The Tantra of Caṇḍamahāroṣaṇa

Caṇḍamahāroṣaṇatantram
དཔལ རྡུམ་པོ་ཁྲོ་བོ་ཆེན་པོའི་རྒྱུད་ཀྱི་རྒྱལ་པོའི་དཔའ་བེད་བོ་སྐྱེས་བྱ་བ

The Glorious Caṇḍamahāroṣaṇa Tantra “The Sole Hero”

Ekallavirākhyaśrīcaṇḍamahāroṣaṇatantram
Toh 431
Degé Kangyur, vol. 80 (rgyud ’bum, nga), folios 304.b–343.a.

Translated by the Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha

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SUMMARY

s.1 Written around the tenth or the eleventh century CE, in the late Mantrayāna period, *The Tantra of Caṇḍamahāroṣaṇa* represents the flowering of the Yoginī-tantra genre. The tantra offers instructions on how to attain the wisdom state of Buddha Caṇḍamahāroṣaṇa through the practice of the four joys. The tantra covers a range of practices and philosophical perspectives of late tantric Buddhism, including the development stage, the completion stage, the use of mantras, and a number of magical rites and rituals. The text is quite unique with its tribute to and apotheosis of women and, in this regard, probably has few parallels anywhere else in world literature. It is written in the spirit of great sincerity and devotion, and it is this very spirit that mitigates, and at the same time empowers, the text’s stark imagery and sometimes shocking practices. This text certainly calls for an open mind.
ACKNOWLEDGMENTS

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.

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This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
INTRODUCTION

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 Hiranyavarṇa 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 Guhyasamājatantra (Toh 442), the Hevajrotantra (Toh 417), the Siddhaikāvīratantra (Toh 544),\(^1\) and the Cittaviśuddhirakarana of Āryadeva (Toh 1804). In turn, it influenced other works, such as the Vidyāharaviniōdanatantra.\(^2\) However, among all the works devoted to the deity Caṇḍamahāroṣaṇa, the CMT is unquestionably the most important. Other works centered on this deity include sādhana, dhāraṇī, and stotra compositions—all of them, as their genres might suggest, much shorter than the CMT.

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 Siddhaikāvīratantra as part of the mantra oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.\(^3\) Moreover, the deity himself seems to predate the name Caṇḍamahāroṣaṇa. Under his other name, Acala, he has a tantra devoted to himself, the Acalakalpa. This is one of the core Kriyātantras of the Tathāgatakula group, predating the CMT by a few or even several hundred years. The name Acala is also found in the Vairocanābhisambodhi (Toh 494), one of the two known Caryātantra texts extant in Sanskrit.\(^5\) Although the cult of this deity under the name Caṇḍamahāroṣaṇa was more or less confined to the Kathmandu valley, it spread farther afield under the name Acala, reaching as far as Japan, where the practice of Acala (“Fudō” in Japanese) became important in Shingon Buddhism.\(^6\)

The text of the CMT exists in the original Sanskrit and in translations. Only parts of the Sanskrit text have been edited and published.\(^7\) Since no previous edition exists of the complete text, we had to reconstruct the Sanskrit text of the remaining chapters from manuscripts, revising the existing editions in the process. The resulting Sanskrit text of the complete tantra that appears as the appendix to this translation is a half-critical, half-diplomatic edition chiefly based on the oldest and the most correct of the CMT manuscripts.\(^8\)

The Tibetan canonical translation, according to its colophon, was the work of one Trakpa Gyaltsen (grags pa rgyal mtshan) and the Indian scholar Ratnaśrī. As the translation was sponsored by Sherab Senge (shes rab seng ge), 1251–1315, we can safely conclude that the first of the two translators was Sherab Senge’s disciple, Trakpa Gyaltsen from Yarlung (yar klungs pa grags pa rgyal mtshan), 1242–1346, and not the celebrated Sakya scholar of the same name.\(^9\) It was completed at the monastery of Sakya (sa skya), in a year of the Snake, probably during Sherab Senge’s lifetime or soon after his death. This translation, which is the only one known to exist in Tibetan, is included in all the major editions of the Tibetan Kangyur.\(^10\)
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 Yogiṇītantra 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 (prakaṭa), and the other, which is secret, is termed inverted (viparīta). The motto of inverted conduct is:

By passion, passion is killed;  
A conflagration is killed by fire.  
One should destroy poison with poison,  
Applying the instructions. (CMT, 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 Yogiṇī class, bring in another essential element. This is the overwhelming intensity of experience that obliterates mental acts of self-reference. When this experience is founded on an exclusively benevolent frame of mind, such as the feeling of great affection (mahārāga), there is a chance that dualistic fixations can melt away, bringing on an irreversible change. This brings us closer to the specific content of the Caṇḍamahāroṣaṇa-tantra, namely its sexual practices. When used skillfully, sexuality becomes a powerful tool. The ritual union engages the two partners on all levels—the physical level; the level of the five senses (the senses constituting a bridge between the body and consciousness); and all the different levels of consciousness. The partners, perceiving each other as deities, generate strong love and devotion for one another. Their union allows for an intense experience, which brings the mind effortlessly into focus and sharpens the awareness. After the intensity peaks, there is a brief natural gap, when the three kleśas—desire, aversion, and indifference, which normally drive one’s
conceptual thinking—completely cease. All that is needed at this point is recognition. This recognition can be arrived at and stabilized through the repeated practice of ritual union.

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 (pitr) of the girl who has not yet been given in marriage will themselves drink her menstrual discharge every month” (Parāśarasmṛti, 7:5–6). Another book concurs: “A girl who sees her own menstrual blood in her father’s house shall be known as an outcaste” (Viṣṇusmṛti, 24:41). The purpose of the sexual act as espoused in different literary genres may have varied (from the reproductive in the smṛtiśāstras to the soteriological in the Yoga- and Yoginītantras), but the early sexual initiation is evidenced throughout the whole spectrum of Indian literature. That said, one must add that the age most often recommended by the tantras was actually not twelve but sixteen; this is paralleled by the age of the deity forms visualized during the sādhana.

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—Caṇḍamahāroṣaṇa and Vajradhātvīśvarī, 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:

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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)
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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:

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

1.1 [F.304.b] Oṁ, homage to Caṇḍamahāroṣaṇa!

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.

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

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

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

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

“Inseparable from emptiness and compassion,
Abiding in pleasure with divine lust,
Devoid of all mental constructs am I,
Free from mental elaboration and undistracted.”
“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 Mantrayāṇa,
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.

1.14  “If, after the exhaustion of his karma,
Having experienced suffering for a hundred thousand years,
He attains a human birth,
He will be destroyed in that birth by a bolt of lightning.

1.15  “So therefore, a lay vow-holder who knows the path of mantras
Should draw a beautiful maṇḍala.
He should cause the disciples—
Only those previously examined—to enter there,

1.16  “And should then explain this tantra,
Difficult to find in the three worlds.
Anyone who would explain it to one who hasn’t studied
Will follow a downward course.

1.17  “He will suffer inflammation of the mouth,
Even though he may be equal to buddhas.
Or else, if a disciple without faith
Listens to the explanation out of a mere desire to know,

1.18  “His head will be split by a thunderbolt,
Without any doubt, during the rainy season.
This truth, O goddess,
I have taught, O beautiful-faced one,

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

1.20  This concludes the first chapter, the introduction to the tantra, in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
Chapter 2

THE MAṆḌALA

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

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

2.2 The lord then said:

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

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

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

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

2.6 “One should draw the row of vajras of the same size
And also the eight pillars.
One should make the chief gateway
Three times as big as the door.

2.7 “A double vajra should be drawn below,
Surrounded by the vajra-enclosure.
The maṇḍala of Caṇḍamahāroṣaṇa
Should be adorned with wish-fulfilling trees, and so on.

2.8 “One should also demarcate an inner enclosure
In the round shape of a circle.
In its eight directions, starting from the east,
One should draw a multicolored lotus of eight petals,

2.9 “With the space in the middle being the ninth.
In the center of the ninth, a deep-blue sword should be drawn
Marked with a vajra and placed together with
A vajra-knife and a skull cup.

2.10 “In the east, one should draw
A sword of white color marked with a wheel.
In the south, one should draw
A yellow sword, inlaid with a jewel.

2.11 “In the west, one of red color,
Marked with a red lotus.
In the north, one should draw
A plain sword of dark-green color.

2.12 “In the southeast corner, one should draw
A white knife, marked with a wheel.
In the southwestern corner, one should draw
A yellow one, nicely marked with a jewel. [F.306.a]

2.13 “In the northwestern corner, similarly,
A red one, nicely marked with a red lotus, should be drawn.
In the northeastern corner,
A dark-green one with a blue lotus.

2.14 “One should arrange all these signs
In position above the sun and the moon.
I have taught this maṇḍala of powders
To accomplish the benefit of the world.

2.15 “Alternatively one should prepare a maṇḍala
In the form of a canvas-picture, nicely painted.
The maṇḍala should be drawn as before. In the center, one should draw Black Acala,

2.16 “Embraced by Hatred Vajrī.
In the east, one should draw White Acala;
Similarly Yellow Acala in the south.
In the west, one should draw Red Acala;

2.17 “In the north, one should draw Green Acala.
In the southeast, white Delusion Vajrī;
In the southwest, one should draw Yellow Calumny Vajrī.

2.18 “In the northwest, one should draw
The red goddess Passion Vajrī;
In the northeast, draw dark-green Envy Vajrī.
So one should draw the canvas-maṇḍala.

2.19 “Now comes the maṇḍala tutelage mantra:

“Oṁ, Blessed Caṇḍa mahā roṣaṇa, together with your retinue, come, come!
Jaḥ hūṁ vaṁ hoḥ! Assume tutelage over this maṇḍala! Hūṁ phaṭ! Svāhā! 13

“With this mantra, one should summon, induct, bind, and enthral Caṇḍa-

2.20 “Now comes the worship mantra:

2.21 “Oṁ, Hatred Vajrī, accept this flower! Hūṁ phaṭ! 15
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.
“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.

“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.

“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.”

This concludes the chapter on the maṇḍala, the second in the glorious Caṇḍamahā-roṣaṇa tantra called “The Sole Hero.”
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!”

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.

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.

“This is the verse of the triple refuge:

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

“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.\(^6\)

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.\(^7\)
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 ‘Oṁ āḥ, for the one possessed of the glory of
the pledge of the empowerment of all the tathāgatas, hūṁ.’\(^8\)

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 ‘Oṁ,
Caṇḍamahāroṣaṇa, enter, enter into his heart! Hūṁ phaṭ!’\(^9\)

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. ‘Oṁ, strike, strike! Kill, kill all the enemies! O sword of knowledge! Hūṁ phaṭ!’

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. ‘Oṁ, seize, seize! Pull, pull all the evildoers with the noose! Bind, bind! To you, O great truth, to you, O Dharma, svāhā!’

3.16 “This is the name empowerment:

“One should invite the disciple, crowned with the seal of Caṇḍamahā-roatāna, to sit down, visualizing him in Caṇḍamahāroatāna’s form. One should recite, ‘Oṁ, blessed lord Black Acāla, you are an accomplished being! Hūṁ phaṭ!’ 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, ‘Oṁ, goddess, enter, enter into her heart! Hūṁ phaṭ!’ One should place in her right hand a knife of iron or other material, and recite, ‘Oṁ, knife, cut, cut the flesh of all the māras! Hūṁ phaṭ!’ [F.307b] In her left hand, one should place a human skull, or one made of wood, and so on, and recite, ‘Oṁ, skull, hold, hold the blood of all the enemies! Hūṁ phaṭ!’ Then one should invite her to assume the goddess’s posture, and visualize her in the goddess’s form. One should recite, ‘Oṁ, blessed Hatred Vajrī, you are an accomplished being! Hūṁ phaṭ!’ 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, ‘Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’

“The teacher should make offerings to himself with wine, meat, and so forth, and then satiate the wisdom consort. He should unite with her and place the semen and blood obtained from this in the fold of a leaf or such. He should then summon the disciple. Using his ring finger and thumb, the teacher should take the substance and use it to write the syllables hūṁ and phaṭ 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…’

“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]

“In billions of lives, there will be people with swords in their hands, cutting off all his limbs, eager to chop off his head—

“For you also, it will be the same if you break the samaya.
Then the student should say: ‘So be it.’

“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:

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

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

3.27  “The 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.’

3.28  “And she should say:

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

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

3.30  “Then the 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.

“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.

“Later one should invite
The manifestation of wisdom. [F.309.b]
Subsequently these goddesses rouse the lord
With songs coming from their own throats.

“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.’

“From Calumny Vajrī:

“’Do not abandon the mind of compassion!
O lord, do not become void,
Lest my suffering body
Becomes devoid of life!’

“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.’

“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!’

“Having heard these four songs as if in a dream,
Caṇḍamahāroṣaṇa quickly rises, instantaneously complete.
One should visualize him in his exact previous form,
In sexual embrace.
“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 brahmin 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,\textsuperscript{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 hrāṁ hrīṁ 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 fulfillers of all wishes! You whose faces are completely motionless, naṭṭa, naṭṭa! Moṭṭa, moṭṭa! Saṭṭa, saṭṭa! Tuṭṭa, tuṭṭa! Remain, remain! Enter, enter! Āḥ, great crazed youth, dhūṇa, dhūṇa! Tiṇa, tiṇa! Eat, eat! Kill the obstacle makers, kill! Devour the rogues, devour! Accomplish everything, accomplish! Kiri, kiri! Great Vajra of Poison, phaṭ! 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, sāṭaya! 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! 39

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

“Homage to all the tathāgatas, the fullfillers of all wishes in every way, trāṭ! Unfailing Caṇḍamahāroṣaṇa, split, split, hūṁ! Confuse, confuse, hūṁ, trāṭ, hāṁ, māṁ! 40

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

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

5.6 “There are also mantras common to the goddesses:

“The root mantra: Oṁ, Vajrayoginī, hūṁ, phaṭ! 46
The second root mantra: Oṁ, Prajñāpāramitā, hūṁ, phaṭ! 47
The third root mantra: Oṁ, Vauherī, hūṁ, phaṭ! 48
The garland mantra: Oṁ, picu, picu! Increaser of wisdom, burn, burn!

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

5.7 “There are also individual mantras:

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

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

“Oṁ, homage to the blessed lord Caṇḍamahāroṣaṇa, to him who frightens the gods, demigods, and humans, to him who destroys the entire army of mātras, 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! Phat, phat! Svāha!"\(^{55}\)

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

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.

“He should visualize his woman [F.311.b] In your form, incisively. Through intensive practice like this, He will achieve mastery.

“The mother, and also the daughter, The younger sister, the niece, Or any other female relative, And likewise a female musician or a brahmin, “A sweeper, a dancer, A washerwoman, a prostitute, A lay vow holder, and also a yoginī, Or a female kāpālika, “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.

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.

6.42 “The position moving the feet,
And the position pressing the ground;
The position even teeth,
And the position called variegated. [F.313.a]

6.43 “The position honeycomb,
And the position mounted on a device with the feet upward.
Similarly the tortoise position,
And the one called good in every respect.

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

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

6.46 “With their arms joined,
Entwined like braids in union,
One should make the two of them rock gently—
This position is called the rocking of a swing.

6.47 “One should put her knees, joined together,
Against one’s chest, and place one’s hands as
In the rocking of a swing position—
This position is called holding the knees.

6.48 “One should put the soles of her feet
Against the base of one’s thighs,
With the hands placed as in the arising of pleasure position—
This position is called the kneading of the thighs.

6.49 “With the soles of her feet on one’s navel,
Then on one’s chest, and then the flanks;
And with the hands as in the rocking position—
This position is called moving the feet.

6.50 “One should place her buttocks on the ground,
Opposite one’s lap
And place the hands as in the arising of pleasure position—
This position is called pressing the ground.
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.
“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.

“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.

“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.

“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.

“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.

“One should scratch her, 
Avoiding her two eyes. 
One should rub the nipples with one’s hand, 
Then suck and bite them.

“As she lies on her back, 
One should kiss her beautiful abdomen, 
Recollecting again and again, 
‘I was in this very place before.’

“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.

“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-robe 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, One should eat the semen 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 variegated, the yogin, With a focused mind, should do other positions.

“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 Caṇḍamahāroṣaṇa.

“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,
“Fall down and lick her lotus, 
Marking the three syllables on her secret place. 
Having again made her assume the bow posture, 
One should lower one’s face.

“To the center of her anus and lick it, 
Stroking it also with one’s nose. 
One should meditate on the thence-derived pleasure, 
As this is the practice of Caṇḍamahāroṣaṇa.

“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.

“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.

“One should therefore focus one’s mind 
On the pleasure arising from desire.”

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.”

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 Vajrāṇaṅga. In this way, the main gods, as numerous as grains of sand in the Ganges, became accomplished.

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. The yogin who practices yoga in this way, Wholly devoted to his meditation,

7.11 “And maintaining the right identification Through the practice of being one with Caṇḍamahāroṣaṇa, Would not be stained by sin Even if he were to kill one hundred brahmins.

7.12 “One should therefore meditate on Caṇḍamahāroṣaṇa, A protector such as described, And violent acts, That would lead ordinary people to hell,

7.13 “Will, when joined with this skillful means, Lead him to liberation without a doubt. All this is preceded by mind; And judged nonvirtuous or virtuous.

7.14 “Forms created by the mind Vary according to one’s place of birth, In the same way that, if one eats a poison Not incanted with the mantra, one’s life will wane,

7.15 “But after incanting the same poison with a mantra, One’s happiness and lifespan will increase.”
Then, at that moment,
The supreme goddess, Perfection of Wisdom,

7.16 With a knife and a skull cup in her hands,
And with Caṇḍamahāroṣaṇa as the seal upon her head,
Vajra-fierce, very angry,
Spoke these highest words:

7.17 “Meditating on my form
And identifying perfectly with me,
She will not be stained by sin,
Even if she should kill one hundred brahmins.

7.18 “Having assumed my form,
With great wrath alone in her mind,
The yoginī may kill fish and birds,
And she will not be stained.

7.19 “For all women are generally
Without compassion, fickle and irritable,
With their thoughts on the profits derived from killing—
For their sake, this explanation was made.”

7.20 Thus concludes the chapter on revitalizing the body, the seventh in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”
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?”

The goddess then said:

“When 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.

“A goddess or demigoddess,
Or a yakṣīṇī, a rākṣasī,
A nāgīṇī, a bhūtīṇī,
A kiṃnārī, or a human girl,

“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,

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

“A kulatriṇī,70 a hariṇī,71 a musician,
A sweeper, also a tribeswoman,
A washerwoman, a wine merchant,
A perfume seller, a laborer,

“... a barber, a dancer,
A bronze smith, a goldsmith,
A fisherwoman, a marriage arranger,
Also a pot maker, a garland maker,

“A female kāpālika, also a conch worker,
A parasol maker, a house builder,72
A cowherd, a fletcher, a betel seller,
A butcher, a stoneworker,

“A carpenter,73 also a hairdresser,
A woman of any mixed caste,
A mother, a sister, a wife,
A maternal aunt, a niece,

“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.

“These and all other women
Possess my form.
They exist for the welfare of all beings,
Each identified by her own individual function.

“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.

“Women who are served will, for their part, instantly grant
Accomplishment to all those seeking
To benefit living beings.
One should therefore serve women.

“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.

“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,

8.26  “Or eat food belonging to the Sangha,
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.

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 Caṇḍi 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;
sambhogakāya is the intermediate state after death;
Nīmāṇakāya has the form of the six modes of existence;
The pleasure of sex\(^76\) 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,77
One should remain with one’s mind focused solely on pleasure,
Until one attains accomplishment.

9.9 “When the yogin has attained accomplishment,
He will become pure and unassailable.
He is invisible to people
When merged with the prāṇa-mind.

9.10 “Omniscient, omnipresent, all-pervading,
Free from all afflictions,
For him there is no disease, nor old age;
Death does not exist for him.

9.11 “Poison has no effect on him,
Nor does water, nor wind.
Neither weapons nor enemy hordes
Can ever prevail over him.

9.12 “Yet all the objects of desire arise for him
Merely through a mental wish.
At that moment, one becomes, effortlessly,
The same as a wish-fulfilling gem.[F.318.a]

9.13 “In all the realms of the world,
Wherever one may happen to be,
There palaces will arise for him
With all desired things.

9.14 “Delightful, heavenly women,
Adorned with beauty and youth,
As numerous as stars in the sky,
Will without doubt be his.

9.15 “The gods, such as Brahmā, Viṣṇu, and Śiva,
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
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,
Caṇḍāli, 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."
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.

“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.

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

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

“One should put up with all of this,
Rather than abandon a woman,
Since all women can cause one
To attain buddhahood by means of the four joys.
10.6 “Without modesty, fickle, impudent,
Wholly in pursuit of desires—
Yet they alone grant accomplishment;
They should be served with all one’s being.

10.7 “What can be said of the nature of woman—
They can even die from love
By merely being separated from their husbands.
What more can be said than this?

10.8 “Therefore all women should be viewed
As goddesses on all occasions.
Even wood, stone, and other objects
Should be imagined, in one’s mind, as such.

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

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

10.11 “Then he should lead the woman there
In her form, which is none other than Perfection of Wisdom.
One must worship her with flowers,
Lamps, incense, and so forth.

10.12 “Later one should pay obeisance to her,
Prostrating with one’s whole body.78
Then one should circumambulate her clockwise— [F.319.a]
This will complete the worship of Caṇḍi.

10.13 “In the same way, a woman should worship a man—
With respect, and with the mind filled with devotion.
She should perform the worship, in reciprocity,
As has been taught by the victorious ones.

10.14 “One must not scold a woman,
Nor can one abandon her when being asked for a favor.
One should speak nice words
And give her things according to need.
10.15 “One should praise her with all one’s heart,
So that she does not perceive one as a villain.
One must never abandon a woman wherever one may be,
After hearing this teaching of the Buddha.

10.16 “Whoever should act otherwise,
That evildoer will end up in hell.
Apart from causing his own death,
Does he achieve anything by separating himself from women?

10.17 “This practice of Caṇḍamahāroṣaṇa
Can never be accomplished by religious austerities.
It would be fruitless due to the net of delusion—
The pure mind would be blocked.

10.18 “A lover must not abandon lust,
Lest he would be living a lie.
By living a lie, evil is incurred;
And from evil, a rebirth in hell.

10.19 “He who lives a lie will meet his death,
There is no doubt.
Through this lust alone, accomplishment is won—
Only through lust—by the sons of the victorious ones.  

10.20 “So one should not torment oneself with austerities,
Abandoning the five sense-objects.
One should notice beauty as it comes along,
And listen to the sound.

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

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

10.23 “Than a man spending his entire youth
Without bringing enjoyment to women.
No reward will be yours to see,
But you will have incurred the greatest loss.
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 Nairaṇjanā.
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.”
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.

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

“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.

“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.

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

“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 Vājrī; Red Acala by Passion Vājrī; and Green Acala should be painted embraced by Envy Vājrī. Or else the lord should be painted alone, without a consort.

“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.

“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 Caṇḍa mahā roṣaṇa, 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.

“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]

“In the same way, one should practice with a vajra scepter, a wheel, a trident, and so on. And so also with a noose made of copper and so on. Similarly, with cloth shoes, a brahmanical cord, clothes, a parasol, a Prajñāpāramitā text, a tantra text, and so forth. So too one can practice with a paṭaha drum, a mardala drum, a lute, and so forth. In the same way, one should practice with a golden yakṣa, starting with Jambhala, Maṇibhadra, Pūrṇabhadra, and Cibikuṇḍalin. They will carry out one’s every command.

“In the same way, one should practice with a gandharva made of bamboo; a garuḍa made of anthill clay; the gods Brahmā, Viṣṇu, Maheśvara, Indra, Kāmadeva, and so forth, made of deodar tree; a rākṣasa drawn with charcoal from the charnel ground; a preta drawn with potash of a burnt goldfish; a human made of beeswax; Gaṇapati made of ivory; the piśāca Pīlupāla made of the wood of toothbrush tree; the dākinīs Gaurī, Caurī, and so forth, drawn with potash of burnt pravāla fish; the vetālas Rāmadeva, Kāmadeva, and so
forth, made of human bone; the nāgas Vāsuki and so forth, also the nāginīs, made of nāgakesara wood; and the yakṣīnīs Hārītī, Surasundarī, Naṭī, Ratī, Padmī, Anurāginī, Candrakāntā, Brahmaduhitā, Vadhū, Kāmeśvarī, Revaṭī, Ālokinī, Narāvīrā, 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, Kaṇcanamālā, Kuṇḍalahārīṇī, Arāmbhā, Urvaśī, Śrībhūṣaṇī, Raṭī, Śacī, and so forth, made of deodar wood. In the same way, one should do the practice of the nine planets—the sun, the moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu, and Ketu. Similarly the practice of the bodhisattvas, starting with Avalokiteśvara, Vajrapāṇi, and Mañjuśrī. Likewise the practice of the buddhas, starting with Vipaśyin and Śikhī. So too the practice of the bhūtas, starting with Aparājita. Also the messengers, starting with Yamārī. Similarly the servants, starting with Vajrakaṃkāla. 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:

‘Oṁ, Caṇḍa mahā roṣaṇa, 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!’³⁹³

“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!’³⁹⁴

“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!’³⁹⁵ 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!’³⁹⁶

“Whichever limbs one nails with a nail of human bone, or an iron one, or a withered thorn,³⁹⁷ 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!’³⁹⁸

“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!’³⁹⁹ 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!’³⁹⁰

“Having incapacitated the effigy with thorns, one should recite the mantra. One should add the mantra: ‘Kill such and such!’³⁹¹

“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!’³⁹² 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!’³⁹³ 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 enthrallment will take place. One should add the mantra: ‘Bring such and such to the state of enthrallment!’

“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!’

“Visualizing oneself as being completely flush with valuables and grain, one should recite the mantra. One should add the mantra: ‘Bring prosperity to me!’

“One should write this mantra 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!’

“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 vidyādhara by applying it as a tilaka on one’s forehead or an ointment. If it produces smoke, one will attain invisibility. If it releases heat, an enthrallment will take place.

“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!’ 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. One should add the mantra: ‘Stop all the wind and rain!’

“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, 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 Caṇḍamahāroṣana 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 dākinīs, 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! Ḥūṁ 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.\textsuperscript{114}”
“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! Hūṃ phat!’ 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.”
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,f
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.
“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.

“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.

“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}

“One should prepare this girl  
According to the previously explained division of families.  
One should always bedeck her with adornments  
Suitable for a girl.

“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.

“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.

“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.

“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.

“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.
“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.

“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—

“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—

“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]

“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.

“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.

“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.

“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.

“The stages should be known as Joyful,
Pure, Beacon of Light,
Resplendent, Invincible,
Facing Directly, Going Far, Immovable,
“Auspicious Intelligence, Cloud of Dharma,
All Luminous,
Matchless, Possessed of Wisdom—
These are the thirteen names.”

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

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

“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.

“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.

“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.”

The lord then said:

“I will now explain about
The purities that purify everything.

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.

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.

The syllable hūṁ is the consciousness in the intermediate state, in between
the mother and the father. Aksobhya 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 Caṇḍamahā-roṣaṇa 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.

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

16.5 Then the Blessed Lady said, “May the Blessed One present the analysis of ignorance, and so forth.”

Then the Blessed One said:

“This wheel has three divisions
Corresponding to the three times.
The Dharma is said by the victorious ones
To have twelve forms.

16.6 “With regard to this, ignorance is to be unaware of what to abandon and what to adopt. The meaning is that, directly after death, the insubstantial mind assumes a physical shape.

16.7 “From this ignorance arise formations of which there are three types: (1) the formations of the body are exhalation and inhalation, (2) the formations of speech are speculative knowledge and analytical knowledge, and (3) the formations of mind are attachment, hatred, and delusion. Ignorance, combined with these formations, exhales and inhales; it wanders to and apprehends material objects, and it analyzes and apprehends that which is immaterial; it becomes infatuated, hostile, or bewildered. [F.329.a]

16.8 “From these formations arises consciousness, which is sixfold: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. When combined with these six, ignorance sees, hears, smells, tastes, feels, and cogitates.

16.9 “From this consciousness arise name and form. Name is the four aggregates, starting with sensation. Form is form alone. With these two put together and rolled into one, we have what is called name and form. The meaning is that ignorance takes on the form of the five aggregates that are grasped onto. Among these, sensation is threelfold: 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. [F.330.a] 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.” [F.330.b]

This concludes the chapter on dependent origination, sixteenth in the glorious tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”
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.

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

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.

“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;

“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,
“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.

“If one walks in strong sunshine, Salt will diminish. Some juice of buffalo spinach Mixed with sea salt

“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—

“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;

“Coriander will destroy tiny worms;\textsuperscript{133} Honey removes phlegm. One should use these, one after the other, over two days;\textsuperscript{134} Later one should start the treatment.\textsuperscript{135}

“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.

“One should incant it seven times and eat it Either early in the morning or at mealtime. Doing this every day for the rest of one’s life [F.331.a] Will increase one’s semen or blood.

“The mantra is: ‘Oṁ, Caṇḍamahārośaṇa, prepare this divine nectar for me! Hūṁ phaṭ!’\textsuperscript{136}

“Fermented coconut, Also freshly churned buffalo butter, The fat of a pig Mixed with the scum of vāṣya\textsuperscript{137}.

“If one rubs them on the penis, the ears, The breasts, and the vulva,
Or rubs them on the whole body,
The organs will surely become healthy and strong.

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

17.16 “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 mun\d{d}ir\d{i}.

17.17 “Should one smear the penis, or breasts, or ears
With the paste prepared from white mustard,
Sweet flag, winter cherry, and large eggplant—
These organs will become healthy and strong.

17.18 “Similarly, when a preparation
Of gajapippal\i and white butterfly pea
Is smeared onto the penis together with freshly churned buffalo butter,
The penis will become healthy and strong.

17.19 “When \textit{\d{e}v\d{a}la} and black hellebore\textsuperscript{140} are smeared onto the penis with freshly
churned buffalo butter, the penis will become healthy and strong.

17.20 “One should grind the root of winter cherry together with downy datura,
and mix it with freshly churned buffalo butter. One should leave the mixture
for one day and night in a hollowed fruit of downy datura.

“Then, after rubbing the penis firmly
With buffalo dung,\textsuperscript{141}
One should smear and rub it with the previously described preparation
For three days, and it will become healthy and strong.

17.21 “One should clarify buffalo butter in the powder of crushed fireflies and
apply it to the interior of the vagina. A loose vagina will become firm.

17.22 “One should cook seeds of red lotus, seeds and fibers of blue lotus,
khashkas grass, and nut grass in sesame oil. By rubbing this mixture on the
vagina, one will remove bad smells and the defects of looseness, wrong
shape, or small size.

17.23 “One should rinse the vagina with an infusion from the bark of the nimb
tree. One should also fumigate it with nimb bark. The vagina will become
young, fragrant, and endowed with the qualities of good fortune and so
forth.

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, 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, veronicalolalia, 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.”*
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.

“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}

“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.

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

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

“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.

“By chewing the root of śepḥālika,\textsuperscript{148} one will remove uvular swelling.\textsuperscript{149}

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

“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.

“One should grind radish seeds, perfumed cherry, red sandalwood, and costus. Rubbing it in will remove itching\textsuperscript{150} and so forth.

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

“One should drink 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 raṇḍa in sixteen parts of water, reducing it by boiling to just one part. Having boiled the water away, one should add powdered white Indian licorice. 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,\textsuperscript{153} the three spices, and sulphur. One should place the mixture in the center of a wick. Having turned the burning wick downward, one should gradually take white mustard oil.\textsuperscript{154} 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 tola 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.

“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 śnathai and false daisy, and applies it to the penis, it will have the same effect.”\textsuperscript{157}

This concludes the chapter on preventing diseases, the eighteenth in the glorious Caṇḍamahāroṣaṇa 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.\textsuperscript{158}

19.4 “One should blend together donkey’s semen and lotus filaments, rub this onto one’s penis,\textsuperscript{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.\textsuperscript{160}

19.6 “One should smear the vine of white Indian oleander mixed with the blood of a wolf and a vulture.\textsuperscript{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.\textsuperscript{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 Mūlā, 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, 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 enthrall 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-minded! Cili, cili! Culu, culu! Release your fluid, release! Svāhā!’

“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!’

“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-mind. 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 root-branch of downy datura, Or the root of wild indigo— Then one will be able to retain one’s semen.

“If one eats the root of sunn hemp Or the root of spiked ginger lily, Or surasunnaka, before coitus, One will be capable of the ultimate retention of semen. [F.335.b]

“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.

“One should light up a lamp made with pig’s fat, with a wick made of the white thread of giant milkweed dyed red with lac. This will arrest the semen. Alternatively one should heat up safflower oil and rub it on the soles of one’s feet. This will arrest the semen.

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

“One should wrap the root of dwarf morning glory in a lotus leaf and fasten it to one’s hips. This will arrest the semen.

“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.

“One should obtain an upward-growing ox horn, grind it, and rub it onto one’s penis. This will cause an erection.

“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. The penis will become erect. Rinsing with warm water will cause detumescence.

“One should enclose quicksilver inside a cowrie shell and place it in one’s mouth. This will arrest the semen.

“One should steep bitter cucumber in goat’s urine for seven days. After applying this to the penis, it will become erect.
“One should grind the root of oṣaṇī, 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 Vajradhātvīśvarī’ until the woman drips.

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

“One should chew up the root of rāmadūti 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 Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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 phat!”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 pheṭ!  
Pheṁ pheṁ, ha ha, hā hā, pheṭ!’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

20.7
“To make snakes flee, one should incant some clay with this mantra and place it on the ground: ‘Oṁ, hili hili, phuḥ phuḥ!’[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: ‘Oṁ hrīṁ, protector Baṭuka, Caṇḍamahāroṣaṇa! Hūṁ phaṭ!’[188]

“With this mantra, buffalos will flee: ‘Oṁ, Yamāntaka, hrīḥ strīḥ, hūṁ hūṁ hūṁ, phaṭ phaṭ! Frighten away, frighten away! O fierce one, very fierce! Hūṁ phaṭ!’[189]

“With this mantra, any serious diseases will go away: ‘Oṁ, when crushing Yama, crush, crush! Caṇḍamahāroṣaṇa, hūṁ phaṭ!’[190]

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mahāroṣaṇa, let the fever seize such and such! Hūṁ phat! Reciting this, one should burn the effigy in the charnel ground fire, or in a fire of cutch tree or jujube wood. One will cause the enemy to burn with fever. [F 337.a]

20.18 “To obliterate the yantra of an enemy, one should write this mantra on a rag from a cemetery, wrap a blue string around it, and wear it on one’s arm, neck, head, or hips. Then say: ‘Oṁ, conquer, conquer and vanquish! Defeat the yantra! Hī hī, hā hā, break, break! Remove, remove! Act quickly, act! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phat!’

20.19 “To kill the target within a week, one should write this mantra on a rag from a cemetery as before, put it inside the effigy, and nail it with a peg one finger long, made of bone or iron. One should then bury the effigy face down in a cemetery and say: ‘Oṁ, Caṇḍamahāroṣaṇa, swallow, swallow! Kha kha! Eat, eat! Make such and such wither, do! Mara mara! Kill such and such, kill! Hūṁ phat!’

20.20 “To banish the target, one should take a crow’s nest from a nimb tree and burn the nest in a fire from the charnel ground. One should incant the nest’s ashes with 108 repetitions of the above mantra, and throw the ashes at the door of the target’s house. One should visualize the target mounted on a camel, fettered in shackles, and tied up with lassos, being led in the southern direction. Then say: ‘Oṁ, Caṇḍamahāroṣaṇa! Banish such and such! Hūṁ phat!’

20.21 “To sow hatred among others, one should take some dust from where two dogs are fighting and strike the effigies of the two targets. Then say: ‘Oṁ, when causing hate, Vajra of Hatred, sow hatred between such-and-such and such-and-such! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phat!’

20.22 “To immobilize the enemy with ease, one should draw on birch bark a tortoise, six fingers in size, with yellow orpiment, and write the syllable hrī on its four feet, the syllable plī in the center of its face, and the syllable hri at its navel. One should then depict feces at the tortoise’s anus and draw the sādhaka farther up on the tortoise’s back. 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. [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 hroṁ! 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 phat!’

20.23 “This mantra cures the closing of the eyes: ‘Oṁ, cili, mili, when playing, hūṁ, phat!’
“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 cchrīṁ cchrīṁ cchrīṁ! Parch, parch! Stop the flow, stop! Oṁ, Caṇḍamahāraṣaṇa, hūṁ phat!’

“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: ‘Oṁ, Vajrinī, let your vajra fly!—so commands the master of gods. Set alight, set! Oṁ, Caṇḍamahāraṣaṇa, hūṁ phat!’

“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: oṁ 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: ‘Oṁ hrīṁ klīṁ traṁ yūṁ, when crushing Yama, be harsh, be! Shake, shake! For the consummation of all sense pleasures, hūṁ hūṁ phat phat! Svāhā!’

“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: ‘Oṁ, summon, summon! Bewilder, bewilder! Enthrall such and such, enthrall! Svāhā!’

“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]

“To destroy any poison, say: ‘Oṁ, White Vulture, devour the poison and the harmful anger! Khah khah, ha ha, saḥ saḥ! Oṁ, the general of the great, fierce army commands. Svāhā!’ Alternatively one can recite the mantra: ‘Oṁ, Śaṃkārīṇī, dhraṁ hāṁ hūṁ hāṁ hāḥ!’

“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. The mantra is: ‘Oṁ, enemy of snakes! Destroyer of Vāmana, phat!’

“Giving a woman fragrant white flowers incanted with this mantra will enthrall her: ‘Oṁ, Āṇā, blind in one eye, enthral such and such! Svāhā!’
“By rinsing the eyes with water incanted with this mantra, one will cure blindness: ‘Homage to Vītarāga, O Maitreyaśimha locanī, Svāhā!’

With this mantra, a saphara fish will not be able to approach: ‘Om, saphara, khaḥ! Eat the powder!’

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! Culū, culū! Remain, remain! Bind, bind! Bewilder, bewilder! Strike to kill, strike! Hūṁ phat!’

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.”
Chapter 21

MAGICAL PRACTICES

21.1 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 phat!’

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

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

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

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

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

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

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

21.9
“A peacock’s feather, fumigated with and wrapped in the placenta of a bitch, will remove vitiligo if rotated to the right. 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 apply 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.

“After smearing the feet with muṇḍirī, 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 droṇapuṣpaka, 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 oṣanī 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.

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

“One should fix a laghu flower, or something similar, on top of a ṛṇṭaka seed. After putting water inside the flower, it will drip.

“One should place a bee in a sparrow’s nest made from kuṇṭḥāra 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 Caṇḍamahāroṣaṇa 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 saṃkrānti,
Each breath is one daṇḍa in duration.
With the passing of the four maṇḍalas,
There are 21,600 breaths.

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

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

22.6 “Lalanā is the left channel;
Rasanā is positioned on the right.
Avadhūtī is in the central area—
It conducts prāṇa in the moment of innate joy.
“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 Canda mahāroṣaṇa. 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 prāṇa  
And arrests it there, at that very place  
That same mind will be reflected.

22.21 “Pacifying, enriching, and enthralling;  
Likewise summoning, killing,  
And expelling—anything at all  
Will one accomplish through meditation alone.

22.22 “One should combine the practice of kumbhaka and so forth  
With the four gazes:  
Leftward gaze combined with kumbhaka  
Should effect enthralling.

22.23 “Rightward gaze, known as one that pulls in,  
Should be combined with pūraka.  
A gaze that rests on the forehead—  
The killing one—should be combined with recaka. [F:341.a]

22.24 “A gaze that rests on the tip of the nose—  
One that drives the enemies away—is combined with stambhaka.  
When doing kumbhaka, one gazes at a distant flower;  
When doing pūraka, one gazes at a bush of common milk hedge.

22.25 “When doing recaka, one gazes at a resinous tree; When doing stambhaka, one gazes at swaying grass.  
One should allow six months for this practice of each  
In combination with the respective previously described gaze.
“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,

“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.

“Through enjoying the pleasure with one’s mind arrested,
One will succeed—a master over suffering.
The buddhas, Vajrasattva and so forth,
Become helpers of such a mantra adept.

“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.

“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.

“This even goes for the buddhas of the present time
Endowed with buddha knowledge.
Therefore a yogin should always
Meditate regularly on Lord Acala.

“He who does not know Acala
Will have a fruitless life.
For without him, no success,
Not even a small one, can be achieved.”

Thus concludes the chapter on prāṇa practices, twenty-second in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
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.

   “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 *hah*, 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 Caṇḍa-mahāroṣaṇa tantra called “The Sole Hero.”
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,

“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.

“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.

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

This concludes the chapter on the nature of the body, twenty-fourth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”
Chapter 25

DEITY PRACTICE

25.1 Then the goddess said:

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

25.2 The lord then said:

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

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

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

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

25.6 “One should visualize her in one’s heart—
One will surely attain success.
Alternatively one should meditate on the white Sarasvatī,
Arisen from the syllable dhīḥ,

“And crowned with Vairocana.
Or the yellow Vajradhātuvīśvarī,
Arisen from vaṁ, crowned with Ratnasambhava.
Or the red Kurukullā—

“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,

“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.

“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.

“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.

“Immersed in absorption of innate Caṇḍamahāroṣaṇa,
One should recite the mantra, with one-pointed mind.

“And these are the respective mantras to be recited:

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

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

“It should be colored yellow,
With a four-petalled 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 ardhaparyaṅka posture.
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}

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“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.
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“The four yellow vases
Should be placed in the corners.
By merely visualizing him,
One is provided with the company of eight yoginīs.
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“Abiding in the three realms, one becomes
The husband of all women, the supreme lord.\textsuperscript{260}
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“Now I will teach another meditation on Caṇḍamahāroṣaṇa.
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“In the center of a multicolored lotus,
One should visualize the lord Caṇḍamahāroṣaṇa.
In the southeast, the red Rāmadeva;
And in the southwest,
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“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.
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“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 Paraṃśāvari.
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“By meditating on just that and offering grilled fish and so on, one can hold all the gods captive.\textsuperscript{261}
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“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}
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“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.
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“Even without the seed syllable, one should meditate
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\textsuperscript{258}Cf. ibid. 8.279
\textsuperscript{259}Ibid. 8.276
\textsuperscript{260}Ibid. 8.277
\textsuperscript{261}Ibid. 8.280
\textsuperscript{262}Ibid. 8.281

With one’s mind focused one-pointedly. Whether drinking, eating, sleeping, Standing, walking, or running.

25.35 “In whatever situation he may be, The yogin should visualize the divine form. Or he should cultivate only bliss, Savored while coupling with the yoginī.

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

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

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

25.39 This completes the tantra of Caṇḍamahārōṣaṇa called “The Sole Hero.”
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.\textsuperscript{264}
Appendix

SANSKRIT TEXT
Caṇḍamahāroṣaṇatantram

PROLOGUE TO THE SANSKRIT TEXT

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.

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

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

ap1.

CHAPTER A1

ap1.4 oṁ namaś caṇḍamahāroṣaṇāya ||

evaṁ mayā śrutam ekasmin samaye bhagavān vajrasattvaḥ sarvatathāgatakāyavākcittatādayavajradhātvīśvarībhage vijahāra | anekaiś ca vajrayogiyoginīgaṇaih | tadyathā | śvetācalena vajrayoginā | pītācalena ca vajrayoginā | raktācalena ca vajrayoginā | śyāmācalena ca vajrayoginā | mohavajrī ca vajrayoginī | piśunavajrī ca vajrayoginī | rāgavajryā ca vajrayoginī | īrṣyāvajryā ca vajrayoginī | evampramukhair yogiyoginikotiṇiyutāatasahasraḥ ||

ap1.5 atha bhagavān vajrasattvah kṛṣṇācalasamādhiṁ samāpadyedam udājahāra |

bhāvabhāvaviniṁuktas caturānandikatātārāḥ |

niprapaṇaḥsarvasvarūpaḥ 'haṁ sarvasaṁkalpavarjitaḥ ||

ap1.6 māṁ na jānanti ye mūḍhāḥ sarvapumvapuṣi sthitam |

teśām ahaṁ hitārthāya paṅcākāreṇa samsthitāḥ ||

ap1.7 atha bhagavati vajradhātvīśvari dveśavajrīsamādhiṁ samāpadyedam udājahāra |

śūnyatākaruṇābhinnā divyakāmasukhasthitā |

sarvakalpavihīnāhaṁ niprapaṇcā nirākulā ||

ap1.8 māṁ na jānanti yā näryaḥ sarvastriḍehasaṁsthitām ||
tāsāṁ ahaṁ hitārthāya pañcākāreṇa saṁsthitā ||

ap1.9 atha bhagavān kṛṣṇacalo gādhena bhagavatīṁ dveṣavajrīṁ cumbayitvā samālingya cămantraye sma |

devi devi mahāramyaṁ rahasyaṁ cātabdurlabham |
sārāt sārataraṁ śreṣṭhaṁ sarvabuddhāḥ subhāṣitam ||

ap1.10 śṛṇu vakṣye mahātantraṁ tantrarājeśvaram param |
nāṁna caikalavīraṁ tu sattvāṅām āśusiddhaye ||

ap1.11 aprakāśyam idaṁ tantram adṛṣṭamanḍalasya hi |
nāṁyanamaniṣṭhṛjāya tu darṣatayet ||

ap1.12 maṇḍale caṇḍarosasya praviṣṭo yaḥ samāhitaḥ |
śraddhāyatnaparaḥ caṇḍe tasya tantram tu desya tayet ||

ap1.13 gurai bhaktaḥ krāpālaś ca mantrayānaparāyanah |
bhaktaḥ caṇḍeśvare nityaṁ tasya tantraṁ pradarṣayet ||

ap1.14 evaṁ buddhāv tu yaḥ kaścid yogi lobhaviṃbitalaḥ |
canḍasya maṇḍalādṛṣṭe desya tantram uttamaṁ ||

ap1.15 sa mahāvyādhibhir grasto viṣṭhātmamalikṛtaḥ |
ṣaṇmāsyābhyaṁtare tasya mṛtyudūkhkhaṁ bhaviṣyatì ||

ap1.16 yamadūtaiś tato grastaiḥ kālapāśavaiśkaṅkṛtaḥ |
naraṁ nīvat e pāpī yadi buddhair api rakṣitaḥ ||

ap1.17 yadi karmakṣayād duḥkhāṁ bhaktvā ca lakṣavatsaram |
mānuṣyaṁ prāpyate janma tatra vajreṇa bhidyate ||

ap1.18 tasmāc ca maṇḍalāṃ cāru varṇey mantravidvairi |
praveśya tatra vai śīśyān pūrvam eva parīkṣitān ||

ap1.19 tato hi desya tatraḥ triṣu lokesu durlabhaḥ |
aśrutaiṁ desyaḥ yo 'pi so 'pi gacchaty adhogatim ||

ap1.20 mukhapāko bhavet tasya yadi buddhasamo 'pi hi |
śraddhāḥino 'thavā śīśyaḥ śṛṇute jīṁśanāya ca ||

ap1.21 bhidyate mūrdhṇi vajreṇa vrṣṭikāle na saṁśayaḥ |
tathyam etan mayā devi bhāṣitaḥ ca varānane ||

ap1.22 tāntre caikalavīre 'śmin sugupte caṇḍaroṣaṇe ||
ap2.  

CHAPTER A2

ap2.23 atha bhagavatī dveṣavajrī bhagavantaṃ caṇḍamahāroṣaṇaṃ gādhamsā nāṅgaḥ bhūtiḥ tvah||

manḍalasya kiyan mānaṃ vartanīyaḥ ca kena hi
likhitavyaḥ ca tathā tatra madhye kim brūhi me prabho ||

ap2.24 atha bhagavān aha

manḍalasya bhaven mānaṃ caikahastamā dvihastakaṃ
trihastaṃ vā catuḥpaṅca paṅcamānaṃ na cādhikam ||

ap2.25 yasya tasyaiva cūṣṇena nāṅavarṇakṛtena ca

caturaśraṇi caturdvāramaḥ catustoraṇābhūṣitam ||

ap2.26 bhāgena cāṣṭamenaiva dvāraṃ tasya prakalpayet
dvāramānaṃ nāryuḥam tadhāna kapalakam ||

ap2.27 pakṣam cāpi tathā vedihārārdhahārapāṭṭikām
mūlasūtraḥ sa tu tvah||

ap2.28 vajravairāṃ tu tenaiva aṣṭastambhāṃ ca kalpayet
dvārāṃ dvāraṃ Śrītāṃ dvaratitam uttamam ||

ap2.29 viśvavajram adho likhyaḥ vajraprākāraveṣṭitam
kalpavṛkṣāḥ kalpavṛkṣāḥ Svayamānaṃ manḍalam ||

ap2.30 puṭam ekaṃ ca kartaṇyāṃ cakravat parimaṇḍalam

tasya pūrvavāde viśvadīg śrītāṃ aṣṭaṃ saṃlikhet ||

ap2.31 navamaṃ madhyame tasya madhye khadgaṃ sunilakam
vajreṇāṅkītam tāṃ ca vajraśaṭṭhakalpayutam ||

ap2.32 pūrve cakrāṅkītam khadgaṃ śvetavarṇaṃ saṃlikhet
daksine paṭāvarṇaṃ tu yutaṃ ratnena saṃlikhet ||

ap2.33 paścime raktavarṇaṃ tu raktagadma cihnaṃ
uttare khadgamātraṃ tu śyāmavarṇaṃ saṃlikhet ||

ap2.34 cakreṇa cihnaṃ kṛttidv akṣonā sitāṃ likhet

nairṛte paṭāvarṇaṃ tu likhed ratnasūcicīhitam ||
vāyavye ca tathā raktāṃ raktapadmasucihnitām ||
aiśāne śyāmavaṇṇāṃ tu nilotpalasamanvitām ||

candrasūryoparistham tu sarvacinām prakalpayet |
rajomaṇḍalam idam proktam mayā lokārthasādhane ||

athāvā maṇḍalam kuryāt pāṭarūpeṇa sulikhitam |
pūrvavat maṇḍalam likhyam madhye kṛṣṇācalam likhet ||

tsampuṭaṃ dveśavajrā vai pūrne śvetācalam likhet |
tathā pītācalam savye pṛṣṭhe raktācalam likhet ||

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

vāyavye lohitāṃ devīṃ rāgavajrīṃ samālikhet |
aiśāne īrṣyāvajrīṃ śyāmāṃ likhed vai paṭamaṇḍalam ||

atha maṇḍalādhiṣṭhānamantraṃ bhavati ||
oṁ śrīcaṇḍamahāroṣaṇa sarvaparivārasahita āgaccha āgaccha jaḥ hūṁ vaṁ hoḥ atra maṇḍale adhiṣṭhānam kuru hūṁ phat svāhā ||
anenākṛṣya praveśya baddhvā vaśīkṛtya pūjayet ||

atha pūjāmantraṃ bhavati ||
oṁ kṛṣṇācala puṣpaṃ prāticcha hūṁ phat ||
oṁ śvetācala puṣpaṃ prāticcha hūṁ phat ||
oṁ pītācala puṣpaṃ prāticcha hūṁ phat ||
oṁ raktācala puṣpaṃ prāticcha hūṁ phat ||
oṁ śyāmācala puṣpaṃ prāticcha hūṁ phat ||

oṁ dveśavajri puṣpaṃ prāticcha hūṁ phat ||
oṁ mohavajri puṣpaṃ prāticcha hūṁ phat ||
oṁ piśunavajri puṣpaṃ prāticcha hūṁ phat ||
oṁ rāgavajri puṣpaṃ prāticcha hūṁ phat ||
oṁ īrṣyāvajri puṣpaṃ prāticcha hūṁ phat ||

oṁ puṣpaṃ dipaṃ tathā dhūpaṃ gandhaṃ naivedyam eva ca |
pūjāṃ paṇcagopahāreṇa kuryād vai maṇḍalasya hi ||

yadā śvetācalo madhye mohavajrīḥ samanvitaḥ |
tasyaiva maṇḍalam jñeyam evaṃ pītaṃ śīlādiket ||

paṇcayogiprabhedena paṇcamaṇḍalakalpanam ||
kuryād ekāgracittena pūrvasevākṛtaśramaḥ ||

maṇḍalam pariveṣṭyaiva yoginīṃ yogisampuṭām |
bhojyen madyamāṃsaiś ca vandayec ca muhur muhuḥ ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre maṇḍalapañtalo dvitiyāḥ ||

ap3.  CHAPTER A3

atha bhagavaty āha |

kathāṃ śiṣyo bhavet bhavyo yojitavyo 'tra tantrake |
nirviśaṅkaś ca kartavyaḥ kathaya tvam mahāprabho ||

atha bhagavān āha |

ādau triśaraṇaṃ dadyāt pañcaśikṣāś ca poṣadham |
tataḥ pañcābhisekam tu guhyam prajñām ca śesataḥ ||

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

atha bhagavaty āha |

buddham gacchāmi śaraṇāṃ yāvad ābodhimanaṇḍataḥ |
dharmam gacchāmi śaraṇāṃ saṅgham cāvetyaśraddhayā ||

atha bhagavān āha |

māraṇaṃ caurikāṃ cāpi parapatnīṃ mṛṣāvacaḥ |
tyajāmi sarpavat sarvaṃ pañcamaṃ madyaṃ eva ca ||

atra bhavyaṃ triśaraṇagāthā |

na sattvaṃ ghātayiṣyāmi na hariṣye parasvakaṃ |
brahmacaryaṃ carisyāmi varjaiṣye mṛṣāvacaḥ ||

pramadāyātanaṃ madyaṃ na pāṣyāmi kadācana |
nṛtyagītavibhūṣāṅ ca varjaiṣyāmi sotsavām ||

uccaiḥśayyāṃ mahāsayyāṃ vikāle 'pi ca bhojanam |
evaṃ poṣadham aṣṭāṅgam arhatām anuṣiṣṭayā ||

viśuddham dhārayiṣyāmi yathā buddhena deśitaṃ |
tenā jītvā śaṭhamāraṃ prāpya buddhatvam uttamam ||

bhaveyam bhavakhinnānāṃ śaraṇaṃ sarvadehinām ||
saṁsārāmi bhave yāvat tāvat sugatajaḥ pumān ||

ap3.58 bhaveyam sādhusaṁsargī dhīmān lokahite rataḥ ||

ap3.59 tatrayam udakābhiṣekāḥ |

şiṣyaṃ śuddham sphaṭikasamkāśam nirmalam dhyātvā vijayakalaśād udakam ākṛṣya sahakārapallavena om āḥ sarvatathāgatābhiṣekasamayaśriye hūṃ ity anenābhiṣiñcet ||

ap3.60 tatrayam makuṭābhiṣekāḥ |

vastrādighaṭitaṃ makuṭam sarvaratnam ivākalayya şiṣyaṃ cakravartinam iva dhyātvā tācchirasi makuṭam dattvā pūrvavad abhiṣiñcayet | om caṇḍamahāroṣaṇa āviśa āviśa asya hṛdaye hūṃ phaṭ ||

ap3.61 tatrayam khaḍgābhiṣekāḥ |

loḥādimayaṃ khaḍgaṃ tasya daksinahaste dattvā pūrvavad abhiṣiñcayet | om hana hana māraya māraya sarvasatruṃ jnānakhadga hūṃ phaṭ ||

ap3.62 tatrayam pāśābhiṣekāḥ |

tāmrādimayaṃ pāśam tasya tarjanīyute vāmahaste dattvā pūrvavad abhiṣiñcet | om grhṇa grhṇa kaṭṭa kaṭṭa sarvaḍuṭān pāśena bandha bandha mahāsatya te dharma te svāhā ||

ap3.63 tatrayam nāmābhiṣekāḥ |

şiṣyaṃ caṇḍamahāroṣaṇamudrayopaveśya tadākareṇ ca tam ālambya | om he śrībhagavan kṛṣṇacala siddhas tvam hūṃ phaṭ | tataḥ pūrvavad abhiṣiñcet | evam sādhakasya kṛṣṇādivarnabhedena paṇcācalanāmābhiṣeko deyaḥ | iti paṇcābhiṣekāḥ ||

ap3.64 strīṇāṃ tu makuṭābhiṣekam tyaktvā sindūrabhiṣekam dadyāt | paṭu266 mahādevirūpāṃ şiṣyām ālambya | om bhagavati āviśa āviśa asyā hṛdaye hūṃ phaṭ | lauhādikarttikān tasyā daksinahaste dadyāt | om karttike sarvamānāṃ māṃsāṃ kartaya kartaya hūṃ phaṭ | vāmahaste nṛkapālam dārvādikṛtaṃ dadyāt | om kapāla sarvaśatrūṇāṃ raktam dhāraya dhāraya hūṃ phaṭ | tato bhagavatīmudrayopaveśya tadākareṇa cālambya | om he śrīdevaśavajri siddha tvam hūṃ phaṭ | evam strīyaḥ kṛṣṇādivarnabhedena paṇcayoginīnāṃ nāmnābhiṣiñcet | āsāṃ tu prajñābhiṣekasthāne upābhiṣeko deya iti ||

ap3.65 atha guhyābhiṣeko bhavati |
śiṣyo guruṃ vastrādibhiḥ sampūjya tasmai svamanovāñchitām
rūpayauvanamaṇḍitāṃ niryātayet

iyaṃ niryātitaḥ tubhyāṃ sarvakāmasukhapradā
mayā kāmasukhārtham te gṛhṇa nātha kṛpaṃ kuru

ap3.66 tato guruṃ namaskṛtya śiṣyo bahir nirgacchet oṁ caṇḍamahāroṣaṇa hūṁ
phaṭ iti mantraṃ japan tiṣṭhet guruh punar madyamāṃśadibhir ātmānah pūjayitvā,
prajñām ca saṃtarpya, saṃpuṭibhūya, tadubhūtaṃ śukraśoṇitaṃ paṃnapuṭādāv avasthāpya,
śiṣyam āhūya, tasya jihvāyām anāmikāṅguṭhābhyāṃ dravyaṃ grhītvā, hūṁ phaṭ kāraṃ likhet tato ṭho
sukham iti pāṭhayet ca tata evam vade ∥ adyāhaṃ tene buddhajānām
upādayāmi yenātītāṅgatā pratuyotpannā buddhā bhagavanto
′pratiṣṭhitinirvānām prāptaḥ kim tu na tvayedam adṛṣṭamanḍalapurato
vaktavyam atha vadda tadā
da

ap3.67 tasya śiṣyasya hṛdaye khadgaṃ arpayitvedam paṭhet
atitikṣṇo hy ayaṃ khadgaś caṇḍaroṣakare sthitah
bhedayet samayaṃ yas tu tasya chedanataparāḥ

ap3.68 janmakoṭisahasreṣu khadgavyag rakarā narāḥ
sarvāṅgacchedaṃ bhonti śiraśchedakaṃ prāyaṃ

ap3.69 bhavisyati tavāpy evaṃ samayaṃ yadi bhetsyasi
tataḥ śiṣyena vaktavyam evam astu iti

ap3.70 tato 'ndhapaṭṭaṃ bandhayitvā maṇḍale puṣpaṃ pāṭayet
tato 'ndhapaṭṭaṃ muktvā maṇḍalam pradārayet
yasya yac cihnaṃ tad bodhayet tatas tāṃ
eva prajñāṃ śiṣyasya samarpayet

ap3.71 iyaṃ te dhāraṇī ramyā sevyā buddhaiḥ prakāśitā
atikrāmati yo mūḍhaḥ siddhis tasya na cottamā

ap3.72 tato guruḥ kançe kathayet caturānandavibhāgam
tato bahir nirgacched

ap3.73 kim tvam utsahase vatsa madiyāśucibhāṣaṇam
vinmūtraṃ caiva raktaṃ ca bhagasyāntah pracūṣaṇam

ap3.74 sādhakena vaktavyam
kim cāhaṃ notsahe mātas tvadiyāśucibhāṣaṇam
kāryā bhaktir mayā strīṇām yāvad ābodhimaṇḍataḥ

ap3.75 sā cāha
aho madiyaṃ yaṃ padmaṃ sarvasukhasamanvitam ∥
sevayed yo vidhānenā tasyāhaṃ siddhidāyinī ∥

ap3.76 kuru padme yathākāryam dhairyam dhairyaprayogataḥ ∥
svayaṃ caṇḍamahāroṣaḥ sthito hy atra mahāsukham ∥

ap3.77 tataḥ sādhaka ātmānaṃ caṇḍamahāroṣanākāreṇa dhyātvā praṇām ca
dveṣavajirūpeṇa sampuṭam kṛtvā caturānandān lakṣayet ∥ tato niṣpanne
gurum pramukhāṃ kṛtvā madyamāṃsādhibhir gaṇacakramāṃ kuryāt ∥ iti
praṇābhiṣekah ||

ity ekallavirākhye śrīcaṇḍamahāroṣanatantre 'bhiṣekapāṭalas tṛṭīyāḥ ∥

ap4. 

CHAPTER A4

ap4.78 atha bhagavaty āha ∥
bhāvitavyaṃ kathāṃ caṇḍaroṣanabhāvakena hi ∥
japtavyaṃ kīḍrāṃ mantram vada tvam parameśvara ∥

ap4.79 atha bhagavān āha ∥
 mano 'nukūlake deśe sarvopadravavarjite ∥
āśanaṃ kalpayet tatra yathālabdham samāhitaḥ ∥

ap4.80 prathamaṃ bhāvayen maitrīṃ dvitiye karaṇām vibhāvayet ∥
tṛtiye bhāvayen muditāṃ upekṣāṃ sarvaśeṣataḥ ∥

ap4.81 tato hṛdi bhāvayed bijaṃ padmacandraśīpēhitam ∥
rāśmibhiḥ purato dhyāyān niṣpannaṃ caṇḍaroṣanam ∥

ap4.82 pūjayan manasā taṃ ca puṣpadhūpādibhir budhah ∥
tadagre deśayet pāpaṃ sarvapuṇyaṃ pramodayet ∥

ap4.83 triśaraṇāṃ gamanāṃ kuryād yācanādhyeṣaṇām api ∥
ātmānaṃ ca tato dattvā punyaṃ ca pariṇāmayet ∥

ap4.84 prāṇidhānaṃ tataḥ kṛtvā bodhau cittaṃ tu nāmayet ∥
namaskārāṃ tataḥ kuryāt rāśmibhiḥ saṁharet punah ∥

ap4.85 paṭhitvā mantram etad dhi śūnyatādhyānam ācaret ∥

ap4.86 oṁ śūnyatājñānavajrasvabhāvātmako 'ham ∥
cintayed rāśmibhir dagdham sa hūṁkāram prayatnataḥ ∥
karpūradhāvad dhyātvā rāśmīṃ cāpi na kalpayet ∥
sarvam ākāśasaṃkāśaṃ kṣaṇamātraṃ vibhāvyca | śuddhasphaṭikavat svaccham ātmadehaṃ vibhāvayet ||
agrato bhāvayet paścāt yāṛ māṁ laṁ catuṣṭayam | nispannam bhāvayet tena vātavahnijalorvikām ||
bhruṅkāraṇaṃ ca tato dhyātvā kūṭāgaraṃ prakalpayet | caturasramaṃ caturdvāraṃ aṣṭastambhopaśobhitam ||
dhyāyet tanmadhyaye padmaṃ viśvaṃ aṣṭadalānvitaṃ | paṅkārabijasambhūtaṃ tatra arṅkārajaṃ vidhum ||
ragato bhāvayet paścāt yāṛ māṁ laṁ catuṣṭayam | nispannam caṇḍaraśālaṃ tu niḥsarec ca bhagāt tataḥ ||
hanyāt khāḍgena cākṣobhyāṃ pitaram paścāt prabhakṣayet | māmakāpi tatas tam ca bhakṣitaṃ vai prakalpayet ||
tataḥ śukrasibhūtaḥ patet tasyā bhagodare | nispannam caṇḍarūpaṃ tu niḥsarec ca bhagāt tataḥ ||
khaḍgogrokaparamaṃ savye vāme paśasamanvitam | taryā cālingitaṃ dhyāyedaśavajrīśvarūpapatāḥ ||
hāḍgograparamaṃ savye vāme paśasamanvitam | taryā cālingitaṃ dhyāyedaśavajrīśvarūpapatāḥ ||
raṃbhāraṇaparamaṃ savye caturmāravimardanaṃ | vāme bhūmiṣṭhajānum ca kekarākṣaṃ bhayānakam ||
vāmāvajrāṃvigrāvaḥ saṃprāpaṇaṃ ca sarvālaṅkārabhūṣitaṃ | dvirāṣṭavarṣākāraṃ ca raktaacakṣuraṇaṃ vibhum ||
svaukmāraṃ ca sarvālaṅkārabhūṣitaṃ | dvirāṣṭavarṣākāraṃ ca raktaacakṣurdvayaṃ vibhum ||
bhāvayet sthiracittena siddhaḥ haṃ caṇḍaroṣanaḥ | tato manthānaṃvayena pūrve śvetācalaṃ srjet ||
mohajrīṃ sṛjed agrau ṣvaruṇḍraṃ samaprabhāṃ | ṣvumāraṃ sṛjet savye piśunavajrīṃ ca nairṛte ||
raktaśālaṃ sṛjet prṣṭhe raktaṃ ca rāgavajrikāṃ | vāyavye cottaṃ śyāmācalaṃ śyāmāṃ iśānake ||
īrṣyāvajrīṃ śrjet paścāt sa prajñodgatim āvahet  

codayanti tato devyaḥ svakaṇṭhoditagītibhiḥ  

pahu maitī tu vivarjia hohi mā śunnasahāva  
tojjviyoe phiṭumi sarve sarve hi täva ca  

mohavajryāḥ  

mā karuṇācia iṭṭahi pahu mā hohi tu śunna  
mā mojju deha sudukkhia hoi hai jīva vihuna  

piśunavajryāḥ  

kī santu harisa vihohia śunnahi karasi paveśa  
tojju nimantaṇa karia manua chai lohāṣeṣa  

rāgavajryāḥ  

yovanavuṇttim upekhia nisphala śunnaea ditti  
śunnasahāva vigoia karahi tu mea sama ghiṭṭi  

īrṣyāvajryāḥ  

svapneva270 idaṃ śrutvā dravāj jhaṭiti utthitaḥ  
pūrvakenaiva rūpeṇa dhyāyāt taṃ sampuṭatmakam  

tataḥ śvetācālaṃ hatvā mohavajrīṃ prakāmayet  
rūpam śvetācālaṃ kṛtvā punaḥ pītācālaṃ haret  

kāmayet piśunavajrīṃ tu kṛtvā pītācalatmakam271  
hatvā raktācālaṃ tadvat kāmayed rāgavajrikām  

kṛtvā raktācalatmakam hanyāc chyāmācālaṃ punaḥ  
īrṣyāvajrīṃ tataḥ kāmya kṛtvā śyāmācālalatmakam  

anurāgya caturdevīṃ samharet sarvamanḍalam  
sampuṭaṃ caikam ātmānaṃ bhāvayen nirbharaṃ yaṭī  

ahaṃkāraṃ tataḥ kuryāt siddho ‘haṃ naiva samśayaḥ  
kṛṣṇavaraṇo hi yo yogī sa kṛṣṇācalabhāvakaḥ  

śvetagauro hi yo yogī sa śvetācalabhāvakaḥ  
pītavarṇo hi yo yogī sa pītācalabhāvakaḥ
ap4.- raktagauro hi yo yogī sa raktācalabhāvakāḥ  
115 śyāmavarno hi yo yogī sa śyāmācalabhāvakāḥ  

ap4.- krṣṇavarnā tu yā nārī dveṣavajrīṃ vibhāvayet  
116 śvetagaurā tu yā nārī mohavajrīṃ vibhāvayet  

ap4.- pītavarnā tu yā nārī piśunavajrīṃ vibhāvayet  
117 raktagaurā tu yā nārī rāgavajrīṃ vibhāvayet  

ap4.- śyāmavarnā tu yā nārī īrṣyāvajrīṃ vibhāvayet  
118 vajrayogī naraḥ sarvo nārī tu vajrayoginī  

ap4.- krṣṇādiviṃśadheneda sarvam etat prakalpayet  
119 athavā karmabheneda pañcabhedapralpanam  

ap4.- krṣṇo hi māraṇe dveṣe śvetaḥ sāntau matāv api  
120 pītaḥ stambhane puṣṭau vaśyākrṣte tu lohitāḥ  

ap4.- śyāma uccātane khyāto yad vā jātiprabhedataḥ  
121 krṣṇo ḍombaḥ śito vipraḥ pītaḥ cāndalako mataḥ  

ap4.- raktas tu naṭakaḥ śyāmah śrīto rajaka ity api  
122 krṣṇakanyāṃ viśālākṣim kāmayet krṣṇabhāvakāḥ  

ap4.- śitakanyāṃ śitātmā tu pītakanyāṃ supītakaḥ  
123 rakto hi raktakanyāṃ tu śyāmakanyāṃ tu śyāmakaḥ  

ap4.- yāṃ tām athavā grūhyā yattadā bhāvanāparaḥ  
124 kāmayet sthiracittena yathā ko ’pi na budhyate  

ap4.- etāḥ susiddhidāḥ kanyāḥ pakṣamātraprayogataḥ  
125 āsāṃ sukraṃ bhaved vajraṃ jihvāyā sarvam ālikhet  

ap4.- yāvadicchaṃ pibet mūtraṃ tāsām arpya bhage mukham  
126 gudapadme cārpya vai viṣṭhāṃ yāvadicchaṃ prabhaṃkṣayet  

ap4.- na kartavyā ghṛṇālāpi siddhibhramśo ’nyathā bhavet  
127 nijāhāram idaṃ śreṣṭhaṃ sarvabuddhāḥ prabhāṣitam  

ity ekallavirākhya śrīcaṇḍamahāroṣaṇatantre devatāpaṭalaś caturthaḥ  

ap5.  

CHAPTER A5  

ap5.- athātaḥ sampravakṣyāmi sarvanamtrasamuccayam  
128 atha bhagavān sarvamāraparājayaṁ nāma samādhiṁ samāpadyedam mantrasamuccayam āha
ॐ चन्द्रमहारोषणा हूँम प्रठ || 
ॐ अचल हूँम प्रठ || द्वितियमुलमान्त्राः || 
ॐ हूँम || त्र्यमुलमान्त्राः ||
हूँम || ह्रदयमान्त्रो द्वितिया ||
हूँम || त्र्यम्यादयमान्त्राः ||

ॐ ह्राम ह्राम ह्राम | ह्राम | द्वितीयमाल्यामान्त्राः ||

प्रस्फुर्ता प्रस्फुर्ता प्रस्फुर्ता | महातथागतीता ||
नात्ता | द्वितीयमात्राः ||

ॐ नाम शर्वाशापिरुपक्रियवाह द्वितीयमाल्यामान्त्राः ||

विशेषमात्राः ||

ॐ क्र्ष्णाचला हूँम प्रठ || 
ॐ श्वेताचला हूँम प्रठ ||
ॐ पिताचला हूँम प्रठ ||
ॐ रक्ताचला हूँम प्रठ ||
ॐ श्यामाचला हूँम प्रठ ||

द्वितीयमाल्यामान्त्राः ||

ॐ व्याहोरास्मनुपात सामान्यमान्त्राः ||

ॐ कृष्णाचला हूँम प्रठ || 
ॐ श्वेताचला हूँम प्रठ ||
ॐ पिताचला हूँम प्रठ ||
ॐ रक्ताचला हूँम प्रठ ||
ॐ श्यामाचला हूँम प्रठ ||

द्वितीयमाल्यामान्त्राः ||

ॐ द्वितीयमाल्यामान्त्राः ||

ॐ वाहेत | सामान्यमात्राः ||

ॐ वाहेत | सामान्यमान्त्राः ||

ॐ द्वितीयमाल्यामान्त्राः ||
om picu picu prajñāvardhāni jvala jvala medhāvardhāni dhiri dhiri
buddhīvardhāni svāhā | mālāmantraḥ ||

ap5.- viśeṣamantrās tu |
134

om dveṣavajri hūṁ phaṭ ||
om mohavajri hūṁ phaṭ ||
om piśunavajri hūṁ phaṭ ||
om rāgavajri hūṁ phaṭ ||
om īrṣyāvajri hūṁ phaṭ ||

ap5.- balimantreḥ sāmānyo ’yam |
135

om namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsūramānaḥyatrasanāya
samastamārabalavāniṃśanāya ratnamakūṭaḥtaśirāme imaṃ baliṃ grhṇa
grhṇa mama sarvavighnān hana hana caturmāran nivāraya nivāraya trāśa
trāśa bhrāma bhrāma chinda chinda bhinda bhinda nāśa nāśa tāpa tāpa śoṣa
śoṣa cheda cheda bheda bheda duṣṭasattvān mama viruddhacittakān
bhasmiṃkuru bhasmiṃkuru phaṭ phaṭ svāhā ||

ity ekallavirākhye śrīcaṇḍamahāroṣaṇanatraṃ mantrapātalāḥ pañcamaḥ ||

ap6. CHAPTER A6

ap6.- atha bhagavatī prajñāpāramitā bhagavantaṃ gāḍham āliṅga padmena
136
vajragharṣaṇaṃ kṛtvā prāha |

niśpannakramayogena bhāvana kīḍrī bhavet |
yoginīnāṃ hitārthāya pṛcchitaṃ saphalikuru ||

ap6.- atha bhagavān āha |
137

niśpannakramayogastho yogī yogakatatparaḥ |
bhāvayed ekacittena mama rūpam aharnīṃm ||

ap6.- kalpayet svastriyam tāvat tava rūpeṇa nirbharam\(^{260}\) |
138
gāḍhenaivaṁyogena yathaiwa sphaṭatām vrajet ||

ap6.- mātaram duhitaram cāpi bhaginīṃ bhāgineyikām |
139
anyāṃ ca jñātinīṃ sarvāṃ dombinīṃ brāhmaṇīṃ tathā ||
candaliṃ nātakīṃ caiva rajakīṃ rūpaivikām |
vratinīṃ yoginīṃ caiva tathā kāpālinīṃ punaḥ ||

anyāṃ vā yathāprāptām strīrūpeṇa susaṃsthitām ||

sevayet suvidhānena yathā bhedo na jāyate ||

bhede tu kupitaś caṇḍaroṣaṇo hanti sādhakaṃ ||

avīcāu pātayet taṃ ca khadgapāśena bhīṣayan ||

neha loke bhavet siddhiḥ paraloke tathaiva ca ||

tasmāc ca guptam atyantam kartavyaṃ nāpi gocaram ||

dākinīmantravad gopyaṃ caṇḍaroṣaṇasādhanaṃ ||

atyantakāminām arthe mayā buddhena bhāṣitam ||

mano 'nukulake deśe sarvopadravavarjite ||

pracchanne tāṃ samādāya svacetoramyakāminīṃ ||

buddho 'ham cācalaḥ siddhaḥ prajñāpāramitā priyā ||

bhāvayet svasvarūpeṇa gāḍhena cetasā sudhiḥ ||
nirjanam cāśramaṃ kṛtvā yathālabdhānnavastuḥ ||

bhāvayen nirbharaṃ dvābhyām anyonyadvandvayogataḥ ||

striyaṃ pratyakṣataḥ kṛtvā saṃmukhūṃ copavesya hi ||

dvābhyām anyonyarāgena gāḍham anyonyam īkṣayet ||

nirjanaṃ cāśramaṃ kṛtvā yathālabdhānnavastuḥ ||

bhāvayen nirbharaṃ dvābhyām anyonyadvandvayogataḥ ||

mano 'nukulake deśe sarvopadravavarjite ||

pracchanne tāṃ samādāya svacetoramyakāminīṃ ||

buddho 'ham cācalaḥ siddhaḥ prajñāpāramitā priyā ||

bhāvayet svasvarūpeṇa gāḍhena cetasā sudhiḥ ||
nirjanam cāśramaṃ kṛtvā yathālabdhānnavastuḥ ||

bhāvayen nirbharaṃ dvābhyām anyonyadvandvayogataḥ ||

striyaṃ pratyakṣataḥ kṛtvā saṃmukhūṃ copavesya hi ||

dvābhyām anyonyarāgena gāḍham anyonyam īkṣayet ||

tato drṣṭisukhaṃ dhyāyaṃ tiṣṭhed ekāgramānasaḥ ||
tayā tatraiva vaktavyaṃ sukhottejaḥkaraṃ vacaḥ ||
tvam me putro 'si bhartāsi tvam me bhrātā pitā mataḥ ||
tavāham jananī bhāryā bhaginī bhāgineyikā ||
saptabhiḥ puruṣair dāsas tvam me kheṭāsā ceṭakaḥ ||
tvam me kapardakakritas tavāham svāminī matā ||
patec caraṇayos tasyā nirbharaṃ samputānjaliḥ ||
vadet tatredṛśam vākyam sukhottējaḥkaraṃ param ||
tvam me mātā pitur bhāryā tvam me ca bhāgineyikā ||
bhaginīputrabhārya ca tvam svasā tvam ca māmikā ||
tvāham sarvathā dāsas tikṣṇabhaktiparāyaṇaḥ ||
pāṣya mām kṛpayā mātā snehadṛṣṭinirikṣaṇaiḥ ||
tataḥ sā puruṣaṃ śīṣṭvā cumbayitvā muhur muhuḥ ||
dadāti tryakṣaraṃ maste vakte vaktrarasam madhu ||
padmaṃ coṣāpayet tasya darśayen netravibhramaṃ
takte ca carcitam dattvā kucena piḍayet hṛdam

saṃmukham tanmukhaṃ dṛṣṭvā nakhaṃ dattvocitālaye
vadet tasyedṛśaṃ vākyam bhakaṇaṃ vairocanam mama

pibākṣobhyajalaṃ putra sapitrā dāsako bhava
tava gosvāmini cāhaṃ mātā rājakūlīty api

madiyaṃ caraṇaṃ gaccha saraṇaṃ vatsa nirantaram
mayā samvardhito yasmāt tvam ānarghyant upāgataḥ

kṛtaṇo bhava bho vatsa dehi me vajrajanam sukham
tridalaṃ paṅkajam paśya madhye kiñjalkabhūṣitam

aho sukhśaṅkṣetraṃ raktabuddhopāśobhitam
rāgināṃ sukhadāṃ sāntaṃ sarvakalpavivarjitaṃ

mām uttānena sampātya rāgavirahalamānasam
skandhe pādayaṃ dattvā mamādādhvam nirikṣaya

sphuradvajram tataḥ padmamadhyarandhre praveśaya
dehi dhāpasahasraṃ tvam lakyakotiṃ athārbdam

tadiye tridale padme māṃsavartisamanvite
tsavajraṃ tatra prakṣipya sukhais cittam prapūjaya

vāyu vāyu supadmaṃ me sārāt sāraṃ anuttaram
vajrasyāgrena sambuddham raktaṃ bandhūkasamnibham

bruvantim iti tām dhyāyan stabdhībhūyaikacetā
bhāvayet tajiyaṃ saukhaṃ niścalo gāḍhacittataḥ

tasyai pratyuttaram dadyād vilamba tvam priye kṣanam
yāvat strīdehagam rupam kṣanamātraṃ vicintaye

strīṃ ekāṃ jananīṃ khalu trijagataṃ satsaukhyaadātrim śivām
vidveṣād iha nindayanti mukharā ye pāpakarmasthitāḥ

tenaiva durāvagāhanarake raudre sadā duḥkhhitāḥ
krandanto bahuvaḥnidadhavapuṣas tiṣṭhanti kalpatrayam

kim tu vācyo guṇaṃ strīṇaṃ sarvasattvaparigrahaḥ
kṛpā vā yadi vā rakṣā strīṇaṃ citte pratiṣṭhitā

dīśam tāvat svajanaṃ parajanam api puṣṇāti bhikṣayā
dā ced evaṃrūpā nānyathā strī vajrayogināḥ
āstāṃ tu darśanaṃ taśyāḥ sprṣṭighṛṣṭim ca dūrataḥ
yasyāḥ smaraṇamātreṇa tatksaṇaṃ labhyate sukhām

paṇcaiva viṣayāḥ strīṇāṃ divyārūpeṇa saṃsthitāḥ
tām udvāhitāṃ kṛtvā sukhām bhunjanti mānavaḥ

tasmād bho dośanirmukte sarvasadguṇamaṇḍite
puṇye puṇye mahāpunye prasādam kuru me 'mbike

tatas tāṃ gāḍhato drṣṭvā svauṣṭhāṃ dantena pīḍayet
kurvan sitkārakaṃ yogi tāṃ ca kuryād vinagnikām

kuryāt sukhodayāṃ bandhaṃ bandhaṃ ca dolā cālanam
bandhaṃ jānugraham caiva bandhaṃ cāpy ūrumardanam

pādacālanabandhaṃ ca bandhaṃ ca bhūmicāpitam
bandhaṃ samadantakaṃ caiva bandhaṃ ca citrasamjñākam

bhramarījālaṃ bandhaṃ ca yantrarūḍhvardh vapadakam
tathaiva kūrṇabandhaṃ ca sarvatobhadram eva ca

tatra paryaṅkamadhyye tu striyaṃ cotkūṭukāśanāṃ
kṛtvā bāhuyugam skandhe svasya gāḍhena yojayet

svasya bāhuyugam taśyāḥ kakṣamadhyād vinirgatam
padme prakṣipiṣa vajrāṃ tu khyāto bandhaḥ sukhodayah

dvayor hastayuṣaṃ venī baddham anyonyayogataḥ
iṣac ca cālayed dvābhyām khyāto 'yaṃ dolā cālanaḥ

tasvā jānudvayaṃ svasya hṛdi kṛtvā tu sampuṭam
dolā cālanakaranyāsād bandho 'yaṃ jānugrahah

tasyāḥ pādatalau svasya corumule niyojayet
sukhodayakaranyāsād bandho 'yaṃ corumardanaḥ

tasyāḥ pādatalau nābhau hṛdi pārśvadvaye 'pi hi
dolā cālanakaranyāsād bandho 'yaṃ pādacālanah

tasyāḥ pūlabdvaṃ bhumau saṃsthāpya kroḍakoṭare
sukhodayakaranyāsād bandho 'yaṃ bhūmicāpitaḥ

tām utkuṭukena saṃsthāpya dvipādam ca prasārayet
bandhaṃ samadantako ṇeyah pratyekam cāpi sārayet

tasyāḥ pādayugam vaktram kṛtvā vāme prayojayet
cavye 'pi saṃmukhe cāpi hṛdā ṭṛṣṭhaṃ sprṣet tataḥ
hastādimardanaṃ kuryād bandho 'yam citrasaṃjñakaḥ
punāḥ sukholayaṃ kṛtvā tām uttānena pātayet

sav yena ca kareṇaiva vajraṃ padme niveśayet
tasyā jānutele gṛhya kaphany ērhvam niyojayaṃ

anyonyaṇeṇihaṣte ca bhramarijālam iti smṛtam
tasyāḥ pādayugam dattvā svaskandhopari nīrbharam

yantrārūṇdo hy ayaṃ bandho veśāveśaprayogataḥ
tasyā vāmaṃ padaṃ skandhe savyaṃ vāmorumūlataḥ
tasyāḥ savyaṃ padaṃ skandhe vāmaṃ savyorumūlataḥ
ūrdhvapādo hy ayaṃ bandhaḥ satsukho duhkhanāśanaḥ
tasyāḥ pādayatale vākṣomadhyaṃ same niyojayaṃ
tasyāḥ pādayatale netre karṇa e mūrdhni niyojayaṃ
bandho 'yam sarvatomāhṛāḥ sarvakāmasukhapradaḥ

citraparyantakam yāvat kuryāt sarvaṃ vicitrakam
cṛdāṇa pādayat gādhamaṃ caṇḍaroṣayogataḥ
cumbayec ca mukhaṃ tasyāḥ yāvadiccham punaḥ punaḥ
unnāmya vadanam drṣṭvā yatheccham vākyakaṃ vadan

jihvāṃ ca cúṣayet tasyāḥ pibellālaṃ mukhodbhūtām
bhakṣayec carcitam dantamalaṃ saukhaṃ vibhāvayaṃ

piḍayed dantajihvāṃ īṣad ādharapidhānike
jihvayā nāsikārandhraṃ śodhayen netrakoṇikām
dantakāṣān ca tajjataṃ malam sarvaṃ ca bhakṣayet
mastam netraṃ galoṃ karnam pārśvam kāṣaṃ karaṃ stanam
cumbayītva nakham dadyāṃ tyaktvā netradvayaṃ striyāḥ
mardayaṃ pāṇinā cuñcaṃ cúṣayed dāṃsayet tataḥ
svayaṃ uttānikam kṛtvā cumbayet sunadodaram
atraiṃhāṃ sthitaḥ pūraṃ smṛtvā smṛtvā muhur muhuh
hastena sparśayet padmaṃ vāyu sundaram idaṃ bruvaṃ
dadyāc cumbakenkham tatra paśyen nīkṣya pāṇinā
ghrātvā gandhaṃ ca tad randhraṃ śodhayed rasaṇayaṃ striyāḥ
praviṣṭo 'ham yathānena niḥṣṛtaś cāpy anekaṣaḥ
vadet tatredṛśaṃ vākyaṃ panthāyaṃ nāsikarajjuḥ
cañḍaṛoṣaṇaṃ siddhes tu bhaved jānaprayogataḥ
tataḥ padmagataṃ svedaṃ raktam vā sukhasūkṛtaiḥ
bhakṣayec ca mukhaṃ tasyāḥ sampāṣyaṃs ca punah punah
mastake tryakṣaram dadyād dhṛṇmadhye laghumuṣṭikam
tataḥ citrāt parān bandhān kuryād yogī samāhitaḥ
icchāyā dhyāyakam tatra dadyāt saukhyaikamānasaḥ
kṣarite cālihet padmaṃ jānupātprayogataḥ
bhakṣayet padmagaṃ śukram śonitaṃ cāpi jihvayā
croḍikṛtya tataḥ paścād bhakṣyen matsyamāṃsakam
piṣed dugdham ca madyam vā punah kāmapravṛddhaye
śramaṃ jīrya tataḥ paścād icchayatu sukhdibhiḥ
punah pūrvakramaṇaiva dvandvam anyonyam ārabhet
anenābhīyāsayaṃ sādhiṣaṃ ca mahāsukham
cañḍaṛoṣapadaṃ dhatte janmany atraiva yogavit
rāgīnāṃ siddhidānārthaṃ mayā yogāḥ prakāśitaḥ
vāmajaṅghopari sthāpya savyajaṅghaṃ tu līlayā
khyāto yaṃ sattvaparyaṅkaḥ sarvakāmasukhapradaḥ
savyajaṅghopari sthāpya vāmajaṅghaṃ tu līlayā
khyāto yaṃ padmaparyaṅkaḥ sarvakāmasukhapradaḥ
padmaparyaṅkaṃ ābadhya vāmajaṅghordhvam arpayet
līlayā savyajaṅghaṃ tu vajraparyaṅkaḥ smṛtaḥ
bhūmau pādatale sthāpya same saṃmuḥadīrghake
sarvakāmapramadāṃ jñeyaṃ caidūt utkuṭukāsanam
bhūmau pādatale sthāpya vakre tiryak sudīrghake
tiryak jānuyugaṃ bhūmau gulphamadhye tu pūlakam
kṛtvā dhanvāsanaṃ caitad divyakāmasukhapradam \\
220 sattvaṃ padmaṃ tathā vajraṃ paryaṅkam iti kalpitam \\
ap6.-
221 ardhacandrāsanāsīnāṃ striyaṃ kṛtvā nirantaram \\
ap6.-
222 patītvā saṃlīhet padmaṃ grhṇan sulakṣatryaksaram \\
ap6.-
223 pātayitvā gudam tasyāḥ saṃlīhen nāsāyāpi ca \\
ap6.-
224 tato muko bhavet yogī sarvasaṃkalpavardītaḥ \\
ap6.-
225 anurāgāt prāpyate punyaṃ virāgād agham āpyate \\
ap6.-
226 atha bhagavatī pramuditahṛdayā bhagavantaṃ namaskṛtya abhivandya \\
ap6.-
227 caivam āha || bho bhagavan kim nṛṇām eva kevalam ayaṃ sādhanaṃ \\
ap6.-
228 pañcakāmaguṇaḥ sarvasattvārthakāh |
229 nānāmūrtidharāḥ sarve bhūtā māyāvino jināḥ |
230 ity ekallavirākhye śrīcaṇḍamahāroṣaṇatantraṃ niśpannayogapāṭalaḥ 
śaṣṭhaḥ ||
atha bhagavaty āha ।

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

bhagavān āha ।

straiṇyaṃ saukhyāṃ samālambya svapratyakṣe nirodhitam ।
bhuṇijita matsyamāṃsaṃ tu pīben madyaṃ samāhitaḥ ॥

anyabhakṣyaṃ yathālabdhāṃ bhaktādīṇam kśīrānirakam ।
strīṇaṃ prathamado dadyāt tadutsṛṣṭam tu bhakṣayet ॥

tasyā uṣṭṛṣṭapatte tu bhoktavyaṃ ca nirantarām ।
tasyāś cācamaṇaṃ niśraṃ padmaprakāśānaṃ pībet ॥

guda prakāśānaṃ gṛhya mukhādīṃ kṣālayed vrāti ।
vāntaṃ tu bhakṣayet tasyā bhakṣayec ca catuḥsamaṃ ॥

piśec ca yonijaṃ vāri bhakṣayet khetapīṇḍakam ।
yathā samkāraṃ āsādyā vrksaṃ bhoti phalādhiḥ ॥

tathaivāśucibhāgena mānavaḥ sukhasatphalaḥ ।
na jarā nāpi rogaś ca na mṛtyus tasya dehināḥ ॥

sevayed aśucīṃ yo'sau niryogo 'pi sa sidhyati ।
bhakṣyaṃ vā yadi vābhakṣyaṃ sarvathaiva na kalpayet ॥

kāryākāryaṃ tathā gamyaṃ agamyāṃ caiva yogavit ।
na puṇyaṃ ca vā pāpaṃ ca svargam mokṣaṃ na kalpayet ॥

sahajānandaikamūrtis tu tiṣṭhed yogī samāhitāḥ ।
evaṃ yogayuto yogī yadi syād bhāvanāparaḥ ॥

canḍaroraśakayogena tad āhaṃkāradhārakaḥ ।
yadi brahmaśataṃ hanyād api pāpair na lipyate ॥

tasmād evamvidham nāthaṃ bhāvaye canḍaroraṇam ।
yenaiva naraṇaṃ yānti jantavo raudrakārmaṇa ॥

sopāyena tu tenaiva mokṣaṃ yānti na samśayaḥ ।
manahpūrvagamaṃ sarvaṃ pāpapuṇyaṃ idaṃ matam ॥

CHAPTER A7
manasaḥ kalpanākāraṃ gatisthānādibhidhitam ||
244 visāṃ nāmantritaṃ yadvad bhakṣanād āyuṣāḥ kṣayaḥ ||
245 tad eva mantritaṃ kṛtvā sukham āyuś ca vardhate ||
246 atha tasmin kṣaṇe devī prajñāpāramitā varā ||
247 karttikarparakaravyagrā caṇḍaroṣanamudrayā ||
248 vajracaṇḍī mahākruddhā vaded īdrśam uttamam ||
249 mādiyaṃ rūpakam dhyātvā kṛtvāhaṃkāram uttamam ||
250 yadi brahmaṣataṃ hanyāt sāpi pāpair na lipyate ||
251 māriṃ kṣaṇe devī prajñāpāramitā varā ||
252 karttikarparakaravyagrā caṇḍaroṣanamudrayā ||
253 vajracaṇḍī mahākruddhā vaded īdrśam uttamam ||
254 mādiyaṃ rūpakam dhyātvā kṛtvāhaṃkāram uttamam ||
255 yadi brahmaṣataṃ hanyāt sāpi pāpair na lipyate ||
256 ity ekallāvīrākhye śrīcaṇḍamahāroṣanatantre dehapriṇanapaṭalaḥ saptamaḥ ||

CHAPTER A8

atha bhagavān bhagavatīṃ pañcamaṇḍalair namaskṛtyāha ||
250 tvadiyaṃ yoginā rūpaṃ jñātavyaṃ tu kathāṃ priye ||
251 bhagavatī cārādhitā kena yogināṃ vā bhaviṣyati ||

atha bhagavaty āha ||
252 yāvad dhi drśyate loke strīrūpaṃ bhuvanatraye ||
253 tan mādiyaṃ mataṃ rūpaṃ nīcānīcakulam gatam ||

devī cāsurī caiva yaksīṃi rākṣasī tathā ||
254 nāgini bhūtinīkanyā kinnarī mānuṣī tathā ||
255 gandharvī nārakī caiva tiryakkanyāthā pretikā ||
256 brāhmaṇī kṣatrinī vaisyā śudrijī cātyantavistarā ||
257 kāyasthi rājaputri ca śiṣṭinī kara-uttinī ||
258 vanijjinī vāriṇī veśyā ca tariṇī jī carmakārini ||
259 kulaśriḥ ḍombī caṇḍalī śavariṇī tathā ||
260 dhobiṇī saunḍini karmdvārini karmakāriṇī ||
nāpitī323 naṭinī kaṃsakāriṇī svaraṇakāriṇī |
256 kaivarti khaṭakī324 kuṇḍakāriṇī cāpi mālinī ||

kāpālinī śaṃkhinī caiva varuḍinī ca kemālinī |
257 gopāli kāṇḍa325 kārī ca kocinī ca śilākuṭi ||

thapatinī keśakārī ca sarvajātisamāvṛtā |
258 mātā ca bhaginī bhāryā māmikā bhāgineyikā ||

khuṭṭikā ca svasā caiva anyā ca sarvajātinī |
259 vratinī yoginī caiva raṇḍā cāpi tapasvinī ||

ityādibhavaḥ sarvāḥ striyo madrūpasamāgataḥ |
260 sthitā vai sarvasattvārthaṃ svasvarūpeṇa niścitāḥ ||

tāsām eva yathālābhaṃ cumbanālinganādibhiḥ |
261 vajrapadmasamāyogād yogināṃ bhonti sevitaḥ ||

sevitās tu striyaḥ siddhiḥ sarvasattvahitaśiṇām326 |
262 dadanti kṣaṇamātreṇa tasmāt samsevayet striyam ||

sevitās tu striyaḥ siddhiḥ sarvasattvahitaśiṇām |
263 striyo buddhaḥ striyaḥ saṅghaḥ prajñāpāramitā striyaḥ ||

pañcavanaprabhedena kalpitā bhinnanāmataḥ |
264 nilavarnā tu yā nārī dveṣavajriṭi kirtitā ||

śvetagaurā tu yā nārī mohavajriḥ hi sā matā |
265 pītavarnā tu yā nārī sā devī piśunavajriṅkā ||

raktagaurā tu yā nārī rāgavajriḥ prakīrtitā |
266 śyāmavarnā tu yā nārī īṛṣyāvajriṅkā kathaye ||

ekaiva bhagavatī prajñā pañcarūpeṇa saṃsthitā |
267 puṣpadhūpādibhir vastraṇiḥ padyagadyāṅgaśobhanaḥ ||

sambhāṣanamaskāraḥ sampuṭānjalidhāraṇaḥ |
268 darsānaiḥ sparsānaiḥ cāpi smaranās tadvacaḥkāraḥ ||

śyāmavarnā tā nārī śvetagaurā cumbanālinganādibhiḥ |
269 śaktau kāyena kartavyam aṣaktau vākyacetasa ||

tenāhaṃ pūjita tuṣṭā sarvasiddhiḥ dadāmi ca |
270 sarvastrideharūpaṃ tu tyaktvā nānyā bhavāmy aham ||

tyaktvā strīpūjanaṃ nānyāṃ madīyaṃ śyāt prapūjanam |
271 anenārdhanenāhaṃ tuṣṭā sādhakasiddhayam ||
sarvatra sarvadā nityaṃ tasya drṣṭipatham gatā  
272  madhyāśeṣarūpeṇa dhyātvā svastṛm ca kāmayet  

vajrapadamasamāyogāt tasyāhaṃ bodhidāyini  
273  tasmāt sarvaprakāreṇa mamārdhanataparaḥ  

caurīm api yadā kuryād yadi vā prāṇimāraṇam  
274  vaded vātha mṛṣāvākyam bhaṅjayet pratimādikam  

sāṅghikaṃ bhakṣayed vātha staupikam paradrayakam  
275  na pāpair lipyate yogi mamārdhanataparaḥ  

nakhena cūrṇayed yūkāṃ vastrasthām api mārayet  
276  anenaiva prayogena māṃ samārādhayed vratī  

na kuryāc ca bhayaṃ pāpe nārakādau ca durgatau  
277  bhayaṃ kuryāt tu lokasya yāvac327 chaktir na labhyate  

na pāpaṃ vidyate kimcid na puṇyaṃ kimcid asti hi  
278  lokānāṃ cittāryāt api pāpaṇyavyavasthitīḥ  

yathaivātaṅkato mṛtyum svasaṃkalpaviṣaprabhavan328  
280  viṣābhave 'pi saṃyāti tathā svargaṃ adhogatim  

evaṃbhūtaparijñānād nirvāṇam cāpyate budhaiḥ  
281  nirvāṇam śunyarūpaṃ tu pradīpasyeva vātataḥ  

tacchede ca pacet so 'pi na bodhipadam aśnute  
282  tasmāt sarvam parityajya māṃ evārādhayed vratī  

dadāmi kṣaṇaṃtreṇa canḍasiddhiṃ na saṃśayaḥ  
283  

atha bhagavān bhagavaṭīṃ praṇāpāramitāṃ āha  
284  

kim ākāro bhavc canḍas tasya siddhis tu kīṛṣī  
285  

paṇcavarnaṇaprabhedenā yoginyo yāḥ prakīṛtīḥ  
286  tāsāṃ ca svasvabhartāraḥ paṇcavarnaṇaprabhedaḥ  

[Text in Sanskrit]

**CHAPTER A9**

atha bhagavaty āha | kathāṃ bhagavan prajñopāyayor ahamkāro

bhagavān āha |

yogī strīm agrataḥ kṛtvāanyakṛṣṭitatparaḥ |
rjukāyaṃ samādāya dhyāyed ekāgramānasāḥ |

catuṣkāyasvabhāvatvād bhedo nāsti manāg api |
vinā bodhaṃ punar bhedah praśāntopāyayor mataḥ |

mṛtyur evocayate dharmaḥ sambhogas tv antarābhavaḥ |
nirmāṇaḥ saḍgate rūpaṁ kāmabhogo mahāsukhaḥ |

catuṣkāyasvabhāvo 'yaṃ puṃrūpas tu tridhātuke |
catuṣkāyasvabhāva ca strīrūpā tu tridhātuke |

pumān eva bhaved buddhaś catuṣkāyasvabhāvataḥ |
prajñāpāramitā strī ca sarvadikṣu vyavasthitā |

sa tv itthāṃ ahamkāraṁ kuryāḥ siddhohy aham punah |
caṇḍaroṣasvarūpaṇa nijarūpaṇa samāśitaḥ |

siddhātmakanī caṇḍirūpaṁ ādhāya sarvataḥ |
sādaram bhāvayad itthāṃ dirghakālaṁ tu tattvavit |
sarvakarma parityajya vāmāsevaikatatparaḥ |
tiṣṭhet saukhyaikacittena yāvat siddhir na labhyate ||

siddhilabdho yadā yogi svacchāpratīgho bhavet ||

sarvajñaḥ sarvago vyāpī sarvakleśāvivarjitaḥ ||

na rogo na jarā tasya mṛtyus tasya na vidyate ||

viṣaṃ na kramate tasya na jalaṃ nāpi pāvakaḥ ||

na śastraṃ śatrusaṃghās tu sambhavanti kadācana ||

manalāṅkāṅkṣitamātreṇa sarvakāmasamudbhavaḥ ||

tatksaṇam bhoti cāyatnaiś cintāmaṇisamo bhavet ||

lokadhātusamasteṣu yatra yatraiva samsthitaḥ ||

tasya tatra vimānāni jāyante sarvakāmitaiḥ ||

tasya divyastriyo ramyā rūpayavanamaṇḍitaiḥ ||

bhavisyanti na samdeho yāvantāḥ svargatārakāḥ ||

brahmaviṣṇumaheśā ye śakrāṅgādayāḥ surāḥ ||

kimkaraḥ bhonti sarve ca prāñinaḥ ṣadgatisthitaiḥ ||

yathaiva yoginaḥ siddhir yoginyās tu tathaiva hi ||

nāra vajradharākārā yoṣito vajrayoṣitaḥ ||

atha bhagavaty āha | kathāṃ bhagavan dehe praṇopāya-yogena sukham

mahad utpadyate |

bhagavan āha |

lalanā praṇāsvabhāvena vāme329 nādi vyavasthitaḥ |

rasanā copāyarūpeṇa daṅśeṣe samavasthitā ||

lalanārasanayor madhye avadhūti vyavasthitā |

avadhūtyāṃ yadā vāyuḥ śukreṇa samarasīkṛtaḥ ||

sīrahṣandheḥ pated vajrāndhrenā strībhagāntare |

praṇopāyasamāyogāc caṇḍālī nābhisaṃsthitā ||

dīpavaj jvalate tena drāvyate śukram uttamam |

tenotpadyate saukhyam svalpaṃ svalpaprayaṣa-gataḥ ||

tan mahac ca mahāyogāt tac ca vastusvabhāvataḥ330 |

tat sukaṃ yena baddhaṃ syān nityam abhyāṣayogataḥ ||

bhagavan āha |

lalanā praṇāsvabhāvena vāme329 nādi vyavasthitaḥ |

rasanā copāyarūpeṇa daṅśeṣe samavasthitā ||

lalanārasanayor madhye avadhūti vyavasthitā |

avadhūtyāṃ yadā vāyuḥ śukreṇa samarasīkṛtaḥ ||

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praṇopāyasamāyogāc caṇḍālī nābhisaṃsthitā ||

dīpavaj jvalate tena drāvyate śukram uttamam |

tenotpadyate saukhyam svalpaṃ svalpaprayaṣa-gataḥ ||

tan mahac ca mahāyogāt tac ca vastusvabhāvataḥ330 |

tat sukaṃ yena baddhaṃ syān nityam abhyāṣayogataḥ ||
ATHA BHAGAVATY ĀHA | KIṂ BHAGAVAN STRĪVYATIREKENĀPI ŚAKYATE SĀDHAYITUM

BHAGAVĀN ĀHA | NA ŚAKYATE DEVI |

BHAGAVATY ĀHA | KIṂ BHAGAVAN SUKHĀNUDAYĀN NA ŚAKYATE |

BHAGAVĀN ĀHA |

NA SUKHODAYAMĀTREṇA LABHYATE BODHIR UTTAMĀ |

SUKHAVIṢEṢODAYĀD EVA PRĀPYATE SĀ CA NĀNYATHĀ |

TAC CA KĀRAYAṂ VINĀ NAIVA KĀRĀṆEṆAIVA JĀYATE |

KĀRĀṆAṂ CA STRĪYĀ YOGO NA CĀNYO HI KADĀCANA |

SARVĀŚAM EVA MĀYĀṆĀṂ STRĪMĀṆAYAIVA PRAŚASYATE |

TĀM EVĀṬIKRAMED YO 'SAU NA SIDDHIṂ SO 'DHIGACCHATI |

TASMĀN NA STRĪVIYOGO 'YAṂ KARTAVYAS TU KADĀCANA |

EVAṂ YADI BHAVED DUḤKHAṂ MṛTYUR VĀ BANDHANAM BHAYAM |

SAHYAṂ TAT SARVAM EVEDAM STRĪYAM NAIWA TU SAMṬYAJET |

YASMĀḌ EVA STRIYAḤ SARVĀḤ SUKHĀIR BUDDHATVAPRĀPIKAḤ |

NIRLJJĀŚ CAṆCALĀ DHṚŚṬĀ NITYAM KĀMAPARĀṆĀḤ |

SIDDHĪM ETĀ DADANTY EVA SARVABHĀVENA SEVĪṬĀḤ |

STRĪṆĀṂ RŪPAṂ TU KIṂ VĀCYAM MΡΙYANTE CĀPI PREMAṬAḤ |

PATER EVA VIYOGENA KIṂ VAKTAVYAM ATAḤ PARAM |

TASMĀṬ SARVĀḤ STRIYO DEVYAḤ SARVATHAIVA PRAKALPAYET |

MANASAḤ KALPITĀŚ CĀPI KĀṢṬHAPĀṢĀṆAKĀḌIHIṬI |

STRĪṆĀṂ CA PUMĀṆ DEVO DEVATA STRĪ NARASYA HI |

ANYONYAṂ BHAVET PŪJĀ VAJRAPADMAPRAYOGATAḤ |

NĂṆYAṂ PŪJAYED DEVAM SĀDHĪṢṬHĀṆAM API SVAYAM |

TASMĀḌ YOGĪ KṛPĀṆOṬO MANḌALIKṛṬYA-M-AGRATAḤ
upaveśya striyaṃ tatra praññāpāramitākṛtim |
puṣpenābhycayen nītyaṃ dipadhūpādibhis tathā ||

paścād vandanām kuryāt pañcamanḍalayogataḥ |
tataḥ pradakṣiṇaṃ kuryāc caṇḍipūjā kṛtā bhavet ||

strī pūjayet puruṣaṃ sādaram bhakticetasā |
kuryād evamvidhām pūjām anyonyaṃ coktam jinaiḥ ||

nindayec ca striyaṃ naivyā prārthite parihaṃa na ca |
vaktavyaṃ madhurāṃ vākyām dātvyaṃ cānurūpataḥ ||

tapasā sidhyate naiva caṇḍaroṣanāsadhanam |
尼斯phalam mohajalena bādhaye nirmalam manaḥ ||

kāmaṃ na varjayet kāmī mithyājīvas tu jāyate |
mithyāyā jīvanāt pāpam pāpāt tu narakar gatiḥ331 ||

labhate antakālam tu mithyājīvī na saṁśayāḥ |
ata eva sādhyate siddhiḥ kāmenaiva jinātmajaiḥ ||

pañcakāmāṃs tathā tyaktvā tapasātmānam na pīḍayet |
rūpam paśyed yathālabdham śṛṇuyāc chabdam eva ca ||

gandhasya jighraṇaṃ kuryād bhaksayed rasam uttamam |
spaśasya sparsanam kuryāt pañcakāmopasevanam ||

bhavec chīghrataraṃ buddhaś caṇḍaroṣakatatparaḥ |
nātaḥ paraṃ vañcanāsti na ca moho ’py ataḥ param ||

mānuṣyaṃ yauvanaṃ sarvaṁ332 strīṣukhaṃ nopaḥgojītaṃ |
nisphalam vāpi333 dṛṣyaṃ te vyayaṃ kṛtvā mahattaram ||

sevanti kāminīṃ nityaṃ kāmamātraparāyaṇāḥ |
caṇḍaroṣapadam dṛṣṭvā yoṣidyonisamāśritam ||

tyaktvā yānti katham nīdram bhojanāṃ hāsyam eva ca |
lakṣaṃkauṭyantānāśārtham māyādevisutaḥ sudhīḥ ||

caturaśītisahasraṇi tyaktvā cāntahpuraṃ punaḥ |
gatvā niraṇjanātīraṃ buddhasiddhiprakāśakaḥ ||
yāto mārān nirākṛtya na caivaṃ paramārthataḥ
yasmād antaḥpure buddhaḥ siddho gopānvitaḥ sukhi

vajrapadmasamāyogāt satsukhaṃ labhyate334 yataḥ
sukhena prāpyate bodhiḥ sukhaṃ na strāviyogataḥ

viyogaḥ kriyate yas tu lokakaukṛtyahānaye
yena yenaiva te lokā yānti buddhavineyatām

tena tenaiva rūpeṇa māyāvi nṛtyate jinaḥ
sarvasūtrābhīdharmena kṛtvā nindām tu yoṣitām

nānāsiksāpadaṃ bhāṣet tattvagopanabhāṣayā
deforeigns titivate the princess.

viyogaḥ kriyate yas tu lokakaukṛtyahānaye
yena yenaiva te lokā yānti buddhavineyatām

viyogaḥ kriyate yas tu lokakaukṛtyahānaye
yena yenaiva te lokā yānti buddhavineyatām

atho bhagavatī prajñāpāramitāḥ ko bhagavan māyādeviṣutaḥ kā ca
gopā

bhagavan āha
māyādeviṣutaḥ cāhaṃ caṇḍaroṣaṇatāṃ gataḥ
tvam eva bhagavatī gopā prajñāpāramitātmikā

yāvantas tu striyaḥ sarvāś tvadrūpeṇaiva tā matāḥ
madrūpeṇa ca puṃsas tu sarva eva prakīrtitāḥ

dvidhābhāvagataṃ caitat prajñopāyātmakaṃ jagat

atha bhagavaty āha kathāṃ bhagavan śrāvakādayo hi striyaṃ duṣayanti

bhagavan āha
kāmadhātusthitāḥ sarve khyātā ye śrāvakādayaḥ
mokṣamārgam na jānanti striyaṃ paśyanti sarvadā

saṃnidhānaṃ bhaved yatra sulabham335 kuṅkumādikam
na tatrābhīdham saṃpnoti dūrābhīdham336 mahārghatā
citaṃ na kurvate tattve mayāpy etat pragopitam
tathāpy atra kalau kāle koṭimadhye 'tha kaścit
ekaikasāṃkhyātaḥ sattvah śraddhāyatnapāraṇaṃ
tasyārthe bhāśītaṃ sarvaṃ śīghrabodhiprasiddhayet
CHAPTER A11

atha bhagavaty āha | kiṃ tvam bhagavan sarāgo 'si vītarāgo vā |
bhagavān āha |
sarvo 'ham sarvavyāpi ca sarvakṛt sarvanāśakah |
sarvarūpadharo buddhaḥ kartā hartā prabhuḥ sukhī |
yene yenaiva rūpeṇa sattvā yānti vineyatām |
tena tenaiva rūpeṇa sthito 'ham lokahetave |
kvacid buddhaḥ kvacid siddhaḥ kvacid dharmaḥ 'tha saṃghakaḥ |
kvcid pretaḥ kvacid tiryak kvacin nārakarūpakaḥ |
kvacid devo 'suraś caiva kvacin mānuṣarūpakaḥ |
kvcid sthāvararūpo 'ham viśvarūpī na saṃśayaḥ |
kvacid rāgī kvacid dveṣī kvacint mohī śuciḥ kvacit |
kvacid cāśucirūpo 'ham cittarūpeṇa saṃsthitaḥ |
madiyāṃ dṛśyate cittam anyat kimcin na vidyate |
vastvavastuprabheda 'ham janyo 'ham janako 'pi hi |
vighno 'ham aham siddhiḥ sarvarūpeṇa saṃsthitaḥ |
kvacid jātir aham mṛtyur aham vyādhir jarāpy aham |
kvacid puṇyaṃ aham pāpaṃ tatkarmaphalam tv aham |
jagad buddhamayaṃ sarvam idam rūpaṃ mamaiva ca |
kvacid jñātavyaṃ samarśākāraḥ yoginā tattvacintayā |
kvacid jātir aham mṛtyur aham vyādhir jarāpy aham |
kvacid puṇyaṃ aham pāpaṃ tatkarmaphalam tv aham |
jagad buddhamayaṃ sarvam idam rūpaṃ mamaiva ca |
kvacid jñātavyaṃ samarśākāraḥ yoginā tattvacintayā |

bhagavān āha |
tavāpy evamvidham rūpaṃ yathā sarvam vibhāṣitam |
tvayā vyāptam idaṃ sarvaṃ jagat sthāvaraṇaṅgamam ||
ity ekallavīrākhya śrīcaṇḍamahāroṣaṇatantre viśvapaṭala ekādaśaḥ ||

CHAPTER A12

atha bhagavaty āha ||

mantrāṇāṃ sādhanaṃ brūhi śāntikaṃ pauṣṭikaṃatha ||
vaśyākṛṣtiprayogaṃ ca māraṇoccātanādikam ||

viṣanāśaṃ vyādhināśaṃ vahnikhaḍgādistambhanam ||
saṃgrāme vijayaṃ cāpi pāṇḍityam athottamam ||

yakṣiṇīsādhanaṃ ceṭaṃ dūtabhūtādisādhanaṃ ||
sāmarthyam anekavijñānaṃ niścitaṃ me vada prabho ||

atha bhagavān āha ||

canḍaroṣaṇasamādhistho mantrasādhanaṃ ārabhet ||
prathamaṃ sādhayet sārdhadaśavarṇātmaṃ hṛdam ||

mūlamantram iti khyātaṃ sarvamantraprāṇsādhaham ||
likhitam tiṣṭhate yatra tatra svasti bhavet punaḥ ||

dhārayed vācayed yas tu tasya pāpaṃ samūlitam ||
smaranaḥ evāsyamantrasya mārā yānti diśo daśa ||

tasmāt sarvaprayatnena mantram etat prasādhayet ||

atha tasmin kṣaṇe sarvabhūtapretavyāḍayakṣakumbhāṇḍamahoragādayo ||
duṣṭasattvāḥ prapalayitāḥ, sarvavyāḍhayo bhītaḥ, sarve ca grahādayo ||
dahyante, mantraraśmiprabhāvaḥ sarvāḥ ca siddhayo 'bhimukhībhūtaḥ ||

athāsaṃ sādhanaṃ bhavati || lakṣaṃ jape || pūrvasevāṃ kṛtā bhavet || tataḥ ||
krṣṇapratipadam ārabhya pratidinaṃ trisandhyāṃ jape yāvat paumāmāśin ||
tato 'nte sakalām rātriṃ jape mahaṭṭaṃ pūjaṃ kṛtvā ||
sandhyātaḥ prabhṛti yāvat sūryodayam || tato 'yaṃ mantrabh saiddho bhavati ||
tataḥ prabhṛti sarvakarmāṇi karoti ||

atha bhagavatāḥ sādhanaṃ bhavati || paṭe bhagavantam likhāpayet ||
pūrvvac caturasramanḍalamadhya daśātmakaṃ yathādhimokṣataḥ ||
tasyāgrataḥ krṣṇapratipadam ārabhyo trisandhyāṃ sahasram ekaikam ||
jape || tato 'nte paumāmāśyāṃ yathāvibhavataḥ pūjaṃ kṛtvā sandhyākālāt
prabhṛti sūryodayaṃ yāvat | tato bhayāṇy utpadyante | na bhetavyam | tvaritatvaritaṃ japet | tato bhagavāṇ svayam evāgacchati | tato 'ṛghaṃ tasya pādayor dattvā patītvā sthātavyam ||

athavā khaḍgāṇjanagulikāpādūkāpādalearājyākhāmabhogaisvāryaśvādaya- dhanakavitvapāṇḍityayakṣayakṣinātrashtrasparśadhātvādādikam | yathābhīmatam prārthayet | tat sarvaṃ bhagavān dadāti ||

athavā paṭa ekallavām liṅgāpayitvā pūrvavat sādhayaṃ | atraikallavārpe kṛṣṇacalo dveṣavajryāliṅgataḥ, svetācalo mohavajryā, pītācalo piṣunavajryā, raktācalo rāgavajryā, sāṃcāla śṛṣṭvajryāliṅgitor līṅgāpayitavyaḥ | athavā preṇārahitāḥ kevalaḥ bhagavān kāryaḥ ||

athavā bhagavati paścānāṃ madhye eva kā ryā | tata ātmānaṃ tasyaḥ

patirūpeṇa dhyātvā pūrvavat sādhuniyā | athavā svastriyam devirūpeṇa dhyātvā sādhayaṃ | siddhā satī buddhavat api dadāti kiṃ punar anyāḥ siddhiḥ ||

athavā pratyālīḍhapadaṃ khaḍgāṣadharam sādhayaṃ | athavā sattvaparyārkeṇaṃ khaḍgāṣakarabhāyaṃ | krodhārṣabhaprajñāṃ sādhayaṃ sahaṣaṃvāmaḥhārāṣaṇāṃ | pūrvavat siddhim | evam bhagavataḥ paṭasiddhiḥ | athavā dāvādikṛṣṭapratimāsādhanam api evam eva kartavyam ||

atha khaḍgasādhane manas tādā puṣye jātihomamayam sāraṃ ca kāṣṭhamayaṃ vā yathābhīmatam paṅcagavyena prakṣālya sarvagandhaiḥ samālambhyā pūrvavad dvābhīyaṃ karābhīyaṃ parirghya triśaṃdyam māsām ekam ājap | māṃṣante mahatīṃ pūjāṃ kṛtva śakaśāṃ rātrīṃ ājap | prabhāte jvalitaḥ | khaḍgavidyādharo bhavati dvāraṣṭavārṣakātī aurucita- kunḍalakeshāḥ | āṣamāraṃ paṅcakāmair vilasati ||

evam vajracakraṭriśūladīn sādhayaṃ | evam tāṃrādivayam paśam sādhayaṃ | evam paṭapādubayajopavātavacračchātan ca prajñāprāmaiteit- pustakatantrapustakādīn sādhayaṃ | evam paṭahamardalavādinādīn sādhayaṃ | evam sauvarṇamamayam yakṣam jambhalamāṇibhadrapūrṇa- bhadracibukṣulantraprabhṛtān sādhayaṃ | sarva ājīnām sampādayanti ||

evam venuṣmayam gandharvaṃ sādhayaṃ, vālmīkamṛṇamayam gurudāṃ, devadārāmāyān devān brahmaśīnuṣamaḥsvārendrakāmādevadīn, śmaśānāṅgāralikhitam rākṣasam, dagdhaḥgadāmatsyakṣāralikhitam pretam, madanamayaṃ manusyaṃ, hastidantamayam gaṇapatīṃ, sākhoṣṭakakāṭha- mayaṃ pīlupāalidipāsaṃ, prāvalamatsyakṣāralikhitam gaurīcauryādi- dākinīṃ, manusyaśṭhamayam rāmādevakāmādevadīvetālām, nāgakesara-
kāṣṭhamayaṃ vāsukyādināgam nāgininī ca, aśokakāṣṭhamayāṃ hārīti-
surasundarī-ntāṭa-ratipriyā-śyāmā-ntāṭi-padmī-anurāgī-candradāntā-
brahmaduhitā-vadhū-śāmśevārī-revati-ālokinī-naravīrā-ādiyāśīniṃ
sādhayet ||
ap12. vaṭakāṣṭhamayiṃ339 śridevīṃ rājānaṃ ca devadūrmayāṃ tilottamā-
śāsidevi-kāñcanamālā-kuṇḍalalāriniṃ-ratnamālā-ārambhā-urvaśī-śrībhuṣanī-
ratī-śacī-ādyaparōgaṃ sādhayet | evāṃ sūryaṃ candram mangalam
budham bṛhaspatīṃ sukram śanāścaram rāhun ketun ca navagraham |
evāṃ lokeśvaravajrapāṇiṇiṇiṃjaśīprabhūṃ bodhisattvāṃ | evāṃ
vipaśyāśikhiprabhūṃ buddhaṃ sādhayet | evam aparajitāṃ bhūtab
evams yamāyādīṃ dūtān | evaṃ vajrakamkālādīṃ cetan | evaṃ sarvasattvāṃ
strīpurusāṃ sādhayet | sarva ajñākāra bhavanti ||
ap12. athaikavāre na siddhātī tadā punar dvitiyaṃ vāraṃ kuryāt | na tathā cet
tadā tṛtiyaṃ vāraṃ ārabhet | na tathāpi cet pūrvakramahadāśubhā tadā
vāmajānunā savyapādenākramya tāvaj japed yāvat siddhātī | tato
brahmagnāsāpi siddhātī ||
ap12. tatredāṃ caṇḍamaharōṣaṇasādhane mantravidarbhanāṃ | oṃ
candamahāroṣana āgaccha · āgaccha hūṃ phat | khadgādisidhā tu
amukāṃ me sādhayeti yojayet | pādākramaṇaṃ ut · amukāṃ hana hana · iti
yojayaṃ ||
ap12. ekāvāroccārāṇena sarvāṇi pañcānantāṃkṛtyānī api dāhati | sarvapāpaṃ
me nāsayaṃ yojayet | evaṃ sarvabhayāsūcāruṇamātretāṃ rakṣaṃ karoti |
rakṣa rakṣa mām iti yojayet | evaṃ sarvatra rakṣaṃ āvahati ||
ap12. atha prajvalantam iva lohaṃ dhyātvā sarṣapaṃ mudgaṃ māṣaṃ
cāṭottarastāvārāṃ niṇamantrenānamantraṃ dākinyādighṛītāṃ tādāyāt |
sarve te parāṇaṃ | tādanakāle dākinyādikam apāsārāyey yojayaṃ ||
ap12. atha khaṭikāyā apakvasarāvadvaye 'ṣṭadalapāntargataṃ mantrāṃ
kṛtvā sampuṭikṛtya kaivartajālena veṣṭayītvā dvāre lambāpayey340 | bālāṃ
rakṣaṃ karoti | rakṣa rakṣa bālakam iti yojayey ||
ap12. mānānaṃ caturangulasādhyāputtalikāṃ kṛtvā taddhṛdi bhūre mantrāṃ
abhilikhya rājikādīṃ prāṣikāte | tataḥ kaṇṭakena mukhaṃ kīlayet |
pratviyādino mukhaṃ kīlayaṃ bhavati | devaddasaya mukhaṃ kīlayet
yojayaṃ ||
ap12. catuṣpathe nikhanet | evaṃ pādaṃ kīlayet | gatim āgatim stambhāyati |
devaddasaya pādaṃ kīlayet yojayaṃ | hrdayaṃ kīlayet | kāyaṃ
stambhāyati | devaddasaya hrdayaṃ kīlayet yojayaṃ ||
ap12. mānuṣāsthikālakena lauhena vā saṃkocakāntakena vā yāyā aṅgāni
kīlayet tāni tasya khillitāni vyathābhulāni bhavanti | devaddasayaṃukāṅgaṃ kīlayet yojayaṃ ||
yasya gṛhadvāre nikhanet tam ucchādayati | devadattam ucchādayeti
yojam | abhimantaritaśmaśānabhasmanaḥ dvārapaṭalayāḥ
nikṣepād uccāṭayati | devadattam uccāṭayeti yojam ||

puttalikāṃ kaṇṭakaiḥ khīllitāṃ kṛtvā japet | devadattaṃ mārayeti
yojam ||

khaḍgādikam aṣṭottarasātavārān nijamantrenābhimantrya yuddham
kuryāt | jayam āśādayati | yat kāryam uddīṣya baliṃ dadyāt tat tasya
sidhyati ||

pāparogādvyādhiṃ mayūrapiccham aṣṭottarasātaranābhimantrya nij-
mantrēṇāpamārjayaṃ | amukasyāmukaroṃ nāṣayeti yojayet | sarvavyādhiśāntir bhavati ||

tathaiva daṣṭakam apamārjayed dhastatāludvayena | devadattasya viśaṃ
nāṣayeti yojayam | nīrviṣaṃ kurute ||

evāṃ vaśībhūtam āyattāṃ svasthānāṃ āgataṃ nāgaṃ muktakesām
cāṛgrato dhyāṭvā pādapatitāṃ ca dṛṣṭvā japet | vaśo bhavati | amukaṃ ca
vaśāṃ ānayeti yojayet ||

evāṃ pūrvavad ākṛṣṭaṃ dhyātva japet | ākṛṣṭo bhavati | amukam
ākārṣayeti yojayam ||

idāṃ mantrāṃ trikoṇadvayasampratamhye parṇapatre kaṇṭakena
likhitvā paṃcamaṃ kaṇṭakaḥ saha tāmbūlaṃ bhakṣayet | sarvajvarāṇi nāṣayeti
yojayaṃ ||

candragrahe sūryagrahe vā kṣīrabhaktena dadhibhaktena vā pātraṃ
pūrayitvā saśarkaṃ saγhrteṣaṃ saptaśvatthapatropari sthāpayitvā
saptapatrācchāḍitaṃ kṛtvā hastābhhyāṃ avaśṭabhyaṁ tāve japed yāvan muc
na bhavati | taṃ bhakṣayet | paṃcāsātāyurved bhavati ||
anenaiva kramaṇaḥ haritālāṃ gorocanaṃ manahśilāṃ vā sādhayaḥ,
kajjalaṃ vā | jvalite tilakenāñjanena vā vidyādharaḥ | dhūmāpite
ntardhānaṁ | usmāpate vaśikaraṇaṁ ||

athāvā nāgeśvarakāṭṭhamayam anantaṃ nāgarājāṃ kārayet | taṃ
jalamadhya dhomukhiṅktṛya japed ākāśaṃ paśyan | hara hara · anantaṃ
śīghraṃ vaṃṣām yujakṣayet yojayet | devo varṣati ||

athānantaṃ jalād uddhṛtya kṣiṣeṣaṃ snāpayitvā visarjayet | atha meghan
vyavalkoṇaṃ japet | sarvavātavṛṣṭiṃ stambhayeti yojayet ||

tiḥ sārdhadaśaḥkṣarakaṇaḥ | evaṃ dvitiyaṛṭṭiyaṃulamantrayaḥ kalpaḥ |
hṛdayamantraṁ apya ayam eva kalpaḥ ||

prathamamālaṇmantraḥ ketakīpaṭṭre kaṇṭakena likhitvā nīlavastra-
sūtrābhhyāṃ āvēṣṭaḥ jvaraśaṣa śirasi bāhau kaṇṭhe vā prṛṣṭhe vāmapadaṃ
dattvā bandhayat krodhacetasāṃkūṣaṇaḥ jvaraṃ nāṣayāṃti kṛtvā | sarvajvarāṇi nāṣayati ||
bandhanakāle rogiṇaṃ pūrvābhिमुक्तिक्र्या dagdhamatsyabhaṅka-

madyādipūrṇaśaśaṅe nirmāṇaṃ 342  idaṃ bhuktva, sarve jvarādayo

'pasaran tu śīghram bhagavān caṇḍamahāroṣaṇa evaṃ ājnāpayati yadi

nāpasarisyathā tadā bhagavān kruddhas tīkṣṇena khaḍgena tilapramāṇaṃ
kṛtvā chetsyaṃ iī ṛkātākone dadyāt tato bhadraṃ bhavati |

evaṃ sarvavyādihiḥdiśakīyādyupadrave ca balir deyaḥ sarvabhayeṣu

paṭhiṇamāṭreṇa rakṣaṃ karoti | aparaṃ mūlaṃntroktam sarvaṃ karoti |

dviṭīyamālaṃntraśayasāyaḥ ayam eva viḍhiḥ |

trṭṭīyamālaṃntreṇotsṛṭṛataṃ abhimantraṃ dadyāt | varado bhavati |

bhaktapaṭṇam abhimantraṃ vikālavālaṃ viṅkte dadyād iya kāryam

uddiśya tat sarvaṃ sidhyati | śeṣakalpas tu pūrvavat | pūrvavad viḍhiṅā

śuklapratiṣadam āraṃbhya paṃnaṃaṃśaṃ yaṭaṃ pūrvavat kuryāt |

mālaṃntreṇaṃ daśasahāsreṇa pūrvasevā bhavati | devānāṃ

viṣeṣamantraṃ mūlaṃntraṃvālpa yathā bhagavanto mantrakalpas

tathā devīnāṃ | viṣeṣas tu mālaṃntreṇajpat kavītvam pāḍityaṃ ca śīghram
eva sampadyate |

trṭṭīyamūlaṃntraṃśya kalpo bhavati | śayanam āruhyā vāmaṁhastena

liongam grhītvāṣaṭaṃ japed yasyā nāmāṃ sāgaṃcchati | kāmayet | mantrah

ōṁ vauhīri amukī māyātu hūm phaṭ |

gairikayā bhagaṃ ālikhya bhūmāu vāmaṁhastaṇeṣaṭaṃbhāṣaṭaṃ japed

yasyā nāmāṃ śaṃcchati |

śrīsamaṃvaptiṃrtaṃ kṛtvā puruṣaṃ tāḍayet | nirvyādhir

bhavati | manasā kalpayet | udakaṃ pariṣāyya hanyāt | rudhiraṃ srsavati |

vastraṃ pariṣāyāvagunṭhaṭhet | sarvajanaṃpryo bhavati | lavanṣaṃ pariṣāyya

yasya khāne pāne dadyāt taṃ vaṣṭaṅkaroti |

govālarajuṃ yasya gale badhnāty abhimantraṃ sa gaur bhavati |

ādityābhāmukho yasya nāmāṃ japed taṃ ākārṣayati | viḍālaromaṛaṃj月中

yasya gale badhnāti sa viḍāło bhavati | kākāsnaṃyuraj{j}unā kāko bhavati |

puruṣaṃkeṣaraj{j}unā puruṣo bhavati | strīkeṣaraj{j}unā strī bhavati |

evaṃ yasya yasya keśaromādirajjuḥ kriyate taṣya taṣyaiva

rūpaparivartanam bhavati | yasya nāmāṃ japed taṣya raktākrṣṭiḥ |

aniṃśanayano yaṃ drṣṭvā japatī sa vasyo bhavati | iti deviṃntarakalpaḥ |

balimanteṇa baliṃ dadyāt | sarvopadravyādhiṅnaviḍāṃsānti bhavati |

yasmin kārye samutpanne baliṃ upaharet tat taṣya sidhyati | sitapuṣpa-

śarāvaṃkśīraṃvasugandhiśarāvaṃbhakaṭaśarāva iti śārāvacuṭaṭayaṃ

phalopaphalikām ca praṃstātayām rātrau omn caṇḍamahāroṣaṇa imāṃ baliṃ
gṛhaṃ amukākāryaṃ me sādhya hūṃ phaṭ ity aṣṭottaraṃnābhimaṃtraṇa

nivedayet viṅkte | tasyābhimataṃ sidhyati |

atha bhagavato mūlaṃntreṇaṣṭottaraṃtaṇaptaṇa kauṭaṭilena gurvīṇyā

bhagābhyaṃrīṃ mṛkaṣyay | piṃb ca | suṃkhaṃ praṃśyate | anenaiva

vaṃrāmakṣaṇaṃ chāntīr bhavati | sarvaṃ bhakṣaṇaṃnāpi |
CHAPTER A13

atha bhagavaty āha |

sthātavyam yoginā kena saṃvareṇa vada prabho |
caryā ca kīḍrśī kāryā siddhiḥ kenāśu labhyate ||

bhagavān āha |

māraṇiyā hi vai duṣṭā buddhaśa[sa]nadūṣakāḥ |
teśāṃ eva dhanāṃ gr̥hya sattvebhyo hitam ācaret ||

cāṇḍāḥ sarvāḥ hi vai sevyā yatinyo mātaram suśīm |

bhadrayet matsyamāṃsāṃ tu pibem madyam samāhitāḥ ||

mithyayā svaparayor doṣāṃ cchādayed dhyānata pariḥ |
sidhyate nirvikalpātmā guptaśīkṣāprayogataḥ ||

yena yenaiva pāpena sattva gacchanty adhogatiḥ |

tena tenaiva pāpena yogī śīghraṃ prasidhyati ||

atha bhagavati dveṣavajrī bhagavantam evam āha |
kathāṃ bhagavan |

vīparītasamvaram bhāṣase |

atha bhagavān āha |

rāgena hanyate rāgo vahnidāho 'tha vahninā |
viśeṇāpi viṣaṃ hanyād upadeśaprayogataḥ ||

niḥsvabhāvam jagad dhyātvā siddho 'ham iti bhāvayaḥ |
suguptaṃ cācaret sarvam yathā ko’ pi na budhyate ||

sarvapāpakṣayaṃ kṛtvā viparītenaiva sidhyati |

na karoti suguptaṃ yo yogī yogaikatatparaḥ ||
viparītasaṃvare smin siddhis tasya na vidyate  
425 pāpaṃ nāsti na puṇyaṃ ca niḥsvabhāvasvabhāvataḥ  

lokakaukṛtyanāśārthaṃ mayā na prakaṭīkṛtam  
idānīṃ ca ivoktaṃ satyaṃ ca svadhūpeṇa bho priye  

yogilokāvatārya sarvasattvārthahetave  
prakaṭaṃ saṃvaratṛ vakṣye śiṃu tvam adhunā priye  

na ca prāṇipadhaṃ kuryāt na parasvāpahāraṇaṃ  
parastrīharaṇaṃ naiva naiva bhāṣen mṛṣā vacaḥ  

madyaṃ naiva pibed dhimān lokakaukṛtyahānaye  
prakaṭaṃ śikṣāpadaṃ hy etat sādaraṃ ca samārabhet  

eya uktāṃ saṃvaratṛ hy etat caryedānīṃ hi kathyate  
ratnamaulaṃ śire kuryāt tāṅkaṃ kaṇṇayos tathā  

nānālaṃkārakaṃ kṛtvā dhārayed atmadhnake  
pādayor nupuraṃ kāryaṃ mekhalāṃ ca tathā kaṭau  

madyaṃ naiva pibed dhimān lokakaukṛtyahānaye  
prakaṭaṃ śikṣāpadaṃ hy etat sādaraṃ ca samārabhet  

yad uktatṛ saṃvaratṛ hy etat caryedānīṃ hi kathyate  
ratnamaulaṃ śire kuryāt tāṅkaṃ kaṇṇayos tathā  

pādayor nupuraṃ kāryaṃ mekhalāṃ ca tathā kaṭau  

savyahaste tathā khaḍgāṃ pāśāṃ vāme pradhārayet  
maulau ca mūdaraṇaṃ kāryaṃ paṇcavuddhāprayogatāṇaḥ  

paṇcācīraṃ tu kartavyam śmaṣrakesaṃ viṁkhaṇḍayet  
daśābdordhvayahṣthāṃ tu gṛhya caryāṃ samācaret  

pūrvoktakulahedena kanyāṃ vai prakalpayet  
kanyāyogam kāntākārair manḍayet tāṃ ca nityaśaḥ  

savye karttiṃ ca vai dadyāt vāme caiva kapālakam  
kulahedena vai kuryād varṇabhodopatīḥ tanau  

grhītvā svakuliṃ prajñāṃ parakuliṃ vā samāhitaḥ  
svecchayā tu samāghṛhyā caryātmatāṃ samācaret  

ratnāder abhāvena kuryād ārtha dinirmitam  
athavā cetā śiṃa kuryād yady alabhāḥ pravartate  

viharet paṇcaramayaṇa kulaṇcaphrabhedāṇaḥ  
pūrvoktenaiva yogena dvābhayaṃ dvaṃdvamī samārabhet  

sidhyate sarvathā yogī nātra kāryā vicāraṇaḥ  
prajñopāyasamāyogān nakhaṃ dadyāt tu tryaṅskaram  

cumbanālinganaṃ caiva sarvasvaṃ śukram eva ca  
dānapāramiṇā pūṃ bhaṇate eva na saṃsayaḥ
abhavaṃ kāyavākcittam saṃvṛtam gāḍhasaukhyātah ||
śilapāramitā jñeyā sahanāc ca nakhāṣṭatam ||

tryakṣaraṃ pīḍanaṃ caiva kṣāntipāramitā tv iyam ||
sādaram tu dirghakālaṃ ratiṃ kuryāt samāhitaḥ ||

vīryapāramitā jñeyā tatsuṣkhe cittayojanāt ||
surato bhāvarūpeṇa dhyaṇapāramitā matā ||

strīrūpabhāvanā prajñāpāramitā sā prakīrtitā ||
surataikayogamātreṇa pūrnā śatpāramitā ||

bhavet pañcapāramitā puṇyam jñānaṃ prajñeti kathyate ||
suratayogasamāyukto yogi sambhārasambhṛtaḥ ||

sidhyate kṣaṇamātreṇa puṇyajñānasamanvitaḥ ||
yathā latāsamudbhūto phalam puspasamanvitam ||

ekakṣaṇāc ca sambodhiḥ sambhārdhayasyaṃbhṛtā ||
sa trayodāsabhūmoṣo bhavyat eva na saṃsayaḥ ||

bhūmis tu muditā jñeyā vimalā cārcismatī tathā ||
prabhākarī sudurjayābhimguki dūraṃgāmācalā ||

sādhumāti dharmameghā samantaprabhā tathā ||
nirupamā jñānavatīty evam trayodāsasamjñayā ||

ity ekallavārākhye śrīcaṇḍamahāroṣaṇatantre caryāpaṭalas trayodāsamaḥ ||

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atha tasmin parṣadi samantabhadro nāma vajrayogī bhagavantam etad
avocat || paripṛchāmy aham nātha kim artham acalasamjñakam
ekallavārasamjñā ca caṇḍamaharoṣaṇeti ca ||

atha bhagavān āha ||

prajñopāyasamāyogāni niścalam sukharūpiṇam ||
prajñopāyātmakaṃ tac ca virāgeṇa na cālitam ||

tenaiścalam ākhyātaṃ vajrasattvasvarūpiṇam ||
dvibhujaikamukhaṃ śāntaṃ svaccham apratighamaṇāḥ ||

khaḍgapāśakarābhhyāṃ tu prajñāliṅganatātparam ||
sattvaparyāṅkam āsīnaṃ padmacandravīṣṭhitam ||
ā saṃsāraṃ ca tiṣṭhed divyāsaukhyena susthitam |

tenedam acalam khyātaṃ sarvabuddhais tu sevitam |

acalam vai prabhāvitvā sarve traipathikā jināḥ |
sattvārthaṃ hi vai kuvanti yāvad āḥṛtasamplavam |

atha samantabhadra uvāca |

akāreṇa kim ākhyātaṃ cakāreṇa kim ucyate |
lakāreṇa kim ucyate kidṛśaṃ nāma samgraham |

bhagavān āha |

akāreṇākṛtramāḥ sahajasvabhāvam ity uktam |
cakāreṇānandaparamānandaviramananda- |

sahajānandākhyacaturānandavabhāvam uktam |
lakāreṇa lalanālāliteṃ suratam uktam |

akāreṇocayate prajñā cakāreṇāpy upāyakaḥ |

prajñopāyaikayogena lakāraḥ sukhalakṣaṇat |

sa evaikallavīras tu eka ekallakaḥ smṛtaḥ |
virāgamardanaḥ vīraḥ khyāta ekallavīrakaḥ |

cañḍas tīvraraś cāsau sa mahāroṣaṇaḥ smṛtaḥ |

roṣaṇaḥ krodhano jñeyah sarvamāravimardanah |

cañḍas tīvrataraś cāsau sa mahāroṣaṇaḥ smṛtaḥ |

roṣaṇaḥ krodhano jñeyah sarvamāravimardanah |

vīromaḥ caṇḍanāmā vai mahān rāgādimāraṇat |

vamagulphena cāyantrya brahmasūtraṃ samāhitaḥ |

damśtroṣṭhapuṣṭaḥ kruddhā vīrāgaṃ ca vināśayet |

anayā mudrayā yogī prajñām ālingya nirbharam |

virāgaṃ sarvato hatvā buddhasiddhim avāpunte |

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre 'calānvapatālaś
caturdaśamaḥ |

athā bhagavatī dveṣavajry uvāca |
ekavīraḥ kathaṃ sidhyed brūhi tvam |

paramesvara |

CHAPTER A15
atha bhagavān āha ।

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

ap15. śvetāṃ cācalaṃ dhyāyāt pītaṃ vā raktam eva vā ।
465 syāmaṃ vācalaṃ dhyāyād dveṣavajryādisampaṭam ।

ap15. madhye pañcācalanāṃ vai grhitvaikāṃ vibhāvayet ।
466 prajñāṃ tu tatkulīnāṃ tu anyāṃ vātha bhāvayet ।

ap15. sidhyate tena yogena yogī sīghram na saṃśayaḥ ।
467 prajñāyā rahitaṃ vātha bhāvayet susamāhitāḥ ।

ap15. bhāvanābalanipattau bodhirājyaṃ avāpnone 丨
468

ap15. atha bhagavaty āha ।
469

viśuddhiṃ devatāyās tu śrotum icchāmi nāyaka ।
pūrvoktāmanḍalānāṃ tu viśuddhiṃ me vada prabho ।

ap15. atha bhagavān āha ।
470

athaṭaḥ sampravakṣyāmi viśuddhiṃ sarvasodhanam ।

ap15. tatra caturasraṃ caturbrahmavihārī ।
caturdvāraṃ catuḥsatyaṃ ।
tatustoraṇam caturdhūyaṇam ।
asṭau stambhā āryāṣṭāṅgo mārgaḥ ।
ekappuṭaṃ cittaikāgrataḥ ।
padmaṃ yoniḥ ।
navānānpravacanāṇi ।
dikṣu raktam mahārāgāḥ ।
vidikṣu pītaśyamsadvalakṛṣṇāni ।
brahmavaiṣyaksatriyaśudrajātivāt ।
candrasūryau śukraśoṇite ।
khadgo madhye kṛṣṇācalacīnḥ, kartrīr viśvajrayaḥ ।
purvādiṣṭikṣu svetācalādīnāṃ, āgneyādiṣṭikṣu ।
mohavajrayādīnāṃ ।
itī maṇḍalaviśuddhiḥ ।

ap15. bhāvanāsuddhir ucyaṭe ।
472

prathamaṃ pūjā punyarambhāro viśiṣṭaṃ karma ।
śūnyatā jñānasambhāro maraṇaṃ viśiṣṭaṃ ।
vacchadeho ntarābhavyadehaḥ ।
kūṭāgāraparyantaṃ buddhabhuvanam ।
padmaṃ yoniḥ ।
candrasūryau śukraśoṇite ।

ap15. hūṁ kṛtir mātuḥ pitur antarābhavacittam, akṣobhyaḥ pitā māmakī mātā ।
473

anayor anyonyānurāganāṃ dṛṣṭvā pitari dveṣaṃ kṛtvā mātary anurāgaṃ ca, 
mohena satvacittavat saṃkramet ।
padmān nirgataḥ potaḥ pitṛmāraṇām
tatpadaprāptaye mātrgrahaṇaṁ janmāntaravātsalyād viśiṣṭasukhāya so 'pi
putrāṁ janayati duhitṛmiś cetā śvetācalādayo mohavajryādayaś ca | putrāś
cā piṭṭmāraṇaḥ saṃśayanarāpṛḥ śatraya eveti tāvan mārayet | duhitṛmiś ca
kāmayet janmāntaratvātsalyād viśiṣṭasukhāya ||

ap15.- khaḍgaḥ praṇaḥ pāṣa upāya | athavā pāṣaḥ praṇaḥ khaḍga upāyaḥ |
ubhayaḥ samarasikaraṇaḥ tarjani | vāmādhodṛṣṭiḥ saptaśālapālanaṁ
savyordhvadṛṣṭiḥ saptaśālapālanaṁ | vāmabhūgatajānuḥ
prthvīpālanāṁ | savyasamprahārapadaṁ sarvamāratrasanaṁ | brahmā
skandhamāraḥ | śivaḥ kleśamāraḥ | viṣṇur mṛtyumāraḥ | śakro
devaputrāmāraḥ ||

abhayaḥ prajñā pāśa upāya | athavā pāśaḥ prajñā khaḍga upāyaḥ |
ubhayaḥ samarasikaraṇaḥ tarjani | vāmādhodṛṣṭiḥ saptaśālapālanaṁ
savyordhvadṛṣṭiḥ saptaśālapālanaṁ | vāmabhūgatajānuḥ
prthvīpālanāṁ | savyasamprahārapadaṁ sarvamāratrasanaṁ | brahmā
skandhamāraḥ | śivaḥ kleśamāraḥ | viṣṇur mṛtyumāraḥ | śakro
devaputrāmāraḥ ||

khaḍgaḥ prajñā pāṣa upāya | athavā pāṣaḥ praṇaḥ khaḍga upāyaḥ |
ubhayaḥ samarasikaraṇaḥ tarjani | vāmādhodṛṣṭiḥ saptaśālapālanaṁ
savyordhvadṛṣṭiḥ saptaśālapālanaṁ | vāmabhūgatajānuḥ
prthvīpālanāṁ | savyasamprahārapadaḥ sarvamāratrasanaṁ | brahmā
skandhamāraḥ | śivaḥ kleśamāraḥ | viṣṇur mṛtyumāraḥ | śakro
devaputrāmāraḥ ||

prthvī sakalamartyakanyā | upabhogaḥ kumāraḥ | dirghasthitih
padmāsanaḥ | yonijāḥ, candrasūryāsanaḥ | śukraśonitajāḥ puruṣarūpaṁ
bhāvaḥ, strīrūpaṁ abhāvaḥ | nilo vijñānam, sveto rūpaṁ, pīto vedanā,
raktāḥ samjñā, śyāmaḥ saṃskāraḥ ||

prthvī sakalamartyakanyā | upabhogaḥ kumāraḥ | dirghasthitih
padmāsanaḥ | yonijāḥ, candrasūryāsanaḥ | śukraśonitajāḥ puruṣarūpaṁ
bhāvaḥ, strīrūpaṁ abhāvaḥ | nilo vijñānam, sveto rūpaṁ, pīto vedanā,
raktāḥ samjñā, śyāmaḥ saṃskāraḥ ||

athavā nīla ākāśaṁ, sveto jalam, pītaḥ prthvī, rakto vahnih, śyāmo vātāḥ |
yathā bhagavatāṁ tathā bhagavatāṁ
athavā nīlaḥ suviṣuddhadharmadhatujñānam, sveta ādārjñānam, pītaḥ
samatājñānam, raktāḥ pratyavekṣanājñānam, śyāmaḥ
kṛtyānuṣṭhānājñānam ||

athavā nīlaḥ suviṣuddhadharmadhatujñānam, sveta ādārjñānam, pītaḥ
samatājñānam, raktāḥ pratyavekṣanājñānam, śyāmaḥ
kṛtyānuṣṭhānājñānam ||

ekā eva jīnaḥ sāstā paṇcarūpena saṃsthitaḥ |
prajñāpāramitā caikā paṇcarūpena saṃsthitaḥ ||

ityekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśuddhipaṭalaḥ
paṇcadaśamaḥ ||

ap16.

athā bhagavaty āha |

kathām utpadyate lokaḥ kathām yāti kṣayaṁ punaḥ |
kathām vā bhavit siddhir brūhi tvam parameśvara ||

athā bhagavān āha |

avidyāpratyaśaḥ saṃskāraḥ |
saṃskārapratyayaṁ vijñānam |
vijñānapratyayaṁ nāmarūpam |
nāmarūpapratyayaṁ saḍāyatanam |
śaḍāyatanapratyayaḥ sparśaḥ |
sparśapratyayaṁ vedanā |

CHAPTER A16
vedanāpratyayā tṛṣṇā |
tṛṣṇāpratyayam upādānam |
upādānapratyayato bhavaḥ |
bhavapratyayā jātiḥ |
jātipratyayā jārāmarāṇaśokaparidevadūkhadaurmanasyopāyāsāḥ | evam
 asya kevalasya mahato duḥkhaskandhasya samudayo bhavati ||

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

ap16.- pratiyotpadyate lokah pratiityaiva nirudhyate |
482 buddhvā rūpadvayaṃ caitad advayaṃ bhāvya sidhyati ||

ap16.- atha bhagavati uvāca |
483

kathayatu bhagavān avidyādivivecanam |
atha bhagavān āha |
triparivartam idaṃ cakram atītādiprabhedataḥ |
dvādaśākāram ākhyātaṃ dharmaṃ sarvajinair iha ||

ap16.- tattvāvidyā heyopādeyājñānam | maraṇānantaram dhanva352 rūpaṃ cittaṃ |
484 śarirākaraṃ bhavati arthaḥ ||
ap16.- tasmāt saṃskāro bhavati sa ca trividadhā | tatra kāyasamśkāra |
485 āśvāsaprāśvāsau | vāksaṃskāro vitarkavicārāu | manahsaṃskāro |
rāgadveṣamohāḥ | ebhir yuktāvidyā śvasati prāśvasati vitarkayati sthūlaṃ |
grhnāti vicārayati sūkṣmaṃ grhnāti | anurakto bhavati dviṣto mugdhaś |
ca ||
ap16.- tasmād vijñānāṃ bhavati | śatprakāraṃ cakṣurviṣṇānam śrotra° ghrāṇa° |
486 jihvā° kāya° manovijñānanaṃ ca | ebhir yuktāvidyā pāsyati śñoti jighrati |
bhakṣati spṛṣati vikalpayati ||
ap16.- tasmān nāmarūpam | nāma catvāro vedanādayaḥ | rūpaṃ rūpam eveti |
487
dvābhyaṃ abhisamkṣipya piṇḍayitvā353 nāmarūpety uktam | upādāna354 pañcaskandharūpeṇāvidyā pariṇamaṇīty arthāḥ | tatra vedanā trividhā
sukhā, duḥkhā, aduḥkhāsukhā355 ceti | saṃjñā vastūnām356 svarūpa-
grahaṇāntarābhilāpaḥ357 | saṃskārāḥ sāmānyaviśeṣāvasthāgrāhinās358
cittacaittāḥ | vijnānām359 pūrvoktā eva | rūpaṃ caturbhūtātmakam |
prthivīi gurutvaṃ kakhahatvatvam360 | āpo dravatvam abhiṣyanditatvam361 |
teja uṣmatvaṃ paripācanatvam | vāyur ākuṇcanaprasāraṇa362
laghusamādīrānatsatvam ||
ap16.- tasmāc chaḍāyatanāni caksuḥśrotra ghṛāṇajihvā manāṃśi | ebhir
488
yutā363 pūrvavat paśyatītyādi ||
ap16.- tasmāt sparśaḥ |
489 rūpaśabdagarhasasparśadharmaḥsahamāpattī364 |
tatas trṣā Sahābhilasaḥ |
tata upādānaṃ tatprāpakaṃ365 karma |
tato bhavo garbhapravesaḥ |
tato jātāḥ prakaṭikaranaḥbhinnapattī | upādānapañcaskandhalābhaḥ366 ||
ap16.- tato jāraḥ purātaniḥbhavaḥ | maraṇam cittaścittaniruddhaḥ | tato
490 jarāmarañacintayan367 | sokaḥkulo bhavati | muktir maya na paryeṣiteti368
paridevate | vyādhyādyupadrutas369 | ca duḥkhī bhavati | tad evaṃ370
punah punar manasī yojayan371 daurmanasyi372 bhavati | durmanā api
kenapy upadruta373 upāyāsi bhavati ||
ap16.- ayam arthāḥ | avidyādiṣāḍāyatana paryantenāntarābhivaśatva ekatraiva
491 sthitas trailokyam paśyaṃ paśyaṃ strīpuruṣān anuraktān | tato 'titajāti-
krtaścaryanā prerito yaj374 | jātāv utpanno bhaviṣyati tajjātistrīpuruṣau ratau
drṣtvātva tasya tayoh sparśa utpadyate ||
ap16.- tatra yadi puruṣo bhaviṣyati tadātmānaṃ puruṣaṅkaraṃ paśyati |
492 bhāvātari paramānurāgo bhavati | bhāvītaṃ ca mahāadvitiṣaḥ |
rāgadevaṣa ca sukhaduḥkhe375 vedane | tataḥ kenākareṇānaya sārdhaṃ
ratim karomiti cintayann aduḥkhāsukha376 vedanatayā vyāmugdo
bhavati ||
ap16.- tataḥ puruṣakarmavātaprero mahātraṣṇayā etam ramāṃti kṛtvā kaṣṭena ko
493 hi puruṣo mama striaṃ kāmaya iti377 kṛtvā tārāṣaṃkraṇanavād
bhāvītṛśiromārgeṇa praviṣya tasya sukrādiṣṭhitam cittam adhiṣṭhāya
bhāvimātaram kāmāyatam ātmānaṃ paśyati sukhākaraṇam upādamaṇi
tataḥ śukreṇa samarasiḥbhīya mahāraṅgarūgenāvadhūṭinādyā pitur vajrān
nirgatya mātūḥ padmasuṣrasthavajrajadhuṣvarinādyā kukṣau
janmanādyāṃ sthitah | kṣaraṇāntaritavato tato bhavo bhavati ||
ap16.- sa ca kramaṇa kalalārbdhaṇanaḥpāśāśkāhāvuto navabhir dasābhir vā
494 māsair yenaiva mārgena praviṣṭas tenaiva mārgena nirgato | jātir bhavati ||
CHAPTER A17

atha bhagavaty āha |
501

nāthedaṃ sampuṭaṃ śukraraktalingabhagastane |
pravrddhe śakyate kartuṃ vyādhivṛddhatvanāśanat ||

strīmanovaśyatābhāvāt tadvad vyākaraṇād api |
śukrasya stambhanād raktadrāvaṇād brūhi yogakam ||

atha bhagavān āha |
503

sādhu sādhu krṭaṃ devi yad aham adhyeṣitas tvayā |
vakṣye nānāvidham tac ca śṛṇu lokārthasiddhaye |
śarīram śodhayed ādau paścāt karma samārabhet ||

śukle vastre krṭaṃ varṇaṃ śreṣṭham ujjvalitam bhavet |
504

triphalākvātham āgṛhya yavaksāram palāsakam ||
bhakṣayitvā guḍaṃ pāṇit kṛmyajīrṇapraṇāsānam ||
ketakyaś ca rasaṃ tailaṃ hilamocīrasaṃsaindhavam ||

pītvā liptvā ca tad raudre yūkānāśo vapurvtāt ||
ketakyaś ca rasaṃ tailaṃ pibel lavaṇasamyuṭam ||
raudre bhramaṇayogena bhavel lavaṇanāśanam ||
hilamocīrasaṃ kimcīt saindhavena ca samyuṭam ||
chāyāyāṃ ca sthitim kṛtvā bhavet pittasya nāśanam ||
ketakyaś ca rasaṃ tailān kūcamūlaṃ ca gopayaḥ ||
pānayogād bhavet tailanāśa eva na saṃsayaḥ ||
rasaṃ kūsmāṇḍamaṅjaryāḥ pibel lavaṇasamyuṭam ||
cūrṇanāśo bhaved dhanyāśleśmāṇaṃ madhu naśyataḥ ||
ekaikaṃ dvidināṃ kuryāt pasćād auṣadham ārabhet ||
tenaiwa phaladaṃ tac ca nispalaṃ cāṇyathā priye ||
śālmalivalkalām cūṃt taptamanḍena bhakṣayet ||
saptadhā mantritāṃ kṛtva prātar vā bhojanakaṇe ||
pratyahāṃ yāvajīvaṃ tu śukraśonitavardhanam ||
ōṃ caṇdamaḥaroṣanā idaṃ divyaṃrtaṃ me kuru hūṃ phaṭ ||

†ṛṭitaṃ† nārikelaṃ ca navanītaṃ cāpi māhiṣaṃ ||
vāsyamanḍena samyuktaṃ medaṃ śūkarasambhavaṃ ||

liṅgaṃ karṇaṃstānanaṃ tu bhagasyāpi vimardanaiḥ ||
sarvakāyavimardais ca vardhante te na saṃsayaḥ ||
nirmakhāṃ tarjānīṃ kṛtva mrkṣayitvā ca tena vai ||
yonimadhya tu prakṣipya sphāṇḍayed randhravardhanam ||
dāḍimaṃ tvacāṃ kalkaiḥ pacet sarṣapatailakam ||
stanaṃ vimarditaṃ vardhen muṇḍirīkavlāthanaśyataḥ ||
śvetasarṣapavacādyāśvagandhābhṛhatikṛtaiḥ ||
kalkair saṃmardayel liṅgaṃ stanaṃ karṇaṃ ca vardhate ||
hastipippalīśvetāparājitākṛtās tathā ||
māhiṣyanavanītena mardanāl liṅgavardhanam ||
śevālakaṭurohiṇīmāhiṣyanavanītena mardanāl liṅgavardhanam ||

†ḥṛtitaṃ† nārikelaṃ ca navanītaṃ cāpi māhiṣaṃ ||
vāsyamanḍena samyuktaṃ medaṃ śūkarasambhavaṃ ||

liṅgaṃ karṇaṃstānanaṃ tu bhagasyāpi vimardanaiḥ ||
sarvakāyavimardais ca vardhante te na saṃsayaḥ ||
nirmakhāṃ tarjānīṃ kṛtva mrkṣayitvā ca tena vai ||
yonimadhya tu prakṣipya sphāṇḍayed randhravardhanam ||
dāḍimaṃ tvacāṃ kalkaiḥ pacet sarṣapatailakam ||
stanaṃ vimarditaṃ vardhen muṇḍirīkavlāthanaśyataḥ ||
śvetasarṣapavacādyāśvagandhābhṛhatikṛtaiḥ ||
kalkair saṃmardayel liṅgaṃ stanaṃ karṇaṃ ca vardhate ||
hastipippalīśvetāparājitākṛtās tathā ||
māhiṣyanavanītena mardanāl liṅgavardhanam ||
śevālakaṭurohiṇīmāhiṣyanavanītena mardanāl liṅgavardhanam ||
dhustūrasenaśvagandhāmūlaṃ piṣṭvā māhiṣyanavanītaṃśritam,
dhustūraphalakoṭare āhorātraṃ sthāpayet |
tato liṅgaṃ māhiṣyaśaṅkrta drḍham mardayitvā |
pūrvoktena rātritrāyaṃ liptvā mardiyaṃ vardhathe ||

indragopacūrṇe ghṛtaṃ sādhayitvā māhiṣam yonyabhantaram lepayet |
śīthilā yonir gāḍhā bhavati ||
padmabija-utpalabijāṃśāla-uṣīramustakais tilatailaṃ pācayet |
tenā bhagabhyaṅgā dauragandhyasīthilyavaśayamonyatvādikāṃ nāsayati ||
nimbāvavāvāvāṃ bhagaṃ prakṣālayet |
nimbāvavāvāṃ dhūpayec ca |
saukumāraṃ sugandhi subhagādīguṇopetam bhavati ||
haritaḷabhāgāḥ paṇca kimśukakṣārabhāgaikāṃ yavakṣārabhāgaikāṃ |
kadaliṃkṣārabhāgaikāṃ jalela piṣṭvā, lepamātreṇa bhagakakṣalīṅgānāṃ |
roma384 nāsanam ||

tato halāhalasarpapucchacūrṇamiṣritam kaṭutailam saptāhaṭhāpitaṃ, |
tenā liṅgādikam mrakṣayet |
na punaḥ keśāḥ prādur bhavanti ||

mahāsākaraḥastikarkaṭāśvedatailābhyaṃ mardanāḥ stanādināṃ |

vṛddhiḥ ||

jātipuspaṃ tilina piṣṭvā bhagam udvartayet |
ucchvasitaṃ bhavati ||

māhiṣanavānitaṃvācākūṭhabālaṅgabalābhir mardanāḥ stanvṛddhiḥ |
taptodakṣālanād vardhitaliṅgasadṛśāṃ bhavati ||

danḍotpālāmūlaṃ gavyagṛṣṭena pibet |
ṛṭukaḷe garbhiṇī bhavati ||

aśva385 gandrāmūlaṃ ghṛṭena pibet |
garbhiṇī bhavati ||

balātibalsītāśarkārātilaṃ māksikamadhuyuktaṃ pibet |
garbhiṇī bhavati ||

bālāmūlam udakena piṣṭvā pibet |
raktapravāhāṃ nāsayati ||

yavacūrṇaṃ gomūtraṃ sarjarasam yaṣṭi386 madhu ghṛṭenodvartanāt |
sarvasāṃ bhadrāṃ bhavati ||

varāhakrāntāmūlaṃ ṛṭukaḷe karṇe bandhanād garbhiṇī bhavati ||

kalambīśākaṃ bhakṣaye chukravṛddhiḥ |
madhuradadhībhakṣanena |

śukravṛddhi |

strīṃūtreṇa387 golayitvā pibec chukravṛddhiḥ || |

āmalakīcūrṇaṃ jalela ghṛṭena madhunā vā vikāle 'valihe tika caksusyaṃ |
tārūṇyaṃ bhavati praṇāṃ ca janayati |
āmalakīcūrṇaṃ tilacūrṇaṃ ghṛṭamadhuṃ bhakṣayer tathaiva phalam ||
gorakhataṇḍulām aśvagandhātīlayavān guḍena samarasīkṛtya
bhakṣayet | yauvanaṃ janayati ||

arjunatvāc cūrṇaṃ dugdhādinā bhakṣayed | varṣaprayogena
triṣatāyuh ||

āmalakīrasapalaikam bākucicūrṇakarṣaikam pipet prāṭah | jīrṇe
kṣīrabhojanam | māsena paṅcaśatāyuh ||

bākucicūrṇakarṣaikam takreṇa jalena kāṇjikena dugdhena vā pipet |

saṃmāsena yauvanābhīyupetāḥ ||

muṇḍaricūrṇaṃ ghṛṭena bhakṣayet | trisaptāhena dviraṣṭavarsākṛtiḥ ||

sanabijacūrṇapalaikam raktaśālipalaikam ekavarṇagāvikṣireṇa
śāravadyayena randhayet | prathamaṃ kṣīraśāravam ekaṃ kṣayaṃ nītvā
sanādikam tatra dattvā pacet | tato bhakṣayet | jīrṇe dugdhena bhojayet |
vātātaparjanitah | saptāhakarṇam yāvad yathā kriyā, tathottarā kriyā | tathāh keśādayaḥ patanti punar uttiṣṭhanti | tato valpalitarahito jīvati satāni paṅca ||

raktoccaṭamulāṃ ghṛtamadhunā bidālapadamātraṃ bhakṣayet | tathaiva

phalam ||

āmalakīharītakibhiṃgarājapippālīmaricālohaṃ jīrṇe dugdhena bhojayet |
māsena triṣatāyuh ||

kumāripalam ekaṃ ghṛtadvadhyuktaṃ bhakṣayet | saptāhena

triṣatāyuh ||

yavatilāśvagandhānagabalāmaṣān dvigunauḍhena bhakṣayet | mahābalo

bhavati ||

bhadralīguṇḍakaṃ triguṇaharītakyā evam jālādinā bhakṣayet |
mahābalāḥ syat ||

sarvatrātmānaṃ devatākāraṃ bhāvayet, manreṇa cauṣadham

samadhitīṣṭhet ||

ity ekallavārkhye śrīcaṇḍamahāroṣaṇatantre śukrādivṛddhipaṭalabhiṣaṃ
saptadaśamaḥ ||

CHAPFER A18

atha bhagavān āḥa | eraṇḍamulāṃ kāṇjikena388 piṣṭvā śiro mardayet |
śirāḥsālam vināśayati ||

chāgasya gor narasya và kośnamūtraṃ saśaindhavaṃ karnāṃ pūrayet |

karnaroganaśaḥ | śuṣkamarkaṭatailam vā dadyāt ||

kataḥ pippali āmalakī haridrā vacā śiśireṇa vaṭikāṃ kuryāt | tenāṇjanāt

sarvacaksūrotanāśaḥ | madhipippalyā vāṇjayet ||
kaṭakamadhunāṅjayet sarvākṣirogaṁ
vaśam ca raktacandanaṁ piṣṭvədvarthanaṁ
mūlakabjām priyāṅgaṁ ca raktacandanaṁ piṣṭvədvarthanaṁ
markatyādir vinaśyati
hariṇamāṁśaśuśkam chāgakṣireṇa pibet palam ekam
kṣayarogasāha
māhiṣyadāhībhaktabhojanad atisāranāha
kuṭajavalkalabḥāgadvayaṁ maricaguḍaśuṇḍinām ekabhaγaṁ
gavyatakren pibet grahaṁnāha
āmalakīpippalicitrakam ārdraṁ purātanaguḍaṁ āhrtaṁ madhu ca
samaṁ bhakṣayet vikālāpāśvāsavināṣanam harītakīcūrṇaṁ madhunā
tathā
khadirīsākaṇa yavavāgūṃ bhakṣaṇaḥ kuksiṇogasāha syāt
ārdraṁ jīrakaṁ dadhinā maṇḍena vā pibet lāvaṇasahitaṁ
mūrtrācchravināṣanam
sarkarāyavākṣāraṁ samaṁ vā bhakṣaṇaḥ saubhājyanamūlakvātham vā
pibet, āmaṁi paṭati
harītakīcitrakam ārdraṇaṁ ca mastunā pibet, plīhanāṣanam
jīrakaṁ guṇa bhakṣaṇaḥ jvara vātō vinaśyati
yavākṣāraṁ dadhinā pibet āmaṁvātanāha
kaṭutrayaṁ vidāṅgasaindvam dattvā maṇḍaṁ koṇaṁ pibet agnir
dīpyati kṛmaṁ vinaśyaṁ
harītakīṁ guṇena bhakṣaṇaḥ dūrmaṁ vinaśyaṁ harītakīṁ suṇṭhyā
dharītakīṁ guṇena bhakṣaṇaḥ āmaṁvātanāha
jīrakhaṁ guṇena bhakṣaṇaḥ dūrvāṁ haridraya piṣṭvā lepāt kacchanāha anenaiva
dadrūvīnspōṭakukkuraṇaṁsūryātyādikam nāṣayaṁ
śvāso vinaśya
tathā guḍaṃ kaṭutailena pibet
śvāso vinaśya

arjunatvacṣaṃ ghṛtādina bhakṣayet | hṛdayavyathānāśaḥ

bīḷaṃ dagdhvā guḍena bhakṣayet | raktātisāra

mātuluṅgarasam guḍena pibet | śūlaṃ naśya
guḍaṃ suṣṭhyā nasyaṃ dadyat | sarvaślesmanāśaḥ

ketakaṃ madhunāṇjayet | sarvākṣiroganāśaḥ

kāñjikam talaṃ saindhavaṃ durvāmulaṃ ca kāṃse nighṛṣyañjanāc
caksuḥśūlanāśaḥ
guḍaṃ ghṛtena bhakṣayet | vātapittaślesmakuṣṭhadayo vinaśyanti
triphalācūrnaṃ ghṛtamadhunā bhakṣayet | sarvaroganāśaḥ

harītakicūrnaṃ
guḍaṃ ghṛtena bhakṣayet | vātapittaślesmakuṣṭhadayo vinaśyanti

vāsakapancaṅgāṃ vacāṃ brahmīṃ pippalīṃ ca śuṣkacūrnīkṛtya
saindhavaṇa madhunā ca vaṃṣam kuryāt | tato bhakṣayet vikāle | vātaslesma
vinaśyanti | svaraṃ ca madhuraṃ bhavati
dharmīṃ vacāṃ śuṣṭhyā pippalīṃ ca śuṣkacūrnīkṛtya
saindhavaṇa madhunā ca vaṃṣam kuryāt | tato bhakṣayet vikāle | vātaslesma
vinaśyanti | svaraṃ ca madhuraṃ bhavati

brahmīṃ vacāṃ śuṣṭhyā pippalīṃ ca śuṣkacūrnīkṛtya
saindhavaṇa madhunā ca vaṃṣam kuryāt | tato bhakṣayet vikāle | vātaslesma
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saindhavaṇa madhunā ca vaṃṣam kuryāt | tato bhakṣayet vikāle | vātaslesma
vinaśyanti | svaraṃ ca madhuraṃ bhavati

dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
guḍucīrasaṃ madhunā pibet | pramehanāśo māsatrayaikenā

dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
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dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
guḍucīrasaṃ madhunā pibet | pramehanāśo māsatrayaikenā

dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
guḍucīrasaṃ madhunā pibet | pramehanāśo māsatrayaikenā

dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
guḍucīrasaṃ madhunā pibet | pramehanāśo māsatrayaikenā

dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

naśya
dugdhaṃ pippalīcūrnaṃ ghṛtamadhubhiḥ pibet | jvarahṛd rogakāsādayo

lajjāluśarapuṅkhayor mūlaṃ vāsodakena piṣṭvā lepayet |
guḍucīrasaṃ madhunā pibet | pramehanāśo māsatrayaikenā

CHAPTER A19

atha bhagavān āha |

śvetāparajitāmūlaṃ śukreṇa vaṭikāṃ kṛtvā tilakena vaśībhavati strī ||
brahmadāṇḍivacāmadhunā lingam uddhiḍhya striyam kāmayed | vaśam |

ānayati ||
danḍotpalāmulaṃ kuṣṭham tāmbūlena dadyāt, tathā brahmadāṇḍi |

viḍāngam vaca kuṣṭham nāgakeśaram tāmbūlena dadyāt | vaśībhavati ||
gardabhāsukraṃ kamalakeśaram piśṭvā dhvajam liptvā kāmayet |

vaśībhavati ||
adamśanaśiṣulolāṃ gṛhya gorocanāṃ svayambhūkumēna bhāvyav
tilakaṇa, vaśikaraṇam | bhṛṅgarājāmūlaṃ ātmaśukrenāñjanāt tathā ||
ap19.- 
śvetakaravāralatāṃ vṛkabhāsaraktena mrakṣayet | śmaśānadhumēna
dhūpayitvā striyaṃ hanyād | vaśībhavati ||
ap19.- 
mayūraśikhā kākajihvī mṛtaṣya nirmālyamśuakurṇāṃ yasyāḥ śirasī
dīyate, sā vaśībhavati | viṣṇukrāntāmūlaṃ lingaṃ liptaṃ ramanāt tathā ||
ap19.- 
puṣyanakṣatrena dhusturasva phalam samgrahet | āśleṣanakṣatrena
valkalam, hastena patraṃ, citrayā puṣpaṃ, mūlena mūlaṃ,
samabhāgacūrṇāṃ madhunā vaṭikāṃ kuryāt | karpeta badhya śoṣayet
| tāmbūla dadyāt | śaṅkhacūrṇena vaśikaraṇam ||
ap19.- 
umattakukkuradakṣiṇayāṅgulyā mekākṣireṇa yasyā nāma likhyate,
amukl āyātv iti, sāgacchati ||
ap19.- 
nirdhūmāgnau tāpayen mayūraśikhā paṇcamaṇala khanādau dadyāt |
avo bhavati ||
ap19.- 
aparājītamūlaṃ puṣye utpādyā karpaṭaṃ mrakṣya narakatilala nṛkapāle
kajjalam pātayet | tailāñjanāt strīpuruṣasaśikaroti ||
ap19.- 
danḍotpalāmūlaṃ paṇcamaṇala dadyāt | vaśam ānayati ||
ap19.- 
viḍaṅgam tagaram kuṣṭhaṃ madiraya dadyāt | anīṣṭhāṃ nāsyayati ||
ap19.- 
manahśilānāgakeśaracūrṇapriyāṅgorocanābhīr akṣim añjayet |
vaśikaraṇam ||
ap19.- 
kastūrlajjādhumānaḥ devadēvābhīḥ kṛttālakah tailokyamā vaśam
ānayati ||
ap19.- 
ōm calacīte cili cili culu culu reto muṇca muṇca svāhā | svalīṅgasyopari
raaktakaravārakusumāṃ saṃsthāpya sahasram ekam japet
| nāmavidarbhātaṃ yasyāḥ purato mantrāṃ paṭhaṃs tāmrasucyāṃ viddhā
bhṛmyate sā vaśyā bhavati ||
ap19.- 
pūrvaseva daśasahāsānāt nāmaraḥitaṃ kṛtvā, nāmaḥ caṇḍāli amukīṃ
vaśikuru svāhā | sevayutaṃ | śmaśānabhasma kṛṣṇacaturdaśyāṃ aṣṭottaranā
tātēbhamānītraṃ kṛtvā strīśirasī dadyāt | vaśā bhavati ||
ap19.- 
ajasya liṅgam ādāya katyaṃ śmaśānasūtrakaiḥ ||
ap19.- 
karaṭakasyātavā puccamā bandhayec chukrastambhanam ||
ap19.- 
satsukhaikamanaḥ kurvan maithunaṃ dhairyayogataḥ ||
ap19.- 
nīceṣṭavat sadā bhūtvā śukrastambhanam uttamaṃ ||
ap19.- 
mūlaṃ sitakokilākhyasya dhusturasayāthavottaram ||
ap19.- 
śvetaśarapuṅkhamūlaṃ ca bandhayec chukrastambhanam ||
ap19.- 
śaṇamūlaṃ śatīmūlaṃ yadi [vā] surasunnakaṃ ||
ap19.- 
bhakṣayen maithunaṃ pūrvam, śukrastambhanam uttamaṃ ||
karañjaṃ korayitvā tu pāradena prapūrayet |
bandhanāc ca kaṭau sūtraṇa śukrasya dharanottamā ||

śūkarasya tailena lākṣāraṇa jītasvetārka t bhūla t vartyā pradīpaṃ jvālayet |
śukrastambhanam ||
kusumbhatailam vā pacet, tena pādatalam mrakṣayet |
śukrastambhanam ||
sitakākajanghāmālāsitapadmākeśaramadhubhir lepāc
chukrastambhanam ||
viṣṇukrāntātmalam padmapatrena vēstayitvā kāṭau bandhayet |
śukrastambhanam ||
haritālarasāṇjanapāradapippalīsaindhavakusṭhapārāvataviṃśṭhām ca
piṣṭvangordhvavartanāc chukrastambhanam ||
ūrdhvalīvardhaśīṃgam grhyā nighṛṣya liṅgam lepayet | ārdhvalīnggo
bhavati ||
kapikacchumūlam t darpiṣṭa t chāgamūtreṇa piṣṭvā, liṅgam li$pāya,
sammarṇa, utpātayet vārātrayam | stambham bhavati | taptodakshālanāt
śāntiḥ ||
kapardakābhyantare pāradanā pūrayitvā mukhe sthāpayet |
śukrastambhanam ||
ciṃgamūtreṇa indravārunīṃ saptāham bhāvayet | tenodvartanāt
stābdhaṃ bhavati liṅgam ||
oṣanīmūlam kāmācīmūlam dhusturabījaṃ karpūrajalena piṣṭvā liṅgam
lepayitvā striyaṃ kāmayet | dravati | saindhavatāṅgaṅkarpūraghoṣaka-
cūrṇaṃ madhunā piṣṭvā lingalepāt tathā ||
pārāvatapuriṣaṃ madhunā piṣṭvā liṅgām pralipya kāmayet | kṣarati ||
kāmācīmūlam tāmbūlena suratakṣane striyaṃ bhakṣayet | kṣarati sā ||
karpūraṭaṅgapāradahaṣṭtipalīmadhubhir lepāt kṣarati strī ||
ramadūṭīmūlam sapattrama carvayitvā liṅgām prakṣipya kāmayet |
kṣarati ||
jayantyā mūlakām piṣṭvā tāḍulodakamiśritam, ratau yonipralepena,
vandhyā nārī na saṃśayaḥ ||
piṣṭvā palāsbāḷaṃ tu lepayet | madhusarpiṣā pānāc ca raktacitrasya
vandhyā nārī na saṃśayaḥ ||
śalabhapatamgacūrṇaṃ ślathayonau dadyāt | gāḍhā bhavati ||
CHAPTER A20

atha bhagavatī bhagavantam etad avocat

nānāvibhedanigaditaṁ mantrayantrādi kauśalam
aparam śrotum icchāmi tathā kutūhalaṁ vibho

vāyuyogamaśeṣaṃ ca tathā kālasya lakṣaṇam
svarūpaṁ dehantrasya prasādāṁ kuru sampratam

atha bhagavān āha

sādhu sādhu kṛtaṁ devi yat tvayādhyesito 'tra hi
athātaḥ sampravakṣyāmi sarvavijñānasāncayam

oṁ jvālākarālavādane hasa hasa halāhalavajre suvajre sphara sphara
sphāraya sphāraya sarvameghāvātpṛṣṭhim stambhaya stambhaya sphaṭaya
sphaṭaya yaḥ yaḥ yaḥ sarvapāṇīyam soṣaya soṣaya hūṁ phaṭ
etan mantram jāpanā ca kroṣadṛṣṭyālokayet vātameghādāṁ nāśayati

oṁ phetkāra pher pher ha ha hā phēṣ śmaśānakrīḍana mantraḥ

oṁ sarvavidyādhipataye parayantramantrānāsyān sarvādākinīnāṁ
trāsaya trāsaya bandha bandha sukham kilaya kilaya hūṁ phaṭ
iti nagara-kṣetraprasānamanthā

oṁ hili hili phuḥ phuḥ ity anena mṛttikām abhimantrya dhūliṃ dadyāt

mammā mammā ity anena vyāghraḥ palāyate

vedu ā vedu ā ity anena hastī palāyate
terli ā terli ā ity anena gaṇḍaḥ palāyate

oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ iti vāmatarjanyā
kotayan śvānaḥ palāyate

oṁ yamāntaka hrīḥ strīḥ hūṁ hūṁ hūṁ phaṭ phaṭāḥ svasaya svasaya
pracaṇḍa hūṁ phaṭ ity anena mahiṣāḥ palāyate

oṁ yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ

oṁ krośane samkrośane bhedanāya hūṁ phaṭ ity abhimantryadākam
dadyāt śūlaḥ palāyate
oṁ trāsane mohanāya hūṁ phaṭḥ ity anena śikhābandhanād rakṣā ||

oṁ acale saṃcAle amukasya mukham kīlaya hūṁ phaṭḥ madanena caturaṅgulaputtalīṃ kṛtvā bhurje haritelena likhitvā tasyā mukhe prakṣipya kīlayet catulpathe nikhanet prativādimukham kīlayati ||

oṁ sarvāmabhaṅjaṇe amukasya pādau kīlaya hūṁ phaṭḥ pūrvavad hṛdaye prakṣipya pādau kīlayet gatiṃ āgatiṃ stambhayati ||

oṁ vīrātāna parabalabhaṅjaṇe bhaṅjaẏa bhaṅjaẏa stambhaya stambhaya vajrapāsena amukaṃ sasyainyam bandha hūṁ phaṭḥ khaḥ gaḥ haḥ hī hī phem phem ṭ om caṇḍmahāroṣaṇa hūṁ phaṭḥ pūrvvat prakṣipya senādhipater aṣṭāṅgāni kīlayet culhyaṃ madhye adhomukhiṃkṛtya nikhanet parasainyāgaṃanam stambhayati ||

oṁ daha dhaḥ paca paca matha matha jvara jvara jvālaya jvālaya śoṣaya śoṣaya grhṇa grhṇa jvala jvala ṭ om caṇḍmahāroṣaṇa hūṁ phaṭḥ svāhā śmaśānavestre visārājikayāṃstāṅgulapramāṇam devadattam abhilikhya mālāmantreṇa veṣṭiyāṃ madanaputtalikāḥrīṃ prakṣipya sruḥḥ kāṣṭhamadhye prakṣipet tataḥ om caṇḍmahāroṣaṇa amukaṃ jvareṇa grhnāpayā hūṁ phaṭḥ iti japa śmaśānāṃ tāpayet khadirabadarāṃvā śatrum jvālayati ||

oṁ jaya jaya paraṉay aṁ nirjitayantre hī hī hā hā sphoṭaẏa sphoṭaẏa ucchādaya ucchādaya ṣīghraṅ karma kuru kuru ṭ om caṇḍmahāroṣaṇa hūṁ phaṭḥ śmaṇakarpaṭe likhitvā nīlātrīṇaṇa veṣṭya bāhuḥ kanṭhe śirasi kaṭau vā dhārayet parayantraṇaḥ na bhavati ||

oṁ caṇḍmahāroṣaṇa grasa grasa kha kha khāḥ kiḥ kho ṭ oṁ caṇḍmahāroṣaṇa hūṁ phaṭḥ śmaṇakarpaṭe likhitvā pūrvvat puttalikāyam prakṣipyaṅgulapramāṇenāsthiṅkilaṅkaḥ lohakīlaṅkaḥ vā kīlayitvā śmaṇān adhomukhiṃkṛtya nikhanet saṭṭheṇa mārayati ||

oṁ caṇḍmahāroṣaṇa amukam uccāṭaya hūṁ phaṭḥ nimbāsthakākāvāsāṃ grhitvā śmaṇaṅgināvah āhayaḥ tadbhāsmaṣṭatābhbhmantraṅam grhpaṭate ca prakṣipet uṣṭrārūḍhaṃ căreṇa pāṇena baddhavā daksināṃ diśāṃ niyāmanāṃ dhyāyāt uccāṭayati ||

oṁ caṇḍmahāroṣaṇa ṭ om āveśaṇe āveśavajre amukam amukena vidveṣaya ṭ om caṇḍmahāroṣaṇa hūṁ phaṭḥ yudhyamānakukkuravī dhūlīṃ grhitvā sādhyapratikṛtivavāṃ hanyāt anonyaṃ vidveṣayaḥ ||

oṁ caṇḍmahāroṣaṇa hṛīṁ hṛīṁ hrom ghorarūpe caṭa pracaṭa pracaṭa hana hana ghaṭaya ghaṭaya hāha hāha prasphura prasphura prasphāraya prasphāraya kīlaya kīlaya jambhaya jambhaya stambhaya stambhaya amukam hūṁ phaṭḥ bhūrje kūraṃṃ samāliṅkaḥ tālakena šaṅgulaṃ catuṣpaḍesu hṛīkāraṃ plikāraṃ mukhamadhyataḥ garte viṣṭhāṃ tato likhya sādhakaṃ tu prṣṭhatah param mālāmantreṇa saṃveṣṭya pūjāṣṭutyā ||
samārabhet | iṣṭakopari saṃnyasya kūrmacaṭunā cchādayet | raktasūtreṇa
saṃveṣṭya pāda † prāṇcata † nikṣipet | tādayed vāmapādenāmukaṃ me
vaśam ānaya saptavārān | śatruṃ sukhāṃ stambhayati ||
ap20.- oṁ cili mili hūṃ phañ | cakṣuḥsaṃkocanāṃ naṣyati ||
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ap20.- oṁ cchṛīṁ cchṛīṁ cchṛīṁ śoṣaya śoṣaya dhāraṃ bandha bandha | oṁ
664 caṇḍamahāroṣaṇa hūṃ phañ | gavāsthikilaṃ saptāngulapramāṇam
aṣṭottaraśatāṭbhimantrim gaśṭhe nikhanet | kṣīraṃ na sravate ||
ap20.- oṁ vajrini vajrāṃ pāṭaya surapātir ājñāpayati | jvālaya jvālaya oṁ
665 caṇḍamahāroṣaṇa hūṃ phañ | vālmīkāṃṣṇayayay vajrāṃ
aṣṭottaraśatāṭbhimantrim paṇyāgāre gopayet | paṇyāṃ naṣyati ||
ap20.- oṁ hṛīṁ klim tram yūṁ yamamathane ākaḍa ākaḍa kṣobhaya
666 kṣobhaya sarvakāmaprasādhane hūṃ hūṃ phañ phañ svāhā | bhurjaptatre
likhed devañm dvibhujam kunākumasāṃnibham pāṃkuṣahastam
kāmotkaṭabhīṣaṇaṃ | gajamadamadya laktarkararajasvalākuṃkumāiram
vidarbhayet mantrākṣarāṇi | oṁ śiṃrīṁ hṛīṁ hṛīṁ klīṁ nābhau tram
medhre | tato mālamāntreṇāṃvēṣṭya raktasūreṇa saṃvṛtya
strīpuruṣakapālasampāte prakṣiṇyā ghrāmadhupūre madanam ca
veṣṭayitvā raktasūreṇa ca śīraḥsthāne nikhanet | vāmapādenākramayā
japet | paṁcavīṃśatāśaḥsarasena puraṅśobhā bhavati ||
ap20.- oṁ ākāraṃ ākāraṃ mohaya mohaya amukīṁ me vaśikurum svāhā |
667 udarākīṇaṃ suṇḍaṃ kṛtvā śukrāṃ kāṭvā śukrāṃ kāṭvā kṛtvā
kṛtvābhimantrya khāne pāne dadyāt | vaśikaroti ||
ap20.- udbhṛṇtapattrau bhramarasya pāṅkṣau
668 dvau rājadantau mṛtakasya mālyam |
anena cūrṇena kūrṇiāṅgi kūrṇiāṅgi kūrṇiāṅgi kūrṇiāṅgi
pade pade dhāvati mūrchitāṅgī ||
ap20.- oṁ śvetagrīṁ kūḥi viṣaṃ ca ruṣaṃ ca khaḥ khaḥ ha saḥ saḥ |
669 oṁ caṇḍamahāsenāṅjaṃpayati svāhā | athavā | oṁ saṃkārini dhram hām
hūṃ hūṃ hāṃ hāṃ | sarvaviṣaṃ nāṣayati ||
ap20.- oṁ nāgāri vāmanaharaḥ phañ | abhimantrimāṅga dvāre cīrikayā vā
670 sarpāpraveśaḥ ||
ap20.- oṁ dhām kāṇe amukiṃ vaśikurum svāhā | sugandhiśvetapuṣpadānād
671 vaśikarāṇaṃ ||
ap20.- namo vītarāgāya maitreyasimhalocanī svāhā | udakenābhimantrimenā
cakṣuḥkṣālanātimrāṃ hanti ||
ap20.- oṁ saphara khaḥ | cūrṇaṃ khāda | nānuprabhavati ||
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ap20.- ādityasya rathavegena vāsudevalena ca garudapakṣapātena bhūmyāṃ
gacchatu viṣaṃ svāhā | sarvavrścikakarkaṭādīviṣaṃ nāṣayati ||
om cāmuṇḍe jite 'parājite rakṣa rakṣa svāhā | saptābhiṃmantritaṃ
neṣṭukaṃ caturdiśi kṣipet | ekaṃ svasthāne sthāpayet | om jambhanī
stambhanī mohaṇī sarvaduṭṭapaśāmanī svāhā | caurī na bhavati
namaś canḍamahākrodhāya hulu hulu culu culu tiṣṭha tiṣṭha bandha
bandha moha moha hana hana mṛte hūṁ phat | puṣpādikāṃ pariṣpya
dānād vaśam ānāyati ||
namo ratnatrayāya om ṭaḥ suvismare svāhā | ketakīpatracīrīkāyā
sarvajvarāṇi nāśayati ||

ity ekallavīrākhye śrīcanḍamahāroṣaṇatantre nānābhīhchedaniṃgati
yantramantrapatālo viṃśatitamah ||

CHAPTER A21

atha bhagavān āha | om canḍamahāroṣaṇa sarvamāyādarśaka sarvamāyaṃ
nidarśaya nirvighne hūṁ phat | anena canḍamahāroṣaṇam dhyātvā sarvam
kuryāt |
udumbarakṣiṇa karpataṃ mrakṣayitvā nīrandhraṃ, satailasarjasam
piṣṭvā, tasmin prakṣipya, vartīṃ kāravat | udakena dīpajvālanāj jvalati
sthiram ||
rātrau varāṇapradhakhaṇḍadvayaṃ nighṛṣya hūṁkāreṇa vidyuc чаṭāṃ
darśayati ||
mṛtajalaṃkūrtiṃ sahaṭhākṣaṇaṃ pratiṣṭhityā nāvī sadadhrtyā nagnā
dhauti ||
ghṛtena karṇacakṣurmrakaṇād ātmakāraṃ ||
halāhalasarpasya lāṅgulaṃ chedayat | nagno muktāśikhaḥ yāval luṭati
tāvan nartayet | taccūrṇamāṣakacatuṣṭayam dhūṣṭuraṇḍaṃ
cingam pratyekam māṣakaikam ebhiḥ sahasīlakṣāraṇjitavastevanto ḍapajvālanāt
sarve nṛtyanti tāṃ dhṛtvā | pūrvavad ātmakāraṃ ||
sākhotakamulaṃ bhādeṇīmulaṃ ekīkṛtya gṛhe sthāpayat | kalamaṃ
bhavet ||

bhagākāraṃ gartaṃ kṛtvā strīvṛṣṭham vṛṣcikapātrikāṣuṃ prakṣipya

gopayat | tasyāḥ mārgam vyathate ||
snuhīkṣīrabhāvitālala mṛakṣanāt śīroruhāḥ śvetā bhavanti | muṇḍite
mokṣaḥ ||
virālīgarbhaśayaṁ nārīgarbhaśayā dvābhyaṁ dhūpād bhittau citraṁ na
dṛṣyate | māksikadhūpena mokṣaḥ ||
uṣṭrakopālsvedaphenamūtre haritālaṁ bahudhā bhāvayitvā hastam
mrakṣyākarṣayet | citraṁ na dṛṣyate | hastakāśālāṁ mokṣaḥ ||
strīgarbhaśayā dvāpīc citraṁ prarodati | gugguladhūpena
mokṣaḥ ||
bhekataile caksuraṅjanād grhavāṃśāḥ sarpāḥ dṛṣyante ||
dīpanirvāṇāgnau gandhakacūrṇadānāt punar jvalat ||
muṇḍīrīsevālalaukabhekavasābhiḥ pādau mṛakṣayitvā kadalipattrenā
vestya jvaladaṅgare bhramati na dahyate ||
snuhīmūlaṁ guḍena bhakṣayet | nīdrā bhavati ||
kāmācīmūlaṁ śikhāyaṁ bandhayet | nīdrā bhavati ||
nāgadamanamūlaṁ droṇapuspakamūlaṁ haridrātaḥdulaṁ ca
piṣṭvodvartanād udakapārīkṣyāṁ jayaḥ ||
śālmalimūle hīṅgugulikākahanāt puṣpapātanaṁ ||
kāṅguṣṭhamadīrayā dadyāt tāmbulena vā | virecanam bhavati ||
snuhīkṣīram arkaṁ ghuṇacūrṇam guḍena bhakṣayet | raktaṁ
caranat ||
chucchundaścūrṇaṁ ghoṭakasya nāsāṁ mṛakṣayet | āhāraṁ na karoti ||
candanena prakṣālanaṁ yābhyaṁ mokṣaḥ ||
ketakimūlaṁ śiralī bandhayet | kharjumūlaṁ haste, tālamūlaṁ
mukhe | puṣyanakṣatrotphātayed uttarādiśisthaṁ | nagno muktaṁbhikho
bhūtvā tvrayānam ca kimciṃ piṣṭvā pibet | śastraṁhātaṁ na bhavati ||
 lyonākabījapūrṇapāduktāvayām harinacaranā kuryāt | jale na
majati ||
osaṇīḥ carvayitvā jihvātale sthāpayet | taptaphālacāṭanān na dahati ||
sūtakaksārayutahastisūndipānād garbhapananam ||
śvetaśarapukhamūlaṁ puṣye uddhṛtya gavyaghṛtena bhāvya śirāsādau
bandhayet | kāṇḍapatanan caurabhayaṁ vārayati ||
grdhrasvāsā ulūkavasābhhyām carmapādukām āruhya, atidūre
gamanāgamane bhavataḥ ||
sarṣapaphalam aśastrahataṃ sudivase saṃdhyāyām adhivāsyā nagno
muktaśikho bhūtvā vāmapāṇīṃ gṛhṇyād bhūmau na sthāpayet | rakṣā ca bhagavato mālām antreṇa kārīya ||
yasya yasya raktena bhāvayed bahuśas tadraśtasiṃcaṃ
tanmāṃsenotthānakāṃ tadasthisāreṇa tailakaṃ tadhasmanā vardhitam
uptam tatkapālaka tadvasāṅśāṃśāṅdiraktena secanāṃ
taddhūpanyanāḍīn yatnena kṛtvā pūnaḥ pūnaḥ rakṣā baliṣ ca kārīya ||
parinataphalam muke kṣiptvā tadātmakāṃ bhāvayet | tādrśo bhavati ||
trilohaveśtenāntardhānām | tatreṣāṃ trilohāṃ sārdhasaptatraya
māśāḥ sārdhadvayacatuṣṭayapaṅcaguṇāḥ | tāmramā 3 + tī 2, rūpyamā 4(?) + tī + 2, suvarṇamā 3 + tī 5(?) ||
nyrkapāle gorocanāraktābhyaṃ sādhyaṅkrīmī alīkhyā tatraiva tannāma
mantravidarbhitaṃ | gandhodakaliptaṃ dvitiyakapālenā sampuṭikṛtya
mṛtakasūtreṇaśāvenītya sikhthya japet | cityāṅgāre tāpayet rātrau
yāvat sikhako vinīyate | surakanyāṃ apy ānayati | om aśata aśata moḥya
mohya amukīṃ akarsaya jah svāhā ||
kapithaphalam cūṃkṛtya māhiṣyadadhnaḥ bhāvayet saṃtavārān |
nūtanabhāndasthe takre tan guṇḍakaṃ kimcit prakṣipet | kṣaṇamātreṇa
dadhi bhavati ||
kapithaphalam piśṭvā nūtanabhāndam lepayet | tatra dugdhaṃ
yāvayet | manthuraḥitam dadhi bhavati ||
apakvaghaṭe dugdham āvartitaṃ yāvayet | jāte dadhau dhairyaṣo
ghaṭaṃ bhāṇyayet | dadhi ghaṭo bhavati ||
arkaṣireṇa navaghaṭaṃ vibhāvya bahudhā tatra kṣiptaṃ jalaṃ takram
iva drṣyate ||
strāprathamaprasūtadāsadine bhasma gṛhītā
muṣṭidvayenādhordhvavīyāsena jale praviṣet | tatra urdhvarekhayā
udakakumbhaḥ śuṣyati | adhobhasmarekhayā pūrayati ||
ravidine sāniṃcāmūlam apāmārgamūlam utpādyā prthagmrakṣita-
danḍāgrau kaṭidhāritau yudhyaḥ ||
vaṅga-ārabīja-bālā-ṃrakṣitaṃ ganeśhakapāṭe jalapratyepaṇa na patati ||
tenaiwa liptavetrapanākārohaṇāj jale na majjati ||
bhūmilatākṣadhyotayoś cūṃmaḥ tailavimarditaṃ kṛtvā tetana yal lipyate tad
rātrau jvalati ||
tamrabhaṇje lavenānālakāṃ pāṅkaityvā lohabhājanam yena tāmram
iva drṣyate ||
tapte gohaḍe maṇaḥsilācūṃnāt kvaliṇaṃ śikhā ||
ṛṇṭakābījopari laghupuṣpādiṃ saṃsthāpya jaladānāt patati ||
kuṇṭirākṛtacatākakōtane bhramarāṃ prakṣipyākāṣe tyajeta
bhramati
śuṣkamatsyo bhallātakatailenāvibhāvite jalaśaḥ calati

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre kutūhalapaṭala ekaviṃśatih

CHAPTER A22

atha bhagavān āha

hrḍi prāṇo gude 'pāṇaḥ samāno nābhidesake
udānaḥ kaṇṭhadeśe tu vyānaḥ sarvaśaṅkrīragaḥ

eśāṃ madhye pradhāno 'yam prāṇavāyur hrḍi sthitaḥ
svāsapraśvāsahedena jīvanaṃ sarvajantuṇāṃ
caturmaṇḍalavāhena dvāyutaṃ sataṣoḍaśam
dakṣiṇasparśavāhena vahinimaṇḍalam ucyate
vāmasparśavāhe vāyumanḍalam ucyate
dakṣiṇasparśavāhena vahinimaṇḍalam ucyate
vāmadakṣiṇasamasparśād bhaven māhendramaṇḍalam
idam eva tāsukcaṭhandaṃ ca vāruṇaḥ maṇḍalaṃ bhavet
lalanā vāmanādī syād rasanā savye vyavasthitā
avadhūti madhyadeśe hi sahaṅjanandakṣane vahet
praveśād vaibhave sṛṣṭhiḥ sthitiṅścalaraṭpataḥ
vināśo niḥṣrte vāyau yāvajjīvaṃ pravartate
praviśan kumbhako jñeyah pūrakas tasya dhāraṇāt
nirgamadrecaiko jñeyo niścalah415 stambhako maṭāḥ
canḍaroṣaṃ samādhaṅya saprajñāṃ kṛta ārabhet
praviṣantam gaṇayed vāyuṃ śatasahasraṅśaṅkhayaṃ
canḍaroṣaṃ saprajñāṃ kṛta ārabhet
vāyum ekaṃ gaṇed yas tu prajñām ālingya nirbharam
sidhyate pakṣamātreṇa canḍaroṣaṇaṃurtitaḥ
ap22. divyajñānasamāyuktaḥ pañcābhijño hi jāyate ||
737

ap22. caṇḍaroṣasamādhisthāḥ svastṛm āliṅgya nirbharaṃ ||
738  hrdayena ca hrdaṃ grhya guhyam guhyena sampuṭam ||

ap22. mukhena ca mukhaṃ kṛtvā niścēṣṭaḥ sukhatatparaḥ ||
739  hrdayāntargataṃ candraṃ sasūryam tu prabhāvayet ||

ap22. tatsthairyabalenaitva sarvajñānī bhaven naraḥ ||
740

ap22. śamatvāharamātreṇa bhūtaṃ bhaviṣyaṃ ca vartamānaṃ ||
741  paracittam ca jānāti satyam etad vadāmy aham ||

ap22. tathā tenaiva yogena kaṃmadhye vibhāvayet ||
742  śṛṇute sarvadeśasthaṃ sabdam samnihitaṃ yathā ||

ap22. tathā netre prabhāvitvā trailokyam ca prapaśyati ||
743  nāsāyāṃ ca tathā dhyātvā jānite sarvasgarṇhakam ||

ap22. jihvārthaṃ ca tathā dhyātvā dūrām svādaṃ prāvidyate ||
744  svalīṅgagre tathā dhyātvā jānite sarvasparṣakam ||

ap22. śiromadhye tathā dhyātvā sarvasāmarthyavardhanam ||
745

ap22. yatra tatra cittaṃ vāyunā samarasīkṛtaṃ ||
746  niruddham tatra tatraiva tad eva pratibimbate ||

ap22. śāntikaṃ pauṣṭikaṃ vaśyam ākṛṣṭam māraṇam tathā ||
747  uccātanaṃ ca sarvam vai bhāvanayaiva prasidhyati ||

ap22. kumbhakādiprayogena caturṛṣṭīṃ niyojayet ||
748  vāmāvalokinidṛṣṭīḥ kumbhakena vaśikaret ||

ap22. dakṣinākarṣaṇī jñeyā pūrakena niyojita ||
749  lalāṭasthā tu yā dṛṣṭir māraṇi recakena sā ||

ap22. nāsy āgrashtitā dṛṣṭir uccātāṃ stambhakena hi ||
750  kumbhako hi parāpuṣpe snuḥvṛkṣe ca pūrakaḥ ||

ap22. recakaḥ sarase vṛkṣe stambhakaḥ sacale trṇe ||
751  cintitavyo hi śanmāsaṃ pūrvaṛṣṭiniyojitaḥ ||

ap22. sarvasāmarthyayuktas tu sidhyate cittaroḍhataḥ ||
752  cittasya rodhanād vāyo rodro vāyoḥ ca rodhanād ||
CHAPTER A23

atha bhagavān āha

pādatālukāṃ vidhvā nābhivedhāt trirātreṇa mṛtyuḥ syāt | pādatālukāṃ vidhvā caksurvedhān māsatrayena | pādatālukāṃ vidhvā nāsikāvedhena māsatrayena ||
ap23. - 759

kuṭiprāvakāle samaṃ haṃchikayā varṣeṇa | nāpitagartvedhāt
pāṅcavarṣeṇa | jīhvāgrādarśane trivāsaraite | karṇaṃgraivedhāc
caturmāsaiḥ | ūrṇāvedhād dinaikena | suratsya madhye nte vā
haṃchikayā māsena | samaṃ sarvakaniṣṭhāvedhān māsena ||
ap23. - 760

samaṃ hṛtkaṇṭhavedhāt pakṣatrayena | samaṃ tālukātreyavedhāt
tridinaī | surate karnayor ghanṭānādāte | trimāsaiḥ | karṇamūlabhrūmadhyamastakagreṣu pṛthak pṛthag vedhād dinaike |
pādāṅguṣṭham ārabhya nābhiparyantavedhāc chaṇmāsena ||
ap23. - 761

nāsāgramāṃsāśaithilyāt saptarātreṇa | kapolamāṃscchedat
pāṅcamāsaiḥ | caksuṣyandarāsarānāte | pāṅcamāsaiḥ | nāsikāvakraṭ
saptadinaī | hṛdayanimnāt pakṣena | jīhvāmadhye krṣṭārekhaya
dvīrātrenā | nakhe raktatādārānāc chaṇmāsaiḥ | dantaśoṣāc
chaṇmāsena ||
ap23. - 762
arundhatyadarśanāc chaṇmāsena l śitādau kāle viparyayāt 763 sarvatracchidradarśanāt pakṣena l haṅkārasya śitā pruṅkārasyoṣṇād dasāhena l anāmikāmule krṣṭarekhādarśanenāṣṭādaśadinena l dehāpāmārjana.\textsuperscript{431} sabdāsruteḥ sarvāṅgaṣṭāc ca dasāhena l snātāmātrasya hṛtpādaśoṣāt dvimāsena l gātradurgandhāt trirātreṇa l

ap23.-

gātrastabdhdhār dinaikena l vāmavartamūtrāc chaṇmāsena l näber 764 viparyayāt pañcāhena l nāsāgrādarśanāt\textsuperscript{432} pañcamāsena l netrāṅgulīpādane jyotiradarśanāc chatadinaiḥ l kṛṣṇadhvanyaśruteḥ varṣena l paracaksuṣi pratibimbādarśanāt pakṣena l

ap23.-
evāṃ jñātvā tadvañcanaṃ paralokaṃ ca cintayet || 765

ity ekallavīrākhye śrīcandamahāroṣaṇatantre mṛtyulakṣaṇapāṭalas
trayoviṃśatitamaḥ ||

CHAPTER A24

atha bhagavān āha l 766

mātrpitśamāyogāt pañcabhūtātmakaḥ saśi l pañcabhūtātmakaḥ sūryo dvayor mīlanayogataḥ ||

ap24.-
jāyate tatra vai sattvāḥ prajñopāyātmakaḥ punah l 767 asthibandhā bhavec candrāt sūryān māṃṣādisaṃbhavaḥ ||

ap24.-
ātmasūnyo bhaved dehaḥ sattvānāṃ karmanirmitaḥ l 768 māyopamasvarūpo yaṃ gandharvanagaropamaḥ ||

ap24.-
śakracāpasamaś cāyaṃ jalacandropamo mataḥ || 769

ity ekallavīrākhye śrīcandamahāroṣaṇatantre dehasvarūpapāṭalas
caturviṃśatitamaḥ ||

CHAPTER A25

atha bhagavatī āha l 770

aparam śrotum icchāmi prajñāpāramitodayam l prasādaṃ kuru me nätha, saṃkṣiptaṃ nātivistaram ||
atha bhagavān āha 

athaḥ sampravakṣyāmi prajñāpāramitàdayam 
sattvaparyāṅkinīṃ devīṁ śoḍaśabdavapuṣmatim ||

nīlavarṇāṃ mahābhāgāṃ akṣobhyena ca mudritām 
raktapadmodyatāṃ savye līlayā vāmahastake ||

sthitaṃ vai kāmaśāstranu tu padmacandroparisthitām 
PINonnatakucāṃ drptāṃ viśālākṣim priyamvadām ||

sahajāca[la]samādhistho devīṁ etāṁ tu bhāvayet 
hūṁkārajñānasambhūtāṁ viśavajrīṁ tu yoginīṁ ||

bhāvayet kroḍato yogī dhruvaṁ siddhim avāpnute 
athavā bhāvayec chvetāṁ vānīṁ dhīkārasambhavām ||

mudritāṁ sāśvatenaiva pītāṁ vajradhātvīśvarīṁ 
ratnesamudritāṁ varṇāṁ raktāṁ vā kurukullikām ||

amitābhahudritāṁ devīṁ hṛīṁkārajñānasambhavām 
tārāṁ vā śyāmavarnāṁ ca tāṁkārajñānasambhavām ||

amoghamudritāṁ dhyāyāt pūrvarūpeṇa mānavaḥ 
sattvaparyāṅkasaṃsthas tu saumyarūpeṇa saṃsthitaḥ ||

khaḍgapāśadharaḥ śrīmān āliṅgābhinayaḥ kṛtī 
svakulīṁ parakulīṁ vā23 kanyāṁ grhya prabhāvayet ||

anena sidhyate yogī mudrayā naiva saṃśāyaḥ 
athavā pratikṛtīṁ krtvā sādhayen mṛtsnādisaṃskṛtām ||

sahajacaṇḍasamādhistho japed ekāgramānasaḥ ||

tatrayām japyamantrah | orī vivajri āgaccha āgaccha hūṁ svāhā | orī 
vajrasarasvatī āgaccha āgaccha dhīh svāhā | orī vajradhātvīśvarī āgaccha 
āgaccha vāṁ svāhā | orī kurukulle āgaccha āgaccha hṛīṁ svāhā | orī tāre āgaccha āgaccha tāṁ svāhā ||

athaḥ sampravakṣyāmi ekavīraṁ tu maṇḍalam ||
caturśraṁ caturdvāraṁ catustorāṇamaṇḍitam ||

pītavaṁ tu kartavyaṁ madhye padmaṁ caturdalam ||
tasya cāgnau dālam svetaṁ nairṛte raktasāṁnibham ||
vāyavye pītavarṇaṃ tu śyāmam aiśānakoṇake
madhye vai kṛṣṇavarṇaṃ tu tatrācalam prakalpayet
sūryasthāṃ vāthāvā śvetam pītaṃ vā raktam eva vā
śyāmaṃ vā pāṇcabhir buddhair ekarūpaṃ vicintayet
locaṇāṃ agnike ca candrāsokavidhāriṇīṃ
vāmadakṣiṇakarābhyaṃ śaraccandrakaraprabhām
naiṛte pāṇḍarādevām dhanurbāṇadhārām parām
raktāṃ vāyavyakoṇe tu māmakīṃ pītasāṁnibhām
ghaṭadhānyaśikāḥastāṃ śyāmam aiśānakoṇake
tāriṇīṃ varadām savye vāme nilotpaladhārīṇīṃ
etāś candrāsanāḥ sarvārdhāpanāṃ sthānāvārāh
rāga vajrīṃ nyaset pūradvāre śakraṅtāsaṅānām
khaḍgakarparadharāṃ raktāṃ dveśavajrāṃ tu dakṣine
kartritarjanīkarāṃ nilām yamena kṛtaviṣṭarām
paścime mānavajrāṃ tu parśuvajradharākulīm
mayūrapicchavastrāṃ tu varuṇasthāṃ nyaset
sūryāsanās tv amī pratyālīḍhapadāḥ sarvāḥ kruddhā muktamūrdhajāḥ
khaḍgakarpadharāṃ raktāṃ dveśavajrāṃ tu dakṣine
katvaḥ hi ghaṭāḥ koṇe kartavyāḥ pītasāṁnibhāḥ
asya bhāvanāmātreṇa yoginyāṣṭasamanvitaḥ
trailokyasthitāh strīnāḥ sa bhartā paramesvarāḥ
athānyāṃ sampravakṣyāmi caṇḍamahāraṇaṃbhāvanāṃ
dviṣvapadmodare devāṃ kalpayec caṇḍaroṣaṇām
rāmadevaṃ bhave 'gnau raktavarṇām tu naiṛte
pītaṃ vai kāmadevaṃ tu śyāmaṃ māhillanāmakam
vāyavye kṛṣṇavarṇakokilāsurasamānākham
kartrikarparakarāś caite saṃsthitālīḍhapadātaḥ
bhagavataḥ paścime devī sthitā vai pariṣāvari
asyaiva dhyānayogena dagdhamatsādipūjaya bandhayet sarudevān
pītayā prajñayā yuktaṃ vāme ca śvetapadmayā 

nīlaṃ vai caṇḍaroṣaṃ tu raktayā kṛṣṇayāthava 

sidhyate tatkaṇaṃ yogī bhāvanāpariniṣṭhitaḥ 

evaṃ śvetācalādīṃś ca bhāvayed gāḍhayatnataḥ 

bījenāpi vinā dhīyād ekacittasamāhitāḥ 

piban bhuñjan svapan tiśṭhan gacchaṅ caṅkramann api 

sarvāvasthāsthito yogī bhāvayed devatākṛtim 

athavā kevalaṃ saukhyāṃ yoginīdvaṃdva nanditam 

tāvad vibhāvayed gāḍham yāvat sphaṭāṃ vrajeta 

gate tu prasphūte yogī mahāmudreṇa sidhyati 

ity ekallavīkhye śrīcaṇḍamahāroṣaṇatantre devatā sadhanapaṭalāḥ 

pañcaviṃśatitamaḥ 

idam avocad bhagavān śrīvajrasattvas te ca yogīyoginīgaṇā bhagavato bhāṣitam abhyanandann iti 

ity ekallavīranāmacaṇḍamahāroṣaṇatrantram samāptam 

ye dharmā hetuprabhavā hetum teśāṃ tathāgato hy avadat teśāṃ ca yo nirodha evaṃvādī mahāśramanaḥ
n. NOTES

n.1 Cf. Dhmārachakra (2016).


n.3 The seventeenth mantra; see Dharmachakra (2016).

n.4 Cf. Isaacson (2010).

n.5 The Tibetan Kangyur contains eight Caryātantras, Toh 494–501.

n.6 Cf. Isaacson (2010).

n.7 Chap. 16 in de la Vallée Poussin (1897), and chaps. 1–8 in George (1974).

n.8 The palm leaf manuscript is held at the Royal Asiatic Society in London (ref. Cowell no. 46/31, dated Nepal Śaṃvat 500, 1380 c.e.).

n.9 Dates according to the Buddhist Digital Resource Centre.

n.10 Page numbers included in the English translation refer to the Tibetan Degé block print.

n.11 George (1974).

n.12 Gäng (1981).

n.13 Skt. oṁ īśānaṃ mahārāṣṭra śarvaśaptavikāraṣaśita āgaccha āgaccha jaḥ hūṁ vāṁ hoh atra maṇḍale adhiṣṭhānaṃ kuru hūṁ phat svāhā.

n.14 Skt. oṁ kṛṣṇācala puṣpaṃ pratičcha hūṁ phat, and so on.

n.15 Skt. oṁ dveśavajri puṣpaṃ pratičcha hūṁ phat, and so on.

n.16 Translation based on the Tibetan.

n.17 Tib. “Having brought my existence here to cessation, I shall become a refuge for all beings.”

n.18 Skt. oṁ āḥ sarvātathāgatābhiṣekasamayaśriye hūṁ.

n.19 Skt. oṁ caṇḍamahārāṣṭra āviśa āviśa asya hṛdaye hūṁ phat.

n.20 Skt. oṁ hana hana māraya māraya sarvaśatrūnā jñānakhodga hūṁ phat.
n.21 “Great Truth” is an epithet of Yama.

n.22 “Dharma” is an epithet of Amitābha.

n.23 Skt. oni grīṇa grīṇa kaṭṭha kaṭṭha sarvaduṣṭān pāśena bandha bandha mahāsatya te dharma te svāhā.

n.24 Skt. oni he śrībhagavan kṛṣṇacala siddhas tvam hūṁ phaṭ.

n.25 Skt. oni bhagavati āviśa āviśa asyā hṛdaye hūṁ phaṭ.

n.26 Skt. oni karttike sarvaśatrūṇāṃ māṃsaṃ kartaya kartaya hūṁ phaṭ.

n.27 Skt. oni kapāla sarvaśatrūṇāṃ rakaṁ dhāraya dhāraya hūṁ phaṭ.

n.28 Skt. oni he śrīvēṣavajri siddhā te tvam hūṁ phaṭ.

n.29 Skt. aho sukham.

n.30 Skt. oni śūnyatājñānāvajrasvabhāvātmako ’ham.

n.31 Translated based on the Tibetan.

n.32 Translated based on the Tibetan.

n.33 “Wearing Five Braids of Hair” (pañcacīra) is an epithet of Mañjuśrī.

n.34 The “churning method” is explained in the commentary. It means that one mentally creates the deity out of the male and female sexual fluids mingled in the vagina of the consort.

n.35 It is not completely clear what “according to that” means; possibly that if the girl is of “red nature,” one should visualize oneself as Red Acala.

n.36 Skt. oni caṇḍamahāroṣaṇa hūṁ phaṭ.

n.37 Skt. oni acala hūṁ phaṭ.

n.38 Skt. oni hrāṁ hrīṁ hrāṁ caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kṛṣṇa kartaya kartaya pracaṭa pracaṭa kaṭṭha kaṭṭha praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṭa praṇthāḥ sāṇāḥ śuddhyuntu lokāḥ. tuṣyatvajrī namo ’stv apratihatabalebhayaḥ. jvālaya trāṭ asaha namaḥ svāhā.
Skt. namaḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ sarvathā trāṭ. amoghaḥ caṇḍa-
mahāroṣaṇa sphāṭaya sphāṭaya hūṁ. bhramaya bhramaya hūṁ trāṭ hūṁ māṁ.

n.41 Skt. oṁ krṣṇaḥcala hūṁ phaṭ.
n.42 Skt. oṁ śvetācala hūṁ phaṭ.
n.43 Skt. oṁ pītācala hūṁ phaṭ.
n.44 Skt. oṁ raktācala hūṁ phaṭ.
n.45 Skt. oṁ śyāmācala hūṁ phaṭ.
n.46 Skt. oṁ vajrayogini hūṁ phaṭ.
n.47 Skt. oṁ prajñāpāramite hūṁ phaṭ.
n.48 Skt. oṁ vauheri hūṁ phaṭ.
n.49 Skt. oṁ picu picu prajñāvārdhāni jvala jvala medhāvārdhāni dhīri dhīri
buddhāvārdhāni svāhā.

n.50 Skt. oṁ dveṣavajri hūṁ phaṭ.
n.51 Skt. oṁ mohavajri hūṁ phaṭ.
n.52 Skt. oṁ piśunavajri hūṁ phaṭ.
n.53 Skt. oṁ rāgavajri hūṁ phaṭ.
n.54 Skt. oṁ śyāvajri hūṁ phaṭ.
n.55 Skt. oṁ namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsura mānuṣya trāṣanāya
samastamāra bala vināśanāya ratnakatuṭaktaśirase iman traśa gṛhṇa gṛhṇa mama
sarvavignān hana hana caturmārān nivāraya nivāraya trāśa trāśa bhūma bhūma
chīnda chīnda bhīnda bhīnda nāśa tāpa tāpa śoṣa śoṣa cheda cheda bheda bheda
duṣṭasattvān mama viruddhacittākān bhūmikuru kuru phaṭ phaṭ svāhā.

n.56 Translated based on the Tibetan.
n.57 According to the commentary, the juice from her mouth is phlegm from her
throat.
n.58 In Indian culture, the sound sīt is expressive of sexual excitement or
pleasure.
n.59 Translated based on the Tibetan.
n.60 This line is missing from the Tibetan. Instead, for this and the next three
lines, it reads: “Therefore, having drawn out with one’s mouth / The semen
and blood in the lotus / One should look at it again and again / Then
consume it.”
n.61 Harunaga Isaacson suggested emending svedaṃ to śvetāṃ, in which case the
translation would be “semen and blood.” The Tibetan also supports the
The Tibetan differs in these two lines. It reads: "The yogi, by virtue of his meditative equipoise / Should thus be possessed of altruism." Neither the Sanskrit nor the Tibetan seems to fit the context very well.

n.63 Translated based on the Tibetan.

n.64 Translated based on the Tibetan.

n.65 These two lines are absent in the Tibetan.

n.66 Here the Tibetan reflects the reading rakta (rak+ta) rather than bhakta.

n.67 The Tibetan has “anus and lotus.”

n.68 The Tibetan has kha chu here, which usually just means “saliva.” No “lumps” are mentioned.

n.69 The Tibetan differs: “A yogin should rest in equipoise / And only focus on the form of the innate.”

n.70 Kulatriṇī, which could not be identified, was rendered into the Tibetan as šabarī (a mountaineer/tribal woman).

n.71 The Tibetan transliterates hatriṇī, which could not be identified, as hāḍi (one of the outcaste groups).

n.72 The translation “house builder” is based on the Tibetan. The Sanskrit has kemālinī, which could not be identified.

n.73 Translated based on the Tibetan.

n.74 This and the next one-and-a-half verses up to “Through this very means” are absent in the Tibetan.

n.75 The Tibetan reads: “As long as one is afraid of worldly evil / One will not gain power.” The Sanskrit reading, however, is corroborated by the commentary.

n.76 The Sanskrit term kāmabhoga has been translated here as “the pleasure of sex.” However, other interpretations are also possible, for example that the text adds another body to the formative list of the three just mentioned.

n.77 Tib. “Wholly devoted to serving one’s guru.”

n.78 Literally “with the five joints.”

n.79 Instead of “the sons of the victorious ones,” the Tibetan seems to say that lust is the nature of the victorious ones.

n.80 Tib. “That was only for the sake of others.”

n.81 This verse and the entire section are missing from the Tibetan, which jumps from “The blessed lord then said” to “What boon shall I grant you?” below.
n.82 In this context, siddhas are a class of semi-divine beings, similar to vidyādhāras.

n.83 The Tib. reads “a vase, shoes” instead of “cloth shoes.”

n.84 Tib. “They will enable you to attain omniscience.”

n.85 Skt. om caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ.

n.86 Skt. amukam me sādhaya.

n.87 Skt. amukam hana hana.

n.88 Skt. sarvapāpaṃ me nāśaya.

n.89 Skt. rākṣa rākṣa māṁ.

n.90 Instead of “one effects protection,” the Tibetan has “one burns rākṣasas in all cases.”

n.91 The Tibetan has: “One should strike the ḍākinīs and so forth” (mkha’ ’gro ma la sogs pa rnams la brab par bya’o).

n.92 Skt. dākinīyādikam apasāraya.

n.93 Skt. rākṣa rākṣa bālakam.

n.94 Skt. devadattasya mukham kīlaya.

n.95 Skt. devadattasya pādau kīlaya.

n.96 Skt. devadattasya hṛdayaṃ kīlaya.

n.97 “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.

n.98 Skt. devadattasyāṅgaṃ kīlaya.

n.99 Skt. devadattam uccāṭaya.

n.100 Skt. devadattam uccāṭaya.

n.101 Skt. devadattam māraya. The Tibetan adds here: “If you add it, it will kill him.”

n.102 Skt. amukasyāmukaroṇaṃ nāśaya.

n.103 Skt. devadattasya viṣaṃ nāśaya.

n.104 Skt. amukam vaśam ānaya.

n.105 Skt. amukam ākarṣaya.

n.106 Skt. puṣṭiṃ me kuru. The Tibetan adds here: “One will become enriched” (rgyas par ’gyur ro).

n.107
This could be the mantra given above: \textit{oṁ caṇḍamahāroṣaṇa āgaccha āgaccha hūṁ phaṭ} (\textit{Oṁ, Caṇḍamahāroṣaṇa, come, come, hūṁ phaṭ}).

n.108 Skt. \textit{sarvajvarāṇi nāśaya}.

n.109 Skt. \textit{hara harānantaṃ śīghraṃ varṣāpaya}.

n.110 This could be: \textit{oṁ caṇḍamahāroṣaṇa āgaccha āgaccha hūṁ phaṭ} (\textit{Oṁ, Caṇḍamahāroṣaṇa, come, come, hūṁ phaṭ}).

n.111 Skt. \textit{sarvavātāerṣṭīṃ stambhaya}. The Tibetan adds: “Then the rain will stop.”

n.112 The Tibetan says: “One should tie it to the head, forearm, back of the neck, or the left leg.”

n.113 Skt. \textit{idāṃ bhuktvā sarve jvarāṇi nāśaya}. The Tibetan has: “Whoever’s toenail it touches will be enthralled.”

n.114 Skt. \textit{idaṃ bhuktvā sarve jvarāṇi nāśaya}. The Tibetan has: “Whoever’s toenail it touches will be enthralled.”

n.115 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}.

n.116 Skt. \textit{oṁ caṇḍamahāroṣaṇa imaṃ baliṃ gṛhṇa gṛhṇa amukakāryam me sādhaya hūṁ phaṭ}.

n.117 This line is missing in the Tibetan.

n.118 Tib. “One should perform secret conduct with a twelve-year-old girl.”

n.119 Tib. “Engage in practice for half one’s lifetime.”

n.120 Tib. “Free of evil, of stainless mind.”

n.121 “Alone” in this context means, according to the commentary, that he is without a retinue of manḍala deities.

n.122 Translation based on the Tibetan; the word \textit{deities} is missing from the Sanskrit.

n.123 Tib. “Then, one is born from the womb. By stopping the primary and secondary mental states associated with dying, there will be no mental anguish and turmoil of aging and death.”

n.124 For the two previous sentences, the Tibetan reads: Those who seek liberation will not be subject to the process of suffering, since the nature of the aggregates, such as ignorance, has ceased.

n.125 “An empty state” (\textit{śūnyatā}) of a useless (\textit{tuccha}) type is here a reference to the nirvāṇa as attained by the śrāvakas and pratyekabuddhas, i.e. the state which results solely from the cessation of ignorance and the remaining
eleven links of dependent origination. The view represented in this tantra, however, regards the inactivity of nirvāṇa as a worthless state (tucchatā).

n.126 The Tibetan reads: Due to emptiness and the insubstantial nature, they are not subject to suffering and come to possess the meaning of liberation.

n.127 The Tibetan reads: Thus, they have no thoughts of liberation, nor any thoughts of a lack of liberation.

n.128 The Tibetan reads: Therefore, they assume the form of great bliss, the union of means and insight that is devoid of independent reality.

n.129 The Tibetan reads “liberation” with the next sentence (“Liberation arises through passion…”).

n.130 The Tibetan is unclear here but appears to say: “Liberation arises through passion; the passion that is worldly passion, is neither extinct nor not extinct.” Tibetan: thar pa ni ’dod chags las skyes pa ste / ’jig rten pa’i ’dod chags zad pa dang zad pa ma yin par gyur.

n.131 The Tibetan reads: That mind, that supreme essence, which is the unique joy of the moon. (In tantric parlance “moon” stands for “semen,” so “the... joy of the moon” possibly refers to innate joy experienced during ejaculation.)

n.132 Translation based on the Tibetan.

n.133 The translation “tiny worms” is based on the Tibetan; the Sanskrit has “powder” (cūrṇa). The Tibetan reading makes better sense as coriander is a known vermicide.

n.134 The Tibetan implies that both coriander and honey should be drunk through the nose, that is, used as a stermutatory.

n.135 Tib. “Having cleansed away afflictions, later one should begin.”

n.136 Skt. oṁ caṇḍamahārōṣaṇa idaṃ divyāmṛtaṃ me kuru hūṁ phaṭ.

n.137 Vāṣya has not been identified.

n.138 Instead of “insert,” the Tibetan has “stroke/caress” (nyed).

n.139 Instead of “resin,” the Tibetan has “flour.”

n.140 Śevāla is probably Blyxa octandra. “Black hellebore” is here the translation of katurohiṇī. In the Tibetan, however, katurohiṇī is understood to be a compound of two names, katu and rohiṇi. Each of these two can be a name of several plants.

n.141 Instead of “dung,” the Tibetan has “butter.”

n.142 The last sentence is unclear both in the Sanskrit and in the Tibetan. The Tibetan says: “By washing them with warm water, the engorgement declines, like the penis described above.”
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 śaliñca, 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.”

n.162 *Viṣṇukrāntī*, here translated as “dwarf morning glory,” could also be the name of butterfly pea.

n.163 The five impure substances, according to the commentary, are secretions from the eyes, ears, nose, tongue, and the sexual organ.

n.164 A play on words may be intended here, as the word *citta*, which normally means “thought,” can also have the technical meaning of “semen.”

n.165 Skt. *ōṁ calacitte cili cili culu culu reto muṇca muṇca svāhā.*

n.166 Skt. *namah caṇḍālī amukīṃ vaśikuru svāhā.*

n.167 Interpretive translation based on the commentary.

n.168 The northern root-branch of downy datura, extracted while facing north (cf. the commentary).

n.169 Tib. “Or one should fasten downy datura to one’s hips, having removed it while not wearing any clothing or undergarments and with one’s hair loosened.”

n.170 Instead of the last two lines, the Tibetan reads: “One should fasten the bone from the leg of a black cat. One will be able to retain semen. Or one should fasten the root of white *śarapuṅśā*, and semen will also be retained.”

n.171 Again, the plant *surasunnaka* (also spelt *surasunna* and *sūrasūnna*) could not be identified.

n.172 Translation based on the Tibetan.

n.173 Tib. “One should make eye ointment in a lamp filled with pig fat and with a wick made of white thread of giant milkweed.”

n.174 After “oil,” the Tibetan adds: “in a lamp with a wick made from powdered earthworms.”

n.175 The Tibetan adds: “Having ground earthworms into a powder, one should cook it in safflower oil together with saffron oil and rub it on the feet. One will retain the semen.” This passage is then followed with: “One should mix toad’s grease and scorpion with goat’s milk, and rub the feet with it. Semen will be retained.”

n.176 *Viṣṇukrāntī*, here translated as “dwarf morning glory,” could also be butterfly pea.

n.177 This paragraph is missing from the Tibetan.

n.178 This paragraph is missing from the Tibetan.

n.179
We are not sure if “ox horn” is to be understood literally or as the name of a plant.

n.180 This sentence is not clear to us. The Tibetan just has: “One should repeat this two or three times.”

n.181 Oṣaṇī has not been identified.

n.182 Rāmadūṭī has not been identified.

n.183 This passage seems to be corroborated by the Tibetan, but the commentary seems to refer to a slightly different content.

n.184 Skt. oṁ jvālākarālavadane hasa hasa halāhalacajre suvajre sphaRA sphaRA sphaRA sphaRA sarvameghavātavṛśṭiṃ stambhaya stambhaya stambhaya sphaṭaya sphaṭaya yah yah yah sarvapāṇīyam śosaya śosaya ḥūm ḥphaṭ.

n.185 Skt. oṁ phetakā rhea phēni phēni ha ha ḥaḥ ḥphet.

n.186 Skt. oṁ sarvaśayidhipataye paryantarmantranāśane sarvaḍākinīnāṃ trāṣaya trāṣaya bandha bandha sukhaṃ kilaya kilaya ḥūm ḥphaṭ.

n.187 Skt. oṁ hili hili phuḥ phuḥ.

n.188 Skt. oṁ hṛṣṭi bāṭukanāṭha caṇḍamahārōṣaṇa ḥūṃ ḥphaṭ.

n.189 Skt. oṁ yamāntaka hṛṣṭi striḥ ḥūṃ ḥūṃ ḥūṃ ḥphaṭ ḍhaṭ trāṣaya trāṣaya caṇḍa pracaṇḍa ḥūṃ ḥphaṭ.

n.190 Skt. oṁ yamamardane mardaya mardaya caṇḍamahārōṣaṇa ḥūṃ ḥphaṭ.

n.191 Skt. oṁ kroṣeṇa saṃkrośeṇe bhedanāya ḥūṃ ḥphaṭ.

n.192 Skt. oṁ trāṣane mohanāya ḥūṃ ḥphaṭ.

n.193 Skt. oṁ acale saṃcale amukasya mukhaṃ kilaya ḥūṃ ḥphaṭ.

n.194 Skt. oṁ sarvaśayidbankājane amukasya pādau kilaya ḥūṃ ḥphaṭ.

n.195 Skt. oṁ vikṛtānana parabalabhaṅjane bhaṅjaya bhaṅjaya stambhaya stambhaya vaṅcopaśena amukam ṇaṣaīnaṃ bandha bandha ḥūṃ ḥphaṭ khāḥ gāḥ ḍhaḥ ḍhaḥ ḍhaḥ phēni phēni. oṁ caṇḍamahārōṣaṇa ḥūṃ ḥphaṭ.

n.196 Skt. oṁ daḥa daḥa paca paca matha matha jvara jvara jvālaya jvālaya ṇoṣaya ṇoṣaya grhṇa grhṇa jvala jvala. oṁ caṇḍamahārōṣaṇa ḥūṃ ḥphaṭ svāhā.

n.197 Skt. oṁ caṇḍamahārōṣaṇa amukanī jvāraya grhṇāpaya ḥūṃ ḥphaṭ.

n.198 Skt. oṁ jaya jaya pāṇījaya nirjītāyantre ḍhaḥ ḍhaḥ ḥphaṭ sphaṭaya sphaṭaya ucchādaya ucchādaya śīghraṃ karma kuru kuru. oṁ caṇḍamahārōṣaṇa ḥūṃ ḥphaṭ.

n.199 Skt. oṁ caṇḍamahārōṣaṇa grasa grasa kha kha khalī khalī ṇoṣaya ṇoṣaya mara mara mārīya mārīya amukam ḥūṃ ḥphaṭ.

n.200 Skt. oṁ caṇḍamahārōṣaṇa amukanī ucchāṭaya ḥūṃ ḥphaṭ.
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 caṇḍa mahā ṛoṣaṇa hūṁ phaṭ.

Skt. oṁ vajriṇi vajraṃ pātaya surapatir ājñāpayati. jvālaya jvālaya. oṁ caṇḍa mahā - ṛoṣaṇa hūṁ phaṭ.

Skt. oṁ hrīṁ klīṁ traṁ yūṁ yamamathane ākaṭṭa ākaṭṭa kṣobhaya kṣobhaya sarva-kāmaprasādhane hūṁ hūṁ phaṭ phaṭ svāhā.

Skt. oṁ ākāraṣa ākāraṣa mohaya mohaya amuktīṃ me vaśikuru 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 Sanskrit has “limbs and feet” (yan lag dang rkang pa).

The Sanskrit has amended the Tibetan reading: oṁ śvetārdṛṇī khāhi viṣaṃ ca ruṣaṃ ca khal khal ha ha saḥ saḥ. oṁ caṇḍamahāśena ājñāpayati svāhā. The Sanskrit manuscript B reads: oṁ śvetārgṛṣini gridhini khāhi viṣa ca ruṣini khal ..., and so on.

Skt. oṁ saṃkāriṇi dhraṁ hāṁ hūṁ 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 āne kāne is uncertain.

Skt. oṁ āne kāne amukinī vaśikuru svāhā.

Skt. nama vītārgāya maitreyasinthalocani (?) svāhā. This reading seems corrupt.

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

Skt. ādityasya rathavegena vāsudevabalena ca garuḍapakṣapāṭana bhūmyāṃ gacchatu viṣaṃ svāhā.
n.221 Skt. oṁ cāmuṇḍe 'jite 'parājite rakṣa rakṣa svāhā.

n.222 Skt. oṁ jambhanī stambhanī mohonī sarvaduṣṭapraśamanī svāhā.

n.223 Skt. namaś caṇḍamahākrodhāya hulu hulu culu tiṣṭha tiṣṭha bandha bandha moha moha hana hana amṛte hūṁ phaṭ.

n.224 Skt. namo ratnratrayāya. oṁ ṭaḥ suvismare svāhā.

n.225 Skt. oṁ caṇḍamahāroṣaṇa sarvanāyādarśaka sarvanāyāṃ nidarśaya nirvighne hūṁ phaṭ.

n.226 Translation based on the Tibetan.

n.227 This passage is rather unclear.

n.228 The correct translation of citra is uncertain. Guessing from the context, this could be a variant spelling of śvitra (vitiligo).

n.229 Skt. oṁ kākakuhanī kruddhanī devadattaṃ kākena bhaksāpayā svāhā.

n.230 After “woman,” the Tibetan adds: “who has given birth to progeny.”

n.231 Again the meaning of citra is uncertain.

n.232 munḍīrī and śevāla/sevāla could not be identified with reasonable certainty.

n.233 Oṣaṇī has not been identified.

n.234 Translation based on the Tibetan.

n.235 The meaning of utthānaka is not clear.

n.236 The Sanskrit of this paragraph is very unclear, and therefore the translation of this passage is guesswork. The Tibetan reads as follows: “With the garland mantra, one should soak the mustard fruit with the blood of someone, douse it with the blood extracted by many weapons, and then visualize the uncleaned fluids, his ashes, and the drippings and fat from his bones. Then, having collected fat, the blood of a goat or the like, and other items in his skull, one should repeatedly enact protection and oblation rites, assiduously performing fumigation, annointment, and the like.”

n.237 This passage is also unclear in the Sanskrit. For this paragraph, the Tibetan just has: “One will become like him.”

n.238 Again this paragraph remains unsolved, and it is not clear how the specified quantities relate to the three metals. The translation here is based on the Tibetan. In the Sanskrit, a code word (or an acronym) tī is used, which could not be identified.

n.239 Skt. oṁ ākaṭṭa ākaṭṭa mohaya mohaya anukīṃ ākarṣaya jah svāhā.

n.240 Both vaṅga and āra can be names of several plants or substances.
Translation based on the Tibetan.

Laghu can be a name of several plant species.

Unidentified. The Tibetan transliterates ṛṇṭaka as dheNDu ka.

Unidentified. The Tibetan merely transliterates kuṇṭhīrā 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 Viśvavajri / Arisen from the gnosis of the syllable hūṁ / One will surely attain accomplishment.”

Skt. oṁ viśvavajri āgaccha āgaccha hūṁ svāhā.

Skt. oṁ vajrasarasvatī āgacca āgaccha dhīḥ svāhā.

Skt. oṁ vajradhātvāsvarī āgaccha āgaccha vaṁ svāhā.

Skt. oṁ kurukulle āgaccha āgaccha hrīṁ svāhā.

Skt. oṁ tāre āgaccha āgaccha tāṁ svāhā.

There are two versions of ardha paryaṅka 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.”
n.262 In the Tibetan, this verse reads: “One should meditate on being with the wisdom / Who has a white lotus in her left hand / By means of oneself as blue, red, or even black Caṇḍamahāroṣaṇa.”

n.263 Instead of “deity practice,” the Tibetan has “practice of the goddesses.” The Sanskrit word used here, devatī (instead of the usual devatā), could in fact suggest female deities specifically.

n.264 This sentence is missing from the Tibetan. Instead the Tibetan colophon reads: “Due to the Mahākālacakra master Sherab Senge’s request and sponsorship, which in turn was based on the kindness of the great master Rinchen Gyaltsen—the spiritual guide of the pure Mahāyāna with immeasurable knowledge, love, and activity—this was translated to completion on the tenth day of the waxing moon in the tenth month of the year of the Snake at the great temple of glorious Sakya, by the translator Trakpa Gyaltsen as based on the oral teachings of the paṇḍita Ratnaśrī.”

n.265 tasyās tu] P; tasyāpi Mss.

n.266 paṭu°] B; paṭṭa G.

n.267 gaṇacakraṃ] B; bhakṣaṇacakraṃ G.

n.268 dhyāyân] B; dhyāyen G.

n.269 °puṇḍra° B, °kāṇṭa° G.

n.270 svapnena] G, (supported also by T); svapnena] A, B.

n.271 Metrical shortening of °ātmakam.

n.272 devadattaṃ] B; sarvaṃ G.

n.273 mahāviṣa°] T; mahāviṣama° Mss.

n.274 °valita°] B; balita G.

n.275 °āgartaka] B; °āvartaka G.

n.276 asamantika] B; asamantike G.

n.277 sātaya] G; sātaya B.

n.278 samānaya] B; samānāya G.

n.279 sphāṭaya] B; sphoṭaya G.

n.280 nirbharam] A; nirbharām G.

n.281 vā] A; ceti G.

n.282 bhīṣayan] A; bhīṣayet G.

n.283 nāpi G; nadvi° (or naddhi°) B.

n.284 atyantakāminām] A; abhyantakāminām G.
n.285 saṃmukhīṃ] A; saṃmukhe G.

n.286 Ṭkṣayet seems to be used here with a passive meaning (cf. Edgerton, Grammar, § 37.17).

n.287 kheṭasa°] A; kheṭasa° G.

n.288 dattvocitālaye] A; dattvā citālaye G.

n.289 ānarghyam] G; ānarpym A.

n.290 upāgatah] A; upāgatam G.

n.291 sampātya] A; sampātya G.

n.292 tasyai] A; tasmai G.

n.293 dolā°] Emended on the basis of subsequent spellings (dolācālanam) in manuscript A; dola° A, G.

n.294 In manuscript A, this looks more °vāpitam than °cāpitam.

n.295 bandhaḥ] A; bandha° G.

n.296 °baddhaṃ] A; °bandhaṃ G.

n.297 dolā°] em.; dola° A, G.

n.298 dolā°] A; dola° G.

n.299 vaktraṃ] A; vakraṃ G.

n.300 °dbhūtām] A; °dbhavam G.

n.301 idaṃ] A; iti G.

n.302 °rajuḥ] em.; °rajuḥ A; °ruḥ G.

n.303 °śīkṛtaḥ] conj.; sotkṛtaḥ A, P.

n.304 dhyāyakaṃ] B, G; dhyāyakaṃ A.

n.305 śramaṃ jīrya tataḥ] A, B; śrame jīryati tat° G.

n.306 icchāyatu] A; icchayātu B, icchayet tu G.

n.307 samāhitam] A; samāhitah G.

n.308 tallavaṃ] P; tadevaṃ A.

n.309 bhaktādiṃ] A; bhaktādi° G.

n.310 tadursṛṣṭam] A; taducchiṣṭam G.

n.311 utsṛṣṭapattre] A; ucchiṣṭayantre G.

n.312 guda°] G; gudapada° A.

n.313 °bhāgena] A; °bhogena G.

n.314 ca vāpāpaṃ ca] A; na ca vā pāpaṃ G.
n. 315  "yuto] A; yukto G.
n. 316  tad° A; tath° G.
n. 317  māraṇārthaḥrthacintakaḥ] B, G; māraṇārtho 'rthacintakaḥ A.
n. 318  yogināṃ] A, B; yoginā G.
n. 319  śūdrī] A; śūdrā G.
n. 320  kāyastrī] A; kāyasrī G.
n. 321  ca tariṇī] G; cauriṇī (?) A.
n. 322  kulatrinī] G; kuruttinī (?) A.
n. 323  nāpiṇī] A; nāpiṇī G.
n. 324  khaṭaki G; ḍāduki A.
n. 325  kāṇḍa°] G; kaṇḍa° A.
n. 326  "aśiṇām] G; "aśiṇām A.
n. 327  "prabham] conj.; "prabham A, G.
n. 329  vāme] em.; vāmo A.
n. 330  "svabhavataḥ] em.; svabhavata A.
n. 331  gatiḥ] em.; gatim Mss.
n. 332  sarvaṃ] conj.; sarvā A, B.
n. 333  vāpi] conj.; cāpi A, B.
n. 334  labhyate] conj.; labhya A, B.
n. 335  sulabham] conj. (on the authority of T); durlabhaṃ A.
n. 336  dūrasthasya] conj.; dūrastasya A.
n. 337  khadgapaśakābhyaṃ] conj.; khadgasya svakābhyaṃ A, B.
n. 338  sarva ājñāṃ] conj.; sarvājñāṃ A.
n. 339  "mayīṃ] em.; "mayāṃ A.
n. 340  lambāpayet] em.; lambāvayet A.
n. 341  "paṭalayor P, B; paṭayor A.
n. 342  nirmañcayitvā] em.; nimañcayitvā A.

n. 343  sarvavyādhīdakūnyādyupadrave ca balir deyaḥ] om. A.
n. 344  "saṃvare] om. (on the basis of T); "saṃvaram Mss.
n. 345  'smin] conj. (based on T); caīta (unmetrical) Mss.
n.346 parastrīharaṇaṁ naiva] *om. T.

n.347 The medial “m” is added for metrical reasons.

n.348 varṇabhedopatīs] The “upati” here must be a *metri causa* contraction of “upapati.”

n.349 ratnāder abhāvena] A; ratnādikāṁ sabhāvena....

n.350 °ārthā° *conj.* (influenced by T); °ārdhā° A.

n.351 °samayān] P; °samayāna A.

n.352 dhanva° or dhandha"?.

n.353 piṇḍayitvā] A; viśundhitvā Po.

n.354 upādāna°] Po; upādānaṁ A.

n.355 aduḥkhāsukhā] A; °sukhā.

n.356 vastūnām] A; vastunā Po.

n.357 °bhilāpaḥ] *conj.* (on the authority of T); °bhilāṣaḥ A, Po.

n.358 °grāhiṇaḥ] *em.*; °grāhiṇaḥ A; °gāhinaḥ Po.

n.359 cittacaīttā vijñānāni] *em.*; cittacaīttāḥ vijñānāni A; cittacaīttaivijñānāni Po.

n.360 kakhāṭatvam] A; vākyaṁ tattvam Po.

n.361 abhīsyanditavatvam] *em.*; abhīsyanditavatvam A; abhisanditavam Po.

n.362 °prasāraṇa°] A; °prasaraṇa° Po.

n.363 yutā] *conj.*; yutaḥ A; yuktā Po.

n.364 °samāpattiḥ] A; °samāvarttaye Po.

n.365 tatprāpakaṁ] A; tatāḥ prāpakaṁ Po.

n.366 upādānapaṅcaskandhalābhāḥ] A; upādānaṁ paṅcaskandhalābhāḥ Po.

n.367 °cintayan] A; °cittaṁ yena Po.

n.368 paryeṣiteti] A; praveṣiteti Po.

n.369 °upadrutaś] A; upadravataś Po.

n.370 evaṃ] A; eva Po.

n.371 yojayan] A; niyojanād Po.

n.372 daurmanasyī] *em.*; daurmasyī A; daurmanasī Po.

n.373 upadruta] A; upadravata Po.

n.374 yaj°] A; °yaṁ Po.

n.375 sukhaduḥkhe] A; sukhaduḥkha° Po.

n.376 aduḥkhāsukhā°] Po (chosen on the authority of T); duḥkhāsukhā° A.
The passage starting from °vāsakaṃ in the previous paragraph and ending with °harītakī is missing from B.
ruṣaṃ ca|T; ruṣiṇi B.
caurī na bhavati|A; caurībhavati B.
ṅigati°] A; ṣaḍita° Mss.
kuryāt| A; jayati Mss.
triloхаṃ] Gt; lohaṃ B.
vidarbhitam] em.; vidarbha Mss.
dhairyaśo| em.; dhairyāśa Mss.
bhājanam] em.; bhājana Mss.
tyajeta] conj.; tyajita A.
niścalah] em.; niścalā A.
kumbhakena] conj.; kumbhena (unmetrical) A.
nāsy°] B; nasy° A.
dṛṣṭir uccāṭanī] conj.; dṛṣṭi A.
ṃamāgame G: ṣamāgamo B.
This word is not the dictionary, but hañchi must be an onomatopeic for sneezing (cf. hañji).
dehāpamārjana°] conj.; dehāya mārjana° A.
nāṣaḍadarśanāt] conj.; nāṣadarśanāt A.
vā| em.; vātha (unmetrical) A.
nīlām] em.; nīlā A.
sarvāḥ] em.; sarvā A.
rāmadevaṃ] conj. (on the authority of T and P); vāmavāmadevaṃ (unmetrical) A.
vāme] conj. (on the authority of T); vātma A.
yoginidvāmdva°] P; yogidvanda° (hypometrical) A.
devatā°] em.; devatī° A.
nirodhā] B, P; nidha A.
mahāśramaṇaḥ] P; mahāśravaṇaḥ A, B.
Tibetan Manuscript of the Root Text

dpal gtum po khro chen po'i rgyud kyi rgyal po dpa’ bo gcig pa zhes bya ba. Toh 431, Dégé Kangyur, vol. 80 (rgyud ’bum, nga), folios 304b–343a.

Sanskrit Manuscripts of the Root Text


Manuscripts of the Commentary


Secondary Sources


Absorption
*ting nge’dzin*
*སམདྱིས།*
*Samādhi*
State of mental absorption or one-pointed concentration.

Acala
*mi g.yo ba*
*kṣaṇिष्ठ
Acala*
Another name for Cunda mahāroṣana.

Accomplishment
*dngos grub*
*pāñcitānuṣṭhāna jñāna*
One of the five wisdoms corresponding to the tathāgata Amoghasiddhi.

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*
*yavānī*
*Trachyspermum ammi.*
g.6  Aksobhya
*mi bskyod pa*

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

---

g.7  All Luminous
*kun tu ’od*

*samantaprabhā*
The eleventh bodhisattva level.

---

g.8  Aloe vera
*gzhon nu ma*

*kumārī*

---

g.9  Ālokinī
*lti byed ma*

Ālokinī

---

g.10  Amitābha
*’od dpag med*

*Amitābha*
One of the five buddhas.

---

g.11  Amoghasiddhi
*don yod grub pa*

*Amoghasiddhi*
One of the five buddhas.

---

g.12  Āṇā
*ANA*

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

---

g.13  Ananta
Ananta
One of the eight nāga kings.

Anurāginī
rjes su chags ma
Anurāginī

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

Aparājita
gzhan gyis mi thub pa
Aparājita

Apsaras
lha'i bu mo
apsaras
Celestial nymph.

Ārambhā
ram b+hA
Ārambhā

Ardhaparyaṇka
skyl krung phye pa
ardhaparyaṇka
There are two versions of ardhaparyaṇka posture—one sitting, the other dancing. In the CMT, this term refers to the former.

Arjuna tree
ardzu na
Arjuna
*Terminalia arjuna*.

Arundhati
*a ru Na*

Arundhati
The name of a star.

Asafetida
*shing kun*

*hiṅgu*

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

Āśleṣa
*skag*

āśleṣa
Seventh lunar asterism.

Āśoka tree
*mya ngan med shing*

*aśoka*

*Saraca indica.*

Asura
*lha ma yin*

*asura*

A class of demi-gods.

Auspicious Intelligence
*legs pa’i blo gros*

*sādhumātī*

The ninth bodhisattva level.

Avadhūtī
The prāṇa channel in the centre of the body.

Avalokiteśvara

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

Avalokiteśvara

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

Bandhūka

Bandhūka

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

Bastard rosewood

Bastard rosewood

Bastard rosewood

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

Bawchan seed

Bawchan seed

Bawchan seed

Psoralea corylifolia, Psoralea plicata, Vernonia anthelmintica.
Bdellium
gu gul
guggula

Beacon of Light
'od byed pa
arcismātī
The third bodhisattva level.

Beeswax
spratshil
madana · sikthaka

Bel fruit
bil ba
bilva
*Aegle marmelos.*

Belleric myrobalan
ba ru ra
*Terminalia bellirica.*

Betel
go la
tāmbūla
*Piper betle.*

Bhaga
bha ga
bhaga
In this text, it mostly refers to the female sexual and reproductive organs, however, this term encompasses several meanings, including “good fortune,” “happiness,” and “majesty”; and forms the root of the word *bhagavān* (Blessed One).
Bhūmīvidārī  
*bhu mi bi dA rI*  
*bhūmīvidārī*  
Same as *bhūmīsphoṭa (?); Agaricus campestris (?)*

Bhūta  
*’byung po*  
*bhūta*  
A class of spirits.

Bhūtinī  
*’byung mo*  
*bhūtinī*  
A female bhūta.

Bitter cucumber  
*iN+Da bAru NI*  
*indravāruṇī*  

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

Black earth  
*sa nag po*  
*kṛṣṇamṛttikā*  
A type of soil (?)

Black nightshade  
*ka ma ci · ka ma rtsa · muN+Da ri*  
*kāmācī · kākāmcī · sundari*  
*Solanum nigrum.*
g.48  Black pepper
  *pho ba ris*
  མརི་
  *marīca*
  *Piper nigrum.*

g.49  Black plum
  *dzam bu*
  གདམ་
  *jambū*
  *Syzygium cumini.*

g.50  Blue lotus
  *ut+pala*
  ཁོའ་
  *utpala*
  *Nymphaea caerulea (?)*

g.51  Bodhi tree
  *a shwad tha*
  འསྲབུ་
  *aśvattha*
  *Ficus religiosa*, the species of fig tree under which the Buddha attained awakening.

g.52  Bodhisattva level
  *sa*
  ལེགས་
  *bhūmi*
  Level of the realization of a bodhisattva; according to the general Mahāyāna, there are ten bodhisattva levels; according to Vajrayāna, thirteen.

g.53  Borax
  *tsha la*
  དོང་པོ་
  *ṭaṅgaṇa·ṭaṅgaṇa kṣāra?*

g.54  Brahmā
  *tshangs pa*
  མེད་ལེགས་
  *Brahmā*
  One of the three principal Hindu gods.
Brahmaduhitā

Buffalo spinach

Butterfly pea

Calumny Vajrī

Camphor

Cāmuṇḍā

Caṇḍamahārōṣaṇa
Caṇḍī

Another name for Caṇḍamāhāroṣaṇa’s consort.

Candrakāntā

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

Ricinus communis.

Caurī

Chaff tree

Achyanthes aspen.

Channel

A prāṇa channel in the subtle body.
Churning method

srub pa’i sbyor ba

manthānayoga

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

Cibikuṇḍalin

bi ci kuN+Da li

Cibikuṇḍalin

God of wealth.

Citrā

nag pa

citrā

The twelfth (sometimes the fourteenth) lunar asterism.

Citron

bl dza pu ra ka

bījapūra

Citrus medica.

Citron

ma tu lung ka

mātulunga

Citrus medica.

Clay from an anthill

grog mkhar gyi sa

vālmīkamṛd

Clearing nut

ka Tā kaM

kataka

Strychnos potatorum.
Cloud of Dharma  
chos kyi sprin  
 JSONArray

The tenth bodhisattva level.

Cluster fig  
u dom bA ra  
JSONArray

Ficus glomerata.

Coconut  
na ri ke la  
JSONArray

nārikela · nāḍikela

Collyrium made from the vitriol of copper  
mig sman  
JSONArray

rasāñjana

Common milk hedge  
sha ri khaN+Da  
JSONArray

Euphorbia neriifolia.

Costus  
ru rta  
JSONArray

Saussurea costus.

Country mallow  
ba IA · bA la  
JSONArray

Sida cordifolia.

Cowitch
ka pi kats+tsha

kapikacchu · ātmaguptā

Mucuna pruriens.

g.84 Cowrie shell
‘gron bu

kapardaka

g.85 Crape jasmine
ta ga ra
tagara

Tabernaemontana coronaria.

g.86 Cubeb
kaM kA laM ko

kanikola

Piper cubeba florence.

g.87 Cumin
zi ra
jīraka

Cuminum cyminum.

g.88 Cupola
‘gram

kapolaka

A cupola covering each of the four gates of the maṇḍala.

g.89 Cutch tree
seng ldeng

khadira

Acacia catechu.

g.90 Ḍākinī
A class of female deities; a class of female nonhuman beings.

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

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

Consort of White Acala.

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

g.97 Dharmakāya
chos kyi sku
dharmakāya
The “body of phenomena,” one of the three (sometimes four) bodies of the Buddha.

g.98 Doob grass
dUr ba
dūrvā · dūrva
Cynodon dactylon.

g.99 Double vajra
sna tshogs rdo rje
viśvavajra
Two crossed vajras.

g.100 Downy datura
dhu tu ra
dhurstura · dhustūra · dhattūra · kanaka · unmattaka
Datura metel.

g.101 Driving away
skrod pa
uccāṭana
A type of magical activity aiming to render a person homeless, or drive away non-human beings.

g.102 Droṇapuṣpaka
dro na puSh+Ta
droṇapuṣpaka
Leucas cephalotes.

g.103 Drumstick tree
sho bha dzna
śaubhāñjana
Moringa oleifera.

Dry ginger
sga·bca'sga·sga skya
śunthī·śunthi
Zingiber officinale.

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

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

Earthworm
bhu la ta
bhūmilatā

Effigy
gzugs brnyan
puttalikā
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
āmalakī
Phyllanthus emblica.

Enriching
rgyas pa
puṣṭi · poṣaṇa · pauṣṭika
One of the four main types of enlightened activity.

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

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

Envy Vajrī
phrag dog rdo rje ma
Īrṣyāvajrī
Consort of Green Acala.

Facing Directly
mngon du gyur pa
abhimukhi
The sixth bodhisattva level.

False black pepper
byi tang ka • bi DaM ga

viḍāṅga

Embelia rubes, or Embelia tsjeriam-cottam.

False daisy

bhr-ing ga rA dza

bhṛṅgarāja

Eclipta prostrata.

Fast

gso sbyong

poṣadha

A ritual observance involving fasting.

Female hell-being

dmyal ba mo

nārakī

Female hungry ghost

yi dwags mo

pretikā

Fierce Great Anger

tsaN+De mahA kro d+ha

Caṇḍamahākrodha

This seems to be an epithet of Caṇḍamahāroṣāṇa.

Firefly

srin bu me khyer

khajyotis • khadyota

First day of the bright fortnight

dkar po’i tshes gcig
First day of the dark fortnight

Five aggregates

The five “aggregates” comprising a living being.

Five buddhas

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

Five disciplines

Five empowerments

Five impurities

Five inexpiable actions
Five pledges
\textit{dam tshig lnga}
\textit{pañcasamaya}

Five products of a cow
\textit{ba'i rnam pa lnga}
\textit{pañcagavya}
Milk, curds, butter, urine and dung.

Five sense objects
\textit{′dod yon lnga}
\textit{pañcakāma}

Five superknowledges
\textit{mngon shes lnga}
\textit{pañcābhijñā}

Flea tree
\textit{sha ri sa}
\textit{śirīṣa}
\textit{Albizzia lebbeck} Benth. (\textit{Acacia Sirissa}.)

Fortnight
\textit{phyogs}
\textit{pakṣa}

Four concentrations
\textit{bsam gtan bzhi}
\textit{caturdhyāna}

Four gazes
\textit{lta stang bzhi}
\textit{ṣūṣṭhaṇḍaṇī}
caturdṛṣṭi

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

g.140  
Four immeasurable states

tshad med pa’i gnas gzhi

ｃｔｓａｄｍｅｄཔｖ’Ｉ ＧＮＡＳ ＧＲジー

caturbrahmanavihāra

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

g.141  
Four joys
dga’ bzhi · dga’ ba bzhi

ｄ尕ＢＺＨＩ Ｂ尕ＢＡＢＺＨＩ

caturānandāḥ

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

g.142  
Four truths
bden pa bzhi

ＢＢＥＮＰＡＢＺＨＩ

catuvāsotya

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

g.143  
Free from mental elaboration
sprod pa med pa

ｓＰＲＯＤ ＰＡ ＭＥＤ ＰＡ

nisprapañca

Free from concepts or mental fabrications.

g.144  
Fresh ginger
sge gsher

ＳＧＥ ＧＳＨＥＲ

ārdraka

Zingiber officinale

g.145  
Gajapippali
glang chen pi pi ling

ＧＬＡＮＧ ＣＨＥＮ ＰＩ ＰＩ ＬＩＮＧ

gajapippali · hastipippali

Scindapsis officinalis.

g.146  
Gamboge

ｓasString poo

G140  G141  G142  G143  G144  G145  G146
kāṅguṣṭha · kāṅkuṣṭha
The solidified resin of *Garcinia morella*.

Ganacakra feast
tshogs kyi ’khor lo
ganacakra
A ritual feast for different classes of nonhuman beings.

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

Gandharva
dri za
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.

Garuḍa
‘khyung
garuḍa
A class of semi-divine bird-like beings.
Gaurī

Giant milkweed

*arka*

Calotropis gigantea.

Goddess of the Vajra Realm

*Rdo rje dbyings kyi dbang phyug ma*

Vajradhātvīśvarī

Consort of Caṇḍamahāroṣaṇa. See also “Vajra realm.”

Going Far

*Ring du song ba*

dūraṅgamā

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.

Graha

*Gza’*

graḥa

Eclipse; a class of spirits causing possession.

Great Strength

*Stobs po che*

Mahābala

Great Vajra of Poison
Green Acala

Śyāmācala

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

Halāhala

halāhala

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

Hārītī

Hārītī

A yakṣinī; after conversion to Buddhadharma she became the protectress of children.

Hasta

hasta

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

Hatred Vajrī

Dveṣavajrī

Consort of Black Acala.

Hatrinī

hatrinī

Heart mantra

snying po'i sngags
hṛdayamantra

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

acalā

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

Impatient One
a sa ha

Asaha

Incant
mingon par bsngags

abhimantr · parijap

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

Indian bowstring hemp
nA ga da ma na ka
nāgadamana
Sansevieria roxburghiana.

Indian heliotrope
ha sti sluN+Ti
हस्तिसुण्डी
Heliotropium indicum (?)

Indian licorice
g+huny+dza
guñjā · guñja
Abrus precatorius.

Indian mallow
a ti ba la
अतिबाला
Abutilon indicum.

Indian oleander
ka ra bl ra
कारवीरा
Nerium indicum.

Indian pennywort
tshangs ma
brahmī · brāhmī
Bacopa monnieri.

Indian sesbania
dza yan ti
jayanī
Sesbania sesban.

Indian spikenard
spang spos
māṃsī · jaṭāmāṃsī
Nardostachys jatamansi, Nardostachys grandiflora.

Indian stinging nettle
za’i lo ma
vrścikapattrikā · vrścikapātrikā
Traquia involucrata.

Indian valerian
puN+Da ta ga ra
piṇḍatagara
Valeriana wallichii (more likely), Tabernaemontana crispa (less likely).

Indigo plant
rams
nilī · nalikā
Indigofera tinctoria.

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

Infusion
thang
kvātha

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

Inverted conduct

sdom pa phyin ci log pa

viparīta saṃvara

Refers to unconventional practices of a tantric yogin.

Invincible

shin tu sbyang dka’ ba

sudurjayā

The fifth bodhisattva level.

Ivory tree

cang skyer · dug mo nyung

kuṭaja

Holarrhena pubescens.

Jambhala

dzam bha la

Jambhala

God of wealth.

Jasmine

da tī

jātī

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

virāmānanda

The third of the four types of joy.

Joyful

rab tu dga’ ba

muditā

The first bodhisattva level.

Jujube

rag chung

badara

Kāmadeva

’dod lha

Kāmadeva

God of love; the name of a vetāla.

Kāmeśvari

’dod pa’i dbang phyug ma

Kāmeśvari

Kañcanamālā

dbang phreng ma

Kañcanamālā

Kāpālika

thod pa can

kāpālika

A class of wandering ascetics.

Karṣa

zhō
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
māṣa
Phaseolus mungo, Vigna mungo.

Killing
gsad pa
māraṇa
One of the four main types of enlightened activity.

Kiṃnara
mi ’am ci
kimnara
A class of semidivine beings known for their musical skills, depicted as half-horse and half-human, or half-bird and half-human.

Kiṃnari
A female kiṃnara.

**Kokila**

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

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

The god of wealth.

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

A class of nonhuman beings.

*Kuṇḍalahaṇī*
Kuṇṭhīrā

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

Kurukullā

Lac

Lakṣmī

Lalanā

Large eggplant

Leadwort

Locanā
spyan ma
.spyan ma

Locanā

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

g.224  Locust

cha ga ba

ཆ་ག་བ།
śalāṅga

śalāṅga

Long pepper

pi pi ling

།དེ་ིག་།
pippalī

Piper longum.

Loofah

g.226  gho Sha

ghoṣaka

Luffa aegyptiaca.

Lotus

pad+ma

པད་མ་
padma

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

Mahāmudra

phyag rgya chen po

མི་ག་ཆེན་པོ
mahāmudra

A very advanced practice that combines wisdom and means.

Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ
Maheśvara

One of the epithets of Śiva.
g.230 Mahilla

*maha’i NaM*

A *vetala* in one of the variants of the *maṇḍala* of Caṇḍamahāroṣāṇa.

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g.231 Mahoraga

*lto ’phye chen po*

*A class of nonhuman beings.*

---

g.232 Maitreyasimhalocani

*mai tre ya siM ha lo tsa ne*

A goddess invoked in a mantra to cure blindness.

---

g.233 Malabar nut

*bA shu ka*

*Justicia adhatoda.*

---

g.234 Māmakī

*mA ma kl*

Consort of Ratnasambhava.

---

g.235 Maṇḍala of powders

*rdul tshan dkyil ’khor*

A maṇḍala created with colored powders.

---

g.236 Mango

*amra*

*Mangifera indica*
Manibhadra

God of wealth.

Mañjuśrī

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

Mañjusri

The "Mantra Vehicle," which is another name for Vajrayāna.

Māra

An obstacle maker; a personification of evil.

Mardala drum

Marking nut

Marsh barbel

Semecarpus anacardium.

Hyprophila muriculata.
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
nirupamā
The twelfth bodhisattva level.

Māyādevī
lha mo sgyu ’phrul
Māyādevī
Buddha’s mother.

Means
thabs
upāya
See “skillful means.”

Mental construct
nram par rtog pa
samkalpa
Any type of dualistic concept or idea.
Midnight horror

\(\text{sho na ka}\)

\(\text{śyonāka}\)

Oroxylum indicum.

Mirror-like wisdom

\(\text{me long lta bu'i ye shes}\)

\(\text{ādarśajñāna}\)

One of the five wisdoms corresponding to the tathāgata Akṣobhya or Vairocana (depending on the system).

Molasses

\(\text{la si kaM}\)

\(\text{rasikā}\)

Moon

\(\text{ri bong can · zla ba}\)

\(\text{śaśin · candra}\)

Moonseed

\(\text{sle tres}\)

\(\text{guḍūcī}\)

\(\text{Tinaspora cordifolia}.\)

Moth

\(\text{phye ma leb}\)

\(\text{patamga}\)

Mudrā

\(\text{phyog rgya}\)

\(\text{mudrā}\)

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

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

Munḍirī

muN+Da rl

Not identified, but perhaps Nardostachys jatamansi (?)

Musk

gla ba

kastūrī

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.
klu mo

nāginī · nāgī
Female nāga.

g.266 Nairaṇjanā
nai rm+y+dba nA

Nairaṇjanā
The river where the Buddha used to meditate.

g.267 Naravīrā
na ra d+hi ra

Naravīrā

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

g.268 Naṭī
nu Di

Naṭī
g.269 Naṭṭā
gar ma

Naṭṭā
g.270 Negro coffee
kA sha mar d+ha

kāsamarda · kāsamardaka
Cassia occidentalis.

g.271 Nerve of Vajradhātuvīṣvari
rdo rje dbying kyi dbang phyug ma'i rtsa

vajradhātuvīṣvarīnāḍī
The most sensitive spot of the woman’s genitals.

g.272 Nimb tree
nim ba
nimba
Azadirachta indica.

Nine sections of scripture
gsung rab yan lag dgu

navāṅgapravacana

Nirmāṇakāya
sprul pa’i sku

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

Noble eightfold path
‘phags pa’i lam yan lag brgyad

āryāṣṭāṅga mārga

Nut grass
mon lug

mustaka
Cyperus rotundus.

Oleogum resin
spos dkar

sarjarasa
Vateria indica.

One-pointed mind
yid rtse gcig

ekāgracitta
The mind focused one-pointedly.

Oṣaṇī
do Sha Ni · oM Sha Ni

This has not been identified.

Ox horn  
*glang gi rwa*

Pacifying  
*zhi ba*

Peace; one of the four main types of enlightened activity.

Padminī  
*pad-ma can*

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  
*kA ka ji gha*

Dicliptera paniculata.

A female deity in a variant of the maṇḍala of Caṇḍamahāroṣaṇa.

Passion Vajrī  
*’dod chags rdo rje ma*
Rāgavajrī
Consort of Red Acala.

Paṭaha drum
rnga pa Ta ha
paṭaha

Patṭikā
snam bu
paṭṭikā
Curtains of pearl necklaces suspended from the walls of the inner rectangle of the maṇḍala.

Penis
ling ga · rdo rje
liṅga · vajra
Liṅga and vajra have many other meanings (too many to list here).

Perfection of Wisdom
shes rab kyi pha rol tu phyin ma
Prajñāpāramitā
The perfection of wisdom personified.

Perfumed cherry
pri yang ku
priyaṅgu
Callicarpa macrophylla.

Pigeon’s droppings
phug ron
pārāvataviṣṭhā

Pigment of bovine gallstones
gi wang
gorocanā
Pīlupāla
*plu pa la*

Piśāca
*sha za*

A class of spirits.

Placenta
*skyes pa’i mal stan*

Garbhaśayyā

Pongam oil tree
*’jam ‘bras*

Karañja

Portico
*sgo khyud*

Niryūha

Possessed of Wisdom
*yesh skyes spyan*

Jñānavatī

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
rang sangs rgyas
pratyekabuddha
“Solitary buddha,” so called because he attains nirvāṇa on his own.

Pravāla fish
bra bA la'i nya
pravāla

Preliminary practice
sngon du bsnyen pa
pūrvasevā
A period of formal practice, usually lasting six months, before the practitioner can employ the mantra for specific purposes.

Preta
yi dags
preta
A class of spirits sometimes called hungry ghosts.

Pūjā
mchod pa
pūjā
Worship that involves making offerings.

Pūraka
pU ra ka
pūraka
Retention of breath after inhalation (one of the four stages during a single breath).
dri ma med pa

vimalā

The second bodhisattva level.

g.309  Purities
     rnam par dag pa
     viśuddhi

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

g.310  Pūrṇabhadra
     gang ba bzang po
     Pūrṇabhadra
     God of wealth.

g.311  Purslane
     lo Ni ya
     loṇikā · loṇiya
     Portulaca oleracea, Portulaca quadrifida.

g.312  Puṣya
     rgyal
     puṣya
     The sixth (sometimes the eighth) lunar asterism.

g.313  Quicksilver
     mngul chu
     pārada · rasa · sūta

g.314  Rāhu
     sgra gcan
     Rāhu
     The demon who causes an eclipse.
Rainbow

dbang po’i gzhu

śakracāpa, etc.

Rajobhuva

rdul tshon sa

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

Rākṣasa

srin po

A class of demons.

Rākṣasī

srin mo

A female rākṣasa.

Rāmadeva

rA ma de ba

The name of a vetāla.

Rāmadūtī

rA ma du ti

This has not been identified.

Ranḍa

raN+Da

This term can be a name of various plants.
Rasanā
ro ma
རས་
rasanā
The prāṇa channel on the right side of the body.

Ratī
dga’ ma
dག་མ་
Ratī

Ratipriyā
dga’ ma dang yid ‘ong ma
dག་མ་དང་ཡིད་འོང་མ་
Ratipriyā
In the Tibetan, divided into two characters, “Rati” and “Priyā.”

Ratnasambhava
rin chen ’byung gnas
རིན་ཆེན་བོད་གནས།
Ratnasambhava
One of the five buddhas.

Raurava Hell
mgu ‘bod
མགུ་བོད།
Raurava

Realgar
ldong ros
ལྡོང་རོས།
manahśilā

Recaka
re tsa ka
རེ་ཤ་ཀ
recaka
Exhalation (one of the four stages during a single breath).

Red Acala
mi g.yo ba dmar po
མི་གཡོ་བདམ་པོ།
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.

Revaṭī

*re ba tI*

*Revaṭī*

Rṇṭaka

*dheN+Du ka*

*rṇṭaka (?)*

Root mantra

*rtṣa ba’i sngags*

*mūlamantra*

Rurucaṇḍaruk

*ru ru caN+Da ru ka*

*Rurucaṇḍaruk*

Rust of iron

*ljags kyi phye ma*

*lohačūrṇa*
Śacī
*dbang mo*

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

Sādhaka
*sgrub pa po*

One who performs a sādhana.

Sādhana
*sgrub thabs*

Practice involving mantra and visualization.

Safflower
*le brgan rtsi*

*Kusumbha*

*Carthamus tinctorius.*

Śakra
*brya byin*

One of the names of Indra.

Samāna
*mnyan gnas*

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*

*dam tshig*

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

**Sambhogakāya**

*longs sbyod rdzogs pa’i sku*

*longs sbyod rdzogs pa’i sku*

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

**Śaṃkāriṇī**

*shaM kA ri NI*

*śaṃkāriṇī*

A goddess invoked to counter the effects of poison.

**Saṃkrānti**

*’pho ba*

*’pho ba*

Unit of time related to the counting of breath.

**Saphara fish**

*saM pha ra*

*saphara*

**Sarasvatī**

*dbyangs can ma*

*dbyangs can ma*

Goddess of learning; she is visualized as part of the Perfection of Wisdom practice.

**Śaśidevī**

*zla ba’i lha mo*

*zla ba’i lha mo*
Śaśidevī

**Sattvaparyāṇka posture**

`sams dpa'i dkyil khrung`

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**

`rgyam tshwa`

saindhava

**Seal**

`rgyas btab`

mudrita

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

**Seed**

`sa bon`

`bīja`

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

**Semen**

`shu kra · khu ba`

śukra

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

**Sensitive plant**

`ladz+dza lu`

lajjālu · lajjiā

*Mimosa pudica.*

**Sessile joyweed**

`sha ling tsa`

ṣūṭīrka
śāliṃcī · śāliṅcī · śāliṅcā
Achyanthes triandra.

g.358 Ševāla
se bA la
केवला
sevāla · Ševāla
Blyxa octandra (?)

śālmalī
Salmalia malabarica.

Siddha
grub thob
गुर्जर
siddha
An accomplished being; a class of semidivine beings.

Śikhin
gtsug gtor can
शिखिन
Śikhin
The second of the seven buddhas of the past.

śālmalī
the silk-cotton tree
Salmalia malabarica.

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

Śiva
dbang phyug
सिवा
Śiva
One of the principal three Hindu gods.

Six cognitive fields
skye mched drug
Each field comprises one of the six senses with its respective sense-consciousness and the range of objects accessible to it.

Six destinies

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

Six perfections

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

Six superknowledges

Also refers to the male partner in sexual yoga.

Sole Hero

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

Sour gruel

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

Spiked ginger lily
Hedychium spicatum.

Śrāvaka

Disciples who heard the Buddha’s doctrine from his own lips; followers of the Hīnayāna school in general.

Śrībhūṣaṇī

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

Stinkvine

Paederia foetida.

Stotra

Hymn of praise.

Sukhāvatī

The realm of Amitābha.
Sulphur
ghan dha ka
Hyperanthera moringa.

Summon
'gugs
ākṛṣ
To draw; to magically bring someone into one’s presence.

Sun
nyi ma
sūrya

Sunn hemp
sa na
śaṇa · śaṇa
Crotalaria juncea.

Supreme joy
mchog dga’
paramānanda
The second of the four types of joy.

Surasundarī
lha mo sun d+ha ri
Surasundarī

Surasunnaka
su ra su na
surasunna

Sweet flag
shu dag
vacā
Acorus calamus.

śyāmā
nag mo
śyāmā

Tamarind
bse yab
ānla · tintiṭi · ciṅcā
Tamarindus indica.

tārā
sgrol ma
tārā
The Buddhist goddess of compassion.

Target
bsgrub bya
sādhyā (m) · sādhyā (f)
Person or being who is the target of a particular sādhana or ritual.

Tathāgatakula
de bzhin gshegs 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
trayodaśabhūmi
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
triloha
The three usually are gold, silver and copper.

Three myrobalan fruits
‘bras bu gsum
triphala
The combination of Phyllanthus emblica, Terminala chebula, and Terminalia bellerica.

Three spices
rtsa ba gsum
kaṭutraya
Ginger, black pepper, and long pepper.

Three syllables
yi ge gsum
tryakṣara
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 vermilion.

Tilottamā
til mchog ma
 Tilottamā

Toddy palm
ta la
tāla
Bonassus flabelifer.

Tolaka
srang
tolaka · tola
A unit of weight equal to 12 māsas.

Toothbrush tree
sha kho Ta
śākhoṭaka
Streblus asper.

Triple refuge
skyabs su ’gro ba gsum
triśaraṇa
Refuge taken in the Buddha, his teaching, and the assembly of followers.

Tubeflower
brahma dānāDā
brahmayaṣṭī · brahmdanda · bhārīgī
Clerodendrum indicum (Clerodendron siphonanthus).

Tulā
srang
tulā
tulā
A unit of weight equal to 100 palas.

Turmeric
yung ba
haridrā

Tutelage
lhag par gnas pa
adhiśṭhāna
It is marked by the moment when the wisdom deity (jñānasattva) descends into the maṇḍala.

Two accumulations
tshogs gnyis
sambhāradvaya
The accumulations of merit and wisdom.

Uccatā
u tsa tsha Ta
uccatā
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
Vadhu
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 manḍala.

Vajra
rdo rje
vajra
A ritual sceptre; thunderbot; a diamond; a general term denoting an indestructible non-dual state.

Vajra realm
rdo rje dbyings
Vajradhātu
The experiential sphere of nonduality.

Vajradhātvīśvarī
rdo rje dbyings kyi dbang phyug ma
Vajradhātvīśvarī
Consort of Caṇḍamahāroṣaṇa.

Vajrakaṃkāla
kaM ka la
Vajrakaṃkāla

Vajrānaṅga
yan lag med pa’i rdo rje
Vajrāṇāga
The Buddhist counterpart of Kāmadeva.

Vajranārāyaṇa
rdo rje sred med kyi bu
Vajranārāyaṇa
The Buddhist counterpart of Viṣṇu.

Vajrapāṇi
phyag na rdo rje
Vajrapāṇi
Wrathful aspect of Vajrasattva; the Buddhist counterpart of Indra.

Vajraśaṃkara
rdo rje bde byed
Vajraśaṃkara
The Buddhist counterpart of Śiva.

Vajrasarasватi
bdz+ra sa ra sva ti
Vajrasarasvatī

Vajrasattva
rdo rje sems dpa’
Vajrasattva
The deity delivering the CMT.

Vajrayoginī
rdo rje rnal ’byor ma
Vajrayoginī
A Buddhist goddess.

Vajriṇī
bdz+ri NI
Vajrini
She is visualized as part of the Perfection of Wisdom practice.

Vāmana
vA ma na
A snake demon.

Vānga
va dhUl
Can be a name of several plants and substances.

Varuṇa
ba ru Na
In the CMT, he is the king of nāgas.

Vāsudeva
bA su de ba
Vāsudeva

Vasudhā
ba su d+hA
Goddess of the earth.

Vāsuki
nor rgyas
One of the eight nāga kings.

Vāsyā
‘bras bu zhag lon
vāṣya
This substance has not been identified.

g.435  Vauherī
bau ha ri

Vauherī
A goddess invoked in a mantra.

g.436  Vernonia
daN+Da ut+pal
daṇḍotpala

Vernonia cinerea.

g.437  Veronicalolia
nA ga pi la

nāgabalā
Grewia hirsuta.

g.438  Vetāla
ro langs
vetāla
A class of spirits that haunt charnel grounds.

g.439  Vidyādhara
rig pa’dzin pa · rig ’dzin
vidyādhara

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

g.440  Vipaśyin
rnam par gzigs

Vipaśyin
The first of the seven buddhas of the past.

g.441  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.

Vyāda
* sbrul ma rungs pa

Vyāda
A class of mischievous spirits.

Vyādhi
* nad

Vyādhi
Disease or sickness; also a class of mischievous spirits.

Vyāna
* khyab byed

Vyāna
One of the five vital airs, diffused throughout the entire body.

Water spinach
* ka lam bi

Kalambī
* Convolvulus repens, Ipomoea aquatica.

Water trial
* chu’i btag pa
A type of ordeal to test one’s veracity.

Wearing Five Braids of Hair

Epithet of Mañjuśrī.

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

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

Benincasa hispida.

A female garuda invoked to counter the effects of poison.

Tephrosia purpurea.

Wisdom
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).

A class of spirits.

A female yakṣa.
Yama

The god of death.

Yamāntaka

Yamāntaka

The wrathful aspect of Mañjuśrī.

Yamāri

Yamāri

Yantra

Yantra

A magical diagram; any mechanical tool or device.

Yellow Acala

Pītācala

Acala corresponding to Buddha Ratnasambhava in the south of the maṇḍala.

Yellow myrobalan

Haritakī

Terminala chebula.

Yellow orpiment

Haritāla
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.