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The Commentary on the Hevajra Tantra called “The Jewel Garland of Yoga”

Yogaratnamālā

Yogaratnamālānāmahevajrapañjikā

· Toh 1183 ·

Degé Tengyur, vol. 3 (kha), folios 1.b–61.a

TRANSLATED INTO TIBETAN BY

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First published 2025

Current version v 1.0

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Summary

s.1 *The Jewel Garland of Yoga* is a commentary on the *Hevajra Tantra*, one of the most important texts of the Yoginī tantra class of esoteric Buddhist literature. Written by the master and scholar Kāṇha, who himself was a holder of a Hevajra transmission lineage within the first two hundred years of the appearance of the root text, it is now one of the most highly regarded commentaries of the Hevajra system. It is written in the *pañjikā* style, in which the root text is analyzed word by word lexically and grammatically, and is treated with an exhaustive exegetical analysis. The commentary not only analyzes the text itself, but also explains the most important tenets of the Yoginī tantras broadly.

Acknowledgements

ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Wiesiek Mical produced the translation and wrote the introduction. The translation was then compared against the Tibetan translation found in the Degé Kangyur by Thomas Doctor, and edited by Ryan Damron. Ven. Konchog Norbu copyedited the text, and Martina Cotter was in charge of the digital publication process.

ac.3 The translation of this text has been made possible through the generous sponsorship of Adon (late), Khandu Om, Yeshey Wangmo, Pema Nadik, Yangzom Ara, Tashi Bida, Yangchen Lhamo, Nordenpines, Kesang Choedon, Sonam Wangmo, Rinchen Dema, Tashi Tobgay, Rinzin Llhamo, Ugyen Lhamo, Eudronma Tashi (late), Pema Choden, Daw Zam, Karma Leki, Kezang Dema, Tashi Ongmo, Lemo, Tshering Yangchen, Sangay Zangmo, Sonam Jamtsho, Chimi Pelden, Tashi Lhamo, Neyzang Wangmo, Yeshi Lhendup, Sonam Tobgye, Druk Green & 84000 community, Bhutan.

Introduction

i.1 *The Jewel Garland of Yoga*, composed by the Indian master Kāṇha[1] (ca. eleventh century), is a commentary on the *Hevajra Tantra* one of the most important and renowned tantras of the Yoginī class. The *Hevajra Tantra* was compiled and began circulating in India around the turn of the ninth or tenth centuries,[2] and has remained one of the most studied, practiced, and cited tantric texts in India, Nepal, and Tibet. Nearly two dozen Indian and Tibetan commentaries have been composed on it, and it is quoted extensively in works such as the *Sampuṭa Tantra* and many other tantras and treatises.

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

i.3 The main deity of the *Hevajra Tantra* is the eponymous heruka Hevajra. A *heruka* is a generic form for certain wrathful emanations, usually of the sambhogakāya buddha Vajrasattva, or sometimes Akṣobhya. As such, herukas are expressions of "vajra being" (*vajrasattva*); they do not incarnate on earth as tathāgatas, but are spontaneously present in each and every being as their innate state (*sahaja*). This is reflected, for example, in the epithet *sahajaheruka*, applied to Kālacakra and other herukas. Apart from Hevajra and Kālacakra, the other well-known herukas include Cakrasaṃvara, Buddhakapāla, and Mahāmāyā.

i.4 The teachings presented in the *Hevajra Tantra* are delivered by Hevajra himself, addressed in the text as the "Blessed One" (*bhagavat*) and referred to throughout as Vajradhara ("Vajra Holder") and Vajrasattva ("Vajra Being"). His other names, such as Picuvajra, Mahāsukha ("Great Bliss"), and Mahaccitta ("Great Mind"), also evoke some aspects of his nature. The combination of *picu* ("cotton fluff") and *vajra* (something infinitely hard) in Picuvajra could be an allusion to the union of the soft tenderness of his compassion and the vajra-like invincibility of his wrath, which cannot be challenged or manipulated in any way. The epithet *mahāsukha* refers to his nature of "great bliss," which is generated through the union of compassion and emptiness. *Mahaccitta* could be a reference to his nature of bodhicitta, which in the context of sexual yoga is associated with semen.

i.5 The teachings of the *Hevajra Tantra* are delivered in response to the questions variously asked by the bodhisattva Vajragarbha, the goddess Nairātmyā, or collectively by the yoginīs of the Hevajra maṇḍala. The tantra covers a range of esoteric topics, including descriptions of the primary deities and their maṇḍala configuration, the derivation and use of mantras, rites to be employed for mundane and liberative purposes, the thirty subtle channels of the body, the use of secret gestures and codewords, and so forth. The primary concern of the *Hevajra Tantra* is, however, the innate state (*sahaja*) and its cultivation through initiation and practice within the elaborate framework of the Yoginī tantras, rooted in the ontological foundations of the Great Vehicle philosophy. Although present in every being, the innate state primarily remains unrecognized. The *Hevajra Tantra* explains how to recognize this state through the four initiations (*abhiṣeka*), the practice of the stage of arising (*utpattikrama*) and the stage of the arisen (*utpannakrama*), each of which can be further viewed in terms of either relative truth (*saṃvṛtisatya*) or absolute truth (*paramārthasatya*). In its most essential formulation, the basis of the practice of the stage of arising is the cultivation of the four joys (*caturānanda*), and the basis of the stage of the arisen is the cultivation of the innate joy (*sahajānanda*). The recognition of the innate state is equated with attaining the state of awakening (*bodhi*), which encompasses omniscient knowledge (*sarvajñajñāna*) and knowledge of all forms (*sarvākārajñāna*).

i.6 The joys are observed and marked (*lakṣita*) during ritualized sexual intercourse wherein the sexual partners identify themselves as Hevajra and Nairātmyā. They seek a glimpse of innate joy, which is most apparent when supreme joy (*paramānanda*), experienced at the moment of sexual climax, fades and turns into the joy of cessation (*viramānanda*). At this moment, the mind loses the support of pleasure that had filled it completely and is delivered into bare awareness, where the mind's natural luminosity (*prabhāsvara*)—the basic, preconceptual clarity of mind—can be experienced and discerned. In terms of practice, this experience first occurs and is cultivated at the end of the supreme joy and the onset of the joy of cessation (the second and the third joys respectively). This experience, referred to as innate joy, is said, in relative terms, to be located between these two joys, sometimes leading to the misunderstanding that the innate joy is the third in the sequence. However, even though the moment of its recognition may be coterminous with the onset of the third joy, innate joy is ontologically excluded from the other three and seen as the "fourth" categorically, rather than sequentially. Because the *Hevajra Tantra* itself leaves room for interpretation, the issue of the correct sequence of the joys, specifically of the last two, developed into a crucial point of debate among proponents of the Hevajra system.[4]

i.7 The *Hevajra Tantra* inspired a sizable body of exegetical literature in India, both in the form of explanatory tantras (*vyākhyātantra*) and commentaries composed by eminent Indian masters. Some of these commentaries are of the *pañjikā* type, which explain the text in a linear fashion, going word by word and phrase by phrase. Kāṇha's *The Jewel Garland of Yoga* belongs to this category, counted as one of the two most important treatises on the *Hevajra Tantra*, the other being Ratnākaraśānti's *A String of Pearls* (*Muktāvalī*). Kāṇha was a late contemporary of Ratnākaraśānti, and it is historically plausible that they met in person.[5] The differences between Kāṇha's interpretations of the doctrine presented in the *Hevajra Tantra* in his *Jewel Garland of Yoga* and those of Ratnākaraśānti in *A String of Pearls* are negligible; their views are in close alignment.

i.8 Kāṇha, who is celebrated as one of the five nāthas[6] and eighty-four mahāsiddhas,[7] is known under a variety of names, two of which—Kṛṣṇa and Kāṇha—are used in *The Jewel Garland of Yoga*. The name Kṛṣṇa is used in the chapter colophons, and the name Kāṇha in the text's final colophon. Other variants of his name include Kāṇhapā, Kāṅhupā, Kāṅhupāda, Kāṇhapāda, Kṛṣṇapā, Kṛṣṇapāda,[8] and Krsṇācārya. Some Tibetan sources refer to him by a name that could be back-translated into Sanskrit as Samayavajra or Kṛṣṇasamayavajra, while other sources identify him as Śāntibhadra, a pupil of Ratnākaraśānti. Altogether there are about a dozen names for this prolific commentator, a situation made more complicated by the fact that there were at least two masters active during the same period named Kṛṣṇācārya, one known as Kṛṣṇācārya the Father and the other as Kṛṣṇācārya the Son. The Kṛṣṇācārya who composed *The Jewel Garland of Yoga* was probably the Father.

i.9 Kāṇha would have lived and composed his commentary in the eleventh century, which is within two hundred years of the compilation of the root text. This proximity in time, in combination with Kāṇha's being a lineage holder in the direct transmission of the Hevajra teachings, makes his commentary a highly authoritative and reliable reference work.

i.10 Because Kāṇha's commentary is of the *pañjikā* type, it can only be properly understood when read together with the *Hevajra Tantra*. Typically, a pañjikā quotes a phrase from the root text, glosses it with synonyms, explains its lexical and doctrinal meaning, establishes its meaning in the broader context of the text, and offers alternative interpretations. We have therefore embedded a translation of the *Hevajra Tantra* in the commentary for the reader's convenience. However, a commentary such as *The Jewel Garland of Yoga* occasionally reflects textual variants between the version of *Hevajra Tantra* originally read by Kāṇha and those that have come down to us today as Sanskrit manuscripts or in the Tibetan translation. In this presentation of the root text embedded in this English translation we have, when possible, adopted the textual variants of the *Hevajra Tantra* that correspond with the root text as reported in *The Jewel Garland of Yoga*. This harmonization, which is necessary to make sense of the commentary, resulted in a version of the *Hevajra Tantra* that is unique to the presentation of *The Jewel Garland of Yoga*, and which is different from the versions of the root text that will appear in translations of the *Hevajra Tantra* alone or as they appear in other commentarial works. Significant variants have been indicated in the notes.

i.11 This English translation of *The Jewel Garland of Yoga* is based on the Sanskrit edition prepared by Ram Shankar Tripathi (2006). Though this edition is not without its flaws and the preparation of a new edition remains desirable, it proved a workable basis for this translation, especially since its critical apparatus, which includes variant readings from eighteen Sanskrit manuscripts, was also carefully consulted. After completing the English translation from the Sanskrit edition, it was revised in comparison with the Tibetan translation recorded in the Degé Tengyur and its Comparative Edition (*dpe bsdur ma*). Based on these Tibetan sources, previous decisions regarding Sanskrit textual variants were reevaluated, and subsequent changes to the English translation were made.

i.12 This translation of *A Garland of Yoga* would not have been possible without the continued efforts of many people. We are deeply grateful to Professor Harunaga Isaacson for generously sharing his expertise with us on many different occasions, to Ryan Conlon for making available a draft of his edition of the *Hevajra Tantra* with Kamalanātha's *Ratnāvalī*, and to all other scholars and practitioners who shared their knowledge and insights with us.

The Translation

The Commentary on the Hevajra Tantra Called

The Jewel Garland of Yoga

Part I: The Realization of the Vajra Essence

Chapter 1: The Family of Vajra

1.1.1 *Oṁ*, homage to Hevajra! Homage to Youthful Mañjuśrī![9]

1.1.2 Having saluted the glorious Hevajra, Whose nature is supreme joy, I write the instructions on the *Hevajra Tantra* According to the lineage of former masters.

1.1.3 *Oṁ* homage to the glorious Hevajra!

1.1.4 Thus did I hear at one time. The Blessed One dwelt in the *bhagas* of the vajra women, which are the body, speech, and mind[10] of all tathāgatas. [1.1.1]

1.1.5 Referring to the passage that begins "Thus did I,"

1.1.6 This is just the statement of the original setting That is revealed in the sūtras and the tantras. Others, however, explain it otherwise— Namely, that here it contains the essential meaning.

1.1.7 Regarding this, the Blessed One said, “My teachings should be recounted, O monks, with the words ‘thus did I hear.’ ” Therefore, the original reciter says thus did I hear. So, regarding this, some say the following: By saying hear the original reciter indicates that this is a recitation. If the recitation[11] represented personal understanding[12] or secondhand transmission, it would not be authoritative. Therefore, in order to discount these two possibilities,[13] the original reciter says “thus did I.” In this phrase, I indicates “I heard it myself; it was not heard secondhand.” Thus means “exactly as I will now present.” At one time means “at one point in time only,” that is, not all the time and not in all places. The Blessed One is Vajradhara in the form of Hevajra. The blessings[14] are the qualities such as power, and so forth. Whoever possesses these blessings is a “blessed one.” As is said:

1.1.8 “The blessings are known to be six:
Complete sovereignty,
Knowledge, renown, splendor,
Beauty, and meaningful endeavor.”[15]

1.1.9 Dwelt means that he dwelt in the ways that a buddha dwells. Where did he dwell? He dwelt in the *bhagas* of the vajra women, which are the body, speech, and mind of all tathāgatas. The bhagas of the vajra women—referring to Locanā and so forth[16]—are precisely the *dharmodaya*, the form of Vajradhara, who is the combination of the three secrets—body, speech, and mind—of “all tathāgatas,” which is to say “each and every tathāgata.” They are such because their bodies are the intrinsic nature of the infinite phenomena that are free of defilements. The two phrases—“the body, speech, and mind of all tathāgatas” and “the bhagas of the vajra women”—are compounded together in an adjectival relationship.[17] “In” them means in a temple palace located there. Considering that the Blessed One’s dwelling place is the most secret of all secret places, it is implied that a suitable assembly has gathered[18]—this, however, is described in the earlier tantra[19] and will not be repeated here. Accordingly, I offer the provisional meaning.

1.1.10 Also, regarding the passage beginning “thus did I (*evam mayā*),” and so forth:[20]

1.1.11 The syllable *e* is said to be the bhaga; The syllable *vaṃ* is known as the vajra.[21] The word “I” (*mayā*)[22] stands for the movement, And “heard” (*śrutam*) is that which is of two kinds.[23]

1.1.12 As Vajradhara will also say:

1.1.13 “The Blessed Lord takes the form of semen;
And his bliss[24] is known as the amorous consort.
Having the nature of qualities and enjoyment
Is Vajradhara’s characteristic.”[25]

1.1.14 And:

1.1.15 “The concealed (*saṃvṛta*) resembles jasmine flowers,
And the revealed (*vivṛta*) has the nature of bliss.”[26]

1.1.16 Thus, these initial words[27] express the nature of emptiness and compassion, the nature of wisdom and means, the nature of the dharmakāya, sambhogakāya, and nirmāṇakāya, the nature of concealed truth and relative truth, and the nature of the stage of arising and the stage of the arisen.

1.1.17 Vajradhara will also say:

1.1.18 “The syllable *he* expresses great compassion,
While *vajra* expresses wisdom.[28]
Now listen to the tantra, spoken by me—
It has the nature of wisdom and means.”[29]

1.1.19 Based on this interpretation, the next part beginning with “at one time” is easy to understand. This interpretation, which has been passed down through a lineage of transmission, is favored by some.[30]

1.1.20 The opening line can also be understood as follows:

1.1.21 The syllable *e* is known as earth, The activity seal, Locanā. She is located at the navel In the sixty-four-petaled cakra of creation.[31]

1.1.22 The syllable *vaṃ* is known as water, The dharma seal, Māmakī. She is located at the heart In the eight-petaled lotus of the cakra of qualities.[32]

1.1.23 The syllable *ma* is known as fire, The great seal, Pāṇḍurā. She is located at the throat In the sixteen-petaled lotus of the cakra of enjoyment.[33]

1.1.24 The syllable *yā* is said to be wind, The samaya seal, Samayatārā. She is located in the thirty-two-petaled lotus Of the cakra of great bliss.

1.1.25 The word *śrutam* is said to be the natural state, Which is of two kinds: The concealed is the form of the deity[34] During the stage of arising.

1.1.26 The revealed is the form of bliss[35] During the stage of the arisen. The Dharma of the buddhas Is based on the two truths.[36]

1.1.27 Elsewhere it is said:

1.1.28 > “The instructions of the vajra holders
> Are concerned with the two stages—
> The stage of arising
> And the stage of the arisen.”[37]

1.1.29 This explains the statement “Thus did I hear at one time,” as was previously taught.[38]

1.1.30 > There, the Blessed One said, “The essence of the body, speech, and mind of all tathāgatas is revered and the most secret of the exceedingly secret. So it is, O Vajragarbha, deeply compassionate one, great bodhisattva. Excellent! Excellent! Hear about the essence of the vajra being, the great being, the samaya being called Hevajra.” [1.1.2]

1.1.31 There, meaning “in the midst of the assembly,” the Blessed One explains the distinction that the essence of the body, speech, and mind of all tathāgatas, their inner core, is the revered Vajradhara, the supreme deity. Vajradhara is accordingly the secret among all tathāgatas. He is exceedingly secret because he is inaccessible to the śrāvakas and so forth. He is Hevajra.[39] Encouraging the assembly, who had become delighted through their faith and knowledge that Hevajra is difficult to find, the Blessed One says O Vajragarbha, and so forth. The word hear logically connects to that which will be heard.[40]

1.1.32 Vajragarbha asked:

1.1.33 “Why is he a vajra being?
How is he a great being?
In what way is he a samaya being?
Please tell me, O Blessed One!” [1.1.3]

1.1.34 Regarding the passage that begins “Vajragarbha asked,” what does he ask? He asks three questions.

1.1.35 The Blessed One replied:

1.1.36 “Vajra expresses the unbreakable.
Being[41] is the oneness of the three existents. [42]
Based on this understanding,
He is known as a vajra being. [1.1.4]

1.1.37 Regarding the passage that begins “the Blessed One replied,” unbreakable means that it cannot be destroyed. It cannot be articulated by proponents of either one’s own or an opponent’s doctrines.[43] What is it then? It is the emptiness of all phenomena. Also, the master Devapāda [44] said:

1.1.38 “In arguments concerning emptiness,
All statements made to counter it
Are not replies at all,
For they exemplify the thesis to be proved.”[45]

1.1.39 In the *Vajraśekhara* the Blessed One said:

1.1.40 “An essence that is solid, not hollow—
That cannot, by definition, be broken or split—
Unburnable and unbreakable,
Emptiness is called vajra.”[46]

1.1.41 In the phrase being is the oneness of the three existents, the word being means “existing.” “Being” refers to the state of being an agent of meaningful actions, a state characterized by conditionality. “Being” has the nature of the five aggregates. Accordingly, the Blessed One called brahmins “beings” insofar as they consist of the five aggregates.[47] These five are the three existents—namely body, speech, and mind—which are one. There is no duality, as they are perfect luminosity.

1.1.42 In the phrase based on this understanding—that is, based on the analysis found in the Prajñāpāramitā and the Madhyamaka analysis—the term vajra being describes the body of qualities.

1.1.43 “Filled with the flavors of great knowledge,
He is called great being.
Constantly keeping the samaya,
He is called samaya being.” [1.1.5]

1.1.44 Regarding the passage that begins “filled with the flavors of great knowledge,” great knowledge refers to the teachings advanced[48] by the Great Vehicle. They have a flavor, which means “taste.” He is, in a manner of speaking, filled with such flavors. In a temple palace decorated with the most resplendent jewels, with his perfectly pure body adorned with the major and minor marks and gratified with the flavors of the great bliss of the enjoyment body while surrounded by infinite hosts of yoginīs, he emanates and withdraws himself, tirelessly[49] circling within saṃsāra for as long as it exists, continually and perpetually. He, the great being, is verily the enjoyment body of the buddhas.

1.1.45 In the passage beginning “constantly keeping the samaya,” samaya refers to reaching everywhere in space by means of sending emanations, thereby moving throughout the three worlds in various forms that employ skillful means to guide beings according to their specific needs. Because he does this perpetually, he is a samaya being, a phrase that describes the infinitely diversified creation body of the buddhas.

1.1.46 Vajragarbha asked:

1.1.47 “As for Hevajra,
How is such a name constructed?
What is expressed by the syllable *he*?
And what is meant by *vajra*?” [1.1.6]

1.1.48 Regarding the passage that begins “Vajragarbha asked,” what does he ask? He asks about the meaning of the name Hevajra, which indicates that he is a vajra holder.

1.1.49 The Blessed One replied:

1.1.50 “The syllable *he* expresses great compassion,
While *vajra* expresses wisdom.
Now listen to this tantra, spoken by me—
It has the nature of wisdom and means.” [1.1.7]

1.1.51 With this combination of syllables that comprise its name, *Hevajra*[50] has the nature of wisdom and means. Regarding the line “now hear this tantra…,” and so forth, tantra means “literary composition”[51] and is of three types: the tantra of cause, of result, and of means. In this case, the cause refers to the beings that belong to the vajra family, the result is the fully manifested form of Hevajra, and the means is the path that is now being explained with its attendant methods. This tantra is spoken by me, that is, by Vajradhara. The words “by me”—equivalent to “thus have I,” and so forth—are the statement of introduction in this present context. Hear means “direct your attention to what will be heard.”

1.1.52 As a simple indication of what will be taught, Vajradhara says, “The gazes, the summoning,” and so forth:

1.1.53 “There are the gazes, the summoning, and the great language of signs—
Capability that is known to be of many types.
There are paralyzing and banishing,
The paralyzing of armies, and hostile rites. [1.1.8]

1.1.54 “There are the arising, abiding, and instrumental cause
Of the yoginīs, as is appropriate,
Capability, and knowledge both general and specific,
In accordance with the arising of the deities.” [1.1.9]

1.1.55 As is appropriate means progressing through the stages of "lesser," "intermediate," and "intense" as explained in the chapter on the deities.[52] Arising refers to the arrangement of the letters.[53] Abiding refers to the support.[54] The instrumental cause refers to the moon and sun disks, the seed syllables, and the emblems. Capability refers to the power derived through mastering the mantra recitation and the visualization. General knowledge is the science of astrology, and so forth. Specific knowledge is knowing one's duties toward all masters.[55] In the phrase in accordance with the arising of the deities, "of the deities" means "of Hevajra," and so forth. In accordance with the arising means generating them in the required sequence.

1.1.56 "There is, to begin with,
Only one cause for Heruka's arising:
Beings are liberated through existence alone,
O Vajragarbha of great compassion!" [1.1.10]

1.1.57 Regarding the passage that begins "There is, to begin with," why does it say to begin with? It is said in the mantra branch of the Great Vehicle[56] that new practitioners should begin their practice by becoming[57] the form of the deity. As it is said:

1.1.58 "The first practice for beginning practitioners,
As prescribed in the tantra,
Is the visualization of the deity's form,
As it brings success in all activities."[58]

1.1.59 One cause—indicating great means—refers to subsequent explanations of the second topic, the stage of the arisen.

1.1.60 Regarding the passage that begins “beings are,” and so forth, [in the phrase] “through existence alone,” existence means “arising,” conveying the sense of arising from birth to birth. It is only through the body, which is characterized by the five aggregates, that one is liberated. O Vajragarbha of great compassion is an address in the vocative case. [1.1.10]

1.1.61 “They are bound by the fetters of existence,
And liberated through recognition of it.
Existence needs to be cultivated, O wise one,
As does nonexistence, through recognition of it.
Heruka[59] should be cultivated in the same way,
Through the recognition of nonexistence.” [1.1.11]

1.1.62 Some describe liberation as characterized by an absence of the aggregates, the state of nirvāṇa in which the aggregates no longer remain.[60] They might raise the doubt, “If liberation only occurs through existence, how does bondage occur?” To that Vajradhara says, “They are bound by the fetters of existence.”[61] That is to say, it is through bondage to this existence, grasping, attachment to material objects, and believing existence to be real.

1.1.63 Then how can they be liberated? Through recognition of it. “Recognition” of it refers to direct insight, the characteristics of which will be explained below, and the procedure provided in the chapter on reality.[62] There it is said that “there is no” innately existing “form and no one seeing it,” [63] and so on. One is liberated through recognizing the fact that the five aggregates do not arise.

1.1.64 Then, based on this understanding, existence needs to be cultivated. O wise one is an address in the vocative case. This means, generally, that the form of the deity—which is born from the transformations of the sun, moon, seed syllables, and emblems—is to be properly cultivated.

1.1.65 As for the phrase “as does nonexistence,” nonexistence is to be recognized with complete certainty. To “not exist” is to be nonexistent, unarisen. Thus, as the Blessed One said in the *Laṅkāvatāra*:

1.1.66 “One who knows the existent to be nonexistent
Never becomes attached to the existent.
One who never becomes attached to the existent
Reaches the causeless samādhi.”[64]

1.1.67 Heruka should be cultivated in the same way, meaning with the same characteristics described here. Nonexistence means that the heruka’s nonexistence should also be recognized.

1.1.68 “The great knowledge located in the body
Is devoid of all conceptuality.
It pervades all entities,
And though located there, is not born from the body.” [1.1.12]

1.1.69 Alluding to the second stage,[65] Vajradhara speaks the verse beginning with “the great knowledge.” It resides in the body, therefore it is “located in the body.” This knowledge is great, therefore it is called “great knowledge.”[66] In what sense is it great knowledge if it resides in the body? To clarify this, Vajradhara says “it pervades all things,” because all phenomena manifest through the true nature are characterized by the natural state of great bliss free of defilements.[67] Therefore, even though it is located there, it is not born from the body. The body is not its cause, because the body has the quality of being deceptive and false.

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

1.1.71 The Blessed One replied, “Thirty-two. Thirty-two such channels carrying bodhicitta stream from the place of great bliss. Among them are the three main subtle channels—lalanā, rasanā, and avadhūtī.” [1.1.13]

1.1.72 The Blessed One will say:[68]

“Therefore,

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

1.1.74 The two stages—the stage of arising and the stage of the arisen—have been taught from the first statement containing the word “hear.”[69] In the context of the stage of the arisen, the support-maṇḍala of Hevajra is the body, and the supported maṇḍala consists of the subtle channels that are of the nature of the fifteen yoginīs.[70] Nevertheless, it is not as yet known how many of them there are, how they are arranged, or the quality of the ensuing realization. This is why Vajragarbha asks about this, saying “Blessed One,” and so forth. The channels carry bodhicitta, which means that they induce the innate state. There are three main subtle channels, meaning that as soon as a thorough understanding of the three channels is gained, this very understanding will reveal Hevajra’s special status as being defined as the natural state.

1.1.75 “Lalanā has the nature of wisdom,
Rasanā consists of means,
And avadhūtī, in the center,
Is free from grasped and grasper. [1.1.14]

1.1.76 “Lalanā carries Akṣobhya,
Rasanā carries blood,
And the one called avadhūtī
Is said to carry the wisdom-moon. [1.1.15]

1.1.77 “Abhedyā, sūkṣmarūpā,
Divyā, vāmā, vāmanī,[71]
Kūrmajā, bhāvakī, sekā,
Dveṣā,[72] viṣṭā, mātarā,[73] [1.1.16]

1.1.78 “Śarvarī,[74] śītadā, uṣmā,
Lalanā, avadhūtī, rasanā,
Pravaṇā, hṛṣṭavadanā,[75]
Surūpiṇī,[76] sāmānyā, hetudāyikā, [1.1.17]

1.1.79 “Viyogā, premaṇī, siddhā,
Pāvakī, sumanāḥ,
Traivṛttā, kāminī, gehā,
Caṇḍikā, and māradārikā.” [1.1.18]

1.1.80 Specifying the respective natures of the three channels, Vajradhara says Lalanā, and so forth. This passage is easy to understand.

1.1.81 Vajragarbha asked, “What are these thirty-two subtle channels like, O Blessed One?” [1.1.19]

1.1.82 The line beginning “what are these” presents a question posed by Vajragarbha. The general sense of it is this: “Is contemplating the structure of these channels alone sufficient for attaining the state of Vajradhara, or is something else required?”

1.1.83 The Blessed One replied:

1.1.84 “They are all[77] transformations of the three existences,
And are free of subject and object.
However, through universal skillful means
They are imbued with the characteristics of relative existence.” [1.1.20]

1.1.85 To that the Blessed One replies with the passage beginning “they are all transformations of the three existences.” The three existences refers to all phenomena[78] because they comprise all that pertains to body, speech, and mind. They are transformations of them, meaning that the channels have their nature. Consequently, they are precisely free of subject and object. The word however introduces an alternative perspective. Through universal skillful means demonstrates that in this system all the channels are imbued with the characteristics of relative existence—specifically as the lalanā, rasanā, and avadhūtī channels—as a skillful means for attaining the state of Vajradhara, insofar as the nature of the subtle channels is a cause. This is done in order to aid disciples.

1.1.86 “Moreover, the categories of the concealed are said to be the vowels and consonants, the moon and sun, wisdom and means, the cakras of qualities, enjoyment, creation, and great bliss,[79] as well as body, speech, and mind. They are the phrase *evam mayā*.”[80] [1.1.21]

1.1.87 Regarding the passage beginning “moreover, the categories of the concealed,” the yogin, internalizing the plethora of external phenomena, should resolve that they are concealed because they are hidden and because they are in their most condensed form. The categories of the concealed are of many types, including the vowels, consonants, and the rest. There are the sixteen vowels starting with *a*, and the thirty-four consonants starting with the letter *ka*. These are associated, respectively, with lalanā and rasanā, the moon and the sun, and with wisdom and means. The terms qualities enjoyment, and creation[81] refer, respectively, to the cakra of qualities, the cakra of enjoyment, and the cakra of creation, which are located in the heart, throat, and lower abdomen, respectively. Body, speech, and mind are associated with the same three cakras—the cakra of the body is in the lower abdomen, that of the speech in the throat, and that of the mind in the heart. The cakra of great bliss, located in the head,[82] should be known to have a nature understood in terms of the same triad. Within these four cakras are the elemental natures of earth, water, fire, and wind, as well as the four seals. All of this is expressed by the phrase *evam mayā*.

1.1.88 “The goddess Locanā is known by the syllable *e*,
Māmakī by the syllable *vaṃ*.
Pāṇḍurā is known by the syllable *ma*,
And Tāraṇi by the syllable *yā*. [1.1.22]

1.1.89 “There is a lotus with sixty-four petals in the cakra of creation, an eight-petaled lotus in the cakra of qualities, a sixteen-petaled lotus in the cakra of enjoyment, and a lotus with thirty-two petals in the cakra of great bliss. This sequence of enumerating the cakras establishes the arrangement that follows.” [1.1.23]

1.1.90 Here in the passage beginning “there is a lotus with sixty-four petals,” the number of the lotus petals is specified for the cakra of creation and the other cakras. In the cakra of creation there is a lotus with sixty-four petals. The syllables *a*, *ka*, *ca*, *ṭa*, *ta*, *pa*, *ya*, and *śa* are located on the eight innermost petals from right to left, and the syllable *a* is on the pericarp.

1.1.91 There is a downward-facing eight-petaled lotus in the heart. The syllables *ya*, *ra*, *la*, and *va* are located on the four petals in the corners, the syllables *ā*, *ī*, *ū*, and *ai* on the four petals in the cardinal directions, and the syllable *hūṁ*, facing downward, on the pericarp.

1.1.92 There is a sixteen-petaled lotus in the throat. The syllables *a*, *i*, *u*, and *e* are arranged from right to left on the four central, upward-facing petals in the four cardinal directions. The syllable *oṁ* is located on the pericarp.

1.1.93 On the pericarp of the thirty-two-petaled lotus located in the head is the syllable *haṃ*, facing downward.

1.1.94 > “The four moments are varied, ripe, dissolving, and without characteristic.” [1.1.24][83]

1.1.95 The sets of properties[84] that are presented in connection with these four cakras are oriented to the stage of arising. Concisely put, the four moments are oriented to the cakra of creation and so on.

1.1.96 > “The four truths of the noble ones are the truth of suffering, of its source, of its cessation, and of the path.” [1.1.25]

1.1.97 In the same way, the four truths of the noble ones are oriented to the four cakras. When the contemplation of the cakras has been perfected, the contemplation of the four truths of the noble ones has also been perfected, as too are the four schools. This is because contemplation of the four cakras is inclusive of all phenomena. This is only one interpretation, which relates to the completion stage.[85]

1.1.98 Returning to the passage that begins "the categories of the concealed," concealed can refer to sprinkling and its divisions. Concerning these, Vajradhara will say:

1.1.99 "The sprinkling, described as fourfold,
Brings accomplishment to beings.
With it one is sprinkled, one is bathed,
Hence it is given the name 'sprinkling.' "[86]

1.1.100 Thus, there is a fourfold division of sprinkling. In the same passage he will also say:[87]

1.1.101 "The master, secret, and wisdom, Followed by the fourth in the same way…"[88]…
[88]…and so forth.

1.1.102 In this Yoginī tantra, a master is called an *ācārya* because they tread (*carati*) far from (*ārāt*) evil dharmas.[89] That is the specific concealed intent here. The essential nature of the master initiation is achieved with the support of an activity seal through the innate condition of the four moments and four joys. Moreover, it cannot[90] be said that one has been initiated with the master initiation merely upon receiving the initiation that prevents regression, as is common in the Kriyā tantras and other classes of tantra. If that were the case, it would follow that in all circumstances one would be qualified to listen to the explanations[91] of the Yoga tantras, Yoginī tantras, and similar tantras. That is why this initiation is given first in Yoginī tantras such as the *Hevajra Tantra* and the like. One is initiated with the master initiation in order to become qualified for study, reflection, and meditation. Depending on the realization that ensues, one will be able to recognize what is pointed out during the master initiation, and the secret, wisdom, and fourth initiations.[92]

1.1.103 Those of inferior capacity who have received the master initiation should first stabilize their resolve, and then be taught how to practice cultivation using an activity seal.[93] Thus, in the context of the stage of the arisen, the "secret initiation" is the experience of the four joys that are inherent in the four moments, following a master's instructions on placing the jewel in the secret place. It is called the "secret initiation" because it should not be revealed to yogins who practice conceptual types of meditation. Those of intermediate capacity who receive this initiation should be given instruction on cultivating the samaya seal.

1.1.104 The wisdom initiation is similar. Wisdom is superior knowledge[94]—the knowledge that all phenomena are merely mind.[95] The initiation that is given to generate knowledge of this kind is the wisdom-knowledge initiation. This initiation, moreover, is intrinsically related to the confluence of the three subtle channels[96] that have the natures of the imagined, dependent, and perfected modes of consciousness. It consists of an indication of the moments based on the master's instructions that involve the heart jewel.[97] Because it involves an external seal, this initiation is known as "wisdom-knowledge." Once initiated with this initiation, those of the highest capacity should be given instruction on the dharma seal, the illusion-like samādhi.

1.1.105 We also have the statement "followed by the fourth in the same way."[98] There is no difference in meaning between thusness, limit of reality, and the *dharmadhātu*. Their nature is seen or accomplished through initiation. The phrase the same way expresses thatness, while followed by indicates that this initiation is given immediately after the wisdom-knowledge initiation. The initiation called the fourth initiation follows after the initiation involving an external seal and is dependent on the master's instructions. It utilizes a yoga free of objective reference to make into one's focal point the moments[99] that are not divided according to fixed position. The fourth initiation is not merely based on the instructions imparted by the master. If this were the case, how could the Blessed One's instructions to be "sprinkled and bathed"—instructions intended to wash off impurities during initiations—come about through verbal instructions alone?

1.1.106 Someone may ask, "Why is the reality that is inherent in the fourth initiation not conveyed by words?" This is a valid question, but it is not possible to express this reality because it is beyond the scope of words, nor could it be understood by a listener. As it is said:

1.1.107 “A listener does not[100] directly perceive
The truth that shines forth from a speaker,
But can see the reflections of the concepts,
Born from the words.

1.1.108 “Who could realize the truth
While constantly overwhelmed with concepts,
Fabricating their cultivation of truth
With hundreds of concepts of their own?”[101]

1.1.109 But surely, if initiation itself were the direct realization of reality and removed every impurity, why would the realization of the great seal not occur at that very moment? It certainly could, but only for those of the highest capacity with ardent diligence. Would someone who does not wish for it see it? No, this reality cannot be seen merely through initiation by those who do not wish for it. As was said by the honored Samayavajra:[102]

1.1.110 “A vajra holder[103] with a mind made lucid
By the various methods of the vajranaya;[104]
Who has experienced manifest great bliss,
The dharmakāya that is realized for oneself;

1.1.111 “Who has attained proficiency,
Mastered the three vajras,
Knows the pure nature of autonomy,
And has fully acquired the array of means;[105]

1.1.112 “And who directly experiences the absence of self,
And has put an end to their wandering in existence,
Will obtain accomplishment in this world
As if it were in the palm of their hand.”[106]

1.1.113 The same is the case here. Thus, only those of the highest capacity can realize the great seal at the exact moment of the fourth initiation; all others must additionally receive instructions on the great seal.[107] Therefore, the matter is settled.

1.1.114 Regarding the passage that begins “the four truths of the noble ones,” the four truths of the noble ones follow the sequence of the four initiations, so that during those the truth of suffering is thoroughly understood, the source of suffering is abandoned, the cessation of suffering is clearly perceived, and the cultivation of the path that leads to that cessation is purified.

1.1.115 > “The four realities are the reality of the self, the reality of the mantra, the reality of the deity, and the reality of knowledge.” [1.1.26]

1.1.116 Similarly, there are four realities. As for the reality of the self, it is said:

1.1.117 > “The five aggregates, briefly,
> Are proclaimed to be the five buddhas,
> While the vajra sense sources
> Are the maṇḍala of the vajraḍākinīs.”[108]

1.1.118 The reality of the deity refers to the nature[109] of deities such as Hevajra, and so forth. It is described in the *Ḍākinīvajrapañjara* thus:

1.1.119 > “O friends, just like the moon reflected in water
> Is neither true nor false,
> So also the deities of the maṇḍala circle
> Have bodies that are pure and pellucid by nature.”[110]

1.1.120 Regarding the phrase “reality of the mantra,” a mantra is so-called because it involves a mental process and protection;[111] it is bodhicitta with a nature of indivisible emptiness and compassion. A mantra consists of the letters such as the short *a*, and so forth, which indicate various types of conduct.[112]

1.1.121 The reality of knowledge is knowledge that is characterized by great bliss and completely free of conceptual elaboration.

1.1.122 “The four joys are joy, supreme joy, the joy of cessation, and innate joy.” [1.1.27]

1.1.123 It is said that these divisions are understood to be based on the sequence of the joys. That being the case, the four moments follow the divisions of the four initiations, yielding discrete sets of four that are multiplied fourfold and classified as sixteen.[113] It is thought that it is only possible for all these moments to be differentiated during the first three initiations, but that it is not possible at the time of explaining the fourth initiation, because it lacks support for any phenomena.[114]

1.1.124 “The four schools are Sthāvira,[115] Sarvāstivāda, Saṃvidin, and Mahāsāṅghin.” [1.1.28]

1.1.125 The line that begins with “the four schools” refers to the schools, the communities (*saṅgha*) of monks, as will be explained in the fourth chapter of the second part: “The Sthāviras are in the cakra of creation,” and so forth.[116]

1.1.126 “The moon, sun, and strings of vowels and consonants,
The sixteen *saṃkrāntis*, the sixty-four *daṇḍas*,
The thirty-two *nāḍīs*, and the four *praharas*—
All come in similar sets of four.” [1.1.29]

1.1.127 Now Vajradhara explains the practice of subtle yoga that steadies the mind and removes all obscurations. The vowels are associated with the air that originates in the left nostril. The consonants are associated with the opposite side. Focused on the correspondence of the inhalation, pause, and exhalation with the syllables *oṁ*, *āḥ*, and *hūṁ* respectively, the mind of the yogin visualizing them will stabilize, so that all samādhis arise swiftly and easily. As the movement of breath continues day and night, the sixteen *saṃkrāntis* unfold.[117] The statement all come in similar sets of four describes the way they are divided. This fourfold division should be seen to also apply to all that is listed after "Mahāsāṅghin" [118]

1.1.128 "Caṇḍālī blazes at the navel,
Burning the five tathāgatas,
As well as Locanā and the others.[119]
Once burned, *haṃ*[120] streams as the moon." [1.1.30]

1.1.129 Regarding the passage beginning with "Caṇḍālī," the word *caṇḍālī* is explained as follows: "fierce" (*caṇḍā*)[121] [122] refers to wisdom because of her fierce nature when destroying the primary and subsidiary afflictions; *āli* represents Vajrasattva. The phrase blazes at the navel means that she blazes with the fire of great passion while on the pericarp of the multicolored lotus. What does she do? She burns the five tathāgatas, which means that she burns the five aggregates, rendering them nonexistent. Locanā and the others are the elements of earth, and so forth. Once burned[123] refers to the time immediately after the song of exhortation, which begins, "Arise, Blessed Lord!" [124] *Haṃ* streams as the moon: The moon has the nature of the syllable *haṁ*, which is Vajrasattva. It "streams," that is to say it "trickles down," acquiring a body with the nature of Hevajra in order to be of benefit to the world. This is the explanation according to the stage of arising.

1.1.130 Continuing to explain the passage that begins with “Caṇḍāli,” “fierce” (*caṇḍā*) refers to wisdom, which is represented by the syllable *aṃ*. *Āli* is Vajrasattva, represented by the syllable *hūṁ*. The name Caṇḍālī is thus represented by the syllables *aṃ* and *hūṁ*. These two syllables blend into a single taste and assume the form of a drop. Caṇḍālī then blazes at the navel with the fire of passion’s great bliss, at the aperture at the tip of the jewel. She burns the five tathāgatas, who are the five aggregates, as well as Locanā and the other yoginīs, who are earth and the other elements. When burned, the *haṁ* streams from the cakra of great bliss as the moon, which is to say, bodhicitta. This is the interpretation based on syllables.

1.1.131 *Caṇḍā* is the red dharmodaya, And *āli* is known as the first letter. Concentrating the burning fire, And carefully fanning it with wind,

1.1.132 The moon burns the eye and other consciousnesses[125]— Which are, in short, the five buddhas— Along with the corresponding five elements, And fulfills the benefit of beings.[126]
This is an interpretation according to the lineage.

1.1.133 *Caṇḍā* is wisdom, the left subtle channel. The nature of *āli* is means, the right subtle channel. When these two unite, as instructed by the master, They are spoken of as Caṇḍālī.[127]

1.1.134 In the phrase “blazes at the navel,” the word navel denotes the center. She[128] burns between the two subtle channels, within the avadhūtī. With the fire of great passion she burns away the five aggregates, as well as Locanā and the other yoginīs, who are the earth element and the rest. The phrase when burned, *haṃ*… means that when *haṃ*, which stands for I and mine, has been burned, it flows, meaning the wisdom of great bliss arises. Vajradhara will say:

1.1.135 “No one else can explain the innate, Nor can it be found anywhere. It is only known for oneself, based on merit, By attending to the master’s transmission.”[129]
This interpretation is passed through the lineage.

1.1.136 *Caṇḍā* is wisdom—discernment derived from within the samādhis of the stages of arising and of the arisen. *Āli* represents the mind filled with great compassion. Thus, the name Caṇḍālī expresses emptiness and compassion. Caṇḍālī, supreme wisdom, burns in the navel, in the middle between the two, within the great seal that is distinguished by luminosity. What does she do there? She burns the five tathāgatas, Akṣobhya and so forth, the lords of the maṇḍala, and their circle, Locanā and the rest. She burns them so that not even their ashes remain. After that, once *ahaṃ* (“I”) and *mama* (“mine”), represented by *haṃ*, have burned and there is nothing else, there is only mind. After *haṃ* is burned, what happens? It streams as the moon, meaning that after *haṃ* has burned, the moon, Vajradhara, arises from the samādhi made of pure light.

1.1.137 At that very moment one will see The entire world purified by light In all three times, Past, present, and future.[130]

1.1.138 This was the first chapter, “The Family of Vajra,[131] Who Is the Body, Speech, and Mind of All Tathāgatas.”

1.1.139 In the phrase “the family of Vajra,” Vajra stands for “Hevajra,” and his family is the body. Alternatively, the family is his[132] arising. The chapter that elucidates this is called “The Family of Vajra.”

1.1.140 This concludes “The Family of Vajra,”[133] the first chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.[134]

Chapter 2: Mantras

1.2.1 “I will now teach the chapter on the mantras.

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

1.2.3 *Oṁ, the letter a is at the beginning, because all phenomena are primordially unrisen. Oṁ āḥ hūṁ phaṭ svāhā!”*[135] [1.2.1]

1.2.4 It was said:

1.2.5 “Capability is known to be of many types.
There are paralyzing and banishing,
The paralyzing of armies, and hostile rites.”[136]

1.2.6 Vajradhara refers to the second chapter as the chapter on “mantras.” A *mantra* is so-called because it involves mental engagement with absolute truth and because it protects the world.[137] The mind of awakening that is oriented to absolute truth is mantra because bodhicitta issues from mantra. Syllables such as *oṁ* and so forth are called mantra, thus the chapter that explains this includes the word mantra in its title.

1.2.7 The phrase all bhūtas refers to deities such as Indra and others, as well as their retinues. The bali is for them, therefore it is the bali offering to all bhūtas. A bali is a ritual offering. The mantra for that purpose is thus given.

1.2.8 “The seed syllables of the tathāgatas are *bruṁ*[138] *āṁ*[139] *jrīṁ khaṁ hūṁ*. [1.2.2]

1.2.9 “The heart mantra of Hevajra is *Oṁ*, O playful[140] Picuvajra![141] *Hūṁ hūṁ hūṁ phaṭ svāhā*![142] [1.2.3]

1.2.10 “All mantra formulas include these elements: they begin with the syllable *oṁ*, end with *svāhā*, and have the syllables *hūṁ* and *phaṭ* in between.” [1.2.4]

1.2.11 Regarding the passage that begins with “all mantras,” the elements of the mantra formulas that are to be recited in connection with Hevajra are known to begin with the syllable *oṁ*, to have the syllables *hūṁ*, *hūṁ*, *hūṁ*, and *phaṭ* in between, and to end with *svāhā*. In other contexts they may have other elements in between, as specified by the master.

1.2.12 “The mantra that shakes cities is *oṁ a ka ca ṭa ta pa ya śa svāhā*. [1.2.5]

1.2.13 “The seed syllables of the yoginīs are *a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au aṃ aḥ*. [1.2.6]

1.2.14 “The mantra of Hevajra’s two-armed form is *Oṁ, you are the seizer of the three worlds! Hūṁ hūṁ hūṁ phaṭ svāhā!*[143] [1.2.7]

1.2.15 “The mantra of his four-armed form is *Oṁ, blaze, blaze, and spread fear!* [144] *Hūṁ hūṁ hūṁ phaṭ svāhā!*[145] [1.2.8]

1.2.16 “The mantra of his six-armed form: *Oṁ, Kiṭikiṭivajra! Hūṁ hūṁ hūṁ phaṭ svāhā!* [1.2.9]

1.2.17 “The mantra for empowering body, speech, and mind is *oṁ āḥ hūṁ*. [1.2.10]

1.2.18 “The mantra for purifying the ground is: *Oṁ, protect, protect! Hūṁ hūṁ hūṁ phaṭ svāhā!*[146] [1.2.11]

1.2.19 “For paralyzing: *oṁ hūṁ svāhā*. [1.2.12]

1.2.20 “For enthralling: *oṁ aṁ svāhā*. [1.2.13]

1.2.21 “For banishing: *oṁ khaṁ svāhā*. [1.2.14]

1.2.22 “For sowing enmity: *oṁ jrīṁ svāhā*. [1.2.15]

1.2.23 “For hostile rites: *oṁ buṁ svāhā*. [1.2.16]

1.2.24 “For summoning: *oṁ hūṁ svāhā*. [1.2.17]

1.2.25 “For killing: *oṁ ghūḥ svāhā*. [1.2.18]

1.2.26 “The mantra of Kurukullā is *oṁ kurukulle hrīḥ svāhā*.[147] [1.2.19]

1.2.27 “One should fashion an effigy of Ananta while reciting *oṁ āḥ phuḥ*, bathe it in the five ambrosias, and worship it with black flowers. One should smear it with the juice of nāgadamaka,[148] and anoint its head with an elephant’s rut fluid. One should then place it between two earthenware bowls, fill the bowls [149] with milk from a black cow, and wind a cord spun by a dark-skinned virgin around it. One should build a lotus pond in the northwest, and place Ananta there.

1.2.28 “On the bank of the pond one should demarcate a maṇḍala using black powder prepared with coals from a charnel ground, white powder made from pulverized human bones, yellow powder made from orpiment, red powder made from bricks[150] from a charnel ground, green powder made from pulverized caurya leaves[151] and human bone, and blue powder made from pulverized human bone and coals from a charnel ground. After demarcating the maṇḍala with these powders, one should use a cord from a charnel ground to measure a maṇḍala that is three cubits and three fingers in diameter.[152] In its center, one should draw Hevajra standing on Ananta.

1.2.29 “He has eight faces, four feet,
Is adorned with sixteen arms,
And is replete with twenty-four eyes,[153]
Frightening even fear itself.

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

1.2.31 *oṁ ghuru ghuru ghuḍu ghuḍu ghuḍa ghuḍa[154] masa masa ghaṭa ghaṭa ghoṭaya ghoṭaya | anantakṣobhakarāya nāgādhipataye he he ru ru ka | saptapātālagatān nāgān ākarṣaya ākarṣaya[155] varṣaya varṣaya garjaya garjaya | phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ[156] | hūṁ hūṁ hūṁ phaṭ svāhā.[157]*

1.2.32 “If it does not rain, one should recite the same mantra backward and it will rain. If it still does not rain, the heads of the nāgas will burst at the forehead like a clove basil flower.[158] This is the rainmaking procedure.” [1.2.20]

1.2.33 Regarding the passage that begins “one should fashion an effigy of Ananta,” one should collect black clay from a pond inhabited by nāgas and fashion an effigy of the nāga Ananta that is four fingers[159] in size and has seven hoods. The five ambrosias are curd, milk, ghee, cow’s urine, and cow’s dung. One should tie earthenware bowls that are filled with milk from a black cow and place the container in the center of the lotus pond.[160] The mentality referred to here is a state of mind that is proud and cruel. Like a clove basil flower refers to the parṇāśa species of basil. [161]

1.2.34 “Now I will explain how to disperse clouds. They can be dispersed by reciting this mantra while sitting on a rag from a charnel ground: *Oṁ, O noble lover of charnel grounds! Hūṁ hūṁ hūṁ phaṭ svāhā![162]*

1.2.35 “This is the procedure for dispersing clouds. [1.2.21]

1.2.36 “Now I will explain a chalk sādhana for destroying an enemy army. One should grind chalk, blend it with the five ambrosias and axe chips,[163] and make it into a pill. The mantra to recite is *Oṁ, to Hevajra, the vajra knife! Hūṁ hūṁ hūṁ phaṭ!*[164]

1.2.37 “To ensure success, the mantra should be recited ten million times. As a preliminary, one should recite the mantra one hundred thousand times. Once it[165] has been successfully empowered it should circle the neck of a water jug, [166] which should then be broken. All enemies will become headless. This is the procedure of the vajra knife.” [1.2.22]

1.2.38 In the passage that begins “now I will explain the chalk sādhana,” the five ambrosias come from one’s own body.[167]

1.2.39 “If one wants to crush devas, one should empower a *tilaka*.[168] One should grind *brahman* seeds empowered during the lunar asterism of Puṣya,[169] combine them with axe chips and *akṣobhya*[170] during a solar eclipse, and fashion the paste into an axe. Standing astride it, one should recite the mantra *Oṁ, vajra hatchet, crush, crush! Hūṁ hūṁ hūṁ phaṭ svāhā!*[171] Once this has been recited ten million times, one should make it into[172] a tilaka. Whatever it adheres to will be crushed. [173] This is the procedure for crushing devas.” [1.2.23]

1.2.40 *Brahman* seeds are seeds of the flame-of-the-forest plant.[174]

1.2.41 “If one wants to induce fever, one should write the enemy’s name on a leaf of giant milkweed using juice made of poisonous Indian mustard,[175] salt, and citraka, [176] cast the leaf into a fire made from chaff, and recite this mantra ten thousand times: *Oṁ, Hevajra, set the enemies ablaze, set! Bhrūṁ hūṁ hūṁ hūṁ phaṭ svāhā!*[177]

1.2.42 “One will succeed after ten thousand recitations. [1.2.24]

1.2.43 “If one wants to cause the regurgitation of wine, one should see the syllable *maṃ* in the target’s navel, and that the stomachful of wine erupts from that *maṃ*. The target will be seen vomiting, and the wine will be regurgitated. [1.2.25]

1.2.44 “A person who wants to enthrall a beautiful woman should go to the base of an aśoka tree[178] on the eighth day of the bright fortnight of Caitra, [179] don red garments, and eat a fruit of the madana tree. [180] One should apply a tilaka with the juice of kāmācikā [181] and recite the mantra *Oṁ hrīḥ! May so-and-so become enthralled with me! Svāhā!*[182]

1.2.45 “The woman will arrive after ten thousand recitations. [1.2.26]

1.2.46 “One who wants to bring the moon and the sun under their control should fashion a moon and a sun from rice flour, submerge them in vajra water,[183] and recite the mantra *Oṁ, moon and sun!*[184] *Do not move, do not move! Remain, remain! To Hevajra, hūṁ hūṁ hūṁ phaṭ svāhā!*[185]

1.2.47 “One should recite this seventy million times. The moon and the sun will be fixed so that night and day will be indistinguishable from each other. This is the procedure for arresting the moon and the sun. [1.2.27]

1.2.48 “*Oṁ nagrā nagrā*.

1.2.49 “In order to find a lost object, in the evening one should incant the eyes of a virgin[186] with one hundred and eight recitations of this mantra, worship her with the five types of offerings, including flowers, incense, and lamps, and then invite her. On the morning of either the eighth or the fourteenth day of the lunar month, one should set out a jar or similar vessel, and incant sesame oil and lac[187] with the same mantra one hundred and eight times. After that, the mantrin should smear his big toe with the incanted lac, wash it with the sesame oil, and show it to the virgin, saying, ‘Tell me who stole my property.’ She[188] will then say the name of the person. This is the procedure for finding lost property [189] through vajra divination.”[190] [1.2.28]

1.2.50 In the evening means on the seventh or the thirteenth[191] day of the lunar month.

1.2.51 “*Oṁ veḍuyā veḍuyā*. Elephants flee when this is pronounced. [1.2.29]

1.2.52 “*Oṁ marmā marmā*. Tigers flee when this is pronounced. [1.2.30]

1.2.53 “*Oṁ teliyā teliyā*. Rhinoceroses flee when this is pronounced. [1.2.31]

1.2.54 “*Ili mili phuḥ phuḥ*. Snakes flee when this is pronounced. [1.2.32]

1.2.55 “Dogs flee when making the gesture of taming Dhanapāla.[192] [1.2.33]

1.2.56 “Vajrā, Gaurī, Vārī,
Vajraḍākinī, Nairātmikā,
Bhūcarī, and Khecarī—employing them,
The vow holder should perform paralyzing rites, and so forth.” [1.2.34]

1.2.57 The passage that begins “Vajrā, Gaurī” refers to the application of mantras. One should visualize the white deity Vajrā emerge from the syllable *āṃ*.[193] She stands on a corpse and holds a flaying knife, skull cup, and khaṭvāṅga. As a preliminary practice, one should recite *oṁ hūṁ svāhā* one hundred thousand times. One should then write the syllable *maṃ*[194] with chalk on a cup made from unbaked clay, and in its center the line *oṁ hūṁ devadattaṃ stambhaya hūṁ svāhā*.[195] One should fill the cup with ashes from a charnel ground, cover it with another cup made from unbaked clay, and draw on top of it a double[196] maṇḍala of Mahendra adorned with the vajra of the quarters.[197] One should then place it on the ground, step over it with one’s foot, and as before remain in samādhi while reciting one hundred and eight times or one thousand and eight times the mantra *“Oṁ hūṁ, Vajrā, paralyze so-and-so! Hūṁ svāhā!”*[198] The target will be paralyzed.

1.2.58 Similarly, one should visualize Gaurī, reddish like saffron, emerge from the syllable *iṃ*,[199] holding a noose and a hook. Then, one should visualize at one’s heart the syllable *aṃ* that is red like the midday flower,[200] and recite *oṁ aṁ svāhā* one hundred thousand times as a preliminary practice. One should then visualize the female target[201] before oneself, red in color, naked, with her hair loose and a fire-colored *aṃ*[202] at her bhaga. Alternatively, if the target is a man, one should visualize him in a swoon, burned by the fire of the syllable *aṃ* in his heart. One should recite *“Oṁ hūṁ, Gaurī, bring so-and-so under my thrall! Hūṁ svāhā!”*[203] while visualizing binding the target’s neck with the noose, piercing her heart with the hook, and pulling her toward oneself so that she falls prostrate at one’s feet. One should then recite the mantra, and she will certainly become enthralled.

1.2.59 In the same way, one should visualize the blue Vāri yoginī emerge from the syllable *iṃ*,[204] holding a hammer and displaying a threatening gesture. One should then imagine a blue syllable *khaṃ* on a sun disk at one's heart and recite *oṁ khaṁ svāhā* one hundred thousand times as a preliminary practice. The target should be visualized as naked, blue in color, with loose hair, and mounted on a camel.[205] Facing southward, visualize them fleeing from cruel oppressors with cudgels in their hands. One should then recite "*Oṁ khaṁ* Vāriyoginī, banish so-and-so! *Khaṁ hūṁ hūṁ hūṁ phaṭ*!"[206] The target will certainly be driven away within seven nights.

1.2.60 The practice of Vajraḍākinī is similar. One should visualize her emerge from the letter *u*, and then, in one's heart, visualize a blue *jrīṁ* on a sun disk. One should next recite *oṁ jrīṁ svāhā* one hundred thousand times as a preliminary practice. Then, the two targets[207] should be visualized fighting each other while mounted on a horse and a buffalo, respectively. One should recite as follows: *"Oṁ jrīṁ, Vajraḍākinī! Sow enmity between so-and-so and so-and-so, jrīṁ hūṁ hūṁ hūṁ phaṭ!"*[208] One will certainly succeed in sowing enmity.

1.2.61 One should similarly visualize a misshapen Nairātmyā[209] emerge from the syllable *aṃ*.[210] She holds a skull cup, a khaṭvāṅga, and a knife. A sun disk should be visualized in one's heart, on which rests the blue syllable *buṁ*.[211] After performing the preliminary practice,[212] one should draw a six-spoked wheel on the skull of a brahmin, using a mixture of Indian mustard,[213] salt, and blood. The syllable *hūṁ* should be written in each of the six sections, and *oṁ buṁ amukaṃ jvaraya hūṁ* in the center.[214] After inserting the name of the desired affliction in the mantra, one should heat up the skull[215] in a fire of chaff. This being a cruel rite, all this should be done adding to every such mantra *hūṁ hūṁ hūṁ phaṭ*.

1.2.62 Similarly, one should visualize Khecarī emerging from her own seed syllable and standing on a corpse. After performing the preliminary practice, one should visualize the female target in a swoon on top of a maṇḍala of wind and fire. One should send out a blaze of red light rays from the seed syllable in one's heart[216] so that they enter the target through her right nostril, pierce her heart, exit through her left nostril, and are resorbed into the seed syllable in one's own heart. One should recite the mantra while summoning her with the breath,[217] and she will certainly be summoned.

1.2.63 One should similarly perform the practice of the blue Bhūcarī, in which she arises from her seed syllable. After performing the preliminary practice, one should visualize a blazing vajra

1.2.64 arise from the syllable *ghuḥ* that pins the target at the pelvis, face down. One should recite the mantra *"Oṁ ghuḥ, Bhūcarī! Kill so-and-so, ghuḥ! Hūṁ hūṁ hūṁ phat!"*[218] One will then certainly succeed in killing the target.

1.2.65 This was the second chapter, "Mantras."

1.2.66 This concludes "Mantras," the second chapter in "*The Jewel Garland of Yoga*," a commentary on the "*Hevajra Tantra*" composed by the venerable master Kṛṣṇa.

Chapter 3: The Deities

1.3.1 Chapter 3: The Deities

1.3.2 "I will now teach the chapter on the deities.

1.3.3 "One should first cultivate loving kindness;
Second is compassion, in the same way;
Third, one should cultivate sympathetic joy,
And equanimity last among them." [1.3.1]

1.3.4 The phrase “the chapter on the deities” indicates that this is a chapter associated with the deities Hevajra and Vajrayoginī. It explains in detail the practice of giving rise to Hevajra and the other deities according to traditional explanations. Here, I will now teach them individually.

1.3.5 The passage that begins “one should first cultivate” expresses an initial set of qualities, from compassion to equanimity. Before all of these, however, the practitioner should retire to a pleasant location, sit on a comfortable seat, and perform the protection of his body, the site, and the practice by reciting “*Oṁ*, protect, protect! *Hūṁ hūṁ hūṁ phaṭ svāhā*!” three times.[219] One should then worship the Blessed Lord[220] as represented in a painting or other medium, incant the *argha* offering with the appropriate mantra, confess wrongdoings, rejoice in the merit of others, take the triple refuge,[221] and generate the mind of awakening.

1.3.6 After that, one should first cultivate loving kindness. Loving kindness serves to lead all beings to ultimate happiness. In the second moment, one should generate compassion, which serves to remove the suffering of those beings. In the third moment, one should generate sympathetic joy, which serves to ensure uninterrupted divine pleasure for those beings. The phrase equanimity last among them indicates that it should be cultivated as a means of bringing these beings onto the path that counteracts all the primary and subsidiary afflictions. These are the requisites for the first yogic practice and are the common basis for all yogic practices.

1.3.7 “Then, after that,

1.3.8 “First is awakening to emptiness;
Second is withdrawing into the seed syllable;
Third is the arising of the image;
And fourth is the placing of the syllables.” [1.3.2]

1.3.9 This verse was spoken to show that the body is like an illusion. Then, after that, indicates that one should cultivate the following after what just came before. What is to be cultivated? Vajradhara says “awakening to emptiness.” Because all objects depend on the mind, there is only mind. Because objects do not exist externally, they appear out of confusion exactly as in a dream. With this definitively resolved,[222] it is nevertheless the case that the mind, which has the inherent propensity to appear, lacks a nature of being singular or multiple; it is seen as luminosity that is free from false appearances.

1.3.10 Regarding the line “second is withdrawing into the seed syllable,” within this luminosity one should correctly visualize the seed syllable of the deity garlanded with rays of light, sitting atop a sun disk, and so forth. Infinite yoginīs from Hevajra’s family[223] emanate from the seed syllable to bring benefit to the world, and then gather back into the seed syllable. This is how one should cultivate the withdrawing into the seed syllable.

1.3.11 Regarding the line “third is the arising of the image,” the body of the deity is generated from that seed syllable, dancing wildly in the *ardhaparyaṅka* posture upon a corpse that lies on a sun disk and the rest, which sit on the pericarp of a multicolored lotus. This is the arising of the image. One should cultivate this.

1.3.12 Regarding the line “fourth is the placing of the syllables,” next, one should meditate on the seed syllable atop a sun disk and the rest at one’s own heart. This constitutes the lesser yoga samādhi.

1.3.13 “One should first visualize
The syllable *ra* transforming into a sun.
At its center, the syllable *hūṁ* transforms into a crossed vajra,
Which transforms into a rampart and a tent.”[224] [1.3.3]

1.3.14 Now, referring to the second yoga samādhi, Vajradhara speaks the verse beginning with “one should visualize.” At this stage, also, one should observe all the requisites[225] up to “awakening to emptiness” as described before. Next, Vajradhara speaks the two verses[226] beginning with “one should visualize” to explain how to effect protection. [227] The meaning of the verse is as follows: One should visualize the fire-colored syllable *ra* transform into a sun disk. On top of it is the blue syllable *hūṁ*, which transforms into a crossed vajra. Across from the crossed vajra and sun disk is the vajra rampart, above is the vajra tent, and below is the ground made of vajras. A vajra fire blazes outside. After that, one should assume control of it by reciting the mantra “*Oṁ*, protect, protect! *Hūṁ hūṁ hūṁ phaṭ svāhā*!”[228]

1.3.15 “First, the wise yogin should visualize a corpse
Whose nature is the dharmadhātu.
Standing upon it, the yogin
Should visualize himself as the heruka.” [1.3.4]

1.3.16 First means prior to generating the core yoga.[229] In the center of the surrounding vajra rampart, one should visualize a corpse lying on the sun disk and so forth, atop the pericarp of a multicolored lotus. Why should a corpse be the Blessed One’s pedestal? Vajradhara says its nature is the dharmadhātu. A corpse has no identity, and that which has no identity is the dharmadhātu. The dharmadhātu is the basic condition of the ḍākas and ḍākinīs. The yogin is the meditator, who should resolve that he is the heruka standing upon it,[230] and generate himself as the heruka.[231]

1.3.17 “Next,

1.3.18 “At his heart he should visualize
The syllable *ra* become a sun disk,
Upon which is the grapheme *hūṁ*
With the nature of wisdom and means.” [1.3.5]

1.3.19 The requisites for the intermediate yoga[232] are given in the passage beginning with “at his heart he should visualize,” and so forth.

1.3.20 “Born from the syllable *hūṁ*

1.3.21 Is a vajra, black and terrifying.[233]
He should cultivate the reality of *hūṁ*
At the center of the vajra’s hub. [1.3.6]

1.3.22 “And further,

1.3.23 “Visualizing the transformation of the syllable *hūṁ*,
One should meditate on the one whose nature is hatred:
The vajra-born is deep black,
The color of a blue lotus,
Or, based on faith,[234]

1.3.24 Is visualized with a blue-red hue.” [1.3.7]

1.3.25 The passage that begins with “visualizing the transformation” means that one should visualize oneself in the form of the heruka. In this tantra, we focus on Hevajra as the main deity and apply the same yoga to all other deities, who are to be accurately imagined through the transformations of their respective emblems, seed syllables, and so forth. Color of a blue lotus indicates that Hevajra’s color is similar to a blue lotus. Faith refers to how Hevajra appears to oneself, meaning that one should cultivate Hevajra’s color just as it seems to oneself.

1.3.26 “In the sky one should visualize
The venerable vajra-born of great compassion,
And worship him via the eight goddesses[235]
Adorned with all the ornaments.” [1.3.8]

1.3.27 Referring to the third yoga, Vajradhara says “in the sky,” and so forth. The requisites for the third yoga are the same as the requisites for the second, but include an initial practice[236] that Vajradhara explains by saying that the Blessed One is visualized in the sky, summoned by the rays of light from the seed syllable in one’s heart. One should worship him mentally with offerings of various objects, and then worship him via the eight goddesses—Gaurī, and so forth.

1.3.28 “Gaurī[237] holds the deer-marked one,
Caurī[238] holds Mārtaṇḍa in a vessel,
Vetālī has water in her hand,
And Ghasmarī holds medicine.” [1.3.9]

1.3.29 The deer-marked one is camphor and Mārtaṇḍa is olibanum.[239] A vessel is that which one should never be separate from. Water is *akṣobhya*, and medicine is *catuḥsama*.[240]

1.3.30 “Pukkasī has a vajra in her hand,
Śabarī holds nectar,
And Caṇḍālī plays a ḍamaru—
The Lord is worshiped by them.
With Ḍombī embracing his neck,
He is inflamed with intense passion.” [1.3.10]

1.3.31 The vajra is rice, the nectar is honey,[241] and the ḍamaru is wood. The phrase with Ḍombī means that she worships him in the manner of embracing his neck.[242] Having thus worshiped [243] the Blessed Lord, one should perform all the requisites[244] of the second yoga, up to focusing on his seat being a corpse. These are also the requisites for the third yoga.

1.3.32 “The moon-vowels and sun-consonants
Should each have a seed syllable in the center.
Just that, they say, is the *sattva*,[245]
With a nature of supreme joy.” [1.3.11]

1.3.33 Moreover, here the yoga body consists of the fivefold realization,[246] which is explained beginning with the words “one should visualize.” The vowels are the fifteen vowels[247] starting with the letter *a*. The consonants are the thirty-four consonants starting with the letter *ka*. Thus, moon-vowels refers the transformation of vowels into the moon at the heart, and sun-consonants to the transformation of the consonants into the sun. They should each have a seed syllable in the center, which indicates that the seed syllable that sits atop the sun and moon transforms into the emblem. There should be a seed syllable in the center,[248] meaning that one should visualize it.[249] The line just that, they say, is the *sattva* shows that this very seed syllable is said to be the causal Vajradhara. What is it distinguished by? The nature of supreme joy.

1.3.34 “Images of his own body flash forth,
Spreading over the vault of the sky.
The yogin draws them back into his heart,
And becomes the one whose nature is hatred.” [1.3.12]

1.3.35 Flash forth means that the images flashes forth, pervading everything. Images of Hevajra’s body flash forth from the seed syllable and are drawn back into the heart. This shows that the images should be drawn together and made to enter the same seed syllable. As the result, the yogin will become the one whose nature is hatred, meaning that he will assume the form of a heruka through the transformations of the moon, the sun, the seed syllable, and the emblem.[250] This is equivalent to the fivefold realization. Vajradhara will also say in chapter 8:

1.3.36 “The moon has the mirror-like wisdom,
And He With Seven Horses[251] has the wisdom of equality.
The seed syllables and emblems of one’s deity
Are said to be discrimination.
All becoming one is the accomplishing wisdom,
And their perfection is the pure dharmadhātu.”[252]

1.3.37 “He is blue with a reddish hue,
Has eyes red as the midday flower,
Upward-flowing tawny hair,
And is adorned with the five mudrās.” [1.3.13]

1.3.38 The verse beginning “he is blue with a reddish hue” describes the three yogas[253] that are applied to every deity of the sole hero type.

1.3.39 “Circlet, earrings, necklace,
Bracelets around the wrists, and girdle—
These are proclaimed to be the mudrās,
Whose pure aspects are the five buddhas. [1.3.14]

1.3.40 “He gazes savagely, wears a tiger-skin cloak,
Has the form of a sixteen-year-old,
Bears a vajra skull cup in his left hand,
Has a khaṭvāṅga to his left,[254]
Holds a black vajra in his right hand,
And utters *hūṁ*, as is his nature. [1.3.15]

1.3.41 “The Lord sports in the charnel ground
Surrounded by the eight yoginīs.
It is called a ‘charnel ground’
Through its connection to the word *śvasati*.” [1.3.16]

1.3.42 Now, a description of the fourth yoga for the four Hevajras, Nairātmyā, and the maṇḍala circle is given in the verse beginning “the Lord sports.” The requisites for the fourth yoga are the same as the third yoga.

1.3.43 Lord Hevajra dwells in the temple palace in the middle of the eight fearsome charnel grounds within the vajra walls. He is surrounded by the eight yoginīs, Gaurī, and so forth. In the phrase through its connection to the word *śvasati*, the word *śvasati* means “the dwelling place (*vasati*) of corpses (*śava*),” and is derived by omitting individual letters.[255] This means that a charnel ground (*śmaśāna*) is the dwelling place of corpses. The phrase “charnel ground” is also used in a description of the stage of the arisen that will be given in chapter 8.[256] The Lord, who consists of supreme joy, dwells in a charnel ground, a body without a self. How can a body be a charnel ground? It is called a “charnel ground” through its connection to the word *śvasati*.[257]

1.3.44 > “He has four arms, which represent the pure aspect of his victory over the four māras. He arises from the syllable *hūṁ* and has the color and appearance that were previously described. In the first of his left hands he holds a human skull filled with the blood of devas and asuras. In the first of his right hands he holds a vajra. With the remaining pair of arms he embraces his wisdom aspect Vajravārāhī, who has the same appearance as the Blessed One.” [1.3.17]

1.3.45 In order to describe the distinguishing features of the four-armed Hevajra, Vajradhara speaks the passage beginning with “the four-armed Hevajra.” The phrase who has the same appearance as the Blessed One refers to Vajravārāhī’s color and posture. She should be visualized with two arms, holding a knife and a skull cup.

1.3.46 “The six-armed Hevajra has three faces—a red face to the left, a face that is ruddy like the moon to the right, and a main face that is blue. He is naked, with a color and appearance as previously described. His six arms are, in their pure aspect, the six perfections. In the first of his left hands he holds a trident, and the first of his right hands holds a vajra. In his second left hand he holds a bell, a knife in his second right, and with the remaining pair of hands he is united with Vajraśṛṅkhalā. This wisdom aspect appears just like the Blessed One. In her left and right hands she holds, respectively, a knife and a skull cup. The Blessed One stands astride a corpse whose nature is the threefold universe.” [1.3.18]

1.3.47 Similarly, Vajraśṛṅkhalā is the wisdom aspect of Hevajra’s six-armed form. In this tantra,[258] Nairātmyā is the consort of the two-armed Hevajra because she is an expression of his accomplishment.[259] Ḍombī, the offering goddess for all forms of Hevajra, is not a mudrā[260] according to tradition.

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

1.3.49 This concludes “The Deities,” the third chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 4: Initiation

1.4.1 Chapter 4: Initiation

1.4.2 “I will now teach the chapter on deity initiation.

1.4.3 “Rays of light emanate from the seed syllable[261] in one’s heart. Black and shaped like hooks, they draw in the buddhas who dwell in the three realms. After worshiping them, the eight mothers are used to supplicate them: [262]

1.4.4 “*Oṁ*, may all the tathāgatas initiate me!”[263] [1.4.1]

1.4.5 Initiation perfects meditation and is common to all the yogas. It is introduced with the words “the chapter on deity initiation.” The initiation uses the water of wisdom to wash off all the obscurations along with the habitual tendencies.[264]

1.4.6 “One is then initiated by the buddhas in the form of herukas using five jars containing the five ambrosias, whose natures are the five tathāgatas. During the initiation, a rain of flowers falls, the sound of drums is heard, and a rain of saffron falls. [1.4.2]

1.4.7 “Worship is performed by Rūpavajrā and the others,[265] and vajra songs are sung by Locanā and the rest.[266] During the sprinkling, the lord of one’s family appears on one’s head and thus perfects the heruka. One should perform this empowering practice at the three junctions of the day, and after performing it, rise and remain in the form of the deity.” [1.4.3]

1.4.8 The line that begins “during the initiation” describes the appropriate deity.[267] The statement remain in the form of the deity indicates that one should remain in the specific form of one’s chosen deity.

1.4.9 “This was fourth chapter, ‘Initiation.’ ”

1.4.10 This concludes “Deity Initiation,” the fourth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 5: Reality

1.5.1 Chapter 5: Reality

1.5.2 “I will now teach the chapter on reality.

1.5.3 “In terms of intrinsic nature,

1.5.4 There is no form and no one seeing it,
No sound and no one hearing it,
No smell and no one smelling it,
No flavor and no one tasting it,
No tangible object and no one touching them,
No mind and no mental factors.” [1.5.1]

1.5.5 In the deity yoga that has been taught, there cannot be swift realization without resolving reality. This is explained in the following chapter on reality, which is named such because it is a chapter that shines light on reality. Form—such as blue, yellow, and so forth—does not exist. In what way does it not exist? Precisely insofar as it is seen,[268] it is not intrinsically present. The nature of that which is not fabricated, ultimately independent, and innately present does not exist in that way because of dependent origination. Dependent origination specifically entails the nonarising of objects. If objects had an intrinsic nature prior to their arising, they would have acquired their true existence without depending on other causes. However, as other causes are observed, the fact that objects lack an intrinsic nature is proven. As the venerable Nāgārjuna said:

1.5.6 “An unfabricated intrinsic existence
Cannot depend on anything else.”[269]

1.5.7 If objects that lack intrinsic existence are not identified through intrinsic existence, how do they appear in a variety of forms? They appear only to the naive; their innate existence is not established by their mere appearance. Is it not the case that things such as hairs, a double moon, the eye on a peacock's tail, flies, and so forth appear to those who suffer from partial blindness? Someone may object by saying that they are established through the power of blindness; however, the eyes of those whose minds are impaired by the blindness of ignorance mistakenly see all the objects before them, which do not exist intrinsically, just as hairs are perceived by those with partial blindness. But this is not the case for the noble ones, whose intellect and vision have been cleansed of the dirt of ignorance. It is just as the bodhisattva Sarvanivaraṇaviṣkambhin said to the Blessed One:

1.5.8 "Peaceful and unarisen from the beginning, Phenomena are tranquil by their very nature. They are revealed to be such, O Lord, At the time of turning the wheel of Dharma."[270]

It is therefore established that form and the rest do not exist intrinsically.

1.5.9 Regarding the passage beginning "no one seeing it," the phenomenon that perceives form is the eye consciousness, and so forth. The eye consciousness also does not exist, since all phenomena are unarisen. The same can be said about sound and the rest. In the phrase "no mind," and so forth, "mind" is the perfected consciousness, and "mental factors" are the dependent and imagined natures,[271] none of which exist ultimately at all. How can it be said that they do not exist when the Blessed One stated, "Indeed, sons of the victors, that which is called 'the three worlds' is only mind"?[272] What he said was true, but was intended to help those in need of guidance to abandon their belief in form and the rest. About this, the venerable Nāgārjuna said:

1.5.10 “The teaching of the Sage that claims
That everything is mind alone
Was meant to remove fear in the naive,
But does not reflect reality.”[273]

1.5.11 Thus, this mind does not exist from the perspective of the ultimate truth.[274] This is an explanation of the reality of all entities.

1.5.12 “One adept in yoga should always worship
Mothers and sisters,
Dancing women, washerwomen,
Vajra women, outcaste women, and brahmin women.
Applying wisdom and means,
He should worship them, fond of *tattva*.”[275] [1.5.2]

1.5.13 In the passage that begins “one adept in yoga,” Vajradhara now speaks about the inner yoga.

1.5.14 Mothers refers to those who desire to be of help. Sisters refers to those who always show fondness. Dancing women are skillful artists. Washerwomen take pleasure in virtuous activities.[276] Vajra women delight in meditation. Outcaste women, being free from arrogance, are patient and disciplined. Brahmin women take pleasure in impeccable activities. In the phrase applying wisdom and means, “wisdom” is Nairātmyā and “means” is Hevajra. With these two united as one, the women should be worshiped using the method described. Fond of *tattva* means “delighting in *tattva*.”

1.5.15 “They should be served[277] with great care,
So that there are no breaches.
Acting openly brings suffering
From beasts, robbers, fire, and terrestrial beings.” [1.5.3]

1.5.16 The phrase great care means making an effort to stay hidden. Breaches indicates there are problems in this life and the next when there is a such a breach. About this Vajradhara says “brings suffering” and the rest.

1.5.17 To offer a word-for-word explanation:[278] The mother is avadhūtī, the sister is lalanā, and the word and refers to rasanā. They should be worshiped. Yoga means “union.” After uniting these three subtle channels, which have the nature of wisdom and means, great bliss will arise. Consequently, the yogin who is an adept in the yoga of these subtle channels should always, at all times, offer worship comprised of great bliss.

1.5.18 As for dancing women and the rest: the dancing woman is the tongue, taste, and the corresponding consciousness; the washerwoman is touch, the touch faculty, and the corresponding consciousness; the vajra woman is the hearing faculty, sound, and the corresponding consciousness; the outcaste woman is the smelling faculty, odor, and the corresponding consciousness; and the brahmin woman is the eye, form, and the corresponding consciousness.

1.5.19 Regarding the line beginning with “applying wisdom and means,” wisdom is the emptiness of all phenomena and means is great compassion. Their application is the samādhi comprised of great bliss, which should be learned in more detail from the master’s instructions. One should worship in this way.[279]

1.5.20 Should these sounds, forms, flavors, and the rest be renounced by a yogin or not? No, they should be served with great care, that is to say, they should be given priority. No breaches means that there should be no perception of the three in terms of sound and the like.[280] If someone were to perceive it, what would the harm be? Vajradhara says acting openly and so forth, indicating that one would be overwhelmed by saṃsāric suffering caused by beasts and so forth. “Beasts” are venomous snakes, tigers, and so forth. Terrestrial beings refers to piśācas and the like.

1.5.21 “ ‘A mudrā[281] represents the five families’;
This is taught as a cause of liberation.
It is sealed with a vajra,
And therefore is called a seal.”[282] [1.5.4]

1.5.22 How is it that the faculties of sight[283] and so forth are referred to with the term *mudrā*, while form and the rest, which are also known to be the five families, are not? To clarify, Vajradhara speaks the lines beginning with “a mudrā represents.” Vajra refers to the indestructible knowledge that it is sealed with, thus generating joy, happiness, and great bliss. Therefore, it is called a seal.[284]

1.5.23 “Vajra, lotus, activity,
Tathāgata, and jewel—
These, O most compassionate one,
Are the names of the five supreme families.” [1.5.5]

1.5.24 The meaning of the verse beginning with “vajra, lotus” is clear.

1.5.25 “Ḍombī is the mudrā in the vajra family,
And Nartī likewise in the lotus family.
The one called Rajakī is in the activity family,
And Brāhmaṇī is in the tathāgata family.[285] [1.5.6]

1.5.26 “The one known as Caṇḍālī is in the jewel family.
Thus are the five mudrās determined.
This, it is said in brief,
Is the family of tathāgatas.” [1.5.7]

1.5.27 In the line beginning with “is the family,” family refers to the vajra, lotus, and other families.

1.5.28 “The glorious one ‘reached thusness,’
And he ‘returned in the same way.’[286]
Based on this insight, this reasoning,
He is called a *tathāgata*.” [1.5.8]

1.5.29 Reached thusness means one who entered luminosity. The glorious one indicates that he has gathered the accumulations of merit and wisdom. Returned means he has arisen from luminosity to work for the good of the world.

1.5.30 “The families are said to be six,
But can be reduced to five.
From five they become threefold,
Corresponding to body, speech, and mind.” [1.5.9]

1.5.31 In the verse beginning with “the families,” the six families are those of Citta, Śāśvata, Ratneśa, Vāgīśa, Amoghasiddhi, and Sāttvika.[287] Excluding Vajrasattva, these are the five tathāgatas. These five can be further reduced to just the families of Śāśvata, Akṣobhya, and Vāgīśa.

1.5.32 The six families can also be explained as the eye, ear, nose, tongue, body, and mind. When reduced, the five tathāgatas are form, sensation, perception, karmic formations, and consciousness.[288] The three families are the yogin’s body, speech, and mind.

1.5.33 “The families correspond to the five elements,
And have the nature of the five aggregates.
It groups and enumerates,
Hence the term family[289] is used. [1.5.10]

1.5.34 “There is no meditator and no meditation,
No mantra and no deity.
Mantra and deity are established
In terms of their nonconceptual nature.” [1.5.11]

1.5.35 Regarding the verse beginning “there is no meditator,” since the intrinsic nature of all phenomena is thusness, the triad of meditator, meditation, and the object of meditation is not established in terms of the ultimate truth. How then should the deity and mantra[290] be viewed in the world? Vajradhara says in terms of their nonconceptual nature. Conceptual elaboration is characterized by its manifoldness; however, that which is by nature neither one nor many does not arise, and is thusness. The sense here is that this is the way deity and mantra exist.

1.5.36 “Reality is called Vairocana, Akṣobhya, Amogha,
Ratna, Ārolik, and Sāttvika;
Brahmā, Viṣṇu, and Śiva;
Sarva and Vibuddha.” [1.5.12]

1.5.37 Regarding the verse beginning “reality is called,” he is specifically Vairocana because he consists of luminosity.[291] He is specifically Akṣobhya because he cannot be shaken by the afflictions.[292] He is specifically Amogha because he brings all kinds of benefit to the world.[293] He is specifically Ratneśa [294] because he is the receptacle of all the precious buddhas. He is specifically Ārolik[295] because he can clearly distinguish all forms. He is specifically Sāttvika [296] because he consists of the five wisdoms.

1.5.38 “The Buddha is Brahmā for being extinguished.[297]
He is called Viṣṇu because he ‘enters.’[298]
He is Śiva because he always auspicious.[299]
He is Sarva[300] for being present in every individual.” [1.5.13]

1.5.39 Regarding the verse beginning “the Buddha is Brahmā,” in order to explain why he specifically is called Brahmā, Vajradhara says being extinguished, meaning that he has completely extinguished his afflictions insofar as he embodies liberating knowledge. A buddha is one who is fundamentally awakened, which is why he is specifically a buddha. Because he “enters” means because he enters it[301] as one who is of the same nature. Being always auspicious means he is specifically Śiva because he is supreme auspiciousness. In the phrase beginning “Sarva,” how is he specifically Sarva? He is present by way of pervading all that is animate and inanimate. Hence, he is all-inclusive.

1.5.40 “He is reality as true bliss,
And Vibuddha for the awakening of pleasure.
Since he arises in the body,
He is called deity.”[302] [1.5.14]

1.5.41 He is true bliss because of embodying bliss that is free of defilements, and that specifically is reality. His is Vibuddha precisely because he experiences bliss that is unsurpassably enjoyable. Whatever is taught about Brahmā and the others can also be said about Hevajra.

1.5.42 If he is pervasive as the intrinsic nature of everything, through what method should he be practiced? Where should he be practiced? To respond to such doubts, Vajradhara says “since he arises in the body.” Because he arises in the body itself, he should be practiced in the body. It is for this reason that he is called deity. The deities are Hevajra and the vajrayoginīs. Thus, he specifically dwells in the body as the nondual consciousness that consists of great bliss.

1.5.43 “Since he, a buddha, possesses blessings,
He is called the Blessed One.
There are, it is said, six types of blessings:
Perfect qualities such as power, and so forth.
Alternatively, he is called the destroyer[303]
For destroying the māra of afflictions and the rest.” [1.5.15]

1.5.44 In terms of the absolute truth, he is precisely a buddha, the Blessed One. This is explained in the verse beginning with since he, a buddha.

1.5.45 “The wisdom aspect is called mother,
Since she gives birth to the world.
The wisdom aspect is also called sister,
Since she points out distinctions.”[304] [1.5.16]

1.5.46 Next, the verse beginning with “the wisdom aspect” uses the words “mother” and so forth to identify supreme wisdom itself without making distinctions between outer and inner. The wisdom aspect is a mother because she, in the form of great bliss, gives birth to everything. The wisdom aspect is also called sister because it indicates the distinction between the absolute and relative truths.

1.5.47 “She is called a washerwoman,
Daughter, and dancing woman.
She is known as a washerwoman
Because she ‘colors’ all beings.” [1.5.17]

1.5.48 Regarding the verse that begins with “she is called a washerwoman,” she is a washerwoman because she “colors” with supreme bliss.[305]

1.5.49 “The wisdom aspect is also called daughter,
Because of being ‘milked’ for qualities.[306]
The wisdom aspect is called dancing woman,
Because of her motion, O compassionate one.
Since the blessed lady is untouchable,
She is called an outcaste.”[307] [1.5.18]

1.5.50 She is a daughter because she is fully endowed with the supreme qualities of the buddhas. She is a dancing woman because beginners are unable to secure her. Because she is beyond the range of the senses, she is given the name outcaste.

1.5.51 If everything is internalized during the samādhi of the stage of the arisen, does that render mantra recitation, meditation, mudrā, maṇḍala, and the rest entirely nonexistent, or do they exist? To beginners in need of training, they do exist and should thus be embraced with instructions on their reality. As was said:

1.5.52 “Mantra and deity are established[308]
In terms of their nonconceptual nature.”[309]

1.5.53 If this is the case, how should recitation, meditation, and the rest be performed in the context of the stage of the arisen? About this Vajradhara says, “An utterance,” and so forth:

1.5.54 “An utterance is said to be recitation
Because one utters vowels and consonants.
A footprint can be a maṇḍala;
It is called *maṇḍala* because it contains.”[310] [1.5.19]

1.5.55 Utterance refers to reading and pronouncing. Reading and pronouncing what? The vowels and consonants. Observing the entrance and exit of the two winds through the subtle channels via the right and left nostrils, and the arrangement of the vowels and consonants as instructed by the master, constitute recitation. This is precisely what is expressed by the phrase vajra recitation.

1.5.56 Regarding the passage beginning "a footprint," the word *maṇḍa* has the meaning of "essence," and refers to the knowledge that is great bliss. The syllable *la* means "to obtain."[311] These comprise the word maṇḍala. How is a footprint a maṇḍala? It is the steady flexing of the two big toes.[312] Regarding the line "it is called *maṇḍala* because it contains," according to the *Dhātupāṭha*[313] the word *mala* is same as *malla* and means "to hold." It is called "maṇḍala" because it contains the great bliss. This indicates that a maṇḍala is the means for containing the great bliss.

1.5.57 "Opening the hand can be a mudrā,
And so can contracting the fingers.
That which is thought can be meditated on,
As thinking is meditation." [1.5.20]

1.5.58 Opening the hand refers to opening the hand while the ring finger is placed over the thumb. This is the mudrā in question. In the phrase "snapping the fingers," the fingers refers to the tongue and the penis. Contracting them is flexing them upward.

1.5.59 In the line beginning "that which is thought," that is that which is thought, referring to the nonarising discussed throughout the chapter on reality.[314] As—that is to say, "because"—that thinking is the ultimate essence, it is meditation. Accordingly, one should specifically meditate on the luminosity that is characterized by thinking.

1.5.60 “Whatever bliss is obtained by the father
Is bliss that can be experienced for oneself.
The bliss that results in death
Is what is called meditation.” [1.5.21]

1.5.61 The father is Vajradhara. The locative case is used in the sense of the instrumental case[315] to show that the bliss attained by Vajradhara can also be experienced for oneself. “For oneself” means it can be experienced with an external mudrā.[316] Because of the eminence of yoga, the term oneself also specifies it can be experienced without relying on an external mudrā.[317]

1.5.62 The phrase “that which is thought can be meditated on”[318] states that one meditates on luminosity. How is this to be meditated on, considering the nonexistence of the triad of meditator, meditation, and object of meditation? About this Vajradhara speaks the line beginning “the bliss.” Death refers to liberation, which is called “death” insofar as everything characterized by mind, mental states, and ignorance ceases. The bliss is great bliss characterized by the dissolution of all primary and subsidiary afflictions.

1.5.63 This was fifth chapter, “Reality”

1.5.64 This concludes “Reality,” the fifth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*,” composed by the venerable master Kṛṣṇa.

Chapter 6: Conduct

1.6.1 Chapter 6: Conduct

1.6.2 “Next, I will teach about the excellent conduct
That leads to the other shore.
It is that through which culmination is reached,
In order to accomplish Hevajra.” [1.6.1]

1.6.3 If a yogin who delights in the practice of continuous meditation lacks the proper conduct, their awakening will not be the most swift. To explain this, Vajradhara speaks the verse beginning “I will further teach.” What I will further teach is the conduct, the adherence to difficult vows, that is enjoined by awakened masters. It leads to the other shore, meaning that it leads one beyond worldly existence. Excellent means “supreme.” Is reached means “is met with.” “It is that through which…” is a reply to the question, “What will I meet with?” Culmination, meaning certainty. In order to accomplish means “it has the purpose of attainment.” One would gain certainty, after receiving the signs, whether accomplishment will be reached in this life or not.

1.6.4 “The practitioner should wear
Divine earrings in his ears,
A circlet on his head,
A pair of bracelets on his wrists,” [1.6.2]

1.6.5 The practitioner refers to the one applying the conduct. The earrings are divine because they are made of human bone.[319]

1.6.6 “A sash around his waist,
Anklets on his ankles,
Armlets on his upper arms,
A garland of bones around his neck, [1.6.3]

1.6.7 “A cloak of tiger skin,
And should ingest the half-ten ambrosias.
A person who does heruka practice
Should live among the five castes.”[320] [1.6.4]

1.6.8 The half-ten ambrosias means the five ambrosias. In the line beginning “a person who does heruka practice,” live among means wandering among them for the sake of alms and so forth.

1.6.9 “The five castes combined
Are made into a single caste,
Because no distinction is to be made
In terms of a single, diverse caste.” [1.6.5]

1.6.10 The five castes are extremely base. Only fools[321] recognize five castes, firmly believing that they are real, and thus attributing to them the fallacious notions of social class, and so forth.[322] In terms of the basic nature, however, there is only one caste. To explain why this is, Vajradhara says “because no distinction is to be made in terms of a single, diverse caste.” Thus, there are distinct species of beings that have distinct forms, such as elephants, horses, and birds.[323] Members of the same species have the same form—cattle have the form of cattle, and elephants the form of elephants. The castes are no different in this respect; they do not differ from one another because they all share the same human form. In this way, it can be established that the castes are only one caste, even in terms of worldly conventions, let alone the concealed truth as perceived by yogins. According to the latter, all beings have been members of all castes in beginningless saṃsāra.

1.6.11 “A lonely tree or a charnel ground
Is said to be best for meditation,
As is a shrine to the mātṛs at night,[324]
Or desolate and solitary places.” [1.6.6]

1.6.12 To specify the places suitable for practicing the conduct, Vajradhara speaks the verse beginning “a lonely tree.” A lonely tree is a tree upon which shadows from other trees never fall, and whose shadow does not fall upon other trees. The implication here is that the conduct, which consists chiefly of uninterrupted yoga practice, should only be followed in solitary places, such as under a lonely tree and so forth.

1.6.13 “Once some heat[325] has been attained,
If he desires to practice the conduct,
If he wishes to reach accomplishment,
He should practice the conduct as follows:” [1.6.7]

1.6.14 To stress the fact that the conduct should not be undertaken rashly out of overconfidence, Vajradhara speaks the verse that begins “once some heat.” The implication is that conduct should begin once heat—a power generated by mantra during samādhi—has been truly obtained. Snakes, wild animals, humans, and nonhuman beings will not bother the practitioner, but will provide protection instead. One will not fear them, and one will not be afflicted by hunger, thirst, and so forth. The implication is that if one wants to accomplish the great seal in this very life, one should practice the conduct as follows.

1.6.15 “He is encouraged[326] to practice the conduct
After finding a vajra girl
With a beautiful face, elongated eyes,
Graced with beauty and youth,
Who has the bluish complexion of a lotus,[327]
Is initiated, and is compassionate.” [1.6.8]

1.6.16 A girl from the vajra family is encouraged, meaning enjoined, because her family is preeminent and because she cannot be corrupted by others.[328]

1.6.17 “If a girl from the vajra family cannot be found, the conduct should be performed[329] with one from the family of his chosen deity. Or, he should find one born into another family, one who is well prepared by placing the seed of awakening.”[330] [1.6.9]

1.6.18 Placing the seed of awakening refers to being initiated. She is well prepared by this initiation.

1.6.19 “If a song is sung out of joy,
It should be supreme and endowed with vajra.
If, when joy arises,
The yogin dances for liberation,
He should dance with vajra steps,
And with a focused mind.” [1.6.10]

1.6.20 The phrase supreme and endowed with vajra refers to the vajra knowledge of great bliss. In the phrase “with vajra steps,” vajra is Hevajra, and steps refers to the *ālīḍha*, *pratyālīḍha*, and circular postures, the posture with evenly placed feet, the *ardhaparyaṅka* posture, and so forth.

1.6.21 “Akṣobhya takes the form of the circlet,
Amitābha is represented by the earrings,
Ratneśa is in the garland around the neck,
And Vairocana is known to be on the hands.[331] [1.6.11]

1.6.22 “Amogha[332] is located in the sash.
The wisdom aspect takes the form of the khaṭvāṅga,
And the means aspect the form of the ḍamaru.
The yogin is hatred in its pure aspect.” [1.6.12]

1.6.23 Hatred in its pure aspect refers to the pure aspect of Hevajra.

1.6.24 “The song constitutes the pure aspect of mantra,
And the dance is performed[333] as cultivation.
The yogin should therefore perform
Both the song and the dance at all times.” [1.6.13]

1.6.25 At all times means continuously.

1.6.26 “He should ingest medicinal substances
And drink water continually.
He will not be subject to old age and death,
And will always be protected.” [1.6.14]

1.6.27 Medicinal substances refers to the four-ingredient mix.[334] Water refers to *akṣobhya*.[335] Continually means constantly.[336] Protected means that he will be unassailable by piśācas and so forth.

1.6.28 “He should wear a thief’s hair style,
And affix to it the one who arises from *hūṁ*.[337]
He should wear five skulls that represent the five buddhas
As part of this yoga conduct. [1.6.15]

1.6.29 A thief’s-hair style is one in which the hair is tied up. The one who arises from *hūṁ* has the form of Hevajra. The five skulls have the nature of the five buddhas, Akṣobhya and so forth. Yoga is the meditative state that consists of wisdom and means combined. In that state, amorous play is offered as outer and inner worship. This is the meaning.

1.6.30 “He should take a piece of skull five fingers in size[338]
And wear it constantly in his topknot.
His locks, plaited in two strands,
Represent wisdom and means.
The yogin should also wear, as part of his conduct,
Ashes and a sacred thread made of hair.” [1.6.16]

1.6.31 The sense here is that the yogin should wear a piece of skull five fingers in size.[339] Locks refers to plaits of hair. Ashes refers to dusting oneself with ashes. The sacred thread made of hair is a sacred cord made of hair.

1.6.32 “The sound of the ḍamaru is mantra recitation.
The khaṭvāṅga—the wisdom aspect—is the meditation.
Recitation and meditation should be practiced
According to the conduct of the vajra skull. [1.6.17]

1.6.33 “He should give up greed,
Ignorance, fear, anger, and shame.
Freeing himself from sleep and self-concern,
He should practice the conduct, there is no doubt.” [1.6.18]

1.6.34 Shame is a sense of embarrassment. Sleep is a great obstacle to yoga practice. Attachments to one’s own body and life should likewise be abandoned. There is no doubt means that he should not have any doubts.

1.6.35 “After offering his body as a gift,
He should undertake the conduct.
A gift is not to be given
While considering if it is worthy or unworthy.” [1.6.19]

1.6.36 Regarding the verse beginning “after offering his body as a gift,” at the outset the yogin should make offerings according to his ability[340] to all buddhas and all beings. He should even offer his own body, ignoring whether it is worthy or unworthy. Giving should be indifferent to notions of being appropriate or inappropriate.

1.6.37 “He should eat whatever he gets—
Solid foods, soft foods, and drinks—
Without seizing on the concepts
Of desirable and undesirable. [1.6.20]

1.6.38 “The mantrin should not form concepts
About what is edible and inedible,
Drinkable and undrinkable,
Or approachable and unapproachable.[341] [1.6.21]

1.6.39 “Even a disciple who has obtained accomplishment
And displays correct knowledge
Should honor their master, even if already accomplished,
To avoid falling into the Avīci hell.” [1.6.22]

1.6.40 Should honor means “should venerate.” One who fails to honor one’s master will cook in the Avīci hell. To avoid means “to avert.”

1.6.41 “Free from training and observances,[342]
And likewise from a sense of embarrassment,
The yogin, who has great compassion yogin
Should act in accord with the nature of all things.” [1.6.23]

1.6.42 Training consists of following the regimen of mealtimes and so forth. Observances include shaving the head and so forth. The nature of all things means identifying as Hevajra in every situation.

1.6.43 “He who is beyond homa, oblations, and austerities, Who is without mantra and meditation, Who is unfettered by samayas or proscriptions— He practices the conduct, well-versed in yoga.” [1.6.24]

1.6.44 Regarding the verse that begins “he who is,” he is well-versed in yoga means he is specifically resolved on being Hevajra, is particularly steadfast in it. The external practices such as homa and the like should be altogether discarded. Why? Because when he identifies as Hevajra, any act of eating is homa. Attending upon the wisdom aspect is yoga.[343] All his bodily activities become austerities. His playing of a ḍamaru and carrying a khaṭvāṅga become, respectively, mantra recitation and meditation. Vajra dance and vajra song are also mantra and meditation, respectively. In this way, anything that he does is samaya, and anything that he does not do is proscription.

1.6.45 The four seals that were spoken of earlier in this tantra correspond to the four categories of people—those of inferior, middling, superior, and outstanding capacity. Among those, a person of outstanding capacity realizes the great seal immediately and directly when receiving the fourth initiation. They are not taught a separate mode of conduct. Disciples who are of the inferior, middling, and superior categories are unable to awaken swiftly without the conduct. The conduct is likewise of three types—elaborate, unelaborate, and completely unelaborate. The unelaborate conduct is taught to those of middling capacity. The completely unelaborate conduct is for those of superior capacity, and will be taught later in chapter 14,[344] in the passage beginning with the words “hey, vajraḍākinīs.”[345] The elaborate conduct for those of the inferior capacity will be succinctly explained in chapter 7 of part 2.

1.6.46 “Even if a daitya equal to Śakra
Appears directly before the yogin,
The yogin will not be afraid,
But move around in the manner of a lion. [1.6.25]

1.6.47 “He continually drinks compassion
In order to benefit all beings.
The yogin who delights in drinking yoga
Does not sink into any other drink.” [1.6.26]

1.6.48 Regarding the verse that begins “he continually drinks,” compassion is cultivated with support, and through that the yogin imbibes the flavor of great bliss. This drink should be drunk continually, day and night, in order to bring benefit to the world. Explaining precisely this, Vajradhara says “yoga,” meaning samādhi, which is drinking. The yogin delights in it, meaning that he enjoys it. For that reason, the yogin does not sink, as part of his conduct, into any other drink such as alcohol and the like. This statement teaches that it would be a great obstacle to yoga because it is predominated by confusion.

1.6.49 This was the sixth chapter, “Conduct.”

1.6.50 This concludes “Conduct,” the sixth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 7: The Language of Signs

1.7.1 Chapter 7: The Language of Signs

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

1.7.3 “By which brother and sister

1.7.4 Are recognized without any doubt.” [1.7.1]

1.7.5 Signs are an alternate language,[346] whereby recognition is expressed using yoginīs’ gestures. Signs should be known as the ultimate means for this purpose. Thus, Vajradhara says “I will now teach…,” and so forth, and likewise teaches the chapter that clarifies signs. Brother refers to the yogin, and sister to the yoginī.

1.7.6 “He who shows one finger
Is met with two, meaning ‘welcome.’[347]
Two indicates ‘well met.’
The gesture of ease is made known
By squeezing the left thumb.” [1.7.2]

1.7.7 One finger is the index finger, and means “welcome.” He should be understood to mean also “by him.” The two fingers are the index and the middle fingers, which he uses to point at his turban. With these two fingers held above the forehead, his hand should imitate the tying of a turban.

1.7.8 “He who presents the ring finger
Should be offered the little finger.
He who shows the middle finger
Should be offered the index finger. [1.7.3]

1.7.9 “He who shows the ring finger
Should be shown the neck.
He who shows a turban
Should be shown a trident.”[348] [1.7.4]

1.7.10 A trident refers to placing the thumb on top the little finger and displaying the remaining three fingers in the shape of a trident.

1.7.11 “He who points at his chest
Should be shown the part.
He who points at the ground,
Should be shown the circle.”[349] [1.7.5]

1.7.12 The part is the parting line of the hair.[350] The circle is the gesture of the circle.

1.7.13 “He who displays a furrowed brow,
With topknot undone, should be addressed.[351]
He who points at his forehead
Should be shown the back.”[352] [1.7.6]

1.7.14 A furrowed brow refers to the knitting of eyebrows. This is followed by a topknot undone and the rest.

This was the explanation according to the provisional meaning.

1.7.15 Returning to the verse that begins “he who shows one finger,” showing one finger, meaning the index finger, or two, meaning the middle and index finger, refers to displaying them toward the wisdom aspect’s lotus in the sense of stimulating it. If he does, they will be welcome. In the Sanskrit term for “welcome,” *śusvāgata*,[353] the syllable *śu* refers to *śukra*, “sexual fluid.” The sense is that it will be drawn out by the action of the finger. In the phrase the gesture of ease, there is a genitive relationship between the terms “gesture” and “ease.”[354] This gesture of ease indicates a basis for well-being, that is to say, the attainment of the dharmadhātu. One should understand this gesture. To explain how, Vajradhara says “by squeezing the left thumb.” Left refers to the wisdom aspect and the thumb to the vajra inside her lotus. It is made to emit fluid through squeezing.

1.7.16 In the verse beginning “he who presents the ring finger,” the ring finger refers to the wisdom-knowledge initiation. The term he marks the person to whom, following the sequence, the little finger should be offered. The “little finger” more specifically refers to the subsequent initiation, which is the fourth initiation. To explain how this initiation should be given, Vajradhara speaks the line beginning “he who shows the middle finger.” The “middle finger” is the avadhūtī.[355] “He” means the master shows the avadhūtī, the so-called “fourth instruction,”[356] to the disciple. [357]

1.7.17 He should offer his ring finger together with the index finger as the *lalanā* and the *rasanā*, meaning he should explain them as such. To show how they are to be explained, Vajradhara speaks the line "should show the neck."[358] The primary sense is that this should be explained to the disciple who perfectly pleases the master by prostrating at his feet.

1.7.18 In the passage beginning "he who shows a turban," the turban is a gesture using two fingers—indicating wisdom and means—to imitate tying on a turban. In this context, "showing it" asks a question, the reply being that he "should be shown a trident." The trident represents wisdom, means, and their nonduality as the lalanā, rasanā, and avadhūtī. After making this distinction, it should be shown to the disciple.

1.7.19 In the verse beginning "he who points at his chest," he is the disciple who points at his chest, and thereby communicates the experience of wisdom and means it represents. He should be shown the part, which is the cakra of great bliss. In the phrase "he who points at the ground," the ground is the cakra of creation. The word "he" is implied at the end of the phrase.[359] He should be shown the circle, that is, the cakra of qualities.

1.7.20 A furrowed brow, meaning the enjoyment cakra, is displayed.[360] The one who, additionally, has his topknot undone, which means "training [361] for the sake of liberation," should be subsequently addressed with the words "you should kill living beings," and so forth. [362] He who points at his forehead, if he makes a further gesture of reverence, should be shown the back using the hand. This is the primary sense of the passage.

1.7.21 "The one who points at the sole of his foot
Should play with complete delight.[363]
A gesture should be answered
With a counter-gesture according to samaya." [1.7.7]

1.7.22 The sole of the foot should not just be touched with the hand, it should be pointed at the earth.[364] He should be told, “You should live on earth as you please practicing this yoga.” The yogin who lives, who plays in this manner with the permission of his master, is delighted. He is a blessed buddha. Anyone who associates with him will gradually become adorned with an array of similar qualities.

1.7.23 This was an interpretation according to the definitive meaning.

1.7.24 A counter-gesture refers to displaying the two fingers used to put up the bulk of one’s hair, and other such gestures.[365]

1.7.25 “On that occasion the yoginīs will say,
‘O my deeply compassionate son!’
If they display a garland in their hand,
He should say,[366] ‘Let us meet there.’ ” [1.7.8]

1.7.26 A garland in their hand refers to removing a garland.[367]

1.7.27 “After the garland has been cast they say,
‘Keep and enjoy the samaya,
True vow holder!’
Joining a divine setting at that meeting,
He should do everything
Exactly as the yoginīs say.”[368] [1.7.9]

1.7.28 After the garland has been cast indicates that it is cast to him.[369] Both of these, the removing and the presenting, can be understood as the literal action or an imitation of it, [370] and both are displayed with the left hand.

1.7.29 The words “keep your samaya,” and so forth are spoken to specify the purpose of presenting the garlands. Keep means “perform the service.” Enjoy it means “serve the divine yoginīs.”[371]

1.7.30 Vajragarbha asked, “O Blessed One, what are the meeting places?”[372]

1.7.31 The Blessed One replied:

1.7.32 “There are pīṭhas and the secondary pīṭhas,
The kṣetras and the secondary kṣetras,
The chandohas and the secondary chandohas,
The melāpakas and the secondary melāpakas,
The pīlavas and the secondary pīlavas,
And the śmaśānas and the secondary śmaśānas. [1.7.10]

1.7.33 “These are the twelve bodhisattva levels.
The lord of the ten levels, the protector
Is defined by them and none other.” [1.7.11]

1.7.34 In the passage beginning with “O Blessed One,” the phrase these twelve refers to the pīṭhas and the rest. They are bodhisattva levels in the sense that bodhisattvas appear there.[373] Listed in order, they are Joyous, Stainless, Luminous, Radiant,[374] Difficult to Conquer, Manifest, Far-Reaching, Immovable, Auspicious Intelligence, Cloud of Dharma, All-Illuminating,[375] and Unequaled. The thirteenth level, the level of Vajradhara called Rich in Knowledge, is not included here as it has the nature of the nonabiding realm of nirvāṇa. The basic syntax is: the lord of the ten levels (meaning “bodhisattva”), the protector (meaning “buddha”) is defined by them.[376] By which locations? [377] By the pīṭhas and the rest.

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

1.7.36 The Blessed One replied:

1.7.37 “There is a pīṭha called Jālandhara,
And one called Oḍḍiyāna.
There is a pīṭha called Paurṇagiri,[378]
And one called Kāmarūpa.” [1.7.12]

1.7.38 In the passage beginning with “O Blessed One,” Paurṇagiri[379] is the same site as Pullīramalaya.

1.7.39 “There is the secondary pīṭha called Mālava,
And the ones called Sindhu and Nagara.
There is the kṣetra called Munmuni,
A kṣetra called Kāruṇyapāṭaka,
A kṣetra called Devikoṭa,
And a kṣetra called Karmārapāṭaka.” [1.7.13]

1.7.40 Nagara refers to Pāṭaliputra.

1.7.41 “There is a secondary kṣetra called Kulatā,
And one called Arbuda.
Godāvarī and Himādri are, in brief,
Also considered secondary kṣetras. [1.7.14]

1.7.42 “Harikela is a chandoha,,
Arisen in the middle of the salty ocean.
So too are Lampāka and Kāñcika,
And Saurāṣṭra as well.” [1.7.15]

1.7.43 Being in the middle of the salty ocean is what distinguishes Harikela.

1.7.44 “Kaliṅga is a secondary chandoha,
As is the island rich in gold.
Kokaṇa is also a secondary chandoha.
This is what they are called, all together.” [1.7.16]

1.7.45 The island that is rich in gold refers to Suvarṇadvīpa.

1.7.46 “There are pīlavas outside villages,
And those near towns.
They are Caritra and Kośala,
Vindhyā and Kaumārapaurikā.
Secondary pīlavas are in their vicinity,
O deeply compassionate Vajragarbha!” [1.7.17]

1.7.47 In their vicinity means in the proximity of the pīlavas.[380]

1.7.48 “A śmaśāna is a place where pretas congregate.
A śmaśāna is at the water’s edge.
Secondary śmaśānas are said to be
In gardens or on the banks of ponds.” [1.7.18]

1.7.49 A pond is an elongated pond.

1.7.50 “I will also teach,
For the benefit of all beings,
The days that are best for meeting yoginīs,
As part of the *Hevajra* Yoginī tantra.” [1.7.19]

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

1.7.52 The Blessed One replied:

1.7.53 “They are the fourteenth or the eighth day
Of the *preta* fortnight.” [1.7.20]

1.7.54 In the passage that begins with “I will also teach…,” the *preta* fortnight is the dark fortnight.[381] This is the external perspective.

1.7.55 “The wise yogin should consume
Someone hanged, and[382] someone slain with a weapon,
Or one who returns seven times.[383]
He should kill after earnestly arousing compassion.” [1.7.21]

1.7.56 At this point, Vajradhara speaks the verse beginning “the wise yogin” in order to convert wicked beings and to explicitly describe the outer and inner yogas to disciples. Someone hanged[384] is someone killed in that way. Someone slain with a weapon refers to someone struck down in battle, and so forth. One who returns seven times refers to someone born seven times.[385] After arousing compassion means after reflecting on their suffering in saṃsāra. The nominative case of wise should be interpreted as an instrumental.

1.7.57 Someone hanged[386] refers to the mind with support. Slain with a weapon means that this mind is cut with the blade of wisdom, and then is killed with the blade of analysis into the nature of one and many, rendering it free of inherent nature. The word and implies that the analytical mind that engages in analysis is itself revealed to be without inherent existence.

1.7.58 Having returned seven times, he—the one who returns seven times—is eaten, which means “deprived of intrinsic nature.” Through this, oneself and others are afforded the ultimate protection in a given situation. Snakes[387] and similar creatures will not come near, and the samādhi of emptiness will manifest. In the line beginning “he should kill,” the wise one, the subject of the line, first meditates on the four immeasurables, here represented with the word compassion, which he does earnestly, as a necessity.

1.7.59 “There is no success without compassion,
Therefore compassion should be aroused.
Because of this essential rite,
One always repels[388] wicked beings. [1.7.22]

1.7.60 Someone may ask, “Why should one meditate on the four immeasurables at the beginning if killing beings is not recognized as real?” To address this Vajradhara speaks the verse beginning “there is no success without compassion.” If the meditation on the four immeasurables is not always performed at the beginning, perfect buddhahood will not be accomplished. By meditating only on emptiness, it is possible that someone might occasionally reach cessation through the nirvāṇa of the śrāvakas, and so forth. Thus the phrase “therefore compassion should be aroused” brings this point to a close. Wicked beings are those hostile toward the teachings of the sugatas, such as the Kaulas,[389] and so forth. This line expresses the sense of inducting them into the Mantra Vehicle. The lines that begin “because of this essential rite” mean that one repels [390] precisely through this essential rite.

1.7.61 “Here he should think:

1.7.62 “ ‘The day is the blessed vajrin,
And the night is said to be the wisdom aspect.’ ” [1.7.23]

1.7.63 Whenever the yogin encounters the use of the words “causing death” and the like, he should think, “The day is the blessed vajrin…,” and so forth.

1.7.64 “There is nothing he must not do,
Never something he must not eat,
Nothing he must not think here,
And nothing—proper or not—that he must not say.” [1.7.24]

1.7.65 Never means “at any time.” Accordingly, he should avoid the flesh of those who are hanged[391] and the like only when in public view. When alone, however, such as during the communal feast, and so forth, it should be consumed. In the phrase “nothing he must not think,” not think means to not think in an unorthodox way.[392]

1.7.66 “ ‘As in myself, so too in beings,[393]
Thus I and others are in the self.’
Reflecting thus, the one in union
Should commence eating, drinking, and the rest.” [1.7.25]

1.7.67 As in myself means that just as the yogin identifies with Hevajra, he should also think of beings the same way. Thus…in the self means that collectively I am him, Hevajra. I and others means “myself and others.”

1.7.68 “While maintaining the state of Śrī Heruka,
All movements of the body
And all verbal utterances, however many there are,
Are mantra and mudrā.” [1.7.26]

1.7.69 The connotations of being maintaining that state are explained as follows:

1.7.70 “The syllable *śrī* stands for nondual knowledge,
The syllable *he* for the emptiness of causes (*hetu*) and so forth,
The syllable *ru* for the subsiding of conjecture,
And the syllable *ka* for being without any location.” [1.7.27]

1.7.71 Nondual refers to the emptiness of all phenomena, which is precisely *śrī* because it has the nature of luminosity. The causes are the instrumental causes. Because of the phrase and so forth, the intrinsic nature is also implied. Emptiness means “being devoid of.” Conjecture refers to speculation, and subsiding refers to rejection of it. The syllable *ka* implies being “extinguished” in the state of nonlocalized nirvāṇa.[394] In this way, the meaning of the name *heruka* should be understood to express emptiness, signlessness, wishlessness, and the absence of effort.

1.7.72 “Any creatures whose flesh
Is eaten by intelligent yogins
Will obtain power through the union[395]
Of the vajra and the skull cup.” [1.7.28]

1.7.73 Any creatures refers to beings consisting of the five aggregates that are born in the six realms of existence.[396] Flesh refers to the intrinsic nature. Being eaten refers to being purged of false mental images. Intelligent refers to those who practice the yoga of Hevajra. These creatures refers to those modes of being. Will obtain power means they acquire powerful states in their respective modes of being, endowed with multifarious emanations needed to train all beings. Vajra refers to Hevajra. The skull cup is Nairātmyā because she protects the bliss that is expressed by the syllable *ka*.[397] The union is of emptiness and compassion, and is the source of samādhi.

1.7.74 This was the seventh chapter, “The Language of Signs.”

1.7.75 This concludes “The Ascertainment of the Language of Signs and the Pīṭhas,” the seventh chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 8: The Yoginī Circle—The Meeting of the Great Yoginīs

1.8.1 Chapter 8: The Yoginī Circle—The Meeting of the Great Yoginīs

1.8.2 “I will now teach the yoginī circle.

1.8.3 “One should visualize a bhaga in the expanse of space
And perform the meditation within it—
First the circle, as prescribed,
And then the deities in the order of arising.” [1.8.1]

1.8.4 In the line “I will now teach the yoginī circle,” the circle is the maṇḍala. In one sense it is a great city of liberation, a supreme primordial abode.[398] In that sense the circle is twofold—it is the maṇḍala that provides support and it is that which is to be supported. In this context, the samādhi yogas of the first yoga, of the supreme ruler of the maṇḍala, and of the supreme ruler of activity are to be taught.[399] This practice was not taught in the chapter on the deities [400] because that chapter treated the practices of the sole hero type. The yoginī here is Nairātmyā, the yoginī circle is her circle.

1.8.5 In the verse beginning “one should visualize,” the expanse of space refers to the expanse of space inside the vajra tent and walls. The bhaga is to be visualized as a dharmodaya, a triangular shape that is brilliant white like the autumn moon. One should perform the meditation within it—within that dharmodaya one performs the meditation on the four elements that serve as the cause for generating the circle that provides support. To explain how this is done, Vajradhara speaks the line beginning “first the circle,” the topic of the next verse.

1.8.6 “The circle is earth, first is water,
As prescribed is the oblation eater,[401]
The deities is great wind,
And in the order of arising is the meditator.” [1.8.2]

1.8.7 The verse that begins “the circle is earth” provides an explanation. Earth refers to the earth maṇḍala. First—that is, before it—is the water maṇḍala; before that is as prescribed, meaning the maṇḍala of the oblation eater; and before that are the deities, referring to the wind maṇḍala. Precisely these aspects are taken on by the mind of the meditator, which is expressed by the phrase in the order of arising. To explain, the yogin should first visualize, in the center of the dharmodaya, the syllable *yaṁ* transform into a bow-shaped, blue-colored wind maṇḍala with two ends marked with fluttering flags. Above that, the syllable *raṁ* transforms into the triangular maṇḍala of fire with the letter *ra* marking its corners. Above that, the syllable *vaṁ* transforms into the circular white maṇḍala of water, which is marked with pots. Above that, the syllable *laṁ* should be visualized transforming into the square yellow maṇḍala of earth, with vajras marking the corners.

1.8.8 “The circle that arises from the dharmodaya
Has two enclosures[402] and is free of faults.
One enclosure contains lotus stamens,
And the other is known to contain a triangle.” [1.8.3]

1.8.9 In the verse that begins “the circle that arises,” the dharmodaya is a triangular symbol. The circle…arises within it through the transformation of the four maṇḍalas, beginning with the wind maṇḍala. As stated, the circle consists of the supporting maṇḍala, which has four corners and all the other features. Vajradhara will describe it as follows:

1.8.10 “You have explained our circle
As adorned with long and short garlands of pearls.
It should have four corners, four doors,[403]
And be decorated with strings of diamonds.”[404]

1.8.11 It has two enclosures means that there are two enclosures. The phrase lotus stamens indicates that one of the enclosures contains an eight-petaled lotus in its center. A triangle refers to the dharmodaya. The square support maṇḍala covers it and extends beyond it.

1.8.12 “In its center he should visualize a corpse,
Which is identified with the fifteen seats.
On top of it is a moon disk
With the seed syllable on top of that.” [1.8.4]

1.8.13 In its center, meaning inside the temple palace that is within the double enclosure, the yogin should imagine the seats of the fifteen yoginīs, with individual corpse-seats in each place.

1.8.14 On top of it, meaning at the heart of the central corpse-seat, is a moon disk that is a transformation of the vowels.[405] Upon that is the seed syllable, which is the first letter.[406]

1.8.15 “Next, a sun surmounts that.
The meeting of the two is great bliss.
The vowels are present in the form of the moon,
And the sun is present in the form of the consonants.” [1.8.5]

1.8.16 Above it[407] is a sun disk, which is a transformation of the consonants. The two refers to the moon and the sun, which have the natures of wisdom and means. Between them is the previously mentioned seed syllable whose nature is great bliss. Vajradhara once again describes the natures of the sun and the moon with the lines that begin “the vowels are present.”

1.8.17 “From the meeting of the moon and the sun
Comes the famed Gaurī and so forth.
The moon has the mirror-like wisdom,
And He With Seven Horses[408] has the wisdom of equality.” [1.8.6]

1.8.18 The fifteen yoginīs are Gaurī and so forth. Because they arise from the moon, sun, and seed syllable,[409] the yoginīs consist of wisdom, means, and great bliss and are said to have the nature of Vajradhara.

1.8.19 Now, Vajradhara shows that the natures of the five tathāgatas are the five wisdoms, the mirror-like and so forth, by speaking the lines that begin “the moon has the mirror-like wisdom.”

1.8.20 “The seed syllables and emblems of one’s deity
Are said to be discrimination.
All becoming one is the accomplishing wisdom,
And their perfection is the pure dharmadhātu.” [1.8.7]

1.8.21 The emblem is the seed syllable[410] on the moon, which is on the handle of the knife that was transformed from the seed syllable.[411] Of one’s deity means “of the goddesses.” Discrimination refers to the wisdom of discrimination. The phrase all becoming one refers to the multitudes of yoginīs who burst forth from the seed syllable inside the emblem, pervade everything, and are all gathered back in as one, meaning they are all become one via the seed syllable. That very seed syllable is the wisdom of accomplishing activities. Perfection refers to the perfection of the deity’s body through the transformations of the moon, sun, emblem, and seed syllable. This perfection is the wisdom of the pure dharmadhātu.

1.8.22 “The intelligent yogin should cultivate
The five aspects following the methods that were taught.
The vowels and consonants in union
Are the cushion of the *vajrasattva*.”[412] [1.8.8]

1.8.23 The five aspects are the mirror-like wisdom and the rest. Intelligent means wise. The vowels and consonants in union refers to the disks of the moon and the sun forming a pair. A cushion is a seat. *Vajra* refers to the emblem, and *sattva* to the seed syllable. The meaning is that the “cushion” is the seat of this *vajrasattva*.

1.8.24 “The syllables *hūṁ*, *phaṭ*, and so forth are not needed
For the embryo arisen from the syllable.
One should visualize the chief deity of the maṇḍala
Arising from the sattva image.” [1.8.9]

1.8.25 In the verse beginning “the syllables *hūṁ*,” syllable refers to the syllable at the beginning.[413] The embryo that arises from it is the embryo of the master of the maṇḍala. Regarding the line that begins “the syllables *hūṁ*,” the syllables *hūṁ* and *phaṭ*…are not needed to generate the principal deity in the maṇḍala of Nairātmyā. The phrase and so forth[414] indicates that the syllables *āḥ* and *oṁ*, wisdom and means that melt to form the body, are also not needed.[415] To explain how the embryo comes about if it does not arise from melting, Vajradhara speaks the line beginning “one should visualize.” In the phrase “sattva image,” the word sattva refers to the seed letter, and image to the emblem.[416] The chief deity of the maṇḍala—the master of the maṇḍala, Nairātmyā—arises from these two.

1.8.26 “With faces, emblems, and the rest as before,
They are as bright as a moonstone jewel.
Thus, they all are perfectly formed
As the nature of wisdom and means.” [1.8.10]

1.8.27 As before means that, just as Vajraśṛṅkhalā was described in the chapter on the deities,[417] they hold a knife and a skull cup in their right and left hands. In the phrase with faces, emblems, and the rest, the word "faces" refers to their faces,[418] and "emblems" to the knife, skull cup, and khaṭvāṅga. And the rest refers to the clothes, adornments, and so forth.[419] The phrase bright as a moonstone jewel indicates that their light is like a moonstone jewel, and means they have moon seats and are haloed with moonlight. Thus means that they are like the master of the maṇḍala. They all refers to Vajrā, Gaurī, and the rest. How are they perfectly formed? As the nature of wisdom and means.

1.8.28 "Vowels are wisdom and consonants are means,
Reflecting the distinction between the moon and the sun.
Gaurī and the others arise from them,
The distinction of phonemes being different for each." [1.8.11]

1.8.29 The phrase Gaurī and the others[420] indicates that Gaurī and the other yoginīs emanate from the seed syllable situated within the emblem on the moon disk at the heart of the master of the maṇḍala, and populate the maṇḍala through the transformation of the moon, sun, emblems, and seed syllable. Are their seed syllables the same as Nairātmyā's? To explain that they are not, Vajradhara speaks the lines beginning "the distinction of phenomes…." There is a distinction of phenomes, referring to the seed syllables. This means that each seed syllable is different than the other. As Vajradhara will say in the chapter "The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*":

1.8.30 "The first vowel is Nairātmyā, The second is Vajrā…."[421]

1.8.31 "Because the five yoginīs are located
Within the inner enclosure,
The adept of yoga should always reflect on them
As the nature of the five aggregates." [1.8.12]

1.8.32 To indicate their locations, Vajradhara spoke the verse beginning “because the five yoginīs.” The term inner indicates an internal enclosure. One should reflect on the five yoginīs as the pure aspects of the five aggregates.

1.8.33 “Vajrā is in Indra’s direction, Gaurī in Yama’s,
Vāriyoginī in Varuṇa’s,
Vajraḍākī in Kubera’s,
And Nairātmyā Yoginī is in the center.” [1.8.13]

1.8.34 Indra’s direction is the east.[422]

1.8.35 “In the outer enclosure are:

1.8.36 “Gaurī, Caurī, Vetālī,
Ghasmarī, Pukkasī,
Śabarī, and Caṇḍālī.
Ḍombinī is understood to be the eighth.” [1.8.14]

1.8.37 In the outer enclosure, at the doors starting in the east, are Gaurī, Caurī, Vetālī, and Ghasmarī. In the corners, starting from the direction of Īśāna,[423] are Pukkasī, Śabarī, Caṇḍālī, and Ḍombī.[424]

1.8.38 “Bhūcarī and Khecarī are known
As the one below and the one above.
These two deities, Great Compassionate One,
Are established as the nature of existence and nirvāṇa.” [1.8.15]

1.8.39 Because Bhūcarī “protects” the region below, she is the one below.[425] The same is the case for Khecarī as the one above. These two deities are the pure aspects of saṃsāra and nirvāṇa.

1.8.40 “All the goddesses are:

1.8.41 “Black in color intensely fierce, And adorned with the five mudrās; Each has one face, red eyes, And holds a knife and skull cup in her hands. [1.8.16]

1.8.42 “The circlet, earrings, necklace,
Bracelets on their wrists, and the waistband—
These five pure *mudrakās*
Are, in their pure aspect, the five buddhas.” [1.8.17]

1.8.43 In their pure aspect they are the five buddhas means that they have the nature of the five buddhas. A *mudrakā* is a mudrā, a seal.[426]

1.8.44 “They are all described
As being similar to Nairātmyā Yoginī.
They wield a skull cup with one hand,
While holding a knife in the right.” [1.8.18]

1.8.45 Similar means “in the same way.”

1.8.46 “They each have a khaṭvāṅga to their left,
Wear a tiger skin around their hips,
Stand on a corpse, are blazing and radiant,
And have two arms and hair that is yellow.”[427] [1.8.19]

1.8.47 Blazing and radiant means that their bodies are ablaze and their minds are radiant.

1.8.48 “Their knives are poised to cut
The six faults, pride and the rest.
The lotus vessel[428] contains a head--
The false concepts of existence and nonexistence.” [1.8.20]

1.8.49 In the lines beginning “the six faults,” Vajradhara describes the intrinsic nature of the knives and the rest.

1.8.50 “They drink the blood of the four māras
In order to attain accomplishment.
The khaṭvāṅga represents emptiness,
And the corpse indicates means. [1.8.21]

1.8.51 “If one visualizes the circle like this,
One will swiftly attain accomplishment.
In the first stage she should be visualized as black,[429]
And in the second as only red.” [1.8.22]

1.8.52 Like this means “visualizes in this way.” Swiftly means quickly.

1.8.53 “In the third she should be visualized as yellow,
In the fourth as green,
In the fifth as blue,
And in the sixth as white-bodied. [1.8.23]

1.8.54 “The yogin should meditate on these six phases,
And afterward, on the one that ends with cessation.
These comprise the stage of arising
And the stage of the arisen.” [1.8.24]

1.8.55 To facilitate the mind’s capacity, Vajradhara now teaches the yoga of the six phases. The number six refers to the six colors that identify the six cakravartins. Afterward means subsequently. The one that ends with cessation is simple innate joy.

1.8.56 “The Dharma instructions of vajra holders[430]
Are based on two stages.
The section on arising has been taught.”[431] [1.8.25]

1.8.57 In order to now teach the second stage, the stage of the arisen, after explaining the stage of arising, Vajradhara speaks the verse beginning “the Dharma instructions.” Stage means “mode.” A stage of what? Of samādhi. The samādhi during which arising takes place is referred to as the stage of arising. Arising is the arising of the complete form of the deity through the transformation of the moon, emblem, seed syllable, and so on. Arisen refers to the form that is specifically related to the true nature. The yoga during which the yogin resolves that embodied reality and contemplates it is the stage of the arisen. These two stages are what the Dharma instructions of vajra holders pertain to. The “vajra holders” are the buddhas, and the “Dharma instructions” are the instructions on the samādhis. The verse that begins “one should visualize”[432] refers to the section on arising, the perspective of the stage of arising. It is taught means there is an explicit explanation. The same verse also describes the stage of the arisen, about which Vajradhara said:

1.8.58 “In the expanse of space means in the lotuses.
Bhaga is understood as knowledge.
Meditation indicates meditative attainment,
And its bliss is called the circle.”[433] [1.8.26]

1.8.59 In the lotuses means in the lotus of the wisdom aspect. Knowledge is the vajra. “Visualize”[434] means “insert.” These three [435] are at the beginning, and the two types of the innate come at the end. The meditation should be performed between these two—it is a focused performance, meditative attainment. It is the movement, the meditation through which bliss is born. This bliss is called the circle, a term indicating the circle of yoginīs because they congregate specifically through this great bliss.

1.8.60 “Following logic is self-awareness,
And the deity is the mind of awakening.
In the order of arising is semen. [436]
[436]Accordingly, the innate is of two types.” [437][1.8.27]

1.8.61 What is this bliss like? Vajradhara explains with the verse beginning “following logic.” Self-awareness is experience that is not dependent on other factors, but is an individual experience. It means “intrinsic nature.” “Self-awareness” is precisely awakening. The mind with the intrinsic nature of awakening is the mind of awakening. The word and is used in a conjunctive sense, with the understanding that the deity resides in the body. The phrase in the order of arising refers to the arising of any deity, in their respective order, without the notion of subject and object. Semen resembles the moon in liquid form. This being so, the innate is of two types, indicating that innate joy is of two types.

1.8.62 “The woman, therefore, is wisdom,
And the man is known as means.
From that, there is a twofold distinction in both,
Corresponding to the revealed and concealed.” [1.8.28]

1.8.63 What is a woman and what is a man in the context of the natural state? Vajradhara explains in the lines beginning “the woman.” In both is in the locative case.[438] In what way is joy twofold? Vajradhara explains in the line beginning “corresponding to the revealed.” Great bliss has the nature of the revealed, while the way it arises corresponds to the concealed, insofar as it is partially obscured by details.

1.8.64 “Indeed, there is a twofold distinction in the man,
His sexual fluid and his bliss.
In the wisdom aspect too, just as in the man,
There is sexual fluid and there is bliss. [1.8.29]

1.8.65 “For that very reason,[439] indeed,
There is the division of four joys,
Because there is a fourfold division
Of the innate in terms of the stage of the arisen.” [1.8.30]

1.8.66 For that very reason means “because both have a twofold distinction.” Division of the four refers to being fourfold insofar as the twofold division is common to both. There are certainly other interpretations of the four joys; how do they not contradict what is presented here? Vajradhara explains in the line beginning “of the innate.” In the stage of the arisen, the four joys arise in succession: joy, supreme joy, and so forth. Thus, the twofold division of the innate is said to be fourfold. This is one interpretation.

1.8.67 In the passage beginning with “in the expanse of space,”[440] the phrase in the lotuses means in the lotuses of the four goddesses Locanā and so forth. Knowledge refers to nondual knowledge. It is known as the bhaga because it breaks apart the māra of the afflictions, and so forth.[441] “Meditation” refers to meditative attainment, the synchronized movement performed together with the external mudrā when the lotus and the vajra are united. The bliss is the bliss of that meditative attainment, and is referred to as the circle, with the meaning that “circle” designates the four cakras.[442]

1.8.68 The phrase “following logic” expresses the idea of “in sequence.” Self-awareness refers to the bliss associated with the activity seal and characterizes the master initiation. It is pointed out by a master as located in the first cakra. That is what is identified as “self-awareness.” The bliss that arises in association with the dharma seal is the mind of awakening, meaning that this bliss is the mind of awakening. The bliss that is attained in association with the samaya seal is the bliss of the deity. The great bliss that is characterized by the absence of defilements[443] and arises in association with the great seal is the sexual fluid[444] that is characterized as arising in the proper sequence. Sexual fluid (*śukra*) cuts the suffering of saṃsāra’s grief (*śu*) as if with a saw (*kra kaca*). The phrase of two types describes the innate that is of two types because of the bliss experienced as the four seals. The first type is great bliss, and the second is sexual fluid.[445] This expresses the idea that the innate is twofold based on the division of mudrās into the activity seal, dharma seal, and the rest.

1.8.69 Does the innate arise for the man only, or for both the woman and the man? About this Vajradhara spoke the lines beginning “the woman is known as wisdom.”

1.8.70 For that very reason, the fourfold division of the joys follows the fourfold division of the seals. In this Yoginī tantra, women and men alike should receive the initiations and so forth according to their respective inferior, middling, and superior capacities.

1.8.71 The mudrās may indeed be divided into four, but why are the joys divided into four? About this Vajradhara speaks the lines beginning “because there is a fourfold division.” The term stage of the arisen implies that it is characterized by the arising of bliss.

1.8.72 This is an alternative interpretation.[446] All this must be learned through a master’s instructions.

1.8.73 “The first joy is the hero,[447]
While supreme joy is the yoginī.
The joy of sexual pleasure is indeed combined;[448]
Their bliss is the means, the omniscient one.” [1.8.31]

1.8.74 Now to describe three types of joy in their entirety, Vajradhara speaks the verse beginning “the first joy.” Hero refers here to the male practitioner because of his diligent endeavor. Supreme joy refers to the yoginī, because without her the joys would not arise. The joy of sexual pleasure is characterized as the innate, and the word combine indicates that it comprises all three. To express precisely that, Vajradhara says the means, referring to instructions on the four seals. Their bliss refers to the bliss born from contemplating them. The omniscient one is Vajradhara. In the stage of arising, the four joys are observed in order to discern the innate. In the stage of the arisen, however, only the innate should be contemplated.

1.8.75 “Joy involves some bliss.
Supreme joy is superior to it.
During the joy of cessation there is dispassion,
While innate joy is what remains.” [1.8.32]

1.8.76 Pertaining to this, Vajradhara gives three descriptions of the joys in the three verses beginning with “joy involves some bliss.” While innate joy is what remains implies that innate joy is the outcome. The first three joys have the nature of existence and nirvāṇa, are rooted in confusion, and so bring forth saṃsāra. For that reason, innate joy effects the attainment of the great bliss that is to be accomplished, and which is characterized as the body of qualities. It alone is to be cultivated.

1.8.77 “The first comes through longing for contact,
The second through the desire for bliss,
The third comes from passion’s vanishing,
And the fourth should be cultivated through this.” [1.8.33]

1.8.78 Why do the first three joys not bring liberation? About this Vajradhara speaks the verse beginning “the first comes through longing.” Contact refers to contact between the lotus and the vajra. The second comes through the desire for bliss that is greater than that. The third is the joy of cessation that comes from passion’s vanishing, because it has the nature of being passionless. The fourth, which is called the innate, should be cultivated through this method.

1.8.79 “Supreme joy is called existence,[449]
The absence of passion[450] is nirvāṇa,
And the one in between is simply called joy.
The innate, however, is excluded from them.” [1.8.34]

1.8.80 In the verse that begins “supreme joy,” the term existence is defined as saṃsāra because it is intrinsically associated with longing. The absence of passion refers to the joy of cessation, which is called nirvāṇa. The one in between refers to the first joy, which merely entails ordinary pleasure. The innate…is excluded from them, meaning that it is excluded from the three joys that were just mentioned. It has the nature of being unstained by the faults of either saṃsāra or nirvāṇa. To be precise, this specifically should be cultivated, not the others.[451]

1.8.81 “No one else can explain the innate,[452]
Nor can it be found anywhere.
It is only known for oneself, based on merit,
By attending to the master’s transmission.” [1.8.35]

1.8.82 If innate joy can bring about what is to be attained, the level of the great Vajradhara, then it can be accomplished through the experience of the wisdom aspect’s lotus alone. What is to be cultivated? About this Vajradhara speaks the lines that begin “no one else.” No one means not the Vajradhara-like master and so forth. Nor…anywhere means not in the four cakras or in union with the wisdom aspect’s lotus. The implication is that this joy is an individual experience because it is beyond the range of expressible concepts.

1.8.83 How then is innate joy explained or learned? In terms of the concealed truth of its arising, but not in terms of how it really is, just as is the case when learning of the pleasures and sufferings experienced by gods and beings in hell. How then can it be known? About this Vajradhara says, “It is only known for oneself.” It is discovered for oneself through a special type of contemplation. Such contemplation is necessary because it is impossible to bring about innate joy directly without perfecting this contemplation. Thus, it has been said:

1.8.84 “The path that I have shown
Extracts the thorn of craving.[453]
The tathāgatas explain it;
You alone can follow it.”[454]

1.8.85 But surely this maxim applies when visualizing the maṇḍala circle and so forth, whereas innate joy is obtained only through direct experience? When the meaning is directly accessible, instructions from someone else are not necessary.[455] About this Vajradhara says “based on merit,” and so forth. In this perspective it is not just worldly innate joy that is to be accomplished, because for saṃsāric beings its attainment is stained by defilements. It is much more important that the innate, the individually experienced body of qualities of the tathāgatas, is accomplished. Because there is no other way, it is resolved according to the instructions to be found in precisely this worldly innate joy. It is only known for oneself once the meditation is perfected, and not before. Study, reflection, and meditation are therefore not pointless.

1.8.86 The “means” is the path, while “attending” to it is correct meditation.[456] This has many transmissions, meaning it has many types. The master’s transmission refers to the transmission obtained from the master, which means the instruction given by the master to a suitable disciple according to procedure.

1.8.87 “Inferior, middling, superior,
The other, and the various things,
They are all the same—
This is how to see things when cultivating reality.” [1.8.36]

1.8.88 How is the natural state cultivated? Is it only in one place, or does it encompass everything? The verse beginning “inferior, middling, superior” addresses this.

1.8.89 “Inferior refers to subtle objects,
Superior is said to be material objects,
And the middling is devoid of both.
The other is the six sense faculties.” [1.8.37]

1.8.90 Having briefly introduced this subject in the preceding verse, Vajradhara now explains it. Subtle objects are one’s own primary and subsidiary mental states. Material objects refers to one’s own body. Both refers to parts of the body. The six sense faculties are vision and so forth that are located in the body.

1.8.91 “The various things are the mobile and immobile.
They all, not just me,[457]
Are the same, equal in behavior,
When one cultivates reality as same taste. [1.8.38]

1.8.92 Mobile and immobile refers to the external sentient and insentient entities. The phrase not just me means all these things are not only me, not exclusively Vajradhara whose nature is great bliss, but are equal in their behavior, indivisible in nature. To explain how, Vajradhara says “when one cultivates reality,” which is explained with the phrase same taste.

1.8.93 “Same expresses equal,
Its taste is known as the circle.
Equal taste means single nature—
These is the sense with which it is taught.” [1.8.39]

1.8.94 This verse provides a further explanation. Same means “alike.” The pronoun its stands for the “inferior,” the “middling,” and so forth.[458] Taste is synonymous with “essence” or “condition.” What is that taste? It is the circle, meaning that it is the natural state characterized by great bliss. Explaining the complete meaning, Vajradhara says equal taste means single nature.

1.8.95 “The entire world arises from me,
The three worlds arise from me,
I pervade all of this—
The world is not seen to consist of anything else.” [1.8.40]

1.8.96 How then should one cultivate the experience of equal taste? Vajradhara explains in the passage beginning “the entire world.”

1.8.97 “Knowing this, the yogin,
Well focused on the practice,
Will surely succeed, without doubt,
Even if a person of little merit.” [1.8.41]

1.8.98 Knowing this means ascertaining this. Well focused implies “in all situations.”

1.8.99 “Whether eating, drinking, or bathing,
When awake or even asleep, he should reflect.
The one seeking the great seal
Achieves continuity through this.” [1.8.42]

1.8.100 Elaborating further, Vajradhara speaks the verse beginning “whether eating, drinking, or bathing.” Continuity implies that the “taste” will sustain itself. The phrase the one seeking the great seal has the sense of “for the sake of the great seal” and expresses being earnestly devoted to it.

1.8.101 “The entire world should be meditated upon
Because it is not meditated on with the mind.
The thorough cognition of all phenomena,
Is meditation that is not meditation at all.” [1.8.43]

1.8.102 To explain how to stabilize the mind in pursuit of this goal, Vajradhara now speaks the line beginning with “the entire world.” The entire world refers to the world and the sentient beings it contains. It is precisely all of this that should be meditated upon. For what reason? Vajradhara says that if they are not conceptualized by thoughts, by conceptual knowledge, they are not meditated upon. Explaining this, Vajradhara says “the thorough cognition…,” meaning that when they are cognized as having the nature of the innate, there is no meditation at all.[459]

1.8.103 “All that is mobile and immobile—
Things such as grass, bushes, vines, and the like—
Should be meditated on as the ultimate reality,
One’s own true intrinsic nature.” [1.8.44]

1.8.104 The verse that begins “all that is mobile and immobile” explains all of that to be precisely the ultimate reality, and that it should be meditated on in terms of the nature of reality. What is that ultimate reality? Vajradhara explains this in the line beginning “one’s own.” It is one’s own intrinsic nature, the intrinsic nature of one’s own mind defined as the natural state.

1.8.105 “There is nothing beyond their singular nature,
Self-awareness, great bliss.
Accomplishment comes from self-awareness,[460]
And meditation is just self-awareness.”[461] [1.8.45]

1.8.106 Their singular nature refers to reality defined as the innate. What is it that is singular? Self-awareness. Is it not ultimate reality that refers to the reality of all phenomena? Surely there is no reality beyond it? About this Vajradhara speaks the lines beginning “accomplishment comes.” Accomplishment of the great seal comes only from the mind comprising great bliss. Self-awareness is the mind defined as great bliss, which is precisely what meditation is in the context of the stage of the arisen.

1.8.107 “Action[462] consists of self-awareness—
Action is born from wakefulness.[463]
It is its own remover, it is its own agent,
It is its own king, it is its own master.” [1.8.46]

1.8.108 Regarding the line “action consists of self-awareness,” action is precisely what is observed: the variations of beings that arise through the ripening of actions, such as being immobile, mobile, and so forth. If action is something that arises from self-awareness, how can the great seal be accomplished? To explain this, Vajradhara says “from wakefulness.” Action is produced when wakefulness functions in terms of subject and object, which is not the case when everything has the equal taste of the innate. Therefore, because action consists of the innate, it is its own remover. It is its own agent insofar as it has no other agent. It itself is the agent of good and bad actions. Because it itself rules, it is the king. Because it itself presides over the destruction of all the afflictions, it is the master.

1.8.109 “Desire, hatred, envy,
Delusion, and pride—
None are worth even a sixteenth
Of that delightful state.” [1.8.47]

1.8.110 In the verse that begins “desire,” that…state refers to meditation on the state of self-awareness. Desire and the rest are not worth even a sixteenth, which means that there is no chance for them to manifest.[464]

1.8.111 “The knowledge that arises in the dharmodaya
Is sky-like and is endowed with means.
The threefold world is born in it,[465]
As the nature of wisdom and means.” [1.8.48]

1.8.112 To explain the nature of self-awareness, Vajradhara speaks the verse beginning "the knowledge that arises from the dharmodaya." The word *dharma* refers to the Dharma of the noble ones. They arise (*udaya*) from it, hence it is called *dharmodaya*, referring to the dharmadhātu. The mudrā's lotus,[466] where the dharmadhātu is sealed, is also a dharmodaya through the power of believing it to be so.[467]

1.8.113 Because it arises within it, Vajradhara speaks the line "the knowledge that arises in the dharmodaya." What does it resemble? It is sky-like, meaning that it has the nature of space. Means refers to the path and is of many types. As Vajradhara says and will say, in the stage of the arisen only the innate should be cultivated by applying various means.

1.8.114 How can one use means to attain the level of the great Vajradhara? About this Vajradhara speaks the line beginning with "the threefold world." The three worlds are the secret body, speech, and mind—each being infinite—of the buddhas of the ten directions and three times. The three together are the threefold world, referring to the great Vajradhara who is born in it.[468] One should cultivate the wisdom born from it. In what form? As the nature of wisdom and means. Wisdom is superior knowledge, and refers to the dharmakāya. Means refers to the other two bodies—the sambhogakāya and nirmāṇakāya—that emerge from the dharmakāya to benefit the world. This means his nature is born from those two.[469]

1.8.115 "The Blessed Lord takes the form of semen;
Its bliss[470] is known as the amorous consort.
Devoid of being one or many,
He is, all at once, supreme and unique delight." [1.8.49]

1.8.116 How is it that Vajradhara arises in the dharmodaya from these two? About this Vajradhara speaks the lines beginning “the Blessed Lord.” Blessed Lord refers to the means, which is comprised of the two bodies.[471] In the phrase its bliss, that which is bliss is said to be the sky-like wisdom. This bliss is the amorous consort, the wisdom aspect.[472]

1.8.117 Regarding the line that begins “devoid of being of one or many,” he refers to the means aspect[473] that takes the form of semen. Since he is devoid of the nature of being one or many, he is without intrinsic nature, which means he is empty upon analysis. For that reason, he should not be meditated upon, as this would be wrong and would not be conducive to swiftly attaining awakening. [474]

1.8.118 In the line that begins “he is, all at once,” the phrase unique delight refers to pleasure, the knowledge of the great bliss of the natural state. This delight is the emptiness of all phenomena, meaning that it specifically is the supreme and most excellent focus of cultivation. The sense is that this is because there is no such analysis into one or many in this context.

1.8.119 “This knowledge is self-awareness.
Its scope is beyond the range of words.
This stage of empowerment aligns
With the knowledge of the omniscient ones.” [1.8.50]

1.8.120 If there is no occasion for analysis, how can it be known?[475] About this Vajradhara speaks the lines beginning “this knowledge is self-awareness.” No one can explain it—it must be experienced for oneself. The range of words refers to the way of words, to how they are received. Beyond their range means surpassing their scope. This stage of empowerment aligns with the totality of the tathāgatas’ body, speech, and mind.

1.8.121 “Earth, water, wind,
Fire, and space
All instantly cease to harm,
And the minds of oneself and others are known.” [1.8.51]

1.8.122 In the two verses beginning “earth,” Vajradhara describes the results of cultivating the natural state. How is it that one will not be bound by earth and other elements? The meditator will be able to sink into and rise up from the earth at will, and to pass back and forth through walls and mountains without obstruction. He will not be harmed by poisons, weapons, and the like; will be able to lie, sit, stand, or walk either above or below water; and will not be affected by wind, rain, and so forth. The same applies also to other elements. The minds of oneself and others are known means that one will know the past, present, and future minds of oneself and others.

1.8.123 “One will instantly assume the identical forms
Of celestial, human, and subterranean beings.
It will be utterly impossible to be harmed
By concepts that distinguish between self and other.” [1.8.52]

1.8.124 In the line that begins “one will instantly,” the phrase identical forms means “identical nature.” The meaning of the phrase oneself and others is obvious.

1.8.125 “The entirety of the Vedas, canonical literature,
Ritual procedures, and so on,
Will not grant accomplishment unless through purification,
In a another life, a later existence.” [1.8.53]

1.8.126 Referring to the special character of the *Hevajra Tantra* in relation to other sacred works, Vajradhara speaks the verse beginning “the entire Veda.” The Vedas are the *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*. Canonical literature is the literature composed by the non-Buddhists, such as the Purāṇas and so forth, and also the sūtra literature such as the Śrāvaka Collection.[476] Through these, accomplishment may come at the end of one’s next rebirth. With that in mind, ritual procedures refers to the Kriyā tantras and so forth, which will not bring accomplishment as described in the *Hevajra Tantra*. Can the accomplishment be won in the Pāramitānaya? No, it cannot. To explain this, Vajradhara speaks the line beginning “through purification.” Through purification means that through purification one is cleansed of the obscuration of the afflictions and of cognitive obscuration. “Purity” refers to the path of the six pāramitās, through which awakening occurs. This, however, will take place in another life, which means after a series of rebirths over the period of three immeasurable eons.

1.8.127 “There is no accomplishment without it,
Either in this world or the next.
One who does not know the *Hevajra*
Exerts themself in vain.” [1.8.54]

1.8.128 In the Yoga tantras it is also said that one can awaken in this life, so what makes this tantra superior to those? About this, Vajradhara speaks the lines beginning “there is no accomplishment.” Without it, without the natural state that is defined as self-cognizing awareness, there is no accomplishment here in this very life, or in the next.

1.8.129 So how is this tantra different than those Yoga tantras? About this, Vajradhara speaks the lines beginning “one who does not know.” The innate, which is alluded to in other tantras, is expressed in very clear terms in the *Hevajra Tantra* alone. For that reason, one who does not know the *Hevajra* exerts themself in study, reflection, and meditation completely in vain. This is what Vajradhara is saying.

1.8.130 “Like the flow of a river’s current,
And continuous like a lamp’s light—
This is how one should constantly remain
United with reality, day and night.” [1.8.55]

1.8.131 If awakening is so difficult to obtain, how can it be reached[477] in a single lifetime? About this, Vajradhara speaks the verse beginning with “like the flow of a river’s current.” A river’s current refers to the flow of a river, giving the sense being uninterrupted in just that way. A lamp’s light refers to a lamp’s flame, which is continuous. One should remain like that, constantly, without interruption, united with reality, the state of innate joy. This indicates that if this condition is fulfilled, one will certainly attain awakening in this very lifetime.

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

1.8.133 The great yoginīs are Nairātmyā and the rest. Their meeting, their gathering, takes place in the temple palace of innate joy. The chapter that elucidates this is named as such.[478]

1.8.134 This concludes “The Gathering,” the eighth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 9: Pure Aspects

1.9.1 Chapter 9: Pure Aspects

1.9.2 “I will now teach the chapter on pure aspects.

1.9.3 “Every single entity possesses a pure aspect
Known as its thusness.[479]
Then, it is taught for the deities,
Each distinguished individually.” [1.9.1]

1.9.4 In the title The Chapter on Pure Aspects, a “pure aspect” is that which purifies; it is that through which all entities become faultless. The chapter that explains this is “The Chapter on Pure Aspects.” The “pure aspect” pervades all entities. It is their thusness, the emptiness of all phenomena. The phrase known as refers to what was explained in chapter 8. Then means “now.” Why are the deities—Vajrā, Gaurī,[480] and so forth—impure, and how are they purified? About this Vajradhara speaks the following verse:

1.9.5 “The six sense faculties, five aggregates,
Six sense sources, and five elements
Are pure by nature,
But obscured by ignorance and afflictions.” [1.9.2]

1.9.6 By nature means “through the nature of thusness.” But if they are pure, what is the need of purification? About this Vajradhara speaks the line beginning “are…obscured by ignorance.” Ignorance is not knowing the intrinsic nature, which constitutes the cognitive obscuration. Afflictions are desire and so forth, which constitute obscuration of the afflictions. Obscured by them means “covered” by them. This is why purification is needed.

1.9.7 “The pure aspect has the nature of self-awareness.
No other[481] purity brings liberation.
Because objects are pure entities,[482]
Self-awareness is supreme bliss.” [1.9.3]

1.9.8 To explain what a pure aspect with a nature of thusness is like, Vajradhara speaks the verse beginning “the pure aspect.” The sense here is that the purification occurs through the pure aspects as explained in chapter 8,[483] and not by any other.

1.9.9 “Everything else that appears to a yogin,
The sense field of form and the rest,
Are all pure objects,
Because the world is composed of buddhas.” [1.9.4]

1.9.10 The ultimate pure aspect of the sense fields, such as the sense field of form, is the bliss of self-awareness. Everything else, external forms and so forth, are pure objects, meaning they are pure by nature. To express why this is, Vajradhara says “because the world is composed of buddhas.” The world, along with all that is animate and inanimate, consists of the natural state.

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

1.9.12 “Form, and so forth,” replied the Blessed One.

1.9.13 “Why are they impure?”

1.9.14 “Because of the presence of subject and object.”

1.9.15 Vajragarbha asked, “What are subject and object?” [1.9.5]

1.9.16 Here, Vajragarbha asks about the deities being the pure aspects with the words “what is impure?”

1.9.17 The Blessed One replied:

1.9.18 “Form is apprehended by the eye,
Sound is heard by the ear,
Smell is perceived by the nose,
And flavor by the tongue.” [1.9.6]

1.9.19 In the verse beginning “form is apprehended,” apprehended means “discerned.” Is perceived means “is discerned.” Flavor refers to “taste.”

1.9.20 “Material objects are felt by the body,
And the mind apprehends happiness and so forth.
Being worth attending to, they should be attended to
After neutralizing their poison through purity.” [1.9.7]

1.9.21 Apprehends means “perceives.” If they are impure, are they not worth attending to? About this Vajradhara says that they are worth attending to, meaning that they merit attention.

1.9.22 “Vajrā is related to the aggregate of form,
Gaurī is known to be related to sensation,
Vāriyoginī is related to perception,
And Vajraḍākinī to mental formations.” [1.9.8]

1.9.23 How is poison removed from the aggregates? About this Vajradhara speaks the verses beginning “Vajrā is related to the aggregate of form.” This means that Vajrā should be known as the pure aspect of the aggregate of form.

1.9.24 “Nairātmyā Yoginī abides
As the nature of the aggregate of consciousness.
If they[484] are employed as their pure aspects,
Practitioners of reality will certainly always succeed. [1.9.9]

1.9.25 “This is the inner enclosure.”

1.9.26 Based on what is described in these verses, Vajradhara speaks of practitioners of reality.

1.9.27 “Next I will teach the outer enclosure,
Which includes the yoginīs beginning with the other Gaurī.[485]
Pukkasī is said to be in the northeast,
Śabarī is famed for being in the southeast,
Caṇḍālī is located in the southwest,
And Ḍombinī is in the northwest.” [1.9.10]

1.9.28 The line beginning with the word “Pukkasī” marks the beginning of the description of the outer enclosure. However, Gaurī was listed in the inner enclosure, so why is she also listed in the outer enclosure? About this Vajradhara speaks the word other to indicate that this is another Gaurī with the same name.

1.9.29 “Gaurī is known to be in the east,
Caurī in the south, Vetālī in the west,
Ghasmarī in the north,
And Bhūcarī in the region below. [1.9.11]

1.9.30 “Khecarī is in the region above.
This is prescribed in the stage of arising.
The last two deities abide as the nature
Of existence and nirvāṇa respectively.” [1.9.12]

1.9.31 The two deities are the two goddesses.[486]

1.9.32 “Gaurī is said to be related to form,
Caurī is proclaimed to be related to sound,
Vetālī is related to odor,
And Ghasmarī, famously, to flavor.” [1.9.13]

1.9.33 The different locations are specified in order to show how these goddesses are distributed, but their natures as pure aspects are not explained. To do so Vajradhara speaks the verses beginning “Gaurī is said to be related to form….”

1.9.34 “Bhūcarī is said to be related to tactility,
While Khecarī belongs to the dharmadhātu.
Practitioners of reality will always succeed
Through their pure aspects.[487] [1.9.14]

1.9.35 Practitioners of reality are practitioners of the reality of deities.

1.9.36 “The pure aspect of the arms is emptiness;
Of the feet, the māras;
Of the faces, the eight liberations;
And of the eyes, the three vajras.” [1.9.15]

1.9.37 The verse that begins with “the pure aspect of the arms” expresses the pure aspect of the arms of the sixteen-armed Hevajra. The thatness of his sixteen arms is the sixteen types of emptiness, namely the emptiness of the internal, the emptiness of the external, the emptiness of the internal and external, great emptiness, the emptiness of emptiness, the emptiness of the absolute truth, the emptiness of the conditioned, the emptiness of the unconditioned, infinite emptiness, the emptiness without beginning or end, the emptiness of nonrepudiation, the emptiness of intrinsic characteristics, natural emptiness, the emptiness of all phenomena, the emptiness of nonexistence, and the emptiness of the intrinsic nature of nonexistence.[488] These are specifically applied to the arms.

1.9.38 The feet, in their pure aspect, are the crushing of the māras.[489] The māras are the māra of the aggregates, the māra of the afflictions, the māra of death, and the māra of divine pride. Faces should be in the genitive case.[490] The three vajras refers to vajra body, speech, and mind.

1.9.39 “Earth is said to be Pukkasī,
The element of water is known as Śabarī,
Fire should be known as Caṇḍālī,
And wind is famed as Ḍombī.” [1.9.16]

1.9.40 In the verse beginning “earth,” Pukkasī and the other yoginīs are identified as the pure aspects of earth and the other elements.

1.9.41 “Hatred is described as Cakrī,[491]
Desire as Vāriyoginī,
Envy as Vajraḍākinī,
Slander as the secret Gaurī, [1.9.17]

1.9.42 “And likewise delusion as Vajrā.
They are the purification of hatred and so forth.
They purify the aggregates
As part of the stage of arising.” [1.9.18]

1.9.43 The aggregates refers to the aggregates and the rest.[492]

1.9.44 “The very thing that binds people
Can release them from bondage.
People are confused; they do not know reality.
Without reality, accomplishment will not be won.” [1.9.19]

1.9.45 Having thus explained the pure aspects that pertain to the generation stage, Vajradhara speaks about the pure aspect of equal taste in the context of the completed stage in the verse beginning “people can.” The very thing—such as form and so forth—that binds people is that by which I am released, not through cultivating the form of the deity and so forth. If people can be released by that very thing, how are they bound? About this Vajradhara says that people are confused because they believe that all these things here are real. They do not know reality, they do not know the basic fact[493] that they do not arise. Without reality means that they have not cultivated nonarising. The sense is that they will not win accomplishment, the state of Vajradhara.

“Therefore,

1.9.46 “There is no odor, sound, form, or flavor,
And there is no purity of mind.
There is no touch and no phenomena, since everything is purity.
The world is pure by nature; this is how I regard the world.” [1.9.20]

1.9.47 This being the case, the sense is that, from the perspective of absolute truth, form and the rest are not found in any way, for precisely this reason. There is no purity of mind that is to be separately engaged because it too is naturally unarisen. Everything is purity means that the entire world is pure. What is the implication of stating that purity is the emptiness of all phenomena? The world is pure by its intrinsic nature. And who is it that knows this to be so? Vajradhara said I regard the world, meaning “I know.”

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

1.9.49 This concludes “Pure Aspects,” the ninth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 10: Initiation

1.10.1 Chapter 10: Initiation

1.10.2 “Now I will teach
The maṇḍala in the proper sequence.
The rite by which the disciple is initiated
Will also now be taught.” [1.10.1]

1.10.3 At this point, the initiation should be given to the disciples. In this context it should be specifically given within a drawn maṇḍala. Vajradhara introduces this topic in the verse beginning “now I will teach.” In the proper sequence means without altering the procedure. The basic sense is, “A disciple is initiated by the correct rite, and it is that rite that will be taught.”

1.10.4 “The yogin should first purify the ground,
While assuming the identity of the deity.
He should carefully turn the ground into vajra from *hūṁ*,
And then draw the maṇḍala.” [1.10.2]

1.10.5 The ground refers to the earth. Assuming the identity of the deity means that he should merge himself with the two-armed Hevajra. Turn the ground into vajra from *hūṁ* indicates the following sequence: After meditating on emptiness, the yogin imagines that the syllable *ra* transforms into a sun disk, upon which is the syllable *hūṁ* that then transforms into a crossed vajra, which in turn transforms into the ground made of vajras, vajra walls, a vajra tent, and an outer ring of flaming vajras. The yogin should recite *oṁ rakṣa rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*[494] to consecrate the ground, and draw the maṇḍala.

1.10.6 “He should trace the excellent maṇḍala
In a garden, in a lonely place,
In a bodhisattva’s house,
Or in a round structure,” [1.10.3]

1.10.7 The bodhisattvas are Vajrapāṇi, and so forth.

1.10.8 “Using lines of refined powder,
Or those of middling quality,
Powders made of the five gems,[495]
Or, alternatively, of grains and the like. [1.10.4]

1.10.9 “The maṇḍala should be made to measure three cubits,
With the addition of three thumbs.
He should bring in a divine vidyā
Who belongs to one of the five families,” [1.10.5]

1.10.10 In the verse that begins “the maṇḍala should be made,” the phrase with the addition of three thumbs means that the maṇḍala should…measure precisely three additional thumbs. These are general maṇḍala instructions, which will be followed later by the specific instructions. To introduce the topic of the initiation, Vajradhara speaks the lines beginning “he should bring in.” The term divine means supreme.

1.10.11 “Or any other as available,
Who is sixteen or of similar age.
He should serve that mudrā
Until she produces sexual fluid.” [1.10.6]

1.10.12 The word or means that if such a vidyā cannot be found, the yogin should bring in one as available. Preferably she will be young, because the way of the yoginī is the way of strong desire. This describes the characteristics of the female disciple.[496] Now, Vajradhara gives a brief presentation of the secret initiation with the words "he should serve that mudrā."

1.10.13 "He should blindfold the mudrā's face
And, likewise, the face of the means,
And drop the product of their intercourse[497]
Into the disciple's mouth." [1.10.7]

1.10.14 The mudrā refers to the female disciple, and the means to the male disciple.

1.10.15 "At this moment the disciple's sensory range
Should be made to be of equal taste.
From his self-awareness arises knowledge,
Free from the notions of self and other." [1.10.8]

1.10.16 Regarding the verse that begins "at this moment," equal taste in connection with that specific wisdom[498] refers to the wisdom initiation. The disciple's sensory range means after the disciple's face has been uncovered. To explain what comes of this, Vajradhara says from his self-awareness, meaning that self-aware knowledge should arise through that experience of equal taste. To explain what makes this knowledge special, Vajradhara says "free from the notions of self and other," meaning that this knowledge is free from any distinction between the categories of self and other.

1.10.17 "It is like the sky, unsullied and empty,
The ultimate nature of existence and nonexistence.
It is a perfect blend of wisdom and means,
And a combination of desire and its absence." [1.10.9]

1.10.18 Like the sky means that this knowledge is the same as space insofar as it is free from mental images. It is unsullied because it is free of the afflictions. It is empty because it transcends mental elaboration. Existence refers to the arising of phenomena, and nonexistence to their dissolution. Knowledge is thus referred to as the nature, the intrinsic nature of these two. The word ultimate refers to ultimate truth. Wisdom is the emptiness of all phenomena, and means is the great compassion, the experience of equating oneself with all beings. A blend of these two implies that wisdom and means are perceived as having a single nature. Desire refers to supreme joy, and its absence to the joy of cessation. These two are combined.

1.10.19 "He[499] alone is the life-force of beings.
He alone is the supreme syllable.
He alone pervades everything,
And resides in every body." [1.10.10]

1.10.20 The term beings refers to sentient beings. He alone is their life-principle, because without him there is no life. The supreme syllable[500] has no beginning or end because of the nature of the dharmadhātu. He pervades because all phenomena are composed of him. He resides in every body, as he establishes consciousness in every living body. The world of beings arises from him alone, because they arise from the karma and afflictions that are of his nature.

1.10.21 [501]"Existence and nonexistence arise from him,
As well as other things, whatever they may be.
He is the universal nature of consciousness.
He is the *puruṣa*, and an ancient god." [1.10.11]

1.10.22 "He is the *ātman*, the *jīva*, and the *sattva*;[502]
He is time, and the *pudgala* itself.
He is the inherent nature of all entities,
Present in illusory forms." [1.10.12]

1.10.23 To elaborate, Vajradhara speaks the lines beginning “existence and nonexistence.” Existence refers to the body, and nonexistence to sensation and the rest.[503] Other things refers to the six sense faculties, and the phrase whatever they may be refers to external entities, both the animate and inanimate. Vajradhara also expresses how Hevajra himself is related to the beliefs of non-Buddhists, using terms like *ātman* and so forth. Universal consciousness refers to the beliefs of the Vedāntins. *Puruṣa*, who is pure consciousness,[504] is taught in the Sāṅkhya system. *Pudgala* is the belief of the Pudgalavādins. An eternal creator god is a reference to the followers of the Siddhānta.[505] *Ātman* refers to those who claim that there is an *ātman* that is born, lives, dies, is bound, or becomes liberated. *Jīva* is the belief of the Digāmbaras, *sattva* pertains to those who believe in a *sattva*, and time refers to those who believe in time, as expressed in the following verse:

1.10.24 “Time matures beings,
Time devours its offspring,
And time awakens those who are asleep.
Time is difficult to overcome.”[506]

1.10.25 According to those who believe in the *pudgala*, the *pudgala* accumulates karma and then passes away once it is exhausted. All entities refers to both the worldly and transcendent. Present in illusory forms refers to his various magical emanations.

1.10.26 “The first is simple joy,
Supreme joy is counted as the second,
The third is called cessation,
And the fourth is known as the innate.” [1.10.13]

1.10.27 But still, how does equal taste comprise a disciple's sensory experience? About this Vajradhara speaks the verse beginning "the first is simple joy." Simple joy means common pleasure. Counted as the second means "the second." The third one, which involves a departure from the oral instructions,[507] is called cessation, referring to the joy of cessation. Innate refers to the nature of innate joy. This is one possible interpretation.

1.10.28 Here is another interpretation of the verse beginning "the first": First, meaning during the initial one, the master initiation, simple joy arises through the external union of the lotus and vajra. Why? Because this simple joy is common; other people also experience this type of pleasure through the union of the lotus and vajra. This is why it is called "simple" joy. Regarding the line about supreme joy, "supreme" means "the most excellent." This joy is experienced through the secret jewel based on the master's instructions. It is counted as the second means that it is counted as the second initiation. Regarding the line about the third, this joy is a special type of eminent enjoyment, hence it is called cessation.[508] It is the feature of the wisdom initiation because it is felt as great pleasure with the jewel inside the lotus. In the line about the fourth, "the fourth" refers to the fourth initiation, the innate, which is experienced as the nature of the sphere of nonlocalized nirvāṇa.

1.10.29 Having heard this,
All the wise beings, Vajragarbha and the rest,
Felt utterly amazed,
Swooned, and fell to the ground. [1.10.14]

1.10.30 After the Blessed One explained to the assembly how innate joy is introduced into the sensory experience of the disciple using the term equal taste, and by describing the divisions of the moments,[509] the original reciter interjects, speaking the verse that begins "having heard." Amazed, meaning "filled with wonder," they fell to the ground, meaning the earth.

1.10.31 The first joy is worldly by nature.
Supreme joy is likewise worldly.
The joy of cessation is just worldly as well.
The innate is not found in these three. [1.10.15]

1.10.32 Explaining why they collapsed, the original reciter speaks the verse beginning "the first joy." It is worldly by nature because it is experienced in the world. Supreme joy pertains to the concealed truth because it has the nature of the path. Likewise means "exactly so." That which is described as having the nature of the joy of cessation is an extremely subtle form of mental discernment.[510] It too is worldly, because one understands the exclusively mental nature of the concealed truth in terms of concealed truth.[511] The phrase just is used in a restrictive sense. These three joys are mundane because they are experienced by worldly beings. The innate is not found in these three, meaning that the innate is not present in these three, or is not recognized, because it is different.[512] The verse marked off as direct speech, indicating the original reciter's explanation as to why the assembly was amazed, ends here.[513]

1.10.33 The Blessed Hevajra,
Whose body is the locus of all buddhas,
Offered a hallowed reply that removes doubts
For the sake of Vajragarbha's realization. [1.10.16]

1.10.34 The verse beginning "the Blessed Hevajra" is supplied by the original reciter. Hevajra's body is the locus of—is indivisible from—all buddhas. Removes doubts means the reply is that by which doubts are removed. Hallowed means "supreme." For the sake of realization means "for the sake of understanding."

1.10.35 "It is not passion, not dispassion,
Nor is it perceived in the middle—
Only the innate is called awakening,
Precisely because it is separate from these three." [1.10.17]

1.10.36 In the verse that begins “it is not passion,” passion refers to supreme joy, dispassion to the joy of cessation, and the middle to the first joy. These three are not perceived to have the nature of perfect awakening. In the line beginning “only the innate,” innate joy is separate from these three, which means it is distinct from them. The innate refers to innate joy, which is awakening insofar as it is the cause of awakening.

1.10.37 To offer an alternative interpretation of this verse, passion refers to the first initiation, which relies on desire. Dispassion refers to the third initiation, which relies on “eminent pleasure.” The middle, between these two, stands for the second, secret initiation.[514] Not perceived means they do not constitute the immediate cause for awakening. This is the reason that Vajradhara says “separate from these three.” The phrase the innate stands for the initiation into the innate, which means that the innate comprises the fourth initiation. The phrase called awakening thereby designates the cause by means of the result.[515] Why is this not said in regard to the other initiations? Because they are the cause of the cause. Therefore, the innate is said to be separate from the other three joys. If it is not found anywhere else, it follows that the ease of the natural state[516] does not permeate the other joys. Consequently, it is only the innate that is called “awakening,” because it is the main cause of awakening.[517]

1.10.38 “Either it alone has the nature of them all,
Or it is separate from all of them.
It can be identified at the onset of the joy of cessation,
But is separate from the three joys.” [1.10.18]

1.10.39 Explaining now how to reveal the innate joy, Vajradhara speaks the line that begins “either it alone.” Coming at the onset of the joy of cessation, is this joy not the same as supreme joy? No, it is not, which Vajradhara expresses with “separate from the three joys.” This is a way of saying that it comes after supreme joy. In chapter 13,[518] Vajradhara will say:

1.10.40 “My nature is that of the innate joy, At the end of the supreme joy and the onset of cessation.”[519]
This is one interpretation.

1.10.41 To offer another interpretation, at the onset of the joy of cessation means that innate joy should be identified at the onset of the third initiation, and that it should be discerned according to the initiation’s procedure. How is innate joy distinct? Vajradhara says that it is “separate from the three joys,” meaning it is free from joy, supreme joy, and the joy of cessation because it is separate by its very nature insofar as it is naturally uncharacterized.

1.10.42 “It first appears like a cloud,
And once accomplished, like an illusion.
It then suddenly appears like a dream,
And then like undifferentiated sleep and waking.”[520] [1.10.19]

1.10.43 Once the innate[521] has been correctly identified, it will produce the four samādhis when cultivated based on the instructions. To describe them, Vajradhara uses the example of a cloud, an illusion, dream, and sleep and waking. The word first refers to the initial period of training. How is it exemplified by a cloud? It is like the full moon obscured by clouds because it does not appear clearly. How is it exemplified by an illusion? The world appears to be an illusion when one is immersed in the experience of great bliss. It is accomplished when it directly manifests. The phrase suddenly appears indicates the subsequent period when the innate is like a dream. How is it exemplified by a dream? In a dream there is no difference between self and other. After that, it is exemplified by sleep and waking, as one is in a state of mental composure in which waking and sleep are undifferentiated.

1.10.44 “The mudrā yogin[522] will reach accomplishment
When that which is characterized as undifferentiated has been accomplished.
Therefore the Teacher taught
The four-cornered maṇḍala blazing with light.” [1.10.20]

1.10.45 When the four samādhis have been perfected in this way, how will the yogin reach accomplishment? About this Vajradhara speaks the verse beginning “the mudrā yogin.” Undifferentiated refers to the absence of distinctions between form and so forth. How is this distinction absent? The absence of distinction occurs when that characteristic has been accomplished. A characteristic is that by which something is characterized. When its intrinsic nature is realized, great bliss renders all entities devoid of intrinsic nature. This means that the mudrā yogin, referring to the practitioner of the great seal, has become accomplished. The word therefore indicates that this type of attainment of the great seal will not occur without the initiations. To facilitate the conferral of the initiations, the Teacher, Vajradhara, taught the maṇḍala. Blazing with light means that it is adorned with various jewels.

1.10.46 “It has four doors, is brightly lit,
And is decorated with long and short strings of pearls,
Furnished with garlands and various yak-tail whisks,
And adorned with eight pillars.” [1.10.21]

1.10.47 Various yak-tail whisks are yak-tail whisks in various colors.

1.10.48 “It is arrayed in strings of diamonds,
Adorned with various flowers,
And is provided with incense, lamps,
Fragrance, eight vases, and so forth. [1.10.22]

1.10.49 “The vases should contain the tips of young shoots,
And their necks be covered with cloth.
Five types of precious things should be spread around,
And the victory jar set in the east.”[523] [1.10.23]

1.10.50 Their necks covered with cloth means that the vases’ necks are bound with new cloth. The five precious things are coral, pearl, lapis lazuli, gold, and silver. To set means to place.

1.10.51 “The wise practitioner should demarcate it[524]
With a new thread that is well twined,
The right length, and beautiful,
While embodying his chosen deity. [1.10.24]

1.10.52 “He should recite the lord of the circle’s mantra one hundred thousand times,
And those of the maṇḍala deities ten thousand times.
The astute yogin should purify the ground
With the previously specified mantra.”[525] [1.10.25]

1.10.53 The verse that begins with “he should recite” describes the preliminary practice.

1.10.54 “He should first offer a bali in the maṇḍala,
By reciting the mantra that begins with *a*,
And perform the protection as instructed,
Just as he would in a meditation session.” [1.10.26]

1.10.55 First means prior to the purification of the ground. The mantra *a* and so forth refers to the mantra “The letter *a* is at the beginning because all phenomena are primordially unarisen. *Oṁ āḥ hūṁ phaṭ svāhā*!”[526] This is the mantra for offering the bali.

1.10.56 “He should give the initiations that were taught,
In his maṇḍala, according to procedure.
The offering and worship here
Are also just as they were taught.” [1.10.27]

1.10.57 The offering and worship are performed for the master. Just as they were taught is a reference to the *Tattvasaṅgraha* and other texts.

1.10.58 “He should draw two fine enclosures
And the circle of Gaurī and the others.[527]
In the east he should draw a knife,
And the same in the south, west, [1.10.28]

1.10.59 “North, southeast,
Southwest, northwest,
And northeast as instructed,
As well as below and above. [1.10.29]

1.10.60 “Assuming the divine pride of Vajrasattva,
With feet arranged in the *ālīḍha* posture,
The maṇḍala master should enter,
Identifying with the two-armed Hevajra.” [1.10.30]

1.10.61 Vajrasattva is Hevajra.

1.10.62 “Bathed, ritually pure, his body anointed with fragrance
And adorned with various ornaments,
He should assume divine pride with the sound *hūṁ hūṁ*,
And a terrifying attitude with the sound *hī hī*. [1.10.31]

1.10.63 “After that, reality is explained
As pure and comprising knowledge—
There is no distinction between saṃsāra and purity,[528]
Not even in the slightest degree.” [1.10.32]

1.10.64 After that means immediately after bestowing the initiation. Pure means cleansed of the faults of saṃsāra. Comprising knowledge means identical with omniscient knowledge. It is not distinct from saṃsāra, referring to knowledge in which there is no distinction between existence and nirvāṇa, implying that all mental elaboration has been transcended.

1.10.65 “During supreme pleasure,
There is no experience or experiencer.
There is no corporeality,
No perceived, and no perceiver.

1.10.66 “There is no flesh or blood,
No feces or urine,
No vomit, no delusion,
And no purity or purifier.”[529] [1.10.33]

1.10.67 To clarify further, Vajradhara speaks the two verses that begin “during supreme pleasure.” Supreme pleasure refers to supreme wisdom, to knowledge characterized by luminosity. In this wisdom there is no experience, meaning there is nothing whatsoever to experience. There is also no mind that experiences. Corporeality refers to the body. Perceived refers to the perceived objects that are projected by the mind, and perceiver to organs such as the eye and so forth. In the same way, there is no flesh or blood, and so forth.

1.10.68 “There is no desire, hatred, delusion, envy,
Slander, pride nor object to be seen.
There is no experience or experiencer, no friend or foe.
The diversity called the innate is entirely free of waves.”[530] [1.10.34]

1.10.69 After explaining that the obscurations of the afflictions do not arise in this manner, Vajradhara explains that cognitive obscurations do not arise. Not to be seen means that external objects, including those that are perceivable, cannot be found. In the half-stanza beginning “the diversity,” waves are concepts. When these vanish, the resulting state is free of waves. Diversity means “manifold appearance.” In the absence of that, there is no diversity.[531]

1.10.70 Once that was said, Vajragarbha asked:
“How can the body that is intrinsically pure
And has no intrinsic nature from the very beginning
Become composed of the elements?” [1.10.35]

1.10.71 Once that had been said by the Blessed One, Vajragarbha asked, meaning he asked a question. What does he ask? The question beginning “how can the body.” The meaning is as follows: The body, having the nature of the innate, is completely pure by nature. How is it possible that the body is defiled, that it becomes composed of the great elements? Based on the principle that a given result arises from its corresponding cause, would it not be the case that the bodies of all beings, which arise the natural state, are like the body of Vajradhara, who arises out of luminosity? This is the sense of the question.

1.10.72 Replying to this, the blessed vajra holder,[532]
Who brings bliss to ḍākinīs, said:
“It is free from waves[533] by its own nature,
And is present in every single body.” [1.10.36]

1.10.73 Vajragarbha asked, “O Blessed One, from where does the aggregation of the five great elements arise?” [1.10.37]

1.10.74 The Blessed One replied:

1.10.75 “When *bola* and *kakkola* unite,
And the vow holder engages in *kunduru*,
The earth element is born there from that contact,
Through the quality of firmness.”[534] [1.10.38]

1.10.76 The Blessed One replied, explaining how that which is nothing more than worldly bliss can be called the “innate.” It can be because it resembles the innate in having the nature of its cause.[535] Therefore, he said when *bola* and *kakkola* unite. While the contact takes place there is a quality of firmness. Earth is what possesses this quality.

1.10.77 “The water element is born
From the fluid of bodhicitta.
Heat is born from friction,
And wind from movement, it is declared.” [1.10.39]

1.10.78 Bodhicitta refers to semen, corresponding to its nature of fluidity. Heat is born from friction, and wind from the movement of semen.

1.10.79 “Biss is the space element,
And is enveloped by the five.[536]
Since the great elements are bliss,
Bliss is not considered reality.” [1.10.40]

1.10.80 Bliss is the space element because its nature is the absence of appearance. Given that the aggregation of these five natures is generated by great bliss, why is this aggregation not naturally free from defilements? About this Vajradhara speaks the half-stanza beginning “since the great elements.” The concealed experience produced by the lotus and the vajra is not considered reality, which is the ultimate, innate state. To explain why, Vajradhara says “since the great elements….” The great elements are called bliss because it begets the great elements.

1.10.81 “That which has arisen from two innate states[537]
Is what is taught as the innate,
This innate state is said to be the true nature
That contains all forms.” [1.10.41]

1.10.82 Explaining how it was previously praised, Vajradhara speaks the lines beginning “that has arisen.” The innate state that arises from the two innate states—the inner wisdom and the inner means—is characterized by freedom from defilements. It is referred to using the term absolute truth. To elucidate this, Vajradhara speaks the lines beginning “this innate state.” Synonyms for the innate are the natural form of all phenomena, thusness, ultimate reality, and intrinsic nature. These terms were previously used to describe the innate; they were not used to describe mere bliss. What is the difference? Vajradhara says it “contains all forms.” All forms, meaning the qualities of a buddha, are contained or collected there insofar as all these qualities are present.

1.10.83 “The means of compassion is the yogin,
And the mudrā signifies the absence of causes.
They are the mind of awakening,
Emptiness and compassion indivisible.” [1.10.42]

1.10.84 Having thus described the innate that arises from wisdom and means within oneself, Vajradhara now speaks the verse beginning “the means of compassion,” with the intention of describing the innate that arises from wisdom and means without a reference. Compassion is the mental attitude that regards others as the same as oneself. It is the supreme means because it is the primary means for perfect awakening. This compassion is the yogin, as it is the main quality of yogins. The mudrā is the wisdom aspect. Who is the mudrā? She is emptiness, the nonarising of phenomena. How is emptiness nonarising? Vajradhara says she is the absence of causes. She is such in the sense that no entity arises from itself, from something else, from both,[538] or from neither. Emptiness is characterized as nonarising, and this is the supreme wisdom. The innate is described as the ultimate mind of perfect awakening that is the indivisibility of emptiness and compassion and is defined as luminosity. The implication is that “mind of awakening” is not used for the mere experience of pleasure with the external mudrā.[539]

1.10.85 “There is no mantra recitation, no austerities, no homa,
No maṇḍala deities, and no maṇḍala.
The mind of awakening[540] is mantra recitation, the austerities,
The homa, the maṇḍala deities, and the maṇḍala.” [1.10.43]

1.10.86 Specifying whether or not a yogin who exclusively practices the stage of the arisen should practice meditation, mantra recitation, and so forth, Vajradhara speaks the lines beginning with “there is no mantra.” The term mantra refers to *oṁ* and so forth. Austerities means changing clothes[541] three times a day and so forth. [542] Homa refers to offering items such as ghee into a fire. The maṇḍala deities are the deities dwelling in the maṇḍala. The maṇḍala is the temple palace.

1.10.87 Should anyone claim that the yogin would not reap the fruit of mantra recitation and the rest, Vajradhara says, “This mind of awakening is mantra recitation…,” and so forth. The previously mentioned mind of awakening constitutes the reality of mantra and so forth, and is related to the samādhi of the cultivating of the innate during the stage of the arisen.[543]

1.10.88 “In short, one takes on the form that is the confluence of the mind.” [1.10.44]

1.10.89 This same mind of awakening is the confluence of all phenomena, their coming together in the experience of equal taste. The yogin takes on its form. This alone constitutes the fourth initiation, the initiation of the great seal whereby all stains of conceptual thinking are directly cleansed. This summarizes the chapter that explains the initiations.

1.10.90 This was the tenth chapter, “Initiation.”

1.10.91 This concludes “Initiation,” the tenth chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 11: The Gazes

1.11.1 Chapter 11: The Gazes

1.11.2 “The gaze that is even, cruel,[544] and aligned with the forehead [545]
Is always called causing downfall.
The gaze enthralling is leftward,
With the eyes[546] directed to the left.” [1.11.1]

1.11.3 These four gazes are used for inducting people into the way of mantra. They are called causing downfall, enthralling, summoning, and paralyzing. In the lines that begin “the gaze that is even,” even means it is not askew, cruel means angry, and aligned with the forehead means that the eyes are oriented with the forehead. This is the gaze called causing downfall. The gaze with both eyes oriented to the left, looking left, is enthrall ing.[547]

1.11.4 “For summoning, the gaze is directed to the right,
With the eyes pointing upward.
For paralyzing, the eyes point toward the center
And focus on the tip of the nose.” [1.11.2]

1.11.5 Gazing to the right while the eyes are oriented upward is called summoning. When the eyes are oriented toward the tip of the nose, and the gaze is directed straight ahead, it is called paralyzing.

1.11.6 “Causing downfall is performed when exhaling,
Enthralling when holding the breath,
Summoning when inhaling,
And paralyzing when the breath is still.” [1.11.3]

1.11.7 Exhaling is when the breath exits through the nose. Inhaling is when it enters. Holding the breath implies that the lungs are filled. Still refers to the moment when the breath does not move after it has entered.

1.11.8 “Causing downfall is directed to resinous trees,[548]
Enthralling is said to be for flowers,
Summoning is for succulent plants,[549]
And paralyzing for quivering grass.” [1.11.4]

1.11.9 Specifying the objects on which the gazes are practiced, Vajradhara mentioned trees that produce resin, red flowers, euphorbias, and tremulous grasses.

1.11.10 “One will succeed, without a doubt,
After six months of repeated practice.
One need not be confused about this;
The powers of the buddhas are inconceivable.” [1.11.5]

1.11.11 Being confused means having doubts.

1.11.12 “Having mastered the four gazes,
The astute practitioner should engage beings.[550]
He should not practice killing,
As this would be a serious breach of samaya.” [1.11.6]

1.11.13 The gaze for causing death is not taught. Why is it not taught? Because, as Vajradhara says, he should not practice killing. The gazes are taught for the sake of inducting[551] beings. [552]

1.11.14 “He can do anything improper, though,
Except for deceive beings.
But if all he does is harm beings,
He will not accomplish the seal.[553] [1.11.7]

1.11.15 “He should ingest the samaya substances,[554]
Those beginning with *na*, *ga*, and *ha*,
With a final *śva*, and an initial *śva*.[555] [1.11.8]

1.11.16 “To succeed in the practice of Hevajra,
He should likewise consume the five ambrosias.[556]
He should then identify one born seven times,
By their features described in the *Hevajra Tantra*.” [1.11.9]

1.11.17 One born seven times is someone who is in their seventh consecutive rebirth.[557]

1.11.18 “A person in their seventh rebirth
Will ensure success in suspending the joy of cessation.
They will have a good voice, beautiful eyes,

1.11.19 A fragrant body, a fine physique,” [1.11.10]

1.11.20 Suspending the joy of cessation refers to an accomplishment characteristic of innate joy.

1.11.21 “And will cast seven shadows.
Seeing this, the yogin will identify them.
Simply by eating them, the yogin will instantly
Be able to fly through the sky. [1.11.11]

1.11.22 “Now I will teach a sādhana of Kurukullā,
Through which all beings become enthralled.
An abridged version of what was previously taught
At length in twelve parts.” [1.11.12]

1.11.23 Kurukullā is preeminent for rites of enthralling. This is an abridged sādhana for her that was previously taught, and taught at length. It was taught in twelve parts from the longer *Hevajra Tantra*.[558]

1.11.24 “The goddess arises from the syllable *hrīḥ*,
Red in color, with four arms,
Holding a bow and arrow,
A water lily, and a goad in her hands.” [1.11.13]

1.11.25 An arrow is a type of projectile, and a bow a curved weapon.[559] The water lily is the blue water lily, while the goad and everything else are red.

1.11.26 “Simply by meditating on her,
One can enthrall the threefold universe:
Kings by a hundred thousand,[560]
Ordinary people by ten thousand,” [1.11.14]

1.11.27 “Wild animals, yakṣas, and so on by ten million,
Asuras by seven hundred thousand,
Devas by two hundred thousand,
And mantrins by a hundred.” [1.11.15]

1.11.28 This concludes the first sovereign section, “The Realization of the Vajra Essence,” from *The Net of Ḍākinīs: The Concealed Content of the Glorious Hevajra Tantra*.

1.11.29 The phrase vajra essence refers to the essence or heart of Vajra dhara.[561] Its realization brings awakening. “The Realization of the Vajra Essence” is the title of the section that teaches it.

1.11.30 This concludes “The Gazes,” the eleventh chapter in “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

1.11.31 Part 1 is now concluded.

Part 2: The Section of the Great Sovereign Tantra on Illusion

Chapter 1: The Installation and the Homa Instructions

2.1.1 The Second Sovereign Section: The Section of the Great Sovereign Tantra on Illusion[562]

2.1.2 Chapter 1: The Installation[563] and the Homa Instruction

2.1.3 Vajragarbha said:

2.1.4 “May the Blessed One, whose nature is the essence of the vajras,
Who is a gathering of all buddhas in a single body,
Please teach, as appropriate,
About the auspicious character of the installation.” [2.1.1]

2.1.5 The installation refers to instantiating deities in cloth images and the like. In this context, though, “installation” refers to the procedure for doing so. Its character means its specific form. Vajra refers to the vajras of all the tathāgatas,[564] namely their body, speech, and mind. The Blessed One is described as one who has the nature of the essence of these.

2.1.6 The Blessed One replied:

2.1.7 “Having prepared a homa as instructed
And traced the maṇḍala,
One should refine[565] the images in the evening,
After performing the preparations[566] and so on. [2.1.2]

2.1.8 The purpose of the homa is to destroy vighnas.[567] Evening means at the onset of the night. After performing the preparations and so on means after performing the preparations according to procedure.

2.1.9 “One with mastery of the mantras,
Gazing[568] while identifying with one’s chosen deity,
Should cause all the sky-dwelling buddhas
To enter into the heart of the image. [2.1.3]

2.1.10 To cause all the buddhas to enter means that one should establish them as the three vajras.[569]

2.1.11 Vajradhara next described the proper way to offer the homa:

2.1.12 “*Oṁ* vajra flower *āḥ hūṁ svāhā*.
Oṁ vajra incense *āḥ hūṁ svāhā*.
Oṁ vajra lamp *āḥ hūṁ svāhā*.
Oṁ vajra fragrance *āḥ hūṁ svāhā*.
Oṁ vajra food *āḥ hūṁ svāhā*.”[570] [2.1.4]

2.1.13 The verse beginning with *oṁ* provides the mantras for the offerings.[571]

2.1.14 “One should offer various flowers and so forth,
Which are produced from the syllable *hūṁ*,
And offer argha, water for the feet, and so on as before,
Following the procedure from an earlier tantra.” [2.1.5]

2.1.15 Various means a variety of types. This follows the procedure, follows the traditional sequence from an earlier tantra, meaning the long *Hevajra Tantra*.[572]

2.1.16 “For pacifying rites the fire pit should be round,
For nourishing it should be square,
And for killing the shape is said to be triangular.
These will also be effective for the remaining types of rites.” [2.1.6]

2.1.17 The verse beginning “for pacifying rites” and the verses that follow provide instruction for all the contexts of performing a homa offering. The homa offerings involving sesame seeds and the rest should be performed in accordance with these three.[573]

2.1.18 “The pit for pacifying should be
One cubit deep and[574] elevated half a cubit.
The pit for nourishing is known to be
Two cubits deep and elevated one. [2.1.7]

2.1.19 “The pit for killing should be
Twenty fingers deep and elevated half of that.
The pit for pacifying should be white,
And for nourishing, yellow [2.1.8]

2.1.20 “For killing it should be black,
And is prescribed as red for enthralling.
As for enthralling, the same for summoning;[575]
As for killing, the same for hostility and the like. [2.1.9]

2.1.21 “Sesame is prescribed for pacifying,
Curd for nourishing, and thorns for killing.
For hostility and the like thorns are prescribed,
And water lily for enthralling and summoning.” [2.1.10]

2.1.22 “The mantra for invoking the god of fire:

2.1.23 “*Oṁ*, to the god of fire:
One of great heat, fulfiller of all desires,
Compassionate benefactor of beings,
Please settle here.[576] [2.1.11]

2.1.24 “You, goddess, are the witness.
Honored by the wrath of Hevajra,
You, Earth, bear a variety of jewels.
I, so-and-so,[577] will now draw the maṇḍala.” [2.1.12]

2.1.25 The verse that begins “you, goddess” provides the mantra for summoning the goddess of earth in the form of a eulogy.

2.1.26 “The mantra for propitiating the god of fire:

2.1.27 “Go, enjoyer of burnt offerings,
And accomplish your own and others’ benefit!
Come whenever the occasion calls for it
And grant me every success! [2.1.13]

2.1.28 “The mantra for the argha offering: *oṁ jaḥ hūṁ vaṃ hāḥ khaṃ raṃ*.

2.1.29 “The mantra for offering water for the feet: *oṁ nī rī hūṁ khaḥ*.

2.1.30 “The mantra for offering food: *oṁ dhvaṃ dhvaṃ dhvam*.” [2.1.14]

2.1.31 The mantras for the argha offering, and so forth, come at the end and are addressed to the god of fire.

2.1.32 This was the first chapter, “The Installation and the Homa Instructions.”[578]

2.1.33 This concludes “The Installation and the Homa Instructions”[579] the first chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 2: The Certainty of Accomplishment

2.2.1 Chapter 2: The Certainty of Accomplishment

2.2.2 Vajragarbha asked:

2.2.3 “Among all sky-like qualities,
It is like a gourd in the ocean—
How can beings gain accomplishment
Through the form of their chosen deity?” [2.2.1]

2.2.4 Vajragarbha asked means Vajragarbha asks the question beginning “among all.” The nonvirtuous qualities beings have accumulated since beginningless time are exemplified by the sky. The remedy for them is training in one’s main deity. Thus, a remedy that is like a gourd will not be effective for the heap of negativities that is comparable to an ocean. The sense here is that such a remedy will not save beings from that heap of nonvirtue. The point of the question is to ask how beings can succeed by means of this training.

2.2.5 The Blessed One replied:

2.2.6 “One who desires accomplishment
While engaged in the practice of Nairātmyā,
Or in the practice of the heruka,
Should not entertain other thoughts even for a moment.” [2.2.2]

2.2.7 In reply, the Blessed One speaks the verse beginning “one who desires accomplishment.” Practice refers to samādhi, which is what one should engage in. The yogin should engage in the practice of the glorious Hevajra in order to remove the entire heap of negativities. He will certainly succeed. But how can he be saved from a heap of negativities that is comparable to an ocean just by practicing the deity? The sense here is that training in Nairātmyā and Hevajra is distinctive in being like a bright flame in a mountain cave that immediately dispels the mass of darkness that endured there over a long period of time.

2.2.8 If negativities can be overcome all at once through training in the remedy, why would accomplishment not thereby be attained? This is a valid point, but the accomplishment of the great seal is not the result of merely overcoming the negativities. Rather, it follows from gathering the two requisites.[580] This is why Vajradhara says should not entertain other thoughts even for a moment. This is a special practice characterized by mental calm that is entirely free from other thoughts, and that can be achieved gradually through meditation.

2.2.9 “When practicing this for the first time,
The mantrin should prepare an auspicious place
Where success can be attained,
And remain focused and meditatively composed.” [2.2.3]

2.2.10 To further describe this, Vajradhara speaks the verses that begin, “when practicing this.”

2.2.11 “At nighttime, while at home,
The wise yogin should train in
The form of the yoginī or the glorious heruka,
While thinking, ‘I am accomplished.’ ” [2.2.4]

2.2.12 At nighttime means during the night, which is said because obstacles arise at other times. “I am accomplished” is a type of commitment. This verse describes the focused practice that takes place at night.

2.2.13 “When washing his feet, eating,
Rinsing his mouth, chewing betel,
Rubbing his hands with sandalwood,
Or tying a loincloth around his waist,” [2.2.5]

2.2.14 Describing the practices constantly performed at other times, Vajradhara speaks the verses beginning “when washing his feet.”

2.2.15 “Or when going out, talking, walking,
Standing, getting angry, or laughing,
The wise, vow-holding practitioner
Should serve and train in the blessed yoginī.” [2.2.6]

2.2.16 He should serve means he should please.[581] Whom should he please? The yoginī Nairātmyā.

2.2.17 “Astute practitioners who desire accomplishment
And exert effort toward this purpose
Should never, not even for a moment,
Remain in any other form due to a mind sullied by ignorance.” [2.2.7]

2.2.18 Any other form refers to a form that does not have Nairātmyā’s characteristics.

2.2.19 “The meditation I teach, O Vajragarbha,
Destroys one’s flaws.
You should examine whether it leads to success,
Over a fortnight, if only out of curiosity.” [2.2.8]

2.2.20 The verse beginning “the meditation I teach” is a concluding statement. Flaws refer to faults. For the sake of developing stability in this practice, Vajradhara said if only out of curiosity. A fortnight is half a month.

2.2.21 “Dismissing all thoughts from your mind
And thinking of the deity’s form,
You should explore this practice,
Without interruption, for one day.” [2.2.9]

2.2.22 One should be intently focused for one day without interruption.

2.2.23 “There is no other method in saṃsāra as effective
For accomplishing the aims of self and other.

2.2.24 The vidyā practice, performed consistently,
Will swiftly bring confidence.”[582] [2.2.10]

2.2.25 Consistently means daily, repeated at specific junctions of the day.[583]

2.2.26 “The practitioner will never be afflicted
By fear, madness, or suffering,
By misfortunes such as grief and depression,
Or by desire, hatred, or great delusion.” [2.2.11]

2.2.27 The verse beginning “the practitioner will never be afflicted” explains how confidence develops.

2.2.28 “How could yogins who reflect like this
On the arising of beneficial and harmful results
Ever remain, even for a moment,
In the Raurava hell?” [2.2.12]

2.2.29 In the verse that begins “how could yogins,” reflect means to reflect in a deliberate way on the arising of benefit, meaning virtue, and of harm, meaning nonvirtue. The Raurava hell refers to worldly conduct because worldly conduct is the cause for the hells.

2.2.30 “Those who committed the five acts of immediate retribution,
Those who delight in killing living beings,
Those of inferior birth, fools,
Those who engage in cruel acts,” [2.2.13]

2.2.31 To address the question “What chance is there that those who live a life of profound evil will accomplish the great seal?” Vajradhara speaks the verses beginning “those who committed.”

2.2.32 “And those who are deformed or crippled
Can also succeed through contemplation.
One who practices the ten virtues
Is devoted to their master and controls their senses.” [2.2.14]

2.2.33 Crippled means physically disabled. Through contemplation means through meditation on Nairātmyā. Would this mean that those who are virtuous do not succeed? About this Vajradhara speaks the lines beginning “one who practices.”

2.2.34 “Accomplishment will certainly come
For one free of arrogance and anger.
He who is meditatively composed attains accomplishment
Through the continuous application of his practice.” [2.2.15]

2.2.35 Accomplishment means obtaining samādhi. For that reason, one should remain meditatively composed.

2.2.36 “The mantrin should practice the secret
For one month, until a mudrā is acquired.[584]
He will receive instruction—
Instruction from the yoginīs:” [2.2.16]

2.2.37 The secret means secret vows. After that, he will be instructed by the yoginīs about finding a mudrā.[585]

2.2.38 “Having obtained the mudrā named so-and so,
Work for the benefit of beings, O vajra holder!
Having found a mudrā with elongated eyes,
Adorned with beauty and youth, [2.2.17]

2.2.39 “And anointed with olibanum and camphor,
She should be prepared with bodhicitta[586]
And instructed in the Dharma,
Starting with the ten virtues,” [2.2.18]

2.2.40 Bodhicitta involves taking the triple refuge and so forth.

2.2.41 “Then about mentally identifying with the deity’s form,
The samaya, and one-pointedness of mind.
Within one month she will be ready;
About this there is no doubt.” [2.2.19]

2.2.42 Mentally identifying with the deity’s form refers to deity yoga. The samaya is that which is to be guarded, and so forth.[587] One-pointedness of mind refers to the practice of the innate. She will be ready means that she will become ready for accomplishment.

2.2.43 “A woman who has attained eminence
Is one devoid of any conceptuality.
Alternatively, the yogin should use his power
To summon and prepare a mudrā.” [2.2.20]

2.2.44 Conceptuality refers to false notions. Summon means to attract.

2.2.45 “Having found her among devas,
Asuras, humans, yakṣas, or kinnaras,
The yogin performs the conduct,
Firm in his conviction.” [2.2.21]

2.2.46 Her refers to the woman obtained either through selection or summoning.[588] Firm in his conviction means once he has become steadfast.

2.2.47 “The conduct, which is said to be terrifying,
Has not been taught for pleasure.
It is taught so one can examine their mind:
Is it stable or does it waver?”[589] [2.2.22]

2.2.48 Explaining why the practice should be done with firm conviction, Vajradhara speaks the verse beginning “the conduct.” Which is said… refers to the earlier chapter on conduct.[590] This conduct is terrifying because of its great peril.

2.2.49 Vajragarbha asked:

2.2.50 “How should the practitioner of Nairātmyā yoga
Distinguish between the meanings of mudrā?
How is there a mudrā accomplishment
If there are two, the mudrā and the mudrā?” [2.2.23]

2.2.51 What is the purpose of what Vajragarbha asked? It is expressed with the line beginning “how should the practitioner.” Mudrā in the second line refers to the external mudrā,[591] and Vajragarbha asks about the meaning: “How is there a mudrā accomplishment if there are two, the mudrā and the mudrā?”

2.2.52 The Blessed One replied:

2.2.53 “Relinquishing the female form,
He should assume the form of the Blessed One.
After dispensing with the breasts,
The *bola* appears within the *kakkola*.” [2.2.24]

2.2.54 The female form is the form of Nairātmyā. Of the Blessed One means of Hevajra. After dispensing with the breasts means that he should produce a *bola* after dispensing with the two breasts.

2.2.55 “The two sides become the bell,
And the filament the *bolaka*.
The rest takes the form of the great being,
The heruka who is great pleasure.” [2.2.25]

2.2.56 In the verse that begins “the two sides,” the two labia become the bell, meaning the scrotum. The filament, meaning the clitoris, is made into the male *bola*. Great pleasure refers to the heruka who comprises great passion.

2.2.57 “A man who practices heruka yoga,
Becomes a male with ease,
As it brings the mudrā accomplishment
For the yogin of manifest ability.” [2.2.26]

2.2.58 The mudrā accomplishment refers to the accomplishment of the great seal. As it brings means that in this stage[592] the unmanifest becomes manifest during the cultivation of the stage of arising. In this context, the accomplishment of the great seal is the accomplishment of the two bodies of the deities.

2.2.59 “Wisdom and means are not affected
By arising and dissolution,
Because means is arising,
And wisdom the dissolution that ends existence.” [2.2.27]

2.2.60 Does this mean that the body will be like that of Brahmā and other deities who live in celestial palaces and are subject to arising during the formation of the universe and destruction during the dissolution of the universe? To explain that the accomplishment of great seal is not at all like this, Vajradhara speaks the lines beginning “wisdom and means.” They are not affected by arising and destruction. Why are they not affected? About this Vajradhara speaks the lines beginning “because means.” Means is arising insofar as it arises continuously. It extends as far as space, meaning that its continuity is never interrupted, but perpetual. Such is means, the result of which occurs when the practice is complete. After that is dissolution, which is the nonperception of entities. This is wisdom, which therefore ends existence, ends belief in the body. When the two[593] become of equal taste they resemble images in a dream, a rainbow, a magical illusion, or a mirage. The two bodies, which extend as far as the expanse of space, are the accomplishment of the great seal.

2.2.61 “Because of this, he is, in reality,
Not subject to dissolution or arising.
A thing dissolves through dissolution;
As there is no dissolution, there is no destruction.” [2.2.28]

2.2.62 Because of this, for this very reason,[594] he is not subject to dissolution or arising. And, in reality… no thing dissolves. If his existence is inherently real, he would be subject to both arising and dissolution. Because there are no conditioned features due to the nonabiding nature of nirvāṇa, who would dissolve? They do not exist, so they also do not perish.[595] It can thus be established that there is no arising or dissolution for one who has accomplished the great seal. This is precisely what should be trained in.

2.2.63 “The vow holder trains conceptually
By practicing the stage of arising.
Understanding concepts to be dreamlike,
He should use concepts to eliminate concepts.” [2.2.29]

2.2.64 What should the meditation be like? Vajradhara explains this in the verse beginning “the vow holder.” Concepts are characterized by the support and supported,[596] and are of various types. Taking concepts to be dreamlike means that they are to be understood in the same way that the mind appears in various forms in a dream. He should use concepts to eliminate concepts that are the false constructions of speech.

2.2.65 “Engaging in continuous practice,
The maṇḍala will thus appear
Exactly like an illusion, a dream,
Or the intermediate state.” [2.2.30]

2.2.66 Explaining what will happen after practicing this stage, Vajradhara speaks the verse beginning “engaging in continuous practice.” “City of gandharvas” refers to the city of Hariścandra.[597] The maṇḍala is exactly like this, meaning that it becomes clearly apparent in the same way.

2.2.67 “The great bliss that is known
During the great seal initiations
Is the power of the maṇḍala;
The maṇḍala has no other source.” [2.2.31]

2.2.68 In the verse beginning “the great bliss,” Vajradhara describes the practice of the maṇḍala circle whose nature is the great bliss that characterizes the stage of the arisen. The great seal initiation[598] is the wisdom initiation. Known during the four initiations means just as it is recognized through the master’s instructions. What is it that is recognized according to the master’s instructions? The great bliss that is defined as the accomplishment of that which is to be accomplished. Its power is the maṇḍala, meaning that the maṇḍala is made of it. The maṇḍala is the maṇḍala of Hevajra and Nairātmyā. It has no other source than this, meaning that it doesn’t arise from anything else.

2.2.69 “Bliss is black, bliss is yellow,
Bliss is red, bliss is white,
Bliss is dark-colored, and bliss is blue.
Bliss is everything animate and inanimate.” [2.2.32]

2.2.70 But surely, if it is merely bliss characterized by the absence of concepts, which is perceived during the wisdom-knowledge initiations,[599] how can it be said that the maṇḍala circle endowed with all supreme features arises from it? The principle is that only like begets like.

2.2.71 This is not how it is. The principle that only like begets like applies only to worldly affairs. Proponents of the storehouse consciousness describe the storehouse consciousness as a vessel containing the seeds of the world. In the same way, regarding the characteristic of the great bliss experienced during the wisdom-knowledge initiation as the emptiness of all phenomena, it is described in the mantra branch of the Great Vehicle as the vessel that contains the qualities of all buddhas. To illustrate this, Vajradhara speaks the verse beginning "bliss is black." Red refers to the attainment of wisdom and means.

2.2.72 "Bliss is wisdom, bliss is means,
Thus is bliss born from *kunduru*.
Bliss is existence, bliss is nonexistence,
Bliss is known as the vajra being."[600] [2.2.33]

2.2.73 Existence refers to the nature of the five buddhas. Nonexistence is their nonconceptuality.

2.2.74 Given that the nature of the maṇḍala of the glorious Hevajra is bliss, insofar as it has the intrinsic nature of wisdom and means, in what way is the nature of Nairātmyā's maṇḍala bliss?[601] About this Vajradhara says, "Bliss is known as the vajra being." The moon and the sun, respectively, have the natures of wisdom and means. The emblem that is born from the seed syllable generated by the union of these two is the vajra. The seed syllable located in its center is the being. The being connected to the vajra is a vajra being, who is also known as bliss.

2.2.75 Vajragarbha asked:

2.2.76 "This is the practice in the stage of the arisen;
Its bliss is thought to be great bliss.
What is the purpose of the stage of arising,
If the stage of the arisen lacks meditation?" [2.2.34]

2.2.77 Why does Vajragarbha ask this question? So that the Blessed One, whose nature is bliss, would praise the stage of arising. In the verse beginning "this is the practice," meditation refers to meditating on the body of the deity, which is absent in the stage of the arisen. Asking the question, "What is the purpose of the stage of arising?" means that it has no function. The sense is, "Is there a function in meditating on the maṇḍala circle with its rich details while attentive to great bliss, when great bliss alone accomplishes the desired goal?" The question indicates its significance.

2.2.78 The Blessed One replied:

2.2.79 "Aho! This great bodhisattva is ruined
By being rash with his faith!
Where would bliss come from in the absence of a body?
It is impossible to speak of bliss.
The world is permeated with bliss;
It takes the form of permeated and the permeator." [2.2.35]

2.2.80 The lines beginning "by being rash with his faith" express the idea that there is a lack of respect for the stage of arising. Because of this he is ruined for repudiating the stage of arising. The passage that begins "in the absence of a body" praises the stage of arising.[602] The question "where would bliss come from?" indicates that it is impossible to point bliss out in any location other than the body. Therefore, it is said that the world is permeated with bliss. It not only[603] has the form of the permeated, but also the form of the permeator, because it has the form of both the permeated and the permeator. Just as there is no body without bliss, there is no bliss without the body.

2.2.81 "Just as scent inheres in a flower
And would not be found in absence of the flower,
So too, in the absence of form and so forth,
Bliss could not be perceived at all." [2.2.36]

2.2.82 The verse beginning “just as” presents an example.

2.2.83 “I am existence and I am not existence.
I am a buddha because I know all things.
Those who are ignorant do not know me,
Nor do those beset with sloth.” [2.2.37]

2.2.84 If this is the case,[604] cultivating the maṇḍala circle would be sufficient. What is the use of cultivating great bliss separately? About this Vajradhara speaks the line “I am existence….” I am existence insofar as I have the form of the maṇḍala circle with the intrinsic nature of the sambhogakāya and the nirmāṇakāya. I am not existence insofar as I have the form of great bliss with the intrinsic nature of the dharmakāya.

2.2.85 However, it would be illogical if Vajradhara has the nature of existence with the features of the maṇḍala circle, because the maṇḍala circle would then have a nature that is neither one nor many. It would follow then that he is not a buddha.[605] Thus, Vajradhara says “I am a buddha.” I am a buddha because I know all things,[606] all phenomena, by knowing all their forms.[607] Therefore, to point out that “I have the intrinsic nature of the most profound two bodies,”[608] Vajradhara speaks the lines beginning “those who are ignorant.” The ignorant are those who have not studied and who have not served a virtuous friend.

2.2.86 “I dwell in Sukhāvatī,
In the bhaga of the true vajra woman.
Shaped like the letter *e*,[609]
It is the basket of buddha jewels.” [2.2.38]

2.2.87 To further elucidate the profundity of the two bodies, Vajradhara speaks the verse beginning “I dwell in Sukhāvatī.” Sukhāvatī is said to be the buddhafield of the tathāgata Amitābha. In this context, however, Sukhāvatī is a concise reference to the bhaga of Nairātmyā and the other yoginīs, because it guards unsurpassable bliss. This is where I dwell. The shape of the letter *e* indicates the singular nature (*eka*) of the great bliss of all phenomena. The buddhas are jewel s, and the basket containing them is their dwelling place.

2.2.88 “I am the expounder, I am the Dharma,
I am the listener with my own assembly.[610]
I am what is to be accomplished, I am the teacher of the world,
I am the world, and I am the worldly.”[611] [2.2.39]

2.2.89 Now, to illustrate his greatness as described,[612] Vajradhara speaks the verse beginning “I am the expounder.” The teachings that illustrate this include the *Hevajra Tantra* and other such texts. A listener is someone who possesses the qualities of a disciple.[613] The phrase I am what is to be accomplished means “I alone am that which was previously indicated to be what is to be accomplished.” “I alone am the teacher of the world” through the sambhogakāya and nirmāṇakāya. In the line that begins “I am the world,” the world is born of pleasure. The worldly is its specific cause, referring to the bodhicitta fluid.[614] [615] Having established the world as its purpose, it has the intrinsic nature of the sambhogakāya, which I also am.

2.2.90 “My nature is that of the innate joy,
At the end of the supreme and the onset of cessation.
And so, my son, you should be certain,
It is like a lamp in the darkness.” [2.2.40]

2.2.91 My intrinsic nature is indeed primarily that of great bliss. What is that? Vajradhara speaks the line beginning “my nature is that of innate joy.” How is innate joy identified? Vajradhara says “at the end of the supreme,” and so forth. This means “I” come at the end of supreme joy and the beginning of the joy of cessation.

2.2.92 But surely it is you, the Blessed One, the identity of all things who consists of great bliss, that is to be accomplished, not the saṃsāric innate bliss that was mentioned previously? How could you, the Blessed One, specifically be that? About this Vajradhara speaks the lines beginning “and so.” The word and is to be understood to mean “because.” Because that saṃsāric bliss is meant to exemplify great bliss, it functions as an example that is similar to its circumstantial cause as a means of discerning great bliss. Therefore, it specifically indicates this to be primary. About this Vajradhara says “like a lamp in the dark.” Just as a lamp is a means for discerning pots, garments, and other objects in a dark place, so, by means of example, worldly innate bliss serves as a means of accomplishing great bliss, which is indicated as the thing to be accomplished.

2.2.93 “I am the teacher with the thirty-two major marks,
And a mighty lord with the eighty minor marks.
With the name ‘semen’ I dwell
In Sukhāvatī,[616] the woman’s bhaga.” [2.2.41]

2.2.94 Vajradhara previously said “I dwell in Sukhāvatī…,”[617] which he elaborates on in the verse beginning “I am the teacher.” His body is resplendent with the major and minor marks. The epithet mighty lord indicates that he bears the qualities of a buddha. The term woman indicates the vajra woman. “I” dwell in her bhaga with the name “semen.”

2.2.95 “Without it there would be no bliss,
And it would not exist without bliss.
It is dependent for lacking capacity of its own.
Bliss is derived through deity yoga.” [2.2.42]

2.2.96 This verse expresses the following: Because semen is the external form of bliss, and because bliss is perceived in dependence on the flow of semen, then lacking that semen, in the absence of semen, this kind of bliss will not arise because there is no capacity for other causes. Bliss arises only through deity yoga. Therefore, one who seeks great bliss should definitely cultivate deity yoga.

2.2.97 “A buddha, therefore, does not exist,
Nor is he inherently nonexistent.
He may have a form with arms and a face,
Or be formless as supreme bliss.” [2.2.43]

2.2.98 Since the path neither exists nor does not exist insofar as it has the aspects of semen and bliss, its result, a buddha, also does not exist or not exist. How so? About this Vajradhara speaks the lines beginning “he may have a form.” He has a form in terms of the sambhogakāya, but does not have a form as supreme bliss, or in terms of the dharmakāya. Because his form is not fixed, it is established that he neither exists nor does not exist.

2.2.99 “Thus, the entire world is the innate—
The innate is said to be the inherent nature.
The inherent nature is itself nirvāṇa,
The mind in its pure aspect.” [2.2.44]

2.2.100 That being the case, it follows that the world is comprised of the innate. "The world" refers to all beings, but what is the meaning of "the innate"? It is said to be the inherent nature, the natural condition, of all phenomena. "Natural condition" and "innate" are synonyms. How is it itself nirvāṇa? About this Vajradhara says "the mind in its pure aspect." Pure means stainless, the state of intrinsic luminosity.[618] When the mind has this state of intrinsic luminosity, that is nirvāṇa.

2.2.101 "Union with the form of the deity
Takes place at the moment of birth.[619]
This is due to the presence of the arms, face, and colors,
But as ordinary habitual tendencies." [2.2.45]

2.2.102 If, because of its intrinsic condition of being neither existent nor nonexistent, the world is composed of buddhas, then why should anyone train in the deity's form? Vajradhara agrees when speaking the line beginning with "union with the form." The phrase the arms, face, and so forth refers to a correspondence of bodies.[620] This would suggest that the visualization is unnecessary. The line beginning "but" is fully articulated by saying that the habitual tendencies of another ordinary body are there. The sense here is that in order to remove them and to foster aggregates and tendencies that are free from defilements, one should cultivate the deity's body.

2.2.103 "The same small dose of a poison
That can kill any person
Can, by one who knows the principles of poison,
Be used to neutralize poison." [2.2.46]

2.2.104 Since it is difficult to show that cultivating the deity's body leads to nonabiding nirvāṇa, Vajradhara uses many examples to prove it. In the lines beginning "can…be used to neutralize poison…," the word neutralize means to dispel.

2.2.105 “Just as eating beans is prescribed
For someone afflicted with a wind disorder,[621]
Thus curing wind with wind
As an inverted remedy,
So too existence can be purified by existence alone,
And concepts by conceptualizations.”[622] [2.2.47]

2.2.106 How are beans[623] related to wind? They are the cause of the downward-clearing wind.[624] What does it mean to be “inverted”? Because they are of the same class, wind is a type of remedy for wind. Existence is saṃsāra, and being purified means its diminishment. By existence alone means by transforming the moon, sun, emblem,[625] and seed syllable.[626] It is “existence” because it exists, and indicates the deity’s features. They alone weaken existence. Concepts are saṃsāra. By conceptualizations means that by conceptualizing the deity’s features, saṃsāra is weakened.

2.2.107 “Just as water in the ear
Is flush out by adding more water,
So too the concepts of existence
Are definitely purified by forms.” [2.2.48]

2.2.108 An example is given in the lines that begin “just as water.” In the lines beginning “so too,” existence, which entails concepts, is saṃsāra. The forms are the deity’s forms. Definitely means without a doubt.

2.2.109 “Just as those scorched by fire
Sweat when subjected to more fire,
So too those scorched by the fire of passion
Sweat when subjected to the fire of passion.” [2.2.49]

2.2.110 In the lines that begin “just as,” passion refers to the afflictions, which are themselves fire. Scorched by it means burned by it. Sweat means that they will be brought to maturity[627] by the fire of passion, referring to the cultivation of great passion defined as the nonduality of the bodies of the wisdom and means.[628]

2.2.111 “Whatever terrible acts bind beings
Can, when combined with means,
Liberate them
From the bondage of existence.” [2.2.50]

2.2.112 In the verse beginning “whatever,” bind means “enter into bondage.” Terrible acts are those that end life and so forth. The means is great compassion.

2.2.113 “People are bound by passion
And liberated by passion itself.
This ‘inverted’ cultivation
Is unknown to orthodox Buddhists.” [2.2.51]

2.2.114 By passion means by worldly passion. They are liberated by the passion of the natural state, which is inverted because it has the nature to counteract that which actually is of the same type. From the perspective of absolute truth, however, it counteracts not just passion alone, but all worldly qualities. It is unknown, meaning that this mode of cultivating great bliss is not known, not recognized, by orthodox Buddhists, such as the śrāvakas and so forth. Why are they orthodox Buddhists? They are hostile to the Vajrayāna, which constitutes the essence of the Blessed One’s teachings.[629]

2.2.115 “During *kunduru* occur the five,
With the natures of the five elements.
They are but one great joy,
Subdivided into five.” [2.2.52]

2.2.116 It has been established that the cultivation of the maṇḍala circle leads to the accomplishment of the great seal. Now, to explain that a single supreme great bliss belongs to multiple families, Vajradhara speaks the verse beginning "during *kunduru*." *Kunduru* refers to sexual pleasure. The singular form of the verb occur is used in the sense of the plural.[630] The five are the five types of enjoyment. The natures of the five elements, the earth and so forth, refers to the natures of the five great elements. They are but one, subdivided into five, which means they are of five types reflecting the five great elements.

2.2.117 "Contact between the united *bola* and *kakkola*
Gives the impression of hardness.
Because this hardness has the quality of delusion,
Delusion is held to be Vairocana." [2.2.53]

2.2.118 In the verse that begins with "contact," the impression of hardness refers to the perception of hardness corresponding to the earth element. This is delusion because of its fixedness.

2.2.119 "Because bodhicitta[631] is fluid,
It is held to be the fluidity of the water element.
Because water has the nature of Akṣobhya,
Hatred is the principal deity, Akṣobhya. [2.2.54]

2.2.120 "The friction of the two organs in union
Always generates heat.
It is passion, Amitavajra,[632]
As passion is born in heat." [2.2.55]

2.2.121 Heat means warmth. Passion born in heat is the state of being impassioned.

2.2.122 “The *citta*[633] in the *kakkola*
Has the nature of wind.
It is envy, Amoghasiddhi;
Amogha is born from wind.” [2.2.56]

2.2.123 It has the nature of wind because of its mobility. It is equated with envy (*īrṣyā*) as the verbal root √*īr* means “to move,” according to lexicons.

2.2.124 “Bliss is desire, it is *rakta*,[634]
Passionate desire with the characteristic of space.
Space is Piśunavajra,
As spite arises from space.” [2.2.57]

2.2.125 Bliss is the joy of sexual pleasure, which is itself desire because it is characterized by attachment.[635] It constitutes *rakta* that impassions the world.[636] It has the characteristic of space because it lacks intrinsic existence. Piśunavajra is Ratneśa, because he is spite (*piśuna*) in terms of absolute truth.

2.2.126 “The single Great Citta[637]
Is present in five forms.
Many thousands arise
There in those five families.” [2.2.58]

2.2.127 The Great Citta is the *citta* that is identified with great bliss, which has five forms. In those means in those five.

2.2.128 “Thus he,[638] of singular nature,
Is supreme and eternal great bliss.
He comes to be fivefold through division,
The five modes of mind, passion and the rest. [2.2.59]

2.2.129 “In each family are assemblies of tathāgatas
Equal to the grains of sand in ten Gaṅgā Rivers.
In the family assemblies there are many families,
And in each of them are hundreds of families.” [2.2.60]

2.2.130 In the verse that begins “in each family,” the phrase in each family refers to each of the tathāgata families. In the family assemblies means “in the families of assembled tathāgatas.” And, within the families that comprise each of the families of assembled tathāgatas there are hundreds of families.

2.2.131 “These become vast, comprising hundreds of thousands of families,
Which, in turn, become many tens of millions of families.
Within these families there are uncountable families,
All arising from the family of the supreme joy.” [2.2.61]

2.2.132 The phrases hundreds of thousands of families and tens of millions of families should be interpreted as referring to each one individually. In these other families are uncountable families, all of which arise from the family of the supreme joy.

2.2.133 This was the second chapter, “The Certainty of Accomplishment,” of *The Net of Ḍākinīs: the Concealed Content of the Glorious Hevajra Tantra*.

2.2.134 The ḍākinīs are the vajraḍākinīs. Their net is their group, namely their maṇḍala circle. That which is concealed in this circle is the highest bliss, from which comes accomplishment, an explanation of which is presented in this chapter.

2.2.135 This concludes “The Certainty of Accomplishment,” the second chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 3: The Foundation of the Entire *Hevajra Tantra* and the Allusive Language

2.3.1 Chapter 3: The Foundation of the Entire *Hevajra Tantra* and[639] the Allusive Language [640]

2.3.2 The vajra holder then taught the yoginīs[641] the means called “The Foundation of the Entire Tantra”:

2.3.3 “The concealed content,[642] initiation,
The allusive language,
The joys, the divisions of the moments,
And other things, such as diet and so forth.” [2.3.1]

2.3.4 In the line that begins “the vajra holder,” the vajra holder is Vajradhara. The phrase the foundation of the entire tantra refers to the primary topic[643] of the entire *Hevajra Tantra*, insofar as the initial explanation of the tantra follows instructions on precisely that. The term called means that it is widely known under this very title. The means is that which effects complete and perfect awakening.

2.3.5 Indicating the subject matter related to this title, Vajradhara speaks the verse beginning “the concealed content.” The concealed content refers to the ways of knowing great bliss. The initiations are the four initiations. Allusive language is that which communicates realization. The joys are the four joys. The divisions of the moments refers to the four moments. Other things refers to acting in a way that is free of conceptual elaboration and so forth. The particle and refers to the purification of the faculty of sight and so forth,[644] which begins with diet. [645] The phrase and so forth implies propitiatory verses. [646]

2.3.6 About the concealed content, he said:

2.3.7 “The concealed content of all the buddhas
Is present in the syllables *evaṃ*.
After initiation it is clearly known
That *evaṃ* is great bliss.” [2.3.2]

2.3.8 In the verse that begins “the concealed content,” whose concealed content is it? Of all the buddhas. How so? Because all buddhas lack various aims insofar as they have the nature of great bliss. In the syllables *evaṃ* means it is located in the symbol of the dharmodaya.[647] To explain how it is known, Vajradhara says “it is known after initiation,” meaning that it is known—received—through the master’s instruction.

2.3.9 The yoginīs then asked the blessed Vajrasattva:[648]

2.3.10 “What does it mean to say
That *evaṃ* conceals the ḍākinīs?
Please explain this properly, Blessed One,
Teacher and master of the world!” [2.3.3]

2.3.11 The term ḍākinī is derived from the verbal root √*ḍai*,[649] meaning “to move through the sky.” They possess the magical ability to travel throughout space. The Blessed One calls them “ḍākinī,” which is their name in barbaric languages.[650] The ḍākinīs are vajrayoginīs,[651] who are concealed because they are perfectly gathered within *evaṃ*.

2.3.12 The Blessed One replied:

2.3.13 “The divine form of the syllable *e*
Is adorned with the syllable *vaṃ* at the center.
It is the seat of all pleasures,
The basket of buddha jewels.” [2.3.4]

2.3.14 The form of the syllable *e* serves to indicate the singular nature of the body, speech, and mind of all tathāgatas. It is divine insofar as the ḍākinīs sport there.[652] The syllable *vaṃ* constitutes its core, thereby adorning or embellishing *e*.[653] The term seat means "basis." The phrase buddha jewels refers to the five tathāgatas. The syllable *e* is the receptacle for them because it functions as a basis for them.

2.3.15 "The joys arise there,
Divided into the different moments.
Through knowledge of the moments,
Knowledge of bliss is established in *evaṃ*." [2.3.5]

2.3.16 The joys arise in that syllable. The moments are divided according to the different moments, such as the varied[654] and so forth. If that is how the joys are specifically divided, why differentiate the moments? Addressing this, Vajradhara speaks the line beginning "through knowledge of the moments." The sense here is that full knowledge of the moments leads to bliss, and full knowledge of the divisions of the joys. There is no other way.

2.3.17 "Varied, ripe, dissolving,
And likewise without characteristic—
This is how the four moments are to be understood,
And this is what yogins understand." [2.3.6]

2.3.18 Specifying the division of the moments, Vajradhara speaks the verse beginning "varied."

2.3.19 "Varied is taught as being of various types,
Including embracing, kissing, and so forth.
Ripe is the reversal of varied,
The enjoyment of the knowledge of bliss." [2.3.7]

2.3.20 The phrase of various types refers to different types of skills, as well as acts performed in service of the teacher.[655] In the line beginning with "ripe," ripe refers to the reversal of varied, to its opposite. The knowledge of bliss is the knowledge of great bliss. The enjoyment of it refers to experiencing it.

2.3.21 "Dissolving is said to involve the reflection
'I have experienced bliss.'
Without characteristic is different from the other three,
Being free of both passion and dispassion." [2.3.8]

2.3.22 In the verse that begins with "dissolving," the term reflection refers to the memory of what just occurred. Alternatively, "reflection" can refer to the direct immediacy of knowledge. The phrase I have experienced bliss emphasizes the fact that this has already happened. Without characteristic is different from the other three just mentioned. Free of both passion and dispassion means divorced from both existence and nirvāṇa.

2.3.23 "The first joy occurs during varied,
Supreme joy during ripe,
The joy of cessation during dissolving,
And innate joy during without characteristic." [2.3.9]

2.3.24 In the two verses beginning "the first joy occurs during varied," Vajradhara aligns the four joys with the four initiations.

2.3.25 "The master, secret, wisdom,
And again, in the same way, the fourth—
Thus can the joys be known in sequence,
Following the enumeration of the four sprinklings.[656] [2.3.10]

2.3.26 The sense of this verse is that the joys also can be referred to, respectively, as the master, secret, wisdom, and the fourth initiation. Thus, Vajradhara says "thus can the joys be known" and so forth. The phrase in sequence indicates that ordinary joy corresponds to the master initiation, supreme joy to the secret initiation, the joy of cessation to the wisdom initiation, and innate joy to the fourth initiation. In this way, both the four moments and the four joys should be known to correspond, per the instructions, to the four initiations. This is how to understand the fourfold enumeration.

2.3.27 "The pure aspect of smiling confers the master initiation,
The secret is bestowed during gazing,
The wisdom through embrace,
And that again[657] through intercourse." [2.3.11]

2.3.28 In the verse that begins "smiling," Vajradhara specifies the pure aspects of the initiations. In some Kriyā tantras, the smiles of the deities of wisdom and means,[658] which are expressive of their mutual passion, constitute, in their pure aspect, the master, meaning the master initiation. In some Caryā tantras, the mutual gazing of the wisdom and means, which is expressive of their mutual passion, constitutes, in its pure aspect, the secret initiation. In some Yoga tantras, the mutual embrace of the wisdom and means, which is expressive of their mutual passion, constitutes, in its pure aspect, the wisdom initiation. In some Anuttara[659] and other such tantras, there is a dependence on intercourse between the wisdom and the means—a sexual encounter which, in its pure aspect, constitutes the fourth initiation.

2.3.29 "The sprinkling, described as fourfold,
Brings accomplishment to beings.
With it one is sprinkled, one is bathed,
Hence it is designated as sprinkling." [2.3.12]

2.3.30 For these reasons, Vajradhara speaks the verse beginning “the sprinkling.” The sprinkling is described as fourfold, which means “of four types.” How does this apply to the *Hevajra Tantra*? This authoritative tantra, being an unsurpassed Yoginī tantra, possesses universal authority. Consequently, it brings benefit to beings,[660] which means it is for their benefit. Explaining the meaning of the word *abhiṣeka*,[661] Vajradhara says “with it one is bathed,” that is to say, “sprinkled.” Hence it is designated as such. This means that one is washed, cleansed of impurities.

2.3.31 “Embracing with one’s arms the wisdom aspect,
Who is sixteen years of age,
The master sprinkling is held to be conferred[662]
Through the union of the vajra and bell.” [2.3.13]

2.3.32 In the verse that begins “embracing with one’s arms,” Vajradhara defines the master initiation, which involves either the union of the vajra and bell that are held in one’s hands, or, depending on instructions, the joining of the vajra and lotus.

2.3.33 “The wisdom aspect has a lovely face, elongated eyes,
And is graced with youth and beauty.
Using the thumb and the ring finger,
It should be dropped into the disciple’s mouth.” [2.3.14]

2.3.34 In the verse that begins “the wisdom aspect has a lovely face,” Vajradhara describes the appearance of the wisdom aspect as required for the secret initiation.[663] The thumb and the ring finger are the thumb and the ring finger of the left hand. Using them, the juice of sexual union should be dropped into the disciple’s mouth, preceded by reciting the formula prescribed for the secret initiation. This is one interpretation.

2.3.35 Alternatively, the thumb refers to the lalanā and the ring finger to the rasanā. Using these two fingers, the wisdom aspect's bodhicitta should be dropped into the opening of the jewel of the disciple's vajra. The same instruction should be given.[664]

2.3.36 "Right there, equal taste should be brought
Into the disciple's sensory range.
The teacher should worship the wisdom aspect,
Honor her, and then present her." [2.3.15]

2.3.37 In the verse that begins "right there, equal taste should be brought," the term there means precisely in the wisdom, using the instructions given. This means that equal taste,[665] referring to the merging of the bodhicittas from the wisdom and means, should be brought into the disciple's sensory range, their range of perception. This is the secret initiation. The wisdom aspect should be endowed with all the characteristics enjoined by the tantras. First, the teacher, the master, should worship her. In order to determine if the two initiands will be able to shoulder the difficulty of the act or not, he should offer the wisdom aspect to the male initiand while reciting the formula prescribed in the tantras.

2.3.38 "The teacher should say, 'O great being,
Accept this mudrā who bestows bliss!'
After determining the disciple to be highly competent,
Free from jealousy, and without anger." [2.3.16]

2.3.39 "Accept this mudrā" refers to the dharma seal in the context of the wisdom initiation. In the line that begins "after determining," the phrase highly competent means fit to accomplish the great seal. Free from jealousy means free from envy. Without anger means being deeply compassionate.

2.3.40 “The teacher should command him,
‘Perform *kunduru*, O vajra holder!
I will explain the duty of a disciple,’
And encourage him to request[666] initiation.” [2.3.17]

2.3.41 To command the disciple means to give oral instructions. They are thus given as “Perform *kunduru*,” which means, “Bring about the pleasure that accomplishes the great seal.” “O vajra holder!” means “O Vajradhara!”[667] This is the fourth initiation. The teacher should now, for the sake of initiation, propitiate the disciple, and encourage him by saying, “I will explain,” and so forth.

2.3.42 “After seeing the master in union with the mudrā,
The disciple should offer praise and worship:
‘O Blessed One, great peace,
Wholly intent on vajra yoga!’ ” [2.3.18]

2.3.43 The lines that begin “O Blessed One” are in praise of the master, who is completely at peace due to being immersed in the practice of nonduality. The yoga of the vajra, meaning the *kuliśa*,[668] is a particular meditative attainment. Wholly intent means in this very state, in reality.

2.3.44 “ ‘You arise from the unbroken vajra yoga
That accomplishes the mudrās.
Just as you are, O great being,
Make it so also for me, O lord!’ ” [2.3.19]

2.3.45 In the line that begins “you arise,” the mudrās are the four mudrās. Accomplishes means “purifies,” because of having the nature of emptiness. Indestructible vajra refers to the tathāgatas, and their yoga is their samādhi. You arise within this samādhi. Just as you are means “just as you are the cause of the world’s welfare.” So means “like that.” Lord means “mighty one.”

2.3.46 “ ‘I have sunk in the thick mud of saṃsāra.
Protect me, who has no refuge!’
The disciple should offer delicaices, soft and hard foods,
As well as drink, wine, and the potent *bala*;”[669] [2.3.20]

2.3.47 The mud is saṃsāra, and this mud is thick, which means dense. I am drowning in that. The term *trāhi* (protect) is the same form as *trayasva*.[670] The phrase “me” needs to be supplied so that the text reads “…me, who has no refuge.” [671] Delicacies are tasty. Soft and hard foods and drink are general terms, while wine and potent *bala* are technical terms.

2.3.48 “Incense, food, garlands,
Bells, banners, and ointments—
The disciple should worship the vajra holder
With these and other offerings. [2.3.21]

2.3.49 The vajra holder is the master who holds nondual knowledge.

2.3.50 “After supreme joy has been attained,
And the moment without variety has arrived,[672]
The teacher should say, ‘O great being,
You should maintain this great bliss.” [2.3.22]

2.3.51 In the verse that begins “after supreme joy,” the phrase after it has arisen[673] means after it has passed. Without variety refers to the fourth initiation, which is described as the innate. The phrase O great being is intended to capture the disciple’s attention. When the verse that begins “this knowledge is very subtle,” and so forth, is recited,[674] the teacher should also issue the command, “You should maintain this great bliss,” according to the instructions.

2.3.52 “ ‘Until your final awakening,
Work for the benefit of beings, O vajra holder!’
Thus should the vajra holder exhort the disciple,
Who receives the full set of initiatory rites.”[675] [2.3.23]

2.3.53 The line beginning “until your final awakening” alludes to the knowledge whose characteristics are about to be described.[676] Thus should speak the vajra holder, the same master, after bestowing the initiations with the full set of initiatory rites, the full collection of rites.

2.3.54 “This is itself the great knowledge
That is present in every body.
It is free from duality, but has a dualistic form
As the lord with the nature of existence and nonexistence.” [2.3.24]

2.3.55 Specifying what that knowledge is, Vajradhara speaks the verse beginning “this is itself.” Because it is the innate, it is the great knowledge obtained during the initiation. It is present in every body, meaning that it is present in the body as the four mudrās. It is free from duality because it is devoid of dualistically appearing as wisdom and means. It has a dualistic form insofar as the true nature of both wisdom and means is existence and nonexistence, with the nature of, respectively, supreme joy and the joy of cessation.[677] It is the lord that is preeminent among the three joys.

2.3.56 “It is present, pervading the mobile and immobile,
And appears in an illusory form.
Through means such as the maṇḍala circle and so forth,
It becomes constant, without fail.” [2.3.25]

2.3.57 The immobile refers to the cultivation of the dharma seal and the samaya seal, and the mobile to meditative focus on the external seal. It is present, pervading all of them. Illusory forms are various magically created forms. In order to explain the means through which knowledge becomes constant, Vajradhara speaks the line beginning "through means such as." The phrase and so forth is an abridgement of a list that includes instructions on the two seals, conviction in being the sole hero, and so forth.

2.3.58 After seeking the pardon of all the yoginīs, his sisters, Vajragarbha asked the Blessed One:

2.3.59 "Why is the maṇḍala circle said to be
A city with the nature of all buddhas?
Please explain this properly, O Blessed One,
I am steeped in confusion." [2.3.26]

2.3.60 The verse that begins "after seeking the pardon" is an instruction on the great seal using the term "maṇḍala circle." Seeking the pardon means to ask for patience. Asked refers to the questioner. The maṇḍala circle is a "city" (*pura*) because it is filled (*pūryate*) with all the buddhas. The word why means "for what reason."[678]

2.3.61 The Blessed One replied:

2.3.62 "The maṇḍala is said to be the essence,
Bodhicitta, great bliss.
Because it functions to receive,
The maṇḍala is known as a meeting place."[679] [2.3.27]

2.3.63 In the verse beginning “the maṇḍala,” the word maṇḍala is a synonym of essence. What is that essence? Vajradhara says “bodhicitta, great bliss.” It is characterized by the delight resulting from the exhaustion of the suffering caused by all the main and subsidiary afflictions. To receive means to take possession of for oneself. The word it refers to the knowledge of great bliss, which is the meeting place where all the buddhas come together. This means maṇḍala is related to absolute truth.

2.3.64 “The circle is a multitude, and is called ‘the element of space.’
It purifies the sense fields and the rest.
Its bliss comes to be known
Through joining the *bola* and *kakkola*.” [2.3.28]

2.3.65 The circle is characterized by great bliss. It is a multitude, meaning it is compassion. The element of space is the emptiness of all phenomena. The purification of the sense fields has the nature of the equal taste of those two,[680] which is luminosity. The *bola* is the mind-vajra that consists of great compassion. The *kakkola* is the original source of all phenomena. The joining of these two according to instructions refers to their union. It is the great seal, the bliss of which is characterized by luminosity. This is the general meaning.

2.3.66 Vajragarbha asked, “What samayas should one keep? What observances?”

2.3.67 The Blessed One replied:

2.3.68 “You should kill living beings,
Speak what is not true,
Take what is not given,
And enjoy the wife of another.” [2.3.29]

2.3.69 Overjoyed, Vajragarbha asked a question. What does he ask about? He asks about the samayas and observances, which had not yet been explained. The Blessed One responds to that with the verse beginning “you should kill living beings.”

2.3.70 “A one-pointed mind is the killing of beings,
As the breath is known to be mind.
Proclaiming ‘I will liberate people’
Is speaking what is not true.
The sexual fluid of women is what is not given;
The wife of another is the radiantly beautiful lady.” [2.3.30]

2.3.71 The explanation of the previous verse begins with the line “a one-pointed mind….” The mind experiencing the state of luminosity is one-pointed, and this is the killing of beings. Explaining why, Vajradhara speaks the line beginning “as the breath.” Because the mind becomes life-force, the nonarising of mind is itself killing. Regarding “speaking what is not true,” saying “I will liberate” is a false statement from the perspective of the absolute truth, implying that this is because the world of beings does not arise. Women refers to vajra women, and their sexual fluid to nondual wisdom. It is not given because it is obtained through cultivating the nondual path. The radiantly beautiful lady is Nairātmyā and the rest. How is she a wife of another? She is preeminent by her very nature.[681]

2.3.72 All the yoginīs then asked the Blessed One, “What are the sense fields? What are the sense faculties? What are the sense sources? What are the aggregates? What are the sense bases? What is their nature?” [2.3.31]

2.3.73 In the phrase what is their nature, “their” refers to the sense fields, and so forth.

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

2.3.75 “Visual form, sound,
Odor, taste, tactile objects,
And the nature of the dharmadhātu.
These six are known as the sense fields.” [2.3.32]

2.3.76 These six—sight, and so forth—that correspond to Mohavajrā and so forth, will be explained next.

2.3.77 The sense faculties are also six:

2.3.78 “Sight, hearing, smell,
Taste, the body,[682] and the mind. [683]
These six sense faculties
Correspond to Mohavajrā and the rest.” [2.3.33]

2.3.79 “The sense fields and their corresponding sense faculties
Together make up the twelve sense sources.
There are five aggregates beginning with form,
With mental formations last,[684] O deeply compassionate one.” [2.3.34]

2.3.80 The corresponding sense faculties are the faculties of sight, and so forth. The phrase with mental formations last follows an interpretation that places consciousness in the middle of the list of aggregates.[685]

2.3.81 “The sense faculties, the sense fields,
And the sense consciousnesses
Are referred to as the eighteen sense bases.
This is what the yoginīs should realize.” [2.3.35]

2.3.82 The term yoginīs refers to inexperienced yoginīs. Should realize means “should understand.”

2.3.83 “Their nature is primordially unarisen.
They are neither true nor false.
They are all like the moon reflected in water.
You should know this, O yoginīs, if you so wish.” [2.3.36]

2.3.84 What is their nature? They are primordially unarisen, meaning that their nature is unarisen from the very beginning. How then do they appear? They appear as neither true nor false.[686] Being fallacious, they are neither true nor false. They are all like the moon reflected in water, meaning that they appear in a manner different than their nature. The term *jānata*, “you should know,” is the same as *jānīta*.[687] If you so wish means “if guided by a wish.”

2.3.85 “It is like this: A fire will suddenly spring up from a kindling stick, a kindling block, and the movement of a person’s hands. This fire is not in the kindling stick, the kindling block, or in the movement of the person’s hands. When investigated in every aspect, fire is not found in any one of them. This fire is neither true nor false. You, yoginīs, should reflect on all phenomena being like this.” [2.3.37]

2.3.86 A kindling stick is the upper stick, and the kindling block is the lower piece of wood. The movement of a person’s hands is the action.[688] The term suddenly indicates that the fire is not found in those as they are. [689] Fire is not true in the sense that it lacks a nature of being either one or many. It is not false in the sense that it still appears. You should reflect means “you should keep in mind.”

2.3.87 Then, all the vajraḍākinīs headed by Nairātmyā Yoginī took hold of the five ambrosias and the samaya substances[690] and offered them to the blessed Vajrasattva. They impassioned him with their *kunduru* practice and let him drink the elixir of the vajra ambrosia. [2.3.38]

2.3.88 They let him drink means “they caused him to drink.”[691] Vajra ambrosia is the fluid of bodhicitta.

2.3.89 Afterward the Blessed One, now satisfied, explained the empowerment:[692]

2.3.90 “Hey, vajraḍākinīs!

2.3.91 “Prompted by the power of vajra worship,
I will explain the reality I have concealed,
Which is revered by all the buddhas.
Please listen attentively.” [2.3.39]

2.3.92 The phrase *tuṣṭe sati*, “now satisfied,” should be understood as *tuṣṭau satyām*.[693] Vajrasattva has been empowered by the empowerment that is characterized by conduct that completely lacks conceptual elaboration. This empowerment is explained, it is revealed. The reality here refers to the signs of attaining reality. The worship is described as vajra because of its steadfastness. Attentively means with respect.

2.3.93 The excited goddesses all knelt with their right knees on the ground, bowed toward the Blessed One with palms joined, and listened to his words. [2.3.40]

2.3.94 His words means his speech.

2.3.95 The Blessed One said:

2.3.96 “One should eat and drink whatever is available
And not avoid those who are approachable and unapproachable.[694]
One need not bathe or wash,
Or avoid village behavior.[695] [2.3.41]

2.3.97 “An intelligent practitioner need not recite mantras
Or seek the support of meditation.
One does not need to renounce sleep
Or restrain one’s senses. [2.3.42]

2.3.98 “One should consume all *bala*,
Interact with all five castes,
And cavort with all women
Without any hesitation at all. [2.3.43]

2.3.99 “One should not feel affection for a friend
Or hatred for someone hostile.
One should not venerate any gods
Made of wood, stone, or clay.[696] [2.3.44]

2.3.100 “One should touch the untouchable—
Ḍombas, caṇḍālas, camāras, haḍḍikas,[697] and so forth—
As well as brahmins, kṣatriyas, vaiśyas, śūdras, and so forth,
As if they were one’s own body. [2.3.45]

2.3.101 “One should consume the five ambrosias;
Molasses, wine, poison,[698] neem, and placenta; [699]
Substances that are sour, sweet, astringent, and the like;
Substances that are bitter, salty, or pungent; [2.3.46]

2.3.102 “Substances that are putrid or fragrant; and blood and water,
Consuming them with the mind of awakening.[700]
There is nothing one cannot eat,
Once one’s mind is steeped in nondual knowledge.” [2.3.47]

2.3.103 With the mind of awakening means “with the mind that has fully attained awakening.” Alternatively, it means “with the awakened mind that has realized the nonarising of all phenomena.” Elaborating on that, Vajradhara says once one’s mind is steeped in nondual knowledge.

2.3.104 “The vow holder should obtain menstrual blood,[701]
Place it in a lotus cup,
Mix it with phlegm and nasal mucous,
And drink it. [2.3.48]

2.3.105 “One should wear a multicolored loincloth

2.3.106 And ornaments from a burned corpse,[702]
Obtain a flower from a haunt of pretas,
And tie it nicely in one’s hair.” [2.3.49]

2.3.107 A haunt of pretas is a charnel ground.

2.3.108 Vajragarbha said:

2.3.109 “The pure sense faculties[703]
Total six in number.
The pure aspects of all the sense fields
Have already been explained by the Blessed One.” [2.3.50]

2.3.110 In the verse that begins “the pure sense faculties,” the sense faculties are those previously purified through the deity’s form. Of all the sense fields is a reference to all maṇḍalas that can be known.[704]

2.3.111 The Blessed One said:

2.3.112 “Vision is Mohavajrā,
Hearing is Dveṣavajrikā,[705]
Smelling is Mātsaryakī,[706]
Tasting is Rāgavajrikā,[707] [2.3.51]

2.3.113 Mohavajrī[708] is Vajrā, Dveṣavajrī is Nairātmyā, Mātsaryavajrī is Guptagaurī, and Rāgavajrī is Vāriyoginī.

2.3.114 “Tactility is Īrṣyāvajrā,
And Nairātmyā Yoginī is the mind.
They should be employed as armor, O great being,
For the sake of purifying the sense faculties.” [2.3.52]

2.3.115 Īrṣyāvajrā is Vajraḍākinī.

2.3.116 Vajragarbha asked:

2.3.117 “What is meant by allusive language?
May the Blessed One explain it definitively.
The śrāvakas and the like cannot penetrate
This great conclave of the yoginīs.” [2.3.53]

2.3.118 An allusion is an intent; it is language that privileges an intended meaning, not what the letters say. Great conclave means a secret assignation. Cannot penetrate means “is not evident.”

2.3.119 “Though there is smiling, gazing,
Embracing, and coupling,
Allusive language is not mentioned
In any of the four tantras.” [2.3.54]

2.3.120 In the verse that begins “smiling,” Vajragarbha indicates extreme secrecy. The four tantras are the classes of Kriyā, Caryā, Yoga, and Yogottara. Not mentioned means not described.

2.3.121 The Blessed One replied:

2.3.122 “I will teach this, Vajragarbha;
Listen with a one-pointed mind.
Allusive language is a great language,
With extensive samaya and signs. [2.3.55]

2.3.123 “*Madana* means alcohol,
Bala means meat, *malayaja* means meeting,
Kheṭa means departing, *śrāya* means corpse,
And *niraṃśuka* means bone ornaments.[709] [2.3.56]

2.3.124 *Preṅkhaṇa* means arriving,
Kṛpīṭa intends ḍamaru,
Ḍuṇḍura[710] expresses unworthy,
And *kāliñjara* intends worthy.[711] [2.3.57]

2.3.125 “*Ḍiṇḍima* means untouchable,
Padmabhājana means skull cup,
Tṛptikara is understood as food,
And *mālatīndhana* means seasoning.[712] [2.3.58]

2.3.126 “*Catuḥsama* means feces,
Kastūrikā is regarded as urine,
Sihlaka is understood as menstrual blood,
And *karpūraka* means semen.[713] [2.3.59]

2.3.127 “*Sālija* means human flesh,
Kunduru means uniting genitals,
Bola expresses vajra,
And *kakkolaka* is held to mean lotus.[714] [2.3.60]

2.3.128 “Family is said to be of five types,
Differentiated based on caste.
Thus, in allusive language
The buddhas belong to five families.”[715] [2.3.61]

2.3.129 In the verse that begins “family,” the term five types means five aspects. Using allusive language, the buddhas belong to five families.

2.3.130 “A ḍomba woman is said to belong to the vajra family,
A naṭa woman to the lotus family,
A śvapaca woman to the jewel family,[716]
A twice-born woman to the tathāgata family,
And a rajaka woman to the activity family.”[717] [2.3.62]

2.3.131 In the verse that begins “a ḍomba woman,” the feminine term *kulī* specifically indicates their *kula*, “family.” Is said to means in the Yoginī tantras.[718]

2.3.132 “These mudrās grant genuine accomplishment.
Their sexual fluid becomes vajra,
Which a vow holder should worship and drink.” [2.3.63]

2.3.133 How do these women constitute families? Because they are highly accomplished. Vajra refers to the basis for attaining vajra knowledge. Worship means by uniting the lotus and the vajra.

2.3.134 “O Vajragarbha, great being!
You should respectfully receive
All that I have told you
About this marvelous allusive language.” [2.3.64]

2.3.135 In the verse beginning “O Vajragarbha,” the term great being indicates one who guards his samaya.

2.3.136 “One who has been initiated into the *Hevajra Tantra*,
But does not speak in allusive language,
Violates his samaya,
There is no doubt about this.” [2.3.65]

2.3.137 Violate his samaya means “break his samaya.”

2.3.138 “He will die from plagues, calamities,
Thieves, seizures, fever, and poisoning,
Even if he is a buddha,
Should he not use allusive language.” [2.3.66]

2.3.139 Calamities refers to diseases. He will be beset with them, meaning that he will be oppressed by them.

2.3.140 “If he does not speak this language
When meeting those who know their samayas,
The yoginīs born from the four pīṭhas
Will cause him disturbance.” [2.3.67]

2.3.141 Those who know their samaya means “the practitioners of Hevajra.” They are the logical subject of meeting. Disturbance indicates hostility.

2.3.142 This was the third chapter, “The Foundation of the Entire *Hevajra Tantra* and the Allusive Language.”

2.3.143 This chapter elucidates the foundation of the entire tantra, including allusive language.

2.3.144 This concludes “Allusive Language,” the third chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 4: The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*

2.4.1 Chapter 4: The Condensed Meaning of *Sealing* and of the Entire *Hevajra Tantra*

2.4.2 All the ḍākinīs, headed by Vajragarbha, were filled with doubt and became uneasy. Thus they requested of the blessed Vajrasattva, “Blessed One, please remove our doubts.” [2.4.1]

2.4.3 In the line that begins “all the ḍākinīs,” the phrase headed by Vajragarbha means the ḍākinīs were deferential to Vajragarbha. Doubts indicates uncertainty.

2.4.4 “In the chapter on conduct it was said
That song and dance bring accomplishment.
I am confused about that.
What is the song and what is the dance?” [2.4.2]

2.4.5 Why did they become confused? Because ordinary song and dance are supposed to be inherently counterproductive.[719]

2.4.6 “Sealing with hatred and so forth
Was taught in the context of deity initiation.
I am confused about that.
What is a ‘seal’[720] and what does it seal?” [2.4.3]

2.4.7 The phrase regarding the deity initiation refers to the chapter on the deity initiation, where it was said, “During the sprinkling, the lord of one’s family appears on one’s head.”[721] Seal refers to the act of sealing.

2.4.8 “In the chapter on mantras,[722]
The seed syllables of Nairātmyā and the rest were taught.
I am confused about that.
What is the seed syllable and whose seed syllable is it?” [2.4.4]

2.4.9 In the line that begins “what is the seed syllable,” the question whose seed syllable is it? means “of which deity?”[723] I am confused means I have not gained knowledge.

2.4.10 “In the chapter on the family[724]
The thirty-two subtle channels were taught.
Blessed One, please teach their pure aspects,
As I am confused about that.” [2.4.5]

2.4.11 The Blessed One replied:[725]

2.4.12 “The *bola* is located in Kollagiri,
And the *kakkola* in Munmuni.
Hey! The *kṛpīṭa* sounds uninterruptedly,
Sounding with compassion, not as a cacophony.” [2.4.6]

2.4.13 Kollagiri is a particular pīṭha, and Munmuni a particular kṣetra. The terms *bola* and *kakkola* indicate the meeting of the yogin and the yoginī, distinguished respectively by his *bola* and her *kakkola*, even though they are far apart. Uninterruptedly means without a break. *Kṛpīṭa* is a ḍamaru. The term compassion refers to mutual tenderness that is based on compassion. A cacophony, an unpleasant sound, is not made.

2.4.14 “There they eat *bala*,
And drink *madana* heavily.
Ho! *Kāliñjara* is admitted,
And *dunduru* is excluded there.
They acquire *catuḥsama*,
Kastūrikā, *sihlaka*, and *karpūra*,
And eat great quantities
Of *mālatīndhana* and *sālija*.” [2.4.7]

2.4.15 Specifying the activities that take place, Vajradhara speaks the verse beginning “there they eat *bala*.” Heavily is used adverbially in the sense of “excessively.” Ho is a vocative address to the yoginīs. *Kāliñjara* refers to those who hold samaya vows, and *dunduru* to those who do not. They acquire *catuḥsama*, and so forth. They eat great quantities means they eat excessively at that meeting.

2.4.16 “During *preṅkhana* and *kheṭa*,[726]
Pure and impure are not considered.
Their bodies are attired with *niraṃśuka*,
And while there, they enter *śrāya*.
During the *malayaja* they engage in *kunduru*.
The *ḍiṇḍima* are not excluded there.” [2.4.8]

2.4.17 Pure refers to those who are perfected and impure to those who are beginners. Neither are perceived as such. The Apabhraṃśa phrase *aṅgacaḍāvii ai* can be rendered in Sanskrit with *āropyate*, meaning to attire. The Apabhraṃśa phrase *tahīṃ ja* can be rendered in Sanskrit with *tatra*, meaning there. The phrase *śarāva paṇi ai* is *śrāyo ’pi praveśya* in Sanskrit, meaning enter *śrāya*.[727]

2.4.18 Thus we have four four-line stanzas that are capped with a concluding refrain[728] that is to be sung.[729] The refrain begins with "during the *malayaja*." In this passage,[730] the phrase the *bola*, which represents the syllable *haṃ*,[731] is located in Kollagiri, meaning the head. The *kakkola*, which represents the syllable *aṃ*, is in Munmuṇi, meaning the navel. When the two are united, the sound of a ḍamaru is heard uninterruptedly, without a break, sounding without being struck. Sounds means to "spring upward." With compassion means that the yogin does not make a cacophony, that is, he does not seek sexual pleasure outside the meeting. In the phrase there they eat *bala*, *bala* refers to individual existence, which "they eat," meaning that they do not fixate on it. They drink *madana* means they drink the beverage of great bliss born from the union.[732] *Kāliñjara* refers to wind, which is admitted, meaning it enters within. *Dunduru* refers to the afflictions of desire and so forth. *Catuḥsama* is the aggregate of form, *kastūrikā* is the aggregate of sensation, *sihlaka* is the aggregate of perception, and *karpūra* is the aggregate of consciousness. The Apabhraṃśa phrase *lāiai* means to smear.[733] *Mālatīndhana* is the aggregate of mental formations. These five together constitute individual existence (*ātman*) that stirs the sense of self. There, during union, they eat, meaning they actualize the absence of intrinsic existence.

2.4.19 In the line that begins "*preṅkhana* and *kheṭa*," *preṅkhaṇa* refers to the arrival of bodhicitta following great bliss. *Kheṭa* is its return.[734] Pure and impure refers to not making a distinction between existence and nonexistence. Accordingly, the drops of semen are the *niraṃśuka* because of the qualities they share in common with being naked (*niraṃśuka*). Their bodies are "attired" with the subtle channels found in the different parts of the body. While there means during the union. *Śrāya* refers to the absence of self in all phenomena. They enter means they imitate. The *malayaja* is the meeting of the subtle channels. The *ḍiṇḍima* is the samādhi that is free of all dualistic fixation. Not excluded means that this samādhi is applied to oneself.

2.4.20 “Dancing in the form of the glorious heruka
While maintaining unassailable mindfulness,
Meditation is to continuously train thoughts,
Through the impassioned mind.” [2.4.9]

2.4.21 In the verse that begins “dancing,” the image of the heruka means the intrinsic nature of the heruka. How should this be done? By maintaining unassailable mindfulness, meaning a stable samādhi. To describe this, Vajradhara speaks the lines beginning “meditation is.”

2.4.22 “As one with vajra qualities,
As a buddha, or likewise as the mother yoginīs,
One should sing and dance,
Being excessive in both song and dance.” [2.4.10]

2.4.23 One with vajra qualities means in the form of Padmanarteśvara, while the buddhas means in the form of Vairocana. The mothers means in the form of the blessed Nairātmyā, and so forth.[735] Excessive means being excessive in the characteristics described.

2.4.24 “The assembly is protected by doing just this,
And so too does one protect oneself.
Doing just this the world is controlled,
And by just this the mantra is recited.” [2.4.11]

2.4.25 The assembly is protected means the communal feast. Controlled means enthralled. Doing just this, mantra recitation is effected.

2.4.26 “Wherever one sings reverentially.
Wherever one dances reverentially,
After paying[736] respect to the assembly’s officiant,
An odor will be noticed there.” [2.4.12]

2.4.27 An odor is a smell.

2.4.28 “First the smell will be of garlic,
Then it will be the smell of vultures,
And after that, of camphor and sandalwood.
This indicates the song’s blessing.” [2.4.13]

2.4.29 The song’s blessing means blessed by the yoginīs. An indication is a sign.

2.4.30 “Cries of geese and the humming of bees
Will be heard along with the song.
The barking of jackals will be noticed
In the groves outside as well.”[737] [2.4.14]

2.4.31 Cries and humming are the sounds made by geese and bees.[738] They are heard in addition to the singing, due to the song’s blessing. The term *gomāyu*, jackal, is synonymous with *sṛgāla*. The words “as well” after the phrase in the groves outside imply that these sounds will also be heard in the sky. This passage provides the answer to the question that was asked about the song and the dance.[739]

2.4.32 “Sealing means stamping or marking,
With the mark indicating the family.
There is no accomplishment, nor is one a practitioner,
By practicing the meditation of an unrelated family.” [2.4.15]

2.4.33 To answer the second question,[740] Vajradhara speaks the lines beginning "sealing means stamping." Sealing, stamping, and marking are all synonyms. The act of sealing indicates; it communicates. What are the implications of this? Vajradhara explains with the lines beginning "there is no accomplishment." If one applies the seal of another family, there is no accomplishment when practicing such a meditation, and one will not be a practitioner because of broken samaya. For this reason, one should be diligent in acquiring complete knowledge of the family.

2.4.34 "Nairātmyā should be sealed with the seal hatred,
Vajrā with the seal of delusion,
Gaurī with the seal of spite,
And Vārī with desire. [2.4.16]

2.4.35 "Ḍākinī should be sealed with envy,
Pukkasī with the seal of hatred,
Śabarī with the seal of delusion,
And Caṇḍālī with the seal of spite. [2.4.17]

2.4.36 "Ḍombī should be sealed with desire,
The second Gaurī[741] with hatred,
Caurī with the seal of delusion,
And Vetālī with the seal of spite. [2.4.18]

2.4.37 "Ghasmarī should be sealed with desire,
Bhūcarī with the seal of delusion,
And Khecarī with the seal of desire.
Sealing is understood through yearning." [2.4.19]

2.4.38 In the verse that begins “Nairātmyā should be sealed,” hatred is Akṣobhya, delusion is Vairocana, spite is Ratnasambhava, and desire Amitābha. Envy is Amoghasiddhi. In the passage the begins “Pukkasī,” Pukkasī, Śabarī, Caṇḍālī, and Ḍombī should be sealed with hatred, delusion, spite, and desire, respectively. The second Gaurī is Dvārapālī. Gaurī, Caurī, Vetālī, and Ghasmarī should be sealed with, respectively, hatred, delusion, spite, and desire. Bhūcarī is sealed with delusion and Khecarī with desire. One should understand this through yearning, which means “through devotion.”

2.4.39 “The first vowel is Nairātmyā,
The second vowel is Vajrā,
The third vowel is Gaurī,
And the fourth is Vārīyoginī.” [2.4.20]

2.4.40 To answer the third question,[742] Vajradhara speaks the series of verses beginning “the first vowel.” The first vowel is *a*. Nairātmyā here refers to the seed syllable of Nairātmyā.

2.4.41 “The fifth is Vajraḍākī,
The sixth is understood to be Pukkasī,
The seventh is Śabarī,
And the eighth is known as Caṇḍālī. [2.4.21]

2.4.42 “The ninth is Ḍombinī,
The tenth is the second Gaurī,[743]
The eleventh is called Caurī,
And the twelfth is understood to be Vetālī. [2.4.22]

2.4.43 “The thirteenth is Ghasmarī,
The fourteenth is Bhūcarī,
And the fifteenth is Khecarī.
These are the yoginīs’ seed syllables. [2.4.23]

2.4.44 “In the chapter on the family[744]
The subtle channels, said to total twice-sixteen,
Are understood to correspond to the yoginīs,
Each pair assigned to a single yoginī, respectively.”[745] [2.4.24]

2.4.45 Answering the fourth question,[746] Vajradhara speaks the verses beginning “in the chapter on the family.” Said means “were explained.” Twice-sixteen is thirty-two. Each pair of subtle channels is assigned to a single yoginī. Respectively means sequentially.

2.4.46 “The lalanā, rasanā, and avadhūtī
Are associated with Nairātmyā Yoginī.
The one left out[747] should be carefully avoided,
Since the sixteenth is not a phase of the moon.”[748] [2.4.25]

2.4.47 The lalanā and so forth are the three subtle channels. The phrase Nairātmyā Yoginī is meant to refer to the fifteen yoginīs, with the channels gehā, caṇḍikā, and māradārikā[749] assigned to the yoginī Khecarī. But if there are thirty-two subtle channels and half that number, the vowels, correspond to the sixteen phases of the moon, why are there fifteen yoginīs?[750] About this Vajradhara speaks the line beginning “the one left out.” The one left out should be avoided, meaning that this one does not have the nature of a yoginī. Explaining why, Vajradhara says “since the sixteenth is not a phase of the moon.” Since it is not a phase of the moon means that it is not one of the phases.

2.4.48 “Why is that? Because it is functionally ineffective.”

2.4.49 To explain, there are fifteen moon phases during the bright fortnight, corresponding to the sequence of fifteen lunar days. A particular task is performed taking into account factors like the increase in the moon’s brightness and so forth. However, because the sixteenth phase is the cause of waning, one should carefully avoid it.[751]

2.4.50 “Bodhicitta is a moon
That has fifteen phases.
It is great bliss in the form of vowels,
And the yoginīs are parts of it.” [2.4.26]

2.4.51 What does all this mean? Vajradhara explains in the verse beginning “bodhicitta is a moon….”

2.4.52 Vajragarbha asked:

2.4.53 “Why should *karpūra* not be discarded,
Since it emerges from all the yoginīs,[752]
Has the nature of innate joy,
And is immutable, extensive,[753] and pervades the sky?” [2.4.27]

2.4.54 In the verse that begins “why should *karpūra*,” the word why expresses uncertainty. Should not be discarded means that it should not be dispensed with. It emerges from all the yoginīs means that it emerges from all the subtle channels. It has the nature of innate joy means that it is the cause of innate joy. Immutable means that it arises again and again. It is extensive because it is present in every body. It pervades the sky means that it enters the sky, the vagina.

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

2.4.56 It is as you say means that it indeed should not be discarded.

2.4.57 Vajragarbha asked, “By what means should bodhicitta be generated?” [2.4.28]

2.4.58 The Blessed One replied:

2.4.59 “One should generate bodhicitta,
Both revealed and concealed,
Through the maṇḍala circle and so forth,
And through the stages of self-empowerment.” [2.4.29]

2.4.60 In the phrase the maṇḍala circle and so forth, “and so forth” indicates that there are also other ways, namely meditation that involves yoga.[754] The stage of self-empowerment refers to the instructions on cultivating the stage of the arisen.[755]

2.4.61 “The concealed resembles jasmine flowers,
And the revealed has the nature of bliss.
It assumes the form of *evaṃ*[756]
In Sukhāvatī, the woman’s *kakkola*.” [2.4.30]

2.4.62 Specifying where bodhicitta is produced, Vajradhara said in the woman’s *kakkola*, and so forth.

2.4.63 “It is called Sukhāvatī
Precisely because it protects bliss.
It is the support of vajra-holders,
Buddhas, and bodhisattvas.” [2.4.31]

2.4.64 Explaining why the *kakkola* is called Sukhāvatī, Vajradhara says because it protects bliss.[757]

2.4.65 “*Evaṃ* is precisely saṃsāra,
And *evaṃ* is precisely nirvāṇa.
Apart from saṃsāra,
No other nirvāṇa is realized.”[758] [2.4.32]

2.4.66 It might be argued, “Surely all of this is merely a matter of conviction, and is entirely within the realm of saṃsāra. We, on the other hand, strive for liberation.” About this Vajradhara speaks the verse beginning “*evaṃ* is precisely saṃsāra.” The sense is that apart from saṃsāra, there is nowhere else to approach an understanding of nirvāṇa.

2.4.67 “Saṃsāra is form, sound, and the rest.
Saṃsāra is sensation and so on.
Saṃsāra is the sense faculties.
Saṃsāra is hatred and so forth. [2.4.33]

2.4.68 “These phenomena are, however, nirvāṇa,
Shaped into saṃsāra by delusion.
When circling in saṃsāra free of delusion,
Saṃsāra is extinguished through purity.” [2.4.34]

2.4.69 In the passage “these phenomena are nirvāṇa, shaped into saṃsāra by delusion,” phenomena (*dharma*) are that which maintain (√*dhṛ*)[759] their specific characteristics. From the perspective of the absolute truth, nirvāṇa is the ultimate reality of all phenomena.[760] But if they are nirvāṇa from the perspective of absolute truth, how are they saṃsāra? About this Vajradhara speaks the line “shaped into saṃsāra by delusion.” Delusion is ignorance, namely not knowing the respective natures of phenomena. Free of delusion refers to one who has received a master’s instructions. Circling in saṃsāra means to be in saṃsāra. Saṃsāra is purified as was previously described. Extinguished means it becomes like nirvāṇa.[761]

2.4.70 “Bodhicitta is extinction
In both its revealed or concealed forms.
The mudrā should have a beautiful face, elongated eyes,
And be graced with beauty and youth.” [2.4.35]

2.4.71 How does saṃsāra become like nirvāṇa? Vajradhara says, “Bodhicitta is extinction in both its revealed and concealed forms.” The revealed form is great bliss. The concealed form, which resembles jasmine flowers, is defined as the sambhogakāya. Consequently, the implication is that *karpūra*, defined as “great bliss,” is considered something that inherently should not be discarded. It is also considered the means. Now, to describe the generation of the concealed aspect, Vajradhara says, “The mudrā should have a beautiful face…,” and so forth.

2.4.72 “She should be of dark complexion, intelligent,
Of good family, a source of *sihlaka* and *karpūra*,
Initiated[762] into the tantra of Hevajra,
Have nice hair, and be fond of her male partner.” [2.4.36]

2.4.73 Being a source of *sihlaka* and *karpūra* implies having received the initiations—including the secret initiation and the rest.

2.4.74 “One should give her *madana* to drink,
And drink some oneself.
The mudrā should then be aroused,
For the benefit of oneself and others. [2.4.37]

2.4.75 “After inserting the *bola* into the *kakkola*,
The vow holder should perform *kunduru*.
The wise practitioner should not discard
The *karpūra*[763] produced during this practice.” [2.4.38]

2.4.76 The vow holder is the practitioner.

2.4.77 “He should not use his hand,
An oyster shell, or a conch,
But take the ambrosia with his tongue,
In order to increase his power.”[764] [2.4.39]

2.4.78 Increase means “to strengthen,” which is the reason why one should not discard the *karpūra*.

2.4.79 “This *karpūra* is Nairātmyā,[765]
Bliss that is naturally devoid of self.
Its blissful state is the great seal
Located in the navel area.” [2.4.40]

2.4.80 With the line beginning “this *karpūra*,” Vajradhara once again describes the generation of *karpūra* in its revealed aspect. The term *nairātmyā* means “lack of intrinsic existence.” To explain how this is so, he speaks the line beginning “bliss that is.” Because the *karpūra* is Nairātmyā, it is bliss that is naturally devoid of self, meaning that it lacks intrinsic existence. Its refers to that which is devoid of self, while the blissful state is a sign of attainment. How? To the extent that the great seal, the supreme seal, is internal. Specifying where it is located, Vajradhara says it is “located in the navel area.” The navel area is the cakra of creation.

2.4.81 “She has the nature of the first vowel
And is considered intelligence by the buddhas.
She alone is the blessed wisdom
Resulting from practicing the stage of the arisen.” [2.4.41]

2.4.82 Intelligence is wisdom insofar as perfected knowledge[766] is generated by the activity seal.

2.4.83 “She is neither long nor short,
And neither square nor round.
Beyond tasting, smelling, and flavor,
She elicits innate joy.” [2.4.42]

2.4.84 Saying “she is neither” indicates that she is beyond all mental elaboration.

2.4.85 “One develops into a yogin within her,
And enjoys her blissful state.
Accomplishment is attained together with her,
The great seal who bestows bliss.” [2.4.43]

2.4.86 One develops into the state of being a yogin within her. The yogin enjoys the bliss during the practice. With her means from her. In the context of the stage of the arisen, she is herself the seal.

2.4.87 “Form, sound, smell,
Flavor, tactility,
And the nature of the dharmadhātu[767]
Are experienced with the wisdom aspect. [2.4.44]

2.4.88 “She, the divine yoginī, great bliss,
Alone has the nature of the innate.
She alone is the maṇḍala circle,
With the intrinsic nature of the five wisdoms.” [2.4.45]

2.4.89 She alone is the innate, insofar as she is the cause of its arising. She alone is the divine yoginī, referring to Nairātmyā. She alone is the maṇḍala circle, insofar as she has the nature of the convergence of all the subtle channels.[768]

2.4.90 “She has the nature of mirror-like wisdom,
And embodies the wisdom of equality.
She is the discrimination of what is true,
And the accomplishment of activities.[769] [2.4.46]

2.4.91 “She is the perfectly pure dharmadhātu;[770]
She is me, the lord of the maṇḍala.
She alone is the egoless yoginī,[771]
Her intrinsic nature the dharmadhātu.” [2.4.47]

2.4.92 She is me means that she has the nature of the maṇḍala circle of Nairātmyā, but also of “me,” the lord of the maṇḍala.[772] The line beginning she alone refers to Nairātmyā, and provides an answer to the fifth question—what is her reality, her unique nature?—in saying that her intrinsic nature is the dharmadhātu.[773]

2.4.93 Vajragarbha made this request:

2.4.94 “The Blessed One previously taught
About the way of cultivating the circle,[774]
And the order of the deities’ arising.
Please teach me the concealed content.” [2.4.48]

2.4.95 What does Vajragarbha request? He requests the meaning of the concealed content.

2.4.96 The Blessed One replied:

2.4.97 “The concealed content is the letter *a*
Located in the center of the yoginī’s body.
The concealed content is explained with the phrase,
‘As on the outside, so it is on the inside.’ ” [2.4.49]

2.4.98 In the passage that begins “the concealed content,” the center of the body is the navel. The letter *a* is the first vowel.[775] Located indicates that it is ever-present. To explain what concealed content means, Vajradhara speaks the line beginning “as on the outside.” As on the outside means just as Nairātmyā is externally generated. This means that there is no distance between them.[776] The implication is that this is concealed content because it is enclosed within the body. This means that the letter *a*, Nairātmyā’s concealed content, is located at the navel in precisely the same way as the maṇḍala of Nairātmyā appears externally. This implies that, in the same manner, the syllable *hūṁ*—the seat of the vajra quality and the aspect of means—is the concealed content located at the heart of Hevajra, the means.

2.4.99 “The *bola’s* bliss is the great seal,
The means that dwells in the vajra.
External coupling is thus explained
In terms of this secret union.” [2.4.50]

2.4.100 What does the previous verse mean? Vajradhara continues with the line “the *bola*’s bliss….” This implies that the pleasure of the two syllables—at the tip of the *bola* and at the navel—is the great seal because it causes the body of the great seal to arise.[777] In the line beginning “external coupling,” the secret union is the internal union. What is being explained? Vajradhara says the external coupling, meaning the coupling of Nairātmyā and the heruka, their intense pleasure.

2.4.101 “The three bodies are said to reside
Within the body in the form of cakras.
The thorough understanding[778] of these three bodies
Is known as the cakra of great bliss.” [2.4.51]

2.4.102 In the verse that begins “the three bodies,” the three bodies are the three bodies of the buddhas. They are said to reside within the yogin’s body. The thorough understanding of these three is the wisdom of equality that constitutes the svābhāvikakāya, meaning that this body is located at the cakra of great bliss. This point here is that this instruction is given in terms of the aspect of the cakra of great bliss, the concealed content of the three bodies.

2.4.103 “The three bodies are located
In the womb, heart, throat, and head,
As the cakras of qualities, enjoyment,

2.4.104 Creation, and great bliss.” [2.4.52]

2.4.105 Specifying the names of the cakras, Vajradhara speaks the lines beginning “as the qualities, enjoyment, creation…,” and so forth. In the line beginning “in the womb,” the womb is the area below the navel. The phrase three bodies includes the body of thorough understanding.[779]

2.4.106 “The place that is extolled
As the point of arising for all beings
Is that of the nirmāṇakāya,[780]
Since[781] creation is stable.” [2.4.53]

2.4.107 Explaining the logic of the assignment of bodies to particular locations, Vajradhara speaks the verse beginning “the place that is extolled.” The place is the womb. Extolled means “proclaimed.” That of indicates where it is found. The term creation is used because of the shared characteristics with magical emanations, and because buddhas remain in their nirmāṇakāya (“creation body”) for as long as saṃsāra endures. Therefore, such a body is stable. Accordingly, the nirmāṇakāya is only located in the womb, as the womb possesses equal stability.

2.4.108 “It arises, it creates;
Thus the cakra is known as creation.
But qualities have the nature of mind,
Thus the dharmakāya[782] is at the heart.” [2.4.54]

2.4.109 Continuing, Vajradhara speaks the verse beginning “it arises.” The term qualities refers to all phenomena,[783] which are only mind. Thus, this describes the location of dharmakāyā (“body of qualities”), because it is the location of the mind.

2.4.110 “Enjoyment is said to be relishing,
Consisting of the six types of tasting.
The cakra of enjoyment is in the throat,
And great bliss is located in the head.”[784] [2.4.55]

2.4.111 Enjoyment means “relishing” or “enjoying.” This tasting resides in the throat. Because it is equated with enjoyment, the sambhogakāya (“enjoyment body”) is located there and is the secret Dharma instruction of the bodhisattvas. Great bliss refers to the body of great bliss, the fourth body, which is located in the head, meaning inside the head.[785]

2.4.112 “The corresponding result is in the syllables *evaṃ*,
The fully ripened result is in the cakra of qualities,
The result of heroic effort is in the cakra of enjoyment,
And the stainless result is in the cakra of bliss.” [2.4.56]

2.4.113 There are thus four cakras. Just as the bodies are the concealed content of these four, so too are the results and the different Buddhist schools. To establish this, Vajradhara speaks the verse beginning “the corresponding result.” The syllables *evaṃ* refers to the cakra of creation. Specifying what is found there, Vajradhara says “the corresponding result.” The fully ripened result is in the cakra of qualities, the result of heroic effort is in the cakra of enjoyment, and the stainless result is in the cakra of great bliss.

2.4.114 “The results are said to be of four types,
Divided into the corresponding result and the rest.
The blessed Prajñā, who experiences karma,
Is impelled by the winds of karma.” [2.4.57]

2.4.115 How are these karmic results experienced and what causes them? To explain this, Vajradhara speaks the lines beginning “the blessed Prajñā.” The term *karma* is used in the sense of “karmic results,” which are experienced only by *prajñā*, not oneself, and so forth. The winds of karma are that which blows.[786] No one else is involved—not oneself, not a mighty god, and so forth.

2.4.116 “ ‘As it was done, so it is experienced’—
This describes the corresponding result.
The fully ripened result is contrary to this;
Even a minor act can produce a major result.
The result of heroic effort is attainment,
And the stainless result comes through the pure aspect of yoga.” [2.4.58]

2.4.117 Explaining how to recognize the characteristics of the corresponding result and the other kinds of karma, Vajradhara speaks the line beginning “as it was done.” The term corresponding result describes the correlate experience that results from an action one performed in the body of Vajradhara for the benefit of the world. This is done through conceptually elaborate cultivation of the activity seal and its related conduct, and involves contraction, expansion, and so forth, as will be described later.[787] This result is called “corresponding” because it is said to resemble the cause.

2.4.118 The fully ripened result is contrary to this, meaning that the result is the opposite of, rather than similar to, the cause. Its defining characteristic is that it is found in relation to the dharma seal. When remaining in the dharma seal through the illusion-like samādhi, a mode of activity that is free from conceptual elaboration, even minor actions can bring about the attainment of a major result, such as the state of Vajradhara.

2.4.119 The result of heroic effort is related to the great seal and the cakra of enjoyment. It is the result that one is to heroically accomplish through conduct that is utterly free of conceptual elaboration. Thus, it is a heroic result because those of inferior diligence cannot master it.

2.4.120 In the line about the stainless result, the term yoga refers to the yoga of the great seal. Its pure aspect is the accomplishment of the great seal immediately following consecration. Additionally, its result is the accomplishment of the great seal that does not depend on meditation by those of superior sense faculties whose intellects have been purified by meditating for an incalculable number of eons. It is related to the cakra of great bliss.

2.4.121 “The Sthāvarins are in the cakra of creation,
Because of stability in emanation.[788]
The Sarvāstivāda are in the cakra of qualities,
The source of the belief in phenomena.”[789] [2.4.59]

2.4.122 In the verse that begins “the Sthāvarins,” the Sthāvarin school is related to the cakra of creation because of its association with stability.[790] The Sarvāstivāda is the school in which everything is believed to exist. This school is located specifically in the cakra of the mind.[791] To explain why, Vajradhara specifies that it is the source, the instrumental cause, of the belief in phenomena.

2.4.123 “The Saṃvidin school[792] is in the cakra of enjoyment,
Because awareness is located in the throat.
The Mahāsāṅghika is in the cakra of great bliss,
As great bliss is located in the head.” [2.4.60]

2.4.124 Cognizing awareness is so-called because of the cognizing awareness of the six types of savoring.[793] The Mahāsāṅghika school is related to the cakra of great bliss because all phenomena are very compact.[794] Thus, Vajradhara says that it is located in the head (*ka*), a synonym of *śiras* (“head”), meaning that it is above everything. The relative particle as indicates that this is the reason it is called “very compact.”

2.4.125 “When it is said that the school is in the body,
Then the monastery is said to be the womb.
Once passion is exhausted one enters the womb
Wearing the splendid[795] robes of the caul.” [2.4.61]

2.4.126 Now, describing another type of concealed content, Vajradhara speaks the verse beginning “when it is said that the school.” A school is a congregation of monks. Its concealed content is the body of the yogin because it is the seat of all qualities.[796] The womb is the mother’s womb. Passion is exhausted at the time of birth because there is an absence of desire for the womb. Splendid means clear and bright.[797]

2.4.127 “The preceptor is the mother,
And the salutation is the hands joined above the head.
Worldly affairs are the precepts,
And *aham*[798] is the mantra recitation. [2.4.62]

2.4.128 “The syllable *a* is associated with the cakra of the womb,[799]
And the syllable *ham*[800] with the cakra of great bliss.
One is thus born as a monk,
Sounding mantra, naked, and clean-shaven.” [2.4.63]

2.4.129 Sounding mantra means uttering mantra. Naked means having an unfastened waistband.

2.4.130 “Possessing all these features,
Beings are truly buddhas, there is no doubt.
The ten months[801] are the ten bodhisattva levels,
And beings are masters of the ten levels.” [2.4.64]

2.4.131 These features means those just mentioned. Beings are masters of the ten levels as there are ten stages that precede birth.

2.4.132 All the goddesses in numbers equaling the dust particles on Mount Sumeru, headed by Nairātmyā Yoginī and including Locanā, Māmakī, Pāṇḍurā, Tārā, Bhṛkuṭī, Cundā, Parṇaśabarī, and Ahomukhā, were then struck with utter amazement. [2.4.65]

2.4.133 After listening to this eloquent speech, they swooned, trembled, and collapsed on the ground. The vajra holder[802] saw how profoundly affected all the goddesses were and praised them so they would rise up again. [2.4.66]

2.4.134 This eloquent speech refers to the words spoken by the Blessed One, “beings are truly buddhas.”

2.4.135 “You, blessed goddesses, partake
Of earth, water, wind, and fire.
I will explain in detail pure space,
My reality that no one knows.”[803] [2.4.67]

2.4.136 In the verse that begins “you, goddesses,” earth is associated with the cakra of creation, water with the cakra of qualities, wind with the cakra of great bliss, and fire with the cakra of enjoyment. You, Locanā, Māmakī, Pāṇḍaravāsinī, and Tārā, are the goddesses who partake of their respective elements. You are the elemental goddesses. What is not understood? Hey, each of you are Nairātmyā in essence. You stand here directly before me. I am not speaking lies. Why have you fainted?[804]

2.4.137 If asked why this is supremely secret, Vajradhara says, “I will now explain in detail…,” meaning “I will elaborate,” that is, explain reality, absolute truth. No one knows conveys the sense that “through supreme compassion, you will become familiar with reality, so why are you bewildered?” This is one possible interpretation.

2.4.138 When the lotus and the vajra are united there is an initial perception of hardness.[805] This is the earth element. The perception of fluidity is the water element. Culmination through movement is the fire element. The emission of the sexual fluid is the wind element. You partake of these four; each of you has the intrinsic nature of her respective element. The perception of great bliss, intense pleasure, is the very essence of Vajradhara.[806] I will now explain in detail means “I will now explain to sentient beings.” Why? Because no one knows this reality.

2.4.139 Hearing the Blessed One’s words as if in a dream, all the goddesses
regained consciousness. [2.4.68]

2.4.140 Then, they regained consciousness.

2.4.141 The Blessed One said:

2.4.142 “Beings are truly buddhas,
But are veiled by adventitious impurities.
Once they are removed,
There is no doubt beings are true buddhas.” [2.4.69]

2.4.143 If this reality has already been taught so that beings understand it, why is Vajradhara now saying beings are truly buddhas?[807] Because they have the nature of the immaculately pure field of phenomena. This is the implication of but and the rest. [808]

2.4.144 The goddesses responded, “So it is, Blessed One! This is true, not false!”[809] [2.4.70]

2.4.145 The line that begins with “so it is…” is spoken by the yoginīs. This is not false is their assent.

2.4.146 The Blessed One said:

2.4.147 “A person who lacks intelligence
Will shake violently after eating strong poison.
A person who is free of delusion and focused on reality[810]
Will completely destroy that grief.”[811] [2.4.71]

2.4.148 How can beings win liberation if they are veiled by impurities? About this Vajradhara speaks the verse beginning “a person who lacks intelligence.” A person who lacks intelligence, one who does not know the reality of poison, will shake violently after eating strong poison. A person who is free of delusion, because they fully understand the reality of poison, who is focused on reality, the reality of destroying the poison, will completely destroy that grief. This is provided as an example.

2.4.149 “In the same way, those who know the means of extinguishing
And genuinely strive in the practice of Hevajra[812]
Will not succumb to ignorance and the rest,
And will not be bound by delusion and the like.” [2.4.72]

2.4.150 Explaining what is being exemplified, Vajradhara says, “In the same way….” Extinguishing is liberation. They genuinely strive in the practice of Hevajra.[813] Ignorance refers to an afflictive type of “not knowing.” [814] The use of the phrase and the rest indicates anger, desire, and the other afflictions. The belief that relative phenomena are true is a delusion, and this delusion is precisely what constitutes bondage.

2.4.151 “There is not a single being who is not a buddha,
As each and every one is awakened,
Whether they are a hell being, a preta, an animal,
A deva, an asura, or a human being.” [2.4.73]

2.4.152 Vajradhara continues, speaking the verse beginning “there is not a single being.” Awakened means possessing cognizing awareness. Each refers to the individual. Every one implies that everyone possesses the nature of great bliss. The manifestation of this nature is the manifestation of emptiness, which is awakening itself, as it is said that the thusness of individual beings is the thusness of omniscience. All beings are truly buddhas.

2.4.153 But surely it is those who experience the unsurpassable happiness of the devas and so forth who can become buddhas, not the hell beings and so forth who do not experience such happiness? To address this, Vajradhara speaks the lines beginning “whether they are a hell being.”

2.4.154 “Even worms living in feces and other such beings
Are naturally and continuously blissful.
However, they do not know the bliss
Experienced by devas or asuras.” [2.4.74]

2.4.155 Continuously means all the time. But how is this the case? Surely their constant bliss, when understood in total, is a bliss experienced during union, not during separation. About this Vajradhara says “naturally,” meaning bliss is part of their constitution, their bliss being of a type that is shared in common.

2.4.156 But surely the bliss experienced by hell beings is not the same as that experienced by devas and the like? No, it is not. They do not know the bliss experienced by devas or asuras. The buddhas certainly do not see the bliss of devas and asuras as true bliss. They regard it as suffering because it is impermanent and defiled. Therefore, only great bliss is bliss, which is the same for all beings in a fundamental way.

2.4.157 “A buddha cannot be found anywhere else,
In any of the world systems.
It is the mind alone that is perfectly awakened;
A buddha is not found anywhere else.” [2.4.75]

2.4.158 In the verse that begins “the buddha cannot be found,” Vajradhara presents another argument. Anywhere else means anywhere other than the mind of awakening, which has the characteristics that have been described. The phrase mind alone refers to the mind of awakening, indicating that a buddha is not found anywhere else.

2.4.159 “Even caṇḍālas, veṇukāras,[815] and other castes
Who focus on killing for their sustenance
Will succeed if they turn to the *Hevajra Tantra*,
There is no doubt about this.” [2.4.76]

2.4.160 In the verse beginning “even caṇḍālas,” Vajradhara indicates the greatness of the *Hevajra Tantra*. Sustenance that only involves killing is one in which killing is the cause for generating sustenance. Sustenance through such means is a livelihood. In the term *Hevajra*, the syllable *he* stands for great compassion, and the word *vajra* for the emptiness of all phenomena. If they turn to[816] means if they gradually assimilate it.

2.4.161 “Naive people, steeped in ignorance,
Who do not know this way
Are fools who circle in saṃsāra,
The prison of existence with its six destinies.” [2.4.77]

2.4.162 This means the method that is taught in the *Hevajra Tantra*. The prison of existence is a jailhouse.

2.4.163 “When they have found the means, the *Hevajra Tantra*,
O most compassionate Vajragarbha,
They purify their sense fields
And will obtain the unsurpassable.” [2.4.78]

2.4.164 This concludes the answer to the question about the concealed content.[817]

2.4.165 Vajragarbha asked:

2.4.166 “If Pukkasī is said to be earth,
Why is she sealed with Akṣobhya,
Since solidity relates to delusion and the body,
Which are thought to be Vairocana?[818] [2.4.79]

2.4.167 Should someone match them[819] incorrectly during the sealing, a corrective is now given. The verse that begins “if Pukkasī” contains Vajragarbha’s question. Solidity refers to earth. That, and both delusion and the body, are Vairocana. Sealing with him alone would be appropriate, and not with any other.[820] This is the meaning of the question.

2.4.168 The Blessed One replied:

2.4.169 “Apart from the body,
The mind has nowhere else to play.
Thus, the mind is Vairocana,
And the body should be sealed with the mind.” [2.4.80]

2.4.170 The line that begins “thus” indicates that when this is the case, Pukkasī, who has the nature of the body, should only be sealed with the mind, which is Akṣobhya.

2.4.171 Vajragarbha said:

2.4.172 “Śabarī is said to be the water element,
And Akṣobhya has the nature of fluidity.
Śabarī would be sealed with Akṣobhya;
This would be the correct sealing, O Lord.” [2.4.81]

2.4.173 The Blessed One replied:

2.4.174 “Apart from the mind,
The body would have no other basis.
Thus, the mind itself is delusion;
The mind should be sealed with delusion.” [2.4.82]

2.4.175 The incorrect assumption[821] expressed in the verse beginning “Śabarī is said to be the water element” is corrected in the lines beginning “thus, the mind itself.”[822] Delusion is Vairocana.

2.4.176 Vajragarbha asked:

2.4.177 “Caṇḍālī is said to be heat;
Why is she sealed with Ratna?[823]
It would be correct to seal her with desire.
For Caṇḍālī there is no other sealing.” [2.4.83]

2.4.178 In the verse that begins “Caṇḍālī is said to be heat,” the phrase seal with desire means seal with Amitābha.

2.4.179 The Blessed One replied:

2.4.180 “Since desire is said to be *rakta*,[824]
Rakta is Ratnasambhava,
And because heat has the nature of *rakta*,
Desire should be sealed with spite.” [2.4.84]

2.4.181 *Rakta* is menstrual blood, which is Ratnasambhava. With spite means with Ratnasambhava.

2.4.182 Vajragarbha said:

2.4.183 “Since Ḍombinī is wind,
And Amogha has the nature of wind,[825]
It would be appropriate, O Lord,
That Ḍombinī be sealed with Amogha.” [2.4.85]

2.4.184 In the verse beginning “since Ḍombinī,” the nature of wind means the intrinsic nature of wind.

2.4.185 The Blessed One replied:

2.4.186 “If there were no desire,
Envy would have no other source.
Thus, a wise person
Should seal Ḍombinī with the seal of desire.” [2.4.86]

2.4.187 In the verse that begins “if there were no desire…,” the phrase if there were no means “if it didn’t exist.”

2.4.188 “Because form[826] is associated with solidity,
Vairocana is thought to be for Gaurī.
She should be sealed with the lord of the mind himself
Following the logic that was previously taught.” [2.4.87]

2.4.189 In the verse beginning “because form,” the phrase previously taught refers to what has already been said about Pukkasī[827] as part of Vajradhara’s reply.

2.4.190 “The very same logic also applies
To Caurī as well as Vetālī.
Follow this logic with Ghasmarī too,
Without altering the order of sealing.” [2.4.88]

2.4.191 In the verse that begins “the very same logic,” the statement Ghasmarī too shows the correct sequence of sealing, following the order described in the questions about Śabarī, Caṇḍālī, and Ḍombinī.[828]

2.4.192 While the deity Hevajra, the vajra holder,
Remained in the state of meditative attainment,
Nairātmyā asked him about the great bali,
For the benefit of all beings. [2.4.89]

2.4.193 “Sharing a seat within the syllable *evaṃ*,
Vajrasattva should offer the bali
In order to protect the life force of beings,
From vighnas and vināyakas.” [2.4.90]

2.4.194 The verse that begins “sharing a seat” was spoken by the original reciter. The phrase sharing a seat indicates that he is accompanied by Nairātmyā. Vajrasattva is Hevajra. Should offer means “should give.”

2.4.195 “*Oṁ*, Indra,[829] Yama, Jala, Yakṣa,
Bhūta, Vahni, Vāyu, Rākṣasa,[830]
Candra, Sūrya, Mother, Father,[831]
And the eight snakes of the subterranean realm, *svāhā*!” [2.4.91]

2.4.196 The names Indra, Yama, Jala, and Yakṣa address the guardians of the quarters, and the names Bhūta, Vahni, Vāyu, and Rākṣasa the guardians of the intermediate quarters. The Apabhraṃśa word *canda* is the Sanskrit word *candra*, “moon.” The Apabhraṃśa word *sujja* is the Sanskrit word *sūrya*, “sun.” The Apabhraṃśa word *māda* is the Sanskrit word *mātā*, “mother,” and refers to the earth. The Apabhraṃśa word *bappa* is the Sanskrit word *pitā*, “father.” The eight snakes are the eight nāgas.[832] *Svāhā* is a word of benediction, and is intended to please.

2.4.197 “Savor this bali! Smell the flowers and incense!
Increase your desire for flesh!
Accomplish all our tasks!
Rid our limbs of wounds and defects!” [2.4.92]

2.4.198 The Apabhraṃśa term *edam bali* is *idam bali*, "this bali," in Sanskrit. *Bhañje* is *bhuṅkṣva*, "savor," in Sanskrit. *Jighe* is *jighra*, meaning "smell." To specify what should be smelled, Vajradhara says *phulladhūpa*, which is *puṣpadhūpa* in Sanskrit, meaning "flowers and incense." The Apabhraṃśa term *māṃsa* is the Sanskrit term *māṃsīya*, and *viṅghaya* is *vardhaya*, meaning "increase your desire for flesh." The Apabhraṃśa phrase *ambha kajja savva sādha* would be rendered *asmākaṃ kāryaṃ sarvaṃ sādhaya*, meaning "accomplish all our tasks." Free our limbs of *khanti* and *khuṇi*—this means "wounds and defects."[833]

2.4.199 "*Oṁ*, the letter *a* is at the beginning because all phenomena are primordially unarisen. *Oṁ āḥ hūṁ phaṭ svāhā*!" [2.4.93]

2.4.200 "If, for the sake of good fortune,
Yogins use this bali as an offering to all bhūtas,
Untainted happiness will come to them,
And devas, a source of prosperity in the world, will rejoice."[834] [2.4.94]

2.4.201 Vajradhara then describes the benefits of offering bali. For the sake of good fortune means that it is intended for the good fortune of oneself and others. Untainted means free of stain.[835] Because the world's greatest prosperity, its abundance, comes from them, the devas are a source of prosperity in the world.

2.4.202 "Enthralling, hostile rites, the destruction of enemy armies,
Banishment, killing, summoning,
Pacifying, happiness,[836] and nourishing will succeed here,
If one continually offers bali to the host of bhūtas."[837] [2.4.95]

2.4.203 In the line that begins "enthralling," the phrase will succeed means "will ensue." Continually means constantly.

2.4.204 Vajragarbha asked:

2.4.205 “What seals Khecarī?
What seal for Bhūcarī?
How is sealing to be done?
I had not learned this before, O Lord.” [2.4.96]

2.4.206 Vajragarbha asked indicates that he is the one who asked, “What seals Khecarī…” and the rest.

2.4.207 The Blessed One replied:

2.4.208 “There are three secrets in the center of the circle,
Classified into body, speech, and mind.
The area at the center of the circle
Is oriented downward, upward, and to the center.” [2.4.97]

2.4.209 What are the three secrets? They are classified into body, speech, and mind. To explain what is at the center of the circle, Vajradhara says “downward” and so forth, observing the proper sequence.[838]

2.4.210 “Bhūcarī, sealed with the body,
Faces downward and possesses the vajra body.
Khecarī, sealed with desire,
Faces upward and possesses vajra speech.”[839] [2.4.98]

2.4.211 Because Bhūcarī has a vajra body, she should be sealed with the vajra body.

2.4.212 “Nairātmyā possesses the vajra mind,
The mind that is naturally devoid of self.[840]
The mind occupies the central position,
Hence Nairātmyā arises in the center.” [2.4.99]

2.4.213 In the verse that begins "Nairātmyā possesses the vajra mind," the phrase arises in the center means that she is the one who is born at the center.

2.4.214 "The families are of six types, they say,
And should be explained in detail.
They are also said to be of three or five types,
So listen well, yoginī. [2.4.100]

2.4.215 "Akṣobhya, Vairocana, Ratnasambhava, Amitaprabha, Amoghasiddhi,[841]
and Vajrasattva should be cultivated according to their pure aspects,[842]
which are, respectively, hatred, delusion, spite, desire, envy, and bliss."
[2.4.101]

2.4.216 The six types of families should be contemplated, meditated on, according to their pure aspects, which is to say the six families as pure aspects.

2.4.217 "Leaving out the one called Vajrasattva,
The family is then fivefold.
Going further still, it is threefold,
In terms of delusion, desire, and hatred." [1.4.102]

2.4.218 Leaving out means excluding. Going further still, it is threefold, a reduced version of the fivefold division.

2.4.219 "The single family, however, is Akṣobhya,[843]
The lord of mind who has the nature of hatred.
This is the power of vajra hatred.
The family is considered six- or fivefold." [2.4.103]

2.4.220 This single family is six- or fivefold.

2.4.221 This was the fourth chapter, "The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*."

2.4.222 This is the condensed meaning of sealing, and of the entire *Hevajra Tantra*, the entire tantra in total. Because it elucidates this, it is given this title.

2.4.223 This concludes "The Condensed Meaning of Sealing," the fourth chapter in the second part of "*The Jewel Garland of Yoga*," a commentary on the "*Hevajra Tantra*" composed by the venerable master Kṛṣṇa.

Chapter 5: The Arising of Hevajra

2.5.1 Chapter 5: The Arising of Hevajra

2.5.2 He has sixteen arms, eight faces,
Four feet, and inspires dread.
A hero garlanded with human skulls,
He is clasped around his neck by Nairātmyā.
Nairātmyā now addresses the deva herself,
The wearer of the five mudrās, as follows: [2.5.1]

2.5.3 The section on the arising of the heruka begins with the words "he has sixteen arms."[844] The term *āsyam* is synonymous with *mukham*, meaning face. A foot includes both the foot and the calf. Inspires dread means "terrifies." He is a hero because of his unsurpassable energy. The term *kandharā* is synonymous with *grīva*, meaning neck. Hevajra is called *deva* because he plays (*dī vyati*) with those whom he enthralled (*va śitā*), and so forth.[845] These statements were spoken by the original reciter.

2.5.4 "You have explained our circle,
The five yoginīs surrounded by the ten.[846]
But I have not previously learned
What your maṇḍala is like, Lord." [2.5.2]

2.5.5 In the verse that begins "you have explained," the phrase I have not previously learned indicates "because this wasn't taught in the chapter on the deities."[847]

2.5.6 After kissing Nairātmyā,
Inserting his vajra into her *kapāla*,
And rubbing her breasts,
The deva reveals the maṇḍala. [2.5.3]

2.5.7 The term *kapāla*, "cup," refers to the lotus. It is called a *kapāla* because it protects (*pāla yati*) the bliss (*ka*).[848]

2.5.8 "The circle, as previously explained,
Is adorned with long and short garlands of pearls.
It has four corners, four doors,
And is decorated with vajra strings. [2.5.4]

2.5.9 The circle refers to the maṇḍala base. Previously means "as before." The meaning is "as explained previously, so too now."

2.5.10 "I should be known to be in the center,
Together with you, O beautiful-faced one,
Impassioned with great passion,
Partaking in the nature of innate joy." [2.5.5]

2.5.11 In the verse that begins "I should be known," I refers to the vajra being who is made manifest through the sequence of the five aspects of awakening, whose characteristics will be taught.[849] Should be known means "should be cultivated." Together with you means with Nairātmyā in a close embrace. Great passion is passion directed toward the world. Impassioned with it means delighting in it. Accordingly, Vajradhara says partaking in the nature of innate joy, which is the very nature of the Blessed One.

2.5.12 “I have eight faces, four feet,
And a graceful array of sixteen arms.
I stand astride the four māras,
Inspiring fear in fear itself.” [2.5.6]

2.5.13 Fear itself indicates Bhīṣaṇa himself.

2.5.14 “I wear a necklace of human heads,
Am absorbed in wild dance on a sun disk,
Hold a crossed vajra at my head,
And am black-colored and terrifying,” [2.5.7]

2.5.15 A necklace of human heads is a garland of moist heads.[850] He stands astride the four māras on a sun disk, upon the disk of the sun. Wild dance means that he has assumed the *ardhaparyaṅka* posture. Being absorbed in it means “I perform it.”

2.5.16 “Shouts of *hūṁ* come from my mouth,
And my body is smeared with ashes.
Absorbed in mutual pleasure,
Conjoined[851] in union with Nairātmyā, [2.5.8]

2.5.17 “I attain unfluctuating bliss
And partake of my own unfluctuating nature.
My main face is intensely black,
And the right resembles jasmine.[852] [2.5.9]

2.5.18 “The face on the left is red and terrifying
And the face on top[853] is dreadful.
I am richly arrayed[854] with twenty-four eyes,
And my remaining faces are the color of a bumblebee.” [2.5.10]

2.5.19 The color of a bumblebee is the color of a black bee.[855]

2.5.20 From this point the text is mostly disjointed and requires a master's instructions. We,[856] however, will follow the order of the text in our comments rather than the logical order, as the latter would necessitate too many words. Additionally, following the order of the text better suits the sādhana of the Blessed One.

2.5.21 "While I play with you in the city of joy,
My pleasure unbearably intense,
Gaurī emerges in Indra's quarter,
Elegantly poised in the eastern door." [2.5.11]

2.5.22 In the verse that begins "while I play with you," the term play refers to engaging in the play of pleasure. The phrase my pleasure unbearably intense refers to sexual pleasure. Gaurī emerges as a transformation of bodhicitta. Indra's quarter is the eastern quarter. She is elegantly poised in the eastern door, emanating clouds that benefit the world and performing a wild dance.

2.5.23 "Caurikā[857] is the next to emerge,
Through the process of churner and churned.[858]
She emerges in the southern door,
As Caurī the doorkeeper."[859] [2.5.12]

2.5.24 Caurikā is similarly transformed from her seed syllable.

2.5.25 "Vetālī is the next to emerge,
Resulting from uniting the *bola* and the *kakkola*.
She emerges in the western door,
And stands crushing the māras. [2.5.13]

2.5.26 “Ghasmarī is the next to emerge
During absorption in the great copulation.
She emerges in the northern door,
Appearing in a terrifying form. [2.5.14]

2.5.27 “Pukkasī is the next to emerge
Through the frictional union of the two.
She emerges in the northeast corner,
Appearing in a wrathful form.” [2.5.15]

2.5.28 Of the two refers to Nairātmyā and Hevajra. Frictional union is their movement.

2.5.29 “Śabarī emerges next, in the quarter of fire,[860]
By means of the churning method.
Caṇḍālī arises in the place of rākṣasas,[861]
And Ḍombī in the quarter of wind.”[862] [2.5.16]

2.5.30 The term *pāvaka*[863] is synonymous with *agni*, both meaning fire. Its quarter is the quarter of fire. The place of rākṣasas is the quarter of Nairṛti.[864] The term *māruta*[865] is synonymous with *vāta*, both meaning wind. Its quarter is the quarter of wind.

2.5.31 This is another point of departure[866] from the oral instructions. [867]

2.5.32 The vajra holder[868] with his vidyā
Then melts from great passion.
The goddesses then urge him to rise again,
Offering him various songs. [2.5.17]

2.5.33 The verse that begins “the vajra holder” should be understood to follow after the verse that begins “I play with you.”[869] With his vidyā means Hevajra becomes fluid along with Nairātmyā. Then means immediately after melting.[870] The goddesses are Pukkasī, Śabarī, Caṇḍālī, and Ḍombī. They are in their respective quarters, sitting on their own seats. They urge him, incite him, to gradually rise from his samādhi while individually offering him various songs.

2.5.34 “Arise, Blessed Lord!
Rescue me, Pukkasī, with thoughts of compassion.
United with great bliss, impassion me.
Leave behind[871] the empty samādhi.”[872] [2.5.18]

2.5.35 Pukkasī is the first among them to rouse the Lord, using the words *uṭṭha bharaḍo*, which in Sanskrit would be *uttiṣṭha bhagavan*, meaning “arise, Blessed Lord!” The Apabhraṃśa phrase *karuṇāmaṇḍa* means “with a mind of compassion.” The Apabhraṃśa phrase *pukassī mahum* is *pukkasīm māṃ* in Sanskrit, meaning “me, Pukkasī.” *Paritrāhi* is *paritrāyasva* in Sanskrit, and means rescue. In the line that begins “united with great bliss,” the union[873] is for the sake of generating great bliss. “Impassion me” in the form of Hevajra who has arisen from a fluid state. The Apabhraṃśa term *chāḍḍahi* would be *tyaja* in Sanskrit, and means leave behind. Empty samādhi refers to the samādhi of the melted state that is devoid of form.

2.5.36 “Separated from you, I will die.
You must arise, Hevajra!
Leave behind the state of empty nature
Let Śabarī’s task be accomplished!” [2.5.19]

2.5.37 Next is Śabarī. The Apabhraṃśa phrase *tohyā vihuṇṇe* is *tvayā vinā marami*, "separated from you I will die." This means "I will be dead." The phrase *uṭṭhehi tuhuṃ hevajja* is *uttiṣṭha tvaṃ hevajra*, meaning "you must arise, Hevajra!" "Leave behind the state of empty nature" means "leave behind the melted state." The Apabhraṃśa phrase *śavarī sihyau kajja* is *śavaryāḥ kāryaṃ sidhyatu*, "let Śabarī's task be accomplished."

2.5.38 "After exhorting the world, O Lord of Pleasure,
Why do you remain in emptiness?
I, Caṇḍālī, declare that without you
I cannot watch over my quarter." [2.5.20]

2.5.39 Next is Caṇḍālī. The Apabhraṃśa phrase *loa nimantia* is *lokān nimantraya* in Sanskrit, meaning, "After extending your invitation to the world." The term *suraapahu* is the vocative *he surataprabho* in Sanskrit, meaning "O lord of pleasure." "Why do you remain in emptiness," in a melted form? The Apabhraṃśa phrase *hauṃ caṇḍāli viṇṇanami* is *ahaṃ caṇḍāḷī vijñāpayāmi*, meaning "I, Caṇḍālī, declare." The phrase *tai vinna ḍahami na dīsa* is *tvayā vināhaṃ diśo na paśyāmi* in Sanskrit, and means "without you I cannot watch over my quarter," you who will rescue beings from suffering.

2.5.40 "Hey trickster, arise!
I can read your mind.
You should know that we ḍombīs are very clever.
Do not sever your compassion!" [2.5.21]

2.5.41 Next is Ḍombī. The Apabhraṃśa phrase *indi āli uṭṭha tuhum* is *he endrajālika uttiṣṭha tvam*, meaning "hey trickster, arise!" Should Hevajra say, "I am not a trickster," Ḍombī will reply with *hauṃ jānāmi tuha cittaḥ*, which would be *jānāmy ahaṃ tava cittam*, and which means "I can read your mind." The Apabhraṃśa phrase *ambhe ḍombī cheamaṇḍa* is *vayaṃ ḍombikā nāgārikā jānāhi* in Sanskrit and means "you should know that we ḍombīs are very clever." *Mā kara karuṇavicchittaḥ* would be *mā karūṇāyā vichhedam* in Sanskrit, "do not sever your compassion," which means "do not cut off your compassion by remaining in the melted state."

2.5.42 "An elephant, horse, and donkey,
Cow, camel, human, śarabha, and cat
Are in the eight skull cups to the right,
Following the sequence with the tusker first." [2.5.22]

2.5.43 Now, the sixteen attributes held in the sixteen arms of the Blessed One, who has risen from the samādhi of the melted state, are enumerated. In the passage that begins "an elephant," a śarabha is a lion and a cat is a domestic cat. The tusker, meaning the elephant, comes first.

2.5.44 "Earth, water, wind,
Flame, the moon, the sun,
Antaka, and Dhanada,
Are in the eight skull cups to the left." [2.5.23]

2.5.45 Flame is fire, Antaka is Yama, and Dhanada is Vaiśrāvaṇa.

2.5.46 "He possesses the nine sentiments of dance:[874]
Erotic love, heroism, disgust, and wrath,
Humor as well as fearfulness,
Pity, wonder, and peace."[875] [2.5.24]

2.5.47 In the verse that begins “he possesses,” erotic love and the rest are the nine sentiments known in the dramatic arts.

2.5.48 “From the syllables *aṁ* and *hūṁ*,
The great vajra holder rises from his liquid form,
Stomps his feet on the ground,
And threatens the devas and asuras.”[876] [2.5.25]

2.5.49 In the verse that begins “from the syllables,” Vajradhara now describes the arising of Hevajra immediately after he is roused from the samādhi of the melted state. From the syllables *aṁ* and *hūṁ* means “from the knife and the skull cup at the center of the sun and moon disks.” The knife and skull cup are transformations of the syllables *aṁ* and *hūṁ* that were above the sun and moon disks created through the samādhi of the melted state. The great vajra holder is Hevajra.

2.5.50 “They[877] should be emitted from their seed syllables,
Gaṁ, *caṁ*, *vaṁ*, *ghaṁ*, *paṁ*, *śaṁ*, *caṁ*,[878] and *ḍaṁ*,
And from the seed syllables of the Lord and Rati—
The blue *hūṁ* and *aṁ*, jagged with flames.” [2.5.26]

2.5.51 How do they arise? The emanated Gaurī and the rest should be sent forth in Indra’s quarter[879] and so forth. Specifying the correct order of the seed syllables for the assembly of the goddesses,[880] the original reciter says that the goddesses arise through the seed syllables *gaṁ*, *caṁ*, *vaṁ*, *ghaṁ*, *paṁ*, *śaṁ*, *caṁ*, and *ḍaṁ*.[881] Emitted means “sent forth.” The term their indicates that these are the seed syllables of Gaurī and the rest. Next the syllables *aṁ* and *hūṁ* are mentioned, with the original reciter explaining what makes them special. What is it that distinguishes the syllables *aṁ* and *hūṁ*? The Lord is the lord of the maṇḍala, and Rati is Prīti, his wife Nairātmyā. Both of these seed syllables are jagged with flame, and are blue, terrifyingly blue.[882]

2.5.52 One should visualize the Lord in this way,
Within the circle of mātṛs, the city of delight.
Black in color and greatly terrifying,
He brings pleasure to Nairātmyā. [2.5.27]

2.5.53 The circle of mātṛs is the maṇḍala of the goddesses. In this way refers to the features that have been and will continue to be described.

2.5.54 Gaurī holds a knife in her right hand,
And a *rohita* in her left.
Caurī holds a *kṛpīta* in her right hand,[883]
And a boar in her left. [2.5.28]

2.5.55 The original reciter now describes the emblems of Gaurī and the rest of the maṇḍala goddesses. A *rohita* is a species of fish. *Kṛpīta* refers to the ḍamaru. A boar is a male pig.

2.5.56 Vetālī holds a tortoise in her right hand,
And a lotus cup in her left.
Ghasmarī holds a snake in her right hand,
And a yogin's bowl in her left. [2.5.29]

2.5.57 A tortoise is a kind of turtle. A lotus cup is a skull cup.

2.5.58 Pukkasī holds a lion in her right hand,
And an axe in her left.
Śabarī holds a monk in her right hand,
And a *khiṅkhirikā* staff[884] in her left. [2.5.30]

2.5.59 Caṇḍālī holds a wheel in her right hand,
And a plow in her left.
Ḍombī holds a vajra in her right hand,
And displays a threatening gesture with her left. [2.5.31]

2.5.60 Gaurī and the rest are known to have two arms,
And to dance in the *ardhaparyaṅka* posture.[885]
They each have three eyes, upward-flowing hair,
And are adorned with the five mudrās. [2.5.32]

2.5.61 Gaurī is black,
Caurī resembles madder,[886]
Vetālī resembles molten gold,
And Ghasmarī is emerald-like. [2.5.33]

2.5.62 Pukkasī resembles sapphire,
Śabarī shines like moonstone,
Caṇḍālī is blue like the sky,
And Ḍombī has the color of turmeric.[887] [2.5.34]

2.5.63 Brahmā, Indra, Upendra,
Rudra, Vaivasvata, Vittanāyaka,[888]
Nairṛti, and Vemacitrin
Serve as cushions for Gaurī and the others. [2.5.35]

2.5.64 In series of verses that begins with "Gaurī is black," the term Upendra refers to Viṣṇu, Vaivasvata to Yama, and Vittanāyaka to Kubera. Nairṛti is the leader of rākṣasas, and Vemacitrin is the leader of asuras. Cushions are seats.

2.5.65 This section to this point has explained the two samādhis, the first yoga and the supreme ruler of the maṇḍala. The third samādhi, the supreme ruler of activity, should be learned through the authority of other tantras.

2.5.66 Having sucked[889] the Lord's *bola*,
And worshiped him with devotion,
Nairātmyā[890] asks for the mantra
While kissing him and embracing him tightly. [2.5.36]

2.5.67 Because accomplishment is obtained based on vidyā recitation, the blessed Nairātmyā now asks for the mantra.

2.5.68 “This mantra enthralls women,
Threatens the wicked,
Wards off nāgas,
And crushes devas and asuras.” [2.5.37]

2.5.69 Describing the specific qualities of the mantra, Vajradhara speaks the verse beginning “this mantra enthralls women.” This part is easy to understand.

2.5.70 “I will teach it now,
So listen, O bliss-bestowing goddess!
I have not previously disclosed it to anyone else,
Even to buddhas and bodhisattvas.” [2.5.38]

2.5.71 The words “I will teach it now” are spoken by the Blessed One.

2.5.72 “I am averse to withholding any longer
This mantra that originates from
And was created by Vajrasattva.
I will now teach it to you, goddess. [2.5.39]

2.5.73 “After tracing a maṇḍala,
Jagged with garlands of flames,
Tilottamā[891] should be summoned
To give the initiation of Vajragarbha. [2.5.40]

2.5.74 “The practitioner identifying as Hevajra
Can use this mantra to summon any woman
By pronouncing it clearly ten thousand times
In a resonant and pleasant voice. [2.5.41]

2.5.75 “One who recites it a hundred thousand times,
While identified as the deity, can accomplish any activity,
United with the syllables *he* and *vajra*,[892]
And with a mind free of doubt.” [2.5.42]

2.5.76 Identified means identified with the features that have been previously described. Any activity refers to the four types of activity, pacifying and so forth.

2.5.77 “The first of the Vedas,
Adorned with the half-moon and a dot,
Should be followed by these words:”[893] [2.5.43]

2.5.78 The first of the Vedas is the syllable *oṁ*. Adorned with it means it has that intrinsic nature.

2.5.79 “ ‘To the eight-faced one
With orange, upward-flowing hair,
Twenty-four eyes, sixteen arms,
A body as black as a cloud,
Who wears multiple garlands of human skulls,
Has a mind of extreme cruelty,
And teeth like crescent moons, [2.5.44]

2.5.80 *“ ‘Kill, kill! Make things happen, do it! Rumble, rumble! Threaten, threaten! Dry up, dry up the seven oceans! Bind, bind the eight nāgas! Seize, seize the enemies! Ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā!’ ”*[894] [2.5.45]

2.5.81 At the end of the mantra the syllable *ha* is adorned in twelve ways,[895] and concludes with the phrase *phaṭ svāhā*.

2.5.82 Then the goddess,
Gratified by the process of churner and churned,
Asks about the maṇḍala of delight,
While kissing him and embracing him tightly. [2.5.46]

2.5.83 Should ask about the maṇḍala refers to the maṇḍala of the Blessed One that is to be drawn.

2.5.84 Then, the Teacher says,[896]
“The most learned one should draw the maṇḍala himself,
Fully focused and elated
Following the union of the vajra and lotus.” [2.5.47]

2.5.85 Then means after he has been gratified. To the term Teacher one should supply the verb “says.” The most learned is the master, who should draw the maṇḍala himself. At this initial stage no one else, not a painter and so forth, should draw it.

2.5.86 “It should have a single enclosure, four doors,
And be filled with multicolored light.
It should be furnished with four gateways,
Be adorned with vajra strings,
And furnished with five lines. [2.5.48]

2.5.87 “He should next draw eight vases,
Using powders made of five types of jewels,
Of grains of rice and the like,
Or even of bricks or ash
Taken from a charnel ground.” [2.5.49]

2.5.88 The eight vases should be drawn in many colors. The number eight is the number of the goddesses. Based on this description, these would include the victory vase and the vase for all activities. The powders that are to be used for drawing the maṇḍala are specified with the line beginning “using powders made of.” Powders made of the five types of jewels are the best, grains of rice and the like are middling, and bricks from a charnel ground are inferior.

2.5.89 “In its center he should draw
An eight-petaled lotus with filaments.
On its pericarp he should draw
A white human skull with three divisions.”[897] [2.5.50]

2.5.90 In its center means in the center of the maṇḍala. The term *naraka* is short for *narakāpala*, both meaning “human skull.”

2.5.91 “In the quarter of Śiva[898] he should draw a *śarabha*;
In the quarter of Agni, a monk;
In the quarter of Nairṛti, a wheel;
And in the quarter of Vāyu, a vajra.”[899] [2.5.51]

2.5.92 A *śarabha* is a lion.

2.5.93 “In the eastern door he should draw a knife;
In the southern door, a *kṛpīṭa*;[900]
In the western door, a tortoise;
And in the northern door a snake.” [2.5.52]

2.5.94 A snake is a serpent.

2.5.95 “These eight emblems are declared to have
The respective colors of the goddesses.
In the center he should draw a white skull
That is marked with a crossed vajra.” [2.5.53]

2.5.96 In the verse that begins “these eight emblems,” the emblems should be drawn in the same way as the emblems of the goddesses.[901] The white skull in the center should be drawn overlaid with a crossed vajra.

2.5.97 “Next, he should set out the victory vase,
With twigs sticking out and tied with fine cloth.
It should beautifully be filled
With the five types of jewels and with *śālija*.”[902] [2.5.54]

2.5.98 In the verse that begins “next, he should,” the victory vase should be set out as explained before, meaning that the vases of the goddesses should be in their respective places.

2.5.99 “What is the use of talking so much?
He should follow the maṇḍala procedure
Explained in the *Tattvasaṃgraha*. [2.5.55]

2.5.100 “He should usher into the maṇḍala
The eight vidyās of great bliss.
They should be twelve or twice-eight years old,
And be adorned with necklaces and anklets.” [2.5.56]

2.5.101 In the verse beginning “he should usher,” the term usher means “cause to enter.” Twice-eight years old means sixteen years old. This describes the eight vidyās.

2.5.102 “A mother, sister,
Daughter, and niece,
A maternal uncle’s wife,
A maternal aunt, one’s own sister,[903]
And a paternal aunt—
These are declared to be the eight vidyās.” [2.5.57]

2.5.103 The verse beginning “a mother”[904] addresses who the eight vidyās are. They are not ordinary relatives.[905] The mother is the master’s beloved,[906] as she is a mother to the disciple. The younger sister is her friend. The daughter is the master’s female disciple, and the niece is her disciple. The maternal uncle’s wife is a lover of the mother’s close friend. The maternal aunt is the master’s female friend. One’s own sister[907] is the disciple’s beloved. The paternal aunt is the master’s sister.

2.5.104 “The yogin should worship them
With tight embraces and kisses.
He should drink the *karpūra*,
And sprinkle the maṇḍala with it.” [2.5.58]

2.5.105 In the verse that begins “the yogin should worship them,” the yogin[908] is the master.

2.5.106 “The yogin should cause them to drink it,
And will quickly obtain accomplishment.
He should drink *madana*,[909]
And consume *bala* and *śālija*.[910] [2.5.59]

2.5.107 “He should undress her
And kiss her bhaga again and again.[911]
They should suck his *bola*,[912]
And sing and dance as well.[913] [2.5.60]

2.5.108 “He should engage in play,
Uniting the *bola* and *kakkola*.
Later, in the second watch of the night,
He should bring in the disciple. [2.5.61]

2.5.109 “After covering their eyes with cloth,
He should then reveal the maṇḍala to them.
At midnight, in an uninhabited house,
He should grant them initiation. [2.5.62]

2.5.110 “The initiations, as already explained,
Are categorized into the master initiation and the rest.
Prior to them, good disciples should present
Praise and worship as prescribed.” [2.5.63]

2.5.111 As already explained means as taught in the *Tattvasaṃgraha* and other sources.[914] In the lines that begin “prior to it,” the term *unneyam*, meaning “should present,” should be understood in the same sense as *unnetavyaḥ*.

2.5.112 “At that point reality should be identified,
Where cessation begins and the supreme ends.
The pinnacle, concealed in all tantras,
Has finally been revealed.” [2.5.64]

2.5.113 The phrase where cessation begins (*viramādi*) is an appositional compound[915] indicating that it is both cessation (*virama*) and a beginning (*ādi*). Where the supreme ends refers to the end of the supreme joy, meaning the reality of the third initiation. Reality defined as the innate is taught in every tantra, so what is different in this tantra? About this, the original reciter speaks the line beginning “the pinnacle.” This refers to the wisdom initiation, whose distinguishing features are about to be described. If it should be hidden in all tantras, what has been taught before? The original reciter explains with the line “has finally been revealed,” implying that the master initiation and the secret initiation have been taught there, but the wisdom-knowledge initiation has not been taught before.

2.5.114 The goddess asks about that
In terms of the way of worshiping the vajra:
“What is that moment like, O deva?
Please explain it, great lord!” [2.5.65]

2.5.115 This being the case,[916] the goddess asks a question. About that refers to the wisdom-knowledge initiation.[917] The other initiations are all the same in sprinkling the crown of the head with water, and so forth. The fourth initiation is distinct for its way of worshiping the vajra, which is why the goddess asks, “What is that moment like?” In this context, the word moment identifies the attainment of that moment’s intrinsic quality. These words were spoken by the original reciter.

2.5.116 The Blessed One says:[918]

2.5.117 “There is no beginning, no end, and nothing in the middle.
There is no existence or nirvāṇa here.
This is the supreme great bliss.
There is neither self nor other.” [2.5.66]

2.5.118 In the passage beginning “the Blessed One said,” beginning refers to supreme joy. The Apabhraṃśa phrase *na majjham*, “nothing in the middle,” would be *nāpi madhyamaḥ* in Sanskrit. It refers to the first joy. No end refers to the joy of cessation.[919] The statement “there is no existence or nirvāṇa” implies that the three joys have the respective natures of existence and nirvāṇa. The Apabhraṃśa phrase *ehu so*, “this is,” would be *eṣaḥ saḥ* in Sanskrit, and refers to the characteristic that is about to be explained. Supreme great bliss is defined as the innate. There is neither self nor other refers to the absence of subject and object.

2.5.119 There is an alternative interpretation of this verse. In the phrase “no beginning, no end, and nothing in the middle,” beginning refers to that which is performed at the beginning, meaning the master initiation, end refers to the wisdom initiation,[920] and middle to the secret initiation. The meaning is that it does not exist.[921] To explain how it does not exist, the verse reads there is no existence or nirvāṇa, indicating the qualities of buddhahood, and thus to the path of the Blessed One.[922] The master initiation and the secret initiation correspond to existence, whereas the third initiation corresponds to nirvāṇa, because what needs to be accomplished is accomplished once it has been received.[923] The Apabhraṃśa phrase *ehu so*, “this is,” would be *eṣaḥ saḥ* in Sanskrit, and refers to the wisdom-knowledge initiation. To explain what this entails, the verse continues with there is neither self nor other. Here nonduality is revealed, as there is no distinction between wisdom and means.

2.5.120 “Using one’s thumb and ring finger
On the hand other than the right,
The yogin should squeeze the two waves
For the sake of pleasure.” [2.5.67]

2.5.121 How is this induced? As an explanation, the original reciter speaks the verse beginning “using one’s thumb.” The term *savyam* is a synonym of *dakṣiṇam*, both meaning right. The other is the left. The term hand refers to the vital air, thumb to the lalanā, and ring finger to the rasanā. Using means “using these two.” For the sake of pleasure means “for the sake of experiencing pleasure.” The two waves are the going and coming of the winds on the left and the right.

2.5.122 “After this, knowledge will arise
Just like a virgin’s sexual pleasure.
Even though it arises at this point,
It is like the dream of someone mute.[924]
It occurs at the end of the supreme and onset of cessation,[925]
Is both empty and not empty, and is the heruka.” [2.5.68]

2.5.123 What results from this? The original reciter addresses this in the verse beginning “after this.” Not only will this knowledge arise during the wisdom-knowledge initiation, but also later, independent of the external wisdom aspect. This knowledge is knowledge characterized by nonduality. The phrase a virgin’s sexual pleasure implies that it was unknown prior to the initiation. Like the dream of someone mute[926] implies that it is beyond the range of speech.

2.5.124 Alternatively,[927] the two waves are the two streams of vital air in the cakra of enjoyment. The thumb refers to the lalanā and the ring finger to the rasanā. These should be used to block.

2.5.125 This double application[928] should be learned from the instruction of a master following the lineage. What will happen next? The original reciter says it “occurs at the end the supreme.” It is both empty and not empty, in conformity with wisdom and means being of the equal taste. This very knowledge is expressed by the word heruka, aligning with the nonduality of emptiness and compassion.

2.5.126 This was the fifth chapter, “The Arising of Hevajra.”

2.5.127 The Arising of Hevajra refers to the appearance of Hevajra. This chapter has been given this title because it explains this.

2.5.128 This concludes “The Arising of Hevajra,” the fifth chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 6: The Procedure for Painting Hevajra

2.6.1 Chapter 6: The Procedure for Painting Hevajra

2.6.2 Hevajra embraced the goddess tightly,
Inserted his *bola* into her cup,
Firmly grasped her breasts,
And sucked on her clitoris.[929] [2.6.1]

2.6.3 He bit her lip,
Marked her flanks with his nails,
Achieved the bliss of their union,
And revealed the five mudrās. [2.6.2]

2.6.4 In the series of verses beginning "Hevajra embraced the goddess," the term given for flanks, *kakṣau*, should be understood as *kakṣayoḥ*.[930] The five mudrās are the five mudrās that are worn when observing the conduct or during a feast gathering. The implicit meaning of these five will now be explained.

2.6.5 "The circlet is worn in homage
To the master, teacher, and chosen deity.
To indicate that one does not hear
Criticism of the master or Vajradhara,
Earrings are worn in one's ears.
The necklace shows that one recites mantra,
Bracelets indicate that one has renounced taking life,
And the girdle shows that one enjoys a mudrā.
The body should always be sealed
With these seals of the five buddhas." [2.6.3]

2.6.6 The goddess, making him laugh
And biting his lower lip,
Asked Hevajra, the embodiment of the innate,
The following: [2.6.4]

2.6.7 “What method should one employ
And what conduct should be followed, O Lord?
Please explain, O Great Bliss,
How to execute the painting of Hevajra.” [2.6.5]

2.6.8 Method means “means.” Conduct means “way of acting.”

2.6.9 The Blessed One replied:

2.6.10 “An artist who holds samaya,
Or a practitioner who holds samaya,
Should create this terrifying painting.
Using five colors of paint within a human skull,
And a brush made from the hair of a corpse,
The painting should be executed with respect.”[931] [2.6.6]

2.6.11 Holds samaya here refers to someone who holds the equivalent samaya. Terrifying means “inspiring fear.” Placed in a human skull means “placed in a human skull cup.” A brush is a paint brush. With respect means “reverentially.”

2.6.12 “The woman who spins the thread
And the woman who weaves the canvas
Should hold the samaya,
And work with the blessings of samaya. [2.6.7]

2.6.13 Through the blessings of samaya means that they meditate on the form of the goddess.[932]

2.6.14 “Every month in a deserted house,
At midday on the fourteenth of the dark fortnight,
The painter, with a wrathful mind,
And after drinking some alcohol, [2.6.8]

2.6.15 “Should take off his clothes
And visualize[933] *niraṃśuka*[934] on his body,
And consume the samaya substance
Along with leftovers and impure food.” [2.6.9]

2.6.16 The Sanskrit term given for consume, the nominative form *bhakṣayan*, would be better read in its instrumental form *bhakṣayatā*.[935]

2.6.17 “To his left he should place his mudrā,
One who has a beautiful face, is compassionate,
Is graced with beauty and youth,
Has flowered, and is fond of the practitioner.” [2.6.10]

2.6.18 The implied syntax is “he should place his mudrā on his left and execute the painting.”

2.6.19 This was the sixth chapter, “The Procedure for Painting Hevajra.”

2.6.20 This concludes “The Procedure for Painting Hevajra,” the sixth chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 7: The Feast

2.7.1 Chapter 7: The Feast

2.7.2 While her *kakkola* was united with his *bola*,
And she bit at his lips,
The devī asked,
“What[936] text should be produced?”
Gratified by the union of vajra and lotus,
The deva proceeded to explain. [2.7.1]

2.7.3 In the verse that begins “While her *kakkola*,” the term what means “what kind.”

2.7.4 The Blessed One replied:

2.7.5 “Listen, fortunate goddess,
As I teach about the text.
A samaya holder should make a text twelve fingers long,[937]
And written on birch bark,
Using ink made of great honey[938]
And a human bone as a pen.” [2.7.2]

2.7.6 Ink made of great honey refers to ink that is made from the soot of great honey.

2.7.7 “Should any *dundura*[939] behold
The book or the painting,
The practitioner will not win accomplishment,
Either in this life or in the next world.” [2.7.3]

2.7.8 A *d u nd ura* is a detractor. The phrase will not win accomplishment is about the practitioner. The next world is the subsequent life.

2.7.9 “It can at times be shown
To those of the same tradition.
When traveling, the book should be kept hidden
In one’s hair or at one’s side.” [2.7.4]

2.7.10 Of the same tradition refers to a devotee of Hevajra. At times means “sometimes.” When traveling refers to the occasion of going on a journey.

2.7.11 With his liṅga placed in her bhaga,
The vajra holder kissed her repeatedly.
Once he attained great bliss,
He gave instructions on the feast: [2.7.5]

2.7.12 Gave instructions indicates that he was giving the instructions.

2.7.13 “Listen, O goddess with elongated eyes,
About the feast enjoyed in the assembly circle,
Where, during the feast, an accomplishment can be won
That brings the fulfillment of all wishes.” [2.7.6]

2.7.14 The word feast refers to an elaborate mode of conduct,[940] and to the rite of the feast gathering. The relative pronoun where refers to the assembly circle, and where the conduct is practiced. The accomplishment that brings the fulfillment of all wishes is the accomplishment of the great seal.

2.7.15 “One should hold this feast
In a charnel ground, a mountain fastness,
A city devoid of people, a lonely place,
Or on the shore of the sea.”[941] [2.7.7]

2.7.16 Specifying the location for practicing the conduct, the Blessed One speaks the verse beginning “one should hold.” A mountain fastness is a cave in the mountains.

2.7.17 “One should arrange seats there
Made of corpses said to be nine.
Alternatively, one can use tiger skins
Or rags from a charnel ground.” [2.7.8]

2.7.18 The phrase said to be nine means they are indicated to be nine in number.

2.7.19 “Taking the form of Hevajra at the center,
One should then seat the yoginīs,
In the cardinal and intermediate directions
Knowing their places as previously taught. [2.7.9]

2.7.20 “Seated on a tiger skin,
One should enjoy the samaya *mālatīndhana*,[942]
Zealously eating the food there,
Including the royal rice.[943]
Having feasted lavishly on these,
One should worship the mothers.” [2.7.10]

2.7.21 Samaya refers to the meat of a cow, dog, horse, elephant, human, and so forth. In the lines that begin “having feasted lavishly,” the mothers are vision, hearing, smelling, tasting, bodily sensations, and mental perceptions. One should worship them profusely with abundant offerings of dance, song, music, and so forth.

2.7.22 “Or, the mother may be the sister,[944]
The niece, or the mother-in-law.[945]
If one worships them ardently,
They will gain accomplishment in this assembly circle.” [2.7.11]

2.7.23 Elaborating on the previous verse, the Blessed One speaks the verse that begins “or, the mother.” The names mother and so forth refer to the five senses. One should gratify them with the five sense objects—form, sound, flavors, and so forth. This is the ultimate worship of the goddesses, as each of them are located there. Should anyone ask how “mother” and the other terms correspond to seeing, and so forth, this is what is said in the *Buddhakapāla* Yoginī tantra:

2.7.24 “I will now teach about
Purifying the impure mind.
The younger sister should be vision,
The niece hearing,
The mother is said to be smell,
The daughter is taste,
And the wife mental perceptions.
These six,[946] sublime and divine,
Bestow the great seal.”[947]

2.7.25 Worship profusely means “enjoy in the utmost.”[948]

2.7.26 A disciple of great fortune[949] should offer the master
A fine, one-piece skull of a great person,
Filled with excellent *madana*,
Praise him, and drink some themself.” [2.7.12]

2.7.27 In the verse that begins “a disciple of great fortunate,” the skull of a great person is a skull of someone who is twice-born.[950] The disciple should first offer it, and then drink from it.

2.7.28 “One should take it with the lotus gesture
And return it with the same hand.
The practitioners present there
Should bow to him again and again.” [2.7.13]

2.7.29 This was the seventh chapter, “The Feast.”

2.7.30 This chapter describes the feast, and is titled accordingly.

2.7.31 This concludes “The Feast,” the seventh chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 8: Discipline

2.8.1 Chapter 8: Discipline

2.8.2 The yoginīs then asked,
“What is the great seal like,
In terms of relative conduct[951] and form?
Please tell us, O granter of bliss!” [2.8.1]

2.8.3 In the verse that begins “the yoginīs then asked,” the term great seal has been discussed previously, but now the question is asked, “Yogins engaged in elaborate conduct accomplish the great seal together with her, so what is she like?” Thus, they ask about her conduct, which entails polite speech and so forth, and her form, which includes color, shape, beauty, and so forth,[952] in terms of the relative, according to worldly conventions.

2.8.4 The Blessed One replied:

2.8.5 “She is neither too tall nor too short,
Neither dark nor pale,
But appears like a lotus petal,
With a pleasant smell on her breath. [2.8.2]

2.8.6 “Her sweat is fragrant,
Just like the scent of deer musk,
And her lotus instantly releases
A scent like a water lily or lotus.” [2.8.3]

2.8.7 Deer musk is the scent derived from the musk of a deer. Just like means that it appears in an equivalent way. A water lily is a blue water lily. Instantly means at once. Releases means wafts.

2.8.8 “An experienced person will note
Her pleasant scent of *karpūra* and *sihla*.[953]
She will have the scent of water lily,
Resembling agarwood.” [2.8.4]

2.8.9 *Sihla* is frankincense.[954] Her means “of her body.” Agarwood indicates fragrant agarwood.

2.8.10 “She should be steadfast and unwavering,
Polite in speech, pleasant in demeanor,
And have elegant hair and three belly folds.[955]
Such a woman is commonly known as *padminī*.
Having obtained her, one will attain accomplishment
That takes the form of innate joy.” [2.8.5]

2.8.11 Pleasant in demeanor means charming.

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

2.8.13 The Blessed One replied:

2.8.14 “ ‘In birth after birth may I be born in a good family,
Be sensible, keep my samaya,
Teach the *Hevajra Tantra*, be compassionate,
And be devoted to my master. [2.8.6]

2.8.15 “ ‘In birth after birth
May my hand ring the vajra bell.
May I proclaim the profound Dharma,
And draw forth the sexual fluid of women.’ ” [2.8.7]

2.8.16 Proclaiming the profound Dharma means “proclaiming the *Hevajra Tantra*.”

2.8.17 Pleased with what she heard,
The goddess asked the following question:
“Beings are difficult to tame and unworthy.[956]
How can they become disciplined?” [2.8.8]

2.8.18 Discipline is the state of being disciplined.

2.8.19 The Blessed One said:

2.8.20 “First, the poṣadha rite is prescribed,
And after that, the ten moral precepts.[957]
They should then be instructed
In the Vaibhāṣika and Sautrāntika systems.” [2.8.9]

2.8.21 The poṣadha rite should begin on the full moon day and continue until the sunrise of the following day. This involves eight moral precepts.[958] The ten moral precepts may be taken for the duration of one’s life, and consist of refraining from misconduct committed with body, speech, and mind.[959] The name Vaibhāṣika refers to the commentary (*vibhāṣā*), that advocates (*bhāṣa*) detachment (*vi rāga*). It is the system of the śrāvakas as presented in the *Avadānaśataka*, the *Tridaṇḍakamālā*,[960] and so forth. The name Sautrāntika refers to the sūtras that are not very profound, such as *The Single Stanza*, *The Four Stanzas*, *Upadhāraṇī*,[961] *The Dhāraṇī of the Six Gates*, *The Prayer of Good Conduct*, *The Four Factors*, *The Play in Full*, *The Ten Bhūmis*, and so forth.

2.8.22 “After that Yogācāra should be taught,
Followed by Madhyamaka.
Once the entire way of mantra[962] is understood,
Instruction on the *Hevajra Tantra* should begin.
If the disciple receives it with respect,
There is no doubt accomplishment will ensue.” [2.8.10]

2.8.23 The Yogācāra school maintains that everything in this world is mind only. Objects are unreal but appear as objects due to confusion, as in a dream. The Madhyamaka school teaches that phenomena do not arise. The entire way of mantra is fivefold, divided into the categories of Kriyā, Caryā, Yoga, Yogottara, and Yoganiruttara. Only the concept of "qualifiers" (*prakāra*) from the Vaibhāṣika and other schools should be explained in full, not the concept of "substance" (*dravya*),[963] as the latter represents an eternalistic view. Receives means "takes up." Respect is veneration for this tantra.

2.8.24 This was the eighth chapter, "Discipline."

2.8.25 This concludes "Discipline," the eighth chapter in the second part of "*The Jewel Garland of Yoga*," a commentary on the "*Hevajra Tantra*" composed by the venerable master Kṛṣṇa.

Chapter 9: Mantra Derivation

2.9.1 Chapter 9: Mantra Derivation

2.9.2 "Now I will give an accurate description
Of rending things intimately joined,
The mere knowledge of which
Wins accomplishment for the practitioner.
The vow holder will be able to rend
A target's abdomen with his hand." [2.9.1]

2.9.3 In the verse that begins "now I will," the things intimately joined are consciousness and the body. Rending them means to separate them, which is specifically done through meditation. Accomplishment here refers to the mastery of cruel rites.

2.9.4 “United with the heruka,[964]
And his haughty and cruel disposition,[965]
One can certainly destroy even a buddha,
Through this meditation alone.” [2.9.2]

2.9.5 Haughty means infinitely wicked, and cruel means a mind disposed to killing. Meditation refers to the meditation that is taught next. Alone means “specifically just that.” Even a buddha means “even someone well protected.”

2.9.6 “After informing one’s sagely master,
One should kill out of compassion
Someone who harms the teachings
Or brings ruin upon a buddha-like master. [2.9.3]

2.9.7 “After identifying such a person,
One should imagine them in the required form:
Face down, vomiting blood,
And trembling with disheveled hair.”[966] [2.9.4]

2.9.8 Identifying means “knowing.” In the required form is the form that will be described.

2.9.9 “One should imagine a flaming needle
Entering their pathway.[967]
One can kill them instantly
By seeing the seed syllable of fire in their heart.” [2.9.5]

2.9.10 Needle refers to a vajra needle. Flaming means “blazing.” Fire refers to the flaming syllable *ra*. Seeing it means to imagine it.

2.9.11 “In this tantra there is no need
To perform homa, display mudrās, or take ritual action.[968]
This great tantra is mastered through reading;
Accomplishment is reached merely by meditating.” [2.9.6]

2.9.12 Mastered through reading means, plainly, that its truth is established by studying the meaning.

2.9.13 “I will now reveal a supreme secret,
So listen, fair-faced goddess!
It delightfully purifies existence
And unmistakenly grants accomplishment.” [2.9.7]

2.9.14 It is secret because it is outside of the scope of unworthy beings. It is supreme insofar as it brings the desired accomplishment without any effort. Unmistakenly means without doubt.

2.9.15 “Consider, O goddess, a great jewel,
Its form suffused with a garland of flames.
It would be useless if left uncut,
But once cut, it gleams.” [2.9.8]

2.9.16 The great jewel is the wish-fulfilling jewel. To explain more about this jewel, the Blessed One speaks of its form, alluding to one's own body. In the statement "consider, O goddess," the flames are the flames of great bliss. Garland refers to the subtle channels that have the intrinsic natures of the fifteen yoginīs. Suffused with them refers to remaining in samādhi. It would be useless if left uncut: The Sanskrit term for "uncut," *aviddha*, is synonymous with *apratividdha*, which means "not uniformly cut," which in turn means "not known." When not known, the body is saṃsāra. Just as an uncut jewel is useless for crafting jewelry, so it is not possible to attain buddhahood if the body is not known. Specifying what happens when it is cut, the Blessed One says it gleams, meaning that it manifests that which is desired.

2.9.17 "Saṃsāra is a jewel in the same way.
It has five types of sense pleasure.
It becomes poison when not purified,
But when purified becomes nectar." [2.9.9]

2.9.18 In the same way means that also saṃsāra is a jewel just like the body is. Nectar means "ambrosia."

2.9.19 "Saṃsāra is an aspect of the heruka,
The lord who rescues the world.
I have arisen in this form,
To teach to those who listen. [2.9.10]

2.9.20 Arisen in this form means "who is of his reality."

2.9.21 "My eyes are red with compassion,
And my body black with a loving mind.
My four feet are known to be
The four means of attracting disciples." [2.9.11]

2.9.22 The Sanskrit term *aṅghri* is synonymous with *caraṇa*, the term here meaning "feet."

2.9.23 "My eight faces are the eight liberations,
And my sixteen arms the sixteen types of emptiness.
The five buddhas are my mudrās,
And I am wrathful to tame the wicked." [2.9.12]

2.9.24 It is through the eight liberations alone that beings are liberated.[969] The term mudrās[970] refers to the circlet and the rest.

2.9.25 "Pukkasī is declared to be my flesh,
Śabarī is regarded as my blood,
Caṇḍālī is said to be my semen,
And Ḍombī my fat and marrow.
My skin is the seven limbs of awakening,
And my bones the four truths." [2.9.13]

2.9.26 The goddess asked:[971]

2.9.27 "How are the mantras derived?
Please explain, Mahāsukha,
The mantras that bring success
To people's various activities." [2.9.14]

2.9.28 How are the mantras derived expresses the goddess's question.

2.9.29 The Blessed One, the great vajra holder,
The great one whose body is the essence of vajra,[972] replied,
"Listen, most fortunate goddess,[973]
As I teach you about the mantras." [2.9.15]

2.9.30 The half of the verse beginning “the Blessed One” is spoken by the original reciter. The half of the verse beginning “listen” is spoken by the Blessed One.

2.9.31 “First, one should take Vairocana,
Then the fourth of the sibilants[974]
Elegantly[975] adorned with Pukkasī,
And surmounted with the empty one, white in color,
And append it with *svāhā*.[976]
By reciting this one hundred thousand times,
One can paralyze the world at any time.” [2.9.16]

2.9.32 Vairocana is the syllable *oṁ*. The fourth of the sibilants is the letter *ha*. Pukkasī is the sixth vowel, *ū*.[977] The empty one is the *anusvāra*.[978] Append it with *svāhā* means that the word *svāhā* is at the end.

2.9.33 “First, take the lord of letters,[979]
Follow it with Khecarī,
And end it with *svāhā*.[980]
This will enthrall even the buddhas.” [2.9.17]

2.9.34 The lord of letters is the syllable *oṁ*. Khecarī is the syllable *aṁ*.

2.9.35 “Take the first of the Vedas,[981]
Then the second of the first,[982]
And join them with the empty one followed by *svāhā*.[983]
This mantra will banish even the buddhas.” [2.9.18]

2.9.36 The second of the first is the letter *kha*.

2.9.37 “First one should take Vairocana,[984]
Then the third of the second,[985]
Join it with *r*, adorn it with Vāri,
Then emptiness and *svāhā* at the end.[986]
This mantra will sow discord among all people.” [2.9.19]

2.9.38 The third of the second is the letter *ja*. Vāri is the letter *i*.

2.9.39 “First one should take the lord of letters,[987]
Then the third of the fifth,[988]
Join it with Ḍākinī and the empty one,
And end it with *svāhā*.[989]
This is the mantra for hostile magic.” [2.9.20]

2.9.40 The lord of letters is the syllable *oṁ*. The third of the fifth is the letter *ba*. Ḍākinī is the letter *u*.

2.9.41 “Again, take the most eminent of letters,
Then the red syllable *hūṁ*, and end it with *svāhā*.[990]
With this mantra one will instantly summon
Tilottamā, Rambhā, and the rest.” [2.9.21]

2.9.42 The most eminent of letters is the syllable *oṁ*.

2.9.43 “First take the delusion family[991]
And add the syllable *ghuḥ*.[992]
Once again end it with *svāhā*.[993]
This mantra will kill gods and humans.[994] [2.9.22]

2.9.44 The delusion family indicates the letter *oṁ*.[995]

2.9.45 “First take Vairocana,
Then the first of the first.
Join it with Vajraḍākinī
And the second of the semivowels.”[996] [2.9.23]

2.9.46 The first of the first is the syllable *ka*. Vajraḍākinī is the short letter *u*. The second of the semivowels is *ra*.

2.9.47 “To that add another Vajraḍākinī,
Followed by the foremost of the first,
Then add yet another Vajraḍākinī,
Followed by the third of the semivowels.”[997] [2.9.24]

2.9.48 The third of the semivowels is *la*.

2.9.49 “Once again, add the same semivowel,
Stacking them[998] and adorning them with Caurī.[999]
Hrīḥ should be added to this,
And *svāhā* again placed at the end.[1000] [2.9.25]

2.9.50 “This is the mantra of Kurukullā.”[1001]

2.9.51 Caurī is the letter *e*.

2.9.52 “Starting with the syllable *oṁ*,
Add the third of the fourth[1002] adorned with Caurī.
Follow that with the fourth of the semivowels,
And combine it with *picuvajra*.”[1003] [2.9.26]

2.9.53 The third of the fourth is the letter *da*. The fourth of the semivowels is the letter *va*.

2.9.54 “Follow that with the fourth the sibilants,
And adorn it with Pukkasī,
Surmount it with the empty one, and repeat three times.
These are followed by the second of the fifth,
And the first of the third,[1004] with *svāhā* at the end.[1005]
This is the heart mantra of Hevajra.”[1006] [2.9.27]

2.9.55 The fourth of the sibilants is the letter *ha*. Pukkasī is the sixth vowel.[1007] The second of the fifth is the letter *pha*. The first of the third is the letter *ṭa*.[1008]

2.9.56 “With Vairocana at the beginning,
Append *jvala jvala* and the fourth of the fifth.
This is followed by the first of the semivowels
And adorned with Ghasmarī.”[1009] [1010] [2.9.28]

2.9.57 The fourth of the fifth is the letter *bha*. The first of the semivowels is *ya*.

2.9.58 “Then comes the fourth of the sibilants,[1011]
Adorned with Vajraḍākinī,[1012]
Mounted by the empty one,[1013] and repeated three times.
Next comes the second of the fifth,[1014]
Joined with the first of the third,[1015] with *svāhā* at the end.[1016]
This is the mantra of the four-armed Hevajra. [2.9.29]

2.9.59 “Beginning with Vairocana,
Add the first of the first[1017] adorned with the inner Gaurī,
And add the first of the third
Adorned with the inner Gaurī.”[1018] [2.9.30]

2.9.60 The inner Gaurī is the vowel *i*. The first of the third is the letter *ṭa*.

2.9.61 “This should be repeated twice[1019] and followed by the third of the fifth and the third of the second adorned with fire. These are followed by three *hūṁ* syllables, then by the second of the fifth[1020] and the first of the third, [1021] with *svāhā* at the end.[1022] This is the mantra of the six-armed Hevajra.”[1023] [2.9.31]

2.9.62 The third of the fifth is the letter *ba*. The third of the second is the letter *ja*. Fire is the letter *ra*.

2.9.63 “With Vairocana at the beginning, add the first of the fourth joined with fire and adorned with Vetālī. This should be followed by the third of the semivowels adorned with Ghasmarī,[1024] and then by the first of the first joined with the first of the semivowels and adorned with Vajrā.”[1025] [2.9.32]

2.9.64 The first of the fourth is the letter *ta*. Fire is the letter *ra*. Vetālī is the letter *ai*. The third of the semivowels is the letter *la*. The first of the first is the letter *ka*. The first of the semivowels is the letter *ya*. Vajrā is the letter *ā*.

2.9.65 “This is followed by the letter *kṣa* adorned with Caurī, then by the first of the fifth and the fourth of the sibilants[1026] adorned with Vajraḍākinī,[1027] surmounted by the empty one, [1028] and repeated three times. This should be followed by the syllable *phaṭ* with *svāhā* at the end.[1029] This is the mantra of the two-armed Hevajra.”[1030] [2.9.33]

2.9.66 Caurī is the vowel *e*. The first of the fifth is the letter *pa*.

2.9.67 “Nairātmyā is joined with the first of the first, followed by the first of the second, the first of the third, the first of the fourth, the first of the fifth, the first of the semivowels, and then by the first of the sibilants. All this should be preceded by Vairocana and end with *svāhā*.[1031] This city-shaking mantra should be recited one hundred thousand times.” [2.9.34]

2.9.68 Nairātmyā is the short vowel *a*. The first of the first is the letter *ka*. The first of the second is the letter *ca*. The first of the third is the letter *ṭa*. The first of the fourth is the letter *ta*. The first of the fifth is the letter *pa*. The first of the semivowels is the letter *ya*. The first of the sibilants is the letter *śa*.

2.9.69 "The second of the semivowels is followed by two *kṣa* syllables, with another of the second of the semivowels between them.[1032] This should be followed by three *hūṁ* syllables. Vairocana goes at the beginning, with *phaṭ* coming before the *svāhā* at the end. This is the mantra for purifying the earth."[1033] [2.9.35]

2.9.70 The second of the semivowels is the letter *ra*.

2.9.71 "The mantra that begins with Vairocana, has Vajrā next, and ends with the syllable *hūṁ* is for blessing food and drink."[1034] [2.9.36]

2.9.72 Vajrā is the vowel *ā*.

2.9.73 "Vairocana at the beginning is followed by *akāro mukham*, then by the third of the sibilants[1035] and the fourth of the semivowels [1036] adorned with fire above it. [1037] This is followed by *dharmāṇām*, Vajrā, *adyanut-panntvāt*, and then by *oṁ āḥ hūṁ phaṭ svāhā*. This is the mantra for the bali offering related to all things."[1038] [2.9.37]

2.9.74 This was the ninth chapter, "Mantra Derivation."

2.9.75 This concludes "Mantra Derivation," the ninth chapter in the second part of "*The Jewel Garland of Yoga*," a commentary on the "*Hevajra Tantra*" composed by the venerable master Kṛṣṇa.

Chapter 10: Mantra Recitation

2.10.1 Chapter 10: Mantra Recitation

2.10.2 Then, the one called a vajra being,[1039]
The singular concealed content of all phenomena,
Kissed Nairātmyā and proceeded to teach
The requisites for mantra recitation. [2.10.1]

2.10.3 In the verse that begins “then, the one called a vajra being,” the phrase singular concealed content means that he is the single concealed content in a condensed form. Recitation means reciting. The requisites include the string of beads.

2.10.4 “When paralyzing, one should recite using crystal;[1040]
When enthralling, red sandalwood;
For hostile rites, soapberry;
And when sowing discord, *niraṃśuka*.[1041] [2.10.2]

2.10.5 “When banishing, use bone from a horse;
When summoning, bone from a brahmin;
When causing rain, bone from an elephant;
And when killing, that of a buffalo.” [2.10.3]

2.10.6 Buffalo means that one should use a rosary made from the bone of a buffalo.

2.10.7 “When paralyzing, drink milk;[1042]
When enthralling, use *svacchanda*;[1043]
When killing, use *sihlaka*;[1044]
And when summoning, *catuḥsama*.[1045] [2.10.4]

2.10.8 “When sowing discord, use *śālija*,[1046]
And when banishing use *kastūrikā*.[1047]
Alternatively, one may use that which ends in *śva*,
And those beginning with *śva*, *na*, *ga*, and *ha*.”[1048] [2.10.5]

2.10.9 Specifying which samaya substances are assigned to each activity, the Blessed One speaks the verses beginning with “when paralyzing.” This part is easy to understand.

2.10.10 This was tenth chapter, “Mantra Recitation.”

2.10.11 This concludes “Mantra Recitation,” the tenth chapter in the second part of “*The Jewel Garland of Yoga*,” a commentary on the “*Hevajra Tantra*” composed by the venerable master Kṛṣṇa.

Chapter 11: On the Innate State

2.11.1 Chapter 11: On the Innate State

2.11.2 Tightly embracing Hevajra
And pinching his lower lip with her teeth,
Nairātmyā asked him about the features
That indicate a being’s family. [2.11.1]

2.11.3 Placing his *liṅga* in her bhaga,
The leader of the circle replied,
“I will now teach on the respective families of beings.
Listen, O Prajñāpāramitā.” [2.11.2]

2.11.4 In the series of verses that begins “tightly embracing Hevajra,” the word replied indicates what will be explained below.

2.11.5 “Any woman or man
Who has a nine-pronged vajra
At the base of their ring finger
Belongs to the supreme family of Akṣobhya.” [2.11.3]

2.11.6 The family of Akṣobhya is that family that belongs to Akṣobhya.

2.11.7 “For Vairocana, it is a wheel,
For Amitābha, a lotus,[1049]
For Ratnasambhava, a great jewel,
And for the activity family, a sword.[1050] [2.11.4]

2.11.8 “A yogin with a dark complexion
Has Akṣobhya as his deity.
A yogin who is very pale
Has Vairocana as his family deity.[1051] [2.11.5]

2.11.9 “A yogin who is dark blue
Has Amogha as his deity.[1052]
A yogin who is deep yellow
Has Ratneśa as his family deity. [2.11.6]

2.11.10 “A yogin who is pink
Has Amitābha as his family deity.
A yogin who is pure white
Belongs to the sattva[1053] family.” [2.11.7]

2.11.11 The sattva family is the family of Vajrasattva.

2.11.12 “Those who devote themselves to yoga
Must not disparage or hurt people.
These people also belong to the tathāgata families,
Having assumed their relative forms. [2.11.8]

2.11.13 “Women have these marks
In just the same way that men do.
They too belong to these families,
It terms of relative behavior and form.” [2.11.9]

2.11.14 They refers to women. These means “of the tathāgatas.”

2.11.15 The great vajra holder
Pleased by the kissing of bhaga and *liṅga*,
Roused Nairātmyā’s attention by saying,
“Listen, goddess, about worship.” [2.11.10]

2.11.16 Roused her attention means that he addressed her.

2.11.17 “One who is skilled in yoga
Should always undress the great seal[1054]
And worship her in a garden,
A lonely place, or in his own house. [2.11.11]

2.11.18 “Kissing and embracing her,
He should caress her bhaga,
Suck on[1055] her clitoris,
And drink the nectar from her lower lip. [2.11.12]

2.11.19 “One with a *bola* should always
Leave the marks of love with his hands,
And assume positions like the swinging body,[1056]
Knees, stretched wide, and the like.” [2.11.13]

2.11.20 Love refers to the arising of great bliss. Marks[1057] are nail scratches intended for this purpose. With his hand involves the movement of two fingers, and so forth. One with a *bola* refers to an erection. The Blessed One employs terms like swinging and so forth to convey instructions on the intrinsic characteristics of the four initiations. Swinging means “like a swing,” and describes the position where the woman is on top and is the active partner:

2.11.21 When the woman swings her hips Back and forth rhythmically While sitting atop the male genitals, This is known as the swinging body.

2.11.22 Knees involves the man as the active partner:

2.11.23 The man should align the woman's knees Alongside her right and left shoulders. Holding them up, he should unite with her, As they face one another.

2.11.24 Stretched wide is as follows:

2.11.25 Described like the wings of a goose Held up evenly, ready to fly, Both the woman's feet are spread well apart; This is called stretched wide.

2.11.26 The phrase and the like refers to the needle position:

2.11.27 When lying prone with the head up, Feet down, positioned like a stick, And the hips slightly bent to the side, This is known as the needle.

2.11.28 "The vajra holder[1058] should arouse her again and again,
While gazing at her, up and down.
He will thus attain vast accomplishment
And become equal to all buddhas. [2.11.14]

2.11.29 "He should drink the *karpūra* there,
Especially the *madana*.
He should consume *bala* there,
Which helps bring forth *karpūra*." [2.11.15]

2.11.30 Which helps bring forth *karpūra* means it serves to increase *karpūra*.

2.11.31 This was the eleventh chapter, "On the Innate State."

2.11.32 This chapter elucidates the distinct practices aimed at the innate state, hence its title.

2.11.33 This concludes "On the Innate State," the eleventh chapter in the second part of "*The Jewel Garland of Yoga*," a commentary on the "*Hevajra Tantra*" composed by the venerable master Kṛṣṇa.

Chapter 12: The Four Initiations

2.12.1 Chapter Twelve: The Four Initiations[1059]

2.12.2 After that, the vajra holder
Explained the four initiations:

2.12.3 “Take the great vajra and great bell,
And be firmly established in the vajra.
You are the vajra master[1060] this very day;
Gather your circle of disciples.” [2.12.1]

2.12.4 The verses beginning “after that” are about finding the wisdom aspect necessary for the four initiations, according to the instructions. Firmly established in the vajra means to be firmly established in the state of Vajradhara.

2.12.5 “Just as the children of awakening
Were sprinkled by the buddhas of the past,
So have you been sprinkled with my mindstream
During the secret initiation.” [2.12.2]

2.12.6 Awakening is the wisdom aspect.[1061] Her children are the bodhisattvas.

2.12.7 “You should find, Great Being, a goddess
Who grants pleasure and a location,[1062]
One who takes any form and pleases the mind.
Once you have found her, perform the worship.” [2.12.3]

2.12.8 Pleasure means delight. The location is the location for bodhicitta.

2.12.9 “This knowledge is very subtle,
The sky-like vajra essence,[1063]
Stainless, liberating, and peaceful.
It is your father; it is you yourself.” [2.12.4]

2.12.10 This knowledge is very subtle because it is not within the range of the senses. The term vajra refers to the tathāgatas, the essence is their inner core. It is sky-like because it lacks mental representation. It is stainless because the afflictions have been exhausted. It is liberating because it leads beyond saṃsāra.[1064] It is your father; it is you yourself because it can only be experienced individually.

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

2.12.12 *Oṁ, O lotus, receptacle of bliss, bestower of the bliss of great passion, partaker of the four joys,[1065] you are everything, hūṁ hūṁ hūṁ! Please accomplish my tasks.”[1066]*

2.12.13 *Oṁ, vajra great hate! Granter of the four joys, the one taste of the entry into the sky! O protector, hūṁ hūṁ hūṁ! Please accomplish my tasks.”[1067]* [2.12.5]

2.12.14 The empowerment of the lotus and the vajra are the ones whereby empowerment is conferred.

2.12.15 “The syllable *oṁ* is at the head,[1068] *hūṁ* is at the heart, and *āḥ*[1069] is at the filament.”[1070] [2.12.6]

2.12.16 This concludes Part 2, “The Section of the Great Sovereign Tantra on Illusion.”

2.12.17 Through the merit that I have accumulated By composing *The Jewel Garland of Yoga*, A commentary on the *Hevajra Tantra*, May all beings be free of the afflictions.

2.12.18 "*The Jewel Garland of Yoga*," a commentary on the glorious *Hevajra*, is now complete.

2.12.19 It was composed by the venerable paṇḍita and master Kāṇha.

Colophon

c.1 This was translated, corrected, and finalized by the Indian preceptor Kṛṣṇapaṇḍita and the translator-monk Tsültrim Gyalwa.

Abbreviations

C The version of the *Yogaratnamālā* published in Tripathi 2001

Cms Readings from the critical apparatus of the *Yogaratnamālā* published in Tripathi 2001

Conlon The version of the *Hevajra Tantra* published in Conlon (forthcoming).

D Degé Kangyur/Tengyu

HT The edition and translation of the *Hevajra Tantra* published in Snellgrove 1959

K Kangxi Kangyur/Tengyur

MS(S) Manuscript(s)

N Narthang Kangyur/Tengyur

R The version of the *Hevajra Tantra* published in Tripathi 2006

Rms Readings from the critical apparatus of the *Hevajra Tantra* published in Tripathi 2006

Skt. All consulted Sanskrit witnesses, or the Sanskrit language generally

Tib. All consulted Tibetan witnesses, or the Tibetan language generally

Notes

1. This name, which means “black” (Skt. *kṛṣṇa*), is spelled in a variety of ways. The Apabhraṃśa and Pali use the dental “n” (*kānha* and *kanha* respectively), whereas some prakrits use the retroflex “ṇ” (*kaṇha* or *kāṇha*). In this presentation we use the form *kāṇha*.

2. Davidson 2004, p. 41.

3. The *Hevajra Tantra* has been edited and published in Sanskrit multiple times. See Snellgrove 1959, Farrow 1992, Tripathi 2001, and Tripathi 2006. The editions prepared by Farrow and Tripathi comprise the *Hevajra Tantra* and one of its commentaries.

4. For more on this point, see Isaacson and Sferra 2015, pp. 97–98.

5. Cf. Gerloff 2017, p. 18.

6. The “five nāthas,” also called the “original five” (*ādipañcakam*), are claimed by both Buddhist and Śaiva traditions. The best known among them are the celebrated Gorakṣanātha and Matsyendranātha, whose cult is still alive in Nepal today. The remaining nāthas are Caurańgī and Hāḍi. The latter, also called Hāḍipā or Jālandharipā, was the personal master of Kāṇha. The title “nātha,” meaning “protector,” is awarded to holy persons and deities.

7. For an accessible introduction to the eighty-four mahāsiddhas, see Keith Dowman’s *Masters of Mahamudra: Songs and Histories of the Eighty-Four Buddhist Siddhas* (SUNY Press, 1985).

8. The suffix *pāda*, or *pā* for short, is a form of reverential address. From this point the phrase *kṛṣṇapāda* is translated as “venerable master Kṛṣṇa.”

9. This homage is only found in the Tibetan translation of *The Jewel Garland of Yoga*.

10. Reading *kāyavākcitta˚* following Conlon, Rms and C. R and the Tib. translation read *kāyavākcitta-hṛdaya˚* (Tib. *sku dang gsung dang thugs kyi snying po*).

11. In place of “recitation” (*saṅgīti*), the Tib. reads “original reciter” (*sdud pa po*).

12. The phrase “personal understanding” (*bdag nyid kyis shes pa*) has been supplied from the Tib., which reads, in full, “If the *saṅgīti* represented personal understanding or was heard secondhand, the *saṅgītikāra* would not be authoritative.”

13. The Skt. reads “in order to discount these two.” The Tib. supplies the word “flaws” (*skyon*): “in order to discount these two flaws.”

14. The “blessings” (Skt. *bhaga*) are the blessings implied by the name “Blessed One” (*bhagavān*).

15. This verse can be found in a number of Buddhist texts, such as the *Akṣayamatinirdeśa*, and the *Vajra-cchedikaṭīkā*, as well as in some non-Buddhist texts, such as the *Bhagavadgītā*.

16. The Tib. omits “Locanā and so forth.”

17. This passage of the commentary concerns specific features of Sanskrit grammar. The entire phrase—“the bhagas of the vajra women, which are the body, speech, and mind of all tathāgatas”—is

written as a compound: *sarvatathāgatakāyavākcittavajrayoṣidbhagāḥ*. The phrases “the body, speech, and mind of all tathāgatas” (*sarvatathāgatakāyavākcitta*˚) and “the bhagas of the vajra women” (*vajra-yoṣidbhagāḥ*) are each a compound in their own right, with the first one qualifying the second as an adjective, being in apposition to it.

18. In *A String of Pearls*, this statement is expanded to “considering that the Blessed One’s place of dwelling is the most secret of all secret places, it surely follows that he will be giving the most secret among secret teachings. Accordingly, it is suitable to say an appropriate assembly had gathered.”

19. The “earlier tantra” is the hypothetical earlier version of the *Hevajra Tantra* that is no longer extant. The present *Hevajra Tantra* is considered an extract from this longer tantra.

20. This phrase marks the beginning of an alternative interpretation of “thus have I heard” (*evam mayā śrutam*).

21. This half-stanza takes apart the two syllables of the word *evaṃ*.

22. In the passive construction of the Skt. text, the word *mayā* means “by me.”

23. It is unclear what “that which is of two kinds” refers to.

24. “His bliss” (*tatsukham*) reflects the concept explained later in the commentary (2.2.42) that bliss is perceived as the flow of semen. Semen is considered the external form of bliss.

25. In the Tib. translation, the last two lines are in prose. This first two lines of this verse correspond to 1.8.50 of the *Hevajra Tantra*, while the second two lines appear to be unique to this citation.

26. The Skt. words *saṃvṛta* and *vivṛta* mean, respectively, “concealed” and “uncovered.” This half-stanza corresponds to the first two lines of 2.4.30 in the *Hevajra Tantra*.

27. “These initial words” are “thus have I heard” (*evam mayā śrutam*).

28. *He* and *vajra* are components of Hevajra’s name.

29. This verse corresponds to verse 1.1.7 of the *Hevajra Tantra*.

30. “Is favored by some” is not reflected in the Tib.

31. “Creation” (*nirmāṇa*) is the term used in *nirmāṇakāya* (“creation body”).

32. “Qualities” (*dharma*) is the term used in *dharmakāya* (“the body of qualities”).

33. “Enjoyment” (*sambhoga*) is the term used in *sambhogakāya* (“the enjoyment body”).

34. The Tib. translation and one extant MS read *devatāyoga* (“deity yoga”) where C and most MSS read *devatākāra* (“form of the deity”). This results in the alternate reading, “The concealed is deity yoga, the aspect of the stage of arising.”

35. Tib. *sgrib bral bde ba’i gzugs can de*, “The absolute/revealed takes the form of bliss.”

36. The “two truths” are the concealed truth (*saṃvṛtisatya*) and revealed truth (*paramārthasatya*). This half-stanza is comparable to Nāgārjuna’s *Mūlamadhyamakakārikā* 24.8.ab.

37. This stanza is comparable to verse 84 of *Samājottara* from the *Guhyasamāja* corpus. See Matsunaga 1978, p. 119. For the Tibetan equivalent see Toh 443, folio 151.b.

38. "As was previously taught" implies that the above interpretations were presented in other sources, or passed down orally.

39. The Tib. here renders Hevajra's name as *brtse ba'i rdo rje*, "Vajra Affection/Love."

40. "That which will be heard" is the *Hevajra Tantra*.

41. *Sattva*, "being," is the same word that occurs in words such as bodhisattva, Vajrasattva, etc.

42. As the commentary will explain, the "three existents" refers to being or existing as body, speech, and mind.

43. The Tib. reads, "Indestructible means it cannot be destroyed because it is unassailable by either oneself or by opponents."

44. The verse quoted below is verse 4.8 in Nāgārjuna's *Mūlamadhyamakakārikā*. In this case, however, the verse appears to be requoted from one of Devapāda's works, though the precise source could not be determined. Devapāda is an alternative name of Nāgārjuna's disciple Āryadeva.

45. Translation by the Padmakara Translation Committee (Siderits 2016).

46. The source of this quote could not be confirmed, as the extant version of the *Vajraśekhara Tantra* (Toh 480) does not appear to include the verse cited here. This verse is also quoted by Advayavajra in his *Sekatātparyasaṅgraha*. See Advayavajra 1927, p. 23, and Mathes 2015, p. 136 and p. 408.

47. C reads *vipra*, which can be read as a synonym of *brāhmaṇa*. Two Skt. MSS and the Tib. translation offer a variant reading that includes the term *brāhmaṇa*. Cms reads *sarvaṃ sarvam iti brāhmaṇa*, where the Tib. reads *bram ze thams cad ces bya ba*.

48. There is a play on words here in the Skt. text. The Skt. *praṇīta* can be used in the sense of "advanced/well taught," and also in the sense of "well cooked/dressed with condiments." Here the teachings have a "flavor" (Skt. *rasa*), which means that the word is used in both senses. The Tib. understands *praṇīta* to mean "excellent" as an adjective of "Great Vehicle."

49. "Tirelessly" is not reflected in the Tib. translation.

50. Here, "Hevajra" can be taken as referring to the *Hevajra Tantra* and the deity Hevajra. Each has the nature of wisdom and means.

51. The Skt. *prabandha* means both "literary composition" and "continuity." As the gloss for the word "tantra" in the root text, its contextual meaning seems to be the former, but the Tib. translation of this passage (*rgyud ni rgyun*) reflects the latter. Based on Kāṇha's gloss of the term, *prabandha* appears to refer to the entire Hevajra system, which is the content of the text.

52. The "chapter on the deities" is chapter 1.3. This triad appears to refer to the three or four of the yogas described in that chapter. The first two are designated using the same terms Kāṇha uses here: "lesser" (*mṛdu*) and "intermediate" (*madhya*). The term translated here as "intense," *adhimātra*, is not used in chapter 1.3, but may refer to the third and fourth yogas collectively.

53. The Skt. *varṇa* could also mean "colors."

54. The Skt. term *ādhāra* could be short for *ādhāramaṇḍala*, i.e., the maṇḍala where the deities reside.

55. This interpretation of *jñāna* and *vijñāna* may seem somewhat unusual and is not reflected in the Tib., which favors the standard interpretation of *jñāna* as "knowledge" (*ye shes*) and *vijñāna* as "consciousness" (*rnam shes*). In place of "astrology" (*jyautiṣika* [sic]), the Tib. reads "possession" (*dbab pa*).

56. "The mantra branch of the Great Vehicle" (*mantramahāyāna*) is more often referred to with the terms *mantrayāna*, *mantranaya*, and *vajrayāna*.

57. The word translated here as "becoming" is *bhāva*, the same word that was translated in the root text as "existence."

58. It was not possible to locate the source of this quotation.

59. This translation follows Conlon and the Tibetan translation in omitting the term *śrī* º before "heruka" as attested in R. Kāṇha also does not include this term in his commentary, suggesting he may not have read it in his version of the root text.

60. Here Kāṇha appears to be summarizing a Sautrāntika view.

61. The Tib. reads "they are bound by existence" (*dngos po yis ni 'ching bar 'gyur*).

62. The "chapter on reality" is chapter 1.5.

63. *Hevajra Tantra* 1.5.1. The reading here, *dṛṣṭeti*, has been emended to *draṣṭeti* (*draṣṭā* + *iti*) to conform with the reading attested in the Skt. witnesses of the *Hevajra Tantra*.

64. This verse is not found in the extant versions of the *Laṅkāvatāra Sūtra*. It can, however, be located in chapter 39 of *The King of Samādhis Sūtra* (*Samādhirāja Sutra*, 39.26). See also Vaidya 1961, p. 281. The same verse is cited by Candrakīrti in the *Prasannapadā*, but he does not identify his source for the verse (Poussin 1903, p. 133).

65. The second stage is the stage of the arisen.

66. The Tib. reflects a different reading: "Because this is great bliss as well as knowledge, it is 'great knowledge' " (*bde chen yang yin la ye shes kyang yin pas ye shes chen po'o*). There is also an alternative reading in one of the Skt. manuscripts: "This is the knowledge of the innate state, therefore it is 'great knowledge' " (MS *ga*: *sahajajñānaṃ ceti mahājñānam*).

67. The Tib. reflects the reading "…because phenomena are not external to the true nature, the undefiled great bliss of the natural state." (*zag pa med pa'i bde ba chen po lhan cig skyes pa'i mtshan nyid can gyi chos nyid las chos thams cad phyi rol du gyur pa ma yin pas*).

68. *Hevajra Tantra* 1.9.20.

69. That is to say, from the opening passage of the tantra, "Thus did I hear…."

70. Reading, on the authority of the Tib., *hevajrasya deha evādhāramaṇḍalam / ādheya[maṇḍalaṃ] pañca daśayoginīsvabhāvā nāḍyaḥ*. The Skt. edition has *hevajrasya deha evādhāramaṇḍalam ādheyaṃ / pañcadaśayoginīsvabhāvā nāḍyaḥ*.

71. This spelling follows Conlon 2025 and the citation in *A String of Pearls*. R reads *vaminī*.

72. We have emended the Buddhist Hybrid Sanskrit term *doṣā* to the classical Skt. *dveṣā*. This channel was previously called *dveṣāvatī* (BHS *doṣāvatī*).

73. This spelling follows Conlon 2025 and the citation in *A String of Pearls*. R reads *mātarī*.

74. This spelling follows Conlon 2025 and the citation in *A String of Pearls*. R reads *śavarī*; the Tib. reads *mtshan mo*.

75. This spelling follows the Tib. translation of the root text (*rangs ma*) and the citation in *A String of Pearls*. R reads *kṛṣṇavarṇā*.

76. R agrees with the Tib. *shin tu gzugs can ma*. There is no equivalent term in Conlon, and MĀ attests to *svarūpiṇī*, "own form."

77. "All" thirty-two subtle channels.

78. The Tib. reflects the reading "all phenomena of buddhahood" (*sangs rgyas kyi chos thams cad*).

79. "Great bliss" is absent in the Skt. reported in Conlon and in the Tibetan translation of the root text.

80. The words *evam mayā*, "thus did I," refer back to the opening line of the *Hevajra Tantra*, and by extension the opening line of most Buddhist scriptures: *evam mayā śrutam*.

81. The terms "quality" (Skt. *dharma*; Tib. *chos*), "enjoyment" (*sambhoga*; *longs spyod*), and "creation" (*nirmāṇa*; *sprul*) are the terms used for the three bodies (*kāya*; *sku*) of a buddha.

82. This cakra is behind the forehead.

83. Following this line, some Sanskrit manuscripts of the *Hevajra Tantra* include an additional set of four properties. Kāṇha does not comment on this set of four, nor do Ratnākaraśānti, Kamalanātha, or Saroruhavajra in their respective commentaries. The line is also absent from the Tibetan translation. Thus, it is reasonable to assume this additional set of four was not known as part of the *Hevajra Tantra* to these commentators, or to the Tibetan translators. It has been omitted in this English translation as well. The line, as published in R, reads *catvāryaṅgāni sevā-upasevā-sādhana-mahāsādhanaś ceti* ("The four limbs are service, honoring, sādhana, and mahāsādhana").

84. In the sequence of verses beginning with the "four moments," the root text enumerates sets of four properties that are oriented around the four cakras explained above.

85. Kāṇha will now offer an alternate explanation, beginning again with the content of 1.1.21.

86. This translation follows Cms and the Tib. C omits the final line of the verse, and replaces it with what is in fact the first line of commentary that follows.

87. The following verse concerns the four initiations (*abhiṣeka*).

88. These are the first two lines of *Hevajra Tantra* 2.3.10. The interpretation of the grammar of the Skt. … *ca caturthaṃ tat punas tathā* is a matter of debate. Many scholars interpret is as "and the fourth, again, is like that." The translation here is an attempt to align the translation with the interpretation in the commentary that follows in the passage below, where *punar* is interpreted as "immediately after." This differs from the translation given in the root text at 2.3.10.

89. Here Kāṇha is using a creative etymology to parse the term *ācārya* (“master”) into the words *ārāt carati*, “one who treads (*cara ti*) far from (*ā rāt*)” evil paths.

90. Adopting, on the authority of the Tib., the reading *na punar* from MS *ga*. Both readings, with and without the negation, make sense. The reading without the negation (“it is said”) describes a position that is subsequently refuted. The reading with the negation automatically refutes it.

91. Reading *vyākhyānaśravaṇe* following MS *ga*. The Skt. edition reads *vyākhyāne śravaṇe*.

92. Reading *caturthalakṣaṇo˚* following Cms. C reads *caturthakṣaṇo˚*.

93. The Tib. adds *spros pa’i phyag rgya* after “activity seal,” where *phyag rgya* could be an instance of dittography. The phrase *spros pa* however seems to be supported by one of the Skt. manuscript that has *prapañca* (“elaborate/conceptual”) before *bhāvanā* (“cultivation”). The addition of *spro pa*/*prapañca* would imply that the practice of cultivation is conceptual at this stage.

94. Kāṇha uses a creative etymology to gloss “wisdom” (*prajñā*) as “superior” (*pra kṛṣṭa*) “knowledge” (*jñā na*).

95. Reading *cittamātratā* following Cms and the Tib. translation (*sems tsam nyid*). C reads *citamātratā*.

96. This translation is conjectural, as both the Skt. and the Tib. are unclear. The Tib. omits the reference to the three subtle channels.

97. Adopting the Tib. reading “heart jewel” (*snying gi nor bu*), which is also supported by Cms. C reads “this jewel.” The meaning of this phrase is unclear and open to interpretation.

98. Cms agrees with the Tib. in beginning this passage with the statement, “ ‘That’ (Skt. *tat*; Tib. *de*) refers to the wisdom-knowledge [initiation].” Both Sanskrit witnesses and the Tibetan translation then begin the next line by citing “likewise” (*tatheti*; *de bzhin zhes bya ba*) from the root text before continuing as translated above.

99. This translation follows Cms, which is also supported by the Tibetan translation. C omits “moment” (Skt. *kṣaṇa*; Tib. *skad cig ma*).

100. In an apparent scribal error, the Tib. here uses the affirmative *yin* rather than the negating *ma yin*.

101. The source of these two verses could not be established.

102. The Tibetan translation omits this reference to Samayavajra.

103. “Vajra holder” (*vajradhara*), when not a deity name, typically refers to a practitioner of the Vajrayāna.

104. The Tib. reads, “One whose mind has been made pure / through the methods of the Vajrayāna…”

105. The Tibetan exchanges the last two lines of this stanza with the initial two lines of the stanza below.

106. These three verses, quoted from an unknown text by Samayavajra, can also be found in the *Subhāṣitasaṅgraha* (Bendall 1905, part 2, p. 10). The Tibetan of the final two verses reads: “The one who listens with the strength of purpose / Will ascertain the three vajras, / Thus becoming convinced of the absence of self / And cutting through the delusion of existence. // For the one who masters their

own mantra, / Finding abundant means is easy. / The accomplishments of such a vajra holder / Rest in the palm of their hand."

107. The Tibetan at this point features an extra passage that does not appear in the Sanskrit. It starts on folio 7.b, line 3, and ends on line 6 of the same folio. It reads: "Regarding the passage that begins 'the lalanā has the nature of wisdom,' the divisions of the three subtle channels should be explained in order to complete the meaning of initiation. Lalanā is the left channel, which is the nature of the vowels, the essence of wisdom. Rasanā is the right channel, which is the nature of the consonants, the essence of means. Their essential sameness is the avadhūti, which is located in the center. Lalanā is the body of qualities, rasanā is the body of enjoyment, and avadhūti is the creation body. These are correlated with body, speech, and mind. When the three cakras and the three channels are indivisibly joined, great bliss arises. When great bliss is realized, one also comprehends the four initiations as well as the divisions of the moments and joys. The enumeration of the cakras in the context of the generation stage is also applicable to the context of initiation."

108. Compare with *Guhyasamāja Tantra* 17.50 (Matsunaga 1978, p. 104): "The five aggregates, briefly, / Are proclaimed to be the five buddhas, / While the vajra sensory bases / Are the sublime maṇḍala of the bodhisattvas (*pañcaskandaḥ samāsena pañcabuddhāḥ prakīrtitāḥ / vajrāyatanāny eva bodhisattvāgrya-maṇḍalam*).

109. The Tibetan specifies this as "the illusion-like nature" (*sgyu ma lta bu'i ngo bo nyid*).

110. This verse can be found on folio 59.b in the Tibetan translation of the *Ḍākinīvajrapañjara Tantra* (Toh 419): *'phags pa mkha' 'gro ma rdo rje gur zhes bya ba'i rgyud kyi rgyal po chen po'i rtag pa*. There is no extant Sanskrit source for this text.

111. Kāṇha uses a creative etymology to gloss *mantra* with "mental process" (*man ana*) and "protection" (*trā ṇana*).

112. The translation of the last clause of this sentence is uncertain.

113. Following the Sanskrit Cms and the Tib., which states "thus we arrive at sixteen" (*rnam pa bcu drug tu 'gyur ro*).

114. The translation of this paragraph is tentative.

115. R reads *sthāvarī*.

116. *Hevajra Tantra* 2.4.59.

117. The four divisions of each of the sixteen *saṃkrāntis* comprise the sixty-four *daṇḍas*.

118. "All that is listed after 'Mahāsāṅghin,' " i.e., after the end of 1.1.28, are the items listed in the first three pādas of 1.1.29.

119. "The others" refers to the other three tathāgata consorts. They are Māmakī, Pāṇḍurā or Pāṇḍuravāsinī, and Samayatārā.

120. Reading *haṃ* following MSS *ka*, *gha*, and *ca*, as well as the Tib. translation and the *Yogaratnamāla*. The Skt. edition reads *'haṃ*. Because of the ambiguities of Sanskrit word combination, *haṃ* could also be read as *ahaṃ*.

121. In an apparent instance of scribal error, the Tib. translation reads “third” (*gsum pa*) rather than “fierce” (*gtum pa*).

122. Here again Kāṇha is offering a creative etymology of the word *caṇḍālī*, breaking it into *caṇḍā* and *ālī*.

123. The Skt. *dagdhe* (“when burned”) is glossed here by the phrase *dagdhe sati* to indicate that *dagdhe* in the root text is a locative absolute. The English translation remains the same.

124. This song, which is sung in Apabhraṃśa, is found in the *Hevajra Tantra* at 2.5.20–23.

125. For “consciousness,” the Skt. uses *jñāna* instead of the usual *vijñāna* for metrical reasons.

126. The source of these two verses could not be traced. It is possible they are Kāṇha’s own composition.

127. These verses are rendered in prose in the Tib. translation.

128. “She” is Caṇḍālī.

129. *Hevajra Tantra* 1.8.35.

130. The source of this verse could not be identified.

131. R reads “the family of Hevajra” (*hevajrakula*).

132. As the Skt. *tasya* can mean both “his” and “its,” the text could be referring to the generation of Hevajra or to the generation of the body.

133. Conjecturing *vajrakula* (“the family of vajra”) against the Skt. edition *hevajrakula* (“the family of Hevajra”).

134. Here and in the subsequent colophons the Tibetan translation omits the name of the author.

135. Skt. *oṁ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*.

136. *Hevajra Tantra* 1.1.8, lines 2–4.

137. Kāṇha again uses a creative etymology to gloss *mantra* with “mental process” (*man ana*) and “protection” (*trā ṇana*).

138. Reading *bruṁ* as attested in Rms and the Tib. translation. R and Conlon read *buṁ*.

139. This follows Conlon and the Tib. in reading *āṁ*. R reads *aṁ*.

140. The translation of *deva* as “playful” reflects Ratnākaraśānti’s interpretation. A more standard translation would be as “divine.” These translations reflect the different meanings of the verbal root √*div*, from which the word *deva* is derived.

141. The name *picuvajra* defies attempts at definitive translation. It is an oxymoron combining two opposites—*picu* is cotton wool or tufts of grass, i.e., something soft and delicate, and *vajra* is something infinitely hard.

142. Skt. *oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ svāhā*.

143. Skt. *oṁ trailokyākṣepa hūṁ hūṁ hūṁ phaṭ svāhā*.

144. “Spread fear” is a slightly unorthodox translation of the syllable *bhyo* to make it fit with Ratnākaraśānti’s interpretation (the verbal root √*bhyas* does indeed mean “to fear”). A similar explanation is found in Kamalanātha’s *Ratnāvalī* (Conlon, p.71).

145. Skt. *oṁ jvala jvala bhyo hūṁ hūṁ hūṁ phaṭ svāhā*.

146. Skt. *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*.

147. The mantra of Kurukullā has likely been included here as part of the rain-making rite that follows.

148. Possibly *Crinum asiaticum*. All plant identifications in this translation are based on information from the Pandanus Database of Indian Plants and should be considered tentative.

149. One bowl serves as the cover for the other. The effigy is placed inside the lower bowl, which is then filled with milk and covered with the other bowl.

150. The bricks are probably from the platform where funeral pyres are built.

151. Unidentified.

152. Some of the Skt. MSS of the root text and the Tib. translation omit “and three fingers” (*tryaṅguṣṭhādikam*).

153. Each of the eight faces has three eyes.

154. The reading *ghuru ghuru ghuḍu ghuḍu ghuḍa ghuḍa* is corrupt in most of the available Sanskrit MSS of the root text, but the majority of the available MSS seem to point to this reading.

155. Reading *ākarṣaya ākarṣaya* with the majority of witnesses against *karṣaya karṣaya* in R.

156. The *phuḥ* is repeated eight times, reflecting the number of the nāga kings.

157. This mantra may be translated into English as “*Oṁ*, growl, growl! Defend, defend! Protect, protect! Devour, devour! Strike, strike! Resist, resist! To the nāga overlord who makes Ananta tremble: *he he ru ru ka*! Summon the nāgas who dwell in the seven subterranean realms, summon them! Cause them to send rain, do it! Cause them to release thunderclaps, do it! *Phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ*! *Hūṁ hūṁ hūṁ phaṭ svāhā*!”

158. *Ocimum gratissimum*.

159. As a measure of length, one finger (*aṅgula*) refers to a finger’s breadth.

160. The Tib. reads, “Wind around means that they should be closed, and place means placed in the pond.”

161. Emending *pannāśa* to *parṇāśa*, which is known to be a type of basil.

162. Skt. *oṁ āryaśmaśānapriyāya hūṁ hūṁ hūṁ phaṭ svāhā*.

163. It remains unclear precisely what “axe chips” (*kuṭhāracchinnā*) refers to. It may be taken literally, as small chips or flakes from or made by an axe, or as the name of a plant or other material ingredient.

164. Skt. *oṁ vajrakartari hevajrāya hūṁ hūṁ hūṁ phaṭ*. One of the manuscripts includes *svāhā* at the end.

165. In the Skt., "it" (*tām*) is feminine, which means that it refers either to the previously mentioned chalk or to the pill that the chalk was formed into.

166. As Ratnākaraśānti explains in *A String of Pearls*, this means that one should use the empowered chalk to draw a circular line on a water jug. This line will then appears on the neck of one's enemies. Next one breaks the neck of the jug, and presumably the necks of one's enemies at the same moment.

167. Based on Kāṇha's gloss, the ambrosias referred to here are probably the bodily substances that typically include urine, feces, blood, semen, and human flesh.

168. A *tilaka* is a mark made on the forehead, also known as a *bindi*.

169. Referring to the month Pauṣa when the full moon enters the asterism called *puṣya*, which occurs during December and January.

170. *Akṣobhya* could be a euphemism for semen or urine.

171. Skt. *oṁ vajrakuṭhāra pāṭaya pāṭaya hūṁ hūṁ hūṁ phaṭ svāhā*.

172. Reading, on the authority of the Tib., *vandayet* as *bandhayet*.

173. Presumably, one puts the bindi onto an image of the targeted deva.

174. *Butea monopserma*.

175. Indian Mustard (*Brassica juncea*). Skt. *viṣarājikā*. The Tib. translates the element *viṣa* ("poison") as a separate ingredient.

176. *Citraka* can be the name of more than one plant, possibly referring to *Plumbago zeylanica* or *Plumbago indica*.

177. Skt. *oṁ hevajra jvala jvala śatrūn bhrūṁ hūṁ hūṁ hūṁ phaṭ svāhā*.

178. The Ashoka tree (*Saraca indica*).

179. Skt. *aśokāṣṭāmī*. The lunar month corresponds to March or April of the Gregorian (Western) calendar.

180. This may refer to the Emetic nut, *Randia dumetorum*, but perhaps also to *Vanguiera spinosa*, or a thorn-apple.

181. Black nightshade (*Solanum nigrum*). The variant in the majority of the Sanskrit witnesses may be seen as the result of haplography.

182. Skt. *oṁ hrīḥ amukī me vaśībhavatu svāhā*.

183. "Vajra water" could be a euphemism for urine, or could refer to water that has been ritually infused with a vajra.

184. The Skt. words for "moon" and "sun," *candra* and *sūrya*, could also be proper names referring to the deities of the moon and the sun respectively.

185. Skt. *oṁ candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya hūṁ hūṁ hūṁ phaṭ svāhā*.

186. Emending *kumāryārtha* to *kumāryā artha˚*, following the Tib. *gzhun nu ma'i*. In general, the Tibetan translation reports clearer syntax for this line.

187. Apart from cochineal lac, the Skt. *alaktaka* can also mean red resin of certain trees.

188. Reading *sā* ("she") following MSS against *sa* ("he"), erroneously printed in R.

189. The compound *naṣṭadravyānveṣaṇavidhiḥ* ("the procedure for finding lost property") is absent in a number of Sanskrit witnesses, and possibly was not part of the root text known to Kāṇha.

190. "Vajra divination" likely indicates that this is the specific Vajrayāna application of this mode of divination. The use of a young child to gaze into reflective surfaces—including fingernails or toenails dipped in lac—is a well-attested mode of divination in both Buddhist and non-Buddhist Indic sources. This practice is typically used to locate lost or stolen property. A more detailed description of the rite can be found in Chapter 7 of *The Tantra of Subāhu's Questions*. About this practice see also Orofino 1994 and Vasudeva 2015.

191. Emending to *saptamyām* ("on the seventh") and *trayodaśyām* ("on the thirteenth") to align with the temporal sequence reported in the root text. These variants are also supported by the Tib. translation (*bdun nam bcu gsum*). The Skt. edition reads *aṣṭamyām* ("eighth") and *caturdaśyām* ("fourteenth").

192. Reading *dhanapālavaineyahastena* ("the gesture of taming Dhanapāla") against *dhanapāla vaineyahastena* printed in R. One of the MSS reported in R adds the syllable *oṁ* in the beginning, because of which one could also consider reading *oṁ dhanapāla vaineyahastena* in the sense of "with the gesture of taming, [saying] '*oṁ* Dhanapāla.' " Because of the absence of an *iti* or *ityukte*, this possibility has been rejected here.

193. The Tib. reads *ā*.

194. The Tib. reads *baṃ*.

195. Eng. "*Oṁ hūṁ*, paralyze so-and-so! *Hūṁ svāhā*!"

196. The Skt. reads *yugala* ("pair"), whereas the Tib. *zur bzhi* reflects the reading *catuṣkoṇa* ("square").

197. The precise meaning of *digvajra* ("the vajra(s) of the quarters," or "of the directions") is not clear.

198. Skt. *oṁ hūṁ vajre devadattaṃ stambhaya hūṁ svāhā*.

199. The Tib. reads *ī*.

200. *Pentapetes phoenicea*.

201. The case ending indicates that the target is female.

202. The Tib. reads *oṁ*.

203. Skt. *oṁ aṁ gaurī amukīm me vaśam ānaya aṁ svāhā*. The target of this mantra is, again, a woman, as indicated by the feminine ending of "so-and-so" (*amukī*).

204. The Tib. reads *i*.

205. Reading *daṃṣṭra* ("fang") as *uṣṭra* ("camel") as supported by the Tibetan (*rnga mo*). The Tibetan translators also interpreted the line to read "blue camel" (*rnga mo sngon mo*).

206. Skt. *oṁ khaṁ vāriyoginī amukam uccāṭaya khaṁ hūṁ hūṁ hūṁ phaṭ*

207. As this rite is intended to sow enmity between separate targets, there must be at least two of them, which is indicated by the use of the dual Skt. declension.

208. Skt. *oṁ jrīṁ vajraḍākinī devadattayajñadattayor vidveṣaṃ kuru jrīṁ hūṁ hūṁ hūṁ phaṭ*.

209. Called Nairātmikā in the root text.

210. The Tib. reads *a*.

211. MSS *kha* and *gha* read *va* instead of *buṃ*. The Tib. reads *bhruṃ*.

212. This time the instructions do not specify what the preliminary practice consists of.

213. The Tib. has poison (*dug*) as the first ingredient, which happens to be the first part of the Skt. *viṣarājikā* (Indian mustard).

214. Eng. "*Oṁ buṁ*, afflict so-and-so with fever, *hūṁ*!"

215. Reading *tau* as *taṃ*, to undo a possible vowel dittography in the Skt. phrase *tuṣāgnau tau*.

216. As before, "one's heart" is Khecarī's heart.

217. From this statement it appears that the sending and resorbing of light is synchronized with the practitioner's breath.

218. Skt. *oṁ ghuḥ bhūcarī amukam māraya ghuḥ hūṁ hūṁ hūṁ phat*.

219. Skt. *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*.

220. The "Blessed Lord" is Hevajra.

221. The "triple refuge" is the Buddha, Dharma, and Saṅgha.

222. The source for this clause is found only in a single manuscript witness (*kha*), but is also supported by the Tibetan translation.

223. The Tib. reads "emanating infinite families of the deity's yogins."

224. The surrounding "rampart" is a solid structure made of crossed vajras, whereas the "tent" is an overhead canopy made of a lattice of crossed vajras.

225. The "requisites" are the four immeasurables described in verse 1.3.1 above, and the cultivation of the emptiness of awakening at the beginning of 1.3.2.

226. The "two verses" are 1.3.3–4.

227. As Ratnākaraśānti explains in his *String of Pearls*, the cultivation of loving kindness and the other immeasurables constitutes the first protection, and awakening to emptiness is the second protection. He teaches the third protection with the verse beginning "one should visualize."

228. Skt. *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*.

229. At this stage, this is the core yoga (Skt. *yogaśarīra*) of the second yoga.

230. "It" refers to the corpse.

231. The heruka here is Hevajra.

232. The "intermediate yoga" (*madhyayoga*) is the second yoga. The instructions on the third yoga will commence in verse 8 below.

233. This translation follows the Tib. reading *hUM las byung ba'i rdo rje ni / kha dog nag po 'jig chen po*. The Skt. edition reads *kṛṣṇavarṇam mahāghoraṃ hūṁkāraṃ vajrasaṃbhavaṃ*.

234. Following the reading *śraddhyā* (metrical for *śraddhayā*) in Rms.

235. The "eight goddesses" are eight goddesses from the Hevajra maṇḍala who assume the role of the goddesses of offerings.

236. The Tib. reads, "The requisites for the third yoga are the same as the requisites for the second. Thus, this indicates what is added at the commencement of the first yoga."

237. Reading Gaurī with Rms and the Tib. *dkar mo* against Caurī printed in R. Ratnākaraśānti also confirms this reading in his comments on verse 1.8.24 in *A String of Pearls*.

238. Reading Caurī with Rms and the Tib. *chom kun* against Gaurī printed in R. Ratnākaraśānti also confirms this reading in his comments on verse 1.8.24 in *A String of Pearls*.

239. The "deer-marked one" is generally a reference to the moon, which is glossed by Kāṇha as "camphor." Likewise, *mārtaṇḍa* more generally refers to the sun, and is here glossed as a reference to olibanum. In esoteric contexts, camphor and olibanum are code words for semen and menstrual blood, respectively.

240. *Akṣobhya* and *catuḥsama* are code words for urine and feces, respectively. In general usage, *catuḥsama* is a mixture of four (*catur*) ingredients—sandalwood, camphor, agalloch, and musk—combined in equal (*sama*) amounts.

241. "Rice" (*śālija*) is a code word for human flesh; "honey" (*madhu*) is a code word for alcohol.

242. This sentence contains Kaṇha's gloss of *ḍombyāliṅgitakandhara* as an adverbial phrase.

243. I.e., having worshiped him through the agency of the visualized yoginīs.

244. These requisites are described in the verses 1.3.2–3 above.

245. *Sattva* ("being") is a metrical contraction of Vajrasattva.

246. The "fivefold realization" (Skt. *pañcābhisambodhi*) is a sequence of five stages used to generate the form of the deity. This system is based in the *Sarvatathāgatatattvasaṅgraha*, and is most widely employed in the Yoga tantras. It was largely supplanted in the Mahāyoga and Yoginī tantras with the system described to this point in the text.

247. There are traditionally sixteen vowels: *a*, *ā*, *i*, *ī*, *u*, *ū*, *ṛ*, *ṝ*, *ḷ*, *ḹ*, *e*, *ai*, *o*, *au*, *aṃ*, and *aḥ*. They represent the sixteen phases of the moon, but when the vowels are used to represent the lunar months instead, *aḥ* is omitted so that they total fifteen.

248. The way the commentary is phrased indicates that the "emblem" is a vajra scepter with the original seed syllable in its central hub. This is corroborated by the corresponding passage in the *Muktāvalī*.

249. Lost in translation here is the move that Kāṇha makes to interpret the Skt. term *bhavet* ("there should be") from the root text as *bhāvayet*, "one should visualize."

250. The "emblem" is the vajra scepter.

251. The sun is called here by its poetic name of Saptāśvika ("He With Seven Horses"), as it is traditionally regarded as traveling in a chariot drawn by seven horses. Kāṇha cites this verse in his commentary to verse 1.3.12, above. That citation reads *saptasaptikaḥ* in place of *saptāśvikaḥ*, which is also the reading found in here in MSS *kha*, *cha*, and *ja*.

252. *Hevajra Tantra* 1.8.6–7.

253. "The three yogas" in contradistinction to the fourth yoga taught from verse 1.3.16 onward.

254. The khaṭvāṅga rests inside the curve of his left arm.

255. Kāṇha is indicating that *śvasati* is derived from *śavavasati* by removing the second, third, and fourth letters.

256. A charnel ground is the venue for the meeting of the yoginīs described in the eighth chapter.

257. The implication, based on Kāṇha's gloss of *śvasati*, is that the body is a cremation ground because it will one day be a corpse.

258. Two Skt. manuscript witnesses (*kha* and *ga*), as well as the Tib. translation, read "regarding the maṇḍala in this tantra."

259. The Tib. attests to the variant *hevajrasiddhatvāt* (*dgyes pa'i rdo rje'i grub pa yin pa'i phyir*) instead of *utsargasiddhatvāt*.

260. The word *mudrā* seems to be used here with the meaning "consort."

261. Reading *svahṛdbījād* following Rms and the Tib (*rang gi snying gar sa bon*). Conlon and R read *svahṛdi svabījād*.

262. Reading *anunāthyate* with C against *anunāyayati* in R with the support of two MSS of the root text. The editors of R and C seem to have misread the ligature *thya* as *yya* and thus printed *anunayyata* in their notes.

263. Skt. *oṁ abhiṣiñcantu māṃ sarvatathāgatāḥ*.

264. In its most basic sense, the Skt. verb *abhi√sic* means to "sprinkle," and is the same verb used for a royal coronation in which the new monarch is ritually sprinkled with water.

265. The "others" are the other offering goddesses, whose number varies depending on the sādhana.

266. The "rest" are the other four tathāgata consorts, Māmakī, Pāṇḍurā, Tārā, and possibly Nairātmyā.

267. Meaning whichever deity one is being granted initiation for.

268. Here the Tib. reads "precisely insofar as it is not seen."

269. *Mūlamādhyamakakārika* 15.2 (Vaidya 1960, p. 115). Nāgārjuna's verse is part of an argument of the logical fallacy of intrinsic existence (*svabhāva*). Because all things arise in dependence on causes (*pratyayān pratītya*) as part of the process of dependent origination (*pratītyasamutpāda*), they have no

intrinsic existence. Something that has intrinsic existence cannot, by definition, be dependent on anything else.

270. This verse from the *Ratnamegha Sūtra* is also quoted by Candrakīrti in his *Prasannapadā* 11.8 (Vaidya 1960, p. 98).

271. The three categories mentioned here—the perfected (*pariniṣpanna*), the dependent (*paratantra*), and the imagined (*kalpita*)—are the three natures (*trisvabhāva*) as expounded in the Yogācāra philosophical system.

272. This statement by the Buddha comes from the *Pratyutpannabuddhasammukhāvasthitasamādhi Sūtra*. See Harrison 1990, p. 42.

273. This verse is quoted from Nāgārjuna's *Bodhicittavivaraṇa*.

274. The Tib. reads, "Thus, the mind does not exist."

275. The Tib. translation of the root text reads "knowing *tattva*, he should worship continually" (*de nyid rig pas rtag tu mchod*). The editors of the Skt. edition reasonably conjecture the back-translation as *pujayet tattvavit sadā*. The Tib. translation of the commentary below follows the Tib. root text when citing the verse, but the meaning of Kāṇha's commentarial gloss accords with the Skt. reading attested in the available witnesses.

276. There is a play on words here, as the Skt. *śuklakarman* can refer both to making things spotlessly clean (*śukla*), which is what clothes washers do, and to pure (*śukla*) or virtuous acts.

277. In this context, the Skt. word for "served" (*sevitavya*) has sexual overtones.

278. Kāṇha now offers an alternate commentary on verses 1.5.2–3.

279. Here the Tibetan reflects a variant reading: "One should always worship through that [great bliss] means that one should always experience it."

280. It is unclear what "the three" refers to, but possibly to sound, sight, and another sense (touch?). In other words, nobody should hear, see, or perceive with any other sense the practice of sexual yoga. It is also possible that the compound *trayopalambha* should be interpreted as "perception by the three," meaning that no third party should perceive the activity of the two partners.

281. The "mudrās" in question are the five tathāgata consorts particular to this maṇḍala.

282. "Seal" is the literal meaning of the Skt. word *mudrā*.

283. While the five tathāgatas correspond to the five aggregates, the five mudrās—the consorts—correspond to the five elements, or the five types of sensory perception, seeing and so forth.

284. Kāṇha appears to be offering a creative etymology here, glossing *mudrā* with *muda*, "joy," before giving two synonyms: happiness (*harṣa*) and great bliss (*mahāsukha*).

285. The names of the mudrās mentioned in this verse, including also Caṇḍālī in the next verse, roughly correspond to the categories of women mentioned in 1.5.2 above, as *nartī* means "dancing woman," *rajakī* "washerwoman," and *brāhmaṇī* "brahmin woman."

286. Each of these first two lines paraphrases the word *tathāgata*. "Reached thusness" paraphrases *tathā-gata* ("thus-gone-one"), and "returned in the same way" paraphrases *tathā-āgata* ("thus-returned-one").

287. "Sāttvika" here stands for Vajrasattva, the sixth buddha in addition to the five buddhas who represent the five wisdoms.

288. The five aggregates.

289. The Skt. etymology of "family" (*kula*), which is derived from the root √*kul* (to "form groups"), cannot be fully conveyed in the English translation.

290. It is not entirely clear what the specific referent is here, but the context suggests it is the mantra and deity as given in lines 2 and 3 of the root verse.

291. Vairocana means "luminous."

292. Akṣobhya means "unshakable."

293. Amogha means "unfailing."

294. Ratneśa means "jewel lord." Ratneśa was shortened to "Ratna" in the root text to preserve the meter.

295. The meaning of Ārolik is uncertain. Perhaps a clue can be found in the Tib. translation. Where the Skt. text reads "he is specifically Ārolik," the Tib. translation has "he is specifically saṃsāra-nirvāṇa" (*de nyid ni 'khor 'das te*).

296. "Sāttvika" means something to the effect of "heroic being" or "virtuous being." It is used here as an abbreviation of Vajrasattva.

297. The Skt. *nirvṛta* here could be interpreted as "extinguished," i.e., delivered into the state of nirvāṇa, or just as "tranquil/at ease." The commentary supports the former interpretation.

298. The text uses wordplay to show that the name Viṣṇu is derived from the verbal root √*viś*, which means "to enter."

299. "Auspicious" is one of the meanings of the word *śiva*.

300. The Skt. *sarva* means "all."

301. "It" probably refers to the nature of being awakened (*buddhatattva*).

302. The Skt. for the final two lines of the verse is *dehe sambhavatīty asmāt devateti*. The root text employs a creative etymology to link the word *devatā* ("deity") to the phrase *de he sambhava ti*. Kāṇha does not comment on this, but Ratnākaraśānti is more explicit in the commentary on this passage in the *Muktāvalī*. He says, "Here, the word *devatā* is reached by removing the syllable *ha* from the preceding word (*dehe*), removing *sambha* from the subsequent word (*sambhavati*), and changing the final letter *ti* to *tā* to express inherent nature. The word *devatā* has the same meaning as *deva*."

303. In this verse we are given two etymologies for the Skt. term *bhagavān*. In the first, the term is broken into *bhaga*, meaning "blessings," "fortune," etc., and the possessive suffix *-vat*, thus yielding "one possessed of blessings." In the second etymology, the term *bhaga* is said to derive from the root √*bhañj*, meaning to "break."

304. There is a play on words in the Skt. text, as the words for "distinction" (*vibhāga*) and "sister" (*bhaginī*) are derived from the same root, √*bhañj*.

305. There is a play on words here in the Skt. text, as *rajakī* ("washerwoman") derives from the root √*rañj*—"to dye" or "to color," as well as to "impassion," or "inspire with affection." Thus, this phrase could also be translated as "impassions all beings."

306. There is another play on words here, as the word for daughter, *duhitṛ*, is derived from the root √*duh*, "to milk."

307. A pun on "untouchable" (Skt. *asparśa*) is intended here. The wisdom aspect is "untouchable" in the sense that it is beyond sensory perception. An outcaste is "untouchable" in terms of social prejudices. The Skt. word for "outcaste" here is *ḍombī*, which is one of the "untouchable" castes.

308. Reading *triṣv etau* as *saṃsthitau* to align with 1.5.11.

309. This quotation is from the second half of verse 1.5.11 above.

310. This interpretation of *maṇḍala* presumes that this word is derived from the root √*mal*, "to contain/hold."

311. The commentary here interprets the syllable *la* as having the meaning of the verbal root √*lā*, which means "to obtain."

312. The meaning of this passage is unclear.

313. *Dhātupāṭha* 1.523. The *Dhātupāṭha* ("list of verbal roots") forms part of Pāṇini's *Aṣṭādhyāyī*.

314. Referring to this chapter of the *Hevajra Tantra*.

315. Kāṇha is indicating that the locative phrase "within the father" should be understood as "by the father."

316. The "external mudrā" is a human consort.

317. The Tib. reads, "One should generate the bliss attained by Vajradhara. For oneself means that it is experienced specifically without relying on an external mudrā."

318. Line 3 of the previous verse.

319. The Skt. term is *niraṃśuka*, which literally means "without clothes," but is a code word for bone. This term and other uses of coded language will be discussed in part 2, chapter 3 of the *Hevajra Tantra*.

320. The "five castes" are the traditional four (brahmin, kṣatriya, vaiśya, and śūdra) plus the "fifth" caste, which includes the subgroups referred to as "untouchable."

321. On the authority of the Tib., reading *vānair* as *bālair*.

322. The Tib. reads, "The five castes are extremely base. This [idea] of 'five castes' is the creation of fools who cling obsessively to truth, and claim that they are associated with moral failings and other faults."

323. The Tib. mentions pigs instead of birds.

324. Reading *rātrau* ("at night") with Conlon, Rms, and the Tib. (*mtshan mo*), against *ramye* ("pleasant") in R.

325. “Heat” (Skt. *ūṣman*) is the first sign of success in yoga practice.

326. Reading *budhyate* with the majority of Skt. witnesses and in support of Kāṇha’s commentary, against *vibudhyate* printed in R.

327. The lines “graced with beauty and youth, / who has the bluish complexion of a lotus” are not attested in the Tib.

328. Both of these qualities—preeminence and incorruptibility—are qualities associated with the term *vajra*.

329. Reading *kriyate* with Conlon and Rms against *krīyate* printed in R.

330. Although presented as verse in R, this part was more likely originally in prose.

331. Vairocana is “on the hands” in the form of bracelets around the wrists.

332. Amogha is a metrically shortened form of Amoghasiddhi.

333. Reading *kṛtā* (“performed”) with Rms and the Tib. (*byas pa*), against *smṛtā* (“remembered,” “known”) in Conlon and R.

334. The four-ingredient mix (Skt. *catuḥsama*) normally refers to a mixture of sandalwood, camphor, agalloch, and musk. In tantric texts, however, it is often coded language for feces.

335. “Akṣobhya” is coded language for urine.

336. At this point, the Tib. translation includes the line, “ ‘Old age’ is the appearance of wrinkles and white hair.”

337. Note that the reading *hūṁbhavo yojayet* printed in R poses several problems. First of all, the form *hūṁbhavo*, which seems to be confirmed by Kāṇha commentary, violates the meter. The majority of Skt. witnesses attest the metrically better, yet uninflected, form *hūṁbhava*. When accepting the nominative form *hūṁbhavo*, it becomes the agent of the verb *yojayet*, which certainly does not yield the intended sense. Here, one could adopt the passive form *yojyate* preserved in some of the Skt. witnesses of the root text. Alternatively, one could interpret the form *hūṁbhava* as metrically short for *hūṁbhavaṃ* and accept the optative form *yojayet*. To our regret, this matter cannot fully be resolved here. The parallel in *The Emergence from Sampuṭa* 5.157 reads *caurakeśakṛtā makuṭī hūṃbhavas tatra yojyate*.

338. “Fingers” refers to finger-widths as a unit of measurement.

339. Here Kāṇha is simply pointing out that the “piece of skull” is the syntactical object of the verb “wear.”

340. The Tib. omits the phrase “according to his ability.”

341. The Skt. expression *gamyāgāmya* (“approachable or unapproachable”) often has a sexual connotation.

342. The Skt. term *dīkṣā* suggests the initiations and observances of other traditions, in particular those of the Śaivas. Ratnākaraśānti, however, also uses this word, or derivatives thereof, in other places wherein it becomes clear that the word can also be used in Buddhist contexts.

343. The Skt. word translated as “attending upon,” *sevana*, has clear sexual connotations.

344. “Chapter 14” refers to *Hevajra Tantra* 2.3.

345. This passage beings with *Hevajra Tantra* 2.3.39.

346. The Tib. reads “signs are a foreign language” (*brda ni kla klo’i skad de*), which accounts for one possible interpretation of the Skt. term used here, *milicchā*. In this interpretation, the term is an irregular rendering of *mleccha*, which can mean “foreign,” but also has the sense of “nonstandard.” It is also possible to interpret *milicchā* as a contraction of *militechhā* (*militāya icchā*), “desiring to meet.”

347. This translation follows Conlon and Rms in reading *ekāṅgulīṃ*. This is also supported by the Tib. reading *sor mo gcig*. R has *aṅgulīm*.

348. Just as Kāṇha indicates that “trident” is a gesture, Ratnākaraśānti also identifies “turban” (where the reading is *paṭṭisa*) as a gesture in the *Muktāvalī*.

349. This translation follows R and C in reading *cakram*, “circle.” The Tib. translation of the root text reads *kha*, “mouth,” which is supported by Ratnākaraśānti’s commentary, which reads *vaktraṃ vivṛtamukham*, “the mouth is an open mouth.”

350. Following the reading in Cms (*sīmāntam iti sīmantam*). Here it seems Kāṇha is simply correcting an irregular spelling.

351. Following Rms, Conlon, and C in reading *śikhāmokṣo ’bhidhīyate*. R reads *śikhāmokṣo vidhīyate*.

352. Emending *pṛṣṭaṃ* to *prṣṭhaṃ* on the authority of the commentary. In *A String of Pearls*, Ratnākaraśānti reads *dṛṣtim* (“gaze”) instead of *prṣṭham*.

353. The commentary here reinterprets the word *susvāgata* with an alternative spelling of *śusvāgata*.

354. This statement, which seems obvious in English, articulates Kāṇha’s parsing of the Sanskrit compound *kṣemamudrā* to show that he interprets a genitive relationship between the terms *kṣema* (“ease”) and *mudrā* (“gesture”).

355. The correspondence here is that the *avadhūti* is the middle of the three subtle channels.

356. The fourth initiation is called the “fourth instruction” because it is given by the master in verbal form.

357. The Tib. further qualifies the sentence: “without pointing in a menacing way.”

358. It appears the Kāṇha is interpreting the grammar of this line differently than he interprets the same structure in the other verses. Specifically, the verse would more naturally be interpreted to say that “he” should be shown the neck, rather than “he should show the neck” as Kāṇha glosses it here.

359. Here Kāṇha is noting that the words “if he” (*yas tu*) are unstated, but implied by the syntax. This cannot be accurately replicated in English.

360. Omitting the word *tasya*, which was included in the Skt. edition. The root verse, Cms (*kha*), and the Tib. translation omit *tasya* here.

361. Reading *mokṣarthaṃ śikṣāº* following Cms and the Tib. translation (*thar pa’i don gyis bslab pa*). C reads *mokṣārthaṃ śikhāº*. Kāṇha here interprets the word “topknot” (*śikhā*) as “training” (*śikṣā*). The two are near-homonyms in Sanskrit.

362. This refers to the statement made in *Hevajra Tantra* 2.3.29 and some other tantras, which enjoins killing, telling untruths, stealing, and sleeping with others' wives.

363. Reading *nandakena* following Conlon, Rms, and C. R reads *kautukena*, and the Tib. reads *lto ba* ("stomach").

364. This reading follows the Tib. translation.

365. This statement refers to all the countersigns given above, beginning with the two fingers in verse 1.7.2 used to enact the tying of a turban, which involves putting up (*ud* + √*ghaṭ*) and securing one's hair.

366. Reading *kathayati* following Rms. Conlon and R include the plural form *kathayanti*.

367. The Tib. places the phrase about tying up the hair, which in the Skt. version belongs at the end of the commentary on the preceding verse, at this location. The Tib. reads, "A garland in their hand refers to [gestures] resembling tying up hair or removing a garland."

368. The Tib. translation of the root verse reads, "After the garland has been cast, / Keep your samaya, O true vow holder. / Gathered 'outside' it, / The divine setting is entered. / Do whatever is said / By the yoginīs gathered there."

369. Here Kāṇha is glossing the term *abhipreṣita*, "casting," by saying it means "casting it (*preṣana*) directly (*abhi mukhe*) to him." The term possibly implies that the yoginīs place the garland around the practitioner's neck themselves.

370. This reading is informed by the syntax reported in the Tibetan translation, which makes it clear that two options are being presented.

371. The Tib. reads, "Divine substance refers to the yoginī. Outside means 'perform the service.' " It seems apparent that scribal corruptions have affected the Tib. translation of both the root text and the commentary.

372. The "meeting places" (*melāpaka*) are places where yogins and yoginīs meet.

373. The Skt. *bhūmi*, which in its technical meaning is translated as "bodhisattva level," is here etymologically analyzed based on its literal meaning as a "place of being."

374. In the Skt. text, Luminous (*prabhākarī*) and Radiant (*arciṣmatī*) are listed in the reverse order.

375. Reading *samantaprabhā* following Cms, as well as the Tib. translation (*'od 'phrod ba*). C reads *samantabhadrā*.

376. The Tib. reads, "The basic syntax is: they are defined by the bodhisattvas who are the lords of the ten bodhisattva levels, and the protector, the Buddha. Based on what? Those very pīṭhas and the rest."

377. "Locations" is a translation of the Skt. term *bhūmi*, which at once refers to the physical sites that follow and the corresponding bodhisattva levels.

378. The Tib. reads Kollagiri (D: *kol la gi ri*) or Kolāgiri (H, N: *ko lA gi ri*).

379. Reading *paurṇagiri* from the root text in place of *pollagiri* as cited in the commentary, in order to align the translation of the commentary with that of the root text.

380. This translation follows the variants in the Cms. The Tib. reads, “In their vicinity means near the secondary pīlavas.”

381. A “*preta* fortnight” (*preta* referring here to deceased ancestors) normally designates the dark fortnight of the month of Āśvina. Here, however, it seems to be interpreted as a dark fortnight in general.

382. The syntactically unnecessary word “and” is included in the translation because it is commented on by Kāṇha.

383. The term *āvarta* (“one who returned”) presumes reincarnation.

384. The Skt. term used here is *dhvaja*, which more literally means “banner,” but is used euphemistically to refer to someone suspended from the gallows.

385. In this case, someone who was born seven times as a brahmin.

386. As mentioned above, the Skt. term *dhvaja* generally means “banner,” which is the basis for the gloss Kāṇha provides here.

387. The Tib. reads “māras” rather than “snakes.”

388. This translation follows Conlon, the Tib. translation of R, and the Tibetan translation of C in reading *pratiṣidhyate* (*dgag par bya*). R reads *prasidhyate* (“succeeds”).

389. The Kaulas are a Śaiva-Śākta school contemporary with and in many ways similar to the Buddhist groups that practiced the Yoginī tantras. The Tibetan uses the term *rgyang phan pa*, which refers to extremist schools in general, or the Lokāyata materialists in particular.

390. This translation follows the above variant reading in the root text and the Tib. translation of C in reading *pratiṣidhyate* (*dgag par bya*). C reads *prasidhyate* (“succeeds”).

391. “Those who are hanged” (*dhvaja*) was one of the categories of human flesh referenced in verse 1.7.21.

392. This translation is tentative. Though phrased ambiguously, Kāṇha is defining the kinds of thoughts that would hypothetically be proscribed, but are not so for the yogin.

393. Where the Skt. reads *sattve* (“beings”) the Tib. has *gzhan* (“others”).

394. “Extinguished” (*nirvṛta*) and *nirvāna* are derived from the same verb *nis* + √*vṛ*, which, in the context, refers to the extinguishing of the afflictions.

395. The translation “obtain power” conforms with the commentary. However, the Skt. *vaśaṃ yānti* rather suggests “fall under the control of.”

396. There is a play on words here in the Skt., as the word for “being,” *jantu*, is derived from the root √*jan*, “to be born.”

397. Kāṇha uses a creative etymology to explain how Nairātmyā is the skull cup. She is the skull cup (*kapāla*) because she “protects” (*pāla yati*) the bliss represented by the syllable *ka*.

398. The Skt. *paramādya* is also used as the name of the deity Paramādya, and is the title of a tantra of the Yoga class.

399. These three comprise a set of three phases of the stage of the arisen. Generally, the first yoga involves the generation of the central maṇḍala deity and its consort, the supreme ruler of the maṇḍala involves the emanation of the remaining maṇḍala deities from the original pair, and the supreme ruler of activity involves the activities of the deities once they have been generated.

400. Chapter 1.3.

401. "The oblation eater" refers to fire.

402. The "two enclosures" are concentric, one containing the other.

403. This verse describes the maṇḍala in which the circle of yoginīs stand, thus it is the maṇḍala that has four corners, four doors, etc.

404. This verse does not appear as it is cited here in any extant version of the *Hevajra Tantra*. The first line of the verse corresponds to the first quarter of *Hevajra Tantra* 2.5.4, and the remaining three lines to the last three quarters of 2.5.6.

405. The "vowels" are the sixteen vowels of the Sanskrit alphabet.

406. The "first letter" is the short *a*, the first letter of the Sanskrit alphabet. This is Nairātmyā's seed syllable, and so the instructions here appear to concern the central deity in particular.

407. "It" seems to be referring to the "seed syllable" *a* on top of the moon disk.

408. The sun is called here by its poetic name of Saptāśvika ("He With Seven Horses"), as it is traditionally regarded as traveling in a chariot drawn by seven horses. Kāṇha cites this verse in his commentary to verse 1.3.12, above. That citation reads *saptasaptikaḥ* in place of *saptāśvikaḥ*, which is also the reading found in here in MSS *kha*, *cha*, and *ja*.

409. The Tib. translation includes a line here that is not attested in the extant versions of the *Yogaratnamālā*, and which glosses a term not found in the root text at this point. It reads, "Differentiation of the seed syllable refers to the different letters."

410. This statement, as confirmed by the Tib., seems to be equating the emblem (in this case, the knife) with the seed syllable. Usually they are different; the emblem arises from the seed syllable, after which, depending on the specific visualization details, the seed syllable either remains or reappears in the center of the emblem.

411. Reading the attested *kartṛ°* ("agent") as *karttṛ°* ("knife"), which is in accord with the Tibetan *gri gug*.

412. As the commentary explains, the *vajrasattva* here is the deity's emblem containing the seed syllable within it. This seed syllable will transform into the deity Nairātmyā.

413. The letter "at the beginning" is the first letter of the Sanskrit alphabet, which is the short *a*.

414. More literally, the text reads "the letter *ca*." The *ca* here is part of the "open-ended" *ca* construction that has a vague sense of "and so on," where the implied content needs to be supplied by the reader.

415. Reading *neṣyate* ("not required") instead of *niṣpattiḥ* ("completed"), based on the authority of the Tib. translation (*'dod mi bya*) and the text as attested in Ratnākaraśānti's *A String of Pearls*.

416. Reading *viśvaṃ* as *bimbaṃ* on the authority of the Tib. translation (*gzugs bsnyan*), which is also in alignment with R. Ratnākaraśānti also attests to *bimbam* in *A String of Pearls*.

417. Referring to chapter 1.3. Vajraśṛṅkhalā is briefly mentioned in verse 18.

418. Here Kāṇha is simply providing a synonym, glossing the Skt. term *vaktra* with *mukha*. Both mean "face."

419. The Tib. reads, "And the rest is a concise way of indicating they are adorned with garments made of skin and so forth."

420. In this line Kāṇha first emends the term *gaurādyā* cited in the root text to the expected form *gaurādayaḥ*. As this is challenging to render clearly in English translation, it has been omitted here.

421. *Hevajra Tantra* 2.4.20.

422. The remaining directions, those of Yama, Varuṇa, and Kubera, are, respectively, the south, west, and north.

423. The northeast.

424. The root text uses the form Ḍombinī for metrical reasons.

425. Kāṇha is using a creative etymology to break the Skt. term *adhovatī* ("the one below") into *adhas* ("below") and *avati* ("protect"), and further glosses *avati* with *rakṣati* ("guard/protect") to support his interpretation. Despite the fact that Kāṇha extends the same interpretation to *urdhvavatī* ("the one above"), the term cannot be analyzed using the same etymology.

426. Here Kāṇha is simply explaining the use of the term *mudrakā*, which is uncommon. This may indicate that *mudrakā* was used for metrical reasons.

427. The Tib. reads "yellow hair that flows upward."

428. The "lotus vessel" (*padmabhājana*) is synonymous with the skull cup (*kapāla*).

429. In the yoga of the six stages, the six colors refer to the color of the visualized deity, which appears to be Nairātmyā, indicated by the female gender of the Sanskrit adjectives.

430. Reading the genitive *vajriṇāṃ* following Rms and C. R reads *vajriṇā*, which is supported by the Tib. (*rdo rje can gyis*).

431. R includes an additional, final line: *utpannaṃ kathayāmy aham* ("Now I will teach the stage of the arisen"), which is absent in a number of Sanskrit sources and the Tibetan translation of the root text, and seems not to have been read by Kāṇha, Ratnākaraśānti,or Kamalanātha. It is reasonable to assume that this quarter must have been added at a slightly later stage of the transmission, an addition that is understandable as it expresses the logical consequence of what is stated immediately before.

432. This is the first verse of this chapter, *Hevajra Tantra* 1.8.1.

433. This verse gives an alternative interpretation of the terms used in the first verse of this chapter.

434. "Visualize" is quoted from verse 1.8.1, which begins with "one should visualize."

435. "These three" refers to (1) the expanse of space/lotus, (2) the wisdom/vajra, and (3) visualizing/inserting.

436. The first three lines of this verse offer an alternative interpretation of the terms from verse 1.8.2, which pertain specifically to the stage of the arisen.

437. Reading *dvaividhyam* according to Conlon, Rms, and C. R reads *dvaividyam*.

438. The Skt. term *anayoḥ* can be either the genitive or locative form of the pronoun *ayam*. Thus, Kāṇha is specifying which form he understands it to be.

439. Reading *ata eva* following Conlon, Rms, the Tib. translation (*de nyid phyir*), and C. R reads *atraiva*.

440. Kāṇha now offers an alternate interpretation of verses 1.8.26–30.

441. Here Kāṇha glosses the term *bhaga* with the verb √*bhañj*, meaning "to break."

442. The Skt. term *cakra* means "circle" in general and also the energy centers in the subtle body.

443. The phrase "characterized by the absence of defilements" is absent in the Tib. translation.

444. Emending *taccakram* to *tacchukram* to align the commentary and root text. This emendation is supported by the Tib. translation.

445. The Tib. reads "the second is cutting through suffering."

446. This comment refers to the alternative interpretation for verses 1.8.26–30.

447. "Hero" is here a technical name for the main male deity of the maṇḍala.

448. Reading the particle *vai* with Conlon, Rms, and the Tib (*nges*).

449. "Existence" (*bhava*) refers to conditioned existence, synonymous with *saṃsāra*.

450. The "absence of passion" refers to the joy of cessation.

451. R, in support of some of the surviving Sanskrit witnesses of the root text and its Tibetan translation, prints an additional verse at this point: *na rāgo na virāgaś ca madhyamaṃ nopalabhyate | nātra prajñā na copāyaḥ samyak tattvāvabodhataḥ ||* ("When reality is realized correctly, / There is neither passion nor dispassion, / Nor can anything be found in between. / There is no wisdom here and no means"). Kāṇha does not comment on this verse, which is absent in several of the palm-leaf witnesses. As there remains strong doubt whether this verse originally belonged to the version of the *Hevajra Tantra* known to Kāṇha, we have omitted it from the translation here. It is similarly uncertain if this verse was known to Ratnākaraśānti and Kamalanātha, who likewise do not comment on it in their respective commentaries. The verse is included in the Tibetan translation of the root text preserved in the Degé Kangyur.

452. In the context of these instructions, the innate (*sahaja*) and innate joy (*sahajānanda*) seem to be equivalent, and the two terms used interchangeably.

453. The Tib. reads *srid pa'i zug rngu 'byin pa yi* ("that extracts the thorn of existence").

454. The source of this quote is unknown. It is perhaps better understood as a maxim or paraphrase rather than a direct quotation.

455. The beginning of this paragraph frames a rhetorical question as a prompt for Kāṇha's commentary on the remainder of verse 1.8.36

456. Here Kāṇha is glossing the term *upasevā*, translated in the verse as "attending," by stating that the prefix *upa* º refers to *upā ya*, "means," and º*seva* as "attending" to it through correct meditation.

457. Reading *naivāhaṃ* with Conlon, Rms, and C against *evāham* in R. The Tib. reads *nga nyid de*, thus aligning with R.

458. These are categories spoken of in verse 1.8.38.

459. The Tib. reads, "When there is no conceptualization, is there also no meditation? About this Vajradhara says 'all phenomena' and so forth, meaning that there is meditation when the nature of the natural state is thoroughly cognized."

460. Emending *svasaṃvedyā* (R) to *svasaṃvedyād* following Conlon and C.

461. Emending *svasaṃvedyā* (R) to *svasaṃvedyaṃ* as attested in Conlon, Rms, and C.

462. "Action" is a translation of the Skt. term *karman* (Tib. *las*).

463. Emending *bādhanāt* cited in Conlon and R to *bodhanāt* as attested in Rms and C.

464. The Tib. reads "even a sixteenth means [desire and the rest] lack the capacity to impair."

465. "It" refers to the dharmodaya.

466. Here, the term *mudrā* refers to the sexual consort.

467. This passage demonstrates the polysemy of the term *dharma*, which is used here in the sense of both "Dharma," the teachings of the noble ones, and "phenomena" as in the "sphere of phenomena."

468. As this is a gloss of the term from the root verse, "it" refers to the dharmodaya.

469. "Those two" refers to "wisdom and means," as cited in the verse. "His" refers to Vajradhara.

470. "Its bliss" (*tatsukham*) reflects the concept explained in the commentary on 2.2.42 that bliss is perceived as the flow of semen, semen being the external form of bliss.

471. As indicated in the previous passage, the two bodies associated with means are the sambhogakāya and nirmāṇakāya.

472. "Wisdom aspect" refers to the female partner in sexual yoga.

473. The male partner in sexual yoga, normatively the male practitioner of the sādhana.

474. The Tib. reads, "Therefore, he should not be cultivated. Because his essence is unreal, it would be impossible for awakening to be attained swiftly."

475. "It" refers to the natural state.

476. The "Śrāvaka Collection"(*śrāvakapiṭaka*) is the canon of those who do not follow the Great Vehicle system.

477. Emending *prāpyate vety* to *prāpyata evety*.

478. “Is named as such” (*tathokta*) refers to the title of this chapter, “The Gathering.”

479. Generally speaking, the term “thusness” (*tathatā*) is synonymous with “thatness/reality” (*tattva*). They literally mean, respectively, “the state of being thus” and “the state of being that.”

480. Reading *vajragaurī* as *vajrā gaurī*. The Tibetan reads Vajragaurī (*rdo rje'i gAU rI*).

481. Reading *nānyaśuddhyā* following Conlon, Rms, and the Tib. (*dag gzhan gyis…min*). R reads *nānāśuddhyā*.

482. Reading *viṣayāṇām* following Conlon and Rms against *viṣaya°* in R.

483. Specific pure aspects are described beginning with verse 1.8.12.

484. The five yoginīs just mentioned.

485. There are two yoginīs named Gaurī in the *Hevajra Tantra* maṇḍala. In Conlon and the Tib., a variation of this line is located at the beginning of the next verse section instead of here.

486. The “two goddesses” are Bhūcarī and Khecarī.

487. “They” are six goddesses just mentioned and their “pure aspects” are the pure aspects of the six sense fields.

488. The exact sequential order of these emptinesses varies depending on the source.

489. Hevajra has four feet, which correspond in number to the four māras.

490. Here Kāṇha is pointing out that the term *mukhāni* (“faces”), which is declined in the nominative in the root verse, is to be understood to be in the genitive case. Such grammatical glosses are often lost in translation.

491. This translation follows Conlon and the citation given in Ratnākaraśānti’s *A String of Pearls* and Kamalamātha’s *Ratnāvalī* (Conlon, p. 143). R reads *nairātmyā*. Both Ratnākaraśānti and Kamalanātha state that Cakrī is in fact another name for Nairātmyā. The majority of Sanskrit witnesses of the root text attest to *vajrā* or *vajrī* instead, as does the Tib. translation (*rdo rje ma*). The reading *nairātmyā* printed in R can likely be traced back to Snellgrove’s emendation in his edition of the *Hevajra Tantra*.

492. “The aggregates, and so forth” refers to the five aggregates and all the things the yoginīs have been shown to be the pure aspects of.

493. The phrase “basic fact” is another way of translating and understanding the term *tattva*, which has been otherwise translated as “thusness.”

494. *Oṁ*, protect, protect, protect! *Hūṁ hūṁ hūṁ phaṭ svāhā*!

495. The list of five varies between sources. Commonly, it includes gold, diamond, sapphire, ruby, and pearl.

496. The “female disciple” refers to the vidyā.

497. The “product of intercourse” refers to the sexual fluids of the yogin and the mudrā.

498. “Wisdom” refers to the female partner in this context.

499. The masculine pronoun “he” appears to refer to Hevajra.

500. The “supreme syllable” (*paramākṣara*) is the short vowel *a*, the first letter of the Skt. alphabet.

501. I In some Sanskrit witnesses there is an additional line here: “He alone is the great breath, / He alone comprises the world” (*sa evāsau mahāprāṇaḥ sa evāsau jaganmayaḥ*). The quarter verse *sa evāsau jaganmayaḥ* is attested in the Tib as *de nyid ’gro ba’i badg nyid de*. As this line is not attested in a number of Skt. sources and is not commented on by Kāṇha, Ratnākaraśānti, or Kamalanātha, we have also omitted it here.

502. It is unclear in what sense *sattva* is being used here, being such a broad term. Perhaps in the sense of an individual being, or in the sense of one of the three *guṇas* of the Sāṅkhya system (the other two being *rajas* and *tamas*).

503. The “body” corresponds to the aggregate of form, and the “sensation and the rest” to the remaining four aggregates.

504. “Pure consciousness” (*cit*) is one of the definitions of *puruṣa* in the Sāṅkhya system.

505. For Kāṇha, “an ancient god,” as he is called in the root text, refers to Śiva, as indicated by his link to the followers of the Śaiva-Siddhānta system. “Ancient” is a translation of the Skt. term *purāṇa*, which more specifically refers to the Purāṇas, the mythic genealogies of the Brahmanical pantheon, a substantial number of which are dedicated to Śiva.

506. The *Maitrāyaṇīya Upaniṣad*, 6.15.

507. “Departure from the oral instructions” is a free translation of the term *bhinnayoga*. The Tib. reads *tha dad du sbyar bar bya*, “should be applied differently.” The term occurs again in the *Hevajra Tantra* 2.5.18.

508. Here, Kāṇha is providing a descriptive etymology that breaks down the term *virama* into “special type” (*vi śiṣṭa*) of “exalted enjoyment” (*uttararama*).

509. This translation follows the Tib. reading of *skad cig ma’i dbye ba* instead of the attested Skt. reading *lakṣaṇabhedena*.

510. This translation follows MS *gha* in reading *ºprativedya º*, which is supported by the Tib. *so so’i rig par bya ba*. The Skt. edition reads *prativedha º*.

511. The translation of this line is tentative.

512. The Skt. *vilakṣaṇatvāt* can also be interpreted as “because it has no characteristics.”

513. The Skt. *iti* does not actually mark the end of the original reciter’s interjection, which continues in the next verse. Rather, *iti* demarcates the thoughts of the assembly as presumed by the original reciter.

514. The word “secret” is supplied from the Tib. translation.

515. The sense here is that innate joy is the cause of awakening, so calling this state “awakening” designates the cause (the innate) with the result (the awakening).

516. In place of the “ease of the innate” (*sahajakṣaṇa*), the Tib. reflects the reading “the so-called innate” (*sahajanāma*).

517. Innate joy (*sahajānanda*) and the innate (*sahaja*) are overlapping and interchangeable terms. Accordingly, it would be equally correct to say here that it is the innate that is the main cause of awakening.

518. "Chapter 13" refers to chapter 2.2.

519. *Hevajra Tantra* 2.2.40.

520. In the Degé version of the root text this verse consists of five lines and is ambiguous in meaning despite being generally aligned with the Sanskrit: *dang po sprin dang 'dra ba yin / grub pa sgyu ma lta bur 'gyur / gnyid log sad par mi byed par / nyal dang log pa'i khyad par las / rtag tu rmi lam 'dra bar 'gyur*. The line *gnyid log sed par mi byed par* is not reported in the Choné, Lithang, Kangxi, or Yongle Kangyurs.

521. Again, in the context of this text *sahaja* can refer to both innate joy and the innate. Here it has been simply translated as "the innate."

522. The "mudrā yogin" is the practitioner of sexual yoga who unites with a *mudrā* (female tantric consort).

523. The Skt. phrase *pūrvatas*, translated here as "in the east" based on the Tib. (*shar du*), could also be understood to mean "as before."

524. Referring to the maṇḍala.

525. According to *A String of Pearls*, the "previously specified mantra" is *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*, which translates as "*Oṁ*, protect, protect! *Hūṁ hūṁ hūṁ phaṭ svāhā*!"

526. Skt. *akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*.

527. The enclosures are concentric, with the yoginīs being distributed so that there are five in the inner enclosure and four in the outer enclosure.

528. The Tib. reads *'khor ba dang ni mya ngan 'das* ("saṃsāra and nirvāṇa").

529. Skt. *pavitra*. The Tib. reads *mchod phyir thogs pa*, referring to the "sacred thread" worn by the higher castes of India. While this interpretation is not inaccurate, context suggests the term is being used in its more basic sense of "purifier."

530. In the Tibetan translation, this half-stanza reads, "The innate is diversity / Devoid of experience and experiencer, of friend and foe, / And of the conceited mind."

531. Quite possibly, Kāṇha is commenting here on a variant *avicitra* ("nondiversity") instead of the extant *vicitra* ("diversity"). This variant here is not reflected in any MS witnesses, and not supported by Ratnākaraśānti's interpretation in *A String of Pearls*.

532. The "vajra holder" is Vajradhara as Hevajra.

533. Skt. *nistaraṅga*. The Tib. reads *rlom sems med pa*, which more typically means "without conceit."

534. In the Tib. the line "and the vow holder engages in *kunduru*" is omitted.

535. Emending, on the authority of the Tib., to *sādṛśāt karaṇarūpatvāt* ("similar in having the nature of its cause"), the Tib. reads "it is similar and the essential cause" (*'dra ba dang rgyu'i ngo bo yang yod pa*).

The Skt. witnesses attest to *sādṛśāt karuṇārūpatvāt* (“similar in having the nature of compassion”). Both readings are plausible.

536. “The five” may refer to the five aggregates, or to the five great elements mentioned in the preceding verses.

537. Reading *sahajābhyāṃ* following Conlon, Rms, and C. R has *sahajātyām*. The Tib. translation is ambiguous, as it does not identify the declension as dual or otherwise.

538. “Both” means both itself and something else.

539. The “external mudrā” is the female consort.

540. “Mind of awakening” is supplied here based on Kāṇha’s commentary below.

541. Emending ˚*vela*˚ to ˚*cela*˚, which is supported by the *Muktāvalī*.

542. This sentence is absent in the Tibetan.

543. This translates the compound *niṣpannakramasahajasamādhimantrādūnām*, which is challenging to parse. The Tib. reads, “The samādhi of cultivating the innate of the stage of the arisen is itself the reality of mantra.”

544. Reading *samākrūra* as *samā krūrā*.

545. This gaze looks straight ahead, and thus is aligned with middle of the forehead rather than being oriented to either the left or right eye.

546. The term *puttalī* is taken to mean “pupil,” which is then translated here as “eye.” This meaning of *puttalī* is preserved in modern Marathi. The Tibetan translators understood the term in its more common sense as “image” or “effigy,” and translated it as such with *gzugs brnyan*.

547. The description implies that one looks left without turning the face.

548. *Snigdhavṛkṣa* (“sticky tree”) applies in particular to pines and cedars (*snigdhadāru*).

549. The name *vajravṛkṣa* suggests in particular a species of opuntia or euphorbia.

550. Reading *sattvān avatārayed* with Conlon and Rms against *sattvāni tārayed* printed in R (which erroneously reports the majority of MSS to read *sattvan avatārayed*). The Tib. reads *sems can gzhug par bya*.

551. Inducting them, as explained in the commentary on verse 1.11.1, into the way of mantra.

552. The Tib. reads, “Why is the secret gaze not taught? It is not the intent here, because, as was said, having mastered the four gazes, the astute practitioner inducts beings.”

553. The “seal” probably means the great seal.

554. Some Sanskrit witnesses, including R, include and additional quarter line that, when combined with the preceding, could be translated as “Fully focused, he should ingest / The luminous samaya substances” (*samayam bhakṣayet tatra pradīpyantaṃ samāhitaḥ*). However, since this quarter verse is absent in the majority of Sanskrit witnesses and the Tibetan translation, and his not commented on by Kāṇha, Ratnākaraśāntī, or Kamalanātha, we have excluded it here.

555. The Skt. letters *na*, *ga*, and *ha* are the first letters of *nara* (“human”), *go* (“cow”), and *hastin* (“elephant”). The type of being whose name ends in *śva* is *aśva* (“horse”), and one that begins with *śva* is *śvan* (“dog”). These five substances are often referred to as ‘lamps’ (Skt. *pradīpa*) which is used as a code for ‘fleshes’ (Skt. *māṃsa*).

556. Here the five ambrosias of the “impure” type are meant, namely urine, feces, semen, blood, and human flesh.

557. This typically refers to a person born as a brahmin in seven consecutive lifetimes.

558. The “longer *Hevajra Tantra*” refers to a much longer version of the text that is no longer extant.

559. Here Kāṇha is simply providing precise synonyms for the words in the verse. *Iṣu* and *śara* are both words that mean “arrow,” and *kārmuka* and *dhanu* are two words that mean “bow.”

560. It remains unclear in the text what the numbers refer to, but it is perhaps the number of mantra recitations required to enthrall a given category of being.

561. The Tib. reads, “Vajra refers to Vajradhara; his essence is his heart, indicating Hevajra.”

562. The *Hevajra Tantra*.

563. “Installation” (*pratiṣṭhā*) is a technical term for establishing the images of the deities.

564. The Tib. reads, “Vajra refers to Vajrapāṇi, the body, speech, and mind of all tathāgatas.” This reflects a variant attested in Cms.

565. Here, the Sanskrit verb *saṃskaret* (lit. “one should refine”) likely refers to the performance of a ritual purification of the images to remove any stains left from their preparation, physical or otherwise. The Tibetan translators chose to render this verb as *sbyang ba* (“to purify”).

566. In this context, the Sanskrit term *adhivāsana* (lit. “dwelling places”) most likely refers to the preparatory actions that are required before the ritual installation (or consecration) of a deity image takes place. The Tibetan translators, rendering the terms as *sta gon* (“preparations,” “preliminary rituals”), understood the text similarly.

567. This could also be understood to say “in order to destroy obstacles.”

568. Reading *prekṣako* with Conlon, Rms, and the Tib. (*rab mthong*), against *pratyakṣa*° printed in R. One presumably gazes at the image of the deity.

569. The Tib. reads, “One should cause all the buddhas to enter means they should be installed.”

570. Skt. *oṁ vajrapuṣpe āḥ hūṁ svāhā* / *oṁ vajradhūpe āḥ hūṁ svāhā* / *oṁ vajradīpe āḥ hūṁ svāhā* / *oṁ vajragandhe āḥ hūṁ svāhā* / *oṁ vajranaivedye āḥ hūṁ svāhā*.

571. This line is omitted in the Skt. edition, and has been translated here based on the Tibetan text.

572. This passage is omitted in the Skt. edition, and has been translated here based on the Tibetan text.

573. This passage is omitted in the Skt. edition, and has been translated here based on the Tib. text. This final line refers to the variations described in the verses that follow.

574. Reading *ca* following Rms and the Tib. translation (*dang*). Conlon and R read *vā*.

575. The attested *tathā kṛṣṭau* is emended here to *tathākṛṣṭau*.

576. "Here" perhaps refers to the fire pit.

577. The phrase "so-and-so" indicates where the practitioner should supply their own name.

578. The Tib. translation reads "the chapter on 'Installation.' "

579. Here as well, the Tib. translation reads "the chapter on 'Installation.' "

580. The two "requisites" (*sambhāra*; *tshogs*) are the accumulation of merit (*puṇya*; *bsod nams*) and wisdom (*prajñā*; *shes rab*).

581. The Skt. word for "serve," √*sev*, has a strong sexual connotation.

582. The Tib. translation reads "she will cause realization".

583. This refers to one of the three junctions of the day: sunrise, midday, and sunset.

584. *Mudrā* seems to refer to a female consort.

585. The Tib. interprets the Skt. syntax differently, reading, "The secret refers to secret vows that lead to attaining the great seal. After that, the yoginīs will give their assent." The word "great" in the phrase "great seal" is not attested in the Skt. witnesses.

586. "Bodhicitta" could here be a reference to semen, or to "the mind of awakening." The commentary seems to suggest the latter.

587. The Tib. reads, "The samaya refers to that which is to be guarded, what one is to eat, and so forth."

588. This refers to the two options presented in verse 2.2.20.

589. The editions of the root text (R, HT) add an additional line: *satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ* ("Hence, the yogin should continuously maintain the form of the deity"). This line is not found in the majority of Sanskrit witnesses, nor in the Tibetan translation of the root text. Ratnākaraśānti, Kāṇha, and Kamalanātha do not comment on it either. Thus, it has also been omitted here.

590. Chapter 1.6.

591. That is, the female consort. Based on the verses that follow, Vajragarbha appears to be asking how a male practitioner relies on a female consort while visualizing himself as the yoginī Nairātmyā. Thus, the two mudrās indicated here are the external mudrā and Nairātmyā as Hevajra's mudrā.

592. The Tib reads "two stages."

593. Means and wisdom.

594. Referring to the previous verse and its commentary.

595. The translation of the preceding two lines more closely follows the Tibetan translation than the Sanskrit reported in C.

596. In the context of generation stage practice, "support" (*ādhāra*) typically refers to the maṇḍala, and "supported' (*ādheya*) to the maṇḍala deities.

597. It appears that the version of the *Hevajra Tantra* consulted by Kāṇha included the term *gandharvanagara*, which is not attested in any extant witnesses. According to Indic mythology, Hariścandrapurī was the city created for King Hariścandra by the god Viśvamitra when the former was denied entry to the heavenly realms by the sage Vasiṣṭa. This city was located in the space between heaven and earth. Similarly, gandharvas are said to live in cities in the sky. In other contexts, a "city of gandharvas" refers to cloud formations. Whatever the precise correspondence, the phrase "city of gandharvas" is often included in lists of illusory phenomena such as are given in this verse.

598. In the verse, the term "great seal initiations" (*mahāmudrābhiṣeka*) is in the plural, whereas it is given in the singular in the commentary.

599. The term wisdom-knowledge initiation typically refers to the third of the four initiations. Here, however, the term is pluralized, seemingly indicating the initiations in total.

600. This could also be read as "bliss is known as Vajrasattva."

601. The Tib. reads, "How is there an essence of bliss in terms of glorious Hevajra's maṇḍala, which has the intrinsic nature of means and wisdom?"

602. This passage noted by Kāṇha, which praises the stage of arising, continues to the end of the chapter.

603. "Not only" follows the Tib. in reading *'ba' zhig gis ni ma yin*. The Skt. reads *na tad*.

604. Referring to the previous verse.

605. The Tib. reads, "One might think, 'If your nature is that of the features of the maṇḍala circle, then your nature would be delusion because a maṇḍala is neither one nor many. In that case you could not be a buddha.' "

606. There is a play on words in both the root text and commentary between the terms *buddha* and *bodha* ("know"). Both are derived from the verbal root √*budh*.

607. The Tib. reads, "Possessing this knowledge, I am known as a buddha with no self."

608. The "two bodies" are the sambhogakāya and the nirmāṇakāya.

609. In most Indic scripts of the time, the letter *e* had a triangular shape.

610. Reading *svagaṇair yutaḥ*, following Conlon, Rms, and the Tib. translation (*rang gi tshogs ldan pa*). As a description of the "listener," it means they possess their own retinue or assembly. The Skt. edition reads *sugaṇair yutaḥ*, which is not supported by any available source of the root text, but may be closer to what was read by Kāṇha and Ratnākaraśānti. Concerning the latter, see *A String of Pearls*.

611. The Tib. reads, "I am the world and transcend the world."

612. As described in the preceding two verses.

613. Skt. *śroteti śiṣyaguṇayuktaḥ*. This indicates that Kāṇha may have read something approximating *suguṇair yutaḥ* in his version of the root text.

614. "Bodhicitta" refers to semen in this context.

615. As in the root verse, the Tib. translation of the commentary reads "transcend the world" (*'jig rten las 'das pa*) where the Skt. reads "worldly" (*laukika*). The passage from the Tib. reads, "Regarding the

statement ‘I am the worldly and transcend the world,’ it is the world that is born from the pleasure of copulation, while that which transcends the world is its main cause, the bodhicitta fluid.”

616. There is a pun here, as the term *sukhāvatī* literally means “blissful” and refers to the buddhafield of Amitābha/Amitāyus that bears that name.

617. In verse 38, above.

618. This follows the Tib. translation, which offers a clearer reading. The Skt. edition reads, “Pure refers to the attainment of qualities (*dharma*), the state of intrinsic luminosity.”

619. Reading *devatārūpayogaṃ tu jātamātre vyavasthitam* with Rms and Conlon. R reads *devatāyogarūpaṃ tu jātamātre vyavasthitaḥ*, which finds little support in the surviving sources, including the commentarial traditions. The Tib. translation *lha’i rnam pa’i gzugs kyi ni* sounds like a rendering of Skt. *devatākārarūpaṃ tu*.

620. This refers to a correspondence between the body of the deity and the human body. The Tib. reads, “The passage ‘The arms, face…,’ and so forth, refers to an ordinary body.”

621. Here “wind” (Skt. *vāta*) refers to one of the three primary factors affecting physical and mental health in Āyurvedic medicine. The other two are bile (*pitta*) and phlegm (*kapha*).

622. Following Rms and C in reading ˚*parikalpataḥ*. R reads ˚*pratikalpataḥ*, which is also supported in Conlon.

623. Reading *kathaṃ māṣo* as supported by Ratnākaraśānti’s *Muktāvalī*.

624. Reading *apānavātahetutvāt* instead of the attested *apanaṃ vātahetutvāt*. The “downward-clearing wind” (Skt. *apāna*) is responsible for expelling urine, feces, and flatulence.

625. The emblem here is the vajra with the seed syllable *hūṁ* at its hub.

626. The phrase “the seed syllable” has been supplied from the Tib.

627. Here the Skt. involves a play on words: *paripācyante* means both “brought to maturity” and “cooked.”

628. “The bodies of the wisdom and means” refers to the bodies of the male and female practitioners.

629. The Tib. reads, “Why are they Buddhist? Because they accept the teachings of the Buddha. Why are they unorthodox? Because they are hostile to Vajrayāna, which constitutes the essence of the Blessed One’s teachings.”

630. Here Kāṇha is simply stating that the singular verb form given in the root text, likely for metrical reasons, should be understood in its plural form.

631. “Bodhicitta” here refers to semen.

632. Referring to the tathāgata Amitābha, one of the five tathāgatas associated with the elements.

633. *Citta* is a shortened form of *bodhicitta*, referring to semen.

634. The term *rakta* is polyvalent, with multiple layers of meaning intended in this verse and commentary. As menstrual blood, it complements the *bodhicitta* (“semen”). The term also means

"passionate desire," and relatedly means "red." It is derived from the verbal root √*rañj*, which means "to dye" or "color," which is a valence highlighted by Kāṇha in the commentary below.

635. The Tib. reads, "Bliss is the desire for sexual union. It is desire because it is characterized by absence of desire."

636. This line could also be translated as, "It constitutes *rakta* because it colors the world."

637. As above, *citta* is used as a short form of *bodhicitta*, and as such is equated with semen. The term "Great Citta" seems to be an epithet of Hevajra.

638. "He" is Hevajra, the Great Citta.

639. Reading *ca* after *nidānaṃ*, as reflected in MS *ka* and the Tibetan translation.

640. The grammar of the title would allow the translation, "The Allusive Language Being the Foundation of the Entire *Hevajra Tantra*." However, the chapter colophon indicates the syntax as reflected in the translation here.

641. This translation follows the Tib. (*rnal 'byor ma rnams la*) in interpreting the genitive *yoginīnām* as the object of "taught."

642. It is worth noting Ratnākaraśānti interprets the term *saṃvara* differently, explaining it as *sukhavaram*, "the best of blisses." See *A String of Pearls* 2.3.1–3. It is possible that Kāṇha implicitly understood this as well, but because he does not explicitly gloss the term as such, we have used the more conventional translation, which is also supported by the Tib. *sdom pa* used in the translations of R and C.

643. Reading *adhikaraṇa* for *ādikāraṇa* following MS *gha* and the Tibetan translation (*dbang du byas pa*).

644. Kāṇha uses creative derivation (*nirukti*) here, indicating that the particle *ca*, meaning "and," stands for *cakṣuḥ*, "eye faculty," because it begins with *ca*.

645. The Tib. translation agrees with MS *gha* in reading "the diet is that of the master."

646. The "propitiatory verses" seem to be the verses beginning with lines three and four of verse 2.3.18.

647. The shape of the syllables *evaṃ*, comprised of the individual syllables *e* and *vaṃ*, resembles a triangle and is thus associated with the *dharmodaya*.

648. The name Vajrasattva is used here interchangeably with Vajradhara.

649. Here the Tib. has *ḍā ḍā* (*DA DA*).

650. This translation follows the Tib. in reading *mlecchabhāṣayā* (*kla klo'i skad gyis*). The Skt. edition has *ḍākinīcchayā*.

651. This translation follows the Tib. in reading *vajrayoginyaḥ* (*rdo rje rnal 'byor ma*). The Skt. edition has *vajraḍākiyoginyaḥ*.

652. Kāṇha uses a creative etymology to link the term "divine" (*divya*) to the verbal root √*div*, meaning "to sport."

653. The Tib. reads, "The syllable *vaṃ* adorns, meaning that it beautifies the lotus pistils."

654. "Varied" is the first of the four moments.

655. The Tib. reads, "The phrase of various types refers to various skills, that is, the activities of the teacher."

656. The Skt. text here uses the word *secana* in the place of the more common expression *abhiṣeka*. Both words literally mean "sprinkling." The latter, however, has an established technical meaning of "initiation" or "consecration." Here, the word *secana* is translated literally as "sprinkling" to make sense of the etymology of this word given in 2.3.12, below.

657. The "that again" (*tat punaḥ*) refers to the fourth initiation.

658. "Wisdom and means" refers to the male and female deities at the center of the maṇḍala, and by correlation to the male and female practitioners.

659. "Anuttara" seems to stand here for the Yoginī tantras.

660. Kāṇha's commentary seems to reveal a variant here, reading "benefit" (*hita*) in place of "accomplishment" (*siddhi*).

661. The word used in the root text is not *abhiṣeka* but *seka*, "sprinkling." Kāṇha thus wants to point out that the term *seka* in the root text constitutes Vajradhara's explanation of *abhiṣeka*.

662. The "master sprinkling" (*ācāryasecana*) refers to the master initiation (*ācāryābhiṣeka*).

663. The Tib. reads "wisdom initiation" (*shes rab kyi dbang*).

664. "The same instruction" seems to refer to "the formula prescribed for the secret initiation" mentioned in the previous paragraph.

665. Reading *samasamam* as *samarasam* per the root text and the Tib. translation of the commentary (*ro mnyam*).

666. Reading *anunāthayet* instead of *anunāyayed* per the Tib. translation of the root text (*gsol btab pa*) and the Skt. of Kāṇha's commentary. Regarding the meaning of the verb, see Edgerton 1953, vol. 1, p. 140.

667. It is unclear if the Skt. *vajradhara* is here just a synonym of "vajra holder" (*vajradhṛk*), or is meant as Vajradhara (Hevajra), with whom the disciple is identifying.

668. *Kuliśa* is essentially synonymous with *vajra*.

669. "Potent *bala*" (*balam mahattara*) is code for human flesh.

670. Here, Kāṇha is providing the classical Sanskrit form of the second-person, singular, imperative conjugation of √*trai*, "to protect." The root text uses the Middle Indic form.

671. We have inserted the phrase "me, who has" in our translation of the root text for clarity. Kāṇha is noting that the first-person singular, genitive pronoun, which is not given in the root text, needs to be supplied so that this line can be properly understood.

672. In other words, when the moment without characteristic, the moment of the innate joy, is reached.

673. The commentary includes a variant, reading *samutpanna* ("arisen") where the root text has *samprāpta* ("attained").

674. Verse 2.12.4.

675. The Tib. reads *slob ma snying rje can mthong nas*, "seeing that the disciple has compassion."

676. This knowledge is described in the next verse.

677. The Tib. reads "the nature of supreme joy, joy, and the joy of cessation."

678. The Tib. adds "steeped in confusion means 'I have doubts.' "

679. Reading *mīlanam* following Conlon, Rms, C, and the Tib. translation (*'dus pa*). R reads *malanam*.

680. "Those two" are great bliss and compassion.

681. Kāṇha uses a pun to associate the Sanskrit term *para*, "other," with *parama*, "ultimate," here translated in combination with *utkṛṣṭa* to mean "preeminent." This pun is difficult to accurately convey in translation.

682. "Body" refers to the sense faculty of touch.

683. "Mind" refers to the sense faculty of perceiving the contents of one's own mind.

684. Reading *saṃskārāntā* following Conlon, Rms, and C. R reads *vijñānāntā*, which is supported by the Tib. translation (*mthar ni rnma shes*).

685. Typically, mental formations are fourth in the list of five aggregates, and consciousness is last. This altered sequence of the five aggregates is used again in 2.4.8 below, where the five aggregates are referred to using code words.

686. Reading *satyaṃ na mṛṣeti* as *na satyaṃ na mṛṣeti* following the Tib. (*brdzun min bden min zhes bya ba gsungs*).

687. Kāṇha is simply noting the standard spelling of the third-person singular, imperative form *jānīta*. There is no distinction in the meaning of between *jānata* and *jānīta* that can be reflected in the English translation.

688. The "upper stick" is rotated quickly on the "lower block," creating the friction and heat to produce fire.

689. The Tib. includes the line, "Not found means that it cannot be observed."

690. The five ambrosias are typically milk, curds, ghee, honey, and sugar, and the samaya substances are urine, feces, blood, semen, and flesh.

691. The Tib. reads, "They let him drink means 'he drank to his satisfaction.' "

692. Tib. reads *rang byin gyis brlabs pa bstan pa*, "explained the self-empowerment."

693. This remark, which appears verbatim in Ratnākaraśānti's *A String of Pearls*, likely addresses the fact that in classical Sanskrit a locative absolute construction (*sati saptamī*) should have a different subject than the main sentence. To meet this requirement and be read as a locative absolute, the grammatical gender needs to be changed to the feminine from the masculine.

694. The Skt. formulation *gamyāgamyam* has a sexual connotation.

695. “Village behavior” generally refers to sex. In the Tib. the final verb is not negated so that it reads, “[One should] avoid village behavior.”

696. R, following some Sanskrit witnesses, includes two additional lines here: *satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ* (“The yogin should always remain / In the form of the deity”). Because this line is not attested in the Tibetan translation, or commented on by Kāṇha, Ratnākaraśānti, or Kamalanātha, we have omitted it here as well.

697. These are names of some of the lowest castes in Indian society of the period.

698. It is unclear what substance is referred to as “poison” (*viṣa*).

699. The word “placenta” is a tentative translation of the Skt. *prasūtajam*, which is rendered in Tib. as *bu bcas skyes*. The precise meaning of this term remains uncertain.

700. The word for “mind of awakening,” *bodhicitta*, can also mean “semen.” The commentary, however, interprets it in this particular context as the mind of awakening.

701. *Svayambhūkusuma* (“self-arisen flower”) can specifically refer to blood from a first menstruation.

702. The Tib. understood *mṛcchāra* as “corpse ash” (*ro bsregs thal ba*).

703. Reading *˚viśuddhāni* following Rms and C. Conlon and R read *˚aviśuddhāni*, which is also supported by Ratnākaraśānti’s *A String of Pearls*.

704. The Tib. reads, “The line that begins with ‘the sense faculties’ refers to those sense faculties that were not previously made into the pure deity. The phrase all the sense fields refers to all maṇḍalas that are to be known.”

705. Dveṣavajrikā is a metrically adapted form of Dveṣavajrā.

706. Mātsaryakī is a metrically adapted form of Mātsaryavajrā.

707. Rāgavajrikā is a metrically adapted form of Rāgavajrā.

708. This and the following names have been rendered according to the spelling provided in C.

709. The Sanskrit code words mean “passion” (*madana*), “strength” (*bala*), “sandalwood” (*malayaja*), “phlegm” (*kheṭa*), “refuge” (*śrāya*), and “naked” (*niraṃśuka*).

710. Conjecturing *ḍuṇḍura* for *dunduru*.

711. The Sanskrit code words mean “swing” (*preṅkhaṇa*), “firewood” (*kṛpīṭa*), and “upper bedroom” (*ḍuṇḍura*). *Kāliñjara* appears to be a toponym.

712. The Sanskrit code words mean “ḍiṇḍima drum” (*ḍiṇḍima*), “lotus cup” (*padmabhājana*), and “giving satisfaction” (*tṛptikara*). The term *mālatīndhana*, meaning “jasmine firewood” in its primary sense, is glossed with Skt. *vyañjana*, “seasoning,” which refers to a kind of spicy soup or sauce.

713. *Catuḥsama* is a mixture of sandalwood, camphor, agalloch, and musk. *Kastūrikā* commonly means “musk,” *sihlaka* (or *sihlā*) means “olibanum,” and *karpūra(ka)* means “camphor.”

714. *Śālija* refers to some kind of rice product. The term *mahāmāṃsa* (“great meat”) is itself an euphemistic expression for human flesh. The word *kunduru* refers to frankincense, while *bola(ka)*

means “myrrh,” and k*akkola(ka) r*efers to the perfume of the eponymous plant. The terms va*jra a*nd pa*dma a*re themselves euphemistic expressions for the penis and vagina.

715. In the Tibetan translation the last two lines read *’di ni gsang ba’i skad yin no / phyag rgya lnga ni bsdus pa nyid* (“This is allusive language. / It includes the five mudrās.”)

716. This translation follows the Tib. and MSS. *ga* and *gha* in reading *śvapacī*. The Sarnath edition follows the reading *caṇḍālī*, “caṇḍāla woman.” The Tibetan translators read *śva* º (“dog”) as *svaº* (“self”), and so translated the term with *rang ’tshed ma*. The term *śvapaca* means “dog eater” and is used for a caste often conflated with caṇḍālas.

717. Except for the “twice-born,” all the castes mentioned here are considered “untouchable.” The term “twice-born” (*dvija*) refers to the three so-called “upper castes,” brahmin, kṣatriya, and vaiśya.

718. The Tib. reads “in the Yoga and Yoginī tantras.”

719. In the more orthodox schools of Buddhism that emphasize renunciation, song and dance are discouraged or prohibited.

720. Reading *mudrām* following Rms and C. R has *mudryam*.

721. *Hevajra Tantra* 1.4.3.

722. Chapter 1.2.

723. Reading *kasmād* as *kasyāḥ* based on the Tib. translation.

724. Chapter 1.1.

725. Verses 2.4.6–8 are spoken in Apabhraṃśa rather than Sanskrit.

726. As given above, these are code words for “arrive” and “depart.”

727. In this passage Kāṇha is primarily concerned with providing Sanskrit equivalents for terms in Apabhraṃśa.

728. Reading *bruvakam* as *dhruvakam* following the Tib. (*’dhru va ka*).

729. The terms “four-line stanza” (*catuṣpāda*) and “refrain” (*dhruvaka*) are technical terms used to describe the structure of Apabhraṃśa poetry. A *catuṣpāda* consists of four lines (*pāda*) that can be in a variety of meters, while a *dhruvaka* is a closing refrain that typically consists of two *pādas* in a meter different from the preceding section. Here, the *catuṣpāda* Kāṇha identifies begins with the first line of 2.4.6 and ends with “enter among the *śrāya*.” The *dhruvaka* is comprised of the final two lines of 2.4.8.

730. Kāṇha now revisits the entire passage, beginning with the first line of 2.4.6.

731. Reading, on the authority of the Tib., *haṃkāro* (“syllable *haṃ*”) against the Sarnath edition *’haṃkāro* (“sense of self”). The Tib. reading fits the context insofar as the syllables *haṃ* and *aṃ* are present in the head and at the navel.

732. “The union” probably means the union of the vajra and the lotus.

733. Here again Kāṇha is simply providing a Sanskrit paraphrase of an Apabhraṃśa term.

734. The meaning of “return” (*punargati*) is unclear in the context.

735. “And so forth” does not appear in the Tibetan.

736. Reading °*kṛtya* with Rms and Tib. *byas nas* against °*kṛtyaṃ* printed in R and HT.

737. This translation follows Conlon, Rms, C, and Ratnākaraśānti’s *A String of Pearls* in reading *api* (“also”) instead of *tu* as given in R.

738. The Skt. uses a single term, *ruta*, to refer to the sounds made by both the geese and bees. As there is no single English equivalent, it has been translated separately as “cries” and “humming.”

739. “This passage” refers to verses 2.4.6–14. The question “What is the song and what is the dance?” is asked in 2.4.2.

740. The second question, asked in 2.4.3, is “What is a ‘seal’ and what does it seal?”

741. The second Gaurī, to distinguish her from the first, is sometimes called Gaurī-Dvārapālikā.

742. Asked at 2.4.4, the third question is “What is the seed syllable and whose seed syllable is it?”

743. More precisely, the text reads “the twice-five is the second Gaurī.”

744. Chapter 1.1.

745. The pattern of one to a pair is broken in the case of the first yoginī, Nairātmyā, and in the case of the last yoginī, Khecarī. These two yoginīs each have three channels assigned to them. The Tib reads, “Each pair of subtle channels is a yoginī, / Thus each is understood in three aspects.”

746. The “fourth question,” about the pure aspects of the subtle channels, is asked at 2.4.5.

747. This seems to refer to the vowel *aḥ*, the last of the sixteen.

748. The imaginary sixteenth phase of the moon is believed to be inherent in each of the fifteen phases, corresponding to the fifteen lunar days.

749. Gehā, Caṇḍikā, and Māradārikā are the last three subtle channels in the list of thirty-two.

750. The Tib. reads, “If half of thirty-two is sixteen, why are there fifteen yoginīs?”

751. The implication is that the sixteenth digit, inherent in every other digit, does not produce any light.

752. The Skt. *yoginīsambhava* can be interpreted as both “emerging from the yoginīs” and “the source of the yoginīs.” The Tib. reflects the former, so that interpretation has been adopted here.

753. Skt. *pīvara*. The Tibetan translators seem to have rendered this term literally and etymologically with *btung mchog*. This takes *pīvara* to be a combination of the verbal root √*pā*, meaning “to drink,” and *vara*, meaning “excellent/supreme.”

754. The Tib. reads “meditating on other yoginīs” (*rnal ’byor ma gzhan yang bsgom pa*) where the Skt. has “yoga.” In *A String of Pearls*, Ratnākaraśānti explains that “yoga” refers to the “yoga of the sole hero,” which would indeed involve the practitioner uniting with a partner without visualizing the maṇḍala deities (i.e., the “maṇḍala circle”).

755. The instructions on cultivating the stage of the arisen were given in chapter 1.8.

756. "The form of *evaṃ*" refers to the triangular shape of the Sanskrit letter *e* with the letter *va* in its center, and the sign of *anunāsika* (a semicircle with a dot) above the *va*. This form is one of iconographic representations of the *dharmodaya*.

757. Here, Kāṇha is using a creative etymology to indicate that the suffix *-āvatī* is derived from the verbal root √*av*, meaning "to protect" (*rakṣaṇa*).

758. Reading *pratipadyate* following Conlon and Rms. R reads *kathyate*. The Tib. translation (*rtogs mi 'gyur*) suggests *prakalpyate* or a similar form.

759. This etymology of the word *dharma* presumes that it is derived from the root √*dhṛ*.

760. The Tib. reads, "Absolute truth is nirvāṇa. It is the ultimate reality of everything because it is their true nature."

761. Beginning with the sentence that starts with "free of delusion," this translation follows the Tibetan text because it provides a clearer reading.

762. Reading *abhiṣiktām* following Rms. R reads *svābhiṣiktām*, which aligns with the Tib. (*rang gis dbang bskur*).

763. In this context, *karpūra* is the code word for both the male and the female sexual fluid.

764. The Tib. reads *blo dang stobs kyi phyir*, "for the sake of intellect and power." There is no equivalent of *blo* ("intellect") in any of the Sanskrit sources consulted, nor does Kāṇha comment on it. The Tibetan translation also lacks an equivalent of *edhanāya* ("increase"), which Kāṇha explicitly cites.

765. In this verse the term *nairātmyā* is used to refer to the deity Nairātmyā and, in its literal meaning, "devoid of self."

766. Kāṇha employs creative etymology to gloss *prajñā* ("wisdom") as *pra kṛṣṭajñāna* ("perfected knowledge").

767. "The nature of the dharmadhātu" refers to the mind as the sixth sense, following after the five that are listed in the first two lines. See also verses 1.19.14 and 2.3.32.

768. This sentence is omitted in the Tibetan translation, which instead reads, "Divine yoginī indicates that she is Nairātmyā, meaning that she alone is the maṇḍala circle."

769. The preceding two lines refer to the wisdom of discrimination and wisdom of accomplishing activities, respectively.

770. Referring to the wisdom of the perfectly pure dharmadhātu.

771. "Egoless" is a translation of *nairātmyā*.

772. This sentence is omitted in the Tib.

773. The last clause, "her nature is the dharmadhātu," has been supplied from the Tib.

774. Reading *cakrabhāvanamārgam* following Rms and with the support of the Tib. translation. R reads *cakrabhāvanamārgeṇa*, and Conlon has *cakram bhāvanāmārgam*.

775. The letter *a* is the first of the sixteen Sanskrit vowels and the first letter of the Sanskrit alphabet.

776. The Tib. reads, “This means that the latter is not inferior.”

777. The Tib. reads, “This implies that the bliss generated when the two syllables reach the tip of the vajra is the great seal because it is the cause for effecting the body of the great seal.”

778. Reading *parijñānam* following Conlon, Rms, the Tib. translation (*yongs su shes pa*), and the commentarial glosses here and in *A String of Pearls*. R reads *pañcajñāna*.

779. The “body of thorough understanding” is the body of the true nature (*svabhāvikakāya*) located in the cakra of great bliss at the top of the head.

780. The term *nirmāṇakāya* can be translated as “creation body,” and it is the term *nirmāṇa* that is translated as “creation” in the next line.

781. Reading *yataḥ* following Conlon, Rms, and the Tib. translation (*gang phyir*). R reads *matam*.

782. The term *dharmakāya* can be translated as “body of qualities,” and it is the term *dharma* that is translated as “qualities” in the preceding line.

783. This translation captures the polyvalence of the term *dharma*, which is translated as “qualities” in the phrase “body of qualities” (*dharmakāya*), and as “phenomena” when used more broadly, as in the phrase “all phenomena” (*sarvadharma*).

784. This cakra is located behind the forehead.

785. The Skt. here simply uses the locative case of “head,” but this thirty-two petaled cakra is usually described as located behind the forehead.

786. The Tib. reads, “The wind of karma is the power of karma.”

787. “Contraction, expansion, and so forth” refers to stages in the visualization process wherein the meditator expands the seed syllable into the maṇḍala, condenses it again into the seed syllable, dissolves it into emptiness, and generates themself again out of emptiness.

788. This half-stanza involves a play on words, as the name of the Buddhist school, Sthaviravāda (rendered in the root text as *sthāvarin*), is related to the word *sthāvara*, meaning “stable.” The term *sthavira* used in the name of the school is typically understood to convey the sense of “elder.”

789. As above, this translation captures the polyvalence of the term *dharma*, which is translated as “qualities” in the phrase “cakra of qualities,” and as “phenomena” in the final line, where it refers to the Sarvāstivāda position that phenomena truly exist.

790. About “stability” in relation to the cakra of emanation, see 2.4.53.

791. The “cakra of the mind” is the cakra of qualities, as is made clear in the root verse.

792. The name Saṃvidin literally means “possessing awareness,” possibly implying *svasaṃvedana* or *svasaṃvid* (“self-awareness”). The expression here is used in reference to the school of the Sāmmitīyas. The Tibetan translation of the root text reads *kun bkur*, and the corresponding term in the commentary was translated with *mang po bkur ba*, which would identify them as the Sammatīya, also known as the Pudgalavāda. It is unclear if the Tibetan translators read *sammatīya* in the Skt. texts they translated from, or interpreted the term *saṃvid* in this way.

793. This translation follows the Tib. in reading *ṣaḍrasānām* (*ro drug*) where the Skt. edition has*sadṛśānām*. The Tib. reads, “The Sammitīya is known as such due to its association with cognizing awareness, because of the cognizing awareness of the six types of savoring.”

794. Here Kāṇha is using a play on words, breaking apart *mahāsaṅghī* into the component parts *mahā* (“very”) and *saṅgha* (“compact”).

795. Emending *jarāyu jvala˚* to *jarāyūjjvala˚* according to Conlon, Rms, and C. The Tib. translation of the root text does not report an equivalent of this term.

796. The polyvalent Skt. term *dharma* is perhaps conveying two meanings here, “quality” and “teachings.” The Tib. reads *yoginī* (*rnal ’byor ma*) where the Skt. has *yogin*.

797. The Tib. reads, “Unconfused means to not have any stain.”

798. The word *aham*, which means “I,” is associated with breathing: the *a* is inhalation and the *ham* exhalation. This is made explicit in the Tib. translation of the root text, which reads “*a* and *haṁ*” (*a dang haṁ*) rather than translating *aham* with the typical equivalent *bdag* (“I”).

799. The “cakra of the womb” is the cakra of creation.

800. Reading *haṁ* following Conlon, Rms, and the Tib. R reads *ha*.

801. In Indian obstetrics, pregnancy is said to last ten months.

802. The “vajra holder” is Vajradhara-Hevajra.

803. This verse is spoken in Apabhraṃśa. In *A String of Pearls*, Ratnākaraśānti provides a Sanskrit version, which reads: *kṣitijalapavanahutāśānānāṃ yūyam bhāginyo devyaḥ / sunabhaḥ prapañcayāmi tattvam me yaṃ naiva jānāti ko’pi*.

804. The Tib. reads, “O valiant Nairātmyā, you are under my sway. Would I lie to you? Why have you fainted?”

805. This paragraph presents a second interpretation of the same verse.

806. The Tib. reads, “The perception of great bliss is the main female deity. She is none other than me, the very essence of Vajradhara.”

807. The Tib. reads, “If sentient beings are to be taught in this way, why is Vajradhara now saying that there is no doubt that they are truly buddhas?”

808. It is unclear what purpose the final statement *kiṃ tv ityādi* is meant to serve. It cites the word “but” in the second line, but is not followed by a commentarial gloss in any extant sources.

809. The Tib. reads *bden pa yang ma mchis zhing brdzun pa yang ma chis so* (“This is neither true nor a lie”).

810. The term “reality” (*tattva*) is used here not in the philosophical sense of *tathatā*, but rather in the sense of a principle of reality that is, in this particular case, unique to poisons. Such reality can be engaged with or even harnessed through ritual or meditative means.

811. This verse is spoken in Apabhraṃśa.

812. Reading *hevajre sukṛtaśramāḥ* following Conlon and C. R reads *hevajreṣu kṛtaśramāḥ*.

813. The Tib. translators of both the root text and the commentary seem to have read the Skt. *kṛtāśrmāḥ* ("strive") as *kṛtāśramāḥ* (Tib. *ngal bsos*, "find relief"). The Tib. reads, "That they find relief in Hevajra means that they feel complete assurance."

814. This statement, which is supported by the Tibetan translation (*ma rig pa ni nyon mongs pa can gyi mi shes pa*), is the opposite of what Ratnākaraśānti states in *A String of Pearls*. He says, "Ignorance refers to the nonafflictive type of 'not knowing' " (*akliṣṭam ajñānam avidyā*).

815. Emending °*ceṇḍakāra* ° to *veṇukāra* based on the Tib., which reads *smyug mkhan*. This reading is further supported by a parallel line at 5.2ab of the *Guhyasamājatantra* that reads *caṇḍālaveṇukārādyā māraṇārthārthacintakāḥ* (Matsunaga 1978, p. 15). The veṇukāra are an occupational caste of reed or bamboo workers.

816. The Skt. *āgamya* (*ā√gam*), translated here as "turn to," is interpreted in the Tib. translation as "understanding" (*shes*), which is also plausible.

817. The question is asked at 2.4.48.

818. The version of the root text in R contains two additional lines here that are absent in the majority of textual witnesses, including the Tib. translation, and are not commented on by Kāṇha, Ratnākaraśānti, or Kamalanātha. They have been omitted here as well. R reads *pukkasī mohamudraṇam mudraṇaṃ yujyate prabho* ("The sealing appropriate for Pukkasī / Should be the delusion seal, O Lord.")

819. The Skt. *sambhāvanā*, literally "bringing together" or "matching," seems to refer to the way the yoginīs are matched with their respective tathāgatas during the visualized sealing. Matching them incorrectly would be matching a yoginī with a wrong tathāgata.

820. The Tib. reads, "Sealing with him alone would be appropriate, not with Akṣobhya."

821. The incorrect assumption is that Śabarī should be sealed with Akṣobhya. The correct sealing for her is Vairocana, however, as implied in the half-stanza beginning with "accordingly."

822. The word "itself" (*eva*) is not in the root text, but is cited here by Kāṇha.

823. "Ratna" is the metrically shortened form of "Ratnasambhava."

824. *Rakta* is a polyvalent term, making it difficult to commit to a single English translation. Because both *rakta* and *rāga* ("desire") come from the same Skt. root *√rañj*, meaning "to color" or "impassion," *rakta* can refer to the color red and to desire. In tantric contexts *rakta* refers to blood, and to menstrual blood specifically in the Yoginī tantras.

825. "Amogha" is the metrically shortened form of "Amoghasiddhi."

826. "Form" here is the sense field of the sight faculty. Gaurī, mentioned in this verse, is associated with visual objects, and Caurī, Vetālī, and so forth, mentioned next, with sound, odor, and so forth, respectively.

827. Verse 2.4.80.

828. The methods for sealing these three yoginīs are described in verses 2.4.82, 2.4.84, and 2.4.86, respectively. The point here is that Caurī is sealed with the same deity as Śabarī, Vetālī with the same deity as Caṇḍālī, and Ghasmarī with the same deity as Ḍombinī.

829. Reading *oṁ* following Rms and Conlon; it is omitted in R. Possibly, some manuscripts omit *oṁ* because of the meter. This verse and the next are in Apabhraṃśa.

830. These are the eight guardians of the main and intermediate directions, who are shared by the Brahmanical and Buddhist traditions. Following the sequence of the names in the verse, they are the guardians of the east, south, west, north, northeast, southeast, northwest, and southwest.

831. In the *Muktāvalī*, Ratnākaraśānti states Mother and Father can be interpreted either as the epithets of Candra and Sūrya, respectively, or alternatively as referring to Pṛthivī, the goddess of earth, and *brahman*

832. The "eight nāgas" are the eight nāga kings—Ananta, Vāsuki, Takṣaka, Kārkoṭaka, Padma, Mahāpadma, Śaṅkhapāla, and Kulika—but the list can vary from source to source.

833. Kāṇha does not provide Sanskrit equivalents for the terms *khanti* and *kūṇi*, so the English translation is based on the equivalents *kṣanti* and *kṣata*, provided by Ratnākaraśānti in *A String of Pearls*.

834. With some deviations from the standard pattern, this verse is composed in indravaṃśā meter.

835. This translation follows the Tib. The Skt. edition reads, "Untainted refers to the mind free of stain."

836. "Happiness" is omitted in some manuscripts and not reflected in the commentary.

837. With some deviations from the standard pattern, this verse is composed in lalitā meter.

838. This means that the secret body, speech, and mind occupy the downward, upward, and central positions, respectively.

839. In the Degé version of the Tibetan translation, Bhūcarī faces upward (*steng zhal*) and Khecarī faces downward (*'og zhal*); however, the Choné, Lithang, Kangxi, and Yongle versions follow the Sanskrit arrangement.

840. This is a play on Nairātmyā's name, which means "devoid of self."

841. Conlon, following the majority of Sanskrit witnesses, reads *īrṣyā* instead of *amoghasiddhi*. Ratnākaraśānti and Kamalanātha also read *īrṣyā* in the version of the root text they consulted for their respective commentaries. The Degé translation of the root text reads *don grub*, the equivalent of *amoghasiddhi*, but the Narthang and Kangxi versions read *phrag dog*, an equivalent of *īrṣyā*. We have followed the Degé here, but it is likely that *īrṣyā* was an equally common, if not more common, variant. It is worth noting that Kamalanātha identifies Īrṣyā as Amoghasiddhi (Conlon forthcoming, p. 236).

842. Reading *śuddhyānayā* as attested in the *Yogaratnamālā* and *Muktāvalī*. The Skt. edition reads *śuddhyānyā°*.

843. Reading *akṣobhyam* following Conlon and Rms. R reads *akṣobhya°*.

844. R includes two additional verses before this one, but they have been excluded here because it is clear that Kāṇha did not know of them. The two verses in question are attested in at least one of the Skt.

palm-leaf manuscripts of the tantra (NGMPP A 48-8), as well as the canonical translation of the Tibetan text. Leornard van der Kuijp (1985, p. 84) remarks that it was possibly Ngorchen Kunga Sangpo (ngor chen kun dga' bzang po, 1382–1456) who first noted this discrepancy. Neither Kāṇha, Ratnākaraśānti, nor Kamalanātha comments on these verses in their respective commentaries, but instead state that this chapter begins with verse given here. The fact that the commentators explicitly identify the initial verse of this chapter may indicate that they were aware of the additional verses and intended to make it clear that, in their view, these verses are not to be regarded as authentic. The here omitted verses read *atha vajrī mahārājā hevajraḥ sarvadaḥ prabhuḥ | sarvākārasvabhāvātmā maṇḍalaṃ saṃprakāśayet || sukhāvatyāṃ samāsīnaḥ sarvākārasvarūpataḥ | cittavajrasya bījena niṣpanno maṇḍaleśvaraḥ* ("The vajra holder, / As the great king and all-bestowing lord Hevajra / Who has an intrinsic nature that subsumes all forms, / Should now manifest the maṇḍala. // Sharing a seat in Sukhāvatī, / Possessing the nature that subsumes all forms, / He arises as the lord of the maṇḍala / From the seed syllable of the vajra mind").

845. Kaṇha's creative etymology links the word *deva* to the root √*dīv*, "to play." He then associates the syllable *-va* with the word *vaśitā*, "enthralled." The Tib. reads, "He is called *deva* because he is vividly manifest as a powerful deity."

846. This interpretation of the compound *pañcadaśaparivāritam* is based on Ratnākaraśānti's comments in the *Muktāvalī*.

847. Chapter 1.3.

848. In Kāṇha's creative etymology, he associates °*pāla* with the root √*pāl* ("to protect") and *ka* with "bliss." Kāṇha also explains that the syllable *ka* stands for "bliss" in his commentary to 1.7.28.

849. The "five aspects of awakening" (*pañcābhisambodhi*) refers to a sequence of five stages used to generate the deity that reflect the attainments of perfect awakening. The exact division of the visualization process into the five stages in this text is unclear.

850. The Tib. reads "a garland of fifty heads."

851. Reading *sampuṭam* according to Rms, as well the Tib. translation (*mnyam sbyor*).

852. Kāṇha's commentary on this verse is omitted in the Skt. The Tibetan reads, "Unfluctuating refers to the attainment of nonconceptual bliss. The main face is below the crossed vajra."

853. Reading here *mūrdhāsyam* as printed in R and supported by Tib. *spyi bo'i zhal*. One may note, however, that the variant *ūrdhvāsyam* ("upper face") is likewise possible and well attested.

854. Reading °*āḍhyam* against °*ādyam* printed in R. The chosen reading is attested in some of the Skt. witnesses of the root text and reflected in Tib. translation as *che* (root text).

855. The Tib. includes commentary not found in the extant Skt. sources: "With fangs bared is a specific feature. The number twenty-four is used because each of his faces has three eyes. The remaining faces are the four that have not been explained."

856. Kāṇha refers to himself in the plural here.

857. Caurikā is a metrical substitute for the name Caurī.

858. This terminology is typically used for kindling a fire using a stick and block, as described in 2.3.37, above.

859. The description "Caurī the doorkeeper" (Caurī Dvārapālikā) distinguishes her from the other Caurī in the list of the fifteen yoginīs.

860. The "quarter of fire" is the southeast quarter.

861. The "place of rākṣasas" is the southwest quarter.

862. The "quarter of wind" is the northwest quarter.

863. *Pāvaka* is the term from the root text translated as "fire."

864. Nairṛti is the demon (*rākṣasa*) that brings death and is associated with the southwest quarter.

865. *Māruta* is the term from the root text translated as "wind."

866. The first point of departure (*bhinnayoga*) from the oral instructions is after verse 2.5.12. See also Kāṇha's commentary to 2.5.12.

867. The Tib. reads, "Here is another point at which the procedure is different according to the oral instructions."

868. The "vajra holder" is Hevajra, or rather the practitioner who identifies with him.

869. Verse 2.5.13.

870. Reading *vilayā°* following the Tib. (*zhus bar gyur pa*). R reads *vinayā°*.

871. Reading *chaḍḍahi* following MSS *ka* and *gha*. The Skt. edition reads *chaḍḍahiṃ*.

872. The Tib. reads *stong pa'i rang bzhin nyid spongs la*, "leave behind the very nature of emptiness."

873. The "union" is the sexual union of Hevajra and Pukkasī.

874. Reading *nava°* ("nine") with Conlon, Rms, and the Tib (*dgu*), instead of *rava°* printed in R. The subject of this verse, the great vajra holder, is specified in the next stanza.

875. The commentary on this verse is supplied below, after the commentary on stanza 2.5.10.

876. Though Kāṇha does not specifically identify it as such, it would seem that this verse is also out of order. It would more naturally come after the encouraging songs of the goddesses.

877. "They" refers to the yoginīs. According to *A String of Pearls*, this verse is out of sequence, and should follow 2.5.18.

878. Reading *sampuṭam* according to Rms, as well the Tib. translation (*mnyam sbyor*).

879. "Indra's quarter" is the eastern quarter.

880. The order of arising, as indicated by the syllables, is Gaurī, Caurī, Vetālī, Ghasmarī, Pukkasī, Śabarī, Caṇḍālī, and Ḍombī.

881. This list of syllables has been slightly emended to align it with the root text: *vaṁ*, *caṁ* is read as *caṁ*, *vaṁ*, and *haṁ* has been emended to *ḍaṁ*. These syllables and their sequence align with the Tibetan translation of the commentary.

882. The Tib. reads, "These seed syllables are blue and blazing, and therefore blaze blue."

883. *Kṛpīṭa* is the code word for "ḍamaru."

884. The *khiṅkhirikā* (Tib. *gsil byed*) is a skull-topped staff with metal bells on it, which emit sounds when shaken, represented onomatopoeically with *khiṅkhiri*.

885. In this posture one leg is bent and the other extended. There are two variants of this posture, one in which the deity is seated and another where he or she is standing. The latter, which is intended here, indicates that the yoginīs are standing on the toes of their extended left leg while bending their right knee up. The right knee points to the right.

886. The word "madder" translates here Skt. *mārtaṇḍa*, which can also be interpreted to mean "sun." Indian madder is traditionally used to produce red dye. The Tib. *btsod* indicates the Tibetan translators understood this term to mean "madder" as well.

887. The Tibetan translators understood the Sanskrit term *karbura* ("turmeric") in its alternative sense of "variegated" (*sna tshogs*).

888. Reading *vittanāyakaḥ* following Conlon, Rms, and C. R reads *vināyakaḥ*. An equivalent term is not attested in the Tib.

889. Reading *cūṣayitvā* following Conlon, Rms, and the Tib. (*gzhib pa*). R reads *bhūṣayitvā* ("having adorned").

890. As these are initiation instructions, Nairātmyā here refers to the master's consort who is personifying her.

891. Reading *tilottamām* following Rms and Conlon. R reads *tilottamam*.

892. That is, with Hevajra. The Tib. lacks an equivalent term for *kāra* ("syllable"), and so reads "united with Hevajra."

893. The following two passages, up to *svāhā*, are rendered in transliterated Sanskrit in the Tibetan translation.

894. The Skt. is: *māraya māraya kāraya kāraya garjaya garjaya tarjaya tarjaya / śoṣaya śoṣaya saptasāgarān / bandha bandha nāgāṣṭakān / gṛhṇa gṛhṇa śatrūn / ha hā hi hī hu hū he hai ho hau haṃ haḥ phaṭ svāhā*.

895. The "twelve" are the ten vowels of the Skt. alphabet, excluding the semivowels *ṛ*, *ṝ*, *ḷ*, and *ḹ*, and then the *anusvāra aṃ* and *visarga aḥ*.

896. The word "says" has been supplied based on Kāṇha's commentary below.

897. A skull with seams that divide it into three parts is considered particularly auspicious.

898. The quarters of Śiva, Agni, Nairṛti, and Vāyu, mentioned in this verse, are the northeast, southeast, southwest, and northwest.

899. The Tib. reads “and in the quarter of Vāyu the lord of the family.” This would appear to reflect the reading *kuleśa* (“lord of the family”) where the extant Sanskrit witnesses have *kuliśa* (“vajra”).

900. The word *kṛpīṭa* (lit. “embers”) is a code word for “ḍamaru,” a hand drum.

901. The Tib. reads, “These emblems should be drawn in the colors of the goddesses.”

902. *Śālija* is a code word for human flesh. Some sources suggest that the term could mean “civet musk.”

903. The Skt. uses here the metrical form *svasṛkā*, which is the diminutive of *svasṛ* (“sister”).

904. It is unclear who the speaker is at this point. It is probably the original reciter (*saṃgītikāra*), who is identified as such at the end of the commentary on verse 2.5.67.

905. The Tib. reads, “They are not ordinary relations; they are related to the master.”

906. The Skt. *priyā*, “beloved,” can mean “wife” as well as a paramour.

907. The Tib. reads “mother-in-law,” reflecting the Skt. term *śvaśrū*.

908. The Tib. reads “yoginī.”

909. *Madana* is the code word for alcohol.

910. Both *bala* and *śālija* are code words for human flesh.

911. In this line of the Skt. the feminine pronoun switches to the singular.

912. Reading *cūṣyate* (“is sucked”) as supported by some MSS and the Tib. (*gzhib par bya*), in place of *vṛṣyate* (“is made to release fluid”) in the Sarnath edition.

913. Reading *vā* following Conlon, Rms, and the Tib. (*yang*). R reads *param*.

914. The initiations have also been taught in Chapter 1.4 of the *Hevajra Tantra*.

915. That is, this is a *karmadhāraya* compound. In this type of Skt. compound, the first and second members of the compound are in syntactical apposition, rather than governed by a case relationship.

916. “This being the case,” that is, in the circumstances as described in verse 2.5.66.

917. The Skt. term *tatra* can be interpreted in two different ways. The first, as interpreted here, is to mark the topic or referent. Alternatively, it can be understood as “at that time,” or “on that occasion.” This alternate interpretation would result in the reading, “At that time means at the time of the wisdom-knowledge initiation.”

918. This verse is spoken in Apabhraṃśa. The translation here presumes that the “Blessed One” is the master who identifies himself with Hevajra.

919. The sequence of the previous two lines is reversed in the Tib.

920. The Tib. reads “the fourth initiation.”

921. Reading, on the authority of the Tib., *tadayam* as *tad dvayam* (Tib. *de dag*), but the specific reference of “it” remains unclear.

922. In this particular instance, the “Blessed One” refers to the Buddha.

923. The Tib. reads, “The master initiation and the secret initiation are considered the path because the qualities of buddhahood come into existence from them. Nirvāṇa corresponds with the fourth, because all tasks are completed once it has been received.”

924. Reading *mūkasya* following Conlon, Rms, and the Tib. translation (*lkugs pa*). R reads *mūrkhasya*. This is a common analogy for inexpressibility.

925. Reading *viramādyam* following Rms. R reads *viramādhyam*, “the middle of the joy of cessation,” which is also supported by the Tib. (*dga’ bral dbus*). Conlon reads *madhyaviramasya*.

926. Reading *mukasya* instead of *mūrkhasya*, as above.

927. Kāṇha comments again on the verses from 2.5.67.

928. It is unclear what *prayogadvayam*, “double application,” refers to.

929. Following the reading *saṃcūṣya* attested in MSS *ka*, *kha*, *ga*, and *gha*, as well as the Tib. translation (*gzhibs nas*). The Skt. edition reads *saṃvṛṣya*, “to sprinkle.”

930. Here, Ratnākaraśānti points out that one should understand the dual accusative form *kakṣau* in the sense of the dual locative *kakṣayoḥ*.

931. As indicated by the Skt. syntax, the line could also be interpreted to say, “The painting should be done on thick canvas” (*likhanīyaṃ gurum paṭam*).

932. In all probability, the “goddess” is Nairātmyā.

933. Reading *dhyātvā* with Conlon, Rms, and the Tib. (*bsams nas*). R reads *bhūtvā*.

934. *Niraṃśuka* is the code word for “bone ornaments.”

935. Kāṇha’s reading of the present participle *bhakṣayan* differs from the optative verb *bhakṣayet* found in many Sanskrit witnesses of the root text.

936. Reading *katamam* following Conlon, Rms, and C. R reads *katham*, which is supported by the Tib. *ji ltar*.

937. A “finger” equals the width of a finger.

938. “Great honey” may be a code word for human fat.

939. *Ḍuṇḍura*, which literally means “upper bedroom,” is a code word for someone “unworthy.” In the Tib. translation *ḍuṇḍura* is decoded as such with *skal med*.

940. Reading, on the authority of the Tib., *˚śabdenāprapañcacaryā* as *˚śabdena prapañcacaryā*.

941. This translation follows Conlon, Rms, and the Tib. in reading *samudrānte* (*rgya mtsho’i mthar*). R reads *prānte* (“remote”).

942. The term *mālatīndhana* (“jasmine firewood”) is a code word for Skt. *vyañjana* (“seasoning”), referring to some kind of spicy soup.

943. “Royal rice” (*rājaśāli*) seems to be used here as an alternate to *śālija*, the code word for human flesh.

944. Reading *syāt* with Conlon and Rms. Although this results in a hypermetric quarter of verse, the reading seems to be attested in all the older Skt. witnesses.

945. Reading *śvasṛkā* (R) as *śvaśrukā*.

946. There are only five types of female relations listed here; the one left out seems to be the one that represents the faculty of touch.

947. The Tib. reads, "Through the five sublime substances, / The great seal is bestowed."

948. The Tib. reads "enjoy constantly and without interruption."

949. We follow R here in reading *mahābhāgī*, the masculine, nominative, singular form of *mahābhāgin*. The Tibetan translators rendered this with feminine *skal ldan ma*, which could either be in nominative or vocative. If the latter, it could indicate that the Tibetan translators read *mahābhāge*, which is the feminine vocative of *mahābhāgā*. If that is the case, it would most naturally be read as an address to Nairātmyā, to whom the Blessed One is speaking. In *A String of Pearls*, Ratnākaraśānti takes a different approach. Reading *mahābhāge*, he glosses it with the dative *mahātmane*, which then serves as an irregular qualifier of the dative *gurave*. This would yield the translation, "to the master of great fortune."

950. "Twice-born" (*dvija*) is a term used to describe members of the three higher castes.

951. Reading ˚*ācāra*˚ according to Conlon, Rms, and C. R reads ˚*ākāra*˚, which is also supported by the Tib. (*rnam pa*).

952. The Tib. reads "color, smell, and so forth."

953. The Skt. words *karpūra* ("camphor") and *sihla* ("olibanum") are code words for, respectively, semen and menstrual blood. Regarding this, see stanza 2.4.36, above.

954. The Tib. reads "blood" (*khrag*), for which *sihlaka* ("olibanum") is the code word. The Tib. reads, "Blood refers to olibanum."

955. Three folds of skin on a woman's stomach is regarded as a mark of beauty in classical Indian aesthetics.

956. The word for "unworthy" is the code word *dundura*.

957. Sets of ten precepts can vary widely in number and content. The most well-known set consists of five precepts held by lay people and monastics—(1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants—plus three for monastics only: (6) not using cosmetics, ornaments and garlands, etc., (7) not using high and luxurious seats or beds, and (8) not taking food after noon. To these eight, Ratnākaraśānti adds (9) abstaining from the seven kinds of misconduct of body and speech, and (10) abstaining from three kinds of mental misconduct

958. The translation of this passage is tentative. The specific reference to the number eight is unclear, as the foundations of training are usually listed as five or ten. The Tib. reads "eight or fourteen foundations of training." This line of commentary appears nearly verbatim in *A String of Pearls*, but there Ratnākaraśānti states that the eight moral precepts are "additional" (*adhikam*), suggesting that these eight are given separately from the ten that follow in the root text.

959. The Tib. reads, “The precepts pertain to the day of the full moon day and so forth, from before sunrise until the sun has risen. The eight or fourteen moral precepts last the duration of one’s life, and purify the misconduct of body, speech, and mind.”

960. Regarding the *Tridaṇḍakamālā*, see Matsuda 2019 and Hartmann and Maue 2022.

961. The Tib. reads *tshigs su bcad pa gnyis pa’i gzungs*, which suggests the title *The Two-Stanza Dhāraṇī*. This is similar to the title given in this position in *A String of Pearls*, the *dvayadhāraṇī*.

962. “The system of mantra” (*mantranaya*) is another name for the Vajrayāna.

963. “Qualifier” (*prakāra*) and “substance” (*dravya*) are technical terms used in the Sarvāstivāda-Vaibhāṣika school. While the notion of the first would be generally accepted in the Yoginī tantras, the latter, which implies that objects really exist as “substance”—in other words that they have an intrinsic existence (*svabhāva*)—is wholly rejected.

964. Reading °*pratiyogenā*° following Conlon, Rms, and the Tib. (*mnyam rnal ’byor gyis*) against °*pratirūpeṇā*° (R).

965. This translation follows Conlon in reading *ādhmātaka*° instead of *adhyātma* ° in R. While C also reads *adhyātmam* and Cms does not report *ādhmātaka* among the variant readings, Kāṇha’s gloss nonetheless supports this emendation, as does the Tib. translation of C.

966. Reading *muktasamūrdhajam* following Rms and the Tib. translation (*mgo skyes grol ba*). Conlon reads *muktamurdhajam*.

967. The word “pathway” translates here Skt. *mārge*, rendered into Tib. literally as *lam du*. This term is probably meant to be understood as “anus.” Unfortunately, neither Ratnākaraśānti, Kāṇha, nor Kamalanātha offers any comments on this line.

968. The interpretation presented here follows the Tib. translation of the root text *phyag rgya bcing dang ba’ang med*, which takes *mudrābandha* (“display of mudrās”) and *kriyā* (“ritual actions”) as two separate items. Alternatively, one could also interpret the Skt. text as “the activity of displaying mudrās.”

969. The Tib. reads, “Liberation refers to the liberations.”

970. The Tib. translates the term *mudrā* with its less common equivalent *gug skyes* (emending D: *gug skyed*)

971. The Tibetan translation reads “Nairātmyā asked.”

972. The Tib. reads *rdo rje snying po gzi brjid chen po*, “he who is the great splendor of the vajra essence.”

973. Among versions of the Tib. translation, Degé reads *lha mo shes rab chen mo*, “goddess of great wisdom.” Kangxi and Yongle read it as the masculine adjective (*shes rab chen po*), while Choné and Lithang align with the Skt., *skal ba chen mo*.

974. The sibilants (lit. “hot ones”) in the Sanskrit alphabet are the sibilants *śa*, *ṣa,* and *sa*, plus the sound *ha*.

975. There is no equivalent for “elegantly” (*divyam*) in the Tib.

976. The mantra obtained through this derivation is *oṁ hūṁ svāhā*.

977. In the Skt. alphabet, the *ū* comes sixth in the sequence of *a*, *ā*, *i*, *ī*, *u*, *ū*.

978. An *anusvāra* is a small circle above the letter indicating nasalization.

979. The syllable *oṁ*.

980. The mantra obtained through this derivation is *oṁ aṁ svāhā*.

981. The "first of the Vedas" is the syllable *oṁ*, as each of the Vedas begins with it.

982. The "second of the first" refers to the second of the first group of consonants that includes *ka*, *kha*, *ga*, *gha*, and *ṅa*.

983. The mantra thus derived is *oṁ khaṁ svāhā*.

984. As before, Vairocana is the syllable *oṁ*.

985. The "third of the second" refers to the third letter in the second group of consonants that includes *ca*, *cha*, *ja*, *jha*, and *ña*.

986. The mantra thus derived is *oṁ jriṁ svāhā*.

987. The "lord of the letters" is the syllable *oṁ*.

988. The "third of the fifth" refers to the third letter in the fifth group of consonants that includes *pa*, *pha*, *ba*, *bha*, and *ma*.

989. The mantra thus derived is *oṁ buṁ svāhā*.

990. The mantra thus derived is *oṁ hūṁ svāhā*.

991. The "delusion family" is the syllable *oṁ*.

992. Emending *gha˚* to *ghuḥ˚* following Conlon and Rms, and as attested in *A String of Pearls*, which explicitly mentions the *visarga*, the final aspiration romanized as *ḥ*.

993. The mantra thus derived is *oṁ ghūḥ svāhā*.

994. The Tib. translation of C includes a line of commentary here that is absent in the Skt. witnesses. It reads, "The delusion family indicates the letter *oṁ*."

995. This line is suppled from the Tibetan translation of C.

996. The part of the mantra derived in this verse is *oṁ kur˚*, which is the beginning of the mantra of Kurukullā.

997. The part of the mantra derived in this verse is *˚ukul˚*.

998. "Stacking" refers to the way the two letters *la* are written one above the other in the Devanāgarī script.

999. They are "adorned" with the Caurī, meaning that the letter *e* is added above the attached semivowels.

1000. The part of the mantra derived in this verse is *˚le hrīḥ svāhā*.

1001. The Kurukullā mantra derived in the previous three verses is *oṁ kurukulle hrīḥ svāhā*.

1002. The "third of the fourth" refers to the third letter in the fourth group of consonants that includes *ta*, *tha*, *da*, *dha*, and *na*.

1003. The part of the mantra derived in this verse is *oṁ deva picuvajra*, which is the beginning of the heart mantra of Hevajra.

1004. The "first of the third" refers to the first letter in the third group of consonants that includes *ṭa*, *ṭha*, *ḍa*, *ḍha*, and *ṇa*.

1005. The part of the mantra derived in this verse is *hūṁ hūṁ hūṁ phaṭ svāhā*.

1006. The heart mantra of Hevajra derived in these two verses is *oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ svāhā*.

1007. The sixth vowel is the long vowel *ū*.

1008. The line "the first of the third is the letter *ṭa*" has been supplied from the Tib.

1009. The part of the mantra derived in this verse is *oṁ jvala jvala bhyo*.

1010. Ghasmarī is the thirteenth vowel, *o*.

1011. The "fourth of the sibilants" is the letter *ha*.

1012. In verse 2.9.23 Kāṇha identified Vajraḍākinī as the short vowel *u*. It is, however, not completely certain whether in this and the following mantras she is meant to be short or long.

1013. "The empty one" is the *anusvāra*.

1014. The "second of the fifth" is the letter *pha*.

1015. The "first of the third" is the letter *ṭa*.

1016. The part of the mantra derived in this verse is *huṁ huṁ huṁ [sic] phaṭ svāhā*. The full mantra of the four-armed Hevajra, derived through the last two verses, is *oṁ jvala jvala bhyo huṁ huṁ huṁ [sic] phaṭ svāhā (Oṁ, burn, burn away fear! Huṁ huṁ huṁ [sic] phaṭ svāhā!).*

1017. The "first of the first" is the letter *ka*.

1018. The part of the mantra derived in this verse is *oṁ kiṭi*.

1019. This means that the previous word, *kiṭi*, is to be repeated.

1020. The "second of the fifth" is the letter *pha*.

1021. The "first of the third" is the letter *ṭa*.

1022. The part of the mantra derived in this paragraph is *kiṭi bajra* [sic] *hūṁ hūṁ hūṁ phaṭ svāhā*.

1023. The mantra of the six-armed Hevajra derived in the last two paragraphs is *oṁ kiṭi kiṭi bajra [sic] hūṁ hūṁ hūṁ phaṭ svāhā*. The fact that *vajra* is spelled here with b may be taken as an indication that

the tantra emerged first in the northeastern part of India in an area of present-day Bengal (or even Nepal) where the pronunciation of the letters *ba* and *va* is often indistinguishable.

1024. Ghasmarī is the vowel *o*.

1025. The part of the mantra derived in this paragraph is *oṁ trailokyā*.

1026. The "fourth of the hot sounds" is the letter *ha*.

1027. As before, Vajraḍākinī is the short vowel *u*, but we can't be completely certain whether in this case it is meant to be short or long.

1028. "Emptiness" is the *anusvāra*.

1029. The part of the mantra derived in this paragraph is *kṣepa huṁ huṁ huṁ phaṭ svāhā*.

1030. The mantra of the two-armed Hevajra derived in the last two paragraphs is *oṁ trailokyākṣepa huṁ huṁ huṁ phaṭ svāhā ("Oṁ, the shaker of the three worlds, huṁ huṁ huṁ phaṭ svāhā!"*).

1031. The mantra derived in this paragraph is *oṁ a ka ca ṭa ta pa ya śa svāhā*.

1032. "Between them" means between the two *kṣa* syllables.

1033. The mantra derived in this paragraph is *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā* ("*Oṁ*, protect, protect, *hūṁ hūṁ hūṁ phaṭ svāhā*!").

1034. The mantra derived in this sentence is *oṁ ā hūṁ*. In the *Muktāvalī*, Ratnākaraśānti includes a *visarga*—transliterated with *ḥ*—after the *ā*, resulting in the mantra *oṁ āḥ hūṁ*.

1035. The "third of the hot sibilants" is the letter *sa*.

1036. The "fourth of the semivowels" is the letter *va*.

1037. "Adorned with fire above" indicates that the letter *r* precedes the *va*, thus forming the syllable *rva*. In Indic scripts, this *ra* would sit above the letter *va*.

1038. The bali mantra derived in this paragraph is *oṁ akāro mukhaṃ sarvdharmāṇām ādyanutpannatvād oṁ āḥ hūṁ phaṭ svāhā* ("*Oṁ*, the letter *a* is at the beginning because all phenomena are primordially unarisen. *Oṁ āḥ hūṁ phaṭ svāhā*!").

1039. The vajra being (*vajrasattva*) can also be interpreted as the proper name Vajrasattva. Here it is used as an epithet of Hevajra.

1040. These next two verses list the types of bead strings used to count recitations in specific rites.

1041. *Niraṃśuka*, "naked person," is a code word for human bone.

1042. It is not clear if one should drink oneself or give it to the target.

1043. The meaning of *svacchanda*, literally "one's will," is unclear. Given the context, it could be a code word for semen.

1044. *Sihlaka*, "olibanum," is the code word for menstrual blood.

1045. *Catuḥsama*, which typically denotes a mixture of sandalwood, camphor, agalloch, and musk, is used as a code word for feces.

1046. *Śālija*, "rice," is the code word for human flesh.

1047. *Kastūrikā*, "musk," is the code word for urine.

1048. These refer respectively to the meat of horse (*aśva*), dog (*śva n*), human (*na ra*), cow (*g o*), and elephant (*ha stin*). Regarding these, see also note on 1.11.8.

1049. Note that the Tib. translation *dpag med mgon* suggests reading *amitanāthasya* instead of *amitābhasya* printed in R. The former reading is reported in Rms.

1050. The "activity family" (Skt. *karmakula*) is the family of Amoghasiddhi.

1051. An equivalent of "family" is absent in the Tib.

1052. That is, Amoghasiddhi.

1053. Reading *sattva*˚ following Conlon, Rms, C, and the Tib. translation (*sems dpa'*). R reads *vajrasattva* º.

1054. "Great seal" refers to a consort.

1055. Reading *cūṣaṇam* following Conlon, Rms, and the Tib. translation (*gzhib pa*). R reads *vṛṣaṇam*, "sprinkling."

1056. Reading *madanāṅkakaraiḥ* following the Tib. translation (*myos pa'i mtshan ma…lag pas*). R reads *madanāṅgakaraiḥ*.

1057. Reading ˚*āṅga*˚ as ˚*āṅka*˚, as above.

1058. Skt. *vajrī* (*vajrin*). The Tibetan reads *rdo rjes*, suggesting the interpretation, "She should be aroused again and again with the vajra."

1059. This chapter is not given a title, so this was adapted from the topic stated in the first verse.

1060. Reading *vajrācāryo 'si* following Conlon, Rms. and the Tib. (*rdo rje slob dpon 'gyur*). R reads *vajrācāryasya*.

1061. The "wisdom aspect" (*prajñā*), in this context, personifies wisdom (*prajñā*) as represented by the goddess Nairātmyā.

1062. Reading *sthānadām* following Conlon, Rms, C, and the Tib. translation (*gnas sbyin*). R reads *siddhidām*.

1063. Skt. *vajramaṇḍa*. An equivalent of º*maṇḍa* ("essence") is absent in the Tib.

1064. The Tib. includes the line, "It is peaceful because it is free from calamity." This line appears to be similar to, if not the very same as, a line found in Ratnākaraśānti's *A String of Pearls*, *śāntaṃ nirupa-dravatvāt*.

1065. Reading °*svabhāga* as °*bhāg*. The Tib. transliteration of this mantra has °*bhaga* (*b+hA ga*).

1066. Skt. *oṁ padma sukhādhāra mahārāgasukhaṃdada caturānandabhāg viśva hūṁ hūṁ hūṁ kāryaṃ kuruṣva me*.

1067. Skt. *oṁ vajra mahādveṣa caturānandadāyaka khagamukhaikaraso nātha hūṁ hūṁ hūṁ kāryaṃ kuruṣva me*.

1068. “At the head” here means “at the forehead.”

1069. Reading *āḥkāram* with several of the Skt. palm-leaf witnesses of the root text and Tib., against *ākāram* in R.

1070. “Filament” (*kiñjalka*) is a euphemism for clitoris.

Glossary

abhedyā

mi phyed ma

abhedyā

“Indestructible”; one of the subtle channels in the body.

absolute truth

don dam

don dam pa’i bden pa

paramārtha

Literally the “truth of the highest meaning,” this is the knowledge that can only be directly realized, but not grasped conceptually.

activity seal

las kyi phyag rgya

karmamudrā

The first of the four seals associated with the four bodies of a buddha, this term is typically used to refer to the physical sexual consort. It represents the first level of practice on the stage of the arisen, where the four joys are merely recognized during the four moments. The remaining three seals—dharma seal, great seal, and samaya seal—represent the subsequent stages of practice on the stage of the arisen.

affliction

nyon mongs

kleśa

The negative states of mind that bind one to saṃsāra. The main three are delusion, anger, and desire.

aggregate

phung po

skandha

The five aggregates of individual existence are form (rūpa), sensation (vedanā), perception or discrimination (saṃjñā), mental formations or volition (saṃskāra), and consciousness (vijñāna).

Ahomukhā

’og zhal ma

ahomukhā

The Buddhist Hybrid Sanskrit rendering of Adhomukhā, a Buddhist goddess.

Akṣobhya

mi bskyod pa

akṣobhya

One of the five tathāgatas, he is located in the eastern quarter of tantric maṇḍalas and presides over the vajra family.

All-Illuminating

kun tu ’od

samantaprabhā

The eleventh bodhisattva level.

allusive language

dgongs pa’i skad

gsang ba’i skad

sandhyābhāṣā

A system of code words and terms with symbolic meaning that are used in the higher tantras.

Amitaprabha

dpag med

’od dpag med

amitaprabha

amitābha

Another name of Amitābha.

Amoghasiddhi

don yod

don yod grub pa

amogha

amoghasiddhi

One of the five tathāgatas, he is located in the southern quarter of tantric maṇḍalas and presides over the karma family.

Ananta

mtha’ yas

ananta

One of the eight nāga kings. He is also the cosmic serpent that Viṣṇu sleeps upon.

Antaka

dza ma

gshin rje

gzhin rje

mthar byed

antaka

vaivasvata

yama

Another name of Yama.

Arbuda

a rbud

arbuda

One of the secondary kṣetras.

ardhaparyaṅka

skyil krung phyed pa

ardhaparyaṅka

There are two types of ardhaparyaṅka posture, one sitting and one dancing. The ardhaparyaṅka in the Hevajra Tantra, being part of the tāṇḍava dance, is of the latter type—the left leg is slightly bent and the right foot is raised to the left knee, with the right knee pointing to the right.

argha offering

mchod yon

argha

An offering that consists primarily of water, which is made ritually to the deity as an act of welcome and to bid farewell. The ritual act is based on the similar practice of receiving a guest in the home.

asura

lha min

asura

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

Auspicious Intelligence

legs pa'i blo gros

sādhumatī

The ninth bodhisattva level.

austerities

dka' thub

tapas

Literally meaning "heat," the term refers to intense, austere practices intended to generate yogic energy.

avadhūtī

kun 'dar ma

avadhūtī

One of the three main subtle channels associated with the experience of emptiness; it is located in the center of the body. In the Hevajra system, this channel is identified with Nairātmyā.

Avīci

mnar med

avīci

The worst of all hells, where the suffering is most intense.

Bali

gtor ma

bali

An offering to the deity or spirits that consists chiefly of food.

banishing

skrod pa

uccāṭana

The ritual activity of banishing or exorcising hostile forces. A type of hostile rite (abhicāra).

basic nature

chos nyid

dharmatā

The nature of phenomena as they truly are, free of conceptual distortion.

bhaga

bha ga

bhaga

A polyvalent term that refers in tantric scriptures to the dharmodaya, which is iconographically represented as a red triangle. It is identical in essence with the buddha's body, speech, and mind, symbolized by its three corners. The bhaga, when interpreted as the dharmodaya, is associated with the triangular space that loosely demarcates a vagina. More generally, the term means "good fortune," as in the epithet bhagavat applied to buddhas, tathāgatas, and other exalted figures, who are believed to possess six types of good fortune.

bhāvakī

sgom pa ma

bhāvakī

"Generating"; one of the subtle channels in the body.

Bhīṣaṇa

'jigs par byed pa

bhīṣaṇa

This name can be used for fear personified, or more generally for "terrifying" (bhīṣaṇa) deities such as Bhairava or Yama.

Bhūcarī

sa spyod ma

bhūcarī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

Bhūta

bhu da

zhi ba

bhūta

śiva

Another name of Śiva, possibly reflecting his being the lord of bhūtas.

bhūta

'byung po

bhūta

Bhṛkuṭī

khro gnyer can

bhṛkuṭī

A Buddhist goddess.

bindi

thig le

bindi

Also called tilaka, this is an ornamental mark between the eyebrows.

bodhicitta

byang chub kyi sems

bodhicitta

In the general Mahāyāna teachings, the “mind of awakening” (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself. As a general term, this is the wish or aspiration to attain awakening for the sake of all beings promoted in the Great Vehicle. In tantric literature the term denotes sexual fluids, typically semen.

body of great bliss

bde ba chen po’i sku

mahāsukhakāya

This appears to be another term for the body of true nature (svabhāvikakāya).

bola

bo la

bola

bolaka

A code word for male genitalia.

Brahmā

tshangs pa

brahmā

One of the primary deities of the Brahmanical pantheon in which he is considered a creator god. Brahmā occupies an important place in Buddhism as one of two deities (the other being Śakra) who are said to have first exhorted Śākyamuni to teach the Dharma. He is also considered to be the “Lord of the Sahā world” (our universe).

Brāhmaṇī

bram ze mo

brāhmaṇī

“Brahmin woman,” one of the five mudrās, representing the activity family in the Hevajra system.

Buddhakapāla

sangs rgyas thod pa

buddhakapāla

Toh 424. A Yoginī tantra featuring a maṇḍala centered on a heruka-type deity.

cakra

’khor lo

cakra

Literally “wheel,” cakra is an energy center in the subtle body where subtle channels converge. In tantric Buddhism there are either four or five main cakras. The Hevajra Tantra teaches four cakras, namely the cakras of qualities (dharmacakra), enjoyment (sambhogacakra), creation (nirmāṇacakra), and great bliss (mahāsukhacakra).

cakravartin

’khor los sgyur ba

cakravartin

Candra

tsa n+da

candra

The god of the moon, or the moon personified.

Caritra

tsa ri tra

caritra

One of the pīlavas.

Caryā tantra

spyod rgyud

caryā

A class of tantra that is typically listed second in traditional doxographies. Classified between Kriyā and Yoga tantra, these tantras include features of deity yoga that are not present in the Kriyā Tantras, but that are not as fully evolved as in the Yoga Tantras.

Caurī

chom kun ma

caurikā

caurī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, one of the yoginīs in the maṇḍala of Nairātmyā.

causeless samādhi

mtshan ma med pa'i ting nge 'dzin

animittasamādhi

The samādhi of the basic state that is free of causes. The term can also be understood as "unconditioned," "signless," "without characteristics," etc.

caṇḍikā

gtum mo

caṇḍikā

"Fierce One"; one of the subtle channels in the body.

Caṇḍālī

gtum mo

caṇḍālī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. She is roused as a mystic heat or fire during a yoga practice of the same name. She is also one of the five mudrās, representing the tathāgata family in the Hevajra system. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

chandoha

tstshan do

chandoha

“Place of delight.” A type of a sacred site.

charnel ground

dur khrod

śmaśāna

A place for the disposal or cremation of corpses, counted among the six types of sacred site.

chosen deity

’dod pa’i lha

iṣṭadevatā

The deity with whom one has a special karmic or astrological connection.

circumstantial cause

dpe nyid

pratyaya

Secondary conditions that contribute to the arising of a given result.

Citta

thugs

citta

Citta (“Thought”) or Citteśa (“Lord of Thoughts”) is, in the context of the five lords of the families, another name of Akṣobha.

Cloud of Dharma

chos kyi sprin

dharmameghā

The tenth bodhisattva level.

cognitive obscuration

shes bya'i sgrib pa

jñeyāvaraṇa

Obscurations caused by conceptuality and dualistic thinking.

communal feast

tshogs kyi 'khor lo

gaṇacakra

A group rite where the participants create a live maṇḍala, identifying themselves with the maṇḍala deities. This very secret rite may typically involve sexual yoga, song and dance, and the ingestion of the five ambrosias and the five types of meat.

concealed

kun rdzob

saṃvṛti

Similar in meaning to the "relative truth" (saṃvṛtisatya), this term refers rather to the relative or concealed form of existence.

concealed content

sdom pa

saṃvara

A technical term in the Yoginī tantras that refers to categories that are concealed or hidden because of their highly esoteric implications. The esoteric category is said to be "concealed" within an exoteric one. The concealed content and its container are regarded as indivisible. In the context of pledges and vows, saṃvara denotes a "proscription," a vow to abstain from certain activities, contrary to the samayas, the "pledges" or promises that are to be kept.

conditioned features

'dus byas kyi mtshan nyid

saṃskṛtalakṣaṇa

There are three primary features of conditioned phenomena: enduring (sthiti), deteriorating (jarā), and passing away (vyaya).

conduct

spyod pa

caryā

A specific mode of prescribed tantric conduct that is accepted as a formal commitment (vrata) and is enjoined by samaya.

conviction

mos pa

adhimokṣa

adhimukti

An assumed conviction or mental resolution that certain categories of ordinary phenomena are, or represent, higher-order, sacred categories.

crossed vajra

sna tshogs rdo rje

viśvavajra

A symbol or implement derived from two vajras crossed at their hub.

Cundā

tsun dA

cundā

A Buddhist goddess.

daitya

lha min

daitya

A class of powerful beings, often equated or on the level of asuras or devas. In the Hevajra Tantra, Śakra is labelled a daitya.

daṇḍa

dbyug gu

daṇḍa

The duration of a single breath, from the moment of inhalation until the moment of the next inhalation.

defilement

zag pa

āsrava

Literally “outflow.” These are negative traits resulting from the past karma.

definitive meaning

nges don

nītārtha

This term refers to the definitive (nīta) meaning (artha), as opposed to the provisional meaning (neyārtha).

deity yoga

lha’i rnal ’byor

devatāyoga

Deity yoga consists in visualizing oneself in the form of the deity, and identifying with that.

dependent origination

rten ’brel

pratītyasamutpāda

The central Buddhist doctrine that teaches how phenomena are empty of self-nature and thus lack independent existence, yet exist provisionally insofar as they are created through the interaction of various causal factors. The chain of dependent origination is commonly is considered to comprise twelve links, or limbs.

desire

’dod chags

rāga

One of the three primary afflictions, along with anger and delusion.

deva

lha

deva

Devikoṭa

de wI ko Ti

devikoṭa

One of the kṣetras.

Dhanada

nor sbyin

dhanada

“Wealth Giver,” another name of Kubera/Vaiśrāvaṇa.

Dhanapāla

nor bskyong

dhanapāla

It is uncertain which deity this name refers to; possibly to Kubera.

dharma seal

chos kyi phyag rgya

dharmamudrā

The second of the four seals associated with the four bodies of a buddha. This represents the second level of the practice of the stage of the arisen, where the nature of the four joys is realized from the level of an awakened mind. This seal is associated with speech.

dharmadhātu

chos kyi dbyings

dharmadhātu

A term describing the totality of phenomena as they truly are, without being distorted by dualistic conceptualization.

dharmakāya

chos kyi sku

chos sku

dharmakāya

The “body of qualities,” one of the three bodies of a buddha, acquired when the ultimate reality is realized and actualized. The other two bodies are sambhogakāya (“enjoyment body”) and nirmāṇakāya (“creation body”).

dharmodaya

chos kyi ’byung gnas

chos ’byung

dharmodaya

Literally “source of phenomena.” this refers to the principle of creation represented, in its simplest form, by a (white) triangle pointing down. It is equated with the triangular area of the vagina. It can also have the form of two intersecting triangles and other more elaborate forms.

Difficult to Conquer

sbyang dka' ba

sudurjayā

The fifth bodhisattva level.

Digāmbara

phyogs kyi gos can

digāmbara

One of the two main divisions of Jainism, the other one being the Śvetāmbara. As their names suggest, the Digāmbaras ("dressed in the directions") go naked and the Śvetambāras ("attired in white") wear white robes.

dissolving

rnam par nyed pa

vimarda

The third moment in sexual yoga, corresponding to the moment when pleasure subsides.

divine pride

snyems byas

āṭopa

The pride associated with confidently identifying oneself with the deity.

divyā

brtse ba ma

bzang mo

divyā

"Divine"; one of the subtle channels in the body.

Dveṣavajrā

zhe sdang rdo rje ma

dveṣavajrā

“Vajra Hatred,” one of the six emanations of Nairātmyā that correspond to the six sense faculties and the six mental poisons.

dveṣā

skyon ma

doṣā

“Hateful”; one of the subtle channels in the body.

Dvārapālī

skyong ma

dvārapālī

One of the two goddesses that go by the name Gaurī. Her name means “door guardian.”s

eight charnel grounds

dur khrod brgyad

aṣṭaśmaśāna

The eight charnel grounds or cemeteries associated with eight geographic locations in India, and, esoterically, with particular locations in the human body.

eight liberations

rnam par thar pa brgyad

rnam thar brgyad

aṣṭavimokṣa

These are the progressively more subtle states of meditative attainment. Simplified, they could be summed up as follows: (1) one that consists in looking at external forms while perceiving (sam + √jñā) form internally; (2) one that consists in looking at external forms without perceiving form internally; (3) the third one, in contradistinction to the first two, is the "pleasant" (śubha) liberation, established by cultivating the pleasant aspect of form; (4) where one dwells in the realization of the sphere of infinite space; (5) transcending the sphere of infinite space, where one dwells in the realization of the sphere of infinite consciousness; (6) transcending the sphere of infinite consciousness, where one dwells in the realization of the sphere of nothingness; (7) transcending the sphere of nothingness, where one dwells in the realization of the sphere of neither perception nor nonperception; and (8) transcending the sphere of neither perception and nonperception, where one dwells in the realization of the cessation of conception and feeling.

enthralling

dbang du bya

vaśya

One of the four main ritual activities, this involves bringing a target under one's influence.

equal taste

ro mnyam

samarasa

The way phenomena are experienced indivisibly on the level of absolute truth.

Far-Reaching

ring du ’gro ba

dūraṅgamā

The seventh bodhisattva level.

first yoga

dang po’i rnal ’byor

ādiyoga

The first of the three yogas of the stage of arising. Generally, the first yoga involves the generation of the central maṇḍala deity and its consort.

five ambrosias

bdud rtsi lnga

pañcāmṛta

These are typically milk, curd, ghee, honey, and sugar, but they also have their “impure” counterparts. The list of these varies, but typically includes urine, feces, blood, semen, and flesh.

five aspects of awakening

mngon par byang chub pa rnam pa lnga

pañcākārābhisambodhi

An early sequence of yogas for generating the deity, they are particularly well developed in Yoga tantras. This procedure, as indicated by its name, entails the visualization of five aspects: (1) the row of vowels transforming into the moon; (2) the row of consonants transforming into the sun; (3) the seed syllable in between these transforming into the features of the deity; (4) the emanation of the mantra deities and reabsorption into the seed syllable; and (5) the full manifestation of the deity by means of the transformation of everything into one.

five buddhas

de bzhin gshegs pa lnga

sangs rgyas lnga

pañcabuddha

pañcatathāgata

Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi. They are the heads of the tathāgata, vajra, jewel, lotus, and karma families, respectively.

five elements

’byung ba lnga

pañcabhūta

Also called the “five great elements” (pañcamahābhūta), these are the elements of earth, water, air, fire, and space.

five mudrās

phyag rgya lnga

pañcamudrā

The five types of attire that distinguish the deities that are associated with charnel grounds. The five, all made of human bone, are a circlet, earrings, necklace, bracelets, and girdle. In some cases they are listed as six, including ashes from a funeral pyre.

five types of offerings

mchod pa rnam pa lnga

pañcopacāra

Fragrances, flowers, incense, lamps, and food items.

five wisdoms

ye shes lnga

pañcajñāna

The five types of wisdom, or knowledge, associated with awakening: mirror-like wisdom, the wisdom of equanimity, the wisdom of discrimination, the wisdom of accomplishing activities, and the wisdom of the (perfectly pure) dharmadhātu.

four immeasurables

tshad med bzhi

caturbrahmavihāra

Immeasurable loving kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity.

four joys

dga' ba bzhi

caturānanda

four means of attracting disciples

bsdu ba'i dngos po bzhi

catuḥsaṅgrahavastu

The qualities of teachers that enable them to gather disciples, namely, that they should be generous, their language should be pleasant, they should teach each individual according to that person's needs, and they should act in conformity with what they teach.

four māras

bdud bzhi

caturmāra

The deities ruled over by Māra are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) the divine māra (devaputramāra, lha'i bu'i bdud), which is the distraction of pleasures; (2) the māra of the Lord of Death (mṛtyumāra, 'chi bdag gi bdud); (3) the māra of the aggregates (skandhamāra, phung po'i bdud), which is the body; and (4) the māra of the defilements (kleśamāra, nyon mongs pa'i bdud).

four seals

phyag rgya bzhi

caturmudrā

The four seals are the four levels of realization corresponding to the four bodies of a buddha—the activity seal is the creation body, the great seal is the enjoyment body, the quality seal is the body of qualities, and the samaya seal is the body of the true nature. As a system of practice, the four seals rely on the four moments, which are the moments of arising of the four joys.

four truths of the noble ones

'phags pa'i bden pa bzhi

caturāryasatya

The first teaching of the Buddha on suffering, the source of suffering, the cessation of suffering, and the path to the cessation of suffering.

four types of activity

las rnam pa bzhi

caturvidhakarman

The four types of activity (karman), or the four types of rites (karman), are pacifying, nourishing, enthralling, and hostility.

gandharva

dri za

gandharva

Gaurī

dkar mo

gaurī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, one of the yoginīs in the maṇḍala of Nairātmyā.

gaze

lta ba

dṛṣṭi

Four types of gaze—leftward, rightward, upward, and downward—that are used, respectively, in the activities of enthralling, summoning, killing, and banishing. Their descriptions vary according to source; the four gazes described in the Hevajra Tantra are called causing downfall, enthralling, summoning, and paralyzing.

Gaṅgā

gang gA

gaṅgā

The River Ganges.

Gehā

khyim ma

gehā

“Dwelling”; one of the subtle channels in the body.

Ghasmarī

g+ha+sma rI

ghasmarī

One of the goddesses who offers the articles of worship.

Godāvarī

ba yi mchog sbyin

godāvarī

One of the secondary kṣetras.

great being

sems dpa'

sems dpa' che

sems dpa' chen po

mahāsattva

Normally a title of respect for a bodhisattva or other realized being, it has a range of esoteric meanings in the Hevajra Tantra. When used in juxtaposition with vajrasattva and samayasattva, it refers to the enjoyment body.

great bliss

bde ba chen po

mahāsukha

In its esoteric meaning, this term refers to the innate state in which realized beings, such as Hevajra, abide.

Great Citta

sems chen po

mahaccitta

One of the epithets of Hevajra. The citta in his name could be a short form of bodhicitta, which is equated with semen.

great element

byung ba chen po

mahābhūta

Any of the principal five elements: earth, water, fire, air, and space.

great seal

phyag rgya chen po

mahāmudrā

This term may refer to the realized state of mind where wisdom and means form an inseparable union. The term also applies to one of the four seals associated with the four bodies of a buddha. This state, in the higher tantras, is founded upon the practice of sexual yoga.

Great Vehicle

thegs pa chen po

mahāyāna

The second of the three vehicles in the scheme of Foundational Vehicle (hīnayāna), Great Vehicle, and Vajra Vehicle (vajrayāna). Another scheme of the three vehicles distinguishes them into the Vehicle of Śrāvakas (śrāvakayāna), Vehicle of Pratyekabuddhas (pratyekabuddhayāna), and the Great Vehicle. In this scheme, the Great Vehicle is further divided into the way of the perfections (pāramitānaya), the "method of perfections," and the way of mantra (mantranaya).

habitual tendencies

bag chags

vāsanā

Literally "being suffused with a particular smell," in its technical meaning the term implies a karmically determined habit or tendency.

Haricandrā

seng ge'i zla ba

haricandrā

A mythical king of the solar dynasty in the Tretā Yuga.

Harikela

ha li ke la

harikela

One of the chandohas.

heruka

he ru ka

heruka

A wrathful counterpart of an awakened deity that is closely associated with charnel grounds. Hevajra and Cakrasaṃvara are examples of herukas.

hetudāyikā

rgyu sbyin ma

hetudāyikā

“Providing the cause”; one of the subtle channels in the body.

Hevajra

dgyes pa rdo rje

kye’i rdo rje

hevajra

A wrathful deity representing buddhahood itself, one of the most prominent in the system of the Yoginī tantras. There are three forms of Hevajra with two, six, and sixteen arms.

Himādri

kha ba’i ri

himādri

One of the secondary kṣetras.

homa

sbyin sreg

homa

A fire offering, usually repetitive, where each oblation is accompanied by a single recitation of the mantra while being cast into the fire. A wide variety of substances and materials can be offered during a homa.

hostile rites

mngon spyod

abhicāra

abhicāra

One of the four primary categories of ritual activities, it includes rites for aggressively overcoming adversarial influences, both human and nonhuman.

hṛṣṭavadanā

rangs ma

tshim pa'i gdong

hṛṣṭavadanā

"Happy countenance"; one of the subtle channels in the body.

image

snang ba

ābhāsa

In a Yogācāra context, this term refers to the appearance of objects as mere "appearances" in the mind. These appearances are then erroneously perceived in dualistic terms. This term synonymous with pratibhāsa.

Immovable

mi g.yo ba

acalā

The eighth bodhisattva level.

Indra

dbang po

i da

indra

One of the principal Vedic gods who also appears frequently in Buddhist literature, often under the name Śakra. In Buddhist cosmology he rules over the Heaven of the Thirty-Three.

initiation

dbang

dbang bskur

abhiṣeka

The ritual process of being introduced to and authorized in the practice of specific deities, maṇḍalas, and yogas. The term literally means “sprinkling” or “anointing,” and is modeled on rites of royal investiture.

innate

lhan cig skyes pa

sahaja

The “innate” or natural state of mind that is always there but remains unrecognized for as long as duality prevails. This state can be recognized during the innate joy (sahajānanda) experienced during the sexual yoga.

innate joy

lha cig skyes pa’i dga’ ba

sahajānanda

The fourth of the four joys. Although referred to as the “fourth,” it is meant to be discerned at the end of the supreme joy and the onset of the joy of cessation. This joy characterizes the innate state.

inner yoga

nang gi rnal ’byor

ādhyātmikayoga

The yoga that employs the subtle channels and cakras.

instrumental cause

byed rgyu

kāraṇa

The generative cause, usually karmic, as opposed to the circumstantial cause (pratyaya) that brings the generative cause to fruition.

intermediate state

bar ma’i srid

antarābhava

The period between death and rebirth.

Jala

dza la

jala

Another name of Varuṇa.

joy

dang po’i dga’ ba

dga’ ba

prathamānanda

ānanda

The first of the four joys; it corresponds to the period in sexual yoga up to the onset of climax.

joy of cessation

dga' bral gyi dga' ba

viramānanda

The third of the four joys; it corresponds to the period in sexual yoga immediately after the climax.

Joyous

rab tu dga' ba

muditā

Also called pramuditā in Sanskrit, the first of the ten bodhisattva levels.

Jālandhara

dza land ha ra

jālandhara

One of the pīṭhas.

jīva

gso ba

srog

jīva

In the Jaina philosophy, jīva is an independently existing individual being.

kakkola

kak+ko la

kak+ko la

A code word for female genitalia.

Kaliṅga

Ka lingka

kaliṅga

One of the secondary chandohas.

Karmārapāṭaka

lcags pa'i brang nyid

karmārapāṭaka

One of the kṣetras.

Kaumārapaurikā

gzhon nu'i grong khyer

kaumārapaurikā

One of the pīlavas, better known as Kumārapura.

khaṭvāṅga

kha tvAM ga

khaṭvāṅga

A staff or spear with skulls or human heads impaled on its shaft. It is typically wielded by deities in their more fearsome aspects. In the Hevajra practice of the sole hero, the khaṭvāṅga represents the consort Nairātmyā.

Khecarī

mkha' spyod ma

khecarī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

killing

gsod par byed pa

māraṇa

The ritual act of taking life. It falls under the category of hostile rites (abhicāra) among the four ritual activities.

kinnara

mi'am ci

kinnara

knowledge

ye shes

jñāna

In a general sense, this term refers to the cognitive process of knowing, with all its associated connotations. In a technical sense, the term refers to direct cognition or knowledge that is free from sensory distortions or dualistic concepts.

knowledge of all forms

rnam pa thams cad mkhyen pa

sarvākārajñāna

A term describing omniscience that emphasizes the capacity to know all aspects of existence, including one's own and everyone else's past existences.

Kokaṇa

kongka na

kokaṇa

One of the secondary chandohas.

Kollagiri

ko la gi ri

kollagiri

One of the pīṭhas.

Kośala

ko sa la

kośala

One of the pīlavas.

Kriyā tantra

bya ba'i rgyud

bya rgyud

kriyā

kriyātantra

A class of tantric scripture that generally features elaborate rites directed toward both mundane goals—such as health, prosperity, and protection—and to the ultimate goal of liberation. The Mañjuśrīmūlakalpa and Amoghapāśakalparāja exemplify this class of tantra.

Kubera

dza+kSa

ku be ra

lus ngan

kubera

yakṣa

A yakṣa who is regarded as the lord of wealth and the guardian of the northern quarter.

Kulatā

k ulu ta

kulatā

One of the secondary kṣetras.

Kulika

kulika

One of the eight nāga kings.

kunduru

kun tu ru

kunduru

A code word for sexual intercourse.

Kurukullā

ku ru ku lle

kurukullā

A female Buddhist deity with the specific power to enthrall. She is typically portrayed shooting the arrows of love from a bow made of flowers. She is also popular in some Śākta cults.

Kāmarūpa

kAm rU

kāmarūpa

One of the pīṭhas.

kāminī

'dod ma

kāminī

"Lover"; one of the subtle channels in the body.

Kārkoṭaka

kārkoṭaka

One of the eight nāga kings.

Kāruṇyapāṭaka

byed pa'i brang nyid

kāruṇyapāṭaka

One of the kṣetras.

Kāñcika

kAny+tsi

kāñcika

One of the chandohas.

kūrmajā

rus spal skyes

kūrmajā

“Born from a tortoise”; one of the subtle channels in the body.

kṣetra

zhing

kṣetra

“Field.” A type of a sacred place.

lalanā

ro ma

lalanā

One of the main subtle channels, which carries female energy; it is located on the left side of the body. In the Hevajra system, this channel is identified with Nairātmyā.

Lampāka

lam ba kA

lampāka

One of the chandohas.

language of signs

brda

chomā

A set of secret gestures used by practitioners of tantra to identify and communicate with one another.

level

sa

bhūmi

The levels or stages through which a bodhisattva progresses before becoming fully awakened. There are between ten and thirteen levels, depending on the traditions of explanation.

limit of reality

yang dag pa'i mtha'

bhūtakoṭi

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (arhat) to be avoided by bodhisattvas.

Locanā

spyan ma

locanā

The consort of the tathāgata Akṣobhya.

luminosity

'od gsal

'od gsal ba

prabhāsvara

prabhāsvara

prakāśa

prakāśa

The state of lucid, nondual, nonconceptual awareness.

Luminous

'od byed pa

prabhākarī

The third bodhisattva level.

Mahendra

dbang chen

mahendra

In tantras, this is usually an epithet of Śiva.

Mahāpadma

dge ’dun phal chen

mahāpadma

mahāsāṅghin

One of the eight nāga kings.

Mahāsukha

bde ba chen po

mahāsukha

Hevajra in his form of great bliss.

major marks

sum cu rtsa gnyis mtshan

dvātriṃśallakṣaṇa

Thirty-two of the hundred and twelve identifying physical characteristics of both buddhas and universal monarchs, in addition to the so-called “eighty minor marks.”

Manifest

mngon du gyur pa

abhimukhī

The sixth bodhisattva level.

mantrin

sngags pa

mantrin

A term describing one whose practice is primarily oriented towards mantra recitation and esoteric ritual.

means

thabs

upāya

The skillful means employed to guide and liberate beings. Also a technical term for the male partner in sexual yoga.

melāpaka

'du ba

melāpaka

"Meeting place." A type of a sacred place.

mental calm

zhi gnas

śamatha

A type of meditation practice in which one cultivates a calm mind free from discursive thoughts. Often presented as one of a pair of meditation techniques, with the other technique being "insight" (vipaśyanā; lhag mthong).

mind only

sems tsam

cittamātra

A concept in the Yogācāra system indicating their position that perceived phenomena do not exist independently of the mind that perceives them.

minor marks

dpe byad

aśītivyañjana

The eighty characteristics of a buddha or perfect being that complement the thirty-two major marks of perfection.

mirror-like wisdom

me long ye shes

ādarśajñāna

One of the five wisdoms. This is the nature of mind that reflects phenomena exactly as they are, without any distortion due to conceptuality.

Mohavajrā

gti mug rdo rje

gti mug rdo rje ma

mohavajrā

“Vajra Delusion,” one of the six emanations of Hevajra that correspond to the six sense faculties and six mental poisons.

moment

skad cig

kṣaṇa

The four moments of sexual yoga: varied, ripe, dissolving, and without characteristic. They are correlated with the four joys.

moral precepts

bslab pa’i gnas

śikṣapāda

mudrā

phyag rgya

mudrā

A “seal” in a literal and a metaphoric sense. In the latter usage it can mean a hand gesture that expresses a certain principle or activates a certain power, or to a concept or principle that applies to and defines another referent. The term also can refer to a female partner in a ritual or sexual yoga, in which sense the term is interchangeable with vidyā and prajñā.

Munmuni

Mu mmu ri

munmuni

One of the kṣetras.

Mālava

mA la va

mālava

One of the secondary pīṭhas.

Māmakī

bdag ma

mA ma kI

māmakī

The consort of the tathāgata Ratneśa.

Māra

bdud

māra

The demon who assailed Śākyamuni prior to his awakening; any demonic force; the personification of conceptual and emotional obstacles.

māradārikā

bdud dral ma

māradārikā

“Destroyer of Māra”; one of the subtle channels in the body.

Mārtaṇḍa

bdud las rgyal ba

mārtaṇḍa

The sun, or the god of the sun.

mātarā

ma mo

mātarā

“Mother”; one of the subtle channels in the body.

Mātsaryavajrā

ser na ma

mātsaryavajrā

“Vajra Jealousy,” one of the six emanations of Nairātmyā that correspond to the six sense faculties and the six mental poisons.

mātṛ

ma mo

mātṛ

The “mothers,” a class of powerful female spirits associated with charnel grounds who are venerated in both the Brahmanical and Buddhist traditions.

Nagara

na ga ra

nagara

One of the secondary pīṭhas, said to be the same as Pāṭaliputra.

Nairātmyā

bdag med ma

nairātmyā

nirātmikā

The central female deity of the Hevajra Tantra, typically depicted in sexual union with Hevajra. Nairātmyā is also one of the fifteen yoginīs that inhabit the thirty-two subtle channels.

Nairṛti

bden bral

nairṛti

A prominent rākṣasa who is the guardian of the southwestern direction.

Nartī

gar ma

nartī

“Dancing Woman,” she is one the five mudrās, associated with the lotus family in the Hevajra system.

nirmāṇakāya

sprul sku

nirmāṇakāya

The body that buddhas create that is accessible to ordinary sense perception. It is one of the two “form bodies,” the other being the sambhogakāya.

nirvāṇa

mya ngan las ’das pa

nirvāṇa

Literally “extinguishing,” this is a state of liberation in which the afflictions (kleśa) are extinguished.

nonabiding nirvāṇa

mi gnas pa'i myang. 'das

apratiṣṭhitanirvāṇa

A concept of Great Vehicle Buddhism referring to the state of nirvāṇa that can be attained while still in the physical body. The implication is that this type of nirvāṇa is not a fixed (pratiṣṭhita) condition of abiding in an inactive state.

nourishing

rgyas pa

pauṣṭika

One of the four ritual activities, featuring rites that nourish life or promote prosperity.

Nāgārjuna

klu sgrub

nāgārjuna

A renowned Indian master who lived c. 150 – c. 250 CE. His writings form the basis for the Madhyamaka tradition.

nāḍī

chu tshod

nāḍī

A unit of time equal to 1/32 of one day-and-night period. This differs from the definition in the Kālacakra system, where a nāḍī is 1/64 of one day-and-night period. Note that the terms nāḍī and ghaṭī are often translated with the same Tibetan term, chu tshod.

obscuration of the afflictions

nyon mongs pa'i sgrib pa

kleśāvaraṇa

Mental obscurations caused by the afflictions.

obscurations

sgrib pa

āvaraṇa

The obscurations to awakening, which are of two main types: the obscuration of the afflictions (kleśāvaraṇa), and the obscuration to knowledge (jñeyāvaraṇa).

omniscient knowledge

thams cad mkhyen pa'i ye shes

sarvajñajñāna

"Omniscient knowledge" or "knowledge of the omniscient ones" is a type of knowing that is attributed exclusively to the fully realized buddhas.

original reciter

sdud par byed pa

saṅgītikāra

The person who recites the content of a Buddhist sūtra, tantra, or other scriptural work, thereby recounting the event for later audiences. Typically, they do so with the rejoinder that is being recited just as it was originally heard.

Oḍḍiyāna

au T+yan

oḍḍiyāna

One of the pīṭhas.

pacifying

zhi ba

śāntika

One of the four ritual activities, featuring rites for pacifying malevolent influences and agents.

Padma

padma

One of the eight nāga kings.

Padmanarteśvara

padma gar gyi dbang phyug

padmanarteśvara

“Lotus Lord of the Dance,” Avalokiteśvara in the form of a heruka.

padminī

padma can

padminī

The “lotus type” of woman, one of four types of ideal women who can be partners in sexual yoga, the other three being citriṇī (one of various talents), śaṅkhinī (conch type), and hastinī (elephant type).

paralyzing

rengs par byed pa

stambhana

A ritual activity falling under the category of hostile rites (abhicāra).

Parṇaśabarī

parNNa ri khrod ma

parṇaśabarī

A Buddhist goddess who typically takes the form of a piśācī.

Paurṇagiri

ko lA gi rI

paurṇagiri

One of the pīṭhas, also called Pullīramalaya.

Picuvajra

pi tsu badzra

picuvajra

A name of Hevajra. Picu is cotton wool or tufts of grass, i.e. something soft and delicate, and vajra is something infinitely hard.

Piśunavajra

phra ma rdo rje

ser sna rdo rje

piśunavajra

“Vajra Spite,” one of the six emanations of Hevajra that correspond to the to the six sense faculties and the six mental poisons.

piśāca

sha za

piśāca

placing of the syllables

yig ’bru dgod pa

akṣaranyāsa

The visualized process of assigning and placing syllables in various body parts.

poṣadha rite

gso sbyong

poṣadha

A set of temporary precepts taken by lay people, either on specific days of the month or in a preparation for ritual or meditative practice. Generally, they consist of abstaining from killing, stealing, sexual misconduct, lying, using intoxicants, eating after noon, wearing adornments, and sleeping on high beds.

prahara

thun tshod

prahara

A unit of time equal to about three hours. Day and night are each divided into four prahara.

prajñāpāramitā

shes rab kyi pha rol tu phyin pa

prajñāpāramitā

The sixth of the “six perfections” (pāramitā) and the name of a genre of Buddhist literature that teaches emptiness.

Prajñāpāramitā

shes rab pha rol phyin ma

prajñāpāramitā

Another name of Nairātmyā.

pratyālīḍha

g.yon brkyang ba

pratyālīḍha

A posture in which the left foot is extended forward and the right knee is slightly bent.

pravaṇā

gzhol ma

pravaṇā

“Sloping”; one of the subtle channels in the body.

premaṇī

sdug gu ma

premaṇī

“Loving”; one of the subtle channels in the body.

preta

yi dwags

preta

provisional meaning

drang ba’ don

neyārtha

The provisional meaning as opposed to the definitive meaning (nītārtha).

Prīti

rtse ba

prīti

“Joy,” an epithet of Nairātmyā. Prīti is also one of the two wives of Kāmadeva.

pudgala

gang zag

pudgala

In Buddhism, pudgala is a term for the individual entity that reincarnates. In the Jaina tradition, the term refers to matter, one of the six dravyas, or eternal substances or principles of existence, that undergo changes but never cease to exist. The other five are soul (jīva), the principle of motion (dharma), the principle of rest (adharma), space (ākāśa), and time (kāla).

Pudgalavādin

gang zag tu smra ba

pudgalavādin

Another name for the Sammatīya school. The name pudgalavāda, “the doctrine of pudgala,” indicates the belief in a pudgala, a discrete and enduring identity or individuality within beings.

Pukkasī

puk+ka sI

pukkasī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

pure aspect

rnam dag

viśuddhi

The “pure” correlate of a feature of dualistic reality. This term is used to associate a characteristic of the awakened experience with conceptual phenomena.

puruṣa

skyes bu

puruṣa

In Sāṅkhya philosophy, a concept denoting consciousness as separate and independent from matter.

Puṣya

rgyal

puṣya

One of the twenty-eight lunar mansions (nakṣatra).

Pāramitānaya

pha rol du phyin pa’i theg pa

Pāramitānaya

The “System of Perfections” is another name for the Great Vehicle that is used to differentiate the exoteric teaching of the Great Vehicle from the esoteric, tantric teaching preserved in the “System of Mantra” (mantranaya), also known as the Vajrayāna.

pāvakī

’tshed ma

pāvakī

“Purifier”; one of the subtle channels in the body.

Pāṇḍaravāsinī

na bza’ dar mo

pāṇḍaravāsinī

Another name of Pāṇḍurā.

Pāṇḍurā

gos dkar mo

pāṇḍurā

“White One,” also called Pāṇḍaravāsinī (Clad in White), is the consort of the tathāgata Amitāyus or Amitābha.

Pāṭaliputra

pa tA la pu tra

pāṭaliputra

A city in ancient India, now Patna, Bihar.

pīlava

’thung gcod

pīlava

A type of a sacred place. The name, derived from pīlu (“bone”), suggests a wild place where bones are scattered.

pīṭha

gnas

pīṭha

A type of a sacred place.

Radiant

’od ’phro ba

arciṣmatī

The fourth bodhisattva level.

Rajakī

tshos ma

rajakī

“Washerwoman,” she is one the five mudrās, representing the activity family in the Hevajra system.

Rambhā

dga’ bzang ma

rambhā

One of the apsarases.

rasanā

brkyang ma

rin chen

rasanā

ratna

One of the three main subtle channels, located on the right side of the body.

Rati

dga’ ba

rati

Normally one of the two wives of Kāmadeva, here the name is used as an epithet (meaning “Pleasure”) of Nairātmyā.

Ratnasambhava

rin chen ’byung

rin po che

ratnasambhava

ratneśa

One of the five tathāgatas, he is located in the southern quarter of tantric maṇḍalas and presides over the jewel family.

Raurava

ngu ’bod

raurava

One of the eight hot hells.

reality

de kho na nyid

tattva

Literally, “the state of being that.” The nature of things or their actual state, which cannot be conveyed in conceptual, dualistic terms. The term can also be used more generally to refer to a basic principle or fact about a given referent.

requisite

tshogs

sambhāra

The twofold requisites for awakening—the accumulation of merit (puṇya) and of wisdom (prajñā).

revealed

don dam

vivṛti

Similar in meaning to “absolute truth” (paramārthasatya), this term refers to the absolute reality, literally “plainly manifest,” as it is for a realized being.

Rich in Knowledge

ye shes ldan

jñānavatī

The thirteenth bodhisattva level.

ripe

rnam par smin pa

vipāka

The second moment in sexual yoga when pleasure climaxes. This moment is associated with supreme joy.

Rudra

drag po

rudra

Originally the god of tempests, he later became regarded as a wrathful form of Śiva.

Rāgavajrā

'dod chags rdo rje ma

rāgavajrā

"Vajra Desire," one of the six emanations of Nairātmyā that correspond to the six sense faculties and the six mental poisons.

Rākṣasa

ra k+kha

srin po

rākṣasa

Another name of Nairṛti.

Rūpavajrā

gzugs rdo rje ma

rūpavajrā

One of the offering goddesses.

samaya

dam tshig

samaya

Literally “coming together,” in its technical meaning the term refers to the bond that the practitioner has with the deity or the master; it also means the pledge or commitment that they both share. The term samaya also refers to the pledge substances to be consumed during the practice.

samaya being

dam tshig sems dpa’

samayasattva

The visualized form of the deity cultivated in meditative practice sessions. The notion of the samaya being presupposes the notion of the wisdom being (jñānasattva). When samayasattva is used in juxtaposition with vajrasattva and mahāsattva, it refers to the creation body (nirmāṇakāya).

samaya seal

dam tshig phyag rgya

samayamudrā

One of the four seals associated with the four bodies of a buddha.

Samayatārā

dam tshig sgrol ma

samayatārā

The form of Tārā associated with the activity of enthralling. The consort of the tathāgata Amoghasiddhi.

Samayavajra

samayavajra

One of the twelve tantric ācāryas active at Vikramaśīla monastery in Northern India.

sambhogakāya

longs spyod rdzogs pa'i sku

sambhogakāya

The "enjoyment body," one of the two form bodies (rūpakaya) of a buddha, this subtle form is only accessible to beings of sufficient realization, and specifically bodhisattvas.

samādhi

ting nge 'dzin

samādhi

samādhi yoga

ting nge 'dzin gsum gyi rnal 'byor

samādhiyoga

A specific system for the stage of arising. It consists of three stages: first yoga (ādiyoga), the supreme ruler of the maṇḍala (maṇḍalarājāgrī), and the supreme ruler of activity (karmarājāgrī).

Sarvanivaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

sarvanivaraṇaviṣkambhin

"Remover of All Obstacles" is one of the eight great bodhisattvas, also called Nivaraṇaviṣkambhin.

Sarvāstivāda

thams cad yod par smra ba

sarvāstivāda

One of the four main congregations. One of the later subdivisions of the Sthaviravāda.

Sattva

rdo rje sems dpa'

rdo rje sems dpa'

sems dpa'

snying stobs can

sattva

sāttvika

vajrasattva

vajrasattva

A short form of Vajrasattva.

sattva

sems can

sattva

In Jainism, sattva is another term for jīva, a living being.

Saurāṣṭra

sau rA STra

saurāṣṭra

One of the chandohas.

saṃkrānti

'pho ba

saṃkrānti

A unit of time related to breathing.

Saṃvidin

kun gyi bkur ba

saṃvidin

A variation on the name of the Sāmmitiyās, one of the four main congregations. One of the offshoots of the Vātsīputrīya.

school

sde pa

nikāya

A term denoting the distinct Buddhist ordination lineages, and by extension the Vinaya, Abhidhārma, and Sūtra collections central to them. Traditionally there were said to be as many as eighteen separate nikāyas. In the Hevajra Tantra four are mentioned: the Sthaviravāda (Theravāda), Sarvāstivāda, Sammatīya, and Mahāsāṅghika.

seed syllable

sa bon

bīja

bījākṣara

A visualized syllable or a letter that serves as the "seed" for generating the form a given deity or any other feature of a tantric maṇḍala.

sekā

dbang ma

sekā

"Sprinkling"; one of the subtle channels in the body.

self-awareness

rang rig

svasaṃvedya

A mode of internal awareness or cognition where the dualistic distinction between subject and object, self and other, does not operate. It is sometimes described as the experience of equal taste.

sense base

khams

dhātu

There are eighteen bases, arranged into three groups of six bases—the first group (viṣaya) comprises the bases of the five sense objects and the dharmadhātu; the second group (āśraya) consists of the bases of the five sense faculties and mind itself; and the final group contains the bases of the six corresponding consciousnesses.

sense field

yul

viṣaya

The objects of the six senses, including those of the five physical senses (visual forms, sounds, smells, tastes, and tactile sensations), plus the object of the mental faculty, mental phenomena (dharmas).

sensory source

skye mched

āyatana

An term denoting the “gateway” or “entrance point” for the arrival of mind and mental factors. There are twelve entrances: six external ones, beginning with form, and six internal ones, beginning with the eye. In addition to the sense sources of the five sensory objects and five corresponding sensory faculties, they include the internal sense of perceiving mental phenomena.

seven limbs of awakening

byang chub yan lag bdun

saptabodhyaṅga

The set of seven factors that characteristically manifest on the path of seeing. The seven are mindfulness, investigation of reality, energy, contentment, relaxation of body and mind, samādhi, and equanimity.

siddhā

grub ma

siddhā

“Accomplished”; one of the subtle channels in the body.

Siddhānta

grub pa’i mtha’ smra ba

siddhānta

In the context of the Hevajra Tantra, the name seems to refer to the Śaiva-Siddhānta, “the established conclusion of Shaivism,” a school of thought and ritual practice based on twenty-eight Śaiva āgamas or tantras, authoritative scriptures in Sanskrit that proclaim their origins as divine knowledge revealed by Shiva (source: Oxford Bibliographies).

Sindhu

sin dhu

sindhu

One of the secondary pīṭhas.

single taste

ro gcig pa

ekarasa

The way phenomena are experienced indivisibly on the level of absolute truth.

sixteen types of emptiness

stong pa nyid bcu drug

ṣoḍaśaśūnyatā

The emptiness of the five aggregates, five elements, five sense faculties, and, as the sixteenth, the emptiness of all aspects (sarvākāraśūnyatā).

sole hero

dpa’ bo gcig pa

ekavīra

A type of tantric maṇḍala in which only the central deity and their consort are visualized without a circle of surrounding deities. Also the term applied to a deity appearing as such.

sowing enmity

sdang bar ’gyur a

vidveṣaṇa

A type of hostile rite (abhicāra).

stage of arising

bskyed pa’i rim pa

utpattikrama

A stage of meditation in which the meditator generates themself as the deity and performs various actions as such.

stage of the arisen

rdzogs pa’i rim pa

utpannakrama

A stage in the meditative process that follows after the stage of arising, when the innate is actualized.

Stainless

dri ma med pa

vimalā

The second bodhisattva level.

statement of the original setting

gleng gzhi

nidāna

The opening formula of the sūtras and tantras that typically begins with evam mayā śrutam (“thus I heard”) and specifies the place, the occasion, the subject matter, the main speaker, and the narrator who gives the account of the event.

Sthāvarin

gnas brtan pa

sthāvarin

A variation of the name of the Sthaviravādins, one of the four main congregations. They split from the Mahāsaṅghika during the Second Council.

storehouse consciousness

kun gzhi rnam par shes pa

ālayavijñāna

The level of consciousness where karmic imprints and traits are stored, becoming seeds of future activity and experience.

subsidiary afflictions

nye ba’i nyon mongs

upakleśa

The term refers to the twenty-four subsidiary afflictions, which all stem from the primary afflictions.

subtle channel

rtsa

nāḍī

The channels in the body, imperceptible to ordinary senses, that conduct various types of vital energy.

sugata

bde bar gshegs pa

sugata

Sukhāvatī

bde ba can

sukhāvatī

The buddhafield of the Tathāgata Amitābha.

sumanāḥ

yid bzang ma

sumanāḥ

“Benevolent”; one of the subtle channels in the body.

summoning

dgug pa

ākarṣaṇa

ākṛṣṭi

A ritual activity related to enthralling (vaśya).

support maṇḍala

rten gyi dkyil ’khor

ādhāramaṇḍala

Generally, a term for the maṇḍala wherein the deities, as the “supported maṇḍala” (ādheyamaṇḍala), reside. In the visualization process, this term may also refer to one’s own body as the dwelling place of the deity, or deities.

supported maṇḍala

brten pa’i dkyil ’khor

ādheyamaṇḍala

This term refers to the circle of the deities abiding in the “support maṇḍala.” In the visualization process, this term can also refer to the subtle channels in one’s own body personified as deities.

supreme joy

mchog tu dga' ba

paramānanda

The second of the four joys; it corresponds to the sexual climax.

supreme ruler of activity

las mchog

karmarājāgrī

The third of the three yogas of the stage of arising. The supreme ruler of activity involves the activities of the deities once they have been generated.

supreme ruler of the maṇḍala

dkyil 'khor rgyal mchog

maṇḍalarājāgrī

The second of the three yogas of the stage of arising. The supreme ruler of the maṇḍala involves the emanation of the remaining maṇḍala deities from the original pair.

Suvarṇadvīpa

gser dang ldan pa'i gling

suvarṇadvīpa

One of the secondary chandohas.

svabhāvikakāya

ngo bo nyid kyi gzugs can

svabhāvikakāya

The "body of true nature," a mode of embodiment of awakened beings, this is understood to represent the inseparable union of the other three buddha bodies: the nirmāṇakāya, sambhogakāya, and dharmakāya.

Svarūpiṇī

shin tu gzugs can

surūpiṇī

“Beautiful”; one of the subtle channels in the body.

sādhana

sgrub thabs

sādhana

Sāmānyā

spyi ma

sāmānyā

“Shared”; one of the subtle channels in the body.

Sāṅkhya system

grangs can

sāṅkhya

One of the six main philosophical systems of India whose main doctrine is that of puruṣa (“individual soul”) and prakṛti (“inanimate nature”).

sūkṣmarūpā

phra gzugs ma

sūkṣmarūpā

sūkṣmarūpā

“Subtle form”; one of the subtle channels in the body.

Sūrya

su dz+dza

sūrya

The god of the sun, or the sun personified.

Takṣaka

takṣaka

One of the eight nāga kings.

tathāgata

de bzhin gshegs pa

tathāgata

temple palace

gzhal yas khang

kūṭāgāra

In a maṇḍala, this is the temple in the center that houses the deity. In an ordinary sense, the term refers to the top terrace of a palace.

ten virtues

dge ba bcu

daśakuśala

Acts of restraint in terms of body (not to kill, steal, or engage in sexual misconduct), of speech (not to lie, slander, use harsh words, or gossip), and of mind (not to be covetousness, have harmful intent, or hold wrong views).

The Dhāraṇī of the Six Gates

sgo drug pa

ṣaṇmukhīdhāraṇī

Toh 141. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Four Factors

chos bzhi pa

caturdharmaka

Toh 250. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Four Stanzas

tshigs su bcad pa bzhi pa

caturgāthā

Toh 324. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Play in Full

rgya cher rol pa

lalitavistara

Toh 95. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Prayer of Good Conduct

bzang spyod pa

bhadracaryāpraṇidhāna

Toh 1095. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Single Stanza

tshigs su bcad pa gcig pa

ekagāthā

Toh 323. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

The Ten Bhūmis

sa bcu

daśabhūmika

Toh 44-31. A text that Kāṇha lists among works associated with the Sautrāntika tradition.

three existences

srid pa gsum

srid pa gsum

bhuvanatraya

tribhava

thusness

de bzhin nyid

tathatā

Literally, “the state of being like this.” The state or condition of things as they really are. It is referred to as “thusness” because no words can adequately describe it.

Tilottamā

thig le mchog

tilottamā

One of the apsarases.

traivṛttā

sum skor ma

traivṛttā

“Thrice-turning”; one of the subtle channels in the body.

Tārā

sgrol ma

tāraṇi

tāraṇi

tārā

tārā

A goddess whose name can be translated as “Savior.” She is known for giving protection and is variously presented in Buddhist literature as a great bodhisattva or a fully awakened buddha. An alternate name of Samayatārā in the Hevajra Tantra.

Unequaled

dpe med pa

nirupamā

The twelfth bodhisattva level.

Upendra

nye dbang

upendra

Another name of the Brahmanical god Viṣṇu.

uṣmā

tsha ba ma

uṣmā

“Hot”; one of the subtle channels in the body.

Vahni

ba hni

vahni

Another name of Agni, the god of fire.

Vairocana

rnam snang

rtag pa

vairocana

śāśvata

One of the five tathāgatas. In the Hevajra cycle he is located in the center of tantric maṇḍalas and presides over the buddha family.

Vaiśrāvaṇa

rnam thos kyi bu

vaiśrāvaṇa

Another name of Kubera. One of the Four Great Kings and a god of wealth, he presides over the northern quarter and rules over the yakṣas.

vajra

rdo rje

vajra

Literally “diamond” or “lightning,” in its technical meaning the term refers to the indestructible nature of emptiness and nonduality. Vajra is also used to refer to a multipronged, scepter-like implement, and is frequently a term used to refer to the penis.

Vajradhara

rdo rje ’chang

rdo rje ’dzin pa

vajradhara

The deity who delivers the Hevajra Tantra. In the Hevajra Tantra this name is interchangeable with Vajrasattva.

Vajragarbha

rdo rje snying po

vajragarbha

The bodhisattva present at the original delivery of the Hevajra Tantra. He is the main interlocutor in the Hevajra Tantra.

Vajranaya

rdo rje theg pa

vajranaya

Another name of Vajrayāna. The equivalent Tibetan term typically translates vajrayāna.

Vajravārāhī

rdo rje phag mo

vajravārāhī

A female Buddhist deity; the consort of some forms of Hevajra.

vajrayoginī

rdo rje rnal ’byor ma

vajrayoginī

Generically, the term refers to yoginīs populating Buddhist maṇḍalas such as the Hevajra maṇḍala. “Vajra” marks these yoginīs as distinct from the broader category of yoginīs, who are not specifically associated with the Buddhist tradition or in possession of the qualities of realization. The term is also the proper name of the central female deity in the Cakrasaṃvara system.

Vajraśṛṅkhalā

rdo rje lu gu rgyud ma

vajraśṛṅkhalā

“Vajra Chain,” the consort of the six-armed form of Hevajra.

Vajraḍākī

rdo rje mkha' 'gro ma

vajraḍākī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, one of the yoginīs in the maṇḍala of Nairātmyā.

vajrin

rdo rje can

vajrin

"Vajra holder," often used as an epithet of Hevajra, or a heruka of the vajra family.

Vajrā

rdo rje ma

vajrā

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, one of the yoginīs in the maṇḍala of Nairātmyā.

varied

sna tshogs pa

vicitra

The first moment in sexual yoga that consists in embracing, kissing, etc. This moment is associated with the first joy.

Varuṇa

chu bdag

varuṇa

The god of the oceans and the guardian of the western quarter.

Veda

rig byed

veda

The textual bases for the Brahmanical tradition, and subsequently Hinduism. There are four Vedas: (1) Ṛgveda, (2) Yajurveda, (3) Sāmaveda, and (4) Atharvaveda.

Vedāntin

rig byed kyi mtha' smra ba

vedāntavādin

These are the followers of the Vedānta system, first expounded in the Upaniṣads. One of the six main philosophical systems of India.

Vemacitrin

thags bzang ris

vemacitrin

The name of an asura king.

Vetālī

ro langs ma

vetālī

One of the goddesses who offers the articles of worship.

vidyā

rig pa

vidyā

Literally "knowledge," in a ritual context the term refers to women indispensable in the performance of the rite. Also, a mantra with magical power.

vighna

bgegs

vighna

A broad term referring to nonhuman beings that cause obstructions. The term is often used as part of the stock phrase “vighnas and vināyakas.”

Vindhyā

bin dhya

vindhyā

One of the pīlavas, and a mountain range in central India.

vināyaka

log par ’dren pa

vināyaka

A class of nonhuman beings that cause obstructions. The term is often used as part of the stock phrase “vighnas and vināyakas.”

virtuous friend

dge ba’i bshes gnyen

kalyāṇamitra

The term usually refers to a master who imparts Dharma instructions.

Vittanāyaka

nor bdag

vittanāyaka

“Wealth Bringer,” another name of Kubera.

Viyogā

sbyor bral ma

viyogā

“Separated”; one of the subtle channels in the body.

Viṣṇu

khyab ’jug

viṣṇu

One of the primary gods of the Brahmanical tradition, he is associated with the preservation and continuance of the universe.

viṣṭā

’jug ma

viṣṭā

“Filled.” One of the subtle channels in the body.

Vāgīśa

gsung gi bdag po

vāgīśa

Another name of Amitābha, one of the five tathāgatas.

Vāmanī

thung ngu ma

vāmanī

“Dwarfish”; one of the subtle channels in the body.

vāmā

g.yon pa ma

vāmā

“Beautiful”; one of the subtle channels in the body.

Vāriyoginī

chu’i rnal’byor ma

vāriyoginī

Vārī, one of the yoginīs in the maṇḍala of Nairātmyā.

Vārī

chu ma

vāri

vārī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, another name of Vāriyoginī.

Vāsuki

vāsuki

One of the eight nāga kings.

Vāyu

bA yu

vāyu

The god of wind.

way of mantra

gsang sngags kyi gzhung lugs

mantranīti

A synonym of Mantranaya, the “mantra system” that later became known as Vajranaya or Vajrayāna.

way of mantra

sngags kyi tshul

mantranaya

Also called mantranīti (“mantra system”) this term broadly refers to the tantric schools of Buddhism. Together with the pāramitānaya (or pāramitānīti), the way of the perfections, the way of mantra forms part of the Great Vehicle when the “three vehicles” are counted as the Vehicle of Śrāvakas (śrāvakayāna), the Vehicle of Pratyekabuddhas (pratyekabuddhayāna), and the Great Vehicle (mahāyāna). When the three vehicles are enumerated as the Foundational Vehicle (hīnayāna), Great Vehicle, and Vajra Vehicle (vajrayāna), the way of mantra specifically refers to the latter.

wisdom

shes rab

prajñā

Nondual wisdom or insight obtained through realization. In its tantric Buddhist usage, the term can refer to the consort of a male deity or a male practitioner identifying with the deity.

wisdom being

ye shes sems dpa'

jñānasattva

The deity in its true nature, indistinct from the dharmakāya. This term is used in contradistinction to the "samaya being," which is the visualized form of the deity.

wisdom of accomplishing activities

bya ba nan tan

nan tan

kṛtyānuṣṭhānajñāna

One of the five wisdoms. As the name suggests, this wisdom makes the activity of the buddhas unfailing and always accomplishing the benefit of beings.

wisdom of discrimination

so sor rtog pa

so sor rtog pa'i ye shes

pratyavekṣaṇājñāna

One of the five wisdoms. This wisdom apprehends distinct qualities of phenomena in their infinity, clearly perceiving each phenomenon as distinct.

wisdom of equality

mnyam nyid ye shes

samatājñāna

One of the five wisdoms. This is the wisdom that regards all beings with equal love and compassion, without differentiating between friend and foe.

wisdom of the dharmadhātu

chos dbyings dag pa

chos kyi dbyings rnam par dag pa'i ye shes

dharmadhātujñāna

One of the five wisdoms. This omniscient wisdom knows reality according to the absolute truth.

wisdom-knowledge initiation

shes rab kyi dbang

shes rab ye shes kyi dbang

prajñābhiṣeka

prajñājñānābhiṣeka

The name of the third of the four initiations, this involves union with a consort, who is identified by the term prajñā.

with support

dmigs pa dang bcas pa

sālambana

This term refers to the dualistic mind that responds to the stimuli of objects, or to the samādhi techniques whereby the mind focuses on objects.

without characteristic

mtshan nyid med pa

vilakṣaṇa

The fourth moment is the moment of recognition of the innate state. This moment is associated with the experience of the innate joy.

yakṣa

gnod sbyin

yakṣa

Yoga

rnal ’byor

rnal ’byor

yoga

yoga

See “Yoga tantra”.

yoga

rnal ’byor

yoga

Literally meaning “union” or “application,” the term may refer to any practice that brings about mastery of a given goal. In tantric contexts, yoga can refer to either the stage of arising or the stage of the arisen, and often specifically indicates sexual yoga.

Yoganiruttara

rnal ’byor gang na med pa

yoganiruttara

The highest class of tantra in many traditional doxographies, this class of tantric scripture includes the tantras also known as Yoginī tantras, such as the Cakraśaṃvara Tantra and Hevajra Tantra.

yoginī

rnal ’byor ma

yoginī

This term applies to (1) various groups of female deities that appear in tantric maṇḍalas such as are found in the Hevajra Tantra, or that dwell in the subtle channels; (2) a general class of nonhuman female beings that are similar to and overlap with ḍākinīs; and (3) female adepts of yoga.

Yoginī tantra

rnal ’byor ma rgyud

rnal ’byor ma’i rgyud

yoginītantra

A class of Buddhist tantra focused upon the figure of the yoginī and the meditative manipulation of the subtle energetic anatomy of the physical body. This genre is typified by the Hevajratantra, Cakrasaṃvaratantra, and Mahāmāyātantra.

Yogottara

rnal ’byor rgyud

Yogottara

The penultimate class of tantra in many traditional doxographies, this class of tantric scripture includes the tantras also known as Mahāyoga tantras, such as the Guhyasamāja Tantra.

ālīḍha

g.yas brkyang ba

rkang pa g.yas brkyang

ālīḍha

A posture in which the right foot is extended forward and the left knee is slightly bent.

Ārolik

dpag med

’khor ’das

ārolik

Another name for Amitābha.

ātman

bdag

ātman

The eternal principle of individual self, taught in the Brahmanical Upaniṣads and espoused by the Vedānta tradition. It is a concept rejected by Buddhism.

Īrṣyāvajrā

phrag dog rdo rje ma

īrṣyāvajrā

“Vajra Envy,” one of the six emanations of Nairātmyā that correspond to the six sense faculties and the six mental poisons.

Śabarī

ri khro ma

śavarī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

Śakra

brgya sbyin

śakra

An alternative name for Indra, lord of the gods, who appears frequently in Buddhist literature. According to Buddhist cosmology, he resides in the Heaven of the Thirty-Three.

Śarvarī

sa ba ri

śarvarī

“Variegated,” one of the subtle channels in the body.

Śaṅkhapāla

śaṅkhapāla

One of the eight nāga kings.

śrāvaka

nyan thos

śrāvaka

śītadā

bsil sbyin ma

śītadā

“Cooling”; one of the subtle channels in the body.

ḍamaru

cang te’u

ḍamaru

A small, hourglass-shaped hand drum played by rotating the wrist, causing the swinging strikers to sound the two opposite-facing drumheads. In some cases, it is made from two human skulls covered in human skin.

Ḍombinī

g.yung mo

gdol pa mo

ḍombinī

ḍombī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

ḍāka

mkha’ ’gro

ḍāka

The male counterpart of ḍākinī.

ḍākinī

mkha’ ’gro

mkha’ ’gro ma

ḍākinī

This term covers a wide range of meanings—in general a female being, not necessarily benevolent, ranging from a powerful spirit to a retinue deity in a maṇḍala. In the sūtras and Kriyā tantras, they are typically female spirits of a lower order. In the higher tantras they are powerful, realized deities linked to the channels within the subtle body.

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