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The Tantra of Caṇḍamahāroṣaṇa

Caṇḍamahāroṣaṇatantram

དཔལ་གཏུམ་པོ་ཁྲོ་བོ་ཆེན་པོའི་རྒྱུད་ཀྱི་རྒྱལ་པོ་དཔལ་པོ་གཅིག་པ་ཞེས་བྱ་བ།

dpal gtum po khro bo chen po'i rgyud kyi rgyal po dpa' bo gcig pa zhes bya ba

The Glorious Caṇḍamahāroṣaṇa Tantra “The Sole Hero”

Ekallavīrākhyāśrīcaṇḍamahāroṣaṇatantram

· Toh 431 ·

Degé Kangyur, vol. 80 (rgyud 'bum, nga), folios 304.b–343.a

TRANSLATED INTO TIBETAN BY

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co.

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SUMMARY

s.1

Written around the tenth or the eleventh century CE, in the late Mantrayāna period, *The Tantra of Caṇḍamahāroṣaṇa* represents the flowering of the Yoginī-tantra genre. The tantra offers instructions on how to attain the wisdom state of Buddha Caṇḍamahāroṣaṇa through the practice of the four joys. The tantra covers a range of practices and philosophical perspectives of late tantric Buddhism, including the development stage, the completion stage, the use of mantras, and a number of magical rites and rituals. The text is quite unique with its tribute to and apotheosis of women and, in this regard, probably has few parallels anywhere else in world literature. It is written in the spirit of great sincerity and devotion, and it is this very spirit that mitigates, and at the same time empowers, the text's stark imagery and sometimes shocking practices. This text certainly calls for an open mind.

ac.

ACKNOWLEDGMENTS

ac.1

This translation was produced by Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. Wiesiek Mical translated the text from the Sanskrit manuscripts, prepared the Sanskrit edition, and wrote the introduction. The translation was then compared against the Tibetan translation found in the Degé Kangyur by James Gentry, and edited by Andreas Doctor.

The Dharmachakra Translation Committee is also indebted to Professor Harunaga Isaacson and Dr. Péter Szántó for their help in obtaining facsimiles of some of the manuscripts, and to Professor Isaacson for making available some of his personal materials.

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i.

INTRODUCTION

i.1

Like most Buddhist tantras, the *Caṇḍamahāroṣaṇatantra* (CMT) is regarded within the Vajrayāna tradition as a divinely revealed text, with its teachings delivered directly from the level of the saṃbhogakāya, that is, the bliss body of Lord Buddha. In such tantras, the saṃbhogakāya deity who delivers the original discourse varies—it could be Avalokiteśvara, Vajrapāṇi, or others. In this case, it is Lord Vajrasattva. The teaching itself takes the form of a dialogue between Vajrasattva and his consort. Lord Vajrasattva here assumes the identity of the deity Acala (Immovable One), which is another name for the deity of the title, Caṇḍamahāroṣaṇa (Fierce Great Angry One). His consort is Vajradhātuvīśvarī (Goddess of the Vajra Realm).

i.2

As is the case with all tantras, the person who put the CMT into writing chose to remain anonymous in conformity with the tradition, which no doubt saw the author merely as a medium for conveying this secret teaching. However, in the search for the earthly origin of this text, the circumstantial evidence seems to point to a Nepalese origin, most likely Newar. Of the more than one hundred extant manuscripts of the CMT, ranging in date from 1380 up to the twentieth century, all were written in Nepal, as were the only two known manuscripts of the CMT commentary, the *Padmāvātī*.

i.3

Although the tradition of this tantra and its title deity never became widespread or popular outside the Kathmandu Valley, it flowered and thrived for almost a millennium among Kathmandu's Newar Buddhist community, leaving a rich legacy still evident today. There is at least one active shrine of Caṇḍamahāroṣaṇa in the Kathmandu Valley; it is part of the sacred Hiraṇyavaṛṇa Mahāvihāra complex in Patan. Most shops that sell Buddhist art in Kathmandu offer a selection of Caṇḍamahāroṣaṇa paintings, and the CMT is still being taught by Newari Bajracharyas—themselves part of its unbroken spiritual heritage—such as Yagnyaman Pati Bajracharya, who traces his family line back to the eighth-century Buddhist master Vilāsavajra.

- i.4 The CMT appears to have drawn on a number of earlier scriptures, including the *Guhyasamājatantra* (Toh 442), the *Hevajatantra* (Toh 417), the *Siddhaikavīratāntra* (Toh 544),¹ and the *Cittaviśuddhiprakaraṇa* of Āryadeva (Toh 1804). In turn, it influenced other works, such as the *Vidyādharaṣṭoratantra*.² However, among all the works devoted to the deity Caṇḍamahāroṣaṇa, the CMT is unquestionably the most important. Other works centered on this deity include sādhana, dhāraṇī, and stotra compositions—all of them, as their genres might suggest, much shorter than the CMT.
- i.5 One should note, however, that the CMT was not the first scripture to introduce its main deity. There is at least one earlier occurrence of the name Caṇḍamahāroṣaṇa, found in the first chapter of the *Siddhaikavīratāntra* as part of the mantra *om caṇḍamahāroṣaṇa hūṃ phaṭ*.³ Moreover, the deity himself seems to predate the name Caṇḍamahāroṣaṇa. Under his other name, Acala, he has a tantra devoted to himself, the *Acalakalpa*. This is one of the core Kriyātantras of the Tathāgatakula group, predating the CMT by a few or even several hundred years. The name Acala is also found in the *Vairocanābhisambodhi* (Toh 494),⁴ one of the two known Caryātantra texts extant in Sanskrit.⁵ Although the cult of this deity under the name Caṇḍamahāroṣaṇa was more or less confined to the Kathmandu valley, it spread farther afield under the name Acala, reaching as far as Japan, where the practice of Acala (“Fudō” in Japanese) became important in Shingon Buddhism.⁶
- i.6 The text of the CMT exists in the original Sanskrit and in translations. Only parts of the Sanskrit text have been edited and published.⁷ Since no previous edition exists of the complete text, we had to reconstruct the Sanskrit text of the remaining chapters from manuscripts, revising the existing editions in the process. The resulting Sanskrit text of the complete tantra that appears as the appendix to this translation is a half-critical, half-diplomatic edition chiefly based on the oldest and the most correct of the CMT manuscripts.⁸
- i.7 The Tibetan canonical translation, according to its colophon, was the work of one Trakpa Gyaltzen (*grags pa rgyal mtshan*) and the Indian scholar Ratnaśrī. As the translation was sponsored by Sherab Senge (*shes rab seng ge*), 1251–1315, we can safely conclude that the first of the two translators was Sherab Senge’s disciple, Trakpa Gyaltzen from Yarlung (*yar klungs pa grags pa rgyal mtshan*), 1242–1346, and not the celebrated Sakya scholar of the same name.⁹ It was completed at the monastery of Sakya (*sa skya*), in a year of the Snake, probably during Sherab Senge’s lifetime or soon after his death. This translation, which is the only one known to exist in Tibetan, is included in all the major editions of the Tibetan Kangyur.¹⁰

- i.8 There are also two partial translations from recent years: an English translation by Christopher George¹¹ and a German translation by Peter Gäng.¹² George translated chapters 1–8, whereas Gäng translated the whole tantra except chapters 17–21, which he abridged into one short chapter. The translation presented here is therefore the first complete translation of this text since the Tibetan appeared. In general, it follows the Sanskrit edition, although it does at times incorporate the Tibetan; such instances are listed in the endnotes. However, as there are literally hundreds of minor differences between the Sanskrit and the Tibetan, not all variations have been noted; only major discrepancies have been included.
- i.9 The translation also attempts to reflect the exegesis found in the *Padmāvātī*, the only extant commentary on the CMT, which was written by one Mahāsukhavajra. The *Padmāvātī* is preserved in two Nepali manuscripts, one of which is a direct copy of the other. The older of the two, used for this translation, can be dated to 1297. This commentary has never been edited or translated, except the part corresponding to chapters 9–12 of the CMT, which was edited by Harunaga Isaacson to accompany his edition of the root text of these four chapters. Professor Isaacson’s edition, along with text-critical and analytical notes, was kindly made available for the present translation. The *Padmāvātī* covers select chapters only, and even then tends to skip lengthy parts of the text. This Sanskrit text, which was never translated into Tibetan, is in many places corrupt and fraught with ambiguities, and the manuscript is unfortunately not always legible. Nevertheless, a provisional transcript of the complete text was prepared to help interpret the root text in the course of this translation.
- i.10 The text of the CMT presumes the reader’s prior knowledge and understanding of Buddhism’s main principles, including the tenets of Vajrayāna. Further, it requires that the reader has faith and devotion, which is so indispensable for the intuitive grasp of, and the eventual awakening to, the true nature of things—the nature that is described as empty (*śūnya*). According to the CMT, this awakening is irreversible and is therefore termed *indestructible awakening* (*vajrabodhi*). It can only take place when all dualistic concepts, such as “pure” and “impure,” fall away. And it is here that the seemingly revolting practices found in our text become significant: they are a call to give up our deluded dualistic notions, while at the same time constituting a touchstone for the direct experience of reality, a reality where even what may seem revolting to the conceptual mind can now be experienced as the deity. The inclusion of such “extreme” practices is a testimony to the fact that the CMT presents us not with mere sophistries, but with practices rooted in actual experience.

i.11 One needs to assume that the practice of Caṇḍamahāroṣaṇa is secret to the same extent that all the Yoginītantra deity practices are. The CMT distinguishes between two types of conduct: the first, which is for everybody to see and which accords with Buddhism’s ten wholesome practices, is described as *open* (*prakāṣa*), and the other, which is secret, is termed *inverted* (*viparīta*). The motto of inverted conduct is:

By passion, passion is killed;
A conflagration is killed by fire.
One should destroy poison with poison,
Applying the instructions. (CMT, 13.6)

i.12 The text clearly states that the master must not give instructions on the “inverted” practices to someone who has not first been initiated into the maṇḍala of Caṇḍamahāroṣaṇa. The initiation itself would not be effective unless the pupil has realized the empty nature of mind, and the practices must not be undertaken by someone who has not achieved sufficient control over his prāṇa-mind (*vāyucitta*). However, as there are currently no lineage masters who could give the Caṇḍamahāroṣaṇa empowerment or even the reading authorization (Tib. *lung*) for the formal Caṇḍamahāroṣaṇa sādhanas, or who could give instruction in other Caṇḍamahāroṣaṇa practices found in the CMT, it would be difficult, if not impossible, to become initiated into these practices. As for simply reading the CMT, one should proceed at one’s own risk—with the prerequisite, at the least, of an open and respectful frame of mind.

i.13 To facilitate the arising of nondual awareness, the tantras, especially those of the Yoginī class, bring in another essential element. This is the overwhelming intensity of experience that obliterates mental acts of self-reference. When this experience is founded on an exclusively benevolent frame of mind, such as the feeling of great affection (*mahārāga*), there is a chance that dualistic fixations can melt away, bringing on an irreversible change. This brings us closer to the specific content of the *Caṇḍamahāroṣaṇa-tantra*, namely its sexual practices. When used skillfully, sexuality becomes a powerful tool. The ritual union engages the two partners on all levels—the physical level; the level of the five senses (the senses constituting a bridge between the body and consciousness); and all the different levels of consciousness. The partners, perceiving each other as deities, generate strong love and devotion for one another. Their union allows for an intense experience, which brings the mind effortlessly into focus and sharpens the awareness. After the intensity peaks, there is a brief natural gap, when the three *kleśas*—desire, aversion, and indifference, which normally drive one’s

conceptual thinking—completely cease. All that is needed at this point is recognition. This recognition can be arrived at and stabilized through the repeated practice of ritual union.

- i.14 The theory and practice of this union as presented in the CMT revolves around the four joys (*caturānandāḥ*). One observes these four as they arise during the ritualized lovemaking, and one learns to discern the “gap”—an ineffable state of nondual awareness at the point at which supreme joy (*paramānanda*) gives way to innate joy (*sahajānanda*). This gap can be discerned during the innate joy phase, which, as the commentary tells us, corresponds in the male to the period between the moment when semen reaches the tip of the penis, to the moment when all of the semen has entered the vagina. Once this gap—an interruption in the continuum of the subject, the object, and grasping—is recognized, one gradually learns to prolong this state of mind until one attains stability. The four joys are, in fact, the foundation stone for the practice of the deity Caṇḍamahāroṣaṇa, and also the central theme of the soteriological part (roughly the first sixteen chapters) of the CMT.
- i.15 Readers not familiar with the social customs of the period might feel surprised at the young age of girls—sometimes as low as twelve—accepted as consorts in the practice of sexual yoga. Sexual initiation early in life was the norm of the day and certainly not unique to the tantras. In India, the ancient norm-setting law books (*smṛtiśāstras*), which remained authoritative throughout the entire Indian phase of Vajrayāna Buddhism, were concerned not so much with the youngest age at which sexual activity was permissible, but rather with the oldest *before* which the girl must become sexually active in order not to miss her first opportunity to conceive. One law book warns of consequences if this opportunity is missed: “When she reaches twelve..., the forefathers (*pitr*) of the girl who has not yet been given in marriage will themselves drink her menstrual discharge every month” (*Parāśarasmṛti*, 7:5–6). Another book concurs: “A girl who sees her own menstrual blood in her father’s house shall be known as an outcaste” (*Viṣṇusmṛti*, 24:41). The purpose of the sexual act as espoused in different literary genres may have varied (from the reproductive in the *smṛtiśāstras* to the soteriological in the Yoga- and Yoginītantras), but the early sexual initiation is evidenced throughout the whole spectrum of Indian literature. That said, one must add that the age most often recommended by the tantras was actually not twelve but sixteen; this is paralleled by the age of the deity forms visualized during the sādhana.
- i.16 The sexual practices, however, are far from being the only content of the CMT, which is varied and rich. This tantra aims to be a guide, complete in itself, which takes care of both our soteriological and mundane needs. Since the CMT includes all the standard elements of a classical Buddhist tantra of

the later period, it may be unnecessary to describe, or even list, all these elements here. Instead a brief mention of some of its salient features might be of benefit. (For a full list of topics, please consult the chapter headings in the contents section.)

- i.17 One such feature is the exalted position of women. This thread, present throughout the text, starts from the premise that the man and the woman are deities—Caṇḍamahāroṣaṇa and Vajradhātviśvarī, respectively—and both should worship each other as such. The text, however, dwells on the service rendered by a man to a woman, rather than the other way around. The woman is the one who grants the ultimate beatitude and the final awakening, and she is the one who deserves infinite gratitude and devout service. This may be best illustrated by a quotation:

Women are heaven, women are the Dharma,
And women are truly the supreme austerity.
Women are the Buddha, women are the Saṅgha,
Women are the Perfection of Wisdom. (CMT, 8.14)

- i.18 The word used for “service” is *sevā*, which in Sanskrit means “attending to” (as a servant would to a master). It also means “sexual intercourse,” which—being in itself a form of service—here takes a ritualized form. Again a quotation summarizes it all:

For a woman, the man is a deity;
For a man, the woman is a deity.
They should honor each other
By uniting the vajra and the lotus. (CMT, 10.9)

- i.19 The content of the CMT thus ranges from soteriological, through magical (which combines soteriological and mundane elements), to practical. Consequently the text becomes, in turn, a manual of deity practice with its development (*utpatti*) and completion (*utpanna*) stages, a compendium of magical practices comprising the four types of tantric (not necessarily “enlightened”) activity, and a do-it-yourself manual offering instruction on various practical subjects, some as mundane as waterproofing cloth or dying one’s hair. Among the different types of magic, prominence is given to the rites of enthrallment (*vaśīkaraṇa*); and among the magical remedies, to those enhancing sexual experience during lovemaking. The CMT is also a rich source of *materia medica*; it contains a wealth of ritual prescriptions and recipes in which magic blends with folk medicine.

- i.20 The plant names and other *materia medica* presented a particular difficulty during the translation work. There are discrepancies between the traditional sources as regards plant names, and sometimes several plant species

contend for the same name. Modern scholars of āyurveda or ethnobotany do not always agree among themselves concerning the correct identification of some plants. A certain amount of care was taken, however, to identify every plant by the names found in the Sanskrit and the Tibetan texts. A number of reference works and specialized websites were consulted, but, needless to say, not all the plants and substances have been identified reliably, and some could not be identified at all. Some passages in the sections containing such recipes still remain unclear.

i.21 The mantras and dhāraṇīs have been translated, for the most part, as they often take the form of a request or a prayer, and their semantic content is usually related to the ritual in which they are employed. This particularly applies to the longer formulae, such as garland mantras or dhāraṇīs. However, because they are meant to be recited in their original Sanskrit form, which is believed to possess liturgical and magical significance, their full Sanskrit text has been given in notes. Translation of these formulae, again, presented a problem, and the reader should note that many words that are not standard Sanskrit have not been identified with certainty, and some have not been identified at all.

i.22 Technical Sanskrit terms that do not have English equivalents have either been translated descriptively, or the original term was used with a link to the glossary. As the ritual jargon of the tantras is often incompatible with modern English in terms of semantics and usage, the reader will find that certain English words in our translation have been used in a somewhat unconventional way. For example, in our translation the direct object of the verb *to incant* can be not only the mantra but also, just as in Old English, the object over which the spell or the mantra is to be recited. Although there is a significant precedent for this particular usage in modern English, in genres ranging from academic works to the Harry Potter novels, this could still seem “incorrect” to many readers.

i.23 As already mentioned, the CMT includes instructions that are not intended as spiritual per se. Among the methods of the do-it-yourself type, the tantra distinguishes a special category that it refers to as *kutūhala*, that is, “curious” or “odd.” As this name suggests, these methods—such as setting a cow bone ablaze, making things glow at night, or causing iron to appear as copper—might have been included in the tantra because of their curiosity rather than their practical value. Obtaining the necessary requisites for some of these practices might require killing animals or performing other acts conventionally regarded as unwholesome. A few of these practices might appear, by society’s norms, as frivolous, if not gratuitously harmful. These “odd” elements are, however, neither unique to the CMT (many tantras include a chapter or section devoted to them), nor do they purport to be part

of this tantra's main message. The aim and purpose of the CMT's profound teachings lies in the realization of nondual awareness through the practice of the four joys. As such its unique beauty is in the love and devotion experienced in the union of the two partners—the wisdom and the means.

The Translation

The Tantra of Caṇḍamahāroṣaṇa

1.

Chapter 1

INTRODUCTION

[F.304.b]

1.1 *Oṃ*, homage to Caṇḍamahāroṣaṇa!

Thus did I hear at one time. Lord Vajrasattva dwelt within the bhaga of the goddess of the Vajra Realm, which is the essence of body, speech, and mind of all tathāgatas. He dwelt there together with many hosts of vajra yogins and yoginīs, namely: White Acala vajra yogin, Yellow Acala vajra yogin, Red Acala vajra yogin, Green Acala vajra yogin, Delusion Vajrī vajra yoginī, Calumny Vajrī vajra yoginī, Passion Vajrī vajra yoginī, and Envy Vajrī vajra yoginī. He dwelt there with trillions of yogins and yoginīs, headed by those just mentioned.

1.2 Then Lord Vajrasattva, having entered the absorption of Black Acala, spoke:

“Freed from existence and nonexistence,
Solely devoted to the four joys,
I am naturally without mental elaboration
And devoid of all mental constructs.

1.3 “I am endowed with five forms
In order to benefit the fools
Who don’t know me as present
In the body of every man.”

1.4 Then the blessed goddess of the Vajra Realm, having entered the absorption of Hatred Vajrī, said this:

“Inseparable from emptiness and compassion,
Abiding in pleasure with divine lust,

- Devoid of all mental constructs am I,
Free from mental elaboration and undistracted.
- 1.5 “I am endowed with five forms
In order to benefit those women
Who don’t know me as present
In the body of every woman.”
- 1.6 The lord Black Acala deeply kissed and firmly embraced Hatred Vajrī,
[F.305.a] and said:

“Goddess, goddess! Very enjoyable,
Secret and extremely hard to come by,
More essential than the essence, supreme,
Beautifully taught by all the buddhas—
- 1.7 “Hear it: I will teach this great tantra,
The lord of kings of tantras, the supreme,
Called Sole Hero,
For beings’ swift accomplishment.
- 1.8 “This tantra must not be revealed
To one who has not seen its maṇḍala.
Nor should one explain this king of tantras
To someone who has entered a different maṇḍala.
- 1.9 “To the one who has entered the maṇḍala of Caṇḍaroṣa,
Who is abiding in absorption,
Who possesses supreme faith and diligence, O fierce goddess,
To him one should explain this tantra.
- 1.10 “To the one who is devoted to the teacher, compassionate,
Wholly engaged in the Mantrayāna,
And always devoted to Caṇḍamahāroṣaṇa,
To him should one explain this tantra.
- 1.11 “However, should any yogin,
Despite knowing this, corrupted by greed,
Explain the supreme tantra of Caṇḍamahāroṣaṇa
To someone who has not seen his maṇḍala,
- 1.12 “He will be seized by severe illnesses,
Soiled by stool and urine,
And experience the suffering of death
Within six months.

- 1.13 “Then, seized by the messengers of Yama,
Overpowered by the noose of Time,
To hell will he, the evil one, be led,
Even if he is protected by buddhas.
- 1.14 “If, after the exhaustion of his karma,
Having experienced suffering for a hundred thousand years,
He attains a human birth,
He will be destroyed in that birth by a bolt of lightning.
- 1.15 “So therefore, a lay vow-holder who knows the path of mantras
Should draw a beautiful maṇḍala.
He should cause the disciples—
Only those previously examined—to enter there,
- 1.16 “And should then explain this tantra,
Difficult to find in the three worlds.
Anyone who would explain it to one who hasn’t studied
Will follow a downward course.
- 1.17 “He will suffer inflammation of the mouth,
Even though he may be equal to buddhas.
Or else, if a disciple without faith
Listens to the explanation out of a mere desire to know,
- 1.18 “His head will be split by a thunderbolt,
Without any doubt, during the rainy season.
This truth, O goddess,
I have taught, O beautiful-faced one,
- 1.19 “In this, the well-guarded
Caṇḍamahāroṣaṇa tantra called *The Sole Hero.*” [F.305.b]
- 1.20 *This concludes the first chapter, the introduction to the tantra, in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”*

2.

Chapter 2

THE MAṄḌALA

2.1 Then the blessed Hatred Vajrī tightly embraced Lord Caṇḍamahāroṣaṇa and said:

“What is the size of the maṇḍala,
And with what materials should it be drawn?
And also, what is to be written in its center?
Tell me, O lord!”

2.2 The lord then said:

“The size of the maṇḍala
Should be one cubit, two cubits,
Three cubits, four or five—
But not more than five cubits in measure.

2.3 “It should be made with powders of whatever substances
And of different colors,
With four corners, four doors,
And adorned with four archways.

2.4 “One should draw the door the size of
One-eighth of the whole maṇḍala,
The portico the same size as the door,
And the cupola one-half of that.

2.5 “And also, of such measure, the side, the altar,
The garland, the half-garland, and the *paṭṭikā*.
The *rajobhūva*, however, outside of the base line,
Should be one-half of the *paṭṭikā*.

2.6 “One should draw the row of vajras of the same size

- And also the eight pillars.
One should make the chief gateway
Three times as big as the door.
- 2.7 “A double vajra should be drawn below,
Surrounded by the vajra-enclosure.
The maṇḍala of Caṇḍamahāroṣaṇa
Should be adorned with wish-fulfilling trees, and so on.
- 2.8 “One should also demarcate an inner enclosure
In the round shape of a circle.
In its eight directions, starting from the east,
One should draw a multicolored lotus of eight petals,
- 2.9 “With the space in the middle being the ninth.
In the center of the ninth, a deep-blue sword should be drawn
Marked with a vajra and placed together with
A vajra-knife and a skull cup.
- 2.10 “In the east, one should draw
A sword of white color marked with a wheel.
In the south, one should draw
A yellow sword, inlaid with a jewel.
- 2.11 “In the west, one of red color,
Marked with a red lotus.
In the north, one should draw
A plain sword of dark-green color.
- 2.12 “In the southeast corner, one should draw
A white knife, marked with a wheel.
In the southwestern corner, one should draw
A yellow one, nicely marked with a jewel. [F.306.a]
- 2.13 “In the northwestern corner, similarly,
A red one, nicely marked with a red lotus, should be drawn.
In the northeastern corner,
A dark-green one with a blue lotus.
- 2.14 “One should arrange all these signs
In position above the sun and the moon.
I have taught this maṇḍala of powders
To accomplish the benefit of the world.
- 2.15 “Alternatively one should prepare a maṇḍala

- In the form of a canvas-picture, nicely painted.
The maṇḍala should be drawn as before.
In the center, one should draw Black Acala,
- 2.16 “Embraced by Hatred Vajrī.
In the east, one should draw White Acala;
Similarly Yellow Acala in the south.
In the west, one should draw Red Acala;
- 2.17 “In the north, one should draw Green Acala.
In the southeast, white Delusion Vajrī;
In the southwest, one should draw
Yellow Calumny Vajrī.
- 2.18 “In the northwest, one should draw
The red goddess Passion Vajrī;
In the northeast, draw dark-green Envy Vajrī.
So one should draw the canvas-maṇḍala.
- 2.19 “Now comes the maṇḍala tutelage mantra:

“*Oṃ*, Blessed Caṇḍamahāroṣaṇa, together with your retinue, come, come!
Jaḥ hūṃ vaṃ hoḥ! Assume tutelage over this maṇḍala! *Hūṃ phaḥ!* *Svāhā!*¹³

“With this mantra, one should summon, induct, bind, and enthrall Caṇḍa-
mahāroṣaṇa, and then worship him.
- 2.20 “Now comes the worship mantra:

“*Oṃ*, Black Acala, accept this flower! *Hūṃ phaḥ!*¹⁴
Oṃ, White Acala, accept this flower! *Hūṃ phaḥ!*
Oṃ, Yellow Acala, accept this flower! *Hūṃ phaḥ!*
Oṃ, Red Acala, accept this flower! *Hūṃ phaḥ!*
Oṃ, Green Acala, accept this flower! *Hūṃ phaḥ!*
- 2.21 “*Oṃ*, Hatred Vajrī, accept this flower! *Hūṃ phaḥ!*¹⁵
Oṃ, Delusion Vajrī, accept this flower! *Hūṃ phaḥ!*
Oṃ, Calumny Vajrī, accept this flower! *Hūṃ phaḥ!*
Oṃ, Passion Vajrī, accept this flower! *Hūṃ phaḥ!*
Oṃ, Envy Vajrī, accept this flower! *Hūṃ phaḥ!*
- 2.22 “The flowers, and likewise the light, the incense,
The perfumes, and the food—
With these five offerings,
One should worship the maṇḍala.

- 2.23 “When, however, White Acala is in the center,
Together with Delusion Vajrī,
The maṇḍala should be known as his.
So would be the case with Yellow Acala and so forth.
- 2.24 “One should prepare the five maṇḍalas
According to the division of the five yogins,
With one-pointed mind,
Having made an effort to do the prior worship first.
- 2.25 “Only after offerings to the maṇḍala have been made, [F.306.b]
Can one offer refreshments of wine and meat
To the yoginī embraced by the yogin
And praise her again and again.”
- 2.26 *This concludes the chapter on the maṇḍala, the second in the glorious Caṇḍamahā-
roṣaṇa tantra called “The Sole Hero.”*

3.

Chapter 3

EMPOWERMENT

3.1 Then the goddess said:

“How should the student be prepared,
And how should he be engaged in this tantra?
How are his doubts resolved?
Please explain this, O great lord!”

3.2 The lord then said:

“First one should give him the triple refuge,
The five disciplines, and the fast.
Then the five empowerments,
The secret empowerment, and lastly the wisdom-consort empowerment.

3.3 “Then the disciple will be fit.
One should explain this tantra to him alone;
One should keep others far away,
Otherwise one will go to Raurava Hell.

3.4 “This is the verse of the triple refuge:

“I go to the Buddha, my refuge,
Until I attain the essence of awakening.
I go to the Dharma, my refuge,
And to the Saṅgha, with undivided faith.

3.5 “This is the verse of the five disciplines:

“Killing and also stealing,
Seducing another’s wife, false speech—
I abandon all of that like a snake.

Also the fifth, the intoxicants.

3.6 “This is the verse of the observance of the fast:

“I will not kill living beings,
Nor steal another’s property.
I will practice celibacy
And avoid false words.

3.7 “I will never drink wine—
The cause of intoxication—
And will avoid dance, song,
And ornaments, along with merriment,¹⁶

3.8 “High bed, grand bed,
And also eating at inappropriate times.
In this way, I will keep pure
The eightfold vow of the fast,

3.9 “In agreement with the instructions for the arhats,
Just as instructed by the Buddha.
When I have conquered the wicked Māra in this way
And attained the ultimate buddhahood,

3.10 “I shall become a refuge for all beings
Suffering in saṃsāra.¹⁷
For as long as I circle in saṃsāra,
For so long, I, a male offspring of the buddhas, [F.307.a]

3.11 “Shall be one who associates with good people,
Is wise, and delights in the good of the world.

3.12 “This is the water empowerment:

“Visualizing the disciple to be pure and spotless like a crystal, one should draw some water from the victory jar with a mango blossom and sprinkle the disciple with it, with the words ‘*Om āḥ*, for the one possessed of the glory of the pledge of the empowerment of all the tathāgatas, *hūm*.’¹⁸

3.13 “This is the crown empowerment:

“One should first fashion a cloth crown that resembles a crown with many gems. Then one should visualize the disciple as a universal emperor, place the crown on his head, and sprinkle him as before. The mantra is ‘*Om, Caṇḍamahāroṣaṇa, enter, enter into his heart! Hūm phaṭ!*’¹⁹

3.14 “This is the sword empowerment:

“One should place a sword made of iron or the like in the disciple’s right hand and sprinkle him as before. ‘*Om*, strike, strike! Kill, kill all the enemies! O sword of knowledge! *Hūm phaṭ!*’²⁰

3.15 “This is the noose empowerment:

“One should place a noose made of copper or the like in his left hand, which should display the threatening gesture. Then sprinkle him as before. ‘*Om*, seize, seize! Pull, pull all the evildoers with the noose! Bind, bind! To you, O great truth,²¹ to you, O Dharma,²² *svāhā!*’²³

3.16 “This is the name empowerment:

“One should invite the disciple, crowned with the seal of Caṇḍamahāroṣaṇa, to sit down, visualizing him in Caṇḍamahāroṣaṇa’s form. One should recite, ‘*Om*, blessed lord Black Acala, you are an accomplished being! *Hūm phaṭ!*’²⁴ Then one should anoint him as before. In this way, the name empowerment of the five Acalas, according to the color division of black and so forth, should be given to the sādḥaka. This is the fivefold empowerment.

3.17 “To women, however, instead of the crown empowerment, a vermillion empowerment should be given:

“Visualizing the disciple in the form of the fierce great goddess, one should recite, ‘*Om*, goddess, enter, enter into her heart! *Hūm phaṭ!*’²⁵ One should place in her right hand a knife of iron or other material, and recite, ‘*Om*, knife, cut, cut the flesh of all the māras! *Hūm phaṭ!*’²⁶ [F.307.b] In her left hand, one should place a human skull, or one made of wood, and so on, and recite, ‘*Om*, skull, hold, hold the blood of all the enemies! *Hūm phaṭ!*’²⁷ Then one should invite her to assume the goddess’s posture, and visualize her in the goddess’s form. One should recite, ‘*Om*, blessed Hatred Vajrī, you are an accomplished being! *Hūm phaṭ!*’²⁸ In this way, with the names of the five yoginīs according to the division of colors starting with the black, one should anoint women. To them, however, in place of the wisdom empowerment, the skillful means empowerment should be given.

3.18 “Now comes the secret empowerment.

“The disciple should first offer clothes and so forth to the teacher before presenting him with a girl who is young and beautiful and dear to his heart.

“ ‘This girl that I offer you
Grants all the pleasures of love;
Accept her for the sake of your pleasure.
Please have compassion, O lord.’

- 3.19 “The disciple should then bow to the teacher, leave the room, and recite the mantra, ‘*Om, Caṇḍamahāroṣaṇa, hūm phaṭ!*’
 “The teacher should make offerings to himself with wine, meat, and so forth, and then satiate the wisdom consort. He should unite with her and place the semen and blood obtained from this in the fold of a leaf or such. He should then summon the disciple. Using his ring finger and thumb, the teacher should take the substance and use it to write the syllables *hūm* and *phaṭ* on the disciple’s tongue. He should then ask the disciple to recite, ‘Ah, pleasure.’²⁹
 “Then the teacher should say, ‘Today I will cause the buddha-knowledge to arise, through which lord buddhas of the past, future, and present attain nonabiding nirvāṇa. But you must not speak of this in front of anyone who has not seen the maṇḍala. If you do speak of it, then...’
- 3.20 “Placing the sword against the disciple’s heart, the teacher should continue as follows:
 “ ‘This sword, which is in Caṇḍamahāroṣaṇa’s hand,
 Is very sharp indeed.
 Whoever breaches the samaya,
 This sword is dedicated to cutting him up. [F.308.a]
- 3.21 “In billions of lives,
 There will be people with swords in their hands,
 Cutting off all his limbs,
 Eager to chop off his head—
- 3.22 “For you also, it will be the same
 If you break the *samaya*.’
 Then the student should say:
 ‘So be it.’
- 3.23 “The teacher should fasten a blindfold across the disciple’s eyes and invite him to throw a flower onto the maṇḍala. As the teacher removes the blindfold, he should then point out the maṇḍala to the disciple and explain its symbolism. Then he should offer the same wisdom consort to the disciple, saying:
- 3.24 “ ‘She is your delightful supporter;
 She is to be served as taught by the buddhas.
 A fool who transgresses against this
 Will not attain the highest accomplishment.’

3.25 “Next the teacher should whisper into the disciple’s ear about the division of the four joys. Then the teacher should go out. The wisdom consort should undress and, lying on her back, point to her secret place, saying:

3.26 “ ‘My dear, are you eager
To eat my impurities,
Even if they were feces, urine, and blood,
And suck the interior of my bhaga?’

3.27 “The sādḥaka should say:

“ ‘Why wouldn’t I be eager, O mother,
To eat your impurities?
I should practice devotion to women
Until I attain the essence of awakening.’

3.28 “And she should say:

“ ‘Ah, whoever serves,
According to procedure, this lotus of mine,
Which is endowed with every pleasure,
To him I will grant accomplishment.

3.29 “ ‘Do what needs to be done in the lotus,
Steadily, applying forethought,
For Caṇḍamahāroṣaṇa himself
Dwells here—the great bliss.’

3.30 “Then the sādḥaka, visualizing himself in the form of Caṇḍamahāroṣaṇa and visualizing the wisdom consort in the form of Hatred Vajrī, should make love and note the four joys. When this is completed, he should offer the gaṇacakra feast with wine and meat, with the teacher as the guest of honor.

“This was the wisdom empowerment.”

This concludes the chapter on empowerments, the third in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.” [F.308.b]

4.

Chapter 4

DEITY

4.1 Then the goddess said:

“How should he meditate,
The meditator on Caṇḍamahāroṣaṇa?
What mantra should he recite?
Please tell me, O great lord!”

4.2 The lord then said:

“In a place pleasing to the mind
And free from all distractions,
One whose mind is in equipoise
Should prepare a pleasant seat.

4.3 “First one should cultivate loving kindness;
Second, compassion;
Third, sympathetic joy;
And, to complete the lot, equanimity.

4.4 “Then one should visualize the seed syllable in one’s heart,
Standing on the sun, which is on the moon, which is on the lotus.
One should visualize Caṇḍamahāroṣaṇa in front,
Arisen from light rays of the seed syllable.

4.5 “The wise practitioner should mentally worship him
With flowers, incense, and the rest.
In front of him, he should confess his sins
And rejoice in the virtues of all beings.

4.6 “One should take the triple refuge, supplicate the buddhas not to enter
nirvāṇa,

- And request them to turn the wheel of Dharma.
Having then offered one's body,
One should dedicate the merit.
- 4.7 "One should form a firm resolution
And turn one's mind to awakening.
Then one should pay homage to Caṇḍamahāroṣaṇa,
And, again, absorb him with the rays of light.
- 4.8 "Reciting the following mantra,
One should meditate on emptiness.

" 'Om, I am of the nature of vajra, which is the wisdom of emptiness.'³⁰
- 4.9 "One should carefully visualize
The syllable hūm burned by the light rays,
Then visualize it burning like camphor,
And then one should not visualize even the light rays.
- 4.10 "Having visualized everything, for a short while,
To be like space,
One should visualize one's own body
To be translucent like a pure crystal.
- 4.11 "One after the other one should visualize
Four syllables—*yaṁ raṁ vaṁ laṁ*—
Transforming into, respectively,
Wind, fire, water, and earth.
- 4.12 "Having then visualized the syllable *bhruṁ*,
One should visualize the temple-palace
That has four corners, four doors,
And is adorned with eight pillars. [F.309.a]
- 4.13 "One should visualize at its center
A multicolored lotus with eight petals,
Arisen from the seed syllable *paṁ*,
And on it, the moon, born from the syllable *aṁ*.
- 4.14 "On it again, the sun born from the syllable *raṁ*,
And above it the syllable *hūṁ*.
One should visualize, born from this,
Akṣobhya in union with Māmakī.
- 4.15 "The lord of yogins should enter there,

- Through the crown aperture of Akṣobhya,
By the method of a shooting star,
Intent on the bhaga of Māmakī.
- 4.16 “Having then become the essence of semen,
He should fall inside her bhaga.
However, he should subsequently emerge from there
In the complete form of Caṇḍamahāroṣaṇa.
- 4.17 “One should kill Akṣobhya, the father,
With the sword, and later eat him.
One should then visualize him
Being eaten also by Māmakī.
- 4.18 “Then, having seized Māmakī, the mother,
One should make love to her.
One should visualize oneself embraced by her,
In her form of Hatred Vajrī.
- 4.19 “His right hand is terrifying with a sword in it,
His left is holding a noose;
He is making a threatening gesture with his index finger,
And bites his lower lip with his fangs.
- 4.20 “Kicking with his right foot,
He is smashing the four Māras.
His left knee is on the ground.
Squint eyed, he inspires fear.³¹
- 4.21 “He points a threatening gesture at Vasudhā,
Kneeling on the cap of his left knee.³²
He has Akṣobhya for his crest jewel;
He is of blue color and wears a jewel diadem.
- 4.22 “A princely youth, Wearing Five Braids of Hair,³³
Adorned with all the ornaments,
He appears to be sixteen years old,
And his eyes are red—he, the powerful one.
- 4.23 “One should meditate with a steadfast mind:
‘I am the accomplished being, Caṇḍamahāroṣaṇa.’
Then, by a churning method,³⁴
One should emanate White Acala in the east.
- 4.24 “One should emanate Delusion Vajrī in the southeast,

- Of the color of autumnal white lotus.
One should emanate Yellow Acala in the south,
And Calumny Vajrī in the southwest.
- 4.25 “One should emanate Red Acala in the west,
And the red Passion Vajrī in the northwest.
In the north, one should emanate Green Acala,
And in the northwest, green Envy Vajrī.
- 4.26 “Later one should invite
The manifestation of wisdom. [F.309.b]
Subsequently these goddesses rouse the lord
With songs coming from their own throats.
- 4.27 “From Delusion Vajrī:

“ ‘Lord, do not abandon loving kindness
And do not become void by nature!
If separated from you, I will perish,
And so will all beings—each and every one of them.’
- 4.28 “From Calumny Vajrī:

“ ‘Do not abandon the mind of compassion!
O lord, do not become void,
Lest my suffering body
Becomes devoid of life!’
- 4.29 “From Passion Vajrī:

“ ‘Why, O virtuous one, should you abandon sympathetic joy
And enter the void?
You have made a promise!
The entire world rests in your heart.’
- 4.30 “From Envy Vajrī:

“ ‘If you consider me, youthful as I am,
The view of the void is fruitless.
Abandon the nature of void!
Please make love to me!’
- 4.31 “Having heard these four songs as if in a dream,
Caṇḍamahāroṣaṇa quickly rises, instantaneously complete.
One should visualize him in his exact previous form,

In sexual embrace.

- 4.32 “Then, having killed White Acala,
One should make love to Delusion Vajrī.
Assuming the form of White Acala,
One should, in turn, kill Yellow Acala.
- 4.33 “One should make love to Calumny Vajrī,
Oneself having turned into Yellow Acala.
Having, in the same way, killed Red Acala,
One should make love to Passion Vajrī.
- 4.34 “Having turned into Red Acala,
One should, in turn, kill Green Acala.
One should then make love to Envy Vajrī,
Having oneself turned into Green Acala.
- 4.35 “Having impassioned the four goddesses,
One should absorb the entire maṇḍala. [F.310.a]
The devotee should ardently visualize
Just oneself, embraced.
- 4.36 “He should then assume an identity as follows:
‘I am an accomplished one without any doubt.’
A yogin of black complexion
Should meditate on Black Acala.
- 4.37 “A yogin of white complexion
Should meditate on White Acala.
A yogin of yellow complexion
Should meditate on Yellow Acala.
- 4.38 “A yogin of red complexion
Should meditate on Red Acala.
A yogin of green complexion
Should meditate on Green Acala.
- 4.39 “A woman who is of black complexion
Should meditate on Hatred Vajrī.
A woman who is of white complexion
Should meditate on Delusion Vajrī.
- 4.40 “A woman who is of yellow complexion
Should meditate on Calumny Vajrī.
A woman who is of red complexion

- Should meditate on Passion Vajrī.
- 4.41 “A woman who is of green complexion
Should meditate on Envy Vajrī.
Every man is a vajra yogin,
And every woman is a vajra yoginī.
- 4.42 “One should do all these assignations
According to the division of colors—the black and so forth.
Alternatively, following the division of the types of action,
There would be the fivefold assignation as follows:
- 4.43 “Black color is for killing and hatred;
White is for the tranquility of mind.
Yellow is for paralyzing and enriching;
Red is for enthralling and attracting.
- 4.44 “Dark green is said to be for expelling.
As for the division corresponding to one’s caste,
The musician is black, the brahmin is white,
And the butcher is known to be yellow.
- 4.45 “The dancer is red,
The washerman is regarded as green—so it goes.
One of black nature should make love
To a black girl with elongated eyes.
- 4.46 “One of white nature should make love to a white girl;
One of distinctly yellow nature, to a yellow girl.
One of red nature should make love to a red girl;
One of green nature, for his part, to a green girl.
- 4.47 “Or else, whatever girl one finds,
Engaged in meditation according to that,³⁵
One should make love to her with a steadfast mind,
In such a way that nobody knows.
- 4.48 “They are girls who can grant true accomplishment
After merely a fortnight’s application.
Their sexual fluid is vajra—
One should lick it all with one’s tongue.
- 4.49 “One should drink their urine as one pleases, [F.310.b]
Placing one’s face on their bhaga.
Or, indeed, placing the face on the lotus of their anus,

One should eat, as one pleases, their feces.

4.50 “One must not feel any disgust, not even a little,
Otherwise one will lose one’s accomplishment.
This private food is the best,
Eaten by all the buddhas.”

4.51 *This concludes the deity chapter, the fourth in the glorious Caṇḍamahāroṣaṇa tantra
called “The Sole Hero.”*

5.

Chapter 5

MANTRA

5.1 “Now I will teach the complete collection of mantras.” So saying, the lord entered the absorption called Victory over All Māras, and presented the collection of mantras.

“The root mantra: *Om, Caṇḍamahāroṣaṇa, hūm phaṭ!*³⁶

The second root mantra: *Om, Acala, hūm phaṭ!*³⁷

The third root mantra: *Om hūm phaṭ!*

The heart mantra: *Hūm*

The second heart mantra: *Ām*

The third heart mantra: *Ham*.

5.2 “The garland mantra:

“*Om hrīm hrīm hraum*, in your fierce form, expel, expel! Drive away, drive away! Pull, pull! Shake, shake! Blow up, blow up! Strike, strike! Swallow, swallow! Bind, bind! Crush, crush! Paralyze, paralyze! Delude, delude! Bind the mouths of all the enemies, bind! Frighten off all the ḍākinīs, grahas, bhūtas, piśācas, vyādhis, yakṣas, frighten! Kill, kill! Order death, order! O Rurucaṇḍaruk, protect such and such, protect! The general of a fierce army orders all this. *Om, Caṇḍamahāroṣaṇa, hūm phaṭ!*³⁸

5.3 “The second garland mantra:

“Homage to all the tathāgatas, the fulfillers of all wishes! You whose faces are completely motionless, *naṭṭa, naṭṭa! Moṭṭa, moṭṭa! Saṭṭa, saṭṭa! Tuṭṭa, tuṭṭa!* Remain, remain! Enter, enter! *Āḥ*, great crazed youth, *dhūṇa, dhūṇa! Tiṇa, tiṇa!* Eat, eat! Kill the obstacle makers, kill! Devour the rogues, devour! Accomplish everything, accomplish! *Kiri, kiri!* Great Vajra of Poison, *phaṭ! Hūm, hūm, hūm*, you with a threefold, ruddy curl between your eyebrows,

hūm, hūm, hūm! Acala, ceṭa! Phaṭ! Injure, injure, hūm, hūm! Asamantikā, trāṭ!
Great Strength, *sāṭaya!* Bring near, *trām, mām, hām!* May the worlds be
purified! May the *vajrin* be pleased! Homage be to those possessing an
unassailable strength! Set ablaze, *trāṭ!* Impatient One, homage to you,
*svāhā!*³⁹

5.4 “The third garland mantra: [F.311.a]

“Homage to all the tathāgatas, the fulfillers of all wishes in every way, *trāṭ!*
Unfailing Caṇḍamahāroṣaṇa, split, split, *hūm!* Confuse, confuse, *hūm, trāṭ,*
*hām, mām!*⁴⁰

5.5 “These were the mantras common to the five Acalas. There are, however,
mantras specific to each of them:

“*Om, Black Acala, hūm, phaṭ!*⁴¹

*Om, White Acala, hūm, phaṭ!*⁴²

*Om, Yellow Acala, hūm, phaṭ!*⁴³

*Om, Red Acala, hūm, phaṭ!*⁴⁴

*Om, Green Acala, hūm, phaṭ!*⁴⁵

5.6 “There are also mantras common to the goddesses:

“The root mantra: *Om, Vajrayoginī, hūm, phaṭ!*⁴⁶

The second root mantra: *Om, Prajñāpāramitā, hūm, phaṭ!*⁴⁷

The third root mantra: *Om, Vauherī, hūm, phaṭ!*⁴⁸

The garland mantra: *Om, picu, picu!* Increaser of wisdom, burn, burn!

Increaser of knowledge, *dhiri, dhiri!* Increaser of intelligence, *svāhā!*⁴⁹

5.7 “There are also individual mantras:

“*Om, Hatred Vajrī, hūm, phaṭ!*⁵⁰

*Om, Delusion Vajrī, hūm, phaṭ!*⁵¹

*Om, Calumny Vajrī, hūm, phaṭ!*⁵²

*Om, Passion Vajrī, hūm, phaṭ!*⁵³

*Om, Envy Vajrī, hūm, phaṭ!*⁵⁴

5.8 “This is the common mantra of the oblation offering:

“*Om,* homage to the blessed lord Caṇḍamahāroṣaṇa, to him who frightens
the gods, demigods, and humans, to him who destroys the entire army of
māras, to him whose head is adorned with a jewel crest! Take this oblation,
take! Kill all my obstacle makers, kill! Restrain the Four Māras, restrain!
Frighten, frighten! Shake, shake! Chop, chop! Break, break! Destroy,

destroy! Burn, burn! Wither, wither! Split, split! Smash the evil beings that obstruct my thoughts, smash! Turn them into ashes, turn! *Phaṭ, phaṭ! Svāhā!*⁵⁵

5.9 *This concludes the chapter on mantras, the fifth in the glorious Caṇḍamahāroṣaṇa tantra called "The Sole Hero."*

6.

Chapter 6

COMPLETION STAGE

6.1 Then the goddess Prajñāpāramitā embraced the lord tightly, rubbing her lotus against his vajra, and said:

“How should one meditate
According to the practice of the completion stage?
Please elaborate on this question
For the good of the yoginīs.”

6.2 The lord then said:

“Immersed in the practice of the completion stage
And wholly devoted to his practice, a yogin
Should visualize my form,
With one-pointed mind, day and night.

6.3 “He should visualize his woman [F.311.b]

In your form, incisively.
Through intensive practice like this,
He will achieve mastery.

6.4 “The mother, and also the daughter,

The younger sister, the niece,
Or any other female relative,
And likewise a female musician or a brahmin,

6.5 “A sweeper, a dancer,

A washerwoman, a prostitute,
A lay vow holder, and also a yoginī,
Or a female kāpālika,

6.6 “Or another woman, as available,

- Well-endowed with feminine beauty—
One should make love following the prescribed way,
In such a way that the secret is not disclosed.
- 6.7 “Should the secret be disclosed, angry Caṇḍamahāroṣaṇa
Will kill the practitioner
And will make him fall into Avīci Hell,
Terrifying him with a sword and a noose.
- 6.8 “There will be no attainment for him in this world,
Nor in the afterlife.
Therefore one should maintain absolute secrecy
And stay out of the range of anyone’s sight.
- 6.9 “Like the mantra of the ḍākinī,
The sādhana of Caṇḍamahāroṣaṇa should be kept secret—
It was for the sake of insatiable lovers
That I, the Buddha, taught it.
- 6.10 “In a place pleasing to the mind,
Free from all distractions,
One should secretly start out with her—
The one who is pleasing to the mind.
- 6.11 “Thinking, ‘I am the buddha Acala,
A perfected being, and my beloved is Prajñāpāramitā,’
The wise practitioner should visualize
Their respective divine forms deeply in his mind.⁵⁶
- 6.12 “Ensuring that one’s hermitage is private
And provided with food and other requisites as available,
One should meditate incisively,
Engaging in the union of two lovers.
- 6.13 “One should place the woman in front
And make her sit facing oneself.
With mutual passion, the two
Should gaze at each other intensely.
- 6.14 “Then, focusing on the pleasure of gazing,
One should remain with one’s mind focused one-pointedly.
At precisely that time, she should say the following words,
Which bring on an intensification of pleasure:
- 6.15 “ ‘You are my son, my husband;

- You are regarded as my brother and father.
I am your mother, wife,
Sister, and niece.
- 6.16 “ ‘In your seven incarnations as a man,
You have been my lowly servant. [F.312.a]
I have bought you with cowrie shells;
I should be regarded as your owner.’
- 6.17 “One should fall to her feet,
With one’s hands joined in fervent supplication.
One should say at that point the supreme words
That intensify the pleasure:
- 6.18 “ ‘You are my mother, my father’s wife.
You are also my niece,
My younger sister, and my daughter-in-law.
You are my sister and my maternal aunt.
- 6.19 “ ‘I am your slave in every respect,
Filled with ardent devotion.
Please look at me with compassion, O mother,
With glances of your loving gaze.’
- 6.20 “Then she should embrace the man
And kiss him again and again.
She should place the three syllables on his head
And the sweet juice from her mouth in his mouth.⁵⁷
- 6.21 “She should make him suck her lotus
And look at him with eyes of love.
She should apply color to her lips
And press with her breast against his chest.
- 6.22 “Looking at his face facing her,
She should scratch him in the right place.
She should say to him these words:
‘Eat my Vairocana,
- 6.23 “ ‘Drink the water of Akṣobhya, O son;
Be my slave as well as my father.
For my part, I am your master
And also your mother of royal descent.
- 6.24 “ ‘Go for refuge to my feet,

- O child, continually.
Since you have been brought up by me,
You have become priceless.
- 6.25 “ ‘Be grateful, O child!
Give me the pleasure derived from the vajra!
Look at my three-petaled lotus,
Adorned in the middle with a stamen.
- 6.26 “ ‘Ah, this is the field of Sukhāvātī,
Adorned with the red buddha,
Giving pleasure to impassioned lovers,
Tranquil and free from all mental constructs.
- 6.27 “ ‘As I lie on my back,
Intoxicated from passion,
You should place my feet on your shoulders
And look me up and down.
- 6.28 “ ‘Then you should insert your throbbing vajra
Into the opening in the center of my lotus.
You should give one thousand strokes,
Many hundreds of thousands, many millions of thousands
- 6.29 “ ‘In my three-petaled lotus,
Endowed with a fleshy circle.
You should place your vajra there
And offer pleasure to the mind. [F.312.b]
- 6.30 “ ‘O wind, wind, my fine lotus
Is the unsurpassed quintessence of the quintessence,
Awakened by the tip of the vajra,
It is red like a bandhūka flower.’
- 6.31 “ ‘One should concentrate on her while she says that,
Reaching an erection with one-pointed mind.
One should meditate on the pleasure arising thence,
Motionless, with the incisiveness of mind.
- 6.32 “ ‘One should give this reply to her:
‘Wait a moment, my dear,
As I consider for a while
The nature of your female body.
- 6.33 “ ‘The foul-mouthed ones, steeped in evil acts,

- Who out of enmity, revile, in this world,
A woman, the sole mother of the three worlds,
A gentle giver of true pleasure,
- 6.34 “ ‘They, because of this alone, will remain
In a far-off, deep hell called Terrible,
Tormented forever, crying,
Their bodies burned by many fires, for three eons.
- 6.35 “ ‘On the other hand, women’s virtue,
Which embraces all beings, should be spoken of—
Be it the compassion or the protectiveness,
Which is established in their minds.
- 6.36 “ ‘Whether one is a friend or a stranger,
She nourishes one with alms.
If she has such nature,
The woman is no other than Vajrayoginī.
- 6.37 “ ‘Be it her sight, her touch, or her caress
By a mere remembrance of her
When she is far away,
At that moment, pleasure is obtained.
- 6.38 “ ‘The five objects of senses, as found in women,
Are endowed with divine forms.
After marrying her,
Men enjoy pleasure.
- 6.39 “ ‘So hail to you, who is free from faults,
Adorned with all good qualities,
Virtuous, virtuous, of great virtue,
Be gracious to me, O mother!’
- 6.40 “ ‘Then, gazing intensely at her,
One should bite one’s lower lip with one’s teeth.
Then, making the sound *sīt*,⁵⁸
The yogin should undress her.
- 6.41 “ ‘One should perform the position the *arising of pleasure*,
The position *rocking of a swing*,
The position *holding the knees*,
And the position *rubbing the thighs*.

- 6.42 “The position *moving the feet*,
And the position *pressing the ground*;
The position *even teeth*,
And the position called *variegated*. [F.313.a]
- 6.43 “The position *honeycomb*,
And the position *mounted on a device with the feet upward*.
Similarly the *tortoise* position,
And the one called *good in every respect*.
- 6.44 “There, with the woman squatting
In the middle of the bed,
One should make her clasp her arms
Firmly around one’s shoulders.
- 6.45 “One should extend one’s own arms
To the middle of her waist⁵⁹
And insert one’s vajra into her lotus—
This position is called *the arising of pleasure*.
- 6.46 “With their arms joined,
Entwined like braids in union,
One should make the two of them rock gently—
This position is called *the rocking of a swing*.
- 6.47 “One should put her knees, joined together,
Against one’s chest, and place one’s hands as
In the *rocking of a swing* position—
This position is called *holding the knees*.
- 6.48 “One should put the soles of her feet
Against the base of one’s thighs,
With the hands placed as in the *arising of pleasure* position—
This position is called *the kneading of the thighs*.
- 6.49 “With the soles of her feet on one’s navel,
Then on one’s chest, and then the flanks;
And with the hands as in the *rocking* position—
This position is called *moving the feet*.
- 6.50 “One should place her buttocks on the ground,
Opposite one’s lap
And place the hands as in the *arising of pleasure* position—
This position is called *pressing the ground*.

- 6.51 “Placing her in a squatting position,
One should make her extend her two feet.
This position is known as *even teeth*;
One should make her extend them one at a time.
- 6.52 “One should position her two feet into a pointed shape
And join them to one’s left flank,
Then the right flank, and then the front.
Then, with one’s chest, one should touch her back.
- 6.53 “One should massage her with one’s hands and so on.
This position is called *variegated*.
Having again assumed the position of the *arising of pleasure*,
One should lay her on her back.
- 6.54 “And with one’s right hand, one should
Insert one’s vajra into the lotus.
Holding her under her knees,
One should push one’s elbows upward.
- 6.55 “When their hands are entwined together like a braid of hair—
This position is known as *honeycomb*.
When one puts her two feet
Firmly on one’s shoulders—
- 6.56 “This position is called *mounted on a device*,
As it employs repetitive thrusting motion.
With her left foot on one’s shoulder, [F.313.b]
And the right foot at the base of one’s left thigh,
- 6.57 “Or with her right foot on one’s shoulder,
And her left foot at the base of one’s right thigh—
This position is called *with the feet upward*;
It offers genuine pleasure and dispels suffering.
- 6.58 “One should place the soles of her feet
Evenly in the middle of one’s chest,
And should press with one’s arms against her knees—
This is called *tortoise* position.
- 6.59 “One should place the soles of her feet
On one’s eyes, ears, and head—
This position is called *good in every respect*;
It gives complete sexual satisfaction.

- 6.60 “One should perform all these various positions,
Up to the *variegated*.
One should press against her firmly with one’s chest,
As this is the practice of Caṇḍamahāroṣaṇa.
- 6.61 “One should kiss her mouth
For as long as one likes, again and again;
One should lift up her face and look at her,
Saying sweet nothings of one’s choice.
- 6.62 “One should lick her tongue
And drink the saliva produced in her mouth.
One should eat the gunk licked off her teeth,
Cultivating the feeling of pleasure.
- 6.63 “One should press one’s mouth gently onto her teeth and tongue,
And her lower and upper lips.
With one’s tongue, one should clean
Her nostrils and the corners of her eyes.
- 6.64 “Also her teeth and her armpits—
One should eat all the filth produced there.
One should kiss her head, eyes, neck, ears,
Flanks, armpits, hands, and breasts.
- 6.65 “One should scratch her,
Avoiding her two eyes.
One should rub the nipples with one’s hand,
Then suck and bite them.
- 6.66 “As she lies on her back,
One should kiss her beautiful abdomen,
Recollecting again and again,
‘I was in this very place before.’
- 6.67 “One should touch her lotus with one’s hand,
While saying, ‘O wind, this is beautiful.’
One should give kisses and rub her there with one’s fingers;
Then, taking one’s hand away, one should look at it.
- 6.68 “Smelling the scent, one should clean
The woman’s orifice with one’s tongue.
‘As I have entered through this,
So also have I emerged many times.’

- 6.69 “Words such as the above should one say in that situation.
This very path is a nose-rope that,
If applied without knowledge,
Will lead to the six destinies.
- 6.70 “However, if applied with knowledge
It will lead to the accomplishment of Caṇḍamahāroṣaṇa. [F.314.a]
Therefore, making the sound of pleasure *sīt*,⁶⁰
One should eat the semen⁶¹ or blood that is in the lotus.
- 6.71 “Looking at her face,
Again and again
One should scratch her thighs with fingernails
And rub her feet like a slave.
- 6.72 “One should place the three syllables on her head
And give a light blow with a fist on her chest.
Then, after the *variegated*, the yogin,
With a focused mind, should do other positions.⁶²
- 6.73 “One should intently pay attention there,
With the mind focused one-pointedly on pleasure.
One may ejaculate or not, as one pleases,
With the mind focused solely on pleasure.
- 6.74 “If one does ejaculate, one should lick the lotus,
Falling down to one’s knees.
One should consume the semen and the blood
That are in the lotus using one’s tongue.
- 6.75 “One should drink these substances through one’s nose,
Using a straw, in order to increase one’s power.
Having cleaned the lotus with one’s tongue,
One should make the wisdom get up and then kiss her.
- 6.76 “Having embraced her, one should later
Eat fish and meat.
One should drink milk or wine
In order to make one’s desire arise again.
- 6.77 “Then, when the fatigue has worn off,
One should comfort her and make her excited.
Again, by the method previously described,
One should start the union.

- 6.78 “By doing this practice,
Great bliss is attained.
One who knows this practice attains,
In this very birth, the level of Caṇḍamahāroṣaṇa.
- 6.79 “I have taught this practice
In order to grant accomplishment to the passionate ones.
One should place the right shin, with ease,
Above the left shin—
- 6.80 “This is called *sattvaparyāṅka* posture;
It grants complete sexual satisfaction.
When one places, with ease, the left shin
On top of the right shin—
- 6.81 “This is called *lotus posture*;
It grants complete sexual satisfaction.
Assuming the lotus posture,
One should extend, above one’s left shin,
- 6.82 “With ease, one’s right shin—
This is known as *vajra posture*.
One should place the soles of one’s feet on the ground,
Each in the same way, parallel—
- 6.83 “This posture, known to give complete sexual satisfaction,
Is called the *squatting posture*.
One should place the soles of one’s feet on the ground,
With the feet at an oblique angle, extended sideways⁶³— [F.314.b]
- 6.84 “This is known as the *half-moon posture*;
It gives complete sexual satisfaction.
One should place both knees flatly on the ground,
With the buttocks between the ankles—
- 6.85 “This is called *bow posture*;
It gives heavenly sexual pleasure.
Sattova, lotus, and vajra
Are considered postures.
- 6.86 “*Squatting, half-moon, and bow*
Are regarded as seats.
One should make the woman sit in the half-moon posture,
And then, without pausing,

- 6.87 “Fall down and lick her lotus,
Marking the three syllables on her secret place.⁶⁴
Having again made her assume the bow posture,
One should lower one’s face
- 6.88 “To the center of her anus and lick it,
Stroking it also with one’s nose.⁶⁵
One should meditate on the thence-derived pleasure,
As this is the practice of Caṇḍamahāroṣaṇa.
- 6.89 “Subsequently the yogin will become liberated,
Free from all mental constructs.
One should make one’s mind free from indifference
And make love to the mother.
- 6.90 “Merit is acquired through passionate affection;
Sins are acquired by indifference.
There is no greater evil than the absence of passion,
And no merit greater than pleasure.
- 6.91 “One should therefore focus one’s mind
On the pleasure arising from desire.”
- 6.92 The goddess rejoiced in her heart, paid homage to and saluted the lord,
saying, “O lord, is this means of accomplishment exclusively for humans, or
is it also for other beings?”
- The lord said:
- “Those who are impassioned with affection,
Who reside in all quarters of the universe—
Gods, demigods, humans, nāgas—
They also succeed as practitioners.”
- 6.93 When Śiva and other gods heard this, they grasped Gaurī, Lakṣmī, Śacī, Ratī,
and other goddesses, and started to meditate. At that moment, all of them
instantaneously attained the level of Caṇḍamahāroṣaṇa and began to
wander on the earth. Among them, Śiva became accomplished as
Vajraśaṃkara; [F.315.a] Viṣṇu as Vajranārāyaṇa; Indra as Vajrapāṇi;
Kāmadeva as Vajrānaṅga. In this way, the main gods, as numerous as grains
of sand in the Ganges, became accomplished.
- 6.94 Endowed with the qualities of the five sensual desires,
Fulfilling the aims of all beings,
All possessed of different forms—

They are victors adept in magic.

6.95 Just as a lotus, growing out of mud,
Is not soiled by dirt or mud,
So also they, arisen through experiencing passion,
Are not soiled by faults.

6.96 *This concludes the chapter on the practice of the completion stage, the sixth in the glorious Caṇḍamahāroṣaṇa tantra called "The Sole Hero."*

7.

Chapter 7

REVITALIZING THE BODY

7.1 Then the goddess said:

“The fatigue of any person practicing
Sexual intercourse would be great.
Please deign to explain, O lord,
For everybody’s sake, how to remove this fatigue.”

7.2 The lord said:

“When one has noticed, with one’s own senses,
That the pleasure given by the woman has died out,
One should eat fish and meat,
And drink wine, being focused.

7.3 “Other food too, as available,
Boiled grain⁶⁶ and so on, milk and water.
First he should give to the woman,
And eat only what has been left by her.

7.4 “One should always eat
From her dish of leftovers.
One should drink the water with which she washes her mouth
And the water with which she washes her lotus.

7.5 “One should take the water with which she washes her anus⁶⁷
And rinse one’s mouth with it, and so on.
One should also eat her vomit
And her excreta,

7.6 “And one should drink water born from her vulva,
And eat lumps of her phlegm.⁶⁸

- Just as, after applying compost,
The tree will bear more fruit,
- 7.7 “In exactly the same way, by partaking of these impurities,
People will obtain the genuine fruit of pleasure.
For such people, there is neither
Old age, nor disease, nor death.
- 7.8 “Whoever applies himself to these impurities will succeed,
Even if he does not practice yoga.
One should never think whether
Something is edible or not. [F.315.b]
- 7.9 “Likewise a yoga adept should not think in terms of something being
Proper or improper to do, or someone being suitable or unsuitable for
making love to.
There is neither merit nor sin;
One should not think about higher realms or liberation.
- 7.10 “Instead one should remain of one nature
With innate joy, well focused.⁶⁹
The yogin who practices yoga in this way,
Wholly devoted to his meditation,
- 7.11 “And maintaining the right identification
Through the practice of being one with Caṇḍamahāroṣaṇa,
Would not be stained by sin
Even if he were to kill one hundred brahmins.
- 7.12 “One should therefore meditate on Caṇḍamahāroṣaṇa,
A protector such as described,
And violent acts,
That would lead ordinary people to hell,
- 7.13 “Will, when joined with this skillful means,
Lead him to liberation without a doubt.
All this is preceded by mind;
And judged nonvirtuous or virtuous.
- 7.14 “Forms created by the mind
Vary according to one’s place of birth,
In the same way that, if one eats a poison
Not incanted with the mantra, one’s life will wane,
- 7.15 “But after incanting the same poison with a mantra,

- One's happiness and lifespan will increase."
Then, at that moment,
The supreme goddess, Perfection of Wisdom,
- 7.16 With a knife and a skull cup in her hands,
And with Caṇḍamahāroṣaṇa as the seal upon her head,
Vajra-fierce, very angry,
Spoke these highest words:
- 7.17 "Meditating on my form
And identifying perfectly with me,
She will not be stained by sin,
Even if she should kill one hundred brahmins.
- 7.18 "Having assumed my form,
With great wrath alone in her mind,
The yoginī may kill fish and birds,
And she will not be stained.
- 7.19 "For all women are generally
Without compassion, fickle and irritable,
With their thoughts on the profits derived from killing—
For their sake, this explanation was made."
- 7.20 *Thus concludes the chapter on revitalizing the body, the seventh in the glorious Caṇḍa-
mahāroṣaṇa tantra called "The Sole Hero."*

8.

Chapter 8

CAṄḌAMAHAṀROṢAṆA'S NATURE

8.1 Then the lord made full prostrations to the goddess and said: [F.316.a]

“How should a yogin
Perceive your form, dear?
And by what means should the goddess
Be honored by the yogins?”

8.2 The goddess then said:

“Whenever a female form is seen
In the world of the three abodes,
It should be regarded as my form,
Be it of low or respectable family.

8.3 “A goddess or demigoddess,
Or a yakṣiṇī, a rākṣasī,
A nāginī, a bhūtinī,
A kinnarī, or a human girl,

8.4 “A gandharvī, even a female hell-being,
A she-animal, a female hungry ghost,
A woman from the priestly, warrior, or merchant caste,
Or a peasant woman, or one of endless other groups,

8.5 “A scribe, a princess,
A woman of distinction, a tax collector,
A merchant, a guard, a prostitute,
A boat-woman, a leather worker,

8.6 “A *kulatriṇī*,⁷⁰ a *hatriṇī*,⁷¹ a musician,
A sweeper, also a tribeswoman,

- A washerwoman, a wine merchant,
A perfume seller, a laborer,
- 8.7 “A barber, a dancer,
A bronze smith, a goldsmith,
A fisherwoman, a marriage arranger,
Also a pot maker, a garland maker,
- 8.8 “A female *kāpālīka*, also a conch worker,
A parasol maker, a house builder,⁷²
A cowherd, a fletcher, a betel seller,
A butcher, a stoneworker,
- 8.9 “A carpenter,⁷³ also a hairdresser,
A woman of any mixed caste,
A mother, a sister, a wife,
A maternal aunt, a niece,
- 8.10 “A paternal aunt, also a mother-in-law,
And any other woman of any caste,
A lay vow-holder, also a yoginī,
Or a widow, or a female ascetic.
- 8.11 “These and all other women
Possess my form.
They exist for the welfare of all beings,
Each identified by her own individual function.
- 8.12 “Among them, whichever woman one may obtain,
She should be served by the yogin,
With kisses, embrace, and the like,
And with the union of the vajra and the lotus.
- 8.13 “Women who are served will, for their part, instantly grant
Accomplishment to all those seeking
To benefit living beings.
One should therefore serve women.
- 8.14 “Women are heaven, women are the Dharma,
And women are truly the supreme austerity.
Women are the Buddha, women are the Saṅgha, [F.316.b]
Women are the Perfection of Wisdom.
- 8.15 “They can be divided according to the five colors,
With their names assigned accordingly—

- A woman who is of blue color
Has been proclaimed as Hatred Vajrī.
- 8.16 “A woman who is white
Is known to be Delusion Vajrī;
A woman who is yellow
Is the goddess Calumny Vajrī.
- 8.17 “A woman who is pink
Is said to be Passion Vajrī;
A woman who is dark-green
Is said to be Envy Vajrī.
- 8.18 “There is only one goddess, wisdom,
Abiding in five forms.
One should worship her with flowers, incense, and so forth,
Clothes, prose, poetry, body ornaments,
- 8.19 “Conversation, bowing,
Folding one’s hands,
Beholding and touching her,
Thinking of her and talking to her,
- 8.20 “With kissing, embrace, and the like,
One should regularly worship Vajrayoginī.
If one is able, one should honor her physically,
If not, one should do so verbally or mentally.
- 8.21 “Worshiped by him, pleased,
I shall grant complete attainment.
I am none other than the form
Found in every woman’s body.
- 8.22 “Apart from worshiping women,
There can be no other worship of me.
By this propitiation, I will be satisfied
For the sake of the practitioner’s accomplishment.
- 8.23 “Everywhere, always and invariably,
I will be within his sight.
One should make love to one’s woman
Visualizing her in my complete form.
- 8.24 “By the union of vajra and lotus,
I grant awakening.

- Therefore, if someone wholly dedicated
To propitiating me in all forms
- 8.25 “Should commit theft,
Or kill living beings,
Or if one should speak false words,
Break deity statues,⁷⁴
- 8.26 “Or eat food belonging to the Saṅgha,
To a stupa, or to someone else,
The practitioner who is dedicated to propitiating me
Will not be stained by sin.
- 8.27 “He may crush, with his fingernail,
A louse in his clothes, even kill it—
Through this very means
A lay vow-holder will propitiate me.
- 8.28 “He should neither be afraid of nonvirtue,
Nor of difficult rebirths—in hell and so on.
He should, however, be afraid of people
For as long as he does not obtain power.⁷⁵
- 8.29 “There is no evil whatsoever,
Nor is there any merit—
The conventional distinction between virtue and nonvirtue
Is for ordinary people, to be guarded in their minds.
- 8.30 “Since everything is only mind, [F.317.a]
And its duration is only momentary,
Who is it that goes to hell,
And who is it that goes to heaven?
- 8.31 “Just as one meets one’s death in distress,
Thinking that it is caused by poison
Even when there is no poison,
So too one goes to heaven or the lower realms.
- 8.32 “Nirvāṇa is attained by the wise ones
As the result of a complete understanding of the way things are.
Nirvāṇa has the nature of emptiness,
Like that of a candle blown out by the wind.
- 8.33 “But when it is interrupted, one goes on suffering;
One does not attain the level of awakening.

- Therefore, having renounced everything,
A vow-holder should only propitiate me.
- 8.34 “I grant, instantaneously, the accomplishment of
Caṇḍamahāroṣaṇa, there is no doubt.”
- 8.35 Then the lord said to the goddess, Perfection of Wisdom:

“Of what form is Caṇḍamahāroṣaṇa,
And of what kind is his accomplishment?”
- 8.36 The goddess said:

“The yoginīs are said to be of five types,
Corresponding to the five colors.
And they have their respective husbands,
According to the division of five colors.
- 8.37 “And in truth, each of them is Caṇḍamahāroṣaṇa—
They will now be described by me, the yoginī.
The husband who is of blue color
Is known as Blue Acala.
- 8.38 “The husband who is of white color—
He is called White Acala.
The husband who is of yellow color—
He is said to be Yellow Acala.
- 8.39 “The husband who is of pink color—
He is said to be Red Acala.
The husband who is of dark-green color—
He is said to be Green Acala.
- 8.40 “There is only one Caṇḍamahāroṣaṇa,
Abiding in five forms.
He is called Caṇḍamahāroṣaṇa,
As his accomplishment is unflagging.
- 8.41 “Until the farthest reaches of space,
There is, in the divine form, his presence.
Just as the accomplishment of Caṇḍamahāroṣaṇa is described here,
So too can the accomplishment of Caṇḍī be gained.”
- 8.42 *Thus concludes the chapter on Caṇḍamahāroṣaṇa’s nature, the eighth in the glorious
Caṇḍamahāroṣaṇa tantra called “The Sole Hero.” [F.317.b]*

9.

Chapter 9

MEDITATION

9.1 Then the goddess said, “How, O lord, should the wisdom and the means, the woman and the man, cultivate their identification with the deities?”

The lord said:

“A yogin should place the woman in front
And look deeply in her eyes.
He should make his body straight
And meditate with one-pointed mind.

9.2 “Because of the nature of the four bodies,
There is no separation, not even in the slightest.
However, without understanding,
A distinction is perceived between wisdom and means.

9.3 “Death is said to be the dharmakāya;
saṃbhogakāya is the intermediate state after death;
Nirmāṇakāya has the form of the six modes of existence;
The pleasure of sex⁷⁶ is Great Bliss.

9.4 “This male form, in the three realms,
Has the nature of the four bodies;
The female form, in the three realms,
Also has the nature of the four bodies.

9.5 “The man is the Buddha,
Because he has the nature of the four bodies.
The woman, present in all directions,
Is the Perfection of Wisdom.

9.6 “The man should do the deity-identification in the following way:

- 'I am an accomplished one,
Abiding in my own nature—
The nature of Caṇḍamahāroṣaṇa.
- 9.7 “ ‘My lover is an accomplished being in every way,
Having fully assumed the form of Caṇḍī.’
In this way should one meditate with reverence,
For a long time, understanding this reality.
- 9.8 “Having abandoned all activity,
Wholly devoted to serving women,⁷⁷
One should remain with one’s mind focused solely on pleasure,
Until one attains accomplishment.
- 9.9 “When the yogin has attained accomplishment,
He will become pure and unassailable.
He is invisible to people
When merged with the prāṇa-mind.
- 9.10 “Omniscient, omnipresent, all-pervading,
Free from all afflictions,
For him there is no disease, nor old age;
Death does not exist for him.
- 9.11 “Poison has no effect on him,
Nor does water, nor wind.
Neither weapons nor enemy hordes
Can ever prevail over him.
- 9.12 “Yet all the objects of desire arise for him
Merely through a mental wish.
At that moment, one becomes, effortlessly,
The same as a wish-fulfilling gem. [F.318.a]
- 9.13 “In all the realms of the world,
Wherever one may happen to be,
There palaces will arise for him
With all desired things.
- 9.14 “Delightful, heavenly women,
Adorned with beauty and youth,
As numerous as stars in the sky,
Will without doubt be his.
- 9.15 “The gods, such as Brahmā, Viṣṇu, and Śiva,

- Śakra, Kāmadeva, and so forth,
Will be his servants;
And so will all the beings living in the six realms.
- 9.16 “Just as the yogins attain accomplishment,
In exactly the same way do the yoginīs.
The men have the form of Vajradhara,
The women that of the vajra-woman.”
- 9.17 Then the goddess said, “In what way, O lord, does Great Bliss arise in the
body through the union of wisdom and means?”
The lord said:

“The lalanā channel, with the nature of wisdom,
Is located on the left.
And the rasanā, with the nature of means,
Is located on the right.
- 9.18 “In the center between the lalanā and the rasanā
Is located the avadhūtī.
When the wind in the avadhūtī has become
Of the same essence with semen,
- 9.19 “It will descend from the fontanel of the skull,
Passing through the opening of the penis, inside the bhaga of the woman.
By the union of the wisdom and the means,
Caṇḍālī, who is located at the navel,
- 9.20 “Burns like a lamp—through this
The best semen is caused to flow.
Through this arises a lesser bliss,
If the effort applied is small.
- 9.21 “With big effort, the bliss is intense—
For this is the nature of things.
Whoever can engender this bliss
Through regular practice,
- 9.22 “Will become glorious Caṇḍamahāroṣaṇa
In this very life.”
- 9.23 *This concludes the chapter on meditation, the ninth in the glorious Caṇḍamahāroṣaṇa
tantra called “The Sole Hero.”*

10.

Chapter 10

IN PRAISE OF WOMEN

10.1 Then the goddess said, “Is it possible, O lord, to attain the level of Caṇḍa-
mahāroṣaṇa even without a woman? [F.318.b] Or is it not possible?”

The lord replied, “It is not possible, O goddess.”

The goddess said, “Is it impossible, O lord, because bliss does not arise?”

The lord said:

“The highest awakening is not attained
Merely by the arising of bliss.
Only by the arising of a particular kind of bliss
Can it be reached, not otherwise.

10.2 “And this bliss is not felt without doing what needs to be done—
It is produced only through the right cause.
And the cause is union with a woman;
There is no other cause, ever.

10.3 “Among all illusions,
Only the illusion of a woman is praised.
Whoever would transgress against her
Will not attain accomplishment.

10.4 “Therefore separation from women
Must never take place.
So if there should occur suffering,
Death, bondage, or fear—

10.5 “One should put up with all of this,
Rather than abandon a woman,
Since all women can cause one
To attain buddhahood by means of the four joys.

- 10.6 “Without modesty, fickle, impudent,
Wholly in pursuit of desires—
Yet they alone grant accomplishment;
They should be served with all one’s being.
- 10.7 “What can be said of the nature of woman—
They can even die from love
By merely being separated from their husbands.
What more can be said than this?
- 10.8 “Therefore all women should be viewed
As goddesses on all occasions.
Even wood, stone, and other objects
Should be imagined, in one’s mind, as such.
- 10.9 “For a woman, the man is a deity;
For a man, the woman is a deity.
They should honor each other
By uniting the vajra and the lotus.
- 10.10 “No other god should one worship,
Allowing him to take control.
Therefore the yogin, filled with compassion,
Should set up the maṇḍala in front;
- 10.11 “Then he should lead the woman there
In her form, which is none other than Perfection of Wisdom.
One must worship her with flowers,
Lamps, incense, and so forth.
- 10.12 “Later one should pay obeisance to her,
Prostrating with one’s whole body.⁷⁸
Then one should circumambulate her clockwise— [F.319.a]
This will complete the worship of Caṇḍī.
- 10.13 “In the same way, a woman should worship a man—
With respect, and with the mind filled with devotion.
She should perform the worship, in reciprocity,
As has been taught by the victorious ones.
- 10.14 “One must not scold a woman,
Nor can one abandon her when being asked for a favor.
One should speak nice words
And give her things according to need.

- 10.15 “One should praise her with all one’s heart,
So that she does not perceive one as a villain.
One must never abandon a woman wherever one may be,
After hearing this teaching of the Buddha.
- 10.16 “Whoever should act otherwise,
That evildoer will end up in hell.
Apart from causing his own death,
Does he achieve anything by separating himself from women?
- 10.17 “This practice of Caṇḍamahāroṣaṇa
Can never be accomplished by religious austerities.
It would be fruitless due to the net of delusion—
The pure mind would be blocked.
- 10.18 “A lover must not abandon lust,
Lest he would be living a lie.
By living a lie, evil is incurred;
And from evil, a rebirth in hell.
- 10.19 “He who lives a lie will meet his death,
There is no doubt.
Through this lust alone, accomplishment is won—
Only through lust—by the sons of the victorious ones.⁷⁹
- 10.20 “So one should not torment oneself with austerities,
Abandoning the five sense-objects.
One should notice beauty as it comes along,
And listen to the sound.
- 10.21 “One should smell the odor
And savor the supreme taste.
One should experience the sensation of touch,
Pursuing the five types of sense-objects.
- 10.22 “One will quickly become awakened,
Being wholly devoted to Caṇḍaroṣa.
There is no greater deception,
And no greater delusion,
- 10.23 “Than a man spending his entire youth
Without bringing enjoyment to women.
No reward will be yours to see,
But you will have incurred the greatest loss.

- 10.24 “Those who are wholly devoted to desire
Serve their lovers regularly.
Having seen that the seat of Caṇḍaroṣa
Is nestled within the vulva of a woman,
- 10.25 “How would they be able to sleep, eat, or laugh,
If they abandoned it?
In order to destroy the wickedness of the world,
The son of Māyādevī—the wise teacher—
- 10.26 “Abandoned his 84,000 wives [F.319.b]
And his entire harem,
And went to the bank of Nairāñjanā.
He manifested the accomplishment of a buddha
- 10.27 “By turning away the advancing Māras,
But this was not so from the perspective of the absolute truth.⁸⁰
This was not so, since it was in the female quarters, that the Buddha,
Experiencing pleasure in the company of Gopā, became accomplished.
- 10.28 “It is from the union of the vajra and the lotus
That true pleasure is derived.
Awakening is attained through pleasure,
And there is no pleasure in being separated from women.
- 10.29 “However, he who enacts separation
In order to remove the wickedness of the world—
Namely the victorious master of illusory displays—
Enacts his part in that very form
- 10.30 “Through which the people will come
To him, the awakened one, for guidance.
By criticizing women
In all the sūtra and Abhidharma literature,
- 10.31 “He would teach different levels of training,
His words concealing the truth.
He would also explain nirvāṇa
As being the result of the cessation of the five aggregates.”
- 10.32 Then the blessed lady Prajñāpāramitā said, “Who is that blessed one, the son
of Māyādevī, and who is Gopā?”
The blessed lord said:
“I am the son of Māyādevī,

Who has now become Caṇḍaroṣaṇa.
And you are the blessed lady Gopā,
In the form of Prajñāpāramitā.

10.33 “As many women as there are,
All are known to possess your form.
Men, on the other hand, are all said
To be endowed with my form.

10.34 “So also does this world exist in a twofold mode,
Being of the nature of wisdom and means.”

10.35 The Blessed Lady then said, “Why, O lord, do the listeners and their like
belittle women?”

The blessed lord said:

“They all abide in the realm of desire—
Those who are called *listeners* and so forth.
They do not know the path to liberation
And always see the woman as an ordinary being.

10.36 “In a situation where saffron and so on is close by
And easy to obtain,
It is not fit for a welcome offering.
What is far away, however, is suitable for a great welcome offering.

10.37 “Because of their ignorance that had no beginning,
Those people are devoid of faith;
They do not turn their minds to the truth— [F.320.a]
I, for my part, have concealed it very well.

10.38 “But still, during this dark age,
If there is any being among the infinite numbers,
Counted one by one,
For whom devotion and exertion are paramount,

10.39 “It is for the sake of that being that I have explained all this—
For the sake of its swift attainment of awakening.”

10.40 *Thus concludes the chapter on the praiseworthiness of women, the tenth in the glorious
Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

11.

Chapter 11

THE UNIVERSALITY OF CAṄḌAMAHAĀ-
ROṢAṆA

11.1 Then the blessed lady said, “Are you, O lord, with or without passion?”

The blessed lord said:

“I am everyone, and I pervade everything,
Creating everything and destroying everything.
I possess all forms, I am the awakened one;
I am the creator, the destroyer, a powerful lord full of bliss.

11.2 “Through whatever form
Beings may be guided,
In that very form, I abide
For the benefit of the world.

11.3 “Sometimes I am the Buddha, sometimes a siddha,
Sometimes the Dharma, sometimes the Saṅgha,
Sometimes a hungry ghost, sometimes an animal,
Sometimes I assume the form of a hell being.

11.4 “Sometimes I am a god, sometimes a demigod,
Sometimes I assume a human form,
Sometimes the form of an inanimate object—
I possess all forms, there is no doubt.

11.5 “I am a woman and also a man,
Sometimes I have a genderless form.
Sometimes I am affectionate, sometimes hateful,
Sometimes deluded, sometimes pure,

11.6 “Sometimes I have an impure form.

- I exist essentially as mind;
It is my mind that is perceived—
Nothing else exists at all.
- 11.7 “I can be categorized as a thing or a no-thing;
I am one that can be generated, and also one who generates.
I am an obstacle and I am an accomplishment,
Abiding in every form.
- 11.8 “I am birth and I am death,
I am disease and I am old age.
I am virtue and I am nonvirtue,
And I am the karmic result of these two.
- 11.9 “This entire world consists of the Awakened One,
And all these forms are of myself— [F.320.b]
They should be known as forms, in essence the same,
By the yogins reflecting on truth.”
- 11.10 Then the blessed lady said, “Are these forms only of you?”
The blessed lord said:

“Such forms are of yourself, as well;
All that has been explained.
All this is permeated by you—
The inanimate and animate worlds.”
- 11.11 *Thus concludes the chapter of the universality of Caṇḍamahāroṣaṇa, the eleventh in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

12.

Chapter 12

MANTRA RITUALS

12.1 Then the blessed lady said:

“Please explain about applying mantras—
The pacifying and the enriching;
The practices of enthralling and summoning;
The killing, the driving away, and so forth.

12.2 “The removing of poison, the removing of disease,
The stopping of a fire or a sword.
Also the victory in battle
And the most eminent scholarship.

12.3 “The sādhanas of yakṣiṇīs that inducts them into service,
The sādhanas of dūtas and bhūtas—
These skills and arts of many types—
Please explain them to me, O lord, with a firm motive.”

12.4 The blessed lord said:

“One established in the absorption of Caṇḍaroṣaṇa
Should take up the practice of mantra.
First one should practice the essence—
It comprises ten letters with inherent vowels—

12.5 “It is called the root mantra;
It brings the accomplishment of all mantras.⁸¹
Wherever it is written,
Good fortune will be present.

12.6 “Whoever has others recite it for him,
His sins will be completely removed.

By merely remembering this mantra,
The māras will flee in the ten directions.

- 12.7 “One should therefore, with every effort,
Strive for mastery of this mantra.
- 12.8 “At that moment, all wicked beings—bhūtas, pretas, vyāḍas, yakṣas, kumbhāṇḍas, mahoragas, and so forth—are made to flee. All the vyāḍas become frightened; all the grahas are burned by the power of the mantra’s light rays. All the siddhas⁸² come into one’s presence.
- 12.9 “Now comes the sādhana. One should recite the mantra 100,000 times, completing in this way the preliminary practice. Then, starting on the first day of the dark fortnight, one should recite every day at the three junctions of the day until the full-moon day. Then at the end, one should recite the whole night, offering a great pūjā from sunset until sunrise. This mantra will then be mastered. From then on, one can accomplish all actions.
- 12.10 “Now comes the sādhana of Lord Caṇḍamahāroṣaṇa. One should commission someone to paint the lord on canvas, as before in the center of the four-cornered maṇḍala. One should have the conviction that the lord is of the nature of the ten syllables. Sitting in front of the image, starting on the first day of the dark fortnight, one should recite the mantra one thousand times at each of the three junctions. Then at the end, at the time of the full moon, one should offer a pūjā according to one’s means, and then recite from sunset till sunrise. Then terrors will arise, but one should not fear. One should recite quickly, very quickly. Then the lord Caṇḍamahāroṣaṇa will come himself. One should then make a welcome offering of water for his feet, prostrate oneself, and stand up.
- 12.11 “Lord Caṇḍamahāroṣaṇa will ask: ‘What boon shall I grant you?’ The sādhanaka should reply: ‘Grant me the state of awakening.’ Then the lord will enter his body. As soon as he enters, the sādhanaka obtains the bodily form of a sixteen-year-old and the six superknowledges. He becomes the master of the thirteenth bodhisattva level, living in a celestial mansion, with a retinue of hundreds of thousands of apsarases gracing him. He obtains an alluring form, becomes omniscient and just like the lord Caṇḍamahāroṣaṇa.
- 12.12 “Alternatively one should request, according to one’s wish, the magical power of the sword, the ointment for invisibility, magical pills, shoes for sky-travel, foot ointment for fast walking, a kingdom, superhuman potency for sensual gratification, knowledge of spells, wealth, poetic skill, learning, yakṣas, yakṣiṇīs, longevity elixir, philosopher’s stone, the knowledge of alchemy, and so forth—the lord will give all of this. [F.321.a]

- 12.13 “Or else one could commission someone to paint Sole Hero on a canvas and practice as before. Here in the painting of Sole Hero, Black Acala is embraced by Hatred Vajrī; White Acala by Delusion Vajrī; Yellow Acala by Calumny Vajrī; Red Acala by Passion Vajrī; and Green Acala should be painted embraced by Envy Vajrī. Or else the lord should be painted alone, without a consort.
- 12.14 “As another option, the blessed lady should be painted on the canvas alone in the center, between the five Acalas. Then, imagining oneself as having the form of her husband, one should make her the object of one’s practice as previously described. Or, imagining one’s own wife as having the form of the goddess, one should do the practice. Being accomplished, she can grant even the state of awakening, let alone other accomplishments.
- 12.15 “Or one should do the practice of the lord standing with his left leg outstretched and the right slightly bent, and holding a sword and a noose. Or one should do the practice of innate Caṇḍamahāroṣaṇa, sitting in the sattvaparyāṅka posture and holding a sword and a noose in his hands, with his wisdom consort of the same color pressed against his chest. The resulting accomplishment will be as previously described, and so also would be the accomplishment involving the lord painted on canvas. Alternatively one can also perform this practice using statues made of wood and so on.
- 12.16 “When the practice involves the sword, one should, when the moon is in the asterism of Puṣya, clean the sword—one made of either quality iron or hard wood—with the five products of a cow, and then anoint it with every fragrance. One should grasp it with both hands and recite the mantra at the three junctions of the day for one month. At the end of the month, one should offer extensive worship and recite for the entire night. In the morning, the sword will burst into flames. One then becomes the holder of the magical power of the sword, with the bodily form of a sixteen-year-old with curled hair. One enjoys the five sense objects until the end of saṃsāra. [F.321.b]
- 12.17 “In the same way, one should practice with a vajra scepter, a wheel, a trident, and so on. And so also with a noose made of copper and so on. Similarly, with cloth shoes,⁸³ a brahmanical cord, clothes, a parasol, a Prajñāpāramitā text, a tantra text, and so forth. So too one can practice with a paṭaha drum, a mardala drum, a lute, and so forth. In the same way, one should practice with a golden yakṣa, starting with Jambhala, Maṇibhadra, Pūrṇabhadra, and Cibikuṇḍalin. They will carry out one’s every command.⁸⁴
- 12.18 “In the same way, one should practice with a gandharva made of bamboo; a garuḍa made of anthill clay; the gods Brahmā, Viṣṇu, Maheśvara, Indra, Kāmadeva, and so forth, made of deodar tree; a rākṣasa drawn with charcoal from the charnel ground; a preta drawn with potash of a burnt goldfish; a

human made of beeswax; Gaṇapati made of ivory; the piśāca Pīlupāla made of the wood of toothbrush tree; the ḍākinīs Gaurī, Caurī, and so forth, drawn with potash of burnt pravāla fish ; the vetālas Rāmadeva, Kāmadeva, and so forth, made of human bone; the nāgas Vāsuki and so forth, also the nāginīs, made of nāgakesara wood; and the yakṣiṇīs Hārītī, Surasundarī, Naṭṭā, Ratipriyā, Śyāmā, Naṭī, Padminī, Anurāginī, Candrakāntā, Brahmaduhitā, Vadhū, Kāmeśvarī, Revatī, Ālokinī, Naravīrā, and so forth, made of the wood of the aśoka tree. One should practice with these.

12.19 “One should practice with the chief queen and the king made of banyan wood, [F.322.a] and with the group of apsaras—Tilottamā, Śāśidevī, Kañcanamālā, Kuṇḍalahārīṇī, Ārambhā, Urvaśī, Śrībhūṣaṇī, Ratī, Śacī, and so forth, made of deodar wood. In the same way, one should do the practice of the nine planets—the sun, the moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu, and Ketu. Similarly the practice of the bodhisattvas, starting with Avalokiteśvara, Vajrapāṇi, and Mañjuśrī. Likewise the practice of the buddhas, starting with Vipāśyin and Śikhin. So too the practice of the bhūtas, starting with Aparājita. Also the messengers, starting with Yamāri. Similarly the servants, starting with Vajrakamkāla. In the same way, one should do the practice of all beings—women and men. All of them will carry out one’s orders.

12.20 “Now if one does not succeed the first time, one should do it for the second time. If this is likewise unsuccessful, one should do it for the third time. If one does not succeed even then due to previously committed evil acts, then, standing astride with one’s left knee and right foot on the ground, one should recite the mantra until one succeeds. After this, even a slayer of a brahmin would succeed.

12.21 “For the above practices of Caṇḍamahāroṣaṇa, the following mantras apply:

“ ‘Om, Caṇḍamahāroṣaṇa, come, come! *Hūm phat!*’⁸⁵

“If practicing with the sword and so on, one should add: ‘Make such and such respond to my practice!’⁸⁶

“When placing the feet astride, one should add: ‘Kill such and such, kill!’⁸⁷

12.22 “In this way, with a single recitation, one burns even the five inexpiable actions. One should add: ‘Destroy all my evil!’⁸⁸

“In this way, by a mere utterance, one effects the protection from all fears. One should add: ‘Protect me, protect!’⁸⁹ [F.322.b] In this way, one effects protection in every respect.⁹⁰

12.23 “Then, visualizing the iron as if ablaze, one should incant mustard seeds, mung beans, or māṣa pulses with one’s personal mantra 108 times. One should then strike them as they are being seized by ḍākinīs and other

- beings.⁹¹ They will all flee. At the time of striking, one should add the mantra: 'Make the *ḍākinīs* and the rest go away!'⁹²
- 12.24 "Then one should write the mantra with chalk inside an eight-petaled lotus and cover it with a lid in a pair of vessels of unbaked clay. One should wrap this in a fisherman's net and have it suspended in a doorway—this effects protection of children. One should add the mantra: 'Protect the child, protect!'⁹³
- 12.25 "One should make a beeswax effigy of the target, four finger-widths high. One should inscribe the mantra on birch bark, place it in the effigy's heart, and strike the spot with black mustard seeds or similar substances. One should then nail the mouth with a thorn—the mouth of the opponent will be sealed. One should then add the mantra: 'Nail the mouth of such and such!'⁹⁴
- 12.26 "One should bury the effigy at a crossroads. Similarly one should nail the feet, which will stop the target from moving about. One should add the mantra: 'Nail the feet of such and such!'⁹⁵ One should nail the heart, as this will immobilize the target's body. One should then add the mantra: 'Nail the heart of such and such!'⁹⁶
- 12.27 "Whichever limbs one nails with a nail of human bone, or an iron one, or a withered thorn,⁹⁷ those limbs will become weak and in great pain. One should add the mantra: 'Nail such and such body part of such and such a person!'⁹⁸
- 12.28 "By burying the effigy at someone's entrance door, one will make the resident homeless. One should add the mantra: 'Make such and such homeless!'⁹⁹ By throwing incanted ashes from a charnel ground at someone's doorway, one will expel him. One should add the mantra: 'Expel such and such!'¹⁰⁰
- 12.29 "Having incapacitated the effigy with thorns, one should recite the mantra. One should add the mantra: 'Kill such and such!'¹⁰¹
- 12.30 "Having used one's personal mantra to incant a sword or the like 108 times, one should engage in battle. One will meet with victory. [F.323.a] For whatever purpose one dedicates an oblation, that purpose will have a successful outcome.
- 12.31 "Having incanted a peacock's feather with 108 recitations of one's personal mantra, one should brush the place affected by a bad disease or sickness. One should add the mantra: 'Destroy such and such disease of such and such a person!'¹⁰² There will be an appeasement of all ailments.
- 12.32 "In the same way, one should rub a snakebite wound with the palms of the hands. One should add the mantra: 'Destroy the poison in such and such!'¹⁰³ This will destroy the poison.

- 12.33 “Likewise one should contemplate a person who is one’s target as enthralled, being at one’s service, paying a visit at one’s own place, naked, with disheveled hair, in front of oneself. Visualizing him as fallen to one’s feet, one should recite the mantra. Then the enthrallment will take place. One should add the mantra: ‘Bring such and such to the state of enthrallment!’¹⁰⁴
- 12.34 “In the same way as before, one should recite the mantra while contemplating him as being drawn toward oneself. The target will be brought into one’s presence. One should add the mantra: ‘Draw such and such into my presence!’¹⁰⁵
- 12.35 “Visualizing oneself as being completely flush with valuables and grain, one should recite the mantra. One should add the mantra: ‘Bring prosperity to me!’¹⁰⁶
- 12.36 “One should write this mantra¹⁰⁷ with a thorn on a betel leaf, in the center of a space delimited by two intersecting triangles, and chew the betel together with five grains of black pepper. One should add the mantra: ‘Destroy all the fevers!’¹⁰⁸
- 12.37 “At the time of a lunar or solar eclipse, one should fill a bowl with rice cooked with milk or curd, adding sugar and clarified butter. One should place that on top of seven leaves from the bodhi tree and cover it with another seven leaves. Holding it up with both hands, one should recite the mantra for as long as one is not liberated. By eating it, one will live for five hundred years.
- 12.38 “Following the same procedure, one should imbue with efficaciousness yellow orpiment, the pigment of bovine gallstones, realgar, or lampblack. If it bursts into flames, one will become a vidyādhara by applying it as a tilaka on one’s forehead or an ointment. If it produces smoke, one will attain invisibility. If it releases heat, an enthrallment will take place.
- 12.39 “Alternatively one should commission someone to make, from the wood of cobra’s saffron, the king of nāgas, Ananta. Having submerged him, face down, in water, one should recite the mantra while looking into the sky. One should employ the mantra: ‘Seize Ananta, seize! Cause him to send rain!’¹⁰⁹ [F.323.b] The god will then send rain.
- 12.40 “Then one should take Ananta out of the water, bathe him in milk, and release him. Then, gazing at the clouds, one should recite the mantra.¹¹⁰ One should add the mantra: ‘Stop all the wind and rain!’¹¹¹
- 12.41 “These were the rites belonging to the first root mantra, which consists of ten letters with their inherent vowels. These rites belong also to the second and third root mantras. And only these rites belong to the heart mantras.
- 12.42 “One should write the first garland mantra with a thorn on an umbrella tree leaf and wrap it using blue cloth and blue string. Placing one’s left foot on the head, arm, throat, or shoulder of a person suffering from fever, one

- should tie this amulet there,¹¹² saying, 'With my angry mind, I will destroy the fever of such and such a person.' This will destroy all fevers.
- 12.43 "At the time of tying the amulet, one should make the sick person face east and lustrate him with a bowl full of grilled fish, rice, wine, and so forth. One should say, 'After eating this, may all fevers and diseases quickly go away. Lord Caṇḍamahāroṣaṇa is ordering this. If you don't go away, then the lord, angered, will chop you up with a sharp sword into smithereens as small as sesame seeds.'¹¹³ After saying this, one should offer an oblation in the southwestern quarter. The sick person will then become well.
- 12.44 "In the same way, an oblation should be offered in the event of any disease, attacks by *ḍākinīs*, or other misfortunes. One effects protection from all types of fear merely by reciting the mantra. Moreover, saying the root mantra will accomplish all. Only this ritual belongs to the second garland mantra.
- 12.45 "One should incant a cake of leftovers with the third garland mantra and offer it. This will bring fulfillment of wishes. One should incant a cake of rice and offer it at evening twilight in a secluded place. Then any objective one aims for will be accomplished. The remaining part of the ritual is as before. [F.324.a] Following the method previously described, one should start on the first day of the bright fortnight and proceed as before until the day of the full moon.
- 12.46 "The preliminary practice is completed with ten thousand recitations of the garland mantras. These rites, as was the case with the rites belonging to the root mantra, call for deity-specific mantras. Just as the mantra rituals of the lord are to be performed, so also are they to be performed for the goddesses. In particular, through reciting, poetic and scholarly skills will quickly arise.
- 12.47 "Now comes the ritual involving the third root mantra. One should climb on to one's bed and, holding one's penis with the left hand, recite 108 times. Whoever's name one includes in the mantra, she will arrive. One should make love to her. The mantra to recite is: '*Oṃ, Vauherī, may such and such come to me! Hūṃ phaṭ!*'
- 12.48 "Having drawn a vulva on the ground with red chalk, one should cover the drawing with one's left hand and recite the mantra 108 times. Whoever's name one includes in the mantra, she will arrive.
- 12.49 "One should incant mustard seeds seven times and strike a person with them; he will become free from disease. One can also perform this mentally. Having incanted water, one should strike; blood will flow. Having incanted clothes, one should put them on; one will become dear to all people. Any person into whose food or drink one puts incanted salt will become enthralled.¹¹⁴

- 12.50 “Any person around whose neck one ties a rope made of cow’s hair, having first incanted this rope, will become a cow. Whoever’s name one recites while facing the sun, one will bring that person into one’s presence. Any person around whose neck one ties a rope made of cat’s hair will become a cat. By using a rope made of crow’s sinews, that person will become a crow. With a rope of man’s hair, a woman will become a man. With a rope of woman’s hair, a man will become a woman.
- 12.51 “In this way, with whoever’s hair the rope is made, the target will turn into that respective form. Whoever’s name one should recite, one will draw that person’s blood. Whoever one looks at with unblinking eyes while reciting the mantra, that person will become enthralled.¹¹⁵
- “These were the rites belonging to the mantra of the goddess. [F.324.b]
- 12.52 “One should offer an oblation with the oblation mantra. All the obstacles in the form of calamities, disease, and the like, will be pacified. In whatever endeavor one may be involved, one should offer an oblation, and one will succeed in it. A bowl with white flowers, another one with milk, another with perfumed water, and another with rice—these four bowls and an offering of the main and auxiliary fruits—one should incant them in the quiet of the night by reciting 108 times, ‘Om, Caṇḍamahāroṣaṇa, take this oblation, take! Accomplish my task! *Hūṃ pha!*’¹¹⁶ Having incanted, one should offer them in solitude. One’s wishes will come true.
- 12.53 “Then, with 108 recitations of the root mantra of the lord, one should rub white mustard oil inside the bhaga of a pregnant woman and also make her drink it. She will give birth with ease. By dressing a wound with this oil alone, the wound will heal. All these things can also be achieved by ingesting this oil.
- 12.54 “One should write the first garland mantra on birch bark, in the center of a sixteen-petaled lotus. One should wrap it with a blue cord and wear it on one’s body. One will be protected at all times. One should write the mantra with the pigment of bovine gallstones or red lac.
- 12.55 “This method can also be employed with the second garland mantra. So also can the methods described in other tantras and practice manuals be employed here. In the same way, all endeavors of a yogin, who relies on meditative cultivation, will be successful.”
- 12.56 *Thus concludes the chapter on all the rites involving mantras, twelfth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

13.

Chapter 13

CONDUCT

13.1 The goddess then said:

“What conduct should be followed by a yogin?
Tell me, O lord!
And what practice ought to be done?
By what means is accomplishment speedily attained?”

13.2 The lord said:

“Killed should be the evil ones—
Those who disparage the Buddha’s teaching.
Having seized their wealth,
One should perform the benefit of beings. [F.325.a]

13.3 “All widows should indeed be attended upon;
Female ascetics, one’s mother or daughter.
One should consume fish and meat,
And drink wine, in a state of mental equilibrium.

13.4 “Using deception, one devoted to concentration
Should keep one’s own and others’ offenses secret.
One free from dualistic mental constructs
Will succeed by applying this secret discipline.

13.5 “By whatever wickedness
Beings go to lower states of existence,
By the very same wickedness
A yogin quickly attains success.”

13.6 The goddess Hatred Vajrī then asked the lord, “How, O lord, would you explain the inverted conduct?”

The lord then said:

- “By passion, passion is killed;
A conflagration is killed by fire.
One should destroy poison with poison,
Applying the instructions.
- 13.7 “Contemplating the world to be devoid of independent existence,
Cultivating the thought, ‘I am an accomplished one,’
One should keep all one’s practice very secret,
So that nobody knows.
- 13.8 “Having extinguished all one’s negativity,
One succeeds by means of the inverted conduct alone.
A yogin, solely devoted to yoga,
Who does not keep it secret,
- 13.9 “Will not have success
In this inverted conduct.
There is neither evil nor virtue,
Since both are, by nature, devoid of independent existence.
- 13.10 “In order to destroy the wickedness of the world,
I have not disclosed this earlier.
Only now do I teach it in truth,
In the form of Caṇḍamahāroṣaṇa, O beloved.
- 13.11 “In order to induct beings into the ranks of yogins—
A cause serving the purpose of all beings—
I will now explain the conduct that is for all to see.
Listen now, O beloved!
- 13.12 “One should not kill living beings
Or take another’s property.
One should never steal another’s wife¹¹⁷
Or speak untruthful words.
- 13.13 “For the sake of abandoning the vices of the world,
A wise one should never drink wine.
It is with decorum that one should take up
This public level of training.
- 13.14 “That which has just been taught is the outward conduct;
Now, however, the secret practice will be taught.
One should place a diadem on one’s head [F.325.b]

- And a pair of earrings on one's ears.
- 13.15 "Having prepared different adornments,
One should wear them on one's body—
Anklets should be placed around one's ankles,
And likewise a girdle around one's waist.
- 13.16 "In one's right hand, one should hold a sword;
In the left, a noose.
On the head, a crown-seal should be placed,
Representing the five buddhas.
- 13.17 "One should attach to one's head the five strips of colored cloth
And shave off one's hair and beard.
One should procure a girl who is older than ten years¹¹⁸
And embark upon one's practice.¹¹⁹
- 13.18 "One should prepare this girl
According to the previously explained division of families.
One should always bedeck her with adornments
Suitable for a girl.
- 13.19 "One should place in her right hand a kartri knife,
And in the left, a skull cup.
A paramour of a select category should arrange such requisites
On his partner's body according to the division of families.
- 13.20 "One should take a wisdom-consort from one's own spiritual family,
Or any other spiritual family, keeping a focused mind.
One should collect the objects of worship as one wishes
And commence the practice itself.
- 13.21 "In the absence of jewels and the like,
One should make do with other precious things.
Alternatively one should create things mentally
If they cannot be physically obtained.
- 13.22 "One should practice the five pledges
According to the fivefold family division.
Using the method as previously described,
One should make love with both lovers taking part.
- 13.23 "The yogin will succeed in every way;
There should be no doubt about this.
After the union of the wisdom and the means,

One should scratch her and inscribe the three syllables.

- 13.24 “One should give kisses and embraces,
As well as all of one’s semen.
The perfection of giving becomes thus fulfilled—
There is no doubt.
- 13.25 “One’s body, speech, and mind wholly engaged
And controlled in concordance with one’s intense pleasure—
This should be known as the perfection of discipline.
The nail-wound, patiently endured—
- 13.26 “The suffering of the inscribed three syllables—
This alone is the perfection of patience.
With reverence and for a long time
Should one make love, with a focused mind—
- 13.27 “This should be known as the perfection of diligence,
Because of engaging one’s mind in the pleasure of it.
As this is the reality of everything,
It is regarded as the perfection of concentration. [F.326.a]
- 13.28 “Meditating on a woman’s form—
This is proclaimed to be the perfection of wisdom.
Merely by this single method of exquisite pleasure,
The six perfections become fulfilled.
- 13.29 “If the five perfections are merit,
The knowledge is wisdom—so it is said.
When united in the union of exquisite bliss,
The yogin has completed the two accumulations already.
- 13.30 “One who is endowed with merit and wisdom
Will succeed in an instant,
Just like a fruit growing on a creeper
Is endowed with a flower.
- 13.31 “A full awakening will happen within a moment
With the two accumulations already completed.
One becomes master of the thirteen stages,
There is no doubt.
- 13.32 “The stages should be known as Joyful,
Pure, Beacon of Light,
Resplendent, Invincible,

Facing Directly, Going Far, Immovable,

13.33 “Auspicious Intelligence, Cloud of Dharma,
All Luminous,
Matchless, Possessed of Wisdom—
These are the thirteen names.”

13.34 *This concludes the chapter on practice, the thirteenth in the glorious tantra of Caṇḍa-
mahāroṣaṇa called “The Sole Hero.”*

14.

Chapter 14

THE NAME ACALA

14.1 Then in that gathering, a vajra yogin called Samantabhadra said this to the Blessed One, “May I ask, O lord, why do we use the names Acala (Immovable), as well as Ekallavīra (Sole Hero) and Caṇḍamahāroṣaṇa (Great Fierce Angry One)?”

The Blessed One replied:

“Because of the union of wisdom and skillful means,
It is immovable and by nature blissful.
It is the wisdom and skillful means itself,
And therefore cannot be swayed by dispassion.

14.2 “For this very reason is it called Acala—
One with the nature of Vajrasattva,
Two-armed and single-faced, tranquil,
Pellucid, of invincible mind,¹²⁰

14.3 “Holding a sword and a noose in his two hands,
Supremely devoted to embracing the Wisdom,
Sitting in sattvaparyāṅka posture
On top of a lotus, a moon, and a sun.

14.4 “He will remain until the end of saṃsāra,
Abiding happily in divine bliss! [F.326.b]
It is for this reason that he is called Acala
And is worshiped by all the buddhas.

14.5 “Cultivating themselves just as this Acala,
All the victorious ones of the three times
Enact, verily, the benefit of beings
Until all is destroyed by the final deluge.”

- 14.6 Samantabhadra then said:
“What is expressed by the syllable *a*
What by the syllable *ca*,
And what by the syllable *la*?
Of what are they an abridgement?”
- 14.7 The Blessed One said:
“By the syllable *a* is expressed
The unfabricated innate nature.
The syllable *ca* expresses joy,
Supreme joy, the joy of cessation, and innate joy.
- 14.8 “This syllable expresses
The nature of the thus-named four joys.
The *la* expresses the playfulness of a wanton woman,
The exquisite pleasure of lovemaking.
- 14.9 “The syllable *a* expresses wisdom,
The syllable *ca* expresses means,
The syllable *la*, because of its indicating pleasure,
Expresses the union of wisdom and means.
- 14.10 “He himself is the Sole Hero,
One and alone.¹²¹
Because he destroys dispassion, he is a hero
Called Ekalla (Alone).
- 14.11 “Caṇḍa means that he is exceedingly fierce,
Known as Mahāroṣaṇa (Great Angry One).
Roṣaṇa should be understood as angry—
The one who crushes all the māras.
- 14.12 “Strong dispassion indeed goes by the name Caṇḍa (Fierce One),
Because it destroys affection and so forth.
Roṣaṇa is angry at him—
At this enemy, dispassion, difficult to tame.
- 14.13 “Focused in absorption,
Controlling the brahmanical cord with one’s left ankle,
With fangs showing between the lips, angry,
One should destroy dispassion.
- 14.14 “By means of the above mudrā, the yogin,

Tightly embracing the wisdom,
Will attain the accomplishment of Buddha,
Having completely destroyed dispassion."

14.15 *This concludes the chapter on how to construe the name Acala, the fourteenth in the glorious Caṇḍamahāroṣaṇa tantra called "The Sole Hero."*

15.

Chapter 15

PURITIES

15.1 Then the blessed lady, Delusion Vajrī, said, “How can Sole Hero be actualized? Tell me, O supreme lord!” [F.327.a]

The lord then said:

“Starting from the syllable *ā*,
One should instantly visualize Black Acala.
Then, merely by the power of stability,
The yogin will certainly become a buddha.

15.2 “One should meditate on White Acala,
Or the yellow one, or the red one.
Or one should meditate on the green one,
Embraced by Hatred Vajrī, and so forth.

15.3 “One should visualize him alone,
Assuming him to be the central figure among the five Acalas.
The wisdom should belong to his spiritual family,
Or alternatively one should visualize her as being from another spiritual
family.

15.4 “By this method, the yogin
Will swiftly attain success, there is no doubt.
Or else one should visualize him, with a focused mind,
Without the wisdom-consort.

15.5 “When the power of this meditation manifests in full,
One will obtain the kingdom of awakening.”

15.6 Then the Blessed Lady said:

“Concerning the purities of the deity’s domain—

I would like to hear about it, O guide.

Also the purities of the previously described maṇḍalas—

Please tell me about them, O lord.”

15.7 The lord then said:

“I will now explain about

The purities that purify everything.

15.8 “On that topic, the four corners are the four immeasurable states. The four doors are the four truths. The four gateways are the four concentrations. The eight pillars are the noble eightfold path. The single chamber is the one-pointedness of mind. The lotus is the vulva. Its various colors are the various emanations. The nine deities¹²² are the nine sections of scripture. The redness in the cardinal directions is the great affection. The colors yellow, dark-green, white, and black in the intermediary directions are the priestly, merchant, warrior, and peasant castes. The moon and the sun are semen and menstrual blood. The sword in the center is the emblem of Black Acala. The knives and double vajras in the cardinal directions represent their respective deities, starting with White Acala in the east. [F.327.b] In the intermediate directions, they represent their respective goddesses, starting with Delusion Vajrī in the southeast. These are the purities of the maṇḍala.

15.9 “Now the purities of meditation are described.

“First the worship with offerings, which is the accumulation of merit, is the pure aspect of action.

Emptiness, which is the accumulation of wisdom, is an apotheosis of death.

The luminous body represents the body of the intermediate state.

The full extent of the temple-palace represents the Buddha’s abode.

The lotus represents the vulva.

The moon and the sun represent semen and menstrual blood.

15.10 The syllable *hūṃ* is the consciousness in the intermediate state, in between the mother and the father. Akṣobhya is the father, Māmakī is the mother. Seeing their mutual passion, one feels aversion for the father and attraction for the mother. Because of delusion, one enters as the consciousness of a new being. One emerges from the womb as a newborn. One kills the father in order to take his place, and seizes the mother because of motherly love received in one’s former births, and also for the sake of exquisite pleasure. One, too, begets sons and daughters, who are, respectively, White Acala, Delusion Vajrī, and so forth. The sons, for their part, are patricides, wholly intent on fornication, and nothing but enemies. One should therefore kill

- them. As for the daughters, one should make love to them because of motherly love received in one's former births, and also for the sake of exquisite pleasure.
- 15.11 "The sword is wisdom, and the noose is skillful means. Or the noose is wisdom, and the sword is skillful means. Their both being of the same essence is represented by the threatening gesture. The left-downward glance signifies protecting the seven underground paradises. The right-upward glance signifies protecting the seven egg-of-Brahmā worlds. The left knee resting on the ground signifies protecting the earth. The right foot thrust forward signifies frightening all the māras—Brahmā is the māra of the aggregates, Śiva is the māra of the afflictions, Viṣṇu is the māra of death, and Śakra is the māra of the divine son.
- 15.12 "Every mortal girl represents earth. A young man represents enjoyment. [F.328.a]The lotus seat signifies lasting for a long time. The sun-and-moon seat signifies being conceived in the womb. The male form born from sperm and menstrual blood is existence, whereas the female form is nonexistence. Blue Acala is consciousness, White is form, Yellow is sensation, Red is perception, and Green is formation.
- 15.13 "Alternatively Blue Acala is space, White is water, Yellow is earth, Red is fire, and Green is wind—as for the blessed lords, so too it is for the blessed ladies.
- 15.14 "Alternatively Blue Acala is the very pure wisdom of the sphere of phenomena, White is the mirror-like wisdom, Yellow is the wisdom of equality, Red is the wisdom of discrimination, and Green is the action-accomplishing wisdom.
- 15.15 "There is only one victorious teacher
Abiding in five forms.
Prajñāpāramitā, too, is one
Abiding in five forms."
- 15.16 *This concludes the chapter on purities, fifteenth in the glorious tantra of Caṇḍamahā-roṣaṇa called "The Sole Hero."*

16.

Chapter 16

DEPENDENT ORIGINATION

16.1 Then the Blessed Lady said:

“How does the world come into being?
How does it meet its end?
How does accomplishment come about?
Tell me, O supreme lord!”

16.2 The Blessed One then said:

“Formations have ignorance for their cause.
Consciousness has formations for its cause.
Name and form have consciousness for their cause.
The six cognitive fields have name and form for their cause.
Contact has the six cognitive fields for its cause.
Sensation has contact for its cause.
Craving has sensation for its cause.
Grasping has craving for its cause.
Becoming has grasping for its cause.
Birth has becoming for its cause.
Old age, death, grief, lamentation, pain, despair, and turmoil have birth for
their cause—in this way arises this whole great heap of suffering. [F.328.b]

16.3 “In the same way, when ignorance ceases, there is the cessation of
formations.

When formations cease, there is the cessation of consciousness.
When consciousness ceases, there is the cessation of name and form.
When name and form cease, there is the cessation of the six cognitive fields.
When the six cognitive fields cease, there is the cessation of contact.
When contact ceases, there is the cessation of sensation.
When sensation ceases, there is the cessation of craving.

When craving ceases, there is the cessation of grasping.
When grasping ceases, there is the cessation of becoming.
When becoming ceases, there is the cessation of birth.
When birth ceases, old age, death, grief, lamentation, pain, despair, and
turmoil also cease—in this way, this entire great heap of suffering ceases.

- 16.4 “The world arises dependently;
It ceases always dependently.
When one understands these two modes
And contemplates them as nondual, one will become accomplished.”
- 16.5 Then the Blessed Lady said, “May the Blessed One present the analysis of
ignorance, and so forth.”
Then the Blessed One said:

“This wheel has three divisions
Corresponding to the three times.
The Dharma is said by the victorious ones
To have twelve forms.
- 16.6 “With regard to this, ignorance is to be unaware of what to abandon and
what to adopt. The meaning is that, directly after death, the insubstantial
mind assumes a physical shape.
- 16.7 “From this ignorance arise formations of which there are three types:
(1) the formations of the body are exhalation and inhalation, (2) the
formations of speech are speculative knowledge and analytical knowledge,
and (3) the formations of mind are attachment, hatred, and delusion.
Ignorance, combined with these formations, exhales and inhales; it wanders
to and apprehends material objects, and it analyzes and apprehends that
which is immaterial; it becomes infatuated, hostile, or bewildered. [F.329.a]
- 16.8 “From these formations arises consciousness, which is sixfold: eye-
consciousness, ear-consciousness, nose-consciousness, tongue-
consciousness, body-consciousness, and mind-consciousness. When
combined with these six, ignorance sees, hears, smells, tastes, feels, and
cogitates.
- 16.9 “From this consciousness arise name and form. Name is the four
aggregates, starting with sensation. Form is form alone. With these two put
together and rolled into one, we have what is called name and form. The
meaning is that ignorance takes on the form of the five aggregates that are
grasped onto. Among these, sensation is threefold: pleasurable, painful, and
neutral. Perception is the internal description of things after apprehending
their particular forms. The formations are the primary and subsidiary mental
states that apprehend the particular circumstances of general things. The

consciousnesses have already been described. Form has the nature of four elements: (1) earth is characterized by heaviness and hardness; (2) water, by liquidity and fluidity; (3) fire, by heat and the ability to heat; and (4) wind, by its changing course, diffusiveness, and its being set into motion easily.

16.10 “From name and form arise six cognitive fields—eye, ear, nose, tongue, body, and mind fields. When combined with these six, ignorance sees and so forth, as explained previously.

16.11 “From these cognitive fields arises contact—meeting with forms, sounds, smells, tastes, tactile sensations, and the sphere of mentally cognized features.

“From contact arises craving, which is the desire for happiness.

“From craving arises grasping, which is seeking out the desired object.

“From grasping arises becoming, which is entry into the womb.

“From becoming arises birth, which is one’s visible emergence. This is the acquisition of the five perpetuating aggregates. [F.329.b]

16.12 “From this birth arises old age, which is being old and worn-out, and death, which is the cessation of mind and its contents.¹²³ Then, reflecting on old age and death, one becomes overcome with grief. One laments, ‘I have not striven for liberation.’ Plagued by diseases, one is overcome by pain. Thinking about it again and again, one falls into depression. Even though one is already depressed, one is further assailed by misfortunes and becomes exasperated.

16.13 “The meaning is as follows. A being in the intermediate state after death possesses the full range of the six cognitive fields up to their furthest limit, which entails the fields governed by ignorance and so forth. Although remaining in just one place, that being will look at the three worlds and see a woman and a man making love. Driven by the karma created in his previous lives, he will perceive the couple making love in a form that corresponds to his future form of existence. Upon seeing them, the meeting occurs with great intensity.

16.14 “At that point, if one is going to be a man, one sees oneself in the form of a man. One feels extreme passion for one’s future mother and is overcome by intense hatred for one’s future father. The passion and the hatred are sensations of pleasure and pain respectively. Wondering how to have sex with the female, one is bewildered by that sensation, which is neither painful nor pleasurable.

16.15 “Then, out of great craving, which is impelled by the wind of one’s previous karma, one decides to make love to her. Upset, one thinks, ‘Who is that man having sex with my woman?’ Thinking this, one enters through the fontanel of one’s future father just like a falling star. Because one resides in the mind—the mind that abides in the father’s semen—one perceives

- oneself making love to one's future mother and grasps at the pleasure. At that point, one has become essentially identical to the semen. Because of being excited with great passion, one passes through the central channel and emerges from the father's vajra. Passing through the channel of the goddess of the Vajra Realm located in the orifice of the mother's lotus, one is established in the birth channel of the womb. [F.330.a] Subsequently a new life begins by internalizing the secretions.
- 16.16 "In due order, the stages of conceptus, embryonic nucleus, compacted matter, lump, and fetus with limbs unfold, and eventually one is born within nine or ten months, emerging through the same way that one entered. Thus a birth takes place.
- 16.17 "If, however, one is going to be a woman, one feels passion for the future father and hatred for the future mother. One then sees oneself as having a female form. Entering through the fontanel of the future mother, one falls into the vagina, becomes fused with the semen, and remains in her birth channel. Then, in the same way as before, one emerges and is born.
- 16.18 "So in this way, people are born into the world through ignorance and the rest. And these people are only the five aggregates. These five aggregates circle unhappily around in saṃsāra. But those who seek liberation should not occupy themselves with this suffering.
- 16.19 "After the cessation of ignorance and the remaining links, the aggregates will also cease.¹²⁴ This cessation, however, would be an empty state¹²⁵ of no value to the seekers of liberation, who should not occupy themselves with useless things.¹²⁶
- 16.20 "For such seekers, existence is not liberation, but nor is nonexistence.¹²⁷ They should instead practice the secret union of wisdom and means that is devoid of both existence and nonexistence. This union has the nature of great bliss,¹²⁸ it is the glorious lord Acala himself; it is the mind that has the single form of the four joys; it abides in neither existence nor nirvāṇa; it is liberation.¹²⁹
- 16.21 "The world comes into being through passion;
It meets its end when passion ends.¹³⁰
By knowing the meaning of Acala fully through passion,
The accomplishment of Buddha will blossom forth.
- 16.22 "The mind that rejoices in the essence of pleasure
And does not stray during union with the wisdom-consort,
That mind, shaking off the great demon of cessation,¹³¹
Is referred to by the name Acala." [F.330.b]
- 16.23 *This concludes the chapter on dependent origination, sixteenth in the glorious tantra of Caṇḍamahāroṣaṇa called "The Sole Hero."*

17.

Chapter 17

INCREASING THE SEMEN

17.1 Then the Blessed Lady said:

“Lord, this sexual union
Can increase and vitalize
The semen, menstrual blood, penis, vagina, and breasts,
Since it prevents the development of diseases.

17.2 “As there are methods for bringing the woman’s mind to the state of
enthrallment,
And also for treating barrenness,¹³²
For arresting the semen, and causing the menstrual blood to flow—
Please explain these methods.”

17.3 The Blessed One then said:

“Well done! Well done, O goddess,
That you have made this request to me!

“I will explain various methods,
So please listen for the sake of mundane accomplishments.
At the beginning, one should purify one’s body,
And afterward, start the rites.

17.4 “A dye placed on a white cloth
Will stand out the most.
One should prepare an infusion of the three myrobalan fruits,
Barley potash, and dhak;

17.5 “By eating it and drinking molasses,
One will clear worms and indigestion completely.
Mixing the sap of umbrella tree, sesame oil,

- The juice of buffalo spinach, and sea salt,
- 17.6 “One should drink it and rub it on, exposing the body to strong sunshine;
Once the whole body is covered, all lice will die.
The sap of the umbrella tree and sesame oil—
One should drink them mixed with salt.
- 17.7 “If one walks in strong sunshine,
Salt will diminish.
Some juice of buffalo spinach
Mixed with sea salt
- 17.8 “Should be kept in the shade
And consumed to remove excess bile.
The sap of the umbrella tree, sesame oil,
And cow’s milk from the root of the udder—
- 17.9 “By drinking them, one will remove fat;
There is no doubt.
One should drink the sap from the blossom of the white gourd melon
Seasoned with salt;
- 17.10 “Coriander will destroy tiny worms;¹³³
Honey removes phlegm.
One should use these, one after the other, over two days,¹³⁴
Later one should start the treatment.¹³⁵
- 17.11 “Only this will produce the result;
Doing it any other way will be fruitless, my beloved.
One should powder some bark of the silk-cotton tree
And eat it together with the hot scum of boiled rice.
- 17.12 “One should incant it seven times and eat it
Either early in the morning or at mealtime.
Doing this every day for the rest of one’s life [F.331.a]
Will increase one’s semen or blood.

“The mantra is: ‘*Om*, Caṇḍamahāroṣaṇa, prepare this divine nectar for me!
Hūm phat!’¹³⁶
- 17.13 “Fermented coconut,
Also freshly churned buffalo butter,
The fat of a pig
Mixed with the scum of vāsyā¹³⁷

- 17.14 “If one rubs them on the penis, the ears,
The breasts, and the vulva,
Or rubs them on the whole body,
The organs will surely become healthy and strong.
- 17.15 “One should cut the nail on one’s index finger
And smear the finger with the above substances.
One should insert¹³⁸ the finger inside the vagina until one makes it throb—
This will strengthen the vagina.
- 17.16 “One should cook the resin¹³⁹ from the bark of a pomegranate tree
Together with mustard oil—
When this is applied to a woman’s breasts, they will become healthy and
strong.
One should also apply a sternutatory of the infusion of muṇḍirī.
- 17.17 “Should one smear the penis, or breasts, or ears
With the paste prepared from white mustard,
Sweet flag, winter cherry, and large eggplant—
These organs will become healthy and strong.
- 17.18 “Similarly, when a preparation
Of gajapippalī and white butterfly pea
Is smeared onto the penis together with freshly churned buffalo butter,
The penis will become healthy and strong.
- 17.19 “When śevāla and black hellebore¹⁴⁰ are smeared onto the penis with freshly
churned buffalo butter, the penis will become healthy and strong.
- 17.20 “One should grind the root of winter cherry together with downy datura,
and mix it with freshly churned buffalo butter. One should leave the mixture
for one day and night in a hollowed fruit of downy datura.

“Then, after rubbing the penis firmly
With buffalo dung,¹⁴¹
One should smear and rub it with the previously described preparation
For three days, and it will become healthy and strong.
- 17.21 “One should clarify buffalo butter in the powder of crushed fireflies and
apply it to the interior of the vagina. A loose vagina will become firm.
- 17.22 “One should cook seeds of red lotus, seeds and fibers of blue lotus,
khaskhas grass, and nut grass in sesame oil. By rubbing this mixture on the
vagina, one will remove bad smells and the defects of looseness, wrong
shape, or small size.

- 17.23 “One should rinse the vagina with an infusion from the bark of the nimb tree. One should also fumigate it with nimb bark. The vagina will become young, fragrant, and endowed with the qualities of good fortune and so forth.
- 17.24 “One should take five parts of yellow orpiment, one part of the potash of *dhak*, one part of the potash of barley, one part of the potash of plantain, [F.331.b] and blend them with water. By merely smearing the paste around the vulva, the armpits, or the penis, one will remove unwanted hair.
- 17.25 “Subsequently one should leave white mustard oil, mixed with the powdered tail of the *halāhala* snake, standing for seven days. One should rub it in around the penis and so on. Hair will not grow again.
- 17.26 “If one rubs the breasts and so on with the sweat and the fat of a buffalo, pig, elephant, and crab, the breasts will become healthy and strong.
- 17.27 “One should blend the flowers of jasmine with sesame oil, and rub this on the vulva. It will become refreshed.
- 17.28 “Rubbing the nipples with the mixture of freshly churned buffalo butter, sweet flag, costus, country mallow, and veronicalolia will make them healthy and strong. After rinsing them with warm water, they will resemble a swollen penis.¹⁴²
- 17.29 “One should drink the root of vernonia with clarified butter. Then one will become pregnant during the fertile period of the monthly cycle.
- 17.30 “One should drink the root of winter cherry with clarified butter. Then one will become pregnant.
- 17.31 “One should drink, together with honey, country mallow, Indian mallow, white sugar, and sesame. Then one will become pregnant.
- 17.32 “One should blend the root of country mallow with water and drink it. This will stop excessive flow of menstrual blood.
- 17.33 “If one smears barley flour, cow’s urine, oleogum resin, and Indian licorice on the body together with clarified butter, the whole body will become healthy.
- 17.34 “After tying the root of sensitive plant to one’s ear during the fertile period of one’s cycle, one will become pregnant.
- 17.35 “If one eats the leaf of water spinach, one’s semen will increase. It will also be increased by eating sweetened curds, or by ingesting semen and menstrual blood. Likewise one will increase semen by rolling woman’s feces and urine into a pill and swallowing it.
- 17.36 “In the evening, one should consume the powder of emblic myrobalan with water, or with clarified butter, or honey. Then one’s vision will become youthful, and one will be intelligent. One should eat the powder of emblic myrobalan and ground sesame with clarified butter and honey. Then the effect will be the same.

- 17.37 “One should eat bastard rosewood¹⁴³ and the root of the rice plant together with winter cherry, sesame, and barley, having sweetened them with sugar to be of the same taste. Then one will become youthful again.
- 17.38 “One should eat powdered bark of the arjuna tree with milk and so on. After doing this for one year, one’s lifespan will be extended to three hundred years. [F.332.a]
- 17.39 “One should drink one *pala* of the juice of emblic myrobalan with one *karṣa* of powdered bawchan seed early in the morning. Having digested this mixture, one should drink milk. Within one month, one’s lifespan will increase to five hundred years.
- 17.40 “One should drink one *karṣa* of powdered bawchan seed with buttermilk, water, sour gruel, or milk. Then within six months, one will regain one’s youth.
- 17.41 “One should eat powdered black nightshade with clarified butter. Then one will obtain the form of a sixteen-year-old within twenty-one days.
- 17.42 “One should prepare one *pala* of powdered sunn hemp seeds and one *pala* of red rice, using two cups of milk from a single-colored cow. First one should reduce the milk to one cup, then add the sunn hemp seeds and the rice. After cooking this mixture one should eat it. When it has been digested, one should drink some milk. One will be free from excess wind and heat. Just as this method must be applied for twenty-one days, so too should the following method. Then the hair and so forth will fall out and grow again. One will be free from wrinkles and gray hair, and will live for five hundred years.
- 17.43 “One should eat a ‘cat’s paw’ of the root of red *uccaṭā*¹⁴⁴ together with clarified butter and honey. The result will be exactly the same.
- 17.44 “One should prepare a pill, one *karṣa* in weight, from powdered emblic myrobalan, yellow myrobalan, false daisy, long pepper, black pepper, and iron, together with honey and sugar. One should then swallow a single pill each day.¹⁴⁵ Within a month, one’s lifespan will increase to three hundred years.
- 17.45 “One should eat one *pala* of aloe vera together with clarified butter and curds. Within seven days, one’s lifespan will increase to three hundred years.
- 17.46 “One should eat a preparation of barley, sesame, winter cherry, veronicalolia, and kidney beans, with twice the amount of sugar. One will become very strong.
- 17.47 “One should eat powdered stinkvine with thrice the amount of yellow myrobalan. Or alternatively, with water or the like. One will become very strong.

17.48 “One should always visualize oneself in the form of the deity and empower the medicine by incanting it with the mantra.” [F.332.b]

17.49 *This concludes the chapter on the increasing of semen, the seventeenth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

18.

Chapter 18

PREVENTING DISEASE

18.1 Then the lord said:

“One should blend the root of castor-oil plant with sour gruel, and rub it on the head. This will cure headache.

18.2 “One should fill the ear with lukewarm urine of a goat, cow, or human, with added salt. This will cure ear diseases. Alternatively one should place a dried spider into sesame oil.¹⁴⁶

18.3 “One should make a pill from clearing nut, long pepper, emblic myrobalan, turmeric, and sweet flag, mixed with dew water. If one anoints the eyes with it, all eye diseases will be cured. Alternatively one should anoint them with honey and long pepper.

18.4 “By applying earwax with honey to the eyes, one will cure night blindness.

18.5 “By applying an ointment of clearing nut with honey to the eyes, one will cure all eye diseases. One should blend sesame oil, salt, and the root of doob grass with sour gruel in a metal dish, and recite the mantra. That will cure pain in the eyeballs.¹⁴⁷

18.6 “One should sniff loofah fruit and drink the root of cubeb with rice water. One should also administer a sternutatory. One’s nose will stop bleeding.

18.7 “By chewing the root of *śephālikā*,¹⁴⁸ one will remove uvular swelling.¹⁴⁹

18.8 “With the root of Indian licorice, one will kill worms in one’s teeth.

18.9 “One should cook clarified butter and milk, and crab’s feet. Rubbing this on one’s feet will kill the worms in one’s teeth.

18.10 “One should grind radish seeds, perfumed cherry, red sandalwood, and costus. Rubbing it in will remove itching¹⁵⁰ and so forth.

18.11 “One should drink one pala of a broth from dried deer meat in goat’s milk. This will cure phthisis.

18.12 “Eating a dish of buffalo curds and rice porridge will stop dysentery. So will eating a dish of tamarind fruit and rice porridge.

- 18.13 “One should drink two parts of the bark of ivory tree and one part of black pepper, sugar, and Indian heliotrope with buttermilk. This will cure stomach bloat. [F.333.a]
- 18.14 “Eating emblic myrobalan, long pepper, leadwort, and fresh ginger with old sugar, clarified butter, and honey in equal parts, will cure night cough and asthma. So will eating yellow myrobalan with honey.
- 18.15 “Eating porridge of barley with the leaves of catch tree will cure diseases of the abdomen.
- 18.16 “One should drink fresh ginger and cumin seeds with curds or the scum of boiled rice, together with salt. One will cure urinary infections.
- 18.17 “One should either eat sugar with barley potash in equal parts, or drink an infusion of the root of drumstick tree. Then kidney stones will be passed.
- 18.18 “One should drink yellow myrobalan, leadwort, and fresh ginger, with sour cream. This will cure diseases of the spleen.
- 18.19 “One should eat cumin seeds with sugar. This will cure fever and remove excess wind.
- 18.20 “One should drink barley potash with curds. This will cure constipation and flatulence.
- 18.21 “One should drink lukewarm milk cream having added the three spices, the fruit of false black pepper, and salt. The fire will burn and the parasites will die.
- 18.22 “Eating yellow myrobalan with sugar will cure hemorrhoids. Eating yellow myrobalan with dry ginger will cure constipation and flatulence.
- 18.23 “One should grind doob grass with turmeric and apply it. Then any boils will disappear. With this preparation, one will cure cutaneous eruptions and blisters, swellings caused by dog bites, and so on.
- 18.24 “One should grind the root of negro coffee with sour gruel and drink it. For the same effect, one should drink sugar and white mustard oil. This will cure asthma.
- 18.25 “Eating the bark of arjuna tree together with clarified butter will cure heart palpitations.
- 18.26 “One should roast bel fruit and eat it with sugar. This will cure dysentery.
- 18.27 “Drinking citron juice with sugar will cure aches and pains.
- 18.28 “One should apply an errhine of sugar with dry ginger. Then all the mucus will disappear.
- 18.29 “One should apply an ointment of umbrella tree with honey to the eyes. This will cure all eye diseases.
- 18.30 “One should blend together sour gruel, sesame oil, sea salt, and the root of doob grass [F.333.b] in a metal dish, and apply this to the eyes. This will cure pain in the eyeballs.

- 18.31 “One should eat sugar with clarified butter. This will cure excess wind, bile, and phlegm, as well as leprosy, and other diseases.
- 18.32 “One should eat the powder of the three myrobalan fruits with clarified butter and honey. This will remove all diseases.
- 18.33 “In the evening, one should ingest powdered yellow myrobalan with clarified butter and honey. This will remove excess wind and phlegm.
- 18.34 “One should dry out and pulverize the root, bark, leaf, flower, and fruit of Malabar nut, sweet flag, Indian pennywort, and long pepper, and make them into a pill with salt and honey. One should take it in the evening. This will remove excess wind and phlegm, and one’s voice will become melodious.
- 18.35 “One should prepare a pill of Indian pennywort, sweet flag, dry ginger, long pepper, yellow myrobalan, Malabar nut, and catechu with honey, and eat it. The result will be the same.
- 18.36 “One should eat, in equal parts, ajowan, dry ginger, and yellow myrobalan with salt. This will cure all indigestion.
- 18.37 “One should drink the juice of moonseed with honey to cure diseases causing excess urine within three months.
- 18.38 “One should drink milk and ground long pepper together with clarified butter and honey to cure fever, heart diseases, cough, and so on.
- 18.39 “One should grind the roots of sensitive plants and wild indigo with cold rice porridge,¹⁵¹ and smear this on a wound. One should also eat the root of moonseed. This will heal bleeding piles.
- 18.40 “One should eat dry ginger with barley potash. This will stimulate appetite.
- 18.41 “One should drink seeds of Indian sesbania with black pepper over the period of three days. This will cure smallpox.
- 18.42 “One should make a crust around one’s head with the three varieties of myrobalan, indigo plant, black earth, false daisy, the seeds of mango tree, the seeds of tamarind tree, rust of iron, and sour gruel. Then the hair should be fumigated and rubbed with bdellium. Finally one should tie the hair and leave it for seven days. Then one’s hair will be dyed red.
- 18.43 “One should cook clarified butter of a cow with peacock’s bile and the juice of false daisy, [F.334.a] and use this as an errhine. After seven days, one’s hair will become red.
- 18.44 “One should prepare an infusion of hogweed and raṇḍa in sixteen parts of water, reducing it by boiling to just one part. Having boiled the water away, one should add powdered white Indian licorice.¹⁵² Then one should cook it with one cup of sesame oil. After applying this to the hair, the hair will become red.

- 18.45 “One should pulverize and blend together bhūmividārī,¹⁵³ the three spices, and sulphur. One should place the mixture in the center of a wick. Having turned the burning wick downward, one should gradually take white mustard oil.¹⁵⁴ By applying two drops of this errhine regularly, one will remove wrinkles and gray hair.
- 18.46 “If one applies an ointment of costus together with the liquid essence of the above ingredients, it will alleviate pains.
- 18.47 “One should place in a kiln a lump consisting of one tolaka of quicksilver, sessile joyweed, and purslane, together with one *māṣaka* of freshly churned butter and ground sulphur—this lump should be sealed in a crucible together with some sand. After heating it up, the quicksilver will fuse with the other ingredients. Ingesting this will cure consumption and so on.¹⁵⁵
- 18.48 “One should obtain the first excrement of a newly born calf and prepare a pill. One should then grind the root of Indian valerian and enclose the pill in it. After eating one pill, one can eat poison without it taking any effect.
- 18.49 “One should grind seeds of black plum, seeds of citron, and seeds of flea tree, and then cook them in goat’s milk. One should eat this preparation with ghee. It will take a fortnight before one feels hungry again.
- 18.50 “Applied with a paste of emblic myrobalan, costus, blue lotus, Indian spikenard, and country mallow, thin hair will become thick.
- 18.51 “One should heat up a dog’s tooth above a smoky fire, add to it milk and clarified butter, and rub it on. Hair will grow even where it doesn’t normally grow.
- 18.52 “One should dip one’s penis, for some time, in coconut juice, and then apply the powder of *sūrasūnna*.¹⁵⁶ This will cure diseases of the male organ. [F.334.b]
- 18.53 “If one mixes false daisy root with one’s seminal fluid and applies it to the penis during the month of Puṣya, the same thing will happen. Likewise if one mixes the creeper of white Indian oleander with the blood of a lizard and then mixes it with *śmathai* and false daisy, and applies it to the penis, it will have the same effect.”¹⁵⁷
- 18.54 *This concludes the chapter on preventing diseases, the eighteenth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

RETENTION OF SEMEN AND SIMILAR PRACTICES

19.1 Then the lord said:

“One should make a pill from the root of white butterfly pea with semen, and make a tilak mark on a woman’s forehead. Then she will become enthralled.

19.2 “One should smear one’s penis with tubeflower, sweet flag, and honey, and make love to a woman. One will enthrall her.

19.3 “One should administer to a woman costus and the root of vernonia, together with betel. Similarly one can administer tubeflower, false black pepper, sweet flag, costus, and cobra’s saffron, together with betel. She will become enthralled.¹⁵⁸

19.4 “One should blend together donkey’s semen and lotus filaments, rub this onto one’s penis,¹⁵⁹ and make love to a woman. Then she will become enthralled.

19.5 “One should obtain the tongue from a toothless calf and cow’s bile, and blend it with menstrual blood. By giving a woman a tilak on the forehead, one will enthrall her. One will produce the same effect by using the root of false daisy and one’s semen.¹⁶⁰

19.6 “One should smear the vine of white Indian oleander mixed with the blood of a wolf and a vulture.¹⁶¹ One should then fumigate an effigy of the desired woman and strike it with the vine. She will become enthralled.

19.7 “A woman whose head is sprinkled with a preparation from a peacock’s crest, a crow’s tongue, and the pollen from a garland worn by a dead person, will become enthralled. The result will be the same if one makes love to her after smearing one’s penis with the root of dwarf morning glory.¹⁶²

19.8 “One should obtain, when the moon is in the asterism of Puṣya, the fruit of downy datura; when it is in Āśleṣa, the bark; when in Hasta, the leaves; when in Citrā, the flowers; when in Mūla, the root. One should take an equal

- portion of each and make a pill with honey. One should wrap it in cloth and dry it. One should offer it to a woman together with betel. With added shell-powder, she will become enthralled. [F.335.a]
- 19.9 “A woman, if her name is written with goat’s milk using the right paw of a dog in heat—‘May such and such come’—will arrive.
- 19.10 “One should heat up a peacock’s feather in a smokeless fire together with five impure substances,¹⁶³ and serve it to a woman in her food and so on. She will become enthralled.
- 19.11 “One should dig out, when the moon is in the asterism of Puṣya, the root of butterfly pea and rub it onto a cloth. One should then place lampblack collyrium together with human fat in a human skull. By applying this oily ointment, one will enthrall a woman or a man.
- 19.12 “One should serve to a woman the root of vernonia together with the five impurities. This will bring her into a state of enthrallment.
- 19.13 “One should serve to a woman false black pepper, crape jasmine, and costus, together with wine. One will remove her lack of fidelity.
- 19.14 “One should apply to the eye realgar, powder of cobra’s saffron, perfumed cherry, and the pigment of bovine gallstones. The enthrallment will take place.
- 19.15 “One who wears a tilak made with musk, sensitive plant, downy datura, and vernonia, will bring the threefold universe to a state of enthrallment.
- 19.16 “Having placed on one’s penis red flowers of Indian oleander, one should recite one thousand times the mantra: ‘*Oṃ*, O fickle-minded¹⁶⁴ one! *Cili, cili! Culu, culu!* Release your fluid, release! *Svāhā!*’¹⁶⁵
- “To make a woman confused and enthralled, make an effigy of her; in front of it recite the mantra, including her name; and pierce the effigy with a copper needle.
- 19.17 “First one should do ten thousand recitations of the mantra without the name as the preliminary practice. Then, adding the name, one should recite: ‘Hail, Caṇḍālī! Enthrall such and such! Svāhā!’¹⁶⁶
- “That practice should number ten thousand recitations. One should then incant, on the fourteenth day of the dark fortnight, the ashes from a charnel ground with 108 recitations of this mantra, and place these ashes on the woman’s head. She will become enthralled.
- 19.18 “One should take a ram’s penis
And fasten it to one’s hips with strings from a charnel ground;
Alternatively one should fasten a lizard’s tail.
Then one will be able to retain one’s semen.
- 19.19 “Focused one-pointedly on genuine pleasure,
While performing coitus with firm application,

- And always immobilizing one's prāṇa-mind¹⁶⁷
 By so doing, one will achieve the ultimate retention of semen.
- 19.20 "One should fasten to one's hips the root of white marsh barbel,
 Or one should fasten the northern¹⁶⁸ root-branch of downy datura,¹⁶⁹
 Or the root of wild indigo—
 Then one will be able to retain one's semen.¹⁷⁰
- 19.21 "If one eats the root of sunn hemp
 Or the root of spiked ginger lily,
 Or *surasunnaka*,¹⁷¹ before coitus,
 One will be capable of the ultimate retention of semen. [F.335.b]
- 19.22 "Having hollowed out a seed of pongam oil tree,
 One should fill it completely with quicksilver.
 After tying it to one's hips with strings,
 The retention of semen will be supreme.
- 19.23 "One should light up a lamp made with pig's fat, with a wick made of the
 white thread¹⁷² of giant milkweed dyed red with lac.¹⁷³ This will arrest the
 semen.
- 19.24 "Alternatively one should heat up safflower oil¹⁷⁴ and rub it on the soles of
 one's feet. This will arrest the semen.¹⁷⁵
- 19.25 "By applying an ointment of the root of white paniced foldwing, the
 filaments of white lotus, and honey, one will arrest the semen.
- 19.26 "One should wrap the root of dwarf morning glory¹⁷⁶ in a lotus leaf and
 fasten it to one's hips. This will arrest the semen.¹⁷⁷
- 19.27 "One should grind yellow orpiment, collyrium made from the vitriol of
 copper, quicksilver, long pepper, sea salt, costus, and pigeon's droppings.
 After rubbing this onto one's penis in the upward direction, one will be able
 to arrest one's semen.¹⁷⁸
- 19.28 "One should obtain an upward-growing ox horn,¹⁷⁹ grind it, and rub it
 onto one's penis. This will cause an erection.
- 19.29 "One should pulverize the root of cowitch together with goat's urine,
 smear it on one's penis, and rub it in. One should give the penis an upward
 jolt three times.¹⁸⁰ The penis will become erect. Rinsing with warm water will
 cause detumescence.
- 19.30 "One should enclose quicksilver inside a cowrie shell and place it in one's
 mouth. This will arrest the semen.
- 19.31 "One should steep bitter cucumber in goat's urine for seven days. After
 applying this to the penis, it will become erect.

- 19.32 “One should grind the root of oṣaṇī,¹⁸¹ the root of black nightshade, and the downy datura seeds in camphor juice. After applying this to the penis, one should make love to a woman. Then she will drip. One should blend sea salt, borax, camphor, and the powder of loofah together with honey, and apply it to the penis. The result will be the same.
- 19.33 “One should blend pigeon’s droppings with honey, and after applying this to the penis, make love to a woman. Then she will drip.
- 19.34 “During lovemaking, one should feed the root of black nightshade with betel to a woman. Then she will drip.
- 19.35 “One should mix ripe tamarind fruit and sugar-cane juice with salt, and smear this onto one’s index finger. Then insert the finger into the vagina and excite the ‘nerve of Vajradhātviśvarī’ until the woman drips.
- 19.36 “After applying an ointment of camphor, borax, quicksilver, and gajapippalī, the woman will drip.
- 19.37 “One should chew up the root of rāmadūti¹⁸² together with the leaves, put this on the penis, and make love. Then she will drip. [F.336.a]
- 19.38 “One should grind the root of Indian sesbania, blending it with rice water. By applying this to the vagina during coition, the woman will surely not conceive.
- 19.39 “One should grind the seeds of *dhak* and apply the paste. Subsequently, if the woman drinks the juice of red leadwort with honey and clarified butter, she will surely not conceive.¹⁸³
- 19.40 “One should insert into the loose vagina the powder from locusts and moths. The vagina will then become firm.”
- 19.41 *This concludes the chapter on the retention of semen and related issues, the nineteenth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

20.

Chapter 20

MANTRAS AND YANTRAS

20.1 Then the goddess requested the lord:

“I would like to learn about other things,
Which are equally interesting, O lord!
Namely about the proficiency in mantra and yantra,
Which have been described as being of many types.

20.2 “Also everything about the practice of winds
And the signs of death.
Also about the nature of the body as an instrument—
Please do me this favor, right now!”

20.3 The lord then said:

“Well done, O goddess, well done! It is good that
You have asked me about this.
Accordingly I will now deliver
A complete summary of the disciplines.

20.4 “‘*Om*, you with a flaming mouth and fangs bared, laugh, laugh! The vajra of the *halāhala* poison, the good vajra, break forth, break! Disperse, disperse! Stop all the rain and wind, stop! Rent asunder, rent! *Yah, yah, yah*, dry up all the water, dry! *Hūm phaṭ!*¹⁸⁴ While reciting this mantra, one should direct one’s angry gaze into the sky. One will stop the wind and disperse the clouds.

20.5 “Here is the mantra of playing in the cemetery: ‘*Om*, you who shout *pheṭ!* *Pheṃ pheṃ, ha ha, hā hā, pheṭ!*¹⁸⁵

20.6 “Here is the mantra for entering a city area: ‘*Om*, O lord of all magical powers for nullifying opposing yantras and mantras! Frighten off all the *ḍākinīs*, frighten! Bind, bind! Nail swiftly, nail!¹⁸⁶

- 20.7 “To make snakes flee, one should incant some clay with this mantra and place it on the ground: ‘*Oṃ, hili hili, phuḥ phuḥ!*’¹⁸⁷
- 20.8 “With this mantra, tigers will flee: ‘*Mammā, mammā!*’
 “With this mantra, elephants will flee: ‘*Vedu ā, vedu ā!*’
 “With this mantra, rhinoceros will flee: ‘*Terli ā, terli ā!*’ [F.336.b]
- 20.9 “With this mantra, dogs will flee when threatened with one’s left index finger: ‘*Oṃ hrīm, protector Baṭuka, Caṇḍamahāroṣaṇa! Hūm phaṭ!*’¹⁸⁸
- 20.10 “With this mantra, buffalos will flee: ‘*Oṃ, Yamāntaka, hrīḥ strīḥ, hūm hūm hūm, phaṭ phaṭ!*’ Frighten away, frighten away! O fierce one, very fierce! *Hūm phaṭ!*’¹⁸⁹
- 20.11 “With this mantra, any serious diseases will go away: ‘*Oṃ, when crushing Yama, crush, crush! Caṇḍamahāroṣaṇa, hūm phaṭ!*’¹⁹⁰
- 20.12 “To make pain go away, one should administer water incanted with this mantra: ‘*Oṃ, when there is crying or wailing, this is for removing it. Hūm phaṭ!*’¹⁹¹
- 20.13 “By tying this mantra into one’s knotted hair, one will be protected: ‘*Oṃ, when there is terror, this is for confusing. Hūm phaṭ!*’¹⁹²
- 20.14 “To nail the mouth of the adversary, one should make an effigy from beeswax, four fingers in size, write this mantra on birch bark with yellow orpiment, and stuff it into the effigy’s mouth. One should then nail the effigy and bury it at a crossroad. Then say: ‘*Oṃ, whether he is moving or not, nail the mouth of such and such! Hūm phaṭ!*’¹⁹³
- 20.15 “To stop the target from moving about, proceed as before and stick this mantra into the effigy’s heart, and nail its feet: ‘*Oṃ, when destroying all the Māras, nail the feet of such and such! Hūm phaṭ!*’¹⁹⁴
- 20.16 “To stop a hostile army from advancing, stuff this mantra into the effigy as before. Then nail the eight limbs of the general of the hostile army. One should bury the effigy with its face down in the middle of a hearth and say: ‘*Oṃ, you with contorted face, when breaking the enemy’s army, break, break! Immobilize, immobilize! Bind such and such together with his army with a noose, bind! Hūm phaṭ! Khaḥ gaḥ, ha hā, hi hī, phem phem! Oṃ, Caṇḍamahāroṣaṇa, hūm phaṭ!*’¹⁹⁵
- 20.17 “To cause the enemy to burn with fever, one should draw the target, eight fingers tall on a cloth from a cemetery, with poison and mustard, encircle the drawing with the garland mantra, and stuff it into the heart of a beeswax effigy. One should then place the effigy inside a piece of common milk hedge wood. The mantra is: ‘*Oṃ, burn, burn! Cook, cook! Torment, torment! Send the fever, send! Make them burn, do! Dry up, dry! Seize, seize! Burn, burn! Oṃ, Caṇḍamahāroṣaṇa, hūm phaṭ! Svāhā!*’¹⁹⁶ And further: ‘*Oṃ, Caṇḍa-*

- mahāroṣaṇa, let the fever seize such and such! *Hūm phaṭ!*¹⁹⁷ Reciting this, one should burn the effigy in the charnel ground fire, or in a fire of cutch tree or jujube wood. One will cause the enemy to burn with fever. [F.337.a]
- 20.18 “To obliterate the yantra of an enemy, one should write this mantra on a rag from a cemetery, wrap a blue string around it, and wear it on one’s arm, neck, head, or hips. Then say: ‘*Om*, conquer, conquer and vanquish! Defeat the yantra! *Hī hī, hā hā*, break, break! Remove, remove! Act quickly, act! *Om*, Caṇḍamahāroṣaṇa, *hūm phaṭ!*’¹⁹⁸
- 20.19 “To kill the target within a week, one should write this mantra on a rag from a cemetery as before, put it inside the effigy, and nail it with a peg one finger long, made of bone or iron. One should then bury the effigy face down in a cemetery and say: ‘*Om*, Caṇḍamahāroṣaṇa, swallow, swallow! *Kha kha!* Eat, eat! Make such and such wither, do! *Mara mara!* Kill such and such, kill! *Hūm phaṭ!*’¹⁹⁹
- 20.20 “To banish the target, one should take a crow’s nest from a nimb tree and burn the nest in a fire from the charnel ground. One should incant the nest’s ashes with 108 repetitions of the above mantra, and throw the ashes at the door of the target’s house. One should visualize the target mounted on a camel, fettered in shackles, and tied up with lassos, being led in the southern direction. Then say: ‘*Om*, Caṇḍamahāroṣaṇa! Banish such and such! *Hūm phaṭ!*’²⁰⁰
- 20.21 “To sow hatred among others, one should take some dust from where two dogs are fighting and strike the effigies of the two targets. Then say: ‘*Om*, when causing hate, Vajra of Hatred, sow hatred between such-and-such and such-and-such! *Om*, Caṇḍamahāroṣaṇa, *hūm phaṭ!*’²⁰¹
- 20.22 “To immobilize the enemy with ease, one should draw on birch bark a tortoise, six fingers in size, with yellow orpiment, and write the syllable *hrī* on its four feet, the syllable *plī* in the center of its face, and the syllable *hri* at its navel. One should then depict feces at the tortoise’s anus and draw the sādḥaka farther up on the tortoise’s back.²⁰² One should surround this with the garland mantra and commence worship with offerings and praise. One should place the tortoise on top of a sacrificial brick, covering the brick with the tortoise’s belly. One should wrap a red string around the whole thing and throw it down by one’s feet.²⁰³ [F.337.b] One should kick it with one’s left foot while repeating ‘Please bring such and such under my control’ seven times. Then say: ‘*Om*, Caṇḍamahāroṣaṇa, *hrīm hrīm hrom!* In your wrathful form, kill! Slay, slay! Strike, strike! Smash, smash! *Haha, haha!* Lunge forward, lunge! Disperse, disperse! Nail, nail! Crush, crush! Immobilize such and such, immobilize! *Hūm phaṭ!*’²⁰⁴
- 20.23 “This mantra cures the closing of the eyes: ‘*Om*, *cili, mili*, when playing, *hūm, phaṭ!*’²⁰⁵

- 20.24 “To stop the milk from flowing in cows, one should incant a peg made of cow’s bone, seven fingers long, with 108 recitations of this mantra, and bury it in a cow pen. Then say: ‘*Oṃ cchrīm cchrīm cchrīm!* Parch, parch! Stop the flow, stop! *Oṃ, Caṇḍamahāroṣaṇa, hūm phaṭ!*’²⁰⁶
- 20.25 “To destroy merchandise, one should incant a vajra made of clay from an anthill with 108 recitations of this mantra and bury it in a shop. Then say: ‘*Oṃ, Vajriṇī,* let your vajra fly!—so commands the master of gods. Set alight, set! *Oṃ, Caṇḍamahāroṣaṇa, hūm phaṭ!*’²⁰⁷
- 20.26 “To make a city shake, one should draw the lord on birch bark. He has two arms, is red in color, holds in his hands a noose and a goad, is intoxicated with lust, and terrifying. One should inscribe the letters of the mantra with elephant’s rut fluid, wine, lac, blood, menstrual blood, or saffron, arranged as follows: *oṃ* on the head, *hrīm* in the heart, *klīm* in the navel, and *tram* on the penis. One should then surround the drawing with the garland mantra and wrap everything with a red string. One should then throw it into a hollow filled with clarified butter and honey between the skulls of a woman and a man. Then enclose the whole thing in beeswax, wrap a red string around it, and bury it at a central location. Stepping on it with one’s left foot, one should recite the mantra 25,000 times. The mantra is: ‘*Oṃ hrīm klīm tram yūm,* when crushing Yama, be harsh, be! Shake, shake! For the consummation of all sense pleasures, *hūm hūm phaṭ phaṭ!* *Svāhā!*’²⁰⁸
- 20.27 “To enthrall a woman, one should pulverize intestinal worms into a fine powder and make it into a pill by adding semen and blood from the ring finger. One should incant the pill with the mantra and put it into the target’s food or drink. The mantra is: ‘*Oṃ,* summon, summon! Bewilder, bewilder! Enthrall such and such, enthrall! *Svāhā!*’²⁰⁹
- 20.28 “Two tremulous leaves, two wings of a bee,²¹⁰
Two human teeth, a garland from a dead man—
When her limbs²¹¹ have been sprinkled with this powder,
She runs, her body swooning with every step. [F.338.a]
- 20.29 “To destroy any poison, say: ‘*Oṃ,* White Vulture, devour the poison and the harmful anger! *Khaḥ khaḥ, ha ha, saḥ saḥ!* *Oṃ,* the general of the great, fierce army commands. *Svāhā!*’²¹² Alternatively one can recite the mantra: ‘*Oṃ, Śaṃkāriṇī, dhraṃ hām hūm haṃ haḥ!*’²¹³
- 20.30 “To stop snakes from entering one’s residence, place clay incanted with this mantra, or a piece of paper with this mantra, at the door.²¹⁴ The mantra is: ‘*Oṃ,* enemy of snakes! Destroyer of Vāmana, *phaṭ!*’²¹⁵
- 20.31 “Giving a woman fragrant white flowers incanted with this mantra will enthrall her: ‘*Oṃ, Āṅā,* blind in one eye,²¹⁶ enthrall such and such! *Svāhā!*’²¹⁷

- 20.32 “By rinsing the eyes with water incanted with this mantra, one will cure blindness: ‘Homage to Vitarāga, O Maitreyasiṃhalocanī, *svāhā!*’²¹⁸
- 20.33 “With this mantra, a saphara fish will not be able to approach: ‘*Om, saphara, khaḥ!* Eat the powder!’²¹⁹
- 20.34 “With this mantra, one will destroy the poison of snakes, scorpions, crabs, and the like: ‘May the poison sink into the earth with the speed of the sun’s chariot, the power of Vāsudeva, and the flapping of garuḍa’s wings!’²²⁰
- 20.35 “To prevent theft, one should cast a clod of earth incanted with this mantra seven times into the four directions: ‘*Om, Cāmuṇḍā,* the unconquered, never conquered by another! Protect, protect! *Svāhā!*’²²¹ One should then place one clod in one’s own home and recite: ‘*Om,* the snapping one, the immobilizing one, the bewildering one, the one who suppresses all rogues! *Svāhā!*’²²²
- 20.36 “Giving a flower, or something similar, incanted with this mantra will enthrall the target: ‘Homage to Fierce Great Anger. Kill, kill! *Culu, culu!* Remain, remain! Bind, bind! Bewilder, bewilder! Strike to kill, strike! *Hūm phaḥ!*’²²³
- 20.37 “With this mantra written on a leaf of umbrella tree, one will destroy all fever: ‘Homage to the Three Jewels, *om ṭaḥ!* When one is delirious, *svāhā!*’²²⁴
- 20.38 *This concludes the chapter on various yantras and mantras used for inserting in effigies, the twentieth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

21.

Chapter 21

MAGICAL PRACTICES

21.1 Then the lord said:

“One should perform all the following rituals with this mantra while visualizing Caṇḍamahāroṣaṇa: ‘*Oṃ*, Caṇḍamahāroṣaṇa, you who are a teacher of all magic! Teach all the magical methods to remove obstacles! *Hūm phaṭ!*’²²⁵

21.2 “One should saturate a thickly woven cloth with the sap of cluster fig. Then one should blend sesame oil with oleogum resin, and throw it onto this cloth. One should make a wick from it. The lamp, with its glow, will burn steadily under water.²²⁶

21.3 “By rubbing two flat pieces of stone²²⁷ together at night time while saying ‘*Hūm,*’ one will produce the brilliance of lightning. [F.338.b]

21.4 “One should light a wick that has been dyed red with lac mixed with powdered dead leeches. Upon seeing it, women will become naked.

21.5 “Anointing ears and eyes with clarified butter affords protection for oneself.

21.6 “One should cut off the tail of a *halāhala* snake. Naked and with loose hair, one should dance for as long as the snake writhes. One should obtain four *māṣakas* of powder from the crushed tail, and the root, bark, leaves, flowers, and fruit of downy datura, one *māṣaka* of each part. One should light a lamp whose wick is made of cloth that has been dyed red with lac mixed with the above ingredients. All who see this lamp will dance. As before, this affords protection for oneself.

21.7 “One should blend together the root of toothbrush tree and the root of belleric myrobalan, and leave this mixture in a house. A quarrel will ensue.

21.8 “One should throw the pollen, obtained from the center of a flower of downy datura, into the center of a pleasantly scented flower. With a mere whiff of it, one will get a headache. One will obtain relief by applying an errhine of sour gruel.

- 21.9 “A peacock’s feather, fumigated with and wrapped in the placenta of a bitch, will remove vitiligo if rotated to the right.²²⁸ This can be undone if it is rotated to the left.
- 21.10 “One should write the mantra with blood from the heart of a crow, on a leaf of a mango tree, with a stylus made from the crow’s pinion. The person into whose excrement one throws this leaf will be eaten by a crow. The mantra to say is ‘*Oñ*, the deceitful angry crow hen! Cause such and such to be eaten by a crow! *Svāhā!*’²²⁹
- 21.11 “One should make a hole in the ground in the shape of a vulva. Then throw into the hole a woman’s feces composed of Indian stinging nettle, and bury it. The woman’s path will become difficult.
- 21.12 “After rubbing into the hair the milky sap of common milk hedge and sesame oil, the hair will become white. One will remedy this by shaving.
- 21.13 “One should obtain the placenta of a female cat and the placenta of a woman.²³⁰ After fumigating with these two, any spots²³¹ on the wall will no longer be seen. This can be undone by censuring with honey incense.
- 21.14 “One should amply infuse yellow orpiment in the sweat and foam from camel’s jowls, and camel’s urine. One should then rub it on one’s hand and draw the hand in. Vitiligo will disappear. This can be remedied by washing the hand.
- 21.15 “After fumigating the affected skin with the placenta of a woman, one will remove vitiligo. This can be undone by fumigating with bdellium.
- 21.16 “By anointing the eyes with the fat of a frog, one will perceive the rafters of one’s house as snakes.
- 21.17 “When the flame of a lamp is extinguished, it can be relit after adding sulphur powder. [F.339.a]
- 21.18 “After smearing the feet with *muṇḍirī*, *śevāla*,²³² leech, and the fat of a frog, and wrapping the feet in a banana leaf, one does not get burned when walking on glowing charcoal embers.
- 21.19 “One should eat the root of common milk hedge with sugar. This will induce sleep.
- 21.20 “One should tie the root of black nightshade to one’s hair. This will induce sleep.
- 21.21 “One should grind together the root of Indian bowstring hemp, the root of *droṇapuṣṭaka*, turmeric, and rice, and rub this onto one’s body. One will win the water trial.
- 21.22 “By burying an asafetida pill at the root of a silk-cotton tree, one will cause its flowers to fall.
- 21.23 “To cause vomiting, one should serve gamboge with wine or betel.
- 21.24 “To make blood flow, one should feed the target sap of common milk hedge, seeds of giant milkweed, and powdered woodworm with sugar.

- 21.25 “To make a horse stop eating, one should rub its nose with the powder of a female shrew mouse. This can be remedied by rinsing the nasal passages with sandalwood.
- 21.26 “To avoid being struck by weapons, one should fasten the root of umbrella tree to one’s head, the root of date tree to one’s hand, and the root of toddy palm tree to one’s face. One should dig out a northern offshoot of each of these roots when the moon is in the asterism of Puṣya. Then, naked and with loose hair, one should grind these three roots and drink a little bit of their concoction.
- 21.27 “One should fashion a pair of shoes out of deerskin and fill them with the seeds of midnight horror. One will not sink in water.
- 21.28 “One should chew up *oṣaṇī*²³³ and keep it on one’s tongue. If one licks²³⁴ a heated plowshare, it will not burn one.
- 21.29 “Drinking Indian heliotrope mixed with quicksilver and potash will induce miscarriage.
- 21.30 “As protection from the danger of arrows and thieves, one should pull out the root of white wild indigo when the moon is in the asterism of Puṣya. Then one should soak it in the clarified butter of a cow and fasten it to one’s head or other body parts.
- 21.31 “When putting on leather shoes smeared with the fat of a vulture and an owl, one will be able to travel long distances.
- 21.32 “At sundown on an auspicious day, one should consecrate a mustard fruit not cut with a knife and, naked and with loose hair, hold it in one’s left hand. One should not put it on the ground. Protection will be afforded by saying the garland mantra of the lord. [F.339.b]
- 21.33 “With whoever’s blood one would wet this mustard fruit, that person’s blood will be spilled with many weapons. His flesh will be made into *utthānaka*,²³⁵ the bone marrow into oil, and the ashes into nourishment for the crops. In the cup made from his skull, one should sprinkle fat, blood, flesh, and so forth with his blood. One should repeatedly enact protection and oblation acts, assiduously performing fumigation, anointment, and the like.²³⁶
- 21.34 “Having put in the mouth the transformed mustard fruit, one should imagine oneself as having his nature. One will become like him.²³⁷
- 21.35 “By enclosing the mustard fruit in the three metals, one will become invisible. Here the three metals are prepared as follows: seven-and-a-half *māṣaka*, two-and-a-half *māṣaka*, four *māṣaka*, as well as five *māṣaka* are sun, moon, and fire, respectively.²³⁸
- 21.36 “One should draw, on a human skull, the figure of the target with the pigment of bovine gallstones and blood. One should enclose there, using a second skull, her name written in combination with the mantra and anointed

- with perfumed water. One should wrap the sacred cord of a deceased Brahmin around the two skulls, seal this with beeswax, and recite the mantra. One should heat it up at night in the embers of a funeral pyre until the wax has melted. Then one will summon even a celestial girl. The mantra to recite is: ‘*Oṃ*, pull, pull! Bewilder, bewilder! Bring such and such, *jaḥ!* *Svāhā!*’²³⁹
- 21.37 “One should grind the fruit of elephant wood-apple into powder and infuse it with buffalo curds seven times. One should add that powder to buttermilk kept in a new vessel. In a moment, it will turn to curds.
- 21.38 “One should crush the fruit of elephant wood-apple and use it to smear a new vessel. In there, one should let the milk separate. The curd will be fat free.
- 21.39 “One should let the milk that has been poured into a pot of unbaked clay set. When the curd has formed, one should carefully break the pot. The curds will be in the shape of the pot.
- 21.40 “After dousing a new pot repeatedly with the sap of giant milkweed, the water poured in there will appear as buttermilk.
- 21.41 “During the ten days after a woman has given birth for the first time, one should obtain some ash and put it under water using the pair of cupped hands, one below and one above. If the ash streaks upward, the water jar will dry up. If the ash streaks downward, the water jar will remain full.
- 21.42 “On a Sunday, one should pull out the root of sessile joyweed and the root of chaff tree. One should then smear the ends of two sticks, each with one of the roots, and wear them on one’s hips. One will then be fit for battle. [F.340.a]
- 21.43 “When throwing water onto a thickly woven cloth smeared with vaṅga, seeds of āra,²⁴⁰ and country mallow, the water will not drip. Riding in a coracle made of wicker and cloth smeared with this mixture, one will not sink in water.
- 21.44 “One should blend powdered earthworms and fireflies with sesame oil. Things smeared with this mixture will glow at night.
- 21.45 “One should mix emblic myrobalan with salt in a copper dish. After rubbing an iron dish with it, the dish will look like copper.
- 21.46 “After applying sulphur²⁴¹ powder to a heated cow bone, a flame will blaze up.
- 21.47 “One should fix a *laghu*²⁴² flower, or something similar, on top of a *ṛṇṭaka*²⁴³ seed. After putting water inside the flower, it will drip.
- 21.48 “One should place a bee in a sparrow’s nest made from *kunṭḥīrā*²⁴⁴ and then release it into the air. The bee will be confused.
- 21.49 “A dried fish will revive when placed in water after being soaked in the oil of marking nut.”

21.50 *Thus concludes the chapter on magical marvels, the twenty-first in the glorious Caṇḍa-
mahāroṣaṇa tantra called "The Sole Hero."*

22.

Chapter 22

CONTROLLING PRĀṆA

22.1 The lord then said:

“Prāṇa is in the heart, apāna in the anus,
Samāna in the navel area,
Udāna in the area of the throat,
And vyāna in the entire body.

22.2 “The most important among them is
The prāṇa, located in the heart.
Through the cycle of breathing in and out,
It sustains the life of all beings.

22.3 “With the system of sixteen saṃkrānti,
Each breath is one daṇḍa in duration.
With the passing of the four maṇḍalas,
There are 21,600 breaths.

22.4 “Breathing through the right nostril—
This is called *the maṇḍala of fire*.
Breathing through the left nostril—
This is called *the maṇḍala of wind*.

22.5 “Breathing, equally, through the left and right nostrils—
This is *the maṇḍala of the earth*.
That same one, flowing gently,
Is *the maṇḍala of water*.

22.6 “Lalanā is the left channel;
Rasanā is positioned on the right.
Avadhūtī is in the central area—

- It conducts prāṇa in the moment of innate joy.
- 22.7 “Creation takes place during the surge of energy after inhalation,
Concordant with the motionless nature of the resting breath;
Destruction takes place when the air has been exhaled.
This continues for as long as one is alive.²⁴⁵
- 22.8 “When the air enters, this is known as kumbhaka;
When it is retained, this is called pūraka.
When it is exhaled, this is known as recaka;
When there is no movement, this is stambhaka. [F.340.b]
- 22.9 “One should take Caṇḍamahāroṣaṇa for the object of one’s absorption
And begin the practice with a consort.
One should keep track of air as it enters
By counting breaths up to one hundred thousand or more.
- 22.10 “One will succeed at that very moment,
As Lord Buddha has explained.
He who counts the air by its unit,
While tightly embracing the wisdom,
- 22.11 “Will succeed within a fortnight,
In the form of Caṇḍamahāroṣaṇa.
Endowed with divine knowledge,
He will acquire the five superknowledges.
- 22.12 “Remaining in the absorption of Caṇḍamahāroṣaṇa
And embracing one’s consort tightly,
One should press at her heart with one’s heart,
And unite one’s secret part with her secret part.
- 22.13 “Uniting the two mouths,
Without thoughts and wholly devoted to bliss,
One should visualize the moon
Together with the sun, in one’s heart.²⁴⁶
- 22.14 “Through the force of stability in that alone,
A person will become omniscient.
- 22.15 “Merely through bringing on the state of stillness,
One will know the past, the future, and the present,
And also the thoughts of others.
I am telling the truth.

- 22.16 “Similarly, through the same method,
One should cultivate the stillness inside the ears.
One will be able to hear sounds from every place,
As if they were nearby.
- 22.17 “Just so, having empowered the eyes,
One will see far into the triple universe.
Similarly, by focusing on the nose,
One will be able to perceive all smells.
- 22.18 “Focusing, likewise, on the tongue,
One will perceive distant tastes;
And focusing on the tip of one’s sex organ,
One will experience touching every woman.
- 22.19 “By focusing, in the same way, in the center of one’s head, one will increase
all one’s abilities.
- 22.20 “Wherever one merges
One’s mind with prāṇa
And arrests it there, at that very place
That same mind will be reflected.
- 22.21 “Pacifying, enriching, and enthralling;
Likewise summoning, killing,
And expelling—anything at all
Will one accomplish through meditation alone.
- 22.22 “One should combine the practice of kumbhaka and so forth
With the four gazes:
Leftward gaze combined with kumbhaka
Should effect enthralling.
- 22.23 “Rightward gaze, known as *one that pulls in*,
Should be combined with pūraka.
A gaze that rests on the forehead—
The killing one—should be combined with recaka. [F.341.a]
- 22.24 “A gaze that rests on the tip of the nose—
One that drives the enemies away—is combined with stambhaka.
When doing kumbhaka, one gazes at a distant flower;
When doing pūraka, one gazes at a bush of common milk hedge.
- 22.25 “When doing recaka, one gazes at a resinous tree,²⁴⁷
When doing stambhaka, one gazes at swaying grass.²⁴⁸

- One should allow six months for this practice of each
In combination with the respective previously described gaze.
- 22.26 “Possessed of all abilities, one will be successful
If one can arrest the movements of the mind.
By arresting the mind, prāṇa is arrested;
And by arresting the prāṇa,
- 22.27 “The mind will become arrested,
For their movements are reciprocally related
In the single union of wisdom and means,
Which is the meeting of the vajra and the lotus.
- 22.28 “Through enjoying the pleasure with one’s mind arrested,
One will succeed—a master over suffering.²⁴⁹
The buddhas, Vajrasattva and so forth,
Become helpers of such a mantra adept.
- 22.29 “What need then to mention worldly gods,
The celebrated Śiva and so forth.
The lord, the Acala of Reality,
Is well concealed by me in all the tantras.
- 22.30 “Those who have honored him
Have become buddhas, equal to the sky.
Those of great magical powers
Will be as numerous as the grains of sand in the Ganges.
- 22.31 “This even goes for the buddhas of the present time
Endowed with buddha knowledge.
Therefore a yogin should always
Meditate regularly on Lord Acala.
- 22.32 “He who does not know Acala
Will have a fruitless life.
For without him, no success,
Not even a small one, can be achieved.”
- 22.33 *Thus concludes the chapter on prāṇa practices, twenty-second in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”*

23.

Chapter 23

SIGNS OF DEATH

23.1 Then the lord said:

“If one feels a prickling sensation in one’s navel when pricking the soles of the feet, death will come within three days. If one feels a prickling sensation in one’s eyes when pricking the soles of the feet, it will come within three months. If one feels a prickling sensation in one’s nose when pricking the soles of one’s feet, it will come within three months.

23.2 “If one sneezes at the time of bowel evacuation, it will come within a year. If one feels a prickly sensation in the hollow of one’s navel, it will come within five years. If one is not able to see the tip of one’s tongue, it will come within three days. If one feels a prickly sensation at the tips of one’s earlobes, it will come within four months; between one’s eyebrows, it will come within a day. If one sneezes during an orgasm or just after, one will die within a month. Similarly if one feels a prickly sensation in all four of the smallest fingers and toes, one will die within a month.

23.3 “Also if one feels a prickly sensation in one’s chest and throat, one will die within three fortnights; [F.341.b] in the soles of the feet or hands and the top of the head, one will die within three days. If during an orgasm, one hears the sound of a bell in one’s ears, one will die within three months. If one feels separate prickles at the root of one’s ears, between the eyebrows, and at the front of one’s head, one will die after one day. If one feels a prickling sensation from one’s toes to the navel, one will die within six months.

23.4 “If the flesh at the tip of the nose starts to sag, one will die within seven days. If the flesh of one’s cheeks starts to crack, one will die within five months. If no eye discharge can be seen, one will die within five months. If the nostrils become crooked, one will die within seven days. If one’s chest becomes hollow, one will die within a fortnight. If a line appears across the

- center of one's tongue, one will die within two days. If no redness is seen in the fingernails, one will die within six months. If one's teeth dry up, one will die within six months.
- 23.5 "If one cannot see the star Arundhatī, one will die within six months. If one sees, in the cold season and so on, a distorted image with holes everywhere, one will die within a fortnight. If one feels cold after uttering the sound *haḥ*, and hot after uttering the sound *phūḥ*, one will die within ten days. If no line can be seen across the base of the ring finger, one will die within eighteen days. If one cannot hear sounds during the rubbing of one's body, and if one's entire body feels cold, one will die within ten days. If one's chest and feet dry up as soon as one has finished bathing, one will die within two months. If one's body becomes malodorous, one will die within three days.
- 23.6 "If one's body becomes paralyzed, one will die within one day. If the stream of one's urine swirls counterclockwise, one will die within six months. If one's navel should become inverted, one will die within five days. If one cannot see the tip of one's nose, one will die within five months. If one doesn't see flashes of light when pressing one's eyes with one's fingers, one will die within one hundred days. If one cannot hear sounds in one's ears, one will die within one year. If one cannot see one's own reflection in another person's eyes, one will die within a fortnight.
- 23.7 "Knowing these signs, one should contemplate deceiving death and think of the hereafter."
- 23.8 *This concludes the chapter on the signs of death, twenty-third in the glorious Caṇḍa-mahāroṣaṇa tantra called "The Sole Hero."*

24.

Chapter 24

NATURE OF THE BODY

24.1 Then the lord said:

“After the mother and the father unite,
The moon has the nature of the five elements and
The sun has the nature of the five elements.
Through the meeting of these two,

24.2 “A being is born again—

One of the nature of wisdom and means.
Bones and sinews will be formed from the moon;
And flesh, and other matter, from the sun.

24.3 “It becomes a body, which is devoid of self,

And is produced by the beings’ karma.
By nature it is like a magical display,
Similar to a city of gandharvas.

24.4 “It is the same as a rainbow [F.342.a] and said to be like the moon reflected in
water.”

24.5 *This concludes the chapter on the nature of the body, twenty-fourth in the glorious
Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*

25.

Chapter 25

DEITY PRACTICE

25.1 Then the goddess said:

“I want to hear more
About the arising of the perfection of wisdom.
Please grant me this favor, my lord;
Speak briefly, without elaborating too much.”

25.2 The lord then said:

“I will now teach
The arising of Perfection of Wisdom—
The goddess who sits in sattvaparyāṅka posture,
With the body of a sixteen-year-old.

25.3 “She is blue, greatly exalted in merit,
Crowned with Akṣobhya.
In her raised right hand, she holds a red lotus;
In her left hand, which is in the playful attitude,

25.4 “There is a treatise on lovemaking.²⁵⁰
She sits on a moon that rests on a lotus,
With firm, swollen breasts, boldly confident,
With elongated eyes, speaking alluringly.

25.5 “One should meditate on this goddess
While focused on the innate Acala.
As for the yoginī Viśvavajrī,
Arisen from the gnosis of the syllable *hūm*,

25.6 “One should visualize her in one’s heart—
One will surely attain success.²⁵¹

- Alternatively one should meditate on the white Sarasvatī,
Arisen from the syllable *dhīḥ*,
- 25.7 “And crowned with Vairocana.
Or the yellow Vajradhātviśvarī,
Arisen from *varī*, crowned with Ratnasambhava.
Or the red Kurukullā—
- 25.8 “The goddess crowned with Amitābha
And arisen from the gnosis of the syllable *hrīm*.
Or the green Tārā,
Arisen from the gnosis of the syllable *tām*,
- 25.9 “Crowned with Amoghasiddhi.
The man, for his part, in the form as previously described,
Should sit in the sattvaparyāṅka posture,
Maintaining a gentle frame of mind.
- 25.10 “Holding a sword and a noose, full of splendor,
Enacting the embrace—a skilled practitioner
Should find a girl from his own spiritual family or that of another,
And meditate while holding her.
- 25.11 “Through this, there is no doubt
That a yogin will succeed by means of a consort.
Alternatively one should make a lifelike effigy
And do practice with ‘her’—made of clay and so on.
- 25.12 “Immersed in absorption of innate Caṇḍamahāroṣaṇa,
One should recite the mantra, with one-pointed mind.
- 25.13 “And these are the respective mantras to be recited:

“ ‘*Oṃ*, Viśvavajrī, come, come! *Hūṃ svāhā!*²⁵²
‘*Oṃ*, Vajrasarasvatī, come, come! *Dhīḥ svāhā!*²⁵³ [F.342.b]
‘*Oṃ*, Vajradhātviśvarī, come, come! *Varī svāhā!*²⁵⁴
‘*Oṃ*, Kurukullā, come, come! *Hrīm svāhā!*²⁵⁵
‘*Oṃ*, Tārā, come, come! *Tām svāhā!*²⁵⁶
- 25.14 “Now I will teach
The maṇḍala of the Sole Hero.
It has four corners, four doors,
And is adorned with four gateways.
- 25.15 “It should be colored yellow,

- With a four-petaled lotus in the center.
Its southeastern petal should be white,
The southwestern red,
- 25.16 “The northwestern yellow,
And the northeastern green.
In the center, one should draw
Acala of black color,
- 25.17 “Situated, optionally, on a sun disk.
He could be white, yellow, red, or green.
One should imagine him
To be identical in nature with the five buddhas.
- 25.18 “In the southeast corner is Locanā.
She holds, in her left and right hands,
A moon and an aśoka twig,
And has the radiance of the autumn moon.
- 25.19 “In the southwest is the supreme goddess Pāṇḍarā,
Holding a bow and an arrow, who is of red color.
In the northwest corner
Is Māmakī of yellow color,
- 25.20 “With a vase and a bunch of rice twigs in her hands.
In the northeast corner is green Tārā,
Making a boon-granting gesture with her right hand
And holding a blue lotus in her left.
- 25.21 “All of them have a seat of a moon disk
And sit in the ardhaparyāṅka posture.²⁵⁷
One should place Passion Vajrī at the eastern gate,
Standing on a seat fashioned from Śakra.
- 25.22 “She holds a sword and a skull and is of red complexion.
In the south, one should place the blue Hatred Vajrī;
Holding a kartri knife, she makes a threatening gesture
And stands on a seat fashioned from Yama.
- 25.23 “In the west, one should place Conceit Vajrī,
Holding a sickle and a vajra,
Dressed in peacock’s feathers,
And standing on top of Varuṇa.
- 25.24 “In the north, one should place Delusion Vajrī,

- With a threatening gesture,
Holding an aśoka twig,
And standing on yellow Kubera.²⁵⁸
- 25.25 “Standing on seats of sun disks,²⁵⁹ all of them have their left leg outstretched
and the right slightly bent. All are angry and have their hair hanging loose.
- 25.26 “The four yellow vases
Should be placed in the corners.
By merely visualizing him,
One is provided with the company of eight yoginīs.
- 25.27 “Abiding in the three realms, one becomes
The husband of all women, the supreme lord.²⁶⁰
- 25.28 “Now I will teach another meditation on Caṇḍamahāroṣaṇa.

“In the center of a multicolored lotus,
One should visualize the lord Caṇḍamahāroṣaṇa.
In the southeast, the red Rāmadeva;
And in the southwest,
- 25.29 “The yellow Kāmadeva.
The green vetāla by name of Māhilla [F.343.a]
Should be visualized in the northwest,
And the black asura by name of Kokila in the northeast.
- 25.30 “They have a kartri knife and a skull cup in their hands;
Their right leg is outstretched and the left slightly bent.
To the west of the lord
Is the goddess Parṇaśāvarī.
- 25.31 “By meditating on just that and offering grilled fish and so on, one can hold
all the gods captive.²⁶¹
- 25.32 “One should visualize oneself in union
With yellow wisdom holding a white lotus in her left hand.
Caṇḍamahāroṣaṇa, for his part, should be visualized as blue,
And the wisdom, alternatively, as red or black.²⁶²
- 25.33 “The yogin, adept in meditation,
Will succeed right at that time.
In this way, one should meditate on
The White Acala and so forth with firm application.

- 25.34 “Even without the seed syllable, one should meditate
With one’s mind focused one-pointedly.
Whether drinking, eating, sleeping,
Standing, walking, or running.
- 25.35 “In whatever situation he may be,
The yogin should visualize the divine form.
Or he should cultivate only bliss,
Savored while coupling with the yoginī.
- 25.36 “One should meditate deeply
Until one attains mastery.
When mastery is attained,
The yogin will succeed through mahāmudra.”
- 25.37 *This concludes the chapter on deity practice,²⁶³ twenty-fifth in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”*
- 25.38 Lord Vajrasattva spoke this tantra, and the assemblies of yogins and yoginīs
rejoiced at his words.
- 25.39 *This completes the tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”*

c.

Colophon

c.1 Dharmas arise based on causes, and those causes and their cessation the Thus-Gone One has explained. This is the teaching of the Great Ascetic.²⁶⁴

ap.

Appendix

SANSKRIT TEXT

Caṇḍamahāroṣaṇatantram

app.

· Prologue to the Sanskrit Text ·

app.1 Sigla:

Manuscripts

A – Ekallavīranāmacaṇḍamahāroṣaṇatantram. Royal Asiatic Society, London. Ref.: Cowell 46/31.

B – Ekallavīranāmacaṇḍamahāroṣaṇatantram. National Archives of Nepal, Kathmandu. Ref.: NGMPP 3/687, Reel no. A 994/4.

Gt – Caṇḍamahāroṣaṇatantram. University of Göttingen Library, Göttingen. Ref.: Bandurski Xc 14/43–45.

P – Padmāvatīnāmā Pañjikā by Mahāsukhavajra. National Archives of Nepal, Kathmandu. Ref.: NGMPP 3/502, Reel no. B 31/7.

Published Editions

G – George 1974

Po – Poussin 1897

T – Dpal gtum po khro bo chen po'i rgyud kyi rgyal po dpa' bo gcig pa zhes bya ba. Toh 431, Degé Kangyur, vol 80 (rgyud 'bum, nga), folios 304b–343a.

app.2 Critical apparatus:

[] – square brackets indicate text supplied by the editor.

conj. – conjectured

em. – emended

om. – omitted

†† – daggers indicate unsolved text.

· – “middle dot” indicates an absence of sandhi.

app.3 The following is a half-critical, half-diplomatic edition. One of the sources used for the first eight chapters was the Sanskrit text included in George (1974), and for chapter 16, the Sanskrit text in Poussin (1897). Most of the readings adopted here that depart from these two editions have been reported, but on the whole, variant readings have been reported only selectively. The edition follows mainly Manuscript A, our most reliable source.

The abbreviation “Mss” can denote any combination of the above listed manuscripts. Unreported emendments include the standardization of Sanskrit sibilants or sandhi emendments. Sometimes the sandhi has not been applied, for example, in mantras where it would not be pronounced, or metri causa. Some of such instances have been marked with “ . ” (the “middle dot”). We apologize for any editorial errors and other shortcomings.

ap1. . CHAPTER A1 .

ap1.1 om̐ namaś caṇḍamahāroṣaṇāya ||

evaṃ mayā śrutam ekasmin samaye bhagavān vajrasattvaḥ
sarvatathāgatakāyavākcittahr̥dayavajradhātviśvarībhage vijahāra | anekaiś
ca vajrayogiyoginīgaṇaiḥ | tadyathā | śvetācalena vajrayoginā | pītācalena
ca vajrayoginā | raktācalena ca vajrayoginā | śyāmācalena ca vajrayoginā |
mohavajryā ca vajrayoginyā | piśunavajryā ca vajrayoginyā | rāgavajryā ca
vajrayoginyā | īrṣyāvajryā ca vajrayoginyā | evaṃpramukhair
yogiyoginīkoṭīniyutaśatasahasraiḥ ||

ap1.2 atha bhagavān vajrasattvaḥ kṣṇācalasamādhiṃ samāpadyedam udājahāra |

bhāvābhāvavinirmuktaś caturānandaikatatparaḥ |
niṣprapañcasvarūpo 'haṃ sarvasaṃkalpavarjitaḥ ||

ap1.3 māṃ na jānanti ye mūḍhāḥ sarvapumvapuṣi sthitam |
teṣāṃ ahaṃ hitārthāya pañcākāreṇa saṃsthitāḥ ||

ap1.4 atha bhagavatī vajradhātviśvarī dveṣavajrīsamādhiṃ samāpadyedam
udājahāra |

śūnyatākaruṇābhinnā divyakāmasukhasthitā |
sarvakalpavihīnāhaṃ niṣprapañcā nirākulā ||

ap1.5 māṃ na jānanti yā nāryaḥ sarvastrīdehasaṃsthitām |
tāsāṃ ahaṃ hitārthāya pañcākāreṇa saṃsthitāḥ ||

ap1.6 atha bhagavān kṛṣṇācalo gāḍhena bhagavatīm dveṣavajrīñ cumbayitvā
samālingya cāmantrayate sma |

devi devi mahāramyaṃ rahasyaṃ cātidurlabham |
sārāt sāratarāṃ śreṣṭhaṃ sarvabuddhaiḥ subhāṣitam ||

ap1.7 śṛṇu vakṣye mahātantraṃ tantrarājeśvaraṃ param |
nāmnā caikalavīraṃ tu sattvānām āsusiddhaye ||

ap1.8 aprakāśyam idaṃ tantraṃ adṛṣṭamaṇḍalasya hi |
nānyamaṇḍalapraviṣṭasya tantrarājaṃ tu darśayet ||

ap1.9 maṇḍale caṇḍaroṣasya praviṣṭo yaḥ samāhitaḥ |
śraddhāyatnaparāś caṇḍe tasya tantraṃ tu deśayet ||

ap1.10 gurau bhaktaḥ kṛpāluś ca mantrayānaparāyanaḥ |
bhaktaś caṇḍeśvare nityaṃ tasya tantraṃ pradarśayet ||

ap1.11 evaṃ buddhvā tu yaḥ kaścid yogī lobhaviḍambitaḥ |
caṇḍasya maṇḍalādrṣṭe deśayet tantraṃ uttamam ||

ap1.12 sa mahāvīyādhibhir grasto viṣṭhāmūtramalīkṛtaḥ |
ṣaṇmāsābhyantare tasya mṛtyuduḥkhaṃ bhaviṣyati ||

ap1.13 yamadūtais tato grastaḥ kālapāśavaśīkṛtaḥ |
narakāṃ nīyate pāpī yadi buddhair api rakṣitaḥ ||

ap1.14 yadi karmakṣayād duḥkhaṃ bhuktvā ca lakṣavatsaraṃ |
mānuṣyaṃ prāpyate janma tatra vajreṇa bhidyate ||

ap1.15 tasmāc ca maṇḍalaṃ cāru vartayen mantravidvratī |
praveśya tatra vai śiṣyān pūrvam eva parīkṣitān ||

ap1.16 tato hi deśayet tantraṃ triṣu lokeṣu durlabham |
aśrutaṃ deśayet yo 'pi so 'pi gacchaty adhogatim ||

ap1.17 mukhapāko bhavet tasya yadi buddhasamo 'pi hi |
śraddhāhīno 'thavā śiṣyaḥ śṛṇute jijñāsanāya ca ||

ap1.18 bhidyate mūrdhni vajreṇa vṛṣṭikāle na saṃśayaḥ |
tathyam etan mayā devi bhāṣitaṃ ca varānane ||

ap1.19 tantre caikalavīre 'smin sugupte caṇḍaroṣaṇe ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre tantrāvatāraṇapaṭalaḥ
prathamah ||

ap2.

· CHAPTER A2 ·

ap2.1 atha bhagavatī dveṣavajrī bhagavantam caṇḍamahāroṣaṇam gāḍham
āliṅgyāha |

maṇḍalasya kiyan mānaṃ vartanīyañ ca kena hi |
likhitavyaṃ ca tathā tatra madhye kiṃ brūhi me prabho | |

ap2.2 atha bhagavān āha |

maṇḍalasya bhaven mānaṃ caikahastaṃ dvihastakam |
trihastaṃ vā catuḥpañca pañcamānaṃ na cādhikam | |

ap2.3 yasya tasyaiva cūrṇena nānāvarṇakṛtena ca |
caturaśrañ caturdvāraṃ catustoraṇābhūṣitam | |

ap2.4 bhāgena cāṣṭhameṇaiva dvāraṃ tasya prakalpayet |
dvāramānena niryūhaṃ tadardhena kapolakam | |

ap2.5 pakṣam cāpi tathā vedihārārdhahārapaṭṭikām |
mūlasūtrabhis tasyās tu²⁶⁵ ardhenaiiva rajobhuvam | |

ap2.6 vajrāvaliṃ tu tenaiva aṣṭastambhāṃś ca kalpayet |
dvārāt triguṇitaṃ kuryāt dvāratoraṇam uttamam | |

ap2.7 viśvavajram adho likhyaṃ vajraprākāroveṣṭitam |
kalpavṛkṣādibhir yuktaṃ caṇḍaroṣaṇamaṇḍalam | |

ap2.8 puṭam ekaṃ ca kartavyaṃ cakravat parimaṇḍalam |
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet | |

ap2.9 navamaṃ madhyame tasya madhye khaḍgaṃ sunīlakam |
vajreṇāṅkitaṃ taṃ ca vajrakarttikapālayutam | |

ap2.10 pūrve cakrāṅkitaṃ khaḍgaṃ śvetavarṇaṃ samālikhet |
dakṣiṇe pītavarṇaṃ tu yutaṃ ratnena saṃlikhet | |

ap2.11 paścime raktavarṇaṃ tu raktapadmena cihnitaṃ |
uttare khaḍgamātraṃ tu śyāmavarṇaṃ samālikhet | |

ap2.12 cakreṇa cihnitaṃ karttiṃ agnikoṇe sitāṃ likhet |
nairṛte pītavarṇaṃ tu likhed ratnasucihnitam | |

ap2.13 vāyavye ca tathā raktāṃ raktapadmasucihnitām |
aiśāne śyāmavarṇaṃ tu nīlotpalasamanvitām | |

ap2.14 candrasūryoparisthaṃ tu sarvacihnaṃ prakalpayet |

rajomaṇḍalam idaṃ proktaṃ mayā lokārthasādhane । ।

ap2.15 athavā maṇḍalaṃ kuryāt paṭarūpeṇa sulikhitam ।
pūrvavat maṇḍalaṃ likhyaṃ madhye kṛṣṇācalaṃ likhet । ।

ap2.16 sampuṭaṃ dveṣavajryā vai pūrve śvetācalaṃ likhet ।
tathā pītācalaṃ savye pṛṣṭhe raktācalaṃ likhet । ।

ap2.17 likhed uttare śyāmācalaṃ vahnau mohavajrīm ।
śvetāṃ nairṛte pītāṃ piśunavajrīm samālikhet । ।

ap2.18 vāyavye lohitāṃ devīm rāgavajrīm samālikhet ।
aiśāne īrṣyāvajrīm śyāmāṃ likhed vai paṭamaṇḍalam । ।

ap2.19 atha maṇḍalādhiṣṭhānamantraṃ bhavati ।

om śrīcaṇḍamahāroṣaṇa sarvaparivārasahita āgaccha āgaccha jaḥ hūm vaṃ
hoḥ atra maṇḍale adhiṣṭhānaṃ kuru hūm phaṭ svāhā । ।

anenākṛṣya praveśya baddhvā vaśīkṛtya pūjayet । ।

ap2.20 atha pūjāmantraṃ bhavati ।

om kṛṣṇācala puṣpaṃ pratīccha hūm phaṭ ।
om śvetācala puṣpaṃ pratīccha hūm phaṭ ।
om pītācala puṣpaṃ pratīccha hūm phaṭ ।
om raktācala puṣpaṃ pratīccha hūm phaṭ ।
om śyāmācala puṣpaṃ pratīccha hūm phaṭ । ।

ap2.21 om dveṣavajri puṣpaṃ pratīccha hūm phaṭ ।
om mohavajri puṣpaṃ pratīccha hūm phaṭ ।
om piśunavajri puṣpaṃ pratīccha hūm phaṭ ।
om rāgavajri puṣpaṃ pratīccha hūm phaṭ ।
om īrṣyāvajri puṣpaṃ pratīccha hūm phaṭ । ।

ap2.22 puṣpaṃ dīpaṃ tathā dhūpaṃ gandhaṃ naivedyam eva ca ।
pūjāṃ pañcopahāreṇa kuryād vai maṇḍalasya hi । ।

ap2.23 yadā śvetācalo madhye mohavajryā samanvitaḥ ।
tasyaiva maṇḍalaṃ jñeyam evaṃ pītācalādike । ।

ap2.24 pañcayogiprabhedena pañcamaṇḍalakaḥ ।
kuryād ekāgracittena pūrvasevākṛtāśramaḥ । ।

ap2.25 maṇḍalaṃ pariveṣṭyaiva yoginīm yogisampuṭām ।
bhojayen madyamāṃsaiś ca vandayec ca muhur muhuḥ । ।

ap3.

· CHAPTER A3 ·

ap3.1

atha bhagavaty āha |

kathaṃ śiṣyo bhavet bhavyo yojitavyo 'tra tantrake |
nirviśaṅkaś ca kartavyaḥ kathaya tvaṃ mahāprabho | |

ap3.2

atha bhagavān āha |

ādau trīśaraṇaṃ dadyāt pañcaśikṣāś ca poṣadham |
tataḥ pañcābhiṣekaṃ tu guhyaṃ prajñāṃ ca śeṣataḥ | |

ap3.3

tato bhavyo bhavec chiṣyas tantraṃ tasyaiva deśayet |
dūrato varjayed anyam anyathā rauravaṃ vrajet | |

ap3.4

tatreyaṃ trīśaraṇagāthā |

buddhaṃ gacchāmi śaraṇaṃ yāvad ābodhimaṇḍataḥ |
dharmaṃ gacchāmi śaraṇaṃ saṅghaṃ cāvetyaśraddhayā | |

ap3.5

tatreyaṃ pañcaśikṣāgāthā |

māraṇaṃ caurikāṃ cāpi parapatnīm mṛṣāvacaḥ |
tyajāmi sarpavat sarvaṃ pañcamāṃ madyaṃ eva ca | |

ap3.6

tatreyaṃ poṣadhagāthā |

na sattvaṃ ghātayiṣyāmi na hariṣye parasvakaṃ |
brahmacaryaṃ carīṣyāmi varjayiṣye mṛṣāvacaḥ | |

ap3.7

pramadāyātanaṃ madyaṃ na pāsyāmi kadācana |
nṛtyagītavibhūṣāñ ca varjayiṣyāmi sotsavām | |

ap3.8

uccaiḥśayyāṃ mahāśayyāṃ vikāle 'pi ca bhojanam |
evaṃ poṣadham aṣṭāṅgam arhatām anuśikṣayā | |

ap3.9

viśuddhaṃ dhārayiṣyāmi yathā buddhena deśitaṃ |
tena jivā śaṭhamāraṃ prāpya buddhatvam uttamam | |

ap3.10

bhaveyaṃ bhavakhinnānaṃ śaraṇaṃ sarvadehinām |
saṃsarāmi bhava yāvat tāvat sugatajaḥ pumān | |

ap3.11

bhaveyaṃ sādhusaṃsargī dhīmān lokahite rataḥ | |

ap3.12

tatrāyaṃ udakābhiṣekaḥ |

śiṣyaṃ śuddhaṃ sphaṭikasamkāśaṃ nirmalaṃ dhyātvā vijayakalaśād
udakam ākr̥ṣya sahakārapallavena om āḥ
sarvatathāgatābhiṣekasamayaśriye hūm ity anenābhiṣiñcet | |

ap3.13 tatrāyaṃ makuṭābhiṣekaḥ |

vastrādighaṭitaṃ makuṭaṃ sarvaratnam ivākalayya śiṣyaṃ cakravartinam
iva dhyātvā tacchirasi makuṭaṃ dattvā pūrvavad abhiṣiñcayet | om
caṇḍamahāroṣaṇa āviśa āviśa asya hṛdaye hūm phaṭ | |

ap3.14 tatrāyaṃ khaḍgābhiṣekaḥ |

lohādimayaṃ khaḍgaṃ tasya dakṣiṇahaste dattvā pūrvavad abhiṣiñcayet |
om hana hana mārāya mārāya sarvaśatrūṅ jñānakhaḍga hūm phaṭ | |

ap3.15 tatrāyaṃ pāśābhiṣekaḥ |

tāmṛādimayaṃ pāśam tasya tarjanīyute vāmahaste dattvā pūrvavad
abhiṣiñcet | om gṛhṇa gṛhṇa kaṭṭa kaṭṭa sarvaduṣṭān pāśena bandha bandha
mahāsatya te dharma te svāhā | |

ap3.16 tatrāyaṃ nāmābhiṣekaḥ |

śiṣyaṃ caṇḍamahāroṣaṇamudrayopaveśya tadākāreṇa ca tam ālambya | om
he śrībhagavan kṛṣṇācala siddhas tvaṃ hūm phaṭ | tataḥ pūrvavad
abhiṣiñcet | evaṃ sādhakasya kṛṣṇādivarṇabhedena
pañcācalanāmnābhiṣeko deyaḥ | iti pañcābhiṣekaḥ | |

ap3.17 strīṇāṃ tu makuṭābhiṣekaṃ tyaktvā sindūrābhiṣekaṃ dadyāt | paṭu²⁶⁶
mahādevīrūpāṃ śiṣyāṃ ālambya | om bhagavati āviśa āviśa asyā hṛdaye
hūm phaṭ | lauhādikarttikān tasyā dakṣiṇahaste dadyāt | om karttike
sarvamārāṇāṃ māṃsam kartaya kartaya hūm phaṭ | vāmahaste nṛkapālaṃ
dārvādikṛtaṃ dadyāt | | om kapāla sarvaśatrūṅnāṃ raktaṃ dhārāya dhārāya
hūm phaṭ | tato bhagavatīmudrayopaveśya tadākāreṇa cālambya | om he
śrīdveṣavajri siddhā tvaṃ hūm phaṭ | evaṃ striyaḥ kṛṣṇādivarṇabhedena
pañcayoginīnāṃ nāmābhiṣiñcet | āsāṃ tu prajñābhiṣekasthāne
upāyābhiṣeko deya iti | |

ap3.18 atha guhyābhiṣeko bhavati |

śiṣyo guruṃ vastrādibhiḥ sampūjya tasmai svamanovāñchitāṃ
rūpayauvanamaṇḍitāṃ niryātayet |

iyaṃ niryātītā tubhyaṃ sarvakāmasukhapradā |
mayā kāmasukhārthaṃ te gṛhṇa nātha kṛpaṃ kuru | |

- ap3.19 tato guruṃ namaskṛtya śiṣyo bahir nirgacchet | om̐ caṇḍamahāroṣaṇa hūm̐
phaṭ iti mantraṃ japan tiṣṭhet | guruḥ punar madyamāmsādibhir ātmānaṃ
pūjayitvā, prajñāṃ ca samtarpya, samputībhūya, tadudbhūtaṃ
śukraṣoṇitaṃ parṇapuṭādāv avasthāpya, śiṣyam āhūya, tasya jihvāyām
anāmikāṅguṣṭhābhyām dravyaṃ grhītvā, hūm̐ phaṭ kāraṃ likhet | tato 'ho
sukham iti pāṭhayec ca | tata evaṃ vadet | adyāhaṃ tena buddhajñānaṃ
utpādayāmi yenātītānāgatā pratyutpannā buddhā bhagavanto
'pratiṣṭhitanirvānaṃ prāptāḥ | kiṃ tu na tvayedam adṛṣṭamaṇḍalapurato
vaktavyam | atha vadasi tadā | |
- ap3.20 tasya śiṣyasya hr̥daye khaḍgaṃ arpayitvedaṃ paṭhet |
atitīkṣṇo hy ayaṃ khaḍgaś caṇḍaroṣakare sthitaḥ |
bhedayet samayaṃ yas tu tasya chedanatatparaḥ | |
- ap3.21 janmakotiśahasreṣu khaḍgavyagrakarā narāḥ |
sarvāṅgacchedakā bhonti śiraśchedaikatatparaḥ | |
- ap3.22 bhaviṣyati tavāpy evaṃ samayaṃ yadi bhetsyasi |
tataḥ śiṣyeṇa vaktavyam evam astu iti | |
- ap3.23 tato 'ndhapaṭṭaṃ bandhayitvā maṇḍale puṣpaṃ pātayet | tato 'ndhapaṭṭaṃ
muktavā maṇḍalaṃ pradarśayet | yasya yac cihnaṃ tad bodhayet | tatas tām
eva prajñāṃ śiṣyasya samarpayet | |
- ap3.24 iyaṃ te dhāraṇī ramyā sevyā buddhaiḥ prakāśitā |
atīkrāmati yo mūḍhaḥ siddhis tasya na cottamā | |
- ap3.25 tato guruḥ karṇe kathayet caturānandavibhāgam | tato bahir nirgacched
guruḥ | prajñā tu nagnībhūyotkuṭakena guhyaṃ tarjanyā darśayati | |
- ap3.26 kiṃ tvam̐ utsahase vatsa madīyāśucibhakṣaṇam |
viṇmūtraṃ caiva raktaṃ ca bhagasyāntaḥ pracūṣaṇam | |
- ap3.27 sādakena vaktavyam |
kiṃ cāhaṃ notsahe mātāsvadīyāśucibhakṣaṇam |
kāryā bhaktir mayā strīṇāṃ yāvad ābodhimaṇḍataḥ | |
- ap3.28 sā cāha |
aho madīyaṃ yaṃ padmaṃ sarvasukhasamanvitam |
sevayed yo vidhānena tasyāhaṃ siddhidāyinī | |
- ap3.29 kuru padme yathākāryam dhairyam dhairyaprayogataḥ |
svayaṃ caṇḍamahāroṣaḥ sthito hy atra mahāsukham | |

ap3.30 tataḥ sādḥaka ātmānaṃ caṇḍamahāroṣaṇākāreṇa dhyātvā prajñāṃ ca
dveṣavajrīrūpeṇa sampuṭaṃ kṛtvā caturānandān lakṣayet | tato niṣpanne
guruṃ pramukhaṃ kṛtvā madyamāṃsādibhir gaṇacakraṃ²⁶⁷ kuryāt | iti
prajñābhiṣekaḥ | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanantre 'bhiṣekapaṭalas tṛtīyaḥ | |

ap4. . CHAPTER A4 .

ap4.1 atha bhagavaty āha |

bhāvitavyaṃ kathaṃ caṇḍaroṣaṇabhāvakena hi |
japtavyaṃ kīdrśaṃ mantraṃ vada tvāṃ parameśvara | |

ap4.2 atha bhagavān āha |

mano 'nukūlake deśe sarvopadravavarjite |
āsanāṃ kalpayet tatra yathālabdhaṃ samāhitaḥ | |

ap4.3 prathamāṃ bhāvayen maitrīm dvitīye karuṇāṃ vibhāvayet |
tṛtīye bhāvayen muditām upekṣāṃ sarvaśeṣataḥ | |

ap4.4 tato hr̥di bhāvayed bījaṃ padmacandraraviṣṭhitam |
raśmibhiḥ purato dhyāyān niṣpannaṃ caṇḍaroṣaṇam | |

ap4.5 pūjayen manasā taṃ ca puṣpadhūpādibhir budhaḥ |
tadagre deśayet pāpaṃ sarvapuṇyaṃ pramodayet | |

ap4.6 triśaraṇaṃ gamanaṃ kuryād yācanādhyeṣaṇām api |
ātmānaṃ ca tato dattvā puṇyaṃ ca pariṇāmayet | |

ap4.7 praṇidhānaṃ tataḥ kṛtvā bodhau cittaṃ tu nāmayet |
namaskāraṃ tataḥ kuryāt raśmibhiḥ saṃharet punaḥ | |

ap4.8 paṭhitvā mantraṃ etad dhi śūnyatādhyānam ācaret | |

ap4.9 om śūnyatājñānavajrasvabhāvātmako 'ham | |

cintayed raśmibhir dagdhaṃ sa hūmkāraṃ prayatnataḥ |
karpūradāhavad dhyātvā raśmiṃ cāpi na kalpayet | |

ap4.10 sarvam ākāśasaṃkāśaṃ kṣaṇamātraṃ vibhāvya ca |
śuddhasphaṭikavat svaccham ātmadehaṃ vibhāvayet | |

ap4.11 agrato bhāvayet paścāt yaṃ raṃ vaṃ laṃ catuṣṭayam |
niṣpannaṃ bhāvayet tena vātavahnijalorvikām | |

- ap4.12 bhrumkāraṃ ca tato dhyātvā kūṭāgāraṃ prakalpayet |
caturasraṃ caturdvāraṃ aṣṭastambhopaśobhitam ||
- ap4.13 dhyāyet tanmadhyake padmaṃ viśvaṃ aṣṭadalānvitam |
paṃkārabījasambhūtaṃ tatra amkārajaṃ vidhum ||
- ap4.14 raviṃ raṃkārajātaṃ ca tadūrdhvaṃ hūṃkṛtiṃ punaḥ |
tajjam akṣobhyakaṃ dhyāyān²⁶⁸ māmakyā saha sampuṭam ||
- ap4.15 saṃkramet tatra yogīndras tasya mūrdhabilena ca |
tārāsaṃkrāntiyogena māmakībhagacetasā ||
- ap4.16 tataḥ śukrarasībhūtaḥ patet tasyā bhagodare |
niṣpannaṃ caṇḍarūpaṃ tu niḥsarec ca bhagāt tataḥ ||
- ap4.17 hanyāt khaḍgena cākṣobhyaṃ pitaraṃ paścāt prabhakṣayet |
māmakyāpi tatas taṃ ca bhakṣitaṃ vai prakalpayet ||
- ap4.18 tato hi māmakiṃ gṛhya mātaraṃ samprakāmayet |
tayācālīngitaṃ dhyāyed dveṣavajrīsvarūpataḥ ||
- ap4.19 khaḍgograkaraṃ savye vāme pāśasamanvitam |
tarjanya tarjayantaṃ ca daṃṣṭroṣṭhaṃ tu nipīditam ||
- ap4.20 samprahārapadaṃ savye caturmāravimardanaṃ |
vāme bhūmiṣṭhajānuṃ ca kekarākṣaṃ bhayānakam ||
- ap4.21 vasudhāṃ tarjayantaṃ ca vāmajānvagrataḥ sthitam |
akṣobhyakṛtamaulaṃ tu nīlaṃ ratnakirīṭinaṃ ||
- ap4.22 pañcacīraṃ kumāraṃ ca sarvālaṅkārabhūṣitam |
dvirāṣṭavaraṣākāraṃ ca raktacakṣurdvayaṃ vibhum ||
- ap4.23 bhāvayet sthiracittena siddho 'haṃ caṇḍaroṣaṇaḥ |
tato manthānayogena pūrve śvetācalaṃ sṛjet ||
- ap4.24 mohavajrīṃ sṛjet agnau śaratpuṇḍra²⁶⁹ samaprabhām |
pītācalaṃ sṛjet savye piśunavajrīṃ ca nairṛte ||
- ap4.25 raktācalaṃ sṛjet pṛṣṭhe raktāṃ ca rāgavajrikām |
vāyavye cottare śyāmācalaṃ śyāmāṃ īśānake ||
- ap4.26 īrṣyāvajrīṃ sṛjet paścāt sa prajñodgatim āvahet |
codayanti tato devyaḥ svakaṇṭhoditagītibhiḥ ||
- ap4.27 pahu maitī tu vivarjia hohi mā śunnasahāva |
tojju viyoe phiṭumi sarve sarve hi tāva ca ||

- ap4.28 mohavajryāḥ |
mā karuṇācia iṭṭahi pahu mā hohi tu śunna |
mā mojjū deha sudukkhia hoi hai jīva vihuna | |
- ap4.29 piśunavajryāḥ |
kī santu harisa vihohia śunnahi karasi paveśa |
tojju nimantaṇa karia manua cchai lohāśeṣa | |
- ap4.30 rāgavajryāḥ |
yovanavunṭtim upekhia niṣphala śunnae ditti |
śunnasahāva vigoia karahi tu mea sama ghiṭṭi | |
- ap4.31 īrṣyāvajryāḥ |
svapneneva²⁷⁰ idaṃ śrutvā dravāj jhaṭiti utthitaḥ |
pūrvakenaiva rūpeṇa dhyāyāt taṃ sampuṭātmakam | |
- ap4.32 tataḥ śvetācalaṃ hatvā mohavajrīm prakāmayet |
rūpaṃ śvetācalaṃ kṛtvā punaḥ pītācalaṃ haret | |
- ap4.33 kāmāyet piśunavajrīm tu kṛtvā pītācalatmakam²⁷¹ |
hatvā raktācalaṃ tadvat kāmāyed rāgavajrikām | |
- ap4.34 kṛtvā raktācalātmakam hanyāc chyāmācalaṃ punaḥ |
īrṣyāvajrīm tataḥ kāmāya kṛtvā śyāmācalātmakam | |
- ap4.35 anurāgya caturdevīm saṃharet sarvamaṇḍalam |
sampuṭaṃ caikam ātmānaṃ bhāvāyen nirbharaṃ yatī | |
- ap4.36 ahaṃkāraṃ tataḥ kuryāt siddho 'haṃ naiva saṃśayaḥ |
kṛṣṇavarṇo hi yo yogī sa kṛṣṇācalabhāvakaḥ | |
- ap4.37 śvetagauro hi yo yogī sa śvetācalabhāvakaḥ |
pītavarṇo hi yo yogī sa pītācalabhāvakaḥ | |
- ap4.38 raktagauro hi yo yogī sa raktācalabhāvakaḥ |
śyāmavarṇo hi yo yogī sa śyāmācalabhāvakaḥ | |
- ap4.39 kṛṣṇavarṇā tu yā nārī dveṣavajrīm vibhāvāyet |
śvetagaurā tu yā nārī mohavajrīm vibhāvāyet | |
- ap4.40 pītavarṇā tu yā nārī piśunavajrīm vibhāvāyet |
raktagaurā tu yā nārī rāgavajrīm vibhāvāyet | |

- ap4.41 śyāmavarṇā tu yā nārī īrṣyāvajrīm vibhāvayet |
vajrayogī naraḥ sarvo nārī tu vajrayoginī | |
- ap4.42 kṛṣṇādivarṇabhedena sarvam etat prakalpayet |
athavā karmabhedena pañcabhedaprakalpanam | |
- ap4.43 kṛṣṇo hi mārāṇe dveṣe śvetaḥ śāntau matāv api |
pītaḥ stambhane puṣṭau vaśyākṛṣṭe tu lohitaḥ | |
- ap4.44 śyāma uccāṭane khyāto yad vā jātiprabhedataḥ |
kṛṣṇo ḍombaḥ śito vipraḥ pītaś cāṇḍālako mataḥ | |
- ap4.45 raktas tu naṭakaḥ śyāmaḥ smrto rajaka ity api |
kṛṣṇakanyāṃ viśālākṣīm kāmayet kṛṣṇabhāvakaḥ | |
- ap4.46 śītakanyāṃ śītātmā tu pītakanyāṃ supītakaḥ |
rakto hi raktakanyāṃ tu śyāmakanyāṃ tu śyāmakaḥ | |
- ap4.47 yāṃ tām athavā gṛhya yattadā bhāvanāparaḥ |
kāmayet sthiracittena yathā ko 'pi na budhyate | |
- ap4.48 etāḥ susiddhidāḥ kanyāḥ pakṣamātraprayogataḥ |
āsāṃ śukraṃ bhaved vajraṃ jihvayā sarvam ālikhet | |
- ap4.49 yāvadiccham pibet mūtraṃ tāsām arpya bhage mukham |
gudapadme cārya vai viṣṭhāṃ yāvadiccham prabhakṣayet | |
- ap4.50 na kartavyā gṛṇālpāpi siddhibhramśo 'nyathā bhavet |
nijāhāram idaṃ śreṣṭhāṃ sarvabuddhaiḥ prabhakṣitam | |
- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre devatāpaṭalaś caturthaḥ | |

ap5. . CHAPTER A5 .

- ap5.1 athātaḥ sampravakṣyāmi sarvamantrasamuccayam | atha bhagavān
sarvamāraparājayaṃ nāma samādhiṃ samāpadyedaṃ mantrasamuccayam
āha |

om caṇḍamahāroṣaṇa hūm phaṭ | mūlamantraḥ | |

om acala hūm phaṭ | dvitīyamūlamantraḥ | |

om hūm phaṭ | tṛtīyamūlamantraḥ | |

hūm | hṛdayamantraḥ | |

ām | hṛdayamantro dvitīyaḥ | |

ham | tṛtīyahṛdayamantraḥ | |

ap5.2 om hrām hrīm hraum caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa
prasphura prasphura prasphāraya prasphāraya hana hana grasa grasa
bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya
sarvaśatrūṇām mukhabandhanam kuru kuru sarvaḍākinīnām grahabhūta-
piśācavyādhiyakṣānām trāsaya trāsaya mara mara mārāya mārāya
rurucaṇḍaruk rakṣa rakṣa devadattam caṇḍamahāsenah sarvam ājñāpayati |
om caṇḍamahāroṣaṇa hūm phaṭ | mālāmantraḥ ||

ap5.3 namaḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ | sarva-
thācalakānanā naṭṭa naṭṭa moṭṭa moṭṭa saṭṭa saṭṭa tuṭṭa tuṭṭa tiṣṭha tiṣṭha
āviśa āviśa āḥ mahāmattabālaka dhūṇa dhūṇa tiṇa tiṇa khāda khāda
vigṇhān mārāya mārāya duṣṭān bhakṣa bhakṣa devadattam²⁷² kuru kuru kiri
kiri mahāviśa²⁷³ vajra phaṭ hūm hūm hūm | trivalita²⁷⁴ raṅgāgartaka²⁷⁵ hūm
hūm hūm | acala ceṭa phaṭ sphāṭaya sphāṭaya hūm hūm asamantika²⁷⁶ trāṭ
mahābala sāṭaya²⁷⁷ samānaya²⁷⁸ trām mām hām śuddhyantu lokāḥ | tuṣyatu
vajrī | namo 'stv apratihatabalebhyaḥ | jvālaya trāṭ asaha namaḥ svāhā |
dvitīyamālāmantraḥ ||

ap5.4 namaḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ sarvathā trāṭ
amoghacaṇḍamahāroṣaṇa sphāṭaya²⁷⁹ sphāṭaya hūm bhramaya bhramaya
hūm trāṭ hām mām | tṛtīyo mālāmantraḥ ||

iti pañcācalānām sāmānyamantrāḥ ||

ap5.5 viśeṣamantrās tu |

om kṛṣṇācala hūm phaṭ ||
om śvetācala hūm phaṭ ||
om pītācala hūm phaṭ ||
om raktācala hūm phaṭ ||
om śyāmācala hūm phaṭ ||

ap5.6 devīnām tu sāmānyamantrāḥ |

om vajrayogini hūm phaṭ | mūlamantraḥ ||
om prajñāpāramite hūm phaṭ | dvitīyamūlamantraḥ ||
om vauheri hūm phaṭ | tṛtīyamūlamantraḥ ||
om picu picu prajñāvardhani jvala jvala medhāvardhani dhiri dhiri
buddhivardhani svāhā | mālāmantraḥ ||

ap5.7 viśeṣamantrās tu |

om dveṣavajri hūm phaṭ ||
om mohavajri hūm phaṭ ||
om piśunavajri hūm phaṭ ||
om rāgavajri hūm phaṭ ||

om īrṣyāvajri hūm phaṭ | |

ap5.8 balimantraḥ sāmānyo 'yam |

om namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsuraṁānuṣyatrāsanāya
samastamārabalavināśanāya ratnamakuṭākṛtaśirase imam balim gr̥hṇa
gr̥hṇa mama sarvaviḥnān hana hana caturmārān nivāraya nivāraya trāsa
trāsa bhrāma bhrāma chinda chinda bhinda bhinda nāśa nāśa tāpa tāpa śoṣa
śoṣa cheda cheda bheda bheda duṣṭasattvān mama viruddhacittakān
bhasmīkuru bhasmīkuru phaṭ phaṭ svāhā | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre mantrapāṭalaḥ pañcamah | |

ap6. . CHAPTER A6 .

ap6.1 atha bhagavatī prajñāpāramitā bhagavantam gādham āliṅgya padmena
vajragharṣaṇam kṛtvā prāha |

niṣpannakramayogena bhāvanā kīdr̥śī bhavet |
yoginīnām hitārthāya pṛcchitam saphalīkuru | |

ap6.2 atha bhagavān āha |

niṣpannakramayogastho yogī yogaikatatparaḥ |
bhāvayed ekacittena mama rūpam aharnīsam | |

ap6.3 kalpayet svastriyam tāvat tava rūpeṇa nirbharam²⁸⁰ |
gādhenavātiyogena yathaiva sphuṭatām vrajet | |

ap6.4 mātaram duhitaram cāpi bhaginīm bhāḡineyikām |
anyām ca jñātīnīm sarvām ḍombinīm brāhmanīm tathā | |

ap6.5 caṇḍālīm naṭakīm caiva rajakīm rūpajīvikām |
vratinīm yoginīm caiva tathā kāpālinīm punaḥ | |

ap6.6 anyām vā²⁸¹ yathāprāptām strīrūpeṇa susamsthītām |
sevayet suvidhānena yathā bhedo na jāyate | |

ap6.7 bhede tu kupitāś caṇḍaroṣaṇo hanti sādham |
avīcau pātayet tam ca khaḍgapāśena bhīṣayan²⁸² | |

ap6.8 neha loke bhavet siddhiḥ paraloke tathaiva ca |
tasmāc ca guptam atyantam kartavyam nāpī²⁸³ gocaram | |

ap6.9 ḍākinīmantravad gopyam caṇḍaroṣaṇasādhanam |
atyantakāminām²⁸⁴ arthe mayā buddhena bhāṣitam | |

- ap6.10 mano 'nukulake deśe sarvopadravavarjite |
pracchanne tām samādāya svacetoramyakāminīm | |
- ap6.11 buddho 'haṃ cācalaḥ siddhaḥ prajñāpāramitā priyā |
bhāvayet svasvarūpeṇa gāḍhena cetasā sudhiḥ | |
- ap6.12 nirjanaṃ cāśramaṃ kṛtvā yathālabdhānavastukaḥ |
bhāvayen nirbharaṃ dvābhyāṃ anyonyadvandvayogataḥ | |
- ap6.13 striyaṃ pratyakṣataḥ kṛtvā saṃmukhīm²⁸⁵ copaveśya hi |
dvābhyāṃ anyonyarāgeṇa gāḍham anyonyam īkṣayet²⁸⁶ | |
- ap6.14 tato dr̥ṣṭisukhaṃ dhyāyaṃs tiṣṭhed ekāgramānasaḥ |
tayā tatraiva vaktavyaṃ sukhottejaḥkaraṃ vacaḥ | |
- ap6.15 tvaṃ me putro 'si bhartāsi tvaṃ me bhrātā pitā mataḥ |
tavāhaṃ jananī bhāryā bhaginī bhāgineyikā | |
- ap6.16 saptabhiḥ puruṣair dāsas tvaṃ me kheṭāsa²⁸⁷ ceṭakaḥ |
tvaṃ me kapardakakṛitas tavāhaṃ svāminī matā | |
- ap6.17 patec caraṇayos tasyā nirbharaṃ samputāñjaliḥ |
vadet tatredṛśaṃ vākyaṃ sukhottejaḥkaraṃ param | |
- ap6.18 tvaṃ me mātā pitur bhāryā tvaṃ me ca bhāgineyikā |
bhaginīputrabhāryā ca tvaṃ svasā tvaṃ ca māmikā | |
- ap6.19 tavāhaṃ sarvathā dāsas tīkṣṇabhaktiparāyaṇaḥ |
paśya mām kṛpayā mātāḥ snehadṛṣṭinirīkṣaṇaiḥ | |
- ap6.20 tataḥ sā puruṣaṃ śliṣṭvā cumbayitvā muhur muhuḥ |
dadāti tryakṣaraṃ maste vaktre vaktrarasam madhu | |
- ap6.21 padmaṃ coṣāpayet tasya darśayen netravibhramaṃ |
vaktre ca carcitaṃ dattvā kucena pīḍayet hṛdam | |
- ap6.22 saṃmukhaṃ tanmukhaṃ dr̥ṣṭvā nakhaṃ dattvocatālaye²⁸⁸ |
vadet tasyedṛśaṃ vākyaṃ bhakṣa vairocanaṃ mama | |
- ap6.23 pibākṣobhyajalaṃ putra sapitrā dāsako bhava |
tava gosvāminī cāhaṃ mātā rājakūlīty api | |
- ap6.24 madīyaṃ caraṇaṃ gaccha śaraṇaṃ vatsa nirantaram |
mayā saṃvardhito yasmāt tvam ānarghyam²⁸⁹ upāgataḥ²⁹⁰ | |
- ap6.25 kṛtajño bhava bho vatsa dehi me vajrajaṃ sukham |
tridalaṃ paṅkajaṃ paśya madhye kiñjalkabhūṣitam | |

- ap6.26 aho sukhāvātīkṣetraṃ raktabuddhopaśobhitam |
rāgiṇām sukhadam śāntam sarvakalpavivarjitam | |
- ap6.27 mām uttānena sampātya²⁹¹ rāgavihvalamānasām |
skandhe pādayugaṃ dattvā mamādhordhvaṃ nirīkṣaya | |
- ap6.28 sphuradvajraṃ tataḥ padmamadhyarandhre praveśaya |
dehi dhāpasahasraṃ tvam lakṣyakoṭiṃ athārbudam | |
- ap6.29 madīye tridale padme māṃsavartisamanvite |
svavajraṃ tatra prakṣipyā sukhais cittaṃ prapūjaya | |
- ap6.30 vāyu vāyu supadmaṃ me sārāt sāraṃ anuttaram |
vajrasyāgreṇa sambuddhaṃ raktaṃ bandhūkasamṇibham | |
- ap6.31 bruvantīm iti tāṃ dhyāyan stabdhībhūyaikacetasā |
bhāvayet tajjakaṃ saukhyaṃ niścalo gāḍhacittataḥ | |
- ap6.32 tasyai²⁹² pratyuttaraṃ dadyād vilamba tvam priye kṣaṇam |
yāvat strīdehagaṃ rūpaṃ kṣaṇamātraṃ vicintaye | |
- ap6.33 strīm ekām janānīm khalu trijagatām satsaukhyadātrīm śivām |
vidveṣād iha nindayanti mukharā ye pāpakarmasthitāḥ | |
- ap6.34 te tenaiva durāvagāhanarake raudre sadā duḥkhitāḥ |
krandanto bahuvahnidagdhavapuṣas tiṣṭhanti kalpatrayam | |
- ap6.35 kiṃ tu vācyo guṇaḥ strīṇām sarvasattvaparigrahaḥ |
kṛpā vā yadi vā rakṣā strīṇām citte pratiṣṭhitā | |
- ap6.36 āstām tāvat svajanaṃ parajanaṃ api puṣṇāti bhikṣayā |
sā ced evaṃrūpā nānyathā strī vajrayoginyāḥ | |
- ap6.37 āstām tu darśanaṃ tasyāḥ sprṣṭighrṣṭiṃ ca dūrataḥ |
yasyāḥ smaraṇamātreṇa tatṣaṇam labhyate sukham | |
- ap6.38 pañcaiva viśayāḥ strīṇām divyarūpeṇa saṃsthitāḥ
tām udvāhitām kṛtvā sukhaṃ bhujanti mānavaḥ | |
- ap6.39 tasmād bho doṣanirmukte sarvasadguṇamaṇḍite |
puṇye puṇye mahāpuṇye prasādam kuru me 'mbike | |
- ap6.40 tatas tāṃ gāḍhato dṛṣṭvā svausṭhaṃ dantena pīḍayet |
kurvan sītākaraṃ yogī tāṃ ca kuryād vinagnikām | |
- ap6.41 kuryāt sukhodayaṃ bandhaṃ bandhaṃ ca dolā²⁹³ cālanam |
bandhaṃ jānugrahaṃ caiva bandhaṃ cāpy ūrumardanam | |

- ap6.42 pādacālanabandhaṃ ca bandhaṃ ca bhūmicāpitam²⁹⁴ |
bandhaṃ samadantakaṃ caiva bandhaṃ ca citrasaṃjñakam ||
- ap6.43 bhramarījālaṃ bandhaṃ ca yantrārūḍhordhvapadakaṃ |
tathaiva kūrmabandhaṃ ca sarvatobhadram eva ca ||
- ap6.44 tatra paryaṅkamadhye tu striyaṃ cotkuṭukāsanāṃ |
kṛtvā bāhuyugaṃ skandhe svasya gāḍhena yojayet ||
- ap6.45 svasya bāhuyugaṃ tasyāḥ kakṣamadhyād vinirgatam |
padme prakṣipya vajraṃ tu khyāto bandhaḥ²⁹⁵ sukhodayaḥ ||
- ap6.46 dvayor hastayugaṃ veṇī baddham²⁹⁶ anyonyayogataḥ |
īṣac ca cālayed dvābhyāṃ khyāto 'yaṃ dolā²⁹⁷ cālanaḥ ||
- ap6.47 tasyā jānudvayaṃ svasya hṛdi kṛtvā tu sampuṭam |
dolā²⁹⁸ cālanakaranyāsād bandho 'yaṃ jānukagrahaḥ ||
- ap6.48 tasyāḥ pādatalau svasya corumūle niyojayet |
sukhodayakaranyāsād bandho 'yaṃ corumardanaḥ ||
- ap6.49 tasyāḥ pādatalau nābhau hṛdi pārśvadvaye 'pi hi |
dolācālanakaranyāsād bandho 'yaṃ pādacālanaḥ ||
- ap6.50 tasyāḥ pūladvayaṃ bhūmau saṃsthāpya kroḍakoṭare |
sukhodayakaranyāsād bandho 'yaṃ bhūmicāpitaḥ ||
- ap6.51 tām utkuṭukena saṃsthāpya dvipādaṃ ca prasārayet |
bandhaḥ samadantako jñeyaḥ pratyekaṃ cāpi sārayet ||
- ap6.52 tasyāḥ pādayugaṃ vaktraṃ²⁹⁹ kṛtvā vāme prayojayet |
savye 'pi saṃmukhe cāpi hṛdā pṛṣṭhaṃ sprṣet tataḥ ||
- ap6.53 hastādimardanaṃ kuryād bandho 'yam citrasaṃjñakaḥ |
punaḥ sukhodayaṃ kṛtvā tām uttānena pātayet ||
- ap6.54 savyena ca kareṇaiva vajraṃ padme niveśayet |
tasyā jānutale gṛhya kaphaṇy ūrdhvaṃ niyojayet ||
- ap6.55 anyonyaveṇihaste ca bhramarījālam iti smṛtam |
tasyāḥ pādayugaṃ dattvā svaskandhopari nirbharam ||
- ap6.56 yantrārūḍho hy ayaṃ bandho veśāveśaprayogataḥ |
tasyā vāmaṃ padaṃ skandhe savyaṃ vāmorumūlataḥ ||
- ap6.57 tasyāḥ savyaṃ padaṃ skandhe vāmaṃ savyorumūlataḥ |
ūrdhvpādo hy ayaṃ bandhaḥ satsukho duḥkhanāśanaḥ ||

- ap6.58 tasyāḥ pādātale vakṣomadhye same niyojayet |
bāhūbhyāṃ pīḍāyej jānū kūrma-bandha udāhṛtaḥ | |
- ap6.59 tasyāḥ pādātale netre karṇe mūrdhni niyojayet |
bandho 'yaṃ sarvatobhadraḥ sarvakāmasukhapradaḥ | |
- ap6.60 citraparyantakaṃ yāvat kuryāt sarvaṃ vicitrakam |
kroḍena pīdayet gāḍhaṃ caṇḍaroṣaṇayogataḥ | |
- ap6.61 cumbayec ca mukhaṃ tasyā yāvadicchaṃ punaḥ punaḥ |
unnāmya vadaṇaṃ dr̥ṣṭvā yathecchaṃ vākyaṃ vadan | |
- ap6.62 jihvāṃ ca cūṣayet tasyāḥ pibel lālāṃ mukhodbhūtāṃ³⁰⁰ |
bhakṣayec carcitaṃ dantamalaṃ saukhyaṃ vibhāvayet | |
- ap6.63 pīḍayed dantajihvām iṣad ādharapidhānike |
jihvayā nāsikārandhraṃ śodhayen netrakoṇikām | |
- ap6.64 dantakakṣāñ ca tājītaṃ malaṃ sarvaṃ ca bhakṣayet |
mastaṃ netraṃ galaṃ karṇaṃ pārśvaṃ kakṣaṃ karaṃ stanam | |
- ap6.65 cumbayitvā nakhaṃ dadyāt tyaktvā netradvayaṃ striyāḥ |
mardayet pāṇinā cuñcaṃ cūṣayed daṃśayet tataḥ | |
- ap6.66 svayam uttānikāṃ kṛtvā cumbayet sundarodaram |
atraivāhaṃ sthitaḥ pūrvāṃ smṛtvā smṛtvā muhur muhuḥ | |
- ap6.67 hastena sparśayet padmaṃ vāyu sundaram idaṃ³⁰¹ bruvan |
dadyāc cumbanakhaṃ tatra paśyen niṣkṛṣya pāṇinā | |
- ap6.68 ghrātvā gandhaṃ ca tad randhraṃ śodhayed rasanayā striyāḥ |
praviṣṭo 'haṃ yathānena niḥsṛtaś cāpy anekaśaḥ | |
- ap6.69 vadet tatredṛṣaṃ vākyaṃ panthāyaṃ nāsikarajjuḥ³⁰² |
ayam eva ṣaḍgateḥ panthā bhaved ajñānayogataḥ | |
- ap6.70 caṇḍaroṣaṇasiddhes tu bhaved jñānaprayogataḥ |
tataḥ padmagataṃ svedaṃ raktaṃ vā sukhasītkṛtaiḥ³⁰³ | |
- ap6.71 bhakṣayec ca mukhaṃ tasyāḥ sampaśyaṃs ca punaḥ punaḥ |
sa nakhaṃ corukaṃ kṛtvā mardayed dāsavat pādaḥ | |
- ap6.72 mastake tryakṣaraṃ dadyād dhṛṇmadhye laghumuṣṭikam |
tataś citrāt parān bandhān kuryād yogī samāhitaḥ | |
- ap6.73 icchayā dhyāyakaṃ³⁰⁴ tatra dadyāt saukhyaikamānaśaḥ |
yathecchaṃ prakṣaren no vā kṣaret saukhyaikamānaśaḥ | |

- ap6.74 kṣarite cālihet padmaṃ jānupātaprayogataḥ |
bhakṣayet padmagam śukraṃ śonitaṃ cāpi jihvayā | |
- ap6.75 nāsayā nalikāyogāt pibet sāmartyavṛddhaye |
prakṣālya jihvayā padmaṃ prajñām utthāpya cumbayet | |
- ap6.76 kroḍīkṛtya tataḥ paścād bhakṣayen matsyamāṃsakam |
pibed dugdham ca madyam vā punaḥ kāmpravṛddhaye | |
- ap6.77 śramaṃ jīrya tataḥ³⁰⁵ paścād icchāyatu³⁰⁶ sukhādibhiḥ |
punaḥ pūrvakrameṇaiva dvandvam anyonyam ārabhet | |
- ap6.78 anenābhyāsayogena sādhitam ca mahāsukham |
caṇḍaroṣapadam dhatte janmany atraiva yogavit | |
- ap6.79 rāgiṇām siddhidānārtham mayā yogaḥ prakāśitaḥ |
vāmajaṅghopari sthāpya savyajaṅghām tu līlayā | |
- ap6.80 khyāto 'yaṃ sattvaparyāṅkaḥ sarvakāmasukhapradaḥ |
savyajaṅghopari sthāpya vāmajaṅghām tu līlayā | |
- ap6.81 khyāto 'yaṃ padmaparyāṅkaḥ sarvakāmasukhapradaḥ |
padmaparyāṅkam ābadhya vāmajaṅghordhvam arpayet | |
- ap6.82 līlayā savyajaṅghām tu vajraparyāṅkakaḥ smṛtaḥ |
bhūmau pādātale sthāpya same saṃmukhadīrghake | |
- ap6.83 sarvakāmapradam jñeyam caitad utkuṭukāsanam |
bhūmau pādātale sthāpya vakre tiryak sudīrghake | |
- ap6.84 ardhaandrāsanam jñeyam etat kāmasukhapradam |
tiryak jānuyugam bhūmau gulphamadhya tu pūlakam | |
- ap6.85 kṛtvā dhanvāsanam caitad divyakāmasukhapradam |
sattvam padmaṃ tathā vajraṃ paryāṅkam iti kalpitam | |
- ap6.86 utkuṭukaṃ cārdhacandraṃ ca dhanv āsanam idaṃ matam |
ardhacandrāsanāsīnām striyam kṛtvā nirantaram | |
- ap6.87 patitvā saṃlihet padmaṃ grhṇan sulakṣatryakṣaram |
punar dhanvāsanam kṛtvā svānanam tadgudāntare | |
- ap6.88 pātayitvā gudaṃ tasyāḥ saṃlihen nāsayāpi ca |
tadutpannam sukham dhyāyāc caṇḍaroṣaṇayogataḥ | |
- ap6.89 tato mukto bhavet yogī sarvasaṃkalpavarjitaḥ |
virāgarahitam cittam kṛtvā mātām prakāmayet | |

- ap6.90 anurāgāt prāpyate puṇyaṃ virāgād agham āpyate |
na virāgāt paraṃ pāpaṃ na puṇyaṃ sukhataḥ param ||
- ap6.91 tataś ca kāmaje saukhye cittam kuryāt samāhitam³⁰⁷ ||
- ap6.92 atha bhagavatī pramuditahṛdayā bhagavantaṃ namaskṛtya abhivandya
caivam āha || bho bhagavan kiṃ nṛṇām eva kevalam ayaṃ sādhanopāyo
'nyeṣām api vā ||
- bhagavān āha |
- atrānuraktā ye tu sarvadikṣu vyavasthitāḥ |
devāsuraṃ narā nāgās te 'pi siddhyanti sādhakāḥ ||
- ap6.93 athaivaṃ śrutvā maheśvarādayo devā gauṛilakṣmīśacīratyādidevatīm
gṛhitvā bhāvayitum ārabdhāḥ | atha tatkṣaṇaṃ sarve tallavaṃ³⁰⁸
tanmuhurtakaṃ caṇḍaroṣaṇapadaṃ prāptā vicaranti mahītale | tatra
maheśvaro vajraśaṅkaratvena siddhāḥ | vāsudevo vajranārāyaṇatvena |
devendro vajrapāṇitvena | kāmadevo vajrānaṅgatvena | evam pramukhā
gaṅgānadībālukāsamā devaputrāḥ siddhāḥ ||
- ap6.94 pañcakāmaguṇopetāḥ sarvasattvārthakārahāḥ |
nānāmūrtidharāḥ sarve bhūtā māyāvino jināḥ ||
- ap6.95 yathā paṅkodbhavaṃ padmaṃ paṅkadoṣair na lipyate |
tathā rāganayodbhūtā lipyante na ca doṣakaiḥ ||
- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre niṣpannayogapaṭalaḥ
ṣaṣṭhaḥ ||

ap7. . CHAPTER A7 .

- ap7.1 atha bhagavaty āha |
- maithunaṃ kurvato jantor mahān syāt pariśramaḥ |
tasya viśramaṇaṃ nātha jantvarthe vaktum arhasi ||
- ap7.2 bhagavān āha |
- straiṇyaṃ saukhyaṃ samālambya svapratyakṣe nirodhitam |
bhuñjīta matsyamāṃsaṃ tu piben madyaṃ samāhitaḥ ||
- ap7.3 anyabhakṣyaṃ yathālabdhaṃ bhaktādim³⁰⁹ kṣīranīrakam |
strīṇāṃ prathamato dadyāt tadutsṛṣṭam³¹⁰ tu bhakṣayet ||
- ap7.4 tasyā utsṛṣṭapattre³¹¹ tu bhoktavyaṃ ca nirantaram |

- tasyās cācamanam nīram padmaprakṣālanam pibet | |
- ap7.5 guda³¹² prakṣālanam gr̥hya mukhādiṃ kṣālayed vratī |
vāntam tu bhakṣayet tasyā bhakṣayec ca catuḥsamam | |
- ap7.6 pibec ca yonijam vāri bhakṣayet kheṭapiṇḍakam |
yathā saṃkāram āsādyā vṛkṣo bhoti phalādhikaḥ | |
- ap7.7 tathaivāśucibhāgena³¹³ mānavaḥ sukhasatphalaḥ |
na jarā nāpi rogaś ca na mṛtyus tasya dehinaḥ | |
- ap7.8 sevayed aśuciṃ yo 'sau niryogo 'pi sa sidhyati |
bhakṣyam vā yadi vābhakṣyam sarvathaiva na kalpayet | |
- ap7.9 kāryākāryam tathā gamyam agamyam caiva yogavit |
na puṇyam ca vā pāpam ca³¹⁴ svargaṃ mokṣam na kalpayet | |
- ap7.10 sahañāndaikamūrtis tu tiṣṭhed yogī samāhitaḥ |
evaṃ yogayuto³¹⁵ yogī yadi syād bhāvanāparaḥ | |
- ap7.11 caṇḍaroṣaikayogena tad³¹⁶ āhaṃkāradhāraḥ |
yadi brahmaśataṃ hanyād api pāpair na lipyate | |
- ap7.12 tasmād evaṃvidham nātham bhāvayec caṇḍaroṣaṇam |
yenaiva naraḥ yānti jantavo raudrakarmaṇā | |
- ap7.13 sopāyena tu tenaiva mokṣam yānti na saṃśayaḥ |
manaḥpūrvagamam sarvam pāpapuṇyam idaṃ matam | |
- ap7.14 manasaḥ kalpanākāram gatiṣṭhānādibheditam |
viṣam nāmantritam yadvad bhakṣaṇād āyuṣaḥ kṣayaḥ | |
- ap7.15 tad eva mantritam kṛtvā sukham āyus ca vardhate |
atha tasmin kṣaṇe devī prajñāpāramitā varā | |
- ap7.16 karttikarparakaravyagrā caṇḍaroṣaṇamudrayā |
vajraçaṇḍī mahākruddhā vaded īdr̥śam uttamam | |
- ap7.17 madīyam rūpakaṃ dhyātvā kṛtvāhaṃkāram uttamam |
yadi brahmaśataṃ hanyāt sāpi pāpair na lipyate | |
- ap7.18 madīyam rūpam ādhāya mahākrodhaikacetasā |
mārayen matsyapakṣiṃś ca yoginī na ca lipyate | |
- ap7.19 nirdayās cañcalāḥ kruddhā māraṇārthārthacintakāḥ³¹⁷ |
striyaḥ sarvā hi prāyeṇa tāsām arthe prakāśitam | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre dehaprīṇanapaṭalaḥ
saptamaḥ | |

ap8.

· CHAPTER A8 ·

ap8.1 atha bhagavān bhagavatīṃ pañcamaṇḍalair namaskṛtyāha |

tvadīyaṃ yoginā rūpaṃ jñātavyaṃ tu kathaṃ priye |
bhagavatī cārādhitā kena yogināṃ³¹⁸ vā bhaviṣyati | |

ap8.2 atha bhagavaty āha |

yāvad dhi dr̥ṣyate loke strīrūpaṃ bhuvanatraye |
tan madīyaṃ mataṃ rūpaṃ nīcānīcakulaṃ gatam | |

ap8.3 devī cāsurī caiva yakṣiṇī rākṣasī tathā |
nāginī bhūtinīkanyā kinnarī mānuṣī tathā | |

ap8.4 gandharvī nārakī caiva tiryakkanyātha pretikā |
brāhmaṇī kṣatriṇī vaiśyā śudrī³¹⁹ cātyantavistarā | |

ap8.5 kāyasthī³²⁰ rājaputrī ca śiṣṭinī kara-uttinī |
vañijinī vāriṇī veśyā ca tariṇī³²¹ carmakāriṇī | |

ap8.6 kulatriṇī³²² hatriṇī ḍombī caṇḍālī śavariṇī tathā |
dhobinī śauṇḍiṇī gandhavāriṇī karmakāriṇī | |

ap8.7 nāpiti³²³ naṭinī kaṃsakāriṇī svarṇakāriṇī |
kaivartī khaṭaki³²⁴ kuṇḍakāriṇī cāpi mālinī | |

ap8.8 kāpālinī śaṃkhinī caiva varuḍinī ca kemālinī |
gopālī kāṇḍa³²⁵ kārī ca kocinī ca śilākuṭī | |

ap8.9 thapatinī keśakārī ca sarvajātisamāvṛtā |
mātā ca bhaginī bhāryā māmikā bhāgineyikā | |

ap8.10 khuṭṭikā ca svasā caiva anyā ca sarvajātinī |
vratinī yoginī caiva raṇḍā cāpi tapasvinī | |

ap8.11 ityādibahavaḥ sarvāḥ striyo madrūpasamgatāḥ |
sthitā vai sarvasattvārthaṃ svasvarūpeṇa niścītāḥ | |

ap8.12 tāsām eva yathālābhaṃ cumbanāliṅganādibhiḥ |
vajrapadmasamāyogād yogināṃ bhonti sevītāḥ | |

ap8.13 sevītās tu striyaḥ siddhiṃ sarvasattvahitaiṣiṇām³²⁶ |

- dadanti kṣaṇamātreṇa tasmāt saṃsevayet striyam | |
- ap8.14 striyaḥ svargaḥ striyo dharmāḥ striya eva paraṃ tapaḥ |
striyo buddhaḥ striyaḥ saṅghaḥ prajñāpāramitā striyaḥ | |
- ap8.15 pañcavaṇṇaprabhedena kalpitā bhinnanāmataḥ |
nīlavarnā tu yā nārī dveṣavajrīti kīrtitā | |
- ap8.16 śvetagaurā tu yā nārī mohavajrī hi sā matā |
pītavarṇā tu yā nārī sā devī piśunavajrikā | |
- ap8.17 raktagaurā tu yā nārī rāgavajrī prakīrtitā |
śyāmavarṇā tu yā nārī īrṣyāvajrīti kathyate | |
- ap8.18 ekaiva bhagavati prajñā pañcarūpeṇa saṃsthitā |
puṣpadhūpādibhir vastraiḥ padyagadyāṅgaśobhanaiḥ | |
- ap8.19 sambhāṣaṇanamaskāraiḥ samputāñjalidhāraṇaiḥ |
darśanaiḥ sparśanaiḥ cāpi smaraṇais tadvacaḥkaraiḥ | |
- ap8.20 cumbanāliṅganair nityaṃ pūjayed vajrayoginīm |
śaktau kāyena kartavyam aśaktau vākyaacetasā | |
- ap8.21 tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca |
sarvastrīdeharūpaṃ tu tyaktvā nānyā bhavāmy aham | |
- ap8.22 tyaktvā strīpūjanaṃ nānyaṃ madīyaṃ syāt prapūjanam |
anenārādhanenāhaṃ tuṣṭā sādhasiddhaye | |
- ap8.23 sarvatra sarvadā nityaṃ tasya drṣṭipathaṃ gatā |
madīyāśeṣarūpeṇa dhyātvā svastrīm ca kāmayet | |
- ap8.24 vajrapadmasamāyogāt tasyāhaṃ bodhidāyinī |
tasmāt sarvaprakāreṇa mamārādhanataparāḥ | |
- ap8.25 caurīm api yadā kuryād yadi vā prāṇimāraṇam |
vaded vātha mṛṣāvākyaṃ bhañjayet pratimādikam | |
- ap8.26 sāṅghikaṃ bhakṣayed vātha staupikaṃ paradravyakam |
na pāpair lipyate yogī mamārādhanataparāḥ | |
- ap8.27 nakhena cūrṇayed yūkāṃ vastrasthām api mārayet |
anenaiva prayogeṇa māṃ samārādhayed vratī | |
- ap8.28 na kuryāc ca bhayaṃ pāpe narakādau ca durgatau |
bhayaṃ kuryāt tu lokasya yāvac³²⁷ chaktir na labhyate | |

- ap8.29 na pāpaṃ vidyate kiṃcid na puṇyaṃ kiṃcid asti hi |
lokānāṃ cittarakṣāyai pāpapuṇyavyavasthitiḥ | |
- ap8.30 cittamātraṃ yataḥ sarvaṃ kṣaṇamātraṃ ca tatsthiḥ |
narakam gacchate ko 'sau ko 'sau svargaṃ prayāti hi | |
- ap8.31 yathaivētāṅkato mṛtyuṃ svasaṃkalpaviṣaprabhavam³²⁸ |
viśābhave 'pi saṃyāti tathā svargaṃ adhogatim | |
- ap8.32 evaṃbhūtaparijñānād nirvāṇaṃ cāpyate budhaiḥ |
nirvāṇaṃ śūnyarūpaṃ tu pradīpasyeva vātataḥ | |
- ap8.33 tacchede ca pacet so 'pi na bodhipadam aśnute |
tasmāt sarvaṃ parityajya mām evārādhayed vratī | |
- ap8.34 dadāmi kṣaṇamātreṇa caṇḍasiddhiṃ na saṃśayaḥ | |
- ap8.35 atha bhagavān bhagavatīṃ prajñāpāramitām āha |
kim ākāro bhavec caṇḍas tasya siddhis tu kīdrśī | |
- ap8.36 bhagavaty āha |
pañcavaṇṇaprabhedena yoginyo yāḥ prakīrtitāḥ |
tāsāṃ ca svasvabhartāraḥ pañcavaṇṇaprabhedataḥ | |
- ap8.37 caṇḍās ca sarva evaite yoginyā tu mayoditāḥ |
nīlavarṇas tu yo bhartā sa ca nīlācalaḥ smṛtaḥ | |
- ap8.38 śvetagauro hi yo bhartā sa śvetācalasaṃjñakaḥ |
pītavarṇo hi yo bhartā sa khyātaḥ pītākācalaḥ | |
- ap8.39 raktagauro hi yo bhartā sa raktācala udāhṛtaḥ |
śyāmavarṇo hi yo bhartā sa khyātaḥ śyāmākācalaḥ | |
- ap8.40 eka eva bhavec caṇḍaḥ pañcarūpeṇa saṃsthitāḥ |
eṣa caṇḍaḥ samākhyato 'sya siddhir dṛḍhatvataḥ | |
- ap8.41 yāvad ākāśaparyantaṃ divyarūpeṇa saṃsthiḥ |
caṇḍasiddhir yathaiivoktā tathā caṇḍī prasidhyati | |
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre svarūpapaṭalo 'aṣṭamaḥ | |

ap9.

. CHAPTER A9 .

- ap9.1 atha bhagavaty āha | katham bhagavan prajñopāyayor ahaṃkāro
bhāvanīyaḥ |

bhagavān āha ।

yogī strīm agrataḥ kṛtvānyonyadr̥ṣṭitatparaḥ ।
ṛjukāyaṃ samādāya dhyāyed ekāgramānasaḥ ॥

ap9.2 catuṣkāyasvabhāvatvād bhedo nāsti manāg api ।
vinā bodhaṃ punar bhedaḥ prajñopāyayor mataḥ ॥

ap9.3 mṛtyur evocyate dharmaḥ sambhogas tv antarābhavaḥ ।
nirmāṇaḥ ṣaḍgate rūpaṃ kāmabhogo mahāsukhaḥ ॥

ap9.4 catuṣkāyasvabhāvo 'yaṃ puṃrūpas tu tridhātuke ।
catuṣkāyasvabhāvā ca strīrūpā tu tridhātuke ॥

ap9.5 puṃmān eva bhaved buddhaś catuṣkāyasvabhāvataḥ ।
prajñāpāramitā strī ca sarvadikṣu vyavasthitā ॥

ap9.6 sa tv itthaṃ ahaṃkāraṃ kuryāt siddho hy ahaṃ punaḥ ।
caṇḍaroṣasvarūpeṇa nijarūpeṇa saṃsthitāḥ ॥

ap9.7 siddhātmakāminī caṇḍīrūpam ādhāya sarvataḥ ।
sādaraṃ bhāvayed itthaṃ dīrghakālaṃ tu tattvavit ॥

ap9.8 sarvakarma parityajya vāmāsevaikatatparaḥ ।
tiṣṭhet saukhyaikacittena yāvat siddhir na labhyate ॥

ap9.9 siddhilabdho yadā yogī svacchāpratigho bhavet ।
dṛśyate naiva lokais tu vāyucittavijṛmbhitaḥ ॥

ap9.10 sarvajñaḥ sarvago vyāpī sarvakleśavivarjitaḥ ।
na rogo na jarā tasya mṛtyus tasya na vidyate ॥

ap9.11 viṣaṃ na kramate tasya na jalaṃ nāpi pāvakaḥ ।
na śastraṃ śatrusaṃghās tu sambhavanti kadācana ॥

ap9.12 manaḥkāṅkṣitamātreṇa sarvakāmasamudbhavaḥ ।
tatkṣaṇaṃ bhoti cāyatnaiś cintāmaṇisamo bhavet ॥

ap9.13 lokadhātusamasteṣu yatra yatraiva saṃsthitāḥ ।
tasya tatra vimānāni jāyante sarvakāmitaiḥ ॥

ap9.14 tasya divyastriyo ramyā rūpayauvanamaṇḍitāḥ ।
bhaviṣyanti na saṃdeho yāvantaḥ svargatārakāḥ ॥

ap9.15 brahmaviṣṇumaheśā ye śakrānaṅgādayaḥ surāḥ ।
kiṃkarā bhonti sarve ca prāṇinaḥ ṣaḍgatisthitāḥ ॥

- ap9.16 yathaiva yoginaḥ siddhir yoginyās tu tathaiva hi |
narā vajradharākārā yoṣito vajrayoṣitaḥ | |
- ap9.17 atha bhagavaty āha | katham̐ bhagavan dehe prajñopāyayogena sukham
mahad utpadyate |
bhagavan āha |
lalanā prajñāsvabhāvena vāme³²⁹ nāḍī vyavasthitā |
rasanā copāyarūpeṇa dakṣiṇe samavasthitā | |
- ap9.18 lalanārasanayor madhye avadhūtī vyavasthitā |
avadhūtyām yadā vāyuh̐ śukreṇa samarasīkṛtaḥ | |
- ap9.19 śīraḥsandheḥ pated vajrarandhreṇa strībhagāntare |
prajñopāyasamāyogāc caṇḍālī nābhisaṃsthitā | |
- ap9.20 dīpavaj jvalate tena drāvyaḥ śukram uttamam |
tenotpadyate saukhyaṃ svalpaṃ svalpaprayogataḥ | |
- ap9.21 tan mahac ca mahāyogāt tac ca vastusvabhāvataḥ³³⁰ |
tat sukham yena baddham̐ syān nityam̐ abhyāsayogataḥ | |
- ap9.22 sa śrīmāṃś caṇḍaroṣaḥ syād asminn eva hi janmani | |
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre dhyānapaṭalo navamaḥ | |

ap10. . CHAPTER A10 .

- ap10.1 atha bhagavaty āha | kiṃ bhagavan strīvyatirekeṇāpi śakyate sādhayitum̐
caṇḍamahāroṣaṇapadam utāho na śakyate |
bhagavān āha | na śakyate devi |
bhagavaty āha | kiṃ bhagavan sukhānudayān na śakyate |
bhagavān āha |
na sukhodayamātreṇa labhyate bodhir uttamā |
sukhaviśeṣodayād eva prāpyate sā ca nānyathā | |
- ap10.2 tac ca kāryam̐ vinā naiva kāraṇenaiva jāyate |
kāraṇam̐ ca striyā yogo na cānyo hi kadācana | |
- ap10.3 sarvāsām̐ eva māyānām̐ strīmāyaiva praśasyate |
tām̐ evātikramed yo 'sau na siddhim̐ so 'dhigacchati | |

- ap10.4 tasmān na strīviyogo 'yaṃ kartavyas tu kadācana |
evaṃ yadi bhaved duḥkhaṃ mṛtyur vā bandhanaṃ bhayaṃ | |
- ap10.5 sahyaṃ tat sarvaṃ evedaṃ striyaṃ naiva tu saṃtyajet |
yasmād eva striyaḥ sarvāḥ sukhair buddhatvapṛāpikāḥ | |
- ap10.6 nirlajjās cañcalā dhr̥ṣṭā nityaṃ kāmāparāyaṇāḥ |
siddhim etā dadanty eva sarvabhāvena sevītāḥ | |
- ap10.7 strīṇām rūpaṃ tu kiṃ vācyaṃ mriyante cāpi premataḥ |
pater eva viyogena kiṃ vaktavyaṃ ataḥ param | |
- ap10.8 tasmāt sarvāḥ striyo devyaḥ sarvathaiva prakalpayet |
manasaḥ kalpitās cāpi kāṣṭhapāṣāṇakādibhiḥ | |
- ap10.9 strīṇām ca pumān devo devatā strī narasya hi |
anyonyaṃ bhavet pūjā vajrapadmaprayogataḥ | |
- ap10.- nānyaṃ pūjayed devaṃ sādhiṣṭhānam api svayam |
10 tasmād yogī kṛpāviṣṭo maṇḍalikṛtya-m-agrataḥ | |
- ap10.- upaveśya striyaṃ tatra prajñāpāramitākṛtim |
11 puṣpeṇābhycayen nityaṃ dīpadhūpādibhis tathā | |
- ap10.- paścād vandanāṃ kuryāt pañcamaṇḍalayogataḥ |
12 tataḥ pradakṣiṇaṃ kuryāc caṇḍīpūjā kṛtā bhavet | |
- ap10.- strī pūjayet puruṣaṃ sādaraṃ bhakticetasā |
13 kuryād evaṃvidhāṃ pūjāṃ anyonyaṃ coktaṃ jinaiḥ | |
- ap10.- nindayec ca striyaṃ naiva prārthite pariharen na ca |
14 vaktavyaṃ madhuraṃ vākyaṃ dātavyaṃ cānurūpataḥ | |
- ap10.- vandayet sarvabhāvena yathā duṣṭo na budhyate |
15 tyajen naiva striyaṃ kvāpi śrutvedaṃ buddhabhāṣitam | |
- ap10.- anyathātvaṃ kared yas tu sa pāpī naraḥ aśnute |
16 maraṇaṃ apy anyathā siddhaṃ strīviyogena kiṃ kṛtam | |
- ap10.- tapasā sidhyate naiva caṇḍaroṣaṇasādhanam |
17 niṣphalaṃ mohajālena bādhyate nirmalaṃ manaḥ | |
- ap10.- kāmaṃ na varjayet kāmī mithyājīvas tu jāyate |
18 mithyayā jīvanāt pāpaṃ pāpāt tu narake gatiḥ³³¹ | |
- ap10.- labhate · antakālaṃ tu mithyājīvī na saṃśayaḥ |
19 ata eva sādhyate siddhiḥ kāmenaiva jinātmajaiḥ | |

- ap10.- pañcakāmāṃs tathā tyaktvā tapasātmānaṃ na pīḍayet |
20 rūpaṃ paśyed yathālabdhaṃ śṃuyāc chabdāṃ eva ca | |
- ap10.- gandhasya jighraṇaṃ kuryād bhakṣayed rasam uttamam |
21 sparśasya sparśanaṃ kuryāt pañcakāmopasevanam | |
- ap10.- bhavec chīghrataraṃ buddhaś caṇḍaroṣaikatatparaḥ |
22 nātaḥ paraṃ vañcanāsti na ca moho 'py ataḥ param | |
- ap10.- mānuṣyaṃ yauvanaṃ sarvaṃ³³² strīśukhaṃ nopabhogitam |
23 niṣphalaṃ vāpi³³³ dr̥śyaṃ te vyayaṃ kṛtvā mahattaram | |
- ap10.- sevanti kāmīṇiṃ nityaṃ kāmamātraparāyaṇāḥ |
24 caṇḍaroṣapadaṃ dr̥ṣṭvā yoṣidyonisamāśritam | |
- ap10.- tyaktvā yānti kathaṃ nidrāṃ bhojanaṃ hāsyam eva ca |
25 lokakaukr̥tyanāśārthaṃ māyādevīsutaḥ sudhīḥ | |
- ap10.- caturaśītisahasrāṇi tyaktvā cāntaḥpuraṃ punaḥ |
26 gatvā nirañjanātīraṃ buddhasiddhiprakāśakaḥ | |
- ap10.- yāto mārān nirākṛtya na caivaṃ paramārthataḥ |
27 yasmād antaḥpure buddhaḥ siddho gopānvitaḥ sukhī | |
- ap10.- vajrapadmasamāyogāt satsukhaṃ labhyate³³⁴ yataḥ |
28 sukheṇa prāpyate bodhiḥ sukhaṃ na strīviyogataḥ | |
- ap10.- viyogaḥ kriyate yas tu lokakaukr̥tyahānaye |
29 yena yenaiva te lokā yānti buddhavineyatām | |
- ap10.- tena tenaiva rūpeṇa māyāvī nṛtyate jinaḥ |
30 sarvasūtrābhidharṇeṇa kṛtvā nindāṃ tu yoṣitām | |
- ap10.- nānāśikṣāpadaṃ bhāṣet tattvagopanabhāṣayā |
31 nirvāṇaṃ darśayec cāpi pañcaskandhavināśataḥ | |
- ap10.- atha bhagavatī prajñāpāramitāha | ko bhagavan māyādevīsutaḥ kā ca
32 gopā |
- bhagavān āha |
- māyādevīsutaś cāhaṃ caṇḍaroṣaṇatāṃ gataḥ |
tvam eva bhagavatī gopā prajñāpāramitātmikā | |
- ap10.- yāvantaḥ tu striyaḥ sarvāś tvadrūpeṇaiva tā mataḥ |
33 madrūpeṇa ca puṃsas tu sarva eva prakīrtitāḥ | |

- ap10.- dvidhābhāvagataṃ caitat prajñopāyātmakam jagat | |
34
ap10.- atha bhagavaty āha | katham bhagavan śrāvakādayo hi striyaṃ dūṣayanti |
35
bhagavān āha |

kāmadhātusthitāḥ sarve khyātā ye śrāvakādayaḥ |
mokṣamārgaṃ na jānanti striyaṃ paśyanti sarvadā | |
- ap10.- saṃnidhānaṃ bhaved yatra sulabhaṃ³³⁵ kuṅkumādikaṃ |
36
na tatrārghaṃ samāpnoti dūrasthasya³³⁶ mahārgatā | |
- ap10.- anādyajñāyogena śraddhāhīnās tv amī janāḥ |
37
cittaṃ na kurvate tattve mayāpy etat pragopitam | |
- ap10.- tathāpy atra kalau kāle koṭimadhya 'tha kaścit |
38
ekaikasamkhyātaḥ sattvaḥ śraddhāyatnaparāyaṇaḥ | |
- ap10.- tasyārthe bhāṣitaṃ sarvaṃ śīghrabodhiprasiddhaye | |
39
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre strīpraśamsāpaṭalo
daśamaḥ | |

ap11. . CHAPTER A11 .

- ap11.1 atha bhagavaty āha | kiṃ tvam bhagavan sarāgo 'si vītarāgo vā |

bhagavān āha |

sarvo 'haṃ sarvavyāpī ca sarvakṛt sarvanāśakaḥ |
sarvarūpadharo buddhaḥ kartā hartā prabhuḥ sukhī | |
- ap11.2 yene yenaiva rūpeṇa sattvā yānti vineyatām |
tena tenaiva rūpeṇa sthito 'haṃ lokahetave | |
- ap11.3 kvacid buddhaḥ kvacit siddhaḥ kvacid dharmo 'tha saṃghakaḥ |
kvacit pretaḥ kvacit tiryak kvacin nāraakarūpakaḥ | |
- ap11.4 kvacid devo 'suraś caiva kvacin mānuṣarūpakaḥ |
kvacit sthāvararūpo 'haṃ viśvarūpī na saṃśayaḥ | |
- ap11.5 ahaṃ strī puruṣaś cāpi napuṃsakarūpaḥ kvacit |
kvacid rāgī kvacid dveṣī kvacin mohī śuciḥ kvacit | |
- ap11.6 kvacic cāsucirūpo 'haṃ cittarūpeṇa saṃsthitāḥ |
madīyaṃ dṛśyate cittam anyat kiṃcin na vidyate | |

- ap11.7 vastvavastuprabhedo 'haṃ janyo 'haṃ janako 'pi hi |
vighno 'ham ahaṃ siddhiḥ sarvarūpeṇa saṃsthitāḥ | |
- ap11.8 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham |
ahaṃ puṇyaṃ ahaṃ pāpaṃ tatkarmaphalaṃ tv aham | |
- ap11.9 jagad buddhamayaṃ sarvam idaṃ rūpaṃ mamaiva ca |
jñātavyaṃ samarasākārair yoginā tattvacintayā | |
- ap11.-
10 atha bhagavaty āha | kiṃ bhagavaṃs tavaivedaṃ rūpam |
bhagavān āha |
tavāpy evaṃvidhaṃ rūpaṃ yathā sarvaṃ vibhāṣitam |
tvayā vyāptam idaṃ sarvaṃ jagat sthāvarajaṅgamam | |
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśvapaṭala ekādaśaḥ | |

ap12. . CHAPTER A12 .

- ap12.1 atha bhagavaty āha |
mantrāṇaṃ sādhanam brūhi śāntikaṃ pauṣṭikaṃ tathā |
vaśyākṛṣṭiprayogaṃ ca māraṇoccātanādikam | |
- ap12.2 viṣaṇāśaṃ vyādhināśaṃ vahnikhaḍgādistambhanam |
saṃgrāme vijayaṃ cāpi pāṇḍityam athottamam | |
- ap12.3 yakṣiṇīśādhanam ceṭam dūtabhūtādisādhanam |
sāmarthyam anekavijñānaṃ niścitam me vada prabho | |
- ap12.4 atha bhagavān āha |
caṇḍaroṣaṇasamādhistho mantrasādhanam ārabhet |
prathamam sādhayet sārhdadaśavarṇātmakaṃ hṛdam | |
- ap12.5 mūlamantram iti khyātam sarvamantraprasādhakam |
likhitam tiṣṭhate yatra tatra svasti bhavet punaḥ | |
- ap12.6 dhārayed vācayed yas tu tasya pāpaṃ samūlitam |
smaṇād evāsyā mantrasya mārā yānti diśo daśa | |
- ap12.7 tasmāt sarvaprayatnena mantram etat prasādhayet | |
- ap12.8 atha tasmin kṣaṇe sarvabhūtapretavyāḍayakṣakumbhāṇḍamahoragādayo
duṣṭasattvāḥ prapalāyitāḥ, sarvavyādhayo bhītāḥ, sarve ca grahādayo
dahyante, mantraraśmiprabhāvataḥ sarvāś ca siddhayo 'bhimukhībhūtāḥ | |

- ap12.9 athāsya sādhanam bhavati | lakṣam japed | pūrvasevā kṛtā bhavet | tataḥ kṣṇapratipadam ārabhya pratidinam trisandhyam japed yāvat paurṇamāsīm | tato 'nte sakalām rātrim japen mahatīm pūjām kṛtvā sandhyātaḥ prabhṛti yāvat sūryodayam | tato 'yam mantraḥ siddho bhavati | tataḥ prabhṛti sarvakarmāṇi karoti | |
- ap12.- 10 atha bhagavataḥ sādhanam bhavati | paṭe bhagavantam likhāpayet | pūrvavac caturasramaṇḍalamadhye daśātmakam yathādhimokṣataḥ | tasyāgrataḥ kṣṇapratipadam ārabhya trisandhyam sahasram ekaikam japed | tato 'nte paurṇamāsyām yathāvibhavataḥ pūjām kṛtvā sandhyākālāt prabhṛti sūryodayam yāvat | tato bhayāny utpadyante | na bhetyam | tvaritatvaritam japed | tato bhagavān svayam evāgacchati | tato 'rgham tasya pādāyor dattvā pativā sthātavyam | |
- ap12.- 11 tato bhagavān āha | bho te kiṃ varam dadāmi | sādakena vaktavyam | buddhatvam me dehīti | tato bhagavāms tasya śarīre praviśati | praviṣṭamātre dviraṣṭavarṣākṛtiḥ ṣaḍabhijñas trayodaśabhūmīśvaro divyavimānacārī śatasahasrāpsarogaṇamaṇḍitaḥ kāmarūpī sarvajño bhagavatsaḍśo bhavati | |
- ap12.- 12 athavā khaḍgāñjanagulikāpādukāpādaleparājyakāmabhogaiśvaryavidyā-dhanakavitvapāṇḍityayakṣayakṣiṇīrasasparśadhātuvādādikam yathābhimatam prārthayet | tat sarvam bhagavān dadāti | |
- ap12.- 13 athavā paṭa ekallavīram likhāpayitvā pūrvavat sādhayet | atraikallavīrapaṭe kṣṇācalo dveṣavajryāliṅgitaḥ, śvetācalo mohavajryā, pītācalaḥ piśunavajryā, raktācalo rāgavajryā, śyāmācala īrṣyāvajryāliṅgito likhāpayitavyaḥ | athavā prajñārahitaḥ kevalo bhagavān kāryaḥ | |
- ap12.- 14 athavā bhagavatī pañcānam madhya ekā kāryā | tata ātmānam tasyāḥ patirūpeṇa dhyātvā pūrvavat sādhanīyā | athavā svastriyam devīrūpeṇa dhyātvā sādhayet | siddhā satī buddhatvam api dadāti kiṃ punar anyāḥ siddhīḥ | |
- ap12.- 15 athavā pratyālīḍhapadam khaḍgapāśadharam sādhayet | athavā sattvaparyāṅkiṇam khaḍgapāśakarābhyām³³⁷ kroḍīkṛtasvābhaprajñam sādhayet sahaḥcaṇḍamahāroṣaṇam | pūrvavat siddhim | evam bhagavataḥ paṭasiddhīḥ | athavā dārvādikṛtapratimāsādhanam apy evam eva kartavyam | |
- ap12.- 16 atha khaḍgasādhane manas tadā puṣye jātilohamayaḥ saram ca kṣāthamayaḥ vā yathābhimatam pañcagavyena prakṣālya sarvagandhaiḥ samāmbhya pūrvavad dvābhyām karābhyām parigrhya trisandhyam māsam ekam japed | māsānte mahatīm pūjām kṛtvā sakalām rātrim japed | prabhāte jvalitaḥ | khaḍgavidyādhāro bhavati dviraṣṭavarṣākṛtir ākuñcita-kuṇḍalakeśaḥ | āsaṃsāram pañcakāmair vilasati | |

- ap12.-
17 evaṃ vajracakratriśūlādīn sādhayet | evaṃ tāmradimayaṃ pāśaṃ
sādhayet | evaṃ paṭapādukayajñopavitavastracchatraṃ ca prajñāpāramitā-
pustakatantrapustakādīn sādhayet | evaṃ paṭahamardalaviṇādīn
sādhayet | evaṃ sauvarṇamayāṃ yakṣaṃ jambhalamāñibhadrapūrṇa-
bhadracibikuṇḍaliprabhṛtīn sādhayet | sarva ājñāṃ³³⁸ sampādayanti ||
- ap12.-
18 evaṃ veṇumayaṃ gandharvaṃ sādhayet, vālmīkaṃṇmayāṃ garuḍaṃ,
devadārumayān devān brahmaviṣṇumaheśvarendrakāmadevādīn,
śmaśānāṅgāralikhitaṃ rākṣasaṃ, dagdhagaḍamatsyākṣāralikhitaṃ pretaṃ,
madanamayaṃ manuṣyaṃ, hastidantamayaṃ gaṇapatiṃ, śākhoṭakakāṣṭha-
mayāṃ pīlupālādipīśācaṃ, pravālamatsyākṣāralikhitaṃ gaurīcauryādi-
ḍākinīm, manuṣyāsthimayaṃ rāmadevakāmadevādivetālaṃ, nāgakeśara-
kāṣṭhamayaṃ vāsukyādināgaṃ nāginīm ca, aśokakāṣṭhamayāṃ hārītī-
surasundarī-naṭṭā-ratipriyā-śyāmā-naṭī-padminī-anurāginī-candrakāntā-
brahmaduhitā-vadhū-kāmeśvarī-revatī-ālokinī-naravīrā-ādiyakṣiṇīm
sādhayet ||
- ap12.-
19 vaṭakāṣṭhamayīm³³⁹ śrīdevīm rājānaṃ ca devadārumayaṃ tilottamā-
śaśidevī-kāñcanamālā-kuṇḍalahārīnī-ratnamālā-ārambhā-urvaśī-śrībhūṣaṇī-
ratī-śacī-ādyapsarogaṇaṃ sādhayet | evaṃ sūryaṃ candraṃ maṅgalaṃ
budhaṃ bṛhaspatiṃ śukraṃ śanaīscaraṃ rāhuṃ ketuṃ ca navagrahaṃ |
evaṃ lokeśvaravajrapāṇimañjuśrīprabhṛtīn bodhisattvān | evaṃ
vipaśyīśikhīprabhṛtīn buddhān sādhayet | evaṃ aparājītādīn bhūtān |
evaṃ yamāryādīn dūtān | evaṃ vajrakamkālādīn ceṭān | evaṃ sarvasattvān
strīpuruṣān sādhayet | sarva ājñākarā bhavanti ||
- ap12.-
20 athaikavāre na sidhyati tadā punar dvitīyaṃ vāraṃ kuryāt | na tathā cet
tadā tṛtīyaṃ vāraṃ ārabhet | na tathāpi cet pūrvakṛtamahadaśubhāt tadā
vāmājānunā savyapādenākramya tāvaj japed yāvat sidhyati | tato
brahmaghnasyāpi sidhyati ||
- ap12.-
21 tatredaṃ caṇḍamahāroṣaṇasādhane mantravidarbhaṇaṃ | om
caṇḍamahāroṣaṇa āgaccha · āgaccha hūṃ phaṭ | khaḍgādisiddhau tu
amukaṃ me sādhayeti yojayet | pādākramaṇe tu · amukaṃ hana hana · iti
yojayet ||
- ap12.-
22 ekavāroccāraṇena sarvāṇi pañcānantaryakṛtāny api dahati | sarvapāpaṃ
me nāśayeti yojayet | evaṃ sarvabhayeśuccāraṇamātreṇa rakṣāṃ karoti |
rakṣa rakṣa mām iti yojayet | evaṃ sarvatra rakṣāṃ āvahati ||
- ap12.-
23 atha prajvalantaṃ iva lohaṃ dhyātvā sarṣapaṃ mudgaṃ māśaṃ
cāṣṭottaraśatavārān nijamantreṇāmantrya ḍākinyādigṛhītaṃ tāḍayet | sarve
te 'pasaranti | tāḍanakāle ḍākinyādikam apasārayeti yojayet ||
- ap12.-
24 atha khaṭikāyā apakvaśarāvadvaye 'ṣṭadalapadmāntargataṃ mantraṃ
kṛtvā samputīkṛtya kaivartajālena veṣṭayitvā dvāre lambāpayet³⁴⁰ | bālānāṃ
rakṣāṃ karoti | rakṣa rakṣa bālakaṃ iti yojayet ||

- ap12.- madanena caturaṅgulasādhyaputtalikāṃ kṛtvā taddhṛdi bhūrje mantram
25 abhiliḥya rājikādinā prakṣipet | tataḥ kaṅṭakena mukhaṃ kīlayet |
prativādinō mukhaṃ kīlitaṃ bhavati | devadattasya mukhaṃ kīlayeti
yojyam ||
- ap12.- catuṣpathe nikhanet | evaṃ pādau kīlayet | gatim āgatiṃ stambhayati |
26 devadattasya pādau kīlayeti yojyam | hṛdayaṃ kīlayet | kāyaṃ
stambhayati | devadattasya hṛdayaṃ kīlayeti yojyam ||
- ap12.- mānuṣāsthikīlakena lauhena vā saṃkocakaṅṭakena vā yāny aṅgāni
27 kīlayati tāni tasya khillitāni vyathābahulāni bhavanti |
devadattasyāmukāṅgaṃ kīlayeti yojyam ||
- ap12.- yasya gṛhadvāre nikhanet tam ucchādayati | devadattam ucchādayeti
28 yojyam | abhimantritaśmaśānabhasmanā dvārapaṭalayor³⁴¹ nikṣepād
uccāṭayati | devadattam uccāṭayeti yojyam ||
- ap12.- puttalikāṃ kaṅṭakaiḥ khillitāṃ kṛtvā japet | devadattaṃ mārayeti
29 yojyam ||
- ap12.- khaḍgādikam aṣṭottaraśatavārān nijamantrenābhimantrya yuddhaṃ
30 kuryāt | jayam āsādayati | yat kāryam uddīśya baliṃ dadyāt tat tasya
sidhyati ||
- ap12.- pāparogādivyādhiṃ mayūrapiccham aṣṭottaraśatenābhimantrya nija-
31 mantrenāpamārjayet | amukasyāmukarogaṃ nāśayeti yojayet |
sarvavyādhiśāntir bhavati ||
- ap12.- tathaiva daṣṭakam apamārjayet dhatatāludvayena | devadattasya viṣaṃ
32 nāśayeti yojyam | nirviṣaṃ kurute ||
- ap12.- evaṃ vaśībhūtam āyattaṃ svasthānam āgataṃ nagnaṃ muktakeśaṃ
33 cāgrato dhyātvā pādapatitaṃ ca dṛṣṭvā japet | vaśo bhavati | amukaṃ ca
vaśam ānayeti yojayet ||
- ap12.- evaṃ pūrvavad ākrṣṭaṃ dhyātvā japet | ākrṣṭo bhavati | amukam
34 ākarṣayeti yojyam ||
- ap12.- ātmānaṃ dhanadhānyādiparipūrṇaṃ dhyātvā japet | puṣṭiṃ me kurv iti
35 yojyam ||
- ap12.- idaṃ mantraṃ trikoṇadvayasamputāmadhye parṇapatre kaṅṭakena
36 likhitvā pañcamarīcaiḥ saha tāmbūlaṃ bhakṣayet | sarvajvarāṇi nāśayeti
yojyam ||
- ap12.- candragrahe sūryagrahe vā kṣīrabhaktena dadhibhaktena vā pātraṃ
37 pūrayitvā saśarkareṇa saghṛtena saptāśvatthapattropari sthāpayitvā
saptapatrācchāditaṃ kṛtvā hastābhyām avaṣṭabhya tāvaj japed yāvan mukto
na bhavati | taṃ bhakṣayet | pañcaśatāyur bhavati ||
- ap12.- anenaiva krameṇa haritālaṃ gorocanaṃ manaḥśīlāṃ vā sādhayet,
38 kajjalaṃ vā | jvalite tilakenāñjanena vā vidyādharāḥ | dhūmāpīte
'ntardhānam | uṣmāpīte vaśīkaraṇam ||

- ap12.- athavā nāgeśvarakāṣṭhamayam anantaṃ nāgarājaṃ kārayet | taṃ
39 jalamadhye 'dhomukhīkṛtya japed ākāśaṃ paśyan | hara hara · anantaṃ
śīghraṃ varṣāpayeti yojayet | devo varṣati ||
- ap12.- athānantaṃ jalād uddhṛtya kṣīreṇa snāpayitvā visarjayet | atha meghaṃ
40 vyavalokayañ japed | sarvavātavṛṣṭiṃ stambhayeti yojayet ||
- ap12.- iti sārdhadaśākṣarakalpaḥ | evaṃ dvitīyatṛtīyamūlamantrayoḥ kalpaḥ |
41 hṛdayamantrāṇām apy ayam eva kalpaḥ ||
- ap12.- prathamamālāmantraṃ ketakīpattre kaṅṭakena likhitvā nīlavastra-
42 sūtrābhyāṃ āveṣṭya jvaritasya śīrasi bāhau kaṅṭhe vā pṛṣṭhe vāmapādaṃ
dattvā bandhayet krodhacetāsāmukasya jvaraṃ nāśayāmīti kṛtvā |
sarvajvarāṇi nāśayati ||
- ap12.- bandhanakāle rogiṇaṃ pūrvābhimukhīkṛtya dagdhamatsyabhakta-
43 madyādipūrṇaśārāveṇa nirmañcayitvā,³⁴² idaṃ bhuktvā, sarve jvarādayo
'pasarantu śīghraṃ bhagavān caṅḍamahāroṣaṇa evaṃ ājñāpayati | yadi
nāpasariṣyatha tadā bhagavān kruddhas tīkṣṇena khaḍgena tilapramāṇaṃ
kṛtvā chetsyati | ity uktvā nairṛtakoṇe dadyāt | tato bhadraṃ bhavati ||
- ap12.- evaṃ sarvavyādhiḍākinyādyupadrave ca balir deyaḥ³⁴³ | sarvabhayeṣu
44 paṭhitamātreṇa rakṣāṃ karoti | aparaṃ mūlamantroktaṃ sarvaṃ karoti |
dvitīyamālāmantrasyāpy ayam eva vidhiḥ ||
- ap12.- tṛtīyamālāmantrenotsṛṣṭapiṇḍam abhimantrya dadyāt | varado bhavati |
45 bhaktapiṇḍam abhimantrya vikālevelāyāṃ vivikte dadyād | yat kāryam
uddīśya tat sarvaṃ sidhyati | śeṣakalpas tu pūrvavat | pūrvavad vidhinā
śuklapratipadam ārabhya paurṇamāsīṃ yāvat pūrvavat kuryāt ||
- ap12.- mālāmantrāṇāṃ daśasahasreṇa pūrvasevā bhavati | devānāṃ
46 viśeṣamantrāṇāṃ mūlamantravat kalpaḥ | yathā bhagavato mantrakalpas
tathā devīnāṃ | viśeṣas tu mālāmantrajāpāt kavitvaṃ pañḍityaṃ ca śīghraṃ
eva sampadyate ||
- ap12.- tṛtīyamūlamantrasya kalpo bhavati | śayanam āruhya vāmahastena
47 liṅgaṃ gṛhītvāṣṭaśataṃ japed yasyā nāmnā sāgacchati | kāmayet | mantraḥ
om vauheri amukī māyātu hūṃ phaḥ ||
- ap12.- gairikayā bhagaṃ ālikhya bhūmau vāmahastenāvaṣṭabhyāṣṭaśataṃ japed
48 yasyā nāmnā sāgacchati ||
- ap12.- sarṣapaṃ saptābhimantritaṃ kṛtvā puruṣaṃ tāḍayet | nirvyādhir
49 bhavati | manasā kalpayet | udakaṃ parijapya hanyāt | rudhiraṃ sravati |
vastraṃ parijapyāvaguṅṭhayet | sarvajanapriyo bhavati | lavaṇaṃ parijapya
yasya khāne pāne dadyāt taṃ vaśīkaroti ||
- ap12.- govālarajjuṃ yasya gale badhnāty abhimantrya sa gaur bhavati |
50 ādityābhimukho yasya nāmnā japed tam ākarṣayati | viḍālaromarajjuṃ
yasya gale badhnāti sa viḍālo bhavati | kākasnāyurajjunā kāko bhavati |
puruṣakeśarajjunā puruṣo bhavati | strīkeśarajjunā strī bhavati ||

- ap12.- evaṃ yasya yasya keśaromādirajjuḥ kriyate tasya tasyaiva
51 rūpaparivartanaṃ bhavati | yasya nāmnā japet tasya raktākṛṣṭiḥ |
animiṣanayano yaṃ dr̥ṣṭvā japati sa vaśyo bhavati | iti devīmantrakalpaḥ ||
- ap12.- balimantreṇa balim dadyāt | sarvopadravavyādhivighnādiśāntir bhavati |
52 yasmin kārye samutpanne balim upaharet tat tasya sidhyati | sitapuṣpa-
śārāvākṣīraśārāvasugandhijalaśārāvabhaktaśārāva iti śārāvacatuṣṭayaṃ
phalopaphalikāṃ ca praśāntāyāṃ rātrau om caṇḍamahāroṣaṇa imaṃ balim
gr̥hṇa · amukakāryaṃ me sādahaya hūṃ phaṭ ity aṣṭottaraśātenābhimantrya
nivedayet vivikte | tasyābhimataṃ sidhyati ||
- ap12.- atha bhagavato mūlamantreṇāṣṭottaraśatajaptena kaṭutailena gurviṇyā
53 bhagābhyantaraṃ mraḥṣayet | pibec ca | sukkena prasūyate | anenaiva
vraṇamraḥṣaṇāc chāntir bhavati | sarvaṃ bhakṣaṇenāpi ||
- ap12.- prathamamālāmantraṃ bhūrje ṣoḍaśadalakamalamadhye likhet |
54 nīlasūtreṇa veṣṭayitvā śarīre dhārayet | sarvatra rakṣā bhavati |
gorocanālaktena likhet ||
- ap12.- dvitīyasyāpy ayaṃ vidhiḥ | evam anyatantrakalpoktam apy atraiva
55 niyojayet | tathaiva sarvaṃ sidhyati bhāvanāsaktayoginaḥ ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre sarvamantrakalpapaṭalo
dvādaśamaḥ ||

ap13. · CHAPTER A13 ·

ap13.1 atha bhagavaty āha |

sthātavyaṃ yoginā kena saṃvareṇa vada prabho |
caryā ca kīdr̥ṣī kāryā siddhiḥ kenāśu labhyate ||

ap13.2 bhagavān āha |

māraṇīyā hi vai duṣṭā buddhaśā[sa]nadūśakāḥ |
teṣāṃ eva dhanam gr̥hya sattvebhyo hitam ācaret ||

ap13.3 caṇḍāḥ sarvā hi vai sevyā yatinyo mātaraṃ sutīm |
bhakṣayet matsyamāṃsam tu piben madyaṃ samāhitaḥ ||

ap13.4 mithyayā svaparayor doṣaṃ cchādayed dhyānatatparaḥ |
sidhyate nirvikalpātmā guptaśikṣāprayogataḥ ||

ap13.5 yena yenaiva pāpena sattvā gacchanty adhogatim |
tena tenaiva pāpena yogī śīghraṃ prasidhyati ||

ap13.6 atha bhagavatī dveṣavajrī bhagavantam evam āha | kathaṃ bhagavan
viparītasamvaram bhāṣase |

atha bhagavān āha ।

rāgeṇa hanyate rāgo vahnidāho 'tha vahninā ।
viṣeṇāpi viṣaṃ hanyād upadeśaprayogataḥ ॥

ap13.7 niḥsvabhāvaṃ jagad dhyātvā siddho 'ham iti bhāvayan ।
suguptaṃ cācāret sarvaṃ yathā ko' pi na budhyate ॥

ap13.8 sarvapāpakṣayaṃ kṛtvā viparītenaiva sidhyati ।
na karoti suguptaṃ yo yogī yogaikatatparaḥ ॥

ap13.9 viparītasamvare³⁴⁴ 'smin³⁴⁵ siddhis tasya na vidyate ।
pāpaṃ nāsti na puṇyaṃ ca niḥsvabhāvasvabhāvataḥ ॥

ap13.- lokakaukṛtyanāśārthaṃ mayā na prakāṭikṛtam ।
10 idānīm caivoktaṃ satyaṃ caṇḍarūpeṇa bho priye ॥

ap13.- yogilokāvatārāya sarvasattvārthahetave ।
11 prakāṭaṃ saṃvaram vaksye śṛṇu tvam adhunā priye ॥

ap13.- na ca prāṇivadhaṃ kuryāt na parasvāpahāraṇam ।
12 parastrīharaṇaṃ naiva³⁴⁶ naiva bhāṣeṇ mṛṣā vacaḥ ॥

ap13.- madyaṃ naiva pībed dhīmān lokakaukṛtyahānaye ।
13 prakāṭaṃ śikṣāpadaṃ hy etat sādaraṃ ca samārabhet ॥

ap13.- yad uktaṃ saṃvaram hy etat caryedānīm hi kathyate ।
14 ratnamaulaṃ śire kuryāt tāṭaṅkaṃ kaṇḍayos tathā ॥

ap13.- nānālaṃkāraṃ kṛtvā dhārayed ātmadehake ।
15 pādāyor nūpuraṃ kāryaṃ mekhalāṃ ca tathā kaṭau ॥

ap13.- savyahaste tathā khaḍgaṃ pāśaṃ vāme pradhārayet ।
16 maulau ca mūdraṇaṃ kāryaṃ pañcabuddhaprayogataḥ ॥

ap13.- pañcacīraṃ tu kartavyaṃ śmaśrukeśaṃ vikhaṇḍayet ।
17 daśābdordhvavayaḥsthāṃ tu gṛhya caryāṃ samācāret ॥

ap13.- pūrvoktakulabhedena kanyāṃ vai prakalpayet ।
18 kanyāyogam³⁴⁷ alaṅkārair maṇḍayet tām ca nityaśaḥ ॥

ap13.- savye karttiṃ ca vai dadyāt vāme caiva kapālakam ।
19 kulabhedena vai kuryād varṇabhedopatis³⁴⁸ tanau ॥

ap13.- gṛhītvā svakulīṃ prajñāṃ parakulīṃ vā samāhitaḥ ।
20 svecchayā tu samāgṛhya caryātmatām samācāret ॥

- ap13.- ratnāder abhāvena³⁴⁹ kuryād ārthā³⁵⁰ dinirmitam |
21 athavā cetasā kuryād yady alābhaḥ pravartate | |
- ap13.- viharet pañcasamayān³⁵¹ kulapañcaprabhedataḥ |
22 pūrvoktenaiva yogena dvābhyāṃ dvaṃdvaṃ samārabhet | |
- ap13.- sidhyate sarvathā yogī nātra kāryā vicāraṇā |
23 prajñopāyasamāyogān nakhaṃ dadyāt tu tryakṣaram | |
- ap13.- cumbanāliṅganaṃ caiva sarvasvaṃ śukram eva ca |
24 dānapāramitā pūrnā bhavaty eva na saṃśayaḥ | |
- ap13.- tatparaṃ kāyavākcittaṃ saṃvṛtaṃ gāḍhasaukhyātaḥ |
25 śīlapāramitā jñeyā sahanāc ca nakhakṣatam | |
- ap13.- tryakṣaram pīḍanaṃ caiva kṣāntipāramitā tv iyam |
26 sādaram tu dīrghakālam ratiṃ kuryāt samāhitaḥ | |
- ap13.- vīryapāramitā jñeyā tatsukhe cittayojanāt |
27 sarvato bhāvarūpeṇa dhyānapāramitā matā | |
- ap13.- strīrūpabhāvanā prajñāpāramitā sā prakīrtitā |
28 surataikayogamātreṇa pūrnā ṣaṭpāramitā | |
- ap13.- bhavet pañcapāramitā puṇyaṃ jñānaṃ prajñeti kathyate |
29 suratayogasamāyukto yogī sambhārasambhṛtaḥ | |
- ap13.- sidhyate kṣaṇamātreṇa puṇyajñānasamanvitaḥ |
30 yathā latāsamudbhūtaṃ phalaṃ puṣpasamanvitam | |
- ap13.- ekakṣaṇāc ca sambodhiḥ sambhāradvayasambhṛtā |
31 sa trayodaśabhūmīśo bhavaty eva na saṃśayaḥ | |
- ap13.- bhūmis tu muditā jñeyā vimalā cārciṣmatī tathā |
32 prabhākarī sudurjayābhimukhī dūraṅgamācalā | |
- ap13.- sādhumātī dharmameghā samantaprabhā tathā |
33 nirupamā jñānavatīty evaṃ trayodaśasaṃjñayā | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre caryāpaṭalas trayodaśamaḥ | |

ap14. . CHAPTER A14 .

- ap14.1 atha tasmin parṣadi samantabhadro nāma vajrayogī bhagavantam etad
avocat | pariṣṛchāmy ahaṃ nātha kim artham acalasaṃjñakam
ekallavīrasaṃjñā ca caṇḍamahāroṣaṇeti ca |

- atha bhagavān āha |
- prajñopāyasamāyogān niścalaṃ sukhārūpiṇam |
prajñopāyātmakaṃ tac ca virāgeṇa na cālitam ||
- ap14.2 tenaivācalam ākhyātaṃ vajrasattvasvarūpiṇam |
dvibhujaikamukhaṃ śāntaṃ svaccham apratighamaṇaḥ ||
- ap14.3 khaḍgapāśakarābhyāṃ tu prajñāliṅganatatparam |
sattvaparyāṅkam āsīnaṃ padmacandraravisthitam ||
- ap14.4 ā saṃsāraṃ ca tiṣṭhed divyasaukhyena susthitam |
tenedam acalaṃ khyātaṃ sarvabuddhais tu sevitam ||
- ap14.5 acalaṃ vai prabhāvitvā sarve traipathikā jināḥ |
sattvārthaṃ hi vai kurvanti yāvad āhṛtasamplavam ||
- ap14.6 atha samantabhadra uvāca |
- akāreṇa kim ākhyātaṃ cakāreṇa kim ucyate |
lakāreṇa kim ucyate kīdrśaṃ nāma saṃgraham ||
- ap14.7 bhagavān āha |
- akāreṇākṛtrimaṃ sahajasvabhāvam ity uktam |
cakāreṇānandaparamānandaviramānanda- ||
- ap14.8 sahajānandākhyacaturānandasvabhāvam uktam |
lakāreṇa lalanālīlitaṃ suratam uktam ||
- ap14.9 akāreṇocyate prajñā cakāreṇāpy upāyakaḥ |
prajñopāyaikayogena lakāraḥ sukhalakṣaṇāt ||
- ap14.- sa evaikallavīras tu eka ekallakaḥ smṛtaḥ |
10 virāgamardanād vīraḥ khyāta ekallavīrakaḥ ||
- ap14.- caṇḍas tivrataś cāsau sa mahāroṣaṇaḥ smṛtaḥ |
11 roṣaṇaḥ krodhano jñeyaḥ sarvamāravimardanaḥ ||
- ap14.- virāgaḥ caṇḍanāmā vai mahān rāgādimāraṇāt |
12 roṣaṇaḥ krodhanas tatra virāge durdame ripau ||
- ap14.- vāmagulphena cāyantrya brahmasūtraṃ samāhitaḥ |
13 daṃṣṭroṣṭhapuṭaḥ kruddho virāgaṃ ca vināśayet ||
- ap14.- anayā mudrayā yogī prajñām āliṅgya nirbharam |
14 virāgaṃ sarvato hatvā buddhasiddhim avāpnute ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre 'calānvayapaṭalaś
caturdaśamaḥ | |

ap15. . CHAPTER A15 .

ap15.1 atha bhagavatī dveṣavajry uvāca | ekavīraḥ kathaṃ sidhyed brūhi tvam
parameśvara |

atha bhagavān āha |

jhaṭity ākārayogena kṛṣṇācalaṃ vibhāvayet |
tataḥ sthairyabalād eva yogī buddho na saṃśayaḥ | |

ap15.2 śvetaṃ cācalaṃ dhyāyāt pītaṃ vā raktam eva vā |
śyāmaṃ vācalaṃ dhyāyād dveṣavajryādisamputam | |

ap15.3 madhye pañcācalānāṃ vai gṛhītvaikaṃ vibhāvayet |
prajñāṃ tu tatkulīnāṃ tu anyāṃ vātha bhāvayet | |

ap15.4 sidhyate tena yogena yogī śīghraṃ na saṃśayaḥ |
prajñayā rahitaṃ vātha bhāvayet susamāhitaḥ | |

ap15.5 bhāvanābalaṇiṣpattau bodhirājyam avāpnute | |

ap15.6 atha bhagavaty āha |

viśuddhiṃ devatāyās tu śrotum icchāmi nāyaka |
pūrvoktāmaṇḍalānāṃ tu viśuddhiṃ me vada prabho | |

ap15.7 atha bhagavān āha |

athātaḥ saṃpravakṣyāmi viśuddhiṃ sarvaśodhanam | |

ap15.8 tatra caturasraṃ caturbrahmavihārī | caturdvāraṃ catuḥsatyaṃ |
catustoraṇaṃ caturdhyānam | aṣṭau stambhā āryāṣṭāṅgo mārgaḥ |
ekapuṭaṃ cittaikāgratā | padmaṃ yoniḥ | viśvavarṇaṃ viśvanirmāṇāt |
nava navāṅgapravacanāni | dikṣu raktam mahārāgāt | vidikṣu
pītaśyāmaśādvalakṛṣṇāni brahmavaiśyakṣatriyaśudrajātivāt |
candrasūryau śukraśoṇite | khaḍgo madhye kṛṣṇācalacihnam, kartrir
viśvavajrāḥ purvādidikṣu śvetācalādīnām, āgneyādividikṣu
mohavajryādīnām | iti maṇḍalaviśuddhiḥ | |

ap15.9 bhāvanāśuddhir ucyate |

- prathamam pūjā puṇyasambhāro viśiṣṭam karma | śūnyatā jñānasambhāro
 maraṇam viśiṣṭam | svacchadeho 'ntarābhavadehaḥ | kūṭāgāraparyantam
 buddhabhuvanam | padmam yoniś | candrasūryau śukraśoṇite ||
- ap15.- hūm kṛtir mātuḥ pitur antarābhavacittam, akṣobhyaḥ pitā māmakī mātā |
 10 anayor anyonyānurāgaṇam dr̥ṣṭvā pitari dveṣam kṛtvā mātary anurāgam ca,
 mohena sattvacittavat saṃkramet | padmān nirgataḥ potaḥ piṭmāraṇam
 tatpadaprāptaye mātrgrahaṇam janmāntaravātsalyād viśiṣṭasukhāya so 'pi
 putrāñ janayati duhitṛṃś ceti | śvetācalādayo mohavajryādayaś ca | putrāś
 ca piṭmāraṇāḥ saṃśayanaparāḥ śatrava eveti tāvan mārayet | duhitṛṃś ca
 kāmayet janmāntaravātsalyād viśiṣṭasukhāya ||
- ap15.- khaḍgaḥ prajñā pāśa upāya | athavā pāśaḥ prajñā khaḍga upāyaḥ |
 11 ubhayoḥ samarasīkaraṇam tarjanī | vāmādhodr̥ṣṭiḥ saptapātālapālanam
 savyordhvadr̥ṣṭiḥ saptabrahmāṇḍapālanam | vāmabhūgatajānuḥ
 pṛthvīpālanam | savyasaṃprahārapadam sarvamāratrāsanam | brahmā
 skandhamāraḥ | śivaḥ kleśamāraḥ | viṣṇur mṛtyumāraḥ | śakro
 devaputramāraḥ ||
- ap15.- pṛthvī sakalamartyakanyā | upabhogaḥ kumāraḥ | dīrghasthitiḥ
 12 padmāsanaḥ | yonijaḥ, candrasūryāsanaḥ | śukraśoṇitajaḥ puruṣarūpaḥ
 bhāvaḥ, strīrūpaḥ abhāvaḥ | nīlo vijñānam, śveto rūpaḥ, pīto vedanā,
 raktaḥ saṃjñā, śyāmaḥ saṃskāraḥ ||
- ap15.- athavā nīla ākāśam, śveto jalam, pītaḥ pṛthvī, rakto vahniḥ, śyāmo vātaḥ |
 13 yathā bhagavatām tathā bhagavatīnām ||
- ap15.- athavā nīlaḥ suviśuddhadharmadhātujñānam, śveta ādarśajñānam, pītaḥ
 14 samatājñānam, raktaḥ pratyavekṣaṇājñānam, śyāmaḥ
 kṛtyānuṣṭhānajñānam ||
- ap15.- eka eva jinaḥ śāstā pañcarūpeṇa saṃsthitāḥ |
 15 prajñāpāramitā caikā pañcarūpeṇa saṃsthitā ||
- ityekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśuddhipaṭalaḥ
 pañcadaśamaḥ ||

ap16. . CHAPTER A16 .

ap16.1 atha bhagavaty āha |

katham utpadyate lokaḥ katham yāti kṣayam punaḥ |
 katham vā bhavet siddhir brūhi tvam parameśvara ||

ap16.2 atha bhagavān āha |

avidyāpratyayāḥ saṃskārāḥ |
 saṃskārapratyayaḥ vijñānam |

vijñānapratyayaṃ nāmarūpam |
nāmarūpapatyayaṃ śaḍāyatanam |
śaḍāyatanapatyayaḥ sparśaḥ |
sparśapatyayā vedanā |
vedanāpatyayā tṛṣṇā |
tṛṣṇāpatyayam upādānam |
upādānapatyayo bhavaḥ |
bhavapatyayā jātiḥ |
jātipatyayā jarāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ | evam
asya kevalasya mahato duḥkhaskandhasya samudayo bhavati | |

ap16.3 evam apy avidyānirodhāt saṃskāranirodhaḥ |
saṃskāranirodhād vijñānanirodhaḥ |
vijñānanirodhān nāmarūpanirodhaḥ |
nāmarūpanirodhāt śaḍāyatananirodhaḥ |
śaḍāyatananirodhāt sparśanirodhaḥ |
sparśanirodhād vedanānirodhaḥ |
vedanānirodhāt tṛṣṇānirodhaḥ |
tṛṣṇānirodhād upādānanirodhaḥ |
upādānanirodhād bhavanirodhaḥ |
bhavanirodhāj jātinirodhaḥ |
jātinirodhāj jarāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsā
nirudhyante | evam asya kevalasya mahato duḥkhaskandhasya nirodho
bhavati | |

ap16.4 pratīyotpadyate lokaḥ pratīyaiva nirudhyate |
buddhvā rūpadvayaṃ caitad advayaṃ bhāvya sidhyati | |

ap16.5 atha bhagavatī uvāca |

kathayatu bhagavān avidyādivivecanam |

atha bhagavān āha |

triparivartam idaṃ cakram atītādiprabhedataḥ |
dvādaśākāram ākhyātaṃ dharmam sarvajinair iha | |

ap16.6 tatrāvidyā heyopādeyājñānaṃ | marāṇānantaram dhanva³⁵² rūpaṃ cittam
śārīrākāram bhavatīty arthaḥ | |

ap16.7 tasmāt saṃskāro bhavati sa ca trividhaḥ | tatra kāyasaṃskāra
āśvāsapraśvāsau | vāksaṃskāro vitarkavicārau | manaḥsaṃskāro
rāgadveṣamohāḥ | ebhir yuktāvidyā śvasati praśvasati vitarkayati sthūlam
gṛhṇāti vicārayati sūkṣmaṃ gṛhṇāti | anurakto bhavati dviṣṭo mugdhaś
ca | |

- ap16.8 tasmād vijñānaṃ bhavati | śatprakāraṃ cakṣurvijñānaṃ śrotra° ghrāṇa°
jihvā° kāya° manovijñānaṃ ca | ebhir yuktāvidyā paśyati śṛṇoti jighrati
bhakṣati sprṣati vikalpayati | |
- ap16.9 tasmān nāmarūpam | nāma catvāro vedanādayaḥ | rūpaṃ rūpam eveti |
dvābhyām abhisamkṣipyā piṇḍayitvā³⁵³ nāmarūpety uktam | upādāna³⁵⁴
pañcaskandharūpeṇāvidyā pariṇamatīty arthaḥ | tatra vedanā trividhā
sukhā, duḥkhā, aduḥkhāsukhā³⁵⁵ ceti | samjñā vastūnām³⁵⁶ svarūpa-
grahaṇāntarābhilāpaḥ³⁵⁷ | samskārāḥ sāmānyaviśeṣāvasthāgrāhinaś³⁵⁸
cittacaittaḥ | vijñānāni³⁵⁹ pūrvoktāny eva | rūpaṃ caturbhūtātmakekam |
pṛthivī gurutvaṃ kakkhaṭatvam³⁶⁰ | āpo dravatvam abhiśyanditatvam³⁶¹ |
teja uṣmatvaṃ paripācanatvam | vāyur ākuñcanaprasāraṇa³⁶²
laghusamudīraṇatvam | |
- ap16.- tasmāc chaḍāyatanāni cakṣuḥśrotraghrāṇājihvākāyamanāṃsi | ebhir
10 yutā³⁶³ pūrvavat paśyatītyādi | |
- ap16.- tasmāt sparśaḥ |
11 rūpaśabdagandharasasparśadharmadhātusamāpattiḥ³⁶⁴ |
tatas tṛṣṇā sukhābhilāṣaḥ |
tata upādānaṃ tatprāpakam³⁶⁵ karma |
tato bhavo garbhapraveśaḥ |
tato jātiḥ prakāṭikaraṇābhiniṣpattiḥ | upādānapañcaskandhalābhaḥ³⁶⁶ | |
- ap16.- tato jarā purātanībhāvaḥ | maraṇaṃ cittacaittanīrodhaḥ | tato
12 jarāmarānacintayan³⁶⁷ śokākulo bhavati | muktir mayā na paryeṣiteti³⁶⁸
paridevate | vyādhyādyupadrutaś³⁶⁹ ca duḥkhī bhavati | tad evaṃ³⁷⁰
punaḥ punar manasi yojayan³⁷¹ daurmanasyī³⁷² bhavati | durmanā api
kenāpy upadruta³⁷³ upāyāsī bhavati | |
- ap16.- ayam arthaḥ | avidyādiṣaḍāyatanaparyantenāntarābhavasattva ekatraiva
13 sthitas trailokyam paśyan paśyati strīpuruṣān anuraktān | tato 'tītajāti-
kṛtakarmaṇā prerito yaj³⁷⁴ jātāv utpanno bhaviṣyati tājātīstrīpuruṣau ratau
dṛṣṭvātīva tasya tayoḥ sparśa utpadyate | |
- ap16.- tatra yadi puruṣo bhaviṣyati tadātmānaṃ puruṣākāraṃ paśyati |
14 bhāvimātari paramānurāgo bhavati | bhāvīpitari ca mahāvadviṣṭaḥ |
rāgadveṣau ca sukhaduḥkhe³⁷⁵ vedane | tataḥ kenākāreṇānyā sārđham
ratim karomīti cintayann aduḥkhāsukha³⁷⁶ vedanatayā vyāmugdho
bhavati | |
- ap16.- tataḥ pūrvakarmavātaprerito mahātṛṣṇayā etāṃ ramāmīti kṛtvā kaṣṭena ko
15 hi puruṣo mama striyam kāmayate iti³⁷⁷ kṛtvā tārāsamkramaṇavad
bhāvīpitṛśiromārgena praviśya tasya śukrādhiṣṭhitam cittam adhiṣṭhāya
bhāvimātaram kāmayantam ātmānaṃ paśyati sukhakāraṇam upādadāti

- tataḥ śukreṇa samarasībhūya mahārāgānurāgeṇāvadhūtīnāḍyā pitur vajrān
nirgatya mātuh padmasuṣirasthavajradhātviśvarīnāḍyā kuṣṣau
janmanāḍyāṃ sthitaḥ | kṣaraṇāntarivat tato bhavo bhavati | |
- ap16.- sa ca krameṇa kalalārbudaghanapeśīśākhāyuto navabhir daśabhir vā
16 māsair yenaiva mārgeṇa praviṣṭas tenaiva mārgeṇa nirgato | jātir bhavati | |
- ap16.- yadi vā strī bhaviṣyati tadā bhāvīpitary anurāgo bhavati | bhāvimātari ca
17 dveṣaḥ | tata³⁷⁸ ātmānaṃ strīrūpaṃ paśyati | bhāvimātrīsiromārgeṇa
praviśya padme pativā śukreṇa miśrībhūya tasyā eva janmanāḍyāṃ
tiṣṭhati | tataḥ pūrvavan nirgacchati jāyate | |
- ap16.- tad evam avidyādibhir lokā jāyante | lokās ca pañca³⁷⁹ skandhā eva | te ca
18 duṣṭhu³⁸⁰ saṃsāriṇaḥ pañca³⁸¹ skandhāḥ | na ca duḥkhena kāryam asti
mokṣārthinām | |
- ap16.- avidyādi³⁸² nirodhāt skandhābhāvaḥ³⁸³ śūnyatā tucchatā | na ca tucchena
19 kāryaṃ mokṣārthinaḥ | |
- ap16.- tasmān na bhāvo mokṣo nāpy abhāvaḥ | tasmād bhāvābhāvavirahitaṃ
20 prajñopāyasampuṭam | mahāsukharūpiṇaṃ śrīmadacalanāthātmakaṃ
caturānandaikamūrticittaṃ bhavanirvāṇāpratiṣṭhitaṃ mokṣaḥ | |
- ap16.- rāgeṇotpadyate loko rāgākṣayāt kṣayaṃ gataḥ |
21 acalārthaparijñānād buddhasiddhiḥ samṛdhyati | |
- ap16.- na calati prajñāsaṅge sukharasamuditaṃ tu yac cittaṃ |
22 vidhunan viramasumāraṃ tad acalasaṃjñayā ca kathitaṃ | |
- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre pratītyasamutpādapaṭalaḥ
ṣoḍaśamaḥ | |

ap17. . CHAPTER A17 .

- ap17.1 atha bhagavaty āha |
nāthedaṃ sampuṭaṃ śukraraktaliṅgabhagastane |
pravṛddhe śakyate kartuṃ vyādhivṛddhatvanāśanāt | |
- ap17.2 strīmanovaśyatābhāvāt tadvad vyākaraṇād api |
śukrasya stambhanād raktadrāvaṇād brūhi yogakam | |
- ap17.3 atha bhagavān āha |
sādhu sādhu kṛtaṃ devi yad aham adhyeṣitas tvayā |
vakṣye nānāvidhaṃ tac ca śṛṇu lokārthasiddhaye |
śarīraṃ śodhayed ādau paścāt karma samārabhet | |
- ap17.4 śukle vastre kṛtaṃ varṇaṃ śreṣṭham ujjalitaṃ bhavet |

- triphalākṡvātham āgr̥hya yavakṡāraṃ palāśakaṃ | |
- ap17.5 bhakṡayitvā guḁaṃ pānāt kṡmyajīṃnapraṅśānaṃ |
ketakyāś ca rasaṃ tailaṃ hilaṃocīrasasaindhavam | |
- ap17.6 pītvā liptvā ca tad raudre yūkānāśo vapurvṡtāt |
ketakyāś ca rasaṃ tailaṃ pibel lavaṅasamyuṡaṃ | |
- ap17.7 raudre bhramaṅayogena bhavel lavaṅanāśānaṃ |
hilaṃocīrasaṃ kiṃcit saindhavena ca samyuṡaṃ | |
- ap17.8 chāyāyāṃ ca sthitiṃ kṡtvā bhavet pittasya nāśānaṃ |
ketakyāś ca rasaṃ tailān kūcamūlaṃ ca gopayaḥ | |
- ap17.9 pānayogād bhavet tailanāśa eva na saṃśayaḥ |
rasaṃ kūṡmaṅḁamaṅjaryāḥ pibel lavaṅasamyuṡaṃ | |
- ap17.- cūrṅanāśo bhaved dhanyāśleṡmāṅaṃ madhu naśyataḥ |
10 ekaikaṃ dvidinaṃ kuryāt paścād auśadham ārabhet | |
- ap17.- tenaiva phaladaṃ tac ca niṡphalaṃ cānyathā priye |
11 śālmalīvalkalaṃ cūrṅet taptamaṅḁena bhakṡayet | |
- ap17.- saptadhā mantritaṃ kṡtvā prātar vā bhojanakṡaṅe |
12 pratyahaṃ yāvajjīvaṃ tu śukraśoṅitavardhanam | |
- ap17.- om caṅdamahāroṡaṅa idaṃ divyāmṡtaṃ me kuru hūṃ phaṡ | |
13 †ṡṡitaṃ† nārikelaṃ ca navanītaṃ cāpi māhiṡaṃ |
vāsyamaṅḁena samyuktaṃ medaṃ śūkarasambhavaṃ | |
- ap17.- liṅgaṃ karṅastanānāṃ tu bhagasyāpi vimardanaīḥ |
14 sarvakāyavimardaiś ca vardhante te na saṃśayaḥ | |
- ap17.- niraṅhāṃ tarjanīṃ kṡtvā mraṅṡayitvā ca tena vai |
15 yonimadhye tu prakṡipyā sphāṅḁayed randhravardhanam | |
- ap17.- dāḁimasya tvacaḥ kalkaiḥ pacet sarṡapatailakam |
16 stanaṃ vimarditaṃ vardhen muṅḁirīkvāthanaśyataḥ | |
- ap17.- śvetasarṡapavacādyāśvagandhābr̥hatīkṡtaiḥ |
17 kalkair saṃmardayel liṅgaṃ stanaṃ karṅaṃ ca vardhate | |
- ap17.- hastippalīśvetāparājītakṡtais tathā |
18 māhiṡyanavanītena mardanāl liṅgavardhanam | |
- śevālakāṡurohiṅīmāhiṡyanavanītena mardanāl liṅgavardhanam | |

- ap17.- dhustūrasenāśvagandhāmūlaṃ piṣṭvā mahīṣyanavanītamīśritam,
19 dhustūraphalakoṭāre 'horātraṃ sthāpayet |
- ap17.-
20 tato liṅgaṃ māhiṣyaśakṛtā dṛḍhaṃ mardayitvā |
pūrvoktena rātritrayaṃ liptvā mardayed vardhate | |
- ap17.- indragopacūrṇe ghṛtaṃ sādhayitvā māhiṣaṃ yonyabhyantaraṃ lepayet |
21 śīthilā yonir gāḍhā bhavati | |
- ap17.- padmabīja-utpalabījamṛṇāla-uśīramustakais tilatailaṃ pācayet | tena
22 bhagābhyaṅgād daurgandhyaśīthilyavaiṣamyonatvādikāṃ nāśayati | |
- ap17.- nimbatvakkvāthena bhagaṃ prakṣālayet | nimbatvacā dhūpayec ca |
23 saukumāraṃ sugandhi subhagādiguṇopetaṃ bhavati | |
- ap17.- haritālabhāgāḥ pañca kiṃśukakṣārabhāgaikaṃ yavakṣārabhāgaikaṃ
24 kadalikṣārabhāgaikaṃ jalena piṣṭvā, lepamātreṇa bhagakakṣaliṅgānāṃ
roma³⁸⁴ nāśanam | |
- ap17.- tato halāhalasarpapucchacūrṇamīśritaṃ kaṭutailaṃ saptāhasthāpitaṃ,
25 tena liṅgādikāṃ mraṅkṣayet | na punaḥ keśāḥ prādur bhavanti | |
- ap17.- mahīṣaśūkarahastikarkaṭaśvedatāilābhyāṃ mardanāt stanādīnāṃ
26 vṛddhiḥ | |
- ap17.- jātīpuṣpaṃ tilena piṣṭvā bhagam udvartayet | ucchvasitaṃ bhavati | |
27 māhiṣyanavanītavacākūṭhabālānāgabalābhir mardanāt stanavṛddhiḥ |
- ap17.- taptodakṣālanād vardhitaliṅgasadṛśaṃ bhavati | |
28 daṇḍotpalāmūlaṃ gavyaghr̥tena pibet | ṛtukāle garbhiṇī bhavati | |
- ap17.- aśva³⁸⁵ gandhāmūlaṃ ghṛtena pibet | garbhiṇī bhavati | |
29 balātibalāśitaśarkārātilaṃ māṅṣikamadhuyuktaṃ pibet | garbhiṇī
ap17.- bhavati | |
- 30 bālāmūlam udakena piṣṭvā pibet | raktapravāhaṃ nāśayati | |
- ap17.- yavacūrṇaṃ gomūtraṃ sarjaraṣaṃ yaṣṭi³⁸⁶ madhu ghṛtenodvartanāt
31 sarvagātraṃ bhadrāṃ bhavati | |
- ap17.- varāhkrāntāmūlam ṛtukāle karṇe bandhanād garbhiṇī bhavati | |
32 kalambīśākaṃ bhakṣayec chukravṛddhiḥ | madhuradadhibhakṣaṇena
ap17.- śukravṛddhi | śukraśoṇitabhakṣaṇāc chukravṛddhiḥ | strīgūthaṃ
33 strīmūtreṇa³⁸⁷ golayitvā pibec chukravṛddhiḥ | |
- ap17.- āmalakīcūrṇaṃ jalena ghṛtena madhunā vā vikāle 'valihet | cakṣuṣyaṃ
34 tāruṇyaṃ bhavati prajñāṃ ca janayati | āmalakīcūrṇaṃ tilacūrṇaṃ
ap17.- ghṛtamadhunā bhakṣayet tathaiva phalam | |
- 35 gorakhataṇḍulāmūlam aśvagandhātilayavān guḍena samarasīkṛtya
ap17.- bhakṣayet | yauvanaṃ janayati | |
- 36 arjunatvakūrṇaṃ dugdhādinā bhakṣayed | varṣaprayogena
ap17.- trīśatāyuh | |
- 37 āmalakīrasapalaikaṃ bākucīcūrṇakarṣaikaṃ pibet prātaḥ | jīrṇe
kṣīrabhojanaṃ | māsenā pañcaśatāyuh | |

- ap17.- bākucīcūrṇakarṣaikaṃ takreṇa jalena kāñjikenā dugdhena vā pibet |
38 ṣaṇmāsena yauvanābhyupetaḥ ||
- ap17.- muṇḍarīcūrṇaṃ ghr̥tena bhakṣayet | trisaptāhena dviraṣṭavarṣākṛtiḥ ||
39 sanabījacūrṇapalaikaṃ raktaśālipalaikaṃ ekavarnagāvīkṣīreṇa
- ap17.- śarāvadvayena randhayet | prathamam kṣīraśarāvam ekaṃ kṣayam nītvā
40 sanādikaṃ tatra dattvā pacet | tato bhakṣayet | jīrṇe dugdhena bhojayet |
- ap17.- vātātapavarjitaḥ | saptāhatrayam yāvad yathā kriyā, tathottarā kriyā | tataḥ
41 keśādayaḥ patanti punar uttiṣṭhanti | tato valipalitarahito jīvati śatāni
- ap17.- pañca ||
42 raktocçaṭamūlam ghr̥tamadhunā biḍālapadamātram bhakṣayet | tathaiva
- ap17.- phalam ||
43 āmalakīharītakībhr̥ngarājapippalīmaṛicalohacūrṇāni madhuśarkarābhyām
- ap17.- uḍumbarapramāṇam guḍikām kuryāt | tato gulikaikām bhakṣayet | māsena
44 triśatāyuh ||
- ap17.- kumārīpalam ekaṃ ghr̥tadadhiyuktaṃ bhakṣayet | saptāhena
45 triśatāyuh ||
- ap17.- yavatilāśvagandhānāgabalāmāṣān dviguṇaguḍena bhakṣayet | mahābalo
46 bhavati ||
- ap17.- bhadralīguṇḍakaṃ triguṇaharītakya evam jalādinā bhakṣayet |
47 mahābalaḥ syāt ||
- ap17.- sarvatrātmanaṃ devatākāram bhāvayet, manreṇa cauṣadham
48 samadhitiṣṭhet ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanantre śukrādivṛddhipāṭalaḥ
saptadaśamaḥ ||

ap18.

· CHAPTER A18 ·

- ap18.1 atha bhagavān āha | eraṇḍamūlam kāñjikenā³⁸⁸ piṣṭvā śiro mardayet |
śiraśśūlam vināśayati ||
- ap18.2 chāgasya gor narasya vā koṣṇamūtram sasaindhavam karṇam pūrayet |
karṇaroganāśaḥ | śuṣkamarkaṭatailaṃ vā dadyāt ||
- ap18.3 katakaḥ pippalī āmalakī haridrā vacā śīśireṇa vaṭikām kuryāt | tenāñjanāt
sarvacakṣūroganāśaḥ | madhupippalyā vāñjayet ||
- ap18.4 karṇagūtham madhunāñjayet | rātryandhanāśaḥ ||
- ap18.5 kaṭakamadhunāñjayet sarvākṣiroganāśaḥ | kāñjikenā tailam saindhavam
dūrvāmūlam ca kāmse nighṛṣya mantraṃ³⁸⁹ japec | cakṣuśūranāśaḥ ||
- ap18.6 ghoṣaphalam ghr̥tvā kaṅkolamūlam taṇḍulodakena pibet | nasyam ca
dadyāt | nāsikayā raktaṃ na sravati ||
- ap18.7 śephālīkāmūlacarvaṇād galaśuṇḍīm vinaśyati ||
- ap18.8 guñjamūlena dantakīṭavināśaḥ ||

- ap18.9 goghṛtaṃ gavyadugdhaṃ karkaṭapadaṃ pacet | pādamrakṣaṇād
dantakīṭako³⁹⁰ naśyati ||
- ap18.- mūlakabījaṃ priyaṅguṃ ca raktacandanakuṣṭhaṃ piṣṭvovdvarṭanān
10 markaṭyādir vinaśyati ||
- ap18.- hariṇamāṃsaśuṣkaṃ chāgākṣīreṇa pibet palam ekam |
11 kṣayaroganāśaḥ ||
- ap18.- māhiṣyadadhibhaktabhojanād atisāranāśaḥ | āmlabhaktāsanāt tathā ||
12 kuṭajavalkalabhāgadvayaṃ maṛicaguḍaśuṇḍīnām ekabhāgaṃ
- ap18.- gavyatakreṇa pibet | grahaṇīnāśaḥ ||
13 āmalakīpippalīcitrakam ādrakam purātanaguḍaṃ ghṛtaṃ madhu ca
- ap18.- samaṃ bhakṣayet | vikālakāsaśvāsavināśanam | harītakīcūrṇaṃ madhunā
14 tathā ||
- ap18.- khadirīśākena yavayavāgūṃ bhakṣayet | kuṣṣiroganāśaḥ syāt ||
15 ādrakam jīrakam dadhinā maṇḍena vā pibet lavaṇasahitam |
- ap18.- mūtrakṛcchraṇināśanam ||
16 śarkarāyavakṣāraṃ samaṃ vā bhakṣayet | śaubhāñjanamūlakvāthaṃ vā
- ap18.- pibet, aśmarī patati ||
17 harītakīcitrakam ādrakam³⁹¹ ca mastunā pibet, plīhanāśanam ||
- ap18.- jīrakam guḍena bhakṣayet | jvaro vāto vinaśyati ||
18 yavakṣāraṃ dadhinā pibet | āmavātanāśaḥ ||
- ap18.- kaṭutrayaṃ viḍaṅgasaindhavaṃ dattvā maṇḍaṃ koṣṇaṃ pibet | agnir
19 dīpyati kṛmayo vinaśyanti ||
- ap18.- harītakīm guḍena bhakṣayet | durnāmā vinaśyati | harītakīm śuṅṭhyā
20 bhakṣayet | āmavātanāśaḥ ||
- ap18.- dūrvāṃ haridrayā piṣṭvā lepāt kacchanāśaḥ | anenaiva
21 dadrūvisphoṭakukkuradaṃṣṭrāpyātādikaṃ nāśayet ||
- ap18.- kāsamardakamūlaṃ kāñjikenā piṣṭvā, tathā guḍaṃ kaṭutailena pibet |
22 śvāso vinaśyati ||
- ap18.- arjunatvacam ghṛtādīnā bhakṣayet | hṛdayavyathānāśaḥ ||
23 bilvaṃ dagdhvā guḍena bhakṣayet | raktātīsāra³⁹² nāśaḥ ||
- ap18.- mātuluṅgarasaṃ guḍena pibet | śūlaṃ naśyati ||
24 guḍaṃ śuṅṭhyā nasyaṃ dadyāt | sarvaśleṣmanāśaḥ ||
- ap18.- ketakaṃ madhunāñjayet | sarvākṣiroganāśaḥ ||
25 kāñjikaṃ tailaṃ saindhavaṃ dūrvāmūlaṃ ca kāmse nighṛṣyāñjanāc
- ap18.- cakṣuḥśūlanāśaḥ ||
26 guḍaṃ ghṛtena bhakṣayet | vātapittāśleṣmakuṣṭhādayo vinaśyanti ||
- ap18.- triphalācūrṇaṃ ghṛtamadhunā bhakṣayet | sarvaroganāśaḥ ||
27 harītakīcūrṇaṃ³⁹³ ghṛtamadhunā vikāla ālihet | vātaśleṣmavināśanam ||
- ap18.- vāsakapañcāṅgaṃ vacāṃ brahmīm pippalīm ca śuṣkacūrṇīkṛtya
28 saindhavena madhunā ca vaṭīm kuryāt | tato bhakṣayet vikāle | vātaśleṣma
vinaśyati | svaram ca madhuraṃ bhavati ||

ap18.- brahmī³⁹⁴ vacāsuṅṭhīpippalīharītakīvāsakaṃ khadiraṃ ca madhunā
 29 guḍikāṃ kṛtvā bhakṣayet | tathaiva phalam ||
 ap18.- yavānīsuṅṭhīharītakī³⁹⁵ saindhavān samān bhakṣayet |
 30 sarvājīrṇanāśaḥ ||
 ap18.- guḍūcīrasaṃ madhunā pibet | pramehanāśo māsatrayaikena ||
 31 dugdhaṃ pippalīcūrṇaṃ gṛṭamadhuhīḥ pibet | jvarahṛdrogakāsādayo
 ap18.- naśyanti ||
 32 lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā³⁹⁶ lepayet |
 ap18.- guḍūcīmūlaṃ bhakṣayet | nāḍīvraṇanāśanam ||
 33 suṅṭhīm³⁹⁷ yavakṣāreṇa bhakṣayet | bubhukṣā bhavati ||
 ap18.- jayantībijāṃ marīcena pibet dinatrayam | pāparoganāśaḥ ||
 34 triphalā nalikā kṛṣṇamṛttikā bhṛṅgarājakaḥ sahakārāmlabījaṃ lohacūrṇaṃ
 ap18.- kāñjikāṃ | ebhir pāmanaṃ kuryāt, tato guggulena keśaṃ dhūpayitvā tena
 35 mardayet | tataḥ saptāhaṃ baddhvā sthāpayet | keśarañjanam ||
 ap18.- mayūrapittabhṛṅgarājarasābhyāṃ gavyaghṛtaṃ paktvā nasyaṃ dadyāt |
 36 saptāhāt keśarañjanam ||
 ap18.- punamava³⁹⁸ raṇḍayoḥ kvāthaṃ kuryāt ṣoḍaśaguṇena jale bhāgaikaṃ
 37 sthāpayet | tato gālayitvā śvetaguṇḍacūrṇaṃ dadyāt | tatas tailaśarāvam
 ap18.- ekaṃ bandhayet | anena keśābhyaṅgāt keśarañjanam ||
 38 bhūmividārītrikaṭugandhakaṃ samaṃ cūrṇīkṛtya, vartikāmadhye kṛtvā,
 ap18.- jvaladadhomukhavartikākramaṇa kaṭutailaṃ gṛhya satataṃ bindudvayasa
 39 nasyena valipalitaṃ naśyati ||
 ap18.- etena marditarasena kuṣṭhalepāc chāntir bhavati ||
 40 sadyo navanītamarditagandha-
 ap18.- kamāśakasahitarasatolakāsālīṃcīlonīkāpiṇḍena ghaṭayantreṇābhyantare
 41 mūṣīkāpīhitena vālūkāsahitena vahnidānād rasabandhaḥ | bhakṣaṇāt
 ap18.- kṣayādīnāśaḥ ||
 42 govatsasya prathamaviṣṭhāṃ gṛhītvā guṭikāṃ kārayet |
 ap18.- piṇḍatagaramūlaṃ piṣṭvā veṣṭayet || ekāṃ gulikāṃ bhakṣayitvā viṣaṃ
 43 bhakṣayet | na prabhavati ||
 ap18.- jambūbījaṃ bījapūrābījaṃ śīriṣābījaṃ ca cūrṇayitvā ajakṣīreṇa, pāyasaṃ
 44 randhayet, gṛṭena bhakṣayet | pakṣaikaṃ yāvad bubhūkṣā na bhavati ||
 ap18.- amalakī kuṣṭham utpalaṃ māṃsī balā, eṣāṃ lepena viralāḥ keśāḥ ghanāḥ
 45 syuḥ ||
 ap18.- kukkuradantam antardhūmena dagdhvā dugdhaghṛtānviṭaṃ kṛtvā
 46 mraṁṣayet | durjātā api keśā uttiṣṭhanti ||
 ap18.- nārikelajale puruṣendriyaṃ katipayakṣaṇaṃ sthāpayitvā
 47 surasunnaguṇḍakaṃ dadyāt | puruṣavyādhir naśyati ||
 ap18.- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre vyādhivṛddhatvahānipaṭalo
 48 'ṣṭādaśamaḥ ||

ap18.-
49
ap18.-
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ap18.-
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ap19.

· CHAPTER A19 ·

ap19.1 atha bhagavān āha ।

śvetāparajitāmūlaṃ śukreṇa vaṭikāṃ kṛtvā tilakena vaśībhavati strī ॥

ap19.2 brahmadanḍīvacāmadhunā liṅgam uddhṛtya striyaṃ kāmayed । vaśam
ānayati ॥

ap19.3 daṇḍotpalāmūlaṃ kuṣṭhaṃ tāmbūlena dadyāt, tathā brahmadanḍī
viḍaṅgaṃ vacā kuṣṭhaṃ nāgakeśaraṃ tāmbūlena dadyāt । vaśībhavati ॥

ap19.4 gardabhaśukraṃ kamalakeśaraṃ piṣṭvā dhvajam liptvā kāmayet ।
vaśībhavati ॥

ap19.5 adamaśanaśīsulolāṃ gṛhya gorocanāṃ svayambhūkusumena bhāvya
tilakena, vaśīkaraṇam । bhṛṅgarājamūlam ātmaśukreṇāñjanāt tathā ॥

ap19.6 śvetakaravīralatāṃ vṛkabhāsaraktena mraṅkṣayet । śmaśānadhūmena
dhūpayitvā striyaṃ hanyād । vaśībhavati ॥

ap19.7 mayūraśikhā kākajihvā mṛtasya nirmālyaṃśukacūrṇaṃ yasyāḥ śirasi
dīyate, sā vaśībhavati । viṣṇukrāntāmūlena liṅgam liptvā ramaṇāt tathā ॥

ap19.8 puṣyanakṣatreṇa dhusturasya phalaṃ saṃgrahet । āśleṣanakṣatreṇa
valkalaṃ, hastena patraṃ, citrayā puṣpaṃ, mūlena mūlaṃ,
samabhāgacūrṇaṃ madhunā vaṭikāṃ kuryāt । karpāte badhya śoṣayet ।
tāmbūlena dadyāt । śaṅkhacūrṇena vaśīkaraṇam ॥

ap19.9 unmattakukkuradakṣiṇayāṅgulyā mekāḁṣīreṇa yasyā nāma likhyate,
amukī āyātv iti, sāgacchati ॥

ap19.- nirdhūmāgnau tāpayen mayūraśikhāṃ pañcamalena khānādau dadyāt ।
10 vaśo bhavati ॥

ap19.- aparājitāmūlaṃ puṣye utpādya karpāṭam mraṅkṣya naratailena nṛkapāle
11 kajjalaṃ pātayet । tailāñjanāt strīpuruṣavaśīkaroti ॥

ap19.- daṇḍotpalāmūlaṃ pañcamalena dadyāt । vaśam ānayati ॥

12 viḍaṅgaṃ tagaraṃ kuṣṭhaṃ madirayā dadyāt । aniṣṭhāṃ nāśayati ॥

ap19.- manahśilānāgakeśaracūrṇapriyaṅgugorocanābhir akṣim añjayet ।
13 vaśīkaraṇam ॥

ap19.- kastūrīlajjadhusturakasahadevābhiḥ kṛtatilakaḥ trailokyaṃ vaśam
14 ānayati ॥

- ap19.- om calacitte cili cili culu culu reto muñca muñca svāhā | svaliṅgasyopari
15 raktakaravīrakusumaṃ saṃsthāpya sahasram ekaṃ jayet |
- ap19.- nāmaidarbhitena yasyāḥ purato mantraṃ paṭhaṃs tāmraśucyāṃ vidhvā
16 bhrāmyate sā vaśyā bhavati | |
- ap19.- pūrvasevā daśasahasrāṇi nāmarahitaṃ kṛtvā, namaḥ caṇḍālī amukīṃ
17 vaśīkuru svāhā | sevāyutaṃ | śmaśānabhasma kṛṣṇacaturdaśyām aṣṭottara-
śatābhimantritaṃ kṛtvā strīśīrasi dadyāt | vaśā bhavati | |
- ap19.- ajasya liṅgam ādāya kaṭyāṃ śmaśānasūtrakaiḥ |
18 karaṭakasyāthavā pucchaṃ bandhayec chukrastambhanam | |
- ap19.- satsukhaikamaṇḥ kurvan maithunaṃ dhairyayogataḥ |
19 niśceṣṭavat sadā bhūtvā śukrastambhanam uttamam | |
- ap19.- mūlaṃ sitakokilākhyasya dhusturasyāthavottaraṃ |
20 śvetaśarapuṅkhamūlaṃ ca bandhayec chukrastambhanam | |
- ap19.- śaṇamūlaṃ śatīmūlaṃ yadi [vā] surasunnakaṃ |
21 bhakṣayen maithunāt pūrvam, śukrastambhanam uttamam | |
- ap19.- karaṇjaṃ korayitvā tu pāradena prapūrayet |
22 bandhanāc ca kaṭau sūtraiḥ śukrasya dharanōttamā | |
- ap19.- śūkarasya tailena lākṣāraṇjitaśvetārka + bhūla + vartyā pradīpaṃ jvālayet |
23 śukrastambhanam | |
- ap19.- kusumbhatailaṃ vā pacet, tena pādatalaṃ mraṁṣayet |
24 śukrastambhanam | |
- ap19.- sitakākajaṅghāmūlaśitapadmakeśaramadhubhir lepāc
25 chukrastambhanam | |
- ap19.- viṣṇukrāntāmūlaṃ padmapatreṇa veṣṭayitvā kaṭau bandhayet |
26 śukrastambhanam | |
- ap19.- haritālarasāñjanapāradapippalisaindhavakuṣṭhapārāvataviṣṭhāṃ ca
27 piṣṭvāṅgordhvavartanāc chukrastambhanam | |
- ap19.- ūrdhvalīvardhaśṛṅgaṃ gṛhya nighṛṣya liṅgaṃ lepayet | ūrdhvaliṅgo
28 bhavati | |
- ap19.- kapikacchumūlaṃ + darpiṣṭa + cchāgamūtreṇa piṣṭvā, liṅgaṃ lipya,
29 sammardya, utpāṭayet vāratrayam | stambhaṃ bhavati | taptodakakṣālanāt
śāntiḥ | |
- ap19.- kapardakābhyantare pāradaṃ pūrayitvā mukhe sthāpayet |
30 śukrastambhanam | |
- ap19.- chāgamūtreṇa indravāruṇīṃ saptāhaṃ bhāvayet | tenodvartanāt
31 stabdhaṃ bhavati liṅgam | |

ap19.- oṣaṇīmūlaṃ kāmācīmūlaṃ dhusturabijaṃ karpūrajalena piṣṭvā liṅgaṃ
32 lepayitvā striyaṃ kāmayet | dravati | saindhavaṭaṅgaṇakarpūraghoṣaka-
cūrṇaṃ madhunā piṣṭvā liṅgalepāt tathā | |

ap19.- pārāvatapurīṣaṃ madhunā piṣṭvā liṅgaṃ pralipya kāmayet | kṣarati | |
33 kāmācīmūlaṃ tāmbūlena surataḥṣaṇe striyaṃ bhakṣayet | kṣarati sā | |

ap19.- pakvatintiḍirasikāṃ saindhavena miśrīkṛtya svatarjanyaṅgulīm³⁹⁹ lipya
34 tasyā bhage prakṣipya vajradhātviśvarīnāḍīm cālayet yāvat sā kṣarati | |

ap19.- karpūraṅgaṇapāradahastipippalīmadhubhir lepāt kṣarati strī | |
35 rāmadūtīmūlaṃ sapattraṃ carvayitvā liṅgaṃ prakṣipya kāmayet |
ap19.- kṣarati | |

36 jayantyā mūlakaṃ piṣṭvā taṇḍulodakamiśritam, ratau yonipralepena,
ap19.- vandhyā nārī na saṃśayaḥ | |

37 piṣṭvā palāśabijaṃ tu lepayet | madhusarpiṣā pānāc ca raktacitrasya
ap19.- vandhyā nārī na saṃśayaḥ | |

38 śalabhapatamṅgacūrṇaṃ ślathayonau dadyāt | gāḍhā bhavati | |

ap19.- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre śukrastambhādipaṭala
39 unaviṣṭatitamaḥ | |

ap19.-
40

ap20. · CHAPTER A20 ·

ap20.1 atha bhagavatī bhagavantam etad avocat |
nānāvibhedanigaditaṃ mantrayantrādikausālam |
aparam śrotum icchāmi tathā kutūhalaṃ vibho | |

ap20.2 vāyuyogamaśeṣaṃ ca tathā kālasya lakṣaṇam |
svarūpaṃ dehayantrasya prasādaṃ kuru sampratam | |

ap20.3 atha bhagavān āha |
sādhu sādhu kṛtaṃ devi yat tvayādhyeṣito 'tra hi |
athātaḥ sampravakṣyāmi sarvavijñānasañcayam | |

ap20.4 om̐ jvālākarālavadane hasa hasa halāhalavajre suvajre sphara sphara
sphārāya sphārāya sarvameghavātavrṣṭiṃ stambhaya stambhaya sphoṭāya
sphoṭāya yaḥ yaḥ yaḥ sarvapānīyam śoṣāya śoṣāya hūm phaṭ | etan
mantraṃ japann ākaśaṃ krośadrṣṭyālokayet | vātameghādīn nāśayati | |

ap20.5 om̐ phetkāra phem phem ha ha hā hā pheṭ | śmaśānakrīḍanamantraḥ | |

ap20.6 om̐ sarvavidyādhipataye parayantramantranāśane sarvaḍākinīnāṃ
trāsāya trāsāya bandha bandha sukhaṃ kīlaya kīlaya hūm phaṭ | iti nagara-
kṣetrapraveśanamantraḥ | |

- ap20.7 om hili hili phuḥ phuḥ | ity anena mṛttikām abhimantrya dhūliṃ dadyāt |
sarpaḥ palāyati | |
- ap20.8 mammā mammā | ity anena vyāghraḥ palāyate | |
vedu ā vedu ā | ity anena hastī palāyate | |
terli ā terli ā | ity anena gaṇḍaḥ⁴⁰⁰ palāyate | |
- ap20.9 om hrīm baṭukanātha caṇḍamahāroṣaṇa hūm phaṭ | iti vāmatarjanya
koṭayan śvānaḥ palāyate | |
- ap20.- om yamāntaka hrīḥ strīḥ hūm hūm hūm phaṭ phaṭ trāsaya trāsaya caṇḍa
10 pracaṇḍa hūm phaṭ | ity anena mahīṣaḥ palāyate | |
- ap20.- om yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūm phaṭ | ity
11 anena pāparogaḥ palāyate | |
- ap20.- om krośaṇe saṃkrośaṇe bhedanāya hūm phaṭ | [ity] abhimantryodakam
12 dadyāt | śūlam palāyate | |
- ap20.- om trāsane mohanāya hūm phaṭ | ity anena śikhābandhanād rakṣā | |
13 om acale saṃcale amukasya mukhaṃ kīlaya hūm phaṭ | madanena
ap20.- caturaṅgulaputtalīṃ kṛtvā bhurje haritālena likhitvā tasyā mukhe prakṣipyā
14 kīlayet | catuḥpathe nikhanet | prativādimukhaṃ kīlayati | |
- ap20.- om sarvamārabhañjane amukasya pādaḥ kīlaya hūm phaṭ | pūrvavad
15 hṛdaye prakṣipyā pādaḥ kīlayet | gatim āgatim stambhayati | |
- ap20.- om vikṛtānana parabalabhañjane bhañjaya bhañjaya stambhaya
16 stambhaya vajrapāśena amukaṃ sasainyaṃ bandha bandha hūm phaṭ khaḥ
gaḥ ha hā hi hī pheṃ pheṃ | om caṇḍamahāroṣaṇa hūm phaṭ | pūrvavat
prakṣipyā senādhipater aṣṭāṅgāni kīlayet | culhyāṃ madhye
adhomukhīkṛtya nikhanet | parasainyāgamanaṃ stambhayati | |
- ap20.- om daha daha paca paca matha matha jvara jvara jvālaya jvālaya śoṣaya
17 śoṣaya gr̥ṇa gr̥ṇa jvala jvala | om caṇḍamahāroṣaṇa hūm phaṭ svāhā |
śmaśānavastre viśarājikayāṣṭāṅgulapramāṇam devadattam abhilikhya
mālamantreṇa veṣṭayitvā madanaputtalikāhṛdi prakṣipyā snuhī⁴⁰¹
kāṣṭhamadhye prakṣipet | tataḥ om caṇḍamahāroṣaṇa amukaṃ jvareṇa
gr̥ṇāpaya hūm phaṭ | iti japan śmaśānāgnau tāpayet | khadirabadarāgnau
vā, śatruṃ jvālayati | |
- ap20.- om jaya jaya parājaya nirjitayantre hī hī hā hā sphoṭaya sphoṭaya
18 ucchādaya ucchādaya śighraṃ karma kuru kuru | om caṇḍamahāroṣaṇa
hūm phaṭ | śmaśānakarpaṭe likhitvā nīlasūtreṇa veṣṭya bāhau kaṇṭhe śirasi
kaṭau vā dhārayet | parayantraṃ na bhavati | |
- ap20.- om caṇḍamahāroṣaṇa gr̥sa gr̥sa kha kha khāhi khāhi śoṣaya śoṣaya
19 mara mara mārāya mārāya amukaṃ hūm phaṭ | śmaśānakarpaṭe likhitvā
pūrvavat puttalikāyāṃ prakṣipyāṅgulapramāṇenāsthikīlakena lohakīlakena
vā kīlayitvā śmaśāne adhomukhīkṛtya nikhanet | saptāhena mārāyati | |

ap20.- om caṇḍamahāroṣaṇa amukam uccāṭaya hūm phaṭ |
20 nimbasthakākavāsaṃ gṛhītvā śmaśānāgninā dahayet |
tadbhasmāṣṭaśatābhimantritāṃ gṛhapāṭale ca prakṣipet | uṣṭrāruḍhaṃ
cārena pāṣena baddhvā dakṣiṇaṃ diśaṃ nīyamānaṃ dhyāyāt |
uccāṭayati ||

ap20.- om dveṣaṇe dveṣavajre amukaṃ amukena vidveṣaya | om
21 caṇḍamahāroṣaṇa hūm phaṭ | yudhyamānakukkurayor dhūliṃ gṛhītvā
sādhyapratikṛtidvayaṃ hanyāt | anyonyaṃ vidveṣayati ||

ap20.- om caṇḍamahāroṣaṇa hrīm hrīm hrom ghorarūpe caṭa pracāṭa pracāṭa
22 hana hana ghāṭaya ghāṭaya haha haha prasphura prasphura prasphāraya
prasphāraya kīlaya kīlaya jambhaya jambhaya stambhaya stambhaya
amukaṃ hūm phaṭ | bhūrje kūrmaṃ samālikhya tālakena ṣaḍaṅgulaṃ
catuspādeṣu hṛīkāraṃ plīkāraṃ mukhamadhyataḥ | garte viṣṭhāṃ tato
likhya sādhaṃ tu pṛṣṭhataḥ param | mālāmantreṇa saṃveṣṭya pūjāstutyā
samārabhet | iṣṭakopari saṃnyasya kūrmacaṭunā cchādayet | raktasūtreṇa
saṃveṣṭya pāda † prāñcata † nikṣipet | tāḍayed vāmapādenāmukaṃ me
vaśam ānaya saptavārān | śatruṃ sukhaṃ stambhayati ||

ap20.- om cili mili lalite hūm phaṭ | cakṣuḥsaṃkocanaṃ naśyati ||

23 om cchrīm cchrīm cchrīm śoṣaya śoṣaya dhāraṃ bandha bandha | om
ap20.- caṇḍamahāroṣaṇa hūm phaṭ | gavāsthikīlaṃ saptāṅgulapramāṇam
24 aṣṭottaraśatābhimantritāṃ goṣṭhe nikhanet | kṣīraṃ na sravate ||

ap20.- om vajriṇi vajraṃ pātaya surapatir ājñāpayati | jvālaya jvālaya om
25 caṇḍamahāroṣaṇa hūm phaṭ | vālmīkaṃṛṇmayam vajraṃ
aṣṭottaraśatābhimantritāṃ paṇyāgāre gopayet | paṇyam naśyati ||

ap20.- om hrīm klīm traṃ yūm yamamathane ākaḍḍa ākaḍḍa kṣobhaya
26 kṣobhaya sarvakāmaprasādhane hūm hūm phaṭ phaṭ svāhā | bhurjapattre
likhed devaṃ dvībhujaṃ kuṅkumasaṃnibhaṃ pāśāṅkuśahastaṃ
kāmotkaṭabhīṣaṇam | gajamadadya⁴⁰² laktaraktarajasvalākuṅkumair
vidarbhayet mantrākṣarāṇi | om śirasi hrīm hṛdi klīm nābhau traṃ
medhre | tato mālāmantreṇāveṣṭya raktasūtreṇa saṃvṛtya
strīpuruṣakapālasampute prakṣipyā ghṛtamadhupūrite madanena ca
veṣṭayitvā raktasūtreṇa ca śiraḥsthāne nikhanet | vāmapādenākramya
japet | pañcaviṃśatisahasreṇa purakṣobhā bhavati ||

ap20.- om ākarṣa ākarṣa mohaya mohaya amukīṃ me vaśīkuru svāhā |
27 udarakīṭaṃ sucūrṇaṃ kṛtvā śukrānāmikāraktābhyāṃ vaṭiṃ
kṛtvābhimantrya khāne pāne dadyāt | vaśīkaroti ||

ap20.- udbhrāntapattrau bhramarasya pakṣau
28 dvau rājadantau mṛtakasya mālyam |
anena cūrṇenāva⁴⁰³ cūrṇitāṅgī⁴⁰⁴
pade pede dhāvati mūrchitāṅgī ||

- ap20.- om śvetagr̥dhṛi⁴⁰⁵ khāhi viṣaṃ ca ruṣaṃ ca⁴⁰⁶ khaḥ khaḥ ha ha saḥ saḥ |
29 om caṇḍamahāsenājñāpayati svāhā | athavā | om saṃkāriṇi dhraṃ hām
hūm haṃ haḥ | sarvaviṣaṃ nāśayati | |
- ap20.- om nāgāri vāmanaharaḥ phaṭ | abhimantritamṛdā dvāre cīrikayā vā
30 sarpāpraveśaḥ | |
- ap20.- om āṇe kāṇe amukiṃ vaśikuru svāhā | sugandhiśvetapuṣpadānād
31 vaśikaraṇam | |
- ap20.- namo vītarāgāya maitreyasiṃhalocani svāhā | udakenābhimantritena
32 cakṣuḥkṣālanāt timiraṃ hanti | |
- ap20.- om saphara khaḥ | cūrṇaṃ khāda | nānuprabhavati | |
33 ādityasya rathavegena vāsudevabalena ca garuḍapakṣapātena bhūmyām
ap20.- gacchatu viṣaṃ svāhā | sarpavṛścikakarkaṭādiviṣaṃ nāśayati | |
34 om cāmuṇḍe 'jite 'parājite rakṣa rakṣa svāhā | saptābhimantritam
ap20.- neṣṭukaṃ caturdiśi kṣipet | ekaṃ svasthāne sthāpayet | om jambhanī
35 stambhanī mohanī sarvaduṣṭaprasāmanī svāhā | caurī na bhavati⁴⁰⁷ | |
- ap20.- namaś caṇḍamahākrodhāya hulu hulu culu culu tiṣṭha tiṣṭha bandha
36 bandha moha moha hana hana mṛte hūm phaṭ | puṣpādikaṃ parijapya
dānād vaśam ānayati | |
- ap20.- namo ratnatrayāya om ṭaḥ suvismare svāhā | ketakīpatracīrikayā
37 sarvajvarāṇi nāśayati | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanantre nānābhibhedanigati⁴⁰⁸
yantramantrapaṭalo viṃśatitamaḥ | |

ap21. . CHAPTER A21 .

- ap21.1 atha bhagavān āha | om caṇḍamahāroṣaṇa sarvamāyādarśaka sarvamāyām
nidarśaya nirvighne hūm phaṭ | anena caṇḍamahāroṣaṇaṃ dhyātvā sarvaṃ
kuryāt⁴⁰⁹ | |
- ap21.2 uḍumbarakṣīreṇa karpaṭaṃ mraḥsayitvā nīrandhraṃ, satailasarjarasaṃ
piṣṭvā, tasmin prakṣipyā, vartim kārayet | udakena dīpajvālanāj jvalati
sthiram | |
- ap21.3 rātrau varaṭaprastharakhaṇḍadvayaṃ nighṛṣya hūmkāreṇa vidyucchaṭam
darśayati | |
- ap21.4 mṛtajalukacūrṇasahitalākṣārañjitavartijvālanāt striyas tad drṣṭvā nagnā
bhavanti | |
- ap21.5 ghṛtena karṇacakṣurmraḥṣaṇād ātmarakṣā | |
- ap21.6 halāhalasarpasya lāngulaṃ chedayet | nagno muktaśikhaḥ yāval luṭati
tāvan nartayet | taccūrṇamāṣakacatuṣṭayaṃ dhūstūrapañcāṅgaṃ
pratyekaṃ māṣakaikam ebhiḥ sahitālākṣārañjitavastravartyo dīpajvālanāt
sarve nṛtyanti taṃ drṣṭvā | pūrvavad ātmarakṣā | |

- ap21.7 śākhoṭakamūlaṃ baheḍīmūlaṃ ekikṛtya gr̥he sthāpayet | kalahaṃ bhavet ||
- ap21.8 dhūstūrapuṣpamadhyasthagūḍakaṃ sugandhipuṣpamadhye prakṣipyāghr̥tāmātreṇa śiraḥśūlaṃ bhavati | kāñjikanasyena mokṣaḥ ||
- ap21.9 kukkuṛigarbhaśayyā tayā dhūpitaṃ veṣṭitaṃ mayūrapicchaṃ savyena bhr̥amitena citraṃ harati | avasavyena mokṣaḥ ||
- ap21.- kākahṛdayarudhireṇāmrappatre tatpakṣalekhanyā likhitvā mantraṃ yasya 10 viṣṭhāyāṃ prakṣipet, sa kākena khādyate | om kākakuhanī kruddhanī devadattaṃ kākena bhakṣāpaya svāhā ||
- ap21.- bhagākāraṃ gartaṃ kṛtvā strīviṣṭhāṃ vṛścikapātrikāsutāṃ prakṣipyā 11 gopayet | tasyāḥ mārgaṃ vyathate ||
- ap21.- snuhīkṣīrabhāvitatilaailamrakṣaṇāt śīroruhāḥ śvetā bhavanti | muṇḍite 12 mokṣaḥ ||
- ap21.- virālīgarbhaśayyā nārīgarbhaśayyā dvābhyāṃ dhūpād bhittau citraṃ na 13 dṛśyate | mākṣikadhūpena mokṣaḥ ||
- ap21.- uṣṭrakapolaśvedaphenamūtre haritālaṃ bahudhā bhāvayitvā hastaṃ 14 mraṁkṣyākarṣayet | citraṃ na dṛśyate | hastakṣālanān mokṣaḥ ||
- ap21.- strīgarbhaśayyayā dhūpāc citraṃ prarodati | gugguladhūpena 15 mokṣaḥ ||
- ap21.- bhekatailena cakṣurañjanād gr̥havaṃśāḥ sarpāḥ dṛśyante || 16 dīpanirvāṇāgnau gandhakacūrṇadānāt punar jvalati ||
- ap21.- muṇḍirīsevālajalaukabhekavasābhīḥ pādaḥ mṛakṣayitvā kadalīpattreṇa 17 veṣṭya jvaladaṅgāre bhramati na dahyate ||
- ap21.- snuhīmūlaṃ guḍena bhakṣayet | nidrā bhavati || 18 kāmācīmūlaṃ śikhāyāṃ bandhayet | nidrā bhavati ||
- ap21.- nāgadamanamūlaṃ droṇapuṣpakamūlaṃ haridrātaṇḍulaṃ ca 19 piṣṭvodvartanād udakaparīkṣyāṃ jayaḥ ||
- ap21.- śālmālimūle hiṅgugulikākhananāt puṣpapātanam || 20 kāṅguṣṭhaṃ madirayā dadyāt tāmbulena vā | virecanaṃ bhavati ||
- ap21.- snuhīkṣīram arkabijaṃ ghuṇacūrṇaṃ guḍena bhakṣayet | raktaṃ 21 patati ||
- ap21.- chucchundaṛcūrṇena ghoṭakasya nāsāṃ mraṁkṣayet | āhāraṃ na karoti | 22 candanena prakṣālanasyābhyāṃ mokṣaḥ ||
- ap21.- ketakīmūlaṃ śīrasi bandhayet | kharjuramūlaṃ haste, tālamūlaṃ 23 mukhe | puṣyanakṣatreṇotpāṭayed uttaradiśisthaṃ | nagno muktaśikho
- ap21.- bhūtvā trayāṇāṃ ca kiṃcit piṣṭvā pibet | śāstrāghātaṃ na bhavati || 24 śyonākabījapūrṇapādudukādvayaṃ hariṇacarmaṇā kuryāt | jale na
- ap21.- majjati || 25 oṣaṇīm carvayitvā jihvātale sthāpayet | taptaphālacāṭanān na dahati ||
- ap21.- sūtakakṣārayutahastiśuṇḍīpānād garbhapatanam || 26

ap21.- śvetaśarapuṅkhamūlaṃ puṣye uddhṛtya gavyaghr̥tena bhāvya śirasādu
 27 bandhayet | kāṇḍapatanam caurabhayaṃ vārayati ||
 ap21.- gṛdhavasā ulūkavasābhyāṃ carmapādukām āruhya, atidūre
 28 gamanāgamane bhavataḥ ||
 ap21.- sarṣapaphalam aśastrahataṃ sudivase saṃdhyāyām adhvāsya nagno
 29 muktaśikho bhūtvā vāmapāninā gṛhṇīyād bhūmau na sthāpayet | rakṣā ca
 ap21.- bhagavato mālāmantreṇa kāryā ||
 30 yasya yasya raktena bhāvayed bahuśas tadraktasiñcanaṃ
 ap21.- tanmāṃsenotthānakaṃ tadasthisāreṇa tailakaṃ tadbhasmanā vardhitam
 31 uptaṃ tatkapālake tadvasāsr̥ṇmāṃsādiraktena secanaṃ
 ap21.- taddhūpaneyanādīn yatnena kṛtvā punaḥ punaḥ rakṣā baliś ca kāryaḥ ||
 32 pariṇataphalam mukhe kṣiptvā tadātmakaṃ bhāvayet | tādr̥śo bhavati ||
 ap21.- trilohaveṣṭitenāntardhānam | tatredaṃ trilohaṃ⁴¹⁰ sārddhasaptatrayo
 33 māśāḥ sārddhadvayacatuṣṭayapañcaguñjās trayo māśā
 ap21.- ravicandrahutāsanaīḥ | tāmramā 3 + tī + 2, rūpyamā 4(?) + tī + 2, suvarṇamā 3
 34 + tī + 5(?) ||
 ap21.- nṛkapāle gorocanāraktābhyāṃ sādhyākṛtim ālikhya tatraiva tannāma
 35 mantravidarbhitaṃ⁴¹¹ gandhodakaliptaṃ dvitīyakapālena sampuṭīkṛtya
 ap21.- mṛtakasūtreṇaveṣṭya sikthakena granthya japet | cityāṅgāre tāpayet rātrau
 36 yāvat sikthako vinīyate | surakanyām apy ānayati | om ākaṭa ākaṭa mohaya
 mohaya amukīm ākarṣaya jaḥ svāhā ||
 ap21.- kapitthaphalam cūrṇīkṛtya māhiṣyadadhna bhāvayet saptavārān |
 37 nūtanabhāṇḍasthe takre taṃ guṇḍakaṃ kiṃcit prakṣipet | kṣaṇamātreṇa
 dadhi bhavati ||
 ap21.- kapitthaphalam piṣṭvā nūtanabhāṇḍaṃ lepayet | tatra dugdhaṃ
 38 yāvayet | manthurahitaṃ dadhi bhavati ||
 ap21.- apakvaghāṭe dugdham āvartitaṃ yāvayet | jāte dadhau dhairyaśo⁴¹²
 39 ghaṭaṃ bhañjayet | dadhi ghaṭo bhavati ||
 ap21.- arkakṣīreṇa navaghaṭaṃ vibhāvya bahudhā tatra kṣiptaṃ jalaṃ takram
 40 iva dr̥śyate ||
 ap21.- strīprathamaprasūtadaśadine bhasma gṛhītvā
 41 muṣṭidvayenādhordhvavinyāsenā jale praviśet | tata urdhvarekhayā
 udakakumbhaḥ śuśyati | adhobhasmarekhayā pūrayati ||
 ap21.- ravidine sāniñcāmūlam apāmārgamūlam utpādya pṛthagmrakṣita-
 42 daṇḍāgrau kaṭidhāritau yudhyaḥ ||
 ap21.- vaṅga-ārabīja-bālā-mrakṣitaghanakarpaṭe jalaprakṣepān na patati |
 43 tenaiva liptavetrapaṭīkārohañj jale na majjati ||
 ap21.- bhūmilatākhadyotayoś cūrṇaṃ tailavimarditaṃ kṛtvā tena yal lipyate tad
 44 rātrau jvalati ||
 ap21.- tāmrahājane lavaṇenāmalakīm paṅkayitvā lohahājanaṃ⁴¹³ yena tāmram
 45 iva dr̥śyate ||

- ap21.- tapte gohaḍḍe manaḥśilācūrṇadānāj jvalati śikhā | |
 46 ṛṅṅakabījopari laghupuṣpādiṃ samsthāpya jaladānāt patati | |
 ap21.- kuṅṅīrākṛtacaṭakakoṭane bhramaram prakṣipyākāśe tyajeta⁴¹⁴ | |
 47 bhramati | |
 ap21.- śuṣkamatsyo bhallātakatailenāvibhāvite jalasthaś calati | |
 48
 ap21.- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre kutūhalapaṭala ekaviṃśatiḥ | |
 49

ap22. . CHAPTER A22 .

- ap22.1 atha bhagavān āha |
 hṛdi prāṇo gude 'pānaḥ samāno nābhideśake |
 udānaḥ kaṅṅhadeśe tu vyānaḥ sarvaśarīragaḥ | |
 ap22.2 eṣāṃ madhye pradhāno 'yaṃ prāṇavāyur hṛdi sthitaḥ |
 śvāsaprasvāsabhedena jīvanam sarvajantunām | |
 ap22.3 ṣoḍaśasamkrāntiyogena pratyekena daṇḍam ekam |
 caturmaṇḍalavāhena dvyāyutaṃ śataṣoḍaśam | |
 ap22.4 dakṣiṇasparśavāhena vahnimaṇḍalam ucyate |
 vāmasparśavāhe vāyumaṇḍalam ucyate | |
 ap22.5 vāmadakṣiṇasamasparśād bhaven māhendramaṇḍalam |
 idam eva tśucātmandam ca vāruṇam maṇḍalam bhavet | |
 ap22.6 lalanā vāmanāḍī syād rasanā savye vyavasthitā |
 avadhūtī madhyadeśe hi sahaḥjānandakṣaṇe vahet | |
 ap22.7 praveśād vaibhave sṛṣṭiḥ sthitiniścalarūpataḥ |
 vināśo niḥsṛte vāyau yāvajjīvam pravartate | |
 ap22.8 praviśan kumbhako jñeyaḥ pūrakas tasya dhāraṇāt |
 nīrgamadrecako jñeyo niścalaḥ⁴¹⁵ stambhako mataḥ | |
 ap22.9 caṇḍaroṣam samādhāya saprajñam kṛta ārabhet |
 praviśantaṃ gaṇayed vāyum śatasahasrādīsaṅkhyayā | |
 ap22.- sidhyate tatṣaṇād eva buddhanāthavaco yathā |
 10 vāyum ekaṃ gaṇed yas tu prajñām āliṅgya nirbharam | |
 ap22.- sidhyate pakṣamātreṇa caṇḍaroṣamurtitaḥ |
 11 divyajñānasamayuktaḥ pañcābhijño hi jāyate | |

- ap22.- caṇḍaroṣasamādhistaḥ svastrīm āliṅgya nirbharaṃ |
12 hṛdayena ca hṛdaṃ gṛhya guhyaṃ guhyena sampuṭam | |
- ap22.- mukhena ca mukhaṃ kṛtvā niśceṣṭaḥ sukhatatparaḥ |
13 hṛdayāntargataṃ candraṃ sasūryaṃ tu prabhāvayet | |
- ap22.- tatsthairyabalenaiva sarvajñānī bhaven naraḥ | |
14
- ap22.- śamatvāharamātreṇa bhūtaṃ bhaviṣyaṃ ca vartamānaṃ |
15 paracittaṃ ca jānāti satyam etad vadāmy aham | |
- ap22.- tathā tenaiva yogena kaṇṭhamadhye vibhāvayet |
16 śṛṇute sarvadeśasthaṃ śabdaṃ saṃnihitaṃ yathā | |
- ap22.- tathā netre prabhāvitvā trailokyam ca prapaśyati |
17 nāsāyāṃ ca tathā dhyātvā jānīte sarvagandhakam | |
- ap22.- jihvārthaṃ ca tathā dhyātvā dūraṃ svādaṃ pravidyate |
18 svaliṅgāgre tathā dhyātvā jānīte sarvasparśakam | |
- ap22.- śiromadhye tathā dhyātvā sarvasāmarthyavardhanam | |
19
- ap22.- yatra tatra cittaṃ vāyunā samarasīkṛtaṃ |
20 niruddham tatra tatraiva tad eva pratibimbate | |
- ap22.- śāntikaṃ pauṣṭikaṃ vaśyam ākṛṣṭiṃ māraṇam tathā |
21 uccāṭanaṃ ca sarvaṃ vai bhāvanayaiva prasidhyati | |
- ap22.- kumbhakādiprayogena caturdṛṣṭiṃ niyojayet |
22 vāmāvalokinīdṛṣṭiḥ kumbhakena⁴¹⁶ vaśīkaret | |
- ap22.- dakṣiṇākaraṣaṇī jñeyā pūrakena niyojitā |
23 lalāṣṭhā tu yā dṛṣṭir māraṇī recakena sā | |
- ap22.- nāsy⁴¹⁷ āgrasthitā dṛṣṭir uccāṭanī⁴¹⁸ stambhakena hi |
24 kumbhako hi parāpuṣpe snuhīvṛkṣe ca pūrakaḥ | |
- ap22.- recakaḥ sarase vṛkṣe stambhakaḥ sacale tṛṇe |
25 cintitavyo hi ṣaṇmāsaṃ pūrvadṛṣṭinijoyitaḥ | |
- ap22.- sarvasāmarthyayuktas tu sidhyate cittarodhataḥ |
26 cittasya rodhanād vāyo rodho vāyoś ca rodhanād | |
- ap22.- cittasyāpi bhaved rodho anyonyagaticeṣṭitaḥ |
27 prajñopāyaikayoge tu vajrapadmasamāgame⁴¹⁹ | |
- niruddho hi sukhaṃ bhuñjan sidhyate śocanaprabhuḥ |

ap22.- vajrasattvādayo buddhāḥ sahāyās tasya mantriṇaḥ | |

28

ap22.- kiṃ punar laukikā devāḥ kīrtitāḥ śaṅkarādayaḥ |
29 suguptaḥ sarvatantreṣu mayā tattvācalaḥ prabhuḥ | |

ap22.- yasmai vārādhanam kṛtvāgatā buddhā nabhopamāḥ |
30 gaṅgāvālukātulyā bhaviṣyanti maharddhayaḥ | |

ap22.- vartamānāpi vai buddhā buddhajñānasamanvitāḥ |
31 tasmād yogī sadā nityam cintayed acalam prabhum | |

ap22.- acalam hi yo na jānāti tasya janmeha niṣphalam |
32 na hi tena vinā siddhiḥ kṣudramātrāpi labhyate | |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre vāyuyogapaṭalo
dvāviṃśatitamaḥ | |

ap23. . CHAPTER A23 .

ap23.1 atha bhagavān āha |

pādatālukāṃ vidhvā nābhivedhāt trirātreṇa mṛtyuḥ syāt | pādatālukāṃ
vidhvā cakṣurvedhān māsatrāyeṇa | pādatālukāṃ vidhvā nāsikāvedhena
māsatrāyeṇa | |

ap23.2 kuṭiprāvākāle samaṃ hañchikayā⁴²⁰ varṣeṇa | nāpitagartivedhāt
pañcavarṣeṇa | jihvāgrādarśane trivāsariḥ | karṇāgravedhāc
caturmāsaiḥ | ūrṇāvedhād dinaikena | suratasya madhye 'nte vā
hañchikayā māseṇa | samaṃ sarvakaniṣṭhāvedhān māseṇa | |

ap23.3 samaṃ hṛtkaṇṭhavedhāt pakṣatrāyeṇa | samaṃ tālukātrāyavedhāt
tridinaiḥ | surate karṇayor ghaṇṭānādāt trimāsaiḥ |
karṇamūlabhrūmadhyamastakāgreṣu pṛthak pṛthag vedhād dinaike |
pādāṅguṣṭham ārabhya nābhiparyantavedhāc chaṇmāsena | |

ap23.4 nāsāgramāṃsāsāithilyāt saptarātreṇa | kapalamāṃsacchedāt
pañcamāsaiḥ | cakṣuḥsyandanādarśanāt pañcamāsaiḥ | nāsikāvagrāt
saptadinaiḥ | hṛdayanimnāt pakṣeṇa | jihvāmadhye kṛṣṭarekhayā
dvirātreṇa | nakhe raktatādarśanāc chaṇmāsaiḥ | dantaśoṣāc
chaṇmāsena | |

ap23.5 arundhatyadarśanāc chaṇmāsena | śītādau kāle viparyayāt
sarvatracchidradarśanāt pakṣeṇa | haḥkārasya śītāt phuḥkārasyoṣṇād
daśāhena | anāmikāmūle kṛṣṭarekhādarśanenāṣṭādaśadinena |
dehāpamārjana⁴²¹ śabdāśruteḥ sarvāṅgaśītāc ca daśāhena | snātamātrasya
hṛtpādaśoṣāt dvimāsena | gātradurgandhāt trirātreṇa | |

ap23.6 gātrastabdhād dinaikena | vānavartamūtrāc chaṇmāsena | nābher
viparyayāt pañcāhena | nāsāgrādarśanāt⁴²² pañcamāsena |
netrāṅgulipīḍane jyotiradarśanāc chatadinaiḥ | karṇadhvanyaśruteḥ
varṣeṇa | paracakṣuṣi pratibimbādarśanāt pakṣeṇa ||

ap23.7 evaṃ jñātvā tadvañcanaṃ paralokaṃ ca cintayet ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre mṛtyulakṣaṇapaṭalas
trayoviṃśatitamaḥ ||

ap24. . CHAPTER A24 .

ap24.1 atha bhagavān āha |

māṭṛpitṛsamāyogāt pañcabhūtātmakeḥ śaśī |
pañcabhūtātmakeḥ sūryo dvayor mīlanayogataḥ ||

ap24.2 jāyate tatra vai sattvaḥ prajñopāyātmakeḥ punaḥ |
asthibandhā bhaved candrāt sūryān māṃsādisaṃbhavaḥ ||

ap24.3 ātmaśūnyo bhaved dehaḥ sattvānāṃ karmanirmitaḥ |
māyopamasvarūpo 'yaṃ gandharvanagaropamaḥ ||

ap24.4 śakracāpasamaś cāyaṃ jalacandropamo mataḥ ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatanetre dehasvarūpapaṭalaś
caturviṃśatitamaḥ ||

ap25. . CHAPTER A25 .

ap25.1 atha bhagavatī āha |

aparaṃ śrotum icchāmi prajñāpāramitodayam |
prasādaṃ kuru me nātha, saṃkṣiptaṃ nāvistaram ||

ap25.2 atha bhagavān āha |

athātaḥ sampravakṣyāmi prajñāpāramitodayam |
sattvaparyāṅkinīṃ devīm ṣoḍaśābdavapuṣmatīm ||

ap25.3 nīlavaraṇaṃ mahābhāgāṃ akṣobhyeṇa ca mudritām |
raktapadmodyatām savye līlayā vāmahastake ||

ap25.4 sthitaṃ vai kāmasāstraṃ tu padmacandroparisthitām |
pīnonnatakucāṃ dr̥ptaṃ viśālākṣīm priyaṃvadām ||

ap25.5 saha jāca[la]samādhistho devīm etām tu bhāvayet |

- hūmkārajñānasambhūtāṃ viśvavajrīm tu yoginīm | |
- ap25.6 bhāvayet kroḍato yogī dhruvaṃ siddhim avāpnute |
athavā bhāvayec chvetāṃ vāṇīm dhīḥkārasambhavām | |
- ap25.7 mudritāṃ śāsvatenaiva pītāṃ vajradhātviśvarīm |
ratneśamudritāṃ vaṃjāṃ raktāṃ vā kurukullikām | |
- ap25.8 amitābhamudritāṃ devīm hrīm̐kārajñānasambhavām |
tārāṃ vā śyāmavarṇāṃ ca tām̐kārajñānasambhavām | |
- ap25.9 amoghamudritāṃ dhyāyāt pūrvarūpeṇa mānavaḥ |
sattvaparyāṅkasamsthas tu saumyarūpeṇa samsthitaḥ | |
- ap25.-
10 khaḍgapāśadharāḥ śrīmān āliṅgābhinayaḥ kṛtī |
svakulīm parakulīm vā⁴²³ kanyāṃ gṛhya prabhāvayet | |
- ap25.-
11 anena sidhyate yogī mudrayā naiva saṃśāyaḥ |
athavā pratikṛtīm kṛtvā sādhayen mṛtsnādisaṃskṛtām | |
- ap25.-
12 sahajacaṇḍasamādhistho japed ekāgramānasaḥ | |
- ap25.-
13 tatrāyaṃ japyamantraḥ | om̐ vivajri āgaccha āgaccha hūm̐ svāhā | om̐
vajrasarasvatī āgaccha āgaccha dhīḥ svāhā | om̐ vajradhātviśvarī āgaccha
āgaccha vaṃ svāhā | om̐ kurukulle āgaccha āgaccha hrīm̐ svāhā | om̐ tāre
āgaccha āgaccha tām̐ svāhā | |
- ap25.-
14 athātaḥ sampravakṣyāmi ekavīraṃ tu maṇḍalam |
caturasraṃ caturdvāraṃ catustoraṇamaṇḍitam | |
- ap25.-
15 pītavarṇaṃ tu kartavyaṃ madhye padmaṃ caturdalam |
tasya cāgnau dalam̐ śvetaṃ nairṛte raktasaṃnibham | |
- ap25.-
16 vāyavye pītavarṇaṃ tu śyāmam̐ aiśānakoṇake |
madhye vai kṛṣṇavarṇaṃ tu tatrācalaṃ prakalpayet | |
- ap25.-
17 sūryasthaṃ vāthavā śvetaṃ pītāṃ vā raktam̐ eva vā |
śyāmaṃ vā pañcabhir buddhair ekarūpaṃ vicintayet | |
- ap25.-
18 locanām̐ agnikoṇe ca candrāśokavidhāriṇīm̐ |
vāmadakṣiṇakarābhyām̐ śaraccandrakaraprabhām̐ | |
- ap25.-
19 nairṛte pāṇḍarādevīm̐ dhanurbāṇadharām̐ parām̐ |
raktāṃ vāyavyakoṇe tu mām̐akīm̐ pītasam̐nibhām̐ | |
- ap25.-
20 ghaṭadhānyaśikhāhastāṃ śyāmām̐ aiśānakoṇake |
tāriṇīm̐ varadām̐ savye vāme nīlotpaladhāriṇīm̐ | |

- ap25.- etās candrāsanāḥ sarvā ardhaparyaṅkasamsthitaḥ |
21 rāgavajrīm nyaset pūrvadvāre śakrakṛtāsanām | |
- ap25.- khaḍgakarparadharām raktām dveṣavajrām tu dakṣiṇe |
22 kartritarjanīkarām nīlām⁴²⁴ yamena kṛtaviṣṭarām | |
- ap25.- paścime mānavajrām tu parśuvajradharākulīm |
23 mayūrapicchavastrām tu varuṇasthām nyaset | |
- ap25.- sūryāsanās tv amī pratyālīḍhapadāḥ sarvāḥ⁴²⁵ kruddhā muktamūrdhajāḥ | |
24
ap25.- catvāro hi ghaṭāḥ koṇe kartavyāḥ pītasamṇibhāḥ |
25 asya bhāvanamātreṇa yoginyaṣṭasamanvitaḥ | |
- ap25.- trailokyasthitaḥ strīṇām sa bhartā parameśvaraḥ | |
26
ap25.- athānyām sampravakṣyāmi caṇḍamahāroṣaṇabhāvanām |
27
viśvapadmodare devaṃ kalpayec caṇḍaroṣaṇam |
rāmadevaṃ⁴²⁶ bhave 'gnau raktavarṇaṃ tu nairṛte | |
- ap25.- pītaṃ vai kāmadevaṃ tu śyāmaṃ māhillanāmakam |
28 vāyavye kṛṣṇavarṇakokilāsurasamjñakam | |
- ap25.- kartrikarparakarās caite samsthitalīḍhapādataḥ |
29 bhagavataḥ paścime devī sthitā vai parṇasāvarī | |
- ap25.- asyaiva dhyānayogena dagdhamatsādipūjayā bandhayet sarvadevān | |
30
ap25.- pītayā prajñayā yuktaṃ vāme⁴²⁷ ca śvetapadmayā |
31 nīlaṃ vai caṇḍaroṣaṃ tu raktayā kṛṣṇayāthavā | |
- ap25.- sidhyate tatkṣaṇaṃ yogī bhāvanāpariniṣṭhitaḥ |
32 evaṃ śvetācalādīṃś ca bhāvayed gāḍhayatnataḥ | |
- ap25.- bījenāpi vinā dhyāyād ekacittasamāhitaḥ |
33 piban bhuñjan svapan tiṣṭhan gacchañ caṅkramann api | |
- ap25.- sarvāvasthāsthito yogī bhāvayed devatākṛtim |
34 athavā kevalaṃ saukhyaṃ yoginīdvam⁴²⁸ nanditam | |
- ap25.- tāvad vibhāvayed gāḍhaṃ yāvat sphuṭatām vrajeta |
35 gate tu prasphuṭe yogī mahāmudreṇa sidhyati | |
- ap25.- ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre devatā⁴²⁹ sādhanapaṭalaḥ
36 pañcaviṃśatitamaḥ | |

idam avocad bhagavān śrīvajasattvas te ca yogiyoginīgaṇā bhagavato
bhāṣitam abhyanandann iti | |

ity ekallavīranāmacaṇḍamahāroṣaṇatantram samāptam | |

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo
nirodha⁴³⁰ evaṃvādī mahāśramaṇaḥ⁴³¹ | |

n.

NOTES

- n.1 Cf. Dharmachakra (2016) (<https://read.84000.co/translation/toh544.html>).
- n.2 Cf. Isaacson (2006).
- n.3 The seventeenth mantra; see Dharmachakra (2016).
- n.4 Cf. Isaacson (2010).
- n.5 The Tibetan Kangyur contains eight Caryātantras, Toh 494–501.
- n.6 Cf. Isaacson (2010).
- n.7 Chap. 16 in de la Vallée Poussin (1897), and chaps. 1–8 in George (1974).
- n.8 The palm leaf manuscript is held at the Royal Asiatic Society in London (ref. Cowell no. 46/31, dated Nepal Saṃvat 500, 1380 c.e.).
- n.9 Dates according to the Buddhist Digital Resource Centre.
- n.10 Page numbers included in the English translation refer to the Tibetan Degé block print.
- n.11 George (1974).
- n.12 Gäng (1981).
- n.13 Skt. *om śrīcaṇḍamahāroṣaṇa sarvaparivārasahita āgaccha āgaccha jaḥ hūm vaṃ hoḥ atra maṇḍale adhiṣṭhānaṃ kuru hūm phaṭ svāhā*.
- n.14 Skt. *om kṛṣṇācala puṣpaṃ pratīccha hūm phaṭ*, and so on.
- n.15 Skt. *om dveṣavajri puṣpaṃ pratīccha hūm phaṭ*, and so on.
- n.16 Translation based on the Tibetan.

- n.17 Tib. "Having brought my existence here to cessation, I shall become a refuge for all beings."
- n.18 Skt. *om āḥ sarvatathāgatābhiṣekasamayaśriye hūm.*
- n.19 Skt. *om caṇḍamahāroṣaṇa āviśa āviśa asya hṛdaye hūm phaṭ.*
- n.20 Skt. *om hana hana mārāya mārāya sarvaśatrūṅ jñānakhaḍga hūm phaṭ.*
- n.21 "Great Truth" is an epithet of Yama.
- n.22 "Dharma" is an epithet of Amitābha.
- n.23 Skt. *om gṛhṇa gṛhṇa kaṭṭa kaṭṭa sarvaduṣṭān pāśena bandha bandha mahāsatya te dharmā te svāhā.*
- n.24 Skt. *om he śrībhagavan kṛṣṇācala siddhas tvam hūm phaṭ.*
- n.25 Skt. *om bhagavati āviśa āviśa asyā hṛdaye hūm phaṭ.*
- n.26 Skt. *om karttike sarvamārāṇāṃ māmśaṃ kartaya kartaya hūm phaṭ.*
- n.27 Skt. *om kapāla sarvaśatrūṅ raktam dhārāya dhārāya hūm phaṭ.*
- n.28 Skt. *om he śrīdveṣavajri siddhā tvam hūm phaṭ.*
- n.29 Skt. *aho sukham.*
- n.30 Skt. *om śūnyatājñānavajrasvabhāvātmake 'ham.*
- n.31 Translated based on the Tibetan.
- n.32 Translated based on the Tibetan.
- n.33 "Wearing Five Braids of Hair" (*pañcacātra*) is an epithet of Mañjuśrī.
- n.34 The "churning method" is explained in the commentary. It means that one mentally creates the deity out of the male and female sexual fluids mingled in the vagina of the consort.
- n.35 It is not completely clear what "according to that" means; possibly that if the girl is of "red nature," one should visualize oneself as Red Acala.
- n.36 Skt. *om caṇḍamahāroṣaṇa hūm phaṭ.*
- n.37 Skt. *om acala hūm phaṭ.*

- n.38 Skt. *om hrīm hrīm hraum caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa prasphura prasphura prasphāraya prasphāraya hana hana grasa grasa bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya sarvaśatrūṇāṃ mukhabandhanam kuru kuru sarvaḍākinīnāṃ grahabhūtapiśācavyādhiyaksānāṃ trāsaya trāsaya mara mara mārāya mārāya rurucaṇḍaruk rakṣa rakṣa devadattaṃ caṇḍamahāsenah sarvaṃ ājñāpayati. om caṇḍamahāroṣaṇa hūm phaṭ.*
- n.39 Skt. *namaḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ. sarvathācalakānanā natṭa natṭa moṭṭa moṭṭa satṭa satṭa tuṭṭa tuṭṭa tiṣṭha tiṣṭha āviśa āviśa āḥ mahāmattabālaka dhūṇa dhūṇa tiṇa tiṇa khāda khāda viḥnān mārāya mārāya duṣṭān bhakṣa bhakṣa sarvaṃ kuru kuru kiri kiri mahāviśavajra phaṭ hūm hūm hūm. trivalitarāṅgāvartaka hūm hūm hūm. acala ceṭa phaṭ sphāṭaya sphāṭaya hūm hūm asamantike trāṭ mahābala sātaya samānaya trāṃ mām hām śuddhyantu lokāḥ. tuṣyatu vajrī namo 'sto apratihatabalebhyaḥ. jvālaya trāṭ asaha namaḥ svāhā.*
- n.40 Skt. *namaḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ sarvathā trāṭ. amoghacaṇḍamahāroṣaṇa sphāṭaya sphāṭaya hūm. bhramaya bhramaya hūm trāṭ hām mām.*
- n.41 Skt. *om kṛṣṇācala hūm phaṭ.*
- n.42 Skt. *om śvetācala hūm phaṭ.*
- n.43 Skt. *om pītācala hūm phaṭ.*
- n.44 Skt. *om raktācala hūm phaṭ.*
- n.45 Skt. *om śyāmācala hūm phaṭ.*
- n.46 Skt. *om vajrayogini hūm phaṭ.*
- n.47 Skt. *om prajñāpāramite hūm phaṭ.*
- n.48 Skt. *om vauheri hūm phaṭ.*
- n.49 Skt. *om picu picu prajñāvārdhani jvāla jvāla medhāvārdhani dhiri dhiri buddhivārdhani svāhā.*
- n.50 Skt. *om dveṣavajri hūm phaṭ.*
- n.51 Skt. *om mohavajri hūm phaṭ.*
- n.52 Skt. *om piśunavajri hūm phaṭ.*
- n.53 Skt. *om rāgavajri hūm phaṭ.*
- n.54 Skt. *om īrṣyāvajri hūm phaṭ.*

- n.55 Skt. *om namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsuraṃānuṣyatṛāsanāya samastamārabalavināśanāya ratnamakuṭakṛtāsīnase imaṃ baliṃ gṛhṇa gṛhṇa mama sarvaighnān hana hana caturmārān nivāraya nivāraya trāsa trāsa bhrāma bhrāma chinda chinda bhinda bhinda nāśa nāśa tāpa tāpa śoṣa śoṣa cheda cheda bheda bheda duṣṭasattvān mama viruddhacittakān bhasmikuru kuru phaṭ phaṭ svāhā.*
- n.56 Translated based on the Tibetan.
- n.57 According to the commentary, the juice from her mouth is phlegm from her throat.
- n.58 In Indian culture, the sound *sīt* is expressive of sexual excitement or pleasure.
- n.59 Translated based on the Tibetan.
- n.60 This line is missing from the Tibetan. Instead, for this and the next three lines, it reads: “Therefore, having drawn out with one’s mouth / The semen and blood in the lotus / One should look at it again and again / Then consume it.”
- n.61 Harunaga Isaacson suggested emending *svedaṃ* to *śvetaṃ*, in which case the translation would be “semen and blood.” The Tibetan also supports the reading *śvetaṃ*.
- n.62 The Tibetan differs in these two lines. It reads: “The yogi, by virtue of his meditative equipoise / Should thus be possessed of altruism.” Neither the Sanskrit nor the Tibetan seems to fit the context very well.
- n.63 Translated based on the Tibetan.
- n.64 Translated based on the Tibetan.
- n.65 These two lines are absent in the Tibetan.
- n.66 Here the Tibetan reflects the reading *rakta* (*rak+ta*) rather than *bhakta*.
- n.67 The Tibetan has “anus and lotus.”
- n.68 The Tibetan has *kha chu* here, which usually just means “saliva.” No “lumps” are mentioned.
- n.69 The Tibetan differs: “A yogin should rest in equipoise / And only focus on the form of the innate.”

- n.70 *Kulatriṇī*, which could not be identified, was rendered into the Tibetan as *śabarī* (a mountaineer/tribal woman).
- n.71 The Tibetan transliterates *hatriṇī*, which could not be identified, as *hāḍi* (one of the outcaste groups).
- n.72 The translation “house builder” is based on the Tibetan. The Sanskrit has *kemālinī*, which could not be identified.
- n.73 Translated based on the Tibetan.
- n.74 This and the next one-and-a-half verses up to “Through this very means” are absent in the Tibetan.
- n.75 The Tibetan reads: “As long as one is afraid of worldly evil / One will not gain power.” The Sanskrit reading, however, is corroborated by the commentary.
- n.76 The Sanskrit term *kāmabhoga* has been translated here as “the pleasure of sex.” However, other interpretations are also possible, for example that the text adds another body to the formative list of the three just mentioned.
- n.77 Tib. “Wholly devoted to serving one’s guru.”
- n.78 Literally “with the five joints.”
- n.79 Instead of “the sons of the victorious ones,” the Tibetan seems to say that lust is the nature of the victorious ones.
- n.80 Tib. “That was only for the sake of others.”
- n.81 This verse and the entire section are missing from the Tibetan, which jumps from “The blessed lord then said” to “What boon shall I grant you?” below.
- n.82 In this context, siddhas are a class of semi-divine beings, similar to vidyādhara.
- n.83 The Tib. reads “a vase, shoes” instead of “cloth shoes.”
- n.84 Tib. “They will enable you to attain omniscience.”
- n.85 Skt. *om caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ.*
- n.86 Skt. *amukaṃ me sādḥaya.*
- n.87 Skt. *amukaṃ hana hana.*
- n.88 Skt. *sarvapāpaṃ me nāśaya.*

- n.89 Skt. *rakṣa rakṣa mām*.
- n.90 Instead of “one effects protection,” the Tibetan has “one burns rākṣasas in all cases.”
- n.91 The Tibetan has: “One should strike the ḍākinīs and so forth” (*mkha' 'gro ma la sogs pa rnams la brab par bya'o*).
- n.92 Skt. *dākinyādikam apasāraya*.
- n.93 Skt. *rakṣa rakṣa bālakam*.
- n.94 Skt. *devadattasya mukhaṃ kīlaya*.
- n.95 Skt. *devadattasya pādau kīlaya*.
- n.96 Skt. *devadattasya hṛdayaṃ kīlaya*.
- n.97 “Withered thorn” is a translation of *saṃkocakaṅṭaka*. The meaning of *saṃkoca* is unclear. It is one of several possible names for saffron, but the saffron plant does not have thorns, as in this context. The Tibetan for this term (*mtshon sbal*) was in none of the available dictionaries.
- n.98 Skt. *devadattasyāṅgaṃ kīlaya*.
- n.99 Skt. *devadattam uccāṭaya*.
- n.100 Skt. *devadattam uccāṭaya*.
- n.101 Skt. *devadattaṃ mārāya*. The Tibetan adds here: “If you add it, it will kill him.”
- n.102 Skt. *amukasyāmukarogaṃ nāśaya*.
- n.103 Skt. *devadattasya viṣaṃ nāśaya*.
- n.104 Skt. *amukaṃ vaśam ānaya*.
- n.105 Skt. *amukam ākarṣaya*.
- n.106 Skt. *puṣṭiṃ me kuru*. The Tibetan adds here: “One will become enriched” (*rgyas par 'gyur ro*).
- n.107 This could be the mantra given above: *oṃ caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ* (*Oṃ, Caṇḍamahāroṣaṇa, come, come, hūṃ phaṭ!*).
- n.108 Skt. *sarvajvarāṇi nāśaya*.
- n.109 Skt. *hara harānantam śīghraṃ varṣāpaya*.

- n.110 This could be: *om caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ* (*Om, Caṇḍamahāroṣaṇa, come, come, hūṃ phaṭ!*).
- n.111 Skt. *sarvavātaorṣṭiṃ stambhaya*. The Tibetan adds: “Then the rain will stop.”
- n.112 The Tibetan says: “One should tie it to the head, forearm, back of the neck, or the left leg.”
- n.113 Skt. *idaṃ bhuktvā sarve jvarādayo 'pasarantu śīghraṃ bhagavān caṇḍamahāroṣaṇa evaṃ ājñāpayati. yadi nāpasariṣyatha tadā bhagavān kruddhas tikṣṇena khadgena tila-pramāṇaṃ kṛtvā chetsyati*.
- n.114 The Tibetan has: “Whoever’s toenail it touches will be enthralled.”
- n.115 The third root mantra must be meant here: *om vauheri hūṃ phaṭ*. This is where one inserts the target’s name, with instructions, between *om vauheri* and *hūṃ phaṭ*.
- n.116 Skt. *om caṇḍamahāroṣaṇa imaṃ baliṃ gṛhṇa gṛhṇa amukakāryaṃ me sādahaya hūṃ phaṭ*.
- n.117 This line is missing in the Tibetan.
- n.118 Tib. “One should perform secret conduct with a twelve-year-old girl.”
- n.119 Tib. “Engage in practice for half one’s lifetime.”
- n.120 Tib. “Free of evil, of stainless mind.”
- n.121 “Alone” in this context means, according to the commentary, that he is without a retinue of maṇḍala deities.
- n.122 Translation based on the Tibetan; the word *deities* is missing from the Sanskrit.
- n.123 Tib. “Then, one is born from the womb. By stopping the primary and secondary mental states associated with dying, there will be no mental anguish and turmoil of aging and death.”
- n.124 For the two previous sentences, the Tibetan reads: Those who seek liberation will not be subject to the process of suffering, since the nature of the aggregates, such as ignorance, has ceased.
- n.125 “An empty state” (*śūnyatā*) of a useless (*tuccha*) type is here a reference to the nirvāṇa as attained by the śrāvakas and pratyekabuddhas, i.e. the state which results solely from the cessation of ignorance and the remaining

eleven links of dependent origination. The view represented in this tantra, however, regards the inactivity of nirvāṇa as a worthless state (*tucchatā*).

- n.126 The Tibetan reads: Due to emptiness and the insubstantial nature, they are not subject to suffering and come to possess the meaning of liberation.
- n.127 The Tibetan reads: Thus, they have no thoughts of liberation, nor any thoughts of a lack of liberation.
- n.128 The Tibetan reads: Therefore, they assume the form of great bliss, the union of means and insight that is devoid of independent reality.
- n.129 The Tibetan reads “liberation” with the next sentence (“Liberation arises through passion...”).
- n.130 The Tibetan is unclear here but appears to say: “Liberation arises through passion; the passion that is worldly passion, is neither extinct nor not extinct.” Tibetan: *thar pa ni 'dod chags las skyes pa ste / 'jig rten pa'i 'dod chags zad pa dang zad pa ma yin par gyur.*
- n.131 The Tibetan reads: That mind, that supreme essence, which is the unique joy of the moon. (In tantric parlance “moon” stands for “semen,” so “the... joy of the moon” possibly refers to innate joy experienced during ejaculation.)
- n.132 Translation based on the Tibetan.
- n.133 The translation “tiny worms” is based on the Tibetan; the Sanskrit has “powder” (*cūrṇa*). The Tibetan reading makes better sense as coriander is a known vermicide.
- n.134 The Tibetan implies that both coriander and honey should be drunk through the nose, that is, used as a sternutatory.
- n.135 Tib. “Having cleansed away afflictions, later one should begin.”
- n.136 Skt. *om caṇḍamahāroṣaṇa idaṃ divyāmṛtaṃ me kuru hūm phaṭ.*
- n.137 *Vāsya* has not been identified.
- n.138 Instead of “insert,” the Tibetan has “stroke/caress” (*nyed*).
- n.139 Instead of “resin,” the Tibetan has “flour.”
- n.140 *Śevāla* is probably *Blyxa octandra*. “Black hellebore” is here the translation of *kaṭurohiṇī*. In the Tibetan, however, *kaṭurohiṇī* is understood to be a

compound of two names, *kaṭu* and *rohiṇī*. Each of these two can be a name of several plants.

- n.141 Instead of “dung,” the Tibetan has “butter.”
- n.142 The last sentence is unclear both in the Sanskrit and in the Tibetan. The Tibetan says: “By washing them with warm water, the engorgement declines, like the penis described above.”
- n.143 Here “bastard rosewood” is the translation of *gorakṣa*, which could also be the name of other plants.
- n.144 This can be a name of several plants.
- n.145 Translation based on the Tibetan.
- n.146 Translation based on the Tibetan.
- n.147 This paragraph is missing from the Tibetan text and is found only in the more recent Sanskrit manuscripts.
- n.148 *Śephālikā* has not been identified.
- n.149 Before this sentence, the Tibetan reads: “One should blend saffron extract, dūrvā grass extract, and pomegranate flower extract, and pour it through the nose. This will stop nose bleeding. With rice gruel and *kāṣṭha udumvāra* root, one will stop bleeding from the mouth.”
- n.150 Translation based on the Tibetan.
- n.151 Translation based on the Tibetan.
- n.152 Translation based on the Tibetan.
- n.153 *Bhūmivīdārī* could not be identified with certainty. The name elements are synonymous with *bhūmisphoṭa*, which is the name of a field mushroom.
- n.154 The procedure described here is not very clear.
- n.155 The details of this recipe are far from clear. The Tibetan seems to be saying: “One should place in a crucible one tulā [sic] of quicksilver, a lump of *śaliṅca*, and a lump of *loṇīya*, together with six or one [measures] of red arsenic, smeared with freshly churned butter. Having sealed the lid, one should cook it with sand inside a kiln.”
- n.156 The plant *sūrasūna* (also spelt *surasunna* and *surasunnaka*) could not be identified.

- n.157 This whole paragraph is translated based on the Tibetan. The section is missing from the Sanskrit. *Śmathai* seems to be a corrupt Sanskrit word and could not be identified.
- n.158 The Tibetan adds a line: “If one rubs the penis with it and makes love, she will be enthralled.”
- n.159 Instead of the following line, the Tibetan has: “then apply vernonia, costus, and betel. The very same result will occur.”
- n.160 The last sentence of this paragraph is missing from the Tibetan.
- n.161 Instead of this, the Tibetan has: “If one soaks the calf’s tongue with the self-arisen flower from yellow orpiment and applies it as a tilak to the woman’s forehead, she will be enthralled.”
- n.162 *Viṣṇukrāntā*, here translated as “dwarf morning glory,” could also be the name of butterfly pea.
- n.163 The five impure substances, according to the commentary, are secretions from the eyes, ears, nose, tongue, and the sexual organ.
- n.164 A play on words may be intended here, as the word *citta*, which normally means “thought,” can also have the technical meaning of “semen.”
- n.165 Skt. *om calacitte cili cili culu culu reto muñca muñca svāhā*.
- n.166 Skt. *namaḥ caṇḍālī amukīṃ vaśīkuru svāhā*.
- n.167 Interpretive translation based on the commentary.
- n.168 The northern root-branch of downy datura, extracted while facing north (cf. the commentary).
- n.169 Tib. “Or one should fasten downy datura to one’s hips, having removed it while not wearing any clothing or undergarments and with one’s hair loosened.”
- n.170 Instead of the last two lines, the Tibetan reads: “One should fasten the bone from the leg of a black cat. One will be able to retain semen. Or one should fasten the root of white *śarapuñṣā*, and semen will also be retained.”
- n.171 Again, the plant *surasunnaka* (also spelt *surasunna* and *sūrasūnna*) could not be identified.
- n.172 Translation based on the Tibetan.

- n.173 Tib. “One should make eye ointment in a lamp filled with pig fat and with a wick made of white thread of giant milkweed.”
- n.174 After “oil,” the Tibetan adds: “in a lamp with a wick made from powdered earthworms.”
- n.175 The Tibetan adds: “Having ground earthworms into a powder, one should cook it in safflower oil together with saffron oil and rub it on the feet. One will retain the semen.” This passage is then followed with: “One should mix toad’s grease and scorpion with goat’s milk, and rub the feet with it. Semen will be retained.”
- n.176 *Viṣṇukrāntā*, here translated as “dwarf morning glory,” could also be butterfly pea.
- n.177 This paragraph is missing from the Tibetan.
- n.178 This paragraph is missing from the Tibetan.
- n.179 We are not sure if “ox horn” is to be understood literally or as the name of a plant.
- n.180 This sentence is not clear to us. The Tibetan just has: “One should repeat this two or three times.”
- n.181 *Oṣaṇī* has not been identified.
- n.182 *Rāmadūtī* has not been identified.
- n.183 This passage seems to be corroborated by the Tibetan, but the commentary seems to refer to a slightly different content.
- n.184 Skt. *om jvālākarālavadane hasa hasa halāhalavajre suvajre sphara sphara sphāraya sphāraya sarvameghavātavṛṣṭiṃ stambhaya stambhaya sphoṭaya sphoṭaya yaḥ yaḥ yaḥ sarvapānīyam śoṣaya śoṣaya hūm phaṭ.*
- n.185 Skt. *om phetkāra phem phem ha ha hā hā pheṭ.*
- n.186 Skt. *om sarvavidyādhīpataye parayantramantranāśane sarvādākinīnām trāsaya trāsaya bandha bandha sukhaṃ kīlaya kīlaya hūm phaṭ.*
- n.187 Skt. *om hili hili phuḥ phuḥ.*
- n.188 Skt. *om hrīm baṭukanātha caṇḍamahāroṣaṇa hūm phaṭ.*
- n.189 Skt. *om yamāntaka hrīḥ strīḥ hūm hūm hūm phaṭ phaṭ trāsaya trāsaya caṇḍa pracaṇḍa hūm phaṭ.*

- n.190 Skt. *om̐ yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūm̐ phaṭ.*
- n.191 Skt. *om̐ krośaṇe saṅkrośaṇe bhedanāya hūm̐ phaṭ.*
- n.192 Skt. *om̐ trāsane mohanāya hūm̐ phaṭ.*
- n.193 Skt. *om̐ acale saṅcale amukasya mukhaṃ kīlaya hūm̐ phaṭ.*
- n.194 Skt. *om̐ sarvāmārabhañjane amukasya pādau kīlaya hūm̐ phaṭ.*
- n.195 Skt. *om̐ vikṛtānana parabalabhañjane bhañjaya bhañjaya stambhaya stambhaya vajra-pāśena amukaṃ sasainyaṃ bandha bandha hūm̐ phaṭ khaḥ gaḥ hā hā hī hī phem̐ phem̐. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ.*
- n.196 Skt. *om̐ daha daha paca paca matha matha jvara jvara jvālaya jvālaya śoṣaya śoṣaya gṛhṇa gṛhṇa jvala jvala. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ svāhā.*
- n.197 Skt. *om̐ caṇḍamahāroṣaṇa amukaṃ jvareṇa gṛhṇāpaya hūm̐ phaṭ.*
- n.198 Skt. *om̐ jaya jaya parājaya nirjitayantre hī hī hā hā sphoṭaya sphoṭaya ucchādaya ucchādaya śīghraṃ karma kuru kuru. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ.*
- n.199 Skt. *om̐ caṇḍamahāroṣaṇa grasa grasa kha kha khāhi khāhi śoṣaya śoṣaya mara mara mārāya mārāya amukaṃ hūm̐ phaṭ.*
- n.200 Skt. *om̐ caṇḍamahāroṣaṇa amukam̐ uccāṭaya hūm̐ phaṭ.*
- n.201 Skt. *om̐ dveṣaṇe dveṣavajre amukaṃ amukena vidveṣaya. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ.*
- n.202 The Tibetan is unclear; it omits “One should draw the stool at its anus” and only says “One should perform controlling on its back.”
- n.203 Instead of “throw it down at one’s feet,” the Tibetan has “wrap it in a rag with which one has washed one’s feet.”
- n.204 Skt. *om̐ caṇḍamahāroṣaṇa hrīm̐ hrīm̐ hrom̐ ghorarūpe caṭa pracaṭa pracaṭa hana hana ghāṭaya ghāṭaya haha haha prasphura prasphura prasphāraya prasphāraya kīlaya kīlaya jambhaya jambhaya stambhaya stambhaya amukaṃ hūm̐ phaṭ.*
- n.205 Skt. *om̐ cili mili lalite hūm̐ phaṭ.*
- n.206 Skt. *om̐ cchrīm̐ cchrīm̐ cchrīm̐ śoṣaya śoṣaya dhāraā?ṇi bandha bandha. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ.*
- n.207 Skt. *om̐ vajriṇi vajraṃ pātaya surapatir ājñāpayati. jvālaya jvālaya. om̐ caṇḍamahāroṣaṇa hūm̐ phaṭ.*

- n.208 Skt. *om hrīm klīm trīm yūm yamamathane ākaḍḍa ākaḍḍa kṣobhaya kṣobhaya sarva-kāmaprasādhane hūm hūm phaṭ phaṭ svāhā.*
- n.209 Skt. *om ākarṣa ākarṣa mohaya mohaya amukīṃ me vaśīkuru svāhā.*
- n.210 This *pāda* in the Tibetan is: “Two wings of a bee in flight” (*‘phur bzhin pa’i sbrang ma’i gshog pa dang*).
- n.211 The Tibetan has “limbs and feet” (*yan lag dang rkang pa*).
- n.212 The Sanskrit has amended the Tibetan reading: *om śvetagṛdhṛṇi khāhi viṣaṃ ca ruṣaṃ ca khaḥ khaḥ ha ha saḥ saḥ. om caṇḍamahāsenā ājñāpayati svāhā.* The Sanskrit manuscript B reads: *om śvetagṛṣiṇi gridhini khāhi viṣa ca ruṣiṇi khaḥ...*, and so on.
- n.213 Skt. *om saṃkāriṇi dhraṃ hām hūm haṃ haḥ.*
- n.214 Instead of “a piece of paper placed at the door,” the Tibetan has: “if one ties an incanted piece of garment silk above the door of one’s house.”
- n.215 Skt. *om nāgāri vāmanaharaḥ phaṭ.*
- n.216 The meaning of the phrase *āṇe kāṇe* is uncertain.
- n.217 Skt. *om āṇe kāṇe amukīṃ vaśīkuru svāhā.*
- n.218 Skt. *namo vītarāgāya maitreyasiṃhalocani (?) svāhā.* This reading seems corrupt.
- n.219 Skt. *om saphara khaḥ.* The meaning of this is uncertain. In the Tibetan, the whole paragraph is transliterated.
- n.220 Skt. *ādityasya rathavegena vāsudevabalena ca garuḍapakṣapātena bhūmyāṃ gacchatu viṣaṃ svāhā.*
- n.221 Skt. *om cāmuṇḍe ‘jite ‘parājite rakṣa rakṣa svāhā.*
- n.222 Skt. *om jambhanī stambhanī mohanī sarvaduṣṭaprasamanī svāhā.*
- n.223 Skt. *namaś caṇḍamahākrodhāya hulu hulu culu culu tiṣṭha tiṣṭha bandha bandha moha moha hana hana amṛte hūm phaṭ.*
- n.224 Skt. *namo ratnatrayāya. om ṭaḥ suvismare svāhā.*
- n.225 Skt. *om caṇḍamahāroṣaṇa sarvamāyādarśaka sarvamāyāṃ nidarśaya nirvighne hūm phaṭ.*
- n.226 Translation based on the Tibetan.

- n.227 This passage is rather unclear.
- n.228 The correct translation of *citra* is uncertain. Guessing from the context, this could be a variant spelling of *śvitra* (vitiligo).
- n.229 Skt. *om kākakuhanī kruddhanī devadattaṃ kākena bhakṣāpaya svāhā.*
- n.230 After “woman,” the Tibetan adds: “who has given birth to progeny.”
- n.231 Again the meaning of *citra* is uncertain.
- n.232 *muṇḍīrī* and *śevāla/sevāla* could not be identified with reasonable certainty.
- n.233 *Oṣaṇī* has not been identified.
- n.234 Translation based on the Tibetan.
- n.235 The meaning of *utthānaka* is not clear.
- n.236 The Sanskrit of this paragraph is very unclear, and therefore the translation of this passage is guesswork. The Tibetan reads as follows: “With the garland mantra, one should soak the mustard fruit with the blood of someone, douse it with the blood extracted by many weapons, and then visualize the uncleaned fluids, his ashes, and the drippings and fat from his bones. Then, having collected fat, the blood of a goat or the like, and other items in his skull, one should repeatedly enact protection and oblation rites, assiduously performing fumigation, annointment, and the like.”
- n.237 This passage is also unclear in the Sanskrit. For this paragraph, the Tibetan just has: “One will become like him.”
- n.238 Again this paragraph remains unsolved, and it is not clear how the specified quantities relate to the three metals. The translation here is based on the Tibetan. In the Sanskrit, a code word (or an acronym) *tī* is used, which could not be identified.
- n.239 Skt. *om ākaṭṭa ākaṭṭa mohaya mohaya amukīm ākarṣaya jaḥ svāhā.*
- n.240 Both *vaṅga* and *āra* can be names of several plants or substances.
- n.241 Translation based on the Tibetan.
- n.242 *Laghu* can be a name of several plant species.
- n.243 Unidentified. The Tibetan transliterates *ṛṇṭaka* as *dheNDu ka*.
- n.244 Unidentified. The Tibetan merely transliterates *kuṇṭhīrā* as *kuNThi ra*.

n.245 Tib. “When exhalation and inhalation have both taken place / One abides in the nature of the immovable. / This is because the circulation of air declines / For as long as one lives.”

n.246 The Tibetan has: “The moon moves into the heart. / That is through the power of the sun.”

n.247 This translation is uncertain; *sarasa* could mean “with resin” or it could be the name of a species of tree.

n.248 This translation is uncertain; *sacala* could be interpreted literally as “with movement” or it could be the name of a species of grass.

n.249 Tib. “One will accomplish the lord Immovable.”

n.250 Tib. “Her left hand rests in the playful gesture, as per the treatise on love.”

n.251 For the last four lines, the Tibetan reads: “If one meditates, by means of sexual yoga / On the yoginī of *Viśvavajri* / Arisen from the gnosis of the syllable *hūm* / One will surely attain accomplishment.”

n.252 Skt. *om viśvavajri āgaccha āgaccha hūm svāhā.*

n.253 Skt. *om vajrasarasvatī āgaccha āgaccha dhī svāhā.*

n.254 Skt. *om vajradhātviśvarī āgaccha āgaccha vaṁ svāhā.*

n.255 Skt. *om kurukulle āgaccha āgaccha hrīm svāhā.*

n.256 Skt. *om tāre āgaccha āgaccha tām svāhā.*

n.257 There are two versions of *ardhaparyāṅka* posture—one sitting, the other dancing. The Tibetan reading suggests the former.

n.258 Translation based on the Tibetan. This verse is missing in the Sanskrit. From this point on until the end of this chapter, the verse numbers given here are out of step with the numbers in the Sanskrit text.

n.259 The Tibetan reads: “Standing on seats of sun disks” with the previous line.

n.260 Tib. “One joins with the supreme lord, the husband / Of all women that dwell throughout the three realms.”

n.261 The Tibetan adds: “So what need is there to mention other humans. The mantra for this is as follows: *om caṇḍamahāroṣaṇa bhandha bhandha name hūm phaṭ.*”

- n.262 In the Tibetan, this verse reads: “One should meditate on being with the wisdom / Who has a white lotus in her left hand / By means of oneself as blue, red, or even black Caṇḍamahāroṣaṇa.”
- n.263 Instead of “deity practice,” the Tibetan has “practice of the goddesses.” The Sanskrit word used here, *devatī* (instead of the usual *devatā*), could in fact suggest female deities specifically.
- n.264 This sentence is missing from the Tibetan. Instead the Tibetan colophon reads: “Due to the Mahākālacakra master Sherab Senge’s request and sponsorship, which in turn was based on the kindness of the great master Rinchen Gyaltsen—the spiritual guide of the pure Mahāyāna with immeasurable knowledge, love, and activity—this was translated to completion on the tenth day of the waxing moon in the tenth month of the year of the Snake at the great temple of glorious Sakya, by the translator Trakpa Gyaltsen as based on the oral teachings of the paṇḍita Ratnaśrī.”
- n.265 tasyās tu] P; tasyāpi Mss.
- n.266 paṭu°] B; paṭṭa G.
- n.267 gaṇacakraṃ] B; bhakṣaṇacakraṃ G.
- n.268 dhyāyān] B; dhyāyen G.
- n.269 °puṇḍra° B, °kāṇṭa° G.
- n.270 svapneneva] G, (supported also by T); svapnenaiva A, B.
- n.271 Metrical shortening of °ātmakam.
- n.272 devadattaṃ] B; sarvaṃ G.
- n.273 mahāviṣa°] T; mahāviṣama° Mss.
- n.274 °valita°] B; balita G.
- n.275 °āgartaka] B; °āvartaka G.
- n.276 asamantika] B; asamantike G.
- n.277 sātaya] G; sātaya B.
- n.278 samānaya] B; samānāya G.
- n.279 sphāṭaya] B; sphoṭaya G.
- n.280 nirbharam] A; nirbharām G.

- n.281 vā] A; ceti G.
- n.282 bhīṣayan] A; bhīṣayet G.
- n.283 nāpi G; nadvi° (or naddhi°) B.
- n.284 atyantakāminām] A; abhyantakāminām G.
- n.285 saṃmukhīṃ] A; saṃmukhe G.
- n.286 *Īkṣayet* seems to be used here with a passive meaning (cf. Edgerton, *Grammar*, § 37.17).
- n.287 khetāsa°] A; khetasa° G.
- n.288 dattvocitālaye] A; dattvā cittālaye G.
- n.289 ānarghyam] G; ānarpyam A.
- n.290 upāgataḥ] A; upāgatam G.
- n.291 sampātya] A; sampātya G.
- n.292 tasyai] A; tasmai G.
- n.293 dolā°] Emended on the basis of subsequent spellings (*dolācālanam*) in manuscript A; dola° A, G.
- n.294 In manuscript A, this looks more °vāpitam than °cāpitam.
- n.295 bandhaḥ] A; bandha° G.
- n.296 °baddhaṃ] A; °bandhaṃ G.
- n.297 dolā°] *em.*; dola° A, G.
- n.298 dolā°] A; dola° G.
- n.299 vaktraṃ] A; vakraṃ G.
- n.300 °dbhūtām] A; °dbhavam G.
- n.301 idaṃ] A; iti G.
- n.302 °rajjuḥ] *em.*; °rājuḥ A; °rjuḥ G.
- n.303 °sītkṛtaiḥ] *conj.*; sotkṛtaiḥ A, P.
- n.304 dhyāyakam] B, G; dhyayakam A.

- n.305 śramaṃ jīrya tataḥ] A, B; śrame jīryati tat° G.
- n.306 icchāyatu] A; icchayātu B, icchayet tu G.
- n.307 samāhitam] A; samāhitaḥ G.
- n.308 tallavaṃ] P; tadevaṃ A.
- n.309 bhaktādiṃ] A; bhaktādi° G.
- n.310 tadutsr̥ṣṭam] A; taducchiṣṭam G.
- n.311 utsr̥ṣṭapattre] A; ucchiṣṭayantre G.
- n.312 guda°] G; gudapada° A.
- n.313 °bhāgena] A; °bhogena G.
- n.314 ca vāpāpaṃ ca] A; na ca vā pāpaṃ G.
- n.315 °yuto] A; yukto G.
- n.316 tad° A; tath° G.
- n.317 māraṇārthārthacintakāḥ] B, G; māraṇārtho 'rthacintakaḥ A.
- n.318 yogināṃ] A, B; yoginā G.
- n.319 śūdrī] A; śūdrā G.
- n.320 kāyasthī] A; kāyastri G.
- n.321 ca tariṇī] G; cauriṇī (?) A.
- n.322 kulatriṇī] G; kuruttinī (?) A.
- n.323 nāpitī] A; nāpiṇī G.
- n.324 khaṭakī G; khādukī A.
- n.325 kāṇḍa°] G; kaṇḍa° A.
- n.326 °aiṣiṇām] G; °aiṣiṇīm A.
- n.327 MS "A" reads "yāvat."
- n.328 °prabhavam] *conj.*; °prabham A, G.
- n.329 vāme] *em.*; vāmo A.

- n.330 °svabhāvataḥ] *em.*; svabhāvata A.
- n.331 gatiḥ] *em.*; gatim Mss.
- n.332 sarvaṃ] *conj.*; sarvā A, B.
- n.333 vāpi] *conj.*; cāpi A, B.
- n.334 labhyate] *conj.*; labhya A, B.
- n.335 sulabhaṃ] *conj.* (on the authority of T); durlabhaṃ A.
- n.336 dūrasthasya] *conj.*; dūrastasya A.
- n.337 khaḍgapāśakarābhyāṃ] *conj.*; khaḍgasya svakarābhyāṃ A, B.
- n.338 sarva ājñāṃ] *conj.*; sarvājñāṃ A.
- n.339 °mayīṃ] *em.*; °mayam A.
- n.340 lambāpayet] *em.*; lambāvayet A.
- n.341 °paṭalayor P, B; paṭayor A.
- n.342 nirmañcayitvā] *em.*; nimañcayitvā A .
- n.343 sarvavyādhiḍākinyādyupadrave ca balir deyaḥ] *om.* A.
- n.344 °saṃvare] *em.* (on the basis of T); °saṃvaram Mss.
- n.345 'smin] *conj.* (based on T); caitat (unmetrical) Mss.
- n.346 parastrīharaṇaṃ naiva] *om.* T.
- n.347 The medial “m” is added for metrical reasons.
- n.348 varṇabhedopatis] The “upati” here must be a *metri causa* contraction of “upapati.”.
- n.349 ratnāder abhāvena] A; ratnādikaṃ sabhāvena....
- n.350 °ārhā° *conj.* (influenced by T); °ārdhā° A.
- n.351 °samayān] P; °samayāna A.
- n.352 dhanva° or dhandha°?
- n.353 piṇḍayitvā] A; viṣundhitvā Po.

- n.354 upādāna°] Po; upādānaṃ A.
- n.355 aduḥkhāsukhā] A; °sukhā.
- n.356 vastūnāṃ] A; vastunā Po.
- n.357 °bhilāpaḥ] *conj.* (on the authority of T); °bhilāṣaḥ A, Po.
- n.358 °grāhiṇaś] *em.*; °grāhiṇaḥ A; °gāhinaḥ Po.
- n.359 cittacaittā vijñānāni] *em.*; cittacaittāḥ vijñānāni A; cittacaittavijñānāni Po.
- n.360 kakkhaṭatvam] A; vākyam tattvam Po.
- n.361 abhiṣyanditatvam] *em.*; abhisyanditatvam A; abhispanditvam Po.
- n.362 °prasāraṇa°] A; °prāsaraṇa° Po.
- n.363 yutā] *conj.*; yutaḥ A; yuktā Po.
- n.364 °samāpattiḥ] A; °samāvarttaye Po.
- n.365 tatprāpakam] A; tataḥ prāpakam Po.
- n.366 upādānapañcaskandhalābhaḥ] A; upādānaṃ pañcaskandhalābhaḥ Po.
- n.367 °cintayan] A; °cittaṃ yena Po.
- n.368 paryeṣiteti] A; praveṣiteti Po.
- n.369 °upadrutaś] A; upadravataś Po.
- n.370 evaṃ] A; eva Po.
- n.371 yojayan] A; niyojanād Po.
- n.372 daurmanasyī] *em.*; daurmasyī A; daurmanasī Po.
- n.373 upadruta] A; upadravata Po.
- n.374 yaj°] A; 'yaṃ Po.
- n.375 sukhaduḥkhe] A; sukhaduḥkha° Po.
- n.376 aduḥkhāsukha°] Po (chosen on the authority of T); duḥkhāsukhā° A.
- n.377 kāmāyate iti] A; kāmāyatīti Po.
- n.378 tata] A; tatrā° Po.

- n.379 pañca°] A; pañca Po.
- n.380 duṣṭhu° A; duḥkhāḥ Po.
- n.381 pañca°] A; pañca Po.
- n.382 avidyādi°] A; avidyā° Po.
- n.383 skandhābhāvaḥ] A; pañcaskandhābhāvaḥ Po.
- n.384 roma°] A; roga° some Mss.
- n.385 aśva°] *em.*; akṣa° A.
- n.386 yaṣṭi°] Some Mss; jaṣṭi° A.
- n.387 strīmūtreṇa] Most Mss; strīsūtreṇa A.
- n.388 kāñjikenā] *om.* A.
- n.389 kāmse nighrṣya mantraṃ] *conj.* (cf. CMT, chap. 18, v. 31); *[[OK?]]*kāmsya nighrghyāṃ Mss.
- n.390 dantakīṭako] *conj.* (on the authority of T); dantakaṭakaṭi A.
- n.391 ādrakaṃ] *conj.* (based on T); madrakaṃ B.
- n.392 raktātisāra°] *conj.*; raktāsāra° B.
- n.393 °cūrṇaṃ] *em.*; °cūrṇa° Mss.
- n.394 brahmī°] *conj.*; brahma° B.
- n.395 The passage starting from °vāsakaṃ in the previous paragraph and ending with °harītakī° is missing from B.
- n.396 piṣṭvā] *conj.*; pītvā Mss.
- n.397 śuṅṭhīṃ] *em.*; śuṅṭhī° Mss.
- n.398 punarnava°] *conj.* (based on T); pulinava° B.
- n.399 aṅgulīṃ] *em.*; aṅgulī Mss.
- n.400 gaṇḍaḥ] *em.*; gaṇḍā Mss.
- n.401 snuhī°] *conj.* (on the authority of T); snehi° Mss.
- n.402 °madya°] *conj.*; °madyo Mss.

- n.403 °āva°] *conj.* based on the commentary; ca B.
- n.404 °āṅgī] *conj.*; °āṅgīm B.
- n.405 śvetagṛdhṛṇi] *em.*; śvetagriddhini T; śvetagṛṣiṇi gṛdhini B.
- n.406 ruṣaṃ ca] T; ruṣiṇi B.
- n.407 caurī na bhavati] A; caurībhavati B.
- n.408 °nigati°] A; °gaḍita° Mss.
- n.409 kuryāt] A; jayati Mss.
- n.410 trilohaṃ] Gt; lohaṃ B.
- n.411 vidarbhitam] *em.*; vidarbhitā Mss.
- n.412 dhairyaśo] *em.*; dhairyaśa Mss.
- n.413 bhājanaṃ] *em.*; bhājana Mss.
- n.414 tyajeta] *conj.*; tyajita A.
- n.415 niścalaḥ] *em.*; niścalā A.
- n.416 kumbhakena] *conj.*; kumbhena (unmetrical) A.
- n.417 nāsy°] B; nasy° A.
- n.418 dṛṣṭir uccāṭanī] *conj.*; dṛṣṭi A.
- n.419 °samāgame G: °samāgame B.
- n.420 This word is not in the dictionary, but *hañchi* must be an onomatopoeic for sneezing (cf. *hañji*).
- n.421 dehāpamārjana°] *conj.*; dehāya mārjana° A.
- n.422 nāsāgrādarśanāt] *conj.*; nāsāgradarśanāt A.
- n.423 vā] *em.*; vātha (unmetrical) A.
- n.424 nīlām] *em.*; nīlā A.
- n.425 sarvāḥ] *em.*; sarvā A.
- n.426 rāmadevaṃ] *conj.* (on the authority of T and P); vāmavāmadevaṃ (unmetrical) A.

- n.427 vāme] *conj.* (on the authority of T); *vātma* A.
- n.428 yoginīdvaṃdva°] P; yogidvanda° (hypometrical) A.
- n.429 devatā°] *em.*; devatī° A.
- n.430 nirodha] B, P; nidha A.
- n.431 mahāśramaṇaḥ] P; mahāśravaṇaḥ A, B.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absorption

ting nge 'dzin

ཉིང་ལྷོ་འཇོན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.2 Acala

mi g.yo ba

མི་གཡོ་བ།

acala

Another name for Caṇḍamahāroṣaṇa.

g.3 accomplishment

dnagos grub

དངོས་གྲུབ།

siddhi

An accomplishment that is the goal of sādhana.

g.4 action-accomplishing wisdom

bya ba grub pa'i ye shes

བྱ་བ་གྲུབ་པ་དེ་ཉེ་ཤེས།

kṛtyānuṣṭhānañāna

One of the five wisdoms corresponding to the tathāgata Amoghasiddhi.

g.5 ajowan

la phug

ལ་ཕུག

yavānī

Trachyspermum ammi.

g.6 Akṣobhya

mi bskyod pa

མི་བསྐྱོད་པ།

akṣobhya

One of the five buddhas; in the system followed in the CMT, he is at the center of the maṇḍala.

g.7 All Luminous

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabhā

The eleventh bodhisattva level.

g.8 aloe vera

gzhon nu ma

གཞོན་ནུ་མ།

kumārī

g.9 Ālokinī

lta byed ma

ལྷ་བྱེད་མ།

ālokinī

g.10 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

One of the five buddhas.

g.11 Amoghasiddhi

don yod grub pa

དོན་ཡོད་གྲུབ་པ།

amoghasiddhi

One of the five buddhas.

g.12 Āṇā

ANA

ཨྎ།

āṇā

Unidentified; occurs in a mantra of enthrallment.

g.13 Ananta

mtha' yas

མཐའ་ཡས།

ananta

One of the eight nāga kings.

g.14 Anurāginī

rjes su chags ma

རྗེས་སུ་ཚགས་མ།

anurāginī

g.15 apāna

thur sel

ཐུར་སེལ།

apāna

One of the five vital airs, centered in the anus.

g.16 Aparājita

gzhan gyis mi thub pa

གཙན་གྱིས་མི་ཐུབ་པ།

aparājita

g.17 apsaras

lha'i bu mo

ལྷའི་བུ་མོ།

apsaras

Celestial nymph.

g.18 Ārambhā

ram b+hA

རམ་བླ།

ārambhā

g.19 ardhaparyāṅka

skyil krung phye pa

འཏྲུག་ལྷོ་ཕྱོད་པ།

ardhaparyāṅka

There are two versions of *ardhaparyāṅka* posture—one sitting, the other dancing. In the CMT, this term refers to the former.

g.20 arjuna tree

ardzu na

ཨ་རུ་ན།

arjuna

Terminalia arjuna.

g.21 Arundhatī

a ru Na

ཨ་རུ་ཤ།

arundhatī

The name of a star.

g.22 asafetida

shing kun

ཤིང་ཀུན།

hingū

Ferula nartex (Boiss.), *Ferula foetida* (Regel.)

g.23 Āśleṣa

skag

སྐག།

āśleṣa

Seventh lunar asterism.

g.24 aśoka tree

mya ngan med shing

མྱ་ངན་མེད་ཤིང་།

aśoka

Saraca indica.

g.25 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.26 **Auspicious Intelligence**

legs pa'i blo gros

ལེགས་པའི་སྒོ་གྲོས།

sādhumātī

The ninth bodhisattva level.

g.27 **avadhūtī**

kun 'dar ma

ཀུན་འདར་མ།

avadhūtī

The *prāṇa* channel in the centre of the body.

g.28 **Avalokiteśvara**

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

The deified bodhisattva of compassion; one of the original sixteen bodhisattvas.

g.29 **Avīci Hell**

mnar med pa

མནལ་མེད་པ།

avīci

g.30 **bandhūka**

ban+d+hu

བནཱ།

bandhūka

Pentapetes Phoenicea; *bandhūka* flower because of its rich red color is a standard of comparison for anything colored red.

g.31 bastard rosewood

ga ra ka

ག་ར་ཀ།

gorakṣa

Dalbergia lanceolaria.

g.32 Baṭuka

ba Tu ka

བ་ཏུ་ཀ།

baṭuka

This seems to be either another name for Caṇḍamahāroṣaṇa, or an epithet referring to him, meaning “youth”.

g.33 bawchan seed

bA gu tsi

བ་བུ་ཚོ།

vākucī

Psoralea corylifolia , *Psoralea plicata*, *Vernonia anthelmintica*.

g.34 bdellium

gu gul

གུ་གུ།

guggula

g.35 Beacon of Light

'od byed pa

འོད་བྱེད་པ།

arciṣmatī

The third bodhisattva level.

g.36 beeswax

spra tshil

མད་ཚེ་ལ།

madana · sikthaka

g.37 bel fruit

bil ba

བི་ལ་བ།

bilva

Aegle marmelos.

g.38 belleric myrobalan

ba ru ra

བ་རུ་ར།

bahedī

Terminalia bellirica.

g.39 betel

go la

གོ་ལ།

tāmbūla

Piper betle.

g.40 bhaga

bha ga

བླ་ག།

bhaga

In this text, it mostly refers to the female sexual and reproductive organs, however, this terms encompasses several meanings, including “good fortune,” “happiness,” and “majesty”; and forms the root of the word *bhagavān* (Blessed One).

g.41 bhūmividārī

bhu mi bi dA rI

བླུ་མི་བི་དཱ་རི།

bhūmividārī

Same as *bhūmisphoṭa* (?); *Agaricus campestris* (?)

g.42 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.43 **bhūtinī**

'byung mo

འབྱུང་མོ།

bhūtinī

A female bhūta.

g.44 **bitter cucumber**

iN+Da bAru NI

ཇིང་བྲུ་མོ།

indravāruṇī

g.45 **Black Acala**

mi g.yo ba nag po

མི་གཡོ་བ་ནག་པོ།

kṛṣṇācala

Acala corresponding to Buddha Akṣobhya in the center of the maṇḍala.

g.46 **black earth**

sa nag po

ས་ནག་པོ།

kṛṣṇamṛttikā

A type of soil (?)

- g.47 black nightshade
ka ma ci · ka ma rtsa · muN+Da ri
 ཀ་མ་ཅི། ་ ཀ་མ་རྩ། ་ མུན་རི།
kāmācī · kākamācī · sundarī
Solanum nigrum.
- g.48 black pepper
pho ba ris
 ཕོ་བ་རིས།
marīca
Piper nigrum.
- g.49 black plum
dzem bu
 དྲེམ་བུ།
jambū
Syzygium cumini.
- g.50 blue lotus
ut+pala
 ུཏ་པལ།
utpala
Nymphaea caerulea (?)
- g.51 bodhi tree
a shwad tha
 ཨ་ཤལ་ཐ།
aśvattha
Ficus religiosa, the species of fig tree under which the Buddha attained awakening.
- g.52 bodhisattva level
sa
 ས།
bhūmi

Level of the realization of a bodhisattva; according to the general Mahāyāna, there are ten bodhisattva levels; according to Vajrayāna, thirteen.

g.53 borax

tsha la

ཚལ།

ṭaṅgaṇa · ṭaṅgaṇakṣāra?

g.54 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.55 Brahmaduhitā

tshangs pa'i bu mo

ཚངས་པའི་བུ་མོ།

brahmaduhitā

g.56 buffalo spinach

hi la mi ci

ཧི་ལ་མི་ཅི།

hīlamocī

Enhydra fluctuans.

g.57 butterfly pea

a pa ra dzi · a pa ra dzi ta dkar po

ཨ་པ་ར་དུ། · ཨ་པ་ར་དུ་ཏ་དཀར་པོ།

apanājitā · śvetāparajitā

Clitoria ternatea.

g.58 Calumny Vajrī

phra ma rdo rje ma

ཕ་མ་རྡོ་རྗེ་མ།

piśunavajrī

Consort of Yellow Acala.

g.59 camphor

ga bur · ka stu ra

ག་བུར། · ཀ་སུ་ར།

karpūra

Cinnamomum camphora.

g.60 Cāmuṇḍā

tṣa muN+DA

ཙ་བུ་མུ་རྒྱ།

cāmuṇḍā

Normally regarded as a Hindu goddess (a form of Durgā), in the CMT she is invoked to protect from theft.

g.61 Caṇḍamahāroṣaṇa

gtum po khro bo chen po · gtum po khro bo · gtum po

གཏུམ་པོ་ཁྲོ་བོ་ཆེན་པོ། · གཏུམ་པོ་ཁྲོ་བོ། · གཏུམ་པོ།

caṇḍamahāroṣaṇa · caṇḍaroṣa · caṇḍa

The chief deity of the CMT.

g.62 Caṇḍī

gtum mo

གཏུམ་མོ།

caṇḍī

Another name for Caṇḍamahāroṣaṇa's consort.

g.63 Candrakāntā

zla 'od ma

ཟླ་འོད་མ།

candrakāntā

g.64 Caryātantra

sbyod rgyud

ལྷན་རྒྱུད།

caryātantra

The second class of tantra in most systems of tantra classification (the other classes being, in the fivefold classification, Kriyātantra, Yogatantra, Yogottaratantra, and Yoganiruttaratantra).

g.65 castor-oil plant

e raN+Da

ཨ་རྩ་དྲུག།

eraṅḍa

Ricinus communis.

g.66 Caurī

tsau ra

ཙཱུ་ར།

caurī

g.67 chaff tree

a pa mar+ga

ཨ་པ་མར་ག།

apāmārga

Achyranthes aspera.

g.68 channel

rtsa

རྩ།

nāḍi · nāḍī

A *prāṇa* channel in the subtle body.

g.69 churning method

srub pa'i sbyor ba

སྤྲུབ་པའི་སྤྱོད་བ།

manthānayoga

A method of generating a deity in visualization (out of male and female sexual fluids mixed in the vagina).

g.70 Cibikuṇḍalin

bi ci kuN+Da li

བི་ཅི་ཀུ་ནུ་ལི།

cibikuṇḍalin

God of wealth.

g.71 Citrā

nag pa

ནག་པ།

citrā

The twelfth (sometimes the fourteenth) lunar asterism.

g.72 citron

bl dza pU ra ka

བླ་ཇ་པུ་ར་ཀ།

bījapūra

Citrus medica.

g.73 citron

ma tu lung ka

མ་ཏུ་ལུང་ཀ།

mātuluṅga

Citrus medica.

g.74 clay from an anthill

grog mkhar gyi sa

གྲོག་མམར་གྱི་ས།

vālmīkamṛd

g.75 clearing nut

ka Ta kaM

ཀ་ཏ་ཀཾ།

kataka

Strychnos potatorum.

- g.76 Cloud of Dharma
chos kyi sprin
 ཚོས་ཀྱི་སྒྲིན།
dharmameghā
 The tenth bodhisattva level.
- g.77 cluster fig
u dum bA ra
 ལུ་དུམ་བུ་ར།
uḍumbara · udumbara
Ficus glomerata.
- g.78 coconut
na ri ke la
 ན་རི་ཀེ་ལ།
nārikela · nāḍikela
- g.79 collyrium made from the vitriol of copper
mig sman
 མིག་སྐྲན།
rasāñjana
- g.80 common milk hedge
sha ri khaN+Da
 ཤ་རི་ཁ་རྩ།
snuhī
Euphorbia neriifolia.
- g.81 costus
ru rta
 རུ་ར།
kuṣṭha
Saussurea costus.
- g.82 country mallow
bA la · ba lA
 བུ་ལ། · བ་ལ།

- balā*
Sida cordifolia.
- g.83 cowitch
ka pi kats+tsha
ཀ་པི་ཀཾ་ཚྭ།
kapikacchu · ātmaguptā
Mucuna pruriens.
- g.84 cowrie shell
'gron bu
འགྲོན་བུ།
kapardaka
- g.85 crape jasmine
ta ga ra
ཏ་ག་ར།
tagara
Tabernaemontana coronaria.
- g.86 cubeb
kaM kA laM ko
ཀཾ་ཀཾ་ལཾ་ཀོ།
kañkola
Piper cubeba florence.
- g.87 cumin
zi ra
ཟི་ར།
jīraka
Cuminum cyminum.
- g.88 cupola
'gram
འགྲམ།
kapolaka
A cupola covering each of the four gates of the maṇḍala.

- g.89 cutch tree
seng ldeng
 སེང་ལྷེང་།
khadira
Acacia catechu.
- g.90 ḍākinī
mkha' 'gro ma
 མཁའ་འགྲོ་མ།
ḍākinī
 A class of female deities; a class of female nonhuman beings.
- g.91 daṇḍa
dbyug gu
 དབྱུག་གུ
daṇḍa
 A staff; punishment; the duration of a single breath (from the moment of inhalation until the moment of the next inhalation).
- g.92 date tree
khardzu ra
 ཁམ་རྩ་ར།
kharjura · kharjūra
Phoenix sylvestre Roxb.
- g.93 dedicate the merit
bsngo ba
 བསྐྱོ་བ།
pariṇāma
 Transformation; in the context of a sādhana, this is the dedication of merit.
- g.94 Delusion Vajrī
gti mug rdo rje ma
 གཏི་མུག་རྫོ་རྗེ་མ།
mohavajrī
 Consort of White Acala.

- g.95 dhak
pa lA sha
 བ་ལཱ་ཤ།
palāśa · palāśaka · kiṃśuka
Butea monosperma, Butea frondosa.
- g.96 dhāraṇī
gzungs
 གཟུངས།
dhāraṇī
 A magical formula invoking a particular deity for a particular purpose; dhāraṇīs are longer than most mantras, and their application is more specialized.
- g.97 dharmakāya
chos kyi sku
 ཚོས་ཀྱི་སྐུ།
dharmakāya
 The “body of phenomena,” one of the three (sometimes four) bodies of the Buddha.
- g.98 doob grass
dUr ba
 དུར་བ།
dūrvā · dūroa
Cynodon dactylon.
- g.99 double vajra
sna tshogs rdo rje
 སྐྱ་ཚོགས་རྗེ་རྗེ།
viśvavajra
 Two crossed vajras.
- g.100 downy datura
dhu tu ra
 ལྷུ་ཏུ་ར།
dhustura · dhustūra · dhattūra · kanaka · unmattaka

Datura metel.

g.101 driving away

skrod pa

སྐྱོད་པ།

uccāṭana

A type of magical activity aiming to render a person homeless, or drive away non-human beings.

g.102 droṇapuṣpaka

dro na puSh+Ta

རྩོན་ཕུག་ཀྱི།

dronapuṣpaka

Leucas cephalotes.

g.103 drumstick tree

sho bha dzna

ཤོ་བླ་འཇམ་མཉེན།

śaubhāñjana

Moringa oleifera.

g.104 dry ginger

sga · bca' sga · sga skya

སྐྱེ་བའི་སྐྱེ་བའི་སྐྱེ་བའི།

śuṅṭhī · śuṅṭhi

Zingiber officinale.

g.105 dūta

pho nya

ཕོ་ཉ།

dūta

A class of nonhuman beings; the name literally means “messenger,” which could imply that these beings can be employed as messengers through magical rites.

g.106 dwarf morning glory

biSh+Nu krAn+ta

བིཙ་ཀླན།

viṣṇukrāntā

Evolvulus alsinoides.

g.107 earthworm

bhu la ta

བུ་ལ་ཏ།

bhūmilatā

g.108 effigy

gzugs brnyan

གཟུགས་བརྗོན།

puttalikā

An effigy used in sympathetic magic.

g.109 egg-of-Brahmā

tshangs pa'i sgo nga

ཚངས་པའི་སྒོ་ང།

brahmāṇḍa

Metaphor, from the Purāṇas, for the world or universe.

g.110 elephant wood-apple

ka pi t+tha

ཀ་པི་ཐ།

kapittha

Limonia elephantianum (Correa), *Feronia limonia* (Linn).

g.111 emblic myrobalan

skyu ru ra

སྐུ་རུ་ར།

āmalakī

Phyllanthus emblica.

g.112 enriching

rgyas pa

རྒྱས་པ།

puṣṭi · poṣaṇa · pauṣṭika

One of the four main types of enlightened activity.

g.113 enthralling

dbang ba

དབང་བ།

vaśya · vaśa · vaśīkaraṇa

One of the four main types of enlightened activity.

g.114 enthrallment

dbang ba

དབང་བ།

vaśya · vaśa · vaśīkaraṇa

One of the four main types of enlightened activity.

g.115 Envy Vajrī

phrag dog rdo rje ma

ཕྱག་དོག་རྡོ་རྗེ་མ།

īrṣyāvajrī

Consort of Green Acala.

g.116 Facing Directly

mngon du gyur pa

མངོན་དུ་གྱུར་པ།

abhimukhī

The sixth bodhisattva level.

g.117 false black pepper

byi tang ka · bi DaM ga

བྱི་ཏང་ཀ་ · བི་ཌཾ་ག།

viḍaṅga

Embelia ribes, or Embelia tsjeriam-cottam.

g.118 false daisy

b+hr-ing ga rA dza

བྱིང་ག་རྩ་ཇ།

bhr̥ṅgarāja

Eclipta prostrata.

- g.119 fast
gso sbyong
 གསོ་སྤྱད།
poṣadha
 A ritual observance involving fasting.
- g.120 female hell-being
dmyal ba mo
 དམྱལ་བ་མོ།
nārakī
- g.121 female hungry ghost
yi dwags mo
 ཡི་དྲགས་མོ།
pretikā
- g.122 Fierce Great Anger
tṣaN+De mahA kro d+ha
 ཅཱྱཱམ་མུ་ཀྲོ་རྩ།
caṇḍamahākrodha
 This seems to be an epithet of Caṇḍamahāroṣaṇa.
- g.123 firefly
srin bu me khyer
 སྲིན་བུ་མེ་ཁྱེར།
khajyotis · khadyota
- g.124 first day of the bright fortnight
dkar po'i tshes gcig
 དཀར་པོའི་ཚེས་གཅིག།
śuklapratipad
- g.125 first day of the dark fortnight
nag po'i tshes gcig
 ནག་པོའི་ཚེས་གཅིག།
kṛṣṇapratipad

g.126 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The five “aggregates” comprising a living being.

g.127 five buddhas

sangs rgyas lnga

སངས་རྒྱས་ལྔ།

pañcabuddha

The five, in the CMT system, are Akṣobhya (in the centre), Vairocana (in the east), Ratnasambhava (in the south), Amitābha (in the west), and Amoghasiddhi (in the north).

g.128 five disciplines

bslab pa lnga

བསྐྱབ་པ་ལྔ།

pañcaśikṣā

Definition from the 84000 Glossary of Terms:

Refers to the five fundamental precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.129 five empowerments

dbang lnga

དབང་ལྔ།

pañcābhiṣeka

g.130 five impurities

dri ma lnga

དྲི་མ་ལྔ།

pañcamala

g.131 five inexpressible actions

mtshams med lnga

མཚམས་མེད་ལྔ།

pañcānantaryakṛta

g.132 five pledges

dam tshig lnga

དམ་ཚིག་ལྔ།

pañcasamaya

g.133 five products of a cow

ba'i rnam pa lnga

བའི་རྣམ་པ་ལྔ།

pañcagavya

Milk, curds, butter, urine and dung.

g.134 five sense objects

'dod yon lnga

འདོད་ཡོན་ལྔ།

pañcakāma

g.135 five superknowledges

mngon shes lnga

མངོན་ཤེས་ལྔ།

pañcābhijñā

Definition from the 84000 Glossary of Terms:

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.
(*Provisional 84000 definition. New definition forthcoming.*)

g.136 flea tree

sha ri sa

ཤ་རི་ས།

śirīṣa

Albizzia lebeck Benth. (Acacia Sirissa.)

g.137 fortnight

phyogs

ཕྱོགས།

pakṣa

g.138 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

g.139 four gazes

lta stang bzhi

ལྷ་སྣང་བཞི།

caturdr̥ṣṭi

Four gazes employed for the four activities: enthralling, summoning, killing, and paralyzing.

g.140 Four immeasurable states

tshad med pa'i gnas bzhi

ཚད་མེད་པའི་གནས་བཞི།

caturbrahmacāhāra

Immeasurable loving kindness, compassion, sympathetic joy, and impartiality.

g.141 four joys

dga' bzhi · dga' ba bzhi

དགའ་བཞི། · དགའ་བ་བཞི།

caturānandāḥ

The four types of bliss arising during sexual intercourse, the full understanding of which leads to liberation.

g.142 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya

The four Noble Truths as taught by the Buddha, i.e. the truth of suffering, and so forth.

g.143 free from mental elaboration

sprod pa med pa

སྣོད་པ་མེད་པ།

niṣprapañca

Free from concepts or mental fabrications.

g.144 fresh ginger

sge gsher

སྒེ་གཤེར།

ādraka

Zingiber officinale

g.145 gajapippalī

glang chen pi pi ling

གླང་ཆེན་པི་པི་ལིང།

gajapippalī · hastipippalī

Scindapsis officinalis.

g.146 gamboge

sa skyur mo

ས་སྐུར་མོ།

kāṅguṣṭha · kāṅkuṣṭha

The solidified resin of *Garcinia morella*.

g.147 gaṇacakra feast

tshogs kyi 'khor lo

ཚོགས་ཀྱི་འཁོར་ལོ།

gaṇacakra

A ritual feast for different classes of nonhuman beings.

g.148 Gaṇapati

tshogs bdag

ཚོགས་བདག།

gaṇapati

One of the Hindu gods, often identified with Gaṇeśa.

g.149 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the

jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.150 gandharvī

dri za mo

དྲི་ཟ་མོ།

gandharvī

Female gandharva.

g.151 garland mantra

phreng ba'i sngags

ཕྱེང་བའི་སྔགས།

mālāmantra

A mantra that surrounds the central item in a diagram or magical drawing.

g.152 Garuḍa

khyung

ཁྱུང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.153 Gaurī

gau rI

གོ་རྩི།

gaurī

g.154 giant milkweed

ar ka

ཨར་ཀ

arka

Calotropis gigantea.

g.155 Goddess of the Vajra Realm

rdo rje dbyings kyi dbang phyug ma

རྡོ་རྗེ་དབྱིངས་ཀྱི་དབང་ཕྱུག་མ།

vajradhātviśvarī

Consort of Caṇḍamahāroṣaṇa. See also “Vajra realm.”

g.156 Going Far

ring du song ba

རིང་དུ་སོང་བ།

dūraṅgamā

The seventh bodhisattva level.

g.157 Gopā

go pA

གོ་པ།

gopā

The name of Buddha’s wife as found in some texts, including the *Lalitavistara*; the name of Buddha’s tantric consort.

g.158 graha

gza’

གཟའ།

graha

Eclipse; a class of spirits causing possession.

g.159 Great Strength

stobs po che

སྟོབས་པོ་ཆེ།

mahābala

g.160 Great Vajra of Poison

ma hA bi Sha badz+ra

མ་རྒྱ་བེ་ཤ་བཟོ།

mahāviṣavajra

g.161 Green Acala

mi g.yo ba ljang gu

མི་གཡོ་བ་ལྷ་ངག་གུ

śyāmācala

Acala corresponding to Buddha Amoghasiddhi in the north of the maṇḍala.

g.162 halāhala

ha la ha la

ཧ་ལ་ཧ་ལ་

halāhala

A species of snake, or the poison from this snake.

g.163 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A yakṣiṇī; after conversion to Buddhadharmā she became the protectress of children.

g.164 Hasta

lag pa

ལག་པ།

hasta

Hand (body part); cubit (unit of length); the eleventh (sometimes thirteenth) lunar asterism.

g.165 Hatred Vajrī

zhe sdang rdo rje ma

ཞེ་སྟང་རྡོ་རྗེ་མ།

dveṣavajrī

Consort of Black Acala.

g.166 hatrinī

hA Di

ཧ་དི།

hatrinī

g.167 heart mantra
snying po'i sngags

སླིང་པོའི་སྒྲགས།

hṛdayamantra

g.168 hell being
dmyal ba pa

དམྱལ་བ་པ།

nāraka

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings. Birth in hell is considered to be the karmic fruition of past anger and harmful actions. According to Buddhist tradition there are eighteen different hells, namely eight hot hells and eight cold hells, as well as neighboring and ephemeral hells, all of them tormented by increasing levels of unimaginable suffering.

g.169 hogweed
pu nar pa

ཕུན་པ།

punarnava

Boerhaavia diffusa.

g.170 hungry ghost
yi dwags

ཡི་དྲགས།

preta

A class of beings suffering interminable hunger and thirst.

g.171 Immovable
mi g.yo ba

མི་གཡོ་བ།

acalā

The eighth bodhisattva level; see also Acala (the masculine form), another name of the deity Caṇḍamahāroṣaṇa.

g.172 Impatient One

a sa ha

ཨ་ས་ཧ།

asaha

g.173 incant

mngon par bsngags

མངོན་པར་བསྟགས།

abhimantr · parijap

To imbue something with power by reciting the mantra over it.

g.174 Indian bowstring hemp

nA ga da ma na ka

ནཱ་ག་དམ་ན་ཀ

nāgadamana

Sansevieria roxburghiana.

g.175 Indian heliotrope

ha sti shuN+Ti

ཧ་སྟི་ཤུ་ནི།

hastiśunḍī

Heliotropium indicum (?)

g.176 Indian heliotrope

sgog skya

སྟོག་སྐྱ།

śunḍī

Heliotropium indicum.

g.177 Indian licorice

g+huny+dza

གུ་ཇ།

guñjā · guñja

Abrus precatorius.

g.178 Indian mallow

a ti ba la

ཨ་ཏི་བ་ལ།

- atibalā*
Abutilon indicum.
- g.179 Indian oleander
ka ra bI ra
ཀ་ར་བློ་ར།
karavīra
Nerium indicum.
- g.180 Indian pennywort
tshangs ma
ཚོངས་མ།
brahmī · brāhmī
Bacopa monnieri.
- g.181 Indian sesbania
dza yan ti
ཇ་ཡན་ཏི།
jayantī
Sesbania sesban.
- g.182 Indian spikenard
spang spos
སྐང་སྤོས།
māṃsī · jaṭāmāṃsī
Nardostachys jatamansi, Nardostachys grandiflora.
- g.183 Indian stinging nettle
za' i lo ma
ཟའི་ལོ་མ།
ṽṛścikapattrikā · ṽṛścikapātrikā
Traquia involucrata.
- g.184 Indian valerian
puN+Da ta ga ra
ཕུང་ཏ་ག་ར།
piṇḍatagara

Valeriana wallichii (more likely), *Tabernaemontana crispa* (less likely).

g.185 indigo plant

rams

རམས།

nālī · nalikā

Indigofera tinctoria.

g.186 Indra

dbang po

དབང་པོ།

indra

One of the principal Hindu gods, the leader of the gods of the realm of Thirty-Three.

g.187 infusion

thang

ཐང་།

kvātha

g.188 innate joy

lhan cig skyes pa'i dga' ba

ལྷན་ཅིག་སྐྱེས་པའི་དགའ་བ།

sahajānanda

Although referred to as the “fourth” in the fourfold division of the joys, the innate joy does not fit into a sequential order in quite the same way as the other three joys. It is first discerned when the supreme joy gives way to the joy of cessation, and is gradually extended through practice until it becomes ever present.

g.189 inverted conduct

sdom pa phyin ci log pa

སྡོམ་པ་ཕྱིན་ཅི་ལོག་པ།

viparītasamvara

Refers to unconventional practices of a tantric yogin.

g.190 Invincible

shin tu sbyang dka' ba

ཤིན་ཏུ་སྤྱང་དགའ་བ།

sudurjayā

The fifth bodhisattva level.

g.191 ivory tree

cang skyer · dug mo nyung

ཅང་སྤྱེད། · དུག་མོ་ལུང་།

kuṭaja

Holarrhena pubescens.

g.192 Jambhala

dzam bha la

ཛམ་བླ་ལ།

jambhala

God of wealth.

g.193 jasmine

dza tl

ཛི་རྗེ།

jāti

Jasminum grandiflorum.

g.194 joy

dga' ba

དགའ་བ།

ānanda

Joy in general; the first of the four joys of sexual experience.

g.195 joy of cessation

khyad par dga' ba

ལྷན་པར་དགའ་བ།

vīramānanda

The third of the four types of joy.

g.196 Joyful

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

muditā

The first bodhisattva level.

g.197 jujube

rag chung

རག་ཚུང་།

badara

g.198 Kāmadeva

'dod lha

འདོད་ལྷ།

kāmadeva

God of love; the name of a *vetāla*.

g.199 Kāmeśvarī

'dod pa'i dbang phyug ma

འདོད་པའི་དབང་ཕྱུག་མ།

kāmeśvarī

g.200 Kañcanamālā

dbang phreng ma

དབང་ཕྲེང་མ།

kañcanamālā

g.201 kāpālika

thod pa can

ཐོད་པ་ཅན།

kāpālika

A class of wandering ascetics.

g.202 karṣa

zho

ཞོ།

karṣa

A unit of weight equal to 280 grains troy, or sometimes 176 grains troy.

g.203 kartri knife

gri gug

མི་གུག

kartri

A ritual knife meant for flaying skin.

g.204 Ketu

du ba

དུ་བ།

ketu

A comet or a falling star personified.

g.205 khaskhas grass

u shi ra

ལུ་ཤི་ར།

uśīra

Vetiveris zizanioides.

g.206 kidney bean

sran ma

སྲན་མ།

māṣa

Phaseolus mungo, Vigna mungo.

g.207 killing

gsad pa

གསང་པ།

māraṇa

One of the four main types of enlightened activity.

g.208 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist

and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.209 kinnarī

mi 'am ci mo

མི་འམ་ཅི་མོ།

kinnarī

A female kinnara.

g.210 Kokila

ko ki la

ཀོ་ཀི་ལ།

kokila

An asura in one of the variants of the maṇḍala of Caṇḍamahāroṣaṇa.

g.211 kriyātantra

bya rgyud

བྱ་རྒྱུད།

kriyātantra

The first class of tantra in most systems of tantra classification (the other classes being, in the fivefold classification, Caryātantra, Yogatantra, Yogottaratantra, and Yoganiruttaratantra).

g.212 Kubera

lus ngan

ལུས་ངན།

kubera

The god of wealth.

g.213 kumbhaka

kum bha ka · bum pa can

ཀུམ་བླ་ཀ་ · བུམ་པ་ཅན།

kumbhaka

Inhalation (one of the four stages during a single breath).

g.214 kumbhāṇḍa

grul bum

ལུལ་བུམ།

kumbhāṇḍa

A class of nonhuman beings.

g.215 Kuṇḍalahāriṇī

kuN+Da la ha ri NI

ཀུṅḍལ་ཧ་རིའི།

kuṇḍalahāriṇī

g.216 kuṅṭhīrā

kun thir

ཀུṅཅིར།

kuṅṭhīrā

g.217 Kurukullā

ku ru ku l+LA

ཀུརུཀུལ།

kurukullā

The Buddhist goddess of enthrallment related to or emanating from Tārā.

g.218 lac

rgya skyegs

ལྷ་ལྷེགས།

lākṣā

g.219 Lakṣmī

dpal mo

དཔལ་མོ།

lakṣmī

The Hindu goddess of prosperity.

g.220 lalanā

brkyang ma

བརྟུང་མ།

lalanā

The prāṇa channel on the left side of the body.

g.221 large eggplant

bri ha ti

བི་ཧ་ཏི།

bṛhatī

Solanum indicum.

g.222 leadwort

ci tra ka

ཅི་ཏྲ་ཀ།

citraka

Plumbago zeylanica.

g.223 Locanā

spyan ma

སྤྱན་མ།

locanā

A female deity in one of the variants of the maṇḍala of Caṇḍamahāroṣaṇa;
also the name of the consort of Ratnasambhava.

g.224 locust

cha ga ba

ཇག་བ།

śalaṅga

g.225 long pepper

pi pi ling

ཕི་ཕི་ལིང།

pippalī

Piper longum.

g.226 loofah

gho Sha

གོ་ཤ།

ghoṣaka

Luffa aegyptiaca.

g.227 lotus

pad+ma

པདྨ།

padma

The lotus flower or plant; euphemistic name for the female genital organ.

g.228 mahāmudra

phyag rgya chen po

ཕྱག་རྒྱ་ཆེན་པོ།

mahāmudra

A very advanced practice that combines wisdom and means.

g.229 Maheśvara

dbang phyug chen po

དབང་ཕྱག་ཆེན་པོ།

maheśvara

One of the epithets of Śiva.

g.230 Māhilla

maha'i NaM

མཉའི་ཎི།

māhilla

A *vetāla* in one of the variants of the maṇḍala of Caṇḍamahāroṣaṇa.

g.231 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.232 Maitreyasiṃhalocanī

mai tre ya siM ha lo tsa ne

མི་ཏྲེ་ཡ་སི་ཏྲེ་འཛ་ཅ་ནེ།

maitreyasiṃhalocanī

A goddess invoked in a mantra to cure blindness.

g.233 Malabar nut

bA sha ka

བུ་ཤ་ཀ།

vāsaka · vāsā

Justicia adhatoda.

g.234 Māmakī

mA ma kI

མུ་མ་གྲི།

māmakī

Consort of Ratnasambhava.

g.235 maṇḍala of powders

rdul tshon dkyil 'khor

རུལ་ཚོན་དཀྱིལ་འཁོར།

rajomaṇḍala

A maṇḍala created with colored powders.

g.236 mango

amra

ཨ་མྲ།

sahakāra · āmra

Mangifera indica

g.237 Maṇibhadra

nor bu bzang po

ནོར་བུ་བཟང་པོ།

maṇibhadra

God of wealth.

g.238 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

The deified bodhisattva of wisdom; one of the original sixteen bodhisattvas.

g.239 **mantrayāna**

sngags kyi theg pa

སྐྱེས་ཀྱི་ཐེག་པ།

mantrayāna

The “Mantra Vehicle,” which is another name for Vajrayāna.

g.240 **Māra**

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.241 **mardala drum**

rnge bo che

རྩོམ་ཆེ།

mardala

g.242 marking nut

bhalla ta ka

ཐྲོ་ཀ་

bhallātaka

Semecarpus anacardium.

g.243 marsh barbel

ko ki lA kya

ཀོ་ཀི་ལཱ་ཀྱལ།

kokilākṣa · kokilākhyā

Hygrophila auriculata.

g.244 māṣa

ma Sha

མ་ཤ།

māṣa

A unit of weight equal to 17 grains troy.

g.245 māṣa pulses

mA Sha

མཱ་ཤ།

māṣa

Phaseolus radiatus.

g.246 māṣaka

drug nam

ཏུག་ནམ།

māṣaka

A unit of weight equal to 26 grains of rice.

g.247 Matchless

dpe med pa

དཔེ་མེད་པ།

nirupamā

The twelfth bodhisattva level.

- g.248 Māyādevī
lha mo sgyu 'phrul
 ལྷ་མོ་སྐུ་འཕུལ།
māyādevī
 Buddha's mother.
- g.249 means
thabs
 ཐབས།
upāya
 See "skillful means."
- g.250 mental construct
rnam par rtog pa
 རྣམ་པར་རྟོག་པ།
saṃkalpa
 Any type of dualistic concept or idea.
- g.251 midnight horror
sho na ka
 ཤོ་ན་ཀ།
śyonāka
Oroxylum indicum.
- g.252 mirror-like wisdom
me long lta bu'i ye shes
 མེ་ལོང་ལྷ་སུའི་ཡེ་ཤེས།
ādarśajñāna
 One of the five wisdoms corresponding to the tathāgata Akṣobhya or Vairocana (depending on the system).
- g.253 molasses
la si kaM
 ལ་སི་ཀཾ།
rasikā
- g.254 moon

ri bong can · zla ba

རི་བོང་ཅན། ་ ལྷ་བ།

śāśin · candra

g.255 moonseed

sle tres

སྒྲི་ཉེས།

guḍūcī

Tinaspora cordifolia.

g.256 moth

phye ma leb

ཕྱེ་མ་ལེབ།

patamga

g.257 mudrā

phyag rgya

ཕྱག་གྱ།

mudrā

A position of hands, also the “source” deity visualized at the top of the head.

g.258 mūla

rtsa ba

རྩ་བ།

mūla

The root (literally and figuratively); also the seventeenth (sometimes the nineteenth) lunar asterism.

g.259 muṇḍirī

muN+Da rI

མུཎྟི་རི།

muṇḍirī · muṇḍirī

Not identified, but perhaps *Nardostachys jatamansi* (?).

g.260 musk

gla ba

གླ་བ།

kastūrī

g.261 mustard

ske tshe

སྒྲེ་ཚོ།

rājikā · sarṣapa

Brassica juncea.

g.262 mustard

yungs kar

ཡུངས་ཀར།

sarṣapa

This plant has several edible varieties.

g.263 nāga

klu

ལྷ།

nāga

A class of nonhuman beings, half-human and half-snake.

g.264 nāgakesara

nA ga ge sa ra

ནཱ་ག་གེ་ས་ར།

nāgakesara · nāgakeśara · nāgeśvara

Mesua ferrea; cobra's saffron.

g.265 nāginī

klu mo

ལྷ་མོ།

nāginī · nāgī

Female nāga.

g.266 Nairañjanā

nai rany+dza nA

ནཱི་ར་རྩ་ནཱ།

nairañjanā

The river where the Buddha used to meditate.

g.267 Naravīrā

na ra d+hi ra

ན་ར་རྗེ་ར།

naravīrā

g.268 Naṭī

nu Di

ནུ་དེ།

naṭī

In the Tibetan, Śyāmā and Naṭī are confounded into one, *sh+ya ma nu Di*).

g.269 Naṭṭā

gar ma

གར་མ།

naṭṭā

g.270 negro coffee

kA sha mar d+ha

ཀཱ་ཤ་མར་ད།

kāsamarda · kāsamardaka

Cassia occidentalis.

g.271 nerve of Vajradhātviśvari

rdo rje dbying kyi dbang phyug ma'i rtsa

རྡོ་རྗེ་དབྱིང་གྱི་དབང་ཕྱུག་མའི་རྩ།

vajradhātviśvarīnāḍī

The most sensitive spot of the woman's genitals.

g.272 nimb tree

nim ba

ནིམ་བ།

nimba

Azadirachta indica.

g.273 nine sections of scripture

gsung rab yan lag dgu

གསུང་རབ་ཡན་ལག་དགུ།

navāṅgapravacana

g.274 **nirmāṇakāya**

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya

The “body of transformation,” one of the three (sometimes four) bodies of the Buddha.

g.275 **noble eightfold path**

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

g.276 **nut grass**

mon lug

མོན་ལུག

mustaka

Cyperus rotundus.

g.277 **oleogum resin**

spos dkar

སྤྲོས་དཀར།

sarjarasa

Vateria indica.

g.278 **one-pointed mind**

yid rtse gcig

ཡིད་རྩེ་གཅིག

ekāgracitta

The mind focused one-pointedly.

g.279 **oṣaṇī**

do Sha Ni · oM Sha Ni

དོ་ཤ་ཉི་ · ཨོཾ་ཤ་ཉི།

oṣaṇī

This has not been identified.

- g.280 ox horn
glang gi rwa
 ལྷ་གི་རྩ།
balīvardhaśṛṅga
- g.281 pacifying
zhi ba
 ཞི་བ།
śānti · śāntika
 Peace; one of the four main types of enlightened activity.
- g.282 Padminī
pad+ma can
 པདྨ་ཅན།
padminī
- g.283 pala
srang
 སྒང།
pala
 As a unit of weight, it equals four karṣa; as a unit of capacity, it equals about seven cubic inches, but this may vary from source to source.
- g.284 paniced foldwing
kA ka ji gha
 ཀླ་ཀ་ཇི་གླ།
kākajaṅghā
Dicliptera paniculata .
- g.285 Parṇasāvarī
lha mo par+Na sha ba ri
 ལྷ་མོ་པར་ས་པ་རི།
parṇasāvarī
 A female deity in a variant of the maṇḍala of Caṇḍamahāroṣaṇa.
- g.286 Passion Vajrī
'dod chags rdo rje ma

འདོད་ཆགས་རྗེ་ཇེ་མ།

rāgavajrī

Consort of Red Acala.

g.287 paṭaha drum

rnga pa Ta ha

པ་ཏ་མ།

paṭaha

g.288 paṭṭikā

snam bu

སྐྱམ་བུ།

paṭṭikā

Curtains of pearl necklaces suspended from the walls of the inner rectangle of the maṇḍala.

g.289 penis

ling ga · rdo rje

ལིང་ག། · རྡོ་རྗེ།

liṅga · vajra

Liṅga and vajra have many other meanings (too many to list here).

g.290 Perfection of Wisdom

shes rab kyi pha rol tu phyin ma

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་མ།

prajñāpāramitā

The perfection of wisdom personified.

g.291 perfumed cherry

pri yang ku

ཕྱི་ཡང་ཀུ།

priyaṅgu

Callicarpa macrophylla.

g.292 pigeon's droppings

phug ron

ཕུག་རོན།

pārāvataviṣṭhā

g.293 pigment of bovine gallstones

gi wang

གི་ཡང་།

gorocanā

g.294 Pīlupāla

pī lu pa la

ཕི་ལུ་པ་ལ།

pīlupāla

g.295 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.296 placenta

skyes pa'i mal stan

སྐྱེས་པའི་མལ་སྐྱན།

garbhaśayyā

g.297 pongam oil tree

'jam 'bras

འཇམ་འབྲས།

karañja

Pongamia pinnata.

g.298 portico

sgo khyud

སོ་ལུ་

niryūha

g.299 Possessed of Wisdom

ye shes spyan

ཡེ་ཤེས་སྤྱན།

jñānavatī

The thirteenth bodhisattva level.

g.300 potash

k+Sha ra

ཀ་ཤ་ར།

kṣara

g.301 prāṇa

srog rlung

སྲོག་རླུང།

prāṇa

Vital air in general, and also the vital air (one of the five) centered around the heart.

g.302 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit,

compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.303 pravāla fish

bra bA la'i nya

བ་བ་ལའི་ཉ།

pravāla

g.304 preliminary practice

sngon du bsnyen pa

སྔོན་དུ་བསྟེན་པ།

pūrvasevā

A period of formal practice, usually lasting six months, before the practitioner can employ the mantra for specific purposes.

g.305 preta

yi dags

ཡི་དག་ས།

preta

A class of spirits sometimes called hungry ghosts.

g.306 pūjā

mchod pa

མཚོད་པ།

pūjā

Worship that involves making offerings.

g.307 pūraka

pU ra ka

ཕུ་ར་ཀ།

pūraka

Retention of breath after inhalation (one of the four stages during a single breath).

g.308 Pure

dri ma med pa

དྲི་མ་མེད་པ།

vimalā

The second bodhisattva level.

g.309 purities

rnam par dag pa

རྣམ་པར་དག་པ།

viśuddhi

The pure category, usually beyond the mundane, represented by any ritual implement, iconographic feature, or any other tangible element of worship.

g.310 Pūrṇabhadra

gang ba bzang po

གང་བ་བཟང་པོ།

pūrṇabhadra

God of wealth.

g.311 purslane

lo Ni ya

ལོ་ཉི་ཡ།

loṇikā · loṇiya

Portulaca oleracea, Portulaca quadrifida.

g.312 Puṣya

rgyal

རྒྱལ།

puṣya

The sixth (sometimes the eighth) lunar asterism.

g.313 quicksilver

mngul chu

མངུལ་ཚུ།

pārada · rasa · sūta

g.314 Rāhu

sgra gcan

སྒྲ་ག་ཅན།

rāhu

The demon who causes an eclipse.

g.315 rainbow

dbang po'i gzhu

དབང་པོའི་གཞུ།

śakracāpa

g.316 rajobhuva

rdul tshon sa

རུལ་ཚོན་ས།

rajobhuva

A particular part of the maṇḍala (?); the Tibetan reads “sand-colored ground”.

g.317 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.318 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa.

g.319 Rāmadeva

rA ma de ba

རྣམ་དེ་བ།

rāmadeva

The name of a *vetāla*.

g.320 rāmadūtī

rA ma du ti

རྣམ་དུ་ཉི།

rāmadūtī

This has not been identified.

g.321 raṇḍa

raN+Da

རྩམ།

raṇḍa

This term can be a name of various plants.

g.322 rasanā

ro ma

རོ་མ།

rasanā

The prāṇa channel on the right side of the body.

g.323 Ratī

dga' ma

དགའ་མ།

ratī

g.324 Ratipriyā

dga' ma dang yid 'ong ma

དགའ་མ་དང་ཡིད་འོང་མ།

ratipriyā

In the Tibetan, divided into two characters, “Rati” and “Priyā.”

g.325 Ratnasambhava

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnasambhava

One of the five buddhas.

g.326 Raurava Hell

ngu 'bod

ངུ་འབོད།

raurava

g.327 **realgar**

ldong ros

ལྷོང་རོས།

manahśilā

g.328 **recaka**

re tsa ka

རེ་ཙ་ཀ།

recaka

Exhalation (one of the four stages during a single breath).

g.329 **Red Acala**

mi g.yo ba dmar po

མི་གཡོ་བ་དམར་པོ།

raktācala

Acala corresponding to Buddha Amitābha in the west of the maṇḍala.

g.330 **red leadwort**

ci tra dmar po

ཅི་ཏྲ་དམར་པོ།

raktacitraka · raktacitra

Plumbago rosea.

g.331 **Resplendent**

'od 'phro ba

འོད་འཕྲོ་བ།

prabhākarī

The fourth bodhisattva level.

g.332 **Revatī**

re ba tI

རེ་བ་ཏྲི།

revatī

g.333 **ṛṇṭaka**

dheN+Du ka

མྱེ་རྩ་ཀ
rñṭaka (?)

g.334 root mantra
rtsa ba'i sngags

ཙ་བའི་སྒྲགས།
mūlamantra

g.335 Rurucaṇḍaruk
ru ru caN+Da ru ka

རུ་རུ་ཅན་རུ་ཀ།
rurucaṇḍaruk

g.336 rust of iron
ljags kyi phye ma

ལྷགས་ཀྱི་ཕྱི་མ།
lohacūrṇa

g.337 Śacī
dbang mo

དབང་མོ།
śacī

The wife of Indra; also the name of an apsaras.

g.338 sādḥaka
sgrub pa po

སྒྲུབ་པ་པོ།
sādḥaka

One who performs a sādḥana.

g.339 sādḥana
sgrub thabs

སྒྲུབ་བབས།
sādḥana

Practice involving mantra and visualization.

g.340 safflower

le brgan rtsi

ལེ་བརྒན་རྩི།

kusumbha

Carthamus tinctorius.

g.341 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.342 samāna

mnyam gnas

མཉམ་གནས།

samāna

One of the five vital airs, centered in the navel area.

g.343 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

A Buddhist deity; the name of a bodhisattva; also the name of the deity

asking Vajrasattva questions at the time of the delivery of the CMT.

g.344 samaya

dam tshig

དམ་ཚིག།

samaya

The bond with the master, deity, and the mantra, based on the pledge or commitment made during an empowerment.

- g.345 saṃbhogakāya
longs sbyod rdzogs pa'i sku
 རོངས་སྤྱོད་རྫོགས་པའི་སྐུ།
saṃbhogakāya
 The “body of bliss,” one of the three (sometimes four) bodies of the Buddha.
- g.346 Śaṃkāriṇī
shaM kA ri NI
 སྐ་ཀུ་རི་ཀྲི།
śaṃkāriṇī
 A goddess invoked to counter the effects of poison.
- g.347 saṃkrānti
'pho ba
 འཕོ་བ།
saṃkrānti
 Unit of time related to the counting of breath.
- g.348 saphara fish
saM pha ra
 སེ་ཕ་ར།
saphara
- g.349 Sarasvatī
dbyangs can ma
 དབྱངས་ཅན་མ།
sarasvatī
 Goddess of learning; she is visualized as part of the Perfection of Wisdom practice.
- g.350 Śaśidevī
zla ba'i lha mo
 ལྷ་བའི་ལྷ་མོ།
śaśidevī
- g.351 sattvaparyaṅka posture
sems dpa'i dkyil krung

སེམས་དཔའི་དཀྱིལ་ཀྱང་།

sattvaparyāṅka

Sitting posture when the right shank is placed on top of the left shank; there is also a standing version of this posture.

g.352 sea salt

rgyam tshwa

སྤྱུ་ཚྱ།

saindhava

g.353 seal

rgyas btab

སྤྱུ་བཏབ།

mudrita

Having a particular deity at the top of one's head.

g.354 seed

sa bon

ས་བོན།

bīja

Seed of a plant; the syllable from which a deity manifests.

g.355 semen

shu kra · khu ba

ཤུ་ཀྱ། ་ ཀུ་བ།

śukra

The word śukra may also refer to the female sexual fluid.

g.356 sensitive plant

ladz+dza lu

ལཱ་ཇྱ།

lajjālu · lajjā

Mimosa pudica.

g.357 sessile joyweed

sha ling tsa

ཤ་ལིང་ཅ།

śāliṃcī · śāliñcī · śāliñcā

Achyranthes triandra.

g.358 śevāla

se bA la

ཨེ་བཤ་ལ།

sevāla · śevāla

Blyxa octandra (?)

g.359 siddha

grub thob

གུབ་ཐོབ།

siddha

An accomplished being; a class of semidivine beings.

g.360 Śikhin

gtsug gtor can

གཏུག་གཏོར་ཅན།

śikhin

The second of the seven buddhas of the past.

g.361 silk-cotton tree

shal ma la

ཤལ་མ་ལ།

śālmālī

Salmalia malabarica.

g.362 sīt

sit

སིཏ།

sīt

In Indian culture, the sound expressive of sexual excitement or pleasure.

g.363 Śiva

dbang phyug

དབང་ཕུག།

śiva

One of the principal three Hindu gods.

g.364 six cognitive fields

skye mched drug

སྐྱེ་མཆེད་རྒྱུག

ṣaḍāyatana

Each field comprises one of the six senses with its respective sense-consciousness and the range of objects accessible to it.

g.365 six destinies

'gro ba drug

འགྲོ་བ་རྒྱུག

ṣaḍgati

The possible six types of rebirth in any of the six realms of cyclic existence.

g.366 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱུག

ṣaṭpāramitā

The six are generosity, morality, patience, diligence, concentration, and wisdom.

g.367 six superknowledges

mngon shes drug

མངོན་ཤེས་རྒྱུག

ṣaḍabhijñā

g.368 skillful means

thabs

ཐབས།

upāya

Also refers to the male partner in sexual yoga.

g.369 Sole Hero

dpa' bo gcig pa

དཔལ་འབོ་གཅིག་པ།

ekallavīra

Another name for Caṇḍamahāroṣaṇa; he is called “sole” because, apart from his consort, he is not accompanied by the deities of the maṇḍala.

g.370 sour gruel

rang skyur

རང་སྐུར།

kāñjika

g.371 spiked ginger lily

gol la

གོ་ལ་ལ།

śatī · śaṭī

Hedychium spicatum.

g.372 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.373 Śrībhūṣaṇī

dpal gyis rgyan ma

དཔལ་གྱིས་རྒྱན་མ།

śrībhūṣaṇī

g.374 stambhaka

rengs ba can

རེངས་བ་ཅན།

stambhaka

The period after exhalation and before the next inhalation (one of the four stages during a single breath).

g.375 stinkvine

ba dra li

བ་དྲ་ལི།

bhadraḥ

Paederia foetida.

g.376 stotra

bstod pa

བསྟོད་པ།

stotra

Hymn of praise.

g.377 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The realm of Amitābha.

g.378 sulphur

ghan dha ka

གྲན་ཧྲ་ཀ།

gandhaka

Hyperanthera moringa.

g.379 summon

'gugs

འགྲུག་ས།

ākṛṣ

To draw; to magically bring someone into one's presence.

g.380 sun

nyi ma

ཉི་མ།

sūrya

g.381 sunn hemp

sa na

ས་ན།

śana · śaṇa

Crotalaria juncea.

g.382 supreme joy

mchog dga'

མཚོག་དགའ།

paramānanda

The second of the four types of joy.

g.383 Surasundarī

lha mo sun d+ha ri

ལྷ་མོ་སུན་རྩ་རི།

surasundarī

g.384 surasunnaka

su ra su na

སུར་སུན།

surasunna

g.385 sweet flag

shu dag

ཤུ་དག།

vacā

Acorus calamus.

g.386 Śyāmā

nag mo

ནག་མོ།

śyāmā

- g.387 tamarind
bse yab
 བསེ་ཡབ།
āmla · tintiḍī · ciñcā
Tamarindus indica.
- g.388 Tārā
sgrol ma
 སྐྱོལ་མ།
tārā
 The Buddhist goddess of compassion.
- g.389 target
bsgrub bya
 བསྐྱུབ་བྱ།
sādhyā (m) · sādhyā (f)
 Person or being who is the target of a particular sādhana or ritual.
- g.390 Tathāgatakula
de bzhin gshegs pa'i rigs
 དེ་བཞིན་གཤེགས་པའི་རིགས།
tathāgatakula
 In the CMT system, this is the family of the buddha Akṣobhya, one of the five buddhas.
- g.391 Terrible
mi zad pa
 མི་ཟེད་པ།
raudra
- g.392 thirteen stages
sa bcu gsum
 ས་བརྒྱུག་སུམ།
trayodaśabhūmi
 Thirteen bodhisattva levels.
- g.393 three abodes

'jig rten gsum po

འཇིག་རྟེན་གསུམ་པོ།

bhuvanatraya

The three realms of existence, namely the desire, the form, and the formless.

g.394 three metals

lcags gsum

ལྷགས་གསུམ།

triloha

The three usually are gold, silver and copper.

g.395 three myrobalan fruits

'bras bu gsum

འབྲས་བུ་གསུམ།

triphala

The combination of *Phyllanthus emblica*, *Terminala chebula*, and *Terminalia bellerica*.

g.396 three spices

rtsa ba gsum

རུ་བ་གསུམ།

kaṭutraya

Ginger, black pepper, and long pepper.

g.397 three syllables

yi ge gsum

ཡི་གེ་གསུམ།

tryakṣara

It is not clear which syllables are meant.

g.398 throbbing

sad pa

སད་པ།

sphurat (adjective)

Refers to the throbbing sensation in the vagina before and during orgasm; also to the throbbing of an erect penis.

- g.399 **tilak**
thig le
 ཐིག་ལེ།
tilaka
 A mark between the eyebrows, usually made with vermillion.
- g.400 **Tilottamā**
til mchog ma
 ཐིལ་མཚོག་མ།
tilottamā
- g.401 **toddy palm**
ta la
 ཏ་ལ།
tāla
Borassus flabelifer.
- g.402 **tolaka**
srang
 སྲང་།
tolaka · tola
 A unit of weight equal to 12 māṣas.
- g.403 **toothbrush tree**
sha kho Ta
 ཤ་ཁོ་ཏ།
śākhoṭaka
Streblus asper.
- g.404 **triple refuge**
skyabs su 'gro ba gsum
 སྐྱབས་སུ་འགྲོ་བ་གསུམ།
triśaraṇa
 Refuge taken in the Buddha, his teaching, and the assembly of followers.
- g.405 **tubeflower**
brah+ma daN+Da

བསྐྱེད་པ།

brahmayaṣṭī · brahmadaṇḍa · bhārrṅī

Clerodendrum indicum (Clerodendron siphonanthus).

g.406 tulā

srang

སྤ།

tulā

A unit of weight equal to 100 palas.

g.407 turmeric

yung ba

ཡུང་བ།

haridrā

g.408 tutelage

lhag par gnas pa

ལྷག་པར་གནས་པ།

adhiṣṭhāna

It is marked by the moment when the wisdom deity (*jñānasattva*) descends into the maṇḍala.

g.409 two accumulations

tshogs gnyis

ཚོགས་གཉིས།

sambhāradvaya

The accumulations of merit and wisdom.

g.410 uccaṭā

u ts+tsha Ta

ལུ་རྩ་ཏ།

uccaṭā

This plant could not be identified.

g.411 udāna

gyen rgyu

གྱེན་རྒྱ།

udāna

One of the five vital airs, centered in the throat.

g.412 umbrella tree

ke ta ka

ཀེ་ཏ་ཀ

ketaka

Pandanus odoratissimus.

g.413 Urvaśī

ur+bA shI

ུའ་ཤི

urvaśī

g.414 Vadhū

mi'i bu mo

མི་འབུ་མོ།

vadhū

g.415 Vairocana

rnam par snang mdzad

རྣམ་པར་སྐྱང་མཛད།

vairocana

One of the five buddhas; in the system followed in the CMT, he is in the eastern quarter of the maṇḍala.

g.416 vajra

rdo rje

རྡོ་རྗེ།

vajra

A ritual sceptre; thunderbolt; a diamond; a general term denoting an indestructible non-dual state.

g.417 Vajra realm

rdo rje dbyings

རྡོ་རྗེ་དབྱིངས།

vajradhātu

The experiential sphere of nonduality.

g.418 Vajradhātviśvarī

rdo rje dbyings kyi dbang phyug ma

རྫོ་རྗེ་དབྱིངས་ཀྱི་དབང་ཕྱུག་མ།

vajradhātviśvarī

Consort of Caṇḍamahāroṣaṇa.

g.419 Vajrakamkāla

kaM ka la

ཀཾ་ཀཾ་ལ།

vajrakamkāla

g.420 Vajrānaṅga

yan lag med pa'i rdo rje

ཡན་ལག་མེད་པའི་རྫོ་རྗེ།

vajrānaṅga

The Buddhist counterpart of Kāmadeva.

g.421 Vajranārāyaṇa

rdo rje sred med kyi bu

རྫོ་རྗེ་སྲེད་མེད་ཀྱི་བུ།

vajranārāyaṇa

The Buddhist counterpart of Viṣṇu.

g.422 Vajrapāṇi

phyag na rdo rje

ཕྱག་ན་རྫོ་རྗེ།

vajrapāṇi

Wrathful aspect of Vajrasattva; the Buddhist counterpart of Indra.

g.423 Vajraśaṃkara

rdo rje bde byed

རྫོ་རྗེ་བདེ་བྱེད།

vajraśaṃkara

The Buddhist counterpart of Śiva.

g.424 Vajrasarasvatī

bdz+ra sa ra sva ti

བཛྲ་ས་ར་སའ་ཉི།

vajrasarasvatī

g.425 Vajrasattva

rdo rje sems dpa'

རྫོ་རྗེ་སེམས་དཔལ།

vajrasattva

The deity delivering the CMT.

g.426 Vajrayoginī

rdo rje rnal 'byor ma

རྫོ་རྗེ་རྣལ་འབྱོར་མ།

vajrayoginī

A Buddhist goddess.

g.427 Vajriṇī

badz+ri NI

བཛྲི་ཉི།

vajriṇī

She is visualized as part of the Perfection of Wisdom practice.

g.428 Vāmana

vA ma na

བོ་མ་ན།

vāmana

A snake demon.

g.429 vaṅga

va dhU

བོ་ལྷ།

vaṅga

Can be a name of several plants and substances.

g.430 Varuṇa

ba ru Na

བ་རུ་ས།

varuṇa

In the CMT, he is the king of nāgas.

g.431 Vāsudeva

bA su de ba

བ་སུ་དེ་བ།

vāsudeva

g.432 Vasudhā

ba su d+hA

བ་སུ་རྒྱ།

vasudhā

Goddess of the earth.

g.433 Vāsuki

nor rgyas

ནོར་རྒྱལ།

vāsuki

One of the eight nāga kings.

g.434 vāsyā

'bras bu zhag lon

འབྲས་བུ་ཞག་ལོན།

vāsyā

This substance has not been identified.

g.435 Vauherī

bau ha ri

བོ་ཧ་རི།

vauherī

A goddess invoked in a mantra.

g.436 vernonia

daN+Da ut+pal

དཎ་ལུ་པལ།

daṇḍotpala

Vernonia cinerea.

g.437 veronicalolia

nA ga pi la

ནཱ་ག་པི་ལ།

nāgabalā

Grewia hirsuta.

g.438 vetāla

ro langs

རོ་ལངས།

vetāla

A class of spirits that haunt charnel grounds.

g.439 vidyādhara

rig pa'dzin pa · rig 'dzin

རིག་པ་འཛིན་པ། · རིག་འཛིན།

vidyādhara

Literally “knowledge holder”—this term refers either to someone who has mastered the vidyā, i.e. the power of the mantra, or to a class of semidivine beings.

g.440 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

The first of the seven buddhas of the past.

g.441 Viṣṇu

khyab 'jug

ཁྱམ་འཇུག།

viṣṇu

One of the principal three Hindu gods.

g.442 Viśvavajrī

rna tshogs rdo rje ma

རྣ་ཚོགས་རྡོ་རྗེ་མ།

viśvavajrī

- g.443 Vītarāga
bl ta rA ga
 བློ་ཏ་རྣ་ག
vītarāga
 A deity invoked in a mantra to cure blindness.
- g.444 vyāḍa
sbrul ma rungs pa
 སྐྱལ་མ་རུངས་པ།
vyāḍa
 A class of mischievous spirits.
- g.445 vyādhi
nad
 ཅད།
vyādhi
 Disease or sickness; also a class of mischievous spirits.
- g.446 vyāna
khyab byed
 ལྷན་བྱེད།
vyāna
 One of the five vital airs, diffused throughout the entire body.
- g.447 water spinach
ka lam bi
 ཀལམ་བི།
kalambī
Convolvulus repens, Ipomoea aquatica.
- g.448 water trial
chu'i btag pa
 རྒྱའི་བཏག་པ།
udakaparīkṣā
 A type of ordeal to test one's veracity.
- g.449 Wearing Five Braids of Hair

zur phu lnga

ཟུར་ཕུ་ལྷ།

pañcacāra

Epithet of Mañjuśrī.

g.450 welcome offering

rin

རིན།

argha

Formal offering to welcome a guest consisting of water, flowers, and *dūrvā* grass.

g.451 White Acala

mi g.yo ba gkar po

མི་གཡོ་བ་གཀར་པོ།

śvetācala

Acala corresponding to Buddha Vairocana in the east of the maṇḍala.

g.452 white gourd melon

pha tha se

ཕ་ཐ་སེ།

kūṣmāṇḍa

Benincasa hispida.

g.453 White Vulture

shwe ta gri d+h+ri NI

ཤེ་ཏ་གྲི་རྩི་ཁྲི།

śvetagr̥dhr̥ṇī

A female garuḍa invoked to counter the effects of poison.

g.454 wild indigo

sha ra pung ga

ཤ་ར་ཕུང་ག།

śarapuṅkha

Tephrosia purpurea.

g.455 wisdom

shes rab

ཤེས་རབ།

prajñā

In specific contexts, it refers also to the female partner in sexual yoga.

g.456 wisdom empowerment

shes rab kyi dbang

ཤེས་རབ་ཀྱི་དབང།

prajñābhīṣeka

An empowerment involving a female consort.

g.457 wisdom of discrimination

so sor rtog pa'i ye shes

སོ་སོར་རྟོག་པའི་ཡེ་ཤེས།

pratyavekṣaṇājñāna

One of the five wisdoms corresponding to the tathāgata Amitābha.

g.458 wisdom of equality

mnyam pa nyid kyi ye shes

མཉམ་པ་ཉིད་ཀྱི་ཡེ་ཤེས།

samatājñāna

One of the five wisdoms corresponding to the tathāgata Ratnasambhava.

g.459 wisdom of the sphere of phenomena

chos kyi dbyings kyi ye shes

ཚོས་ཀྱི་དབྱིངས་ཀྱི་ཡེ་ཤེས།

dharmadhātujñāna

One of the five wisdoms corresponding to the tathāgata in the centre of the maṇḍala (in the CMT it is the buddha Akṣobhya).

g.460 yakṣa

gnod sbyin

གཞོན་ལྷིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.461 yakṣiṇī

gnod spyin mo

གནོད་སྦྱིན་མོ།

yakṣiṇī

A female yakṣa.

g.462 Yama

gshin rje

གཤིན་རྗེ།

yama

The god of death.

g.463 Yamāntaka

ya mAn+ta ka

ཡ་མ་ན་ཀ་

yamāntaka

The wrathful aspect of Mañjuśrī.

g.464 Yamāri

gshin rje

གཤིན་རྗེ།

yamāri

g.465 yantra

'khrul 'khor

འམྲུལ་འཁོར།

yantra

A magical diagram; any mechanical tool or device.

g.466 Yellow Acala

mi g.yo ba ser po

མི་གཡོ་བ་སེར་པོ།

pītācala

Acala corresponding to Buddha Ratnasambhava in the south of the maṇḍala.

g.467 yellow myrobalan

a ru ra

ཨ་རུ་ར།

haritakī

Terminala chebula.

g.468 yellow orpiment

ba bla

བ་བླ།

haritāla

g.469 Yoginītantra

rnal'byor ma'i rgyud

རྣམ་འབྲུང་མའི་རྒྱུད།

yoginītantra

The term refers variously to a literary genre, a period in the development of tantra, or, when written with lower case, an individual work belonging to this genre.