The Tantra of Caṇḍamahāroṣaṇa

Caṇḍamahāroṣaṇatantram
The Glorious Caṇḍamahāroṣaṇa Tantra “The Sole Hero”

Ekallavīrākhyāśrīcaṇḍamahāroṣaṇatantram
CONTENTS

ti. Title  
co. Contents  
s. Summary  
ac. Acknowledgements  
i. Introduction  
tr. The Translation  
  1. Introduction  
  2. The Maṇḍala  
  3. Empowerment  
  4. Deity  
  5. Mantra  
  6. Completion Stage  
  7. Revitalizing the Body  
  8. Caṇḍamahāroṣaṇa’s Nature  
  9. Meditation  
 10. In Praise of Women  
 11. The Universality of Caṇḍamahāroṣaṇa  
 12. Mantra Rituals  
 13. Conduct  
 14. The Name Acala  
 15. Purities  
 16. Dependent Origination  
 17. Increasing the Semen  
 18. Preventing Disease  
 19. Retention of Semen and Similar Practices
20. Mantras and Yantras
21. Magical Practices
22. Controlling Prāṇa
23. Signs of Death
24. Nature of the Body
25. Deity Practice
c. Colophon

ap. Appendix
+ sub-sections
app. Appendix Prologue
ap1. Chapter A1
ap2. Chapter A2
ap3. Chapter A3
ap4. Chapter A4
ap5. Chapter A5
ap6. Chapter A6
ap7. Chapter A7
ap8. Chapter A8
ap9. Chapter A9
ap10. Chapter A10
ap11. Chapter A11
ap12. Chapter A12
ap13. Chapter A13
ap14. Chapter A14
ap15. Chapter A15
ap16. Chapter A16
ap17. Chapter A17
ap18. Chapter A18
ap19. Chapter A19
ap20. Chapter A20
ap21. Chapter A21
ap22. Chapter A22
ap23. Chapter A23
ap24. Chapter A24
ap25. Chapter A25
n. Notes
b. Bibliography
g. Glossary
SUMMARY

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.

ACKNOWLEDGEMENTS

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.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
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 Vajradhātvīśvarī (Goddess of the Vajra Realm).

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 *Padmāvatī*.

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 Hiraṇyavarṇa 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.
The CMT appears to have drawn on a number of earlier scriptures, including the *Guhya samāja tantra* (Toh 442), the *Hevajra tantra* (Toh 417), the *Siddhaika vīra-tantra* (Toh 544), and the *Cittaviśuddhiprakaraṇa* of Āryadeva (Toh 1804). In turn, it influenced other works, such as the *Vidyādhāra vinoda tantra*. 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.

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 *Siddhaika vīra-tantra* as part of the mantra oṁ caṇḍamahāroṣaṇa hūṁ phat. 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 *Vairocanābhi sambodhi* (Toh 494), one of the two known Caryātantra texts extant in Sanskrit. 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.

The text of the CMT exists in the original Sanskrit and in translations. Only parts of the Sanskrit text have been edited and published. 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.

The Tibetan canonical translation, according to its colophon, was the work of one Trakpa Gyaltsen (grags pa rgyal mtshan) and the Indian scholar Ratnasrī. 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 Gyaltsen from Yarlung (yar klungs pa grags pa rgyal mtshan), 1242–1346, and not the celebrated Sakya scholar of the same name. 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.
There are also two partial translations from recent years: an English translation by Christopher George and a German translation by Peter Gäng. 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.

The translation also attempts to reflect the exegesis found in the Padmāvatī, the only extant commentary on the CMT, which was written by one Mahāsukhavajra. The Padmāvatī 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 Padmāvatī 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.

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.

One needs to assume that the practice of Caṇḍamahāroṣaṇa is secret to the same extent that all the Yogini tantra 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* (*prakāta*), and the other, which is secret, is termed *inverted* (*vipaṛīta*). 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, 12.6)
```

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.

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 *Caṇḍamahāroṣaṇatantra*, 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.
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.

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 (pitṛ) of the girl who has not yet been given in marriage will themselves drink her menstrual discharge every month” (Parāśarasūtra, 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” (Viṣṇusūtra, 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.

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.)
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—Caṇḍamahāraṣaṇa 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)

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)

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 (vasākaraṇa); 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.

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.

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.

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.

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 Tantra of Caṇḍamahāroṣaṇa
Chapter 1

Introduction

Thus have I heard 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.

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.

“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.”

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.

“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."

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—

“Hear it: I will teach this great tantra,
The lord of kings of tantras, the supreme,
Called Sole Hero,
For beings’ swift accomplishment.

“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.

“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.

“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.

“However, should any yogin,
Despite knowing this, corrupted by greed,
Explain the supreme tantra of Caṇḍamahāroṣaṇa
To someone who has not seen his maṇḍala,

“He will be seized by severe illnesses,
Soiled by stool and urine,
And experience the suffering of death
Within six months.

“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.
“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.

“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,

“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.

“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,

“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,

“In this, the well-guarded
Caṇḍamahāroṣaṇa tantra called The Sole Hero.” [F.305.b]

This concludes the first chapter, the introduction to the tantra, in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”
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!”

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.

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

“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.

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

“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:

“Oṁ, Blessed Caṇḍa mahā roṣaṇa, together with your retinue, come, come! Jaḥ hūṁ vaṁ hoḥ! Assume tutelage over this maṇḍala! Hūṁ phaṭ! Svāhā!  

“With this mantra, one should summon, induct, bind, and enthrall Caṇḍamahā-roṣaṇa, and then worship him.

2.20 “Now comes the worship mantra:

“Oṁ, Black Acala, accept this flower! Hūṁ phaṭ!  
Oṁ, White Acala, accept this flower! Hūṁ phaṭ!  
Oṁ, Yellow Acala, accept this flower! Hūṁ phaṭ!  
Oṁ, Red Acala, accept this flower! Hūṁ phaṭ!  
Oṁ, Green Acala, accept this flower! Hūṁ phaṭ!  

2.21 “Oṁ, Hatred Vajrī, accept this flower! Hūṁ phaṭ!  
Oṁ, Delusion Vajrī, accept this flower! Hūṁ phaṭ!  
Oṁ, Calumny Vajrī, accept this flower! Hūṁ phaṭ!  
Oṁ, Passion Vajrī, accept this flower! Hūṁ phaṭ!  
Oṁ, Envy Vajrī, accept this flower! Hūṁ phaṭ!  

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 Cāṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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 Sangha, 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,\textsuperscript{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 samsāra.\textsuperscript{17}
For as long as I circle in samsāra,
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 ‘\textit{Oṁ āḥ}, for the one possessed of the glory of the
pledge of the empowerment of all the tathāgatas, \textit{hūṁ}.\textsuperscript{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 ‘\textit{Oṁ, Caṇḍamahā-
roṣaṇa}, enter, enter into his heart! \textit{Hūṁ phaṭ!}\textsuperscript{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! Hūṃ phat!’

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, svāhā! to you, O Dharma, svāhā!’

“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! Hūṃ phat!’ 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 sādhaka. 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! Hūṃ phat!’ 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! Hūṃ phat!’ [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! Hūṃ phat!’ 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! Hūṃ phat!’ 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, hūṃ phat!’
“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 hūṁ and phat on the disciple’s tongue. He should then ask the disciple to recite, ‘Ah, pleasure.’

“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?'

“The sādhaka 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.’

“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.

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

Then the sādhaka, 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]
4.1 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.

“‘Oṁ, I am of the nature of vajra, which is the wisdom of emptiness.”

4.9 “One should carefully visualize
The syllable hūṁ 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 in a dream,
Caṇḍamahāroṣaṇa quickly rises, instantaneously complete.
One should visualize him in his exact previous form,
In sexual embrace.
“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.

“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.

“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.

“Having impassioned the four goddesses,
One should absorb the entire maṇḍala. [F.310.a]
The devotee should ardently visualize
Just oneself, embraced.

“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.

“A yogin of white complexion
Should meditate on White Acala.
A yogin of yellow complexion
Should meditate on Yellow Acala.

“A yogin of red complexion
Should meditate on Red Acala.
A yogin of green complexion
Should meditate on Green Acala.

“A woman who is of black complexion
Should meditate on Hatred Vajrī.
A woman who is of white complexion
Should meditate on Delusion Vajrī.

“A woman who is of yellow complexion
Should meditate on Calumny Vajrī.
A woman who is of red complexion
Should meditate on Passion Vajrī.
“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.

“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:

“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.

“Dark green is said to be for expelling,
As for the division corresponding to one’s caste,
The musician is black, the brāhmin is white,
And the butcher is known to be yellow.

“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.

“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.

“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.

“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.

“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.
“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.”

This concludes the deity chapter, the fourth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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: Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ! \(^{36}\)
The second root mantra: Oṁ, Acala, hūṁ phaṭ! \(^{37}\)
The third root mantra: Oṁ hūṁ phaṭ!
The heart mantra: Hūṁ
The second heart mantra: Āṁ
The third heart mantra: Haṁ.

5.2 “The garland mantra:

“Oṁ hraṁ hraṁ hrauṁ, 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 dākinīs, 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. Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ! \(^{38}\)

5.3 “The second garland mantra:

“Homage to all the tathāgatas, the fillers 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! Hūṁ, hūṁ, hūṁ! you with a threefold, ruddy curl between your eyebrows, hūṁ, hūṁ, hūṁ! Acala, ceṭa! Phaṭ! Injure, injure, hūṁ, hūṁ! Asamantikā, trāṭ! Great Strength,
Bring near, trāṁ, māṁ, hāṁ! 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.

“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, hūṁ! Confuse, confuse, hūṁ, trāṭ, hāṁ, māṁ!

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

“Ōṁ, Black Acala, hūṁ, phaṭ! 41
Ōṁ, White Acala, hūṁ, phaṭ! 42
Ōṁ, Yellow Acala, hūṁ, phaṭ! 43
Ōṁ, Red Acala, hūṁ, phaṭ! 44
Ōṁ, Green Acala, hūṁ, phaṭ! 45

“There are also mantras common to the goddesses:

“The root mantra: Ōṁ, Vajrayoginī, hūṁ, phaṭ! 46
The second root mantra: Ōṁ, Prajñāpāramitā, hūṁ, phaṭ! 47
The third root mantra: Ōṁ, Vauherī, hūṁ, phaṭ! 48
The garland mantra: Ōṁ, picu, picu! Increaser of wisdom, burn, burn! Increaser of knowledge, dhiri, dhiri! Increaser of intelligence, svāhā! 49

“There are also individual mantras:

“Ōṁ, Hatred Vajrī, hūṁ, phaṭ! 50
Ōṁ, Delusion Vajrī, hūṁ, phaṭ! 51
Ōṁ, Calumny Vajrī, hūṁ, phaṭ! 52
Ōṁ, Passion Vajrī, hūṁ, phaṭ! 53
Ōṁ, Envy Vajrī, hūṁ, phaṭ! 54

“This is the common mantra of the oblation offering:

“Ōṁ, 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
This concludes the chapter on mantras, the fifth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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 Sukhāvatī,
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.
“The position moving the feet,
And the position pressing the ground;
The position even teeth,
And the position called variegated. [F.313.a]

“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.

“There, with the woman squatting
In the middle of the bed,
One should make her clasp her arms
Firmly around one’s shoulders.

“One should extend one’s own arms
To the middle of her waist
And insert one’s vajra into her lotus—
This position is called the arising of pleasure.

“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.

“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.

“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.

“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.

“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.
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.

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.

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.

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.

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—

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,

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.

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.

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.’
“Words such as the above should one say in that situation. This very path is a nose-rop[e that, If applied without knowledge, Will lead to the six destinies.

“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 semen\(^61\) or blood that is in the lotus.

“Looking at her face, Again and again One should scratch her thighs with fingernails And rub her feet like a slave.

“One should place the three syllables on her head And give a light blow with a fist on her chest. Then, after the \textit{variegated}, the yogin, With a focused mind, should do other positions.\(^62\)

“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.

“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.

“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.

“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.

“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.
“By doing this practice, great bliss is attained.
One who knows this practice attains,
In this very birth, the level of Caṇḍamahāroṣana.

“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—

“This is called sattvaparyāṅka posture;
It grants complete sexual satisfaction.
When one places, with ease, the left shin
On top of the right shin—

“This is called lotus posture;
It grants complete sexual satisfaction.
Assuming the lotus posture,
One should extend, above one’s left shin,

“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—

“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 sideways— [F.314.b]

“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—

“This is called bow posture;
It gives heavenly sexual pleasure.
Sattva, lotus, and vajra
Are considered postures.

“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, Raṭī,  
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 Vajrānāṅga. 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.”
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 grain 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 the water with which she washes her anus.
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.”
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 Caṇḍamahārūṣaṇa 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-
mahārūṣaṇa tantra called “The Sole Hero.”
Chapter 8
Caṇḍamahāroṣaṇa’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:

“Whenver 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 yakṣini, a rākṣasī,
A nāginī, a bhūtinī,
A kiṃnarī, 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 kulatīṭṭī,70 a hatrīṭṭī,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 kāpālika, also a conch worker,
A parasol maker, a house builder,\textsuperscript{72}
A cowherd, a fletcher, a betel seller,
A butcher, a stoneworker,

8.9  “A carpenter,\textsuperscript{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]
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;
sāṃbhogakāya is the intermediate state after death;
Nirmāṇakāya has the form of the six modes of existence;
The pleasure of sex\textsuperscript{76} 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,
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,
Indra, 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.”*
Chapter 10
In Praise of Women

10.1 Then the goddess said, “Is it possible, O lord, to attain the level of Caṇḍamahāroṣaṇa 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.
“Without modesty, fickle, impudent,
Wholly in pursuit of desires—
Yet they alone grant accomplishment;
They should be served with all one’s being.

“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?

“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.

“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.

“No other god should one worship,
Allowing him to take control.
Therefore the yogin, filled with compassion,
Should set up the maṇḍala in front;

“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.

“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.

“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.

“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.
"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.

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?

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.

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.

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

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.

One should smell the odor
And savor the supreme taste.
One should experience the sensation of touch,
Pursuing the five types of sense-objects.

One will quickly become awakened,
Being wholly devoted to Caṇḍaroṣa.
There is no greater deception,
And no greater delusion,

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.
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,

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—

Abandoned his 84,000 wives [F.319.b]
And his entire harem,
And went to the bank of Nairañjanā.
He manifested the accomplishment of a buddha

By turning away the advancing Māras,
But this was not so from the perspective of the absolute truth.
This was not so, since it was in the female quarters, that the Buddha,
Experiencing pleasure in the company of Gopā, became accomplished.

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.

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

Through which the people will come
To him, the awakened one, for guidance.
By criticizing women
In all the sūtra and Abhidharma literature,

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.”

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.”
11.1 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.”
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 sādhana of yakṣinīs 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 siddhas 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 sādhaka
should reply: ‘Grant me the state of awakening.’ Then the lord will enter his
body. As soon as he enters, the sādhaka 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 apsaras 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, yakṣinīs,
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 a vase, shoes, a brahmanical cord, clothes, a parasol, a Prajñāpāramitā text, a tantra text, and so forth. So too one can practice with a paṭāha drum, a mardala drum, a lute, and so forth. In the same way, one should practice with a golden yākṣa, starting with Jambhala, Maṇibhadra, Pūrṇabhadra, and Cibikuṇḍalin. They will carry out one’s every command. [F.321.b]

12.18 In the same way, one should practice with a gandharva made of bamboo; a gartō 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 prāvāla 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 yakṣinīs Hārītī, Surasundari, Naṭṭā, Ratpriyā, Śyāmā,
Naṭī, Padmiṇī, Anurāginī, Candrakāntā, Brahmaduhitā, Vadhū, Kāmeśvarī, Revāti, Ālokinī, Naravīrā, and so forth, made of the wood of the aśoka tree. One should practice with these.

“One should practice with the chief queen and the king made of banyan wood, [F.322.a] and with the group of apsaras—Tilottamā, Śaśidevī, Kañcanamālā, Kuṇḍalakahārinī, Ārambhā, Urvaśī, Śrībhūṣāṇī, Raṭi, Śaći, 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 Vipaśyin and Śikhin. So too the practice of the bhūtas, starting with Aparājita. Also the messengers, starting with Yamāri. Similarly the servants, starting with Vajraṃkāla. In the same way, one should do the practice of all beings—women and men. All of them will carry out one’s orders.

“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.

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

“ʿOṁ, Caṇḍamahāroṣaṇa, come, come! Hūṁ phaṭ!’

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

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

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

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

“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. They will all flee. At the time of striking, one should add the mantra: ‘Make the ḍākinīs and the rest go away!’

“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!’
“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

“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

“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

“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

“Having incapacitated the effigy with thorns, one should recite the mantra. One should add the mantra: ‘Kill such and such!’101

“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.

“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.

“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.

“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 enthralment will take place. One should add the mantra: ‘Bring such and such to the state of enthrallment!’104

“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

“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
“One should write this mantra\textsuperscript{107} 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!’\textsuperscript{108}

“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.

“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 vîdyādhara 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.

“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!’\textsuperscript{109} [F.323.b] The god will then send rain.

“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.\textsuperscript{110} One should add the mantra: ‘Stop all the wind and rain!’\textsuperscript{111}

“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.

“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,\textsuperscript{112} saying, ‘With my angry mind, I will destroy the fever of such and such a person.’ This will destroy all fevers.

“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.’\textsuperscript{113} After saying this, one should offer an oblation in the southwestern quarter. The sick person will then become well.

“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.
“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.

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.

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: ‘Oṁ, Vauherī, may such and such come to me! Hūṁ phaṭ!’

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.

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.

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.

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.

These were the rites belonging to the mantra of the goddess. [F.324.b]

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, ‘Oṁ, Caṇḍamahāroṣaṇa, take this oblation, take! Accomplish my task! Hūṁ phat!’116 Having incanted, one should offer them in solitude. One’s wishes will come true.

“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.

“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.

“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.”

Thus concludes the chapter on all the rites involving mantras, twelfth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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 wife\(^1\)
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 years\textsuperscript{118}
And embark upon one’s practice.\textsuperscript{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;
No other action needs to be performed.
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-
maññhaṁśaṇa called “The Sole Hero.”
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.”
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?”

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.

“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.

“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.

“He himself is the Sole Hero,
One and alone.¹²¹
Because he destroys dispassion, he is a hero
Called Ekalla (Alone).

“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.

“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.

“Focused in absorption,
Controlling the brahmanical cord with one’s left ankle,
With fangs showing between the lips, angry,
One should destroy dispassion.

“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.”
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.

“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.

“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.

“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.

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

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 deities 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 hūṁ 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.
“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.

“Every mortal girl represents earth. A young man represents enjoyment. 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.

“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.

“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.

“There is only one victorious teacher
Abiding in five forms.
Prajñāpāramitā, too, is one
Abiding in five forms.”

This concludes the chapter on purities, fifteenth in the glorious tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”
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.

“The world arises dependently;
It ceases always dependently.
When one understands these two modes
And contemplates them as nondual, one will become accomplished.”

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.

“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.

“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]

“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.

“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.

“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.

“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]

“From this birth arises old age, which is being old and worn-out, and death, which is the cessation of mind and its contents. 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.

“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.

“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.

“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. Subsequently a new life begins by internalizing the secretions.

“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.

“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.

“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.

“After the cessation of ignorance and the remaining links, the aggregates will also cease. This cessation, however, would be an empty state of no value to the seekers of liberation, who should not occupy themselves with useless things.

“For such seekers, existence is not liberation, but nor is nonexistence. 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; 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.

“The world comes into being through passion; it meets its end when passion ends. By knowing the meaning of Acala fully through passion, the accomplishment of Buddha will blossom forth.

“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, is referred to by the name Acala.”

This concludes the chapter on dependent origination, sixteenth in the glorious tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”
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 enthralment,
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; Honey removes phlegm. One should use these, one after the other, over two days, Later one should start the treatment.

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 Will increase one’s semen or blood.

“The mantra is: ‘Oṁ, Caṇḍamahāroṣaṇa, prepare this divine nectar for me! Hūṁ phat!’

17.13 “Fermented coconut, Also freshly churned buffalo butter, The fat of a pig Mixed with the scum of vāsyā.
“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.

“One should cut the nail on one’s index finger
And smear the finger with the above substances.
One should insert\textsuperscript{138} the finger inside the vagina until one makes it throb—
This will strengthen the vagina.

“One should cook the resin\textsuperscript{139} 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.

“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.

“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.

“When śevāla and black hellebore\textsuperscript{140} are smeared onto the penis with freshly churned buffalo butter, the penis will become healthy and strong.

“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,\textsuperscript{141}
One should smear and rub it with the previously described preparation
For three days, and it will become healthy and strong.

“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.

“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.

“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.
“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.

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.

“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.

“One should blend the flowers of jasmine with sesame oil, and rub this on the vulva. It will become refreshed.

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

“One should drink the root of vernonia with clarified butter. Then one will become pregnant during the fertile period of the monthly cycle.

“One should drink the root of winter cherry with clarified butter. Then one will become pregnant.

“One should drink, together with honey, country mallow, Indian mallow, white sugar, and sesame. Then one will become pregnant.

“One should blend the root of country mallow with water and drink it. This will stop excessive flow of menstrual blood.

“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.

“After tying the root of sensitive plant to one’s ear during the fertile period of one’s cycle, one will become pregnant.

“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.

“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.

“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.

“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]
“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.

“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.

“One should eat powdered black nightshade with clarified butter. Then one will obtain the form of a sixteen-year-old within twenty-one days.

“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.

“One should eat a ‘cat’s paw’ of the root of red uccaṭā together with clarified butter and honey. The result will be exactly the same.

“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. Within a month, one’s lifespan will increase to three hundred years.

“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.

“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.

“One should eat powdered stinkvine with thrice the amount of yellow myrobalan. Or alternatively, with water or the like. One will become very strong.

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

This concludes the chapter on the increasing of semen, the seventeenth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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.\textsuperscript{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 with 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.\textsuperscript{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,\textsuperscript{148} one will remove uvular swelling.\textsuperscript{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 itching\textsuperscript{150} 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.
“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]

“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.

“Eating porridge of barley with the leaves of cutch tree will cure diseases of the abdomen.

“One should drink fresh ginger and cumin seeds with curds or the scum of boiled rice, together with salt. One will cure urinary infections.

“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.

“One should drink yellow myrobalan, leadwort, and fresh ginger, with sour cream. This will cure diseases of the spleen.

“One should eat cumin seeds with sugar. This will cure fever and remove excess wind.

“One should drink barley potash with curds. This will cure constipation and flatulence.

“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.

“Eating yellow myrobalan with sugar will cure hemorrhoids. Eating yellow myrobalan with dry ginger will cure constipation and flatulence.

“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.

“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.

“Eating the bark of arjuna tree together with clarified butter will cure heart palpitations.

“One should roast bel fruit and eat it with sugar. This will cure dysentery.

“Drinking citron juice with sugar will cure aches and pains.

“One should apply an errhine of sugar with dry ginger. Then all the mucus will disappear.

“One should apply an ointment of umbrella tree with honey to the eyes. This will cure all eye diseases.

“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.

“One should eat sugar with clarified butter. This will cure excess wind, bile, and phlegm, as well as leprosy, and other diseases.
“One should eat the powder of the three myrobalan fruits with clarified butter and honey. This will remove all diseases.

“In the evening, one should ingest powdered yellow myrobalan with clarified butter and honey. This will remove excess wind and phlegm.

“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.

“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.

“One should eat, in equal parts, ajowan, dry ginger, and yellow myrobalan with salt. This will cure all indigestion.

“One should drink the juice of moonseed with honey to cure diseases causing excess urine within three months.

“One should drink milk and ground long pepper together with clarified butter and honey to cure fever, heart diseases, cough, and so on.

“One should grind the roots of sensitive plants and wild indigo with cold rice porridge, and smear this on a wound. One should also eat the root of moonseed. This will heal bleeding piles.

“One should eat dry ginger with barley potash. This will stimulate appetite.

“One should drink seeds of Indian sesbania with black pepper over the period of three days. This will cure smallpox.

“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.

“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.

“One should prepare an infusion of hogweed and ranđa 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. Then one should cook it with one cup of sesame oil. After applying this to the hair, the hair will become red.

“One should pulverize and blend together bhūmividārī, 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. By applying two drops of this errhine regularly, one will remove wrinkles and gray hair.
“If one applies an ointment of costus together with the liquid essence of the above ingredients, it will alleviate pains.

“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.\textsuperscript{155}

“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.

“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.

“Applied with a paste of emblic myrobalan, costus, blue lotus, Indian spikenard, and country mallow, thin hair will become thick.

“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.

“One should dip one’s penis, for some time, in coconut juice, and then apply the powder of sūrasūnna.\textsuperscript{156} This will cure diseases of the male organ. [F.334.b]

“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.”\textsuperscript{157}

\textit{This concludes the chapter on preventing diseases, the eighteenth in the glorious Caṇḍa-mahāroṣaṇa tantra called “The Sole Hero.”}
Chapter 19

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. \[F.335.a\]
“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.

“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.

“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 enthral a woman or a man.

“One should serve to a woman the root of vernonia together with the five
impurities. This will bring her into a state of enthrallment.

“One should serve to a woman false black pepper, crape jasmine, and costus,
together with wine. One will remove her lack of fidelity.

“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.

“One who wears a tilak made with musk, sensitive plant, downy datura, and
vernonia, will bring the threefold universe to a state of enthrallment.

“Having placed on one’s penis red flowers of Indian oleander, one should
recite one thousand times the mantra: ‘Oṁ, 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.

“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.

“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.

“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.

“One should fasten to one’s hips the root of white marsh barbel,
Or one should fasten the northern\textsuperscript{168} root-branch of downy datura,\textsuperscript{169} or the root of wild indigo—
Then one will be able to retain one’s semen.\textsuperscript{170}

19.21 “If one eats the root of sunn hemp
Or the root of spiked ginger lily,
Or \textit{surasunnaka},\textsuperscript{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 thread\textsuperscript{172} of giant milkweed dyed red with lac.\textsuperscript{173} This will arrest the semen.

19.24 “Alternatively one should heat up safflower oil\textsuperscript{174} and rub it on the soles of one’s feet. This will arrest the semen.\textsuperscript{175}

19.25 “By applying an ointment of the root of white panicled foldwing, the filamens of white lotus, and honey, one will arrest the semen.

19.26 “One should wrap the root of dwarf morning glory\textsuperscript{176} in a lotus leaf and fasten it to one’s hips. This will arrest the semen.\textsuperscript{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.\textsuperscript{178}

19.28 “One should obtain an upward-growing ox horn,\textsuperscript{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.\textsuperscript{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 oṣanī,\textsuperscript{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.
“One should blend pigeon’s droppings with honey, and after applying this to the penis, make love to a woman. Then she will drip.

“During lovemaking, one should feed the root of black nightshade with betel to a woman. Then she will drip.

“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 Vajradhâtvîśvâri’ until the woman drips.

“After applying an ointment of camphor, borax, quicksilver, and gajapippâli, the woman will drip.

“One should chew up the root of râmadûtî together with the leaves, put this on the penis, and make love. Then she will drip. [F.336.a]

“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.

“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.

“One should insert into the loose vagina the powder from locusts and moths. The vagina will then become firm.”

This concludes the chapter on the retention of semen and related issues, the nineteenth in the glorious Caṇḍamahâroṣaṇa tantra called “The Sole Hero.”
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 “‘Oṁ, 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! Hūṁ 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: ‘Oṁ, you who shout phet! Phet pheriḥ, ha ha, hā hā, phet!’ \(^{185}\)

20.6 “Here is the mantra for entering a city area: ‘Oṁ, O lord of all magical powers for nullifying opposing yantras and mantras! Frighten off all the ḍākinīs, frighten! Bind, bind! Nail swiftly, nail!’ \(^{186}\)
“To make snakes flee, one should incant some clay with this mantra and place it on the ground: ‘Onī, hili hili, phuḥ phuḥ’!\textsuperscript{187}

“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]

“With this mantra, dogs will flee when threatened with one’s left index finger: ‘Onī hrīṁ, protector Baṭuka, Caṇḍa mahā roṣaṇa! Hūṁ phaṭ!’\textsuperscript{188}

“With this mantra, buffalos will flee: ‘Onī, Yamāntaka, hrīḥ strīḥ, hūṁ hūṁ hūṁ, phaṭ phaṭ! Frighten away, frighten away! O fierce one, very fierce! Hūṁ phaṭ!’\textsuperscript{189}

“With this mantra, any serious diseases will go away: ‘Onī, when crushing Yama, crush, crush! Caṇḍamahāroṣaṇa, hūṁ phaṭ!’\textsuperscript{190}

“To make pain go away, one should administer water incanted with this mantra: ‘Onī, when there is crying or wailing, this is for removing it. Hūṁ phaṭ!’\textsuperscript{191}

“By tying this mantra into one’s knotted hair, one will be protected: ‘Onī, when there is terror, this is for confusing. Hūṁ phaṭ!’\textsuperscript{192}

“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: ‘Onī, whether he is moving or not, nail the mouth of such and such! Hūṁ phaṭ!’\textsuperscript{193}

“To stop the target from moving about, proceed as before and stick this mantra into the effigy’s heart, and nail its feet: ‘Onī, when destroying all the Māras, nail the feet of such and such! Hūṁ phaṭ!’\textsuperscript{194}

“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: ‘Onī, 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! Hūṁ phaṭ! Khāḥ gaḥ, ha hā, hi hī, phem phem! Onī, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’\textsuperscript{195}

“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: ‘Onī, burn, burn! Cook, cook! Torment, torment! Send the fever, send! Make them burn, do! Dry up, dry! Seize, seize! Burn, burn! Onī, Caṇḍamahāroṣaṇa, hūṁ phaṭ! Svāhā!’\textsuperscript{196} And further: ‘Onī, Caṇḍamahāroṣaṇa, let the fever seize such and such! Hūṁ phaṭ!’\textsuperscript{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]
“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: ‘Oṁ, conquer, conquer and vanquish! Defeat the yantra! Hi hi, ha ha, break, break! Remove, remove! Act quickly, act! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’\(^{198}\)

“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: ‘Oṁ, Caṇḍamahāroṣaṇa, swallow, swallow! Kha kha! Eat, eat! Make such and such wither, do! Mara mara! Kill such and such, kill! Hūṁ phaṭ!’\(^{199}\)

“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: ‘Oṁ, Caṇḍamahāroṣaṇa! Banish such and such! Hūṁ phaṭ!’\(^{200}\)

“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: ‘Oṁ, when causing hate, Vajra of Hatred, sow hatred between such-and-such and such-and-such! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’\(^{201}\)

“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 hrī at its navel. One should then depict feces at the tortoise’s anus and draw the sādhaka 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: ‘Oṁ, Caṇḍamahāroṣaṇa, hrīṁ hrīṁ hrīṁ! 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! Hūṁ phaṭ!’\(^{204}\)

“This mantra cures the closing of the eyes: ‘Oṁ, cili, mili, when playing, hūṁ, phaṭ!’\(^{205}\)

“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: ‘Oṁ cchṛīṁ cchṛīṁ cchṛīṁ! Parch, parch! Stop the flow, stop! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’\(^{206}\)
“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: ‘Om, Vajriṇī, let your vajra fly!’—so commands the master of gods. Set alight, set! Om, Caṇḍamahāroṣaṇa, hūṁ phat!"\(^{207}\)

“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: om on the head, hrīṁ in the heart, klīṁ in the navel, and traṁ 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: ‘Om hrīṁ klīṁ traṁ yūṁ, when crushing Yama, be harsh, be! Shake, shake! For the consummation of all sense pleasures, hūṁ hūṁ phat phat! Svāhā!"\(^{208}\)

“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: ‘Om, summon, summon! Bewilder, bewilder! Enthrall such and such, enthrall! Svāhā!"\(^{209}\)

“Two tremulous leaves, two wings of a bee,
Two human teeth, a garland from a dead man—
When her limbs have been sprinkled with this powder,
She runs, her body swooning with every step. [F.338.a]

“Two tremulous leaves, two wings of a bee,\(^{210}\)
Two human teeth, a garland from a dead man—
When her limbs have been sprinkled with this powder,
She runs, her body swooning with every step. [F.338.a]

“To destroy any poison, say: ‘Om, White Vulture, devour the poison and the harmful anger! Khaḥ khaḥ, ha ha, saḥ saḥ! Om, the general of the great, fierce army commands. Svāhā!\(^{212}\) Alternatively one can recite the mantra: ‘Om, Śaṃkārini, dhraṁ hūṁ hūṁ hāṁ hāḥ!\(^{213}\)

“Two tremulous leaves, two wings of a bee,\(^{210}\)
Two human teeth, a garland from a dead man—
When her limbs have been sprinkled with this powder,
She runs, her body swooning with every step. [F.338.a]

“Two tremulous leaves, two wings of a bee,\(^{210}\)
Two human teeth, a garland from a dead man—
When her limbs have been sprinkled with this powder,
She runs, her body swooning with every step. [F.338.a]

“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: ‘Om, enemy of snakes! Destroyer of Vāmana, phat!\(^{215}\)

“Giving a woman fragrant white flowers incanted with this mantra will enthrall her: ‘Om, Āṇā, blind in one eye,\(^{216}\) enthrall such and such! Svāhā!\(^{217}\)

“By rinsing the eyes with water incanted with this mantra, one will cure blindness: ‘Homage to Vitarāga, O Maitreyasimhalocani, svāhā!\(^{218}\)

“With this mantra, a saphara fish will not be able to approach: ‘Om, saphara, khaḥ! Eat the powder!\(^{219}\)
“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!’

“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!’ 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!’

“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! Hūṁ phaṭ!’

“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!’

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.”
Then the lord said:

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

“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.

“By rubbing two flat pieces of stone together at night time while saying ‘Hūṁ,’ one will produce the brilliance of lightning.

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

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

“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.

“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.

“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.

“A peacock’s feather, fumigated with and wrapped in the placenta of a bitch, will remove vitiligo if rotated to the right. This can be undone if it is rotated to the left.
“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 ‘Oṁ, the deceitful angry crow hen! Cause such and such to be eaten by a crow! Svāhā!’

“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.

“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.

“One should obtain the placenta of a female cat and the placenta of a woman. After fumigating with these two, any spots on the wall will no longer be seen. This can be undone by censing with honey incense.

“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.

“One should fumigate the affected skin with the placenta of a woman, one will remove vitiligo. This can be undone by fumigating with bdellium.

“By anointing the eyes with the fat of a frog, one will perceive the rafters of one’s house as snakes.

“When the flame of a lamp is extinguished, it can be relit after adding sulphur powder. [F.339.a]

“After smearing the feet with muṇḍīrt, śevāla, 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.

“One should eat the root of common milk hedge with sugar. This will induce sleep.

“One should tie the root of black nightshade to one’s hair. This will induce sleep.

“One should grind together the root of Indian bowstring hemp, the root of dronapuṣpaka, turmeric, and rice, and rub this onto one’s body. One will win the water trial.

“By burying an asafetida pill at the root of a silk-cotton tree, one will cause its flowers to fall.

“To cause vomiting, one should serve gamboge with wine or betel.

“To make blood flow, one should feed the target sap of common milk hedge, seeds of giant milkweed, and powdered woodworm with sugar.

“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.
“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.

“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.

“One should chew up oṣaṇī and keep it on one’s tongue. If one licks a heated plowshare, it will not burn one.

“Drinking Indian heliotrope mixed with quicksilver and potash will induce miscarriage.

“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.

“When putting on leather shoes smeared with the fat of a vulture and an owl, one will be able to travel long distances.

“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]

“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, 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.

“Having put in the mouth the transformed mustard fruit, one should imagine oneself as having his nature. One will become like him.

“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.

“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: ‘Oṁ, pull, pull! Bewilder, bewilder! Bring such and such, jaḥ! Svāhā!’
“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.

“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.

“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.

“After dousing a new pot repeatedly with the sap of giant milkweed, the water poured in there will appear as buttermilk.

“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.

“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]

“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.

“One should blend powdered earthworms and fireflies with sesame oil. Things smeared with this mixture will glow at night.

“One should mix emblic myrobalan with salt in a copper dish. After rubbing an iron dish with it, the dish will look like copper.

“After applying sulphur241 powder to a heated cow bone, a flame will blaze up.

“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.

“One should place a bee in a sparrow’s nest made from kunṭhira 244 and then release it into the air. The bee will be confused.

“A dried fish will revive when placed in water after being soaked in the oil of marking nut.”

Thus concludes the chapter on magical marvels, the twenty-first in the glorious Caṇḍa-mahāroṣaṇa tantra called “The Sole Hero.”
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 samkrānti,
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.
“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.”

“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]

“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.

“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,

“Will succeed within a fortnight, In the form of Caṇḍamahāroṣaṇa. Endowed with divine knowledge, He will acquire the five superknowledges.

“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.

“Uniting the two mouths, Without thoughts and wholly devoted to bliss, One should visualize the moon Together with the sun, in one’s heart.

“Through the force of stability in that alone, A person will become omniscient.

“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.

“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 prâna  
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 pûraka.  
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 pûraka, 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 Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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.

“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.

“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.

23.2 “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.
“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 ḫaḥ, 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.

“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.

“Knowing these signs, one should contemplate deceiving death and think of the hereafter.”

*This concludes the chapter on the signs of death, twenty-third in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”*
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.”
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.”

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.

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,

“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.

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

“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 \( vaṁ \), crowned with Ratnasambhava. 
Or the red Kurukullā—

25.8 “The goddess crowned with Amitābha 
And arisen from the gnosis of the syllable \( hrīṁ \). 
Or the green Tārā, 
Arisen from the gnosis of the syllable \( tāṁ \),

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:

25.14 “‘Oṁ, Viśvavajrī, come, come! \( Hūṁ svāhā! \)\(^{252} \)
‘Oṁ, Vajrasarasvatī, come, come! \( Dḥīḥ svāhā! \)\(^{253} \) [F.342.b]
‘Oṁ, Vajradhātviśvarī, come, come! \( Vaṁ svāhā! \)\(^{254} \)
‘Oṁ, Kurukullā, come, come! \( Hrīṁ svāhā! \)\(^{255} \)
‘Oṁ, Tārā, come, come! \( Tāṁ svāhā! \)\(^{256} \)

25.15 “Now I will teach 
The maṇḍala of the Sole Hero. 
It has four corners, four doors, 
And is adorned with four gateways.

25.16 “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 ardhaparyanaka posture. \(^{257}\)
One should place Passion Vajrī at the eastern gate,
Standing on a seat fashioned from Indra.

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.\textsuperscript{258}

25.25 “Standing on seats of sun disks,\textsuperscript{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 yoganīs.

25.27 “Abiding in the three realms, one becomes
The husband of all women, the supreme lord.\textsuperscript{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 Parnaśāvarī.

25.31 “By meditating on just that and offering grilled fish and so on, one can hold all the gods captive.\textsuperscript{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.\textsuperscript{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.
“Even without the seed syllable, one should meditate
With one’s mind focused one-pointedly.
Whether drinking, eating, sleeping,
Standing, walking, or running.

“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.

“One should meditate deeply
Until one attains mastery.
When mastery is attained,
The yogin will succeed through mahāmudra.”

This concludes the chapter on deity practice, twenty-fifth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”

Lord Vajrasattva spoke this tantra, and the assemblies of yogins and yoginīs rejoiced at his words.

This completes the tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”

c. COLOPHON

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.
APPENDIX

Appendix Prologue

Sigla:

Manuscripts

Published Editions
G – George 1974
Po – Poussin 1897

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.
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.

Chapter A1

ap1. 1

orñ namaś caṇḍamahāroṣaṇāya ||

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

ap1. 2

atha bhagavān vajrasattvaḥ kṛṣṇācalasamādhiṃ samāpadyedam udājahāra |
bhāvābhāvavimsrutakāsā caturānandaikatatparāḥ |
nisprapañcasvarūpo 'haṃ sarvasaṃkalpavartītaiḥ ||

ap1. 3

māṃ na jānanti ye mūḍhāḥ sarvapumavapuṣi sthitam |
teṣām ahaṃ hitārthāya pañcākāreṇa saṃsthitaḥ ||

ap1. 4

atha bhagavatī vajradhātvīśvarī dveṣavajrīṇasamādhiṃ samāpadyedam udājahāra |
śūnyatākaruṇābhinnā divyakāmasukhasthitā |
sarvakalpavihīnāhaṃ nisprapañcā nirākulā ||

ap1. 5

māṃ na jānanti yā nāryaḥ sarvastrīdehasaṃsthitām |
tāsām ahaṃ hitārthāya pañcākāreṇa saṃsthitā ||

ap1. 6

atha bhagavān kṛṣṇācalo gāḍhena bhagavatīṇ dveṣavajrīṇ cumbayitvā
samālingya cāmantrayate sma ||
Chapter A2
atha bhagavatī dveṣavajrī bhagavantaṃ caṇḍamahāroṣaṇaṃ gāḍham āliṅgyāha

mandaḷasya kiyan mānaṃ vartaniyaṇ ca kena hi
likhitavyaṇ ca tathā tatra madhye kim brūhi me prabho

atha bhagavān āha

mandaḷasya bhaven mānaṃ caikahastaṃ dvihastakam
trihastaṃ vā catulhaṃca pañcamāṇaṃ na cādhikam

yasya tasyaiva cūrṇena nānāvarṇakṛtena ca

caturaśraṇ caturdvāraṃ catustoranābhuśitam

bhāgena caṣṭamaṇaiva dvāraṃ tasya prakalpayet
dvāramāṇena niryūhaṃ tadardhena kapolakam

tasya purvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet
tasya pūrvādike viśvapadmaṃ aṣṭau samālikhet

viśvavajram adho likhyaṃ vajraprākāraveṣṭitam
kalpavrksādibhir yuktān caṇḍaroṣaṇamaṇḍalam

putam ekaṃ ca kartavyaṃ cakravat parimandalam
tasya purvādike viśvapadmaṃ aṣṭau samālikhet

navamaṃ madhyame tasya madhye khāḍgāṃ sunīlakam
vajreṇāṅkitaṃ taṃ ca vajrakarttipalālayutam

purvam ekaṃ ca kartavyaṃ cakravat parimandalam
tasya purvādike viśvapadmaṃ aṣṭau samālikhet

pūrve cakrāṅkitaṃ khāḍgāṃ śvetavarnaṃ samālikhet
dakṣine pīṭavarnaṃ tu yutaṃ ratnena samālikhet

paścime raktavarnaṃ tu raktapadmena cinhitam
uttare khāḍgamātraṃ tu śyāmavarnaṃ samālikhet

cakreṇa cinhitaṃ karttim agnikone sitam likhet
nairṛte pīṭavarnaṃ tu likhād ratnasucinhitam

vāyavye ca tathā raktān raktapadmasucinhitām
aiśāne śyāmavarnaṃ tu nilotpalasamanvītām

candrasūryoparisthāṃ tu sarvacihnaṃ prakalpayet
rajomandalam idam proktam mayā lokārthasādhane
athavā maṇḍalāṃ kuryāt paṭarūpeṇa sulikhitam |
pūrvavat maṇḍalāṃ likhyaṃ madhye krṣṇācalam likhet ||

sampuṭam dveṣavajryā vai pūrve śvetācalam likhet |
tathā pītācalam savye prṣṭhe raktācalam likhet ||

likhed uttare śyāmācalam vahnau mohavajrīṃ |
śvetāṃ nairṛte pītāṃ piśunavajrīṃ samālikhet ||

vāyavye lohitāṃ devin rāgavajrīṃ samālikhet |
aiśāne īrṣyāvajrīṃ śyāmāṃ likhed vai paṭamanḍalam ||

atha maṇḍalādhiṣṭhānānāntarābhivyaktam bhavati |

atra maṇḍale adhiṣṭhānāṃ kuru hūṃ phaṭ svāhā ||
anenākrṣya praveṣya baddhā vaśikṛtya pūjayet ||

atha paṭamanḍalam bhavati |

atra paṭamanḍale adhiṣṭhānāṃ kuru hūṃ phaṭ svāhā ||

yadā śvetācalo madhye mohavajryā samanvitaḥ |
tasyaiva maṇḍalāṃ jñeyam evaṃ pītācalādiṃ ||

paṇcayogiprabhedena paṇcamaṇḍalākalpanam |
kuryād ekāgracittena pūrvaspṛṣṭaśramaḥ ||

maṇḍalāṃ pariveṣṭyaiva yoginīṃ yogasampuṭām |
bhojayan madyamāṃśaiś ca vandayeva cāmuhur muhur ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre maṇḍalapaṭalo dvitiyaḥ ||
atha bhagavaty āha |
katham śīsyo bhavet bhavyo yojitavyo ’tra tantrake |
nirviśaṅkaś ca kartavyaḥ kathaya tvam mahāprabho \\
ap3.1

atha bhagavān āha |
ādau triśaraṇaḥ dadyāt pañcaśikṣāś ca poṣadham |
tataḥ pañcābhiṣekaṁ tu guhyāṁ prajñāṁ ca śeṣataḥ \\
ap3.2

tato bhavyo bhavc chiṣyas tantraṃ tasyaiva deṣayet |
dūrato varjayed anyam anyathā rauravaḥ vrajet \\
ap3.3

tatreyam triśaraṇagāthā |
buddhaṁ gacchāmi śaraṇaṃ yāvad ābodhmaṇḍataḥ |
dharmam gacchāmi śaraṇaṃ sanghaṁ cāvetyaśraddhayā \\
ap3.4

tatreyam pañcaśikṣāgāthā |
māraṇaḥ caurikāṁ cāpi parapatnīṁ mṛṣāvacaḥ |
tyajāmi sarpavat sarvaṁ pañcamaṁ madyaṁ eva ca \\
ap3.5

tatreyam poṣadhagāthā |
a sattvam ghātayiṣyāmi na hariśye parasvakaṁ |
brahmacaryaṁ cariṣyāmi varjayiṣye mṛṣāvacaḥ \\
ap3.6

pramadāyātanaṁ madyaṁ na pāsyāmi kadācana |
ṛtyagītavibhūṣāṁ ca varjayiṣyāmi sotsavāṁ \\
ap3.7

uccaiḥśayyāṁ mahāśayyāṁ vikāle ‘pi ca bhojanam |
evam poṣadham aṣṭāṅgam arhatāṁ anuṣikṣayā \\
ap3.8

viśuddham dhārayiṣyāmi yathā buddhena deṣitaṁ |
tena jitvā śaṭhamāraṁ prāpya buddhatvam uttāsam \\
ap3.9

bhaveyaṁ bhavakhinnānaṁ śaraṇaṁ sarvadehinām |
saṁsāraṁ bhave yāvat tāvat sugatajaḥ pumān \\
ap3.10

bhaveyaṁ sādhusaṁsargī dhīmān lokahite rataḥ \\
ap3.11

tatrayam udakābhiṣekaḥ
śiṣyaṃ śuddhaṃ sphaṭikasamkāsaṃ nirmalam dhyātvā vijayakalaśad udakam ākrṣya sahakārapallavena oṁ āḥ sarvatathāgatābhisekamasamayaśriye hūṁ ity anenābhisiñcet ||

ap3.13 tatraṇyaṃ makuṭābhisekāḥ |
vastrādighaṭitaṃ makuṭaṃ sarvaratnam ivākalayya śiṣyaṃ cakravartinam iva dhyātvā tacchirasi makuṭaṃ dattvā pūrvavad abhiṣiñcayet | oṁ caṇḍamahāroṣaṇa āviṣa āviṣa asya hṛdaye hūṁ phaṭ ||

ap3.14 tatraṇyaṃ khaḍgābhisekāḥ |
lohādimaṇyaṃ khaḍgaṃ tasya daksinabhaste dattvā pūrvavad abhiṣiñcayet | oṁ hana hana mārāya mārāya sarvaśatruṇ jñānakhadga hūṁ phaṭ ||

ap3.15 tatraṇyaṃ pāśābhisekāḥ |
tāmrādimaṇyaṃ pāśaṃ tasya tārjaniyute vāmabhaste dattvā pūrvavad abhiṣiñcet | oṁ grhṇa grhṇa kaṭṭa kaṭṭa sarvaḍuṭṭan pāśena bandha bandha mahāsatya te dharma te svāhā ||

ap3.16 tatraṇyaṃ nāmābhisekāḥ |
śiṣyaṃ caṇḍamahāroṣaṇamudrayopaveśya tadākāreṇa ca tam ālambya | oṁ he śribhagavan krṣṇācalā siddhas tvam hūṁ phaṭ | tataḥ pūrvavad abhiṣiñcet | evaṃ sādhakasya krṣṇādivarinabhedena paṅcācalanāṁbhiseko deyaḥ | iti paṅcābhisekāḥ ||

ap3.17 strīṇāṃ tu makuṭābhisekaṃ tyaktvā sindurābhisekaṃ dadyāt | paṭu266 mahādevīrūpam śiṣyām ālambya | oṁ bhagavati āviṣa āviṣa asya hṛdaye hūṁ phaṭ | lauhādikarttikān tasyā daksinahaste dadyāt | oṁ karttike sarvamārānāṃ māṃsam kartaya kartaya hūṁ phaṭ | vāmabhaste nrkapālaṃ dārvādikrtaṃ dadyāt || oṁ kapāla sarvaśatruṇāṃ raktam dhāraya hūṁ phaṭ | tato bhagavatīmudrayopaveśya tadākāreṇa cālambya | oṁ he śridveṣavajri siddhā tvam hūṁ phaṭ | evaṃ striyaḥ krṣṇādivarṇabhedena paṅcayoginīnāṃ nāmābhisekāḥ | āśaṃ tu prajnābhisekasthāne upābhiseko deya iti ||

ap3.18 atha guhyābhiseko bhavati |
śiṣyo guruṃ vastrādhibhī sampūjya tasmai svamanovāṇchitāṃ rūpayauvanamananditāṃ niryyātayet |
iyaṃ niryyātīta tubhyam sarvakāmasukhapradā |
mayā kāmasukhārthaṃ te grhṇa nātha kṛpaṃ kuru ||
ap3.19 tato guruṃ namaskṛtya śiṣyo bahir nirgacchet | om caṇḍamahāroṣaṇa hūṁ phaṭ  
itī mantraṃ japāṃ tiṣṭhet | guruḥ punar madyamāṃsādibhir ātmānaṃ  
pūjayītvā, prajñāṁ ca samtaṃpya, sampuṭiḥbhyā, tadudbhūtaṃ śukraśoṇitaṃ  
parnapuṭādāv avasthāpya, śiṣyam āhūya, tasya jihvāyām  
anāmikāṅgūṣṭhābhyaṃ dravyam gṛhitvā, hūṁ phaṭ kāraṃ liṅket | tato 'ho  
sukham iti pāthayec ca | tata evaṃ vadet | adyāham tena buddhajānānam  
uptādayāmi yanātītāṅgataḥ pratyutpannā buddhā bhagavanto  
'pratiṣṭhītānirvāṇaṃ prāptāḥ | kim tu na tvayedam adṛṣṭamandalapurato  
vaktavyam | atha vadayati tadā ||

ap3.20 tasya śiṣyasya hṛdaye khaḍgaṃ arpayitvedaṃ paṭhet |  
atitikṣaṇo hy ayaṃ khaḍgaś caṇḍaroṣakare sthitah |  
bhedayet samayaṃ yas tu tasya chedanataparaḥ ||

ap3.21 janmakotisahasreṣu khaḍgavyagrakarā narāḥ |  
sarvāṭācchedakā bhonti śiraśchedaikataparāḥ ||

ap3.22 bhavisyati tavāpy evaṃ samayaṃ yadi bhetsyasi |  
tataḥ śiṣyeṇa vaktavyam evam astu iti ||

ap3.23 tato 'ndhapaṭṭaṃ bandhayītvā maṃḍale puṣpaṃ pātayet | tato 'ndhapāṭṭaṃ  
muktvā maṃḍālaṃ pradarśayet | tasya yac ciṇām tad bodhayet | tatas tām  
eva prajñāṃ śiṣyasya samarpayet ||

ap3.24 iyam te dhāraṇi rāmayē sevēyē buddhaiḥ prakāśitē |  
atikrāmati yo mūḍhāḥ siddhis tasya na cottamā ||

ap3.25 tato guruḥ karṇे kathayet caturāṃgadibhāgam | tato bahir nirgacched  
guruḥ | prajñā tu nagrābhūyotkutkātakaṃ guhyam tarjanyā daṃśayati ||

ap3.26 kim tuvaṃ utsahase vatsa madiyāśucibhakṣaṇam |  
vīṇmūtraṃ caiva raktaṃ ca bhagasyāntaḥ pracūṇaṃ ||

ap3.27 sādhakena vaktavyam |  
kim cāhaṃ notsahe mātas tvadiyāśucibhakṣaṇam |  
kāryā bhaktir mayā strīṇāṃ yāvad ābodhimaṇḍataḥ ||

ap3.28 sā cāha |  
aho madiyāṃ yaṃ padmaṃ sarvasuhāsamanvitam |  
sevayed yo vidhānena tasyaḥam siddhidāyinī ||

ap3.29 kuru padme yathākāryam dhairyam dhairyaprayogataḥ |  
svayaṃ caṇḍamahāroṣaḥ sthito hy atra mahāsukham ||
tataḥ sādhaka ātmānaṃ caṇḍamahāroṣaṇākāreṇa dhyātvā prajñāṁ ca
dveṣavajrīrūpeṇa sampuṭaṃ kṛtvā caturānandān lakṣayet | tato nispanne
gurum pramukhaṃ kṛtvā madyamāṁśādibhir gaṇacakramaṃ kuryāt | iti
prajñābhiṣekāḥ ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre 'bhiṣekapāṭalas tṛtiyāḥ ||

Chapter A4

atha bhagavaty āha |
bhāvitavyam katham caṇḍaroṣaṇabhāvakena hi |
jaṭṭavyam kidṛśaṃ mantram vada tvam paramēsvara ||

atha bhagavān āha |
mano 'nukūlāke deśe sarvopadravavarjite |
āsanaṃ kalpayet tatra yathālabdhaṃ samāhitaḥ ||

prathamaṃ bhāvayen maitrīṃ dvitiye karunāṃ vibhāvayet |
tritiye bhāvayen muditāṃ upēkṣāṃ sarvaśeṣataḥ ||

tato hṛdi bhāvayed bijaṃ padmacandraraaviṣṭhitam |
raśmibhiḥ purato dhyāyān nispannaṃ caṇḍaroṣaṇaṃ ||

pūjayen manaśa tam ca puṣpadhūpādibhir budhaḥ |
tadagre desayet pāpaṃ sarvapunyam pramodayet ||

triśaraṇam gamanaṃ kuryād yācanādhyeṣāṃ api |
ātmānasm ca tato dattvā punyaṃ ca pariṇāmayet ||

pranidhānaṃ tataḥ kṛtvā bodhou cittaṃ tu nāmayaḥ |
namaskāraṃ tataḥ kuryāt raśmibhiḥ saṁharet punaḥ ||

pāṭhitvā mantraṃ etad dhi śūnyatāḥdyānam ācareḥ ||

oṁ śūnyatājñānavajrasvabhātmako 'ham ||
cintayed raśmibhir dagdham sa hūmkāraṃ prayatnataḥ |
karpūradāhavad dhyāyāva raśmīṃ cāpi na kalpayet ||

sarvam àsāsamkāśaṃ kṣaṇamātraṃ vibhāvya ca |
śuddhasphaṭikavat svaccham ātmadehaṃ vibhāvayet ||

agrato bhāvayet paścāt yain ram vaiṃ laṁ catuṣṭayam |
nispannaṃ bhāvayet tena vātavānjīlorvikāṃ ||
bhruṇkāraṃ ca tato dhyātvā kūṭāgāraṃ prakalpayet
caturasraṃ caturdvāraṃ aṣṭastambbhopāsobhitam
dhyāyet tanmadhyake padmaṃ viśvaṃ aṣṭadalānvitam
paṁkārabījasambhūtaṃ tatra aṁkārajaṃ vidhum
raviṇ ṛamkārajātaṃ ca tadūrdhvam hūṁkṛtīṃ punaḥ
tajjam aksambhayakāṃ dhyāyān māmakyā saha sampuṭam
saṁkramet tatra yogīndras tasya mūrdhabīlena ca
tārāsāmrāntiyogena māmakībhagacetasa
tataḥ śukrasāthbhūtaḥ patet tasyā bhagodare
nispannaṃ caṇḍarūpaṃ tu niḥsarec ca bhagāt tataḥ
hanyāt khaḍgena cāksambhyaṃ pitaraṃ paścāt prabhakṣayet
māmakyāpi tatas taṃ ca bhakṣitaṃ vai prakalpayet
tato hi māmākīṃ grīhā mātaraṃ samprakāmayet
tayācālingitaṃ dhyāyed dveśavajrīsvarūpataḥ
khaḍgograkaraṃ savye vāme pāsamanvitam
tarjanyā tarjayantaṃ ca damṣṭroṣīḥam tu nīpīditam
samprahārapadaṃ savye caturmāravimardanaṃ
vāme bhūmiṣṭhajānum ca kekarāksaṃ bhayānakam
paṁcācaṁ kumāraṃ ca sarvālaṅkārabhūṣitam
dvīrāṣṭavarṣākāraṃ ca raktacakṣurdvayaṃ vibhum
bhāvayet sthiracittena siddho 'haṃ caṇḍaroṣaṇaḥ
tato manthānayogena pūrve śvetācalaṃ sṛjet
mohavajrīṃ sṛjet agnau śaratpuṇḍra samaprabham
pratīcalam sṛjet savye piśunavajrīṃ ca nairṛte
raktācalam sṛjet prṛṣthe raktām ca rāgavajrikām
väyavye cottaśe śyāmācalam śyāmāṃ īśānake
irśyāvajrīṃ sṛjet paścāt sa praṇodgatim āvahet
coḍayanti tato devyāḥ svakanṭhoditaṅtibhiḥ
tahu maitī tu vivarjia hoḥi mā śunnasahāva
tojju viyoe phītumi sarve sarve hi tāva ca
ap4.28  mohavajryāḥ
mā karuṇācia ištahi pahu mā hohi tu şunna
mā mojju deha sudukkhia hoi hai jīva vihuna

ap4.29  piśunavajryāḥ
ki santu harisa vihohia şunnahi karasi paveša
tojju nimantaña karia manua cchai lohāšeṣa

ap4.30  rāgavajryāḥ
yovanavunṭtim upekhia niṣphala şunnae ditti
şunnasahāva vigoia karahi tu mea sama ghiṭṭi

ap4.31  īrṣyāvajryāḥ
svapneneva270 idaṃ śrutvā dravāj jhaṭiti utthitaḥ
pūrvakenaiva rūpeṇa dhyāyat tāṁ sampuṭātmakam

ap4.32  tataḥ śvetācalaṁ hatvā mohavajrīṁ prakāmayet
rūpaṁ śvetācalaṁ kṛtvā punaḥ pītācalaṁ haret

ap4.33  kāmayet piśunavajrīṁ tu kṛtvā pītācalatmakam271
hatvā raktācalaṁ tadvat kāmayed rāgavajrikāṁ

ap4.34  kṛtvā raktācalātmakam hanyāc chyāmācalaṁ punaḥ
īrṣyāvajrīṁ tataḥ kāmya kṛtvā śyāmācalatmakam

ap4.35  anurāgya caturdevīṁ samḥaret sarvamanḍalam
sampuṭaṁ caikam ātmānaṁ bhāvayen nirbharaṁ yatī
daḥāṃ kūryāt siddho 'haṃ naiva saṃśayaḥ

ap4.37  śvetagauro hi yo yoḥi sa śvetācalabhāvakaḥ
pitavarno hi yo yoḥi sa pītācalabhāvakaḥ

ap4.38  raktagauro hi yo yoḥi sa raktācalabhāvakaḥ
śyāmavarno hi yo yoḥi sa śyāmācalabhāvakaḥ

ap4.39  krṣṇavarnā tu yā nārī dveṣavajrīṁ vibhāvayet
śvetagaurā tu yā nārī mohavajrīṁ vibhāvayet

ap4.40  pītavarnā tu yā nārī piśunavajrīṁ vibhāvayet
raktagaurā tu yā nārī rāgavajrīṁ vibhāvayet
śyāmavarṇā tu yā nārī īrṣyāvajrīṃ vibhāvayet
vajrayogī naraḥ sarvo nārī tu vajrayoginī
dharmahāraṇaśāstra

krṣṇādīvarṇabhedena sarvam etat prakalpayet
athavā karmabhedena pañcabhedaparakalpanam

krṣṇo hi māraṇe dveṣe śvetaḥ śāntau matāv api
pītaḥ stambhane puṣṭau vaśyākṛṣṭe tu lohiṭaḥ

śyāma uccātane khyāto yad vā jātiprabhedataḥ
krṣṇo ḍombaḥ śito viprah pītaḥ cāndālako mataḥ

raktaḥ tu nātakaḥ śyāmaḥ sūrto rajaka ity api
krṣṇakanyāṁ viśālākṣīṁ kāmayet krṣṇabhāvakaḥ

śitakanyāṁ śitātmā tu pītakanyāṁ supītakaḥ
etṛhi raktaḥ yām anubhāveta

yāṁ tāṁ athavā grhyā yattadā bhāvanāparaḥ
kāmayet sthiracittena yathā ko 'pi na budhyate

etāḥ susiddhidāḥ kanyāḥ pakṣamātraprayogataḥ
āśāṁ śukram bhaved vajram jihvāyā sarvam ālikhet

yāvadicchaṃ pibet mūtram tāśām arpya bhage mukham
gudapadme cārpya vai viṣṭhām yāvadicchaṃ prabhāvitaḥ

na kartavyā ghṛṇālpāpi siddhibhraṃśo 'nyathā bhavet
nijāhāram idam śreṣṭhaṃ sarvabuddhiḥ prabhāvitaḥ

ity ekallavīrākhyeśrīcaṇḍamahāroṣaṇatantre devatāpaṭalaś catuṣṭhaḥ

Chapter A5

athātaḥ sampravakṣyāmi sarvamantrasamuccayam adha bhagavan
sarvasya prārājayāṃ nāma samādhiṃ samāpadyedam mantrasamuccayam
āha

oṁ caṇḍamahāroṣaṇa hūṁ phaṭ mūlamantraḥ
oṁ acala hūṁ phaṭ dvitiyamūlamantraḥ
oṁ hūṁ phaṭ tṛtīyamūlamantraḥ
hūṁ hṛdayamantraḥ
āṁ hṛdayamantro dvitiyāḥ
harāḥ tṛtīyahṛdayamantraḥ
om hr̥īṁ hṛ̥īṁ hr̥īṁ hra̩ṁ caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa prasphura
prasphura prasphāraya prasphāraya hana hana grasa grasa bandha bandha
jambhya jambhya stambhya stambhya mohaya mohaya sarvasatṛūṇāṁ
mukhabandhanaṁ kuru kuru sarvaḍākinīṁ grahabhūtapiśacavyādhi-
yaksānāṁ trāsaya trāsaya mara mara māraya māraya māraya rurucaṇḍaruk rakṣa rakṣa
devadattaṁ caṇḍamahāsaṇaḥ sarvam ājñāpayati | om caṇḍamahāroṣaṇa hūṁ phaṭ | mālāmantraḥ ||

namah sarvāśāparipūrakebhyāḥ sarvatathāgatebhyāḥ | sarvathācalakānanā
naṭṭa naṭṭa moṭṭa moṭṭa saṭṭa saṭṭa tuṭṭa tuṭṭa tiṣṭha tiṣṭha āviśa āviśa āḥ
mahāmattabālaka dhūṇa dhūṇa tiṇa tiṇa khāda khāda vighnān māraya māraya
duṣṭān bhakṣa bhakṣa devadattaṁ272 kuru kuru kiri kiri mahāviśa273 vajra phaṭ
hūṁ hūṁ hūṁ | trivalita274 rangāgartaka275 hūṁ hūṁ hūṁ | acala ceṭa phaṭ
spḥāṭaya spḥāṭaya hūṁ hūṁ asamantika276 trāṭ mahābala sāṭaya277 samānaya278
trāṁ māṁ hāṁ suddhyantu lokāḥ | tuṣyatu vajrī | namo 'stv
apratihatabalebhyaḥ | jvālaya trāṭ asaha namaḥ svāhā | dvitīyamālāmantraḥ ||

namah sarvaśāparipūrakebhyāḥ sarvatathāgatebhyāḥ sarvathā trāṭ amogha-
caṇḍamahāroṣaṇa spḥāṭaya279 spḥāṭaya hūṁ bhramaya bhramaya hūṁ trāṭ hāṁ
māṁ | trāṭo mālāmantraḥ ||

iti paṇcācalānāṁ sāmānyamantrāḥ ||

viśeṣamantrās tu |

om kṛṣṇācala hūṁ phaṭ ||
om svetācala hūṁ phaṭ ||
om pitācāla hūṁ phaṭ ||
om raktācala hūṁ phaṭ ||
om syāmācāla hūṁ phaṭ ||

devināṁ tu sāmānyamantrāḥ |

om vajrayogini hūṁ phaṭ | mūlamantraḥ ||
om prajñāpāramite hūṁ phaṭ | dvitīyamūlamantraḥ ||
om vauheri hūṁ phaṭ | trāṭyamūlamantraḥ ||
om picu picu prajñāvardhāni jvala jvala medhāvardhāni dhiri dhiri
buddhivardhāni svāhā | mālāmantraḥ ||

viśeṣamantrās tu |

om dvēsavajri hūṁ phaṭ ||
om mohavajri hūṁ phaṭ ||
om piśunavajri hūṁ phaṭ ||
om rāgavajri hūṁ phaṭ ||
om irtṣyāvajri hūṁ phaṭ ||
balimantraḥ sāmānyo 'yam |
oṁ namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsura mānuṣyatrāsanāya samastamāra balavināśanāya ratnamakta kartārasirase imam balim gṛhṇa gṛhṇa mama sarvavighnān hana hana caturmārān nivāraya trāsa trāsa bhrāma bhrāma chinda chinda bhinda bhinda nāśa nāśa tāpa tāpa śoṣa śoṣa cheda cheda bheda bheda duṣṭasattvān mama viruddhācittakān bhasmikuru bhasmikuru phat phat svāhā ||

ity ekavirākhye śrīcaṇḍamahāroṣaṇatantre mantrapatālah paṇcamaḥ ||

Chapter A6

atha bhagavatī prajñāpāramitā bhagavantaṃ gāḍham ālingya paṭmena vajragharṣaṇam kṛtvā prāha |
nispannakramayogena bhāvanā kīḍrī bhavet |
yoginīnāṃ hitārthāya prcchitaṃ saphalikuru ||

atha bhagavān āha |
nispannakramayogastho yogī yogaikatatparaḥ |
bhāvayed ekacitta mama rūpaṃ aharniśam ||

kalpayet svastriyam tāvat tava rūpena nirbharan280 |
gāḍhenaivātiyogena yathaiva sputatām vrajet ||

mātaram duhitaram cāpi bhaginīṃ bhāgineyikām |
anyāṃ ca jñātīnīṃ sarvāṃ dombinīṃ brāhanīṃ tathā ||

candālim nātakām caiva rajakām rūjaivikām |
vratinīṃ yoginīṃ caiva tathā kāpālinīṃ punah ||

anyāṃ vā281 yathāprāptāṃ sthirūpena susamsthitām |
sevayet suvidhānena yathā bhedo na jāyate ||

bhide tu kupitaś candaroṣāno hanti sādhakam |
avīcayu pātayet taṃ ca khaḍgapāśena bhīṣayan282 ||

ehā loke bhavet siddhiḥ paraloke tathaiva ca |
tasmāc ca guptam atyaṃ cartavyaṃ nāpi283 gocaram ||

dākinīmantravad gopyaṃ candaroṣanasādhanam |
atyaṃntakāminīṃ284 arthe mayā buddhena bhāṣītam ||

mano ’nukulake deśe sarvopadravavarjite ||
pracchanne tāṃ samādāya svacetoramyakāminīṃ ||

ap6.11 buddho 'haṃ cācalāḥ siddhāḥ prajñāpāramitā priyā
bhāvayet svasvarūpeṇa gāḍhena cetasā sudhiḥ ||

ap6.12 nirjanam cāsrāmaṃ kṛtvā yathālabdhānnavastukāḥ
bhāvayen nirbharam dvābhyaṃ anyonyadvandvayogataḥ ||

ap6.13 striyaṃ prayakṣataḥ kṛtvā saṃmukhām285 copāveśya hi
dvābhyaṃ anyonyarāgena gāḍham anyonyam īkṣayet286 ||

ap6.14 tato drṣṭisukhaṃ dhyāyaṃ tiṣṭhed ekāgramānasah
tayā tatraiva vaktavyam sukhottejaḥkaram vacaḥ ||

ap6.15 tvāṃ me putro 'si bhartāsi tvāṃ me bhrātā pitā mataḥ
tavāhaṃ jananī bhāryā bhaginī bhāgineyikā ||

ap6.16 saptabhiḥ puruṣair dāsas tvāṃ me khetāsa287 cetakaḥ
tvāṃ me kapardakakritas tavāhaṃ svāminī matā ||

ap6.17 patec caraṇayos tasyā nirbharam samputānjaliḥ
vadet tatredṛśaṃ vākyam sukhottejaḥkaram param ||

ap6.18 tvāṃ me mātā pitur bhāryā tvāṃ me ca bhāgineyikā
bhaginīputrābhāryā ca tvāṃ svāsas tvāṃ ca māmikā ||

ap6.19 tavāhaṃ sarvathā dāsas tīkṣnaḥbhaktiparāyanaḥ
paśya mām kṛpayam mātah snehadṛṣṭinirīkṣaṇaiḥ ||

ap6.20 tataḥ sā puruṣaṃ śliṣṭvā cumbayitvā muhur muhuh
dadāti tryakṣaram maste vaktre vaktrarasam madhu ||

ap6.21 padmaṃ coṣāpayet tasya darśayen netravidhramam
vaktre ca carcitaṃ dattvā kucena pīdayet hṛdam ||

ap6.22 saṃmukhaṃ tanmukhaṃ drṣṭvā nakhaṃ dattvocītālaye288
vadet tasyedṛśaṃ vākyam bhakṣa vaicrocanaṃ mama ||

ap6.23 pibākṣobhyajalam putra sapitrā dāsako bhava
tava gosvāminī cāhaṃ mātā rājakūlīty api ||

ap6.24 madiyaṃ caraṇaṃ gaccha saraṇaṃ vatsa nirantarām
mayā saṃvardhitvā yasmāt tvam ānarghyam289 upāgataḥ290 ||

ap6.25 kṛtaṇo bhava bho vatsa dehi me vajraṇāṃ sukham
tridalam paṅkajam paśya madhye kiṇjalkabhūṣitam ||
aho sukhāvatikṣetraṃ raktabuddhopāśobhitam
rāginām sukhadaṃ śāntaṃ sarvakalpavivarjitam

mām uttānena sampātya rāgavihvalamānasām
skandhe pādayugam dattvā mamādhordhvaṃ nirikṣaya

sphuradvajraṃ tataḥ padmamadhyarandhre pravesāyā
dehi dhāpasahasraṃ tvam lakṣyakoṭiṃ athārbudam

madiye tridale padme māṃsavartisamanvite
svavajraṃ tatra prakṣipya sukhaiś cittam prapūjaya

vāyu vāyu supadmaṃ me sārāt sāraṃ anuttaram
vajrasyāgreṇa sambuddhaṃ raktam bandhūkasamnibham

bruvantīm iti tām ḍhyāyan stabdhibhūyaikacetasā
bhāvayet tajjakam saukhyaṃ niscalo gāḍhacītattatāḥ

tasyai292 pratyuttaram dadyād vilamba tvam priye kṣaṇam
yāvat stridehagaṃ rūpaṃ kṣaṇamātraṃ vicintaye

strīm ekāṃ jananīṃ khalu trijagatāṃ satsaukhyadātrīṃ śivāṃ
vidvesād iha nindayanti mukharā ye pāpakarmasthitāḥ

te tenaiva durāvagāhanarake raundre sadā duḥkhitāḥ
krandanto bahuvaqhīdagdhavapuṣas tiṣṭhanti kalpatrayaṃ

kim tu vācyo guṇah strīṇāṃ sarvasattvaparigrahaḥ
kṛpā vā yadi vā rakṣā strīṇāṃ citte pratiṣṭhitāḥ

āstāṃ tāvat svajanaṃ parajanam api puṣṇati bhikṣayā
sā ced evamṛūpā nānyathā strī vajrayoginyāḥ

āstāṃ tu darśanam tasyāḥ sprṣṭighṛṣṭim ca dūrataḥ
yasyāḥ smaranamātreṇa tatkṣaṇam labhyate sukham

paṅcaiva viṣayāḥ strīṇāṃ divyarūpeṇa samsthitāḥ
tām udvāhitāṃ kṛtvā sukham bhujjanti mānavaḥ

tasmād bho doṣanirmukte sarvasadgunamanāṇḍite
puṇye puṇye mahāpunye prasādamāṃ kuru me´mbike

tatas tām gāḍhatvā dṛṣṭvā svauṣṭhaṃ dantena pīḍayet
kurvan sitkārakaṃ yogī tāṃ ca kuryād vinagnikām

kuryāt sukhodayaṃ bandham bandhaṃ ca dolā cālanam
bandhaṃ jānugrahaṃ caiva bandhaṃ cāpy urumadanam
पादःचलानांबङ्दमचा बङ्दमचा भुमिकापितम्
बङ्दमचा समादःतकामचा वाचा बङ्दमचा चित्रसङ्गीना कम्

भ्रमरीजालाम बङ्दमचा यन्त्ररुपधवद्धवपकामचा
तथावै कुर्मभङ्दमचा सार्वतोभद्रम वैचा कम्

तत्रा पश्यकमाद्ध्ये तु श्रीयमचा कोठकूटकसानाम्
क्र्त्वा भाहुयुगमचा शक्ते स्वस्य गाढ्हेना योजयेत्

स्वस्या भाहुयुगमचा तस्या हक्क्षामचा कक्षामिद्ध्याद vinirgतपन्
पद्मे प्रक्षप्या वाज्रं तु ख्यातो बङ्दहः

द्वायो हस्तयुगमचा वेंचा बङ्दधम्
इशचा कालेयदा द्वाभ्यताम ख्यातो 'याम दोलां भालनाम्

तस्या जङ्खुवायमचा स्वस्या ह्र्दि क्र्त्वा तु समुप्तं
दोलां भालनाकरणामीसाद बङ्द्हो 'याम जङ्खुक्रागराह्याम्

तस्या ह पादतालाम स्वस्या चरूमालुम नियोजयेत्
सुखोदयाकरणामीसाद बङ्द्हो 'याम चरूमालुमराह्याम्

तस्याह पादतालाम नाभाहु ह्र्दि पार्ष्वद्वये 'पी हिं
दोलां चलाकरणामीसाद बङ्द्हो 'याम पादचलानाम्

तस्याह पुलद्वायमचा भूमाल सांस्थाप्या क्रोडकोठारे
सुखोदयाकरणामीसाद बङ्द्हो 'याम भूमिकापिताम्

ताम उत्कुटुकेना सांस्थाप्या द्विपदामचा प्रसारायत
बङ्दहाल समादंतको ज्ञेयाल प्रत्येकालं चपी सारायत

तस्याह पादयुगमचा वक्त्रमचा क्र्त्वां वामे प्रयोजयेत्
सव्ये 'पी सम्मुक्षे चपी ह्र्दाप्रश्चम स्प्रेषत ततालं

हस्तादिमार्दानम कुर्याद बङ्द्हो 'याम चित्रसांस्मिन्नाकालं
पुनाल सुखोदयानम क्र्त्वां ताम उत्तानेन पातायेत

सव्येनाला करेणाला वाजराल पद्मे नियेसायेत
तस्याह जङ्खुताले ग्रीय गप्नां उर्ध्वमाल नियोजयेत

अन्यन्यवेंचीस्ताले का भ्रमरीजालाम इति सन्तं
तस्याह पादयुगमचा दात्वाल स्वस्कंघधोपारी निर्भराम

यन्त्ररुद्धे हो आयमचा बङ्द्हो वेशावेशार्योगालाम
तस्या वामाल पादाल स्कंड्हे सव्याल मामन्तळालाम

तस्याह सव्याल पादाल स्कंड्हे वामाल सव्याल्मुलालाम
उर्ध्वपांडो हो आयमचा बङ्दहाल सत्सुको दुःखनाशालाम
tasyāḥ pādatale vakṣomadhye same niyojayet
bāhūbhyaṁ pīḍaye jānū kūrmabandha udāḥṛtaḥ

tasyāḥ pādatale netre karṇe mūrdhni niyojayet
bandho 'yaṁ sarvatobhadraḥ sarvakāmasukhapradaḥ

citraparyantakaṁ yāvat kuryāt sarvaṁ vicitrakam
krodena pīdayet gāḍhaṁ caṇḍaroṣaṇayogataḥ

cumbayec ca mukham āśuddhaṁ mukhodbhitam
unnamyā vadaṇaṁ drṣṭvā yathecchaṁ vāyakam vadan

jihvaṁ ca cūsāyath tasyāḥ pibel lālāṁ mukhodbhitam
bhakṣāyec carcitam dantamalaṁ saukhyam vibhāvayet

piḍayed dantajīhvām ṭāḍ ādhārapidhānike
jihvaṁ āśuddham hūṃ cūsāyēt damāyēt tataḥ

svayam uttānike kṛtvā cumbayet sundrodaram
atraivāmah pūrṇā sūkhyam caṇḍaroṣaṇayogataḥ

jihvām ca cūsāyēt tasyāḥ pibel lālāṁ mukhodbhitam
bhakṣāyec carcitam dantamalaṁ saukhyam vibhāvayet

pīḍayed dantajīhvām ṭāḍ ādhārapidhānike
jihvaṁ āśuddham hūṃ cūsāyēt damāyēt tataḥ

dantakāśān ca tajjātām malaṁ sarvaṁ ca bhakṣayet
mastaṁ netraṁ gālam kāṛṇāṁ pārśvaṁ kāṣṭhaṁ karaṁ stanam

cumbayitvā nakham dadyāt tyaktvā netradvayaṁ striyāḥ
mardayet pānīṁ cuṅcaṁ cūsāyēt damāyēt tataḥ

svayam uttānike kṛtvā cumbayet sundrodaram
atraivāmah pūrṇā sūkhyam caṇḍaroṣaṇayogataḥ

hastena sparsāyent padmaṁ vāyu sundaram idam bruvan

dadyāc cumbanakham tatra paśyen niśkrṣya pānīṁ

ghrātvā gandhaṁ ca tad randhraṁ śodhayed rasanayaṁ striyāḥ
praviṣṭo hūṃ yathānena niḥṣṛtaś cāpy anekeśaḥ

vadet tatredṛśaṁ vākyāṁ panthāyāṁ nāśikarajjāḥ
ayam eva śadgateḥ panthā bhaved ajñānayogataḥ

canḍaroṣaṇasiddhes tu bhaved jñānaprayogataḥ
tataḥ padmagatam svedam raktaṁ vā sukhasītkaṛtaiḥ

bhakṣāyec ca mukham tasyāḥ sampaśyaṁ ca punaḥ punaḥ
sa nakhat corukam kṛtvā mardayet dāsavat pādau

mastake tryakṣaram dadyād dhrūmadvya laghumuṣṭikam
tataś ciritat param bandhaṁ kuryād yogī samāhitaḥ

icchāya dhīyakāṁ tatra dadyāt saukhyaimānaśaḥ
yathecchaṁ prakṣāren no vā kṣaret saukhyaimānaśaḥ
क्षरिते कलिहेत पद्मां ज्ञुपातप्रयोगताः
भक्षयेत पद्माः सुक्रम चोनितम् चापि जिहवाय

नासया नलिकायोगा पिबे सामर्थ्यावृद्धधये
प्रक्षिल्या जिहवाय पद्माम प्रायाम उत्त्थापय चुम्बयेत

क्रोऽक्र्या ततां पास्चाद भक्षयेन मत्यायमांसकाम
पिबेद दुग्धम् चा मद्याय वा पुनः कामप्रावृद्धधये

स्रामण जिर्या तताः ः पास्चाद इच्छायतृसुखादिभिः
पुनः पुर्ववक्रमेनावा द्वंद्वम् अन्यौन्यम् आर्थेत

अनेनिभ्याःयोगेना साधितम् चा महासुकम्
चान्दरोःपदम् धत्ते जीण्यं चत्राया योगिः

रागिनः सिद्धिधनार्थम् मयाय योगाय प्रकाशिताः
वामाजानघोपरी श्वाय वामाजानघन्हाम् तु लिलया

क्षयो याः सत्ववपायकवा शरवकामसुक्ष्याप्रदा
स्वायाजानघोपरी श्वाय वामाजानघहद्वम् तु लिलया

क्षयो याः पद्मायपायकवा शरवकामसुक्ष्याप्रदा
पद्मायपायकपमक्कु बाद्वरी वामाजानघहद्वम् अर्पयेत

लिलया स्वायाजानघाम् तु वायरपायककाः श्रताः
भुमाव्या पादातले श्वाय या सामुख्यधधर्ग्गः

सर्वकामायप्रदाम् ज्ञेयाम् चाइतद उत्कुटकासनाम
भुमाव्या पादातले श्वाय वाय तिर्य उदधर्ग्गः

अर्धाचांत्रासनाम् ज्ञेयाम् एतत श्वाय शराक्ष्याप्रदाम
तिर्य जण्युयाम् भुमाव्या गुल्फमाध्यस् तु पुलकम्

क्रितवा धनवासानाम् चाइतद दिव्यकामसुक्ष्याप्रदाम
सत्त्वाम् पद्माम् तथाव वाय राम पायककम् इत्यक्पितम्

उत्कुटकाम् चार्धाचांत्राम् चा धान्य एसाम् इदाम् मातम्
अर्धाचांत्रासान्निधारणाम् त्रियाम् क्रितवा निर्यातम

पातितवा साम्लिेत पद्माम् ग्रह्णाम् उलक्षात्रथयक्ष्याः
पुनर् धान्यासानाम् क्रितवा स्वानाम् ताध्यात्रधात

पातितवा गृहाम् तस्याह साम्लिेन नासयाः प्रता
तद्युपप्पनाम् सुक्षम् ध्वायाच्छ चान्दारोःणायोगताः

तातो मुक्तो भावे योगि सर्वसाम्कप्वार्जिताः
विरागाधिताम् चत्ताम् क्रितवा माताम् प्रकामयेत
anurāgāt prāpyate puṇyaṃ virāgād agham āpyate |
na virāgāt param pāpaṃ na puṇyaṃ sukhataḥ param ||

ataś ca kāmaje saukhye cittaṃ kuryāt samāhitam307 ||

atha bhagavatī pramuditahṛdayā bhagavantaṃ namaskṛtya abhivandya caivam āha || bho bhagavan kiṃ nṛṇāṃ eva kevalam ayaṃ sādhanopāyo 'nyeṣām api vā ||
bhagavān āha |
atrānuraktā ye tu sarvadikṣu vyavasthitāḥ |
devāsurā narā nāgās te 'pi siddhyanti sādhakāḥ ||

athaivaṃ śrutvā maheśvarādayo devā gaurilakṣmiṃśacāratyādidevatāṃ grhitvā bhāvayitum ārabdhāḥ || atha tatkaṇḍaṃ sarve tallavāṃ308 tanmuhurtakaṃ 
candarocanapadaṃ prāptā vicaranti mahātale || tatra maheśvara 
vajraśankaratvena siddhaḥ || vāsudevo vajranārāyaṇatvena devendro 
vajrapāñitvena kāmadevo vajrāṅgatvena evam pramukhā 
gaṅgānadībālukāsāmā devaputraḥ siddhāḥ ||

apaṇcakāmagnopetāḥ sarvasattvārbhakārakāḥ |
nānāmūrtidharāḥ sarve bhūtā māyāvino jīnāḥ ||

yathā paṇkodbhavāṃ padmam paṇkadosair na lipyate |
tathā rāganayodbhūtā lipyante na ca doṣakaiḥ ||

ity ekallavīrākhye śrīcandamahāroṣanatante nispannayogapātalalhaṃ saṣṭhāḥ ||

atha bhagavaty āha |

maithunaṃ kurvato jantor mahān syāt pariśramaḥ |
tasya viśramaṇaṃ nātha jantvarthe vaktum arhasi ||

bhairavān āha |

straiṇyaṃ saukhyam samālambya svapratyakṣe nirodhitam |
bhuṇjita matsyamāṃṣaṃ tu piben madyaṃ samāhitaḥ ||

anyabhakṣyaṃ yathālabdham bhaktādiṃ309 kṣīranirakam |
strīṇaṃ prathamato dadyāt tadutsṛṣṭaṃ310 tu bhakṣayet ||

tasyāḥ utsṛṣṭapatte311 tu bhoktavyaṃ ca nirantarām |
tasyāś cācamanaṃ nīraṃ padmaprakṣālanaṃ pibet ||
guda prakṣālanam grhya mukhādiṃ kṣālayed vratī
vāntaṃ tu bhakṣayet tasyā bhakṣayec ca catuḥsamam

pipeca yonijam vāri bhakṣayet kheṭapiṇḍakam
yathā saṃkāram āsādyā vrkṣo bhoti phalādhikaḥ

tathaivāucībhāgena mānavaḥ sukhasatphalaḥ
na jarā nāpi rogaś ca na mṛtyus tasya dehinaḥ

sevayed aśucīṃ yo ’sau niryogō ’pi sa sidhyati
bhakṣyaṃ vā yadi vābhakṣyaṃ sarvathaiva na kalpayet

kāryākāryaṃ tathā gamyam agamyam caiva yogavit
na punyaṃ ca vā pāpaṃ ca svargaṃ mokṣam na kalpayet

sahajānandaikamūrtis tu tiṣṭhed yogī samāhitaḥ
evaṃ yogayuto yogī yadi syād bhāvanāparaḥ

canḍarōṣaikayogena tad āhaṃkāradhārakaḥ
yadi brahmaśataṃ hanyād api pāpair na lipyate

tasmād evamvidham nāthaṃ bhāvayec canḍarōṣaṇam
yenaiva narakam yānti jantavo raudrakarmaṇā

sopāyena tu tenaiva mokṣaṃ yānti na samśayaḥ
manahpūrvagamaṃ sarvaṃ pāpapunyaṃ idaṃ matam

manasah kalpanākāram gatisthānādibheditam
viṣam nāmantritam yadvad bhakṣaṇād āyuṣaḥ kṣayaḥ

tad eva mantritaṃ kṛtvā sukham āyuś ca vardhate
atha tasmin kṣane devī prajñāpāramitā varā

karttikarparakaravyagrā canḍarōṣaṇaṃudrayā
vajracaṇḍī mahākruddha vaded īdṛśam uttamam

maṇḍiyaṃ rūpakaṃ dhyātvā kṛtvāhaṃkāram uttamam
yadi brahmaśataṃ hanyāt sāpi pāpair na lipyate

maṇḍiyaṃ rūpam ādhāya mahākrodhaikacetasā
mārayen matsyapakṣśiṃś ca yogīni ca na lipyate

nirdayāś caṇcalāḥ kruddhā māraṇārthārthacintakāḥ
striaḥ sarvā hi prāyeṇa tāsām arthe prakāśitam

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre dehaprīṇanapāṭalah saptamaḥ
Chapter A8

atha bhagavān bhagavatīṃ pañcamanādalair namaskṛtyāha

tvadīyaṃ yoginā rūpaṃ jñātavyaṃ tu kathaṃ priye
bhagavatī cārādhitā kena yogināṃ vā bhavisyati

atha bhagavaty āha

yāvad dhi dṛśyate loke strīrūpaṃ bhuvanatraye
tan madīyaṃ mataṃ rūpaṃ nīcācakulaṃ gataṃ
daśa dhāma
dakṣāyaṇaṃ goṣṭhaṃ nākṣatram

devi cāturī caiva yakṣiniṇī rākṣaśī tathā
nāgini bhūtinikanyā kinnarī mānuṣī tathā
dakṣāyaṇaṃ goṣṭhaṃ nākṣatram

gandharvī nārakī caiva tiryakkanyātha pretikā
brāhmaṇī kṣatriṇī vaiśī ca tarini ca
carmakāriṇī
dakṣāyaṇaṃ goṣṭhaṃ nākṣatram

kāyasthī rājaputrī ca śiṣṭini ca kṣatriṇī
dhobinī sauvadini ca
kāpālinī śaṃkhini ca
dhobinī sauvadini ca
takṣāyaṇaṃ goṣṭhaṃ nākṣatram

kāyasthī rājaputrī ca śiṣṭini ca kṣatriṇī
dhobinī sauvadini ca
takṣāyaṇaṃ goṣṭhaṃ nākṣatram

kāyasthī rājaputrī ca śiṣṭini ca kṣatriṇī
dhobinī sauvadini ca
takṣāyaṇaṃ goṣṭhaṃ nākṣatram

kāyasthī rājaputrī ca śiṣṭini ca kṣatriṇī
dhobinī sauvadini ca
takṣāyaṇaṃ goṣṭhaṃ nākṣatram
striyo buddhaḥ striyaḥ saṅghaḥ prajñāpāramitā striyaḥ

paṇcavarṇaprabhedena kalpitā bhinnanāmataḥ
nilavarṇā tu yā nārī dveṣavajrīti kīrtitā

śvetagaurā tu yā nārī mohavajrī hi sā matā
piṭavarṇā tu yā nārī sā devī piśunavajrīkā

raktagaurā tu yā nārī rāgavajrī prakīrtitā
śyāmavarṇā tu yā nārī īrṣyāvajrīti kathyate

ekaiva bhagavatī prajñā paṇcarūpeṇa samsthitā
puṣpadhūpādibhir vastraiḥ padyagadyāṅgaśobhanaiḥ

sambhāṣanamaskāraiḥ sampuṭāñjaliḥ darśanaiḥ sarpmahākāraiḥ

cumbanāliṅgair nityaṃ pūjayed vajrayoginīṃ
saktau kāyena kartavyam asaktau vākyacetasā

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tyaktvā strīpūjanam nānyam madiyām syāt prapūjanam
anenārādhaneṇam tuṣṭā sādhakasiddhayet

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

tenāhaṃ pūjitā tuṣṭā sarvasiddhiṃ dadāmi ca
sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham

na kuryāc ca bhayaṃ pāpe nārakādau ca durgatau
bhayaṃ kuryāt tu lokasya yāvac chaktiḥ

na pāpaṃ vidyate kiṃcid na puṇyaṃ kiṃcid asti hi
lokānāṃ cittaraksāyai pāpaṃ yāvac chaktiḥ
cittamātraṃ yataḥ sarvaṃ kṣaṇamātraṃ ca tatsthitiḥ 
| narakaṃ gacchate ko 'sau ko 'sau svargaṃ prayāti hi  

yathaivātāṅkato mṛtyum svasaṃkalpaviṣaprabhavam
| viṣābhave 'pi saṁyāti tathā svargaṃ adhogatim  

evaṁbhūtaparijñānād nirvāṇam cāpyatvā budhāḥ 
| tasmāt sarvaṃ parītyajya māṃ evārādhayed vrāti  

dadāmi kṣaṇamātreṇa caṇḍasiddhim na saṁśayaḥ  

atha bhagavān bhagavatiṃ prajñāparamitām āha  
| kim ākāro bhavec caṇḍas tasya siddhis tu kīdrśi  

bhaqavaty āha  
| pañcavarnaprabhedena yoginyo yāḥ prakūrtitāḥ  
| tāsāṃ ca svasvabhartāraḥ pañcavarnaprabhedataḥ  

cāṇḍāḥ ca sarva evaite yoginyā tu mayoditāḥ  
| nīlavaṇṇas tu yo bhartā sa ca nīlācalaḥ smṛtaḥ  

śvetagauro hi yo bhartā sa śvetācalasamjñakaḥ  
| pītavarno hi yo bhartā sa khyātāḥ pītakācalaḥ  

raktagauro hi yo bhartā sa raktācala udāḥṛtaḥ  
| śyāmavarno hi yo bhartā sa khyātāḥ śyāmakācalaḥ  

eka eva bhavec caṇḍāḥ pañcarūpeṇa saṃsthitaḥ  
| eṣa caṇḍaḥ samākhyato 'sy a siddhir dr̥ḍhatvataḥ  

yāvad ākāśaparyantaṃ divyarūpeṇa saṃsthitiḥ  
| caṇḍasiddhir yathāivoktā tathā caṇḍi prasidhyati  

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre svarūpapaṭalo 'aṣṭamaḥ  

Chapter A9

atha bhagavaty āha  
| kathāṃ bhagavan prajñopāyayor ahamkāro bhāvanīyaḥ  

bhaqavān āha  
| yogī strīm agrataḥ kṛtvānyadṛṣṭitatparah
ṛjukāyaṃ samādāya dhyāyed ekāgramānasaḥ

ap9.2 catuṣkāyasvabhāvatvād bhedo nāsti manāg api
vinā bodhaṃ punar bhedāḥ prajñopāyayor mataḥ

ap9.3 mṛtyur evocacye dharmaḥ sambhogas tv antarābhavaḥ
nirmāṇaḥ śādgate rūpaṃ kāmabhogo mahāsukhaḥ

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

ap9.5 pumān eva bhaved buddhaś catuṣkāyasvabhāvataḥ
prajñāpāramitā strī ca sarvadikṣu vyavasthitā

ap9.6 sa tv ittham ahaṃkāraṃ kuryāt siddho hy ahaṃ punaḥ
canḍarośasvarūpeṇa nijarūpeṇa saṃsthitaḥ

ap9.7 siddhātmakāminī canḍirūpam ādhāya sarvataḥ
sādaram bhāvayed ittham dirghakālam tu tattvavit

ap9.8 sarvākarma parityajya vāmāsevaikatatparaḥ
tiṣṭhet sauḥyaikacittena yāvat siddhir na labhyate

ap9.9 siddhilabdho yadā yogi svacchāpratigho bhavet
drṣyate naiva lokais tu vāyuūcittavijṛmbhitaḥ

ap9.10 sarvajñaḥ sarvago vyāpī sarvakleśavivarjitaḥ
na rogo na jaraḥ tasya mṛtyus tasya na vidyate

ap9.11 visam na kramate tasya na jālam nāpi pāvakāḥ
na śastrāṃ śatrusamghās tu sambhavanty kadācana

ap9.12 manahkānsitamātrena sarvakāmasamudbhavah
tatkṣaṇāṃ bhoti cāyatraiś cintāmaṇisamo bhavet

ap9.13 lokadhātusamasteṣu yatra yatraiva saṃsthitaḥ
tasya tatra vimānani jāyante sarvākāmitaiḥ

ap9.14 tasya divyastrīyo ramyā rūpāyuvanamanādītīḥ
bhaviṣyanti na sāmdeho yāvantāḥ svargatārakāḥ

ap9.15 brahmaviṣṇumahēśaḥ ye sakrānangadayaḥ suṇāḥ
kimkaraḥ bhonti sarve ca prāṇinaḥ sadgatisthitāḥ

ap9.16 yathaiva yogināḥ siddhir yoginīyās tu tathaiva hi
narā vajradharākārā yoṣito vajrayoṣitaḥ
atha bhagavaty āha | kathaṃ bhagavan dehe prajñopāyayogena sukhaṃ mahad utpadyate |

bhagavan āha |

lalanā prajñāsvabhāvena vāme329 nāḍī vyavasthitā |
rasanā copāyarūpeṇa daksine samavasthitā |

lalanārasanayor madhye avadhūtī vyavasthitā |
avadhūtyāṃ yadā vāyuḥ śukreṇa samarasīkṛtaḥ |

śīraḥsandheḥ pated vajrāndhrenā strībhadgāntare |
prajñopāyasamāyogāṃ caṇḍāli nābhisamśthitā |

dīpavaj jvalate tena drāvyate śukram uttamam |
tenotpadyate sauksyaṃ svalpaṃ svalpapravayogataḥ |

tan mahac ca mahāyogāt tac ca vastusvabhāvataḥ330 |
tat sukhaṃ yena baddhaṃ svādhyaṃ svān nityaṃ abhyāśayogataḥ |

sa śrīmaṃ caṇḍaroṣaḥ syād asmin eva hi janmanī |

ity ekallavīrākhye śrīcaṇḍamahāroṣanatantre dhyānapāṭalō navamaḥ |

Chapter A10

atha bhagavaty āha | kiṃ bhagavan strīvyatirekenāpi śakyate sādhayituṃ caṇḍamahāroṣanapadam utāho na śakyate |

bhagavān āha | na śakyate devi |

bhagavaty āha | kiṃ bhagavan sukhanudayāṇ na śakyate |

bhagavān āha |

na sukhodayamātreṇa labhyate bodhir uttamaḥ |
sukhaviśeṣodayād eva prāpyate sā ca nānyathā |

tac ca kāryaṃ vinā naiva kāraṇenaiva jāyate |
kāraṇaṃ ca striyā yogo na câñyo hi kadācana |

sarvāsām eva māyāṇīṃ strīmāyaiva praśasyate |
tām evāti śakram yo ‘sau na siddhiṃ so ‘dhigacchati |

tasmān na strīviyogo ‘yāṃ kartavyas tu kadācana |
evaṃ yadi bhavaṃ duḥkhaṃ mṛtyur vā bandhanaṃ bhayam |
sahyaṃ tat sarvam evedaṃ striyaṃ naiva tu saṃtyajet
yasmād eva striyaḥ sarvāḥ sukhair buddhatvaprāpikāḥ

nirlajjāś caṇcalā dhṛṣṭā nityaṃ kāmaparāyaṇāḥ
siddhim etā dadanty eva sarvabhāvena sevitāḥ

strīṇāṃ rūpaṃ tu kiṃ vācyam mriyante cāpi premataḥ
pater eva viyogena kiṃ vaktavyam atah param

tasmāt sarvāḥ striyo devyaḥ sarvathaiva prakalpayet
manasah kalpitāś cāpi kāṣṭhapāsānakādibhiḥ

strīṇāṃ ca pumān devo deva tu deva hi
anyonyaṃ bhavet pūjā vajrapadmaprayogataḥ

nānyam pūjayed devaṃ sādhīṣṭhānam api svaṃ
tasmād yogi kṛpāviṣṭo maṇḍalakṛtya-m-agrataḥ

upaveśya striyaṃ tatra prajñāpāramitākṛtim
puṣpenābhicarayen nityaṃ dipadhūpādibhis tathā

paścād vandanāṃ kuryāt paṅcamaṇḍalayogataḥ
tataḥ pradaksināṃ kuryāc caṇḍipūjā kṛtā bhavet

strī pūjayed puruṣaṃ sādaraṃ bhakticetasā

nānyam pūjayed devaṃ sādha vajrapadmaprayogataḥ
tasmād yogi kṛpāviṣṭo maṇḍalakṛtya-m-agrataḥ

vandayet sarvabhāvena yathā duṣṭo na budhyate
tyajen naiva striyaṃ kvāpi śrutvedaṃ buddhabhāṣitam

anyathātvaṃ kared yas tu sa pāpi naraṃ aśnute
marāṇam apy anyathā siddhaṃ striṉyogena kiṃ kṛtam

tapasā sidhyate naiva caṇḍaroṣaṇasādhanam
nispalāṃ mohajālena bādhyaṃ nirmalaṃ manaḥ

kāmaṃ na varjeyet kāmī mithyājīvas tu jāyate
mithyāyā jīvanāt pāpaṃ pāpaṃ tu narake gatiḥ

labhate · antakālaṃ tu mithyājīvi na saṃśayaḥ
ata eva sādhyaṃ siddhiḥ kāmenaiva jinātmaśaḥ

paṅcakāmaṃs tathā tyaktvā tapasātmānaṃ na piḍayet
rūpaṃ paśyed yathālabdhaṃ śṛṇuyāc chadbam eva ca
gandhasya jighraṇam kuryād bhakṣayed rasam uttamam |
sparśasya sparśanaṃ kuryāt pañcakāmopasevanam ||

bhavec chīghrataraṃ buddhaś caṇḍaroṣaikatapataraḥ |
nātaḥ parama vañcanāsti na ca moho ’py atāḥ param ||
mānusyaṃ yauvanaṃ sarvam 332 strīsukhaṃ nopabhogitam |
nisphalaṃ vāpi 333 drṣyam te vyayaṃ kṛtvā mahattaram ||

sevanti kāminīṃ nityam kāmamātraparāyanāḥ |
caṇḍaroṣapadam drṣṭvā yoṣidyonisamāśritam ||
tyaktvā yānti kathaṃ nirdrāṃ bhojanaṃ hāsyam eva ca |
lokakaukṛtyanāśarthaṃ māyādevīsutaḥ sudhīḥ ||
caturaśitisahasrāṇi tyaktvā cāntahpuraṃ punaḥ |
gatvā nirañjanatāram buddhasiddhiprakāśakah ||
sukhena prāpyate bodhī sukham eva ca |
yasamād antahpura buddhaṃ gopānvitaḥ sukhi ||
vajrapadmasamāyogāt satsukhaṃ labhyate 334 yataḥ |
sukhena prāpyate bodhī sukham na strīvyogataḥ ||
vayogaḥ kriyate yas tu lokakaukṛtyahānaye |
yena yenaiva te lokā yānti buddhavineyatām ||
tena tenaiva rūpeṇa māyāvī nṛtyate jinaḥ |
sarvasūtrābhāsitaṃ kṛtvā nindām tu yoṣitām ||
nānāsikṣāpadaṃ bhāset tattvagopanabhāsaya |
irvānāṃ darśayec cāpi pañcaskandhavināśataḥ ||

atha bhagavati priṇāpāramitāḥ ko bhagavan māyādevīsutaḥ kā ca gopā |
bhagavān āha |
māyādevīsutaḥ cāham caṇḍaroṣanatām gataḥ |
tvam eva bhagavati gopā priṇāpāramitātmikā ||
yāvantas tu striyaḥ sarvāḥ tvadrūpeṇaiva tā matāḥ |
madrūpeṇa ca puṃsas tu sarva eva prakīrtitāḥ ||
dvidhābhāvagataṃ caitar priṇāpāyātmakam jagat ||
atha bhagavaty āha | kathaṃ bhagavan śrāvakādayo hi striyaṃ dūṣayanti |

bhagavān āha |

kāmadhātusthitāḥ sarve khyātā ye śrāvakādayaḥ |
mokṣāmārgaṃ na jānanti striyaṃ paśyanti sarvadā ||

sāmnidhānaṃ bhaved yatra sulabhāṃ kuṅkumādikam |
a na tatrārghaṃ samāpnoti dūrasthasaṃ mahārghatā ||

anādyajñānayogena śraddhāhināś tv amī janāḥ |
cittaṃ na kurvate tattve mayāpy etat pragopitam ||

tathāpy atra kalau kāle koṭimadhye 'tha kaścit |
ekaikasaṃhītāḥ sattvaḥ śraddhāyatnaparāyaṇaḥ ||

tasyārthe bhāṣitaṃ sarvam śīghrabodhiprasiddhayet |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre stripraṃsaṃsāpaṭalo daśamaḥ ||

Chapter A11

atha bhagavaty āha | kiṃ tvam bhagavan sarāgo 'si vītarāgo vā |
bhagavān āha |

sarvo 'ham sarvavyāpī ca sarvakṛt sarvanāśakaḥ |
sarvarūpadharo buddhaḥ kartā hartā prabhuḥ sukhī ||

yene yenaiva rūpeṇa sattvā yaṃti vineyatām |
tenenaiva rūpeṇa sthito 'ham lokahetave ||

kvacid buddhaḥ kvacid siddhaḥ kvacid dharmo 'tha samghakaḥ |
kvacit pretaḥ kvacid tiryak kvacin nārakarūpakaḥ ||

ekvacid devo 'suraḥ caiva kvacin mānuṣarūpakaḥ |
kvacit sthāvarūpo 'ham viśvarūpī na samśayāḥ ||

ahāṃ strī puruṣaḥ cāpi napuṃsakarūpaḥ kvacid |
kvacid rāgī kvacid dveśī kvacin mohī śuciḥ kvacid ||

kvacic cāsucirūpo 'ham cittarūpeṇa samsthitaḥ |
madiyaṃ drśyate cittam anyat kiṃcinaḥ na vidyate ||

vastvavastuprabheda 'ham janyo 'ham janako 'pi hi ||
vighno 'ham aham siddhiḥ sarvarūpeṇa saṃsthitaḥ ||

ap11.8 aham jātir aham mṛtyur aham vyādhir jarāpy aham ||
aham puṇyaḥ aham pāpaḥ tatkarmaphalaṃ tv aham ||

ap11.9 jagad buddhamayaṃ sarvam idam rūpaṃ mamaiva ca ||
jñātavyaṃ samarasākāraīr yoginā tattvacintayā ||

ap11.-10 atha bhagavaty āha | kim bhagavams tavaivedam rūpam |

bhagavān āha |
tavāpy evaṃvidham rūpaṃ yathā sarvaṃ vibhāṣitam |
tvayā vyāptam idam sarvaṃ jagat sthāvarajangamam ||

ity ekallavirākhye śrīcaṇḍamahāroṣaṇatantre viśvapaṭala ekādaśaḥ ||

ap12.

Chapter A12

ap12.1 atha bhagavaty āha |

mantrāṇāṃ sādhanaṃ bṛuhi śāntikaṃ pauṣṭikaṃ tathā |
vaśyākṛṣtiprayogaṃ ca māraṇaccātanādikam ||

ap12.2 viṣanāsāṃ vyādhināsāṃ vahnikhadgādistambhanam |
sāṃgrāme vijayaṃ cāpi pāṇḍityam athottamam ||

ap12.3 yakṣinīsādhanāṃ ceṭaṃ dūtabhūtādisādhanam |
sāmarthyaṃ anekavijñānāṃ niścitaṃ me vada prabho ||

ap12.4 atha bhagavān āha |

cāndaroṣaṇasamādhistho mantrasādhanam ārabhet |
prathamam sādhayet sārdhadaśavarnātmakaṃ hṛdam ||

ap12.5 mūlamantram iti khyātam sarvamantraprasādhakam |
likhitam tiṣṭhate yatra tatra svasti bhavet punaḥ ||

ap12.6 dhārayed vācayed yas tu tasya pāpaṃ samūlītam |
smaraṇād evāsyā mantrasya mārā yānti diśo daśa ||

ap12.7 tasmāt sarvaprayatanena mantram etat prasādhayet ||

ap12.8 atha tasmin kṣane sarvabhūtapi vṛdayaṣyakumbhāṇḍamahoragādayo
duṣṭasaṭtvāḥ prapalāyītaḥ, sarvavyādhayō bhītāḥ, sarve ca grahādayo dahyante,
mantraraśmiprabhāvataḥ sarvāḥ ca siddhayō 'bhimukhihūṭāh ||
athaśya sādhanaṁ bhavati | lakṣaṇaṁ japet | pūrvasevaṁ kṛṭaṁ bhavet | tataḥ
kṛṣṇapratipadam ārabhya pratidinaṁ trisandhyam japet yāvat paurṇamāśim |
tato 'nte sakalāṁ rātrim japen mahaṁ pūjam kṛṭvā sandhyātaḥ prabhṛṭi yāvat
sūryodayam | tato 'yaṁ manṭraḥ siddho bhavati | tataḥ prabhṛṭi sarvakarmāṇi
karoti ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaṁ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantaṁ likhāpayet |
pūrvavac caturasramaṇḍala madhye daśātmaṁ yathādmokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||

atha bhagavataḥ sādhanaṁ bhavati | paṭe bhagavantam likhāpayet |
pūrvavac caturasramandalamadye dasāttamaṁ yathādhimokṣataḥ |
tasyāgrataḥ kṛṣṇapratipadam ārabhya trisandhyāṁ sahasram ekaikam japet |
tato 'nte paurṇamāśyāṁ yathāvibhavataḥ pūjāṁ kṛṭvā sandhyākālāt prabhṛṭi
sūryodayām yāvat | tato bhayāṁ utpadyante | na bhetavyaṁ | tvaritavaritaṁ
japet | tato bhagavān svayam evāgacchati | tato 'ṛghaḥ tasya pādayor dattvā
patitvā sthātavyam ||
sauvarṇamayaṃ yakṣaṃ jambhalamāṇibhadrapūṛṇabhadracibikundaliprabhṛtīn sādhyayet | sarva ājñāṃ38 sampādayanti ||

ap12.- evaṃ veṇumayaṃ gangharvaṃ sādhyayet, vālmīkaṁmaṇyam guruṇaṃ,
18 devadārumayaṃ devān brahmaviṣnumahaṃsabheramādevādinaṃ, śmaśānagāralikhitam rākṣasam, dagdhaśatamakṣārlukhitam pretaṃ, madanamayaṃ manusyaṃ, hastidantamayaṃ ganapatiṃ, sākhoṭakaśṭhamaṃ pīlupālādiśaṃc, pravālaṃsakṣārlukhitam gauricurryādīdākiniṃ, manusyaśāsthmayam rāmādevakāmdevādīvetālam, nāgakeśarakāṭhamayaṃ vāsukyādīnāgāṃ nagniṃ ca, asokakāṭhamayaṃ hārītī-surasundārī-naṭṭāratipriyā-syāma-naṭṭi-paddāni-anurāgini-candrakāntā-brahmadhitā-vadhūkāmeśvari-revati-ālokiṇī-naravīrā-ādiyākiniṃ sādhyayet ||

ap12.- vaṭakāṣṭhamayaṃ39 śrīdevīṃ rājānaṃ ca devadārumayaṃ tilottamā-śaśidevi-kancañamalā-kundalāharīnī-ratnamalā-ārambah-urvasi-śrībhūṣanī-raṭī-śaci-ādyaparāṇanāṃ sādhyayet | evaṃ sūryaṃ candramāṃ maṅgalāṃ budham bṛhaspatiṃ śukaram śanaiścaramāṃ rāhuṃ ketum ca navagraham | evaṃ lokēsvaravajraṇīpāmarjusriprabhairīṃ bodhisattvāṃ | evaṃ vīpāśyīśikhīprabhairīṃ buddhāṃ sādhyayet | evaṃ aparājītaṃ bhūtan evāṃ yamāydān dūtan evaṃ vajraśārakālaśādīnīṃ sādhyayet | sarva ājñākarā bhavanti ||

ap12.- athaikavāre na sidhyayati tadā punar dvitiyāṃ vāraṃ kuryāt | na tathā cet tadā
19 tṛṣṭaṃ vāraṃ ārābhe | na tathāpi cet purvāṅcāmadahadāsabhāt tadā vāmajānunā savyaṇādevānāraṃ tāvaj japed yāvat sidhyayati | tato brāhmaṭbhrasāpyi siddhyayati |

ap12.- tatredaṃ caṇḍahāraṣṭhasadhe mantravidarbhāṇaṃ | om
21 caṇḍamahāroṣaṇa āgaccha āgaccha hūm phaṭ | khaḍgāsiddhānu tu amūkaṃ me sādhyayeti yojaṇay | pāḍākramaṇe tu amūkaṃ hana hana āti yojaṇay ||

ap12.- ekavāroccāraṇaṃ sarvāṇi paṇčānantaryākṛtāṃ āpratīhāt | sarvāṇaṃ me
22 nāṣayeti yojaṇay | evaṃ sarvabhaṣyenaśuccārāṇamātreṇa rakṣāṃ karoti | rakṣa rakṣa mām āti yojaṇay | evaṃ sarvatra rakṣāṃ āvahati ||

ap12.- atha praṇavāntam iva lohaṃ dhyātvā sārṣapāṃ mudgah māṣaṃ
23 cāṣṭottarāsatavānāṇi maṃsāntremānaṃtrya dākinyādīghṛitāṃ tāḍhaṃ | sarve te
'pasaranti | tāḍakanādhī dākīnāyādikam apasārayeti yojaṇay ||

ap12.- atha khaṭikāyā apakaṇaṇavādave ʾṭadālapattāṃtāṇi mantrāṃ kṛtvā
24 samputikṛtya kaivartājālāṃ veṣṭayitvā dvāre lambāpayet340 | bālāṃ rakṣāṃ karotī | rakṣa rakṣa mām āti yojaṇay |

ap12.- madanena caturaṅgulasādhyaḥputtalikāṃ kṛtvā taddhṛdi bhūrje mantrām
25 abhīlikhya rājikādīṃ prakṣīpetī tataḥ kaṇṭakena mukhaṃ kilayet | prativādino mukhaṃ kilitaṃ bhavati | devadattasaya mukhaṃ kilayeti yojaṃ ||

ap12.- catuspathe nikhanet evaṃ pādau kilayet | gatim āgatim stambhayati |
26 devadattasya pādau kilayeti yojaṃ | hṛdayāṃ kilayet | kāyaṃ stambhayati | devadattasya hṛdayāṃ kilayeti yojaṃ ||
mānuṣāsthikīlakena lauhena vā śaṃkocakāntakena vā yāṇy angāni kilayati

tāni tasya khilītāni vyathābahulāni bhavanti | devadattasyāmukāṅgaṃ kilayeti
yojyam ||
yasya gṛhadvāre nikhanet tam uccādayati | devadattam uccādayeti
yojyam | abhimantritāsmaśānābhahasmanā dvārapāṭalayor
|
nikṣepād uccāṭayati | devadattam uccāṭayeti yojyam ||
puttalikāṃ kaṇṭakaiḥ khilītāṃ kṛtvā jāpet | devadattam mārayeti yojyam ||

khaḍgādikam aṣṭottarāsaṭavārāṃ nijamantraṇābhimantraya yuddham kuryāt |
yojam āśādayati | yat kāryam uddiṣya bālim dadyāt tat tasya sidhyati ||
pāparogādīvyaḥādhim mayūrapicchāṃ aṣṭottarāsaṭenābhimantraya nija-
mantraṇāpamārjayaṃ | amukasyāmukarogāṃ nāṣayeti yojayet |
sarvavyādhīśāntir bhavati ||
tathaiva dāṣṭakam apamārjayed dhaṣṭatāludvayena | devadattasya viṣaṃ
nāṣayeti yojyam | nirviṣaṃ kurute ||
evaṃ vaṣibhūtāṃ āyattāṃ svasthānāṃ āgataṃ nāgaṃ muktakesaṃ cāgarto
dhyātvā pādapatitāṃ ca dṛṣṭvā jāpet | vaśo bhavati | amukam ca vaśam āṇayeti
yojyayet ||
evaṃ pūrvavad ākrṣṭaṃ dhyātvā jāpet | ākrṣṭo bhavati | amukam ākarṣayeti
yojyayet ||

idam mantrāṃ trikōṇavasamputamadhye parṇapatre kaṇṭakena likhitvā
paṃcamaṃ cāitāṃ saha tāmbulāṃ bhakṣayet | sarvajvarāṇi nāṣayeti yojyam ||
candragrahe sūryagrahe vā kṣīrabhaktena devadattam aṣṭottarāṣṭredvayena vā
saṣārkaṇaṃ saṃghṛtena saptāśvatṭhāṃ bhakṣayet | devadattam uccāḍayeti yojyam ||

idam mantrāṃ trikōṇavasamputamadhye parṇapatre kaṇṭakena likhitvā
paṃcamaṃ cāitāṃ saha tāmbulāṃ bhakṣayet | sarvajvarāṇi nāṣayeti yojyam ||
candragrahe sūryagrahe vā kṣīrabhaktena devadattam aṣṭottarāṣṭredvayena vā
saṣārkaṇaṃ saṃghṛtena saptāśvatṭhāṃ bhakṣayet | devadattam uccāḍayeti yojyam ||

idam mantrāṃ trikōṇavasamputamadhye parṇapatre kaṇṭakena likhitvā
paṃcamaṃ cāitāṃ saha tāmbulāṃ bhakṣayet | sarvajvarāṇi nāṣayeti yojyam ||
candragrahe sūryagrahe vā kṣīrabhaktena devadattam aṣṭottarāṣṭredvayena vā
saṣārkaṇaṃ saṃghṛtena saptāśvatṭhāṃ bhakṣayet | devadattam uccāḍayeti yojyam ||

idam mantrāṃ trikōṇavasamputamadhye parṇapatre kaṇṭakena likhitvā
paṃcamaṃ cāitāṃ saha tāmbulāṃ bhakṣayet | sarvajvarāṇi nāṣayeti yojyam ||
candragrahe sūryagrahe vā kṣīrabhaktena devadattam aṣṭottarāṣṭredvayena vā
saṣārkaṇaṃ saṃghṛtena saptāśvatṭhāṃ bhakṣayet | devadattam uccāḍayeti yojyam ||

idam mantrāṃ trikōṇavasamputamadhye parṇapatre kaṇṭakena likhitvā
paṃcamaṃ cāitāṃ saha tāmbulāṃ bhakṣayet | sarvajvarāṇi nāṣayeti yojyam ||
candragrahe sūryagrahe vā kṣīrabhaktena devadattam aṣṭottarāṣṭredvayena vā
saṣārkaṇaṃ saṃghṛtena saptāśvatṭhāṃ bhakṣayet | devadattam uccāḍayeti yojyam ||
bandhanakāle rogiṇaṃ pūrvābhimmukhikṛtya dagdhamsatyabhaktamadyādi-
pūrṇasarāvena nirmaṇcayitvā,342 idaṃ bhuktvā, sarve jvarādayo 'pasarantu
śīghram bhagavān caṇḍamahāroṣaṇa evam ājñāpayati | yadi nāpasaritisathāa
tadā bhagavān kruddhas tīkṣṇena khaḍgena tilapramāṇaṃ kṛtvā chetsyati | ity
uktvā nairṛtakone dadayāt | tato bhadram bhavati ||

evaṃ sarvavyādhidinākānyādyupadrave ca balir deyāḥ343 | sarvabhayeṣu
patīhitamātreṇa rakṣaṃ karoti | aparām mūlamantroktam sarvaṃ karoti |
dvītiyamālamāntrasāpyāy am eva vidhiḥ ||

trātyamālamāntrenotpātapiṇḍam abhimantrya dadyāt | varado bhavati ||
bhaktapiṇḍam abhimantrya vikālavelayāṃ vivikte dadyād | yat kāryaṃ
uddīśya tat sarvaṃ sidhyati | šeṣakalpas tu pūrvavat | pūrvavad vidhinā
śuklapratipadam ārabhya paurnāmāśīṃ yāvat pūrvavat kuryāt ||

mālamāntranāṃ daśasaḥasrenā pūrvasevā bhavati | devānāṃ
višeṣamāntranāṃ mūlamānttravat kalpaḥ | yathā bhagavato mantrakalpas tathā
devīnāṃ | višeṣa tu mālāmantrajāpāt kavitvaṃ pāṇḍityaṃ ca śīghram eva
sampadyate ||

trātyamūlamāntrasya kalpo bhavati | śayanam āruhya vāmahastena līṅgaṃ
gṛhitvāṣaṭaṃ japed yasyā nāṃnā sāgacchati | kāmyet | mantraḥ or vaiuheri
amuki māyātu hūṃ phaṭ ||

gairikaya bhagamā liṅkha bhūmāu vāmahastenaśaṭabhyāṣaṭaṃ japed
yasyā nāṃnā sāgacchati ||

sarṣaṃ paṃtābhīmantritaṃ kṛtvā puruṣaṃ tāḍayet | nirvyādhir bhavati ||
manasā kalpayet | udakaṃ pariṣjaya have | rudhiraṃ sarvati | vastraṃ
pariṣjaya vāvaṃṣaḥhayet | sarvaṇanaprilo bhavati | lāvaṇaṃ pariṣjaya yasya
khāne pāṇe dadyāt taṃ vaśīkarotai ||

govāla rajuṃ yasya gale bādhnāty abhimantrya sa gaur bhavati ||
ādityābhimmukho yasya nāṃnā japed tam ākāṣayati | viḍālaromarajaṃ yasya
gale bādhnāti sa viḍālo bhavati | kākasnāya jārijānā kāko bhavati |
puruṣākāṣara jārijānā puruṣo bhavati | strieśara jārijānā strī bhavati ||

evaṃ yasya keśaromādirajuḥ kriyate tasaya tasyaia rūpaparivartanam
bhavati | yasya nāṃnā japed tasya raktākṛṣṭiḥ | animiṣayanane yam drṣṭvā
japati sa vaśyo bhavati | iti devimātrkalpaḥ ||

balimāntrena bārīṃ dadyāt | sarvopadravyādhihivnādiśānti bhavati ||
yasmin kārya samupanthe bālim upaharet tat tasya sidhyati | situpuṣpāṣarāva-
śūrāśaravasugandhiṣlāśarāvabhaktasārāva iti śrāvacaṇtuṣṭaṃ
phalopahalikāṃ ca praṃāṇaṃ rāтраu or caṇḍamahāroṣaṇa imaṃ bārīṃ
gṛha | amukakārasya me sādhaya hūṃ phaṭ ity ashtottaraśaṭanābhimantra
nivedayet vivikte | tasyābhimitaṃmāṇaṃ sidhyati ||

atha bhagavato mūlamāntramāṣṭottarāsaṭaṃ aprīne āruha Bhurva 
gurvinā
bhagābhīyantarim mṛakaṣayet | pibec ca | sukhena prasūyate | anenaiva
vraṇamrakṣaṇāc chānti bhavati | saṃraṃ bhakṣaṇānāpi ||
prathamamālāmantraṃ bhūrje ṣoḍaśadalakamala madhye likhet | nilasūtreṇa

veštayitvā śaṅre dhārayet | sarvatra rakṣā bhavati | gorocanālaktena likhet ||

dvītiyasyāpy ayaṃ vidhiḥ | evam anyatantrakalpoktam apy atraiva

niyojayet | tathaiva sarvaṃ sidhyati bhāvanāsaktayoginaḥ ||

ity ekallavirākhye śrīcaṇḍamahāroṣaṇatetre sarvamantrakalpaṭalo dvādaśamaḥ ||

Chapter A13

atha bhagavaty āha |

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

bhagavān āha |
māraṇīyā hi vai duṣṭā buddhaśa[sa]ṇadūṣakāḥ |
teśām eva dhanam grhyā sattvebhyo hitam ācareṇ |

caṇḍāḥ sarvāḥ hi vai sevyā yatinyo mātaram suṭīm |
bhakṣayet matsyamāṃśaṃ tu pibem madyaṃ samāhitah ||

mithyayā svaparayor doṣam cchādayed dhyānatatparaḥ |
sidhyate nirvikalpātmā guptaśikṣāprayogataḥ |

yena yenaiva pāpena sattvā gacchanty adhogatim |
tenena pāpena yogī śighram prasidhyati |

atha bhagavatī dveṣavajrī bhagavantam evam āha |
katham bhagavan viparītasamvaram bhāṣase |

atha bhagavān āha |
rāgena hanyate rāgo vahnidāho 'tha vahninā |
viṣeṇāpi viṣam hanyād upadeśaprayogataḥ |

nīḥsvabhāvam jagad dhyātvā siddho 'ham iti bhāvayān |
suguptaṃ cācareṇ sarvaṃ yathā ko' pi na budhyate |

sarvapāpakṣayaṃ kṛtva viparītenaiva sidhyati |
na karoṇa suguptaṃ yo yogī yogākṣataparaḥ |

vīparyātasyamvare344 'smin345 siddhis tasya na vidyate |
pāpaṃ nāsti na punyaṃ ca nīḥsvabhāvasvabhāvataḥ ||
lokakaukṛtyanāśārthaṃ mayā na prakaṭikṛtam ||
idānīṃ caivoktaṃ satyaṃ caṇḍarūpeṇa bho priye ||
yogilokāvatārāya sarvasattvārthaṃ heive ||
praṇāvaṃ saṃvaram vakṣye śṛṇu tvam adhunā priye ||
a ca prāṇivadham kuryāt na parasvāpaḥraṇam ||
parastrīhaṇaṃ naiva naiva bhāṣen mṛṣā vacaḥ ||
madyaṃ naiva pībān dhīmān lokakaukṛtyaḥ ||
prakaṭaṃ śikṣāpadaṃ hy etat sādaram ca samārabheth ||
yad uktam saṃvaram hy etat caryedāniṃ hi kathyate ||
ratnamaulaṃ śire kuryāt tātaṅkaṃ karnayos tathā ||
nānālaṃkāraṁ kṛtvā dhārayed ātmadehake ||
pādayor nūpuraṃ kāryaṃ mekhalam ca tathā kaṭau ||
savyahaste tathā khaḍgāṃ pāśaṃ vāme pradhārayet ||
bhāṣen ca mūdraṃ kāryaṃ paṅcabuddhaprayogataḥ ||
pāṅcacīram tu kartavyaṃ śmaśrukeśam vikhaṇḍayet ||
dāśabdordhvavayaḥsthāṃ tu gṛhya caryāṃ saṃcāret ||
pūrvokturīyasya kanyāṃ vai prakalpayet ||
kanyāyogam alaṅkārair maṇḍayet tāṃ ca nityaśaḥ ||
savye karttīṃ ca vai dadyāt vāme caiva kapālakam ||
kulabheneda vai kuryād varṇabhedopatis tanau ||
grhitvā svakulīṃ prajānāṃ parakulīṃ vā samāhitaḥ ||
vacchayā tu samāgrhya caryātmatām samācareth ||
ratnāder abhāvena kuryād ārthā dinirmitam ||
avyācetaḥ caryād yady alābhah pravartate ||
viharet pañcasamayān kulapañcaprabhedataḥ ||
pūrvoktenaiva yogena dvābhyaṃ dvāṃśvam samārabheth ||
.sidhyate sarvād āyāt kāryaṃ vicāraṇā ||
prajñopāyasamāyogān nakham dadyāt tu tryaksaram ||
cumbanāliṅganaṃ caiva sarvasvaṃ śukram eva ca ||
dānapāramitaḥ pūrnā bhavaty eva na saṃśayat ||
tatparāṃ kāyavākcittam saṃvṛtam gāḍha saukhyatāḥ ||
śilapāramitaḥ jñeyā sahanāc ca nakhakṣatam ||
tryaṅkṣaraṃ piṅdanaṃ caiva kṣāntipāramitā tv iyam
sādaraṃ tu dirghakālaṁ ratim kuryāt samāhitaḥ

vīryapāramitā jñeyā tatsukhe cittayojanāt
sarvato bhāvarūpeṇa dhīyanapāramitā matā

strīrūpabhāvanā prajñāpāramitā sā prakīrtitā
surataikayogamātreṇa pūrṇā śatpāramitā
dhīyate kṣaṇamātreṇa puṇyajñānasamanvitah
yathā latasamudbhūtaṃ phalam puṣpasamanvitam

ekākṣaṇac ca sambodhiḥ bhūmikāḥ ca prajñāpāramitah
ekaś ca prajñāliṅganat param

bhavet pañcapāramitā puṇyaṁ jñānaṁ prajñeti kathyate
suratayogasamāyukto yogi sambhārasyaśūraḥ

sīruṣṭī samātreṇa puṇyaḥ jñānasamantah
dhīyakṣaṇaṃ phalam puṣpasamanvitah

bhūmis tu muditaḥ jñeyā vimalā cārciṣmati tathā
prabhākari sudurjayābhimukhī dūraṅgācalā

sādhumāṭī dharmameghā samantaprabhā tathā
nirupamā jñānavātīty evaṃ trayodaśasamājñayā

ity ekallavīrākhya śrīcandmahāroṣanatantre caryāpaṭalas trayodaśamah

Chapter A14

atha tasmin parṣadi samantabhadro nāma vajrayogī bhagavantam etad avocat
paripṛcchāmy ahaṃ nātha kim artham acalasaṃjñakam ekallavīrāsamājñī ca
canḍamaharoṣaneti ca

atha bhagavān āha

prajñopāyasamāyogān niścalam sukharūpīṇam
prajñopāyātmakaṃ tac ca virāgeṇa na cālitam

tenaivaraṃ dhiyātmaṃ vajrasattvasvarūpinaṃ
dvibhujaikamukhaṃ sāntaṃ svaccham apratighamanaḥ

khaḍgapāśakarābhyaṃ tu prajñāliṅganatatparam
sattvaparyānkanām āṣānaṃ padmacandraravisthitam

ā saṃsāraṃ ca tiṣṭhed dividvikhyēna sushītah
tenedaṃ acalam khyātam sarvabuddhais tu sevītah
acalaṃ vai prabhāvitvā sarve traipathikā jināḥ |
sattvārthaṃ hi vai kuryanti yāvad āḥṛtasamplavam ||

atha samantabhadra uvāca |
akāreṇa kim ākhyātaṃ cakāreṇa kim ucyate |
lakāreṇa kim ucyate kīḍrśaṃ nāma saṃgraham ||
bhagavān āha |
akāreṇākṛtrimaṃ sahajasvabhāvam ity uktam |
cakāreṇānandaparamānandaviramānanda- ||
sahajānandākhyacaturānandasvabhāvam uktam |
lakāreṇa lalanālālitaṃ suratam uktam ||
akāreṇoceate praįñā cakāreṇpāy upāyakaḥ |
priįnopāyaikayogena lakāraḥ sukhalakṣaṇāt ||
sa evaikallavīras tu eka ekallakaḥ smṛṭaḥ ||
virāgamardanād vīraḥ khyāta ekallavīrakaḥ ||
caṇḍas tīvrataraś cāsaṃ sa mahāroṣaṇaḥ smṛtaḥ ||
roṣaṇaḥ krodhano jñeyaḥ sarvamāravimardanaḥ ||
virāgaḥ caṇḍanāmā vai mahān rāgādimāraṇat ||
roṣaṇaḥ krodhanas tatra virāge durdame ripau ||
vāmagulpheṇa cāyantrya brahmasūtraṃ samāhitaḥ ||
damśtroṣṭhapuṭaḥ kruddho virāgaṃ ca vināśayet ||
anayā mudrayā yogi praįñām ālingya nirbham ||
virāgaṃ sarvato hatvā buddhasiddhim avāpnute ||

ity ekallavīrakhye śrīcaṇḍamahāroṣaṇatantre 'calānvayaṇaṭalaś |
caturḍaśamaḥ ||

atha bhagavāti dveṣavajry uvāca |
ekāraḥ kathaṃ sidhyed brūhi tvāṃ parameśvara ||

atha bhagavān āha |
jhaṭity ākārayogena kṛṣṇaḥcalaṃ vibhāvayet |
tataḥ sthairyalād eva yogi buddho na samśayaḥ ||

Chapter A15

atha bhagavāti dveṣavajry uvāca |
ekāraḥ kathaṃ sidhyed brūhi tvāṃ parameśvara ||

atha bhagavān āha |
jhaṭity ākārayogena kṛṣṇaḥcalaṃ vibhāvayet |
tataḥ sthairyalād eva yogi buddho na samśayaḥ ||
śvetaṃ cācalāṃ dhyāyāt pītaṃ vā raktam eva vā |
śyāmaṃ vācālaṃ dhyāyād dveṣavajrādisampuṭam ||

madhye pañcācalānāṃ vai grhītvāikaṃ vibhāvayet |
prajñāṃ tu tatkulināṃ tu anyāṃ vātha bhāvayet ||

sidhyate tena yogena yogī sīghraṃ na samśayaḥ |
prajñayā rahitaṃ vātha bhāvayet susamāhitaḥ ||

bhāvanābalanispattau bodhirājyaṃ avāpnute ||

atha bhagavaty āha |
viśuddhim devatāyas tu śrotum icchāmi nāyaka |
pūrvoktāmaṇḍalanāṃ tu viśuddhim me vada prabho ||

atha bhagavān āha |
athātaḥ sampravakṣyāmi viśuddhim sarvaśodhanam ||

tatra caturasraṃ caturbrahmavihārī | caturdvāram cauḥsatyam | catustoranāṃ |
caturdhīyānam | aṣṭau stambhā āryāśāṃgaṃ mārgaḥ | ekapuṭaṃ cittaikāgrataḥ |
padmaṃ yoniḥ | viśvavaraṇaṃ viśvanirmāṇaḥ | nava navāṅgapravacanāni |
dikṣu raktāṃ mahārāgāṃ | vidikṣu pītaśyāmaśādvalakṛṣṇāni |
brahmavaiśyakṣatriyasudrajanāṃ | candrasūryau sukraśāṣante |
khaḍgo madhye kṛṣṇācalacīnāṃ, kartrit viśvavajrāḥ purvādiṣvau viścālādināṃ, |
āgneyādvādiṣvau mohavajrādīnāṃ | iti maṇḍalaviśuddhīḥ ||

bhāvanāśuddhir ucyate |

prathamāṃ pūjā puṇyasyambhūro viśiṣṭaṃ karma | śūnyatā jñānasambhāro |
maranāṃ viśiṣṭam | svacchadeho 'ntarābhavadehaḥ | kūṭgāraparyantām |
buddhabhuvanam | padmaṃ yoniś | candrasūryau sukraśāṣante ||

hūṃ kṛtir mātūḥ pituḥ antarābhavacittam, aksobhyāḥ pīta māmakī mātā |

anayor anyonyānurāgaṇaṃ drṣṭvā pitari dveṣaṃ kṛtvā mātary anurāgaṃ ca, |
mohena sattvacittavat saṃkramet | padmāṅgaṇaḥ potaḥ pitmānaṇaṃ |
tatpadadpraptye mātrgrahanaṃ janmāntaravātsalyāḥ viśiṣṭasukhyāḥ so 'pi |
putrāṃ janatyati duhitiṃceti | viścālādāyaḥ mohavajrādāyaś ca |
putrāś ca pitrmānaṇaḥ samśayanaprapthā śatrava eveti tāvan mārayet |
kalāmyaḥ janmāntaravātsalyāḥ viśiṣṭasukhyāḥ ||

khaḍgāḥ prajñā pāśa upāya | athāva pāśāḥ prajñā khaḍga upāyaḥ | ubhyoh |
samarāṣikarānaṃ tarjani | vāmādhviṣṭiḥ saptaṣṭalapālanaṃ |
savyordhvadriṣṭiḥ saptaṭrabrahmāṇḍapālanaṃ | vāmabhūgatajānuḥ
pṛthvīpālanam | savyasamprahārapadaṃ sarvamāratrāsanam | brahmā
skandhamāraḥ | śivāḥ klešamāraḥ | viṣṇur mṛtyumāraḥ | śakro
deTaputramāraḥ ||

pṛthvī sakalamartyakanyā | upabhogaḥ kumāraḥ | dīrghasthitiḥ
padmāsanāḥ | yonijāḥ, candrasūryāsanaḥ | śukraśoṇitajāḥ puruṣarūpaṃ
bhāvaḥ, strīrūpaṃ abhāvaḥ | nīlo vijnānaṃ, śveto rūpaṃ, pīto vedanā, raktāḥ
saṁjñā, śyāmaḥ saṁskāraḥ ||

athavā nilā ākāśam, śveto jālaṃ, pītāḥ pṛthvī, rakto vahniḥ, śyāmo vātāḥ |
yathā bhagavatām tathā bhagavatīnām ||

athavā nilāḥ suviśuddhadharmadhatujñānam, śveta ādarsajñānam, pītāḥ
samatājñānam, raktāḥ pratyavekṣanājñānam, śyāmaḥ kṛtyānuṣṭhānajñānam ||

eka eva jīnaḥ śāstā pañcarūpeṇa saṁsthitaḥ |
prajñāpāramitā caikā pañcarūpeṇa saṁsthitā ||

ityekallavirākhye śrīcaṇḍamahāroṣaṇatandre viśuddhipaṭalaḥ pañcadaśamaḥ ||

Chapter A16

atha bhagavaty āha |
katham utpadyate lokaḥ katham yāti kṣayam punah |
katham vā bhavet siddhir brūhi tvam parameśvara ||

atha bhagavān āha |
avidyāpratyayāḥ saṁskārāḥ |
saṁskārapratyayaṃ vijnānam |
vijnānapratyayaṃ nāmarūpaṃ |
nāmarūpapratyayaṃ saḍāyatanam |
saḍāyatanapratyayaḥ sparśaḥ |
sparśapratyayā vedanā |
vedanāpratyayā trṣṇā |
trṣṇāpratyayam upādānam |
upādānapratyayo bhavaḥ |
bhavapratyayā jātiḥ |
jātipratyayā järāmaranāsaṅkaparidevaduṅkhadaurmanasyopāyāśaḥ | evam asya
kevalasya mahato duḥkhaskandhasya samudayo bhavati ||

evam apy avidyānirodhāt saṁskāranirodhaḥ |
saṁskāranirodhād vijñānanirodhaḥ |
vijñānanirodhaḥ nāmarūpaparirodhaḥ |
nāmarūpanirodhaḥ saḍāyatananirodhaḥ |
ṣaḍāyatananirodhāt sparśānirodhāḥ
sparśānirodhād vedanānirodhāḥ
vedanānirodhāt trṣṇānirodhāḥ
tṛṣṇānirodhād upādānanirodhāḥ
upādānanirodhād bhavanirodhāḥ
bhavanirodhāḥ jātiṇirodhāḥ
jātiṇirodhāḥ jārāmanuṣṭokaparideva duḥkhadhurmanasyapāyāsā nirudhyante
evac asya kevalasya mahato duḥkhakandhasya nirodho bhavati

pratyūtpadyate lokāḥ pratyūtyaiva nirudhyate
buddhāvā rūpadvayam caītaḥ advayam bhāvyam sidhyati

atha bhagavatī uvāca

kathayatu bhagavān avidyādivivecanam

atha bhagavān āha

triparivartam idam cakram attādiprabhedaṁ
dvādaśākāram ākhyātam dharmam sarvajinair iha

tatrāvidyā heyopadeyājīvānām maraṇānantaram dhanvā rūpam cittam
śarirākāram bhavatīt arthaḥ

tasmāt sāmskarāḥ bhavati sa ca trividhāḥ
tatra kāyasamskāra āśvāsapraśvāsau
vāksamskāro vāturūkavicārau
manahsamskāro rāgadeśaṃmohāḥ
ebhīr yuktāvidyā śvasati prāsvasati vāturūkavitāḥ
sthūlam ākhyātām vāturūkavitāḥ

jīvāḥ kāyaḥ manoviśānām ca
ebhīr yuktāvidyāśvasati śṛṇoti jighrati bhakṣati

trasati vikalpayati

tasmān nāmarūpam
nāma catvāro vedanaṁdyayaḥ
rūpam rūpam eveti
dvābhyaṁ abhisāmkṣipya piṇḍayitvā
nāmārūpam uktam

paṁcaskandharūpeṇāvidyā pariṇamātity arthaḥ
tatra vedanaḥ trividhā sukhaḥ, duḥkhā,
adaḥkhāsukhaḥ
ceti  saṃjñā vastūnāṃ
tatra vedanaṁ triṣṇāṁ, sukhā, duḥkhās, nirodhaṁ

saṃjñā vastūnāṃ
cittacaitāḥ

vijñānāni pūrvoktāny eva
tatāv saṁskāraḥ
cittacaitāḥ

saṃskāraḥ saṃjñā ādvaṁ</textarea>
tatas trṣṇā sukhābhilāṣāḥ |
tata upādānaṁ tatprāpakaṁ365 karma |
tato bhavo garbhapravesāḥ |
tato jātiḥ praṅākaraṇābhinispatṭiḥ | upādānapañcaskandhalābhaḥ366 ||
ap16.- tato jarā purāṭanibhāvaḥ | maraṇaṁ cittacaittanirodhaḥ | tato
12 jarāmarāṇacintayan367 śokākulo bhavati | mukitr mayā na paryesīte368
paridevate | vyādhīdyāupadrutā369 ca duṅkhī bhavati | tato evaṁ370 punaḥ
punā manasi yojayaṁ371 daūmanasyi372 bhavati | durmanā api kenāpy
upadrutā373 upāyāsi bhavati ||
ap16.- āyam arthaḥ | avidyādiṣaḍāyatana paryantenāntarābhavasattva ekatraiva
13 sthitas trālākṣaṁ paśyan paśyati strīpuruṣan anuraktān | tato 'titajāti-
14 kṛtkarmanā prerito ya374 jātāv uppanno bhaviṣyati tajjātistriḥpuruṣau ratau
dṛṣṭvātiva tasya tayoḥ sparśa utpanyayate ||
ap16.- tataḥ purvavakarmavataprerito mahātrṣṇayā etāṁ ramāmīti kṛtvā kaṣṭena ko hi
15 puruṣo mama striyāṁ kāmayate iti377 kṛtvā tārāsamkramaṇavad
bhāvipīṭṣaṁriśāyena praviṣṭa tasya sukrādhiṣṭhitām cittam adhiṣṭhitā
cintayann aduṅkūhāsukha376 vedanatāyā vyāmugdho bhavati ||
ap16.- tataḥ pūrvavakarmavataprerito mahātrṣṇayā etāṁ ramāmīti kṛtvā kaṣṭena ko hi
16 sa ca kramena kalārbdhagāṇapeśīśakhāyuto navabhīr daśabhir vā māsair
17 yenaiva mārgeṇa praviṣṭas tenaiva mārgeṇa nirgato | jātir bhavati ||
ap16.- yadi vā strī bhaviṣyati tadā bhāviparyuśī bhaṅgaṛī bhavati | bhāvīmātari ca
dveṣaḥ | tata378 ātmānaṁ strīrūpaṁ paśyati | bhāvīmātari ca
18 dveṣaḥ | tata378 ātmānaṁ strīrūpaṁ paśyati | bhāvīmātari ca
19 pūrvvamaṇḍaprājātām putraḥ śuṅkāraṇāṁ upadadāti tataḥ
20 ātmānaṁ samarasibhūya mahāragaṇurāgenāvadhūtinādyā putur vajrāhitā
mātuh padmasuṣirasthaṁvajrātvānādyā kukṣau janmanādyāṁ sthitaḥ |
21 kṣaraṇāntaritavat tato bhavo bhavati ||
ap16.- yadi vā strī bhaviṣyati tadā bhāviparyuśī bhaṅgaṛī bhavati | bhāvīmātari ca
dveṣaḥ | tata378 ātmānaṁ strīrūpaṁ paśyati | bhāvīmātari ca
22 puśpanāṁ strīrūpaṁ paśyati | bhāvīmātari ca
23 dveṣaḥ | tata378 ātmānaṁ strīrūpaṁ paśyati | bhāvīmātari ca
24 pūrvvamaṇḍaprājātām putraḥ śuṅkāraṇāṁ upadadāti tataḥ
25 ātmānaṁ samarasibhūya mahāragaṇurāgenāvadhūtinādyā putur vajrāhitā
26 mātuh padmasuṣirasthaṁvajrātvānādyā kukṣau janmanādyāṁ sthitaḥ |
kṣaraṇāntaritavat tato bhavo bhavati ||
ap16.- rāgeṇotpadyate loko rāgakṣayāt kṣayaṁ gataḥ ||
ap16.- rāgenotpadyate loko rāgakṣayāt kṣayaṁ gataḥ ||
21 acalārthaparīṇāṇād buddhasiddhiḥ samṛddhyati ||
Chapter A17

ap17.1 atha bhagavaty āha |
   nāthedaṃ sampuṭaṃ śukraraṅtaliṅgabhagastane |
   pravṛddhe śakyate kartuṃ vyādhivṛddhatvanāśanat |

ap17.2 strīmanovaśayatābhāvāt tadvad vyākaraṇād api |
   śukrasya stambhanād raktadrāvāṇād brūhi yogakam |

ap17.3 atha bhagavān āha |
   sādhu sādhu kṛtaṃ devi yad aham adhyeṣitas tvayā |
   vakṣye nānāavidham tac ca śṛṇu lokārthasiddhayē |
   śārīram śodhayed ādau paścāt karma samārabhet |

ap17.4 śukle vāstre kṛtaṃ varṇaṃ śreṣṭham ujjvalitaṃ bhavet |
   triphalākvaṭham āgrhya yavakṣāraṃ palāśakaṃ |

ap17.5 bhakṣayitvā guḍaṃ pānāt kṛmyajīrṇapraṇāśanam |
   ketakyāś ca rasam tailam hilamocīrasasaindhavam |

ap17.6 pītvā liptvā ca tad raudre yūkānāśo vapurvṛtāt |
   ketakyāś ca rasam tailam pibel lavanāsamuyāt |

ap17.7 raudre bhramaṇayogena bhavet lavanānāśanam |
   hilamocīrasam kimcīt saindhavena ca samuyāt |

ap17.8 chāyāyāṃ ca sthitim kṛtvā bhavet pittasya nāśanam |
   ketakyāś ca rasam tailān kūcamūlaṃ ca gopayaḥ |

ap17.9 pānayogād bhavet tailanāśa eva na samśayaḥ |
   rasam kūsmāṇḍamaṇjaryāḥ pibel lavanāsamuyāt |

ap17.10 ekaikam dvidinaṃ kuryāt paścād auṣadham ārabhet |

ap17.11 tenaiva phaladaṃ tac ca nisphalaṃ cānyathā priye |

vyādhivṛddhatvanāśanat
saptadhā mantritaṃ kṛtvā prātar vā bhojanakṣaṇe |
pratyahaṃ yāvajīvāṃ tu śukraśoṇitavardhanam |

ōṁ caṇḍamahāroṣaṇa idaṃ divyāṁṛtaṃ me kuru hūṁ phaṭ |

āṃ śtuṇaṃ ca navanītaṃ caśīpi māhiṣaṃ |
vasyamāndena samyuktaṃ medaṃ śūkarasambhavaṃ |

liṅgaṃ karnaṃ stanaṃ tu bhagasyāpi vimardanaḥ |
sarvakāyavimardaiś ca vardhante te na saṃśayat |

nirnakhaṃ ṭarjanīṃ kṛtvā mrakṣayitvā ca tena vai |
yonimadhye tu prakṣipya sphanaṃ dayed randhravardhanam |

dāḍimasya tvacaḥ kalkaiḥ pacet sarṣapatailakam |
stanam vimárdaṭam vardhṇe munḍirikvāthanaśyataḥ |

śvetasarṣapavacāśvagandhāhṛḥatikṛṭaiḥ |
kalkair sammardayel liṅgaṃ stanaṃ karnaṃ ca vardhate |

haftippalalśvetāparājitakṛṭais tathā |
māhiṣyanavanītena mardanāl liṅgavardhanam |

śevālakṣaṭurohinīmāhiṣyanavanītena mardanāl liṅgavardhanam |

dhustūrasarṣapavacāśvagandhāḥmūlaṃ piṣtvā māhiṣyanavanītamiśritam, dhustūra-
phalakotare ’horātrām sthāpayet |
tato liṅgaṃ māhiṣyaśaṅkṛtā draḍham mardayitvā |
pūrvoktena rātritrayaṃ liptvā mardayed vardhate |

indragopacūrṇe ghṛtaṃ sādhayitvā māhiṣaṃ yonyabhyantaram lepayet |
śithilā yonir gāḍhā bhavati |

padmabija-utpalabjamṛṇāla-uṣīramustakais tiltailaṃ pācayet |
bhagābhyāṅgā daugandhyāsīthilya vaisyamoratvādiṃ nāśayati |

nimbatvakkvāthena bhagāṃ prakṣālayet |
simbatvāca dhūpayec ca |
saukuṃāraṃ sugandhi subhagādiṃopetaṃ bhavati |

haritālabhāgaḥ paśca kimbukkakṣārabhāgaikāṃ yavakṣārabhāgaikāṃ |
kadalīkṣārabhāgaikāṃ jalena piṣṭvā, lepamātreṇa bhagakṣaṅgāṅgāṃ roma₃₈₄ |

nimbatvakkvāthena bhagāṃ prakṣālayet |
tato halahalasarpucchacūrṇamāhiṣyanavanītimśritam, katuṭailam saṅkānāḥ kṣaṭaḥphāṭitaḥ, tena |

mahīṣaṃ mahaśakṛtaṃ mardanaḥ sangtānāḥ mardanāḥ mardanāḥ stanaṃ vṛddhiḥ |

---

ap17. - 384
jātīpuṣpaṃ tilena piṣṭvā bhagam udvartayet | uucchvasitaṃ bhavati ||

māhiṣanavanitavacākūṭhabālānagabalābhīr mardanāt stanavrddhiḥ ||
taptodakṣālanād vardhitalingasadrśāṃ bhavati ||
danḍotpalamuḷam gavyaghṛtena pibet | ṛtukāle garbhiniḥ bhavati ||
asvā gandhāmuḷam gṛhṭena pibet | garbhiniḥ bhavati ||

balātibalāśītāsarkārātilam māksikamadhuyuktam pibet | garbhiniḥ bhavati ||
bālāmuḷam udakena piṣṭvā pibet | raktrapravāhaṃ nāsaayati ||
yavacūrṇamuṣ mākṣikamadhuyuktaṃ pibet | garbhiniḥ bhavati ||
danḍotpalamuḷam gavyaghṛtena pibet | ṛtukāle garbhiniḥ bhavati ||
aśva gandhāmuḷam ghṛtena pibet | garbhiniḥ bhavati ||

varāhakrāntāmuḷam ṛtukāle karṇe bandhanād garbhiniḥ bhavati ||
kalambīśākaṃ bhakṣayec chukravṛddhīḥ | madhuradadhibhakṣaṇena

śukravṛddhi | śukraśonitabhakṣaṇāc chukravṛddhīḥ | strīgūthām strīmūtreṇā golayitvā pibec chukravṛddhīḥ ||

āmalakīcūrṇam jalena gṛhṭena madhunā vā vikāle 'valihet | cāksuṣyaṃ
tāruṃ bhavatī prajāṃ ca janayati | āmalakīcūrṇam tilacūrṇam gṛhṭamadhnā bhakṣayet tathaiva phalam ||
gorakhataṇḍulāmuḷam aśvagandhātilayavān guḍena samarasikṛtya

bhakṣayet | yauvanam janayati ||

ārjunatvacūrṇam dugdhādinā bhakṣayed | varṣaprāyanagena trīsaṭāyuh ||

āmalakīrasapalaikaṃ bākucīcūrṇakarṣaikaṃ pibet prātaḥ | jīrne

kṣīrabhojanam | māsena paṃcasaṭāyuh ||

bākucīcūrṇakarṣaikaṃ takreṇa jalena kāṃjikena dugdhena vā pibet |

ṣanāmaṣena yauvanābhyupetaḥ ||

āmalakīrasapalaikaṃ bhakṣayet | trīsaptāhena dviraṭavārsākṛtiḥ ||

saṃabījaṃ kṛṣṇaṣaṃ gṛhṭena bhakṣayet | śudhāśrayeṣaṃ dvijaṭāvārsākṛtiḥ ||

ranthayet | prathamam kṣīraśaravam ekam kṣayaṃ niśvā sanādikaṃ tatra
dattvā pacet | tato bhakṣayet | jīrne dugdhena bhojyate | vātātapavarmāthī |
saptāhatrayaṃ yāvad yathā kriyā, tathottarā kriyā | tataḥ keśadayaḥ patanti

punar uttiṣṭhanti | tato valipalitarahito jīvati śatāni paṃcā ||
raktocātāmuḷam gṛhṭamadhnā biḍālapadāmaṇam bhakṣayet | tathaiva

phalam ||
āmalakiharitakibhṛṅgarājapippalimaliarīcalohacūrnāni madhusārkarakābhīyām
udumbarapramānaṃ guḍikāṃ kuryāt | tato gulikaikāṃ bhakṣayet | māsena
triśatāyuḥ

kumāripalam ekaṃ ghṛtaddhiyuktaṃ bhakṣayet | saptāhena triśatāyuḥ

yavatilāsvagdhanāgabalāṃśan dvigunaguḍena bhakṣayet | mahābalo
bhavati
bhadralīguṇḍakāṃ triguṇaharītakāy evaṃ jalādinā bhakṣayet | mahābalaḥ
syāt
sarvatrātmānaṃ devatākaram bhāvaya, manteṇa cauṣadhahm
samadhiṣṭhet

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre śukrādivṛddhipātalaḥ
saptadāśamaḥ

Chapter A18

atha bhagavān āha | eraṇḍamūlaṃ kāñjikena piṣṭvä śiro mardayet | šīraḥśūlaṃ vināśayati
chāgasya gor narasya vā kośnamūtrāṃ sasaindhavaṃ karṇam pūrayet | karṇaroganāśaḥ | šuṣkamarkaṭatailaṃ vā dadyāt
katakah pippalī āmalakī haridrā vacā śiśireṇa vaṭikāṃ kuryāt | tenānjanāt
sarvacakṣūrogaṇāśaḥ | madhupippalyā vāṃjaya
karnagūthaṃ madhunāṇjayet | rātryandhanāśaḥ
durvāmālaṃ ca kāṃse nīghṛṣya mantram | jāpec | cakṣuṣūranāśaḥ
ghoṣaphalam ghrātvā kankolamūlaṃ taṇḍulodakena pibet | nasyaṃ ca
dadyāt | nāsikāyā raktāṃ na sravati
šephālikāmūlacarvaṇād galaśūṇḍāṃ vinaśyati
guṇjamūlena dantakīṭavināśaḥ
goghṛtaṃ gaṇyadughdhaṃ karkaṭapadaṃ pacet | pādamrakṣaṇād
markatādyār vinaśyati
mūlakabījaṃ priyaṅgūṃ ca raktacandanaṅkuṣṭhaṃ piṣṭvodvartanān
mahiṣyadadhibhaktabhojanād atisāranāśaḥ | āmlabhaktāsanāt tathā
harīṇamāṃsāsuṣkaṃ chāgakṣīreṇa pibet palam ekam | kṣayaroganāśaḥ
māhiṣyadadhibhaktabhojanād atisāranāśaḥ | āmlabhaktāsanāt tathā
kūṭajavalkalabhāgadvayāṃ marīcaguḍaśuṇḍinām ekabhāgaṃ gavyatakrenā
pibet | grahaṇīnāśaḥ
āmalakippalipicalitram ārdrakāṃ purātanaguḍaṃ ghṛtaṃ madhu ca samaṃ
bhakṣayet | vīkālakaśāsavāsavināśanām | harītakīcūrṇaṃ madhunā tathā
ap18. khadirīśākena yavayāvāgūṃ bhakṣayet̔ kuksiṣroganāśaḥ syāt ||
15
ap18. ārdraṃ jīrakaṃ dadhinā maṇḍena vā pibet lavaṇasahitam ||
16
ap18. mūtrakṛcchravināśanam ||
18
ap18. sarkarāyavakṣāraṃ samaṃ vā bhakṣayet̔ saubhāñjanamūlakvāthāṃ vā
dibhāvapipet, āsmāri patati ||
19
ap18. haritakicīttrakam ārdraṃ[391] ca mastunā pibet, plīhanāśanam ||
20
ap18. jīrakam guḍena bhakṣayet̔ jvaro vāto vinaśyati ||
21
ap18. yavakṣāraṃ dadhinā pibet̔ āmavātanāśah ||
22
ap18. kaṭutrayaṃ vidāṅgasaindhavaṃ dattvā maṇḍam koṣṇam pibet̔ agnir dīpyati
krmayo vinaśanti ||
23
ap18. haritakīṃ guḍena bhakṣayet̔ durnāmā vinaśyati̔ haritakīṃ sunṭhyā
bhakṣayet̔ āmavātanāśah ||
24
dūrvāṃ haridrayā piṣṭvā lepāt kacchanāśah || anenaiva
25
dadrūvisphotakukkuradāṃstrāpyātādikam nāśayet ||
26
ap18. kāsamardakamūlaṃ kāñjikena piṣṭvā, tathā guḍam kaṭutailena pibet̔ śvāso
vinaśyati ||
27
ap18. arjunatvacam ghṛtādinā bhakṣayet̔ hṛdayavyathānāśah ||
28
ap18. bilvam dagdhvā guḍena bhakṣayet̔ raktātisāra[392] nāśah ||
29
ap18. mātulungarasam guḍena pibet̔ sūlaṃ naśyati ||
30
ap18. guḍam sunṭhyā nasyaṃ dadyāt̔ sarvaśleṣmanāśah ||
31
ap18. ketakaṃ madhunānijayet̔ sarvākṣiroganāśah ||
32
ap18. kāñjikam tailam saindhavaṃ dūrvāmulaṃ ca kāmsme nighṛṣyānjanāc
cakṣuḥsūlanāśah ||
33
ap18. guḍam ghṛtena bhakṣayet̔ vātapitāṭeḥmukṣṭhādayo vinaśyanti ||
34
ap18. triphalacūrṇam ghṛtamadhnā bhakṣayet̔ sarvaroganāśah ||
35
ap18. haritakicūrṇam[393] ghṛtamadhnā vikāla ālihet̔ vātaśleṣma vinaśanam ||
36
ap18. vāsadakaṃcāṅgaṃ vacaṃ brahmāṃ pippaliṃ ca suṣkacūrṇikṛtya saindhavena
madhnā ca vaṭṭim kuryāt̔ tato bhakṣayet vikāle̔ vātaśleṣma vinaśyati̔ svaram ca madhuram bhavati ||
brahmī vacāṇuṇṭhiippalihaṁvipākāśakti khaḍirām ca madhunā gudīkām
kṛtvā bhakṣayet tathaiva phalam
yavāṇiṣuṇṭhīhaṁ śāṇḍhavān samān bhakṣayet sarvājīrṇaṁnāṁ

guḍūcīrasaṁ madhunā pibet pramehanāśo māsātrayaṁnāṁ

dugdham pippalihaṁ gṛhṭamadhubhiṁ pibet jvarāḥdrogakāśādayo

naśyanti

lajjāluśarapuṅkhayor mūlaṁ vāsodakeṇa pīṣṭvā guḍūcīmūlaṁ

bhakṣayet nādiṁvaṇāṁnasanāṁ

śuṇṭhīṁ yavakṣāreṇa bhakṣayet buḥbuṁśā bhavati

jayantiṁ maricena pibed dinatravam pāparoganāśaṁ

triphala nalikā krṣṇamṛttidā bhṛṅgarājakaṁ sahaṁraṁlabāṁ lohaṁcūrṇaṁ
kāṇjikām ebhir pāmanāṁ kuryāt tato guggulena keśāṁ dhūpapitvā tena
mardayet tataḥ saptāhaṁ baddhvā sthāpapitvā keśaraṁjananāṁ

mayūrapittabhṛṅgarājaraśāhyāṁ gavyaghṛtaṁ paktvā nasyaṁ dadyāt

saptāhaṁ keśaraṁjananāṁ

punarnava raṇḍayaḥ kvāṭhāṁ kuryāt śoḍaśāguṇaṇa jale bhāgaikāṁ

sthāpapitvā tato gālayātvā śvetagāṛṇaṁ dadyāt tatas tailaśaravam ekaṁ
bandhayet anena keśābhyāṅgāt keśaraṁjananāṁ

bhūmvidaṁriṅtritugandhakaṁ samam cūrṇikṛtya vartikāmandhye kṛtvā,

jvaladadhomukhavartikākrameṇa kaṁṭutailanṛ grhya satatāṁ bindudvayasya

nasyaṁvalipatitaṁ naśyati

etena marditarasena kuṣṭhalepāc chāntir bhavati

sadyo navanītamaritayagadhamāśakasahitarasotolakāśālimiciloṭikāpinḍena

ghṛṭayantreṇābhīṣyaṁ mūṣiṁkāpiḥitena vālukāsahitena vahiniṇāṁ

rasabandhaḥ bhakṣanāt keśāṁnaśāḥ

govatsasya prathamaviṣṭhaṁ grhītvā guṭikāṁ kāreyat piṇḍatagamālāṁ

piṣṭvā veṣṭayet ekāṁ guliṅkāṁ bhakṣayitvā viṣam bhakṣayet na prabhavati

jambūbījaṁ bijapūrabījaṁ śiriṣabījaṁ ca cūrṇayitvā ajakśiṅena pāyasam

randhayet graṁṭena bhakṣayet pakṣaiṁ yāvad buḥbuṁśa na bhavati

amalakī kuṣṭhāṁ utpalaman māṁśaṁ balā, eṣaṁ lepena viralāṁ keśāṁ ghanāṁ

syuḥ

kukkuraṁdantam antardhūmena dagdhvā dagdhaghrāṁtvitaṁ kṛtvā

mrakṣayet durjāta api keśā uttiṣṭhanti

nārikelajale puruṣendriyaṁ katiṁparakṣaṇaṁ sthāpapitvā surasunnaṁagadhamān

dadyāt puruṣavyādhir naśyati
Chapter A19

ap19. 1 atha bhagavān āha ∥
śvetāparajitāmūlaṃ śukreṇa vaṭikāṃ kṛtvā tilakena vaśībhavati strī ∥
ap19. 2 brahmadaṇḍīdivacāmadhunā liṅgam uddhṛtya striyaṃ kāmayed ∥ vaśam ānayati ∥
ap19. 3 daṇḍotpalāmūlaṃ kuṣṭham tāmbūlena dadyāt, tathā brahmadaṇḍī viḍaṅgaṃ
cā kuṣṭham nāgakeśaram tāmbūlena dadyāt ∥ vaśībhavati ∥
ap19. 4 gardabhasukrah pradakṣeṣo piṣṭvā dhvajaṃ liptvā kāmayet ∥ vaśībhavati ∥
ap19. 5 adāṃśaśaśaśisolām gṛhya gorocanāṃ svayambhūkṣumena bhāvyavatilakena,
vaśikaranaṃ ∥ bhṛṇgarājāmūlaṃ ātmaśukreṇāṃ janat tathā ∥
ap19. 6 śvetakaravīralatāṃ vṛkabhāsaraktena mṛcchayet ∥ śmaśānadhūmena
dhūpayitvā striyaṃ hanyad ∥ vaśībhavati ∥
ap19. 7 mayūraśikhā kākajihvā mṛtyasya nirmāyaṃśukacūrṇam yasyāḥ śirasi diyate,
sā vaśībhavatī ∥ viṣṇukṛṣṇāmūlaṃ śvaptaṃ liṅgaṃ liptvā ramaṇat tathā ∥
ap19. 8 puṣyanakṣatrena dhusturasya phalam saṃgrahet ∥ āślesanaṇakṣatrena
valkalam, hastena patram, citrayā puṣpaṃ, mūlena mūlam, samabhāgacūrṇam
madhunā vaṭikāṃ kuryat ∥ karpate badhya śoṣayet ∥ tāmbūlena dadyāt ∥
śaṅkhacūrṇena vaśikaraṇam ∥
ap19. 9 unmattakukkuradakṣṇayāṅgulyā mekākṣireṇa yasyāḥ nāma likhyate, amukī
aśvita śrīmanā dadyāt, tathā vaśībhavati ∥
ap19. 10 nirdhūmāgnau tāpayen mayūraśikhāṃ paṅcamalena khānāda dadyāt ∥ vaśo
bhavati ∥
ap19. 11 aparājitāmūlaṃ puṣye utpādyaya karpate māṃśa naratailenā nṛkapāle
kajjalam pātyet ∥ tailānjanat strīpuruṣavasākari ∥
ap19. 12 daṇḍotpalāmūlaṃ paṅcamalena dadyāt ∥ vaśam ānayati ∥
ap19. 13 viḍaṅgama tagaram kuṣṭham madirayā dadyāt ∥ aniṣṭhām nāsaya ∥
ap19. 14 manahśilānāgakeśaracūrṇapriyaṅgugorocanabhīr akṣim aṅjayet ∥
vaśikaraṇam ∥
ap19. 15 kastūrīlajjā dhrāt kārūnā bhaṭṭiḥ kṛtatilakaḥ trailokaṃ vaśam ānayati ∥
ap19. 16 oṁ calacitte cili cili culu culu reto muṇca muṇca svāhā ∥ svalīṅgasyopari
raṭakaravīruṣumāṃ saṃsthāpya sahasram ekaṃ jape ∥ nāmavidarbhītaṃ
yasyāḥ purato mantram paṭhams tāṃrasucyāṃ viddhvā bhrāmyate sā vaśyā
bhavati ∥
pūrvasevā daśasahasrāṇi nāmarahitaṃ kṛtvā, namah caṇḍālii amukīṃ
vaśīkuru svāhā | sevāyutaṃ | śmaśānabhasma kṛṣṇacaturdaśyām aṣṭottara-
śatābhimantritaṃ kṛtvā strīśirasī dadyāt | vaśa bhavati ||

ajasya liṅgam ādāya katyaṃ śmaśānasūtrakaih |
karaṭakasyāṭhavā pucchaṃ bandhayec chukrastambhanam ||
satsukhaikamanāḥ kurvan maithunaṃ dhairyayogataḥ |
niśceṣṭavat sadā bhūtvā śukrastambhanam uttamam ||
mulaṃ sitakolakhyasya dhusturasyāṭhavottaram |
śvetaśarapunkhamulaṃ ca bandhayec chukrastambhanam ||
śaṇamulaṃ satīmulaṃ yadi [vā] surasunnakaṃ |
bhakṣayan maithunāt pūrvam, śukrastambhanam uttamam ||
karaṇjam korayitvā tu pāradena prapūrayet |
bandhanāc ca kaṭau sūtraīḥ śukrasya dharanōttamā ||
śukarasya tailena lākśāraṇijaśvetārka + bhūla + vartyaś pradipaṃ jvālayet |
śukrastambhanam ||
kusumbhatalaiṃ vā pacet, tena pādataś mṛkaśayet | śukrastambhanam ||
sitakakajanghāmulaśiṣidadmakeśaramadhuhir lepāc chukrastambhanam ||
viṣnukrāntāmulaṃ padmapatraṃ veṣtayitvā kaṭau bandhayet |
śukrastambhanam ||
haritālarasaṇijapāradipppalīsāṁdhatukusṭhapāṛavaṃśīthaṃ ca |
piṣṭvāṅgordhavartanāc chukrastambhanam ||
urdhvaliṅgadaśāṅggaṃ gṛhya nighṛṣya liṅgam lepayet | ūrdhvalinōgō |
bhavati ||
kapiṇacakchumulaṃ + darpiṣṭa + chāgamūtreṇa piṣṭvā, liṅgam lipya, |
sammardya, utpāṭayet vāratrayam | stambhaṃ bhavati | taptodakākālanāt |
śāntih ||
kaparδakabhyaṃtare pāraṃ pūrayitvā mukhe sthāpayet |
śukrastambhanam ||
chāgamūtreṇa indravāruṇīṃ saptāhaṃ bhāvayet | tenodvartanāt stabdaṃ |
bhavati liṅgaṃ ||
osaṇīmulam kāmācīmulam dhusturabījaṃ karpūrajalaṇa piṣṭvā liṅgam |
lepayitvā striyaṃ kāmayet | dravati | saindhavaṭaṇgakarpūraghoṣakācūramaṃ |
madhunā piṣṭvā liṅgalepāt tathā ||
pārāvatapurīṣaṃ madhunā piṣṭvā liṅagam pralipya kāmayet | kṣarati ||
kāmācīmulam tāmbūlena suratakaṇe striyaṃ bhakṣayet | kṣarati sā ||
Chapter A20

atha bhagavatī bhagavantam etad avocat

nānāvibhedanigaditaṃ mantrayantrādikauśalam
aparaṃ śrotum icchāmi tathā kutūhalaṃ vibho

vāyuyogamaśeṣaṃ ca tathā kālasya lakṣaṇam
svarūpaṃ dehantrasya prasādaṃ kuru sampratam

atha bhagavān āha

sādhu sādhu kṛtaṃ devi yat tvayāḥdeṣito 'tra hi
athātaḥ sampravakṣyāmi sarvavijñānasañcayam

oṁ jvālākarālavadane hasa hasa halāhalavajre suvajre sphara sphara sphāraya sphāraya sarvameghavātavṛṣṭiṃ sambhaya sambhaya sambhaya yathā yathā sarvapāniyam soṣaya soṣaya hūṃ phāṭ 
etan mantraṃ japann ākaśaṃ kroṣādṛṣṭyālokaṃ vatameghādānī nāśayati

om phetkāra phem phem ha ha hā phet śmaśānakrīḍanampanraha

om sarvavidyādhipataye parayantramanaṃśane sarvaḥkārinināṃ trāsaya trāsaya bandha bandha sukhaṃ kilaya kilaya hūṃ phāṭ
iti nagarakṣetrapraśānanampanraha

om hili hili phuḥ phuḥ ity anena mṛttikām abhimantrya dhūlim dadyāt sarpaḥ palāyati
mammā mammā | ity anena vyāghraḥ palāyate ||
vedu ā vedu ā | ity anena hastī palāyate ||
terli ā terli ā | ity anena gaṇḍaḥ palāyate ||
om hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ | iti vāmatarjanyā koṭayan śvānah palāyate ||
om yamāntaka hrīṁ strīḥ hūṁ hūṁ phaṭ phaṭ trāsaya trāsaya caṇḍa
pracāṇḍa hūṁ phaṭ | ity anena mahiṣaḥ palāyate ||
om yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena
pāparogaḥ palāyate ||
om kroṣaṇe saṃkroṣaṇe bhedanāya hūṁ phaṭ | [ity] abhiyantyodakaṃ
dadyāt | śūlām palāyate ||
om trāsane mohanāya hūṁ phaṭ | ity anena śikhābandhanād rakṣā ||
om oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena vyāghraḥ palāyate ||
vedu ā vedu ā | ity anena hastī palāyate ||
terli ā terli ā | ity anena gaṇḍaḥ palāyate ||
om yamāntaka hrīṁ strīḥ hūṁ hūṁ phaṭ phaṭ trāsaya trāsaya caṇḍa
pracāṇḍa hūṁ phaṭ | ity anena mahiṣaḥ palāyate ||
om yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena
pāparogaḥ palāyate ||
om kroṣaṇe saṃkroṣaṇe bhedanāya hūṁ phaṭ | [ity] abhiyantyodakaṃ
dadyāt | śūlām palāyate ||
om trāsane mohanāya hūṁ phaṭ | ity anena śikhābandhanād rakṣā ||
om oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena vyāghraḥ palāyate ||
vedu ā vedu ā | ity anena hastī palāyate ||
terli ā terli ā | ity anena gaṇḍaḥ palāyate ||
om yamāntaka hrīṁ strīḥ hūṁ hūṁ phaṭ phaṭ trāsaya trāsaya caṇḍa
pracāṇḍa hūṁ phaṭ | ity anena mahiṣaḥ palāyate ||
om yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena
pāparogaḥ palāyate ||
om kroṣaṇe saṃkroṣaṇe bhedanāya hūṁ phaṭ | [ity] abhiyantyodakaṃ
dadyāt | śūlām palāyate ||
om trāsane mohanāya hūṁ phaṭ | ity anena śikhābandhanād rakṣā ||
om oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena vyāghraḥ palāyate ||
vedu ā vedu ā | ity anena hastī palāyate ||
terli ā terli ā | ity anena gaṇḍaḥ palāyate ||
om yamāntaka hrīṁ strīḥ hūṁ hūṁ phaṭ phaṭ trāsaya trāsaya caṇḍa
pracāṇḍa hūṁ phaṭ | ity anena mahiṣaḥ palāyate ||
om yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena
pāparogaḥ palāyate ||
om kroṣaṇe saṃkroṣaṇe bhedanāya hūṁ phaṭ | [ity] abhiyantyodakaṃ
dadyāt | śūlām palāyate ||
om trāsane mohanāya hūṁ phaṭ | ity anena śikhābandhanād rakṣā ||
dhyāyāt | uccāṭayati ||

| 20. | oṁ dveṣaṇe dveṣavajre amukena vidveṣaya | oṁ caṇḍamahāroṣaṇa hūṁ phaṭ | yudhyamānakukkurayor dhūliṃ ghṛṭvā sādhyaśaṁkṛtīdvayaṁ hanyāt | anyonyāṃ vidveṣayati ||

| 21. | oṁ caṇḍamahāroṣaṇa hūṁ hṛin hrim hrom gharorūpe caṭa praḍaṭa praḍaṭa hana hana ghāṭaya ghāṭaya haha haha prasphura prasphurayor prasphurayor kilaya kilaya jambhaya jambhaya jambhaya jambhaya amukena hūṁ phaṭ | bhūrje kūrmam samālikhya tālakaṇa śaḍāṇgulam catuspādeṣu hṛīkāmṛī plīkāraṃ mukhamadhyataḥ | garte viṣṭāḥ tato likhya śadhaṇam tu prṣṭhataḥ param | mālāmintreṇa sāṃveṣṭa pūjstutyaṃ samārabhēt | istakopari sāṃnyasya kūrmacatunā cchādayet | raktasūṭreṇa sāṃveṣṭa pāḍa t praṇcata t niksīpet | tāḍayet vāmapādenāmuṇakaṃ me vaṣam ānaya saptavārān | śatrum sukaṃ stambhāyati ||

| 22. | oṁ cili mili lalite hūṁ phaṭ | cakṣuḥsaṃkocanaṃ naṣṭyati ||

| 23. | oṁ chrīṁ chrīṁ chrīṁ sūṣaṇa śuṣaṇa dhāraṃ bandha bandha | oṁ chrīṁ cchrīṁ cchrīṁ śoṣaya śoṣaya dhāraṃ bandha bandha | oṁ caṇḍamahāroṣaṇa hūṁ phaṭ | gavāṣṭhikām saṭāṅgulapramāṇam | aṣṭottaraśatātābhimantrīṃ gaṅge the nikanet | kṣīrmat na sravate ||

| 24. | oṁ vajriṇi vajraṃ pāṭayor ajñāpayati | jvālaya jvālaya oṁ caṇḍamahāroṣaṇa hūṁ phaṭ | vālmīkamṛṇmayaṃ vajraṃ | aṣṭottarasrāṭābhimantraṃ panyāgāre gopayet | panyāṃ naṣṭyati ||

| 25. | oṁ hūṁ hṛin kliṇi trāṁ yūm yamamathane ākaḍṭa | aṣṭottaraśatātābhimantrīṃ panyāgāre gopayet | panyāṃ naṣṭyati ||

| 26. | sarvakāmaprasādhane hūṁ hūṁ phaṭ phaṭ svāhā | bhurjapattre likhed devaṃ dvibhujam kunkumarṣaṁabhāṃ pāśāṅkuṣahastam kāmottakābhīṣīṇam | gajamadamyā402 laṭkartaṭarajasvalākuṅkumair vidarbhayet mantrākṣaraṃ | oṁ śirasi hṛin hṛi dhī klīṁ nabhau trāṁ meḍhre | tato mālāmintreṇaṣaṃveṣṭaḥ raktasūṭreṇa sāṃvṛtya strāpuraṇaṃkālāsasampuṭe prakṣipya gṛhtamadhubuṭte madanena ca veṣṭayitvā raktasūṭreṇa ca sīrahsthāne nikanet | vāmapādenākrtyamya jape | paṇucaviṃśatiṣaḥsāhreṇa purāṣobhaḥ bhavati ||

| 27. | oṁ ākarṣa ākarṣa mohaya mohaya amukīṃ me vaṣikuru svāhā | udarakīṭaṃ udarakīṭaṃ suṇākṣṇam kṛtva śūkramikākṛtābhhyāṃ vaṭīṃ kṛtvābhimantraṃ khāne pāne dadyāt | vaṣikaroti ||

| 28. | udbrāṇaptāṭrau bhramarasya pakṣau dvau rājadantau mṛtakasya mālyam | anena cūrṇenāva403 cūrṇitāṅgi404 pade pade dhāvati mūrchitāṅgi ||

| 29. | oṁ śvetagṛdhṛṇi khāhi viṣaṃ ca ruṣaṃ ca405 khāḥ khāḥ ha saḥ saḥ | oṁ caṇḍamahāsenājñāpayati svāhā | athavā | oṁ saṃkārinī dhṛam hāṁ hūṁ hāṁ hāḥ | sarvaviṣaḥ nāṣayati ||
Chapter A21

atha bhagavān āha | oṁ caṇḍamahāroṣaṇa sarvamāyādarśaka sarvamāyāṁ
nidarṣaya nirvighne hūṁ phaṭ | anena caṇḍamahāroṣaṇaṁ dhyātvā sarvaṁ
kuryāt409 ||
udumbaraksīreṇa karpaṭaṁ mrakṣayitvā nīrāndhraṁ, satalasjarasam piṣṭvā, tasmin prakṣipyā, vartīṁ kārayet | udakena dīpajvālanāj jvalati

rātrau varaṭapraṣṭharaḥkhaṇḍadavayāṁ nīgṛṣya hūṁkāreṇa vidyucchaṭāṁ
darśayati ||
mṛtajalukacūrṇasahitaṅkṣarāṅjīvatīvālanāt striyas tad drṣṭvā nāgā
bhavanti ||
gṛhtena karṇacākṣurmṛkṣayaṁ ātmaraṅkṣa ||
halāhalasarpasya lāṅgulaṁ chedayet | nagnā muktaśikhaḥ yāval luṭati tāvān
tartiyē | taccūrṇasahitacatuṣṭaṇyām dhūṣṭuṛapaṇḍāṅgāṁ pratyekaṁ
māṣakaikam ebbhiḥ sahitaṅkṣaṅjīvitastravartyo dīpajvālanāt sarve nṛtyanti

tam drṣṭvā | pūrvavo dīmaraṅkṣā ||
sākhoṭakamūlaṁ baheḍīmūlam ekīkṛtya gṛhe sthāpayet | kalaḥaṁ bhavet ||
dhūṣṭuṛapuṣpadhiṣṭhagundakām sugandhiṣṭuṛapuṣpadhye
prakṣipyāghrātamātreṇa śirahsūlaṁ bhavati | känjikanasyena mokṣaḥ ||
kukkūrīgarbhaśayyā tayā dhūpitaṃ veṣṭitaṃ mayūrapicchaṃ savyena bhrāmitena citramaṃ harati | avasavyena mokṣaḥ ||

kākahṛdayarudhideṇāṃrapattra tatpakṣalekhanyā likhitvā mantram yasya viṣṭhāyāṃ prakṣipet, sa kākena khādyate | onā kākakuhāṇi kruddhanī devadattaṃ kākena bhakṣāpaya svāhā ||

bhagākāraṃ gartaṃ kṛtvā strīviṣṭḥāṃ vrścikapātrikāsūtāṃ prakṣipya
gopayet | tasyāḥ mārgaṃ vyathate ||

nuhīkṣīrabhāvitatilatalmṛkaṃ savitrāṃ śveta bhavanti | munḍite mokṣaḥ ||

virāligarbhaśayyā nārīgarbhaśayyā dvābhyāṃ dhūpād bhittau citramaṃ na
dṛṣṭyate | mākṣikadhūpena mokṣaḥ ||

uṣtrakopolaśvedaphenamūtre haritālaṃ bahudhā bhāvavitvā hastam
mṛkaṃ sūryaḥ kāraṇiḥ | citramaṃ na dṛṣṭyate | hastaksālānāṃ mokṣaḥ ||

strīgarbhaśayyayā dhūpāc citrīṃ prarodati | gugguladhūpena mokṣaḥ ||

bhekatalena caksuraṇjanād grahavamsāḥ sarpāḥ dṛṣṭyante ||

dīpanirvāṇagnau gandhakacūrṇadānāt punar jvalati ||

muṇḍirisevālalulakabheka saśābhīḥ pādaud mṛkaṃ suṣṭhetvā kadalipattreṇa veṣṭya
ejvaladānigāre bhramati na dahyate ||

nuhīmūlaṃ guṇḍena bhakṣayet | niḍrā bhavati ||

kāmaśīmūlaṃ śikhāyāṃ bandhayet | niḍrā bhavati ||

nāgadamanamūlaṃ ṛṇapupakamūlaṃ ṛṇidratāṇḍulaṃ ca
piṣṭvavedaṛtanaud udakapariṣṭvāṃ jayaḥ ||

śālmāmūlaṃ hingugulikākhananāt puṣpapātanam ||

kāṃguṣṭhamadīrāṇī dadyāt tämbulena vā | virecanaṃ bhavati ||

nuhīksiram arkaṇjām ghnacūrṇaṃ guṇḍena bhakṣayet | raktaṃ patati ||

chucchundaricūrṇena ghotoṣakaśya nāsāṃ mṛkaṃ svāhām na karoti ||
candaṇe prakṣālanaṃasyābhīyāṃ mokṣaḥ ||

ketakimūlaṃ śirasi bandhayet | kharuramūlaṃ haste, tālamūlaṃ mukhe |
pusyanakṣatrenotpātyed uttaradīṣṭhaṃ | nagno muktaśikho bhūtvā
trayāṇam ca kimcīt piṣṭvā bibet | śastraghātāṃ na bhavati ||

ṣyōnakabijapūṃpadukādvayāṃ hariṇacarmanā kuryāt | jale na majjati ||

oṣuṃ caravayītvā jihvātale sthāpayet | taptapālacakājanāna na dahati ||
sūtakakṣārayutahastiśuṇḍīpānād garbhapatanam ||
śvetaśarapuṇkhamūlaṃ puṣye uddhṛtya gavyaghṛtena bhāvyā śirasādau
bandhayet | kāṇḍapatanam caurabhayaṃ vārayati ||
grdhrasā ulūkavasābhṛyāṃ carmapādukām āruhya, atidüre gamanāgamane
bhavataḥ ||
sarṣapaphalam aśastrahataṃ sudivase samdhṛyāṃ adhivāsyā nagno
muktaśikho bhūtva vāmapāṃina āghṛtena bhūmāu na sthāpayet | rakṣā ca
bhagavato mālāmantreṇa kāryā ||
yasya yasya raktena bhāvayed bahuśas tadraṅkasiṣcanaṃ
tanmāṃsenotthānaṃ tadadhisāreṇa tailakaṃ tadhabhasmanā vardhitam upaṃ
tatkapālaka tadvasāṣrāmāmsādiraktena secanaṃ taddhūpaneyanādīn yatnena
krātvā punah punah rakṣā ca baliś ca kāryaḥ ||
parinataphalam muke kṣiptvā tadātmaṃkāv bhāvayet | tādṛśo bhavati ||
trilohaveṣṭitenāntardhānam | tatredaṃ triloham śardhasaptatrayo māṣāh
sārdhadvayacatuṣṭayapañcuṇjiṣ trayo māṣā ravicandrahutāṃsanafoil | tāmrāmā
3 tātī 2, rūpyamā 4(?) tātī 2, suvarṇamā 3 tātī 5(?) ||

...
bhūmilatākhadyotayoś cūrṇaṃ tailavimarditaṃ kṛtvā tena yal lipyate tad
rātrau jvalati

tāmrabhājane lavaṇenāmalakīṃ paṅkayitvā lohabhājanam[413] yena tāmram iva
dṛṣyate

tapte gohaḍḍe manahsīlācūrṇadānāj jvalati sikhā

ṛṇṭakabijopari laghupuspādīṃ samsthāpya jaladānāt patati

kunṭirākṛtacatkaṇṭe bhramaram prakṣipyākāśe tyajeta[414] bhramati

śuṣkamatsyo bhallātakatailenāvibhāvite jalasthaś calati

ity ekavārvāvākye śrīcaṇḍamahāroṣaṇatantre kutūhalapatāla ekaviṃśatīḥ

Chapter A22

atha bhagavān āha

hṛdi prāṇo gude 'pāṇah samāno nābhidesake
udānah kanthadesē tu vyānah sarvasariragah

esāṃ madhye pradhāno yaṃ prāṇavāyur hṛdi sthitah
śvāsapraśvāsahedena jīvanam sarvajuntunām

śoḍaśasamkrāntiyogena pratyekena daṇḍam ekam
caturmaṇḍalavāhena dvyāyutaṃ sataśoḍaśam

dakṣinasparśavāhena vahinmanḍalam ucyate
vāmasparśavāhe vāyumandalam ucyate

dakṣināśamasparśād bhaven māhendramanḍalam
idam eva tussac mantraṃ ca vārūnaṃ maṇḍalam bhavet

lalanā vāmanādi syād rasanā savye vyavasthitā
avadhūti madhyadesē hi sahajānandakṣaṇe vahet

praveśād vaibhave srṣṭih sthitiniścalarūpataḥ
vināśo niḥṣrte vāyau vāvajīvam pravartate

praviśan kumbhako jñeyah pūrakas tasya dhāranāt
nirgamadrecako jñeyo niścalah[415] stambhako mataḥ

canḍaroṣam samādhāya saprajñam kṛta ārabhet
praviśantaṃ gañayed vāyuṃ satasahasrādisaṅkhyayā
sidhyate tatkaśād eva buddhanāthavaco yathā |
vāyum ekaṃ gaṇed yas tu praśām ālingya nirbharam |

sidhyate pakṣamātreṇa caṇḍaroṣaṇamurtitaḥ |
divyajñānasamāyuktāḥ pañcābhijīno hi jāyate |

caṇḍaroṣasamādhiṣṭhaḥ svastrām ālingya nirbharam |
hrdayena ca hrdaṃ grhya guhyam guhyena sampuṭam |

mukhena ca mukhaṃ kṛtvā niśceṣṭaḥ sukhatatparaḥ |
hrdyaṅtargataṃ candraṃ sāsūryaṃ tu prabhāvayet |

tatsthairyabalenaiśa sarvajñānī bhaven naraḥ |

śamavāharamātreṇa bhūtaṃ bhaviṣyaṃ ca vartamānaṃ |
paracittam ca jānāti satyam etad vadāmy aham |

tathā tenaiva yogena karnadadhye vibhāvayet |
śmrute sarvadeśasthaṃ śabdaṃ saṃnīhitam yathā |

tathā netre prabhāvitvā trailokyaṃ ca prapaśyati |
nāsāyāṃ ca tathā dhyātvā jānīte sarvasarvadhamakam |

tathā jihvārthaṃ ca tathā dhyātvā dūraṃ svādaṃ pravidyate |
svaṅgāgre tathā dhyātvā jānīte sarvasparśakam |

śiromadhye tathā dhyātvā sarvasāmarthyavardhanam |
yatra tatra cittaṃ vāyunā samarasīkṛtaṃ |
niruddham tatra tatraiva tad eva pratibimbate |

śaṃtikāṃ pauṣṭikaṃ vaśyam ākṛṣṭīṃ māraṇam tathā |
uccātanaṃ ca sarvam vai bhāvanayaiva prasidhyati |

kumbhakādiprayogena caturdṛṣṭiṃ niyojaya |
vāmāvalokinīdṛṣṭiḥ kumbhakena vaśīkaret |
dakṣinākaraṇānā ṇeyā pūrakena niyojita |
lalāṭasthā tu yā drṣṭir māraṇī recakena sā |

dakṣinākaraṇānā ṇeyā pūrakena niyojita |
nāsyāṅ grāsthīta drṣṭir uccātanāṅ stambhakena hi |
kumbhako hi parāpuṣpe snuḥvṛkṣe ca pūrakaḥ |

recakaḥ sarase vṛkṣe stambhakaḥ sacale ṭrṇe |
cintitavyo hi śaṃmāsaṃ pūrvdṛṣṭiṇiyojitaḥ |
Chapter A23

atha bhagavān āha

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

cutiṃprāvakāle samaṃ hañchikayāḥ varṣeṇa | nāpitagartivedhāt pañcavarsena | jihvāgrādarśanānām tvisāsaraṇaḥ | kaññagravedhāc caturmāsaiḥ | ūrṇāvedhād dinaikena | suratasya madhye ’nte vā hañchikayaḥ māsena | samaṃ sarvakaniṣṭhāvedhān māsena

samaṃ hṛtkaṇṭhavedhāt pakṣatrāyaṇaḥ | samaṃ tālukātrayavedhāt tridinaiḥ | surate kaññayor ghanṭanādāt trimāsaiḥ | kaññamulabhrūmadhyamastākāgṛṣu přthak přthag vedhād dinaike | pādaṅguṣṭham ārabhya nābhiparyantavedhāc chaṁmāsena

nasāgramāṁśāithilyaḥ saptarātreṇaḥ | kapolamāṁsacchedāt pañcamāsaiḥ | cakṣuḥṣyanadanādārānāt pañcamāsaiḥ | nāsikāväkrāt saptadinaieḥ | hrdayanimmit pakṣena | jihvāmadhye kṛśātērkhayā dvirātreṇa | nake raktādārānāc chaṁmāsaiḥ | danteśāc chaṁmāsena
Chapter A24

ap24.1 atha bhagavān āha

mātṛpiṭṣamāyogāt pañcabhūtātmakaḥ śaśī
daśāhena anāmikāmūle kṛṣṭarekhādarśanenāṣṭādaśadinena
dehāpamārjana śabdāsruteḥ sarvāṅgaśītāc ca dasāhena
snātamātrasya hṛtpādaśoṣāt dvimāsena

ap24.2 jāyate tatra vai sattvāḥ praṇāpāyātmakaḥ punaḥ

asthibandhā bhavec candrāt sūryān māṃsādisaṃbhavaḥ

ap24.3 ātmasūnyo bhaved dehaḥ sattvāṃ karmanirmitaḥ

māyopamasvarūpo 'yaṃ gandharvanagaropamaḥ

ap24.4 śakrācāpasamaś cāyaṃ jalacandropamo mataḥ

ity ekallavīrākhyey śrīcānḍamahāroṣaṇatantre mṛtyulakṣaṇapāṭalas
caturviṃśatitamaḥ

Chapter A25

ap25.1 atha bhagavatī āha

aparaṃ śrotum ichhāmi praṃpāramitodayam

ap25.2 atha bhagavān āha

athaḥ sampravakṣyāmi praṇāpāramitodayam

ap25.3 nīlavarṇāṃ mahābhāgāṃ akṣobhyena ca mudritām
raktapadmodyatāṃ savye lilayā vāmahastake ||
ap25.4 sthitāṃ vai kāmaśāstraṃ tu padmacandroparisthitām ||
piṇonnatakucāṃ drptāṃ viśālākṣīṃ priyaṃvadām ||
ap25.5 sahajāca[l]aṃsamādhistho devīṃ etāṃ tu bhāvayet ||
hūṃkārajñānasambhūtāṃ viśvavajrīṃ tu yoginīṃ ||
ap25.6 bhāvayet kroḍato yogī dhruvaṃ siddhim avāpnute ||
athavā bhāvayec chvetetāṃ vāṇīṃ dhūṃkārasambhavām ||
ap25.7 mudritāṃ śāsvatenaiva pītaṃ vajrāntiśvarīṃ ||
ratneśabudritāṃ vāṃjāṃ raktāṃ vā kurukullikām ||
ap25.8 amitābhamudritāṃ devīṃ hrūṃkārajñānasambhavām ||
tārāṃ vā śyāmavarṇāṃ ca tāṃkārajñānasambhavām ||
ap25.9 amoghamudritāṃ dhyāyāt pūrvarūpeṇa mānavaḥ ||
sattvaparyāṅkasamsthatas tu saumyarupeṇa samsthitah ||
ap25.- khatāwoman adharaḥ śrīmān śrīmar jñānaviṣṇu kṛtī ||
10 svakuliṃ parakuliṃ vā423 kanyāṃ grhyā prabhāvayet ||
ap25.- anena sidhyate yogī mudrayā naiva samśāyaḥ ||
11 athavā pratikṛtīṃ kṛtvā sādhayen mṛtṣnādisambāṃ ||
ap25.- sahajacand&samādhistho japed ekāgramāṇasah ||
12
13 ap25.- tārāṃ japyamantraḥ | oṃ vivajri āgaccha āgaccha hūṃ svāhā | oṃ
tārāṃ japyamantraḥ | oṃ vajrasarasvatī āgaccha āgaccha dhūṃ svāhā | oṃ vajrāntiśvarī āgaccha āgaccha vaṃ svāhā | oṃ kurukulle āgaccha āgaccha hrūṃ svāhā | oṃ tāre āgaccha āgaccha tārn svāhā ||
ap25.- athātaḥ sampravakṣyāmi ekavīraṃ tu maṇḍalam ||
14 caturasraṃ caturdvāraṃ caturstūraṇamāṇḍitam ||
ap25.- pītavānaṃ tu kartavyaṃ madhye padmaṃ caturdalam ||
15 tasya cāgnau dālaṃ śvetaṃ nairṛte vāṃ ākṣaṃ nairṛte raktasāṃśibham ||
ap25.- vāyavye pītavānaṃ tu śyāmam aiśānuke ||
16 madhye vai kṛṣṇavarṇaṃ tu tatrācalaṃ prakalpayet ||
ap25.- sūryasthaṃ vāthāvā śvetaṃ pītaṃ vā raktam eva vā ||
17 śyāmāṃ vā pañcabhir buddhair ekarūpaṃ vicintayet ||
locanāṃ agnikone ca candrāśokavidhārinīṃ ||
vāmadaksinakarabhyāṃ saraccandrakararprabhām

nairṛte pañḍarādevīṃ dhanurbāṇadharāṃ parām
raktāṃ vāyavyakoṇe tu māmakīṃ pītasamnībhām

ghatadhānyasikhāhastāṃ śyāmām aiśānakoṇake
tārinīṃ varadāṃ savye vāme nilotpaladharīnīṃ
etāś candrāsanāḥ sarvā ardhaparyānikasamsthitāḥ
rāgavajrīṃ nyaset pūrvadvāre śakrakṛtāsanām

khaḍgakarparadharāṃ raktāṃ dveśavajrāṃ tu dakṣine
kartitarjanikan rilāṃ424 yamena kṛtaviṣṭarām

paścime mānavajrāṃ tu parśuvajradharākulīṃ
mayūrapicchavastrāṃ tu varuṇasthāṃ nyaset

sūryāsanās tv amī pratyāliḍhapatāḥ sarvāḥ425 kruddhā muktaṁudhajāḥ

catvāro hi ghatāḥ koṇe kartavyāḥ pītasamnībhāḥ
asya bhāvanamātreṇa yoginyaṣṭasamanvitaḥ

trailokyaśthithāḥ strīnāṃ sa bhartā paramesvarāḥ

athānyāṃ sampavakṣyāmi canḍamahāroṣanabhavanāṃ
viśvapadmodare devaṃ kalpayec canḍarosanāṃ
rāmadevaṃ426 bhave ‘gnau raktavarnāṃ tu nairṛte

piṭāṃ vai kāmadevaṃ tu śyāmaṃ māhillanāmakāṃ
vāyavye kṛṣṇavarnakolāsurasamjñākām

kartrikarparakarāś caite samsthitāliḍhapatādatāḥ
bhagavataḥ paścime devī sthitā vai paṁsaśvarī
asyaiva dhyānayogena dagdhamatsādipūjayā bandhayet sarvadevān

piṭayā praṇyāya yuktāṃ vāme427 ca śvetapadmayā
nīlāṃ vai canḍaroṣāṃ tu raktayā kṛṣṇayāthavā

sidhyate tatkṣaṇāṃ yogī bhāvanāparinīsthitaḥ
evaṃ śvetācalādīṃś ca bhāvayed gāḍhayatnataḥ
bījenāpi vinā dhyāyād ekacittasamāhitaḥ
dibhañjan svapan tiṣṭhan gacchāṇ caṅkramamāni api

sarvāvasthāstito yogī bhāvayed devaṅkṛṭtim
athavā kevalaṃ saukhyam yoginīdvāṃdva nanditam

tāvad vibhāvayed gāḍhaṃ yāvat spuṭatāṃ vrajeta
gate tu prasphuṭe yogī mahāmudreṇa sidhyati

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre devatā sādhanapāṭalāḥ
paṅcaviṃśatitamaḥ

idam avocad bhagavān śrīvajrasattvas te ca yogiyoginīgaṇā bhagavato bhāṣitam
abhyanandann iti

ity ekallavīranāmacaṇḍamahāroṣaṇatantranam samāptam

ye dharmā hetuprabhavā hetum teṣām tathāgato hy avadat
teṣām ca yo nirodhā evaṃvādī mahāśramaṇāḥ
3. The seventeenth mantra; see Dharmachakra (2016).
7. Chap. 16 in de la Vallée Poussin (1897), and chaps. 1–8 in George (1974).
8. The palm leaf manuscript is held at the Royal Asiatic Society in London (ref. Cowell no. 46/31, dated Nepal Samvat 500, 1380 C.E.).
9. Dates according to the Buddhist Digital Resource Centre.
13. Skt. oṁ śrīcandamahāroṣaṇa sarva-parivārasahita āgaccha āgaccha jaḥ hūṁ vanī hoḥ atra maṇḍale adhiṣṭhānaṃ kuru hūṁ phaṭ svāhā.
14. Skt. oṁ kṛṣṇācala puṣpaṃ pratīccha hūṁ phaṭ, and so on.
15. Skt. oṁ dveṣavajri puṣpaṃ pratīccha hūṁ phaṭ, and so on.
16. Translation based on the Tibetan.
17. Tib. “Having brought my existence here to cessation, I shall become a refuge for all beings.”
18. Skt. oṁ āḥ sarvatathāgatābhīshakasyasamayaśriye hūṁ.
19. Skt. oṁ caṇḍamahāroṣaṇa āviṣa āviṣa asya ḫṛdaye hūṁ phaṭ.
20. Skt. oṁ hana hana māraya māraya sarvaśatrūṇi jñānakūlaṅga hūṁ phaṭ.
“Great Truth” is an epithet of Yama.

“Dharma” is an epithet of Amitābha.

Skt. oṁ grīṇa grīṇa kaṭṭa kaṭṭa sarvaduṣṭān pāśena bandha bandha mahāsatya te dharma te svāhā.

Skt. oṁ he śrībhagavan krṣṇācalā siddhas tvaṃ hūṃ phaṭ.

Skt. oṁ bhagavatī āviśa āviśa asyā hṛdaye hūṃ phaṭ.

Skt. oṁ karttike sarvanāraṇāṁ māṃsaṁ kartaya kartaya hūṃ phaṭ.

Skt. oṁ kapāla sarvaśatrūṇāṁ raktāṁ dhāraya dhāraya hūṃ phaṭ.

Skt. oṁ he śrīdveṣavajri siddhā tvaṃ hūṃ phaṭ.

Skt. aho sukham.

Skt. oṁ śūnyatājanavajraśvakāvātmanākāro ṭham.

Translated based on the Tibetan.

“Wearing Five Braids of Hair” (pañcacīra) is an epithet of Mañjuśrī.

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.

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.

Skt. oṁ caṇḍamahāroṣaṇa hūṃ phaṭ.

Skt. oṁ acala hūṃ phaṭ.

Skt. oṁ hrāṁ hrīṁ hrāṁ caṇḍarūpe caṭa caṭa praçaṭa praçaṭa kaṭṭa kaṭṭa prasphura prasphura prasphāraya hana hana grasa grasa bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya sarvaśatrūṇāṁ mukhabandhanāṁ kuru kuru sarvaṇāmaḥ grahambhiṣṭaśvacāyādyahīṣṇoṣṇaṁ trāṣaya trāṣaya mara mara māraya māraya rurucaṇḍaruk rakṣa rakṣa devadattaḥ caṇḍa mahāsesaḥ sarvam ābhāṣayati. oṁ caṇḍamahāroṣaṇa hūṃ phaṭ.

Skt. namaḥ sarvaśāparipārakebhyaḥ sarvataśāgataśe bhyaḥ. sarvābhāṣaḥcalākānāḥ naṭṭa naṭṭa moṭṭa moṭṭa saṭṭa saṭṭa tuṭṭa tuṭṭa tiṣṭha tiṣṭha āviśa āviśa āḥ mahāmatābālaka dhūna dhūna tiṇa tiṇa khāda khāda viglmān māraya māraya duṣṭān bhakṣa bhakṣa sarvaṁ kuru kuru kiri kiri mahāviśavajra phaṭ hūṃ hūṃ hūṃ. trivali taraṇgāvartaka hūṃ hūṃ hūṃ. acala caṭa phaṭ spāṭaya spāṭaya hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ hūṃ trāṭ mahābhala sāṭaya samālaya trāṁ māṁ hāṁ sūdhyantau lokāḥ. tuṣyatu vajrī namo ’ste apratihata-balebhyaḥ. jvālaya trāṭ asaha namaḥ svāhā.
Skt. *namaḥ sarvāśāparipārakebhyaḥ sarvatathāgaṭebhyath sarvathā traṭ. amoghaçaṇḍa-mahāroṣaṇa sphāṭaya sphāṭaya hūṁ. bhramaya bhramaya hūṁ traṭ hūṁ māṁ.

Skt. *om krṣṇācala hūṁ phaṭ.

Skt. *om śvetācala hūṁ phaṭ.

Skt. *om piśācala hūṁ phaṭ.

Skt. *om raktācala hūṁ phaṭ.

Skt. *om śyāmācala hūṁ phaṭ.

Skt. *om vajrayogini hūṁ phaṭ.

Skt. *om prajñāpāramite hūṁ phaṭ.

Skt. *om vauheri hūṁ phaṭ.

Skt. *om picu picu prajñāvardhani jvala jvala medhāvardhani dhiri dhiri buddhivardhani svāhā.

Skt. *om dveṣavajri hūṁ phaṭ.

Skt. *om mohavajri hūṁ phaṭ.

Skt. *om piśunavajri hūṁ phaṭ.

Skt. *om rāgavajri hūṁ phaṭ.

Skt. *om īrṣyavajri hūṁ phaṭ.

Skt. *om dveṣavajri hūṁ phaṭ.

Translated based on the Tibetan.

According to the commentary, the juice from her mouth is phlegm from her throat.

Translated based on the Tibetan.

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

Translated based on the Tibetan.

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.”

Harunaga Isaacson suggested emending *svedam* to *śvetam*, in which case the translation would be “semen and blood.” The Tibetan also supports the reading *śvetan*.
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.

Translated based on the Tibetan.

These two lines are absent in the Tibetan.

Here the Tibetan reflects the reading rakta (rak+ta) rather than bhakta.

The Tibetan has “anus and lotus.”

The Tibetan has kha chu here, which usually just means “saliva.” No “lumps” are mentioned.

The Tibetan differs: “A yogin should rest in equipoise / And only focus on the form of the innate.”

Kulatriṇī, which could not be identified, was rendered into the Tibetan as šabarī (a mountaineer/tribal woman).

The Tibetan transliterates hatrīṇī, which could not be identified, as hāḍi (one of the outcaste groups).

The translation “house builder” is based on the Tibetan. The Sanskrit has kemālinī, which could not be identified.

Translated based on the Tibetan.

This and the next one-and-a-half verses up to “Through this very means” are absent in the Tibetan.

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.

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.

Tib. “Wholly devoted to serving one’s guru.”

Literally “with the five joints.”

Instead of “the sons of the victorious ones,” the Tibetan seems to say that lust is the nature of the victorious ones.

Tib. “That was only for the sake of others.”

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.

In this context, siddhas are a class of semi-divine beings, similar to vidyādharas.
Translated based on the Tibetan.

Tib. “They will enable you to attain omniscience.”

Skt. oṁ caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ.

Skt. amukaṃ me sādhaya.

Skt. amukaṃ hana hana.

Skt. sarvapāpaṃ me nāśaya.

Skt. rakṣa rakṣa mām.

Instead of “one effects protection,” the Tibetan has “one burns rākṣasas in all cases.”

The Tibetan has: “One should strike the ḍākinīs and so forth” (mkha’ ’gro ma la sogs pa rnams la brab par bya’o).

Skt. ḍākinyādikam apasāraya.

Skt. rakṣa rakṣa bālakam.

Skt. devadattasya mukhaṃ kilaya.

Skt. devadattasya pādau kilaya.

Skt. devadattasya hrdayaṃ kilaya.

“Withered thorn” is a translation of saṃkocakaṇṭaka. 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.

Skt. devadattasyāṅgāṃ kilaya.

Skt. devadattam uccāṭaṃ.

Skt. devadattam uccāṭaṃ.

Skt. devadattam nārayaṃ. The Tibetan adds here: “If you add it, it will kill him.”

Skt. amukasyāmukaroṇāṃ nāśaya.

Skt. devadattasya viṣaṃ nāśaya.

Skt. amukāṃ vaśam ānaya.

Skt. amukāṃ ākarṣaya.

Skt. puṣṭiṃ me kuru. The Tibetan adds here: “One will become enriched” (rgyas par ’gyur ro).

This could be the mantra given above: oṁ caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ (Oṁ, Caṇḍamahāroṣaṇa, come, come, hūṃ phaṭ!).

Skt. sarvajvarāṇi nāśaya.
This could be: \textit{oṁ caṇḍa mahā roṣaṇa āgaccha āgaccha hūṁ phaṭ}. (Oṁ, Caṇḍamahāroṣaṇa, come, come, hūṁ phaṭ!!).

The Tibetan says: “One should tie it to the head, forearm, back of the neck, or the left leg.”

The Tibetan has: “Whoever’s toenail it touches will be enthralled.”

The third root mantra must be meant here: \textit{oṁ vauheri hūṁ phaṭ}. This is where one inserts the target’s name, with instructions, between \textit{oṁ vauheri} and \textit{hūṁ phaṭ}.

This line is missing in the Tibetan.

Tib. “One should perform secret conduct with a twelve-year-old girl.”

Tib. “Engage in practice for half one’s lifetime.”

Tib. “Free of evil, of stainless mind.”

“Alone” in this context means, according to the commentary, that he is without a retinue of maṇḍala deities.

Translation based on the Tibetan; the word \textit{deities} is missing from the Sanskrit.

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.”

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.

“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).

The Tibetan reads: Due to emptiness and the insubstantial nature, they are not subject to suffering and come to possess the meaning of liberation.
The Tibetan reads: Thus, they have no thoughts of liberation, nor any thoughts of a lack of liberation.

The Tibetan reads: Therefore, they assume the form of great bliss, the union of means and insight that is devoid of independent reality.

The Tibetan reads “liberation” with the next sentence (“Liberation arises through passion…”).

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.

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.)

Translation based on the Tibetan.

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.

The Tibetan implies that both coriander and honey should be drunk through the nose, that is, used as a sternutatory.

Tib. “Having cleansed away afflictions, later one should begin.”

Skt. oṁ caṇḍamahāroṣaṇa idaṁ divyāmṛtaṁ me kuru hūṁ phaṭ.

Vāśya has not been identified.

Instead of “insert,” the Tibetan has “stroke/caress” (nyed).

Instead of “resin,” the Tibetan has “flour.”

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.

Instead of “dung,” the Tibetan has “butter.”

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.”

Here “bastard rosewood” is the translation of gorakṣa, which could also be the name of other plants.

This can be a name of several plants.

Translation based on the Tibetan.
Translation based on the Tibetan.

This paragraph is missing from the Tibetan text and is found only in the more recent Sanskrit manuscripts.

Śephālikā has not been identified.

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.”

Translation based on the Tibetan.

Translation based on the Tibetan.

Translation based on the Tibetan.

Bhūmividārī could not be identified with certainty. The name elements are synonymous with bhūmisphoṭa, which is the name of a field mushroom.

The procedure described here is not very clear.

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 loṇiya, 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.”

The plant sūrasūnna (also spelt surasunna and surasunnaka) could not be identified.

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.

The Tibetan adds a line: “If one rubs the penis with it and makes love, she will be enthralled.”

Instead of the following line, the Tibetan has: “then apply vernonia, costus, and betel. The very same result will occur.”

The last sentence of this paragraph is missing from the Tibetan.

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.”

Viṣṇukrāntā, here translated as “dwarf morning glory,” could also be the name of butterfly pea.

The five impure substances, according to the commentary, are secretions from the eyes, ears, nose, tongue, and the sexual organ.
A play on words may be intended here, as the word *citta*, which normally means "thought," can also have the technical meaning of "semen."

Skt. *ōṁ calacitte cili cili culu culu reto muñca muñca svāhā.*

Skt. *namah caṇḍāli amukīṃ vaśikuru svāhā.*

Interpretive translation based on the commentary.

The northern root-branch of downy datura, extracted while facing north (cf. the commentary).

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."

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 śarapuṇḍā, and semen will also be retained."

Again, the plant *surasunnaka* (also spelt *surasunna* and *sūrasūnna*) could not be identified.

Translation based on the Tibetan.

Tib. “One should make eye ointment in a lamp filled with pig fat and with a wick made of white thread of giant milkweed.”

After “oil,” the Tibetan adds: “in a lamp with a wick made from powdered earthworms.”

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.”

*Viṣṇukrāntā*, here translated as “dwarf morning glory,” could also be butterfly pea.

This paragraph is missing from the Tibetan.

This paragraph is missing from the Tibetan.

We are not sure if “ox horn” is to be understood literally or as the name of a plant.

This sentence is not clear to us. The Tibetan just has: “One should repeat this two or three times.”

*Oṣaṇī* has not been identified.

*Rāmadūtī* has not been identified.

This passage seems to be corroborated by the Tibetan, but the commentary seems to refer to a slightly different content.
Skt. oṁ jvālākarālavadane hasa hasa halāhalavajre suvajre sphara sphara sphāraya sphāraya sarvameghaśāyināṃ stambhaya stambhaya sphaṭaya sphaṭaya yah yah yah sarvapānīyam śoṣaya śoṣaya hūṁ phaṭ.

Skt. oṁ phetkāra pheṁ pheṁ ha ha hā hā pheṭ.

Skt. oṁ sarvaśādāśānaya parayantramantranāśane sarvāśānānāṃ trāṣaya trāṣaya bandha bandha sukhāṃ kilaya kilaya hūṁ phaṭ.

Skt. oṁ hili hili phuḥ phuḥ.

Skt. oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ.

Skt. oṁ yamāntaka hrīḥ strīḥ hūṁ hūṁ phaṭ phaṭ trāṣaya trāṣaya caṇḍa pracaṇḍa hūṁ phaṭ.

Skt. oṁ sarvamāraṇaḥ śoṣaya śoṣaya hūṁ phaṭ.

Skt. oṁ krośaṇe saṃkrośaṇe bhedanāya hūṁ phaṭ.

Skt. oṁ acale saṃcale amukasya mukhaṃ kilaya hūṁ phaṭ.

Skt. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

Skt. oṁ vikṛtānana parabalabhaṇjane bhāṇjaya bhāṇjaya stambhaya stambhaya vajrapāśena amukamāṃ sasainyamāṃ bandha bandha hūṁ phaṭ khaḥ gah hā hā hī hī pheṁ pheṁ. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

The Tibetan is unclear; it omits “One should draw the stool at its anus” and only says “One should perform controlling on its back.”

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.”

Skt. oṁ caṇḍamahāroṣaṇa hrīṁ hrīṁ hroṁ ghorarūpe caṭa pracaṭa pracaṭa hana hana ghūṭaya ghūṭaya haka haka prasphura prasphura prasphāraya prasphāraya kilaya kilaya
jambhaya jambhaya stambhaya stambhaya amukaṃ hūṃ phaṭ.

Skt. oṁ cili mili la lite hūṃ phaṭ.

Skt. oṁ cchrīṁ cchrīṁ cchrīṁ śoṣaya śoṣaya dhāraāṭv bandha bandha. oṁ caṇḍamahāroṣaṇa hūṃ phaṭ.

Skt. oṁ vajraṃ vajraṃ pātaya surapatir ājñāpayati. jvālaya jvālaya. oṁ caṇḍamahāroṣaṇa hūṃ phaṭ.

Skt. oṁ hrīṁ kliṅ tranī yūṁ yamamathane ṛkṣḍḍa ṛkṣḍḍa kṣobhaya kṣobhaya sarva- kāmaprasādhane hūṃ hūṃ phaṭ phaṭ svāhā.

Skt. oṁ ākṛṣṭa ākṛṣṭa mohaya mohaya amukīṃ me vaśīkuru svāhā.

This pāda in the Tibetan is: “Two wings of a bee in flight” (’phur bzhin pa’i sbrang ma’i gshog pa dang).

The Tibetan has “limbs and feet” (yan lag dang rkang pa).

The Sanskrit has amended the Tibetan reading: oṁ śvetagṛdhṛṇi khāhi viṣaṃ ca ruṣaṃ ca khaḥ khaḥ ha ṣaḥ saḥ. oṁ caṇḍamahāśena ājñāpayati svāhā. The Sanskrit manuscript B reads: oṁ śvetagrśini gridhini khāhi viṣa ca ruṣini khaḥ…, and so on.

Skt. oṁ saṃkāriṇi dhraṁ hāṁ hūṁ haḥ haḥ.

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.”

Skt. oṁ nāgāri vāmanaharaḥ phaṭ.

The meaning of the phrase āñe kāñe is uncertain.

Skt. oṁ āñe kāñe amukīṃ vaśīkuru svāhā.

Skt. namo viṭarāgāya maitreyasīṃhalocani (?) svāhā. This reading seems corrupt.

Skt. oṁ saphara khaḥ. The meaning of this is uncertain. In the Tibetan, the whole paragraph is transliterated.

Skt. ādityasya rathavegena vāsudevabalena ca garudapakṣapātena bhūmyāṁ gacchatu viṣaṃ svāhā.

Skt. oṁ cāmuṇḍe ’jite ’parājite rakṣa rakṣa svāhā.

Skt. oṁ jambhanī stambhanī mohanī sarvadvēṣapraśamanī svāhā.

Skt. namaś caṇḍamahākrodhāya hulu hulu culu culu tiṣṭha tiṣṭha bandha bandha moha moha hana hana amṛte hūṃ phaṭ.

Skt. namo ratnatrayāya. oṁ ṭaḥ suvismare svāhā.

Skt. oṁ caṇḍamahāroṣaṇa sarvamāyādarśaka sarvamāyāṁ nidarśaya nirvighne hūṃ phaṭ.
Translation based on the Tibetan.
This passage is rather unclear.
The correct translation of *citra* is uncertain. Guessing from the context, this could be a variant spelling of *śvitra* (vitiligo).
Skt. *oṁ kākakuhant kruddhatān kākana bhaksapaya svāhā*.
After “woman,” the Tibetan adds: “who has given birth to progeny.”
Again the meaning of *citra* is uncertain.
*munḍirī* and *śevāla/sevāla* could not be identified with reasonable certainty.
*Oṣanī* has not been identified.
Translation based on the Tibetan.
The meaning of *utthānaka* is not clear.
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.”
This passage is also unclear in the Sanskrit. For this paragraph, the Tibetan just has: “One will become like him.”
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.
Skt. *oṁ ākaṭṭa ākaṭṭa mohaya mohaya amukīm ākarṣaya jah svāhā*.
Both *vaṅga* and *āra* can be names of several plants or substances.
Translation based on the Tibetan.
*Laṅghu* can be a name of several plant species.
Unidentified. The Tibetan transliterates *ṛṭaka* as *dheNDu ka*.
Unidentified. The Tibetan merely transliterates *kuṇṭhīra* as *kuNThi ra*.
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.”
The Tibetan has: “The moon moves into the heart. / That is through the power of the sun.”

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

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

Tib. “One will accomplish the lord Immovable.”

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

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

Skt. *oṁ viśvavājri āgaccha āgaccha hūṁ svāhā.*

Skt. *oṁ vajra sarasvatī āgaccha āgaccha dhīḥ svāhā.*

Skt. *oṁ vajraḥtvīśvarī āgaccha āgaccha vāṁ svāhā.*

Skt. *oṁ kurukulle āgaccha āgaccha hrīṁ svāhā.*

Skt. *oṁ tāre āgaccha āgaccha tāṁ svāhā.*

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

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.

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

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

The Tibetan adds: “So what need is there to mention other humans. The mantra for this is as follows: *oṁ caṇḍamahāroṣaṇa bhandha bhandha name hūṁ phat.*”

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.”

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.

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 Ratnasrī.”

265  tasyās tu] P; tasyāpi Mss.
266  paṭu°] B; paṭṭa G.
267  gaṇacakraṃ] B; bhakṣaṇacakraṃ G.
268  dhyāyān] B; dhyāyen G.
269  °puṇḍra° B, °kāṇṭha° G.
270  svapnena] G, (supported also by T); svapnenaiva A, B.
271  Metrical shortening of °ātmakam.
272  devadattaṃ] B; sarvaṃ G.
273  mahāviṣa°] T; mahāviṣama° Mss.
274  °valita°] B; balita G.
275  °āgartaka] B; °āvartaka G.
276  asamantika] B; asamantike G.
277  sāṭaya] G; sātaya B.
278  samānaya] B; samānaya G.
279  sphoṭaya] B; sphoṭaya G.
280  nirbharam] A; nirbharam G.
281  vā] A; ceti G.
282  bhūṣayan] A; bhūṣayet G.
283  nāpi G; nadvī° (or naddhi°) B.
284  atyantakāminām] A; abhyantakāminām G.
285  saṃmukhīṃ] A; saṃmukhe G.
286  Īkṣayet seems to be used here with a passive meaning (cf. Edgerton, Grammar, § 37.17).
287  kheṭāsa°] A; kheṭasa° G.
288  dattvocitālaye] A; dattvā cittālaye G.
289  ānarghyam] G; ānarpyam A.
290  upāgataḥ] A; upāgatam G.
291  sampātya] A; sampātya G.
tasyai] A; tasmai G.

dolā°] Emended on the basis of subsequent spellings (dolācālanam) in manuscript A; dola° A, G.

In manuscript A, this looks more vāpitam than cāpitam.

bandhaḥ] A; bandha° G.

°baddham] A; °bandham G.

dolā°] em.; dola° A, G.

dolā°] A; dola° G.

vaktraṃ] A; vakraṃ G.

°dbhūtam] A; °dbhavam G.

idaṃ] A; iti G.

°rajuḥ] em.; °rajuḥ A; °ruḥ G.

°sītkrtaih] conj.; sotkrtaih A, P.

dhyāyakaṃ] B, G; dhyayakaṃ A.

śramaṃ jīrya tataḥ] A, B; śrame jīryati tat° G.

icchāyatu] A; icchayātu B, icchayet tu G.

samāhitam] A; samāhitaḥ G.

tallavaṃ] P; tadevaṃ A.

bhaktādiṃ] A; bhaktādi° G.

tadutsṛṣṭaṃ] A; taducchiṣṭaṃ G.

utsṛṣṭapattre] A; ucchiṣṭayantre G.

guda°] G; gudapada° A.

°bhāgena] A; °bhogena G.

ca vāpapaṃ ca] A; na ca vā pāpaṃ G.

°yuto] A; yukto G.

tad° A; tath° G.

māraṇārthārthacintakāḥ] B, G; māraṇārtho 'ṛthacintakaḥ A.

yogināṃ] A, B; yoginā G.

śūdrī] A; śūdrā G.

kāyasthī] A; kāyastrī G.

tariṇī] G; cauriṇī (?) A.

tulatrinī] G; kuruttinī (?) A.
nāpiṭī A; nāpiṇī G.
khaṭākī G; khādukī A.
kāṇḍa° G; kaṇḍa° A.
°aiśiṇām] G; °aiśiṇīm A.
MS “A” reads “yāvat.”.
°prabhavam] conj.; °prabham A, G.
vāme] em.; vāmo A.
°svabhāvataḥ] em.; svabhāvata A.
gatiḥ] em.; gatim Mss.
sarvaṃ] conj.; sarvā A, B.
vāpi] conj.; cāpi A, B.
labhya] conj.; labhya A, B.
sulabhaṃ] conj. (on the authority of T); durlabhaṃ A.
dūrasthasya] conj.; dūrastasya A.
khaḍgapāśakarābhyāṃ] conj.; khaḍgasya svakarābhyāṃ A, B.
sarva ājñāṃ] conj.; sarvājñāṃ A.
°mayīṃ] em.; °mayaṃ A.
lambāpayet] em.; lambāvayet A.
°patālayor P, B; paṭayor A.
nirmaṇcayitvā] em.; nimaṇcayitvā A.
sarvavyādhiḍākinyādyupadrave ca balir deyaḥ] om. A.
°saṃvare] em. (on the basis of T); °saṃvaram Mss.
'smin] conj. (based on T); caitat (unmetrical) Mss.
parastrīharaṇaṃ naiva] om. T.
The medial “m” is added for metrical reasons.
varṇabhedopatis] The “upati” here must be a metri causa contraction of 
“upapati.”.
ratnāder abhāvena] A; ratnādikaṃ sabhāvena….
°ārthā° conj. (influenced by T); °ārdhā° A.
°samayān] P; °samayāna A.
dhanva° or dhandha°?
piṇḍayitvā A; viśundhitvā Po.
upādāna° Po; upādānaṃ A.
aduḥkhāsukhā A; °sukhā.
vastūnāṃ A; vastunā Po.
°bhilāpaḥ conj. (on the authority of T); °bhilāṣaḥ A, Po.
grāhiṇaḥ A; °grāhiṇaḥ A; °gāhinaḥ Po.
cittacaitī vijñānānī A; cittacaitā vijñānānī A; cittacaitavijñānānī Po.
kakkhaṭatvam] A; vākyam tattvam Po.
abhisanditavam] em.; abhisanditavam A; abhisanditvam Po.
°prasāraṇa° A; °prāsaraṇa° Po.
yutā conj.; yutaḥ A; yuktā Po.
°samāpattih] A; °samāvarttaye Po.
tatprāpakaṃ A; tataḥ prāpakaṃ Po.
upādānanapāncaskandhalābhah] A; upādānaṃ pañcaskandhalābhah Po.
°cintayan] A; °cittām yena Po.
paryeṣiteti] A; praveṣiteti Po.
°upadrutaś] A; upadravataś Po.
evaṃ] A; eva Po.
yojayan] A; niyojanād Po.
daurmansayī] em.; daurmasyī A; daurmanasi Po.
upadruta] A; upadravata Po.
yaj°] A; ‘yaṃ Po.
sukhaduḥkhe] A; sukhaduḥkha° Po.
aduḥkhāsukhā°] Po (chosen on the authority of T); duḥkhāsukhā° A.
kāmayate iti] A; kāmayatīti Po.
tata] A; tatrā° Po.
pañca°] A; pañca Po.
duṣṭhu° A; duḥkhāḥ Po.
pañca°] A; pañca Po.
avidyādi°] A; avidyā° Po.

skandhābhāvaḥ A; pañcaskandhābhāvaḥ Po.
roma°] A; roga° some Mss.

aśva°] em.; akṣa° A.

yaṣṭi°] Some Mss; jaṣṭi° A.

strīmūtreṇa] Most Mss; strīsūtreṇa A.

kāñjikena] om. A.

kāṃse nighṛṣya mantraṃ] conj. (cf. CMT, chap. 18, v. 31); [[OK?]]kāṃsya nighṛghyāṃ Mss.

dantakīṭako] conj. (on the authority of T); dantakaṭakaṭi A.

ārd rakam] conj. (based on T); mad rakam B.

raktātisāra°] conj.; raktāsāra° B.

°cūrṇaṃ] em.; °cūrṇa° Mss.

brahmī°] conj.; brahma° B.

The passage starting from °vāsakaṃ in the previous paragraph and ending with °hartākt° is missing from B.

piṣṭvā] conj.; pītvā Mss.

śuṇṭhīm] em.; śuṇṭhi° Mss.

punarnava°] conj. (based on T); pulinava° B.

aṅguliṃ] em.; aṅgulī Mss.

ganḍaḥ] em.; ganḍā Mss.

snhuhi°] conj. (on the authority of T); snehi° Mss.

°madya°] conj.; °madyo Mss.

°āva°] conj. based on the commentary; ca B.

°āṅgī] conj.; °āṅgīṃ B.

śvetagṛdhṛṇi] em.; śvetagriddhini T; śvetagrśini grdhini B.

ruṣaṃ ca] T; ruṣiṇi B.

caurī na bhavati] A; caurībhavati B.

°nigati°] A; °gaḍita° Mss.

kuryāt] A; jayati Mss.

trilohaṃ] Gt; lohaṃ B.

vidarbhitaṃ] em.; vidarbhita Mss.

dhairyaśo] em.; dhairyaśa Mss.
bhājanaṃ] em.; bhājana Mss.

tyajeta] conj.; tyajita A.

niścalah] em.; niścalā.

kumbhakena] conj.; kumbhena (unmetrical) A.

nāsy] B; nasyo A.

dṛṣṭir uccāṭanī] conj.; dṛṣṭi A.

°samāgame G: °samāgamo B.

This word is not the dictionary, but hañchi must be an onomatopeic for sneezing (cf. hañji).

dehāpamārjana] conj.; dehāya mārjana A.

nāsāgrādarśanāt] conj.; nāsāgrādarśanāt A.

vā] em.; vātha (unmetrical) A.

nilēm] em.; nilā.

sarvā] em.; sarvā.

rāmadevaṃ] conj. (on the authority of T and P); vāmavāmadevaṃ (unmetrical) A.

vāme] conj. (on the authority of T); vātma A.

yoginidvaṃdva] P; yogidvanda (hypometrical) A.

devatā] em.; devatī A.

nirōdha] B, P; nidha A.

mahāśraṇaḥ] P; mahāśraṇaḥ A, B.
BIBLIOGRAPHY

Tibetan Manuscript of the Root Text

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.

Sanskrit Manuscripts of the Root Text

Ekallavīra nāma caṇḍa mahā roṣaṇa tantram. London: Royal Asiatic Society. Ref.:
Cowell 46/31.


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

Manuscripts of the Commentary


Secondary Sources

Journal of the Royal Asiatic Society of Great Britain and Ireland (New Series) 29, no. 3 (July 1897), pp 463–70.

Dharmachakra Translation Committee. The Tantra of Siddhaikavīra (Toh 544).
84000: Translating the Words of the Buddha, 2016. read.84000.co
(http://read.84000.co/translation/UT22084-089-001.html)


Absorption  
*tìng ngqe ‘dzin*

samādhi  
State of mental absorption or one-pointed concentration.

Acala  
*mi g.yo ba*

*Anala*  
Another name for Caṇḍamahāroṣaṇa.

Accomplishment  
*dngos grub*

*siddhi*  
An accomplishment that is the goal of sādhana.

Action-accomplishing wisdom  
*bya ba grub pa’i ye shes*

*kṛtyānuṣṭhāna jñāna*  
One of the five wisdoms corresponding to the tathāgata Amoghasiddhi.

Ajowan  
*la phug*

*Yavant*  
*Trachyspermum ammi.*

Aksobhya  
*mi bskyod pa*

*Aksobhya*  
One of the five buddhas; in the system followed in the CMT, he is at the center of the mandala.
All Luminous
kun tu 'od
The eleventh bodhisattva level.

Aloe vera
gzhon nu ma
kumārī
Ālokinī
lta byed ma
Ālokinī
Amitābha
'od dpag med
Amitābha
One of the five buddhas.

Amoghasiddhi
don yod grub pa
Amoghasiddhi
One of the five buddhas.

Āṇā
ANA
Āṇā
Unidentified; occurs in a mantra of enthrallment.

Ananta
mitha' yas
Ananta
One of the eight nāga kings.

Anurāginī
rjes su chaŋ ma
Anurāginī

Apāna
thur sel
Aparājita
One of the five vital airs, centered in the anus.

Aparājita

Apsaras
Celestial nymph.

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

Arjuna tree
Terminalia arjuna.

Arundhatī
The name of a star.

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

Āśleṣa
Seventh lunar asterism.
Aśoka tree
*naya ugan med shing*
*Aśoka*
*Saraca indica.*

Asura
*lha ma yin*
*Asura*
*A class of demi-gods.*

Auspicious Intelligence
*legs pa’i blo gros*
*Auspicious Intelligence*
*The ninth bodhisattva level.*

Avadhūtī
*kun ‘dar ma*
*Avadhūtī*
*The *prāṇa* channel in the centre of the body.*

Avalokiteśvara
*spyan ras gzigs*
*Avalokiteśvara*
*The deified bodhisattva of compassion; one of the original sixteen bodhisattvas.*

Avīci Hell
*mnar med pa*
*Avīci*

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

Bastard rosewood
*ga ra ka*
*Bastard rosewood*
*Dalbergia lanceolaria.*

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

**Bawchan seed**

*bA gu tsi*

Psoralea coriifolia, *Psoralea plicata*, *Vernonia anthelmintica*.

**Bdellium**

*gu gud*

Guggula

**Beacon of Light**

*’od byed pa*

Arcismati

The third bodhisattva level.

**Beeswax**

*spra tshil*

Madana · sikthaka

**Bel fruit**

*bil ba*

Bilva

Argle marnedos.

**Belleric myrobalan**

*ba ru ra*

Bahedt

Terminalia bellirica.

**Betel**

*go la*

Tambala

Piper betle.

**Bhaga**

*bha ga*
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 bhānicidārī
Same as bhūmisphoṭa (?); Agaricus campestris (?)

**g.42 Bhūta**
'byung po bhūta
A class of spirits.

**g.43 Bhūtinī**
'byung mo bhūtinī
A female bhūta.

**g.44 Bitter cucumber**
iN+Da bArū Ni indrārūṇī

**g.45 Black Acala**
mi g.yo ba nag po Kṛṣṇācala
Acala corresponding to Buddha Akṣobhya in the center of the maṇḍala.

**g.46 Black earth**
sa naṅ po kṛṣṇamṛttikā
A type of soil (?)

**g.47 Black nightshade**
ka ma ci · ka ma rtsa · muN+Da ri kāmācī · kākamācī · sundārī Solarium nigrum.

**g.48 Black pepper**
pho ba ris
marica  
Piper nigrum.

Black plum  
dzam bu  
jambu  
Syzygium cumini.

Blue lotus  
ut+pala  
utpala  
Nymphaea caerulea (?)

Bodhi tree  
a shwad tha  
asvattha  
Ficus religiosa, the species of fig tree under which the Buddha attained awakening.

Bodhisattva level  
sa  
bhumi

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

Borax  
tsha la  
ṭaṅgaṇa · ṭaṅgaṇa kṣāra?

Brahmā  
tshangs pa  
Brahmā

One of the three principal Hindu gods.

Brahmaduhitā  
tshangs pa'i bu mo  
Brahmaduhitā

Buffalo spinach  
hi la mi ci  
hilamocī  
Enhydra fluctuans.
Butterfly pea
*aparājitā · śvetāparajitā*
*Clitoria ternatea.*

Calumny Vajrī
*pīsunavajrī*
*Consort of Yellow Acala.*

Camphor
*karpūra*
*Cinnamomum camphora.*

Cāmuṇḍā
*

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

Caṇḍī mahā roṣaṇa
*Caṇḍa mahā roṣaṇa · Caṇḍaroṣa · Caṇḍa*
The chief deity of the CMT.

Caṇḍī
*Cāmuṇḍā
Another name for Caṇḍamahāroṣaṇa’s consort.

Candrakāntā
*zla ’od ma*
*Cāmuṇḍā

Caryātantra
*sbyod rgyud*
*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).*

Castor-oil plant
Caurī  
\textit{tsau ra}  
\textit{Caurī}

Chaff tree  
\textit{a pa mar+ga}  
\textit{apāmārga}  
\textit{Achyranthes aspera.}

Channel  
\textit{rtsa}  
\textit{nāḍi} - \textit{nāḍī}  
A \textit{pṛṇa} channel in the subtle body.

Churning method  
\textit{srub pa\textquotesingle i shyor ba}  
\textit{manthānayoga}  
A method of generating a deity in visualization (out of male and female sexual fluids mixed in the vagina).

Cibikuṇḍalin  
\textit{bi ci kaN+Da li}  
\textit{Cibikuṇḍalin}  
God of wealth.

Citrā  
\textit{nag pa}  
\textit{citrā}  
The twelfth (sometimes the fourteenth) lunar asterism.

Citron  
\textit{bI dza pU ra ka}  
\textit{Citrus medica.}

Citron  
\textit{ma tu lung ka}  
\textit{Citrus medica.}
nātulunga
Citrus medica.

g.74 Clay from an anthill
grog mkhar gyi sa
ṛṣṇa cañkṣīśa
valmīkaṃḍa

g.75 Clearing nut
ka Ta kaM
⊄ɾɾŋɪ||
kataka
Strychnos potatorum.

g.76 Cloud of Dharma
chos kyi sprin
ḥṛṣṇiḥṛṣṇa
dharmameghā
The tenth bodhisattva level.

g.77 Cluster fig
u dum bA ra
⊄ɾɾũɾũɾũɾũ||
udumbara - udumbara
Ficus glomerata.

g.78 Coconut
na ri ke la
⊄ɾɾũɾũɾũɾũ||
nārikela - nālikela

g.79 Collyrium made from the vitriol of copper
ntig sman
ḥiruḥhiru
rasāñjana

g.80 Common milk hedge
sla ri khaN+Da
⊄ɾɾũɾũɾũ||
snuhī
Euphorbia neriifolia.

g.81 Costus
ru rla
⊄ɾɾã||
kuṣṭha
Saussurea costus.

g.82 Country mallow
Sida cordifolia.

Cowitch
ka pi kats+tsha
kapikacchu · ātmaguptā
Mucuna pruriens.

Cowrie shell
'gron bu
kapardaka

Crape jasmine
ta ga ra
tagara
Tabernaemontana coronaria.

Cubeb
kaM kA laM ko
kankola
Piper cubeba florence.

Cumin
zi ra
jiraka
Cuminum cyminum.

Cupola
'gram
kapolaka
A cupola covering each of the four gates of the maṇḍala.

Cutch tree
seng ldeng
khadira
Acacia catechu.

Ḍākinī
nkha’ ’gro ma

Daṅḍa

dbyug gu
danḍa
A staff; punishment; the duration of a single breath (from the moment of inhalation until the moment of the next inhalation).

Date tree

khardzu ra

kharjura - kharjäna
Phoenix sylvestre Roxb.

Dedicate the merit

bsngo ba

pariṇāma
Transformation; in the context of a sādhana, this is the dedication of merit.

Delusion Vajrī

gti mug rdo rje ma

Mohavajrī
Consort of White Acala.

Dhak

pa la sha

palāśa · palāśaka · kiṃśuka
Butea monosperma, Butea frondosa.

Dhāraṇī

gzungs

dhāraṇī
A magical formula invoking a particular deity for a particular purpose; dhāraṇīs are longer than most mantras, and their application is more specialized.

Dharmakāya

chos kyi sku

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

Doob grass

dlUr ba
dūrva · dūrva
Cynodon dactylon.

Double vajra
sna tshogs rdo rje
vīśavajra
Two crossed vajras.

Downy datura
dhu tu ra
dhustura · dhustūra · dhattūra · kanaka · unmattaka
Datura metel.

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

Droṇapuṣpaka
dro na puSh+Ta
droṇapuṣpaka
Leucas cephalotes.

Drumstick tree
sho bha dzna
śaubhāñjana
Moringa oleifera.

Dry ginger
sga · bca’ sga · sga skya
śuṇṭhī · śuṇṭhi
Zingiber officinale.

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

Dwarf morning glory
biSh+Nu krAn+ta
viṣṇukrāntā
Evolvulus alsinoides.

Earthworm
bhūla ta
bhānilatā

Effigy
gzugs brnyan
puttalika
An effigy used in sympathetic magic.

Egg-of-Brahmā
tshangs pa’i sgo nga
brahmāṇḍa
Metaphor, from the Purāṇas, for the world or universe.

Elephant wood-apple
ka pi t+tha
kapittha
Limonia elephantianum (Correa), Feronia limonia (Linn).

Emblic myrobalan
skyu ru ra
āmalaki
Phyllanthus emblica.

Enriching
rgas pa
puṣṭi · poṣaṇa · puṣṭika
One of the four main types of enlightened activity.

Enthralling
dbang ba
vaśya · vaśa · vaśīkaraṇa
One of the four main types of enlightened activity.

Enthrallment
dbang ba
vaśya · vaśa · vaśīkaraṇa
One of the four main types of enlightened activity.

Envy Vajrī

Consort of Green Acala.

Facing Directly

The sixth bodhisattva level.

False black pepper

Embelia ribes, or Embelia tsjeriam-cottam.

False daisy

Eclipta prostrata.

Fast

A ritual observance involving fasting.

Female hell-being

Female hungry ghost

Fierce Great Anger

This seems to be an epithet of Caṇḍamahāroṣaṇa.

Firefly
First day of the bright fortnight
dkar po'i tshes gcig

First day of the dark fortnight
nag po'i tshes gcig

Five aggregates
phung po lnga

Five buddhas
sangs rgyas lnga

Five disciplines
bslab pa lnga

Five empowerments
dbang lnga

Five impurities
dri ma lnga

Five inexpiable actions
mtshams med lnga

Five pledges
dam tshig lnga
Five products of a cow

Milk, curds, butter, urine and dung.

Five sense objects

Flea tree

Albizzia lebbeck Benth. (Acacia Sirissa.)

Fortnight

Four concentrations

Four gazes

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

Four immeasurable states

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

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

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

Free from mental elaboration
Free from concepts or mental fabrications.

Fresh ginger

Gajapippalī
The solidified resin of *Garcinia morella*.

Ganacakra feast
A ritual feast for different classes of nonhuman beings.

Ganapatī
One of the Hindu gods, often identified with Gaṇeśa.

Gandharva
gandharva
A class of semidivine beings sometimes referred to as heavenly musicians.

Gandharvī
dri za mo
gandharvī
Female gandharva.

Garland mantra
phreng ba'i sngags
mālāmantra
A mantra that surrounds the central item in a diagram or magical drawing.

Garuda
'khyung
garuda
A class of semi-divine bird-like beings.

Gaurī
gau ri
Gaurī

Giant milkweed
arka
Calotropis gigantea.

Goddess of the Vajra Realm
rdo rje dbyings kyi dbang phyug ma
Vajradhātuvīśvarī
Consort of Caṇḍamahāroṣaṇa. See also “Vajra realm.”

Going Far
ring du song ba
dārāṅgaṇā
The seventh bodhisattva level.

Gopā
go pA
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**

*grha*

Eclipse; a class of spirits causing possession.

**g.159 Great Strength**

*stobs po che*

*Mahābala*

**g.160 Great Vajra of Poison**

*ma ha bi Bu ba dzampa*

*Mahāvīṣavajra*

**g.161 Green Acala**

*mi ga bo lam gu*

*Śyāmācala*

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

**g.162 Halāhala**

*ha la la la*

*halāhala*

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

**g.163 Hārītī**

*’phrog ma*

*Hārītī*

A yakṣinī; after conversion to Buddhadharma she became the protectress of children.

**g.164 Hasta**

*lag pa*

*hasta*

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

**g.165 Hatred Vajrī**

*zhe sdang rdzogs ma*

*Dévārājā*

Consort of Black Acala.
Hatriṇī
Heart mantra
snying po'i sngags
hrdayamantra

Hell being
dmyal ba pa
nāraka

Hogweed
pu nar pa
punarnava
Boerhaavia diffusa.

Hungry ghost
yi dwags
preta
A class of beings suffering interminable hunger and thirst.

Immovable
mi g.yo ba
acala
The eighth bodhisattva level; see also Acala (the masculine form), another name of the deity Caṇḍamahā-roṣana.

Impatient One
a sa ha
Asaha

Incant
mngon par bsngags
abhimantr - parijap
To imbue something with power by reciting the mantra over it.

Indian bowstring hemp
nA ga da ma na ka
nīgadamanana
Sansevieria roxburghiana.

Indian heliotrope

ha sti shuN+Ti

हस्तिशुण्ठ

Heliotropium indicum (?)

Indian heliotrope

sgog skya

शुण्ठ

Heliotropium indicum.

Indian licorice

g+huny+dza

गुञ्जा · गुञ्जा

Abras precatorius.

Indian mallow

a ti ba la

अतिबला

Abutilon indicum.

Indian oleander

ka ra bl ra

करविरा

Nerium indicum.

Indian pennywort

tshangs ma

ब्राह्मी · ब्राह्मी

Bacopa monnieri.

Indian sesbania

dza yan ti

जयंती

Sesbania sesban.

Indian spikenard

spang spos

नाश्मि · जाताश्मि

Nardostachys jatamansi, Nardostachys grandiflora.
Indian stinging nettle

Indian valerian

Indigo plant

Indra

Infusion

Innate joy

Inverted conduct

Invincible

Ivory tree
kuṭaja
Holarrhena pubescens.

Jambhala
dzam bha la
Jambhala
God of wealth.

Jasmine
dza tī
Jasminum grandiflorum.

Joy
dga’ ba
ānanda
Joy in general; the first of the four joys of sexual experience.

Joy of cessation
khyad par dga’ ba
viramānanda
The fourth of the four types of joy.

Joyful
rab tu dga’ ba
muditā
The first bodhisattva level.

Jujube
rag chung
badana

Kāmadeva
’dod lha
Kāmadeva
God of love; the name of a vetāla.

Kāmeśvarī
’dod pa’i dbyangs phyug ma
Kāmeśvarī
Kañcanamālā
dbang phreng ma
Kañcanamālā
dbhang phreng ma

Kāpālika
thod pa can
kāpālika
A class of wandering ascetics.

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

Kartri knife
gri gug
kartri
A ritual knife meant for flaying skin.

Ketu
du ba
Ketu
A comet or a falling star personified.

Khaskhas grass
u shi ra
uśīra
Vetiveris zizanioides.

Kidney bean
sran ma
naṣa
Phaseolus mungo, Vigna mungo.

Killing
gsad pa
māraṇa
One of the four main types of enlightened activity.

Kiṃnara
mi´am ci
kiṃnara
A class of semidivine beings known for their musical skills, depicted as half-horse and half-human, or half-bird and half-human.

kiṃnarī
A female kiṃnara.

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

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).

Kubera
The god of wealth.

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

A class of nonhuman beings.

Kuṇḍalahāriṇī
Kuṇṭḥīra
Kuṇḍalakahāriṇī
Kurukullā

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

Lakṣmī

The Hindu goddess of prosperity.

Lalanā

The prāṇa channel on the left side of the body.

Large eggplant

Solanum indicum.

Leadwort

Plumbago zeylanica.

Locanā

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

Locust

śalaṃga
g.225 Long pepper

pi pi lingo

pippalt

Piper longum.

g.226 Loofah

gho Sha

ghoṣaka

Luffa aegyptiacca.

g.227 Lotus

pad+ma

padma

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

g.228 Mahāmudra

phyag rgya chen po

mahāmudra

A very advanced practice that combines wisdom and means.

g.229 Maheśvara

dbang phyug chen po

Maheśvara

One of the epithets of Śiva.

g.230 Māhilla

maha’i NaM

Māhilla

A vētāla in one of the variants of the maṇḍala of Caṇḍamahāroṣana.

g.231 Mahoraga

lto ‘phyug chen po

mahoraga

A class of nonhuman beings.

g.232 Maitreyasimhalocanī

nai tre ya siM ha lo tsa ne

Maitreyasimhalocanī

A goddess invoked in a mantra to cure blindness.

g.233 Malabar nut
bA sha ka

Māmaki

Māmaki
Consort of Ratnasambhava.

Maṇḍala of powders

Maṇḍala of powders
A maṇḍala created with colored powders.

Mango

Mango

Maṇibhadra

Maṇibhadra
God of wealth.

Maṇjuśrī

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

Mantrayāṇa

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

Māra

Māra
An obstacle maker; a personification of evil.

Mardala drum
mardala

Marking nut
bhalla ta ka
bhallātaka
*Semecarpus anacardium.*

Marsh barbel
ko ki lA kya
kokilākṣa · kokilākhya
*Hygrophila auriculata.*

Māṣa
ma Sha
māṣa
A unit of weight equal to 17 grains troy.

Māṣa pulses
ma Sa
māṣa
*Phaseolus radiatus.*

Māṣaka
drug nam
māṣaka
A unit of weight equal to 26 grains of rice.

Matchless
dpe med pa
*nirupanā*
The twelfth bodhisattva level.

Māyādevī
lha mo sgyu ’phrul
Māyādevī
Buddha’s mother.

Means
thabs
upāya
See “skillful means.”

g.250 Mental construct
\textit{rnam} par \textit{rtog} \textit{pa}
\textit{samhalkpa}
Any type of dualistic concept or idea.

g.251 Midnight horror
\textit{sho} na \textit{ka}
\textit{śyonāka}
\textit{Oroxylum indicum}.

g.252 Mirror-like wisdom
\textit{ne} long \textit{ita} bu'i ye \textit{shes}
\textit{ādarśajñāna}
One of the five wisdoms corresponding to the tathāgata \textit{Ākṣobhya} or \textit{Vairocana} (depending on the system).

g.253 Molasses
\textit{la} si \textit{kaM}
\textit{rasikā}
Tinaspora cordifolia.

g.254 Moon
\textit{ri} bong can · \textit{zla} ba
\textit{śaśin} · \textit{candra}

g.255 Moonseed
\textit{sle} tres
\textit{guñāct}
\textit{g.256 Moth}
\textit{phye} ma \textit{leb}
\textit{patangā}

\textit{Mudrā}
\textit{phyang} \textit{rgya}
\textit{mudrā}
A position of hands, also the “source” deity visualized at the top of the head.

g.258 Mūla
\textit{rtsa} ba
The root (literally and figuratively); also the seventeenth (sometimes the nineteenth) lunar asterism.

Mundiri: mūla

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

Musk: gła ba

Mustard: ske tshe

This plant has several edible varieties.

Nāga: klu

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

Nāgakesara: nA ga ge sa ra

Mesua ferrea; cobra’s saffron.

Nāginī: klu mo

Female nāga.

Nairañjanā: nai mny+dlza nA

Nairañjanā
The river where the Buddha used to meditate.

Naravīrā

Naṭī

In the Tibetan, Śyāmā and Naṭī are confounded into one, śh+yā ma nu Dī).

Naṭṭā

Negro coffee

Cassia occidentalis.

Nerve of Vajra dhātvīśvarī

The most sensitive spot of the woman’s genitals.

Nimb tree

Azadirachta indica.

Nine sections of scripture

Nirmāṇakāya

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

Noble eightfold path
Nut grass

*Cyperus rotundus*.

Oleogum resin

*Vateria indica*.

One-pointed mind

The mind focused one-pointedly.

Oṣaṇī

This has not been identified.

Ox horn

*Pacifying*

Peace; one of the four main types of enlightened activity.

Padmīnī

*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.*
Panicled foldwing
Dicliptera paniculata
Parṇaśāvarī
A female deity in a variant of the maṇḍala of Caṇḍamahāroṣaṇa.
Passion Vajrī
Consort of Red Acala.
Paṭha drum
Paṭṭiķā
Curtains of pearl necklaces suspended from the walls of the inner rectangle of the maṇḍala.
Penis
Liṅga and vajra have many other meanings (too many to list here).
Perfection of Wisdom
The perfection of wisdom personified.
Perfumed cherry
Callicarpa macrophylla.
Pigeon’s droppings
g.293 Pigment of bovine gallstones

pārāvataviṣṭhā

Pigment of bovine gallstones

gi wang

gorocanā

Pilupāla

pīrūpāla

Pīrūpāla

Piśāca

sha za

piśāca

A class of spirits.

Placenta

skyes pa'i mal stan

garbhāśayaṇa

Pongam oil tree

'jam 'bras

kanaṭja

Pongamia pinnata.

Portico

sgo khyud

niryūha

Possessed of Wisdom

ye shes sgyan

jñānavatī
t

The thirteenth bodhisattva level.

Potash

kṣara

Prāṇa

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

Pratyekabuddha
pratyekabuddha
“Solitary buddha,” so called because he attains nirvāṇa on his own.

Pravāla fish
pravāla

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

Preta
preta
A class of spirits sometimes called hungry ghosts.

Pūjā
pūjā
Worship that involves making offerings.

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

Pure
vimalā
The second bodhisattva level.

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

Pūrṇabhadra

Pūrṇabhadra
God of wealth.

Purslane

lo Ni ya
loṇika · loṇiya
Portulaca oleracea, Portulaca quadridida.

Puṣya

The sixth (sometimes the eighth) lunar asterism.

Quicksilver

mngul chu
pārada · rasa · sūta

Rāhu

The demon who causes an eclipse.

Rainbow

dbang po'i gzhu
śakracāpa, etc.

Rajobhuva

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

Rākṣasa

A class of demons.
Rākṣasī

srin mo

A female rākṣasa.

Rāmadeva

rA ma de ba

Rāmadeva

The name of a vetāla.

Rāmadūtī

rA ma du ti

This has not been identified.

Ranḍa

raN+Da

raṇḍa

This term can be a name of various plants.

Rasanā

ro ma

rasanā

The prāṇa channel on the right side of the body.

Ratī

dga’ ma

Ratī

Ratipriyā

dga’ ma dang yid ‘ong ma

Ratipriyā

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

Ratnasambhava

rin chen ’byung gnas

Ratnasambhava

One of the five buddhas.

Raurava Hell

mgu ’bod
Raurava

Realgar

Idong ros

Μαναχσίλα

Recaka

Re tsa ka

Recaka

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

Red Acala

Mi g.yo ba dmar po

Raktācala

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

Red leadwort

Ci tra dmar po

Raktacitraka · raktacitra
Plumbago rosea.

Resplendent

‘od ’phro ba

Prabhākarī

The fourth bodhisattva level.

Revatī

Re ba ti

Revati

Rṇṭaka

dheN+Du ka

Rṇṭaka (?)

Root mantra

Rtsa ba’i sngags

Mālamantra

Rurucaṇḍaruk

Ru ru caN+Da ru ka
Rurucaṇḍaruk

Rust of iron

ljags kyi phye ma

lohačārṇa

Śacī

dbang mo

Śacī

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

Sādhaka

sgrub pa po

sāḍhaaka

One who performs a sādhana.

Sādhana

sgrub thabs

sāḍhana

Practice involving mantra and visualization.

Safflower

le brgan rtsi

kusumbha

Carthamus tinctorius.

Śakra

bṛgu byin

Śakra

One of the names of Indra.

Samāna

mnyam gnas

samāna

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

Samantabhadra

kun tu bzang po

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.

**Samaya**

*dam tshig*

**samaya**

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

**Saṃbhogakāya**

*longs byed rtags pa’i sku*

**saṃbhogakāya**

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

**Śaṃkārīṇī**

*slaM ka ri NI*

**Śaṃkārīṇī**

A goddess invoked to counter the effects of poison.

**Saṃkrānti**

’pho ba

**saṃkrānti**

Unit of time related to the counting of breath.

**Saphara fish**

*saM pha ra*

**saphara**

**Sarasvatī**

*dbyangs can ma*

**Sarasvatī**

Goddess of learning; she is visualized as part of the Perfection of Wisdom practice.

**Śaśidevī**

*zla ba’i lha mo*

**Śaśidevī**

**Sattvaparyāṇka posture**

*sems dpa’i dkyil krong*

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

Sea salt

*rgam tshwa*

saindhava

Seal

*rgyas btab*

mudrita

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

Seed

*sa bon*

bijā

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

Semen

*shu kra · klu ba*

śukra

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

Sensitive plant

*ladz+dza lu*

lajjālu · lajjā

Mimosa pudica.

Sessile joyweed

*slu lings tsa*

śāliṃcī · śāliñcī · śāliñcā

Achyranthes triandra.

Śevāla

*se bA la*

śevāla · śevāla

Blyxa octandra (?)

Siddha

*grab thob*

siddha

An accomplished being; a class of semidivine beings.
Śikhin  
*gtsug gtor can*  
སྐོ་ནི་གློང་བོ་ཅན།  
Śikhin  
The second of the seven buddhas of the past.

Silk-cotton tree  
*shal ma la*  
སྐལ་མ་ལ།  
śālmalī  
*Salmalia malabarica.*

Sit  
*sit*  
སོགས  
*sit*  
In Indian culture, the sound expressive of sexual excitement or pleasure.

Śiva  
*dbang phyug*  
དབང་ཕྲུག  
Śiva  
One of the principal three Hindu gods.

Six cognitive fields  
*skye mched drug*  
སྟེགས་མཆེད་དྲུག  
ṣaḍāyatana  
Each field comprises one of the six senses with its respective sense-consciousness and the range of objects accessible to it.

Six destinies  
*'gro ba drug*  
འགོ་བ་དྲུག  
ṣadgati  
The possible six types of rebirth in any of the six realms of cyclic existence.

Six perfections  
*pha rol tu phyin pa drug*  
ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག  
ṣaṭparamitā  
The six are generosity, morality, patience, diligence, concentration, and wisdom.

Six superknowledges  
*nngon shes drug*  
ནངོས་ཤེས་དྲུག  
ṣadabhijnā  
Skillful means
thabs
ཐབས།
upāya
Also refers to the male partner in sexual yoga.

g.369  Sole Hero
dpa’ bo gcig pa
dཔའ་བོ་གཞིག་པ།
Ekallavīra
Another name for Caṇḍamahāroṣaṇa; he is called “sole” because, apart from his consort, he is not accompanied by the deities of the mandala.

g.370  Sour gruel
rang skyur
རང་ཤུར།
kāñjika

Spiked ginger lily
gol la
དབུལ་ལ།
śatt · satī
Hedychium spicatum.

g.372  Śrāvaka
nyan thos
ཉན་ཐོས།
śrāvaka
Disciples who heard the Buddha’s doctrine from his own lips; followers of the Hīnayāna school in general.

g.373  Śrībhūṣaṇī
dpal gyis rgyan ma
དཔལ་གྱིས་རྒྱན་མ།
Śrībhūṣaṇī

Stambhaka
reng ba can
ཞྭེ་ཞྭ་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
བདོ་གི།
bhadraлит
Paederia foetida.

g.376  Stotra
bstod pa
བོས་པ།
stotra
Hymn of praise.

g.377 Sukhāvatī
bde ba chen
Sukhāvatī
The realm of Amitābha.

g.378 Sulphur
ghan dha ka
Hyperanthera moringa.

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

g.380 Sun
ṛṣi ma
sūrya

g.381 Sunn hemp
sa na
śaṇa · śaṇa
Crotalaria juncea.

g.382 Supreme joy
mchog dga
paramānanda
The second of the four types of joy.

g.383 Surasundari
lha mo sun d+ha ri
Surasundari

Surasunnaka
su ra su na
surasunna

Sweet flag
shu dag

vacā

Acorus calamus.

Syāmā

nag mo

Śyāmā

Tamarind

bse yah

āmla · tintiḍī · cītā

Tamarindus indica.

Tārā

sgrol ma

Tārā

The Buddhist goddess of compassion.

Target

bsgrub bya

sāḍhya (m) · sādhyat (f)

Person or being who is the target of a particular sādhana or ritual.

Tathāgatakula

de bzhin geregs pa'i rigs

Tathāgatakula

In the CMT system, this is the family of the buddha Akṣobhya, one of the five buddhas.

Terrible

mi zad pa

Raudra

Thirteen stages

sa bcu gsum

trayodasaśābhāmi

Thirteen bodhisattva levels.

Three abodes

'jig rten gsum po

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

Three metals
lcags gsum
тралог
The three usually are gold, silver and copper.

Three myrobalan fruits
'bbras bu gsum
тріфала
The combination of *Phyllanthus emblica*, *Terminala chebula*, and *Terminalia bellerica*.

Three spices
rtsa ba gsum
катутрія
Ginger, black pepper, and long pepper.

Three syllables
yi ge gsum
трікшара
It is not clear which syllables are meant.

Throbbing
sad pa
sphurat (adjective)
Refers to the throbbing sensation in the vagina before and during orgasm; also to the throbbing of an erect penis.

Tilak
thig le
tilaka
A mark between the eyebrows, usually made with vermillion.

Tilottamā
til mchog ma
Тилоттама

Toddy palm
ta la
tāla
*Borassus flabelifer*. 
Tolaka

srang

tolaka - tola

A unit of weight equal to 12 māsas.

Toothbrush tree

sha kho Ta

śākhoṭaka

Streblus asper.

Triple refuge

skyais su 'gro ba gsun

triśaraṇa

Refuge taken in the Buddha, his teaching, and the assembly of followers.

Tubeflower

brah+na daN+Da

brahmayaṣṭī · brahmadaṇḍa · bhārṅgī

Clerodendrum indicum (Clerodendron siphonanthus).

Tulā

srang

tulā

A unit of weight equal to 100 palas.

Turmeric

yung ba

haridrā

Tutelage

lhag par guis pa

adhiṣṭhāna

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

Two accumulations

tshogs gnyis

samblātnatva

The accumulations of merit and wisdom.

Uccaṭā

u ts+tsha Ta
uccaṭā
This plant could not be identified.

Udāna
gyen rgyu
udāna
One of the five vital airs, centered in the throat.

Umbrella tree
ke ta ka
ketaka
Pandanus odoratissimus.

Urvaśī
ur+bA shI
Urvaśī

Vadhū
mi'i bu mo
Vadhū

Vairocana
rnam par snang mdzad
Vairocana
One of the five buddhas; in the system followed in the CMT, he is in the eastern quarter of the maṇḍala.

Vajra
rdo rje
vajra
A ritual sceptre; thunderbot; a diamond; a general term denoting an indestructible non-dual state.

Vajra realm
rdo rje dbryings
Vajradhātu
The experiential sphere of nonduality.

Vajrakaṃkāla
kaM ka la
Vajrakaṃkāla
Vajrāṇaṅga

The Buddhist counterpart of Kāmadeva.

Vajranārāyaṇa

The Buddhist counterpart of Viṣṇu.

Vajrapāṇi

Wrathful aspect of Vajrasattva; the Buddhist counterpart of Indra.

Vajraśaṃkara

The Buddhist counterpart of Śiva.

Vajrasarasvatī

Consort of Caṇḍa mahā roṣaṇa.

Vajrasattva

The deity delivering the CMT.

Vajrayoginī

A Buddhist goddess.

Vajradhātvīśvarī

Consort of Caṇḍamahāroṣaṇa.

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

Vāmana
A snake demon.

Vaṅga
Can be a name of several plants and substances.

Varuṇa
In the CMT, he is the king of nāgas.

Vāsudeva
Vasudhā
Goddess of the earth.

Vāsuki
One of the eight nāga kings.

Vāsya
This substance has not been identified.

Vauherī
A goddess invoked in a mantra.

Vernonia
daN+Da ut+pal
daṇḍotpala
Vernonia cinerea.

Veronicalolia
na ga pi la
nāgabalā
Grewia hirsuta.

Vetāla
ro langs
vetāla
A class of spirits that haunt charnel grounds.

Vidyādhara
rig pa’dzin pa · rig ‘dzin
vidyādhāra
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.

Vipaśyin
rnam par gzigs
Vipaśyin
The first of the seven buddhas of the past.

Viṣṇu
khyab ’jug
Viṣṇu
One of the principal three Hindu gods.

Viśvavajrī
rna tshogs rdo rje ma
Viśvavajrī

Vītarāga
bI ta rA ga
Vītarāga
A deity invoked in a mantra to cure blindness.
Vyāḍa

Vyāḍa (sbrul ma rungs pa)

A class of mischievous spirits.

Vyāḍhi

Vyāḍhi (nad)

Vyāḍhi

Disease or sickness; also a class of mischievous spirits.

Vyāna

Vyāna (khyab byed)

Vyāna

One of the five vital airs, diffused throughout the entire body.

Water spinach

Water spinach (ka lam bi)

Kalambī

Convolvulus repens, Ipomoea aquatica.

Water trial

Water trial (chu'i btag pa)

Udakaparīkṣā

A type of ordeal to test one’s veracity.

Wearing Five Braids of Hair

Wearing Five Braids of Hair (zur phu lnga)

Pančacīra

Epithet of Mañjuśrī.

Welcome offering

Welcome offering (rin)

Argha

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

White Acala

White Acala (mi g.yo ba gkar po)

Śvetācala

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

White gourd melon
White Vulture

A female garuḍa invoked to counter the effects of poison.

Wild indigo

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

Wisdom empowerment

An empowerment involving a female consort.

Wisdom of discrimination

One of the five wisdoms corresponding to the tathāgata Amitābha.

Wisdom of equality

One of the five wisdoms corresponding to the tathāgata Ratnasambhava.

Wisdom of the sphere of phenomena

One of the five wisdoms corresponding to the tathāgata in the centre of the maṇḍala (in the CMT it is the buddha Aksobhya).
Yakṣiṇī
A female yakṣa.

Yama
The god of death.

Yamāntaka
The wrathful aspect of Mañjuśrī.

Yamāri
Yantra
A magical diagram; any mechanical tool or device.

Yellow Acala
Acala corresponding to Buddha Ratnasambhava in the south of the maṇḍala.

Yellow myrobalan
Terminala chebula.

Yellow orpiment

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.