The Tantra of Caṇḍamahāroṣaṇa

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

The Glorious Caṇḍamahāroṣaṇa Tantra “The Sole Hero”

Ekallavīrākhyaśri caṇḍamahāroṣaṇatantram
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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.
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INTRODUCTION

i.1 Like most Buddhist tantras, the Caṇḍamahāroṣaṇatantra (CMT) is regarded within the Vajrayāna tradition as a divinely revealed text, with its teachings delivered directly from the level of the saṃbhogakāya, that is, the bliss body of Lord Buddha. In such tantras, the saṃbhogakāya deity who delivers the original discourse varies—it could be Avalokiteśvara, Vajrapāṇi, or others. In this case, it is Lord Vajrasattva. The teaching itself takes the form of a dialogue between Vajrasattva and his consort. Lord Vajrasattva here assumes the identity of the deity Acala (Immovable One), which is another name for the deity of the title, Caṇḍamahāroṣaṇa (Fierce Great Angry One). His consort is Vajradhātvīśvarī (Goddess of the Vajra Realm).

i.2 As is the case with all tantras, the person who put the CMT into writing chose to remain anonymous in conformity with the tradition, which no doubt saw the author merely as a medium for conveying this secret teaching. However, in the search for the earthly origin of this text, the circumstantial evidence seems to point to a Nepalese origin, most likely Newar. Of the more than one hundred extant manuscripts of the CMT, ranging in date from 1380 up to the twentieth century, all were written in Nepal, as were the only two known manuscripts of the CMT commentary, the Padmāvatī.

i.3 Although the tradition of this tantra and its title deity never became widespread or popular outside the Kathmandu Valley, it flowered and thrived for almost a millennium among Kathmandu’s Newar Buddhist community, leaving a rich legacy still evident today. There is at least one active shrine of Caṇḍamahāroṣaṇa in the Kathmandu Valley; it is part of the sacred Hiranyavarna 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 Hevajratantra (Toh 417), the Siddhaikavīratantra (Toh 544), and the Cittaviśuddhiprakaraṇa of Āryadeva (Toh 1804). In turn, it influenced other works, such as the Vidyādhāranvinodatantra. 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 Siddhaikavīratantra as part of the mantra oṁ caṇḍamahāroṣaṇa hūṁ phat. Moreover, the deity himself seems to predate the name Caṇḍamahāroṣaṇa. Under his other name, Acala, he has a tantra devoted to himself, the Acalakalpa. This is one of the core Kriyātantras of the Tathāgatakula group, predating the CMT by a few or even several hundred years. The name Acala is also found in the Vairocanābhi sambodhi (Toh 494), one of the two known Caryātantra texts extant in Sanskrit. Although the cult of this deity under the name Caṇḍamahāroṣaṇa was more or less confined to the Kathmandu valley, it spread farther afield under the name Acala, reaching as far as Japan, where the practice of Acala (“Fudō” in Japanese) became important in Shingon Buddhism.

The text of the CMT exists in the original Sanskrit and in translations. Only parts of the Sanskrit text have been edited and published. Since no previous edition exists of the complete text, we had to reconstruct the Sanskrit text of the remaining chapters from manuscripts, revising the existing editions in the process. The resulting Sanskrit text of the complete tantra that appears as the appendix to this translation is a half-critical, half-diplomatic edition chiefly based on the oldest and the most correct of the CMT manuscripts. The Tibetan canonical translation, according to its colophon, was the work of one Trakpa Gyaltsen (grags pa rgyal mtshan) and the Indian scholar 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. It was completed at the monastery of Sakya (sa skya), in a year of the Snake, probably during Sherab Senge’s lifetime or soon after his death. This translation, which is the only one known to exist in Tibetan, is included in all the major editions of the Tibetan Kangyur.
There are also two partial translations from recent years: an English translation by Christopher George and a German translation by Peter Gäng. George translated chapters 1–8, whereas Gäng translated the whole tantra except chapters 17–21, which he abridged into one short chapter. The translation presented here is therefore the first complete translation of this text since the Tibetan appeared. In general, it follows the Sanskrit edition, although it does at times incorporate the Tibetan; such instances are listed in the endnotes. However, as there are literally hundreds of minor differences between the Sanskrit and the Tibetan, not all variations have been noted; only major discrepancies have been included.

The translation also attempts to reflect the exegesis found in the Padmāvatī, the only extant commentary on the CMT, which was written by one Mahāsukhavajra. The Padmāvatī is preserved in two Nepali manuscripts, one of which is a direct copy of the other. The older of the two, used for this translation, can be dated to 1297. This commentary has never been edited or translated, except the part corresponding to chapters 9–12 of the CMT, which was edited by Harunaga Isaacson to accompany his edition of the root text of these four chapters. Professor Isaacson’s edition, along with text-critical and analytical notes, was kindly made available for the present translation. The Padmāvatī covers select chapters only, and even then tends to skip lengthy parts of the text. This Sanskrit text, which was never translated into Tibetan, is in many places corrupt and fraught with ambiguities, and the manuscript is unfortunately not always legible. Nevertheless, a provisional transcript of the complete text was prepared to help interpret the root text in the course of this translation.

The text of the CMT presumes the reader’s prior knowledge and understanding of Buddhism’s main principles, including the tenets of Vajrayāna. Further, it requires that the reader has faith and devotion, which is so indispensable for the intuitive grasp of, and the eventual awakening to, the true nature of things—the nature that is described as empty (śūnya). According to the CMT, this awakening is irreversible and is therefore termed indestructible awakening (vajrabodhi). It can only take place when all dualistic concepts, such as “pure” and “impure,” fall away. And it is here that the seemingly revolting practices found in our text become significant: they are a call to give up our deluded dualistic notions, while at the same time constituting a touchstone for the direct experience of reality, a reality where even what may seem revolting to the conceptual mind can now be experienced as the deity. The inclusion of such “extreme” practices is a testimony to the fact that the CMT presents us not with mere sophistries, but with practices rooted in actual experience.
One needs to assume that the practice of Caṇḍamahāroṣaṇa is secret to the same extent that all the Yoginītantra deity practices are. The CMT distinguishes between two types of conduct: the first, which is for everybody to see and which accords with Buddhism’s ten wholesome practices, is described as open (prakāta), and the other, which is secret, is termed inverted (viparīta). The motto of inverted conduct is:

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

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

To facilitate the arising of nondual awareness, the tantras, especially those of the Yoginī class, bring in another essential element. This is the overwhelming intensity of experience that obliterates mental acts of self-reference. When this experience is founded on an exclusively benevolent frame of mind, such as the feeling of great affection (mahārāga), there is a chance that dualistic fixations can melt away, bringing on an irreversible change. This brings us closer to the specific content of the 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:

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

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

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

The content of the CMT thus ranges from soteriological, through magical (which combines soteriological and mundane elements), to practical. Consequently the text becomes, in turn, a manual of deity practice with its development (utpatti) and completion (utpanna) stages, a compendium of magical practices comprising the four types of tantric (not necessarily “enlightened”) activity, and a do-it-yourself manual offering instruction on various practical subjects, some as mundane as waterproofing cloth or dying one’s hair. Among the different types of magic, prominence is given to the rites of enthrallment (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 \textit{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 \textit{kutūhala}, that is, “curious” or “odd.” As this name suggests, these methods—such as setting a cow bone ablaze, making things glow at night, or causing iron to appear as copper—might have been included in the tantra because of their curiosity rather than their practical value. Obtaining the necessary requisites for some of these practices might require killing animals or performing other acts conventionally regarded as unwholesome. A few of these practices might appear, by society’s norms, as frivolous, if not gratuitously harmful. These “odd” elements are, however, neither unique to the CMT (many tantras include a chapter or section devoted to them), nor do they purport to be part
of this tantra’s main message. The aim and purpose of the CMT’s profound teachings lies in the realization of nondual awareness through the practice of the four joys. As such its unique beauty is in the love and devotion experienced in the union of the two partners—the wisdom and the means.
The Translation

The Tantra of Caṇḍamahāroṣaṇa
Chapter 1

INTRODUCTION

[F.304.b]

1.1 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.

1.5  ‘I am endowed with five forms
In order to benefit those women
Who don’t know me as present
In the body of every woman.’

1.6  The lord Black Acala deeply kissed and firmly embraced Hatred Vajrī, [F.305.a] and said:

‘Goddess, goddess! Very enjoyable,
Secret and extremely hard to come by,
More essential than the essence, supreme,
Beautifully taught by all the buddhas—

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

1.8  ‘This tantra must not be revealed
To one who has not seen its maṇḍala.
Nor should one explain this king of tantras
To someone who has entered a different maṇḍala.

1.9  ‘To the one who has entered the maṇḍala of Caṇḍaroṣa,
Who is abiding in absorption,
Who possesses supreme faith and diligence, O fierce goddess,
To him one should explain this tantra.

1.10  ‘To the one who is devoted to the teacher, compassionate,
Wholly engaged in the Mantrayāna,
And always devoted to Caṇḍamahāroṣaṇa,
To him should one explain this tantra.

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

1.12  ‘He will be seized by severe illnesses,
Soiled by stool and urine,
And experience the suffering of death
Within six months.'
“Then, seized by the messengers of Yama,  
Overpowered by the noose of Time,  
To hell will he, the evil one, be led,  
Even if he is protected by buddhas.

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

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

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

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

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

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

This concludes the first chapter, the introduction to the tantra, in the glorious Caṇḍamahārōṣaṇa 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,

“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;

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

“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.

“Now comes the maṇḍala tutelage mantra:

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

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

“Now comes the worship mantra:

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

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

“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.”
Chapter 3

EMPOWERMENT

3.1 Then the goddess said:

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

3.2 The lord then said:

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

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

3.4 “This is the verse of the triple refuge:

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

3.5 “This is the verse of the five disciplines:

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

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

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

3.7 “I will never drink wine—
The cause of intoxication—
And will avoid dance, song,
And ornaments, along with merriment.\(^{16}\)

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

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

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

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

3.12 “This is the water empowerment:

“Visualizing the disciple to be pure and spotless like a crystal, one should
draw some water from the victory jar with a mango blossom and sprinkle the
disciple with it, with the words ‘Oṁ āḥ, for the one possessed of the glory of
the pledge of the empowerment of all the tathāgatas, hūṁ.’\(^ {18}\)

3.13 “This is the crown empowerment:

“One should first fashion a cloth crown that resembles a crown with many
gems. Then one should visualize the disciple as a universal emperor, place
the crown on his head, and sprinkle him as before. The mantra is ‘Oṁ,
Caṇḍamahāroṣaṇa, enter, enter into his heart! Hūṁ phaṭ!’\(^ {19}\)

3.14 “This is the sword empowerment:
“One should place a sword made of iron or the like in the disciple’s right hand and sprinkle him as before. ‘Oṁ, strike, strike! Kill, kill all the enemies! O sword of knowledge! Hūṁ phat!’

3.15

“This is the noose empowerment:

“One should place a noose made of copper or the like in his left hand, which should display the threatening gesture. Then sprinkle him as before. ‘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 Caṇḍamahāroṣaṇa, to sit down, visualizing him in Caṇḍamahāroṣaṇa’s form. One should recite, ‘Oṁ, blessed lord Black Acala, you are an accomplished being! Hūṁ phat!’ Then one should anoint him as before. In this way, the name empowerment of the five Acalas, according to the color division of black and so forth, should be given to the sādhaka. This is the fivefold empowerment.

3.17

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

“Visualizing the disciple in the form of the fierce great goddess, one should recite, ‘Oṁ, goddess, enter, enter into her heart! Hūṁ phat!’ 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 phat!’ 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 phat!’ 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 phat!’ In this way, with the names of the five yoginīs according to the division of colors starting with the black, one should anoint women. To them, however, in place of the wisdom empowerment, the skillful means empowerment should be given.

3.18

“Now comes the secret empowerment.

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

“‘This girl that I offer you
Grants all the pleasures of love;
Accept her for the sake of your pleasure.
Please have compassion, O lord.’
The disciple should then bow to the teacher, leave the room, and recite the mantra, ‘Oṁ, Caṇḍamāhāroṣaṇa, ḡūṁ ṣṭaṭ!’

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 ḡūṁ and ṣṭaṭ 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 Caṇḍamāhāroṣaṇa’s hand, is very sharp indeed. Whoever breaches the samaya, this sword is dedicated to cutting him up. [F308.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:

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

“The sādhaka should say:

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

“And she should say:

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

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

“Then the sādhaka, visualizing himself in the form of Caṇḍa mahāroṣaṇa 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 Caṇḍa mahāroṣaṇa 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.

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

4.9  “One should carefully visualize
The syllable hūṃ 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—yanṁ 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,
Aksobhya 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.

4.21 “He points a threatening gesture at Vasudhā,
Kneeling on the cap of his left knee.
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,
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,
One should emanate White Acala in the east.

4.24 “One should emanate Delusion Vajrī in the southeast,
Of the color of autumnal white lotus.
One should emanate Yellow Acala in the south,
And Calumny Vajrī in the southwest.

4.25 “One should emanate Red Acala in the west,
And the red Passion Vajrī in the northwest.
In the north, one should emanate Green Acala,
And in the northwest, green Envy Vajrī.

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

4.27 “From Delusion Vajrī:

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

4.28 “From Calumny Vajrī:

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

4.29 “From Passion Vajrī:

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

4.30 “From Envy Vajrī:

‘If you consider me, youthful as I am,
The view of the void is fruitless.
Abandon the nature of void!
Please make love to me!’

4.31 “Having heard these four songs as if in a dream,
Caṇḍamahāroṣaṇa quickly rises, instantaneously complete.
One should visualize him in his exact previous form,
In sexual embrace.

4.32 “Then, having killed White Acala,
One should make love to Delusion Vajrī.
Assuming the form of White Acala,
One should, in turn, kill Yellow Acala.

4.33 “One should make love to Calumny Vajrī,
Oneself having turned into Yellow Acala.
Having, in the same way, killed Red Acala,
One should make love to Passion Vajrī.

4.34 “Having turned into Red Acala,
One should, in turn, kill Green Acala.
One should then make love to Envy Vajrī,
Having oneself turned into Green Acala.

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

4.36 “He should then assume an identity as follows:
‘I am an accomplished one without any doubt.’
A yogin of black complexion
Should meditate on Black Acala.

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

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

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

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

“... should meditate on Envy Vajrī.
Every man is a vajra yogin,
And every woman is a vajra yoginī.

“... 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:

“... 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,\[35\]
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.”
“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.

“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 ḍākinīs, grahas, bhūtas, piśācas, vyādhis, yaksas, 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!\(^{38}\)

“The second garland mantra:

“Homage to all the tathāgatas, the fillers of all wishes! You whose faces are completely motionless, naṭṭa, naṭṭa! Moṭṭa, moṭṭa! Saṭṭa, saṭṭa! Tuṭṭa, tuṭṭa! Remain, remain! Enter, enter! Āḥ, great crazed youth, dhūṇa, dhūṇa! Tiṇa, tiṇa! Eat, eat! Kill the obstacle makers, kill! Devour the rogues, devour! Accomplish everything, accomplish! Kiri, kiri! Great Vajra of Poison, phaṭ! Hūṁ, hūṁ, hūṁ, you with a threefold, ruddy curl between your eyebrows,
hūṁ, hūṁ, hūṁ! Acala, ceṭa! Phaṭ! Injure, injure, hūṁ, hūṁ! Asamantikā, trāṭ! Great Strength, 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]

“The third garland mantra: [F.311.a]

“Homage to all the tathāgatas, the fulfillers of all wishes in every way, trāṭ! Unfailing Caṇḍamahāroṣaṇa, split, split, hūṁ! Confuse, confuse, hūṁ, trāṭ, hāṁ, māṁ!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, hūṁ, 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, hūṁ, 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 māras, to him whose head is adorned with a jewel crest! Take this oblation, take! Kill all my obstacle makers, kill! Restrain the Four Māras, restrain!
Frighten, frighten! Shake, shake! Chop, chop! Break, break! Destroy,
destroy! Burn, burn! Wither, wither! Split, split! Smash the evil beings that obstruct my thoughts, smash! Turn them into ashes, turn! Phat, phat! Svāhā!"\textsuperscript{55}

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 Prajñāparamitā,’
The wise practitioner should visualize
Their respective divine forms deeply in his mind.56

6.12 “Ensuring that one’s hermitage is private
And provided with food and other requisites as available,
One should meditate incisively,
Engaging in the union of two lovers.

6.13 “One should place the woman in front
And make her sit facing oneself.
With mutual passion, the two
Should gaze at each other intensely.

6.14 “Then, focusing on the pleasure of gazing,
One should remain with one’s mind focused one-pointedly.
At precisely that time, she should say the following words,
Which bring on an intensification of pleasure:

6.15 “‘You are my son, my husband;
You are regarded as my brother and father.
I am your mother, wife,
Sister, and niece.

6.16  ‘In your seven incarnations as a man,
You have been my lowly servant. [F.312.a]
I have bought you with cowrie shells;
I should be regarded as your owner.’

6.17  “One should fall to her feet,
With one’s hands joined in fervent supplication.
One should say at that point the supreme words
That intensify the pleasure:

6.18  ‘You are my mother, my father’s wife.
You are also my niece,
My younger sister, and my daughter-in-law.
You are my sister and my maternal aunt.

6.19  ‘I am your slave in every respect,
Filled with ardent devotion.
Please look at me with compassion, O mother,
With glances of your loving gaze.’

6.20  “Then she should embrace the man
And kiss him again and again.
She should place the three syllables on his head
And the sweet juice from her mouth in his mouth. 57

6.21  “She should make him suck her lotus
And look at him with eyes of love.
She should apply color to her lips
And press with her breast against his chest.

6.22  “Looking at his face facing her,
She should scratch him in the right place.
She should say to him these words:
‘Eat my Vairocana,

6.23  ‘Drink the water of Akṣobhya, O son;
Be my slave as well as my father.
For my part, I am your master
And also your mother of royal descent.

6.24  ‘Go for refuge to my feet,
O child, continually.
Since you have been brought up by me,
You have become priceless.

6.25
“‘Be grateful, O child!
Give me the pleasure derived from the vajra!
Look at my three-petaled lotus,
Adorned in the middle with a stamen.

6.26
“‘Ah, this is the field of Sukhāvatī,
Adorned with the red buddha,
Giving pleasure to impassioned lovers,
Tranquil and free from all mental constructs.

6.27
“‘As I lie on my back,
Intoxicated from passion,
You should place my feet on your shoulders
And look me up and down.

6.28
“‘Then you should insert your throbbing vajra
Into the opening in the center of my lotus.
You should give one thousand strokes,
Many hundreds of thousands, many millions of thousands

6.29
“‘In my three-petaled lotus,
Endowed with a fleshy circle.
You should place your vajra there
And offer pleasure to the mind. [F.312.b]

6.30
“‘O wind, wind, my fine lotus
Is the unsurpassed quintessence of the quintessence,
Awakened by the tip of the vajra,
It is red like a bandhūka flower.’

6.31
“One should concentrate on her while she says that,
Reaching an erection with one-pointed mind.
One should meditate on the pleasure arising thence,
Motionless, with the incisiveness of mind.

6.32
“One should give this reply to her:
‘Wait a moment, my dear,
As I consider for a while
The nature of your female body.

6.33
“‘The foul-mouthed ones, steeped in evil acts,
Who out of enmity, revile, in this world,  
A woman, the sole mother of the three worlds,  
A gentle giver of true pleasure,

6.34 “‘They, because of this alone, will remain  
In a far-off, deep hell called Terrible,  
Tormented forever, crying,  
Their bodies burned by many fires, for three eons.

6.35 “‘On the other hand, women’s virtue,  
Which embraces all beings, should be spoken of—  
Be it the compassion or the protectiveness,  
Which is established in their minds.

6.36 “‘Whether one is a friend or a stranger,  
She nourishes one with alms.  
If she has such nature,  
The woman is no other than Vajrayoginī.

6.37 “‘Be it her sight, her touch, or her caress  
By a mere remembrance of her  
When she is far away,  
At that moment, pleasure is obtained.

6.38 “‘The five objects of senses, as found in women,  
Are endowed with divine forms.  
After marrying her,  
Men enjoy pleasure.

6.39 “‘So hail to you, who is free from faults,  
Adorned with all good qualities,  
Virtuous, virtuous, of great virtue,  
Be gracious to me, O mother!’

6.40 “Then, gazing intensely at her,  
One should bite one’s lower lip with one’s teeth.  
Then, making the sound sit,  
The yogin should undress her.

6.41 “One should perform the position the arising of pleasure,  
The position rocking of a swing,  
The position holding the knees,  
And the position rubbing the thighs.
The position moving the feet,
And the position pressing the ground;
The position even teeth,
And the position called variegated. [F.313.a]

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

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

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

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

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

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

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

One should place her buttocks on the ground,
Opposite one's lap
And place the hands as in the arising of pleasure position—
This position is called pressing the ground.
“Placing her in a squatting position,
One should make her extend her two feet.
This position is known as even teeth;
One should make her extend them one at a time.

“One should position her two feet into a pointed shape
And join them to one’s left flank,
Then the right flank, and then the front.
Then, with one’s chest, one should touch her back.

“One should massage her with one’s hands and so on.
This position is called variegated.
Having again assumed the position of the arising of pleasure,
One should lay her on her back.

“And with one’s right hand, one should
Insert one’s vajra into the lotus.
Holding her under her knees,
One should push one’s elbows upward.

“When their hands are entwined together like a braid of hair—
This position is known as honeycomb.
When one puts her two feet
Firmly on one’s shoulders—

“This position is called mounted on a device,
As it employs repetitive thrusting motion.
With her left foot on one’s shoulder, [F.313.b]
And the right foot at the base of one’s left thigh,

“Or with her right foot on one’s shoulder,
And her left foot at the base of one’s right thigh—
This position is called with the feet upward;
It offers genuine pleasure and dispels suffering.

“One should place the soles of her feet
Evenly in the middle of one’s chest,
And should press with one’s arms against her knees—
This is called tortoise position.

“One should place the soles of her feet
On one’s eyes, ears, and head—
This position is called good in every respect;
It gives complete sexual satisfaction.
“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 $sīt$,\textsuperscript{60}
One should eat the semen\textsuperscript{61} or blood that is in the lotus.

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

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

“One should intently pay attention there,
With the mind focused one-pointedly on pleasure.
One may ejaculate or not, as one pleases,
With the mind focused solely on pleasure.

“If one does ejaculate, one should lick the lotus,
Falling down to one’s knees.
One should consume the semen and the blood
That are in the lotus using one’s tongue.

“One should drink these substances through one’s nose,
Using a straw, in order to increase one’s power.
Having cleaned the lotus with one’s tongue,
One should make the wisdom get up and then kiss her.

“Having embraced her, one should later
Eat fish and meat.
One should drink milk or wine
In order to make one’s desire arise again.

“Then, when the fatigue has worn off,
One should comfort her and make her excited.
Again, by the method previously described,
One should start the union.
“By doing this practice,
Great bliss is attained.
One who knows this practice attains,
In this very birth, the level of 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 sideways63— [F.314.b]

“This is known as the half-moon posture;
It gives complete sexual satisfaction.
One should place both knees flatly on the ground,
With the buttocks between the ankles—

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

“Squatting, half-moon, and bow
Are regarded as seats.
One should make the woman sit in the half-moon posture,
And then, without pausing,
6.87 “Fall down and lick her lotus,
Marking the three syllables on her secret place.\(^{64}\)
Having again made her assume the bow posture,
One should lower one’s face

6.88 “To the center of her anus and lick it,
Stroking it also with one’s nose.\(^{65}\)
One should meditate on the thence-derived pleasure,
As this is the practice of Caṇḍamahāraṇa.

6.89 “Subsequently the yogin will become liberated,
Free from all mental constructs.
One should make one’s mind free from indifference
And make love to the mother.

6.90 “Merit is acquired through passionate affection;
Sins are acquired by indifference.
There is no greater evil than the absence of passion,
And no merit greater than pleasure.

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

6.92 The goddess rejoiced in her heart, paid homage to and saluted the lord,
saying, “O lord, is this means of accomplishment exclusively for humans, or
is it also for other beings?”

The lord said:

“Those who are impassioned with affection,
Who reside in all quarters of the universe—
Gods, demigods, humans, nāgas—
They also succeed as practitioners.”

6.93 When Śiva and other gods heard this, they grasped Gaurī, Lakṣmī, Śacī, Raṭī,
and other goddesses, and started to meditate. At that moment, all of them
instantaneously attained the level of Caṇḍamahāraṇa 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.

6.94 Endowed with the qualities of the five sensual desires,
Fulfilling the aims of all beings,
All possessed of different forms—
They are victors adept in magic.

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

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

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.

“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.

“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.

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

“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 yogini may kill fish and birds,
And she will not be stained.

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

7.20 Thus concludes the chapter on revitalizing the body, the seventh in the glorious Caṇḍa-
mahāroṣaṇa tantra called “The Sole Hero.”
8. Then the lord made full prostrations to the goddess and said: [F.316.a]

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

8.2 The goddess then said:

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

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

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

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

8.6 “A kulatriṇī, a hatriṇī, a musician,
A sweeper, also a tribeswoman,
A washerwoman, a wine merchant,  
A perfume seller, a laborer,

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

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

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

8.10 “A paternal aunt, also a mother-in-law,  
And any other woman of any caste,  
A lay vow-holder, also a yoginī,  
Or a widow, or a female ascetic.

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

8.12 “Among them, whichever woman one may obtain,  
She should be served by the yogin,  
With kisses, embrace, and the like,  
And with the union of the vajra and the lotus.

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

8.14 “Women are heaven, women are the Dharma,  
And women are truly the supreme austerity.  
Women are the Buddha, women are the Saṅgha, [F 316.b]  
Women are the Perfection of Wisdom.

8.15 “They can be divided according to the five colors,  
With their names assigned accordingly—
A woman who is of blue color
Has been proclaimed as Hatred Vajrī.

“A woman who is white
Is known to be Delusion Vajrī;
A woman who is yellow
Is the goddess Calumny Vajrī.

“A woman who is pink
Is said to be Passion Vajrī;
A woman who is dark-green
Is said to be Envy Vajrī.

“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,

“Conversation, bowing,
Folding one’s hands,
Beholding and touching her,
Thinking of her and talking to her,

“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.

“Worshiped by him, pleased,
I shall grant complete attainment.
I am none other than the form
Found in every woman’s body.

“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.

“Everywhere, always and invariably,
I will be within his sight.
One should make love to one’s woman
Visualizing her in my complete form.

“By the union of vajra and lotus,
I grant awakening.
Therefore, if someone wholly dedicated
To propitiating me in all forms

8.25 “Should commit theft,
Or kill living beings,
Or if one should speak false words,
Break deity statues,74

8.26 “Or eat food belonging to the Saṅgha,
To a stupa, or to someone else,
The practitioner who is dedicated to propitiating me
Will not be stained by sin.

8.27 “He may crush, with his fingernail,
A louse in his clothes, even kill it—
Through this very means
A lay vow-holder will propitiate me.

8.28 “He should neither be afraid of nonvirtue,
Nor of difficult rebirths—in hell and so on.
He should, however, be afraid of people
For as long as he does not obtain power.75

8.29 “There is no evil whatsoever,
Nor is there any merit—
The conventional distinction between virtue and nonvirtue
Is for ordinary people, to be guarded in their minds.

8.30 “Since everything is only mind, [F.317.a]
And its duration is only momentary,
Who is it that goes to hell,
And who is it that goes to heaven?

8.31 “Just as one meets one’s death in distress,
Thinking that it is caused by poison
Even when there is no poison,
So too one goes to heaven or the lower realms.

8.32 “Nirvāṇa is attained by the wise ones
As the result of a complete understanding of the way things are.
Nirvāṇa has the nature of emptiness,
Like that of a candle blown out by the wind.

8.33 “But when it is interrupted, one goes on suffering;
One does not attain the level of awakening.
Therefore, having renounced everything,
A vow-holder should only propitiate me.

8.34  “I grant, instantaneously, the accomplishment of
Caṇḍamahāroṣaṇa, there is no doubt.”

8.35  Then the lord said to the goddess, Perfection of Wisdom:

“Of what form is Caṇḍamahāroṣaṇa,
And of what kind is his accomplishment?”

8.36  The goddess said:

“The yoginīs are said to be of five types,
Corresponding to the five colors.
And they have their respective husbands,
According to the division of five colors.

8.37  “And in truth, each of them is Caṇḍamahāroṣaṇa—
They will now be described by me, the yoginī.
The husband who is of blue color
Is known as Blue Acala.

8.38  “The husband who is of white color—
He is called White Acala.
The husband who is of yellow color—
He is said to be Yellow Acala.

8.39  “The husband who is of pink color—
He is said to be Red Acala.
The husband who is of dark-green color—
He is said to be Green Acala.

8.40  “There is only one Caṇḍamahāroṣaṇa,
Abiding in five forms.
He is called Caṇḍamahāroṣaṇa,
As his accomplishment is unflagging.

8.41  “Until the farthest reaches of space,
There is, in the divine form, his presence.
Just as the accomplishment of Caṇḍamahāroṣaṇa is described here,
So too can the accomplishment of Caṇḍī be gained.”

8.42  Thus concludes the chapter on Caṇḍamahāroṣaṇa’s nature, the eighth in the glorious
Caṇḍamahāroṣaṇa tantra called “The Sole Hero.” [F.317.b]
Chapter 9

MEDITATION

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

   The lord said:

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

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

9.3 “Death is said to be the dharmakāya;
   saṃbhogakāya is the intermediate state after death;
   Nirmāṇakāya has the form of the six modes of existence;
   The pleasure of sex\textsuperscript{76} is Great Bliss.

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

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

9.6 “The man should do the deity-identification in the following way:
'I am an accomplished one,  
Abiding in my own nature—  
The nature of Caṇḍamahāroṣaṇa.

9.7  ‘My lover is an accomplished being in every way,  
Having fully assumed the form of Caṇḍī.’  
In this way should one meditate with reverence,  
For a long time, understanding this reality.

9.8  “Having abandoned all activity,  
Wholly devoted to serving women,  
One should remain with one’s mind focused solely on pleasure,  
Until one attains accomplishment.

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

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

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

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

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

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

9.15  “The gods, such as Brahmā, Viṣṇu, and Śiva,
Indra, Kāmadeva, and so forth,
Will be his servants;
And so will all the beings living in the six realms.

9.16 “Just as the yogins attain accomplishment,
In exactly the same way do the yoginīs.
The men have the form of Vajradhara,
The women that of the vajra-woman.”

9.17 Then the goddess said, “In what way, O lord, does Great Bliss arise in the body through the union of wisdom and means?”

   The lord said:

   “The lalanā channel, with the nature of wisdom,
   Is located on the left.
   And the rasanā, with the nature of means,
   Is located on the right.

9.18 “In the center between the lalanā and the rasanā
   Is located the avadhūtī.
   When the wind in the avadhūtī has become
   Of the same essence with semen,

9.19 “It will descend from the fontanel of the skull,
   Passing through the opening of the penis, inside the bhaga of the woman.
   By the union of the wisdom and the means, 
   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.”
Chapter 10

IN PRAISE OF WOMEN

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

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

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

The lord said:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“He who lives a lie will meet his death,
There is no doubt.
Through this lust alone, accomplishment is won—
Only through lust—by the sons of the victorious ones.79

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

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

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

“Than a man spending his entire youth
Without bringing enjoyment to women.
No reward will be yours to see,
But you will have incurred the greatest loss.
“Those who are wholly devoted to desire
Serve their lovers regularly.
Having seen that the seat of Caṇḍaroṣa
Is nestled within the vulva of a woman,

“How would they be able to sleep, eat, or laugh,
If they abandoned it?
In order to destroy the wickedness of the world,
The son of Māyādevī—the wise teacher—

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

“By turning away the advancing Māras,
But this was not so from the perspective of the absolute truth.80
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.

“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.

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

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.

“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.

“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.

“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,

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

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.”
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 yakṣīṇīs 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.

“One should therefore, with every effort,
Strive for mastery of this mantra.

“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.

“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.

“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.

“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.

“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. [F321.a]
“Or else one could commission someone to paint Sole Hero on a canvas and practice as before. Here in the painting of Sole Hero, Black Acala is embraced by Hatred Vajrī; White Acala by Delusion Vajrī; Yellow Acala by Calumny Vajrī; Red Acala by Passion Vajrī; and Green Acala should be painted embraced by Envy Vajrī. Or else the lord should be painted alone, without a consort.

“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 Caṇḍamahāroṣaṇa, sitting in the sattvaparyānaka 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 samsāra.

“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 yaksīnīs Hāritī, Surasundarī, Naṭī, Ratipriyā, Śyāmā, Naṭī, Padmī, Anurāginī, Candrakāntā, Brahmaduhitā, Vadhū, Kāmeśvarī, Revati, Ālokinī, Naravīrā, and so forth, made of the wood of the aśoka tree. One should practice with these.

“One should practice with the chief queen and the king made of banyan wood, and with the group of apsarases—Tilottamā, Śaśidevī, Kaṇcanamālā, Kuṇḍalahārinī, Ārambhā, 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 Śikhin. So too the practice of the bhūtas, starting with Aparājita. Also the messengers, starting with Yamāri. 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, Caṇḍamahāroṣaṇa, come, come! Hūṁ phaṭ!’

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

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

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

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

“Then, visualizing the iron as if ablaze, one should incant mustard seeds, mung beans, or māṣa pulses with one’s personal mantra 108 times. One should then strike them as they are being seized by dākinīs and other
beings. They will all flee. At the time of striking, one should add the mantra: ‘Make the ḍākinīs and the rest go away!’  

“Then one should write the mantra with chalk inside an eight-petaled lotus and cover it with a lid in a pair of vessels of unbaked clay. One should wrap this in a fisherman’s net and have it suspended in a doorway—this effects protection of children. One should add the mantra: ‘Protect the child, protect!’  

“One should make a beeswax effigy of the target, four finger-widths high. One should inscribe the mantra on birch bark, place it in the effigy’s heart, and strike the spot with black mustard seeds or similar substances. One should then nail the mouth with a thorn—the mouth of the opponent will be sealed. One should then add the mantra: ‘Nail the mouth of such and such!’  

“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!’ 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!’  

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

“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!’ 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!’  

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

“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!’ 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!’ This will destroy the poison.
“Likewise one should contemplate a person who is one’s target as enthralled, being at one’s service, paying a visit at one’s own place, naked, with disheveled hair, in front of oneself. Visualizing him as fallen to one’s feet, one should recite the mantra. Then the enthralment will take place. One should add the mantra: ‘Bring such and such to the state of enthralment!’”

“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 enthralment 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: ‘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 Caṇḍamahāroṣaṇa is ordering this. If you don’t go away, then the lord,
angered, will chop you up with a sharp sword into smithereens as small as
sesame seeds.’ 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.

The preliminary practice is completed with ten thousand recitations of
the garland mantras. These rites, as was the case with the rites belonging to
the root mantra, call for deity-specific mantras. Just as the mantra rituals of
the lord are to be performed, so also are they to be performed for the
goddesses. In particular, through reciting, poetic and scholarly skills will
quickly arise.

“Now comes the ritual involving the third root mantra. One should climb on
to one’s bed and, holding one’s penis with the left hand, recite 108 times.
Whoever’s name one includes in the mantra, she will arrive. One should
make love to her. The mantra to recite is: ‘Oṁ, Vauherī, may such and such
come to me! Hūṁ phaṭ!’

“Having drawn a vulva on the ground with red chalk, one should cover
the drawing with one’s left hand and recite the mantra 108 times. Whoever’s
name one includes in the mantra, she will arrive.

“One should incant mustard seeds seven times and strike a person with
them; he will become free from disease. One can also perform this mentally.
Having incanted water, one should strike; blood will flow. Having incanted
clothes, one should put them on; one will become dear to all people. Any
person into whose food or drink one puts incanted salt will become
enthralled.”
“Any person around whose neck one ties a rope made of cow’s hair, having first incanted this rope, will become a cow. Whoever’s name one recites while facing the sun, one will bring that person into one’s presence. Any person around whose neck one ties a rope made of cat’s hair will become a cat. By using a rope made of crow’s sinews, that person will become a crow. With a rope of man’s hair, a woman will become a man. With a rope of woman’s hair, a man will become a woman.

“In this way, with whoever’s hair the rope is made, the target will turn into that respective form. Whoever’s name one should recite, one will draw that person’s blood. Whoever one looks at with unblinking eyes while reciting the mantra, that person will become enthralled. These were the rites belonging to the mantra of the goddess. [F.324.b]

“One should offer an oblation with the oblation mantra. All the obstacles in the form of calamities, disease, and the like, will be pacified. In whatever endeavor one may be involved, one should offer an oblation, and one will succeed in it. A bowl with white flowers, another one with milk, another with perfumed water, and another with rice—these four bowls and an offering of the main and auxiliary fruits—one should incant them in the quiet of the night by reciting 108 times, ‘Oṁ, Caṇḍamahāroṣaṇa, take this oblation, take! Accomplish my task! Hūṃ phaṭ!’ 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.”**
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?”

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]

“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.

“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.

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

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
Or speak untruthful words.

13.13 “For the sake of abandoning the vices of the world,
A wise one should never drink wine.
It is with decorum that one should take up
This public level of training.

13.14 “That which has just been taught is the outward conduct;
Now, however, the secret practice will be taught.
One should place a diadem on one’s head [F.325.b]
And a pair of earrings on one’s ears.

13.15 “Having prepared different adornments,
One should wear them on one’s body—
Anklets should be placed around one’s ankles,
And likewise a girdle around one’s waist.

13.16 “In one’s right hand, one should hold a sword;
In the left, a noose.
On the head, a crown-seal should be placed,
Representing the five buddhas.

13.17 “One should attach to one’s head the five strips of colored cloth
And shave off one’s hair and beard.
One should procure a girl who is older than ten years
And embark upon one’s practice.

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

13.19 “One should place in her right hand a kartri knife,
And in the left, a skull cup.
A paramour of a select category should arrange such requisites
On his partner’s body according to the division of families.

13.20 “One should take a wisdom-consort from one’s own spiritual family,
Or any other spiritual family, keeping a focused mind.
One should collect the objects of worship as one wishes
And commence the practice itself.

13.21 “In the absence of jewels and the like,
One should make do with other precious things.
Alternatively one should create things mentally
If they cannot be physically obtained.

13.22 “One should practice the five pledges
According to the fivefold family division.
Using the method as previously described,
One should make love with both lovers taking part.

13.23 “The yogin will succeed in every way;
No other action needs to be performed.
After the union of the wisdom and the means,
One should scratch her and inscribe the three syllables.

13.24 “One should give kisses and embraces,
As well as all of one’s semen.
The perfection of giving becomes thus fulfilled—
There is no doubt.

13.25 “One’s body, speech, and mind wholly engaged
And controlled in concordance with one’s intense pleasure—
This should be known as the perfection of discipline.
The nail-wound, patiently endured—

13.26 “The suffering of the inscribed three syllables—
This alone is the perfection of patience.
With reverence and for a long time
Should one make love, with a focused mind—

13.27 “This should be known as the perfection of diligence,
Because of engaging one’s mind in the pleasure of it.
As this is the reality of everything,
It is regarded as the perfection of concentration. [F.326.a]

13.28 “Meditating on a woman’s form—
This is proclaimed to be the perfection of wisdom.
Merely by this single method of exquisite pleasure,
The six perfections become fulfilled.

13.29 “If the five perfections are merit,
The knowledge is wisdom—so it is said.
When united in the union of exquisite bliss,
The yogin has completed the two accumulations already.

13.30 “One who is endowed with merit and wisdom
Will succeed in an instant,
Just like a fruit growing on a creeper
Is endowed with a flower.

13.31 “A full awakening will happen within a moment
With the two accumulations already completed.
One becomes master of the thirteen stages,
There is no doubt.

13.32 “The stages should be known as Joyful,
Pure, Beacon of Light,
Resplendent, Invincible,
Facing Directly, Going Far, Immovable,

“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 Caṇḍa-mahāroṣaṇa called “The Sole Hero.”
Chapter 14

THE NAME ACALA

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

The Blessed One replied:

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

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

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

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

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

“What is expressed by the syllable \textit{a}?
What by the syllable \textit{ca},
And what by the syllable \textit{la}?
Of what are they an abridgement?”

The Blessed One said:

“By the syllable \textit{a} is expressed
The unfabricated innate nature.
The syllable \textit{ca} expresses joy,
Supreme joy, the joy of cessation, and innate joy.

“This syllable expresses
The nature of the thus-named four joys.
The \textit{la} expresses the playfulness of a wanton woman,
The exquisite pleasure of lovemaking.

“The syllable \textit{a} expresses wisdom,
The syllable \textit{ca} expresses means,
The syllable \textit{la}, because of its indicating pleasure,
Expresses the union of wisdom and means.

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

“\textit{Caṇḍa} means that he is exceedingly fierce,
Known as \textit{Mahāroṣaṇa} (Great Angry One).
\textit{Roṣaṇa} should be understood as angry—
The one who crushes all the māras.

“Strong dispassion indeed goes by the name \textit{Caṇḍa} (Fierce One),
Because it destroys affection and so forth.
\textit{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 Canḍamahāroṣaṇa tantra called “The Sole Hero.”*
Then the blessed lady, Delusion Vajrī, said, “How can Sole Hero be actualized? Tell me, O supreme lord!” [F327.a]

The lord then said:

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

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

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

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

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

Then the Blessed Lady said:

“Concerning the purities of the deity’s domain—
I would like to hear about it, O guide. Also the purities of the previously described maṇḍalas—
Please tell me about them, O lord.”

15.7 The lord then said:

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

15.8 “On that topic, the four corners are the four immeasurable states. The four doors are the four truths. The four gateways are the four concentrations. The eight pillars are the noble eightfold path. The single chamber is the one-pointedness of mind. The lotus is the vulva. Its various colors are the various emanations. The nine deities\textsuperscript{122} are the nine sections of scripture. The redness in the cardinal directions is the great affection. The colors yellow, dark-green, white, and black in the intermediary directions are the priestly, merchant, warrior, and peasant castes. The moon and the sun are semen and menstrual blood. The sword in the center is the emblem of Black Acala. The knives and double vajras in the cardinal directions represent their respective deities, starting with White Acala in the east. [F.327.b] In the intermediate directions, they represent their respective goddesses, starting with Delusion Vajrī in the southeast. These are the purities of the maṇḍala.

15.9 “Now the purities of meditation are described.

“First the worship with offerings, which is the accumulation of merit, is the pure aspect of action.
Emptiness, which is the accumulation of wisdom, is an apotheosis of death.
The luminous body represents the body of the intermediate state.
The full extent of the temple-palace represents the Buddha’s abode.
The lotus represents the vulva.
The moon and the sun represent semen and menstrual blood.

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

15.11 The sword is wisdom, and the noose is skillful means. Or the noose is wisdom, and the sword is skillful means. Their both being of the same essence is represented by the threatening gesture. The left-downward glance signifies protecting the seven underground paradises. The right-upward glance signifies protecting the seven egg-of-Brahmā worlds. The left knee resting on the ground signifies protecting the earth. The right foot thrust forward signifies frightening all the māras—Brahmā is the māra of the aggregates, Śiva is the māra of the afflictions, Viṣṇu is the māra of death, and Śakra is the māra of the divine son.

15.12 Every mortal girl represents earth. A young man represents enjoyment. The lotus seat signifies lasting for a long time. The sun-and-moon seat signifies being conceived in the womb. The male form born from sperm and menstrual blood is existence, whereas the female form is nonexistence. Blue Acala is consciousness, White is form, Yellow is sensation, Red is perception, and Green is formation.

15.13 Alternatively Blue Acala is space, White is water, Yellow is earth, Red is fire, and Green is wind—as for the blessed lords, so too it is for the blessed ladies.

15.14 Alternatively Blue Acala is the very pure wisdom of the sphere of phenomena, White is the mirror-like wisdom, Yellow is the wisdom of equality, Red is the wisdom of discrimination, and Green is the action-accomplishing wisdom.

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

15.16 This concludes the chapter on purities, fifteenth in the glorious tantra of Caṇḍamahā-roṣaṇa called “The Sole Hero.”
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!”

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]

“In the same way, when ignorance ceases, there is the cessation of
formations.
When formations cease, there is the cessation of consciousness.
When consciousness ceases, there is the cessation of name and form.
When name and form cease, there is the cessation of the six cognitive fields.
When the six cognitive fields cease, there is the cessation of contact.
When contact ceases, there is the cessation of sensation.
When sensation ceases, there is the cessation of craving.
When craving ceases, there is the cessation of grasping.
When grasping ceases, there is the cessation of becoming.
When becoming ceases, there is the cessation of birth.
When birth ceases, old age, death, grief, lamentation, pain, despair, and turmoil also cease—in this way, this entire great heap of suffering ceases.

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

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

Then the Blessed One said:

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

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

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

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

“From this consciousness arise name and form. Name is the four aggregates, starting with sensation. Form is form alone. With these two put together and rolled into one, we have what is called name and form. The meaning is that ignorance takes on the form of the five aggregates that are grasped onto. Among these, sensation is threefold: pleasurable, painful, and neutral. Perception is the internal description of things after apprehending their particular forms. The formations are the primary and subsidiary mental states that apprehend the particular circumstances of general things. The
Consciousnesses have already been described. Form has the nature of four elements: (1) earth is characterized by heaviness and hardness; (2) water, by liquidity and fluidity; (3) fire, by heat and the ability to heat; and (4) wind, by its changing course, diffusiveness, and its being set into motion easily.

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

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

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

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

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

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

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

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

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

“Then, out of great craving, which is impelled by the wind of one’s previous karma, one decides to make love to her. Upset, one thinks, ‘Who is that man having sex with my woman?’ Thinking this, one enters through the fontanel of one’s future father just like a falling star. Because one resides in the mind—the mind that abides in the father’s semen—one perceives
oneself making love to one’s future mother and grasps at the pleasure. At that point, one has become essentially identical to the semen. Because of being excited with great passion, one passes through the central channel and emerges from the father’s vajra. Passing through the channel of the goddess of the Vajra Realm located in the orifice of the mother’s lotus, one is established in the birth channel of the womb. [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.124 This cessation, however, would be an empty state125 of no value to the seekers of liberation, who should not occupy themselves with useless things.126

“For such seekers, existence is not liberation, but nor is nonexistence.127 They should instead practice the secret union of wisdom and means that is devoid of both existence and nonexistence. This union has the nature of great bliss;128 it is the glorious lord Acala himself; it is the mind that has the single form of the four joys; it abides in neither existence nor nirvāṇa; it is liberation.129

“The world comes into being through passion;
It meets its end when passion ends.130
By knowing the meaning of Acala fully through passion,
The accomplishment of Buddha will blossom forth.

“The mind that rejoices in the essence of pleasure
And does not stray during union with the wisdom-consort,
That mind, shaking off the great demon of cessation,131
Is referred to by the name Acala.” [F.330.b]

This concludes the chapter on dependent origination, sixteenth in the glorious tantra of Caṇḍamahāroṣaṇa called “The Sole Hero.”
Chapter 17

INCREASING THE SEMEN

17.1 Then the Blessed Lady said:

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

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

17.3 The Blessed One then said:

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

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

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

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

"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; Honey removes phlegm. One should use these, one after the other, over two days; Later one should start the treatment.

"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, Caṇḍamahāroṣaṇa, prepare this divine nectar for me! Hūṁ phaṭ!’

"Fermented coconut, Also freshly churned buffalo butter, The fat of a pig Mixed with the scum of vāṣya.
17.14 “If one rubs them on the penis, the ears, 
The breasts, and the vulva, 
Or rubs them on the whole body, 
The organs will surely become healthy and strong.

17.15 “One should cut the nail on one’s index finger 
And smear the finger with the above substances. 
One should 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 munḍīrī.

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

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

17.19 “When śevāla and black 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, 
khaskhas grass, and nut grass in sesame oil. By rubbing this mixture on the 
vagina, one will remove bad smells and the defects of looseness, wrong 
shape, or small size.
“One should rinse the vagina with an infusion from the bark of the nimmb tree. One should also fumigate it with nimmb bark. The vagina will become young, fragrant, and endowed with the qualities of good fortune and so forth.

“One should take five parts of yellow orpiment, one part of the potash of dhak, one part of the potash of barley, one part of the potash of plantain, [F.331.b] and blend them with water. By merely smearing the paste around the vulva, the armpits, or the penis, one will remove unwanted hair.

“Subsequently one should leave white mustard oil, mixed with the powdered tail of the halāhala snake, standing for seven days. One should rub it in around the penis and so on. Hair will not grow again.

“If one rubs the breasts and so on with the sweat and the fat of a buffalo, pig, elephant, and crab, the breasts will become healthy and strong.

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

“Rubbing the nipples with the mixture of freshly churned buffalo butter, sweet flag, costus, country mallow, and veronicaloria 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 rosewood and the root of the rice plant together with winter cherry, sesame, and barley, having sweetened them with sugar to be of the same taste. Then one will become youthful again.

“One should eat powdered bark of the arjuna tree with milk and so on. After doing this for one year, one’s lifespan will be extended to three hundred years. [F.332.a]

“One should drink one pala of the juice of emblic myrobalan with one karṣa of powdered bawchan seed early in the morning. Having digested this mixture, one should drink milk. Within one month, one’s lifespan will increase to five hundred years.

“One should drink one karṣa of powdered bawchan seed with buttermilk, water, sour gruel, or milk. Then within six months, one will regain one’s youth.

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

“One should prepare one pala of powdered sunn hemp seeds and one pala of red rice, using two cups of milk from a single-colored cow. First one should reduce the milk to one cup, then add the sunn hemp seeds and the rice. After cooking this mixture one should eat it. When it has been digested, one should drink some milk. One will be free from excess wind and heat. Just as this method must be applied for twenty-one days, so too should the following method. Then the hair and so forth will fall out and grow again. One will be free from wrinkles and gray hair, and will live for five hundred years.

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

“One should prepare a pill, one karṣa in weight, from powdered emblic myrobalan, yellow myrobalan, false daisy, long pepper, black pepper, and iron, together with honey and sugar. One should then swallow a single pill each day. Within a month, one’s lifespan will increase to three hundred years.

“One should eat one pala of aloe vera together with clarified butter and curds. Within seven days, one’s lifespan will increase to three hundred years.

“One should eat a preparation of barley, sesame, winter cherry, veronicalolia, and kidney beans, with twice the amount of sugar. One will become very strong.

“One should eat powdered stinkvine with thrice the amount of yellow myrobalan. Or alternatively, with water or the like. One will become very strong.
“One should always visualize oneself in the form of the deity and empower the medicine by incanting it with the mantra.” [F.332.b]

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

“One should apply earwax with honey to the eyes, one will cure night blindness.

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

“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.

“One should chew the root of šepālikā,¹⁴⁸ one will remove uvular swelling.¹⁴⁹

“One 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 itching¹⁵⁰ and so forth.

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

“One eating a dish of buffalo curds and rice porridge will stop dysentery. So will eating a dish of tamarind fruit and rice porridge.
“One should drink two parts of the bark of ivory tree and one part of black pepper, sugar, and Indian heliotrope with buttermilk. This will cure stomach bloat. [F.333.a]

“Eating emblic myrobalan, long pepper, leadwort, and fresh ginger with old sugar, clarified butter, and honey in equal parts, will cure night cough and asthma. So will eating yellow myrobalan with honey.

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

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

“One should either eat sugar with barley potash in equal parts, or drink an infusion of the root of drumstick tree. Then kidney stones will be passed.

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

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

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

“One should drink lukewarm milk cream having added the three spices, the fruit of false black pepper, and salt. The fire will burn and the parasites will die.

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

“One should grind doob grass with turmeric and apply it. Then any boils will disappear. With this preparation, one will cure cutaneous eruptions and blisters, swellings caused by dog bites, and so on.

“One should grind the root of negro coffee with sour gruel and drink it. For the same effect, one should drink sugar and white mustard oil. This will cure asthma.

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

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

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

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

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

“One should blend together sour gruel, sesame oil, sea salt, and the root of doob grass [F.333.b] in a metal dish, and apply this to the eyes. This will cure pain in the eyeballs.
“One should eat sugar with clarified butter. This will cure excess wind, bile, and phlegm, as well as leprosy, and other diseases.

“One should eat the powder of the three myrobalan fruits with clarified butter and honey. This will remove all diseases.

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

“One should dry out and pulverize the root, bark, leaf, flower, and fruit of Malabar nut, sweet flag, Indian pennywort, and long pepper, and make them into a pill with salt and honey. One should take it in the evening. This will remove excess wind and phlegm, and one’s voice will become melodious.

“One should prepare a pill of Indian pennywort, sweet flag, dry ginger, long pepper, yellow myrobalan, Malabar nut, and catechu with honey, and eat it. The result will be the same.

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

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

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

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

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

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

“One should make a crust around one’s head with the three varieties of myrobalan, indigo plant, black earth, false daisy, the seeds of mango tree, the seeds of tamarind tree, rust of iron, and sour gruel. Then the hair should be fumigated and rubbed with bdellium. Finally one should tie the hair and leave it for seven days. Then one’s hair will be dyed red.

“One should cook clarified butter of a cow with peacock’s bile and the juice of false daisy, [F.334.a] and use this as an errhine. After seven days, one’s hair will become red.

“One should prepare an infusion of hogweed and ranđa in sixteen parts of water, reducing it by boiling to just one part. Having boiled the water away, one should add powdered white Indian licorice. Then one should cook it with one cup of sesame oil. After applying this to the hair, the hair will become red.
“One should pulverize and blend together bhūmividārī, the three spices, and sulphur. One should place the mixture in the center of a wick. Having turned the burning wick downward, one should gradually take white mustard oil. By applying two drops of this errhine regularly, one will remove wrinkles and gray hair.

“If one applies an ointment of costus together with the liquid essence of the above ingredients, it will alleviate pains.

“One should place in a kiln a lump consisting of one 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.

“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. 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.”

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.

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

“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}

“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.

“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}

“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.

“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}

“One should obtain, when the moon is in the asterism of Puṣya, the fruit of downy datura; when it is in Āśleṣa, the bark; when in Hasta, the leaves; when in Citrā, the flowers; when in Mūla, the root. One should take an equal
portion of each and make a pill with honey. One should wrap it in cloth and dry it. One should offer it to a woman together with betel. With added shell-powder, she will become enthralled. [F.335.a]

“A woman, if her name is written with goat’s milk using the right paw of a dog in heat—‘May such and such come’—will arrive.

“One should heat up a peacock’s feather in a smokeless fire together with five impure substances,\textsuperscript{163} and serve it to a woman in her food and so on. She will become enthralled.

“One should dig out, when the moon is in the asterism of Puṣya, the root of butterfly pea and rub it onto a cloth. One should then place lampblack collyrium together with human fat in a human skull. By applying this oily ointment, one will 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: ‘\textit{Oṁ, O fickle-minded! Cili, cili! Culu, culu!} Release your fluid, release! Svāhā!’\textsuperscript{165}

“To make a woman confused and enthralled, make an effigy of her; in front of it recite the mantra, including her name; and pierce the effigy with a copper needle.

“First one should do ten thousand recitations of the mantra without the name as the preliminary practice. Then, adding the name, one should recite: ‘Hail, Caṇḍālī! Enthrall such and such! Svāhā!’\textsuperscript{166}

“That practice should number ten thousand recitations. One should then incant, on the fourteenth day of the dark fortnight, the ashes from a charnel ground with 108 recitations of this mantra, and place these ashes on the woman’s head. She will become enthralled.

“One should take a ram’s penis
And fasten it to one’s hips with strings from a charnel ground;
Alternatively one should fasten a lizard’s tail.
Then one will be able to retain one’s semen.

“Focused one-pointedly on genuine pleasure,
While performing coitus with firm application,
And always immobilizing one’s prāṇa-mind\textsuperscript{167}
By so doing, one will achieve the ultimate retention of semen.

1920 “One should fasten to one’s hips the root of white marsh barbel,
Or one should fasten the northern\textsuperscript{168} root-branch of downy datura,\textsuperscript{169}
Or the root of wild indigo—
Then one will be able to retain one’s semen.\textsuperscript{170}

1921 “If one eats the root of sunn hemp
Or the root of spiked ginger lily,
Or \textit{surasunnaka},\textsuperscript{171} before coitus,
One will be capable of the ultimate retention of semen. [F.335.b]

1922 “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.

1923 “One should light up a lamp made with pig’s fat, with a wick made of the
white thread\textsuperscript{172} of giant milkweed dyed red with lac.\textsuperscript{173} This will arrest the semen.
1924 “Alternatively one should heat up safflower oil\textsuperscript{174} and rub it on the soles of
one’s feet. This will arrest the semen.\textsuperscript{175}
1925 “By applying an ointment of the root of white panicled foldwing, the
filamens of white lotus, and honey, one will arrest the semen.
1926 “One should wrap the root of dwarf morning glory\textsuperscript{176} in a lotus leaf and
fasten it to one’s hips. This will arrest the semen.\textsuperscript{177}
1927 “One should grind yellow orpiment, collyrium made from the vitriol of
copper, quicksilver, long pepper, sea salt, costus, and pigeon’s droppings.
After rubbing this onto one’s penis in the upward direction, one will be able
to arrest one’s semen.\textsuperscript{178}
1928 “One should obtain an upward-growing ox horn,\textsuperscript{179} grind it, and rub it
onto one’s penis. This will cause an erection.
1929 “One should pulverize the root of cowitch together with goat’s urine,
smear it on one’s penis, and rub it in. One should give the penis an upward
jolt three times.\textsuperscript{180} The penis will become erect. Rinsing with warm water will
cause detumescence.
1930 “One should enclose quicksilver inside a cowrie shell and place it in one’s
mouth. This will arrest the semen.
1931 “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 Vajradhātvīśvari’ 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 rāmadūtī 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.”
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.

“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!”

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.

‘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! Yāh, yāh, yāh, dry up all the water, dry! Ḥūṁ phat!’ While reciting this mantra, one should direct one’s angry gaze into the sky. One will stop the wind and disperse the clouds.

‘Here is the mantra of playing in the cemetery: ‘Oṁ, you who shout phet! Phem phem, ha ha, hā hā, phet!’

‘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 dākinīs, frighten! Bind, bind! Nail swiftly, nail!’
“To make snakes flee, one should incant some clay with this mantra and place it on the ground: ‘Oṁ, hili hili, phuḥ phuḥ!’

“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!’

“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!’

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

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

“By tying this mantra into one’s knotted hair, one will be protected: ‘Oṁ, when there is terror, this is for confusing. Hūṁ phaṭ!’

“To nail the mouth of the adversary, one should make an effigy from beeswax, four fingers in size, write this mantra on birch bark with yellow orpiment, and stuff it into the effigy’s mouth. One should then nail the effigy and bury it at a crossroad. Then say: ‘Oṁ, whether he is moving or not, nail the mouth of such and such! Hūṁ phaṭ!’

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

“To stop a hostile army from advancing, stuff this mantra into the effigy as before. Then nail the eight limbs of the general of the hostile army. One should bury the effigy with its face down in the middle of a hearth and say: ‘Oṁ, you with contorted face, when breaking the enemy’s army, break, break! Immobilize, immobilize! Bind such and such together with his army with a noose, bind! Hūṁ phaṭ! Khāḥ gah, ha hā, hi ḫī, phem pheṁ! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’

“To cause the enemy to burn with fever, one should draw the target, eight fingers tall on a cloth from a cemetery, with poison and mustard, encircle the drawing with the garland mantra, and stuff it into the heart of a beeswax effigy. One should then place the effigy inside a piece of common milk hedge wood. The mantra is: ‘Oṁ, burn, burn! Cook, cook! Torment, torment! Send the fever, send! Make them burn, do! Dry up, dry! Seize, seize! Burn, burn! Oṁ, Caṇḍamahāroṣaṇa, hūṁ phaṭ! Svāhā!’ And further: ‘Oṁ, Caṇḍa-
mahāroṣaṇa, let the fever seize such and such! Ḥūṁ phat!¹⁹⁷ Reciting this, one should burn the effigy in the charnel ground fire, or in a fire of cutch tree or jujube wood. One will cause the enemy to burn with fever. [F 337.a]

20.18 “To obliterate the yantra of an enemy, one should write this mantra on a rag from a cemetery, wrap a blue string around it, and wear it on one’s arm, neck, head, or hips. Then say: ‘Oṁi, conquer, conquer and vanquish! Defeat the yantra! Ḥī ḍī, ḍā ṭā, break, break! Remove, remove! Act quickly, act! Oṁi, Caṇḍamahāroṣaṇa, Ḥūṁ phat!’¹⁹⁸

20.19 “To kill the target within a week, one should write this mantra on a rag from a cemetery, 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: ‘Oṁi, Caṇḍamahāroṣaṇa, swallow, swallow! Kha kha! Eat, eat! Make such and such wither, do! Mara mara! Kill such and such, kill! Ḥūṁ phat!’¹⁹⁹

20.20 “To banish the target, one should take a crow’s nest from a nimb tree and burn the nest in a fire from the charnel ground. One should incant the nest’s ashes with 108 repetitions of the above mantra, and throw the ashes at the door of the target’s house. One should visualize the target mounted on a camel, fettered in shackles, and tied up with lassos, being led in the southern direction. Then say: ‘Oṁi, Caṇḍamahāroṣaṇa! Banish such and such! Ḥūṁ phat!’²⁰⁰

20.21 “To sow hatred among others, one should take some dust from where two dogs are fighting and strike the effigies of the two targets. Then say: ‘Oṁi, when causing hate, Vajra of Hatred, sow hatred between such-and-such and such-and-such! Oṁi, Caṇḍamahāroṣaṇa, Ḥūṁ phat!’²⁰¹

20.22 “To immobilize the enemy with ease, one should draw on birch bark a tortoise, six fingers in size, with yellow orpiment, and write the syllable hrī on its four feet, the syllable plī in the center of its face, and the syllable hri at its navel. One should then depict feces at the tortoise’s anus and draw the sadhaka farther up on the tortoise’s back.²⁰² One should surround this with the garland mantra and commence worship with offerings and praise. One should place the tortoise on top of a sacrificial brick, covering the brick with the tortoise’s belly. One should wrap a red string around the whole thing and throw it down by one’s feet.²⁰³ [F 337.b] One should kick it with one’s left foot while repeating ‘Please bring such and such under my control’ seven times. Then say: ‘Oṁi, Caṇḍamahāroṣaṇa, hrīṁ hrīṁ hrīṁ! In your wrathful form, kill! Slay, slay! Strike, strike! Smash, smash! Haha, haha! Lunge forward, lunge! Disperse, disperse! Nail, nail! Crush, crush! Immobilize such and such, immobilize! Ḥūṁ phat!’²⁰⁴

20.23 “This mantra cures the closing of the eyes: ‘Oṁi, cili, milī, when playing, hūṁ, phat!’²⁰⁵
“To stop the milk from flowing in cows, one should incant a peg made of cow’s bone, seven fingers long, with 108 recitations of this mantra, and bury it in a cow pen. Then say: ‘Oṁ cchrīṁ cchrīṁ cchrīṁ! Parch, parch! Stop the flow, stop! Oṁ, Caṇḍamahāroṣaṇa, 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, Vajriṇī, let your vajra fly!—so commands the master of gods. Set alight, set! Oṁ, Caṇḍamahāroṣaṇa, 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!’

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

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

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

“Two tremulous leaves, two wings of a bee— 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, Śaṃkārini, dhraṁ hāṁ hāṁ hāṁ hāṁ hah! ’

“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]

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“By rinsing the eyes with water incanted with this mantra, one will cure blindness: ‘Homage to Vītarāga, O Maitreyasiṃhalocanī, svāḥā’\textsuperscript{218}

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

“With this mantra, one will destroy the poison of snakes, scorpions, crabs, and the like: ‘May the poison sink into the earth with the speed of the sun’s chariot, the power of Vāsudeva, and the flapping of garuḍa’s wings!’\textsuperscript{220}

“To prevent theft, one should cast a clod of earth incanted with this mantra seven times into the four directions: ‘Oṁ, Cāmuṇḍā, the unconquered, never conquered by another! Protect, protect! Svāḥā!’\textsuperscript{221} One should then place one clod in one’s own home and recite: ‘Oṁ, the snapping one, the immobilizing one, the bewildering one, the one who suppresses all rogues! Svāḥā!’\textsuperscript{222}

“Giving a flower, or something similar, incanted with this mantra will enthrall the target: ‘Homage to Fierce Great Anger. Kill, kill! Culu, culu! Remain, remain! Bind, bind! Bewilder, bewilder! Strike to kill, strike! Hūṁ phat!’\textsuperscript{223}

“With this mantra written on a leaf of umbrella tree, one will destroy all fever: ‘Homage to the Three Jewels, oṁ ṭaḥ! When one is delirious, svāḥā!’\textsuperscript{224}

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
phaṭ!’²²⁵

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

21.3 “By rubbing two flat pieces of stone²²⁷ together at night time while saying
‘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.

21.10 “One should write the mantra with blood from the heart of a crow, on a leaf of a mango tree, with a stylus made from the crow’s pinion. The person into whose excrement one throws this leaf will be eaten by a crow. The mantra to say is ‘Oṁ, the deceitful angry crow hen! Cause such and such to be eaten by a crow! Svāhā’.

21.11 “One should make a hole in the ground in the shape of a vulva. Then throw into the hole a woman’s feces composed of Indian stinging nettle, and bury it. The woman’s path will become difficult.

21.12 “After rubbing into the hair the milky sap of common milk hedge and sesame oil, the hair will become white. One will remedy this by shaving.

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

21.14 “One should amply infuse yellow orpiment in the sweat and foam from camel’s jowls, and camel’s urine. One should then rub it on one’s hand and draw the hand in. Vitiligo will disappear. This can be remedied by washing the hand.

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

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

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

21.18 “After smearing the feet with munḍīri, ṣevāla, leech, and the fat of a frog, and wrapping the feet in a banana leaf, one does not get burned when walking on glowing charcoal embers.

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

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

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

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

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

21.24 “To make blood flow, one should feed the target sap of common milk hedge, seeds of giant milkweed, and powdered woodworm with sugar.
“To make a horse stop eating, one should rub its nose with the powder of a female shrew mouse. This can be remedied by rinsing the nasal passages with sandalwood.

“To avoid being struck by weapons, one should fasten the root of umbrella tree to one’s head, the root of date tree to one’s hand, and the root of toddy palm tree to one’s face. One should dig out a northern offshoot of each of these roots when the moon is in the asterism of Puṣya. Then, naked and with loose hair, one should grind these three roots and drink a little bit of their concoction.

“One should fashion a pair of shoes out of deerskin and fill them with the seeds of midnight horror. One will not sink in water.

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

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

“As protection from the danger of arrows and thieves, one should pull out the root of white wild indigo when the moon is in the asterism of Puṣya. Then one should soak it in the clarified butter of a cow and fasten it to one’s head or other body parts.

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

“At sundown on an auspicious day, one should consecrate a mustard fruit not cut with a knife and, naked and with loose hair, hold it in one’s left hand. One should not put it on the ground. Protection will be afforded by saying the garland mantra of the lord. [F.339.b]

“With whoever’s blood one would wet this mustard fruit, that person’s blood will be spilled with many weapons. His flesh will be made into utthānaka, the bone marrow into oil, and the ashes into nourishment for the crops. In the cup made from his skull, one should sprinkle fat, blood, flesh, and so forth with his blood. One should repeatedly enact protection and oblation acts, assiduously performing fumigation, anointment, and the like.

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

“By enclosing the mustard fruit in the three metals, one will become invisible. Here the three metals are prepared as follows: seven-and-a-half māṣaka, two-and-a-half māṣaka, four māṣaka, as well as five māṣaka are sun, moon, and fire, respectively.

“One should draw, on a human skull, the figure of the target with the pigment of bovine gallstones and blood. One should enclose there, using a second skull, her name written in combination with the mantra and anointed
with perfumed water. One should wrap the sacred cord of a deceased Brahmin around the two skulls, seal this with beeswax, and recite the mantra. One should heat it up at night in the embers of a funeral pyre until the wax has melted. Then one will summon even a celestial girl. The mantra to recite is: ‘Om, 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.

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Thus concludes the chapter on magical marvels, the twenty-first in the glorious Caṇḍa-mahāroṣaṇa tantra called “The Sole Hero.”
Chapter 22

CONTROLLING PRĀṆA

22.1 The lord then said:

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

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

22.3 “With the system of sixteen saṁkrāṇti,
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.
Avadhūti 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.\textsuperscript{245}

“When the air enters, this is known as kumbhaka; When it is retained, this is called pūraka. When it is exhaled, this is known as recaka; When there is no movement, this is stambhaka. [F.340.b]

“One should take Caṇḍamahāroṣaṇa for the object of one’s absorption And begin the practice with a consort. One should keep track of air as it enters By counting breaths up to one hundred thousand or more.

“One will succeed at that very moment, As Lord Buddha has explained. He who counts the air by its unit, While tightly embracing the wisdom,

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

“Remaining in the absorption of Caṇḍamahāroṣaṇa And embracing one’s consort tightly, One should press at her heart with one’s heart, And unite one’s secret part with her secret part.

“Uniting the two mouths, Without thoughts and wholly devoted to bliss, One should visualize the moon Together with the sun, in one’s heart.\textsuperscript{246}

“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.

“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.

“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.

“By focusing, in the same way, in the center of one’s head, one will increase all one’s abilities.

“Wherever one merges one’s mind with prāṇa and arrests it there, at that very place, that same mind will be reflected.

“Pacifying, enriching, and enthralling; likewise summoning, killing, and expelling—anything at all will one accomplish through meditation alone.

“One should combine the practice of kumbhaka and so forth with the four gazes: leftward gaze combined with kumbhaka, should effect enthralling.

“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]

“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.

“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.

22.26 “Possessed of all abilities, one will be successful
If one can arrest the movements of the mind.
By arresting the mind, prāṇa is arrested;
And by arresting the prāṇa,

22.27 “The mind will become arrested,
For their movements are reciprocally related
In the single union of wisdom and means,
Which is the meeting of the vajra and the lotus.

22.28 “Through enjoying the pleasure with one’s mind arrested,
One will succeed—a master over suffering.249
The buddhas, Vajrasattva and so forth,
Become helpers of such a mantra adept.

22.29 “What need then to mention worldly gods,
The celebrated Śiva and so forth.
The lord, the Acala of Reality,
Is well concealed by me in all the tantras.

22.30 “Those who have honored him
Have become buddhas, equal to the sky.
Those of great magical powers
Will be as numerous as the grains of sand in the Ganges.

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

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

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

“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 \textit{haḥ}, and hot after uttering the sound \textit{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.”

\textit{This concludes the chapter on the signs of death, twenty-third in the glorious Candra-
mahāroṣaṇa tantra called “The Sole Hero.”}
Chapter 24

NATURE OF THE BODY

24.1 Then the lord said:

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

24.2 “A being is born again—
One of the nature of wisdom and means.
Bones and sinews will be formed from the moon;
And flesh, and other matter, from the sun.

24.3 “It becomes a body, which is devoid of self,
And is produced by the beings’ karma.
By nature it is like a magical display,
Similar to a city of gandharvas.

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

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

DEITY PRACTICE

25.1 Then the goddess said:

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

25.2 The lord then said:

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

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

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

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

25.6 “One should visualize her in one’s heart—
One will surely attain success.\textsuperscript{251}
Alternatively one should meditate on the white Sarasvatī, Arisen from the syllable dhīḥ,

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

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

25.9 “Crowned with Amoghasiddhi.
The man, for his part, in the form as previously described, Should sit in the sattvaparyaṅka posture, Maintaining a gentle frame of mind.

25.10 “Holding a sword and a noose, full of splendor,
Enacting the embrace—a skilled practitioner Should find a girl from his own spiritual family or that of another, And meditate while holding her.

25.11 “Through this, there is no doubt That a yogin will succeed by means of a consort. Alternatively one should make a lifelike effigy And do practice with ‘her’—made of clay and so on.

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

25.13 “And these are the respective mantras to be recited:

   “‘Oṁ, Viśvavajrī, come, come! Hūṁ svāhā!’
   ‘Oṁ, Vajrasarasvatī, come, come! Dhīḥ svāhā!’ [F.342.b]
   ‘Oṁ, Vajradhātvīśvarī, come, come! Vaṁ svāhā!’
   ‘Oṁ, Kurukullā, come, come! Hrīṁ svāhā!’
   ‘Oṁ, Tārā, come, come! Tāṁ svāhā!’

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

25.15 “It should be colored yellow,
With a four-petaled lotus in the center.
Its southeastern petal should be white,
The southwestern red,

25.16 “The northwestern yellow,
And the northeastern green.
In the center, one should draw
Acala of black color,

25.17 “Situated, optionally, on a sun disk.
He could be white, yellow, red, or green.
One should imagine him
To be identical in nature with the five buddhas.

25.18 “In the southeast corner is Locanā.
She holds, in her left and right hands,
A moon and an aśoka twig,
And has the radiance of the autumn moon.

25.19 “In the southwest is the supreme goddess Pāṇḍarā,
Holding a bow and an arrow, who is of red color.
In the northwest corner
Is Māmakī of yellow color,

25.20 “With a vase and a bunch of rice twigs in her hands.
In the northeast corner is green Tārā,
Making a boon-granting gesture with her right hand
And holding a blue lotus in her left.

25.21 “All of them have a seat of a moon disk
And sit in the 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 aṣoka twig,
And standing on yellow Kubera.\textsuperscript{258}

25.25 “Standing on seats of sun disks,\textsuperscript{259} all of them have their left leg outstretched and the right slightly bent. All are angry and have their hair hanging loose.

25.26 “The four yellow vases
Should be placed in the corners.
By merely visualizing him,
One is provided with the company of eight yoginīs.

25.27 “Abiding in the three realms, one becomes
The husband of all women, the supreme lord.\textsuperscript{260}

25.28 “Now I will teach another meditation on Caṇḍamahāroṣaṇa.

    “In the center of a multicolored lotus,
One should visualize the lord Caṇḍamahāroṣaṇa.
In the southeast, the red Rāmadeva;
And in the southwest,

25.29 “The yellow Kāmadeva.
The green vetāla by name of Māhilla [F.343.a]
Should be visualized in the northwest,
And the black asura by name of Kokila in the northeast.

25.30 “They have a kartri knife and a skull cup in their hands;
Their right leg is outstretched and the left slightly bent.
To the west of the lord
Is the goddess Paṇḍaśāvari.

25.31 “By meditating on just that and offering grilled fish and so on, one can hold all the gods captive.\textsuperscript{261}

25.32 “One should visualize oneself in union
With yellow wisdom holding a white lotus in her left hand.
Caṇḍamahāroṣaṇa, for his part, should be visualized as blue,
And the wisdom, alternatively, as red or black.\textsuperscript{262}

25.33 “The yogin, adept in meditation,
Will succeed right at that time.
In this way, one should meditate on
The White Acala and so forth with firm application.
“Even without the seed syllable, one should meditate
With one’s mind focused one-pointedly.
Whether drinking, eating, sleeping,
Standing, walking, or running.

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

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

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

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

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

Dharmas arise based on causes, and those causes and their cessation the Thus-Gone One has explained. This is the teaching of the Great Ascetic. \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.
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 causes. Some of such instances have been marked with “·” (the “middle dot”). We apologize for any editorial errors and other shortcomings.

CHAPTER A1

ap1. 1

orī namaś caṇḍamahāroṣaṇāya ||

evaṃ mayā śrutam ekasmin samaye bhagavān vajrasattvah sarvatathāgatakāyavākcītahdayavajradhvīśvaribhage vijahāra | anekaiś ca vajrayogiṣvinīgaṇaiḥ | tadyathā | śvetācalena vajrayoginā | pīṭhacalena ca vajrayoginā | raktācalena ca vajrayoginā | śyāmacalena ca vajrayoginā | mohavajryā ca vajrayoginyā | piśunavajryā ca vajrayoginyā | rāgavajryā ca vajrayoginyā | īrṣyāvajryā ca vajrayoginyā | evampramukhār yogiyoginīkoṭinīyutaśatasahasraḥ ||

ap1. 2

atha bhagavān vajrasattvah kṛṣṇācalasamādhiṃ samāpadyedam udājahāra |

bhāvabhāvavinīrniktaś caturānandaikatatparaḥ |

nisprapaṅcasvarūpo 'haṃ sarvasamkalpavarjitaḥ ||

ap1. 3

māṃ na jānanti ye mūḍhāḥ sarvapumapuṣi sthitam |

teṣām ahaṃ hitārthāya pañcākāreṇa saṃsthitaḥ ||

ap1. 4

atha bhagavati vajradhvīśvarī dveśavajrīsamādhiṃ samāpadyedam udājahāra |

śūnyatākarunabhīnna divyakāmasukhasam khaśthitaḥ |

sarvakalpavinihīnaṃ nisprapaṅcā nirākula ||

ap1. 5

māṃ na jānanti yā nāryaḥ sarvavstrīdehasamsthitām |

tāsām ahaṃ hitārthāya pañcākāreṇa saṃsthitaḥ ||
atha bhagavan krṣṇācalo gāḍhena bhagavatīṁ dveśavajrīṁ cumbayitvā
samālingya cāmantryayah sma |

devi devi mahāramyaṁ rahasyaṁ cātīścēśasauṃ cātīścēśaṃ sarvabuddhīḥ subhāṣitam |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |

śṛṇu vakṣye mahātantram tantrarājeśvaram param |

apraṇāśyām idam tantram adṛṣṭaṃ cānḍalasya hi |

maṇḍale cānḍaroṣasya praviṣṭo yaḥ samāhitāḥ |

aprakāśyam iti cānḍaladṛṣṭesu cānḍaṃśūnāṃ sitāramyāṃ cānḍaṃśūnāṃ sitāramyāṃ |
atha bhagavatī dveṣavajrī bhagavantaṃ caṇḍamahāroṣaṇaṃ gāḍham āliṅgyāha

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

atha bhagavān āha

maṇḍalasya bhaven mānaṃ caikahastam dvihastakam trihastam vā catuhpanca pañcamānaṃ na cādhikam

yasya tasyaiva cūrṇena nānāvarṇakṛtena ca caturaśraṇ caturdvāraṃ catustoraṇābhūṣītam

bhāgena cāṣṭamenaiva dvāraṃ tasya prakalpayet dvāramānena niryūhaṃ tadardhena kapolakam

pakṣam cāpi tathā vedihārārdhahārapaṭṭikām múlasūtrabahis tasyās tu ardhaiva rajobhuvam

vajrāvalīṃ tu tenaiva aṣṭastambhāṁ ca kalpayet dvārāt triguṇitaṃ kuryāt dvāratoraṇam uttamam

viśvavajram adho likhyaṃ vajraprākāraveṣṭitam kalpavrksādibhir yuktam caṇḍaroṣaṇamaṇḍalam

putam ekaṃ ca kartavyaṃ cakravat parimaṇḍalam tasya pūrvādike viśvapaṭṭaṃ aṣṭau samālikhet

navamaṃ madhyame tasya madhye khadgaṃ sunīlakam vajreṇāṅkitaṃ taṃ ca vajrakarttikapālayutam

puṛve cakrāṅkitaṃ khadgaṃ śvetavarnaṃ samālikhet dakśine pītavarnaṃ tu yutaṃ ratnena samālikhet

paścime raktaṃ tu raktapadmena cihnitam uttare khadgamātraṃ tu śyāmaśvarṇam samālikhet

cakreṇa cihnitam karttim agnikone sitāṃ likhet nairṛte pītavarnaṃ tu likhed ratnasuciḥnitàm

vāyavye ca tathā raktaṃ raktapadmasuciḥnītāṃ aśāne śyāmaśvarṇam tu nilotpalasamanvitām

candrasūryoparisthaṃ tu sarvacihnaṃ prakalpayet
rajomaṇḍalam idaṃ proktaṃ mayā lokārthasādhane ||
ap2.15 athavā maṇḍalam kuryāt paṭarūpeṇa sulikhitam |
pūrvvat maṇḍalam likhyaṃ madhye kṛṣṇācalam likhet ||
ap2.16 sampuṭaṃ dveṣavajryā vai pūrve śvetācalam likhet |
tathā pītācalam savye pṛṣṭhe raktācalam likhet ||
ap2.17 likhed uttare śyāmācalam vahnau mohavajrīṃ |
śvetāṃ nairṛte pītāṃ piśunavajrīṃ samālikhet ||
ap2.18 vāyavye lohitāṃ devīṃ rāgavajrīṃ samālikhet |
aśāne īrṣyāvajrīṃ śyāmāṃ likhed vai paṭamaṇḍalam ||
ap2.19 atha maṇḍalādhiṣṭhānānamantraṃ bhavati |
oṁ śrīcaṇḍamahāroṣaṇa sarvaparivārasahita āgaccha āgaccha jaḥ hūṁ vam hoḥ atra maṇḍale adhiṣṭhānānam kuru hūṁ phaṭ svāhā ||
anenākṛṣya praveṣya baddhvā vaśīkṛtya pūjayet ||
ap2.20 atha pūjāmantraṃ bhavati |
oṁ kṛṣṇācalo puṣpaṃ pratīccha hūṁ phaṭ |
oṁ śvetācalo puṣpaṃ pratīccha hūṁ phaṭ |
oṁ pītācalo puṣpaṃ pratīccha hūṁ phaṭ |
oṁ raktācalo puṣpaṃ pratīccha hūṁ phaṭ |
oṁ śyāmācalo puṣpaṃ pratīccha hūṁ phaṭ ||
ap2.21 oṁ dveṣavajri puṣpaṃ pratīccha hūṁ phaṭ |
oṁ mohavajri puṣpaṃ pratīccha hūṁ phaṭ |
oṁ piśunavajri puṣpaṃ pratīccha hūṁ phaṭ |
oṁ rāgavajri puṣpaṃ pratīccha hūṁ phaṭ |
oṁ īrṣyavajri puṣpaṃ pratīccha hūṁ phaṭ ||
ap2.22 puṣpaṃ dipaṃ tathā dhūpaṃ gandhaṃ naivedyam eva ca |
pūjāṃ pañcoperahāreno kuryād vai maṇḍalasya hi ||
ap2.23 yadā śvetācalo madhye mohavajrīḥ samanvitaḥ |
tasyaiva maṇḍalāṃ jñeyam evaṃ pītacalādike ||
ap2.24 pañcayogiprabhedena pañcamanḍalakalpanam |
kuryād ekāgratātena pūrvasekṛtaśrāmaḥ ||
ap2.25 maṇḍalāṃ pariveṣṭyaiva yoginīṃ yogisampuṭām |
bhojayen madyamāṁṣais ca vandaye ca muhur muhuḥ ||
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre maṇḍalapaṭalo dvītyaḥ

CHAPTER A3

atha bhagavaty āha

kathāṁ śiṣyo bhavet bhavyo yojitavyo 'tra tantrake
nirviśaṅkaś ca kartavyah kathya tvam mahāprabho

atha bhagavān āha

ādau triśaraṇam dadyāt pañcaśikṣāś ca poṣadham
tataḥ pañcābhiṣekaṃ tu guhyam prajñām ca śeṣataḥ

tato bhavyo bhavoc chisyas tantraṃ tasyaiva desayet
dūrato varjayed anyam anyathā rauravāṃ vrajet

tatreyam triśaraṇagathā

buddhaṃ gacchāmi śaraṇaṃ yāvad ābodhimaṅḍataḥ
dharmam gacchāmi śaraṇaṃ saṅgham cāvetyaśraddhayā
tatreyam pañcaśikṣāgathā

māraṇam caurikām cāpi parapatnīṃ mṛṣāvacaḥ
tyajāmi sarpavat sarvaṃ pañcamaṃ madyaṃ eva ca

tatreyam poṣadhagathā

na sattvaṃ ghātayiṣyāmi na harisye parasvakaṃ
brahmacaryaṃ cariṣyāmi varjayiṣye mṛṣāvacaḥ

pramadāyātanaṃ madyaṃ na pāsyāmi kadācana
nṛtyagītavibhūṣāṅ ca varjayiṣye sotsavām
tatreyam poṣadhagathā

uccaiḥśayyāṃ mahāśayyāṃ vikāle 'pi ca bhojanam
evaṃ poṣadham aṣṭāṅgam arhatām anuṣikṣayā
tiṣuddhabhā dhārayiṣyāmi yathā buddhena deśitaṃ
tena jītvā śaṭhamāraṃ prāpya buddhavat uttamam

bhaveyaṃ bhavakhinnāṃ śaraṇam sarvadehināṃ
saṃsārāṃ bhave yāvat tāvat sugatajah pumān

bhaveyaṃ sādhusaṃsargaṇī dhīmān lokaḥite rataḥ

tatrāyam udakābhiṣekāḥ
śiṣyaṃ śuddhaṃ sphaṭikasamkāṣṭam nirmalam dhyātvā vijayakalaśād
udakam ākṛṣya sahakārapallavena oṁ āḥ sarvatathāgatābhīṣekasamayāśriye hūṁ ity anenābhīṣiṇcet

ap3.13 tatrayaṃ makuṭābhīṣekeḥ

vastrādiṣṭaṃ makuṭaṃ sarvaratnam ivākalayya śiṣyaṃ cakravartinam
iva dhyātvā tacchirasi makuṭaṃ dattvā pūravad abhiśiṇcayet | oṁ
canḍamahāroṣaṇa āviṣa āviṣa asya hṛdaye hūṁ phat

ap3.14 tatrayaṃ khadgābhīṣekeḥ

lohādimaṃ khadgaṃ tasya daksinahastaye dattvā pūravad abhiśiṇcayet | oṁ hana hana māraya māraya sarvaśatrūṇ jñānakhadga hūṁ phat

ap3.15 tatrayaṃ pāśābhīṣekeḥ

tāmrādimaṃ pāśam tasya tarjānīyute vāmahaste dattvā pūravad
abhiśiṇcet | oṁ grīha grīha kaṭṭa kaṭṭa sarvaṭuṣṭān pāśena bandha bandha
mahāsatya te dharma te svāhā

ap3.16 tatrayaṃ nāmābhīṣekeḥ

śiṣyaṃ canḍamahāroṣaṇamudrayopaveśya tadākāreṇa ca tam ālambya | oṁ
he śrībhagavan kṛṣṇācala siddhas tvam hūṁ phat | tataḥ pūravad
abhiśiṇcet | evam sādhakasya kṛṣṇādivarnabhedena
pañcācalanāmnābhīṣeke deyaḥ | iti pañcābhīṣekeḥ

ap3.17 strīṇāṃ tu makuṭābhīṣekeṃ tyaktvā sindürābhīṣekeṃ dadyat | pātu
mahādevīrūpāṃ śiṣyāṃ ālambya | oṁ bhagavati āviṣa āviṣa asyā hṛdaye
hūṁ phat | lauḥādi-kartṭikāṃ tasyā daksinahaste dadyat | oṁ kartṭikē
sarvamārāṇāṃ māṃsāṃ kartaya kartaya hūṃ phat | vāmahaste nṛkapālāṃ
dārvādi-kṛtāṃ dadyat | oṁ kapāla sarvaśatrūṇāṃ raktam dhāraya dhāraya
hūṁ phat | tato bhagavatī-mudrayopaveśya tadākāreṇa cālambya | oṁ he
śrīdvēṣavajra siddha tvam hūṁ phat | evam strīyaḥ kṛṣṇādivarnabhedena
pañcāyoginīnāṃ nāmnābhīṣiṇcet | āsāṃ tu prajñābhīṣekasthāne
upāyābhīṣeke deya iti

ap3.18 atha guhyābhīṣeko bhavati

śiṣyo guruṃ vastrādiṣṭaṃ sampūjya tasmai svamanovāṇchitām
rūpayauvanamaṇḍitām niryāṭayet

iyaṃ niryāṭitā tubhyāṃ sarvakāmasukhapradā |
mayā kāmasukhrāthṣe te grīha nātha kṛpaṃ kuru
tato guruṃ namaskṛtya śiṣyo bahir nirgacchet \ oṁ caṇḍamahāroṣaṇa hūṁ phaṭ \ iti mantraṃ japan tiṣṭhet \ guruh punar madyamāṃśādibhir ātmānaṃ pūjayaītvā, prajñāṃ ca saṁtarpya, sampuṭibhūya, tadadbhūtaṃ śukraśoṇitam parśapuṭādāv avasthāpya, śiṣyam āhūya, tasya jihvāyām anāmikāṅguṣṭhābhīyām dravyāṃ grhītvā, hūṁ phaṭ kāram likhet \ tato 'ho sukham iti paṭhayec ca \ tata evam vadet \ adyāham tena buddhajñānāṃ upādayāmi yenātītāṅgatā pratyutpānā buddhā bhagavanto 'pratiṣṭhitanirvāṇam prāptāḥ \ kiṃ tu na tvayedam adṛṣṭamaṇḍalapaturo vaktavyam \ atha vadasi tadā

tasya śiṣyasya hṛdaye khadgaṃ arpayitvedaṃ paṭhet \ atitikṣṇo hy ayaṃ khadgaś caṇḍaroṣakare sthitāḥ \ bhedayet samayaṃ yas tu tasya chedanatatparaḥ

janmakoṭisahasreṣu khadgavyagragarā narāḥ \ sarvāṅgacchedadā bhonti šīrāschedaikatparaḥ

bhavisyati tavāpy evam samayaṃ yadi bhetsyasi \ tataḥ šiṣyaṇa vaktavyam evam astu iti

tato 'ndhapaṭṭam bandhayitvā maṇḍale puṣpaṃ pātayet \ tato 'ndhapaṭṭam muktvā maṇḍalam pradarśayet \ yasya yac cihnam tad bodhayet \ tatas tāṃ eva prajñāṃ šiṣyasya samarpayet

iyam te dhāraṇi ramyā sevyā buddhaiḥ prakāśītā \ atikrāmati yo mūḍhaḥ siddhis tasya na cottamā

tato guruḥ karne kathayet caturānandavibhāgam \ tato bahir nirgacched guruh \ prajñā tu nagnībhūyotkutakena guhyāṃ tarjanyā darśayati

kiṃ tvāṃ utsahase vatsa madīyāśucibhakṣaṇam \ viṇmūtraṃ caiva raktaṃ ca bhagasyāntaḥ pracūṣanam

sādhakena vaktavyam

kiṃ cāhaṃ notsaha mātas tvadiyāśucibhakṣaṇam \ kāryā bhaktir mayā strīṇāṃ yāvad ābodhamanḍataḥ

sā cāha

ahō madiyāṃ yaṃ padmaṃ sarvasukhasamanvitam \ sevayed yo vidhānena tasyāham siddhidāyinī
tato guruṃ namaskṛtya śiṣyo bahir nirgacchet \ oṁ caṇḍamahāroṣaṇa hūṁ phaṭ \ iti mantraṃ japan tiṣṭhet \ guruh punar madyamāṃśādibhir ātmānaṃ pūjayaītvā, prajñāṃ ca saṁtarpya, sampuṭibhūya, tadadbhūtaṃ śukraśoṇitam parśapuṭādāv avasthāpya, śiṣyam āhūya, tasya jihvāyām anāmikāṅguṣṭhābhīyām dravyāṃ grhītvā, hūṁ phaṭ kāram likhet \ tato 'ho sukham iti paṭhayec ca \ tata evam vadet \ adyāham tena buddhajñānāṃ upādayāmi yenātītāṅgatā pratyutpānā buddhā bhagavanto 'pratiṣṭhitanirvāṇam prāptāḥ \ kiṃ tu na tvayedam adṛṣṭamaṇḍalapaturo vaktavyam \ atha vadasi tadā
ap3.30 tataḥ sādhaka ātmānaṃ caṇḍamahāroṣaṇākāreṇa dhyātvā prajñāṃ ca
dveśavajrīrupeṇa sampuṭaṃ kṛtva caturānandān lakṣayet | tato niṣpanne
gurum pramukhaṃ kṛtva madyamāṃsādibhir gaṇacakraṃ kuryāt | iti
prajñābhīṣekah ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre 'bhīṣekapaṭalas tṛtīyāḥ ||

ap4.

CHAPTER A4

ap4.1 atha bhagavaty āha |
śrīcaṇḍamahāroṣaṇatantre 'bhīṣekapaṭalas tṛtīyāḥ ||

ap4.2 atha bhagavān āha |

ap4.3 prathamam bhāvayen maitrīṃ dvitiye karuṇāṃ vibhāvayet |
\text{ḥrāvandarāvisthitam} \quad \text{niṣpannāṃ caṇḍaroṣaṇam} ||

ap4.4 tato hṛdi bhāvayed bijam padmacandraraṃvisthitam |
raśmibhiḥ purato dhyāyān nispannaṃ caṇḍaroṣaṇam ||

ap4.5 pūjayen manasa taṃ ca puṣpadhūpādibhir budhah |
tadagre desayet pāpaṃ sarvapunyaṃ pramodayet ||

ap4.6 triśaraṇaṃ gamanaṃ kuryād yācanādhyeṣanām api |
ātmānaṃ ca tato dattvā punyaṃ ca pariṇāmayet ||

ap4.7 pranidhānaṃ tataḥ kṛtva bodhau cittaṃ tu nāmayet |
namaskāraṃ tataḥ kuryāt raśmibhiḥ samharet punaḥ ||

ap4.8 paṭhitvā mantram etad dhi śunyatādhyānām ācāret ||

ap4.9 oṁ śunyatāṭānānavrjasvabhāvātmako 'ham ||
cintayed raśmibhir dagdham sa hūṁkāraṃ prayatnatah |
karpūradhāvad dhyātvā raśmim cāpi na kalpayet ||

ap4.10 sarvam ākāśasamkāśāṃ kṣanamātraṃ vibhāvyca |
śuddhāṣṭikavat svaccham ātmadeham vibhāvayet ||

ap4.11 agrato bhāvayet paścāt yāṁ raṁ vāṁ laṁ catuṣṭayaṃ |
nispannaṃ bhāvayet tena vātavahnijalorvikām ||
bhṛumkāraṃ ca tato dhyātvā kūṭāgāraṃ prakalpayet
| caturasraṃ caturdvāraṃ aṣṭastambhopaśobhitam
| ap4.12

| dhyāyet tanmadhyake padmaṃ viśvaṃ aṣṭadalānvitam
| paṁkārabījasambhūtaṃ tatra arṁkārajaṃ vidhum
| ap4.13

| raviṃ raṁkārajātaṃ ca tadūrdhvam hūṃkṛtiṃ punah
| tajjam akṣobhyakaṃ dhyāyān māmakya saha sampuṭam
| ap4.14

| saṃkramet tatra yogīndras tasya mūrdhabilena ca
| tārāsamkrāntiyogena māmakibhagacetasā
| ap4.15

| tataḥ śukarasībhūtaḥ patet tasyā bhagodare
| niṣpannaṃ caṇḍarūpaṃ tu niḥsarec ca bhagāt tataḥ
| ap4.16

| hanyāt khāḍgena cākṣobhyaṃ paścāt prabhakṣayet
| māmakyaṃ tatas taṁ ca bhakṣitaṃ vai prakalpayet
| ap4.17

| tato hi māmakīṃ gṛhya mātaraṃ samprakāmayet
| tayācālingitāṃ dhyāyed dveṣavajrīsvarūpataḥ
| ap4.18

| khāḍgograkaram saṃvate vāme pāśasamanvitam
| tarjanyā tarjayantaṃ ca daṃśṭroṣṭham tū nipīditam
| ap4.19

| samprahārapadaṃ saṃcavat caturmāravimardanaṃ
| vāme bhūmiṣṭhajānum ca kekarākṣam bhayānakam
| ap4.20

| vasudhāṃ tarjayantaṃ ca vāmajānvagratāḥ sthitam
| akṣobhyakṛtamaulam tū nīlām ratnakirātinam
| ap4.21

| paṅcaciṣāṃ kumāraṃ ca sarvālaṅkārabhūṣitam
| dvirāṣṭavarṣākāraṃ ca raktacāshudvayam vibhum
| ap4.22

| bhāvayet sthiracittena siddho ʿhaṃ caṇḍaroṣaṇaḥ
| tato manthānayogenā pūrve śvetācalam srjet
| ap4.23

| mohavajrīṃ srjet agnau śaratpuṇḍra samaprabhām
| pitācalam srjet savye piṣunavajrīṃ ca nairṛte
| ap4.24

| raktācalam srjet pṛṣthe raktāṃ ca rāgavajrikām
| vāyavye cottaś śyāmācalam śyāmāṃ iśānake
| ap4.25

| īrṣyāvajrīṃ srjet paścāt sa praṇāṣṭhānaṃ āvahet
| codayanti tato devyaḥ svakaṇṭhoditagītibhiḥ
| ap4.26

| pahu maitī tu vivarja hohi mā śunnasahāva
| tojju viyoe phiṭumi sarve sarve hi tāva ca
| ap4.27
ap4.28 mohavajryāḥ
mā karunācā iṣṭāhi pahu mā hohi tu śunna
mā mojju deha sudukkhia hoi hai jīva vihuna

ap4.29 pisunavajryāḥ
kī santu harisā vihohia śunnahi karasi paveśa
toju nimantaṇa karia manua cchai lohāsēṣa

ap4.30 rāgavajryāḥ
yovanavunntim upekhiā nisphala śunnane ditti
śunnasahāvā vigoia karahi tu mea sama ghiṭṭi

ap4.31 īrṣyāvajryāḥ
svapnenevaś270 idam śrūtvā dravāj ihaṭiti utthitaḥ
pūrvakenaiva rūpeṇa dhyāyāt taṃ sampuṭātmakam

ap4.32 tataḥ śvetācalam hatvā mohavajrīṃ prakāmayet
rūpaṃ śvetācalam kṛtvā punaḥ pītācalam haret

ap4.33 kāmayet pisunavajrīṃ tu kṛtvā pītācalatmakamś271
hatvā raktācalam tadvat kāmeyed rāgavajrikām

ap4.34 kṛtvā raktācalatmakam hanyāc chyāmācalam punaḥ
īrṣyāvajrīṃ tataḥ kāmya kṛtvā śyāmācalatmakam

ap4.35 anurāgya caturdevīṃ samharet sarvamanḍalam
sampuṭaṃ caikam ātmānaṃ bhāvayen nirbharaṃ yaṭī
dvīm

ap4.36 ahamkārāṃ tataḥ kuryāt siddho ‘ham naiva saṃsayaḥ
krṣṇavarṇo hi yo yogī sa krṣṇācalabhāvakaḥ

ap4.37 śvetagauro hi yo yogī sa śvetācalabhāvakaḥ
pītavarno hi yo yogī sa pītācalabhāvakaḥ

ap4.38 raktagauro hi yo yogī sa raktācalabhāvakaḥ
śyāmavarṇo hi yo yogī sa śyāmācalabhāvakaḥ

ap4.39 krṣṇavarṇā tu yā nārī dveṣavajrīṃ vibhāvaye
śvetagaurā tu yā nārī mohavajrīṃ vibhāvaye

ap4.40 pītavarnā tu yā nārī pisunavajrīṃ vibhāvaye
raktagaurā tu yā nārī rāgavajrīṃ vibhāvaye
śyāmavarṇā tu yā nāri īrṣyāvajrīṃ vibhāvayet ।
vaŋrayoṇī naraḥ sarvo nārī tu vaŋrayoṇī ॥

krṣṇādivarṇabhedena sarvam etat prakalpayet ।
athāvā karmabhedena pañcabhedapraŋkalpanam ॥

krṣṇo hi mārane dveṣe śvetaḥ śāntau maṭāv api ।
pitāḥ stambhane puṣṭau vaśyākrṣte tu lohitāḥ ॥

śyāma uccāṭane khyāto yad vā jātiprabhedataḥ ।
krṣṇo ḍombaḥ sito vipraḥ pītaḥ ṣaṅḍālako mataḥ ॥

raktas tu naṭakaḥ śyāmaḥ smṛto rajaka ity api ।
krṣṇakanyāṃ viśālaṃśīṃ kāmayet krṣṇabhāvakāḥ ॥

śitakanyāṃ śitātmā tu pītakanyāṃ supītakaḥ ।
raktō hi raktakanyāṃ tu śyāmakanyāṃ tu śyāmakaḥ ॥

yāṃ tām athavaḥ grhya yattadā bhāvanāparaḥ ।
kāmayet sthiracittena yathā ko ’pi na budhyate ॥

etāḥ susiddhidāḥ kanyāḥ paŋsaṃatraprayogataḥ ।
āsāṃ śukraḥ bhaved vajraṃ jihvāya sarvam ālikhet ॥

yāvadicchaṃ pibet mūtraṃ tāsāṃ arpya bhage mukham ।
gudapadme cārpya vai viṣṭhāṃ yāvadicchaṃ prabhakṣayet ॥

na kartavyā ghṛṇālpāpi siddhibhraṃśo ’nyathā bhavet ।
niśāhāram idam śrēṣṭhaṃ sarvabuddhīḥ prabhakṣitam ॥

ity ekallavīrahīye śrīcaṇḍamahāroṣaṇatantre devatāpaṭalaś caturthaḥ ॥

CHAPTER A5

athātāḥ sampravakṣyāmi sarvamantrasamuccayam ।
atha bhagavān sarvamāraparājayaṃ nāma samādhiṃ samāpadyedam mantrasamuccayam āha ।

oṁ caṇḍamahāroṣaṇa hūṁ phaṭ । mūlamantraḥ ॥
oṁ acala hūṁ phaṭ । dvitiyamūlamantraḥ ॥
oṁ hūṁ phaṭ । tṛtiyamūlamantraḥ ॥
hūṁ । ṛḥdayamantraḥ ॥
āṁ । ṛḥdayamantro dvitiyaḥ ॥
hāṁ । tṛtiyahrdayamantraḥ ॥
om hrāṁ hrīṁ hrauṁ caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa prasphura prasphura prasphāraya prasphāraya hana hana grasa grasa bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya sarvaśatrūnāṁ mukhaborbandhanaṁ kuru kuru sarvaḍākinināṁ grahabhūta-piśācavyādhīyakṣāṅāṁ tràśaya tràśaya maha maha mārya mārya rurucanḍaruk rakṣa rakṣa devadattaṁ caṇḍamahāsenāḥ sarvam ajñāpayati
om caṇḍamahārōṣaṇā hūṁ phaṭ mālāmantrāḥ

namāḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ sarvathācalakānanā naṭṭa naṭṭa moṭṭa moṭṭa saṭṭa saṭṭa tuṭṭa tuṭṭa tiṣṭha tiṣṭha āviśa āviśa āh mahāmattabālaka dhūṇa dhūṇa tiṇa tiṇa khāda khāda vighnān mārya mārya duṣṭān bhakṣa bhakṣa devadattaṁ kuru kuru kiri kiri mahāviṣa vajra phaṭ hūṁ hūṁ hūṁ trivalita raṅgāgartaḥ hūṁ hūṁ hūṁ acala ceṭa phaṭ sphātaya sphātaya hūṁ hūṁ asamantika trāṭ mahābala sāṭaya samānaya trāṁ māṁ hāṁ śuddhyantu lokāḥ tuṣyatu vajrī namo 'stv apratihatabalebhyaḥ jvālaya trāṭ asaha namaḥ svāhā dvitiyamālāmantrāḥ

namāḥ sarvāśāparipūrakebhyaḥ sarvatathāgatebhyaḥ sarvathā trāṭ amogha caṇḍamahāroṣana sphātaya spāṭaya hūṁ bhramaya bhramaya hūṁ trāṭ hāṁ māṁ trāṭ trāṭ mahāvīṣa vajra phaṭ hūṁ hūṁ hūṁ hūṁ bhramaya bhramaya hūṁ trāṭ hāṁ māṁ trāṭ trāṭ māṁ māṁ māṁ māṁ māṁ māṁ māṁ

iti pañcācalānāṁ sāmānyamantrāḥ

viśeṣamantrās tu

om kṛṣṇācala hūṁ phaṭ
om śvetācala hūṁ phaṭ
om pītācala hūṁ phaṭ
om raktācala hūṁ phaṭ
om śyāmācala hūṁ phaṭ

devīnā tu sāmānyamantrāḥ

om vajrayogini hūṁ phaṭ mūlamantrāḥ
om praṇāpāramāte hūṁ phaṭ dvitiyamūlamantrāḥ
om vauherī hūṁ phaṭ tritiyamūlamantrāḥ
om picu picu praṇāvārdhāni jvala jvala medhāvārdhāni dhiri dhiri buddhivardhāni svāhā mālāmantrāḥ

viśeṣamantrās tu

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

balimanaṁ sāmānyo 'yam ||

om namo bhagavate śrīcaṇḍamahāroṣaṇāya devāsuraṁ sāmarthānāya

sarvaṁ caturmārān nivāraya trāśa bhīmaka bhrāmaka čhinda bhinda bhinda

nāśa nāśa tāpa tāpa śoṣa śoṣa cheda cheda bheda bheda duṣṭasattvān mama

viruddhaṁ svāha ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre mantrapatīlah pañcamaḥ ||

CHAPTER A6

atha bhagavāṁ prajñāpāramitā bhagavantaṁ gāḍham āliṅga padmena

vajragharṣaṇaṁ kṛtvā prāha ||

niṣpannakramayogena bhāvānā kīdṛśī bhavet ||
yoginīnāṁ hitārthāya pṛcchitam saphalikuru ||

atha bhagavāṁ āha ||

niṣpannakramayogastho yogī yogaikatparaḥ ||
bhāvayed ekacittena mama rūpam aharniśam ||

kalpayet svastriyaṁ tāvat tava rūpeṇa nirbharam280 ||
gāḍhenaivātiyogena yathāiva sphuṭatāṁ vrajet ||

mātaraṁ duhitaraṁ cāpi bhaginīṁ bhāgineyikām ||
anyāṁ ca jñātinīṁ sarvāṁ ḍombinīṁ brāhmaṁ tathā ||

cāṇḍāliṁ naṭakīṁ caiva rajakīṁ rūpaṁ viśvākām ||
vratinīṁ yoginīṁ caiva tathā kāpālinīṁ punah ||

anyāṁ va281 yathāprāptāḥ strīrūpeṇa susaṃśhitāṁ ||
sevayet suvidhānena yathā bheda na jāyate ||

bhide tu kupitaś caṇḍaroṣaṇo hanti sādhakaṁ ||
avīcau pātayet taṁ ca khaḍgapāśena bhīṣayaṁ282 ||

neha loke bhavet sudhīṁ paraloke tathaiva ca ||
tasmāt ca guptam caiva kartavyaṁ nāpi283 gojaram ||

dākinīmarantraṇa gopāṁ caṇḍaroṣaṇasādhanaṁ ||
ayantakāmināṁ284 arthe mayā buddhena bhāṣitam ||
ap6.10 mano 'nukulake deśe sarvopadravavarjite ♀
prachanne tām samādāya svacetoramyakāminīm Ⓔ

ap6.11 buddho 'ham cācalaḥ siddhaḥ praṇāpāramitā priyā Ⓔ
bhāvayet svasvarūpeṇa gāḍhena cetasā sudhiḥ Ⓔ

ap6.12 nirjanaṃ cāśramaṃ kṛtvā yathālalabdhānavastuṅkaḥ ♀
bhāvayen nirbharam dvābhyaṁ anyonyadvandvayogataḥ Ⓔ

ap6.13 striyaṃ pratyakṣataḥ kṛtvā saṃmukhāṁ285 copavesya hi Ⓔ
dvābhyaṁ anyonyarāgena gāḍham anyonyam īkṣayet286 Ⓔ

ap6.14 tato dṛṣṭisukhaṁ dhyāyaṁ tiṣṭhed ekāgramānasaḥ ♀
tayā tattraiva vaktavyaṁ sukhottvaḥkaraṁ vacaḥ Ⓔ

ap6.15 tvam me putro 'si bhartāsi tvam me bhrātā pitā mataḥ Ⓔ
tavāḥam janani bhāryā bhaginī bhāgineyikā Ⓔ

ap6.16 saptabhiḥ puruṣaṁ dāsas tvam me kheṭāsa287 cetakaḥ Ⓔ
tvam me kapardakakritas tavāḥam svāmīṁ matā Ⓔ

ap6.17 patec caraṇayos tasyā nirbharam samputāṇjaliḥ ♀
vadet tatredṛśaṁ vākyaṁ sukhottvaḥkaraṁ param Ⓔ

ap6.18 tvam me mātā pitur bhāryā tvam me ca bhāgineyikā ♀
bhaginīputrabhāryā ca tvam svasā tvam ca māmikā Ⓔ

ap6.19 tavāḥam sarvathā dāsas tīkṣṇabhaktiparāyaṇaḥ ♀
paśya mām kṛpayā mātah snehadṛṣtinīrikṣaṇaṁ Ⓔ

ap6.20 tataḥ sā puruṣaṁ śliṣṭvā cumbayitvā muhur muhuhū Ⓔ
dadāti tryakṣaram maste vaktre vaktrarasaṁ madhu Ⓔ

ap6.21 padmaṁ coṣāpayet tasya darśayen netravibhramaṁ ♀
vaktre ca caritaṁ dattvā kucena pīḍayet hṛdam Ⓔ

ap6.22 saṃmukhaṁ taṃmukhaṁ dṛṣṭvā nakhaṁ dattvocitālaye288 Ⓔ
vadet tasyedṛśaṁ vākyaṁ bhakṣa vairocanaṁ mama Ⓔ

ap6.23 pibākṣobhyajalaṁ putra sapitrā dāsako bhava ♀
tava gosvāmīṁ cāhaṁ mātā rājakūlī api Ⓔ

ap6.24 mādiyaṁ caraṇaṁ gaccha śraṇaṁ vatsa nirantarām ♀
mayā saṃvardhito yasmāt tvam ānarghyam289 upāgataḥ290 Ⓔ

ap6.25 kṛtaṁ bhava bho vatsa dehi me vajrajam sukham ♀
tridalaṁ paṅkajāṁ paśya madhye kiṅjalkabhūṣitaṁ Ⓔ
aho sukhāvatīkṣetraṃ raktabuddhopaśobhitam ||
rāginām sukhadhāṃ śāntaṃ sarvakalpavivarjitam ||

mām uttānena sampātya291 rāgavihvalamānasām ||
skandhe pādayugaṃ dattvā mamādhordhvanm nirīkṣaya ||

sphuradvajraṃ tataḥ padmamadhyarandhre praveśaya ||
dehi dhāpasahasraṃ tvam lakṣyakotīṃ athārbudam ||

madiye trīdale padme māṃsavartisamanvite ||
svavajraṃ tatra prakṣipya sukhaśi cittaṃ prapūjaya ||

vāyu vāyu supadmaṃ me sārāt sārāṃ anuttaram ||
vajrasyāgreṇa sambuddham raktam bandhūkasaṃñibham ||

bruvantīm iti tāṁ dhyāyan stabdhībhūyaikacetāsa ||
bhāvayet tajjakāṃ saukhyaṃ niścalo gāḍhacittatataḥ ||

tasyai292 pratyuttaram dadyād vilamba tvam priye kṣaṇam ||
yāvat strīdehagam rūpam kṣaṇamātraṃ vicintaye ||

strīṃ ekām jananiṃ khalu trijagatāṃ satsaukhyaadātrīṃ śivām ||
vidvesād iha nindayanti mukharā ye pāpakarmasthitāḥ ||

te tenaiva durāvagāhanaraṇa raudre sadā duḥkhitaḥ ||
krandanto bahuahnidagdhavuṣas tiṣṭhanti kalpatrayam ||

kim tu vācyo guṇaḥ strīṇaṃ sarvasattvaparigrahaḥ ||
krpā vā yadi vā rakṣā strīṇaṃ citte pratiṣṭhitā ||

āstāṃ távat svajanaṃ parajanam api puṣṇāti bhikṣayā ||
sa ced evamrūpā nānyathā strī vajrayoginīyāḥ ||

āstāṃ tu darśanaṃ tasyāḥ sprṣṭighṛṣṭiṃ ca dūrataḥ ||
yasyāḥ smaraṇamātreṇa tatkṣaṇaṃ labhyate sukham ||

paṅcaiva viṣayāḥ strīṇaṃ divyarūpeṇa samsthitāḥ ||
tāṃ udvāhitāṃ kṛtvā sukham bhuṇjanti mānavaḥ ||

tasmād bho doṣanirmukte sarvasadguṇamāṇḍite ||
puṇye puṇye mahāpuṇye prasādam kuru me 'mbike ||

tatas tāṁ gāḍhato dṛṣṭvā svauṣṭham dantena piḍayet ||
kurvan sītkārakaṃ yogi tāṁ ca kuryād vinagnikām ||

kuryāt sukhodayaṃ bandhaṃ bandhaṃ ca dola293 cālanaṃ ||
bandhaṃ jānugrahaṃ caiva bandhaṃ cāpy ūrumardanam ||
pādacālanabandhaṃ ca bandhaṃ ca bhūmicāpitam
bandhaṃ samadantakaṃ caiva bandhaṃ ca citrasaṃjñakaṃ

bhramarījālam bandhaṃ ca yantrāruḍhordhvapadakam
tathaiva kūrnabandhaṃ ca sarvatabhadram eva ca

tatra paryāṅkamadhye tu striyaṃ cotkuṭukāsanāṃ
kṛtvā bāhuyugaṃ skandhe svasya gāḍhena yojayet

svasya bāhuyugaṃ tasyāḥ kakṣamadhyād vinirgatam
padme prakṣipya vajraṃ tu khyāto bandhah sukhoodayaḥ

dvayor hastayugam veṇi baddham anyonyayogataḥ
iṣac ca cālayed dvābhyaṃ khyāto 'yaṃ dolā cālanaḥ

tasyā jānudvayaṃ svasya hṛdi kṛtvā tu sampuṭam
dolā cālana karanyāsād bandho 'yaṃ jānakagrahaḥ

tasyāḥ pādatalau svasya corumule niyojayet
sukhoodakaranyāsād bandho 'yaṃ corumardanaḥ

tasyāḥ pādatalau nābhau hṛdi pārśvadvaye 'pi hi
dolācālanakaranyāsād bandho 'yaṃ pādacālanaḥ

tasyāḥ pūladvayaṃ bhūmau saṃsthāpya kroḍakoṭare
sukhoodakaranyāsād bandho 'yaṃ bhūmicāpitāḥ

tām utkuṭukena saṃsthāpya dvipādaṃ ca prasārayet
bandhah samadantako jñeyaḥ pratekaṃ cāpi sārayet

tasyāḥ pādayugam vaktraṃ kṛtvā vāme prayojayet
savye 'pi sāmmukhe cāpi hṛda praṃtham sprṣet tataḥ

tasyāḥ pādayugam kṛtvā tām uttānena pātayet
savye ca kareṇaiva vajraṃ padme niveśayet
tasyā jānutale gṛhya kaphan ārdvam niyojayet

anyonyaveṇihaste ca bhramarījālam iti smṛtam

tasyāḥ pādayugam dattvā svaskandhopari nirbharam

yantrāruḍho hy ayaṃ bandho veśāveśaprayergataḥ
tasyā vāmaṃ padaṃ skandhe savyaṃ vāmorūmūlataḥ

tasyāḥ savyaṃ padaṃ skandhe vāmaṃ savyorumūlataḥ
ūrdhvapādo hy ayaṃ bandhaḥ satsukho duḥkhanaśanaḥ
tasyāḥ pādatale vāksamadhye same niyojayet
dhūbhīyām pīdaye jānu kūrmabandha udāḥṛtaḥ

tasyāḥ pādatale netre karṇe mūrdhṇi niyojayet
bandho `yaṃ sarvatobhadraḥ sarvakāmasukhapradaḥ

citraparyantakaṃ yāvat kuryāt sarvaṃ vicitrakam
kroḍena pīdayat gāḍham caṇḍarosāṇayogataḥ

cumbayec ca mukhaṃ tasyāḥ yāvadīcchāṃ punaḥ punaḥ
unnāmya vadaṇaṃ drṣṭvā yathecchāṃ vāyakam vadan

jihvāṃ ca cūśayat tasyāḥ pibel lālāṃ mukhodbhūtāṃ
bhakṣayec carcitam dantamalaṃ saukhyam vibhāvayet

piḍayed dantajihvāṃ iṣad ādharapidhānike
jihvāyā nāsikārandhram śodhayen netraṇikonikām

dantakakṣāṇ ca tajjātam malaṃ sarvaṃ ca bhakṣayet
mastaṃ netraṃ gālam karanāṃ pārśvam kaksam karaṃ stanam

cumbayītvā nakhaṃ dadyāt tyaktvā netradvayaṃ striyāḥ
mardayet pānīnā cuñcaṃ cūśayed damśayet tataḥ

svayam uttānīkāṃ kṛtvā cumbayet surandodaram
atraivāhāṃ sthitah pūrvaṃ smṛtvā smṛtvā muhur muhuh

hastena sparśayet padmaṃ vāyu sundaram idaṃ301 bruovan
dadyāc cumbanakhaṃ tatra paṣyey niskṛṣya pānīnā
ghrātvā gandham ca tad randhrāṃ śodhayed rasanayāṃ striyāḥ
praviṣto ṭhaṃ yathānena niḥsṛtasā cāpy anekasāḥ

vadet tatredṛśam vākyam panthāyam nāsikarajjuḥ302
ayam eva śadvateḥ panthā bhaved ajiṃṣayogataḥ
candaśarosāṇasiddhes tu bhaved jñānaprayogataḥ
tataḥ padmagataṃ svedaṃ raktaṃ vā sukhasitkṛtaḥ303

bhakṣayec ca mukhaṃ tasyāḥ sampāśyams ca punaḥ punaḥ
sa nakhaṃ corukāṃ kṛtvā mardayed dāsavat pādau

mastake tryakṣarām dadyād dhṛmmadhye laghumuṣṭikam
tataḥ cīrtāt parān bandhāṃ kuryād yogī samāhitaḥ
icchāyā dhīyakam304 tatra dadyāt saukhyaiṣayamānasāḥ
yatheccham prakṣaren no vā kṣare saukhyaiṣayamānasāḥ
kṣarite cālihet padmaṃ jānupaṭtaprayogataḥ ā
bhakṣayet padmaṃ śukraṃ śonitaṃ cāpi jihvayā ||

nāsayā nalikāyogāt pibet sāmarthyaavṛddhaye ā
prakṣālya jihvayā padmaṃ prajānm utthāpya cumbayet ||

kroḍikṛtya tataḥ paścād bhakṣayen matsyaṃśaṃsakam ā
pibed dugdhaṃ ca madyam vā punaḥ kāmapraṃṇḍhaye ||

śramāṃ jiryā tataḥ305 paścād icchāyatu306 sukhādibhiḥ ā
punāḥ pūrvakramenaiva dvandvam anyonyam ārabhet ||

anenābhyaśayogena sādhitaṃ ca mahāsukham ā
canḍaroṣapadāṃ dhatte janmany atrāiva yogavit ||

rāgīnāṃ siddhidānārthaṃ mayā yogāḥ prakāśitaḥ ā
vāmajaṅghopari sthāpya savyajaṅghāṃ tu līlayā ||

ehāte 'yaṃ sattvaparyāṅkaḥ sarvāmasukhaṃ pradaḥ ā
savyajaṅghopari sthāpya vāmajaṅghāṃ tu līlayā ||

ehāte 'yaṃ padmaparyāṅkaḥ sarvāmasukhaṃ pradaḥ ā
padmaparyāṅkaṃ ābadhya vāmajaṅghordhvam arpayet ||

līlayā savyajaṅghāṃ tu vajraparyāṅkaḥ smṛtaḥ ā
bhūmau pādātaṇa sthāpya same sammukhadīrghake ||

sarvāmaṃ pradaṃ jñeyam caītad utkutukāsanaṃ ā
bhūmau pādātaṇa sthāpya vakre tīryak sudīrghake ||

eṛhacandrasanāṃ jñeyam etat kāmasukhaṃ pradaṃ ā
tīryak jānuyugam bhūmau gulphamadhye tu pūlakam ||

kṛtvā dhanvāsanaṃ caītad divyāmaṃ pradaṃ ā
sattvam padmaṃ tathā vajraṃ paryāṅkaṃ iti kalpitam ||

utkutukāṃ cārdhacandraṃ ca dhanvāsanaṃ idāṃ matam ā
ardhacandrāsanīṃṣaṃ striyaṃ kṛtvā nirantarām ||

patītvā saṃśāhetaṃ padmaṃ grhṇaṃ sulakṣaṭryakṣaram ā
punar dhanvāsanaṃ kṛtvā svānanaṃ tādgudāntare ||

pātayītva gudam tasyāḥ saṃśāhena nāsayāpi ca ā
tadutpannaṃ sukhaṃ dhyāyāc canḍaroṣaṇayogataḥ ||

tato mukto bhavet yogī sarvasaṃkalpavairjitaḥ ā
virāgarahitaṃ cittam kṛtvā mātāṃ prakāmayet ||
CHAPTER A7

atha bhagavaty āha |

atha bhagavatī pramuditahdayā bhagavantaṁ namaskṛtya abhivandya caivam āha || bho bhagavan kim ṇṛṇām eva kevalam ayaṁ sādhanopāyo 'anyeśām api vā ||
bhagavān āha ||

atraṇuraktā ye tu sarvadikṣu vyavasthitāḥ |

devaśurā narā nāgās te ṭī pi siddhyanti sādhakāḥ ||

athaivaṃ śrutvā maheśvarādayo devā gaurīlakṣmīśacārītayādidevatiṁ grhītvā bhāvayitum ārabdhaḥ ||

atha tatkṣaṇaṁ sarve tallavaṁ308 tanmuhurtakam caṇḍaroṣanapadaṁ prāptā vicaranti mahītale ||

tatra maheśvaro vajraśāṇkaratvena siddhāḥ ||

vāsudevo vajraṇāyaṇatvena ||

devendro vajrapāṇitvena ||

kamadevo vajrāṇaṅgatvena ||
evam pramukhā gaṅgānadibālukāsāmā devaputrāḥ siddhāḥ ||

athābhagavaty āha |

maithunaṁ kurvato jantor mahān syāt pariśramaḥ ||
tasya viśramaṇaṁ nātha jantvarthe vaktum arhasi ||

bhagavān āha |

straṇyaṁ saukhyām samālambya svaprayakṣe nirodhitam ||
bhuṇīita matsyamāṁsāṁ tu piben madyāṁ samāhitaḥ ||

anyabhakṣyaṁ yathālabdaṁ bhaktādiṁ309 kṣīraṁrakam ||

strīnaṁ prathamato dadyāt tadutsṛṣṭaṁ310 tu bhakṣayet ||

tasyā utsṛṣṭapattre311 tu bhoktavyaṁ ca nirantaram ||
tasyāś cācamanaṁ nīraṁ padmaprakśālanaṁ pibet ||
ap7.5 guda312 prakśālanaṁ grhya mukhādīm kṣālayed vṛatī |
vāntam tu bhakṣayet tasyā bhakṣayec ca catuḥsambam ||
ap7.6 pibec ca yonijaṁ vāri bhakṣayet kheṭapinḍakam |
yathā samkārām āśāda vṛkṣo bhoti phalādhikaḥ ||
ap7.7 tathaivāsucibhāgena313 mānavaḥ sukhasatphalāḥ |
na jāra nāpi rogaś ca na mṛtyus tasya dehinaḥ ||
ap7.8 sevayed aśucīṃ yo 'sau niryogo 'pi sa sidhyati |
bhakṣyaṃ vā yadi vābhakṣyaṃ sarvathaiva na kalpayet ||
ap7.9 kāryākāryam tathā gamyam agamyam caiva yogavit |
na puṇyaṃ ca vā pāpaṃ ca314 svargaṃ mokṣam na kalpayet ||
ap7.10 sahajānandaikamūrtis tu tiṣṭhed yogī samāhitaḥ |
evam yogayuto315 yogī yadi syād bhāvanāparaḥ ||
ap7.11 caṇḍaroṣaikayogena tad316 āhamkāradhārakaḥ |
yadi brahmaśatam hanyād api pāpair na lipyate ||
ap7.12 tasmād evamvidham nātham bhāvayec caṇḍaroṣaṇam |
yenaiva narakam yānti jantavo raudrakaranā ||
ap7.13 sopāyena tu tenaiva mokṣam yānti na samśayaḥ |
manahpurvagamaṃ sarvaṃ pāpa puṇyaṃ idaṃ matam ||
ap7.14 manasah kalpanākāram gatisthānādibheditam |
vīṣam nāmantritaṃ yadvad bhakṣaṇād āyuṣaḥ kṣayaḥ ||
ap7.15 tad eva mantritaṃ kṛtvā sukhām āyuṣ ca vardhate |
atha tasmin kṣaṇe devī praṇāpāramitā varā ||
ap7.16 karttikarparakaravyagrā caṇḍaroṣaṇamudrayā |
vajracaṇḍī mahākruddhā vaded īḍrśam uttamam ||
ap7.17 madiyaṃ rūpakaṃ dhyātvā kṛtvāhamkāram uttamam |
yadi brahmaśataṃ hanyāt sāpi pāpair na lipyate ||
ap7.18 madiyaṃ rūpam ādhāya mahākrodhaikacetasā |
mārayen matsyapakṣimś ca yogīni na ca lipyate ||
ap7.19 nirdayāś caṇḍcalāḥ kruddhā māraṇārthārthacintakāḥ317 |
striyāḥ sarvāḥ hi prāyena tāsām arthe prakāṣitam ||
ap8.

CHAPTER A8

ap8.1  atha bhagavān bhagavatīṁ pañcamaṇḍalair namaskṛtyāha ||

tvadiyaṁ yoginā rūpaṁ jñātavyaṁ tu katham priye ||
bhagavatī cārādhītā kena yogināṁ318 vā bhaviṣyati ||

ap8.2  atha bhagavatyāha ||

yāvad dhi drṣṭaye loke strīrūpaṁ bhuvanatraye ||
tan madīyaṁ mataṁ rūpaṁ nīcānīcakulaṁ gatam ||

ap8.3  devī cāsurī caiva yakṣinī rākṣasī tathā ||
nāginī bhūtinikanyā kinnarī mānuṣī tathā ||

ap8.4  gandharvī nārakī caiva tiryakkanyātha pretiṅkā ||
brāhmaṇī kṣatriṇī vaśyā ādri319 cātyantistārā ||

ap8.5  kāyastiḥ320 rājaputri ca śiṣṭinī kara-uttinī ||
vaṇijinī vārini veśyā ca tarini321 carmakārini ||

ap8.6  kulatrinī322 hatrinī ḍombī caṇḍāli śavarini tathā ||
dhobinī śauṇḍini gandhavārini karmakārini ||

ap8.7  nāpitī323 naṭini kamṣakārini svarnakārini ||
kaivartī khaṭakī324 kuṇḍakārini cāpi mālinī ||

ap8.8  kāpālinī śaṃkhinī caiva varuḍinī ca kemālinī ||
gopāli kāṇḍa325 kāri ca kocini ca śilākuṭī ||

ap8.9  thapanini keśakārī ca sarvajātisamāvṛtā ||
mātā ca bhagini bhāryā māmikā bhāgineyikā ||

ap8.10  khuṭṭikā ca svasā caiva anyā ca sarvajātini ||
vratini yogini caiva raṇḍā cāpi tapasvinī ||

ap8.11  ityādibahavaḥ sarvāḥ striyo madrūpasamgatāḥ ||
sthitā vai sarvasattvārtham svasvarūpeṇa niścitāḥ ||

ap8.12  tāsām eva yathālābhaṁ cumbanālīnganādibhiḥ ||
vajrapadmasamāyogād yogināṁ bhonti sevitaḥ ||

ap8.13  sevitās tu striyaḥ siddhiṁ sarvasattvahitaśiṁam:326 ||
dadanti kṣaṇamātreṇa tasmāt saṃsevayet striyam ||
ap8.14 striyāḥ svargaḥ striyo dharmaḥ striya eva param tapaḥ ||
striyo buddhaḥ striyaḥ saṅghaḥ prajñāpāramitā striyaḥ ||
ap8.15 pañcavarṇaprabhedena kalpitā bhinnanāmataḥ ||
nilavarna tu ya nārī dveṣavajrīti kirttī ||
ap8.16 śvetagaurā tu ya nārī mohavajrī hi sā matā ||
pītavarna tu ya nārī sā devī piśunavajrīkā ||
ap8.17 raktagaurā tu ya nārī rāgavajrī prakīrttī ||
śyāmavarna tu ya nārī īṛṣyavajrīti kathyahe ||
ap8.18 ekaiva bhagavatī prajñā pañcarūpeṇa samśthitā ||
puspadhūpādibhir vastraiḥ padyagadyāṅgaśobhanaiḥ ||
ap8.19 sambhāsaṇanamaskāraiḥ sampuṭānjalidhārānaiḥ ||
darśanaiḥ sparsānaiḥ cāpi smaranais tadvacaḥkaraib ||
ap8.20 cumbanāliṅganair nityam pūjayed vajrayoginīṃ ||
śaktau kāyena kartavyam aśaktau vākyacetāsa ||
ap8.21 tenāhaṃ pūjitā tuṣṭā sarvasiddhim dadāmi ca ||
sarvastrīdeharūpaṃ tu tyaktvā nānya bhavāmy aham ||
ap8.22 tyaktvā strīpūjanam nānyaṃ madiyam syāt prapūjanam ||
anena sarvabodhisattvāṃ tuṣṭā śākṣā nāyaṃ bhavāmy aham ||
ap8.23 sarvatracayam prajñā pariṇāmāṃ prakīrtitā ||
hūpādibhir vastraiḥ padyagadyāṅgaśobhanaiḥ ||
ap8.24 vajrapadmasamāyogāt tasyāham bodhidāyinī ||
tasmāt sarvaprakāreṇa mamārādhanaṇapiṣṭaḥ ||
ap8.25 caurīṃ api yadā kuryād yadi vā prāṇimāraṇam ||
vaved vātha mṛṣāvākyaṃ bhañjayet pratimādikam ||
ap8.26 sāṅghikāṃ bhakṣayad vātha staupikaṃ parapravyakam ||
nā pāpair lipyate yogī mamārādhanaṇaparabh ||
ap8.27 nakhena cūrṇaed vātha staupikaṃ vraṣṭhitam api mārayet ||
anenaiva pratyagena māṃ samārādhayed vratā ||
ap8.28 na kuryāc ca bhayaṃ pāpe nārakādau ca durgatau ||
bhayaṃ kuryāt tu lokasya yāvacyaḥ327 chaktrī na labhyate ||
paṇḍavaṃ viṣyate kiṃcid na punyaṃ kiṃcid asti hi
lokānām cittarakṣāyai pāpapuṇyavyavasthitih

cittamātram yataḥ sarvam kṣaṇamātram ca tatsthitih
narakaṃ gacchate ko 'sau ko 'sau svargaṃ prayāti hi

yathaivātaṅkato mṛtyum svasaṃkalpaviṣaprabhavam
viṣāhaye 'pi saṃyāti tathā svargam adhogatim

evambhūtaparijānānād nirvāṇaṃ cāpyate budhaḥ
nirvāṇaṃ śūnyarūpaṃ tu pradīpasyeva vātataḥ

tacchede ca pacet so 'pi na bodhipadam aśnute

tasmāt sarvam parityajya mām evārādhayed vṛatī

dadāmi kṣaṇamātreṇa caṇḍasiddhiṃ na saṃśayaḥ

atha bhagavān bhagaṭṭāṃ prajñāpāramitāṃ āha
kim ākāro bhavec caṇḍas tasya siddhis tu kīḍṛśi

bhaṭagavatī āha

paṇcavarṇaprabhededena yoginyo yāḥ prakīrtitāḥ
tāsām ca svasvabhartāraḥ paṇcavarṇaprabhedataḥ

candaś ca sarva evaite yoginya tu mayoditāḥ
nilavānas tu yo bhartā sa ca nilācalāḥ smṛtaḥ

śvetagauro hi yo bhartā sa śvetācalasamīṃjākaḥ
pīṭavarṇo hi yo bhartā sa khyāṭaḥ pīṭakācalaḥ

raktagauro hi yo bhartā sa raktaśala udāḥṛtaḥ
śyāmarvarṇo hi yo bhartā sa khyāṭaḥ śyāmakācalaḥ

eka eva bhavec caṇḍaḥ paṇcarūpeṇa samsthitaḥ
esa caṇḍaḥ samākhyato 'syā siddhir drdhatvataḥ

eyavad ākāśaparyantam divyarūpeṇa samsthitiḥ
candaśsiddhir yathaivoktā tathā caṇḍī prasidhyati

ity ekallavīrākhyey śrīcaṇḍamahāroṣanatantre svarūpapaṭalo 'aṣṭamah

atha bhagavatī āha | kathāṃ bhagavan prajñopāyayor ahaṃkāro bhāvanīyaḥ
bhagavān āha

yogī strīm agrataḥ kṛtvānonyadyādṛṣṭatparam
ṛjukāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.2 catuskāyasvabhāvavād bheda nāsti manāg api
vinā bodhaṃ punar bhedaḥ praṇāpāyayor mataḥ

ap9.3 mṛtyur evocayate dharmaḥ sambhogas tv antarābhavaḥ
nirmāṇaḥ sādgate rūpaṃ kāmabhogo mahāsukhaḥ

ap9.4 catuskāyasvabhāvo 'yaṃ puṃrūpas tu tridhātuke
catuskāyasvabhāvā ca strīrūpā ca tridhātuke

ap9.5 puṃān eva bhaved buddhaḥ catuskāyasvabhāvataḥ
praṇāpāramitā strī ca sarvadikṣu vyavasthitā
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.6 sa tv itthāṃ ahaṃkāraṃ kuryāt siddho hy ahaṃ punah
caṇḍaroṣasvarūpeṇa nijarūpeṇa samsthitoḥ

ap9.7 siddhātmakāmini caṇḍīrūpam ādhāya sarvataḥ
sādaram bhāvayed itthāṃ dirghakālam tu tattvavit
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.8 sarvakarma parityajya vāmāsevaikatapatparam
tiṣṭhet saukhyāikacittena yāvat siddhir na labhyate
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.9 siddhilabhdho yaḍā yogī svacchāpratīgho bhavet
dṛṣṭyate naiva lokais tu vāyucittavijṛmbhitaḥ

dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.10 sarvajñaḥ sarvago vyāpi sarvakleṣavivarjitaḥ
na rogo na jāra tasya mṛtyus tasya na vidyate

dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.11 viṣaṃ na kramate tasya na jalam nāpi pāvakaḥ
na şastram śtrusamghās tu sambhavanti kadācana
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.12 manahkānksitamātreṇa sarvakāmasamudbhavaḥ
tatkṣaṇaṃ bhoti cāyatnaiś cintāmanisamo bhavet

dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.13 lokadhātusamasteṣu yatra yatraiva saṃsthitaḥ
tasya tatra vimāṇāni jāyante sarvakāmitaiḥ
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.14 tasya divyaastriyo ramyā rūpayauvanamaṇḍitāḥ
bhaviṣyanti na samdeho yāvantah svargatārakah
dvārakāyaṃ samādāya dhyāyed ekāgramānasāḥ

ap9.15 brahmaaviṣṇumahēṣa ye śakrāṅgadayaḥ surāḥ
kiṃkarā bhonti sarve ca prāṇinaḥ saḍgatisthitāḥ
CHAPTER A10

ap10.1 atha bhagavaty āha | kim bhagavan strīvyatirekenāpi śakyate sādhayituṃ
canḍamahāraoṣanapatam utāho na śakyate |
bhagavān āha | na śakyate devi |
bhagavaty āha | kim bhagavan sukhānudayān na śakyate |
bhagavān āha |
na sukhodayamātreṇa labhyate bodhir uttamā |
sukhaviśeṣodayād eva prāpyate sā ca nānyathā |
ap10.2 tac ca kāryam vinā naiva kāraṇenaiva jāyate |
kāraṇam ca striyā yogo na cānyo hi kadācana |
ap10.3 sarvāsām eva māyānāṃ strīmāyaiva praśasyate |
tām evātikamed yo 'sau na siddhiṃ so 'dhigacchati |
ap10.4  tasmān na strīvyogō 'yaṃ kartavyas tu kadācana
  evaṃ yadi bhaved duḥkham mṛtyur vā bandhanaṃ bhayam

ap10.5  saḥyaṃ tat sarvam ēvedaṃ strīyaṃ naiva tu saṃtyajet
  yasmād eva strīyaḥ sarvāḥ sukhār buddhatvaprapākāḥ

ap10.6  nirājaśa cañcalā dhṛṣṭā nityaṃ kāmaparāyanāḥ
  siddhim etā dadanty eva sarvabhāvena sevītāḥ

ap10.7  strīnāṃ rūpaṃ tu kīṃ vācyāṃ mriyante cāpi premataḥ
  pater eva viyogena kīṃ vaktavyāṃ atāḥ param

ap10.8  tasmāt sarvāḥ strīyo devyaḥ sarvathaiva prakalpayet
  manasah kalpitāś cāpi kāṣṭhapāṣānakādibhiḥ

ap10.9  strīnāṃ ca pumān devo devata strī narasya hi
  anyonyaṃ bhavet pūjā vajrapadmaprayogataḥ

ap10.-  nānyaṃ pūjayed devaṃ sādhiṣṭhānam api svaṃ
t 10  tasmād yogī krīpāviṣṭo maṇḍalikṛtya-m-agrataḥ

ap10.-  upavesya strīyaṃ tatra prajñāpāramitākṛtim
  11  puṣpenābhyarcayen nityaṃ dipadhūpādibhis tathā
t

ap10.-  paścād vandanāṃ kuryāt pañcamāṇḍalayogataḥ
  12  tathā pradakṣiṇaṃ kuryāc caṇḍipūjā kṛtā bhavet
t

ap10.-  strī pūjает puruṣam sādaram bhaktivetasā
t 13  kuryād evamvīdhām pūjām anyonyaṃ coktaṃ jīnaiḥ
t

ap10.-  nindayec ca strīyaṃ naiva prārthite pariha ren na ca
t 14  vaktavyāṃ madhuraṃ vākyam dātavyāṃ cānurūpataḥ
t

ap10.-  vandayet sarvabhāvena yathā duṣṭo na budhyate
t 15  tyajen naiva strīyaṃ kvāpi śrutvedaṃ buddhabhāṣitam
t

ap10.-  anyathātvam kared yas tu sa pāpi narakaṃ aśnute
t 16  maraṇam apy anyathā siddham strīvyogena kim kṛtama
t

ap10.-  tapasā sidhyate naiva caṇḍaroṣaṇasādhanam
  17  nīṣphalāṃ mohajālena bādhya nirmalam manah
t

ap10.-  kāmaṃ na varjaye tāṃ mithyājīvas tu jāyate
  18  mithyayā jivanāt pāpaṃ pāpāt tu narake gatiḥ

ap10.-  labhate · antakālaṃ tu mithyājīvī na samāsayah
  19  ata eva sādhyate siddhiḥ kāmenaiva jinātmajaiḥ
pañcakāmāṁs tathā tyaktvā tapasātmānaṁ na piḍayet ||
rūpaṁ paśyed yathālabdhāṁ śṛṇuyāc chabdam eva ca ||

gandhasya jighraṇaṁ kuryād bhakṣayed rasam uttamam ||
sparśasya sparśanaṁ kuryāt pañcakāmopasevanam ||

bhavec chīghrataraṁ buddhaś caṇḍaroṣaikataparaḥ ||
nātaḥ paraṁ vañcanāsti na ca moho 'py atāḥ param ||

mānuṣyaṁ yauvānaṁ sarvaṁ strisukham nopabhogitam ||
niṣphalaṁ vāpi drśyaṁ te vyayaṁ kṛtvā mahattaram ||

sevanti kāminīṁ nityaṁ kāmamātraparāyaṇāḥ ||
cāṇḍaroṣapadamaṁ dṛṣṭvā yoṣidyonisamāśritam ||

tyaktvā yānti kathaṁ nidrāṁ bhojananāṁ hāsyam eva ca ||
lokakaukṛtyanāśārthaṁ māyādevīsutāḥ sudhiḥ ||
caturaśītisahasrāṇi tyaktvā cāntaḥpuraṁ punaḥ ||
gatvā nirañjanātīraṁ buddhasiddhiprakāśakaḥ ||

yāto mārān nirākṛtya na caivaṁ paramārthaṁ ||
yasmād antaḥpure buddhaḥ siddho gopānvitaḥ sukhī ||
vajrapadmasamāyogāṁ yataḥ ||
sukhena prāpyate bodhiḥ sukhaṁ na strīviyogataḥ ||

viyogaḥ kriyate yas tu lokakaukṛtyahānaye ||
yena yenaiva te lokā yānti buddhavineyatām ||

tena tenaiva rūpeṇa māyāvī niṣyate jinaḥ ||
sarvasūtrābhīdharmaṇaṁ kṛtvā nindāṁ tu yoṣitām ||
nānāśikṣāpadaṁ bhāṣet tattvagopanabhāṣayā ||
nirvāṇaṁ darśayec cāpi pañcaskandhavināśataḥ ||

atha bhagavatī prajñāpāramitāḥ ko bhagavan māyādevīsutaḥ kā ca
gopā ||
bhagavān āha |
māyādevīsutaś cāhaṁ caṇḍaroṣaṇatāṁ gataḥ ||
tvam eva bhagavatī gopā prajñāpāramitātmikā ||

yāvantas tu striyaḥ sarvāś tvadrūpeṇaiva tā matāḥ ||
madrūpeṇa ca puṁsas tu sarva eva prakīrtitāḥ ||
dvidhābhāvagataṃ caitat prajñopāyātmakaṃ jagat  ||
atha bhagavaty āha  | katham bhagavan śrāvakādayo hi striyāṃ dūṣayanti  ||
bhagavān āha  |
kāmadhātusthitāḥ sarve khyātā ye śrāvakādayaḥ  |
mokṣamārgaṃ na jānanti striyāṃ paśyanti sarvadā  ||
saṃnidhānaṃ bhaved yatra sulabham 335 kuṅkumādikam  |
na tatrārgham samāpnoti dūrasthasya 336 mahārghatā  ||
anādyajñānayogena śraddhāhīnās tv amī janāḥ  |
cittaṃ na kurvate tattve mayāpy etat pragopitam  ||
tathāpy atra kalau kāle koṭimadhye 'tha kaścit  |
ekaikasaṃkhyātaḥ sattvāḥ śraddhāyatnaparāyaṇaḥ  ||
tasyārthe bhāsitaṃ sarvaṃ śīghrabodhiprasiddhayo  ||
ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre strīpraśaṃsāpaṭalo
dāsamaḥ  ||

CHAPTER A11

atha bhagavaty āha  | kim tvaṃ bhagavan sarāgo 'si vītarāgo vā  ||
bhagavān āha  |
sarvo 'ham sarvavyāpi ca sarvakṛt sarvanāśakaḥ  |
sarvarūpadharo buddhaḥ kartā hartā prabhuḥ sukhi  ||
yene yenaiva rūpeṇa sattvā yānti vineyatām  |
tena tenaiva rūpeṇa sthito 'ham lokayatave  ||
vacd buddhaḥ kvacic Siddhaḥ kvacic dharmo 'tha saṃghakaḥ  |
kvacic pretaḥ kvacic tiryak kvacī nārakarūpakaḥ  ||
kvacic devo 'suraś caiva kvacī mānuṣarūpakaḥ  |
kvacī sthāvarūpo 'ham viśvarūpi na samśayaḥ  ||
ahaṃ strī puruṣaś cāpi napuṃsakarūpakaḥ kvacic  |
kvacī rāgī kvacic dveṣī kvacī mohī śuciḥ kvacic  ||
kvacī cāśucirūpo 'ham cītaraṇeṇa saṃsthitāḥ  |
madiyaṃ dṛṣyate cītama anyat kimcīna vidyate  ||
ap11.7 vastvavastuprabhedo 'haṃ janyo 'haṃ janako 'pi hi ||
vighno 'haṃ ahaṃ siddhiḥ sarvarūpeṇa samśhitah ||

ap11.8 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||
ahaṃ puṇyaṃ ahaṃ pāpaṃ tatkarmaphalam tv aham ||

ap11.9 jagad buddhamayaṃ sarvam idaṃ rūpaṃ mamaiva ca ||
jñātavyaṃ samarasākārair yoginā tattvacintayā ||

ap11.- 10 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||
tavāpy evaṃvidham rūpaṃ yathā sarvaṃ vibhāsitam ||
tvayā vyāptam idaṃ sarvaṃ jagat sthāvaraṇaṃgamam ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśvapatala ekādaśah ||

ap12.

CHAPTER A12

ap12.1 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||

mantrāṇāṃ sādhanaṃ brūhi śāntikaṃ paustikaṃ tathā ||
vaśyākrṣṭiprayogaṃ ca māranoccātanādikam ||

ap12.2 viṣanāśaṃ vyādhināśaṃ vahnikhaḍgādistambhanam ||
saṃgrāme vījayaṃ cāpi pāṇḍityam athottamam ||

ap12.3 yaksīnīsādhanaṃ ceṭaṃ dūtabhūtādisādhanam ||
sāmarthyam anekavijñānapi nīscitaṃ me vada prabho ||

ap12.4 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||

caṇḍaroṣaṇasamādhistho mantrasādhanaṃ arabhet ||
prathamaṃ sādhayet sādhārasavaṃśatmakamaṃ हṛdam ||

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

ap12.6 dhārayed vācyed yas tu taśya pāpaṃ samūlitam ||
smaṃavād evāsyas mantrasya māṛa yānti diśo daśa ||

ap12.7 tasmāt sarvaprayatnena mantram etat prasādhayet ||

ap12.8 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||

ap12.9 jagad buddhamayaṃ sarvam idaṃ rūpaṃ mamaiva ca ||
jñātavyaṃ samarasākārair yoginā tattvacintayā ||

ap12.10 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||
tavāpy evaṃvidham rūpaṃ yathā sarvaṃ vibhāsitam ||
tvayā vyāptam idaṃ sarvaṃ jagat sthāvaraṇaṃgamam ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśvapatala ekādaśah ||

ap12.11 ahaṃ jātir ahaṃ mṛtyur ahaṃ vyādhir jarāpy aham ||
tavāpy evaṃvidham rūpaṃ yathā sarvaṃ vibhāsitam ||
tvayā vyāptam idaṃ sarvaṃ jagat sthāvaraṇaṃgamam ||

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇatantre viśvapatala ekādaśah ||
athāsyā sādhanaṃ bhavati | lakṣaṃ japet | pūrvasevā kṛtā bhavet | tataḥ kṛṣṇapratipadam ārābhyā pratidīnāṃ trisandhyāṃ japed yāvat paurnamāsīṃ | tato 'nte sakalāṃ rātriṃ japen mahaṭṭīṃ pūjaṃ kṛtvā sandhyātaḥ prabhṛti yāvat sūryodayam | tato 'yaṃ mantrāḥ siddho bhavati | tataḥ prabhṛti sarvakārāṇī karoti ||

atha bhagavataḥ sādhanaṃ bhavati | paṭe bhagavanto likhāpayet | pūrvavac caturasramaṇḍalīkādhye daśātmakaṃ yathādhīmokṣataḥ | tasyāgrataḥ kṛṣṇapratipadam ārābhyā trisandhyāṃ sahasram ekaikāṃ japet | tato 'nte paurnamāsīṃ yathāvibhavataḥ pūjaṃ kṛtvā sandhyākālāt prabhṛti sūryodayāṃ yāvat | tato bhayāny utṣapadyante | na bhetavyam | tvaritatvaritamāṃ japet | tato bhagavān svayam evāgacchati | tato 'ṛghāṃ tasya pādāyor dattvā patitvā sthātavyam ||

tato bhagavān āha | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||

atha bhagavān agasāṭyaṃ | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||

atha bhagavān agasāṭyaṃ | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||

atha bhagavatī paḍagāṇum agasāṭyaṃ | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||

atha bhagavatī paḍagāṇum agasāṭyaṃ | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||

atha bhagavatī paḍagāṇum agasāṭyaṃ | bho te kiṃ varam dadāmi | sādhakena vaktavyam | buddhatvaṃ me dehitī | tato bhagavāṃ tasya śāri ṛ praviṣṭati | praviṣṭamātre dvirāṭavārākṛṣṭaḥ ṣaḍabhijño sāṭahṛīnāṃ prāvṛtiḥ | tato 'nte bho kāndamāṃ yāvat | tato bhagyāntaḥ tasya pādāyor dattvā sthātavyam ||
evaṃ vajracakratriśūlādīn sādhayet | evaṃ tāmrādimayaṃ pāśaṃsādhayet | evaṃ paṭapādukayajñopa vītavastra cchatraṃ ca prajñā pāramitā-pustakatantrapustakādīn sādhayet | evaṃ paṭahamardala vīṇādīn sādhayet | evaṃ sauvaṃamayaṃ yakṣaṃ jambhalamāni bhadrapūma-bhadracibikundaliprabhṛṭīn sādhayet | sarva ājñāṃ 338 sampādayanti ||


vatakāṣṭhamayāṃ 339 śridevīm rājanaṃ ca devadāramiīyam tilottama-śaśivevī-kāñcanaṃalā-kuṇḍalahārīṇī-raitamāla-ārāmbha-urvaśī-srībhūṣaṇī-ratī-śacī-ādyaṃprasōganaṃ sādhayet evaṃ sūryam candram mangalam budham bṛhaspatīṃ sukram śaṇaiscaram rāhum ketum ca navagraham | evaṃ lokesvaravajrapāṇimaṃśrīprabhṛṭīn bodhisattvān | evaṃ vipāyīśikhiṃprabhṛṭīn buddhān sādhayet evaṃ aparājitādīn bhūtān evaṃ vajrakaṃkālādīn cetān evaṃ sarvasattvān strīpurusāṃ sādhayet sarva ājñākarā bhavanti ||

athaikaśvāre na sidhyati tadā punar dvitiyaṃ vāraṃ kuryāt na tathā cet tadā tritiyaṃ vāraṃ ārabheta na tathāpi cet pūrvaṃ mahāśābaḥ suṣṭā Vadā cēṭā vāṣṭā cēṭā vedā vṛddhiśā ṣṭā cēṭā vedā vṛddhiśā ||

tatredaṃ caṇḍamahāroṣaṇasādhane mantravidarbhaṇam om caṇḍamahāroṣana āgaccha āgaccha hum phat khagāsidhau tu amukam me sādhayeti yojayet pādākramaṇe tu amukam hana hana · iti yojayet ||

ekāvāroccāraṇena sarvāṇi pañcānantaryakṛtāni api dahi | sarvapāpaṃ me nāṣayet yojayet evaṃ sarvabhayaśācāraṇamātrenā rakṣaṃ karoti rakṣa rakṣa mām iti yojayet evaṃ sarvatara rakṣām āvahati ||

atha praivalantam īva loham dhīyatā sarṣapāṃ mudgāṃ māṣaṃ caśottarasatavārān nijamantrenāmantarānti mākinyādīrhitatām tādāyay evaṃ te ‘pasaranti tādānākāle mākinyādikamapasārāyet yojayet ||

atha khaṭikāyā apakvaśarāvadvaye ‘ṣṭadalapadmāntargataṃ mantrāṃ kṛtvā sampuṣṭkṛtya kaivartajālena veṣṭayitvā dvāre lambāpyet 340 bālāṃ rakṣaṃ karoti rakṣa rakṣa bālakā iti yojayet ||
madanena caturaṅgulasādhyaputtalikāṁ kṛtvā taddhṛdi bhūrje mantram
abhilikhyā rājikādīnā prakṣipet | tataḥ kaṇṭakena mukhaṁ kilayet | prativādina mukhaṁ kilitam bhavati | devadattasya mukhaṁ kilayeti yojyam ||
catuspathe nikhet | evaṁ pādau kilayet | gatim āgatiṁ stambhayan |
devadattasya pādau kilayeti yojyam | hṛdayam kilayet | kāyam stambhayan | devadattasya hṛdayam kilayeti yojyam ||
mānuṣāsthikilakena lauhena vā saṃkocakaṇṭakena vā yāny aṅgāṇi
tati kilayeti tāni tasya khillitāṇi vyathābahulāni bhavanti | devadattasyāmukāṅgam kilayeti yojyam ||
yasya grhadvāre nikhet tam ucchādayati | devadattam uchchādayeti
yojyam | abhimantritaṁśānabhasmanā dvārapaṭalayor34 | nikṣepād uccāṭayati | devadattam uccāṭayeti yojyam ||
puttalikāṁ kaṇṭakaiḥ khillitāṁ kṛtvā japet | devadattam mārayeti
yojyam ||
khaḍgādikam aṣṭottarāśatavārāṁ nijamantrenābhimantrya yuddham
kuryāt | jayam āsādayati | yat kāyam uddśīya baliṁ dadyāt tat tasya sidhyati ||
pāparogādīvyādīṁ mayūrapiccham aṣṭottarasatenābhimantra nijamantrenāpamārjayet | amukasyāmukarogam nāśayeti yojyayet | sarvavyādhiśāntir bhavati ||
tathaiva daṣṭakam apamārayed dhastatāludvayena | devadattasya viṣaṁ	nāśayeti yojyam | nirviṣaṁ kurute ||
evaṁ vaśibhūtam āyattam svasthānam āgataṁ nagnaṁ muktaṁ āśayati
cāgrato dhyātvā pādapatitaṁ ca drṣṭvā jápet | vaśo bhavati | amukam ca vaśām ānayeti yojyayet ||
evaṁ pūrvavad ākṛṣṭaṁ dhyātvā jápet | ākṛṣṭo bhavati | amukam
dhārayeti yojyam ||
ātmānaṁ dhanadhānyādipirpipūrmaṁ dhyātvā jápet | puṣṭiṁ me kurv iti
yojyam ||
idaṁ mantraṁ trikoṇadvayasampūrṇadhyayena parṇapatre kaṇṭakena
līkhitvā paṇcamarīcāiḥ saha tāmbūlaṁ bhakṣayet | sarvajvarāṇi nāśayeti
yojyayet ||
candragrahe sūryagrahe vā kṣirabhaktena dadhibhaktena vā pātraṁ
pūrayītvā sāsarkaṁ saṁghṛteṇa saptāśvatthapattrapāḥ sthāpayītvā
saptapatrācchāditam kṛtvā hastabhṛyāṁ avaśṭabhya tāvaj japed yāvan mukto
na bhavati | taṁ bhakṣayet | paṇcasiṭāyur bhavati ||
anenaiva krameṇa haritālaṁ gorocanāṁ manahśilāṁ vā sādhayet,
kajjalāṁ vā | jvalite tilakenaṅjanena vā vidyādharāḥ | dhūmpite
'ntardhānam | uṣmāpita vaśīkaraṇam ||
athavā nāgeśvarakāṣṭhamayam anantaṃ nāgarājaṃ kārayet | taṃ
39 jalamadhye 'dhomukhīkṛtya japed ākāśaṃ paśyan | hara hara · anantaṃ
38 śīghram varṣāpayet evoyojayat | devo varṣati ||

athānantaṃ jalād uddhṛtya kṣīreṇa snāpayitvā visarjayet | evam ṛṣṭīyātṛtīyamulamantryoḥ kalpaḥ |
41 hṛdayamantrānām apy ayam eva kalpaḥ ||

prathamamālamantrāṃ ketakīpatte kaṇṭhakena likhitvā nīlavastra-
42 sūtrābhyāṃ aṣeṣtya jvarāśraya śīghram varṣāpayet yojayet | devo varṣati ||

iti sārdhadaśākṣarakalpaḥ | evaṃ dvitīyatṛtīyamulamantryoḥ kalpaḥ |
44 bandhanakāle roginam pūrvabhīmukhīkṛtya dagdamatvaabhaika-
43 madyādi pūṣṇāśarāvena nirmaḍcayitvā,342 idaṃ bhuktvā, sarve jvarādayo
39 ṗsarantarū śīghram bhagavān caṇḍamahāroṣana evam ājñāpayati | yadi
nāpasarīyatho tadā bhagavān krudhhas tiṣṇena khaḍgena tilapramāṇaṃ
ciṣṭvā chetsyati | ity uktvā nairūtakone dadyat | tato bhadram bhavati ||

evam saravyādhiḍākinyādyupadrave ca balir deyaḥ343 | sarvabhāyeṣu
44 paṭhitamātena rākṣam karoti | aparam mūlamantroktam sarvaṃ karoti |
dvitiyāmālamāntrasya apy am eva vidhiḥ ||

tṛtiyāmālamantratotsṛṣṭapiṇḍam abhimantraya dadyat | varado bhavati |
45 bhaktapiṇḍam abhimantrya vikalavālāyāṃ vivikte dadyād | yat kāryam
uddiṣṭa tat sarvaṃ sidhyati | śeṣakalpo tu pūrvavat | pūrvavat vidhinā
46 śuklapratipaḍam ārahaṇya pauramāṃśim yāvat pūrvavat kuryat ||

mālamantrānāṃ daśatasahasreṇa pūrvaseva bhavati | devānāṃ
46 viṣeṣamantrānāṃ mūlamantravat kalpaḥ | yathā bhagavato mantrakaḷpa
46 tathā devināṃ | viṣeṣas tu mālamantrajāpāt kavitvām pāṇḍityaṃ ca śīghram
eva sampadyate ||

tṛtiyāmālamantrasya kalpo bhavati | šayanam āruhya vāmahaṣṭena
47 lināṃ gṛhitvāṣṭaṣataṃ japed yasyā nāmāṃ sāgacchati | kāmayet | manthre
47 om vauheri amukī māyātu hūṃ phaṭ ||

gairikāya bhagam aṣṭhikṣhā bhūmau vāmahaṣṭena vaṣṭabhyāṣṭaṣataṃ japed
48 yasyā nāṃśaṃ sāgacchati ||

sarsapaṃ sapṭābhimaṣṣaṃ kṛtvā puruṣaṃ tādayat | nirvyādhir
49 bhavati | manasā kalpayat | udakam parijaya hanyat | rudhiram srawati |
49 vastraṃ parijayāvagunṭhayat | sarvamapriyo bhavati | lavaṇaṃ parijayya
yasya khāne pāne dadyat taṃ vaṣṭikaroti ||

govālarajjuṃ yasya gale badhnāty abhimantraya sa gaur bhavati |
50 ādityābhimukho yasya nāṃśa japed taṃ akarṣayati | viḍālaromarajjuṃ
yasya gale badhnāti sa viḍālo bhavati | kākasnāyurajjuna kāko bhavati |
puruṣakesaraṇjuna puruṣo bhavati | strikṣaraṇjuna stri bhavati ||
evam yasya yasya keśaromādīrajjuḥ kriyate tasya tasyaiva
rūpaparivartanaṃ bhavati | yasya nāmnā japet tasya raktākṛṣṭih |
animiṣanayano yam dṛṣṭvā japti sa vaśyo bhavati | iti devīmantrakalpaḥ  
balimantrenā baliṃ dadyāt | sarvopadravavyādhivighnādisāntir bhavati |
yasmin kārye samutpanne baliṃ upaharet tat tasya sidhyati | sitapuspa-
śarāvakṣīraśarāvasugandhijalaśaraśarāvahaktasarāva | iti śarāvacatusṭayaṃ |
phalopaphalikāṃ ca prāśāntiyāṃ rātrau orī canḍamahāroṣaṇa imaṃ baliṃ |
grhaṇa · amukakāryaṃ me sādhaya hūṃ phaṭ ity aṣṭottaraśatenābhimantrya |
nivedayet vivikte | τasyābhimataṃ sidhyati ||
atha bhagavato mūlamantrenāṣṭottaraśatayajaptena kaṭutailena gurvinyā |
bhagābhyantraram mrakṣayet | pibec ca | sukhena prasūyate | anenaiva |
vranaṃmrakṣaṇāc chāntir bhavati | sarvaṃ bhakṣaṇēpi ||
prathamamālāmantraṃ bhūrne ṣoḍaśadalakamalāmadye likhet |
nilasūrenā veṣṭayitvā sarīre dhārayet | sarvatra rakṣā bhavati |
gorocanalaktena likhet ||
dvitiyasyāpy ayaṃ vidhiḥ | evam anyatantrakalpoktam apy atraiva |
niyojayet | tathāviva sarvaṃ sidhyati bhāvanāsaktayoginaḥ ||
ity ekallavirākhye śrīcanḍamahāroṣaṇatantre sarvanantaralpapaṭalo |
dvādaśamaḥ ||
CHAPTER A13

atha bhagavatī āha |
sthātavyaṃ yoginā kena saṃvarena vada prabho |
caryā ca kīḍrī kārīya siddhiḥ kenāśu labhyate ||
bhagavān āha |
māraṇīyā hi vai duṣṭaḥ buddhaśa[j]nadūṣakāḥ |
teśāṃ eva dhanāṃ grhrāya sattvebhyo hitam ācaret ||
candāḥ sarvāḥ hi vai sevyaḥ yatinyo mātaraṃ sutīṃ |
bhakṣayet matsyamāṁsāṃ tu pibem madyaṃ saṃhitāḥ ||
mithyayā svaparayor doṣaṃ cchādayed dhyānatatparaḥ |
sidhyate nirvikalpātmā guptaśikṣāprayogataḥ ||
yena yenaiva pāpena sattvā gacchanty adhogatim |
tenāviva pāpena yogi śigṛham prasidhyati ||
atha bhagavatī dveṣavajrī bhagavantam evam āha |
kathaṃ bhagavan |

ap12. - 51
ap12. - 52
ap12. - 53
ap12. - 54
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ap13.

ap13. 1
ap13. 2
ap13. 3
ap13. 4
ap13. 5
ap13. 6
atha bhagavān āha

rāgeṇa hanyate rāgo vahnidāho 'tha vahninā
viṣeṇāpi viṣaṃ hanyād upadeśaprayogataḥ

ap13.7 niḥsvabhāvaṃ jagad dhyātvā siddho 'ham iti bhāvayan
suguptaṃ cācaret sarvaṃ yathā ko' pī na budhyate

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

ap13.9 viparītasaṃvare smin siddhis tasya na vidyate
pāpaṃ nāsti na puṇyaṃ ca niḥsvabhāvasvabhāvataḥ

ap13.- lokākaukṛtyanāśārthaṃ mayā na prakāti kṛtam
10 idānīṃ caiva kṛtāṃ sarvāṃ ca añārūpeṇa bho priye

ap13.- yogilokāvatārya sarvasattvārthahetave
11 prakātaṃ samvaraṃ vakṣye śṛṇu tvam adhunā priye

ap13.- na ca prāṇivadhāṃ kuryāt na parasaṃvahāraṇam
12 parastrīharaṇaṃ naiva naiva bhāṣaṇaṃ mṛṣa vacaḥ

ap13.- madyaṃ naiva pūbed dhimān lokākaukṛtyahānaye
13 prakātaṃ sikṣāpadāṃ hy etat sādaraṃ ca samārabhet

ap13.- yad uktam samvaraṃ hy etat caryedāṇīṃ hi kathyate
14 ratnamaulaṃ śire kuryāt tāṭaṅkaṃ karṇayos tathā
daśābdordhvavyayasthāṃ tu gṛhya caryāṃ samācaret

ap13.- nānālaṃkārakaṃ kṛtvā dhārayed ātmadehake
15 pādayor nūpuraṃ kāryaṃ mekhalāṃ ca tathā kaṭau

ap13.- savyahaste tathā khadgaṃ pāṣam vāme pradhārayet
16 maulau ca mudraṇaṃ kāryaṃ pañcabuddhaprayogataḥ

ap13.- pañcacāraṃ tu cartavyaṃ śmasrukeśaṃ vikhaṇḍayet
17 daśabdordhvavyayahsthāṃ tu gṛhya caryāṃ samācaret

ap13.- pūrvoktakulabhedena kanyāṃ vai prakalpayet
18 kanyāyogam alanārār maṇḍayet tāṃ ca nityaśaḥ
daśābdordhvavyayasthāṃ tu gṛhya caryāṃ samācaret

ap13.- savye karttiṃ ca vai dadyāt vāme caiva kapālakaham
19 kulabhedena vai kuryād varṇabhodopatis tanau

ap13.- gṛhitvā svakulīṃ prajñāṃ parakulīṃ vā samāhitaḥ
20 svecchāyā tu samāgṛhya caryātmataṃ samācaret
ap13.- ratnāder abhāvena\textsuperscript{349} kuryād ārtha\textsuperscript{350} dinirmītam \mid
21 athavā cetasā kuryād yady alābhaḥ pravartate \mid

ap13.- viharet pañcasaṃmayān\textsuperscript{351} kulapañcāprabheda\textsuperscript{\|} \mid
22 pūrvoktena yogena dvābhyaṃ dvamdvam sanarabhet \mid

ap13.- sidhyate sarvathā yogī nātra kāryā vicāraṇā \mid
23 prajñopāyasamāyogān nakhaṃ dadyāt tu tryaksaram \mid

ap13.- cumbanālínganaṃ caiva sarvasvaṃ śukram eva ca \mid
24 dānapāramitā pūmā bhavaty eva na samsāyāh \mid

ap13.- tatparaṃ kāyavākcittaṃ sāmvṛtāṃ gādhasaukhyātāh \mid
25 śīlapāramitā ājeyā sahanāc ca nakhāṣatam \mid

ap13.- tryaksaram pīḍanaṃ caiva kṣāntipāramitā tv iyam \mid
26 sādāraṃ tu dīrgahakālaṃ ratim kuryāt samāhitaḥ \mid

ap13.- vīryapāramitā ājeyā tatsuṣke cittayojanāt \mid
27 sarvato bhāvarūpeṇa dhyānapāramitā matā \mid

ap13.- strīrūpabhāvanā prajāpāramitā sā prakīrtitā \mid
28 surataikayogamātreṇa pūrṇā sātpāramitā \mid

ap13.- bhavet pañcapāramitā puṇyaṃ jñānaṃ prajñeti kathyate \mid
29 suratayogasambhūto yogyā sambhārasambhṛtaḥ \mid

ap13.- sidhyate kṣanamātreṇa puṇyaśaṃsamanvitaḥ \mid
30 yathā latāsamudbhūtaṃ phalam puṣpasamanvitam \mid

ap13.- ekaśaṇāc ca sambodhiḥ sambhāradvayasambhṛtaḥ \mid
31 sa trayodaśabhūmīśo bhavaty eva na samsāyāḥ \mid

ap13.- bhūmis tu mudītā ājeyā vimalā cārcīsmatī tathā \mid
32 prabhākari sudurjayaḥbhīmukhi dūraṃgamacalā \mid

ap13.- sādhumāti dharmameghā samantaprabhā tathā \mid
33 nirupamā jñānavatīty evaṃ trayodaśasamjñayā \mid

ity ekallavīrākhye śrīcaṇḍamahāroṣaṇantatre caryāpaṭalas trayodaṃsaṃghaḥ \mid

ap14.- \textbf{CHAPTER A14}

ap14.1 atha tasmin parṣadi samantabhadro nāma vajrayoγi bhagavantam etad avocat \mid
paripṛcchāmy ahaṃ nātha kim artham acalasaṃjñakam ekallavīrasaṃjñā ca caṇḍamaharoṣaṇetī ca \mid
atha bhagavān āha |
prajñopāyasamāyogān niścalam sukharūpiṇam |
prajñopāyātmakaṃ tac ca virāgeṇa na cālitam ||
ap14.2 tenaivācalam ākhyātaṃ vajrasattvasvarūpiṇam |
dvibhujāikamukhaṃ śāntaṃ svaccham apratighamanaḥ ||
ap14.3 khaḍgapāśakarābhyyām tu prajñālinganatparam |
sattvaparyāṅkam āsīnaṃ padmacandrāravīṣhitam ||
ap14.4 ā saṁsāraṃ ca tiṣṭhed divyasaukhyena susthitam |
tenedam acalaṃ khyātaṃ sarvabuddhais tu sevitam ||
ap14.5 acalaṃ vai prabhāvitvā sarve traipathikā jināḥ |
sattvārthaṃ hi vai kurvanti yāvad āhṛtasamplavam ||
ap14.6 atha samantabhadra uvāca |
akārene ca khyātaṃ cakārene kim ucyate |
lakārene kim ucyate kidṛśam nāma samgraham ||
ap14.7 bhagavān āha |
akārenekṛtrimaṃ sahajasvabhāvam ity uktam |
cakārenāndaparamānandaviramānanda- ||
ap14.8 sahajānandākhyacaturānandasvabhāvam uktam |
lakāreṇa lalanālālitaṃ suratam uktam ||
ap14.9 akāreṇacyate prajñā cakārenāpy upāyakah |
prajñopāyiayogena lakāraḥ sukhalakṣaṇat ||
ap14.- sa evaikallavīras tu eka ekallakahā smṛtaḥ |
10 virāgamardanād víraḥ khyāta ekallavīrakah ||
ap14.- caṇḍas ṛṣīrataś cāsau sa mahāroṣanāḥ smṛtaḥ |
11 roṣanāḥ krodhano jñeyaḥ sarvamāravimardanaḥ ||
ap14.- virāgaḥ caṇḍanāmā vai mahān rāgādīmaṇināt |
12 roṣanāḥ krodhahanāṃ tatra virāge durdame ripau ||
ap14.- vāmagulphena cāyanṭraḥ brahmaśūtraṃ samāhitah |
13 daṃṣṭroṣṭhapuṭah kruddho virāgam ca vināsayet ||
ap14.- anayā mudrayā yogī prajñām ālingya nirbharam |
14 virāgam sarvato hatvā buddhasiddhim avāpnume ||
CHAPTER A15

atha bhagavatī dveṣavajry uvāca | ekavīraḥ kathāṃ sidhyed brūhi tvāṃ parameśvara |
atha bhagavān āha |

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

śvetaṃ cācalaṃ dhyāyat pītaṃ vā raktāṃ eva vā |
śyāmaṃ vā cācalaṃ dhyāyād dveṣavajryādisampuṭam |

madhye pañcācalānām vai gṛhītvaikam vibhāvayet |
prajñāṃ tu tatkulināṃ tu anyāṃ vātha bhāvayet |

sidhyate tena yogena yogī śīghraṃ na saṃśayaḥ |
prajñāyā rahitaṃ vātha bhāvayet susamāhitaḥ |

bhāvanābalanispattau bodhirājyam avāpnute |

atha bhagavaty āha |
viśuddhiṃ devatāyās tu śrotum icchāmi nāyaka |
pūrvoktaṃtaṇḍalānāṃ tu viśuddhiṃ me vada prabho |

atha bhagavān āha |

athātāḥ sampravakṣyāmi viśuddhiṃ sarvaśodhanam |

tatra caturasṛaṃ caturbrahmavaiśyakṣatriyaśudrajātitvā |
catustoraṇañ caturdhyaṇam | aṣṭau stambhā āryanām mārgaḥ |
ekapūṭaṃ cittaikāgratā | padmaṃ yoniḥ | viśvavṛṇaṃ viśvanirmāṇat |
nava navāṅgapravacanāni | dikṣu raktāṃ mahārāgāt | vidikṣu pitaśyāmasādvakṛṣṇāni |

bhrisvāiśyakṣatriyaśudrajātitvā |
candrasūryau śukraśoṇite |

khaḍgo madhye kṛṣṇācalacihnam, kartrir viśvavajrāḥ pruvādinikṣu śvetācalādnām, āgyeśyādivikṣu mohaśyaśuddhīnām | iti maṇḍalaviśuddhiḥ |

bhāvanāśuddhīr ucyate |
prathamaṃ pūjā puṇyasambhāro viśiṣṭam karma | śūnyatā jñānasambhāro
maranāṃ viśiṣṭam | svacchadeho ntarābhavadehaḥ | kūṭāgāraparyantaṃ
buddhabhuvanam | padmaṃ yoniś | candrasūryau sukraṇosite

hūṁ kṛtir mātuḥ pitur antarābha vacittam, aksobhyaḥ pīṭā māmakī mātā |
anayor anyonyānurāgaṇaṃ drṣṭvā pitari dveṣaṃ kṛtvā mātary anurāgaṃ ca,
mohena sattvacittavat samkramet | padmān nirgataḥ potaḥ pīṭmāraṇaḥ
tatpadaprāptaye mātgraṇaḥ jānaprataravatsalyād viśiṣṭasukhāya so ṁpi
putrān janayati duhitīṃś ceti | śvetācalādayo mohavajryādayaś ca | putrāś
cu pīṭmāraṇāḥ saṃśayanaparāḥ śatra eveti tāvan mārayet | duhitīṃś ca
kāmayet jānaprataravatsalyād viśiṣṭasukhāya ||

khaḍgaḥ prajñā pāśa upāya | athava pāśaḥ prajñā khaḍga upāyaḥ |
ubhayor samarasikaraṇaṃ tarjanī | vāmadhodrśtiḥ saptapātalapālanaṃ
savyordhodrśtiḥ saptabrahmaṇḍapālanaṃ | vāmabhūgatajānuḥ
prthvipālanaṃ | savyasaṃprahārapadaṃ sarvamātaraśanam | brahma
skandhamāraḥ | śivaḥ klesānāraḥ | viṣṇur mṛtyumāraḥ | sakro
devaputramāraḥ ||

prthvī sakalamartyakanyā | upabhogah kumāraḥ | dīrghasasthiḥ
padmāsanaḥ | yonijāḥ, candrasūryāsanaḥ, śukrasonitoraṃ
bhāvah, strīrūpe abhāvah | nilo vijñānaṃ, śveto ṛupaṃ, pīto vedanā,
raktaḥ samjñā, śyāmaḥ saṃskāraḥ ||

athavā nīla ākāṣaṃ, śveto jaḷaṃ, pītaḥ prthvī, rakto vahñih, šyāmo vātaḥ |
yathā bhagavatāṃ tatha bhagavatīnām ||

athavā nīlaḥ suviśuddhadharmadhitujānānam, śveta ādarśajānānam, pītaḥ
samatājānānam, raktaḥ pratyavekṣanajānānam, śyāmaḥ
kṛtyānuṣṭhānajānānam ||

eka eva jinaḥ sāstā paṇcarūpeṇa saṃsthitah ||
prajñāpāramitā caikā paṇcarūpeṇa saṃsthitā ||

ityekalavirākhya śrīcandamahāroṣaḥantatre viśuddhipaṭalāḥ
paṇcadaśamaḥ ||

CHAPTER A16

atha bhagavaty āha ||
katham utpadyate lokaḥ katham yāti kṣayaṃ punah ||
katham vā bhavet siddhir brūhi tvaṃ parameśvara ||

atha bhagavān āha ||
avidyāpratyayāḥ saṃskārāḥ ||
saṃskārapratyayāṃ vijñānam ||
vijñānapratyayaṃ nāmarūpam |
nāmarūpapratyayaṃ śaḍāyatanam |
śaḍāyatanapratyayaḥ sparśaḥ |
sparśapratyayā vedanā |
vedanāpratyayā tṛṣṇā |
tṛṣṇāpratyayam upādānam |
upādānapratyayo bhavaḥ |
bhavapratyayā jātīḥ |
jātipratyayā jārāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ evam
   asya kevalasya mahato duḥkhaskandhasya samudayo bhavatī ||

ap16.3 evam apy avidyānirodhāt saṃskāranirodhaḥ |
saṃskāranirodhād vijñānanirodhaḥ |
vijñānanirodhān nāmarūpanirodhaḥ |
nāmarūpanirodhaḥ śaḍāyatananirodhaḥ |
śaḍāyatananirodhād sparśanirodhaḥ |
sparśanirodhād vedanānīrodhaḥ |
vedanānīrodhāt tṛṣṇānīrodhaḥ |
tṛṣṇānīrodhād upādānīrodhaḥ |
upādānīrodhād bhavanirodhaḥ |
bhavanirodhāj jātinirodhaḥ |
jātinirodhāj jārāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsā nirudhyante evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavatī ||

ap16.4 pratītyotpadyate lokāḥ pratītyaiva nirudhyate |
buddhvā rūpadvayaṃ caitad advayaṃ bhāvyā sidhyati ||

ap16.5 atha bhagavatī uvāca |

kathayatu bhagavān avidyādīvivecanam |

atha bhagavān āha |

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

ap16.6 tatrāvidyāḥ heyopādeyājñānam |
marañānantaram dhanva352 rūpaṃ cittaṃ |
śarīrākāraṃ bhavatīty arthaḥ ||

ap16.7 tasmāt saṃskāro bhavati sa ca trividhaḥ |
tatra kāyasamśkāra āśvāsaprāśvāsaḥ |
vākṣaṃśkāro vitarkavicāraḥ |
manahsaṃśkāro rāgadveśamohah |
ebhīr yuktāvidyā śvasati praśvasati vitarkayati sthūlaṃ |
grhnati vicārayati sūkṣmaṃ grhnati |
anurakto bhavati dviṣṭo mugdhaḥ ca ||
tasmād vijñānaṃ bhavati | saṭprakāraṃ ca | ebhir yuktāvidyā paśyati śrṇoti jighrati bhakṣati spṛṣati vikalpayati ||


tasmāc chaḍāyatanāni cakṣuḥ śrotra ghrāṇajihvākāya manāṃsi | ebhir yuṭā | pūrvavat paśyatītyādi ||

rūpaśabdagandharasarpāsadhamdāḥ satamāpattih | tatas trṣṇā sukhaḥbhilaśaḥ | tata upādānaṃ tatprāpaṃ karma | tato bhavo garbhaḥpravesaḥ | tato jātiḥ prakaṭtikaraṇāḥbhīṃsattih | upādānapaṅcaskandhalābhaḥ ||

tato jāriḥ purātānāḥbhavaḥ | maraṇaṃ cittacaitṭa[n]irodhaḥ | tato jāriḥmaraṇacintāyaḥ | sōkāko bhavati | muktir mayā na paryeṣiteti | paridevate | vyādhyādyupadrutās | ca duḥkhī bhavati | tad evan | punah punah manasi yo[j]ayan | daunmanasyā | bhavati | durmanā api | kānyā upapratva | upāyāsi bhavati ||

tatāh arthaḥ | avidyaśiṣaḍāyatana[ṇ]arābhavasattva ekatraiva | sthitas trailokyām paśyan paśyati strīpurusān anuraktān | tato 'titajāti-kṛtakaraṃ paḷītaya yaj | jātav utpanno bhavisyati | tajjātistṛpuruṣau ratau drśtvātva tasya tayoḥ sparśa utpadyate ||

tatra yadi puruṣo bhavisyati tadātmānaṃ puruṣākāraṃ paśyati | bhāvimātaṃ paramāpurṣaḥ bhavati | bhāvīpitati ca mahāvādaḥ | rāgadevaṃ | ca sākṣaduḥkhhe | vedane | tataḥ ke[n]kārenānayā sārdhaṃ ratiṃ karōmīti cintayān | aduḥkhhaṣukha | vedanatayā | vyāmugdho bhavati ||

tataḥ pūrvaṃva[vatapri]tayo bhavisyasiṃ pratiṣeṣitayā etaṃ ramāṃti kr̥tvā kaṣṭena ko | hi puruṣo mama strīyaṃ kāmayate iti | kr̥tvā tārāśaṃkramanavad bhāvīpitrīṣomārgena praviṣya tasya sukṛāḍhiṣṭhitam cittam adhiṣṭhāya bhāvimātaraṃ kāmayāṃ dṛṣṭimānaṃ paśyati sukhahāraṇam upādadāti
tataḥ śukreṇa samarasībhūya mahārāgānurāgēnāvadhūtnāḍyā pitur vajrān nirgatya mātuḥ padmasuṣirasthavajrajñadātvīśvarīnāḍyā kukṣau janmanāḍyāṃ sthitah | kṣaraṇāntaritavat tato bhavo bhavati ||

ap16. sa ca krameṇa kalalārbudaghānapeśīśākhāyuto navabhir dasābhir vā māsair yenaiva mārṣena praviṣṭas tenaiva mārṣena nirgato | jātir bhavati ||

ap16. yadi vā strī bhaviṣyati tadā bhāvipityanurāgo bhavati | bhāvimatāri ca dveṣah | tataḥ378 ātmānaṃ strīrūpam paśyati | bhāviniṃtisīromārṣena praviṣṭa padme paṭitvā śukreṇa mūśrībhūya tasyā eva janmanāḍyāṃ tiṣṭhi | tataḥ pūrvvāna nirgacchati jāyate ||

ap16. tad evam avidyādibhir lokā jāyante | lokāṣa ca paṅca379 skandhā eva | te ca duṣṭhu380 saṃsārīnaḥ paṅca381 skandhāḥ | na ca duḥkhena kāryam asti moksāṁrthinām ||

ap16. avidyādī382 nirodhāt skandhābhāvaḥ | śūnyatā tucchatā | na ca tucchena kāryaṃ moksāṁrthinīḥ ||

ap16. tasmān na bhāvo mokṣo nāpy abhāvaḥ | tasmād bhāvābhāvavirahitaṃ praṇāpāyasampuṭam | mahāsukharūpīṇaṃ śrīmadacalanāthātmakaṃ caturānandaikāmūrticittam bhavaśnirvāṇapratīṣṭhītaṃ moksāḥ ||

ap16. rāgenotpadyate loko rāgakṣayāt kṣayaṃ gataḥ | acalārthapariṇāṇād buddhasiddhiḥ samṛdhyati ||

ap16. na calati praṇāsānge sukharasamuditaṃ tu yac cittam | vidhunān viramasūnāma tad acalāṣaṇiṃyāḥ ca kathitam ||

ap16. ity ekallavārākhye śrīcaṇḍamahāroṣaṇatantre pratītyasamutpādapaṭalāḥ śoḍaśaṃnah ||

ap17. chapter a17

ap17.1 atha bhagavaty āha |

nāthedaṃ sampuṭam śukraraktaṅgabhagastane | pravṛddhe śakyate kartum vyādhivrddhatvanāśanāt ||

ap17.2 strīmanovāyaśāhavāt tadād vākaraṇād api | śukrasya stambhanād raktadrāvaṇād brūhi yogakam ||

ap17.3 atha bhagavān āha |

sādhustu sādhu kṛtaṃ devi yad aham adhyeṣitaṃ tvayaḥ | vakṣye nānāvidham tac ca śrīnu lokārthasiddhayā | śārīrāṃ śodhayed ādau paścāt karma samārābhī ||
śukle vastre kṛtaṃ varṇaṃ śreṣṭham ujjvalitaṃ bhavet ।
triphalākāśṭham āgrhya yavakṣāram palāśakaṃ ।
ap17.4

bhakṣayitvā guḍaṃ pānāt kṛmyaiṣṇapraṇāśanam ।
ketakyāś ca rasaṃ tailam hilamocīrasasaindhavam ।
ap17.5

pītvā liptvā ca tad raudre yūkānāśo vapurvṛtā ।
ketakyāś ca rasaṃ tailām pibel lavanāsamyūṭam ।
ap17.6

raudre bhrmanayogena bhavel lavanānāśanam ।
hilamocīrasam kiṃcit saindhavena ca samyūtam ।
ap17.7

chāyāyāṃ ca sthitiṃ kṛtvā bhavet pittasyā nāśanam ।
ketakyāś ca rasaṃ kūsmāṇḍamaṇjaryāḥ pibel lavanāsamyūṭam ।
ap17.8

pānayogād bhavet tailanāśa eva na samśayaḥ ।
rasam kūsmāṇḍamaṇjaryāḥ pibel lavanāsamyūṭam ।
ap17.9

cūrṇanāśo bhaved dhanyāśleṣmāṇam madhu naṣyataḥ ।
ekaikaṃ dvidinam kuryāt paścād auṣadham ārabhet ।
ap17.10
tenaiwa phaladām tac ca nisphalāṃ cānyathā priye ।
śālmalivalkalam cūmet taptamanḍena bhakṣayet ।
ap17.11

saptadhā mantritam kṛtvā prātār vā bhojanakṣaṇe ।
pratyahāṃ yāvajīvam tu śukrāṇīvucchayati vardhanam ।
ap17.12
oṃ caṇdamaḥāroṣaṇa idaṃ divyāmṛtaṃ me kuru hūṃ phaṭ ।
†ṛṭitaṃ† nārikelaṃ ca navaniṃ ca cāpi māhiṣaṃ ।
avasyamanaṃ samyuktaṃ medaṃ śukarasambhavanam ।
ap17.13

liṅgam kaṁganānāṃ tu bhagasyāpi vimardanaiḥ ।
sarvakāyavimardaiś ca vardhante te na samśayaḥ ।
ap17.14

nirmahāṃ tarjanīṃ kṛtvā mrakṣayitvā ca tena vai ।
yonimadhye tu prakṣipya sphāṇḍayet randhravardham ।
ap17.15

dāḍimaṃ vaceḥ kalkaiḥ pacet sarṣapatailakam ।
stanam vimarditaṃ vardhamuṇḍirikvāthanaśyataḥ ।
ap17.16

śvetasarṣapavacādyāṣvagandhāḥṛhatikṛtaḥ ।
kalkair saṁmardayel liṅgaṃ stanam kaṁganṃ ca vardhate ।
ap17.17

hastiippalīśvetāparājītaṅkṛtais tathā ।
māhiṣyanavanītena mardanāl liṅgavardhanam ।
ap17.18
śevālakaṭurohiṇīmāhiṣyanavanītena mardanāl liṅgavardhanaṃ ||
dhustūrasenāśvagandhāmūlaṃ piṣṭvā mahīṣyanavanītamiśritam,
dhustūrāphalakoṭare ṇhorātraṃ sthāpayet ||
tato liṅgaṃ māhiṣyaśakṛtā ṇṛḍhaṃ mardayitvā ||
pūrvoktena ṇṛtritrayaṃ liptvā mardayed vardhate ||
indragopacūrne ghṛtaṃ sādhhayitvā māhiṣaṃ yonyabhyantaram lepayet ||
īštihā yonir gāḍhā bhavati ||
padmabīja-utpalabījamañña-vaśīramustakais tilatailam pācayet ||
na hagābhṛtyāṅgād daurgandhyasāśthilyavaiśayamonyatvādikāṃ nāśayati ||
nimbavakkvāthena bhagaṃ prākṣālayet ||
saumāram sugandhi subhagādigunopetam bhavati ||
haritālabhāgā paṛṇa kīṃśukākṣārābhāgalīkāṃ yavakṣārābhāgalīkāṃ
dadalikṣārābhāgalīkāṃ jaleṇa piṣṭvā, lepamaṇtra bhagaṅkāṣaṅgāṇāṃ
droma384 nāsam ||
tato halāhalasarpapapuccahatamiśritat kaṭūtailaṃ sansāhasthāpitam,|
tenā liṅgādikāṃ marakṣayet ||
na punah keśāḥ prādur bhavanti ||
māhiṣāśūkapahārāhastikāṭaṭśuvedatailabhyām mardanāt stanādīnām

vṛddhiḥ ||
jātipuṣpaṃ tilena piṣṭvā bhagam udvarayet ||
ucchvasitāṃ bhavati ||
māhiṣanavanītavacāṅkṣāṭhābālānāgabalābhī mardanāt stanaruddhiḥ ||
taptodakākṣālānād vardhitaṅgasadrīṣaṃ bhavati ||
dāṇḍotpalaṃmūlaṃ gavyagṛṭena pībey | ṛṭukāle garbhini bhavati ||
aśva385 gandhāmūlaṃ ghṛṭena pībey | garbhini bhavati ||
balātiṭaśaṅkarāṭātīlaṃ mākṣikamadhyuktaṃ pībey ||
ghṛtraṃ bhavati ||
bālāmūlaṃ udakena piṣṭvā pībey ||
laktrapravāhaṃ nāśayati ||
yavacūrṇaṃ gomūtraṃ sarjarasaṃ yaṣṭi386 madhu ghṛtenodvartanāt
sarvagātraṃ bhadrāṃ bhavati ||
varāhākrāntāṃ gavyagṛṭena pībey | ṛṭukāle garbhini bhavati ||
kalmāsiṣaṃmaṃ bhagṣayec chukrārdhddhiḥ ||
maḍhuradadhībhakṣṣanena

śukrāṛddhi | śukraśūntabhakṣṣanāc chukrāṛddhiḥ ||
strīmūtra386 golayitvā pībey chukrāṛddhiḥ ||
āmalakīcūrṇaṃ jalena ghṛṭena madhunā vikāle ‘valihaet ||
caksuṣyāṃ
tāruṃ phavati praṇāṃ ca janayati ||
āmalakīcūrṇaṃtilacūrṇaṃ ghṛṭena pībey ||
ghṛtadadhī bhakṣayet tathaiva phalam ||
gorakhaṇḍuṣūlapaṃ aśvagandhātilayavyān guṇena samarasikṛtya
bhakṣayet ||
arvauṇaṃ janayati ||
triṣatāyuyā ||
CHAPTER A18

atha bhagavān āha | erandaṃulaṃ kāṇjikena388 piṣṭvā śiro mardayet | śiraḥśūlaṃ vināsayati ||
ap18.1  |  atha bhagavān āha | erandaṃulaṃ kāṇjikena388 piṣṭvā śiro mardayet | śiraḥśūlaṃ vināsayati ||
ap18. 1  |  atha bhagavān āha | erandaṃulaṃ kāṇjikena388 piṣṭvā śiro mardayet | śiraḥśūlaṃ vināsayati ||
ap18. 2  |  chāgasya gor narasya vā koṣṇamūtraṃ sasaindhavanaṃ karaṇaṃ pūrayet | karaṇaroganaśaḥ | śuṣkamarkatatalaṃ vā dadyāt ||
ap18. 3  |  katakaḥ pippali āmalaki haridra vaca śiśiṇeṇa vaṭikāṃ kuryāt | tenāṇjanāt sarvacakṣūrogaṇaśaḥ | madhupippalyā vāṇjayet ||
ap18. 4  |  karṇagūthamadhunāṇjayet | rātryandhanāṣaḥ ||
ap18. 5  |  karṇagūthamadhunāṇjayet | rātryandhanāṣaḥ ||
ap18. 6  |  ghoṣaphalam ghrātvā kaṅkolamulaṃ taṇḍulodakena pibet | nasyaṃ ca dadyāt | nāsikayā raktam na sravati ||
ap18. 7  |  ghoṣaphalam ghrātvā kaṅkolamulaṃ taṇḍulodakena pibet | nasyaṃ ca dadyāt | nāsikayā raktam na sravati ||
ap18. 8  |  śephālikāmūlacarvanād galašunḍim vinaśyati ||
guñjamūlena dantakiṭavināśaḥ ||
goghṛtaṃ gavyadūghaṃ karkaṭapadāṃ pacet | pādamrakṣanād
dantakiṭako390 naśyati ||
mūlakabījam priyaṅgūṃ ca raktacandanaṃ kṣaṭaḥpiṣṭvodvartanān
markatīyādīr naśyati ||
harināmāmānasāuṣṭkam chāgakṣīrena pibet pālam ekam |
kṣayaroganāśaḥ ||
māhiṣyadadhībhartabhogaḥ atiśāranāśaḥ | āmlabhaktāśanāt tathā ||
kutajāvalakalabhāgadavam maricaguḍaśupūndinām ekabhāgaṃ
gavyatakreṇa pibet | grahanāśaḥ ||
āmalakīpiṇalīcitrakam ārdrakām purātanagudam gṛhṭam madhu ca
samaṃ bhakṣayet | vikālakāsaśvāsvāśavāśanām | haritakīcūṛṇaṃ madhunā
tathā ||
khadiṅśākena yavayavāṅūṃ bhakṣayet | kuśiroganāśaḥ syāt ||
ārdrakāṃ jīrakāṃ dadhinā maṇḍena vā pibet lavanaśahitam |
māttukreṇchārvanāśaḥ ||
śarkarāyavakṣāraṃ samaṃ vā bhakṣayet | saubhāṅjanamūlakāvāhau vā
pibet, āṃrī patati ||
haritakīcūṟkām ārdrakām391 ca mastunā pibet, plīhanāśanām ||
jīrakāṃ guḍena bhakṣayet | jvaro vāto vinaśyati ||
yavakṣāram dadhinā pibet | āmavātanāśaḥ ||
kaṭutrayau vidangasaindhavam dattvā maṇḍam koṇam pibet | āgnir
dīpyati kṛmayo vinaśyanti ||
haritakīṃ guḍena bhakṣayet | durnāmā vinaśyati | haritakīṃ śuṇṭhyā
bhakṣayet | āmavātanāśaḥ ||
dūrvāṃ haridrayā piṣṭvā lepāt kacchanāśaḥ | anenaiva
dadṛvīśphoṭakukkuraṃstrāpyātādikaṃ nāśayet ||
kāsamardakamūlaṃ kāṅjikena piṣṭvā, tathā guḍam kaṭutailena pibet |
vātapittāśuṣṭamānuṣṭhādayo vinaśyanti ||
triphalācūṛṇaṃ ghṛtādīnā bhakṣayet | hṛdayavyathānāśaḥ ||
bilvaṃ dagdhvā guḍena bhakṣayet | raktāśaṛā392 nāsāḥ ||
māṭuluṅgarasam guḍena pibet | śūlaṃ naśyati ||
guḍam śuṇṭhyā nasyaṃ dadyāt | sarvaśeṣmanāśaḥ ||
ketaṃ madhunānījayet | sarvāśiroganāśaḥ ||
kāñjikam tailam saindhavam dūrvāmulaṃ ca kāmse nighṛṣyāṇjanāc
cakṣuh śuḷanāśaḥ ||
guḍam gṛhtena bhakṣayet | vātapitāśeṣmakuṣṭhādayo vinaśyanti ||
haritakīcūṛṇaṃ393 gṛhṭamadhuṇā bhakṣayet | sarvarogināśaḥ ||
haritakīcūṛṇaṃ393 gṛhṭamadhuṇā vikāla ālihet | vātaśeṣmavināśanām ||
vāsakapañcāṅgaṃ vacāṃ brahmīṃ pippalīṃ ca śuṣkacūrṇīkṛtya
saindhavena madhunā ca vaṭīṃ kuryāt | tato bhakṣayet vikāle | vātaśleṣma
brahmī
vacāṃ vaṭīṃ kuryāt | tathāvā jāpyaṣṭaṃ | sarvājīrṇanāśaḥ

guḍucūrṇaṃ madhunā pippalīcūrṇaṃ ghṛtamadhubhiḥ pibet | jvarahṛdrogakāsādayo
naṣyanti

lajāluśarapuṅkhayor mūlaṃ vāsodakena pīṣṭvā lepayet |
guḍucūrṇaṃ bhakṣayet | nāḍīvranaṇanāśanam

śuṇṭhīṃ yavakṣāreṇa bhakṣayet | bubhukṣā bhavati

jayantībījaṃ pāṭicīna pibed dinatrayam | pāpparagānāśaḥ

trīphalā nālīkā kṛṣṇamṛttikā bhṛṅgarājakaḥ sahakāramābījaṃ lohacūrṇaṃ
kāṇjikām | ebhir pāmanam kuryāt, tato guggulena keśam dhūpayitvā tena

mardayet | tathā vāsakaṃ baddhāvā sthāpayet | keśaraṇjanam

mayūrapīṭhābhṛṅgarājarasābhāyāṃ gavyaghrtaṃ paktvā nasyaṃ dadyāt

saptāhāt keśaraṇjanam

punarnavaṃ ranḍayoḥ kvāthāṃ kuryāt śoḍāṣaguṇena jale bhāgaikāṃ

sthāpayet | tato gālayitvā śvetagunācūrṇaṃ dadyāt | tatas taśārāvam

ekāṃ bandhayet | anena keśabhīyangāt keśaraṇjanam

bhūmividārītrikāṭugandhakam samaṃ cūmikṛtya, vartikāmadhye kṛtvā,
jvaladadhomukhavartikākramena kaṭutailaṃ gṛhya satatam bindudvayasya

nasyena valipalitaṃ naṣyati

etena marditasena kuṣṭhalepāc chāntir bhavati

sado

navanītamaritgandha-kamāṣakasahitarasatolāśālichenākāpiṇḍena ghaṭayantreṇabhyantare

mūṣikāpiṇḍena vālukāpiṇḍena ghaṭayantreṇaḥ | prakṣayādhir naṣyati

govatsasya prathamavīṣṭhāṃ gṛhitvā guṭikāṃ kārayet

piṇḍatagaramūlaṃ piṣṭvā veṣṭayet | ekāṃ gulikāṃ bhakṣayitvā viśaṃ

bhaṭṭhakṣayet | na prabhavati

jambūbījam bījapūrabījāṃ śirṣabījāṃ ca cūṃmayitvā ajaksireṇa, pāyasam

randhayet, ghṛtena bhakṣayet | pakṣaikāṃ yāvad bubhukṣā na bhavati

amalākā kuṣṭhām utpalanā māṃsā balā, esāṃ lepena viralāḥ keśāḥ ghanāḥ

syuh

kukkuradantam antardhūmena dagdhvā dugdhaḥdraśitaṃ kṛtvā

mrakṣayet | durjata api keśā uttiṣṭhānti

nārikelajale puruṣendriyaṃ katipayaksanāṃ sthāpayitvā surasunnagunḍakaṃ dadyāt | puruṣavyādh nirṣayati
CHAPTER A19

atha bhagavān āha |
śvetāparajitāmūlaṃ śukreṇa vaṭikāṃ kṛtvā tilakena vaśībhavati strī |
brahmadanḍivacāmadhunā liṅgam uddhṛtya striyaṃ kāmayed vaśam |
ānayati |
danḍotpalāmūlaṃ kuṣṭhaṃ tāmbūlena dadyāt, tathā brahmadaṇḍī |
vīḍaṅgaṃ vacā kuṣṭham ānayati dadyāt vaśībhavati |
gardabhasuṣukraṃ kalalakeśaram piṣṭvā dhvajaṃ liptvā kāmayet vaśībhavati |
adyāt, tathā brahmadaṇḍī |
viḍaṅgaṃ vacā kuṣṭhaṃ nāgakesaram tāmbūlena dadyāt vaśībhavati |
adyāt |
gardabhasuṣukraṃ kalalakeśaram piṣṭvā dhvajaṃ liptvā kāmayet vaśībhavati |
adyāt |
mayūraśikhā kākajīvha mṛṭasya nirmālyamsukacūrṇaṃ yasyāḥ śirasi diyate, sā vaśībhavati |
viṣṇukrāntāmūlaṃ atmaśukreṇāñjanāt tathā |
adyāt |
puṣyanakṣatreṇa dhusturasvaḥ samgrahet aślesanakṣatreṇa |
adyāt |
valkalam hastena patram citrayā puṣpaṃ mūlena mūlaṃ, samabhāgacūraṇaṃ madhunā vaṭikāṃ kuryāt karpate badhya sōṣayet |
tāmbūlena dadyāt śaṅkhacūrṇena vaśīkaraṇam |
adyāt |
gardabhaśukraṃ kalalakeśaram piṣṭvā dhvajaṃ liptvā kāmayet vaśībhavati |
adyāt |
mayūraśikhā kākajīvha mṛṭasya nirmālyamsukacūrṇaṃ yasyāḥ śirasi diyate, sā vaśībhavati |
viṣṇukrāntāmūlaṃ atmaśukreṇāñjanāt tathā |
adyāt |
parājītāmūlaṃ puṣye utpāda karpate mrakṣya narataileṇa nṛkapāle |
kajjalaṃ pātayet tālaṇjāt strīpuruṣavaśīkaroti |
adyāt |
danḍotpalāmūlaṃ paṇcamalena dadyāt vaśam ānayati |
adyāt |
vīḍaṅgaṃ tagaraṃ kuṣṭhāṃ madirayā dadyāt anīṣṭhāṃ nāṣayati |
adyāt |
manahsīlāṅgakeśaraṃ cīrṇapriyāṅgugorocanābhīr akṣim añjāyet vaśīkaraṇam |
adyāt |
kastūrīlajjādhusturaḥ caḥadevaṁ kṛttalakaḥ trailokyam vaśam |
adyāt |
orī calacite cīlī cīlī culu culu reto muṇča muṇča svāhā svalingasyopari |
adyāt |
raktaravīraṇumāṃ sanāṣṭhāpya sahasram ekam japet |
adyāt |
nāmavīdarbhitena yasyāḥ purato mantram pāthaṃs tāṃraśucyāṃ viddhvā |
adyāt |
bhrāmyate sā vaṣyāḥ bhavati
pūrvasevā daśasahasrāṇi nāmarahitaṃ kṛtvā, namaḥ caṇḍālī amukīm
vaśikuru svāhā | sevāyutaṃ | śmaśānabhasma kṛṣṇacaturdaśyām aṣṭottara-
śatābhimanitam kṛtvā strīśirasi dadayā | vaśā bhavati ||

ajasya liṅgam ādāya katyaṃ śmaśānasūtrakaiḥ |
karaṭakasyāthavā puccam bandhayec chukrastambhanam ||
satsukhaikamanāḥ kurvan maithunam dhairayogataḥ |
niṣceṣṭavat sadā bhūtvā śukrastambhanam uttamam ||
mūlaṃ sitakokilākhyasya dhusturasyāthavottaram |
śvetaśarupūkhamūlaṃ ca bandhayec chukrastambhanam ||
śanamūlaṃ satīmūlaṃ yadi [vā] surasunnakaṃ |
bhakṣayen maithunāt pūrvaṃ, śukrastambhanam uttamam ||
karaṇjam korayitvā tu pāradena prapūrayet |
bandhanāc ca kaṭau sūtraśi śukrasya dharanōttamā ||
śūkarasya tailena lākṣāraṇitaśvetārka + bhūla + vartya pradīpaṃ jvālayet |
śukrastambhanam ||
kusumbhatailam vā pacet, tena pādatailam mrakṣayet |
śukrastambhanam ||
sitakākajanghmūlamāḥ śitaśpatapadmakeśaramahubhir lepāc |
chukrastambhanam ||
viṣṇukrāntāmūlaṃ padmapatreṇa veṣtayitvā kaṭau bandhayet |
śukrastambhanam ||
haritālaraśāntjanapāradapippalisaṁdhavakusṭhapārāvataviṣṭhām ca |
piṣṭvāṅgorddhvavartanāc chukrastambhanam ||
ūrdhvabalivardhaśṅgaṃ grhya nighṛṣya liṅgāṃ lepayet | ūrdhvalingō |
bhavati ||
kapikacchumūlaṃ + darpiṣṭa + cchāgamūtreṇa piṣṭvā, liṅgāṃ līpya,
sammandya, utpāṭayet vāratrayam | stambhaṃ bhavati | taptadakāśalanāt 
śaṇṭi ||
kapardakābh unintre pāradam pūrayitvā mukhe sthāpayet |
śukrastambhanam ||
chāgamūtreṇa īndravāruṇīṃ saptāhaṃ bhāvayet | tenodvartanāt |
stabdhaṃ bhavati liṅgam ||
oṣānīmūlaṃ kāmacīmūlaṃ dhusturabījaṃ karpūralaṇaḥ piṣṭvā liṅgam |
lepayitvā striyaṃ kāmayet | dravati | saindhavatāṅgaṇakarpūraghoṣaka-
cūrṇaṃ madhunā pīṣṭvā lingalepāt tathā ||
pāvavatapūrīṣaṃ madhunā pīṣṭvā liṅgaṃ pralipya kāmayet | kṣarati ||
kāmacīmūlaṃ tambilena suratakṣaṇe striyaṃ bhakṣayet | kṣarati sā ||
pakvatintiḍīrasikāṃ saindhavena miśrikṛtya svatjarjanyāṅgulim⁴⁹⁹ lipya
tasyā bhage prakṣipya vajradhātvīśvarīnāḍīṃ cālayet āvat sā kṣarati ||
karpūraṇaṇaparadastipalimadhubhir lepāt kṣarati strī ||
rāmadūtimūlaṃ sapatṛam carvayitvā āṅgaṃ prakṣipya kāmayet |
kṣarati ||
jayantyā mūlakaṃ piṣṭvā tāṇḍulodakamiśritam, ratau yonipralepena, vandhyā nārī na saṃśayaḥ ||
piṣṭvā āṅgadūtīmūlaṃ sapattraṃ carvayitvā liṅgaṃ prakṣipya kāmayet |
śalabhapatmānṣuḥ saṃśayau dadyāt | gāḍhā bhavati ||
unavimśataparṇaguruḥ śrīcaṇḍamahāroṣanantante sukrastambhādipaṭala||
CHAPTER A20

atha bhagavatī bhagavantam etad avocat |
nānāvibhedanigaditaṃ mantrayantrādikauśalam |
aparaṃ śrotum icchāmi tathā kutūhalaṃ vibho ||
vāyuyogamāṇaṃ ca tathā kālasyā lakṣaṇam |
svarūpamāṇaṃ dehantrasaśrayaṃ prasādau kuru sampratam ||
sādhu sādhu kṛtaṃ devi yat tvayādhysito ‘tra hi |
athātaḥ sampravakṣyāmi sarvajñanasañcayam ||
oṁ jvālākarālavadane hasa hasa halāhalavajre suvajre sphara sphara |
spāhaṃ vajravahātavṛṣṭim stambhaṃ stambhaṃ sphoṭaya sphoṭaya |
yah yaḥ yaḥ sarvapānīyam śoṣaya śoṣaya hūṃphaṭ | etan |
mantrām jvālākārālavdayaṃ hasa hasa halāhalavajre suvajre sphara sphara |
sphāraṃ sphāraṃ sarvameghavahātavṛṣṭim stambhaya stambhaya sphoṭaya |
sphoṭaya sphoṭaya yaḥ yaḥ yaḥ sarvapānīyam śoṣaya śoṣaya hūṃphaṭ | etan |
mantrāṃ japann ākaśaṃ kroṣadṛṣṭyālokaṃ | vātameghadīn nāśayaḥ ||
oṁ phetkāra pheṁ pheṁ ha ha hā hā pheṭ | śmaśānakrīḍanaṃ |
oṁ sarvavidyādhipataye parayantranānaṃ sarvadākinināṃ |
trāṣaya trāṣaya bandha bandha sukhaṃ kilaya kilaya hūṃphaṭ | iti nagara- |
kṣetrapravedaṃ |
oṁ hili hili phuḥ phuḥ | ity anena mṛttikāṃ abhimanytra dhūliṃ dadyāt |
sarpaḥ palāyati ||
oṁ hili hili phuḥ phuḥ | ity anena mṛttikāṃ abhimanytra dhūliṃ dadyāt |
vedu ā vedu ā | ity anena hastī palāyate ||
terli ā terli ā | ity anena gaṇḍaṇaṃ palāyate ||
oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phaṭ | iti vāmatarjanyā koṭayan śvāṇaḥ palāyate ||
oṁ yamāntaka hrīḥ striḥ hūṁ hūṁ phaṭ phaṭ trāsaya trāsaya caṇḍa
pracanda hūṁ phaṭ | ity anena mahīṣaḥ palāyate ||
oṁ yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ | ity anena pāparogāḥ palāyate ||
oṁ kroṣaṇe samkroṣaṇe bhedanāya hūṁ phaṭ | [ity] abhimantryodakaṁ
dadyāt | śūlaṃ palāyate ||
oṁ trāsane mohanāya hūṁ phaṭ | ity anena śikhābandhanād rakṣā ||
oṁ acale sāmcale amukasya mukham kīlaya hūṁ phaṭ | madaṇena
caturangulaputtalīṃ kṛtvā bhurje haritālena likhitvā tasyā mukhe prakṣipya
kīlaya | catuḥpathe nikhanet | prativādimukham kīlayati ||
oṁ sarvamārabhaṇjane amukasya pādau kīlaya hūṁ phaṭ | pūrvavad
hrdaye prakṣipya pādau kīlayet | gatim āgaṭim stambhayati ||
oṁ vikṛtānana parabalabhaṇjane bhaṇjaya bhaṇjaya stambhaya
stambhaya vajrapāṣena amukam sasainyaṃ bandha bandha hūṁ phaṭ khaṭ
gαḥ ha hī hi phem phem | oṁ caṇḍamahāroṣaṇa hūṁ phaṭ | pūrvavat
prakṣipya senādhipater aṣṭāṅgāni kīlayet | culḥyāṃ madhye
adhomukhikṛtya nikhanet | parasainyāgamanaṃ stambhayati ||
oṁ daha dha paca mataḥ matha jvara jvara jvālaya jvālaya śoṣaya
śoṣaya grhṇa grhṇa jvala jvala | oṁ caṇḍamahāroṣaṇa hūṁ phaṭ svāhā | śmaśānavaste viṣarājikāṣṭaṅgulapramāṇaṃ devadattam abhilikhya
mālāmantreṇa veṣṭāya madaṇaputtalikāḥrīṃ prakṣipya snuhr̄
kāṣṭhāmadhye prakṣipet | tataḥ oṁ caṇḍamahāroṣaṇa amukaṃ jvaraṇa
gṛhnāpaya hūṁ phaṭ | iti javaṃ śmaśānāṅgau tāpayet | khadirabadarāṅgau
vā, śatrum jvālayati ||
oṁ jaya jaya parājaya nirjatayantre hī hī hā hā sphoṭaya sphoṭaya
ucchādaya uchchādaya śīghram karaṇa kuru kuru | oṁ caṇḍamahāroṣaṇa hūṁ phaṭ | śmaśānakarpace likhitvā nīlasūtraṇa veṣṭya bāhau kaṇṭhe śirasi
kaṭau vā dhārayet | parayentarāna bhavati ||
oṁ caṇḍamahāroṣaṇa caṇḍamahāroṣaṇa grasa grasa kha kha khāi śoṣaya śoṣaya
mara mara māraya māraya amukam hūṁ phaṭ | śmaśānakarpace likhitvā
pūrvavat puttalikāyaṃ prakṣipyaṅgulapramāṇenaṣṭhikilakeṇa lohakilakeṇa
vā kilayitvā śmaśāne adhomukhikṛtya nikhanet | saptāhena mārayati ||
oṁ caṇḍamahāroṣaṇa amukam uccāṭaya hūṁ phaṭ | nimbasthakākavāṣaṃ grhīṭvā śmaśānāṅgnaṃ dahayet | tadbhasmāṣṭaṁstāḥbhamantrimāṃ gṛhapatale ca prakṣipet | uṣṭrāruḍhaṃ
cārena pāśena baddhva dakinṣāṃ diśaṃ niyamāṇaṃ dhārayat | uccāṭayati ||
om dveṣaṇe dveṣavajre amukaṃ amukena vidveṣaya
om canḍamahāroṣaṇa hūṁ phaṭ | yudhyamānakukkurayor dhūlim gṛhitvā
sādhyapratikṛtidvayaṃ hanyāt | anyonyaṃ vidveṣayati

om canḍamahāroṣaṇa hṛīṁ hṛīṁ hroṁ ghorarūpe caṭa pracaṭa pracaṭa
hana hana ghāṭaya ghāṭaya haha haha prasphura prasphura prasphāraya
prasphāraya kilaya kilaya jambhaya jambhaya stambhaya stambhaya
amukaṃ hūṁ phaṭ | bhūre kūrmaṃ samālikhya tālakaṇa śaḍaṅgulaṃ
catuṣpādeṣu hṛīkāraṃ plīkāraṃ mukhamadhyataḥ | garte viṣṭhāṃ tato
likhya sādhaṇaṃ tu prṣṭhataḥ param | mālāmanteṇa saṃveṣṭya pūjāstutyā
samārabhet | iṣṭakopari saṃnyasya kūrmacauṇa cchādayet | raktasūṭreṇa
saṃveṣṭya pāḍa ṭ prāṇcana ṭ niḥṣipet | tādayed vāmapādenāmukaṃ me
vaṣāṃ ānaya saptavārāṃ | sātuṃ sukhaṃ stambhayati

om cili mili lalite hūṁ phaṭ | caṇṭuḥsamkocanaṃ naṣyati
om cchrīṁ cchrīṁ cchrīṁ śoṣaya śoṣaya dhāraṃ bandha bandha
om caṇḍamahāroṣaṇa hūṁ phaṭ | gavāṣthikilam saṃṭaṅgulaṃpramaṇam
aṣṭottaraśaṭṭabhaṃtritam gaṅghe nikkhanet | kṣīrāṃ na sramate
om vajrini vajṛaṃ pāṭaṭa surapatir ājñāpayati | jvālaya jvālaya oṁ
caṇḍamahāroṣaṇa hūṁ phaṭ | vālmīkarāṇyaṃ vajrāṃ
tato aṣṭottaraśaṭṭabhaṃtritam paṇyāgāre gopayet | paṇyāṃ naṣyati
om hṛīṁ klīṃ kliṅgāṃ yūṃ yamamathane ākaḍḍa ākaḍḍa kṣobhya
kṣobhya sarvakāmaprasādhane hūṁ hūṁ phaṭ phaṭ svāhā | bhurjapattrre
likhed devaṃ dvibhuṃ jāṃkumāṃ nābhau tram
medhre | tato mālāmanteṇāveṣṭya raktasūṭreṇa saṃvṛtya
strīpuruṣakapālasampuṭe prakṣipya ghṛtamadhupūrite madanena ca
veṣṭyaṃvī ṭ raktasūṭreṇa ca śrīraḥsthāne nikkhanet | vāmapādenākramya
japet | paṅcaviniśatāsahasraṃ purakṣobha bhavati
deshaṃvī ṭ raktasūṭreṇa saṃbhrama⁴⁰⁴
uddhritaṃ kṛtvā saṃbhrama kṣobhaṃ kṛtvā kṛtvā
udaraktiṃ kṛtvā saṃbhrama kṣobhaṃ kṛtvā kṛtvā
kṣobhaṃ kṛtvā saṃbhrama kṣobhaṃ kṛtvā kṛtvā

om akāraṃ akāraṃ mohaya mohaya amukīṃ me vaṣṭikuru svāhā
udaraktiṃ sucūrmaṃ kṛtvā sukrāṇmikākṛtaṃbhyāṃ vaṭīṃ
cṛtvā saṃbhrama kṣobhaṃ kṛtvā kṛtvā kṛtvā kṛtvā
kṛtvā saṃbhrama kṣobhaṃ kṛtvā kṛtvā kṛtvā kṛtvā

om śvetagrūḍhṛīṃ ṭ khaḥ viṣaṃ ca ruṣaṃ ca⁴⁰⁵ ṭ khaḥ khaḥ ha ha saḥ saḥ
om caṇḍamahāsena jāṃpajpayati svāhā | athavā | om saṃkārīṇi dhram hāṃ
hūṁ harī hāḥ | sarvaviṣaṃ nāṣayati
om nāgāri vāmanaharaḥ phaṭ | abhinvantīṛatamṛḍaṃ dvāre cīrīkayā vā
sarpāpraveṣaḥ
oṁ āṇe kāṇe amukiṃ vaśikuru svāhā | sugandhiśvetapuṣpadānād
vaśikaraṇaṃ ||

namo vītarāgāya maitreyasīṁhalocani svāhā | udakenābhimantritena
cakṣuḥkṣālanāt timiraṃ hanti ||

om saphara khaḥ | cūrṇaṃ khāda | nānuprabhavati ||

ādityasya rathavegena vāsudevabalena ca guruḍapakṣapātena bhūmyāṃ
gacchatu viṣaṃ svāhā | sarpavṛścikakarkaṭādviṣaṃ nāsayaṭi ||

om cāmuṇḍe ājite āparājite raṅge raṅge svāhā | saptābhimantraṃ
eṣṭukaṃ caturdiśi kṣipet | ekāṃ svasthāne sthāpayet | om jambhanī

stambhanī mohani sarvaduṣṭapraśāmanī svāhā | caurī na bhavati407 ||

namāṇ caṇḍamahākrodhāya hulu hulu culu culu tiṣṭha tiṣṭha bandha

bandha moha hana hana mṛte hūṁ phaṭ | puṣpādikam pariṣṭaya
dānād vaśam ānayati ||

nīmaṇi nāsayaṭi ||

ity ekallavīrākhya śrīcaṇḍamahāroṣaṇatantre nānābhibhedanigati408
yantramatraṭaṭala viṃṣātitaṃ ||

CHAPTER A21

atha bhagavān āha | om caṇḍamahāroṣaṇa sarvamāyādaśaka sarvamāyāṃ
nidarṣaya nirvighhe hūṁ phaṭ | anena caṇḍamahāroṣaṇaṃ dhyaṭvā sarvaṃ
kuryāt409 ||

udumbarakṣireṇa karpaṭam mraksiṣayitvā nīrandhraṃ, satalasarjarasam
piṣṭva, tasmin praksiṣpya, vartīṃ kārayet | udakena dīpajvālayan jvalati
sthiram ||

rātrau varaṭaprastharakahāṇadvayam nighṛṣya hūṁkāreṇa vidyuchatām
darṣayati ||

mṛtajalukacūrṇasahitalākṣārañjītavartijvālanāt striyas tad drṣṭvā nagnā
bhavanti ||

ghṛtena kā्रṇaḥkṣurmraksanād ātmaraṅga ||

dhūṣṭūrapuṣpawnadhyasthaṃIndependently sugandhipuşpamadhye
praksiṣpyāghrātmatreṇa śiraḥśūlaṃ bhavati | kāṇjikanasyena mokṣaḥ ||

dhūṣṭūrapuṣpawnadhyasthaṃIndependently sugandhipuşpamadhye

kukkurīgarbhaśayyā tayā dhūpiṭam veṣṭitaṃ mayūrapiccham savyena
bhrāmitena citraṃ harati | avasavyena mokṣaḥ ||
kākahṛdayarudhireṇām rapattārajna śāhā yasya viṣṭhāyāṃ prakṣipet, sa kākena khādyate | oṁ kākakuhanī kruddhanā
devaḥ sa kākena bhakṣāyate svāhā ||
bhagākaraṃ gartaṃ kṛtvā strīviṣṭhāṃ vṛścikapātrikāsutāṃ prakṣipya

gopayet | tasyāḥ mārgaṃ vyathate ||
snuhiṃśirabhāvitaśilam raksanāt śiroruhāḥ śvētā bhavanti | munṣite

mokṣaḥ ||

virālīgarbhāṣayā nārīgarbhāṣayā dvābhyaṃ dhūpād bhittau citraṃ na
dṛṣyate | māṃśikadhūpēna mokṣaḥ ||

uṣtrakolaśveda phāntumāte haritālaṃ bahudhā bhavayītvā hastāṃ
mraksyākarṣayet | citraṃ na dṛṣyate | hastakṣālaṇān mokṣaḥ ||

strīgarbhāṣayāṃ dhūpāc citraṃ prarodati | gugguladhūpēna

mokṣaḥ ||

bhekataśila caksuratānād grhamasāḥ sarpāḥ dṛṣyante ||
dīpanirvāṇagnau gandhakacūrṇadānāt punar jvalati ||
muṇḍiṃśireśavālalankarēkāsābēhiḥ pādu mṛkṣayītvā kadaliṃpattēna

veṣṭya jvaladāṅgāre bhramati na dahiye ||
snuhlīmulāṃ guḍena bhakṣayet | nidrā bhavati ||
kāmācināmulāṃ sikhāyāṃ bandhayet | nidrā bhavati ||
nāgadamanāmulāṃ dronāpspakamāmulāṃ haridrētaṇḍulaṃ ca

piṣṭvodvartanād udakapārśāyāṃ jayaḥ ||
sālmaliṃude hingugulikākhānānāt puṣpapētanām ||
kāṅgusṣāmād mandirāyā dadyāt tāmbulena vā | virecanaṃ bhavati ||
snuhīkṣirām arkabījāṃ ghuṇacūrṇaṃ guḍena bhakṣayet | raktaṃ

pati ||

chucchundaśīrṇaḥ ghoṭakasaya nāsāṃ mṛkṣayet | āhāram na karoti ||
candanena prakṣālanānāsābhyaṃ mokṣaḥ ||
ketakimālaṃ śirāsi bandhayet | kharjumālaṃ haste, tālaṃulaṃ

mukhe | puṣyanaṃśatrenotpātēdyed uttaradiśāsthām | nāgno muktaśikho

bhūtvā trayāṇāṃ ca kimcit piṣṭvā pibet | sastrāghātāṃ na bhavati ||

śyonākabījapūrṇapādukādavye śiṃacarmanā kuryāt | jale na

pati ||
oṣānīṃ carvayītvā jihviale sthāpayet | taptaphālacātanān na dahti ||
sūtakakasārayutahastisūndipānād garbhapatanām ||

svētasarapunhamulāṃ puṣye uddhrtya gavyaghṛtena bhāvya śirasādau

bandhayet | kāṇḍapatanām caura bhavaṃ vāravati ||

grdhravāśa ulākvasābhyaṃ carmapādūkām āruhṛa, atidūre

gamanāgamane bhavataḥ ||
saraspaphalam aṣastrahaṭaṃ sudivase saṃdhyāyāṃ adhivāya nagno

muktaśikho bhūtvā vāmapāṇīnaṃ gṛhīyād bhūmān na sthāpayet | rakṣā ca

bhagavato mālāmantreṇa kāryā ||
yasya yasya raktena bhāvayed bahuśas tadraktasīncaṃ
tanmāṃsenottathānaṃ tadasthisāreṇa tailakaṃ tadbhasmanā vardhitam
uptaṃ tatkapālaka tadvasāśmāṃśādiraktena secanaṃ
taddhūpaneyanādin yatnena kṛtvā punaḥ punaḥ rakṣā balīś ca kāryaḥ
parinataphalāṃ mukeṣaṃ kṣiptvā tadātmacaṃ bhāvayet | tādṛśo bhavati
trilohaveṣṭitenāntardhānam | tatredaṃ triloham sārdhasaptaatrayo
māśaṃ sārdhadvaya catuṣṭayapaṇcagujās | trayo māṣā
uptaṃ tatkapālaka tadātmacaṃ bhāvayet | tādṛśo bhavati
ravicandrahutāsanaḥ | tāmrama 3 + tī+ 2, rūpyamā 4(?) + tī+ 2, suvarṇamā 3
+tī+ 5(?)
nṛkapāle gorocanāraktābhyaṃ sādhyākṛtim alikhyā tatraiva tannāma
mantravidarbhitaṃ gandhodakaliptaṃ dvitiyakapālena sampuṭikṛtya
mṛtakasūtarenāvaseṣṭa sikthakena granthya japat | cityāṅgāre tāpayet rātrau
yāvat sikthako vinīyate | surakanyāṃ apy ānayati | oṃ ākaṭa ākaṭa mohaya
mohaya amukīm ākarṣaya jaḥ svāhā
kapithphalāṃ cūrṇikṛtya māhiṣyadadhnā bhāvayet saptavārān
nūtanabhāndasthe takre tam guṇḍakam kaimcit prakṣipet | kṣanamāṭrena
dadhi bhavati
kapithphalāṃ piṣṭvā nūtanabhāndam lepayet | tatra dugdham
yāvayet | manthurahitasī mohaya
apakvaghaṭe dugdham āvartitaṃ yāvayet | jate dadhau dhairyasā
ghaṭam bhañjayet | dadhi ghaṭo bhavati
arkakṣireṇa navaghaṭāṃ vibhāvya bahudhā tatra kṣiptaṃ jalaṃ takram
iva dṛṣyate
strīprathamaprasūtadaśadine bhasma gṛhītva
muṣṭidvayanādhordhavinyaśena jale praviṣet | tatu udhvavikṣita
udakakumbhā śuṣyati | adhobhasmarekhāḥ pūrayati
ravidine sāniṅcāmūlam apāmārgamūlam utpāda prthagmrakṣita-
danḍāgrau kaṭidhāritau yudhyaḥ
vaṅga-ārabīja-bālā-mrakṣitaghanakarpaṭe jalaprakṣepān na patati
tenaiva liptavetrapatikārohanāj jale na majjati
bhūmilatākhadyotayoś cūrṇaṃ tailavimarditaṃ kṛtvā tena yal lipyate tad
rātrau jvalati
tāmrabhājane lavaṇenāmalakīṃ paṅkayitvā lohabhājanaṃ yena tāmram
iva dṛṣyate
tapte gohaḍde manaḥśilācūrṇadānāj jvalati śikhā
tanmāṃsenottathānaṃ jvalati śikhā
ṛṇṭakabījopari laghupuṣpādiṃ saṃsthāpya jaladānāt patati
kunṭīrākṛtacatākakotane bhramaram prakṣipya kāśe tyajeta
bhramati
sūskamatsyo bhallātakatailenāvibhāvite jalastha calati
ity ekallavīra khye śrīcāṇḍamahāroṣaṇatantre kutūhalapaṭala ekāvīmśatiḥ
atha bhagavān āha
hrdi prāṇo gude 'pānāḥ samāṇo nābhideśake
udānāḥ kaṇṭhadeśe tu vyānaḥ sarvaśaṅkaraḥ

esāṁ madhye pradhāno 'yaṃ prāṇavāyur hrdi sthitaḥ
śvāsapraśvāsabheda jīvanāṃ sarvajantunām

śoḍaśasamkrāntiyogena pratyekena daṇḍam ekam
caturmaṇḍalavāhena dvyāyutaṁ śaṭaśoḍaśam

dakṣiṇasparśavāhena vahnimanḍalam ucyate
vāmasparśavāhe vāyumanḍalam ucyate

vāmaḍaṇḍaṣinasamasparśād bhaven māṅhendramanḍalam
idam eva tsvacca mandaḥ ca vāruṇaḥ maṇḍalām bhavet

lalanā vāmanāḍī syād rasanā savye vyavasthitā
avadhūṭī madhyadeśe hi saha-jānandakṣaṇe vahet

praveśād vaibhave sṛṣṭih sthitiniścalarūpataḥ
vināśo niḥṣrte vāyau yāvajīvaṁ pravartate

praviśān kumbhako jñeyah pūrakaṁ tasya dhāranāt
nirgamadreca kṣoḍaṇo niścalahaṁ115 stambhako maṭaḥ

canḍaroṣam samādhāya sapraṇaṁ kṛta ārabhet
praviśantam gaṇayēd vāyum śatasaṅkharādisaṅkhayaṁ

sidhyate tatkoṣaṇād eva buddhanātha vaco yathā
evāyum ekaṁ gaṇed yas tu prajñāṁ aṅkṣyaṁ nirbharaṁ

divyajñānasamāyuktaṁ pañcābhijnāṁ hi jāyate

canḍaroṣasamāṅhistaṁ svastriṁ aṅkhyaṁ nirbharaṁ
hrdayena ca hrdaṁ gṛhya guhyaṁ guhyena sampuṭam

mukhena ca mukham kṛtvā niṣceṣṭaṁ sukhaparahaṁ
hrdayāntartataṁ candramaṁ saṣūryaṁ tu prabhāvayet

tatsthairyabalenaiva sarvajñānī bhaven naraḥ

śamatvāharamātreṇa bhūtaṁ bhavisyam ca vartamaṇaṁ
paracittaṁ ca jānati satyam etad vādāmy aham
tathā tenaiva yogena kaṃmapadhye vibhāvayet
śṛṇute sarvadeśasthaṃ śabdaṃ saṃnihitaṃ yathā
tathā netre prabhāvitā traillokyaṃ ca prapaśyati
nāsāyāṃ ca tathā dhyātva jānīte sarvagandhakam
jīvārthaṃ ca tathā dhyātva dūraṃ svādaṃ pravidyate
siromadhye tathā dhyātva sarvasāmarthayavardhanam
yatra tatra cittaṃ vāyūṇa samarasikṛtaṃ
niruddham tatra tatraiva tad eva pratibimbate
sāntikam pauṣṭikam vaśyam ākṛṣṭim māraṇam tathā
uccāṭanaṃ ca sarvaṃ vai bhāvanayaiva prasidhyati
kumbhakādiprayogena caturdṛṣṭim niyojayet
vāmāvalokinīdṛṣṭiḥ kumbhakena vaśikaret
dakṣinākarṣaṇī jñeyā pūrakena niyojitā
lalāṭasthā tu yā dṛṣṭir māraṇī recakaṇa sā
nāsyāgrasthitā dṛṣṭir uccāṭani stambhakena hi
kumbhako hi parāpūṣpe snuḥvṛkṣe ca pūrakaḥ
recakaḥ sarase vṛkṣe stambhakaḥ sacale tṛṇe
cintitavyo hi śaṃmāsaṃ pūrvadṛṣṭiniyojitaḥ
cittasya rodhanād vāyo rodho vāyoś ca rodhanād
praṇāpāyaikayoge tu vajrapadmasamāgame
niruddho hi sukhaṃ bhujan sidhyate śocanaprabhuḥ
vajrasattvādayo buddhāḥ sahāyās tasya mantriṇaḥ
kim punar laukikā devāḥ kīrtitāḥ śaṅkarādayaḥ
suguptaḥ sarvatantreṣu mayā tattvācalaḥ prabhuḥ
yasmai vārādhanaṃ kṛtvagataḥ buddhāḥ nabhopamāḥ
gāṅgāvalukātulyā bhavisyanti maharddhayaḥ
vartamānāpi vai buddhā buddhajñānasamanvitāḥ
tasmād yogī sadā nityaṃ cintayed acalaṃ prabhum
CHAPTER A23

atha bhagavān āha

pādatālukāṃ vidhvā nābhivedhāt trirātrenā mṛtyuḥ syāt | pādatālukāṃ
vidhvā cakṣurvedhān māsatrayeṇa | pādatālukāṃ vidhvā nāsikāvedhena
māsatrayeṇa ||

kutipravakāle samaṃ haṁchikayā varṣena | nāpītagartivedhāt
pañcavarseṇa | jhīvāgrādarśane trivāsaraīḥ | karnāgravedhāc
caturmāsaiḥ | ūṁvāavedhād dinaikena | suratasya madhye 'nte vā
haṁchikayā māsena | samaṃ sarvakaniśṭhāvedhān māsena ||

samaṃ hṛtkaṇṭhabhivedhāt pakṣatrayeṇa | samaṃ tālukātryavedhāt
tridinaīḥ | surate karnayor ghanṭanādāt trimāsaiḥ |
karnāmulabhrū madhyamastakāgṛesu prthak prthag vedhād dinaike |
pādāṅgustham ārabhya nābhipanyantavedhāc chaṁmāsena ||

nāśārgramāṁśasaithilyāt saptarātrenā | kapalamāṁsacchedāt
pañcamāsaiḥ | cakṣusyaandānādarśanāt paṇcamāsaiḥ | nāsikāvakrāt
saptadinaīḥ | ṇadāyanimnāt pakṣena | jhīvāmadhye kṛṣṭarekhayā
dvīrātrenā | nakhe raktatādarśanāc chaṁmāsaiḥ | dantaśoṣāc
chaṁmāsena ||

arundhata darśanāc chaṁmāsena | śītādau kāle viparyayāt
sarvatracchidradarśanāt pakṣena | haṁkārasya śītāt phuḥkārasyoṣṇād
dāsāhena | anāmikāmūle kṛṣṭarekhādarśanānāṁśtadāsadinena |
dehāmapārjana421 śadāsatype sarvāṅgaṣiṭāc ca dāsāhena | snātāmarsya
ḥṛtpādaśoṣāt dvimāsena | gātradurgandhāḥ trirātrenā ||

gārastabdhdhā dinaikena | vāmavartamūtrāc chaṁmāsena | nābher
viparyayāt paṇcāhena | nāsāgrādarśanāt422 paṇcāmāsena |
netrāngulīpiṇāde jyotiradarśanāc chatadniṃ | karnādvānayaśruteḥ
varṣena | prarakṣuṣi pratibimbādarśanāt pakṣena ||

evāṃ jāṭvā tadvaṁcanaṃ paralokāḥ ca cintayet ||

ity ekallavīrākhye śṛṇcāṇḍamahāroṣṇatantre mṛtyulakṣaṇapāṭalas
trayoṃśatitamaḥ ||

CHAPTER A24

atha bhagavān āha |

ap23.

ap23.1

ap24.

ap24.1
CHAPTER A25

atha bhagavatī āha
apataram śrotum icchāmi prajñāpāramitodayam
prasādām kuru me nātha, saṃkṣiptaṃ nātivistaram

atha bhagavān āha
athātaḥ sampravakṣyāmi prajñāpāramitodayam
sattvaparyaṅkinīṃ devīṃ śodāśabdavapuṣmatīm

nīlavānāṃ mahābhāgāṃ akṣobhyena ca mudritāṃ
raktapadmodyatāṃ savye īlāyā vāmahastake

sthitaṃ vai kānaśāstraṃ tu padmacandroparisthitāṃ
pīnonnatakucāṃ drīptāṃ viśālākṣīṃ priyaṃvadāṃ
dhūmkārajñānasambhūtāṃ viśvavajriṃ tu yojinīm
dhāvayet krodato yogī dhruvaṃ siddhīm avāpnute
athāvā bhāvaye vajraṃ vāṃśīṃ dhīkārasambhavāṃ
dhūmkārajñānasambhūtāṃ viśvavajriṃ tu yojinīm
dhāvayet krodato yogī dhruvaṃ siddhīm avāpnute

mudritāṃ śāśvatenaiva pītāṃ vajradhātvīśvarīm
ratneśamudritāṃ vāṃsāṃ raktāṃ vā kurukullikām
dhūmkārajñānasambhūtāṃ viśvavajriṃ tu yojinīm
dhāvayet krodato yogī dhruvaṃ siddhīm avāpnute

amoghamudritāṃ dhyāyāt pūrvarūpena mānavaḥ
sattvaparyaṅkasamsthas tu saumyarūpena saṃsthitaḥ
khaḍgapāśadharaḥ śrīmān āliṅgābhinayaḥ kṛtī
svakūlīṃ parakūlīṃ vā kanyāṃ ṣṛḍhā prabhāvayet

anena sidhyate yogi mudrayā naiva saṃsāyaḥ

athāvā pratikṛtīṃ kṛtvā sādhayen mṛṣṭnādisaṃskṛtām

sahajaṇḍasāmādhisātho japed ekāgramānasah

tatrāyam japyamantraḥ oṁ vivajri āgaccha āgaccha hūṁ svāhā oṁ vajrasarasvatī āgaccha āgaccha dhīḥ svāhā oṁ vajradhātvīśvarī āgaccha āgaccha vam svāhā oṁ kuruṅkule āgaccha āgaccha hṛīm svāhā oṁ tāre āgaccha āgaccha tāṁ svāhā
dhajasaṃskṛtām

athātaḥ sampravakṣyāmi ekavīraṃ tu maṇḍalam
caturasraṃ caturdvāraṃ catusṭoraṇamaṇḍitam

pīṭavaṃḍaṃ tu kartavyaṃ madhye padmaṃ caturudalam
tasya cāṅgnaṃ dalaṃ śvetaṃ nairṛte raktasuṣṇibham

vāyavye pīṭavaṃḍaṃ tu śyāmāṃ aśānaṇakone

madhye vai kṛṣṇavaṃḍaṃ tu tatrācalesaṃ prakalpayet

sūryasthaṃ vātahā śvetaṃ pītaṃ vā raktama eva vā

śyāmaṃ vā pañcabhūr buddhaś ekaśūpaṃ viṣṇuṣṭayet

locaṇām agnikaṇe ca candrāśokavidhārinīṃ

vāmadakṣīnakarābhyaṃ śaraccandrakaraṇaḥ

nairṛte pāṇḍarādeviṃ dhanurbānadharaṃ parām

raktam vāyavyaṇone tu māmakīṃ pītaśuṣṇibham

ghatadhānyaśikāhastām śyāmāṃ aśānaṇakoṇake

tārinīṃ varaṇaṃ savye vāme nīlotpaladhārinīṃ

etāŚ candrāśanāḥ sarvā ardhaparyāṅkasamsthitāḥ

rāgaśaṃkṛmaḥ nyaset puruṣādhare śakrakṛtaśanāṃ
khaḍgakarparadharāṃ raktāṃ dveṣaṃvajrāṃ tu daksiṇe
dhajasaṃskṛtām

pāścime māṇavajrāṃ tu pāruṣvajrāṅkarālvām

mayūrapicchavastrāṃ tu varuṇasthāṃ nyaset

sūryāsanās tv amī parīdhipadāḥ sarvāḥ kruḍḍhā muktamuṣrdhājāḥ
catvāro hi ghaṭāḥ koṇe kartavyaḥ pītaśuṣṇibhāḥ

asya bhāvanāmāretsya yoginyaṣṭasamanvītaḥ
trailokyasthitaḥ strīṇāṃ sa bhartā paramesvaraḥ

athānīṃ sampravakṣyāmi caṇḍamahāroṣaṇabhasāvabhāvāṃ

viśvapadmodare devaṃ kalpaye caṇḍaroṣaṇam

rāmadevaṃ bhave 'gnau raktarāṃ tu nairṛte

piṭāṃ vai kāmadevaṃ tu śyāmaṃ māhīlanāmakam

vāyavye kṛṣṇarāṇakokilāsurasamjñakam

kartrikarparakarśa caite śaṃsthitāliḍhapadatāḥ

bhagavataḥ paścime devi sthītā vai paraśāvari

asyaiva dhyānayogenā dagdhamatsādipūjayā bandhayet sarvadevān

piṭāyā praṇāyā yuktāṃ vāme ca śvetapadmayā
nilaṃ vai caṇḍaroṣaṃ tu raktaya kṛṣṇayāthavā

sidhyate tatkaṇaṃ yogī bhāvanāparinīṣṭhitaḥ
evaśī śvetācalādīṃś ca bhāvayed gāḍhayatnataḥ

bijenāpi vīna dhyāyād ekacittasamāhitāḥ

piban bhunjan svapta tiṣṭhan gacchaṃ caṅkramann api

sarvāvasthāsthito yogī bhāvayed devatākṛtim

athāvā kevalaṃ saukhyāṃ yoginīdvaṃda ca nanditam

tēvad vibhāvayed gāḍham yāvat sphuṭatēm vajeta
gate tu prasphuṭe yogī mahāmudreṇa sidhyati

ity ekalavīrākhye śrīcaṇḍamahāroṣaṇatantre devatā sādhanapaṭalāḥ

paṅcaviṃśatitamaḥ

idam avokad bhagavān śrīvajrasattvas te ca yogiyoginīganā bhagavato bhāṣitam abhyanandann iti

ity ekalaviranāmacaṇḍamahāroṣaṇatantram samāptam

ye dharmā hetuprabhāvā hetum teśaṃ tathāgato hy avadat teśaṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ
n. **NOTES**


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

n.4 Cf. Isaacson (2010).

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

n.6 Cf. Isaacson (2010).

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

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

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

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

n.11 George (1974).

n.12 Gāṅ (1981).

n.13 Skt. oṁ śrīcaṇḍa mahāroṣaṇa sarvaparivārasahita āgaccha āgaccha jaḥ hūṁ van hoh
utra manḍale adhiṣṭhānam kuru hūṁ phaṭ svāhā.

n.14 Skt. oṁ kṛṣṇācala puṣpaṃ pratīccha hūṁ phaṭ, and so on.

n.15 Skt. oṁ dveṣavajri puṣpaṃ pratīccha hūṁ phaṭ, and so on.

n.16 Translation based on the Tibetan.
Tib. “Having brought my existence here to cessation, I shall become a refuge for all beings.”

Skt. oṁ āḥ sarvatathāgatābhiṣekasamayaśriye hūṁ.

Skt. oṁ caṇḍamahāroṣaṇa āviṣa āviṣa asya ṛḍaye hūṁ phaṭ.

Skt. oṁ hana hana mānaya mānaya sarvaśatrūṇ jñānakhaḍa hūṁ phaṭ.

“Great Truth” is an epithet of Yama.

“Dharma” is an epithet of Amitābha.

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

Skt. oṁ he śrī bhagavan kṛṣṇācala siddhas tveḥ hūṁ phaṭ.

Skt. oṁ bhagavati āviṣa āviṣa asyā ṛḍaye hūṁ phaṭ.

Skt. oṁ karttike sarvamārāṇāṃ māṃsaṃ kartaya kartaya hūṁ phaṭ.

Skt. oṁ kapāla sarvaśatrūṇāṃ raktaṃ dhāraya dhāraya hūṁ phaṭ.

Skt. oṁ he śrīdeśavajri siddhā tvaṃ hūṁ phaṭ.

Skt. aho sukham.

Skt. oṁ śūnyatājñānavaṃsvabhāvātmako ‘ham.

Translated based on the Tibetan.

Translated based on the Tibetan.

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

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

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

Skt. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

Skt. oṁ acala hūṁ phaṭ.
Skt. oṁ hrāṁ hrīṁ hrauṁ caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa prasphura prasphura prasphāraya prasphāraya hana hana grasa grasa bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya sarvaṭrūṇāṃ mukhabandhanaṃ kuru kuru sarvaṭākinīnāṃ gnahbhūtapiśācavyādhiyaksāṇāṃ trāsaya trāsaya nanama manam mārya mārya rurucaṇḍaruk rakṣa rakṣa devadattāṃ caṇḍamahāśenasah sarvam ājñāpayati. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

Skt. namaḥ sarvāśāparipārakebhyaḥ sarvatathāgatebhyaḥ. sarvatathācalakānanā naṭṭa naṭṭa moṭṭa moṭṭa saṭṭa saṭṭa tuṭṭa tuṭṭa tiśṭha tiśṭha āviśa āviśa āh mahāmattabālaka dhūna dhūna tiṇa tiṇa khāda khāda vighnāni mārya mārya duṣṭān bhakṣa bhakṣa sarvaṇ kuru kuru kiri kiri mahāviṣavajra phaṭ hūṁ hūṁ hūṁ. trivalitaṃgāvartaka hūṁ hūṁ hūṁ. acala ceta phaṭ sphāṭaya sphāṭaya hūṁ hūṁ hūṁ asamantike trāṭ mahābala sāṭaya samānaya trāṁ māṁ hūṁ sūddhyantu lokāḥ. tusyatu vajrī namo 'stv apntihatabalabhyah. jvālaya trāṭ asaha namah svāhā.

Skt. namaḥ sarvāśāparipārakebhyaḥ sarvatathāgatebhyaḥ sarvathā trāṭ. anaghaḍamahāroṣaṇa sphāṭaya sphāṭaya hūṁ. bhramaya bhramaya hūṁ trāṭ hāṁ māṁ niścaya sarvaṃ kuru kuru kiri kiri mahāviṣavajra phaṭ hūṁ hūṁ hūṁ. trivali taraṅgāvartaka hūṁ hūṁ hūṁ. acala ceta phaṭ sphāṭaya sphāṭaya hūṁ hūṁ hūṁ asamantike trāṭ mahābala sāṭaya samānaya trāṁ māṁ hūṁ sūddhyantu lokāḥ. tusyatu vajrī namo 'stv apntihatabalebhyaḥ. jvālaya trāṭ asaha namah svāhā.

Skt. oṁ krṣṇācala hūṁ phaṭ.

Skt. oṁ śvetācala hūṁ phaṭ.

Skt. oṁ pītācala hūṁ phaṭ.

Skt. oṁ naktācala hūṁ phaṭ.

Skt. oṁ ōśyāmcāla hūṁ phaṭ.

Skt. oṁ vajrayogini hūṁ phaṭ.

Skt. oṁ prajñāpāramite hūṁ phaṭ.

Skt. oṁ vauheri hūṁ phaṭ.

Skt. oṁ picu picu prajñācārthānā jvala jvala medhāvardhanī dhiri dhiri bhuvāvardhanī svāhā.

Skt. oṁ dvesavajri hūṁ phaṭ.

Skt. oṁ mohavajri hūṁ phaṭ.

Skt. oṁ piśunavajri hūṁ phaṭ.

Skt. oṁ rāgavajri hūṁ phaṭ.

Skt. oṁ īrṣyāvajri hūṁ phaṭ.
Translated based on the Tibetan.

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

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

Translated based on the Tibetan.

This line is missing from the Tibetan. Instead, for this and the next three lines, it reads: “Therefore, having drawn out with one’s mouth / The semen and blood in the lotus / One should look at it again and again / Then consume it.”

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

The Tibetan differs in these two lines. It reads: “The yogi, by virtue of his meditative equipoise / Should thus be possessed of altruism.” Neither the Sanskrit nor the Tibetan seems to fit the context very well.

Translated based on the Tibetan.

Translated based on the Tibetan.

These two lines are absent in the Tibetan.

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

The Tibetan has “anus and lotus.”

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

The Tibetan differs: “A yogin should rest in equipoise / And only focus on the form of the innate.”
Kulatriṇī, which could not be identified, was rendered into the Tibetan as śabarī (a mountaineer/tribal woman).

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

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

Translated based on the Tibetan.

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

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

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

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

Literally “with the five joints.”

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

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

This verse and the entire section are missing from the Tibetan, which jumps from “The blessed lord then said” to “What boon shall I grant you?” below.

In this context, siddhas are a class of semi-divine beings, similar to vidyādharas.

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

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

Skt. om caṇḍamahāroṣaṇa āgaccha āgaccha hūṃ phaṭ.

Skt. amukaṃ me sādhaya.

Skt. amukaṃ hana hana.

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

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

“Withered thorn” is a translation of saṃkocakaṇṭaka. The meaning of saṃkocca 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.

This could be the mantra given above: oṁ caṇḍa mahā roṣaṇa āgaccha āgaccha hūṃ phaṭ (Oṁ, Caṇḍa mahā roṣaṇa, come, come, hūṃ phaṭ!).

Skt. sarva jvarāṇi nāśaya.
n.110 This could be: *ōṁ caṇḍamahāroṣaṇa āgaccha āgaccha hūṁ phaṭ* (*Oṁ, Caṇḍamahā-roṣaṇa, come, come, hūṁ phaṭ!).

n.111 Skt. *sarvāvātavṛṣṭiṃ stambhaya.* The Tibetan adds: “Then the rain will stop.”

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

n.113 Skt. *idaṃ bhuktvā sarve jvarādayayevāṃ ājñāpayati. yadi nāpasarisyathalādā bhagavān kruddhas tikṣṇena khadgena tila-pramāṇāṃ kṛtvā chetsyati.*

n.114 The Tibetan has: “Whoever’s toenail it touches will be enthralled.”

n.115 The third root mantra must be meant here: *ōṁ vauheri hūṁ phaṭ.* This is where one inserts the target’s name, with instructions, between *ōṁ vauheri and hūṁ phaṭ.*

n.116 Skt. *ōṁ caṇḍamahāroṣaṇa imaṃ baliṃ gṛhṇa gṛhṇa amukakāryaṃ 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 maṇḍala deities.

n.122 Translation based on the Tibetan; the word *deities* is missing from the Sanskrit.

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

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

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

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

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

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

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

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

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

n.132 Translation based on the Tibetan.

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

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

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

n.136 Skt. om caṇḍamahāroṣaṇa idaṃ divyāmṛtaṃ me kuru ṛṇ phat.

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 kaṭurohiṇī. In the Tibetan, however, kaṭurohiṇī is understood to be a
compound of two names, kaṭu and rohiṇī. Each of these two can be a name of several plants.

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

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

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

This can be a name of several plants.

Translation based on the Tibetan.

Translation based on the Tibetan.

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

Śephālikā has not been identified.

Before this sentence, the Tibetan reads: “One should blend saffron extract, dūrvā grass extract, and pomegranate flower extract, and pour it through the nose. This will stop nose bleeding. With rice gruel and kāṣṭha udumvāra root, one will stop bleeding from the mouth.”

Translation based on the Tibetan.

Translation based on the Tibetan.

Translation based on the Tibetan.

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

The procedure described here is not very clear.

The details of this recipe are far from clear. The Tibetan seems to be saying: “One should place in a crucible one tulā [sic] of quicksilver, a lump of šaliñca, and a lump of loṇiya, together with six or one [measures] of red arsenic, smeared with freshly churned butter. Having sealed the lid, one should cook it with sand inside a kiln.”

The plant sūrasūnna (also spelt surasunna and surasunnaka) could not be identified.
This whole paragraph is translated based on the Tibetan. The section is missing from the Sanskrit. Śmathai seems to be a corrupt Sanskrit word and could not be identified.

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

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

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

Instead of this, the Tibetan has: “If one soaks the calf’s tongue with the self-arisen flower from yellow orpiment and applies it as a tilak to the woman’s forehead, she will be enthralled.”

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

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

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

Skt. oṁ calacitte cili cili culu culu reto muñca muñca svāhā.

Skt. namaḥ caṇḍālī amukīṃ vaśikuru svāhā.

Interpretive translation based on the commentary.

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

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

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

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

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

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

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

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

n.177 This paragraph is missing from the Tibetan.

n.178 This paragraph is missing from the Tibetan.

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

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

n.181 Oṣaṇṭi has not been identified.

n.182 Rāmadūtī has not been identified.

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

n.184 Skt. oṁ jvālākarālavadane hasa hasa halāhalavājre suvājre sphara sphara sphāmya sphāmya sarvameghkāvātravṛṣṭim stambhaya stambhaya spheṭaya spheṭaya yah yah yah sarvapāṇīyam śoṣaya śoṣaya hūṁ phat.

n.185 Skt. oṁ phetkāra pheṁ pheṁ ha ha hā hā pheṭ.

n.186 Skt. oṁ sarvavidyādhipataye parayantranamantranāśane sarvaadākinīnāṃ trāsaya trāsaya bandha bandha sukhaṃ kilaya kilaya hūṁ phat.

n.187 Skt. oṁ hili hili phuḥ phuḥ.

n.188 Skt. oṁ hrīṁ baṭukanātha caṇḍamahāroṣaṇa hūṁ phat.

n.189 Skt. oṁ yamāntaka hrīḥ striḥ hūṁ hūṁ hūṁ phat phat trāsaya trāsaya caṇḍa pracaṇḍa hūṁ phat.
n.190 Skt. oṁ yamamardane mardaya mardaya caṇḍamahāroṣaṇa hūṁ phaṭ.

n.191 Skt. oṁ kroṣaṇe saṃkroṣaṇe bhedaṉāya hūṁ phaṭ.

n.192 Skt. oṁ trāsane mohanāya hūṁ phaṭ.

n.193 Skt. oṁ acale saṃcale amukasya mukhaṃ kilaya hūṁ phaṭ.

n.194 Skt. oṁ sarvamāṁbhaṅjane amukasya pādau kilaya hūṁ phaṭ.

n.195 Skt. oṁ vikṛtānana parabalaḥbhaṅjane bhaṅjaya bhaṅjaya stambhaya stambhaya vajra-pāśena amukaṃ sasainyaṁ bandha bandha hūṁ phaṭ khāḥ gāḥ hā hā hī hī pheṅ pheṅ. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

n.196 Skt. oṁ daha daha paca paca matha matha jvana jvana jvālaya jvālaya śoṣaya śoṣaya gṛhya gṛhya jvāla jvāla. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ svāhā.

n.197 Skt. oṁ caṇḍamahāroṣaṇa amukaṃ jvareṇa gṛhyāpaya hūṁ phaṭ.

n.198 Skt. oṁ jaya jaya panjaya nirjitaṃ antre hī hī hā spṛṣṭaya spṛṣṭaya ucchādaya ucchādaya śīghraṃ karma kuru kuru. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

n.199 Skt. oṁ caṇḍamahāroṣaṇa grasa grasa kha kha khāḥi khāḥi śoṣaya śoṣaya mara maha māra māra amukam hūṁ phaṭ.

n.200 Skt. oṁ caṇḍamahāroṣaṇa amukam uccāṭaya hūṁ phaṭ.

n.201 Skt. oṁ dvesaṇe dveṣavijre amukaṃ amukaṃ vidveṣaya. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

n.202 The Tibetan is unclear; it omits “One should draw the stool at its anus” and only says “One should perform controlling on its back.”

n.203 Instead of “throw it down at one’s feet,” the Tibetan has “wrap it in a rag with which one has washed one’s feet.”

n.204 Skt. oṁ caṇḍamahāroṣaṇa hṛīṁ hṛīṁ hroṁ ghorārūpe caṭa pracaṭa pracaṭa hana hana gḥāṭaya gḥāṭaya haha haha prasphūra prasphūra prasphūra prasphūra kilaya kilaya jambhaya jambhaya stambhaya stambhaya amukaṃ hūṁ phaṭ.

n.205 Skt. oṁ cili mili lalite hūṁ phaṭ.

n.206 Skt. oṁ cchrīṁ cchrīṁ cchrīṁ śoṣaya śoṣaya dhāhā?ṁ bandha bandha. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.

n.207 Skt. oṁ vaṉiṉe vaṉiṉe pāṭayā surapatir ājñāpayati. jvālaya jvālaya. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.
Skt. oṁ hrīṁ klīṁ tran yūṁ yamamathane ākaḍḍa ākaḍḍa kṣobhaya kṣobhaya sarva-kāmaprasādhane hūṁ hūṁ phaṭ phaṭ svāhā.

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

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

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

The Sanskrit has amended the Tibetan reading: oṁ śveta gṛdhṛṇi khāhi viṣaṃ ca ruṣaṃ ca khaḥ khaḥ ha ha saḥ saḥ. oṁ caṇḍa mahā sena ājñāpayati svāhā. The Sanskrit manuscript B reads: oṁ śveta gṛṣiṇi gridhini khāhi viṣa ca ruṣiṇi khaḥ..., and so on.

Skt. oṁ saṃkāriṇi dhraṁ hāṁ hūṁ haḥ haḥ.

Instead of “a piece of paper placed at the door,” the Tibetan has: “if one ties an incanted piece of garment silk above the door of one’s house.”

Skt. oṁ nāgāri vāmana haraḥ phaṭ.

The meaning of the phrase āṇe kāṇe is uncertain.

Skt. oṁ āṇe kāṇe amukīṃ vaśīkuru svāhā.

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

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

Skt. ādityasya rathavegena vāsudevbalaena ca garuḍapakṣapātena bhūmyāṁ gacchatu viṣaṃ svāhā.

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

Skt. oṁ jambhanī stambhanī mohanī sarvaduṣṭapraśamanī svāhā.

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

Skt. namaś caṇḍamahāroṣaṇa sarvamāyādārṣaka sarvamāyāṁ nidārṣaya nirvighne hūṁ phaṭ.

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 devadattam kākena bhaksapaya svāhā.*

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

n.231  Again the meaning of *citra* is uncertain.

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

n.233  *Oṣaṇī* has not been identified.

n.234  Translation based on the Tibetan.

n.235  The meaning of *utthānaka* is not clear.

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

n.240  Both *vaṅga* and *āra* can be names of several plants or substances.

n.241  Translation based on the Tibetan.

n.242  *Laghu* can be a name of several plant species.

n.243  Unidentified. The Tibetan transliterates *ṛṇṭaka* as *dheNDu ka.*

n.244  Unidentified. The Tibetan merely transliterates *kuṇṭhāra* as *kuNThī ra.*
n.245  Tib. “When exhalation and inhalation have both taken place / One abides in the nature of the immovable. / This is because the circulation of air declines / For as long as one lives.”

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

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

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

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

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

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

n.252  Skt. oṁ viśvavajri āgaccha āgaccha hūṁ svāhā.

n.253  Skt. oṁ vajrasarasvatī āgaccga āgaccha dhīḥ svāhā.

n.254  Skt. oṁ vajradhātvīṣvarī āgaccha āgaccha vaṁ svāhā.

n.255  Skt. oṁ kurukulle āgaccha āgaccha hrīṁ svāhā.

n.256  Skt. oṁ tāre āgaccha āgaccha tāṁ svāhā.

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

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

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

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

n.261  The Tibetan adds: “So what need is there to mention other humans. The mantra for this is as follows: oṁ caṇḍamahāroṣaṇa bhandha bhandha name hūṁ phat.”
In the Tibetan, this verse reads: “One should meditate on being with the wisdom / Who has a white lotus in her left hand / By means of oneself as blue, red, or even black Caṇḍamahāroṣaṇa.”

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

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

tasyās tu] P; tasyāpi Mss.

paṭu°] B; paṭṭa G.

ganacakraṃ] B; bhakṣaṇacakraṃ G.

dhyāyān] B; dhyāyen G.

°puṇḍra° B, °kāṇṭa° G.

svapneneva] G, (supported also by T); svapnenaiva A, B.

Metrical shortening of °ātmakam.

devadattaṃ] B; sarvaṃ G.

mahāviṣa°] T; mahāviṣama° Mss.

°valita°] B; balita G.

ōāgartaka] B; ōāvartaka G.

asamantika] B; asamantike G.

sāṭaya] G; sātaya B.

samānaya] B; samānāya G.

sphāṭaya] B; sphoṭaya G.

nirbharam] A; nirbharām G.
vā] A; ceti G.

bhīṣayan] A; bhīṣayet G.
nāpi G; naddhi° (or naddhi°) B.
atyantakāminām] A; abhyantakāminām G.

saṃmukhīṃ] A; saṃmukhe G.

Īkṣayet seems to be used here with a passive meaning (cf. Edgerton, Grammar, § 37.17).
kheṭasa°] A; kheṭasa° G.
dattvocitālaye] A; dattvā cittālaye G.
ānarghyam] G; ānarpyam A.

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

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

bandhā] A; bandha° G.

°baddhaṃ A; °bandhaṃ G.
dolā° em.; dola° A, G.
dolā° A; dola° G.
vakraṃ] A; vakraṃ G.

°dbhūtām] A; °dbhavam G.
idaṃ] A; iti G.

rajjuḥ em.; rājuḥ A; rjuḥ G.
sotkṛtaiḥ conj.; sotkṛtaiḥ A, P.
dhyāyakaṃ] B, G; dhyayakaṃ A.
śramaṃ jīrya tataḥ] A, B; śrame jīryati tath° G.
icchāyatu| A; icchāyātu B, icchayet tu G.

n.307 samāhitam] A; samāhitaḥ G.

n.308 tallavaṃ] P; tadevaṃ A.

n.309 bhaktādiṃ] A; bhaktādi° G.

n.310 tadutsṛṣṭaṃ] A; taducchiṣṭaṃ 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 māraṇārthārthacintakāḥ] B, G; māraṇārtho ‘rthacintakaḥ A.

n.318 yogināṃ] A, B; yoginā G.

n.319 śūḍrā] A; śudrā G.

n.320 kāyastrī G.

n.321 ca tariṇī] G; caurinī (?) A.

n.322 kulattrinī] G; kuruttinī (?) A.

n.323 nāpiṇī] A; nāpiṇī G.

n.324 khaṭakī G; khādukī A.

n.325 kanda°] G; kanda° A.

n.326 °aiṣinām] G; °aiṣinīm A.

n.327 MS “A” reads “yāvat.”.

n.328 °prabhavam] conj.; °prabham A, G.

n.329 vāme| em.; vāmo A.
n.330 °svabhāvataḥ em.; svabhāvata A.

n.331 gatiḥ em.; gatim Mss.

n.332 sarvaṃ conj.; sarvā A, B.

n.333 vāpi conj.; cāpi A, B.

n.334 labhyate conj.; labhya A, B.

n.335 sulabhaṃ conj. (on the authority of T); durlabhaṃ A.

n.336 dūrasthasya conj.; dūrastasya A.

n.337 khadgapaśakarābhyāṃ conj.; khadgasya svakarābhyāṃ A, B.

n.338 sarva ājñāṃ conj.; sarvājñāṃ A.

n.339 °mayīṃ em.; °mayam A.

n.340 lambāpayet em.; lambāvayet A.

n.341 °paṭalayor P, B; paṭayor A.

n.342 nirmañcayitvā em.; nimañcayitvā .

n.343 sarvavyādhiḍākinyādyupadrave ca balir deyaḥ om. A.

n.344 °saṃvare em. (on the basis of T); °saṃvaraṃ Mss.

n.345 'smin conj. (based on T); caitat (unmetrical) Mss.

n.346 parastrīharanaṃ naiva om. T.

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

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

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

n.350 °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; upādānaṃ A.
n.355  aduḥkhaśukhā] A; °suḥkā.
n.356  vastūnāṃ] A; vastunā Po.
n.357  °bhilāpaḥ] conj. (on the authority of T); °bhilāṣaḥ A, Po.
n.358  °grāhiṇaḥ] em.; °grāhiṇaḥ A; °gaḥinaḥ Po.
n.359  citta Caittā vijnānāni] em.; citta Caittā vijnānāni A; citta Caittā vijnānāni Po.
n.360  kakkhatatvam] A; vākyam tattvam Po.
n.361  abhiṣyanditavam] em.; abhiṣyanditavam A; abhisanditvam Po.
n.362  °prasāraṇa°] A; °prasāraṇa° Po.
n.363  yutā] conj.; yutaḥ A; yuktā Po.
n.364  °samāpattiḥ] A; °samāvarttaye Po.
n.365  tatprāpakaṃ] A; tataḥ prāpakaṃ Po.
n.366  upādānapāncakandhalābhahaḥ] A; upādānaṃ pañcakandhalābhahaḥ Po.
n.367  °cintayan] A; °cittaṃ yena Po.
n.368  paryeṣiteti] A; praveṣiteti Po.
n.369  °upadrutaś] A; upadravataś Po.
n.370  evaṃ] A; eva Po.
n.371  yojayan] A; niyojanād Po.
n.372  daurmānasīyi] em.; daurmāsī A; daurmānasī Po.
n.373  upadruta] A; upadravata Po.
n.374  yaj°] A; ‘yaṃ Po.
n.375  sukhu ḍhukhe] A; sukhaduḥkha° Po.
n.376  aduḥkhaśukha°] Po (chosen on the authority of T); duḥkhaśukha° A.
n.377  kāmayate iti] A; kāmayatīti Po.
n.378  tata] A; tatrā° Po.
pañca°] A; pañca Po.

duṣṭhu° A; duḥkhāḥ Po.

pañca°] A; pañca Po.

avidyādi°] A; avidyā° Po.

skandhābhāvaḥ] A; pañcaskandhābhāvaḥ Po.

roma°] A; roga° some Mss.

aśva°] em.; akṣa° A.

yaṣṭi°] Some Mss; jaṣṭi° A.

strīmūtreṇa] Most Mss; strīsūtreṇa A.

kāṇjikena] om. A.

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

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

ārdrakaṃ] conj. (based on T); madrakam B.

raktātisāra°] conj.; raktāsāra° B.

°cūrṇaṃ] em.; °cūrṇa° Mss.

brahmī°] em.; brahma° B.

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

piṣṭvā] conj.; pītvā Mss.

śuṇṭhīṃ] em.; śuṇṭhī° Mss.

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

aṅgulīṃ] em.; aṅgulī Mss.

ganḍaha] em.; ganḍā Mss.

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

°madya°] conj.; °madyo Mss.
n.403  "āva"] conj. based on the commentary; ca B.

n.404  "āṅgī] conj.; "āṅgīṃ B.

n.405  śvetagrṛdhṛṇi] em.; śvetagriddhini T; śvetagrṛṣṇi grdhini B.

n.406  ruṣam ca] T; ruṣiṇi B.

n.407  caurī na bhavati] A; caurībhavati B.

n.408  "nigati"] A; "gaḍita" Mss.

n.409  kuryāt] A; jayati Mss.

n.410  triloham] Gt; lohaṃ B.

n.411  vidarbhitam] em.; vidarbhita Mss.

n.412  dhairyāso] em.; dhairyaśa Mss.

n.413  bhājanaṃ] em.; bhājana Mss.

n.414  tyajeta] conj.; tyajita A.

n.415  niścalah] em.; niścalā A.

n.416  kumbhakena] conj.; kumbhena (unmetrical) A.

n.417  nāsy] B; nasy A.

n.418  drṣṭir uccāṭanī] conj.; drṣṭi A.

n.419  "samāgame G; "samāgamo B.

n.420  This word is not the dictionary, but hañchi must be an onomatopeic for sneezing (cf. hañji).

n.421  dehāpaṁārjana] conj.; dehāya mārjana° A.

n.422  nāsaṛdarśanāt] conj.; nāsāgrdarśanāt A.

n.423  vā] em.; vātha (unmetrical) A.

n.424  nīlāṃ] em.; nīlā A.

n.425  sarvāḥ] em.; sarvā A.

n.426  rāmadevaṃ] conj. (on the authority of T and P); vāmavāmadevaṃ (unmetrical) A.
n.427  vāme] conj. (on the authority of T); vātma A.

n.428  yoginīdvaṃdva°] P; yogīdvanda° (hypometrical) A.

n.429  devatā°] em.; devatī° A.

n.430  nirodha] B, P; nidha A.

n.431  mahāśramaṇaḥ] P; mahāśravaṇaḥ A, B.
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GLOSSARY

Absorption

ting nge 'dzin

samādhi

State of mental absorption or one-pointed concentration.

Acala

mi g.yo ba

Acala

Another name for Caṇḍamahāroṣaṇa.

Accomplishment

dngos grub

siddhi

An accomplishment that is the goal of sādhana.

Action-accomplishing wisdom

bya ba grub pa'i ye shes

kṛtyānuṣṭhāna jñāna

One of the five wisdoms corresponding to the tathāgata Amoghasiddhi.

Ajowan

la phug
yavānī
Trachyspermum ammi.

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

All Luminous
kun tu 'od
samantaprabhā
The eleventh bodhisattva level.

Aloe vera
gzhon nu ma
kunārī

Ālokinī
ltā byed ma
Ālokinī

Amitābha
'od dpag med
Amitābha
One of the five buddhas.

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

**g.12**  
Āṇā

*ANA*

Unable

Āṇā

Unidentified; occurs in a mantra of enthrallment.

**g.13**  
Ananta

*mta’ yas*

Ananta

One of the eight nāga kings.

**g.14**  
Anurāginī

*rjes su chags ma*

Anurāginī

**g.15**  
Apāna

*thur sel*

apāna

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

**g.16**  
Aparājita

*gzhan gyis mi thub pa*

Aparājita

**g.17**  
Apsaras

*lha’i bu mo*

Apsaras

Celestial nymph.

**g.18**  
Ārambhā
There are two versions of ardhaparyanika posture—one sitting, the other dancing. In the CMT, this term refers to the former.

Arjuna tree

Terminalia arjuna.

The name of a star.

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

Seventh lunar asterism.

Asoka tree
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
kun ‘dar ma
avadhūtī
The prāṇa channel in the centre of the body.

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

Avīci Hell
mnar med pa
Avīci

Bandhūka
ban+d+hu
bandhūka

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

**g.31** Bastard rosewood
ga ra ka
शांण
gorastra  
_Dalbergia lanceolaria._

**g.32** Baṭuka
ba Tu ka
ಶ್ರುಪ
Baṭuka
This seems to be either another name for Caṇḍamahāroṣaṇa, or an epithet referring to him, meaning “youth”.

**g.33** Bawchan seed
bA gu tsi
वाकुति
vākucī  
_Psoralea corylifolia, Psoralea plicata, Vernonia anthelmintica._

**g.34** Bdellium
gu gul
वुधुग
guggula

**g.35** Beacon of Light
'od byed pa
اًکتی
arciṣmatī
The third bodhisattva level.

**g.36** Beeswax
spra tshil
श्रुढिङ
Bel fruit

bil ba

Bel fruit

bilva

Aegle marmelos.

Belleric myrobalan

ba ru ra

bhaḍi

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 terms encompasses several meanings, including “good fortune,” “happiness,” and “majesty”; and forms the root of the word bhagavān (Blessed One).

Bhūmividārī

bhu mi bi dA rI

bhūmividārī

Same as bhūmisphoṭa (?); 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
Krṣṇācala
Acala corresponding to Buddha Akṣobhya in the center of the maṇḍala.

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

Black nightshade
ka ma ci · ka ma rtsa · muN+Da ri
κάμάçı · κάκαμάçı · σουνταρί
camācī · kākamācī · sundari
Solanum nigrum.

Black pepper
pho ba ris
marīca
Piper nigrum.

Black plum
dzam bu
རྒྱུད་མ།
jambū
Syzygium cumini.

Blue lotus
ut+pala
ེ་ཐུ།
utpala
Nymphaea caerulea (?)

Bodhi tree
a shvod tha
མེད་གུང་།
asvattha
Ficus religiosa, the species of fig tree under which the Buddha attained awakening.

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

Borax
tsha la
ཅིགས།
taṅgaṇa · taṅgaṇaṅkṣaṇa?

Brahmā
tshangs pa
ཨོ་མ།
Brahmā
One of the three principal Hindu gods.

**g.55** Brahmaduhitā

\[tshangs \ pa'i \ bu \ mo\]

Brahmaduhitā

**g.56** Buffalo spinach

\[hi \ la \ mi \ ci\]

hilamocī

Enhydra fluctuans.

**g.57** Butterfly pea

\[a \ pa \ ra \ dzi \ \cdot \ a \ pa \ ra \ dzi \ ta \ dkar \ po\]

aparājitā · svetāparajitā

Clitoria ternatea.

**g.58** Calumny Vajrī

\[phm \ ma \ rdo \ rje \ ma\]

Piśunavajrī

Consort of Yellow Acala.

**g.59** Camphor

\[ga \ bur \ \cdot \ ka \ stu \ ra\]

karpūra

Cinnamomum camphora.

**g.60** Cāmuṇḍā

\[tsa \ muN+DA\]

Cāmuṇḍā

Normally regarded as a Hindu goddess (a form of Durgā), in the CMT she is invoked to protect from theft.
Caṇḍamahāroṣaṇa
gtum po khro bo chen po · gtum po khro bo · gtum po

Caṇḍamahāroṣaṇa · Caṇḍaroṣa · Caṇḍa

The chief deity of the CMT.

Caṇḍī
gtum mo

Caṇḍī

Another name for Caṇḍamahāroṣaṇa’s consort.

Candrakāntā
zla ’od ma

Candrakāntā

Caryātantra
sbyod rgyud

Caryātantra

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

Castor-oil plant
e raN+Da

Castor-oil plant

Ricinus communis.

Caurī
tsau m

Caurī

Chaff tree
Apamarga
Achyranthes aspera.

Channel
Rtsa
ਤ੍ਰ
nāḍī · nāḍī
A prāṇa channel in the subtle body.

Churning method
Srub pa’i sbyor ba
ਮੰਠਨਯੋਗ
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
citṛā
The twelfth (sometimes the fourteenth) lunar asterism.

Citron
Bi dza pu m ka
Citrus medica.
ma tu lung ka

mātuluniga

_Citrus medica._

g.74 Clay from an anthill

grog mkhar gyi sa

vālmīkamṛd

Clearing nut

ka Ta kaM

kataka

_Strychnos potatorum._

g.76 Cloud of Dharma

chos kyi sprin

dharmameghā

The tenth bodhisattva level.

Cluster fig

_u dum bA m_

udumbara · _udumbara_

_Ficus glomerata._

g.78 Coconut

_na ri ke la_

nārikela · _nāḍikela_

Collyrium made from the vitriol of copper

_mig sman_

_rājājīva_

_rasāñjana_
Common milk hedge
*sha ri khaN+Da*
*snuhī*
*Euphorbia neriifolia.*

Costus
*ru rta*
*kuṣṭha*
*Saussurea costus.*

Country mallow
*ba IA · bA la*
*bāla*
*Sida cordifolia.*

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

Cowrie shell
*‘gron bu*
*kapardaka*

Crape jasmine
*ta ga m*
*tagara*
*Tabernaemontana coronaria.*

Cubeb
*kaM kA laM ko*
kaṅkola
*Piper cubeba florence.*

cumin
*zi na*
*jīraka*
*Cuminum cyminum.*

cupola
*‘gram*
*kapolaka*
A cupola covering each of the four gates of the maṇḍala.

cutch tree
*seng ldeng*
*khadira*
*Acacia catechu.*

dākinī
*mkha’ ’gro ma*
*dākinī*
A class of female deities; a class of female nonhuman beings.

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

date tree
*khardzu na*
kharjura · kharjūra
Phoenix sylvestre Roxb.

Dedicate the merit
bsngo ba
parināma
Transformation; in the context of a sādhana, this is the dedication of merit.

Delusion Vajrī
gti mug rdo rje ma
Mohavajrī
Consort of White Acala.

Dhak
pa la sha
palāśa · palāśaka · kiṃśuka
Butea monosperma, Butea frondosa.

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

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

Doob grass
dUrv ba

dūrvā · dūrva

*Cynodon dactylon.*

Double vajra

sna tshogs rdo rje

viśvavajma

Two crossed vajras.

Downy datura

dhu tu ra

dhustura · dhustūra · dhattūra · kanaka · unmattaka

*Datura metel.*

Driving away

skrod pa

uccāṭana

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

Droṇapuṣpaka

dro na puSh+Ta

droṇapuṣpaka

*Leucas cephalotes.*

Drumstick tree

sho bha dzna

śaubhāṅjana

*Moringa oleifera.*

Dry ginger
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 m

āmalakī

Phyllanthus emblica.

Enriching

rgyas pa

puṣṭi · pośana · 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

phmg dog nlo rje ma

Īrṣyāvajrī

Consort of Green Acala.

Facing Directly

mngon du gyur pa
abhimukhi
The sixth bodhisattva level.

g.117 False black pepper
byi tang ka · bi DaM ga
viḍaṅga
*Embelia ribes*, or *Embelia tsjeriam-cottam*.

g.118 False daisy
b+hr-ing ga rA dza
bhṛṅgarāja
*Eclipta prostrata*.

g.119 Fast
gso sbyong
poṣadha
A ritual observance involving fasting.

g.120 Female hell-being
dmyal ba mo
nārakī

g.121 Female hungry ghost
yi dwags mo
pretikā

g.122 Fierce Great Anger
tsaN+De mahA kro d+ha
Caṇḍamahākrodha
This seems to be an epithet of Caṇḍamahārōṣaṇa.
g.123 Firefly

sрин bu me kḥyer
khajyotis · khadyota

First day of the bright fortnight

dkar po’i tshes gcig
śuklapratipad

First day of the dark fortnight

nag po’i tshes gcig
kṛṣṇapratipad

Five aggregates

phung po lnga
pañcaskandha
The five “aggregates” comprising a living being.

Five buddhas

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

Five disciplines

bslab pa lnga
pañcaśikṣā

Five empowerments

dbang lnga
pañcābhiṣeka

g.130  Five impurities

dri ma lnga

pañcamala

Five inexpiable actions

mtshams med lnga

pañcānantaryakṛta

Five pledges

dam tshig lnga

pañcasamaya

Five products of a cow

ba’i rnam pa lnga

pañcasamaya

Milk, curds, butter, urine and dung.

Five sense objects

’dod yon lnga

pañcākāma

Five superknowledges

mgon shes lnga

pañcābhijñā

Five superknowledges

briṣkaṇḍa

pañcasamaya

pañcābhijñā

Flea tree

sha ri sa

śīrṣa
Fortnight

Four concentrations

Four gazes

Four immeasurable states

Four joys

Four truths

Albizia lebbeck Benth. (Acacia Sirissa.)
The four Noble Truths as taught by the Buddha, i.e. the truth of suffering, and so forth.

Free from mental elaboration

Free from concepts or mental fabrications.

Fresh ginger

Zingiber officinale

Gajapippalī

Scindapsis officinalis.

Gamboge

The solidified resin of Garcinia morella.

Gaṇacakra feast

A ritual feast for different classes of nonhuman beings.

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

gau rl

Gaurī

Giant milkweed

ar ka

Calotropis gigantea.
Goddess of the Vajra Realm

Vajradhātuvīśvarī

Consort of Caṇḍamahāroṣaṇa. See also “Vajra realm.”

Going Far

dūraṅgamā

The seventh bodhisattva level.

Gopā

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

Graha

graha

Eclipse; a class of spirits causing possession.

Great Strength

Mahābala

Great Vajra of Poison

Mahāviṣavajra

Green Acala

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

Halāhala
ha la ha la
halāhala
A species of snake, or the poison from this snake.

Hārītī
‘phrog ma
Harītī
A yakṣinī; after conversion to Buddhadharma she became the protectress of children.

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

Hatred Vajrī
zhe sdang rdo rje ma
Dveṣavajrī
Consort of Black Acala.

Hatriṇī
hA Di
hatriṇī

Heart mantra
snying po’i sngags
hṛdayamantra

g.168  Hell being
        dmyal ba pa
        ཨུར་ཀ
        nāraka

Hogweed
pu nar pa
གུན་རཀ
punarnava
Boerhaavia diffusa.

g.169

Hungry ghost
yi dwags
ི་འདུགས
preta
A class of beings suffering interminable hunger and thirst.

g.170

Immovable
mi g.yo ba
མི་གཡོ་བ
acalā
The eighth bodhisattva level; see also Acala (the masculine form), another name of the deity Caṇḍamahāroṣaṇa.

g.171

Impatient One
a sa ha
ཞས་དོ
Asaha

g.172

Incant
mngon par bsngags
མེངོན་པར་བསྙནགས
abhimantr · parijap
To imbue something with power by reciting the mantra over it.
Indian bowstring hemp

Sansevieria roxburghiana.

Indian heliotrope

Heliotropium indicum (?)

Indian licorice

Abrus precatorius.

Indian mallow

Abutilon indicum.

Indian oleander

Nerium indicum.

Indian pennywort
Indian sesbania

Indian spikenard

Indian stinging nettle

Indian valerian

Indigo plant

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

Infusion
thang
kvātha

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

Inverted conduct
sdom pa phyin ci log pa
viparītasāṃvara
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

God of wealth.

Jasmine

Jasminum grandiflorum.

Joy

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

Joy of cessation

The third of the four types of joy.

Joyful

The first bodhisattva level.

Jujube

badara

Kāmadeva

'dod lha
Kāmadeva
God of love; the name of a *vetāla*.

Kāmeśvarī

‘*dod pa’i dbang phyug ma*

Kāmeśvarī

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.

Kartṛi 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*
*usira*
*Vetiveris zizanioides.*

Kidney bean
*sran ma*
*māṣa*
*Phaseolus mungo, Vigna mungo.*

Killing
*gsad pa*
*māraṇa*
One of the four main types of enlightened activity.

Kinnara
*mi 'am ci*
*kinnara*
A class of semidivine beings known for their musical skills, depicted as half-horse and half-human, or half-bird and half-human.

Kinnarī
*mi 'am ci mo*
*kinnarī*
A female kinnara.

Kokila
*ko ki la*
*Kokila*
An asura in one of the variants of the maṇḍala of Caṇḍamahāroṣaṇa.
Kriyātantra

bya rgyud

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

Kubera

lus ngan

Kubera

The god of wealth.

Kumbhaka

kum bha ka · bum pa can

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

Kumbhāṇḍa

grul bum

A class of nonhuman beings.

Kuṇḍalahāriṇī

Kuṇḍalahāriṇī
Kurukullā

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

Lac

gen yas skyegs

lākṣā

Lakṣmī
dpal mo

Lakṣmī

The Hindu goddess of prosperity.

Lalanā

brkyang ma

lalanā

The prāṇa channel on the left side of the body.

Large eggplant

bri ha ti

bṛhatī

Solanum indicum.

Leadwort

ci tra ka

citrnka

Plumbago zeylanica.

Locanā

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

Locust
cha ga ba
སྐོ་གུ་མ།
śalamga

Long pepper
pi pi ling
པེ་པེ་ཞིང་།
pippalī
Piper longum.

Loofah
gho Sha
གོ་ཤི་།
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
ཕྱག་རྒྱ་ཆེན་པོ།
mahāmudra
A very advanced practice that combines wisdom and means.

Maheśvara
dbang phyug chen po
དབང་ཕྲུག་ཆེན་པོ།
Maheśvara
One of the epithets of Śiva.

Māhilla

*maha’i NaM*

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

Mahoraga

*lto ‘phye chen po*

A class of nonhuman beings.

Maitreyasīṃhalocanī

*mai tre ya siM ha lo tsa ne*

A goddess invoked in a mantra to cure blindness.

Malabar nut

*bA sha ka*

*vāsaka · vāsā*

Justicia adhatoda.

Māmakī

*mA ma kl*

Consort of Ratnasambhava.

Maṇḍala of powders

*rdul tshon dkyil ’khor*

A maṇḍala created with colored powders.
Mango
anma
saḥakāra · āmra
Mangifera indica

Maṇibhadra
nor bu bzang po
Maṇibhadra
God of wealth.

Mañjuśrī
‘jam dpal
Mañjuśrī
The deified bodhisattva of wisdom; one of the original sixteen bodhisattvas.

Mantrayāna
sngags kyi theg pa
mantrayāna
The “Mantra Vehicle,” which is another name for Vajrayāna.

Māra
bdud
Māra
An obstacle maker; a personification of evil.

Mardala drum
rnga bo che
mardala

Marking nut
bhallā ta ka
bhallātaka
Semecarpus anacardium.

Marsh barbel
ko ki lA kya
kokilākṣa - kokilākhya
Hygrophila auriculata.

Māṣa
ma Sha
māṣa
A unit of weight equal to 17 grains troy.

Māṣa pulses
mA Sha
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
*rnam par rtog pa*
*saṃkalpa*
Any type of dualistic concept or idea.

Midnight horror
*sho na ka*
*śyonāka*
*Oroxylum indicum.*

Mirror-like wisdom
*me long lta bu’i ye shes*
*ādarśajñāna*
One of the five wisdoms corresponding to the tathāgata Akṣobhya or Vairocana (depending on the system).

Molasses
*la si kaM*
*rasikā*

Moon
*ri bong can·zla ba*
*śaśin·candra*
Moonseed

*sle tres*

*gers*

*guđācī*

*Tinaspora cordifolia.*

Moth

*phye ma leb*

*gers*

*patanțga*

Mudrā

*phyag rgya*

*gers*

*mudrā*

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

Mūla

*rtṣa ba*

*gers*

*mūla*

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

Muṇḍirī

*muN+Da rl*

*gers*

*muṇḍirī - muṇḍirī*

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

Musk

*gla ba*

*gers*

*kastūrī*

Mustard

*ske tshe*
rajikā · sarṣapa
Brassica juncea.

g.262 Mustard
yungs kar
sarṣapa
This plant has several edible varieties.

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

g.264 Nāgakesara
nA ga ge sa ra
nāgakesam · nāgakeśara · nāgeśvara
Mesua ferrea; cobra’s saffron.

Nāginī
klu mo
nāginī · nāgī
Female nāga.

Nairañjanā
nai rny+dzA nA
Nairañjanā
The river where the Buddha used to meditate.

Naravīrā
na ra d+hi ra
In the Tibetan, Śyāmā and Naṭī are confounded into one, \(sh+ya ma nu \text{Di}\).

Naṭṭā
gar ma

Negro coffee
\(ka\sha ma r d+ha\)

Nerve of Vajra dhātvīśvarī
\(rdo rje dbying kyi dbang phyug ma'i rtsa\)

Nimb tree
\(nim ba\)

Nine sections of scripture
\(gsung rab yan lag dgu\)

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

Noble eightfold path

Nut grass

Oleogum resin

One-pointed mind

Oṣaṇī

Ox horn
Pacifying

śānti · śāntika

Peace; one of the four main types of enlightened activity.

Padminī

pala

As a unit of weight, it equals four karṣa; as a unit of capacity, it equals about seven cubic inches, but this may vary from source to source.

Panicled foldwing

kākajaṅghā

Dicliptera paniculata.

Parṇaśāvarī

A female deity in a variant of the maṇḍala of Caṇḍamahāroṣaṇa.

Passion Vajrī

Rāgavajrī
Consort of Red Acala.

Paṭha drum

Paṭṭikā

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

Penis

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

Perfection of Wisdom

The perfection of wisdom personified.

Perfumed cherry

Callicarpa macrophylla.

Pigeon’s droppings
g.293 Pigment of bovine gallstones
   *gi wang*
   རྒྱུན་དབང་
gorocanā

g.294 Pilupāla
   *pl lu pa la*
   རྒྱུན་དབང་
Pilupāla

g.295 Piśāca
   *sha za*
   རྒྱུན་དབང་
piśāca
   A class of spirits.

g.296 Placenta
   *skyes pa'i mal stan*
   རྒྱུན་དབང་
garbhaśayyā

g.297 Pongam oil tree
   *'jam 'bras*
   རྒྱུན་དབང་
karañja
   Pongamia pinnata.

g.298 Portico
   *sgo khyud*
   རྒྱུན་དབང་
niryūha

g.299 Possessed of Wisdom
   *ye shes spyan*
   རྒྱུན་དབང་
jñānavatī
   The thirteenth bodhisattva level.
Potash

Prāṇa

Pratyekabuddha

Pravāla fish

Preliminary practice

Preta

Pūjā
mchod pa
མཆོད་པ།
pūjā
Worship that involves making offerings.

Pûraka
$pU\ m\ ka$

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

Pure
dri ma med pa

$vimalā$
The second bodhisattva level.

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.

Pûrṇabhadra
$gang\ ba\ bzang\ po$

$Pûrṇabhadra$
God of wealth.

Purslane
$lo\ Ni\ ya$

$loṇikā$ - $loṇiya$

$Portulaca\ oleracea,\ Portulaca\ quadrifida.$
Puṣya

The sixth (sometimes the eighth) lunar asterism.

Quicksilver

The demon who causes an eclipse.

Rainbow

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

Rākṣasa

A class of demons.
rākṣasī
A female rākṣasa.

Rāmadeva
*rA ma de ba*

Rāmadeva
The name of a *vetāla*.

Rāmadūtī
*rA ma du ti*

Rāmadūtī
This has not been identified.

Ranḍa
*rN+Da*

Ranḍa
This term can be a name of various plants.

Rasanā
*ro ma*

Rasanā
The prāṇa channel on the right side of the body.

Ratī
*dga’ ma*

Ratī

Ratipriyā
*dga’ ma dang yid ’ong ma*

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

Ratnasambhava

One of the five buddhas.

Raurava Hell

Realgar

Recaka

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

Red Acala

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

Red leadwort

Plumbago rosea.

Resplendent
The fourth bodhisattva level.

Revatī

Ṛṇṭaka

Root mantra

Rurucaṇḍaruk

Rust of iron

Śacī

Sādhaka
sgrub pa po

sādhaka

One who performs a sādhana.

g.339 Sādhana
sgrub thabs

Practice involving mantra and visualization.

g.340 Safflower
le brgan rtsi
kusumbha

Carthamus tinctorius.

g.341 Śakra
brgya byin
Śakra

One of the names of Indra.

g.342 Samāna
mnyam gnas
samāna

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

g.343 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.

g.344 Samaya
The bond with the master, deity, and the mantra, based on the pledge or commitment made during an empowerment.

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

Śaṃkārīṇī
A goddess invoked to counter the effects of poison.

Saṃkrānti
Unit of time related to the counting of breath.

Saphara fish

Sarasvatī
Goddess of learning; she is visualized as part of the Perfection of Wisdom practice.

Śaśidevī
Sāśidevī

Sattvaparyaṅka posture

*Sems dpa'i dkyil krong*

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*

Seal

*Rgyas btab*

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

Seed

*Sa bon*

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

Semen

*Shu kra · khu ba*

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

Sensitive plant

*Ladz+dza lu*


Mimosa pudica.

Sessile joyweed
sha ling tsa
śāliṃcī · śāliṅcī · śāliṅcā
Achyanthes triandra.

Śevāla
se bA la
śevāla · śevāla
Blyxa octandra (?)

Siddha
grub thob
śiddha
An accomplished being; a class of semidivine beings.

Śikhin
gtug gtor can
Śikhin
The second of the seven buddhas of the past.

Silk-cotton tree
shal ma la
śālmalī
Salmalia malabarica.

Sīt
sīt
śīt
In Indian culture, the sound expressive of sexual excitement or pleasure.
Śiva
dbang phyug

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
‘gro ba drug

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

Six perfections
pha rol tu phyin pa drug

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

Six superknowledges
mngon shes drug


Skillful means
thabs

Also refers to the male partner in sexual yoga.
Sole Hero
*dpa’ bo gcig pa*

Ekallaevīra

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
*rnag skyur*

Spiked ginger lily
*gol la*

śatī · śaṭī

*Hedychium spicatum.*

Śrāvaka
*nyan thos*

śrāvaka

Disciples who heard the Buddha’s doctrine from his own lips; followers of the Hinayāna school in general.

Śrībhūṣaṇī
*dpal gyis rgyan ma*

Śrībhūṣaṇī

Stambhaka
*rengs ba can*

*stambhaka*

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

Stinkvine
Stotra

Sukhāvatī

Sulphur

Summon

Sun

Sunn hemp
śana · 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 m su na
sumsunna

Sweet flag
shu dag
vacā
Acorus calamus.

Śyāmā
nog mo
Śyāmā

Tamarind
bse yab
āmla · tintiḍi · ciṅcā
Tamarindus indica.


\textbf{sgrol ma}

Tārā

The Buddhist goddess of compassion.

\textbf{Target}

\textit{bsgrub bya}

sādhyā (m) · sādhyā (f)

Person or being who is the target of a particular sādhana or ritual.

\textbf{Tathāgatakula}

\textit{de bzhin gshegs pa’i rigs}

Tathāgatakula

In the CMT system, this is the family of the buddha Akṣobhya, one of the five buddhas.

\textbf{Terrible}

\textit{mi zad pa}

Raudra

\textbf{Thirteen stages}

\textit{sa bcu gsum}

trayodaśabhūmi

Thirteen bodhisattva levels.

\textbf{Three abodes}

\textit{’jig rten gsum po}

bhuvanatraya

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

\textbf{Three metals}

lcags gsum
The three usually are gold, silver and copper.

Three myrobalan fruits

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

Three spices

Ginger, black pepper, and long pepper.

Three syllables

It is not clear which syllables are meant.

Throbbing

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

Tilak

A mark between the eyebrows, usually made with vermillion.
Tilottamā

Toddy palm

*ta la*

*ḇaṇṇa*

tāla

*Borassus flabelifer.*

Tolaka

*srang*

*ṝṣṇa*

tolaka · tola

A unit of weight equal to 12 māṣas.

Toothbrush tree

*ṣākhoṭaka*

*Streblus asper.*

Triple refuge

*skyabs su ŋro ba gsum*

*trisaraṇa*

Refuge taken in the Buddha, his teaching, and the assembly of followers.

Tubeflower

*brah+ma daN+Da*

*brahmayaṣṭī · brahmadāṇḍa · bhāṅgī*

*Clerodendrum indicum (Clerodendron siphonanthus).*

Tulā

*srang*

*ṝṣṇa*
tulā
A unit of weight equal to 100 palas.

Turmeric
*yung ba*
*हरिडर *
*haridrā*

Tutelage
*lhag par gnas pa*
*हरिदरान*  
*adhisthāna*
It is marked by the moment when the wisdom deity (*jñānasattva*) descends into the maṇḍala.

Two accumulations
*tshogs gnyis*
*संभाराद्वयः*
*sambhāradvaya*
The accumulations of merit and wisdom.

Uccatā
*u ts+tsha Ta*
*उच्चताः*
This plant could not be identified.

Udāna
*gyen rgyu*
*उदानः*
*udāna*
One of the five vital airs, centered in the throat.

Umbrella tree
*ke ta ka*
*केताकः*
*ketaka*
Pandanus odoratissimus.

**g.413** Urvaśī

*ur+hA shI*

Urvaśī

**g.414** Vadhū

*mi‘i bu mo*

Vadhū

**g.415** Vairocana

*rnam par snang mdzad*

Vairocana

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

**g.416** Vajra

*rdo rje*

vajra

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

**g.417** Vajra realm

*rdo rje dbyings*

Vajradhātu

The experiential sphere of nonduality.

**g.418** 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
Vajrānaṅga
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.

Vajrasarasvatī
bdz+ma sa m sva ti
Vajrasarasvatī

Vajrasattva
rdo rje sems dpa’

Vajrasattva
The deity delivering the CMT.

Vajrayoginī
A Buddhist goddess.

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

Vāmana
A snake demon.

Vaṅga
Can be a name of several plants and substances.

Varuṇa
In the CMT, he is the king of nāgas.

Vāsudeva
Vasudhā
Goddess of the earth.

Vāsuki
One of the eight nāga kings.

Vāsya
This substance has not been identified.

Vauherī
A goddess invoked in a mantra.

Vernonia
dan+Da ut+pal
Grewia hirsuta.

Veronicalolia
nA ga pi la
Grewia hirsuta.
vetāla
A class of spirits that haunt charnel grounds.

Vidyādhara

Vidyādhara

Vipaśyin

Vipaśyin
The first of the seven buddhas of the past.

Viṣṇu

Viṣṇu
One of the principal three Hindu gods.

Viśvavajrī

Viśvavajrī

Vītarāga

Vītarāga
A deity invoked in a mantra to cure blindness.

Vyāḍa

Vyāḍa
vyāḍa
A class of mischievous spirits.

vyāḍhi
Disease or sickness; also a class of mischievous spirits.

vyāna
One of the five vital airs, diffused throughout the entire body.

kalambī, Convolvulus repens, Ipomoea aquatica.

udakaparīkṣā
A type of ordeal to test one’s veracity.

pañcacīra
Epithet of Mañjuśrī.

rin
Welcome offering
artha
Formal offering to welcome a guest consisting of water, flowers, and dūrvā grass.

White Acala

mi g.yo ba gkar po
Śvetācala
Acala corresponding to Buddha Vairocana in the east of the maṇḍala.

White gourd melon

pha thā se
kāśmāṇḍa
Benincasa hispida.

White Vulture

shwe ta gri d+h+ri NI
Śvetagṛdhṛṇī
A female garuḍa invoked to counter the effects of poison.

Wild indigo

sha ra pung ga
śarapuṅkha
Tephrosia purpurea.

Wisdom

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

Wisdom empowerment

shes rab kyi dbang
Prajñābhiṣeka
An empowerment involving a female consort.

Wisdom of discrimination
so sor rtog pa’i ye shes
Pratyavekṣaṇā jñāna
One of the five wisdoms corresponding to the tathāgata Amitābha.

Wisdom of equality
mnyam pa nyid kyi ye shes
Samatājñāna
One of the five wisdoms corresponding to the tathāgata Ratnasambhava.

Wisdom of the sphere of phenomena
chos kyi dbyings kyi ye shes
Dharmadhatujñāna
One of the five wisdoms corresponding to the tathāgata in the centre of the maṇḍala (in the CMT it is the buddha Akṣobhya).

Yakṣa
gnod sbyin
A class of spirits.
From the 84000 Glossary Of Terms:
A class of semidivine beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians to villages and towns, and may be propitiated for health, wealth, protection, and other boons. They are often depicted as holding choppers, cleavers, and swords, and are said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa.

Yakṣīṇī
gnod spyin mo
Yakṣīṇī
A female yakṣa.

g.462 Yama
gshin rje
Yama
The god of death.

g.463 Yamāntaka
ya mAn+ta ka
Yamāntaka
The wrathful aspect of Mañjuśrī.

g.464 Yamāri
gshin rje
Yamāri

g.465 Yantra
'khrul 'khor
yantra
A magical diagram; any mechanical tool or device.

Yellow Acala
mi g.yo ba ser po
Pītācala
Acala corresponding to Buddha Ratnasambhava in the south of the maṇḍala.

g.467 Yellow myrobalan
aru ra
haritaki
Terminala chebula.
Yellow orpiment

Yoginītantra

The term refers variously to a literary genre, a period in the development of tantra, or, when written with lower case, an individual work belonging to this genre.