“One adept in yoga should always worship  
Mothers and sisters,  
Dancing women, washerwomen,<sup>83</sup> vajra women,  
Outcaste women, and brahmin women.  
Applying the method of means and wisdom,  
The one who knows reality should worship continually.

“They should be served<sup>84</sup> with great care,  
So that there are no breaches.  
Acting openly brings suffering  
From snakes,<sup>85</sup> robbers, fire, and terrestrial beings.

“ ‘A mudrā<sup>86</sup> represents the five families’;  
This is taught as a cause of liberation.  
It is sealed with a vajra,  
And therefore is called a *seal*.

“*Vajra*, *lotus*, *activity*,  
*Tathāgata*, and *jewel*—

These, O most compassionate one,  
Are the names of the five supreme families.

“*Ḍombī* is the *mudrā* in the *vajra* family,  
And *Nartī* likewise in the *lotus* family.  
The one called *Rajakī* is in the *activity* family,  
And *Brāhmaṇī* is in the *tathāgata* family.<sup>87</sup>

“The one known as *Caṇḍālī* is in the *jewel* family.  
Thus are the five *mudrās* determined.  
They, it is said in brief,  
Comprise the family of *tathāgatas*.

“The glorious one ‘reached thusness,’  
And he ‘returned in the same way.’<sup>88</sup>  
Based on this insight, this reasoning,  
He is called a *tathāgata*.

“The families are said to be six,  
But can be reduced to five.  
From that they become threefold,  
Corresponding to body, speech, and mind.

“The families correspond to the five elements,  
And have the nature of the five aggregates.  
It groups and enumerates,  
Hence the term *family*<sup>89</sup> is used.

“There is no meditator and no meditation,  
No mantra and no deity.  
Mantra and deity are established  
In terms of their nonconceptual nature.

“Reality is called Vairocana, Akṣobhya, Amogha,  
Ratna, Ārolik,<sup>90</sup> and Sāttvika;  
Brahmā, Viṣṇu, and Śiva;  
Sarva and Vibuddha.

“The Buddha is Brahmā for being free of obscuration.<sup>91</sup>  
He is called Viṣṇu because he ‘enters.’<sup>92</sup>  
He is Śiva because he always auspicious.<sup>93</sup>  
He is Sarva<sup>94</sup> for being present in every individual.

“He is reality as true bliss,  
And Vibuddha for the awakening of pleasure.  
Since he arises in the body,  
He is called *deity*.<sup>95</sup>

“Since he, a buddha, possesses blessings,  
He is called the Blessed One.  
There are, it is said, six types of blessings:  
Qualities such as majestic power, and so forth.  
Alternatively, he is called *the destroyer*<sup>96</sup>  
For destroying the māra of afflictions and the rest.

“The wisdom aspect is called *mother*,  
Since she gives birth to beings.  
The wisdom aspect is also called *sister*,  
Since she points out distinctions.<sup>97</sup>

“She is called a *washerwoman*,  
*Daughter*, and *dancing woman*.  
She is known as a *washerwoman*  
Because she ‘colors’ all beings.<sup>98</sup>

“The wisdom aspect is also called *daughter*,  
Because of being ‘milked’ for qualities.<sup>99</sup>  
The wisdom aspect is called *dancing woman*,



Because of her motion, O compassionate one.  
Since the blessed lady is untouchable,  
She is called an *outcaste*.<sup>100</sup>

“An *utterance* is said to be recitation  
Because one utters vowels and consonants.  
A footprint can be a *maṇḍala*;  
It is called *maṇḍala* because it contains.<sup>101</sup>

“Moving the hand can be a *mudrā*,  
And so can manipulating the fingers.  
That which is thought can be meditated on,  
As thinking is meditation.

“Whatever bliss is obtained from the father  
Is bliss that can be experienced for oneself.  
The bliss that results in death  
Is what is called *meditation*.”

*This was fifth chapter, “Reality.”*

## *Conduct*

“Next, I will also explain  
The excellent conduct that leads to the other shore.  
It is that through which culmination is reached,<sup>102</sup>  
As a means for accomplishment through Hevajra.

“The practitioner should wear  
Divine earrings in his ears,  
A circlet on his head,  
A pair of bracelets on his wrists,

“A sash around his waist,  
Anklets likewise on his ankles,  
Armlets on his upper arms,  
A garland of bones around his neck,

“A cloak of tiger skin,  
And should ingest the half-ten ambrosias.  
A person who does heruka practice  
Should live among the five castes.<sup>103</sup>

“The five castes combined  
Are made into a single caste,  
Because no distinction can be made  
In terms of a diverse caste.

“A lonely tree or a charnel ground  
Is said to be best for meditation,  
As is a shrine to the mātṛs at night,<sup>104</sup>  
Or desolate and remote places.

“Once some heat<sup>105</sup> has been attained,  
One who desires to practice the conduct,  
And wishes to reach accomplishment,  
Should practice the conduct as follows:

“He is encouraged<sup>106</sup> to practice the conduct  
After finding a vajra girl  
With a beautiful face, elongated eyes,<sup>107</sup>  
Who is initiated, and is compassionate.

“If a girl from the vajra family cannot be found,  
A girl from the family of his chosen deity is acceptable.  
Or, he should find one born into another family,  
One well prepared by planting the seed of awakening.<sup>108</sup>

“If a song is sung out of joy,  
It should be endowed with the supreme vajra.  
If, when joy arises,  
The yogin dances for liberation,  
He should dance with vajra steps,  
And with a focused mind.

“Akṣobhya takes the form of the circlet,  
Amitābha is represented by the earrings,  
Ratneśa is in the garland around the neck,  
And Vairocana is said to be on the hands.<sup>109</sup>

“Amogha<sup>110</sup> is located in the sash,  
The wisdom aspect takes the form of the khaṭvāṅga,  
And the form of the means aspect is the ḍamaru.  
The yogin is hatred in its pure aspect.

“The song constitutes the pure aspect of mantra,  
And the dance is performed<sup>111</sup> as cultivation.  
The yogin should therefore perform  
Both the song and the dance at all times.

“He should ingest medicinal substances  
And drink water continually.  
He will not be subject to old age and death,  
And will always be protected.

“He should wear a crown of a thief’s hair,  
And affix to it the one who arises from *hūm*.  
He should wear five skulls that represent the five buddhas  
As part of this yoga conduct.

“He should take a piece of skull five fingers in size<sup>112</sup>  
And wear it in his topknot.<sup>113</sup>  
His locks, plaited in two strands,  
Represent wisdom and means.  
The yogin should also wear, as part of his conduct,  
Ashes and a sacred thread made of hair.

“The sound of the ḍamaru is mantra recitation.  
The khaṭvāṅga—the wisdom aspect—is the meditation.  
Recitation and meditation should be practiced  
According to the conduct of the vajra skull.

“He should give up greed, delusion,  
Fear, anger, and the effects of shame.  
Freeing himself from the sleep of self-concern,<sup>114</sup>  
He should practice the conduct free of doubt.

“After offering his body as a gift,  
He should undertake the conduct.  
Thus, the gift should not be given  
While considering if it is worthy or unworthy.<sup>115</sup>

“He should eat whatever he gets—  
Solid foods, soft foods, and drinks—  
Without fixating on the concepts  
Of desirable and undesirable.

“The mantrin should not form concepts  
About what is edible and inedible,  
Drinkable and undrinkable,  
Or approachable and unapproachable.”<sup>116</sup>

“A disciple who has obtained accomplishment  
And displays correct knowledge  
Should honor their guru with their accomplishment,  
To avoid falling into the Avīci Hell.

“Free from training and observances,”<sup>117</sup>  
And likewise from the effects of embarrassment,  
The yogin, who has great compassion,  
Should act in accord with the nature of all things.

“He who is beyond homa, oblations, and austerities,  
Who is without mantra and meditation,  
Who is unfettered by samayas or proscriptions—  
He practices the conduct, well-versed in yoga.

“Even if a daitya equal to Śakra  
Appears directly before the yogin,  
The yogin will not be afraid,  
But move around in the manner of a lion.

“He continually drinks compassion  
In order to benefit all beings.  
The yogin who delights in drinking yoga  
Does not sink into any other drink.”

*This was the sixth chapter, “Conduct.”*

## *The Language of Signs*

“I will now teach the chapter on the language of signs,

“By which brother and sister  
Are recognized without any doubt.<sup>118</sup>

“The one who shows one finger<sup>119</sup>  
Is met with two, meaning ‘welcome.’  
The gesture of ease<sup>120</sup> is made known  
By squeezing the left thumb.

“The one who presents the ring finger  
Should be offered the little finger.  
The one who shows the middle finger  
Should be offered the index finger.

“The one who shows the ring finger  
Should be shown the neck.  
The one who shows their garment<sup>121</sup>  
Should be shown a trident.<sup>122</sup>

“The one who points at their chest  
Should be shown the hair-part.  
The one who points at their teeth  
Should be shown the mouth.<sup>123</sup>

“The one who displays a furrowed brow  
Should be addressed with topknot undone.  
The one who points at their forehead  
Should be shown the back.<sup>124</sup>

“The one who shows the sole of their foot  
Should play with complete delight.<sup>125</sup>  
A gesture should be answered  
With a counter-gesture according to samaya.

“On that occasion the yoginīs will say,  
‘Aho, my deeply compassionate son!’  
If they display a garland in their hand,  
He should say, ‘Let us meet.’

“After the garland has been cast, they say,  
‘Keep the samaya,<sup>126</sup> true vow holder!’  
Gathered ‘outside’ it,  
The divine setting is entered.<sup>127</sup>  
He should do everything in that gathering  
Exactly as the yoginīs say.”

Vajragarbha asked, “O Blessed One, what are the meeting places?”

The Blessed One replied:

“There are pīṭhas and secondary pīṭhas,  
The kṣetras and secondary kṣetras,  
The chandohas and secondary chandohas,  
And likewise the melāpakas and secondary melāpakas,  
The pīlavas and secondary pīlavas,  
And the śmaśānas and secondary śmaśānas.

“These are the twelve bodhisattva levels.  
The lord of the ten levels, the protector himself,  
Is defined by them and none other.”

Vajragarbha asked, “O Blessed One, what are the pīṭhas and the rest?”

The Blessed One replied:<sup>128</sup>

“There is a pīṭha called Jālandhara,  
And one called Oḍḍiyāna.  
There is a pīṭha called Kollagiri,<sup>129</sup>  
And one called Kāmarūpa.

“There is the secondary pīṭha called Mālava,  
And the ones called Sindhu and Nagara.  
There is the kṣetra called Munmuni,  
A kṣetra called Kāruṇyapāṭaka,<sup>130</sup>  
A kṣetra called Devikoṭa,  
And a kṣetra called Karmārapāṭaka.

“There is a secondary kṣetra called Kulatā,  
And one called Arbuda.  
Godāvarī and Himādri mountains  
Are, in brief, also secondary kṣetras.

“Harikela is a chandoha,  
Arisen in the middle of the salty ocean.  
So too are Lampāka and Kāñcika,  
And Saurāṣṭra as well.

“Kaliṅga is a secondary chandoha,  
As is the island rich in gold.<sup>131</sup>  
Kokaṇa is also a secondary chandoha.  
This is what they are called, in brief.

“There are pīlavas outside villages,  
And those near towns.  
They are Caritra and Kośala,  
Vindhyā and Kaumārapaurikā.  
Secondary pīlavas are in their vicinity,  
O deeply compassionate Vajragarbha!



“A śmaśāna is a place where pretas congregate.<sup>132</sup>

A śmaśāna is at the water’s edge.

Secondary śmaśānas are said to be  
In gardens or on the banks of ponds.

“I will also teach,  
For the benefit of all beings,  
The days that are best for meeting yoginīs,  
As part of the *Hevajra* Yoginī tantra.”

Vajragarbha asked, “Which days are they, O Blessed One?”

The Blessed One replied:

“They are the fourteenth or the eighth day  
Of the *preta* fortnight.

“Someone hanged,<sup>133</sup> struck with a weapon,  
Or one who returns seven times<sup>134</sup> should be eaten.  
It is said that killing should be done  
By one who has earnestly aroused compassion.<sup>135</sup>

“There is no success without compassion,  
Therefore compassion is to be aroused.  
Through this essential rite,  
Any wicked being present will be thwarted.

“Here he should reflect:

“ ‘The day is the blessed vajrin,  
And the night is said to be the wisdom aspect.’

“There is nothing he must not do,  
Never something he must not eat,  
Nothing he must not think here,  
And nothing—good or bad—he must not say.

“ ‘As in myself, so too in others,<sup>136</sup>  
Thus I am supreme within the self.’<sup>137</sup>  
Reflecting thus, the one in union<sup>138</sup>  
Should commence eating, drinking, and the rest.

“While maintaining the state of Śrī Heruka,  
All movements of the body  
And all the many verbal utterances  
Are mantra and mudrā.

“The syllable *śrī* stands for nondual knowledge,  
The syllable *he* for the emptiness of causes and so forth,  
The syllable *ru* for freedom from conjecture,<sup>139</sup>  
And the syllable *ka* for being without any location.

“Any creatures whose flesh  
Is eaten by intelligent yogins,  
Through the union of vajra and skull cup,  
Will be brought under their control.”

*This was the seventh chapter, “The Ascertainment of the Language of Signs and the Pīṭhas.”*<sup>140</sup>



## *The Yoginī Circle—The Meeting of the Great Yoginīs*

“I will now teach the yoginī circle.

“One should visualize a bhaga in the expanse of space  
And perform the meditation within it—  
First the circle, as prescribed,  
And then the deities in the order of arising.

*“The circle is earth, first is water,  
As prescribed is the oblation eater,<sup>141</sup>  
The deities is great wind,  
And in the order of arising is the meditator.<sup>142</sup>*

“The circle that arises from the dharmodaya  
Has two enclosures<sup>143</sup> and is free of faults.  
One contains lotus stamens,  
And the other is said to contain a triangle.<sup>144</sup>

“In its center he should visualize a corpse,  
Which is identified with the fifteen seats.  
On top of it is a moon disk  
With the seed syllable on top of that.

“Next, a sun<sup>145</sup> surmounts that.  
Great bliss comes from the meeting of the two.<sup>146</sup>  
The vowels are present in the form of the moon,  
And the sun<sup>147</sup> is present in the form of the consonants.

“From the meeting of the moon and the sun  
Comes the famed Gaurī and so forth.  
The moon has the mirror-like wisdom,  
And He With Seven Horses<sup>148</sup> has the wisdom of equality.

“The seed syllables and emblems of one’s deity  
Are said to be discrimination.  
All becoming one is the accomplishing wisdom,  
And their perfection is the pure dharmadhātu.

“The intelligent yogin should cultivate  
The five aspects following the methods that were taught.  
The vowels and consonants in union  
Are the cushion of the vajrasattva.<sup>149</sup>

“The syllables *hūm*, *phaṭ*, and so forth are not needed  
For the embryo arisen from the syllable.  
One should visualize the chief deity of the maṇḍala  
Arising from the sattva image.

“With faces, emblems, and the rest as before,  
They are as bright as a moonstone jewel.  
Thus, they all are perfectly formed  
From the nature of wisdom and means.

“Vowels are wisdom and consonants are means,  
Reflecting the distinction between the moon and the sun.  
From them arise Gaurī and the others,  
The distinction of phonemes<sup>150</sup> being different for each.

“Because the five yoginīs are located  
Within the inner enclosure,  
The adept of yoga should always reflect on them  
As the nature of the five aggregates.

“Vajrā is in Indra’s direction, Gaurī in Yama’s,  
Vāriyoginī in Varuṇa’s,  
Vajradākī in Kubera’s,  
And Nairātmyā Yoginī is in the center.

“In the outer enclosure are:

“Gaurī, Caurī, Vetālī,  
Ghasmarī, Pukkasī,  
Śabarī, and Caṇḍālī.  
Ḍombinī is understood to be the eighth.

“Bhūcarī and Khecarī are known  
As the one below and the one above.  
These two deities, Great Compassionate One,  
Are established as the nature of existence and nirvāṇa.

“All the goddesses are black in color,  
Intensely fierce, and adorned with the five mudrās.  
Each has one face, red eyes,  
And holds a knife and skull cup in her hands.

“The circlet, earrings, necklace,  
Bracelets on their wrists, and the waistband  
Are the five pure *mudrakās*,  
And in their pure aspect, the five buddhas.

“They are all described  
As being similar to Nairātmyā Yoginī.  
They wield a skull cup with one hand,  
While holding a knife in the right.

“They each have a khaṭvāṅga to their left,  
Wear a tiger skin around their hips,  
Stand on a corpse, are blazingly radiant,  
And have two arms and upward-flowing yellow hair.

“Their knives are poised to cut  
The six faults, pride and the rest.  
The lotus vessel<sup>151</sup> contains a head—  
The false concepts of existence and nonexistence.

“They drink the blood of the four māras  
In order to attain accomplishment.  
The khaṭvāṅga represents emptiness,  
And the corpse indicates means.

“If one visualizes the circle like this,  
One will swiftly attain accomplishment.  
In the first stage she should be visualized as black,<sup>152</sup>  
And in the second as red.

“In the third she should be visualized as yellow,  
In the fourth as green,  
In the fifth as the color blue,  
And in the sixth as white-bodied.

“The yogin should meditate on these six phases,  
And then likewise at the end of the joy of cessation.<sup>153</sup>  
These comprise the stage of arising  
And the stage of the arisen.

“Vajra holders give Dharma instructions,  
Based<sup>154</sup> on the two stages.  
The section on arising has been taught.<sup>155</sup>

“*In the expanse of space* means in the lotuses.  
*Bhaga* is said to be knowledge.  
*Meditation* indicates meditative attainment,  
And its bliss is called *the circle*.<sup>156</sup>

*“Previous arising is the melting,<sup>157</sup>  
Following logic is self-awareness,<sup>158</sup>  
The deity is the mind of awakening,  
And in the order of arising is semen.<sup>159</sup>*

“The innate is of two types:  
The woman is called *wisdom*  
And the man is called *means*.  
From that, there is a twofold distinction in both,  
Corresponding to the revealed and concealed.

“Indeed, there is a twofold distinction in the man,  
His semen and his bliss.  
As in the man, so in the wisdom aspect—  
There is her sexual fluid and the bliss.

“For that very reason  
There is the division of four joys—  
There is a fourfold division of the innate  
In terms of the stage of the unarisen.<sup>160</sup>

“The first joy is the hero,<sup>161</sup>  
While supreme joy is the yoginī.  
The joy of sexual pleasure is indeed combined,<sup>162</sup>  
Their bliss is the means, the omniscient one.<sup>163</sup>

“Joy involves some bliss.<sup>164</sup>  
Supreme joy is superior to it.  
The joy of cessation is free of passion,  
While innate joy is what remains.

“The first comes through longing for contact,  
The second through the desire for bliss,  
The third comes from passion’s vanishing,  
And the fourth should be cultivated through this.



“Supreme joy is called existence,<sup>165</sup>  
Nirvāṇa comes from the absence of passion,<sup>166</sup>  
And the one in between is simply called joy.  
The innate, however, is excluded from them.

“There is neither passion nor dispassion,  
Nor can anything be found in between.  
There is no wisdom here and no means.  
Reality appears authentically.<sup>167</sup>

“No one else can explain the innate,<sup>168</sup>  
Nor can it be found anywhere.  
It is only known for oneself, based on merit,  
By attending to the master’s transmission.

“Inferior, middling, superior,  
The other, and the various things  
Are all to be seen as equal,  
Through meditating on reality, equal taste.

“*Inferior* refers to subtle objects,  
*Superior* is said to be material objects,  
And the *middling* is devoid of both.  
*The other* is the six sense faculties.

“*The various things* are the mobile and immobile.  
They are all just me,<sup>169</sup>  
The same, an equivalence sought<sup>170</sup>  
By cultivating reality as equal taste.

“*Same* expresses *equal*,  
Its *taste* is known as *the circle*.  
*Meditating* is single taste, equality<sup>171</sup> —  
This is the sense with which it is taught.

“All beings arise from me,  
The three worlds arise from me,  
I pervade all of this—  
The world is not seen to have any other nature.

“Knowing this, the yogin,  
Who cultivates meditative composure,  
Will surely succeed without doubt,  
Even if a person of little merit.

“Whether eating, drinking, or bathing,  
When awake, asleep, or in contemplation,  
The one seeking the great seal  
Achieves continuity through this.<sup>172</sup>

“Because it is not meditated on with the mind,  
The entire world should be meditated upon.  
A thorough understanding of all phenomena  
Is meditation that is not meditation at all.

“All things mobile and immobile—  
Grass, bushes, vines, and the like—  
Should be meditated on as the ultimate reality,  
One’s own intrinsic nature.<sup>173</sup>

“There is nothing beyond their singular nature,  
Self-awareness, great bliss itself.  
Awakening<sup>174</sup> comes from self-awareness,  
Because meditation is just self-awareness.

“Action<sup>175</sup> consists of self-awareness—  
Action is born from oppression.<sup>176</sup>  
It is its own remover, it is its own agent;  
Self-awareness is king,<sup>177</sup> it is its own master.

“Desire, hatred, envy,  
Delusion, and pride—  
None are worth even a sixteenth  
Of that delightful state.

“The knowing that arises from the dharmodaya  
Is sky-like and is endowed with means.  
The threefold world is born in it,<sup>178</sup>  
As the nature of wisdom and means.

“The Blessed Lord takes the form of semen;  
His bliss is known as the amorous consort.  
Devoid of being one or many,  
He is, all at once, supreme and unique delight.

“This knowing, self-awareness,  
Has a scope beyond the range of words,  
As this stage of empowerment aligns  
With the knowing of the omniscient ones.

“Earth, water, wind,  
Fire, and space  
All instantly cease to harm,  
By experiencing the minds of oneself and others.

“One will instantly assume the identical forms  
Of celestial, human, and subterranean beings.  
It will be utterly impossible to be harmed  
By concepts that distinguish between self and other.

“The entirety of the Vedas’ canonical literature,  
Extensive ritual procedures, and so on  
Purify existence but do not bring accomplishment,<sup>179</sup>  
Unless in another life, a later existence.

“There is no accomplishment without it,  
Either in this world or the next.  
One who does not know the *Hevajra*  
Exerts themselves in vain.

“Like the flow of a river’s current,  
And continuous like a lamp’s light—  
This is how one should constantly remain  
United with reality, day and night.”

*This was the eighth chapter, “The Yoginī Circle—The Meeting of the  
Great Yoginīs.”*



## *Pure Aspects*

“Next,<sup>180</sup> I will teach the chapter on pure aspects.

“The pure aspect of every single entity  
Is known as its *thusness*.<sup>181</sup>  
Then, it is taught for the deities,  
Each distinguished individually.

“The five aggregates, six sense faculties,  
Six sense sources, and five elements,  
Pure by nature, should be cleansed  
Of the afflictive and cognitive obscurations.<sup>182</sup>

“The pure aspect is the very nature of self-awareness.  
No other purity brings liberation.  
Because objects are pure entities,  
Self-awareness is supreme bliss.

“Everything else that appears to a yogin,  
The sense field of form and the rest,  
Are all pure objects,  
Because the world is composed of buddhas.”<sup>183</sup>

Vajragarbha asked, “What is impure, Blessed One?”

“Form, and so forth,” replied the Blessed One. “Why are they impure? Because of the presence of subject and object.”

Vajragarbha asked, “Blessed One, what then are subject and object?”

The Blessed One replied:

“Form is apprehended by the eye,  
Sound is heard by the ear,  
Smell is perceived by the nose,  
And flavor is tasted by the tongue.

“Material objects are felt by the body,  
And the mind apprehends happiness and so forth.  
Being worth attending to, they should be attended to  
After neutralizing their poison through purity.

“Vajrā is related to the aggregate of form,  
Gaurī is known to be related to sensation,  
Vāriyoginī is related to perception,  
And Vajradākinī to mental formations.

“Nairātmyā Yoginī abides  
As the nature of the aggregate of consciousness.  
Practitioners of reality will always succeed  
Through these pure aspects.

“This is the inner enclosure.

“Next I will describe the outer enclosure.  
Pukkasī is said to be in the northeast,  
Śabarī is famed for being in the southeast,  
Caṇḍālī is located in the southwest,  
And Dombinī is in the northwest.

“Outside are the goddesses Gaurī and the rest.<sup>184</sup>  
Gaurī is in the east, Caurī in the south,  
Vetālī is in the western direction,  
Ghasmarī in the north, and Bhūcarī in the region below.

“Khecarī is in the region above.  
This is prescribed in the stage of arising.  
The last two deities abide as the nature  
Of existence and peace,<sup>185</sup> respectively.

“Gaurī is always related to form,  
Caurī is proclaimed to be related to sound,  
Vetālī is related to odor,  
And Ghasmarī connected to flavor.

“Bhūcarī is said to be related to tactility,  
While Khecarī belongs to the dharmadhātu.  
Practitioners of reality will always succeed  
Through these pure aspects.

“The pure aspect of the arms is emptiness;  
The pure aspect of the feet is the māras;  
Of the faces, the eight liberations;  
And of the eyes, the three vajras.<sup>186</sup>

“Earth is said to be Pukkasī,  
The element of water is known as Śabarī,  
Fire should be known as Caṇḍālī,  
And wind is famed as Ḍombī.

“Hatred is described as Vajrā,<sup>187</sup>  
Desire as Vāriyoginī,  
Envy as Vajraḍākinī,  
Miserliness<sup>188</sup> as the secret Gaurī,

“And likewise delusion as Vajrā.  
They are the purification of hatred and so forth.  
They purify the aggregates  
As part of the stage of arising.



“The very thing that binds beings  
Can release them from bondage.  
Not knowing reality, beings are not free;<sup>189</sup>  
Without reality, accomplishment will not be won.

“Therefore, there is no odor, sound, or form,  
No flavor, and no purity of mind.  
There is no touch and no phenomena, since everything is purity.  
The world is pure by nature; this is how I regard the world.”

*This was the ninth chapter, “Pure Aspects.”*

## *Initiation*

“Now I will teach  
The maṇḍala in the proper sequence.  
The rite by which the disciple is initiated  
Will also now be taught.

“The yogin should first purify the ground,  
While assuming the identity of the deity.  
He should carefully turn the ground into vajra from *hūm*,  
And afterward draw the maṇḍala.

“He should trace the excellent maṇḍala  
In a garden, in a lonely place,  
In a bodhisattva’s house,  
Or in a maṇḍala house,

“Using powders of excellent color,  
Or those of middling quality,  
Powders made of the five gems,<sup>190</sup>  
Or of grains and the like.

“The maṇḍala should measure three cubits,  
With the addition of three thumbs.  
He should bring in a divine vidyā there,  
One who belongs to the five families,

“Or any other as available,  
Who is sixteen years of age.  
He should serve that mudrā  
Until she produces sexual fluid.<sup>191</sup>

“He should blindfold the *mudrā*’s face  
And, likewise, the face of the means.  
The disciple should be made to drink  
The product of their intercourse.<sup>192</sup>

“At this very moment the disciple’s sensory range  
Should be made to be of equal taste.  
From his self-awareness arises knowing,  
Free from the notions of self and other.

“It is like the sky, dustless and empty,  
The sublime nature of existence and nonexistence.  
It is a perfect blend of wisdom and means,  
And a combination of desire and its absence.

“He<sup>193</sup> alone is the life force of beings.  
He alone is the supreme syllable.  
He alone comprises the world.<sup>194</sup>  
He alone pervades everything,  
And is present in every body.

“Existence and nonexistence arise from him,  
As well as other things, whatever they may be.  
He is the universal mode of consciousness.  
He is the *puruṣa*, and an ancient god.

“He is the *ātman*, the *jīva*, and the *sattva*;<sup>195</sup>  
He is time, and the *pudgala* itself.  
He is the inherent nature of all entities,  
Present in illusory forms.

“The first is *simple joy*,  
*Supreme joy* is counted as the second,  
The third is called *cessation*,  
And the fourth is known as the *innate*.”

Having heard this, all the wise beings,  
The tathāgatas,<sup>196</sup> Vajragarbha, and the rest,  
Felt utterly amazed,  
Swooned, and fell to the ground.

The first joy is worldly by nature;  
Supreme joy is likewise worldly.  
The joy of cessation is just worldly as well.  
The innate is not found in these three.

The Blessed Hevajra,  
Whose body is the locus of all buddhas,  
Offered a reply that removes doubts  
For the sake of Vajragarbha's realization.

"It is not passion, not dispassion,  
Nor is it perceived in the middle—  
Only the innate is called *awakening*,  
Precisely because it is separate from these three.

"Either it alone has the nature of them all,  
Or it is separate from all of them.  
It can be identified at the onset of the joy of cessation,  
But is separate from the three joys.

"It first appears like a cloud,  
And once accomplished, like an illusion.  
Without waking from sleep,  
It is like a continuous dream,  
Without distinguishing between sleep and waking.<sup>197</sup>

"The yogin will accomplish the mūdrā,  
For whom accomplishment is characterized as undifferentiated.<sup>198</sup>  
The Teacher taught about the maṇḍala,  
As four-cornered and blazing with light.

“It has four doors, is brightly lit,  
And is decorated with long and short strings of pearls,  
Furnished with various garlands and yak-tail whisks,  
And adorned with eight pillars.

“It is arrayed in strings of vajras,  
Adorned with various flowers,  
And is provided with incense, lamps,  
Fragrance, eight vases, and so forth.

“The vases should contain the tips of young shoots and so forth,  
And their necks be covered with cloth.  
Five types of precious things should be spread around,  
And the victory jar set in the east.

“The wise practitioner,  
Embodying his chosen deity,  
Should demarcate it<sup>199</sup> with a new, well-twined thread  
That is the right length and beautiful.

“The mantra of lord of the circle is recited one hundred thousand  
times,  
And those of the maṇḍala deities ten thousand times.  
The astute yogin should purify the ground  
With the previously specified mantra.<sup>200</sup>

“He should offer a bali there,  
With the previous mantra that begins with *a*,  
And perform the protection as instructed,  
Just as he would in a meditation session.

“He should give the initiations that were taught,  
In his maṇḍala, according to procedure.  
The offering and supplication here  
Are also just as they were described.

“He should draw two fine enclosures  
And then quickly<sup>201</sup> the circle of Gaurī and the others.<sup>202</sup>  
In the east he should draw a knife,  
And the same in the south, west,

“North, southeast,  
Southwest, northwest,  
And northeast as instructed,  
As well as below and above.

“Assuming the divine pride of Vajrasattva,  
With feet arranged in the *ālīḍha* posture,  
The master should enter the maṇḍala,  
Identifying with the two-armed Hevajra.

“Bathed, ritually pure, his body fragrant  
And adorned with various ornaments,  
He should assume divine pride with the sound *hūm hūm*,  
And be terrifying with the sound *hī hī*.

“After that, reality is explained  
As pure and comprising knowledge—  
There is no distinction between saṃsāra and nirvāṇa,<sup>203</sup>  
Not even in the slightest degree.

“During supreme pleasure,  
There is no cultivation or cultivator.  
There is no corporeality,  
No perceived, and no perceiver.

“There is no flesh or blood,  
No feces or urine,  
No vomit, no delusion,  
And no purity or sacred thread.<sup>204</sup>

“There is no desire, hatred, delusion, envy,  
Greed,<sup>205</sup> pride, or anything to be seen.  
There is no meditation or meditator, no friend or foe.  
The various things are the innate, free of conceit.”<sup>206</sup>

Vajragarbha asked:

“How can the body that is intrinsically pure  
And has no intrinsic nature from the very beginning  
Become composed of the elements?”

Replying to this, the blessed vajra holder,<sup>207</sup>  
Who brings bliss to *ḍākinīs*, said:  
“It is free of conceit<sup>208</sup> by its own nature,  
And is present in every body.”

Vajragarbha asked, “O Blessed One, from where do the aggregates  
composed of the five great elements arise?”

The Blessed One replied:

“When *bola* and *kakkola* unite,<sup>209</sup>  
The earth element is born there from that contact,  
Through the quality of firmness.

“The water element is born  
From the fluid of *bodhicitta*.  
Heat is born from friction,  
And wind from movement, it is declared.

“Bliss is the space element,  
And is enveloped by the five.<sup>210</sup>  
Since the great elements are bliss,  
Bliss is not considered reality.

“That which has arisen from the innate  
Is what is taught as the innate.  
This innate is said to be the intrinsic nature,  
All forms contained in one.

“Based on mudrā, the absence of causes,  
The yogin is the means, compassion.  
This is called the mind of awakening,  
Emptiness and compassion indivisible.

“There is no mantra recitation, no austerities, no homa,  
No maṇḍala deities, and no maṇḍala.  
He is mantra recitation, he is the austerities, the homa,  
The maṇḍala deities, the maṇḍala.  
He takes a form, in brief, that is the confluence of mind.”

*This was the tenth chapter, “Initiation.”*





## *The Gazes*

“The gaze that is consistently cruel<sup>211</sup> and aligned with the forehead<sup>212</sup>  
Is always called *causing downfall*.  
The gaze *enthralling* is leftward,  
With both eyes<sup>213</sup> directed to the left.

“For *summoning*, the gaze is directed to the right,  
With both pupils pointing upward.  
For *paralyzing*, the gaze is to the center  
With both eyes focused on the tip of the nose.

“*Causing downfall* is performed when exhaling,  
*Enthralling* when inhaling,  
*Summoning* when holding the breath,  
And *paralyzing* when the breath is still.<sup>214</sup>

“*Causing downfall* is directed to resinous trees,<sup>215</sup>  
*Enthralling* is said to be for flowers,  
*Summoning* is for succulent plants,<sup>216</sup>  
And *paralyzing* for quivering grass.

“One will succeed, without a doubt,  
After six months of repeated practice.  
One need not be confused about this;  
The powers of the buddhas are inconceivable.

“Having mastered the four gazes,  
The astute practitioner should engage beings.  
He should not practice killing here,  
As this would be a serious breach of samaya.

“He can do anything improper, though,  
Except for deceive beings.  
But if all he does is harm beings,  
He will not accomplish the seal.<sup>217</sup>

“He should ingest the samaya substances,<sup>218</sup>  
Those beginning with *na*, *ga*, and *ha*,  
With a final *śva*, and an initial *śva*.<sup>219</sup>

“To reach accomplishment in Hevajra,  
He should likewise also consume the five ambrosias.<sup>220</sup>  
He should then identify one born seven times,  
By the features described in the *Hevajra Tantra*.

“A person in their seventh rebirth  
Will ensure success in quashing the joy of cessation.  
They will have a good voice, beautiful eyes,  
A fragrant body, a fine physique,

“And will cast seven shadows.  
Seeing this, the yogin will identify them.  
Simply by eating them, the yogin will instantly  
Be able to fly through the sky.

“Now I will teach a sādhana of Kurukullā,<sup>221</sup>  
An abridged version of what was previously taught  
At length in twelve parts.<sup>222</sup>

“The goddess arises from the syllable *hrīḥ*,  
Red in color, with four arms,  
Holding a bow and arrow,  
A water lily, and a goad in her hands.

“Simply by meditating on her,  
One can enthrall the threefold universe:  
Kings by a hundred thousand,<sup>223</sup>  
Ordinary people by ten thousand,

“Wild animals, yakṣas, and so on by ten million,  
Asuras by seven hundred thousand,  
Devas by two hundred thousand,  
And mantrins by a hundred.”

*This concludes the first sovereign section, “The Realization of the Vajra Essence,” from “The Glorious Hevajra Who Binds the Web of Dākinīs.”*



# HEVAJRA, KING OF TANTRAS

**The Second Sovereign Section: The Section  
of the Great Sovereign Tantra on Illusion<sup>224</sup>**



## *The Installation*<sup>225</sup>

Vajragarbha said:

“May the Blessed One, whose nature is the essence of the vajras,  
Who is a gathering of all buddhas into one,  
Please teach, in the proper sequence,  
About the auspicious character of the installation.”

The Blessed One replied:

“Having prepared a homa as instructed  
And erected the sublime maṇḍala,  
One should purify the image at dawn,<sup>226</sup>  
After performing the preparations and so on.

“All the sky-dwelling buddhas  
Will enter into the heart of the image.  
The yogin, a master of mantra,<sup>227</sup>  
Gazes while merged with his chosen deity.

“*Om* vajra flower *āḥ hūm svāhā*.  
*Om* vajra incense *āḥ hūm svāhā*.  
*Om* vajra lamp *āḥ hūm svāhā*.<sup>228</sup>  
*Om* vajra fragrance *āḥ hūm svāhā*.  
*Om* vajra food *āḥ hūm svāhā*.<sup>229</sup>

“One should offer various flowers and so forth,  
Which are produced from the syllable *hūm*,  
And offer argha, water for the feet, and so on as before,  
Following the procedure from an earlier tantra.



“For pacifying rites the fire pit should be round,  
For nourishing it should be square,  
And for killing the shape is said to be triangular.  
These will also be effective for the remaining types of rites.

“The pit for pacifying should be  
Elevated one cubit and be half a cubit deep.<sup>230</sup>  
The pit for nourishing is known to be  
Elevated two cubits and one cubit deep.<sup>231</sup>

“The pit for killing should be  
Elevated twenty fingers and be half of that deep.<sup>232</sup>  
The pit for pacifying should be white,  
And likewise yellow for nourishing.

“For killing it should be black,  
And is prescribed as red for enthralling.  
As for enthralling, the same for summoning;<sup>233</sup>  
As for killing, the same for hostility and the like.

“Sesame is prescribed for pacifying,  
Curd for nourishing, and thorns for killing.  
For aggression and the like thorns are prescribed,  
And water lily for enthralling and summoning.

“The mantra for summoning the god of fire:

“Mother who bears a variety of jewels,  
Goddess, honored by the wrath of Hevajra,  
You are enthralled.<sup>234</sup>  
I, so-and-so,<sup>235</sup> will now draw the maṇḍala.

“The mantra for propitiating the god of fire:

“The mantra for the argha offering:

om jaḥ hūm vaṃ hoḥ khaṃ raṃ.

“The mantra for offering water for the feet:

*om nī rī tI*<sup>236</sup> *hūm khaḥ*.<sup>237</sup>

“The mantra for offering food:

*om dhām dhām*.”<sup>238</sup>

*This was the first chapter, “The Installation,” from the second section of “Hevajra Who Binds the Web of Ḍākinīs.”*<sup>239</sup>



## *The Certainty of Accomplishment*

Vajragarbha asked:

“Among all sky-like qualities,  
It is like a gourd in the ocean—  
How can beings gain accomplishment  
Through the form of their chosen deity?”

The Blessed One replied:

“One who desires accomplishment  
While engaged in the practice of Nairātmyā,  
Or through the practice of the heruka,  
Should not entertain other thoughts even for a moment.

“When practicing this for the first time,  
The mantrin should prepare an auspicious place  
Where success can be attained,  
And his mind is focused and meditatively composed.

“At nighttime, while at home,  
The wise yogin should meditate on  
The yoginī or the form of the glorious heruka,  
While thinking, ‘I am accomplished.’

“When washing his feet, eating,  
Rinsing his mouth, chewing betel,  
Rubbing his hands with sandalwood,  
Or tying a loincloth around his waist,

“Or when going out, talking, walking,

Standing, getting angry, or laughing,  
The wise, vow-holding practitioner  
Should serve and meditate on the blessed yoginī.

“Astute practitioners who seek accomplishment  
And exert effort toward accomplishment  
Should never, due a mind sullied by ignorance,<sup>240</sup>  
Maintain any other state, even for a moment.

“The meditation I teach, Vajragarbha,  
Destroys the afflictions.<sup>241</sup>  
You should examine, eagerly,  
Whether it leads to success over a fortnight.

“Dismissing all thoughts,  
And thinking of the deity’s form,  
You should explore this practice,  
Without interruption, for one day.

“There is no other method in saṃsāra as effective  
For accomplishing the aims of self and other.  
The vidyā practice, performed consistently,<sup>242</sup>  
Will swiftly bring realization.<sup>243</sup>

“The practitioner will never be afflicted  
By fear, madness, or suffering,  
By grief, distress, or harm,  
Or by desire, hatred, or great delusion.

“How could yogins<sup>244</sup> convinced  
Of the arising of beneficial and harmful results  
Ever remain, even for a moment,  
In the Raurava Hell?

“Those who committed the five acts of immediate retribution,

Those who delight in killing living beings,  
Those of inferior birth, fools,  
Those who engage in cruel acts,

“And those who are deformed or crippled  
Can also succeed through contemplation.  
One who practices the ten virtues,  
Is devoted to their master, controls their senses,

“And is free of arrogance and anger  
Will surely reach accomplishment.  
He who is meditatively composed attains accomplishment  
Through the continuous application of his practice.

“He should practice the secret  
For one month, until a mudrā is acquired.<sup>245</sup>  
Once bestowed, the mantrin will receive  
Instruction imparted by the yoginīs:

“ ‘Having received the mudrā named so-and-so,  
Work for the benefit of beings, O vajra holder!’  
Having found a mudrā with elongated eyes,  
Adorned with beauty and youth,

“And anointed with olibanum and camphor,  
She should be purified with bodhicitta  
And instructed in the Dharma,  
Starting with the ten virtues,

“Then about mentally identifying with the deity’s form,  
The samaya, and one-pointedness of mind.  
Within one month she will be ready;  
About this there is no doubt.

“A woman who has attained eminence  
Is one devoid of any conceptuality.  
Alternatively, the yogin should use his power  
To summon and prepare a mudrā,

“From among devas, asuras,  
Humans, yakṣas, or kinnaras.  
Once found, he performs the conduct  
According to his own leisure.”<sup>246</sup>

“The conduct, said to be terrifying in nature,  
Has not been taught for pleasure.  
It is taught so one can examine one’s mind:  
Is it stable or does it waver?”<sup>247</sup>

Vajragarbha asked:

“How should the practitioner of Nairātmyā yoga<sup>248</sup>  
Explain the state of the mudrā?  
How is there a mudrā accomplishment  
When there is a mudrā and a mudrā?”

The Blessed One replied:

“Relinquishing the female form,  
He should take the form of the Blessed One.  
After dispensing with the breasts,  
The *bola* is present within the *kakkola*.

“The two sides become the bell,  
And the filament the *bolaka*.  
The rest takes the form of the great being,  
The heruka who is great pleasure.”<sup>249</sup>

“A man who practices heruka yoga  
Becomes a male with ease,  
As it brings the mudrā accomplishment  
For the yogin of manifest ability.

“Wisdom and means are not affected  
By arising<sup>250</sup> and dissolution,  
Because *means* refers to coming forth,  
And *wisdom* to the dissolution that ends existence.

“Because of this, he is, in reality,  
Not subject to dissolution or arising.  
A thing dissolves through dissolution;  
As there is no dissolution, there is no destruction.

“The vow holder trains conceptually  
By practicing the stage of arising.  
Understanding concepts to be dreamlike,  
He uses concepts to eliminate concepts.

“Engaging in continuous practice,  
The maṇḍala is said to appear  
Like an illusion, a dream,  
Or the intermediate state.

“The great bliss that is known  
During the great seal initiations  
Is the power of the maṇḍala;  
The maṇḍala has no other source.<sup>251</sup>

“Bliss is black, bliss is yellow,  
Bliss is red, bliss is white,  
Bliss is green, and bliss is blue.  
Bliss is everything animate and inanimate.



“Bliss is wisdom, bliss is means,  
Thus is bliss born from *kunduru*.  
Bliss is existence, bliss is nonexistence,  
Bliss is called the vajra being.”<sup>252</sup>

Vajragarbha said:

“This is the practice in the stage of the arisen;  
Its bliss is said to be great bliss.  
What is the purpose of the stage of arising,  
If the stage of the arisen lacks meditation?”

The Blessed One replied:

“Aho! This great bodhisattva has been ruined  
By the power of his faith!  
Where would bliss come from in the absence of a body?  
It is impossible to speak of bliss.  
The world is permeated with bliss,  
As both the permeated and the permeator.

“Just as scent inheres in a flower  
And would not be known without the flower,  
So too, in the absence of form and so forth,  
Bliss could not be perceived at all.

“I am existence and I am nonexistence.  
I am a buddha because I know entities.  
Those who are ignorant do not know me,  
Nor do those beset with sloth.

“I constantly dwell in Sukhāvātī,  
In the bhaga of a vajra queen.  
Shaped like the letter *e*,<sup>253</sup>  
It is the basket of buddha jewels.

“I am the expounder, I am the Dharma,  
I am the listener with my own assembly.  
I am the teacher of the world, I am what is to be accomplished,  
I am the world, and I transcend the world.<sup>254</sup>

“I have the nature of innate joy,  
At the end of the supreme and the onset of cessation.  
And so, my son, you should be certain,  
It is like a lamp in the darkness.

“I am the teacher with the thirty-two major marks,  
And a mighty lord with the eighty minor marks.  
With the name ‘semen’ I dwell  
In great bliss,<sup>255</sup> the woman’s bhaga.

“Without it there would be no bliss,  
And it would not exist without bliss.  
It is dependent for lacking capacity of its own.  
Bliss is derived through deity yoga.

“A buddha, therefore, does not exist,  
Nor is he nonexistent.  
He may have a form with arms and a face,  
Or be formless as supreme bliss.

“Thus, all beings are the innate—  
The innate is said to be the inherent nature.  
The inherent nature is itself nirvāṇa,  
The mind in its pure aspect.

“The face, arms, and colors are present  
Through the form of the deity.  
They are present from the moment of birth,  
But as ordinary habitual tendencies.

“The very same small dose of poison  
That can kill any person  
Can, by one who knows the principles of poison,  
Be used to neutralize poison.

“Just as eating beans is prescribed  
For someone with a wind disorder,<sup>256</sup>  
Thus curing wind with wind  
As an inverted remedy,  
So existence alone purifies existence,  
And concepts by conceptualizations.

“Just as water in the ear  
Is flushed out by adding more water,  
So too the concepts of existence  
Are definitely purified by forms.

“Just as those scorched by fire<sup>257</sup>  
Suffer when subjected to more fire,  
So too those scorched by the fire of passion  
Suffer when subjected to the fire of passion.

“Whatever intolerable acts bind beings  
Can, when combined with means,  
Liberate them  
From the bondage of existence.

“People are bound by passion  
And liberated by passion itself.  
This ‘inverted’ practice  
Is unknown to orthodox Buddhists.

“During *kunduru* occur the five  
With the natures of the five elements.  
They are but one great joy,  
Subdivided into five.

“Contact between the united *bola* and *kakkola*  
Gives the impression of hardness.  
Because this hardness has the quality of delusion,  
Delusion is held to be Vairocana.

“Because bodhicitta<sup>258</sup> is fluid,  
It is described as the fluidity of the water element.  
Because water has the nature of Akṣobhya,  
Hatred is the principal deity, Akṣobhya.

“The friction of the two organs in union  
Always generates heat.  
It is passion, Amitavajra,<sup>259</sup>  
As passion is born in heat.

“The *citta*<sup>260</sup> in the *kakkola*  
Has the nature of wind.  
It is envy, Amoghasiddhi;  
Amogha is born from wind.

“Bliss is desire, it is blood,<sup>261</sup>  
Passion that has the characteristic of space.  
Space is Piśunavajra,  
As greed<sup>262</sup> arises from space.

“The single Great Citta<sup>263</sup>  
Is indicated with five forms.  
Many thousands arise  
From those five families.

“Thus they<sup>264</sup> are of a singular nature,  
Supreme and eternal great bliss.  
They come to be fivefold through the divisions  
Of the five modes of mind, passion and the rest.

“In each family are assemblies of tathāgatas  
Equal to the grains of sand in ten Gaṅgā Rivers.  
In the family assemblies there are many families,  
And in each of them are hundreds of families.

“They in turn comprise a hundred thousand great families,  
Which become tens of millions of families beyond count.  
Within these families there are uncountable families,  
All arising from the family of the supreme joy.”

*This was the second chapter, “The Certainty of Accomplishment,”  
from “Hevajra Who Binds the Web of Dākinīs.”*

## *The Foundation of the Entire Tantra and the Allusive Language*

The vajra holder then taught the yoginīs the means called “The Foundation of the Entire Tantra”:

“The concealed content, initiation,  
The allusive language as well,  
The joys, the divisions of the moments,  
And other things, such as diet and so forth.”

About the concealed content, he said:

“The concealed content of all the buddhas  
Is present in the syllables *evaṃ*.  
After initiation it is clearly known  
That *evaṃ* is great bliss.”

The yoginīs then asked the blessed Vajrasattva:<sup>265</sup>

“What does it mean to say  
That the syllables *evaṃ* conceal the dākinīs?  
Please explain this properly, Blessed One,  
Teacher and master to the world!”

The Blessed One replied:

“The divine form of the syllable *e*  
Is adorned with the syllable *vaṃ* at the center.  
It is the seat of all pleasures,  
A basket of buddha jewels.

“The joys arise there,  
Divided into the different moments.  
By knowing the moments, the knowledge of bliss  
Is established in the syllables *evam*.

“*Varied*, *ripe*, *dissolving*,  
And likewise *without characteristic*—  
This is how the four moments are to be understood,  
And this is what yogins understand.

“*Varied* is taught to be of various types,  
Including embracing, kissing, and so forth.  
*Ripe* is the reversal of *varied*,  
The enjoyment of knowing bliss.

“*Dissolving* is said to involve the reflection,  
‘I have experienced bliss.’  
*Without characteristic* is different from the other three,  
Being free of both passion and dispassion.

“The first joy occurs during *varied*,  
Supreme joy during *ripe*,  
The joy of cessation during *dissolving*,  
And innate joy during *without characteristic*.

“The master, secret, wisdom,  
And again, in the same way, the fourth—  
Thus can the joys be known<sup>266</sup> in sequence,  
Following the enumeration of the four sprinklings.<sup>267</sup>

“The pure aspect of smiling is the master initiation,  
The secret initiation is gazing,  
The wisdom initiation is embracing,  
And that again<sup>268</sup> is intercourse.

“The sprinkling, described as fourfold,  
Is meant to bring accomplishment to beings.  
With it one is sprinkled, one is bathed,  
Hence it is designated as *sprinkling*.

“He embraces with his arms the wisdom aspect,  
Who is sixteen years of age.  
The master sprinkling is held to be conferred<sup>269</sup>  
Through the union of the vajra and bell.

“The wisdom aspect has a lovely face, elongated eyes,  
And is graced with youth and beauty.  
Using the thumb and ring finger,  
It should be dropped into the disciple’s mouth.

“Right there, equal taste should be brought  
Into the disciple’s sensory range.  
The teacher should worship the wisdom aspect,  
Honor her, and then present her.

“The teacher should say, ‘Great being,  
Accept this mudrā who bestows bliss!’  
After determining the disciple to be highly competent,  
Free from jealousy, and without anger.

“The teacher should command him,  
‘Perform *kunduru*, vajra holder!’  
He should explain the duty of a disciple  
In properly requesting initiation.

“After seeing the master with the mudrā,  
The disciple should offer appropriate praise and worship:  
‘O Blessed One, great peace,  
Wholly intent on vajra yoga!



“ ‘You arise from the unbroken vajra yoga  
That accomplishes the mudrās.  
Just as you are, great being,  
Make it so also for me, lord!

“ ‘I have sunk in the thick mud of saṃsāra.  
Protect me, who has no refuge!’  
The disciple should offer delicious food and drink  
As well as *madana* and potent *bala*.<sup>270</sup>

“Incense, food, garlands,  
Bells, banners, and ointments—  
The disciple should worship the vajra holder  
With these and other offerings.

“After supreme joy has been attained,<sup>271</sup>  
And the moment without variety has arrived,<sup>272</sup>  
The teacher should say, ‘Great being,  
You should maintain this great bliss

“ ‘Until your awakening,  
And work to benefit beings, vajra holder!’  
Seeing that they have compassion,<sup>273</sup>  
The vajra holder exhorts the disciple in this way.

“This is itself the great knowledge  
That is present in every body.  
It is dual and has a nondual mode,<sup>274</sup>  
As the lord with the nature of existence and nonexistence.

“It is present, pervading the mobile and immobile,  
And is held to have an illusory form.  
Through the means of the maṇḍala circle  
It becomes constant, without fail.”

After seeking the yoginīs’ pardon,<sup>275</sup> Vajragarbha asked the Blessed One:

“Why is the maṇḍala circle said to be  
A city with the nature of all buddhas?  
Please explain this properly, Blessed One,  
I am steeped in confusion.”

The Blessed One replied:

“The maṇḍala<sup>276</sup> is said to be the essence,  
Bodhicitta, great bliss.  
Because a maṇḍala functions to receive,  
The maṇḍala is called a ‘meeting place.’

“As the element of space, it is called a ‘circle.’  
It purifies the sense fields and the rest.  
Its bliss comes to be known  
Through joining the *bola* and *kakkola*.”

Vajragarbha asked, “What is meant by ‘observances’? What samayas should one keep?”

The Blessed One replied:

“You should kill living beings,  
Speak words that are not true,  
Take what is not given,  
And enjoy the wife of another.

“A one-pointed mind is the killing of beings,  
As the breath is said to be the mind.  
Proclaiming ‘I will liberate the world’  
Is speaking words that are not true.  
The sexual fluid of women is what is not given;  
The wife of another is the radiantly beautiful lady.”<sup>277</sup>

All the yoginīs then asked the Blessed One, “What are the sense fields? What are the sense faculties? What are the sense sources? What are the aggregates? What are the sense bases? What is their nature?”

The Blessed One replied, “There are six sense fields:

“Visual form, sound, and odor,  
Taste and tactile objects,  
And the nature of the dharmadhātu.  
These six are called the sense fields.

“There are six sense faculties:

“Sight, hearing, smell,  
Taste, the body,<sup>278</sup> and the mind.<sup>279</sup>  
These six sense faculties  
Correspond to Mohavajrā and the rest.

“The sense fields and sense faculties  
Together make up the twelve sense sources.  
There are five aggregates beginning with form,  
With consciousness last,<sup>280</sup> deeply compassionate one.

“The sense faculties, the sense fields,  
And the sense consciousnesses  
Are explained as the eighteen sense bases  
So that the yoginīs can understand.

“Their nature is primordially unarisen,  
And they are likewise neither true nor false.  
They are all like the moon reflected in water.  
The yoginīs should know this, since they wish to.

“It is like this: A fire will suddenly spring up from a kindling stick, a kindling block, and the movement of a person’s hands. This fire is not

in the kindling stick, the kindling block, or the person's hands. When investigated in every aspect, because the fire is not found in any one of them, it is neither true nor false. You, yoginīs, should reflect on all phenomena like this.”

Then all the vajraḍākinīs headed by Nairātmyā Yoginī took hold of the five ambrosias and the samaya substances<sup>281</sup> and offered them to the blessed Vajrasattva. They impassioned him with their *kunduru* practice and let him drink the elixir of the vajra ambrosia.

Afterward the Blessed One, now satisfied, explained the self-empowerment.<sup>282</sup>

“Hey, vajraḍākinīs!

“Prompted by the power of vajra worship,  
I will explain the reality I have concealed,  
Which is revered by all the buddhas.  
Since you seek it, listen attentively.”

Joyful and excited, the goddesses all knelt with their right knees on the ground, bowed toward the Blessed One with palms joined, and listened to his words.

The Blessed One said:

“One should eat and drink whatever is available  
And not avoid those who are approachable and unapproachable.<sup>283</sup>  
One need not bathe or wash,  
But should avoid village behavior.<sup>284</sup>

“An intelligent practitioner need not recite mantras  
Or seek the support of meditation.  
One does not need to avoid sleep  
Or restrain one's senses.

“One should eat all *bala*,  
Interact with all five castes,  
And cavort with all women  
Without any hesitation at all.

“One should not feel affection for a friend  
Or hatred for someone hostile.  
One should not venerate any gods  
Made of stone, wood, or clay.<sup>285</sup>

“One should touch the untouchable—  
Ḍombas, caṇḍālas, camāras, haḍḍikas,<sup>286</sup> and so forth—  
As well as brahmins, kṣatriyas, vaiśyas, and śūdras,  
As if they were one’s own body.

“One should consume the five ambrosias;  
Molasses, alcohol, poison, neem, and placenta;<sup>287</sup>  
Substances that are sour, sweet, astringent, and the like;  
Substances that are bitter, salty, or pungent;

“And substances that are putrid or fragrant, as well as mucus,  
Consuming them with bodhicitta.<sup>288</sup>  
There is nothing at all one cannot eat  
With a mind steeped in nondual knowledge.

“The vow holder should obtain menstrual blood,<sup>289</sup>  
Place it in a lotus cup,  
Mix it with phlegm and mucus,  
And drink it.

“One should wear a multicolored loincloth,  
Adorn oneself with corpse ash,  
Obtain a flower from a haunt of pretas,<sup>290</sup>  
And tie it nicely in one’s hair.”

Vajragarbha said:

“The pure aspects of all the sense fields  
Have already been explained by the Blessed One.  
But you have not explained the pure aspects  
Of the sense faculties that number six.”

The Blessed One said:

“Vision is Mohavajrā,  
Hearing is Dveṣavajrā,  
Smelling is Mātsaryā  
Tasting is Rāgavajrikā,<sup>291</sup>

“Tactility is Īrṣyāvajrā,  
And Nairātmyā Yoginī is the mind.  
Great being, they should be employed as armor,  
In order to purify the sense faculties.”

Vajragarbha asked:

“What is meant by ‘allusive language’?  
May the Blessed One explain it definitively.  
Śrāvakas and the like do not understand  
The great samaya of the yoginīs.<sup>292</sup>

“Though there is smiling, gazing,  
Embracing, and coupling as well,  
Allusive language is not mentioned  
In any of the four tantras.”

The Blessed One replied:

“The great allusive language  
Has extensive samaya and signs.  
I will explain it, Vajragarbha.  
Listen with a one-pointed mind.

“*Madana* means *alcohol*,  
*Bala* means *meat*, *malayaja* means *meeting*,  
*Kheṭa* means *departing*, *śrāya* means *corpse*,  
And *niraṃśuka* means *bone ornaments*.<sup>293</sup>

“*Preṅkhaṇa* means *arriving*,  
*Kṛpīṭa* intends *damaru*,  
*Ḍuṇḍura*<sup>294</sup> expresses *unworthy*,  
And *kālīñjara* intends *worthy*.<sup>295</sup>

“*Ḍiṇḍima* means *untouchable*,  
*Padmabhājana* means *skull cup*,  
*Trptikara* is understood as *food*,  
And *mālatīndhana* means *seasoning*.<sup>296</sup>

“*Catuḥsama* means *feces*,  
*Kastūrikā* is regarded as *urine*,  
*Sihlaka* is understood as *menstrual blood*,  
And *karpūra* means *semen*.<sup>297</sup>

“*Sālija* means *human flesh*,  
*Kunduru* means *uniting genitals*,  
*Bola* expresses *vajra*,  
And *kakkolaka* is held to mean *lotus*.<sup>298</sup>

“*Family* is said to be of five types,  
Differentiated based on caste.  
This the allusive language.  
It includes the five mudrās.<sup>299</sup>

“A *ḍomba* woman is said to belong to the *vajra* family,  
A *naṭa* woman to the *lotus* family,  
A *śvapaca* woman<sup>300</sup> to the *jewel* family,  
A twice-born woman to the *tathāgata* family,  
And a *rajaka* woman to the *activity* family.<sup>301</sup>

“These mudrās grant accomplishment.  
Their sexual fluid becomes vajra,  
Which a vow holder should worship and drink.

“Hey Vajragarbha, great being!  
You should respectfully receive  
All that I have told you  
About this marvelous allusive language.

“One who has been initiated into the *Hevajra Tantra*,  
But does not speak in allusive language,  
Violates his samaya,  
There is no doubt about this.

“He will die from calamities, thieves,  
Seizures, fever, and poisoning,  
Even if he is a buddha,  
Should he not use allusive language.

“If he does not speak this language  
When meeting those who know<sup>302</sup> their samayas,  
The yoginīs born from the four pīṭhas  
Will cause him disturbance.”

*This was the third chapter, “The Foundation of the Entire Tantra  
and the Allusive Language,” from “Hevajra Who Binds the Web of  
Ḍākinīs.”*





## *The Condensed Meaning of Sealing and of the Entire Tantra<sup>303</sup>*

All the vajraḍākinīs,<sup>304</sup> headed by Vajragarbha, were filled with doubt and became uneasy. Thus they requested the blessed Vajrasattva, “Blessed One, please remove our doubts.

“In the chapter on conduct,<sup>305</sup> it was said  
That song and dance bring accomplishment.  
I am confused about that.  
What is the song and what is the dance?

“Sealing with hatred and so forth  
Was taught in the chapter on deities.<sup>306</sup>  
I am confused about that.  
What is a ‘seal’ and what does it seal?

“In the mantra derivation,<sup>307</sup>  
The seed syllables of Nairātmyā and the rest were taught.  
I am confused about that.  
What is the seed syllable and whose seed syllable is it?

“In the chapter on the family,<sup>308</sup>  
The identities of the twice-sixteen subtle channels were taught.  
Blessed One, please teach their pure aspects,  
As I am confused about that.”

The Blessed One replied:<sup>309</sup>

“The *bola* is located in Kollagiri,  
And the *kakkola* in Munmuni.  
Hey! The *kṛpīṭa* sounds uninterruptedly,  
Sounding with compassion, not as a cacophony.

“There they eat *bala*,  
And drink *madana* heavily.  
Ho! *Kāliñjara* is admitted,  
And *dunduru* is excluded there.  
They acquire *catuḥsama*,  
*Kastūrikā*, *sihlaka*, and *karpūra*,  
And eat great quantities  
Of *mālatīndhana* and *sālija*.

“During *preñkhana* and *kheṭa*,<sup>310</sup>  
Pure and impure are not considered.  
Their bodies are attired with *niraṃśuka*,  
And while there, they enter *śrāya*.  
During the *malayaja* they engage in *kunduru*.  
The *ḍiṇḍima* are not excluded there.

“Dancing in the form of the glorious heruka  
While maintaining unassailable mindfulness,<sup>311</sup>  
Meditation employs the impassioned mind,  
A mind accustomed to the presence of passion.<sup>312</sup>

“As one with vajra qualities,  
As a buddha, a yoginī, or a mother,<sup>313</sup>  
One should sing and dance,  
Showing skill in both song and dance.

“The assembly is protected by doing just this,

And so too does one protect oneself.  
Doing just this the world is controlled,  
And by just this the mantra is recited.

“Wherever one sings reverentially,  
Wherever one dances reverentially,  
After respect is paid by the assembly’s officiant,<sup>314</sup>  
An odor will be noticed there.

“First the smell will be of garlic,  
Then it will be the smell of vultures,  
And after that, of camphor and sandalwood.<sup>315</sup>  
Cries of geese and the humming of bees

“Will be heard at the end of the song.  
The barking of jackals will be noticed  
In the groves outside,  
Indicating the song’s blessing.<sup>316</sup>

“*Sealing* means stamping or marking,  
With the mark indicating the family.  
There is no accomplishment, nor is one a practitioner,  
By practicing the meditation of the wrong family.<sup>317</sup>

“Nairātmyā should be sealed with the seal of hatred,  
Vajrā with the seal of delusion,  
Gaurī with the seal of stinginess,<sup>318</sup>  
And Vārī with the seal of desire.

“Dākinī should be sealed with envy,  
Pukkasī with the seal of hatred,  
Śabarī with the seal of delusion,  
And Caṇḍālī with the seal of stinginess.<sup>319</sup>

“Dombī should be sealed with desire,

The second Gaurī<sup>320</sup> with hatred,  
Caurī with the seal of delusion,  
And Vetālī with the seal of stinginess.<sup>321</sup> .

“Ghasmarī should be sealed with desire,  
Bhūcarī with the seal of delusion,  
And Khecarī with the seal of desire.  
Sealing is understood through yearning.

“The first vowel is Nairātmyā,  
The second vowel is Vajrā,  
The third vowel is Gaurī,  
And the fourth is Vārīyoginī.

“The fifth is Vajraḍākī,  
The sixth is said to be Pukkasī,  
The seventh is Śabarī,  
And the eighth is said to be Caṇḍālī.<sup>322</sup>

“The ninth is Dombinī,  
The tenth is the second Gaurī,<sup>323</sup>  
The eleventh is called Caurī,  
And the twelfth is said to be Vetālī.

“The thirteenth is Ghasmarī,  
The fourteenth is Bhūcarī,  
And the fifteenth is Khecarī.  
These are the yoginīs’ seed syllables.

“In the chapter on the family<sup>324</sup>  
The subtle channels are said to total twice-sixteen.  
Each pair of channels is a yoginī,  
Thus each expresses three aspects.<sup>325</sup>

“The lalanā, rasanā, and avadhūtī

Are associated with Nairātmyā Yoginī.  
The one left out<sup>326</sup> should be carefully avoided,  
Since the sixteenth is not a phase of the moon.<sup>327</sup>

“Why is that? Because it is functionally ineffective.

“Bodhicitta is a moon  
That has fifteen phases.  
It is great bliss in the form of vowels,  
And the yoginīs are parts of it.”

Vajragarbha asked:

“Why should *karpūra* not be discarded,  
As it emerges from all the yoginīs,<sup>328</sup>  
Has the nature of innate joy,  
And is unobscured, extensive,<sup>329</sup> and sky-like?”

The Blessed One replied, “It is exactly as you say.”

Vajragarbha asked, “By what means should bodhicitta be generated?”

The Blessed One replied:

“One should generate bodhicitta,  
Both revealed and concealed,  
By means of the maṇḍala circle and so forth,  
And through the stage of self-empowerment.

“The concealed resembles jasmine flowers,  
And the revealed has the nature of bliss.  
It is Sukhāvātī, the woman’s *kakkola*.  
As the nature of the syllables *evam*.<sup>330</sup>

“It is renowned as Sukhāvātī

Precisely because it protects bliss.  
It is the support of vajra holders,  
Buddhas, and bodhisattvas.

“It is itself saṃsāra,  
And it is itself nirvāṇa.  
Apart from saṃsāra,  
No other nirvāṇa is realized.

“Saṃsāra is form, sound, and the rest.  
Saṃsāra is sensation and so on.  
Saṃsāra is the sense faculties.  
Saṃsāra is hatred and so forth.

“These phenomena are nirvāṇa,  
Shaped into saṃsāra by delusion.  
When circling in saṃsāra free of delusion,  
Saṃsāra becomes nirvāṇa through purity.

“Bodhicitta is nirvāṇa,  
In both its revealed and concealed forms.  
The mudrā should have a beautiful face, elongated eyes,  
And be graced with beauty and youth.

“She should be of dark complexion,<sup>331</sup> at ease,<sup>332</sup>  
Of good family, a source of *sīhlaka* and *karpūra*,  
Self-initiated into the *Hevajra Tantra*,  
Have nice hair, and be fond of her male partner.

“One should give her alcohol to drink,  
And drink some oneself.  
Her mudrā should then be aroused  
For the benefit of oneself and others.

“After inserting the *bola* into the *kakkola*,

The vow holder should perform *kunduru*.  
The wise practitioner should not discard  
The *karpūra*<sup>333</sup> produced from this union.

“He should not take it with his hand,  
Or in an oyster shell or conch,  
But take the ambrosia with his tongue,  
For the sake of intellect and power.<sup>334</sup>

“This *karpūra* is Nairātmyā,  
Bliss that is naturally devoid of self.<sup>335</sup>  
Its bliss is the great seal  
Located in the navel maṇḍala.

“She has the nature of the first vowel  
And is considered intelligence by the buddhas.  
She herself is the blessed wisdom  
Resulting from practicing the stage of the arisen.

“She is neither long nor short,  
And neither square nor round.  
Beyond smell, taste, and flavor,  
She elicits innate joy.

“The yogin who develops through her  
Enjoys her blissful state.  
Accomplishment is attained together with her,  
The great seal who bestows bliss.

“Form, sound, and smell,  
Flavor and tactility,  
As well as the nature of the dharmadhātu,  
Are experienced with the wisdom aspect.

“She, the divine yoginī of great bliss,



Alone has the nature of the innate.  
She alone is the maṇḍala circle,  
With the nature of the five wisdoms.

“She embodies mirror-like wisdom,  
And comprises the wisdom of equality.  
She is the discrimination of what is true,  
And the accomplishment of activities.”<sup>336</sup>

“She is the perfectly pure dharmadhātu;<sup>337</sup>  
She is me, the lord of the maṇḍala.  
She alone is the egoless yoginī,  
With the nature of the dharmadhātu.”

Vajragarbha made this request:

“The Blessed One previously taught  
All about the way of cultivating the circle,  
And the order of the deities’ arising.  
Please also teach me the concealed content.”

The Blessed One replied:

“The concealed content is the letter *a*<sup>338</sup>  
Located in the center of the yoginī’s body.  
The concealed content is explained with,  
‘As on the outside, so it is on the inside.’

“The *bola*’s bliss is the great seal,  
The great means inherent in the vajra.<sup>339</sup>  
This secret coming together  
Does not describe external coupling.”<sup>340</sup>

“The three bodies are said to be  
Within the body in the form of cakras.  
The thorough understanding of these three bodies

Is known as the cakra of great bliss.

“The three bodies are located  
In the womb, heart, throat, and head,  
As the cakras of *qualities*, *enjoyment*,  
*Creation*, and *great bliss*.

“The place that is described  
As the point of arising for all beings  
Is that of the *nirmāṇakāya*,<sup>341</sup>  
Since creation is stable.

“It *arises*, it *creates*;  
Thus the cakra is named *creation*.  
But mind has the nature of qualities,  
Thus the *dharmakāya*<sup>342</sup> is at the heart.

“*Enjoyment* is said to be *relishing*,  
Which consists of the six flavors.  
The cakra of enjoyment is in the throat,  
And great bliss is located in the head.

“The corresponding result is in the syllables *evam*,  
The fully ripened result is in the cakra of qualities,  
The result of heroic effort is in the cakra of enjoyment,  
And the stainless result is in the cakra of bliss.

“The results are said to be of four types,  
Divided into the corresponding result and the rest.  
The blessed Prajñā, who experiences karma,  
Is impelled by the winds of karma.

“ ‘As it was done, so it is experienced’—  
This describes the corresponding result.  
The fully ripened result is contrary to this;  
Even a minor act can produce a major result.

The stainless result comes through the pure aspect of yoga,  
And the result of heroic effort is attainment.

“The Sthāvarins are in the cakra of creation,  
Because of stability in emanation.<sup>343</sup>

The Sarvāstivāda are in the cakra of qualities,  
The source of the belief in phenomena.<sup>344</sup>

“The Saṃvidin school<sup>345</sup> is in the cakra of enjoyment,  
Because awareness is located in the throat.  
The Mahāsāṅghika is in the cakra of great bliss,  
As great bliss is located in the head.

“When it is said that a school<sup>346</sup> is in the body,  
Then the monastery is said to be the womb.<sup>347</sup>  
As the womb is free of passion,  
Dharma robes are the caul.

“The preceptor is likewise the mother,  
And the salutation is the hands joined above the head.  
Worldly affairs are the precepts,  
And *a* and *ham*<sup>348</sup> are the mantra recitation.

“The syllable *a* is associated with the cakra of the womb,<sup>349</sup>  
And the syllable *ham* with the cakra of great bliss.  
One is thus born as a monk,  
Sounding mantra, naked, and clean-shaven.

“Possessing all these features,  
Beings are truly buddhas, there is no doubt.  
The ten months<sup>350</sup> are the ten bodhisattva levels,  
And beings are masters of the ten levels.”

All the goddesses in numbers equaling the dust particles on  
Mount Sumeru, headed by Nairātmyā Yoginī and including  
Locanā, Māmakī, Pāṇḍurā, Tārā, Bhṛkuṭī, Cundā, Parṇaśabarī, and

Ahomukhā, heard these words and were utterly amazed.

They swooned, were afraid, collapsed on the ground, and trembled.  
The vajra holder<sup>351</sup> saw all the goddesses and praised them so they  
would rise up again.

“You, goddesses, are associated  
With earth, water, wind, and fire.  
Listen, as I will explain in detail  
The reality that no one knows.”<sup>352</sup>

Hearing the Blessed One’s words as if in a dream, the goddesses all  
regained consciousness.

The Blessed One said:

“Beings are truly buddhas,  
But are veiled by adventitious impurities.  
Once dispelled, they are buddhas.”<sup>353</sup>

The goddesses responded, “So it is, Blessed One! This is neither true  
nor a lie!”<sup>354</sup>

The Blessed One said:

“A worldly person who lacks intelligence  
Will collapse after eating strong poison.  
A person without delusion who knows the principles<sup>355</sup>  
Will completely destroy the very same.”<sup>356</sup>

“Likewise, those who know the means of extinguishing<sup>357</sup>  
And are comfortable<sup>358</sup> in the *Hevajra*  
Will not succumb to ignorance and the rest,  
And will not be bound by delusion and the like.

“There is not a single being who is not a buddha,

Because each and every one is awakened,  
Whether they are a hell being, a preta, an animal,  
A deva, an asura, or a human being.

“Worms living in feces and other such beings  
Are naturally and continuously blissful  
Because they do not know the bliss  
Experienced by devas or asuras.

“A buddha cannot be found anywhere else,  
In any of the world systems.  
The mind itself is perfectly awakened;<sup>359</sup>  
A buddha does not appear anywhere else.

“Even caṇḍālas, veṇukāras, and other castes  
Who focus on killing for their sustenance  
Will succeed if they learn the *Hevajra Tantra*,  
There is no doubt about this.

“Naive people, veiled in ignorance,  
Who do not understand this method  
Are fools who circle in saṃsāra,  
The extreme of existence’s six destinies.<sup>360</sup>

“Deeply compassionate Vajragarbha,  
When they have found the means of Hevajra,  
They purify their sense fields  
And will obtain the unsurpassable.”

Vajragarbha said:

“Pukkaṣī is said to be earth,  
Because delusion is solidity.  
The body is said to be Vairocana,  
So why is the sealing done with Akṣobhya?”<sup>361 362</sup>

The Blessed One replied:

“Apart from the mind,  
The body cannot otherwise shine.<sup>363</sup>  
Thus, Vairocana is the mind,  
And the body should be sealed with mind.”

Vajragarbha said:

“The water element is said to be Śabarī,  
And Akṣobhya has the nature of fluidity.  
Śabarī would be sealed with Akṣobhya;  
This would be the correct sealing, Lord.”

The Blessed One replied:

“Apart from the body,  
No other basis for mind is found.<sup>364</sup>  
Thus, the mind itself is delusion;  
The mind should be sealed with delusion.”

Vajragarbha said:

“Heat is said to be Caṇḍālī,  
And Caṇḍālī is sealed with desire.  
If another seal would not be correct,  
Why is she sealed with Ratna?”<sup>365 366</sup>

The Blessed One replied:

“Since desire is said to be blood,  
Blood is Ratnasambhava,  
And because heat has the nature of blood,  
Desire should be sealed with greed.”<sup>367</sup>

Vajragarbha said:

“Since Ḍombinī is wind,  
And Amogha has the nature of wind,  
It would be appropriate, O Lord,  
That Ḍombinī be sealed with Amogha.”

The Blessed One replied:

“Apart from desire,  
Envy has no other source.  
Thus, a wise person seals Ḍombinī  
With the seal of desire.

“Because form<sup>368</sup> is solidity,  
Gaurī is associated with Vairocana.  
She should be sealed with the lord of the mind  
Following the sequence<sup>369</sup> previously taught.

“The same logic also applies  
To Caurī as well as Vetālī.  
Follow this logic with Ghasmarī too,  
Without confusing the sealings.”

While the deity Hevajra, the vajra holder,  
Remained in the state of meditative attainment,  
Nairātmyā asked about the great bali,  
For the benefit of all beings.

“Sharing a seat within the syllables *evam*,  
Vajrasattva should offer the bali  
In order to protect the life force of beings  
From vighnas and vināyakas.

“*Om*, Indra,<sup>370</sup> Yama, Jala, Yakṣa,  
Bhūta, Vahnī, Vāyu, Rākṣasa,<sup>371</sup>

Candra, Sūrya, Mother, Father,<sup>372</sup>

And the eight snakes of the subterranean realm, *svāhā*!<sup>373</sup>

“Savor this bali! Smell the flowers and incense!

Increase your desire for flesh!

Accomplish all our tasks!

Rid our limbs of wounds and defects!

“*Om*, the letter *a* is at the beginning because all phenomena are primordially unarisen. *Om āḥ hūm phaṭ svāhā*!<sup>374</sup>

“If yogins use this bali<sup>375</sup> when making offerings to all bhūtas, they will have good fortune. They will have untainted happiness, and the devas, a source of prosperity in the world, will rejoice.<sup>376</sup>

“If they continually offer this bali to the host of bhūtas, enthralling, hostile rites, the destruction of enemy armies, banishment, killing, summoning, pacifying, and nourishing will succeed.”<sup>377</sup>

Vajragarbha asked:

“What seals Khecarī?

What seals Bhūcarī?

How is sealing to be done, Blessed One?

This is not previously known to me, Lord.”

The Blessed One replied:

“There are three secrets in the center of the circle,  
Classified into body, speech, and mind.

The area at the center of the circle

Is oriented downward, upward, and to the center.

“Bhūcarī, sealed with the body,

Faces downward and is vajra body.

Khecarī, sealed with desire,

Faces upward and is vajra speech.<sup>378</sup>



Nairātmyā is vajra mind,  
The mind naturally devoid of self.<sup>379</sup>  
The mind occupies the central position,  
Hence Nairātmyā arises in the center.

“To explain in more detail,  
The families are said to be of six types.  
They are also said to be of three or five types,  
So listen well, yoginī.

“Akṣobhya, Vairocana, Ratnasambhava,  
Amitaprabha, Amoghasiddhi,<sup>380</sup> and Vajrasattva  
Should be cultivated according to their pure aspects:  
Hatred, delusion, greed, desire, envy, and bliss, respectively.

“Leaving out Vajrasattva,  
The family is then fivefold.  
Going further still, it is threefold,  
In terms of delusion, desire, and hatred.

“The single family, however, is Akṣobhya,  
The lord of mind who has the nature of hatred.  
This is the power of vajra hatred.  
The family is considered six- or fivefold.”

*This was the fourth chapter, “The Condensed Meaning of Sealing  
and of the Entire Tantra.”*

## *The Arising of Hevajra*

Then the vajra-holding king,  
The all-bestowing lord Hevajra  
Whose intrinsic nature subsumes all forms,  
Clearly explained the maṇḍala.

Seated in Sukhāvatī,  
With a nature that subsumes all forms,  
He generated his own maṇḍala  
From the seed syllable of vajra mind.<sup>381</sup>

He has sixteen arms, eight faces,  
Four feet, and inspires dread.  
A hero garlanded with human skulls,  
He is clasped around his neck by Nairātmyā.  
Nairātmyā herself addresses the hero,<sup>382</sup>  
The wearer of the five mudrās:

“You have explained our maṇḍala,  
Encircled by the fifteen,  
But I have not previously learned  
What your maṇḍala is like, Lord.”

After kissing Nairātmyā,  
Inserting his vajra into her *kapāla*,  
And rubbing her breasts,  
The deva<sup>383</sup> reveals the maṇḍala.

“The circle, as previously explained,  
Is adorned with long and short garlands of pearls.

It has four corners, four doors,<sup>384</sup>  
And is decorated with vajra strings.

“I am in the center,  
Together with you, beautiful-faced one,  
Impassioned with great passion,  
Partaking in the nature of innate joy.<sup>385</sup>

“I have eight faces, four feet,  
And a graceful array of sixteen arms.  
I stand astride the four mārās,  
Terrifying even to the terrible.

“I wear a necklace of human heads,  
And stand on a sun disk absorbed in dance.  
Black-colored and terrifying,  
I hold a crossed vajra at my head.

“Shouts of *hūm* come from my mouth,  
And my body is smeared with ashes.  
Absorbed in mutual pleasure,  
While joined in union with Nairātmyā,

“I attain unfluctuating bliss,  
Possessing a nature without conceit.<sup>386</sup>  
My main face is intensely black,  
And the right resembles jasmine.

“The face on the left is red and terrifying  
And the face on top is dreadful.  
I am richly arrayed<sup>387</sup> with twenty-four eyes,  
And my remaining faces are the color of a black bee.

“As you and I sport with intense pleasure<sup>388</sup>  
In the city of delight,  
Gaurī emerges in Indra’s quarter,<sup>389</sup>

Elegantly poised in the eastern door.

“Caurikā<sup>390</sup> is the next to emerge,  
Through the process of churning and churned.<sup>391</sup>  
She emerges in the southern door,  
As Caurī the doorkeeper.<sup>392</sup>

“Vetālī is the next to emerge,  
Resulting from uniting the *bola* and the *kakkola*.  
She emerges in the western door,  
And stands crushing the *māras*.

“Ghasmarī is the next to emerge  
During absorption in the great copulation.  
She emerges in the northern door,  
Appearing in a terrifying form.

“Pukkasī is the next to emerge  
Through the frictional union of the two.  
She emerges in Īśāna’s quarter,  
Appearing in a wrathful form.

“Śabarī emerges next, in the quarter of fire,<sup>393</sup>  
By means of the churning method.  
Caṇḍālī arises in the rākṣasa’s quarter,<sup>394</sup>  
And Ḍombī in the quarter of wind.”<sup>395</sup>

The vajra holder<sup>396</sup> and his vidyā  
Then melt from great passion.  
The goddesses then urge him to rise again,  
Offering him various songs.

“Arise, Lord, with thoughts of compassion.  
Rescue me, Pukkasī!  
Leave behind this empty nature.<sup>397</sup>  
Impassion me, united in great bliss.”

“I will die without you,  
You must arise, Hevajra!  
Leave behind this empty nature.  
Let Śabari’s goal be accomplished!”

“After exhorting the world, Lord of Pleasure,  
Why do you remain in emptiness?  
I, Caṇḍālī, declare that without you  
I cannot find direction.”<sup>398</sup>

“Hey trickster, arise!  
I can read your mind.  
I, Dombinī, will faint.  
Therefore, do not sever your compassion!”

An elephant, horse, and donkey,  
And a bull, camel, human, śarabha, and cat  
Are in the eight skull cups to the right,  
Following the sequence with the tusker first.

Earth, water, wind,  
Flame, the moon, the sun,  
Antaka, and Dhanada  
Are in the eight skull cups to the left.

He possesses the nine sentiments of dance:  
Erotic love, heroism, disgust,  
Wrath, humor, fearfulness,  
Pity, wonder, and peace.

Through the syllables *am* and *hūm*,  
The great vajra holder<sup>399</sup> rises from his liquid form,  
Stomps his feet on the ground,  
And threatens the devas and asuras.

They should be emitted from the seed syllables,  
*Gaṁ, caṁ, vaṁ, ghaṁ, śaṁ, caṁ, laṁ,* and *ḍaṁ*,<sup>400</sup>  
And through the two seed syllables of the Lord,<sup>401</sup>  
A blue *om* and *hūṁ*,<sup>402</sup> jagged with flames.

One should thus visualize the Lord  
Within the circle of *māṭṛs*, the city of delight,  
Black in color and greatly terrifying,  
Bringing pleasure to *Nairātmā*.

*Gaurī* holds a knife in her right hand,  
And a *rohita* in her left.  
*Caurī* holds a *ḍamaru*<sup>403</sup> in her right hand,  
And a boar in her left.

*Vetālī* holds a tortoise in her right hand,  
And a lotus cup in her left.  
*Ghasmarī* holds a snake in her right hand,  
And a yogin's bowl in her left.

*Pukkasī* holds a lion in her right hand,  
And an axe in her left.  
*Śabarī* holds a monk in her right hand,  
And a *khinḅhrikā* staff<sup>404</sup> in her left.

*Caṇḍālī* holds a wheel in her right hand,  
And a plow<sup>405</sup> in her left.  
*Ḍombī* holds a vajra in her right hand,  
And displays a threatening gesture with her left.

Dancing in the *ardhaparyāṅka* posture,<sup>406</sup>  
*Gaurī* and the rest are said to have two arms.  
They each have three eyes, upward-flowing hair,  
And are adorned with the five *mudrās*.

Gaurī is black,  
Caurī resembles madder,  
Vetālī resembles molten gold,  
And Ghasmarī is emerald-like.

Pukkasī resembles sapphire,  
Śabarī shines like moonstone,  
Caṇḍālī is blue like the sky,  
And Dombī is of various colors.<sup>407</sup>

Brahmā, Indra, Upendra,  
Rudra, Vaivasvata,<sup>408</sup> Vittanāyaka,<sup>409</sup>  
Nairṛti, and Vemacitrin  
Serve as cushions for Gaurī and the others.<sup>410</sup>

After sucking the Lord's *bola*,  
Nairātmyā worships him with devotion  
By kissing and embracing him tightly,  
And then asks for the mantra.

"This mantra enthralls women,  
Threatens the wicked,  
Threatens nāgas,  
And crushes devas and asuras.

"I will teach it now,  
So listen, O bliss-bestowing goddess!  
I have not previously disclosed it to anyone else,  
Even to buddhas and bodhisattvas.

"Vajrasattva is the origin of,<sup>411</sup>  
And creator of, this mantra.  
I am very afraid,<sup>412</sup> goddess,  
But since I cannot deny you, I will teach you.

“After erecting a maṇḍala,  
Jagged with garlands of flames,  
Tilottamā was summoned  
To give the initiation of Vajragarbha.<sup>413</sup>

“The practitioner identifying as Hevajra  
Can use this mantra to summon any woman  
By reciting it clearly ten thousand times  
In a resonant and pleasant voice.

“A practitioner reciting it a hundred thousand times,  
While identifying with Hevajra,<sup>414</sup>  
And with a mind free of doubt,  
Will accomplish any activity.

“The first of the Vedas,  
Adorned with the half-moon and a dot,<sup>415</sup>  
Should be followed by these words:

“ ‘To the eight-faced one with orange, upward-flowing hair, twenty-four eyes...’

“And after that,

“ ‘...sixteen arms, a body as black as a cloud, who wears multiple garlands of human skulls, has a mind of extreme cruelty, and teeth like crescent moons,<sup>416</sup>

“ ‘*Om* Kill, kill! Make things happen, do it! Rumble, rumble! Threaten, threaten! Dry up, dry up the seven oceans! Bind, bind the eight nāgas! Seize, seize the enemies! *Ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā!*’ ”<sup>417</sup>

Then the goddess,  
Gratified by the process of churning and churned,  
Asks about the delightful maṇḍala,  
While kissing and embracing him tightly.



“Then, the deeply learned teacher<sup>418</sup>  
Should unite vajra and lotus,  
And while focused and elated,  
Draw the maṇḍala himself.<sup>419</sup>

“It should have a single enclosure, four doors,  
And shimmer with multicolored light.  
It should be furnished with four gateways,  
Adorned with vajra strings,  
And furnished with five lines.

“He should next draw eight vases,  
Using powders made of five types of jewels,  
Of grains of rice and the like,  
Or even of bricks or charcoal  
Taken from a charnel ground.

“In its center he should draw  
An eight-petaled lotus with filaments.  
On its pericarp he should draw  
A white human skull with three divisions.

“In the quarter of Īśana<sup>420</sup> he should draw a *śarabha*;  
In the quarter of Agni, a monk;  
In the quarter of Nairṛti, a wheel;  
And in the quarter of Vāyu, the lord of the family.<sup>421</sup>

“In the eastern door he should draw a knife;  
In the southern door, a ḍamaru;<sup>422</sup>  
In the western door, a tortoise;  
And in the northern door a snake.

“These eight emblems are declared to have  
The respective colors of the goddesses.  
In the center he should draw a white skull  
That is marked with a crossed vajra.

“Next, he should set out the victory vase,  
With twigs sticking out and tied with fine cloth.  
Its chamber is filled with the five types of jewels,  
And it is replete with *śālija*.<sup>423</sup>

“What is the use of talking so much?  
He should follow the maṇḍala procedure  
Explained in the *Tattvasaṃgraha*.

“He should adorn the eight vidyās of great bliss—  
Aged twelve or twice-eight years—  
With necklaces and anklets,  
And then usher them into the maṇḍala.

“A mother, sister,  
Daughter, and niece,  
A maternal uncle’s wife,  
A maternal aunt, mother-in-law,  
And paternal aunt—  
These are declared to be the eight vidyās.

“The yogin should worship them  
With tight embraces and kisses.  
He should drink their *karpūra*,  
And sprinkle the maṇḍala with it.

“The yogin should cause them to drink it,  
And accomplishment will be quickly attained.  
He should drink alcohol,<sup>424</sup>  
And consume flesh<sup>425</sup> and *śālija*.

“He should undress her  
And kiss her bhaga again and again.<sup>426</sup>  
They should suck his *bola*,  
And sing and dance as well.

“Uniting the *bola* and *kakkola*,  
He should play with them.  
Later, in the second watch of the night,<sup>427</sup>  
After covering their eyes with cloth,

“He should bring in the disciple  
And then reveal the maṇḍala.  
At night, in an uninhabited house,  
He should grant them initiation.<sup>428</sup>

“The initiations, as already explained,  
Are categorized into the master initiation and the rest.  
A good disciple should know that prior to that  
Is the prescribed praise and worship.

“At that point reality should be identified,  
Where cessation begins and the supreme ends.  
The pinnacle, concealed in all tantras,  
Has finally been revealed.”

The goddess asks about that,  
In terms of the way of worshiping the vajra.<sup>429</sup>  
“What is that moment like, deva?  
Please explain it, great lord!”

The Blessed One says:<sup>430</sup>

“There is no beginning, no middle, and no end.  
There is no existence or nirvāṇa.  
This is the supreme great bliss itself.  
There is neither self nor other.

“Using his thumb and ring finger  
On the hand other than the right,<sup>431</sup>  
The yogin should squeeze  
The two waves of pleasure.

“After that, knowledge will arise.  
What arises from that?  
It is like a virgin’s pleasure,  
Like the dream of someone mute.  
It occurs at the end of the supreme, during cessation.  
It is both empty and not empty, the heruka.”

*This was the fifth chapter from the “Hevajra Tantra,” “The Arising of Hevajra.”*



Commissioned by Ngor Éwam Chöden Monastery, this thangka faithfully reproduces an original Hevajra image preserved at Degé Göñchen Monastery under the care of the late Pewar Tulku Rinpoche.

## *The Procedure for Painting Hevajra*

Hevajra embraced the goddess tightly,  
Inserted his *bola* into her cup,  
Firmly grasped her breasts,  
And sucked on her clitoris.

He bit her lower lip,  
Scratched her flanks with his nails,  
Experienced the bliss of their union,  
And revealed the five mudrās.

“The circlet is worn in homage  
To the master, teacher, and chosen deity.  
To indicate that one does not hear  
Criticism of the master or Vajradhara,  
Earrings are worn in one’s ears.  
The necklace shows that one recites mantra,  
Bracelets indicate that one has renounced taking life,  
And the girdle shows that one enjoys a mudrā.  
The body should always be sealed  
With these seals of the five buddhas.”

The goddess, making him laugh  
And biting his lower lip,  
Asked Hevajra, the embodiment of the innate,  
The following:

“Lord, what method should one employ  
And what conduct should be followed  
To execute the painting of Hevajra?  
Please explain this, Great Bliss.”

The Blessed One replied:

“An artist who holds samaya,  
Or a practitioner who holds samaya,  
Should create this terrifying painting.  
Using five colors of paint within a human skull,  
And a brush made from the hair of a corpse,  
The painting should be made with respect.<sup>432</sup>

“The woman<sup>433</sup> who spins the thread  
And the woman who weaves the canvas  
Should hold the samaya,  
And work with the blessings of samaya.<sup>434</sup>

“Every month in a deserted house,  
At midday on the fourteenth of the dark fortnight,  
The painter, with a wrathful mind,  
And after drinking some alcohol,

“Should visualize *niraṃśuka*<sup>435</sup> on his body,  
Take off his clothes,  
And consume the samaya substance  
Along with leftovers<sup>436</sup> and impure food.

“To his left he should place his mudrā,  
One who has a beautiful face, is compassionate,  
Is graced with beauty and youth,  
Has flowered, and is fond of the practitioner.”

*This was the sixth chapter from the “Hevajra Tantra,” “The Procedure for Painting Hevajra.”*

## *The Feast*

Then, at that moment,  
While *kakkola* and *bola* were united,  
And she bit at his lower lip,  
The devī asked, “What about the text?”

Gratified by the union of vajra and lotus,  
The deva proceeded to explain.

“Listen, fortunate goddess,  
As I teach about the text.  
Using ink made of great honey,<sup>437</sup>  
And a pen of human bone,  
A samaya holder should scribe the text  
On birch bark twelve fingers long.<sup>438</sup>

“Should any *dundura*<sup>439</sup> behold  
The book or the painting,  
The practitioner will not win accomplishment,  
Either in this life or in the next world.

“It can at times be shown  
To those of the same tradition.<sup>440</sup>  
When traveling, the book should be kept hidden  
In one’s hair or at one’s side.”

With his *liṅga* placed in her bhaga,  
The vajra holder kissed her repeatedly.  
Once he experienced great bliss,  
He gave instructions on the feast.



“Listen, goddess with elongated eyes,  
About the feast enjoyed in the assembly circle,  
Where, through eating, accomplishment is won  
That brings the fulfillment of all wishes.

“One should hold this feast  
In a charnel ground, mountain crags,  
A city devoid of people, a lonely place,<sup>441</sup>  
Or on the shore of the sea.<sup>442</sup>

“One should arrange there seats  
Consisting of nine corpses.  
Alternatively, one can use tiger skins  
Or rags from a charnel ground.

“Taking the form of Hevajra at the center,  
One should then seat the yoginīs  
In the cardinal and intermediate directions,  
Knowing their places as previously taught.

“One should eat the samaya *mālatīndhana*<sup>443</sup>  
While seated on a tiger skin.  
The food should be eaten zealously there,  
Including the royal rice.<sup>444</sup>  
Having feasted on these,  
One should worship the mothers.

“If one ardently and continuously worships  
A niece, mother-in-law,  
Mother, or sister,  
One will gain accomplishment in the assembly circle.

A disciple of great fortune<sup>445</sup> should offer the master  
A fine, one-piece skull of a great person<sup>446</sup>  
Filled with excellent alcohol,<sup>447</sup>  
Praise him, and also drink some themselves.

“One should take it with the lotus gesture,  
Return it with the same hand,  
And bow to him again and again.  
This is how the practitioners should act.”

*This was the seventh chapter from the “Hevajra Tantra,” “The Feast.”*



## *Discipline*

The yoginīs then asked,

“What is the great seal like,  
In terms of her relative aspect?  
Please tell us, O granter of bliss!”

The Blessed One replied:

“She is neither too tall nor too short,  
Neither dark nor pale,  
But appears like a lotus petal  
With a pleasant smell on her breath.

“Her sweat<sup>448</sup> is fragrant,  
Just like the scent of deer musk,  
And her lotus instantly releases  
A scent like that of a lotus.

“An experienced person will note  
Her pleasant scent of *karpūra* and *sihla*.<sup>449</sup>  
She will have the scent of water lily,  
Resembling black agarwood.

“She should be relaxed<sup>450</sup> and unwavering,  
Gentle in speech, pleasant in demeanor,  
And have elegant hair and three belly folds.<sup>451</sup>  
Such a woman is commonly known as *padminī*.  
She is the embodiment of innate joy;  
Having found her, one will attain accomplishment.”<sup>452</sup>

Then Nairātmyā Yoginī asked, “What aspiration should one make, Blessed One?”

The Blessed One replied:

“ ‘In birth after birth may I be born in a good family,  
Keep my samaya, maintain my senses,  
Teach the *Hevajra Tantra*, be compassionate,  
And be devoted to my master.

“ ‘In birth after birth  
May my hand ring the vajra bell.  
May I chant the profound Dharma,  
And draw forth<sup>453</sup> the sexual fluid of women.’ ”

Pleased with what she heard,  
The goddess asked the following question:  
“Beings are difficult to tame and unworthy.<sup>454</sup>  
How can they become disciplined?”

The Blessed One said:

“First, the poṣadha rite is prescribed,  
And after that, the ten moral precepts.<sup>455</sup>  
They should then be instructed  
In the Vaibhāṣika and Sautrāntika systems.

“After that Yogācāra should be taught,  
Followed by Madhyamaka.  
Once the entire way of mantra is understood,  
Instruction on the *Hevajra Tantra* should begin.  
If the disciple receives it with respect,  
There is no doubt accomplishment will ensue.”

*This was the eighth chapter from the “Hevajra Tantra,” “Discipline.”*

## *Mantra Derivation*

“Now I will give an accurate description  
Of the feature of rending<sup>456</sup> what is conjoined,  
The mere knowledge of which  
Wins accomplishment for the practitioner.  
The vow holder<sup>457</sup> will be able to rend  
A target’s abdomen with his hand.

“United with the heruka,<sup>458</sup>  
And with a cruel disposition,  
One can certainly destroy even a buddha,  
Through this meditation alone.

“After informing one’s sagely master,  
One should kill out of compassion  
Someone who harms the teachings  
Or brings ruin upon a buddha-like master.

“Visualizing them as an appropriate beast,<sup>459</sup>  
One should imagine them face down,  
To be vomiting blood,  
And trembling with disheveled hair.

“One should imagine a flaming needle  
Entering their pathway.<sup>460</sup>  
One can kill them instantly  
By seeing the seed syllable of fire in their heart.

“In this tantra there is no need to perform homa,  
Display mudrās, or take ritual action.  
This great tantra is mastered through reading;  
Accomplishment is reached merely by meditating.

“I will now reveal a supreme secret  
That unmistakably grants accomplishment<sup>461</sup>  
And delightfully purifies existence,  
So listen, fair-faced goddess.

“Consider, goddess, a great jewel,  
Shimmering with an aura of bright radiance.  
It would be useless if left uncut,  
But once cut, it gleams.

“Saṃsāra is a jewel in the same way,  
Replete with the five types of sense pleasure.  
It becomes poison when not purified,  
But when purified becomes like nectar.

“The heruka is an aspect of saṃsāra,<sup>462</sup>  
The lord who rescues the world.  
Listen, as I will speak  
About this form that I have taken.

“My eyes are red with compassion,  
And my body black, with a loving mind.  
My feet are said to be  
The four means of attracting disciples.

“My eight faces are the eight liberations,  
And my arms the sixteen types of emptiness.  
The five buddhas are my mudrās,<sup>463</sup>  
And I am wrathful to tame the wicked.

“Pukkasī is said to be my flesh,  
Śabarī is likewise my blood,  
Caṇḍālī is said to be my semen,  
And Ḍombī my fat and marrow.  
My skin is the seven limbs of awakening,  
And my bones the four truths.”

Nairātmyā asked:

“How are the mantras derived?  
Please explain, Mahāsukha,  
The mantras that bring success  
To people’s activities.”

The Blessed One, the great vajra holder, the great splendor of the  
vajra essence, <sup>464</sup> replied:

“Listen, goddess of great wisdom, <sup>465</sup>  
As I teach you the mantras.

“First, one should take Vairocana, <sup>466</sup>  
Then the fourth of the sibilants <sup>467</sup>  
Adorned with Pukkasī, <sup>468</sup>  
Surmounted with the empty one, white in color,  
And append it with *svāhā*. <sup>469</sup>  
By reciting this one hundred thousand times,  
One can paralyze the world at any time.

“First, take the lord of letters, <sup>470</sup>  
Follow it with Khecarī, <sup>471</sup>  
And append it with *svāhā*. <sup>472</sup>  
This will enthrall even the buddhas.

“Take the first of the Vedas, <sup>473</sup>  
Then the second of the first, <sup>474</sup>  
And join them with the empty one <sup>475</sup> followed by *svāhā*. <sup>476</sup>  
This mantra, wise one, will banish even the buddhas.



“First one should take Vairocana,  
Then the third of the second,<sup>477</sup>  
Join it with *r*, adorn it with *Vāri*,<sup>478</sup>  
Then the empty one with *svāhā* at the end.<sup>479</sup>  
This mantra will sow discord among all people.

“First one should take the lord of letters,  
Then the third of the fifth,<sup>480</sup>  
Join it with *Dākinī*<sup>481</sup> and the empty one,  
And end it with *svāhā*.<sup>482</sup>  
This is the mantra for hostile magic.

“Again, take the most eminent of letters,  
Then the blood-like syllable *hūṃ*, and end it with *svāhā*.<sup>483</sup>  
With this mantra one can always summon  
Tilottamā, Rambhā, and the rest.

“First take the delusion family<sup>484</sup>  
And add the syllable *ghuḥ*.<sup>485</sup>  
Once again end it with *svāhā*.<sup>486</sup>  
This mantra will kill gods and humans.

“First take Vairocana,  
Then the first of the first.  
Join it with *Vajraḍākinī*<sup>487</sup>  
And the second of the semivowels.<sup>488</sup>

“To that add another *Vajraḍākinī*,  
Followed by the foremost of the first,  
Then add yet another *Vajraḍākinī*,  
Followed by the third of the semivowels.<sup>489</sup>

“Once again, add the same semivowel above,<sup>490</sup>  
And adorn them with *Caurī*.<sup>491</sup>  
*Hrīḥ* should be added to this,  
And *svāhā* again placed at the end.<sup>492</sup>

“This is the mantra of Kurukullā.<sup>493</sup>

“Starting with the syllable *om*,  
Add the third of the fourth<sup>494</sup> adorned with Caurī.  
Follow that with the fourth of the semivowels,<sup>495</sup>  
And combine it with *picuvajra*.<sup>496</sup>

<sup>497</sup> “Follow that with the fourth the sibilants,  
And adorn it with Pukkasī,  
Surmount it with the empty one, and repeat three times.  
These are followed by the second of the fifth,  
And the first of the third,<sup>498</sup> with *svāhā* at the end.<sup>499</sup>

“This is the heart mantra of Hevajra.<sup>500</sup>

“With Vairocana at the beginning,  
Append *jvala jvala* and the fourth of the fifth.  
This is followed by the first of the semivowels  
And adorned with Ghasmarī.<sup>501 502</sup>

“Then comes the fourth of the sibilants,  
Adorned with Vajraḍākinī,  
Mounted by the empty one, and repeated three times.  
Next comes the second of the fifth,  
Joined with the first of the third, with *svāhā* at the end.<sup>503</sup>

This is the mantra of the four-armed Hevajra.

“Beginning with Vairocana,  
Add the first of the first adorned with the inner Gaurī,<sup>504</sup>  
And add the first of the third  
Adorned with the inner Gaurī.<sup>505</sup>

“This should be repeated twice,<sup>506</sup>  
Followed by the third of the fifth  
And the third of the second adorned with fire.<sup>507</sup>

These are followed by three *hūm* syllables,  
Then by the second of the fifth  
And the first of the third, with *svāhā* at the end.<sup>508</sup>

“This is the mantra of the six-armed Hevajra.<sup>509</sup>

“With Vairocana at the beginning,  
Add the first of the fourth joined with fire  
And adorned with Vetālī.  
This is followed by the third of the semivowels  
Adorned with Ghasmarī,  
Then by the first of the first  
Joined with the first of the semivowels  
And adorned with Vajrā.<sup>510</sup>

“This is followed by the letter *kṣa* adorned with Caurī,  
Then by the first of the fifth  
And the fourth of the sibilants  
Adorned with Vajraḍākinī.  
This is surmounted by the empty one, and repeated three times.  
This is followed by *phaṭ* and *svāhā* at the end.<sup>511</sup>

“This is the mantra of the two-armed Hevajra.<sup>512</sup>

“Nairāṭmyā is joined with the first of the first,  
Followed by the first of the second,  
The first of the third,  
The first of the fourth,  
The first of the fifth,  
The first of the semivowels,  
And then by the first of the sibilants.  
Vairocana is at the beginning and *svāhā* at the end.<sup>513</sup>

“This city-shaking mantra should be recited one hundred thousand times.

“The second of the semivowels  
Is followed twice by *kṣa*,<sup>514</sup>  
And appended with three *hūm* syllables.  
It begins with Vairocana, ends with *svāhā*,  
With an intervening syllable *phaṭ*.

“This is the mantra for purifying the earth.”<sup>515</sup>

“The mantra that begins with Vairocana,  
Has Vajrā next, and ends with the syllable *hūm*  
Is for blessing food and drink.”<sup>516</sup>

“Vairocana at the beginning  
Is followed by *akāro mukham*,  
Then by the third of the sibilants<sup>517</sup>  
And the fourth of the semivowels<sup>518</sup>  
Adorned with fire above it.”<sup>519</sup>  
This is followed by *dharmāṇām*, Vajrā,  
*Adyanutpannatvāt*,<sup>520</sup>  
And then by *om āḥ hūm phaṭ svāhā*<sup>521</sup> .

“This is the mantra for the bali offering related to all things.”<sup>522</sup>

*This was the ninth chapter from the “Hevajra Tantra,” “Mantra Derivation.”*



## Mantra Recitation

Then, the one called a vajra being,<sup>523</sup>  
The singular concealed content of all phenomena,  
Kissed Nairātmyā and proceeded to describe  
The requisites for mantra recitation.

“When paralyzing, one should recite using crystal;<sup>524</sup>  
When enthralling, red sandalwood;  
For hostile rites, soapberry;  
And when sowing discord, *niraṃśuka*.<sup>525</sup>

“When banishing, use bone from a horse;  
When summoning, bone from a brahmin;  
When causing rain, bone from an elephant;  
And when killing, that of a buffalo.

“When paralyzing, drink milk;<sup>526</sup>  
When enthralling, use *svacchanda*;<sup>527</sup>  
When killing, use *sihlaka*;<sup>528</sup>  
And when summoning, *catuḥsama*.<sup>529</sup>

“When sowing discord, use *śālija*,<sup>530</sup>  
And when banishing, use *kastūrikā*.<sup>531</sup>  
Alternatively, one may use that which ends in *śva*,  
And those beginning with *śva*, *na*, *ga*, and *ha*.<sup>532</sup>

*This was tenth chapter from the “Hevajra Tantra,” “Mantra Recitation.”*



## *On the Innate State*

Tightly embracing Hevajra  
And biting his lower lip with her teeth,  
Nairātmyā asked him about the features  
That indicate a being's family.

Placing his *līṅga* in her bhaga,  
The leader of the circle replied,  
“I will now teach on the respective families of beings.  
Listen, Prajñāpāramitā.

“Any woman or man  
Who has a nine-pronged vajra  
At the base of their ring finger  
Belongs to the supreme family of Akṣobhya.

“For Vairocana, it is a wheel;  
For Amitābha, a lotus;<sup>533</sup>  
For Ratnasambhava, a great jewel;  
And for the activity family, a sword.<sup>534</sup>

“A yogin with a dark complexion  
Has Akṣobhya as his deity.  
A yogin who is very pale  
Has Vairocana as his deity.

“A yogin who is dark blue  
Has Amogha as his deity.  
A yogin who is deep yellow  
Has Ratneśa as his family deity.



“A yogin who is pink  
Has Amitābha as his family deity.  
A yogin who is pale yellow<sup>535</sup>  
Belongs to the sattva family.<sup>536</sup>

“Those who have mastered yoga  
Must not disparage or hurt people.  
These people also belong to the tathāgata families,  
Having assumed their relative forms.<sup>537</sup>

“Women have these marks  
In just the same way that men do.  
They too belong to these families,  
In terms of relative conventions and comportment.”

The great vajra holder,  
Pleased by the kissing of bhaga and liṅga,  
Roused Nairātmyā’s attention by saying,  
“Listen, goddess, about worship.

“One who is skilled in yoga  
Should always worship the great seal<sup>538</sup>  
After undressing her in a garden,  
A lonely place, or in his own house.

“Kissing and embracing her,  
He should caress her bhaga,  
Suck on her clitoris,  
And drink the nectar from her lower lip.

“One with a *bola* should always  
Leave the marks of passion with his hand,  
And assume positions like *the swing*,  
*Knees, stretched wide*, and the like.

“The vajra holder<sup>539</sup> should arouse her again and again,  
While gazing at her, up and down.  
He will attain vast accomplishment  
And become equal to all buddhas.

“He should drink the karpūra there,  
And because it helps bring forth karpūra,  
He should consume flesh there,  
And especially alcohol.<sup>540</sup>

*This was the eleventh chapter from the “Hevajra Tantra,” “On the Practice of the Innate State.”<sup>541</sup>*



## Chapter Twelve<sup>542</sup>

After that, the vajra holder  
Taught four verses on the initiations.<sup>543</sup>

“Firmly established as vajra,  
Take up the great vajra and great bell.  
You are the vajra master this very day;  
Gather your circle of disciples.

“Just as the children of awakening  
Were sprinkled by the buddhas of the past,  
So have you been sprinkled with my mindstream  
During the secret initiation.

“Find a goddess—find one, Great Being,  
Who grants pleasure and a location,<sup>544</sup>  
And who has any form that pleases the mind.  
Once you have found her, perform the worship.

“This knowledge is very subtle,  
Like the center of the vajra sky,<sup>545</sup>  
Stainless, liberating, and peaceful.  
It is your father; it is you yourself.

“The mantras for empowering the lotus and vajra are, respectively:

*Om*, O lotus, receptacle of bliss, bestower of the bliss of great  
passion, partaker of the four joys, you are everything, *hūm hūm*  
*hūm*! Please accomplish my tasks.<sup>546</sup>

*Om*, vajra great hate! Granter of the four joys, the one taste of the entry into the sky! O protector, *hūm hūm hūm*! Please accomplish my tasks.<sup>547</sup>

“The syllable *om* is at the head, *hūm* is at the heart, and *āḥ* is at the filament.”<sup>548</sup>

*This concludes part 2, “The Section of the Great Sovereign Tantra on Illusion,” from the great sovereign tantra “Hevajra Who Binds the Web of Dākinīs,” which comprises two sections extracted from thirty-two.*

## *Colophon*

This was translated in the presence of the Indian preceptor Gayādhara by the Tibetan translator-monk Śākya Yeshe, who also edited and finalized it. Later, the translator Zhonnu Pal restored missing content and made corrections.



This exquisite gilded Hevajra statue is housed in Dzongsar Khyentse Rinpoche's Mahākāla shrine room at Khyentse Labrang in Bir, India. The statue's excellent craftsmanship and sacred placement reflect the profound reverence held for Hevajra as a treasured object of devotion.

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Kāṇha. *dgyes pa rdo rje’i dka’ ’grel rnal ’byor rin po che’i phreng ba shes bya ba (Yogaratnamālānāmahevajrapañjikā)*. Toh 1183, Degé Tengyur vol. 2 (rgyud ’grel, kha), folios 1.b–61.a.

Ratnākaraśānti. *dpal dgyes pa rdo rje’i dka’ ’grel mu tig phreng ba*



*zhes bya ba* (*Śrīhevajrapañjikā nāma muktikāvalī*). Toh 1189, Degé Tengyur vol. 4 (rgyud 'grel, ga), folios 221.a–297.a.

Saroruhavajra. *kye'i rdo rje'i rgyud kyi dka' 'grel pad+ma can* (*Hevajratantrapañjikāpadminīnāma*). Toh 1181, Degé Tengyur vol. 1 (rgyud 'grel, ka), folios 126.b–173.a.

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# Notes

- 1 Davidson 2004, p. 41.
- 2 The *Hevajra Tantra* has been edited and published in Sanskrit multiple times. See Snellgrove 1959, Farrow 1992, Tripathi 2001, and Tripathi 2006. The editions prepared by Farrow and Tripathi comprise the *Hevajra Tantra* and one of its commentaries. Ryan Conlon will soon publish a new and much-anticipated edition of the *Hevajra Tantra* together with Kamalanātha's *Ratnāvalī*.
- 3 Toh 417 and 418.
- 4 For more on this point, see Isaacson and Sferra 2015, pp. 97–98.
- 5 The *Ratnāvalī* appears not to have been translated into Tibetan and is presently only extant in Sanskrit. An edition and translation of this important work is forthcoming from Ryan Conlon.
- 6 For a concise survey of the *Hevajra Tantra* and its corpus, see Szántó 2015.
- 7 It must also be noted that there are clear instances where the Tibetan translation is simply incorrect. It is often only through comparison with the Sanskrit that such errors can be discovered. Whether these errors are those of the original translators or of later Tibetan scribes and editors is often unknown.
- 8 The syntax of the Skt. text makes it clear that the *bhagas* of the vajra women are the “body, speech, and mind of all tathāgatas.” In the Tibetan translation, it is possible to interpret this phrase as a description of the Blessed One. Additionally, the term “essence” (*snying po*) is absent in the Skt., as reported in Conlon and the corresponding commentarial passages from the YRM and MĀ.

- 9 In Skt., this line is included within the Blessed One’s speech.
- 10 We have translated the terms *ye shes (jñāna)* and *rnam shes (vijñāna)* according to their conventional meaning. According to Kāṇha (YRM 1.55) and Ratnākaraśānti (MĀ 2.49), however, the term *jñāna* here refers to general topics of knowledge such as astrology, while *vijñāna* refers to the specific skills possessed by a master.
- 11 Note that in this verse, the Tibetan term *dnegos po* translates the Sanskrit term *vastu* (“entity”). In the preceding verse, *dnegos po* was used to translate *bhāva* (“existence”). This pattern of variation will continue throughout the text.
- 12 This spelling follows Conlon 2025. R reads *vaminī*.
- 13 We have emended the Buddhist Hybrid Sanskrit term *doṣā* to the classical Skt. *dveṣā*.
- 14 This spelling follows Conlon 2025. R reads *mātarī*.
- 15 This spelling follows Conlon 2025, which is supported by the Tib. *mtshan mo*. R reads *śavarī*.
- 16 This spelling follows the Tib. translation of the root text (*rangs ma*) and the citation in MĀ. R reads *kṛṣṇavarṇā*.
- 17 Tib. *shin tu gzugs can ma*. There is no equivalent term in Conlon, and MĀ attests to *svarūpiṇī*, “own form.”
- 18 As will be explained in chapter 2.3, the polyvalent Skt. term *saṃvara* (Tib. *sdom pa*) is often used to refer to the “concealed” esoteric meaning or content of an exoteric phenomenon.
- 19 According to the Kāṇha (YRM 1.87) and Ratnākaraśānti (MĀ 2.142), the phrase “qualities, enjoyment, and creation” refers to the cakras with those names. R, as well as both the YRM and

MĀ, also includes “great bliss” (*mahāsukha*), which is the fourth cakra. This term is absent in the Tibetan translation of the root text.

- 20 The words *evam mayā*, “thus did I,” refer back to the opening line of the *Hevajra Tantra*, and by extension the opening line of most Buddhist scriptures: *evam mayā śrutam*.
- 21 Reading *yā yi rnam pas* following K, Y, and the Skt. *yākāreṇa*. D reads *ya ye rnam pas*.
- 22 This line is translated based on the understanding presented in the MĀ (2.153) that the “arrangement” in question is the sets of four that follow.
- 23 Following this line, some Sanskrit manuscripts of the *Hevajra Tantra* include an additional set of four properties. Neither Kāṇha, Ratnākaraśānti, Kamalanātha, nor Saroruhavajra acknowledge this set in their respective commentaries. The line is also absent from the Tibetan translation. Thus, it is reasonable to assume this additional set of four was not known as part of the *Hevajra Tantra* to these commentators, or to the Tibetan translators. It has been omitted in this English translation as well. The line, as published in R, reads *catvāryaṅgāni sevā-upasevā-sādhana-mahāsādhanaś ceti* (“the four limbs are service, honoring, sādhana, and mahāsādhana”).
- 24 Following the spelling given in Conlon and R. This term is more typically spelled *sthāvira*.
- 25 “The others” refers to the other three tathāgata consorts. They are Māmakī, Pāṇḍurā or Pāṇḍuravāsinī, and Samayatārā.
- 26 Skt. *om akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt om āḥ hūm phaṭ svāhā*.

- 27 The name *picuvajra* defies attempts at definitive translation. It is an oxymoron combining two opposites—*picu* is cotton wool or tufts of grass, i.e., something soft and delicate, and *vajra* is something infinitely hard.
- 28 Skt. *om deva picuvajra hūm hūm hūm phaṭ svāhā*.
- 29 Skt. *om trailokyākṣepa hūm hūm hūm phaṭ svāhā*.
- 30 Skt. *om jvala jvala bhyo hūm hūm hūm phaṭ svāhā*.
- 31 Skt. *om rakṣa rakṣa hūm hūm hūm phaṭ svāhā*.
- 32 Possibly *Crinum asiaticum*. All plant identifications in this translation are based on information from the Pandanus Database of Indian Plants and other botanical resources, and should be considered tentative.
- 33 One bowl serves as the cover for the other. The effigy is placed inside the lower bowl, which is then filled with milk and covered with the other bowl.
- 34 The bricks are probably from the platform where funeral pyres are built.
- 35 Unidentified.
- 36 Skt. includes another line not attested in D: “and blue powder made from pulverized human bone and coals from a charnel ground” (Conlon: *narāsthicūrṇaśmaśānāṅgarābhyam*).
- 37 Each of the eight faces has three eyes.
- 38 The *phuḥ* is repeated eight times, reflecting the number of the *nāga* kings.
- 39 The rendering of this mantra generally follows D, but has been silently emended in comparison with the Skt to correct minor

issues of spelling and syntax: *om ghuru ghuru ghuḍu ghuḍu masa masa ghaṭa ghaṭa ghoṭaya ghoṭaya | anantakṣobhakarāya nāgādhipataye he he ru ru ka | saptaṭpātālagatān nāgān ākarṣaya varṣaya garjaya tarjaya | phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ | hūm hūm hūm phaṭ svāhā.*

40 *Ocimum gratissimum.*

41 Skt. *om āryaśmaśānapriyāya hūm hūm hūm phaṭ svāhā.*

42 It remains unclear precisely what “axe flakes” (*kuṭhāracchinnā*) refers to. It may be taken literally, as small chips or flakes from or made by an axe, or as the name of a plant or other material ingredient.

43 Skt. *om vajrakartari hevajrāya hūm hūm hūm phaṭ svāhā.*

44 In the Skt., “it” (*tām*) is feminine, which means that it refers either to the previously mentioned chalk or to the pill that the chalk was formed into.

45 A *tilaka* is a mark made on the forehead, also known as *bindi*.

46 Referring to the month Pauṣa when the full moon enters the asterism called *puṣya*, which occurs during December and January.

47 Akṣobhya could be a euphemism for semen or urine.

48 Skt. *om vajrakuṭhāra pāṭaya pāṭaya hūm hūm hūm phaṭ svāhā.*

49 Reading, on the authority of the Tib., *vandayet* as *bandhayet*.

50 Presumably, one puts the tilaka onto an image of the targeted deva.

51 *Citraka* can be the name of more than one plant, possibly referring to *Plumbago zeylanica* or *Plumbago indica*.



- 52 Skt. *om hevajra jvara jvara śatrūn bhrūm hūm hūm hūm phaṭ svāhā*.
- 53 The Ashoka tree (*Saraca indica*).
- 54 Skt. *aśokāṣṭāmī*. This lunar month corresponds to March or April of the Gregorian (Western) calendar.
- 55 This may refer to the Emetic nut, *Randia dumetorum*, but perhaps also to *Vanguiera spinosa*, or the thorn-apple.
- 56 Black nightshade (*Solanum nigrum*). This translation follows the spelling of the ingredient attested in Conlon. D reads *kA kA ma tsi kA*.
- 57 Skt. *om amukī me hrīḥ vaśībhavatu svāhā*.
- 58 “Vajra water” could be a euphemism for urine, or could refer to water that has been ritually infused with a vajra.
- 59 This translation follows Conlon 2025 and Tib. in reading *vajrārka* (*ba+dzra ar+k+ka*). R reads *candrārka* (“moon and sun”).
- 60 Skt. *om vajrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya hūm hūm hūm phaṭ svāhā*. As cited in R and reported in Conlon, in some Skt. witnesses this mantra begins *om candrārka*, “Om, sun and moon...”
- 61 *Arthasādhana* (*don bsgrub pa*) is here used as a technical term for a rite intended to locate lost objects.
- 62 Tib. *dus ma yin pa'i dus su*. This English translation follows the Skt. *vikāḷavelāyām*, of which the Tib. is a literal but potentially misleading equivalent.
- 63 Apart from cochineal lac, the Skt. *alaktaka* can also mean red resin of certain trees.

- 64 Reading *sā* (“she”) following MSS against *sa* (“he”), erroneously printed in R.
- 65 “Vajra divination” likely indicates that this is the specific Vajrayāna application of this mode of divination. The use of a young child to gaze into reflective surfaces—including fingernails or toenails dipped in lac—is a well-attested mode of divination in both Buddhist and non-Buddhist Indic sources. This practice is typically used to locate lost or stolen property. A more detailed description of the rite can be found in chapter 7 of *The Tantra of Subāhu’s Questions*. About this practice see also Orofino 1994 and Vasudeva 2015.
- 66 In Skt. these lines are rendered in verse.
- 67 Skt. reads *tasmin nabhau*, “at its center.”
- 68 The surrounding “rampart” is a solid structure made of crossed vajras, whereas the “tent” is an overhead canopy made of a lattice of crossed vajras.
- 69 Or, more literally, based on the Tib., “or blue with the hue of the sun.” The Tib. translation *sngo dang nyi ma’i mdog* is a literal translation of *nīlāruṇābham*, which simply means “appearing blue-red.”
- 70 The “eight goddesses” are eight goddesses from the Hevajra maṇḍala who assume the role of the goddesses of offerings.
- 71 “Deer-marked one” (*mṛgalāñchana*; *ri dags can*) refers to the moon.
- 72 Both Kāṇha (YRM 1.239) and Ratnākaraśānti (MĀ 2.311) indicate that this means the seed syllable stands atop the moon-vowels and sun-consonants.
- 73 *Sattva* (“being”) is perhaps intended as a metrical contraction of

Vajrasattva.

- 74 According to Kāṇha (YRM 1.241) and Ratnākaraśānti (MĀ 2.314), this refers to images of Hevajra. Ratnākaraśānti adds that they are blue in color and wrathful in appearance.
- 75 This translation of *sngo dang nyi ma mtshungs pa'i mdog* has been informed by the Skt. *nīlārūṇābhavarṇena*. The Tib. would more literally read “blue with a hue similar to the sun.”
- 76 Following the Skt. in reading *kaṇṭhī*, “necklace,” as this is one of the five mudrās. The Tib. reads *nor bu*, “jewel.”
- 77 Some Skt. witnesses, including R, include the additional phrase *vyāghracarmā*, “wears a tiger-skin cloak.”
- 78 The khaṭvāṅga rests inside the curve of his left arm.
- 79 See the corresponding passage in *A Garland of Yoga* (1.247) and *A String of Pearls* (2.328) for an explanation of this connection.
- 80 Skt. *om abhiṣiñcantu mām sarvatathāgatāḥ*.
- 81 The “others” are the other offering goddesses, whose number varies depending on the sādhana.
- 82 The “rest” are the other four tathāgata consorts, Māmakī, Pāṇḍurā, Tārā, and possibly Nairātmyā.
- 83 Skt. *rajakī*. The Tib. term *tshos ma* would more literally mean “dyer women.” The comments of Kāṇha (YRM 1.279) and Ratnākaraśānti (MĀ 2.366) support the interpretation “washerwomen.”
- 84 In this context, the word “served” (*sevitavya*; *bstan*) has a sexual connotation.
- 85 Tib. *sbrul*. Skt. reads °*vyāḍa*°, which refers to wild beasts in general.

- 86 The “mudrās” in question are the five tathāgata consorts particular to this maṇḍala.
- 87 The names of the mudrās mentioned in this verse, including also Caṇḍālī in the next verse, roughly correspond to the categories of women mentioned in 1.110 above, as *nartī* means “dancing woman,” *rajakī* “washerwoman,” and *brāhmaṇī* “brahmin woman.”
- 88 Each of these first two lines paraphrases the word *tathāgata*. “Reached thusness” paraphrases *tathā-gata* (“thus-gone-one”), and “returned in the same way” paraphrases *tathā-āgata* (“thus-retained-one”).
- 89 The Skt. etymology of “family” (*kula*), which is derived from the root  $\sqrt{kul}$  (to “form groups”), cannot be fully conveyed in the English translation.
- 90 Ārolik is an alternate name of Amitābha, which is indicated in the Tibetan translation *dpag med*.
- 91 The Skt. (Conlon) reads *brahmā nirvṛtito buddho*, “The Buddha is Brahmā for being extinguished.” In this case, *nirvṛtita*s could be interpreted as “extinguished,” i.e., delivered into the state of nirvāṇa, or just as “tranquil/at ease.”
- 92 The text uses wordplay to show that the name Viṣṇu is derived from the verbal root  $\sqrt{viś}$ , which means “to enter.”
- 93 “Auspicious” is one of the meanings of the word *śiva*.
- 94 The Skt. *sarva* means “all.”
- 95 The Skt. for the final two lines of the verse is *dehe sambhavatīty asmāt devateti*. It employs a creative etymology to link the word *devatā* (“deity”) to the phrase *dehe sambhavati*. Ratnākaraśānti unpacks this in *A String of Pearls* (2.390), saying, “Here, the

word *devatā* is reached by removing the syllable *ha* from the preceding word (*dehe*), removing *sambha* from the subsequent word (*sambhavatī*), and changing the final letter *ti* to *tā* to express inherent nature. The word *devatā* has the same meaning as *deva*.”

- 96 In this verse we are given two etymologies for the Skt. term *bhagavān*. In the first, the term is broken into *bhaga*, meaning “blessings,” “fortune,” etc., and the possessive suffix *-vat*, thus yielding “one possessed of blessings.” In the second etymology, the term *bhaga* is said to derive from the root  $\sqrt{bhañj}$ , meaning “to break.”
- 97 There is a play on words in the Skt. text, as the words for “distinction” (*vibhāga*) and “sister” (*bhaginī*) are derived from the same root,  $\sqrt{bhañj}$ . We understand the Tib. *skal ba* to be a reasonable equivalent of *vibhāga*, and not a variant.
- 98 We understand the Tib. *ʼtshod pa'i phyir* as equivalent to the attested Skt. *rañjanāt*, and thus to refer to the dyeing process, rather than taking it more literally as “cook,” “boil,” etc.
- 99 There is another play on words here, as the word for daughter, *duhitṛ*, is derived from the root  $\sqrt{duh}$ , “to milk.”
- 100 A pun on “untouchable” (Skt. *asparśa*) is intended here. The wisdom aspect is “untouchable” in the sense that it is beyond sensory perception. An outcaste is “untouchable” in terms of social prejudices. The Skt. word for “outcaste” here is *ḍombī*, which is one of the “untouchable” castes.
- 101 This translation follows the Skt., as the Tibetan appears nonsensical and thus may be corrupted. It appears to read, “A footprint is itself a maṇḍala, / And for that very reason is called *maṇḍala*.” In the Skt. reading, the interpretation of *maṇḍala*

presumes that this word is derived from the root  $\sqrt{mal}$ , “to contain/hold.”

- 102 Reading the Tib. *ngos grub mthar* as *siddhāntam* per the Skt.
- 103 The “five castes” are the traditional four castes (brahmin, kṣatriya, vaiśya, and śūdra) plus a fifth group considered outside the caste hierarchy.
- 104 Reading *mtshan mo* as *rātrau* (“at night”) following Conlon. R reads *ramye* (“pleasant”).
- 105 “Heat” (*ūṣman*; *drod*) is the first sign of success in yoga practice.
- 106 Here the Tib. *rtogs par bya* is taken as equivalent to the Skt. *budhyate*, which, according to Kāṇha (YRM 1.345) and Ratnākaraśānti (MĀ 2.434), is to be understood in the sense of *yuḥyate*, “enjoined.”
- 107 Some Skt. witnesses, including R, report an additional line not attested in the Tib.: “Graced with beauty and youth, / Who has the bluish complexion of a lotus” (*rūpayauvanamaṇḍitam / nīlotpalaśyāmāṅgīm ca*).
- 108 Although presented as verse in the Tib., this part was more likely originally in prose as it appears in Conlon. This translation follows the syntax of the Skt. rather than the Tib.
- 109 Vairocana is “on the hands” in the form of bracelets around the wrists.
- 110 Amogha is a metrically shortened form of Amoghasiddhi.
- 111 Reading *kṛtā* (“performed”) with Rms and the Tib. (*byas pa*), against *smṛtā* (“remembered,” “known”) in Conlon and R.
- 112 The Tibetan does not include an equivalent of “piece” (*khaṇḍa*). “Fingers” refers to finger-widths as a unit of measurement.

- 113 Some Skt. witnesses include the word *sadā*, “always.”
- 114 Following C, H, N, K, and Y in reading *bdag nyi kyi ni bnyid spangs nas*. D reads *bdag nyi kyis ni bnyid spangs nas*. Skt. reads *nidrām ātmānam utsṛjya*.
- 115 Kāṇha (YRM 1.365) and Ratnākaraśānti (MĀ 2.455) indicate that “the gift” (*dāna*; *sbyin pa*) is the body mentioned in the first line of this verse.
- 116 The Skt. expression *gamyāgāmya* (“approachable or unapproachable”) often has a sexual connotation.
- 117 The Tib. term *dbang* is understood to translate the attested Skt. term *dīkṣā*, which is often used as a technical term for initiations and observances in other traditions, in particular those of the Śaivas.
- 118 Kāṇha (YRM 1.384), Ratnākaraśānti (MĀ 2.471), and Kamalanātha (Conlon, p. 103) indicate that “brothers” refers to yogins and “sisters” to yoginīs. In the following passage on displaying secret signs, the Skt. syntax indicates that the individual performing the initial sign in each set is male, thus presumably the yogin. No identifiable subject is given for the description of the individual making the corresponding gesture. However, Ratnākaraśānti (MĀ 2.473) and Kamalanātha (Conlon, p. 103) both state that here, the masculine pronoun can refer equally to males or females, thus allowing for a range of contexts in which the secret signs are displayed. Because the Tibetan translation does not indicate gender, we have elected to follow Ratnākaraśānti and Kamalanātha and translate this passage in a manner that includes all permutations of the exchange.
- 119 This translation follows Conlon and the Tib. in reading *ekāṅgulīm* (*sor mo gcig*). R has *aṅgulīm*.

- 120 Following the Skt. *kṣemamudrām*. D reads *bsnyun gyi phyag rgyar*, which appears to mean “the gesture of illness.”
- 121 This translation follows the Tib. *gos*, which also aligns with the reading *paṭa* in R. Conlon adopts the variant *paṭṭisa*, “turban/diadem,” which seems to be how both Kāṇha (YRM 1.388) and Ratnākaraśānti (MĀ 2.476) understood the term. See the respective commentaries on this verse for a fuller discussion of the variant readings of this line.
- 122 Kāṇha (YRM 1.388) indicates that “trident” is a gesture, while Ratnākaraśānti (MĀ 2.476) likewise identifies “turban” (where the reading is *paṭṭisa*) as a gesture.
- 123 Skt. reads “He who points to the ground, / Should be shown the circle” (*medinīm darśayet yas tu cakram tasya pradarśayet*). Ratnākaraśānti supports the Tibetan reading with his comment “**the mouth** is an open mouth” (*vaktram vivṛtamukham*, MĀ 2.478). As no Skt. witnesses support the Tib. reading “teeth” (*so*), it is possible this is a scribal corruption of *sa*, “ground.”
- 124 In *A String of Pearls* (2.480), Ratnākaraśānti reads *drṣṭim* (“gaze”) instead of *prṣṭham/brgyab* (“back”).
- 125 This translation follows Conlon in reading *pādataḥ darśayet yas tu kṛḍate nandakena tu*. D reads *gang zhig rkang mthil ston pa la / lto yis tnam par rtse bar bya*, which appears syntactically problematic. It would mean something like, “To him who shows the sole of his foot / The stomach should be played with.”
- 126 Reading *mnos* as the imperative of *nod*, rather than *mno*, following the Skt. *tiṣṭha*.
- 127 This translation follows D. The Skt. reads, “After the garland has been cast, they say, / ‘Keep the samaya, true vow holder!’ / Joining a divine setting at that meeting, / He should do everything



/ Exactly as the yoginīs say” (*mālābhipreṣitaṃ kṛtvā samaye tiṣṭha suvrata | bāhye tatra melāyāṃ divyagocaram āśritāyām | tatra melāyāṃ yadvadvadanti yogīnyas tatsarvaṃ kartavyam*).

128 The names of the sites listed below follow the Sanskrit sources unless otherwise noted. In some instances, however, it is unclear if the Tibetan reports a genuine variant or differs due to textual corruption. In such cases we defer to the Sanskrit.

129 Skt. reads *paurṇagiri* (R).

130 Tib. reads *byed pa 'i brang*.

131 Both Kāṇha (YRM 1.424) and Ratnākaraśānti (MĀ 2.500) identify this as Suvarṇadvīpa.

132 The Tibetan translation here is quite literal. The term *preta* is translated etymologically with *rab son* (*pra+√i* in its past participle form) rather than the expected *yi dags* (which is used to translate *preta* shortly below). The term *saṃghāta*, “congregate,” is translated with *dge 'dun*, a term normally reserved for the Buddhist monastic saṅgha. Given the overt literalness of the translation, one could speculate that it was based on oral commentary provided at the time of the text’s translation into Tibetan.

133 The term used here is *dhvaja* (*rgyal mtshan*), which typically means “banner/flag,” but is used here euphemistically for someone who has been hanged. It would be similar to saying “someone swaying in the wind.”

134 The term *āvarta*, “one who returned,” presumes reincarnation.

135 Skt. reads, “The wise yogin should undertake killing, / Carefully, after arousing compassion” (*kṛpām utpādyā yatnena māraṇaṃ kriyate viduḥ*).

- 136 Where the Tib. has *gzhan* (“others”), the Skt. reads *sattve* (“beings”).
- 137 Reading this term in the locative following the Skt. *atmāni*. D reads *bdag ni*; C, J, K, and Y read *bdag nyid*.
- 138 “The one in union” translates *yogātmā*. This is rendered literally, but not clearly, in the Tib. with *rnal ’byor bdag*.
- 139 Reading the Tib. *tshogs* as equivalent to the Skt. *vyūha*, which is understood here in the sense of “logic/conjecture” based on the comments of Kāṇha and Ratnākaraśānti.
- 140 R reflects a manuscript recension in which the chapter title is “The Language of Signs” (*chomāpaṭala*). Conlon, YRM, and MĀ all align with the Tibetan translation in reading *chomāpīṭhanirṇayapaṭala*.
- 141 “The oblation eater” (*hutāśana*; *byin za*) refers to fire.
- 142 The translation of this line follows the syntax and word order of the Skt.
- 143 The “two enclosures” are concentric, one containing the other.
- 144 The translation of lines three and four follow the Skt., and are informed by the commentaries of Kāṇha (YRM 1.462) and Ratnākaraśānti (MĀ 2.537), both of which state that the lotus and triangle are inside their respective enclosures.
- 145 The term used for “sun” here is *mārtaṇḍa* (*bdus las rgyal ba*).
- 146 Skt. reads, “The meeting of the two is great bliss” (*dvayor melā mahatsukham*).
- 147 Here the sun is referred to as *bhāskara* (*snang byed*), “light giver.”

- 148 Using yet another epithet, the sun is here referred to by its poetic name of *saptāśvika* (*bdun gyi bdun pa*), as it is traditionally regarded as traveling across the sky in a chariot drawn by seven horses.
- 149 Kāṇha (YRM 1.476) and Ratnākaraśānti (MĀ 2.551) comment on the term *vajrasattva* (*rdo rje sems dpa'*) differently. Kāṇha comments that *vajra* refers to emblem and *sattva* to the seed syllable, thereby indicating that the term *vajrasattva* refers to both together. Ratnākaraśānti treats it as a proper name referring to the deity Sattvavajra.
- 150 Skt. *varṇa*; Tib. *kha dog*. The Tibetan is a literal translation of the Skt. term *varṇa*, which in many instances means “color” but which is also a technical term for a singular, distinct unit of sound. This is the intent here, as indicated in Kāṇha (YRM 1.483) and Ratnākaraśānti (MĀ 2.560).
- 151 The “lotus vessel” is the skull cup.
- 152 In the yoga of the six stages, the six colors refer to the color of the visualized deity, which appears to be Nairātmyā, indicated by the female gender of the Sanskrit adjectives.
- 153 The term “joy” (*dga'*) is absent in the Skt., but is nonetheless clearly implied by the term *virama*<sup>o</sup> (“cessation”) in this context.
- 154 The Tibetan *mnyam par gnas nas* is understood as a misleadingly literal equivalent to the attested Sanskrit *samāśritya* (*sam+ā+√śri*).
- 155 R includes an additional, final line: *utpannam kathayāmy aham* (“Now I will teach the stage of the arisen”), which is absent in a number of Sanskrit sources and the Tibetan translation of the root text, and seems not to have been read by Kāṇha or Ratnākaraśānti. It is reasonable to assume that this quarter stanza must have been

added at a slightly later stage of the transmission, an addition that is understandable as it expresses the logical consequence of what is stated immediately before.

- 156 This verse gives an alternative interpretation of the terms used in the first verse of this chapter.
- 157 This line appears to be unique to the Tib. It is unreported in the extant Skt. witnesses and seems unknown to the Indian commentators Kāṇha, Ratnākaraśānti, Kamalanātha, and Saroruhavajra. As noted below, this verse otherwise offers an interpretive gloss on terms from 1.193, thus it appears to be glossing the term *pūrvam* (*sngon*), and associating it with the stage in which the main deity melts, as will be described below at 2.5.17 ff.
- 158 This translation follows the Skt., as there appears to be an error in the Tibetan translation here. As noted, this verse offers an alternative interpretation of 1.193, thus this line should be commenting on the phrase *yathānyāyam* (*ci rigs par*) from line three of 1.193. This is what we find here in the Skt., which reads *yathānyāyam svasamvedyam*. In D, however, we read *rim pa ji bzhin rang rig nyid*, thus it would appear that a scribal corruption has been introduced, replacing the expected *rigs pa* with *rim pa*. It is noteworthy that N reads *rig pa* instead of *rim pa*.
- 159 The first three lines of this verse offer an alternative interpretation of the terms from verse 1.194, which pertain specifically to the stage of the arisen.
- 160 This translation cautiously follows the Tib., though this reading is quite possibly corrupt. All Skt. witnesses consulted read *utpannakramapakṣataḥ*, “in terms of the stage of the arisen.” Neither Kāṇha nor Ratnākaraśānti comment on this line, but Saroruhavajra (Toh 1181, F.142.a) does, and he confirms the Skt.

reading: “ ‘In terms of the stage of the arisen’ means that the innate does not conform with the stage of arising” (*rdzogs pa’i rim pa’i phyogs las ni / zhes pa ni bskyed pa’i rim pa las ni lhan cig skyes pa rjes su ’gro ba med do*).

161 “Hero” is here a technical name for the main male deity of the maṇḍala.

162 The Tibetan *thams cad* is here understood as equivalent to the attested Sanskrit *samastam*.

163 This translation follows the syntax of the Skt.

164 This translation follows C, H, J, K, N, and Y in reading *dga’ba*. D reads *dga’ba’i*.

165 “Existence” (*bhava*) refers to conditioned existence, synonymous with *saṃsāra*.

166 The “absence of passion” refers to the joy of cessation.

167 This verse is not attested in the majority of Sanskrit sources, and is not commented on by Kāṇha, Ratnākaraśānti, Kamalanātha, or Saroruhavajra. It has been translated here following the Tibetan, but line four would be interpreted differently if read according to its few Skt. witnesses. It reads, in Sanskrit, *samyaktattva-bodhataḥ*, which could be translated as “when reality is realized correctly.”

168 In the context of these instructions, the innate (*sahaja*) and innate joy (*sahajānanda*) seem to be equivalent, and the two terms used interchangeably.

169 Reading *nga nyid de* following the Tib. and R (*evāham*). Conlon reads *naivāham*, “not just me,” which aligns with the commentary of both Kāṇha (YMR 1.545) and Ratnākaraśānti (MĀ 2.675).

- 170 This translation tentatively follows the Tib., but it is possible the Tibetan translation is inaccurate here. The Skt. reads *samāni tulyaceṣṭāni*, “the same, equal in behavior,” but it appears as if the Tibetan translators either read or misread °iṣṭāni (°dod pa), “sought,” where the Sanskrit has *ceṣṭāni*, “movements/behavior.”
- 171 This line tentatively translates the Tibetan, but it is unclear if this represents a true variant or a corrupt reading. Skt. reads *samarasaṃ tv ekabhāvaṃ tu*, “equal taste means single nature.”
- 172 This translation follows the Skt. (*sātatyam tu tato yāti*), which appears to be more closely aligned with the reading from F, H, N, and S: *mngon du ’gro bar ’gyur*. D reads *sngon du ’gro bar ’gyur*, the meaning of which is unclear.
- 173 The translation of lines three and four follow the syntax of the Skt. The Tib. *bdag gi dngos po’i rang bzhin* is understood as equivalent to the Skt. *ātmabhāvasvarūpakam*.
- 174 Skt. reads *siddhiḥ*, “accomplishment.”
- 175 “Action” is a translation of the Skt. term *karman* (Tib. *las*).
- 176 Following H and N in reading *mnan pa las*, which aligns with the Skt. *bāddhanāt* attested in Conlon and R. D reads *dman pa las*, “from what is base.” In *A Garland of Yoga* (1.565), *Kāṇha* reads *bodhanāt*, “from wakefulness.”
- 177 Skt. reads *svayaṃ rāja*, “it is its own king.”
- 178 “It” refers to the *dharma*daya.
- 179 Skt. reads *siddhir na syad bhaved chuddhyā*, “will not bring accomplishment, but could through purity.”
- 180 Understanding the Tib. *de nas mchog tu* as equivalent to *ataḥ param*.

- 181 Generally speaking, the term “thusness” (*tathatā*) is synonymous with “thatness/reality” (*tattva*). They literally mean, respectively, “the state of being thus” and “the state of being that.”
- 182 The Tib. version of this verse aligns more closely with the Sanskrit reported in Conlon than with that of R.
- 183 This line is informed by the Skt. *yasmād buddhamayaṃ jagat*. D reads *’di ltar ’gro ba sangs rgyas bdag*. C and N read *’di ltar ’gro ba sangs rgyas ’gyur*, which more closely aligns with the Skt.
- 184 There are two yoginīs named Gaurī in the *Hevajra Tantra maṇḍala*.
- 185 Skt. reads *bhavanirvāṇasvabhāvena*, “as the nature of existence and nirvāṇa.”
- 186 According to both Kāṇha (YRM 1.626) and Ratnākaraśānti (MĀ 2.777), these are the vajras of body, speech, and mind.
- 187 This translation follows the Tib. and the majority of Sanskrit witnesses in reading *vajrā* or *vajrī* (*rdo rje ma*). Conlon and the citation given in Ratnākaraśānti’s *A String of Pearls* (2.780) and Kamalanātha’s *Ratnāvalī* (Conlon, p. 143) read *cakrī*, and R has *nairātmyā*. Both Ratnākaraśānti (MĀ 2.782) and Kamalanātha (Conlon, p.143) state that *Cakrī* is in fact another name for *Nairātmyā*.
- 188 Skt. reads *paiśunya*, “slander.”
- 189 Skt. reads *loko muhyati vetti na tattvam*, “Beings are confused; they don’t know reality.”
- 190 The list of five varies between sources. Commonly, it includes gold, diamond, sapphire, ruby, and pearl.

- 191 Because the term *śukra* (*khu ba*) can refer to either male or female sexual fluid, the meaning of this line is ambiguous. It is clear from the Skt. syntax that it is the female partner that becomes *śukravatī*, “possessed with sexual fluid,” but whether that refers to the production of her own fluid or her reception of the male partner’s sexual fluid is unclear. Both male and female fluids are mixed as “the product of their intercourse” mentioned in the next verse.
- 192 The “product of intercourse” refers to the sexual fluids of the yogin and the mudrā.
- 193 The masculine pronoun “he” appears to refer to Hevajra.
- 194 The line “he alone comprises the world” is not attested in a number of Skt. sources and does not seem to have been known to Kāṇha, Ratnākaraśānti, or Kamalanātha.
- 195 It is unclear in what sense *sattva* is being used here, being such a broad term. Perhaps in the sense of an individual being, or in the sense of one of the three *guṇas* of the Sāṅkhya system (the other two being *rajas* and *tamas*).
- 196 “The tathāgatas” (*de bzhin gshegs pa rnams dang ni*) is not attested in most Skt. sources and is not printed in Conlon or R. The attested Skt. suggests a slightly different interpretation than would result from reading the Tib.: “the tathāgatas Vajragarbha and the rest” (*vajragarbhādayaś tathāgatāḥ*). The Tib. suggests “the tathāgatas” are a separate group from “Vajragarbha and the rest.”
- 197 This translation is tentative and based on D. The line “without waking from sleep” (*gnyid log sad par mi byed par*) is not attested in the Skt. sources, nor is it reported in the C, J, K, or Y versions of the Tib. translation.



- 198 This translation is tentative and based on the Tib. syntax. The Skt. (R) reads *abhedalakṣanasiddhau mudrāyogī tu siddhyati*, “The mudrā yogin will reach accomplishment / When that which is characterized as undifferentiated has been accomplished.” In this case the “mudrā yogin” is the practitioner of sexual yoga who unites with a female tantric consort.
- 199 Referring to the maṇḍala.
- 200 According to *A String of Pearls* (2.851), the “previously specified mantra” is *om rakṣa rakṣa hūm hūm hūm phaṭ svāhā*, which translates as “Om, protect, protect! Hūm hūm hūm phaṭ svāhā!”
- 201 “Quickly” (*āśu*; *myur du*) is not attested in some Skt. sources.
- 202 The enclosures are concentric, with the yoginīs being distributed so that there are five in the inner enclosure and four in the outer enclosure.
- 203 The Skt. reads *saṃsāravadvadānena nāsti bhedo*, “no distinction between saṃsāra and purity.”
- 204 Tib. *mchod phyir thogs*. The Sanskrit term used here is *pavitra*, which could also be understood more literally as “purifier.”
- 205 Tib. *ser sna*. Skt. reads *paiśunya*, “slander.”
- 206 Skt. (Conlon) reads *nistrāṅga saḥajākhyā vicitram*, “The diversity called the innate is entirely free of waves.”
- 207 The “vajra holder” is Vajradhara as Hevajra.
- 208 As above, the Skt. here reads *nistaraṅga*, “free of waves.” The subsequent Tibetan phrase *rang bzhin bdag* is understood as equivalent to the Sanskrit *°svarūpātmā*.
- 209 Following this, some Skt. sources include an additional line: “the vow holder engages in *kunduru*” (R: *kundurum kurute vrātī*).

- 210 “The five” may refer to the five aggregates, or to the five great elements mentioned in the preceding verses.
- 211 Here we have followed the Tib. in reading *mnyam par* adverbially. Skt. allows for the reading *samākrūra*, which could support the Tib., or as *samā krūrā*, which would then be read as two adjectives, “even” and “cruel.”
- 212 This gaze looks straight ahead, and thus is aligned with middle of the forehead rather than being oriented to either the left or right eye.
- 213 Here and below, we understand the Tib. *gzugs brnyan* to be a translation of the attested Sanskrit *puttalī*, and take it to mean the “pupil of the eye” and translated as an “eye.” This meaning of *puttalī* is preserved, for example, in modern Marathi. The Tibetan translators understood the term in its more literal sense as “image” or “effigy.”
- 214 There is a discrepancy between the Skt. and Tib. here. Skt. states that *causing downfall* takes place during exhalation (*recaka*), *enthraling* when holding the breath (*kumbhaka*), *summoning* during inhalation (*puraka*), and *paralyzing* when the breath is still (*praśāntaka*).
- 215 *Snigdhavṛkṣa* (“sticky tree”) applies in particular to pines and cedars (*snigdhadāru*).
- 216 The Tibetan *rdo rje’i shing* translates *vajravṛkṣa*, which suggests a species of opuntia or euphorbia.
- 217 The “seal” probably means the great seal.
- 218 Some Sanskrit witnesses, including R, include an additional quarter-verse, which, when combined with the preceding, could be translated as “Fully focused, he should ingest / The luminous

samaya substances” (*samayam bhakṣayet tatra pradīpyantaṃ samāhitāḥ*). This quarter-verse is absent in the majority of Sanskrit witnesses and is not commented on by Kāṇha, Ratnākaraśāntī, or Kamalanātha.

219 The Skt. letters *na*, *ga*, and *ha* are the first letters of *nara* (“human”), *go* (“cow”), and *hastin* (“elephant”). The type of being whose name ends in *śva* is *aśva* (“horse”), and one that begins with *śva* is *śvan* (“dog”). These five substances are often referred to as “lamps” (Skt. *pradīpa*), which is used as a code for “flesh” (Skt. *māṃsa*).

220 Here the five ambrosias of the “impure” type are meant, namely urine, feces, semen, blood, and human flesh.

221 Following this, Skt. sources report an additional quarter-verse: “through which all beings become enthralled” (*sarvasattva-vaśāya tu*).

222 This translation is informed by the Skt. syntax, in which *kalpadvādaśaiḥ* is in the plural. This interpretation is further confirmed by Kāṇha (YRM 1.7514) and Ratnākaraśānti (MĀ 2.928), both of whom gloss the individual terms from the compound in instrumental plural forms (*dvādaśābhīḥ kalpaiḥ*). In the Tibetan translation, the corresponding term (D: *brtag pa bcu gnyis par*; K, Y: *brtag pa bcu gnyis las*) is not explicitly marked in the plural, making it plausible to interpret as either plural or singular. In the latter case, this line could be alternatively translated as “in the twelfth section/chapter.” In either case, the comments of Kāṇha and Ratnākaraśānti still apply: this statement indicates the Kurukullā sādhana is found in a longer version of the Hevajra Tantra that is either no longer extant or not accessible.

223 It remains unclear in the text what the numbers refer to, but it is

perhaps the number of mantra recitations required to enthrall a given category of being.

224 The *Hevajra Tantra*.

225 “Installation” (*pratiṣṭhā*) is a technical term for establishing the images of the deities. R and both *A Garland of Yoga* (1.791) and *A String of Pearls* (2.966) give the title as “The Installation and the Homa Instructions.”

226 Skt. reads *pradoṣe*, “in the evening.”

227 This translation reads *sngags kyi pha rol son* as equivalent to the nominal compound *mantrapāragah* reported in Skt.

228 This folio marks the beginning of Toh 418.

229 Skt. *om vajrapuṣpe āḥ hūm svāhā | om vajradhūpe āḥ hūm svāhā | om vajradīpe āḥ hūm svāhā | om vajragandhe āḥ hūm svāhā | om vajranaivedye āḥ hūm svāhā*.

230 Skt. reads “one cubit deep and elevated half a cubit” (*ekahastār-dhahastam vā adhordhve*).

231 Skt. reads “two cubits deep and elevated one” (*dviastam ekahastam ca adhordhve*).

232 Skt. reads “twenty fingers deep and elevated half of that” (*viṃśatyaṅgulaṃ ardhaṃ vā adhordhve*).

233 The attested *tathā kṛṣṭau* is emended here to *tathākṛṣṭau*.

234 Skt. reads “you are the witness” (*sākṣibhūtāsi*).

235 The phrase “so-and-so” indicates where the practitioner should supply their own name.

236 The syllable *ti* is absent in the Skt.

- 237 This syllable follows the Skt. Tib. implausibly reads *khamḥ*.
- 238 Conlon reads *om dhvaṃ dhvaṃ*; R has *om dhvaṃ dhvaṃ dhvaṃ*.
- 239 Conlon reads, “This was the first chapter, ‘The Installation’” (*pratiṣṭhāpāṭalaḥ prathamah*). R reads, “This was the first chapter, ‘The Installation and the Homa Instructions’” (*homanirṇaya-pratiṣṭhāpāṭalaḥ prathamah*).
- 240 Reading *mi rigs pas* as *ma rig pas* based on the Skt. *avidyā°*.
- 241 Tib. *nyon mongs 'jig byed pa*. Skt. reads *kilbiṣanāśanam*, “destroys faults.”
- 242 “Performed consistently” translates *lhan cig goms byas pa*, which is understood to be equivalent to the attested Skt. *sakṛdabhyāsītā*.
- 243 The Skt. reads “bring confidence” (*pratyayakārinī*).
- 244 This translation follows H, N, and Y in reading *rnal 'byor pa rnams*, which is also aligned with the Skt. *yogināḥ*. D reads *rnal 'byor ma rnams*, “yoginīs.”
- 245 *Mudrā* seems to refer to a female consort.
- 246 This translation is tentative for *bdag gi dal ba mngon du 'i phyir*. The corresponding Sanskrit reads *dhairyapratyayāt*, “firm in his conviction.”
- 247 R, following some Sanskrit MSS, reports an additional line here: *satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ* (“Hence, the yogin should continuously maintain the form of the deity”). This line is not found in the majority of Sanskrit witnesses or the Tibetan translation, and is not commented on by Kāṇha, Ratnākaraśānti, or Kamalanātha.
- 248 This translation follows the Skt. in reading the feminine *nairātmyā°*, thus indicating the female deity. The Tib. reads *bdag*

*med*, which is ambiguous.

- 249 This translation follows C, H, J, K, N, and Y in reading *dga' chen* (“great pleasure”), which aligns with the attested Sanskrit *mahārāteḥ*. D reads *dpa' chen* (“great hero”).
- 250 Here and in the next verse, we understand the Tibetan *chags* as equivalent to the attested Sanskrit *utpatti*<sup>o</sup>.
- 251 The translation of this verse follows the Sanskrit syntax.
- 252 This could also be read as “bliss is known as Vajrasattva.”
- 253 In most Indic scripts of the time, the letter *e* had a triangular shape.
- 254 Skt. reads, “I am the world, and I am the worldly” (*loko 'haṃ laukiko 'pyaham*).
- 255 Tib. *bde chen du*. Skt. reads “in Sukhāvatī” (*sukhāvatyām*), which is a pun as *sukhāvatī* literally means “blissful” and refers to the buddhafield of Amitābha/Amitāyus that bears that name. It is possible the Tib. text is the result of a scribal corruption, and once read *bde can du*, the Tibetan equivalent of *sukhāvatyām*.
- 256 Here “wind” (Skt. *vāta*) refers to one of the three primary factors affecting physical and mental health in Āyurvedic medicine.
- 257 The Tib. *'tshad pas tshig pa* is understood as equivalent to the Skt. *pāvakadagdhāḥ*, with *pāvaka* ( *'tshad pa*) meaning “fire.”
- 258 “Bodhicitta” here refers to semen.
- 259 Referring to the tathāgata Amitābha, one of the five tathāgatas associated with the elements.
- 260 *Citta* (*sems*) is a shortened form of *bodhicitta* (*byang chub sems*), referring to semen.

- 261 The term *rakta*, translated into Tibetan with *khrag* (“blood”), is polyvalent, with multiple layers of meaning intended in this verse and commentary. As menstrual blood, it complements the *bodhicitta* (“semen”). The term also means “passionate desire,” and relatedly means “red.” It is derived from the verbal root  $\sqrt{rañj}$ , which means “to dye” or “color.”
- 262 Here again the Tibetan translators used *ser sna* (“greed”) to translate *piśuna*, “spite.”
- 263 As above, *citta* is used as a short form of *bodhicitta*, and as such is equated with semen. The term “Great Citta” seems to be an epithet of Hevajra.
- 264 Following the Tib. in reading the plural pronoun *’di dag*. Skt. reads *asau*, a masculine, singular pronoun perhaps referring to Hevajra.
- 265 The name Vajrasattva is used here interchangeably with Vajradhara.
- 266 Reading *shes bya* following C, H, J, K, and Y, as well as the attested Sanskrit *jñeyāḥ*. D reads *zhes bya*.
- 267 Here and below, “sprinkling” translates the Skt. term *secana*, which is used in place of the more common term for initiation, *abhiṣeka*. Both terms are derived from  $\sqrt{sic}$ , “to sprinkle,” but the latter has an established technical meaning of “initiation” or “consecration.” The Tib. translates *secana* with *dbang*, a term that literally means “power” but is often used to translate *abhiṣeka*, typically as *dbang bskur ba*.
- 268 “That again” (*tat punaḥ; de yang*) refers to the fourth initiation.
- 269 The “master sprinkling” (*ācāryasecana*) refers to the master initiation (*ācāryābhiṣeka*).
- 270 *Madana* (“passion”) is the code word for alcohol, and *bala*

(“strength”) is code for human flesh. In both cases the Tibetan translators rendered these terms in transliterated Sanskrit.

- 271 The word “after” reflects the use of a locative absolute grammatical formation in the Skt., which is not clearly represented in the Tibetan translation. The Skt. reads *paramānande samprāpte*, which is rendered in Tib. as *mchog tu dga’ba yang dag thob*.
- 272 In other words, when the moment *without characteristic, the moment of innate joy, is reached*.
- 273 Conlon reads “seeing that the disciple excels in their duties” (*śiṣyaṃ vīkṣya kriyāparam*), while R has “a disciple has the full set of initiatory rites” (*śiṣyaṃ dīkṣākriyācayam*).
- 274 Skt. reads “it is nondual and has a dualistic mode” (*advayam dvayarūpaṃ ca*).
- 275 Skt. reads *sarvayoginīnām bhāginīnām*, “all the yoginīs, his sisters.”
- 276 Reading *maṇḍalam* following the Skt. The Tib. reads *dkyil*.
- 277 This is translated based on the attested Sanskrit term *svābhasundarī*. The Tibetan equivalent appears to be a literal rendering of the Sanskrit. Both Kāṇha (YRM 1.997) and Ratnākaraśānti (MĀ 2.1194) state this refers to Nairātmyā.
- 278 “Body” refers to the sense faculty of touch.
- 279 “Mind” refers to the sense faculty of perceiving the contents of one’s own mind.
- 280 Some Skt. sources, including Conlon, read *saṃskārāntā*, “with mental formations last.” Both Kāṇha (YRM 1.1006) and Ratnākaraśānti (MĀ 2.1205) also appear to have read *saṃskārāntā* based on the lemma from their commentary.
- 281 The five ambrosias are typically milk, curds, ghee, honey, and



sugar, and the samaya substances are urine, feces, blood, semen, and flesh.

- 282 This translation follows the Tib. The extant Skt. sources do not attest to an equivalent for *rang*, “self-”. It is possible that the Tibetan translators read *tuṣṭe svādhiṣṭhānam*, where the extant Skt. sources read *tuṣṭe satyādhiṣṭhānam* (Conlon), which reflects the use of the locative absolute grammatical formation.
- 283 The Skt. formulation *gamyāgamyam* (*bgrod dang bgrod min*) has a sexual connotation.
- 284 “Village behavior” generally refers to sex. Skt. reads “one should not avoid village behavior” (*grāmyadharmam na varjayet*).
- 285 R, following some Sanskrit witnesses, includes two additional lines here: *satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ* (“The yogin should always remain / In the form of the deity”). This line is not attested in the Tibetan translation, nor is it commented on by Kāṇha or Ratnākaraśānti.
- 286 These are names of some of the lowest castes in Indian society of the period.
- 287 The word “placenta” is a tentative translation of the Skt. *prasūtajam*, which is rendered in Tib. as *bu btsas skyes*.
- 288 In this context *bodhicitta* could presumably mean “the mind of awakening” or “semen.”
- 289 Literally “self-arisen flower” (*svayambhūkusuma*; *rang ’byung me tog*).
- 290 Here again the Sanskrit term *preta* is translated literally with *rab song*, rather than the expected *yi dags*.
- 291 Rāgavajrikā is a metrically adapted form of Rāgavajrā.

- 292 The Skt. reads, “Śrāvakas and the like cannot penetrate / The great samaya of the yoginīs” (*yoginīnām mahāsamayaṃ śrāvakādyair na cchidritam*). Kāṇha (YRM 1.1044) and Ratnākaraśānti (MĀ 2.1239) respectively gloss *mahāsamayaṃ* with *guptasaṃketam* and *gūḍhasaṃketam*, both of which can be interpreted to mean “secret rendezvous” or “secret signal.”
- 293 The Sanskrit code words mean “passion” (*madana*), “strength” (*bala*), “sandalwood” (*malayaja*), “phlegm” (*kheṭa*), “refuge” (*śrāya*), and “naked” (*niraṃśuka*).
- 294 Conjecturing *ḍuṇḍura* for *duṇḍuru* (*du d+hu ra*).
- 295 The Sanskrit code words mean “swing” (*preṅkhaṇa*), “firewood” (*kṛpīṭa*), and “upper bedroom” (*ḍuṇḍura*). *Kālīñjara* appears to be a toponym.
- 296 The Sanskrit code words mean “ḍiṇḍima drum” (*ḍiṇḍima*), “lotus cup” (*padmabhājana*), and “giving satisfaction” (*tr̥ptikara*). The term *mālatīndhana*, meaning “jasmine firewood” in its primary sense, is glossed with Skt. *vyāñjana*, “seasoning,” which refers to a kind of spicy soup or sauce.
- 297 *Catuḥsama* is a mixture of sandalwood, camphor, agalloch, and musk. *Kastūrikā* commonly means “musk,” *sīhlaka* (or *sīhlā*) means “olibanum,” and *karpūra(ka)* means “camphor.”
- 298 *Śālīja* refers to a kind of rice product. The term *mahāmāṃsa* (“great meat”) is itself an euphemistic expression for human flesh. The word *kunduru* refers to frankincense, while *bola(ka)* means “myrrh,” and *kakkola(ka)* refers to the perfume of the eponymous plant. The terms *vajra* and *padma* are themselves euphemistic expressions for the penis and vagina.
- 299 Skt. reads, “In terms of allusive language, / The buddhas belong to five families” (Conlon: *sandhyābhāṣata eva syur buddhāḥ*

*pañcakaulikāḥ*).

300 This follows the Skt. attested in Conlon. The Tibetans read the same term, but translated it mistakenly with *rang 'tshed ma* (“self-cooked woman”), reading *śva*<sup>o</sup> (“dog”) as *sva*<sup>o</sup> (“self”). The term *śvapaca* means “dog cookers” and is used for a caste often conflated with *caṇḍālas*. R in fact reads *caṇḍālī*, “caṇḍala woman” instead of *śvapaca*.

301 Except for the “twice-born,” all the castes mentioned here are considered “untouchable.” The term “twice-born” (*dvija*) refers to the three so-called “upper castes,” brahmin, kṣatriya, and vaiśya.

302 Reading *rigs* as *rig* following the attested Skt. *ṛvid*.

303 As the syntax of both the Sanskrit and Tibetan titles of this chapter is ambiguous, it has been translated into English based on the commentaries of Kāṇha and Ratnākaraśānti. Specifically, Ratnākaraśānti (MĀ 2.1496) states that the terms “entire tantra” (*sarvatantra*) and “sealing” (*mudraṇa*) form a *dvandva* compound, which is represented here with the translation “sealing and the entire tantra.” He also notes that of those two, “sealing” is the main topic of the chapter.

304 Some Skt. sources, including R, omit “vajra.”

305 Chapter 1.6.

306 Chapter 1.3.

307 Tib. *sngags btu ba*, which aligns with the Skt. in Conlon, *mantroddhāra*. R reads *mantrapāṭala*, “the chapter on mantra.” Though this appears to refer to chapter 1.2, and to 1.2.6 specifically, the title of chapter 2.9 is *mantroddhārapāṭala*, the “chapter on mantra derivation.”

308 Chapter 1.1.

309 Verses 2.4.6–8 are spoken in Apabhraṃśa rather than Sanskrit, and were transliterated rather than translated in Tib. The English translation is thus based on the extant Apabhraṃśa text.

310 As given above, these are code words for “arrive” and “depart.”

311 Here we understand *dran pa mi 'phrog rnal 'byor pas* to be the equivalent of the attested Sanskrit *amuṣitasmṛtiyogataḥ*.

312 This translation follows H, K, N, and Y in reading *chag bral min goms sems kyis*. D reads *chag bral mi goms sems kyis*. Skt. reads “Meditation is to continuously train thoughts / through the impassioned mind” (Conlon: *bhāvanāraktacittena aviratābhyāsacetasā*).

313 Following C, H, J, K, N, and Y in reading *ma mo*. D reads *ma ma*.

314 The translation of this line follows the syntax of the Tib. Skt. reads “after paying respect to the assembly’s officiant” (*gaṇādhyakṣam puraskṛtya*).

315 In the Tib., this is transliterated with *ma la ya dzaM*.

316 In the Skt., the line “indicating the song’s blessing” (*gītādhiṣṭhānalakṣaṇam*) comes at the end of 2.4.13.

317 This translation follows C and J, which read *rigs 'chol*, which better matches the Skt. *vyastakula*<sup>o</sup>. D and most Tib. sources read *rigs 'tshol*, but this appears to be a scribal error rather than a true variant.

318 Skt. reads *piśuna*, “spite.”

319 Skt. reads *piśuna*, “spite.”

- 320 The second Gaurī, to distinguish her from the first, is sometimes called Gaurī-Dvārapālikā.
- 321 Skt. reads *piśuna*, “spite.”
- 322 This follows the Skt. in reading *caṇḍālī aṣṭamam matam*. D reads *sme sha can* in place of *caṇḍālī*, and it is unclear if the Tibetan is meant to refer to Caṇḍālī or another figure.
- 323 More precisely, the text reads “the twice-five is the second Gaurī.”
- 324 Chapter 1.1.
- 325 Skt. reads, “They are understood to correspond to the yoginīs, / Each pair of channels assigned to a single yoginī, sequentially” (*nāḍīdvayadvayaikaikam yoginyāḥ kramaśo matāḥ*).
- 326 This seems to refer to the vowel *aḥ*, the last of the sixteen.
- 327 The imaginary sixteenth phase of the moon is believed to be inherent in each of the fifteen phases, corresponding to the fifteen lunar days.
- 328 The Skt. *yoginīsambhava* can be interpreted as both “emerging from the yoginīs” and “the source of the yoginīs.” The Tib. reflects the former, so that interpretation has been adopted here.
- 329 Skt. *pīvara*. The Tibetan translators seem to have rendered this term literally and etymologically with *btung mchog*. This takes *pīvara* to be a combination of the verbal root  $\sqrt{pā}$ , meaning “to drink,” and *vara*, meaning “excellent/supreme.”
- 330 Here, the syllables *evam* consist of the triangular shape of the Sanskrit letter *e* with the letter *va* in its center, and the sign of an *anunāsika* (a semicircle with a dot) above the *va*. This form is one of iconographic representations of the dharmodaya.

- 331 Tib. *sngo bsangs*. We understand this to be equivalent to the attested Skt. term *śyāmām*, which can refer to a very dark blue-black, green-black, or black-gray color. It is often poetically compared to the color of dark storm clouds.
- 332 Tib. *dal*. Skt. reads *dhīrā*, “intelligent.”
- 333 In this context, *karpūra* is the code word for both the male and the female sexual fluid.
- 334 Skt. reads “in order to increase his power” (*edhanāya balasya vai*).
- 335 There is a pun here that is lost in English translation. The feminine term *nairātmyā* is used to refer to the deity Nairātmyā, while the neuter form *nairātmya* is used in the sense of “absence of self.”
- 336 The preceding two lines refer to the wisdom of discrimination and the wisdom of accomplishing activities, respectively.
- 337 Referring to the wisdom of the perfectly pure dharmadhātu.
- 338 We emend lines one and two in D to read *rnal 'byor ma'i lus dus gnas su / a yi rnam pa sdom pa gnas* to align with the Skt. (Conlon: *yoginyā dehamadhyastham akāraṃ saṃvaram sthitam*).
- 339 The Tib. *rdo rje skye mched* is taken to be equivalent to the attested Skt. *vajrāyatanam*, with *°āyatana* understood not to refer to the sensory bases as the Tibetan translation would suggest, but rather in its nontechnical sense of “basis.”
- 340 This translation is tentative and based on the Tib. Skt. reads “external coupling is thus explained / in terms of this secret union” (*anayā guhyasamāpattyā bāhyadvandvaṃ nirdarśitam*).
- 341 The term *nirmāṇakāya* (*sprul pa'i sku*) can be translated as

“creation body,” and it is the term *nirmāṇa* (*sprul pa*) that is translated as “creation” in the next line.

342 The term *dharmakāya* (*chos kyi sku*) can be translated as “body of qualities,” and it is the term *dharma* (*chos*) that is translated as “qualities” in the preceding line.

343 This half-stanza involves a play on words, as the name of the Buddhist school, Sthaviravāda (rendered in the root text as *sthāvarin*), is related to the word *sthāvara*, which can mean “stable.”

344 As above, this translation captures the polyvalence of the term *dharma*, which is translated as “qualities” in the phrase “cakra of qualities,” and as “phenomena” in the final line, where it refers to the Sarvāstivāda position that phenomena truly exist.

345 We follow the Skt in reading *saṃvidin*, which literally means “possessing awareness,” possibly implying *svasaṃvedana* or *svasaṃvid* (“self-awareness”). The expression here is used in reference to the school of the Sāmmitīyas. Tib. reads *kun bkur*, which seems analogous to *mang bkur ba*, the typical Tibetan term used to translate *sāmmitīya*, but it is unclear if the Tibetan translators read *sammitīya* in the Skt. texts they translated from, or interpreted the term *saṃvid* in this way. The latter seems more likely based on the way *kun bkur* is used in the next line, where *saṃvedanam* is attested in Skt. and makes more contextual sense than *sammitīya* would.

346 Skt. *nikāya*; Tib. *sde pa*.

347 The Tib. *gnas* is understood as equivalent to the attested *viḥāram* (“monastery”).

348 The syllables *a* and *ham* together form the word *aham*, which means “I.” The two syllables are also associated with breathing,

with *a* indicating inhalation and *ham* exhalation.

349 The “cakra of the womb” is the cakra of creation.

350 In Indian obstetrics, pregnancy is said to last ten months.

351 The “vajra holder” is Vajradhara-Hevajra.

352 In Skt. this verse is spoken in Apabhraṃśa, but unlike the previous instance it was translated into Tibetan instead of transliterated. The word “associated” in line two translates the Tibetan *snod can*, which is understood to be equivalent to the attested Apabhraṃśa *bhaiṇi* (Skt. *bhāginyah*).

353 R includes an additional quarter-verse not attested in the Tib. or printed in Conlon, yielding a full half-verse that reads, “Once they are removed / There is no doubt beings are true buddhas” (*tasyāpakarṣaṇāt sattvā buddhā eva na saṃśayah*).

354 Skt. reads “this is true, not false” (*satyaṃ na mṛṣā*). Conlon (p. 227) notes that some MSS do read *na satyaṃ na mṛṣā*.

355 The term *tattva* (Apabhraṃśa *tattu*; Tib. *de nyid*) is used here not in the philosophical sense of “reality,” but rather in the conventional sense of the principles concerning poison.

356 This verse is spoken in Apabhraṃśa and translated into Tibetan.

357 We understand the Tib. *zhi ba* to be equivalent to the attested Sanskrit *nirvṛti*.

358 Skt. (Conlon) reads *sukṛtaśramāḥ* where the Tib. reads *ngal bsos na*. The Tibetan is likely meant to be equivalent to the Sanskrit, but the latter means something closer to “energetic” or “utterly tireless.”

359 Reading *sang rgyas* in this line as *sambuddhah* per the Skt.



- 360 Tentative for 'gro ba drug gi srid pa'i mthar. Skt. reads "in the prison of existence with its six destinies" (*ṣaḍgatau bhava-cāraṇe*).
- 361 The sequence of verse quarters differs between the Sanskrit and Tibetan, yielding different interpretations. Skt. reads, "If Pukkasī is said to be earth, / Why is sealing done with Akṣobhya / Since solidity relates to delusion and the body, / Which are held to be Vairocana?" (*prthvī pukkasī khyātā katham akṣobhya-mudraṇam | moham yasmāt kakkhaṭatvaṃ kayo vairocano mataḥ*). The commentaries on the verse by Kāṇha (YRM 1.1237) and Ratnākaraśānti (MĀ 2.1447) both follow the sequence attested in the Skt.
- 362 R reports two additional lines here that are absent in the majority of textual witnesses, including the Tib. translation, and are not commented on by Kāṇha or Ratnākaraśānti: *pukkasī mohamudraṇam mudraṇam yuḥyate prabho* ("The sealing appropriate for Pukkasī / Should be the delusion seal, O Lord.")
- 363 Skt. reads, "Apart from the body, / The mind has nowhere else to play" (Conlon: *kāyaṃ vihāya cittasya nānyatra laḍitaṃ bhavet*).
- 364 Skt. reads, "Apart from the mind, / No other basis for mind is found" (*cittaṃ vihāya kāyasya sthitir anyā na drśyate*).
- 365 "Ratna" is the metrically shortened form of "Ratnasambhava."
- 366 Skt. reads, "Heat is said to be Caṇḍālī. / Why is she sealed with Ratna? / It would be correct to seal her with desire. / For Caṇḍālī there is no other sealing" (*tejaś caṇḍālīnī khyātā katham ratnena mudraṇam | yuḥyate rāgamudreṇa caṇḍālyā nānya mudraṇam*).
- 367 As above, the term *piśuna* ("slander/spite") is translated into Tibetan with *ser sna*, "stinginess."

- 368 “Form” here is the sense field of the sight faculty. Gaurī, mentioned in this verse, is associated with visual objects, and Caurī, Vetālī, and so forth, mentioned next, with sound, odor, and so forth, respectively.
- 369 D *rim*. Skt. reads *nyāya*, “model/system.”
- 370 Reading *om* following Rms and Conlon; it is omitted in R. Possibly, some manuscripts omit *om* because of the meter. This verse and the next are in Apabhraṃśa.
- 371 These are the eight guardians of the main and intermediate directions, who are shared by the Brahmanical and Buddhist traditions. Following the sequence of the names in the verse, they are the guardians of the east, south, west, north, northeast, southeast, northwest, and southwest.
- 372 In the *Muktāvalī*, Ratnākaraśānti states Mother and Father can be interpreted either as the epithets of Candra and Sūrya, respectively, or alternatively as referring to Pṛthivī, the goddess of earth, and brahman.
- 373 This and the next verse are spoken in Apabhraṃśa in Skt. and transliterated in Tib.
- 374 Skt. *om akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt om āḥ hūm phaṭ svāhā*.
- 375 Reading *'dis gtor mas* following C, J, K, and Y, which aligns the attested Sanskrit *anena*.
- 376 This passage, rendered in prose in Tib., was composed in the indravaṃśā meter in Skt., with some deviations from the standard pattern.
- 377 This passage, rendered in prose in Tib., was composed in the lalitā meter in Skt., with some deviations from the standard

pattern.

- 378 This translation follows C, J, K, and Y, which agree with the attested Skt. In D, Bhūcarī is said to face upward (*steng zhal*) and Khecarī downward (‘*og zhal*).
- 379 This is a play on Nairātmyā’s name, which means “devoid of self.”
- 380 Following R and D in reading *amoghasiddhi* (*don grub*). Conlon, following the majority of Sanskrit witnesses, reads *īrṣyā* instead of *amoghasiddhi*. Ratnākaraśānti and Kamalanātha also read *īrṣyā* in the version of the root text they consulted for their respective commentaries. N and K read *phrag dog*, an equivalent of *īrṣyā*. It is also worth noting that Kamalanātha identifies *Īrṣyā* as *Amoghasiddhi* (Conlon, p. 236).
- 381 The first two verses in this chapter, attested in Tib., are absent in the majority of Skt. MSS. They are included in R but were omitted in Conlon. Neither Ratnākaraśānti nor Kāṇha comment on these verses, but both specifically note that this chapter begins with the verse that is here numbered 2.5.3. The fact that they identify 2.5.3 as the initial verse of this chapter may indicate that they were aware of the additional verses and intended to make it clear that, in their view, these verses are not to be regarded as authentic.
- 382 Tib. *dpa’bo*. Skt. *devam*.
- 383 Reading *lha yi* as *lha yis* following the Sanskrit, in which *devaḥ* is the syntactical subject.
- 384 The Tibetan particle *la* is understood to be used in its conjunctive sense, rather than as a locative particle. This better aligns it with the Sanskrit syntax, in which *catuṣkoṇam* and *caturdvāram* are distinct elements of the maṇḍala.

- 385 Both Kāṇha (YRM 1.1312) and Ratnākaraśānti (MĀ 2.1508) state that a substantial number of verses in this chapter are out of order, with Ratnākaraśānti stating the sequence is lost from this point forward, and Kāṇha marking verse 2.5.10 as the point of departure. Kāṇha comments on the verses in the order they appear in the root text, but Ratnākaraśānti structures his commentary to follow what he considers to be the proper order.
- 386 Skt. reads *nistarāṅgasukhāvāptaṃ nistarāṅgasvarūpiṇam*, “I attain unfluctuating bliss, / Possessing an unfluctuating nature.”
- 387 The Tib. *che* is understood to be equivalent to the Skt. °*ādhyam* as printed in Conlon.
- 388 We understand *shin tu* to be equivalent to the attested Sanskrit °*nirbharaiḥ*, and follow the Skt. in reading it together with “pleasure” (*ratinirbharaiḥ*).
- 389 “Indra’s quarter” is the east.
- 390 Caurikā is a metrical substitute for the name Caurī.
- 391 This terminology is typically used for kindling a fire using a stick and block, as described in 1.461, above.
- 392 The description “Caurī the doorkeeper” (Caurī Dvārapālikā) distinguishes her from the other Caurī in the list of the fifteen yoginīs.
- 393 The “quarter of fire” is the southeast quarter.
- 394 The “rākṣasa’s quarter” is the southwest quarter. The “rākṣasa” is Nairṛti.
- 395 The “quarter of wind” is the northwest quarter.
- 396 Reading *rdo rje* as *vajrī* (*vajrin*) per Skt. The “vajra holder” is Hevajra.

- 397 The Apabhraṃśa reads *sunṇasamahi* (Skt. *śūnyasamādhi*), “empty samādhi.”
- 398 This translation is informed by Ratnākaraśānti’s (MĀ 2.1531) gloss of the Apabhraṃśa line *tai viṇu uhami na dīsa* as corresponding to *tvayā vinā na diśam abhyūhāmi* in Sanskrit. He then states that this means “I see only darkness.”
- 399 Reading *rdo rje che* as *mahāvajrī* (*mahāvajrin*) per Skt.
- 400 The set of seed syllables, given here as they appear in D, varies across Skt. and Tib. witnesses. Both Conlon and R have *gam*, *cam*, *vaṃ*, *ghaṃ*, *pum*, *śaṃ*, *caṃ*, and *ḍaṃ*, but also note additional variants from individual MSS. Among Tib. sources, H, K, and N have *gam*, *cam*, *vaṃ*, *ghaṃ*, *vaṃ*, *śaṃ*, *laṃ*, and *ḍaṃ*, while Y reads *gam*, *cam*, *vaṃ*, *ghaṃ*, *paṃ*, *śaṃ*, *laṃ*, and *ḍaṃ*. This latter set of seed syllables corresponds to those transmitted in the oral and scriptural tradition of the Sakya Lamdré (*lam ’bras*).
- 401 Skt. “through the two seed syllable of the Lord and Rati” (*adhipatiratibījābhyām*). Rati is Nairātmyā.
- 402 Conlon and R read *hūṃ* and *aṃ*, though there are individual MSS that agree with Tib.
- 403 In Skt. the code word *kṛpīṭa* is used instead of “ḍamaru” (*cang te’u*).
- 404 The *khinkhirikā* (Tib. *gsil byed*) is a skull-topped staff with metal bells on it, which emit sounds when shaken, represented onomatopoeically with *khinkhiri*.
- 405 This translation follows the Skt. and S in reading “plow” (*lāṅgaka*; *thong ba*). D and the majority of Tib. sources read “skull cup” (*thod pa*). It is likely that the latter reflects an established scribal error in the transmission of the Tibetan translation.

- 406 In this posture one leg is bent and the other extended. There are two variants of this posture, one in which the deity is seated and another where he or she is standing. The latter, which is intended here, indicates that the yoginīs are standing on the toes of their extended left leg while bending their right knee up. The right knee points to the right.
- 407 The Sanskrit term *karbura*, here translated into Tibetan with *sna tshogs*, can also mean “turmeric,” in which case Ḍombī would be yellow.
- 408 The Tib. reads *gshin rje*, “lord of death.” As Kāṇha (YRM 1.1357) and Ratnākaraśānti (MĀ 2.1565) indicate, Vaivasvata is another name for Yama.
- 409 Tib. reads *nor bdag*, which literally means “lord of wealth.” As Kāṇha (YRM 1.1357) and Ratnākaraśānti (MĀ 2.1565) indicate, Vittanāyakaḥ is another name for Kubera.
- 410 Following this verse, the verses in this chapter resume their proper sequence, according to Ratnākaraśānti.
- 411 Reading *'di yi sngags kyi gang byung zhing* following the Skt. *asya mantrasya yadbhūtam*. D reads *'di yi sngags kyis gang byung zhing*.
- 412 Reading *shin tu 'jigs pa* in the first-person following the Skt. *bibhemi sutarām*.
- 413 We interpret the Tib. *rdo rje snying po dbang sbyin phyir* as *rdo rje snying po'i dbang sbyin phyir* following the Skt. *abhiṣekaṃ vajragarbhasya dātum*.
- 414 Skt. reads “while identifying with the syllables *he* and *vajra*” (*hekāravajrayogena*).
- 415 This refers to the syllable *om*.

416 This passage was rendered in transliterated Sanskrit in the Tibetan translation. Because the transliteration contains numerous scribal corruptions, we present it here following Conlon (p. 247): *aṣṭānanāyeti piṅgalordhvakeśavartmane caturviṃśatinetrāya*, and, *ṣoḍaśabhujāya kṛṣṇajīmūtavapuṣe kapālamālānaikadhāriṇe ādhmātakrūraccittāya ardhendudamṣṭriṇe*.

417 Skt. *māraya māraya kāraya kāraya garjaya garjaya tarjaya tarjaya* | *śoṣaya śoṣaya saptasāgarān* | *bandha bandha nāgāṣṭakān* | *gr̥hṇa gr̥hṇa śatrūn* | *ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā*.

418 This translation follows the Tib. and Skt. as written, but it should be noted that Kāṇha (YRM 1.1378), Ratnākaraśānti (MĀ 2.1590), and Kamalanātha (Conlon, p. 248) all indicate that the “teacher” (*śāstā*; *ston pa*) speaks the lines that follow, and the “deeply learned one” (*mahājñānī*; *ye shes che*) is the subject of those lines.

419 Reading *nyid kyi* as *nyid kyis* following the attested Skt. *svayam*.

420 The quarters of Īśāna, Agni, Nairṛti, and Vāyu, mentioned in this verse, are the northeast, southeast, southwest, and northwest.

421 Skt. reads “a vajra” (*kuliśa*). It thus appears that the Tibetan translators read *kuleśa* (“lord of the family”) where the extant Sanskrit witnesses have *kuliśa*.

422 As above, the code word *kṛpīṭa* is used in the Skt. sources.

423 *Śālija* is a code word for human flesh.

424 Skt. uses the code word for alcohol, *madana*.

425 Skt. uses the code word for human flesh, *bala*. *Śālija* is also a code word for human flesh.

- 426 Reading *yang yang bya* following K and Y, as well as the attested Skt. *muhurmuhuḥ*. D reads *yang dag bya*. In this line of the Skt. the feminine pronoun switches to the singular.
- 427 The sequence of lines deviates slightly between the Skt. and Tib. sources. We have followed the Tib. here; Skt. reads, “Later, in the second watch of the night, / He should bring in the disciple” (*paścād dvitīye prahare śiṣyaṃ tatra praveśayet*).
- 428 Here again the sequence of lines in Tib. deviates from the extant Skt., though the overall meaning remains the same. We have followed the Skt. here only because it aligns more closely with the conventions of English syntax. The line “he should grant them initiation,” line four of verse 2.5.64 in the Skt., is given as line three of verse 2.5.65 in the Tib. text.
- 429 We understand *rdo rje mchod pa rab sbyar nas* to be equivalent to the attested Skt. *vajrapūjāprayogatas*. The Tib. would more naturally be read as a gerund clause: “After engaging in the worship of the vajra, / The goddess asked about that.”
- 430 This following verse is spoken in Apabhraṃśa in the Skt. sources.
- 431 The Tib. *rang gi g.yas dang lag gzhan gyi* is understood as equivalent to the attested Skt. *svasavyetarapāṇeḥ*.
- 432 As indicated by Kāṇha (YRM 1.1433), the Skt. term *gurum* (Tib. *bla ma*) is not a reference to a spiritual master, but is used adverbially to mean “respectfully/reverentially.” The Skt. syntax would also allow for the translation, “The painting should be done on thick canvas” (*likhanīyaṃ gurum paṭam*).
- 433 That this verse refers to a woman is clear from the use of feminine pronouns and terminations in the Skt. sources.
- 434 We understand *dam tshig byin rlabs rnal 'byor pas* to be



equivalent to the attested Skt. *samayādhiṣṭhānayogatas*.

435 *Niraṃśuka* is the code word for “bone ornaments.”

436 We understand the Tib. term *'bags pa* as equivalent to the attested Skt. *ucchiṣṭa*.

437 “Great honey” may be a code word for human fat.

438 A “finger” equals the width of a finger.

439 *Ḍuṇḍura*, which literally means “upper bedroom,” is a code word for someone “unworthy.” In the Tib. translation, *ḍuṇḍura* is decoded as such with *skal med*.

440 We understand *yang dag rab sbyin ldan pa la* to be equivalent to the attested Skt. *sampradāyaprayuktasya*.

441 Reading *dben pa* as equivalent to *vijane*.

442 R reads “a lonely, remote place” (*vijane prānte*).

443 As mentioned in verse 2.4.7, above, *mālatīndhana* is the code word for “seasoning,” but it is not clear what that refers to.

444 “Royal rice” (*rājaśāli*) seems to be used here as an alternate to *śālija*, the code word for human flesh.

445 We follow the Skt. here in reading *mahābhāgī*, the masculine, nominative, singular form of *mahābhāgin*. The Tibetan translators rendered this with feminine *skal ldan ma*, which could either be in the nominative or vocative. If the former, it represents a misunderstanding of the Skt. term as feminine instead of masculine. If the latter, it could indicate that the Tibetan translators read *mahābhāge*, which is the feminine, vocative, singular form of *mahābhāgā*. If that is the case, it would most naturally be read as an address to Nairātmyā, to whom the Blessed One is speaking.

- 446 We understand *skyes pa'i thod chen* as equivalent to the attested *mahānarakam*. Though the Skt. does not include a word for “skull” (*thod pa*), Kāṇha (YRM 1.1468) confirms this reading by glossing *mahānarakam* with “the skull of someone who is twice-born” (*dvijakapālam*).
- 447 The Skt. uses the code word for alcohol, *madana*.
- 448 We understand *rdul* to be equivalent to the attested Skt. *prasvedam*.
- 449 The Skt. words *karpūra* (“camphor”) and *sihla* (“olibanum”) are code words for, respectively, semen and menstrual blood. Regarding this, see stanza 2.4.36, above.
- 450 Skt. reads “steadfast” (*dhīrā*).
- 451 Three folds of skin on a woman’s stomach is regarded as a mark of beauty in classical Indian aesthetics.
- 452 Though the Tib. seems to treat *lhan cig skyes pa'i gzugs can ma* as an adjective of the woman being described, its equivalent in Skt., the compound *sahajānandarūpiṇī* (“the form of innate joy”), could plausibly modify the term *siddhiḥ* (“accomplishment”). None of the commentaries consulted clarify this point.
- 453 We understand *mnyam bzas can* to be equivalent to the attested Skt. *samāhārī* (*samāhārin*).
- 454 The Skt. uses *dundura*, the code word for “unworthy.”
- 455 Sets of ten precepts can vary widely in number and content. The most well-known set consists of five precepts held by lay people and monastics—(1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants—plus three for monastics only: (6) not using cosmetics, ornaments and garlands, etc., (7) not using high and luxurious seats or beds, and (8) not taking

food after noon. To these eight, Ratnākaraśānti (MĀ 2.1683) adds (9) abstaining from the seven kinds of misconduct of body and speech, and (10) abstaining from three kinds of mental misconduct.

456 Both *'byed pa* in this line and *gdon* in line five appear to be translations *ud\ghāt* (“to rend”).

457 From the Skt. it is clear that the “vow-holder” (*vratin*; *btul zhugs can*) is male, and that the term is an adjective for the “practitioner” (*sādhaka*; *sgrub po*).

458 Reading *mnyam rnal 'byor gyis* as equivalent to °*pratiyogenā* attested in Conlon.

459 Skt. reads “visualizing the person in an appropriate form” (*jantum drṣtvā yathārūpam*). The Tib. term *phyugs* (“beast”) suggests the Tibetan translators may have read *paśum* (*phyugs*) where the extant Skt. witnesses read *jantum*, but *phyugs* is a plausible, if more narrow, interpretation of *jantum*, which can mean “person” or “creatures” inclusively.

460 The word “pathway” translates here Skt. *mārge* (*lam du*). This term is probably meant to be understood as “anus.” Unfortunately, neither Ratnākaraśānti nor Kāṇha offers any comments on this line.

461 Here we follow Kāṇha (YRM 1.1512), Ratnākaraśānti (MĀ 2.1724), and Kamalanātha (Conlon, p. 264) in reading *avikalpam* (*rtog med*) adverbially and to convey the sense of “undoubtedly” (*niḥsaṃśayam/asaṃśayam*). More literally, *avikalpam* and *rtog med* would mean “nonconceptually” or “free from thought.”

462 Tib. *'khor ba'i rnam pa he ru ka*. Skt. reads *saṃsāraṃ herukākaram*, “saṃsāra is an aspect of the heruka.”

- 463 The Tib. reads *gug skyed kyis* here, which appears to correspond to *mātreṇa* as read in Conlon. However, most Skt. sources read *mudreṇa*, and this is also what Kāṇha (YRM 1.1521) appears to have read. He glosses the term *mudreṇa* with *cakrādibhiḥ*, “with the circlet and so forth.” As this reading makes better contextual sense (the five mudrās are identified as the five buddhas at 1.3.14, 1.8.17, and 2.6.3), we have followed that variant here even though it is not attested in the Tib. sources.
- 464 The Skt. reads “the great one whose body is the essence of vajra” (*vajrasāravapurmahān*).
- 465 R, as well as C and J, read “goddess of great fortune” (*mahābhāge; skal ba chen mo*). Conlon aligns with D (*mahāprājñe; shes rab chen mo*), which was followed here.
- 466 Vairocana is the syllable *om*.
- 467 The sibilants (lit. “hot ones”) in the Sanskrit alphabet are the sibilants *śa*, *ṣa*, and *sa*, plus the sound *ha*.
- 468 “Pukkasī” is the vowel *ū*.
- 469 The mantra obtained through this derivation is *om hūm svāhā*.
- 470 The “lord of letters” is the syllable *om*.
- 471 “Khecarī” is the vowel *a*.
- 472 The mantra obtained through this derivation is *om am svāhā*.
- 473 The “first of the Vedas” is the syllable *om*, as each of the Vedas begins with it.
- 474 The “second of the first” refers to the second of the first group of consonants that includes *ka*, *kha*, *ga*, *gha*, and *ṇa*.
- 475 “The empty one” is the *anusvāra*, *ṁ*, or the *anunāsika*, *ṃ*.

- 476 The mantra thus derived is *om kham svāhā*.
- 477 The “third of the second” refers to the third letter in the second group of consonants that includes *ca, cha, ja, jha*, and *ṇa*.
- 478 “Vāri” is the vowel *i*.
- 479 The mantra thus derived is *om jrim svāhā*.
- 480 The “third of the fifth” refers to the third letter in the fifth group of consonants that includes *pa, pha, ba, bha*, and *ma*.
- 481 “Ḍākinī” is the vowel *u*. This appears to be the same reference as “Vajraḍākinī,” below.
- 482 The mantra thus derived is *om buṁ svāhā*.
- 483 The mantra thus derived is *om hūṁ svāhā*.
- 484 The “delusion family” is the syllable *om*.
- 485 Emending *ghu°* to *ghuḥ°* following Conlon and Rms, and as attested in *A String of Pearls* (2.1753), which explicitly mentions the *visarga*, the final aspiration romanized as *ḥ*.
- 486 The mantra thus derived is *om ghūḥ svāhā*.
- 487 Vajraḍākinī is the vowel *u*.
- 488 The second of the semivowels (*antaḥstha; mthar gnas*) is *ra*. The part of the mantra derived in this verse is *om kur°*, which is the beginning of the mantra of Kurukullā.
- 489 The third of the semivowels is *la*. The part of the mantra derived in this verse is *°ukul°*.
- 490 “Above” refers to the way the two letters *la* are written one above the other in some Indic scripts.
- 491 They are “adorned” with the Caurī, meaning that the letter *e* is

added above the attached semivowels.

492 The part of the mantra derived in this verse is *°le hrīḥ svāhā*.

493 The Kurukullā mantra derived in the previous three verses is *om kurukulle hrīḥ svāhā*. If read following the Tibetan text, it would conjecturally be *om kurukulle vajra hrīḥ svāhā*.

494 The “third of the fourth” refers to the third letter in the fourth group of consonants that includes *ta, tha, da, dha, and na*.

495 The fourth of the semivowels is *va*.

496 The part of the mantra derived in this verse is *om deva picuvajra*, which is the beginning of the heart mantra of Hevajra.

497 In the Skt. sources the remainder of this chapter is composed in prose. The Tib. retains a verse structure, so that has been followed here.

498 The “first of the third” refers to the first letter in the third group of consonants that includes *ṭa, ṭha, ḍa, ḍha, and ṇa*.

499 The part of the mantra derived in this verse is *hūm hūm hūm phaṭ svāhā*.

500 The heart mantra of Hevajra derived in these two verses is *om deva picuvajra hūm hūm hūm phaṭ svāhā*.

501 “Ghasmarī” is the vowel *o*.

502 The part of the mantra derived in this verse is *om jvala jvala bhyo*.

503 The part of the mantra derived in this verse is *hum hum hum phaṭ svāhā*. The full mantra of the four-armed Hevajra, derived through the last two verses, is *om jvala jvala bhyo hum hum hum phaṭ svāhā* (“*Om, burn, burn away fear! Hum hum hum phaṭ svāhā!*”).

- 504 The “inner Gaurī” is the vowel *i*.
- 505 The part of the mantra derived in this verse is *om kiṭi*.
- 506 This means that the previous word, *kiṭi*, is to be repeated.
- 507 “Fire” appears to refer to the syllable *ra*.
- 508 The part of the mantra derived in this paragraph is *kiṭi bajra* [sic] *hūm hūm hūm phaṭ svāhā*.
- 509 The mantra of the six-armed Hevajra derived in the last two paragraphs is *om kiṭi kiṭi bajra* [sic] *hūm hūm hūm phaṭ svāhā*. The fact that *vajra* is spelled here with *b* may be taken as an indication that the tantra emerged first in the northeastern part of India in an area of present-day Bengal (or even Nepal) where the pronunciation of the letters *ba* and *va* is often indistinguishable.
- 510 The part of the mantra derived in this paragraph is *om trailokyā*.
- 511 The part of the mantra derived in this paragraph is *kṣepa hum hum hum phaṭ svāhā*.
- 512 The mantra of the two-armed Hevajra derived in the last two paragraphs is *om trailokyākṣepa hum hum hum phaṭ svāhā* (“*Om*, the shaker of the three worlds, *hum hum hum phaṭ svāhā!*”).
- 513 The mantra derived in this paragraph is *om a ka ca ta pa ya śa svāhā*.
- 514 Many of the Skt. manuscripts include an additional line here that reads “with another of the second of the semivowels between them” (R: *madhye punarantasthānām dvitīyakam*). This line, which is omitted in the Tib. as well as in Conlon, generates the syllable sequence *rakṣa rakṣa*.
- 515 The mantra derived in this paragraph is *om rakṣa rakṣa hūm hūm hūm phaṭ svāhā* (“*Om*, protect, protect, *hūm hūm hūm phaṭ svāhā!*”).

- 516 The mantra derived in this sentence is *om ā hūm*. In *A String of Pearls* (2.1780), Ratnākaraśānti includes a *visarga*—transliterated with *ḥ*—after the *ā*, resulting in the mantra *om āḥ hūm*.
- 517 The “third of the hot sibilants” is the letter *sa*.
- 518 The “fourth of the semivowels” is the letter *va*.
- 519 “Adorned with fire above” indicates that the letter *r* precedes the *va*, thus forming the syllable *rva*. In Indic scripts, this *ra* would sit above the letter *va*.
- 520 Reading *byin la d+ya<sup>o</sup>* following C, H, J, and N, as well as the attested Skt.
- 521 The bali mantra derived in this paragraph is *om akāro mukhaṃ sarvadharmāṇām ādyanutpannatvād om āḥ hūm phaṭ svāhā* (“*Om*, the letter *a* is at the beginning because all phenomena are primordially unarisen. *Om āḥ hūm phaṭ svāhā!*”).
- 522 We understand the Tib. *’byung po* to be the equivalent of the attested Skt. term *bhautika*, and thus refer to “all things.” The Tib. term would more literally be understood as “all *bhūtas*.”
- 523 The vajra being (*vajrasattva*; *rdo rje sems dpa’*) can also be interpreted as the proper name Vajrasattva. Here it is used as an epithet of Hevajra.
- 524 These next two verses list the types of bead strings used to count recitations in specific rites.
- 525 *Niraṃśuka*, “naked person,” is a code word for human bone.
- 526 It is unclear if one should drink oneself or give it to the target.
- 527 The meaning of *svacchanda*, literally “one’s will,” is unclear. The name of this substance was translated literally into Tibetan with *rang gi ’dun pa*.



- 528 *Sihlaka*, “olibanum,” is the code word for menstrual blood.
- 529 *Catuḥsama*, which typically denotes a mixture of sandalwood, camphor, agalloch, and musk, is used as a code word for feces. Though rendered in transliterated Sanskrit elsewhere, it is here translated into Tibetan literally with *bzhi mnyam*.
- 530 *Śālija*, “rice,” is the code word for human flesh.
- 531 *Kastūrikā*, “musk,” is the code word for urine.
- 532 These refer respectively to the meat of horse (*aśva*), dog (*śvan*), human (*nara*), cow (*go*), and elephant (*hastin*). Regarding these, see also the note on 1.11.8 (n. 219).
- 533 Note that the Tib. translation *dpag med mgon* suggests reading *amitanāthasya* instead of *amitābhasya* printed in R. The former reading is reported in Rms.
- 534 The “activity family” (Skt. *karmakula*) is the family of Amoghasiddhi.
- 535 Tib. *dkar dang ser*. Skt. reads *śvetagauro*, “pure white.”
- 536 Both Kāṇha (YRM 1.1594) and Ratnākaraśānti (MĀ 2.1803) state that this refers to the family of Vajrasattva.
- 537 The translation of this line follows the Skt. vocabulary and syntax because it yields the clearer meaning. We understand the Tib. to be approximately equivalent, but suspect its transmission may have been corrupted by scribal error.
- 538 “Great seal” refers to a consort.
- 539 Reading *rdo rjes* as the syntactical subject following *vajrī* (*vajrin*) as attested in the Skt. sources. The Tib. could also plausibly be understood as “arouse her again and again with his vajra.”

- 540 Skt. uses the code words *bala* and *madana* for flesh and alcohol, respectively.
- 541 The title of this chapter given in Tib. reflects a variant reading among some Skt. MSS, *sahajārthayogapaṭala*. Conlon and R read *sahajārthapaṭala*.
- 542 “Installation” (*pratiṣṭhā*) is a technical term for establishing the images of the deities. R and both *A Garland of Yoga* (1.791) and *A String of Pearls* (2.966) give the title as “The Installation and the Homa Instructions.”
- 543 We have interpreted the Tib. *dbang bzhi pa’i tshigs bcad* following the Skt. attested in Conlon (p. 278): *catasro ’bhiṣekagāthāḥ*. R omits *’gathāḥ* (“verses”), instead preserving the variant *caturō ’bhiṣekān* (“the four initiations”).
- 544 “Location” translates the Tib. *gnas* as equivalent to the Skt. *sthāna*. Both Kāṇha (YRM 1.1625) and Ratnākaraśānti (MĀ 2.1825) explain that this refers to the location of bodhicitta (*sthānam bodhicittasya*).
- 545 Skt. reads *vajramanḍam nabhopamam* (“the sky-like vajra essence”).
- 546 Skt. *om padma sukhādhāra mahārāgasukhaṁdada caturānandabhāg viśva hūm hūm hūm kāryaṁ kuruṣva me*.
- 547 Skt. *om vajra mahādveṣa caturānandadāyaka khagamukhai-karaso nātha hūm hūm hūm kāryaṁ kuruṣva me*.
- 548 “Filament” (*kiṅjalka*) is a euphemism for the clitoris.

